

TSU Arnold Chikobava Institute of Linguistics  
Circassian (Adyghian) Culture Center

**Merab Chukhua**

**Georgian-Circassian-Apkhazian Etymological Dictionary**

*(expanded edition)*

Tbilisi

2019

Prof. Merab Chukhua's work "*Georgian-Circassian-Apkhazian etymological dictionary*" has been created within the project framework which aims at compiling of different types of dictionaries. It covers up to 1600 word-entries. "Index" includes unified transcription created by the author for the phonological system of the Iberian-Caucasian languages. The book deals with the core material of Georgian, Colchic (Laz-Megrelian), Svan, Apkhazian, Abaza, Ubykh, Adyghean, Kabardian languages, i.e. that core lexical stock of a language, according to which using the relevant method, the genetic kinship between the languages is confirmed. The parallels from Dagestanian, Nakh, Basque and other Iberian-Caucasian languages as well as from ancient (Hattian, Hurrian-Urartian, Sumerian) ones are brought, as well.

Etymological dictionary that is reconstructed according to pra-language brings the work to perfection. A new paradigm was created within what the regular and systematic sound correspondences among the Sindy-Kartvelian languages were revealed and on the ground of which the genetic origin and kinship of the named languages was approved.

In this regard, the conclusions obtained within the scope of the work are in complete agreement with the achievements of genetic research, according to what Apkhazian-Georgian-Circassian peoples belong to common haplogroup G2A.

The book is designed for the students of the TSU Caucasiology and Kartvelology, for a wide range of readers.

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### Definitions of abbreviations

- Aats. – Aats subdialect of Bzip dialect of Apkhazian language  
Abaz. – Abaza language  
Abdz. – Abdzakh dialect of Adyghe language  
Abzh. – Abzhua dialect of Apkhazian language  
Ad. – Adyghe language  
Ang. – Angid subdialect of Tindi language  
Agu. – Agul language  
Ajar. – Ajarian dialect of Georgian language  
Akh. – Akhi dialect of Chechen language  
Akht. – Akhty dialect of Lezgian language  
Akhu. – Akhushi dialect of Dargwa language  
Akhv. – Akhvakh language  
Akn. – Aknada subdialect of Tindi language  
Alb. – Albanian (of Caucasian) language  
Al. – Alik dialect of Krits language  
Am. – Amukh dialect of Dargwa language  
Ams. – Amsar dialect of Rutul language  
Anch. – Anchikh dialect of Karata language  
And. – Andi language  
Anda. – Andalal dialect of Avar language  
Ang. – Angid subdialect of Tindi language  
Ants. – Antsukh dialect of Avar language  
Apkh. – Apkhazian language  
Arab. – Arabic language  
Ar. – Arakul dialect of Lak language  
Arch. – Archo dialect of Karata language  
Archi. – Archib language  
Ark. – Arkab subdialect of Laz  
Arm. – Armenian language  
Ars. – Artash subdialect of Laz  
Art. – Arsug subdialect of Agul language  
Asa. – Asakh dialect of Dido language  
Ashkh. – Ashkhar dialect of Abaza language  
Asht. – Ashtikuli dialect of Dargwa language  
At. – Atin subdialect of Laz  
Av. – Avar language  
Bagv. – Bagval language  
Bal. – Balkhar dialect of Lak language  
Balq. – Balqar language  
Bart. – Bartkhi dialect of Lak language

Basl. – Baslen dialect of Kabardian language Basq. –  
 Basque language  
 Batl. – Batlukh dialect of Avar language  
 Bats. – Batsb (Tsova-Tushian) language  
 Bech. – Becho subdialect of Svan language  
 Bezh. – Bezhit language  
 Botl. – Botlikh language  
 Budu. – Budukh language  
 Bul. – Bulep subdialect of Laz  
 Burk. – Burkikhan dialect of Agul language  
 Bur. – Burshag dialect of Agul language  
 Bz. – Bzip dialect of Apkhazian language  
 Bzd. – Bzhedug dialects of Adyghe language  
 C.- Dag. – Common Dagestanian language  
 C.-Nakh – Common Nakh language  
 Chab. – Chabakoro subdialect of Karata language  
 Chad. – Chadakolob dialect of Avar language  
 Cham. – Chamal language  
 Chamli-Hemsh. – Chamli-Hemshin subdialect of Laz  
 Chan – Chan (Laz) dialect of Zan language  
 Cheb. – Cheberlo dialect of Chechen language  
 Chech. – Chechen language  
 Chemg. – Chemguy dialect of Adyghe language  
 Chir. – Chirag dialect of Dargwa language  
 Chkh. – Chkhal subdialect of Laz  
 Chol. – Cholurian dialect of Svan language  
 Cir. – Circassian language (languages)  
 Colch. - Colchic (Laz-Megrelian) language  
 Dag. – Dagestanian languages  
 Dan. – Danish language  
 Darg. – Dargwa language  
 Did. – Dido language  
 Dig. – Digor dialect of Ossetian language  
 Dub. – Dubek dialect of Tabassaran language Ech. –  
 Eched subdialect of Tindi language  
 El. – Elam (Elamite) language  
 Eng. – English language  
 Etrusc. – Etruscan language  
 Ets. – Etser subdialect of Svan language  
 Fereyd. – Fereydian dialect of Georgian language

Fit. – Fite dialect of Agul language  
Fr. – French language  
Gad. – Gadyri dialect of Chamal language  
Gagatl. – Gagatl subdialect of Andi language  
Gakv. – Gakvarian dialect of Chamal language  
Gal. – Galanchozh dialect of Chechen language  
Gap. – Gapshima dialect of Dargwa language  
Gem. – Gemerso subdialect of Bagval language  
Germ. – German language  
Gig. – Gigatl dialect of Chamal language  
God. – Godobery language  
Gre. – Greek language  
Gubd. – Gubden dialect of Dargwa language  
Gur. – Gurian dialect of Georgian language  
Hak. – Hakuch dialect of Adyghe language  
Hat. – Hattic (Hattian) language  
Her. – Hergeb dialect of Avar language  
Hin. – Hinukh language  
Hunz. – Hunzib language  
Hurr. – Hurrian language  
Imer. – Imerian dialect of Georgian language  
Imerkh. – Imerkhebian dialect of Georgian language  
Ingil. – Ingilo dialect of Georgian language  
Ingu. – Ingush language  
Inkh. – Inkhoqwary language  
Inkhe. – Inkhelo subdialect of Karata language  
Iro. – Iron dialect of Ossetian language  
Its. – Itsar dialect of Dargwa language  
Javakh. – Javakhian dialect of Georgian language  
Kab. – Kabardian language  
Kad. – Kadar dialect of Dargwa language  
Kait. – Kaitag dialect of Dargwa language  
Kakh. – Kakhian dialect of Georgian language  
Kand. – Kandic dialect of Tabassaran language  
Kar. – Karacha language  
Kara. – Karakh dialect of Avar language  
Karat. – Karata language  
Kartl. – Kartlian dialect of Georgian language  
Kas. – Kassite language  
Kel. – Keleb dialect of Avar language

Khai. – Khaish subdialect of Svan language  
Khaid. – Khaidak dialect of Dargwa language  
Khan. – Khanag dialect of Tabassaran language  
Kharb. – Kharbuk dialect of Dargwa language  
Khevs. – Khevsurian dialect of Georgian language  
Khild. – Khildikharo dialect of Chechen language  
Khinal. – Khinalug language  
Khiv. – Khiv dialect of Tabassaran language  
Khop. – Khopian subdialect of Laz  
Khor. – Khorsekh dialect of Lak language  
Khosh. – Khoshar dialect of Bezhit language  
Khud. – Khudig dialect of Agul language  
Khund. – Khundzakh dialect of Avar language  
Khush. – Khushtada dialect of Bagwal language  
Khvarsh. – Khvarshi language  
Kist. – Kisti dialect of Chechen language  
Kiz. – Kiziq dialect of Georgian language  
Kosh. – Koshan dialect of Agul language  
Kri. – Krits language  
Ksn. – Ksani Gorge dialect of Georgian language  
Kub. – Kuba dialect of Lezgian language  
Kub. – Kubachi dialect of Dargwa language  
Kuba. – Kuban dialect of Kabardian language  
Kum. – Kumyc language  
Kum. – Kumukh dialect of Lak language  
Kur. – Kurag dialect of Agul language  
Kur. – Kurakh dialect of Lezgian language  
Kus. – Kusur dialect of Avar language  
Kvan. – Kvanada dialect of Bagval language  
Kvankh. – Kvankhidatl dialect of Andi language  
L.-Imer. – Lower-Imerian subdialect of Imerian dialect of Georgian language  
Lak. – Lak language  
Lakh. – Lakhham subdialect of Svan language  
Lash. – Lashkhi dialect of Svan language  
Lat. – Latin language  
Laz – Laz (chan) dialect of Zan language  
LB. – Lower Bal dialect of Svan language  
Lech. – Lechkhum dialect of Georgian language  
Lent. – Lentekh dialect of Svan language  
Lezg. – Lezgian language  
Mart.-Bandz. – Martvili-Bandza subdialect of Megrelian

Masht. – Mashtada Subdialect of Karata language  
 Meg. – Megrelian dialect of Zan language  
 Meh. – Meheb dialect of Dargwa language  
 Mek. – Mekeg dialect of Dargwa language  
 Meskh. – Meskhian dialect of Georgian language  
 Miar. – Miarsu dialect of Botlikh language  
 Mish. – Mishlesh dialect of Rutul language  
 Mokh. – Mokhevian dialect of Georgian language  
 Mozd. – Mozdok dialect of Kabardian language  
 Mtiul. – Mtiulian dialect of Georgian language  
 Mu. – Mugi dialect of Dargwa language  
 Mui. – Muiri dialect of Dargwa language  
 Mukh. – Mukhakh dialect of Tsakh language  
 Mun. – Munib dialect of Andi language  
 Nakh – Nakh languages  
 Nidzh. – Nidzh dialect of Udi language  
 Nog. – Nogaic language  
 Okr. – Okrib subdialect of Imerian dialect of Georgian language  
 Oss. – Ossetian (Ossian) language  
 Pelasg. – Pelasgian language  
 Pers. – Persian language  
 Pkhar. – Pkharcho dialect of Chechen language  
 Psh. – Pshavian dialect of Georgian language  
 Rach. – Rachian dialect of Georgian language  
 Racha. – Rachabald Subdialect of Karata language  
 Ratl. – Ratlub dialect of Akhvakh language  
 Rats. – Ratsitl subdialect of Karata language  
 Rikv. – Rikvan dialect of Andi language  
 Russ. – Russian language  
 Rut – Rutul language  
 Sah. – Sahad dialect of Dido language  
 Sal. – Salat dialect of Avar language  
 Samurz. – Samurzaqano subdialect of Megrelian  
 Santl. – Santlada dialect of Inkhoqwary language  
 Scyth. – Scythian language  
 Senak. – Senakian subdialect of Megrelian  
 Sha. – Sharo dialect of Chechen language  
 Shap. – Shapsug dialect of Adyghe language  
 Shin. – Shinaz dialect of Rutul language  
 Shuk. – Shukti subdialect of Gapshima dialect of Dargwa language  
 Shul. – Shulani dialect of Avar language



Sir. – Sirkh dialect of Dargwa language  
 Siukh. – Siukh subdialect of Karata language  
 Soul. – Souletin dialect of Basque language  
 Sum. – Sumerian language  
 Sv. – Svan language  
 Swed. – Swedish language  
 Ta. – Tat language  
 Tab. – Tabassaran language  
 Tan. – Tant subdialect of Tsudakh dialect of Dargwa language  
 Tap. – Tapant dialect of Abaza language  
 Tind. – Tindi language  
 Tli. – Tlissi dialect of Bagwal language  
 Tli.-Tlib. – Tlissi-Tlibisho subdialect of Bagwal language  
 Tljan. – Tljanub subdialect of Akhvakh language  
 Tlon. – Tlondoda subdialect of Bagwal language  
 Ts.-Tush – Tsova-Tushian (Batsb) language  
 Tsa. – Tsakh language  
 Tseg. – Tsegob subdialect of Akhvakh language  
 Tskh. – Tskhumar subdialect of Svan language  
 Tsud. – Tsudakhar dialect of Dargwa language  
 Tuk. – Tukita (Tokita) dialect of Karata language  
 Turk. – Turkish language  
 Tush. – Tushetian dialect of Georgian language  
 U.-Imer. – Upper Imerian subdialect of Imerian dialect of Georgian language  
 UB – Upper Bal dialect of Svan language  
 Ub. – Ubykh language  
 Ud – Udi language  
 Ura. – Urakhi dialect of Dargwa language  
 Urart. – Urartian language  
 Ushg. – Ushgolian subdialect of Svan language  
 Vart. – Vartashen dialect of Udi language  
 Ved. – Veden dialect of Chechen language  
 Vits. – Vits subdialect of Laz  
 Vitsk. – Vitskhi dialect of Lak language  
 Zak. – Zakatal dialect of Avar language  
 Zi. – Zilo dialect of Andi language  
 Zib. – Zibirkhaly subdialect of Godobery language  
 Zugd.-Jvar. – Zugdidian-Jvar subdialect of Megrelian

## Transcription

### Iberian-Caucasian Languages

(phonological system)

#### Vocals/Vowels

Lat.	Characteristics of Phonemes	Geo.
<b>a</b>	back low unrounded vowel (short or irrelevant as to the length distinction)	ɔ
<b>á</b>	same, stressed	ɔ̇
<b>ā</b>	same, long	ɔ̄
<b>ǎ</b>	same, long and palatalized	ɔ̟̄
<b>ä</b>	same, palatalized	ɔ̟̟̄
<b>ǻ</b>	same, labialized	ɔ̟̟̟̄
<b>ǽ</b>	same, short and overt	ɔ̟̟̟̟̄
<b>â</b>	same, short and covert	ɔ̟̟̟̟̟̄
<b>ə</b>	same, short and pharyngealized	ɔ̟̟̟̟̟̟̄
<b>ë</b>	same, pharyngealized and palatalized	ɔ̟̟̟̟̟̟̟̄
<b>a<sup>ŋ</sup></b>	same, nasalized	ɔ̟̟̟̟̟̟̟̟̄
<b>ā<sup>ŋ</sup></b>	same, long and nasalized	ɔ̟̟̟̟̟̟̟̟̟̄
<b>ǎ<sup>ŋ</sup></b>	same, long nasalized and palatalized	ɔ̟̟̟̟̟̟̟̟̟̟̄
<b>ä<sup>ŋ</sup></b>	same, nasalized and palatalized	ɔ̟̟̟̟̟̟̟̟̟̟̟̄
<b>ǽ<sup>ŋ</sup></b>	same, short and nasalized	ɔ̟̟̟̟̟̟̟̟̟̟̟̟̄
<b>e</b>	front mid-low unrounded vowel (short or irrelevant as to the length distinction)	ɔ̄
<b>é</b>	same, stressed	ɔ̄̇
<b>ē</b>	same, long	ɔ̄̄

ě	same, labialized	Ⴚ
ě	same, short and overt	Ⴚ
ê	same, short and covert	Ⴚ
ɛ̠	same, pharyngealized	Ⴚ
e <sup>ŋ</sup>	same, nasalized	Ⴚ <sup>ᆞ</sup>
ē <sup>ŋ</sup>	same, long and nasalized	Ⴚ <sup>ᆞ</sup>
ě <sup>ŋ</sup>	same, short and nasalized	Ⴚ <sup>ᆞ</sup>
Ⴚ	Old Georgian grapheme E	Ⴚ
i	front high unrounded vowel (short or irrelevant as to the length distinction)	Ⴚ
í	same, stressed	Ⴚ
ī	same, long	Ⴚ
ĩ	same, labialized	Ⴚ
ĩ	same, short and overt	Ⴚ
î	same, short and covert	Ⴚ
ĩ̠	same, pharyngealized	Ⴚ
i <sup>ŋ</sup>	same, nasalized	Ⴚ <sup>ᆞ</sup>
ī <sup>ŋ</sup>	same, nasalized and long	Ⴚ <sup>ᆞ</sup>
ĩ <sup>ŋ</sup>	same, nasalized and short	Ⴚ <sup>ᆞ</sup>
o	back mid-low rounded vowel (short or irrelevant as to the length distinction)	Ⴚ
ó	same, stressed	Ⴚ
o̠	same, nonlabialized	Ⴚ
ō	same, long	Ⴚ
ö	same, long and palatalized	Ⴚ
ö	same, palatalized	Ⴚ
ö	same, short and overt	Ⴚ

ô	same, short and covert	အိ
o̠	same, pharyngealized	အိ
o <sup>ᵛ</sup>	same, nasalized	အိ <sup>ᵛ</sup>
õ <sup>ᵛ</sup>	same, nasalized and long	အိ <sup>ᵛ</sup>
ø̃ <sup>ᵛ</sup>	same, long nasalized and palatalized	အိ <sup>ᵛ</sup>
ø̃ <sup>ᵛ</sup>	same, nasalized and palatalized	အိ <sup>ᵛ</sup>
ø̃ <sup>ᵛ</sup>	same, short nasalized and palatalized	အိ <sup>ᵛ</sup>
u	back high rounded vowel (short or irrelevant as to the length distinction)	ဣ
ú	same, stressed	ဣ
ū	same, long	ဣ
ü	front high rounded vowel	ဣ
ű	same, long and palatalized	ဣ
ű	same, short and overt	ဣ
û	same, short and covert	ဣ
u̠	same, pharyngealized	ဣ
u <sup>ᵛ</sup>	same, nasalized	ဣ <sup>ᵛ</sup>
ü <sup>ᵛ</sup>	same, nasalized and palatalized	ဣ <sup>ᵛ</sup>
ū <sup>ᵛ</sup>	same, long nasalized	ဣ <sup>ᵛ</sup>
ű <sup>ᵛ</sup>	same, long nasalized and palatalized	ဣ <sup>ᵛ</sup>
ű <sup>ᵛ</sup>	same, short nasalized	ဣ <sup>ᵛ</sup>
ə	mid mid-low unrounded vowel (short or irrelevant as to the length distinction)	ဧ
é	same, stressed	ဧ
ē	same, long	ဧ
ë	same, labialized	ဧ

ɔ̃	same, short and overt	ᳵ
ə̃	same, short and covert	ᳶ
ɔ̤	same, pharyngealized	᳷
ɔ̃ <sup>n</sup>	same, nasalized	᳸

### Consonants

Sonants		
j	palatal resonant (semivowel or glide)	ɶ
w	labial resonant (semivowel or glide)	᳹
l̥	syllabic lateral sonant	ᳺ
m̥	syllabic bilabial sonant	᳻
n̥	syllabic nasal sonant	᳼
r̥	syllabic vibrant sonant	᳽
Sonorants		
l	lateral resonant	᳾
lj	same, palatalized	᳿
m	labial nasal resonant	᳽
m <sup>j</sup>	same, palatalized	᳾
m̤	same, pharyngealized	᳽
n	dental nasal resonant	᳾
n <sup>j</sup>	same, palatalized	᳿
r	dental vibrant	᳽
r <sup>j</sup>	same, palatalized	᳾

ɾ	same, voiceless	ᄃ
r <sup>w</sup>	same, labialized	ᄃᄂ
Laterals		
ɭ	voiced lateral affricate	ᄃᄂᄃ
ɮ	voiceless (aspirated) lateral affricate	ᄃᄂᄃᄃ
ɮ:	tense lateral affricate	ᄃᄂᄃᄃᄃ
ɮ̥	glottalized lateral affricate	ᄃᄂᄃᄃᄃᄃ
ɮ̥:	tense glottalized lateral affricate	ᄃᄂᄃᄃᄃᄃᄃ
L	voiced lateral fricative	ᄃᄂᄃᄃᄃ
ɮ	voiceless lateral fricative	ᄃᄂᄃᄃᄃᄃ
ɮ:	tense voiceless lateral fricative	ᄃᄂᄃᄃᄃᄃᄃ
ɮ̥	voiceless glottalized lateral fricative	ᄃᄂᄃᄃᄃᄃᄃᄃ
Bilabials		
b	voiced bilabial stop	ᄃᄂ
b <sup>j</sup>	same, palatalized	ᄃᄂᄃ
b <sup>v</sup>	same, dentolabialized	ᄃᄂᄃᄃ
b <sup>w</sup>	same, labialized	ᄃᄂᄃᄂ
ɸ	same, pharyngealized	ᄃᄂᄃᄃᄃ
p	voiceless (aspirated) bilabial stop	ᄃᄂᄃᄃ
p <sup>j</sup>	same, palatalized	ᄃᄂᄃᄃᄃ
p <sup>v</sup>	same, dentolabialized	ᄃᄂᄃᄃᄃᄃ
p <sup>w</sup>	same, labialized	ᄃᄂᄃᄃᄂᄃ
ɸ	same, pharyngealized	ᄃᄂᄃᄃᄃᄃᄃ

<b>p:</b>	same, tense	ფ
<b>p<sup>v</sup>:</b>	same, tense and dentolabialized	ფ <sup>◌</sup>
<b>p<sup>w</sup>:</b>	same, tense and labialized	ფ <sup>◌</sup> ჴ
<b>p<sup>h</sup>:</b>	voiceless (not aspirated) bilabial stop - prerruptive	ფ
<b>p<sup>h,v</sup>:</b>	same, dentolabialized	ფ <sup>◌</sup>
<b>p<sup>h,w</sup>:</b>	same, labialized	ფ <sup>◌</sup> ჴ
<b>ᵀ</b>	voiceless glottalized bilabial stop	ჴ
<b>ᵀ<sup>j</sup></b>	same, palatalized	ჴ <sup>~</sup>
<b>ᵀ<sup>j,v</sup></b>	same, palatalized and dentolabialized	ჴ <sup>◌</sup>
<b>ᵀ<sup>j,w</sup></b>	same, palatalized and labialized	ჴ <sup>◌</sup> ჴ
<b>ᵀ<sup>v</sup></b>	same, dentolabialized	ჴ <sup>◌</sup>
<b>ᵀ<sup>w</sup></b>	same, labialized	ჴ <sup>◌</sup> ჴ
<b>ᵀ̤</b>	same, pharyngealized	ჴ̤
<b>v</b>	voiced dentolabial fricative	ფ
<b>v̤</b>	same, pharyngealized	ფ̤
<b>Ɔ</b>	Old Georgian grapheme Ɔ	ჴ
<b>f</b>	voiceless dentolabial fricative	ფ
<b>f̤</b>	same, glottalized	ფ̤
<b>f<sup>v</sup></b>	same, dentolabialized	ფ <sup>◌</sup>
<b>f<sup>w</sup></b>	same, labialized	ფ <sup>◌</sup> ჴ
<b>f̤</b>	same, pharyngealized	ფ̤

	<b>Dentals</b>	
<b>d</b>	voiced dental stop	დ
<b>d<sup>v</sup></b>	same, dentolabialized	დ <sup>◌</sup>

<b>d<sup>w</sup></b>	same, labialized	၂၄
<b>d<sup>j</sup></b>	same, palatalized	၂၄
<b>ð</b>	voiced interdental fricative	၂၄
<b>t</b>	voiceless (aspirated) dental stop	၂၅
<b>t<sup>v</sup></b>	same, dentolabialized	၂၅
<b>t<sup>w</sup></b>	same, labialized	၂၅
<b>t<sup>j</sup></b>	same, palatalized	၂၅
<b>t:</b>	tense dental stop	၂၅
<b>t<sup>v</sup>:</b>	same, dentolabialized	၂၅
<b>t<sup>w</sup>:</b>	same, labialized	၂၅
<b>t̥</b>	voiceless (not aspirated) dental stop - prerruptive	၂၅
<b>t̥<sup>v</sup></b>	same, dentolabialized	၂၅
<b>t̥<sup>w</sup></b>	same, labialized	၂၅
<b>ʈ</b>	glottalized dental stop	၂၅
<b>ʈ<sup>v</sup></b>	same, dentolabialized	၂၅
<b>ʈ<sup>w</sup></b>	same, labialized	၂၅
<b>ʈ<sup>j</sup></b>	same, palatalized	၂၅
<b>ʈ<sup>v</sup></b>	same, palatalized and dentolabialized	၂၅
<b>ʈ<sup>w</sup></b>	same, palatalized and labialized	၂၅
<b>ʈ:</b>	tense glottalized dental stop	၂၅
<b>ʈ<sup>v</sup>:</b>	same, dentolabialized	၂၅
<b>ʈ<sup>w</sup>:</b>	same, labialized	၂၅



	Pre-alveolars	
ʒ	voiced pre-alveolar hissing affricate	ᄃ
ʒ <sup>j</sup>	same, palatalized	ᄃ <sup>ᄂ</sup>
ʒ <sup>v</sup>	same, dentolabialized	ᄃ <sup>ᄂ̥</sup>
ʒ <sup>w</sup>	same, labialized	ᄃᄂᄂ
ʒ <sup>jv</sup>	same, palatalized and dentolabialized	ᄃ <sup>ᄂ̥ᄂ</sup>
ʒ <sup>jw</sup>	same, palatalized and labialized	ᄃ <sup>ᄂ</sup> ᄂᄂ
ʒ <sup>ɸ</sup>	same, velarized	ᄃ <sup>ᄂ̥</sup>
ʒ <sup>ɸv</sup>	same, dentolabialized and velarized	ᄃ <sup>ᄂ̥ᄂ̥</sup>
ʒ <sup>ɸw</sup>	same, labialized and velarized	ᄃ <sup>ᄂ̥</sup> ᄂᄂ
c	voiceless pre-alveolar (aspirated) hissing affricate	ᄄ
c:	same, tense	ᄄ <sup>ᄂ</sup>
c <sup>j</sup>	same, palatalized	ᄄ <sup>ᄂ</sup>
c <sup>v</sup>	same, dentolabialized	ᄄ <sup>ᄂ̥</sup>
c <sup>w</sup>	same, labialized	ᄄᄂᄂ
c <sup>jv</sup>	same, palatalized and dentolabialized	ᄄ <sup>ᄂ̥ᄂ</sup>
c <sup>jw</sup>	same, palatalized and labialized	ᄄ <sup>ᄂ</sup> ᄂᄂ
c <sup>v:</sup>	same tense and dentolabialized	ᄄ <sup>ᄂ̥ᄂ̥</sup>
c <sup>w:</sup>	same tense and labialized	ᄄ <sup>ᄂ</sup> ᄂᄂ
c <sup>ɸ</sup>	same, velarized	ᄄ <sup>ᄂ̥</sup>
c <sup>ɸv</sup>	same, velarized and dentolabialized	ᄄ <sup>ᄂ̥ᄂ̥</sup>
c <sup>ɸw</sup>	same, velarized and labialized	ᄄ <sup>ᄂ̥</sup> ᄂᄂ
c <sup>ɸ</sup>	voiceless pre-alveolar (not aspirated) hissing affricate - preruptive	ᄄ <sup>ᄂ̥</sup>
c <sup>ɸv</sup>	same, dentolabialized	ᄄ <sup>ᄂ̥ᄂ̥</sup>

ɕ <sup>w</sup>	same, labialized	ɕ <sup>ʷ</sup>
ɕ <sup>ɰ</sup>	same, velarized	ɕ <sup>ɣ</sup>
ç	voiceless pre-alveolar glottalized hissing affricate	ç
ç <sup>j</sup>	same, palatalized	ç <sup>ç</sup>
ç <sup>v</sup>	same, dentolabialized	ç <sup>ʋ</sup>
ç <sup>w</sup>	same, labialized	ç <sup>ʷ</sup>
ç <sup>jv</sup>	same, palatalized and dentolabialized	ç <sup>ʋç</sup>
ç <sup>jw</sup>	same, palatalized and labialized	ç <sup>çʷ</sup>
ç <sup>ɰ</sup>	same, velarized	ç <sup>ɣ</sup>
ç <sup>ɰv</sup>	same, velarized and dentolabialized	ç <sup>ɣʋ</sup>
ç <sup>ɰw</sup>	same, velarized and labialized	ç <sup>ɣʷ</sup>
ç:	same, tense	ç̄
ç <sup>v</sup> :	same, tense and dentolabialized	ç̄ <sup>ʋ</sup>
ç <sup>w</sup> :	same, tense and labialized	ç̄ <sup>ʷ</sup>
z	pre-alveolar voiced hissing fricative	z
z <sup>j</sup>	same, palatalized	z <sup>ç</sup>
z <sup>v</sup>	same, dentolabialized	z <sup>ʋ</sup>
z <sup>w</sup>	same, labialized	z <sup>ʷ</sup>
z <sup>jv</sup>	same, palatalized and dentolabialized	z <sup>ʋç</sup>
z <sup>jw</sup>	same, palatalized and labialized	z <sup>çʷ</sup>
z <sup>ɰ</sup>	same, velarized	z <sup>ɣ</sup>
z <sup>ɰv</sup>	same, velarized and dentolabialized	z <sup>ɣʋ</sup>
z <sup>ɰw</sup>	same, velarized and labialized	z <sup>ɣʷ</sup>
s	pre-alveolar voiceless hissing fricative	s

s <sup>v</sup>	same, dentolabialized	ᶇ°
s <sup>w</sup>	same, labialized	ᶇᵂ
s <sup>jv</sup>	same, palatalized and dentolabialized	ᶇᶑ°
s <sup>jw</sup>	same, palatalized and dentolabialized	ᶇᶑᵂ
s <sup>ɸ</sup>	same, velarized	ᶇ̠
s <sup>ɸv</sup>	same, velarized and dentolabialized	ᶇ̠°
s <sup>ɸw</sup>	same, velarized and labialized	ᶇ̠ᵂ
ʃ	same, palatalized	ᶇʃ
s:	same, tense	ᶇː
s <sup>v</sup> :	same, tense and dentolabialized	ᶇː°
s <sup>w</sup> :	same, tense and dentolabialized	ᶇːᵂ
ʂ	pre-alveolar glottalized hissing fricative	ᶇ̚
ʂ:	same, tense	ᶇ̚ː
ʂ <sup>v</sup>	same, dentolabialized	ᶇ̚°
ʂ <sup>w</sup>	same, labialized	ᶇ̚ᵂ
Mid-alveolars		
ʒ	voiced mid-alveolar hissing-hushing (= palatalized) affricate	ᶇʒ
ʒ <sup>v</sup>	same, dentolabialized	ᶇʒ°
ʒ <sup>w</sup>	same, labialized	ᶇʒᵂ
ç	voiceless mid-alveolar hissing-hushing (= palatalized) affricate	ᶇç
ç <sup>v</sup>	same, dentolabialized	ᶇç°
ç <sup>w</sup>	same, labialized	ᶇçᵂ
ç̚	glottalized mid-alveolar hissing-hushing (= palatalized) affricate	ᶇ̚ç

č <sup>v</sup>	same, dentolabialized	ṽ
č <sup>w</sup>	same, labialized	ṽ̥
ž	voiced mid-alveolar hissing-hushing (= palatalized) fricative	ʒ
ž <sup>v</sup>	same, dentolabialized	ʒ̥
ž <sup>w</sup>	same, labialized	ʒ̥̥
š	voiceless mid-alveolar hissing-hushing (= palatalized) fricative	ʃ
š <sup>v</sup>	same, dentolabialized	ʃ̥
š <sup>w</sup>	same, labialized	ʃ̥̥
ʂ	glottalized mid-alveolar hissing-hushing fricative	ʂ̥
ʂ <sup>v</sup>	same, dentolabialized	ʂ̥̥
ʂ <sup>w</sup>	same, labialized	ʂ̥̥̥

Post-alveolars

ʒ̥	voiced post-alveolar stop hushing affricate	ʒ̥
ʒ̥ <sup>v</sup>	same, dentolabialized	ʒ̥̥
ʒ̥ <sup>w</sup>	same, labialized	ʒ̥̥̥
ʒ̥'	same, lenis (weak)	ʒ̥'
ʒ̥' <sup>v</sup>	same, lenis (weak) and dentolabialized	ʒ̥̥'
ʒ̥' <sup>w</sup>	same, lenis (weak) and labialized	ʒ̥̥̥'
ʒ̥ <sup>j</sup>	same, palatalized	ʒ̥ <sup>j</sup>
ʒ̥ <sup>jv</sup>	same, palatalized and dentolabialized	ʒ̥̥ <sup>j</sup>
ʒ̥ <sup>jw</sup>	same, palatalized and labialized	ʒ̥̥̥ <sup>j</sup>
ʒ̥ <sup>ɸ</sup>	same, velarized	ʒ̥ <sup>ɸ</sup>
ʒ̥ <sup>ɸv</sup>	same, velarized and dentolabialized	ʒ̥̥ <sup>ɸ</sup>

ʒ <sup>bw</sup>	same, velarized and labialized	ʒ <sup>bw</sup>
č	voiceless post-alveolar (aspirated) hushing affricate	β
č <sup>ʰ</sup>	same, lenis (weak)	β <sup>ʰ</sup>
č <sup>v</sup>	same, lenis (weak) and dentolabialized	β <sup>ʰ</sup>
č <sup>w</sup>	same, lenis (weak) and labialized	β <sup>w</sup>
čj	same, palatalized	β <sup>j</sup>
č <sup>v</sup>	same, dentolabialized	β <sup>ʰ</sup>
č <sup>w</sup>	same, labialized	β <sup>w</sup>
čjv	same, palatalized and dentolabialized	β <sup>ʰ</sup>
čjw	same, palatalized and labialized	β <sup>wj</sup>
č <sup>b</sup>	same, velarized	β <sup>b</sup>
č <sup>bv</sup>	same, velarized and dentolabialized	β <sup>bʰ</sup>
č <sup>bw</sup>	same, velarized and labialized	β <sup>wb</sup>
č:	tense hushing affricate	β:
č <sup>v</sup> :	same, dentolabialized	β <sup>ʰ</sup> :
č <sup>w</sup> :	same, labialized	β <sup>w</sup> :
č <sup>ɔ</sup>	post-alveolar stop (not aspirated) hushing affricate - preruptive	β <sup>ɔ</sup>
č <sup>ɔb</sup>	same, velarized	β <sup>ɔb</sup>
č <sup>ɔv</sup>	same, dentolabialized	β <sup>ɔʰ</sup>
č <sup>ɔw</sup>	same, labialized	β <sup>wɔ</sup>
č̥	post-alveolar glottalized hushing affricate	β̥
č̥ <sup>v</sup>	same, dentolabialized	β̥ <sup>ʰ</sup>
č̥ <sup>w</sup>	same, labialized	β̥ <sup>w</sup>
č̥:	same, tense	β̥:

č <sup>v</sup> :	same, tense and dentolabialized	ჩ <sup>ვ</sup>
č <sup>w</sup> :	same, tense and labialized	ჩ <sup>ვლ</sup>
č <sup>ʰ</sup>	post-alveolar glottalized hushing lenis (weak) affricate	ჩ <sup>ჰ</sup>
č <sup>v</sup>	same, dentolabialized	ჩ <sup>ვ</sup>
č <sup>w</sup>	same, labialized	ჩ <sup>ვლ</sup>
čj	post-alveolar glottalized hushing palatalized affricate	ჩ <sup>ჯ</sup>
čj <sup>v</sup>	same, dentolabialized	ჩ <sup>ჯვ</sup>
čj <sup>w</sup>	same, labialized	ჩ <sup>ჯვლ</sup>
č <sup>ʙ</sup>	post-alveolar glottalized hushing velarized affricate	ჩ <sup>ბ</sup>
č <sup>ʙv</sup>	same, dentolabialized	ჩ <sup>ბვ</sup>
č <sup>ʙw</sup>	same, labialized	ჩ <sup>ბვლ</sup>
ž	post-alveolar voiced hushing fricative	ჟ
ž <sup>v</sup>	same, dentolabialized	ჟ <sup>ვ</sup>
ž <sup>w</sup>	same, labialized	ჟ <sup>ვლ</sup>
ž <sup>ʰ</sup>	same, lenis (weak)	ჟ <sup>ჰ</sup>
ž <sup>v</sup>	same, lenis (weak) and dentolabialized	ჟ <sup>ვ</sup>
ž <sup>w</sup>	same, lenis (weak) and labialized	ჟ <sup>ვლ</sup>
žj	same, palatalized	ჟ <sup>ჯ</sup>
žj <sup>v</sup>	same, palatalized and dentolabialized	ჟ <sup>ჯვ</sup>
žj <sup>w</sup>	same, palatalized and labialized	ჟ <sup>ჯვლ</sup>
ž <sup>ʙ</sup>	post-alveolar voiced hushing velarized fricative	ჟ <sup>ბ</sup>
ž <sup>ʙv</sup>	same, dentolabialized	ჟ <sup>ბვ</sup>
ž <sup>ʙw</sup>	same, labialized	ჟ <sup>ბვლ</sup>
š	post-alveolar voiceless hushing fricative	ში

ʃ <sup>v</sup>	same, dentolabialized	ʃ <sup>o</sup>
ʃ <sup>w</sup>	same, labialized	ʃ <sup>u</sup>
ʃ:	same, tense	ʃ <sup>o</sup>
ʃ <sup>v</sup> :	same, tense and dentolabialized	ʃ <sup>o</sup>
ʃ <sup>w</sup> :	same, tense and labialized	ʃ <sup>u</sup>
ʃ <sup>h</sup>	post-alveolar voiceless lenis (weak) hushing fricative	ʃ <sup>h</sup>
ʃ <sup>h</sup> <sup>v</sup>	same, dentolabialized	ʃ <sup>h</sup> <sup>o</sup>
ʃ <sup>h</sup> <sup>w</sup>	same, labialized	ʃ <sup>h</sup> <sup>u</sup>
ʃ <sup>h</sup> :	same, tense	ʃ <sup>h</sup> <sup>o</sup>
ʃ <sup>h</sup> <sup>v</sup> :	same, tense and dentolabialized	ʃ <sup>h</sup> <sup>o</sup>
ʃ <sup>h</sup> <sup>w</sup> :	same, tense and labialized	ʃ <sup>h</sup> <sup>u</sup>
ʃ̟	post-alveolar voiceless palatalized hushing fricative	ʃ̟
ʃ̟ <sup>v</sup>	same, dentolabialized	ʃ̟ <sup>o</sup>
ʃ̟ <sup>w</sup>	same, labialized	ʃ̟ <sup>u</sup>
ʃ̠	post-alveolar voiceless velarized hushing fricative	ʃ̠
ʃ̠ <sup>v</sup>	same, dentolabialized	ʃ̠ <sup>o</sup>
ʃ̠ <sup>w</sup>	same, labialized	ʃ̠ <sup>u</sup>
ʃ̥	post-alveolar voiceless hushing fricative	ʃ̥
ʃ̥ <sup>v</sup>	same, dentolabialized	ʃ̥ <sup>o</sup>
ʃ̥ <sup>w</sup>	same, labialized	ʃ̥ <sup>u</sup>
ʃ̥:	same, tense	ʃ̥ <sup>o</sup>
ʃ̥ <sup>v</sup> :	same, tense and dentolabialized	ʃ̥ <sup>o</sup>
ʃ̥̟	post-alveolar voiceless palatalized hushing fricative	ʃ̥̟
ʃ̥̠	same, velarized	ʃ̥̠

	Guttural consonants	
<b>g</b>	voiced velar stop	ဂ
<b>g<sup>v</sup></b>	same, dentolabialized	ဂ <sup>ဝ</sup>
<b>g<sup>w</sup></b>	same, labialized	ဂ <sup>ဟ်</sup>
<b>g<sup>´</sup></b>	same, lenis (weak)	ဂ <sup>း</sup>
<b>g<sup>´v</sup></b>	same, lenis (weak) and dentolabialized	ဂ <sup>းဝ</sup>
<b>g<sup>´w</sup></b>	same, lenis (weak) and labialized	ဂ <sup>းဟ်</sup>
<b>gj</b>	voiced velar stop palatalized	ဂ်
<b>gj<sup>v</sup></b>	same, dentolabialized	ဂ် <sup>ဝ</sup>
<b>gj<sup>w</sup></b>	same, labialized	ဂ် <sup>ဟ်</sup>
<b>g<sup>´</sup></b>	voiced uvular stop	ဂ <sup>း</sup>
<b>g<sup>´v</sup></b>	same, dentolabialized	ဂ <sup>းဝ</sup>
<b>g<sup>´w</sup></b>	same, labialized	ဂ <sup>းဟ်</sup>
<b>k</b>	voiceless (aspirated) velar stop	ခ
<b>k<sup>´</sup></b>	same, lenis (weak)	ခ <sup>း</sup>
<b>k<sup>´v</sup></b>	same, dentolabialized	ခ <sup>းဝ</sup>
<b>k<sup>´w</sup></b>	same, labialized	ခ <sup>းဟ်</sup>
<b>k<sup>v</sup></b>	voiceless (aspirated) velar stop dentolabialized	ခ <sup>ဝ</sup>
<b>k<sup>w</sup></b>	same, labialized	ခ <sup>ဟ်</sup>
<b>k:</b>	same, tense	ခ <sup>း</sup>
<b>k<sup>v</sup>:</b>	same, dentolabialized	ခ <sup>းဝ</sup>
<b>k<sup>w</sup>:</b>	same, labialized	ခ <sup>းဟ်</sup>
<b>kj</b>	voiceless (aspirated) velar stop palatalized	ခ်
<b>kj<sup>v</sup></b>	same, dentolabialized	ခ် <sup>ဝ</sup>



k <sup>ɰw</sup>	same, labialized	ꨀꨆꨑ
k <sup>ɰ</sup>	voiceless (not aspirated) velar stop - prerruptive	ꨀꨆ
k <sup>ɰv</sup>	same, dentolabialized	ꨀꨆꨑꨃ
k <sup>ɰw</sup>	same, labialized	ꨀꨆꨑꨃ
k <sup>ʰ</sup>	voiceless (aspirated) uvular stop	ꨀꨆꨑꨃ
k <sup>ʰv</sup>	same, dentolabialized	ꨀꨆꨑꨃꨃ
k <sup>ʰw</sup>	same, labialized	ꨀꨆꨑꨃꨃ
ꨀꨆ	glottalized velar stop	ꨀꨆꨑꨃ
ꨀꨆ'	same, lenis (weak)	ꨀꨆꨑꨃ'
ꨀꨆ' <sup>v</sup>	same, dentolabialized	ꨀꨆꨑꨃꨃ'
ꨀꨆ' <sup>w</sup>	same, labialized	ꨀꨆꨑꨃꨃꨃ
ꨀꨆ <sup>v</sup>	glottalized velar stop dentolabialized	ꨀꨆꨑꨃꨃꨃ
ꨀꨆ <sup>w</sup>	same, labialized	ꨀꨆꨑꨃꨃꨃ
ꨀꨆ:	glottalized tense velar stop	ꨀꨆꨑꨃꨃꨃ
ꨀꨆ <sup>j</sup>	glottalized velar stop palatalized	ꨀꨆꨑꨃꨃꨃ
ꨀꨆ <sup>j</sup> :	same, tense	ꨀꨆꨑꨃꨃꨃꨃ
ꨀꨆ <sup>jv</sup>	same, dentolabialized	ꨀꨆꨑꨃꨃꨃꨃ
ꨀꨆ <sup>jw</sup>	same, labialized	ꨀꨆꨑꨃꨃꨃꨃꨃ
ꨀꨆ <sup>v</sup> :	glottalized tense velar stop dentolabialized	ꨀꨆꨑꨃꨃꨃꨃꨃ
ꨀꨆ <sup>w</sup> :	same, labialized	ꨀꨆꨑꨃꨃꨃꨃꨃꨃ
ꨀꨆ <sup>jv</sup> :	glottalized tense velar stop palatalized and dentolabialized	ꨀꨆꨑꨃꨃꨃꨃꨃꨃ
ꨀꨆ <sup>jw</sup> :	same, labialized	ꨀꨆꨑꨃꨃꨃꨃꨃꨃꨃ
ꨀꨆ'	glottalized uvular stop	ꨀꨆꨑꨃꨃ'

$k^{ʋ}$	same, dentolabialized	ꞑ
$k^{w}$	same, labialized	ꞑꞑ
$\gamma$	voiced velar fricative	ꞑ
$\gamma^{v}$	same, dentolabialized	ꞑꞑ
$\gamma^{w}$	same, labialized	ꞑꞑꞑ
$\gamma^j$	same, palatalized	ꞑꞑ
$\gamma^{jv}$	same, palatalized and dentolabialized	ꞑꞑꞑ
$\gamma^{jw}$	same, palatalized and labialized	ꞑꞑꞑꞑ
$\gamma^{\prime}$	voiced velar lenis (weak) fricative	ꞑ
$\gamma^{\prime v}$	same, dentolabialized	ꞑꞑ
$\gamma^{\prime w}$	same, labialized	ꞑꞑꞑ
$\Upsilon$	voiced pharyngealized velar fricative	ꞑꞑ
$\Upsilon^v$	same, dentolabialized	ꞑꞑꞑ
$\Upsilon^w$	same, labialized	ꞑꞑꞑꞑ
$\gamma^{\prime}$	voiced uvular fricative	ꞑꞑ
$\gamma^{\prime v}$	same, dentolabialized	ꞑꞑꞑ
$\gamma^{\prime w}$	same, labialized	ꞑꞑꞑꞑ
$\gamma^{\prime}$	medio-lingual spirant	ꞑ
$\gamma^{\prime v}$	same, dentolabialized	ꞑꞑꞑ
$\gamma^{\prime w}$	same, labialized	ꞑꞑꞑꞑ
$x$	voiceless velar fricative	ꞑ
$x^j$	same, palatalized	ꞑꞑ
$x^{\prime}$	same, lenis (weak)	ꞑ
$\text{X}$	same, pharyngealized	ꞑ

<b>x:</b>	same, tense	ᵑ
<b>xʲ:</b>	same, palatalized and tense	ᵑʲ
<b>xʲᵛ</b>	same, palatalized and dentolabialized	ᵑʲᵛ
<b>xʲʷ</b>	same, palatalized and labialized	ᵑʲʷ
<b>xʲᵛ:</b>	same, tense, palatalized and dentolabialized	ᵑʲᵛː
<b>xʲʷ:</b>	same, tense, palatalized and labialized	ᵑʲʷː
<b>x<sup>ʰ</sup>ᵛ</b>	voiceless velar fricative lenis (weak) and dentolabialized	ᵑᵛ
<b>x<sup>ʰ</sup>ʷ</b>	same, labialized	ᵑʷ
<b>x<sup>ʰ</sup>:</b>	voiceless tense velar fricative lenis (weak)	ᵑː
<b>χ<sup>ʰ</sup></b>	same, pharyngealized	χ <sup>ʰ</sup>
<b>χʲ</b>	voiceless velar fricative palatalized and pharyngealized	χʲ
<b>χ<sup>ʰ</sup>ᵛ</b>	same, dentolabialized	χ <sup>ʰ</sup> ᵛ
<b>χ<sup>ʰ</sup>ʷ</b>	same, labialized	χ <sup>ʰ</sup> ʷ
<b>χ</b>	voiceless uvular fricative	χ
<b>χ<sup>ʰ</sup>ᵛ</b>	same, dentolabialized	χ <sup>ʰ</sup> ᵛ
<b>χ<sup>ʰ</sup>ʷ</b>	same, labialized	χ <sup>ʰ</sup> ʷ
<b>x<sup>ʰ</sup></b>	medio-lingual voiceless fricative	x <sup>ʰ</sup>
<b>x<sup>ʰ</sup>ᵛ</b>	same, dentolabialized	x <sup>ʰ</sup> ᵛ
<b>x<sup>ʰ</sup>ʷ</b>	same, labialized	x <sup>ʰ</sup> ʷ

### Pharyngeals

<b>G</b>	voiced pharyngeal stop (affricate)	ʕ
<b>Gʲ</b>	same, palatalized	ʕʲ
<b>G<sup>ʰ</sup>ᵛ</b>	same, dentolabialized	ʕᵛ
<b>G<sup>ʰ</sup>ʷ</b>	same, labialized	ʕʷ

q	voiceless (aspirated) pharyngeal affricate	ق
q'	same, lenis (weak)	ق'
q <sup>j</sup>	same, palatalized	ق <sup>j</sup>
q:	voiceless (aspirated) pharyngeal tense affricate	ق:
q <sup>j</sup> :	voiceless (aspirated) pharyngeal tense affricate palatalized	ق <sup>j</sup> :
q <sup>v</sup>	voiceless (aspirated) pharyngeal affricate dentolabialized	ق <sup>v</sup>
q <sup>w</sup>	voiceless (aspirated) pharyngeal affricate labialized	ق <sup>w</sup>
q <sup>jv</sup>	voiceless (aspirated) pharyngeal affricate palatalized and dentolabialized	ق <sup>jv</sup>
q <sup>jw</sup>	voiceless (aspirated) pharyngeal affricate palatalized and labialized	ق <sup>jw</sup>
q <sup>v</sup> :	voiceless (aspirated) pharyngeal affricate tense and dentolabialized	ق <sup>v</sup> :
q <sup>w</sup> :	voiceless (aspirated) pharyngeal affricate tense and labialized	ق <sup>w</sup> :
q' <sup>v</sup>	voiceless (aspirated) pharyngeal affricate lenis (weak) and dentolabialized	ق' <sup>v</sup>
q' <sup>w</sup>	voiceless (aspirated) pharyngeal affricate lenis (weak) and labialized	ق' <sup>w</sup>
q̥	voiceless (aspirated) pharyngeal affricate pharyngealized	ق̥
q <sup>v</sup>	same, dentolabialized	ق <sup>v</sup>
q <sup>w</sup>	same, labialized	ق <sup>w</sup>
q̥:	voiceless (aspirated) tense pharyngeal affricate pharyngealized	ق̥:
q̥'	voiceless (not aspirated) pharyngeal affricate - prerruptive	ق̥'
q̥' <sup>v</sup>	same, dentolabialized	ق̥' <sup>v</sup>
q̥' <sup>w</sup>	same, labialized	ق̥' <sup>w</sup>
q̣	glottalized pharyngeal stop	ق̣
q̣ <sup>j</sup>	same, palatalized	ق̣ <sup>j</sup>
q̣:	same, tense	ق̣:
q̣ <sup>v</sup>	same, dentolabialized	ق̣ <sup>v</sup>

q <sup>w</sup>	same, labialized	ꞗ
q <sup>jv</sup>	same, palatalized and dentolabialized	Ꞙ
q <sup>jw</sup>	same, palatalized and labialized	ꞙ
q <sup>ʼ</sup>	same, glottalized pharyngeal stop lenis (weak)	Ꞛ
q <sup>ʼ:</sup>	same, lenis (weak) and tense	ꞛ
q <sup>v</sup>	glottalized pharyngeal stop lenis (weak) and dentolabialized	Ꞝ
q <sup>w</sup>	same, labialized	ꞝ
q <sup>v:</sup>	glottalized tense pharyngeal stop dentolabialized	Ꞟ
q <sup>w:</sup>	same, labialized	ꞟ
q <sup>v:</sup>	glottalized tense pharyngeal stop lenis (weak) and dentolabialized	Ꞡ
q <sup>w:</sup>	same, labialized	ꞡ
q̥	glottalized pharyngeal stop pharyngealized	Ꞣ
q̥:	same, tense	ꞣ
q̥ <sup>v</sup>	glottalized labial stop pharyngealized and dentolabialized	Ꞥ
q̥ <sup>w</sup>	same, labialized	ꞥ
ʕ	voiced pharyngeal fricative	Ꞧ
ʕ <sup>v</sup>	same, dentolabialized	ꞧ
ʕ <sup>w</sup>	same, labialized	Ꞩ
ħ	voiceless pharyngeal fricative	ꞩ
ħ <sup>v</sup>	same, dentolabialized	Ɦ
ħ <sup>w</sup>	same, labialized	Ɜ
ħ̥	glottalized emphatic pharyngeal fricative	Ɡ

ɸ <sup>v</sup>	same, dentolabialized	ᄁ <sup>◌</sup>
ɸ <sup>w</sup>	same, labialized	ᄁᄂ
Laryngeals		
ʕ	voiced laryngeal fricative	ᄃ
ʕ <sup>v</sup>	same, dentolabialized	ᄃ <sup>◌</sup>
ʕ <sup>w</sup>	same, labialized	ᄃᄂ
h	voiceless laryngeal fricative	ᄄ
h <sup>j</sup>	same, palatalized	ᄄᄂ
h <sup>v</sup>	same, dentolabialized	ᄄ <sup>◌</sup>
h <sup>w</sup>	same, labialized	ᄄᄂᄂ
h <sup>jv</sup>	same, palatalized and dentolabialized	ᄄᄂ <sup>◌</sup>
h <sup>jw</sup>	same, palatalized and labialized	ᄄᄂᄂᄂ
ʔ	glottalized emphatic laryngeal fricative	ᄅ
ʔ <sup>j</sup>	same, palatalized	ᄅᄂ
ʔ <sup>v</sup>	same, dentolabialized	ᄅ <sup>◌</sup>
ʔ <sup>w</sup>	same, labialized	ᄅᄂᄂ
ʔ <sup>jv</sup>	same, palatalized and dentolabialized	ᄅ <sup>◌</sup>
ʔ <sup>jw</sup>	same, palatalized and labialized	ᄅᄂᄂᄂ

*Dedicated to the memory  
of Prof. Ketevan Lomtadze and Prof. Zeinab Kerash*

## Introduction

Historical-comparative studying of all four groups of the Iberian-Caucasian family languages has a long-term continuous tradition. The authors of different periods (in Georgia as well as abroad) have already developed all the languages in terms of phonetics-phonology and morphology-syntax. Many monographs have been created with extensive linguistic reviews. Nowadays all linguistic subsystems are described, in which lexical studies have a special place. Thanks to the devotion of many linguist generations, rich scientific data has been collected in the form of translation, comparative, branch and etymological dictionaries, comparative grammars and individual scientific articles. At the same time, Kartvelological (resp. Caucasiological) investigations are distinguished by a thorough study of Apkhazian-Georgian-Circassian relations [Gvantseladze 1997; Bukia 2013, I; Bukia 2016]. Problems were processed or are in process in historical, political, socio-economic, archaeological, ethnological and mythological directions [Antelava 2017]. A wide variety of vocabulary of the Circassian languages-dialects-subdialects was accumulated and grouped in comparison-semantic terms [Kvakhadze 2014]. Lexical foundation of the Apkhazian-Abaza languages and dialects was completely described [Chirikba 1996]. The same work was successfully conducted on Kartvelian materials. The only major disadvantage is the lack of historical and etymological dictionaries of Georgian language as well as imperfect dictionaries of Georgian dialects.

And yet, after the fundamental works of P. Charaia, N. Marr, Iv. Javakhishvili, S. Janashia, A. Chikobava, V. Topuria, M. Kumakhov, K. Bouda, K. Lomtadze, G. Rogava, Z. Kerash, R. Lafon, G. Klimov, A. Shagirov, K. Shaqril, R. Janashia, A. Abdokov, R. Abashia, V. Shengelia, M. Kurdiani and others, all conditions were created in Caucasiology to establish a new paradigm that would summarize the outcomes of the historical-comparative investigation of the Sindy-Kartvelian languages. The present work serves just this purpose. I suppose that a systematic and consistent analysis of the results has been carried out, which was based to assert the sound-correspondences proven in linguistics and phonotactic rules of verification, within which the regular, systematic and logical sound-correspondences were revealed in the Sindy-Kartvelian languages and on what basis the common genetic origin and kinship of the aforementioned peoples was approved.

Finally, I would like to express my gratitude to my Circassian colleagues and friends, Ms. Gina Haboukh, Mr. Iyad Youghar and Mr. Adam Ivanoqwa, whose selfless support made possible to prepare the book. I sincerely thank the book editors and reviewers, young colleagues: D. Kakashvili, A. Kvakhadze, N. Poniava, Circassian Culture Center staff - N. Antelava, N. Abesadze, M. Bezhitashvili, A. Gabisonia, I. Gagua, N. Kavtaradze, K. Khutsishvili, A. Basilashvili, N. Pirtskhalava, O. Pavlenko everyone who assisted me to prepare the final version of the book.

\* \* \*

§1. Studying the ethnic and linguistic structure of the Iberian-Caucasian family it is easy to see that Kartvelian and Nakh groups are represented by three members, Apkhazian-Adyghean – by five and Dagestanian – by more than twenty (!) ones. Such a quantitative difference indicates that the ancient ethnic-linguistic diversity has been totally preserved among Dagestanians. Nakh-Kartvelian and Circassian (Sindy) linguistic-ethnic world should have been so numerous and varied that each its member should have had their own culture and state, as it is historically confirmed from the reality of Georgians, when the ancient Kartvelian states and ethnic groups existed long after each other: Diauehi, Colchas, Meskhetian-Mushkis, Saspers, Byzeres, Besquires and many others.

State formation of the Western Georgian Colcha-Diauehi period is observed in Circassians the name of which is preserved in Greek written sources. The Greeks mentioned the existed state from the earliest period of Hellenism, from the 7th century BC as Sindica, where there had already existed cities: Tiramba, Kefu, Fatrey and Gorgopia. The latter should be the capital of the country and located in the surrounding areas of Anapa, on the Black Sea coast. In Sindica, the local silver coins were minted with the inscription “Sindon”. Aristocracy of Sindica had close diplomatic and marital ties with the neighboring Bosphorus kingdom. The Sindian noble Sopay, whose name originated from the Circassian tribe Sobai married his daughter off to the son of the King of Bosphorus Satir I. But the latter's daughter was married to King Hekate of Sindica, as the Greek writer Pauline recounts. Finally, the Sindica state joined the one of Bosphorus. Later, the Circassian state continued to exist in another form. In particular, in the Middle Ages, from the early feudal period, the Kabardians were politically promoted who united all Circassian peoples and created the strongest feudal state tragic future of which has greatly determined by the aggressive actions of the Russian Empire in the Caucasus in the next period. Disastrous nature of Russian-Circassian war for Circassians is evident in the results of the 17-19<sup>th</sup> centuries. Till the 19<sup>th</sup> century in the Caucasus there existed Georgia-like Circassian state from the Black Sea to Ingushetia with about a million and a half of the population and what remained from it after Russia's aggression and genocide in 1864 is easily imaginable. The scale of loss of population is undoubtful according to the data of the Empire's State Representative of the Russo-Caucasus War historian Adolf Berge (1828-1886) who indicates that of more than a million Circassians more than 400,000 people died in the mentioned war, 497 thousand were expelled from the country and only 80,000 Circassians remained in the historical homeland, i.e. according to the official data of the Russian Empire, the number of dead people was 40% of the total number of the Circassian (Adyghean) people.

§2. To investigate the Caucasian peoples' prehistory it is important the classification according to the DNA indicator. To determine the general picture of the Caucasian peoples, i.e. to discuss them according to haplogroups, I use international databases. These studies show that basically 45 haplogroups are characteristic of humanity, the oldest



residents of which (A00, i.e. A Zero Zero Population) live in Africa. A0, A1, A2, A3 ... and the rest genetics of humanity separated from each other, about 160 000 years ago. It is noteworthy that this African population has not migrated from the African continent, on the contrary, B and other haplogroups have been continuing to migrate in Africa since about 40 000 years ago almost to our (historical) epoch. DNA gives opportunity to prove that European and other populations (Homo sapiens (?)) have not migrated from Africa. Their ancestor was not genetically African.

As regard the Caucasus, in this case three main haplogroups are dominants: G2a, J2 and J1. The first G2a is a third of the population of the Western and Central Caucasus, while the remaining 25-25% that is 80% of the population of the Caucasus inherently only the male population is meant. The entire population of the Caucasus is divided into two core structural types. More precisely, in the Western and Central Caucasus the male population belongs to the G haplogroup, while the J haplogroup with its two sub-variants J1 and J2 is spread in the Eastern Caucasus. In the Caucasus, the G haplogroup is realized as G2a, in particular, its two sub-types G2a1a1 and G2a3b1. In general, separation of G2 from its G ancestor took place about 20 000 years ago. G2a is observed in the Front Asia (Mesopotamia), Caucasus, Anatolia, and the most importantly in central and western Europe where it is observed in the remains of the grave tombs. More exactly, G2a is the genetics of the ancient European burial, namely, in the northeast Spain it was discovered 7,000 years-old grave with the G2a genetics, in the southern part of France 5 000 years-old grave [lacan et al 2011] belongs to G2a haplogroup. The similar picture is observable in human genetics of 6 200 year-old grave in Germany, in Derenburg [haak et al 2010].

At the Austro-Italian border, the haplogroup of a human's Ötzi who was killed (or frozen) in the Alps turned out G2a. The killing of Ötzi is a certain evidence that killing of ancient male population on the European continent had a massive character, i.e. after then when "Erbins" with R1b haplogroup appeared in Europe in III millennium BC the male population of G2a haplogroup gradually disappears together with other haplogroups R1a, I2 (in the British Isles), which means that radical shifting of old European male haplogroups took place about 4 000 -5 000 years ago, which ended with victory of R1b haplogroup and the G2a of ancient Europe was remained only in ancient tombs and in the mountains. Why? – in the soil, i.e. in ancient graves, the local genetics is preserved as the remains of the population before killing. In the mountains there is remained that small part of the population who due to the wars escaped and hid themselves in the mountains and was survived.

This is how the reconstructed picture of distribution of the G2a haplogroup looks: primarily G2a population was initially prevalent in Mesopotamia, Minor Asia, Caucasus, Anatolia and Europe. The introduction of cultivation tradition in Europe is undoubtedly associated with their names.

As aforesaid, the western and central parts of the Caucasian population is mainly represented by G2a haplogroup, which has two subspecies: G2a1a1 and G2a3b1. Of them G2a1a1 is disseminated in Georgians and Ossetians, in particular, in Georgians it contains 36%, while in Ossetians with Digors – 55%, and Irons – 72%. As for G2a3b1 haplogroup, it

is attested in Apkhazians (24%), Circassians (38%), of them in Shapsugs (86%), in Georgians (12%). This means that these peoples have a common ancestor; all of them are fraternal peoples. It is necessary to note that the division (mutation) into G2a1a1 and G2a3b1 haplogroups were made from G2a ancestors 7 000 years ago, earlier than 20 000 years ago G2 appeared, and 50 000 years ago their common ancestor G haplogroup emerged [Kliosov 2013].

Another noteworthy detail that will shed light on the current issue of Caucasian Alans is that the present Ossetians do not have any genetic link with the Scyths-Alans, since it is clear that just the newest subsidiary branch of the G2a haplogroup (in Russ. *субклада*) is confirmed in Ossetians that was separated from its ancestor G2a 1700-2000 years ago. The latter's age should be 4 000-5 000 years old, on the other hand, is originated from G2a of the same ancestor, the traces of what are visible in the European (Spain, France, Germany) G2a which age is 7,000 years. As rightly pointed out by Anatoly Klyosov [Klyosov 2013], the haplogroup of Scyths-Alans should have been R1a, which was confirmed in the Minusinsky tomb (3800-3400 years ago), which means that genetics of Ossetians are Caucasian and not Scyth-Alanian. Thus, the standpoints considering the Ossetians to be the only descendants of old Alans, are groundless. On the contrary, the Ossetians are the local Caucasian autochthon population who has assimilated the language of the Iranian group, whose language is full of Caucasian substrates (of Circassian, Kartvelian, and Nakh elements). This indicates that the ancestors of the Ossetians who previously spoke in local Iberian-Caucasian languages became Indo-Europeans only linguistically, their genetics and anthropology are endemic, i.e. Caucasian, while the Scythian genetics of the Iranian-Bactrian type R1a, as a non-basic genetics is partially preserved in Karachays and not in Ossetians [Klyosov 2013].

Basically J2a haplogroup occurs in the central and western Caucasus: its two branches (subtypes) J2a and J2a1b are evident. It includes: Ossetians, Shapsugs, Circassians, Apkhazians, Georgians (20% of the male-population). Evidence of this haplogroup in representatives of different nations (nationalities) indicates that these halopagroups are formed much earlier than the origin of the individual nation. Obviously, 7,000 years ago the population of the Caucasus was not yet differentiated, but the presence (the existence) of G2a and J2a species into haplogroups indicates that the national bodies of the indigenous peoples of the Caucasus were originated from the population having these two oldest haplogroups. The similar situation is evident in Armenia, part of which shows the G2 and J2a haplogroups, which means that the local Caucasian population: Urartians, Hurrians and Georgians who had G2a and J2a genetics, were mixed with comer Indo-European Armenians. Of course, in Armenians, as the people of Indo-European origin, the R1a haplogroup is also evident unlike Ossetians. In the latter almost the entire local / endemic haplogroup appears – G2a and J2a, as well as in Karachays and Balkars. Due to this it is correct view that historically Karachays and Balkars, like Dagestania Kумыks mastered the Turkish language at the expense of forgetting the Caucasian languages, genotype (haplotype) remained unchanged in the population, as there was no substantial changing in the population's composition.

In the Eastern Caucasus population basic is J2a (more than 80% in Ingushes, 56% in Chechens), however G2a is still observed (less in Ingushes, more in Chechens): in Dagestan G2a haplogroup varies from 18-20% and J1 is basic. The latter is also observed in Jews, Arabs, Bedouins, and Mesopotamian, the ancient nations of the Near East. In Jews newest species of J1 is basic. Obviously, I'd say again as above, that the existence of these haplogroups in peoples of different origin is natural because genetics precedes the origin of the nations, but at the same time local/endemic population/haplogroups create a body of the people that excludes migrations, i.e. the existence of similar genetics in the Caucasus and Middle East isn't explained only by migrations of peoples, but also by the fact that the local genetics originated various national bodies of the region's peoples. I repeat once more: genetics is much older than any historical nation on the earth. However, of course, I cannot rule out the existence of migration. For instance, in India's highest caste (mainly in Brahmans) it is observed G2a and J2a, which surely is the result of migration. A (little) dose of migration resulted R1a haplogroup in Georgians, whose (Georgian-Ossetian) ancestor is 5,000 years old (5000 years ago).

So comparing each other the linguistic and genetic data of the Caucasian peoples it will turn out that the population of the ancient Caucasus was developed on the basis of local haplogroups (G, J with different subgroups). These haplogroups were also revealed in the ancient tombs of Europe and partly in the mountainous region, as one of the core components of the ancient population. The same haplogroup is visible in Etruscans (Italy), Anatolia and Middle East (Mesopotamia). The question arises: Why? The answer may be only one: In the 6<sup>th</sup> and 5<sup>th</sup> millenniums BC, there existed Iberian-Caucasian linguistic-ethnic unity with G and J genetics which covered the territory from Spain and France via Central and South Europe and Anatolia to the Caucasus-Mesopotamia. This is the sector where genetically and linguistically related peoples (along with Chinese and Egyptian) have created the first civilizations of the earth. These include: Sumer, Mitanni / Hurris / Urartu, Hatti / Hattusa, Etruria / Iberia that is clearly confirmed by ancient language data.

Today it can be doubtlessly said that live descendants (members) of this ancient civilization are: Georgians whose historical-genetic link with Sumerians is proved [Fährnich 1981]. Like Georgians, the Circassian ancestors established the ancient states in Anatolia. They are: Hatti/Hattusa which is attested in the name of modern Circassian ethnic group **Khatu-ka**, **Pakhuva** (is confirmed in modern ethnonym **Pakhua** "Ubykh") and **Abeshla** (is confirmed in modern Apkhazian subethnic name **Abaza**). Prominent scholars Jan Braun and Vyacheslav Ivanov, who had proven the kinship of Circassians with Hattians, expressed their views that Hattian which is genetically related with Sindy-Kartvelian linguistic world will fulfill the same role in Caucasiology, like Sanskrit fulfilled in studying the Indo-European languages and culture [Ivanov 1985; Braun 2002, cf. Kassian 2009].

At the same time it is proved and universally recognized that to confirm the kinship among peoples the most reliable method is to carry out mutual comparison of linguistic material. Moreover, the genetics of peoples can be changed (as the destroy/replacement with Indo-European population of the Basque male population), but the linguistic facts based on regular and systemic correspondences, are unchangeable in time and space.

I'd make some explanations about the terminology I used. Namely, like Ivane Javakhishvili, I use the synonyms Sindy languages, Common Sindy language (pre-language) to denote the Apkhazian and Adyghean languages. Also, I distinguish from each other Common Sindy and Proto-Sindy. The latter is considered to be the predecessor pre-language of the Common Hattian-Sindy linguistic unity that directly originated from the Paleo-Caucasian (Iberian-Caucasian) pre-language. The picture is similar between Common Kartvelian and proto-Kartvelian-parent-languages.

Now let's discuss each Sindy-Kartvelian correspondence of each local zone separately. For illustration of each sound-correspondence, I'll bring only three-four samples due to the lack of space, but the examples are much more.

**§3. Bilabials.** Bilabial consonants originated from the Common Caucasian pre-language are mostly fully preserved in both groups of languages. The mentioned groups of Iberian-Caucasian languages family are distinguished by a bilabial strident **ɸ** at a pre-language level; In general, the phonetic transformations of the bilabial stop-plosives **b** → **ω**, **p** → **h/ħ** which are characteristic pro tem phonetic processes in Nakh and Dagestani languages, are unfamiliar in these languages. However, transformations **b** → **d<sup>w</sup>**, **p** → **t<sup>w</sup>**, **ɸ** → **ɸ<sup>w</sup>** in Ubykh, which have facultative character, should be considered. As expected, regular sound correspondences are identical. The following phonemic relations were revealed: C.-Kartv. **b** ~ C.-Sind. **b** (I); C.-Kartv. **p** ~ C.-Sind. **p** (II); C.-Kartv. **ɸ/b** ~ C.-Sind. **ɸ/p** / **b** (III); C.-Kartv. **b/m** ~ C.-Sind. **b/m** (IV); C.-Kartv. **m** ~ C.-Sind. **m** (V); C.-Kartv. **w** ~ C.-Sind. **w** (VI); See below:

#### I. C.-Kartv. **b** ~ C.-Sind. **b**

(1) C.-Kartv. **\*bog**-(ur-) “pimple; rash” (Geo. **bug-r-i**, **bug-r-ibr-i**, Col. (Laz) **puk-u{r}-i** ← **\*bug-ur-i** “smallpox”, Sv. **bog-ir** // **bug<sup>(w)</sup>-ir** “smallpox”) : C.-Sind. **\*bag<sup>w</sup>**- “skin rash” (Ad. **bag<sup>wə</sup>**, Kab. **bag<sup>w</sup>**, Ub. **bag<sup>w</sup>** “rash on the skin”);

(2) C.-Kartv. **\*bibil**- “earlobe” (Geo. **bibil-o**, Col. (Laz) **bibil-i**, Megr. **birbil-i** “earlobe”) : C.-Sind. **\*bəbə** “downy; feather” (Ub. **d<sup>wəd</sup>wá** ← **\*bəbá** “downy; feather”, Apkh. **a-bába**, Ab. **baba** “downy; feather”, cf. Dag.: Hin. **bab**, Bezh. **bab** “big beard”);

(3) C.-Kartv. **\*bq̄w-il**-/**\*biq̄w**- “blind, blinding; stupid” (Geo. **brq̄zl-i**//**brq̄v-il-i** “blind”, **da-brq̄v-il-eb-a** “getting blind”, **briq̄v-i**, Col. (Megr.) **biʔv-al-i** “stupid, feeble-minded”) : C.-Sind. **\*bγ-ǎ** “bad eyesight” (Ad. **na-bγa**, Kab. **na-bγa** “bad eyesight”).

## II. C.-Kartv. p ~ C.-Sind. p

(1) C.-Kartv. \*pat-a “hair, wing” (Geo. pta//prta, Col. puta//buta “wool type”, purt-in- “flying”, Sv. pätw(-ar) “hair”) : C.-Sind. \*pt<sup>w</sup>-a “sheep’s cut-off hair” (Aphk. á-pt<sup>w</sup>a, Ab. bč<sup>w</sup>a ← \*pt<sup>w</sup>a “sheep’s cut-off hair”, cf. C.-Nakh \*pat-ar “goat’s wool/hair”);

(2) C.-Kartv. \*pis-e “tar, resin” (Geo. pis-i, Col. (Laz) pis-a, Megr. pirs-a “plant adhesive juice”, Sv. pis-e “tar, resin”) : C.-Sind. \*pəsă “spruce; fir-tree” (Ad. psă-jə, Kab. pse-j, Ub. psə-γ<sup>w</sup>ənə “spruce”, Aphk. á-psa “fir-tree”, Ab. psa-q<sup>w</sup>a “willow”);

(3) C.-Kartv. \*par-en-//\*par-in- “flying” (Geo. pr-en-a, i-pr-in-a, (m)pr-in-v-el-i, Col. pur-in-i “flying”, ma-pur-in-al-i “bird”, ma-pur-in-ž-e//pur-in-ž-a “bird”) : C.-Sind. \*pār- “flying” (Ub. pār-, sə-pār-ən, Aphk. a-pār-ra, Ab. (Ash.) pār-ra “flying”).

## III. C.-Kartv. p̄/b ~ C.-Sind. p̄/p/b

(1) C.-Kartv. \*çop̄- “navel” (Geo. çop̄-i (Saba), Col. (Laz) çip̄-a, Megr. çip̄-e//çip̄-i “navel”) : C.-Sind. \*na-çap̄ “navel” (Aphk. a-çap̄an ← \*a-naçap̄, Ad. nəbəç, Kab. bənža “navel”);

(2) C.-Kartv. \*p̄ew- “split; divide” (Old Geo. gan-p̄-eb-a, New Geo. a-p̄-ob-s, ga-a-p̄-o, Sv. nā-p̄u “piece; bite”, cf. x-e-p̄-en-i “explodes/splits”) : C.-Sind. \*p̄ă- “slash/cut up” (Ad. (Chemg.) -p̄ă- in the word - wə-p̄ă-n “slash/cut up”, Aphk. a-p̄-rá “chopped up/hacked to pieces”);

(3) C.-Kartv. \*b̄pen- “lead” (Geo. br̄pen-i → p̄r̄pen-i “lead”) : C.-Sind. \*m̄p̄ă- “lead”, Ub. m̄pa “id”);

(4) C.-Kartv. p̄eç- “stylishness, clearness, beauty, charm, elegance” (Geo. p̄eç-i, p̄eç-en-iç-i “stylish, beautiful, charming”, Col. (Laz) p̄anç-, cf. top. P̄anç-ol-i//P̄anç-ol-a, Sv. p̄iç “stylishness, beauty”) : C.-Sind. \*p̄çă “clear” (Ub. p̄ça “clear”, cf. Dag.: Lak. març “clear”, Ud. maçi // mac:i “clear; white”).

## IV. C.-Kartv. b/m ~ C.-Sind. b/m

(1) C.-Kartv. \*bokw-en- “groin, belly” (Geo. bokven-i, Col. (Laz) korba ← \*borkwa “belly”) : C.-Sind. \*məg<sup>w</sup>-a “belly” (Ub. nəğ<sup>w</sup>a ← \*məg<sup>w</sup>a, Aphk. a-mg<sup>w</sup>a, Ab. mg<sup>w</sup>a “belly”);

(2) C.-Kartv. \*mt-el- “whole/complete/full” (Geo. mtel-i//mrtel-i, žan-mrteli, Col. mtin-i →//tin-i “even”, tar-i ← \*mtar-i, “whole, healthy”) : C.-Sind. \*bət-a “strong, sustainable” (Ad. pəta ← \*bəta, Kab. bəda ← \*bəta “strong, sustainable”);

(3) C.-Kartv. \*qem-al- “sword, knife” (Geo. qmal-i →//qrmal-i//xmal-i, Col. xamə →//xam-i “knife”, cf. pl. xamu-ep-i//xamu-ep-e) : C.-Sind. \*qab-a “ploughshare” (Ab. qaba “ploughshare”, cf. Dag.: Andic gr. q̄:eb, Darg. γab “ploughshare”, C.-Nakh. \*maq- “id”).

## V. C.-Kartv. m ~ C.-Sind. m

(1) C.-Kartv. \*mačw- “badger” (Geo. maču//mačw-i//mačv-i, Col. munčkv-i, Sv. minčkw “badger”) : C.-Sind. \*máčw-a “bear” (Circ. məs-a ← \*məs<sup>w</sup>-a, Ub. məš<sup>w</sup>a, a-mš<sup>w</sup>a, Apkh. a-mš<sup>w</sup>, Ab. mš<sup>w</sup>ə “bear”);

(2) C.-Kartv. \*meqel- “arm, hand” (Geo. meqel-n-i “arm” (Saba), Sv. məqär//meqar//məqer “hand (up to elbow)” : C.-Sind. maqa- “arm, breast/bosom”, (Ub. məqia “bosom”, Ab. maqa “arm, hand”);

(3) C.-Kartv. \*ma- “demonstr. pron.” (Geo. ma-n “he/she”, a-ma-n “that person”, ma-s “to that person”, i-ma-s “to that person”, Col. mu “he/she/it”, mu-k “himself/herself/itself”, mu-n-ep-i “they”, e-mu-k “he/she/it”, Sv. a-ma-s “to him/her/it”, a-ma-w “until here”) : C.-Sind. \*mə “demonstr. pron.”, (Ad. mə, Kab. mə “demonstr. pron.”).

## VI. C.-Kartv. w ~ C.-Sind. w

(1) C.-Kartv. \*ɣwit “magic jewel/stone; magician/witch” (Geo. ɣvta-eba, Col. xvit-o, na-xut-a ← \*na-xvit-a “magic object/talisman, magic jewel/stone”) : C.-Sind. \*ɣwəd- “magician/witch” (Ad. wədə, Kab. wəd, Ub. wədə “magician; witch”. For anlaut type of this root compare Lak x:urt:a-ma “Magician; witch”);

(2) C.-Kartv. \*šwel- “roe-deer, deer” (Geo. šwel-i//švel-i, Col. skver-i//Laz mskver-i//mskver-i ← \*škwar-i “roe-deer, deer”) : C.-Sind. \*šwǎ- “deer; beast” (Apkh. a-š<sup>w</sup>a-ra-x<sup>i</sup>, Ab. š<sup>w</sup>a-ra-x<sup>i</sup> “wild animal, beast”, Ab. š<sup>w</sup>ə-r “deer”, Ub. λa-š<sup>w</sup>a “hunting”; cf. Ub. s<sup>w</sup>a-k<sup>i</sup>a ← \*š<sup>w</sup>a-k<sup>i</sup>a “hunter”);

(3) C.-Kartv. \*xwir-(a) “male (carnivore)” (Geo. xvir-a “male cat”, Col. xvanž-a ← \*xvinž-a “male pig, uncastrated”, Sv. xwir “male”) : C.-Sind. \*x<sup>w</sup>a- “male”, calf” (Apkh. a-h<sup>w</sup>ə-s (*pl.* a-h<sup>w</sup>a-ra), Ab. h<sup>w</sup>ə-s (*pl.* h<sup>w</sup>a-ra) “calf”, Ady. x<sup>w</sup>ə, Kab. x<sup>w</sup>ə, Ub. x<sup>w</sup>ə “male”).

**§4. Dentals.** The four-member composition should be considered as a specific feature of dental stop-plosives of Common-Iberian-Caucasian pre-language. Namely, in these consonants, like in sibilant-affricates (hissing, hushing), the phonological correlation of unvoiced consonants functioned in the chronological level of the pre-languages – simple ~ long i.e. non-intensive ~ intensive: \*t ~ \*t:, cf. sibilant \*c ~ \*c:, \*ç ~ \*ç: and \*č ~ \*č:, \*č̣ ~ \*č̣: correlation. The basis for such assumption is likely observed in the dental sound-correspondences. In this case it is meant first of all different reflexation of the initial phonemes (resp. of archiphonemes): It turns out that the voiceless aspirated \*t of pre-language origin has not been historically changed in the analytical languages (see below, II: all the samples of C.-Kartv. \*t ~ C.-Sind. \*t phonemic opposition), while the reflexes of the initial intensive \*t: archiphoneme is different like in Kartvelian and Apkhazian-Adyghean languages; More precisely, the pre-Kartvelian \*t: is supposed to transform in

the late Common-Kartvelian into st sound complex, which developed  $\check{s}d-/ \check{s}t-$  ( $\leftarrow *št$ ) allophones in Svan. In the Apkhazian-Adyghean languages, a pre-Sindian  $*t:$  phoneme is realized via  $\check{z}/\check{z}$  ( $\leftarrow *t:$ ) transformation characteristic in any position of the Apkhazian-Adyghean languages. For phonetic process of affricatization see below samples of C.-Kartv. st ~ C.-Sind  $\check{z}/\check{z}$  correspondences.

Historically for the initial position of a word of Apkhazian-Adyghean languages and dialects it should be considered as a special phonetic transformation the vibrantization process  $*d \rightarrow r$  – rhotacism that typologically is equivalent with relevant data of the Dagestanian languages (see below the samples of C.-Kartv. d ~ C.-Sind. d correspondences).

Thus, based on the pre-language data described below for pre-Kartvelian and pre-Sindy chronological level it is possible to reconstruct the quaternion system of dental stop-plosive consonants  $*d *t *t: *t:$

#### I. C.-Kartv. d ~ C.-Sind. d ( $\rightarrow$ Apkh.-Abaz. r)

(1) C.-Kartv.  $*dye$  - "day" (Geo.  $dye$ , Col.  $d\gamma$ al-(ep-e(i) "id", Sv.  $la-de\gamma$  "id", cf. Col.  $go-\gamma a \leftarrow *go-d\gamma a$  "yesterday", *Lit.* "last day") : C.-Sind.  $*d\check{e}\gamma-\check{a}$  "sun" (Ad.  $t\check{e}\gamma a$ , Kab.  $d\check{e}\gamma a$ , Ub.  $nd\gamma a$  "sun", cf. Ad.  $t\check{e}\gamma^{w}as$ , Kab.  $d\check{e}\gamma-was\check{a}$  "yesterday")

(2) C.-Kartv.  $*dab-a$  "arable land; filed for cereals" (Geo.  $daba$ , u- $dab-n-o$ , u- $dab-ur-i$ , Col. (Megr.)  $dob-er-a//dob-ir-a$  "arable land", Laz  $doba$  "land", cf.  $doba-\check{c}i\check{c}i$  "earthworm", Sv.  $d\check{a}b$  "field for cereals") : C.-Sind.  $*d^{w}-\check{a}$  "filed" (Apkh. a- $d^{w}\check{a}$  "field", Ub.  $d^{w}\check{a}$  "meadow, field")

(3) C.-Kartv.  $*daq-al$  "goat" (Geo.  $txa$ , Col.  $txal$ -(ep-i/e) "id", Sv.  $daq\check{a}l$  "id") : C. Sind.  $*dax^{w}$ - "livestock" (Apkh. a- $rax^{w} \leftarrow *a-dax^{w}$ , Ab.  $rax^{w} \leftarrow *dax^{w}$  "livestock")

(4) C.-Kartv.  $*deša$  "firewood" (Geo.  $\check{s}eša$ , cf. Old Geo. m- $rešw-el-i$  "firewood-cutter/seller", Col.  $diška//diška$  "firewood") : C.-Sind.  $*raš-$   $\leftarrow *daš$  "tree species" (Apkh. a- $raš$  "species of elm", cf. Dag.: Andic gr.  $reša /roša /ruša$  "forest, firewood", Darg.  $dex$  "beam; large log", C.-Nakh  $*dos$  "firewood").

#### II. C.-Kartv. t ~ C.-Sind. t

(1) C.-Kartv.  $*kart-a$  "to fence, fence; populated place" (Geo.  $karta$  "fenced Place", Col.  $k\check{a}rta//k\check{e}ta$  "densely populated place", cf.  $kuta-ia$ ,  $kuta-iš-i$ , Sv.  $k\check{a}rt$  "fence",  $l\check{a}-k\check{a}rt-e$  "fenced") : C.-Sind.  $*kat-a$  "village; pound/paddock" (Circ.  $\check{c}at \leftarrow *k'at$  "pound/paddock for sheep", Apkh. a- $k\check{e}ta$ , Ab.  $k\check{e}t$  "village")

(2) C.-Kartv.  $*rtw-$  "joining" (Geo. e- $rtv-i-s$ , Col. a- $rt-u$ -(n) "joins" : C.-Sind.  $*t^{w}-$  "giving" (Ad.  $t-\check{e}n$ , Kab.  $t-\check{e}n$ , Ub.  $t^{w}-a$  "giving", Apkh. a- $ta-ra$ , Ab.  $ta-ra$ )

(3) C.-Kartv.  $*tetw-$  "white; silver money" (Geo.  $tet-r-i$  "brilliant white/pristine/unblemished" (Saba), cf. Tush.  $tet-r-i$  "cheese, cottage cheese", Col. (Megr.)  $tant-e$

“white”, o-tant-al-aia “turns snow-white”, Sv. tetw-ne//twetw-ne “white”, tetw-ra “white cow”) : C.-Sind. \*tat<sup>w</sup>-a “silver, gold” (Ub. t<sup>w</sup>at<sup>w</sup>a “silver, gold”, cf. C.-Nakh \*datew “silver”)

### III. C.-Kartv. ʈ ~ C.-Sind. ʈ

(1) C.-Kartv. \*ʈaxw-iw “bullet” (Geo. ʈq̄wiv-a//ʈq̄vi-a, Col. ʈq̄vir-i; cf. toponym *ʈq̄viri* (Abasha), Sv. ʈq̄wiw//ʈq̄wi “bullet”) : C.-Sind. \*ʈəsa “bullet” (Aphk. a-ʈsa →//a-çsa, Ab. ʈsa “bullet”)

(2) C.-Kartv. \*maʈ-al- “worm” (Geo. maʈl-i, Col. munʈur-i “worm”, Sv. məʈ ← \*maʈw “id”) : C.-Sind. \*maʈ “snake” (Ub. anʈa ← \*amʈa ← \*maʈa “snake”)

(3) C.-Kartv. \*laʈ-e “land; mud” (Col. (Laz) leʈa “land” Megr. leʈa “mud”) : C.-Sind. \*lăʈ-ă “clay; mud” (Ad. jaʈ-ă “clay, dirt”, jaʈ-a-γ<sup>w</sup>a “clay”, Aphk. a-ləmt “dirt”. cf. Dag.: Darg. luʈi “soil, land”)

### IV. C.-Kartv. n ~ C.-Sind. n →//d

(1) C.-Kartv. \*nesw- “melon” (Geo. nesv-i/neswi, Sv. nesg, kwax-nesg “pumpkin”) : C.-Sind. \*naś-a “melon, cucumber” (Ad. naś “melon”, Kab. naśa “cucumber”, Ub. naśa, Aphk. a-naśa, Ab. naśa “cucumber”)

(2) C.-Kartv. \*šwin-d- “dogwood/cornelian cherry” (Geo. šind-i/šwind-i, Top. *Šind-is-i*, Col. {skind-}, skind-on-a (top.) *lit.* “Dogwood grove”) : C.-Sind. \*s<sup>w</sup>an-a “grapes” (Ad. sana “grapes”, Kab. sană “currant”)

(3) C.-Kartv. \*γon- “holiday” (Old Geo. γon-i “idol”, Col. xu ← \*γun, dya-xu “holiday”, Sv. γən “holiday”, γən-jēru “period of holidays”) : C.-Sind. \*γan “season, time” (Aphk. ăn ← \*a-ωan, Ab. ωan, Circ., Ub. γa ← \*γan “time, season”)

(4) C.-Kartv. \*nirq- “whey” (Geo. nery-i//niry-i, Khevs. nirq-i) : C.-Sind. \*dax<sup>w</sup>- “melted butter; fat” (Ad. tx<sup>w</sup>ə, Kab. tx<sup>w</sup>ə “butter”, Ub. tx<sup>w</sup>ə “fat”).

§5. **Hissing sibilants.** Phonological systems of Modern Kartvelian and Apkhazian-Adyghean (Sindy) languages differ from each other in terms of composition of sibilant-consonants. As it is known, in the Kartvelian languages there is no mid-alveolar hissing-hushing sibilants, which have been still preserved in Sindy languages. The fixed difference in the mentioned phonological inventory is reflected in the sounds that are revealed in the Kartvelian-Sindian vocabulary. In particular, three types of regular sound-correspondences are evident: the first type combines C.-Kartv. hissing (ʒ c ç z s) : C.-Sind. hissing-hushing (ʒ́ ć č́ ž́ ś́), the second one - C.-Kartv. hissing (ʒ c ç z s) : C.-Sind. hissing (ʒ c ç z s), and the third one - C. Kartv. hissing (ʒ c ç z s) : C.-Sind. hushing (ʒ́ č́ ḉ ž́ ś́) (see below I, II and III).



## Formulas of sibilant sound-correspondences:

I. C.-Kartv. hissing : C.-Sind. hissing-hushing

C.-Kartv. **ჴ** ~ C.-Sind **ჴ**

(1) C.-Kartv. \***ჴam**-al- “squirrel” (Old Geo. **ჴaml**-i “rat”, Col. (Laz) **ჴemur**-i “(mountain) rat”, **ჴenur**-i “squirrel”, Sv. **ჴinir** “squirrel”) : C.-Sind. \***ჴ**<sup>w</sup>a “fox; jackal” (Ad. -**ś** in the word **baჴja**-ś “fox”, Ub. -**š**<sup>w</sup> “jackal” in the word **bagjá**-š<sup>w</sup> “jackal”, Apkh. (Bzip.) -**š**<sup>w</sup>a- “fox” in the word **á**-š<sup>w</sup>a-bga “red fox”)

(2) C.-Kartv. \***ჴwel**- “old” (Old Geo. **ჴwel**-i, da-**ჴvel**-eb-a “ageing”, Col. (Laz) **mჴve**, **mჴve**-š-i, Megr. **ჴve**-š-i “old”, Sv. **ჴwinel** ← \***ჴwel**-in “old”) : C.-Sind. \***ჴ**<sup>w</sup>ə “old” (Ad. **zá**, Kab. **zá** “old”, Ub. **ž**<sup>w</sup>ə “old”, Apkh. **á**-**ž**<sup>w</sup>ə, ab. **ž**<sup>w</sup>ə “old”, cf. Chech. **ჴör**-a-baba, Ing. **ჴer**-nana//**ჴer**-babij “old woman”)

(3) C.-Kartv. \***ჴaγw**- “hating/loathing; wrath” (Old Geo. g-**ჴaγw**-s “you hate”) : C.-Sind. \***ჴ**<sup>w</sup>aγ<sup>w</sup>ǎ- “hatred” (Ad. (Abadz.) **ჴaγwǎ**-n “hate/contempt”)

C.-Kartv. **c** ~ C.-Sind. **ć**

(1) C.-Kartv. \***cux**- “pressed/squeezed honeycomb” (Geo. (Imer, Gur.) **cux**-i “The juice remaining after squeezing honeycomb from which the honey candle is prepared”, Col. (Megr.) **cux**-i “wax residue after melting”) : C.-Sind. \***ćax**<sup>w</sup>ə “wax”; “honeycomb” (Ad. **šaf**-ə ← **šax**<sup>jw</sup>ə, Kab. **šax**<sup>w</sup> “wax”, Ub. **c**<sup>w</sup>amγi-**á** “honeycomb with honey”, Apkh. a-cxa, Ab. cxa “honey”)

(2) C.-Kartv. \***cik**- “little; a little bit” (Col. (Laz) **mci**-k-a//**cik**-a “a little bit”, m-**cik**-a-m-**cik**-a “a little bit “) : C.-Sind. \***ćak**- “low” (Ab. (Tap.) **ćak**<sup>j</sup> “low (about the plant)”, cf. Rut. **ჴაკა** “at the bottom”, Hurr. **zugə** “small, low, short”)

(3) C.-Kartv. \***cux**- “knowledge” (Sv. **cəx**-, x-o-**cəx** “knows”, x-**ä**-**cx**-en-a-x “they knew”) : C.-Sind. \***ć**<sup>w</sup>əx- “keeping” (Ab. qa-**ć**<sup>w</sup>ax-ra, Apkh. a-**c**<sup>w</sup>ax-ra “keeping”, cf. Lezg. **čirq**-un “knowledge”)

C.-Kartv. **č** ~ C.-Sind. **č**

(1) C.-Kartv. \***čenč**- “intestine” (Geo. (Ajar.) **čenč**-ul-i “intestine”, Col. **činč**-a//**čimč**-a “tansy”, Sv. **činč**-il “intestine”) : C.-Sind. \***čač**-a “kidney” (Ad. **zážə**-j, Kab. **záža**-j “kidney”, C.-Circ. \***čač**- “kidney” (Ub. **čača**, Apkh. a-**čača**, Ab. **čača** “kidney”, cf. Dag. : Khin. **činčin** “kidney”)

(2) C.-Kartv. \***čem** “medicine; grass” (Geo. **čam**-, **čam**-al-i, “medicine”, Col. (Laz) **čam**-i “medicine”, ma-**nčam**-ur-e “sorcerer”) : C.-Sind. \***č**<sup>w</sup>am-ə “ivy” (Adyg. (Shaps.) **š**<sup>w</sup>ăm-ə-j “ivy”, cf. Akhv. **čame** “mint”, Cham. **čamara** “burdock”)

(3) C.-Kartv. \*čwed- “rank, call; question” (Geo. čod-, čod-eb-a, mo-čod-eb-a, xu-čod-a, Sv. čod-//čwed-//čwd-, x-e-čwd-jel-āl//x-e-čwed-iel “asks”, le-x-čod-n-i (Lash.) “I’ll ask smb.”) : C.-Sind. \*čāda- “shouting, calling” (Apkh. a-čət-ra “calling”; “say, pronunciation”, Ab. (Tap.) čta-ra “calling”, čət-ra “shouting”, cf. Chech., Ing. čjet: “name”, Tsov. čet: “name; fame/glory”)

#### C.-Kartv. z ~ C.-Sind. ź

(1) C.-Kartv. \*zw- “giving birth” (Geo. zw- “birth”, “giving birth”, me-zw-eb-i “parent cattle”, i-zw-a “was born”, u-zv-i, zv-ev-a, Sv. zw-, li-zw-el “birth of cattle”, i-z-āl ← \*i-zw-al “giving birth”) : C.-Sind. \*źw- “giving birth, descendant/offspring” (Ad. źw- “giving birth”, ħā- źw “dog’s offspring, puppy”, Kab. v- ← \*źw- “giving birth”, hā-v-šər “puppy”)

(2) C.-Kartv. \*zal- “straightening; drawing; to arrange” (Geo. zal-, zal-a “whetstone/straight-edge of bricklayers”, Col. {žor-} o-žor-a “ruler; straight-edge”) : C.-Sind. \*žā- “brushing/combing” (Ad. žə-n, Abdz. žə-n, Kab. žə-n “brushing/combing”, Ub. ža- “brushing/combing”)

(3) C.-Kartv. \*zard- “little owl” (Geo. zard-ion-i “little owl”, “screech owl”) : C.-Sind. \*źwānd- “little owl” (Ab. žwānd-u “little owl”).

#### C.-Kartv. s ~ C.-Sind. ś

(1) C.-Kartv. \*les- “sharpening; lightning, brightness” (Geo. les-v-a “sharpening”, les-av-s “sharpens”, les-ul-i “light, bright”, Col. (Laz) las-ir-er-i “sharpened”, o-las-ir-u “sharpening”, Megr. las-ir-u-a “id”, las-ir-el-i “id”, Sv. läs- “sharpening”, läs-iār “whetstone”) : C.-Sind. \*laś- “light, bright” (Ub. waś-ə “light, bright”, Apkh. á-laš-a, Ab. laš-ə “light, bright”)

(2) C.-Kartv. \*as-ir- “hundred” (Geo. as-i “hundred”, as-eul-i, Col. oš-i “hundred”, vit-oš-i “thousand”, Sv. äš-ir//aš-ir “hundred”) : C.-Sind. \*śwa “hundred” (Ad. śa, Kab. śa “hundred”, Ub. šwa “hundred”, Ab. šw-ḳə “hundred”, Apkh. šw-ḳə, cf.: Rut. wāš, Lezg. wiš, Tsakh. wəš “hundred”)

(3) C.-Kartv. \*swel-a “lizard; legless lizard” (Geo. m-svl-ik-i “lizard”, Col. švela “legless lizard”, Sv. šwāl (*Gen.* šwalä-š) : C.-Sind. \*śwā “legless lizard”, (Ab. -šw- in the word ʒə-r-la-šw-, Apkh. -šw- in the word a-ʒə-r-la-šw, Bzip. -św, a-ʒə-r-la-św “legless lizard”, cf. Chech. šār-olg “earwig, multi-legged worm”, cf. Ing. šar-ij “fish species, trout”)

## II. C.-Kartv. hissing ~ C.-Sind. hissing

### C.-Kartv. **ʒ** ~ C.-Sind. **ʒ**

(1) C.-Kartv. \***ʒ**aywa “sea” (Geo. zywa-j “sea”, Col. (Megr.) {zorya-} *Hidr.* zorya-t-i, Laz zoʒa//zuʒa, mzoʒa//mzuʒa “sea”, Sv. zuʒwa, (LB.) zuʒwa “sea”) : C.-Sind. \***ʒ**əwʷa “swamp; large river” (Aphk. a-ʒəwʷa “swamp”, Ab. ʒəwʷ “large river”, cf. C.-Nakh. \***ʒ**aya “sand, crushed rock”)

(2) C.-Kartv. \***ʒ**ax “packing; spinning” (Geo. ʒax-v-a “spinning the other thread”, da-ʒax-ul-li “spinned”, Sv. ʒərx- “packing” lə-ʒərx-an “packed”) : C.-Sind. \***ʒ**ax- “sewing” (Aphk. a-ʒax-ra, Ab. ʒax-ra “sewing”)

(3) C.-Kartv. \***ʒ**wal- “bone” (Geo. ʒwal-i//ʒwal-i, ʒwal-ed-i, p̄ilojs-ʒwal-ed-i) : C.-Sind. \***ʒ**ʷa- “rib” (Aphk. a-va-ra, Ab. (Ash.) va-rá, Tap. ʒa “rib”, cf. Dagest. Kar., Tind. ʒʷal-a, Botl. ʒol-a, Tind. ʒʷal-a “rib, bone”).

### C.-Kartv. **c** ~ C.-Sind. **c**

(1) C.-Kartv. \*ca “sky” (Geo. ca “sky”, Col. ca//ča “sky”, Laz ča-čxa “Thursday”, ie “day of sky”, Megr. ca-šxa//ča-šxa “id”, Sv. ca//cä “sky” in the word cä-š “of the sky or Thursday”) : C.-Sind. \*cā “yesterday” (Ub. -ca in the word wa-ca “day-night”, Aphk. ja-cə “yesterday”)

(2) C.-Kartv. \*cal- “single” (Geo. cal-i “one/single”, Col. (Laz) cor-i “one”) : C.-Sind. \*cə- “suffix denoting one/single” (Aphk. -cə, Ab. -cə “suffix denoting one/single”, cf. C.-Nakh. \*caḥ “one”, Dag.: Av. co, Lak., Darg. ca)

(3) C.-Kartv. \*cal-a “wild vine species” (Col. (Laz) mcel-a//cel-a “species of wild grape”) : C.-Sind. \*ca- “cherry, sour cherry” (Aphk., á-ca, Ab. ca “cherry; cherry”).

### C.-Kartv. **ç** ~ C.-Sind. **ç**

(1) C.-Kartv. \*çək-(ul) “torch, lamp” (Col. (Megr.) çək-ul-a, Laz çək-l-a “a lamp, torch”) : C.-Sind. \*çək-ă “burning log, firebrand; luminary” (Ad. \*çəkjă → çəç-ă in the word pxa-çəçă “burning log, firebrand”, Kab. \*çəkjă → çəçă in the word pxa-çəçă “burning log, firebrand”, Ub. çʷanḳj “luminary”, cf. Cham. çaka “star”)

(2) C.-Kartv. \*mç-er- “insect; fly” (Geo. mçer-i, Col. çand-i//çanž-i//← mçəž-i “insect; fly”, Sv. mēr ← \*mher ← \*mçer “fly”) : C.-Sind. \*maç-a “grasshopper” (Ad. măç ← \*maça, Kab. maça, Ub. măça “grasshopper”, Aphk. a-maça, Ab. maça)

(3) C.-Kartv. \*çb-er- “pressing; caulking, filling” (Geo. çber-v-a “squeezing with the pressing”, çber-i “squeezed (fluid) of fruit after pressing”, Sv. a-çəber-i “caulking, filling”, lə-çəber-e “caulked, filled”) : C.-Sind. \*bç- “pressing” (Ub. bəçə “pressing”, Aphk. a-r-bəç-ra, Ab. r-bç-ra “pressing”)

### C.-Kartv. z ~ C.-Sind. z

(1) C.-Kartv. \*m(a)ze “sun”, (Geo. mze “sun”, Col. mža//bža “sun”, (b)ža-šxa “Sunday”, Sv. məž//miž- “sun”, miž-ladev “Sunday”) : C.-Sind. \*m(ə)za “beam”, (Circ. bzə “beam, light”, Apkh. (Bzip) a-mza “light, beam; bright”, a-č<sup>w</sup>-mza “candle”, Ab. mza “lamp”)

(2) C.-Kartv. \*zir-a “caraway” (Geo. zira “caraway”) : C.-Sind. \*zər-ə “dogwood/cornelian cherry” (Ad. ză-jă, Kab. ză “dogwood/cornelian cherry”, Ab. zarə “dogwood/cornelian cherry”)

(3) C.-Kartv. \*zwirt- “large wave, breaker” (Geo. zvirt-i, a-zvirt-eb-a, Col. (Megr.) žvirt-i “large wave, breaker; avalanche” e-žvirt-ap-a “heavy rolling of sea”) : C.-Sind. \*z<sup>w</sup>ənd- “hurricane” (Ub. z<sup>w</sup>ənd-a “hurricane”)

### C.-Kartv. s ~ C.-Sind. s

(1) C.-Kartv. \*sw- “soul; rest; breathing” (Geo. sul-i “soul”, sun-i “smel”, sven-eb-a “rest”, Col. (Megr.) šur-i “id”, sv-anž-i//mo-šv-an-d-a//mo-sv-an-ž-a “resting/relexing”, Laz šur-a “smel”, do-b-i-šv-an-a-ša “till breating out”, mo-b-i-šv-až-i “I rested/relexed”) : C.-Sind. \*ps-a “soul” (Circ. psă “soul”, Apkh. a-psə, Ab. psə “soul”)

(2) C.-Kartv. \*swar- “cutting/cutting out” (Geo. svr-e//svr-el-i “trace... during mowing and reaping”, Sv. šwar “wound”) : C.-Sind. \*s<sup>w</sup>a- “cutting; shaving” (Ub. s<sup>w</sup>a- “cutting; shaving”, a-s-s<sup>w</sup>a-n “id”, Apkh. a-sa-ra, Ab. sa-ra “shaving”)

(3) C.-Kartv. \*pars- “shaving” (Geo. pars- “shaving”, pars-av-s “Sb shaves sb/sth”, sa-pars-i “shaver”, Col. (Megr.) go-pusk-or-u-a “stripping off”, go-pusk-or-il-i “stripped/bare/naked”) : C.-Sind. \*psa- “shaving; planing, carving”, (Kab. psə-, wə-psə-n “shaving”, pxă-ps “plane”, cf. pxă “tree; firewood”, Ab. psa-, ps:a-ra “planing, carving”, psa-rt “scissors”)

### III. C.-Kartv. hissing ~ C.-Sind. hushing

#### C.-Kartv. ž ~ C.-Sind. ž

(1) C.-Kartv. \*žam- “salt” (Geo. žm-, žm-ar-i “vinegar”, Col. (Laz) žum-u//nžum-u “salt”, Megr. žəm-u//žim-u “salt”, Sv. žəm//žim “salt”) : C.-Sind. \*žə - “salt” (Ub. žə “salt”, cf. Darg. (Ur.) že // žen, Kub. c:e (← \*žen) “salt”)

(2) C.-Kartv. \*ža-j “oneself” (Sv. ži, ža-j, že-j “oneself”) : C.-Sind. \*jaž- “oneself” (Ad. jaži-, Kab. jaz-ə “oneself”, cf. Nakh. ša/ža, šar-i<sup>1</sup>, žar-š, Dag.: Kr., Rut., Tsakh. -iž, Arch. inž, Av., Akh., An. ži, Kar. že-)

(3) C.-Kartv. \*žayw- “tart/astringent, slightly sour-slightly bitter” (Geo. m-žay-e, Col. (Megr.) žuy-e “rancid”, Sv. žiy-, mə-žiy “rancid”) : C.-Sind. \*žäy<sup>w</sup>-ə “salt” (Ad. (Shap.), čəy<sup>w</sup>ə, Chem., Bzhed. šəy<sup>w</sup>, Abadz. šəy<sup>w</sup>, Kab. šəy<sup>w</sup>ə “salt”)

C.-Kartv. c ~ C.-Sind. č

(1) C.-Kartv. \*cirt- “growing stones (on the edge of the arable land)” (Sv. čirt “growing stones (on the edge of the arable land)”) : C.-Sind. \*čət- “wall; fence” (Ub. čət “wall; fence”, Chech., Ing. čurt “column; pillar”)

(2) C.-Kartv. \*cop- “rabies; turning rabid; foam” (Geo. cop-i “rabies”, ga-cop-eb-a “turning rabid”, cop-moreuli “infected with rabies”) : C.-Sind. \*čapa- “glueing, hammering/ relief working in metal” (Ab. čpa-ra, Apkh. a-čapa-ra “glueing; hammering/ relief working in metal”, cf. Chech. čūopa, Ing. čop “foam”)

(3) C.-Kartv. \*cur- “udder” (Geo. cur-i “udder”, Col. (Laz) čur-i//ču-i, Megr. čur-i “vulva”) : C.-Sind. \*čər- “udder” (Ub. ča “milk”, Apkh. á-čr-ə-g<sup>w</sup>, Ab. čə “udder”)

C.-Kartv. ɸ ~ C.-Sind. č

(1) C.-Kartv. \*ɸarb- “eyebrow” (Geo. ɸarb-i “eyebrow”, Col. (Megr.) \*čob-i “id”) : C.-Sind. \*čap- “hair cut on the forehead” (Ad. (Chem.) -ɸap- in the word nã-ɸap “hair cut on the forehead”, cf. Chech. čāba “long plait of hair; braided/plaited hair”)

(2) C.-Kartv. \*ɸed- “plate; vessel” (Old Geo. ɸed-i “plate”) : C.-Sind. \*čād-a “small wooden barrel” (Ad. (Shap.) čadā “small wooden barrel”, cf. Tin. čet-u “plate”, Cham. čet-w ← \*čet-u “id”, Arch. čut- ← \*čat-u “narrow-necked flagon”)

(3) C.-Kartv. \*ɸwed- “drop; rennet” (Geo. ɸwet-i//ɸvet-i “drop”, na-ɸwet-i//ɸvet-s, Col. (Laz) čvat- → čot-, o-čot-ur-a “pipette”, Megr. čvat-i//ɸvat-i “drop”, mo-čvat-an-s → mo-ɸvat-a-ns “drips”, Sv. wid, Lash. wed ← \*hwed ← ɸwed “dew; drop, rennet”) : C.-Sind. čāt-a “cream” (Ad. šatā, Kab. šatā “cream”, Ub. čatā “cream”, Apkh. a-x-čat “cream”, cf. Av. ɸ:ad, Akh. ɸ:ar-i “rain”)

C.-Kartv. z ~ C.-Sind. ž

(1) C.-Kartv. \*zuw- “sound of wind” (Geo. zuv-i-s/zu-i-s, zuv-il-i/zu-il-i, Col. (Megr.) žum-in-i “blowing, rustling, roaring of wind”, Sv. žul- “roaring of wind”) : C.-Sind. \*žəw- “hurricane, snowstorm” (Ad. žəw-aj, Kab. wa-jə ← \*ž<sup>w</sup>a-jə “hurricane, snowstorm”)

(2) C.-Kartv. \*zem- “time, near” (Geo. zm-, xan-da-zm-a, xan-da-zm-ul-i “old person”, Col. (Megr.) žam-i “time”, mita-žam-i “old time”, žam-o “recently”) : C.-Sind. \*ž<sup>w</sup>ā- “now” (Apkh. wa-ž<sup>w</sup>á, Ab. u-ž<sup>w</sup>ə “now”, cf. Dag.: Bezh. žen-sa “today”, Hun. že “now”, An. že “today”)

(3) C.-Kartv. \*bzeḡ- “sticking up; beard” (Geo. bzeḡ-, a-bzeḡ-a “pricking up (*tail, moustaches*)”, a-bzeḡ-il-i “pricked up (*tail, moustaches*)”, Col. (Megr.) bžaq-e “beard”) : C.-Sind. žāḡ-a “beard” (Ad. žačā, Kab. žačā “beard”, Ub. žaḡā “beard”, Apkh. a-žaq<sup>l</sup>a, Ab. žaq<sup>l</sup>a “beard”, cf. Dag.: Av. megéž, Hin. bošolk<sup>a</sup> “beard, mustache”)

C.-Kartv. s ~ C.-Sind. š

(1) C.-Kartv. \*sar- “killing, slaughtering, destroying” (Old Geo. sr-, mu-sr-i “massacre”, Col. (Megr.) sir-, aḡo-sir-ua “destroying, wiping out”) : C.-Sind. \*šā- “killing” (Aphk. a-š-ra, Ab. š-ra “killing”)

(2) C.-Kartv. \*ser- “wide; long” (Geo. ser-i “long hill (Saba)”, Sv. šār-, ma-šār-i/ma-šr-i “wide”) : C.-Sind. \*šār- “smooth” (Aphk. a-šar-a “smooth”, cf. Tsov. šar-e<sup>1</sup> “smooth, flat”)

(3) C.-Kartv. \*ses- “bein sated; eating one’s fill” (Geo. (Ajar.) ses-, ga-ses-va “bein sated; eating one’s fill”), Col. (Megr.) šaš-, gino-šaš-u-a “bein sated; eating one’s fill”) : C.-Sind. \*šāš-ə “fat” (Aphk. a-ššá//a-šəšá, Ab. (Ash.) šəšá, Tapan. šša “fat”, cf. Dag.: And. sosi “fat”).

In terms of in-depth reconstruction, the above-described three types of Kartvelian-Sindy sibilant-consonant sound correspondences do not assume the postulate of different archy-phonemes in the Proto-Iberian-Caucasian parent-language. All three types are considered the subsequent transformation of initial **hissing** sibilants in the Common Kartvelian and Common Sindy. More precisely, occurring of **hissing-hushing** consonants (as well as of hushing sibilants) does not automatically raise the issue of postulation of their **hissing-hushing** archy-phonemes (ǰ ć ċ ž š) in Common Caucasian parent-language since **hissing-hushing** sibilants of the Proto-Iberian-Caucasian linguistic unity are presented in the Common Kartvelian only in the form of **hushing** reflexes C.-Iber.-Caucas. \*ǰ \*ć \*ċ \*ž \*š → C.-Kartv. \*ǰ \*ć \*ċ \*ž \*š (See below).

§ 6. **Hushing sibilants.** In this case the phonological inventory is different. If ǰ ć ċ ž š are revealed in the Kartvelian languages, in the Sindy ones it is added by a preruptive č. A preruptive with affricative nature (and not secondary) originated from a parent-language, gives different correspondences in the Common Kartvelian. In the latter a strident glottalized consonant (hushing sibilant) č occurs.

(1) C.-Kartv. \*bče “main gate, gate” (Old Geo. bče-j, bče-n-i) : C.-Sind. \*bčă “door” (Ad. (Shap., Bzhed. pčă), Kab. bž-ă “door”)

(2) C.-Kartv. \*brč- “examine, law” (Old Geo. brč-e “judge, xaminer” (Saba), brč-ob-a-j “examining”) : C.-Sind. \*bčă “valculate/count” (Ad. (Shap., Bzhed.) pčă-n), Chem. pčă-n, Kab. bžə-n “calculate/count”).

In other cases, the sound correspondences are identical.

C.-Kartv. **hushing** ~ C.-Sind. **hushing**

I. C.-Kartv. ǰ ~ C.-Sind. ž

(1) C.-Kartv. \*barž- “prop/crook for fruit-tree; stick” (Old Geo. barž-i, Col. boržg-i//božg-i, Sv. bāžg//bežg “sharpened stake (*to support thorn fences*), pole/fence paling”) : C.-Sind. \*bžă “sharpened stake (*to support thorn fences*), pole/fence paling” (Ad. pčə, Kab.

bžə //bžə “lance, spear”, Ad. pčā-γ<sup>w</sup>, Kab. bžā-γ<sup>w</sup>//bžā-γ<sup>w</sup> “sharpened stake (*to support thorn fences*), pole/fence paling”)

(2) C.-Kartv. \*rž- “labor” (Geo. rž-, ga-rž-a) “restlessness labor” (Saba), ga-m-rž-e “worker”) : C.-Sind. \*žā- “hard work, fatigue” (Aphk. a-žja “labor”, Ab. (Tap.) žja “fatigue”)

(3) C.-Kartv. \*žw- “caccare” (Geo. žv-am-s, amo-ažv-am-s, Col. nžgv-, Sv. sg- (← \*žgw) “id”) : C.-Sind. \*žwa- “vomiting” (Ad. q:a-žə-, ža-wa-, Ub. žə- “vomitin”, Ab. žwa-ra “vomiting”)

## II. C.-Kartv. č ~ C.-Sind. č

(1) C.-Kartv. \*čwen- “we, our/ours” (Geo. čven, čven-i, Col. čku-//čkun//čkə “we”, Sv. -šgwe, gu-šgwe-j “our/ours (*exclus.*)”, ni-šgwe-j “our/ours (*inclus.*)”): C.-Sind. \*čwə- “We” (Ub. šjə-γ<sup>wa</sup> ← \*šwə-γ<sup>wa</sup> “we”, cf. Dag.: Lezg. čun, Tabas. u-ču, Ag. čin “we”)

(2) C.-Kartv. \*čir- “bird species” (Geo. čir-i, Čir-inashvili, Col. (Laz) mčkir-i “long-tailed big bird”): C.-Sind. \*čər “nestling, offspring” (Ad. (Shap.) čər, Chem. Bzhed. šər, Kab. šər, Ub. šə “nestling, offspring”)

(3) C.-Kartv. \*čat- “lace with iron ring” (Geo. čat-o “lace, which has the iron ring at the end”), Psh. čat-ua “id”) : C.-Sind. \*čta- “iron hinge/catch” (Ab. čta-, Aphk. á-čta “iron hinge/catch”), cf. Did., Hin., ceṭa, Inkh. ceṭo “button, hook/clasp”)

## III. C.-Kartv. č̣ ~ C.-Sind. č̣

(1) C.-Kartv. \*č̣ret- “cutting” (Geo. č̣ret-a, sa-č̣ret-el-i “carpernter’s wooden tool”) : C.-Sind. \*p̣čata- “cutting, scoring/slashing” (Ad. wə-p̣čata-n, Kab. wə-p̣šata-n “cutting, scoring/slashing”)

(2) C.-Kartv. \*mučw- “cupped hand, handful” (Geo. muč-i, muč-a Col. (Laz) muč̣ka “cupped hand”, muč̣ka-muč̣ka “by the handful”) : C.-Sind. \*məč̣w-ə “a little bit/few” (Ad. məč̣əw, Kab. maṣ̌w, Ub. mač̣ə ← məč̣w “a little bit/few”)

(3) C.-Kartv. \*mečw-ed- “ring” (Col. ma(r)č̣k-ind-i, Sv. məḳ-äd “ring”) : C.-Sind. \*məč̣-ə “precious stone” (Ad. məč̣-ə, Kab. məṣ̌a “precious stone”)

(4) C.-Kartv. \*mčel- “cupped hand, handful” (Old Geo. mčel-i “cupped hand, handful” (Saba), mčel-eul-i) : C.-Sind. \*mač̣-ă “palm of hand” (Aphk. a-mač̣á Ab. mača “palm of heart”)

## IV. C.-Kartv. š ~ C.-Sind. š

(1) S.-Georgian. \*šwel- “roe-deer” (Geo. švel-i, Col. mskver-i//skver-i “roe-deer, deer”) : C.-Sind. \*šwā-r “deer; beast” (Ub. -šwa, λa-šwa “hunting”, s<sup>wa</sup>-kja “hunter”, Aphk. a-šwa-ra-xi “beast”, Ab. šwə-r “deer”, šwa-ra-xi “beast”)

(2) C.-Kartv. \*š- “milking” (Sv. šg/šk (Lent.), li-šg-i, li-šk-i, li-šg-äl-i “milking”) : C.-Sind. \*šə- “milking” (Ad. šə-n, Kab. qe-šə-n, Ub. šä- “milking”)

(3) C.-Kartv. \*pšwen- “crumbling” (Geo. pšvni-s, na-pšven-i, Sv. puršgwin-, a-puršgwin-e “is crumbling”) : C.-Sind. \*pšwän- “crashing/mashing” (Ad. pšän, Kab. pśən “crashing/ mashing”)

(4) C.-Kartv. \*puš- “blister/swelling/bulge” (Geo. puš-i “hermia”, Col. pušk-i “blister/ swelling/bulge”) : C.-Sind. \*pəš “large” (Ad. pši-ar, Kab. pš-ar “large, fat”, cf. Dag.: Hunz. bošeru “fat”).

As it was seen above, the material for C.- Kartv. ž : C.-Sind. ž sound-correspondences was not revealed. Why? - The answer is only one: any ž in Georgian-Kartvelian reflects Common Kartvelian ž, which represents a reflexation of pre-Kartvelian hissing-hushing ž archy-phoneme. Due to it I focused on another model of sibilant sound correspondence confirmed in Common Kartvelian-Sindy material: C.-Kartv. Hushing ~ C.-Sind. hissing-hushing that makes able to reconstruct on the pre-Kartvelian (and not on Common Kartvelian) linguistic level the sounds of special local zone – alveolar ʒ ć ċ ž ś hissing-hushing sibilants which due to the phonetic process of hushening, merged with the hushing sibilants, i.e. in the prehistoric times on the Common Kartvelian parent-language level the phonological correlation hissing-hushing ~ hushing was collapsed in the next stage, in favor of hushing sibilants by what Common Kartvelian language resembles Abaza in which it is possible to observe the phonetic processes of hushening (basically) and hissening (less).

#### C.-Kartv. ž ~ C.-Sind. ź (Pre-Kartv. \*ž)

(1) C.-Kartv. \*bižin- “voice” (Geo. bižin-a “fawn’s calling/screaming” (Saba)) : C.-Sind. \*bžə “voice” (Aphk. a-bžə, Bzip. a-bžə, Abaz. bžə “voice”)

(2) C.-Kartv. \*žar- “slow boiling” (Geo. (Gur.) žr-ob-a “slow boiling”) : C.-Sind. \*žwa- “boiling, burning” (Ad. žwa-n, Ub. zwa-, Ab. žw-ra “boiling, burning”)

(3) C.-Kartv. \*mažal- “crab apple” (Geo. mažal-o) : C.-Sind. \*mažwa “crab apple” (Ub. mašwə ← mažwə “crab apple”)

(4) C.-Kartv. \*žan- “drying, fading” (Geo. žn-ob-a “drying, fading”) : C.-Sind. \*ža- “dried” (Ab. za-ra ← ža-ra “dried”)

#### C.-Kartv. š ~ C.-Sind. ś (Pre-Kartv. \*ś)

(1) C.-Kartv. \*nuš- “cottage cheese, cheese” (Old Geo. nuš-i “cheese, wrung out/pressed matsoni (yogurt)”) : C.-Sind. \*nəśw-ə “cheese” (Aphk. ašwə//aśwə, Ab. ašwə “cheese”, cf.: Dag.: Avar nisu, Darg. nusi, Lez. nasu, Bud. nusu “cheese”)



(2) C.-Kartv. \*šwin-d- “dogwood/cornelian cherry” (Geo. švind-i//šind-i, Col. (Laz) skind-, skind-on-a “dogwood grove”) : C.-Sind. \*śʷan-a “currant, grapes” (Ad. sanā “grapes”, Kab. sanā “currant”)

(3) C.-Kartv. \*šwen- “beauty; prettiness” (Old Geo. šwen-ier-i, šwen-i-s, Col. skwan-a “beauty”, o-skwan-s “befits/suits sb/smth”, Sv. sgwän “charm/beauty; flair/charisma”, mu-sgwen “beautiful/wonderful”) : C.-Sind. \*nəsʷa “beautiful” (Ub. nəsʷa//nəsʷa “beautiful”)

(4) C.-Kartv. \*šew-il- “one’s own child/ son” (Geo. šwil-i, pirmš-o ← pirmšwe, Col. skir-i//skua “one’s own child”, Sv. sge-j “one’s own child”, əm-sge-j “son”) : C.-Sind. \*śawā “one’s old child; son” (Ad. śawā “son”, Kab. śawā “young boy”)

#### C.-Kartv. ž ~ C.-Sind. ž (Pre-Kartv. \*ž)

(1) C.-Kartv. \*m-aržw- “right” (Geo. maržv-en-a, Col. maržgv-an-i, Sv. mursgw-en “right”) : C.-Sind. \*a-žə “right” (Ad. j-əžə-ra-byʷ “right side”, Kab j-əž “right”, Ub. a-ž-ǵā “right hand”, cf. Dag.: Arch. orč, Lez. erči “right”)

#### C.-Kartv. č ~ C.-Sind. č (Pre-Kartv. \*č)

(1) C.-Kartv. \*mačw- “badger” (Geo. mačv-i, Col. munčki//munčkvi, Sv. minčkw “badger”) : C.-Sind. \*māčʷ “bear” (Circ. məša, Ub. məšʷa, Apkh. á-mšʷə, Ab. mšʷə “bear”, cf.: Dag. Av. cin “id”, C.-Nakh \*mčar “bear”)

(2) C.-Kartv. \*ečw “adze” (Geo. ečva-j, ečo, Sv. äckw “adze”) : C.-Sind. \*čʷa “ploughshare/ ploughing equipment” (Ad. čʷā-bzā, Ub. čʷa-bza “ploughshare/ploughing equipment”), cf. cʷə-ntá “trace of the plough”, Apkh. a-čʷ-ejxa “ploughshare/ploughing equipment”, Ab. čʷa-γʷara “ploughing”)

(3) C.-Kartv. \*čir- “dried fruit”, (Geo. čir-i “dried fruit”, Col. {škiž-i} “oven-dried raisins” (Saba) : C.-Sind. \*čʷər “fruit” (Apkh. a-šʷər, Bzip. aśʷər, Ab. šʷər “fruit”, cf. Dag.: Ag. sur-ar “dried tongue”).

#### C.-Kartv. č̣ ~ C.-Sind. č̣ (Pre-Kartv. \*č̣)

(1) C.-Kartv. \*m-č̣ax-e “sour” (Geo. mč̣axe “sour(ed) wine” (Saba), Col. (Laz) mč̣oxa “sour”) : C.-Sind. \*č̣ah-a “salt, too salty” (Circ. č̣ax “salt”, Apkh. a-č̣ā ← \*a-č̣ʷa, Ab. č̣ʷa “too salty”)

(2) C.-Kartv. \*kuč̣- “stomach” (Geo. kuč̣-i “bird’s stomach” (Saba), Col. kuč̣-i, Sv. kwič̣ “stomach”) : C.-Sind. \*kʷəč̣ “innards; intestines” (Ad. kʷăč̣-ă, Kab. kʷăč̣ “innards; intestines”, cf. Dag.: Cham. č̣iqwa “innards; intestines”)

(3) C.-Kartv. \*γwač̣w- “worm” (Col. (Megr.) γvenč̣k-i//γverč̣k-i “worm”, Sv. γwäsḳ “innards worm”) : C.-Sind. \*ωʷənč̣ʷ- “lizard” (Apkh. (Bzip.) a-ωʷənč̣ʷ-əš “lizard”).

§ 7. In the sound correspondences confirmed in the Iberian-Caucasian languages it is essential to determine the initial phonemes correctly (accurately) during the identical reflexations. For example, C.-Kartv. \*st- complex reflects the biphonemic sound complex of Paleo-Caucasian origin as well as the reflex of the intensive dental stop-plosive \*t: while in the Apkhazian-Adyghean languages the Paleo-Caucasian \*st complex resulted hushing š spirant as a reflex and the reflex of a intensive dental t: merged with a voiced hissing-hushing ž sibilant affricate.

C.-Kartv. \*st ~ C.-Sind. š (Pr.-Caucas. \*st)

(1) C.-Kartv. \*stkwen- “you” (Geo. tkven, tkven-i, Col. tkva, tkvan-i, Sv. sgäj ← \*šgwaj) : C.-Sind. \*šwa “you” (Ad. śwa, Ub. šwə-γwá, Apkh.-Ab. šwa-ra “you”, cf. C.-Nakh \*šu, but Dag.: Akhv. ušti, God. b-išt-e, Kar. b-išt-i, Cham. b-it-i “you”)

(2) C.-Kartv. \*stix-a “navel” (Sv. šdixw//šdwix “navel”) : C.-Sind. \*šaxă “groin” (Ad. šax, Kab. šaxă “groin”)

(3) C.-Kartv. \*stow- “snowing” (Geo. tov-s, Col. tu-a-s, Sv. šduw-e “is snowing”) : C.-Sind. \*šwə “snow, frost” (Ub. šwə- “mass of snow”, Apkh. a-šwə-rá, Ab. šwə-ra “freezing, turning cold”)

C.-Kartv. \*st ~ C.-Sind. \*ž (Pr.-Caucas. \*t:)

(1) C.-Kartv. \*stam- “drinking, getting drunk” (Col. (Megr.) o-rtom-el-i, Sv. štəm-, ašdm-e “gives sb smth to drink”, lə-šdm-e “drunk”) : C.-Sind. \*žwa “drinking” (Uby. žwa-, Apkh. a-žw-ra, Bzip. a-žw-ra, Ab. žw-ra “drinking”, cf. C.-Nakh. \*-et:- “milking”)

(2) C.-Kartv. \*ast- “ten” (Geo. at-i, Col. vit-i, Sv. ešd//ješd “ten”) : C.-Sind. \*žwa “ten” (Circ. pšə, Ub. žwə, Apkh. žwa-ba “ten”, cf. C.-Nakh. \*it:- “ten”)

(3) C.-Kartv. \*d-ust-e- “moon; month” (Old Geo. tžte//ttue, Col. tuta, Sv. došd-ul “moon, month”) : C.-Sind. \*m-əž-ă “moon, month”, (Ad. mază, Kab. mažă, Ub. məžă “moon, month”, Apkh. á-mza, Baz. məzə “moon”, cf. C.-Nakh. \*b-ut: “moon; month”)

(4) C.-Kartv. \*steb- “boiling; (dough...) rising” (Geo. tb-e, Sv. i-šdeb-i, na-šdäb “growing/increasing during boiling”) : C.-Sind. \*žwa “baking, burning” (Circ. žan, Ub. a-ž-žwan, Apkh. a-ž-ra, Bzip. a-žra, Ab. ž-ra “baking, burning”, cf. C.-Nakh. \*b-at:- “baking, burning”).

§ 8. Velarized sibilants. Particular diversity of sibilant-consonants preserved in the Iberian-Caucasian languages reflects the mosaic complex phonological system of the Paleo-Caucasian parent-language. In this type of consonants it is historically supposed a relevant correlation according to the velarization of consonants in hissing ž c č z s ~ ž• c• č• z• s• as well as hushing ž č č (ž) š ~ ž• č• č• (ž•) š• sibilants. I cannot suppose the existence of velarization in hissing-hushing sibilants due to lack of proper linguistic material. While the reflexes of the velarized consonants of parent-language origin are preserved in the

Apkhazian and Adyghean languages sporadically, mostly in the hushing sibilants. The cases of secondary velarization are evident, as well at the expense of merging the biphonemic complexes  $\check{z}g \check{c}k \check{c}k$  into one phoneme; cf. C.-Sind. \*č̣ar “fast” (Ad. č̣ar, Kab. č̣ar “fast”), but cf. C.-Kartv. \*č̣ker- “fast” (Geo. č̣ker-i, Col. č̣kar-i, e-č̣kar-eb-a/o-č̣kar-un), C.-Nakh \*č̣axk-in “fast”, Dag.: Tabas. č̣ik-i “fast”, i.e. on the background of these samples it will be easily seen the reality of secondary processes of  $\check{c}k \rightarrow \check{c}$  velarization (accordingly, of  $\check{z}g \rightarrow \check{z}$  and  $\check{c}k \rightarrow \check{c}$ ) in the parent-Sindy.

In the Common Kartvelian the biphonemic groups (complexes) –  $\check{z}g \check{c}k \check{c}k \check{z}g \check{s}k / \check{z}g \check{c}k \check{c}k (\check{z}g) \check{s}k$  appeared as a result of the tendency of violation of velarized phonemes  $\check{z} \check{c} \check{c}$   $\check{z} \check{s} / \check{z} \check{c} \check{c}$  ( $\check{z}$ )  $\check{s}$ . The frequency coefficient of the mentioned complexes seems to be directly proportional to the distribution of the “ancestor” phonemes (archiphonemes) in the parent-language.

It is noteworthy that in the samples below, the velarized hushing sibilants of the Sindy languages are corresponded in the Kartvelian languages by hissing ( $\check{z}g, \check{c}k\dots$ ) as well as hushing ( $\check{z}g, \check{c}k\dots$ ) sibilant complexes that are relevant in terms of the genesis of the described consonants:

(1) C.-Sind. \*č̣əp- “hoar-frost, early morning frost” (Ad. č̣əp, Kab. ẓ̌əp, Basl. ẓ̌əp “hoar-frost, early morning frost”) : C.-Kartv. \*č̣g-ip “freezing” (Geo. č̣gip-i, ga-č̣gip-va, Col. (Laz) o-č̣gip-u “freezing”)

(2) C.-Sind. \*bč̣əjə- “plane-tree, oak” (Ad. (Chem.) pč̣əjə, Kab. bžej/bžej “plane-tree”, cf. Shap. pč̣əjə “beech”, Apkh. á-ẓ̌ə, Ab. ẓ̌ə-č̣ə “oak”) : C.-Kartv. \*bač̣g- “laurel-like tree” (Geo. bač̣g-ar-i, Col. (Megr.) penč̣g-ir-e “sorghum”, Sv. boč̣g/boč̣g-er “fescue”)

(3) C.-Sind. \*č̣ə-n “sleep” (Ad. č̣ə-ja-n, Shap. č̣ə-ja-n, Kab. žej-n, Bas. žej-n “sleep”) : C.-Kartv. \*č̣kan- “holding one’s breath” (Geo. č̣kn-ap-a “(frightened animal) flattening itself” (Saba))

(4) C.-Kartv. \*sk-el-i “thick” (Geo. sk-el-i, u-skel-es-i “thickest”, Sv. sgel, sč̣el (Lent.), x-o-nsgl-a, sgel-āra “too thick”) : C.-Sind. \*ṣ̌ə- “fat” (Ad. ṣ̌ə Kab. ṣ̌ə “fat”, Ab. ṣ̌ə Apkh. a-ṣ̌ə “fat”)

§ 9. **Harmonious-descending complexes.** In the system of Sindy-Kartvelian sound correspondences a particular place is occupied by logical phonemic correlations of consonants. Basically, such consonant groups do not undergo segmentation and are seem to be of parent-language origin. However, sometimes the second character of harmonious-descending complexes is clearly demonstrated in any parent-language, mostly at the next stage of reduction that is basically confirmed in A type groups.

C.-Kartv. by ~ C.-Sind. by

(1) C.-Kartv. \*byor- “cave, hole” (Geo. (Gur.) byor-o, Col. (Laz) byož-i “cave”, Sv. byer “big hole”) : C.-Sind. \*byə “lair/den” (Ad. byə, Kab. byə “lair/den”)

(2) C.-Kartv. \*byal- “sullyng, insulting” (Geo. byal-, še-byal-ul-i, cf. Mtiul. byal-a “dirt”) : C.-Sind. \*bya- “reprimand, disgrace” (Ad. byă, Kab. g<sup>wə</sup>-byă-n “disgracing, shaming”)

(3) C.-Kartv. \*byaw- “nest, hole, cleft” (Geo. (Ksan.) byavan-i “ancestral estate; bottom”, Col. (Laz) o-bye “nest”, Sv. byeh//byej//bye ← \*byew “cleft”) : C.-Sind. \*by<sup>wă</sup> “nest” (Ad. na-by<sup>wə</sup>, Kab. a-by<sup>w</sup>-ă, Ub. a-by<sup>ja</sup> “nest”)

(4) C.-Kartv. \*by- “attack, aggression” (Geo. (Mokh.) by-eṭ-a “to look at with bad heart”, Col. (Laz) by-, go-by-u “attack”) : C.-Sind. \*by-aw- “attack” (Ub. by<sup>i</sup>-aw-i)

#### C.-Kartv. px ~ C.-Sind. px

(1) C.-Kartv. \*pxal- “bottom of a fine sieve/(*sifting/winnowing*) riddle” (Geo. (Khevs.) pxal-a “non-solodly plaited bottom of fine sieve/(*sifting/winnowing*) riddle”) : C.-Sind. \*pxa “root, lower part” (Ad. (Chem.) px<sup>ia</sup>-č “bottom”, Ub. xa- ← \*pxa “Bottom; lower part”)

(2) C.-Kartv. \*čipx- “thin (*wickerwork*) cane” (Geo. čipx-i “thin (*wickerwork*) cane”, Col. (Laz) čepx-e “(*wickerwork*) cane”) : C.-Sind. \*čăpx-a “key” (Aphk. a-čapx-a, Ab. ča-px-a “key”)

(3) C.-Kartv. \*pxal- “edible greens” (Geo. pxal-i//mxal-i, Col. (Megr.) xul-i ← \*pxul-i “kale/kohlrabi”) : C.-Sind. \*pxă “carrot” (Circ. pxə “carrot”)

#### C.-Kartv. dy ~ C.-Sind. dy

(1) C.-Kartv. \*dyen- “-*vít* (“as/like”) postposition” (Col. (Laz) dyen “-*vít* (“as/like”) postposition”, Megr. dyan-, i-dyan-o “as/like”) : C.-Sind. \*dyă “how” (Ad. t<sup>ha</sup>-pš “how many/much”, Ub. dyă “how”)

(2) C.-Kartv. \*dye- “day” (Geo. dye, Col. dya//ndya “Day”, Sv. la-dey “id”) : C.-Sind. \*dəya “sun” (Ad. təya, Kab. dəya, Ub. ndya “sun”)

(3) C.-Kartv. \*dyil- “obesity/fatness” (Col. (Megr.) ndyil-in-i “obesity/fatness”, Sv. dyil-äj “fat woman”) : C.-Sind. \*dăyă “fat” (Ad. dăyă, Kab. dayă “fat”)

#### C.-Kartv. tx ~ C.-Sind. tx

(1) C.-Kartv. \*txam- “alder tree” (Geo. txemla//txmela, Col. txomu//ntxomu//txumu “alder tree”) : C.-Sind. \*tx<sup>w</sup>a “plane tree” (Ad. \*tfa-jə (← tx<sup>ia</sup>-jə), Kab. tx<sup>w</sup>ej “plane tree”)

(2) C.-Kartv. \*ditx-el “thin” (Geo. txel-i, Col. (Laz) titxu, Megr. txitxu, Sv. dət<sup>x</sup>el “thin”) : C.-Sind. \*txă “thin” (Ub. txā “thin”, cf. C.-Nakh \*netx-in “thin”)

(3) C.-Kartv. \*txew “flowing of liquid” (Geo. txev-a, Col. (Megr.) ntx-ap-a “fermentation”, Sv. txu-n (← \*txew-n) “vomiting”) : C.-Sind. \*tx<sup>wă</sup> “spilling/pouring” (Ad.

psə-tx<sup>wə</sup>, Kab. psə-tx<sup>w</sup> “flash flood/torrent”, cf. Tsov. tx- “crying/weeping”, tx-uš “weeping/ crying”)

C.-Kartv. t̥q̥ ~ C.-Sind. t̥q̥

(1) C.-Kartv. \*t̥q̥ub- “twin, two pieces” (Geo. t̥q̥ub-i//t̥q̥up̥-i, Col. (Laz) t̥k̥ub-i//t̥ub-i, Megr. t̥q̥ub-i, Sv. t̥q̥ub-//t̥q̥wib- “two pieces, twin”) : C.-Sind. \*t̥q̥<sup>wə</sup> “two” (Ad. (Hak.) t̥q̥<sup>wə</sup>, Kab. t̥<sup>wə</sup>, Ub. t̥q̥<sup>wa</sup> “two”)

(2) C.-Kartv. \*t̥q̥wal- “mud” (Col. (Megr.) o-n̥t̥q̥ol-eš-i “mud”, Sv. t̥q̥wäl “mine/filth/slush/dung, silt”) : C.-Sind. \*t̥q̥<sup>wa</sup> “pool/puddle” (Aphk. -t̥q̥<sup>wa</sup> in a word a-ʒə-t̥q̥<sup>wa</sup> “pool/puddle”)

(3) C.-Kartv. \*t̥q̥eb- “wild, wooded place” (Col. (Megr.) t̥q̥ab-i “forest-dwelling, wild”, Sv. \*t̥q̥wep “baren/uncultivated/virgin lands”) : C.-Sind. \*t̥q̥<sup>wa</sup> “mountain” (Ad. (Chem.) \*t̥q̥<sup>wa</sup>-č̥j ← \*t̥q̥a-k̥j “gorge between mountains”, cf. -k̥j “gorge”)

C.-Kartv. ʒγ ~ C.-Sind. ʒγ

(1) C.-Kartv. \*beʒγw- “getting angry, screaming” (Geo. beʒγ-eb-a, beʒγ-i, Col. (Laz) o-beʒγ-u “getting angry, screaming”, Megr. berʒγ-el-i “furious/raging scream/shout”) : C.-Sind. \*paʒγə- “nervousness” (Ad. (Abdz.) paʒγə-ja-n “nervousness”)

(2) C.-Kartv. \*ʒγwaml- “wild vine” (Geo. ʒγwaml-i//rʒγwaml-i “wild grape”) : C.-Sind. \*ʒγərbə- “wild grape (vine); gooseberry” (Ad. (Chem.) ʒγərbə “wild grape/vine”), Kab. ʒγərbə//šxərbə “gooseberry”)

C.-Kartv. cx ~ C.-Sind. čx /cx

(1) C.-Kartv. \*cxow- “salvation, survival” (Geo. cxov-n-eb-a “having life eternal/salvation”), Col. (Laz) o-čxun-i “Live!”, Megr. čxon-ap-a “having life eternal/salvation”) : C.-Sind. \*cx<sup>wa</sup>- “survival” (Ab. cxa-ra “survival”)

(2) C.-Kartv. \*cxr- “abating/going down/halting, ceasing, lessening/reducing” (Geo. da-cxr-om-a, m-cxr-al-i, Col. ma-rčx-a//ma-čx-a “abated/reduced/calmed”) : C.-Sind. \*čx- “reducing/lessening” (Aphk. (Bzip.) á-čx-ra “subtract/deduct, decline/decrease”)

(3) C.-Kartv. \*mcxw-il- “thick, fat” (Old Geo. sxw-il-i, gan-sxw-n-a, Col. (Laz) mčxu “fat, thick”, Megr. šxu “thick”) : C.-Sind. \*mčx<sup>w</sup>-a “overweight/redundant, thick, big” (Ad. -šx<sup>wa</sup>, Kab. -šx<sup>wə</sup> “big”, Ub. šx<sup>wa</sup> “strong”, Aphk. a-mcx<sup>w</sup> “overweight/redundant”)

(4) C.-Kartv. \*cxim- “fat” (Geo. cxim-i, Col. (Megr.) čxom- “fat”, čxom-čabu = “fat-glue”, Sv. mə-čxim “fat”) : C.-Sind. \*čxəw “cream” (Ad. šxəw-ə, Kab. šx<sup>w</sup>-ə “cream”, cf. C.-Nakh. \*nečx- “cheese”)

C.-Kartv. **čq̇** ~ C.-Sind. **čq̇/čq̇**

(1) C. -Kartv. \***čq̇**- “recalling, remembrance” (Sv. **šq̇**-ed (← \***čq̇**-ed) “remembering”, m-a-**šq̇**-id “I remember”) : C.-Sind. \***čq̇a**- “knowledge” (Ad. (Shap.) **šq̇**-ān “knowledge”)

(2) C.-Kartv. \***čq̇en-/čq̇in-** “boredom/tedium, tiredness” (Geo. **čq̇en**-a, mo-i-**čq̇in**-a, Col. (Laz) **čq̇in-** (← \***čq̇in**), di-**čq̇in**-d-in-u “got tired”) : C.-Sind. \***čq̇ă** “getting tired” (Aphk. a-**čq̇ia**-ra “getting overtired”)

(3) C.-Kartv. \***čq̇w-** “breaking (off)/snapping” (Geo. ga-**čq̇v**-a, Col. (Megr.) do-/mo-**čq̇v**-i “Destroy!; Sink!; Ruin!”, Sv. li-n**čq̇w**-e “destroying, demolishing, ruining”) : C.-Sind. \***čq̇a**- “demolishing/pulling down” (Aphk. a-**čq̇ia**-ra, Ab. **čq̇ia**-ra “miscarriaging”).

C.-Kartv. **zy** ~ C.-Sind. **zy**

(1) C.-Kartv. \*m-**zyil-** “little; louse” (Geo. b**zyil**-i “insect’s egg; louse”, Sv. b**ž**yer “wax; infant/baby”) : C.-Sind. \***zyə-** “small, little” (Ad. (Chem.) **zyă**-j “small, little”)

C.-Kartv. **sx** ~ C.-Sind. **śx/šx**

(1) C.-Kartv. \***sxam-** “poison” (Old Geo. **sxam**-i, **sxam**-ean-i “poisonous”, Sv. **cxam** “spite/evil”): C.-Sind. \***śx<sup>w</sup>a-** “poison” (Kab. **śx<sup>w</sup>ă** “poison”)

(2) C.-Kartv. \***sxr-** “chatter/clamour” (Geo. **sxr**-ial-i, Col. (Megr.) **ršx**-iol-i “chatter/clamour”) : C.-Sind. \***śxə-** “laughter” (Ad. **šxə**-n, Kab. daħa-**śxə**-n “laughter”, cf. Ud. **axš**-um- “laughter”)

(3) C.-Kartv. \***osx-** “one of deities” (Geo. (Tush.) **osx**-i “one of deities”, sa-**osx**-e “smth intended for this deity”) : C.-Sind. \***wa-śx** “God” (Ad. **wašx**-wa “the sky”, Kab. **wašx**-o // **wašx**-wa “azure sky”, Ub. **wašx**-wa “God”)

(4) C.-Kartv. \*m-**sxil-** “nit, louse’s egg” (Geo. (Rach.), **psxil**-i “nit, louse’s egg”) : C.-Sind. \***śxə-** “little/few” (Ad. (Shap.) **śxă**, Chem. **śxă**-j “little-/few”)

Here I could talk more about C.-Kartv. \***bz** : C.-Sind. **bz**, C.-Kartv. \***ps** : C.-Sind. **ps**, C.-Kartv. \***st** : C.-Sind. **st**... Harmonious but non-descending groups, but a reader (specialist) will notice for him/her noteworthy illustrative material easily while reading the etymological dictionary, as well.

The more difficult is to find a (rare) material for harmonic-descending complexes of A type, cf.: **pk-**: C.-Kartv.\* **apk-** (apk-io “sail”) : C.-Sind. \***pk<sup>ə</sup>** “spear” (Ad. **pk<sup>ə</sup>** “spear, the tip of the spear”); **tk-**: C.-Kartv. \***tkwar**-e “Mtkvari” (Geo. m-**tkvar**-i, Col. (Laz) **tkur**-a “Mtkvari”) : C.-Sind. \***tk<sup>w</sup>ă-** “flowing” (Ad. **jaya**-**tk<sup>w</sup>a**-n, Kab. pə-**tk<sup>w</sup>ə**-n “flowing”); **3g** – C.-Kartv. \***3gib-** “stopping up; filling” (Geo. **3gib**-v-a, Col. **3gib-**, Sv. **3gub-** “stopping up, filling”) : C.-Sind. \***3g<sup>w</sup>ə-** “stopping up” (Aphk. a-**3ga**-ra “stopping up”); **ck** – C.-Kartv. \***ckr-** “vivacious/lively/gracious” (Geo. **ckr**-ial-a, Col. (Megr.) **ckə**“ vivacious/li-

vely/gracious”) : C.-Sind. \*ckʰa- “clean” (Ab. ckʰa-, Apkh. a-ckʰa- “cleanliness, clean”), which undoubtedly proves and establishes the theorem that the harmonious-descending complexes of A-type were not characteristic for the Paleo-Caucasian parent- language.

§ 10. **Lateral consonants.** In all groups of Iberian-Caucasian languages there are more or less confirmed a series of lateral consonants, but the laterals of Sindy-Dagestanian type are attested neither in Common Kartvelian nor in historically confirmed Kartvelian languages and dialects. Nevertheless, some researchers confirm the existence of both laterals – affricate  $\lambda$  and spirant  $\lambda$  – in the Common-Kartvelian parent language, as well. The basis for such reconstruction was two formulas of sound-correspondences confirmed in Georgian and Svan. For affricate-lateral  $\lambda$  it is Geo.  $\zeta$  : Svan  $h$ , for spirant  $\lambda$  – Geo.  $s$  : Svan  $l$  [Fähnrich 2007]. I suppose that the above-mentioned phonemic opposition cannot be used to restore a series of lateral consonants in Common-Kartvelian parent-language. According to my observation, the specific lateral consonants were no longer characteristic for the Iberian-Caucasian languages in Common-Kartvelian parent-language, but their reflexation in Common-Kartvelian is more noteworthy, which will be clearly visible only on the basis of comparative analysis. For example, C.-Kartv. \* $r$  reveals lateral origin in a number of roots and stems, while in Common-Sindy voiced lateral spirant  $L$  corresponds with Kartvelian  $r$  and Avar-Archib reveals glottalized intensive affricate-lateral  $\lambda$  since the lateral system is relatively fully preserved in these two languages, that can be used as a control tool:

C.-Kartv.  $r$  ~ C.-Sind.  $L$  ~ Av.-Ar.  $\lambda$ :

(1) C.-Kartv. \* $mar$ - “cloud” (Old Geo.  $mar$ - $ag$ - $i$ , Col. (Laz)  $mur$ - $e\check{z}$ - $i$  “cloudy”, Sv.  $m\bar{e}r$ - $e$  // $meri$  “cloud”) : C.-Sind. \* $maL$ - $\text{ə}$  “ice” (Ad.  $m\text{ə}L\text{ə}$ , Kab.  $m\text{ə}L$  “ice”) : Av.  $mar\text{ʈ}$  ← \* $mar\lambda$ : “ice”, cf. Tsov.  $mil$ - $dar$  “getting cold”

(2) C.-Kartv. \* $burw$ - “gilt (*female pig 3-12 months old*)” (Geo.  $burv$ - $a\check{x}$ - $i$ ) : C.-Sind. \* $bL$ - $\text{ə}$  “(*breeding*) sow/ewe/nanny goat” (Ub.  $bL\text{ə}$  “female pig”): Arch.  $bo\lambda$ : “pig”

(3) C.-Kartv. \* $bar$ - “lung; stomach” (Geo. (Ingil.)  $bar$  “piece of lung”, Sv.  $b\bar{a}l$ - $e$  “dried stomach that was used for preparing of rennet”) : C.-Sind. \* $baL$ - “lung” (Circ.  $\text{th}\bar{a}$ - $m$ - $b\text{ə}L$  “lung”) : Av.  $ba\lambda$ : “intestine”.

Of the Sindy languages, an initial vibrant  $r$  is well preserved in Apkhazian-Abaza. At the same time it corresponds to identical  $r$  in Kartvelian material, as well. The situation is different in Circassian languages, in which the phonetic process of lateralization of second  $r \rightarrow L$  is often observed. cf.: C. – Kartv. \* $her$ - “people, army” (Geo.  $er$ - $i$ ) : Ub.  $La$  “army” but Apkh.  $a$ - $r\text{ə}$ , Ab.  $r\text{ə}$  “army”; C.-Kartv. \* $\dot{q}or$ - “raven” (Geo.  $\dot{q}or$ - $an$ - $i$ ) : Ad.  $\dot{q}^{\text{v}}a$ - $La$  “crow; jackdaw”; C.-Kartv. \* $\gamma wir$ - “drain of fluid” (Geo.  $\gamma vir$ - $\gamma vili$ ): C.-Sind. \* $\gamma^{\text{w}}aL$ - $a$  “wave” (Ad.  $waL$ - $a$  “wave”), cf. Ag.  $h\bar{u}l$ , Kr.  $\omega il$  “sea”, Arch.  $h\text{olo}$ - $t$ : $u$  “liquid, fluid”; C.-Kartv. \* $zor$ -

“tender cut of meat, boneless meat” (Geo. m-*zor-i*, Sv. *zwer//zer* “tender cut of meat”) : C.-Sind. \**zälə* “gum” (Ad. *cälə*, Kab. *zäl* “gum”) cf. Bud. *čil* ← \**žil* “meat”...

The evolution of initial lateral L (voiced) and λ (unvoiced) spirants took place similarly in the Kartvelian-Apkhazian-Abaza languages, but for the Common-Kartvelian the hissing reflexation – L→z, λ→s, was characteristic, while in Apkhazian-Abaza hushing alomorphemes *ž/š* occur.

C.-Kartv. z ~ C.-Circ. L ~ Apkh.-Ab. *ž*

(1) C.-Kartv. \**zwar-el-i* “stupid” (Col. (Megr.) *žuru* “stupid, feeble-minded/imbecile”) : C.-Circ. \**La-* “deception/cheating, making a fool (*of sb*)/turning silly/foolish” (Ad. *γα-ᶑᵂᵂ-La-n* “making a fool (*of sb*)/turning silly/foolish”, *ᶑᵂᵂ-La* “stupid”, Ub. *La-* “deception/cheating”) : Abkhaz. *a-ža-ra*, Ab. *ža-ra* “deception/cheating”

(2) C.-Kartv. \**bzin-* “split in two parts” (Col. (Laz) *o-bžin-u* “split the bee in two parts”) : C.-Circ. \**bLa-* “middle, inner” (Ub. *bLa-* “middle”, Ad. *bLa-γα* “close/near”) : Ad. *bLa-γă*, Kab. *bLa-γă*, Ub. *bLa* “close/near”) : Apkh. *a-bžia-ra*, Ab. *bžia-ra* “between, middle, inner”).

C.-Kartv. s ~ C.-Circ. λ ~ Apkh.-Ab. *š*

(1) C.-Kartv. \**psin-* “watching” (Col. (Megr.) *o-psin-u-n* “watches, sees”) : C.-Circ. \**pλa-* “watching” (Circ. *pλa-n*, Ub. *pλa* “watching”) : Apkh. *a-pš-ra*, Ab. *pš-ra* “watching”

(2) C.-Kartv. \**sal-* “lower part of hoof” (Geo. (Khevs.) *sal-ia* “lower Part of horse’s hoof”) : C.-Circ. \**λα-* “leg” (Ad. (Abdz.) *λə* “leg”, Kab. *λα-ᶑᵂᵂa* “leg”, Ub. *λα-pá* “leg”) : Apkh. *a-ša-pó*, Ab. *ša-pó* “leg”...

§11. In addition to the afore said, it is clear that many other types of Sindy-Kartvelian sound correspondences were developed only after the phonetic processes had come into action in the Apkhazian-Abaza languages (often at the level of parent-language) – e.g. in the vowels *o*→*wa*, *u*→*wə*, *e*→*ă*, *i*→*ə* transformations, which on the one hand reduced the number of vowels, and on the other hand created new species of labialized vowels [Rogava 1984a]; It is also important the sporadic processes of deglottalization *ķ*→*k* or, on the contrary, of glottalization *k*→*ķ*... that are accompanied by a noteworthy process of transformation of *C+b/p/m* into the labialized consonants, which is one of the general processes of sonantization of *m/b*→*w*... and many others about what it is indicated in the book, but will be exclusively discussed extensively in a special work.



**Georgian-Circassian-Apkhazian Etymological  
Dictionary**

## A

C.-Kartv. \*a- “deictic vowel”

Geo. a-g-i “this sb/sth”, a-ger “over there”, a-mier “on this side/hence/hither”, a-k “over there”

Zan (Laz) a-ia “this”, a-k-on-i “local/of this place”, Megr. a-mar-ə “here/over there”, a-tak-ə “here/over there”

Sv. a-la “this”, a-maw “up to n this point”, a-meču “here”

There is nothing strange that a deictic vowel didn't undergo a → o transformation - it is primarily due to its function.

C.-Sind. \*a- “deictic vowel; demonstr. pron.”

Ad. a-, Kab. a- “pronom. root”

Ub. a-, a-j-da “that”, a- “definite affix”

Ab., Apkh. a-ri “this”, a-ni “that”, a- “definite affix”

It seems odd that in the Sindy languages a- deictic vowel can simultaneously double up the function of Geo. a-, i- deictic vowels, although similar fact is confirmed in other Iberian-Caucasian languages: cf. Ing. o-quz “here” ~ Tsov. o “that”.

C.-Kartv. \*ab- “outward appearance/look(s)/expression; external appearance/(facial) color”

Zan (Megr.) erb-i//ebr-i “outward appearance/look(s)/expression; charm/enchantment/good look”

Sv. hāb//āb “outward appearance/look(s)/expression; external appearance/ (facial) color”

There is a lack of Georgian correspondence. A r phonetic apposition is observed in Colchic (resp. Megrelian), which subsequently is replaced due to phonotactic restriction.

C.-Sind. \*bā- “seeing; watching”

Ub. bə-ja- “watching”

Ab. ba-ra, Apkh. a-ba-ra “seeing sb/smith; seeing”

Adyghean data have not been revealed. In Ubykh -ja- verbal affix is observed. Anyway, compared with the Apkhazian-Abaza, it is “superfluous” [cf. Kvakhadze 2014 : 278].

C.-Kartv. \*ab- : C.-Sind. \*bā- archetypes are structurally different – there are an inversive structure. A Hattian -b- “seeing; seeing sb/smith” where a vowel does not occur, corresponds with the same roots; cf. Hur. abi “face”.

A semantic correlation *seeing/watching/seeing sb/smith ~ outward appearance/look(s)/expression; external appearance/ (facial) color* seems to be logical; cf. Rus. вид “outward appearance/look(s)/expression” and видеть “seeing/seeing sb/smith”.

C.-Kartv. \*a-bed- “tinder/touchwood”

Geo. abed-i “tinder/touchwood; calloused skin”, “mushroom on a tree”

Zan (Megr.) obed-i “tinder/touchwood”, Laz obed-i “tumour/growth”

Sv. **habed** (UB.), **abed** (LB., Lash.), **äbed** (Lent.) “tinder/touchwood”

Etymological unity of the Kartvelian roots is well known [Klimov 1964 : 43]. I added Laz **obed-i** “tumour/growth” which as I suppose reflects a subsequent semantic evolution of Georgian *calloused skin*.

C.-Sind. **\*bad-** “tree resin”

Kab. **bad** “tree resin (*fragrant*)”

Common Sindy archetype is reconstructed according to Kabardian that reveals structural difference in relation with Kartvelian. In Kartvelian **a-** is superfluous. Incidentally, in the Dagestanian languages anlaut differences are observed, as well: cf. Hunz. **bod-ol** “wick/spill/tapel; tinder/touchwood”, Tab. **bit** (←**\*bid**) “id.”, but Lak. **apiṭ-a** “mushroom”.

All foregoing indicate that an initial **a-** prefix should be marked in Kartvelian and Lak.

C.-Kartv. **\*abiw-** “breathing”

Sv. li-**jbīn-e** “breathing”, **abīn-e** “is breathing”, **heb** “breathing”

Length of inlaut **i** vowel [ī] in Svan seems to be of combined origin – **abin-** ← **\*abiwn-** “breathing”, or **ab-in-** ← **\*hab-in-(?)**.

C.-Sind. **\*bəwa-** „breathing”

Kab. **bəwə-n** „breathing” (*verb*), cf. Ad. **bawa-n** “kissing”

Ub. **bəwa** „breathing” (*noun*)

In the professional literature there is expressed noteworthy viewpoint on the fact that the Adyghean correspondence of the described roots is preserved in the verb **bəwa-n** “kissing” [Kuipers 1975 : 14]. Then it is easy to relate Svan (LB) **heb** “breathing” lexeme with Old Georgian **hamb-or-** “kissing” verb, cf. Ad. **bawa-n** “kissing”.

It is hard to say flatly that the logical correspondences haven’t been revealed in the languages of Nakh and Dagestanian groups [different etymology see Starostin, Nikolayev 1994 : 875].

C.-Kartv. **\*ada** “father; parent”

Geo. (Per.) **ada** “father”

Zan (Megr.) **odo-**, **odo-ia** “pagan deity of fertility”

It is not coincidental that in Megrelian a deity’s name is represented with a diminutive morpheme. It is natural for Megrelian, cf. **ḱap-un-ia** “pagan deity”; “deity of fire and light”. Geo. **ada** /Col. **odo** accurately reflect the picture of sound correspondences of the Kartvelian languages.

C.-Sind. **\*ada** “father”

Kab. **adă**, Basl. **adă** “father”

Sindy correspondence of Kartvelian **\*ada** root is preserved only in Kabardian; Ad. **tə/tə** : Ub. **tʷə** “father” are the allomorphs of other origin. It is very unacceptable a genetic link

of Kabardian *adā* with Abaza *aba*, Apkhazian *ab* “father” roots {cf. Starostin-Nikolayev 1994 : 217}. Such correspondence (b : d) is unknown for comparative grammar of the Sindy languages.

It is obvious that in Megrelian, *odo-*(*odo-ia*) denotes *goddess*, but this should not hinder the proof of unity of *ada-/odo-* roots since the semantic substitution *mother* – *father* often occurs in the roots of common origin – here initial ground is etymonic understanding of *parent* – *parent* → *mother/father*.

Dagestanian data reflects Georgian-Kabardian isoglosses; cf. Budukh *ada* “father”, Tab. *ede-j* “grandfather”, also Hurr. *at:aj*, Urart. *atə* “father” voicing of unvoiced *t* of which seems to be the result of graphic non-compliance.

C.-Kartv. *\*awl-in-* “yard”

Old Geo. *avlin-i* “yard”

The word is separated in Georgian. The word is attested in ancient written sources: “*romeli idva šoris avlinsa gina ezosa*” – “That was between yard” [Abuladze 1973 : 3]. Old Georgian *avlin-* is attested in Saba’s dictionary under different meaning: *avlini* “dustbin”, that is repeated by D. Chubinashvili.

Pr.-Sind. *\*wal* “house”

Hat. *wal/wal*

The stem was lost in all Apkhaz-Adygean languages-dialects and subdialects. At some time it occurred here, as well that is supported by Kartvelian data. Moreover, logical correspondences are also revealed in Nakh and Dagestanian languages; cf. Chech. *ewla* “village” (C.-Nakh. *\*awle* “village”), Bagv. *awal*, Tind. *awal* “house”.

I suppose that the semantic correlation *house* ~ *yard* ~ *village* is logical.

C.-Kartv. *\*al-* “speaking/talking, conversation”

Old Geo. *al-a* “talking of many people; conversation”; Khevs. *al-a* “song”

A verbal root is attested only in Georgian. Svan *\*al-* and expected Zan *\*ol-* are not confirmed. Nevertheless, Georgian *al-* verb is considered to be originated from a parent-language that is supported by the correspondences of the Iberian-Caucasian languages.

Pr.-Sind. *\*al-* “word; tongue”

Hatt. *al-* “word; tongue”, *al-ip* “saying”

Georgian *al-* should not be only one. Vainakh *āl-/al-* “saying” [Shavkhelishvili 1998 : 62], Dagestanian – Akhv. *eļ:-*, Did. *eļ-* “saying” and others are attributed to it, as well. Verbal forms are of same structure and content [for Nakh-Dagestanian correspondences see Trubetskoy 1922 : 241].

Hurrian *xill-* “speaking” is considered a correspondence of Nakh-Dagestanian allomorphs [Diakonov, Starostin 1986 : 51]. I believe that of the ancient civilization languages it is appropriate to bring Hur. *il-mi* “oath, pledge/vow/promise”; cf. Nakh *il-li* “song”.

C.-Kartv. \*a-mal- “hunger/starvation/famine, thirst”

Geo. amal-i “sudden weakening due to famine” (Saba, Chubinashvili)

It is attested in the sources of the Middle Ages: “*nayvlisa čama momarčens da gadamigdebs amalsa*” – “Eating will help me to throw hunger” [Chokhonelidze 2018 : 36]. In the Georgian dialects there often occurs denominative verbal forms: Khevs., Kiz. *daiamleba* “From famine sb will have no strength and weaken”; cf. da-aml-ul-i, da-aml-eb-ul-i “too hungry, thirsty”

C.-Sind. \*mla- “hunger/starvation/famine”

Ab. mla-, mla-šōra, Apkh. a-mla “hunger/starvation/famine”, a-mla-ra “hunger/starvation/famine”

Corresponding Circassian roots and stems haven’t been revealed; -a verbal stem of [mLa-] type is supposed.

An anlaut a- (a-mal-) seems to be of Georgian.

Dagestanian correspondence of Sindy-Kartvelian archetypes is likely preserved in Darg. (Urakh) mel-i-deš, Mekg. mel-i-ubni “thirsty” allomorphs.

C.-Kartv. \*ančil- “danewort”

Geo. ančil-i “danewort”

Zan (Laz) inčir-i, Megr. inčər-ia//inčir-ia “danewort”

Sv. gänč w, ganč w (Lash.) “Danewort”

Zan dialects support double-root nature of a stem – an final i is lost in Georgian-Svan.

C.-Sind. \*a-mčər “danewort”

Apkh. a-mčər-, in the word a-mčər-byi-ra “grove of danewort”

Of the Sindy languages, only Apkhazian preserves a form a-mčər denoting “danewort”. Reconstruction of a in anlaut is conditional since any initial a in Apkhazian can be explained as a prefix of generality a. G. Klimov indicated to the existence of a relevant root in Apkhazian [Klimov 1969 : 290, coll. “Etymology”, 1967/1969]. Apkh. a-mčər-byi-ra is supposed to be of other composition (N. Machavariani).

C.-Kartv. \*apən- “January”

Old Geo. apən-i, apn-is-i “January in Georgian”

Kartvelian correspondence of Old Geo. apən- root hasn’t been revealed yet that cannot be a hindrance factor to reconstruct a Common Kartvelian archetype since too reliable Sindian parallels are disclosed.

C.-Sind. \*apən- “spring”

Ab. ωapnə, Apkh. á-pən “spring”

Apkhazian-Abaza forms are of complex structure. In both forms ωa “time” + apən “spring” are marked out. In all probability a word with the same structure occurs in Ubykh, as well where wa-fáda is segmented into γ<sup>w</sup>a and fada elements, i.e. pada (←\*apadá) turns out to be the correspondence of Apkhazian-Abaza apən (cf. Bezh., Hunz. emeda “spring”).

C.-Kartv. \*aṗar- “old people, ancestors”

Geo. aṗar-i, ḡin-aṗar-i “ancestor; the very first”

Obviously, in Old Georgian aṗar-i denoted a representative of *previous generation* that is preserved only in composite.

C.-Sind. \*aba “father”

Ab. aba, Apkh. ab “father”, *pl.* ába-c<sup>wa</sup>

The correspondence of this root has not been revealed in the Circassian languages yet (cf. Starostin, Nikolayev 1994 : 217). In order to see the structure of the Kartvelian data the data of Lezgian languages is valuable; cf. Ud. ap:er (← \*aṗer) “father”, Arch. abaj “ancestors”.

C.-Kartv. \*aṗe “finger”

Geo. aṗe- “finger” in the word aṗe-ur-i, aṗa-ur-i (Saba)

One of the oldest root denoting a *finger* is preserved only in Georgian derivative. Just it is the result of loss in other Kartvelian languages that Common Kartvelian *finger* archetype has not been reconstructed until now.

C.-Sind. \*aṗa- “general name of a finger”

Ub. λāṗá „leg”, ḡāṗá „hand”

Ab. na-ṗə „hand”, Apkh. a-na-ṗə „hand”, aša-ṗə „foot”

Due to the Ubykh data the reconstruction of an initial a- (\*aṗa-) seems necessary that is confirmed by the length of a vowel a at the border of morphemes in a composite, i.e. an initial picture was \*λα-aṗa, \*ḡa-aṗa. The Dagestanian data support this supposition; cf. Hin., Bezh., Hunz. aṗa “finger”.

C.-Kartv. \*aḡwan- “small bell; ringing/jingling; to be rung/jingled”

Geo. eḡvan-i “to be rung/jingled” (Saba)

Zan (Megr.) orḡon-i//orḡven-i, Sam. orḡvend-i “small bell”

In anlaut a Kartvelian e/o opposition supposes a Common Kartvelian a sounding. For Zan \*orḡvon-i should be an initial form, in Samurzaqanian an auslaut d seems to be an adjunct developed due to the neighbor n – n → nd. Intermediate type for Megrelian should be considered orḡon-i; cf. orḡon-ia “small bell, horse/sheep bell” that confirms the secondary character of Georgian e-. Georgian ḡ : Zan ḡ points to the existence of Proto-Kartvelian ḡ hushing-hissing archyphoneme, accordingly Pr.-Kart. \*aḡwan- “small bell” will be reconstructed.

C.-Sind. \*aḡ<sup>wa</sup> “voice”

Ab. ḡ<sup>wa</sup>, Apkh. áḡ<sup>wa</sup> “voice; word”

Mészáros supposed the unity of Kab. ḡə-ḡa- “saying; conversation” verbal root with these roots [Mészáros 1934: 308] with what, as Starostin-Nikolayev assume, Ub. čə-ḡa “oath/vow’ swearing/vowing” is linked [Starostin, Nikolayev 1994 : 488]. I believe, we deal with other data. Semantically the correlation *small bell* ~ *speech* implies an etymonic

understanding of *voice* that is actually approved in Nakh isoglosses, cf. Chech. *āz*, Ing. *oaz* “voice”, C.-Nakh *\*az<sup>w</sup>*- “voice”.

C.-Kartv. *\*ar*- “is”

Geo. *ar-i-s* “is”

Zan *or-e(n)* “is”

Sv. *är-i/ar-i* „is, is present”

Comparing the Kartvelian roots an archaic *ar-* verb is easily detached that gives the possibility to reconstruct C.-Kartv. *\*ar*- “is” verb [Chikobava 1938 : 307].

C.-Sind. *\*ar*- “yes”

Ad. *ar-ə* “yes”

The word is attested only in Adyghean, but supposedly it should be of parent-language origin. Semantically *is* ~ *yes* reveals logical correlation.

The issue arises on possibility of comparing Geo. *ar-a* : Zan (Megr.) *or-e* “no” stems with Kartvelian *ar-* root [Machavariani 2015 : 138].

C.-Kartv. *\*-ar* “suffix of plurality”

Geo. *-ar* : *gom-ar-et-i*, *bučk-n-ar-i* “shraberry/bushes”

Zan (Laz) *-er-e*: *ent-er-e* “they”

Sv. *-är*: *qan-är* “oxen/bulls”, *kož-är*- “rocks”

A type *-ar* seems to be initial for parent-language, a correspondence of which *-or* resulted *-er* in umlaut in Zan (Laz). Unity of Georgian-Svan affixes was well known [Fänrich, Sarjveladze 2000 : 83].

C.-Sind. *\*-ar* “suffix of plurality”

Apkh. *-ar* : *až-ar-k<sup>wa</sup>* „goat kids”, *as-ar-k<sup>wa</sup>* “lambs”

In Apkhazian, some plural forms are considered to be double and *-ar* is considered to be an archaic suffix of plurality. Svan *-är* and Basque *-ar* are the suffixes of plurality, as well [Chirikba 1985 : 95].

This standpoint is acceptable moreover when Daghestanian and Nakh data also demonstrate *ar/-or* plural suffixes of common origin.

C.-Kartv. *\*arg-an-* “axe”

Old Geo. *argan-i* “mace/scepter”, “*a r g a n –* is a thick scepter” (Saba)

Zan (Laz) *argun-i* “ax, axe/hatchet”, Megr. *argun-i* “ax”

In the Kartvelian languages a vowel correlation in anlaut Geo. *a* : Col. *a* reflects a secondary situation, i.e. in Zan an archaic *o* transformed into *a* that is supported by many Megrelian-Laz samples: *ogapa/agapa*, *olage/alage*... {Chukhua 2000-2003 : 51}. Here *\*orgun-i* → *argun-i* is assumed, as well.

C.-Sind. *\*-g<sup>wə</sup>* “ax”

Kab. *-g<sup>wə</sup>* “ax”, in the word *tə-g<sup>wə</sup>* “back of an ax”

Of the Sindy languages Kabardian is the only language that preserves the ancient root  $g^{wə}$  “ax” as one of the components of a compound word. Historically the simplification of anlaut in Kabardian is not excluded.

Logical correspondences of archetypes C.-Kartv. \*arg-an- “ax” : C.-Sind. \*- $g^{wə}$  “ax” are revealed in the Dido languages, as well: Bezh., Hunz.  $o^{jg}$ , Khvar., Hin., Inkh. og, C.-Dido \*ong “ax”.

C.-Kartv. \*a-rek- “fable/parable; fairy-tale”

Geo. arak-i “fable/parable; fairy-tale”, igav-arak-i “fable”

Zan (Megr.) arik-i “fairy-tale”

Sv. harāk, arāk (Lent.) “fabulous/extraordinary”

Voicing of a in Megrelian is unclear, but I suppose that it is originated from historical o that is explained by the  $o \rightarrow //a$  substitution in an anlaut of a word.

In Kartvelology the opinion is accepted on Armenian origin of Georgian arak- stem about what Saba pointed out: arak in Armenian denotes f a b l e.

C.-Sind. \*lāk<sup>w</sup>- “fairy-tale”

Ab. (Ash.) lak<sup>w-ə</sup>, Tap. lak<sup>w//loq//loq<sup>w</sup></sup>, Apkh. a-lāk<sup>w//a-lōq<sup>w</sup></sup> “fairy-tale”

Phonetic substitution a ~ ə in Apkhazian indicates to short vowel of C.-Sind. ä.

Common origin of Kartvelian-Apkhazian-Abaza roots and stems excludes the Armenian origin of Kartvelian allomorphs especially when kindred verbs denoting *speaking* are confirmed in the Dagestanian languages; cf. Botl., God., hiqi, Bag. heqi-la, Cham. hiqi-la “saying, speaking”; for semantics cf. Rus. сказать ~ сказка.

C.-Kartv. \*arsaw- “brass”

Sv. (Ushg.) woršaw “brass”

The stem is attested only in Svan. I suppose that it has Common Kartvelian etymology since it has noteworthy external language isoglosses. Speaking about the parent-language archetype  $a \rightarrow wa \rightarrow wo$  characteristic process in a Svan word’s anlaut is of crucial importance; cf. Svan woqal : Geo. aqalo.

C.-Sind. \*arx<sup>jwə</sup> “brass; gold”

Circ. {arx<sup>jwə</sup>} “brass”

Ab. x<sup>j</sup>a-apš, Apkh. a-x<sup>j</sup>é “gold”

Circassian correspondence is preserved in Ossetian borrowed word ärxwə “brass” that implies an Adyghean source {Abaev 1958, I : 186}. In Ubykh, it was expected an allomorph {arx<sup>jə</sup>} that doesn’t occur in published materials. In the Apkhazian-Abaza languages an initial stem has undergone some phonetical, structural and semantical changes – *brass* → *gold*.

Of the Dagestanian languages Tsakh jux<sup>w</sup>:a and Tabas. (Kand.) jirf ← \*jirx<sup>jw</sup> “brass; copper” are noteworthy.



C.-Kartv. \*arčaw- “Alpine chamois”

Geo. arčv-i “Alpine chamois”, arčž “four-legged” (Saba)

Zan (Megr.) erckem-i → //erskem-i “Alpine chamois”

Of course, the word is originated from Common Kartvelian parent-language but it isn't attested in old Georgian texts. In Megrelian, an anlaut e reflects o correspondence of C.-Kartv. \*a, i.e. o → e in Zan via umlaut, as it was assumed by K. Schmidt [Schmidt 1962 : 48; Fänrich, Sarjveladze 2000 : 85].

C.-Sind. \*ač<sup>w</sup>a “deer gazelle”

Ub. ž<sup>w</sup>a “deer; gazelle; roe-deer”

Apkh. a-ča “doe/hind”

An initial a was lost in Ubykh and Apkhazian since it was identified with a prefix of generality a. A Nakh (j)-at: “cow”, is noteworthy in which although a č → t: process took place, but an anlaut a is preserved unchanged in non-nominative.

C.-Kartv. \*arž-an- “heavy snow; precipitation”

Geo. (Kartl., Kiz., Mtiul., Psh.) arzan-i “bad weather, heavy rain with thunder”, “snow on a tree; precipitation; heavy snow”

The form is attested only in the eastern dialects of Georgian in the spirantized form – arzan-i ← \*aržan-i.

C.-Sind. \*až-ə “snow; (hoar) frost/early morning frost”

Ub. m-ažə “snow; (hoar) frost/early morning frost”, z<sup>w</sup>-ažə (← \*z<sup>w</sup>a-ažə) “snow”, žə “snowing”

Ab. až “snow; (hoar) frost/early morning frost”

In professional literature Apkhazian word a-žaža “(hoar) frost/early morning frost”, Ad. wasa-ps “id” forms are added to these words that should not be entirely appropriate [Starostin, Nikolayev 1994 : 675].

Etymological link with a Dagestanian anzi/anži “snow” seems more reliable; cf. Ud. jž “snow”.

C.-Kartv. \*a-s “I pers. demonstr. pron.”

Geo. as-re “thus/this way”, as-et-i “like this”

Zan aš-i/aš-o “like this”

Sv. e-š-i “in any case/as things are”

In the given languages s- certainly is a root but its correlation with I person it was expressed by a-s form, cf. Gur. ag-i (opposite of igi//egi). In Svan an expected \*a-š-i is not attested that is a secondary occurrence [Fänrich, Sarjveladze 2000 : 415].

C.-Sind. \*sa- “I/me”

Circ. sa “I/me”

Ub. sə-γ<sup>w</sup>a “I/me”

Ab. sa-ra, Apkh. sa-ra “I/me”

Formally C.-Kartv. \*a-s – C.-Nakh \*as “I/me” follows an opposite order fixed in Ergative case (cf. Nakh so/sa “I/me” in non-ergative), that corresponds with Urartian ješə “I/me”. Thus, C.-Sind. \*sa- “I/me” : C.-Kartv. \*a-s- is logical correspondence since in the roots of pers. pron. an order is not fixed even today; cf. Nakh languages -so “I/me”, as “erg.”.

C.-Kartv. \*a-s-e “like this”

Geo. a-s-e “like this”

Zan (Laz) a-š-o/ha-š-o, Megr. a-š-i “like this”

Sv. a-š-i-a-š “like this”

Kartvelian languages demonstrate similar picture. Along with various affixes -s-/-š- is singled out about what was dicussed before [Chikobava 1938 : 226].

C.-Sind. \*a-s-ă “like this”

Apkh. a-s-ə “like this”, a-s iqaça “Do/Make like this”

A word is separated in Apkhazian but presumably, it is of parent-language origin. It is clearly shown by Kartvelian isoglosses.

Presented Apkhazian-Kartvelian roots and stems have been compared with each other by P.Charaia [Charaia 1912 : 38].

C.-Kartv. \*as-e “light”

Sv. hăš-i “light”

Final -i suffix in Svan logically reflects C.-Kartv. -e affix which is very productive in adjectives; cf. Geo. brge : Svan bəgi “hard/solid”...

Corresponding roots are lost in Georgian-Colchian subdialects.

C.-Sind. \*as-ă “quick/fast”

Ub. as-ə “quick/fast”

Likely, noteworthy Dagestanian parallels of Svan-Ubykh isoglosses should be preserved in Avar rus:o “to be light” word in which it is clear that an initial r- is a grammatical class marker which merged with a stem.

To bring Nakh mas:a//masa “quick/fast” in this case faces insurmountable resistance [cf. Abdokov 1983 : 150].

C.-Kartv. \*asw-el- “shirt/nightgown; underpants/breeches”

Geo. asal-i “overlaid on a horse’s back”

Zan osare “shirt/nightgown”

Sv. aršwil “underpants/breeches”

It is easily to see a weak side of this opposition but at the same time it is difficult to discuss the given roots and stems in singular form. Further investigations will obviously specify the details.

C.-Sind. \*aše “shirt/nightgown”

Ad. saje “shirt/nightgown”

Ub. **aše** “shirt/nightgown”

Ab. **asə** “shirt/nightgown”

Kindred character of Megrelian **osare** stem with Circassian roots was discussed by G. Rogava {Rogava 1956 : 90}, that is added to by an Abaza allomorph, as well.

Material of Nakh languages is attributed to this group, as well; cf. Tsova **asə** “leather long/thick strip/lace”.

C.-Kartv. **\*ast-** “ten”

Geo. **at-i** “ten”, **at-ian-i** “number ten”, **at-eul-i** “in tens/set of ten”

Zan **vit-i** “ten”, **vit-oš-i** “thousand”

Sv. **ešd//ješd//ješt** “ten”

G. Klimov’s reconstruction is acceptable that adequately reflects the factology of the Kartvelian languages.

Megrelian-Laz **vit-i** is originated from older **ot-**; for **o**→**vi** probability cf. Megr.-Laz **xolar-i//x’ilar-i** “Lizard species”.

Georgian **atī** is attested in ancient written sources [Fähnrich, Sarjveladze 2000 : 80-81].

C.-Sind. **\*š<sup>w</sup>a** “ten”

Ad. **ṣšə**, Kab. **ṣšə-** “ten”

Ub. **ž<sup>w</sup>ə** “ten”

Apkh., Ab. **ž<sup>w</sup>a-ba** “ten”

At first glance, it might have been thought that **ṣ** in the Circassian languages is a prefix, but such access would be unjustified. In this case **ṣ** is a peculiar (metathezised) remain of historical labialization of a stem. The similar situation occurs in the Circassian roots denoting *soul*, while the **s<sup>w</sup>-**complex preserves the labialization in the stems denoting *soul*. In the Circassian languages only **pse/psa** is observed as a result of the **s<sup>w</sup>→ps** process; At the same time C.-Kartv. **st** : C.-Sind. **š** is regularly correlation, cf. C.-Nakh **\*t**-, **\*it**-: “ten”.

C.-Kartv. **\*as-ir** “hundred”

Geo. **as-i** “hundred”, **as-eul-i** “set of hundred”

Zan **oš-i** “hundred”, **vit-oš-i** “thousand”

Sv. **ašir/äšir** “hundred”

From structural standpoint, Svan depicts a parent-language picture better. An archaic **-ir** suffix is preserved here but in other languages it is lost.

Unity of the Kartvelian stems has been well known since G. Rosen’s period [Fähnrich, Sarjveladze 2000 : 87-88].

C.-Sind. **\*š<sup>w</sup>a** “hundred”

Ad. **š<sup>w</sup>a**, Kab. **š<sup>w</sup>a** “hundred”

Ab. **š<sup>w</sup>-kə**, Apkh., Ab. **š<sup>w</sup>-kə** “hundred”

Labialization of a root is of Sindy origin that disappeared in the Adyghean languages.

C.-Sind. \*śwa seems to be an archetype of inversive structure; cf. Rut. wāš Lez. wiš, Tsak. wāš “hundred”, etc. Kinship of the Iberian-Caucasian roots has been known since the Iv. Javakhishvili’s period [Javakhishvili 1992 : 414-423].

C.-Kartv. \*askil- “dog rose”

Geo. askil-i “wild rose” (Saba) [*Roza Canina*]

Zan Ošk-i (*top.*)

Zan correspondence of Geo. askil- is assumed in toponym Ošk-, which is located in ancient settlement of Lazis. Giving the name of fitonym to populated places is characteristic in the area where Georgian and Zan languages and dialects are widely disseminated: čnor-i, cacxv-i, bia, zegv-i... čqon-i, bul-ep-i, ančama, uškur-γal-i... Thus, the logical correspondence of askil-/oškil-i (or oškir-i) turned into ošk- in Laz over the times.

C.-Sind. \*saķər “ramsons/wild garlic”

Apkh. a-saķər, Bz. a-šķər “ramsons/wild garlic”

Unfortunately, Circassian correspondences aren’t revealed. Otherwise, Apkhazian-Georgian isoglosses do not imply mutual borrowings since correspondences are observable in the east Caucasus, as well: cf. Tab. šķi, Lez. žiķi//šiči “dog rose”. Postulating the Georgian-Basque data I. Braun compared Geo. askil-i : Basq. aspil (← \*askwil) “dog rose” [Braun 1998 : 34].

Thus, C.-Kartv. \*askil- : C.-Sind. \*saķər is considered to be a logical correspondence; cf. Apkh. ahasķəŋ “grass” (K. Lomtadze).

C.-Kartv. \*apk- “sail”

Old Geo. apk-io “boat sail”

The word is isolated in the Kartvelian languages. It is only preserved in Old Georgian (Saba’s dictionary). Likely, it should be of parent-language origin since reliable external language parallels were revealed.

C.-Sind. \*pkə “spear”

Ad. (Chem.) pkə “top of a spea, spear”

As they indicate, a root pkə- of Common Circassian origin is attested only in Chemgua dialect [Kvakhadze 2014 : 183]. I can add that if we consider the etymologic unity of analyzed roots and stems than one of the rarest sound correspondence is revealed on the level harmonic-descending complexes of A type – pk : pk<sup>i</sup>, that is valuable to investigate the genesis of the complexes of this type.

C.-Kartv. \*ayal- “mixed up/messed up/disorder”

Geo. ayl-i, Mtiul. ayl-i-buyl-i “confused/in utter chaos”

The word is attested only in Georgian but it has noteworthy parallels in kindred Iberian-Caucasian languages and thus ayl- root is considered to be of Common Kartvelian origin.

C.-Sind. \*aɣ<sup>w</sup>a “crooked/uneven/curved/bent”

Ub. aɣ<sup>i</sup>a “crooked/uneven/curved/bent”

Palatalization of inlaut ɣ<sup>i</sup>- in Ubykh indicates that this consonant was labialized in parent-language. Correspondence of reconstructed w- is observed in Georgian 1, i.e. Svan-like l → w functioned in Common Sindy parent language.

Correspondence of C.-Kartv. \*aɣal- “mixed up/messed up/disorder” ~ C.-Sind. \*aɣ<sup>w</sup>a “crooked/uneven/curved/bent” archetypes should be observed in Nakh languages; cf. Chech. āɣ<sup>u</sup>or, Ing. oaɣorä “crooked/uneven/curved/bent, diagonal/indirect”.

C.-Kartv. \*a-ɣwir- „bridle/curb, bit”

Geo. aɣzir-i/aɣwir-i, New Geo. aɣvir-i “bridle/curb”

Sv. hăɣwir/haywir/aɣwir “bridle/curb”

There is a lack of Zan allomorphs. The word is attested in Old Georgian written language: „cxensa a ɣ ɯ i r n i aɣusxnit damorčilebad čuenda”; „ara a ɣ ɯ i r - asxnes enasa twissa”; „brzana a ɣ ɯ i r - sxmaj pirta mattaj” [Abuladze 1973 : 22]. A prefix character of an initial a- isn't excluded. An anlaut h in Svan demonstrate aspiration and seems to be of secondary nature.

C.-Sind. \*ɣ<sup>w</sup>ər-a “bridle/curb”

Ab. ɣ<sup>w</sup>ra, Apkh. á-ɣ<sup>w</sup>ra “bridle/curb”

Circassian data are not revealed. Though basing on Apkhazian-Abaza a Common Sindian archetype will be reconstructed too precisely.

In the condition of semantic-phonetic identity a logical issue arises on functional and material unity of Kartvelian a- prefix and Apkhazian-Abaza -a suffix.

Correspondences of C.-Kartv. \*aɣwir-i “bridle/curb” ~ C.-Sind. \*ɣ<sup>w</sup>ər-a “bridle/curb” archetypes are also attested in the Dagestanian languages; cf. Bezh. joho//royo, Hunz. royō “rein” (C.-Dag. \*joɣor- “rein”).

C.-Kartv. \*a-ču- “hourse; spinning to a horse”

Geo. aču “spinning to a horse” (Saba), aču-a, “horse in a child's language”, Kiz. ču-a “horse”

Zan (Megr.) ču “spinning to a horse”, aču “id”

Sv. aču “Gee-up/Gee-gee”

P. Charaia analyzed corresponding roots in the Kartvelian languages and dialects [Charaia 1912 : 48-49].

It is a root with onomatopoeic content and due to it the sound correspondences are inadequate.

C.-Sind. \*ču “horse”

Ad. (Shaps.) čə, Chemg., Bzhed. Kab. šə, Abdz. Basl. šə “horse”

Ub. č'ə “horse”

Ab. čə, Apkh. a-č'ə “horse”

It is one of the widespread roots in the Iberian-Caucasian languages though there is a deficiency of equivalent of the Nakh languages.

C.-Kartv. \*a-ču- : C.-Sind. \*ču seems to be logical correspondence although of expressive character of the roots. The standpoint on the fact that the Kartvelian roots and stems are borrowed from the North Caucasian languages is wrong [cf. Starostin, Nikolayev 1994 : 520-521].

In addition, Lez. šiw, Arch. **noš**, Khin. **pši** roots with different etymology are confirmed which probably correspond with Georgian **sinib-i** “strong-legged and durable horse” (Saba) stem.

C.-Kartv. \*a-**z**man- “two years old sheep”

Geo. **azman-i** “two years old sheep” (Saba)

The word occurs only in Old Georgian and likely, the **z**→**z** spirantization process took place in the Georgian literary language of that period – **azman-i** → **azman-i**, cf: **zroxa**→**zroxa**, **zaxil-i** → **zaxil-i**...

C.-Sind. \***ž**man- “goat”

Ad. **pčian-ə**, Shap. **pčān-ə**, Chem. **pčān-ə**, Abdz. **pšān-ə**, Kab. **bžan** “goat”

Ab. **žima**, Apkh. **á-žma** “goat”

Etymological unity of the Sindy languages’ material is determined and shared [Rogava 1956 : 75; Starostin, Nikolayev 1994 : 334]. In Circassian allomorphes of Common Sindy archetype **žm**→**mž**→**bž** metathesis seems to be taken place, which was based on phonetic restriction (consonant + sonor is prohibited). In Apkhazian-Abaza, on the contrary, a root **n** disappeared in an absolute end of a word.

Logical correspondence of C.-Kartv. \*a-**z**man- : C.-Sind. \***ž**man- archetypes is preserved in Avar dialects in the form of **č:amá** (← \***žamá**) → Arch. **čama** “goat under two-three years old” that supports the Paleo-Caucasian origin of the mentioned roots and stems.

C.-Kartv. \***axor**- “lots/numerous, many/much”

Geo. (Mokh.) **axor-i** “lots/numerous, many/much”, **axor-ad** “in great numbers”

A root **axor-** is attested only in Mokhevian dialect so far that has rich isoglosses in kindred Iberian-Caucasian languages.

Revealing of correspondences of Geo. **axor-** in other Kartvelian languages and dialects is a matter of future.

C.-Sind. \***aħa-ra** “more”

Ad. **n-ah**, Kab. **n-ax** “more”

Ab. **aħa//ajħa**, Apkh. **ajħa** “more”, **aħara** “majority”

In the Adyghean languages **n** is superfluous. Its similar affix is not attested either in Apkhazian-Abaza or other kindred Iberian-Caucasian languages; cf. Bezh. **axo** “sufficiently”... Tab. **axy** “great/big/large”... Khin. **ixer** “many/much” [Starostin, Nikolayev 1994 : 511-512].

C.-Kartv. \*aq- “hay stack”

Sv. aq “hay stack”, li-aq-al-i “sheaving/heaping up”, lə-jq-e “sheaved/heaped up”

A Common Kartvelian root is preserved only in Svan. Grounding on the Iberian-Caucasian data it is possible to consider Laz word *oxin-i* “domestic” but an auslaut of the word excludes this assumption if *-in* cannot be considered to be an ancient Genitive case form.

C.-Sind. \*aqj-a “booth”

Ub. xja “booth”

In this case, only Ubykh data is at hand. Due to absence of Apkhazian-Abaza samples, the reconstruction process is complicated. One of the control tools can serve the Dagestanian material in which the correspondences of Ubykh xja- were disclosed: Cham. *ex:ila*, Tind. *ex:al*, Did. *hiyu*, Hin. *heyu* “hay-barn/hayloft” (Rus. сеновал) forms.

Semantic opposition C.-Kartv. *hay stack* ~ C.-Sind. *booth seems* logical.

## B

C.-Kartv. \*b- “tying up; hanging”

Geo. b-, a-b-ia “is tied”, v-a-b-am “I tie up”, sa-b-el-i “leash/rope”

Zan (Laz) b-, n-o-b-u “Sb tied up sb/sth, n-o-b-u-n “Sth is hung”, n-a-b-e-n “Sth is tied up”, Megr. gi-m-o-b-u-n- “Sth is hung on me”, b-um-ap-a “tying up”

Sv. li-b-em “tying up”, xw-a-b-em “I’m tying up”, lə-b-e “tied up”

A root b- is of Common Kartvelian origin, which is attested in Georgian written sources [Schmidt 1962 : 89].

C.-Sind. \*ba- “sewing”

Ub. d<sup>w</sup>a “needle”

Apkh. a-ba “woven/knitted fabric”

In other Sindy languages relevant roots are lost. In Ubykh a characteristic b → d<sup>w</sup> transformation took place that is of regular and systemic character: b → d<sup>w</sup>, p → t<sup>w</sup>, p̣ → ṭ<sup>w</sup>. Thus, a d<sup>w</sup>- root in Ubykh that denoting *sewing* reflects a Common Sindy b-. Likely, a nominal d<sup>w</sup>a “needle” has been developed on the ground of *to be sewn*. Dargwa material demonstrates the similar picture in which a verbal stem *ib-* “sewing” was a basis for a noun *bureba* “needle”; cf. Bats. *ab-* “sewing”.

C.-Kartv. \*b- “spilling of liquid; pouring”

Zan (Megr.) o-b-u “spilled liquid”, o-b-un-s- “is spilling”, Laz ko-g-o-b-u- “spilled”

Sv. b- “spilling, pouring”, m-a-b-a “Sth is spilled on me”

A corresponding root is not attested in Georgian. Professional literature arises an issue on Svan *bib-/bb-* “pouring” verb. It is unknown to what extent it is linked with Kartvelian roots with a single morpheme [Klimov 1964 : 47].

C.-Sind. \*b-ar “knocking down”

Ub. bar- “knocking down”

Presumably, this verb of Common-Sindy origin is preserved only in Ubykh. A semantic correlation *spilling* ~ *knocking down* is well corresponded by one Georgian verb - *kcev-* root that combines the semantics of *knocking down* as well as of *spilling*; In this regard Svan *bid-e* “spills” is noteworthy.

C.-Kartv. \*bagw- “lip; forehead”

Geo. bag-e, na-bag-ev-i “former manger/crèche” (Saba)

Sv. bgw-, ne-bgw-a “forehead”

According to structure, there are many parallels in Svan when in somatic nouns *ne-/ni-* prefix is marked out: *ne-ḵp̄-a* “chin”, *ne-pxwn-a* “nose”, *ne-kç-a* “eyebrow”...

C.-Sind. \*bək<sup>w</sup>- “lip”

Ab. pək<sup>w</sup> “lip”

The word is separated in Abaza but presumably, just it reflects a parent-Sindy situation. Phonetic process of devoicing *b* → *p* in anlaut is of Abaza innovation that cannot be said faultly about a final guttural *k* since even in Nakh correspondences alternation of *k/g* takes place; cf. Vainakh *bagje* : Tsov. *bak-* “mouth”. In Addition, in Dagestanian just voiceless *k* guttural is attested; cf. God. *bakja* “bank/shore”.

C.-Kartv. \*bad- “knitting”, \*bad-e “net”

Geo. bad-, bad-e “net; spider’s web/cobweb”

Zan (Laz) *bod-a* “net for fruit picking”, *o-bod-al-e* “net-like sack”, Megr. *bod-* in the toponym *No-bod-en-i* (=Na-bad-ev-i) in the village Sajijao.

Sv. bād, bad “net; spider’d web/cobweb”

A Megrelian form that was revealed in micro-toponym, is also added to the Kartvelian material [Schmidt 1962 : 95; Klimov 1964 : 48].

C.-Sind. \*bdə- “sewing”

Ad. bdə-n, Kab. də-n (←\*bdə-n) “sewing”

There is a lack of Ubykh and Apkhazian-Abaza data though without it an Adyghean data gives almost exhaustive information to reconstruct parent-Sindy picture.

C.-Kartv. \*bad- “knitting; net” : C.-Sind. \*bdə- “sewing” is considered to be a reliable structural-semantic correlation since *knitting* ~ *sewing* are semantically similar semantemes.

C.-Kartv. \*baw- “shade-giving shelter”

Geo. bao “slight shade; shade” (Saba)

Sv. baw, la-bāw (UB.), la-bāw “sheltering place”

A prefix *la-* in Svan corresponds with Georgian *sa-*. Thus, \**la-baw* etymologically means “shade-giving (shelter)”. As it is seen, a problem of auslaut of these Kartvelian roots



should be explained otherwise. I suppose that in Vw positions an initial w sonant became fully voiced in Georgian and transformed into o. This should be confirmed by Svan *čew* → Geo. *čeo* correlation in which Svan *čew* word correspondence of Geo. *kav-*, after borrowing became double-syllabic in Georgian [Chukhua 2000-2003 : 63].

C.-Sind. \**baw-* “cattle shed”

Kab. *bow* “cattle shelter”

Apkh. a-*bow-ra* “cow-shed/cattle stall”

Sindy languages’ o is positive that is resulted via assimilation *baw* → *bow* (labialization of a-). It is remarkable that e.g. Apkh. a-*bow-ra* and a-*bora* are of different origin, namely the first is of Common Sindy and the other can be considered to be zanism (i.e. entered from Zan) since Megr. *bora* word seems to be a logical correspondence of Geo. *bara* “house & outbuildings/yard”.

C.-Kartv. \**baz-* “mind; messenger; to inform”

Geo. *bz-n-a*, *bz-n-il-ob-a* “tabu day (*when e.g. washing, leave a yard, using axe... are forbidden*)”

Zan (Megr.) *bž-ou* “senseless, silly, witless”

Sv. *baž* “mind; sense; wit(s)/cleverness”, *bäž-in* “messenger”, “to inform; information”

Megrelian-Svan forms were compared with each other by H. Fänrich [Fänrich 2007 : 45]. Having assented to this comparison, I bring the derivatives of a Geo. *bz-* root for which meaning of *inform* seems to be basic.

C.-Sind. \**bža-* “language (*colloquial*)”

Ad. *bza*, Kab. *bza* “language (*colloquial*)”

Ub. *bža* “language”

Ab. *bzə* “language”, Apkh. á-*bz* “language”

Historically in Sindy languages, a *tongue* as a part of body and *tongue/language* (of *speaking/thinking*) should have been differentiated. *Speech/moment of cognition* seems basic for Georgian forms, as well. On the other hand, a correspondence C.-Kartv. \**baz-* : C.-Sind. \**bža-* demonstrates normal (logical) correlation on archetypes level.

C.-Kartv. \**baz-* “maturity; coming of age; fertile/fruitful/productive”

Geo. *baz-* i//*baz-e* “mature, come of age”, *baz-* “coming of age”

Zan (Megr.) *boz-ə* “fertile/fruitful/productive”, *boz-ə dixá* “fruitful/productive soil”

Svan correspondence has not been revealed. Geo. *baz-* : Zan *boz-* demonstrate logical structural and semantic correlation. A final -e in Georgian (*baz-e*) and -ə (← -u) in Zan are derivative affixes of different origin, which are phonetically differ.

C.-Sind. \**bz-a* “alive; life”

Ab. *bza* “alive”, *bza-ra* “life”, Apkh. a-*bzá* “alive”, a-*bza-rá* “life”, a-*bza-ṭ<sup>w</sup>rá/a-bza-xa-rá* “coming/bringing to life”

A Common Sindy root is *bz-a* that is attested only in Apkhazian-Abaza. A logical correspondence of C.-Sind. \**bz-a* “alive; life” : C.-Kartv. \**baz-* “maturity; coming of age;

fertile/fruitful/productive” archetypes can be seen in Basque *bizi* “life; alive” stem.

Genetically common material has not been detected in other Iberian-Caucasian material so far.

C.-Kartv. \**baz-* “glass-like vessel”

Geo. (Tush.) *baz-una* “small glass-like vessel in which melted butter or card-cheese (*from pressed, salted and sun-dried buttermilk*) is put”, Kakh.-Kiz. *baz-ala-j* “small clay lamp”

It is clear that *-una* is a diminutive affix, *baz-* - root. Logical correspondences haven’t been attested in other Kartvelian subsystems. Likely the same *baz-* root contains Geo. *baz-ma* “oil-lamp” form.

C.-Sind. \**bža* “bowl, cup”

Ad. *-bž, šʷənə-bž* “wooden vessel (*for milking, drinking*), bowl”

Kab. *bžă* “cup, bowl”, *ʔăgʷə-bžă* “wooden vessel (*for milking, drinking*)”

The form *ʔăgʷə-bžă* that had been created in the Kabardian dialect of Circassian language became the source for Ossetian *agʷə-bžă//agʷə-vžă* “glass” word [Abaev I, 1958 : 37].

Likely, Ubykh correspondence is disclosed in compound composition *bžə-zan*.

Of Dagestanian Bagv. *bas* “bowl; cup”, Lak *bes-a//bis-ä* “oil-lamp” allomorphs are noteworthy which are voiceless reflexes of C.-Dag. \**baz-* “bowl; cup” archetypes.

About the supposed correlation between Geo. *baz-ma* and Lak *bes-a//bis-ä* is indicated in other case, as well [Abdulaev 2015 : 140-143].

C.-Kartv. \**bazo* “elevated place”

Geo. (Kartl.) *bazo* “elevated place between beds in kitchen garden; elevated shore/bank” (Razikashvili).

A *baz-o* derivative of Common Kartvelian origin is preserved only in Georgian. At the same time, it is rarely used but it contains the oldest corresponding material that is repeated in other Iberian-Caucasian languages.

C.-Sind. \**bža* “deep rocky ravine; sheer (rock/cliff), rock”

Ad. *bža-pă* “deep rocky ravine; sheer (rock/cliff), rock”

A *bza-* form of parent-language origin is preserved in Kabardian. All attempts to link it with *bža* “hill” and *bža* “horn” stems contradicts to real situation that is indicated in the professional literature [Kvakhadze 2014 : 23]. In *bza-pă -pă* must denote *nose/top/tip* or it might be a derivative affix. The given words are characterized by limited distribution in both groups though Paleo Caucasian etymology is clearly obvious.

In earlier period specialists linked the Circassian roots with Dagestanian material; cf. Lak *bizanu* “pasture filed in mountain”, Cham. *mizʷ* “big stone”, Darg. *muza* “mountain/hill” [Abdokov 1983 : 91].

C.-Kartv. \***bazal**- “flint”

Geo. {**bazal**-} “flint”, **Bazal**-et-i “flinty place” (*top.*), Psh. **bazal**-a “a kind of gun”, “one type of dagger”, Tush. **bazal**-aʔ-i “a kind of gun”

Certainly, the concept of *gun* and *dagger* is of later period. Its gained the concept of *gun* then when flint guns entered in use.

C.-Sind. \***məça** “flint; flintlock gun”

Ab. (Ashkh.) **š**a-**m**ça, Apkh. **š**a-**n**ça, Bz. **š**á-**n**ça “flint; flintlock gun”

In the professional literature, this Apkhazian-Abaza composite is correctly segmented: **š**a- “sharpening” and **m**ça → // **n**ça “flint; flintlock gun” are marked out as independent roots [Starostin, Nikolayev 1994 : 818].

In this list of words it should be involved C.-Nakh \***mažar**- (Chech. **m**āžar, Ing. **m**āžār “flint gun”) which has a Georgian-like meaning, i.e. the word denoting *flint* becomes a synonym of a *flint gun* and afterward of a *gun type*; cf. also Avar **ma**çu “flint; flintlock gun” [Starostin, Nikolayev 1994 : 818].

C.-Kartv. \***ba**ḳ- “place for locked up cattle”

Geo. **ba**ḳ-i “fenced place” (Saba), Old Geo. na-**ba**ḳ-ev-i “former cattle pen”

Notwithstanding that a **ba**ḳ- root is richly illustrated in Old Georgian literary sources its correspondences aren't attested in other Kartvelian languages: “*ayašena b a ḳ i, raita šekribnes cxovarni tuisni*” - “Sb built fenced place for sheep”; “*ḡova n a b a ḳ e v i oqeri mravlit žamit...*” - “Sb found former ruined fenced place” [Abuladze 1973 : 28; 316].

C.-Sind. \***ba**ḳ- “stall; winter sheep-cote/shed/fold”

Kab. **b**āḳ “stall; winter sheep-cote/shed/fold; cow-shed/cattle-stall”

Ab. **ba**ḳ “stall; winter sheep-cote/shed/fold”

If we consider a **ḳ** → **q** deglottalization process in Adyghean an initial type should be \***ba**ḳ- with which C.-Kartv. \***ba**ḳ- archetype corresponds logically [Kuiperse 1960 : 83]. An Armenian word **ba**ḳ “yard” is also rightly mentioned that is supposed to be originated from Georgian when an Avar **ba**ḳ “place” corresponds with Georgian **ba**ḳ- [Acharyan 1926-I : 907].

C.-Kartv. \***ba**ḳan- “large wooden bowl/bucket; saucepan/metal pot; chair”

Geo. **ba**ḳan-i “tortoise shell back; saucepan/metal pot”, Khevs. wooden/metal large bowl”

Zan (Megr.) **bo**ḳon-i “chair for children”, “wooden vessel for milking”

Sv. **pa**ḳān//**pa**ḳan (Lash.)//**pa**ḳn-i (LB) “bowl”

Devoicing mechanism of **b**- in Svan is unclear though the process appeared elsewhere, too; cf. Geo. **ba**ḳv-i : Sv. **pe**ḳw/**po**ḳ “side; hip” [Chukhua 2000-2003 : 240-241].

C.-Sind. \***p**ḳ<sup>w</sup>a “nest, scabbard/sheath, bed/place”

Ad. **p**a//**p**<sup>w</sup>a//**p**ḳa (Hak.), Kab. **p**a ← \***p**ḳa “place; bed”

Ub. **ṗḡja** “nest, scabbard/sheath, bed/place”

Breaking of a pharyngeal **ḡ<sup>w</sup>** via labialization explains the occurrence of palatalized **ḡj** in Ubykh.

Semantic diversity in Sindy-Kartvelian is noteworthy: *chair/place/bed/nest/scabbard/bucket*, which have correspondences in Dagestania; cf.: Av. **baḡu** “place; chair; armchair”, Darg. **puḡa** “net”, Rut. **muḡ** “stan”, Arch. **biḡ<sup>w</sup>** “place”. Phonetic substitution **b/p, ḡ/ḡ<sup>w</sup>** according to language groups and subgroups is clearly seen.

C.-Kartv. **\*bal-** “hammock-like bed; long log”

Geo. (Mes.) **bal-ul-a** “hammock-like child’s bed”, Kiz. **bal-al-a** “bed”

Zan (Laz) **bol-ona** “wooden long log”

I suppose that **bal-o-j** “trap” that occurs in Tushian dialect of Georgian is connected with Meskhian-Kiziqian **bal-** root, and Geo. **bal-** : Zan **bol-** are regular correspondences.

C.-Sind. **\*bla-** “couch ladder”

Ad. **-bLa**, in the word **pxa-bLa**, Kab. **-bLa**, in the word **pxa-bLa** “mouringcouch ladder”

Correlation between the Sindy-Kartvelian roots is logical from form and semantic standpoints. Meaning of archetypes are more supported by Nakh-Dagestania data; cf.: Chech. **bar-am** “coach ladder”, Lak **buṛ-na** “building column, pole” (cf. Laz **bol-ona** “wooden long log”).

C.-Kartv. **\*bal-** “hair; single hair”

Geo. **bal-an-i** “(animal, human body) hair, hair”

Zan {**bul-**}

Sv. **bal-e** “single hair”

Corresponding stem hasn’t been revealed in Colchian dialects. I put an issue on Zan origin of Geo. **bul-ul-i** “hay-cock/unsheaved hay on hay-cock/pitchfork’s load of hay”; cf. sound correspondence Geo. **a** : Zan **u** (at labial) [Chukhua 2000-2003 : 57-58].

C.-Sind. **\*bār-a** „mane; long thick animal, human body hair”

Kab. **bāra-c**, Ad. **pāra-c** „shaggy, with long, thick/ hairy”

Ab. **qa-bra** “hair”, Apkh. **bra** “mane”

There is a lack of Ubykh correspondence. I suppose that **-c** in Adyghean is derivative suffix and in Abaza **qa-** [**qa-bra**] is independent word.

Many diverse correspondences of C.-Kartv. **bal-** “hair; single hair” ~ C.-Sind. **\*bār-a** „mane; long thick animal, human body hair” archetypes are attested in kindred Nakh-Dagestania languages; cf. Chech. **b-āl-a** „hairy”; Lak **p:al**, Darg. **bal-a** „wool”... Of Avar-Andian languages a Bagw. **polon** “single hair” is noteworthy which likely preserves Andi **bol-on** since C.-And. **a** often sources Zan-like labialized **o** correspondence.

C.-Kartv. **\*bal-e** “leaf; branch”

Sv. **bale//bāle** (Lakh., Lent.) “leaf”

Likely, *bol-i* “branch, shoot/sprout” in Gurian and Imeretian dialects of Georgian preserves a Colchic correspondence of Svan *bale//bäle* word.

C.-Sind. \**baL-ǎ* “bush/shrub”

Kab. *baLǎ* “bush/shrub”

The word is separated in Kabardian, though despite this, its parent-language origin is not excluded.

C.-Kartv. \**bal-e* “leaf; branch” ~ C.-Sind. \**baL-ǎ* “bush” are regular structural, semantic and phonetic correspondence. Isoglosses from Nakh and Dagestanian languages have not been yet revealed.

C.-Kartv. \**ban-* “saying; oath/vow”

Geo. *ban-*, *u-bn-ob-s* “saus/tells”, *e-u-bn-eb-a* “Sb says/tells sth to sb”

Sv. *ban-*, *na-bän-*, *na-ban* “oath/vow”, *i-m-ban-äl*, *i-m-ban-äl* (LB) “swearing/vowing”

There is a lack of Zan correspondence. In Svan *na-* is “superfluous”, it also occurs as a prefix in other case; cf.: *na-bur* “nightfalling”, *nä-boz* “evening”, cf *li-bz-e* “getting evening”. As for *saying* ~ *oath* is considered to be a logical semantic correlation.

C.-Sind. \**ba-* “tale-telling, saying bad things”

Ad. (Chem.) *wə-bǎ-n* “tale-telling, saying bad things”

In Chemgua *wə-* is singles out as a prefix {Kvakhadze 2014 : 281}; cf. Geo. *u-bn-*. Likely, a Svan *na-* is a functional correspondence of Circassian *wə-* and Georgian *u-* morphemes. A final *n-* that is preserved in Kartvelian unchangeably seems to be lost in Sindy in parent-language unity period.

C.-Kartv. \**bang-* “hair’s breadth, long thick (*animal, human body*) hair”

Geo. (Ing.) *bang-l-* “long thick (*animal, human body*) hair, thick hair’s breadth”, *bang-ura* “shaggy/hairy”

In other Kartvelian languages and dialects, the correspondence roots and stems are not observed. Thus, the reconstruction of archetype of \**bang-* type is of conditional character.

C.-Sind. \**bag-ə* “spider”

Ad. *bəǰ*, Kab. *bəǰ* “spider”

Ub. *bagə-xa* “spider”

Besides the Circassian languages a similar stem is also attested in Abaza *bag<sup>i</sup>* form. I refrain from qualification its Abaza origin since I considered it an Circassian borrowing of earlier period.

C.-Sind. \**bag-ə* “spider” : C.-Kartv. \**bang-* “hair’s breadth, long thick (*animal, human body*) hair” is considered normal structural correspondence.

Nakh-Dagestanian isoglosses aren’t observed.

C.-Kartv. \**banǰw-* “long thick (*animal, human body*) hair”

Geo. *banǰwera-j*

Zan. (Megr.) **bonzor**-a “shaggy/hairy”

Sv. **banz**-äj “shaggy/hairy”

Result of contamination of these given forms is observable in Gurian dialect *monzwera-j* with the same meaning.

C.-Sind. \***bəz**-a “hair”

Ad. -**pcă**, in the word *na-pcă* “eyebrow”, Kab. -**bză**, in the word *na-bză* “eyebrow”

In the Circassian languages the concept *eyebrow* has been created descriptively on the comparing ground of semantemas **na** “eye” + **bză** “hair” : an Ubykh *bLa-msa* word is of similar structure but its *-msa* segment is considered to be of other origin; cf. Geo. *bus-us-i*, *še-bus-v-a*. Clearly, there is a link between Apkhazian-Abaza composites with Ubykh, cf. Apkh. *á-žə-mš*, Ab. *žə-msa* “eyebrow”, though *žə-* should be explained; cf. Also Apkh. *aka-msə* “eyebrow”.

C.-Kartv. \***bar**- “spade; digging (*with spade*)”

Geo. **bar-i** “spade”, **bar-v-a** “digging with spade”

In the professional literature, a noteworthy standpoint on the origin of Georgian **bar**-“spade” is expressed. It is considered to be a Zan form and the oldest form is preserved in the Persian word *bēl* “spade” as expected Georgian borrowing form {*bel*-}. A Georgian source is supposed for Av.-And. *bel*- “spade”, Chech. *bjēl*, Ing. *bjel* “iron spade” forms [Gigineishvili 2016 : 42]. I believe that the issue is noteworthy and needs further investigation.

Pr.-Sind. \***mar**- “digging (*with spade*)”

Hatt. **mar**- “digging (*with spade*), cutting”

In Apkhazian-Adyghean languages, dialects and subdialects corresponding allomorphes are likely lost. Possibly, they disappeared in Common Sindy language unity period. On the other hand the word of Pre-Sindy origin is preserved in Hattic. A Hatt. **m** : Geo. **b** sound-correspondence attracts my attention when the firstity is supported by Dagestanian data; cf. Bud. **bar**, Lez. **per**, Khin. **ber** “spade”.

Basque **para** “spade” word should be also brought.

C.-Kartv. \***bar**- “lung: stomach”

Geo. (Ing.) **bar**- “piece of lung”

Sv. **bal-e**, **bāl-e** (Lent.) “Dried stomach for preparing rennet”

A final *-e* in Svan seems to be a function-lost Nominative case formant that merged with a stem and is repeated elsewhere, as well; cf. *mār-e* “man”, *qanār-e-š* “of oxen”... As for *r→l* lateralization process its mechanism is explained: it is the influence of labial (**b**) consonants [Machavariani 1965 : 14].

C.-Sind. **bāl**- “lung”

Ad. **bəL**-//**bə**-, Chem. *thă-m-bəL*, Abdz. *thă-m-bəL*, Shap. *thă-bə*//*thə-bə*, Kab. *thă-m-bəL* “lung”

Circassian word seems to be of compound structure. Singled out **thǎ-** verbal root is linked with *breathing*, **m-** - an ergative marker but in this case with the function of Genitive case [Kvakhadze 2014 : 124].

Sound-correspondence C.-Kartv. **r** : Circ. **L** is noteworthy. It is repeated elsewhere, too; cf. Geo. *er-i* “army”; people” : Ub. *La* “army”; Geo. *burv-aḳ-i* : Ub. *bLə* “female pig”...

Avar **baḷ**: “intestine” and its Dagestanian correspondences correspond with C.-Kartv. **\*bar-** : C.-Sind. **\*bǎL-** archetypes.

C.-Kartv. **\*bar-a** “house & yard/outbuildings”

Geo. (Gur.) **bara** “locality/surrounding; housing place”

The word is attested only in Georgian but likely it is of parent-language origin. It is supported by genetically common data of Sindy languages. It could be assumed that Zan correspondence is preserved in Rachian dialect in which **boro** denotes “big mountain”.

C.-Sind. **\*bL-ən** “wall; corner”

Ad.. **bLən-ə**, Kab. **bLən** “wall”

Ub. **bLən** “wall”

Phonetically as well as contextually, Georgian-Circassian opposition does not seem troublesome. It is confirmed by regular **r** : **L** sound-correspondence however **ən-** segmentive function isn’t outlined – this latter isn’t repeated in Dagestanian and, likely, it is of Circassian proper data; cf.: Cham., Tind *bela*, Bezh. **buḷ**, Akhv. **baḷ**:a “tip, point, edge”.

As it is seen, Akhvakh meanings *tip, point, edge* make us to analyze Rach. (← Colchic) (?) **boro** “big mountain” word.

C.-Kartv. **\*bard-** “knitted, fabric”

Geo. **bad-en-i** “clothing/attire/garment”

Zan (Megr.) **bed-an-i** “part of Caucasian coat *chokha*”

Sv. **bard-an** “textiles”

G.Klimov compared each other all Kartvelian data (Klimov 1964 : 48}, but the author considered **bad-** “net” root to be initial. I suppose that Geo. **bad-en-i**, Megr. **bed-an-i** and Svan **bard-an** are other allomorphs of common origin and consequently **\*bard-** “knitted; fabric” is reconstructed.

C.-Sind. **\*pad-** “sock/stocking”

Ad. **-pad-**, in the word **la-pad**, Kab. **-pad-**, in the word **la-pad** “sock”

Ub. **-pád-** in the word **la-pád** “woolen sock”

Apkhazian **a-klā-pad** is rightly considered to be Circassian borrowing [Starostin, Nikolayev 1994 : 601]. In this case reflexation of unvoiced lateral spirant is noteworthy - **λ** → **kl**.

Comparative studying of C.-Kartv. **\*bard-** : C.-Sind. **\*pad-** archetypes confirms the secondary character of Sindy anlaut - **b** → **p**. Such a conclusion is reinforced by

Dagestanian data; cf. Rut. *bad-u*, Tsakh *bad-a* “trousers”. The similar picture occurs in Nakh data; cf. Chech. *bedar*, Cheb. *badir*, Ing. *bedār* “clothing; attire”.

C.-Kartv. \**barḳ-* “tieing, obstacle”

Old Geo. *brḳ-oma* “shackling/fastening”, *brḳ-ola* “shackling”, *brḳ-u* “stammering/suttering, speech defect”

Zan (Megr.) *borḳ-u-a* “tieing up; shackling/fettering/hobbing”, *borḳ-il-i* “bound/shackled/fettered”, Laz *o-borḳ-u//o-broḳ-u* “swiping/grabing (*with paw*); kicking (*sb*)/belittling/bullying”.

The standpoint on Old Georgian *borḳil-i* is of Zan origin is right {Fähnrich, Sarjveladze 2002 : 97} though it is unacceptable to enroll in this list Georgian *barḳ-al-//Zan borḳ-//Svan barḳ-ä* “crooked/uneven legged”.

C.-Sind. \**baḳ-* “catching”

Ub. *baḳi-* “catching”

There is different standpoint on the origin of an Ubykh verb. Namely, they considered *baḳ<sup>w</sup>-* labialized form to be its proto form {Kvakhadze 2014 : 247} that isn’t excluded. But I do not consider it necessary to assume the palatalization in Ubykh to be a result of dissolution of labialization.

Opposition C.-Kartv. \**barḳ-* : C.-Sind. \**baḳ-* demonstrates regular structural and semantic unity. Correspondences from Nakh-Dagestanian languages haven’t been revealed.

C.-Kartv. \**barḳw-en-* “sour plum/myrobalian, plum”

Geo. *berḳen-a* “wild pear”

Sv. *barḳwen-d//bārḳwen//barḳwen* (Lash.) “sour plum/myrobalian”, “wild plum”

In the Zan dialects there are lack of correspondences. Disappearing of sonant *w/v* in Georgian seems likely - *berḳwen-a* → *berḳen-a* {Klimov 1964 : 54}.

C.-Sind. \**bəḳ<sup>w</sup>-a* “wild plum; fruit”

Ad. (Shap.) *px<sup>w</sup>ə-*, in the word *px<sup>w</sup>ə-ś<sup>w</sup>ta* “plum”, *px<sup>w</sup>-ca* “peach”, Kab. *pxa-g<sup>w</sup>əλ* “wild plum”

Ub. *pqə* “big plum species; fruit”

Apkh. *a-bḥ<sup>w</sup>á//a-pḥ<sup>w</sup>á* “plum”

Common origin of Sindy-Georgian roots is beyond doubt. Corresponding of labialized complexes C.-Kartv. *ḳ<sup>w</sup>* : C.-Sind. *q<sup>w</sup>* is noteworthy and logical. Chech. *γam-maya* “peach”, Ing. *γα-maya* “large apricot” are of similar type. They are originated from composit \**γam-baya* archetype (cf. Starostin, Nikolayev 1994 : 873).

The issue of Geo. *xiba-xuba* (Saba) compound stem needs to be investigated.

C.-Kartv. \**barḳ-* “star; late time”

Geo. -*barḳ-* in the word *age-barḳ-i* = *age* “tail” (Arm.) + *barḳ-i* “star” [Machavariani 2007, IV : 427-430].



Zan (Megr.) **borž-i** “time”, **borž-al-i** “appointed time”

Likely, an independent form Geo. **-barž-** is logically linked with Megrelian **borž-i** (→ Gur. **borž-i** “id”) word. Correlation *star* ~ *time* should indicate the sidereal (its appearing) time.

C.-Sind. **\*bəž-ə** “evening, twilight/dusk”

Ad. **pčə-ħa** “evening”

An initial picture is preserved in Adyghean. It is a rare case when in Adyghean the devoicing tendency of voiced stop-plosives and affricates is observed. Kabardian **pśə-ħa** = **śha** “evening” with the same meaning can show nothing new since it contains other root (see C.-Kartv. **\*pors-**).

C.-Kartv. **\*barcx-/\*parcx-** “rake”

Geo. **porcx-i//pocx-i** “rake”

Zan (Megr.) **bucx-i** “rake”, **bucx-an-s** “rakes”, **do-bucx-es** “They raked”, Laz **bucx-a** “rake”, **bucx-up-s** “rakes”, **o-pucx-u** “harrowing (*seed into soil*)”.

It is too difficult to explain p/b substitution mechanism since voiceless allomorphs with **p-** occur in Georgian as well as in Laz. The existence of the root **parcx-** in Georgian-Svan complicates the situation [Chukhua 2000-2003 : 233].

C.-Sind. **\*bəž-a/\*pəž-a** “ploughshare”

Ad. **c<sup>w</sup>a-bzǎ**, Kab. **va-bzǎ** “ploughshare”

Ab. **pəza**, Apkh. **a-pəza** “ploughshare”

Like in Kartvelian, in the Sindy languages b/p substitution is observed that gives possibility to reconstruct double forms.

The correspondence C.-Kartv. **cx** : C.-Sind. **\*ž** is noteworthy that is considered to be the reflexation of Paleo-Caucasian intensive consonant **c** ; cf. Av. **puruc-**, Bag. **perc** ; Tin. **bec:i** “metal hook; ploughshare”...

C.-Kartv. **\*barž-** “prop (*for fruit tree*); iron hooked stick”

Old Geo. **barž-i** “crook stick: iron fishing spear”

Zan (Laz) **božg-i** “bravched tree”, Megr. **boržg-i//božg-i** “prop (*for fruit tree*); iron hooked stick”

Sv. **bǎžg//bežg** “wooden supporter; sharpened stake (*to support thorn fence*); pole”

In the professional literature a verbal stem **li-bǎžg-e** “leaning on smth” is given as a Svan correspondence that is wrong. Svan **bǎžg-** is a correspondence of Geo. **bž-en-//bž-in-** verb {cf. Klimov 1998 : 9; Fänrich, Sarjveladze 2000 : 98}.

C.-Sind. **\*bžǎ-** “pole, sharpened stake; spear”

Ad. **pčə**, Kab. **bžə//bžə** “spear”, cf. **pčǎ-γ<sup>w</sup>ə**, **bžǎ-γ<sup>w</sup>** “pole; sharpened stake”

The viewpoint expressed in Circassian Studies on segmentation of **γ<sup>w</sup>ə** reflects the real picture {Bagov 1968 : 57; Shagirov 1977, I : 85}.

C.-Sind. \*bžǎ - : C.-Kartv. \*barǰ- archetypes are logical correspondences that is supported by word context as well as structure.

C.-Kartv. \*basr- “coloring, dying”

Geo. (Psh.) basr-, ga-basr-av-s “will color, dye”

The stem is separated in Georgian but, likely, it is of parent-language origin. This is supported by external-language data (isoglosses). Supposedly, Ajarian verb ga-basr-v-a “dirtying/soiling” contains the same root, as well.

C.-Sind. \*bś<sup>w</sup>a- “color”

Apkh. a-pš<sup>w</sup>ə- “color”, cf. a-pšt<sup>w</sup>ə

If we ascertain the origin of segmentation of labial w of Sindy languages it is essential to compare with Georgian r the correspondence of which a Sindy w is considered. It is difficult to explain labialization of the root otherwise. It is not attested in the Dagestanian and Nakh equivalents; cf. And. boso “color”, Ts.-Tush bos “color”...

C.-Kartv. \*basr- “steel”

Geo. basr-i “steel, iron” (Saba)

The stem is well known from Old Georgian literal sources: “Amirandarejaniani”: “*qmalni b a s r i s a mḡvetelni*” - “The swords that cut steel” [“Amirandarejaniani” : 475/8]. It is also attested in Sul Khan-Saba’s dictionary in which a given explanation of *iron* is of later period. Understanding of *steel* should be characteristic of parent-language.

My comparison excludes any kind of link of Georgian basr- with Arabian Basra (name of town).

C.-Sind. \*wās<sup>w</sup>- “copper”

Ub. wəs<sup>w</sup>-ə “copper”

I don’t consider to segment the word, moreover, to separate the s<sup>w</sup>ǎ “light” form {cf. Mesarosh 1934 : 204}. An Ubykh form is unified and via a certain phonetical transformation it reflects a parent-language reflexation wās<sup>w</sup>-ə → wəs<sup>w</sup>-ə is a sample of regressive assimilation.

C.-Kartv. b : C.-Sind. w bilabial correspondence in the anlaut is regular and logical.

Dagestanian and Nakh correspondences haven’t been attested yet.

C.-Kartv. \*batḡ- “offspring of domestic live-stock”

Geo. batḡ-i “baby lamb” (Saba), Gur. batḡ-i “domestic cattle born in autumn; calf/lamb”

Sv. batḡ/batḡ (Lash.) “round-roasted goat, sheep, bull, bullock”.

Megr. batḡ-i “lamb” is likely borrowed since \*botḡ-i or \*butḡ-i is expected in Zan.

C.-Sind. \*baṭ- “young buffalo”

Ub. baṭ “young buffalo”

Apkh. a-baṭ “young buffalo”, až<sup>w</sup>-baṭ “female buffalo”

Sindy samples are considered to be entered from Megrelian {Lomtadze 1974 : 98; Bukia 2016 : 32}. If speaking about borrowing Megr. **baṭ-i//baṭ-ia** “young buffalo” seems to be borrowed from Apkhazian-Adyghean since it has no correspondences in kindred Kartvelian languages. Due to it I consider that C.-Kartv. **\*baṭk-** : C.-Sind. **\*baṭ-** demonstrates genetically common material and Megr. **baṭ-** is borrowed.

C.-Kartv. **\*baγ-** “shaving; clawing”

Geo. **baγ-v-a** “face clawing” (Saba), **na-baγ-v-i** “piece/fragmen of sth” (Saba)

Zan (Laz) **by-**, **o-by-u** “shaving”, **b-i-by-i** “I shaved”, **by-er-i** “shaved”, **u-by-u** “unshaved”

There is a lack of Svan correspondence. Historically, reduction took place in Laz since at the next stage of syncope a harmonious-descending complex of **by** B type was formed. Semantically *clawing* ~ *shaving* is easily explained; cf. Geo. **xoḱ-** “clawing” ~ Megr. **xoḱ-** “shaving”. Hence, shifting of meaning in Laz is not entirely exact [cf. Fähnrich, Sarjveladze 2002 : 99].

C.-Sind. **\*băγ-** “scratching; clawing”

Ab. **by-ra**, **bəγ-ra**, Apkh. **a-bəγ-ra** “scratching; clawing; itching”

In the Circassian languages and dialects the corresponding verbs seem to be lost though Apkhazian-Abaza gives possibility to reconstruct C.-Sind. archetype exactly.

C.-Kartv. **\*baγ-** “shaving; clawing” ~ C.-Sind. **\*băγ-** “scratching; clawing” demonstrates regular and logical structural, semantic and phonetic correspondences.

Dagestanian parallels can be observed in Hin. **būy-a**, Khvarsh **bey<sup>w</sup>-a** “skinning” forms.

C.-Kartv. **\*baγ-** “coursing, anathematizing”

Geo. **baγ-**, **baγ-v-a** “coursing, anathematizing” (Chubinashvili)

The word is attested only in the Georgian language, but apparently it is of parent-language origin. Perhaps, Megr. **bury-in-i//buy-in-i** “boasting, groundless talking” forms would be the correspondences of Geo. **baγ-** verb.

C.-Sind. **\*bya-** “coursing, anathematizing”

Kab. **byă-n** “coursing, anathematizing”, **byă-bză** “coursing”

Apkh. **a-bya-ra** “coursing, anathematizing”

The standpoint expressed in the professional literature on common origin of Georgian-Sindy verbs should be shared {Shagirov 1977, I : 77-78}.

C.-Kartv. **\*baγ-** : C.-Sind. **\*bya-** demonstrate logical structural and phonetic relation that is supported by semantic identity, as well.

C.-Kartv. **\*baγal-** “huge, giant; lanky”

Geo. **beyel-a** “(*demon's, man's*) name”, dev-**beyel-a** “huge/great man”

Zan {**buyur-**} “terrible/gruesome; ugly”

Sv. (Lakh.) **beyel** “lanky, immense”

Zan (resp. Megr.) correspondence is likely preserved in Svan as a loan word; cf. Svan *buyur* “terrible/gruesome; ugly”. Kartvelian allomorphs should be distinguished (in Georgian) from omonymic words *beyel-i* and *kor-beyel-a*.

C.-Sind. \**baya* “strong”

Ub. *γabə* “strong, solid”

Ab. *baγʼa*, Apkh. *a-baγʼa* “strong, powerful”

Kartvelian-Abaza roots are opposite of Ubykh. This fact indicates that common metathesis took place in Ubykh - *γabə* ← \**baγə*. Disappearing of final *l-* (without a trace) took place in parent-Sindy.

Semantic correlation *giant* ~ *strong* is logical. Avar *boωolo* “terrible, horrible” lexeme is attributed to this group of words. Ossetian *boγol* “bogyman” preserves a Vainakh correspondence.

C.-Kartv. \**bayar-* “small forest”

Geo. *bayar-a* “small forest” (Kirioni)

The word is separated in Georgian though, likely it has a Common Kartvelian etymology. It is confirmed by a Sindy (and not only) correspondence of the stem *bayar-*.

C.-Sind. \**bγα-* “mountain”

Ad. *bγə* “hillock”, Kab. *bγə* “mountain”

Apkh. {*bγα*} (in compound word) “mountain”, in the words: *a-bγá-b* “mountain billy-goat”, *a-bγá-žima* “mountain goat”.

It is difficult to say if the Sindy languages historically had a stem with *r*. The present material cannot allow to reconstruct it but the same *r* occurs in the Kartvelian languages and Nakh material, as well; cf. Ts.-Tush *borλ* “gorge” {for Nakh and Sindy see Starostin, Nikolayev 1994 : 291}. Here a noteworthy semantic correspondence is noticeable – C.-Kartv. *forest* ~ C.-Sind. *mountain* that is logical and can occur within one word, cf. Laz (← Turk.) *day-i* “mountain, forest” in other case.

A Lak word *murlu* “rock” is considered to be a Dagestanian correspondence of the Sindy stems [Starostin, Nikolayev 1997 : 291].

C.-Kartv. \**bayw-* “child”

Geo. (Ajar.) *bayv-i* “child”, Rach. *bayv-in-a* “child”

Sv. *bayw* “child”

In the Zan dialects the word of *buy-* type is not yet visible. A Gurian *baqv-i* “child” can be the same but Kartvelian *bayana*, *baly-i* has different etymology.

C.-Sind. \**băyw-ə* “calf”

Ad. *bəywə* “calf”

In the professional literature an Adyghean *bəywə* “bull” originated from Turkish *buğa* “bull” and prop. Ad. *bəywə* “calf” is rightly demarcated. Here it is homonymia [Kvakhadze 2014 : 78].

The word **moγver-a** “bullock; 7-8-years old boy” that is attested in the Tushian dialect of Georgian semantically correspondences with Sindy-Kartvelian *child* ~ *calf* semantic correlation but it seems of different origin. Perhaps, in the Kartvelian *mozver-* → *moγver-* (z → γ (?)) can be supposed.

C.-Kartv. \***baǰw-** “thigh; inner side of thigh”

Geo. **baǰv-i** “thigh”, Khevs. “where thigh joins to belly”, **baǰz** “upper abdomen” (Saba), **mo-baǰu-a** “ (Saba)

Sv. **peǰw** “side; rump/croup”

It is essential to distinguish Svan stems **poǰ** and **peǰw** since they have different correspondences in Georgian [Chukhua 2000-2003 : 240-241].

C.-Sind. \***baǰw-ə** “bone; skeleton”

Ad. **p:q:ə**, Kab. **p:q:ə** “skeleton”

Ub. **ǰǰə** (á-ǰǰ) “skeleton”

Ab. **bω<sup>w</sup>ə**, Apkh. a-**baω<sup>w</sup>** “bone”

In Abaza **ǰǰə** is also attested, which should have been borrowed from the Circassian languages.

From structural and semantic standpoint this correlation has no problem. Moreover, Georgian-Sindy archetypes have noteworthy isoglosses in the Nakh and Dagestanian languages; for illustration cf. Tsakh **barǰw/bark<sup>w</sup>** “bone”, etc.

C.-Kartv. \***baǰw-e** “duck species”

Geo. (Tush.) **baǰv-i** “a kind of bird”

Zan (Megr.) **baǰv-a/baʔv-a** “wild duck species”

A final **a** in Zan indicates that in Georgian correspondence **-e** affix is lost; cf. sound-correspondence Geo. **e** : Zan **a** (C.-Kartv. \***e**).

C.-Sind. \***na-by<sup>w</sup>a** “quail”

Ad. **nəby<sup>w</sup>**, Kab. **nəby<sup>w</sup>a** “quail”

Ub. **naby<sup>ʔ</sup>a** “quail”

In the Sindy languages a prefix **na-/nə-** is separated which is observable in comparing Adyg. **nə-bəʒ** : Apkh. a-**čap-an** “navel”. There is an attempt to link the Sindy roots with Tabas. **ǰǰamǰar** “quail” word {Starostin, Nikolayev 1994 : 841} that is supported by C.-Kartv. archetype \***baǰw-e** “duck species” ; cf. Av. **moǰ:óǰ:** “partridge”.

C.-Kartv. \***baǰl-** “purulent tumor”

Geo. **baǰl-i** “filth; pus”

Sv. **puǰw** (US.) “festering tumor; furuncle”

Basing on the sound correspondence Geo. **l** : Svan **w** (**zayl-** : **žeyw...**) it should have resulted **baǰw** in Svan. The latter resulted **puǰw** via labialization of **a** and umlaut

devoicing process of **b** → **p** characteristic of the language spontaneously in this position [Chukhua 2000-2003 : 243].

C.-Sind. \***ḡa**- “rotten”

Ab. **ḡa** “rotten”, **ḡa-ra** “rottening”, Apkh. **a-bā** ← **a-ḡa** “rotten”, **a-bā-ra** “rottening”

In the Circassian languages the corresponding root seems to be lost. Despite this the word can be reconstructed on Common Sindy language level that is supported by Kartvelian as well as Dagestanian materials; cf. And. **biḡa-n-eb**, Akhv. **biḡa-d-e**, Kar. **biḡa-m-kʷa**, Botl. **biḡa-b**, God. **biḡa-n** “pus; pimple”.

There is groundless assumption that Apkhazian-Abaza **ḡa** is linked with Adyghean **na-bya** “bad (eye)sight” word that is not right [cf. Starostin, Nikolayev 1994 : 871]. It should be noted that Circassian **na-bya** corresponds with other Kartvelian root; cf. **brḡvil-i** “blind”. The given allomorphs have parallels in the Dagestanian languages, as well and form a separate group of words; cf. \***baḡl-/\*ḡa-** : Lak **purḡu**, Tabas. **ḡarḡ**, Ag. **ḡar** ← **bḡar** “eye secretion, infected discharge from eye/rheum”.

C.-Kartv. \***bač-a** “millet; broad bean”

Geo. **maša** “broad bean”

Zan {**pačka**} “millet”

Svan correspondence seems to be lost. Even a Zan equivalent was preserved only in Saba’s dictionary. Opposition **maša/pačka** speaks in favor of historical **bočka** type but in Zan due to the influence of following **a** resulted firstly **bvačka** and then simplified **bačka/pačka**.

Correlation **m/b** (→ **p**) needs to be explained cf. Geo. **marg-** : Zan **berg-/barg-** “hoe; hoeing”.

C.-Sind. \***mač-ă** “millet; bread”

Ad. **măšə**, Abdz. **măš**, Kab. **măš** “millet”

Ab. **ča-ra** “feasting; eating”, Apkh. **a-čá** “bread”, **a-ča-rá** “feasting; eating” cf. **a-čá-ra-ʒ** // **a-ča-rə-ʒ** “wheat”

For Adyghean languages and subdialects G. Rogava distinguishes **măč//măč** archaic types which don’t occur in the present speech {Rogava 1956 : 34}.

Structural root expected in Apkhazian-Abaza **mča-** seems to be simplified on the phonetic ground - **mčă** → **ča-**.

Common roots are attested in the kindred Iberian-Caucasian languages; cf. Nakh **borc//būorc** “millet”, Av. **muč**, Tind. **boča**, Botl. **buča**, Akhv. **miča** “millet” {for more Dag. see Starostin, Nikolayev 1994 : 309}. Considered substitution **m/b** will appear in the Dagestanian material, as well.

C.-Kartv. \***bac**- “patron deity of cattle”

Geo. (Tush.) **bac**-, **bac-uḡa** “figured ritual cake”

Zan (Megr.) [**boč**- i] “patron deity of cattle”

**baciḡ-i//baciḡuḡu** attested in Svan {Antelava 2017 : 141} indicates to the fact that **bac**- covered larger areal of dissemination in the previous period of Christianity. At the same time Old Georgian **boč**-i preserves a Zan correspondence of C.-Kartv. \***bac**- archetype and is a separate, different root from **vac**- that likely is an archaic form of *bull*.

C.-Sind. \***čʷə** “bull/ox”

Ad. **cʷə**, Kab. **və** ← \***čʷə** “bull/ox”

Ub. **cʷə/a-cʷ** “bull/ox”

Ab. **čʷə**, Apkh. **a-čʷ** “bull/ox”

In the Sindy languages there are inversive roots – C.-Sind. \***čʷə**, cf. Dag.: Av. **oc**, Darg. **unc**, “bull/ox”; C.-Nakh \***pstu** “bull/ox”, Lak **bärč**, Ag. **bec** “bull/ox”. Contrary, it is of Kartvelian \***bac**- structure, that is followed by Nakh-Agul-Lak types.

C.-Kartv. \***baʒ**- “cleverness/ intelligence, mind; wisdom”

Old Geo. **brʒ-en-i** “clever, intelligent, wise man/having knowledge”, **brʒ-n-ob-a** “reasonable saying”, **brʒ-e-ul-eb-a-j** “learning/study, philosophize “

Sv. **baž** “cleverness/ intelligence, mind”, **baž-ur** “stupid, brainless”

Suffixal function of segments **-en/-n-** in Georgian is clearly visible against the background of Svan; **-en** → **-n** seems to be an adjectivizing affix a Svan **-in** correspondence of which is still preserved as a marker; cf. Sv. **nec-in** “narrow”, **bäž-in** “herald/messenger” / **baž** “message/information”.

C.-Sind. \***baž**- “truth; true”

Kab. **păž**, Basl. **păž** “truth”

Ub. **paž** “true”

Comparing with the Kartvelian data can only confirm that in Common Circassian dissimilative devoicing of a word anlaut took place - \***baž** → **paž**.

Structural and phonetic unity of \***baʒ**/\***baž**- archetypes demonstrates semantic correlation *wisdom* ~ *truth* that is logical. Bringing the Avar-Andi material with the meaning *faith* (*Russian bepa*) can be important; cf. Av. **bož**-, And. **buž**, Tind. **bož**-, Akhv. **buž**-, Cham. **boz**- “faith” ( i.e. there is a semantic correlation of Rus. *вера* ~ *верный* type). Meaning of Tsakh **wež** (←\***bež**) “intelligence, mind” is noteworthy, as well.

C.-Kartv. \***baʒ-a** “hedgehog; thorny undergrowth”

Geo. (Im.) **baʒa-ʒg-nar-i** “thorny undergrowth; place covered with thorny undergrowth”

Zan (Megr.) **buʒga** “little hedgehog”, **buʒga** “thorns on chesnut”, Laz **buʒga** “hedgehog”

Svan correspondence isn’t attested, so the root of **baʒg/bäʒg/beʒg** type was expected

since Geo. ჳ : Zan ჳg : Svan ჳg often occurs in common material (Chukhua 2000-2003 : 31); **buჳg**-i “thorn” attested in Gurian dialect is considered to be zanism.

C.-Sind. \***pǎǰ-ə** “hedgehog; thorny undergrowth”

Ad. (Chemg.) **pəǰə** “hedgehog”, Kab. **pəǰ** “thorny undergrowth”

There is a lack of Ubykh-Apkhazian-Abaza allomorphs that complicates the reconstruction process. Though if we consider general trend of ჳ ც ჳ → ჳ ს ჳ spirantization in similar position in the Adyghean languages thus it is clear the secondary character of allomorphs of Adyghean languages and dialects.

Similar *hedgehog* ~ *thorn* substitution is noteworthy in the Sindy-Kartvelian languages.

C.-Kartv. \***baჳg**- “cherry-laurel-like tree”

Geo. **baჳg**-ar-i “thorny holly copse” (Saba); Aj. “cherry-laurel-like thorny tree”; Lechkh. “leafy tree of pontic rhododendron-like thorn”, Gur. “thorny tree”

Zan (Megr.) **penჳg**-ir-e “broom, sorghum, basket grass” (*plant*). Laz **penჳgire** “sorghum of broom”

Sv. **boჳg**-er (UB.), **boჳg** (LB.) “fescue” (*plant*)

Voicing of *o* in Svan unclear then when in Georgian there is *a*. Such correlation is characterized of Zan though neighborhood of bilabial *b* should be considered – *ba* → *bo*. At the same time vocalism of Megrelian-Laz *e* is originated just from archaic *o*.

C.-Sind. \***bჳa**- “pane tree; oak”

Ad. (Chemg.) **pč<sup>h</sup>a**-jə, Kab. **bჳe**-j “plane tree”, cf. Shaps. **pč<sup>h</sup>a**-jə “beechn”

Ab. ჳ<sup>h</sup>-č<sup>w</sup>ə, Apkh. á- ჳ<sup>h</sup> “oak”

An initial **bჳ** complex was simplified in Apkhazian-Abaza, instead velarized voiced sibilant-affricate ჳ<sup>h</sup> of parent-language origin was preserved. Just Proto-Kartvelian biphonemic reflexation is considered to be a correspondence of this latter – Pr.-Kartv. \***ჳ<sup>h</sup>** → C.-Kartv. ჳg.

A fitonym correlation *cherry-laurel* ~ *plane tree/oak* isn’t troublesome.

C.-Kartv. \***baჳw**- “foot”

Sv. **bāჳw**/**bāჳw** (Lashkh.) “foot”

Before I supposed to link Georgian **boჳ**-i (Zan **burჳ**-i(?)) roots with Svan allomorphs [Chukhua 2000-2003 : 62-63], but I couldn’t prove thoroughly to date, though at the same time I considered a Svan word to be of parent-language origin since it has reliable correspondences in the Circassian languages. Additionally, the issue of correlation with Laz **pāč<sup>h</sup>a** “hip” [Marr 1910 : 179] seems also perspective – “foot”//“hip”.

C.-Sind. \***bჳă**- “bottom/root, basis/foundation”

Ad. -**bჳă**-, in the word ლa-**bჳă** “bottom/root, basis/foundation”

ლა- segment seems to be a Circassian stem denoting *foot* and -**bჳă** in Adyghean is considered to be reflexion of Common Sindy \***bჳă**-”bottom/root, basis/foundation” word.



Common Sindy \*bʒǎ- “bottom, basis/foundation” ~ C.-Kartv. \*baʒw- “foot” demonstrates a logical correlation from semantic and structural-phonetic standpoint.

C.-Kartv. \*baʒw-il- “goitre; leprosy”

Old Geo. brʒl-i/brʒvil-i “It is the name of leprosy” (Saba)

Svan bǎʒw/bǎʒw (Lashkh.) “goiter; tumour/growth”

As it was expected in Svan the stem was simplified, but a correspondence affix of Georgian -il suffix isn’t observed.

C.-Sind. \*bʒa-n-ǎ “furuncle/carbuncle”

Kab. bʒanǎ “furuncle/carbuncle”

The word is isolated in Kabardian. Firstly it has correspondences in the Dagestani languages; cf. Lak piçu, Khvar. hançu “furuncle/carbuncle” [Abdokov 1983 : 135]. I think, more closeness with Kartvelian allomorphs is visible that is supported by root structure and ʒ : ʒ sibilant correspondence. Correlation n-a : -il as suffixes is noteworthy, as well.

C.-Kartv. \*bax-e “spade: wooden saddle-tree”

Geo. (Imer.) bax-ur-i “wooden saddle-tree”

Zan (Megr.) bex-a//beh-a “spade”

A corresponding root doesn’t occur in Svan. In Megrelian basic is the type with h-allophone which is alternated by x-. In this case the substitution is like as in Megrelian word baxē//bahe “foot threshing/flail machine”. It is clear that the allomorphs with h- are of later period since existing of h spirant in the inlaut of roots and stems isn’t characteristic of the Kartvelian languages and subdialects. Generally, a laryngeal spirant h doesn’t occur in the basic material, as a rule.

C.-Sind. \*baħ-a “spade”

Apkh. a-baħa “spade”

It can be assumed the borrowing of Apkhazian word from Megrelian. But there is no need to since Apkhaz-Kartvelian kindred roots have credible isoglosses in the Dagestani languages; cf. Tsakh bix “hoe”, Khin. pəx-u “wooden spade”, C.-Nakh archetype \*baħ-e “wooden spade”; cf. Chech. bǎħa “id”.

C.-Kartv. \*baq- “fast walking”

Geo. (Mokh.) baq-baq-i (*redupl.*) “fast walking”

The word is separated in Mokhevan dialect but likely it is of parent-language origin, since it has correspondences in the Sindy (and other) languages.

C.-Sind. \*q<sup>w</sup>a- “running”

Ub. qǎ “running”

Ab. ω<sup>w</sup>-ra, Apkh. á-ω<sup>w</sup>-ra “running”

The fact that in the labialization of a root q on a Common Sindy level b took place is clearly seen in ħ → ω voicing process, i.e. \*qba → q<sup>w</sup>a- → qǎ (Ub.) // → ω<sup>w</sup>a (Apkh.-Ab.).

In any case a Common Sindy root should have been of inersive structure; cf. Darg. (Ub.) **b-uqVn-**, Rut **b-axa-** “running (away)”.

C.-Kartv. \***beb-er-** “blister, blistering”

Geo. **beber-a** “small bubble on the skin filled with water”, **a-bebr-eb-a** “bubbling of skin” (Saba)

Kartvelian correspondences of **beber-** root haven’t been revealed which doesn’t mean that this word is borrowed. It is of parent-language origin and has noteworthy parallels in other Iberian-Caucasian languages. The issue of possible link with Svan **bib-//bb-** “to pour liquid” verb will be also put.

C.-Sind. \***băb-** “bubble/balloon”

Ad. **pəs-bəb** “bubble/balloon”, Kab. **psə-bəb** “water bubble/balloon”

Apkh. **a-bəb** “bubble/balloon”

As it is clear *bubble/balloon* ~ *water rising* are those semantemes that make Georgian-Sindy roots closer. The roots with similar meaning are attested in the Dagestani languages; cf. Hunz. **pob, polop** “foam”, Darg. **paṛpa** “soap foam”.

C.-Kartv. \***bebr-** “a kind of edible greens”

Geo. (Kartl.) **bebr-i-ḵona** “a kind of edible greens”

**bebr-** should be separated as a root that seems to have the meaning “edible greens”, **ḵona-** is a suffix that corresponds with frequently fixed **-ḵina** in Laz dialect – Geo. **-ḵona** : Zan **ḵina** ← \***ḵuna**.

C.-Sind. \***băb-** “pumpkin”

Ub. **bəb** “pumpkin”

Pharyngealization of bilabial stop-plosives are considered by researchers to be of later occurrence – Ub. **bəb** ← \***bəb**, and **bəb-** “pumpkin” form is rightly reconstructed as Common Circassian archetype {Kvakhadze 2014 : 65}.

According to my observation C.-Sind. \***băb-** logically corresponds with C.-Kartv. \***bebr-** root, semantically the opposition *edible greens* ~ *pumpkin* isn’t contradictory.

C.-Kartv. \***beg-** “beating”

Geo. **beg-v-a** “shelling(peas)/husking/threshing/hulling”

Zan (Megr.) **bag-u-a** “beating”

Svan **bg-**, **li-bg-un-e** “beating”

There is a lack of Laz allomorph, which obviously should have sounded as Megrelian **bag-**. In Svan a root vowel is likely lost due to the suffixation of following **-un** [Fahrlich, Sarjveladze 2000 : 101].

C.-Sind. \***păg-** “butting (*with horns*)”

Ad. (Shaps.) **pəg-ăn**, Abdz. **pəḷ-ăn**, Chemg. **pəḷ-ăn**, Kab. **pəḷ-ăn**, Basl. **pəg-ăn** “butting (*with horns*)”

ǎ → ə ablaut seems to be Common Adyghean innovation. It is unexplained the reason for devoicing of anlaut b → p in the Sindy languages and subdialects that took place on the chronological level of a parent language.

On the other hand C.-Kartv. \*beg- : C.-Sind. \*pǎgi- demonstrates logical correlation. Semantic correlation *beating* ~ *burring (with horns)* is logical, as well.

C.-Kartv. \*beg-ar- “tax/fee, dues”

Geo. *begar-i* “tithe/tax”, “quota/tithe/tax of maternal bequest”, “quota/tithe/tax of peasants”, *me-begr-e*, *sa-begr-o* (Saba), *da-begr-av-s*, *begar-a* (GED), Old Geo. *begar-i* “tax/fee, dues”

The word is well-known from old Georgian texts: “*romelni aç arian m e b e g r e n i şparstani*” – “... who are now statue-labourers of Persians” [Abuladze 1973 : 30; 228]. Though its correspondences aren’t observed in other Kartvelian languages and dialects .

C.-Sind. \*bǎgi-an- “lease/rent”

Ad. *bǎžiǎn-d*, Kab. *bǎžǎn-d* “lease/rent”

An older Adyghean stem is attested in Abaza as a loan word; cf. *bagjan-da* “lease/rent” {Shaqril 1972 : 114}.

C.-Kartv. \*beg-ar- “tax/fee, dues” : C.-Sind. \*bǎgi-an- “lease/rent” is logical structural and semantic correspondence. Av. *muḵur-*, Botl. *muḵur-i* “obeying”... and social terms are of same type.

C.-Kartv. \*bed- “bad”

Geo. *bed-*, *bed-it-i* “bad”

Zan (Laz) *bad-i* “bad; evil”, *bad-ob-a* “malice/evil”

A correspondce root isn’t attested in Svan. Georgian *bed-* : Zan *bad-* demonstrates a logical correlation – e : a.

C.-Sind. \*bǎd-ə “difficult/complicated”

Kab. *bədə* “difficult/complicated”

Common Sindy etymological root is preserved only in Kabardian; ǎ → ə ablaut seems of Kabardian innovation. As it is seen Sindy and Kartvelian roots are distinguished via form and semantic similarity.

C.-Kartv. \*bez- “wasp; gadfly”

Zan (Megr.) *baz-i* “horse louse fly/forest fly; wasp; gadfly”

Laz doesn’t demonstrate a corresponding stem of Megr. *baz-i* but I think that Ajarian *baz-i* “poisonous insect, looks like a wasp” word just indicates to the Laz source. If we assume *baz-* form as Laz grounding on Geo. e : Zan a vowel sound correspondence then the existence of the stem of *bez-* type should be supposed for Georgian that coincides with Common Kartvelian \*bez- archetype.

C.-Sind. \*bžǎ- “bee; gadfly”

Ad. bžǎ, Kab. bžǎ “bee”

Ub. bža-mǎ “gadfly”

Apkhazian-Abaza correspondence forms aren't attested. Linking of Apkh. a-bžə, Abaz. bəž “beetle” stems with Circassian allomorphs isn't justifiable [Shagirov 1977, I : 89]. Ubykh -mǎ segment in bža-mǎ needs to be explained. Likely, it is suffixal. On the other hand the unity of C.-Sind. \*bžǎ : C.-Kartv. \*bez- archetypes is obvious.

Noteworthy parallels are revealed in the Dagestani languages, as well; cf. Bezh. birz-ola, Kar. (Anch.) mižo “horse louse fly/forest fly”.

C.-Kartv. \*bez- “thick, fat/plump/stout”

Geo. (Lechkh.) bez-an-i “thick”, Meskh. bez-ier-eb-a “pampering, indulging”

Zan (Megr.) baz-ir-i “thick”

Phonetic correlation bez-/baz- is normal. As for semantics of Georgian roots they outline the meaning of *vitality/fattening*.

The correspondences aren't attested in Laz and Svan.

C.-Sind. \*bžǎ “alive; vigorous”

Ab. bzi “alive”, Apkh. bzi “alive”

In other Sindy languages correspondence roots aren't revealed. Though Kartvelian-Sindy material is sufficient to reconstruct a correspondence archetype on the basis of given stems for Iberian-Caucasian parent-language.

Darg. (Tsud.) zara-ze “complete/perfect; healthy” slips out that likely is the result of simplification of anlaut - \*bzara-ze → zara-ze.

C.-Kartv. \*beter- “fishing net”

Zan (Megr.) batar-ia “type of fishing net; basket”

Reconstruction of Common Kartvelian archetype is grounded on manifested sound-correspondences among the Kartvelian languages – in this case Geo. e : Zan a.

C.-Sind. \*mǎrtǎ “basket”

Ad. mat “basket”; cf. bžǎ-mat, Kab. bžə-mat “beehive; hive (*hewn from tree-stump*)”

Ab. marta-n “basket”

Abaza form demonstrates closeness with parent-language. Kartv. b : Sind. m correlation in initial position is revealed elsewhere; cf. C.-Kartv. \*ṭaban- “lake; whirlpool” : C.-Sind. \*tǎm-ən “marsh/swamp”. It is worth to bring Lak *bart-bisu* “carpet” with b-phoneme, as well. Place of Laz *manta* “net for catching falcon” is unknown.

Semantic correlation *net* ~ *carpet* ~ *basket* is logical.

C.-Kartv. \*beḵ- “tamping, gamboling/frisking”

Geo. beḵ-, beḵ-n-a “gamboling/frisking”, da-beḵ-n-il-i “gamboled/frisked”

Zan (Megr.) baḵ-, baḵ-un-s “tamps”, baḵ-ir-i “sth tamped”, baḵ-il-iš-i “tamped road”

Common origin of Georgian and Megrelian verbs is doubtless [Fährich, Sarjveladze 2000 : 102]. And since in Georgian *n* is “superfluous”. The question is put: Does Laz **banik-** “tamping” verb preserve more complete correspondence Zan form? - certainly on the supposition ground **banik-** ← **\*bakin-** “tamping”.

C.-Sind. **\*pḱă-** “tamping”

Kab. **pḱə-n** “tamping”

They assume the Common Circassian origin of a Kabardian verb. They also point out that likely a stem was historically voiced [Kvakhadze 2014 : 289]. I suppose that the voicing trace is seen just in metathesized *ə*, i.e. Pr.-Sind. **\*păḱ-** → C.-Sind. **\*pḱă-** → Kab. **pḱə-**. Due to it, C.-Kartv. **\*beḱ-** : C.-Sind. **\*pḱă-** are considered to be the proto-types of Paleo-Caucasian etymology. Despite the character of sound of stems sound-correspondences are disclosed.

C.-Kartv. **\*ber-** “blowing/inflating/swooling/puffing up”

Geo. **ber-**, **ber-v-a** “blowing/inflating”, **ga-ber-il-i** “inflated/swollen/puffed up”

Zan (Megr.) **nbar-u-a//mbar-u-a//bar-u-a** (Sen.) “inflating/blowing/inflating/swooling/puffing up”, Laz **o-bar-u** “blowing/inflating/swooling/puffing up”, **di-bar-u** “sth is inflated/ blown out/ swollen/puffed up”

Sv. **li-bəl-e//li-bel-e** “inflating/blowing/swooling/puffing up”, **i-bəl-i** “is inflated/ blown out/swollen/puffed up”

Sonor substitution *r* → // *l* in Svan is explained as existence of bilabial stop-plosives in any root and stem [Machavariani 1965 : 14].

C.-Sind. **\*bă-** “inflated/swollen/puffed up”

Kab. **bə-rəb**, Basl. **bə-rəb** “inflated/swollen/puffed up”

As it is pointed out in the professional literature in some words **rəb** derivative functions as a suffix in Sindy (resp. Circassian) languages {Kvakhadze 2014 : 194}. It is obvious that in this case the verbal forms with **bə** should have existed but over the times it disappeared.

C.-Kartv. **\*ber-** : C.-Sind. **\*bă-** is logical structural-semantic correspondence. A parent-language nature of *r* →  $\emptyset$  is confirmed once again.

C.-Kartv. **\*ber-** “lair/den”

Geo. (Ajar.) **ber-il-i** “bear’s den”, Gur. **ber-et-i** “hole; lair/den”

In Georgian **-il**, **-et** are derivative affixes and **ber-** the root denoting lair/den. Basing on external language data **ber-** seems to be of Common Kartvelian origin.

C.-Sind. **\*bă-** “burrow”

Ad. **bə** “burrow”

The word is attested only in Adyghean. Together with a Georgian **ber-** root it demonstrates common origin. Georgian-Adyghean isoglosses are formally and semantically close with each other – *burrow* ~ *den* belong to common semantic field. One

more case of disappearing of final *r* is observable in parent-Sindy that is confirmed by the comparison with Georgian *ber-*.

C.-Kartv. \**ber-* “big/great, numerous/lots”

Geo. *ber-*, *ber-i*, “big/great”, cf. *ber-a titi* “thumb, big finger”, *ber-a-ზარγv-a* “great plantain”

The stem is separated in Georgian and obviously it denotes *big/great* as well as *lots/numerous*.

C.-Sind. \**bǎ-* “numerous/lots; big/great”

Ad. *bǎ-*, Kab. *bǎ* “numerous/lots; abundance”

Apkh. *-bə* “big/great” in the words *a-nac<sup>w</sup>xə-bə* “thumb, big finger”, *a-š<sup>ja</sup>c<sup>w</sup>xə-bə* “big foot finger”

I think that Apkhazian-Adyghean materials are well compared with each other [Shagirov 1977, I : 70-71].

C.-Kartv. \**ber-* : C.-Sind. \**bǎ-* demonstrates the chronology of disappearing of *r* ; *r* → Ø functioned in Common Sindy parent-language.

C.-Kartv. \**ber-* “elder; old man/woman”

Old Geo. *ber-i* “old man/woman”, *ber-ob-a* “Elders”

Corresponding roots of *ber-* aren’t attested in other Kartvelian languages and dialects, or else *ber-* is attested in ancient Georgian manuscripts: “*vitar qeleçipebis šobad kacsa b e r s a ?*” – “How can old man give birth to child?”; “*mouçoda b e r o b a s a israelisasa*” – “Sb appealed the Elders of Israel” [Abuladze 1973 : 31].

Semantics of a *ber-* word is noteworthy in Georgian composite *xervis-ber-i* that has the meaning of *elder*.

Pr.-Sind. \**bǎr-* “priest; elder”

Hat. *parai/warai* “priest; elder”

Substantion *p/w* in Hattic should indicate to archaic *b-*. Hattic-Georgian isoglosses are semantically and structurally similar.

The Krits *bu* “big/great” is attributed to this word group and seems to be of Paleo-Caucasian etymology, cf. also Agul *ωaban-ir* “big/great”.

The issue on relation of Geo. *ber-a* “big/great” with its Sindy corresponding roots is noteworthy [see below].

C.-Kartv. \**ber-a* “pound/paddock; surroundings/locality”

Geo. *bera* “pound/paddock; fenced place to milk sheep”

Zan (Megr.) *bara* “surroundings/locality”, *bar-am-i* “dwelling place with large surroundings”

From all standpoints, Geo. *bera*/Zan *bara* should be considered to be a logical correlation. Correlation at the end of the word *a* : *a* is natural, as well since it occurs in

the majority of words simultaneously and are of parent-Kartvelian origin: Geo. *baga* : Zan *boga*, Geo. *deda* : Zan *dida*, Geo. *zma* : Zan *žuma/žima*, Geo. *zyva* : Zan *mzoγa / zorya...*

C.-Sind. \***bor-a** “cattle stalls/cow-shed”

Ab. **bora**, Apkh. a-**bóra** “cattle stalls/cow-shed”

According to my observation Apkh. a-**bóra** should be distinguished from Apkh. a-**bow-ra** word since in the second word a suffix **-ra** is separated and **-bow** corresponds with Kabardian **-bow** lexeme.

Logical correspondence of C.-Kartv. \***ber-a** : C.-Sind. \***bor-a** archetypes is visible in Chech. **bāruol**, Ing. **boarāl** “fence; stoen wall”.

C-Kartv. \***berq̄-** “forested and shrubby area”

Zan (Megr.) **parq̄-i** “forested and shrubby area; shrubby”

A nominal root is isolated in Megrelian, though a noteworthy correspondence is revealed in the Sindy languages.

C.-Sind. \***byǎ-** “sheet; flowering/blossom”

Ab. **byə**, Apkh. a-**byó** “leaf; sheet”

C.-Sind. \* **byə-** “sheet; flowering/blossom” : C.-Kartv. \***berq̄-** “forested and shrubby area” are logical structural and semantic opposition. Meaning of the word **bučk-** is a good sample of semantics that undoubtedly contains the same root on which a Georgian verb **ga-purčkʷn-a** is based.

Sindy forms are compared with Lezg. **penq̄ʷ**, Tab., Ad. **parq̄ʷ**, Tsakh **panq̄ale**, Bud. **peq̄** “burdock” roots and stems which are materially closer with Megrelian [for more information see Starostin, Nikolayev 1994 : 236].

C.-Kartv. \***bes-a** “cellar/basement; barrier/ protective wall”

Geo. (Imer., Okrib.) **besa** “dry place to storage potato”

Zan (Megr.) **bars-el-i** “barrier/protective wall”

In the Megrelian word **r** seems to be a phonetic insertion which will be revealed in the borrowing material in the same position; cf. Geo. *kosa* → Megr. *korsa* “man with no facial hair”.

A Svan correspondence isn't revealed.

C.-Sind. \***pǎš-ə** “room”

Ad. (Bzhed.) **pašə**, Kab. **paš** “room”

It is irrelevant to compare Adyg. roots and stems with Dagestan. **paž** (Tab.), **pač** (Arch.) “hut”... and Russ. **печь** words [see Starostin, Nikolayev 1994 : 867].

C.-Kartv. \***bes-a** : C.-Sind. \***pǎš-ə** demonstrates logical correlation. Their Dagestanian and Nakh correspondences should be searched.

C.-Kartv. \***bek-a** “wife”

Geo. **beka** “feudal lord's wife” (Saba)

The stem is isolated in Georgian but, likely it is of parent-language origin since reliable correspondences are attested in the Apkhazian-Adyghean languages. Correlation with Laz *bek-jar-i//bek-ja-i* “unmarried man, widower” word is noteworthy, as well.

C.-Sind. \**bāḥ<sup>w</sup>-a* “wife”

Ub. *pxja-* “woman; wife”, in the words *pxja-š<sup>w</sup>* “wife”, *pxja-za* “woman; wife”

Ab. *pḥ<sup>w</sup>ə-s* “wife”, Apkh. *a-pḥ<sup>w</sup>ə-s*, Bz. *a-pḥ<sup>w</sup>ə-ś* “wife”

Adyghean forms aren't revealed. In Ubykh *pxja-* is distinguished, and *-š<sup>w</sup>* seems to be a correspondence of Apkhazian-Abaza *-s/-ś* segment; cf. Tabas. *šiw* “woman”.

A sound-correspondence C.-Kartv. *k* : C.-Sind. *ḥ*, that has regular character, is noteworthy. It is clear that in similar situations *ḥ* → *k* phonetic transformation is supposed in Common Kartvelian parent-language.

C.-Kartv. \**beγ-* “presence/existence, sufficiency”

Zan (Laz) *o-baγ-in-u* “sufficiency”, *do-baγ-in-e* “sufficient/enough”, Megr. *o-baγ-u-n* “It's enough/sufficient”, *i-baγ-in-u* “Sb/Sth sufficed sth”

A verbal root *baγ-* is separated in the Colchian dialects but as it is clear it is of parent-language origin. It is supported by Sindy parallels.

C.-Sind. \**bāγ-* “sufficiency”

Ad. *bāγ-ā* “sufficiency”

The root should not be mixed with *baγ<sup>w</sup>a-* “increasing in number/multiplication” verb since they have different etymology. In the professional literature it was put an issue on borrowing of Zan form from Adyghean but finally G. Rogava prefers to speak about Common Adyghean-Kartvelian root [Rogava 1943 : 593].

Theoretically, certainly, I cannot exclude the possibility to compare it with Georgian *beyel-*, as well.

C.-Kartv. \**bey-el-* “granary/barn, storage hut for millet/maize store”

Geo. *beyel-i*, Old Geo. *me-beyl-en-i*, Khevs. “sth for keeping beer”, Tush. “sth for keeping bread”, Mtiul. “(*wicker cylindrical porter's*) basket, sth for putting bread”

Zan(Laz) *no-baγul-e* “storage hut for millet/maize store”, Megr. *no-baγul-en-i* “market-garden product”, *o-baγəl-e//o-baγil-e* “(*wicker cylindrical porter's*) basket for putting fruit”

Svan *bāγ* “big wooden chest in legs for keeping cereals”

The issue arises on etymological link between C.-Kartv. \**bey-o* and C.-Kartv. \**bey-el-* archetypes but to discuss Geo. *beyur-* and Zan *baγir-* “sparrow” forms in the same context (moreover in relation with Laz *o-by-e* “nest”, *oḳo-by-al-a* “meeting” words) is groundless [cf. Fährich, Sarjveladze 2000 : 107].

C.-Sind. \**by<sup>w</sup>ā* “hut”

Ub. *-bya* in the word *c<sup>w</sup>ā-bya* “hut”



Correspondence of C.-Kartv. \*bey-el- archetype is preserved only in Ubykh as a component of compound word. In other Apkhazian-Adyghean languages byă or bywă hasn't been attested, though its old existence along with Ubykh (together with Kartvelian) component is clearly supported by Dagestanian data in which Ubykh meaning is repeated; cf. Cham. berywa "hut".

C.-Kartv. \*bey-o "shed for sheaves; granary/barn"

Geo. beyo "shed for sheaves" (Saba)

Zan (Megr.) bayu "granary/barn", Laz bayu "granary/barn", bay-una "small granary/barn"

Sv. bey/băy "wooden chest for cereals"

I suppose that Georgian beyel-i (*granary/barn*) is a root of different origin and corresponds with Zan bayil-i (o-bayil-e) allomorphs. Just the structure of Georgian beyo- corresponds with Svan-Zan bayu/băy allomorphs since e → ä reverse-umlautprocess is attributed to historically existing and then lost w that is a correspondence of o/u in Svan – \*beyw → băyw → băy [cf. Fährich, Sarjveladze 2000 :107].

C.-Sind. \*băw-a "fortress"

Apkh. a-bă "fortress"

Absence of Circassian and Abaza correspondences complicates the reconstruction of Common Sindy archetypes. Kab. baq, Ab. baġ "shed, covered area for storage" are different roots [cf. Starostin, Nikolayev 1994 : 311]. Though a comparative analysis of Nakh bəow "fortress" and Dagestanian (Botl. beyuj "shed, covered area for storage", Khvar., Inkh. bey "horse stable"... ) nouns (along with Kartvelian) creates the impression on the initial picture of Apkhazian (Common Sindy) word.

C.-Kartv. \*beyur- "sparrow"

Geo. beyur-a "sparrow"

Zan (Megr.) bayər-e//bayir-e "sparrow"

There is a viewpoint on genetic link of Georgian-Zan allomorphs with bey-el- {Klimov 1964 : 51}, that needs more confirmation. In its turn a Megrelian form became a source of Apkhazian a-beyrej//a-bayər- forms. K.Lomtadidze discussed the borrowing direction {Lomtadidze 1974 : 94; Bukia 2016 : 32}.

C.-Sind. \*băywə "sparrow"

Ub. bayə-r "sparrow"

I suppose that Ubykh preserves an Adyghean correspondence, i.e. a final r is an Adyghean suffix and not of root [cf. Lomtadidze 1974 : 9]. C.-Kartv. \*beyur- "sparrow" : C.-Sind. \*băywə "sparrow" demonstrates a logical correlation from formal and semantic standpoint.

Genetically common material hasn't been revealed in other Iberian-Caucasian languages.

C.-Kartv. \*beq- “beating; giving sb/sth a beating”

Geo. beq-v-a “strongly beating; thrashing”

Zan (Megr.) ba?-u-a “beating; giving sb a beating; flailing (*rice, maize, etc.*)”

A Laz allomorph is lost and a corresponding root isn’t revealed in Svan [Fährich, Sarjveladze 2000 : 108].

C.-Sind. \*bqā- “beating”

Ab. bqā-ra, Apkh. a-pqā-ra “beating”

Corresponding roots haven’t been revealed in the Circassian languages. Despite the onomatopoeic character of the roots a sound-correspondence is logical. A combinative phonetic process **b** → **p** took place in Apkhazian that is supported by an Abaza form.

Nakh-Dagestanian correspondences haven’t been revealed so far.

C.-Kartv. \*bec- “capacity/ability; force/power/strength”

Sv. bac-(a) “capacity/ability, ma-bāc “id”, lə-m-bec “strong/powerful”

Common-Kartvelian stem of this type is attested only in Svan so far. It has parallels in kindred Iberian-Caucasian languages that confirms its parent-language origin.

C.-Sind. \*mčā “force; power/strength”

Ab. mčə “force/power/strength”; “strong; powerful”. mčə-da “powerless”, Apkh. á-mč “force/power/strength”, á-mčə-da “powerless”, á-mčə-da-ra “weakness, lack of strength”.

Circassian data haven’t been revealed either in Ubykh or Adyghean-Kabardian subsystems.

Likely, Dagestanian languages should preserve conversive structure – Darg. (Sirkh.) c:uma-ci “strong; powerful”, (cf. Usish. čoma-se//čoma-se “id”), Akhv. (south. dial.) čub-dala “strong, powerful”.

The issue needs further investigation.

C.-Kartv. \*bezy- “angering; shouting”

Geo. bez -, da-bezy-eb-a “informing (*on sb/sth*)”, ma-bezy-ar-i “tell-tale/informer”

Zan (Laz) bežy-, o-bežy-in-u/o-bežy-u “angering; shouting”, Megr. beržy-el-i “furious shouting”

Etymological correlation of Kartvelian roots is well known {Klimov 1964 : 51}. Geo. bezy- raises some questions from semantic and spirantization standpoint though **z** → **z** in Georgian occurs sporadically elsewhere as well.

C.-Sind. \*pāzyə- “nervousness”

Ad. (Abdz.) pāzyə-ja-n “nervousness”

As they pointed out an infix -jā- is likely a verbal affix {Kvakhadze 2014 : 278}. Occurrence of žy → zy harmonious-decessive complex on a parent-language level is noteworthy that corresponds with zy in Kartvelian.

Genetically common material hasn’t been revealed in other Iberian-Caucasian languages so far.

C.-Kartv. \*bečw- “a single hair”

Old Geo. bečw-i, bečv-i “a single hair”

Zan (Megr.) pačv-, do-pačv-ap-a “blinking”, pičv-i “a single hair”

The word bečw- known from ancient Georgian texts is naturally corresponded by verbal pačv- allomorph in Megrelian; cf. nominal pičv- in which voicing of i is attested – a → i due to the influence of final -i marker (G. Rogava).

C.-Sind. \*páč-a “beard; mustache”

Ad. pačǎ, Kab. pačǎ “beard”

Apkh. a-páčá “mustache”

Devoicing process of Megrelian-like b → p is evident in the Sindy languages that is originated from parent-Sindy.

A labialized complex čw that occurs in the Kartvelian languages isn't attested though labialization is considered to be an ancient process because in the Nakh languages it is corresponded by consonant cluster rç (cf. nesv-i : nars “cucumber”), cf. C.-Nakh \*merç- “horse's tail hair”.

C.-Kartv. \*beč-e “tick; spider”

Geo. (U.-Imer.) beče-č'o//bača-č'ua “spider”

Zan bač'ka “tick”

A form bač'ka preserved in the Georgian western dialects is considered to be zanism. Basing on sound-correspondences Geo. e : Zan a (C.-Kartv. \*e), Geo. č : Zan č'k (C.-Kartv. \*č) attested in the Kartvelian languages and dialects an archetype \*beč- will be reconstructed on parent-language level.

The allomorphs -č'o// -č'ua attested in Upper Imeretian as suffixes occur elsewhere.; cf. Geo. baba-č'ua (Saba). Imeretian forms was linked with Zan bač'ka “tick” by L. Kochlamazashvili (verbal notification).

C.-Sind. \*báč-ǎ “tick”

Ab. (Ashkh.) bač, Tap. baž-a, Apkh. a-páč'a, Bzip a-páč “tick”

Phonetic alternation b/p, č/ž indicates to the fact that an assimilation process towards both directions took place in one root.

C.-Kartv. \*beč- “tick; spider : C.-Sind. \*báč-ǎ “tick” demonstrates logical structural-semantic correlation.

C.-Kartv. \*bex- “dry”

Zan (Megr.) pax-, pax-ul-a “dry, powdered, friable”

Voicing of Megrelian a- logically raises an issue on initial e-vocalism in Common Kartvelian parent-language.

C.-Sind. \*bǎx- “dry; steam”

Ad. pax, Kab. bax-ǎ “steam”

Ab. **bax** “dry; steam”

Discussion on the possibility of opposition of semantemes *dry* ~ *steam* is grounded that occurs even within one word in Abaza [Shagirov 1977, I : 69]. Also, it is obvious that **b** → **p** devoicing process took place in Adyghean along with voicing of **p** → **b** preruptives in Kabardian.

Unity of C.-Kartv. \***bex-** “dry” : C.-Sind. **băx-** “dry; steam” archetypes according to structure and semantics is doubtless. Etymological understanding of the word is linked with *dry*.

C.-Kartv. \***beqw-/\*biqw-** “chopping; splitting”

Sv. **beqw-en-i** → // **beqw-n-i** “is chopped, is splitted”, **biqw-e** “chops, splits into two parts”

A verbal root distinguished by a stem ablaut {i/e} occurs only in Svan. Likely, it is of parent-language origin since its correspondences are revealed in the (not only) kindred Sindy languages.

C.-Sind. \***bəq-** “splitting into small parts”

Ab. **pq-ra** // **pq:-ra** “splitting into small parts”

Correspondences of Svan-Abaza isoglosses are characterized of the Dagestanian languages; cf. And. **biqu**, Botl., God. **buqu-...**, Akhv. **biq<sup>w</sup>-ari** “(*sb knows*) cutting, splitting/chopping”

It is obvious that **b** → **p** devoicing process that has a combinative nature, seems to be of Abaza innovation that took place on the next stage of reduction of **ə** vowel – \***bəq** → \***bq-** → **pq-//pq:-**.

C.-Kartv. \***bzal-** “box tree”

Geo. **bza** (chaff/bran?)

Zan **bžol-i//bžol-a** “mulberry, mulberry tree”

Semantic correlation *box tree* ~ *mulberry* is logical when in the word that is originated from *box tree* the understanding of *silk* is evident: *biz-ovan-i* “silk-like hay” (Saba). In Georgian **bza** a final **l** is elided – **bza** ← **bzal-**, cf. Kartv. **kwa**, but **ča-kol-v-a**, Zan. **kwal-ep-e** “stones”...

C.-Sind. \***maza** “pine; forest”

Ad. **mazə**, Kab. **maz** “forest”

Ab. **mza-ω<sup>w</sup>**, Apkh. **a-mza** “pine”

Likely, an Ubykh **maž-ə** “thorn” is other word. Semantic difference and occurrence of hissing-hushing voiced affricates in a stem make me to think this.

Exact correspondence of C.-Kartv. \***bzal-** : C.-Sind. \***maza** is observable in the C.Nakh \***baza** “spruce” word, as well.

C.-Kartv. \*bzar-/\*bzt- “spinning-top, spinning/revolving”

Geo. bzt-ial-i “fast spinning, revolving” bzt-ial-a “spinning-top/sth that spins round and round”

Correspondence material hasn’t revealed in other Kartvelian languages yet. Likely, Georgian allomorphs contains historically reduced root – \*bzar → \*bzt-.

C.-Sind. \*bzaw- “rotating/revolving”

Ad. bza-bzaw (← \*bzaw-bzaw) “rotating/revolving”

In the professional literature an issue on the correlation of Georgian-Adyghean forms arises [Bukia 2016 : 78]. I suppose, they are the roots of common origin when a sound correspondence occurs in harmonious complexes. It is difficult to speak about auslaut of roots. Likely C.-Kartv. r : C.-Sind. w is frequent correspondence. The issue needs further investigation.

C.-Kartv. \*bzar- “frost; ice”

Geo. bzar-i “frozen snow” (Saba)

Zan (Megr.) bžər-//bžir-ap-a “freezing”, bžər-//bžir-ap-il-i “frostbitten”

Sv. {bžən-}

Svan correspondence isn’t attested [Chukhua 2000-2003 : 153]. bžin-, ga-bžin-eb-a “freezing (of a man) from cold” attested in Gurian and Lechkhumian is noteworthy in which a Svan correspondence is likely preserved as a borrowing since r → n nasalization process functions in Svan, cf. Old Geo. qar- : Svan qan “ox/bull”...

C.-Sind. \*bžā “winter”

Ub. bžā “winter”

It is reasonable to speak that Apkh. á-žən “winter”, Ab. žnə “autumn” aren’t linked with Circassian roots [Starostin, Nikolayev 1994 : 327].

C.-Sind. \*bžā clearly demonstrates that a final r is lost like in the C.-Nakh \*pša “ice” word that is genetically linked with Georgian-Circassian archetypes.

As for C.-Kartv. \*bzar- : C.-Sind. \*bžā opposition, structural-material closeness is revealed in semantic correspondence *frost* ~ *winter* that is possible even within one word; cf. Laz žinva “frost; winter”.

C.-Kartv. \*bze “chaff/bran”

Geo. bze “threshed cereal stubble/haulm(s) straw”

The word is separated in Georgian. But it isn’t borrowed from other languages. The root is attested in Georgian written sources [Gigineishvili 2016 : 51].

C.-Sind. \*bzā “stem/stalk of maize/straw”

Kab. bzi-j “stem/stalk of maize/straw”

Georgian-Kabardian isoglossa demonstrates parent-language origin of both forms. Occurrence of harmonious-decessive complex in common material is noteworthy that often occurs in Sindy-Kartvelian lexical correspondences.

For different correspondences of Georgian **bze** word in the Adyghean languages and dialects see Bouda 1950 : 291; Rogava, Kerasheva 1966 : 56.

C.-Kartv. \***bzeḵ**- “sticking up; beard”

Geo. **bzeḵ**-a, a-**bzeḵ**-a “sticking/picking up (*tail, etc.*)”, a-**bzeḵ**-il-i “sticked/picked up (*tail, moustaches*)”

Zan (Megr.) **bḷaḵ**-e “beard”

Megrelian **bḷaḵ**- root logically corresponds with Geo. **bzeḵ**- verbal root – **bz** : **bḷ**, **e** : **a**. Etymologically understanding of *beard* was developed from *jutting up/rising* (cf. Geo. *sticking up of tail, nose...*), i.e. *beard* ← etym. *sticked up*.

C.-Sind. \***ḷaḵ**-a “beard”

Ad. **ḷaḷā**, Kab. **ḷaḷā** “beard”

Ub. **ḷaḷā** “beard”

Ab. **ḷaḷia**, Apkh. a-**ḷaḷia** “beard”

Borrowing of Ubykh **ḷaḷā** form from Adyghean isn't excluded like Ossetian **zaḷā//zeḷā** likely should have entered from Nakh.

In Kartvelian **b** was preserved and in Sindy it is lost. It is supported by Dagestanian data; cf. Av. **megēž**, Hin. **bošolḷa** “beard, mustache”.

C.-Kartv. \***bzel**- “milk”

Zan (Laz) **bḷa**//**mḷa**, Megr. **bḷa** “milk”, ge-**bḷal**-ia “cheese boiled in milk and mint”

Affricative allomorphs are also attested in Laz – **mḷa**, **bḷa** “milk” which along with other data confirm that Megrelian-Laz variants are contaminated allomorphs and are two different roots. On the one hand it is the correspondence of Geo. **rḷe**, Svan **ləḷe** and on the other one – prop. Zan **bḷa** root which also denotes *dairy products* though it should have different etymology in Kartvelian.

C.-Sind. \***bḷzə** “milk”

Ub. **bḷzə** “milk”

Transformation **ḷ** → **ə** in Ubykh is explained by a progressive assimilation. At the same time this separated Ubykh word is a solid foundation to reconstruct Common Sindy archetype. This is supported not only by Kartvelian isoglosses but by **maḷa** of the Nakh languages “dairy products” that has logical correspondence in the Dagestanian languages; cf. Lak **mas/maz** “boiled milk”.

Sind.-Kartv. **b** : Nakh-Dag. **m** correspondence is likely reflected in Geo (Khevs.) **namzvel**-i “milk”.

C.-Kartv. \***bzen**- “shining/ glittering”

Geo. (Psh.) **bzen**-a “shining/glittering, twinkling/sparkling”

Zan stem occurs only in Georgian though is considered to be of Common Kartvelian origin. A Sindy parallels of **bzen**- root makes me to think this.

C.-Sind. \*bžǎ- “burning”

Ad. ja-bžǎ-n, Kab. jə-bža-n “burning”

Ubykh and Apkhazian-Abaza data represent other etymological roots. To bring an Apkhazian-Abaza single-morphemic žj- “frying/grilling/roasting” here is groundless.

It is corresponded by other root in Kartvelian (see, *ibid.*). Correspondence on sound-complex level C.-Kartv. bz : C.-Sind. bž, is noteworthy and that has regular character.

C.-Kartv. \*bzwir- “spray; drop”

Geo. (Kartl.) bsvir-i “spray”

Zan (Megr.) žur-i/žur-u “water from thawed snow/ice; drop”

As it was expected in Megrelian a word anlaut simplified – bž → ž, cf. Geo. bzar- : Megr. zior... Transformation vi → u in Zan isn't unexpected, as well though an inversive process can occur in Georgian; cf. Zan škvīd- : Old Geo. šud- “suffocating/drowning”.

C.-Sind. \*bžʷə- “melting”

Ub. bžə- “melting”, sə-bžə-n “id”

As a rule, disappearing of labialization of a historical consonant the palatalization of preceding consonant takes place in Ubykh - Ad. gʷə : Ub. gʲə “heart”. It happened similarly even in this case – C.-Sind. \*bžʷə- → Ub. bžə-.

In other Sindy languages corresponding roots aren't attested. They don't occur in other kindred Iberian-Caucasian languages either. The issue needs the further investigation.

C.-Kartv. \*bzi-ar- “making a crack in smth.”

Geo. bzar-v-a “cracking (*e.g. glass*)”, bzar-i “crack (*in glass, wood*)”

Zan (Megr.) zior-u-a “making a crack in sth./ cracking (*e.g. glass*)”, zior-i “crack (*in glass, wood*)”

Correspondences aren't attested in the subsystems of other Kartvelian languages. Georgian-Megrelian data make it perfect, namely, in Megrelian an initial bz complex simplified – bz → z, while in Georgian ia – correspondence of Megrelian io- simplified, as well – \*bziar- → bzar- [Fähnrich 2007 : 66]. In Kartvelian -ar should be separated as an affix since *vowel + vowel* is forbidden here (T.Uturgaidze).

C.-Sind. \*bzə- “cutting, carving”

Ad. bzə-n, Kab. bzə-n “cutting, carving”

Ub. bzə- “cutting, cutting off, carving”

A Circassian verb is linked with Apkhazian-Abaza sa-ra “cutting” verb [Starostin, Nikolayev 1994 : 619] that doesn't reflect the reality [see Abdokov 1983 : 166].

C.-Kartv. \*bzi-ar- : C.-Sind. \*bzə- logically correspond with each other. Phonemic correlation of complex is noteworthy - C.-Kartv. bz : C.-Sind. bz.

C.-Kartv. \*bziḱ- “wasp”

Geo. bziḱ-i “wasp”

A nominal bziḱ- root is singles in Georgian. The word has been active since the ancient times to present: “*ara ščamot... b z i ḱ i da msgavsi misi*” – “Do not eat a wasp and similar one”; “*čarvavlinot b z i ḱ i u činares šensa*” [Abuladze 1973 : 31]. Likely, correspondences are attested in the Sindy languages.

C.-Sind. \*žəng<sup>w</sup>-ə “ant”

Ad. (Shap.) qām-zag<sup>w</sup>ə, Chemg. qām-zag<sup>w</sup> “ant”

Ub. žəng<sup>w</sup>a “ant”

Whether the labialization of the root in the Circassian languages reflects or not a logical correspondence of Kartvelian b- is unknown. Isogloss of Sindy-Kartvelian archetypes seems to be Chechen zing-at//zong-at, Ing. zung-at “ant”, in which a final -at is again unclear like the essence of qām- in Adyghean. Dagestanian correspondence is observed in Udi izak “ant” word.

C.-Kartv. \*bzin- “splitting into the middle/dividing”

Zan (Laz) bžin-, o-bžin-u “division of bee”

As it is obvious, in Common Kartvelian parent language there existed a \*bzin- “splitting into middle” form the basis of what should have been nominal bzin- “middle”.

Likely, in other Kartvelian languages and dialects corresponding stems are lost.

C.-Sind. \*bLə- “middle, internal/inner”

Ad. bLa-γă, Kab. bLa-γă “near”

Ub. bLa “middle, between, internal/inner”

Ab. bž'a-ra, Apkh. a-bž'a-ra “between, middle, internal/inner”

Common origin of the Sindy languages data is known from professional literature [Starostin, Nikolayev 1994 : 412] but the Kartvelian data are brought for the first time. At the same time I consider it to be noteworthy (perspective) a homogeneous reflexation in the Apkhazian-Abaza and Kartvelian languages as a correspondence of Circassian L voiced spirant-lateral that is highlighted by correspondence of sound complex – bL : bž : bz.

C.-Kartv. \*bz-in- “sparkling/glittering, dazzling/shining brightly”

Geo. bzin-v-a “slightly dazzling/shining brightly, slightly sparkling/glittering” (Saba)

Zan (Megr.) bžin-ap-a “airing, putting sth in the sun to air”

Genetic link of Geo. mze/Zan bža “sun” stems can be assumed that cannot be excluded but at this point I think that Geo. bzin- : Zan bžin- are separate units.

C.-Sind. \*bzə- “lighting, dazzling/shining brightly “

Ad. q'a-psə, Kab. te-psə-n “lighting, dazzling/shining brightly, twinkling “

Sindy psə- seems to be a voiceless variant of pre-Sindy \*bzən- proto-type. Generally, alternation bzə/psə is observable in the Sindy languages, as well; cf. Ub. bzə “water” : Ad.,



Kab. psə “water”; Ub. bza : Apkh. á-ps “female”... that supports my viewpoint on the fact that bz → ps took place in the historical Circassian languages.

C.-Kartv. \*bzu- “buzzing”

Geo. bzu-, bzu-il-i “buzzing”

Sv. bžəl-, bžəl-ma-bžəl (UB.), bžəl-ma-bžəl (LB., Lent.) “buzzing”

The described stems are of sound composition and thus difficulties in voicing is clear. Laz buz-al-a “buzzing” is different root – a corresponding of Geo. buz-i, Svan buz-ul “fly” allomorphs.

C.-Sind. \*bžə- “beetle”

Ab. bəž, in the word bəž-bəž “beetle”

It seems to be a root with onomatopoeic structure like in the Kartvelian languages. Despite this sound correspondence is observable as complexes that excludes random coincidence.

Corresponding root of C.-Kartv. \*bzu- : C.-Sind. \*bžə archetypes is likely observable in Hunz. bužilo “horse louse/forest fly”, “gadfly” [Russ. слепень] forms.

C.-Kartv. \*bibil- “bird’s comb/crest”

Geo. bibil-o “bird’s comb/crest”

Zan (Megr.) birbil-i, Laz bibil-i “bird’s comb/crest”

As it is characteristic of Zan even in this case Georgian nouns with -o- stem causes zero ending in Zan; cf. Geo. ywin-o : Zan y(w)in-i, etc. In Megrelian r was developed on the phonetic basis.

I cannot agree with the standpoint that these roots are result of stem-doubling. Otherwise in Georgian there would be bilbil-o that hasn’t been attested since Old Georgian to present one [cf. Fähnrich, Sarjveladze 2000 : 110-111].

C.-Sind. \*bəbə- “downy; feather”

Ub. dʷədʷá ← \*bəbá “bird’s down, feather”

Ab. baba, Apkh. a-bába “downy; feather”

In the Adyghean languages the corresponding stems aren’t observable. As it is revealed in this case in Ubykh a historical bilabial b → dʷ subjected to a phonetical process characteristic of this subsystem.

C.-Sind. \*bəbə : C.-Kartv. \*bibil- is normal correspondence from phonetic and semantic standpoint. It was possible to bring a Geo. verb bibin-eb-s from Kartvelian though the Dagestanian parallels are more noteworthy: Hin. bab “beard”, Bezh. bab “big beard”, cf. Lezg. bub-ux, Tab. purpu “cock’s comb/crest”.

C.-Kartv. \*bil- “eye”

Zan (Laz) bal-a “deaf” (?)

Sv. bəl- “eye”, in the word bəl-aj “squinting eye; blind”, cf. bəl-äj (UB.), bəl-aj (Lashkh.), bəl-ä (LB., Lent.) “leucoma/cataract, albugo/wall-eye”

Likely, the Svan semantemes *squinting eye/blind/leucoma/cataract* are based on eye, exactly, on eye defect or non-having of eye; in Georgian **ᵑud**-a is derived from **ᵑudi** that at the same time denotes tailless (*ᵑud-a xari* “tailless bull”) and with a tail like **tav**-a.

I suppose to link a Svan root **bəl-** with Pshavian **bil**-an-i “gullible, naïve”. Even the latter is considered to be a further transformation of *without eye*.

C.-Sind. \***blă-** “eye”

Ub. **bLa** “eye”

Ab. **la**, Apkh. **á-bla//á-la** “eye”

Some authors [Starostin, Nikolayev 1994 : 250] discuss an Adyghean **na** “eye” along with these roots and stems. Such a qualification is possible if the reality of **bla** → **la** → **na** process is confirmed in Adyghean. The tendency of lateralization of **l** → **L** in Ubykh has a secondary character.

Noteworthy isoglosses of Sindy-Kartvelian archetypes are attested in Dagestanian languages: Av. **ber**, Lezg. **wil**, Ud. **pul**, Khin. **pil** “eye”; cf. Kritis. **bil-äd** “blind” that repeats Svan meaning.

C.-Kartv. \***bin-** “spring; river”

Geo. **bin-ul-i**, “spring; spring erupting from the earth”

Zan (Megr.) **bin-ur-i** “spring; water from a rock”, **bin-ur-çqar-i** “seepage/water squeezed out/left-over water”; **Bin-ur-i** “river in the village Khuntsi”.

Svan **bin-ul//bin-il** “spring”

In all Kartvelian language subsystems **bin-** is separated as a root but **-ul/-il** suffixes are repeated the function of which is unclear.

C.-Sind. \***bən-** “channel/canal; stream”

Ub. **bən-i** “channel/canal; stream”

Common Sindy **ə** vowel is a logical correspondence of C.-Kartv. **i** vowel. Kartvelian **-ul/-il** suffixes functionally (and not phonetically) corresponds with Ubykh **-i** segment.

A corresponding root hasn’t been revealed in other Iberian-Caucasian languages yet.

C.-Kartv. \***biž-** “deer’s fawn”

Geo. **biž-iᵑ-i** “deer’s fawn”

An isolated **biž-** root is an independent root definition of what is given only in D. Chubinashvili’s dictionary.

C.-Sind. \***bžə-** “deer; fallow deer”

Ad. (Chemg.) **bžă-b**, Abdz. **bžă-ḥ** “fallow deer”, Kab. **bžă-w//bžo** “deer; fallow deer; elk/moose”

There is noteworthy viewpoint on origin of **bžă-w** “deer” from **bža** “horn” root [Abdokov 1983 : 127] which is rightly denied via diving the additional materials [Kvakhadze 2014 : 86].

Comparative analysis of C.-Sind. \*bźə- : C.-Kartv. \*biž- archetypes sheds light on the fact that for Pre-Kartvelian it is conjectural \*biž- form with hissing-hushing sibilants that underwent hushing in the period of Common Kartvelian language unity.

Dagestanian and Nakh correspondences haven't been revealed so far.

C.-Kartv. \*bižin- “voice (of *calling of deer/gazelle fawn*)”

Geo. bižin-a “(*deer/gazelle*) fawn's calling out” (Saba)

The word is attested only in Georgian though parallels are attested in the Sindy languages. An issue on the genesis of hushing ž voiced sibilant-spirant arises. Likely, Common Kartvelian ž archiphoneme is originated from pre-type of hissing-hushing ž that is characteristic of proto-Kartvelian parent-language.

C.-Sind. \*bźə “voice”

Ab. bźə, Apkh. a-bźə “voice”

It is Georgian-Apkhazian-Abaza isogloss the common origin of which is undoubtedly since phonemic as well as semantic identity is evident.

The corresponding roots and stems haven't been revealed in other Iberian-Caucasian languages of Caucasus.

Georgian and Apkhazian words were compared with each other by Kh. Bgaghba [Bgaghba 1948 : 40].

Basque correspondence should be observed in Basq. abes [=abeš] “voice” word.

C.-Kartv. \*bis-in “ago/previously”

Zan (Laz) biš-in “the day before yesterday”

The word occurs only in Laz. Due to transformation of s → š the latter reflects a Common Kartvelian \*bis-in archetype that has correspondences in the Sindy languages.

C.-Sind. \*pās-a “early”

Ad. pas, Kab. pas “early”

Ab. pasa, Apkh. a-pasa “early”

There is a lack of Ubykh correspondence. Though the brought data of Apkhazian-Adyghean languages is sufficient to confirm that \*pās-a “early” occurred in Common Sindy parent-language.

Comparative investigation of C.-Kartv. \*bis-in : C.-Sind. \*pās-a proto-types it can be assumed that b → p anlaut devoicing took place in Common Sindy.

C.-Kartv. \*biç- “red (*about fruit*)”

Sv. biç-āj/biç-ai (Chol.) “red apple variety”

In Svan a large number of words derive affiliation via a -āj suffix: pīr-āj “accursed”, buryw-āj “dark color bull”... The form biç-āj denotes *affiliation of color* that makes me to think that in Svan a root biç- denoted *red color*, cf. biç (UB.) “navel”.

C.-Sind. \*bəç-ə “dark red/purple, red”

Ub. bəçə “dark red/purple, redness because of temperature (measles)”

Ab. **bčə**, Apkh. a-**bčə** “measles”

From structural and semantic standpoint C.-Kartv. \***bič-** : C.-Sind. \***bəč-ə** is perfect. Likely, Rut **bəč-bir** “smallpox” compound word is a parallel form; cf. Rut **bič** “flower”.

C.-Kartv. \***bičw-** “turning (*bread, etc.*) to crumbs/fragmenting; splitting/bursting”

Old Geo. **bič-**, na-**bič-i** // na-**bič-ev-i** “crumb”

Sv. **bičkw-e** “hits hard with smth/splits”, **bečkw-en-i** “is splitted/bursted”, li-**bičkw-e**//li-**bčkw-e** “splitting/bursting”

G. Klimov reconstructed \***bič-** archetype that isn’t exact since Svan data supports the reconstruction of \***bičw-** archetype [Klimov 1964 : 52].

C.-Sind. \***pəč-** “splitting”

Ad. **pəčə-//pəčə-čə-**, Kab. **pəšə-čə-** “splitting, breaking, crashing/mashing”

Ub. **ča-ča-** “splitting, breaking, crashing/mashing”

In the Adyghean languages a stem is complicated due to doubling of a final consonant that is clearly obvious Adyghean alternation **pəčə-//pəč-čə-**. Ubykh is a result of simplification just of the latter, i.e. \***pča-ča-** → **ča-ča-**.

Dagestanian data is noteworthy in which the verbs with class marker function: Av. **čwa-** “killing/murdering”, b-**ič-** “dying”, And. b-**ič-/b-eč-** “dying, wilting/withering”, cf. Lak b-**ači-** “dividing” [Dagestanian source – Starostin, Nikolayev 1994 : 281].

C.-Kartv. \***blagw-** “blunt”

Geo. **blagv-i//blagz** “without a sharp” (Saba)

Zan (Megr.) **lug-a** “blunt”

A final -a in Zan correspondes with Georgian -e; cf. Geo. **ḵvart-i** : Zan **ḵvart-a**. Loss of b in Megrelian due to phonotactic restriction. In Colchian this type of superation occurs in many other samples, as well; cf. Geo. **blikv-i** : Zan (Megr.) **likv-i** (via losing b-).

**blagw-** root seems to be of Common Kartvelian data [cf. Klimov 1998 : 16].

C.-Sind. \***pag<sup>w</sup>-ə** “blunt”

Ad. **pak<sup>w</sup>ə**, Kab. **pag<sup>w</sup>ə** “blunt”

An initial bl/pl complex was simplified in parent-Sindy like in Megrelian though in the latter a bilabial b disappeared instead of sonor l.

C.-Sind. \***pag<sup>w</sup>-ə** : C.-Kartv. \***blagw-** reflects a logical correspondence from formal as well as semantic standpoints.

C.-Kartv. \***blanc-** “male-fern; bracken”

Geo. **blenc-nara** “looks like a male-fern” (Saba)

Zan (Laz) **bilonc-a** “forest bracken”

A secondary character of inlaut n sonor isn’t excluded in the Kartvelian roots and stems. An issue on common origin of Laz-Georgian dendronyms is rightly considered

(A.Tandilava). At the same time an existing reconstruction should be considered [Fähnrich, Sarjveladze 2000 : 113].

C.-Sind. \*bəcāl- “willow; sedge”

Ad. pcaL-ə “willow”, Kab. žāl- “willow, box-tree”

l → L is a prop. Adyghean process (formation of secondary laterals). The word is endemic and is of parent-language origin and consequently, there is no ground to consider them to be entered from Turkish [cf. Shagirov 1977, I : 166]. An Ossetian žala “sedge” is borrowed from Kabardian [Balkarov 1965 : 19-20].

From semantic standpoint the correlation *male-fern/bracken* ~ *willow/box-tree/sedge* is logical.

C.-Kartv. \*b-lis- “time unit”

Geo. blis-i “time unit” (Saba), “half of a second”, ½ секунды (Chubinashvili)

A stem of liš-i type could not be attested in Megrelian-Laz. For development of an anlaut cf. Geo. bliqv-i : Zan (Megr.) liqv-i.

Pr.-Sind. \*liś- “year”

Hat. liš “year”

In the Apkhazian-Adyghean languages the allomorphs lis and liš denoting time aren't attested. In C.-Kartv. \*b-lis- archetype an initial -b- can be a grammatical class marker merged with a root.

A correspondence of Hattic-Georgian isoglosses is attested in the Dagestani languages, as well; cf. Tab. lis-in “midday”.

C.-Kartv. \*blom- “lots of/plenty of, many/much”

Geo. blom-, blom-ad “in great/good deal of, many/much”, blom-a “great/good deal of, many/much”

The word is isolated in Georgian. Zan-Svan correspondences aren't observed.

C.-Sind. \*bələm “cattle/livestock”

Ad. bələm, Kab. bələm “cattle/livestock”

Adyghean word isn't segmented – I cannot agree -m to be a case marker though the same author's standpoint on likelihood of borrowing from Turkish [Shagirov I, 1977 : 103] should be excluded [Kvakhadze 2014 : 78] is right.

Dagestani and Nakh parallels of C.-Kartv. \*blom- : C.-Sind. \*bələm archetypes haven't been observed so far.

C.-Kartv. \*bn-e “light; eyesight”

Geo. (Meskh.) bne “light: eyesight”

The word is separated in Georgian. Reduction of a root vowel due to the influence of an initial -e derivative affix isn't excluded. At the same time it is difficult to reconstruct i vowel due to the absence of Kartvelian material.

C.-Sind. \*pən- “lighting/kindling”

Kab. pən-n “lighting/kindling”

It looks an acceptable Georgian-Kabardian isogloss. Discussing according to Kabradian voicing, it is possible to reconstruct a voiced archetype of \*bin-e type for Kartvelian. A regular and logical sound-correspondence C.-Kartv. i : C.-Sind. ə makes me to think so.

A correspondence material hasn't been revealed in the Nakh and Dagestanian languages.

C.-Kartv. \*boḳel- “cake/cook”

Geo. boḳel-i “cake/cook”, *“boḳe ls uqmoben pursa, moboḳlvit gamomcxvarsa”*- “Boḳel was called bread mingled with oil” (Saba).

Zan [boḳer-], Boḳer-ia (anthr.). A surname Boḳeria likely contains the correspondence of Geo. boḳel- stem.

C.-Sind. \*məgäl- “bread type; maize-bread”

Ab. mgjal “bread type”, Apkh. a-mgjal “maize-bread”

Only reduced allomorphs occur in the Sindy languages. A phonemic opposition initial C.-Kartv. b : C.-Sind. m is observable that is revealed in closely kindred languages, as well; cf. Did. magalu : Bezh. bogol “bread; cooked food”.., Av. makari : Lak burki “cake”, etc.

C.-Kartv. \*bol- “emitting/making sth emit smoke; smoke”

Geo. bol-i, bol-av-s, Ing. bol-eb-a “heavy fever”

Zan (Megr.) nbul-ap-i//mbul-ap-i “emitting/making sth emit smoke”

Sv. bilw-a//birw-a “fire flame”

A glottalized p̣ul-a cannot be enrolled in the list of these nouns which contains *cloud* in Laz, *smoke steam, fumes* semantemes in Megrelian. A reason for , b → p̣ transformation in Zan needs investigation [cf. Chukhua 2000-2003 : 69].

C.-Sind. \*bəl- “lightening, burning”

Ad. bLă-n, Kab. bLă-n “lighting, burning”

Ab. bəl-ra, Apkh. a-bəl-ra “lighting, burning”

It is one of the samples which clearly outlines the evolution of secondary L voiced spirant-lateral. According to voicing, structure and order of phonemes Apkhazian-Abaza word-forms demonstrate the most ancient character.

C.-Kartv. \*bol- “emitting/making smth emit smoke; smoke” ~ C.-Sind. \*bəl- “lighting; burning” [Charaia 1912 : 20-21] archetypes manifest normal correspondences from semantic as well as phonemic standpoint.

C.-Kartv. \*bon- “nature; forest”

Geo. bun-eb-a “nature”

Sv. ben ← \*bön “open forest area that is scythed”

A corresponding root isn't attested in the Zan dialects. Svan shows that the coincidence between Georgian bun-eb-a “feature” and bun-eb-a “nature” is historically secondary

occurrence since a **bon-** type is supposed to be a predecessor form for **bun-eba** “nature”; cf. Svan **ben** ← \***bön**. In Svan **we** → **e** is explained by unnatural character of **b<sup>w</sup>** cluster.

C.-Sind. \***bən-a** “forest”

Ab. **bna**, Apkh. **a-bna** “forest”

A correspondence root is lost in the Circassian languages. Only a Common Sindy \***bən-a** archetype reconstructed on the ground of Apkhazian-Abaza data corresponds with C.-Kartv. \***bon-** “nature; forest”.

Correspondences haven’t been revealed in other Iberian-Caucasian languages if it isn’t considered Chech. **pāna**, Ing. **pană** “wild, uninhabited field”, where phonetic process of devoicing **b** → **p** in anlaut should be explained.

C.-Kartv. \***borʒ-** “fighting”

Geo. **brʒ-ol-a** “fighting”, **me-brʒ-ol-i** “fighter”, **m-borʒ-al-i**

Zan (Megr.) **burʒ-i/burʒ-ap-i** “fighting”, **i-burʒ-an-s** “fights, is troubled/is in turmoil”

Sv. **burʒ-**, **li-burʒ-iel** “butting (*with horns*), battles/struggles”, **x-e-burʒ-iel** “butts sb/sth”

Until-now well-known Megrelian-Georgian comparison [Fährnich, Sarjveladze 2000 : 120-121] is added to by Svan data. Though I’d like to put the issue on correlation of Laz **burʒ-**, **o-burʒ-u** “ordering” verb which motivates to isolate **brʒ-** root in Geo. **brʒ-an-eb-a** “ordering” word.

C.-Sind. \***bʒ-** “shooting/throwing”

Ad. **bʒə-n** “shooting/throwing”, Kab. **ʒə-n** ← \***bʒə-n** “shooting/throwing”

There is a lack of correspondences from Ubykh and Apkhazian-Abaza languages.

Semantic opposition C.-Kartv. *fighting* ~ C.-Sind. *shooting/throwing* is logical, though Circassian meaning is repeated in corresponding Dagestanian material, cf. Khin. **biʒ-u-vi** “shooting/throwing”.

C.-Kartv. \***bor-xwen-** “(*a kind of*) grass”

Geo. **borxven-** “grass: burdock that has thick root and large flat leaves”

Zan-Svan correspondences of Georgian **borxven-** haven’t revealed though external language parallels are noteworthy. The segmentation ground of the archetype is the alleged existence of **zir-xven-a** dendronym in Georgian.

C.-Sind. \***x<sup>w</sup>ən** “grass, field grass”

Kab. **x<sup>w</sup>ən** “meadow; field grass”

Ab. **h<sup>w</sup>ra** “grass”

C.-Kartv. \***bor-xwen-** : C.-Sind. \***x<sup>w</sup>ən** correspondence demonstrates a serious form opposition. But if the data of the kindred Dagestanian languages is brought it will appear that a stem anlaut was simplified in the Sindy languages - \***x<sup>w</sup>ən** ← Pr.-Sind. \***bəx<sup>w</sup>ən**, cf. Dagestanian: Bezh. **box**, Hunz. **bəx**, Did. **box** “grass”...

C.-Kartv. \***bokwen-** “belly, groin”

Geo. **bokven-i** “below of belly till sexual organ”

Zan (Laz) korba ← \*borkwa “belly”

Despite the semantic identity, Megr. kora//kvara ~ Laz korba “belly” cannot be considered to be correspondence. In Laz **b** is superfluous that could not developed phonetically, especially in this position (after **r**). Dissimilative loss of **b** in Megrelian is more likely that is a characteristic rule of this position; cf. Geo. rbola : Megr. rula ← \*rbula “running”.

C.-Sind. \*mæg<sup>w</sup>ǎ “belly”

Ub. nǎk<sup>w</sup>ǎ ← \*mǎk<sup>w</sup>a “belly”

Ab. mg<sup>w</sup>a, Apkh. a-mg<sup>w</sup>a “belly”

It is clear that **b** → **m** → **n** is prop. Sindy process. Substitution **g<sup>w</sup>** ~ **k<sup>w</sup>** in the Sindy languages is noteworthy that is added by Kartvelian **k<sup>w</sup>**. In the Nakh languages there is a Kartvelian-like situation – Chech. bukar-a<sup>ŋ</sup>-, Ing. bukar-ǎ “hunchback(ed)” that was developed from the semantics *paunchy*. In the Dagestanian correspondences Ubykh-like glottalization of root consonant is revealed by what a Dagestanian data supports Ubykh; cf. Av.-And. ba<sup>k</sup>wal(i) “belly, stomach”. And still a Common Sindy initial picture is preserved better in Apkhazian-Abaza that is argued by Basque magal//bagal “belly, paunch” forms.

C.-Kartv. \*boγ- “fat/plump/stout”

Geo. (Ing.) boγ-oγ-a-j ← \*boγ-boγ-a-j “fat (*hen...*)”

A reduplicated boγ- root is attested only in the Ingilo dialect of Georgian. If its possible link with corresponding Sindy roots is considered thus its parent-language nature is doubtless.

C.-Sind. \*bayǎ- “swelling up”

Ad. bǎyǎ-n, Kab. bǎyǎ-n “swelling up”

In the professional literature there is an attempt to link the Adyghean roots with the Dagestanian material; cf. And. abax-//abax- “id.” [Balqarov 1964 : 100].

C.-Kartve. \*boγ- : C.-Sind. \*bayǎ manifests more closeness comparatively with Dagestanian. In the Apkhazian-Adyghean languages was expected the stem of b<sup>w</sup>ayǎ- type but due to a non-canonical character of b<sup>w</sup> cluster the complex was simplified: b<sup>w</sup> → **b**.

Semantic correlation *plump/stout* ~ *swelling up* is logical.

C.-Kartv. \*boǧ- “thick”

Geo. (Jav.) boǧ-o “huge/large”, boǧ-o kaǧal-i “huge nut”

Zan. (Megr.) boǧo-r-ia “thick”, biʔv-a-li “ugly thick”

In Megrelian -r- is superfluous that supports its affixal origin. Likely, a Megrelian boǧo-r-ǎj “fat hen” contains Svan correspondence.

C.-Sind. \*bǎǧ<sup>w</sup> “thick”

Ub. bǎǧ<sup>w</sup> “thick”



Reconstruction of Common Sindy archetype is grounded only on Ubykh data though its coincidence with Kartvelian material isn't accidental. On the structural and semantic ground a common origin of Sindy-Kartvelian roots and stems is outlined.

Noteworthy Dagestanian correspondence is revealed in the Dido languages: Hunz. **ბაღ**-u, Bezh. **буғ**-o, Khvarsh **буғ**-u “thick”.

C.-Kartv. **\*boǵw**- “spinal bone, hip”

Geo. **boǵv**-i “backside bone”

Zan (Megr.) **boʒv**-i//**boǵv**-i “spinal bone”

Sv. **poǵ** “hip”, **poǵ**-ra “hip-dislocated”

As it is obvious in Svan historically two etymologically different nominal roots were mixed with each other: **peǵw** “bone; rib” and **poǵ** (← **\*poǵw**) “hip” that wasn't considered in my previous book [see Chukhua 2000-2003 : 240-243].

C.-Sind. **\*baǵw**- “space between hips”

Ad. **baǵw**; Kab. **baǵw**: “space between hips (interval)”

Though there are no Apkhazian-Abaza correspondences but it is clearly revealed a well-known deglottalization process of **ǵw** → **qw** in the Circassian languages.

The material of the Nakh languages confirm this, as well; cf. C.-Kartv. **\*boǵw** : C.-Sind. **\*baǵw**- : C.-Nakh **\*buǵ** “waist”.

C.-Kartv. **\*boǵw**- “wooden utensil/vessel”

Geo. (U Imer.) **boǵv**-i “tile wooden mould”

Zan (Megr.) **buʒun**-i//**buǵun**-i//**buʒin**-i//**buǵin**-i “wooden vessel for matsoni (yogurt)”, “vessel for milk pressing”, “vessel for keeping cheese”

Sv. **beǵw**/**biǵw**, **beǵw**-il (Lashkh.) “wooden vessel for wheat”

Likely, in Megrelian **-un/-in** is a suffix; **buǵ**-/**buʒ**- logically reflects a corresponding root of C.-Kartv. archetype **\*boǵw**-.

C.-Sind. **\*baǵw**- “wooden utensil/vessel”

Ub. **baǵw**-ər “wooden vessel for salting and keeping cheese”

Ab. **bǵw**-əl “cask/wooden barrel”, Apkh. **a-bǵw**-əl “wooden utensil/vessel for curdling milk”

Sindy allomorphs are close to the Kartvelian material, especially Lashkhian and Apkhazian-Abaza that caused some researchers to doubt on borrowing from Kartvelian [Bukia 2016 : 34].

I suppose that if the problem of **-ər /-əl** suffixation is solved in the Sindy language then I can speak about Sindy-Kartvelian isoglosses. The issue needs further investigation.

C.-Kartv. **\*boǵw**- “pole/pillar”

Geo. **boǵv**-i “pole/pillar”, **boǵv**-ian-i “house on pillars”

Zan (Megr.) buḡ-i “pole/pillar”

Generally, in the roots with CVCw structure the merging tendency of final w with inter-consonant vowel is natural that form the stems of CuC type in the Zan dialects on the next stage: boḡw- → buʔ-, doḡw- → duʔ...

C.-Sind. \*bəḡ(a)w- “mast, log”

Ad. p:q:aw, Kab. pq:ow//bəq:ow “mast, log”

Apkh. a-bəḡw “mast, log”, Bz. a-báḡw “column”

Apkhazian is closer to parent-language situation; b → p:, ḡ → q: transformations are natural for the Adyghean languages. Possibility on origin of Ubykh bəḡw “thick” word from these roots cannot be hypothesized [Shagirov 1977, II : 47].

Structural-semantic closeness in the Sindy-Kartvelian archetypes is clearly seen that is supported by Nakh correspondence; cf. Ing. bjeḡǎ//pjeḡǎ “pole; pillar, mast”.

Dagestanian correspondence that is attested in Avar moḡ “mast/pole” word is brought, as well.

C.-Kartv. \*boc- “big bottle; (*wicker-work*) cane”

Geo. boc-a “wicker-work big bottle” (GED)

The root occurs only in Georgian but it has a noteworthy semantics – when a lexical entry has simultaneously the meaning of *vessel (big bottle)* and *wicker-work*. Apkhazian-Adyghean languages support this, as well.

C.-Sind. \*bəc- “basket; plaiting/weaving (*basketwork*)”

Ub. bəc-ə “a kind of basket”

Ab. bac-á “(*wicker-work*) cane”, Apkh. (Abzh.) a-bəc-a, Bz. a-bəc “(*wicker-work*) cane”

The Sindy languages represent verbal as well as nominal stems. Like Georgian boc-a an Ubykh bəc-ə denotes a noun, likely deverbative one. Semantics of *weaving (basketwork)* is obvious. The b-epc-/b-uwc- verb “weaving (*basketwork*)” of the Nakh languages corresponds with it (cf. C.-Nakh \*b-ocw- “weaving (*basketwork*)” in which b- is a grammatical class marker.

C.-Kartv. \*bocx- “rake”

Geo. pocx-i “rake”, pocx-av-s “rakes”

Zan (Laz) bucx- “rake”, bucx-up-s “rakes”, Megr. bucx-i “id.”, o-bucx-an-s//i-bucx-an-s “rakes; buries”

A corresponding root isn't attested in Svan though it doesn't mean that it historically didn't exist [cf. Klimov 1964 : 189-190].

C.-Sind. \*bəc- “tooth; chisel”

Ad. pçə, Kab. bʒə “chisel”

Ab. pəc “tooth”, Apkh. -pəc, a-xa-pəc “tooth”

Meaning of *tooth* that functions in Apkhazian-Abaza to present day, is the oldest for the Sindy-Kartvelian languages. Using of *tooth* in labor tools is relevant; cf. Svan *šdik* “tooth” → *na-šdek//na-šdäk* “sickle” (etym. “tooth mark // with teeth”).

The corresponding material isn't revealed in the Nakh and Dagestanian languages.

C.-Kartv. \**boz*- “evening”

Sv. *ne-boz*, *nä-boz* (UB.) “evening”, *bāz-i*, *bāz-i* (LB.), *baz-i* (Lent.) “this evening/tonight”

C.-Kartv. *boz*- root underwent transformation in Svan that was reflected in the historical process of *ʒ* → *z* desaffricatization-spirantization.

C.-Sind. \**bəʒ-ə* “evening, twilight”

Ab. *-bəʒ-*, in the word *ala-bəʒ* “twilight”

An initial voiced sibilant was preserved in Abaza. An Ubykh *z<sup>w</sup>a-psə-* “evening” contains other root.

C.-Kartv. \**boz-al-* “arrow; spear”

Geo. *bozal-i* “double-edged arrow” (Saba), Gudam., Gur. “lance/appear”

According to my observation if segmentation is correct a Zan *ki-borʒ-* “arrow” is attributed to this group; a noun *bozal-* as a loan word is attested in Megrelian as well – *borzal-i* “big arrow, spear”. This loan word is noteworthy from meaning standpoint since it preserves one of basic semantics of a C.-Kartv. stem.

C.-Sind. \**bʒ-ə* “spear”

Ad. *pčə*, Kab. *bžə*, Basl. *bʒə* “spear”

Archaic picture is preserved in Baslen dialect - comparison of *bʒə-*. C.-Kartv. \**boz-al-* : C.-Sind. \**bʒ-ə* archetypes demonstrates that *-al* in Kartvelian and *-ə* in Sindy is affixal segment. To put them on the same level isn't correct.

The correspondences aren't revealed in other Iberian-Caucasian languages.

C.-Kart. \**braw-al* “many/much, lots”

Geo. *mraval-i* “numerous/lots”, *ga-mravl-eb-a* “multiplying/increasing in number”

Zan (Laz) *breul-i//brawl-i*, Megr. *brəl-i* “lots; many/much”

*brawl-i* “many/much” that occurs in the Gurian dialect is obviously Zanizm (Laz) and like the Zan allomorphes it has no common with Georgian *bevr-* that is borrowed from Iranian. In Georgian a phonetic transformation *br* → *mr* is supposed.

C.-Sind. \**ba<sup>w</sup>a-* “multiplying/ increasing in number”

Kab. *bäγ<sup>w</sup>ä-n* “numerous bringing in harvest; multiplying/increasing in number”

Ab. *ba<sup>w</sup>a-ra* “multiplying/increasing in number”

Genetic link of the Sindy verbs is well known [Shagirov 1977, I : 71]. Transformation of pharyngeal voiced spirants in Kabardian (*ω* → *γ*) and Kartvelian (*ω* → *r*) is noteworthy

Logical correspondence of C.-Kartv. \**braw-al-* : C.-Sind. \**ba<sup>w</sup>a-* archetypes should be C.-Nakh. \**bωo-* “army; numerous/lots”.

C.-Kartv. \*bragw- “bear”

Old Geo. brangv-i//brangz “bear”

It is well-known word from Old Georgian literary language. Its **brangz** variant is mentioned in Saba’s dictionary.

The correspondences aren’t attested in the Kartvelian languages if we don’t take into consideration a Megrelian word **margv-i** “cub” that shouldn’t be a correspondence of Geo. **brangv-**.

C.-Sind. \*bag<sup>w</sup>- “jackal”

Ad. bažă, Kab. bažă “jackal”

Ub. bag<sup>i</sup>-š<sup>w</sup> “jackal”

Ab. baga “fox”, Apkh. a-bga “jackal”

In reconstruction of Common Apkhazian-Adyghean archetype a decisive role had an Ubykh data in which a palatalized **g<sup>i</sup>** indicates just to pre-historic **g<sup>w</sup>-** in a parent-language.

A Nakh \*berg- “wolf” which via the combination with **čūoq-** “colorful” (**čūoq-berg**) denotes a *snow cheetah*, *lit.* colorful-wolf [cf. Starostin, Nikolayev 2004 : 302]; cf. also Agul **bang-iš** “bear” (Ub. **bag<sup>i</sup>-š<sup>w</sup>** “jackal”).

Formally, a Sumerian **pirig** “lion” is closer to Georgian **brangw-**.

C.-Kartv. \*braç- “red”

Geo. **braç-i** “red-like” (Saba), da-**braç-eb-a** “turning red”, cf. New Geo. **še-braç-v-a** “reddening/blushing via frying/caking” (GED)

In Zvan-Svan expected \*broç-/braç- allomorphs aren’t observed.

Nevertheless, **braç-** seems to be of parent-language origin since its credible correspondences are confirmed in the kindred Iberian-Caucasian languages.

C.-Sind. \*băç-ă “black”

Kab. pčă “black; dark”

Like in Georgian a **pčă** root is separated in Kabardian. Though in the professional literature it is rightly indicated to its Dagestanian correspondence; cf. Av. **beç-** “dark”... [Abdokov 1983 : 142]; cf. also Darg. **berç-es** “baking”.

I suppose that Kab. **pčă** “black; dark” should be analyzed along with Georgian **braç-** “red”, as well since semantic substitution *red//black* occurs in Georgian material; cf. Geo. *red wine=//black wine*.

C.-Kartv. \*brg-e “tall and broad shouldered, strong/hard”

Geo. **brge** “stalwart; tall and brosd-shouldered”

Sv. **bəgi** “strong/hard”, li-**bg-i** “harden”

Corresponding root isn’t revealed in Megrelian-Laz. Georgian **brge** is well-known from Saba Orbeliani’s dictionary: **brge** “beautifully built man”. A Svan correspondence is simplified – \*brgi → **bəgi**. As regard a final -i- it often occurs in the material with

Georgian -e. Thus it is considered to be of parent-language origin [see Gamkrelidze, Machavariani 1965 : 99].

C.-Sind. \*bərg- “real; complete”

Ab. bərg ”real”, Apkh. a-bərg “old man”

Apkhazian semantics seems to be secondary originated from *complete* // *mature*. On the other hand C.-Sind. \*bərg - : C.-Kartv. \*brg-e demonstrates a logical correlation.

Dagestanian isogloss can be observed in the Khinal. word bāg “young”.

C.-Kartv. \*breg- “hitting/striking; falling down”

Geo. breg-a “hitting/striking”, da-e-breg-a “fell down”

Sv. breg-, la-x-breg-e “hitting/striking”

In the professional literature a Laz o-bragval-u “rave/delirium; noise” is also discussed. It is a logical correspondence of Geo. bregv-a/da-bregv-eba verb and cannot be attributed to this group [cf. Kimov 1998 : 19].

C.-Sind. \*bgǎ- “falling down; breaking”

Ab. bga-ra, Apkh. a-bga-ra “falling down; breaking”

There is a lack of Circassian data that makes a reconstruction process less credible. Nevertheless, C.-Kartv. \*breg- : C.-Sind. \*bgǎ – seems logical, sound-correspondence is kept.

Likely, r- can be a Kartvelian apposition since it isn't attested even in the roots of inersive structure of the Dagestanian languages; cf. And. žabi- ← g'abi- “hitting/striking” ... [Starostin, Nikolayev 1994 : 1018].

C.-Kartv. \*brɛɟ- “wild bee species”

Geo. brɛɟ-i “wasp, that makes honey on the field” (Saba)

The root is attested only in Georgian though it seems to be of parent-language origin that is supported by an Apkhazian correspondence.

C.-Sind. \*bǎɟ-ə “bedbug”

Apkh. a-bɟɟ “bedbug of timber, soft fruit”

Semantic correlation C.-Kartv. *bee* ~ C.-Sind. *bedbug* is logical especially when talking about a *wild bee*.

Of logical correspondences of other Iberian-Caucasian languages Tab. biɟr-u-ɟar “insect” is noteworthy in which r-uɟ seems to be suffix.

C.-Kartv. \*broɟ- “dark red”

Geo. broɟ-i “dark red”

Likely, Georgian broɟ-eul-i derivative should contain a broɟ- root.

Correspondences in other Kartvelian languages aren't observed so far.

C.-Sind. ɟʷa “black”

Ad. ɟə-ɟa, Kab. ɟə-ɟa “black”

Ub. gʻán-čʷa “coal”

Ab. kʷaj-čʷa, Apkh. ajkʷa-čʷa “black”

Comparison of the Georgian-Sindy roots and stems will clearly demonstrate the problem of inversive structure of these entries that shouldn't be a hindering factor since the kindred roots from the Dagestanian languages demonstrate similar correlation and Sindy-like structure; cf. Darg. (Ur.) **čəb** “dark”.

Semantic correlation *dark red* ~ *black* ~ *dark* is logical (cf. Georgian *black* =//*red wine*).

C.-Kartv. \***bročl-** “cattle; herd (*of cattle*)”

Geo. **mročl-e** “herd (*of cattle*); 1-3- year-old cattle”

Svan **bruč** “barren (*sheep, cow*)”

Semantic opposition *cattle* ~ *barren* is not unexpected; cf. liter. **berç-i** “barren” ~ Ajar. **berç-ia** “heifer/1-3 year-old cow/steer” [Chukhua 2000-2003 : 72].

C.-Sind. \***čob-** “bull/ox”

Kab. **čob** “bull/ox”

Parent-language origin of **čob** “bull/ox” is easily confirmed since as it was clarified it corresponds with Hattian **šup** [=žub] “bull/ox” [Kochlamazashvili 2015a : 52]. Moreover, preserved Dagestanian isoglosses with Georgian structure seem to be similar: Av. **boç:i**, And. **buç:ir**, Botl. **buç:i**, Cham. **boç:**, Bagv. **beç:ur**, God. **buc:i**, Tind. **boc•or**, Karat **beç:ur** “cattle”...

C.-Kartv. \***brp-en-** “lead/bullet”

Old Geo. **brpen-i** “lead/bullet”, **brpen-i//p̄rpen-i** “lead/bullet and tin” (Saba) Of the Kartvelian subsystems only in Old Georgian and in Saba's dictionary occurs **brpen-** → **p̄rpen-** allomorphs.

An initial **brpen-** root is omitted in all etymological and comparative dictionaries, even in B. Gigineishvili's historical-etymological dictionary [see Gigineishvili 2016 : 63].

C.-Sind. \***mp-ă** “lead/bullet”

Ub. **mpa** “lead/bullet”

Correspondences of Georgian-Ubykh isogloss have been observed in none of the Iberian-Caucasian languages so far.

Ubykh data is valuable for Georgian root structure. Likely, in this case a historical **bp** → **brp** process should be supposed on a parent-language level.

To attribute a Latin plumb-um “id” to this group is noteworthy (It preserves a Zan correspondence?!).

C.-Kartv. \***brqwil-** “blind/unlighted”

Geo. **brqvil-i//brqzl-i** “blind/unlighted”, **brqvil-**, da-**brqvil-eb-a** “lack of eyesight”

It is supposed that a root **brqzl-** known from ancient Old Georgian texts is linked with **briqv-i** (A. Arabuli). Before I also supposed the link of Georgian stems with Megrelian

ʔvere “blind” and Svan qwir-äj “one-eyed/blind in one eye” words what I no longer agree [cf. Chukhua 2000-2003 : 286].

C.-Sind. \*byǎ- “bad eye-sight”

Ad. na-bya, Kab. na-bya “bad eye-sight”

In the given composites a -na segment is a root denoting “eye”, and delabialized bya- is considered to be a correspondence of Kartvelian brqwil- word.

The following words of the Lezgian languages are genetically linked with Sindy-Georgian roots: Lezg. bürqū, Tsakh bərqə-na, Rut bərqə-d “blind”...

C.-Kartv. \*brç- “examining/testing; examiner/tester”

Geo. brç-e “judge; examiner” (Saba), brç-ob-a-j “examining/testing”

The correspondences aren’t observed in other Kartvelian languages. Nevertheless, a brç- root is reconstructed for a Common Kartvelian parent-language. Its reconstruction is supported with corresponding data of the kindred Sindy languages.

C.-Sind. \*bčǎ- “counting”

Ad. (Chemg.) pčǎ-n, Shaps., Bzh. pčǎ-n “counting”, Kab. bžə-n “counting”

In the example a correspondence C.-Kartv. č : C.-Sind. č, i.e. strident ~ preruptive, that was noticed by G.Rogava in the Geo. bče : Circ. bčǎ “door” forms [Rogava 1956 : 18].

An initial phoneme should be č since just č is repeated in the Dagestanian correspondences; cf. Cham. bičī-la, Bezh. biči aq “understanding”.

Semantic correlation *examining* ~ *counting* ~ *understanding* is logical.

C.-Kartv. \*brçal- “paw, foot, heel”

Old Geo. brçal-i “paw, foot, heel”

Basing on Old Georgian data C.-Kartvelian archetype is reconstructed: “*ayīyo čem zeda br č a l i misi*” – “Sth take a paw over me”; “*romelsa upqries qoveli kueqanai b r č a l i t a*” – “... that which rules the entire country with paw” [Abuladze 1976 : 37].

Since č is a reflexion of hissing-hushing č in most cases, for a pra-language \*brçal- is supposed.

C.-Sind. \*mačw- “a part of a leg”

Ab. pə-mačw-a, Apkh. (Bz.) a-pó-mačw “a part of a front leg”

Dagestanian correspondences are also compared with Sindy languages data; cf. Tab. muçu, Did. mecu “paw”. In my view C.-Kartv. č : Dag. č is always equal to Common Kartvelian hissing-hushing č glottal that is really attested in Bzip [for more Dag. see Starostin, Nikolayev 1994 : 307].

C.-Kartv. \*bugw-ir “acne/eruption of pimples, smallpox (*disease*)”

Geo. bugar-i “acne/eruption of pimples, smallpox (*disease*)”, bugar-ian-i “pimpley/spotty/scabby”

Sv. bugwir “smallpox (*disease*)”

An initial form is preserved in Svan since in Georgian only a reduced (later) variant occurs. It is totally unacceptable to think that in Svan a new (identical) u vowel appeared due to the influence of a preceding vowel, at the same time it is illogical to bring a parallel example Svan **šuk** → **šukw** since in Svan **šukw** **w** isn't a phonetic apposition but it is result of partial syncope of **a** → **w** in the language; cf. Geo. *cica* : Sv. *cicw* "a cat" ...[cf. Fährich, Sarjveladze 2000 : 122].

C.-sind. \***bag<sup>w</sup>-ə** "skin rash"

Ad. **bag<sup>w</sup>ə**, Kab. **bag<sup>w</sup>-ə** "skin rash"

Ub. **bag<sup>w</sup>ə** "skin rash"

The issue on authenticity of an Ubykh stem naturally arises since an allomorph of **bag<sup>ə</sup>** type was supposed but it is a fact that this phonetic process it isn't always realized.

Vainakh **barg-al** "dirt on the cattle's hair" where C.-Cauc. complex **g<sup>w</sup>** is represented as **rg** regular and logical correspondence is noteworthy; cf. Geo. *nesw-* : Nakh *nars...*

C.-Kartv. \***buz-** "fist"

Geo. (Tush.) **buz-v-an-i** "fist"

Likely a Tushian word contains **-ov-an** suffix. If this supposition is right then it is assumed **buz-ovan-** → **buz-van-** transformation in Georgian. An allomorph **buž-** isn't attested in other Kartvelian languages and dialects. In all cases a Tushian word contains a Common Kartvelian \***buz-** root.

C.-Sind. \***bəž-ə** "fist"

Ad. **bžə-mə**, Ab. **bžə-m**, Kab. **bžə**, Basl. **bžə** "fist"

The function of a segment **-mə** of Adyghean forms is unknown like of Georgian **-ovan** suffix (functional correspondence (?)). Linguists cannot elucidate the origin of **-mə** in Adyghean forms [Kvakhadze 2014 : 123].

On the other hand the unity of Georgian-Circassian isoglosses isn't troublesome. Structural and semantic identity is observable that is explained by common origin. Hunz. **bəz-a**, Bezh. **biz-a**, Hin. **bes-i**, Khvarsh **bes-a**, Inkhoqv. **bus-o** "fist" allomorphs can be also brought here.

C.-Kartv. \***buz-** "fly; insect"

Geo. **buz-i** "fly", Old Geo. **buzu-ad** "fly"

Zan (Laz) **buz-ul-a** "very small insect"

Sv. **buz-ul** "fly"

A Megrelian correspondence is lack. Comparison of Laz **buz-al-a** with Megrelian **buz-** in verb is groundless [Fährich, Sarjveladze 2000 : 123]. It is logical to bring a Laz **buz-ul-a** "very little fly" that doesn't exclude the link with Laz **buz-al-a** "buzzing" verb.

C.-Sind. \***bənz-ǎ** "insect"

Ad. **bažǎ**, Kab. **bažǎ** "insect"

Ub. **banžǎ**/**bažǎ** "insect"



There is a lack of Apkhazian-Abaza correspondence [cf. Starostin, Nikolayev 1994 : 304]. A Circassian allomorphs are troublesome, as well since they reveal hissing sibilant correspondence of affricative nature unlike other Iberian-Caucasian isoglosses; cf. C.-Nakh \*moz- “insect”, Dag., Agul məz-məz, Tsakh . bəz-bəza, Tab. miz-miz “insect, fly” [Abdokov 1983 : 113], though likely, z → ʒ is positively conditioned in the Circassian languages and dialects due to the influence of -n.

C.-Kartv. \*buz- “horse louse fly/forest fly”

Geo. buz-, buz-an-kał-i “horse louse fly/forest fly”, buz-a-laḡ-i “gadfly”, слепень, buz-a-mkał-i//buzʒ “fly”, buz-v-i “gadfly”, овод (Chubinashvili)

Of the named variants buzʒ is attested in Old Georgian texts: “*ara šcamnet bu z ʒ da misni*” – “Don’t eat its fly” [Abuladze 1973 : 37]. Nevertheless, Kartvelian correspondences haven’t been observed in published texts so far.

C.-Sind. \*bʒə- “beetle”

Ad. bʒə-ʒa, Kab. bʒə-ʒa “flea”

Ab. bəʒ, Apkh. a-bʒə “beetle”

There is a lack of an Ubykh correspondence that should have been of {bʒə} type. In the Adyghean languages -ʒa is separated; cf. Apkh. á-ʒ “flea”, i.e. bʒə-/bʒə- allomorphs initially denoted *beetle* (like in Apkhazian-Abaza).

C.-Kartv. \*buz- “horse louse fly/forest fly” : C.-Sind. \*bʒə- “beetle” should be a logical phonetic and semantic correspondence.

C.-Kartv. \*buzuḡ- “pimple”

Geo. buzūḡ-i “pimple”

Zan (Megr.) buzūḡ-i “pimple”

It isn’t excluded that Megrelian is borrowed from Georgian. In all cases buzūḡ- is considered to be of Kartvelian etymological word.

C.-Sind. \*məzəḡi-ǎ “wart”

Kab. -mzəḡǎ-, in the word xa-mzəḡǎ “wart”

Separation of a Circassian -mzəḡǎ segment is possible via a comparative analysis; bəzəḡi “wart” preserved in Ossetian is noteworthy that is discussed along with Circassians [Abaev 1958, I : 184].

C.-Kartv. \*buḡw- “billy goat/one-year-old goat”

Sv. piḡw//pūḡw (US., Lent.), piḡw (Lash.) “billy goat/one-year-old goat”

Devoicing phonetic process b → p in similar position is characteristic of Svan; cf. Geo. baḡan-i : Sv. paḡän “bowl”, Geo. baḡv-i : Sv. peḡw//poḡu “hip”...

If Svan peḡwna “puppy, cub” is linked with Svan puḡw “billy goat/one-year-old goat” stem then Georgian boḡver-i “cub” (→ Laz bonḡver-i “id”) should hasn’t been borrowed from Circassian [cf. Shengelia 2006 : 154].

C.-Sind. \*bək<sup>w</sup>-ə “calf”

Ad. bək<sup>w</sup>-r “calf”

In Adyghean bək<sup>w</sup>- should be separated as a stem since in bək<sup>w</sup>-r -r is a Nominative case marker; cf. Erg. case bək<sup>w</sup>-m.

C.-Nakh archetype \*boḵ- should also be linked with Adyghean bək<sup>w</sup> apart from with Kartvelian; cf. Ts.-Tush. бωоḵ “billy goat/one-year-old goat” Dagestanian correspondences aren’t observed so far.

C.-Kartv. \*bul-a “big creature (wild); male sheep”

Geo. bula, Mtiul. “terrible creature name of which children are frightened”

Zan (Megr.) bila “ugly thick/fat”

Sv. bilā “thus a male sheep is addressed” (Chol.: bilā bickw)

Even though there is great semantic difference among the Kartvelian languages and dialects one thing is clear: in bula//bila allomorphs hide a name of a big, animal (male sheep (?)); cf. Nakh. (Chech.) bula “wild cattle/bison”.

C.-Sind. \*bəl-ə “ram; large cattle”

Ub. bəjə “ram”

Hat. mil “cattle/livestock”

Likely, Hattian mil “cattle/livestock” form should be also discussed in this case. I suppose that the root with l- sonor that was originated from Pre-Sindy parent-language is fully preserved in Hattian mil “cattle/livestock” word. Due to it an Ubykh j is considered to be later reflexation of initial l- sonor.

Dagestanian data is noteworthy: Av. bel “mountain antelope”, Ud. bele “large horned cattle” [Starostin, Nikolayev 1994 : 314].

C.-Kartv. \*bun- “descendant//offspring”

Geo. (Upper Imer.) bun-i “descendants of one grandfather”

Isolated Georgian bun- noun reveals a parent-language origin. It is supported by Sindy parallels where the meaning of *descendant* is observable.

C.-Sind. \*bən-ə “child; descedant”

Ad. (Chemg.) bənə, Kab. bən “child; descedant”

It was accepted in the Circassiology on the origin of the named forms from Arabic [Shagirov 1977, I : 107]. But its groundlessness was proved convincingly {Kvakhadze 2014 : 105}. Moreover, a kindred word of the same root should be in the Hattian language that is distinguished by the archaisms: cf. Hat. pinu “child”.

C.-Kartv. \*bun-a “nest, hole, foundation”

Geo. bun-i “foundation, hole”, Jav. bun-e “nest”, bun-ag-i “bear’s den, shelter”; buna-ur-i “dwelling/nest”, гнездо, жилище (Chubinashvili), “men’s dwelling” (Saba)

The root of parent-language origin was preserved only in Georgian. Affixal nature of -e and -ag segments is unknown; cf. сахн-ag-i.

C.-Sind. \*bən- “tomb/grave, hole”

Ad. bǎn-ə, Kab. bǎn “tomb/grave”

Ub. bən-ə “grave/tomb hole”

In the professional literature it is rightly rejected the link of the Circassian words with *bina* “building” and Ossetian *bən/bun* “foundation” allomorphs [Kvakhadze 2014 : 23].

Parent-Sindy archetype reveals ə neutral allophone as a root vowel that should be the simplification of older wə (← \*u) diphthong since the realization of w- after a bilabial b should have been limited due to phonetic unsuitability; b<sup>w</sup> seems to be non-canonical in Common parent Sindy.

Nakh data also corresponds with the Georgian-Circassian one: cf. Chech. *ben* “nest”. Here I put the issue and bring the Bud. form *pənə* from Dagestania languages.

C.-Kartv. \*burb- “spinning/rolling/rotating; bat”

Geo. *brb-un-v-a* “blind’s staggering” (Saba)

Zan *burb-u* “bat”

An initial should be the *flight of a blind bird*. Due to the reduction of a root vowel in Georgian it is difficult to reconstruct an archaic vowel. Zan *u* cannot be a control basis since potentially in this position it can correspond with any of *a-o-u-* vowels [cf. Chukhua 2000-2003 : 71-71].

C.-Sind. \*bəbə- “flying”

Ad. *bəbə-n* “flying”

The word occurs only in Adyghean but likely it seems to be of Common Sindy origin. It is supported by Kartvelian forms of genetically common origin. In Adyghean the existence of ə vowel seems to be one more argument to confirm the fact that in Kartvelian *u* (or *o*) sounding is ancient occurrence.

C.-Kartv. \*burw- “gilt (*female pig 3-12 months old*)”

Geo. *burv-aḱ-i* “big pig, sow (*pig*)” (Saba), “piglet 3-12 months old” (GED)

The word is attested only in Georgian from which it entered Tsova-Tushian (Batsb) in the form *buruḱ*; *va* → *u* took place on the Ts.-Tush ground due to the unnaturalness of labialized complexes of *Cw/Cv* type; cf. Geo. *stwir-* *i* → Ts.-Tush. *stīur* “(shepherd’s) pipe”...

C.-Sind. \*bL-ə “sow/ewe/nanny goat; female pig”

Ub. *bLə* “female pig”

Of the Sindy languages the stem is attested only in Ubykh but it is reconstructed on the Common Sindy level since it has noteworthy isoglosses in the Kartvelian as well as Dagestania languages; cf. C.-Sind. \*bL-ə : C.-Kartv. \*burw- “gilt (*female pig 3-12 months old*)” : C.-Nakh \*bərλə “colorful” (Ing. *bərħə* “colorful”) : C.Dag. \*boḷ- “pig” (Av. *boλ-on*, Bezh. *buḷ-o*, Hunz. *buḷ-u*, Arch. *boḷ* “pig”).

C.-Kartv. **rw-** : C.-Dag.  $\lambda$  : C.-Sind. L : C.-Nakh.  $r\lambda$  is regular and logical correlation (I will talk about it another time).

C.-Kartv. \***burs-** “fighting; wrestling”

Geo. **burs-al-i** “clumsy wrestling”

Zan (Megr.) **burs-ap-i** “fighting; slamming/banging; chaos/mayhem”

Notwithstanding that I agree with the unity of the **burs-** root of the Georgian dialects (Imerian, Gurian, Rachian) and Megrelian **burs-** verb though I’d like to focus on the problem of similar **u : u** sounding and rise an issue on Zan nature of a **burs-** root that automatically implies the existence of a stem of \***bars-** type in the parent-language [cf. Fanhrich, Sarjveladze 2000 : 124].

C.-Sind. \***baš-** “fighting”

Ab. aj-**baš-ra**, Apkh. aj-**baš<sup>i</sup>-ra** “fighting”

There is a lack of Circassian data and that’s why it is difficult to clarify the nature of an initial sibilant - **š** or **ś** (?). The basis of **š** → **š<sup>i</sup>** palatalization isn’t clear, as well.

C.-Sind. \***baš-** : C.-Kartv. \***burs-** (or \***bars-**) demonstrates logical structural and semantic correlation.

Of the Dagestanian languages Ud. *bes-besun* “killing” verb is noteworthy.

C.-Kartv. \***burs-a** “snowy fog”

Geo. (Kartl.) **bursa** “snowy fog”

Zan (Megr.) **burs-i** “thick fog/mist, fog”

In Megrelian **burso** is supposed to be initial form in which (-o-) regularly transfers into **i-** ; cf. Geo.  $\gamma v$  in-o : Zan  $\gamma v$  in-i, sur-o : suj-i // sij-i...

Svan correspondence isn’t revealed.

C.-Sind. \***bəš-a** “cloud”

Ad. (Shaps.) **pš<sup>a</sup>a**, Abdz. **pš<sup>a</sup>a**, Kab. **pš<sup>a</sup>a** “cloud”

In the Circassian languages **b** of parent-language was devoiced on the next stage due to the contact assimilation with **š-** – \***bəša** → \***bša** → **pš<sup>a</sup>a**. Appearing of a neutral **ə** vowel as a correspondence of Kartvelian **u** vowel undoubtedly implies the existence of **wə** allophone (diphthong) but after **b** bilabial **w** disappeared dissimilatively - \***b<sup>w</sup>əša** → \***bəša**.

Semantic opposition of the analytical roots *fog* ~ *cloud* that is logical, is noteworthy.

Dagestanian correspondence is observed in Lak **bursa** “hoar-frost” word.

C.-Kartv. \***bus-** “raised-up hill/knoll”

Geo. **bus-n-o**, **bus-nar-i** “raised-up hill/knoll in the field covered with fresh grass”, **bus-nar-i** (Saba).

On the Georgian ground **bus-** is distinguish as a root that has no correspondences in other Kartvelian languages and dialects. Though true isoglosses are attested in the Iberian-Caucasian languages.

C.-Sind. \*bəs-a “hill, ridge”

Ub. bəša “hill/knoll, ridge”

The word is isolated in Ubykh but likely it is of parent-language origin.

Obviously, a correspondence of Georgian u vowel a diphthong wə was supposed in Common Sindy but due to non-canonical of b<sup>w</sup>- cluster in the next position of b w disappeared - \*b<sup>w</sup>əs-a → \*bəs-a.

The correspondence of C.-Kartv. \*bus- : C.-Sind. \*bəs-a is observed in Ingush bos-je “mountain slope/side, slope/hillside” form the Dagestanian correspondences of which are observed in Ud. bəs-a “hillock, hill”, Bagv. pars “sheer (rock/cliff); abrupt mountain” words.

C.-Kartv. \*bus- “soft fur; soft covering of down/fluff”

Geo. bus-v-a “covering of down/fluff”, še-bus-ul-i “downy/fluffy”, bus-us-i “down (*on skin of fruit, bird, person*)”

The correspondences of the bus- root aren't observed in kindred Kartvelian languages, so far. Though external language data convincingly demonstrate Proto-Georgian nature of the root bus.

C.-Sind. \*məs-a “hair”

Ub. -msá “hair”, in the word bla-msá “eyebrow”

Ab. -msa “hair”, in the word žə-msa “eyebrow”, Apkh. -mš “hair”, in the word á-žə-mš “eyebrow”

From structural standpoint the data of the Sindy languages is similar. Difference is only that an Ubykh bLa contains an entry while the origin of Apkhazian-Abaza - žə- segment is clear.

The form mus “hair; eyebrow” of the Dido languages is rightly linked with C.-Kartv. \*bus- : C.-Sind. \*məs-a archetype; cf. also Ing. mos “hair” [Starostin, Nikolayev 1994 : 805].

C.-Kartv. \*buk- “snowstorm; wind”

Geo. buk-i “windy snow” (Saba)

Sv. bukw/bikw, bukw (Lashkh.) “wind”

There is a lack of Megrelian-Laz allomorphs. A stem of Sv. bukw (Lashkh.) type is attested in the Khevsurian dialect, as well; cf. bukv-i “bush, snowdrift”. In both words a final v/w seems to be a phonetical apposition.

C.-Sind. \*k<sup>w</sup>ə- “storm”

Kab. -k<sup>w</sup>ə-, in the word γ<sup>w</sup>əz-k<sup>w</sup>ə-j “storm”

In a compound Kabardian word -k<sup>w</sup>ə- is rightly distinguished but the link of the latter with Ubykh k<sup>w</sup>ə “rain” lexeme isn't right [cf. Chirikba 1996a : 200].

I suppose that \*k<sup>w</sup>ə- was an independent root denoting *storm* and which due to a reverse structure it was associated (omonymic) with the word k<sup>w</sup>ə “rain”. It is confirmed C.-Kartv. \*buk- archetype and its kindred Dagestanian (Lak) bark “cloud” word.

C.-Kartv. \*buγ- “mould/mildew; turning mouldy/mildewed”

Zan (Laz) buγ-i “mould/mildew”, do-buγ-eren “Sth turned mouldy/mildewed”

Sv. bihw →//bīw (Lash.)/biw (Lent.) “mould/mildew”

Georgian correspondence isn’t revealed. Comparison of Svan allomorpheme with Laz one sheds light on the fact that bihw is an unlauded stem and is originated from būy archaic type. The problem of genetic correlation of Geo. (Khevs.) boq̄v-i “mould/mildew” needs to be investigated [cf. Kelauridze 2016 : 32].

C.-Sind. \*bγ<sup>w</sup>ə- “mould/mildew; turning mouldy/mildewed”

Ad. (Chemg.) bγ<sup>w</sup>ǎ-ta “mould/mildew”

On the basis of Chemgu noun a verbal form bγ<sup>w</sup>a- “turning mouldy/mildewed” is reconstructed [Kvakhadze 2104 : 249]. Such approaching is justified especially then when an Adyghean -ta is qualified as a suffix; cf. Ad. mas-tǎ Kab. mas-tǎ “needle” : Geo. ne-ms-i “needle”...

C.-Sind. \*bγ<sup>w</sup>ə- : C.-Kartv. \*buγ- reveals logical structural and semantic correlation. Vowel sound-correspondence Kartv. u : Sind. wə is also observed.

C.-Kartv. \*buγa- “pillar; top of a column”

Geo. buγa-ur-i “top of a column; top of a pillar” (Saba), “capital/cornice (*of column*)” (Chubinashvili), Georgian “central pillar (*in old halls*)”

It is clear in Georgian buγa- is distinguished as a root and it has no common with the Turkish word buya “uncastrated bullock/steer”.

C.-Sind. \*bγə- “(*ceiling*) rafter”

Ad. bγə-, in the word bγə-q<sup>w</sup>, Kab. bγə-, in the word bγə-q̄<sup>w</sup> “rafter; cross-beam; coat of arms”.

There is a lack of Ubykh-Abaza correspondences. A logical equivalent of a reconstructed \*bγə- archetype is C.-Kartv \*buγ-a.

Likely, Ing. bŭoya “pole/pillar; column”, Ts.-Tush boγur “stake/picket” are the correspondences of Sindy-Kartvelian roots...

Sematically *pillar/pole* ~ *rafter* ~ *stake/picket* is logical correlation.

C.-Kartv. \*buš- “bastard”

Geo. buš-i “bastard” (Saba), Gur. buš-al-ie “bastard”

Megrelain na-burš-el-a “bastard” indicates that likely a buš- verbal root would have been historically existed in Georgian, as well.

A root of \*bušk- type that was expected in Zan-Svan hasn’t been observed so far.

C.-Sind. \*bəs<sup>w</sup>-ǎ “non-aborigine”

Kab. bəfǎ - “non-aborigine”, неродной, bəfǎ-q̄<sup>w</sup>ǎ “step-child (*boy*)”, bəfǎ-px<sup>w</sup> “step-child (*girl*)”

Ab. psa, Apkh. a-psa “non-aborigine”, an-psa “step-mother”

There is a lack of Ubykh correspondence. On the next stage of delabialization as a result of reduction in Apkhazian-Abaza an initial **b** was devoiced. For Kabardian a *\*bəs<sup>w</sup>ǎ* archeform is supposed [Abdakov 1983 : 141].

The root *\*buš-* with hissing-hushing sibilant is supposed for a proto-Kartvelian from where *buš-* was established via *ś → š* transformation.

Semantic correlation *bastard ~ non-aborigine* is logical one.

C.-Kartv. *\*bušt-* “bladder/bubble; swelling”

Geo. *bušt-i* “utrine/piss pouch” (Saba), da- *bušt-eb-a* “blistering”

Zan (Laz) *bust-i//bušt-i* “bladder”; “sheep’s testicle/egg” (Atin.)

The Laz data is the result of general tendency of whistening of *št/št* → *st/st* but at the same time the semantics of a Laz word is important, as well.

C.-Sind. *\*bštə-* “rising, leavening; swelling up”

Ad. *pštā-n* “rising, leavening; boiling”, Kab. *pštə-n* “boiling (*of milk*)”

Ub. *psta* “swelling up, swelling”

There is a lack of Apkhazian-Abaza correspondence. Diphthonzation (*u → wə*) of an initial *u* took place in parent-Sindy that resulted the combinatorial devoicing of **b** at the next stage - *\*bušt-* → *\*b<sup>w</sup>štə-* → *\*pštə-*.

C.-Kartv. *\*bušt-* “bladder; swelling” ~ C.-Sind. *\*bštə-* “rising, leavening; boiling” demonstrates logical structural and semantic correspondence. Phonetic process of hushe-ning of hissing-hushing sibilant Pr.-Kartv *\*bušt-* → C.-Kartv. *\*bušt* - on a parent-language level is supposed.

Problem of genetic correlation of C.-Nakh *\*b-arst-* “swelled up, plump/fat/stout” archetypes is noteworthy.

C.-Kartv. *\*buc-/\*buc-o* “becoming short-sighted; short-sighted/vacuous, stupid”

Geo. (Kiz.) *buc-o* “short-sighted/vacuous”

Zan (Megr.) *poč-o* “stupid, bungling/dim/naïve”, *kīməša-poč-u* “Sb did stupid thing”

There is a lack of Svan correspondence [cf. Chukhua 2000-2003 : 325]; *b → p* and *u → o* should be of Zan innovation. In Georgian There is a lack of verbal forms that is a secondary occurrence.

C.-Sind. *\*bəc-ə* “false; wrong”

Apkh. *pcə* “wrong; false”

Common Sindy archetype can be reconstructed on the basis of Apkhazian data that complicates a reconstruction process.

From semantic and structural standpoint Sindy-Kartvelian archetypes demonstrate a genetic identity. Their exact correspondence is observed in Botl. *boc:u* “blind; short-sighted/vacuous” and its corresponding stems in Dagestanian languages [Chukhua 2000-2003 : 325-326].

C.-Kartv. \*buʒ-ul- “woman’s breast”

Geo (Meskh.) buʒul-aj “woman’s breast”

Zan (Laz) buʒu//buʒi “woman’s breast”, buʒul-on-i “with woman’s breast”

When a Meskhian variant was fixed as a correspondence of a Laz allomorphs it can be said boldly that buʒ-ul word is of parent-language origin. N.Marr’s view on borrowing from Greek is excluded [Marr 1910 : 133].

C.-Sind. \*bəʒə “woman’s breast, (*breast*) nipple/teat”

Ad. bəʒə, Kab. bəʒ “woman’s breast, (*breast*) nipple/teat”

Ub. bəʒ “woman’s breast”

There is a lack of Apkhazian-Abaza correspondences. It is right to discuss that Ubykh type excludes the borrowing from Adyghean. It is an indigenous word and of parent-language etymology [Starostin, Nikolayev 1994 : 305].

The Sindy-Kartvelian unity was focused on earlier [Rogava 1956 : 140]. Dagestanian material can be involved in it; cf. Ag. bizi “woman’s breast”, cf. also Lak mazu “id”. N.Trubetskoy indicated a bizi allomorph for Andi, as well [Trubetskoy 1930 : 277], that wasn’t confirmed by the following studies [Starostin, Nikolayev 1994 : 306].

C.-Kartv. \*buxw- “fat/plump/stout, thick”

Geo. (Gur.) buxu-a “fat/plump/stout”, buxul-a, cf. Gur. buxunxula-i “thick, too fat/plump/stout”

Zan (Megr.) buxu “thick”, bux-ir-a “(fairly) thick-set”

There is a lack of Svan correspondence. Gurian-Megrelian allomorphs clearly outline a common buxw- root of *fat/plump/stout/thick* meaning.

C.-Sind. \*bəx<sup>w</sup>-ə “thick, wide/large/broad, big”

Ad. bəx<sup>w</sup>ə “thick”, Kab. bəx<sup>w</sup> “vast, large (*about a suit*)”

Ub. bəx<sup>w</sup>ä “large, vast, wide/broad”

There is a lack of Apkhazian-Abaza correspondences, though compared Common Circassian allomorphs in the professional literature [Shagirov 1977, I : 104] reconstruct parent-Sindy archetypes with accuracy.

Common origin of C.-Kartv. \*buxw- : C.-Sind. \*bəx<sup>w</sup>-ə archetypes is supported by their form as well as semantic identity.

C.-Kartv. \*by- “attacking”

Geo. (Mokh.) by-eṭ-a “evil gazing”

Zan (Laz) by-, go-by-u “attacking”

Only Laz shows by- verb denoting *attacking* so far; by-eṭ-a “evil gazing” that occurs in the Mokhevan dialect of Georgian is noteworthy but the questions also arise.

C.-Sind. \*byäw- “attacking”

Ub. byäw-i “attacking”



Of the Sindy languages the verb of parent-language origin is preserved only in Ubykh form. Compared with Kartvelian **aw-** is “superfluous” in Ubykh that gives rise a question on its affixal nature; **\*byǎw-** → Ub. **byʹaw**, i.e. the palatalization of **γ** is the result of influence of following **ǎ** narrow vowel.

Corresponding linguistic material hasn’t been observed in other Iberian-Caucasian languages so far.

C.-Kartv. **\*by-** “collecting, gathering “

Zan (Laz) **by-**, **o-by-u** “collecting, gathering”, **o-by-u** “Sb collected”, **oḵo-by-al-a** “assembling/congregating”, **oḵo-by-er-i** “collected/gathered”, **oḵo-by-in-u** “assembling/congregating, gathering”

Professional literature discusses a Laz **by-** verb along with Geo. **bey-el-i**, **bey-o**, Megr. **bay-u** “granary/barn” and **o-bay-e(n)** “being” forms that is absolutely inadmissible. Laz **by-** is an absolutely different root. It is also of different etymology [cf. Fähnrich, Sarjveladze 2000 : 107].

C.-Sind. **\*bωa-** “assembling/congregating”

Ub. **ḥa** “assembling/congregating”

Pharyngealization of bilabial **b** is considered to be a trace of historical pharyngeal voiced **ω** - **bω** → **ḥ**. Sindy-Kartvelian archetypes can be reconstructed only on the basis of Laz-Ubykh isoglosses.

Corresponding roots haven’t been observed in Nakhian languages.

Of other Iberian-Caucasian languages corresponding Dagestanian verbal root should be observed in Cham. **bey-l-a//bey-īl-a** “throwing/hurling/shooting” word.

C.-Kartv. **\*byaw-** “nest, hole, cleft”

Geo. (Ksan.) **byav-an-i** “ruins, foundation/basis”

Zan (Laz) **o-bye** “nest”

Sv. **byeh** (UB.), **byej** ((Lashkh.), **bye** (LB., Lent.) “cleft”

Alternation **h/j** fixed at the end of the stem speaks in favor of an initial **w** in Svan that is clearly seen in Geo. **byav-an-**. Likely, Laz **e** is a following transformation of **ev-**, **o – e** is a result of meta-analysis - **\*o-byev** → **o-by-e**.

C.-Sind. **\*by<sup>w</sup>-a//bω<sup>w</sup>-a** “nest”

Ad. **na-by<sup>w</sup>ə**, Kab. **a-by<sup>w</sup>ǎ** “nest”

Ub. **a-byʹa** “nest”

Ab. **ω<sup>w</sup>a-ra** “nest”

An initial stem underwent more influence in Abaza – bilabial **b** is lost - **bω** → **ω** (or, likely, it is another root). An initial **na-/a-** in the Circassian languages corresponds with Laz **o-** but it couldn’t belonged the root even in this case. that is confirmed by an Abaza form.

The view is supported by Ing. **bωi**, Chech. (Akh.) **bωe**, C.-Nakh **\*bωin** “nest”, cf. also Dag. (God.) **byan//bagan** “nest”.

C.-Kartv. \*byaw- “bleating/lowing/groaning/roaring; shouting/yelling”

Geo. byav-il-i “bleating/lowing/groaning/roaring”, byav-i-s “Sb/Sth bleats/lows/groans/roars”

Zan (Laz) byor-in-i “bleating/lowing/groaning/roaring”, Megr. yor-ap-i →//yvar-ap-i “bleating/lowing/groaning/roaring”, yor-an-s “Sb/Sth bleats/lows/groans/roars; Sb/Sth shouts/yells”

Sv. byəl-i, byel-i “Sb/Sth bleats/lows/groans/roars”

Common origin of Svan-Georgian allomorphs is well-known from the professional literature [Kerkadze 1974 : 127]. Zan byor- root is involved in it, as well since C.-Kartv. w → Zan r is regular and logical. It occurs in the borrowing material, as well: çvav-i → Laz çvar-i, ambav-i → Laz ambar-i

C.-Sind. \*-bya- “getting angry”

Ad. ja-bya-n, Kab. ja-bya-n “getting angry, sb’s heart angers”

Ub. baxa- and Abaza baħa-ra “sb’s heart angers” cannot be discussed along with them since they are of different origin [cf. Starostin, Nikolayev 1994 : 273].

C.-Kartv. \*byaw- : C.-Sind. \*-bya- is logical structural correlation that is supported by semantic correlation *getting angry ~ shouting*.

C.-Kartv. \*byal- “sullying, insulting/offending”

Geo. byal-v-a “sullying, insulting/offending”, še-byal-v-a “sullying, insulting/offending”, še-byal-ul-i “sullied, insulted/offended”

Verbal root byal- is attested in old Georgian literary texts: “*vitarca gaşcmide ķetrovani igi siťqvita, ganşcmide š e b γ a l u l e b a j c a ese čemi*” – “Like You cured leprous man, clean me, also.” [Abuladze 1973 : 472]. Despite this the correspondences from Kartvelian languages and dialects haven’t been observed so far.

C.-Sind. \*byǎ- “reproaching/rebuking; shaming”

Ad. -byǎ, in the word g<sup>wə</sup>-byǎ-n “reproaching/rebuking; shaming”, Kab. g<sup>wə</sup>-byǎ-n “reproaching/rebuking”

In Circassian the word-forms are exactly segmented and a noun g<sup>wə</sup> is separated [Shagirov 1977, I : 114]. Verbal byǎ- logically corresponds with Georgian byal- root from semantical as well as formal standpoint.

Likely, Nakh bwal “lump of dried dirt” is attributed to the similar group; cf. Mtiul. byal-a “dung mixed in water; dirt” [Chukhua 2008 : 297].

C.-Kartv. \*byar- “child, baby”

Geo. byar-i “infant/baby” (Chubinashvili), Im. Kiz. “child, baby”

The word is isolated in Georgian though it manifest parent-language (Common-Kartvelian) origin.

C.-Sind. \*by<sup>wə</sup>ǎ- “new”

Ub. byǎ “new”

Result of delabialization of a root vowel is observed in palatalized  $\gamma^j$  spirant in Ubykh, i.e.  $*b\gamma^w\text{ə} \rightarrow b\gamma^j\text{ə}$ . A supposed  $w$  in Sindy seems to be correspondence of Kartvelin  $r$  spirant that is confirmed by many samples. Dagestanian data also supports this; cf. Av. **baḥar**-a-b, Botl. **baḥar**-a, God. **baḥar**-a “young”.

Semantic opposition *child* ~ *new* ~ *young* is logical and implies “fresh (*growth*)/new/growing/youthful” meaning.

C.-Kartv.  $*b\gamma\text{or}$ - “cave; hole”

Geo. (Gur.)  $b\gamma\text{or}$ -o “cave”

Zan (Laz)  $b\gamma\text{o}\check{z}$ -i “cave, grotto”  $\rightarrow$  Gur.  $b\gamma\text{o}\check{c}$ -i “id”

Sv.  $b\gamma\text{er}$  “big hole”

Common origin of Georgian-Svan roots and stems is well known. For Svan  $*b\gamma\text{ör}$  umlauted variant is fairly justified [Fahnrich, Sarjveladze 2000 : 129]. To my observation Laz  $b\gamma\text{o}\check{z}$ -i ( $\rightarrow$  Gur.  $b\gamma\text{o}\check{c}$ -i) is attributed to this group. The material with Georgian  $-o$  suffix disappeared in Laz-Svan.

C.-Sind.  $*b\gamma^w\check{a}$ - “lair/den”

Ad.  $b\gamma^w\check{a}$ , Kab.  $b\gamma^w\check{a}$  “lair/den”

Abaza  $\omega^w\text{ara}$  “harrow/den”, Ad.  $\gamma^w\text{ə}$ , Kab.  $\gamma^w\check{a}$  “id” and Ad.  $\gamma^w\text{an}\check{a}$  “hole” allomorphs cannot be attributed to this group [Abdakov 1983 :186], since the phonetic (or phonotactic) basis for  $b\gamma \rightarrow \gamma$  simplifying is unclear.

Comparison of C.-Kartv.  $*b\gamma\text{or}$ - : C.-Sind.  $*b\gamma^w\check{a}$ - archetypes again reveals the reality of  $o \rightarrow wa$  as well as  $r \rightarrow \emptyset$  phonetic processes in the parent-Sindy language.

C.-Kartv.  $*b\gamma\text{uw}$ - “owl”

Geo.  $bu/buv$ -i “owl”

Zan (Laz)  $b\gamma\text{u}/m\gamma\text{u}$ , Megr.  $*b\gamma\text{u} \rightarrow \gamma\text{u}$  “owl”

Sv.  $\gamma\text{uh}$  “owl”

Auslaut  $h$  in Svan logically reflects the relex of a parent-language  $w$  sonant –  $w \rightarrow h$  which is quite common: Svan  $k\text{weh}$ - : Geo.  $r\check{k}w\text{ev}$ -,  $\check{z}ah$  :  $z\text{vav}$ -... Reflexion of  $b\gamma$  complex is developing in an interesting way according to the Kartvelian languages and dialects: when an initial  $b\gamma$  is fully preserved only in Laz but at the same time the simplifying tendency was developed towards two directions: 1.  $b\gamma \rightarrow b$  in Georgian, 2.  $b\gamma \rightarrow \gamma$  in Svan and Megrelian [Chukhua 2000-2003 : 270; Klimov 1964 : 56].

C.-Sind.  $*b\gamma\text{ə}$ - “eagle; kite”

Ad.  $b\gamma\check{a}$  “kite; goshawk”,  $b\gamma\check{a}$ - $\acute{z}$  “eagle”, Kab.  $b\gamma\check{a}$  “eagle”

Ub.  $b\gamma\check{a}$ - $\check{z}^j\check{a}$  “eagle”

Pharyngealization of harmonic-descending  $b\gamma$  complex of B system in Ubykh likely reflects archaic  $b\omega$  pharyngeal consonant cluster [cf. Kvakhadze 2014 : 90], which is repeated in Ingush -  $b\omega\text{ow}$  “owl”. Likely the suffixes  $-a\acute{z}$ ,  $-\check{z}^j\check{a}$  of the Circassian languages are the traces of the independent root denoting *black* [Shagirov 1977, I : 79].

C.-Sind. \*bʎə : C.-Kartv. \*bʎuw- is logical structural and semantic correlation since the complexes are correspondences.

C.-Kartv. \*bʎan-/\*bʎam- “plant, smallreed”

Geo. (Psh.) brʎam-i “rock plant”, kartl. brʎan-i “smallreed”, brʎam-a (A. Maqashvili), *lit.* brʎam-i [*Calamagrostis arundinacea*]

Zan {bʎin-}, Bʎin-ev-i (*top.*)

Imerian toponym Bʎin-ev-i [cf. vaʃl-ev-i] contains bʎin- (← \*bʎin-) Zan root that likely corresponds with Georgian brʎan-/brʎam- allomorphs. Presumably Zan i vowel reflects historical o – o → ə → i [Rogava 1962].

C.-Sind. \*bʎan- “onion, garlic”

Ad. bʎən-ə, Kab. bʎən “onion”

Ub. žʷam-λə “onion”

Ab. žʎəm-šə, Apkh. a-žʎəm-šə “onion”

G. Rogava discussed about the unity of Apkhazian-Abaza material in other context [Rogava 1956 : 16-17]. It is obvious that in Apkhazian-Abaza historical bʎ complex was simplified - bʎ → žʎ. Trace of initial b should be observed in Ubykh žʷam- root: \*bʎam- → žwam. Among suffixes Ubykh -λə : Apkh.-Ab. -šə also demonstrate common origin.

It is noteworthy that m/n substitution is observed in the Kartvelian as well as Apkhazian-Abaza languages.

Avar raʒi, Cham. lazi..., Hunz. niʒi, Bezh. niʒi//nezi “garlic” supposedly is another root [cf. Starostin, Nikolayev 1994 : 745].

C.-Kartv. \*bʎan- “weeding/hoeing; uprooting, pulling out tufts”

Sv. ʎān- ← \*bʎan-, li-ʎān-e “weeding/hoeing; uprooting, pulling out tufts (*of hair, grass...*)”

In other Kartvelian subsystems a corresponding root isn't observed. Even in Svan an historic anlaut of a stem is simplified. In initial position for compensation of the lose of b (or p) a root a vowel was lengthened (compensation length). Common Kartvelian etymology of Svan verb corresponds with Sindy data.

C.-Sind. \*bʎa- “weeding/hoeing; scything/mowing”

Ad. pʎa-n, Kab. pʎa-n “weeding/hoeing”

Apkh. bʎa-ra “scything/mowing”

For the Sindy languages a root sibilant should be a hissing-hushing strident that was hushed in Adyghean (in Kabardian spirantization and hissing-hushing seem to be secondary, exactly, tertiary occurrence – ʎ → ʎ̣ → ʎ̤). In Apkhazian vice-versa – a hissing process took place that is quite common – \*bʎa-ra → bʎa-ra.

Unity of Svan-Adyghean stems was discussed by M. Sagliani [See Bukia 2016 : 133].

C.-Kartv. \*bʎe “main gate, gate”

Geo. bʎe, bʎe-is-ʎar-i bʎe-it-i- bʎe-d “from gate to gate”

The word is attested in ancient Georgian written sources though its Zan-Svan correspondences is unknown to date: “*dadges ševalta mat b č e t a kalakisata*” – “At the town entrance o they put a main gate”; “*ganzoma ezoj igi b č i t i-b č e d*” – “Sb measured a yard from a gate to gate”; “*ševiodet ičrosa mas b č e s a*” – “Let us enter through a narrow gate” [Abuladze 1973 : 38].

C.-Sind. \*bčǎ “door; doors”

Ad. (Shaps.) pčǎ, Chemg. pčǎ, Abdz. psǎ “door”

Kab. bžǎ “door; doors”

As it is indicated an archaic picture is preserved in Shapsug-Bzhedug [Rogava 1956 : 18-19; Kvakhadze 2014 : 167].

Georgian-Adyghean isoglosses have been discussed by G.Rogava who also brought Avar nuç:a “door” word [Rogava 1956 : 19]. I cannot agree with this viewpoint since logical Dagestanian correspondence is observed: Tab. vurč “gate; main gates”, cf. Bezh. bež “yard” forms, and Av. nuç:a “door” word corresponds with Geo. načql-i “back door” archaism.

## G

C.-Kartv. \*-g- “this/that, he/she/it/that”

Geo. a-g-i “this”, e-g-e “that”, i-g-i “he/she/it/that”, a-g-er “over there”, e-g-re “thus/in this way”, i-g-i-n-i “they”

Sv. a-ž-a//e-ž-a//e-ž-i “he/she/it/that”, e-ž-i-är “they/those”

Correspondences aren’t observed in Zan dialects. In Georgian and Svan -g- is a separated root. It is obviously of parent-language origin; g → ž seems to be Svan innovation. Sometimes \*g- and \*e-g- reconstruct archetypes independently [klimov 1964 : 57; 78].

C.-Sind. \*g<sup>i</sup>-a “he/she/it/that”

Ad. (Shaps.) g<sup>i</sup>a, Chemg. Bzhed. ž<sup>i</sup>a, Abdz. ž<sup>i</sup>a “they/those”

As it is obvious, archaic picture is preserved in Shapsug dialect. In Kabardian a corresponding root is lost but it can be assumed that adverbial form under the meaning *now* (cf. Geo. a-g-er) contains the same \*g<sup>i</sup>-a root: Shaps. g<sup>w</sup>ə, Chemg., Bzhed. ž<sup>i</sup>ə, Abdz. ž<sup>i</sup>ə, Kab. jə-ž<sup>i</sup>ə, Basl. jə-g<sup>i</sup>ə “now”.

Sindy-Georgian pronouns have correspondences in Dagestanian languages; cf. Lak ga/ge “he/she/it”, ga-j “they”, Botl. go-v/go-j/go-b “he/she/it”, go-l “they”...

C.-Kartv. \*-ga “Georgian -ca particle” (*emphasizes word (noun, pronoun)*)

Geo. -γa-, vi- γa-ca “someone/somebody”, ra-γa-ca “something”

Zan (Laz) \*ga → -xa, mi-t-xa ← \*mi-t-γa ← \*mi-t-ga “anyone who/whoever, somebody”, mu-t-xa ← \*mu-t-γa ← \*mu-t-ga “something”, Megr. mi-d-ga ← \*mi-t-ga “anyone who/whoever, somebody”, mu-d-ga ← \*mu-t-ga “that which, something”

Initial *-ga* variant that fully expresses the context and function of a Georgian *-ca* particle is preserved in Megrelian. In Georgian and Laz it (positively) underwent spirantization – *-ga* → *-ya* → *-xa*.

C.-Sind. \**-gja* “conjunction *and*”; “*-ca* particle”

Ad. (Shaps.) *ə-gjə* “conjunction *and*”

Ub. *-gja* “conjunction *and*”

Ab. *-gja*, Apkh. *-gja* “*-ca* particle”

In the Sindy languages \**-giǎ* is characterized by more distribution and functional variety while in Kartvelian its correspondence \**-ga* is distinguished only etymologically with the function of *-ca* particle.

Noteworthy correspondences are revealed in the Dagestanian languages where there is one with the function of *and* conjunction; cf. Av. *-gi*, Lak *-gu*, Ag. *-ka* (← \**-ga*) “conjunction *and*”.

C.-Kartv. \**gab-* “boiling (*e.g. silk cocoons*); thread boiling”

Geo. *gb-ob-a* “repudiating/adjuring”, *m-gb-ar-i* “boiled”, *u-m-gb-ar-i* “unboiled/undercooked”

Zan (Laz) *o-gub-u/o-gib-u* “boiling”, Megr. *gib-u-a* “boiling of silk thread”

Sv. *li-žǎb* “boiling”, *mə-žǎb* “boiled”

Function of G. Rogava’s rule is clearly observed in Zan allomorphs – C.-Kartv. \**a* → Zan *o/u* → *ə/i* [Rogava 1962]. The material of all Kartvelian languages were compared by V. Topuria [Topuria 1926 : 203].

C.-Sind. \**gǎb-* “reeling (*thread*); boiling”

Apkh. *a-gəb-ra* “reeling (thread); boiling”

If we consider the possibility of *ǎ* → *ə* transformation it is easy to see that Apkhazian allomorph exactly demonstrates parent-Sindy picture.

Comparative analysis of Apkhazian-Kartvelian roots and stems was carried out by K. Lomtadze, though the author based on the borrowing from Georgian [Lomtadze 1999 : 25], that I suppose is not necessary to consider.

C.-Kartv. \**gagal-* “children game”

Geo. *gangal-*, *a-gangal-a-ob-a* “children game”; cf. refrain: *a-gangal-a-gangal-a*

In the professional literature there is an attempt to link Georgian roots with Svan *gangal* “knowledge” [Fahnrich 20007 : 95] that is groundless due to semantic resistance.

C.-Sind. \**giǎgʷǎ-* “playing”

Ad. (Shap.) *giǎgwə-n*, Chemg. *žǎgʷə-n*, Abdz. *žǎgʷə-n*, Bzh. *žǎgʷə-n*, Kab., *žǎgʷə-n*, Basl. *giǎgʷə-n* “playing”

Nominal stem *žǎgʷ//giǎgʷ* “game; wedding” is indicated from which the verbal form *žǎgʷə-n//giǎgʷə-n* likely were originated [Shagirov 1977, I :159].

Comparison of C.-Kartv. \*gagal : C.-Sind \*g<sup>ä</sup>g<sup>w</sup>ǎ- archetypes reveals that a source of labialized g<sup>w</sup>- in Sindy is a correspondence of Kartvelian l sonor w. The latter is a result of delateralization phonetic process of Svan-like l → w in parent-Sindy.

C.-Kartv. \*gad-/\*gd- “lying down/dossing down; sleeping”

Geo. gd-eb-a “lying down/dossing down”, gd-ia “Sb/Sth is lying down/dossing down”, a-gd-eb-s “throws/drops down”, da-e-gd-eb-a “Sb/Sth will lie down/doss down”, ča-i-gd-o “Sb pushed sb/sth in front of o.s.”

Zan (Megr.) rd- ← \*gd-, i-rd-en-s “throws sth into/gets one’s hands on sb/sth”

Sv. ged-/gäd-/gd-, x-o-gd-ur “gets one’s hands on sb/sth, holds”, x-ä-gd-i, x-a-gd-i, x-ä-ged-ur (Lent.) “sleeps; feels sleepy”

Structural-phonetic unity among the Kartvelian allomorphs is clearly seen. Facts of similar meaning changing and developing is well known from Dagestanian languages (T. Gudava).

C.-Sind. \*g<sup>ä</sup>ndǎ- “falling down”

Ad. (Abdz.) ž<sup>ä</sup>ndǎ-n “falling down”

It is pointed out in the professional literature the supposition on phonetic development of n nazal and the root of \*g<sup>i</sup>ad- type is reconstructed (Kvakhadze 2014 : 250] that can be arguable since in Dagestanian correspondences of C.-Kartv. \*gad-/\*gd- : C.-Sind. \*g<sup>ä</sup>ndǎ- archetypes the verbs with r- sonor equivalent of n- occur; cf. And. gird- “lying”, Tind. gord- “sleeping”; cf. Lezg. gadr-un “throwing”.

C.-Kartv. \*gaw- “breaking”

Sv. gaw- “breaking”, g<sup>ä</sup>w „piece/fragment of broken object”, g<sup>ä</sup>w-al “piece/fragment of broken object”

Likely, the root of Common Kartvelian origin is preserved only in Svan.

C.-Sind. \*g<sup>w</sup>ǎ- “crumbling/stripping, collapsing/demolishing”

Ub. g<sup>w</sup>ǎ- “crumbling/stripping, collapsing/demolishing”

There is a lack of Apkhazian-Abaza allomorphs. Unity of Circassian forms are doubtless [Dumézil 1965 : 229]. Necessity of g<sup>w</sup> → g<sup>i</sup> transformation is indicated in Ubykh which didn’t take place in this example for some reason else a relevant position really existed (Kvakhadze 2014 : 251].

C.-Kartv. \*gaw- : C.-Sind. \*g<sup>w</sup>ǎ- demonstrate a logical structural and phonetic correlation that is supported by the content identity of words.

Dagestanian correspondence is observed in Hin. be-g<sup>w</sup>e-j “piece of broken, narrow” word.

C.-Kartv. \*gal- “singing/chanting hymns”

Geo.gal-, gal-ob-a “singing/chanting hymns”, m-gal-ob-el-i “hymn-singer”

Zan [gol-], Megr. Gol-ub-ian-i (anthr.)

I suppose that Geo. *gal-ob-* stem should result *gol-ub-* in Zan that is preserved in surname *Gol-ub-ian-i*; cf. *m-gal-ob-el-i* “hymn singer”, *M-gal-ob-l-i-švil-i* (*anthr.*), Megr. *Gal-ob-er-i* = *m-gal-ob-el-i* “hymn singer”.

Better corresponding allomorph of Geo. *gal-* verbal root cannot be confirmed. Correlation between Geo. *gal-* : Zan *gor-* “using foul language” (V. Shengelia) is problematic since it is accompanied by *l : r* Georgian-Zan opposition that is phonetically almost excluded in verbal material. Though *singing/chanting hymns ~ using foul language* semantically includes the basic seme of *speaking*.

C.-Sind. \**ga-* “calling, listening (*to voice*)”

Ad. *ža-n*, Kab. *ža-n* “hearing the voice”

Ab. *ga-ra*, Apkh. *a-ga-ra* “calling, call”

As it was expected *l → w* disappeared in the Sindy languages on the parent-language level. From other standpoint there is no problem between the correlation C.-Sind \**ga-* : C.-Kartv. \**gal-* archetypes.

Georgian-Sindy roots have noteworthy parallels in other Iberian-Caucasian languages; cf. Av., Kar. *gal-* “saying, speaking”, Arch. *lag-um* “song”. Viewpoint on genetic link of Dagestanian roots with Hurit. *kul-* “saying, pronouncing” verb is expressed, as well [Diakonov, Starostin 1996 : 54].

C.-Kartv. \**-gamo* “suffix of not-having/absence”

Geo. *-gamo*, *çver-gamo* “beardless having no beard”

Zan (Megr.) *-ga* “suffix of negativeness”, *ṭvin-ga-* „brainless/mindless”, *ṭun-ga* “deaf (*etym.* “earless”), *xor-ga* “uninhabited place” (*etym.* “homeless”); cf. *xor-i* “house”, *kʷaš-xor-i* “stone house”...

I don’t exclude the stem simplification in Megrelian – *gamo* → *ga* or *-gam-* → *ga*. In any cases the basic function of *-gam-/-ga* affixes is to denote *negativeness/not-having* that is preserved only in Megrelian and Georgian in the form of trace.

C.-Sind. \**-gʷă* “suffix of not-having/absence”

Ad. (Shap., Bzh.) *-kʷă*, Chem. *-kʷă*, Kab. *-gʷa* “suffix denoting defect”

Ub. {*-gʷă*} “suffix of not-having/absence”

I suppose *-gʷă* → *-gʷă* characteristic phonetic process in Ubykh and borrowing of the suffix via this way in Shapsug and afterwards in other Circassian languages and dialects.

C.-Kartv. \**-gam-o* : C.-Sind. \**-gʷa* correspondence demonstrate structural-semantic-functional unity of suffixes. Even in this case a source of Sindy *gʷ* labialized complex is *gm* cluster.

C.-Kartv. \**gamur-* “spear”

Geo. *gmur-i* “javelin” (Saba), *gmur-i* “is a flat-blade and lon-handled lance/spear” (Saba)

Zan (Megr.) *gumur-i* “a kind of spear”; cf. *gumur-i* “solid/thick/firm”



A correspondence word should have occurred in historical Laz, as well that is supported by Gur. **gumur**-i “spear, war weapon”.

In a Georgian (Saba) root **a** is lost while its correspondence **u** (← **o**) is preserved in Zan.

C.-Sind. \***g<sup>w</sup>ər-ə** “needle; fixing peg (on ox yoke); kingpin”

Ad. **g<sup>w</sup>ər-γ**, Kab. **g<sup>w</sup>ərə-γ** “fixing peg (*on ox yoke*); kingpin”, шкворень

Ab. **g<sup>w</sup>rə**, Apkh. a-**g<sup>w</sup>ərə-** “needle”

Further segmentation on Sindy-Kartvelian level is impossible though Nakh data is valuable from the standpoint of the fact that VR doesn't occur in it; cf. Chech. **gjema**, Ing. **gjemī** “shooting spear”. C.-Kartv. **-ur** : Circ. **-γə** affixation seems to be functional that occurs in the Dagestanian languages, as well; cf. Lezg. **ganur** “sword”.

C.-Kartv. \***gar-** “again”

Zan (Laz) **ger-i** →//**ge-i** “again”

Common-Kartvelian reflexation is preserved only in Zan. Voicing reconstruction of archaic **a** is based on sound-correspondence – Geo. **a** : Zan **e** ← \***o**; cf. Geo. **zaryv-i** : Zan **žeryv-i** ← \***žoryv-i** “vein” : Geo. **žačv-i** : Zan **zeçkv-i** ← \***zoçkv-i** “chain”...

C.-Sind. \***gār-** “again”

Ad. (Shaps.) **g'ər-i**, Chemg. **žər-i**

Colchian-Adyghean isoglosses are practically similar from structural, phonetic and meaning standpoint.

Likely, in terms of further segmentation of the words Dagestanian data is noteworthy; cf. Ud. **gena** (**ge-na** (?)), Khin. **gänä** (**gä-nä** (?)) “again”.

C.-Kartv. \***gara-** “wooden tub/trough; wooden tub; neck and mouth of sauce-pan”

Geo. **gara** “neck and mouth of sauce-pan: plant seat at front of sledge/coachman's seat”

Sv. **garw** ← \***gara** “wooden tub/trough; wooden tub”

Imerian (Okrib) **gara** is older type since in Svan **w** at the end of the word is a result of **a** → **w** reduction: **garw** ← **gara**, cf. Svan **cic<sup>w</sup>** : Geo. **cica-** “a cat”... Zan reflexes of \***gara** archetype is unknown.

C.-Sind. \***gara** “nest, cradle”

Ab. **gara**, Apkh. a-**gára** “cradle; nest”

Data of the Circassian languages haven't been revealed so far. C.-Sind. \***gara** : C.-Kartv. \***gara** is a sample of identic correspondence that is characteristic of the roots and stems of this type.

In terms of semantics Geo. *plant seat at front of sledge/coachman's seat* is logical medial-chain semantics between Geo. *wooden tub/trough* and C.-Sind. *nest/cradle* one.

Apkhazian-Abaza roots are linked with Dagestanian (Rut. **gər**, Lezg. **k:ur** ← \***gur** “bowl; washing basin/bowl”) forms that is echoed by Urartian **kerə** “bowl” [Starostin, Nikolayev 1994 : 440].

C.-Kartv. \*gargal- “speaking”

Geo. (Gur.) gargal-, gargal-ob-s “A seak man speaks slowly”

Sv. gǎrgal-a (Bz.), gargl-a (Lashkh.), gargal-a (Lent.) “speaking”

Obviously, a verbal root in full form is preserved in Lentekhian dialect in which the reduction is weak. Of the Kartvelian languages and dialects the parallel forms are revealed only in Gurian dialects. In Gurian the same verb [gargal-] has the meaning of “learning by heart” [Tugushi 1998 : 32].

C.-Sind. \*galgal- “much speaking”

Apkh. a-gʲalɡʲal-a-ra “much speaking, nattering/yacking”

It is Kartvelian-Apkhazian isogloss that is characterized by doubling of a sound as well as similar semantics in both language sub-systems.

Sindy-Kartvelian verbs are corresponded by Avar garga-d-ize, Karat. gargal-edu “speaking, talking” in which root reduplication also occurs.

C.-Kartv. \*garʒ-el- “long; lengthening”

Geo. grʒ-el-i “long”, si-grʒ-e//si-grʒ-o “length”, gan-grʒ-ob-a “continuing/lengthening”

Zan (Laz) gunʒ-e/ginʒ-e “long”, o-ginʒ-an-u “lengthening”, Megr. gərʒ-e/gəŋʒ-e/girʒ-e/ginʒ-e “long”, *top.* Gurʒ-em-i

Sv. gʒ-/gz-, li-gʒ-ən-e/li-gz-ən-e “stretching, dragging out”

Devoicing of u of the roots attested in Megrelian-Laz dialects and subdialects is primary and considers a vocalism for Common Kartvelian. Bringing Svan ʒod-ia “long” in this case is groundless [cf. Schmidt 1962 : 102].

C.-Sind. \*gəʒ-a “big”

Ub. gʲəʒ-á “big”, sə-gʲəʒ-a-šə-n “I’m growing, becoming big”

Origin of palatalized gʲ phoneme in Ubykh is unclear. If it a reflex of labialized complex g<sup>w</sup> then the issue arises on correlation of C.-Kartv. r : C.-Sind. w that indicates the r → w transformation in the Common Sindy parent-language.

Genetic link of Ubykh-Kartvelian roots and stems is known earlier [Charaia 1912 : 22] but parallels from the Dagestania languages are entering in the scientific circulation for the first time; cf. Cham. g<sup>w</sup>anz-ab, Lak g<sup>w</sup>anz-s:a “thick, very big”.

C.-Kartv. \*gaʒ-a “shin/calf (*of leg*), knee”

Geo. gaza, gaz-eb-i, “shins, shin bones”

Zan {goʒ-i} “knee”

Sv. ganz ← \*ganʒ “shin/calf (*of leg*); shin vein”

In Zan dialect the corresponding stem is lost but not without a trace – as it seems old Geo. goʒ-i “knee” is zanism.

C.-Sind. \*g<sup>w</sup>ac-a “shin/calf (*of leg*)”

Ub. -gʲaca, in the word λa-gʲáca “calf (*muscle*)”

Apkh. -g<sup>w</sup>ac<sup>w</sup>, in the word a-šar-g<sup>w</sup>ac<sup>w</sup> “shin”

C.-Sind. \*g<sup>w</sup>ac-a “shin/calf (*of leg*)” : C.-Kartv. \*gaʒ-a “shin/calf (*of leg*); knee” reveals one inappropriateness - c : ʒ, as a rule in similar case there is an identic opposition according to voicing. Devoicing (ʒ → c) took place in Sindy that is supported by Nakh (Ing. goaʒ// goaz “part of a leg”) and Dagestania (Khvar. guz “elbow”) correspondences [See more on Dag. Starostin, Nikolayev 1994 : 450].

C.-Kartv. \*gez-/gz-a “way; course/route”

Geo. gez-i “course/route”, gz-a “road/way”, sa-gz-al-i “provision for journey/victuals”, gz-av-n-a “sending”, m-gz-av-r-i “passenger”

Zan (Laz) gz-a “way”, v-i-gz-al-am “I’m leaving”, o-gz-al-on-i “litter”, Megr. z-a ← rz-a “way”, o-rz-ol-i “provisions for journey/victuals”

Sv. zəz-/ziz- “sending”, le-ziz (UB), le-zəz (Lashkh.) “provisions for journey/victuals”, ot-ziz//ot-zəz “sending”

Phonetic transformation g → z in Svan language needs to be explained though it also occurs in another sample; cf. Old Geo. grçqil-i : Svan zisq ← \*giçq- “flea” [Chukhua 2000-2003 : 105].

They suppose the etymological link with Svan -z-, li-z-i “going/leaving” verb, that as I suppose is groundless [cf. Fährich, Sarjveladze 2000 : 144-145; Klimov 1998 : 30].

C.-Sind. \*gǎz-ə “trace”

Ub. ʒəzə “trace”

In this case Ubykh preserves Adyghean word that is supported by g → ʒ palatalization-affricatization process. In Ubykh and Shapsug it was expected allomorphs of g<sup>ʷ</sup>əzə or g<sup>ʷ</sup>ǎzə type.

The fact that the word is of Common Caucasian nature is confirmed by phonetic-semantic correspondences in kindred Nakh and Dagestania languages; cf. Ud. gez, Tsakh ʒəz ← \*gəz “race”, Chech. gjez-dan “overstep the way, wandering/roaming”.

C.-Kartv. \*g-en-, \*g- “perceiving; understanding/comprehending”

Geo. gen-, še-vi-gen “I understood”, še-gn-eb-a “awareness/consciousness/understanding”

Zan (Megr.) v-i-gin-an-k “I perceive/understand, feel”, ki-gin-u “Sb perceived/understood”, Laz o-gn-u “Sb understood”, o-gn-ap-u “perceiving/understanding; receiving knowledge; feeling”.

G. Klimov discussed about possible Svan equivalent of given Georgian-Zan roots - Svan mgən-, m-a-m-gən-a “I consider” [Klimov 1964 : 63] that later was denied [Fährich, Sarjveladze 2000 : 135]. According to my observation the roots with single morpheme Geo. g-, ga-g-eb-a : Zan g-, me-g-ap-a “perceiving/understanding” should be also discussed”.

C.-Sind. \*gǎ(n)- “learning”

Ad. ʒə-n, Kab. ʒə-n “learning”

An initial verb of *gʲə-n* type with the same meaning hasn't been attested either in Shapsug dialect or in published material. It seems to be lost, though the stem of C.-Kartv. \**g-en-* type should have resulted \**gǎ(n)-* in Common Sindy via *e* → *ǎ* characteristic phonetic transformation that would be substituted by *gʲə-n* in Shapsug on the next stage of palatalization.

C.-Kartv. \**gersal-* “down (*on fruit...*), hair; skin”

Geo. *gersl-i* “down (*on fruit...*), hair; (*animal/human body*) hair”

Zan {*karš-*} “falt belt knitted with thick thread”

Sv. *garwaš-a//garwāš-a* “slaughter snake-skirt”

Likely, Zan correspondence is preserved in Georgian in the form of *karš-iḳ-i* word. Correlation *e : a, g* → *k, s : š* supports this.

In Svan \**gāršʷa* was expected but factually there is a metathesized stem.

C.-Sind. \**kǎśʷ-* “mane; crown on the head”

Ad. *sakʷ*, Kab. *sokʷ* “mane”

Apkh. *a-kʷǎśʷ* “crown on the head”

Substitution in structure of Sindy languages should be solved in favor of Apkhazian sound-order. This is clearly supported by Dagestanian (Avar *kʷas* “wool”, Tab. *kuš* “long plait of hair”...) and Nakh (Ts.-Tush. *kars-a*<sup>1</sup> “rope made of goat wool”) data along with Kartvelian one [about more see Starostin, Nikolayev 1994 : 709].

C.-Kartv. \**geš-* “trainig (*of animals/birds*); getting accustomed”

Geo. *geš-*, *da-geš-v-a* “training (*hawk, dog...*)”, *da-geš-il-i* “trained (*hawk, dog, observer...*)”

In other Kartvelian dialects and subdialects the expected roots and stems of \**gašk-/gešgḳ* type aren't attested. Megrelian *greš-u-a* “trainig (*of animals/birds*); getting accustomed” should have entered from literary Georgian; *r* is phonetic (or sound) inclusion.

C.-Sind. \**γǎšǎ* “growing up; trainig (*of animals/birds*); getting accustomed”

Ad. *γǎšǎ-n*, Kab. *γǎšǎ-n* “growing up; trainig (*of animals/birds*); getting accustomed”

Ubykh *cǎ-* with the same meaning “getting accustomed to; habituate to” implies other etymology and cannot be attributed to this group [cf. Shagirov 1977, I : 127].

Correspondence of sibilants C.-Kartv. *š* : C.-Sind. *s* indicates the existence of hissing-hushing *ś* sibilant in Proto Kartvelian. At first glance unusual initial phonemic opposition *g* : *γ*, is likely explained either by symbolic structure (phonosemantics) or by the postulation of *ω* archephones in both Proto languages.

Corresponding material in kindred Iberian-Caucasian languages haven't been observed.

C.-Kartv. \*geʒ- “small, adolescent/teenager”

Zan (Megr.) gaʒ-i “adolescent/teenager” (A. Kobalia), cf. Megr. gaʒ-ig-ia “one of deities”

Due to the absence of other Kartvelian data I based on Kartvelian sound-correspondences in regard with to vowel part – Geo. e : Zan a that reconstruct C.-Kartv. \*e archy-phoneme.

C.-Sind. \*gǎʒ- “chicken”

Kab. gǎʒ-ǎj “chicken”

The word is separated in Kabardian but it seems to be a property of Common Sindy parent-language. V. Abaev’s discussion on the fact that the words of this type are characterized by sound-symbolic structure is exact, cf. Ud. kiçi “chicken” [Abaev 1989, IV : 528].

Semantic correlation *small* ~ *chicken* is logical; cf. Geo. çīçil- “chicken” ~ Zan çīç-e/a “small” ~ Svan çīçw//çīçu “chicken”.

C.-Kartv. \*gwal- “cow-shed/cattle stall”

Sv. (US., LS.) gwal “cow-shed/cattle stall”

Earlier I was on the view that Svan gwal “cow-shed/cattle stall” was genetically linked with Geo. gom-i [Chukhua 2000-2003 : 86] that wasn’t confirmed by further investigation. I explained it by Geo. m : Svan l sound correspondence (cf. Geo. katam- : Svan katal “hen”). But occurrence of gwem//gem “stall” allomorph in Svan is inexplicable.

C.-Sind. \*gʷar- “fenced-in place”

Kab. gʷar-an “fenced-in place”

Ub. gʷay-ǎ “fenced-in place”

Apkh. a-gʷar-p “home & yard/house & outbuildings”

Kabardian form demonstrates more closeness to parent-language; r → γ seems to be of later period, of prp. Ubykh phenomenon. In given samples Ub. -ǎ, Kab. -an should be derivative affixes.

C.-Kartv. l : C.-Sind. r is noteworthy that is logical and regular occurrence.

Ossetian goren “fence” is supposed to be borrowed from the Nakh languages; cf. Ts. gor, Tab. gur “fence”..., Av. goren “fenced-in place for cattle” [cf. Abaev 1958, I : 524-525].

C.-Kartv. \*gwal- “stopping”

Sv. gwǎw-/gwāw-/gwāw-, li-gwǎw-i (Bz.), li-gwāw-i (LB., Lent), li-gwāw-e/i (Lash.) “stopping, parking”

Likely, a final w is the result of well known characteristic phonetic process of labialization in Svan that occurs sporadically. In the professional literature it is indicated the Georgian correspondence – gw-i-an [Fährich, Sarjveladze 2000 : 138-139], that is questionable; cf. Geo. a-gv-i-an-eb-s : Svan x-a-rā-gw-n-e “Sb is late” [Chukhua 2000-2003 : 189].

Pr.-Sind. \*gul- “standing; stopping”

Hat. gul “standing; stopping”

Svan-Hattic gwal-/gul verbs can be logically corresponded by Dagestanian data, as well; cf. Darg. (Chirg.) elg-i, Rut. arg-ən/arg-as “staying”. It is also obvious the difference of Dagestanian data in terms of semantics and structure.

C.-Kartv. \*gwal- “trachea”

Zan (Laz) gor-i “trachea; soul (*синопум*)”

Reconstruction of parent language form is possible on the ground of Georgian-Zan sound-correspondences; cf. Geo. va : Zan o (C.-Kartv. \*wa) ; Geo. l : Zan r (C.-Kartv. \*l).

C.-Sind. \*gwal- “goiter (← throat)”

Apkh. gwal “goiter”

It is obvious that *goiter* could not be an initial form. In order to clarify Sindy semantics Dagestanian data helps us in which the meaning of *throat* is basic: Kri. gāli, Bud. golu “throat”. Thus, there appears logical semantic correspondence: C.-Dag. *throat* ~ C.-Sind. *goiter* ~ C.-Kartv. *trachea*.

C.-Kartv. \*gwanc- “(*stinging*) nettle(s)”

Sv. [gwanc-] “(*stinging*) nettle(s)”, gwanc-w “wren”

Like in Georgian, *činqraka* “wren” links with *činqar-* fitonym, i.e. this bird is characterized as a “*nettler*”; cf. Megr.-Laz *činqa/čurča* and *čučele* “(*stinging*) nettle(s)” [Topuria 1979 : 90]. The similar picture is also confirmed in Indo-European languages; cf. Russ. крапива “(*stinging*) nettle(s)” ~ крапивник “wren”.

C.-Sind. \*qʷac-a “(*stinging*) nettle(s)”

Ab. (Таран.) qʷaca, Apkh. (Bz.) á-xʷac, Abzh. á-xʷac, Akhch. á-xʷaca “(*stinging*) nettle(s)”

At the beginning of the word there occurs noteworthy phonemic opposition C.-Kartv. g : C.-Sind. q that repeats the sound-correspondence confirmed in C.-Kartv. \*warg- “nobleman” ~ C.-Sind. \*warqʷ “nobleman, prince”. Both cases can be the basis to reconstruct G pharyngeal voiced affricate.

Corresponding roots and stems haven’t been revealed in other Iberian-Caucasian languages so far.

C.-Kartv. \*gwas- “hunger/famine/starvation”

Geo. gwas-in- gwas-in-eb-a-j “hunger/famine/starvation”

Zan (Megr.) gos-, gos-ia “flapping one’s hands out and back, dying”

Correlation of stems gwas-//gos- on the formal ground is logical. Semantic correlation *hunger/famine/starvation* ~ *death, killing* that should be a result of hunger is also logical.

C.-Sind. \*šga- “fasting”

Ab. čga-ra, Apkh. a-čga-ra “fasting”

C.-Sind. \*šga- undergoes affricatization in Apkhazian-Abaza: š → č. Such supposition is supported by Dagestanian data; cf. Darg. gaš-i, Lezg. k:aš, Tab., Ag., Rut. gaš, Tsakh gāš “hunger/famine/starvation”.

In addition Sindy archetype seems to be of inversive structure, i.e. it demonstrates Georgian-Dagestanian-like similar sound order while, e.g. Sumerian šágar “hunger/famine/starvation” is also of inversive structure like Apkhazian-Abaza čga- verb [see Starostini, Nikolayev 1994 : 431].

C.-Kartv. \*gwaç-a „wheat species”

Geo. (dial.) gvaça “wheat species”

Zan {goç-}

Sv. {gwaç-} “a certain kind of plant”, gwäç-in-äj (UB.), gwaç-aj (Lash.), gwäç (Lent.) “wren”

In Zan dialect a logical correspondence isn’t observed. Though Megrelian sample shows more full information than prop. Georgian. There gvaça is attested as a borrowing and denotes *wheat variety that has round grains* (A. Kobalia). Prop. Megrelian form should be observed in Svan goç “millet-like grass” word.

Svan situation is noteworthy, as well where gwaç- is probably a plant that a bird (wren) eats. Just from it the zoonymic meaning has been originated.

C.-Sind. \*g<sup>w</sup>ac-ə “wheat”

Ad. ( Shaps.) k<sup>w</sup>áčə, Chemg. k<sup>w</sup>áčə, Kab. g<sup>w</sup>ăž “wheat”

Ub. k<sup>w</sup>acə “wheat”

Logical correspondences haven’t been revealed in Apkhazian-Abaza languages so far. Likely, in Shapsug regressive assimilation takes place, in Kabardian – progressive one. Issue on origination of Ubykh from Adyghea can be put [Meszarosh 1934 : 335; Kvakhadze 2014 : 70].

Comparison of Dargwa q:uč: “bread’ lexeme with Circassian variants is groundless [cf. Starostin, Nikolayev 1994 : 895], since Dargwa q:uč: is corresponded by Shapsug of Circassian languages γăčə “millet species”.

C.-Kartv. \*gwed- “stick; thick block of wood”

Geo. gved-o, o-gved-a-j “block of wood/stump (*for sitting*)”

Zan (Megr.) o-gvad-o “bifurcated-tree stich”

In Gurian dialects of Georgian a stem ogvado is also attested. But likely it should have entered from Megrelian since Geo. o-gved-a : Zan o-gvad-o is logical; cf. e : a and a : o.

C.-Sind \*kd-ə “log; beam; block of wood”

Ab. kdə, Apkh. a-kdə “log; beam; block of wood”

There is no Circassian correspondence though its place is successfully occupied by external language factors; cf. C.-Sind. \*kd-ə : C.-Kartv. \*gwed- and Lezg. gurd “log/beam”, Ag. gurd-ar “log”, Nakh (Ts.-Tush. gudur “weaver’s comb”) and others [see Starostin, Nikolayev 1994 : 699].

Structurally, C.-Sind. \*kd-ə archetype and Geo. gved-o correlation is logical.

C.-Kartv. \*gwew- “grinding”

Sv. gwew- →//gweh- →//gwej- “grinding”, i-gweh (US), i-gwej (Lashkh.), i-gwew (Lent.) “Smb grinds smth oneself”.

It is one of the roots in Svan in which full evolution of w → h/j phonetic process according to Svan dialects can be observed. It is obvious that Lentekhian picture is more archaic.

C.-Sind. \*g<sup>w</sup>ă- “pounding”

Ad. g<sup>w</sup>ə-n “pounding; ruining”

Ub. g<sup>w</sup>ə- “striking/pounding to shake out grain”

H. Fogt explains an Ubykh verb thus: *grinding in little pieces* [Fogt 1967 : 129] that should be considered to strengthen the opposition with Svan allomorphs [Bouda 1950 : 293; Shagirov 1977, I : 117]. Generally, without it *grinding* ~ *pounding* is logical semantic correlation.

C.-Kart. \*gwel- “snake”

Geo. gvel-i “snake”, gvel-tevz-a “eel”

Zan (Laz) mgver-i//gver-i, Megr. ngver-i//gver-i “snake”

Bringing wiž as Svan correspondence isn’t convincing (Fähnrich, Sarjveladze 2000 : 143). Its correspondence should be seen in Georgian oз- (oз-is-i, oз-el-i) that is attested also in Armenian as a borrowing form [Chukhua 2000-2003 : 224].

C.-Sind. \*g<sup>j</sup>ăw- “whale”

Ad. žaj-ə, Kab. žaj “whale”

For Circassian an older option was preserved in Abaza as a borrowing form; cf. Ab. g<sup>j</sup>aj “whale”. An Ossetian gaj-a form confirms the same where more full (Adyghean-like) option is preserved.

C.-Kartv. \*gwems- “wild leek”

Geo. gwems-i “wild leek” (Chubinashvili)

The word is attested only in Georgian. But, likely it is of parent-language origin. It is confirmed by (not only) Circassian isoglosses.

C.-Sind. \*g<sup>h</sup>ăńś- “bean; pea”



Ad. *gǎnš*, Kab. *gǎš* “bean; pea”

There is no Ubykh and Apkhazian-Abaza data. But it is possible to reconstruct Common Sindy archetype.

Comparative analysis of C.-Kartv. \**gwems-* : C.-Sind. *gǎnš-* shows that labialization of root voiced guttural is Georgian occurrence that is indicated by Dagestania data; cf. Tab. *gaš* “cannabis”. Sound correspondence on an axcessive complex level – C.-Kartv. *ms* : C.-Sind. *nš*, that makes Sindy-Kartvelian correlation more reliable.

C.-Kartv. \**gwen-* “fat/plump/stout; putting on weight/fattening”

Zan *gvan-*, Laz *gvan-er-i* “fattened”, “fat/plump/stout”, cf. *mgvan-a* “putting on weight/fattening; fertilizer”, Megr. *gvan-il-i* “fattened, fat/plump/stout”, *gvan-ap-a* “putting on weight/fattening”.

Sv. *gwar-*, *gwar-a* “putting on weight/fattening”, lu-*gwär* “fat/plump/stout”

Georgian correspondence is lost. Historical *n* → *r* process is characteristic of Svan; cf. Geo. *zegan-i* : Svan *zagär*, though in Svan the options with *-r* also occur with the same meaning – Megr. *gor-o* “thick”, *goro-goro* “into thick-set”.

C.-Sind. \**gʷǎn-* “heavy/hard”

Ub. *gǎn-* in the word *gǎn-ṭqʷa* “heavy/hard”

*gǎn-ṭqʷa* is a composite word and is translated as “heavy-set” (cf. Geo. “thick-set”). Since any *gʷ* in Ubykh results a parallel *gj-* via delabialization for a parent-language \**gʷǎn-* labialized proto-type is reconstructed.

Corresponding roots and stems haven’t been disclosed in other Iberian-Caucasian languages.

C.-Kartv. \**gwer-* “side”

Geo. *gver-d-i* “side”, *gver-d-it* “next to”, Imer. *gver-d-i* “half” in the idiomatic expression *čxiri gverdad ar akcevs* “Small stick cannot turn sth half” (M. Machavariani)

Zan (Laz) *gvar-d-a* “side”

In Zan the *gver-* root denotes *half* and that’s why *-d-* is a derivating affix; cf. Laz *gver-d-i*, Megr. *gver-d-i*, but Laz *gver-i* “half”.

Svan correspondence hasn’t been revealed.

C.-Sind. \**gʷǎ-* “next to; nearby”

Ad. *gʷǎ*, Kab. *gʷǎ* (preverb) “next to; nearby”

Apkh. *aaj-gwa-ra* “nearby; near”

In case of Circassian reconstruction we should ground on the fact that historically the local preverbs were originated from independent word-forms that is confirmed by Dagestania genetically common data; cf. Lezg. *gʷa* “nearby; next to” [Abdokov 1983 : 75].

The given comparison of C.-Kartv. \**gwer-* : C.-Sind. \**gʷǎ-* archetypes reveals that a final vibrant *r* was lost in parent-Sindy without a trace.

C.-Kartv. \***gwert-** “pile/heap of sth; tuft/handful/fistful of sth”

Zan (Megr.) **gvert-i** “pile/heap of sth; tuft/handful/fistful (*of grass*)”, **gvert-gvert-o** “in pile/heap, in tufts/in clumps (*of grass*)”

Noteworthy picture is visible in Megrelian where **agvarta** “group/flock of; pile/heap of sth” occurs that is entered from Apkhazian, on the one hand and **gvert-i** word of parent-language origin is preserved, on the other hand.

C.-Sind. \***g<sup>w</sup>ärt-ǎ** “group; herd/flock of sheep”

Ad. **k<sup>w</sup>art**, Kab. **g<sup>w</sup>artǎ** “group; herd/flock of sheep”

Ab. **g<sup>w</sup>arta**, Apkh. a-**g<sup>w</sup>árta** “group; herd/flock of sheep”

There is no Ubykh correspondence the absence of what cannot change the situation.

C.-Sind. \***g<sup>w</sup>arta-ǎ** : C.-Kartv. \***gwert-** archetypes are corresponded by Lak **hurt:u-** “collective”. As regard Ossetian **ƙord//ƙ<sup>w</sup>ard** “group” word it should be Vainakh correspondence of Georgian **ƙolt-** that is indicated by non-anlaut devoicing **ƥ** → **d** process [Starostin, Nikolayev 1994 : 476].

C.-Kartv. \***gwes-** “(*sb*) sly/perfidious/treacherous”

Geo. **gwes-i** “(*sb*) sly, perfidious/treacherous” (Saba), si-**gwes-e** “great slyness/perfidy/treachery” (Saba)

The root is separated in Georgian. But since it has reliable isoglosses it is considered to be originated from Common Kartvelian.

C.-Sind. \***ω<sup>w</sup>ǎš<sup>j</sup>-ə** “magician/wizard/witch”

Ad. (Chemg.) **wǎš<sup>j</sup>ə** “magician/wizard/witch”

There is no ground for further segmentation of the stem in Circassian. Due to it the word is considered to be one lexeme [Kvakhadze 2014 : 116].

An initial **g** is “superfluous” in Georgian that likely was developed phonetically before **w** or on the contrary an initial **ω** pharyngeal voiced fricative was lost in Adyghean. Pr.-Kartv. \***ω** → C.-Kartv. \***g** is not unexpected and due to it I support this likelihood.

Of Dagestanian Ud. **kusr** “magician/wizard/witch” and, likely, Cham. **goše** “old woman” are kins to Sindy-Kartvelian roots.

C.-Kartv. \***gwes-** “sth to be done/business/activity”

Svan **gweš** “sth to be done/business/activity”, **gweš-ur** “idle/unemployed”

The root is attested only in Svan dialects but since it has parallels in Sindy languages I consider it to be of parent-language origin. In old Georgian si-**gwes-e** means *violence/intensity, ferocity* that exclude the semantical link with Svan **gweš**.

C.-Sind. \***ω<sup>w</sup>ǎs-** “sth to be done/business/activity”

Ab. **wəs**, Apkh. a-**wəs** “sth to be done/business/activity”, a-**wəs-da-r** “idleness”

In the Sindy languages an initial position seems to be simplified. archy-phoneme **ω** was lost that was confirmed in other case, as well (see above C.-Kartv. \***gwes-** “(*sb*) sly/perfidious/treacherous”). It can be supposed the phonetic development of **g** guttural in

front position of *w* in Svan that often happens. But like \**gwes-* “(sb) sly/perfidious/ treacherous” archetype, I considered  $\omega \rightarrow \emptyset$  process to be more true in Apkhazian-Abaza.

C.-Kartv. \**gwil-* “heart”

Geo. *gul-i* “heart”

Zan (Laz) *gur-i* →//*gu-i*, Megr. *gur-i* “heart”

Sv. *gwi*, *gu* (*pl. guw-ar*) Lashkh “heart”

Logical correspondence of Georgian *gul-* is Zan *gur-*. The most full Svan allomorph is preserved in Lashkh. plural form *guw-ar*, i.e. Svan \**gul-* → *guw-* → *gu//gwi* [cf. Fähnrich, Sarjveladze 2000 : 155-156].

C.-Sind. \**g<sup>w</sup>ə-* “heart”

Ad. *g<sup>w</sup>ə*, Kab. *g<sup>w</sup>ə* “heart”

Ub. *g<sup>j</sup>ə* “heart”

Ab. *g<sup>w</sup>ə*, Apkh. *a-g<sup>w</sup>ə* “heart”

It is a noteworthy, that just on the comparing ground of the roots denoting *heart* the conclusion was made of common genetic origin of the Iberian-Caucasian languages [Charaia 1912 : 22], But in this material Sindy-Kartvelian roots are closer to each other. Sindy directly repeats the way of Svan allomorphs *w* (← \**l*) via phoneme losing, etc.

C.-Kartv. \**g(i)-* “standing, existing, livelihood”

Old Geo. *h-gi-es* “is, exits”, *e-g-o-s* “stands”

Sv. *l-ə-g* “stands; is”

The supposition of link with Geo.-Zan *dg-* “standing/putting” verb should be excluded. Comparison of *h-gi-es* / *l-ə-g* is logical [Machavariani 1965 : 86]. Etymological link of *g-* verbal root in the verb *a-g-eb-s/o-g-am-ap-s* should be also excluded [Fährich, Sarjveladze 2000 : 130].

C.-Sind. \**gə-* “standing”

Ab. *gə-l-ra* “standing”, *gə-la-rta* “sth to stand/put on”, Apkh. *a-gə-la-ra* “standing”

Svan-Apkhaz comparison was known before but in the same context Geo. *deg-/dg-* and Circ. *təgi-/təǰ* “standing up” verbs were also brought [Charaia 1956 : 39], that cannot be to the point.

C.-Kartv. \**g(i)-* : C.-Sind. \**gə-* are independent archetypes that as I consider, are logically corresponded by Basque *e-go-n* “existing” and Avar *-go* (*v-u-go* “am, are, is – a man”).

C.-Kartv. \**gin-* “as if/as thought”

Sv. *gin* “as if/as thought”

Of the Kartvelian languages and dialects the word is attested independently only in Svan. Exterior language material clearly indicates the fact that Svan *gin* is of Common Kartvelian etymology.

C.-Sind. \*gə- “conjunction and”

Ub. gʲa “conjunction and”

Apkh. gʲə “conjunction and”

Of the Sindy languages the word is preserved only in Ubykh. Palatalized g is the result of later influence of parent-language i narrow vowel – \*gə → \*gʲə → gʲa. Svan data supports the occurrence of i vowel in initial position.

C.-Kartv. \*gir- “saddle”

Geo. una-gir-i “saddle”

Zan (Megr.) ona-nger-i//ona-ngir-i//una-ngir-i//ona-gir-u “saddle”

Sv. hən-gir//hən-gr-il “saddle”

The Kartvelian words are considered to have compound structure. The segments una/ona/hən are obviously distinguished that seems to be a trace of Old Georgian hune “horse” noun that have correspondences in the Dagestanian languages; cf. Av. xʷan-i, Akhv. xʷan-i, Kar. xʷane//xoni, God. xʷani “horse”. Remaining gir-i denotes *saddle*.

C.-Sind. \*-gəw “saddle”

Ub. wana-gʷ “saddle”

The word is separated in Ubykh but it is of Common Sindy origin – Ub. -gʷ- : C.-Kartv. \*-gir-. Dagestanian data helps to shed light on the issue. In this latter there occur the stems with simple structure and with similar meaning; cf. Darg. gil-i, Lak kil-i., Av. λ:il-í, And. λ:ir-i “saddle”. I suppose that Paleo-Caucasian l sonor resulted w in Common Sindy - \*gəw, in Andi and Kartvelian it turned into r.

C. Kartv. \*gi(r)çq̄- “flea”

Geo. grçq̄-il-i, Khevs. girçq̄-il-i “flea”

Zan (Megr.) çq̄-ir-i, Laz mçk̄-ir-i “flea”

Sv. zəsq̄/zisq̄ ← \*giçq̄- “flea”

This Kartvelian correlation well known since M. Janashvili’s period has been making disputable the issue of content and structure of reconstructed roots till present day [Klimov 1965 : 152; Klimov 1998 : 33; Fähnrich, Sarjveladze 2000 : 152]. On the basis of Georgian and Svan old data I suppose to reconstruct \*gi(r)çq̄- archetype.

C.-Sind. \*kəç-a “nit/louse’s egg/mite; bug”

Ad. çaç̄a, Kab. çaç̄a ← \*çak̄ʲa “nit/louse’s egg/mite”

Ab. k̄aç̄a, Apkh. a-k̄aç̄á “bug”

Inner \*çak̄ʲa/\*k̄aç̄a Apkhazian-Abaza substitution is noteworthy that clearly manifests the disseminate degree of communication metathesis process in the Iberian-Caucasian languages, without consideration of what etymology of many roots should have been unclear.

Of the external kinship C.-Nakh \*girç- “itch” and Lak **kača** “flea” forms are noteworthy.

C.-Kartv. \*gog- “tender/soft walking; graceful galloping”

Geo. gog-man-i “tender/soft walking”, gog-v-a “beautiful walking of birds” (Saba), gog-av-s “walks elegantly”, m-gog-av-i, mo-gog-man-e “strutting (*quail, pheasant, etc.*)”

Zan (Maegr.) gvangv-al-i “strutting (*like quail*)/mincing”

In Megrelian gug- option was expected but, as it is clear, symbolic structure influenced on root development and gong- → gwangw- transformation took place.

C.-Sind. \*gʷagʷ- “dancing”

Ad. žʷagʷ-ən, Kab. žʷagʷ-ən “dancing”

More older roots are attested in Circassian dialects; Shap. gʷǎgʷ-ən, Basl. gʷagʷ-ən “dancing and games” [Kvakhadze 2014 : 298].

In Georgian-Sindy correspondences the sound-correspondences are preserved as it was expected CoC → CaCʷ in parent-Sindy, cf. C.-Kartv. \*gog- : C.-Sind \*gagʷ-.

C.-Kartv. \*gog- “leg”

Geo. gog-i “outer (last) finger joint/phalanx”, gog-a//gog-i “leg; column/main house pillar”

Sv. gog-/gweg- “edle walking”

Corresponding samples aren’t observed in Zan dialects. The word is characterized by more distribution in Georgian and meaning of *leg* is outlined in such derivatives such as Mokh., Mtiul. *sa-gog-av-i* “leg of cradle”, Kiz. *sa-gog-av-i* “foot of spade”, Khevs. *sa-gog-an-i* “leg of cradle”.

C.-Sind. \*kʷakʷi- “knee”

Ad. (Chemg.) kʷačʷ “knee”

In the professional literature kʷačʷ form is considered to be a root and is noted that there is no further segmentation ground [Kvakhadze 2014 : 133]. Reconstructed \*kʷakʷi-Sindy archetype is formally more closer to Tsova-Tushian **koḵ** “leg” word, while Kartvelian gog- corresponds with Vainakh **kūog//kog** allomorphs. In all cases the analyzed roots are of common origin. Lezg. **kek-** “leg” can be also discussed.

C.-Kartv. \*gol- “uncastrated bullock/steer, bullock”

Geo. gol-, Rach. gol-av-i “bull on a cow”, gol-iṭ-a “small bull, uncastrated bullock/steer, bullock”

Corresponding allomorphs haven’t been revealed in other Kartvelian subsystems. It is obvious that in the given words gol- is a root, -iṭ-a – diminutive affix.

C.-Sind. \*gʷəw- “bull”

Kab. g<sup>w</sup>əw- “bull”

In other Sindy languages the corresponding forms aren't attested. In the word auslaut Svan-like delateralization phonetic process l → w occurs in Circassian. An initial nature of l is supported by Kartvelian material. Common-Sindy-like dyphthongization process w → wə is also outlined.

Etymonic meaning of Common Caucasian word should be *bull*. Its Dagestanian and Nakh correspondences haven't been revealed so far.

C.-Kartv. \*gogol- “wheel, round”

Geo. gorgol-a “cart with solid woode wheels”, gorgol-aç-i “small wheel/roller”, gogor-a “tire wheel of plough” (Saba)

Zan (Megr.) gorgol-ia “small wheel; disc”

Sv. gogwer (*pl. form* gogor-äl) “wheel of ox-cart”

Speaking about the stem reduplication isn't argued since the kindred roots of almost all Iberian-Caucasian languages would be stem-doubled ones and if it happened, the question arises: When? [cf. Chukhua 2000-2003 : 83].

C.-Sind. \*g<sup>w</sup>arg<sup>w</sup>al- “round, circle”

Ab. g<sup>g</sup>ag<sup>g</sup>a, Apkh. a-g<sup>w</sup>arg<sup>w</sup>al-éj “round, circle (ring)”

In this case Apkhazian demonstrates more ancient nature from the standpoint of stem labialization by breaking of what the palatalization of g in Abaza g<sup>w</sup> → g<sup>j</sup> should be explained; cf. Nakh (Ts.-Tush. gogo “circle/ring”), Dagestanian (Arch. gurgi “round”), etc.

C.-Kartv. \*godna “backside”

Geo. (Ing.) godna-j “backside of devils and others”

Ingilo dialect preserves Common Kartvelian root that seems to be of simple (non-segmented) structure and within one morpheme expresses the meaning of *backside*; cf. Megr. opare “id”.

C.-Sind. \*g<sup>w</sup>ədə “vulva”

Ad. g<sup>w</sup>ədə, Kab. g<sup>w</sup>əd “vulva”

Older stem is preserved in Adyghean dialects but a nazal element of the root was lost. Existence of n- is confirmed by Kartvelian as well as Dagestanian data; cf. Av. g<sup>w</sup>end, Akhv. g<sup>w</sup>andi “hole”...

C.-Kartv. \*gom- “cow-shed/cattle stall”

Geo. gom-i “cow-shed; overwintering stall of cattle”

Sv. gwem, gem (LB) “stall (for overwintering cattle); cellar; room”

There are no Megrelian-Laz allomorphs where gum-i was expected [Fährich, Sarjveladze 2000 : 147].

Common Kartvelian \*gom- denotes one of domestic animals or denoted *cow* like Geo *bos-el-i* contains Kartvelian correspondence of Dagestanian (Avar) *basí* “bullock”(cf. Akhv. *buša* „id”...) noun.

C.-Sind. \*g<sup>w</sup>əm-a “cow”

Ub. g<sup>w</sup>əma “cow”

The word is separated in Ubykh but likely it reflects parent-language situation.

Logical correspondence of C.-Kartv. \*gom- : C.-Sind. \*g<sup>w</sup>əm-a archetypes can be Dagestanian (Khinalug) gəma “pig” stem, though great semantic difference should be considered *cow* ~ *pig*.

C.-Kartv. \*gor- “rolling about, rolling down”

Geo. *gor-av-s* “Sb/Sth rolls”, old Geo. *gor-v-eb-a-j* “rolling”

Zan (Laz) *v-o-ngor-ap* “I rolling sth down”, *o-ngor-u* “rolling off/down”

Sv. *gur-an* “rolling down”, *mu-gwr-an-e* “rolled down”

Georgian-Laz correspondence *gor-/ngor-* (the latter is attested in old Georgian, as well) is logical [Chikobava 1939 : 263-264]. Svan *u* makes certain problem that is also added by *-an* “superfluous” element. This can be the basis to consider Svan *gur-an* to be of other etymological root.

C.-Sind. \*g<sup>w</sup>ara- “rolling off/down; spinning/rotating”

Ad. (Shap.) *k'ārā-z-nə*, Chemg. *čārā-z-nə*, Kab. *žara-z-ən*, Basl. *g'ara-z-ən* “rolling off/down; spinning/rotating”

Correspondences aren't observed in other Sindy subdialects. Due to this it is difficult to postulate g<sup>w</sup> labialized phoneme. Though the comparison with Georgian data gives the possibility to; cf. C.-Kartv. \*gor-. Comparison with Dagestanian speaks in favor of g<sup>w</sup> labialized archy-phoneme; cf. Kar. *gur-il* “rolling off/down”.

C.-Kartv. \*gorgor- “ring; wheel”

Geo. *gogor-a* “tire wheel of plough” (Saba), Gur. *gogor-a-i* “wheel”

Zan (Megr.) *gorgor-e* “wheeled ox-cart”, *gorgol-ia* “ring; small wheel”

Sv. *gogwer* (*pl. gogor-äl*) “ox-cart wheel”

Complex (reduplicated) origin of Kartvelian stems isn't excluded; cf. Geo. *gor-av-s*.

C.-Sind. \*g<sup>w</sup>ərg<sup>w</sup>ər- “ring”

Ab. g<sup>w</sup>ərg<sup>w</sup>ər “ring”

In other languages of Sindy group a corresponding stem is lost. Though Abaza data shows enough information to reconstruct parent-language picture. Especially then when there are reliable Kartvelian correspondences. The verbs with similar structure from Dagestanian group should be mentioned; cf. Lak *k:urk:ur* tun “rolling off/down”.

The fact that Shapsug *gʲərgʲä*-n “spinning/rotaining; rolling off/down” demonstrates an Ubykh correspondence isn’t excluded; cf. C.-Sind \**gʷ* → Ub. *gʲ*.

C.-Kartv. \**gop*- “many/much, in plenty/in abundance/quite a lot”

Zan (Megr.) *gup*-u-a “much drinking”

Sv. *kwep* “many/much, in plenty/in abundance/quite a lot” *kwep*-d “in plenty/in abundance/quite a lot”

Likely, Georgian correspondence is lost. I suppose that on the basis of Svan-Megrelian correspondence reconstruction of C.-Kartv. \**gop*- archetype is real. Assimilative devoicing *g* → *k* in Svan is supposed.

C.-Sind. \**gʷap*- “group, pile/heap (*of things*)”

Ad. *kʷəp*, Kab. *gʷəp* “group, pile/heap (*of things*)”

Ub. *kʷəp* “group, pile/heap (*of things*)”

Ab. *gʷəp*, Apkh. a-*gʷəp* “group, pile/heap (*of things*)”

Adyghean origin of Ubykh data isn’t excluded. Additionally, during the *voiced ~ voiceless* phonemic correlation it is again obvious that Kabardian doesn’t always show the secondary situation. It is clearly indicated by Apkhazian-Abaza data, i.e. Ad. *kʷəp* ← \**gʷəp*.

Noteworthy Dagestanian words are linked with Sindy roots: Did. *gʷp*, Khv. *gub*, Bezh. *ḱupi*-jo “pile/heap (*of things*); hill” [Starostin, Nikolayev 1994 : 448-449].

C.-Kartv. \**gud*- “leather shoulder bag/rucksack of sheep-/calf-/goat skin; long wide-topped tapering handleless basket (*for grape picking*)”

Old Geo. *gud*-a-j, New Geo. *guda* “leather shoulder bag/rucksack of sheep-/calf-/goat skin”

Zan (Magr.) *gəd*-el-i//*gid*-el-i “long, round narrow-topped basket”, Laz *gid*-el-i “basket for grape picking”

Sv. *gud*-ra//*gwid*-ra “leather shoulder bag/rucksack of sheep-/calf-/goat skin”

Suffixation of presented Common Kartvelian root is different – *-a/-el/-ra*. Before *guda* was considered to be Zan correspondence [Klimov 1964 : 66] that isn’t right. I suppose that Zan *guda* entered from Georgian. Prop. Zan word is preserved in *gəd*-el-i//*gid*-el-i allomorphs; cf. *u/o* → *ə/i* in Zan [Rogava 1962].

C.-Sind. \**gʷən-ə* “basket”

Ad. *kʷənə*, Kab. *gʷənə* “basket”

Apkh. a-*kʷnə* “basket”

Reconstruction of voiced guttural for parent-language picture is based on Kabardian and is of conditional character. Reconstruction of *g* archy-phoneme is supported by Kartvelian languages data though in Dagestanian languages anlaut *k* is stable. Devoicing



of *d* is also occurs instead of Sindy *n*; cf. Av. *kode-x:el* “hay basket”, Did. *kud*, Hin. *k<sup>w</sup>id*, *kid*. Bud. *kud* “basket to carry hay”.

In Lezgian doubled stems a Sindy-like final *n* appeared – *k<sup>w</sup>t-kun // kut-kun* “basket”.

C.-Kartv. \**guz* “fire; igniting fire”, “burning”

Old Geo. *mu-guz-i//ni-guz-al-i* “burning log/firebrand”, New Geo. *mu-guz-al-i* “burning log/firebrand”, *guz-guz-i* “crackling/roaring of fire”, *aγ-gz-eb-a*, *da-gz-eb-a* “igniting fire”

Zan (Laz) *do-gz-ap-a* “igniting fire”, *v-i-gz-e-r* “I’m burning”, Megr. *do-rz-am-a* “fire igniting”, *v-o-rz-an-k* “I’m igniting fire”, *do-rz-am-al-i* “ignited fire”.

There is no Svan correspondence. In Zan only the allomorphs of following reduction stage occur. The complex resulted via this way changed more in Megrelian – *gz* → *rz*, that was based on phonotactic restriction.

P.-Sind. \**guz*- “fireplace, stove”

Hat. *kuz-an* “hearth”, *tete-kuzz-an* “big stove”

In Apkhazian-Adyghean languages the correspondences are lost. Instead, logical correspondence of C.-Kartv. \**guz*- is preserved in Hattic that reflects Proto-Sindy parent-language picture. Initial *k* in Hattic is equal to *g*, i.e. in this case similar to *d/t* substitution – *g/k* is attested and in other cases it seems to be natural for Hattic. Occurrence of *burning* /*fire* semantemas is obvious in Kartvelian as well as in Hattic derivatives.

Likely, Nakh *ḵurz* word contains the same root; cf. Vain. *ḵurz* “soot”, though a glottocclusive *ḵ* is unexpected.

C.-Kartv. \**gul*-/\**gol*- “donkey”

Zan (Laz) *gur-un-i*, Megr. *gər-in-i//gir-in-i* “donkey”

Zan *gur* root shouldn’t be linked with Georgian *vir-i* word [cf. Topuria 1979 : 58]. In Georgian the lexeme of *gul*- and *gol*- type with the meaning of *donkey* or *horse* was expected the correspondence of what is Zan *gur*-; *-un* → *-ən // -in* are prop. Zan affixes. Javakhian *gol-ug-i* “donkey” could be noteworthy from this standpoint.

C.-Sind. \**g<sup>w</sup>əl*- “donkey”

Kab. {*g<sup>w</sup>əl*-} “donkey”

This analytical word-forms aren’t attested in other Circassian languages and dialects. Circassian word that is lost is preserved in Balkarian in the form of borrowing *gəl-əw* “donkey” form. In auslaut of the word it appears Svan-like *l* → *w* process in Circassian. Primar character of *l* is supported by Dagestanian material; cf. Did. *gul-u* “horse”, Hin. *gul-u* “male (*horse*)/stallion”. Circassian source implies Ossetian (Digor.) *gäl-ăw* “rat”, as well.

Etymonic meaning of Common Caucasian word should have been the meaning of “male (*horse*)/stallion”.

C.-Kartv. \*gur- “serf; peasant”

Sv. gūr, gur “serf; peasant”, li-gūr/li-gur “serfdom”, li-pusd-li-gūr “serfdom”

The gur- noun of Common Kartvelian origin is preserved only in Svan. The stem gur- clearly indicates the existence of social differentiation on the Common Kartvelian parent language level.

C.-Sind. \*gʷər- “slave/serf”

Ub. gʷar-ə “slave”

Apkh. a-gər-ə “slave/serf”

There is no Adyghean data though the existence of palatalized gʷ phoneme in Ubykh allomorph is really a solid argument to confirm a formerly labialized nature of root consonant.

C.-Sind. \*gʷər- “slave/serf” : C.-Kartv. \*gur- “serf; peasant” demonstrates logical correlation from structural, phonetic and semantic standpoint. Nakh correspondence of the described forms should be preserved in Ossetian in the borrowing form; cf. mǎ-gʷər/mǎ-gur “poor, pauper/beggar, vagrant/itinerant/tramp”.

C.-Kartv. \*gurdem-al- “anvil”

Geo. grdeml-i//kʷrdeml-i//k irdeml-i “anvil”

Zan (Maegr.) kulamur-i ← \*gurdamur-i “anvil”

Sv. kurmil//kuril “anvil”

Initial form of Kartvelian root is more and less fully preserved in Georgian though g/k substitution is also evident. Due to it doubled \*gurdemal-/\*kurdemal- archetypes could be reconstructed for parent-language level.

C.-Sind. \*gʷədʷ-a “axe/spear”

Kab. žəda “axe”

Ub. gʷətʷə “spear, javelin”

There is great meaning difference though semantemes of Dagestanian languages *hammer* – *axe* can serve as an interim ring that makes the semantic transformation more clearer; cf. Tind. koṭa “hammer/axe”, Av. kʷarṭa “axe” ~ Hin. kʷedin//kodin “blacksmith’s big hammer” [other Dag. roots see Starostin, Nikolayev 1994 : 713].

## D

C.-Kartv. \***da** “*and* conjunction”

Geo. **da** (conjunction)

Zan **do** “conjunction *and*”

Sv. **di** “conjunction *and*”

Svan **di** makes difference that is (rarely) substituted by **i** “conjunction *and*” allomorph [I. Chantladze 1998 : 211]. Megr.-Laz **-da** particle is also discussed similarly [Klimov 1964 : 68] that implies other etymology; cf. Ajar. **da**.

C.-Sind. \***-da** “affix of unity”

Ad. **dǎ-**, Kab. **dǎ-**, “affix of unity”

Ub. **-da** “affix of unity”

Common Sindy \***-da-** conjunction logically corresponds with C.-Kartv. \***da** archetype. From semantic standpoint *unity* logically corresponds with the function of *and conjunction* that is supported by material identity; cf. Basq. **edo** “conjunction *or/and*”.

C.-Kartv. \***dab-a** “land, village, arable land”

Geo. **daba** “village, inhabited populated place”, **u-dab-n-o** “desert”, **u-dab-ur-i** “uninhabited wilderness”, **m-dab-ur-i** “village”

Zan (Laz) **doba** “land”; cf. **doba-çiçi** “worm; earthworm”, Megr. **dob-ira//dob-era** “land to be ploughed”

Sv. **dǎb//dab** “arable land”

It is supposed that **dab-** root is observed in Geo. **dab-al-//m-dab-al** word but Laz **dobar-čala** “low” is also discussed.

C.-Sind. \***d<sup>w</sup>a** “field”

Ad. **dǎ-**, Kab. **dǎ-** “locative preverb” (“being on surface of sth”)

Ub. **d<sup>w</sup>ə** “field”

Ab. **d<sup>w</sup>ə**, Apkh. **a-d<sup>w</sup>ə́**, “field, meadow”

Sindy roots and stems were compared by V. Chirikba [Chirikba 1996a : 185, see also Kvakhadze 2014 : 24]. Comparison with Kartvelian archetype clarifies that labialization of **d-** historically took place via **db** → **d<sup>w</sup>** spirantization; cf. Nakh (Chechen) **tup** “plot of land”.

C.-Kartv. \***dad-** “pretty/beautiful”

Svan **dǎd-īl** (UB), **dǎd-il** (LB), **dad-īl** (Lashkh.) “pretty/beautiful”

Likely, the following Svan composed forms **dǎd-ixä** (UB), **dǎd-ixa** (LB), **dǎd-ipx** (Lakh.) “impressive (*to look at*)” contain **dǎd-** root. Megrelian **dod-u** “little/small, low” can be linked with it – correlation *pretty* ~ *little* isn’t problematic.

C.-Sind. \***dǎd-** “pretty/beautiful”

Kab. **dǎd-əj** “pretty/beautiful”

The word is separated in Kabardian sub-system but it is of parent-language etymology that is confirmed by Dagestanian material along with Kartvelian one; cf. Arch. *ṭid-ut* “little”. Ossetian *didī* “adornment/decoration/ornament/jewels” lexeme is also discussed. Seems the latter implies Nakh source.

C.-Kartv. \**dal-* “sister”

Old Geo. *da-j*, New Geo. *da*, *mami-da* “aunt (*father’s sister*)”, *dei-da* “aunt” (*mother’s sister*)”

Zan *da* “sister”, *dal-ep-e//dal-ep-i* “sisters”

Sv. *dä-j* “sister-in-law (*husband’s sister*)”, *da-čur//da-čwir* “sister for brother”

Even though the word is attested in ancient Georgian literary language its more ancient nature is preserved in Megrelian-Laz in plural forms. Just on the basis of Zan data it is possible to reconstruct root of \**dal-* type; [cf. Fähnrich, Sarjveladze 2000 : 159-160].

C.-Sind. \**daw-a* “nurse”

Ad. (Chemg.) *dajă* “nurse”

Logical Sindy correspondence of Kartvelian \**dal-* root is preserved only in Chemguy; *j* reflects a secondary situation. Likely, initially *w* occurred that often attested as a correspondence of Kartvelian *l* in Sindy languages – i.e. at the first stage it is supposed *l* → *w* (in parent-Sindy) and afterwards *w* → *j* (in Chemguy). Final *a* should be prop. Sindy innovation.

C.-Kartv. \**dal-* “plait”

Geo. *dal-al-i* “plait”

A stem *dal-al-* that has been known since the Rustaveli’s period, is separated in Georgian. Its structure is Kartvelian and perhaps it is originated from Common-Kartvelian parent language in which *dal-* is root and *-al* is suffix.

C.-Sind. \**da-* “vein”

Ab. *da*, Apkh. *a-dă* “vein”

Circassian correspondences are unknown. C.-Sind. \**da-* “vein” ~ C.-Kartv. \**dal-* “plait” is logical phonetic-semantic correlation. Apkhazian and Dagestanian parallels are discussed; cf. Lak *tun-nu//tun-du*, Darg. *tum*, Tab. *tab* “vein” [Starostin, Nikolayev 1994 : 990]. It is clear that in Apkhazian-Abaza word auslaut was simplified. Likely, either auslaut *l* and its reflex *w* was lost. Though the same can happen in parent-Sindy.

C.-Kartv. \**dal-* “Goddess of hunting”

Geo. *dal-i* “Goddess of hunting”, *Dal-i* (anthrop.)

Zan (Megr.) *Do-u* “mountain pass in Apkhazia”, *Do-u* (*anthrop.*)

Sv. *däl//dal* “Goddess of hunting”; Dali gorge”

As it is obvious Svan-Georgian correspondences are identic that cannot say about Megrelian form in which along with *a* → *o* sound-transformation a delateralization phonetic process *l* → *w* takes place i.e. Zan \**dol-i* → \**dow* → *dou*.

C.-Sind. \*daw- “deity”

Circ. {daw} “deity”

Sindy correspondence of Common Kartvelian \*dal- archetype should have been of \*daw- type that was likely lost in Apkhaz-Adyghean languages but it is preserved in Ossetian in the borrowing form; cf. Ossetian daw-äg “deity; general name”.

Common nature of Sindy-Kartvelian archetypes is supported by Nakh languages data in which Chech. džēla, Ingush. dāla, Ts.-Tush. dale → // dali allomorphs is the only word that denote *god/deity* and which originated from Common Nakh \*dal-e “god” archetype [Chukhua 2008 : 314].

C.-Kartv. \*dar- “bad”

Old Geo. dar-e-j “bad; useless”, u-dar-es-i “useless”, New Geo. m-dar-e

Sv. dar- / dr-, x-o-dr-a “bad”, ma-dr-en-e “worse”, x-o-dr-am-d “worsely”

There is lack of Zan correspondence. In Svan the forms in comparative degree occur in the reduced form – \*dar → dr [Topuria 1926 : 200]. Function of l in Lentekhian xo-l-dar-a allomorph is unknown (contamination with xola “bad” form(?)).

C.-Sind. \*da(w)-ə “bad”

Ad. dāj “bad”, Kab. dājə “bad”

Apkhazian-Abaza da-ra//da-ara “very much/too” seems to be other root. As it is clear Ubykh correspondence is lost. Discussing the Adyghean forms the fact is doubtful that a sonant j that occurs in root is an allophone of historical w – w → j. Correlation C.-Kartv. r : C.-Sind. w is regular and logical.

Structural identity of the compared archetypes is supported by semantic similarity of discussed roots and stems.

C.-Kartv. \*day- “branding; brand/mark”

Geo. da-day-v-a “branding”, day-i “brand/mark”

Correspondence forms aren’t attested in Kartvelian languages; Sv. day-/dy-, Megr. day-u-a “branding” seems to be entered from literary Georgian. Persian nature of root day- (D. Chubinashvili) isn’t approved [cf. Dolgopolsky 2007 : 2077 (N2250)].

C.-Sind. \*därq<sup>w</sup>- “wound”

Ad. tərq<sup>w</sup>-ə, Kab. dərq<sup>w</sup>-ə “wound”

Like in many cases Kabardian voiced voicing coincides with initial (parent-language) picture.

C.-Sind. \*därq<sup>w</sup>- “wound” : C.-Kartv. \*day- “branding; brand/mark” is logical structural-semantic correlation the Dagestanian isogloss of which is fixed in Andian languages; cf. Akhv. di<sup>h</sup>-i “wound”.

C.-Kartv. \*daq- “hen”

Zan (Megr.) do?-ia//du?-ia “hen under two-five months”

The word is separated in Kartvelian language world. It is preserved only in Megrelian. But likely it is of parent-language origin. Zan o/u within the root is a reflex of a Common Kartvelian \*a.

C.-Sind. \*daǰ-ǎ “cock/rooster”

Ad. a-taǰǎ, Kab. a-daǰǎ “cock/rooster”

Ub. táǰ-ǎ “cock/rooster”

Of the Circassian languages Kabardian demonstrates the 3<sup>rd</sup> stage which also coincides with initial picture.

C.-Kartv. \*daǰ- “hen” : C.-Sind. daǰ-a “cock/rooster” is normal structural-phonetic correspondence that is supported by logical semantic correlation *cock* ~ *hen*.

Dargwa allomorphs *daya* // *day<sup>w</sup>a* “cock/rooster” are genetically related with Circassian material [Meszarosh 1934 : 271; Abdokov 1983 : 117].

C.-Kartv. \*daǰ<sup>w</sup>- “elbow”

Old Geo. i-daǰ<sup>w</sup>, New Geo. i-daǰ<sup>v</sup>-i, ni-daǰ<sup>v</sup>-i “elbow”

Zan (Megr.) duʔ-i “elbow”, Laz duʔ-i, duǰu “elbow”, Artash. xen-duy-i “elbow”

Prefixation in Georgian seems of later [Topuria 1947 : 456]. In Laz the correspondences of *dlaǰ<sup>v</sup>-i* (*durqu/duqu*) and *daǰ<sup>v</sup>-i* morphemes are mixed with each other; *duy-i* (xen-*duy-i*) is explained by the devoicing tendency of *ǰ* → *γ* [Fährich, Sarjveladze 2000 : 165].

C.-Sind. \*daǰ<sup>w</sup>- “elbow”

Apkh. a-raǰ “elbow”

From reconstruction standpoint absence of Circassian data makes a certain difficult. Though considering a well known *d* → *r* rotation process in Apkhazian-Abaza it is possible to reconstruct parent-language archetype; cf. sound correspondence Circ. *d* : Apkh.-Ab. *r* – Apkh. (Bz.) a-rəʒnə “silver” : Kab. dəʒə “silver” and so forth.

Reconstruction of an initial *d*- seems also real on the basis of Dagestanian data; cf. Darg. *deǰ<sup>w</sup>* “elbow”, that should be supported also by C.-Nakh \**dol* (← Pr.-Nakh \**daω<sup>w</sup>*) “elbow” archetype.

C.-Kartv. \*daǰal- “goat”

Geo. txa-j, txa “goat”

Zan txa, *pl. form* txal-ep-e/i “goats”

Sv. daǰəl “goat”

It is doubtless that just Svan preserves the form which is close to Common Kartvelian archetype though reconstruction of this root is different [Fährich, Sarjveladze 2000 : 166]. Arn.Chikobava’s variant \**da-q-al-* seems to be more real [Chikobava 1942 : 16] though segmentation shouldn’t be right.

C.-Sind. \*dax<sup>w</sup>ə “livestock”

Ab. *rax<sup>w</sup>ə*, Apkh. á-rax<sup>w</sup> “livestock”

It isn't excluded that in the Circassian languages there should have been the form with *d-* prefix (Circ. *d* : Apkh. *r* often occurs at the start of a word) but due to absence of a control fact reconstruction was carried out according to Apkh.-Abaza data.

Semantically Kartvelian is distinguished by narrowing of meaning that is confirmed by Av. *rexéd* "herd (of cattle), livestock" and the material of Nakh languages (Chech. *dāxni*, Ing. *doaxān*, Ts.-Tush. *daxne* "livestock").

C.-Kartv. \**dg-* "raising sb/sth; establishing"

Geo. *dg-*, *v-a-dg-en* "I establish/determine", *ay-v-a-dg-in-e* "I reconstructed", *v-a-dg-in-eb* "I determine"

Zan (Laz) *do-dg-in-u* "standing (up)", *di-dg-in-e-n-* "sth will be put/placed", Megr. *o-dg-in-an-s* "establishes; raises sb/sth", *e-dg-in-a* "standing (up)".

It is right when discussing that the root *dg-* denotes a verb *standing*, and *dg-in-* - its causative version [Klimov 1964 : 71]. In this case for me it is more important to find the meaning *standing up* in the forms without preverb.

C.-Sind. \**tāgʲə-* "standing up"

Ad. (Shap.) *tāgʲə-n*, Chemg. *tāʒʲə-n*, Kab. *tāʒə-n*, Basl. *tāgʲə-n* "standing up"

There is a lack of Ubykh-Apkhazian-Abaza correspondences though Adyghean data can precisely reconstruct Common Sindy archetype.

C.-Kartv. \**dg-* "raising sb/sth; establishing" : C.-Sind. \**tāgʲə-* "standing up" demonstrates logical structural-semantic correlation; *d* → *t* conjectural process in parent Sindy is also reflected in Nakh languages in which Ts.-Tush *teg-/tag-* forms are attested with the meaning of *doing*.

C.-Kartv. \**de-* "prefix of negativeness"

Sv. *de-* "not" (prefixal particle) : *de-tāj*, *de-tāj* (Lent.) "neither...nor", *de-m-šw* "by no means", *de-r* "not; no", *dē-ma*, *de-ma* (Lent.) "no, not"

As a prefix of negativeness *de-* occurs only in Svan that is of parent-language nature. It is clearly supported by Apkhaz-Adyghean correspondences.

C.-Sind. \**dā* "prefix of lackness"

Ab. *-da* "prefix of lackness", *qa-da* "headless", Apkh. *-da* "suffix of lackness", *xə-da* "headless".

Likely, in Common Sindy parent language it should have functioned \**dā-* "suffix of lackness" that seems to be logical structural-semantic correspondence of Svan prefix of negativeness *de-*.

Dagestanian data is also included in the same group of described affixes (particles) – particles of negativeness are considered: Ag. *da-/da-va*, Khin. *di-mä*, Tsa. *di* "no"; cf. Ud. *tä*, Arch. *ʈo* "id".

C.-Kartv. \*ded- “flower”

Zan (Laz) dad-a//dad-al-i (Vits.) “flower on the earth and not in a tree” (N. Marr)

Sv. (Lashkh.) dad-il “flower”

Vowel correspondence Zan a : Svan a is unexpected. Svan a – e → a (?) seem to be of secondary nature. It is clear that the absence of Georgian equivalent makes the case difficult.

C.-Sind. \*dād- “flower”

Kab. dād-əj “flower”

The form is preserved only in Kabardian. On the way to seek Georgian correspondence perhaps it is appropriate to bring Ossetian deden-äg “flower” allomorph. [additional material see Abaev 1958, I : 362].

From the kindred Iberian-Caucasian languages it is appropriate to bring Tsakh tɛt “flower” if it is confirmed the reality of d → t̚ glottalization in the root.

C.-Kartv. \*ded- “original (*text...*)”

Old Geo. ded-a, New Geo. ded-an-i “original (*text...*)”

An issue on genetic link with ded-a “mother” (cf. mama “father”) word can be discussed. Such view is supported by direct formal coincidence in Old Georgian: „romel d e d a s a eçera, me igi damiçeria” – “I wrote that whit was written in original” [Abuldaze 1973 : 138].

C.-Sind. \*dād- “real/authetic/genuine, original”

Ad. dəd, Kab. dəd-ə “real/authetic/genuine, original”

Correspondences haven’t been disclosed in Ubykh and Apkhazian-Abaza; dəd- form that is detached as a root in Adyghean can be corresponded by Geo. ded-. If etymological link with deda (parent) word is confirmed it is clear that Dagestanian isoglosses (denoting *mother*) are discussed in this case; cf. Lezg. dide/dada, Khin. dādä... The issue needs additional investigation.

C.-Kartv. \*ded-a “mother, grandmother”

Old Geo. deda-j, m-ded-r-i, New Geo. deda “mother”, deda-kac-i “woman”, deda-mtil-i “mother-in-law (*husband’s mother*)”

Zan (Laz.) dida “old woman; grandmother”, Megr. dida “mother”

Sv. dede “mother; grandmother” (when addressing)

There is an attempt to discuss Geo. dedal-/Zan dadul-/Svan dād-w [Fährich, Sarjveladze 2000 : 169] along with these words but it isn’t justified.

C.-Sind. \*dād-a “father; grandfather”

Ad. tat “father” (*when addressing*), Kab. dadä “grandfather”

Ub. dad “father” (*when addressing*)

It is too difficult to clarify the devoicing d → t̚ mechanism. As regard the semantic correlation *mother/grandmother* ~ *father/grandfather* seems normal. Similar picture



occurs in the Dagestanian languages, as well; e.g. such close-kindred languages like Lezgian branch the opposition *mother* ~ *father* ~ *grandfather* is clearly seen; cf. Lezg. *dide* “mother” ~ Rut. *did* “father” ~ Tsakh. *didi* “grandfather”.

C.-Kartv. \**ded-e* “grandfather; elder/senior”

Geo. (Ajar.) *dede* “grandfather”

Zan (Megr.) *dad-i* “one of deities”, *dad-ia* “lord, elder/senior”, Samurz. (← Apkh. ?) *dad-ra* “when elder/senior addresses younger/junior”

There is a lack of Svan correspondence though without it Georgian-Zan samples give full information about parent-language archetype. Geo. *ded-e* : Zan *dad-* is logical correspondence; cf. Geo *e* : Zan *a*.

C.-Sind. \**dād-a* “grandfather”

Ab. *dáda*, Apkh. *dad* “grandfather”

There is no Circassian correspondence. C.-Kartv. \**ded-e* : C.-Sind. \**dād-a* reflects Paleo-Caucasian reflexation. Sindy-Kartvelian archetypes are equivalented by Dagestanian information where similar structural correspondences are revealed; Did. *dada*, Darg. (Meheb) *dada*..., Rut *did*, Tsakh *didej* “grandfather”...

C.-Kartv. \**ded-e* “grandfather; elder/senior” ~ C.-Sind. \**dād-a* “grandfather” and C.-Kartv. \**ded-a* “mother, grandmother” ~ C.-Sind. \**dād-a* “father; grandfather” contain common \**ded-/\*dād-* roots but in order to make description perfect they were described as separated word-entries.

C.-Kartv. \**dew-* “horned/many-headed devil; giant”

Old Geo. *dev-i* “whale; horned/many-headed giant”, *vir-dev-i* „onocentaureus”, *baqbaq-dev-i* “horned/many-headed devil”

Sv. *dāw* (UB), *dāw* (LB), *dā* (Lashkh.) “horned/many-headed devil”

I believe that Megrelian *dem-i//ndem-i//dei//der-i* is the further modification of Georgian *dev-* form via *v* → *m*, *v* → ∅ and *v* → *r* phonetic transformation. As regard *e* → *ǎ* / *ä* / *ā* transformation it follows M. Kaldani’s rule. In terms of archaic nature of the root Svan *na-dāu-ra*, *na-dau-ra* (LB., Lent.), *na-dāw-ra* “horned/many-headed devil; giant” derivatives are noteworthy.

Of course I aware of the standpoint on Persian origin of the word *dev-* but at the same time I believe that in the word it is mixed with each other an endemic *dev-i* as *huge/giant* and borrowing *dev-i* or *demon*.

C.-Sind. \**dʷā-* “big; giant”

Ab. *dʷə//du* “big”, Apkh. *a-dʷə//a-du* “big, giant”

Paleo-Caucasian nature of C.-Kartv. \**dew-* and C.-Sind. \**dʷā-* is also confirmed by Dagestanian material; cf. Rut. *dəw* “lion”, also by Hat. *tauwa* “big/huge, terrible” word that is considered to be kindred of Kartvelian [L. Kochlamazashvili 2015 : 171]. Likely,

phonologically it should have been *dauwa* that indicates that we deal with endemic root the initial meaning of which should have been *big*.

C.-Kartv. \**dew-* “putting”

Geo. *dev-/ dv-*, *i-dv-a* “Sth was put”, *da-v-dev* “I put”, Old Geo. *h/x-i-dv-a* “Sth was put”

Zan *dv-*, *ko-do-dv-i* “Put!”, *dv-al-* “putting”

Sv. *d-*, *li-d-esgi* “putting”, *mə-d-i* “that who puts”

It is obvious that initial is *dew-* stem that resulted *dv-* in Zan via reduction, and in Svan it was lost – *dw-* → *d-*, like in Georgian *d-eb-* ← \**dv-eb-* [Chikobava 1938 : 269-270; Schmidt 1962 : 104].

Pr.-Sind. \**di-/de-* “putting; lying”

Hat. *ti-/te-* “putting, lying”

Corresponding verbal roots aren’t observed in modern Sindy subsystem.

Correspondences of C.-Kartv. \**dew-* : Pr.-Sind. \**di-/de-* archetypes are preserved from Nakh in Ts.-Tush *d-iv-ar* “planting” [Chukhua 2008 : 317], from Dagrstanian Tab. *diw-ub* “putting” verbs.

C.-Kartv. \**delgma* “hard rain”

Geo. *delgma* “great rain that stops late” (Saba), “rain that pelts down, *lit.* rains straight from the pitcher” (GED)

The word is isolated in Georgian. Its correspondences haven’t been revealed in other Kartvelian languages and dialects. Though *delgma* is considered to be Common Kartvelian stem that is of Paleo-Kartvelian etymology.

C.-Sind. \**dǎωwǎ* “cloud”

Ab. *th<sup>w</sup>a*, in the word *ps-th<sup>w</sup>a* “cloud”

Devoicing of initial voicing *dω* complex seems to be of later period. It (*dω* → *th*) took place only after then when the stem became compound, likely via *ps-* segment that denotes *water* – *ps* + *dω<sup>w</sup>a* → *ps-th<sup>w</sup>a-*, on the next stage of reduction; *ω* : *g* isn’t unexpected either since breaking of *ω* - *h* pharyngeal spirants in Common Kartvelian resulted *ω* → *g*, *h* → *k* transformation [Chukhua 2000-2003 : 13].

In other context Abaza *th<sup>w</sup>a* was bring closer to Nakh *doxk/doxk/dork* “cloud” word [Abdokov 1983 : 99] to that I add Dargwa *jerg<sup>w</sup>a* “smoke” word.

Semantic correlation *rain* ~ *cloud* ~ *smoke* is logical.

C.-Kartv. \**derg-a* “one year-old goat”

Zan (Megr.) *darga* “female goat after second year of birth”

Sv. *därg/darg* “female goat not yet kidded”

Corresponding Georgian root hasn’t been revealed so far. Considering the Zan-Georgian sound-correspondence it is possible to reconstruct \**derg-a* archetype. Final *a*

that is preserved in Megrelian is lost in Svan but not without trace. Just it caused the inversive umlauting process in Svan: a → ä → a took place at expense of a: *derga* → *därg*//*darg* (M. Kaldani's rule).

C.-Sind. \**dăg*<sup>j</sup>-a “one-year-old goat”

Ad. *tača*-x<sup>w</sup>, Shaps. *tak*<sup>j</sup>a-x<sup>w</sup> “male goat”, Kab. *daža*-x<sup>w</sup> “one-year-old goat”, *dažāža* (← *daža* + *aža*) “one-year-old goat”

Comparatively exact reconstruction of parent-language archetypes is possible only on the grounds of Kabardian material. The material also showed that in t/d, k/g... opposition Kabardian picture reflects archaic one.

Reality of C.-Sind. \**dăg*<sup>j</sup>-a : C.-Kartv. \**derg*-a opposition is also supported by Dagestanian data when the semantics characteristic of Sindy languages *male goat* is repeated in many Dagestanian languages; cf. Arch. *dogo* “billy-goat”, Bezh. *ṭiga*, Hunz. *ṭiga* “male goat”...

C.-Kartv. \**derq*- “lord/overlord/master/landowner”

Zan (Megr.) *tarx*-un-ia “male servant”, *tarx*-on-i “man's name” (*anthrop.*)

Ancient (archaic) type of Zan form *tarq*-už-i is confirmed in the well-known inscription of Ateni Sioni Church (835) [Javakhishvili 1979, I : 176]. Here the variant with -už suffix is preserved (cf. Geo. -ur). Functionally -on/-un equal to Georgian -an suffix (denoting property). Thus, *tarx*-on- means *of lord/overlord/master/landowner*.

C.-Sind. \**dăxə* “patron, host”

Ub. *dəxə* “patron, host”, хозяин

The form is isolated in Ubykh though the latter is linked with -*tuḥ*- root of Hattian *waṭuḥ*-*kante* “royal prince” word [Ivanov 1981 : 141-151] that seems acceptable; cf. Darg. *talqan* „nobleman”, Av. *tarq*:-án-ab “freeman”.

Along with above given Dagestanian words Geo. *tarxn*-ob-a “freeing/liberate”, *tarxan*-i “freed/liberated” forms are also brought [Abdulaev 2015 : 242]. The latter implies different etymology and due to it I cannot discuss it in this case.

C.-Kartv. \**des*- “not; no”

Sv. *dēs*-a (UB., Lashkh.), *des*-a (Lent.) “no; not”

In the Kartvelian world a Svan allomorph is isolated that is of archaic (parent-language) origin. It is confirmed by Hattian as well as Dagestanian isoglosses.

Pr.-Sind. \**dăš*- “no”

Hat. *taš* (=daš) “no”

The fact that in Hattian there actually existed voiced anlaut is confirmed by Svan as well as Dagestanian data; cf. Tsakh *dēš* “no”. Svan-Tsakh *e/ē* contrary to Hattian *a* is noteworthy.

In the majority of Apkhazian-Adyghean, Nakh and Dagestanian languages logical correspondences were lost.

C.-Kartv. \*dey-e “day”

Geo. dʏe “day”, dʏe-n-del-i “today’s/present-day”, m-dʏe-v-r-i “daily”

Zan (Megr.) dʏa “day”, o-ndʏ-e “afternoon”, dʏa-ur-i “diary”, (Laz) dʏa//ndʏa “day”, o-ndʏ-er-i “afternoon”, ge-ndʏa-n-i “day after tomorrow”

Sv. la-dey „day”, mə-l-dey “shepherd”

Svan data is noteworthy that supports two-syllabic nature of initial root. In Common Kartvelian the reconstruction of \*dʏe- archetype isn’t supported by factual material [cf. Klimov 1964 : 75].

C.-Sind. \*dəy-ǎ “sun”

Ad. təya, Kab. dəya “sun”

Ub. ndya “sun”

There is an attempt to enroll Apkhazian-Abaza a-mra/mara “sun” allomorphs in this group of words [Starostin, Nikolayev 1994 : 1052] that is beneath criticism – simply it is another material [Charaia 1912 : 29; Klimov 1969 : 289].

As it is obvious in Sindy languages \*dəy-ǎ archetype denoted ‘day’ that is clearly seen in Ad. təy-wa-s, Kab. dəy-wa-sǎ “yesterday” stems; cf. Laz ge-ndʏa-n-i “day after tomorrow”.

Sindy-Kartvelian roots and stems have parallels in C.-Nakh \*day-u „rain” : Did. languages \*ɣʷed-e; cf. Did. ɣudi, Hin. ɣʷede, Khvarsh. ɣʷade, Hunz. wədə ← \*ɣʷədə “day, rain, star”. The latter is of inversive structure.

C.-Kartv. \*deša “firewood”

Geo. šeša, cf. Old Geo. m-rešw-el-i “firewood cutter/seller”

Zan (Megr.) diška, Laz diška//diška “firewood”

In Svan a root (zek) of other etymology was established with the meaning of *firewood*.

In Georgian word’s anlaut š/s is problematic, for which d preserved in Zan i.e. d → r/š in Georgian is initial in any case.

Geo. šeša (like *mrešweli* “firewood cutter/seller”) is attested in ancient Georgian written sources [see Fährich, Sarjveladze 2000 : 614].

C.-Sind. \*dǎš- „tree species; elm”

Apkh. a-raš “elm species”

Isolated -raš root in Apkhazian have parallel in Kartvelian as well as Nakh-Dagestanian languages. Alternation d/r is observed that should be explained by d → r transformation; cf. Andi languages reša/roša/ruša “forest, firewood”, Darg. dex “beam/pillar, large log” ..., Nakh lang. dos “firewood” ...

C.-Kartv. \*di “mother, aunt”

Zan (Magr.) di “mother, aunt”; “interjection of surprise”

Sv. *di* “mother”, *la-di-a* “mothers”

Megrelian-Svan *di* is isolated word of independent origin that cannot be mixed with *deda/dede/dida* stems. It isn't excluded that Rustaveli's *di-ac-i* contains the same *di-* root (for *-ac-* cf. *mam-ac-i*) and *nusa-di-a* (Saba).

C.-Sind. \**di-* “mother, mummy”

Apkh. *di* “mother, mother dear (*dim.*), mummy”

Since a stem *di* isn't attested in other Sindy languages and dialects with the meaning of mother it can be assumed that it entered from Kartvelian. However, such a issue solution does not seem to be right. On the contrary, only Apkhazian preserved logical Sindy correspondence of Kartvelian. It is noteworthy that correspondence of Apkhazian-Kartvelian roots are attested in Dagestanian languages with the meaning of *mother and father*; cf.: Krits *däj* “mother”, Arch. *di-ja* “father”...

Forms with *-ki-* and *-ši* suffix in Lezgian languages are noteworthy, as well – Tsakh *da-ki*, Tab. *da-ši* “father”; for suffixation cf. Svan *dede-š* “mother” ~ Darg. *dude-š* “father”.

C.-Kartv. \**did-* “big”

Geo. *did-i* “big”, *m-did-ar-i* “rich”, *did-ro* “great”

Zan *did-i* “id”, *did-o* “greatly/very much”

Sv. *did-* “proud/arrogant”, *lə-did-e//lə-dīd-e* “turned haughty/arrogant; exaggerated”

Since Al. Tsagareli's period to well-known Geo.-Zan *did-* isogloss should be added Svan *did-//dīd-* “haughty/proud/arrogant” alloforms.

C.-Sind. \**dəd-a* „very/too, totaly/entirelly”

Ad. *dādā*, Kab. *dədā* “very/too, total, totally/entirely”

Correspondence root is lost in Apkhazian-Abaza. Common nature of Circassian-Kartvelian forms was firstly discusses by P. Charaia [Charaia 1912 : 22-23]. Kartvelian *did-* root is mentioned in other context as a correspondence of Hattian *tete* word [Girbal 1986].

C.-Kartv. \**ditx-el-* “thin”

Geo. *txel-i* (← \**ttxel-i*) “thin”

Zan (Laz) *titxu* → // *tutxu*, Megr. *txitxu//txətxə//titxu* “thin”

Sv. *dətxel* “thin”

Initial form is better preserved in Svan. Like in other roots in Georgian *tt* → *t* took place; cf. Old Geo. *ttue* → New Geo. *twe/tve*...

C.-Sind. \**txă* “thin”

Ub. *txa* “thin”

Of the Sindy languages only Ubykh preserved a correspondence root without a prefix [Klimov 1968 : 291]. Likely, a Nakh archetype should also indicates the existence of prefix in pre-historical (in Proto-Iberian-Caucasian) epoch; cf. Ts.-Tush. *netx-i*<sup>1)</sup> “thin”, *netx-iš* “into thin (pieces...)”, *netx-dar* “thinning”.

C.-Kartv. \***dim**- “fabric/textile (type)”

Geo. **dim**-i “precious silk fabric, silk brocade, satin”; “*It looks like dyed calico/homespun – it is precious silk fabric*” (Saba), “*dyed coarse calico*”, **ბურმეტ** (Chubinashvili).

The word is isolated in Georgian but likely it is of Common Kartvelian etymology.

C.-Sind. \***d<sup>w</sup>ə**- “knitting”

Kab. **dǎ**-n “knitting”

Ub. **d<sup>w</sup>ə**- “sewing”

Ubykh sample is noteworthy. This latter preserves parent-language picture. It is fact that **d<sup>w</sup>** → **d** took place in Kabardian.

C.-Kartv. \***dim**- : C.-Sind. \***d<sup>w</sup>ə**- demonstrates that in many cases labialization of consonants in Common Sindy took place on the basis of labialization of labial ones – **C + b/m** → **C<sup>w</sup>**; Ub. **d<sup>w</sup>a** “needle” implies different etymology; cf. **b** → **d<sup>w</sup>**, **p** → **t<sup>w</sup>**, **p** → **t<sup>w</sup>** in Ubykh (See C.-Kartv. \***b**- “hanging”).

Semantic opposition *fabric/textile* ~ *knitting* is logical.

Budukh **ṭam** (←\***dam**) “felt wool” word can be attributed to the same group.

C.-Kart. \***din**-a “mother, parent; their descedants”

Geo. (Imerkh.) **dine** “mother”

Zan (Megr.) **dino** “descedants of one grand-grandfather”; “big family”

Sv. **dīna/dina, dena** (Lent.) “young girl, girl”

Final **e** in Imerkhevan should have been sourced from **a-j** sequence. Such supposition is supported by Svan final **a** as well as Zan correspondence; cf. **a** : **o**.

C.-Sind. \***dən**- “mother”

Ub. **dən**-, in the word **dən-k'ia** “parents, family”

In the compound word **dən**- denotes *mother*: **dən-k'ia** = *mother and father*.

Due to absence of other Sindy parallels it is difficult to speak about the origin of **-k'ia** form. The issue on genetic correlation of Ub. **-k'ia** and Rut. **gaj** “grandmother” should be put. Tsova-Tushian **āg** “grandmother” is probably another root.

C.-Kartv. \***dir**-e “hewn beam/fundamental support/basis”

Geo. **dire** “hewn beam/fundamental support/basis”

Zan (Megr.) **dəra//dira** “hewn beam/fundamental support/basis”

Sv. **dīr, dir** (LB., Lent.) “hewn beam/fundamental support/basis”

Length of root vowel in Svan is of compensation character – **dire** → **dīr**; **i** → **ə** in Megrelian seems to be secondary. Auslaut of Zan root is noteworthy in which C.-Kartv. **e** → Zan **a** transformation took place.

C.-Sind. \***dər**- “hewn beam/fundamental support/basis”

Ub. **dər**-āk “hewn beam/fundamental support/basis”

Function of **-āk** suffix in Ubykh is unknown (Is it borrowed?). Its equivalent morpheme isn't observed in Kartvelian languages. Either Dido tiri "hewn beam/fundamental support/basis" gives positive information. It is clear that Ubykh sample reflects Common Sindy root and manifests a compound word.

C.-Kartv. \***dirx-** "big, tall"

Zan (Laz) **dirx-in-a** "big; tall (body)"; Megr. **dirx-al-i** "stout/fat"

Likely, a vibrant **r** is of prop. Zan innovation (phonetic inclusion) but to confirm it is difficult due to absence of samples in other Kartvelian languages.

C.-Sind. \***dəx-ă** "pretty/beautiful; distinctive/exceptional"

Ad. **daxă**, kab. **daxă** "pretty/beautiful"

Apkh. a-**dax'a** "better, distinctive/exceptional; uncommon/unusual/rare (*about a guest*)"

Comparison of Sindy roots and stems is well-known fact [Shaqril 1968 : 68]. Though some scholars consider Apkhazian form to be a Circassian borrowing (See about it Shagirov 1977, I : 144]. The viewpoint on common genetic nature of Apkhazian-Adyghean allomorphs is acceptable, especially when considering the Apkhazian semantics that doesn't coincide with Adyghean.

For *big* ~ *pretty* semantic correlation cf. C.-Kartv. \***did-i** "big" : C.-Nakh (Chech.) **didi** "likeable/ charming".

C.-Kartv. \***diqa** "land; clay"

Old Geo. **tiqa** "clay; mud"

Zan (Megr.) **dixa//ndixa** "land; soil", Megr. **dixa** "land; place"

Sv. **diq**, in the word **nă-diq**, **na-diq** (Lashkh.) "land tax"

Genetic link of **tiqa** root with Zan allomorph was noticed from then on [Tsagareli 1880 : 35]. Svan equivalent wasn't observed that likely is preserved in **nă-diq** derivative denoting "land tax".

C.-Sind. \***dəq<sup>(w)</sup>a** "valley; land; field"

Ub. **tx<sup>w</sup>a** "land (*to be ploughed*); field"

Ab. **rqa** "land (*to be ploughed*); steppe", Apkh. **á-rxa** "valley; gorge/ravine"

Even in this case the transformation of initial **d** phoneme took place differently. As it was expected on the next stage of reduction **dq** → **tx** took place in Ubykh but in Apkhazian-Abaza the vibrantization process was strong and **dq** → **rq** → // **rx** took place. Labialization of a root vowel seems to be of prop. Ubykh case. It seems to me suspicious the genetic link with the roots and stems of Akhv. **quri** "filed; valley" [cf. Abdakov 1983 :100; Starostin, Nikolayev 1994 : 904].

C.-Kartv. \***dlaq<sup>w</sup>-** "elbow"

Old Geo. **dlaq<sup>v</sup>-i** "animal's arm; middle bone of a thigh/leg is attached a belly from outside"

Zan (Laz) **durǫ**//**durʔu**//**duǫ** “elbow”

There is a lack of Svan correspondence. On the modern stage of etymological investigation it is essential to demarcate **daǫ**-i and **dlaǫ**-i forms from each other. And so it is [Klimov 1964 : 74; Fährich, Sarjveladze 2000 : 175].

Georgian and Zan data were compared by Arn.Chikobava. The scholar also brings Megrelian-Laz **duʔ**//**duǫ**-i “elbow” forms [Chikobava 1938 : 59].

C.-Sind. \***dǣ**<sup>w</sup>- “elbow”

Ad. **tǣ**<sup>w</sup>//**tǣ**<sup>w</sup>, in the word **ʔǎn-tǣ**<sup>w</sup>//**ʔǎ-tǣ**<sup>w</sup> “elbow”, Kab. **ʔǎn-dǣ**<sup>w</sup>//**ʔǎ-dǣ**<sup>w</sup> “elbow”

Needless to say that Apkazian **ba**<sup>w</sup> “bone” root is different one and Circassian **dǣ**<sup>w</sup>- is rightly compared with Kartvelian **dlaǫ**<sup>w</sup>-/**durǫ**/**durʔu** forms [Rogava 1956 : 8]. In Adyghean languages **ʔǎ**- root denotes *hand*. It is noteworthy that even a Laz **xenduǫ**-i “elbow” word contains **xel**- root and means: *hand + elbow*. Avar **ru**<sup>λ</sup>: “elbow” word also preserves a Dagestanian correspondence.

C.-Kartv. \***dodl**- “rotten; slack/limp; idle/slack/clumsy”

Geo. **dondl-o**//**dondl-e** “slack/limp; lazy”

Zan (Megr.) **dord**-i “rotten; slack/limp; idle/slack/clumsy”

There is a lack of Svan correspondence. In the professional literature it is noted the difficulty of Geo. **n** : Zan **r** phonemic correlation – it should be explained [Fährich, Sarjveladze 2000 : 177]. Actually, Zan **r** corresponds with Geo. **l** and have no contact with **n**- that seems to be a phonetic inclusion in Georgian, i.e. Megr. **dord**-i ← \***dodr**-i due to phonotactic restriction of metathesis of **r**.

C.-Sind. \***d<sup>w</sup>ad<sup>w</sup>a** “soft”

Ub. **d<sup>w</sup>ad<sup>w</sup>a** “soft”

In this given case the reconstruction of Common Sindy archetype that is based only on Ubykh data, doesn't arise the difficulties. I believe that Ubykh demonstrates parent-language picture with sufficient accuracy. It should be clarify whether the labialization of **d** is the result of Svan-like **l** → **w** phonetic process or **o** → **wa** is prop. Sindy innovation.

Bringing the Dagestanian material (e.g. Hunz. **todil**, Bezh. **tötilö** “soft”) makes it clear that along with the first **o** → **wa** process **dl** → **d<sup>w</sup>** transformation is also supposed (in the second syllable).

C.-Kartv. \***doǫ**- “thick shoot/sprout; post/pole/pillar”

Geo. (Kiziq.) **doǫ**-i “thick shoot/sprout of a plant”, cf. Old Geo. **doǫ**-i “horn of a baby deer” (Saba)

Zan (Laz) **duʔ**-i//**duǫ**-i “post/pole/pillar”

Among the Kartvelian languages semantic opposition *shoot/sprout//horn* ~ *post/pole/pillar* as well as structural-phonetic correlations **o** : **u**; **ǫ** : **ǫ**/**ʔ** are logical.



C.-Sind. \*daq<sup>w</sup>-a “thick block of wood, tree stump”

Ad. taqǎ, Kab. daq:ǎ “thick block of wood, tree stump”

Correlation of Georgian-Circassian roots arise question. First of all it concerns Adyghean t that is secondary compared to Kabardian. Gemination of q is considered to be a compensation of w sonant - q<sup>w</sup> → qq/q:. The problem of q is of parent-language origin – ǩ → q, while Kartvelian as well as Dagestanian (Tab. duǩ-an, Ag. duǩ-ur “large log”) and Nakh (Chech. duǩū “large log, hewn beam/fundamental support/basis”) correspondences support the primarity of ǩ glottal.

C.-Kartv. \*doǩo “gawky/lanky and awkward, fat/stout/plump”

Geo. (Im.) doǩo//doǩro “gawky/lanky and awkward”

Zan (Megr.) doʎor-e “fat/stout/plump, gawky/lanky and awkward”

Regardless of structural-semantic similarity Gurian doʎr-i “fat/stout/plump” should be considered to be of another origin [cf. Chukhua 2000-2003 : 93].

C.-Sind. \*tǩ<sup>w</sup>a “heavy/hard”

Ub. -tǩ<sup>w</sup>a, in the word gʎn-tǩ<sup>w</sup>a “heavy/hard”

Ubykh lexeme seems to be of compound structure; -tǩ<sup>w</sup>a segment logically corresponds with C.-Kartv. \*doǩo archetype; cf. o → wa in Sindy languages. Correspondence of the first gʎn- root is supposed C.-Kartv. \*g<sup>w</sup>an- (See above). If we take into account the ability of d → r phonetic process the noteworthy parallels will appear in Dagestanian languages, as well: Hin. roǩu, Hunz. roǩǩu “heavy/hard”.

C.-Kartv. \*doč- “dry”

Geo. (Ajar.) doč-i “cow with milk dried up”

The word is attested only in Ajarian dialect of Georgian. Its parent-language origin isn't excluded that is supported by Apkhazian-Abaza parallels.

C.-Sind. \*dač<sup>w</sup>- “empty”

Ab. (Tap.) tač<sup>w</sup>-ǎ “empty”, tač<sup>w</sup> -rá “emptying”, Apkh. (bz.) a-tač<sup>w</sup>-ǎ “empty”, a-tač<sup>w</sup>-ra “emptying”

Devoicing of initial d seems to be of Apkhazin-Abaza phenomenon that is the result of assimilative influence of following (root) č/č voiceless sibilant-affricate. Labialization of root took place only on the next stage of o → wa diphthongization – \*d<sup>w</sup>ač- → \*dač<sup>w</sup>-.

C.-Kartv. č : C.-Sind. č correspondence indicates general trend of hushening of Pr.-Kartv. č → C.-Kartv. č.

Semantic correlation *dry* ~ *empty* is logical.

C.-Kartv. \*dum- “silence”

Geo. dum-i-s/dum-s “is/keeps silent”, da-i-dum-a “kept one's tongue still”, dum-il-i “silence/stillness”, i-dum-al/i-dum-al-i “secret/mysterious”, sa-i-dum-l-o “secret”

Sv. **dum-**, li-**dum-e** “to keep secret”

Laz **dur-a//dur-e** “deaf” stem can be given in this context if \***dum-ra** → **du-ra//du-re** transformation is possible.

The form **dum-** in Georgian is attested in ancient written sources [Fährich, Sarjveladze 2000 : 179].

C.-Sind. \***dəm-** “weak/feeble voice”

Kab. **dəm** “weak/feeble voice”

Semantic opposition *weak/feeble voice* ~ *silence* can be easily explained especially in the case when Georgian-Sindy archetypes are corresponded with Common Nakh \***dub-** “oath/vow” proto-type; *oath/weak voice/silence/secret* are the common semantemes and similar structure of compared roots will be solid evidence to prove the common origin.

C.-Kartv. \***dum-a** „tailless hen”

Geo. (Ing.) **dumba-j** “hen without tail/end”

The word is isolated in Ingilo but it preserves the noun of parent-language origin; **b** after **m** is a phonetic apposition.

C.-Sind. \***d<sup>w</sup>əm-a** “hen”

Ub. **dəma/dma** “hen”

Delabialization of initial **d<sup>w</sup>** complex is supposed in Ubykh since any **C<sup>w</sup>** can be simplified in this case. Though there are many conversely cases, as well.

Thus, Paleo-Caucasian origin of Georgian-Ubykh isoglosses is doubtless. Correspondences haven't been observed in Nakh-Dagestania languages.

C.-Kartv. \***dung-ir-** “fat/plump/stout”

Geo. (Rach.) **dungir-i** “fat/plump/stout; girl with heavy weight”

Zan (Megr.) **dorgo//dorgu** “thick and strong”

There is a lack of Svan correspondence. Aulaut Geo. **-ir** : Zan **-o/-u** is unclear (Are they different affixes?).

C.-Sind. \***dəng-āl** “swollen up/bloated, inflated/puffed up”

Circ. {**dəngāl**} “swollen up/bloated, inflated/puffed up”

Sindy correspondence is preserved in Ossetian. The fact that the stem is of Common Caucasian origin is proved by Nakh correspondence; cf. Ing. **ṭangār** “paunch, belly”, **пyзо**.

Existence of correspondence root in Sumerian language **dingir** “god; sky” is noteworthy.

C.-Kartv. \***dundu** “poltergeist/gremlin/imp/mischievous child”

Zan (Laz) **dundu** “poltergeist/gremlin/imp/mischievous child”

The word is preserved only in Laz though it reflects the vocabulary of parent-language origin that has noteworthy parallels in kindred Iberian-Caucasian languages.

Pr.-Sind. \***du**ndu- “bewitching/enhancing”

Hat. **tuntu** “bewitching/enhancing”

Corresponding stems are lost in Apkhazian–Abaza languages and subdialect. The recent researches confirm the existence of **tuntu** verb in Hattian [Kasiyan 2009 : 391]. Noteworthy correspondences were revealed in Dagestanina, as well; cf. Khin. **dārd** “evil”.

C.-Kartv. \***du**rywan- “blackberry”

Zan (Megr.) **du**ryen-i “blackberry bush”, Laz **du**ryun-i//**du**ryen-i “blackberry”

Zan **du**ryun-i allomorph seems older. This latter is considered to be a direct reflex of C.-Kartv. \***du**rywan- “blackberry” archetype.

Corresponding root isn’t attested in other Kartvelian languages.

C.-Sind. \***də**γ<sup>w</sup>a- “strawberry”

Ub. -**də**γ<sup>w</sup>a, in the word **mə**ḳ<sup>i</sup>a-**də**γ<sup>w</sup>a “strawberry”

A compound Ubykh word preserves two roots of Parent-language origin -**mə**ḳ<sup>i</sup>a- (← \***mə**ḳ<sup>w</sup>a) : Geo. **ma**ḳ<sup>u</sup>al-i and **də**γ<sup>w</sup>a : Zan **du**ryun-i “id”.

Likely, C.-Sind. \***də**γ<sup>w</sup>a- “strawberry” is originated from older Pr.-Sindy \***də**γ<sup>w</sup>an- pre-form.

C.-Kartv. \***du**st-e “moon; month”

Old Geo. **ttwe**//**tṣte** “month” → New Geo. **tve**

Zan (Megr.) **tuta** “moon, month”, **tut**-er-i “one month old”, Laz **tuta**//**mtuta** “moon, month”, **tut**-er-i “of one month”

Sv. **do**šd-ul, **do**št-ul (Lent.) “moon”, **dwe**šd-iš, **do**šd-iš “Monday”

Georgian allomorph is attested in the ancient Georgian written sources. In Adishi Four Gospels there is also attested **tute** form, that seems a variant of Old Georgian **tṣte** form [cf Fährnich, Sarjveldze 2000 : 178].

C.-Sind. \***mə**ṣ-ă “moon, month”

Ad. **mază**, Kab. **mază** “moon, month”

Ub. **mə**ṣá “moon, month”

Ab. **mzə**, Apkh. á-**mza** “moon, month”

Comparison of given archetypes indicate to the fact that initial **d-**, **m-** are ancient prefixes, grammatical class markers which are corresponded by **b-** in Nakh languages (**but**: “moon, month”), and in Dagestanian **m** (Av. **mo**ç:), **b** (of Andi languages **bor**ç:) and **w** (Lezg. **warz** “moon, month”).

Root consonant is preserved unchanged in Nakh languages – **t:**, that resulted st phonemic cluster in Kartvelian and in Sindy (**ṣ** → // **z**) and Dagestanian (**ṣ** → **ç:/c**) sibilant allophones.

C.-Kartv. \***dy**en- “pospostion Geo. -vit “like/as”

Zan (Laz) **ndy**en-i “pospostion -vit “like/as”, Megr. **dy**an-, i-**dy**an-o “like sb/sth”

There is a lack of Georgian-Svan allomorphs. Colchian type is better preserved in Megrelian. In Laz  $a \rightarrow e$  transformation as well as adding of  $n$  nazal seems of later period.

C.-Sind. \***dyä**- “how”

Ad. **th**a-pš, Kab. **da**-pś “how many/much”

Ub. **dyä**- “how”

More changes took place in Circassian dialects and subdialects: If Adyghean preserved voiceless type (**th**) of voiced complex of initial B type in Kabardian, on the contrary, voiced nature didn't change but the complex was simplified –  $dy \rightarrow d$ .

C.-Sindy \***dyä** : C.-Kartv. \***dyen**- archetypes are identical structurally, phonetically and functionally. Occurrence of harmonic-descending complex of  $dy$  of B type on the Parent-languages chronological level.

C.-Kartv. \***dyil**- “obesity/fatness/stoutness”

Geo. (Mokh.) **dyr**-in-i “badly fattened”

Zan (Megr.) **ndyil**-in-, o-**ndyil**-in-an-s “Sb looks ugly, fatted”, go-**ndyil**-in-ap-ir-i “badly, very fatted”

Sv. **dyil**-äj//**dyil**-ai (Chol.) “big-bodied, fat/stout/plump (*woman*)”

In Mokhevian  $l - n \rightarrow r - n$  is possible – \***dyl**-in-i  $\rightarrow$  **dyr**-in-i. In terms of root voicing Svan-Megrelian demonstrates archaic nature.

C.-Sind. \***dəyā**- “fat”

Ad. **däyā**, Kab. **dayā** “fat”

Root voicing has an archaic nature in Adyghean, i.e. syncope of a stem \***diyil**-  $\rightarrow$  **dyil**- took place in Kartvelian that is noteworthy in terms of genesis of harmonic-descending complexes of B type.

Semantic correlation *obesity/fatness/stoutness* ~ *fat* is logical.

Genetic correlation of Lezg. **dü-dy<sup>w</sup>er**, Rut. **da-dy<sup>w</sup>ar**//**da-dy<sup>w</sup>er** “butter” forms needs to be clarified.

C.-Kartv. \***dyr**- “rotting”

Geo. **dyr**-eb-, mo-**dyr**-eb-ul-i “weakness” (Saba)

Sv. **dy**-eb-/**dy**-b-, me-**dy**-b-e, me-**dy**-eb-e “rotted”

There is a lack of Zan correspondence. Person forms of a verb is observed neither in Svan nor in Georgian though historically their existence in both languages is beyond a doubt. Affixal nature of **-eb-** in Kartvelian languages and dialects is also indisputable.

C.-Sind. \***h<sup>w</sup>ad**- “died body”

Ad. **hadä**-, Kab. **had-ä** “died body”

Ab. **x<sup>w</sup>ad**-i “died body”

It is one of compound correspondences. If Kartvelian voicing is considered to be initial then in Sindy languages \***ω<sup>w</sup>ad**- should be reconstructed, the possibility of which isn't

excluded even in this case but Dagestanian data fully support voiceless devoicing, even Dido languages, as well; cf. x<sup>w</sup>el-, Akhv. b-iq:ur-..., Khvarsh. b-ix<sup>w</sup>ad-, Inkhokh. b-uxad “massacring/slaughtering”..., Dargwa b-ulx:- “dying, killing”. At the same time in Kartvelian inversive structure dominates, then when Sindy-Dagestanian data demonstrate similar picture.

Semantic opposition C.-Kartv. *rotting/dying* ~ *massacring/killing* is logical.

## E

C.-Kartv. \*-ed-u “plural suffix”

Sv. -ed-u “plural number marker in nominal”

A kindred -ed suffix can be observed in Old Georgian nominal of *kar-ed-* (= *kar-eb-*) type though at the same time the genetic link with verbal -ed “S<sub>3</sub> plural marker“ isn’t excluded; cf. Old Geo. ar-i-ed “they are”.

Pr.-Sind. \*-du ”plural suffix”

Hat. -du “plural suffix”, zar-du “sheep”

The correspondences of Svan-Hattian markers aren’t attested in modern Apkhazian-Adyghean languages. But in Proto-Sindy it (-du) should have been an active suffix that is supported by Hattian as well as Dagestanian correspondences; cf.: Botl. -de/-di, God. -di, Akhv. -di/-do, Khin. -erder/-urdur “plural suffix”.

C.-Kartv. \*el- “Elijah, patron of weather”

Geo. El-ia “Elijah”, cf. a-el-eb-a “harmonizing of voices”

Zan (Megr.) al- in the word al-erṭ-i “deity and churches after its name in Samegrelo” (= el-ia + eṭl-i “fate”)

Sv. Jel/el “St Elijah”, El-ja // Iel-ja “Elijah”, El-jä-i-lam “Elijah’s flame”

I don’t exclude the borrowing of some Svan allomorphs from Georgian that assures me the identity of -ia/-ja suffixes. In Georgian -ia functions as “awe/respect, affection” semantics. In the core material el-/al- logical correlation indicates the Common Kartvelian origin of the deity.

Pr.-Sind. \*il- “god”

Hat. il “god”

In Apkhazian-Adyghean languages an expected word {ǎL} isn’t observed. Likely, it lost in parent language. In Iberian-Caucasian languages Hat. il : C.-Kartv. \*el- isn’t isolated. From the Dagestanian data it is supposed the genetic link with Arch. hal- “god”, Agul el “soul” words.

C.-Kartv. \*en-el- “liverwort (*plant*)”

Zan (Laz) an-el-a “liverwort (*plant*)”, Megr. an-el-a (*anthr.*)

In other Kartvelian dialects the corresponding roots aren't observe that complicates the reconstruction process of parent-language archetype, especially in anlaut of a word.

C.-Sind. \***ǎn-ǎ-** “maple”

Ad. (Shap.) ‘**ana-j**, Chemg. **ana-j** “maple”

In Circassian, generally, in final position of plant names there occurs -j affix. The latter is considered to be a suffix denoting *tree* and *plant* [Kvakhadze 2014 : 58].

If it will be considered the possibility of l → w → Ø transformation in a final position of a word in Sindy thus C.-Kartv. \***en-el-** : C.-Sind. \***ǎn-ǎ-** should be considered to be logical phonetic-semantic opposition.

C.-Kartv. \***er-** “someone/somebody”

Sv. **er-e** “someone/somebody”, cf. **er-xi** “some” [j]-**er-wale** “anybody/anyone”

I don't exclude that the same -**er** root occurs in Geo. **er-t-i** “one” (Gur. **er-** “id”), Zan **ar-t-i** “one” (Laz **ar-** “id”) numeral that functions as a pronoun in the Kartvelian languages; cf. Megr. **ar-x-i-m-ar-x-i** “a certain one/person”.

C.-Sind. \***ǎr-** “this”

Apkh. **ar-i** “this”, **ar-t** “these”

Of the Sindy languages Apkhazian preserved a pronominal root. Likely, the same -**ar** is observed in Abaza adverbs: **ar-ax<sup>i</sup>** “on this side/over here/this way”, **ar-aʔa** “here”, **ar-asa** “thus/like this/in this way/so”; cf. Apkh. **ar-s** “thus/like this/in this way/so”, **ar-áx<sup>i</sup>** “on this side/over here/this way” ...

C.-Kartv. \***er-** : C.-Sind. \***ǎr-** archetypes are corresponded by Basque **or-i** “this”, **or** “there/over there” forms.

C.-Kartv. \***es-** “above/upward”

Zan (Megr.) **eš-e** “above, up(ward)”, **eš-ürs** “goes upward”, Laz **eš-**, **eš-a-č<sup>v</sup>alu** “rising”, **eš-a-xtim-a** “ascending”

To denote the semantics of *above/up ward* the existence of **eš-** root seems real. I suppose that it gives possibility to reconstruct Common Kartvelian \***es-** “above/up(ward)” archetype.

C.-Sind. \***jǎš-** “above, up(ward)”

Ad. **jǎš-hay**, Kab. **jǎš-həm** “above up(ward)”

Comparative analysis clearly demonstrates the Adyghean languages preserved **jǎš-** root of parent-language origin that logically corresponds with C.-Kartv. \***es-** “above/up(ward)” archetype; cf. sound-correspondence C.-Kartv. **s-** : C.-Sind. **š**.

Noteworthy parallels of Adyghean-Zan isoglosses are revealed in the Dido languages of Dagestania group; cf. Hin. **os-u** “high/tall”.

C.-Kartv. \***ečw-** “adze”

Old Geo. **ečw-aj//ečw-e-j**, New Geo. **ečo** “adze”

Sv. **äckw//ackw** “adze”

Svan data is noteworthy. It informs that –a/-e suffixes occur in Georgian, and due to influence of **w-** (T. Gamkrelidze’s law) **č-** hissed – **čkw** → **ckw**, and also due to umlaut power of reverse direction of **w- e** → **ä//a** occurs in Svan: **\*ečkw** → **äckw** → **äckw/ackw** [Fähnrich, Sarjveladze 2000 : 192].

C.-Sind. **ć<sup>w</sup>a** “ploughshare”

Ad. **c<sup>w</sup>a-bzǎ**, Kab. **va-bzǎ** ← **\*c<sup>w</sup>ǎ-bzǎ** “ploughshare”

Ub. **c<sup>w</sup>a-bza** “ploughshare”, **c<sup>w</sup>ə-ntá** “trace left by a plough”

Ab. **č<sup>w</sup>a-γ<sup>w</sup>ara** “ploughing”, Apkh. **á-č<sup>w</sup>-mat<sup>w</sup>a** “plough”, **a-č<sup>w</sup>-ejxa** “ploughshare” (ájxa “iron”), **a-č<sup>w</sup>a-γ<sup>w</sup>a-ra** “ploughing”.

It is convincing to discuss that **c<sup>w</sup>a-** segment of Adyghean languages isn’t linked with **c<sup>w</sup>a** “bull/ox” lexeme in this compound word [Shagirov 1977, I : 104 -105]. On the contrary it is attested as a independent root denoting “plough” in one more Apkhazian word **a-č<sup>w</sup>-mā** “handle of plough” in which it is clear **mā** is the same element as Apkhzian **a-mā** “handle”.

Semantically *adze ~ plough ~ ploughing* correlation supposes initial meaning of *scraping // cutting/curving/whittling // furrowing/grooving*.

## W

C.-Kartv. **\*waz-** “(grape) vine”

Geo. **vaz-i** “(grape) vine”

Sv. **γwǎz/wǎz** “(grape) vine”

In Lower Bal an initial **γ** seems to be a phonetic apposition. It is frequently attested in other materials as well [Topuria 1941 : 233].

C.-Sind. **\*žə-** “grapes”

Ab. **žə**, Apkh. **a-ž** “grapes”, **a-žə-mž<sup>w</sup>a** “bunch of grapes”

There is a lack of Circassian correspondences that complicates the reconstruction process. It concerns to clarify **ž/ž** archiphoneme as well as the problem of root auslaut though the existing material makes it clear that C.-Kartv. **\*waz-** : C.-Sind. **\*žə-** are the roots of Paleo-Caucasian origin. It isn’t accidental that Nog. **banz/baz** “(grape) vine, one-year-old vine shoot; grape grains” implies a Georgian source [Bagaturia 1997].

Genetically common words and forms haven’t been revealed in the kindred Iberian-Caucasian languages insofar.

C.-Kartv. **\*wal-** “walking”

Geo. **val-**, **çar-val** “I’ll go”, **vl-a/vl-eb-a** “going”, **s-vl-a** “walking”, **na-val-i** “having walked/travelled”, **sa-val-i** “to be walked/travelled; pedestrian”

Zan (Laz) *ul-a/ul-u* “walking”, *no-vel-i* “having walked”, Megr. *ul-a* “walking”, *o-l-u* “due to go/depart”, *o-l-ma-l-u* “going and coming/toing and froing”

Despite the history of study of the \**wal-* root the question still remains insofar: Is *l* separated as a root on C.-Kartv. level or is it a rudiment of *v/w* grammatical class? [Klimov 1964 : 84], cf. Geo. *ved-/v-el-* (*ça-vel-/ved-*).

C.-Sind. \**la-* “walking”

Ad. *jă-ħa-*, Kab. *jă-ħa-* “entering/going in”

Ab. *naš-l-*, Apkh. *a-tá-la-* “entering/going in”

Among the Apkhazian-Adyghean languages one of less spread oppositions *l* : *ħ* is revealed though external language information speaks in favor of Apkhazian-Abaza *l*; cf. *lak ulu* “Let’s go”, *Tsakh q-ale* “coming”...

C.-Kartv. \**war-* “sledgehammer/(*blacksmith’s...*) hammer”

Geo. (Mokh.) *var-ia-j* “wooden sledgehammer/(*blacksmith’s...*) hammer”, cf. *var-ia* “milk churn”

Zan *ur-o* “sledgehammer/(*blacksmith’s...*) hammer”

Svan correspondence hasn’t been revealed. Common Kartvelian root denoting *war-* “sledgehammer/(*blacksmith’s...*) hammer” resulted *var-* in Georgian, *ur-* in Zan. Consequently, *-ia* in Georgian and *-o* in Zan seems to be derivative affixes; cf. Imer., Kartl. *var-ian-i*.

C.-Sind. \**wär-* “sledgehammer/(*blacksmith’s...*) hammer”

Kab. *wər* “sledgehammer/(*blacksmith’s...*) hammer”

Apkh. *a-wər-a* “sledgehammer/(*blacksmith’s...*)hammer”

It is not excluded that likely Abzhian *a-wra* has been borrowed from Kartvelian [Lomtadze 1976 : 51]. The same cannot be said about Kabardian. This latter is considered to be the reflex of Common Sindy archetype.

C.-Sind \**wär* - : C.-Kartv. \**war-* demonstrates logical structural and semantic correlation.

C.-Kartv. \**waral-e* “second voice in singing”

Geo. *varal-e* “second voice in singing”

Zan (Megr.) *vorir-a/vorer-a* “second voice in singing”

Despite the evident onomatopoetic structure of the stems the Kartvelian forms manifest logical correlation – *a* : *o*, *l* : *r*, that indicates the common origin of the described word-forms.

C.-Sind. \**warad-* “song”

Ad. *wărăd*, Kab. *wărăd* “song”

In auslaut of the word it is observed C.-Kartv. *l* : C.-Sind. *d* correspondence that is the Ubykh-type one, i.e. I’d like to say that *l* → *d* is Ubykh phonetic process. Basing on



onomatopoetic structure of the word I'll abstain from asserting the word to be of Ubykh origin.

C.-Kartv. \*warg- “prince, nobleman”

Geo. varg-i “useful/worthy/usable”, ꝥaci varg-i “useful/worthy man”

Sv. warg, wārg (Lent., LB.) “prince, nobleman”

There is a lack of Zan dialectal material. In the professional literature it is expressed the standpoint on borrowing of Svan allomorphs from Adyghean (Circassian) languages that isn't argued [cf. Janashia 1942 : 272].

C.-Sind. \*warq “prince”

Ad. wārq, Chemg. warq, Abdz. warq “prince”, Kab. wārq “prince”

I suppose that q : q̣ : q̇ sound correlation gives a ground to reconstruct G voiced pharyngeal affricate as a archiphoneme. It is possible to discuss \*warq/\*wārG duplicate forms. In its turn occurrence of G phoneme makes it easy the problem of correlation with Kartvelian g- since \*G → g was normal process in Kartvelian.

The issue will be ultimately solved on the ground of Iberian-Caucasian languages that isn't available insofar if Dido igu “noble” won't be considered.

C.-Kartv. \*warwa “eight”

Geo. rwa//rva, rv-eul-i, Old Geo. rwa-n-i “eights”

Zan (Laz) ovro//orvo, Megr. \*brvo → bruo//ruo “eight”

Sv. ara “eight”

An initial b in Megrelian seems old, it preserves C.-Kartv. umlaut of \*warwa archetype and full voicing of the root is preserved in Svan and Laz [cf. Klimov 1975 : 163; Bopp 1846 : 295; Chikobava 1938 : 217].

C.-Sind. \*wā-ω̣ā “eight”

Ad. j, Kab. jə “eight”

Ub. γ̣<sup>w</sup>a//wə-γ̣<sup>w</sup>a

Ab. ωa, Apkh. ωa-ba/aa-ba “eight”

Adyghean correspondences are very much changed – if in Ubykh ω<sup>w</sup> pharyngeal spirant resulted velar γ<sup>w</sup> complex via depharyngealization in the Adyghean languages a root consonant absolutely disappeared, like in Apkhazian-Abaza languages the root labialization is also broken – ω<sup>w</sup>a- → ωa-. By the way the Ubykh-type form wə-γ<sup>w</sup>a can be too important to qualify an initial wa complex of Kartvelian \*warwa archetype; cf. C.-Nakh \*barñ ← Pr.-Nakh \*baω<sup>w</sup> in which ba- is a prefix.

Sindy-Kartvelian allomorphs were compared with each other by K.Lomtadze who for the first time indicated ω<sup>w</sup> → r<sup>w</sup> possible transformation in Kartvelian. According to scholar basing on root and stem structure there is a full genetical unity [Lomtadze 1955 : 827].

C.-Kartv. \*warc-in-(a) “weasel”

Geo. vrcin-i “marmot, weasel”

Sv. uršun-a “weasel”

It is possible to assume the influence of u- -a negative confix in Svan that was strengthened by meta-analysis of the fact, though in my opinion it is a logical correspondence: Geo. vrcin- : Sv. uršun- ← \*určín-.

C.-Sind. \*jac<sup>w</sup>- “squirrel, rat”

Ad. ś<sup>w</sup>ajā, Shaps. śajā “squirrel”, Chemg., Bzhed. ś<sup>w</sup>aja “rat”

Apkh. á-ješ “squirrel”

Parent-language structure is preserved in Apkhazian though labialization process was disrupted earlier. From standpoint of root structure and semantics Dargwa data is noteworthy in which Dagestanian correspondence is evident in waca “mouse” word.

C.-Kartv. \*warз- “armchair, chair”

Geo varз-, sa-varз-el-i “armchair”

Zan (Laz) orз-u//orзо → //orz-o “chair”

In Svan and Megrelian the correspondence allomorphs are lost, in Georgian a varз-root is logically corresponded by Laz orз- variant. A final -u → -o in Laz corresponds with Georgian -el suffix; possibility of \*ovrз-u → orз-u transformation in Laz is the result of misunderstanding [cf. Fähnrich, Sarjveladze 2000 : 195]. The standpoint that was expressed much more earlier adequately reflects the real picture – varз- : orз- [Chikobava 1938 : 162].

C.-Sind. \*ramз-a “chair, bench “

Ab. (Tap.) rámза “chair”, Apkh. a-rámз, Bz. a-rmáz//a-rəmз “bench”

Common Sindy archetype can be successfully reconstructed on Apkhazian-Abaza ground, as well. Only meta-thesis of r is observed along with w → m phonetic process. Common Kartvelian \*warз- demonstrates more archaic nature that is indicated by Nakh allomorphs, as well; cf. Chech. hūož//hūož, Ing. vož//vož “pack-saddle”, C.-Nakh. \*wož- “id” [Chukhua 2008 : 326].

C.-Kartv. \*warxw- (“white) pelican; water bird”

Old Geo. varxu/varxwi “pelican” (Saba), New Geo. varxv-i (“white) pelican”

Even though the word attested in Old Georgian: “*vemsgavse me v a r x u s a mas udabnojsasa*” [Abuladze 1973 : 154], Kartvelian correspondence aren’t revealed. The word isn’t attested either in middle Georgian written sources [Gigineishvili 2016 : 154].

C.-Sind. \*arxə-na “blackbird”

Apkh. árḵəna, Bz. s-árḵəna “my blackbird”

The word is isolated in Apkhazian though it reflects a parent-language reflexation. Suffix nature of -na segment is supposed; cf. árḵə-na “hen” [Chirikba 1996 : 10].

Logical correspondences of Apkhazian-Georgian isoglosses aren't revealed in other Iberian-Caucasian languages.

C.-Kartv. \*wac- “billy goat/one-year-old goat”

Geo. vac-i “male goat” (Saba), vac-iḳ-i “male kid goat” (Saba)

Zan (Laz) boč-i “ram”, boč-iḳa “billy kid”, boč-ob-a “being ram, being billy kid”, Megr. oč-i “male goat”, oč-iš ka “horn of Caucasian ibex”

Sv. ḡwaš “Caucasian ibex”

According to meaning Megrelian reveals Svan-like one (*Caucasian ibex*). Some researchers indicate even oč-i allomorph for Svan that isn't fact-based standpoint [Klimov 1964 : 82].

C.-Sind. \*wač-ǎ “male goat”

Ad. (Chem.) ačǎ, Bzhed. ačǎ, Kab. ažǎ, Basl. ažǎ “male, stud goat”

There is another way of reconstruction - \*ačʷ:a [Starostin, Nikolayev 1994 : 245], that is unacceptable. If w is reconstructed then it should have occurred in anlaut that is supported by Kartvelian as well as Dagestanian; cf. \*wəča “goat” Darg. (Tsud.) wǎč:a, Its. eč:a “goat”. The point is that Kartvelian w is often corresponded by Dagestanian w; e.g. C.-Kartv. \*wercxil- “silver” : C.-Dag. \*warcı “silver”; C.-Kartv. \*wašal- “apple” : C.-Dag. \*wənsə “apple”...

C.-Kartv. \*werx(w)- “aspen”

Geo. verxv-i “aspen” [*Populus tremula*]

Zan (Megr.) vex-i “aspen”

Sv. jerxw//werxw “aspen”

I cannot exclude the secondary nature of final w in Svan and Georgian that was undoubtedly influenced by the anlaut of the word. Simplification of rx → x in Megrelian is observed like w → j in Svan [Klimov 1964 : 84].

C.-Sind. \*nǎx-ə “aspen”

Ad. nǎxə “aspen”

A wanted root occurs only in Adyghean though the existence of (not only) Kartvelian correspondence supports the parent-Sindy origin of nǎxə form.

In initial position of the word C.-Kartv. \*w : C.-Sind. \*n in phonemic opposition Nakh-Dagestanian information plays a decisive role; cf. Chech. max, Ing. mix “aspen” and Tabas. mux “aspen; hornbeam”, i.e. n ← \*m.

C.-Kartv. \*wes- “filling out”, sa-ws-e “filled up/full”

Geo. vs-eb-a “filling out”, sa-vs-e “filled up/full”

Zan (Laz) j-opš-u “Sb filled out”, o-pš-a “full”, Megr. ei-o-pš-u “Sb filled out”, e-pš-a//o-pš-a//j-opš-a “full”

Sv. gweš-i “full”, li-gwš-il-e “filling out”, o-x-gwāš-il “I filled out”

If Svan data is given preference then \*wes- should be reconstructed as C.-Kartv. archetype that has \*ws- allomorph, as well. Consequently \*wes-/ws- reconstruction is grounded [Fähnrich, Sarjveladze 2000 : 201].

C.-Sind. \*epš- “inflating; blowing out”

Ad. epš-an “inflating; blowing out”

Of the Sindy languages only Adyghean demonstrates the similar meaning. Adyghean data is supported by Kartvelian one. Nakh-Dagestanian material can be also brought; cf. Ts.-Tush. d-eps-ar /d-ops-ar “blowing out”..., God. wuši “full”. All these makes Paleo-Caucasian origin of ws-/pš-/ps- roots indubitable. Genetically common Basque oso (=ošo) “full” form should be brought, as well.

C.-Kartv. \*west- “goat kid”

Geo. kost-i “goat kid; returned from mountains in autumn”

Zan (Megr.) kvašt-i “one-year-old female sheep”

Sv. ne-γāšd (UB.), ne-qšd (LB.), ni-γāšt (Lent.), ne-γešt (Lashkh.), ni-γaštʷ (Chol.) “goat kid”

If it is supposed that in word’s anlaut before w sonant the consonants k, γ, q developed on phonetic ground that is characteristic of Kartvelian languages then everything will be easily explained. In Svan anlaut w is metathesized at the end of the stem - Chol. ni-γaštʷ ← \*ni-γwašt.

C.-Sind. \*stāw- “goat”

Ub. s̥ta “goat”

Common-Sindy archetype should have been of inversive structure - \*staw- from which an Ubykh allomorph developed via losing of final w.

In order to determine the correlation of C.-Kartv. \*west- : C.-Sind. \*stāw- prototypes Nakh data is important; cf. Ing. oastă, Chech. awst “one-year-old goat”.

C.-Kartv. \*weʒ- “mineral water”

Geo. weʒ-a “mineral water”, Veʒ-is-i (*top.*)

Zan (Megr.) menʒ-i “mineral water; salty water”, Menʒ-i (*top.*)

Phonetic process w → m is secondary in Megrelian (cf. Geo. vin “who” : Zan mi(n) “id”). For Zan \*manʒ- ← \*vaʒ- should have been an archaic form [Klimov 1998 : 53; Fähnrich, Sarjveladze 2000 : 202].

C.-Sind. \*ʒə- “water”

Ab. ʒə, Apkh. a-ʒə “water”

Correspondence of Kartvelian w isn’t observed in Sindy that creates a certain structural difference. Nevertheless, common origin of Sindy-Kartvelian roots and stems is acceptable. Correlation *water* ~ *mineral water* is semantically logical.

Likely, Dargwa ωinʒ//ωinc://ωiniz “source/spring” allomorphs are related with Sindy-Kartvelian archetypes. Occurrence of hissing ʒ affricate-sibilant makes me suppose not to say logical w/ω initial correlation.

C.-Kartv. \*wi- “who; where from”

Geo. vi-n “who”, vi-na-j “where from”, vi-na-jt-gan “since/from what time”

Zan (Megr.) mi-, mi-n-ep-i “who” (*pl. form*), Laz mi-//mi-n “who”

In Colchian dialects the phonetic process  $v \rightarrow m$  took place, as well, that is often observed; cf. Geo. weza : Zan menž-i “mineral water” [cf. Klimov 1964 : 135; Fähnrich, Sarjveladze 2000 : 125].

C.-Sind. \*wə- “it/that”

Ad. (Shaps., Bzhed.) wə “it/that”

Ub. wa “it/that”

Ab. a-wi, Apkh. wi “it/that”

Kabardian correspondence isn’t observed. In Abaza a- seems to be deictic. Phonetic processes are presumed as thus: \*wə- → wǎ → wa in Ubykh and \*wə → wi in Apkhazian-Abaza.

In Sindy languages \*wə- root functions as “that” demonstrative pronoun while in Georgian *vin* “who” pronoun doubles up the function of time and space. By this Georgian (Kartvelian) resembles Dagestanian; cf. Lak wa “this”, but Khin. wa “over there”, Lezg. wi-nel “over there, upward/above”, Bezh. wa- “deictic article”, Khva. a-w-ed “this” [for more Dagest. see Starostin, Nikolayev 1994 : 222].

C.-Kartv. \*wiç- “narrow”

Geo. viç-ro “narrow”, viç-ro-b-i

In Zan dialects the corresponding roots are likely lost. Georgian viç-ro word is considered to be a further modification of Common- Kartvelian \*wiç- archetype. Svan xuç-/xwç- is another root and it is evident that phonetic development of x cannot be assumed in this Svan word. In Svan  $\gamma$  was expected before w (see *ibid.* \*xuç- “narrow”).

C.-Sind. \*məç- “narrow”

Ub. məç-ə “narrow”

In Sindy an Ubykh allomorph is isolated that created the ground to consider it to be borrowed from Georgian [Lomtatidze 1974 : 96; Bukia 2016 : 41].

I rule out the borrowing process, on the contrary, Ubykh reflects Common-Sindy condition and it is corresponded by C.-Kartv. \*wiç- “narrow”. Moreover, Ubykh-Kartvelian materials have parallels in Dagestanian languages; cf. Darg. wārça, Itsar.  $\gamma^w$ erç- “narrow”, but unlike Svan in this sample  $\gamma$  is phonetic apposition.

C.-Kartv. \*wiçq̄- “forgetting”

Geo. viçq̄-, da-viçq̄-eb-a “forgetting”, gul-ma-viçq̄-i “forgetful/absent-minded”, še-u-viçq̄-eb-el-i “unforgettable” (Saba)

In other Kartvelian languages and dialects the correspondences of Geo. viçq̄- root aren’t evident though Iberian-Caucasian parallels should be considered that support its parent-language nature.

C.-Sind. \*çwǎx- “covering, hiding”

Ab.  $\check{c}^wax$ -ra, Apkh. (Bzip.) a- $\check{c}^wax$ -ra “covering, hiding”

Structural and semantic similarity between C. Sind.  $*\check{c}^w\check{a}x$ - ~ C.-Kartv.  $*wic\check{q}$ - prototypes is evident. Instable nature of **w** in Sindy languages is obvious. The latter is corresponded by **l** in Nakh languages – C.-Nakh  $*lo\check{c}\check{q}$ - “hiding; stealing” ( $l \rightarrow w$  in Sindy-Kartvelian); cf. also Dag. roots: Av.  $\check{c}:oh$ - “stealing”,  $\check{c}:oh$ -or “thief/burglar”, Arch.  $\check{c}ix$ -di “stealing”.

C.-Kartv.  $*wor$ - “soil/land”

Sv. **wor**- (Lashkh.), **wer** (US., Lent.) “soil/land, clay”

Corresponding morphemes aren’t evident in other Kartvelian languages and dialects. In Svan variants Lashkhian **wor** seems archaic, **wer** type is an umlaut form of **wor** that historically implies the following stages – **wor** →  $*w\ddot{or}$  →  $*wwer$  → **wer**.

C.-Sind  $*wur$ - “country”

Hat. **-wur**, in the word (eš)-**wur** “country” the function of final **eš** segment is unknown. In the recordings of specialists **-wur** is isolated that will support to qualify it as an independent root [Kochlamazashvili 2016 : 113].

Common origin of Svan **wor**- “soil/land” ~ Hattian **-wur** “country” roots is evident.

Kindred roots and stems haven’t been revealed in other Iberian-Caucasian languages insofar.

C.-Kartv.  $*ws$ - “turning blind; extinguishing”

Old Geo. **vs-**, **da-vs-eb-a** “extinguishing; turning blind”

Georgian **vs-** verbal root is attested in ancient literary texts: “*ver d a a v s e b s (chaaqrobs) cecxlsa masa*” – “Sb/Sth cannot extinguish the fire”; “*gipqries šeni d a u v s e b e l a d (čaukrobelad)*” – “You hold sth without extinguishing” [Abuladze 1973 : 109; 126]. Any link of **vs-eb-a** “turning blind, extinguishing” verb with onymic **vs-eb-a** “filling out” one is unreasonable [cf. Fähnrich, Sarjveladze 2000 : 201].

C.-Sind.  $*\acute{s}^w$ - “blind; extinguished”

Ad.  $\acute{s}^w$ - $\eth$ , in the word  $n\check{a}$ - $\acute{s}^w$ - $\eth$  “blind”, Kab.  $n\check{a}$ -f ←  $*n\check{a}$ - $\acute{s}^w$  “blind”

Ab.  $la$ - $\acute{s}^w$ - $\eth$ , Apkh.  $a$ - $la$ - $\acute{s}^w$  “blind”

It seems to be an archaic compound word, likely, of Common-Sindy etymology. Specialists separate  $n\check{a}$ -/ $la$ - “eye” word as the first component, that is logical [Shagirov 1977, I : 280]. The second  $*\acute{s}^w$ - root should be the correspondence of Georgian **vs-** “extinguishing, turning blind” verb.

The correspondence of C.-Kartv.  $*ws$ - : C.-Sind.  $*\acute{s}^w$ - archetypes of inversive structure is likely evident in Ts.-Tush. **uš-ṭar** “blind” word.

## Z

C.-Kartv.  $*za$  “one, single”

Zan (Megr.) **zo-**, in the word **zo-x-o** “separately”

In Megrelian **zo-** that is separated as a root gives a ground to reconstruct Common-Kartvelian  $*za$ - archetype. In **zo-x-o** **zo-** is a root, **x-** a suffix characteristic of adverbs

(kino-x “earlier/previously/before”, go-ço-x “the year before last”), -o is an adverbial case marker the use of what is due to a word semantics; cf. art-i “one” – art-o “together”...

C.-Sind. \*zǎ- “one”

Ad. zə, Kab. zə “one”

Ub. za “one”

Ab. za-ḳə “one”, Apkh. z-nə “once/one single time”, žúej-za “eleven”

Like in Megrelian, in Apkhazian the word doesn't occur independently, it is preserved only in derived adverb. C.-Kartv. \*za- : C.-Sind. \*zǎ- demonstrates logical correspondences from structural, phonetic as well as semantic standpoint [see Klimov 1969 : 291].

I cannot agree to the viewpoint on genetic link of zə/za/z Sindy allomorphs with Dagestian roots ca/co/če/ce denoting one [cf. Starostin, Nikolayev 1994 : 323-324].

C.-Kartv. \*zaden- “god of fertility and plants”

Geo. zaden-i “god of fertility”, Zaden-i (top.)

Correspondences of the stem zaden- aren't attested in other Kartvelian languages and dialects [cf. Chukhua 2000-2003 : 412]. Though it is attested in old Georgian historical sources and additionally, its correspondences were revealed in kindred Iberian-Caucasian languages. In addition, the existence of zod- (zod-i) segment in Georgian (← Zan) toponyms is noteworthy, as well.

C.-Sind. \*zandǎ “steep (*mountain*)”

Ad. zandǎ, Kab. zadǎ “steep mountain; steep ascent”

In Kabardian an initial nd complex is simplified - zandǎ → zadǎ. As regard to the semantic opposition *god* ~ *steep* it seems to be averaged by the semantemes from the Dagestian languages such as *sky*; cf. Av. (Batl.) žodi “sky”. Thus, *god* ~ *sky* ~ *mountain* is logical correlation.

From structural and contextual standpoint Lak data is noteworthy in which zannu // ← zandu (Vitskh.) “mountain” lexeme occurs [Abdulaev 2015 : 417]. Nakh correspondence is preserved in Ossetian zǎd/jzǎd “deity before Christianity”.

C.-Kartv. \*zaz- “hawthorn” (*plant*)

Geo. zaz-un-a “hawthorn” *Crataegus* (*plant*)

The fitonym of this type is attested only in Georgian. Likely, it is of parent-language origin since it preserves zaz- root that has correspondences in the kindred languages.

C.-Sind. \*zaz- “yew” (*plant*)

Circ. [zaz] “yew” {*Taxus baccata*} (*plant*)

In the Sindy languages the word is lost though likely a Ossetian zaz “yew” preserves an Adyghean form as borrowing.

Logical correspondence of Sindy-Kartvelian archetypes is evident in Dargwa zanze “blackthorn/sloe” {*Prunus spinosa*} fitonym.

C.-Kartv. \*zal- “straightening; line-drawing; unbending”

Geo. zal-, zal-a “straight-edge of bricklayers” (Chubinashvili)

Zan {žor-}, o-žor-a “ruler; straight-edge”

Georgian zal- is logically corresponded by Zan žor- form that is preserved in o-žor-a “ruler; straight-edge” derivative word unchanged.

C.-Sind. \*žā- “combing, brushing”

Ad. žə-n, Abdz. žə-n, Kab. žə-n “combing/brushing”

Ub. ža- “combing/brushing”

Separation of verbal root in Adyghean deverbative nouns is noteworthy when ma- prefix is detached as a derivative affix; cf. Ad. ma-žā, Kab. ma-žā “a comb/brush” [Abdakov 1983 : 131]. A final l that is preserved in Kartvelian in the form of l/r is lost in parent-Sindy without a trace.

Semantic opposition *line-drawing/straightening* ~ *combing/brushing* is logical.

C.-Kartv. \*zal-a “salty; salted whey (*for keeping cheese*)”

Geo. (Tush.) zala “salty water; salted whey (*for keeping cheese*)”

There was an attempt to link Georgian zala with Svan žir-/žər- “wet, wetness” root that I consider to be an unsuccessful attempt today [cf. Chukhua 2000-2003 : 183].

C.-Sind. \*zla- “bitter”

Apkh. (Abzh.) á-zla “bitter”

In Sindy material an Abzhuan á-zla “bitter” word is isolated. Likely, this latter preserves a logical correspondence of Georgian zala.

Genetic correlation of Georgian-Apkhazian roots and stems with Dargwa zuil “salty” form should be defined.

C.-Kartv. \*zam- “doing, making; ploughing”

Geo. zam-, i-zam-s “will do”, zm-n-a “doing”

Sv. ž<sup>w</sup>m-, li-ž<sup>w</sup>m-i “(*autumn*) ploughing”

Semantic correlation that occurs among the roots *making/doing* ~ *ploughing* is too noteworthy that is observed in Laz, as well; cf. laz o-xon-u/o-xen-u “ploughing, making/doing”. Opposition a : w needs phonetical explanation that should be a sample of a → w reduction characteristic of Svan: Geo. cica : Sv. cicw, qaba : qabw, qba : qabw, etc.

C.-Sind. \*z<sup>w</sup>a- “ploughing”

Ad. z<sup>w</sup>a-n, Kab. wa-n ← z<sup>w</sup>a-n “ploughing”

Ub. z<sup>w</sup>a- “ploughing”

As it is seen, in Circassian the labialization of a root consonant is the result of m → w phonetic transformation that is valuable to clarify the evolution of the similar consonants.

Kartvelian *making/doing* is equaled by Dagestanian data: Lak zu-n “working, doing”, And. zun-nu, Av. zun-ize “working”.



C.-Kartv. \*zan-a “carbonated water; mineral water source”

Geo. [zana], Zan-av-i (*top.*), Sa-zan-o (*top.*)

Zan (Megr.) {žona}, žon-e “mineral water source” (A. Kobalia)

Svan correspondence isn't attested; Zan-a, Zana-t-i, O-zan-e (Lazeti) spread in Samegrelo and Lazeti contains Georgian (Kartvelian) zan-a stem. Logical phonetic correspondence of this latter is observed in Megrelian žon-e “mineral water source” word the trace of which is evident in West Georgian toponyms: Na-žon-ev-i, Žon-ev-i. Of course it doesn't concern a žon- (ga-žon-v-a “draining/leaking”) verb.

C.-Sind. \*zanā “wine; intoxicating drink”

Ad. sanā “wine”, Kab. sanā “alcoholic drink”

Ubykh and Apkhazian-Abaza correspondences haven't been revealed insofar. In Circassian languages and subdialects a voiceless sanā allomorph occurs the older type of which zanā should be observed in a compound word nar-zan ← \*nart-zana “drinking of Narts”.

While speaking about Sindy-Kartvelian archetypes the Dagestanian forms will be also slipped out; cf. Av. \*žana → ža, And. žono, Tind., Bagv., Botl., God. žana “wine”.., cf. Lak zini “beer”.

C.-Kartv. \*zar- “wailing/keening, calling; voice, hymn”

Geo. zar-i, zar-is tkma “lamenting/keening”, cf. zar-zeimi “noisy-rejoining”

Zan (Megr.) zor-i sound of trumpet”

Sv. zār//zar “mourning hymn/wordless Svan lament”

Genetic unity of zar-/zor- nouns is well known from professional literature [Fährnich, Sarjveladze 2000 : 208]. Other correspondences of Georgian are also attributed to this group and naturally, Svan allomorphs, as well the Common Kartvelian origin of which is beyond a doubt.

Pr.-Sind. \*zar- “calling out”

Hat. zar “calling out”

In the Apkhazian-Adyghean languages an expected roots and stems of \*z<sup>w</sup>a- and \*za- types aren't revealed. Bringing an Apkhazian a-car-ra “shouting; crying” as a correspondence of Hattian zar root as I consider is groundless [cf. Brawn 2002 : 328].

Genetically common roots weren't revealed in other Iberian-Caucasian languages.

C.-Kartv. \*zar- “getting bore/dull”

Geo. zar-eb-a “frightening/causing fear”, da-m-e-zar-a “will bore sb”, me-zar-eb-a “I bore”, zar-mac-i “lazy”

Sv. li-žār “getting bore”, m-a-žār-d-a “I got bore/dull”

There is a lack of Zan allomorph. Georgian-Svan zar-/žar- is logical from formal as well as semantic standpoint [Fährnich, Sarjveladze 2000 : 220].

C.-Sind. \*ža- “taking/giving offence”

Kab. *ža-γ<sup>w</sup>ǎ* “taking/giving offence”

The word is attested only in Kabardian. A segment *-γ<sup>w</sup>ǎ* is qualified as a nominal suffix of abstractness [Kvakhadze 2014 : 189].

C.-Kartv. *\*zar-* “getting bore/dull” ~ C.-Sind *\*ža-* “taking/giving offence” is logical correspondences from structural, phonetic and semantic standpoint.

Nakh correspondence is observed in Ts.-Tushian language – *zor-na* “fear/scare”. Maybe Dagestanian correspondence is preserved in Ossetian *ziv-ǎg* “lazy” word.

C.-Kartv. *\*zar-* “food cooking; bread baking”

Old Geo. *zar-*, *m-zar-eul-i* “baker”, *sa-m-zar-eul-o* “kitchen”

Only on the ground of etymological investigation it is possible to separate *zar-* verbal root in Georgian. In spite of the fact that the nominals derived from *zar-* root are attested in ancient Georgian written sources: “*mepure anu m z a r e u l ars...*” – “Sb is baker”; “*m z a r e u l m a n miiyo igi da šeçua tapita*” – “A baker fried it on a frying-pan” [Abuladze 1973 : 238] the logical correspondences haven’t been revealed in other Kartvelian sub-systems pro tem. I don’t exclude etymological link with Georgian *zr-un-v-a* “caring” stem.

C.-Sind. *\*raž-* “baking”

Ab. *raz-ra* “baking”

The viewpoint expressed in the professional literature on the fact that Hattian word *wu-laš-ne* “bread” contains *-laš-* root kindred of Abaza *raz-* verb is acceptable [Brawn 2002 : 328]. It is clear that *-laš-* is phonologically equal of *-laž-*. Then Georgian verbal stem *zar-* comes out to be an inversive root. Similar opposition is often observed in the roots and stems of this type.

Dagestanian linguistic material is in accordance that of Hattian-Sindy one; cf. Tab. *urž-ub* “baking”...

C.-Kartv. *\*zard-* “little owl”

Geo. *zard-ion-i* “little owl”, “screech owl”, Rus. *сыч* (Chubinashvili)

In Georgian a suffix *-ion* is characteristic in the names of birds; cf. *ķvir-ion-i* “bee-eater”. Due to it to qualify a *zard-* form as an initial root isn’t problematic.

Zan-Svan correspondences weren’t revealed.

C.-Sind. *\*ž<sup>w</sup>ǎnd-* “little owl”

Ab. *ž<sup>w</sup>ǎnd-u* “little owl”

The word is isolated in Abaza. It is viewed as Kabardian borrowing [cf. Shagirov 1977, I : 202]. On the contrary, Abaza confirms the stem’s nature of Common-Sindy origin via *ž* → *ž* process characteristic of it that is also supported by C.-Kartv. *\*zard-* archetype.

Labiablization of anlaut consonant is prop. Sindy phenomenon.

C.-Kartv. \*zardl- “spider; wasp”

Geo. -zardl- in the word *deda-zardl-i* “spider”

Zan (Laz) *mzunž-i//mzuž-i* “wasp”, Megr. *zunž-i//zund-i* “id”

In Georgian *zardl-* doesn't occur separately, it is a part of a compound word. Different picture is attested in Laz-Megrelian in which *zunž-/zund-* is a living word.

Geo. *zardl-* “spider” : Zan *zunž-* “wasp” is logical correspondence that is approved in other material, as well.

C.-Sind. \*žant- “bedbug”

Ub. *šānṭa* “bedbug”

The lexeme is isolated in Ubykh, though it has correspondences in Kartvelian as well as Dagestanian languages. It is noteworthy that in Dagestanian the voiced (Did. *zedo* “moth”) as well as voiceless (Cham. *sina-lʷ*: “spider”) allomorphs occur [for more Dagest. roots see Starostin, Nikolayev 1994 : 962-963].

C.-Kartv. \*zas- “knitting, spinning; cobweb/spider’s web”

Zan (Laz) *m-zes-a* “cobweb/spider’s web”, Megr. *Zes-a-skir-i//Zes-a-švil-i* (*anθr.*), i.e. *Peikr-i-švil-i*, *lit.* “weaver’s own child”

In Zan *zes-* is detached as a root that makes me suppose *zas-* (cf. Geo. *zaryv-/Zan žeryv-*) type for Georgian (Kartvelian).

C.-Sind. \*ššā “plaiting/weaving”

Ab. *šš-ra* “plaiting/weaving”, Apkh. *ššə-ga* “stall for sheep made of plaited canes”

Corresponding roots aren't observed in Circassian languages though parallels can be revealed in Kartvelian and Dagestanian by what a Paleo-Caucasian origin of analytical verbal root is supported; cf. Dag.: Lak *š:aš:a-n* “knitting”, Krits. *šišl-* “spinning” (cf.. Lak (Shal.) *šašl-an* “spinning”), Khvarsh. *žič-a*, Bezh. *siz-al* “plaiting/weaving”).

C.-Kartv. \*zako- “yard”

Old Geo. *zako-j* “yard”

The word is isolated in Old Georgian: “*aha esera saxe... z a k o j korebisaj da saunžeta mat šinaganta*” – “Here is a yard for hawks...”[Abuladze 1973 :162]. Likely, a *zako-* root is originated from Common-Kartvelian parent language.

C.-Sind. \*šag<sup>w</sup>- “yard”

Ad. *šag<sup>w</sup>* “yard”

Like in Kartvelian sub-system, only Adyghean preserves the word of Common-Sindy etymology; *zako-/šag<sup>w</sup>-* is logical correspondence. In both cases voiced phonemes are alternated – in Georgian *z* and in Adyghean - *g*, cf. *k/š* in contrast.

Logical reflexation of C.-Dag. \**gaz<sup>w</sup>* archetype in Avar (Kus.) *goz* “room; house” word that in all probability is logically corresponded by Basque *a-zoka* (=a-soka) “open-air (shopping) area, market” allomorph.

C.-Kartv. \*zel- “milk”

Zan (Laz) žal-v-a “milk”, žal-v-a-nana “wet-nurse”

Existence of žal- root in Laz automatically raises the issue on the word of zel-type in Georgian, though I don't exclude a correspondence of zal- type since in one-syllable roots and stems identic a : a vowel correlation often takes place.

C.-Sind. \*ž<sup>w</sup>ǎ “(cow etc.) giving milk/in milk”

Ad. (Chemg.) ž<sup>w</sup>ǎ-px<sup>w</sup>ǎ “foster-young girl for wet-nurse”

It is considered to reconstruct a Common-Circassian archetype only on the basis of Chemgui form [Kvakhadze 2014 : 106]. Such approach is acceptable when a Kartvelian correspondence appeared, as well.

The meaning of *milk* is evident in the languages of both groups that is added by \*zel- : \*ž<sup>w</sup>ǎ - structural-phonetic identity. Opposition l : w makes difference that is a result of l → w Svan-like phonetic process in Sindy languages.

C.-Kartv. \*zem- “time; near”

Geo. zm-, xan-da-zm-a “expiry of time/prolonged stop/delay”, xan-da-zm-ul-i “too old/over-long/great age”

Zan (Megr.) žam-i “time”, mita-žam-i “old time”, žam-o “recently”

In Georgian less-spread verbal zm- root is known while in Megrelian only nominal forms are attested. It is clear that for parent (radical) language a vocalism a of Zan requires the postulation of \*zem- archetype with e- sounding. Just its correspondence is supposed Megrelian žam-i noun. This latter occurs in Old Georgian language as zanizm [Abuladze 1973 : 343-344].

C.-Sind. \*ž<sup>w</sup>ǎ- “now”

Ad. ž<sup>w</sup>a-, in the word ž<sup>w</sup>a-γ<sup>w</sup>ǎ, Kab. {ž}<sup>w</sup>a-, in the word va-γ<sup>w</sup>ǎ (← \*ž<sup>w</sup>a-γ<sup>w</sup>a) “star”

Ub. ž<sup>w</sup>a “sky”

Ab. u-ž<sup>w</sup>ǎ “now”, ž<sup>w</sup>a-ω<sup>w</sup> and “sky”, Apkh. wa-ž<sup>w</sup>ǎ “now”, á-ž<sup>w</sup>-ω<sup>w</sup>an “sky”

Semantic correlation *time* ~ *sky* ~ *star* is logical correlation and is attested in such kindred languages like Avar and Andi; cf. And. *zubu* “day” ~ Av. *zob* “sky” that is echoed by Dargwa *zaw/zab/c:ab* “rain, sky, star”. In this semantic field similar opposition is well-explained.

C.-Sind. \*ž<sup>w</sup>ǎ : C.-Kartv. \*zem- is logical correlation. As it is obvious still in the parent language a C.-Sind. m a correspondence of C.-Kartv. m is a source for the labialization of root sibilant; cf. \*ž<sup>w</sup>ma → ž<sup>w</sup>ǎ → Apkh. ž<sup>w</sup>ǎ.

Credible correspondences denoting *time* are attested in Dagestanian languages: Bezh. *žen-sa* “today”, Hunz. *že* “now”, And. *že* “today”, etc.

C.-Kartv \*zen- “valley; lowland; filed”

Geo. zen-, Zen-it-i (*top.*), Zeda-zen-i (*top.*) (*mountain monastery*)

Zan (Laz) *zen-i* “valley; field; level place”, *Žgirja-zen-* (top.), Megr. *zen-i* → // *rzen-i* “valley; lowland”, *Ž<sup>v</sup>ar-zen-i*, *Nara-zen-i* (top.)

In Svan a corresponding root isn't observed. Even in Georgian detaching of a *zen-* is conditional.

C.-Sind. \**žān-a* “fertile fields and arable lands”

Circ. {*žānā*} “fertile fields and arable lands”

Sindy correspondences of C.-Kartv. \**zen-* archetype can be discussed only on the ground of Ossetian language data. A word *žāna* was preserved in adjacent dialect of Circassian – in Digor dialect.

Discussion on Iberian-Caucasian isoglosses is possibly only according to Lak *zanu* “pasture” form yet.

C.-Kartv. \**z-en* “eating one's fill/being sated”

Geo. (Kartl.) *zen-z-* “eating one's fill much/being too sated”, *ga-zen-z-il-i//ga-zen-z-ul-i* “being too sated”

Reduplicated root and stem are isolated in Georgian. In spite of this its parent-language origin is beyond doubt.

C.-Sind. \**z-žn-* “full”

Ad. *jə-z*, Kab. *jə-zə* “full”

Ub. *za*, *γa-za* “full”

Ab. *a-zn-a*, Apkh. *á-zn-a* “full”

Root reduplication is characteristic of Adyghean languages, as well; cf. Kab. *zə-r-ə-z* “full”.

Sindy-Kartvelian material unity is supported by semantical corresponding - *eating one's fill/being sated* ~ *full* that is logical.

Of the Dagestanian languages Cham. *b-izzal-i-b//b-iz-i-b* “full” is noteworthy.

C.-Kartv. \**zent-* “spotted crane”

Zan (Megr.) *zant-ia* “spotted crane” (*bird*)

A Colchian *a* that is attested within a stem automatically raises the question on C.-Kartv. *e* vocalism; cf. Geo. *e* : Zan *a-*, C.-Kartv. \**e*. Corresponding allomorphs aren't attested in Georgian and Svan and thus we can speak about parent-language nature only according to Zan data.

C.-Sind. \**žānt-* “owl”

Ad. (Shaps.) *žənt-əw*, Chemg. *žənt-əw*, Bzhed. *žənt-əw*, Kab. *žənd-uw* owl”

Ub. *žənt-əw* “owl”

Common origin of Circassian roots and stems is known [Shagirov 1977, I : 125]. I agree with Al. Kvakhadze's reconstruction [Kvakhadze 2014 : 91]. To compare with Circassian material a Geo. (Up. Imer.) *zand-ara* “big, huge” form is also given [Bukia 2016 : 125] that

is noteworthy, as well but the given Georgian equivalent doesn't demonstrate the meaning *bird* that complicates the situation.

C.-Kartv. \*zerz- “trembling/quivering, shivering”

Geo. zrz-ol-a “trembling/quivering, shivering”, ga-a-zrz-ol-a “bell rang” (Saba)

Zan (Megr.) žarž-ol-i/žarž-al-i “trembling/quivering”

Reduction of a root vowel in a stem took place in Georgian that seems to be an old occurrence since zrzol-a-j occurs in ancient Georgian texts [Fähnrich, Sarjveladze 2000 : 222].

C.-Sind. \*zāza- “shivering”

Ad. -zaz-ən, Kab. -zaz-ən “shivering”

Ub. bzabza “shivering”

A searching verb occurs in Adyghean languages together with **ka-** prefix - **ka-zaz-ən** that is added by Ubykh **bz** complex.

Nakh (**zuwz** “trembling/quivering”) and Dagestanian correspondences indicate the fact that the root is of Common Caucasian origin; cf. Hunz. **zəzə** “trembling/quivering”, Lak **zurzu**, Darg. **zerzer-biḱes** “shivering, trembling/quivering” [Starostin, Nikolayev 1994 : 1096-1097].

C.-Kartv. \*zek- “firewood; tree”

Sv. **zek** “firewood; tree”, **zek-məxir** (LB) “firewood-torch/pinewood-spill”, **zek-ra** “made from logs/tree trunk”

The word is isolated in Svan but it has parallels in other Iberian-Caucasian languages. Its possible link with Geo. **šeša**, Zan **diška** forms (Z. Chumburidze) is groundless.

Pr.-Sind. \*zik-er “building wood; tree”

Hat. **ziḱer** “building wood; tree”

It is difficult to talk about the nature of the phoneme reflected in Hattian **ḫ** grapheme. It isn't excluded that it reflects voiceless aspirated **ḫ** spirant from pharyngeal group. An extinct **ḫ** occurs in the form of **k** reflex in Kartvelian - **ḫ** → **k**.

Of the Iberian-Caucasian parallels Ing. **zag-al** “stick” word that is isolated in Nakh is noteworthy. Possible from Dagestanian cf. Khvarsh **zika** “oak”, Darg. **zex-ni** “tree”.

C.-Kartv. \*zw- “giving birth”

Geo. **zw-** “giving birth”, **me-zw-eb-i** “parent cattle”, **i-zw-a** “gave birth”, **u-zv-i** “barren (*sheep, cow...*)”, **zv-ev-a** “to birth”

Sv. **zw-**, **li-zw-el** “giving birth of cattle”, **i-z-āl** ← \*i-zw-al “gives birth”

A Zan correspondence hasn't been revealed insofar. It is right that Sv. **zur-ä-j** and Zan **zur-a** “coward” are different roots [Fähnrich, Sarjveladze 2000 : 212].

C.-Sind. **zʷ-** “giving birth; offspring/descendant/posterity”

Ad. **zʷ-** “giving birth”, in the word **ḥā-zʷ** “dog's offspring, puppy”, Kab. **v-** ← \*zʷ- “giving birth”, in the word **ḥā-v-šəṛ** “puppy”

In Adyghean languages and dialects only compound words are attested. If in Adyghean **hã** is a *dog* then **z<sup>w</sup>** is *born/given birth*. In Kabardian subsystem the situation is more complicated since **šer** “nestling” is added to *born/given birth by a dog (hã-v-)* [Kvakhadze 2014 : 79].

In all cases **z<sup>w</sup>-** is obviously detached with the meaning *giving birth (of cattle)* in Sindy as well as Kartvelian languages.

C.-Kartv. \***zwa-** “aggression, begin to rage/excitement/apset/uproar”

Old Geo. m-**zwa-ob-ar-i**, **zwa-ob-a**, **zwa-v-i** “proud, haughty/arrogant”

Svan. **žōw-**, a-**žōw-e** “sb/sth makes sb/sth rabid, sb/sth drives sb/sth mad”

The word is attested in Old Georgian: “*sneul xar z u a o b i t a*” “You are ill with proud” “*z u a v i igi nabukodonosor*” - “Haughty Nebuchadnezzar” [Abuladze 1973 : 169].

C.-Sind. \***zaw-a** “war”

Ad. **zaw-ă//zaw-ə**, Kab. **zaw-ă** “war”

Ub. **zaj-a** “war; quarrel”

It is evident that **w** → **j** sporadic process took place in Ubykh [Kvakhadze 2014 : 182]. Sindy-Kartvelian archetypes are semantically and structurally similar.

The words of common roots haven’t been revealed in other Iberian-Caucasian languages insofar.

C.-Kartv. \***zwaw-** “avalanche”

Geo. **zwav-i/zvav-i** “avalanche”

Sv. **žah/žaj/žäj** “avalanche”

Laz-Megrelian correspondences are lost. In the professional literature it is pointed out, that “origin of **h-** is unclear” in Svan [Fähnrich, Sarjveladze 2000 : 234]. Generally, in Svan **j/h** considers **w-** to be common source (cf. C.-Kartv. \***byuw** “owl” → Sv. **yuh** “owl”). Of them **j** is primary, i.e. **w** → **j** → **h**. The latter is clearly evident in loan vocabulary; cf. Rus. **ящик** → Sv. **jaşıķ** → // **haşıķ** “big box”.

Svan-Georgian isoglosses were analyzed by V. Abaev [Abaev 1949 : 294].

C.-Sind.. \***žōwaw-** “snowstorm/blizzard”

Ad. **žōwaj**, Kab. **wajə** ← \***ž<sup>w</sup>ajə** “snowstorm/blizzard”

Ubykh correspondence isn’t observed. Corresponding material hasn’t been disclosed in Apkhazian-Abaza languages.

Kartvelian-Adyghean isoglosses have similar structure. As regard semantic correlation *avalanche* ~ *snowstorm/blizzard* both are based on common meaning *snow*. This is well evident in great lexicographer Sulkhana-Saba’s explanation: “*kariansa t o v l s a eçodebis b u k i*” - “Snow with storm is called snowstorm”, and “*tuca gazapxul t o v l i šeqinuli čamoizvla mas uçoden z v a v s a*” “In spring when frozen snow comes down is called avalanche”.

Just the word *snow* is initial in Dagestanian correspondences; cf. Lezg. **žiw** “snow”.

C.-Kartv. \*zwar- “sunny place”

Old Geo. m-zwar-e “sunny place” (Saba)

Zan (Laz.) m-žor-a//b-žur-a “sun”

Correlation of Imerian zo (← //zor?) “sunny place sloped down to the south” to C.-Kartv. \*zwar- archetype should be clarified. Georgian forms m-zwar-e//zuar-i are attested in ancient texts [Fänhrich, Sarjvladze 2000 : 223].

C.-Sind. \*zaw- “shadow”

Ad. žiaw, Kab. žaw-ə “shadow”

Ub. žiaw-a “shadow”

Ab. ži<sup>w</sup>a -ra “shadow”

If we compare C.-Kartv. \*zwar- “sunny place” ~ C.-Sind. \*zaw- “shadow” semantically Ing. zow “beam/ray” root is also noteworthy that is materially belonged to this group, i.e. shifting of *sun beam* → *shade/shadow* semantics in the Apkhazian-Adyghean languages, that is characteristic in these languages; cf. Zan (Megr.) oro “shadow” → Imer. oro “scorching heat”.

C.-Kartv. \*zwar- “bullock; cow’s calf; sacrificial animal”

Geo. zvar-a//zor-a (Mt., Moxh.) “bullock; cow’s calf; sacrificial animal”

Zvan-Svan correspondences haven’t been revealed so far. In the professional literature it isn’t excluded the etymological link with Georgian-Svan zv- “giving birth”; cf. u-zv-i “heifer” [Javakhishvili 1937 : 193], that is difficult to prove.

Pr.-Sind. \*zar- “sheep”

Hat. zar “sheep”

Possible link of Georgian-Hattian isoglosses with Kab. zāj “offspring/descendant, small” word is acceptable. More important is auslaut correlation r : r while r → j is historically proved in Adyghean languages.

The words of the common roots haven’t been revealed in other Iberian-Caucasian languages insofar.

C.-Kartv. \*zwar- “ploughing”

Geo. (Tush.) zwar-, zvar-is gašana “ploughing”

The root denoting *ploughing* is preserved only in Tushian dialects of Georgian. Its reconstruction on parent-language level is real since it has credible correspondences in Iberian-Caucasian languages.

C.-Sind. ž<sup>w</sup>a- “harrowing”

Ab. ž<sup>w</sup>-ž<sup>w</sup>a-ra “harrowing”

Corresponding Apkhazian root is lost. In Abaza it is the result of stem-reduplication \*ž<sup>w</sup>a + ž<sup>w</sup>a- → ž<sup>w</sup>-ž<sup>w</sup>a- → ž<sup>w</sup>ž<sup>w</sup>a-, semantic transformation is also evident: *ploughing* → *harrowing*.

Tab., Agul uz- “ploughing” can come in useful to determine the direction of semasiologic deviation of C.-Kartv. \*zwar- “ploughing” : C.-Sind. \*ž<sup>w</sup>a- “harrowing”.



C.-Kartv. \*zwar-el “stupid”

Zan (Megr.) žur-u “stupid; little silly, feeble-minded/imbecile”

The word is preserved only in Megrelian. Basing on sound-correspondences \*zwar- should have been existed in Common Kartvelian. Suffixal nature of Zan -u supports -el, i.e. \*zwar-el- noun derived from verbal \*zwar- will be reconstructed that resulted žur-u in Zan.

C.-Sind. \*La- “deceiving/cheating, turning silly/foolish”

Ad. La-, γa-ɣʷə-La-n “turning silly/foolish”, ɣʷə-La “stupid”, Kab. La-, γa-ɣʷə-La-n “dragging/ involving sb into sth deceptively”

Ub. La- “deceiving/cheating”, ɣʷə-Lá “stupid”

Ab. ža-ra, Apkh. a-ža-ra “deceiving/cheating”

Unlike Kartvelian the word is attested in all Sindy subsystems. Sound-correspondence C.-Sind. L : C.-Kartv. z is noteworthy that somewhat resembles inner Apkhazian-Adyghean correlation; cf. Circ. L: Apkh.-Ab ž.

Corresponding material of Dagestanian and Nakh languages hasn't been revealed insofar [cf. Starostin, Nikolayev 1994 : 651].

C.-Kartv. \*zwel- “watery/water content, dripping”

Geo. zwel-, cf. zol-o “dung/manure”

Zan (Megr.) žvar-u-a “dripping; getting soaking wet”, žvar-i “dew; seepage/water squeezed out”; Laz žval-, o-žval-u “milking”

A corresponding root is lost in Svan. Likely, a Svan žir-/žər- “becoming wet/damp, wetness/dampness”, mə-žir “wet” forms link with other Georgian root; cf. Psh. zr-im-l-i “dew”, zr-om-l-i “pus”.

C.-Sind. \*žwǎ “melting”

Ad. žʷə-n, Kab. və-n ← \*žʷə-n “melting”

In the professional literature there is an attempt to discuss Ubykh bžə- “melting” verb along with it. But structural difference doesn't allow to. Thus Ub. bžə- : Ad. žʷə is insurmountable resistance [cf. Starostin, Nikolayev 1994 : 627].

Corresponding material hasn't been disclosed in other Iberian-Caucasian languages.

C.-Kartv. \*zwer- “wind blowing”

Zan (Laz) žvar-, o-žvar-u “wind blowing”

Considering the formulation of sound-correspondences attested in Laz žvar- verbal parent language makes me suppose an archetype of \*zwer- type for parent language since Geo. l : Zan r sonor opposition isn't observed in verbs.

C.-Sind. žʷǎ- “air; wind”

Ad. žʷə, Abdz. žʷə, Kab. žə “air; wind”

Ub. zʷa “air”

Ab. žʷ-ωʷand, Apkh. a-žʷ-ωʷan “air; sky”

I don't agree with A. Abdakov's comparison [Abdakov 1983 : 93] that indicates only the meaning of *air* then when in Circassian dialects and subdialects meaning of *wind* is also attested [Kvakhadze 2014 : 40].

Corresponding material of C.-Kartv. \*zwer- : C.-Sind. \*žwǎ- archetypes hasn't been revealed in Nakh and Dagestanian languages insofar.

C.-Kartv. \*zwezwel- “dripping, draining/seeping/leaking”

Zan (Megr.) žvaržval-i “flowing fast, much dripping, draining/seeping/leaking”, žvaržval-a “sth that flows fast, sth that drains/seeps/leaks”

Reconstruction of Common Kartvelian archetype on the basis of only Megrelian data should be carried out with cautiousness since va- cluster can reflect C.-Kartv. \*we- as well as C.-Kartv \*o vocalism moreover when a Zan root is reduplicated.

Corresponding roots and stems haven't been disclosed in other Kartvelian languages and dialects.

C.-Sind. \*žwǎž- “dripping, draining/seeping/leaking”

Apkh. žž-, á-lə-žž-ra “dripping, draining/seeping/leaking”

It is one of the problematic links since in Apkhazian it is difficult to be identified that vowel that seems to be historically reduced. In addition, likely ž reflects a parent-language ž as well as ž archiphoneme.

The issue needs further investigation.

C.-Kartv. \*zwil- “calling up together”

Geo. (Imer.) zvil-eb-a “calling up of several persons”

Zan (Megr.) zul-ap-i “loud sobbing”

In spite of great semantic difference these roots cannot be separated from each other. Structural unity and similar suffixation of verbs is easily observed.

Pr.-Sind. \*ziw-an “ritual shouting/yelling”

Hat. zīyan-a//zen-a “shouting/yelling during ritual process”

Though, common semantic (noteworthy) nature is easily observed but in terms of phonemic structure there is a certain problem. Due to it reconstruction of Proto-Sindy proto-type is of more or less a conditional character.

It is one of problematic links. The issue needs further investigation especially then when Nakh and Dagestanian correspondences are unknown.

C.-Kartv. \*zwirt- “large wave”

Geo. zvirt-i “large wave”, a-zvirt-eb-a “heavy rolling (*of sea*)”

Zan (Megr.) žvirt-i “large wave; avalanche”, e-žvirt-ap-a “heavy rolling (*of sea*)”

Likely, Svan correspondence is lost. Kartvelian zvirt-/žvirt- demonstrates logical correlation. In Georgian as well as in Zan verbal and nominal stems occur and sound-correspondence Geo. z : Zan ž supports the parent-language origin of the roots and stems.

C.-Sind. \*z<sup>w</sup>ənd- “storm; snowstorm”

Ub. z<sup>w</sup>and-a “storm, snowstorm”

A final a is of Ubykh phenomenon; z<sup>w</sup>ənd- detached as a root is considered to be a reflex of Common Sindy archetype. Sound-correlation C.-Kartv. r : C.-Sind. n is noteworthy, that is rarely revealed.

Of other Iberian-Caucasian languages a corresponding isogloss should be attested in Lak š<sup>w</sup>:aṭ-i “wave” form.

C.-Kartv. \*ziz-in- “filling with fluid, being fed up with sth”

Geo. (Gur.) ga-ziz-in-eb-a “filling to the brim”, Lechkh. ga-ziz-n-a “filling with liquid, fat”, cf. ga-ziz-n-il-i “soiled/dirty/wet and dirty”, ga-ziz-in-eb-ul-i “filled to the brim”,

Zan (Megr.) go-žiž-in-ap-a “being fed up with water/liquid”, go-žiž-in-ap-il-i filling with water/liquid”

The meaning of *filling/being fed up with fluid* is basic for Kartvelian stems that is supported by regular and logical sound-correspondence Geo. z : Zan ž .

C.-Sind. \*žəžə- “overflowing with water”

Ab. (Tap.) žžə-ra, Apkh. a-žžə-ra “overflowing with water”

In spite of lack of Circassian data it is logical to consider \*žəžə- hissing-hushing verbal root to be C.-Sindy archetype. Comparing with Kartvelian data in Apkhazian-Abaza ə and n phonemes were lost that often takes place. Sibilnat sound-correspondence C.-Kartv. z ; C.-Sind. ž, is more noteworthy. This case is compatible with logical formula – C.-Kartv. hissing : C.-Sind. hissing-hushing.

C.-Kartv. \*ziz-in- : C.-Sind. \*žəžə- is regular and logical correspondence that is characterized of structural-semantic identity.

C.-Kartv. \*zil- “voice of crying”

Geo. (Psh., Gur.) zil-i “shrill high voice; sound of song”, Gur. zin-zil-i “crying with slow voice”

It is evident that in Georgian zil- is detached as a root that resulted zin-zil word via reduplication in Gurian. Likely a sound variant of the same root is Gur. zur-zul-i “sobbing loud” and Megr. žur-žul-i “sobbing loud”. In spite of the fact that they are clear phonosemantic verbs a sound-correspondence Geo. z : Zan ž is maintained. In Zan an expected z/ž variation isn’t attested.

Pr.-Sind. \*zil- “crying”

Hat. zel/zil “crying, shouting, wailing/roaring”

Corresponding roots and stems aren’t attested in Apkhazian-Adyghean. Instead, in Hattian an allomorph originated from Proto-Sindy parent language is preserved that is logically corresponded by C.-Kartv. \*zil- archetype.

A corresponding verbal root of Hattian-Kartvelian isoglosses is likely observed in Dagestanian, as well; cf. Khin. lož-i “spilling of liquid”.

C.-Kartv. \*zil- “sitting”

Geo. zi-, zi-s “sits”, v-zi “I sit”, *dial.* zil-arien “They sit”

To detach zil- as a root is supposed. Since Zan-Svan genetically common forms aren't revealed it is difficult to reveal final reconstruction variant.

Pr.-Sind. \*zi- “laying; putting”

Hat. zi- “laying; putting”

The roots with similar structure and composition aren't attested in Apkhazian-Adyghean languages. Only recent researches revealed Hattian zi- allomorph as independent root [Kasyan 2009 : 363].

Paleo-Caucasian origin of Georgian-Hattic isoglosses are supported by Dagestanian data, as well; cf. Did. zow-era “sitting down”. Common roots aren't observed in Nakh languages.

C.-Kartv. \*zin- “taking/giving offence/ harm (*to health*); causing damage/harm; making /getting diseased/losing one's health”

Old Geo. zn-e “bad behaviour; behaving”, zn-ev-a “taking/giving offence/harm (*to health*); causing damage/harm”, zn-i-zn-i “bad-mannered/gross” (Chubinashvili)

Zan (Megr.) žin-ap-a “making/getting diseased/losing one's health; turned yellow” žin-ap-il-i “sick, yellowed”

There is lack of Svan correspondence. Old Georgian meanings are attested in the eastern dialects of Georgian: zn-ev-a (Kiziq) “taking/giving harm”; Mtiul. “taking/giving offence/ harm (*to health*)” (Al. Glonti). A root žin- preserved in Megrelian maintains Kartvelian i that was lost in Old Georgian.

C.-Sind. \*žən- “tuberculosis”

Kab. žǎn “tuberculosis”

Due to the lose of western Adyghean parallel the professional literature indicate the difficulty of reconstruction of an initial sibilant. A dubletive variant \*žan is also given [Kvakhadze 2014 : 145]. In my opinion \*žən - archetype should be reconstructed that resulted žǎn via ə → ǎ transformation in Kabardian.

Parallels of C.-Kartv. \*zin- : C.-Sind. \*žən - archetypes in Dagestanian and Nakh languages haven't been revealed insofar.

C.-Kartv. \*zinad- “resting bed”

Geo. zinad-i “resting bed” (“*Knight in the panther's skin*”)

The word is isolated in Georgian. I suppose that it is of parent-language etymology that is supported by the correspondences of kindred languages.

Pr.-Sindy \*zilat- “sofa/throne”

Hat. zilat “sofa/throne”, ma-zilat “sofa/throne (stands)”

Corresponding stem of Georgian-Hattian isoglosses is attested in Etruscan language; cf. Etruscan zilath “high position”, that is exactly corresponded by Russian word престол (V. Ivanov).

It is not excluded the possibility that above-described words have common source and reflect so called cultural rank.

The issue needs further investigation.

C.-Kartv. \*ziḗ- “fattening; fat”

Geo. ziḗ-, ga-ziḗ-v-a “too fattening”, ziḗ-a “fish fat” (Saba)

Zan (Megr.) ziḗ-, ziḗ-al-i “thick, fatty/greasy”, ziḗ-in-ap-a “too fattening; unhealthy obesity”, ziḗ-i “fish fat”

There is lack of Laz-Svan correspondences though it cannot obstruct the reconstruction of \*ziḗ- archetype. It is obvious that ziḗ- root functioned in parent language with the meaning of *obesity/fat* that has credible isoglosses in Sindy languages. Unity of Georgian-Zan stems is known (P. Charaia).

C.-Sind. \*žʷḗ-a “thick, large”

Ab. (Tapan.) žʷḗa “thick, large”, Apkh. (Abzh.) á-žʷḗa, Bzip. á-žʷḗa “thick, large”

There is a lack of Circassian allomorphs that complicates the reconstruction process. This is especially true to stem vocalism. If it is assumed that ə, was a basic vowel then everything is in its right place - \*žʷḗḗ-a → \*žʷḗ-a, only labialization turns to be “unnecessary” in relation with Georgian that can be explained on prop. Sindy ground.

The isoglosses aren’t observed in other Iberian-caucasian languages.

C.-Kartv. \*zir-a “caraway”

Geo. zira “caraway” [*Carum carvi*]

The word is isolated in Georgian though likely, it is of parent-language origin. It is supported by credible parallels in Sindy languages and dialects.

C.-Sind. \*zər-ə “dogwood/cornelian cherry”

Ad. za-jă, Kab. žă “dogwood/cornelian cherry”

Ab. zarə “dogwood/cornelian cherry” [*Carnus mas*]

From phonemic standpoint the structure of an initial root is almost preserved unchanged in Ubykh. Apkhazian a-bgəzər “dogwood/cornelian cherry” cannot be attributed to this case [cf. Abdakov 1973, Starostin, Nikolayev 1994 : 200], since the word as a composite is entirely borrowed from Megrelian; cf. Megr. bəgə-zir-i//bugu-zir-i “dogwood/cornelian cherry” bugu- of which is logically corresponded by Geo.(Lechkh.) bagv-i “mat-grass” and Svan bagw-ra “goat-willow”.

C.-Kartv. \*zir-a “caraway (*seed*)” : C.-Sind. \*zər-ə “dogwood/cornelian cherry” is logical structural, phonetic and semantic correspondence.

Nakh and Dagestanian correspondences aren’t observed.

C.-Kartv. \*zirz-a “iron lock”

Geo. (Meskh.) zirza “iron lock”

A nominal root is isolated in Meskhian dialect of Georgian. Though if we discuss according to external language data *zirza* reflects C.-Kartv. \**zirz-a* archetype. Correlation of Laz *zarza/zirza* “noose/loop (*of a door*)” with Meskhian *zirza* is unclear (word borrowing?).

C.-Sind. \**zərz-a* “hook”

Apkh. *a-zarza* “hook”

Form and semantic similarity of Georgian-Apkhazian roots can be explained on the ground of theory of word borrowing. But Dagestanian correspondences don't support this; cf.: Ag. *zaz*, Rut. *zirze-n* “buckle on belt”, Darg. *zanzi-bul* “fastener” [For other roots see Starostin, Nikolayev 1994 : 1095].

C.-Kartv. \**zlazwan-* “slow, lifeless movement”

Geo. *zlazvn-a* “slouching/dawdling/sluggish movement”, *i-zlazn-eb-a* “slouches/dawdles/sluggishes”, *zlazvn-it* “slowly, lazily/idly”, cf. *zlazvn-ia//zlazn-ia* “lazy/idle, slow/sluggish/dawdling”

Corresponding roots aren't attested in other Kartvelian languages. though Georgian *zlazvn-* verb has noteworthy correspondences in Circassian languages which indicates that these stems are of Paleo-Caucasian origin.

C.-Sind. *ž<sup>w</sup>až<sup>w</sup>a-* “slow, unharried”

Ad. *žaž*, Kab. *žaž(ǎ)* “slow, unharried”

Ab. *ž<sup>w</sup>až<sup>w</sup>a* “slow, unharried”

In spite of the fact that in Abaza the hushing sibilants are of secondary origin - *ž* → *ž*, the structure of initial root is better preserved in this case. Opposition of *w* : *w* and *l* : *w* is also revealed that confirms once more the reality of *l* → *w* phonetic transformation in Common Sindy parent-language.

C.-Kartv. \**znay-a* “lamb (*to first shearing*), lamb (*to 6 months*)”

Sv. *žinay, žiny* (LB.) “lamb (*to first shearing*), lamb (*to 6 months*)”

Reconstruction of Common Kartvelian archetype is possible only on the Svan data ground. Apparently in Svan a final *a* is elided since in Genitive case *žinyä-š* (← \**žinaya-iš*) is attested instead of *žiny-iš* form. A vowel *i* is prothetic to overcome *žn* cluster.

C.-Sind. *žay-a* “sheep (*for slaughter*)”

Ad. (Chemg.) *žayǎ*, Kab. *žayǎ* “sheep (*for slaughter*)”

There is a lack of Ubykh and Apkhazian-Abaza correspondences. Though Adyghean data gives a relatively full idea on Common Sindy archetype.

Comparative analysis of C.-Sind. \**žay-a* : C.-Kartv. \**znay-a* archetypes clarifies that *n* sonor should be Kartvelian innovation.

Isoglosses from Dagestanian and Nakh languages haven't been revealed.

C.-Kartv. \*zog- “part”

Old Geo. \*zog-i “part; any”, zog-ad-i “part; general”, zog-ad “generally”

Zan (Megr.) zog-, mo-zog-mo-zog-o “part by part/piece by piece/fragmentary”

Svan correspondence hasn't been revealed. In Zan zog- root is evident only in reduplicated type of Megrelian.

C.-Sind. \*z<sup>w</sup>ǎgi-ə “all”

Apkh. zegiə “all”

The word is preserved only in Apkhazian. I don't agree with the viewpoint on its further segmentation. Anyway, it isn't possible on the ground of Kartvelian material [cf. Chikobava 1938 : 52-53; Dumézil 2015 : 27; Bukia 2016 : 132].

Genetic link of C.-Kartv. \*zog- : C.-Sind. \*z<sup>w</sup>ǎgi-ə archetypes with Avar cogi “other/another” word is reliable [Chikobava 1937; Bukia 2016 : 132].

C.-Kartv. \*zom- „dismanting/disintegrating/disbanding/demoloshing /collapsing”

Sv. žom-/žwm-, i-žwm-i/i-žom-i (Lent.), „Sth is dismantled/disintegrated/disbanded/decomposed, sth is demoloshed/collapsed”

Common Kartvelian archetype is reconstructed only on Svan data basis which was corresponded by other correspondences before [Chukhua 2002-2003 : 185].

C.-Sind. \*mǎž- „dismanting/disintegrating/disbanding/ decomposing”

Ab. mǎž-ra, Apkh. ái-mǎž-ra „dismanting/disintegrating/disbanding/ decomposing”, ei-miž-weit “Sb/Sth dismants/disintegrates/disbands/ decomposes”

mǎž- is detached as a root. Its correspondences haven't been revealed.

Apkhazian-Abaza mǎž- should be of inversive structure that is allegedly supported by Avar correspondence; cf. Av. žun-ize “swaying/wobbling/dithering; floating/sliding/slipping down”; m → n in prop. Avar occurrence; cf. emen-//emem- „father”, ɕ:an/ɕ:am “salt”...

Similar verb isn't attested in Nakh languages.

C.-Kartv. \*zom- “smallish/on the small side, moderate”

Old Geo. zom-i “size”, zom-it-i “moderate”, cf. zom-ier-i “moderate”

Zan zum-/zəm-/zim- “measuring”, čkim-zum-a “of my size”

Sv. zəm-, zəm-är/zəm-ār “smallish/on the small side, moderate”, zəm-šw “slightly, a small amount/by a small mergin”

As it is evident nuance of *smallish* in a zom- root is attested still in Old Georgian literary language to which Svan meaning is added [history of root see Fähnrich, Sarjveladze 2000 : 216-217].

C.-Sind. \*zəm- “nothing”

Ad. zəm-i “nothing”

zəm- is detached as a root which is preserved only in Adygean.

Correspondence of C.-Kartv. \*zom- “smallish/on the small side moderate” ~ C.-Sind. \*zəm- “nothing” is considered to be C.-Nakh \*žom-en “small; a small amount” adjective; cf. Ts.-Tush. žom-e<sup>ŋ</sup> “small, a small amount”, žom-e<sup>ŋ</sup>-ka? “smallish/on the small side”.

Dagestanian correspondences haven't been disclosed.

C.-Kartv. \*zonar- “shoelace”

Geo. zonar-i “leather thong/thin strip/lace” шнурок

The word is attested in Saba's dictionary but it has no correspondences in Kartvelian languages and dialects. In spite of this, I consider it possibility to be of parent-language etymology.

Pr.-Sind. \*zinar- “lyre, harp”

Hat. zinar “lyre, harp”, hun-zinar “big lyre”

Georgian-Hattian isoglosses are also reflected in Armenian data; cf. Arm. žnar “lyre, harp”. The latter is grounded on a certain Caucasian source. This may have been Georgian zonar-i, though ž in initial position arises other questions.

The issue needs further investigation in relation with Dagestanian.

C.-Kartv. \*zrom- “pus”

Geo.(Psh.). zrom-l-i “pus, filth”, cf. Psh. zrim-l-i “dew”

In Pshavian form l determinant is of suffixal nature, zrom- - root the correspondences of which in other Kartvelian languages and dialects are unknown.

C.-Sind. žʷān- “thick pus; pus”

Ad. šən-i, Kab. sən “thick pus”

Ub. mə-žʷn-a “thick pus; pus”

Stem labialization is preserved in Ubykh like voicing of root sibilant-spirant, C.-Kartv. \*zrom- “pus” : C.-Sind. žʷān- “thick pus; pus” is logical. Dagestanian data is also noteworthy, in particular, Arch. s:in “thick pus; pus” that is originated from parent-language \*zin- voiced type – \*zin → s:in.

C.-Kartv. \*zuw- “sound of wind”

Geo. zuv-i-s/zu-i-s, zuv-il-i/zu-il-i “wind blowing, roaring”

Zan (Megr.) žum-in-i “wind blowing, roaring”

Sv. žul “wind roaring”

Occurring of l in Svan is logical. It occurs in similar position elsewhere; cf. Geo. byav-il-i : Sv. li-byul-i. Thus, likely, even in Svan an initial stem should be žuw- type.

C.-Sind. \*žjəw- “storm; snowstorm”

Ad. žjəw-aj, Kab. wa-jə ← \*žjəw-a-jə “storm, snowstorm”

There is a lack of Ubykh and Apkhazian-Abaza data though Adyghean material fully demonstrate a parent-language picture.



It is obvious, that C.-Kartv. \*zuw : C.-Sind. \*žəw- is logical structural, phonetic correlation. Form identity that is grounded on sibilant z : ž phonemic opposition, is supported by semantic correlation sound of *wind* ~ *storm*. The issue of relation with Adyghean žə “air” arises.

C.-Kartv. \*zurg- “back (*of human, animal...*)

Geo. zurg-i “back (*of human, animal...*)

It is attested in old Georgian texts: “*z u r g i m a t i g a r e š e g a k c i e s*” “They turned their back”; “*g a n i t e x a z u r g i d a m o k u d a*”; “It broke its back and died” “*z u r g i m i s i š e č u r i l a r s e k l i t a*” “Its back is full of thorns” [Abuladze 1973 : 170]. The issue of relation with the verb zurg-eb-a “rescue/save” needs clarification.

C.-Sind. \*zək<sup>w</sup>-a “back (*of human, animal...*)”

Aphk. a-zk<sup>w</sup>a “back (*of human, animal...*)”

The word is isolated in Apkhazian. In all probability, it is of parent-language origin. C.-Kartv. \*zurg- and C.-Sind. \*zək<sup>w</sup>-a archetypes are characteristic of structural, phonetic and semantic similarity.

Aphkzian a-zk<sup>w</sup>a “back (*of human, animal...*)” has been compared with Baque bi-zkar “back (*of human, animal...*)” word [Chirikba 1985 : 100] that seems reliable. Dagestanian material can be given, as well; cf. Krits zig “shin/ankle bone”.

C.-Kartv. \*zuq-a “ripe”

Sv. žuqw, žuqw-i (Lashkh.) “ripe; juicy”

The word is isolated in Svan though the meaning of *juicy* can be observed in Megrelian žoko “bad wine pressed out of unripened fruit” form that should be supported by Common Zan q → k phonetic process, cf. qwarbal-i/kobal-i...

C.-Sind. \*qəž<sup>w</sup>- “ripening”

Ub. qəž<sup>w</sup> “ripening”, a-qəž<sup>w</sup>-ə-n “is ripening”

Common nature of Svan-Ubykh material from material as well as contextual standpoint is easily observed. The problem of inversive structure of roots should be considered that often occurs in the words with similar structure. If Ingush qāčā “ripe” form can be attributed to this case thus it should have supported Ubykh structure.

The issue needs further investigation.

C.-Kartv. \*zyarb- “hedgehog”

Geo. zyarb-i “hedgehog”

The word is isolated in Georgian. It is attested in Sul Khan-Saba’s dictionary. D.Chubinashvili’s approach is correct when *zyarb-i* “hedgehog” is translated as *yж* and *gzyarb* “hedgehog” - as *еж*. Demarcation of *zyarb-* and *gzyarb-i* as different lexical unity and the need to distinguish them from each other is more important in this case.

C.-Sind. \* $\omega^w\acute{z}a$  “weasel”

Ad.  $w\acute{z}\theta$ , Kab.  $w\acute{z}a$  “weasel”

Reconstruction of  $\omega$  voiced pharyngeal spirant in anlaut is supported not only by Georgina data. Pharyngeal spirant occurs in such Dagestanian correspondences like: Av.  $\omega un\check{z}-ru\acute{q}$ , And.  $\omega on\check{z}i$  “hedgehog”, cf. Tab.  $\check{h}er\check{z}il$  “hamster, pine marten” [Starostin, Nikolayev 2004 : 540].

Ingush  $z\omega\check{I}$  “hedgehog” form would serve as a parallel of Georgian ( $zy-$ ) structure. The issue arises on affixal nature of  $b$  in Kartvelian -  $zyar-b-$  (?).

C.-Kartv. \* $zyom-$  “causing damage/harm, illness/sickness”

Geo.  $zyom-a$  “*daqсна, gina v n e b a*” – “illness/sickness” (Saba), “*qoveli sul i da-u-zyom-el ars da uxrčneli*” (Saba), “*zyom-is saxe*” – “kind of illness/sickness” (Saba)

Sv.  $\check{z}ym-$ , li- $\check{z}ym-e$  “complication of illness”

Like in Georgian, in Svan the meaning *causing damage/harm, illness/sickness* is evident that is supported by structural similarity. Zan allomorphs haven’t been revealed.

C.-Sind.  $\acute{z}ay^w-a$  “illness/sickness, disease/ailment”

Ub.  $\acute{z}ay^w a$  “illness/sickness”,  $\acute{z}ay^w a-g^j\acute{z}a$  “bad illness/disease”

Ab.  $z\omega^w a$ , Apkh. (Bzip)  $a-\acute{z}\omega^w \acute{a}$  “infectious disease”

There is a lack of Adyghean allomorph though it cannot be obstructing factor since all other data support the parent-language origin of this root.

C.-Kartv. \* $zyom-$  : C.-Sind. \* $\acute{z}ay^w-a$  manifests  $m : w$  correlation once more when an initial  $m$  (along with  $b$ ) is often a parent-language labialization source of consonants, i.e.  $Cm/b \rightarrow C^w$ .

Sindy-Kartvelian archetypes can likely have correspondences in Dagestanian – And.  $zigar-du$  “pain/ache, being ill/sick” (though cf. Sv.  $ma-zig$  “disease/ailment”).

## T

C.-Kartv. \* $-ta$  “plural suffix”

Geo.  $-ta$  “plural suffix”  $\check{c}^v er-ta$  “of tops”,  $\check{z}ir-ta$  “of roots”

Zan (Megr.)  $-ta$  “plural suffix”,  $\check{c}va-ta$   $\check{c}van\check{z}-i$  “tip of tips”,  $\check{z}i-ta$   $\check{z}ins$  “in bottom of bottoms”...

In Svan similar plural marker isn’t attested. In Georgian and Zan  $-ta$  doubles up plural and Genitive functions simultaneously.

C.-Sind. \* $-t\check{a}$  “plural suffix”

Abaz.  $-t\theta$  “plural suffix”, Tap.  $abana-t(\theta)$  “they”, Apkh.  $-t\theta$  “plural suffix”, Bzip  $ab\acute{a}-t$  “these”

A plural formant of this type isn't attested in Circassian languages. Even in Apkhazian-Abaza the plural form with -tə marker is preserved only in pronouns.

C.-Kartv. \*-ta “plural suffix” : C.-Sind. \*-tā “plural suffix” demonstrates normal phonetic and functional correlation.

C.-Kartv. \*tawr- “pus”

Sv. tār, tār (Lashkh.) “pus”

Vowel length that is repeated in Upper Bal, Lashkhian and Cholurian surely implies the disappearance of any consonantal segment historically. Occurrence of w sonant in Svan root is considered to be such segment the lose of what resulted a compensation length of a preceding vowel.

C.-Sind. \*t<sup>w</sup>a “pus”

Kab. \*-t<sup>w</sup>a → ta “pus” in the word wa-ta-ps “pus”

Ab. č<sup>w</sup>a (← \*t<sup>w</sup>a), Apkh. a-t<sup>w</sup>á “pus”

Of the Circassian languages there is a lack of Adyghean and Ubykh correspondences. The latter would clarify to determine the history of the root. Though Dagestanian data will serve as an additional control means. Structural and semantic information of Arch. t<sup>w</sup>a-s “wilting/withering”, on one side, and Av. tur-, Karat tor- “rotting, getting infecting” isoglosses on the other side is noteworthy. Disappearing trend of w and r segments are clearly outlined in this case.

C.-Kartv. \*tal- “(wooden) wedge/spoke”

Geo. tal-i, Mtiul. tal-a “(iron) tyre”

Zan {tur-}, o-tur-a “wedge/spoke”, cf. Gur. (← Zan) o-tur-a “iron wedge/spoke”

Sv. tal “wedge/spoke”

The primary meaning is *wooden wedge/spoke* that is supported by Nakh languages data; cf. Ing. täl-g “wooden wedge/spoke”

C.-Sind. \*tal- “tree, beam”

Hat. tal “tree, beam”

In spite the fact that tal- root denoting *tree* is repeated in Hattian-Kartvelian as well as in Nakh languages such kind of root {of t<sup>w</sup>a type} isn't attested in Apkhazian-Adyghean languages and dialects which means that it was lost still in the period of Common Sindy language-ethnic unity.

I don't exclude the unity with Dagestanian data; cf.: Lak t:ala “block of wood/tree-stump”, Darg. t:ali “long thin wooden pole/rod/timber, post/pillar”.

C.-Kartv. \*tax-e “name of one of the deities”

Geo. {txo}, top. Txo-t-i (Kartli)

Zan (Megr.) taxa, taxa-šxa “Tuesday” (day of Takha); Laz (Chkhal.) taxa-čxa “Tuesday”

Likely, Svan taxäš “Tuesday” can be zanizm.

C.-Sind. \***tḥ**-a “god”

Ad. **tḥa**, Kab. **tḥa** “god”

Kartvelian-Circassian isoglosses are paralleled by Dagestanian (resp. Lezgian) data, as well: Lezg. **txa** “father”, **s-txa** “brother”; cf. also Proto-Hattian **daxa** “holy place”.

Correspondences aren’t attested in Nakh languages.

C.-Kartv. \***te**- “light”

Zan (Laz) **te** “light”, **tuta-s-te**//**tuta-š-te** (Arch.) “moonlight”, Megr. **te** “light”, **ve-te** “light of valley”, “bright valley place in forest”

Sv. **te** “eye”

I don’t exclude the genetic link of Geo. **tev-a** “staying overnight”, **m-tev-ar-e** → **m-tov-ar-e** “spending a sleepless night” // and Sv. **taw-** (or **-taw-e**) “appearing” verbs with above described roots and stems [cf. Fänhrich, Sarjveladze 2000 : 231].

C.-Sind. \***tǎ**- “white”

Kab. **tǎ-**, in the word **tǎ-x<sup>j</sup>wə** “white”

In the professional literature **tǎ-** root is considered the morpheme denoting *white* [Kvakhadze 2014 : 198], with what I agree.

Kartvelian-Sindy semantic correlation *light* ~ *white* is logical and is averaged by the semantics of *bright*.

C.-Kartv. \***tetw-** “white; silver coin”

Geo. **tet-r-i** “brilliant white/pristine/unblemished” (Saba), Old Geo. **tet-r-i** “whitish, milk color”, “silver coin”, Tush. **tetr-i** “cheese, curds/cottage cheese”

Zan (Megr.) **tant-**, **o-tant-al-aia** “snow-white, white”, **tant-e** “white, snow-white”, **tant-ia** „id”

Sv. **tetw-ne**//**twetw-ne** (Ub., Lashkh., Lent.), **tet-ne** (LB.) “white”, **tetw-ra** “white cow; variety of white grape/peach”

An initial type is preserved in Svan – **tetw-** which was simplified in Lower Bal – **tetw-ne** → **tet-ne** and complicated in other dialects via assimilation – **-ne** and **-ra** derivative affixes in Georgian (**-r-**) and Svan that have never been in Zan and in certain forms of Svan [See Gigineishvili 2016 : 192].

C.-Sind. \***tǎt<sup>w</sup>-a** “silver, gold”

Ub. **t<sup>w</sup>at<sup>w</sup>a** “gold, silver”

Of the Sindy languages only Ubykh preserves the correspondence of C.-Kartv. **tetw-** “white; silver coin” archetype. Like in Svan dialects, in this case the labialization of initial **t** voiceless dental took place via assimilation – \***tǎt<sup>w</sup>a** → **t<sup>w</sup>at<sup>w</sup>a**. On the way of studying the proto-history of the root the structure of C.-Nakh \***datew-** “silver” stem is essential; cf. Chech. **detī**//**detiw**, Ing. **dotuw**//**dotuo**, Ts.-Tush. **ṭateb** “silver”.

Georgian **titber-i** “brass” should be of other etymology.

C.-Kartv. \*tel- “trampling down/felting; растоптать”; fastening/tightening”

Geo. tel-v-a “trampling (*underfoot*)/felting”, ga-tel-a “Sb trampled/felted smth”, tel-v-a “felting (*wool*)” (Saba)

Zan (Megr.) tal-u-a//ntal-u-a “trampling down/felting”, mo-ntal-iri “felted/fulled/trampled”, Laz ntal-up-s//ntal-um-s “is trampling down/felting”; is fastening/tightening”, o-ntal-u “trampling down/felting”

Sv. tel-, li-tel-a // li-tel-e “fastening/tightening”

Laz data has hitherto been unknown [Fährich, Sarjveladze 2000 : 232], and thus the Svan meaning *fastening/tightening* would be deemed suspicious but in Laz equivalent occurrence of *trampling down/felting/fastening/tightening* simultaneously makes the link with Svan beyond doubt.

C.-Sind. \*wə-t- “beating”

Ad. wə-t-an, Kab. wə-d-an “beating”

In terms of reconstruction of a root vowel an initial picture is preserved in Adyghean. In Kabardian t → d is supposed. As for an initial wə- if it is considered to be of root, then the stems of inersive structure wət- ~ tel- would be in focus. Though the reconstruction of the stem of Khinalug lat:ir- “beating, striking” structure in Paleo-Caucasian wouldn’t be excluded; cf. C.-Nakh \*lat- “wrestling”. Semantic correlation *beating* ~ *wrestling* ~ *striking* is beyond question.

C.-Kartv. \*tela “elm” [Ulmus foliacea]

Geo. tela “elm”, Tel-av-i (*top.*), tel-ian-i “elm copse/forest”

In Georgian a root tela- isn’t considered to be borrowed from Greek since (beside Sindy correspondences below) its parallels are attested in Nakh (Chech. tall “willow”), Hurrian (tale “tree”), Dagestanian (Darg. tala “log”) languages.

C.-Sind. \*t<sup>w</sup>ǎ- “beech, lime”

Ub. t<sup>w</sup>a-sə “beech”

Apkh. a-t<sup>w</sup>a “lime”

Likely, Abaz. č<sup>w</sup>a-č<sup>w</sup>ə “lime” would be joined to this samples which clearly outlines a phonetic process of affricatization characteristic of the language – t<sup>w</sup> → č<sup>w</sup>.

Phonetic l : w as well as semantic *elm* ~ *beech/lime* correlation revealed between described Sindy and Kartvelian roots is logical.

C.-Kartv. \*tem- “part of a country; south”

Geo. tem-i “one part of a country” (Saba), mo-tem-e “member of the same community”, tem-an-(i) “south” (Saba)

Correspondences aren’t revealed in other Kartvelian languages and dialects. Saba’s tem-an-(i) “south” should be originated from Georgian tem- root.

C.-Sind. \*tām-a “district, part of an aul”

Ad. tamǎ//tam “district, part of an aul”

Investigation of Circassian **tamă** stem has long history. N. Yakovlev considered it to be borrowed from Georgian [Yakovlev 1941 : 42]. M. Bukia expresses the same opinion [Bukia 2016 : 42]. G. Rogava links **tamă** stem with **tamă/damă** “side” form etymologically by what the scholar excluded the borrowing process.

In any case the borrowing process is groundless since the correspondences of C.-Kartv. **\*tem-** : C.-Sind. **\*tām-ă** can be attested in other Iberian-Caucasian languages. Abaza **təp**, Apkh. **a-təp** “place, surrounding” form will slip out, as well. Their link with above discussed samples needs to be clarified.

C.Kartv. **\*terʒ-** “making a border by drawing a line; border/boundary”

Geo. **\*terʒ-ul-i** “sown ploughed land” (Saba), Meskh. **terʒ-v-a** “autumn ploughing”, **na-terʒ-i** “unploughed land between furrows/beds”, Up. Imer. **a-terʒ-v-a** “first ploughing of uncultivated land”, Lower Ajarian **ga-terʒ-v-a** “ploughing of virgin soil; ploughing”

Zan (Magr.) **tanʒ-**, **tanʒ-u-a** “making a border”, **tanʒ-un-s** “makes a border”, cf. **sa-tanʒ-o** (top. in Gali)

Naturally, Geo. **terʒ-** should result **tarʒ-** in Zan. Even **šemo-tarʒ-v-a** “marking like a border here and there” (Saba), Imer., Lech. **tarʒ-i** “border in forest” in the form of **zanizms** are preserved in Georgian.

C.-Sind. **\*tăʒ-** “wall”

Ab. **tʒ-ə** “house”, Apkh. **a-tʒ-ə** “wall”, **a-tʒ-təp** “house & yard/outbuilding”, Bz. **a-tʒ-a-mc** “wall”

In Circassian languages the corresponding roots are lost. Though besides Kartvelian the Apkhazian-Abaza materials have noteworthy isoglosses in Dagestani languages under the meaning of *metal hook-plough*, i.e. ploughing equipment; cf. Lezg. **türez-**, Tab. **duruc**, Agul **duruc**, Darg. **durac**. I suppose that just from Dagestani languages entered in Azerbaijani **dərəz** word denoting *metal hook*.

C.-Kartv. **\*terxw-** “type of wind”

Geo. **terxv-i** “light north-west breeze” (Saba), Kartl. “wind”

The word is attested in Saba’s dictionary and is explained as *type of wind*. Of the modern Georgian dialects the word is attested only in Kartli, in the speech of village Tashiskari under the meaning *wind* [Glonti 1984 : 247].

C.-Sind. **\*təx<sup>w</sup>-a** „snowstorm”

Ab. **č<sup>w</sup>h<sup>w</sup>a**, in the word **s-rə-č<sup>w</sup>h<sup>w</sup>a** “snowstorm”, Apkh. **t<sup>w</sup>h<sup>w</sup>a**, in the word **a-sə-t<sup>w</sup>h<sup>w</sup>a** “snowstorm”, “blizzard”

Assimilated allomorphs are attested in Apkhazian-Abaza – **\*təh<sup>w</sup>a** → **t<sup>w</sup>h<sup>w</sup>a**. Secondary nature of **x** → **h** pharyngealization is unclear to which mutation **t** → **č** towards the affricatization is added in Abaza. In any compound word **sə-/s-** is detached as the first component the denotes *snow*.

Kab. *sətɬw* “hoar-frost” word implies different etymology; see C.-Kartv. *\*satɬ-* “dew”.

C.-Kartv. *\*teɬ-* “sticking of awl”

Sv. *teɬ-en* “awl”

In Svan *teɬ-* is detached as a root, from which *teɬ-en* “awl” is derived via adding *-en* suffix. Borrowing of *teɬ-en* “awl” form from Adyghean is unacceptable for me. Such assert needs more argumentation [cf. Rogava 1956 : 129].

C.-Sind. *\*dād-ə* “awl”

Ad. *dədə*, Kab. *dəd* “awl”

Etymological link of Adyghean allomorphs with Apkh. *a-ɜaɜ* // *a-ɜəɜ*, Ab. *ɜaɜə* words is excluded since phonetic transformations *d* → *ɜ* and *ɜ* → *d* aren't described in Apkhazian-Adyghean languages. Instead, Nakh *teɬ-ar* “cutting, sewing” along with Svan clearly demonstrates structure and phonemic composition of Paleo-Caucasian roots *\*teɬ-* from which Adyghean allomorphs were developed via more phonetic changes.

Dagestanian material is manifested in Darg. *tuɬu-j-es*, Hunz. *teɬ-a* “cutting, chopping/hacking” verbs; cf. also Hunz. *teɬ-a* “tearing up, ripping”.

C.-Kartv. *\*tw-* “give/make sb drink”

Sv. *tw-*, *a-tw-n-e* “Sb gives sb/sth to drink, sb gives sb/sth a drink of water”, *ot-tw-in* “Sb gave/made sb/th drink”

*tw-* is detached as a root since *-n* is a remain of *-un* Svan causative suffix that was simplified after root *w-*.

Pr.-Sind. *\*t<sup>w</sup>-* “eating”

Hat. *tu-* “eating”

Apkhazian-Adyghean correspondences aren't observed. Hattian-Svan isoglosses can be genetically linked with C.-Kartv. *\*twer-* “drinking, getting drunk” ~ C.-Sind. *\*t<sup>w</sup>a-* “filling up” archetypes.

Nakh or Dagestanian correspondences haven't been observed.

C.-Kartv. *\*twer-* “drinking, getting drunk”

Geo. *twer-/tr-*, *da-v-i-twer* “I got drunk”, *twer-eb-a* “Sb gets drunk”, *m-tvr-al-i* “Sb is drunk”, *tr-ob-a* “getting drunk”

Sv. *li-tr-e* “drinking”, *xw-i-tr-e* “I drink”, *le-tr-e* “drink”

Zvan correspondence hasn't been revealed so far. Georgian allomorphs are attested in Old Georgian texts. Unity of Georgian and Svan roots was analyzed [Wardrop 1911 : 602]. Reconstruction of *\*tr-* and *\*ter-* archetypes for Common Kartvelian parent-language is deemed groundless [cf. Klimov 1964 : 95; Klimov 1998 : 69].

C.-Sind. *\*t<sup>w</sup>ǎ-* “filling up”

Ab. *č<sup>w</sup>-ra* “filling”, *č<sup>w</sup>ə* “full”, Apkh. *a-t<sup>w</sup>a-ra* “filling”, *a-t<sup>w</sup>ə* “full”

Circassians correspondences aren't observed;  $t^w \rightarrow \check{c}^w$  in Abaza is secondary occurrence that is also clearly supported by Apkhazian forms.

A final *r* was lost in parent-Sindy – in this case without a trace. Semantic correlation *filling* ~ *drinking* is logical and at the same time, content of Sindy *filling* is prior.

C.-Kartv. \**twis*- “aged/elderly, disgraced/corrupted/debauched”

Geo. (Lechkh.) *twis*-an-i “disgraced, corrupted/debauched”

Zan (Laz) *tiš*-in-er-i “aged/elderly”, *tiš*-in-er-a “maturity/adulthood”

Svan correspondence hasn't been revealed. In Laz it was expected *tviš*- type root but a characteristic spontaneous delabialization process  $Cv \rightarrow C$  took place; cf. Geo. *cvil*-i : Laz *čir*-i “beeswax”, Laz *nčvir*-//*nčir*- “swimming”...

Likely, final affixation -an/-in in Kartvelian languages and dialects is also of parent-language origin.

C.-Sind. \**təš<sup>w</sup>*- “aged woman; old woman”

Ab. (Tap.) *taž<sup>w</sup>*, Apkh. a-*táž<sup>w</sup>* “old woman”

There is a lack of Circassian data. Devoicing process  $\check{s}^w \rightarrow \check{z}^w$  seems to be prop. Apkhazian-Abaza occurrence. Further segmentation of the root into \**ta* “place, house” + \**až<sup>w</sup>* “old” components is impossible [Chirikba 1996 : 31].

Correspondences of C.-Kartv. \**twis*- : C.-Sind. \**təš<sup>w</sup>*- allomorphs are attested in Nakh languages, as well; cf. Ts.-Tush. *tiš*-i<sup>1</sup> “old”, *tiš*-ar “ageing/getting old”...

C.-Kartv. \**tiw*-a “hay”

Geo. *tiv*-a “hay”, “scythed dried grass” (Saba), *tiva*-kasra (Saba)

Zan (Laz) *ti*-, o-*ti*-al-e “hay-barn/hay-loft; vessel from cattle's food”

Sv. *šdek<sup>w</sup>* “big haystack of mown and scythed grass”

An initial *štew*-a in Svan developed as *šdek<sup>w</sup>* via phonetic process ( $w \rightarrow kw$ ,  $iw \rightarrow ew$ ) [Rogava 1989 : 56-59].

C.-Sind \**t<sup>w</sup>*-a “hay”

Ab. *č<sup>w</sup>*a (← \**t<sup>w</sup>*a), Apkh. a-*t<sup>w</sup>*a “hay”

From then on the possibility of word-borrowing from Georgian in Apkhazian-Abaza is excluded [Lomtadze 1976]. I agree with the viewpoint on common origin of the described roots [Chataia 1912 : 40] since  $t^w \rightarrow \check{c}^w$  transformation isn't observed in borrowing materials in Abaza. Additionally, noteworthy parallels (correspondences) are revealed in Nakh languages, as well; cf. Ing. *tum*, Chech. *tum* → // *thum* “maize husk” that is paralleled by noteworthy Dagestanian data; cf. Tabas. *urtim* “fern”...

C.-Kartv. \**tiy*- “male sheep; lamb”

Geo. *tiy*-i “aigrette (*of a cock*)”

Zan (Laz) *tey*-i “lamb; sheep”, Megr. *tiy*-i “lamb; uncastrated sheep”



Svan ne-yešd “goat kid” form can be easily enrolled in this list if -šdey-//-yešd- substitution is supposed.

C.-Sind. \*t<sup>w</sup>ay-a “billy-goat/one-year-old; ram”

Ub. t<sup>w</sup>áza “billy-goat/one-year-old goat, billy-goat”

Ab. təy, Apkh. a-təy “ram; ram sheep”

In Ubykh γ → ž/ž phonetic process of sibilantizing that is natural, is supposed. Farther segmentation of given roots and stems is groundless [cf. Starostin, Nikolayev 1994 : 749; Kvakhadze 2014 : 126]. On Common Sindy unity level \*t<sup>w</sup>əy-a archetype will be reconstructed that is logically corresponded by C.-Kartv. \*tiy-.

Discussing the relation with Chechen tarya “bull, bullock, uncastrated bullock/steer” is noteworthy.

Structural identity is supported by semantic correlation *sheep ~ ram/billy-goat*.

C.-Kartv. \*tiq- “ancestry, extended family/surname”

Geo. (Gur.) tix-i “ancestry, extended family/surname”

The word of Common Kartvelian origin is preserved only in Gurian dialect. Since q → x spirantization process in Gurian is fully realized. There is a ground to assume that in parent-language \*tiq- archetype, i.e. q of pharyngeal-affricative type will be reconstructed. Such supposition is supported by Abaza material, as well.

C.-Sind. \*təq- “close relative”

Ab. taq-ə, Apkh. (Bzip) a-tax-ə, Abzh. a-tax-ə “close relative”

In the professional literature they discuss taqə-/tax- “desire, dream, wish/will” verbal forms [Chirikba 1996 : 31] that is groundless.

Structural-phonetic unity of Georgian-Sindy archetypes is supported by logical semantic correlation - *ancestry, extended family/surname ~ close relative*.

Kindred roots and stems haven’t been revealed in Nakh-Dagestanian languages.

C.-Kartv. \*tm- “compromising/conceding”

Geo. tm-ob-a “renouncing/giving up/yielding/enduring (*pain*)”

Sv. təm-i “renouncing/yielding/enduring, hardship/poverty”, li-tm-in-e “enduring/being patient”

Corresponding roots aren’t observed in Zan. In ancient literary works there is attested Georgian tm- verb which is logically corresponded by Sv. təm- / tm- verbal forms [Fährich, Sarjveladze 2000 : 237-238].

C.-Sind. \*t<sup>w</sup>ə- “being”

Ub. tə- “being”

In Ubykh tə-/t- allomorphs alternate which may indicate that verbal root with single-morpheme was historically labialized. Reconstruction of labialized archetype is also

supported by the existence of Kartvelian \***tm**- type root. Though, likely A. Abdokov was right when the scholar detached **qǎ**- segment in Kabardian **qǎ-tə-n** “staying somewhere/leaving” verb as a verb marker [Abdokov 1983 : 158].

Semantic opposition *compromise/concede* ~ *being* is supported by Nakh correspondences in which d-i-t- verb has the meaning *leaving/staying*.

C.-Kartv. \***tu**l- “steam”

Sv. **twir/twīr/tūr** (Lashkh.) “steam, heat haze”

Reconstruction is based on the possibility of phonetic process **l** → **r** spread in in Svan which frequently occurs in auslaut of a stem; cf. Geo. **zaqwel-** : Sv. **žaqr//žaqrwār**; Geo. **qaml-i** : Sv. **qamir/qemur/qemər** “leather of cattle’s leg”; Geo. **kuḡul-i** : Sv. **kuḡur** “bud” : Zan **ḡviḡvil-i** [Chukhua 2000-2003 :16].

Pr.-Sind. \***ti**l- “marsh”

Hat. **til** “marsh”

In terms of semantics *steam* ~ *marsh* correlation is averaged by Arch. **lat** “sea” (←\***ta**l metathesis) stage that is logically relevant to the given context of meaning development.

It is one of complex oppositions that isn’t plausible.

C.-Kartv. \***tu**s- “household”

Geo. **tus-i** “household; smoke”

The word is attested independently only in Georgian. To investigate genetic link of **tus-** root with **na-tes-av-** is unpromising since **tes-/tes-l-** is considered to be common root [for **tes-/tes-l-** see Fähnrich, Sarjveladze 2000 : 235].

C.-Sind. \***tʷəs-** “parents, family”

Ub. **tʷəs** “parents, family”

Like in Kartvelian, Ubykh **tʷəs** form is isolated in Sindy languages space.

Correspondences of Ubykh-Georgian isoglosses aren’t observed in Nakh-Dagestanian languages.

C.-Kartv. \***txam-** “alder tree”

Geo. **txm-el-i** “alder tree”, **txm-el-a//txem-l-a** “alder tree”

Zan **txom-u//txum-u//ntxom-u//ntomb-u** “alder tree”

Svan corresponding stem hasn’t been revealed insofar; \***txam-** is detached as a parent-language root though Geo. **-el** : Zan **-u** correspondence subjects to the regularity in terms of suffix [Schmidt 1962 : 80]. Anlaut **n** and final **b** seems to be phonetical inclusion in Laz [Chikobava 1938 : 129].

C.-Sind. \***txʷa-** “plane tree”

Ad. **tfa-jə** ← \***txʷa-jə**, Kab. **txʷej** ← \***txʷa-jə** “plane tree; hornbeam”

Ubykh correspondence is lost. There is an attempt to link it with Apkhazina-Abaza **šʷ-** (Bzip **śʷ-**) “beech” stem that is groundless [Starostin, Nikolyaev 1994 ; 1064]. On other

hand it is important **tx** : **tx** logical and regular correspondence on the level of harmonious-descending complex of B type, that is attested in other place, as well.

C.-Kartv. \***txam**- “crown/head”

Geo. **txem**-i “upper head” (Saba)

Sv. **txum**, **txwim** “head”

Svan type is formed from initial archetype on the ground of G. Machavariani’s rule of influence of **m** [Machavariani 1956 : 365-368] on what G. Klimov’s exact reconstruction is based [Klimov 1964 : 97].

C.-Sind. \***dəq<sup>w</sup>**- “back part of throat”

Ad. **pśa-təq**, Kab. **pśa-dəq** “back part of throat”

Ub. **t<sup>w</sup>əq** “throat”

Ab. **q<sup>w</sup>da**, Apkh. **a-x<sup>w</sup>da** “throat”

Possibility of devoicing of voiced consonants (in this case **d** → **t**) is once more proved in Adyghean, i.e. Kabardian data coincides with archaic one in a certain case.

In Circassian languages sequence of stems is given according to initial order while in Apkhazian-Abaza only an inversive type is natural.

Besides Kartvelian the Circassian order is supported by Dagestanian correspondences: Rut. **daq** “crown (*of head*)”, Lezg. **t:ex<sup>w</sup>** “crown (*of head*)”.

C.-Kartv. \***txar**- “liquid secreting; thick pus (*from boil*)”

Geo. **txr-am-l-i** “thick pus (*from boil*)”

Zan (Megr.) **ntxor**- “vomiting”, o-**ntxor-u** “vomited”

Sv. **le-txr-e** “pimple”

I suppose that Georgian **txraml**- is of contaminated origin, in particular, via the contamination of the stems of Sv. **txr**- and Zan **txomur**- types resulted **r** variant in Georgian – **txr-am-l**- while in Zan its correspondence is attested without **r** – **txomur**-, also cf. Laz **ntxor**- : Sv. **txr**- - “vomiting” [see Schmidt 1962 : 115-116; Nadareisvili 1981; Fährich, Sarjveladze 2000 : 244].

C.-Sind. \***tx<sup>w</sup>**- “hoar-frost”

Kab. **sə-tx<sup>w</sup>** “hoar-frost”

In Sindy subsystem the root denoting *snow* is detached. The second component should denote *liquid/dew*. It is obvious that C.-Kartv. \***txar**- : C.-Sind. \***tx<sup>w</sup>**- arises the issue on etymological link with Geo. **txew**- verb. I’d like to bring C.-Nakh \***txir** “hoar-frost, dew” and Dagestanian (Darg. **dəhi//duħə** “snow”) parallels.

C.-Kartv. \***txar**- “digging up”

Geo. **txar-a** “dug up”, **txr-i-s** “digs sth up”, **txr-il-i** “ditch/furrow”

Zan (Laz) **txor-um-s/ntxor-u-a** “digging up”, Megr. **txor-u-a//ntxor-u-a** “digging up”

Sv. **li-štxr-i** “digging up”, **žan-štxar-e** “dugged up”

Initial š in Svan is the result of  $t : \text{št} \rightarrow \text{šd}/\text{št}$  sound-correspondence in this case and doesn't reflect Common Kartvelian *st* complex which sometimes occurs in a basic material; cf. Geo. *astaḳv-i* : Sv. *hašdeḳw* "lizard"...

C.-Sind. \**tx<sup>w</sup>a-* "digging up"

Ad. (Abdz.) *tx<sup>w</sup>ǎ-n* "digging up"

Likely, the root of Common Sindy origin is attested only in Abdzakh dialect. Comparison of *txar-* : *tx<sup>w</sup>a-* demonstrates that labialization of *x* in Sindy (*x<sup>w</sup>*) is the result of transformation of archaic *r* sonor – \**txar-* → \**txaw-* → \**tx<sup>w</sup>a-*.

Doubt has been cast upon borrowing of Abdzakh form from Kartvelian [Bukia 2016 : 133], that is less-grounded.

C.-Kartv. \**txar-* "narrating; saying"

Old Geo. *txar-/txr-*, *mi-u-txar*, *txr-ob-a-j* "narrating", New Geo. *txr-ob-a* "narrating", *u-txar-i* "Tell sb!"

Zan (Megr.) *txor-*, *kō-r-txor-en-k* "Please"

It is assumed that logical correspondence of Geo. *txar-* verb is preserved in Megr. *txor-* form that rarely occurs; *saying* ~ *begging* can be attested even within one word; cf. Nakh. *b-ax-/j-ax-* "begging; saying".

C.-Sind. \**tx'ǎ-* "writing"

Ad. *tx'ǎ-n*, Abdz. *tx'ǎ*, Kab. *tx'ǎ-n* "writing"

Ub. *tx'ǎ-*, *sǎ-tx'ǎ-n* "writing"

In Abdzakh dialect *čxǎ-λ* is attested under the meaning of *book* that is supposed to be derived from *tx'ǎ-* "writing" verb [Kvakhadze 2014 : 298]; *writing* → *book* is semantically logical but the reality of *tx'ǎ* → *čx* transformation should be confirmed. Maybe Abdz. *čxǎ-* "writing" is linked with Geo. *čxap̄-n-a* "scrubbing/scratching out roughly", Did. *cax-a//cax-va*, Hin. *cax-a*, Hunz. *čax-a*, Bez. *čax-al//čǎx-ǎl* "writing allomorphs".

C.-Kartv. \**txar-* : C.-Sind. \**tx'ǎ-* archetypes are paralleled by *txir* "carved, etc. ornamentation/ fretwork" of Nakh languages; *narrating* ~ *writing* ~ *carved, etc. ornamentation/fretwork* is considered to be logical correlation that is logically corresponded by Dag.: Did. *tex-ra*, Hin. *tex-era* "painting/dying".

C.-Kartv. \**txew-* "shedding, flowing of fluid/liquid"

Geo. *txev-a* "flowing of fluid/liquid", *si-tx-e* "fluid/liquid", *da-i-txia* (← \**da-i-txiv-a*) "sth was spilled/poured", *da-s-txev-s* "will spill/pour"

Sv. *txun-* (← \**txew-n*), *li-txun-e* "vomiting"

Likely, Megrelian *ntx-ap-a* "vomiting", *ko-i-ntx-ap-ee* "Make sb vomit" forms will be attributed to this group. As it is obvious in any Kartvelian sub-system the basic meaning is *shedding, flowing of fluid/liquid*.

C.-Sind. \**tx<sup>w</sup>ǎ-* "shedding/flowing of fluid/liquid"

Ad. (Shap.) -**tx<sup>w</sup>ə**, in the word **psə-tx<sup>w</sup>ə** “flood/torrent”

It is clear, that in Shapsug composite **psə-** denotes *water* and **tx<sup>w</sup>ə** – *shedding/flowing*. Comparison of C.-Kartv. \***txew-** “shedding, flowing of fluid/liquid” : C.-Sind. \***tx<sup>w</sup>ǎ-** “shedding/flowing of fluid/liquid” is logical from form as well as semantic standpoint.

Corresponding verb of Sindy-Kartvelian isoglosses is observed in Nakh words denoting *crying/weeping* – cf. Ts.-Tush. **tx-**, **tx-uš/tx-ujni** “crying/weeping”.

C.-Kartv. \***txew-** “hunting, fishing”

Old Geo. **txev-l-a** “fishing, hunting”, **m-txev-l-ar-i** “hunter, fisherman”, **sa-txev-el-i** “net”

Sv. **txw-**, **me-txw-jär** “hunter”, **la-txw-jär** “for hunting”

It is appropriate to reconstruct \***txew-** archetype on the Kartvelian material ground compared by N. Marr [history of issue see Fährich, Sarjveladze 2000 : 249].

C.-Sind. \***txǎ-** “abundant and tasty feeding/eating”

Ad. **txǎ-n**, Kab. **txǎ-n** “abundant and tasty feeding/eating”

The same **txǎ-** root is detached in compound **txǎ-ž'ə-n//txǎ-žə-n** verb under the similar semantics. Like Ubykh **txǎ-ž'ə** an Apkhazian-Abaza **txa-ž'i-ra** is borrowed from Adyghean languages [Shagirov II, 1977 : 76].

Semantic opposition *hunting/fishing* ~ *abundant and tasty feeding/eating* reflects prehistoric content of (much) *food* searching.

C.-Kartv. \***txew-** “removing/getting rid of sb/sth”

Geo. **da-txov-na** “getting rid of sb/sth, removing”, **da-i-txov-a** “leted sb go/leave/release, got rid of sb/sth”

Zan (Mager.) **do-txin-ap-a** “getting rid of sb/sth, removing”, **i-txin-u-an-s** “lets sb go/leave/release”, **vadə-m-a-txin-u** “I couldn't let sb go/leave/release, get rid of sb/sth”

In Georgian **o** voicing seems to be secondary, i.e. **e** → **o** took place via assimilation with a following **v**; cf. **sitbe** ← **sitbo**...

C.-Sind. \***txǎ-** “removing, skinning”

Ad. **txə-n**, kab. **txə-n** “removing, skinning”

In Adyghean languages **txə-** verbal root is complicated via causative prefix **γǎ-**, cf. Ad. **γǎ-txə-n** “removing/skinning, peeling/plucking” [Shagirov 1977, II : 77].

C.-Kartv. \***txew-** “removing” : C.-Sind. \***txǎ-** “removing, skinning” is logical correspondence from semantic as well as structural and phonetic aspect. Sound correspondence **tx** : **tx** is especially relevant on the level of harmonious-descending complex of **B** type.

C.-Kartv. \***txwar-** “soiling/dirtying, getting dirty”

Geo. **txvr-a** “staining/getting dirty/dirtying”, **mo-i-txvr-eb-a** “will be stained/get dirty”, **mo-i-txvar-a** “stained/got dirty/dirtied”, **mo-txvr-il-i** “stained/dirty”

Zan (Maegr.) **ntxor-**, **mi-ntxor-u** “Sb soiled/dirtied sth, sb got dirty”, **mo-ntxor-il-i** “dirty/soiled”

Megrelian omonymic verbs – **ntxor-u-a** “digging up” and **ntxor-u-a** “getting dirty/dirting” should be strictly differentiated from each other since in Georgian the first word is corresponded by **txar-** and the other – by **txvar-/txvr-**. In Megrelian an initial **n** is a phonetic apposition that isn’t attested in Senakian sub-dialect.

C.-Sind. **\*tx<sup>w</sup>a-** “getting dirty/dirtying”

Ad. (Abdz.) **tx<sup>w</sup>a-n** “getting dirty/dirtying”

Likely, a verbal root of Common-Sindy origin is preserved only in Abdzakh dialect [Kvakhadze 2014 : 254]. As it was expected a final **r** disappeared without a trace that should have been the occurrence of parent-language period. On other side Sindy-Kartvelian opposition unproblematic – structural, phonetic and semantic similarity is evident.

C.-Kartv. **\*txwas-** “water moss”

Sv. **txwas//txwaš** “water moss”

Only Svan allomorphs are known. I suppose that reflect a subsequent transformation of Common Kartvelian **\*txwas-** archetype. For Svan an initial is hushing **txwaš** type that developed **txwas** allomorph via secondary hissing (**š** → **s**).

C.-Sind. **\*tx<sup>w</sup>ǎs-** “field bindweed”

Ad. (Shaps.) **txǎjǎs** “field bindweed”

Further segmentation of the root is impossible though they discuss about **\*tx<sup>w</sup>ǎs** → **txǎjǎs** transformation [Kvakhadze 2014 ; 50], that is credible.

C.-Kartv. **\*txwas-** : C.-Sind. **\*tx<sup>w</sup>ǎs** demonstrates logical correlation. Semantic opposition *moss* ~ *field bindweed* is noteworthy.

C.-Kartv. **\*txir-** “grey”

Geo. (Lechkh.) **txir-ol-i** “colorful/many-colored with white and black, white and brown and grey (colorful/many-colored)”

The word is preserved only in Lechkhumian dialect but it has parallels in kindred Iberian-Caucasian languages.

C.-Sind. **\*tx<sup>w</sup>ǎ-** “ash; grey”

Ad. **tx<sup>w</sup>a**, Kab. **tx<sup>w</sup>a** “gray (*hair*)”, cf. Circ. **tx<sup>w</sup>ǎ-n** “turning grey-haired”

Ub. **tx<sup>w</sup>a** “ash”

Ab. **qwa**, Apkh. **á-x<sup>w</sup>a** “ash, grey”

Like in Circassian languages, in Kartvelian **tq** → **tx** suppletive processes of spirantization are supposed that is supported by Abaza as well as Avar data in which **raq:ú** ← **\*daq:ú** is beyond doubt.

C.-Kartv. **txow-** “begging/asking”

Geo. **txov-a** “begging/asking”, **i-txov-s** “asks/requests/begs”, **ma-txov-ar-i** “begger”

Zan (Laz) **tx<sup>v</sup>-ap-a/tx<sup>v</sup>-al-a** “getting married”, **txon-s/txun-s** “begs/asking”, **gama-b-i-tx<sup>v</sup>-ap-u-r** “I’ll get married”, Megr. **txu-ap-a/txual-a** “begging/asking”, **i-txu-ap-u-n** “She is getting married”, **mu-na-txu-a** “borrowed/gained from begging”

Corresponding stem isn’t attested in Svan. Geo. **txov-** : Zan **txu-/txv-** demonstrates logical correlation; **v → n** in Laz present is noteworthy [Chikobava 1938 : 284; Fährich, Sarjveladze 2000 : 251].

C.-Sind. **\*x<sup>w</sup>ə-** “begging/asking”

Ad. **x<sup>w</sup>a-**, in the word **x<sup>w</sup>-psa-** “envy”, Kab. **x<sup>w</sup>a-**, in the word **x<sup>w</sup>a-psa-** “envy”

Ub. **x<sup>w</sup>a-**, **sə-x<sup>w</sup>ə-n** “begging/asking”

Ab. **ħ<sup>w</sup>a-ra**, Apkh. **á-ħ<sup>w</sup>a-ra** “begging/asking; (*man*) marrying”

Occurrence of *envy* semanteme in Adyghean is noteworthy: *envy* = **x<sup>w</sup>a-** “begging/asking” + **psa** “soul”. In this regard semantic modification of Georgian **sul-i** “soul” and Zan **šur-i** in literary Georgian is similar; cf. **sul-i** : Zan **šur-** “soul” → Geo. **šur-i** “envy”.

If Nakh correspondences are discussed along with these word-forms it’ll turn out that in Kartvelian an anluat **t** is historically a grammatical class marker which is lost in Common Sindy but in Nakh languages it is still an acting marker; cf. Ts. Tush. **d-ex** “begging/asking”.

## I

C.-Kartv. **\*igr-** “White Giorgi (George)”

Geo. **igr-i** “master/lord/patron”, Old Geo. **igr-iḳ-a** “April”

Zan **erg-e** “patron of weather and bad weather, deity of water”, **Erg-e**, **Erg-eṭa** (*top.*)

Georgian **igr-** logically corresponded by Zan **erg-e** which is attested in mythology and toponymy. Apkhazian **a-ergi** is zanizm like Ossetian **irži** (**vast-irži**). The latter entered from Zan in archaic period since it preserves an initial **i** voicing unchangeably.

C.-Sind. **\*iger-** “deity”

Ad. (Shaps.) **auš-iger**, Kab. **auš-iger** “Saint Giorgi (George)”

The composite in Kabardian and Shapsug preserves the name of one of deities – **Iger** who like Colchian **erge** occupies a place of Saint George in Chritianity mixed with paganism.

**Iger-/igr-** is also corresponded by Ing. **arg**, which is preserved **arginarag** →// **aržinarag** toponym. From Dagestanian cf. Darg. **harg-si** “saint”, Lak. **jarg-s:a** “brilliant/bright”.

C.-Kartv. **\*imaya** “raspberry; smilax/prickly ivy”

Zan (Megr.) **imɣva//inɣva** “smilax/prickly ivy”

Sv. **inya**, **inaya** (Lent.) “raspberry”

Final Sv. a : Zan va indicate that in Zan (resp. Megr.) o → va took place. Similar transformation parallel is observed in other opposition – Geo. biga “field mouse” : Megr. bigva ← \*bogo “common shrew”.

C.-Sind. \*māγə “thorn”

Ub. māγə- in the word māγə-γ-məʒə ← \* māγə-məγ-məʒə (redupl.) “species of thorny bush”

Ab. mγə, Apkh. á-mγ “thorn”

There is a lack of Adyghean material though Ubykh and Apkhazian-Abaza data fill this shortcoming. Voicing (double-syllabic nature) of Ubykh allomorph is especially noteworthy that coincides with Svan and is of archaic nature.

Sindy stems data is rightly linked with Nakh-Dagestanian fitonyms: Chech. merya-d, Ing. maγal-di “corn cockle”, Inkhoqv. mūq “mint”, Rut. maγ‘γ‘ul “nettle” [Starostin, Nikolayev 1994 : 838].

C.-Kartv. \*in- “he/she/it”

Zan (Megr.) in-a “he/she/it”, in-ep-i “they”, Laz en-t-ep-e “they”

Only Zan preserves a pronoun in- of nasal structure. It is clear it implies its occurrence in parent-Kartvelian, as well.

C.-Sind. \*jən- “he/she/it”

Ub. jən-a “he/she/it”, cf. w-an-a “id”

It is easily possible that a diphthong jə should be a pre-historian i reflex - i → jə (via diphthongization). Occurrence of demonstrative pronoun with n- consonant an(a) “it” in Hattian is noteworthy that is likely close to Circassian-Kartvelian data; cf. also Dagestanian (Bezh.) hono “it”.

C.-Kartv. \*-in “times”

Sv. -in “times”: sem-in “three times”, ešxw-in “once”

Likely, -en (sum-en-eč-i = “twenty-three-times, i.e. sixty) that is attested in Zan is of same origin. Apparently, there is a vowel difference between -in : -en though transformation i → e in neighborhood of n- is natural in Zan.

C.-Sind . \*-nə “times”

Ab. z-nə “once”, ω<sup>w</sup>a-n “twice”..., Apkh. z-nə “once”, ω<sup>w</sup>ə-n-ɬ<sup>w</sup>ə “twice”

There is a lack of Circassian correspondence. A -nə suffix of Ubykh transformation can be also brought but it needs more argumentation.

Correlation of C.-Kartv. \*-in : C.-Sind. \*-nə archetypes is supported by phonemic as well as functional identity.

Archib -an “times” suffix is also noteworthy, which basing on -l- creates the meaning of “times”; cf. ebqā “four” – ebqā-l-an “four-times”...



C.-Kartv. \*i-rgwal- “around, surrounding”

Geo. irgvl-iv “surrounding/around”

Likely, i should be detached, cf. . i-gurd-iv, etc.

Corresponding roots aren't attested in other kartvelian languages and dialects though noteworthy Sindy-Dagestanian correspondences fill this shortcoming.

C.-Sind. \*arg<sup>w</sup>a- “near/close”

Ab. arg<sup>w</sup>a-nə “near/close”, Apkh. ājg<sup>w</sup>a “near/close”

Ab. ajg<sup>w</sup>a (← \*arg<sup>w</sup>a) “friend” word can be easily brought in this case (for semantics cf. Geo. axlo “near/close” → axlobeli “close relative”). In Dagestanian languages Georgian (Lak lagma “around” ...) as well as Sindy (Did. igo, Khv. agol “near/close” ...) the meanings are logical. Basque resembles Georgian; cf. Basq. ingurru “around”, Rus. вокруг.

C.-Kartv. \*irm- “diagonal/slant/slope”

Geo. (Lechkh.) irm-ic-i “bent down/inclined”, Up. Imer. irm-ic-ul-i “diagonal/slant/slope”, itm-ic-ul-ad “inclinely”

A root irm- isn't attested in other Kartvelian languages and dialects. It is observed only in western dialects that casts doubt on its Common Kartvelian nature. In the given languages for -c- affixation cf. Kiz. bya-c-i // byar-i “child”...

C.-Sind. \*arma- “left; uncouth”

Ad. armă-w “lazy”, Kab. armu-w “uncouth, clumsy/awkward/coarse”

Ub. armă “left”, arma-w “lazy”

Ab. arma, Apkh. arma “left”

A searching root is attested in all Apkhazian-Adyghean languages – moreover, it occurs in Karachay-Balkarian languages a borrowing word [Shagirov 1977, I : 64]; cf. arma-u-lu “clumsy/awkward/coarse”.

If my segmentation of the Kartvelian word is correct then a semantic correlation Kartv. *diagonal/slant/slope* ~ Sind. *left* is easily explained.

C.-Kartv. \*is- “demonstrative pronoun”

Geo. is//is-a “demonstrative pronoun”

Zan iš- “it”, iš-o “thither/over there”

An expected {iš} pronoun is lack in Svan, though distribution of -iš root in Megrelian and Laz is too limited.

Pr.-Sind. \*eś- “he/she/it”

Hat. eš “he/she/it”

Kartvelian-Hattian is-/eš- pronouns are logically corresponded by proto-Nakh \*is “this/that”; cf. Ts.-Tush. is “this/that” – is-bi “they/these/those”. Dagestanian data seems to be similar; cf. Darg. (Tsud.-Tant.) iš “he/she/it”, Inkhoqv. iz-u “they”...

In Apkhazian-Adyghean languages the corresponding roots and stems are lost but proto-Sindy picture is preserved in Hattian.

C.-Kartv. \*iṣxwar- “stock (*one of the species*)”

Geo. iṣxvar-i “black stock”, Rus. аист (Chubinashvili)

The word is isolated in Georgian but, likely, is of parent-language origin. It is supported by (not only) Sindy correspondences.

C.-Sind. \*wəxǎš-a “hawk; peregrine falcon”

Kab. wašxǎ “badger”

Apkh. á-xiši “hawk; peregrine falcon”

There is great semantic difference among Sindy lexemes, though the same picture is attested in Dagestanian languages: cf. Hunz. bīxəs “hawk; peregrine falcon”, but Cham. mes:exu “pine marten”,; also: Darg. qəša “badger”, but Chamal axaša “kite”...[Starostin, Nikolayev 1994 : 1051]. And still it is one of compound oppositions since there are more questions than answers.

## Ḳ

C.-Kartv. \*Ḳ- “holding; grabbing/touching”

Geo. Ḳ-av-, da-Ḳ-av-eb-a „holding”

Zan (Megr.) do-Ḳ-in-ap-a “holding”, Laz o-Ḳ-n-u “grabbing/touching”

Sv. Ḳ-aw-/Ḳ-w-, č-ot-Ḳ-ǎw “holding”, lə-Ḳ-ǎw “held/occupied” mu-Ḳ-w-en-i “holder”

In the given examples it is possible to assume phonetic correspondence w : n as well as the affixal nature of -av-/-in-/-n segments. I support the second assumption [cf. Fährich, Sarjveladze 2000 : 260].

C.-Sind. \*Ḳ- “grabbing/touching”

Apkh. a-Ḳ-ra “grabbing/touching, holding”

A single-morphemed root Ḳ of parent-language origin is preserved only in Apkhazian. C.-Sind. Ḳ : C.-Kartv. Ḳ identic sound-correspondence is evident that is characteristic of the consonants of this type.

Sindy-Kartvelian roots are identical from material and semantic aspect.

C.-Kartv. \*Ḳaw- “holding up/occupying, catching/taking hold”

Geo. Ḳav-, da-Ḳav-eb-a “holding up/occupying”, i-Ḳav-eb-s “holds up/occupies”, še-a-Ḳav-a “Sb/Sth held back/deterrenced/fenced off”

Sv. Ḳaw-/Ḳw-, lə-Ḳǎw “held up/occupied”, čot-Ḳǎw “I held up/detained/restrained”, li-Ḳw-en-i “holding up/occupying, catching/taking hold”

Megrelian Ḳən-/Ḳin- “holding up/occupying” form can be also discussed, w : n sound correlation can be obstacle; cf. Geo. vaḳe : Megr. naḳa (← \*noḳa) “lowland/meadow”.

Another meaning of Ḳav- root is also discussed [Fährrich, Sarjveladze 2000 : 260].

C.-Sind. \*Ḳ- “holding up/occupying”

Ab. Ḳ-ra, Apkh. a-Ḳ-ra “holding up/occupying”, cf. r-Ḳ-ra/a-r-Ḳ-ra “closing/shutting”

The word is preserved only in Apkhazian-Abaza but its external language correspondences underline Common Sindy origin of **ḳ-** verb.

Lezg. **ḳew-**, **ḳew-ir-un** / **ḳew-un** “closing/shutting” verb can also be brought in this case. Semantic correlation of Caucasian languages holding up/occupying ~ closing/shutting is logical, moreover then when in Kartvelian **da-ḳav-eb-a** form can occur under the meaning of covering. Apkhazian-Abaza data is also noteworthy in which the causative forms of **ḳ-** verb occur under the meaning of **r-ḳ-ra/ a-r-ḳ-ra** “closing/shutting”.

C.-Kartv. \***ḳaw-** “metal hook; long thin wooden pole/rod/timber; hook/hanger”

Geo. **ḳav-i** “metal hook; long thin wooden pole/rod/timber”, “hook/hanger”, cf. **ḳa-uç-i** ← \***ḳav-uç-i** “hook”, **nems-ḳav-i** “fish-hook”

Sv. **ḳāw**, **ḳaw** (Lashkh.) “metal hook; forked branch; hook; hanger”

Laz **ḳon-d-i** “fish-catcher tool” that likely contains **-d-** suffix of **çal-d-i**, **švil-d-i**, **cul-d-i** type, is close to Georgian *needle-hook* meaning. Moreover, Geo. **v : Zan n** (cf. **da-ḳav-eb-a : do-ḳon-ap-a/do-ḳin-ap-a**) cannot hinder this.

C.-Sind. \***ḳʷə** “sleeve, handle”

Ad. **ḳə**, Shaps. **ḳə**, Kab. **ḳə**, Basl. **ḳə** “sleeve, handle”

Ub. **ḳʷə** “sleeve, handle”

In this case Ubykh preserves an initial sonant in the form of labialization of a root consonant, that is repeated in Kartvelian languages, as well.

Before scholars linked Dagestanian (Lak **ḳuj** “handle”...) as well as Nakh (Vain. **ḳaj** “handle”) allomorphs with Apkhaz-Adyghean allomorphs what I agree with [Starostin, Nikolayev 1994 : 727-228].

C.-Kartv. \***ḳaḳ-** “grain”

Geo. **ḳaḳ-al-i** “grain”

Zan (Megr.) **ḳik-a** “grain”, **ḳika-če** “white grape variety with narrow grains”

There is a lack of Svan correspondences. Voicing of **i** in Megrelian instead of Georgian **a** should be explained. I suppose that even in this case it is **o → ə → i** phonetic process [Rogava 1962].

C.-Sind. \***ḳaḳ-** “bead grain”

Apkh. a- **ḳaḳa-c** “bead grain”

A suffix **-c** as a formant of entry category is evidently detached in Apkhazian. A root **ḳaḳ-** is of parent-language origin and logically corresponds with C.-Kartv. \***ḳaḳ-** “grain” archetype [Machavariani 2015 : 26; 189].

Apkhazian *bead grain* allows me to compare the above-described roots and stems with Ts.-Tush. **ḳik** “bead” word.

C.-Kartv. \***ḳaḳ-a** “plant in flower; bud”

Geo. **ḳaḳ-**, Rach. **ḳaḳ-ia** “camomile” (*plant*), Kartl. **ḳaḳ-ia** „lungwort” (*plant*), Im. **ḳaḳ-ila** „low flower with white flower”, Kakh., Kiziq. **ḳaḳ-ra** “fruit of mistletoe”

Zan (Megr.) **ko**ko “bud” (A. Kobalia)

There is a lack of Svan correspondence. In spite of this, C.-Kartv. \***ka**ka-a archetype will be reconstructed on the basis of Georgian-Zan correspondences; cf. Geo. a : Zan o sound-correspondences. **ka**ka-a “flower” attested in Megrelian seems to be entered from literary Georgian.

C.-Sind. \***ka**ka- “flower”

Apkh. **ka**ka-, in the word a-**ka**ka-č “flower”

A final -č in Apkhazian seems to be hushed variant of -c suffix. A root **ka**ka is parent-language origin that is supported by Kartvelian as well as Dagestanian material; cf. Hin. gaga, Khv. gangi-, Did. gagali “flower”.

gigil/gigin/gigim of Andi languages and Tabas. **ku**ku “flower” cannot be enrolled in this list. They are of other etymology and are considered to be the logical correspondences of Kartvelian gwigwil- (Megr. gvigvil-i “bud”) [cf. Starostin, Nikolayev 1994 : 701-702].

C.-Kartv. \***ka**kal- “walnut”

Geo. **ka**kal-i “walnut”

Sv. **ka**ka-a, ga~~ka~~-a (gen. ka~~ka~~š, ga~~ka~~š) “walnut”

Megr.-Laz **ka**kal-i is borrowed from Georgian, in Svan as it was expected w correspondence of l is lost [Klimov 1964 : 105].

C.-Sind. \***ka**kan “walnut; egg”

Ad. čanča, Shpas. **ka**ka “egg”

Ab. **ka**kan, Apkh. a-**ka**kan “walnut”

An initial picture of Sindy root is well preserved in Apkhazian-Abaza [Charaia 1912 : 26]. Semantic correlation *walnut* ~ *hazelnut* is logical [Klimov 1969 : 292]. Meaning of *egg* is evident in all Iberian-Caucasian languages; cf. Av. **kor**konu “fruit of grapes”, but Andi **kor**kon, Karat **kar**kan, Botl. **kar**kanamu “egg”..., Krits **ka**kal, Tabas. **ke**kel “small stone” etc. [more detail see Starostin, Nikolayev 1994 : 730-731]. Of the Nakh languages Ts.-Tush **ki**kel “fruit” is noteworthy.

C.-Kartv. \***ka**l- “killing/murdering”

Geo. **ka**l-/kl-, mo-v-**ka**l “I killed”, kl-av-s “Sb kills”

Sv. čaw “lethal/deadly disease”, cf. Lakh. čal “id”

It is odd that Lakhamul in which l → w labialization phonetic process is most intensive preserved archaic l. It is clear that Georgian čeo word denoting “bee disease” implies a Svan source – with Sv. w → Geo. o characteristic adaptation; cf. Sv. zesxw “lime (tree)” → Geo. zesxo, Sv. čew → Geo. čeo “stretcher”...

C.-Sind. \***ka**wə- “killing/murdering”

Ad. (Shaps.) wə-**ka**wə-n, Abdz. wə-čə-n, Chemg, Bzhed. wə-čə-n, Kab. wə-čə-n, Basl. wə-**ka**wə-n “killing/murdering”

Ub. **ḵ<sup>w</sup>ə**- “killing/murdering”

There is a lack of Apkhazian-Abaza correspondences. As regard Ub. **ḵ<sup>w</sup>ə**- verb just it preserves ancient form that coincides with a parent-language picture. Auslaut correspondence C.-Kartv. **l** : C.-Sind. **w** (← Pr.-Sind. **l**) that is analogous to that of Svan **l** → **w** labialization is noteworthy, as well.

C.-Kartv. \***ḵal**- “lock; key”

Geo. **ḵl**-, **ḵlit**-e “key/lock”

Zan (Laz) **ḵol**-a//**ḵil**-a, (Megr.) **ḵəl**-a//**ḵil**-a “key”

Sv. **ḵil**-, li-**ḵl**-i “locking”, a-**ḵil** “Sb locked”

It is rightly rejected the view on borrowing of these stems from other languages. Though in H. Fährich’s reconstruction it is attested the voicing of **i** with what I don’t agree due to Laz **o** which is a correspondence of C.-Kartv. **a**. Svan **i** reflects just this **a** – **a** → **ə** → **i** in Svan is supported by many examples [cf. Fährich 2007 : 245].

C.-Sind. \***ləḵ<sup>w</sup>**- „door bolt/bar”

Apkh. a-**ləḵ<sup>w</sup>** “door bolt/bar”

A nominal root is isolated in Apkhazian but it has logical correspondences in Kartvelian languages which means that Apkhazian entry is of Common Sindy origin.

Additionally, \***ləḵ<sup>w</sup>**- is of inersive structure that is secondary, cf. C.-Kartv. \***ḵal**- : C.-Sind. \***ləḵ<sup>w</sup>**-, but: Av. **ḵul**//**ḵoló**, Lak **ḵula** “key”...

C.-Kartv. \***ḵal**- “carded wool/flock of wool, bunch of sth; tying ring”

Geo. (Aj.) **ḵal**-i “wooden ring for tying (*cattle*)”

Zan (Megr.) **ḵəl**-i//**ḵil**-i “bunch of sth., wrapping up”

Sv. **ḵäl**, **ḵal** (LB.) “carded wool/flock of wool”

Armenian **ḵol**-ol “carded wool/flock of wool” that then became a source for Georgian **ḵul**-ul- seems to be zanism. Armenian was borrowed then when **o** → **ə** // **i** didn’t function in Zan – it is old borrowing.

C.-Sind. \***ḵəl**-a “sheaf (*of corn, etc.*)”

Apkh. a-**ḵəla** “sheaf (*of corn, etc.*)”

Of the Sindy languages only the Apkhazian form arises the issue on borrowing of a-**ḵəla** “sheaf (*of corn, etc.*)” word from Megrelian. I exclude such possibility since the corresponding roots are attested in Dagestanian languages, as well; cf. Av. **gul**, And. **k<sup>w</sup>ol**, Kar. **kole**, God. **koli** “sheaf (*of corn, etc.*)” [for more see Starostin, Nikolayev 1994 : 690].

C.-Kartv. \***ḵal**-e “a kind of furrow/ditch”

Geo. (Kiziq.) **ḵalo** “a kind of furrow/ditch in order to let melted snow and water in the plant roots”

Reconstruction of parent-language archetype is possible on the Kiziq dialect sample that is supported by parallels from (not only) Sindy languages; **e** → **o** took place in Georgian.

C.-Sind. \***ḵ**<sup>w</sup>ar-a “narrow gorge (*dry or with river*)/stream and its banks”

Ab. **ḵ**<sup>w</sup>ara, Apkh. a-**ḵ**<sup>w</sup>ara “narrow gorge (*dry or with river*)/stream and its banks”

Georgian-Apkhzian-Abaza comparison clearly demonstrates C.-Kartv. l : C.-Sind. r sound-correspondence in which initial picture is preserved in Kartvelian, i.e. l → r of parent-language Sindy took place.

By the way, Dargwa parallel **ḵ**aw “hole, lake” can be enrolled in this list only due to averaging of l, i.e. transformations on one side, l → r and l → w on the other side makes it required to suppose l as archiphoneme in Iberian-Caucasian languages.

C.-Kartv. \***ḵ**amas- “thick thread”

Old Geo. **ḵ**amas-i “Thick thread”, Geo. **ḵ**ems-i “big sack-sewing needle”, **ḵ**ems-v-a “crosswise stitching up of thread”, Imer. **ḵ**ems-a-**ḵ**ems-a “in pieces”

Zan (Megr.) **ḵ**umuš-i “a kind of rope”

According to comparative phonetics of Kartvelian languages **ḵ**amas-/**ḵ**umuš-correlation is logical since Geo. s : Zan š and Geo. a : Zan u are regularly attested in a certain position (at labials) [Gudava 1960].

C.-Sind. \***ḵ**<sup>w</sup>amaś- “silk-brocade, thick brocade”

Apkh. a-**ḵ**<sup>w</sup>amaś “silk-brocade, thick brocade”

C.-Kartv. **ḵ** : Apkh. k correlation won't be unusual occurrence but since besides Kartvelian preservation of **ḵ** via glottalization is attested in other Iberian-Caucasian languages (Ing. **ḵ**uws “carpet”), but cf. Dag., Tabas. **ḵ**ümes “rug/door mat”. Though we think that Common Sindy archetype was represented in a strident type.

Semantic opposition C.-Kartv. *thick thread* ~ C.-Sind. *silk-brocade/thick brocade* is logical correlation.

C.-Kartv. \***ḵ**am-e “end part of a tail”

Zan (Megr.) **ḵ**em-a “end of fat tail”, **ḵ**ema-svasva “soft part of sheep's fat-tail”

The stem of Common Kartvelian origin is preserved only in Megrelian. Likely, Megrelian e reflects Georgian a, cf. *zarɣv-i* : *žerɣv-i* ← \**žorɣv-i* and *ḵem-a* ← \**ḵom-a*. Final -a in Megrelian is suffixal and corresponds with Common Kartvelian -e – C.-Kartv. \***ḵ**am-e → Zan \***ḵ**om-a → Megr. \***ḵ**em-a.

C.-Sind. \***ḵ**<sup>w</sup>a “tail”

Ad. ča, Shaps. **ḵ**ă, Kab. čă, Basl. **ḵ**ă “tail”

In Ubykh-Apkhazian-Abaza languages a root is lost.

Comparison with Kartvelian outlines that C.-Circ. \***ḵ**ă “tail” should be a simplified form of initial \***ḵ**<sup>w</sup>a proto-form – \***ḵ**<sup>w</sup>a ← \***ḵ**ma. Dagestanian material clearly supports this; cf.: Darg. (Urakh) **ḵ**imi, Kubach **ḵ**ume, Chirg. čime ← \***ḵ**ime “tail”, also Andi languages **ḵ**amu//**ḵ**ama “horn”...

C.-Kartv. \***kan**- “skin”

Geo. **kan**-i “skin”

Zan (Megr.) **kan**-i “skin”, čxoro-**kan**-i “Tsakana (*lit. nine-skinned*) (*vine variety*)”

Sv. **kan**-/**kän**- “skin”

Kartvelian allomorphs demonstrate logical correlation. Only *o* → *u* transformation mechanism needs to be explained in Megrelian when not one labial consonant is attested in the stem.

C.-Sind. \***kan**- “freckles”

Ad. **kan**-, in the word **kan**-çəç “wart”

Apkh. a-**kan** “freckles”, a-**kan**-çəç-ra “wart”

Circassian **kan**- stem doesn't occur isolated that is opposed by Apkhazian factor in which word meaning is evidently presented.

In C.-Kartv. **kan**- “skin” : C.-Sind. **kan**- “freckles” correspondence an initial semantics is presented in Kartvelian since a corresponding root of Dagestanian languages supports the meaning of *skin*; cf. Akhv. **qeni** “skin”...

C.-Kartv. \***kap**- “arrow”

Geo. **kap**-, **kap**-arç-i “sheath for arrow” (Saba), na-**kap**-ar-i “sheath for arrow” (Saba)

Zan (Megr.) **kap**-ul-i → // **komp**-ul-i “arrow”

Sv. **käp** “arrow”

In Megrelian -ul is superfluous. It is difficult to speak about its function convincingly [Fährich, Sarjveladze 2000 : 262].

C.-Sind. \***kap**- “scales, weighing”

Apkh. a-**kap**-an “scales”, a-**kap**-an-ra “weighing”

Final -an is prop. Apkhazian occurrence that is attested in other elsewhere, as well; cf. Apkh. a-çap-**án** “navel”.

Logical Nakh correspondence of C.-Kartv. \***kap**- “arrow” : C.-Sind. \***kap**- “scales, weighing” should be preserved in Ts.-Tush. **kap** “metal hook” word, as well.

C.-Kartv. \***kar**-a “hearth; home/family”

Old Geo. **ker**-aḱ-i “hearth; fireplace”, New Geo. **ker**-a//**ker**-ia, **ker**-a “for putting a burning log/firebrand” (Saba)

Zan (Laz) **kir**-a//**nkir**-a “hearth”

Sv. **kär**-äl//**kar**-är//**kär**-al “hearth; slate stone”

A noun **ker**-ie “hearth” that occurs in Megrelian dialect of Zan language likely entered from western dialects [Chikobava 1938 : 165; Chukhua 2000-2003 : 118-119].

C.-Sind. \***k<sup>w</sup>a** “family, hearth”

Ub. **k<sup>w</sup>a**//**n<sup>k</sup><sup>w</sup>a** “family, hearth”, Rus. очаг, камин

Development of *n* in initial position of the word took place in Ubykh as well as Laz. Secondary process *r* → *w* in parent Sindy is noteworthy.

Logical correspondences of C.-Kartv. \***kar**-a / C.-Sind. \***ka** archetypes are also attested in Nakh languages; cf. Chech. **kuora**, Ing. **koră//kor**, Ts.-Tush. **kor** “charcoal” [Chukhua 2008 : 371-372].

The root should be characterized of Dagestanian group, as well that is supported by Lak word **q̄v̄ara** “oven/stove”; cf. also Darg. **q̄v̄ara** “food storage utensils”.

C.-Kartv. \***kard**- “sauce-pan/metal pot”

Geo. **kard**-ala “small sauce-pan/metal pot” (Saba)

Zan (Laz) {**kord**-il-}, O-**kord**-il-a (*microtop.*), Megr. **kard**-ila ← \***kord**-ila “big sauce-pan/metal pot”

It is difficult to say what o → a phonetic process was caused by in Megrelian the reality of what is confirmed by Laz microtoponym.

C.-Sind. \***kad**-ă “cask/wooden barel”

Kab. **kadă** “ask/wooden barel”

Of the Sindy languages only Kabardian manifests logical reflex of C.-Sind. \***kad**-ă archetype.

Reconstructed forms C.-Kartv. \***kard**- : C.-Sind. \***kad**-ă should have corresponded by Dagestanian languages, as well. I deem Arch. **kad**-i, Krits. **kād**-ər “sauce-pan/metal pot” allomorphs to be such ones.

C.-Kartv. \***kart**- “trembling/quivering; frightening/getting afraid”

Old Geo. **krt**-om-aj “trembling/quivering”, gan-h-**kert** “You frightened/got afraid”, New Geo. **krt**-eb-a “trembls/quivers”, m-**krt**-al-i “pale”, **krt**-om-a “rembling/quivering”

Zan (Megr.) **kut**-u-a “to be unable to breathe”, m-a-**kut**-u(-n) “I amn’t able to breath”, **kut**-ap-i “anxiety/worry”, Laz e-**mkt**-in-u “to frighten, startling”, e-**mkt**-u “Sb/Sth frightened, startled”.

Phonemic correlation C.-Kartv. a → Zan u should be easily explained if the archaic nature of m bilabial in Laz is supposed. Such qualification of Laz m sonor isn’t correct since it was considered to be a phonetic apposition [Chikobava 1938 : 299]; **kut**-v-a “moaning/groaning” that occurs in Gurian dialect entered from Zan [Fänrich, Sarjveladze 2000 : 270].

C.-Sind. \***kāt**- “shame”

Ad. (Shaps.) wə-**kjət**, Chemg. Bzhed. wə-**čət**, Abdz. wə-**čət**, Kab. wə-**čət**-, Basl. wə-**kjət** “shame”

In Circassian languages and dialects -**kjət**/-**čət**/-**čət** allomorphs are attested at the models with wə- verbal prefix. It is difficult to say what caused the palatalization of k in Common Circassian (k → kj). Perhaps, an initial ä vowel, i.e. \***kāt**- → \***kjət**-. The issue needs additional investigation.

Comparative analysis of Sindy-Kartvelian archetypes outlined noteworthy semantic correlation *frightening/getting afraid* ~ *shame* that is logical. The similar picture is



attested in Kartvelian material; cf. Laz-Megr. *škur*-in-i “frightening/getting afraid, fear/fright” ~ Sv. *šgur* / *škwir* “shame”.

C.-Kartv. \**kart*- “steep slope/rise; hilly place”

Zan (Megr.) *kont*-i “steep slope/rise”

Megrelian form seems to be secondary one. Its archaic type is preserved in Imerian dialect *kort*-i “steep slope/rise; hilly place” word; *rt* → *nt*, as well as *rṭ* → *nṭ*, *rç* → *nç*... is characteristic process in Megrelian; cf. *rṭina* → *nṭina* “escaping”.

I cannot exclude the kinship of Megrelian word with Svan *kəltx*-i//*kəltx*-i//*klətx*-i (Lent.) “high/tall” allomorphs and thus, \**kart*- archetype will be reconstructed since *x* is phonetic apposition in Svan.

Pr.-Sind. \**kant*- “rock”

Hat. *kant*-i “rock”

Segmentation of the word is known. At the same time Hattian form is linked with Kartvelian *klde*/*kirda* “rock” nouns [Kochlamazashvili 2016 : 61] that is noteworthy. But I suppose that closeness with Common Kartvelian \**kart*- archetype is more argued (motivated).

Corresponding roots haven’t been revealed in Apkhazian-Adyghean languages.

Of other Iberian-Caucasian languages the Dagestanian data is noteworthy; cf. Bezh. *qöt*-jo, Hin. *qut* “mountain, hill”.

C.-Kartv. \**karḳ-aṭ*- “solid/hard, unbreakable”

Geo. *kerḳet*-i “solid/hard, unbreakable”

Dialectal *kirḳit*-i/*kirḳit*-a „solid/hard, unbreakable” can preserve Zan correspondence. My reconstruction is based just on this supposition.

C.-Sind. \**kaḳa* “firm; solid/hard”

Apkh. a-*kaḳa* “firm; solid/hard”

Final *-ṭ* can be suffix in Kartvelian that is supported by Apkh. a-*kaḳa* “firm; solid/hard” nominal. Though stem final sound losing isn’t excluded in Apkhazian since in the archaic name of Circassians *kerḳet*-i likely preserves just archaic type. It should also be considered that even in Tind. *kaḳat*-u-b “firm; solid/hard” allomorph *-ṭ* occurs as a suffix. Correspondences aren’t observed in Nakh languages.

C.-Kartv. \**kasr-o* “crown (*of head*) / (*mountain*) summit”

Geo. *kosr-o* “upper part of human’s head, crown (*of head*)”

The word is isolated in Georgian. Likely, *a* → *o* is the result of regressive assimilation in historical Georgian. Archaic nature of root *a* vowel is supported by Nakh correspondence, as well; cf. Nakh. *saker*/*kasar*/*kesar* “neck”. The latter is also a lender source of Georgian *kiser*- noun.

Pr.-Sind. \***kaś**- “head”

Hat. **kaš** “head”

Corresponding roots and stems are lost in Apkhazian-Adyghean though the word of Proto-Sindy origin is attested in Hattian.

The stem of inersive structure (**saķer**) is also attested in Andalal dialect of Avar – **š:en-ķel** “temple”, but cf. Hin. **ķes** “throat”.

Hattian-Georgian isoglosses demonstrate more closeness. Though the issue needs further investigation.

C.-Kartv. \***ķap-e** “sheep’s fat tail”

Zan (Megr.) **ķepa** “sheep’s fat tail”

Megrelian **ķepa** form is considered to be a logical reflex of Common Kartvelian \***ķap-e** archetype. For similar transformation cf. C.-Kartv. \***baden-**, Geo. **baden-i** : Zan (Megr.) **bedan-i** “a part of Caucasian coat”...

C.-Sind. \***ķap-ǎ** “sheep’s fat tail, human’s behind”

Ad. **ķapǎ//čapǎ**, Kab. **qapǎ//čapǎ** “sheep’s fat tail”

Ab. **ķapa** “sheep’s fat tail”, Apkh. a-**ķapa** “sheep’s fat tail, human’s behind”

There is a lack of Ubykh correspondence. Moreover, some scholars consider Apkhazian-Abaza forms to be borrowed from Adyghean [Abdokov 1973 : 10; Klimov 1968 : 293]. In professional literature Megrelian **ķepa** “sheep’s fat tail” is considered to be borrowed from Apkhazian-Adughean [Bukia 2016 : 12]. For me the root is of Common Sindy data that is corresponded by C.-Kartv. \***ķap-e** archetype.

The issue needs further investigation since Nakh and Dagestanian isoglosses cannot be brought.

C.-Kartv. \***ķac-** “olding (*up, in two*)”

Geo. **ķec-v-a** “folding (*up, in two*)”, na-**ķec-i** “folded”

Zan (Megr.) **ķəč-u-a//kič-u-a** “folding (*up, in two*)”

Correlation that is observed in vowels Geo. **e** : Zan **ə/i** supposes **a** as an initial phoneme since in CVC roots and stems historical transformation **a** → **e** often takes place in Georgian, while in Zan dialects **o** → **ə/i** process is attested. Thus reconstruction of C.-Kartv. \***ķec-** type is unreasonable for me [cf. Klimov 1964 : 108; Fähnrich, Sarjveladze 2000 : 271].

C.-Sind. \***ķăč-** “wrinkling; face line/wrinkle”

Apkh. a-**ķč-i-ra** “wrinkling”, a-**ķəč-i-ə** “wrinkled”

The word is preserved only in Apkhazian. Due to scanty material it is difficult to speak about the palatalization causes of final sibilant – **č** → **čʲ**(?).

From other aspect the unity of Apkhazian-Kartvelian roots is unproblematic.

C.-Kartv. \***ked-a** “stick; cudgel/flail/wooden lever”

Geo. (dial.) **ked-a** “thick cudgel for closing a door”, Mokh. **ked-a-j** “long wooden stick”

The old form of **ket-i** that is spread today should be **ked-** (//**ked-a**) that is preserved in Georgian mountain dialects. Old Georgian **ked-** is attested as a borrowing in Tsova-Tushian; cf. Ts.-Tush **ked-** “cudgel/flail/wooden lever”, Rus. дубинка.

C.-Sind. \***kād-a** “small stick”

Ub. **kārda** “small stick for hitting a ball”

The word of parent-language origin is preserved only in Ubykh. As professionals note in Ubykh word **r** vibrant should have developed phonetically later [Kvakhadze 2014 : 163].

Logical correspondence of C.-Kartv. \***ked-a** : C.-Sind. \***kād-a** archetypes should be observed in Dagestanian languages, as well; cf. Karat **ka<sup>n</sup>ta** “cudgel/flail/wooden lever”. Likely, this latter should be linked with Dido **kiti** “stick; cudgel/flail/wooden lever” word.

C.-Kartv. \***ket-** “kind”

Geo. **ket-il-i** “ind”, u-**ket-ur-i** “evil-intentioned/malicious/ wicked”

In other Kartvelian subsystems the corresponding **kat-/ket-** roots aren’t attested with the same meaning. It is ungrounded to link Georgian **ket-** (**ket-il-i** “kind”) root with **ket-eb-a** “doing” verb [cf. Fähnrich, Sarjveladze 2000 : 267]; **ket-** is isolated word in Georgian and is of other origin, perhaps, Megrelian **kant-i** “light” corresponds with it (?).

C.-Sind. \***kāt-** “happy”

Apkh. -**kiat-**, in the word a-r-**kiat-ra** “becoming/turning happy”

K. Lomtadze discussed the unity of Georgian-Apkhazian roots but the scholar supposed the borrowing of Apkhazian form from Georgian [Lomtadze 1999 : 25]. It is unnecessary to speak about the borrowing direction especially then when corresponding words are attested in kindred Dagestanian languages, as well; cf. Bezh. **ket-o**, Hunz. **koṭ-u** “pretty/beautiful”.

*kind ~ happy ~ pretty* seems to be the semantemes with common semantics.

C.-Kartv. \***kekṵ-** “hammer; dogwood round-headed cudgel/shepherd’s crock”; “hammering in/nailing”

Geo. **kekṵ-el-a** “thick-headed crock to crumble maize”

Zan (Megr.) **kveṵ-a** “hammer”, **kvaṵ-u-a** “hammering in/nailing”

It is clear that Georgian **kekṵ-** should result **kaṵ-** in Megrelian but due to one sound-spelling rule **kaṵ-** resulted **kvaṵ-** via assimilation in Megrelian and nominal root it developed as **kveṵ-**. Similar processes are natural in Megrelian; cf. **berg-i** “hoe”, but **berg-u-a** “hoeing”, **tqeb-i** “skin”, but **tqab-ar-u-a** “skinning”. Imerian **kekṵ-el-a** “mill hopper shoe” should be discussed along with them.

C.-Sind. \***kāk<sup>w</sup>-** “anvil”

Ub. **kōnk<sup>i</sup>** “anvil”

Apkh. a-**ḱ<sup>w</sup>ərḱ**-ou “hammer”

A given Ubykh form shows that the palatalization of anlaut guttural consonant was caused by following narrow **ǎ** vowel and in word’s auslaut a characteristic specific phonetic process of delabialization took place **ḱ<sup>w</sup> → ḱ<sup>j</sup>** - C.-Sind. \***ḱāk<sup>w</sup>**- → Ub. **ḱəŋḱ<sup>j</sup>**. At the same, an inlaut **n** is prop. Ubykh innovation like **r** vibrant in Apkhazian.

C.-Kartv. \***ḱeḱw**- : C.-Sind. \***ḱāk<sup>w</sup>**- is logical phonetic and structural correspondence that has common natural semantic correlation – *hammer ~ hammering in ~ anvil*.

C.-Kartv. \***ḱen**- “motion”

Zan (Laz) **ḱan**-, o-**ḱan**-u “motion, swinging”

If basing on phonetic correlations that are revealed among Kartvelian languages thus Laz **a** indicates to the existence of parent-language **e**. Due to this \***ḱen**- form is reconstructed as archetype one.

C.-Sind. \***ḱ<sup>w</sup>ǎ-n** “walking”

Ad. **ḱ<sup>w</sup>ǎ-n**, Kab. **ḱ<sup>w</sup>ǎ-n** “walking”

Ub. **ḱja**-, s-**ḱja**-n “walking”

Just the delabialization of a root consonant became a ground for palatalization process in Ubykh – **ḱ<sup>w</sup> → ḱ<sup>j</sup>**, that is regular. Unity of Ubykh and Adyghean words is well known [Dumézil 1932 : 98].

An analytical material demonstrates once more those rare cases when Kartvelian simple consonants are corresponded by labialized types of Sindy languages – **ḱ : ḱ<sup>w</sup>**. Comparing with Kartvelian data it is evident that a final **n** sonor is lost in parent Sindy. Corresponding **n** of Common Kartvelian is observed in Dagestanian materias; cf. Tsakh ha-**ḱan** “walking”.

The place of Svan **ḱwar**-/**ḱwār**- “endless walking around/aimless trekking, wandering/roaming” isn’t observed in the described context – it is another root.

C.-Kartv. \***ḱenʒ**-a “anchor”

Zan (Megr.) **ḱanʒo** “anchor”, cf. **ḱanʒ**-u-a “to grow a tree for a boat” (A. Kobalia)

A nominal stem is preserved only in Megrelian. I suppose that **ḱanʒ**-u-a verb should be denominative one. Reconstruction of \***ḱenʒ**-a archetype for Common Kartvelian parent-language is argued; cf. sound correspondence Geo. **e** : Zan **a**, C.-Kartv. \***e**; Geo. **ʒ** : Zan **ʒ**, C.-Kartv. **ʒ**; Geo. **a** : Zan **o**, C.-Kartv. \***a**.

C.-Sind. \***ḱānʒ**-a “boat”

Ab. (Tap.) **ḱianʒa** “boat”, Apkh. a-**ḱianʒa** “big boat”

Palatal nature of initial consonant likely is a trace of existence of parent-language **ǎ** short vowel in Tapan. From semantic standpoint correlation *anchor ~ boat* is logical.

The word is lost in other Circassian languages and dialects.

The issue of linking it with Avar (dial.) **yança** “anchor” form should be also noteworthy.

C.-Kartv. \***ḱenç**- “wickerwork cane; branch of family; branch”

Geo. (Okr.) **ķenç**-al-i “branch of family; small branch; wickerwork cane”, **ķinç**-al-i “id”  
Zan (Laz) **ķamç**-i “whip”

I suppose that meaning of Laz *whip* is developed from the meaning of *wickerwork cane*. At the same time the possibility of borrowing from Turkish in Laz dialect isn't excluded. In similar position **n** → **m** is easily explained; cf. Laz **dimçķu** ← **dinçķu** : Geo. **ķinç**<sup>w</sup>el-i, Laz **ķimķa** ← **ķinķa**...

C.-Sind. \***ķāç**-a “plant's shoot/sprout”

Kab. **ķašā** “plant's shoot/sprout”

An archetype \***ķiaça** is reconstructed on Kabardian data basis [Kvakhadze 2014 : 75], that is logical since **ķ** → **ķ** and **ç** → **š** phonetic process is widely spread in Kabardian.

In other context J. Braun discussed the correspondences of Georgian **ķinçal**- stem in Basque; cf. Basq. **gindar** [Braun 1998 : 34].

C.-Kartv. \***ķes-an**- “plant (forget-me-not)”

Geo. **ķes-an-e** “herbaceous plant”, Psh. **ķesan-e** “*dim*. “darling”; flower”

Zan (Megr.) **ķašin-a** “fabulous woman; demon in form of beautiful woman”

Pshavian word's *affectionate/caressing* meaning gives possibility to bring Megrelian **ķašin-a**, as well. Kartvelian sound correspondence – **e** : **a**, **s** : **š**, **a** : **i** (← **o**), **e** : **a** – would have been well represented in these stems. Georgian **ķes-o** “woman's name” is noteworthy in this context, as well.

C.-Sind. \***ķās<sup>w</sup>**- “corn cockle”

Ad. (Chemg.) **ķaš<sup>w</sup>-ə** “corn cockle”

Semantic opposition *forget-me-not* ~ *corn cockle* is supported by **ķās<sup>w</sup>-/ķes-an**- structural identity; **w** sonant in Common Sindy should be a Circassian innovation – C.-Kartv. **s** : C.-Sind. **ś<sup>w</sup>**.

Nakh and Dagestanian isoglosses of the roots and stems haven't been revealed so far.

C.-Kartv. \***ķep**- “cannabis/hemp”

Geo. **ķep-i** “leaf (*two pages*) of parchment/book” (Saba)

Zan (Laz) **ķep-i//ķerp-i//ķep(r)-i** (Atin) “cannabis/hemp”, Megr. **ķəp-ə//ķip-i** „cannabis/hemp”, *top*. Na-**ķip-u**, **ķip-iš** osare “shirt made of cannabis/hemp”

There is a lack of Svan correspondence. Laz vocalism is similar to of Georgian that arises certain questions (Is it borrowed?). Megrelian repeats the vowel correlation of Geo. **ķec-i** : Zan **ķic-i** “earthenware maize bread-baking dish” type.

C.-Sind. \***ķāp**- “cannabis/hemp”

Ad. **ķāp**, Shaps., Bzhed. **ķāp**

Ubykh **čəp** “cannabis/hemp” stem is also discussed [Kvakhadze 2014 : 66]. Such approach isn't argued since **ķ** → **č**, and **ķ** → **ķ** isn't characteristic phonetic process of only Ubykh (see also **ķip**).

Georgian **ķanap-i** is another root and cannot be discussed in this case.

C.-Kartv. \***ķeps-** “patch (*for sewing*)”

Geo. (Rach.) **ķeps-i//ķips-i** “patch (*for sewing*)”

Rachian **ķeps-i//ķips-i** “patch (*for sewing*)” that is considered to be borrowed from Ossetian by V. Abaev [Abaev 1958, I : 632] likely reflects logical reflexation of Common Kartvelian \***ķeps-** archetype in Georgian. Though corresponding Zan-Svan material cannot be revealed.

C.-Sind. \***ķāpš-** “rope; whip”

Ad. **čāpš**, Kab. **šopś** “whip”

Meaning of *whip* in Adyghean languages seems secondary one. Initial (archaic) semantema should be *rope*; **ǎ** → **o** in Kabardian took place due to assimilation with a following **p-**; **pś** → **pš** can be supposed for parent-Sindy picture.

C.-Sind. \***ķāpš-**: C.-Kartv. \***ķeps-** is considered to be logical structural and semantic correspondence. The assertion of common origin of roots is based on solid ground due to regular correspondences of three consonants.

C.-Kartv. \***ķex-** “sparrow”

Zan (Laz) **ķax-i** “sparrow”

Speaking on the ground of vocalism, Zan **a** supposes **e** sounding for Common Kartvelian. In the professional literature it is expressed a standpoint on kinship of Laz **ķax-** root with Ingiloan **ķex-v-a-i** “pecking” verb [Fähnrich, Sarjveladze 2000 : 272], that is ungrounded.

C.-Sind. \***ķ<sup>w</sup>āx-** “little bustard”

Kab. **ķ<sup>w</sup>əpx** “little bustard” [*Otis tetrax*]

It should be assumed assimilation influence of initial labialized consonant on following (final) **x** consonant that resulted **px** complex - \***ķ<sup>w</sup>əx** → **ķ<sup>w</sup>əpx**.

Semantic correlation *sparrow* ~ *little bustard* is logical.

C.-Kartv. \***ķex-** “high (*place*)”

Geo. **ķex-i** “high part of human’s nose back”

Zan (Megr.) **ķax-u** “high, naked slope places”

Sv. **ķex, ķeh** (Ushg.) “bridge of the nose”

In auslaut of the stem Geo. **ķex-i** : Zan **ķax-u** repeats well-known opposition: **neķ-i / naķ-u** “id” (G. Klimov). From other aspect common origin of the stems is evident. Sema of *high place* is familiar for three kartvelian linguistic entries.

C.-Sind. \***ķāñ-a** “long”

Ad. (Shaps.) **ķāñă**, Chemg. **čāñă**, Kab. **čāñ**, Basl. **ķāñ** “long”

The standpoint expressed in professional literature should be shared according to what the stem with reconstructed structure is natural for Apkhazian–Abaza and Circassian languages and thus the given archetype cannot be segmented [Kvakhadze 2014 : 199].

Semantic correlation *high* ~ *long* is easily explained.

C.-Kartv. \***ḳwal-** “trace”

Old Geo. **ḳwal-i**, New Geo. **ḳval-i** “trace”, **ḳval-da-ḳval** “following closely/on sb’s steps”

Zan **ḳul-**, Megr. **u-ḳul-i//i-ḳul-e** “afterward”, **u-ḳul-ian-i** “next, follower in sb’s footsteps”, Laz **o-ḳul-e** “then/afterward”

Corresponding root hasn’t been revealed in Svan so far. Formally **ḳval-/ḳul-** is logical and regular and its meaning was developed from Laz meaning of *following closely/on sb’s steps*; **ḳul-e/ḳul-e** allomorphs are also observed in Laz [Chikobava 1942 : 24].

C.-Sind. \***ḳwar-** “valley; bounded place”

Ab. **ḳwar** “valley; bounded place”

Parent-language reflexation is preserved only in Abaza. Auslaut correspondence C.-Kartv. **l** : C.-Sind **r** is noteworthy, i.e. in this case **l** → **r** preceded Common Sindy **l** → **w** → // **Ø** phonetic transformation.

Logical structural-semantic correspondence of C.-Sind. \***ḳwar-** : C.-Kartv. \***ḳwal-** archetypes is attested in Dagestanian, as well; cf. Khin. **ḳwar** “road/way”. This latter is similar to of Sindy – **l** → **r**. Tabas **ḳwar-ar** (pl.) “border” can be brought, as well.

C.-Kartv. \***ḳwar-** “endless walking around/aimless trekking, wandering /roaming”

Sv. **ḳwār-** (UB.), **ḳwar-** (LB., Lent.), **ḳwār-** (Lashkh.) “endless walking around/aimless trekking, wandering/roaming”, **i-ḳwār-iēl**, **i-ḳwar-el**, **i-ḳwār-iēl** “Sb/Smh walks around endless/trekks aimless, wanders/roams”, cf. **i-ḳwār-i** (UB.), **i-ḳwār-i** (Lashkh.) **i-ḳwar-i** (LB., Lent.) “drags oneself off/along”

The correspondences haven’t been revealed in Georgian and Zan. Despite this Svan allomorphs is considered to be the reflexes of C.-Kartv. \***ḳwar-** verb that is supported by Sindy isoglosses.

C.-Sind. \***ḳwar-** “fast walking”

Ab. **ḳwar-ra**, Apkh. **a-ḳwar-ra** “fast walking”

Possible link of Apkh.-Abaza **ḳwar-** verb (due to borrowing) with Circassian **ḳwār-** “palfrey/ambler” word [Shagirov 1977, I : 216-217] should be excluded (see, C.-Kartv. \***ḳur-** “thoroughbred horse/steed, fast horse” ).

Svan-Apkhazian-Abaza isoglosses are semantically, structurally and phonetically identical that is explained by common origin of these roots and stems.

Nakh and Dagestanian correspondences haven’t been revealed so far.

C.-Kartv. \***ḳwart-e** “clothing/attire, shirt/underpants”

Old Geo. **ḳwart-i**, New Geo. **ḳvart-i** “clothing/attire, shirt”

Zan **ḳurta** “underpants”

Svan correspondence hasn’t been revealed so far. Georgian **ḳvart-** should be elided stem. Here **e** correspondence of Zan **a** final vowel is lost. From other aspect **ḳwart-/ḳurt-** is logical correlation [Chikobava 1938 : 178].

C.-Sind. \***ḳat-a** “net”

Ab. **ḳata**, Apkh. á-**ḳata**, Bzip á-**ḳat** “net”

Due to the absence of Circassian roots it is difficult to discuss whether labialized **ḳ** root consonant existed or not in Common Sindy.

From other side C.-Kartv. \***ḳwart-e** : C.-Sind. \***ḳat-a** is normal correlation. Semantic correlation *clothing/attire* ~ *net* is logical.

Lezg. **ḳurt** “shirt” is close to Kartvelian. It has many Dagestanian correspondences. Comparative study of Indo-European data is noteworthy, as well [see Abaev 1958, I : 609].

C.-Kartv. \***ḳwac-** “rise/ascent/slope”

Sv. **ḳač** “rise/ascent/slope”

Considering the data of Apkh.-Abaza roots and stems in Kartvelian the labialization of anlaut consonant should have occurred , i.e. Sv. **ḳač** ← \***ḳwač**.

C.-Sind. \***ḳ<sup>w</sup>ac<sup>w</sup>-** “peak/top/summit; bulging/convexed/embossed place”

Ab. **ḳ<sup>w</sup>ác<sup>w</sup>** “Sth embossed/raised up”, Apkh. (Bzip) a-**ḳ<sup>w</sup>ác** “Sth embossed/raised up”, a-**ḳ<sup>w</sup>ác<sup>w</sup>-ra** “peak, top, summit; embossed/raised up part of sth”

Labialization of root consonants (of both consonants) is likely due to assimilation. Dagestanian correspondences (in the case of absence of Circassian allomorphs) should serve as a control means; cf. Hunz. **ḳoc//ḳos** “top”, though Bezh. **ḳoco** “top” will support Apkhaz.-Abaza data.

The issue should be further investigated.

C.-Kartv. \***ḳwaç-** “(a kind of) pot”

Geo. (Up.-Im.) **ḳvaç-ia** “small pot”

Zan (Laz) **ḳuç-u** “clay pot”

There is a lack of Svan correspondence, though the allomorphs of **ḳwaç//ḳwäç** type were expected. In Laz and Upper Imerian -u and -ia are independent affixes and core material **ḳvaç-** : **ḳuç-** logically corresponds with each other that is supported by evident semantic identity.

C.-Sind. \***ḳ<sup>w</sup>aç-** “(a kind of) basket”

Ad. (Chemg.) **ḳ<sup>w</sup>aç** “a kind of basket”

Parent-language origin of Chemgui **ḳ<sup>w</sup>äç** root is undoubtedly since its correspondence is attested in parent Kartvelian. It is noteworthy that isoglosses of C.-Sind. \***ḳ<sup>w</sup>aç-** “basket” ~ C.-Kartv. \***ḳwaç-** “pot” archetypes are attested in Dagestanian languages, as well; cf. Arch. **ḳoç-o** “plate”, Karat **ḳorç-o** “bowl”...

C.-Kartv. \***ḳwed-** “dying; losing”

Old Geo. **ḳwed-**, mo-**ḳwed** “Die!”, si-**ḳud-il-i** “death”, mo-**ḳwd-in-eb-a** “killing”, m-**ḳwd-ar-i** “dead”

Sv. **ḳwäd-/ḳwad-** “losing, loss”



Before Georgian **kwed-** verb was opposed with Svan **kwäd-** “taking away (due to the death) stem (H. Fähnrich, B. Gigineishvili), that hasn’t been proved in Svan.

Expected **kud-/kud-in-** allomorphs aren’t attested in Zan dialects.

C.-Sind. **\*kwädə-** “dying, losing”

Ad. **kwadə-n** “dying, losing”

Of the Sindy languages the word is attested only in Adyghean. Just it preserved parent-language reflexation fully.

In the professional literature Adyghean **kwadə-n** is considered to be derived from **kwā-** “walking” verb which then was borrowed by Svan [Rogava 1987 : 24; Bukia 2016 : 12]. Such approach is groundless. On the contrary, C.-Kartv. **\*kwed-** : C.-Sind. **\*kwädə-** is logical structural and semantic correlation with identic indicators.

C.-Kartv. **\*kwet-** “rennet”

Geo. **kwet-i** “rennet”

Zan (Laz) **kat-**, ma-**kat-i** “rennet; baker’s yeast”

Dissimilative disappearance of root **w** sonant is evident in Laz. Confixal influence of **ma-** – **-i** format on a stem is in mind, i.e. **\*ma-kwat-i** → **ma-ka-t-i**; cf. Laz **mčwima** → **mčima** “rain”. It should be noted that disappearing of bilabial **w** in Laz is possible even without being in this position: **škvit-i** → **škit-i//škit-i**, Megr. **škvit-i** “seven”...

C.-Sind. **\*kət-ä** “barley malt”

Ad. **kət**, Kab. **kətä** “barley malt”

Reconstruction of parent-language picture is possible only on the basis of Adyghean data since there is a lack of Ubykh and Apkhazian-Abaza samples. Just due to this it is difficult to say whether labialization of root **k** consonant took place in Common Sindy. Ossetian **čätä** (← **\*kätä**) “bran” that entered from Circassian [Balqarov 1965 : 51] gives no new information from this standpoint. But in the same context Lak **kut** “barley malt” form is noteworthy that is a reflexation of Common Dagestanian **\*kwit-** archetype and supports the existence of the root of labialized type in Common Sindy.

Semantic correlation C.-Kartv. *rennet* ~ C.-Sind. *barley malt* is logical one.

C.-Kartv. **\*kwekwer-** “round loaf (*of bread*)”

Geo. **kwekver-a** “round cake”, Kartl. “round middle-holed bread”, Khevs. “small round loaf”

Zan (Laz) **koqor-i** ← **\*kvaqvar-i** “round loaf of maize-bread”, Megr. **kvakvar-i** “small round loaf”

Svan correspondence hasn’t been revealed so far. Reduplication of the root on Kartvelian level is excluded since even in kindred Iberian-Caucasian languages the stems with similar structure are attested.

C.-Sind. **\*kwākwar-** “boiled round loaf”

Apkh. a-**ḱ**<sup>w</sup>**ak**<sup>w</sup>**ár** “boiled round loaf”

There is great desire to confirm that Apkhazian form entered from Megrelian. But I refrain from such discussion. The reason is the abundance of Dagestanian correspondences - the stems with similar structure are revealed in Lezgian subgroup: Rut. **ḱiker-**, Bud. **ḱuk**, Khin. **ḱuku** “round loaf”, cf. C.-Dag. **\*ḱwik<sup>w</sup>er-** “round loaf”.

C.-Kartv. **\*ḱwer-** “hammering out, forging”

Old Geo. **ḱwer-v-a-j** “hammering out”, **ḱwer-i** “hammer” ← et. “for hammering/forging”, New Geo. **gamo-ḱver-av-s** “will hammer out”, **ḱver-i** “blacksmith’s small hammer”, Tush. “hammer”

Sv. **ḱwer, ḱer** (Lakh.) “hammer, blacksmith’s hammer”

Correspondences haven’t been revealed in Laz-Megrelian. Without them Georgian-Svan allomorphs give possibility on parent-language level to reconstruct **\*ḱwer-** verbal archetype from what nominal **ḱwer-i** was derived.

C.-Sind. **\*ḱ<sup>w</sup>ǎ-** “nailing/hammering”

Ub. **ḱǎ-** “hammerin/nailing”

Apkh. a-**ḱ<sup>w</sup>a-ra** “putting tip/edge on sth (*on hoe...*), roughening/dressing sth (*millstone*)”

In the professional literature there is an attempt to link Ubykh **ḱǎ-** with Adyghean **ḱǎšǎ-/čǎšǎ-** “hammering” allomorphs [Dumézil 1975 : 145] that faces some obstacles. Disappearing mechanism of **š** sibilant in Ubykh is inexplicable. As Apkhazian allomorph confirms an Ubykh **ḱj** reflects a logical reflexation of historically labialized **ḱ<sup>w</sup>** complex – **ḱ<sup>w</sup> → ḱj**. Reconstructed C.-Sind. **\*ḱ<sup>w</sup>ǎ-** “hammering” is exact correspondence of Kartvelian **ḱwer-** verb and Adyghean **ḱǎšǎ-** stem corresponds with C.-Kartv. **\*ḱwes-** “hammering out” verb (see below).

C.-Kartv. **\*ḱwes-** “hammering (out)”

Geo. **ḱves-**, Old Geo. **mo-ḱwes-v-a-j** “embossing (*icon...*)”, **mo-ḱwes-il-i** “set/ embossed/framed (*with jewels*)”

Zan (Megr.) **ḱvaš-**, **ḱvaš-u-a** “to hammer, hammering”, **ḱvaš-il-i** “hammered/wrought (*by blacksmith*)”

Svan correspondence hasn’t been revealed. Georgian-Zan **ḱves-** / **ḱvaš-** demonstrates logical structural, phonetic and semantic correlation. Parent-language origin of the roots is supported by **e : a, s : š** sound correspondences [Chukhua 2000-2003 : 241].

C.-Sind. **\*ḱǎšǎ-** “hammering”

Ad. (Shaps.) **ḱǎšǎ-n**, Bzhed, Chemg. **čǎšǎ-n**, Abdz. **čǎšǎ-n**, Kab. **čǎšǎ-n**, Basl. **ḱǎšǎ-n** “hammering”

Initial consonantism (guttural) is preserved in Shapsug and baslen. Unlike Kartvelian in Sindy languages and dialects it isn’t seen historical trace of existing of labialization process.

From other side C.-Kartv. \***kwes-** : C.-Sind. \***kwəšə-** verbal roots demonstrate logical formal correlation that is reflected in semantic identity, as well.

C.-Kartv. \***kwes-** “combat weapon”

Geo. (Gur.) **kwes-i** “type of combat weapon embellished with silver”, cf. Old Geo. **kwes-i** “iron”

Some Kartvelian parallels haven’t been revealed so far. Though Common Karvelian origin of the root is undoubtedly that is supported by Iberian-Caucasian correspondences.

C.-Sind. \***gʷāš-** “axe/hook-bladed axe”

Ub. **gʷāš-wa** “axe”

Ab. **gʷāš-w** “small axe”, Apkh. ai-**gʷāš-w** “hook-bladed axe”

In Sindy languages a final **-wa** seems to be affixal since like in Kartvelian suffixation isn’t characteristic in Dagestanian material; cf. Arch. **kwos** “knife”. C.-Sind. **gʷ** → Ub. **gʷ** characteristic phonetic process occurs here, as well.

C.-Kartv. \***kwey-e** “hammer; sledgehammer/blacksmith’s hammer”

Geo. (Im.) **kwēžo** “wooden sledgehammer/blacksmith’s hammer”

Zan (Maegr.) **kway-a** “small axe”

It is one of the most rare cases in Kartvelian phonetics when **γ : ž** correspondence (Circassian type) is evident; Since **ž** phoneme is of secondary origin generally in Kartvelian I suppose that Zan **γ** reflects an initial picture and in Imerian palatalization phonetic process **γ → ž** is possible.

C.-Sind. \***kwāw-ā** “hammer”

Ub. **kwama** “hammer”

Apkh. **kwagʷ-**, a-xlar-**kwagʷ** “iron hammer”, a-tams-**kwagʷ** “wooden hammer”

Pharyngealized **m** in Ubykh reflects the reflex of parent-language **ω** voiced pharyngeal spirant [cf. Kvakhadze 2014 : 148]. Apkh. aj-**kwāya**, Ab. **kwāya** “axe” entered from Zan and prop. Apkhazian **kwagʷ-** clearly shows **ω → g** phonetic process that historically functioned in the language.

It can be supposed that **m** sonor is a phonetic apposition in Sindy but it is difficult to confirm it due to scanty material.

Corresponding root of Sindy-Kartvelian isoglosses is attested in Dagestanian, as well; cf. Darg. **qūq̄//q̄iq̄**, Kub. **qūq̄** “hammer”.

C.-Kartv. \***kwec-** “spark”

Geo. **kwes-a**, na-**kwes-i** “spark”, a-**kwes-eb-s** “raises spark”

Sv. **kwēs-/kwīš-/kwaš-a** “breaking”

In the professional literature semantic correlation of Svan-Georgian roots is explained by G. Klimov on the basis of the meaning of Russian **высечь** word when one root combines meaning of *carving/cutting* and *sending out/off sparks* [Klimov 1964 : 111]. To

reconstruct C.-Kartv. archetype a Megr. **kwec**-u-a “sparkling” verb is important in which affricative nature of the root is preserved.

C.-Sind. \***kwǎc**- “spark; glittering/sparkling”

Ab. **čwec** ← \***kwec**, Apkh. á-**kwic** “spark”; á-**kwěj**c-ej-ra “sparkling /glittering”

Palatalization-affricatization of **k-** in Abaza is unexpected due to absence of a relevant position.

Only further investigation can clarify if the genetic link of Darg. **c:ak** and C.-Nakh. **stik** “sky” lexemes with Sindy-Kartvelian archetypes is right or not.

C.-Kartv. \***kwec**-o “corner, part”

Geo. (Rach.) **kweco** “one corner of a hoe”

The word is isolated in Georgian but since it has Sindy correspondence it should be considered to be originated from parent language.

C.-Sind. \***kwǎc**-a “tail”

Ub. **kwáčá** “tail”

Parent-language data will be reconstructed only on the basis of Ubykh data but the correspondences along with Kartvelian, are attested in Dagestanian languages, as well; cf. Darg. (Chirg.) **qurc** “corner”, Lak **q:unču** “curl/lock of hair”.

Semantic correlation *corner* ~ *tail* ~ *curl/lock of hair* is logical one.

C.-Kartv. \***kwint-** “small broken fragment/shard/piece/split; tiny”

Geo. **kwniṭ**-i “tiny crumb, broken piece/lump (*of salt, sugar...*), cf. **kwniṭ**-i “salt broken into large pieces”

Zan (Megr.) **kwint**-i “tiny; too small/little”

Metathesis took place in Georgian as a result of meta-analysis with *kwneṭ*-/*kwniṭ*- verb. In this case Megrelian is closer to parent-language data and repeats it that was supported by phonotactic prohibition of **kw**n cluster, as well.

C.-Sind. \***kwnt-** “too little (*remainings*)”

Ad. **kwant-ə/čwant-ə**, Kab. **čant-ə** ← \***kwant-ə** “few/little remainings”

Apkh. a-**kwnt**-rə-š<sup>w</sup> “very few/little”

Meaning of *few/little* is basic for all languages that is supported by Kartvelian as well as Sindy samples. It is the stem with symbolic structure and thus occurrence of **kwniṭ**-i allomorph in Georgian is logical.

C. Kartv. \***kwintz**- “faint/faded/weak” Rus. **источенный**

Geo. (Imer.) **kwintz**-i “faint/faded/weak”, Rus. **источенный**

The word is isolated in Georgian. In Zan-Svan expected allomorphs of **kwintz**- / **kwintz**- type haven’t been revealed.

C.-Sind. \***kwntz**-a “wilted/withered, dried”

Ab. (Tap.) **kwntza** “wilted/withered”, **kwntza**-ra “wilting/withering, drying (*of plant*)”,

Apkh. a-**kanʒa**, Bzip a-**kanʒa** “wilted/withered”, Apkh. a-**kanʒa-ra**, Bzip a-**kanʒa-ra** “wilting, drying”

In this case a phonetic transformation  $\text{ə} \rightarrow \text{a}$  due to assimilative influence of a following vowel though in Apkhazian-Abaza is occurs without it but via  $\text{ə} \rightarrow \text{ǎ} \rightarrow \text{a}$  stage. In Kartvelian the labialization of an initial consonant is secondary occurrence.

Corresponding Dagestanian and Nakh material hasn't been revealed so far.

C.-Kartv. \***kwirt-** “bud”

Geo. **kwirt-i**, cf. **gvirt-i** “grape-vine bud/leaf” (Saba)

Verbal forms **kwirt-v-a**, **gamo-kwirt-v-a** with the meaning of “buding” is attested in old Georgian texts: „...*romelni gamoḳ uirtied p̄irvel naḡopisa*” – “...*those which bud first fruit*” – “[Abuladze 1973 : 42]. I suppose that Svan **ḳört / ḳwert / kwirt** “bud” and Megrelian **kwirt-i**, **kwirt-u-a** “buding” are borrowed from literary Georgian. Though **o** sounding in Svan is unclear (cf. **xuces-xoša**). The issue needs further investigation.

Pr.-Sind. \***kurṭ-** “leaf”

Hat. **kurt** “leaf”

In Common Sindy it was expected an archetype of \***kwert-** type that likely was lost. Proto-Sindy proto-type **u** sounding will be reconstructed on the basis of Hattian **kurt** “leaf” basis.

Hattian-Georgian isoglosses are supported by Dagestanian data, as well; cf. Akhv. **ḳuṭi** “cock's crest/wattle”, Darg. (Sirkh.) **guṭi** “udder”.

C.-Kartv. \***kwic-** “foal/colt”

Old Geo. **ḳicw-i**, New Geo. **kwic-i** “foal/colt”

Sv. **kwic-ra** “female Caucasian ibex”

The named Georgian allomorphs are attested in Old Georgian written sources. Georgian-Svan forms have different meanings. And still, Geo. **kwic-** is corresponded by identical **kwic-** in Svan, **-ra** is prop. Svan suffix [Fährich, Sarjveladze 2000 : 283].

C.-Sind. \***gʷəć-** “donkey, mule”

Ub. **cəgʷə//čəgʷə** “donkey”

Apkh. a-**gʷəž** “mule”

There is a lack of Adyghean correspondence. Though Ubykh type is considered to be metathesizes allomorph with inversive structure that is supported by Dargwa **kʷ:ac:a**, Arch. **gʷac:i** “mare/she-ass, mare/donkey jenny” forms along with Apkhazian-Kartvelian ones;  $\text{č} \rightarrow \text{š} \rightarrow \text{ž}$  is prop. Apkhazian.

Megr. **goš-i** (**goš-ua**) “donkey foal” is other root and inclines to Hin. **šegʷe**, Bezh. **šugo**, Hunz. **šugu** “mare/she-ass” stems.

C.-Kartv. \***ķib**- “biting”; “tooth”

Geo. **ķb**-en-/**ķb**-in- “biting”, **ķb**-il-i “tooth”, **ķib**-o “crab”

Zan **ķib**-, (Laz) o-**ķib**-in-u “biting”, **ķib**-ir-i “tooth”, Megr. **ķib**-ir-u-a “biting”, **ķib**-ir-i “tooth”, **ķib**-o-ia “crab”

Common origin of the mentioned roots and stems are discussed by M. Brosset [Brosset 1849 : 74]. If common origin of **ķb**-il- and **ķib**-o allomorphs is acceptable it is clear that reconstruction of \***ķib**- archetype is real [cf. Klimov 1998 : 87].

C.-Sind. \***bāķ**- “pinching”

Ub. **bāķ**- “pinching”

Ab. **bā**-ra “pinching”

Archaic sounding type is preserved in Ubykh language though the origin of palatalized **ķ** guttural isn't clear.

Correspondence of Sindy-Kartvelian archetypes is observed in **ķam**- “itching” verb of Nakh languages since *biting/pinching/itching* are the members of common semantic field and Dagestanian isoglosses are observed in Krits **ķəp**-*žu* “biting” and Darg. **ķib**-aj bares “cutting, chopping/splitting” verbs.

C.-Kartv. \***ķiw**- “shinning/glittering/sparkling, twinkling/flickering”

Geo. **ķi**-ap-i “twinkling/flickering”

Zan (Megr.) **ķi**-op-i “twinkling/flickering, lighting”

Sv. **ķiw**-/**ķiw**-, li-**ķiw**-e//li-**ķiw**-e “shinning/glittering/sparkling”

Archaic stem is fully preserved in Svan. In Zan-Kartvelian historical **w** in following position of an vowel is lost.

C.-Sind. \***ķā**- “shinning/glittering/sparkling”

Ab. **ķa**-ra “shinning/glittering/sparkling”

Due to absence of other Sindy material it is difficult to accept whether **w** sonant (like in Svan) existed though the corresponding of \***ķiw**- : \***ķā**- archetypes isn't contradictory, especially semantic identity is present.

Intensifying ground of **ķ**- in Abaza isn't clear, as well – **ķ** → **ķ**: (?).

C.-Kartv. \***ķiķin**- “iron”

Zan (Laz) **ķiķin**-a “iron”

It should be supposed that in Laz a stem-doubled allomorph is attested but the existence of Ubykh parallel excludes this assumption. Thus, Laz **ķiķin**-a „iron” is considered to be of parent-language origin.

C.-Sind. \***ķəŋķ**-ə “anvil”

Ub. **ķəŋķ** “anvil”

Perhaps, the palatalization of root consonants is the result of assimilation influence of **ə** (← **i**) vowel. Semantically *iron* ~ *anvil* is logical since *anvil* is of iron.

Nakh-Dagestanian correspondences aren't observed so far.

C.-Kartv. \***ḱil**- “pericarp of wheat”

Geo. **ḱil**-i “pericarp of wheat” (Saba), where a grain is placed”

The lexeme is attested only in Georgian but it has extra-language correspondences which confirm its Common-Kartvelian origin.

C.-Sind. \***ḱə**- “grain; fruit stone”

Ad. **ḱa**, Shaps. **ḱä** “seed; fruit stone, grain”, Kab. **ḱa**, Basl. **ḱä** “seed, fruit stone”

Ub. **ḱə**-jə “fruit stone”

Corresponding samples aren't attested in Apkhazian-Abaza. Circassian roots have been compared with each other and reconstructed **ḱa** archetype by A. Kvakhadze [Kvakhadze 2014 : 75].

If **l** → **w** → // **Ø** phonetic process is considered in Sindy languages and in parent language, as well the difference between C.-Kartv. \***ḱil**- : C.-Sind. \***ḱə**- archetypes becomes clear.

The stems of inersive structure in Nakh and Dagestanian languages are supported by: Chech. (Cheb.) **lak** “fruit stone”, Lak **lak**-ri (pl.) “wheat”.., cf. Khin. **like**-bir “grain; walnut”.

C.-Kartv. \***ḱir**- “human shin/calf (*of leg*); nut/baton/stick to tighten knot in rope”

Old Geo. **ḱir**-i “human shin/calf (*of leg*)”, **ḱir**-dreḱili-i “turned-legged”

Sv. **ḱər** “human shin/calf (*of leg*)”, **ḱir** “cloven hoof (*of cow, sheep, pig, etc.*)”, **ḱir** (UB.) “wooden nut//baton/stick to tighten knot in rope”

There is a lack of Zan correspondence. As it is evident in this case the stem is lost like in New Georgian. It is well known that Sv. **ḱər/ḱir** are corresponded only by Old Georgian **ḱir**-i [Fährich, Sarjveladze 2000 : 185].

C.-Sind. \***ḱən**- “ankle/hock/rafter/joist/plank/spool; threaded bolt/nut”

Ad. **ḱän**, Shaps. **ḱän**, Kab. **ḱän**, Basl. **ḱän** “ankle/hock/rafter/joist /plank/spool”

Ub. **ḱän**-ä “threaded bolt/nut”

From semantic aspect similar meaning deviation in Svan and Ubykh is noteworthy – *wooden nut/baton/stick to tighten knot in rope / human shin/calf (of leg) ~ threaded bolt/nut /ankle/hock/rafter/joist/plank/spool* is noteworthy.

Auslaut correlation **r** : **n** makes a kind of opposition. I suppose that ancient picture is preserved in Sindy languages. It is supported by Dagestanian language material: cf. Lezg. **ḱunu-ḱ** “ankle/hock/rafter/joist/plank/spool”, Rut **ḱuni**, Tsakh **ḱunu** “bone of leg”, Krits **ḱʷani** “hip” [Starostin, Nikolayev 1994 : 735].

C.-Kartv. \***ḱicw**- “piece of meat”

Sv. -**ḱicw**, na-**ḱicw** “small piece of meat”

Unlike other Kartvelian languages **na**- is also used as prefix at Svan noun; cf. **na**-šdek “sickle”, in which **šdek** “tooth” is a word.

Corresponding forms of Sv. **ḱicw** root haven't been revealed in other Kartvelian languages and dialects so far.

C.-Sind. \***ḱwāc**- “meat”

Apkh. a-**ḱwac** “meat”

It is one among the Svan-Apkhazian isoglosses that excludes mutual borrowing. Comparison with **ḱwac** “innards/offal/giblets, intestines” of Adyghean languages is unacceptable for me since the latter has other correspondences in Iberian-Caucasian languages [cf. Starostin, Nikolayev 1994 : 735].

C.-Kartv. \***ḱn-in**- “small amount/minor, few; making/becoming smaller/reduce/fewer/decrease”

Old Geo. **ḱn-in-i** “small amount/minor”, da-i-**ḱn-in-a**/da-i-**ḱn-in-is** “Sb lost face”, **ḱn-in-aḱ-i** “smallest/minorest”, **ḱn-in-ḱn-in-i** “little by little”

The word is attested in Old as well as New Georgian. Though in Old Georgian its distribution areal is larger: „*maradis gulmčqral arn sakmesa zeda ḱ n i n s a c a da didsaca*” – “Sb is always angered about great and minor affairs” [Abuladze 1973 : 200]; “*ara tu u ḱ n i n e s s a zalisa čuenisasa*” – “Not with the our minorest power” [Abuladze 1973 : 422].

C.-Sind. \***ḱan**- “fragment/piece/shard of broken object; crumb”

Kab. **ḱan-ə/čan-ə** “fragment/piece/shard of broken object; crumb”

Abaza **ḱan-a** „id” entered from Kabardian since in Apkhazian it isn't evident. Khinalug **ḱan** “fragment/piece/shard of broken object; crumb” is noteworthy which corresponds with Georgian-Kabardian data in terms of meaning and at the same time it is a correspondence of Tsakh. **ḱən-in** “small” adjective.

Comparison of Tsakh-Georgian isoglosses outlines that **-in** is adjective suffix in Kartvelian (cf. Sv. **nec-in** “narrow”) and it still functions in Dagestanian; cf. Tsakh **baṭra-jn** “pretty/beautiful”...

C.-Kartv. \***ḱob**- “pumpkin”

Zan (Megr.) **ḱop**-e-š-ia “pumpkin”

Megrelian word as a loan word is attested in Svan dialects – **ḱopešia** (LB.), **ḱobešia** (Bech.). Due to dissimilized form Bechoan preserved an older type assumed for Megrelian.

C.-Sind. \***ḱwāb**- “pumpkin”

Ad. **ḱəb-ə**, Kab. **ḱəb** “pumpkin”

Apkh. a-**mḱwəb-a** “pumpkin”

I suppose that in this case Apkhazian reflects older picture of the root though **m** in word's anlaut is developed on the phonetic ground.

Nakh-Dagestanian correspondences haven't been revealed insofar.



C.-Kartv. \***ḳod-** “poverty, destitution”

Old Geo. **ḳod-**, m-**ḳod-ov-i** “pauper/poor, destitute/penniless”

Zan (Megr.) **ḳodor-ep-i** “poor people” [Eliava 1977 : 51]

The word isn't attested in New Georgian. It belongs only to Old Georgian in which **ḳod-** is a root and **ov-** Old Georgian verbal suffix, **m-** – nominal prefix, i.e. m-**ḳod-ov-i** is a deverbative noun (participle): „*ert ḳvis gonebaj... mdidrisaj da m ḳ o d v i s a j*” – “Mind of rich-man and pauper... is similar”; „*mdidarman ara šesžinos da m ḳ o d o w m a n ara daaḳ-los*” – “A rich-man doesn't give and a pauper gives” [Abuladze 1973 : 256]. Likely Old Georgian m-**ḳod-ov-** is linked with Megrelian **ḳod-or-ep-i** “poor people” in which it is easily observed Geo. **v** : Zan **r**; cf. Geo. mšev-a/Zan mškir-on-, ṭev-/nṭir- “covering”...

C.-Sind. \***ḳ<sup>w</sup>ad-a** “weak”

Ab. **ḳ<sup>w</sup>ada-**, Apkh. a-**ḳ<sup>w</sup>ada** “weak”

The link of Circ. **ḳ<sup>w</sup>adā-n** “spoiling, losing” verb with mentioned roots doesn't exist. These two verbs are the ones of completely different origin [cf. Bouda 1940 : 239]. The link of Old Georgian word with Apkhazian-Abaza **ḳ<sup>w</sup>ada-** form is acceptable but not via borrowing. In this case there is a Paleo-Caucasian root of common origin that cannot be further segmented [cf. Lomtadze 1998 : 7].

Of the Dagestanian languages the issue of relation with Darg. (Sirkh.) **ḳanti-ci** “weak” form is noteworthy. The issue requires to obtain additional material.

C.-Kartv. \***ḳod-e** “saddle pommel/cantle”

Geo. (Lechkh.) **ḳoṭe** “saddle pommel/cantle”

Zan (Megr.) **ḳoṭa** “saddle pommel/cantle”

Imerian **ḳoṭa** seems to be zanism that is supported by final **a**; cf. Geo. **e** : Zan **a**, C.-Kartv. \***e**. Historical process of stridenting of assimilative **d** → **ṭ** is unclear; cf. \***ḳod-e** → **ḳoṭe** / **ḳoṭa**.

C.-Sind. \***ḳ<sup>w</sup>ad-ər-** “saddle”

Ab. (Ashkh.) **ḳ<sup>w</sup>dór**, Tap. **ḳ<sup>w</sup>ədər//ḳ<sup>w</sup>dər**, Apkh. a-**ḳ<sup>w</sup>adór** “saddle”

There is a lack of Circassian data though on the ground of Apkhazian-Abaza data it is possible to reconstruct Common Sindy archetype. Final **-ər** is derivative (absolutely Apkhazian-Abaza) affix with what functionally is corresponded by Kartvelian **-e**.

Semantic correlation *saddle* ~ *saddle pommel/cantle* is easily explained.

C.-Kartv. \***ḳot-** “fluid/liquid fermentation/boiling; juice”

Geo. **ḳot-i** “sour plum juice, sour fruit/tomato sauce”, **ḳolt-** “flowing out of fermentation” (Saba)

Sv. **ḳošd-/ḳošṭ-**, na-n-**ḳošd**, na-n-**ḳošṭ** “boiled down/welded”

Corresponding roots haven't been revealed in Zan dialects. Svan-Georgian allomorphs indicate that *juice/boiled/brewed*, *fluid/liquid fermentation/boiling* are basic meanings.

C.-Sind. \***kwatə**- “fluid/liquid flowing, pouring”

Ad. jə-**kwātə**-n, Kab. jə-**kwətə**-n “fluid/liquid pouring”

Ab. **kač<sup>w</sup>a**-ra, Apkh. a-**kut<sup>w</sup>a**-ra “fluid/liquid pouring”

Common origin of Sindy stems is doubtless [Shaqril 1968 : 72; cf. Shagirov 1977, I : 185]. There is a lack of Ubykh correspondence that should have been of **kwātə**- type. Metathesis of **w** is evident in Sindy languages. Initial picture is preserved in Adyghean languages and dialects. In Apkhazian-Abaza **w** has changed the place to what **t** → **č** characteristic affricatization process is added in Abaza.

C.-Kartv. **o** : C.-Sind. **wa** vowel sound correspondence is also evident that is explained by **o** → **wa** diphthongization (G. Rogava) trend in Apkhazian-Abaza languages.

C.-Kartv. \***kok**- “island”

Zan (Maegr.) **kok**-i//**konk**-i “island”

Before I tried to discuss Svan **kwikw** “sb/sth isolated” lexeme along with Megrelian one but vocalism of **kwikw** ← \***kukw** contradicts this (Sv. **u** : Zan **o**). Thus, Megrelian **kok**- / **konk**- allomorphs are still isolated word-form.

C.-Sind. \***kwakj**- “corner”

Apkh. **kwákj** “corner”

Like Megrelian Apkhazian is isolated in Sindy linguistic world but beside Kartvelian the reliable correspondences are attested in Lezgian subgroup of Dagestanian languages: Lezg. **kuq**, Tab. **kaq**, Agul **kek<sup>w</sup>**, Rut. **kwak** “edge, coast/bank”, Budukh **kek** “last” [for more Dag. see Starostin, Nikolayev 1994 : 733].

C.-Kartv. \***koqo**- “breast/teat; breast/teat nipple”

Geo. **koqo**-b-i „breast/teat” (Saba)

Zan (Laz) **kuqu**-l-i “cow’s teat nipple”

At first glance **b/l** substitution in the Kartvelian languages is strange but similar derivation is possible even within one root; cf. Megr. **tqa**-l-ep-i and **tqa**-b-i “forest”...

C.-Sind. \***koqa** “woman’s breast; breast/teat nipple”

Ab. **koqa**, Apkh. a-**koqa** “woman’s breast; breast/teat; breast/teat nipple”

There is a lack of Circassian material and thus reconstruction of the archetype is conditional especially then when the Nakh correspondence isn’t evident [cf. Starostin, Nikolayev 1994 : 695].

And still, Cham. **kuqu**<sup>1</sup> “breast/teat nipple”, Lezg. **kwenk** “breast/teat nipple” that are isolated in Dagestanian support Kartvelian and require the reconstruction of labialized archetype of \***kwəqa** type.

C.-Kartv. \***kon**-a “basket; fish-catching basket”

Geo. **kon**-i “sth for fish-catching” (Saba)

Zan (Megr.) **ḵun-o** “fish-catching basket”

Phonetic correspondence Geo. **o** : Zan **u** clearly demonstrates Common origin of analytical stems. A suffix **-o** in Megrelian is evident that corresponds with Georgian-Kartvelian **-a** affixation.

C.-Sind. \***ḵ<sup>w</sup>an-ə** “basket”

Ad. **ḵ<sup>w</sup>ānə**, Kab. **g<sup>w</sup>ānə** “basket”

Some scholars indicate the existence of Apkhazian **a-ḵ<sup>w</sup>əna** “egg-shaped funneled wicker fish trap, wicker cylindrical basket” in Apkhazian [Dzidzaria 1989 : 55]. According to other scholars Apkhazian form entered from Megrelian and basing on phonotactics the sound adaptation rules are exactly preserved [Bukia 2016 : 45].

Likely, the correspondence of Sindy-Kartvelian archetypes is Dagestanian **ḵ:eme** (Akhvakh) “basket” form; cf. also Darg. **ḵani** “linen chest, wooden trunk”.

C.-Kartv. \***ḵonḵ-** “old clothes; cape/waistcoat”

Geo. **ḵonḵ-i** “clothes worn out with age”, „useless stiched/sewn up/rag/scrap” (Saba), **ḵonḵ-eb-a** “stitching the old clothes” (Chubinashvili), **ḵonḵ-ia** “nickname of girl dressed in old, worn-out cloth”

Zan (Megr.) **ḵinḵ-i//ḵonḵ-i** “old clothes”, Laz **ḵinḵ-i//ḵirḵ-i//ḵik-i** “cape/waistcoat”

Svan correspondence hasn’t been revealed. In Zan dialects **u** → **ə** → **i** phonetic process was equally developed but Laz preserved archaic meaning of the word.

C.-Sind. \***ḵiak<sup>w</sup>-ā** “felt coat”

Ad. **ḵak<sup>w</sup>ā**, Kab. **ḵak<sup>w</sup>ā** “felt coat”

In the professional literature \***ḵiak<sup>v</sup>a** type is reconstructed on Common Circassian level [Kvakhadze 2014 : 174]. I suppose that Common Sindy **aC<sup>w</sup>** cluster fully reflects the correspondence of Common Kartvelian **o** vowel - **oC** → **aC<sup>w</sup>**. Existence of initial **o** beside Kartvelian data is supported by kindred Nakh one; cf. Ts.-Tush. **ḵok**, Chech. **ḵūog**, Ing. **ḵog** “sheepskin garment; fur coat”, etc.

Nakh-Sindy allomorphs indicate to secondary nature of **n** in Kartvelian.

C.-Kartv. \***ḵoḵal-** “arrow”

Geo. **ḵoḵal-i** “branch”, **ḵoḵal-a** “pre-Christian deity”

Zan (Megr.) **ḵoḵul-i//ḵompul-i** “arrow”

Megrelian **ḵoḵul-i** “arrow” is also linked with Georgian-Svan **ḵap**- “stick” that is contradicted by the Megrelian word structure [cf. Fährich, Sarjveladze 2000 : 262; Chukhua 2000-2003 : 120]. Perhaps, Laz **ḵoḵal-i** “stick, branch” entered from literary Georgian.

Pr.-Sind. \***ḵuḵal-** “nail”

Hat. **kupal**, in the word **kur-kupal** “nail; pin/peg/bolt, to be stuck/wedged/nailed in”

Since **kur-** and **kupal-** segments are isolated, I suppose that the first component **kur-**

should denote *sticking/knocking* in and **kupal-** basing on structure is considered to be the correspondence of C.-Kartv. \***ḳopal-** “arrow” archetype [for different interpretation of the issue see Kochlamazashvili 2015 : 72-73].

Corresponding material hasn't been revealed in other Iberian-Caucasian languages.

C.-Kartv. \***ḳop-e** “long-handled vessel for wine”

Geo. **ḳope** “long-handled wine ladle (*made from guard*)”, “It is for wine” (Saba)

Zan (Maegr.) **ḳopa** “long-handled wine ladle (*made from guard*)”, gourd-ladle for measuring out wine (= 65cc), Laz **ḳopa** “big soup spoon”

Sv. **ḳob** (UB.), **ḳob** (LB.), **ḳōp** (Lashkh.), **ḳop** (Lent.) “big wooden spoon; wooden/iron ladle”

Vowel length that is attested in Svan is compensation. Elision of e in stem auslaut lengthened a root o vowel; Transformation **p** → **b** seems to be the result of dissimilative voicing [Rogava 1984].

C.-Sind. \***ḳwəp-i** “wooden vessel (*for drinking, milking...*); bowl”

Ab. **ḳᶜpi** “wooden vessel (*for drinking, milking...*); bowl”

Analytical nominal stem isn't revealed in other Sindy languages.

Since Abaza form has logical structural and semantic correspondence in Kartvelian languages it is possible to consider it to be a parent-language origin, i.e. word borrowing is excluded. Of the Dagestanian languages Khin. **ḳəba** “clay pitcher/narrow-necked flagon” is noteworthy.

C.-Kartv. \***ḳor-** “ball”

Geo. (Mokh.) **ḳor-i** “wooden/stone ball”, Kakh. **ḳor-a** “small round stone”, cf. Kartl.-Kakh. **ḳor-a-ob-a** “a kind of game”

The stem is attested only in Georgian but external language parallels indicate that **ḳor-** root is endemic.

C.-Sind. \***ḳwar-** “rolling”

Ad. wə-**ḳwara-j-n**, Kab. wə-**ḳwərə-jə-n** „rolling”

Ub. **ḳwərə-**, a-s-**ḳwərə-n** “turning, rolling”

Apkh. a-**ḳwər-ra** “rolling”

C.-Kartv. \***ḳor-** “ball” ~ C.-Sind. **ḳwar-** “rolling” is logical phonetic and semantic correspondence, especially then when Sindy roots are corresponded by the nouns denoting *ball* in Dagestanian languages: Kar. **ḳaru**, God. **ḳari** “ball, round” [Starostin, Nikolayev 1994 : 259-260].

C.-Kartv. \***ḳos-** “small bird, greenfinch”

Geo. (Kiziq.) **ḳos-ala** “bee-eater, small bird, greenfinch”

In terms of structure **ḳos-ala** coincides with suffixation of other bird **ḳod-ala-** “woodpecker”. In both cases **-ala** ending is detached that makes us detach **ḳos-**, **ḳod-** roots.

C.-Sind. \***ķiəš**- “azure tit, greenfinch”

Kab. a-**mčəś** “azure tit, greenfinch”

Professionals detach -a fossilized prefix of definiteness-indefiniteness; **m** is considered to be a phonetic apposition. It is also indicated the possibility of double reconstruction: \***ķiəš**- or \***ķiəś**- [Kvakhadze 2014 : 91].

Comparing C.-Kartv. \***ķos**- : C.-Sind. \***ķiəš**- archetypes ə vocalism in Sindy arises the questions. The issue needs additional investigation.

C.-Kartv. \***ķotr**- “rotating/revolving, spinning/rolling”

Geo. **ķotr**-, **ķotr**-ial-i “turning from one side on other/turning over/tumbling, spinning/rolling”, **ķotr**-ial-ob-s “turns from one side to other one”.

A verbal root **ķotr**- isn’t attested in other Kartvelian languages and dialects.

C.-Sind. \***ķatʷ**- “rotating/revolving, spinning/rolling”

Ub. **ķatʷ**- “rotating/revolving, spinning/rolling”

Like in Kartvelian languages, of the Sindy languages the reflex of parent-language \***ķatʷ**- verb is attested only in Ubykh. In this case the palatalization of guttural **ķ** is the result of influence of historical ə ← ǣ vowel. Labialization of dental **ʧ** in auslaut of Ubykh root is secondary and is the result of diphthongization of initial o vowel into ǣ – w segments.

C.-Kartv. \***ķoš**- “wooden/copper vessel/utensil”

Geo. (Psh., Khevs) **ķoš**-i “wooden vessel used during boiling of beer”, Khevs. “copper/wooden vessel that is kept in sauce-pan/pot”

Zan-Svan correspondences haven’t been revealed, but the allomorphs of **ķošk**//**ķošg**/**ķ** type were expected.

C.-Sind. \***ķʷas**-a “plaited basket”

Apkh. a-**ķʷasá** “plaited basket”

It is Georgian-Apkhazian isoglossa the correspondences of which haven’t been revealed in Nakh and Dagesatanian languages. As it was expected in Apkhazian **wa** was revealed as a correspondence of C.-Kartv. o. Sibilant **š** : **s** sound correspondence is noteworthy, as well that makes us the suppose the existence of hissing-hushing **ś** archyphoneme in Proto-Kartvelian. Thus, even in this sample Pr.-Kartv \***ś** → C.-Kartv. **š** took place.

C.-Kartv. \***ķoc**- “kissing”

Geo. **ķoc**-, a-**ķoc**-a, **ķoc**-n-a “kissing with lips” (Saba)

Georgian root **ķoc**- is parent-language data, even though it has no noteworthy Kartvelian parallels.

C.-Sind. \***gʷǣʒ**- “kissing”

Ub. g<sup>w</sup>əʒ- “kissing”

Ab. g<sup>w</sup>ʒ-ra, Apkh. a-g<sup>w</sup>əʒ-ra “kissing”

Vowel difference, i.e. violation of sound-correspondence between Kartvelian and Sindy languages is caused by root structure. Bringing the Germanic *kuss-*, *kiss-*, *kos(s)-* “kissing” data (K. Lomtadze) is based on random coincidence and doesn’t imply any borrowing direction.

C.-Kartv. \*kɔʒ- “rock”

Zan {konʒ-} “rock”

Sv. kɔʒ “rock”

The word is isolated in Svan. There is an attempt to link it with Georgian-Zan *klde / kirda* allomorphs [Klimov 1964 : 113] that is justly rejected [Fähnrich, Sarjveladze 2000 : 287]. It can be assumed that Megrelian surname *Konʒ-ar-ia* contains Zan correspondence of Svan *kɔʒ* noun.

C.-Sind. \*k<sup>w</sup>aʒ-a “slope”

Ab. (Tap.) kaʒa “slope”

Common Sindy archetype can be reconstructed only on the basis of Tapant dialect that indicate to imperfectness of reconstruction. This mainly concerns the violation of labialization of a root vowel, i.e. I suppose \*k<sup>w</sup>aʒa → kaʒa transformation in Abaza; cf. sound-correspondence C.-Kartv. o : C.-Sind. wa.

The issue needs additional investigation, especially then when valuable Nakh-Dagestanian isoglosses aren’t evident.

C.-Kartv. \*kɔç- “small, little/few, short”

Zan (Megr.) kuç-u “small, low”, kuç-ur-ia “small”, kuç-u “child’s penis”

Sv. kɔç-öl (UB., Lashkh), kweç-ol/kɔç-ol (LB., Lent.) “small, little/few”

In kartvelology there is an attempt to enlist Georgian da-kuç-v-a “cutting up”, na-kuç-i “strip/scrap/fragment” in this list that isn’t acceptable [cf. Fähnrich, Sarjveladze 2000 : 299].

C.-Sind. \*kăç<sup>w</sup>- “short”

Ad. čač-ə ← \*kjač-ə, Kab. čaś ← \*kjač “short”

Apkh. a-kjač “short”

In Sindy languages it was expected labialized root of \*kăç<sup>w</sup>- type as a correspondence of \*kɔç- archetype since vowel decomposition towards o → a – w direction regularly takes place in Common Sindy.

Professionals compared C.-Sind. \*kăç<sup>w</sup>- archetype with Dagestanian (Cham. čik:u-b “small, short”) stems but I suppose that Cham. čik:u- root corresponds with C.-Kartv. \*čikɔ- “small” (→ Zan čik-u “id”) archetypes and shouldn’t be brought in this case [cf. Starostin, Nikolayev 1994 : 1108].

C.-Kartv. \***koçiq-** “cementing (*broken pot...*)/cobbing together (*sth.*); pimple”

Geo. **koçiq-i** “cementing broken pottery”, še-**koçiq-eb-a** “cementing (*broken pot...*) /cobbing together (*sth.*)”, da-**koçiq-eb-a** “cementing (*broken pot...*)”

Zan (Megr.) **kviciç-i** “pimple”, **kviciç-u-a** “bringing/coming out in pimples/spots”

As a rule Common Kartvelian **o** vowel should have resulted **u** in Zan and just a reflex of this latter seems to be Megrelian **vi** complex that shows a palatalizing trace of a following **i** – **kuçiq-** → **kviciç-**.

Corresponding roots haven’t been revealed in Svan and Laz.

C.-Sind. \***kăçəçə-ra** “wart”

Kab. -**çəraçă**, in the word **ham-çəraçă** “wart”

Ab. **kançəra//çənkra**, Apkh. a-**kançəçəra**, Bziip a-**kançəçər**

The function of **ham-** segment in Kabardian is unclear. Additionally, palatalization phonetic process of **kʲ** → **ç** is evident – \***-çərakʲă** → **-çəraçă**. Apkhazian data is close to parent-language picture. In other case simplification as well as inversive structure of initial root is evident; cf. **kançəra//çənkra** alternation in Abaza.

Semantic correlation C.-Kartv. *pimple* ~ C.-Sind. *wart* is logical one.

C.-Kartv. \***kraz-an-** “wasp”

Geo. **krazan-a** “wasp”, Rus. *мель садовый* (Chubinashvili)

Corresponding material hasn’t been revealed in other Kartvelian languages and dialects. However, reliable isoglosses are attested in Sindy languages which means that **krazan-** root is of Common Kartvelian origin.

C.-Sind. \***klamz-** “ant”

Ab. -**klams**, in the word čj-**klams** “ant”, Apkh. -**kams-a**, in the word a-šəš-**kams-a**, Bzip a-šəš-**klamś** “ant”

The function of čj-a-/šəš-//šəś- segments in the given Apkhazian-Abaza allomorphs is unclear. Inappropriatenesses between **kraz-/klams-** roots should be explained by the structure peculiarity of Apkhazian-Abaza root. Semantic correlation *wart* ~ *ant* is observed elsewhere (see \***bziq-**).

C.-Kartv. \***kruṭ-** “broody hen”

Geo. **kruṭ-i** “nestling’s mother” (Saba)

Zan (Megr.) **kruṭ-i** “broody hen”

Svan correspondence hasn’t been revealed since in Megrelian allomorph **r** vibrant is considered to be shifted that is explained by non-canonical nature of **kr** complex (consonant + sonor) in Zan.

C.-Sind. \***qʷərt-** “broody hen”

Ad. **qʷərt**, Kab. **qʷərt** “broody hen”

Ab.  $\acute{q}^w$ art, Apkh. a- $\acute{q}^w$ árt “cackling (*of poultry*)”, cf. Apkh.-Ab.  $\acute{q}^w$ art-ra “cackling (*of poultry*)”

Opposition  $\acute{t}/t$  can be explained by onomatopoetic nature of the root but even in this case it is appropriate to speak about the secondary process of  $\acute{t} \rightarrow t$  deglottalization in Sindy that takes place frequently. Incidentally, C.-Nakh  $*\acute{q}ur\acute{t}$ - “broody hen” archetype also indicated to the strident nature of final dental; cf. C.-Kartv.  $\acute{k}$  : C.-Sind.  $\acute{q}$  : C.-Nakh  $\acute{q}$ ; But in Dagestanian both  $\acute{k}/\acute{q}$  phonemes are attested; cf. Lezg.  $\acute{q}ur\acute{t}$ , Ud.  $\acute{k}ur\acute{t}$  “broody hen”.

C.-Kartv.  $*\acute{k}ur\acute{k}ur$ - “drop”

Geo (Psh.)  $\acute{k}ur\acute{k}ur$ -i „drop”

Sv (US.)  $\acute{k}ur\acute{k}um$  “drop”

Actually, as though unusual  $r : m$  demonstrates the reality of phonetic transformation in auslaut that is a functioning process in Svan that covers a borrowing material, as well; cf. Geo.  $m\acute{c}qazar-$   $\rightarrow$  Sv.  $\acute{c}q\acute{e}z\acute{a}m...$  “exquisite /sublime; white; very dark red (Saba)” [Chukhua 2000-2003 : 130].

Origin of the root via  $\acute{k}ur\text{-}\acute{k}ur$ - reduplication isn’t excluded.

C.-Sind.  $*\acute{k}^w\acute{a}\acute{k}^w\acute{a}$ - “dropping”

Ub.  $\acute{k}^w\acute{a}\acute{k}^w\acute{a}$ - “dropping”

Ab.  $\acute{k}a\text{-}\acute{k}^w\acute{a}\text{-}ra$ , Apkh. a-lə- $\acute{k}^w\acute{a}\acute{k}^w\acute{a}\text{-}ra$  “dropping”

Labialization of the root is fully preserved in Ubykh. And if in Abaza there is a sound-complicated stem in Apkhazian variant lə- verbal prefix is added.

C.-Sind.  $*\acute{k}^w\acute{a}\acute{k}^w\acute{a}$ - : C.-Kartv.  $*\acute{k}ur\acute{k}ur$ - demonstrates logical correlation that is characterized by disappearing of characteristic  $r$  in Sindy that is supported by isolated Geo.  $\acute{k}ur\text{-}\acute{k}ur$ -i lexeme.

C.-Kartv.  $*\acute{k}um$ - “moaning/groaning”

Old Geo.  $\acute{k}um$ -in-,  $a\gamma\text{-}\acute{k}um$ -in-v-a “moaning, groaning”, cf.  $\acute{k}m$ -in-v-a “slow moaning/groaning” (Saba)

Zan (Megr.)  $\acute{k}um$ -in-i “moaning, groaning”, i- $\acute{k}um$ -in-u(-n) “is moaning, is groaning”  $\acute{k}m$ -in- that is attested in Saba’s dictionary is reduced type of Old Georgian  $\acute{k}um$ -in- verb that is coincided by Megrelian  $\acute{k}um$ -in- [Fähnrich, Sarjveladze 2000 : 295-296].

C.-Sind.  $*\acute{k}^w\acute{e}$ - “moaning/groaning”

Ub.  $\acute{k}^w\acute{a}$ - “moaning/groaning”

A verbal root  $\acute{k}^w\acute{e}$ - (or  $\acute{k}\acute{e}$ -) that was expected in Adyghean languages isn’t attested;  $\acute{e} \rightarrow \acute{a}$  is prop. Ubykh occurrence. Parent-Sindy  $m \rightarrow w$  is also attested and  $\acute{e}$  should be equivalent of Kartvelian  $u$  vowel.

The correspondences of other Iberian-Caucasian languages haven’t been revealed so far.



C.-Kartv. \***ḵum-** “sealing/pursing; turning mute/speechless”  
 Geo. **ḵum-**, mo-**ḵum-**va “sealing/pursing”, mo-**ḵum-**ul-i “sealed/pursed”  
 Zan (Megr.) **ḵum-**u-a “sealing/pursing”, Laz **ḵum-**er-i “sealed/pursed”  
 Sv. **ḵum** “dumb/mute”

The stem is preserved unchanged in all Kartvelian languages. At the same time it isn't revealed either in Old Georgian or Saba's dictionary that cannot be a hindering factor. It is clear that **ḵum-** root is of parent-language origin in these languages [Fährnich, Sarjveladze 2000 : 296].

C.-Sind. \***ḵəm-** “silence/stillness”

Ad. (Shaps.) **ḵəm-**səm, Chemg., Bzhed. **ḵəm-**səm “silence/stillness”

In the professional literature \***ḵəm-** archetype is reconstructed for Common-Circassian language level via comparing Adyghean allomorphs [Kvakhadze 2014 : 282]. Since the correspondences of \***ḵəm-** proto-type are attested in Common Kartvelian it should be reconstructed for Common Sindy language unity.

Semantic correlation *sealing/pursing/dumb/mute* ~ *silence/stillness* is logical and underlines the semantics of *speechless*.

C.-Kartv. \***ḵunʒ-** “thick block of wood/tree stump”

Geo. **ḵunʒ-**i “cut of beams” (Saba)

Zan (Megr.) **ḵvinʒ-**a “thick block of wood/tree stump”, **ḵvinʒ-**a-žgua “like a thick block of wood/tree stump”, **ḵvinʒ-**al-i “id”

Svan correspondence hasn't been revealed. Occurrence of u → vi umlaut in Megrelian should be taken into account that sporadically occurs. Specification of meaning is possible only on the basis of stable correspondences.

C.-Sind. \***ḵwəʒ-** “splinter/chip”

Ab. **ḵwəʒ-**, Apkh. (Bzip) a-**ḵwáʒ-** “splinter/chip”

In spite of absence of Circassian allomorphs it isn't difficult to reconstruct Common Sindy archetype. The only one that seems secondary is ə → ǎ → a phonetic transformation in Apkhazian-Abaza. This process takes place quite often.

In order to explain *thick block of wood/tree stump* ~ *splinter/chip* correlation a Saba's explanation of *thick block of wood/tree stump* is effective – *cut of beams*.

C.-Kartv. \***ḵur-** “thoroughbred/Arab/vaulting horse/steed, fast horse”

Geo. (Ing.) **ḵur-**ia “thoroughbred/Arab/vaulting horse/steed, foal/filly/colt”

Zan (Megr.) **ḵur-**, **ḵu-ḵur-**ia (←\***ḵur-ḵur-**ia) “name of a fast horse”, Laz **ḵul-**un-i ← (\***ḵur-**un-i) “foal/filly/colt”

An isolated **ḵur-** that is originated from Common Kartvelian, is represented with stem-doubled form in Megrelian. Root reduplication is used to achieve expressiveness of the word. In Laz -un is a Zan suffix that also occurs in the word denoting *donkey*; cf. Laz *gur-un-i* “donkey”

C.-Sind. \***ḵwər**- “palfrey”

Ad. **ḵwār**, Kab. **ḵwār** “palfrey”

Ab. (Tap.) **ḵwar** “well-walking horse”, Apkh. a-č-**ḵwar** “palfrey”

There is a lack of Ubykh data, that should have been of **ḵər**- type. Though this fact cannot obstruct the root reconstruction. Like Circassian, the Abaza data functions independently while in corresponding Apkhazian word even the root a-č- denoting *horse* participates in the composite building.

In both language groups the meaning *fast, well-walking horse* is evident.

C.-Kartv. \***ḵurḵa** “(fruit) stone”

Geo. **ḵurḵa** “(fruit) stone”

Zan (Laz) **ḵurḵa** “(fruit) stone”

Correspondences are lost in Svan and Megrelian [Klimov 1964 : 117].

Pr.-Sind. \***ḵuḵa** “grain”

Hat. **kuka** “grain, seed”

Corresponding forms aren’t observed in Apkhazian-Abaza. Hattian **kuka** corresponds with C.-Kartv. \***ḵurḵa** archetype.

Of Dagestanian roots Dido data is noteworthy; cf. Bezh. **ḵākā**, Hunz. **ḵəḵi** “(fruit) stone”. Nakh correspondences aren’t observed.

C.-Kartv. \***ḵurḗ**- “round”

Sv. **ḵurḗ-i** “round”

An adjective of this type (with such phonemic composition) hasn’t been revealed in other Kartvelian subgroup that doesn’t mean that the word is borrowed in Svan. It manifests Common Kartvelian reflexes.

C.-Sind. \***ḵwəmp**- “ball”

Apkh. a-**ḵwəmp**-əl “ball”

The function of -əl segment in Apkhazian is unclear though the same -əl occurs elsewhere; cf. Apkh. a-bḳ<sup>w</sup>-əl “wooden vessel for milk curdling”, Ab. bḳ<sup>w</sup>-əl “bin for grain/flour made of hollowed-out tree-trunk/cask/wooden barrel”.

Correspondences of Apkhazian-Svan isoglosses haven’t been revealed in the group of Nakh and Dagestanian languages so far.

C.-Kartv. \***ḵurṭum**- “woman’s behind/bird’s backside”

Geo. **ḵurṭum-o//ḵurṭum-i** “woman’s behind/bird’s backside”

Zan (Megr.) **ḵurṭum-el-i** “woman’s behind/bird’s backside”, cf. **ḵurṭum-u-a** “mating (*birds, insects on wing*)”

Sv. **ḵurṭum** “woman’s behind/bird’s backside”

Of the Kartvelian languages in Laz-Megrelian -el characteristic somatic affix occurs the functional equivalent of which should be -o in Georgian. Reduced -w (← \*-o affix) in the following position of historically final **m** is lost in Svan.

Pr.-Sindy \***kuṭ**- “liver”

Hat. **kuṭ** “liver”

**kuṭ** that are frequently attested together are different lexemes, namely, **kuṭ** should be *liver* and **kuṭ** likely denotes *soul* [Kochlamazashvili 2016 : 106].

An expected root of \***kwəṭ**- type in Common Sindy seems to be lost.

Noteworthy parallels are the allomorphs denoting *kidney* in Dagestanian: Av. **kuṭeb**, Darg. (Chirg.) **kuṭum**, Ag. **kuṭum**, Krits **kwəṭin** “kidney”, cf. Tsakh **kuṭel** “temple”...

C.-Kartv. \***kus**- “love/desire/passion; moaning/groaning”

Geo. **kus**- “mixing up” (Saba), Geo. (Khevs.) **kus-kus-i** “a kind of love/ desire/passion”, (Gur.) **kus-un-i** “moaning/groaning”

Zan (Megr.) **kuš-in-i** “moaning/groaning, faint groaning”

Laz m-**kus-in-er-i** (← \*m-**kuš-in-er-i**) derivative can be brought, as well that is linked with Megrelian **kus**- “moaning/groaning” verb [Chikobava 1938 : 300].

C.-Sind. \***kwəs**- “coitus”

Ub. **kwəs**- “coitus”

Ab. **kwəs-ra**, Apkh. a-**kwəs-ra** “coitus”

Genetic unity of Sindy-Kartvelian roots is doubtless. Semantic correlation *moaning/groaning/love/desire/passion* ~ *coitus* is logical.

C.-Kartv. \***kus**- “playing”

Geo. (Khevs.) **kus-kus-i** “playing”, Old Geo. **kus-ol-a** “warming”, m-**kus-ol-ar-e**

The word in simple form is attested “only in Old Georgian: „*dga mat tana petreca da h i kusoda*” – “Petre was standing with them and playing” [Abuladze 1973 : 206]. Despite this, the verb **kus**- is considered to be originated from parent language. It is supported by kindred roots and stems of the Iberian-Caucasian languages.

C.-Sind. \***kwəs-a** “dancing”

Ab. **kwəs-a-ra** “dancing”, Apkh. á-**kwəs-a-ra** “dancing”

There is a lack of Circassian data. Its existence should be firm ground for reconstruction hissing-hushing *s* spirant.

Correspondences of C.-Kartv. \***kus**- : C.-Sind. \***kwəs-a** verbal stems are obvious in Dagestanian languages, as well: cf. Khv. **kiš-a**, Hunz. **kiš-ā**, Bezh. **kiš-āl**, Did. (Moqoq) **keš-a-nada** “playing”.

The question arises on possible etymological link with C.-Kartv. \***kus**- “love/desire/passion; moaning/groaning” : C.-Sind. \***kwəs**- “coitus” (see above).

C.-Kartv. \***kuç**- “narrow, small”

Geo. **kuç**-, da-**kuç-v-a** “cutting sth into narrow” (Saba)

Zan (Megr.) **kuç-u** “small”

Sv. **koč-ol//koč-ol** “small, little, few”

Vowel correlation Geo. **u** : Sv. **o** is quite productive (cf. Geo. *xuces* : Sv. *xoša...*) and its appearance here cannot create resistance.

Svan **kočol** is another root with the same meaning and cannot be discussed in this case [cf. Fähnrich, Sarjveladze 2000 : 299].

C.-Sind. \***kuč-** “chicken”

Ab. **k<sup>w</sup>čə-s** (pl. **k<sup>w</sup>ča-ra**), Apkh. **a-k<sup>w</sup>čə-s** (pl. **a-kuča-ra**) “chicken”

There is a lack of Circassian correspondence but external linguistic material is so rich that parent-language origin of these roots and stems is doubtless.

Dagestanian (Khv. **kuči**, Inkhoqv. **kuče**, Lak **karč** “puppy”) and Nakh (Ts.-Tush. **kačə** “puppy”) nouns are logically considered to be the correspondences of Apkhazian-Abaza allomorphs [Starostin, Nikolayev 1994 : 712].

The meaning *small/paucity* is evident; cf. *small/chicken/puppy*.

C.-Kartv. \***kuč-** “stomach”

Geo. **kuč-i** “stomach of birds” (Saba)

Zan **kuč-i** “stomach”

Sv. **kwič, kuč** (Lashkh.) “stomach”

Basing on sound correspondences in western-Kartvelian dialects there should have been **kučk-/kwičk-** allomorphs but when back-lingual stop-plosive occurs in a root this process is suspended (Th. Gamkrelidze).

C.-Sind. \***k<sup>w</sup>əč-** “innards/offals/giblets, intestines”

Ad. **k<sup>w</sup>ač-ä**, Kab. **k<sup>w</sup>ač** “innards/offals/giblets, intestines”

C.-Sind. \***k<sup>w</sup>əč-** exactly reflects the logical correspondence of C.-Kartv. \***kuč-** archetype. In Adyghean languages **wə** → **wa** seems to be assimilative due to influence of following **a**.

In the professional literature Dagestanian correspondences are also brought as the parallels of Sindy forms: Cham. **ɕiɕ<sup>w</sup>:a//ɕiɕ<sup>w</sup>a//ɕiɕ:a**, Tind. **c:ik<sup>w</sup>:a** (← \***ɕ:iɕ<sup>w</sup>:a**) “innards/offals/giblets, intestines” [Starostin, Nikolayev 1994 : 735].

## L

C.-Kartv. \***la-** “prefix of plurality”

Sv. \***la-** “prefix of plurality”, **la-di-a** “mothers”, **la-mu-a** “fathers”

Confixal formation of plural in nouns is unfamiliar in Georgian-Zan. In this regard Svan **la – a** is isolated in Kartvelian system. Though archaic nature (parent-language origin) of Svan inflexion is supported by its extra-linguistic parallel.

Pr.-Sind. \***le-** “prefix of plurality”

Hat. **le-** “prefix of plurality”, **le-zar** “sheep” (pl.)

Apkhazian-Abaza languages either have lost the plural form of this type or like other Iberian-Caucasian languages it hasn't been developed.

Material and functional identity of Svan-Hattian *la-/le-* prefixes is doubtless. The issue needs additional investigation.

C.-Kartv. \**lag-* “stupid/silly”

Geo. *leng-er-i*, Im. *leng-er-e* “useless/unfit, vacant/daft/stupid “

Zan (Megr.) *log-o* “silly/stupid; carefree/careless” *log-o-ia* “id” (*din*.)

If Kartvelian vowel sound correspondences are considered, then likely *lag-* type root and stem was expected in Svan that hasn't been proved so far [Sherozia 1998 : 7].

C.-Sind. \**laga* “silly/stupid; crazy”

Ab. (Tap.) *lága* “silly/stupid; crazy”, Apkh. (Bzip) *a-ləg* “stupid/silly, vacant/daft”

It is inappropriate to detach *la* “eye” form in the lookup root [cf. Chirikba 1996 : 117]. Along with Kartvelian material such segmentation is also contradicted by Dagestanian one. In this latter in initial position *l* → *h* spirantization phonetic process is observed; cf. Bagv. *haga-b*, Botl. *haga-w*, Tind *haga-b* “silly/stupid”...

*ə* vowel of Bzip *a-ləg* forms resembles the roots of Geo. *lig-* (Saba), Megr. *ligv-* “carefree/careless”, C.Kartv. \**lig-* types [see here].

C.-Kartv. \**lag-* “putting”

Geo. *lag-*, *a-lag-eb-s* “puts sth in order”, *da-a-lag-a* “putting in order”

Zan (Megr.) *log-in-*, *log-in-an-s* “pricing/fixing/setting a price”, cf. *log-in-i* “beddings”

Sv. *läg-on-/lag-wen-*, *a-lg-on-i/a-lag-wen-i* “fixes/sets a price”

*lag-/log-* is detached as root, *-in/-on* are suffixes in Zan-Sva.

C.-Sind. \**gäl-* “putting sth up”

Ab. *gəl-a-ra*. Apkh. *a-gəl-a-ra* “putting sth up”

Circassian correspondence isn't observed. Comparative analysis outlines that they are the roots with different structure. But basing on Dagestanian material evident secondary nature of phonemic order is outlined in Kartvelian; cf. Bezh. *gol-al*, Hin. *gor-a*, Hunz. *gəl-a/gil-a* “putting”.

Correspondences can be preserved in deverbative nouns in Nakh: Chech. *mäng-a*, Ing. *mäng-ij* “bed”, cf. Sv. *lərgim* “sofa-bed” [Chukhua 2008 : 388].

C.-Kartv. \**lal-* “driving (*cattle*)”

Geo. *lal-v-a* “driving (*cattle*)”, *mi-lal-av-s* “drives/herds sb/sth (*livestock, prisoners...*)”, *h-lal-v-id-es*

Zan (Megr.) *lol-u-a* “driving (*cattle*)”, *me-lol-un-s* “will drive/herd sb/sth (*livestock, prisoners...*)”, *gegəno-lol-u* “drove/herded sb/sth (*livestock, prisoners...*)”

There is a lack of Svan correspondence. Beginning from Old Georgian an active *lal-* verb is logically corresponded by *lol-* stem in Zan [Fährich, Sarjveladze 2000 : 301].

C.-Sind. \**lal-a* “walking, entering”

Apkh. *a-lala-ra* “entering, mixing up”, *də-lala-nə* “passed by”, *ia-lal-o-m* “Sb/Sth doesn't go out”.

It is Apkhazian-Georgian isogloss that was compared by N. Machavariani [Machavariani 2015 : 23]. Etymological link of the described roots and stems is real that is supported by Nakh languages data; cf. Chech. *ljel-ar* “walking”, Ing. *lel-ŭo* “id”, Ts.-Tush *lal-ar* “going/passing, travelling around”, *lal-dar* “taking sb/sth away, letting/putting sb/sth pass through” [Chukhua 2008 : 389].

C.-Kartv. \**lang-o-r-* “stupid, foolish; dim”

Geo. *lenger-a-j/lenger-i* “thick strong stick”, Lechkh. *lengir-i* “dim, incapable, useless”

Zan (Megr.) *longor-ia/rongo-ia* “headed; clumsy/awkward, uncomfortable/ unsuitable/ uneasy”, cf. Sv. *i-dog-al* (←\**i-dagw-al*) “acts stupidly”

Sound correspondence *e/o* indicates that *a* → *e* is of later period and is developed in historical Georgian.

C.-Sind. \**dag<sup>w</sup>a* “deaf”

Ad. *dǎg<sup>w</sup>ə*, Kab. *dǎg<sup>w</sup>ə* “deaf”

Ub. *dag<sup>w</sup>ś* “deaf”

Ab. *dag<sup>w</sup>*, Apkh. *a-dag<sup>w</sup>a* “deaf”

Some scholars detach *da-* segment in the Sindy forms with the meaning of *ear* [Klimov 2003 : 309] that is groundless. Really, such a word {*da* “ear”} isn’t confirmed in the Apkhazian-Adyghean languages. I agree with the standpoint which proves that “*there is no ground for further segmentation of the stem*” [Kvakhadze 2014 : 195].

As regard *ng* : *g* correlation the transformation took place in C.-Sind. parent language – *ng* → *g-* via simplification. It is supported by Dagestania correspondence that is preserved only in Udi – *dango* “crazy”.

C.-Kartv. \**lapr-* “thin layer, skin”

Geo. (Kartl.) *lapr-i* “thin layer, skin”

According to my observation Georgian *lapr-* stem is isolated in Karvelian language world though it is possible to reconstruct it for parent-language situation that is possible via bringing Iberian-Caucasian languages data.

C.-Sind. \**lap̄-* “skin, shell”

Ad. *txə-lap̄*, Kab. *txə-ləmp̄-ə* “paper”

Circassian words are of compound structure and consist of the following components *txə* “writing” + *lap̄-ə* “skin, shell”. Evolution of the concept *paper* is obvious, as well that is connected with *skin/shell* in this case. Similar meaning is observed in genetically common Dagestania data in which within one lexeme the evolution of *sheet* → // *paper* semes is evident; cf. Bezh. *libo*, Hunz. *libu* “sheet, paper”; cf. Av. (Ants.) *lab* “leather, skin”.

C.-Kartv. \**las-* “sowing”

Sv. *laš-/laš-* “sowing”, *a-lāš-i* “sows”, *laš-i* (UB.), *laš-i* (LB.), *laš-i* (Lashkh), *laš-i* (Lent.) “seed”, *li-lāš-un-e*, *li-laš-un-e* (LB., Lent.) “holiday of sowing beginning”

It should be noted that Geo.-Zan *tes-/tas-* is another root and cannot be brought in this case. Svan allomorphs denoting *sowing* are sourced from C.-Kartv. *\*las-* archetype.

C.-Sind. *\*ra-š<sup>w</sup>a-* “weeding, hoeing”

Ab. *ra-š<sup>w</sup>a-ra* “weeding”, *ra-š<sup>w</sup>a-n* “weeding season”, Apkh. *á-ra-š<sup>w</sup>a-ra* “hoeing; weeding”

In Apkhzian-Abaza *š<sup>w</sup>a-* is detached as a root; cf. Apkh. *a-š<sup>w</sup>a-ra* “weeding” which can mean that even in Kartvelian *la-* should be detached as a prefix. In all cases the issue needs further investigation.

Sindy-Kartvelian allomorphs were compared with each other by G. Rogava but the scholar brought Georgian-Zan *tes-/tas-* “sowing” forms, as well [Rogava 1954 : 51-53].

In structural and semantic terms Nakh languages data is close to Svan *laš-/laš-* “sowing” verb; cf. Ts.-Tush. *las-/les-* “sifting”, Rus. *просеять* (for semantics cf. *просеять* “sifting” ~ *сеять* “sowing”).

C.-Kartv. *\*las-* “remaining hazelnut”

Zan (Laz) *les-id-i* “remaining hazelnut”

In Laz *les-* detached as a root seems to be logical correspondence of Common Kartvelian *\*las-* archetype; cf. C.-Kartv. *a* → Zan *o* → e, Geo. *oc-i* “twenty” : Zan *eč-i* “id”...

C.-Sind. *\*rasa* “hazelnut”

Ab. (Tap.) *rasá*, Apkh. *a-rasá*, Bzip *a-raśá* “hazelnut”

I don't agree with the segmentation possibility of *ra-sa* type of Apkhazian-Abaza roots and stems [cf. Chirikba 1996 : 120]. On the contrary, C.-Sind. *\*rasa* “hazelnut” is an united archetype that logically corresponds with C.-Kartv. *\*las-* root. In anlaut C.-Kartv. *l* :

C.-Sind. *r* sonor type opposition appears that indicates to Zan-like *l* → *r* phonetic process in parent Sindy language.

C.-Kartv. *\*las-* “soft, thin wool”

Geo. (Kartl.) *las-a* “silk thin thread; web, membrane”

Sv.(UB.) *jəṅš-i* “soft, thin wool”

A corresponding root isn't attested in Laz-Megrelian. Initial Svan correspondence of Georgian *las-a* stem should have been of *\*laš-i* type. Trace of reduction *l* → *j* and *a* → *ə* is observed in the latter; cf. on the one hand Geo. *lurž-i* : Sv. *jərž-i* “blue” and on the other one Geo. *maṭl-* : Sv. *məṭ* “worm”.

C.-Sind. *\*laś<sup>w</sup>-* “wool”

Ub. *daś<sup>w</sup>-ś* “wool”

Ab. *las-a*, Apkh. *á-las-a*, Bzip *a-laś* “wool”

In this opposition Ubykh allomorph catches our attention by *l* → *d* sound replacing process of later period and preserving the labialization of initial sibilant voiceless spirant which is broken in other case.

Avar *ras/raš* (Chad.) “hair” root in which *l* → *r* historical process trace is evident in Avar word’s anlaut, i.e. *d* → *r* and *l* → *r* should be distinguished (not only) in Avar, demonstrates closeness with C.-Kartv. \**las-* : C.-Sind. \**laś<sup>w</sup>*- archetypes.

C.-Kartv. \**las-* “flying type”

Geo. *las-las-i* “bad flying {of birds}” (Saba)

Complex (reduplicated) structure of the stem is clearly evident.

Correspondences haven’t been revealed in other Kartvelian languages so far. The link with New Georgian *las-las-i* “staggering/walking with difficulty” verb (GED) should be excluded if possible semantic transformation isn’t considered.

C.-Sind. \**las-ə* “light-weight”

Ub. *was-ə* “light-weight”

Ab. *lasə*, Apkh. *á-las* “light-weight”

Corresponding root isn’t revealed in Adyghean language. It is difficult to give Ad. *psə-nça*, Kab. *psə-nša* “light-weight, fast” allomorphs (when Ubykh *asə* exists) in this case [cf. Abdokov 1983 : 150]., since *l* → *w* is characteristic only for Ubykh.

Material unity of Georgian-Circassian roots is supported by semantic correlation *light-weight* ~ *flying* that is logical.

C.-Kartv. \**last-am-* “swampy/marshy place”

Geo. (Gur.) *letem-i* “Muddy place”

Zan *lotom-i* “deep swamp/marsh”

Sv. *lešter* “downpour/heavy shower (*of rain*)”

Etymological link of Kartvelian names is doubtless. The meaning of (*great*) *rain* in Svan is sourced from *flooded place* one. As regard phonetic aspect of the words (reconstruction) vowel sound-correspondence Geo. *e* : Zan *o* always indicates to C.-Kartv. *a* sounding.

C.-Sind. \**lāmž-* “swamp/marsh”

Ab. *ps-ləmž*, Apkh. *a-ps-ləmž* “marsh/swamp, quagmire”

There is a lack of Ubykh and Circassian correspondences. In case of their detection it will be possible to speak convincingly about *st* : *ž* phonetic opposition.

Sindy roots are logically compared with Tab. *linži* “clay”, Darg. *lāmže/lāmze* “dirt, mud” allomorphs that is supported by the structure of Kartvelian roots [Starostin, Nikolayev 1994 : 750-751].

C.-Kartv. \**laťan-* “long beam without branch”

Geo. *laťan-i* “narrow and long beam” (Saba), Georgian dialects: “stick, cudgel”; “narrow and long stick/swithch”

Zan (Megr.) *ləťə/lite* “tree without branch”

As it was expected in Megrelian a final *n* was lost and *o* → *ə/i* phonetic process appeared. Thus, the stem of \**loťon-* type should be reconstructed for old Zan.



C.-Sind. \***jan̥tə**- “log, support/basis”

Kab. **jan̥tə**-r “log, support/basis”

An initial l was lost in Circassian. It is clearly indicated by Dagestanian (Darg.) **tal/laṭ** “post/pillar/pole, mast”.

C.-Kartv. \***laṭ**-e “soil/land; mud”

Zan (Laz) **leṭa** “soil/land”, Megr. **leṭa** “mud”

Sounding of e in Zan is considered to be originated from historical o. This latter corresponds with C.-Kartv. a vowel – Geo. a : Zan o (→ e), C.-Kartv. \*a; cf. Geo. **zaryv-i** : Zan **žeryv-i** ← \***žoryv-i** “vein/blood vessel”...

C.-Sind. \***lāṭ**-ā “clay; mud”

Ad **jaṭā** “soil; clay; dirt”, **jāṭa**-γ<sup>w</sup>ā “clay”

Apkh. a-**ləmt̥** “dirt”

In other context G. Rogava compared Sindy-Kartvelian nouns [Rogava 1956 : 12]. Apkhazian a-**ləmt̥** “dirt” was enrolled in the list of these words by K. Lomtadze that is noteworthy to investigate the genesis of Adyghean j half-vowel (sonant) - **jaṭā** ← \***laṭā**, though the scholar considers an Apkhazian allomorph to be Zan borrowing [Lomtadze 1961 : 121, 191].

C.-Kartv. \***laṭ**-e : C.-Sind. \***lāṭ**-ā are of Paleo-Caucasian origin which, by my observation, have correspondences in Dagestanian languages, as well; cf. Av. **riṭel** “valley”, Darg. **luṭi** “soil, land”, Cham. **jiṭi** (← \***liṭi**) “island”...

C.-Kartv. \***layw**- “fig”

Geo. **leyv-i** (← \***layv-i**), cf. mo-**lay-ur-i**//ma-**lay-ur-i** “golden oriole” [*Oriolus o.*]

Zan (Laz) **luṭ-i** “fig”, ma-**luṭ-a**//ma-**luṭ-e** “golden oriole”, Megr. **luṭ-i** “fig”, ma-**luṭ-ia** “golden oriole”

Sv. {**layu**}, ma-**γlaw** ← \***ma-layw** “golden oriole”

The stem denoting *fig* is lost in Svan but impression about its structure is created by equivalent *molaṭuri* “golden oriole” in which metathesized **γlaw** allomorph is outlined.

C.-Sind. \***layw**- “fig”

Ub. **lax<sup>i</sup>-ə** “fig”

Apkh. a-**lah**-a “fig”

Comparison of Sindy-Kartvelian roots is well known [Rogava 1985 : 36-38]. In this case labialization reconstruction of γ<sup>w</sup> in Common Sindy is based on the palatalization argument of Ubykh **x<sup>i</sup>** since here delabialization of C<sup>w</sup> labialized complex is accompanied by required palatalization of consonant, i.e. C<sup>w</sup> → C<sup>i</sup>.

Noteworthy Iberian-Caucasian parallels are evident in Nakh languages, as well; cf. Ing. **jiry**//**liry** “a kind of plant”.

C.-Kartv. \*laǰ-e “spoiled/rotten”

Geo. laǰ-e “spoiled/rotten”

Zan (Laz) loǰ-a “sweet”

In the published material there is no Svan equivalents [Fähnrich, Sarjveladze 2000 : 73]. As it is obvious in Laz the source of semantema *sweet* is the meaning *overriped*.

C.-Sind. \*dǰǰ-ǎ “hardened/solidified; frozen; turned stiff/rigid/numb”

Ad. dǰǰǎ “hardened/solidified; frozen; turned stiff/rigid/numb”

There is a lack of other Circassian correspondences. Anlaut l that is characteristic of Kartvelian languages likely transferred into d in Common Sindy parent-language.

Along with Sindy-Kartvelian data the Dagestanian one creates exact picture of Common Iberian-Caucasian archetype; cf. Hin. raǰ-i (← \*laǰ-i) “corpse”. Here is Nakh languages material: Chech. daǰ-a, Ing. daǰ-ǎ, Ts.Tush. daǰ-ǫ “dead, deceased”, C.-Nakh. \*daǰ-o “dead, corpse” [Chukhua 2008 : 391; Vagapov 2011 : 238].

Semantically the given correspondences *dead/turned stiff/rigid/numb ~ spoiled/rotten* cannot be obstacles since the similar poly-semia is possible even within one word; cf. Dag., And. bičo, Bagv. biča, Kar. biča “died, turned spoiled/rotten” [Gudava 1964 : 131].

C.-Kartv. \*laʒ- “roasting (*nuts, coffee, seeds*), scorching (*by flame*)”

Geo. lanʒ-, lanʒ-v-a “burning a surface with fire”, ga-lanʒ-ul-i “burned surface”

Zan (Megr.) ruʒ-/runʒ-, ruʒ-u-a “putting in fire”, go-runʒ-el-i “scorched/sun-burnt”

As the comparison with Zan outlines in Georgian n is a phonetic apposition and ruʒ-verb turns out to be zanism in Georgian.

C.-Sind. \*ʒ- “burning/frying/roasting”

Ab. ʒi-ra, Apkh. a-ʒi-rá “burning/frying/roasting”

There is a lack of Circassian correspondences. Anlaut l that is characteristic of Kartvelian languages likely was lost in parent language as it often happens.

Along with Kartvelian material the Dagestanian one creates an exact picture about Iberian-Caucasian archetype; cf. Lak laču- “lighting a fire”.

C.-Kartv. \*laxa- “mountain”

Sv. laxw “mountain”, laxw-āni “mountainous”

The word is isolated in Svan but as it is obvious it is of Common Kartvelian etymology. Stem auslaut is problematic since Svan w in the final position can denote prop. w sonant as well as parent-language a vowel via a → w partial reduction; cf. Geo. qanča → Sv. qančw “heron”, Geo. cica : Sv. cicw “cat”, etc.

C.-Sind. \*Laxa “mountain”

Ub. laxa “mountain”

The word of parent-language origin is preserved only in Ubykh subsystem. Phonetic process of devoicing L → λ that took place at the beginning of the word seems to be regressive-assimilative one, influencing result of following x voiceless spirant.

A final **a** in Ubykh **λaxa-** confirms that even in Kartvelian **a** was initial - \***laxa** → **laxw**. In this regard Dagestanian correspondence is irrelevant, as well; cf. Lak **rah** “narrow valley/hollow, gorge”.

C.-Kartv. \***laxw-** “river; small mountain river/ravine”

Zan (Megr.) **lexera** “small mountain river/ravine”

Sv. **läxw** “overflowed river”

A Georgian correspondence hasn’t been revealed. Megrelian **lexera** demonstrates the secondary state and in this case \***loxora** should be considered to be an initial form. Function of **-ra** segment is unclear.

C.-Sind. \***Lāh-a** “river”

Ad. (Shaps.) **laħa** “(small) river”

Comparison of Svan allomorph with Shapsug one will likely make a correction in the reconstruction procedure. Maybe Sv. **läxw** is sourced from **laxa** archaic form via **a** → **w** reduction characteristic of Svan then C.-Kartv. should have been \***laxa** and by this it should be closer with Sindy \***Lāha** proto-type. In Shapsug **L** → **λ** is assimilative like in Ub. **λaxa** “mountain” form.

It is one of problematic links. The issue needs further investigation.

C.-Kartv. \***leg-** “bad; lifeless”

Geo. **leg-**, Tush. **leg-a-i** “lie”

Zan (Megr.) **lag-e** “bad, weak, lifeless”

Sv. **leg-** “bad”

Negative tone is evident. Sound correspondence indication is preserved that supports unity and Common Kartvelian origin of these stems.

C.-Sind. \***läg-** “slave”

Ab. **läg**, Apkh. **a-läg** “slave”

Corresponding roots haven’t been revealed in Circassian languages. C.-Kartv. \***leg-** “bad; lifeless” : C.-Sind. \***läg-** “slave” is logical phonetic and semantic opposition. Common-Caucasian origin of the given archetypes is supported by Nakh languages data; cf. Bats. **lag**, Vainakh **laj** ← \***lag** “slave”. Spirant nature of Avar **lay** “slave” root is unclear (Geo. **lay-i** (?) “carefree; bold”) since in Khinalug languages there is attested **läg-əd** “man, male” form.

Basque **lag-un** “friend” word also corresponds; cf. Sumerian **lag-ar** “servant” word.

C.-Kartv. \***lekw-** “posterity/offspring; puppy/cub”

Geo. **lekw-i** “posterity/offspring”, **lekz//lekv-i** “offspring of animals and dogs” (Saba)

Zan (Megr.) **lakv-i** “puppy”, Laz \***lakv-i** → **lak-i** → \***lač-i** “puppy”, **lak-oṭ-i** (→ Arm.) “puppy/cub” [Marr 1909a : 720]

Laz **lak-oṭ-i** “puppy/cub” that is derived via **-oṭ** derivative affix entered in Armenian, as well [Fänrich, Sarjveladze 2000 : 305]. Characteristic delabialization phonetic process **kw**

→ **ḵ** in Laz is evident. It occurred in the same stem in Megrelian; cf. **Laḵ**-ia ← \***Laḵv**-ia (?)= Geo. **Leḵv**-e-i-švil-i “surname”.

C.-Sind. \***Lǎḡ<sup>w</sup>**- “calf”

Ub. **Laḡi-ə** “calf”

As A. Kvakhadze believes a palatalized **ḡ** reflects Common-Circassian **ḡ<sup>w</sup>**- [Kvakhadze 2014 : 79], i.e. \***Laḡ<sup>w</sup>** → **Laḡi-ə** took place in Ubykh.

Semantic opposition C.-Kartv. *posterity/offspring; puppy/cub* ~ C.-Sind. *calf* is logical. Noteworthy lexical parallel can be brought from Dagestanian group; cf. Khin. **lǎq** “calf”. This latter confirms that **ḡ** → **ḵ** and **ḡ** → **q** processes took place in Kartvelian and Dagestanian languages. Correlation with Ts.-Tush **leḡ<sup>v</sup>** “quail” in which the context of *smallness/scarcity* is evident, should be clarified.

C.-Kartv. \***lel-e** “stupid/idiotic; heartlessness; weak”

Geo. **lele** “stupid, idiotic”

Zan (Megr.) **lala** “coward, weak, powerless; lazy”

There is a lack of Laz correspondence. Anyway, in the published material an expected **lel(e)** isn’t observed and exact correspondence of **lele** form attested in Imerian dialect is revealed in Megrelian **lala** form [Fährich, Sarjveldaze 2000 : 306].

C.-Sind. \***LǎnL-ǎ** “weak; lifeless”

Ad. **LanLǎ**, Kab. **LanLǎ** “weak”

Ub. **LanLǎ//LaLa** “weak, wilted/withered”

Due to the lack of Apkhazian-Abaza correspondences it is difficult to say whether is initial voiced lateral spirant or a allomorph that appeared as a result of **l** → **L** secondary process. In professional literature inlaut **n** is considered to be apposition [Kvakhadze 2014 : 200], that isn’t right. On the contrary, **n** is lost in Ubykh language that is confirmed by parallel form.

Corresponding isoglosses haven’t been revealed in other Iberian-Caucasian languages.

C.-Kartv. \***les-** “sharpening; dazzling, shining brightly”

Geo. **les-v-a** “sharpening”, **les-av-s** “sharpens”, **les-ul-i** “dazzling, brightly shining”

Zan **las-ir-**, (Laz) **las-ir-er-i** “sharpened”, **o-las-ir-u** “sharpening”, Megr. **las-ir-u-a** “id”, **las-ir-el-i** “id”.

Sv. **lās-** “sharpening”, **lās-iär** “whetstone”

Verbal forms were lost in Svan. In these deverbative nominal there are **-iär** derivative suffix, likely via haplology: **la-lās-iär** → **lās-iär** [Chukhua 2000-2003 : 139].

C.-Sind. \***lǎś-** “light, bright, shining brightly”

Ub. **waś-ə** “light, shining brightly”

Ab. **laś-ə**, Apkh. **á-laś-a** “light, bright, shining brightly”

There is a lack of corresponding roots in Adyghean languages [cf. Starostin, Nikolayev 1994 : 963].

C.-Kartv. \*les- : C.-Sind. \*laš- demonstrates logical correlation. Common nature of stems from semantical as well as form terms is doubtless.

C.-Kartv. \*leyw- “meat”

Sv. leyw “meat”, leyw-ūra (UB.), leyw-ər (LB.), leyw-ōra (Lashkh.), leyw-ora (Lent.) “mortal/living creature”

Etymological link of Svan leyw root with Geo. (Mokh.) liyw-i “skin pulped/bruised and injured as a result of hitting” word, which in its turn should preserve Zan correspondence in Megrelian liy-on-u-a “abrading/taking the skin off meat” verb. In Svan i → e is the result of M. Kaldani’s rule (influence of w).

C.-Sind. \*γwǎ “meat”

Ub. γ’a “meat”

Palatalization of root consonant in Ubykh is caused by breaking the labialization. Historical process has regular character in the language; cf. Ad. g<sup>w</sup>ə : Ub. g’ə (← \*g<sup>w</sup>ə) “heart”...

Initial l is lost in Common Sindy since in Nakh correspondence like Kartvelian it is preserved unchanged; cf. C.-Nakh \*lah<sup>w</sup>- “meat kept for winter”.

C.-Kartv. \*lec- “catching; protecting”

Sv. lč-/leč-, li-lč-e “protecting, catching”, mə-lč-e “protector”, xw-e-lč-a, i-leč-e “protects, is on guard, is catching”

In professional literature there is an attempt to link Sv. leč-/lč- verbal root with Geo. cav-/cev- “protecting” stem [Fähnrich, Sarjveladze 2000 : 589] that is structurally unreasonable. According to my observation Geo. cav- is corresponded by Svan wč- “fending off, protecting” of inversive structure. Prop. leč- “protecting, catching” verb in Svan is another root and it has parallels in other Iberian-Caucasian languages.

C.-Sind. \*wǎc- “stealing”

Ub. wəc- “stealing”

Semantically Ubykh *stealing* is sourced from *taking/catching* context. And these transitional rings are attested in corresponding roots of kindred Dagestani languages; cf. Ag. f-ac “catching”, Darg. uc- “taking” and Lak aci- “stealing”, on the one hand and Sv. leč-, Common Nakh \*lec- “protecting, catching”, on the other one. Full picture of semantic distribution of common roots is evident in the given context.

C.-Kartv. \*lig(w)- “vacant/daft/stupid, astounding/dumbfounding”

Geo. lig-/ligv-, lig-i “stupid” (Saba), gan-lig-eb-a “calling astounding” (Saba), ga-ligv-eb-a “astounding/dumbfounding”, ga-ligv-eb-ul-i “astounded/dumbfounded”

Zan (Megr.) ligv-al-i “sluggish/inept, play-fool, silly/stupid”, go-ligv-in-ap-a “astounding /dumbfounding”

Final *v* in Zan should be explained. If it is a phonetic apposition, then it shouldn't have occurred in Georgian. And still, *lig-* → *ligw-* is acceptable in both cases.

C.-Sind. \**lɔgʲi-* “dancing/playing”

Ad. *wəʒʲ-ən*, Shaps. *wəgʲi-ən*, Kab. *wəʒʲ-ən*, Basl. *wəgʲi-ən* “dancing in the circle with the song accompaniment”

Ub. *wəgʲi-* “dancing”

Initial *l* hasn't been preserved in Circassian languages, though the reflexes of parent-language *l* are observed in bilabial *w* – *l* → *w* [cf. Starostin, Nikolayev 1994 : 597; Kvakhadze 2014 : 252].

Semantic substitution *dancing/playing* ~ *silly/fool* is clearly seen in English translation *play-fool* that is derived from the stem *play*.

C.-Kartv. \**ling-* “grinding/milling; ground into flour”

Geo. *ling-v-a* “ground into flour purely”, Gur., Upper Ajar. *ling-i* “purely ground maize”

A root *ling-* has no correspondences in Zan and Svan though the existence of Iberian-Caucasian isoglosses is doubtless.

C.-Sind. \**lɔgʲia-* “grinding/milling, kibbling (*maize*)”

Ad. *ħaʒʲǎ-n/ħagʲǎ-n*, Kab. *ħaʒa-n* “grinding/milling, kibbling (*maize*)”

Ab. *laga-ra*, Apkh. *á-laga-ra* “grinding/milling, kibbling (*maize*)”

Circ. *ħ* : Apkh. *l* is Sindy innovation, *l* → *λ* → *ħ* in Circassian languages is likely. Vowel correlation *i* : *a* should be by *ə* explained.

C.-Kartv. \**lips-* “west wind (*in winter*)”

Geo. *lips-i* “west wind in winter” (Saba)

In this case parent-language data is preserved only in Georgian. Its Common-Kartvelian nature is supported by kindred Sindy languages data.

C.-Sind. \**ʈəps-a* “wind”

Ub. *ʈapsa* “wind”

Of the Georgian-Ubykh isoglosses it is one of the rare examples in which anlaut *l* : *ʈ* correspondence is evident. It isn't excluded that such opposition is sourced from any affricate-lateral in the Paleo-Caucasian parent language but at the same time there is reasonable suspicion on compound (composite) structure of a word in both language subsystems, i.e. Geo. *li-ps-*, Ub. *ʈa-psa*; *ps-/psa* is easily explained [see word entry \**psin-*], but in case of supposition the function of *li-/ʈa-* component is unclear. The issue needs further investigation.

C.-Kartv. \**liʒn-* “copper”

Zan (Megr.) *linʒ-i*, Laz *liʒ-i* “copper”

Corresponding forms haven't been revealed in other Kartvelian languages and dialects. Likely, Old Geo. **pilenz-i** : Zan (Laz) **ṗrinž-i** “copper” : Sv. **berež//berez** “iron” contain the same root though we have to be careful about this issue – maybe it has another etymology.

Initial Zan **linž-** was simplified in Laz and in Megrelian a metathesis took place - **\*ližn-** → **linž-//liž-**, that was grounded on phonotactic restriction, the absence of noise + sonor cluster.

C.-Sind. **\*rəzən-** “silver”

Ad. (Shaps., Bzhed.) **ṭəzən**, Abdz. **təzən**, Chemg. **təzən-ə**, Kab. **dəzən** “silver”

Ab. **rəzn-a**, Apkh. **a-razn-ə**, Bzip **a-rəzn-ə** “silver”

Origin of Ub. **daš<sup>w</sup>anə** “silver” is unclear. It looks like a correspondence of Nakh **dašuo/došuw** “gold” word. If we discuss anlaut l : r : d correlation l will be initial from which r and later d was developed, or l → r//d.

Archaic nature of anlaut l is supported by Dagestanian data, as well; cf. Av. **rez**, Akhv. **lezi** “yellow copper”, Tab. **již** “copper”, Lezg. **lac:u** “white”, Arch. **lac:-ut** “iron”.

C.-Kartv. **\*loḳ-** “licking”

Geo. **h-loḳ-s**, **loḳ-av-s** “licks”, **na-loḳ-i** “licked clean”

Zan (Megr.) **loḳ-u-a//lotḳ-u-a**, Laz **o-loḳ-u//o-losḳ-u** “licking”

Sv. **li-lōḳ-e//li-loḳ-e** “licking”, **x<sup>w</sup>a-lōḳ-e** “licking”

Colchian allomorphs **losḳ-/lotḳ-** is the result of acting of sound-writing while in Georgian-Svan **loḳ-/lōḳ-** is stable. Verbal root is attested in Old Georgian written sources [see Fähnrich, Sarjveladze 2000 : 307-308].

C.-Sind. **\*Laḳ<sup>w</sup>-ǎ-** “licking; washing”

Ad. **ṭḥǎḳə**, Abdz. **ṭḥǎḳə-n**, Kab. **ṭḥǎḳə-n** “washing”

Ub. **Laḳ<sup>w</sup>a-** “licking”

Anlaut L : **ṭḥ** opposition in Circassian languages is noteworthy. It is obvious that Ubykh L, which is corresponded by Kartvelian l demonstrates archaic picture. Semantic correlation *licking* ~ *washing* which is based on the context *removing of sth*, is noteworthy, as well.

It is one of reasonable links revealed by G. Klimov [Klimov 1969 : 293].

C.-Kartv. **\*loq-** “big; heavy/hard”

Geo. **lox-i** “with big body” (Saba), **lox-i** “heavy/hard”

Zan (Megr.) **lux-**, **lux-um-i** “having big body”

Suffix **-um** is rarely used in Megrelian but at the same time it occurs in Georgian, as well: **zal-um-i** “strong/powerful/mighty”, **petx-um-i** “sloven/slob/sbdirty”... In spite of absence of Svan correspondence I suppose that the archetype with **q-** should be reconstructed on parent-language level.

C.-Sind. **\*(na)-qa-** “big”

Ad. **-qə**, in the word **ca-mə-qə** “having big teeth”, Kab. **za-mə-q:** “id”.

Ab. **na-qa-ra**, Apkh. **á-z-xa-ra** “having much/many, sufficient”

Sindy forms are visibly reduced. Maybe, in the word’s anlaut there should have been **l** in the root structure that disappeared without a trace. If it is supposed for Sindy, the material of other Iberian-Caucasian languages makes undoubtless the existence of **l**; cf. Hunz. **lax-i** “many/much; too/very”, Lezg. **lux** “to become great/big”; also: Nakh **duqa** “lots of”, Darg. **daqal** “lots of”. In these latter **l** → **d** transformation took place.

C.-Kartv. \***lub-** “wet/moist, damp”

Geo. **lump̄-**, **ga-lump̄-v-a** “getting wet/moist”, **ga-lump̄-ul-i** “made soaking wet/drenched”

Sv. **ləmb-**, **mə-ləmb** “wet/moist, damp”

Initial nature of Svan variant with **b** phoneme is real [Fähnrich, Sarjveladze 2000 : 309] though at the same time it seems that in both samples **m** is phonetic apposition that, according to K. Lomtadze’s rule, caused glottalization - **lumb-** → **lump̄-**.

C.-Sind. \***Ləb-ə** “wet/moist, damp”

Ad (Chemg.) **Ləbə** “wet/moist, damp”

Of the Sindy languages only in Chemg. dialect of Adyghean occurs a lookup stem [Kvakhadze 2014 : 199]. Due to absence Apkhazian-Abaza material it is difficult to prove whether it is **l** → **L** secondary lateralization process or archaic **L** (initial) voiced lateral spirant.

Vocalism of Sindy-Kartvelian archetypes **u** : **ə** is noteworthy that is conditioned by position.

## M

C.-Kartv. \***ma-** “he/she/it”

Geo. **ma-n** “he/she/it”, **ma-s** “him/her/it”, **ma-n-d** “over there”

Zan (Laz) **mu-k** “he/she/it” (cf. Geo. **ma-g**), Megr. **mu** “oneself”, **mu-n-ep-i** “they”

Sv. **ma-**, **-ma-s** “him/her/it”, **a-ma-w** “up to this point/until now”

There is logical correlation in Kartvelian roots since the closeness of Georgian **a** with **m** is corresponded **o** → **u** in Zan. Georgian **ma-** root is attested in ancient Georgian written sources [Fähnrich, Sarjveladze 2000 : 313-314].

C.-Sind. \***mă-** “demonstrative pronoun”

Ad. **mə**, Kab. **mə** “demonstrative pronoun”

In Apkhazian-Abaza as well as in Ubykh a corresponding pronominal root isn’t evident [Klimov 1969 : 291]. Though Adyghean **mə** is reconstructed on Common-Sindy parent language level since beside the Kartvelian correspondences noteworthy material with the same meaning is revealed in Dagestanian languages; cf. Tsakh **man**, Ag., Rut. **mi**, Kritis **a-m**, Ud. **me** “demonstrative pronoun”, Lak **mu** “he/she/it” (person close to listener)...



C.-Kartv. \***ma-** “negative article *no(t)*”  
Zan (Laz) **mo-**, **mo-t** “don’t...!/Let...not”  
Sv. **ma-/ma-d** “not, no”

In Georgian and Megrelian **ma-/mo-** particle isn’t revealed though likely it can be merged with **-ma** root in one word – **br-ma** “blind” ← \***br-** “eye, watching” + **-ma** “not” that is of transparent etymology in Nakh-Dagestanian languages – understanding of *blind* is derived just this way.

C.-Sind. \***-ma-** “negative article *no*”  
Ad. **-mə-**, Kab. **-mə-** “negative article *not*”  
Ub. **-m(a)** “id”  
Ab., **-m-**, Apkh. **-m-** “negative article *not*”

C.-Kartv. \***ma-** : C.-Sind. \***-ma-** isn’t isolated in Iberian-Caucasian languages, **ma-/m-** of the same structure is repeated in Dagestanian and Nakh languages.

C.-Kartv. \***mag-** “firm/solid/hard; fastening/getting/a firm hold/fixing firmly/ toughening/making sth hard/fortifying sth/”

Geo. **mag-**, **mag-ar-i** “firm/solid/hard”, a-**mag-r-eb-s** “fastens/tightens sth/makes sth hard/fortify sth/fixes sth firmly”, da-**mag-in-eb-a** “layering (*vien*)”

Zan (Megr.) **nog-** (← \***mog**), **nog-r-o/norg-o** “(*new*) shoot”

Sv. **laž-/lž-** (← \***lag-**), a-**lž-i** “plants”, o-**laž** “Sb planted sth”

Acting Svan process **m** → **l** gives possibility to bring **laž-/lž-** allomorphs in this case [Chukhua 2000-2003 : 138-139].

C.-Sind. \***măg-** “firm/solid/hard; fastening/getting/a firm hold/fixing firmly/ toughening /making sth hard/fortifying sth/”

Ad. **məž-ər** “unripe/hard (*fruit*), firm/solid/hard, unripe”

It is evident that inlaut **ž** in Adyghean is a result of **g<sup>i</sup>** → **ž** phonetic process. Primarity of **g** voiced guttural is supported by Kartvelian data, as well. Svan-Adyghean allomorphs demonstrate common development tendency.

Issue of genetic link with Nakh **mag-** root is noteworthy, as well; cf. Chech. **mag-ar**, Ing. **mag-ər** “ability; hardness/firmness/solidity, equilibrium/stability/motionlessness” [Chukhua 2008 : 401].

C.-Kartv. \***mag-ar-** “hard”

Old Geo. **magar-i** “difficult; fortified”, “difficult to break”, si-**magr-e** “heard place; cf. cixe-si-**magr-e** “fortress”

Nominal stem is attested only in Georgian. Likely, on a parent-language level **-ar** is detached as a suffix; **mag-ar-** is reconstructed at least on Common Kartvelian chronological level that is supported by isoglosses of Iberian-Caucasian languages.

C.-Sind. \***məgʲə-** “unripe, hard/unfired”

Ad. (Shaps.) **məgʲə-r**, Chemg. **məžʲə-r** “unripe, hard/unfired”

\***məgʲə-** should be detached as a parent-language stem the basic meaning of which should have been an antonymic understanding of *ripe* semantema, i.e. *not soft/hard*.

Correspondence of C.-Kartv. \***mag-ar-** “hard” : C.-Sind. \***məgʲə-** “unripe/hard” archetypes is considered C.-Nakh \***mag-** “mighty”; cf. Chech. **meg-er/meg-ar** “mighty” [see above].

C.-Kartv. \***magol-** “hay stack”

Geo. **magol-i** “hay-cock/unsheaved hay on hay-cock” (Saba), Rach. “small hay stack”

The word is attested only in Georgian but its Iberian-Caucasian genetically common roots exclude the stem borrowing and support its Common Kartvelian origin.

C.-Sind. \***măg<sup>w</sup>-əl** “hay stack; bottom of hay”

Circ. **ᵐăg<sup>w</sup>əl/ᵐbăg<sup>w</sup>əl** “hay stack; bottom of hay”

The word that is lost in prop. Apkhzian-Adyghean is preserved in Ossetian in the Circassian borrowing form; cf. Oss. **măḵwəl/băḵwä** “hay stack; bottom of hay”. These allomorphs undoubtedly entered from Circassian in Ossetian that is supported by realization of Circassian short vowels into umlauted vowels in Ossetian: **ă** → **ä**.

Nakh languages data is noteworthy, as well in which indigenous lexemes are attested: Ing. **magār**, Chech. **māgar** “threshed of cereals, stubble”.

C.-Kartv. \***maz-a** “honey drink”

Geo. **maza** “honey drink”

Zan (Laz) **muz-er-a** “a kind of drink”

Sv. **manza-w** “intoxicating”

It is obvious that **maz-** is detached as a root in Kartvelian languages and dialects. Function of **-er-a** suffix is unclear (Is it a deverbative nouns?).

C.-Sind. \***mzə** “juice”

Ad. **psə**, Kab. **psə** “juice”

In Adyghean languages C.-Sind. **mz** cluster is realized by voiceless (**ps**) type that seems to be secondary, Circassian innovation. From this standpoint Dagestanian languages data is noteworthy; cf. Lezg. **meže**, Khin. **miža** “juice”.

C.-Kartv. \***maza-** “sweet food/drink”

Geo. **maza** “food made of honey”, Kiz., Psh. “desser, sweet food”, **maza** “delicious food” [Chubinashvili 1887 : 660].

Zan (Laz) **moz-in-a** “getting drunk, nausea from eating honey”

Seems, Megrelian **noz-u-a** “poisoning” is the stem of other origin and cannot be brought in this case.

C.-Sind. \***maž<sup>w</sup>-** “cake/bread”

Ad. **maža-ž**, Kab. **maža-ža** “bread”

Ab. **maž<sup>w</sup>a-ža** “dough”, Apkh. a-**maž<sup>w</sup>a** “cake”

In Sindy languages **maža-/maž<sup>w</sup>a-** is detached as a root. Initial form and likely, meaning of the word is preserved in Apkhazian. Any attempt to consider Sindy allomorphs to be borrowed from other language world is unreasonable [cf. Shagirov 1977, I : 264; Bukia 2016 : 94]. C.-Nakh \***maz-** “propolis” archetype can also be brought; cf. Chech. šal-**maz** compound word in which **maz** corresponds with Geo. **maza** and šal corresponds with Svan šalu//šaulu “drone”, Laz žulu “worker bee” words.

C.-Kartv. \***maz-a** “good”

Geo. (Kartl.) **maza** “good”, **maza kali** “good woman”

The word is isolated in Georgian but it is characterized of parent-language origin since its correspondences are attested in (and not only) Sindy languages.

C.-Sind. \***bza** “good; clean”

Ad. -**bza** in the word qa-**bza** “clean”, Kab. -**bzǎ**, in the word qa-**bzǎ** “clean”

Ab. **bzi** “good”, Apkh. (a)-**bzia** “good”

Analytical roots and stems are fully given in Sindy languages. There is a lack of Ubykh allomorph.

The word’s anlaut rises the question when m/b substitution is observed in Georgian-Sindy isoglosses. In similar situation Dagestanian data is noteworthy in which the variants with **m** are evident; cf. Darg. (Chirg.) **marze**, Arch. **marz-ut** “clean”.

C.-Kartv. \***mazw-/b<sup>w</sup>azw-** “(*breeding*) sow/ewe/nanny goat”

Old Geo. **mezv-i** “(*breeding*) sow/ewe/nanny goat”, cf. Geo. **bz-un-** “(*animal’s*) heat/oestrus/season, (*cow, etc.*) in heat/rut”

Zan (Laz) **bozo/bozu** “girl”, **bozo-mota//bozu-mota** “young girl”

It is obvious that such a linking makes clear that Geo. **nezw-** “female” and **mazw-** are different stems – the first is corresponded by Sv. **nezw-ra** “female” [Klimov 1964 : 146-147] and the second – by Laz **bozu** → // **bozo**.

C.-Sind. \***bza** “(*breeding*) sow/ewe/nanny goat, female”

Ad. **bzə**, Kab. **bzə** “(*breeding*) sow/ewe/nanny goat”

Ub. **bza** “female”

Ab. la-**ps**, Apkh. á-**ps** “female, (*breeding*) sow/ewe/nanny goat”

Status of la- in Abaza as well as devoicing mechanism of **bz** → **ps** is unclear. In Common Sindy **bz<sup>w</sup>a** type was expected though **w** was lost dissimilatively due to influence of initial bilabial **b**.

Noteworthy Iberian-Caucasian parallels haven’t been revealed so far.

C.-Kartv. \***mat-** “little dolphin”

Zan (Megr.) **mut-iḳa** “little dolphin”, Laz **mut-iḳa** “dolphin species”

A name is given in diminutive form that underlines small size of the animal. If we consider vocal correspondence of C.-Kartv. \***a** → Zan **o** → labial **u** it can be appropriate to see Georgian correspondence in Laz **mant-ar-i** (←\***mat-ar-i**) “medusa”.

C.-Sind. \*mat- “snake”

Ab. mat-ə, Apkh. á-mat “snake”

Ubykh anǰá “snake” is another root [cf. Starostin, Nikolayev 1994 : 290]. It cannot be brought in this case since beside Com. Kartvelian (\*mat-) C.-Sind. \*mat- “snake” manifests correspondence in Nakh languages, as well; cf. Ing. mital “snail”.

C.-Kartv. \*matx-ir- “small wooden cask/barrel”

Geo. matxir-i “small wooden cask/barrel”, “small cask/barrel” (Saba)

The word is isolated in Georgian though likely, it is of parent-language origin.

C.-Sind. \*batx-ə “vessel for wine”

Apkh. a-pátx<sup>i</sup> “wine-drinking vessel, drinking (*ram*’s, *etc.*) horn”

The word that is preserved in Apkhazian quite exactly reflects Common Sindy archetype. Initial **b** → **p** seems assimilative, influence of **tx** complex.

In this opposition Geo. **m** : Apkh. **b** is repeated again about what was indicated in other context before [Lomtadze 1980 : 56-57].

Sound correspondence on the level of harmonic-descending complex of **B** type is noteworthy as well - **tx** : **tx**.

C.-Kartv. \*mal- “hiding”

Geo. mal, mal-v-a “hiding”, sa-mal-av-i “hiding place”, mal-ul-i “hidden/secret”, i-mal-v-i-s/i-mal-eb-a “hides oneself”, e-mal-eb-a “hides oneself from sb/sth”

The stem is attested only in Georgian and actually occurred in Old Georgian: *romeli m i m a l a v s s i t q v a t a* - “...that who hides words from me”; *i m a l v i d a t a v s a t z s s a* - “Hides oneself”; *d a m a l a v e r c x l i i g i* - “Sb hid silver” [Abuladze 1979 : 213; 113]. Likely, it is of parent-language origin that is supported by external-language parallels.

C.-Sind. \*bǎLə- “hiding, covering/keeping hidden, burying”

Ad. bǎLə-, in the word γǎ-bǎLə-n “hiding, covering/keeping hidden, burying”

It is the verb of causative structure and due to it γǎ- prefix is detached at the beginning of the word [Shagirov 1977, I : 124]. Further segmentation of the Circassian word is groundless. Genetic link with Kartvelian pl-/pul-//mpul- verbs was supposed that is noteworthy [Bouda 1950 : 292]. If anlaut **b** : **p** correlation is possible thus Kartvelian par-/por- “hiding, keeping hidden” forms have more chance since sound correspondence C.-Kartv. **r** : C.-Circ. **L** is logical.

Of the Dagestanian Karat ebal-e-du “hiding, keeping hidden” verb is noteworthy. The same can be said about Basq. barau “fasting” but considering the semantics of Georgian marx-v-a “hiding/fasting” verb.

C.-Kartv. \*mala “poplar; elm”

Geo. mala “big beam on which rafters are put”

Zan (Magr.) mula “poplar”, Laz mula “elm”

One more root denoting the species of *elm* should be preserved in this word (*mala*). It is supported by Laz semantics. Correlation among Kartvelian roots is logical [Fähnrich, Sarjveladze 2000 : 316].

C.-Sind. \***məla** “elm”

Ub. **məLa**-s “elm”

In Sindy languages Ub. **məLa**- root is isolated. They try to link Kab. **k<sup>wə</sup>-məLa** “seed of fruit” with it [Starostin, Nikolayev 1994 : 828].

Of the Dagestanian languages Avar **miλ:ir** “peach tree, peach”, Arch. **miλ:or** “birch tree” are noteworthy; cf. Arch. **x:at-moλ:or** “ceiling”.

C.-Kartv. \***mama** “no”

Zan (Laz) **momo** “no”

Sv. **mama** “no”, **mama-gweš** “no business/inactivity”

It is one of few Laz-Svan isoglosses that can be the result of root reduplication; cf. Laz **mo-t** / Sv. **ma-de** “no, not”.

C.-Sind. \***mama**- “no”

Ab. (Tap.) **mamá-w//mam-w** “no”, Apkh. **mamá-w/mamou** “no”

Like in Kartvelian languages, in Apkhzian-Abaza ones it is possible to link it with **ma**- “no” particle, more precisely to consider it to be reduplicated form – **ma+ma** → **mama**, but since reduplication process took place on the parent-language level thus reconstruction of \***mama**- archetype is also possible.

In kindred Nakh and Dagestanian languages negative particles of **mVmV** types haven’t been revealed so far.

C.-Kartv. \***mand**- “over there; when”

Geo. **mand**, **mand-e-t** “over there”, **mand-ur-i** “small cairn/shrine” (Saba)

Zan (Laz) **mund-e-s**, Megr. **mund-i-s//mud-i-s** “when”

Semantic difference among Kartvelian roots and stems is great. But due to similar structure it is possible to consider described allomorphs to be of common genetic origin.

C.-Sind. \***mad**-a “where”

Ad. **mədă** “over there”

Apkh. **madă**-, in the word **madă-ķja** “where”

A root **madă**- of Parent-language origin is preserved only in Adyghean and Apkhazian subsystems that complicates reconstruction process. It is difficult to say whether **nd** complex that is repeated in Kartvelian was simplified in Apkhazian-Adyghean or it didn’t occur even in Common Sindy. The issue needs further investigation [see Charaia 1912 : 30].

I arise the issue and bring possible Dagestanian equivalents: Bezh. **nāda-js**, Ag. **nand-i//nendi(-as)** “where, where from”(?).

C.-Kartv. \***man**-e “lord; servant; slave”

Geo. **mne** “servant; official, lord”

Zan (Megr.) **mona** “slave; bad”

Sv. **mə-mn**-e “nurse-maid/nanny”

As it is seen, Megrelian sounding reflects parent-language picture and **o** that is attested in Zan automatically implies a sounding in parent language.

Pr.-Sindy \***wən**- “human being”

Hat. **wun** “human-being; man”

In Hattian **ə** → **u** positively took place after **w**. As regard semantic aspect in the Caucasian languages *man* ~ *slave* correlation is approved; cf. Khin. **ləg**-əd “man”, Osset. **lǎg** “man” ~ Nakh **lag**, Apkh.-Ab. -**ləg** “slave”...

Laz **vava** “ghost/phantom, sth/sb looming in the dark” should be explained, origin of **vava-ça** “toy; doll” likely should be borrowed from Hattian; cf. Megr. **zi-vava** “doll/puppet” in which **zi**- denotes “sting”.

C.-Kartv. \***man**-e “stake/picket, pole/fence paling”

Old Geo. **man**-a, Ksan. **man**-e “stick on which cane and wicker cylindrical basket are plaited”

In Saba’s dictionary **mana** occurs under the meaning of “(*hand-spinning*) spindle” DE that should be also considered.

**mana** “stake/picket, pole/fence paling” is attested in Georgian written sources: “*daasven-es otxni m a n a n i kueqanasa*” “They put in four poles” [Abuladze 1973 : 215].

C.-Sind. \***mǎn**-ǎ “penis”

Ad. **mən**, Kab. **manə** “penis”

Semantics of Adyghean languages isn’t unexpected since semantic correlation *stake/picket, pole/fence paling* ~ *penis* can occur within one word; cf. Geo. **mor**-i “big log; man’s genital organ” (Saba).

Probably, correspondence of C.-Kartv. \***man**-e “stake/picket, pole/fence paling” ~ C.-Sind. \***mǎn**-ǎ “penis” archetypes in dagestanian languages, as well; cf. C.-Dag.\***man**-e “beak”, Khvarsh. **mǎne** “beak”. In this latter the pharyngealization of root **a**- vowel should be of later period, prop. Khvarsh. innovation.

C.-Kartv. \***manǰ**- “dumb/mute”

Zan **munǰ**-i “dumb/mute”

Sv. **manǰ**- “dumb/mute”, in the word **qur-manǰ** // **qur-mǎnǰ** “deaf-mute”

If my analysis is right, I suppose **manǰ**- for Svan and **munǰ** is Zan. Opposition **manǰ**- / **munǰ**- implies **manǰ**- archaic form for Georgian-Kartvelian; cf. Geo. **ǰ** : Zan-Sv. **ǰ**. Such qualification excludes Armenian nature of **munǰ**- [Chubinashvili 1984 : 906].

C.-Sind. \***manǰ**-a “secret”

Ub. **wanǰá** // **wǎnǰá** “secret”

Kabardian *bze-* (←\**bʒə* ←\**məʒǎ*-) segment in the word *bzə-ʒə-n* “hiding, keeping” can be discussed along with these roots and stems as it is indicated in other context, as well [Starostin, Nikolayev 1994 : 1011].

In order to explain *dumb/mute* ~ *secret* correlation it is suitable to bring the meaning of Geo. *dum-* root: *dum-il-i* “stilness” / *i-dum-al-i* “secret”.

Corresponding lexemes haven’t been disclosed in other Iberian-Caucasian languages.

C.-Kartv. \**ma(n)č-* “stick; thigh/upper leg”

Geo. (Kartl.) *manč-i* “handle of plough”, Kiz. *manč-a* “wooden part (nail) of plough”, Kartl. *manč-eb-i* “parts (two sticks) of a plough”.

Sv. *māšḳ, mašḳ* (Lashkh.) “thigh/upper leg”

An issue of *n* in Svan (Is it lost?) as well as semantic correlation *stick* ~ *thigh/upper leg* make problem. As regard Geo. *č* : Sv. *šḳ* opposition it repeats the practice of well known *čed-/šḳäd-* “nailing” and is explained by *čḳ* → *šḳ* transformation in historical Svan.

C.-Sind. \**māč-* “firewood; charcoal of tree”

Ad. *məč*, in the word *š<sup>w</sup>a-məč* “charcoal of tree”, Kab. *məš-*, in the word *fa-məš* “charcoal of tree”

Ab. *mčə*, Apkh. *a-mč-ə* “firewood”

C.-Sind. \**māč-* logically corresponds with C.-Kartv. \**ma(n)č-* archetype. Basing on the semantics of Svan form it will turn out that in Dagestanian material that is genetically common, semantic correlation *stem/stalk/trunk* ~ *leg/foot* is possible even within one word; cf. Ghod. *čuma* “stick; stem/stalk/trunk“, Bez. *čamal* “stem/stalk/trunk; leg, foot”, Darg. *murč* “stick”... [see about more Starostin, Nikolayev 1994 : 833].

C.-Kartv. \**mažal-* “wild apple”

Geo. *mažal-o* “wild apple” (Saba) [*Malus orientalis*]

*mažal-* detached as a root is attested only in Georgian though it reflects Common Kartvelian picture. Hissing-hushing type of root is supposed for Proto-Kartvelian - \**mažal-*, i.e. *ž* → *ž* took place in Common Kartvelian parent language.

C.-Sind. \**maž<sup>w</sup>ǎ* “wild apple”

Ub. *maš<sup>w</sup>ǎ* “crab apple”

Pharyngealization mechanism in Ubykh is unclear. Likely, in this terms the existence of *mwa* “apple” root is of particular importance. Via contamination just with this latter resulted the pharyngealization of a vowel in Ubykh.

Final *w* in Sindy corresponds with Georgian *l – l* → *w*; *ž* → *ž* → *š* phonetic transformation is also evident in Ubykh.

Corresponding roots and stems haven’t been disclosed in other Iberian-Caucasian languages so far [cf. Starostin, Nikolayev 1994 : 621].

C.-Kartv. \*mar- “cloud”

Geo. mar-, mar-ag-i “The sky was covered with thin clouds” (Saba)

Zan (Laz) mur-, mur-ež-i “cloudy”, di-mur-ež-u “clouded over”

Sv. mēr-e (UB., Lashkh.), mer-e//mer-i (Lent.) “cloud”

Different suffixation is attested in Kartvelian languages and dialects – -ag, -ež, -e/-i and mar-/mur-/mer- is detached as a root. And more noteworthy is that meaning of *cloud* is basic in all cases.

C.-Sind. \*māl-ə “ice”

Ad. mələ, Kab. məl “ice”

C.-Kartv. r : C.-Sind. L logical sound correspondence will appear again in Sindy-Kartvelian isoglosses that indicates to common origin of described roots and stems.

Semantic correlation is also logical – *cloud* ~ *ice* that is paralleled by Nakh mil- “cold” (Ts.-Tush. mil-dar “getting cold”) and Dagestanian maλ:- “hoar frost”; cf. Avar marṭ ← \*marλ: “hoar frost”.

C.-Kartv. \*mar- “getting ready”

Sv. mār-/mar-, li-mār-e, li-mar-e “getting ready”

Verbal root is preserved only in Svan. Its correspondences haven’t been disclosed in other Kartvelian languages and dialects so far. Although Svan mar- is considered to be the verb of Common Kartvelian etymology.

C.-Sind. \*mar- “producing/manufacturing”

Apkh. a-mara “producer/manufacturer”

It is Svan-Apkhazian isogloss that is characterized by formal as well as semantic identity. If the link of Svan mar-/mār- verb with Georgian mraval- stem is proved (that seems questionable) then Basq. mara-mara “affluence, abundance, in great numbers” form that seems stem-reduplicated type, can be also brought.

C.-Kartv. \*ma-ra “but”

Geo. (*dial.*) mara “but”

Zan moro “well then/alas”

Sv. mar(e) “but”

The link is sourced from Common Kartvelian parent language that likely is of compound structure. A segment ma- is detached as a root, -ra is suffix; cf. Geo. vera-ra “nothing/not a single (one/thing) ... can/may”, ara-ra “nothing/not a thing”... Unity of Georgian-Zan correspondences is well-known [Shengelia 2007].

C.-Sind. \*ma- “but, if”

Kab. mə “if”

Ab. ma “but”, Apkh. ma “or”

Corresponding material hasn’t been revealed in other Circassian languages. In any



case, in the published material correspondences aren't attested. C.-Sind. \***ma-** "but" is given unmarked while C.-Kartv. \***ma-ra** "but" is of compound structure.

Dagestanian correspondence is preserved in Rut. **imä** "or else" word.

C.-Kartv. \***martx-** "spark"

Sv. **mərtx** "spark"

Neutral vowel ə that is attested in the given form likely reflects parent-language a; cf. Sv. **məṭ** : Geo. **maṭl-** : Zan **munṭur-i**, C.-Kartv. \***maṭal-** "worm/maggot/larva".

C.-Sind. \***mădx-ə** "freckle"

Apkh. (Bzip) **a-mərxə** "freckle"

Svan-Apkhazian isoglosses are close to each other materially and structurally. Correspondence of Svan **t-** isn't evident in Apkhazian - likely Apkhazian **r** correspondence not with Svan **r** but it reflects initial \***dx** cluster considering **d** → **r** process. Proof of this has only theoretic character since control material from Circassian languages isn't revealed though in other context Circ. **t** : Apkh. **r** often occurs; cf. Circ. (Ub.) **tx<sup>w</sup>a** "field" : Apkh. **á-rxa** "valley"...

As regard semantic aspects of the word the understanding of *warmth* / *heat* is supposed in Apkhazian *freckle*; cf. Rus. **весна** → **веснушки** "freckle".

C.-Kartv. \***marn-** "willow"

Geo. **marn-a** "narrow willow" (Saba), **marn-eul-i** "branch of willow" (Saba), U.-Imer. **marn-eul-i** "yellow willow"; cf. Meskh. **marn-iç-i** "marjoram" (*plant*)

This kind of dendronym is attested only in Georgian. And as it is obvious other Kartvelian languages and dialects lost a corresponding root.

Pr.-Sindy \***barn-** "a kind of plant"

Hat. **barn-ul-i** "a kind of plant"

In Apkhazian-Adyghean languages a corresponding stem is lost. Segmentation of Hattian word and its link with Georgian allomorphs are well known from professional literature [Kochlamazashvili 2016a : 61].

The dendronyms of common etymology haven't been disclosed in other Iberian-Caucasian languages.

C.-Kartv. \***mars-l-** "heap of threshed grass"

Geo. (Mokh.) **mar-sl-i** "crumbled hay stack, hay"

Sv. **mašd** "heap of threshed grass"

It is obvious that in parent-language \***mar-sl-** derivative doubled up the verbal meaning of *threshing, reaping/scything*; **šl** → **šd** is prop. Svan occurrence that is revealed elsewhere; cf. Geo. **sloḡin-i** : Sv. **šdəḡən** "hiccupping/sobbing".

C.-Sind. \***š<sup>w</sup>-a** "sickle"

Ad. **š<sup>w</sup>a** "sickle"

Comparison of Circassian noun with Kartvelian correspondence will demonstrate an inversive structure of the stem, i.e. for Adyghean \*š<sup>w</sup>-a ← \*wəš-a transformation is supposed that is reasonable. Such assumption is supported by Dagerstania data; cf. Lak *waz* “knife”, Hin. *bezo*, Did. *bizo*, Bezh. *bozo* “hoe”... [for additional material see Starostin, Nikolayev 1994 : 1042].

Nakh *mars* “sickle” word is very close to Kartvelian one.

C.-Kartv. \**m-arǰw*- “right”

Geo. *marǰw*-, *marǰw-en-a*//*marǰw-en-e-j*, *marǰw-al* “to the right”

Zan (Laz) *marǰgv-an* “right”, Megr. *marǰgv-an-i* ← \**morǰgv-an-i* “right”

Sv. *mərsgw-en*//*mursgw-en*//*lersgw-en*//*lerskw-en* “right”, *lersgw-en-äj* “sb/sth on the right/right-wing”

Possibility to detach *-arǰw*- segment as a root isn’t excluded that is likely supported by *m-/l*- substitution attested in Svan [Klimov 1964 : 128].

C.-Sind. \**aǰ*- “right”

Ad. *j-əǰə-ra-by<sup>w</sup>* “right (*side*)”, Kab. *j-əǰ* “right”

Ub. *aǰ-ǰǎ* “right (*hand*)”

There is a lack of Apkhzian-Abaza correspondences [cf. Shagirov 1977, I : 183]. Structure of Ubykh word is compound in which *aǰ* and *-ǰǎ* elements are clearly detached. The latter root denotes *hand*.

Comparing with Dagestania correspondences it turns out that still in the Common-Sindy parent language *r* sonor was lost that is preserved even in Kartvelian; cf. Lak *urǰu*, Lezg. *erǰi*, Arch. *orǰ* “right”... [Klimov 1964 : 128; Rogava 1986 : 37].

C.-Kartv. \**mast*- “kick”

Sv. *mašd* “kick”

The word is isolated in Svan. But basing on (not only) Sindy parallels it is reconstructed on parent-language level. In Svan dialects *šd* complex occurs not only then when in Common Kartvelian parent language *st* complex is supposed.

C.-Sind. \**mǰa* “horn; hoof”

Ad. *bǰa*, Kab. *bǰa* “horn”

Ub. *bǰa* “horn”

Ab. *ša-mza* “hoof, uncloven (e.g. *horse’s*) hoof”

Reconstruction of *m* on parent-language level, i.e. giving Abaza preference was conditioned by stable anlaut of Kartvelian and Dagestania data; cf. Cham. *muç* : → \**muş* “top, head of mountain”, Darg. *muza* “corner”... [for additional material see Starostin, Nikolayev 1994 : 835-836].

According to my observation C.-Kartv. *st* : C.-Sind. *ǰ* is logical; cf. C.-Kartv. \**lastam*- : C.-Sind. \**ləmǰ*- “marsh/swamp”...

C.-Kartv. \*masr- “deity(spirit) of sea, water”

Geo. (Khevs.) masr-iṭ-i “spirit of water” (A.Chincharauli)

Zan (Megr.) mes-ep-i “couple deity coming up from sea”

Svan correspondence hasn't been disclosed. Megrelian type is given in *pluralia tantum* form since as Megrelians believe it is couple deity and doesn't appear in the nature lonely. Root of the deity mars- contains one more ancient stem denoting *sea/water*. Georgian (Khevsurian) -iṭ is diminutive affix that often occurs in the names of deities.

C.-Sind. \*mśan- “sea”

Ad. xə, Kab. xə “sea”

Ub. śʷa (← \*msa) “sea”

Apkh. a-mšón “sea”

Apkhazian form is closer to Common Sindy archetype. Its stem structure has't changed.

C.-Kartv. \*masr- : C.-Sind. \*mśan- is logical correspondence. Av. raład- “sea”... are considered to be kindred entries of Sindy roots [Abdokov 1983 : 101] that arises a certain questions since structural correlation isn't fully clear.

C.-Kartv. \*maṭa- “throat”

Geo. maṭa-, in the word maṭa-ur-i → // maṭa-wr-i “sore throat in children”

It becomes clear that in Geo. maṭa-ur- derivative maṭa- is root from which a new word was derived by adding -ur suffix. A stem maṭa- is preserved only in Georgian with the meaning of *throat*.

C.-Sind. \*naṭā “forehead”

Ad. naṭā, Kab. naṭā “forehead”

In other Apkhazian-Adyghean languages a kindred root is lost. C.-Kartv. m : C.-Sind. n is logical sonoritic correlation that is repeated in Dagestanian correspondences; cf. Did., Hunz. maṭa “forehead” : Lak niṭa “face”.

Semantic opposition *throat* ~ *forehead* ~ *face* is easily explained.

C.-Kartv. \*maṭal- “worm/maggot”

Geo. maṭl-i “worm/maggot”

Zan munṭur-i “worm/maggot”

Sv. məṭ “worm/maggot”

It's totally unacceptable to link Kartvelian allomorphs with Geo. ṭl-ob-a verb [Fähnrich, Sarjveladze 2000 : 438].

C.-Sind. \*naṭā “worm/maggot”

Ub. anṭa “snake”

The word is isolated in Ubykh [cf. Chirikba 1996a : 190].

Dagestanian material is similar to that of Kartvelian structure; cf. Bezh. beṭela “snake”.

C.-Kartv. \*maγ- “disease; evil; sick/ill”

Geo. (Up.-Ajar.) maγ-a “disease”, Up. Imer. maγ-ur-i “evil”

Secondary nature of Upper Imerian form is doubtless – it is the word derived from maγ- root via -ur suffix.

Corresponding roots and stems haven’t been revealed in other Kartvelian languages though Georgian root has noteworthy parallels in Iberian-Caucasian languages that underlines its parent-language origin.

C.-Sind. \*maω “smell/odor”

Ad. ma, Kab. ma “smell/odor”

Some researchers add Ubykh mōsa “smell/odor” word to it that as I suppose is another root [cf. Starostin, Nikolayev 1994 : 592]. Semantics of *smell/odor* of Circassian languages is repeated in Avar correspondence maḥ “smell/odor”, that is genetically linked with by Chech. moḥ, Ing. muḥ “moaning/groaning”, which manifests semantic closeness with Georgian *sick*. Structural similarity of described roots and stems is also noteworthy.

C.-Kartv. \*mayal- “high/tall”

Geo. mayal-i “high/tall”, Mayal-a-švil-i (*anthrop.*)

Zan {muryul-i} “high/tall”, Laz muryul-i, Megr. Muryul-ia (*anthrop.*)

A root muryul- that is attested in Laz-Megrelian onomastics should preserve Zan correspondence of Georgian mayal-; r of Zan dialects seems a phonetical apposition; cf. Mayal-a-švil-i = Muryul-ia.

C.-Sind. \*məya- “upper part”

Kab. byǎ “breast”

Ub. byǎ “upper part”

In terms of word’s meaning Ubykh form demonstrates more ancient nature. In parent Sindy there should have been double-syllabic root and on the next reduction stage my → by process took place in Circassian languages due to phonotactic restriction. Archaic nature of m in initial position is supported by Nakh material along with Kartvelian one: cf. Ing. maγ-a/marγ-je “higher” that is equivalent to *upper part* and Kartvelian *high*. Of Dagestanian Botl. muy-i “growing, rising in height”.

C.-Kartv. \*maye “open”

Geo. (Khevs.) mye “open, opened”

Zan (Megr.) moγa/moγ-ia “daybreaking, previous period of dawn”

In Georgian historical a vowel is reduced and in Zan as a rule its correspondence is preserved; cf. Geo. mqare : Zan muxura “side/part”, mçipe / monça “ripe”...

C.-Sind. \*by<sup>(w)</sup>a- “opened, wide, unfurled”

Ad. by<sup>w</sup>a, Kab. by<sup>w</sup>a “opened, wide, unfurled”

Ub. byə “wide, unfurled”

Ab. t-bwa, Apkh. a-t-bā ← \*a-t-bwa “wide, unfurled”

It can be considered that sonant w is a phonetic apposition (via assimilation with b) in Adyghean but its occurrence in Dagestanian correspondences is thought-provoking; cf. Dargv. baωu-si “wide”, Bagv. ωabu “wide, unfurled”.

C.-Kartv. \*maγw-a “tortoise; mole”

Geo. baya “tortoise, big tortoise” (Saba)

Zan (Megr.) puyu “mole”

Sv. muyūl (UB.), muyul (LB.), buyūl (Lashkh.) buyul (Lent.) “worms/insect pests”

In Svan language the length of final vowel is compensation - muyūl ← \*muyw-ul ← \*maγw-ul “worms/insect pests” and thus it is considered to be the type of C.-Kartv. \*maγw-a archetype.

C.-Sindy. \*məq<sup>w</sup>- “tortoise/frog”

Ub. -məq<sup>w</sup>, in the word taš<sup>i</sup>-məq<sup>w</sup> “tortoise”

Ubykh word is of compound structure – the first taš<sup>i</sup>- segment is Ubykh adaptation of Turkish tağ “iron helmet” form and the second one likely denotes *frog (tortoise)*. For similar structure cf. Tsakh. təs-baya, Ing. bŭoga-pħid, in which Tsakh təs- corresponds with Ubykh taš<sup>i</sup> and Ingush bŭoga is an equivalent to Georgian baḡan-i stem (Ing. pħid “frog”).

C.-Kartv. \*maḡal- “throat”

Sv. məḡl-i/məḡl-a “throat”

In the professional literature there is an unsuccessful attempt to link Georgian-Zan ḡel-/ḡal-/ḡal- “throat” with Svan məḡl-i/məḡl-a allomorph [Schmidt 1962 : 140; Fähnrich, Sarjveladze 2000 : 533]. Svan forms cannot be brought in this case since it reflects other Common Kartvelian roots denoting *throat*. Additionally it has true correspondences from (not only) Sindy languages.

C.-Sind. \*maḡaj “throat”

Kab. -maḡaj, in the word ḡur-maḡaj “throat”

The root of parent-language origin -maḡaj is preserved only in Kabardian in compound word. Svan-Kabardian isoglosses have correspondences in Dagestanian languages, as well; cf. Akhv. maḡala, Tind. maḡala “throat”.

l → j (\*maḡal- → maḡaj) process took place in Common Sindy that is supported by Dagestanian word forms, as well.

C.-Kartv. \*maḡw-al- “blackberry”

Geo. maḡwal-i//maḡval-i “blackberry” (Saba)

Zan (Laz) muḡ-i “blackberry”, Megr. muḡ-e//muḡ-i “blackberry”, muḡ-ia “blackberry”

Sv. muḡw “blackberry”

They are logical correspondences. Sv. u : Geo. a is explained by the specific character of the root, a → u due to the influence of initial m [Machavariani 1956 : 365-368].

Except in Saba's dictionary, a Georgian **mačwal-** is also attested in Old Georgian written sources [Fähnrich, Sarjveladze 2000 : 320].

C.-Sind. \***marḵ<sup>w</sup>-a** “strawberry”

Ad. **marāḵ<sup>w</sup>a**, Kab. **mārḵ<sup>w</sup>a** “strawberry”

Ub. **mərḵia//məḵia** “strawberry”

Corresponding stem isn't revealed in Apkhazian-Abaza. Abaza **marāḵ<sup>w</sup>a** “mulberry” is borrowed from Kabardian.

I suppose that Ossetian **murḵä** “wayfaring tree” preserves Nakh (and not Ubykh) correspondence since Cw → rC is characterized of only Common Nakh parent language; cf. C.-kartv. \***nesw-** : C.-Sind. \***nars** “cucumber”...

C.-Kartv. \***mačw-** “badger”

Geo. **mačw-i**, **mačv-i** “badger”

Zan (Laz) **munčk-i//munčx-i**, Megr. **munčkv-i** “badger”

Sv. **minčkw** “badger”

Sometimes Georgian a is corresponded by Svan i and due to it Sv. **minčkw** ← \***mančkw** process should be supposed. Thus, it cannot be considered to be Megrelian borrowing [cf. Klimov 1964 : 130].

C.-Sind. \***mač<sup>w</sup>-** “bear”

Ad. **məś-a** “bear”

Ub. **məš<sup>w</sup>-a**, á-**mš<sup>w</sup>-a** “bear”

Ab. **mš<sup>w</sup>ə**, Apkh. á-**mš<sup>w</sup>** “bear”

Alternation -a/-ə in Sindy languages seems affixal, perhaps root sibilant underwent spirantization in Common Sindy. Its affricative nature is indicated by kindred Nakh (C.-Nakh \***mčar-**) and Dagestanian languages along with by Kartvelian ones; cf. Av. **ci**, Lak **cu-ša** “bear”...

As it was said, C.-Kartv. **č** : C.-Dag. **c** always implies Common Iber.-Caucasian hissing-hushing \***č** archy-phoneme that is really confirmed in Sindy languages.

C.-Kartv. \***mac-** “tempting/enticing/devil/evil spirit”

Geo. (Psh.) **mac-il-i** “tempting/enticing, devil/evil spirit”, Up.-Imer. **mač-ua** “devil/evil spirit”

It is difficult to explain c/č alternation on the Georgian ground. Such thing doesn't usually happen but in Sindy languages the similar picture is observed that needs explanation.

C.-Sind. \***măc-ə** “lie”

Ad. **pčə**, Kab. **pčə** “lie”

Ub. **mǎcá** “lie”

Ab. **mcə**, Apkh. **á-mc**, Bzip **á-mc** “lie”

Like in Georgian **c/ç** substitution is also evident the mechanism of what is unknown. If they aren't different roots, then the roots and stems with **c-** are considered to be initial ones. Likely further investigation will shed light on some issue: semantically *lie* ~ *evil spirit* is logical opposition.

Sindy-Kartvelian glottalized types are corresponded by Karat **ha-nçə-b** “lie, deception”.

C.-Kartv. **\*macil-** “redcurrant”

Geo. (Mtiul.) **macil-a** “redcurrant; small sweet-fruit bush”

Zan {**muču**} “mountain holly fern”

The root **maci-** logical correspondence of Zan **muču** is preserved in Lechkhumian dialect in the borrowing form. Auslaut of stem needs to be explained, namely, Geo. **-il** : Zan **-u** isn't absolutely unique; cf. Geo. **msxvil-** : Zan **šxu/mčxu** “id”, **çulil-** : **çulu** “narrow”...

C.-Sind. **\*mǎč<sup>w</sup>-ə** “grape”

Ub. **mǎš<sup>w</sup>ə** “grape”

Comparison of Ubykh form with Kartvelian correspondences clarified the nature of that historical process which Ubykh underwent. Foremost, this is **č<sup>w</sup> → š<sup>w</sup>** spirantization process and final **w** reflects **l → w** delateralization archaic process that took place in parent Sindy.

C.-Kartv. **\*macl-** “burning log/firebrand”

Sv. **macl-** and “burning log/firebrand”

Postulation of Common Kartvelian archetype is possible according to Svan data. Corresponding root hasn't been revealed in Georgian and Zan.

C.-Sind. **məca** “fire”

Ab. **mca**, Apkh. **a-mca** “fire”

There is a lack of Circassian data – they are lost. Apkhzian-Abaza roots cannot give possibility to reconstruct a correspondence of Kartvelian **l** sonor **w**. Though I suppose that Common Sindy archetype should have been of **\*mǎc<sup>w</sup>a** type. Such a supposition is supported by Kartvelian and Nakh data. In the later C.-Kartv. **l** sonor is corresponded by Nakh **r**; cf. C.-Nakh **\*marc-** “singeing/scorching, burning”.

C.-Kartv. **\*maç-** “little child”

Geo. (U.-Imer.) **maç-ua** “little child”, **maç-uḱ-a** “id”

Parent-Georgian **maç-** root isn't revealed in other Kartvelian subsystem; Glottalized **ḡaç-ua**, **ḡaç-uḱ-a** types are also noteworthy.

C.-Sind. **\*maç-** “few/little, small”

Ad. **maç-əw**, Kab. **maş-əw** “few/little, small”

Ub. **mač** “few/little, small”

Ab. **mač**, Apkh. a-**mač** “few/little, small”

Reconstruction of \***mač** hissing-hushing sibilant archetype can be supposed as initial that is supported by Kabardian data. But Ubykh and Adyghean correspondences contradict this supposition.

In Chechen **maza-ǰelg** ← \***mač-a-ǰelg** “little finger” is noteworthy that is equivalenced by Andi from Dagestania languages **miči-/mičol-gu** “few/little”.

C.-Kartv. \***mač**- “(*animal*’s) first stomach/(*man*’s) paunch; rennet/belly”

Geo. **mač-iḱ-i** “rennet/belly” (Saba), Lechkh. “pig’s first stomach”

Detached **-iḱ** seems to be a derivative affix; **mač-** is detached as a root that has true parallels in Sindy languages.

C.-Sind. \***č<sup>w</sup>a** “liver, bile”

Ad. **š<sup>w</sup>ə** ← \***č<sup>w</sup>ə** “liver”

Ub. **č<sup>w</sup>a-ca** “bile”, **-ca** “burning, bitter”

Ab. **č<sup>w</sup>a**, Apkh. **-č<sup>w</sup>á**, in the word a-g<sup>w</sup>a-č<sup>w</sup>á/a-g<sup>w</sup>a-č<sup>w</sup>á “liver”

Sindy archetype is of inversive structure that Avar correspondence also asserts itself; cf. Av. (Chad.) **mač** “liver”.

C.-Dag. **ç** : C.-Sind. **č** : C.-Kartv. **č** sibilant correspondence implies **č** → **č** hushing process in Common Kartvelian parent language. Thus, \***mač-** archetype is supposed for Proto-Kartvelian situation.

C.-Kartv. \***maxa** “wheat variety”

Geo. **maxa** “arable land/field of cereals, looks like bearded wheat” (Saba)

Zan (Laz) **moxa** “wheat variety”

Svan correspondence hasn’t been revealed so far. For Georgian-Laz **maxa/moxa** stems [Kakhadze 1960 : 191] it is appropriate to bring Megrelian **moxa** form that is preserved in **Moxa-š-i** toponym (G. Chitaia).

C.-Sind. \***mxă** “arable land/field of cereals, sown land”

Ab. **mxə** “sown land; harvest/crop”, Apkh. a-**mxə** “arable land/field of cereals”

Circassian correspondence is lost [cf. Shagirov 1977, I : 268]. Though without this it is possible to reconstruct Common Sindy archetype with ample accuracy.

Comparison of Kartvelian-Apkhazian-Abaza word-forms is well known [Lomtadze 1961 : 118-119] but to bring Georgian **axo** in this case requires more argumentation.

Semantic correlation *wheat variety* ~ *arable land/field of cereals* is unproblematic against the background of Saba’s definition: **maxa** *is arable land/field of cereals*.

C.-Kartv. \***maxat**- “sack-sewing needle”

Geo. **maxat-i** “long and thick needle”, nems-**maxat-i** “big needle” (Saba)



Sv. **maxät** “sack-sewing needle”

A Zan correspondence isn't evident. **maxat**-i is attested in Old Georgian language [Abuladze 1973 : 223] and supposition about the fact that Kartvelian word is entered from Armenian isn't properly argued [cf. Acharjan 1977, III : 227-228].

C.-Sind. \***max<sup>w</sup>ət**-a “hoe”

Ub. **maxwéta** “hoe”

Correspondences from other Circassian and Apkhazian-Abaza languages aren't attested though Ubykh-Kartvelian stems which are identical formally, have parallels in the Andi subgroup languages, as well; cf. Akhv. **mix:iλ:i**, Kar. (Tokit.) **max:iλ:u** “hoe”.

In meaning terms initial of both semantemas is supposed *sack-sewing needle* ~ *hoe* opposition; cf. Lezg. **x:at** “pearl” or vica versa -at/-**éta**/-**iλ:-** is suffixal in Iberian-Caucasian languages. Indeed, a root **max-** denotes *iron* in some Iberian-Caucasian languages: Av. **max:**, Darg. **mex//meh//mirh//mih** “iron”... Nakh **maxa** “nail”; cf. Laz **mux**-i “nail”, C.-Kartv. \***max-** “metal nail”.

C.-Kartv. \***maxal-** “saddle-bag (*heavy cloth-double bag for food on journey*)”

Geo. **maxal**-i “saddle-bag (*heavy cloth-double bag for food on journey*)” (Saba)

The stem that is well-spread in Old Georgian [Abuladze 1973 : 223] is also attested in Saba's dictionary. I suppose that it is of parent-language origin since it has logical correspondences in certain Iberian-Caucasian languages.

C.-Sind. \***məx-ə** “bundle, pack, bunch (*of sth*)”

Ub. **məx-**, in the word **məx-məq** “bundle, pack, bunch (*of sth*)”

Initial **məx-** root should have resulted \***məx-məx** type from which the modern **məx-məq** was derived. It is clear that dissimilative transformation of similar consonants is supposed - \***məx-məx** → **məx-məq**.

Georgin-like simple roots are attested in Dagestanian languages: Darg. **max**, **max:...**, Agul **max/məy**, Arch. **max** “load/cargo/burden” as well as in Nakh: Chech. **moħ**, Ing. **muħ**, Bats. **moħ//muħ** “pack animal's load”.

Semantic correlation *saddle-bag* ~ *bundle/pack* ~ *load/cargo/burden* can be explained.

C.-Kartv. \***maxar-** “morning; tomorrow”

Old Geo. **mxar-**, sa-**mxar**-i “dinner; breakfast”, sa-**mxr**-eb-a “dining”

Sv. **məxär**, **məxar** (Lashkh.) “tomorrow”

The word that has been known since the old Georgian is logically corresponded by Svan allomorphs. Thus, Georgian sa-**mxar-** etymologically should denote “dinner, of breakfast” [Fährich, Sarjveladze 2000 : 346].

C.-Sind. \***maxi<sup>w</sup>ă** “day”

Ad. **măfă** ← \***maxi<sup>w</sup>ă**, Kab. **maxă** “day”

Adyghean allomorphs should be distinguished (detached) from Ubykh **məs<sup>w</sup>á** and Apkhazian-Abaza **-mšə** “day” [see C.-Kartv. **\*mis-** “day”] forms since each of them has different etymology.

Reconstructed **\*max<sup>iw</sup>ǎ** archetype seems to be the correspondence of C.-Kartv. **\*maxar-** root and both demonstrate genetic link with Nakh **malx-** “sun” form; **w** of Adyghean languages logically corresponds with Kartvelian **r** and Nakh **l**.

C.-Kartv. **\*maxar-** “stranger/alien”

Sv. (Ushg., LB.) **meher** “stranger/alien”

Corresponding roots aren’t observed in Georgian and Colchian and thus in reconstruction of parent-language archetype the crucial importance is given to Svan language. In the latter Ushgulian-like **x → h** phonetic process is evident; cf. Geo. **ḡex-i** : Ushg. **ḡeh** “wooden saddle-tree (*e.g. for ass*)/bridge of the nose”.

C.-Sind. **\*qam-ǎ** “stranger, alien”

Ad. **x:əmǎ**, Kab. **x:amǎ** “stranger, alien”

Ubykh and Apkhazian-Adyghean correspondences haven’t been revealed so far. Likely, equivalent material is lost.

Corresponding isoglosses are also attested in Dagestania languages; cf. Lak **qamal//qamal-u** “guest”. As it is evident Svan **meher** word preserves Common Kartvelian reflex of inversive structure.

In the professional literature **x:əmǎ**, Kab. **x:amǎ** “stranger, alien” lexemes are corresponded by Svan **kam-e** “outer/external” root [Rogava 1987 : 24; Bukia 2016 : 25-26] that is compound word - **ka-m-e**.

Initial meaning of *stranger/alien/guest* semantemas is *out/outer/external*.

C.-Kartv. **\*maxe** “new/fresh”

Zan {**moxa**} “new/fresh”

Sv. **maxe**, **mǎxe** (LB., Lent.) “new/fresh”

Sound correspondence demonstrates that Svan **maxe** adjectival root should have had **moxa** in Laz-Megrelian that isn’t attested is living speech. It (**moxa**) turned out to be borrowed from Megrelian in Svan holiday with the meaning of *new*. Svan (← Megr.) **zo-mxa** (← **\*zo-moxa**) “new year” is considered to be similar word; cf. prop. Svan **zaj-maxe** “id” [Chukhua 2000-2003 : 148] that was later shared [Fährich 2007 : 283].

C.-Sind. **\*maxǎ** “weak”

Ad. **maxǎ**, Kab. **maxǎ** “weak; fragile/brittle”

Ub. **mašə** “weak”

Common origin of Circassian roots is doubtless [Abdokov 1973 : 59]. Abaza **maxa** “weak; fragile/brittle” is entered from Kabardian [Shagirov 1977, I : 261].

Formally C.-Kartv. **\*maxe** : C.-Sind. **\*maxǎ**, is logical. As regard semantic correlation *new* ~ *weak* in this case understanding of *young beans/fresh-made chees/sb inexperienced/green/novice* is implied.

C.-Kartv. \***maqar**- “part/side; corner”

Old Geo. **mqar**-e, New Geo. **mxar**-e “part/side”

Zan (Laz) **muxur**-i “one side/part”, Megr. **muxur**-i/a “part/side; corner; district”

There is a lack of Svan correspondence. Denying the **mxar**-e/**muxur**- correspondence G. Klimov offers different opposition – Old Geo. **muql**- : Zan **muxur** [Klimov 1964 : 139]. Researcher’s conclusion is grounded only on formal analysis and semantically is unacceptable.

C.-Sind. \***mǎxja**- “hut; “somewhere to spend the night”

Ad. **pšə**-pa “hut”, Kab. **pśə**-ǵǵ “hut”, xǎ-**pśə**-n “staying overnight”, “temporary life”

Ub. **pšə**- “temporal stopping”, **pšə** “temporal habitation”

Ab. **pxja**-ra, Apkh. a-**pxja**-ra “staying overnight”

Link of Sindy roots and stems with each other is known [Abdokov 1983 : 120]. There are also given Dagestanian correspondences: Av. **marxi**, Cham. **marx<sup>w</sup>a**, Darg., Rut, Tsakh **maxi**, Agul **max<sup>w</sup>** “inhabited/populated area”, Rus. **кутан**, also Nakh **mox-ḳ** “country, side/part”. It is evident that like **xj** → **š/s** phonetic process **m** → **p** one took place on the next stage of reduction in Sindy languages and dialects.

C.-Kartv. \***maqwar**- “dog-rose”

Sv. **muqwār**-i, **muqwār**-i “dog-rose”

Before I linked Svan allomorph with Georgian **maḳval**- genetically on the ground of **ḳ** → **q** historical deglottalization process [Chukhua 2000-2003 : 158] that wasn’t accepted [Fähnrich 2007].

As it is clear Svan allomorphs have different etymology and to investigate their Georgian-Zan correspondences is future matter; **a** → **u** seems assimilative in Svan.

C.-Sind. \***maqār** “redcurrant”

Ab. (Ashkh.) **maqər** “redcurrant”

Reconstruction of common archetype is possibly only on Abaza data that complicates reconstruction process. Foremost it concerns the breaking possibility of labialization in Abaza - \***maq<sup>w</sup>ər** → **maqər**, that likely would have supported by Svan data.

The situation is complicated by the fact that correspondences aren’t attested in known-to-us Nakh-Dagestanian material of lookup roots and stems.

C.-Kartv. \***mge**- “bank/shore/coast/edge”

Zan (Megr.) **mga**//**maga** “edge (*of sth*)”, **mag**-an-a (*hydron*.)

The root is isolated in Megrelian but as it is evident it is of Common-Kartvelian origin that is clearly supported by Sindy material; **a** in Zan implies Common Kartvelian **e**; cf. sound correspondence Geo. **e** : Zan **a** (C.-Kartv. \***e**).

C.-Sind. \***nəgǎ** “sea shore”

Ad. (Chemg.) **nəḟə** “riverside rocky bank; river bank”

Ub. **ngja** “bank/shore/coast/edge”

Apkh. a-**ga** “sea; sea shore”

Apkhazian has undergone more formal and semantic changes: **a-nga** → **a-ga**; *shore/coast* → *sea*. The fact that meaning of *sea* is of secondary character in Apkhazian is supported by synonymous **a-mšón** “sea” word.

Initial C.-Kartv. **m** : C.-Sind. **n** is repeated in other samples, as well that is characteristic of Iberian-Caucasian languages.

C.-Kartv. \***m-dogw**- “mustard”

Old Geo. **mdogw**-i “lettuce” (*plant*), New Geo. **mdogv**-i “mustard”

Zan (Megr.) **dung**-i “mustard”

Sv. **me-dgw**-a “lettuce” (*plant*)

The nominal root is attested in ancient Georgian written sources: “*msgavs ars... marcwalsa m d o g z s a s a*” – “it looks like... a grain of mustard”; “*m d o g z i p q r i s i c e b n. s a r s i k s a m a s m i t d a c a m n d i l e u l i t g a n*” – “... They eat mustard from morning” [Abuladze 1973 : 227]. Though of other Kartvelian languages and dialects Svan-Megrelian preserved logical correspondence [Ivanishvili 2014 : 125-130].

C.-Sind. \***dəgʲ-ə** “bitter”

Ad. (Shaps.) **dəgʲə**, Chemg. **dəžʲə**, Abdz. **dəž**, Kab. **dəž**, Basl. **dəgʲ** “bitter”

Of the Sindy languages there is a lack of Ubykh and Apkhazian-Abaza allomorphs that complicates the reconstruction process to some extent. Archetypes \***dəgʲ-ə** “bitter” and C.-Kartv. \***mdogw**- which are reconstructed on the Adyghean data basis demonstrated structural and semantic identity. Semantic opposition *bitter* ~ *mustard* needs to be explained that is clear considering the origin of Russian **горчица** “mustard” word. The latter is etymologically linked with the **горький** “bitter” word [Vasmer 1986, I : 445].

Correlation issue of Engl. *dough* and its correspondences Dan. **deig**, Swed. **deg**... roots should be investigated.

C.-Kartv. \***mekwr**- “solid/firm/resilient”

Geo. **mkyr**-iv-i “solid/firm/resilient”

Zan (Megr.) **markv**-a “solid/firm/resilient; firmed up”

If Georgian preserves position of **r** unchanged then in Megrelian it is attested within a stem [Fähnrich, Sarjveladze 2000 : 296]. But in this case sounding of root is better preserved in Megrelian.

C.-Sind. \***pärkʷ-ə** “contracted/shrugged/clenched”

Ad. (Chemg.) **pärkʷə** “contracted/shrugged/clenched”

In the professional literature an issue on phonetical development of **r** phoneme in a stem arises [Kvakhadze 2014 : 237] but that isn’t right. Kartvelian **r** just turns out to be a correspondence of Adyghean. In this latter **r** vibrant like Megrelian one changed the place. In both cases phonotactic restriction becomes the basis of metathesis.

C.-Kartv. **m** : C.-Sind. **p** bilabial opposition is noteworthy. Occasionally it occurs vice versa.

C.-Kartv. \*men- “monk’s sell/hut, for inhabiting/habitat”

Geo. men-a “monk’s sell/hut, for inhabiting/habitat dwelling place/habitation”, Ing. men-a-j “clay half-wine-jug (*set into ground*)”

Zan man-, o-man-e “burrow, den”, O-man-e (*microtop.*)

Correspondence of Georgian-Zan roots hasn’t been revealed in Svan. In Zan man- isn’t isolated – it is detached only o-man-e (= Geo. sa-men-e) word. The word o-man-e “burrow” that is attested in western dialect of Georgian is of Laz-Megrelian origin.

C.-Sind. \*wən-a “house”

Ad. wəna, Kab. wəna “house”

In comparing Sindy-Kartvelian archetypes anlaut w : m is logical correlation since m → w took place in Common Sindy. Such supposition along with Kartvelian material is supported by Dagestanian one: Did. mina “building”, Lak mina “dwelling place/inhabiting”; cf. also Andi mun “pound/paddock”.

It isn’t excluded that Georgian van-i is the root of other origin (cf. Basq. une “place”) and didn’t have Circassian etymology [cf. Starostin, Nikolayev 1994 : 471].

C.-Kartv. \*merq̄- “cutting all around”

Sv. merq̄-in-, li-merq̄-in-e “cutting all around”, “cutting all around/bounding of sowing earth plot”

Corresponding linguistic data isn’t attested in other Kartvelian languages and dialects. Instead it has noteworthy parallels in Dagestanian and Sindy languages.

C.-Sind. \*bq̄ǎ- “cutting”

Ab. p̄q̄-ra, Apkh. a-p̄q̄a-ra “cutting”

According to Apkhazian-Abaza and Svan data a C.-Kartv. e : C.-Sind. ǎ sound correspondence is initial. And thus, perhaps, in Dagestanian correspondence e → u is a assimilation result with preceding b; cf. Cham. buq̄-, buq̄-la “cutting off”. Obtaining of additional data will solve the problem.

C.-Kartv. \*merc- “cutter; ax/hatchet”

Zan ʽmač-aʼ, cf. Rach. (← Zan) mač-a “bricklayer’s stone cutting tool”

Sv. merč-il “ax/hatchet”

In Georgian the stem of merc- structure is lost. Reconstruction of Common-Kartvelian archetype is possible only on the ground of Svan-Zan forms.

C.-Sind. \*bəč̣-a “cutting; sickle”

Ad. γ<sup>wə</sup>-pč̣, Kab. γ<sup>wə</sup>-bža “sickle”

Ub. pča- “cutting to the bottom”

In Adyghean languages a γ<sup>wə</sup>- segment seems to denote *iron*. Its segmentation is caused by pča- verb that is attested in Ubykh. The word γ<sup>wə</sup>pč̣á “sackle” is attested in Ubykh, as well. It is entered from Adyghean [Shagirov 1977, I : 136-137].

Comparing with Sindy languages *r* turns to be superfluous in Kartvelian though Dagestanian material supports its primary nature; cf. Cham. *mirča* “dagger”.

C.-Kartv. \**merç-o* “snail”

Geo. *lorç-o* “mucus”

Zan (Laz) *penç-o//penç-e//peç-o//peç-e*, Megr. *perç-o* “snail”

Corresponding root isn’t observed in Svan. Georgian-Zan correlation is problematic - anlaut *l* : *p*, that can be point to initial *m*; cf. also Laz *ponço* “fish species”.

C.-Sind. \**măç-* “snail”

Ub. *məç* “snail”

In other Sindy languages the root is considered to be lost and thus discussing about the parent-language type is possibly only according to Ubykh.

Akhvakh form *bez-e* “snail” is also noteworthy that reflect Nakh (Chechen) type – C.-Nakh \**beç-e* → Chech. *beze//beze* → Akhv. *beze*. Prop. Dagestanian correspondence is likely observed in Lak *pälçu* “pus” word.

C.-Kartv. \**merq-* “wooden chair”

Old Geo. *merq-i* “long chair” (Saba), Tush. *meq-i* “seat/bench/throne”, cf. New Geo. *merx-i* “desk”

In Tushian dialect *rq* sound cluster was simplified - *merq-i* → *meq-i*; Instead pharyngeal *q* aspirated affricate is preserved unchanged.

C.-Sind. \**məq<sup>(w)</sup>a* “tree; wooden objects”

Ad. *pxa*, Kab. *pxa* “tree; wooden material”

Ub. *məx<sup>i</sup>a-*, in the word : *məx<sup>i</sup>ā-ç<sup>a</sup>* “a kind of wooden paddle-oar”, *məx<sup>i</sup>ā-ç<sup>w</sup>* “wooden spoon”

Ab. *mħa-ç<sup>w</sup>a* “wooden spoon”, Apkh. *a-mħ-ç<sup>w</sup>* “wooden spoon”, *a-mħa-bəsta*, Bzip *a-mħa-p* “wooden spoon”

Semantics of *wood* is evident in Kartvelian as well as in Sindy languages. In this latter *ħ* : *x/x<sup>i</sup>* sound correspondence is noteworthy that indicates the labialization of root consonant in Ubykh; *m* → *p* seems to be combination devoicing phonetic process in Adyghean languages.

It should be underlined that in kindred Dagestanian languages there are attested Kartvelian-like (with *r* sonor) as well as Sindy-like (with *w* sonant) correspondences: Darg. *maq//maq<sup>w</sup>*, Lak *maq//maq<sup>w</sup>* (Vitskh.) but Krits, Bud. *merx* “birch tree” [for other Iberian-Caucasian material see Starostin, Nikolayev 1994 : 810].

C.-Kartv. \**mes-* “soft shoe/ankle-high shoe”

Geo. (dial.) *mes-eb-i* “soft shoes/ankle-high shoes”

Zan (Megr.) *maš-aia* “soft shoe/ankle-high shoe”

The doubt arises in relation with Geo. *mes̥*- (← Osset. ?) but at present I refrain from any concrete argument; *mes-/maš-* opposition is more convincing that along with identic semantics demonstrates e : a and s : š sound correspondence. Georgian *maš-ia* “long-necked soft shoes” implies a Zan source.

C.-Sind. \**mās-ə* “soft slipper; legging/gaiter”

Ab. *msə*, Apkh. *ái-msə* “soft slipper; legging/gaiter”

There is a lack of Circassian data. Though it is possible to reconstruct Common Sindy \**mās-ə* archetype a reduced *-msə* stem of which is given in Apkhazian–Abaza languages.

Genetic link with Dagestanian correspondences isn’t excluded: cf. And. *nas:-il*, Botl. *nas:-ir*, God. *nas:-i* “shoe”, Lezg. *mās* “soft slipper; legging/gaiter”, And. *mas-u-j* “low-hilled, flat shoe”.

Nakh correspondence is observed in Ossetian *mes* “fine goatskin soft shoe”.

C.-Kartv. \**mes̥k-* “fire; luminary/heavenly body/light-giving”

Old Geo. *mask-ul-av-i//mask-l-av-i//vars̥k-ul-av-i* “star”, New Geo. *vars̥k-vl-av-i* “star”

Zan (Megr.) *mask-ur-i//mask-ur-i* “star, luminary/heavenly body/light-giving”

Sv. *-mes̥k//mesg*, *le-mesg* (US.), *le-mes* (Lashkh.) *le-mes̥k* (Lent.) “fire”

A prefix *le-* in Svan is considered to be a functional correspondence of Georgian–Zan *-ur/-ul* suffixes; *le-* prefix occurs elsewhere: *le-rten* “left”, *le-rsgw-en* “right”...

C.-Sind. \**mask̥i-ă* “spark”

Ad. *mas̥čă//mask̥iă*, Kab. *mas̥čă//mask̥iă* “spark”

Further segmentation of Adyghean stems is groundless [cf. Kuipers 1960 : 84; Shagirov 1977, II : 111]. Continuation of C.-Sind. \**mask̥i-ă* “spark” can be Kab. *mas̥čă* “coal”. I cannot agree with the theory of borrowing of Svan *-mes̥k//mesg* allomorphs from Circassian [Janashia 1942 : 271] since it is Paleo-Caucasian root that has correspondence in Nakh languages, as well; cf. Ts.-Tush *s̥kiv* “spark” root of inversive structure.

C.-Kartv. \**nepxw-a* “frost; ice”

Old Geo *nepxwa-j*, *nepxwa-v-n*, *nepxw-av-s* “It is frost”, *sa-nepxw-av-i* “stingingly cold”

Zan (Laz) *-mapxa* “ice”, in the word *ça-mapxa* “spring water”, cf. Megr. *çqu-rgil-i/e* = “cold water”

According to O. Memishish’s view Laz *ça-mapxa* contains a Zan correspondence *mapxa* (← \**mapx<sup>w</sup>a*) “cold, ice” form of Old Georgian *nepx<sup>w</sup>a-* “frost”. More accurately, according to structure *ça-mapxa* is similar to that of Megrelian *çqu-rgil-i/e* (= cold water) derivative word [Fähnrich, Sarjveladze 2000 : 240].

C.-Sind. \**max<sup>w</sup>a* “frost”

Ad. *-maf*, in the word *çə-maf* “winter”, Kab. *-max<sup>w</sup>ă*, in the word *şə-max<sup>w</sup>ă* “winter”

In Circassian compound words *çə-/şə-* is similar to that of Georgian *çel-* “year” form and *-maf/-max<sup>w</sup>a* contains the same root as C.-Kartv. \**mepx<sup>w</sup>-a* “frost; ice” archetype, i.e.

C.-Sind. composite \*čǎ-max<sup>w</sup>a = “time of ice”, i.e. “winter”. Coinciding of -maf/-max<sup>w</sup>a segments with homonymous roots denoting *day* is accidental. These two roots should be strictly demarcated from each other. Nakh doħa-/daħuo “frost” verb can be enrolled in this list [Chukhua 2008 : 442].

C.-Kartv. \*mekw- “hay stack”

Geo. (Lechkh.) mekv-i “small pile of hay; hay-cock”, Rach. nekv-i “hay gathered for stack”,

Sv. mekw “stack”

Likely, Zan correspondence is observed in Mokv-i toponym (Apkhazia). Speaking about m → n (mekv-i → nekv-i) phonetic transformation reminds us Okribian peko “wattle/adobe building” allomorph in which m → p is assumed via b intermediate stage.

C.-Sind. \*mǎq<sup>w</sup>- “hay”

Ad. mǎq<sup>w</sup>:-ə, Kab. mǎq<sup>w</sup> “hay”

In Kabardian q → q̇ secondary phonetical process took place. Frequently magol-i form is brought as a Georgian correspondence that means hay-cock. Though this latter is of other origin (cf. Nakh magar “millet straw”) and cannot be brought in this case [additional material see Shagirov 1977, I : 265]. As it is clear k → q is too old phonetic process that still functions in Adyghean language.

It is fact that C.-Kartv. \*mekw- and C.-Sind. \*mǎq<sup>w</sup>- are the archetypes of Paleo-Caucasian origin the correspondences of which are revealed in Dagestania languages: Av. nak:ú, Cham. nik<sup>w</sup>..., Khin. nuk “chaff/bran, straw” but they should be distinguished from the nouns Akhv. nixo, Tind. nix<sup>w</sup>:a, Did. noxu “chaff/bran, straw” with x/x:-phoneme which have different etymology [cf. Starostin, Nikolayev 1994 : 847-848].

C.-Kartv. \*mec- “elder/senior”

Zan (Laz) mč-an-, u-mč-an-e “elder/senior”

Sv. neč-, meč-i “old (*person*)”

Corresponding roots and stems aren’t evident in other Kartvelian languages. Laz mč- ← \*mač- and Svan meč- are logical correspondences [Fähnrich, Sarjveladze 2000 : 327]; -i that is attested in Svan is an adjective derivating affix; cf. bəg-i “hard”, çərn-i “red”, gweš-i “full”...

C.-Sind. \*nč<sup>w</sup>a “god”

Ab. nč<sup>w</sup>a, Apkh. a-nc<sup>w</sup>a//a-nč<sup>w</sup>a “god”

Circassian languages material that should have given noteworthy information is lost.

Logical sonoritic correspondence nature of C.-Kartv. m : C.-Sind. n is supported by m/n substitution in Dagestania and Nakh isoglosses: Darg. ucm-ij “ruler, prince’s/lord’s child”, Tsakh cuma “future son/brother-in-law”, Av. nuc-al/nuc-í-ja-w “prince, monarch’s/lord’s child”..., Chech. nuc, Ing. nejc, C.-Nakh \*nec<sup>w</sup>- “son/brother-in-law, future son/brother-in-law”, [more see Starostin, Nikolayev 1994 : 854-855].



C.-Kartv. \*meʒ- “reason/cause, excuse; rebuke/reprimand”

Zan (Megr.) manǰ-, sa-manǰ-el-i “reason, excuse” “one’s own defence”

Sv. meǰ-/mǰ-, x-e-mǰ-āl (lo-x-meǰ-āl) “will rebuke/reprimand”

Correspondence Sv. meǰ- : Zan manǰ- makes us to suppose the stem of meʒ- type for Georgian which at the same coincides with parent-language data.

C.-Sind. \*mǎʒ-a “secret”

Ab. (Tap.) maʒa, Apkh. á-maʒa, Bzip á-maʒa “secret”

It is possible to see more semantical closeness with Sindy *secret* semantema. If we consider that *reason/cause* implies understanding of *searching/seeking*. All these are supported by material and structural similarity of the described roots and stems.

Absence of Circassian, Dagestanian and Nakh correspondences complicates the situation and thus the issue needs additional investigation.

C.-Kartv. \*meʒ-ar- “ice; freezing”

Sv. meǰär, meǰar (Lashkh.) “ice, frozen snow”, i-meǰär-i “is frozen”, i-mǰer-i “id”

Similar roots and stems aren’t revealed in other Kartvelian languages and dialects. Georgian bzar-i is another root [cf. Chukhua 2000-2003 : 153]. In all probability it would be appropriate to detach meʒ- form as a separate root. But still it is not possible to say something about this definitely.

C.-Sind. \*maʒ-ə “frost”

Ub. maʒó “frost”

Common Circassian stem is reflected only in Ubykh. Pharyngealization of anlaut m phoneme is considered to be prop. Ubykh occurrence [Kvakhadze 2014 : 39].

On other hand common origin of C.-Kartv. \*meʒ-ar- : C.-Sind. \*maʒ-ə archetypes is prevented by nothing, since the -ar and -ə particles are the traces of suffixation in the named languages.

C.-Kartv.. \*mečw-ed- “ring”

Geo. beč-ed-i “finger adornment” (Saba), aγ-bečd-v-a “imprinting/engraving/depicting/sealing”, še-bečd-v-a “sealing (*shut*)”

Zan (Laz) mačk-ind-i, Megr. marčk-ind-i “ring”

Sv. mäsč-äd, mäsč-ät (Lent.), mäsč-ad (Lash) “ring”

At a glance Geo. č : Zan-Sv. čk, makes problem but considering čw labialized complex everything is clear (Th. Gamqrelidze’s rule). In Kartvelian -ed seems to be a derivative affix.

According to K. H. Schmidt, the unity of all Kartvelian subsystems is acceptable [Schmidt 1962 : 97].

C.-Sind. \*məč-ə “precious stone”

Ad. məčə “precious stone”, Kab. məša “precious stone”

The stem is isolated in Circassian languages but its correspondences are observed in

Kartvelian as well as in Dagestanian languages. A labialization trace is lost in the root in Circassian but is evident in Dagestanian languages; cf. Lak **nuwçi**, Rut. **çʷar** “stone/iron plate”...

Ossetian **məça/miça** “green stone, topaz” allomorphs should preserve Nakh correspondence of Georgian-Sindy roots.

M. Bukia linked Georgian **bečed-i** “ring” and Adyghean **məčə** “precious stone” with each other [Bukia 2016 : 131].

C.-Kartv. **\*mexwel-** “embers/live coals; pinewood spill/wood torch”

Zan (Laz) **maxva//maxval-i** “embers/live coals”

Sv. **məxir** “pinewood spill/wood torch”

Georgian correspondence hasn’t been revealed. As regard Svan form -ir ending supposes -el for Georgian; cf. Sv. **mə-nčir** : Geo. **cxel-i**... Georgian (Common Kartvelian) -el is also supported by Laz -al- ending; cf. sound correspondence Geo. **e** : Zan **a**, C.-Kartv. **\*e**.

Pr.-Sind. **\*muxal-** “coal; fireplace”

Hat. **muħal** “coal; fireplace”

Likely, corresponding roots and stems are lost in Apkhzian-Adyghean languages. Though basing on Hattian data Proto Sindy proto-type is reconstructed that logically corresponds with C.-Kartv. **\*mexwel-** archetype.

Dagestanian and Nakh isoglosses haven’t been revealed so far.

C.-Kartv. **\*meqel-** “arm”

Old Geo. **meqel-n-i** “arms” (Saba)

Sv. **meqer, meqära** (UB., Lent.) “arm”

Before Svan allomorphs (**meqer** form is initial) were opposed by Old **mqar-** / Zan **mxuž-** words [for history see Fährich, Sarjveladze 2000 : 347-348] that is unacceptable from both (semantical and formal) standpoints. I suppose that Old Geo. **mqar-i** “shoulder” word is corresponded by phonetically simplified **qar/qär** (← **\*mqar-**) “shoulder” in Svan.

C.-Sind. **\*mäqa** “arm/hand”

Ab. **maqa** “hand, arm”, Apkh. **á-maxa** “thigh/upper leg/haunch”

Correlation *hand* ~ *thigh/upper leg/haunch* is incompatible contextually since on the other hand -**maqa/-maxa** should have been logical correlation in Apkhazian-Abaza.

Reconstruction of Common Sindy archetype was carried out on the Abaza data ground that is supported by Kartvelian as well as Dagestanian data; cf. Lak **qara-lu** “under one’s arm”.

C.-Kartv. **\*mza** “ready”

Old Geo. **mza** “ready, prepared”, **mza-čopa** “being ready”

The word is attested in Old as well as New Georgian literary language: “*m z a ičvenit*” – “Be ready”; “*puri čemi m z a mičopies*” – “My bread was prepared” [Abuladze 1973 :

237]. Although its correspondences aren't observed in Kartvelian languages and dialects the issue on its linking with **mzad-** stem arises.

C.-Sind. \***maza-** “prepared, ready”

Apkh. a-**mazá-j** “prepared, ready”, á-**maza-j-ra** “preparing/getting ready”

A root of **maza-jə-** type is reconstructed for Common Apkhazian-Abaza form [Chirikba 1996 : 111], in which **-jə-**, as I suppose, is a historical affix.

Georgian-Apkhazian roots and stems are structurally and semantically similar while an allomorph is preserved only in Apkhazian.

Corresponding material hasn't been revealed in other Iberian-Caucasian languages insofar.

C.-Kartv. \***mze** “sun”

Geo. **mze** “sun”, sa-**mze-o** “this world, this life”

Zan (Maegr.) **bža** “sun”, **ža-šxa** “Sunday”, Laz **mža/bža** “sun”, **mža/bža-čxa** “sunday”

Sv. **məž/miž** “sun”, la-**məž** “this world, this life”, **miž-ladeγ** “Sunday”

Unity of Kartvelian material has been known since Rosen's period [Rosen 1845 : 34].

C.-Sind. \***mzā** “beam/ray, light; light bulb/lamp”

Ad. **bzə-j**, Kab. **bzi-j** “beam/ray, light”

Ub. **məžá** “lamp/light bulb; light, candle”

Ab. **mza** “lamp/bulb”, Apkh. a-c<sup>wə</sup>-**mza** “candle”, Ab. a-**mza** “flambeam/ torch, flare”

A **bz** complex of Adyghean languages coincides with Zan reflexation (**bža** “sun”) and simultaneously rises the issue on genetic relation with Kartvelian **bzín-/bžín-**.

Genetic links with **murz** “flame” of Lezgian languages is acceptable though to enroll Ing. **inza** “wick/spill/taper” in the list is excluded since I link it with Zan (Megr.) **noz-u-a** “night fishing in the light of pinewood spill/wood torch” lexeme; cf. Megr. **noz-u/nuz-u** “spruce”.

C.-Kartv. \***m-zyil-** “small; louse”

Geo. **bzyil-i** “insect's egg; louse”

Sv. **bžyer** “newborn/infant/baby; child/young man/lad”

Zan-like **l → r** process in Svan is noteworthy which sometimes occurs in the same root; cf. Sv. **cil/cir** : Geo. **cil-** “white part of skin”; Old Geo. **zaq<sup>w</sup>el-i** : Sv. **žaq<sup>w</sup>er** “birch tree”...

Before I brought **žyirt-i/žyirt-al-i** “child/young; flesh and bone/the whole body” in the same context; cf. Geo. **bzyit-i** “insect's egg”, “louse” [Chukhua 2000-2003 : 71].

C.-Sind. \***žyā-** “small/little/minor”

Ad. (Chemg.) **žyā-j** “small/little/minor”

Likely, archaic root of Common Sindy origin is preserved only in Chemgui dialect.

Comparative analysis of C.-Kartv. \***m-zyil-** : C.-Sind. \***žyā-** demonstrates that **m-** in Kartvelian isn't a part of root that often occurs in adjectives: **mcire** “small/little/minor”,

mçare “bitter”... Sound correspondence on harmonious-descending complex level of B type  $zy/\acute{z}y$  is more noteworthy.

Of other Iberian-Caucasian languages Botlikh  $zu\acute{x}:u$  “small/little” form is also noteworthy though it is difficult to say something definitely, cf. Megr.  $zu\acute{x}ur-ia$  “short/squat in body/petite”...

C.-Kartv.  $*mtxw-/*txw-$  “collecting/gathering; removing/seperating”

Geo.  $a-mtxv-ev-s$  “has sth ready for sb/sends sb out to meet sb”,  $\acute{s}e-mtxv-ev-a$  “meeing”,  $da-txov-eb-a$  “marrying off/expelling/dismissing”

Zan  $tx-//ntx-$ , Megr.  $mo-tx-u$  “kissed sth/sb’s hand, held”, Laz  $m-i-ntx-u$  “id”

Sv.  $tx-$ ,  $a-tx-\acute{a}j$  “has sth ready for sb/collects/gathers”

Possible unity of the above-described roots is given differently in etymological dictionaries which cannot give possibility to reconstruct full picture [see Klimov 1964 : 98; Fährich, Sarjveladze 2000 : 330].

C.-Sind.  $*tx^w-$  “collecting/gathering; removing/seperating”

Ad.  $tx^w-\acute{a}-n$ , Kab.  $tx^w-\acute{a}-n$  “collecting/gathering; removing/seperating”

Ub.  $tx^w-$ ,  $ja-tx^w-$ ,  $\gamma a-tx^w-$  “removing/seperating”

Like in Kartvelian languages, in this case two basic meanings dominate – *collecting/gathering*; ~ *removing/seperating* that is realized on noteworthy material unity (of complex  $tx^w$ ) level.

C.-Kartv.  $*midal-o$  “field”

Geo.  $mdelo$  “meadow grasses”, Old Geo.  $mdel-ovan-i$  “grassy/covered in meadow grasses”,  $mdelo-js m\acute{z}ovar-i$  “grass grazer”

Zan (Laz)  $mindor-i$  “field”, Megr.  $mindor-i$  “valley”,  $mindor-o$  “in valley”,  $mindor-ia$  “land hunger/shortage/starved”, cf. Geo. ( $\leftarrow$  Zan)  $mindor-i$  “field”

As it often happens, even in this case Georgian final  $o$  is corresponded by zero in Zan; cf. Geo.  $\gamma^v in-o$  : Zan  $\gamma^v in-i$  “wine”...

C.-Sind.  $*m\acute{a}rd-a$  “hillock”

Ab.  $marda-ra$  “upland/heights, steep”, Apkh.  $\acute{a}-marda$  “hillock”

Inlaut  $r$  in Apkhzian-Abaza is considered to be logical correspondence of Kartvelian  $l$  sonor -  $l \rightarrow r$ . Circassian data isn’t observed. Segmentation of the given root into  $mar-da$  type is irrelevant [cf. Chrikba 1996 : 112] since beside Kartvelian Dagestanian data supports the root nature of  $d$ ; cf. Khin.  $m\acute{a}da$  “hillock, upland/heights”. Basque  $mendi$  “mountain” word can be also discussed.

C.-Kartv.  $*mil-$  “pipe/mile”

Geo.  $mil-i$  “pipe/mile”,  $mil-a\acute{x}-i$  “tube/phial”

It is attested in Saba’s dictionary though it has no Kartvelian correspondences. They believe that Geo.  $mil-$  has correspondence even in Minor-Asian areal (Sh. Gabeskiria).

C.-Sind. \*mla- “stair”

Ab. -mla in the word č<sup>wə</sup>-mla “stair”

I agree with the standpoint that Abaza č<sup>wə</sup>-mla “stair” word is a compound one. The first component č<sup>wə</sup>- is “flying up, lifting” verb.

C.-Kartv. \*mil- “pipe/mile” ~ C.-Sind. \*mla- “stair” semantically has common understanding of *connector* though to suppose *pipe/mile* as a part of *stair* is also logical.

Avar correspondence malí//mili “stair” is also noteworthy [more about it see Starostin, Nikolayev 1994 : 317-318].

C.-Kartv. \*mis- “day”

Sv. mīš “day”, am-mīš “in these day”, ež-mīš “in those day”

A look up root is attested only in Svan though it is characterized of Common Kartvelian origin. Lower Bal məjš allomorph is peculiar (Is mə- prefix?)

C.-Sind. \*məs<sup>(w)</sup>- “day”

Ad. mafā ← \*max<sup>w</sup>ǎ, Kab. max<sup>w</sup>-ǎ “day”

Ub. məs<sup>w</sup>-a “day”

Ab. mš-ə, Apkh. á-mš “day”

They consider to detach mə- prefix in Sindy languages [Charaia 1912 : 46; Rogava 1956 : 26; Kuipers 1960 : 111; Shagirov 1977, I : 262] in which -x<sup>w</sup>/-š is considered to be the root denoting *light/bright*. From this aspect Svan (Lower Bal məjš) should have supported though the issue needs additional investigation [cf. Starostin, Nikolayev 1994 : 822].

C.-Nakh \*malx “sun” and miλ(i) “sun; day” of Andi languages are of other etymology; cf. Geo. sa-mxar-i “midday dinner/meal”, Sv. məxar//məxär “tomorrow”, but the Nakh-Dagestanian correspondences of C.-Kartv. \*mis- “day” : C.-Sind. \*məs<sup>(w)</sup>- “day” archetypes are observed in the following words: Ts.-Tush. maš-a “light”; Bezh. maš-ol-a, Hunz. maš-un “rainbow”.

C.-Kartv. \*mis- “front/previous”

Sv. mis- “ahead/in front”, mis-as “formerly/in earlier times”

Reflex of Common Kartvelian \*mis- archetype is preserved only in Svan. In any case in other Kartvelian languages and dialects (in published texts and dictionaries) a root mis- hasn’t been attested insofar.

C.-Sind. \*bəs-ǎ “leader”

Ad. pašī “leader, head/chief/commander”

Apkh. a-pəza “head/chief/commander”

Phonemic opposition ṣ̌ : z needs to be explained that likely reflects s → z devoicing tendency in Apkhzian.

Comparison of C.-Kartv. \*mis- “front ~ C.-Sind. \*bəs-ǎ “leader” demonstrates that Sindy ə is an allophone of initial i vowel and meaning of *leader* has been developed on the ground of *being in front* (i.e. of Kartvelian *front*) understanding.

C.-Kartv. \***mišer-** “comb (*of honey*)”

Geo. **mišer-i** “comb (*of honey*)”

Correspondences in other Kartvelian languages and dialects haven't been attested. Though **n** parallels in Sindy and Dagestanian languages are noteworthy.

C.-Sind. \***śwǎ-nə** “honey”

Ad. **śwǎwə**, Kab. **fow** “honey”

Ub. **sʷanó** “honey”

Final Ad. **-wə** : Ub. **-nə** correlation makes problem [Rogava 1956 : 87] that likely is affixal. Correlation with prefixal **m** in Kartvelian should be considered. To bring Dagestanian **žana/žono** “wine” allomorphs in this case is unacceptable [see Starostin, Nikolayev 1994 : 1104], but genetic link with Dagestanian roots and stems denoting *candle* is appropriate; cf. And. **š:ir(i)**//**š:iwi**, Bagv. **š:ir**, Botl. **š:iru**, Cham. **s:iru**//**s:irʷ** “candle”...

C.-Kartv. \***miç-/\*çim-** “ahead/in front”

Zan (Megr.) **miç-o-xen** “sits ahead/in front” // **çim-o-xen** “id”, cf. **çim-i** “ahead/in front”, **çim-o-x** “ahead/in front”, **çim-o-x-on-i** “previous”

Megrelian form is unique though its etymological link with Georgian **çin-**, **çin-a-** word with the same meaning isn't excluded.

C.-Sind. \***mç-a** “ahead/in front”

Apkh. **a-mça** “ahead/in front”

Sindy-Kartvelian isoglosses are given in two language entries though Udi **çiri** “formerly/in earlier times” that likely corresponds with Dargwa **çili** “afterwards/thereafter” word should be also considered.

C.-Kartv. \***mḵal-** “grasshopper”

Old Geo. **mḵal-i** “glasshopper”, **ḵal-ia** “grasshopper”

Zan (Laz) **mḵol-i** → //**nḵol-i**//**ḵol-i**, Megr. **nḵol-i**//**ḵol-i** “grasshopper”

Initial type of the stem is preserved in Georgian in which only **mḵal-** type is attested in ancient texts [Fährich, Sarjveladze 2000 : 261]. Loss of **m** in New Georgian and Megrelian seems a secondary occurrence.

C.-Sind. \***ḗḵaw-ǎ** “dragonfly”

Ad. **ḗḵaw**, Shaps. **ḗḵaw**, Kab. **ḗḵawǎ**, Basl. **ḗḵawǎ** “dragonfly”

In Circassian languages Svan-like **l** → **w** process is evident. C.-Sind. \***ḗḵaw-ǎ** “dragonfly” : C.-Kartv. \***mḵal** - “glasshopper” demonstrates logical correlation – **ḗḵ** : **mḵ**, **w** : **l**, final **-ǎ** seems a suffix [cf. New Geo. **ḵal-ia**]. Semantic opposition is also logical [Rogava 1956 : 89].

Georgian-Circassian stems have correspondences in Dagestanian (Av. **ḵ:arǎ**, Andi languages **ḵ:ara** “mosquito, bug, horse louse fly/forest fly”...) and Nakh (Ts.-Tush. **ḵel** “wasp/gadfly/hornet, bumblebee/wasp”) languages.

C.-Kartv. \***mozw-** “bullock; one-year-old (*cow*’s) calf”

Geo. **mozw-er-i** “is called one-year-old male ox-calf” (Saba), Ajar. **mozv-i** → // **moz-i** “after an year first-over-wintered cow’s calf”

Zan (Laz) **moz-ar-i**//**muz-ar-i**//**moz-a-i** (← \***mozv-ar-i**) “female cow’s calf”, Megr. **mozu-ḳia** “little bullock”

Ajarian and Megrelian demonstrate that **mozv-** should be detached in **mozv-er-** as a root [cf. Fähnrich, Sarjveladze 2000 : 213].

C.-Sind. \***məz<sup>w</sup>-** “heifer”

Kab. **məzə** “interjection of yelling the cows”

Ub. **məz<sup>w</sup>-γó** “heifer”

Any link of Ubykh word with Ab. **ž<sup>w</sup>ə**, Apkh. **á-ž<sup>w</sup>** “cow” stem is excluded [cf. Starostin, Nikolayev 1994 : 263]. Here we can speak about **r** → **γ** phonetic process characteristic of Ubykh but it is appropriate to speak about suffixal nature of **-γó** segment.

Noteworthy lexical parallels are also revealed in kindred Dagestania (Lezgian) languages; cf. Ud. **moz-i** “cow’s calf”.

C.-Kartv. \***motal-** “salted cheese”

Geo. **motal-i** “salted cheese”

The word is attested only in Georgian. Expected Zan {**mutu**} and Svan allomorphs (of {**motaw**}/{**motw**} type ) haven’t been revealed.

To prove parent-language origin of the stem it is essential to reveal Hattian and Dagestania correspondences.

Pr.-Sind. \***bitan-u** “cheese”

Hat. **witanu** “cheese”

Likely, initial **w** in Hattian reflects sonantic reflex of Proto-Sindy **b** archy-phoneme or it equal to bilabial **b** voiced – **w=b**, though C.-Kartv. **m** : Hat. **w** phonemic correlation isn’t problematic.

Logical Dagestania correspondences of Hattian–Georgian isoglosses are considered Arch. **murtilla**, Kar. **bertin** “cheese”, Lak **bart**, Darg. **burt**//**birt**, Kub. **būt** ← \***burt** “sour cream” lexemes.

C.-Kart. \***mor-** “large log”

Geo. **mor-i** “large log”, **na-mor-i** “log/beam”

Zan (Megr.) **mur-ua** “large log”, Laz **no-mur-e** “log/beam”

Svan correspondence hasn’t been revealed. As it was expected it was proved that Geo. **o** is corresponded by Zan **u**. A suffix **-ua** in Megrelian is noteworthy while Laz gives **no-mur-e** as a correspondence of Georgian **na-mor-i** derivative. In Georgian **mor-iel-** noun is derived from **mor-** stem.

Pr.-Sind. \***mur-u** “log/beam, rafter/joist”

Hat. **muru** “log/beam, rafter/joist”

It is easy to notice similar structure and semantics of Hattian-Kartvelian isoglosses that is explained by Paleo-Caucasian etymology of the root. It isn't excluded that Ossian *mār-a* ← \**m<sup>w</sup>ər-a* “rotten tree” preserves the correspondence that was lost in Circassian.

Correspondences from other Iberian-Caucasian languages are observed only in Nakh languages; cf. Ing., Chech. *mur* “rotten tree”. The issue needs additional investigation.

C.-Kartv. \**morgw-* “thick block of wood/tree stump”

Geo. *morgv-i* “block of wood/tree stump”

Zan (Megr.) *murg-i* “block of wood in fireplace”

In Georgian the meaning of *thick block of wood/tree stump* has been known since Saba's period. Zan's semantics should be considered since its value will be evident in discussing Dagestanian data.

C.-Sind. \**g<sup>w</sup>am-ǎ* “tree gnarl/knot; branch”

Ad. *k<sup>w</sup>amǎ*, Kab. *g<sup>w</sup>anǎ* “tree gnarl/knot; branch”

As it is clear they are the stems of inversive structure and if any of them changes order thus it is evident that they should be compared with Dagestanian; cf. Akhv. *migo*, Lak *mak*, Arch. *mak<sup>w</sup>* “pinewood spill/wood torch”.

C.-Kartv. \**mos-* “thread”

Geo. *mos-el-i* “beam/cut timber”, cf. *mos-av-s* “Sb clothes/dresses sb”

Zan (Megr.) *moš-*, *o-moš-ir-i/o-moš-er-i* “thread spun on the knitting tex in width”

Hypothetically Megrelian *o – ir-* seems a correspondence of *sa – il* inflexion in Georgian; cf. Geo. *sa-mos-el-i* “cloth (?)”. In any case Megrelian *moš-* is endemic root and indicates to occurrence of \**mos-* root for parent-language level.

C.-Sind. \**bǎs-ə* “leather thong/thin strip/laces; woolen thread/ twine/cord/string”

Ad. *psə*, in the word *lǎ-psə* “shoelace” (cf. *lǎ-* “foof/leg”), Kab. *psə* “leather thong/thin strip, shoelace”, *lǎ-ps* “shoelace”, *lǎg<sup>w</sup>ə-ps* “gaiter”

Ub. *nd<sup>w</sup>ǎšǎ* “rope”

Corresponding root isn't observed in Apkhzian-Abaza. Adyghean seems compound word *čǎ-psa* in which the first component *čǎ* ← *ḵi* likely denotes *tail* (?). Existence of *d<sup>w</sup>* labialized complex in Ubykh as an opposition of *p* bilabial indicates only to the fact that here characteristic *b* → *d<sup>w</sup>* (like *p* → *t<sup>w</sup>*, *p̣* → *ṭ<sup>w</sup>*) prop. Ubykh process is supposed.

Ossetian *čeps/čepsi* “leather cloth” is borrowed from Circassian.

The fact that in initial a root vowel *o/u* should have existed is proved by Nakh (Chech.-Ing. *muš* “rope; woolen thread/twine/cord/string”) and Dagestanian data (Av. *muš*: “woolen thread/twine/cord/string”).

C.-Kartv. \**moǩ-* “back blunt side of blade”

Sv. *meǩ* “thick end of flat bread loaf”, *pl. moǩ-är*



Of the Kartvelian languages **meġ** “thick end of flat bread loaf” is preserved only in Svan. Though its correspondences are attested in all groups of Iberian-Caucasian languages. Plural **moġ** form should be older form in Svan; cf. C.-Nakh **\*muġ** “shaft/handle, back blunt side of blade/thick end of flat bread loaf”.

C.-Sind. **\*mωa** “handle; back blunt side of blade”

Ab. **mωa**, Apkh. á-**mωa** “shaft; back blunt side of blade”

C.-Kartv. **\*moġ-** “back blunt side of blade” : C.-Sind. **\*mωa** “handle; back blunt side of blade” is logical correlation. Phonetic transformation **ġ** → **ω** seems to be prop. Sindy occurrence; cf. C.-Nakh **\*muġ** “handle; back blunt side of blade”, Dag., Did. **moqu** “cupped hands/handful (of sth)” [more Dag. see Starostin, Nikolayev 1994 : 830].

C.-Kartv. **\*mocw-** “bilberry/blueberry”

Geo. **mocv-i** “whortleberry” [*Vacciniun arctostaphylos*]

Zan {**munč-i**}, cf. *top. Munč-ia* (Khobi district)

According to comparative phonetics of Kartvelian languages a literary **mocv-** root should have resulted **muč-** in Zan that isn’t attested as a separated word. Though likely **munč-** with **n** a correspondence of **mocv-** is observed in Samegrelo toponym **Munč-ia**.

C.-Sind. **\*brəc<sup>w</sup>-** “loquat”

Ad. (Shaps.) **nā-pca** “loquat”

Ub. **brəc<sup>w</sup>** “loquat”

Apkh. a-**báč<sup>w</sup>**, Bzip a-**bráč<sup>w</sup>** “loquat”

There is a lack of Kabardian and Abaza data. Though I suppose that Ubykh is close to parent-language picture. Some (and not all) forms denoting *apple* from Dagestanian languages can be brought along with C.-Kartv. **\*mocw-** “bilberry/blueberry” and C.-Sind. **\*brəc<sup>w</sup>-** “loquat” archetypes: Cham. (Gig.) **mič-i**, Khin. **məč** „apple“ [cf. Starostin, Nikolayev 1994 : 237-238].

C.-Kartv. **\*mrez-** /**\*mriz-** “coitus”

Geo. **mrez-/mriz-**, a-**mrez-i** “admirer bird” (Saba), a-**mrez-a/a-mrez-ob-a** “animal’s heat/oestrus/ season” (Saba), New Geo. a-i-**mriz-a** “Sb/Sth sulked/irritated”

Zan (Megr.) **raž-al-i** “making/going mad/getting heated/carried away” (cf. **mrez-**), **riž-in-i** (cf. **mriz-**) “glowing red”, **riž-al-i** “enraged, maddened/ exasperated/heated”

C.-Sind. **\*maz-a** “penis”

Ub. **maza** “penis”

Ubykh word is isolated in Circassian languages world. Though it has noteworthy parallels in Kartvelian as well as Dagestanian (Bezh. **măžär** “penis”) and Nakh (Chech. **muz** “penis”) languages.

C.-Kartv. **\*mrt-el-** “healthy”

Geo. **mrtel-i/mtel-i** “whole/full/complete”

Zan (Megr.) *tar-i* ← \**mtar-i* “healthy”

It is right to detach *-el* as a suffix at Common Kartvelian level like *çit-el-*, *grɜ-el-*, *ɜn-el-*, *vrc-el-*... words [Fähnrich, Sarjveladze 2000 : 335].

On the other hand Georgian *mr̄tel-* stem is logically corresponded by Zan *tar-* which was simplified on the ground of phonotactic rules functioning in Megrelian.

C.-Sind. \**bət-a* “sustainable, solid/firm/resilient, strong/powerful”

Ad. *pəta*, Kab. *bəda* “sustainable, solid/firm/resilient, strong/powerful”

In other Sindy languages a lookup stem isn’t observed. Formally, word anlaut is preserved unchanged in Kabardian (*b* → *p* in Adyghean), and within a word an initial *t* is preserved in Adyghean.

Comparison of C.-Sind. \**bət-a* : C.-Kartv. \**mrt-el-* words demonstrates that *b* → *m* took place in Common Kartvelian and *-el/-a* are affixes in both languages that also occurs in kindred Nakh roots: Chech. *butū*, Ing. *butuw* “strong, solid”, cf. C.-Nakh. \**but-aw* “id”.

C.-Krtv. \**msexwal-* “spider”

Zan (Laz.) *mšaxur-i* → // *mšaxu-i* “spider”

Zan correspondence was developed from Common Kartvelian \**msexwal-* archetype that is indicated by system of sound correspondences.

C.-Sind. \**psāx<sup>w</sup>-a* “spider”

Ub. *psāx<sup>w</sup>a* “spider”

Ubykh-Laz language parallels is real and is supported by Dagestanian data, as well; cf. Darg. (Kub.) *šax:a* ← \**šax<sup>w</sup>a* “spider”.

C.-Kartv. \**msu-* “a kind of soil/earth (*without stones*)”

Geo. (Mtiul.) *psu-i* “soil/earth without stone and not rammed”, Kartl. *psu-ar-i* “soil/earth turned into grime/dross/dirt”

Combining devoicing process *ms* → *ps* (cf. *msweni* → *psveni*...) in Georgian is supposedly that often occurs in Dialectal areal.

C.-Sind. \**nəš<sup>w</sup>-* “soil/earth, clay”

Ab. *nəš<sup>w</sup>*, Apkh. *a-nəš<sup>w</sup>* “earth, clay”

Likely, a looking up stem is lost in Circassian languages.

C.-Kartv. \**msu-* : C.-Sind. \**nəš<sup>w</sup>-* show logical and regular phonetic correspondences. In all possibility Kartvelian root is reduced type - \**mas<sup>w</sup>-* → \**msu-* (?).

True parallels are attested in Dagestanian languages, as well: And. *onš:-i*, Akhv. *u<sup>ŋ</sup>s:-i*, Cham. *u<sup>ŋ</sup>s://uns:-i* “soil/earth” [see more Dagest. Starostin, Nikolayev 1994 : 13].

C.-Kartv. \**m-sxil-* “nit, louse’s egg”

Geo. (Rach.) *psxil-i* “nit, louse’s egg”

Phonetic transformation *ms* → *ps* is assimilative that took place in Georgian dialects. In other Kartvelian languages and dialects corresponding samples haven’t been revealed.

C.-Sind. \***śxǎ**- “small/little/minor”

Ad. (Shaps.) **śxǎ**, Chemg. **śxǎ**-j “small/little/minor”

Common Kartvelian \***m-sxil**- archetype is logically corresponded by C.-Sind. \***śxǎ**- root. Initial **m** is attested in Kartvelian (**m**-cire “small/little/minor”, **m**-çare “bitter”...). I suppose that \***m-sxil**- /\***śxǎ**- isoglosses are sound-resemblance of C.-Kartv. \***m-zyil**- : C.-Sind. \***zyǎ**- forms – they have common origin.

C.-Kartv. \***mu**- “father”

Sv. **mu** “father”, la-**mu**-a “fathers”

According to the view accepted in Kartvelology Svan **mu** is considered to be a correspondence of Georgian-Zan **mama**/**muma** nouns [see Fähnrich, Sarjveladze 2000 : 316-317]. I suppose that \***mama** → \***mam** → \***mom** → **mu** isn't a historical process characteristic of Svan. On the contrary, **mu** root is an independent entry of Common Kartvelian origin that has logical correspondences in kindred Iberian-Caucasian languages.

Pr.-Sind. \***mu**- “mother”

Hat. **mu** “mother”, teti-**mu** “great-grandmother, grandmother”

Comparison of Svan-Hattian stems manifested semantic opposition along with formal identity – *father* ~ *mother* that isn't unexpected since etymonic meaning should have been *parent* though in the mentioned languages correlation is logical in other common (Daghestanian) material; cf. Lak **ppu** (← \***bu**) “father” ~ Arch. **bu**-va “mother”; Bud. **dide** “mother” ~ Rut. **did** “father”...

C.-Kartv. \***mu-bil**- “reptile”

Sv. **mebül** (UB.), **mebwil** (LB.), **mubül** (Lashkh.), **bəbil**//**mubil** (Lent.) “reptile”

Reconstruction of Common Kartvelian archetype is possible on the ground of Svan rich allomorphs. I suppose that the word is of compound structure and **mu**- is prefix. The issue on relation with Georgian **muml**-i “midge/gnat” form arises.

C.-Sind. \***bəL**-a “snake”

Ad. **bLa**, Kab. **bLa** “snake”

Transformation phonetic process of a simple **l** sonor into **L** voiced lateral spirant was sourced and developed in Common Sindy parent language.

Link of Adyghean forms with Nakh **lañč** “snake” word is groundless [cf. Starostin, Nikolayev 1994 : 787]. The latter is a logical correspondence of Geo **loko** “catfish” word.

C.-Kartv. \***muz**- “warble fly”

Sv. **muz** “warble fly”

The root is preserved only in Svan but is reconstructed at parent-language level since it has logical correspondences in Iberian-Caucasian languages.

C.-Sind. \***bza**- “big bumblebee, wasp”

Ub. **bža**-mmă “big bumblebee, wasp”

C.-Kartv. \***muz**- “warble fly” ~ C.-Sind. \***bža**- “big bumblebee, wasp” is based on Svan-Ubykh data but Dagestanian data makes the reality of this comparison convincing; cf. Tind. **miš**-ta, Ag. **murž** “warble fly; bumblebee, wasp”.

C.-Kartv. \***muzr**- “pile/heap/flock/herd”

Geo. (Ing.) **muzr**-u “pile/heap/flock/herd”

The word is preserved only in Georgian but it is reconstructed at parent-language level. It is proved by numerous isoglosses from Nakh and Dagestanian languages, indeed, along with Sindy ones.

C.-Sind. \***bža**- “hillock”

Ad. (Shaps.) **bža**-p, Chemg. **bža**-pă, Bzed. **bža**-p, Kab. **bžă**-pă “hillock”

It is right to discuss that **bža** “horn” is an independent root and cannot be linked with described forms [Kvakhadze 2014 : 23; cf. Shagirov 1977, I : 89]. Indeed, **bža**-pă is a separate word and of composite structure in which **-pă** segment denotes *nose/beard* and **bža**- logically corresponds with C.-Kartv. \***muzr**- archetype as well as with Bezh. **bizo**, Hunz. **bəzu** “mountain”, Ing. **boarz**, Chech. **barz**/**borz**-a- “hillock” allomorphs. Preservation of initial **r** vibrant in Nakh and Kartvelian languages is noteworthy.

C.-Kartv. \***murqan**- “alder tree”

Geo. **murqan**-i “alder tree” (Saba)

A plant name is isolated in Kartvelian languages but it has noteworthy correspondences in Iberian-Caucasian languages.

C.-Sind. \***məya**- “alder tree”

Ub. **məya**-, **məya**-çʷa “alder tree”, **məyā**-sə “hornbeam”

Like in Georgian, in Ubykh **məya**- root is isolated. Georgian-Ubykh correspondences have noteworthy parallels in Nakh (Ts.-Tush. **murqa** “alder tree”) and Dagestanian languages: Lezg. **maq**:u-n t:ar, Tab. **muq**:u-n har “alder tree”; Did. **noqi** “alder tree”, Bezh. **naqo**, Hin. **noqe** “alder tree”, cf. Kvarsh. **muqu**-rqa, Inkhoqv. **muqu**-rqa “oak”.

C.-Kartv. **q̇** : C.-Sind. **γ** : C.-Dag. **q** is logical phonemic correlation.

C.-Kartv. \***murz**- “round block of wood”

Geo. (Imer.) **murz**-i “round block of wood, thick block of wood”

The word is attested only in Georgian but likely it is of parent-language origin. It is proved by its Sindy correspondence. Maybe Megr. **bonž**-i “large log”, go-**bonž**-u-a “jamming with large logs” can be linked with Geo. **murz**- noun though **m** → **b** and **u** → **o** phonetic transformations in Zan should be explained which have analogies in Kartvelian material.

C.-Sind. \***məž**- “post/pillar/pole”

Ad. -**məʒ**, in the word **lǎ-məʒ** “bridge”, Kab. -**məʒ**, in the word **lǎ-məʒ** “bridge”

There is attempt to detach **lǎ-** “foot/leg” as the first component of the word of compound structure [Shagirov 1977, I : 250]. In Adyghean languages understanding of *bridge* was likely developed from *leg + pole (= bridge)* compound word.

Formally, C.-Kartv. \***murʒ-** : C.-Sind. \*-**məʒ-** correlation isn't problematic. Corresponding of Kartvelian u vowel **wə** diphthong was expected but after the following position of **m** bilabial **w** disappeared via dissimilation; **ʒ** → **ʒ** is prop. Kabardian innovation.

C.-Kartv. \***mus-a** “(a kind of) broom”

Geo. **musa** “broom-like object for sweeping” (Saba)

The noun is attested only in Saba's dictionary. At the same time, basing on external language isoglosses it is considered to be of parent-language origin.

C.-Sind. \***məsa-** “sweeping”

Ab. **psa-ra**, Apkh. a-**ps:a-ra** “sweeping”, a-**h<sup>w</sup>ə-ms-ag** “broom”

To assume **ms** → **ps** combined phonetic process on the next stage of reduction of Apkhazian-Abaza **ə** vowel is real – **məsa-** → **msa-** → **psa-**. In all cases **s** → **s**: intensifying process should be explained.

Archaic nature (structure) of Common Kartvelian archetype is also supported by Dagestanian data; cf. Hin. **mos**, Bez. **mušo..**, Darg. **mūs** ← \***murs** “broom”.

C.-Kartv. \***muʦ-el-** “vulva”

Geo. **muʦel-i** “vulva”, “women's genital organ”; “woman's pudenda” (Saba)

It is the Georgian root of ancient origin that has noteworthy isoglosses Iberian-Caucasian languages. In Zan dialects expected the words of **muʦu** and \***muʦo** type aren't attested.

Pr.-Sind. \***muʦ-** “part of a body”

Hat. **mut** “part of a body”

A \***mut** form of Proto Sindy origin which was lost in Common Sindy is preserved in Hattian. To specify the meaning semantics of Dagestanian correspondences should be brought; cf. Av. (dial.) **muʦú**, Bez., Hunz **moʦo** “face”, Lak **miʦi**, Darg. (Meheb) **manʦu** “penis”, Hin. **muʦ** “udder”...

C.-Kartv. \***muk-** “dark (*colour*)”

Geo. **muk-i** “dark (*colour*)”

The word is isolated in Georgian. At the same time noteworthy parallels are attested in kindred Iberian-Caucasian languages.

C.-Sind. \***k<sup>w</sup>ə-** “dark (*colour*)”

Ab. **k<sup>w</sup>a** “dark (*colour*)”, **k<sup>w</sup>a-j-ç<sup>w</sup>a** “black”, Apkh. a-j-**k<sup>w</sup>a** “dark (*colour*)”, a-j-**k<sup>w</sup>a-ç<sup>w</sup>a** “black”

There is a lack of Circassian correspondences and due to this it is difficult to reconstruct Common Sindy archetype.

The fact that Georgian preserves the root of inersive structure is well demonstrated Dagestanian material when in the Dido subgroup languages it is attested the word with Sindy-like structure; cf. Hin. *kab-addu* “black”.

C.-Kartv. \**mučw-* “a handfull, cupped/closed hand”

Geo. *muč-a*, *muč-i* “is called when fingers are tightly compressed” (Saba)

Zan (Megr.) *mučk-*, *mučk-a* “cupped/closed hand”, *mučk-a-mučk-a* “by the handfull”

The word *mučk-a* “cupped/closed hand to hold sth” that is attested in Gurian dialect implies a Zan source and simultaneously preserves older type [Chukhua 2000-2003 : 157]. The process *čk* → *čk* in Zan is explained according to T. Gamkrelidze’s rule - \**mučkw-* → \**mučkw-* → *mučk-* [Fähnrich, Sarjveladze 2000 : 338-339].

C.-Sind. \**məčʷə-* “little/few”

Ad. *məčəw*, Kab. *mašəw* “little/few”

Ub. *mač* “little/few”

Occurrence of palatalized *č* sibilant in the word’s final position in Ubykh indicates to the fact that in parent language archetype data was labialized - \**məčʷə* → \**mač*. Correspondence of Sindy-Kartvelian roots and stems are observed in Andi *miči-gu* “little/few” word.

Semantic correlation *handful* ~ *little* is logical; cf. Geo. *m-čkav-el-i* “hand-span” : Did. *čak-i* “little/few”.

C.-Kartv. \**mu-xub-e* “brother”

Sv. *muxwbe* “brother (*for brother*)”

Corresponding stem with the meaning of *brother* hasn’t been revealed in other Kartvelian languages so far. In Svan *xwib-* should be detached as a root that is proved by plural form *la-xwb-a* “brothers”. Additionally, *xwib-i/xwib-dä//xub-da* (Lashkh.) “brother” allomorphs are also attested in Svan dialects.

C.-Sind. \**ma-qʷə* “brother/son-in-law”

Ad. *maxʷ-łä* “brother/son-in-law”; Kab. *maxʷ-łä* “brother/son-in-law”

Ub. *məxə* ← \**məxʷə* “brother/son-in-law”

Ab. *mħʷə*, Apkh. *á-maħʷ* “brother/son-in-law”

As it is obvious in Kartvelian and Circassian languages the word was of complex structure – in both languages MV – V inflexion is detached.

I suppose that derived word *mox-ča* of Nakh languages with the meaning of *distant cousin* (Rus. *троюродный брат*) can be also brought; cf. also Ud. *muqu* “brother/son-in-law”. Semantic correlation *brother* ~ *brother/son-in-law* is logical.

C.-Kartv. \***muql-** “knee”

Geo. **muql-i** “head of leg bending/joint” (Saba)

Zan (Laz) **nuxu** “knee”

Totally unacceptable to link Geo. **muql-** root with Megr.-Laz **muxur-i/a** “side; district; region” stem [Klimov 1964 : 138]. Zan **muxur-** logically corresponds with Old Geo. **mqare** “side/region/district” lexeme that is acceptable from phonetical, structural and semantical standpoint.

As regard **muql-/nuxu** correlation in Laz **m** → **n** is caused by the contamination with other **nuxu** “cupped hands/handful” stem.

Georgian **muql-i** is attested in ancient written sources. Though its Svan correspondence hasn't been revealed so far [Fähnrich, Sarjveladze 2000 : 338].

C.-Sind. \***məqa** “knee”

Ab. **-mqa**, in the word **šja-mqa** “knee”, Apkh. **-mxó**, in the word **a-šja-mxó** “knee”

Saba's explanation of *knee* is eloquent that is supported by Apkhzian-Abaza composite. It can be segmented as thus: **šja** “leg” + **mxó** “knee”; cf. Saba: “head of leg bending/joint”, i.e. knee = head of joint.

Corresponding roots haven't been disclosed in Circassian languages so far. Though true correspondences are attested in Dagestania languages; cf. Akhv. **muq̣:u** “knee”, Tsakh **muq̣ul-e** “heel”.

C.-Kartv. \***my(i-)** “scabies/mange”

Geo. **my-er-i** “scabies/mange” (Saba), **myi-er-i** “scabies/mange” (Saba), **si-my-i-er-e** “scabies/mange”

Verbal stem denoting scabies/mange is preserved only in Georgian in the form of **myi-/my-** allomorphs; **myi-** is considered to be older (archaic) type. Corresponding root isn't attested in other Kartvelian languages and dialects, also in up-to-date published texts.

C.-Sind. \***bəy-** “itching”

Apkh. **a-bəy-ra** “itching”

Verbal **bəy-** root is attested only in Apkhzian though it has parent-language etymology. C.-Kartv. \***myi-** : C.-Sind. \***bəy-** is logical phonetic-structural correspondence that is supported by semantic correlation *scabies/mange* ~ *itching*.

Corresponding roots aren't observed in other Iberian-Caucasian languages.

C.-Kartv. \***myul-** “bent; crooked”

Old Geo. **myul-i** “sickle” ← etym. *bent*

Zan (Laz) **myul-a//yul-a** “crooked, bent”, Megr. **yul-a** “bent; crooked”

Sv. **yul-äj** “knee” ← etym. *bent* (?)

Historical unity of Kartvelian roots and stems is undoubtedly [Lomtadze 1959 : 75;

Schmidt 1962 : 117] though it is fact that parent-language **m** sonor in anlaut is preserved only in Georgian.

C.-Sind. \***maɣ**<sup>w</sup>**a** “crooked”

Ub. **maɣ**<sup>ʼ</sup>**a** “crooked”

Palatalized nature of anlaut voiced guttural spirant directly indicates that Common Sindy archetype occurred in the labialized form. It is clear that labialization source of **ɣ**- was diphthongization process of Kartvelian-like **u** (or **o**) vowel **o/u** → **wa/ə** (G. Rogava).

Even in this case final **l** is lost at Common Sindy language unity without a trace.

C.-Kartv. \***mǫ**<sup>w</sup>**aw**- “forest dormouse”

Geo. **mǫ**<sup>w</sup>**av**-i “looks like a weasel and is small” (Saba), *Dryomys nitedula* (GED)

The word is attested only in Georgian. Its parent-language origin is supposed since it has noteworthy parallels in Sindy languages.

C.-Sind. \***q**<sup>w</sup>**-ən**- “mouse”

Ub. **x**<sup>w</sup>**ən-ə** “mouse”

Ab. **ħ**<sup>w</sup>**ən**-ap-ə, Ashkh. **ħ**<sup>w</sup>**ən**-g<sup>w</sup>ə “mouse”, Apkh. a-**ħ**<sup>w</sup>**ən**-ap “mouse”

Deglottalization phonetic process **ǫ** → **q** took place in Common Sindy parent language. From this latter Apkhazian-Abaza allomorphs were developed via spirantization (**q** → **ħ**). Primarity of root **ǫ**- is supported by Dagestanian correspondences; cf. Arch. **noǫ**<sup>q</sup>**on**, Inkhoqv. **a**<sup>ǫ</sup>**wa**, Hinu. **aǫ**<sup>w</sup>**e** “mouse” ... For Kartvelian **m** see Ud. **m**<sup>ǫ</sup>**l** ← \***me**<sup>ǫ</sup>**l** “mouse”.

C.-Kartv. \***mǫ**<sup>w</sup>**-ar**- “solid/firm, hard; strengthening/turning harder”

Geo. **mǫ**<sup>w</sup>**ar**-i “hard and solid/firm” (Saba), **ga-mǫ**<sup>w</sup>**ar**-eb-a “strengthening/ turning harder”

The word is attested in ancient Georgian texts: “*šeslvad qurelebsa m ǫ a r i s a ǫldisasa*” – “Entering... into firm rock”; “*načevari misi vitarca lodi m ǫ a r i*” – “... like a firm big stone” [Abuladze 1973 : 304]. The ancient material supports Saba’s explanation, seems *solid/firm, hard* are basic meanings.

The word **sa-mǫ**<sup>w</sup>**ar**-o “universe/firmament/world” is likely derived from *firm/solid*.

C.-Sind. \***ma**<sup>w</sup>**ǫ**- “solid/firm/hard; strengthening/turning harder”

Ab. **ma**<sup>w</sup>**ǫ**-ə “solid/firm/hard”, **ma**<sup>w</sup>**ǫ**-xa-ra “strengthening/turning harder”

A detached root **ma**<sup>w</sup>**ǫ**- that is attested only in Abaza subsystem fully reflect parent-language picture. Comparison of C.-Sind. \***ma**<sup>w</sup>**ǫ**- archetype with Kartvelian **mǫ**<sup>w</sup>**ar**- likely gives possibility to segment -**ar** segment. For now I refrain from such approach.

Structural and phonetic correlation of C.-Kartv. \***mǫ**<sup>w</sup>**-ar**- : C.-Sind. \***ma**<sup>w</sup>**ǫ**- is also supported by semantic aspects of the archetypes.

Dagestanian correspondence seems to be preserved in Akhvakhian **ǫ**<sup>w</sup>**:ar**-eda “solid/firm, hard” word.



C.-Kartv. \*mǫǫar- “mud”

Geo. (Tush.) pǫǫar-i “marshy/swampy place”

I suppose that Tushian pǫǫar- cannot be linked with literary mǫǫar-. Oponymic mǫǫar- should have denoted *mud*, i.e. mǫǫar-i → pǫǫar-i took place in Tushian.

C.-Sind. \*mǫǫa- “stench”

Ad. mǫǫa-j “stench”

mǫǫa- is detached as a root, -j suffix of negativeness [Kvakhadze 2014 : 307]. Spirantization ǫ → ʔ phonetic process took place in Adyghean.

Correspondences of C.-Kartv. \*mǫǫar- “mud” ~ C.-Sind. \*mǫǫa- “stench” haven’t been revealed in Nakh-Dagestanian languages for now.

C.-Kartv. \*m-ǫǫǫ-e “musty/fetid/stagnant, stinking”

Geo. ǫǫǫ-, m-ǫǫǫ-e “musty/fetid/stagnant/mouldy”, da-m-ǫǫǫ-eb-a “rotting/turning stagnant/foul”

Zan (Megr.) ǫǫǫ-e//ǫǫǫ-e “tasteless”

Corresponding stem isn’t observed in Svan. Phonemic correlation Geo. a : Zan ə/i that implies an initial o in Megrelian (i.e. o → ə/i) is noteworthy [Rogava 1962].

C.-Sind. \*ǫǫǫ-ə “sweet”

Ub. ǫǫǫə “sweet”

There is a lack of corresponding stem in Apkhazian-Abaza languages. As regard Ubykh-Kartvelian structural correlation here everything is OK. Meanings of words need to be explained – difference is high: *sweet* ~ *tasteless* though Lezgian languages data should serve as a medium stage: cf. Tab. (Dub.) ǫurǫul-i, Ag. ǫulǫul-f, Krits ǫatǫul “bitter”; ǫǫ complex in Krits is an accompanying occurrence of reduplication.

From the standpoint of root structure Dido forms are adequate: Did. ǫǫǫ-äsi, Khv. ǫǫǫ-a, Bez. ǫǫǫ-oro, Hunz. ǫǫǫ-əru, Hin. ǫǫǫ-er-iš “rotten”.

C.-Kartv. \*mšaw- “hunger/starvation”

Geo. mšev-a “hunger/starvation”, mo-mšev-a “getting hungry/starving”

Zan (Megr.) škər-//škir-, p-škir-en-s “I’m hungry”, škir-en-ul-i “hungry”, Laz o-mškor-in-u “hunger/starvation”, m-a-mškor-in-u “I got hungry”, mškor-in-er-i “hungry”

Laz reflects a Zan correspondence of C.-Kartv. \*mšaw- archetype. Though w → r process seems to be prop. Zan that is historically acting rule; cf. Geo. ʃev- / Zan ntir-, ʃvav- / ʃvar-... {cf. Fähnrich, Sarjveladze 2000 : 339}.

C.-Sind. \*maśw-a “hunger/starvation”

Ub. maśwa “hunger/starvation”

Of the Sindy languages only Ubykh preserved corresponding form of Kartvelian \*mšaw- “hunger/starvation” form. Rightness of Ubykh-Kartvelian comparison is also

supported by Dagestanian data: cf. Tsakh *məs<sup>w</sup>a-n*, *məs<sup>w</sup>a-lla*, Bud. *məz*, Khinag. *əmzaw-l*, Ud. *busa* “hunger/starvation”.

C.-Kartv. \**mšel-* “happy”

Zan (Laz) *mškel-a//mškel-a* “happiness”

The word is isolated in Laz. Since here the *šk/šk* cluster occurs a hushing sibilant-spirant *š* should be reconstructed for Common Kartvelian; cf. Geo. *š* : Zan *šk/šk*, C.-Kartv. \**š*. Maybe even in this case Laz *e* unchangeably repeats parent-language \**e* vowel that is caused by root structure; cf. Geo. *švel-i* “roe-deer” : Zan *skver-i* “id”...

C.-Sind. \**māšə* “happy”

Ab. (Tap.) *mšə*, Apkh. *a-mš* “happy”

Likely, the same *məš-* is observed in the word *ubeduri* “unhappy” word – Ab. *məž-da*, Apkh. *á-məž-da* “unhappy” in which final *-da* is a suffix of negativity. Combined *š + d* → *žd* assimilation phonetic process is also observed.

Likely, logical Dagestanian correspondences of Sindy-Kartvelian archetypes are also preserved in Lak *piš-*, Darg. *piš-* (C.-Dag. \**biš-*) “smile” forms.

C.-Kartv. \**mšwin-//pšwin-* “heavy breathing/snuffling; breathing”

Old Geo. *sa-mšzn-el-i//sa-mšzn-v-el-i* “soul”, *αμο-pšzn-v-a* “breathing out” [Abuladze 1973 : 17], *sa-mšgin-v-el-i//sa-pšgin-v-el-i* “dumb” (Saba)

Unfortunately, other Kartvelian correspondences are unknown and thus basing on Old Georgian forms duplex archetypes with *m/p* allophones were reconstructed. By the way, similar substitution is also observed in kindred languages.

Pr.-Sind. \**pušan-* “breathing”

Hat. *pušan* “breathing”

Hattian *pašun* “soul” lexeme can be discussed in this case but for now I’ll refrain from it. As regard *m/p* alternation in this regard Hattian and Kartvelian are isolated. Dagestanian correspondences disclose only the variants with *m-*; cf. Did. *muš-a*, Bezh. *muš-o*, Hunz. *muš-e* “breathing; smelling” .., Ud. *muš* “wind”.

C.-Kartv. \**mcxal-* “pear”

Geo. *msxal-i*, *sxal-i* “pear”, *Sxal-ta* (*top.*)

Zan (Megr.) *sxul-i*, Laz *mcxul-i* “pear”

Sv. *wicx//icx* “pear”

Similar affricate-sibilant *c* is observed in Svan and Laz that shown an initial picture; *c* → *s* took place in Megrelian and Georgian. In Old Georgian there is also attested a *sxal-* type. This latter is originated from older *msxal* form [Fähnrich, Sarjveladze 2000 : 336].

C.-Sind. \**q<sup>w</sup>əʒ-ə* “pear”

Ad. *q<sup>w</sup>:əʒə*, Kab. *q<sup>w</sup>əʒ* “pear”

Allomorphs of Common Sindy origin are preserved only in Adyghean languages and dialects. Apkh. *a-ħá//a-ha*, Ab. *ħa*, Ub. *xia* “pear” are of another origin [Trubetskoy 1930 : 276].

C.-Sind. \*q<sup>w</sup>əʒ-ə is given in inersive structure that is proved by Dagestanian material along with Kartvelian one; cf. Kritis žūhūr, Bud. čōhūr, Lezg. č:ūx<sup>w</sup>er, Tab. žixir, Ag. č:ixar, Tsakh žəxā “pear”.

C.-Kartv. \*mcxw- “baking/cooking; heating up/getting hot”

Geo. mcxv-/cxv-, na-mcxv-ar-i “cake”, gamo-v-a-cxv-e “I cooked”, cxv-eb-a “is being cooked”, u-mcxv-ar-i “not baked/cooked”, gamo-mxcv-ar-i “baked/cooked”

Zan (Laz) mčxv-ap-a “hot”, v-o-mčxv-in-am “I heat up”

It is obvious that Geo. mcxv-/cxv- in Zan (resp. in Laz) corresponds with mčxv-/nčxv- allomorphs. Any attempt to link them with Georgian cxel- and other stems is doomed to failure since they are the roots of different origin [cf. Fähnrich, Sarjveladze 2000 : 603; Klimov 1964 : 231-233].

C.-Sind. \*cax<sup>w</sup>- “burning/roasting”

Ub. cax<sup>i</sup>- “frying/grilling”

Existence of palatalized x<sup>i</sup>- in Ubykh is rightly considered to be a reflex of parent-language x<sup>i</sup>- – x<sup>w</sup> → x<sup>i</sup> that is proved by other many samples [Kvakhadze 2014 : 271]. A \*cax<sup>w</sup>- archetype reconstructed for Common Sindy parent language logically corresponds with C.-Kartv. \*mcx<sup>w</sup>- verbal root and semantic correlation *baking/cooking* ~ *burning/roasting* seems to reflect systemic changes.

C.-Kartv. \*mcxw-il- “thick; fat/stout/plump”

Geo. sxw<sup>w</sup>il-i, gan-sxw-na “opening”

Zan (Megr.) šxu “thick; fat/stout/plump”, si-šxu-a “thickness, fatness/stoutness”, Laz mčxu “fat/stout”, toli-mčxu = Megr. to-šxu “large-eyed”

Unlike Megrelian-Georgian spirant (s/š) in this case Laz affricate č reflects archaic affricative nature. It is similar of that parent-language mcxwil-.

Georgian word-forms are attested in ancient Georgian written sources [Fähnrich, Sarjveladze 2000 : 426].

C.-Sind. \*mčx<sup>w</sup>-a “overweight/excessive, thick, large/big”

Ad. -šx<sup>w</sup>a, Kab. -šx<sup>w</sup>a “large/big”

Ub. šx<sup>w</sup>a “strong/powerful”

Apkh. a-mcx<sup>w</sup> “overweight, excessive”

In reconstruction of parent-language proto-type Apkhzian correspondence presented by G. Klimov was paramount [Charaia 1912 : 54; Klimov 1969 : 290]. Dagestanian material supports my approach, as well: cf. Arch. čūh “thick; dense, tight”, Khin. čxi “big/huge, massive”, Darg. čaq<sup>w</sup>-ze “tall/high”.

C.-Kartv. \*mɜa- “corner/region”

Zan (Laz) mɜga “corner/region”, Megr. ɜga “edge, coas/bank, roadside”

Postulation of \*mɜa archetype in Common Kartvelian is possible only on the ground of

Zan data. I don't agree with Zan **m3ga** : Geo. **3gide** correspondence since C.-Kartv. **\*m3gide** should have resulted **m3gida/3gida** allomorphs in Zan without any problems that didn't take place, i.e. Zan **m3ga** is another root, likely correspondence of C.-Kartv. **\*m3a** or **\*m3e** archetype. The latter implies Geo. **3** : Zan **3g** phonemic opposition that is approved in the mentioned languages; cf. Geo. **γvar3la** : Zan **γvan3gira** “ergot-infected rye-grass/darnel”, Geo. **3ab-v-a** : Zan **3gup-/3gip-** “stretching”...

C.-Sind. **\*m3a** “yard; tip/point”

Ad. **naz**, Kab. **naz** “tip/point, edge (*of sth*)”

Ab. **m3a-ḳə** “tip/point, edge (*of sth*)”, Apkh. **a-m3-r-xa**, Bzip **a-m3ə-r-xə** “yard”

C.-Sind. **\*m3a** “yard; tip/point” : C.-Kartv. **\*m3a-** “corner/region” is logical correspondence. Sindy *yard* ~ *tip/point* semantic correlation becomes more plausible by Kartvelian *corner/region* semantema on the basis of which *yard* ← *corner/region* → *tip/point* semantic deviation is easily explained. Av. **miç:ir** “point”, Lak **miç** “tip” are linked with C.-Sind. archetype [Starostin, Nikolayev 1994 : 813], that needs to be specified.

C.-Kartv. **\*m-3aḳ-e** “too sour”

Geo. (Kiziq.) **m3aḳe** “too sour”, cf. **m3aye** “rancid”

Zan (Megr.) **3uye** “rancid”

Sv. **məziy** “rancid”

It is obvious that **3ay-/3aḳ-** alternation has semantic nature in Georgian-Kartvelian – it is the differentiation of meaning but occurrence of **ḳ-** is valuable in terms of the history of a stem and it is supported by Sindy languages, as well.

C.-Sind. **\*3<sup>w</sup>aḳ-ə** “sour”

Ad. **ṣ<sup>w</sup>aḳ<sup>w</sup>-ən**, Kab. **faḳ<sup>w</sup>-ən** “souring”

Ub. **3<sup>w</sup>aḳə** “sour”

Significant phonetic transformation of a word's “shell” that began in Adyghean, reaches the peak in Kabardian. In similar situation Ubykh data is given priority that is supported by Dagestanian languages along with Kartvelian ones; cf. Lak **ḳurḳi-** “bitter”, Arch. **ḳiḳi-naḳ** “pickles” (in which **naḳ** denotes “milk”).

C.-Kartv. **\*m3n-** “taboo”

Geo. **m3n-a** “saying abusely” (Saba), **m3n-el-i** “taboo maker”, Gur. **b3n-a** “taboo”, **i-b3n-i-s**, Im. **bzn-il-ob-a**

Before I considered to discuss Svan **mə3l-äj//mə3l-aj** (Lashkh.) “clairvoyant, fortune-teller” forms in this context [Chukhua 2000-2003 : 417]. But today such link seems suspicious. In all cases Georgian **b3n-** verbal root is considered to be of parent-language origin.

C.-Sind. **\*b3a-** “secret; hiding”

Kab. **bz-**, in the word **bzə-ṣə-n** “hiding”

On the next stage of reduction **mз** → **bз** → **bz** phonetic process took place in Kabardian by what it resembles to Gurian (**mз**→**bз**) and Imerian (**bз**→**bz**) forms. Correlation with Ubykh **wǎnǰǎ** “secret” word is unclear - **\*bǎǰnǎ**→**wǎnǰǎ** (?).

C.-Kartv. **\*mǰn**- “taboo” : C.-Sind. **\*bǰa**- “secret; hiding” archetypes is likely corresponded by Bezh. **muc**-al//**munc**-al “hiding, covering” verb.

C.-Kartv. **\*mǰer**- “insect, fly”

Geo. **mǰer**-i “insect”

Zan (Laz) **mǰaǰ**-i, Meg. **ǰanǰ**-i/**ǰand**-i “insect, fly”

Sv. **mēr** ← **\*mher** ← **\*mǰer** “insect, fly”

In the professional literature there is a view that C.-Kartv. **\*mǰer**- archetype contains Common Kartvelian **ǰer**- root denoting *writing*, of course, that is groundless view [Fährich, Sarjveladze 2000 : 663-664].

C.-Sind. **\*maǰa** “grasshopper/locust”

Ad. **maǰ**, Kab. **maǰǎ** “grasshopper/locust”

Ub. **mǎǰa** “grasshopper/locust”

Ab. **maǰa**, Apkh. a-**mǎǰa** “grasshopper/locust”

A lookinup root is attested in all Sindy-Kartvelian languages that makes C.-Sind. **\*maǰa** : C.-Kartv. **\*mǰer** opposition reliable [Charaia 1912 : 28; Rogava 1956 : 27]. Moreover the root is attested in Iberian-Caucasian languages groups; cf. Bats. **maǰǎ**, C.-Nakh. **\*maǰe** “louse”; Avar **naǰ**.; Arch. **naǰ**, Khin. **nimǰ**, And. **noǰ**:i, Botl. **naǰ**:i., Hinukh **noce** “louse”, C.-Dag. **\*naǰe** “louse”.

Nasalization phonetic process **m** → **n** in Dagestanian languages is assumed, only Khinalug form is unexpected which arises a question: Does **nimǰ** imply the existence of structure of C.-Dag. **\*ni-maǰe** “louse” archetype?.

C.-Kartv. **\*mǰir**- “little; few/minor; narrow”

Geo. **mǰir**-i “little; few/minor; narrow”

Nominal stem is isolated in Georgian. But likely it is of parent-language origin that is proved by Sindy languages data, as well.

C.-Sind. **\*mǎǰə**- “narrow”

Ub. **mǎǰə** “narrow” (?)

Apkh. **mǰ**-, in the word a-g<sup>w</sup>-a-**mǰ**-ra “sadness/worry/anxiety”, a-**mǰ**-ra “pulling off/ripping off”

Understanding of *sadness/worry/anxiety* is realized interestingly in Apkhzian - a-g<sup>w</sup>-a-**mǰ**-ra, *lit. heart narrowing*.

Comparison of C.-Kartv. **\*mǰir**- : C.-Sind. **\*mǎǰə**- archetypes demonstrates that final **r** is still lost in parent language without a trace. Additionally hissing process of **ǰ** → **ǰ** took place in Apkhzian.

Correspondences of Sindy-Kartvelian isoglosses are also observed in Dagestanian languages; cf. Ikho. **miçi-qi**, Ud. **miçi-ḳ** “small”.

C.-Kartv. **\*mçir-** “stranger/wandering pauper; stranger/sojourner”

Geo. **mçir-i** “stranger passenger” (GED), “stranger/wandering pauper; stranger/sojourner, alien” (Chubinashvili), v-**mçir-ob** (Saba)

The word is attested only in literary Georgian though it is of parent-language origin. Its distribution in Old Georgian is wide [Abuladze 1973 : 310].

C.-Sind. **\*mçə** “guest”

Ad. **ḥa-čă**, Abdz. **ḥa-ṗă**, Kab. **ḥa-šă**, Basl. **ḥa-čă** “guest”

Ub. **ṗčă** “guest”

Apkhazian-Abaza **-sas** “guest” is another word and shouldn’t be discussed in this case [cf. Shagirov 1977, II : 122-123]. Link of Adyghean allomorphs with Common Nakh **\*ḥaše** “guest” should be excluded like the groundless theory on its borrowing from Iranian [Trubetskoy 1921 : 248].

Primary type of the word is well preserved in Ubykh in which only **mç** → **ṗč** (contactive) assimilation took place while in Adyghean there is a form with complex structure **-ḥa+čă**, in which **mç** was simplified. [cf. Kvakhadze 2014 : 119].

Logical correspondence of C.-Sind. **\*mçə** : C.-Kartv. **\*mçir-** archetypes are also observed in Dagestanian languages data; cf. And. **ç:e**, Akhv. **ç:ew-e**, Bagv. **š:ew**, Karat. **ç:ew..**, C.-Dag. **\*mç:ew-** “guest”.

C.-Kartv. **\*mçqirt-** “naked/bare”

Geo. (Tush.) **mçqirt-u** “naked/bare”

Zan (Megr.) **čqint-u/čqont-ə** “unripe; beardless/immature”

Sv. **čqint** “boy”

In Svan-Megrelian understanding of *naked/bare* is realized in *fresh/young // boy* form which reflects age limit: *naked/bare* → *beardless*.

C.-Sind. **\*ṗçə** “naked/bare”

Ad. **ṗça-nă**, Kab. **ṗça-nă**, “naked/bare”

Ub. **-ṗçə**, λa-**ṗçə** “barefoot”, ša-**ṗçə** “bear-headed”

In Sindy languages an initial type is simplified. It is proved by Kartvelian as well as Dagestanian data: Cham. **-čaq:ulda**, Darg. **čanku-si...** cf. also Ts.-Tush. **darçino** “naked/bare” form of inversive structure.

C.-Kartv. **\*m-çaxe** “sour”

Geo. **mçaxe** “wine turning to vinegar”

Zan (Laz) **mçoxa** “sour”

The same root is observed in **m-çax-i** “unripe grape” word that is attested only in Saba’s

dictionary. In Laz  $\check{\text{c}} \rightarrow \check{\text{c}}\text{k}$  didn't take place due to  $\text{x-}$  in stem auslaut [Fährich, Sarjveladze 2000 : 345].

C.-Sind. \* $\check{\text{c}}\text{a}\check{\text{h}}\text{a}$  “salty”

Circ. { $\check{\text{c}}\text{ax}$ } “salt”

Ab.  $\check{\text{c}}\text{wa}$ , Apkh. a- $\check{\text{c}}\text{ā}$  ← \*a- $\check{\text{c}}\text{wa}$  “salt; salty”

Corresponding roots are lost in Ubykh and circassian languages but Ossetian preserved it in the borrowing form in which  $\text{cāxx}$  (← Circ.  $\check{\text{c}}\text{āx}$ ) stem denotes “salt” even today.

Georgian-Sindy isoglosses are paralleled by Agul  $\check{\text{c}}\text{ux}$  “whey” in which logical Dagestanian correspondence is observed.

C.-Kartv. \* $\text{m}\check{\text{c}}\text{el-}$  “cupped/closed hand; handful”

Old Geo.  $\text{m}\check{\text{c}}\text{el-i}$  “handful” (Saba), “cupped/closed hand”,  $\text{m}\check{\text{c}}\text{el-eul-i}$  “bushel”

The word is well known from ancient Georgian written sources: “*m č e l ert pkvil sarkuansa šina*” – “A handful of flour...”; “*ara ganivsis m č e l i twisi momkalman*” – “A reaper cannot fill its hand” [Abuladze 1973 : 313]. But its correspondences haven't been revealed in kindred Kartvelian languages so far.

C.-Sind. \* $\text{ma}\check{\text{c}}\check{\text{a}}$  “palm of hand”

Ab.  $\text{ma}\check{\text{c}}\text{a}$ , Apkh. a- $\text{ma}\check{\text{c}}\check{\text{a}}$  “palm of hand”,  $\text{ma}\check{\text{c}}\text{a-}\check{\text{q}}$  aqara iqaqjoup “width of hand-palm”

There is a lack of Circassian data though without it a full reconstruction of Common Sindy archetype is possible successfully.

Apkhzian-Abaza allomorphs clearly indicate that historically there should have been two-syllabic word root, i.e.  $\text{mV}\check{\text{c}}\text{el-}$  →  $\text{m}\check{\text{c}}\text{el-}$  took place in Kartvelian. Instead, Georgian preserved final  $\text{l}$  unchanged while in Sindy languages it disappeared without a trace.

For now Dagestanian and Nakh correspondences of Georgian-Sindy roots and stems haven't been revealed.

C.-Kartv. \* $\text{mqar-}$  “shoulder”

Geo.  $\text{mqar-i}$ ,  $\text{mxar-i}$  “shoulder”

Zan (Megr.)  $\text{xu}\check{\text{z}}\text{-i}$ , Laz  $\text{mxu}\check{\text{z}}\text{-i}/\text{pxu}\check{\text{z}}\text{-i}$  “shoulder”

Sv.  $\text{qar}/\text{qār}$  ← \* $\text{mqar}$  “shoulder”

Disappearing of initial  $\text{m}$  in Svan is caused by non-canonical nature of  $\text{mq}$  consonant cluster, i.e. unnatural complex was overcome by disappearing of  $\text{m}$  –  $\text{mq} \rightarrow \text{q}$ . Indeed,  $\text{mq}$  cluster isn't attested in any position in Svan.

Georgian  $\text{mqar-i}$  is attested in present mountainian dialects as well as ancient written sources [Fährich, Sarjveladze 2000 : 347].

C.-Sind. \* $\text{m}\check{\text{a}}\text{q}^{\text{w}}\text{a}$  “breast/bosom”

Ub.  $\text{m}\check{\text{a}}\text{q}^{\text{a}}$  “breast/bosom”

There was an attempt to link Ubykh  $\text{m}\check{\text{a}}\text{q}^{\text{a}}$  with Abaza  $\text{maqa}$  “hand/arm” stem but if Ubykh phonetic picture is considered then it will turn out that any  $\text{C}^{\text{w}} \rightarrow \text{Ub. C}$ , i.e.

palatalized q<sup>i</sup> implies the existence of q<sup>w</sup> labialized proto-form in parent-language. Thus, according to my approach they are two different roots, namely, Ubykh **məqja-** will be correlated by the allomorphs of Dagestanian Tsakh **muxu**, Ag., Tab. **muxur**, Arch. **moxor** “chest/bosom” types via sematic correlation *breast/bosom* ~ *chest/bosom* while Ab. **maqa** “arm” is considered to be a correspondence of C.-Kartv. **\*meqel-** “arm” [for Nakh-Dagestanian roots see Starostin, Nikolayev 1994 : 829].

C.-Kartv. **\*mqew-** “girl; woman”

Geo. **mqev-al-i** “girl; maidservant”, New Geo. **mxev-al-i** “maidservant; bought slave woman”

Zan (Megr.) **pxe//xe** “woman”, Laz **pxe** “woman”, **ɬala-pxe**

Zan **pxe** is attested in Gurian dialect in the borrowing form **-pxe - lomtati-pxe** “Lomtavidze’s wife/daughter”; **\*mxev-** → **pxe** took place in Zan simplification of which **pxe** → **xe** is known from Megrelian [Lomtavidze 2000 : 72-74].

C.-Sind. **\*mqwǎ** “daughter/young girl/maiden/virgin”

Ad. **pxwə**, Kab. **pxwə** “daughter/young girl/maiden/virgin”

Ub. **pxǎ** “daughter/young girl/maiden/virgin”

Ab. **pħa**, Apkh. **a-pħá** “daughter/young girl/maiden/virgin”

Sindy languages material was compared by I. Mescarosh [Mescarosh 1934 : 222]. Genetic link with Kartvelian data is known though to discuss Apkh. **a-pħwə-s** “wife” in this case isn’t right [Charaia 1912 : 35]. I suppose that phonemic opposition **x : ħ** indicates to initial (archaic) **q** pharyngeal and **mq** → **px//pħ** combined phonetic process in Sindy languages coincides with of that Laz-Megrelian.

Likely **qin** “wife of brother-in-law” of Nakh languages is sourced from **\*mqin** form and corresponds with Sindy-Kartvelian archetypes; cf. also Darg. **qunul**, Lak **qami**, Lezg. **xnub** “woman, wife”.

C.-Kartv. **\*-mžǎ** “(*wheat etc.*) stubble/haulm/straw”

Geo. **-mžǎ**, in the word **na-mžǎ** “(*wheat etc.*) stubble/haulm/straw”, Rus. **соломина** (Chubinashvili)

A prefix **na-** is detached in Georgian, and **mžǎ** seems to be a root. Its correspondences haven’t been observed in other Kartvelian languages and dialects.

C.-Sind. **\*wazǎ** “straw”

Ad. **warzǎ//hǎ-warz**, Kab. **ha-wazǎ** “straw”

Occurrence of **r** in word’s inlaut seems Adyghean innovation and **ʒ** → **z** spirantization phonetic process took place almost in all Adyghean languages and dialects.

C.-Kartv. **\*-mžǎ** : C.-Sind. **\*wazǎ** demonstrates logical correlation from structural as well as phonemic standpoint (cf. sound correspondence **m : w**). In Kartvelian pre-historical process of hushening of Pr.-Kartv. **\*ž** → C.-Kartv. **ž** is assumed that is quite often revealed.



## N

C.-Kartv. \*-n- “pronominal root”

Zan (Laz) e-n-t-ep-e “they”, Megr. e-n-ep-i “they”, e-n-a “this”, i-n-ep-i “they”, i-n-a “he/she/it/that”

The root isn’t attested in Georgian and Svan, if Svan naj//näj “we” I pers. pronoun isn’t considered.

C.-Sind. \*-n “pronominal root”

Ub. wa-n-ä “this”, cf. i-n-jä “that/he/she/it”

Apkh. a-n-i “that/he/she/it” (P. Uslar)

There is a lack of Adyghean data though basing on Ubykh-Apkhszian -n- pronominal of parent-language origin will be easily detached like in Kartvelian.

Genetic unity of named pronouns is rightly noted [Charaia 1912 : 21; 26]; cf. C.-Kartv. \*in- “he/she/it” : C.-Sind. \*jən- “he/she/it” [see above]. Of the Dagestanian Bezh. (Khash.) ho-n-o and Inkh. ove-n-u / oje-n-u / ore-n-u “he/she /it; they” forms are noteworthy.

C.-Kartv. \*na “Good Heavens!”, *lit.* Oh, mother!” (*interjection of astonishment/surprise*)

Zan (Megr.) ne “Good Heavens!”, *lit.* Oh, mother!”

The word is preserved only in Megrelian. Likely its \*no is sourced from proto-form; cf. \*oč-i → eč-i “twenty”, \*γož-i → γεž-i “pig”... žerγv-i ← \*žorγv-i : Geo. zarγv-i “vein/blood vessel”... It is obvious that occurrence of \*no →//ne in Zan is a ground to reconstruct ancient na root in Georgian (resp. in Common Kartvelian).

C.-Sind. \*na “mother”

Ad. nə “mother”

Ub. na “mother”; á-na (*def.*) “mother”

Reality of Sindy-Kartvelian isoglosses are proved by ne- “mother” stem of Dagestanian languages; cf. Darg. ne-š “mother”, in which -š is suffix, that also occurs in the dude-š // t:ut:e-š word denoting “father”.

The same ne- should likely occur in Nakh languages; cf. Chech. nē-ca “mother’s sister”

C.-Kartv. \*nan- “booth; wattle/adobe building”

Geo. nan-, a-nan-ur-i “booth; floor”, dial. nan-ia “wattle/adobe building”

Correspondences of the nan- root detached in literary Georgian isn’t attested in Zan-Svan which absolutely doesn’t mean that nan- is borrowed from foreign languages. It seems of parent-language origin that is supported by true parallels in the kindred languages.

C.-Sind. \*nanə- “shed/covered area for storage”

Apkh. a-nanə-ra “shed/covered area for storage”

In the professional literature *-ra* is detached as a derivative suffix [Chirikba 1996 : 116], that is also supported by Kartvelian material.

Corresponding material hasn't been revealed in kindred Iberian-Caucasian languages.

C.-Kartv. \**naṭ*- “dream/desire”

Geo. *naṭ-r-v-a* “dream/desire”, *neṭ-av(i)* “if only...would that”, *neṭ-ar-i* “blissful/blessed”

Zan (Megr.) *noṭ-e//niṭ-e* “If only.... would that...”

Sv. *naṭ-iel//naṭ-iäl* “If only.... would that...”

A lookup verb is fully given in Kartvelian languages and dialects, only there is a lack of Laz allomorph. Maybe Laz *moṭ-i* “Good Heavens!/God be my witness!” form is of similar etymology (*m* → *n*?) [for the history of issue see Fähnrich, Sarjveladze 2000 : 353-354].

C.-Sind. \**maṭa*- “begging, imploring”

Apkh. á-*maṭa*-*naj-ra*, Bzip *a-maṭa-nəj-ra* “begging, imploring; whispering, muttering/mumbling/murmuring”.

Researches consider possible to detach *-na-jə* segment in the above mentioned verb [Chirikba 1996 : 110].

Discussing the Apkhazian-Kartvelian isoglosses Laz *moṭ*- root is too important since it repeats *m* sonor that is preserved unchanged in Sindy (resp. Apkhazian).

Of the Dagestanian data Av. *paṭ-an* (→ *haṭ-an*) “Sunday; temple” ← etym. *of God*, cf. Laz *moṭ-i* “Good Heavens!/God be my witness!” is noteworthy.

C.-Kartv. \**naγw-el*- “bile” (*anat*.)

Old Geo. *naγwel-i//nawγel-i*, New Geo. *naγvel-i* “bile”

Zan (Megr.) *nory-i* “bile”

It is true that Old Georgian allomorph chronologically precedes modern *naγvel*- form but secondary metathesis of *w*- is well-known phonetic process in Old Geo., cf. *ḳicw-i*, New Geo. *ḳvic-i*, but Sv. *ḳwic-ra* “colt”.

C.-Sind. \**năγw* “stomach; goire”

Ad. *năγw* “stomach”, Chemg. *năγw* “goire”

Reconstruction of Common Sindy archetype is possible only according to Adyghean though structure and phonemic composition of initial root is fully preserved. Phonemic identity of Sindy-Kartvelian archetypes is supported by semantic corresponding *bile* ~ *stomach* that is logical.

C.-Kartv. \**naš-e* “silt; rocky riverside/river bank”

Geo. *naše* “rocky riverside/river bank with tree and banch cuttings/twigs, covered in scrubby undergrowth” (Saba), “silt” (Kirioni)

Expected \*noška in Zan and \*našge/\*naške in Svan aren't revealed. Georgian naše word has noteworthy parallel that indicates its Common Kartvelian origin.

C.-Sind. \*nāš<sup>w</sup>- “mud; soil/earth”

Ab. nāš<sup>w</sup>, Apkh. a-nāš<sup>w</sup> “mud; soil/earth”

There is a lack of Circassian entries though Apkhazian-Abaza data gives exact picture of Common Sindy archetypes.

C.-Kartv. \*naš-e : C.-Sind. \*nāš<sup>w</sup>- demonstrates logical correlation. Before Apkhazian-Abaza roots were rightly linked with Dagestanian material; cf. And. onš:i, Akhv. u<sup>ŋ</sup>s:i “soil/earth” [Abdokov 1983 : 99]...

C.-Kartv. \*naš-e “rocky riverside”

Geo. naše “water rocky riverside/river bank with tree and banch cuttings/twigs, covered in scrubby undergrowth, also is called district/quarter” (R. Eristavi), naše “rocky riverside/river bank with tree and banch cuttings/twigs, covered in scrubby undergrowth” (Saba).

Word's Georgian explanations is grounded on Saba's version, also on D. Chubina-shvili's one.

Correspondences aren't observed in other Kartvelian subsystems so far.

C.-Sind. \*nāš<sup>w</sup>-ā “soil/earth; clay”

Ab. nāš<sup>w</sup>, Apkh. a-nāš<sup>w</sup> “soil/earth; clay”

Like Kartvelian correspondences, Circassian ones haven't been disclosed so far though in the professional literature it is indicated Dagestanian parallels the semantics of which repeats that of Apkhazian-Abaza; cf. And. onš:i, Kar., Tind., Botl. unš:i, Bagv. unš: “soil/earth” [Abdokov 1983 : 99; Starostin, Nikolayev 1994 : 513].

C.-Kartv. \*naž(w)- “spruce”

Geo. nažv-i//nažž “spruce” (Saba), naž-ov-an-i “spruce forest”

Zan (Megr.) nož-i “spruce” (D. Pipia)

In Kartvelian \*nezw- and \*než(w)- allomorphs should have been distinguished. Correspondence of the first is Sv. nezv-ra “spruce” and Zan (Megr.) nuzu “id” while the second is corresponded by Georgian nažv-i and Megr. nož-i [cf. Fährich, Sarjveladze 2000 : 54].

C.-Sind. \*māž- “thorn”

Ub. māž-ə “thorn”

In this case only Ubykh preserves Common Sindy data. Logical correspondence of this latter is Dag. (Andian) hinç:ir “spruce” form [Abdokov 1983 : 101]. Just Ubykh makes the semantic difference with Georgian-Andi though *spruce* ~ *thorn* is motivated correlation.

C.-Kartv. \*nač-a “chain, hanger/peg”

Geo. nač-a “chain for hanging a pot in open hearth (*in center of room*)”

Megrelian **nača** “id” seems to be borrowed from Georgian. In spite of the fact that **nača** is isolated in Georgian its occurrence in parent language is doubtless. It is supported by Sindy and other Iberian-Caucasian languages data.

C.-Sind. \***dač**- “chain”

Ab. **dač**, Apkh. a-**dač** “chain”

Apkhazian a-**dač** is considered to be a borrowing type of Georgian **žačv**- (P. Charaia, G. Rogava) that is groundless since **dač** root has parallels in Dagestanian languages, as well; cf. Bezh. **räčö** “chain”, Lezg. **rič**, Tab. **riči-ğular** “string/stretched cord/plump line”...

C.-Kartv. \***nd**- “trust/confidence”

Geo. **nd-ob-a** “entrust/have confidence”, e-**nd-o** “sb entrusted”, mi-**nd-ob-il-i** “entrusted”, sa-**nd-o** “trustworthy/reliable”

Zan (Megr.) **nd-**, o-**nd-u(n)** “entrusts”, va-v-o-**nd-u-k** “I don’t entrust”

Svan correspondence hasn’t been revealed.

C.-Sind. \***mada**- “trust/confidence”

Apkh. á-**mada-ra** “trust/confidence”

Further segmentation of **mada**- form and detaching of **ma**- “hand” segment in it is inappropriate [cf. Chirikba 1996 : 110]. On the contrary, Apkhazian data is older and preserves not only Paleo Caucasian sounding, but likely on the next stage of reduction **md** → **nd** nasalization process took place in Kartvelian due to influence of following **d**.

The issue will become clear when Nakh or Dagestanian logical correspondences are revealed.

C.-Kartv. \***neb**- “innards; palm of hand”

Geo. **neb-i** “hand palm with fingers”, “inner flatness of hand; hand palm” (Saba)

Sv. {**neb**-} in the word **neb-är** “gloves”

The root isn’t attested in Laz-Megrelian though the word of {**nob-i**} type was expected.

Georgian **neb**- is attested in old Georgian literary sources [Gelenidze 1974 : 74].

C.-Sind. \***năb-a** “belly, stomach; lung”

Ad. **nəbă**, Kab. **nəbă** “belly, stomach”

Ub. **nəba** “lung”

There is a lack of Apkhazian-Abaza data. Pharyngealization of **b** has secondary nature in Ubykh though the reason is unknown. It is noteworthy that in Chechen correspondence a pharyngealization of **b** isn’t observed – Chech. **nab** “fatty/greasy layer of belly” [Vagapov 2011 : 485].

Semantic opposition *hand palm* ~ *belly/stomach* ~ *lung* ~ *fatty layer of belly* clearly indicates to core meaning of *innards*.

C.-Kartv. \***neḵ**- “ribs”

Geo. **neḵ**-, **neḵ-n-i** “narrow arc-like bone”

The word is attested in literary Georgian only in the **neḵ-n-** *pluralia tantum* form [Shengelia 2001 : 107]. Plural nature of -n- segment is well observed in Ingilo material in which according to my observation -ev plural suffix is detached instead of -n-; cf. Ingilo **neḵ-ev-** “rib”.

C.-Sind. \*wǎḵə- “rib”

Apkh. a-vaḵə-c, Bzip a-vaḵ-ə-s//a-vaḵ-ə-c “rib, side bone”

At a glance C.-Sind. w : C.-Kartv. n in anlaut but n → w took place in Sindy parent language. It is clearly seen in Dagestanian correspondences (C.-Dag. \*niḵ<sup>w</sup>- “rib, armpit”) in which n sonor occurs; cf. Akhv. unḵ “armpit”, Khin. inḵ “bone”.

In terms of semantics *rib* ~ *armpit* ~ *bone* is logical correlation.

C.-Kartv. \*ne-ms- “needle”

Geo. ne-ms-i “needle”

Zan (Laz) le-mš-i, Megr. le-pš-i//li-pš-i//li-š-i “needle”

Svan **nēsḡe//nesḡe** is of other etymology and cannot be brought in this case. A noun **nems-** that has been known since the ancient written sources is logically corresponded by Laz-Megrelian allomorphs [Chikobava 1938 : 163; Klimov 1964 :163; Fähnrich, Sarjveladze 2000 : 357].

Initial **ne-/le-** of Kartvelian word isn't part of root – they are archaic derivating prefixes [Topuria 1938].

C.-Sind. \*mās- “needle”

Ad. mas-tā, Kab. mas-tā “needle”

Ub. mǎz-d<sup>wa</sup>

Circassian words are of compound structure. In Ubykh a -d<sup>wa</sup> is detached as the second component under the meaning of *to be sewn/sewing/piece of sewing* though regressive type of combined phonetic process (assimilation) is also obvious – s + d → zd.

C.-Sind. \*mās- gives possibility to consider \*mes- to be a proto-form for Common Kartvelian parent language.

C.-Kartv. \*nen-a “mother /grandmother”

Geo. (Gur.) nena-j “mother”, Ajar. nana-j//nene-j “grandmother; mother”

Zan (Megr.) nana, nana-ia “mother”, Laz. nana “mother”, nana-did-i “grandmother”

Sv. nan-äg//lan-äg “mother's native village”

It has long been known the origin of Georgian-Zan allomorphs of this Common Kartvelian root [Chikobava 1938 : 17]. I suppose that Svan **nan-//lan-** (via dissimilation) will be brought in this case and detached -äg seems to be a suffix of purpose; cf. Sv. **ṭiṭ-äg** “wide open field”, **ṣgər-äg//ṣgər-äg** “St George”... Also \*nena → \*näna → nan-//lan- reverse umlaut occurrence is familiar in Svan that is due to final a (M. Kaldani's law).

C.-Sind. \*nǎn-a “mother / grandmother”

Ad. **nan**, Kab. **nană** “grandmother; old woman”

Ub. **nán(a)** “mother”

Apkh. **nan** “mother” (*addressing form*)

The view on Sindy languages group is expressed that given lexeme is a reduplicated type of **an** “mother” word [Starostin, Nikolayev 1994 : 845] that is groundless; because an stem of Sindy languages is corresponded by Kartvelian **an-i//han-i** “grandmother, father’s mother” (Saba).

Before Apkhazian-Abaza words were linked with Nakh-Dagestanian **nana/nen** roots denoting *mother* [Abdokov 1983 : 86].

C.-Kartv. **\*ne-rb-** “breeding ewe; tugging (*ewes*)”

Geo. **nerb-i** “female sheep” (Saba), **nerb-v-a** “sheep’s heat/oestrus/season” (Saba)

There is a lack of Zan-Svan correspondences though Georgian **nerb-** is considered to be of parent-language origin that is supported by Iberian-Caucasian correspondences.

C.-Sind. **\*a-bə** “billy-goat/one-year-old goat, male goat”

Ab. **ab** “castrated male goat”, Tap. **abə-k** “id”

Correspondences of Kartvelian-Sindy isoglosses are attested in Nakh languages, as well; cf. Ts.-Tush. **fiəlb** “lamb”. It also be underlined that semantic correlation *male goat ~ female sheep* is secondary and implies the occurrence of general semantics to denote both domestic animal (*goat/sheep*) that is evident in Dagestanian; cf. Lezg. **lap:-ag** (← **\*lab-ag**) “common word denoting goat and sheep” (Av. **lem-ag**, Kar. **leb-lab** (*redupl.*) “sheep”).

C.-Kartv. **\*nery-** “whey; its residue”

Geo. (Psh.) **nerɣ-i** “whey of cheese, of curds; residue of curds”, Mokh. **niry-i** “residue fluid of boiled cheese”

Corresponding roots and stems aren’t observed in other Kartvelian languages and dialects; e/i alternation in Georgian dialects is noteworthy. I suppose that Mokhevian i-i is the result of assimilation: **nerɣi** → **niryi**.

Part of this roots is observed in Khevsurian **narq-i//nerq-i//niry-i** “whey with curds”

C.-Sind. **\*dăx<sup>w</sup>-ə** “butter; grease/fat”

Ad. **tx<sup>w</sup>ə**, Kab. **tx<sup>w</sup>ə** “butter”

Ub. **tx<sup>w</sup>ə** “grease/fat”

Absence of Abaza form complicates the reconstruction process since in case of its discovery a **q** → **x** process can be assumed. And then Khevsurian **narq-/nerq-** variants would have been considered to be independent material. I have to speak also about **n** : **d** phonemic opposition.

Dagestanian languages data is also noteworthy, especially Dargwa allomorphs – **nexr/nixr** “(melted) butter” which are more structurally identical with of that Kartvelian material; cf. Av. (Chad.) **nañ** (← **\*naq?**), Lak **nah** “butter”, Arch. **inx** “butter”... [for Sindy-Dagestanian isoglosses see: Abdokov 1983 : 134; Starostin, Nikolayev 1994 : 948].

C.-Kartv. \*nesw- “melon; pumpkin”

Geo. nesv-i//nesz “melon”, nesu-pumpula (Saba), nesovan-i “kitchen garden of melon”

Sv. nesg-, kwax-nesg, *dimin.* kwax-nesg-ıl “pumpkin”

Svan equivalent of parent-language \*nesw- archetype is preserved in the compound word kwax-nesg. Auslauts s : sg (←\*sk) sound correspondence subjects to law [Chukhua 2000-2003 : 30].

Allomorph narš-a “cucumber” attested in Balqarian likely preserves (?) Laz-Megrelian correspondence of Georgian nesv- “melon.

C.-Sind. \*nāś<sup>w</sup>-a “melon; cucumber”

Ad. naš “melon”, Bzhed. naš:ă “id”, Kab. naśă “cucumber”

Ub. náśă “cucumber”

Ab. naša, Apkh. a-náša “cucumber”

Common nature of the roots is well known [Bgazhba 1964 : 208]. Intensifying of root hushing sibilant in Bzhedukh seems to be compensation of disappearing of historical w – š<sup>w</sup> → š:.

In professional literature Common Nakh nars “cucumber”, Andi unso-zı<sup>ŋ</sup>w, Lak nis<sup>w</sup>-arti “cucumber”, Ossian naśă “plump” are absolutely rightly brought in this case [Shagirov 1977, I; Abaev 1973, II : 161; Starostin, Nikolayev 1994 : 858]. The latter is likely sourced from Adyghean.

C.-Kartv. \*neq̄-o “river-bed/river channel, river branch”

Geo. noq̄o “river fork”

Zan (Megr.) naʔu “river fork”

As Megrelian correspondence demonstrates the Georgian stem is an assimilated type of older \*neq̄o form; cf. sound correspondence Geo. e Zan a, that was broken in Georgian part.

Corresponding material hasn’t been revealed in Svan so far. It seems to be lost in Laz dialect, as well.

C.-Sind. \*măω<sup>w</sup>a “road/way”

Ub. məγ<sup>á</sup> “road/way”

Ab. mω<sup>w</sup>a, Apkh. á-mω<sup>w</sup>a

γ<sup>w</sup>a-g<sup>w</sup> “road/way” of Adyghean languages cannot be enrolled in this list due to large structural difference [cf. Starostin, Nikolayev 1994 : 604].

Deviations in correspondences is noteworthy – C.-Kartv. n : C.-Sind. m; C.-Kartv. q̄ : C.-Sind. ω, though Dagestanian (neq̄/niq̄ “road/way”) clearly shows common origin of these stems. In any case, q̄ → γ took place in Ubykh likely via historical Apkhazian-Abaza voiced ω pharyngeal spirant-like averaging.

Semantic correlation *river-bed/river fork* ~ *road/way* can be easily explained.

C.-Kartv. \*ni~~ḳ~~el- “nose; chin”

Geo. ni~~ḳ~~el-i “nose, snout”

Zan (Laz) nu~~ḳ~~u//nun~~ḳ~~u “chin”, Megr. nə~~ḳ~~ə/ni~~ḳ~~i “chin; snout”

In modern Georgian ni~~ḳ~~el- stem isn't active but it is attested in Old Georgian written sources [Chikobava 1938 : 219-50; Fähnrich, Sarjveladze 2000 : 359].

C.-Sind. \*nə~~ḳ~~ʷă “cheek”

Ad. na~~ḳ~~ʷ, Kab. na~~ḳ~~ʷə “cheek”

There is a lack of Ubykh and Apkhazian-Abaza data but reconstruction of Common Sindy word is possible on the basis of Adyghean data.

Correlation between C.-Kartv. \*ni~~ḳ~~el- “nose; chin” : C.-Sind. \*nə~~ḳ~~ʷă “cheek” archetypes is logical from structural as well as semantical standpoint. Likely, Sindy w corresponds with Kartvelian l – l → w.

C.-Kartv. \*ninw-el- “child, baby/infant; girl/young woman”

Geo. ninvel-i “child”, ninvel-eb-a “adolescent” (Saba), ninvel-i “elder that baby, younger than adolescent” (Saba)

Zan (Megr.) ninu-, Ninu-a “Megrelian surname”

Sv. nänöl → // nänül, nanül “girl/young woman”

Women's name Nanul-i that is widely spread in Georgia seems to be originated from Svan and Nini/Ninu is likely Zan.

Georgian form ninvel-i is widely attested in ancient written sources [Fähnrich, Sarjveladze 2000 : 359].

C.-Sind. \*nənăw- “child, baby/infant”

Ad. nanəw “child, baby/infant”

Ub. nanáw “child, baby/infant”

Lookup stem isn't observed in other Sindy languages though its Common Sindy origin is doubtless. From all viewpoints the opposition C.-Sind. \*nənăw- : C.-Kartv. \*ninw-el- is logical. Sound correspondence follows the law.

Noteworthy parallels are also attested in Dagestanian languages: Bezh., Hunz. nani “doll”..., Tab. nini, Ag. nenej, Krits nenaj “doll” that indicate to undoubted Common Caucasian nature of the root.

C.-Kartv. \*nisl- “fog/mist; snow”

Geo. nisl-i “fog/mist”, nisl-is-per-i “fog-color”

Zan (Megr.) nirs-i “fog/mist”, go-nirs-el-i “foggy/misty”

Sv. misw, mus “snow”

Noun nisl- that is well-known from ancient Georgian written sources is logically corresponded by Megrelian nirs- root [Charaia 1895, XII : 115; Fähnrich, Sarjveladze 2000 : 360]. Svan mus “snow” word that is sourced from misw archaic form can be brought in



this case. Indeed, I cannot share the well-known view on borrowing Svan *mus* from Adyghean languages [Janashia 1942 : 269].

C.-Sind. \**ns-ə*/\**ms-ə* “snow”

Ad. *wa-sə*, Kab. *wa-s* “snow”, cf. Ad.-Kab. *q:e-sə-n* “snowing”

Ab. *sə*, Apkh. *a-sá*, Bzip *a-śá* “snow”, cf. Ab. *ωa-s-ra* “snow”

As a common root *sə* is detached [Shagirov 1977, I : 227; 1977, II : 93] though considering the Kartvelian and Dagestanian materials it is possible to postulate \**ns-ə* or \**ms-ə* duplicated proto-types; cf. Av. *ωansi* “cloud; fog/mist”, Tab. *ams//ams:a//ams:*, Ag. *amsar* “cloud; cloudy”, proto-Did. \**mus*: “fog/mist; thick fog/low cloud, smoke”.

C.-Kartv. \**ni-px-* “underpants”

Geo *nipx-av-i* “underpants”

Likely, a Georgian word *nipxav-i* “underpants” contains a *-px-* root that denotes *dressing/doing up* *ni-* is a derivating prefix is Kartvelian [Topuria 1979 : 70-71] and *-av* seems to be originated verbal form.

C.-Sind. \**pxa-* “fastening/doing up”

Ad. *pxă-n*, Kab. *zə-pxă-n* “fastening/doing up”

Existence of harmonious-descending complex *px* should be considered at parent-languages level that is evident in other groups of Iberian-Caucasian languages family; cf. Ts.-Tush. *doŭpxŭ* (← \**dapxu*) “cloth” [Chukhua 2008 : 444].

C.-Kartv. \**nix-er-* “house protective spirit”

Zan (Laz) *nenxar-e* “house protective spirit”

Final *e* in Laz seems to be old Nominative case marker that merged with a stem, and *inlaut n* is a phonetic inclusion that resulted *i* → *e* phonetic process; cf. Laz *nena* ~ Megr. *nina* ~ Sv. *nin* “tongue”...

Corresponding linguistic material hasn’t been disclosed in other Kartvelian languages and dialects so far.

C.-Sind. \**nəx-ă* “icon, (*place...*) for prayers”

Ab. (Tap.) *náxa*, Apkh. *a-náxa* “icon, (*place...*) for prayers”

There is a view on genetic link of *nəxa* stem with Adyghean *nəxa-să* “council, gathering place” [Antelava 2017 : 487] that isn’t groundless.

Logical correspondence of C.-Kartv. \**nix-er-* ~ C.-Sind. \**nəx-ă* archetypes can be also observed in Dagestanian languages; cf. Did. *a<sup>ŋ</sup>q*, Ag. *əq*, Tsakh *əq//aq* “false vision/hallucination, sign”, C.-Dag. \**năq-* “false vision/hallucination, sign”.

C.-Kartv. \**nixr-* “fixed price”

Geo. *nixr-i* “fixed prices”, “tariff” (GED), *nixr-i* DE (unexplained by Saba)

The word is attested only in Georgian. It is known from Sulkhani-Saba Orbeliani's dictionary in which it isn't explained; *nixr-* is the oldest root. It has corresponding isoglosses in Iberian-Caucasian languages.

C.-Sind. \**x<sup>w</sup>ə-* “price; buying; paying”

Ad. *ša-fə-n* ← \**ša-x<sup>w</sup>ə-n*, Kab, *ša-x<sup>w</sup>ə-n* “buying”

Ub. *fa-* ← \**x<sup>w</sup>a*, a-s-*fá-n* “paying”

Ab. *x<sup>w</sup>ə*, Apkh. *á-x<sup>w</sup>*

Like in the case of *price*, Common Sindy \**x<sup>w</sup>ə-* archetype is of inersive structure. Labialization of root consonant demonstrates a secondary feature that is clearly proved by Dagestanian and Nakh correspondences; cf. Av. *mux*, And. *miši*, Kar. *muxu* “tax/fare”, Nakh *max* “price; bargaining”. Likely, Hur. *niyari* “dowry” word can be enrolled in this list [Diakonov, Starostin 1986 : 22].

C.-Kartv. \**noq-el-* “cupped hands; paw”

Zan (Laz) *nuxu* “cupped hands; paw”

Lookup stem is isolated in Laz though it is assumed that it is of parent-language origin that is supported by Iberian-Caucasian languages samples.

In Laz *nuxu-* two C.-Kartvelian archetypes correspondences merged with each other. Since *nuxu* has semantics of *knee* it makes me to suppose its link with Old Georgian *muql-* “knee” form.

C.-Sind. \**nəq-* “armpit”

Ub. *nəq-* “armpit”

Of the Sindy languages only Ubykh preserves the reflexion of parent-language origin. Though Laz-Ubykh data has true correspondences in Dagestanian languages; cf. Darg. *nəq//nəq:* “hand, arm”, Hunz. *niq*, Bezh. *nuq-uł* “armpit”.

I suppose that *cupped hands* ~ *hand/arm* ~ *armpit* is logical semantic correlation; It is noteworthy that structurally C.-Kartv. \**noq-el-* coincides with Bezh. *nuq-uł* “armpit”.

C.-Kartv. \**nuš-a* “curds; cheese”

Old Geo. *nuš-i/nuš-a* “round of cheese”

It is attested only in old Georgian literary languages. Corresponding forms of the root aren't observed in New Georgian and its numerous dialects, Kartvelian languages and dialects. The root occurs in all Iberian-Caucasian languages, especially in the languages of Dagestanian group.

C.-Sind. \**naš<sup>w</sup>-ə* “cheese”

Ab. *aš<sup>w</sup>ə*, Apkh. *aš<sup>w</sup>* “cheese”

Corresponding roots are lost in Circassian languages, as well. C.-Sind. \**naš<sup>w</sup>-ə* : C.-Kartv. \**nuš-a* is logical logical correspondence [Lomtadze 1996 : 18-19]. As it was said, in

Dagestian languages similar (sometimes identical) forms are attested in all languages: Av. *nisu*/*nišu*, And. *iso*, Akhv. *i<sup>ŋ</sup>sa* “curds, cheese”.., Did. *izu*, Hin. *ižu*, Khvar. *i<sup>ŋ</sup>zu* “cheese”.., Lak *nis*, Darg. *nisu*, Lezg. *nasu*, Tab., Rut. *nisä*, Tsa. *nis:e*, Krits *nisi*, Bud. *nusu* “cheese”. Basque parallel should be brought, as well; cf. Basq. *esne* [=ešne] “milk”.

To enroll Svan *taš<sup>(w)</sup>* “cheese” in this list is inappropriate due to phonetic ground [cf. Lomtadze 1996 : 18-19].

## O

C.-Kartv. \**ob-* “St Obi; name denoting good and bad weather”

Geo. *ob-* “name of Qamari’s father from “*Amirani*” (Georgian historical epic about the hero Amirani), Mokh. *ob-a* “St Obi”

Zan (Megr.) *ob-i* in the word *ob-išxa* “Friday” (*lit.* “Obi’s day”)

Sv. *wob* “destiny, fate”

It is expressed a standpoint that Megrelian-Laz-Svan \**ob-i* demonstrates the primary name denoting *good and bad weather* that is sourced from paganism period of Georgians (N. Marr, I. Javakhishvili). The problem arises: it is impossible to etymologize *ob-* root, exactly, to define its initial etymology. I suppose that from this standpoint it is noteworthy the meaning of the word *wob* “destiny, fate” preserved in Svan. Semantics of *ob-a* form preserved Mokhevan subdialect that is mentioned as *St Oba*. Some scholars note that the same *ob-* root occurs in the name of Qamari’s father from “*Amirani*” (B. Kilanava, K. Kilanava).

C.-Sind. \**wab-* “lightning; deity of weather”

Kab. *vap-*, in the words: *vap-xopsə* “lightning”, *vap-γ<sup>w</sup>aγo* “thunder”

Ub. *wob-oj/wob-jo* “lightning”

Of the Circassian languages the primary name denoting deity of weather is preserved only in Ubykh in the *voboj/vobjo* forms that is corresponded by *vap-* in Adyghean (Kabardian). Assimilative *wa* → *wo* has combined nature that took place in Ubykh that is proved by Kabardian correspondence.

Common Circassian \**wab-* “lighting; deity of good and bad weather” has parallels in Kartvelian pagan pantheon.

For now the corresponding roots and stems haven’t been revealed in other Iberian-Caucasian languages.

C.-Kartv. \**o-bal-* “orphan”

Geo. *obol-i* “orphaned”; “left without father and mother” (Saba), cf. *na-bol-ar-i* “youngest child/last of the family line”

Zan (Megr.) *ombol-i* “orphan”

Sv. *ombel* “orphan”

Corresponding stem isn't observed in Laz. Svan allomorph is considered to be borrowed from Megrelian that doesn't reflect a real picture [see Klimov 1964 : 149-150]. On the contrary, Svan form fully corresponds with initial type that is clearly observed in Svan *e* sounding (cf. *datw-i* : *dešdw* "bear", *sam-i* : *sem-i* "three" ...), i.e. similarity of Zan-Georgian correspondences is accidental since as it was expected C.-Kartv. *a* → *o*, but Georgian \**o-bal-* → *obol-* is an usual sample of assimilation; *m* before *b* is a phonetic insertion in Megrelian - \**obol-i* → *ombol-i*.

C.-Sind. \**jə-ba* "orphan"

Ad. *jəba*, Kab. *jəba* "orphan"

Ub. *jəbá*, Apkh. *a-jba* "orphan"

In C.-Kartv. \**o-bal-* : C.-Sind. \**jə-ba* archetypes [Charaia 1912 : 16] initial *o-/jə-* are detached as affixes (N. Marr, Starostin, Nikolayev) that isn't fully groundless but Dagestanian material contradicts it – correspondence of *o u* is solid : Darg. *uba-j* "step-child in relatives", Cham. *uba-b* "distant cousin".

G. Klimov observed the correspondence of Kartvelian roots and stems in Av. *hobol* "guest" word [Klimov 1964 : 150].

C.-Kartv. \**om-* "war"

Old Geo. *hom-i//om-i* "war", *me-om-ar-i* "warrior", *sa-om-ar-i* "war"

Zan (Megr.) *ləm-a* "war; struggle/fighting", *ma-lim-ur-i* "warrior", *na-ləm-a* "having fought/embattled", Laz *o-lom-u* "struggle/fighting; biting", *i-lom-ṭ-es* "they were fighting /struggling"

A sound *h* seems to be a phonetic apposition in Old Georgian (cf. *hav-i/av-i* "evil", *hasaḡ-i/asaḡ-i* "age", *hrom-i/rom-i* "Rome", *hrul-i/rul-i* "sleepy" ...), like *l* in Laz-Megrelian (*lisir-i/isir-i* "sedge", *luba/uba/oba* "breast/bosom" ...). Stem anlaut *o* → *ə* → *i* is also considered to be innovation [Rogava 1962]; cf. sound correspondence Geo. *o* : Zan *o/u*.

C.-Sind. \**wajm-* "war"

Ad. (Shaps.) *wajm* "war"

There is doubt that Shapsug dialect of Adyghean borrowed Georgian *om-i* word from Georgian [Bukia 2016 : 51]. I agree with previous view that the allomorph of Common Circassian origin is preserved only in Shapsug dialect [Kvakhadze 2014 : 183]. Though function (origin) of *j* sonant is unclear in Shapsug since Circassian *wa* complex at the beginning of the word seems to be logical modification of Kartvelian *o*.

C.-Kartv. \**or-* "wooden kneading trough; long concave wooden platter"

Geo. *or-*, *or-e* "vessel for dogs" (Saba), Gur. "big wooden kneading trough"

Zan (Megr.) *or-om-i/or-om-e* "long concave wooden platter-like vessel"

Svan correspondences haven't been revealed so far. Final vowel *e* is contaminative in Megrelian, *o-* *-e* is analogous that of circumfixal formation.

C.-Sind. \*war- “platter/tray”

Ub. war-al “platter/tray”

war- is detached as a root, -al is prop. Ubykh suffix like in Kartvelian -e / -om. Though it is evident that -al/-e/-om cannot be phonetic correspondences.

Initial sound correlation C.-Kartv. o : C.-Sind. wa indicates that o → wa process took place still in parent Sindy language.

Nakh-Dagestanian correspondences haven't been revealed so far.

C.-Kartv. \*orb- “vulture”

Geo. orb-i “eagle”

Zan (Megr.) obr-i “eagle; a kind of butterfly”

Sv. werb, worb (Lashkh.) “eagle”

Metathesis that took place in Megrelian is caused by non-canonical nature of rb cluster that was overcome by br complex. For Svan orb type is private at the beginning of what w seems to be a phonetic apposition for Lashkhian while umlauted werb ← \*örb demonstrates older picture in terms of the history of Svan anlaut.

C.-Sind. \*arb-a “cock”

Ab. arba “cock; male bird”, Apkh. árba “cock”, árba-γi “male bird”

Semantic correlation *vulture* ~ *cock* implies the meaning of *bird* that is also supported by Dagestanian material; cf. Hin. olbo, Did. elbo, Khv. ilba “dove/pigeon”; i.e. l → r took place in Sindy-Kartvelian.

C.-Kartv. \*or-em- “stagnant water; whirlpool”

Geo.(Im.) orem-i “whirlpool”

Zan (Laz) oram-o “stagnant water”

There is a lack of Svan correspondences. Gurian vorapo “lake, stagnant water” should be zanism adapted in the dialect.

C.-Sind. \*wǎr-ə “puddle”

Ad. (Ab.) wǎrə-ž “puddle”

It is correct to discuss that -ž segment is the morpheme denoting *old* that implies sem-antic deviation *old water* → *puddle* [Kvakahdze 2014 : 30].

Opposition C.-Kartv. \*or-em- : C.-Sind. \*wǎr-ə proves that \*ur-ə proto-type should have occurred in Proto-Sindy, i.e. the fact that u → wə diphthongization process took place in Common Sindy is proved by this sample, as well.

Chech. or//wor “ditch” and Av. or “ditch” forms are also noteworthy which are considered to be Nakh and Dagestanian equivalents. Basque ur “water” will also slip out.

C.-Kartv. \*ork- “clay pitcher, narrow-necked flagon”

Geo. ork-iol-e/ork-iol-i “pot-bellied broad-lipped clay jar”

Zan (Megr.) ork-ol-i “clay pitcher”

I consider that segmentation of Megrelian noun into **o-r-ḵoli** isn't acceptable [cf. Qipshidze 1994 : 498]. On the contrary I suppose that **orḵ-** is a core part in Georgian-Zan and **-iol/-ol-** are derivative suffixes.

C.-Sind. \***warḵi**- “boat”

Ub. **warḵi** “boat”

Corresponding nominal stems aren't observed in other Sindy languages though Ubykh allomorph exactly demonstrates parent-language picture. One thing that isn't clear is the source of **ḵi** phoneme. Maybe suffixal **ǎ** should be reconstructed which will easily palatalize in Ubykh – **ḵǎ** → **ḵi**. On other hand, Common Sindy **wa** is logically equal with that of **o-** in Kartvelian. Likely, **o** → **wa** process should be assumed in Parent languages that is supported by Dagest. (Khin.) **uḵur**-a “wooden vessel (for drinking...)/bowl”.

Semantic correlation *clay pitcher/narrow-necked flagon* ~ *boat* is repeated elsewhere and is easily explained; cf. C.-Sind. \***γəba** “boat” ~ C.-Nakh. \***qaba** “pot” ~ C.-Dag. \***qaba** “vase, pot, clay pitcher”.

C.-Kartv. \***osx-** “one of the deities”

Geo. (Tush.) **osx-i** “one of the deities”, **sa-osx-e**, **sa-osx-e-eb-i** “sacrificed animal that was slaughtered in November and kept for four months”

It is clear that a doubt arises about the link of Tush. **osx-** with liter. **usx-**. I refrain from such link since I suppose that Geo. **usx-i** should be discussed in tight relation with Sv. **wisxw** (US.), **usxw-aj** (Lashkh.), **wisxw-a** (Lent.) “sacrificed bullock; livestock for fattening” allomorphs and likely they are of other etymology.

C.-Sind. \***wašx-** “god; sky”

Ad **wašx-wa** “sky”, Kab. **wašx-wǎ** “azure sky; last sky”

Ub. **wašx-wa** “god; thunder and lighting”

Apkhazian **wašxo** seems to be entered from Adyghean but in the curse formulas it follows the Ubykh semantics [Machavariani 2015].

Correlation of C.-Kartv. \***osx-** ~ C.-Sind. \***wašx-** archetypes is logical from semantics as well as phonemic standpoint; cf. sound correspondence C.-Kartv. **o** : C.-Sind. **wa**, C.-Kartv. **sx** : C.-Sind. **šx**.

Hattian **wašḥ**-ab “god” (that is observed in the case of *pluralia tantum*) is closer to Apkhaz-Adyghean material.

C.-Kartv. \***o-kim-o** “coach/carriage”

Geo. **okimo** “coach/carriage” (Saba)

Before I considered the word with **o-** that is attested in Saba's dictionary to be of Zan origin but as it turns out historically **o – o** (**okimo**) inflexive word-formation wasn't unfamiliar even for Georgian language; cf. Georgian words: **ombalo** “penny-royal (plant)”, **onžaro** “tree root/flour hopper”, **osaro** “fish catcher” (Saba), **oksilo** “big gourd-ladle for measuring out wine (=65cc)” (= Zan **oršimo** “id”), **oqaro** “wooden water pail”...



Ad. **byə**, Kab. **byə** “waist”

Ab. **bya**, Apkh. a-**bya** “back (*of human*), waist”

There is a lack of Ubykh correspondence and thus it is difficult to say whether a labialized  $\gamma^w$  occurred in this word in Sindy languages or not, even at Proto-Sindy language chronology level; Darg. **muġ** “back (*of human*)” and Nakh languages **buġ** “back (*of human*)” can support its existence.

In **ḡ** : **b** opposition Kartvelian sample seems to be primary since **ḡ** → **b/m** phonetic process is characteristic of Iberian-Caucasian languages.

C.-Kartv. \***paç**- “small”

Geo. **paç**-ia “tiny”, **paç**-aç-a, **paç**-u-a “very tiny”, **paç**-a “little/bit/minor part” (Saba)

It is of symbolic character in structure. In Zan-Svan correspondences aren’t observed.

C.-Sind. \***paç**- “small; short”

Apkh. a-**paç**- “small; short”

The word is isolated in Apkhzian but likely it is of parent-language origin.

Georgian-Apkhzian isoglosses are similar in terms of structure, phonetics and semantics. Dagestanian data are also noteworthy; cf. Ag. **biç**-if, Tab. **biç**-uv//**biç**-ub “small”.

C.-Kartv. \***pew**- “chopping/cleaving; splitting”

Old Geo. gan-**p**-eb-a “chopping/cleaving; splitting”, gan-**p**-eb-ul-i “chopped/cleaved; splited”, New Geo. a-**p**-ob-s “chopps/cleavs; splits”, ga-a-**p**-o “chopped/cleaved; splited”

Sv. nā-**pu** “piece/bit”, “morsel/bite/mouthful/snack”, cf. x-e-**p**-en-i “cracks”

Corresponding material isn’t observed in Zan dialects. By Georgian-Svan comparison \***pu**- archetype is reconstructed for parent-language picture [Klimov 1964 : 154]. I suppose that occurrence of **u**- sounding in Svan indicates to the fact that even in Georgian a verbal stem of **pev**- structure should be assumed.

C.-Sind. \***pă**- “cutting/slashing/splitting”

Ad. (Chemg.) -**pă**-, in the word wə-**pă**-n “cutting/slashing/splitting”

In the professional literature Common Circassian \***pa**- “cutting/slashing/splitting” verbal proto-type is reconstructed on the basis of Chemgur data [Kvakahdze 2014 : 289].

C.-Sind. \***pă**- “cutting/slashing/splitting” verb is logically corresponded by C.-Kartv. \***pew**- “chopping/cleaving; splitting (*in two*)” verb. I suppose that structural and semantic identity is doubtless.

C.-Kartv. \***pez**- “plump/stout, thick, fatty/greasy”

Geo. **pez**-an-i “plump/stout”, cf. Im. **poz**-an-i (← \***pez**-an-i) “belly fat”



Zan (Laz) **pež**-i “plump/stout, thick”, i-**pež**-an-e-n “is getting plump/stout”, Megr. **pinž**-al-i “big/great, lanky”, o-**pinž**-in-an-s “looks great/big”

Sv. **päž**-w “nightmare/horrid/loathsome”

Affricatization process **ž** → **ž** in Zan dialects has clearly secondary nature; e → ä in Svan is the result of influence of final w (← o) sonant (M. Kaldani’s law).

C.-Sind. \***päž**-ə “plump/stout”

Apkh. (Bzip) a-**paz** “plump/stout, very fat/meaty/bloated, big/large/great”

The word of Common Sindy origin is preserved only in Bzip dialect of Apkhazian. Reconstruction for parent-language picture that is given in the professional literature is acceptable [Chirikba 1996 : 28].

For now of other Iberian-Caucasian languages the corresponding roots and stems have been disclosed only in Lezgian languages; cf. Khin. **biš**-i, Udi **boč**:-o (← \***biž**-o) “large, thick”.

C.-Kartv. \***penṭel**- “pointless to-ing & fro-ing/pointless walking/roaming”

Geo. **penṭel**-, in the word cru-**penṭel**-a “false/unreal/lies teller”

Zan (Megr.) **panṭal**-i “pointless to-ing & fro-ing/pointless walking/roaming”, ko-**panṭal**-an-s “tells foolish things”, Laz go-**panṭ**-ap-a “getting mad”, cf. Megr. **ponṭ**-o “bungling/dim, stupid”

Corresponding root and stem hasn’t been revealed in Svan. Georgian and Zan correspondences indicate to the fact that in parent language the \***penṭel**- verb occurred which has true isoglosses in Sindy languages.

C.-Sind. \***päṭä**- “saying foolish things”

Ab. **paṭa**-, in the word la-r-**paṭa**-ra “utter confusion/disorder/tangle”, Apkh. a-**paṭa**-ra “saying foolish things”

There is a lack of Circassian data though Apkhazina–Abaza data gives fully idea about parent-language picture.

Comparison of \***penṭel**- : C.-Sind. \***päṭä**- demonstrates that n is a phonetic apposition in Kartvelian languages.

Genetically common material isn’t observed in other Iberian-Caucasian languages.

C.-Kartv. \***per**- “flying; bird”

Sv. **per**-/**pr**-, **per**-n-i “flies”, li-**per** “flying”, ne-**pr** “bird”

Verbal **per**- occurs only in Svan. Its link with Georgian **pepel**- root is groundless [cf. Fähnrich, Sarjveladze 2000 : 371].

Since Svan **per**- root has logical correspondences in Sindy languages it is considered to be originated from Common Kartvelian parent language.

C.-Sind. \***pəra**- “butterfly”

Ad. -**pəra**, in the word ham-**pəra**-ś<sup>w</sup> “butterfly”

They are noteworthy Svan-Adyghean isoglosses with noteworthy semantic correlation; flying/bird ~ butterfly.

Dagestanian allomorphs can be also enrolled in this list; cf. And., Botl., God. *pera*, Chem. *pi<sup>h</sup>a<sup>h</sup>* ← \**pira<sup>h</sup>* (via assimilation), Tind *pera*, Akhv. *hera* ← \**pera*, Bagv., Kar. *pera* “bee”.

Deglottalization of *p̥* → *p* is considered to be of prop. Dagestanian innovation.

C.-Kartv. \**perpel*- “butterfly”

Geo. *pepel*-i, *pepel*-a “butterfly”

Zan (Megr.) -*pa<sup>h</sup>pa*, in the word *ckir-pa<sup>h</sup>pa* “greenfinch” (*bird*).

Final *l* is lost even in this Megrelian word that often takes place in Zan; cf. *çitel*-i / *çita*-“red”...

Georgian allomorph is attested in Old Georgian with the meaning of *ornamentation/fretwork*. As regard Svan correspondence it should be observed in *perpel* “butterfly” form [Fähnrich, Sarjveladze 2000 : 371].

C.-Sind. \**parāp̥*- “butterfly”

Ad. (Abdz.) -*pa<sup>h</sup>ra<sup>h</sup>*-, in the word *ham-pa<sup>h</sup>ra<sup>h</sup>-əj* “butterfly”

It is noted that the first part of stem *ham*- should denote *reptile* [Kvakahdze 2014 : 101].

C.-Kartv. \**perpel*- : C.-Sind. \**parāp̥*- demonstrates well that correspondence sonor of *l* (either *l* or *r*) is lost still in Common Sindy parent language.

C.-Kartv. \**perper*- “endless/pointless talking, endless chat/yacking”

Zan (Laz) *parpal*-ap-a “without-stopping-talking during motion”, Megr. *parpal*-i „endless/pointless talking”, *parpal*-a “endlessly/pointlessly chatter, chatterbox/sb gossipy”

Zan *parpal*- is sourced via dissimilation from old Colchian \**parpar*- allomorph which supposes the existence of \**perper*- archetype in parent language.

C.-Sind. \**parāp̥arā* “endless chat/yacking”

Ad. *parāp̥arā*, Kab. *parāp̥arā* “endless chat/yacking”

Ab. *parəparə*, Apkh. a-*parəparə* “endless chat/yacking”

In languages of both groups these words have identic sound structure though at the same time the corresponding nature is kept at semantic as well as phonetic level.

Corresponding roots aren’t observed in other Iberian-Caucasian languages – if not considering Bezh. *pāpādāl/pāpadahal* “talking, speaking” verb that has absolutely different sound-structure than above mentioned roots and stems have.

C.-Kartv. \**peç*- “stylishness, brightness, clean, beautiful”

Geo. *peç*-i “visual brilliance, beauty, cleanliness, elegance/grace/charm”

Sv. *pič* “stylishness, beauty”

Sounding *i* is unclear in Svan. On other hand, Kartvelian stems demonstrate structural and semantics identity.

Likely, Zan correspondence is lost.

C.-Sind. \***ṗčǎ** “clean”

Ub. **ṗčǎ** “clean”

Sindy correspondence is preserved only in Ubykh. There is an unsuccessful attempt to link Ad. q:a-**bza** “clean”, Ab. **bzi**, Apkh. a-**bzia** “good” words with Ubykh root [Starostin, Nikolayev 1994 : 552].

Sindy and Kartvelian roots have true correspondences: Lak **març**, Arch. **març** “clean”, Ud. **maçi**//**mac:i** “white, clean” roots.

C.-Kartv. \***ṗinč**- “lighting up/growing light”, Rus. сверкать

Zan (Laz) **ṗinčḵ** -, **ṗinčḵ-u** “firefly”

Common Kartvelian root is reconstructed only on the Laz basis and thus the procedure cannot be perfect.

C.-Sind. \***ṗčǎ** “shining/glittering/sparkling/brillianting”

Ub. **ṗčǎ-ṗčǎ-da** “shining/glittering/sparkling/brillianting”

In Ubykh the stem is of complex structure. In this case along with duplication of Common-Sindy root **-da-** verbal suffix is also attested.

C.-Kartv. \***ṗinč**- “lighting up/growing light” : C.-Sind. \***ṗčǎ**- “shining/glittering/sparkling/brilliance” correlation is identical from semantic and phonemic standpoint. Opposition *i* : *ə* in vocalism is logical.

Possible Dagestanian correspondences are observed only in Dargwa language; cf. Darg. **baç-si** “clean”.

C.-Kartv. \***ṗinž**- “nostril”

Geo. **ṗinč-i** “nose hole” (Saba), **ṗinčv-i** “nostril”

Likely, in modern Georgian labialization took place via contamination with **ničv-**. According to my observation, history of Kartvelian root is exactly pictured kartvelism in Armenian in which a voiced-sibilant **ṗinž** “nostril” form is attested.

C.-Sind. \***ṗǎnž-a** “nose”

Ad., Kab. {**ṗinž**} “nose”, cf. Osset. (← Circ.) **fǎnž** “nose”

Ab. **ṗǎnça**, Apkh. a-**ṗǎnç**, Bzip a-**ṗǎnč** “nose”

There is an attempt to link Ubykh-Abaza **fa-/pə-** segments with Adyghean **pa** “nose” root, that is groundless.

Adyghean correspondence is preserved in Ossetian in borrowing form; cf. Os. **fǎnž**, i.e. in Circassian languages there should have existed Ubykh-like **fǎnça** form that resulted **fǎnž** in Ossetian. Borrowing from Abaza is excluded since **p** → **f** in Ossetian is assumed to take place in pre-historical period (V. Abaev).

C.-Sind. \***pəŋʒ**-a ~ C.-Kartv. \***pinʒ**<sup>w</sup>- is logical correlation. Postulation of voiced affricate in stem auslaut is paralleled by Dagestanian data; cf. Lezg. **puz**, Ag. **p:uz**, Rut., Tsakh, Krits **pəz**, C.-Dag. \***piʒ**<sup>w</sup> “tip/top/point”.

The stem of Armenian **pinʒ** “nostril” type should have existed in Hurro-Urartian languages, as well.

C.-Kartv. \***pir**- “mouth; first”

Geo. **pir**-i “mouth”, **pir**-v-el-i “first”, **pir**-i-el-i “first”, **pir**-mšo “first-born child”

Zan **piʒ**-i “mouth”

Sv. **pil** “mouth, lip”

Sometimes Geo. **pir**-v-a / Megr. **pir**-u-a verbs are also discussed along with it [Fähnrich, Sarjveldze 2000 : 372], that is groundless.

C.-Sind. \***pə-r**- “first”

Ad. a-**pər**-ə, Kab. ja-**pər**-əj “first”

Ab. **pə-č**<sup>w</sup> “first”

If we assume that **pə**- root denoting nose can be brought in this case thus the segmentation of **pə-r**- type is reasonable; cf. also Ab. **pə-č**<sup>w</sup> “first”. It is clear that the words *pir-i/cx<sup>v</sup>ir-i* and *pirvel-i* contain common **pir**-/**pər**- roots in Sindy-Kartvelian languages. Sound correspondence **ṗ** : **p** of bilabial type is noteworthy that is logical - **ṗ** : **p** in Sindy.

Of the Dagestanian languages Sindy-kartvelian archetypes are corresponded by Bezh. **por-o**, Hunz. **por-o** “lower part of nose/face”.

C.-Kartv. \***pič**- “navel”

Sv. **pič** “navel”

Likely, in Common Kartvelian beside \***čop**- archetype (see below) there existed other proto-type of other sounding and inversive structure exact correspondence of which is Svan **pič** “navel” word.

C.-Sind. \***pčə**- “navel”

Ad. (Abdz.) -**pčə**-, in the word nəbə-**pčə**-jə “navel”

Segmentation of dialectal form is known. Even in this case there is the **nəbə**- root denoting *belly*, and **pčə**- denotes *navel* [Kvakhadze 2014 : 130].

Just the correspondence of this Sindy-Kartvelian \***pič**- ~ **pčə**- “navel”, arche-forms are the words of Lezgian languages denoting *navel*: Lezg. **pič**, Rut. **bəč**, Krits. **bič** “navel” which have hissing variants; cf. Lezg. **pi:č**, Rut. (Khni.) **bič**, Bud. **bəč** “navel”. In a word, some issue needs explanation and maybe, differentiated approach is relevant.

C.-Kartv. \***pixw**- “swelling”

Zan (Megr.) **pixv**-i “bulge/blister/swelling”, e-**pixv**-in-ap-a “swelling”, e-**pixv**-in-ap-il-i “blistered/swollen”

The word is isolated in Megrelian. Extra language correspondences of Zan form should indicate that Megrelian **ṗixv-** is of Common Kartvelian etymology.

C.-Sind. \***ṗəx<sup>w</sup>**- “tip/top/point”

Apkh. (Abzh.) a-**ṗəx<sup>w</sup>**, Bzip a-**ṗəx<sup>w</sup>** “tip/top/point”, cf. a-**ṗáx<sup>w</sup>** “woman’s behind/bird’s rum”

Unlike Megrelian, the Apkhazian allomorphs have no verbal forms. In spite of this Apkhazian-Megrelian isogloss demonstrates structural, phonetic and semantic identity that is explained by common origin.

Dagestanian isoglosses are disclosed in Lezg. **pix**, Krits **pex** “blister” forms.

C.-Kartv. \***ṗḱur-** “pouring/spilling into drops”

Geo. **ṗḱur-eb-a** “sprinkling/spraying”, a-**ṗḱur-eb-s** “sprinkles sth (*liquid*) on sb/sth”, sa-**ṗḱur-eb-el-i** “sprinkler/sprayer/liquid to be sprayed” (Saba)

A verbal root **ṗḱur-** is attested only in Georgian. But its borrowing from other languages is excluded that is supported by Sindy correspondences.

C.-Sind. \***ḱ<sup>w</sup>ərm-a** “drop, dew”

Ab. **ḱ<sup>w</sup>arma**, Apkh. a-**ḱ<sup>w</sup>ərma** “drop, dew”

Corresponding data isn’t observed in Circassian languages. Reconstruction of archetype is possible on the basis of Apkhazian-Abaza data. In this languages **ə** → **a** is assimilative due to influence of following **a**: \***ḱ<sup>w</sup>ərm-a** → Apkh.-Ab. **ḱ<sup>w</sup>arma**.

C.-Sind. \***ḱ<sup>w</sup>ərm-a** : C.-Kartv. \***ṗḱur-** is logical phonetic-semantic correspondence. In roots **m/ṗ** alternates according to location that indicates their affixal nature which is supported by other derivatives of the same root in Georgian-Apkhazian – Geo. **ḱur-ḱur-i** “dripping” : Apkh.-Ab. **ḱ<sup>w</sup>ar-** “dripping”.

C.-Kartv. \***ṗosel-** “bald”

Geo. **ṗosl-iḱ-a** “bald”

Zan (Megr.) **ṗorsa-** “bald”

Corresponding nominal isn’t revealed in Svan. Comparison of **ṗosl-/ṗorsa** roots and stems gives possibility to reconstruct parent language \***ṗos-el-** archetype. In similar cases inlaut **r** vibrant often is considered to be a phonetic apposition in Megrelian; cf. Geo. **kosa** → Megr. **korsa** “man with no facial hair”.

C.-Sind. \***ṗás-** “bald, completely bald/licking clean”

Apkh. a-**ṗás** “bald, completely bald/licking clean”, a-**ṗás-ra** “baldness”

As it is seen, Common-Sindy hissing-hushing **ś** voiceless sibilant-spirant hushed in Apkhazian that often happens; cf. Circas. \***məs<sup>w</sup>-a** ~ Apkh. **á-mš<sup>w</sup>** “bear”...

In Sindy languages a **wa** complex was expected as a corresponding of Kartvelian **o** but due to non-canonical cluster of **ṗ<sup>w</sup>** in this case positional simplified **a** was resulted - **ṗ<sup>w</sup>ás** → **ṗás** (in Apkhazian).

C.-Kartv. \***pr**- “shine/glitter/glint/sparkle; sparkling/glittering/blazing”

Geo. **pr**-ial-i prtisa “flashing of wings (Saba), a-**pr**-ial-eb-s “makes sth blaze up/burnishes sth”, gaa-**pr**-ial-a “polished sth (*floor*...) until it shines”

**Pr**- is detached as a root the Zan-Svan correspondences of which aren't observed for now.

C.-Sind. \***prə**- “naked/nude”

Ad. **prə**-nə, Kab. **pra**-nə “bare, naked”

Ub. **prə** “bare, naked”

According to phonemic structure as well as semantic correlation it isn't problematic to confirm the unity of Georgian-Sindy roots and stems. Ubykh sample indicates that -nə in Adyghean languages is adjectival suffix.

Of the Dagestanian material Hin. **pe**-ла “brilliance/glittering, shimmering/gleaming” is noteworthy.

From semantic aspect Geo. **popl**-iḡa “hairless” word is noteworthy the reduplicating structure of which isn't fully clear.

C.-Kartv. \***pčan**- “weeding/hoeing; tearing up/through; tugging/tearing/shredding”

Sv. **čan**- (← \***pčan**-), li-**čan**-e//li-**čan**-e “weeding/hoeing; tearing up/through; tugging/tearing/shredding”, a-**čan**-e//a-**čan**-e “weeds/hoes; tears up/through; tugs/tears/shreds”

Likely, the length of root vowel in Svan verb is a compensation of losing an initial **p** bilabial – \***pčan**- → **čan**-.

Georgian-Zan correspondences aren't attested.

C.-Sind. \***pča**- “weeding/hoeing; reaping”

Ad. **pčā**-n, Kab. **pšā**-n “weeding/hoeing”

In professional literature there is an attempt to bring Apkh. a-**bča**-ra “reaping” in this wordlist [Klimov 1967 : 299] that is noteworthy. The view on genetic unity of Svan-Adyghean forms has more basis that belongs to M. Sagliani [see about it Bukia 2016 : 133].

I enroll a Dagestanian (Cham.) **činnila** “threshing” verb in this list.

## Ž

C.-Kartv. \***žan**- “labor; wilting/withering”

Geo. (Lechkh.) **žn**-ob-a “drying; wilting/withering”, da-m-**žn**-ar-i “dried; wilted/withered”

Zan (Megr.) **žən**-ap-a//**žin**-ap-a “wilting/withering”, **žən**-ap-il-i//**žin**-ap-a “wilted/withered; ill/sick/ailing/diseased”

Substitution ə//i in Megrelian indicated that an initial vowel was o, i.e. o → ə → //i [Rogava 1962], that implies a in Common Kartvelian; cf. Geo. a : Zan o, C.-Kartv. \*a.

C.-Sind. \*za- “labor; turning calloused/coarse/rough”

Ab. (Tap.) zá-ra “dried; rough”

Verbal root of parent-language origin is preserved only in Abaza in the deverbative form; -ra particle in zá-ra- should be of masdar, merged with a stem. It is clear that correspondence of Kartvelian nasal sonor n was lost still in parent language – Pr.-Sind \*zan- → C.-Sind. \*za.

Logical correspondence of Abaza-Kartvelian isoglosses were observed in Dagestanian languages, as well; cf. Tab. ižm-ib “rough, hard, coarse”

Hushening process Pr.-Kartv. \*ž → C.-Kartv. ž is assumed for Kartvelian. Such assumption is supported by Kartv. ž : C.-Sind. z sibilant sound correlation.

C.-Kartv. \*žar- “slow boiling”

Geo. (Gur.) žr-ob-a “slow boiling”

Basing just on the possibility of root reduction reconstruction of a takes place in parent language - žar- → žr-. It is difficult to say more due to absence of corresponding allomorphs in other Kartvelian languages and dialects.

C.-Sind. \*ž<sup>w</sup>a- “boiling”

Ad. ž<sup>w</sup>a-n, kab. wa-n (← \*ž<sup>w</sup>a-n) “boiling; roasting/burning”

Ub. z<sup>w</sup>a- “boiling”

Ab. ž<sup>w</sup>-ra, Apkh. á-ž<sup>w</sup>-ra, Bzip á-ž<sup>w</sup>-ra “boiling”, a-ž<sup>w</sup> “boiled”

Verbal allomorphs are attested in all Sindy languages and dialects. This fact supports the reality of reconstructed archetype for parent-language state. Comparison of C.-Kartv. \*žar- : C. Sind. \*ž<sup>w</sup>a- demonstrates again the existence of r → w pre-historical process in parent Sindy that then usually becomes the labialization source of root sibilant. In Common Kartvelian hushening phonetic process of Proto Kartvelian ž phoneme is unclear.

Correspondence of Sindy-Kartvelian archetypes are also observed in Dagestanian (Akhv.) b-i-žur-u-la “roasting/frying, cooking” verb.

## R

C.-Kartv. \*ra- “pronominal root”

Geo. ra “what”, ra-mden-i “how many/much”, ra-gvar-i “what kind of”, ra-per “how”, ra-oden “how much”, ra-rig “how”

Pronominal ra root is isolated in Georgian. Its Zan-Svan correspondences aren't observed though it doesn't mean that it is borrowed from other language.

C.-Sind. \*ra- “indefinite pronom. root”

Apkh. á-ra-c<sup>w</sup>a “abundance of sth”, ra-c<sup>w</sup>á-ḵ “many/much/lots”

In the professional literature *ra-* is detached as an independent root, and *-c<sup>w</sup>a* is considered to be a suffix of plurality [Chirikba 1996 : 120; For other etymology see Machavariani 2015 : 74].

Likely, Apkhazian-Georgian isoglosses are corresponded by Tindi *ela* “what” pronoun. It is difficult to say something definitely in this case. Seems, the issue needs additional investigation.

C.-Kartv. \**ra-* “plant suffix”

Geo. *-ra* “plant suffix”, *ḡenḡ-ra* “berries”

Zan *-ro* “plant suffix”, *ḡanḡa-ro* (*in toponymy*)

Sv. *-ra* “plant suffix”, *bḡw-ra/bḡw-ra* “goat-willow”; *ṣḡj-ra* “red tree, yew tree”, *had-ra/ad-ra* “(Pontic) azalea”, *zesx-ra* “lime tree”

N. Marr detached *ra-* plant suffix in Svan plant names and indicated it expressed plurality [Marr 1915 : 770, 776, 836-837]. Afterwards Arn. Chikobava also noted that: “*-ra* is characterized of plants names in Svan and thus, functionally it differs from *-el/-ur*” [Chikobava 1938 : 127]. It is also noted that “*-ra* is suffix of collectivity in *zesx-ra*” [Topuria 1979 : 262].

C.-Sind. \**-ra* “plant suffix”

Ad.-Kab. *-ja* “plant suffix”: *da-jḡ* “walnut tree”, *mḡ-jḡ* “crab-apple tree”

Apkh.-Ab. *-ra* “collectivity suffix of plant”: *alaha-ra* “fig copse”, *axḡa-ra* “chestnut copse”

As it is indicated in terms of semantic expression Svan (also Apkhazian-Abaza) *-ra* and Adyghean-Kabardian, Apkhazian-Abazgian *-jḡ* suffixes are similar. Its etymological identity isn’t also excluded [Khocholava-Machavariani 2018].

C.-Kartv. \**rab-o* “hole/pit”

Geo. *rabo//roba* “watery hole/pit” (Saba)

Zan (Megr.) *robu* “hole/pit”

Sv. *rueb* (UB.) “deepened place”

Megrelian corresponds with Georgian *rabo* type root. In Svan *rueb* (← \**rweb*) is the result of shifting of *w* within a historical \**rebw-* stem due to the phonotactic restriction of *bw* group [Chukhua 2000-2003 : 192].

Pr.-Sind. \**ram-* “hole/pit”

Hat. *ram* “hole/pit”

In Sindy (Hattian)-Kartvelian material (isoglosses) *m/b* or *b/m* substitution often takes place. The similar happens in this case, Hattian *m* sonor is corresponded by voiced bilabial stop-plosive in Kartvelian.

I share the view on genetic link that is expressed in the professional literature [Kochlamazashvili 2016 : 61].



For now the corresponding roots and stems aren't observed in other Iberian-Caucasian languages.

C.-Kartv. \***rand-** “planning (*boards...*)”

Geo. **rand-v-a** “planning (*boards...*)”, **rand-a** “long (*carpenter's*) plane”

Zan **rond-i** “a kind of (*carpenter's*) plane”, **rond-u-a** “planning in thick”; cf. *top.* **Rond-iš-i**, surname **Rond-el-i**

Kartvelian **rand-/rond-** logically corresponds with each other. Semantic identity is supported by structural one. It is noteworthy root even due its initial **r** that is rare in Kartvelian.

C.-Sind. \***da-** “picking”

Ad. **-da-**, **xa-da-n** “splashing up/stringing/skewering”, Kab. **-da-**, **xa-da-n** “splashing up/stringing/skewering”

Ab. **az-da-ra**, Apkh. **a-ḳəl-da-ra** “picking”

It would be difficult to link semantically C.-Kartv. *planning (boards...)* ~ C.-Sind. *picking* correlation if not noteworthy transitional meanings which are clearly outlined in Dagestanian material; cf. Did. **red-** “planning (*boards...*), shaving” ~ Krits **rud-** “picking; shearing” ~ Darg. **dert-** “separating” [for Sind.-Dag. isoglosses see Starostin, Nikolayev 1994 : 859-860].

C.-Kartv. \***raqw-** “dark gray”

Geo {**raqw-**}, cf. **Roxv-a-ze** (surname)

Zan **rux-i** “gray”, **rux-uškur-i** “gray apple variety”; **Rux-i** (*top.*), **Rux-ḳḳar-i** (*hidr.*)

On the basis of regular sound correspondences in the Kartvelian languages it is logical to consider Georgian **rux-i** to be zanism on the ground of what for Old Georgian a **raqw-** (cf. Zan **tu(n)t-i** : Geo. **datw-i...**) arch-form is assumed that was lost.

C.-Sind. \***dāqwa** “ash; gray”

Ub. **txwa** “ash”

Ab. **qwa** “ash”, Apkh. **a-xwa** “ash; dark gray”

From semantic standpoint Apkhazian sample is too valuable in which two meanings are observed within one root: 1. ash; 2. dark grey. Just such case should result semantic differentiation that is observed in Kartvelian-Sindy languages even today.

Basing on structural correlation a **d** → **r** process is possible in Kartvelian-Apkhazian that resulted the lose of **r** in the latter.

Sindy roots are linked with Avar **raq:u** “ash” stem that is acceptable [Starostin, Nikolayev 1994 : 742-743].

C.-Kartv. \***resw-** “fairytale steed/thoroughbred horse”

Zan (Megr.) **raš-i** “fairytale steed/thoroughbred horse”

Sv. **rešw//rāšw** “fairytale steed/thoroughbred horse”

Likely, *res-/resv-* that was expected in Georgian is either lost or it was substituted by western-Kartvelian *raš*.

Pr.-Sind. \**riš-* “horse”

Hat. *ta-riš* “horse”

Given Hattian word is of compound structure. Likely, the first *ta-* should be the same as in Abazian *tə-šə* “horse” word.

Of the Dagestanian allomorphs Arch. *noš* “horse” form is noteworthy which is preserved in older form in ergative *njš*, i.e. initial is *njš<sup>w</sup>* type root.

Noteworthy Indo-European parallels are also revealed: Germ. *ross* and French *rosse* “old nag” words.

Hurrian *eššə* “horse” is of different etymology. True Hurrian-Urartian equivalent is observed in the word denoting *mule*; cf. *anšu* “mule” that is logically corresponded by Chech. *ans* “mule” form [Bulatbiev 2017 : 8].

C.-Kartv. \**rek-* “elevated place”

Zan (Megr.) *rak-a* “elevated place”

According to comparative phonetics of Kartvelian languages *e-* is assumed for Zan a stem. Even in Georgian *rek-* type noun is expected.

C.-Sind. \**rkā* “field”

Ab. *rka* “field”

Of Sindy languages only Abaza preserved the reflex of parent-language origin. The latter is close to (repeats) it. Basing on *r : d* sound correspondence the existence of a stem of \**dəka* type can be assumed for Circassian languages; cf. Apkh.-Ab. *-rasa* : Ad. *da-* “nut”...

Sindy-Kartvelian archetypes have true parallels in Lezgian sub-group of Dagestanian languages: Lezg. *nik*, Tsakh *neki*, Krits *nik*, Bud. *nik* “field”.

C.-Kartv. \**rekw-* “saying; speaking”

Old Geo. *v-a-rku* “I told”, *h-rkw-i-an* “they called”

Zan (Megr.) *rakv-*, *rakv-al-i* “monotonous speaking”

Sv. *rākw* “said”, *lekw* “said”, *x-o-kw-a-x* “They said”, cf. *li-kw-sg* “say, tell”

In Laz a Megreline-like *rakv-* root isn’t observed - correspondence of Geo. *rkw-/Sv. rekw-* (G. Rogava). Kindred Georgian *rkw-* verb is attested in ancient written sources [Fähnrich, Sarjveladze 2000 : 383].

C.-Sind. \**k<sup>w</sup>ā-* “oath/vow, calling out/summoning”

Ad. *ja-k<sup>w</sup>ə-n*, Kab. *ja-k<sup>w</sup>ə-n* “faith; calling out/summoning”

Ub. *k<sup>w</sup>a-*, *a-s-k<sup>w</sup>á-n* “faith; calling out/summoning”

Ab. *k<sup>w</sup>-ra*, Apkh. *a-k<sup>w</sup>-ra* “oath/vow”

From structural viewpoint Sindy roots are too shabby, C.-Kartv. *re-* type prefixation isn’t observed no longer. Though its existence is also indicated by Dagestanian material; cf. Andi languages *nak<sup>w</sup>a* “oath/vow” [for Dag. see Starostin, Nikolayev 1994 : 846].

Certainly, C.-Kartv. \*tkw- “say” : C.-Nakh \*d-ek- “calling” archetypes... are enrolled in this list.

C.-Kartv. \*reɣw-/\*rɣw- “disintegrating/dismantling/demolishing/refuting/breaking/abolishing”

Geo. rɣw-, rɣw-ev-a “demolishing/refuting/breaking/abolishing”, m-rɣw-i-e, rɣw-n-a Zan (Megr.) rɣv-ap-a “tipping/throwing down/scattering; disrupting/ dismantling”, rɣv-ap-il-i “tipped/thrown down/scattered; disrupted/ dismantled”, aḳəmə-rɣv-an-s “disrupts/ dismantles sth out”

Sv. reɣw-/riɣw-, reɣw-n-i “is disintegrated/ is dismantled/ decomposed, is demolished/refuted/broken/abolished”, riɣw-e “disintegrates/dismantles/decomposes, demolishes/refutes /breaks/abolishes”

I agree with the reconstruction of proto-type \*reɣw- to be initial one that is given in the material compared by Acad. V. Topuria [Topuria 1940 : 44]. Though there are less argued reconstruction [see Fähnrich, Sarjveladze 2000 : 384].

C.-Sind. \*ω<sup>w</sup>ǎ- “striking”

Ad. wa-n, Kab. wa-n “striking”

Ab. ω<sup>w</sup>-ra, Apkh. a-ω<sup>w</sup>-ra “striking”

G. Dumézil discussed Ubykh ja- “id” root along with it [Dumézil 1971 : 158-159]. But the linking is problematic since in the case of disappearing of a pharyngeal ω<sup>i</sup> (\*ω<sup>w</sup> → ω<sup>i</sup>) it was expected the pharyngealization of a that isn't evident in the given sample. Perhaps it is another root.

To explain Sindy-Kartvelian *striking* ~ *disintegrating/dismantling/decomposition* correlation the kindred Dagestanian languages manifest noteworthy material: Cham., Tind. ɣul-, Av. ɣur- “striking, disintegrating/dismantling/decomposition”; cf. also Tab. üry-ub “breaking, demolishing/refuting/abolishing, smashing to pieces”.

C.-Kartv. \*rešw- “coarse grinding; saying”

Geo. roš-, roš-av-s / da-roš-av-s “will say everything inconsiderately”, çamo-roš-av-s “will say sth stupid”

Zan (Megr.) raskv-al-i “speaking in clear voice”

It is clear that in Georgian the shifting of a final w sonant within a stem resulted o - we/ew → o. As it was expected in Zan škw cluster turned into skw (T. Gamkrelidze's law).

C.-Sind. \*š<sup>w</sup>ǎ “saying, tongue”

Ab. -š<sup>w</sup>a, bəz-š<sup>w</sup>a “tongue”, Apkh. a-bəz-š<sup>w</sup>á, Bzip a-bəz-š<sup>w</sup>ǎ “tongue”

It is acceptable that in this compound word bəz- denotes *tongue, anatomical body* and š<sup>w</sup>a - *language/speech* (cf. Eng. *language/tongue*) and this latter is linked with raša/rošo “word” stems of Dagestanian languages; cf. also C.-Nakh \*daš<sup>w</sup>- “word” [see more Nakh.-Dag. Abdokov 1983 : 189; Starostin, Nikolayev 1994 : 948].

C.-Kartv. \***rex(w)**- “stony road; gorge/ravine”

Geo. **rex-i//rexv-i** “stony road”

Structural-semantic correlation is logical. Lookup root is active is onomastics though Zan-Svan correspondences aren't observed even in this case.

C.-Sind. \***x<sup>w</sup>ǎ** “gorge/ravine”

Ad. pəs-x<sup>w</sup>, Kab. pəs-x<sup>w</sup>a “river”, cf. Ad. x<sup>w</sup>a-t/x<sup>w</sup>a-wə “deep gorge/ravine”

Ub. t<sup>w</sup>a-x<sup>w</sup>a “river”

C.-Kartv. \***rexw-** : C.-Sind. \***x<sup>w</sup>ǎ** are the archetypes with different structure. If Dagestanian material is brought it will turn out that stem reduction took place in Sindy; cf. Ag. **rux** “stream”, Lak **njx** “river”, Khv. **e<sup>ŋ</sup>xu**, Hin. **ixu**, Bezh. **e<sup>ŋ</sup>xe**, Hunz. **e<sup>ŋ</sup>xu** “river” [see more Dag. Starostin, Nikolayev 1994 : 683].

C-Kartv. \***req-** “rock; mountainous place”

Geo. **rex-i** “rocky slope of mountain”, Gur. “stony place”

Zan (Megr.) **rax-a** “rock; stony place”; cf. Ga-**raxa** (*top.*)

The word isn't observed in Old Georgian, in Saba's dictionary and in Svan so far else there was more chance of occurrence of old type of **req-**.

C.-Sind. \***rǎq-** “edge of mountain”

Kab. a-**rəq̇** “edge of mountain”

Expected a-**rəq̇** isn't evident in Adyghean. A share standpoint expressed in the professional literature on affixal nature of an initial a in Kabardian [Kvakhadze 2014 : 28]. Semantics as well as structure support the unity of C.-Kartv. \***req-** : C.-Sind. \***rǎq-** forms.

C.-Kartv. \***rw-** “care/solicitude/guardianship; assistance/help”

Geo. -**rv-**, u-**rv-a** “care/worry”, me-u-**rv-e** “guardian (*e.g. of orphan*)/trustee”

Lookup root and stem has more distribution feature in Georgian: u-**rv-a** “care”, u-**rv-eul-i** “anguished/upset”, u-**rv-eul-eb-a** “distressing/upsetting” [Abuladze 1973 : 429-430], but omonymic u-**rv-** “worry” root is another root. though initial u- is derivative affix in both cases and cannot be considered to be a part of root; cf. u-**bn**, u-**çq̇-**, u-**p-eb-a**, u-**pl-eb-a**...

C.-Sind. \***w-** “making, doing”

Ab. **w-ra** “making, doing”

The word functions independently in Abaza. Issue arises on detaching of r- prefix with the same function in Kartvelian; cf. **rekw-/tkw**...

Bezh. **r-ow-**, **r-ow-al** “labor, working” verb slips out. In Bezhit-Georgian affixal nature of r- is supported by Abaza data in which **w-ra** “making, doing” verb is presented only with **w-**, though in Hurro-Urartian the same **r** likely supports the root nature; cf. Hur. **erwi/ewri** „king”, Urart. **ewri/ewre** “lord/patron/overlord”.

C.-Kartv. \***rwal**- “copper”

Old Geo. **rwal**-i “copper”, **rval**-načlev-i “combined with copper”, gan-**rval**-eb-a “turning into copper”

Georgian **rwal**-i is well illustrated in written sources: “*vitarca r v a l i dagesldis*” – “Like coppers...”; “*bčeni r v a l i s a n i ševmusrne*” – “I annihilated copper main gates”; “*cai g a n r v a l d a*” – “The sky turned copper-color” [Abuladze : 347, 65].

Likely, Old Armenian o-**rwel**-, preserves Zan correspondence.

C.-Sind. \***ω<sup>w</sup>a**- “copper”

Ad. γ<sup>w</sup>a-p<sup>λ</sup>a “copper (red)”

Ab. ω<sup>w</sup>a “red copper”

As it is evident Apkhazian a-b<sup>w</sup>a “copper” is the root of other etymology.

C.-Kartv. **rwal**- : C.-Sind. \***ω<sup>w</sup>a**- correlation repeats **rw** : **ω<sup>w</sup>** correspondence at complexes level which was determined by K. Lomtadze. The scholar noted the genetic unity of Sindy-Kartvelian roots and stems [Lomatidze 1955 : 827].

For now corresponding material hasn’t been revealed in other Iberian-Caucasian languages.

C.-Kartv. \***r-tw**- “offering/bearing”

Geo. **rtv**-, mi-a-**rtv**-a “offered”, e-**rtv**-i-s “(e.g. river...) joins sth (e.g. sea)/(e.g. suffix) is added to”

Zan (Megr.) a-**rt**-u-n “(e.g. river...) joins sth (e.g. sea)/(e.g. suffix) is added to”, **rtu**-ap-a “postponement/inflecting/flinging sth over/crossing one’s leg”

Svan correspondence hasn’t been disclosed so far. Georgian verbal root **rtv**- is logically corresponded by Megrelian **rtv**- “join”.

C.-Sind. \***t<sup>w</sup>ə**- “giving”

Ad. t<sup>w</sup>-n, ja-t<sup>w</sup>-n, Kab. t<sup>w</sup>-n “giving”

Ub. t<sup>w</sup>- “giving”

Ab. a-t-ra, Apkh. a-ta-ra “giving”

Comparison of Georgian-Apkhazian verbs is well-known fact [Charaia 1912 : 40]. It is true that a root vowel **ə/a** was lost in Ubykh but root labialization is preserved unchangeably. In Kartvelian initial **r**- “is superfluous” which maybe indicates that a root \***t<sup>w</sup>** is complicated by archaic (function-lost) causative **r**- prefix. It is also supported by Dagestanian material in which **r** isn’t observed; cf. Hin. to-<sup>λ</sup>a, Tab. tuw-ub “giving”.

C.-Kartv. \***ri<sup>l</sup>el**- “goat”

Zan (Megr.) **rin<sup>ɬ</sup>**u “goat”

Megrelian (resp. Zan) -u siffixation implies -el correspondence for Georgian and thus in parent-language \***ri<sup>l</sup>el**- proto-form is expected.

C.-Sind. \***ṛā**- “ram (uncastrated male sheep)”

Ad. ṛə, Kab. ṛə “ram (uncastrated male sheep)”

Ub. **tə** “ram (*uncastrated male sheep*)”

It is troublesome to bring Apkhazian-Abaza -**tś** “ram (*uncastrated male sheep*)” in this case since maybe it will have other correspondence in Iberian-Caucasian languages: And. **dan**, Lak **t:a** “sheep”.

Noteworthy parallels of C.-Kartv. **\*riṭel-** “goat” ~ C.-Sind. **\*ṭā** (← Pr.-Sind. **\*ṭəl-**) “ram (*uncastrated male sheep*)” archetypes are attested in Dagestanian languages, as well; cf. Botl. **reṭan-a**, Cham. **jeṭan-a**, C.-Dag. **\*riṭan-a** “lamb”.

C.-Kartv. **\*rḱin-a** “iron”

Geo **rḱin-a** “iron”, Sa-**rḱin-et-i** (top.)

Zan (Megr.) **rḱina/ḱina** “iron”, **ḱina-xona** “ploughshare”, Laz **ḱina** “id”, **ḱina-xona** “ploughshare”

Sv. **ḱir-äw** “piece of iron”

Earlier a Laz correspondence was considered to be a part of **erḱina-čxa/iḱina-čxa** “Thursday” composite that was unaccepted. Lookup word appeared in Svan, as well only considering characteristic **n** → **r** denasalization phonetic process.

Pr.-Sind. **\*ḱin-a-war** “copper”

Hat. **kinawar** “copper” [Kasiyan 2009 : 371]

Similar metal name isn’t observed in Apkhazian-Abaza languages. In Hattian **ḱin-a** is attested as a part of composite and **war** is the same segment like **ura** word denoting *iron* in Khinalug isogloss.

Structurally and semantically C.-Kartv. **\*rḱin-a** archetype is corresponded by Lezg. **raḱ**, Tab. **ruḱu**, Ag. **ruḱ** “iron” allomorphs.

C.-Kartv. **\*roḱ-** “filling up”

Geo. (Lechkh.) **roḱ-**, **amo-roḱ-v-a** “filling up, blocking/bricking up”, **amo-roḱ-av-s** “will fill up, will block/brick up”

Other Kartvelian correspondences haven’t been disclosed so far but noteworthy parallels from Sindy languages make the parent-language origin of **roḱ-** root real.

C.-Sind. **\*ḱ<sup>w</sup>a-** “sticking/forcing/knocking in; inserting”

Ad. -**ṭ<sup>w</sup>ə-**, Kab. -**ḱ<sup>w</sup>ə-** “sticking/forcing/knocking in; inserting”

Sindy roots are too perverted – likely, at the end of the root either **r** or **d** consonant was lost – **\*ḱor-** → **\*ḱ<sup>w</sup>ar-** → **\*ḱ<sup>w</sup>a-**. In relation with Georgian it is of inversive structure though instability is observed even in Georgian - **roḱ-v-a//ḱor-v-a** (muclis **amo-ḱor-v-a** “stomach gorging”). Corresponding roots are easily observed in Dagestanian (Av. **r-uḱ-** “sewing”, Tab. **durḱ-ar** “loom”...) and Nakh (**d-uḱ-** “sticking/forcing/knocking in; blocking/bricking up”) languages [more Nakh-Dag. information see Starostin, Nikolayev 1994 : 638].

C.-Kartv. \***rswen**- “female genital organ”

Sv. **-rswen-**, **la-rswen-i** “female four-legged anima’s genital organ”

Sv. **rswen-** root is isolated in Kartvelian languages but it has logical correspondences in Sindy languages.

C.-Sind. \***š<sup>w</sup>ǎ**- “female genitals”

Apkh. **a-š<sup>w</sup>a-j** “female genitals”

One more noteworthy samples of Svan-Apkhazian isoglosses in which inter-borrowing is excluded. Sibilant **s** : **š** correlation is logical that occurs in many samples.

Parallels in other Iberian-Caucasian languages should be obtained.

C.-Kartv. \***ruq**- “dark gray”

Geo. **rux-i**, **rux-a** “dark/ash dray-colorful” (Saba)

The reconstruction will be exact in the case when it appears that **rux-** Zan allomorph (cf. *anthr.* **Rux-aia**) is zanism in Georgian and logical correspondence is preserved in Georgian surname **Roxv-a-ze** (see above).

C.-Sind. \***dəq<sup>w</sup>a** “ash; gray”

Ad. **tx<sup>w</sup>ǎ** “gray”

As it is obvious **d** → **r** vibrantization process took place in Kartvelian and initial **d** was developed as **tx** harmonious-descending complex via assimilation at the next reduction stage in Circassian.

Likely, same root material is repeated in C.-Kartv. \***raqw**- “dark gray” : C.-Sind. \***dəq<sup>w</sup>a** “ash; gray” archetypes.

Sindy languages data had been compared with Dagestanian one [Dumézil 1933 : 15; Abdokov 1983 : 100]; cf. Av. **raq:ú//roqó** “ash”...

Vainakh **qǎ//qa** (← \***rqa**) “ash mixed in water” can be brought in this case.

C.-Kartv. \***rka**- “horn”

Geo. **rka** “horn”

Zan (Laz) **kra**, Megr. **ka** “horn”, **ka-šk<sup>v</sup>il-i** “bow and arrow”

To link it etymologicaly with Georgian **rk-en-a** “butting (*with horns*)” verb is grounded [Klimov 1964 : 157], though at the same time I cannot agree with the same scholar’s view on any link with Indo-European \***ker-/krā**- “horn, head” archetypes. It is nothing – only accidental coincidence.

Pr.-Sind. \***ka**- “horn”

Hat. **ka** “horn”

Megrelian-like **rk** → **k** process is noteworthy if initial **r-** isn’t a prefix in Kartvelian. On other side, opposition Pr.-Sind. \***ka-** : C.-Kartv. \***rka-** demonstrates logical correlation.

I cannot exclude genetic link of above mentioned archetypes with Dagestanian – Av. **ǰar** “horn” and C.-Nakh \***kur** “horn” words.

C.-Kartv. \***rkw**- “covering; cover/lid”

Old Geo. **rkw**-, da-**rkw**-m-a “covering”, da-a-**rkw**-a-s “Let sb cover sth”, sa-**rkw**-el-i/sa-**rkw**-an-i “lid/cover”

Zan (Megr.) o-**rku** “stone lid/cover”

Sv. li-**rkw**-i “dressing up/clothing”, i-**rkw**-i “dresses up/clothes”

Still in the 19<sup>th</sup> c. it has been well-known M. Janashvili’s comparison of Georgian and Svan roots [Erckert 1895 : 298]. Megrelian **orku**//**orko** allomorphs will be enrolled in this word-list. Imer. **orgo** “lid/cover” is considered to be a devoicing variety of this latter.

C.-Sind. \***kʷə** “lid/cover”

Ab. **kʷə**, Apkh. a-**kʷ** “lid/cover”

I suppose that Abaza allomorph fully demonstrates the reflexation of Common Sindy archetype. C.-Kartv. \***rkw**- : C.-Sind. \***kʷə** is logical correlation. Difference is made by anlaut **r** in Kartvelian which perhaps is an oldest prefix **r** of causative.

C.-Kartv. \***rčw**- “turning to charcoat”

Laz **mčkv**-, no-**mčkv**-a//no-**mčk**-a → // no-**mč**-a “ash”

Megrelian no-**rcxv**-a “glowing embers/coals” contains other root. As regards Laz **mčkv**- it is sourced from archaic **rčkv**- verb. Characteristic nasalization process **rC** → **mC** in Laz should be assumed; cf. Megr. **rč̃in**-a ~ Laz o-**mč̃in**-u “escaping/running away”...

It should be noted that corresponding allomorph of C.-Kartv. \***rčw**- “turning to charcoat” verb is preserved only in Laz ex-participle derivative.

C.-Sind. \***raćʷ**-a “charcoal”

Ab (Ashkh.) **ráćʷa**, Tap. **ráćʷa**, Apkh. a-**ráćʷa**, Bzip a-**ráćʷ** “charcoal”

Final **a** seems to be a derivative affix and **raćʷ**- detached as a root is of verbal origin and its primary meaning should likely be *turning to charcoat*.

Sound correspondence C.-Kartv. **č** : C.-Sind. **ć** indicates to Proto-Kartvelian **ć** archyphone, i.e. Pr.-Kartv. **ć** → C.-Kartv. **č** is clearly evident even in this case.

Tabasarian **rač̃in** “charcoal” can be attributed to this list.

C.-Kartv. \***rcxw**- “shaming/disgracing; shame/disgrace”

Geo. **rcxv**-en-a “shame/disgrace”, a-**rcxv**-en-s “brings shame on sb”, še-a-**rcxv**-in-a “brought shame on sb”, si-**rcxv**-il-i “shame/disgrace”

Zan (Megr.) **rcxv**-an-a “shaming/disgracing”

Only on the Georgian ground it is possible to detach **rcxv**- verbal root. Via comparison of Geo. **rcxven**- : Zan **rcxvan**- it isn’t impossible. Anlaut **r**- in Kartvelian seems to be an archaic prefix of causative, merged with a root.

C.-Kartv. \***cʷəħa**- “insulting, cursing”

Ub. **cʷəħá**-, sə-**cʷəħá**-n “insulting, cursing”

In the professional literature a \***cʷəħa**- verbal root is reconstructed on the Ubykh basis as a Circassian archetype [Kvakhadze 2014 : 285]. Moreover, since Kartvelian parallels



appeared it is possible to think about Paleo-Caucasian etymology of the roots. Semantically the correlation *insulting* ~ *shaming* is identical.

C.-Kartv. \***rçix**- “chirruping/twittering; swallow”

Geo. me-**rcx**-al-i ← \*me-**rçx**-al-i “swallow”

Zan (Megr.) ma-**rçix**-ol-i/ma-**çirx**-ol-i “swallow”, **çirx**-ol-ia “chirruping/twittering (*bird*)”

Quite distant Georgian variant of initial type is attested in old Georgian written sources which is corresponded by Megrelian allomorphs [Gudava 1964 : 144]. Among the reconstruction attested in the professional literature the reconstruction of \***rçix**- structure seems more real [Fähnrich, Sarjveladze 2000 : 391].

C.-Sind. \***çərx**<sup>w</sup>- “swallow”

Ad. **ṗçaśx**<sup>w</sup>-ă, Abdz. **ṗçaśx**<sup>w</sup>-ă, Kab. **ṗçaśx**<sup>w</sup>-a “swallow”

Ub. **çərx**-a//**çəśx**-a//**cəśx** “swallow”

In Adyghean languages an initial **ṗ** is considered to be a phonetic apposition and **rx/şx** substitution – sound alternation [Abdakov 1973 : 65; Kvakhadze 2104 : 93].

C.-Kartv. \***çirx**- : C.-Sind. \***çərx**<sup>w</sup>- is logical correspondence. Despite of the onomatopoeic nature systematic feature of phonemic correlation is basically kept.

C.-Kartv. \***rǰ**- “labor, toil/heavy work”

Geo. **rǰ**-, ga-**rǰ**-a “heavy working” (Saba), ga-m-**rǰ**-e, gasa-m-**rǰ**-el-o “remuneration fee” (Saba)

Likely, isolated Georgia **rǰ**- verb is of parent-language origin since it has true correspondences in Sindy languages.

C.-Sind. \***ǰja** “labor”

Ab. (Tap.) **ǰja** “fatigue/tiredness”, Apkh. a-**ǰja** “labor”

Circassian correspondences aren’t observed. But despite of this Apkhazian-Abaza **ǰja** root is considered to be originated from Common Sindy.

Paleo-Caucasian nature of C.-Kartv. \***rǰ**- “labor, toil/heavy work” : C.-Sind. \***ǰja** “labor” is doubtless since Dagestanian parallels will also be enrolled in the list of discussed word; cf. Krits **jeǰ**-i//**jerǰ**//**āriǰ** “doing, making”.

## S

C.-Kartv. \***s**- “gramm. class female marker”

Geo. s-, s-**zal**-i “daughter/sister-in-law”, s-**ze** “milk”

Sv. l-, **lə**-**že** “milk”, **lə**-q “colostrum/rennet”

Corresponding prefix isn’t attested in Zan.

Pr.-Sind. \***še**- “gramm. class female marker”

Hat. *še-* “gramm. class female marker”

In the professional literature it is indicated that the detached *še-* prefix in Hattian should have been grammatical class marker (of females) which was mentioned in relation with Apkhazian-Abaza *l-* prefix [Ivanov 1985 : 29; 53].

Earlier comparing Old Geo. *s-za-* “sister-in-law” and *ze* “son” words G. Rogava concluded that “historically it was marker of category of woman” [Rogava 1952 : 12].

Logical correspondence of C.-Kartv. *\*s-* : Pr.-Sind. *\*še-* should be Nakh-Dagestanian *\*j-* second grammatical class marker.

C.-Kartv. *\*s-* “walking”

Zan (Megr.) *mi-b-š-a-t* “Let’s go”, *ko-mi-b-š-i* “I’d come”, *tkva so mi-š-i-t* “Where were you going?”

A verbal root *š-* is isolated in Megrelian but at the same time it preserved the reflexion of Common Kartvelian *\*s-* “walking” verb.

C.-Sind. *\*sə-* “walking, strolling”

Ad. *na-sə-n*, *q:a-sə-n*, Kab. *na-sə-n*, *q:a-sə-n* “going/arrival, reaching”

Ab. *ḳəl-s-ra*, Apkh. *ája-s-ra* “walking/passing”

Ubykh data hasn’t been revealed. In other Sindy languages *sə-* root isn’t attested without a prefix.

Correspondences of C.-Kartv. *\*s-* : C.-Sind. *\*sə-* archetypes should be observed in Ag. *ša-w* “coming”, Krits *ωu-ša* “Come!” allomorphs.

Av. *šʷ:e-* “coming, reaching”, Lak *r-aj-š-* – “going” verbs in which labialization of root consonants is revealed are other roots [cf. Starostin, Nikolayev 1994 : 656-657]. I suppose they can be appropriate correspondence for C.-Kartv. *\*šw-* “letting go/abandoning” root.

C.-Kartv. *\*sab-* “horse foal/colt”

Sv. *sāb-el* (UB.), *sāb-el* (LB.), *sab-el* “horse foal/colt”

In terms of derivation to detach *-el* suffix in Svan as an independent affix is troublesome; cf. Geo. *γvin-o* : Sv. *γwin-el* “wine”.

C.-Sind. *\*sab-* “child”

Ab. *sab-i*, Apkh. *a-sab-i* “child, baby/infant”

In this case the reconstruction of Common Kartvelian archetype is possible only on Apkhazian-Abaza data ground that is justified since beside Svan the considering parallels are observed in Dagestanian languages; cf. Bud. *sip-e* “donkey foal”, Tab. *saw-al//sab-al* “horse foal”.

Essence of *descendant//posterity* links *foal* and *child* with each other.

C.-Kartv. *\*sa-da* “where”

Geo. *sa-da*, *sa-da-jt* “from where”, *sa-da-j* “where from (*originally*)”, *sa-me* “any/somewhere”, *sa-n-am-de* “util where”

Zan (Laz) so-d “somewhere/anywhere”, so “where”, so-le “where to”, so-le-n “where from”, Megr. so “where”, so-t-i “there where”, so-n-i “where from (*originally*)”, so-le “where from”, so-iš-a “until where”

I agree with the reconstruction of \*sa-da type existed in the professional literature [Klimov 1998 : 162].

C.-Sind. \*sā-d “what”

Ad. sād, Kab. sət “what”

Ub. sa “what”

Dental phonemic opposition Ad. d : Kab. t that is revealed in affixal part is noteworthy. In Circassian languages sa- is detached as a root. Ubyk makes me to suppose this; cf. Kartv. sa- [Klimov 1964 : 161].

I don't exclude the genetic link with Dagestanian roots; cf. Bud. ši/šə-ma, Krits ši, Rut. ši-v//šə-v “what”.

C.-Kartv. \*satw- “jet”

Geo. sat-i “jet” (Saba)

Zan {Šot-a} (*anthrop.*) “name for black ox”

Sv. šatw → // šwät “slate/schist-like worked/made stone; whetstone”

Correspondence of Common Kartvelian \*satw- archetype should have been šot- allomorph in Zan that seems to be lost though it is possible that Zan correspondence is preserved in Georgian name Šot-a. If the assumption is correct šot-i “jet” → *anthrop.* Šot-a will be along with *gišer-i* “jet” → *Gišer-a* “name for black ox” really existed derivation.

C.-Sind. \*daśw- “gold/silver”

Ad. dəs, Kab. dəs-a “gold”

Ub. dašw-anó “silver”

In the professional literature it is noted the resistances characteristic of Ub. dašw-anó “silver” : Apkh. a-ražnó comparison [Starostin, Nikolayev 1994 : 514]. Thus, it is appropriate to enroll Ubykh data stems in this list. Moreover, historical stem labialization besides Kartvelian data will be supported by Nakh one, as well; cf. C.-Nakh \*dašew “gold”.

C.-Kartv. \*satx- “dew”

Zan (Laz) šetx-i “dew”

Reconstruction of parent-language archetype is based on Kartvelian sound correspondences – Geo. a : Zan e ← \*o (C.-Kartv. \*a; cf. Kartv. žaryv-i : Zan žeryv-i “blood vessel”), Geo. s : Zan š (C.-Kartv. \*s).

C.-Sind. \*sātxw- “hoar-frost/early morning frost”

Kab. səttxw “hoar-frost/early morning frost”

Sindy reflexation is preserved only in Kabardian. Labialization of a consonant in stem auslaut seems to be prop. Kabardian occurrence.

Likely, Dargwa šax//š:ax “dew” allomorph is of same root.

The issue needs additional investigation.

C.-Kartv. \*sal- “lower part of hoof”

Geo. sal-, Khevs. sal-ia “lower part of horse’s hoof”

It is attested only in Georgian but likely it is of parent-language origin. It is confirmed by (not only) Sindy correspondences.

C.-Sind. \*la- “leg”

Ad. (Shaps.) la-q<sup>w</sup>ã, Chemg. la-q<sup>w</sup>ã, Abdz. la, Kab. la-q<sup>w</sup>ã “leg”

Ub. la-pá “leg”

Ab. ša-pə, Apkh. a-ša-pó “leg”

The unsigned root is preserved only in Abdzakh dialect, in other cases it is complicated with -q<sup>w</sup>ã/-q<sup>w</sup>ã/-q<sup>w</sup>ã “bone” and -pá/-pó “limb/extremity” forms.

Comparative analysis of C.-Kartv. \*sal- : C.-Sind. \*la- archetypes demonstrates that final l is lost still in Common Sindy parent language. Beside Kartvelian material, a final l is also attested in Dagestanian one; cf. Darg. (Muir.) šali “thigh/leg/haunch”.

Semantic correlation *leg* ~ *hoof* ~ *thigh/leg/haunch* is logical.

C.-Kartv. \*sam- “three”

Geo. sam-i “three”, sam-šabat-i “Tuesday (*lit.* third day after Saturday)”

Zan. sum-i//šum-i “three”

Sv. sem-i “three”

As it was expected logical roots denoting sam- are attested in all Kartvelian languages and dialects. In Laz-Megrelian the substitution šum-i//sum-i is observed that ended with predominating of the latter.

Unity of the Kartvelian roots denoting sam- was noted by G. Rosen [history see Fähnrich, Sarjveladze 2000 : 395-396].

C.-Sind. \*sa- “three”

Ad. šə, Kab. šə “three”

Ub. ša/šə “three”

Ab. x-pa, Apkh. x-pa “three”

For parent-language picture \*s<sup>w</sup>a archetype was expected but as it is seen delabialization in this root took place still in Common Sindy – \*s<sup>w</sup>a → \*sa.

Unity of Kartvelian-Sindy-Dagestanian stems was supposed by Ivane Javakhishvili [Charaia 1912 : 38; Javakhishvili 1992 : 416], though great scholar couldn’t obtain Nakh correspondence since it is preserved only in šun word denoting *three-legged table*, in other case qo “three” occurs.

C.-Kartv. \*sam- “dancing; striking/playing (*piano...*)”

Geo. sam-a “dancing”, sam-a-ia “a kind of Georgian dancing (*woman’s round-dance*)”

Zan (Megr.) šum-, šum-or-i “making sound, noise”

Sv. šəm-/šum-, x-e-šm-i, xe-šwm-i “responds to”, a-šm-un-e “plays (*the instrument*)”, li-šwm-e, li-šm-e “playing the instrument”

Phonetic-structural correlation **sam-/šum-/šəm//šum-** is logical.

C.-Sind. \*a-ś<sup>w</sup>a “song”

Ab. aš<sup>w</sup>a, Apkh. áš<sup>w</sup>a, Bzip. ás<sup>w</sup>a “song”

Corresponding roots are lost in Circassian languages. C.-Kartv. \***sam-** : C.-Sind. \*a-ś<sup>w</sup>a should be considered to be logical correspondence; **m** → **w** took place still in Common Sindy parent-language that is clearly confirmed Dagestanian material, as well: cf. Tsakh jušen-as “speaking, talking” and juše(n) “song”.

Nakh ašar-/ašir- “voice, song, melody” forms are also discussed in this case [Starostin, Nikolayev 1994 : 683-684].

C.-Kartv. \***sang-** “big iron hammer/mallet; sledgehammer”

Geo. **sang-i** “bid (iron) hammer/mallet” (Saba), Rus. **молот** (Chubinashvili)

Sv. **säng** “sledgehammer; big hammer”

Borrowing of Svan equivalent from Georgian isn’t excluded. Corresponding root (also borrowing) isn’t observed in Laz-Megrelian.

C.-Sind. \***səgi-ə** “anvil”

Ad (Shaps.) **səgiə**, Chemg. **səžə**, Kab. **səž**, Basl. **səgi** “anvil”

From semantic standpoint *hammer* ~ *anvil* is logical correlation. It often occurs in Iberian-Caucasian languages. As regard form side of the stems in this case correlation is identical but expected correspondence of **n** sonor was lost in Sindy languages.

Basque **sega** [=šega] “scythe” word will be enrolled in this word list.

C.-Kartv. \***saneb-a** “shepherd’s purse, celery”

Geo. **saneba** “shepherd’s purse”

Zan (Megr.) **sona** “celery”

Megrelian equivalent is phonetically simplified type in which whole syllable (-ba) was lost. On other side, phonetic and semantic corresponding is preserved.

C.-Sind. \***śarm-a** “a kind of grass”

Ad. (Shaps.) **śärmă** “a kind of grass”

The root denoting plan (grass) is preserved only in Shapsug dialect. Though actually the stem is of Common Sindy origin. It has Kartvelian, Dagestanian and Nakh correspondences; cf. Chech. **sōram** “a kind of boggy meadowland plant”, Arch. **sarba**, Lak **sūra** ← \***sawra** “mint”...[Dagest. roots see Starostin, Nikolayev 1994 : 964].

C.-Kartv. \***sa-pǫar-** “paraplegic, cripple; pitiable/pitiful”

Old Geo. **sapǫar-i** “paraplegic”, mo-i-**sapǫar-a** “made oneself paraplegic” (Saba)

The word is attested in old Georgian literary language: “*naxevari sapisisa tʒsisaj eklešiasa šeçiris da naxevari sapǫrad miscis*” – “Sb donated half to church and half to paraplegic people” [Abuladze 1973 : 367], but despite of this correspondences aren’t observed in Kartvelian languages and dialects.

C.-Sind. \*a-bwa “ill/sick”

Ub. abā “ill/sick”

Initial sa-/a- segments seems to be not of root in Kartvelian and Sindy that is clearly indicated by Nakh languages data in which Chech. pjeqar//pāqar, Ing. pāqār “poor/pitiful” are attested with the meaning that is close to *illness/sickness*. In this terms p̄qar-i “sheep with bad teat” word that is attested in Tushian dialect of Georgian [Chukhua 2008 : 469].

C.-Kartv. \*sar- “destroying/wiping out, slaughtering/annihilating, killing”

Old Geo. sar-/sr-, mu-sr-i “massacre”

Zan (Megr.) sir-, Megr. aqo-sir-ua “destroying/wiping out”, mo-sar-il-i “destroyed/wiped out”

Also the allomorphs with ə- in Megrelian – sar- → // sir- [Rogava 1962] that indicates that in Common Zan sor- should have been old form, correspondence of C.-Kartv. \*sar- archetype.

C.-Sind. \*šə- “killing/slaughtering”

Ab. š-ra, Apkh. š-ra “killing/slaughtering”

There is a lack of Circassian correspondences but despite this it is possible to speak about Common Sindy archetype since Apkhazian-Abaza roots have logical correspondences in kindred Kartvelian languages.

C.-Sind. \*šə- : C.-Kartv. \*sar- opposition demonstrates the auslaut reducing of Sindy archetype that is explained by lose of final r.

Corresponding material (isoglosses) isn't revealed in other Iberian-Caucasian languages.

C.-Kartv. \*sar- “lowering/decreasing in value / using up/wearing up “

Geo. sar-/sr-, mo-v-sar “I lowered/decreased in value, used up/worn up”, mo-sr-v-a-j “dirtying”

Zan (Megr.) šar-//šir-, p-šir-un-k “I lower/decrease sth in value/use up/wear up; kill/slaughter”, dī-šir-u(n) “Sth is lowered/decreased in value, used up/worn up”, Laz o-šir-u “lowering/decreasing in value/using up/wearing up”, i-šir-e-n “is lowered/decreased in boiling”

C.-Kartv. \*sar- archetype should have resulted \*šor- in Zan but there is šar-/šir-, i.e. a : ə/i correspondence that is explained according to G. Rogava's rule – o → ə → // i [Rogava 1962]. In this case it is absolutely unacceptable to consider i (or ə-) vowel as anaptyctic vowel [see Fähnrich, Sarjveladze 2000 : 416].

C.-Sind. \*s<sup>w</sup>är- “old; old man/woman”

Ad. (dial.) s<sup>w</sup>är-ə “old; old man/woman”

According to Adyghean s<sup>w</sup>är-ə root the reconstruction of C.-Sind. \*s<sup>w</sup>är- archetype is grounded since it has true correspondences in Dagestani languages (Lezg. sur “old”). It is legitimate to bring Basq sar “old” word in this case.

C.-Kartv. \*sargan- “vessel/utensil; (*wicker cylindrical porter’s*) basket”

Old Geo. sargan-i “(*wicker cylindrical porter’s*) basket”; “hard big basketwork/barkwork/ basket” (Saba)

Despite that the word is attested in ancient Georgian sources its correspondences aren’t observed in Svan and Zan: “*sarḡumlit s a r g n i t gardamovqed zyudesa da ganveri qeltagan mista*” – “I got out from window with basket...” [Abuladze 1973 : 367].

Noteworthy isoglosses are revealed in kindred Iberian-Caucasian languages that indicates to Proto-Kartvelian origin of sargan- stem.

C.-Sind. \*argjan “rush matting”

Kab. arḡən “rush matting”

Older form (non-affricated) in borrowing form is preserved in Abaza language; cf. Ab. argjan “rush matting”.

Comparing with Sindy forms, an initial s “is superfluous” in Kartvelian (Is it a grammatical class marker?) the correspondence of which isn’t observed even in Nakh isoglosses; cf. Ing. ḡrga, Chech. arg “rush matting”.

C.-Kartv. \*sarḡ-e “mirror; porcelain/china”

Old Geo. sarḡe “mirror”, sarḡe “mirror (*lit.* watching/looking at)” (Saba)

Zan (Megr.) ṣanḡo “spectator/observer, spy, sentry/guard”

I suppose that Megrelian correspondence \*ṣorḡa is sourced from ancient variant. The basis of \*ṣorḡa → \*ṣonḡa → ṣanḡo complex transformation should have been a non-canonical nature of ṣo cluster in Zan. Semantically *mirror* → *spy* is easily explained. Megrelian sarḡ-u-a “freezing” preserves the root sarḡe which entered from Georgian with the meaning of *ice*.

C.-Sind. \*śaḡj-ə “brick”

Ub. ṣḡjə “brick”

In this case the root of parent-language origin is preserved only in Ubykh. Correspondences of C.-Sind. śaḡj-ə “brick” : C.-Kartv. \*sarḡ-e “porcelain/china” archetypes should be observed in the nouns of Nakh languages denoting *white marble/crystal*: Ing. ṣaḡḡ “crystal, quartz, white marble”, Chech. ṣaga ← \*śaḡa “white marble/marble”, ṣaga-ṭulg “marble stone”. Semantic correlation of the roots of Paleo-Caucasian origin is also noteworthy: *mirror/china* ~ *crystal/quartz/marble* ~ *brick*.

C.-Kartv. \*saḡ-e “walnut-harvesting stick/long stick; stake/picket, stick”

Geo. saḡ-e “pole, stake/picket, walnut-harvesting stick/long stick”, saḡ-e-burt-i “football with goal of flat stones and boards”

Zan (Megr.) ṣeḡ-er-i “stem/stalk”

Sv. sāḡ “stick; boundary stake/marker/stone”

It is difficult to exclude the borrowing possibility of Svan allomorph from Georgian

though \*šaǰe → \*šǎǰ → saǰ has right to assume in Svan. In megrelian correspondence trace of o → e umlaut is observed – \*šoʎer-i → šeʎer-i, cf; \*žoryv-i → žeryv-i : zaryv-i “vein”.

C.-Sind. \*šaǰ-a “post/pole/pillar”

Ab. šaǰa, Apkh. a-šaǰa “post/pole/pillar”

Reconstruction of Common Sindy archetype is possible only on the basis of Apkhazian-Abaza material though given allomorphs reflect parent-language picture in almost fully accuracy. Only a controlling data of ś/š sibilant correlation is absence.

From structural and phonetic standpoint C.-Kartv. \*saǰ-e : C.-Sind. \*šaǰ-a is troublesome. As regard semantics *walnut-harvesting stick/long stick, stake/picket, stick ~ post/pole/pillar* is logical.

C.-Kartv. \*sax- “a kind of disease”

Geo.(Ach.) sax-ao “a kind of illness/sickness”

Final -ao seems to be a derivative affix in Georgian; cf. ber-ao “caterpillar”, nid-ao “part of horse’s neck”... Expected allomorphs of {soxuu} or {šoxuu} type haven’t been attested in Zan dialects.

C.-Sind. \*sǎx<sup>w</sup>- “illness with vomiting”

Ad. saf-r-an (← \*sax<sup>iw</sup>-r-an), Kab. sǎx<sup>w</sup>-r-an “illness with vomiting”

There is a lack of Ubykh and Apkhazian-Abaza correspondences. Abaza sax<sup>w</sup>ran “id” is rightly considered to be Kabardian borrowing [Shagirov 1977, II : 60]. In Adyghean languages -r-an seems to be compound derivative affixes which probably is functional correspondence of Georgian -ao suffix. At the same time the labialization of final x- is considered to be prop. Sindy innovation though neither \*saxw-ao → sax-ao dissimilative delabialization cannot be excluded in Kartvelian.

C.-Kartv. \*saxa- “male bee”

Geo. (Javakh.) saxa “male bee”

Zan (Laz) šoxa “male bee, idle”

Svan correspondence hasn’t been revealed. Georgian saxa is logically corresponded by Laz šoxa. As it was expected, at the end of the stem a transformed into o.

C.-Sind. \*śxa “bee”

Ab. šxa, Apkh. á-šxa “bee”

Correspondences aren’t attested in Circassian languages though Kab. šax<sup>w</sup>, Ad. šafə ← šax<sup>iw</sup> “wax” stems should be noted structural closeness is clearly evident. Apkhazian-Abaza a-cxa/cxa “honey” will slip out the kinship of which with Adyghean forms isn’t excluded.

On other side, C.-Kartv. \*saxa : C.-Sind. \*śxa correspondence is perfect but of the Dagestanian languages the relevant material has noteworthy parallels only in Tabassaran; cf. Tab. sax “beehive”.



C.-Kartv. \*saxw- “bewitching/enchanting”

Old Geo. saxw-, m-saxw-r-al-i “sth bewitching”

The root (its correspondences) hasn’t been observed in other Kartvelian linguistic sub-system so far.

C.-Sind. śax<sup>w</sup>- “secret”

Ad. śaf-ə, Kab. śax<sup>w</sup>-ə “secret”

Parent-language phonemic picture is quite violated in Adyghean in which x<sup>jw</sup> → f phonetic transformation is evident.

From genetic and semantic viewpoint the correlation with Ing. j-ašx-ar “secret, interpreting a dream” verb is noteworthy.

C.-Kartv. \*saqw- “attic/loft, head”

Geo. saqw-in-i, saqʒn-i “attic/loft” (Saba)

In Kartvelian languages it seems necessary to demarcate from each other saqwin-i and sxven-i. In Georgin sxven- is a spirantized variant of initial cxven- archeophone which resulted cxven-i/cxvin-i even in Megrelian. I say Megrelian to demarcate sx → cx possibly process that is characterized of Laz-Svan, i.e. xs → cx/šx Georgian-Megrelian. And when in Megrelian there is cx and in Georgian spirantized sx then cx → sx spirantization is assumed for the latter.

Thus, Saba’s saqwin-i is independent word.

C.-Sind. \*šqă “mountain, head”

Ad. šxă, Kab. šxă “head”, Circ. ună-šxă “roof, attic/loft”

Ab. šqa, Apkh. a-šxa “mountain”

Semantic opposition mountain ~ roof is logical moreover then when within one (Circassian) language *head/roof* is evident.

C.-Sind. \*šqă : C.-Kartv. \*saqw- meets all the requirements. The only problem is w final bilabial in Sindy languages. Its existence (trace) hasn’t been proved so far in Apkhazian-Adyghean languages.

C.-Kartv. \*saqiw- “shackles of neck; steering wheel/hand control/helm/mudder”

Old Geo. saqiv-i “shackles of neck”

Zan (Laz) orxu “yoke”, Megr. orxu//orxe “shackles of neck; steering wheel/hand control/helm/mudder”

Svan correspondence hasn’t been revealed though Georgian-Zan material clearly indicates to parent-language origin of these words that is also supported by Sindy parallels.

C.-Sind. \*šx<sup>wa</sup> “bridle/curb”

Ad. šx<sup>wa</sup>-, Kab. šx<sup>wa</sup> “bridle/curb”

Corresponding root was lost in Apkhazian-Abaza.

It can be discussed about affixal nature of s-/š- segment moreover then when in Dagestanian languages corresponding forms differ according to grammatical class marker; cf. Cham. r-aλir//b-aλi(r) “bridle/curb, rein”, Arch. d-uλ:u “bridle/curb”...

To detach š- as a remain of čə “horse” lexeme is unacceptable for me [cf. Starostin, Nikolayev 1994 : 235].

C.-Kartv. \*sed- “bowl; vessel/utensil”

Sv. šed, šed-il “vessel/utensil”, šed-maḡwed “bowls, jars and pots”

Correspondences of Svan šed- root aren’t observed in other Kartvelian languages and dialects if not considering Svan šed- form to be the correspondence of Geo. sila (Khevs. a-sila “container made from hollowed (lime) tree trunk (*for grain and dairy produce*)” [Chukhua 2000-2003 : 303].

C.-Sind. \*š<sup>w</sup>and-ə “hand wooden/clay pot”

Kab. fand-əra ← \*š<sup>w</sup>and-əra “hand wooden/clay pot”

Ub. š<sup>w</sup>and-ər “hand wooden/clay pot”

Genetic link of Kab.-Ub. roots with Apkhazian a-š<sup>w</sup>andə-ḡ<sup>w</sup>ra, Ab. š<sup>w</sup>andə-ḡ<sup>w</sup>ara “wooden trunk” lexemes isn’t excluded. Their link with Qivchag *sunduq* word is groundless [cf. Starostin, Nikolayev 1994 : 975] though origin of -ḡ<sup>w</sup>ara/-ḡ<sup>w</sup>ra segments in the mentioned allomorphs is unclear and that cannot be explained by assumption of borrowing.

C.-Kartv. \*sew- “blackening; darkening”

Geo. sev-ad-i “niello/gold saddle ornament”, mo-sev-ad-eb-a “painting/coloring/dying in black, blackening/neilloing”

Zan (Laz) o-šav-u “getting/turning dirty, blackening”

Surely, I share the view on borrowing of Georgian šav- word from Ossetian (Abaev, Andronikasvili, Klimov) but at the same time I suppose that sev- (sev-ad) form detached as a root in Georgian is corresponded by Laz šav- that has nothing common with Georgian (← Ossetian) šav- “black” stem.

C.-Sind. \*wās-a “dark; dark color”

Ub. wasa “dark; dark color”

The root of inversive structure that is of parent-language origin, is preserved only in Ubykh. It is doubtful that Apkhazian-Abaza composite denoting blind is of same root; cf. Ab. la-š<sup>w</sup>ə, Apkh. a-la-š<sup>w</sup> “blind” [= (a)la “eye” + -š<sup>w</sup>(ə) “dark” (?)], but Apkh. a-š<sup>w</sup>a-pšī (=black + red) “dawn” is too noteworthy.

Dagestanian material can be noteworthy in this case; cf. Did. sasju, Khv., Hin. sas:u “dark, dark color” since in adjectives the Dido languages often reveal reduplicated roots and stems.

C.-Kartv. \*set- “freezing”

Zan (Megr.) sant-, go-sant-il-i “frozen”, sant-un-s “It (too) freezes”

Likely, the verb of parent-language origin is preserved only in Megrelian. The root of set- type that was expected in Georgian, isn’t observed. Inlaut n should be a phonetic inclusion in Megrelian.

C.-Sind. \*štǎ- “freezing”

Ad. šitǎ-n, Abdz. štǎ-n “freezing”, Kab. štǎ-n “freezing”

Abdzakh sample coincides with that of parent-language. Just š became a source for Kab. ś hissing-hushing sibilant-spirant [cf. Kvakhadze 2014 : 269].

On other side C.-Kartv. \*set- : C.-Sind. \*štǎ- is usual correlation when the correspondences of both consonant are preserved within one root.

Corresponding Dagestanian root is observed in God. sat-i “cold” word.

C.-Kartv. \*sel- “wheeled sledge/sleigh”

Geo. sel-i “(two-) wheeled sledge/sleigh”

Zan (Megr.) sal-i “part of ox-cart’s wheel, stake/cart/stick”

Sv. säw, sew (Lashkh.) “sledge/sleigh”, säw-čäw, sew-čew (Lashkh.) “sledge/sleigh with large wicker-work pallet/basket”

Characteristic labialization l → w process in Svan became a ground for e → ä inverse-umlaut.

Armenian sel- “ox-cart” is sourced from Georgian.

C.-Sind. \*šǎ- “carriage/coach/chariot”

Ad. (Chemg.) ša-wa “coachman/charioteer”

Common Sindy word is preserved only in Adyghean. In ša-wa “coachman/charioteer” form -wa is detached as a suffix and in the mentioned languages it is considered to be the marker that derives profession and handicraft [Kvakhadze 2014 : 118].

Comparing of C.-Kartv. \*sel- : C.-Sind. \*šǎ- archetypes demonstrates that in Common Sindy Svan-like l → w phonetic process functioned which then ended with zero reflexion in this case - \*šaw → \*ša.

Dagestanian correspondence is observed in Av. s<sup>w</sup>er-i “saddle pommel/cantle” word.

C.-Kartv. \*sem- “hearig/listening; watching/looking”

Geo. m-e-sm-is “I hear”, m-e-sm-a “I heard”, sm-en-a “hearing/listening”, Old Geo. še-e-sem-i-n “hears/understands”

Zan (Laz) o-sim-in-u//o-sib-in-u “hearing, listening”, v-i-sim-in-i “I heard”, Megr. ma-sim-e-n “I hear”, i-sim-e-n “is heard/audible”, sim-a “hearing/understanding, filling”, kidǎna-sim-in-u ‘informing/denunciating”

Sv. ž-e-sm-i-a “you hear” (?), la-x-sim-n-e “Sm heard”

Zan-Svan i vowel is considered to be anaptyctic one [Fähnrich, Sarjveladze 2000 : 398]

while it was clearly shown that “transformation of e into i took place on the Zan ground”, cf. Old Geo. *še-e-sem-i-n* “heard/understood” [Chikobava 1938 : 314].

C.-Sind. \**mšə-* “awaking/waking up”

Ad. *wə-šə-n*, Abdz. *wə-šə-n*, Kab. *qa-wə-šə-n*, Basl. *qǎ-wə-psə-n* “awaking/waking up”

In Adyghean languages *šə-/psə-* is correctly segmented into verbal roots [Kvakhadze 2014 : 269]. But I cannot agree with the view that *p* is phonetic inclusion in Baslan. On the contrary, in this case *p* preserves initial *m* sonor which was devoiced via assimilation of *š/s* voiceless sonor in the front position. C.-Sind. \**mšə-* is of inversive structure then C.-Kartv. \**sem-* archetype that is supported by comparing with Chech. *sam-a-dala*, Ing. *som-a-dala* “awaking/waking up”.

Semantically *hearing/watching* ~ *waking up* is easily explained since in Apkhazian the understanding of *awaking/waking up* is linked with *looking all around/in both directions*, cf. Apkh. *a-pš-ra* “looking all around/in both directions, awaking/waking up”.

C.-Kartv. \**sem-ia* “beluga”

Geo. *svia* ← \**smia* “big fish” [*Huso huso*]

Zan *šamaia* “Caspian shemaya”

Zan type of the presented stems is noteworthy for Georgian. Zan creates exact picture about *m* → *v* process in Georgian that should have been almost in all position; cf. Geo. *ve-za* : Zan *menž-i* “mineral water source/spa”, Geo. *arčv-i* : Zan *erckem-i* “Alpine chamois”, Geo. “theme marker” *-am* → // *-av* which has no correspondence in Zan in the form of expected *u-* due to the fact that in Georgian *-av* is the result of historically functioned *m* → *v* process.

C.-Sind. \**psǎ* ← \**msa* “fish”

Ub. *psa* “fish”

Ab. *ps-lačʷa*, Apkh. *a-psə-з* “fish”

The word is presented in the simplified form in Ubykh and in Apkhazian and Abaza accordingly *-з*, and *-lačʷa* segments are detached and it is difficult to speak about their archaic function.

C.-Kartv. \**sem-* : C.-Sind. \**psa*/\**msa* archetypes have noteworthy parallels in Dido languages: Bech. *bisa*, Did. *besuro*, Hunz. *bəsə*, Hin. *besuro*.

C.-Kartv. \**sen-* “(*monk's*) cell; niche in wall for bedding”

Old Geo. *sen-aḳ-i* “(*monk's*) cell”, *sen-a* “pantry/larder”, *mo-sen-a-e* “monk living in a separate cell”, Khevs. *sen-e* “special place for keeping milk”, niche in wall for bedding”

Sv. *san-āj*//*sen-a*//*sen-aj* “niche in wall for bedding”, “build-in- cupboard/cabinet”

Phonetic transformation *e* → *a* (via *ǎ* stage) is the result of action of inversive umlaut in Svan (M. Kaldani’s law), influence of following *a* (j) vowel.

C.-Sind. \**šǎ-* “hole; digging”

Ad. *ma-šǎ*, Kab. *ma-śǎ* “hole”

Ub. *šă-* “digging”

Apkh. *a-ʔə-ša* “hole”

Abaza-Apkhazian *-maša* form seems to be borrowed from Adyghean languages [Shagirov 1997, I : 263]. Via comparing of Ubykh and Apkhazian (*a-ʔə-ša*) forms a nominal *ma-* prefix is easily detached in one more Adyghean word from what a nominal stem is derived [Lomtadze 1961 : 120].

There is a lack of verbal *\*sen-* in Kartvelian in which nominal only roots are observed.

C.-Kartv. *\*sen-* : C.-Sind. *\*šă-* archetypes are logically corresponded by Nakh *san-/sen-* “corner” allomorphs [Chukhua 2008 : 473].

C.-Kartv. *\*ser-* “sharpening/plastering”

Geo. *sr-*, *sa-sr-ev-i* “whetstone”

Sv. *šēr-/šer-* “sharpening/plastering”, *lə-šēr-e//lə-šer-e* “sharpened/plastered”, *la-šēr//la-šer* “plaster’s hawk/mason’s trowel”

In the professional literature it is rightly noted that Georgian *sa-sr-ev-* is of participle stem that contains archaic *sr-* root. This latter is logical correspondence of Svan *šēr-//šer-* allomorphs [Fähnrich, Sarjveladze 2000 : 416].

C.-Sind. *\*laš-* “sharpening/plastering; passing (*hand...*) over sth”

Ad. *lə-n*, Kab. *lə-n* “sharpening/plastering”

Final *r* was lost still in parent Sindy. Ubykh correspondence isn’t observed. Phonetically (and also structurally) it is unacceptable to link genetically with Apkhazian verb *-šš-ra* “passing (*hand...*) over sth” [cf. Shagirov 1977 1977, I : 255].

Comparison of C.-Sind. *\*laš-* : C.-Kartv. *\*ser-* archetypes is based on *λ* : *s* opposition that has regular character.

Dagestanian and Nakh isoglosses haven’t been disclose so far.

C.-Kartv. *\*ser-* “wide/broad; long”

Geo. *ser-i* “long hill” (Saba)

Svan *šār-*, *ma-šār-i/ma-šr-i* “wide/broad”

Likely, *ä* with umlaut in Svan reflects Common Kartvelian *e*, though *a* → *e* inversive process isn’t excluded even for Georgian.

C.-Sind. *\*šār-* “smooth”

Apkh. *a-šar-a* “smooth”

Reconstruction of Common Sindy archetypes is possible only according to Apkhazian data. Occurrence of *r* vibrant in the root is supported not only by Kartvelian information. It occurs in Nakh correspondence, as well: cf. Ts.-Tush. *šar-e*<sup>1</sup> “smooth, flat”.

Semantic correlation *wide/long* ~ *smooth/flat* is logical

I suppose that of Dagestanian languages Andi and Udi languages reflect logical correspondences, accordingly, in the form of *ser-u* “south” and Udi *saja* ← *\*sar-a* “smooth” words which should be enrolled in this list.

C.-Kartv. \*ser- “night; supper”

Old Geo. ser-i “supper”, ser-ob-a “having supper”, ser-is-ḡud-i “late supper”

Zan (Laz) ser-i “night”, Megr. ser-i “night”, cf. o-sar-e “shirt”; i-ser-u-n “is getting dark”, o-ser-əš-e//o-ser-əš-o “supper”

A sar- allomorph detached in Colchian o-sar-e “shirt” is often discussed along with these roots and stems that is unacceptable since I consider osare “shirt” to be correspondence of Svan aršwil “underpants” word [cf. Fähnrich, Sarjveladze 2000 : 399].

C.-Sind. \*š<sup>w</sup>ǎ- “night”

Ub. š<sup>w</sup>ǎ-wá “night”

The word with characteristic wa suffixation is attested only in Ubykh. To link it with Adyg. -šh, Kabardian -šha allomorphs that is attested in Circassian \*pčəhá-šha “evening” compound word is groundless [Starostin, Nikolayev 1994 : 977]. The assumption expressed in the professional literature on etymological link of -šh /-šha segments with Adyghean šha “head” is acceptable [Shagirov, 1977, II : 27].

Comparison C.-Kartv. \*ser- : C.-Sind. \*š<sup>w</sup>ǎ again confirms the occurrence of r → w in Common Sindy.

Also: Nakh psar- “evening”, Hur.-Urart. šerə “evening”, Av. sor-do “night” should be brought in this case.

C.-Kartv. \*ser- “cutting”

Geo. ser-av-s “scors/slashes/notches/cuts into stripes”, da-ser-il-i “scored /slashed /notched/cut into stripes”, ser-i “piece of cloth notched on domestic animal’s ear”

Sv. šār, šar (LB.) “wide/broad stripe”

Ksan. sre- “long stripe”, Psh. sr-el-a “transversed stripe” will be brought in this case. In Svan functional correspondence of Geo. -e/-ela suffixes a or w is lost that resulted e → ä//a inverse umlaut process in lookup word (M. Kaldani’s rule).

C.-Sind. \*š<sup>w</sup>- “scything”

Ub. š<sup>i</sup>- “scything”

Delabialization result of parent-language š<sup>w</sup>- labialized complex is evident in palatalized type of Ubykh single-morphemed root š<sup>w</sup>- → š<sup>i</sup>-. It is clear that in this case Common Sindy w is a correspondence of Common Kartvelian r sonor.

Equal of Kartvelian r (ser-) is also observed in Dagestanian; cf. Darg. irš-es “scything”.

Correlation *cutting* ~ *scything* is logical one.

C.-Kartv. \*ses- “being sated/satiated; eating one’s fill”

Geo. (Ach.) ses-, ga-ses-v-a “being too sated/satiated”

Zan (Megr.) šaš-, gino-šaš-u-a “being too sated/satiated”

There is a lack of Svan correspondence. Megrelian šaš- logically corresponds with Geo. ses- verb.

C.-Sind. \*šāš-ə “grease, fat”

Ab. (Ashkh.) šəšá, Tap. šša “grease, fat”, Apkh. a-ššá//a-šəšə “grease, fat”

Corresponding Circassian data hasn't been revealed. But genetic link of Kartvelian-Apkhazian-Abaza isoglosses with Dagrestanian material is easily observed: cf. And. sos-i “grease, fat” that reflects C.-Dag. \*sas- archetype.

Corresponding material isn't observed in Nakh languages.

C.-Kartv. \*sexw- “inner thigh”

Zan (Megr.) šaxv-ar-i “upper part of knee”

A suffix -ar seems to be Megrelian that is rarely attested elsewhere; cf. Geo. boṭ-i : Megr. beṭ-ar-i “billy male goat”. More noteworthy is that the reflexation of C.-Kartv. \*sexw- root is attested only in Megrelian dialect.

C.-Sind. \*šǎx̣i- “groin”, Rus. nax

Ad. šax̣i, Kab. šax̣i- “groin; area of lower part of belly”

In the professional literature the reconstruction of \*šǎx̣i- type of the root is given [Kvakhadze 2014 : 134]. I suppose that in parent language short ǎ should be reconstructed that resulted the palatalization of front hushing voiceless spirant-sibilant. In other case (i.e. in reconstruction of simple a) a Kabardian-type stem should have been reconstructed.

Semantic correlation *inner thigh* ~ *groin* is logical.

C.-Kartv. \*sw- “soul; resting/relaxing; breathing”

Geo. sul-i “souls”, sun-i “smell/odor”, sven-eb-a “resting/relaxing”

Zan šur-i “soul”, šur-a “smell/odor”, sv-anṣ̣-i/mo-šv-an-d-a//mo-sv-an-ṣ̣-a “resting/relaxing”, Laz do-b-i-šv-an-a-ša “till breathing out”, mo-b-i-šv-aṣ̣-i “I rested/relaxed”

Sv. šw-em-, li-šw-em “resting/relaxing”

Analysis of Kartvelian stems demonstrates that the reconstruction of \*sw- archetype as a Common Kartvelian root is real.

C.-Sind. \*ps-a “soul”

Ad. psǎ, Kab. psǎ “soul”

Ab. psə, Apk. a-psə “soul”

It is true that modern Sindy data supports the reconstruction of ps-a but deep analysis manifests that for Proto-Sindy \*s<sup>w</sup>a should have been occurred. Generally, a phonetic case s<sup>w</sup> → ps is known even in Nakh and Dagestanian (Khinalug) languages.

For Sindy-Kartvelian stems unit see Charaia 1912 : 34; Klimov 1964 : 178.

C.-Kartv. \*sw- “seating, sitting”

Geo. sv-am-s “Sb seats sb”, da-sv-a “Sb made sb sit down”, gada-sv-a “Sb seated sb elsewhere”

Zan (Megr.) ršv-, gegən-m-a-ršv-u “I seats sb”, kātə-m-a-ršv-u “I lifted out of sth”

In Megrelian dialect r seem to be a phonetic apposition. Initial meaning of *seating* lacks static essence.

C.-Sind. \*s<sup>(w)</sup>ə- “sitting, lying”

Ad. -sə-n, Kab. -sə-n “sitting”

Ub. -s- “sitting, lying”

Due to the fact that Apkhazian-Abaza data hasn't been revealed so far it is difficult to say something about the labialization nature of the root though like in Kartvelian the labialization trace is evident in Dagestanian languages; cf. Tab. d-us-uz “sitting down”.

C.-Kartv. \*sw- “spreading/greasing, anointing”

Geo. sw-, u-sw-am-s “spreads/greases”, ɕa-v-u-sv-i “I spreaded/greased”

Zan (Laz) n-u-sv-i “I spreaded/greased”, v-i-sv-ap “I'll spread/grease”, Megr. ko-m-i-sv-i “Spread/Grease me!”, u-sv-an-s “spreads/greases to sth/sb”

The scholars see Svan correspondence in li-cw-m-i/li-cw-em-i “spreading/greasing” verb (Lent.) considering the sporadic phonetic affricatization process sw → cw characteristic of the language [Kelauradze 2016 : 34].

C.-Sind. \*św- “painting/coloring, dyeing”

Ab. św-ra “dyeing/painting”, śwǎ-ra “paint/dye”, Apkh. a-św-ra “painting/dyeing”, a-śwó-ga “paint/dye”

There is a lack of Circassian data that complicates the reconstruction of root consonant. Since there isn't third controlling entry thus it is difficult to make choice between ś and ś sibilants in this case.

Semantically *spreading/anointing* ~ *painting/dyeing* is logical correlation.

Dagestanian correspondence is observed in Lak u-św:i-n “spreading/anointing” verb.

C.-Kartv. \*sw- “drinking”

Geo. sw-, sw-am-s, “Sb drinks” še-sv-i “Drink!”

Zan šv-, p-šv-i “I drunk”, o-šv-ap-u “Sb made sb drink”, šv-er-i “being drunk”

Sv. šw-, m-i-šw-a “I have drunk”, na-šw “being drunk”

Common origin of described roots and stems has been noticed [Brosse 1849 : 78; Topuria 1926 : 202]. More about the history of issue see Fähnrich, Sarjveladze 2000 : 417.

C.-Sind. \*św- “drinking”

Ad. ja-sʷ-an, Kab. ja-f-an “drinking”

Corresponding samples haven't been observed in other Apkhazian-Adyghean languages. To enroll Ub. ʒwa- “drinking”, Ab. žw-ra, Apkh. a-žu-ra, Bzip a-žw-ra in this words list is excluded [cf. Starostin, Nikolayev 1994 : 262-253].

Dagestanian correspondings are observed in the following forms: Hin. i-šw-a, Bezh. je-š-al, Hunz. e-š-a, Did. i-šw-a “eating”, cf. And. re-šol-lu “feeding/eating”.

C.-Kartv. \*swar- “cutting/cutting off/into two/carving”

Geo. svr-e//svr-el-i “furrow... during and reaping and mowing”

Sv. šwar “wound/cut”

Considering the Svan sample in Georgian a vowel is lost due to influence of following -e/-el derivative affix; cf. Geo. svr-eṭ-a “perforating”.



Initial type should have been *swar-* verbal stem that is indicated by Georgian *-e/-el*. Historically the similar affixation should have been Svan *šwar* noun, in which an affix *a* is lost; cf. Gen. case *šwar-ä-š* ← *\*šwar-a-iš*.

C.-Sind. *\*s<sup>w</sup>a-* “shaving; cutting”

Ub. *s<sup>w</sup>a-* “shaving; cutting”, *a-s-s<sup>w</sup>á-n* “id”

Ab. *sa-ra*, Apkh. *a-sa-ra* “shaving”

In this case there is a lack of Adyghean data. Indeed, in Apkhazian-Abaza *s<sup>w</sup> → s* delabialization process is supposed that is clearly indicated by Ubykh form.

In C.-Kartv. *\*swar-* : C.-Sind. *\*s<sup>w</sup>a-* correlation a Kartvelian *r* is superfluous but even archaic, that is clearly evident in Hur.-Urart. *šur* “cutting, slicing” verb.

C.-Kartv. *\*swe-* “place; meadow”

Geo. *sve* “meadow that is taken by reapers”

Zan (Laz) *sva* “place”

Kartvelian *sve/sva* is logical correlation. Laz created a new composite as a correspondence of international term toponymy – *sva-žoxo* = *place name*.

C.-Sind. *\*š<sup>w</sup>ā* “place”

Ad. *šā* “place”, Kab. *-šā* “suffix of place”, *naša-šā* “place below an aye”

Ub. *-š<sup>w</sup>a* “place; suffix of place”, *čay<sup>w</sup>a-š<sup>w</sup>a* “exit place”

It is one of those cases when the root labialization is preserved in Ubykh. Archaic nature of Ubykh data is supported by Kartvelian one. Like Adyghean languages the labialization is lost in Lak; cf. Lak *ša-* “house”, *ša-wa* “at home”.

In the professional literature there is an attempt to link Circassian roots with Dagestanian correspondences of Av. *busen-* “nest/bed” stem [Starostin, Nikolayev 1994 : 1052-1053] that is hard to agree with.

C.-Kartv. *\*sw-el-* “wet/moist”

Geo. *sv-el-i*, *sov-el-i* “wet/moist”, *da-sov-l-eb-a* “wetting/moistening”

Zan (Laz) *o-šuw-u* “wetting/moistening”, *v-o-šuv-um* “I’m wetting/moistening”, Megr. *šə* “wet/moist”

C.-Sind. *\*s<sup>w</sup>-* “wet/moist”

Ad. *s<sup>w</sup>-* “wet/moist”

Corresponding stem hasn’t been disclosed in other Sindy languages.

Firstly K. Bouda pointed out the genetic link of Kartvelian-Circassian parallels [Bouda 1950 : 295; Klimov 1964 :174].

C.-Kartv. *\*swel-* “whey; wet/moist”

Old Geo. *swel-i*, New Geo. *svel-i* “whey”

Sv. *šwel* “whey; wet/moist”

Corresponding Laz-Megrelian allomorphs haven’t been revealed so far; *svel-i* is attested in Old Georgian as well as western dialects – Imerian, Gurian, Lechkhumian [Fähnrich, Sarjveladze 2000 : 418-419].

C.-Sind. \*s<sup>w</sup>ār-ǎ “buttermilk; whey”

Ad. š'a, Kab. ša “milk”

Sindy correspondence of archaic structure should be preserved in Ossetian language in the form of substratum in which sīr//serǎ “food mingled with buttermilk and wheatflour” variants are attested. Nakh šar “buttermilk”, Dagestanian: Av. š:ar, Tind. š:ari “whey”, Cham. s:ara “sourced milk”... can be enrolled in this list.

In the professional literature the issue arises on link of Caucasian data with Latin ser-um “buttermilk; whey” [Starostin, Nikolayev 1994 : 981].

C.-Kartv. \*swel- “hops”

Geo. (Tian., Mtiul., Pshav., Kiziq., Tush., Khevs.) sve “hops”, svia “hops” (Saba)

Zan (Laz) pšal-, ma-pšal-e “canary” (← *et. me-s<sup>v</sup>i-e*), Megr. pšal-i “hops”, ma-pšal-ia “nightingale” (← *et. me-s<sup>v</sup>i-e*).

Svan correspondence of the root hasn't been revealed. Allomorphs sve/svi-a in Georgian supports the primary nature of sve- root – \*sve+a → svi-a. Existence of svel-form in Old Georgian should be supposed that is logically corresponded by Zan pšal- (← \*šwal-). In Georgian pšal-a should be considered to be zanism.

C.-Sind. \*šwāl- “millet”

Ad. fə-(← \*x<sup>w</sup>ə), in the word fə-γ<sup>w</sup>a “millet”, Kab. x<sup>w</sup>ə “millet”, x<sup>w</sup>ə-g<sup>w</sup> “id”

Ub. x<sup>w</sup>a- “millet”

Ab. šər-za, Apkh. a-šš “millet”

Labialization (its trace) is clearly seen in Circassian languages. Stem auslaut is well preserved in Abaza. Substitution š ~ x/x<sup>i</sup> in Sindy languages speak in favor of š-.

C.-Kartv. \*swel-a “lizard; glass snake/legless lizard”

Geo. m-svl-iḳ-i “lizard”

Zan (Megr.) švela “glass snake/legless lizard”

Sv. šwāl (Gen. case. šwalǎ-š) “lizard”

Structure of parent-language archetype is confirm since in Georgian sub-system only reduced allomorph of m-svl-iḳ-i type is attested [Chukhua 2000-2003 : 313-314].

C.-Sind. \*šwǎ “glass snake/legless lizard”

Ab. -š<sup>w</sup>-, in the word ʒə-r-la-š<sup>w</sup>-, Apkh. -š<sup>w</sup>-, in the word a-ʒə-r-la-š<sup>w</sup>, Bzip -š<sup>w</sup>-, a-ʒə-r-la-š<sup>w</sup> “glass snake/legless lizard”

As it is seen, segmentation of ʒə “water” word in this composite is real [Chirikba 1996 : 65]. In Apkhazian-Abaza š<sup>w</sup>-/š<sup>w</sup>- is detached as a root that is logically corresponds with Common Kartvelian \*swel-a archetype.

Of other Iberian-Caucasian isoglosses a Chech. šār-olg “earwing, many-legged worn/maggot” form is noteworthy; cf. Ing. šar-ij “fish species; trout”.

C.-Kartv. \*swen- “fat/grease”

Zan (Laz) šven-i “fat on cattle’s body”, Megr. šven-i “belly fat”

The word is isolated in Laz-Megrelian but it has true correspondences in (not only) Sindy languages.

C.-Sind. \*lǎn-a “bird’s fat”

Ad. lǎna, Kab. lǎna “bird’s fat”

Correspondence at phonetic level is too noteworthy – C.-Kartv. sw : C.-Sind. l that is supported by Dagestanian data. Like in Sindi, l voiceless spirant lateral occurs in Dagestanian languages: cf. Cham. lan, Tind. lana “fat/grease”.

C.-Kartv. \*swen- “time, epoch, period of time”

Zan (Megr.) švan-i “time; period of time, period”

Sv. šwem-/šom-, šom-ri-as “at some time”, šom-a “at what time, when”, šom-a-d “till what time”

Zan n : Sv. m attested in stem auslaut implies n → m process in Svan that is corresponded by Geo. swen- : Zan šwan-(d-) : Sv. šwem- “resting/relaxing”

C.-Sind. \*lǎ- “day, year”

Ad. -la-, in the word jə-la-s “year”, Kab. jə-la-s “year”

Ab. šə- “day”, ša-žə “early in the morning”, Apkh. šə- “day”, a-šə-me “early in the morning”, cf. Ab. šə-bžan, Apkh. a-šə-bž- “midday”

C.-Sind. \*la- : C.-Kartv. \*swen- correlation supposes the archetype of \*š<sup>w</sup>a- type for proto-Sindy parent language picture. Just š<sup>w</sup>a → la → šə in Apkhazian-Abaza, i.e. Apkhazian-Abaza is the third stage in spite of the fact that it more resembles initial proto-language proto-type.

Svan-like root is repeated in Dagestanian, as well; cf. Did. šomoraλ “when”.

C.-Kartv. \*swiw- “vetchling” (*plant*)

Geo. sviv-a “vetchling” [*Lathurus roseus*]

sviv- that is isolated in Georgian, is detached as a root. Its parent-language origin is supported by Sindy languages data, as well.

C.-Sind. \*š<sup>w</sup>ə- “beech” (*plant*)

Ab. š<sup>w</sup>ə-//š<sup>w</sup>-č<sup>w</sup>ə, Apkh. á-š<sup>w</sup>, Bzip a-s<sup>w</sup> “beech” [*Fagus*]

There is an unsuccessful attempt to link Apkhazian-Abaza roots with Circassian tx<sup>w</sup>ǎ-j “beech” word [Abdakov 1983 : 112] that is accompanied by insurmountable phonetic obstacles - š : tx. Additionally, Kartvelian-Apkhazian-Abaza allomorphs have correspondences in Dagestanian languages; cf. Rut. šu-d, Darg. (Itsar.) š:i- “beech”. Thus, C.-Kartv. \*swiw- : C.-Sind. \*š<sup>w</sup>ə- correlation looks absolutely logically.

Nakh correspondences haven’t been disclosed for now.

C.-Kartv. \*swin- “cleaning up”

Sv. šwin-, a-šwīn-e “cleans up”, i-šwīn-e “is cleaned”

Likely, šw- that is segmented as a root in Svan reflects Common Kartvelian \*sw- verb; cf. sound correspondence Geo. s : Sv. š, C.-Kartv. \*s.

C.-Sind. \*šwə- “washing up”

Ub. š'ə-, a-s-š'ə-n “washing up”

Apkh. a-šwǎ-ra “washing”

The verb of labialized šwə- type is expected for Adyghean languages and dialects that is indicated by the palatalization of Ubykh hushing sibilant-spirant along with Apkhazian; cf. C.-Circ. šw → Ub. š'. C.-Kartv. \*swin- “cleaning up” ~ C.-Sind. \*šwə- “washing” is logical structural and semantic correlation that is supported by regular sound correspondence C.-Kartv. s : C.-Sind. š.

Etymologically Lak -is:u-n “washing” verb contains the same root.

C.-Kartv. \*swin- “whistling”

Zan (Megr.) ršvin-, ršvin-u-a “whistling”, ma-ršvin-e “whistler; bullfinch”, o-ršvin-al-i “whistle”, xe-ršvin-i “hand-whistle”, “shouting and yelling”, “mocking/sarcastic clapping”

Via unclear transformation, a Megrelian ršvin- reflects parent-language \*swin- verb. It is supposed that an initial r is phonetic apposition, characteristic process of Megrelian.

C.-Sind. \*šwəj- “whistling”

Ad. šwəj- “whistling”

Ab. (Ashkh.) šwəj-šwəj, in the word də-šwəj-šwəj-wa “whistls”, Apkh. (Bzip) a-šwəj-šwəj “turkey (← *et.* whistler)”. It is clear that the root in Apkhazian-Abaza is the result of historically reduplicated Common Sindy šwəj- root; cf. Ad. šwəj- “whistling”.

Indeed, in the languages of both groups the stems are of onomatopoeic origin though identical sibilant sound correspondences are also preserved even in this case – C.-Kartv. sw : C.-Sind. šw.

C.-Kartv. \*swin-a “obtained relative”

Geo. svina “godparent of child”, svina-ob-a “being godfather (*to child's parents*”, Kartl. svina “groom's best man”

If basing on Kartlian meaning then svina turns to be *obtained brother of a son/brother-in-law (groom's best man)* that is important to determine the initial meaning of the root.

Correspondences of the root svina aren't observed in other Kartvelian languages. Sv. swināj/swina entered from Georgian.

C.-Sind. \*šə- “brother”

Ad. šə “brother”, q<sup>w</sup>:a-š “one's own brother”, Kab. q<sup>w</sup>:a-š “brother”

Corresponding roots are lost in Apkhazian-Abaza and Ubykh languages. Apkhazian-Abaza aš'a “brother” is a correspondence of Ubykh -la; cf. Ub. ž'ə-lá “brother”.

C.-Kartv. \*swin-a : C.-Sind. \*šə- logical correspondences should be considered to be kindred root of Hur. šen-i “brother”. The latter demonstrates structural closeness with Kartvelian data. Of the Dagestanian languages Bud., Krits šid “brother”... is noteworthy.

C.-Kartv. \*st- “throwing, throwing down”

Zan (Laz) o-st-om-il-u//o-st-ol-u “throwing, throwing away”, v-i-st-ol-a-t “Let’s throw”, o-st-om-il-u-š-i “for throwing”

Verbal st- root is attested only in Laz. I suppose that it is sourced from older št-hushing type since any št in Laz results st complex via whistling. Initial root is followed by morphemic boundary; cf. tuta-š-te → tuta-s-te “moonlight”.

C.-Sind. \*žă- “throwing, throwing away”

Ad. žə-n, Kab. žə-n “throwing, throwing away”

Ub. ža-dă- “throwing”

In Ubykh a segmented -dă- is a suffix that often occurs in verbs [Kvakhadze 2014 : 276]. Regular sound correspondence C.-Kartv. st : C.-Sind. ž is more noteworthy.

C.-Sind. \*žă- “throwing, throwing away” verb is rightly linked with Dagestanian roots; cf. Akhv. orç:-//uç:- “throwing” [Starostin, Nikolayev 1994 : 418].

C.-Kartv. \*stam- “drinking/getting drunk”

Geo. stam-/rtam- “drinking”

Zan rtom-, Megr. o-rtom-el-i “intoxicating”

Sv. štəm-, a-šdm-e/a-šṭm-e “makes sb drunk”, lə-šdm-e/lə-šṭm-e “drunk”

The given roots are revealed only in one form of participle origin in Megrelian. In Svan šdəm-/šṭm- is of rare distribution though limited root distribution cannot prevent the reconstruction of \*stam- archetype in parent language. The zanisms which exist in Georgian o-rtom-el-i “drinking vessel” (Saba), Ajar. o-rtom-el-i “two-bowled wooden vessel” again confirm the semantic of *drinking* to be a basis for C.-Kartv. \*stam- root.

C.-Sind. \*ž<sup>w</sup>a- “drinking”

Ub. ž<sup>w</sup>a- “drinking”

Ab. ž<sup>w</sup>-ra, Apkh. a-ž<sup>w</sup>-ra, Bzip a-ž<sup>w</sup>-ra “drinking”

Phonetic correlation ž : ẓ̌/ẓ̌ in Sindy languages indicates to the need to reconstruct ẓ̌. This latter often corresponds with C.-Kartv. \*st complex. It seems initial for both an intensive archiphoneme \*t: (→ st/ẓ̌) which is unchanged preserved in C.-Nakh -et:- “milking” verb.

To bring Ad. ja-s<sup>v</sup>-an, Kab. ja-f-an “drinking” verbs in this case is misunderstanding [cf. Starostin, Nikolayev 1994 : 252-263].

C.-Kartv. \*steb- “boiling; rising (*dough*...)”

Geo. tb-, tb-e “bread dough/ferment”

Sv. šdeb- “(*dough*) rising”, i-šdb-i “is risen (*dough*)”, na-šdăb “increasing in boiling”

Laz-Megrelian correspondences haven't been revealed so far. Even in Georgian equivalent an initial *st* complex is simplified the reconstruction of what is possible only on Svan *šdeb-* basis. Verbal forms are lost in Georgian language in spite of the fact that deverbative *tbe* is attested in ancient written sources [Sukhishvili 1987 : 76-80; Fähnrich, Sarjveladze 2000 : 231].

C.-Sind. \**žwă-* “baking, roasting/frying/grilling”

Ad. *ža-n*, Kab. *ža-n* “baking, roasting/frying/grilling”

Ub. *žwa-*, a-*žwá-n* “baking, roasting/frying/grilling”

Ab. *ž-ra*, Apkh. a-*ž-rá*, Bzip a-*ž-rá* “baking, roasting/frying/grilling”

C.-Kartv. *st* : C.-Sind. *ž* sound correspondence that is evident in these roots is too noteworthy and for which Paleo-Caucasian *t*: dental seems to be an initial. This latter is preserved unchanged only in Nakh languages; cf. Nakh \*-*at*:- “baking, roasting/frying/grilling”.

From genetic view Dag. (Krits) *žir-* verb that has the Kartvelian-like meaning of *boiling* is noteworthy, as well.

C.-Kartv. \**stew-* “wool; hair”

Geo. *stev-i* “camel wool” (Saba), *stev-i* “hair”

The word is attested in ancient Georgian manuscripts: “*amasca s t e v i s a samoseli emosis*” – “Sb was dressed in wool cloth”; “*Ioane mosil iqo s t e v i t a aklemisajta*” – “John was dressed in camel wool” [Abuladze 1976].

It is unclear what the confirmation of borrowing of Old Geo *stev-* “hair; wool” root from Ossetian is grounded [Andronikashvili 1966 : 65] then when Ossetian *tewa* “camel” is originated from Caucasian *dev-* “demon; giant”.

Pr.-Sind. \**šter-* “leather”

Hat. *šter(aḥ)* “leather, patch of fabric, fabric”

Reality of Georgian-Hattian isoglosses is supported by Nakh material in which logical correspondences are evident in the roots and stems denoting *felt (wool)*; cf. Chech. *istan-g*, Ing. *istin-g* “felt (*wool*)”, C.-Nakh. \**isten-* “felt (*wool*)”.

For now the corresponding roots haven't been disclosed in Dagestani languages.

C.-Kartv. \**stw-el-* “autumn”

Old Geo. *stwel-i* “October”, *stuel-i* “autumn” (Saba), New Geo. *rtvel-i*, Psh. *stvel-i* “autumn”, Mokh. *stvel-ob-a* “autumn, grape-picking and wine-making season/vintage”

In Laz Old Geo. *stwel-//stvel-* is corresponded by *stv-* “breaking off/snapping/falling off”, m-a-*stva-s* “will be broken/torn/fall off” verbal root [Chikobava 1938 : 312-313]. I suppose that this latter is linked with Georgian *mo-stul-eb-aj* “picking” verb and *stvel-i* is another noun and its basic meaning should have been *autumn*.

C.-Sind. \**šw-* “grape-harvest”

Apkh. a-*šw-ra* “grape-harvest”

A correspondence root of Old Georgian *stwel-* is preserved only in Apkhazian. Comparison [Lomtadze 2000a : 127] is based on the regularity C.-Kartv. *st* : C.-Sind. *š* revealed by the scholar (see below).

Georgian-Apkhazian isoglosses reminds us Nakh material, as well – Ts.-Tush. *st̂ab-o* “autumn” [Chukhua 2008 : 478], cf. also Basq. *usta* “vintage, autumn”.

C.-Kartv. *\*stwen-* “you (*pl.*)”  
Geo. *tkven-* “you (*pl.*)”, *tkven-i* “your (*pl.*)”  
Zan *tkva/tkvan* “you (*pl.*)”, *tkvan-i* “your (*pl.*)”  
Sv. *sgäj-* “you (*pl.*)”

As G. Klimov indicates Svan form is originated from *\*štkwen* arche-form [Klimov 1964 : 176]. Indeed, in all cases the existence of *w* in Svan is implied since *skw-* should have been realized only via *škw* stage (T. Gamkrelidze’s rule) and *k* guttural developed phonetically before *w* like *ekws-* ← *\*ews-* “six” in numeral. It isn’t also excluded that Svan *sgäj-* “you (*pl.*)” can be a correspondence of any pronominal root of C.-Kartv. origin that is lost in Georgian-Zan languages.

C.-Sind. *\*šwǎ-* “you (*pl.*)”  
Ad. *šwa*, Kab. *fa* ← *\*šwa* “you (*pl.*)”  
Ub. *šwə-γwá* “you (*pl.*)”  
Ab. *šwa-ra*, Apkh. *šwa-ra* “you (*pl.*)”

As it is indicated in the professional literature (V. Shengelia) Ubykh *-γwá* corresponds with Apkhazian-Abaza *-ra* suffix; cf. *r* → *γ* in Ubykh.

C.-Kartv. *\*stwen* : C.-Sind. *\*šwǎ-* is logical correlation [Lomtadze 1955 : 79].

Noteworthy correspondences are observed in Nakh (Chech., Ts.-Tush. *šu*, Ing. *šo* “you (*pl.*)” and in some Dagestania languages; cf. Tsakh *šu* “you (*pl.*)”.

C.-Kartv. *\*stixa* “navel”  
Sv. *šdixw* (UB.), *šdwixw* (LB.) “navel”

The word is isolated in Svan [cf. Chukhua 2000-2003 : 299]. The sample clearly demonstrates the reality of *a* → *w* reduction in Svan that is also supported by Sindy languages.

C.-Sind. *\*šǎxǎ* “groin”  
Ad. *šǎx*, Kab. *šaxǎ* “groin”

Sound correspondence C.-Kartv. *st* : C.-Sind. *š* that also occurs in above mentioned material is noteworthy. As it was said and Sindy material also demonstrates Svan *w* is of secondary formation at the end of the word – *a* → *w*, cf. Kab. *šaxǎ*.

Firstly M. Kurdiani focused on Svan-Adyghean correspondences [Kurdiani 2007 : 633].

C.-Kartv. *\*sto-* “branch”  
Old Geo. *st̂o//š̂to*, New Geo. *r̂to* “branch”

The word is attested only in Georgian. Basing on external language isoglosses it is

considered to be of Common Kartvelian origin. In similar position  $s \rightarrow r$  transformation is New Georgian innovation.

C.-Sind. \*š<sup>w</sup>tă “flower; flowering/blooming”

Ab. (Ashkh.) š<sup>w</sup>t-ra “flowering/blooming”, Apkh. a-š<sup>w</sup>t, Bzip a-š<sup>w</sup>t “flower”, š<sup>w</sup>tə-/š<sup>w</sup>tə-ḳ “(indef.) ‘id’”, á-š<sup>w</sup>t-ra/a-š<sup>w</sup>t-ra “flowering/blooming”.

As it is indicated in Tapant dialect of Abazian š<sup>w</sup>t- verb occurs only in derived forms [Chirikba 1996 : 91].

Comparative analysis of C.-Kartv. \*sto- : C.-Sind. \*š<sup>w</sup>tă- archetypes clearly demonstrates the reality of  $o \rightarrow wa \rightarrow wCa$  transformation in Common Sindy parent-language.

Dagestanian correspondences are observed in God. seṭil, Khin. əstal „finger” words.

C.-Kartv. \*stow- “snowing”

Geo. tov-s, tov-a “snowing”

Zan (Laz) mtv-as, Megr. tu-as “It will snow”

Sv. šduw-/štuw- “snowing”, šduw-e “snowing”

An initial \*stow- archetype should have resulted in Svan \*štow- from which dissimilated šduw-//štuw- allomorphs were developed [cf. Fähnrich, Sarjveladze 2000 : 238].

C.-Sind. \*š<sup>w</sup>ə- “snow, frost”

Ub. š<sup>w</sup>ə-, in the word š<sup>w</sup>ə-bəb “snow pile”

Ab. š<sup>w</sup>-ra, Apkh. a-š<sup>w</sup>-rá “getting cold, freezing”

A lookup word isn’t observed in Adyghean languages. Though \*š<sup>w</sup>ə- archetype reconstructed without it exactly reflects a real picture. Phonetic correspondence C.-Kartv. st : C.-Sind. \*š<sup>w</sup> is repeated in plural form of 2<sup>nd</sup> pers. pronoun.

C.-Kartv. \*stowl- “snow”

Geo. tovl-i “snow”, tov-s “It snows”

Zan (Laz) mtur-i/mt<sup>v</sup>ir-i “snow”, o-mtu “snowing”, Megr. tər-i/tir-i “snow”, tu-al-a “snowing”, cf. Sv. šduw-/štuw- “snowing”, šduw-e/štu-e “It snows”

There is a lack of nominal allomorphs in Svan but just on the ground of the stems with verbal šd-/št- complex it is possible to reconstruct C.-Kartv. \*stow-l- “snow” archetype [cf. Klimov 1964 : 175-176].

Pr.-Sind. \*štum-il “rain”

Hat. šumil/tumil “rain”

In Hattian sample a š/t alternation doesn’t reflect the reflexation of the third, any hushing affricate-sibilant. On the contrary, I consider that it is the single-phonemic (t or š) realization of initial Hattian št complex.

Correspondence of C.-Kartv. \*stow-l- “snow” ~ Pr.-Sind. \*štum-il “rain” archetypes is observed in Nakh \*tow- “fog/mist” form an initial št pre-historical complex of which seems to be simplified.



C.-Kartv. \*sib- “plaiting/weaving; fence; belt/girdle”

Geo. sib-a “for belt/girdle” (Saba)

Zan (Laz) šib-i “(shoe) lace”, Megr. šib-u-a “plaiting/weaving”

Sv. šib “silk-thread drawstring”

For parent-language a sib- verbal root is considered to be a initial from which nominal forms were developed [cf. Chukhua 2000-2003 : 304].

C.-Sind. \*ś<sup>w</sup>ə- “plaiting/weaving; fencing”

Ub. š<sup>w</sup>ǎ- “plaiting/weaving; fencing”

Like in many cases Ubykh demonstrates ə → ǎ ablaut that is followed by hushening ś → š natural process. Common Circassian shwa [ə] reflects a correspondence of Common Kartvelian i vowel while w (\*ś<sup>w</sup>-) corresponds with Kartvelian bilabial b, i.e. \*śbə- → \*ś<sup>w</sup>ə- in Common Sindy parent-language.

Logical Dagestanian correspondence of Sindy-Kartvelian archetypes is observed in Khinalug āšp-i (←\*āšb-i) “sewing” verb.

The issue of relation with Ab. š<sup>w</sup>ə, Apkh. a-š<sup>w</sup> “door” nouns should be determined.

C.-Kartv. \*siw- “quarreling”

Geo. siv-, Tush. ga-siv-eb-a “quarreling, sulking”, m-siv-an-aʔ-i “sulky person, quarrelsome”

Sv. šiw- → ši-, i-ši-āl (UB.), i-ši-āl (Lashkh.) “quarrels”, li-ši-āl/li-ši-āl “quarrel”

The root isn’t observed in Zan dialects. Laz o-šivr-u “attacking” is considered to be a correspondence of Georgian e-sev-a/še-e-si-a verb.

Due to the lose of root w- the following suffixal vowels were lengthened.

C.-Sind. \*ś<sup>w</sup>ə- “cursing/swearing, using foul language”

Ab. š<sup>w</sup>e-j-ra, Apkh. á-š<sup>w</sup>i-j-ra, Bzip á-ś<sup>w</sup>i-j-ra “cursing/swearing, using foul language”

Corresponding roots haven’t been revealed in Circassian languages so far though parent-language nature of \*ś<sup>w</sup>ə- verb is doubtless. Since beside in Kartvelian, correspondences of Apkhazian-Abaza verbs are attested in Dagestanian languages, as well; cf. Karat. šam-//xam- “cursing/swearing, using foul language” [Starostin, Nikolayev 1994 : 1038].

C.-Kartv. \*siw- “swelling up”

Geo. siv-, Old Geo. gan-siv-eb-a-j “swelling up”, New Geo. ga-siv-d-a “swollen up, m-siv-an-i “swelling”

Zan (Megr.) ši-n-ap-a “swelling up”, ši-n-ap-il-i “swollen up”

Sv. šiw-/ši-, mə-šiw//mə-ši “swollen up”, i-šī “is getting swollen up”

Appearing of n in Megrelian allomorph should become hindering resistance since it a simplified type either of C.-Kartv. w correspondence or (vaḳe : naḳa) or historical vn (siv-n-) complex [cf. Fährich, Sarjveladze 2000 : 419-421].

C.-Sind. \*šə- “ripening, kindling/flaring/rising/proving”

Ad. ša-n “ripening”, Kab. ša-n “softening”

Ab. ωa-š-ra, Apkh. a-š-ra “rising (*of dough*), (*dough*) rising/leavening”

There is a lack of Ubykh correspondence. To enroll Ubykh ṣ̌q̣a “ripe” word in this list is irrelevant [cf. Starostin, Nikolayev 1994 : 1034], moreover when it is corresponded by Kartvelian suḡ- “oily/fatty/rich (*food, soil*)”.

Likely, C.-Kartv. \*siw- : C.-Sind. \*šə- roots are linked with Nakh sab-/saw- “redundant/superfluous, excessive/surplus” allomorphs.

C.-Kartv. \*sit- “seat”

Geo. sit-i-ḡin-i//sit-i-ḡan-i “seat/chair of chefs, patriarchs” (Saba)

In the allomorph that is attested in Saba’s dictionary, a \*sit- form is detached as a Common Kartvelian root that has noteworthy parallels in Iberian-Caucasian languages.

C.-Sind. \*šət- “chair”

Kab. šət “chair”

Ab. šat-a, Apkh. a-šat-a “bottom/root”

Sindy correspondence of Kartvelian \*sit- archetype isn’t attested in Adyghean and Ubykh. But correlation \*sit-/\*šət- is supported by Dagestanian data; cf. Arch. š:ent “chair”.

C.-Kartv. \*sim- “water; watery, wet”

Geo. sim-, sim-ur-i “water, river”

Zan (Megr.) šim-e “wet”

Sv. sgim/sḡim (Lent.) “carbonated water”

Stem suffixation is different in Georgian-Zan that indicates to secondary addition of -ur, -e formants. Svan correspondence is presented in the form if root, sound correlation is also different – s : š : sk → sg/sḡ [cf. Fähnrich, Sarjveladze 2000 : 420].

C.-Sind. \*šʷan- “liquid/fluid, shedding”

Kab. xʷan-λā “in liquid form”

Hisatorical šʷ → xʷ is assumed in Circassian word that is preserved only in Kabardian allomorph [Abdakov 1983 : 148].

Considering a Dagestanian data it is possible to see different etymology of Zan (resp. Megr.) root compared with Georgian-Svan; cf. Darg. šam-ze “wet, in liquid form”, Tab. šmi//šemi (Dubek.), Ag. š:umer “in liquid form”.

C.-Kartv. \*sim- “saying; speaking; talking”

Zan (Megr., Samurz.) sim-ad-i “saying, speaking”, i-sim-ad-u-n “says”, Laz sim-, no-sim-ad-e “thought over/out”

The issue on etymological link with other Laz o-sin-ap-u “speaking, talking” verb arises, though m → n phonetic transformation should be explained.

C.-Sind. \**məsa*- “appealing/calling; saying”

Ub. *məsa*- “appealing/calling”, *masa* “word”

Correspondences haven’t been revealed in other Sindy sub-systems but Hattian *miša*- “appealing in rituals” verb is too noteworthy that is similar to that of semantics and structure of Ubykh stem (V. Ivanov).

Kartvelian allomorphs are of inversive structure but instead a Dagestanian material follows Kartvelian; cf. Av. *sem-i-ze*, Bagv. *seb-idila*, Kar. (Tuk.) *seb-i ledu*, Lezg. *seb gun* “using foul language”.

Semantic opposition *saying* ~ *appealing/word* ~ *using foul language* creates logical correlation in Iberian-Caucasian languages.

C.-Kartv. \**sin*- “tin/bronze/pewter, tray/large metal plate”

Geo. *sin-i*, *sin-is kva* “bronze”, *sin-i zarbaznisa* “pewter of cannon” (Chubinashvili)

The word isn’t borrowed in Georgian. It is confirmed by correspondences from other Iberian-Caucasian languages. Relation of Sv. *šed* “tray/large metal plate” with Geo. *sin*- should be clarified (Is it common root?).

C.-Sind. \**šān*- “table”

Ub. *šen-ə*/*šan-ə* “table”

*šenə* (I. Mescarosh)) and *šanə* (H. Vogt) allomorphs under the meaning of *table* are discussed for Ubykh. I suppose that *šānə* type stem is initial for both – just short *ā* gives the possibility to be written in two ways. Unity with Nakh material is also assumed – Chech. *šan* “tray/large metal plate, low wooden table”; cf. Hur.-Urat. *šani* “vessel/utensil”. Likely, Dag.: Akhv. *šeṭo* “sauce-pan”, Did. *šītu* “saucer” correspond with Svan.

Semantic correlation *tray/large metal plate* ~ *table/low wooden table* is logical.

C.-Kartv. \**šip*- “part of a belly”

Geo. (Gur., Imer.) *šip-i* “part of belly below a navel”

A form *šip*- with the same meaning is given in Georgian Explanatory Dictionary but its dialectal origin is indicated.

Since *šip*- noun has parallels in Iberian-Caucasian languages, its parent-language origin isn’t excluded.

Pr.-Sind. \**šip*- “part of a body”

Hat. *šip* “part of a body”

Scholars carefully (in brackets) indicate meaning of *navel* in Hattian that is only expressed at the level of suspicion (with question mark) [Kochalamazashvili 2016 : 110]. I suppose that *šip* that is originated from Proto-Sindy language is preserved only in Hattian, in Common Sindy language, it perhaps is lost or isn’t revealed yet in Apkhazian-Adyghean languages, dialects and sub-dialects.

Dagestanian information corresponds with Sindy-Kartvelian archetypes; cf. Kub. *šip*-a “penis”. Basque *sabel* “belly” is also noteworthy.

C.-Kartv. \**sir*-a “woven/knitted rush matting”

Old Geo. *sira* “woven/knitted rush matting”

Sv. *sgwir* “hemp/cannabis piece of fabric”

Zan correspondence hasn’t been revealed. Svan *sgwir* is metathesized variant of \**sgirw* arche-form which proves again the reality of *s* : *sg* and *a* : *w* sound correlation.

C.-Sind. \**śə*- “weaving/knitting”

Ad. *śā*-n, Kab. *śā*-n “weaving/knitting”

Ab. *s*-ra, Apkh. *a*-s-ra, Bzip *a-ś*-ra “weaving/knitting”

Corresponding phoneme of final *r* vibrant that is attested in Kartvelian isn’t observed in Sindy. As it is seen, it was lost still in parent language without a trace. Though in corresponding Dagestanian material *r* sonor is natural; cf. Darg. *erš*-/*irš*- “weaving/knitting”..., Bud. *q:u-šr*- “plaiting, weaving/(*text.*) beating (*loom weft*) tight” [see Dag. Starostin, Nikolayev 1994 : 653].

C.-Kartv. \**sis*-e “small; narrow; midge/gnat”

Zan (Megr.) *sis*a “small; tiny; narrow; midge/gnat”; cf. *sis*a-*tura* “small jackal”, but *porcxal-tura* “lynx” (A. Kobalia)

The word is attested only in Megrelian but likely it is originated from Common Kartvelian parent language. Final *a* in Zan implies archaic *e* vowel in parent-language since in the two (multi)-syllabic stems auslaut opposition Geo. *e* : Zan *a* is attested in large Kartvelian material.

C.-Sind. \**śəs-ǎ* “narrow; tiny”

Ad. *śāśā* “slivers/shards; tiny”, *śāśā*-n “crumbling, stripping”

Ab. *ssa* “narrow, small”, Apkh. *á-ssa* “id”, Bzip *á-śś-za* “narrowest”

Ubykh correspondence hasn’t been disclosed. Whistling *ś* → *s* phonetic process in Abaza and Abzhua dialect of Apkhazian is noteworthy.

Correspondence of C.-Kartv. \**sis*-e : C.-Sind. \**śəs-ǎ* archetypes is likely observed in Bezh. *šüşjō*//*šüşjō* “narrow” and Hunz. *šu<sup>h</sup>šü* “thin, narrow” words.

In professional literature the correspondence of Apkhazian-Adyghean allomorphs is considered to be Basque *ze* (=se) “small, tiny” form [Chirikba 1985 : 99].

C.-Kartv. \**sisw*- “sword”

Geo. (Khevs.) *sisv*-i “sword”

The word is preserved only in Georgian though basing on external language parallels, its parent-language origin isn’t excluded.

C.-Sind. \**śəs<sup>w</sup>-ə* “deity of blacksmithery”

Apkh. *š<sup>h</sup>aš<sup>w</sup>ə* “deity of blacksmithery”

The stem is isolated in Apkhazian. Together with Georgian *sisv-* form it creates Apkhazian-Georgian isogloss that implies the existence of corresponding archetypes in parent-language of both groups. J. Güldenstädt revealed Kab. *Suchoch* “Lord/God” form is noteworthy, as well [Antelava 2017 : 710]. Additional material from Dagestanian material: Tab. *šiš*, Ag. *šiš* “fork”...

Semantic correlation *blacksmithery* ~ *sword* is grounded.

C.-Kartv. \**sisin-* “hissing”

Geo. *sisin-i* “hissing of goose” (Saba)

Zan (Megr.) *šišin-i* “bubbling/fizzling/sputtering”, Laz *o-šišil-u* “glugging/burbling/trilling/warbling”

There is a lack of Svan correspondence. Basing on sound structure a *s/š* substitution can be observed. Due to it *sisin-i* “spurring/egging on/encouraging/saying sth venomous to sb/hissing sth to sb” is attested in Megrelian – *u-sisin-u-an-s* “spurrs/eggs on/encourages /says sth venomous to sb/hisses sth to sb” type.

C.-Sind. \**šišə* “neighing/whinnying”

Ad. (Chemg.) *šišə-n* “neighing/whinnying”

Ub. *šišə-n* “neighing/whinnying”

Palatalization of *š* in Circassian languages (and in Common Sindy) was caused by lose of narrow *i* (→ *jə*) vowel – compensating palatalization.

To explain semantically *hissing* ~ *neighing/whinnying* correlation isn’t troublesome.

C.-Kartv. \**siso* “a kind of saw”

Geo. (Meskh.) *siso* “carpenter’s saw”, *siso-n-i* “small bow-saw”, Imer. *siso-xerx-i* “carpenter’s saw”

Zan (Megr.) *sisu//səsu//səso* “bow-saw”

Final *səso* variant in Megrelian seems to be an adapted allomorph from Georgian; *siso* : *sisu//səsu* demonstrates logical correlation. Svan correspondence hasn’t been revealed.

C.-Sind. \**səśwə* “saw”

Ub. *səšjə* “saw”

It is one of the roots that is attested only in all Sindy languages in Ubykh form. Like in other material, it is observed C.-Kartv. *i* : C.-Sind. *ə* sound correspondence. As regard consonants, auslaut C.-Kartv. *so* : C.-Sind. *śwə* is logical correlation and which reveals one more source in Sindy languages that promoted the development of labialized consonants. And in Ubykh, as it was expected a labialized *św* consonant resulted palatalized *šj* spirant via delabialization.

Of other Iberian-Caucasian languages the Dagestanian material is noteworthy; cf. Lezg. *s<sup>w</sup>as//s<sup>w</sup>ax//sas*, Rut. *səs* “tooth”. As regard the meaning of *tooth* it is logical in the given case; cf. *šdik* “tooth” and *na-šdek* “sickle”, i.e. semantic of *saw* was developed from archaic one – *tooth*.

C.-Kartv. \*sib-l- “a kind of table”

Geo. sipl-i “long low table” (Saba), cf. Kartl. sibl-i “id”

Corresponding stem isn’t observed in other Kartvelian languages.

C.-Sind. \*š<sup>w</sup>ə- “table”

Apkh. ái-š<sup>w</sup>a “narrow, long and short-legged table”

Corresponding roots and stems aren’t attested in other Sindy languages and dialects. Apkhazian allomorph demonstrates bilabial w sonant that corresponds with Georgian b, i.e. labialization source of sibilants is again revealed in Sindy languages C<sub>b</sub> → C<sup>w</sup>.

Of Dagestanian correspondences Tsakh šibr-i “tray/large metal plate” is too noteworthy.

C.-Kartv. \*siγ-in- “roe-deer”

Zan (Laz) siyin-i “roe-deer”

The word is isolated in Laz dialect but as it is seen the root is of Common Kartvelian origin that is clearly supported Sindy data.

C.-Sind. \*śəw-ǎ “deer”

Ad. śəhǎ, Kab. śəh- “deer”

In the professional literature they attempt to have further segmentation of Adyghean allomorphs and enroll in the list of these word-forms Ubykh La-š<sup>w</sup>a “hunting” form that is insurmountable structural resistance [Starostin, Nikolayev, 1994 : 1046]. Via such approach the function of -hǎ/-h cannot be explained.

From structural and phonetic view C.-Kartv. \*siγ-in- : C.-Sind. \*śəw-ǎ demonstrates logical correlation that is supported by semantic opposition *deer* ~ *roe-deer*.

Of other Caucasian correspondences the Ossetian sāγ “goat” is noteworthy which preserves Nakh correspondence.

C.-Kartv. \*skw- “tying, knotting, binding”

Geo. skw-/skv-/sk-, mo-skw-n-a “tying, knotting, binding”, na-skw-i “knot”, da-na-skv-i “conclusion/result of enquiry/corollary/inference”, sk-ul-i “sth for tying/fetters”

Zan (Laz) skv-, o-skv-u “tying/banging”, skv-er-i “tied, binded, banged”, Megr. sku-al-a “tying, knotting, binding”, go-b-skv-i “I ties up”, skv-ir-i//skv-il-i “binded”, eki-skv-e “Tye/Tether/Bind!”

Sv. skw-, le-skw-er “rope” (← *etym. for tying*)

Detached skw- root is natural for all Kartvelian sub-systems. It is also attested in ancient Georgian written sources [Fährnich, Sarjveladze 2000 : 406]. I don’t exclude the borrowing of Laz skul-i “whip” from Old Georgian; cf. skul-i “sth for tying/fetters”.

C.-Sind. \*šk<sup>w</sup>- “tying, knotting, binding”

Ad. (Chemg.) šk<sup>w</sup>-ənə, Abdz. šk<sup>w</sup>-ən-ə “knot”

Like Svan, an Adyghean allomorph shows only derived lexeme. In this latter -ən-ə is a derivative affix, that takes part in stem-formation in Sindy languages; cf. Ad.  $\lambda$ a-**ṗčā** “barefoot”, but **ṗčā-nā** “bare/naked” [Rogava 1956 : 81]. Complex of Sindy-Kartvelian regular sound correspondence is more noteworthy – **skw** - : **škw**-.

Of Dagestanian a Khin. **šik-wi/šik-iri** “tying/binding” verb is noteworthy isogloss.

C.-Kartv. \***som**- “bread, cooked food”

Geo. **som-in-i** “big bread” (Saba)

Sv. **šām, šam** (Lashkh.) “cereals; millet food”

Semantic closeness among the Kartvelian words is easily noticeable. Geo. **o** : Sv. **ä/a** opposition should be explained as a result of **šöm** → **šemw** → **šām//šam** reverse umlaut. A segment **-in** is prop. Georgian data.

C.-Sind. \***sʷəb-a** “bread”

Ub. **sʷəbá** “bread”

Correspondence is preserved only in Ubykh. In word umlaut C.-Kartv. **m** : C.-Sind. **b** correspondence is attested that is corresponded by Udi **šum** “bread” form.

It is absolutely unacceptable to consider Apkhazian **a-šš**, Ab. **šər-za**, Kab. **xʷə** “millet” (cf. Ub. **xʷa** “id”) to be equivalents of Ub. **sʷəbá** form due to structure of roots and stems [cf. Starostin, Nikolayev 1994 : 764].

C.-Kartv. \***som**- “stone”

Geo. **som-i** “arch stone” (Saba)

Sv. **šwīl-/šwil-**, **li-šwīl-iel//li-šwil-iel** “stone throwing”

Svan **šül-** “stone” noun that existed some time, is lost. Deverbative verbal forms are derived just from them in Svan, like e.g. **báč** “stone” → **li-báč-äl** “stone throwing”, **gurēč** “cobblestone” → **li-gurēč-e** “stone throwing”...

Final sound correlation Geo. **m** : Sv. **I** repeats well-known **katam/katal** “hen” correlation [Chukhua 2000-2003 : 316].

C.-Sind. \***sʷam-ā** “pile, heap of stones”

Ad. **samā**, Kab. **samā** “pile, heap of stones; grave hill”

There is a lack of Ubykh and Apkhazian-Abaza allomorphs due to what the reconstruction procedure is complicated. The point is that the sounding of C.-Kartv. **o** is regularly corresponded by Common Kartvelian **wa**.

Dagestanian data speaks in favor of Kartvelian **o**; cf. Arch. **mosol** (← \***somol**) “grave stone”, Did. **šem** ← \***šöm**, Bezh. **šun-a** “heap of stones; grave”.

C.-Kartv. \***soγ-o** “torn-ended”

Geo. (Kart., Ksan.) **soγo** “torn-ended; chicken which tail doesn’t grow”

In Zan (resp. Megrelian) language *soryo* is attested which is an antonym and has opposite meaning of *tall* (*-bodied*).

C.-Sind. \**səγ-a* “low/short”

Ab. *sya* “low/short”

The root of parent-language origin is preserved only in Abaza. C.-Kartv. \**soγ-o* : C.-Sind. \**səγ-a* seem to be of Paleo-Caucasian origin. Along with consonant identity s-s, γ-γ a vowel o : ə correspondence occurs.

Correspondences haven't been revealed in other groups of Iberian-Caucasian languages for now.

C.-Kartv. \**soxw-* “Welsh onion”

Geo. *soxv-i* “Welsh onion, headless onion”

Zan {*šuxu*} “id”

I suppose to reveal in Zan dialects *šuxu* root that was preserved in substratum toponym in Guria as *zanism*; cf. *Šuxu-t-i* (name of village).

Svan correspondence isn't observed.

C.-Sind. \**š<sup>w</sup>ǎx-* “carrot”

Ab. *š<sup>w</sup>xə* “carrot”

Corresponding allomorphs are lost in other Sindy languages and due to it the reconstruction of parent-language data is possible only according to Abaza material.

Some scholars brought *pxə* “carrot” root of Adyghean languages [Shagirov 1977, II :24], that is practically impossible due to the absurdity of š : p correspondence.

C.-Kartv. \**sub-e* “loosened, weak”

Geo. (Lechkh.) *sumpe* “loosened”

Zan (Laz) *šembu* “slow, sluggard/dawdler/sb/th sluggish”

Inlaut *m* is prop. Laz-Lechkhumian innovation that was developed on the phonetic ground and which often occurs in Kartvelian.

Correspondences of historically confirmed Georgian-Zan *sumpe/šembu* words haven't been observed in Svan sub-dialects.

C.-Sind. \**š<sup>w</sup>əb-ǎ* “soft, weak”

Ad. *šabǎ*, Kab. *šabǎ* “soft, weak”

Ubykh and Apkhazian-Abaza correspondences haven't been revealed which complicates the reconstruction of the root. This is especially regard to vowel correlation C.-Kartv. u : C.-Sind. a that is unexpected then when the labialization of preceding vowel isn't attested in Adyghean languages.

Further segmentation of Adyghean form is groundless [Rogava 1956 : 11; Shagirov 1977, II : 144].

Dagestanian roots of inersive structure can be also enrolled in this list; cf. Ag. *buš-diaed*, Bud. *buš-ur*, Rut *bəš-də*, Tsakh *boš-ena* “weak”, Tab. *buš-uw* “soft”. Their vocalism is similar to that of Kartvelian, i.e. *wə* → *ǎ* took place in Adyghean languages.



C.-Kartv. \*sutx- “ankle/hock; kick”

Geo. (Mokh., Mtiul.) txus-i “large cattle’s ankle/hock”

Sv. ištɣw “kick”

There is a lack of Zan correspondence. The opposition txus- ~ ištɣw is logical when considering the Geo. msxal- : Zan (Laz) mcxul- : Sv. icx<sup>(w)</sup> “pear”. In this latter metathesis of i is doubtless. Sunstitution \*sutx-/\*txus- isn’t excluded in Kartvelian parent-language.

C.-Sind. \*ž<sup>w</sup>tqə- “hip; pelvis”

Ab. (Ash.) ž<sup>w</sup>tqá “hip”, Tap. ž<sup>w</sup>č<sup>w</sup>qa “pelvis”, Apkh. a-ž<sup>w</sup>txó-ra “hip”

In Sindy allomorphs w and ə (→á) segments occur as a correspondence of Kartvelian u vowel that is the result of u → wə diphthongization pre-historically (G. Rogava).

In terms of semantics the opposition *ankle* ~ *hip/pelvis* is logical.

Do Svan zitq-är//zətq-är//zetq-ar “leggings” (← *etym. of shin/leg, with shin/leg*) allomorphs preserve Circassian equivalents? – The further investigation will answer to this question.

C.-Kartv. \*suḵ- “rib; hillock”

Geo. (Up.-Imer.) suḵ-i “trimmed tree ribs”

Zan (Megr.) suḵ-i “long hill”, suḵ-ia “hillock”

There is a lack of Svan correspondence. Georgian suḵ- form is logically corresponded by Zan suḵ- nominal stem. It is one of samples of identic phonemic correlation.

C.-Sind. \*śəḵ<sup>w</sup>- “peak/top/summit”

Ad. śəḡ<sup>w</sup>-ə, Kab. śəḡ<sup>w</sup>-ə “peak/top/summit”

Ub. śaḵ<sup>w</sup>-ə “peak/top/summit”

Corresponding roots aren’t observed in Apkhazian-Abaza languages. Ubykh allomorph is closer to parent-language data. Considering the Kartvelian correspondences the Circassian nouns can be differentiated and grouped them into different isoglosses. E.g.: to correspond Zan zug-a/Sv. zug-w//zwig-w “hillock” to Ad. śəḡ<sup>w</sup>-ə “peak/top/summit”. This time I refrain from this method.

C.-Kartv. \*sur- “throwing, spinning/revolving”

Geo. sr-ol-a “throwing”, sr-ial-i “skidding/sliding/slithering”

Zan (Laz) sur-, o-sur-u “spinning, throwing, rotating/turning”

As it is seen a reduced root type is preserved in Georgian. Parent-language vowel is reconstructed according to Laz – sur-. Formal and semantic coincidence with Svan šul- “throwing” verb cannot be discussed in this case – Svan is another root.

C.-Sind. \*rś<sup>w</sup>- “throwing”

Apkh. a-rś<sup>w</sup>-ra “throwing”

The word of Common Sindy origin is attested only in Apkhazian. The question arises: whether anlaut r is of root (metathesis) or it reflects a verb with historically causative r- prefix.

Of the other kindred Iberian-Caucasian languages Botl. *sur-d-i*, Akhv. *zoro-* “skidding/sliding/slithering, throwing” which are considered to be the reflexes of Paleo-Caucasian \**sur-* root.

C.-Kartv. \**sus-* “power, strength”

Geo. *sus-*, *u-sus-ur-i* “weak/feeble/not viable, weakness/lack of strength”

A root *sus-* isn't attested independently in Georgian. Though its meaning *strength* is observed in *u-sus-ur-* derivative. In this case the same inflexion occurs like in *u-ʒl-ur-i* “powerless” word; cf. *ʒal-i/a* → *u-ʒl-ur-i* (*sus-i* → *u-sus-ur-i*).

C.-Sind. \**λəs-ə* “strong/powerful”

Ad. *λašə*, Kab. *λəs* “strong/powerful”

Ub. *λaš* “strong/powerful”

Noteworthy phonetic opposition *λ : s* and *ś : s* is outlined. Expected *šəš* or *šəs* isn't observed in Apkhazian-Abaza. For Proto-Sindy \**sʷəs-ə* is considered.

Kabardian allomorph reflects only the third stage.

C.-Kartv. \**suʦel-* “worm-like long maggot”

Zan (Megr.) *šutu* “worm-like long maggot”

The word is isolated in Megrelian but likely it is of parent-language origin since it has true Iberian-Caucasian correspondences; \**suʦel-* is considered to be Common Kartvelian archetype since *s : š* and auslaut *-el : -u* (*çnel- : çinu*) is natural for Georgian-Zan.

C.-Sind. \**šəndār-* “lizard”

Kab. *šəndər-xʷa* “lizard”

The root of parent-language origin is isolated in Kabardian but Kartvelian-Dagestanian isoglosses exactly indicate to Paleo-Caucasian nature of the described lexemes; cf. Dag.: Hunz. *šotr-a*, Did. *šetr-o* “lizard”, Lak *šat:a* ← \**šʷad-a* “snake”, Rut *šʷüt* “worm/maggot”

*-o/-a* in Dagestanian and *-xʷa* in Kabardian are suffixal. Sindy-Dagestanian stems are compared by A. Abdokov [Abdokov 1983 : 125].

C.-Kartv. \**suǰ-* “fatty/greasy, fat/plump”

Geo. *suǰ-*, *m-suǰ-e* “It is fatty food, which makes a man sated”

Sv. *nšǰ-*, *li-nšǰ-e* “getting/turning fat/plump/stout”

Initially Geo. *suǰ-* : Sv. *šǰ-* should have been existed but in both cases only the derivatives with *m-* *-e* and *n* affixes occur [Fähnrich, Sarjveladze 2000 : 424-425].

C.-Sind. \**sʷəǰ-a* “fat/grease”

Ub. *sʷəǰa* “fat/grease”

The word is isolated in Ubykh but it isn't borrowed word. A \**sʷəǰ-a* archetype that is reconstructed on the Ubykh basis logically corresponds with C.-Kartv. \**suǰ-* form.

Semantic correlation *plump-stout* ~ *fat/grease* is logical.

C.-Kartv. \*sux- “strong wave of air; tall and broad-shouldered”  
Geo. (Khevs.) *sux-*, *sux-ier-i* “good-looking”, *Sux-i-shvili* (*anthrop.*)  
Zan (Maegr.) *šux-i* “strong wave of air”, *šux-u* “strong/powerful, tall and broad-shouldered”, *Šux-u* (*anthr.*)

C.-Sind. \*śax<sup>wə</sup>- “breathing”

Ub. pśáx<sup>wə</sup> “breathing”

Initial *p* is prop. Ubykh innovation. Likely, it is developed via contamination with *psă* “soul” word.

C.-Sind. \*śax<sup>wə</sup>- : C.-Kartv. \*sux- archetypes have true correspondences in Dagestian; cf. Lak *s:iĥ-*, Darg. (Tsud.-Tant.) *seĥ*, Itsar. *s:iĥ-*, Kub. *sih-* “breathing”, cf. Kar. *s:uh-an* “tiring/getting tired”.

Urartian *šux-ori*, Hurrian *šey-iri* “alive” allomorphs gives us a picture on expected structure in Nakh languages.

C.-Kartv. \*skal- “beehive; bee”

Geo. *ska* “bee’s house” (Saba)

Zan (Megr.) *ska//pska* “bee”, Laz *mska//mcka* “bee”, *o-skal-e//o-pskal-e* “apiary; for bee”, Megr. *ma-pskal-ia* “wasp; queen-bee”

Sv. *šker-/šger-* “bees swarming”, *šker-ob//šger-ob* “bees swarming”, *nă-šger-w*, *na-šger* (Lash.), *na-škar* (Lent.) “new brood of bees”

Svan *šg-er-//šk-er-* verbal derivatives are considered to be the correspondences of Common Kartvelian \*skal- root when -er is prop. Svan suffix; cf. Sv. *li-šd-er//li-šd-ab-n-e* “entertainig/emusing”, Geo. *žw-*, Sv. *sg-er* “shit/faces”... In Svan hushening is stable while in Zan *šk* → *sk* → *ck* secondary process is observed [Chukhua 2000-2003 :191].

C.-Sind. \*śak<sup>w-a</sup> “wax remaining”

Ad. *šak<sup>wă</sup>*, Kab. *šak<sup>wă</sup>* “wax remaining”

In Common Sindy archetypes a final -a seems to be a derivative affix and *w* a part of the root– a correspondence of C.-Kartv. *l*.

Unfortunately, Apkhzian-Abaza as well as Dagestian and Nakh isoglosses are unknown, though Basque data cannot be ignored; cf. Basq. *ezko* [=esko] “wax”

Regular C.-Kartv. *s* : C.-Sind. *ś* : Basq. *s* correspondence is revealed that has a productive nature.

C.-Kartv. \*sk-el- “plump/stout/fat”

Geo. *skel-i* “plump/stout/fat”, *u-skel-es-i* “plumpest/stoutest/fattest”

Sv. *sgel*, *skel* (Lent.), *x-o-nsgl-a*, *sgel-āra* “plumpest/stoutest/fattest”

Zan *skel-i//pskel-i* seems to be borrowed from Georgian, though *sku* type correspondence was expected, *txel-* : *titxu* “thin”...

C.-Sind. \*śă- “fat/grease, oil/fat”

Ad. šǎ, Kab. śǎ “fat/grease, oil/fat”

Ab. šʼa, Apkh. a-šʼa “fat/grease, oil/fat”

Parent-language archyphone šʼ is preserved unchanged in Apkhazian-Abaza dialects. Its primary nature is supported by Kartvelian correspondence – šʼ : sk, i.e. in Proto Kartvelian the reflexation of velarized sibilants became biphonemic: žʼ čʼ čʼ žʼ šʼ → žg/zg čk/ck čk/čk žg/zg šk/sk. Comparison of previous Sindy-Kartvelian roots will confirm this.

C.-Kartv. \*skir- “covering”

Sv. lī-nšgir-i, li-nškir-i “covering”

Opposition of dialectal šg/šk type speaks in favor of Common Svan šk complex [Rogava : 1984]. In Georgian expected skir-/skir- isn't observed. Zan correspondences haven't been revealed, as well.

C.-Sind. \*šakʷa- “covering”

Ub. šakʷa- “covering”

As a rule a labialized C<sup>w</sup> complex results palatalized C<sup>j</sup> consonant via delabialization. A kʷ → k<sup>j</sup> process is supposed in Ubykh that is based on given reconstruction. Final w sonant is a correspondence of Kartvelian r sonant, i.e. r → w took place in Common Sindy.

C.-Kartv. \*s-ʒe “milk”

Old Geo. sʒe “milk”, sa-sʒe-ur-i “woman's breast/animal's teat”, cf. rʒe “milk”

Sv. ləʒe “milk”

Zan bʒa/mʒa “milk” allomorphs can be of other origin; s- and lə- in Kartvelian languages are detached as prefixes that are phonetically correspond with each other [Klimov 1964 : 172-173].

C.-Sind. \*ʒǎ- “pressing/filtering, drainig”

Ad. zǎ-n, Kab. zǎ-n “pressing/filtering, drainig”

Ub. zǎ- “pressing/filtering, drainig”

Apkh. a-ra-ʒa-ra “pressing/filtering, drainig”

Of the Sindy languages only Apkhazian preserved the affricate nature. According to vowels, Ubykh ǎ repeats parent-language state; cf. ǎ → ə (in Adyghean) and ǎ → a (in Apkhazian). Kartvelian s-ʒe/lə-ʒe is considered to be a participle derivative with the meaning of *milked* [Klimov 1964 : 173]. Before a noteworthy view has been expressed on the unity of Sindy-Kartvelian roots and stems [Bouda 1951 : 135] that is supported by Dagestanian data; cf. Lak t:uʒ-, Darg. -iʒ-, Ag. uz- “milking”.

Apkhazian-Abaza verbs are given in relation with Basque arazi “pressing/filtering, drainig” verb [Chirikba 1985 : 98], that is questionable since the verb from Basque is phonologically given in arazi [=arasi] form.

C.-Kartv. \*sx- “connecting”

Zan (Megr.) sx-, o-sx-ir-i, “knuckle/swivet; joint”

In the derivative a Kartvelian sx- “connecting” verb is preserved in an initial form since in case of other derivation only the forms developed with -r are attested in Megrelian; cf. komio-rsx-ī “Connect!”, me-rsx-u-ap-il-i “connected”...

Reconstruction of Common Kartvelian \*sx- verbal root is possible only on the Megrelian ground that is supported by Circassian data.

C.-Sind. \*šxa- “glueing”

Ad. šx'ia-n “glueing”, šx'ia-ps “glue”, Kab. šxǎ-n “id”, šxa-psə “id”.

Semantic opposition C.-Kartv. *connecting* ~ C.-Sind. *glueing* is logical that is supported by regular correspondences C.-Kartv. s : C.-Sind. š. Such a correlation becomes more important at sound-correspondence level – sx : šx.

C.-Kartv. \*sx- “tying/tethering, setting (*fruit...*)”

Geo. sx-, a-sx-i-a “Tree has fruit on it/There is fruit on tree”, i-sx-am-s “(tree...) sets”

Zan (Megr.) šx-, mi-o-šx-u-n “There are a lot of fruit on a tree”

Verbal root is attested in Old Georgian, as well: “*romelsa a sxia purceli*” – “...which has a leaf on it” [Klimov 1964 : 178]. Basic meaning is *tying/tethering* simply with the necessary meaning of *abundance*. In this regard Georgian and Megrelian roots aren't different.

C.-Sind. \*šx'ia- “tying”

Ad. (Abdz.) šxǎ-n “tying, tethering, binding”

Parent-language proto-type is correctly reconstructed on the Abzakh form ground. Since Abzakhian š often implies an Adyghean š' palatalized hushing spirant [Kvakhadze 2014 : 293].

Comparing with Kartvelian, Sindy form demonstrates a- (\*šx'ia-) which perhaps means that in archaic cluster \*sx- archetype was sounded in Common Kartvelian parent-language – \*sax → sx- (?).

C.-Kartv. \*sx- “cape”, Rus. накидка

Geo. sx-, mo-sa-sx-am-i “cape”, Rus. накидка

Among other roots a sx- verbal root with the meaning of *кидать* “throwing, lancing/flinging” is preserved in mo-sa-sx-am-i “cape” word. In this case the correlation between *throwing* ~ *throwing on (cloak, cape...)* is similar to that of Russian; cf. *кидать* “throwing, lancing/flinging” ~ *накидка* “cape”.

C.-Sind. \*xəs- “throwing”

Ab. aj-xəs-ra, Apkh. aj-xs-ra “throwing”

I suppose that archaic state of inversive structure of C.-Sind. \*xəs- : C.-Kartv. \*sx- roots is preserved in parent-Sindy. Such supposition is supported by Nakh languages data in which qos- root is attested with the meaning of “throwing”. It is supposed that the correspondence which is lost in Circassian is reflected in Ossetian *ǎxs-ən* “throwing” verb.

C.-Kartv. \*sx- “fury/wrath/rage”

Geo. ri-sx-, ri-sx-av-s “is furious with sb/reviles sb/sth”, gan-ri-sx-eb-a “raging/infuriating/wrath”

Zan (Megr.) šx-ap-a “fury/wrath/rage”, i-šx-an-s “is raging/infuriating/”, šx-el-i “cursed (*with divine wrath*)/anathematized”

There is a lack of Svan correspondence. Etymological link of Georgian-Zan verbs is based on confirmation of non-root nature of ri- segmentation that is true [Rogava 1982 : 58-60].

Pr.-Sindy śax- “enraged/infuriated/wrathful, angered”

Hat. šah “enraged/infuriated/wrathful, embittered/wicked”, Rus. “злой”

In the professional literature a Hattian word is compared with Apkhazian-Abaza a-c<sup>w</sup>gja//c<sup>w</sup>gja “bad, evil” allomorphs [Braun 2000 : 328] that isn’t convincing [see C.-Kartv. \*cwig-]. Proving the unity of C.-Kartv. \*sx- “fury/wrath/rage” : Pr.-Sind. \*śax- “enraged/infuriated/ wrathful” is more grounded that should be supported by phonemic structure as well as semantics of the word.

Correspondences haven’t been revealed in other Iberian-Caucasian languages for now.

C.-Kartv. \*sxal- “pruning”

Geo. sxl-av-s “pruns”, na-sxl-ev-i “pruned”

Sv. a-šxal “shoot/sprout”

Sounding that is preserved in Svan noun [Rogava 1988b] reflects parent-language localism. Thus, reconstruction of \*sxal- archetype is logical.

C.-Sind. \*qsa- “cutting off”

Ab. qsa-ra, Apkh. a-xsa-ra “cutting off”

Reflexes of Common Sindy archetypes are preserved only in Apkhazian-Abaza languages. This latter gives full information to reconstruct parent-language state.

As it was expected in Apkhazian-Abaza languages a final l sonor (or its w reflex) is lost without a trace. On other side C.-Kartv. \*sxal- “pruning” ~ C.-Sind. \*qsa- “cutting off” correlation is logical.

Corresponding verbal roots aren’t observed in other Iberian-Caucasian languages so far.

C.-Kartv. \*sxam- “poison/toxin”

Old Geo. sxam-i “poison/toxin” (Saba), sxam-ean-i “poisonous/toxic”

Sv. cxam- “spite/evil”

In Svan an affricatization process was developed that often occurs in Svan together with opposite spirantization. It is difficult to say whether Geo. šxam- and Laz čxam- nouns can be enrolled or not in this list. For now it is better to discuss them separately.

C.-Sind. \*śx<sup>w</sup>a “poison/toxin”

Kab. śx<sup>w</sup>a “poison/toxin”

Trace of parent-language reflexation is attested only in Kabardian. In other sub-systems a correspondence root is lost or is borrowed from other languages. Such root is Apkhazian a-š<sup>h</sup>am “poison/toxin” [Charaia 1912 : 16]. Kabardian allomorph is supposed to be borrowed from Kartvelian [Bukia 2016 : 59]. It is clear and Apkhazian entered from Georgian but Kabardian demonstrates logical correspondence from structural as well as phonemic structure view. First of all it is consonant labialization at pre-historical m-expense – xm → x<sup>w</sup>, also s : ś correspondence and finally place (metathesis) of a- in Kabardian a correspondence of which preserves inlaut position of Kartvelian stem.

C.-Kartv. \*sxar- “rain”

Geo. sxar-, i-sxar-i “fast rain” (Saba)

Georgian i-sxar-i seems to be a deverbative noun. Like i-sar-i “arrow” implies the etymological link with sr-ola “throwing” verb it is supposed that i-sxar- is sourced from extincted sxar- “rain” verbal root.

C.-Sind. \*šxǎ- “rain”

Ad. q:e-š<sup>h</sup>xə-n, Kab. q:e-š<sup>h</sup>xə-n “rain”, cf. Ad. wa-š<sup>h</sup>xə, Kab. wa-š<sup>h</sup>x “rain”, in which wa=“sky”

Ub. -š<sup>h</sup>x-, t<sup>w</sup>a-š<sup>h</sup>x “hail”

Apkhazian a-č<sup>w</sup>x-ra “urinating” and Sv. uč<sup>w</sup>-a “rain” cannot be enrolled in this list – they are the roots of other etymology.

C.-Sind. \*šxə- “rain” : C.-Kartv. \*sxar- “rain” is logical structural and semantic correspondence when r sonor disappeared still in Common Sindy parent language.

Dasgестanian correspondences are Rut. sex-əd “wet” and Lezg. šex-un “crying” forms.

C.-Kartv. \*sxew- “cold, snowy”

Zan (Megr.) šxan-i “cold”, šxan-up-i “cold sweat”

Sv. šxiw “snowy abyss”

Vocalism of the word – Sv. i : Zan a is unclear. In non-umlaut position e → i or a → i took place in Svan. Basing on Megrelian sample in Common Kartvelian there should have existed \*sxew- root.

C.-Sind. \*šǎxa “hoar frost/early morning frost”

Ad. sax “hoar frost/early morning frost”, Kab. {səxa} “hail; snow together with rain”

Kabardian form in the borrowing type is preserved in Abaza. Semantic-structural closeness of C.-Sind. \*šǎxa “hoar frost/early morning frost” archetype with Kartvelian is doubtless but the root labialization trace isn’t observed though labialization is evident in Dagestania (like in Kartvelian); cf. Kub. šax<sup>w</sup> “hoar frost/early morning frost”.

C.-Kartv. \*sxwer- “breaking”

Geo. na-m-sxvr-ev-i “sliver/shard”, m-sxvr-ev-a “breaking into many pieces” (Saba)

The word is attested only in Georgian with high distribution coefficient.

Correspondings are revealed in (and not only) Sindy languages.

C.-Sind. *šx<sup>w</sup>ǎ* “powder; grey”

Ad. *šx<sup>w</sup>a*, Kab. *šx<sup>w</sup>a* “grey”

Ub. *šx<sup>w</sup>a* “powder”

Co-correspondences aren't observed in Apkhazian-Abaza vocabulary. Semantic correlation Ub. *powder* ~ Ad. *grey* indicates that in Adyghean languages semantema *ash* was a basic meaning for the root.

Correspondence of superfluous *r* in Kartvelian is zero in Sindy. Additionally, *r* isn't attested either in Dagestanian material; cf. Darg. *š:ax<sup>w</sup>a* “dust”.

C.-Kartv. \**sxiw-* “beam/ray”

Old Geo. *sxiv-i* “beam/ray”, *sxiv-eb-a-j* “beam smth at sb”, *da-sxiv-eb-ul-i* : “*rķinaj d a s x i v e b u l i*” “iron cast as bars” [Abuladze 1973 : 124].

Since the ancient period a *sxiv-* form has been attested only in Georgian but although its correspondences aren't observed in other Kartvelian sub-systems. Though to bring Svan (Chol.) *sxiw-e* “looks red” verb from correspondence of Geo. *sxiv-* should be considered [Kelauradze 2016 : 34].

C.-Sind. \**šəx<sup>w</sup>-a* “beam/ray”

Apkh. *a-š<sup>w</sup>ax<sup>w</sup>á*, Bzip *a-š<sup>w</sup>ax<sup>w</sup>á* “beam/ray”

It is clearly evident that Apkhazian allomorphs demonstrate the tendency towards double labialization that is explained by functioning of regressive assimilation in the language.

C.-Kartv. \**sxiw-* “beam/ray” ~ C.-Sind. \**šəx<sup>w</sup>-a* “beam/ray” is logical opposition, but parallels haven't been disclosed in other groups of Iberian-Caucasian languages. The issue needs additional investigation.

C.-Kartv. \**sxr-* “chatter/clamour”

Geo. (Imer.) *sxr-ial-i* “Children's noise, crying”

Zan (Megr.) *ršx-iol-i* “chatter/clamour”

Svan correspondence isn't observed. The verb described in parent-language should haven't been sounded that is indicated by metathesis of *r* in Megrelian – *šxr-* → *ršx-*; cf. Geo. *nisl- i* : Megr. *nirs-i* “fog/mist”. In case of root sounding a root vowel should have been lost in Megrelian.

C.-Sind. *šxə-* “laughing”

Ad. *š<sup>i</sup>xə-n* “laughing”

The compound forms which contain the same *š<sup>i</sup>xə-* root are observed in Adyghean languages and dialects; cf. Kab. *dāhā-š<sup>i</sup>xə-n*, Ad. *dāhā-š<sup>i</sup>xə-n* “laughing; mocking/making fun (*of sb*)” [Shagirov 1977, II : 149].

Logical correspondence of C.-Kartv. \**sxr-* : C.-Sind. \**šxə-* archetypes can be observed in Udi *axš-um-pesun* “laughing” verb; cf. Lezg. *x<sup>w</sup>:eš-i* “greedy”, *x<sup>w</sup>:eš-* “joy/delight”.



C.-Kartv. \*sx-un- “keeping”

Zan (Megr.) šxun-a “land left fallow for a number of years”

Sv. šxun- “keeping”, a-šxwn-i//a-šxun-i “will keep”, na-šxun “kept”, x-o-šxun-i//x-o-šxwn-i “Sb kept”

Georgian correspondence hasn’t been revealed. In Megrelian šxun-a occurs with the meaning of *the land left fallow for a number of years*. It is clear that it implies *uncultivated/untilled land*.

Pr.-Sind. \*śux- “keeping”

Hat. šuh “keeping; warning”

Expected s<sup>w</sup>əx- / š<sup>w</sup>əx- variants aren’t attested in Sindy languages which means that they were lost still in Common Sindy parent-language.

Corresponding material of Hattian-Kartvelian isoglosses hasn’t been disclosed in the groups of Nakh and Dagrestanian languages.

C.-Kartv. \*sxur- “doting, sprinkling/spraying, making colourful”

Old Geo. sxur-eb-a “sprinkling/spraying, doting/giving a dotted pattern”, sxur-eb-ul-i “dotted”, ma-sxur-eb-el-i “sprinkling”

It is isolated in Georgian and is attested in ancient written sources. Likely that root is originated from Common Kartvelian parent language since it has true isoglosses in Sindy as well as Dagestanian and Nakh languages.

C.-Sind. śəx<sup>w</sup>a- “greasing/spraying/spreading”

Ad. šəfa-n ← \*śəx<sup>w</sup>a-n, Kab. śəx<sup>w</sup>a-n “greasing/spraying/spreading”

Georgian sxur- contains u – a correspondence of Sindy wa complex. Only the function of r- (-ur) is unclear since similar fact isn’t attested in other Iberian-Caucasian languages.

Dagestanian (Cham. λila-/λuλa- “blending/seasoning/mingling”, Khin. zix- “greasing/spraying/spreading”) and Common Nakh \*hax- “greasing, spraying, spreading” isoglosses are also noteworthy.

C.-Kartv. \*sq-an- “colostrum/rennet”

Old Geo. qsen-i, New Geo. xsen-i “colostrum/rennet”

Zan (Laz) cxon-i “cheese like food made of milk”

Sv. ləq “colostrum/rennet”

It is clear that initial sqen-i in Georgian due to phonotactic restriction was changed into qsen-i inversive structure. Sound correspondence Geo. s : Sv. l is logical.

C.-Sind. \*śəq<sup>w</sup>-a “melted butter, butter”

Ub. s<sup>w</sup>əqa “melted butter, butter”

Ab. x<sup>w</sup>ša, Apkh. a-x<sup>w</sup>əša “melted butter, butter”

In Sindy languages w is superfluous. It is prop. Sindy data that is clearly supported by Dagestanian correspondence; cf. Tsakh qəš “melted butter, butter”.

## T

C.-Kartv. \***ta-** “(animal/human body) hair”

Geo. (Ksan., Kiz.) **ta-o** “(animal/human body) hair; aroused (animal/human body) hair from cold”

The word is attested only in Georgian dialects though true correspondences are outlined in Sindy and other Iberian-Caucasian languages that confirm its parent-language origin. Final -o is derivative affix.

C.-Sind. \***ta-** “slight/minor, little”

Ub. **ta** “slight/minor, little”

Like in Kartvelian languages only Ubykh preserved the word of Sindy etymology. C.-Sind. \***ta-** : C.-Kartv. \***ta-** have identic structure and semantics. Opposition *slight/minor, little* ~ (animal/human body) hair remains us a basis for common origin of Geo. *beçvi* “animal/a single hair” and *beço/beçva* “tiny” stems.

Etymological links with Dagestanian roots is reliable; cf. Arch. **ti** “small”

C.-Kartv. \***tab-** “root/bottom, basis/foundation”

Geo. (Ajar.) **tab-**, **tab-an-i** “foundation of house”

Zan (Megr.) **tub-**, **tub-er-i** “root, (*onion, cyclamen*) bulb/corn”

Svan correspondence hasn’t been disclosed. As it turns out in Georgian-Zan -an/-er are the derivative suffix with different origin. Megrelian **tub-** is root, and according to a → o → u Zan shifting rule its corresponds with Georgian **tab-** form.

Pr.-Sind. \***tup-** “root/bottom”

Hat. **tup** “root/bottom”

Corresponding allomorphs aren’t observed in Apkhazian-Adyghean languages. Hattian correspondence is became known in recent period [Kasiyan 2009 : 330].

Issue of Avar **λ:ib-il** “root/bottom” and genetically kindred words is noteworthy. Udi **tum** “root, stem” perhaps is of different etymology.

Nakh correspondences aren’t observed.

C.-Kartv. \***tab-** “peeling/carving/slicing/whittling”

Geo. (Imer.) **tap-v-a** “peeling/carving/slicing/whittling, sharpening/tapering”, **ça-tap-v-a** “whittling/sharpening”, Gur. mo-**tap-v-a** “destroying/annihilation, eliminating/ravaging”

Sv. **tab-** / **tab-** “peeling/carving/slicing/whittling”, a-**tab-e** / a-**tab-e** “peels/carves/slices/whittles”

Beside Gurian-Imerian forms, also a Lechkhumian **tab-** root under the meaning of *peels/carves/slices/whittles* is known that should be explained as the borrowing from Svan (A. Liparteliani).

C.-Sind. \***ʦ**<sup>w</sup>**ə**- “digging”

Ad. **ʦ**-n, Kab. **ʦ**-n “digging”

Ub. **ʦ**<sup>w</sup>**ə**- “digging”, a-s-**ʦ**<sup>w</sup>**ə**-n “id”

Labialization of root consonant is preserved in Ubykh unchanged. Semantic correlation *peeling/carving/slicing/whittling* ~ *digging* is unclear that is supported by Dagestanian data, namely, Khinalug **ʦ**<sup>w</sup>-i verb having the meaning of *cutting* [Abdokov 1983 : 181]; Starostin, Nikolayev 1994 : 272].

In Sindy-Dagestanian languages a labialization source of root consonant is **b** that is clearly evident in C.-Kartv. \***ʦ**ab-.

C.-Kartv. \***ʦ**ab-an- “lake; whirlpool”

Geo. **ʦ**ba/**ʦ**aba “lake”, **ʦ**aba-qmela, **ʦ**aba-çqur-i, Imer. **ʦ**aba-çuro “swampy/marshy place”.

Zan (Laz) **ʦ**oba “lake”, Megr. **ʦ**oba/**ʦ**omba “lake, deep water”, **ʦ**oban-ier-i (*top.*)

Svan **ʦ**ub/**ʦ**wib “ravine/small mountain river; lake” is another root and corresponds with Laz **ʦ**iba “deep water; lake” form; cf. Geo. **ʦ**ubo in Çqal-**ʦ**ubo (*top.*) [cf. Fähnrich, Sarjveladze 2000 : 427-428].

C.-Sind. \***ʦ**ām-ən “marsh/swamp”

Ad. **ʦ**əmən/**ʦ**əmən, Kab. **ʦ**āmən “marsh/swamp”

In Apkhazian-Abaza the expected allomorphs with **ʦ**am- root were substituted by **ʦ**amax/**ʦ**boα “marsh/swamp” composites.

Phonemic opposition Kartv. **ʦ** : Sind. **ʦ** is repeated in other samples; cf. Sv. **ʦ**um “leather/skin” : Ad. **ʦ**am-a/**ʦ**am-a “wing”.

C.-Kartv. \***ʦ**ab-el- “pear species”

Geo. **ʦ**ab-el-a “male-fern-like plant”

Zan (Laz) **ʦ**op-i “pear species”

In the dictionary Saba explains *ʦ*abela word as “male-fern-like plant”. Structurally Geo. **ʦ**ab- and Laz **ʦ**op- roots demonstrate logical correlation; **b** → **p** is explained due to Laz assimilation but meaning difference is great - *male-fern-like plant* ~ *pear species*. The issue needs additional investigation since semantic section can become a blocking segment.

C.-Sind. \***ʦ**am-a “peach; apricot”

Ub. **ʦ**əma “peach”

Ab. **ʦ**ama “apricot”, Apkh. a-**ʦ**amá “peach”

A basis of pharyngealization of **m**- is unclear since neither in Kartvelian nor in Sindy languages the existing trace of pharyngeal consonant is observed. Moreover, it isn't observed either in Dagestanian languages; cf. Bud. **ʦ**ombul “plum”, Khin. **ʦ**umbol “Damask plum, damson”, Arch. **ʦ**ummul (← \***ʦ**umbul) “grapes”.

Explanation of C.-Kartv. **b** : C.-Sind. **m** correspondence is observed in Dagestanian **mb** complex, i.r. in Paleo-Caucasian there existed \***ʃamb-** root.

Georgian **aʃam-i** “peach”, Megr.-Laz **aʃam-a** “id”, Ossetian **aʃami** “id” are of Apkhazian origin.

C.-Kartv. \***ʃal-** “spot/stain”

Geo. **ʃal-i** “spot/stain”

Sv. **ʃal-/ʃl-**, **lə-ʃl-ūr-e** (UB.), **lə-ʃal-ur-e** (LB., Lent.), **lə-ʃal-ūr-e** (Lashkh.) “mutilated/crippled/maimed, flinted”

Megrelian **ʃal-i** “spot/stain” seems to be borrowed from Georgian. Stem of **ʃol-i** type was expected that isn’t attested in Colchian published texts and dictionaries.

C.-Sind. \***ʃwa-** “pimple”

Ub. **ʃwa** “pimple”

The word is isolated in Ubykh but its correspondences in Nakh and Dagestanian languages are indicated. Of them a genetic link with Rut. **ʃur** “tumour/growth” is noteworthy [Abdokov 1983 : 136].

Chech. **ʃjeda**, Ing. **ʃädä** “freckles, spot/stain” also correspond with Sindy-Kartvelian archetypes [Chukhua 2008 : 490].

C.-Kartv. \***ʃan-** “one-year-old cow/steer”

Geo. **ʃan-a** “one-year-old cow/steer” (Chubinashvili)

The word is isolated in Georgian but likely it is of parent-language etymology. Final **a-** doesn’t belong to a root, it is affix.

C.-Sind. **ʃä-** “ram”

Ad. **ʃə**, Kab. **ʃə** “ram”

Ub. **ʃə** “ram”

In the professional literature Apkh. **a-tə**, Ab. **tə** “ram” allomorphs are also enrolled in this list [Starostin, Nikolyaev 1994 : 406]. Such an etymological link is possible only if the fact **ʃ** → **t** deglottalization process is confirmed in Apkhazian-Abaza.

Logical correspondence of C.-Sind. \***ʃä-** : C.-Kartv. \***ʃan-** archetypes should be observed in Archib **oʃi** “sheep” word.

Semantic opposition *ram* ~ *sheep* ~ *one-year-old cow/steer* is logical.

C.-Kartv. \***ʃantʃ-al-** “clean; cleaning”

Geo. (Imer.) **ʃantʃal-i**, **ga-ʃantʃal-eb-a** “extremely cleaning”

The word is isolated in Georgian though basing on Sindy correspondence its parent-language origin isn’t excluded.

C.-Sind. \***taṭ-a** “pretty, beautiful”

Ab. **taṭa**, Apkh. **taṭa** “good, pretty, beautiful”

Circassian correspondences haven’t been revealed. Though the exact reconstruction of common Sindy archetype is possible. I suppose that C.-Kartv. \***taṭ-al-** “clean; cleaning” ~ C.-Sind. \***taṭ-a** “pretty, beautiful” demonstrates logical semantic and structural correlation.

Nakh and Dagestanian isoglosses haven’t been disclosed for now.

C.-Kartv. \***tar-** “hearth/fireplace stone”

Zan (Laz) o-**tr-eb-i** “stone at the hearth/fireplace on which firewood head is put”; “hearth/fireplace”, cf. o-**tr-eb-ul-e** “hearth/fireplace stone”.

In Laz **tr-** is detached as a root that reflects next stage of reduction. Postulation of a vocalism by me is conditional – it is based on Sindy data.

C.-Sind. \***tar-ă** “hearth (*place*)”

Circ. {**ṭără**}

Ab. -**tara**, in the word šəḥ<sup>w</sup>-**tara** “place at the hearth/fireplace”, Apkh. -**tara**, in the word axuš-**tara** “hearth/ fireplace”

Circassian correspondence seems to be preserved in Ossetian; cf. Osset. (Dig.) **ṭără** “andiron at hearth/fireplace”.

Ossetian-Sindy-Kartvelian materials have been compared with each other by V. Abaev [Abaev 1989, IV : 355].

C.-Kartv. \***tar-** “walking”

Old Geo. **tr-v-a** “walking”, aγ-**tr-v-a** “setting off/forward”, s-**tr-ev-a** “departing/setting off”, çar-i-**tar-a** “took sth away”

It is true that the correspondences of **tar-/tr-** verb aren’t attested in kindred Kartvelian languages and dialects but it is attested in ancient Georgian texts: “*daçera moseman ṭ r v a n i matni da sadgurni matni*” – “Moses wrote their journeys...”; “*moikecit da a γ i ṭ r e n i t tkuen*” – “Walk forward...” [Abuladze 1973 ; 413; 22]. The same **tar-** root is detached in *n a v i s m-tar-v-al-i* “boat driver” correspondence [Chokhonelidze 1999 : 62-63].

C.-Sind. \***ṭwă-** “walking”

Ub. -**ṭwə** “walking”, in the word baçă-**ṭwə** “coming out from underward/disclosing”

In Ubykh -**ṭwə-** is detached as a root since **baçă** exists independently and denotes an adverb *under*.

C.-Kart. \***tar-** “walking” : C.-Sind. \***ṭwă-** “walking” proves again the reality of r → w labialization process in parent-language Sindy.

Likely, **tar-** verbal root detached in the following forms is of same origin: And. **tar-di**, God. **tar-i**, Kar. **tar-e** “...went quickly, ran; was running”.

In other context J. Braun compared Basque **e-torr-i** “coming” form with Old Georgian **tar-/tr-** verb [Braun 1998 : 66].

C.-Kartv. \***tarb-** “starling-like bird”

Geo. **tarb-i** “starling-like bird which eats insects” (Saba) [*Pastor rozeus*]

Correspondences of **tarb-** aren’t observed in other Kartvelian languages and dialects. Kindred roots and stems of Georgian lexemes are abundantly attested in Iberian-Caucasian languages group, especially in the languages of Dagestanian group.

C.-Sind. \***tə-** “owl”

Ad. **tə-γ<sup>w</sup>rəγə**, Kab. **də-γ<sup>w</sup>rəγ<sup>w</sup>** “eagle-owl”

Ab. **tə**, Apkh. a-**tə** “owl”, a- **tə-ω<sup>w</sup>arω<sup>w</sup>ar**

In Sindy languages a **t/d/ʈ** substitution is observed but initial picture (i.e. glottal nature) is preserved in Apkhazian-Abaza.

C.-Kartv. \***tarb-** : C.-Sind. \***tə** clearly shows degree of root reduction in Sindy languages that is supported by Dagestanian data, as well; cf. Did. **tumi**, Khvar. **təma**, Bezh. **timo** “dove/pigeon”, Darg. **tuma**, Lezg. **tib**, Tab. **tip:**, Rut **təb**, Krits **tub** “owl”.

C.-Kartv. \***taqa-** “a kind of vessel”

Geo. (Ing.) **taqa-j** “a kind of vessel”

Considering the well-known **q** → **q̄** phonetic process of pharyngeal glottalization in Ingilo dialect, a \***taqa-** archetype is reconstructed for Common Kartvelian parent language. Its noteworthy parallels are attested in Sindy as well as Dagestanian and Nakh languages.

C.-Sind. \***daqa** “clay pitcher; vase, vessel”

Ub. **ndaqá** “clay pitcher; vase, vessel”

Of Sindy languages a corresponding stem is attested only in Ubykh. Anlaut **n** is phonetic inclusion before **d** dental.

Considering the well-known **q** → **q̄** phonetic process of pharyngealization in Ubykh a \***daqa** variant is reconstructed.

Of other isoglosses the Nakh (Chech. **tjēqa**, Ing. **tāqā** “unlidded cask/barrel for whey”) and Dagestanian (Darg. **taqa**, Ag., Rut **tak**, Kri. **tāk** “wooden trough/tab”; “basket”) correspondences are noteworthy.

C.-Kartv. \***tev-** “leaving, letting”

Old Geo. **tev-**, da-m-i-**tev-a**, gan-**tev-eb-a-j** “leaving, letting”, cf. New Geo. da-**tov-eb-a** “leaving, letting”

Zan (Megr.) go-**t-eb-a** “letting”, do-**tal-eb-a** “leaving”, kodī-**tū** “Sb left/reserved sth”, Laz do-m-i-**tal-es** “They left me sm/sth”

w/l alternation is observed in Zan as well as in Georgian-Zan correspondences; cf. Geo. *q̄ev*-ar-i : Zan (Megr.) ma-*ʔal*-e “one of pairs, partner”... In this case a primary picture is likely shown in Georgian [Klimov 1964 : 80].

C.-Sind. \**ʔwǎ*- “being/stying, going out”

Ub. *ʔwə*- “going out”

Ab. *ʔwə*- “being/stying” Apkh. *ʔwə*- “id”

In terms of meaning development an opposition is observed between Ubykh and Apkhazian-Abaza *going out* ~ *being/staying* that is given within one word in Georgian, i.e. it had polysemic nature that underlines its parent-language semantics. In this regard a verb letting in Dagestani languages and dialects; cf. Kab. *wə-ʔə-ps* “letting, freeing/liberating”, Ad. *ʔu-ps* “Let it go”, “отпусти”. Indeed, the issue on their genetic unity arises.

Of Dagestani Did. *eʔw*-a [Lafon 1952 : 71], Arch. *ʔal*-as “letting” is noteworthy.

C.-Kartv. \**ʔew*- “bunch/cluster/hand (*from wrist to fingertips*); (*hooked*) part”

Geo. m-*ʔev*-an-i “bunch/cluster/hand (*from wrist to fingertips*)”

Zan (Laz) *ʔab*-u “palm of hand; sole of foot”, *ʔab*-an-i “hooked part of hook”, cf. Megr. *ʔab*-an-i “bottom”

In Kartvelian languages *ʔew*-/*ʔab*- is detached as a root and -an/-u are derivative affixes; cf. sound-correspondence Geo. e : Zan a. Secondary phonetic process w/v → b seems to be of prop. Zan innovation.

C.-Sind. \**ʔwǎ* “handle/sleeve, back, blunt side of sth”

Kab. *ʔə*-, in the word *ʔə-g<sup>w</sup>* “back, blunt side of axe”

Ub. *ʔwa* “handle/sleeve”

Kabardian *g<sup>w</sup>* detached as a separate segment likely preserves a correspondence word of Dagestani (Dido) *og/o<sup>ŋ</sup>g* “axe” stem, i.e. *ʔə* “back, blunt side of sth” + *g<sup>w</sup>* “axe” [Kvakhadze 2014 : 151]. Comparative analysis of Ubykh and Kabardian allomorphs demonstrates that in the given case those exceptions are repeated when Ubykh shows archaic picture by preserving labialized consonants.

Semantic correlation *bunch/cluster/hand (from wrist to fingertips)* ~ *handle/sleeve* is logical. Also, semantics of *bottom* isn’t accidental in relation with *handle/sleeve* since the same meaning can occur within one stem; cf. Sv. *q̄uwa* “back, blunt side of sth; bottom”.

C.-Kartv. \**ʔel*- “big, vast/wide”

Geo. (Ing.) *ʔel*-a-j “flat”

Zan (Megr.) *ʔal*-ar-i//*ʔal*-er-i “vast/wide/large”, *ʔar*-bu $\gamma$ a “big stud bull”

Appearing of r- instead of l in *ʔar*- is the result of the transformation l + consonant → r + consonant characteristic of Zan that is based on well-known phonotactic restriction.

Pr.-Sind. \**ʔel*-i “big”

Hat. **telli//tili** “big; long/tall/high”

Polysemic nature of the word - *big/long/high* is sourced from core *big* semantema. I suppose it is also supposed the existence of **teli-penu** “deity Telipinu” in composed word in which **teli** denotes *big* and **pinu** should be a Hattian word denoting *child*, i.e. *teli-pinu=big child*.

Logical correspondences of Hattian-Kartvelian isoglosses should be observed in Dagestanian, as well; cf. Bezh. **rätä** “bigger” that is an allomorph of inversive structure.

C.-Kartv. **\*ten-** “dew”

Geo. **ten-i** “dew”, “*N a m i* is a foreign word, in Georgian it is called *t e n i*” (Saba)

Zan (Laz) **ten-i** “dewy”

There is a lack of Svan correspondence. In Georgian as it is seen from Saba’s explanation, **ten** was substituted by a borrowed word *name* word that is supported by a correspondence Laz allomorph.

C.-Sind. **\*tä-** “light rain”

Apkh. **-ta**, in the word *a-k<sup>v</sup>a-psa-ta* “light rain”

Circassian (resp. Kabardian) *wa-tə* “wet” form can be brought but it is appropriate to discuss it along with Ubykh **tə** “in liquid form wet” word (see **\*tiw-**).

C.-Sind. **\*tä-** : C.-Kartv. **\*ten-** is logical correlation. Disappearing of auslaut **n** is characteristic phonetic process for Common Sindy parent language.

C.-Kartv. **\*tiw-** “sluggish water”

Sv. **tiw** “sluggish water”

Explaining a Svan **tiw** word A. Liparteliani mentions Geo. **tiw-**, *a-tiw-n-ar-eb-a* the meaning of which is unclear [Liparteliani 2014 : 245].

C.-Sind. **\*tə-** “in liquid form”

Kab. *wa-tə* “wet”

Ub. **tə** “damp”

Existence of **\*təw-** archetype in Common Sindy parent-language isn’t excluded since beside in Kartvelian the bilabial segments occur in Dagestanian data, as well; cf. Inkh. **aṭam-u**, Did. **aṭju** “wet, moist”.

Ad. *jə-tatə-n*, Ab. **ṭta-ra**, Apkh. *a-ṭta-ra* “dripping in large drops; flow” can be another root [Starostin, Nikolayev 1994 : 659].

C.-Kartv. **\*ṭil-** “louse”

Geo. **ṭil-i** “louse”

Zan (Laz) **mṭi//mṭir-i**, Megr. **ṭi** (but **ṭir-s** Dat. c., Martv. subdial.) “louse”

Sv. **ṭiš** “louse”

It is noteworthy root. Firstly, Geo. **ṭil-/Sv. ṭiš** should be demarcated from Geo. **ṭis-n-a** “delousing” verb since it is corresponded by Zan-Svan **ṭiš-** and Sv. **ṭiš** “louse” corresponds



with Geo. *ṭil-* (l : š), like Sv. *čuš* “son” : Geo. *čul-i* “son” word, i.e. in *ṭis-* verb the form with s- is initial while l is initial for *ṭil-*. They are simple different roots [see Klimov 1998 : 188; Fähnrich, Sarjveladze 2000 : 434].

C.-Sind. \**ṭə-* “louse”

Ub. *ṭa-ḳi* “louse”, *ṭa-č* “louse’s egg”

Of Sindy languages only Ubykh continues a parent-language tradition, only it preserves Sindy reflex supposedly originated from Common Iberian-Caucasian parent language since in the Dagestanian roots denoting louse’s egg is clearly observed the correspondences of C.-Kartv. \**ṭil-* : C.-Sind. \**ṭə-* archetypes: And. *ṭan-a*, Akhv. *ṭan-i..*, Darg. (Chirg.) *neṭ*, Arch. *naṭ*, Ag. *neṭ/niṭ*, Tab. *niṭ*, Krits *ṭe*, Ud. *ṭe* “louse’s egg”, cf. Ing. *ṭol-g* : Lak *ṭu* “id”.

C.-Kartv. \**ṭilip-* “mountain wild sorrel; willow (?)”

Geo. (Javakh.) *ṭilip-i* “plant, willow”, Lechkh. *ṭilip-ob-a* “religious holiday”

Sv. *ṭelēp-i* (UB., Lashkh.), *ṭelep-i* (LB., lent.) “mountain wild sorrel”

Dialectal *ṭilip-* name seems to be logical correspondence of Svan *ṭelēp-/ṭelep-* root. Georgian *ṭirip-i* can be another root that had an impact on the meaning of Javakhian form.

C.-Sind. \**ṭəwp-* “a kind of tree” [*Vibrunum Opulus*]

Ab. *ṭəwp-čla*, Apkh. a-*ṭəp-čla* (*plant*) [*Vibrunum Opulus*]

Circassian data hasn’t been revealed though Apkhazian-Abaza allomorphs exactly reflect parent-language picture. Comparison of Sindy-Georgian archetypes clearly demonstrates structural-material identity. Logical and regular sound correspondence is also observed – C.-Kartv. l : C.-Sind. w, that should be explained by Svan-like l → w transformation in parent Sindy.

C.-Kartv. \**ṭiṭin-* “filling with liquid”

Zan (Megr.) *ṭiṭin-ap-a* “filling up with liquid”, go-*ṭiṭin-ap-il-i* “filled up with liquid”

Sv. li-*ṭəṭən-e* “filled up with liquid to overflow”, lə-*ṭəṭən-e* “filled to overflow”

Corresponding Georgian root is lost since Georgian *ṭen-* (*ṭen-ian-i*) is considered to be another root; cf. Zan (Laz) *ṭen-i* “dewy”. Different scholars (sometimes same scholar) present mutually exclusive reconstructions of these Kartvelian roots [see Klimov 1964 : 180; Klimov 1998 : 186; Fähnrich, Sarjveladze 2000 : 430].

C.-Sind. \**ṭəṭə-* “flowing; dripping in large drops”

Ad. jə-*ṭəṭə-n*, Kab. jə-*ṭəṭə-n* “flowing; dripping in large drops”

Ab. *ṭṭa-ra*, Apkh. *ṭṭa-ra* “flowing; dripping in large drops”

Correspondence of C.-Kartv. \**ṭiṭin-* : C.-Sind. \**ṭəṭə-* archetypes should be Hin. *aṭṭu* “wet; damp/moist” noun that is linked with Ts.-Tush. *ṭəṭ-e*<sup>1</sup> “id” noun [more Dag. see Starostin, Nikolayev 1994 : 659].

C.-Kartv. \***tiyw**- “plump/stout; without feather”

Geo. **tiyv**-i “bird that has moulted”, **tiyv**-el-i “unfledged chick”

Zan (Megr.) **tiyv**-al-i “plum/stout”, o-**tiyv**-in-an-s “plump; look stout/plump, adult”

Correspondence root isn’t observed in Svan; **tiyv**- that occurs in Georgian-Zan is of parent-language origin. It is supported by external -language material.

C.-Sind. \***təy<sup>w</sup>a**- “ripening”

Ad. **təy<sup>w</sup>a**-n, Kab. **təy<sup>w</sup>a**-n “ripening”

Ub. **təy<sup>w</sup>a**- “ripening”

Of Sindy samples there is a lack of Apkhazian-Abaza and thus parent-language state reconstruction is possible only on Circassian ground.

Structurally C.-Kartv. \***tiyw**- : C.-Sind. \***təy<sup>w</sup>a**- is perfect, a is superfluous in Sindy that seems to be of these languages data, perhaps affixal one.

Semantic correlation *plumpness* ~ *ripeness* is logical.

C.-Kartv. \***tkaw**- “hand-span”

Old Geo. m-**tkav**-el-i “hand-span”, m-**tkav**-l-eul-i “one hand in length/height/width”, cida-m-**tkav**-el-i “monkey”

Zan (Megr.) **tko**-u//**tku**, Laz **mtko** “hand-span”

**tkav**-/**tko**- is detached as a root, m--el and m--u are inflexions [cf. Klimov 1964 : 138; Fähnrich, Sarjveladze 2000 : 337].

C.-Sind. \***tak<sup>w</sup>**- “small, minor, little/few”

Ad. **tāk<sup>w</sup>**, Kab. **tāk<sup>w</sup>** “small, minor, little”

Ub. **tāk<sup>w</sup>** “little/few”

Ab. **tak<sup>w</sup>**, Apkh. a-**tak<sup>w</sup>** “small, little/few”

Nominal root is fully presented in Apkhazian-Adyghean languages. Semantic correlation *hand-span* ~ *small* is easily explained if the meanings of Geo. *cida*: 1. tiny; 2. too tiny are considered.

Of Dagestanian languages the logical correspondence of Sindy-Kartvelian roots and stems is shown in Did. **tak**-i “small” with which Av. **ṭina**-b “id” noun cannot be linked [cf. Abdokov 1983 : 185].

C.-Kartv. \***tkwar**- “Mtkvari, river”

Geo. **mtkwar**-i, **mtkvar**-i “river”

Zan (Laz) **tkur**-a “Mtkvari”

In private conversation Prof. N.Kutelia noted the existence of **tkura** “Mtkvari” form in Laz. It shouldn’t be unexpected at the background of Rus. (←Gr.) **kura** allomorphs.

C.-Sind. \***tk<sup>w</sup>a**- “flowing, dripping”

Ad. jāya-**tk<sup>w</sup>a**-n, Kab. pə-**tk<sup>w</sup>ə**-n “flowing, dripping”, cf. Ad. **tk<sup>w</sup>a**-ps “drop”, **tk<sup>w</sup>ə**- “flowing”.

C.-Sind. \***ṭ**<sup>w</sup>a- “flowing, dropping” logically corresponds with C.-Kartv. \***ṭ**kwar- “Mtkvari; river” archetype and gives a ground to etymologize a central river of Georgia **Mṭ**ṭvar-i. Likely, Common Sindy parent-language lost **r** sonor even in this case.

C.-Kartv. \***ṭ**om- “food with melted butter”

Zan (Laz) **ṭ**umb-u “food with melted butter and sugar”

Initial Laz form of **ṭ**umbu noun that is attested in Atin sub-dialect should have been of **ṭ**umu type since **m** → **mb** phonetic process is characteristic of this sub-dialect; cf. Laz ntxomu, At. ntxombu : Geo. txmel-a, Laz txomur-i, At. txombur-i/txombr-i : Old Geo txraml-i [Chikobava 1938 : 74; 129].

In Georgian a stem of **ṭ**om-/**ṭ**om-l-/**ṭ**om-il-/**ṭ**om-el- type should be searched that hasn't been attested in published texts so far.

C.-Sind. \***ṭ**<sup>w</sup>an- “bouillon/broth/stock”

Ab. **ṭ**<sup>w</sup>an (← \***ṭ**<sup>w</sup>an), Apkh. a-**ṭ**<sup>w</sup>an “juice, bouillon/broth/stock”

Circassian allomorphs hasn't been revealed so far and thus, the Common Sindy archetype is reconstructed on Apkhazian-Abaza data ground. C.-Kartv. \***ṭ**om- : C.-Sind. \***ṭ**<sup>w</sup>an- is logical from phonemic as well as semantic opposition view. Preservation of auslaut **n** is likely the result of secondary nature of **m** → **n** process in parent-language.

C.-Kartv. \***ṭ**rib- “sitting; seat”

Zan (Laz) **ṭ**riṭ-i “seat”

The word is attested in Laz. It is derived from parent-language **ṭ**rib- voiced type via progressive assimilation. Since **ṭ**riṭ-i is explained as *seat* [Tandilava 2013 : 759] it is clear there should have been existed the verb denoting **ṭ**riṭ- *sitting*.

C.-Sind. \***ṭ**<sup>w</sup>ə- “sitting”

Ad. **ṭ**ə-sə-n “sitting down”, cf. **ṭ**<sup>w</sup>ə-**ṭ**ə-**ṭ**ə-n “lying”

Ub. **ṭ**<sup>w</sup>ā-s “sitting”

Ab. **ṭ**<sup>w</sup>a-ra, Apkh. a-**ṭ**<sup>w</sup>a-ra “sitting”, a-**ṭ**<sup>w</sup>á-ra “seat; backside/behind”

Delabialization **ṭ**<sup>w</sup> → **ṭ** process is familiar for Adyghean language. Abaza reveals the tendency of secondary **ṭ**<sup>w</sup> → **ṭ**<sup>w</sup> affricatization. Apkhazian allomorphs show well reality of *sitting* ~ *seat* semantic correlation.

Correspondence of Kartvelian **r** (\***ṭ**rib-) sonor is unfamiliar for Apkhazian-Adyghean languages. Equivalent of **r** isn't observed either in Dagestanian material; cf. Av. **ṭ**am-, Bagv., Tind., Cham. **ṭ**an-, And., Botl., Kar., Akhv. **ṭ**am- “insert” [Abdokov 1983 : 18].

C.-Kartv. \***ṭ**um- “leather/skin, skinning”

Sv. **ṭ**um-/**ṭ**wim-, x-a-**ṭ**m-e, x-a-**ṭ**wm-e (LB.) “skins”, li-**ṭ**m-e, li-**ṭ**wm-e “skinning”, ot-**ṭ**m-ir “skinned”

A word **ʃum-** is isolated in Svan so far. It has true parallels that confirm its parent-language origin.

C.-Sind. \***təm-ǎ** “wing”

Ad. **tamǎ**, Kab. **damǎ** “wing”

A root **ʃam-** that was expected in Apkhazian-Abaza isn't observed. And thus I had to carry out the reconstruct according to Adyghean languages and dialects. Glottal nature of initial root is clearly confirmed by corresponding Dagestanian material; cf. Lak **ʃimu** “bird's down, feather”...

In terms of semantics, the opposition *wing* ~ *skin* ~ *feather* is logical.

C.-Kartv. \***ʃurp-a** “measuring jug”

Sv. **ʃurpa** (LB.) “measuring vessel”

Since a previous form is attested only in Lower Bal there is always a theoretical possibility to consider it to be borrowed from Megrelian. It complicates a reconstruction procedure. Thus, I suppose that C.-Kartv. archetype should have been of \***ʃarp-e** type.

C.-Sind. \***ʃəp-** “hut”

Ab. **təp**, Apkh. a-**təp** “hut”

There is a lack of Circassian correspondences and thus the reconstruction of Common Sindy root is based on **ʃ** → **t** deglottalization possibility in Apkhazian-Abaza. Likely Dagestanian material supports **ʃ** → **t** process since in all cases the allomorphs with **ʃ**-consonant are attested: Hunz. **ʃəp-i** “small barrel”, Tsakh **ʃəp-an** “beehive, hive (*hewn from tree-stump*)”, Krits **ʃəp-ǎn** “tent”, Ud. **t:ap:-an** “wooden kneading trough, wooden bowl”. Agul **ʃaw-ar** “padlock” cannot be brought in this case since its correspondence is **duw-en** “padlock” form in Svan; cf. Arch. **daʃ-ar** “padlock”.

C.-Kartv. \***ʃəb-** “wild, forested place”

Zan (Megr.) **ʃəb-i** “forest-dwelling”, **ʃəb-txir-i** “wild nut”

Sv. **ʃəwep** “barren/uncultivated/virgin places, lands”

There is a lack of Georgian correspondence. Appearing of **w-** in Svan has secondary nature. It is evident that assimilation took place via influence of **p** – **ʃəp** → **ʃəwep**.

C.-Sind. \***ʃwǎ-** “mountain”

Ad. (Chemg.) **ʃwa-çj** (← \***ʃwa-çj**) “gorge between mountains”

In lookup root the experts in Circassian languages reconstruct harmonic-descending **ʃw** complex of A system “which underwent depharyngealization in all Adyghean dialects and subdialects (except Shapsug): **ʃw** → **ʃʷ** → **ʃw**. As regard segmented **çj** segment it is considered to be the root denoting *gorge* [Kvakhadze 2014 : 29, 34].

C.-Kartv. \***ʃəb-** : C.-Sind. \***ʃwǎ-** is logical structural-phonetic correspondence that is supported by *forest* ~ *mountain* semantic correlation. For semantic modification cf. Laz **day-i** “forest, mountain”.

C.-Kartv. \*tqwal- “mud (*on stree...*), silt/ooze”

Zan (Megr.) ntqol-, ntqol-u-a “muddy”, o-ntqol-eš-i “mud (*on stree...*), pond”, Laz o-ntkol-u “muddy”

Sv. tqwal, tqwāl (Lent.) “mire/filth/slush, silt/ooze”

Corresponding root isn't observed in Georgian, anyway, tqval- isn't observed in published dialectal texts. Svan tqwal “mire/filth/slush, silt/ooze” : Zan ntqol- “mud (*on stree...*), pond” is logical correspondence and can reconstruct C.-Kartv. \*tqwal- archetype.

C.-Sind. \*tqwa- “pond”

Apkh. a-ʒə-tqwa “pond”

The word is attested only in Apkhazian in composite: a-ʒə-tqwa = *water + pond*.

C.-Sind. \*tqwa- “pond” : C.-Kartv. \*tqwal- “mud (*on stree...*), silt/ooze” is logical structural-semantic correlation. Given opposition Ad. tkwa- “dripping, flowing” : Apkh. a-ʒə-tqwa “pond” doesn't reflect the real correlation of stems [cf. Klimov 1967 : 303]. Of Dagestanian a Krits tiyel “mud” word is noteworthy.

C.-Kartv. \*tqwiw- ← Pr.-Kartv. \*taxw-iw “lead/bullet, tin”

Old Geo. tqzv-i “lead (*metal*), lead/bullet, tin”, tqzv-a “lead/bullet, lead (*metal*)” (Saba)

Zan (Megr.) tqvir-i “lead/bullet”, cf. *top*. Tqvir-i

Sv. tqwi, tqwij (Lashkh.) “lead/bullet”

The mentioned forms have been given only in recent researches. For some reason these allomorphs of Common Kartvelian origin haven't been entered in early etymological dictionaries. H. Fährich reconstructed C.-Kartv. \*tqwi- archetype according to Svan [Fährich 2007 : 412]. According to my observation C.-Kartv. \*tqwiw- “lead/bullet” archetype is reconstructed since j in Svan reflects C.-Kartv. w – \*tqwiw- → tqwij like Megrelian r – \*tqwiw- → tqvir- “lead/bullet”, cf. Geo. tev- : Zan ntir-, Geo. mšev- : Zan mškir- “hunger/starvation”...

C.-Sind. \*tśa- “lead/bullet”

Ab. tśa, Apkh. a-tśá → // a-čsa “lead/bullet”

There is a lack of Circassian languages and dialects data. Due to it, Dagestanian languages data is crucial. This latter shows š/x alternation according to languages – Av. toxi//tuxi ~ And. tuši “lead/bullet”... that is too available from the standpoint of proto-history of Kartvelian allomorphs. Namely, it implies the existence of proto-form of \*taxw-iw- structure in parent language which like tex- → tq-d-om-a verb underwent x → q transformation in the same position.

A. Abdokov underlined Sindy-Dagestanian unity the etymology and segmentation of which is unacceptable [Abdakov 1983 : 12].

C.-Kartv. \*t̥qu-b- “twin; twos”

Geo. t̥qub-i/t̥qup̄-i “twin”, t̥qub-n-i “twins”

Zan (Laz) t̥qub-i/t̥kub-i/t̥ub-i, Megr. t̥qub-i/t̥kub-i/t̥qup̄-i “twin”, t̥ku-t̥kub-ur-o “in twos/pairs”

Sv. t̥qub/t̥qwib “twin”, na-t̥qub-ar “twins”

At parent language level t̥qu- is detached as a root, -b- is affix that is easily confirmed by comparison with t̥qu-č- derivative attested in Georgian - t̥qu-b- ~ t̥qu-č-. Georgian t̥qub-//t̥qub-n-i is attested in old Georgian literary works [Fähnrich, Sarjveladze 2000 : 447-448]; cf. t̥qu-č-i “connected twos”.

C.-Sind. \*t̥q<sup>w</sup>ə- “two”

Ad (dial.) t̥q<sup>w</sup>ə, t̥<sup>w</sup>ə, Kab. t̥<sup>w</sup>ə ← \*t̥q<sup>w</sup>ə “two”

Ub. t̥q<sup>w</sup>a “two”

According to my observation Apkhazian-Abaza ω<sup>w</sup>-bá isn't brought in this case (for –ba- cf. Kartv. t̥qu-b- [Lomtadze 1955 : 824]) [see čev-ar-i]. Comparison of C.-Sind. \*t̥q<sup>w</sup>ə- : C.-Kartv. \*t̥qu-, archetypes demonstrates that u → wə took place in Sindy and one of roots denoting *two* is preserved in t̥qu-b/t̥qu-č- variants in Kartvelian.

Noteworthy parallels of Georgian-Circassian forms are observed in Nakh languages; cf. Ing. t̥qo “twenty”.

C.-Kartv. \*t̥quw- “lie, deceiving”

Geo. t̥quv-il-i “lie”, a-t̥qu(v)-eb-s “deceives sb”, m-t̥quv-ar-i “liar”

Zan (Megr.) t̥qur-a “lie”, mo-t̥qur-ap-a “deceiving”

Sv. li-r-t̥qō-l-al “lie”

Length of root vowel [ō] in Svan and existing of r after u in Megrelian indicates that in parent language the root is characterized by w and this w is preserved in Old Georgian and in Zan w → r took place and lengthened a previous o in Svan as it usually happens – compensation length. Thus, it is unacceptable to reconstruct \*t̥qu- archetype in parent language [Fähnrich, Sarjveladze 2000 : 447].

C.-Sind. \*dəγ<sup>w</sup>- “stealing”

Ad. təγ<sup>w</sup>-an “thieving, stealing”, təγ<sup>w</sup> “thief”, Kab. dəγ<sup>w</sup>-an “id”, dəγ<sup>w</sup>- “id”

In this sample a secondary nature of Adyghean data is implied since a reconstructed d should have been a grammatical class marker originally that still functions in kindred Dagestanian roots; cf. Darg. d-irω<sup>w</sup>- “deceiving” ~ Av.-And. r-iq̄:-/r-eq̄:-/r-aq̄:- “stealing, hiding” in which semantic-structural-phonetic regularity is outlined that is too valuable (relevant) in terms of genetic relation of Sindy-Kartvelian archetypes.

In the professional literature there is an unsuccessful attempt to enroll Abaza-Apkhazian γəč̣-ra “stealing” verb in this list that is groundless [see Starostin, Nikolayev 1994 : 579].

## U

C.-Kartv. \*uzan- “wayfaring tree”

Geo. uzan-i “wayfaring tree, has juicy, black fruit” [ *Viburnum lantara*]

Although this plant root is attested in Old Georgian [see Saba] its correspondences haven’t been revealed in other Kartvelian languages and dialects.

Dendronym uzan-i is of parent-language etymology and it had noteworthy correspondences in Sindy languages.

C.-Sind. zar-a “cornel”

Ad. zājə (← \*zarə), Kab. za ← \*zarə “cornel”

Ab. zaró, Apkh. a-bgó-ğara “cornel”

The word is complicated only in Apkhazian in which as if a-bgó “fox” is added unlike other Sindy roots. Affricatization of z also rises question then when bugu-ğir-i/buga-ğir-i “cornel species” is attested in Megrelian.

Kartvelian \*u-zan- root contains u- prefix that seems to be equivalent of Sindy -a suffix; cf. -o suffix in Ts.-Tush. zar-o “redcurrant” word. Kartvelian prefix is corresponded by Dagestanian roots in which preffixation is also natural: Av. azali, Akhv. aža-naq:e “strawberry” [more see Starostin, Nikolayev 1994 : 200].

C.-Kartv. \*urç-an- “barren, childless”

Geo. urçan-i “barren horse” (Saba)

In modern Georgian a urçan-i word is used with the meaning of *barren animal*. Saba’s explanation has narrow semantics. Corresponding material hasn’t been observed in other Kartvelian languages and dialects.

C.-Sind. \*çʷrə- “barren, that cannot give birth”

Apkh. -çʷrə, in the word a-žʷ-çʷrə “barren, that cannot give birth”

Apkhazian word is of compound structure. In it a-žʷ denotes *cow* and -çʷrə – *childless*; -çʷrə detached in the professional literature is linked with Georgian çurv-il- “melted, dried” form [Lomtadze 1999 : 26].

According to my observation it is unnecessary to suppose borrowing process since C.-Kartv. \*urç-an- logically corresponds with Apkhazian -çʷrə “barren” word. Additionally, Dagestanian languages data clearly demonstrates the paleo-Caucasian origin of analyzed roots and stems; cf. Av. ωorçen, And. γurçin(i), Akhv. ωoçino//ωorçini., Lak wilçun “mule”...

C.-Kartv. \*uγ-el- “yoke”

Geo. uγel-i “yoke”, uγl-eul-i “pair (of oxen, buffalo)”

Zan uγu “yoke”

Sv. uγw-a “yoke”

\*uy-el- archetype is reconstructed for parent language level that is indigenous word [see Klimov 1964 : 186; cf. Fähnrich, Sarjveladze 2000 : 454].

C.-Sind. \*γəw- “yoke”

Ub. γaw-ə “yoke”

Ubykh form demonstrates more transformation than Kartvelian. A stem of inversive structure is supposed – relational metathesis, i.e. γawə ← \*wayə; bžə/bzə allomorphs of different origin are also attested with the same meaning in Adyghean languages.

In earlier times in professional literature it was indicated to word borrowing possibility from Kartvelian languages [Charaia 1912 ; 15]. Though according to my observation to speak about borrowing is groundless since as aforesaid, Ubykh presents inversive structure of Pr.-Sind. \*wayw- archetype and palatalization of γ- emphasizes a labialization nature of final root. Dagestian languages data demonstrates the paleo-Caucasian origin of Sindy-Kartvelian archetypes, cf. Ud. ɣɔ, Arch. oʃ: “yoke”, Tab. (Kand.) uyin “cart drawn by single ox/buffalo” words; cf. also Khin. ing ← \*əgin “yoke”. Of Nakh forms Chech. ury “pole for hanging sth/barrier-pole; roosting perch” is noteworthy, as well.

C.-Kartv. \*uxw- “abundant/plenty; lots/many/much”

Geo. uxv-i “many/much”, i-uxu-a “abundant/plenty; lots/many/much” (Saba)

The word is isolated in Georgian but likely it is of parent-language origin that is clearly supported by Sindy-Dagestian samples.

C.-Sind. \*xwa- “abundant/plenty; lots/many/much”

Ad. xwǎ-j “in plenty, in abundance, sufficiently”

Of Sindy languages only Adyghean preserves the allomorphs of parent-language etymology. In the professional literature a question also arises on the borrowing direction [Bukia 2016 : 138]. But I suppose that Adyghean root demonstrates genetic link with Kartvelian uxv- and it is possible that Sindy-Kartvelian isoglosses may have Dagestian parallels; cf. Arch. labx-an “many/much/lots, plenty”, Lezg. lux “containing many/much /lots/plenty, a great deal”.

## P

C.-Kartv. \*p- “having, existing/being”

Zan (Megr.) p-, m-a-p-u-n “I have”

A verbal root -p- that is detached in Megrelian likely occurs in Georgian u-p-al- “Lord”, me-u-p-e “God/Lord”, su-p-ev-a “reigning/existing” forms in which the meaning of *being/existence* is evident.

C.-Sind. \*pə- “existing/ being”

Ub. tʷə- “existing/ being”



Ubykh type of transformation of initial bilabial stop-plosives in well-known fact –  $b \rightarrow d^w$ ,  $p \rightarrow t^w$ ,  $\text{p} \rightarrow \text{t}^w$ . Similar ( $p \rightarrow t^w$ ) transformation is evident in Ubykh correspondence of Georgian **pand-ur-i** “3-stringed lute” word (see C.-Kartv. \***pand-** “hand”). [For different etymology see Lomtatidze 1997c].

Corresponding material isn’t observed in other Iberian-Caucasian languages so far.

C.-Kartv. \***paz-** “dismaying; boredoming”

Zan (Megr.) **pižv-**, **mo-pižv-in-ap-a** “boredoming; grieving”, **pižv-al-i** “sad /woeful”

Sv. **paž** “dismayed, deeply shocked, weakened”

Likely, Megrelian **pižv-** is sourced from \***puž-** arche-form. It is supported by Svan the correspondence of which should have been **paz-** in Georgian.

C.-Sind. \***bžə-** “angering”

Ad. **bžə-**, in the word  $g^wə\text{-}bžə\text{-}n$ , Kab. **bžə-**, in the word  $g^wə\text{-}bžə\text{-}n$  “angering”

Ub. **bžə-** “angering”

If Georgian **braz-i** “anger”, **ga-braz-eb-a** “angering” forms are enrolled in this list then anlaut correlation is clear but origin of **r** is unclear and if **r** is phonetic inclusion (**mrez-/mriz-**) then everything is clear.

It is one of compound oppositions. The issue needs additional investigation.

C.-Kartv. \***pan-** “thirst”

Sv. **pən-** “thirst”, **pən-i** “I’m thirsty”, **ma-pən** “thirst”

Parent-language **a** was established in Svan via reduced **ə** neutral vowel. Corresponding verb isn’t observed in other Kartvelian languages and dialects though external language isoglosses clearly confirm a Common Kartvelian nature of **pən-** root.

C.-Sind. \***pa-** “suffocating/drowning”

Ad. (Chemg.) **pǎ-n** “drowning/choking”

Like Svan **pən-** verb, a Chemgui form is isolated in Sindy languages. Since mutual borrowing is excluded Svan-Adyghean isoglosses is considered to be the reflexation of Paleo-Caucasian \***pan-** root.

Semantic correlation *thirst* ~ *drowning* is logical.

C.-Kartv. \***pand-** “hand”

Geo. **pand-**, **pand-ur-i** “3-stringed lute”

Musical instrument that is widely spread over the world implies **pand-ur-i** Georgian etymology. In it **-ur** is well-known Georgian (Kartvelian) derivative suffix that is lost in Georgian today but it preserved historically existed **pand-** root, i.e. **pand-ur-i** means of hand, to be played with hand (like in Megrelian **čong-** and **čong-ur-i** “4-stringed lute”). And the fact that **pand-** is the stem denoting *hand* is well shown in Dido material in which Kartv. **pand-** root is corresponded by Hunz. **pode**, Bezh. **pudo** “wing”.

C.-Sind. \*pan- “musical instrument”

Ub. t<sup>w</sup>an “any musical instrument”

Of Sindy languages only Ubykh preserved t<sup>w</sup>an allomorph that is sourced from \*pan- archetype and is the result of p → t<sup>w</sup> phonetic process in the language. Pre-historically the existence of p- is proved by occurrence of proto-type with p- phoneme in Hattian ipni-zinar (cf. Hat. Hun-zinar) “harp” composite.

Kartv. pand-, Ub. \*pan- → t<sup>w</sup>an roots are also corresponded by Bats. pe<sup>ɟ</sup> “slope, side”, pen-ivh “next to” words.

I suppose that Kartv. *hand* ~ Nakh *slope* ~ Dag. *wing* is logical semantic correlation; cf. Geo. (Imer.) pand-al-i “walking manner” (N. Machavariani).

C.-Kartv. \*par- “covering”

Geo. par-, v-par-av “I cover”, par-i “shield”, sa-par-i “cover”, sa-par-v-el-i “cover”

Zan (Megr.) por-, por-un-s “covers”, o-por-al-i “cover”, por-i “shield; covering”, artə xeš por-i “covering with one hand”

Sv. par-/pr-, li-pr-en-i “covering”, at-par-e “covered”

Geo. par-i and Megr. por-i forms are added to well-known Kartvelian linguistic material [Klimov 1964 : 187].

C.-Sind. \*pa- “covering, putting on”

Ab. ta-r-pa-ra, Apkh. a-ta-r-pa-ra “putting on”, cf. r-pa-ra / a-r-pa-ra “covering”

There is a lack of Circassian data. Although parent-language archetype is accurately reconstructed. It is clear that the loss of final r sonor in parent language is possible that often happens without a trace.

If Georgian apra “sail” word with a-pr-a segmentation is enrolled in this list thus it is possible to speak about genetic link with Chech. a-par-i, Ingush. a-pär “mill water channel” allomorphs [Chukhua 2008 : 505].

C.-Kartv. \*par- “flying, twisting/swirling”

Geo. pr-en- “flying”, pr-ial-i “twisting/swirling”

Zan (Megr.) pur-in-i “flying, twisting/swirling”

I cannot agree with given reconstruction in \*prin- form [see Klimov 1964 : 190] since Zan (resp. Megrelian) u correspondence supports the reconstruction of a.

C.-Sind. \*par- “flying”

Ub. pər-, sə-pər-ən “flying”

Ab. (Ashkh.) pər-ra, Apkh. a-pər-ra “flying”

Of Circassian languages only Ubykh preserves Common Caucasian root denoting *flying*. In Apkhazian-Abaza [Charaia 1912 : 35] and Ubykh a → ə reduction is observed. Reconstruction of a is supported by Dagestanian material; cf. Bezh. par-λ- “twisting /swirling”, but Bud. pər siʔi “flying”, etc.

C.-Kartv. \*pareš- “servant”

Geo. pareš-i “domestic servant”, pareš-t-uxuces-i “chief servant/butler”

The stem is attested in Georgian. A question arises on its entering from Arabian (GED) though Sindy correspondences refuse this assumption.

C.-Sind. \*p̣sar-ə “servant”

Ad. (Chemg.) p̣šār-ə-ḥ, Abdz. p̣šār-ə-ḥă “servant”

In Kartvelian a Abdzakh-type stem is given only  $\acute{s} \rightarrow \check{s}$  hushening is supposed to Pr.-Kartv.  $\acute{s} \rightarrow$  C.-Kartv.  $\check{s}$  direction.

In Sindy languages they indicate to compound structure of the word, namely, -ḥ- segment is related to *bringing* verb [Kvakhadze 2014 : 117]. I agree with the necessity of detaching -ḥ- particle. Only it needs more argumentation to prove its sourcing from *bringing* verb.

C.-Kartv. \*parcw- “skin; peeled/peelings”

Zan (Megr.) perčv-i “skin; peeled/peelings”, perčv-el-i//perčv-el-u-a “skinning, peeling”

Megrelian e seems to be a reflex of Common Zan o via umlaut  $o \rightarrow e$ ; cf. o-c-i : eč-i ← \*oč-i “twenty”. Thus, a noun or verb of parcv- type is lost in Georgian.

C.-Sind. \*p̣ac-a “a single hair; wool”

Ad. (Shaps., Bzhed.) p̣acă “sheep wool in spring”, Kab. bacă- “hair that changes a sheep in spring”

Anlaut p̣ → b is possibly for Kabardian. At the same time in Chemgui and other Adyghean dialects a noteworthy process of aspiration of preruptives (p̣ → p) is evident.

Noteworthy parallels of C.-Kartv. \*parcw- : C.-Sind. \*p̣ac-a archetypes are attested in Dagestani languages; cf. Lak burču, Cham. boč “skin, leather”, Av. bača “shield”.

C.-Kartv. \*parx- “bosting; (*idly*) rattling around”

Geo. pax-a-pux-i, pax-i-pux-i “(*idly*) rattling around”, pax-ur-i/pax-un-i “bosting, bragging”

Zan (Megr.) purx-in-i “bombastic talk”, purx-on-i “bosting; (*idly*) rattling around”

Svan correspondence isn't observed. Seems in Georgian the simplified allomorphs are attested – \*parx- → pax-.

C.-Sind. \*p̣arqə- “snoring”

Ad. p̣arqə-n, Kab. p̣arqă-n “snoring”

The roots are of onomatopoeic structure in the languages of both groups and perhaps, due to it there occurs x : q opposition. I don't agree with the view on linking Adyghean verbs with the stems denoting *snoring* in Kartvelian [Bukia 2016 : 129] since a sound structure contradicts this though Apkh. a-x̣ər̄x̣ər̄-ra “snoring” is correctly brought in Kartvelian context.

Typologically (from areal standpoint) Sindy-Kartvelian material is corresponded by Tat (Dagestanian) **pūx zere** “snoring” verb.

C.-Kartv. \***pas-** “price”

Geo. **pas-i** “price/payment” (Saba), **z̄zr-pas-i**, **na-pas-eb-i** “price/payment”

Sv. **pās**, **pas** (Lashkh.) “price/payment”, **pas-äj** “abundant, valuable horvesty”, **na-pās**, **na-pas** (Lashkh.) “price/payment”

The root is reconstructed at parent-language unity level. It is attested in ancient Georgian written texts. Borrowing of Georgian **pas-** from Iranian [Andronikashvili 1966] is groundless.

C. Sind. \***š<sup>w</sup>a-** “price; payment”

Ub. **š<sup>w</sup>a** “price”

Ab. **š<sup>w</sup>a-ra**, Apkh. **a-š<sup>w</sup>a-ra** “payment”

**w** of Sindy languages that historically became a labialization of a root consonant reflects a correspondence of C.-Kartv. **p** bilabial. C.-Sind. \***š<sup>w</sup>a-** is of inversive (metathesized) structure that is supported almost all Dagestanian roots along with Kartvelian ones; cf. Lak **maša** “trading” .., Lezg. **mas** “price” .., Arch. **mas** “price”.

Paleo-Caucasian nature of the abovementioned roots and stems is proved by Urartian correspondence, as well; cf. **mešə** “tribute/tax; payment” [Diakonov, Starostin 1986 : 22].

C.-Kartv. \***pasa-** “manganese”

Geo. {**pasa**} “manganese”, **Pas-is** mta “Mountain Pasa”, **Pasa-na-ur-i** “Pasanauri” (*top.*)

Sv. {**paša**} “manganese”

Rach. **paša** “manganese” preserves **paša** word that is lost in Svan and logically corresponds with **pasa** (**Pasa-na-ur-i**) word of Georgian toponyms. It can be considered that Zan equivalent **poš-oš-i** (← \***poš-poš-i**) is hidden in reduplicated word.

C.-Sind. \***pšə** “red”

Ab. **-pšə** “red”, in the word **x̄a-pš** “gold”, **q̄a-pšə** “red”, Apkh. **-pšə // -šə** “red”, in the word **x̄ə-š** (← \***x̄ə-pšə**) “goldish”; **q̄a-pšə** “red”

Corresponding roots aren’t attested in Circassian languages and thus, common-Sindy parent-language state can be reconstructed only on Apkhazian–Abaza material ground.

True isoglosses of Kartvelian-Sindy data can be observed Andi languages of Dagestanian; Bagv. **paš**, Tind **pax̄i**, Kar. **páx̄e**, Botl. **pax̄i** “red cooper”, cf. Av. **pax̄i** “red cooper”.

C.-Kartv. \***pasw-** “root”

Geo. **pesw-i**, **pesv-i** “root”

Zan (Megr.) **pos-i//posv-i//posv-e**, Laz **pos-o** “root”

The word is attested in ancient Georgian texts. Basing on Georgian-Zan correspondences \***pesw-**/\***posw-**/\***pasw-** archetypes are reconstructed [see Fähnrich, Sarjveladze

2000 : 470]. Of them the reconstruction of root seems to be more objectives [Klimov 1964 : 187].

C.-Sind. \***psa** “root”

Ad. -**psă**, in the word  $\lambda$ a-**psă** “root”, Kab. **msă/bza**, in the word  $\lambda$ a-**msă**/ $\lambda$ a-**bză**, Basl. -**psă**, in the word  $\lambda$ a-**psă** “root”

Ub. -**msa**, in the word  $\lambda$ a-**msa** “root”

A root  $\lambda$ a- “foot/leg” is detached as the first segment of Circassian composites and of the rest **msă/bză/psă** allomorphs initial (parent-language) variant is **psă** type that is preserved in Adyghean unchanged.

Correspondence of Sindy-Kartvelian archetypes should be Tsova-Tushian na-**psor** “root; foundation/base” word of complex structure.

C.-Kartv. \***past-** “cutting”

Geo. **pet-a** “cutting” (Saba), a-**pt-i** “sharp dagger” (Saba)

Sv. **pešdw-/pšdw-/peštʷ-** “cutting, trimming/pruning/sharing off”, u-**pšdw-a** / u-**peštʷ-a** “unshared off”

Corresponding stem is lost in Zan. Though it doesn't block to reconstruct \***past-** root that is linked with *stockbreeding/cattle-herding* sphere.

C.-Sind. \***bəz-a** “sign/mark (*in cattle's ear*)”

Ad. **tha-bz**, Kab. **tħa-bza** “sign/mark in cattle's ear”; cf. Kab.  $\lambda$ a-**bză** “sign/mark in bird's leg”

It is clear that \***bəz-a** with the meaning of *sign/mark* can be developed on the next stage of *cutting (sharing off)*, i.e. *cutting* → *sign/mark*. It is also supported by Dagestanian (Tab. **miži** “sign/mark in ear”) and Common Nakh (Ts.-Tush. **vasṭ** “notch cut in cattle ears”) correspondences.

C.-Kartv. \***papa-** “porridge”

Geo. **papa** “porridge”

Zan (Megr.) **pap-ir-i** “porridge”, **pap-u** “millet porridge”

It is the root of symbolic structure, likely from child's language. Thus, a corresponding is broken in vowel part.

C.-Sind. \***baba** “porridge”

Ad. (Chem.) **babă**, Kab. **babă** “porridge”

Allomorphs of symbolic structure are attested in the languages of both groups. The words with similar structure and approximately meaning can be observed in kindred as well as non-kindred languages; cf. Chech. **bep-ig** “bread”.., Hunz. **baba**, Bezh. **băbă//baba**, Khin. **baba** “bread”... Substitution b/p is clearly observed in all Iberian-Caucasian languages. Different vocalism is attested only in Chechen; cf. e – a.

C.-Kartv. \*pačxw- “breaking, fragmenting/turning sth to crumbs”

Zan (Laz)) o-pučx-ol-u, Megr. pučx-ol-i “crumbling, crumbfragmenting/turning sth to crumbs”, cf. Laz punčx-a, Megr. pučx-a “crumb”

Sv. pāčxw, pačxw (Lashkh.) “sliver/shard, crumb”, pāčxw-d ligne “breaking, fragmenting/ turning sth to crumbs”

Corresponding Georgian root isn’t observed. Gurian-Imerian punčxa/pinčxa/pinčxal-i “crumb” is considered to be zanizm.

C.-Sind. \*páč- “destroying/demolishing”

Ab. pč-ra “destroying/demolishing”

Of the Sindy languages only Abaza preserves a logical correspondence. Its comparison with Kartvelian demonstrates unusual C.-Sind. č : C.-Kartv. čx phonemic opposition. In similar case intensive č: hushing voiceless sibilant affricate is supposed for Kartvelian – Pr.-Kartv. č: → C.-Kartv. čx. It is supported by corresponding Dagestanian material in which č: is preserved unchanged; cf. Kar. bač<sup>w</sup>:-αλa “destroying/demolishing”.

C.-Kartv. \*pac- “fish”

Geo. pac-er-i “egg/shaped funneled wicker fish trap”, “fish trap” (Saba)

Existence of pac- root to denote fish (or any its species) is Georgian isn’t excluded (A. Kvakhadze). The fact that it has no Svan-Colchian correspondences it doesn’t mean that pac- root didn’t function in Common Kartvelian language. Its occurrence is proved by Circassian common material.

C.-Sind. \*pca- “fish”

Ad. pca, Kab. bʒa “fish”

Given roots of affricate nature should be demarcated from Ub. psa, Apkh. a-psó-ʒ forms since this latter is a logical correspondence of inversive structure of C.-Kartv. \*sem-ia “beluga” (Geo. sv-ia/Zan šam-aia) archetype.

Hurrian-Urartian bacin “fish” word is also considered to be a logical correspondence of Sindy-Kartvelian archetypes. The latter is preserved in Armenian in substratum form.

C.-Kartv. \*pac- “cutting into narrow, chopping/splitting”

Zan (Megr.) puc-, puc-ol-u-a “cutting into narrow, chopping/splitting”

Since there is no other Kartvelian correspondences reconstruction of parent-language archetype is based on Georgian-Zan sound correspondence – Geo. a : Zan o → u (at labial).

C.-Sind. \*pča- “cutting”

Ub. pča “cutting, chopping, splitting”

In the professional literature Ubykh verb is linked with Dagestanian nominal; cf. Cham. mirča, Bagv. miča “dagger”, Hunz. mišu (←\*miču) “sickle” [Starostin, Nikolayev 1994 : 678]. But I cannot share this view since I link the here mentioned Dagestanian nouns with Svan merč- “axe” word (see C.-Kartv. \*merc-).

C.-Kartv. \*pax- “fear; running with fear”

Geo. (Psh.) pax-an-i “fear”

Zan (Megr.) purx-on-i “running with fear”

According to suffixation Georgian and Megrelian demonstrate logical correlation. Only difference: in Megrelian r in the front position of x appeared on phonetic ground.

C.-Sind. \*pax<sup>iw</sup>-ə “startling/frightening, going away/parting”

Ad. pəfə-n (← \*pəx<sup>iw</sup>-n), Kab. pəx<sup>iw</sup>-n “startling/frightening, going away/parting”

Labialization of root auslaut consonant is prop. Sindy occurrence. Sindi-Kartvelian archetypes are identical structurally, phonetically and semantically.

C.-Kartv. \*pet- “cardling/combing (*wool*)”

Geo. pet-, sa-pet-i “wool card, swingle”

Zan (Megr.) pet, o-pet-aš-e “wool card”

Sv. pet-/pt-, li-pt-i, li-pet-e (Lent.) “cardling/combing (*wool*)”

In three Kartvelian languages pet- root is given unchanged. In Zan pat- was expected though e sounding can be dissimilative process – \*o-pat-aš-e → o-pet-aš-e. The issue needs additional investigation.

C.-Sind. \*pāt- “stretching, lengthening/extending”

Ad. pət-ən, Kab. pət-ən “stretching, lengthening/extending”

Structural identity of C.-Kartv. \*pet- “cardling/combing (*wool*)” : C.-Sind. \*pāt- “stretching, lengthening/extending” is easily evident. Along with structural closeness a semantics one is also evident – stretching/lengthening/extending ~ cardling/combing (*wool*) is logical correlation.

C.-Kartv. \*pel- “opening”

Geo. pel-, ga-pel-v-a “opening”

Zan (Megr.) pal-, pal-u-a “thinning off out/flowering/budding”, pal-ir-i “thinned out/opened bud/budded/flowered”

A verb pel- is preserved only in Imerian dialect. Its logical correspondence is observed in Megrelian pal- allomorph. In terms of meaning development unity of *opening* / *thinning out/bud opening* semantemes is logical.

C.-Sind. \*pala- “opening”

Ub. pala- “opening”

Reconstruction of Common Sindy archetype is possible only on Ubykh data basis. In this case C.-Kartv. p : C.-Sind. p̣ is troublesome since contrary samples are attested. Perhaps, in future some samples will be disclosed of p/p̣ phonemic opposition since structural-semantic identity is clearly evident.

C.-Kartv. \*pelxw- “ripping off/pulling down/demolishing”

Old Geo. mo-polxw-eb-a “ripping off/pulling down/demolishing”, mo-polxw-eb-ul-i “ripped off/pulled down/demolished”

Zan (Megr.) **porxv**-i “aged, ready to fall down”

There is a lack of Svan correspondence. Though it is possible to reconstruct Common Kartvelian archetype. Georgian stem is attested in ancient Georgian written literary works [Fähnrich, Sarjveladze 2000 : 469-470].

C.-Sind. \***pq<sup>w</sup>ə**- “destroying/demolishing”

Ad. **pq<sup>w</sup>:ə**-tan, Kab. **q<sup>w</sup>:ə**-tan “destroying/demolishing, breaking”

One of unique harmonious-descending complex **pq<sup>w</sup>:** was simplified in Kabardian – **pq<sup>w</sup>:** → **q<sup>w</sup>:**. Reason for it should be search in labialization of following pharyngeal, i.e. superation is dissimilative.

Consonantal group of Sindy-Kartvelian type is observed in Dagestania languages; cf. Darg. **b-a-by**- “breaking”.

C.-Kartv. \***pen**- “family; household”

Zan (Megr.) **pan**-ia “family; household”

The word is isolated in Megrelian but likely it is of parent-language origin. Considering the vowel correspondences of Kartvelian languages it turns out that a correspondence of Zan **a** should have been **e** in parent-language (also in Georgian). Thus \***pen**- archetype is reconstructed.

C.-Sind. \***bän**-ə “family”

Ad. (Chemg.) **bənə**, Abdz. **bən** “family”

Assimilative **a** → **ə** process took place in Adyghean before that when a final **ə** was lost in Abdzakh dialect.

Megrelian-Adyghean isoglosses are corresponded by Bezhit **bina** “house”. The latter has no common with Georgian **bina** of Semitic origin.

C.-Kartv. \***per**- “grey; color; flame”

Geo. **per**-, **per**-i “color”, **per**-o “between white and black” (Saba), **per**-ua “poke root/mealybug”

Zan (Laz) **par**-, **par**-el-i “flame”, Megr. **par**-, **par**-on-i “green grass cover”; “dense forest/thicket”

Sv. **pär**-w “grey/ash color”

Umlauted **ä** in Svan subjects to M. Kaldani’s well-known rule [Fähnrich, Sarjveladze 2000 : 463].

Pr.Sind. \***pär**- “bright, brilliant/dazzling”

Hat. **paru** “bright, brilliant/dazzling”

Apkhazian-Adyghean correspondences aren’t observed. And thus Proto Sindy archetype was reconstructed on the Hattian data basis. Formally (and semantically, as well) Hattian-Kartvelian isoglosses correspond to each other.

Probably, Nakh data can be discussed in this case; cf. Ts.-Tush. **ape**<sup>1</sup> “green”. The issue needs additional investigation.



C.-Kartv. \*perpel- “butterfly; wing”

Geo. (Kiz.) perpl-i “fish scale”

Zan (Laz) parpal-i, Megr. parpal-ia//parpal-i “butterfly; twisting/swirling”

Svan correspondence hasn't been revealed. Laz-Megrelian stems indicate that historically the stem was of two-syllabic in Georgian, as well.

Semantic opposition *fish scale* ~ *butterfly* / *twisting/swirling* is logical correlation and implies the meaning of *wing* as initial one.

C.-Sind. \*pārpāl- “aphid/clothes-moth”

Apkh. a-parpal-ə̀kʰ “aphid/clothes-moth”

Of Sindy languages the word occurs only in Apkhazian though along with Kartvelian correspondences the Dagestanian parallels prove that the root is sourced from Common Iberian-Caucasian parent-language and, of course, of symbolic structure. Thus sound elements are observed in Apkhazian-Dagestanian; cf. Ud. pāpāl-āk:, Hin. papa-ṭu, Bez. papa-ṭo., And. pirinpa “butterfly”.

C.-Kartv. \*pes- “getting tired”

Geo. da-os-eb-a//da-vs-eb-a “getting too tired”

Sv. peš-a “getting tired”, peš-en-i/peš-n-i “gets tired”, ma-pāš//ma-paš, ma-peš (Lashkh.) “getting tired”

Spirantized (b → w) stem of wes- type is initial for Georgian language that is secondary occurrence. Stem anlaut is better preserved in Svan. Generally, m/b/p → w/v spirantization phonetic process in historical Georgian should be investigated.

C.-Sind. \*psā- “getting tired”

Ad. psə-n “getting tired”, psə-γə “tired”

Apkh. a-apsa-ra “tired”, a-apsa “tired”

Double prefixation a-a- should be prop. Apkhazin occurrence (via reinterpretation!). On other side genetic unity of roots and stems is doubtless.

Nakh-Dagestanian correspondences haven't been revealed so far.

C.-Kartv. \*pesw- “getting ill/sick; dying”

Geo. (Imer.) ga-psv-en-a “getting ill/sick”, ga-psv-en-ul-i “thinness and paleness from illness”

Zan (Megr.) go-pars-al-ap-a “dying”

There is a lack of Svan correspondence. Megrelian a implies e for Common-Kartvlian; cf. sound correspondence Geo. e : Zan a, C.-Kartv. \*e.

C.-Sind. \*ps- “dying”

Ab. ps-ra, Apkh. a-ps-ra “dying”

Adyghean psə-n “getting tired” is also discussed along with these roots and stems that is groundless since Adyghean psə- verb is corresponded by Apkhazian apsa “tired” (see above, C.-Kartv. \*pes-); cf. vowel correlation in Sindy roots auslaut Ad. ə : Apkh. ə.

C.-Sind. \*ps- “dying” ~ C.-Kartv. \*pesw- “getting ill/sick” correlation is logical from semantic as well as structural standpoint.

C.-Kartv. \*peskal- “child, girl”

Geo. {peskal-}

Zan (Laz) paškur-i “small girl, young girl”

Phonetic transformation šk → šk is of prop. Zan (Laz) occurrence. Basing on phonetic correspondence Gurian paškur-a-i “id” is considered to be zanism.

C.-Sind. \*pška “offspring/posterity/descendant, child”

Ad. škə, Kab. škə “calf, offspring/posterity/descendant”

Ab. -pška, in the word h<sup>w</sup>ə-pška “calf”, Apkh. a-pška “child”

Noteworthy parallel is attested in Ts.-Tushian (Batsb) of Nakh languages – peškar “child, little boy”.

C.-Kartv. \*peṭw- “millet”

Old Geo. peṭw-i, New Geo. peṭv-i “millet”

Zan paṭ-i “millet”, Megr. ma-paṭ-ia “corn hunting; basket-grass”

Sv. pätw (UB., Lent.), peṭw (LB., Lent.) “millet”, peṭw-ra “bread mixed with cheese and millet”

It is universally known and accepted Common Kartvelian material via comparison of which all scholars reconstruct Common Kartvelian \*peṭw- archetype [Klimov 1964 : 188; Fähnrich, Sarjveladze 2000 : 464]. In Laz-Megrelian losing of a final w- likely took place via dissimilation with a stem anlaut.

C.-Sind. \*bät-a “millet; porridge”

Ub. baṭá “millet; porridge”

It is too difficult to clarify whether the stem has an auslaut labialization \*baṭ<sup>w</sup>-a → baṭ-a (?) or not. According to Ubykh it cannot be clarified. Kartvelian unequivocally supports the existence of ṭ<sup>w</sup> labialized complex. The same is proved by Dagestanian samples, as well; cf. Darg. beṭu//beṭ<sup>w</sup>i “dough”, Hunz. haṭu (←\*paṭu) “flour”...

It is true that generally the labialized complexes doesn't exist in Nakh languages no long but correspondence material (root sounding) should have supported labialized allomorphs; cf. Ts.-Tush. boṭ ← \*beṭ<sup>w</sup> “dough”.

C.-Kartv. \*pep- “rocky shore/bank”

Zan (Megr.) pap-al-a “rocky shore/bank; sheer (*rock/cliff*), cliff/boulder”

Basing on vowel correspondences that are attested among the Kartvelian languages a parent-language sounding should have been with e; cf. Geo. e : Zan a, C.-Kartv. \*e.

Pr.-Sind. \*pip- “stone”

Hat. pip “stone”

In Apkhazian –Adyghean languages a stem of \*pəp/\*pǎp type was expected that didn't occur. Likely, it was lost in early period (at Common Sindy level).

Hattian-Karvelian isogloss isn't isolated, yet though Urartian pap “rock, stone” word can be brought in this case. Semantically, *rocky shore* ~ *stone* ~ *rock* is well-spread correlation that is possible even within one root.

C.-Kartv. \*peγ- “splendid/majestic/noble, carefree/delightful”

Zan (Megr.) paγ-, paγ-ur-i “splendid/majestic/noble”, paγ-u “turned carefree/become conceited/arrogant/insolent, imposing/impressive”, paγ-u-ob-a//paγ-u-a “living like noble man”, Paγ-a-va “noble surname in Samegrelo”

The word is isolated in Megrelian but likely it is of parent-language origin. It is proved by Iberian-Caucasian, and first of all, by Adyghean material.

C.-Sind. \*pǎγ-a “proud”

Ad. pǎγǎ, Kab. pǎγǎ “proud”

There is an attempt to link Ab. baγa, Apkh. a-baγa “solid: miser” allomorphs with Adyghean words that is groundless. Ubykh γabə “solid; hard” cannot be brought in this case [cf. Starostin, Nikolayev 1994 : 792].

Semantic opposition *majestic/carefree* ~ *proud* is logical correlation.

Nakh (Chech.) bēγ-ila “comfortable, convenient” and Dag. (God.) beγu, Akhv. boγo “lots/many/much, more” words are genetically linked with Sindy-Kartvelian archetypes.

C.-Kartv. \*pešw- “wiping/stroking with hand”

Old Geo. pešw-, pešw-eb-a-j “walking with hand tapping/groping”, e-pešw-eb-od-a “Sb was walking with hand tapping/groping”, e-pešw-eb-i-an “Sb is walking with hand tapping/groping”

Sv. pǎšgw-, x-a-pǎšgw-e “wips/stroks with hand, shows affection”, mǎ-pǎšgw-i “sb who shows affection”

There is a lack of Zan correspondence; e → ä in Svan is based on M. Kaldani's rule peškw- → pǎšgw- [Sukhishvili 1990 : 82-85]. Semantically meaning *wiping/stroking with hand* is initial from which *showing affection* and *walking with hand tapping/groping* developed.

C.-Sind. \*pšǎ- “kneading”

Ad. pšǎ-n, Kab. pšǎ-n “(*dough...*) kneading”

In Sindy language, dialects and subdialects a labialized archetype of pšʷǎ- type was expected which likely was simplified due to dissimilative influence of previous p bilabial consonant.

Semantic correlation *wiping/stroking with hand* ~ *kneading* is noteworthy that is possible within one root; cf. Megr. zala “kneading; wiping/stroking with hand; crushing”.

Corresponding Iberian-Caucasian roots haven't been disclosed so far. Only one is Dargwa *baš*-es “kneading” which can be useful in that case if initial *b* is of root.

C.-Kartv. \**ptil*- / \**pitol*- “carded wool/flock of wool; a single of hair”

Geo. *ptil*-a, *pitol*-a “cotton cane/wicker-work” (Saba)

Sv. *pitw* “a single hair, crumb”

Megrelian *buta* “first cut wool” is of another origin, likely, it corresponds with Sv. *patw*-(cf. Geo. *pta/prta*) “hair” root.

Svan *pitw* exactly reflects a next stage of initial *pitl*- allomorph resulted via *l* → *w* transformation.

C.-Sind. \**pət*<sup>w</sup>a “sheep cut hair”

Ab. *bč*<sup>w</sup>a ← \**pt*<sup>w</sup>a, Apkh. *á-pt*<sup>w</sup>a//*á-bt*<sup>w</sup>a “sheep cut hair”

A lookup word isn't attested in Circassian languages. In Apkhazian–Abaza languages an initial type is too defected, especially in Abaza. Length of *a* in Apkhazian form anlaut is compensating: *á-pt*<sup>w</sup>a ← \**a-pat*<sup>w</sup>a.

Nakh and Dagestanian correspondences are too noteworthy: Chech. *patar*, Ing. *petär//patär* “goat's feather; bird's down”; cf. Dag.: Lezg. *put* “plait”, Ag. *put* “horse's tail hair”, Khinal. *pət* “hair”...

C.-Kartv. \**ptx*- “scaring/frightening; warning”

Geo. *prtx*-eb-a “scares/frightens”, da-*prtx*-a “scared/frightened”, *prtx*-il-i “be cautious”, ga-*prtx*-il-eb-a “warning”

Zan (Megr.) *ntx*-ap-a “starling”, e-*ntx*-u “starled, frightened”, e-*ntx*-ap-il-i “panicky/scared/frightened”

Sv. *tx*-il “coward”, *tx*-an-äj (US.) “panicky/scared/frightened”

Megrelian-Svan allomorphs clearly show secondary nature of *r* sonor, i.e. *pt* cluster was disconnected by *r* – *pt* → *prt* due to phonotactic restriction.

C.-Sind. \**txə*- “fear, frighening”

Ad. (Shaps.) *txə*-jə- “fear, frighening”, *mă-txə*-jə “feared”

The word is attested only in Shapsug dialect. Scholars detach *mă*- a 3<sup>rd</sup> personal marker of intransitive verbs in *mă-txə*-jə form [Kvakhadze 2014 : 278].

It can be considered that final *p* was also characteristic of Sindy parent language and like Megrelian-Svan it was lost on the non-canonical ground. But more important is sound correspondence at complex level – C.-Kartv. *tx* : C.-Sind. *tx*, that underlines the primary nature of similar clusters.

Reconstruction of C.-Kartv. \**ptx*- archetype is perhaps supported by Tsakh *matxa*-na “surprised” participle.

C.-Kartv. \***pirk**- “wooden barrel”

Sv. **pirk** “wooden barrel”

The word is isolated in Svan but it reflects parent-language reflex that is clearly supported by logical correspondences from Iberian-Caucasian languages.

C.-Sind. \***pag<sup>w</sup>**- “bucket”

Kab. **pag<sup>w</sup>** “bucket”

Despite the certain phonetic difference a common origin of Svan-Kabardian is doubtless, moreover then when noteworthy isoglosses are revealed in Nakh languages; cf. Chech. **būōga**, Ing. **bogă** “bowl, deep place”.

Dagestanian correspondences haven’t been revealed so far.

C.-Kartv. \***pirxw**-al- “lung”

Geo. (Tush.) **pirxvl-i** (← \***pirxwal-i**) “(*expectorated*) phlegm”

Etymologically, **pirxval-i** → / **pirxvl-i** “(*expectorated*) phlegm” is derived from \***pirxw**-root via -al determinative suffix and is equal with *lung*.

C.-Sind. \***parḥa** “lung”

Ab. **rapḥa**, Apkh. a-**rḥa**//a-**rəḥa** “lung”

Corresponding stem is lost in Circassian languages but it cannot be a blocking factor since Tushian-Apkhazian-Abaza words are sourced from Paleo-Caucasian parent language that is clearly proved by kindred languages data; cf. Dagestanian: Lezg. **pix**, Kritis. **pex** “blister”, Ag. **pex-er** “hesitant/dithering/dragging one’s feet/slow run/lope”, Rus. **мошонка** (anat.). Of Nakh languages Chech. (Ichk.) **pax**, Ing. **pex-k** “lung” forms are noteworthy.

C.-Kartv. \***pis-e** “glutinous/sticky juice of spruce plants”

Geo. **pis-i** “wood tar, pitch”

Zan (Megr.) **pirsa**, Laz **pisa** “glutinous/sticky juice of spruce plants”

Sv. **pise** “wood tar, pitch”

Of the given forms a Svan samples is ancient, it coincides with Common Kartvelian archetype. Primary nature of **pise** type is also confirmed by Zan allomorph which reveals Sv. **e** : Zan **a** vowel correspondence; **pis-** detached as a root isn’t linked with the roots **pis-**/**ps-** denoting “urine” in Kartvelian languages and dialects [cf. Chukhua 2000-2003 : 237].

C.-Sind. \***pəs-ă** “spruce; fir-tree”

Ad. **psă-jə**, Kab. **pse-j** “spruce”

Ub. **psə-γ<sup>w</sup>ənə** “spruce”

Ab. **psa-q<sup>w</sup>a** “willow” (?), Apkh. á-**psa**, Bzip a-**psá** “fir-tree”

Of Sindy languages Abaza root has different meaning that makes to consider it to be of other origin. As regard C.-Kartv. \***pis-e** : C.-Sind. \***pəs-ă** correlation a form coincidence is easily seen that is also supported by semantic opposition. I believe that *spruce* ~ *pitch* is logical semantic correlation.

Sounding of the stem that is attested in Kartvelian languages is ancient one that is proved by Bud. **pas** “mushroom; tinder/touchwood” of Dagestanian and also Basq. **baso** “forest”.

C.-Kartv. \***pors-** “twilight/dusk; fog/mist”

Zan (Megr.) **pors-ua** “getting dark”, Laz. **pus-i** “fog/mist”

I refrain from bringing Kartlian **burs-a** “snowy fog” form along with these words. Georgian **bursa** is of another root. Only Zan allomorphs reflect the reflex of C.-Kartv. \***pors-** archetype.

C.-Sind. \***pśə** “evening”

Kab. -**pśə-** in the word **pśə-ħa-šħa** “evening”

Ub. z<sup>w</sup>a-**psə-ž** “evening”

C.-Sind. \***pśə-** : C.-Kartv. \***pors-** is considered to be a logical correlation. Nakh \***psar-** root also demonstrates kinship with Kartvelian-Sindy roots; cf. Ts.-Tush. **psar-lo** “evening”; **psar-eħ** “yesterday”.

C.-Kartv. \***poson-** “host; lord/master”

Geo. **posroniḳ-i** (← \***poson-riḳ-i**) “master-woman of women’s feast/ceremonies”

Sv. **puswn** → // **pusn** → // **pusd/pust** “lord/master”

Corresponding roots aren’t attested in Laz-Megrelian. Geo. {**poson-**} : Sv. **puswn** is logical correlation that has rich correspondences in Iberian-Caucasian languages.

C.-Sind. \***pśən-** “lord/master”

Ad. **pśə** “lord/master, ruler”

Apkh. a-**pśə** “big, powerful/strong”

As it was expected in Sindy languages an auslaut **n** sonor is lost. The meaning of *big/powerful* is developed from Apkhazian the meaning of *lord/master*.

Link of Circassian and Svan words was firstly noticed by S. Janashia [Janashia 1942 : 272]. G. Rogava considered a Svan form to be borrowed from Circassian [Rogava 1956 : 21] and other scholars – from Ossetian [Klimov 1963 : 184].

I suppose that mutual borrowing should be excluded since they are Paleo-Caucasian roots. As regard Ossetian **fəsəm/fusun** “host” lexemes, it is sourced from Nakh **husam/fusam** “residence/housing” stem that is corresponded by another Apkhazian a-**pś<sup>w</sup>m-a** “host, lord/master” word.

C.-Kartv. \***poṭ-** “tailoring/dressmaking; boring holes/perforating”

Geo. (Kartl.) **poṭ-n-a** “bad/clumsy eating”

Zan (Megr.) **poṭ-ol-u-a** “sewing badly”

Sv. **poṭ-e** “bores holes/perforates”, **poṭ-ər-äj**, **poṭ-r-ä** (LB.) “driller”

To bring Laz o-**puṭ**-u “rotting of heartwood of tree/hollowing of a tree” in this case isn’t excluded; r is perhaps a phonetic inclusion in Laz form.

Pr.-Sind. \***puṭ**-u- “cutting off”

Hat. **putu** “cutting off”

Logical correspondences haven’t been revealed in modern Sindy languages. Likely, a Common-Sindy correspondence of {**puṭ**-u-} archetype was lost previously.

Pr.-Sind. \***puṭ**-u- “cutting off” ~ C.-Kartv. \***poṭ**- “tailoring/dressmaking; boring holes /perforating” is logical correlation from structural, phonetic and meaning development standpoint.

C.-Kartv. \***pox**- “finger”

Geo. (Gur.) **pox**-i “finger”, **pox**-i xelisa “two-pronged pitchfork”

Sv. (Chol.) **pox** “finger”, Lashkh. **pox** “id”

Corresponding root is lost in Zan dialects. Svan **pox** : Geo. **pox**-i is logical correlation. Correlation with Svan **pxule** “finger” root is unclear. Seems, they are different roots, i.e. I share I. Javakhishvili’s view on unity of Geo. **mxolo**-j and Sv. **pxule** “finger” stems [Javakhishvili 1992 : 389].

C.-Sind. \***mxə**-/**pxa**- “finger; claw”

Ab. **naṭ-xə** “nail”; claw”, **š’a-mxə** “toe, nail”, Apkh. a-**naṭ-xə**-c, Bzip a-**naṭ-xə**-ć//a-na-**pxə**-ś “finger nail, claw”, a-**š’ap-xə**-ć/a-**š’a-pxə**-ć/a-**š’a-mxə**-ś “toe/nail, claw”

Unfortunately, there is a lack of Circassian data though Apkhazian-Abaza clearly indicates that for parent-language \***mxə** /\***pxə** with the meaning of “finger; claw” should be reconstructed that is corresponded by C.-Kartv. \***pox**- “finger”.

Apkhazian-Abaza roots are linked with Dagestanian (Lak **mix**., Ud. **mux** “finger nail, claw”) data that is acceptable [Starostin, Nikolayev 1994 : 814-815].

C.-Kartv. \***pox**-al- “wooden vessel”

Geo. (Kiz., Rach., Up.-Imer.) **poxal**-i “wooden vessel, measuring unit”

Zan (Megr.) **poxal**-i “clay vessel for water”

Sv. **poxal**//**poxāl** “wide-mouthed short-necked single-handled large clay jar/liquid measure (*of wine*, =16 liters); box/basket holding for measure of grain/flour (=8-10kg)”

It isn’t excluded that Zan-Svan allomorphs are borrowed from literary Georgian, especially it concerns Megrelian [Bukia 2013, I : 208].

C.-Sind. \***pxa**-nə “flat wooden bowl”

Ad. **pxa**-nə “flat wooden bowl”

Common Circassian archetype is reconstructed according to Adyghean variant and thus, reconstruction cannot be perfect. As regard Apkh. a-**phal** “round-bellied narrow-necked clay pitcher, vessel for carrying water” word due to stem phonetic adaptation it is rightly considered to be Kartvelian borrowing via Megrelian [Bukia 2013, I : 208].

Correspondences of Sindy-Kartvelian archetypes are attested in Dagestanian languages,

as well: Av. *buh-un*, And. *bex-un*, Kar. *beh-um*, Bagw. *beh-un*, Botl. *bex-un* “wooden spoon; paddle/oar”; And Bezh. *boxäl-ä* is entered from Georgian.

C.-Kartv. \**ps-* “pissing; urine”

Geo. *ps-m-a* “pissing”, *ps-el-i* “urine”, *i-ps-am-s* “pisses”, *kveša-ps-ia* “(*bed*)-wetter”

Zan (Laz) *o-ps-u* “pissing”, *m-a-ps-e-n* “I want pissing”, Megr. *ko-ps-i* “Piss!”, *na-ps-um-a* “urine”, *gu-m-a-ps-e-n* “I want pissing”

Sv. *ps-*, *me-ps-äj* “(*bed*)-wetter”

Verbal as well as nominal (*ps-el-i*) roots and stems are attested in old Georgian literary language [Klimov 1964 : 191; Fähnrich, Sarjveladze 2000 : 472].

C.-Sind. \**psä-* “wetness; wetting”

Ad. *psə-*, in the word *psə-s<sup>w</sup>* “wet”, Kab. *psə-f* “wet”

Ab. *psa-ra* “wetting”

Detaching Adyghean *psə-* root under the meaning of wetness isn’t new occurrence [Abdokov 1983 : 184]. I believe that it is possible to oppose C.-Kartv. \**ps-* : C.-Sind. \**psä-* archetypes since correlation *wet ~ urine/pissing* is attested even within one word; cf. Rus. *моча* “urine”, *мочить* “wetting”, *мочиться* “pissing”...

C.-Kartv. \**pseḳw-/psikw-* “unnatural/forced complaining”

Sv. *pṣeḳw-//psikw-in-e* “complains, cries unnaturally/forcedly” (A. Liparteliani)

Likely, ablaut *e/i* reflects Common Kartvelian parent-language state though absence of other Kartvelian sub-system controlling material complicates reconstruction process.

C.-Sind. \**psḳä-* “miser”

Ab. *psḳia* “miser”

The word is isolated in Apkhazian-Adyghean languages but its parent-language origin isn’t excluded. It is proved by Svan correspondence. In my comparison semantic correlation *unnatural/forced complaining ~ miser* is argument that seems to be logical meaning development.

I’d like to arise an issue of relation of Ab. *psḳia* “miser” with Ad. (Chemg.) *psḳä-* “bad” (in the expression *psḳä-x<sup>w</sup>əḡä*) form – negative content and structural similarity gives this possibility.

C.-Kartv. \**pswel-* “wing”

Geo. *swe/sve* “wing”

Zan (Laz) *msua/psua*, Megr. *psua/sua* “wing”, *psual-ep-i* “wings”

A roots *sve-* that is preserved in some dialects of Georgian is a simplified form of older *psve* noun correspondence of which is preserved in Zan in *psua* form. Senakian *sua* and Laz *msua* are the allomorphs of later period. Some kartvelologists considered \**swe-* to be archetype that is unacceptable [see Fähnrich, Sarjveladze 2000 : 401].

C.-Sind. \**psāw-* “bird, wing”



Ad. **bzəw**-ə, Kab. **bzuw** “bird”

Ub. **bzā**-pá “wing”

Ab. **ps**-ωa-č<sup>w</sup>ə “fly”, Apkh. a-**psā**-t<sup>w</sup>, Bzip a-**psā**, a-**psā**-t<sup>w</sup> “bird”

Adyghean languages preserve root structure fully. Like in Abaza in Ubykh a root was simplified. Vowel length in all cases is the compensation result of losing of **w**. Voicing mechanism of **ps** → **bz** in Circassian languages isn't observed [Lomtadze 1945 : 309-311].

Common origin of Apkhazian-Kartvelian roots and stems is long known [Lomtadze 1945 : 309-311].

C.-Kartv. \***pswen**- “spider (*species*)”

Geo. **psven**-i “spider”, Rus. паук (Chubinashvili)

The word is isolated in Georgian but likely it has parent-language etymology nature.

C.-Sind. \***psā**- “spider”

Ad. **psā**- “spider”

Simplifying process **ps<sup>w</sup>** → **ps** is combinatorial in parent Sindy. Apkh. a-**psən**-k<sup>wa</sup> “wasp” is attracts the attention but due to evident semantic difference I leave the issue open.

Ubykh **psáx<sup>wa</sup>** “spider” is an united root and I don't agree with its further segmentation. Moreover Dagestanian correspondences support Ubykh allomorphs: And. **misq:ara**..., Tab. **x<sup>wa</sup>š<sup>w</sup>//xaš<sup>w</sup>**, Tsakh **xawsi** “spider”.

C.-Kartv. \*(p)**sil**- “soft/fine sand”

Geo. **sil**-a “soft/fine sand”

Zan (Megr.) **psil**-a “soft/fine sand”

As it is evident in Georgian **ps** complex was simplified since it is difficult to explain **s** → **ps** transformation. Apkhazian sample should be considered in which **ps** is stable.

C.-Sind. \***psə**- “sand”

Apkh. **psə**-, in the word a-**psə**-ləmɜ “sand”

Abaza **psə**-ləmɜ “marsh/swamp” is of different structure – **psə** “water” + **ləmɜ** “land”, i.e. **ləmɜ** has the meaning of *land* in both case. Apkhazian **psə**- denotes *sand*. P. Charaia corresponds the latter with Kartvelian **psila/sila** allomorphs [Charaia 1912 : 23].

Apkhazian-Kartvelian isoglosses are corresponded by Hin. **mese**, Bezh. **miso** “sand” forms an anlaut **m** of which can be more archaic nature, i.e. **ms** → **ps** process took place in Apkhazian-Kartvelian languages.

C.-Kartv. \***psin**- “swelling up”

Zan (Megr.) **pšin**-ap-a “swelling up, filling to brim”, **pšin**-ap-il-i “swollen up” (A. Kobalia)

Verbal stem **pšin**- that is attested in Megrelian has no analogous in other Kartvelian languages and dialects which arises additional questions.

C.-Sind. \*pśə-n “swelling up”

Ad. pśə-n, Kab. pśə-n “swelling up”

Ub. pśa- “rising of small bubbles in dough”

Circassian languages material has been compared by I. Mescarosh [Mescarosh 1934 : 217] that was shared by future linguists [Kvakhadze 2014 : 264].

In Sindy-Kartvelian samples the sound correspondence at complex level is noteworthy – C.-Sind. pś : C.-Kartv. ps.

C.-Kartv. \*psin- “watching, understanding/awaring”

Zan (Megr.) psin-, o-psin-u-n “understands, sees”

A stem psin- functions only in Megrelian. It has true correspondences in all Sindy languages that underlines the borrowing exclusion. Vice versa Megrelian reflects a real allomorph of Common Kartvelian archetype.

C.-Sind. \*pła- “watching/looking”

Ad. pła-n, Kab. pła-n “watching/looking”

Ub. pła-, sə-pła-n “watching/looking”

Ab. pś-ra, Apkh. a-pś-ra “watching/looking”

Unlike the Kartvelian groups, allomorphs of C.-Sind. \*pła- verbal root occur in all Apkhazian-Adyghean languages.

Lateral correspondences among Sindy languages as well as C.-Sind. λ : C.-Kartv. s, exactly pλ : ps, is noteworthy.

C.-Kartv. \*psin- “cold wind, breeze”

Geo. psin-, a-psin-v-a “water cold frost, blowing”

Svan kisin “pleasant, cool breeze” word (A. Liparteliani) can be brought in this case and to indicate that natural substitution p/k in Svan is evident in the following samples: Sv. puxw//kuxw “pimple”.., cf. Geo. (Ajar.) putxo : Sv. purtxw//kətx, i.e. p → k in Svan, but k → p : Sv. pakrawan//kawkan “deep rocky ravine/abyss, cliff”...

C.-Sind. \*pśə- “wind/blowing”

Ad. ja-pśa-n, Kab. ja-pśa-n “blowing”

Ab. pśa, Apkh. a-pśa “wind”

C.-Sind. \*pśa- : C.-Kartv. \*psin- demonstrates logical correlation. Only there arises a doubt: maybe in parent language there occurred \*pśa- hushing allomorph. Sound correspondence at harmonious complex level is noteworthy – ps : pś/pś that is natural for mentioned languages.

Geo. lips-i “kind of wind” word (Saba) slips out but Ub. ʈapsa : Geo. lips-i... are different roots (see above C.-Kartv. \*lips- “western wind”).

Sindy forms are corresponded by Lak haw “cold wind”, Chech. huḍ “fresh air, breeze” that is unacceptable since the logical Kartvelian correspondence of these letters is considered to be xov-i/hov-i “breathing” form that is preserved in Laz [cf. Starostin,

Nikolayev 1994 : 762-763]. In fact, real correspondence is preserved in Cham. bisa “storm” word.

C.-Kartv. \*psr- “impetuous/impatient”

Geo. (Tush.) psr-iṭ-i “impetuous/impatient”

psr- is detached as a root since -iṭ is a derivative affix in Georgian. Corresponding material hasn’t been revealed in other Kartvelian languages and dialects and thus it is difficult to say whether psr- root occurred in parent language or not.

C.-Sind. \*psǎ- “greedy/covetous, miser”

Ad. nǎj-psə-j, Kab. na-psǎ-j “greedy/covetous, miser”

Ub. psǎ-wǎ “greedy/covetous”

Abaza psḷa “greedy/covetous, miser” word that is discussed along with these word-forms [Abdokov 1973 : 61], is of different origin (see C.-Kartv. \*pseḷw-/\*psikw-). Indeed, detaching of nǎ “eye” and psǎ “soul” in Adyghean forms is folk etymology [Shagirov 1977, I : 279].

Georgian-Sindy isoglosses are corresponded by Chech. pis, Ing. pisǎ “miser” allomorphs but what about Sv. piš “sadness/anxiety/worry”(?).

C.-Kartv. \*psuṭ- “urine”

Geo. (Kiz.) psuṭ-i “urine”, psuṭ-ian-i “urine irrepressible”

The word psuṭ-i “smell of stale sweat/stinking filth” that attested in Saba’s dictionary contains the same root but Kiziqian dialect should likely preserves more archaic (initial) meaning of the lexeme.

Corresponding roots and stems haven’t been revealed in kindred Kartvelian languages and dialects.

C.-Sind. \*ps<sup>w</sup>ət-a “dew; fine drizzle”

Ab. psata “dew”, Apkh. psata “fine drizzle”

Corresponding allomorphs haven’t been revealed in Circassian languages and dialects. In Apkhazian-Abaza a ps<sup>w</sup> → ps dissimilative delabialization natural process is evident basing on root structure (dissimilative disappearing). C.-Sind. ə → ǎ → a spontaneous transformation of a root vowel is also evident.

Semantic correlation *urine* ~ *dew*; *fine drizzle* is logical one.

C.-Kartv. \*pud- “heartlessness/indifference; surplusness/excessness; emptiness”

Old Geo. pud-ul-i, pud-ul-ob-a “excess (*iveness*)” (Chubinashvili), Psh. pud-ul-i “heartless/indifferentless”

Zan (Megr.) pud-a “trick/ruse”, pud-a čxou “cow which has no calf and is milked deceptively”

In Kartvelian pud- is detached as a root that has semantics of *heartlessness/indifference* /*emptiness* along with *surplus/excess*.

C.-Sind. \*pəwəd- “cheap, inexpensive”  
Ad. pəwət, Kab. pəwəd “cheap, inexpensive”  
Ab. pud “cheap”

It is right to discuss that Ubykh puutə “cheap” is borrowed from Adyghean [Shagirov 1977, I : 19]. There was an attempt to discuss Kartvelian jap-i // ep-i forms along with these words but this is unacceptable [cf. Trombetti 1923 : 357].

C.-Kartv. \*puw- “boiling”  
Geo. puv-i, aγ-puv-n-eb-a-j “leavening”, aγ-a-puv-a “leavened”  
Zan pu-n-ap-a “boiling”, pu-n-s “boils/ferments”  
Sv. puw-, puw-e “boils/ferments”

I don't agree with given reconstruction pu- or pu-in- since it is clearly evident that in Georgian and Svan a verbal stem is fully preserved (with v/w) and that time in Laz-Megrelian v- is regularly lost due to neighborhood position with n; cf. Geo. siv-n- “swelling up” : Zan ši-n-d-u(n) = siv-d-eba “is swollen up” [see Klimov 1964 : 192; Schmidt 1962 : 136; Fähnrich, Sarjveladze 2000 : 473].

C.-Sind. \*bəw-a- “breathing”  
Kab. baw-n “breathing”, cf. Ad. baw-a-n “kissing” (?)  
Ub. bəwa- “breathing”

Semantic correlation C.-Kartv. *boiling* ~ C.-Sind. *breathing* is noteworthy that is also proved by structural identity.

Semantic diversity of Dagestanian languages is also noteworthy: Av. pú-, Kar. puwa- “blowing” .., Khin. pə “air”...

C.-Kartv. \*puḵ- “smoke; steam; fume”  
Zan (Megr.) purḵ-i “smoke”, purḵ-u-a “smoking/emitting smoke, burning incense”, purḵ-megamil-i “smoked”

Sv. puḵw-n-ir (Lakh.) “steam; heat haze”, cf. piḵw-i (← \*pūḵ-i) “dried”

There is a lack of Georgian correspondence. Epenthesis has secondary nature in Megrelian and generally, r is often repeated phonetically.

C.-Sind. \*pḵwə- “soot; fume”  
Ad. (Shaps.) pḵǎ “soot; fume”

The word of parent-language origin is attested only in Adyghean; \*pəḵwə → \*pḵwə → \*pḵwə from Proto-Sindy is supposed for Common Sindy state.

Primary nature of sound structure of Common Kartvelian archetype is also clearly supported by Dagestanian material; cf. Lak purḵu “smoke”.

C.-Kartv. \*pul- “(*fish...*) scale”  
Zan (Laz) pul-e/pul-i, Megr. pul-i “(*fish...*) scale”

Svan-Georgian correspondences haven't been observed. Zan data follows Paleo-Caucasian isoglosses and reconstruction is carried out just on its basis.

C.-Sind. \*pər- “down (*on skin of fruit, bird...*); mane”

Ad. pəλ-wac, Kab. bəλ-waca “downy”

Ab. prə-č<sup>w</sup>, Apkh. a-pər-c<sup>w</sup>ək<sup>w</sup>a/a-prə-k<sup>w</sup>əc<sup>w</sup>, Bz. a-prə-x<sup>w</sup>č<sup>w</sup> “mane”

In all Sindy languages the word is of compound structure though root part is similar. Phonemic correspondence r : λ supports Apkhazian-Abaza r and thus, r → λ is supposed in Common Circassian.

Nakh-Sindy parallels are also noteworthy: Chech. pəl-ag//pəl-ang, Kist. pul, Ing. pil-anĭk “wing”...

C.-Kartv. \*pulk-il- “leaf; sheet of paper”

Zan (Laz) purkir-i “plant leaf; sheet of paper”

The word is isolated in Laz. Likely it has no common with Laz allomorphs pukir-i//purk-i//purk-i denoting *flower* which are linked with Georgian pakl-i//pankl-i “erupting/rash; mange/fish scale” forms [for the history of issue see Fähnrich, Sarjveladze 2000 : 461].

Pr.-Sind. \*puluk-u “leaf”

Hat. puluku “leaf; green”

Word-forms with similar structure aren't attested in Apkhazian-Adyghean languages. But Hattian preserved Proto-Sindy allomorph.

Correspondences of Laz-Hattian isoglosses haven't been observed in Dagestani and Nakh languages so far.

C.-Kartv. \*pureç-/\*puriç- “ripping, tearing”

Old Geo. preç-s “rips sth”, priç-a “ripped sth”

Zan (Megr.) buriç-u-a “ripping”, buraç-il-i “ripped”, buraç-el-i “ripped up”, buraç-u-a “ripping up”; Laz briç-/braç- “ripping”, briç-el-i/braç-el-i “ripped up”, e-burç-u “was torn”

Historically, it is an ablaut verb with e/i sounding while Georgian i is corresponded by Zan i and – Geo. e : Zan a. In initial position G. Klimov's reconstruction of voiceless (p) is acceptable [Klimov 1964 : 190].

C.-Sind. \*pəç<sup>w</sup>ă “snapping, breaking”

Apkh. a-pç<sup>w</sup>a-ra “snapping”; “breaking/breaking off”, pəiç<sup>w</sup>-ejt “snapped sth, broke sth”, a-pç<sup>w</sup>a-xa “torn off/fragment/excerpt”

It is one of rare cases when Geo. r : C.-Sind. w sound correspondence is evident. On other side, Sindy ă sounding which corresponds with Common Kartvelian \*pureç-doubled form is noteworthy.

C.-Kartv. \*purtx- “spit; pimple”

Geo. purtx-i “spit”, putx-o “dries pimple”

Sv. **purtx-w** (LB.), **purtx-w** “meat firmrd ball”

Final **-o** in Upper Acharian corresponds with Svan **w** that is the result of reduction of **o** in Svan **o** → **w**, in both cases it has affixal nature; cf. Geo. **purtx-i** without an affix.

Substitution cases of **r//Ø** in Georgian as well as in Svan should be explained by word sound structure.

C.-Sind. **\*tx<sup>w</sup>ərb-** “foam”

Ad. **tx<sup>w</sup>ərb**, Kab. **tx<sup>w</sup>ə<sup>r</sup>əmb-a** “foam”

Ub. **šx<sup>w</sup>ab** ← **\*tx<sup>w</sup>ərb** “foam”

At first glance, an untypical sound correspondence Ad. **tx** : Ub. **šx** has regular nature and isn't conditioned by the sound or symbolic structure of any root and stem. Its evident sample is Ad. **tx<sup>w</sup>ə** : Ub. **š<sup>i</sup>xə** “five”.

Inversive structure that was revealed between C.-Kartv. **\*purtx-** : C.-Sind. **\*tx<sup>w</sup>ərb-** archetypes indicates to the secondary nature of Kartvelian samples that is supported by corresponding Dagestanian material; cf. Lak.-Darg. **x:urt** “foam”, Krits **xət-əl**, Lezg., Ag., Rut, Tsakh **xurt** “foam”

Correlation *foam* ~ *split* is logical one.

C.-Kartv. **\*purc-el-** “leaf/sheaf”

Geo. **purc-el-i** “leaf/sheaf”

Zan (Megr.) **purča** “maize husk”, **purč-um-al-e** “Jupiter's distaff (*plant*)”, Laz **purč-um-al-e** “Jupiter's distaff (*plant*)”

Svan correspondence hasn't been disclosed so far. In Zan dialect a dendronym that denotes a plant (“Jupiter's distaff (*plant*)”) is derived from **purč-** root via the same affix that was expected.

C.-Sind. **\*wəc-ə** “grass”

Ad. **wəcə**, Shaps., Bzhed. **wəcə**, Kab. **wəʒ** “grass”

Ub. **wəʒ-γaγ** ← **\*wəc-γaγ** “flower”

Correspondences of the root aren't observed in Apkhazian–Abaza languages. G. Rogava linked Circassian forms with Kartvelian **duc-**, **urc-** dendronym [Rogava 1959 : 66-69] that as I believe, is groundless.

According to my observation Kartvelian **purc-el-** is also corresponded by **buc** “grass” word of Nakh languages.

C.-Kartv. **\*pus-** “whispering”

Geo. **pus-pus-i** (*redupl.*) “bustling/fussing/milling about”, Imer. **bus-un-i** “whispering/murmuring”

Substitution **p/b** within one language is conditioned by sound and symbolic word structure. Zan-Svan correspondences haven't been disclosed.

C.-Sind. **\*pśə-** “legend, fairy tale”

Ad. **pśə-s//šəps(ă)**, Abdz. **pśə-sa**, Kab. **psə-să** “fairy tale”

In this case *pśə-* root should be detached and *-sǎ* is word-derivative affix ; cf. *x'ə-sǎ* “fairy tale” [Kvakhadze 2014 : 237].

Segmented *pśə-/pšə-/psə-* allomorphs in Adyghean languages should be semantic-phonetic correspondence of C.-Kartv. *\*pus-* “whispering” root.

Ag. *pas-*, Ud. *pes-un*, Arch. *bos* “saying” verbal forms are kindred forms of Sindy-Kartvelian archetypes. Semantic correlation *whispering ~ saying ~ fairy tale* is logical one; cf. Rus. *сказать ~ сказка...*

C.-Kartv. *\*puṭ-* “smoke; lightning”

Geo. *puṭ-i* “bad smoke” (Saba), Gur., Imer. “smoke, fume”

Zan (Megr.) *pəṭ-i//piṭ-i* “lightning”

Svan correspondence hasn't been revealed. Megrelian *pəṭ-i//piṭ-i* allomorphs clearly prove reality of *u → ə → //i* process in Zan [Rogava 1962 : 47-48].

C.-Sind. *\*p<sup>w</sup>əṭ-* “cloud”

Apkh. *á-pta* “cloud”

Of Sindy languages only Apkhazian preserved the word of parent-language origin which underwent more phonetic changes. First of all it is *ṭ → t* deglottalization characteristic process (maybe assimilative) – *\*a-pṭa → a-pta*. Additionally, as it was expected, in parent-language *\*p<sup>w</sup>əṭ-* archetype *p<sup>w</sup>* was simplified – *\*a-p<sup>w</sup>əṭ → \*a-pəṭ*, which resulted Apkh. *a-pta* “cloud” word via metathesis and *ə → ǎ → a* transformation.

Correspondence of C.-Kartv. *\*puṭ-* “smoke; lightning” ~ C.-Sind. *\*p<sup>w</sup>əṭ-* “cloud” is observed in Nakh languages, as well: cf. Ts.-Tush. *ṭap-laqar/leqar* “lightening” in which only a root of inversive structure occurs.

C.-Kartv. *\*puš-* “blister/swelling/bulge/tumour”

Geo. *puš-i* “superfluous ball/testicle” (Saba), “hernia” (GED)

Zan (Megr.) *pušk-i* “blister/swelling/bulge/tumour, pimple”

For both Kartvelian words an initial meaning is *inflating / swollen up* content. Semantic identity along with structural one is supported by sibilant sound correspondence – Geo. *š* : Zan *šk*, C.-Kartv. *š*

C.-Sind. *\*pəš-* “thick, staut/plump”

Ad. *pš<sup>i</sup>-ar*, Kab. *pš<sup>i</sup>-ar* “thick, staut/plump”

To consider *-ar* segment as a suffix in lookup Adyghean allomorphs is acceptable [Starostin, Nikolayev 1994 : 1010]. Semantic correlation C.-Kartv. *blister/swelling/bulge/tumour* ~ C.-Sind. *thick* is logical one and implies the meaning of tumorous nature.

Noteworthy isoglosses are observed in kindred Dagestania languages; cf. Bezh. *böšerö*, Hunz. *bošeru* “staut/plump”...

C.-Kartv. \*pučul- “staut/plump; obesity/fatness/stautness/plumpness”

Geo. punčul-a “staut/plump”

The word is isolated in Georgian but likely it is of parent-language origin; n should be a phonetic inclusion – pučul- → punčul-.

C.-Sind. \*pəčəl- “fat; obesity/fatness/stautness/plumpness”

Ab. psəl-a “fatty”, psəla-ra “obesity/fatness/stautness/plumpness”, Apkh. a-psəl-a “staut/plump, fatty”, Bzip a-pśəl-a “id”

At a glance, a č : s/ś correlation seems strange, but č /c → ś / s desaffricatization process is considered to be innovation of Apkhazian-Abaza languages. It is clearly proved by st complex of Nakh languages which often occurs as a correspondence of c affricate-sibilant; cf. b-arst- “turning staut/plump”.

Sindy-Kartvelian isoglosses are corresponded by Hattian wašul “abundance” word that increases the meaning of described opposition.

C.-Kartv. \*puc- “crumb”

Geo. puc-un-a “crumb”

Zan (Laz) pinc-i//pic-i “smallest/tiny part”, Megr. pic-i “crumb”, pic-ol-u-a “splitting/chopping in narrow pieces”

In the professional literature it is indicated about the unity of Georgian-Megrelian roots [Fähnrich, Sarjveladze 2000 : 476]; u/i alternation in Kartvelian languages is explained according to G. Rogava’s rule {rogava 1962} – puc- → pəc-//pic-. I believe that basing on the same rule the Laz pinc-i//pic-i allomorphs can be brought in this case.

C.-Sind. \*pəč-ə “broken”

Ab. pčə, Apkh. jə-pču “broken”

Reconstruction of Common Sindy archetype is possible on the Apkhazian-Abaza data basis. Hushening process of hissing-hushing č sibilant affricate is prop. Apkhazian-Abaza occurrence.

C.-Kartv. \*puc- : C.-Sind. \*pəč-ə correlation is identical structurally and semantically.

Corresponding material hasn’t been observed in other Iberian-Caucasian languages.

C.-Kartv. \*puc- “oath/vow”

Old Geo. h-puc-av-s “swears/vows”, pic-i “oath/vow”, New Geo. pic-eb-a “swearing/vowing”, pic-il-i “swearing an oath”

Zan (Megr.) puč-ap-a “swearing/vowing”, puč-i “oath/vow”, puč-in-er-i “sworn”, Laz o-puč-u/o-purč-u “swearing/vowing”, puč-in-er-i “sworn”

It is one of the roots in Georgian in which Zan-like u → i is attested [Rogava 1962 : 47-48]. In Laz-Megrelian appearing of r vibrant on the phonetic ground often happens that is revealed in Laz dialect even in this case [Zhgenti 1953 : 70-71].

C.-Sind. \*pčə “lying/deceiving”

Kab. pčə “lying/deceiving”



Reflex of parent-language origin is revealed only in Kabardian. Semantics of roots and stems arises question – *swearing/vowing* ~ *lying/deceiving*. But similar correlation is familiar for the Iberian-Caucasian languages; cf. C.-Nakh. **dub** “oath/vow” ~ Khin. **dab**, Lezg. **t:ab** “lie”.

Correspondence of Sindy-Kartvelian isoglosses should be observed in Udi **apči** “lying/deceiving, lie” word.

C.-Kartv. \***pšal-** “hops” [*Humulus lupulus*]

Geo. **pšal-a** “hops” [*Humulus lupulus*]

Zan (Laz) **pškvel-a** “young alder tree”

The word isn’t explained in Saba’s dictionary but it isn’t observed in old Georgian texts; o → ve in Laz is explained via umlaut [Fähnrich, Sarjveladze 2000 : 479].

C.-Sind. \***psə** “millet, cereals”

Ub. **pšə** “millet”

Apkh. á-**pš** “grain maize”

There is a lack of Adyghean data that is filled by Ubykh. As it was expected a final l is elided in Apkhazian-Ubykh that is sourced from Common Sindy parent language.

Dagestanian parallels of given roots should be observed in Khinalug **pša** “bread” word; cf. also Ts.-Tush. **psa** “barley”.

C.-Kartv. \***pšwe** “river fork, narrow gorge/stream and its banks”

Geo. (Khevs.) **pše** “river fork”

Zan (Megr.) **pska-**, **pska-ia** “small river, narrow gorge/stream and its banks”

Sound correlation Geo. š : Zan sk implies the existence of archaic š<sup>w</sup> labialized complex in Common Kartvelian parent-language. Many samples of similar transformation škv → sk(v) is explained by T. Gamkrelidze’s law [Gamkrelidze 1959 : 26-27].

C.-Sind. \***psā-** “water”

Ad. **psə**, Kab. **psə** “water”

Ub. **bzə** “water”

Ab. **psa-ra** “wetting”, Apkh. **ps-**, in the word **ps-lə** “otter” (= water-dog), a-**ps-ləmɜ** “mud” (= water land)

It is clear that before the roots with **ps-** complex under the meaning of *water* occurred in Apkhazian-Abaza. The latter was substituted by a-**ɜ/ɜə** “water” word. Existence of **bzə-** with voiced-complex allomorph in Ubykh needs to be explained: transformation mechanism of **ps** → **bz** is unclear.

Correlation C.-Kartv. \***pšwe** : C.-Sind. \***psā** is logical one. Only one fact should be considered: Proto Kartvelian hissing-hushing **ś** spirant underwent hushening process still in Common Kartvelian parent-language.

C.-Kartv. \*pšwen-/\*pšwin- “crumbling/stripping”

Geo. pšwen-/pšwin-, pšvn-i-s “crumbles/strips”, da-pšven-i “crumbled/stripped”, na-pšwen-i “crumbled/shelled”

Sv. puršgwin-, a-puršgwin-e//a-puršgwin-e “crumbles/strips”

A superfluous u (puršgwin-) in Svan has a consonant-separating function on phonetic ground and thus to confirm the unity of these stems it cannot be blocking factor [Fähnrich, Sarjveladze 2000 : 479].

C.-Sind. \*pšwān- “compressing/pressing”

Ad. pšan, Kab. pšən “compressing/pressing”

Initial hushing sibilant in Kabardian turned into hushing-hissing. A contrariwise process cannot be supposed since like in Georgian, in Dagestanian only hushing fricative occurs; cf. Lezg., Krits pušun “compressing”. Like Kartvelian, the latter supports the labialization of initial hushing sibilant (š<sup>w</sup>) the resulted the disappearing of following w via dissimilation with p- in Adyghean languages and dialects.

C.-Kartv. \*pši- “narrow/thin/young/kid”

Old Geo. pši-ṭ-i “(widow’s) mite”

The word is attested in old Georgian texts: “*movida erti kvrivi glaxaḳi da dasxna orni pš i ṭ ni*” – “One poor widow came and seated two mites” [Abuladze 1976 : 450]. Likely, a final -ṭ- is suffix.

C.-Sind. \*psə “narrow”

Ad. (Chemg.) psə-γ<sup>w</sup>ă, Kab. psə-γ<sup>w</sup>ă “narrow”

In professional literature -γ<sup>w</sup>ă is detached as a suffix [Kvakhadze 2014 : 208]. A psə-root corresponds with C.-Kartv. \*pši- archetype, and ps : pš indicates that in Proto Kartvelian the root that contains \*pši- hushing-hissing archiphoneme should be reconstructed which hushed still in Common Kartvelian.

Occurrence of -ṭ-/-γ<sup>w</sup>ă suffixes in both groups is noteworthy.

C.-Kartv. \*px- “warm; sunny; summer”

Geo. px-ul-i, in the word za-px-ul-i “warm/summer”

Sv. px-, lu-px-w “summer”

The issue on detaching a px- root in Laz ma-px-a “sunny, light weather/day” and in Svan me-px-e “good weather, cleaned sky” arises [see Charaia 1912 : 35-37; Fähnrich, Sarjveladze 2000 : 480].

C.-Sind. \*pxi- “warm; boiling; year/summer”

Kab. pš-ar-əḥa- “boiling, preparing”

Ub. pš-ə “warm”

Ab. px-a, Apkh. á-px-a “warm”, cf. Apkh. çə-px “last year”, a-px-ən “summer”

In Sindy languages  $p\acute{s} \sim p\check{s} \sim px$  correspondence underlines that initial  $px^i$  complex was palatalized. Thus,  $px^i \rightarrow p\check{s} \rightarrow p\acute{s}$  is doubtless.

Georgian-Sindy [Bgazhba 1948 : 40] roots are corresponded by Ts.-Tush. da- $px$ -en “hot”, da- $px$ -n-a “heat” words to which Dagestanian material can be related, as well: cf. Khin.  $max$ -a “hot”.

C.-Kartv. \* $pxa$  “fish bone”

Geo.  $pxa$  “fish bone”,  $px$ -ier-i// $px$ -ian-i “fish-bony”

Zan (Laz)  $mx$ a “fish bone”, Megr.  $xa$  “snake bone”

Sv.  $pxa$  “fish bone”

Georgian-Svan fully reflects an initial state;  $px \rightarrow mx//x$  took place in Zan dialects [Klimov 1964 : 194].

C.-Sind. \* $x^w$ a “blood-vessel/vein”

Ad.  $x^w\text{ə}$ , Kab.  $f\text{ə}$  ← \* $x^w\text{ə}$  “blood-vessel/vein”

Ub.  $x^i$ a (← \* $x^w$ a-) “blood-vessel/vein”

Likely, for Sindy languages  $px \rightarrow x^w$  (along with  $x^w \rightarrow px$ ) reverse process was supposed that is supported by Kartvelian-Nakh and Dagestanian languages samples in which  $px$  has no alternative: Nakh  $pxa$ , Darg.  $pxa$ , Arch.  $bux$  “blood-vessel/vein”.

C.-Kartv. \* $pxaw$ - “flickering/shimmering”

Sv. (UB.)  $px\check{a}w$ - “flickering/shimmering”,  $px\check{a}w$ -äj “flickering/shimmering”

In kindred Kartvelian languages the corresponding roots and stems aren’t observed. They aren’t attested in published material.

External language correspondences of Svan root prove a parent-language origin of  $px\check{a}w$ - lexeme.

C.-Sind. \* $pxa$ - “lighting up/growing light”

Ab.  $pxa$ -ra “lighting up/growing light”, Apkh. a- $pxa$ -ra “lighting up/growing light”,  $\acute{a}mra$ - $px\acute{o}$ -iṭ “Sun shines”

There is lack of Circassian correspondences. But Apkhazian-Abaza data gives exact picture of Common Sindy archetype. Formally C.-Kartv. \* $pxaw$ - : C.-Sind. \* $pxa$ - are close with each other that is supported by semantic corresponding - *flickering/shimmering* ~ *lighting up/growing light*.

For now Nakh and Dagestanian correspondences haven’t been revealed.

C.-Kartv. \* $pxal$ - “*pkhali (pesto of walnuts with beans, greens, beet, etc.)/edible grass*”

Geo.  $mxal$ -i// $pxal$ -i “*pkhali (pesto of walnuts with beans, greens, beet, etc.)/edible grass*”

Zan (Megr.)  $xul$ -i “kale edible grass”; “swede”

Given Georgian-Zan correlation is logical. Lose of historically existed  $p$  bilabial in Megrelian is characteristic via  $o \rightarrow u$  phonetic transformation – \* $pxol$ -i  $\rightarrow$  \* $pxul$ -i  $\rightarrow$

xul-i. In given opposition some scholars prefer to reconstruct \*mxal- archetype [Gudava1960 : 122; Fähnrich, Sarjveladze 2000 : 346]. I don't exclude such a supposition.

C.-Sind. \*pxə “carrot”

Ad. pxə, Kab. pxə “carrot”

I suppose that Apkhazian (Bzip) á-ph “maize stem/stalk”, Ub. məxə “id” are different roots and to bring them in this case isn't acceptable [cf. Starostin, Nikolayev 1994 : 827].

On other side, C.-Kartv. \*pxal- : C.-Sind. \*pxə correlation demonstrates that a final l was lost in parent Sindy that happens systematically.

Likely, a Ossetian äpxä “carrot” preserves Apkhazian correspondence – word initial a makes me suppose this. Svan bəxə “carrot” implies Circassian source [Sagliani 2013 : 41; Bukia 2016 : 131; cf. Chukhua 2000-2003 : 75].

C.-Kartv. \*pxal- “bottom of fine sieve/riddle”

Geo. (Khevs.) pxal-a “not-firmly plaited fine sieve/riddle bottom”

The word is preserved only in Khevsurian dialect but its Common Kartvelian origin is doubtless since it has noteworthy correspondences in (not only) kindred Sindy languages.

C.-Sind. \*pxa- “bottom, back”

Ad. xa ← \*pxa “bottom”, pxa “back part”, Kab. pxa “bottom; back part”

Ub. pš'a ← \*px'a “back part; anus”

Apkhazian-Abaza allomorphs of these forms haven't been revealed so far. Speaking about parent-language state is possible on Ubykh data base that complicates the reconstruction procedure. Losing of l (and generally of sonors) in Sindy root auslaut is natural occurrence but px → š' is really an Ubykh innovation since Chemgui variant shows archaic px complex. In this later (px'a-č “bottom”) px'a- is detached as a root without indicating Ubykh form [Kvakhadze 2014 : 31].

Ubykh xa “bottom; lower part” should be of another etymology.

Final l was lost still in Parent Sindy like in Nakh languages; cf. Ing. pxo “bottom”. Besides Kartvelian data, historically existence of l is also proved by Dagestanian one; cf. Darg. x:ar (← \*px:ar) “bottom”, x:ar-qil “basis, foundation”.

In terms of archaic structure of the root, the Dagestanian parallels are noteworthy: Tind bex:i “bottom, basis/foundation” and And. bex:ir-qil “bottom”.

C.-Kartv. \*pxan- “scratching”

Old Geo. pxan-a “scabies/mange”, pxan-a “itching” (Saba), me-pxan-i “festering sore/psoriasis”, New Geo. pxan-a “scratching”

Sv. xer-/xär- “scratching”, a-xēr-i (o-xw-xär) “scratches”, ma-xēr-a, mä-xer-a (LB., Lent.) “scabies/mange”

Likely Common Kartvelian px complex was simplified in Svan via disappearing of p that resulted compensation length of root ē (← ä) vowel; cf. also Geo. pxeḡ- : Sv. xḡän-/xḡän- “scraping/planning/grating”.

In word auslaut it is evident Geo. *n* : Sv. *r*, that is explained by *n* → *r* denasalization tendency in Svan and that often takes place like contrariwise *n* → *r* process.

C.-Sind. \**pqǎ*- “scratching”

Ad. (Chemg.) *pxə*-n “scratching”

Ub. *ᶯa*- “scratching”

Pharyngealization of guttural *x* spirant in Ubykh underlines the existence of *q* affricate in parent language. C.-Sind. \**pqǎ*- : C.-Kartv. \**pxan*- clearly shows that *pq* → *px* spirantization process took place in Kartvelian due to phonotactic restriction.

Similar process of simplifying of *px* → *x* harmonious-descending complex in Ubykh and Svan is noteworthy, as well.

C.-Kartv. \**pxat*- “digging/heaping”

Sv. *pxət*- “digging/heaping”, *pxət*-nä “digger/heaper”

Zan-Georgian correspondences haven't been revealed. One way is to derive Georgian *pxač*-n-a “scraping/scratching” from historical \**pxat*-n-a “scratching” arche-form only in that case if root sound structure is supposed.

C.-Sind. \**pxǎt*- “scratching, itching”

Ab. (Tap.) *pxt*-ə “scratcher; scabious/mangy”, *pxt*-ra “scratching, itching”, Apkh. (Bzip) a-*pxt*-ə “scratcher; scabious/mangy”, á-*pxt*-ra “scratching, itching”

Circassian data isn't observed. In Apkhazian-Abaza on the next reduction stage *xṭ* → *xt* combined assimilation took place and due to it *pxt*-/p*xt*-ə occurs in named languages. Though basing on root sound structure *t/ṭ* substitution cannot be excluded (phono-semantics); cf. Sv. *pxət*-/Geo. *pxač*-...

Corresponding isoglosses haven't been revealed in kindred Iberian-Caucasian languages.

C.-Kartv. \**pxač*- “slightly cutting”

Geo. *pxač*-n-a “scraping/scratching”, *pxač*-n-i-s “slightly cuts, scraps/scratches”

The stem is attested only in Georgian but it has correspondences in Sindy languages.

C.-Sind. \**qʷač*- “cutting, slashing/leaving lines/scarring”

Ub. *qʷəč*- “cutting, slashing/leaving lines/scarring”, a-s-*qʷəč*- “id”

Palatalization of pharyngeal affricate in Ubykh can be the result of breaking of historical labialization of *q* – *qʷəč*- → *qʷəč*-. Kartvelian *px* complex is a correspondence of just this *qʷ*; *px* doesn't exclude the existence of *pq* harmonious-descending complex initially which then transferred into *px*- in Georgian due to distributive restriction.

Corresponding isoglosses haven't been revealed in kindred Iberian-Caucasian languages so far.

C.-Kartv. \***pxw**- “digging; pocking/raking; cuttng”

Geo. (Khevs.) **pxu**-eb-a, gada-**pxu**-eb-a “hissing (*of frightened cat, goose...*)”, Mtiul. a-**pxu**-eb-a, da-**pxu**-eb-a “digging; pocking/raking; cuttng”

A lookup verbal root is attested only in Georgian dialects. Correspondences haven't been revealed in Zan and Svan. Though Geo. **pxw**- is considered to be originated from Common Kartvelian parent language. It has correspondences in (not only) Sindy languages.

C.-Sind. \***px<sup>w</sup>**- “cutting”

Ad. **wə**-**px<sup>w</sup>**-ən, Kab. **pə**-**px<sup>w</sup>**-ən “(*hair...*) cutting”

In Sindy languages **px<sup>w</sup>**- is segmented as a verbal root since **wə** in Adyghean and its phonetic allomorph **pə**- (←**wə**-) in Kabardian are verbal prefixes.

C.-Sind. \***px<sup>w</sup>**- : C.-Kartv. \***pxw**- archetypes are corresponded by Dagestanian verbs: Tind. **b-ux**- “pouring”, Lak. **b-uqa**- “cutting off”, cf. Khv. **a<sup>h</sup>x<sup>w</sup>a**, Inkh. **oxo**, Bezh. **o<sup>h</sup>xo**, Hunz. **ə<sup>h</sup>xu** “wound/cut” [for more see Starostin, Nikolayev 1994 : 863].

C.-Kartv. \***pxw**-en- “crumbling, crumbled/powder”

Geo. **pxvn**-a “crumbling”, **pxvn**-il-i “crumbled/powder”, na-**pxven**-i “smallest parts of crumbled/crums” (Saba)

The word is attested only in Georgian though Sindy (and not only) parallels confirm parent Georgian nature.

C.-Sind. \***pax**-a “steam/fume”

Ad. **pax**, Kab. **baxă** “steam/fume”

Abaza **bax** “steam/fume” can be brought in this case, but its final **b** underlines its Kabardian origin.

At a glance semantic correlation C.-Sind. *steam/fume* ~ C.-Kartv. *crumbling, crumbled/powder* seems troublesome, but basing on Dagestanian material noteworthy transitive semantemes are outlined within one word; cf. Hunz. **pəx** “dust; steam/fume”, also Bezh. **pax**, Darg. **pəh** “dust”...

C.-Kartv. \***pxin**- “twig, knitting needle, knitting tool”

Old Geo. **pxin**-i “handle for rectifying a warp”, Khevs. “knitting tool”, **pir-pxin**-a “mouthed knitting tool”

Zan (Laz) **pxen**-i →//**mxen**-i “(*hand-spinning*) spindle”

The root isn't attested in Svan-Megrelian. As regard Georgian, **pxin**- is attested in old Georgian written sources: “*moiyo p x i n i da aymoiqarna ornive tualni misni*” – “Sb brought a twig and took out both eyes” [Abuladze 1973 : 450]. Saba explains it as a **pxin**-i “handle for rectifying a warp”.

Phonetically, parallels of Laz **e** : Geo. **i** is considered to be Geo. **cila** : Laz **cela** opposition [Fähnrich, Sarjveladze 2000 : 481].

C.-Sind. \***x<sup>i</sup>ə**- “arrow”

Ad. š'a, Kab. ša “arrow”

Ub. š'a “arrow”

Ab. xə, Apkh. a-xə “arrow”

At common Sindy chronological level an initial word structure was too changed. Word anlaut  $px^j \rightarrow x^j$  as well as auslaut  $n \rightarrow \emptyset$  underwent transformation.

Harmonious-descending  $px$  complex of B type was preserved unchanged in Nakh languages; cf. Chech.  $pxa$  “arrow” which has archaic correspondence in Hurrian-Urartian  $pah$  “bow” word.

C.-Kartv. \* $pxol$ - “finger”

Geo.  $mxolo$ -j,  $mxol$ -o “alone”

Sv.  $pxul$ -e “finger”

In the 1930s Ivane Javakhishvili supposed the unity of these stems. Prominent scholar wrote: “*Primary form and structure of Geo.  $mxolo$ -j is preserved in Svan. There is a Svan word  $pxule$ , that denotes finger*” [Javakhishvili 1992 : 386]. I agree with Javakhishvili’s standpoint and look for the correspondences of Common Kartvelian \* $pxol$ - archetype in Circassian languages.

C.-Sind. \* $px^wá$ - “finger”

Ad.  $(p)x^wá$ -mba, Kab.  $(p)x^wá$ -mba “finger”

In Circassian languages  $-mbǎ/-rbǎ$  segments are detached as suffixes [Kvakhadze 2014 : 25]. I suppose that the same affix should be detached in  $px^wá$ -mba “finger” stem. A detached \* $px^wá$ - corresponds with C.-Kartv. \* $pxol$ - archetype; cf. sound correspondence C.-Kartv.  $px$  : C.-Sind.  $px$ , C.-Kartv.  $o$  : C.-Sind.  $wa$ , C.-Kartv.  $l$  : C.-Sind.  $\emptyset \leftarrow w$ .

An issue arises on common etymology of C.-Kartv. \* $pxol$ - / C.-Sind. \* $px^wá$  and C.-Kartv. \* $pox$  : C.-Sind. \* $mxa$ /\* $pxa$  “finger; claw” stems (see above).

C.-Kartv. \* $pxur$ - “tearing/ripping/snatching (*of hairs*)”

Old Geo.  $pxur$ -a, aymo- $pxur$ -a “uprooting/rooting out/grubbing”,  $pxvr$ -a/ $pxur$ -a “tearing/ripping/snatching (*of hairs*)” (Saba)

The word is attested in ancient Georgian texts: “*ičqo... m o p x u r a d tmata mista da tǵebad*” – “And... sb began to tear hairs...”; “*vxedevd, vidremde m o u p x u r n e s prteni misni*” – “I saw how its wings were ripped” [Abuldaze 1973 : 280].

It is assumed that Megrelian  $xor$ -a  $\leftarrow$  \* $pxur$ -a “hearless body” is linked with Old Geo.  $pxur$ - verb (R. Abashia).

C.-Sind. \* $px^wə$ - “(*hair*) cutting”

Ad.  $wə$ - $px^wə$ -, Kab.  $pə$ - $px^wə$ - “hair cutting”

A  $px^wə$ - verbal form that is detached in Circassian has logical correspondences in Dagestanian languages; cf. Khv.  $a^l x^wá$ , Inkhoqv.  $oxo$ , Bezh.  $o^l x^o$  “wound, cut” [Starostin 2004-2005 : 79].

C.-Kartv. \***pxur**- archetype is also enrolled in this list only it demonstrates more formal closeness with Sindy correspondences even at **px : px** harmonious-descending level.

## K

C.-Kartv. \***kaw**- “ramparts/town wall; fence”

Geo. **kav**-i “castle protective wall; ramparts/town wall”

Sv. **čāw**, **čew** (Lashkh.) “plaited fence”

Corresponding root isn't observed in Zan dialects. Svan **čew/ čāw** corresponds with Geo. **kav**- stem, process **k → č** is positive, result of palatalization by **e** - \***kew** → **čew**. Afterwards an inverse-umlaut process developed in Upper Svan - \***kew** → **čew** → **čāw**. Georgian **čeo** entered from Svan; for characteristic **w → o** syllable cf. Sv. **zesxw** → Geo. **zesxo**...

C.-Sind. \***k'aw**- “ramparts/protective wall; landed estate”

Ad. **čaw** “ramparts/protective wall”, Chemg. “landed estate”, Kab. **čaw//čow** “ramparts/protective wall”

**kaw//kaw-ă** “ramparts/town wall, protective wall” that is attested in Ossetian clearly shows that word borrowing took place before functioning of **k' → č** process in Circassian.

Professional literature indicates Dagestanian and Nakh correspondences, also Hungarian, Moldovian, Russian... parallels. The latter underlines the vocabulary from the Caucasus [Abdokov 1983 : 127; Starostin, Nikolayev 1994 : 688-689]. Urartian **ka** “gate” word' confirms this.

C.-Kartv. \***katam**- “hen”

Geo. **katam**-i “cock; hen; bird”

Zan (Laz) **kotum**-e, Megr. **kotom**-i “hen”

Sv. **katal** “hen”

Except these roots **korm-e** (Atin.) is attested in Laz the origin of which is unclear [see Klimov 1964 : 195; Fähnrich, Sarjveladze 2000 : 483-485].

C.-Sind. \***k'at<sup>w</sup>-ə** “hen”

Ad. (Shaps.) **k'ät<sup>ə</sup>**, Chemg. **čätə**, Bzhed. **k'ät<sup>ə</sup>**, Kab. **žäd**, Basl. **gäd** “hen”

Ab. **k<sup>w</sup>tu//k<sup>w</sup>tə**, Apkh. a-**k<sup>w</sup>tə** “hen”

Difference in consonant correspondences due to further transformation of preruptive **k** and **t** consonants. One direction of voicing is of Kabardian type **ṭ – d** and vice versa, glottalization of preruptives in Apkhazian **ḵ – ṭ**, partially in Abaza: **k – ṭ**.

In fact, the same picture is observed in Dagestanian languages, as well – of Kabardian type Bezh. **güdä**, Hunz. **gudo**, but Rut. **kaṭ**, Tsakh **kaṭe** “hen” follows an Apkhazian transformation [about Iberian-Caucasian roots see Javakhishvili 1937 : 613-617].



C.-Kartv. \*kal- “pound/paddock (*for sheep...*)”

Geo. kal-ṭa “fenced place without a roof for cattle; pound/paddock (*for sheep...*)”; cf. kal-ak-i “city/town”

Etymological link between Georgian kal-ṭa and kal-ak-i words is supposed on the basis of what kal- is detached as a root and -ṭa, -ak are suffixes.

Correspondence of kal- form in Kartvelian languages hasn't been revealed for now.

C.-Sind. \*kǎw “cane/wicker-work (*chair...*)”

Ad. (Shap.) k'əj, Chemg. čəj, Abdz. čəj, Kab. čəj, Basl. k'əj “a kind of cane/wicker-work (*chair...*)”

In the professional literature a final -j is considered to be a suffix denoting *tree* and *plant* [Kvakhadze 2014: 168]. But I suppose that auslaut j is a result of w → j iotization characteristic phonetic process that is explained by omonymic suppletion; cf. Circ. kǎw “plaited protective wall; ramparts”, i.e. kǎw : kǎw → kəj : kǎw.

Of the Dagestanian isoglosses Bezh kalo “plaited fence; wattled fence” and Hunz. kare “plaited fence”, which have no common with Bezh kore, Hin. kore and Khv. k<sup>w</sup>ere “fence” forms [cf. Abdokov 1983 : 127], are noteworthy.

Relation with Basque kale “street” word is also noteworthy – I suppose it is of common data; cf. Basq. kale-tar “town-dweller”.

C.-Kartv. \*kal-a “small building; tent”

Geo. (Kiz.) kala “upper part of door/window frame”

Zan (Megr.) kolo “barrel”, Laz kolo “basket made of tree skin”

Sv. kel//kwel “tent”

Historically in Svan there should have been kelw type stem that should be explained by characteristic a → w reduction process; Just kelw became a source of Lower Bal kwel allomorph - kelw → kwel

C.-Sind. \*k'ial-a “hut”

Ad. čal, Kab. čəl “hut”

Ab. k'iala, Apkh. a-k'iala “hut”, Bzip a-k'ial “id”

In the professional literature there is an attempt to discuss borrowing possibility of forms in Apkhazian-Abaza from Adyghean languages. Moreover, Svan is considered to be Adyghean borrowing [Klimov 1968 : 294], that is unacceptable in Adyghean case [Starostin, Nikolayev 1968 : 294]. The same can be said about Svan form. In this case G.Klimov supposes that is impossible, i.e. nonexistent o- vowel type in Circassian became a source for Svan kwel form, that is absolutely absurd.

Dagestanian allomorphs are structurally and semantically close to Zan kolo word; cf. Akhv. koro, Tind. koru, Did. kuro “wooden kneading trough”.

C.-Kartv. \*kam- “dew; plentiful liquid”

Geo. (Gur.) kam-i “dew; wetness”, da-kam-v-a “wetting”

Zan (Megr.) **kum**-in-i “plentiful liquid pouring”

Georgian **kam**- stem corresponds with Zan (Megr.) **kum**- - o → u due to m- [Gudava 1960 : 124-128]. C.-Kartv. \***kam**- archetype has true correspondences in Sindy as well as Dagestanian languages.

C.-Sind. \***k<sup>w</sup>a** “rain”

Ub. **k<sup>w</sup>ə** “rain”

Ab. **k<sup>w</sup>a** “rain”, Apkh. a-**k<sup>w</sup>a** “rain”

There is a lack of Adyghean allomorphs. Ubykh-Apkhazian-Abaza reflexes are the result of simplification of **bk** → **k** complex of A type. Together with Kartvelian material Dagestanian one gives valuable information to consider the structure of initial archetype; cf. Darg. **mark<sup>w</sup>a** “rain”, Lak **bark** “cloud”, Arch. **mak<sup>w</sup>** “dew”.

C.-Kartv. \***kam**- : C.-Sind. \***k<sup>w</sup>a** similarly oppose Dagestanian roots according to order - inersive order is also revealed in Dagestanian.

C.-Kartv. \***kam**- “bottom, root”

Zan (Laz) **kum**-en-i “bottom, root”

**kam**- that was expected in Georgian isn’t attested. In Svan semantics is too different; cf. Sv. **käm**-a “increasing”. Link among the named roots isn’t clearly observed. The issue needs additional investigation.

Pr.-Sind. \***kab**- “sky”

Hat. **kap** (=kab) “sky”

Comparing the Laz and Hattian words a semantic opposition appears – *sky* ~ *bottom* that can be explained. Moreover in that case if the link with Svan **käm**-a “increasing” verb is supposed since *sky* ~ *climbing* ~ *increasing* is logical correlation. And still many things are unclear due to absence of Nakh and Dagestanian isoglosses for now.

C.-Kartv. \***kan**- “running, escaping”

Geo. **kan**-, na-**kan**-d-a , ga-**kan**-eb-ul-i “rushed/galloping/bolted”

Sv. **kin**-/**kn**-, i-**kn**-e “runs”, ad-**kin**-e “Sb/Sth ran away/escaped”

Corresponding root hasn’t been revealed in Laz-Megrelian so far [Fähnrich, Sarjveladze 2000 : 485]. Svan **i** in contrast to Georgian **a** rises a certain questions that occurs in other samples, as well; cf. Geo. **zal**-i : Sv. **žil** “string”, etc.

C.-Sind. \***kən**- “taking a step/stepping”

Kab. **čən**- ← \***kən**- “taking a step/stepping”

Of the Sindy languages the word is attested only in Kabardian [Kuiperse 1975 : 49], though unity with Kartvelian parallels proves its parent-language origin. There is an attempt to link Kabardian verb with Dagestanian (And. **kab**-d- “entering”...) data, that needs more argumentations [see Starostin, Nikolayev 1994 : 266].

C.-Kartv. \***kan**-a “cannabis”

Zan (Megr.) **kunu**//**kənə** “cannabis”, cf. **kun**-ier-i, like γorž-iel-i “walnut’s pericary”

Sv. **kan** (Gen. case. **kanä**-š) “cannabis”

In this case Svan **kana**- should have been corresponded by Zan {**konu**}, but due to influence of suffix **-u** finally modern **kunu** was established \***konu** → **kunu**//**kənə** “cannabis”. Megrelian stem became a borrowing source for Apkhazian **a-k<sup>w</sup>nə** “cannabis” form – Megr. **kunu** → Apkh. \***a-k<sup>w</sup>nə** → **a-k<sup>w</sup>nə**.

C.-Sind. \***gjan**-ă “dress”

Ad. (Shaps.) **gjană**, Chemg. **žjană** “dress”, Kab. **žjană**, Basl. **gjană** “dress”

The standpoint in the professional literature on common origin of Sv. **kan**, Circ. **gjană** and Osset. **gănă**//**găn** “cannabis” should be shared [Abaev 1989, IV : 513], but it must be underlined that Ossetian allomorphs are borrowed from Kabardian and preserve its archaic meaning of *cannabis*. Semantic correlation *cannabis* ~ *dress* is logical since *dress/shirt* is basically made of cannabis; cf. meaning in Svan: “*žwinald nă xwikwemdad k a n ä pažäns*” – “In old times we wore shirt made of cannabis” [Topuria, Kaldani 2000 : 777].

Of the Dagestanian languages Andi **kin** “cannabis” is close to above mentioned roots and stems; cf. also Ag. **kan**-ar “cloth”.

C.-Kartv. \***kard**- “big thorn”

Geo. (Gur.) **kard**-i “big thorn”

Zan (Megr.) **kurd**-ia “thorny plant”, **Kurd**-i-on-i “microtop. in Khobi”

Sv. **kärd** “thorn”

Kartvelian word has logical correspondences in Sindy languages. Sv. **kärd** “thorn” cannot give possibility to reconstruct \***kward** - labialized archetype.

C.-Sind. \***k<sup>w</sup>and**- “bush/shrub”

Ad. **k<sup>w</sup>and** “bush/shrub”

The same problems arises in Sindy languages, **k<sup>w</sup>and** is attested only in Adyghean. Though in Nakh \***kold**- archetype is reconstructed with the meaning of *bush* which via characteristic lose of Chechen **d**- in non-anlaut position resulted modern allomorphs **kūol**//**kol** “bush”. Semantic correlation *bush* ~ *thorn* is logical one.

Adyghean **k<sup>w</sup>and** form is equaled with Did. **kudi**, Inkhoqv. **kode** “hair, long hair” allomorphs in which semantic difficulties arise [Starostin, Nikolayev 1994 : 705].

C.-Kartv. \***kart**-(a) “fence, fencing; settling/housing”

Geo. **kart**-a “fenced place”, {**Kart**-i} “town/city/ Tbilisi”, **Kart**-l-i

Zan (Megr.) **kərta**//**kəta** “densely populated place, town/city”

Sv. **i-kərt**-e “ Sb fences”, **li-kərt**-e “fencing”, **kärt** “Tbilisi”, **Mə-Kärt** “From east Georgia”

Megrelian-Svan *kart-* root indicates that even in Georgian *kart-i* root denoted *town* (*Tbilisi*); cf. Apkh. a-*kart* “Tbilisi”. Just Zan correspondence *kurta* (cf. top. *Kurta-t-i*)/*kuta* of Georgian *karta* allomorph served as the basis for different names of town *Kutaisi*: *kuta-is-i* (=Laz *kuta-iš-i*, *kuta-ia* (cf. also Geo. *kuta-t-ur-eb-i* “inhabitants of Kutaisi”)...

C.-Sind. \**kāt-a* “village; habitation/dwelling place; winter sheep-cote/shed/fold”

Ad. *čāt* “winter sheep-cote/shed/fold”, Shaps. *kjätə* “building”, Kab. *čāt*, Basl. *kjät* “cattle stall”

Ab. *kət*, Apkh. a-*kóta* “village”

In order to understand the word’s meaning a Shapsug sample is valuable in which *kjätə* allomorph is attested under the meaning of *building*, as well [Kvakhadze 2014 : 156].

In Sindy languages *r* is lost that is supported by Dagestanian and Nakh correspondences: Av. *kort*, Inkhoqv. *k<sup>w</sup>erti* “gathering/assembly place”..., Vain. *kjert*//*kart*//*kert* “yard; fence; protective wall”.

C.-Kartv. \**kaš-* “adult captive”

Geo. *kaš-*, *kaš-ag-i* “adult captive” (Saba)

Corresponding allomorphs of *kaš-* root aren’t observed in other Kartvelian languages and dialects. Random similarity of *kaš-ag-* stem with Svan *kašag* “Circassian” ethnonym can become a ground for incorrect discussion. In Georgian *kaš-ag-* a suffix *-ag* is detached like in other cases - *čaxn-ag-* “facet, surface”...

C.-Sind. \**kjās-* “captive”

Ad. (Chemg.) *čas*, Kab. *čās* “captive”

It is one of those archetypes when Kartvelian stop-plosives are corresponded by Sindy languages’ stridants. At the same time C.-Kartv. *š* : C.-Sind. *s* proves that in Proto-Kartvelian *ś* occurred along with other hushing-hissing sibilants which then hushed in Common Kartvelian and merged with hushing sibilants.

In future the obtaining of Dagestanian and Nakh correspondences will allow for a better understanding of the situation.

C.-Kartv. \**kacw-* “tree thorn; thorny bush”

Geo. *kacv-i* “tree thorn” (Saba), *Kacv-ia* (*anthrop.*)

Zan (Megr.) *kuc-i* “buckthorn; thorny bush”

Sv. *gicw-r-il* “caraway, cumin”

To Georgian-Zan opposition that is known in the professional literature is added by Sv. *gicwr-il* form in which *k* → *g* and *a* → *i* sound-substitution phonetic process is observed, that can be considered to be Svan specific process; cf. Sv. *gicar* : Zan (Megr.) *kacar-i* “goat kid”. In Svan *-r* is a remainder of *-ra* plant affix to that *-il* diminutive affix is added - \**gicw-ra-il* → *gicwr-r-il* [see Chukhua 2000-2003 : 82; Fähnrich, Sarjveladze 2000 : 487].

C.-Sind. \**kjāc<sup>w</sup>-a* “thorn; bush/shrub”

Ad. *čəca*, Kab. *čəca* “bush/shrub”

Ub. **kʷəcʷe** “thorn”

There is a lack of Apkhazian-Abaza correspondences. Apkhazian **a-kuc** “tall scrub/firewood from crooked branches” is entered from Megrelian. Ubykh form is also considered to be entered from the same source [Bukia 2016 : 56].

According to the brought material it is excluded the borrowing of Ubykh allomorphs from Megrelian; Ubykh **kʷəcʷe** : Adyghean **čəca** ← **\*kʷəca** is logical correspondence. Origin of Shapsug **kʷəcʷə** “tree/branch cuttings with leafs” form is unclear that is isolated in Circassian languages and dialects [Kvakhadze 2014 : 76]. Apparently, it isn't entered from Ubykh, either (see C.-Kartv. **\*kurc-** “branch with leafs”). Noteworthy Dagestanian correspondence is observed in Arch. **kʷici** “bouquet/bunch of flowers” word.

C.-Kartv. **\*kewx-** “rich/wealth”

Geo. (Psh.) **kevx-**, **kevx-a** “rich, wealth”, **Kevx-i-švil-i** (*anthrop.*)

The word is isolated in Georgian, but the stem is of Common Kartvelian etymology.

C.-Sind. **\*kǎxʷ-** “happy, cheerful/joyful/merry”

Ab. **kʷaxʷ** “happy, cheerful/joyful/merry”

Like in Kartvelian the form is isolated in Abaza, but I suppose that Georgian-Abaza isoglosses reflect the roots of Paleo-Caucasian etymology. Palatalization **k** → **kʷ** process took place in Ubykh via influence of **ǎ** vowel.

Nakh or Dagestanian correspondences aren't observed.

C.-Kartv. **\*kek-** “pocking/raking”

Geo. **kek-av-s** “pocks/raks”, **gada-kek-v-a** “raking/sweeping and shoveling”, **i-kek-eb-a** “scratches/raks/searches thoroughly”

Zan (Laz) **o-kank-u** “pocking/raking”, **kank-up-s** “scratches/raks/searches thoroughly”

Sv. **li-kīnk-e** “pocking/raking”, **ä-kīnk-e** “pocking/raking”

As it is seen, the verb is lost in Megrelian. In Svan-Laz **n** is phonetical apposition. Svan **i** in relation with Georgian **e** is noteworthy that is unclear though there are some samples, as well [Klimov 1964 : 197].

C.-Sind. **\*kʷǎha-** “mixing, blending/seasoning/mingling”

Ad. **-kʷǎha-**, **zaxaya-kʷǎha-n** “mixing”

Ab. **kʷǎha-ra**, Apkh. **a-kʷǎha-ra** “mixing, blending/seasoning/mingling”

The second consonant **h** pharyngeal spirant is evident only in Sindy archetype. Simultaneously, it shows an initial state – Pr.-Kartv. **h** → C.-Kartv. **k**. the same picture is observed in C.-Nakh **\*keg-** “mixing, blending/seasoning/mingling” archetype only with the difference that in Pr.-Nakh **ω** voiced pharyngeal spirant occurred – **ω** → **g**.

Dagestanian material is corresponded with Sindy-Nakh one though some questions arise [Starostin, Nikolayev 1994 : 739].

C.-Kartv. \*kw- “having”

Geo. kw-, a-kv-s “has”, h-kon-d-a “had”, kon-eb-a “property”, e-kn-eb-a “will have”, i-kn-eb-a “will be”

Any link of Zan a-p-u-n “belongs” verb with Georgian kv- (→ p-) root isn’t convincing [Lomtadze 1984].

Pr.-Sindy \*k<sup>w</sup>- “possessing/owning”

Hat. ku “possessing/owning”

Correspondences haven’t been disclosed in Apkhazian-Abaza and other Sindy languages. Hattian ku detached as root [Kasiyan 2009 : 333] logically corresponds with C.-Kartv. \*kw- verb.

Nakh-Dagestanian correspondences haven’t been disclosed.

C.-Kartv. \*kw- “hoof”

Geo. -kv-, in the word: plo-kv-i “hoof”, cf. bol-kv-i “(*onion...*) bulb/corm”

In Georgian the word is of compound structure; plo- segment reflects a reduced type of Geo. polo “hoof”, form that is repeated in Zan, polo “hoof; leg”, Sv. pol “hoof” [Fährnich, Sarjveladze 2000 : 469] in somatic nouns. Likely, Geo. bol-kv-i : Zan bur-kv-i “(*onion...*) bulb/corm” contains the same kw- root.

C.-Sind. \*k<sup>w</sup>-a “(*animal*) thigh/leg/haunch, (*human*) thigh/upper leg”

Ad. k<sup>w</sup>a, Kab. k<sup>w</sup>a “(*animal*)thigh/leg/haunch, (*human*) thigh/upper leg”

Semantic correlation that is evident between Georgian-Circassian roots (*animal*) *thigh/leg/haunch* ~ *hoof* is logical; cf. within one word Megr. polo “hoof” ~ Laz polo “leg”.

Circassian roots have been linked with Dagestanian corresponding material; cf. Av. náku “knee; leg”, Lak nik<sup>w</sup> “knee, (*human*) thigh/upper leg”... [see Starostin, Nikolayev 1994 : 844-845].

C.-Kartv. \*kwab- “sauce-pan, metal pot”

Geo. kwab-i, kvab-i “sauce-pan, metal pot”; “cave”

Zan (Megr.) kvib-ia “sauce-pan, metal pot”

Sv. kwäb, kwab (Lashkh.) “sauce-pan, metal pot”

In Megrelian a kub- type root was expected but due to influence of following -ia suffix u → vi process took place though u → wi umlaut isn’t excluded in historical Zan.

kwäb-a allomorph is also indicated for Svan, that hasn’t been evident for me [cf. Fährnich, Sarjveladze 2000 : 491].

C.-Sind. \*k<sup>w</sup>äb-a “churn”

Ab. (Tap.) k<sup>w</sup>ba “churn”

Structure of roots and stem is similar in Sindy and Kartvelian languages. Metathesis mechanism of -a in Tapan isn’t evident. Reconstruction of Common Apkhazian-Abaza roots is known in \*k<sup>w</sup>ə-bá form [Chrikba 1996 : 44], but the such reconstruction ground is unknown.

Semantic correlation *sauce-pan/metal pot* ~ *churn* is logical one.

Noteworthy structure-changed root is evident is Nakh languages; cf. Chech. **būka**, Ing. **bukă//bikă** “small clay pot”; cf. also Dag. (Rut.) **k<sup>w</sup>am** “cave”.

C.-Kartv. **\*kwas-** “sweeping out; sweeping, cleaning”

Zan **kos-**, Laz **o-kos-u** “sweeping, cleaning”, **o-kos-al-e** “broom”, Megr. **kos-u-a** “sweeping, sweeping out”, **o-kos-al-i** “broom”

Sv. **kwas-/kwas-i** “grass broom”

Since Svan often coincides with Georgian according to vowel correspondencing I suppose that for parent-language (and for Georgian, as well) **\*kwas** - type stem is supposed.

C.-Sind. **\*k<sup>w</sup>ās-ā** “stripe”

Ad. (Chemg.) **k<sup>w</sup>əsā** “stripe”

The word is isolated in Chemgui dialect of Adyghean. It should have also occurred in Kabardian that is proved by Abaza **k<sup>w</sup>əsa** “stripe” word. Likely, the latter entered in Abaza from Kabradian.

Semantics of Sindy-Kartvelian roots and stems is more noteworthy - *sweeping out* ~ *stripe*. In this case Nakh data has key role in which **kjes-/kas-** forms occur under the meaning of *scythed grass* or *strip of cereal land worked by one man*. Just *strip of cereal land worked by one man* should have been a mid stage for described semantics [Chukhua 2008 : 531-532].

C.-Kartv. **\*kwas-** “sofa”

Geo. (Meskh.) **sakv-e//kvas-i** “old big sofa”, cf. Khevs. **sako** “wooden small barrel”

Zan (Laz) **kurs-i** “low sofa”, cf. **sekv-i** “sofa”

Substitution **kvas-/sakv-** that is attested in Georgian is characteristic of dialects; cf. **silā/lisa, žini/niži, čanta/tanča...** Laz results a correspondence **kvas-** root of archaic structure. And still, Meskh. **sakv-e** and Laz **sekv-i** (Khevs. **sako**) perhaps is another root (?).

Pr.-Sind. **\*kuš-im** “sofa”

Hatt. **kušim** “sofa”

A lookup word is lost in Apkhazian-Adyghean languages. Hattian correspondence reflects the form originated from Proto Sindy. In this latter **-im** (**kuš-im**) shouldn't be of root, it is an archaic derivative affix; **kwas-** : **kuš-** is logical structural correlation that is supported by semantic identity.

Hurrian-Urartian data **kussu** “royal throne” is noteworthy, as well that is corresponded by Dagestanian information; cf. Ag. **k<sup>w</sup>as:i** “chair”...

C.-Kartv. **\*kwe-(w)-** “lower, below, beneath”

Geo. **kwe, kwe-re, kve-mo** “lower”, **kve-še** “underneath”, **kve-da** “lower”, **kve-v-it** “below/beneath”

Sv. ču “below”, ču-be “lower, below/beneath”, le-kwa “down below”, le-kwa-w/le-kwā-w “below/beneath”

Corresponding root isn’t observed in Zan; tu-do “below/beneath” is of another origin. Georgian-Svan material has been compared long ago [Wardrop 1911: 613].

C.-Sind. \*k<sup>w</sup>ǎ-wə “deep”

Ad. k<sup>w</sup>əwə, Kab. k<sup>w</sup>əw(ə) “deep”

In Sindy as well as Kartvelian allomorphs kwe-/k<sup>w</sup>ə- is detached as a root. Likely, Sindy ə is sourced from previous ǎ variant; cf. C.-Kartv. e : C.-Sind. ǎ.

Semantically, Circassian *deep* logically corresponds with *lower/below* semantema of Kartvelian languages.

C.-Kartv. \*kwes- “crumbing”

Zan (Laz) kvas-, o-kvas-u “crumbing”

Reconstruction of Common Kartvelian archetype is possible only on Laz data basis. And thus it isn’t perfect though (not only) Sindy data underlines the parent-language nature of Laz kvas- verb.

C.-Sind. \*k<sup>w</sup>ǎśa- “destroying; breaking”

Ab. k<sup>w</sup>aśa-, rə-k<sup>w</sup>aśa-ra “destroying; breaking”

Initial rə- shows that Abaza verb is of causative structure.

Exact Dagestanian correspondences of C.-Kartv. \*kwes- : C.-Sind. \*k<sup>w</sup>ǎśa- archetypes are observed in Did. kuš-a, Bezh. k<sup>(w)</sup>es-al “destroying; breaking” allomorphs.

C.-Kartv. \*kwep- “lots, abundant/plentiful”

Sv. kwep “lots”, kwep-d “in plenty/in abundance”

The root is isolated in Svan. Likely it is originated from Common Kartvelian parent language. Seems, Georgian-Zan correspondences are lost. Anyway, they aren’t observed in published materials.

C.-Sind. \*k<sup>w</sup>ǎp- “crowded; group”

Ad. (Shaps.) k<sup>w</sup>əp, Chemg. k<sup>w</sup>əp, Kab. g<sup>w</sup>əp “group”

Ub. k<sup>w</sup>əp “group; crowded”

Ab. g<sup>w</sup>əp, Apkh. a-g<sup>w</sup>əp “group”

Some scholars consider Ubykh allomorph to be Adyghean borrowing [Starostin, Nikolayev 1994 : 449]. Ubykh k<sup>w</sup>əp isn’t considered to be Adyghean borrowing [see Khvakhadze 2014 : 238].

An issue arises on borrowing of Svan data from Circassian [Sagliani 2013 : 39; Bukia 2016 : 135]. I suppose that Svan reflects Common Kartvelian natural reflexation that has logical correspondences even in Dagestanian languages; cf. Lezg. k<sup>w</sup>ap-al “crowded; group; gathering”.



C.-Kartv. \***kwewr**- “wine-jar set into ground”

Geo. **kvevr-i/kwevr-i** “clay large buried wine-jar” (Saba)

Zan (Megr.) **kvinž-e** “pounding mortar; vessel in which bricklayer keeps charcoal”

Svan **kwiž** “pounding mortar”, like Gur., Imer. **kviž-a/kviž-e** “pestle (and mortar); stone bowl” is zanism.

C.-Sind. \***k<sup>w</sup>ǎw-a** “barrel/cask”

Ad. (Abdz.) **k<sup>w</sup>ajǎ** “barrel/cask”

In the professional literature it is considered possibility to detach -**jǎ** segment in Abzakh since not any function of -**jǎ**- in the word is evident [Kvakhadze 2014 : 151]. Vice versa, I suppose that Proto-Sindy \***k<sup>w</sup>ǎwr-a** was simplified via dissimilative losing of **w** and **r** phonemes in Common Sindy. Such approaching can be grounded not only due to comparison with Kartvelian allomorphs, but the same is proved by comparison with Nakh roots. In this latter many archaic forms are attested; cf. Ing. **kuwra**, Chech. **kūra** “churn vessel”, Rus. **маслобойка**.

C.-Kartv. \***kwisel**- “brother-in-law (*wife's siter's husband*)”

Geo. **kvisl-i** “husbands of two sisters are brothers-in-law” (Saba), Mtiul., Mokh. **kvisel-i** “brother-in-law (*wife's siter's husband*)”

Zan (Megr.) **kvišil-i** “brother-in-law (*wife's siter's husband*)”

Sv. me-**kwšel** “brother-in-law (*wife's siter's husband*)”

Auslaut of Kartvelian root is exactly reflected in Geo. **kvisel**- (Mtiul., Mokh.) and Svan. **kwšel** forms since literary **kvisl-i** reflects a next stage of reduction, and Megr. **kvišil-i** should be assimilated allomorph [cf. Klimov 1964 : 198; Fähnrich, Sarjveladze 2000 : 494].

C.-Sind. \***k<sup>w</sup>ǎs<sup>w</sup>a** “mother-in-law (*wife's mother*); noble woman”

Ad. **g<sup>w</sup>aš<sup>a</sup>**, Kab. **g<sup>w</sup>aša** “mother-in-law (*wife's mother*); noble woman”

Ab. **k<sup>w</sup>až<sup>w</sup>a**, Apkh. a-**k<sup>w</sup>aža** “noble woman; lady/gentlewoman”

There is a lack of Ubykh correspondence; **g** : **k** correspondence between Cirassian and Apkhazian-Abaza complicates situation. I suppose that in similar case an initial phoneme should be a preruptive **k** which was voiced in Adyghean and Apkhazian-Abaza it underwent glottalization. Final sonant **w** in Common Sindy is a correspondence of Common Kartvelian **l** - **l** → **w**.

Correspondence of Sindy-Kartvelian roots and stems can be observed in C.-Dag. \***k<sup>w</sup>as**- “human being” archetype; cf. Tab., Lezg. **kas** “human being”.

C.-Kartv. \***kib**- “rib”

Sv. **kip** “rib”

As it is seen, an assimilated allomorph was established in Svan - \***kib** → **kip**. Corresponding roots and stems haven't been disclosed in other Kartvelian languages and dialects. Seems the allomorphs are lost.

C.-Sind. \*k<sup>w</sup>ə “hip”

Ad. k<sup>w</sup>ǎ, Kab. k<sup>w</sup>ǎ “hip”

Ub. -k<sup>w</sup>ǎ, in the word čə-k<sup>w</sup>ǎ “backside (*anat.*)”

Labialization of root consonant has secondary nature in Sindy languages though \*kbə → k<sup>w</sup>ə occurred at Common Sindy level. It is proved by comparison with Kartvelian material.

Of Dagestanian material a Krits k<sup>v</sup>a-ni “hip, upper leg/thigh” word is noteworthy.

C.-Kartv. \*kijp- “thread ( *of cannabis/hemp*)”

Sv. kijp “thread”

The word is isolated in Svan, but likely it reflects Common Kartvelian stem. It is indicated by Sindy correspondence.

C.-Sind. \*k<sup>j</sup>əp “cannabis/hemp”

Ub. čəp “cannabis/hemp”

In this case Ubykh reflects Adyghean form which doesn't exist no long after \*k<sup>j</sup>əp → čəp transformation. Ubykh should have borrowed Adyghean allomorph just at the next stage of palatalization-affricatization.

Semantic correlation C.-Kartv. *thread* ~ C.-Sind. *cannabis/hemp* underlines that for Kartvelian an initial meaning should have been *cannabis/hemp thread*.

C.-Kartv. \*kist- “cupped/closed hand/fist; fist with thumb under fingers”

Geo. kist-i “cupped/closed hand/fist” (Saba), kišt-i “fist with thumb under fingers” (Saba)

Saba brings kišt-i hushing variant for Georgian. Georgian Explanatory Dictionary gives only kist- stem: kist-i “fist, clenched fist”; *kistis kvra* “punching sb”.

A nominal stem kist- is attested only in Georgian though it has true external language parallels which prove its Kartvelian origin.

C.-Sind. \*k<sup>ʷ</sup>əs- “finger”

Ub. k<sup>ʷ</sup>əs, in the word qa(n)c<sup>w</sup>a-k<sup>ʷ</sup>əs “little finger”

Ab. šač<sup>w</sup>-k<sup>ʷ</sup>əs “little toe”, Apkh. (Abzh.) a-š<sup>ʷ</sup>a-č<sup>v</sup>-k<sup>ʷ</sup>əs, Bzip a-š<sup>ʷ</sup>a-č<sup>v</sup>-k<sup>ʷ</sup>əs “id”

Corresponding roots are lost in Adyghean languages and due to it the stem reconstruction is conditional. C.-Kartv. \*kist- : C.-Sind. \*k<sup>ʷ</sup>əs- is logical phonetic and semantic correlation; k ~ k<sup>ʷ</sup> is Dagestanian-like alternation; cf. Lak k<sup>ʷ</sup>is:a : Ud. k:aša “finger”. C.-Nakh \*gast- “hand end” (Chech. gāst-eš//gjest-ješ) archetype in which st complex is repeated, is closer to C.-Kartv. one.

C.-Kartv. \*kot- “short man; low”

Zan (Megr.) kut-a “short man; low”

Another form *kota//kvata* with the same meaning is also attested in Megrelian (cf. personal name *kvata* in Megrelian) which maybe means that *kot-a* entered from Georgian dialects and *kut-a* is its logical correspondence, i.e. Megrelian preserves a borrowing and own (correspondence) word simultaneously.

C.-Sind. \**gdə* “horness cattle”

Ab. *gdi*, Apkh. *a-gdə* “horness cattle”

Semantically *horness* of Sindy languages reflects nuance of *short*, i.e. further semasiologic development; some of *little/shortness* is repeated in Dagestanian correspondences, as well: Kar. *kot-o* “little/minor”, Bud. *goda* “short”, Krits *g<sup>w</sup>ädä* “id”..., Darg. *kuṭ-ze* “short”... And more, understanding of *narrowness* is familiar for Dagestanian and Nakh languages: Lezg. *güṭü* “narrow” : Vain. *got-a* “narrow” [for detail Nakh-Dagestanian data see Starostin, Nikolayev 1994 : 690-691].

C.-Kartv. \**kom-* “winter sheep-cote shed/fold”

Geo. (Ajar.) *kom-i* “winter sheep-cote shed/fold; cattle stall”

The word is isolated in Georgian, but likely it is of Common Kartvelian origin that is proved by external language correspondences; *kom-* should be strictly demarcated from *gom-i* “stall for overwintering cattle” word – they have different etymology.

C.-Sind. \**k<sup>w</sup>ǎn* “granary/barn, grain store”

Ad. *k<sup>w</sup>ǎn* “(*plated*) grain store”, Shaps. *k<sup>w</sup>ǎn* “granary/barn”, Kab. *g<sup>w</sup>ǎn* “granary/barn”

Reconstruction of Common Sindy is possible only on the comparison ground of Adyghean allomorphs though such cases are also attested when initial is Adyghean data, i.e. *k<sup>w</sup>* → *g* took place in Kabardian.

C.-Kartv. \**kom-* : C.-Sind. \**k<sup>w</sup>ǎn* demonstrates auslaut *m* : *n* correspondence when *m* → *n* is supposed for Common Sindy that is supported by Dagestanian data, as well: cf. Lezg. *kuma*, Tab. *kuma*, Khin. *kuma* “hut”, Krits *kum* “village”.

C.-Kartv. \**kon-* “fat/grease”

Geo. *kon-i* “fat/grease”

Zan (Laz) *kun-i//kin-i* “brain”

There is a lack of Svan correspondence. Geo. *kon-* noun is rightly corresponded by Laz *kun-i//kin-i* “brain” [Chikobava 1938 : 45]. Megrelian *kin-* is also brought in this case. The latter is preserved only in addressing form; cf. *si, čkimi kini* “You, my brain (soul?)!”. It is clear that basing on this fact a Megrelian allomorph *kon-i* should be considered to be Georgian loan word.

Pr.Sind. \**hun-* “big”

Hat. *hun* “big”

Some scholar expressed a standpoint on Hattian *hun* “big” word according to what it is a correspondence of Circassian *šx<sup>w</sup>ǎ* “big” word, that is absolutely groundless [cf. Braun

2002 : 328]. To my observation it is appropriate to link Hat. **ḥun** with C.-Kartv. \***kon-** “fat /grease” archetype since *fat/fatty* ~ *big* is natural semantemas of common semantic field.

Hattian-Kartvelian archetypes are corresponded by Nakh languages material in which Chech. **ḥūōn**-alla, Ing. **ḥoan**-al “fat, fatness”, Rus. жирность demonstrates logical correlation. The standpoint is based on regular **ḥ** : **k** sound correspondence.

C.-Kartv. \***kos-** “one-year-old goat”

Zan (Laz) **koš-aṭ**-i “one-year-old goat”

Final **-aṭ** is derivative suffix, mainly **koš-** is detached in Laz. Basing on Kartvelian comparative phonetics a \***kos-** archetype is reconstructed for parent language, though supposition of \***kwas-** variant is excluded.

C.-Sind. \***kās<sup>w</sup>**- “one-year-old goat”

Apkh. a-**kóž<sup>w</sup>** “one-year-old goat”

A **š** → **ž** voicing phonetic process is acceptable in Apkhazian-Abaza that is also proved in other case; cf. Circ. **g<sup>w</sup>aša** “noble woman” : Apkh.-Ab. -**ḵ<sup>w</sup>až<sup>w</sup>a** “id”. It is difficult to say whether the metathesis of **w** sonant took place in Apkhazian or in parent language. Sindy phonetics supports both possibilities.

On other side, Apkhazian-Abaza linking makes no problem.

C.-Kartv. \***krt-il-** “autumn barley”

Geo. **krtil-i** “autumn barley” (Saba), sa-**krtil-e** “of barley”

The word is attested in old Georgian texts under the meaning of *barley*: “*stesis ipkli da krtil-i (keri)*” – “Sb sowed wheat and barley”; “*ḡurbeuli krtilisaj čame šen*” – “Eat barley bread”; “... *da romelime saḡane da saipkle da sa krtile*” – “And any for wheat and barley” [Abuladze 1973 : 456; 375]; Maybe a Megrelian **kut-i** “linen” is a kindred word.

Pr.-Sind. \***kait-** “cereal/grain species”

Hat. **kait** “cereal/grain species’ cereal/grain “

Hurrian **kate** “barley, cereal/grain” is rightly discussed along with Hattian [Gamkrelidze, Ivanov 1984, II : 883] with what I correspond Chech. **kōta**, Ing. **getă** “linen” allomorphs [Chukhua 2008 : 526].

In Hattian **i** vowel can be a remainder of any (**r** (?)) consonant.

Paleo Caucasian etymology of Hattian-Georgian-Hurrian-Nakh allomorphs is doubtless. Though Dagestanian correspondences haven’t been revealed so far.

C.-Kartv. \***ks-in-** “wheezing/breathing heavily; silent farting”

Geo. **ksin-v-a**, Lechkh. **ksen-a** “panting/gasping for breath”, Rach. **ksin-i** “winter wind”

Zan (Laz) m-**ksin-až-e** “worm that has flou smell”, **ksin-i//skin-i//mksin-i** “silent farting”, Megr. **rsin-** ← \***ksin-** “id”, ma-**rsin-aia** “worm that has flou smell”

Sv. **kisin** “cool breeze”

Megrelian mutation **ks** → **rs** and Laz **ks** → **sk** fit to common context of superiority of acceseive complex. Sv. “cool breeze” and Rach. “winter wind” is similar semantics.

C.-Sind. \*kʲsʷ- “farting”

Ab. kʲsʷ-ra “farting”

Of Sindy languages a lookup root is attested only in Abaza that is characterized of labialization of sibilant spirant, unlike Kartvelian.

Dagestanian and Nakh correspondences aren't observed.

C.-Kartv. \*kub-e “rye”

Geo. (Lechkh.) kube “wheat species; rye”

Zan (Megr.) kuba “wheat species”

In the professional literature Geo. kub-i//kube variants are given side by side [Fähnrich 2007 : 471]. According to my observation it is necessary to separate them the latter (kube) is logically corresponded with Megr. kuba.

C.-Sind. \*bagʲə- “oats”

Ad. (Shaps.) bagʲə-na “oats”

Ub. bagʲə-na “oats”

It is rightly discussed that Sindy allomorphs are of other origin and have no common with bǎgǎnə “beer” word [Starostin, Nikolayev 1994 : 540].

Circassian forms demonstrate inversive structure. Corresponding Dagestanian material deviates to Kartvelian though like Circassian back-lingual stop-plosive is voiced even in this case; cf. Av. ogó**b** “rye”.

C.-Kartv. \*kulb- “bush; stack/large pile/ bunch of straw “

Geo. kub-i “rye”

Zan (Megr.) kub-a “several bunches of straw”

Sv. kōb/kolb “bush”

Zan correspondence demonstrates -a suffix that should be explained. Discussing about initial type of Kartvlian vocalism a Svan o ← (\*u?) is considered to be secondary [Fähnrich 2007 : 471].

C.-Sind. \*kʷəb- “bush/shrub”

Ab. (Tap.) kəb “bushes/shrubbery; scrub/undergrowth”

The word of parent language origin is attested only in Abaza Tapant dialect. Disappearing of w- has dissimilative nature, influence of following b. There is an attempt of different reconstruction - \*kǎbə [Chirikba 1996 : 42].

The word kolb that is attested in Svan should be focused on; cf. Dagestanian material: And. kʷol, Cham. kʷel “sheaf”, Chech. kow//kūo “bunch of wheat” word is also noteworthy.

Corresponding Abaza-Kartvelian material hasn't been revealed in kindred Iberian-Caucasian languages so far.

C.-Kartv. \*kums- “spiderwort” (*plant*)”

Geo. **kups-i//kums-i** “spiderwort” (*plant*), **Kums-ia-švil-i** (*anthrop.*)

A **kums-** root of parent language origin is preserved only in Georgian. Svan **kešp** “Pontic sow-thistle” is likely of another etymology.

C.-Sind. \***mərg<sup>w</sup>əz-** “plum; peach”

Apkh. (Bzip) -**mərg<sup>w</sup>əz-** in the word a-**mərg<sup>w</sup>əz-p<sup>h</sup>wa** “plum species”, a-**mərg<sup>w</sup>əz-ɬama** “peach species”

Rich correspondences of Apkhazian form are attested in Dagestanian and Nakh languages; cf. Ingush. **koms**, Chech. **kems** (← \***köms**) “grape”; Lak **k:urmuz** “mirabelle /bullace (*plant*), dial. **k:urmuz** “damson (plum)”.., Tab. **kumiš** “quince”... [Starostin, Nikolayev 1994 : 700].

According to my observation Av. **germez** “quince” of inversive structure is enrolled in this list compared with Apkhazian. As regard Khin. **kinaz** “grape” noun it is a logical correspondence of Georgian **komš-i** “quince” word and can be a source of Ts.-Tush. **kaniz** “grape” word.

C.-Kartv. \***kun-** “dressing, covering”

Geo. **kun-**, **šta-kun-i/šta-kun-i** “body covering, blanket”

Zan (Laz.) **dolo-kun-u** “cloth”, **dolo-kun-s** “is dressed”, Megr. **məɬa-kun-al-i** “clothing”, **dī-kun-u** “covered oneself”, **ge-kun-al-i** “covering”

At a glance a Svan correspondence isn’t observed though Sv. **li-kwem** “dressing”, **i-kwem** “sb dresses” rises a certain prospects.

C.-Sind. \***k<sup>w</sup>ə-** “trousers/pants”

Ab. (Tap.) **aj-k<sup>w</sup>á**, Apkh. **áj-k<sup>w</sup>a** “trousers/pants”

Initial **aj-** is an stem-merged affix and **-k<sup>w</sup>a** root logically reflects parent-language \***k<sup>w</sup>ə-** archetype.

Sindy-Kartvelian archetypes are corresponded by Nakh material, as well; cf. Chech. **kūd-a** “hat” [Chukhua 2008 : 540]. Of Dagestanian forms And. **k<sup>w</sup>anno** “dress; shirt” is noteworthy.

C.-Kartv. \***kund-** “slightly; by a small margin”

Sv. **kund-r** “slightly; by a small margin”

Other Kartvelian correspondences haven’t been observed so far even in published texts; **-r** is detached as an affix in Svan. Similar case can be observed in other sample on the ground of comparative analysis; cf. Geo. **m-çis-e** “underaged woman” (Saba) : Sv. **çis-r** “minor, small”.

C.-Sind. \***k<sup>w</sup>əd** “lots; abundant/plentiful”

Kab. **k<sup>w</sup>ăd** “lots; abundant/plentiful”

In Kabardian the word is originated from parent language [Shagirov 1977, I : 213], that is logically corresponded by Svan **kund-r** form.

Svan-Kabardian isoglosses are corresponded by Dagestanian data, as well: cf. Av. (Hid.) **ḵuda-b** “more, much more”.

C.-Kartv. \***kur-** “hand”

Geo. **kur-o** “glove”, **kur-o** “is large fur to stick in to have both hands warm” (Saba)

Zan {**kuž-i**} “handle”

Zan correspondence of parent-language **kur-** root is preserved in Svan as a loan word; cf. **kwāž//kwaž** “handle”. A solid ground of this supposition is an absence of **r** → **ž** palatalization process in Svan [Chukhua 2000-2003 : 258].

C.-Sind. \***kʷə-** “hand from wrist to fingertips”

Ad. (Shaps.) **kʷā** “branch”, cf. **kʷā-šā**, Kab. **kʷā-čā** “bunch/cluster (*of grapes*)”

Basing on thorough analysis **kʷā-** detached as a root in Adyghean languages is considered to be a correspondence of Av. **kʷer**, Bezh., Hunz. **kor-o** “hand”... words that is supported by Nakh \***kor-** “hand” archetype [Abdokov 1983 : 75; Chukhua 2008 : 541].

As Kartvelian-Nakh-Dagestanian linguistic data demonstrate in Common Sindy a final **r** is lost without a trace.

C.-Kartv. \***kurc-** “gown”

Geo. **kurc-i**, cf. Osset. **kərc** (← Geo.) “fur coat”

Zan (Megr.) **kunč-i** “gown”

A **kvinč-i** “gown” word that is attested in Gurian dialect is entered from Megrelian. On other side Geo. **kurc-/Zan kunč** - is logical correlation; **rč** → **nč** nasalization process is sound transformation characteristic of both dialects of Zan. Maybe Svan **kerčw** “fur coat” can be brought in this case.

C.-Sind. \***ḱiačə-** “dress”

Ad. (Shaps.) **ḱiačə**, Chemg. **čjačə**, Kab. **čas** ← \***ḱiačə** “long dress for old women”

Apkh. a-**ḱiač** “shirt, dress”

Glottal nature of comparing root is Sindy innovation. It is noteworthy that in Nakh languages data the picture is of Kartvelian; cf. Vain. **koč** “shirt”.

In Dagestanian languages anlaut consonant undergoes glottalization; cf. Av. **ḱač**, Akhv. **ḱači**, Cham. **ḱiači** “shirt, leather skin” and in the case of Sindy parent language both root consonant are substituted by strident allophones.

C.-Kartv. \***kurc-** “leafed branch, cob”

Geo. **kurc-**, Old Geo. **na-kurc-en-i** “rind”

Zan (Laz) **kurč-**, **do-kurč-ol-um-an** “They remove husk all around cob”

In Old Georgian literary languages only participle **kurc-en-** form is attested that is corresponded by Laz denominative verb; cf. also Old Geo. **na-txz-en-i** [Fähnrich, Sarjeladze 2000 : 499-500]. likely Geo. **kuc-i** : Zan (Megr.) **kuč-i** “bush” words contain the same root.

C.-Sind. \***ḱəcʷə-** “branch, leafed branch/tree cuttings/twings”

Ad. (Shaps.) **ḱəcʷə** “branch, leafed branch/tree cuttings/twings”

Sindy parent language is relatively fully reflected by Shapsug allomorph. The latter

shows that in Common Sindy a bifurcation (diphthongization) of a simple u vowel took place towards w + ə and only after the next stage a metathesis of w took place: \*kuc-ə → \*k<sup>w</sup>əc-ə → \*k<sup>i</sup>əc<sup>w</sup>-ə.

According to all parameters a Sindy form is closer with Kartvelian kuc-/kuč- variants. Of Dagestanian a Hunz. koč “bush” can be brought in this case.

C.-Kartv. \*kus-in- “bowl; wooden/iron ladle”

Geo. (Ksan.) kus-ia “wooden ladle”

Zan (Megr.) kuš-ia “a kind of wooden bowl”

Svan correspondence can be observed in Rachian kviš-in-i “wooden bowl” word that is proved by u → ü → vi umlaut though in this case a primary function of -in segment (?) should be explained – maybe it is a functional equivalent of Georgian-Megrelian -ia suffix.

C.-Sind. \*q<sup>w</sup>əś-ən “clay pitcher”

Ad. q<sup>w</sup>əš-ən, Kab. qəś-ən “clay pitcher”

Along with Circassian nouns an Ossetian γosin- “clay pitcher” is also brought the anlaut γ of which is explained by contamination with Ossetian γos “ear” word [Abaev 1989, IV : 535]. The scholar supposed a Caucasain source for Russian кувшин “clay pitcher” form what I share.

Comparison of Sindy and Kartvelian archetypes will demonstrate q : k correspondence that is explained by secondary k → q pharyngealization phonetic process in Circassian; cf. Rus. капуста → qābast “cabbage”; C.-Kartv. \*mekw- “hay stack” : C.-Sind. \*maq<sup>w</sup>ə “hay”...

Of Dagestanian Krits kurs-i “oven/stove” lexeme is noteworthy.

C.-Kartv. \*kuc-ur- “dog; puppy”

Geo. (Imer., liter.) kucur-a “little dog (*dim.*)”

Sv. kučir-il//kučir-i (Lashkh., Lent.) “dog’ puppy; puppy (*dim.*)”

There is a lack of Zan correspondences (Maybe it is observed in Laz Kuču “dog’s name”, cf. Geo ჯაღიკა “id”). Basing on Svan form then i sounding should be considered to be originated from ü (→ i) umlauted allophone: kučür-//kučwir- → kučir.

C.-Sind. \*k<sup>w</sup>əǰ- “wolf”

Ab. k<sup>w</sup>əǰi-ma, Apkh. a-k<sup>w</sup>əǰi-ma “wolf”

In Apkhazian-Abaza -ma suffix is detached as a suffix of a certain origin since the given allomorphs are linked with Darg. k<sup>w</sup>:ač:-a, Tsud. k:uč:a, Kub. k<sup>w</sup>:ač:e “bitch, dog” and other forms [see Starostin, Nikolayev 1994 : 445].

Assimilative ǰ → c devoicing process in Common Kartvelian parent language isn’t excluded – Pr.-Kartv. \*kuǰ- → C.-Kartv. \*kuc-ur- and old Colch. kuǰ-i “King’s name”.

According to meaning, correlation *dog* ~ *wolf* is logical one that is possible even within one word; cf. Basq. (Sulet.) potzo “wolf; big dog”.



γ

C.-Kartv. \*γ- “sense, wits/cleverness, consciousness”

Geo. {-γ-} “sense, wits/cleverness, consciousness”

Zan (Megr.) ga-γ-ier-i “clever, shrewed/astute, sharp minded”

Sv. ga-γ-äb (UB., Chbkh.) ga-γ-ab (Lent., LB.), ga-γ-eb (Lashkh.) “sense, wits/cleverness, consciousness”

Megrelian and Svan preserve Georgian single-morphemed verb which isn't observed either in modern Georgian, its dialects or Old Georgian.

C.-Sind. \*γα- “viewpoint, thinking/meditating, hoping”

Ad. g<sup>w</sup>ə-γα-n, Kab. g<sup>w</sup>ə-γα-n “thinking/meditating, hoping, supposing”

Labial ending of initial verb is broken in Adyghean-Kartvelian languages. On the basis of Dagestanian data the occurrence of labialized γ<sup>w</sup> complex is assumed in initial form; cf. Tab. γaw-ri, Ag. γaw-ur “understanding” [Dagestanian source see in: Starostin, Nikolayev 1994 : 217-218].

C.-Kartv. \*γad- “justice; punishing”

Geo. γd-in-i “judging, faith/confession, religion”

Zan (Megr.) dγ-an-a (←\*γd-an-a) “judging, rebuking/reprimanding/reproofing/thinking sth over”, go-m-i-dγan-u-n “Sb will rebuke/reprimand/reproof me”

Sv. γed “justice”, u-γäd-u “unjust/unfair, illegal/unlawful/lawless”

Historically Svan should have had -in/-en suffixes.

C.-Sind. \*q<sup>w</sup>əd- “fine/(financial)penalty”

Kab. q<sup>w</sup>əd-ə “fine/(financial)penalty”

The word is isolated in Kabardian, but basing on external language parallels it can reflect logical reflex of Common Sindy archetype.

Labialization of initial consonant which is lost in Kartvelian, brings Kabardian lexeme close to Nakh correspondence; cf. Chech. γuda (*pl.* γudan-aš), Ing. γod (*pl.* γodam-aš) “fine/(financial) penalty”.

Dagestanian correspondences aren't observed.

C.-Kartv. \*γaw- “walking”

Geo. γav-, Lechkh. mo-γav-i “harvest/crop”, mo-γav-ian-i “productive land/good harvest year”

The word is isolated in Georgian, but as it is clear it reflects parent-language \*γaw-verb. It is clearly proved by Sindy isoglosses for what meaning of *walking* is core one - i.e. mo-γav-i means *comer, harvest/crop*, that what comes.

C.-Sind. \*ωa- “walking”

Ub. \*Υə- “walking”, andγa a-Υə-n “The sun arises”

Ab.(Tap.) wə-ωa-la-ṭ “Welcome!”, Apkh. a-a-ra (← \*a-ωa-ra) “coming, arriving”

In Common Sindy parent language corresponding sonant of verbal w- C.-Kartv. \***γaw-** should have been lost, i.e. in Pr.-Sindy there existed \***ωaw-**, from what via disappearing of w- a Common Sindy \***ωa-** allomorph developed. In Ubykh a pharyngealized **Υ**-like allomorph is just that mid stage from which Kartvelian guttural voiced spirant [ɣ] developed at the next stage. Nakh -**γ-**, and Khin. **γ-i** “walking” verb can be brought in this case; cf. Sv. ka-**γ-e** “Come!”...

C.-Kartv. \***γal-** “bad; magic/witchcraft”

Geo. (Imer.) **γal-v-a** “putting evil eye on sb/jinxing sb/sth”, m-**γal-av-i** “evil, tempting/enticing/evil spirit”

A lookup root is attested only in Georgian and it is of parent-language origin.

C.-Sind. \***γα-** “enemy”

Ab. a-**γα**, Apkh. a-**γá** “enemy”

There is lack of Circassian correspondences. Basing on Apkhazian-Abaza data a C.-Sind. \***γα-** archetype is reconstructed which logically corresponds with C.-Kartv. \***γal-** root. Comparing with Kartvelian it turns out that a final l sonor is lost still in parent Sindy.

Georgian-Apkhazian-Abaza isoglosses are corresponded by Avar \***γal-** “fighting” word. The latter can be of inversive structure – **ray : γal-** (?).

C.-Kartv. \***γal-** “pauper/begger/coward”

Geo. (Up.-Imer.) **γal-a** “bad, pauper/begger/coward”

The word is attested only in Georgian, but likely implies a parent-language origin since it has true correspondences in Sindy languages. Word structure (final l) excludes the borrowing possibility from Sindy.

C.-Sind. \***γǎr-** “captive”

Ad. **γǎr**, Kab. **γǎr** “captive”

Ub. **γǎr** “prisoner”

Ubykh *prisoner* meaning is secondary. Initial content is *captive* that is attested in Adyghean languages and dialects. Interrelation of Circassian material is known [Dumézil 1965 : 255; Kvakhadze 2014 : 117]. Comparison of \***γal-**/\***γǎr-** archetypes clarifies that l in Kartvelian is archaic that automatically arises an issue on l → r transformation in Sindy languages.

The problem will be finally solved when corresponding Nakh and Dagestanian material is disclosed.

C.-Kartv. \***γamast-** “god”

Geo. **γmert-i** “god”

Zan (Megr.) **γoront-i**, Laz **γormot-i** “god”

In Svan  $\gamma e m e \check{s} d // \gamma e m e \check{s} t$  allomorphs were expected which are lost. I share the view on borrowing possibility of Svan  $\gamma e r b e t // \gamma e r m e t$  variants from lit. Georgian [Fährnich, Sarjveladze 2000 : 513].

C.-Sind. \* $\omega a m a s t$ - “nobleman/prince”

Ab.  $\omega a m s t$ -a, Apkh.  $\acute{a}$ - $a m \acute{e} s t$ -a “nobleman/prince”

Georgian-Apkhazian-Abaza isoglosses were mentioned before, but for some reason the borrowing possibility of the word from Georgian into Apkhazian-Abaza was offered [Lomtadze 1997 : 17].

I cannot agree with borrowing theory. I suppose that C.-Kartv. \* $\gamma a m a s t$ - : C.-Sind. \* $\omega a m a s t$ - are common roots, that are characterized of Paleo-Caucasian origin. It is evidently proved by Dagestanian correspondences; cf. Tsakh  $\omega \check{a} n i \check{s}$ , Rut.  $g \check{a} n i \check{s} / j i n i \check{s}$  “god”.

C.-Kartv. \* $\gamma a n$ - “pregnancy”

Sv.  $\gamma \check{a} n$ -aw “pregnant”

Final -aw is prop. Svan suffix that occurs in other smaples, as well.

C.-Sind. \* $\gamma^w \acute{a} m$ - “pregnant, hard”

Ad.  $\gamma^w \acute{a} m$ -ə “pregnant, hard”

Labialization of root consonant that is attested in Sindy is considered to be of later period that is clearly proved by correspondences of Kartvelian as well as Dagestanian languages data; cf. Av.  $\check{q} i n$ -a-j, Kar.  $\check{q} e n$ -ob, Bagv.  $\check{q} i n$ -ub, Tind  $\check{q} e n$ -uj, Cham.  $\check{q} i n$ -ub “pregnant”.

Anlaut consonant opposition opposes Dagestanian one – C.-Kartv./ C.-Sind.  $\gamma$  : C.-Dag.  $\check{q}$ , while Kartvelian concides with Dagestanian – C.-Kartv./C.-Dag.  $n$  : C.-Sind.  $m$ .

Corresponding roots and stems are lost in Nakh languages though the existence trace is evident in Hurrian  $\check{H} a n$ - “giving birth” verb.

C.-Kartv. \* $\gamma a n d$ -al- “bed/plant bug”

Geo. (Up.-Rach.)  $\gamma a n d a l$ -a, Imer.  $\gamma a n d a r$ -a “bed/plant bug”

Sv.  $\gamma a d a l$ ,  $\gamma a n d a l$  (Lashkh.) “bed/plant bug”

Basing on stem structure it is thought that unexpected phonetic transformation  $l \rightarrow r$  (in Imerian),  $n d // d$  (in Svan) took place.

Likely, a Megrelian  $\gamma a n d a l a$  reflects a literary form.

C.-Sind. \* $\gamma^w \acute{a} d$ -a “bed/plant bug”

Ad.  $\gamma^w \acute{a} d \acute{a}$ , Kab.  $\gamma^w \acute{a} d a$  “bed/plant bug”

In the professional literature there was an attempt to bring Ubykh  $\gamma^w \acute{a} n d \acute{a}$  “small bird” word in this list [cf. Starostin, Nikolayev 1994 : 481], but it has another correspondences in Kartvelian languages. Of other Iberian-Caucasian languages noteworthy parallel is observed in Khvarshi  $\gamma o n \check{t} u$  “butterfly” word, which in C.-Kartv. \* $a$  : C.-Sind. \* $w \acute{a}$  sound correspondence deviate toward C.-Sind.

C.-Kartv. \***γanč**- “jaw”

Geo. **γanč**-i “jaw”, **γanč**-mokceuli “jaw-broken”

Sv. {**γančk**-}, li-**γčk**-e “nattering/yacking”, mə-**γčk**-e “chatterbox/gossip”

There is a lack of Laz-Megrelian correspondence. In Svan a nominal root is lost and meaning developed is analogous of Geo. *q̄bedoba* “chatterbox/gossip” denominative verb originated from *q̄ba* “jaw” noun [Fährnich, Sarjveladze 2000 : 504].

C.-Sind. \***zamγ<sup>w</sup>**-a “jaw, chin”

Ad. **žay<sup>wə</sup>** “chin”, Kab. **žay<sup>w</sup>** “lower jaw”

Ub. **zamγa** “chin”

Ab. **zamq<sup>wa</sup>**, Apkh. a-**zamq<sup>wa</sup>** “cheek”

Generally, there are the roots of inversive structure. Common Kartvelian sound-order is secondary since Dagestanian root structure repeats Sindy one; cf. Dag.: Av. **čanay**, And. **čanayi** “jaw”. Ossetian **zonəγ** “jaw” follows Sindy that should be Nakh substratum.

C.-Kartv. \***γar**- “wrinkle/line; wrinkling/furrowing/lining”

Geo. **γar**-i “face wrinkle/line”, da-**γar**-v-a “is furrowed/lined”

The word is isolated in Georgian but, despite this it is considered to be a parent-language root. The supposition is proved by external language parallels.

C.-Sind. \***γra** “dots, spot/stain”

Ab. (Tap.) **γra**, Apkh. á-**γra** “spot/stain, dots”

Georgian-Apkhazian-Abaza isoglosses reveal semantic as well as structural and phonetic identity. Corresponding material hasn’t been revealed in kindred Iberian-Caucasian languages for now.

C.-Kartv. \***yard**-a “deep rocky ravine/chasm/abyss”

Geo. **yarda** “deep rocky ravine/chasm/abyss”

Zan (Laz) **γrudo**, Megr. **γurdo** “hole made by flooded water”

There is a lack of Svan correspondence. Georgian **yarda** form is preserved only in the speech of ethnic Georgian in Turkey. In other dialects zanisms are attested; cf. Dag.: Cham., God. **γada** “stream”.

C.-Sind. \***γdar**-ǎ “grassy hollow (*between mountains*)”

Ab. **γdərə**, Apkh. á-**γdára**//á-**γdər**-ra, Abzh. á-**γdar**-ra “grassy hollow (*between mountains*)”

Despite that there is a lack of Circassian allomorphs, Apkhazian-Abaza data gives valuable (exact) information to reconstruct Common Sindy archetype.

C.-Kartv. \***yard**-a “deep rocky ravine/chasm/abyss” ~ C.-Sind. \***γdar**-ǎ “grassy hollow (*between mountains*)” is logical correlation from semantic, structural and phonetic standpoint.

Of other Dagestanian correspondences Darg. **qard** “field/meadow” is noteworthy, that is corresponded by Ing. **γandāl** “mountain terrace” from Nakh languages.

C.-Kartv. \***γebil-** “soot”

Old Geo. **γebil-** “soot”

Zan (Laz) **γvamp-o**, **γamp-u** (Sarp.) “soot”

In the professional literature there is an attempt to identify Laz **γvamp-o** and Sarpian **γamp-u** and correspond with Megr. **γap-u-a** “dying” verb [Kartozia 2005 : 214]. I suppose that Sarpian **γamp-u** is of another root and corresponds with Old Geo. **γebil-** “soot” noun [Kartozia 2005 : 214], but to bring Megr. **γap-** verbal form (which is natural even in Laz) is unacceptable since it is logically corresponded by Geo. **γeb-v-a** “dyeing” verb [Chikobava 1938 : 347].

C.-Sind. \***bāγ<sup>w</sup>-** “soot”

Ad. **nə-bγ<sup>w</sup>ə**, Kab. **nə-bγ<sup>w</sup>a** “ash”

Ub. **bay<sup>w</sup>a** “soot”

If Common Sindy archetype is compared with Kartvelian material, it will turn out that a stem of inversive structure, i.e. secondary situation (via relationship metathesis) was developed in parent Sindy since corresponding Nakh data follow Kartvelian structure; cf. Chech. **γarbū**, Ing. **γarbuw** “dark dye”.

Final **w** in Sindy languages seems to be a Svan-like reflex of C.-Kartv. **l** (γebil-) sonor.

C.-Kartv. \***γel-** “armpit”

Old Geo. **γl-ia**, New Geo. **i-γl-ia** “armpit”

Zan (Laz) **γal-a-žiži**, Megr. **rγ-ia/γ-ia** “armpit”

Sv. **nä-γl-ia-š**, **la-γl-ia-š** (Lashkh.), **lä-γel-ia-š** (Lent.) “armpit”

Of Svan allomorphs a Lentekhian **γel-** root preserves an initial picture. Just it is corresponded by Laz **γal-**; cf. Sv. **e** : Zan **a**, C.-Kartv. \***e**. Thus, \***γel-** root is reconstructed [cf. Klimov 1998 : 231; Fähnrich, Sarjveladze 2000 : 511].

C.-Sind. \***γār-a** “sleeve”

Ab. (Tap.) **mə-γra**, Apkh. **a-ma-γrá** “sleeve”

I don't agree with **m-ayra** type segmentation of given allomorphs [cf. Chirikba 1996 : 111]; **ma** is a root denoting *hand* and \***γār-a** segment logically corresponds with C.-Kartv. \***γel-** archetype; cf. C.-Kartv. **l** : C.-Sind. **r**, C.-Kartv. **e** : C.-Sind. **ā**.

In all probability Dagestanian correspondence of Sindy-Kartvelian archetypes is preserved in Budukh **qel** “armpit” noun.

C.-Kartv. \***γel-** “ravine; small mountain river”

Geo. **γel-e** “ravine; narrow gorge with river”, *dial.* **γel-o** (Imer., Psh.) “id”

Zan  $\gamma$ al-u// $\gamma$ al-ə// $\gamma$ al-i “narrow gorge with river”

Sv.  $\gamma$ el-a “small river”

Structurally, Georgian (dial.)  $\gamma$ el-o form is corresponded by Megrelian  $\gamma$ al-u, but Svan correspondence prove that -e,-o and -a are derivative affixes while  $\gamma$ el-/ $\gamma$ al- are detached as inseparable roots [cf. Klimov 1964 : 202].

C.-Sind. \* $\gamma$ äl- “chasm/abyss”

Ab. (Tap.)  $\gamma$ ial “chasm/abyss”

Palatalization of initial consonant in Abaza is conditioned by influence of following  $\check{a}$  narrow vowel - \* $\gamma$ äl- →  $\gamma$ ial Just on the basis of this phonetic process it is supposed the existence of \* $\gamma$ äl- archetypes in Common Sindy. Structural similarity is supported by semantic opposition *chasm/abyss* ~ *ravine/narrow gorge with river*, that is logical correlation.

Of Dagestanian the corresponding roots are observed in Tind.  $\gamma$ aja (← \* $\gamma$ ara), Tab.  $\gamma$ ar “stream” words.

C.-Kartv. \* $\gamma$ ery-il- “kibbed maize/threshed corn/coarse-ground”, \* $\gamma$ ery- “kibbing/grinding coarsely”

Geo.  $\gamma$ ery-il-i “kibbed maize/threshed corn/coarse-ground”,  $\gamma$ ery-av-s “kibs/grinds coarsely”, da- $\gamma$ ery-a “kibbed/grinded coarsely”

Zan (Laz)  $\gamma$ ary-il-i, Megr.  $\gamma$ ary-il-i “kibbed maize/threshed corn/coarse-ground”,  $\gamma$ ary-un-s “kibs/grinds coarsely”

Svan correspondence hasn’t been revealed so far. Georgian allomorphs are attested in ancient written sources [Fähnrich, Sarjveladze 2000 : 507]. For so called Georgian-Zan unity period \* $\gamma$ ery- and \* $\gamma$ eryil- archetypes are reconstructed [Klimov 1964 : 202].

C.-Sind. \* $q$ är $\gamma$ -ə “kibbed maize/threshed corn/coarse-ground”

Apkh. (Bzip) a- $x$ är $\gamma$ , Abzh. a- $x$ är $\gamma$  “kibbed maize/threshed corn/coarse-ground”

Pharyngealization of that is attested in Bzip dialect indicates to  $q$  pharyngeal affricate nature [Chirikba 1996 : 56]. Anlaut sound correspondence C.-Kartv.  $\gamma$  : C.-Sind.  $q$  is noteworthy. I suppose that it is a reflex of G voiced pharyngeal affricate.

Sindy-Kartvelian isoglosses are corresponded by Nakh data, as well; cf. Chech. (Cheb.)  $\gamma$ är $\gamma$ -i, Ing.  $\gamma$ ory-ä “thick ground”. Basque *garagar* “barley” and Dagestanian (Tab. *gargar*, Lezg. *gerg* “oats”) forms should be discussed in this case, as well.

C.-Kartv. \* $\gamma$ e $\zeta$ -o “small bird; red-backed shrike”

Zan (Laz)  $\gamma$ a $\check{c}$ o “red-backed shrike”, Megr.  $\gamma$ a $\check{z}$ o “red-backed shrike; colorful”

Sv.  $\gamma$ ä $\zeta^w$ // $\gamma$ e $\zeta^w$ // $\gamma$ e $\zeta^w$  “horse louse fly/forest fly, wasp”

Georgian correspondence is preserved in Svan - { $\gamma$ e $\zeta$ o} →  $\gamma$ e $\zeta^w$ . This latter was established in Svan dialects via influence of literary Georgian. Georgian  $\gamma$ a $\check{z}$ o “red-backed

shrike; colorful” entered from Zan (Megrelian) which should have occurred in more archaic **γაჭო** form, i.e. Geo. **γεჭο** : Zan **γაჭო** → Laz **γაჭო** (?).

C.-Sind. \***γǎǰ**- “jay”

Apkh. **á-x'iaž//á-x'ǎž** “jay”

Palatalization of final **x** is positive - **xǎ** → **x'ǎ** and belongs to a following \***ǎ** vowel the allophone **ǎ** (ǎ → ə) is attested in modern Apkhazian.

Apkhazian-Kartvelian allomorphs are corresponded by Nakh data in which a correspondence denotes *sparrow* – Ing. **ħoʒ-ilg** → // **ħoz-ilg**, Chech. (Kist) **ħōʒ-ilg**, Cheb. **ħāzu**, cf. Ts.-Tush. **ħaču-ḳ** ← \***ħaʒu-ḳ** “bird” [Chukhua 2008 : 544].

C.-Kartv. \***γεçil**- “dry gorge/ravine”

Zan (Megr.) **γაჭირ-ი** “dry gorge/ravine”

The word is isolated in Megrelian, though it has noteworthy correspondences in Iberian-Caucasian languages.

C.-Sind. \***ωǎnç<sup>w</sup>**-a “mud, mire/filth/slush”

Ab. **ħ<sup>w</sup>ǎnç-wa**, Apkh. a-**ħ<sup>w</sup>ǎnç-wa** “mud, mire/filth, slush”

Final **-wa** seems to be affix in Apkhazian-Abaza. Its similar isn't attested either in Kartvelian or Dagestanian languages; cf. Lezg. **xanç**, Tab. **xa-xanç** “wine lees”, Did. **qec**, Inkh. **qəc** “mud/slush”... But it isn't also excluded that it can contain a correspondence of Kartvelian **l** sonor : Sindy **w** sonant, considering **l** → **w** Svan-like process.

C.-Kartv. \***γw**- “having”

Zan (Laz) **m-i-γ-u-n**, Megr. **m-i-γ-u(n)** “I have”, no-**b-γw-e** “I have”, **γw-en-a** “having”

Sv. **m-u-γw-a** “I have”, **ma-γw-ǎn** “property”, **li-γw-ē** “has”

Georgian correspondence isn't observed. To suppose **γu-** type root as Common Kartvelian archetype isn't real [cf. Fähnrich, Sarjveladze 2000 : 523].

C.-Sind. \***γə**- “having”

Ad. **?ə-γə-n** “enough property”, Kab. **?ǎ-γə-n** “holding”

Ub. **q̄a-γə** “having”

In Circassian languages **?ə-/q̄a-** segment is detached denoting *hand* [Shagirov 1977, II : 162], and **γə-** is independent verbal root which is linked with Geo. **γw-** verbal form in the professional literature [Rogava 1956a : 466].

C.-Kartv. \***γwar**- “flood/torrent; river”

Old Geo. **γwar-i** “river, narrow gorge with river/stream and its banks”, “**γuar-i** is called rain water” (Saba), **γvar-cop-i** “raging mountain torrent, **γvar-naš-i** “deluge”

Zan (Megr.) **γor-**, **γor-tol-i** “flood/torrent, narrow gorge with river/stream and its banks”, **γor-tol-ʒga** “place name in v. Tqiri (Senaki)”

Sv.  $\gamma^w\ddot{a}r$  “flood/torrent”

Zan type which preserves a correspondence of Geo.-Sv.  $\gamma war$ - noun is attested in the compound word  $\gamma or$ -tol-. In this case correlation with Georgian is similar like in Old Geo. tval - : Zan tol- “eye” opposition.

C.-Sind.  $*\omega^w ar$ - “fast river; wave”

Ad. (Chemg.)  $w\ddot{a}r$  “wave”, Kab.  $w\ddot{a}r$  “fast mountain river”

Apkh. a-jwar “flow”

There is a lack of Ubykh and Abaza samples. But without them it is possible to reconstruct  $*\omega^w ar$ - archetype [Kvakhadze 2014 : 29].

Dagestanian correspondence of C.-Kartv.  $*\gamma^w ar$ - : C.-Sind.  $*\omega^w ar$ - proto-types is observed in Av.  $\omega or$  “river” word.

C.-Kartv.  $*\gamma^w ac$ - “catching, arresting”

Zan (Megr.)  $\gamma\ddot{a}n\check{c}$ -u-a// $\gamma in\check{c}$ -u-a “catching, arresting”, do- $\gamma in\check{c}$ -es “Sb was caught”

According to G. Rogava’s law  $\ddot{a}/i$  alternation in Zan indicates to initial  $o$  or  $u$  vowel which implies the occurrence of  $wa$  complex in parent language.

C.-Sind.  $*\gamma^w \acute{a}c$ - “stealing”

Ub.  $w\acute{a}c$ - $\ddot{a}$  “stealing”

Ab.  $\gamma\acute{a}c$ -ra, Apkh. a- $\gamma\acute{a}c$ -ra “stealing”

As a rule, in initial position before  $w$ - Ubykh lost  $\gamma$  ( $\rightarrow$  or  $\omega$ ) though by other features it is close to parent language.

Given C.-Kartv.  $*\gamma^w ac$ - “catching, arresting” : C.-Sind.  $*\gamma^w \acute{a}c$ - “stealing” is logical structural-semantic opposition.

C.-Kartv.  $*\gamma^w an\check{c}w$ - “worm”

Zan (Megr.)  $\gamma^w en\check{c}k$ -i// $\gamma^w er\check{c}k$ -i “worm”, cf.  $\gamma^w er\check{c}k$ -in-i “worm-like grimacing”

Sv.  $\gamma^w \acute{a}sk$ ,  $\gamma^w ask$  “stomach worm”

In all probability,  $n/r$  sonors, that occur in Megrelian, are lost in Svan allomorphs, aren’t phonetic inclusion. Word auslaut is simplified in Zan-Svan, final  $w$  is lost. The latter has a function of whistling process of  $\check{c}k^w \rightarrow \check{c}k^w \rightarrow \check{c}k/sk$  in western Kartvelian languages [Gamkrelidze 1959].

C.-Sind.  $*\omega^w \acute{a}n\check{c}^w$ - “lizard”

Apkh. (Bzip) a- $\omega^w \acute{a}n\check{c}^w$ - $\acute{s}$  “lizard”

Final  $-\acute{s}$  in Apkhzian-Abaza is suffix [Chirikba 1996 : 107]. Bzip sample is valuable for Kartvelian languages since it preserves final  $w$ , which was lost in Svan-Megrelian.

Of kindred Iberian-Caucasian languages a corresponding Dagestanian root should occurred in Lezg.  $\gamma\ddot{u}\check{c}$  “moth”.



C.-Kartv. \***γwe-** “turbid/muddied; having red color”

Geo. (Imer.) **γv**-ia “turbid/muddied”, **γziv**-is “shining in red” (Saba)

To detach **γwe-** as a nominal root is right, but on hypothesis level. Due to absence of other Kartvelian correspondences it is difficult to speak about C.-Kartv. archetype that has only Sindy parallels.

C.-Sind. \***γ<sup>w</sup>ă** “yellow, reddish”

Ad. **γ<sup>w</sup>a**, Kab. **γ<sup>w</sup>a** “yellow”

Ub. **γ<sup>w</sup>a** “yellow, reddish”

Core meaning of Sindy-Kartvelian archetypes should have been *turbid/red* since in Kartvelian as well as Sindy material two different colors, i.e. their mix is evident.

Correspondences of these root in Kartvelian underline that e.g. in Adyghean languages and dialects **γ<sup>w</sup>až** “liver” and **γ<sup>w</sup>a** “yellow” have no common origin – they have different etymology.

C.-Kartv. \***γwelp-** “burning embers, embers/live coals”

Old Geo. **γwelp-i/γwelp-i** (BCDE) “much embers” (Saba), New Geo. **γwelp-i** “ashed embers” (GED)

Zan (Laz) **γerp**-ul-i “burning embers”

Svan correspondence is lost. Zan allomorph is preserved in **γerp**-ul-i form. Just this latter is considered to be a Colchian reflex of C.-Kartv. \***γwelp-** archetype. Not-transformation of **e** vowel into expected **a** is conditioned by root structure; cf. Geo. **švel-i** : Zan **skver-i** “roe-deer”, **zvel-i** : **mžve** “old”, etc.

C.-Sind. \***pəry-a** “embers”

Ab. **pərya**, Apkh. **a-pəryə** “embers”

There is a lack of Circassian data since the reconstruction of Common Sindy on Apkhazian-Abaza data basis is complicated. Ab. **pərya**, Apkh. **a-pəryə** “embers” are of inversive structure.

C.-Sind. \***pəry-a** : C.-Kartv. \***γwelp-** demonstrates a valuable **l** : **r** sound correspondence. It is evident that in Common Sindy Zan-like **l** → **r** vibrantization phonetic process functioned.

C.-Kartv. \***γwen-** “border/boundary”

Sv. **lä-γwer-a** (Lent.), **hä-γwr-a** (UB.), **ä-γwr-a** (LB.), **a-γwr-a** (Lashkh.) “border/boundary”

Parent-language archetype is reconstructed only according to Svan material – considering **n** → **r** transformation (**zegan/zagär**), a stem of \***γwen-** type is reconstructed. Though an issue of genetic link with Georgian **zγvar-i** (← \***s-γvar-i**) noun arises.

C.-Sind. \***γ<sup>w</sup>ăn-a** “border/boundary”

Ad. **γ<sup>w</sup>ănă**, Kab. **γ<sup>w</sup>ănă** “border/boundary”

Ub. **γ<sup>w</sup>ăna//wăna** “border/boundary”

Phonemic substitution  $\gamma//\emptyset$  in Ubykh perhaps indicates to  $\gamma//\omega$  substitution that can stimulate the reconstruction of  $*\omega^n\text{-a-}$ .

Correlation C.-Kartv.  $*\gamma^w\text{en-}$  “border/boundary” : C.-Sind.  $*\gamma^w\check{\text{a}}\text{n-a}$  “border/boundary” is logical. Though Nakh-Dagestanian correspondences aren’t observed for now.

C.-Kartv.  $*\gamma^w\text{iw-}$  “heating red-hot/excited”

Old Geo. m- $\gamma^w\text{ier-i}$ ,  $\gamma^w\text{iv-}$ , m- $\gamma^w\text{v-an-i}$  “excited young fellow” (Saba)

Zan (Megr.) go- $\gamma^w\text{iv-in-ap-a}$  “growing warm”,  $\gamma^w\text{iv-al-ia}$  “warm”

Sv. li- $\gamma^w\text{iw-e}$  “flaring”,  $\gamma^w\text{w-e}$  “flars”, me- $\gamma^w\text{w-e}$  “flaring; flared”

Laz verbal root  $m\gamma\text{-}$  with the same meaning can be of another origin [cf. Klimov 1998 : 227; Fähnrich, Sarjveladze 2000 : 510]. It is clear that Megrelian  $\gamma^w\text{iv-}$  is assimilated form.

C.-Sind.  $*\gamma^w\text{ə-}$  “drying”

Ad.  $\gamma^w\text{ə-n}$ , Kab.  $\gamma^w\text{ə-n}$  “drying”

Ub.  $\gamma^w\text{ə-}$  “drying”

Ab.  $\omega^w\text{a-ra}$ , Apkh. a- $\omega^w\text{a-rá}$  “drying”

Adjective Adyghean  $\gamma^w\text{ə-}\gamma\text{a}$ , Kab.  $\gamma^w\text{ə-}\gamma$ , Ub.  $\gamma\text{-}\check{\text{q}}\text{a}$ , Ab.  $j\text{ə-r-}\omega^w$ , Apkh. a- $\omega^w\check{\text{a}}$  “dried” forms contain the same roots. In the named nouns using of Ubykh  $-\check{\text{q}}\text{a}$  suffix under the function of Adyghean  $-\gamma\text{a-}$  is noteworthy.

C.-Kartv.  $*\gamma^w\text{iw-}$  “heating red-hot” ~ C.-Sind.  $*\gamma^w\text{ə-}$  “drying” correlation is logical one from structural, phonetic as well as semantic standpoint.

It is clear that Dagestanian (Darg.)  $-\text{er}\gamma^w\text{-}/-\text{ur}\gamma^w\text{-}$  “drying” variants are genetically linked with Sindy-Kartvelian allomorphs.

C.-Kartv.  $*\gamma^w\text{im-}$  “cave; ditch/pit, hole”

Old Geo. m- $\gamma^w\text{im-e}/\text{m-}\gamma^w\text{m-e}/\text{n-}\gamma^w\text{im-e}$  “ditch of rock” (Saba)

Georgian word is one of true samples of confixal derivation ( $\text{m--e}$ ) that is attested in old Georgian written sources in abundant: “*vemsgavso mat, romelni štavlenan m γ ζ m e s a*” – “I’d resemblance those who go into cave”; “*štavardes m γ ζ m e s a*” – “Sb fell down in the cave”; *romeli txrides m γ ζ m e s a, igi štavardes mas*” – “That who was digging a cave, fell down in it” [Abuladze 1976 : 304]. Corresponding roots haven’t been revealed in kindred Kartvelian languages so far.

C.-Sind.  $*\gamma^w\text{əm-}$  “den/burrow”

Ad.  $\gamma^w\text{ə-rb}$ , Kab.  $\gamma^w\check{\text{a}}\text{m-b}$  “den/burrow”

Initial type of the root is better preserved in Kabardian. As it is evident, in Adyghean a  $\text{m-rb}$  cluster was simplified due to the influence of derivative  $-\text{rb}$  affix while in Kabardian, on the contrary, a root final  $\text{m}$  turned more stable, i.e.  $*\gamma^w\text{əm-rb} \rightarrow //\gamma^w\check{\text{a}}\text{m-b}/\gamma^w\text{ə-rb}$ .

Dagestanian correspondence of C.-Kartv. \* $\gamma^wim$ - “cave; ditch, hole” ~ C.-Sind. \* $\gamma^w\text{əm}$ - “den/burrow” archetypes is preserved in Dargwa dialects; cf. Ur.,Us., Muir.  $\gamma\text{ām-i}$  “hole” in which labialization of root consonant is broken.

C.-Kartv.  $\gamma^win$ - “plant, its name”

Geo. (Lechkh.)  $\gamma^vin$ -ue “a kind of eatable mushroom”, Gur.  $\gamma^vin$ -a- $\gamma^vin$ -a “painted arum (*plant*)”

Kinship with Svan  $\gamma^wa\text{t}$  “long thin stick/switch” might be supposed, but  $n : \text{t}$  cannot be explained by Kartvelian phonetics. And thus, due to it a Svan  $\gamma^wa\text{t}$  root has another etymology; cf. Av.  $\gamma^we\text{t}$  “tree”, Darg.  $\gamma^wa\text{t}$ -a “bush”, etc.

C.-Sind. \* $\gamma^w\text{ən}$ - “tree”

Ub.  $\gamma^w\text{ən-ə}$  “tree”

Like Georgian, an Ubykh  $\gamma^w\text{ən-ə}$  is isolated in Sindy language world but Iberian-Caucasian origin of the roots is proved by corresponding Nakh (Ing.  $\gamma\text{än}$  “elm”) and Dagestanian data; cf. Khv.  $\gamma^wan$ , Did.  $\gamma^un$  “tree”...

Likely, Av. (Batl.)  $\gamma^un$  “one-year-old vine shoot/(*cucumber, pumpkin*) runner” is of another etymology despite the structural similarity (see C.-Kartv. \* $\gamma^win$ - “wine”).

C.-Kartv. \* $\gamma^win$ - “wine”

Geo.  $\gamma^vin$ -o “wine”

Zan (Laz)  $\gamma^vin$ -i// $\gamma^in$ -i, Megr.  $\gamma^vin$ -i “wine”

Sv.  $\gamma^win$ -el (Lashkh.),  $\gamma^win$ -äl (US.),  $\gamma^win$ -al (Lent.) “wine”

$\gamma^win$ - is detached as a common root that has different suffixation in Georgian-Svan. Today Zan is unmarked that is a secondary occurrence. Generally, Georgian -o suffix is often corresponded by zero in Zan - sur-o : msuž-i//suž-i (suž-una) “ivy”. The same is true in the case of *wine*.

C.-Sind. \* $\omega^w\text{ə}$ - “wine; alcoholic drink”

Ab.  $\gamma^wa$ -zə “strong alcoholic drink”, Apkh. a- $\omega^w\text{ə}$  “wine” [Charaia 1912 : 21]

Stem suffixation is secondary in Abaza; -zə affix intensifies a root meaning [Klichev 1977 : 79-82]. Sindy archetype is characterized by disappearing of  $n$  that is parent-language occurrence and often is evident in common material.

Corresponding Adyghean words are lost though existence of the root in Common-Sindy parent-language is doubtless since beside Kartvelian, the Dagestanian languages confirm the existence of *wine* in Paleo-Caucasian parent language; cf. Av. (Ants.)  $\omega^in$ -u, Batl.  $\gamma^un$  “one-year-old vine shoot/(*cucumber, pumpkin*) runner”..., cf. composite from Khvarshi  $\gamma^ono$ -bo “garden”.

C.-Kartv. \* $\gamma^win$ - “cooing/crooming/smouldering”

Old Geo.  $\gamma^zn$ -, m- $\gamma^zn$ -v-ier-i “sb/sth cooing/crooming/smouldering”

Verbal  $\gamma$ vin- root is preserved only in participle m- $\gamma$ vin-v-ier- form: “*mun gvriṭni udabnosa šina mḡopni da m ḡ ḡ nvi e r n i da zapxulsa mauḡebeli*” – “There are cooing turtledoves...” [Abuladze 1973 : 304]. Correspondences haven’t been revealed in other Kartvelian languages and dialects.

C.-Sind. \* $\gamma^w\text{ə}$ - “preaching; bleating/groaning/roaring”

Ad.  $\gamma^w\text{ǎ}$ -wə “preacher”, Rus. глашатай, Kab.  $\gamma^w\text{o}$ -w “preacher”,  $\gamma^w\text{ǎ}$ -n “bleating/groaning/roaring”

The same  $\gamma^w\text{ǎ}$ - verbal root is detached in  $\gamma^w\text{ǎ}$ - $\gamma\text{ə}$ -n “loud crying”,  $\gamma^w\text{ǎ}$ -q $\gamma^w\text{ǎ}$ -n “bleating/groaning/roaring” composed words that is grounded [Shagirov 1977, I : 139].

In Georgian-Adyghean sound-structured verbs are attested, which have structural, material and semantic identity. In parent-Sindy as it was expected a final n sonor was lost that was stimulated by the occurrence of -n suffix of masdar in the verbs.

C.-Kartv. \* $\gamma$ wir- “much liquid flowing”

Geo. (Lechkh., Rach.)  $\gamma$ wir- $\gamma$ vil-i “weeping bitter tears”

Zan (Megr.)  $\gamma$ ur- $\gamma$ ul-i “floods of tears”,  $\gamma$ ur- $\gamma$ ul-e “liquid flowing, diarrhea”

It is easy to see the doubling of  $\gamma$ wir- segment in Georgian as well as in Megrelian. The detached root has no common with Geo.  $\gamma$ var-. they are of different origin with Iberian-Caucasian correspondences.

C.-Sind. \* $\omega^w\text{ə}\lambda$ -a “wave”

Ad. (Chemg.) wa $\lambda\text{ǎ}$  “wave”

As it is pointed out, in all possibility an anlaut  $\omega$  voiced should have been attested in initial form, which cannot be verified on the basis of Circassian material [Kvakhadze 2014 : 29], and thus Kartvelian data is valuable in which corresponding  $\gamma$  of C.-Sind.  $\omega$  pharyngeal spirant is attested. Final r :  $\lambda$  sound correspondence is also relevant, which has regular character.

Probably, Sindy-Kartvelian isoglosses are corresponded by Dagestanian ones: cf. Ag.  $\text{h}\ddot{u}\text{l}$ , Krits  $\omega\text{il}$  “sea”, Arch.  $\text{h}\ddot{o}\text{lo}$ -t:u “in liquid form; liquid/fluid”.

Semantic correlation *much liquid flowing* ~ *wave* ~ *sea* is logical one.

C.-Kartv. \* $\gamma$ wr- “turning boredom/tedium”

Geo. da- $\gamma$ wr-em-a “turning sullen/morose”, da- $\gamma$ wr-em-il-i “turned sullen/morose”, da-i- $\gamma$ wr-im-a “Sb/Sth turned sullen/morose”, da-i- $\gamma$ wr-im-eb-a “will turn sullen/morose”, da- $\gamma$ r-om-a “turning sullen/morose”, “turning a little boredom/tedium” (Saba)

Since Zan allomorph isn’t observed it is difficult to define the sounding of this Kartvelian root and that’s why its reduced form should be reconstructed.

C.-Sind. \* $\gamma^w\text{a}$ - “thinking”

Ub.  $\gamma^w\text{a}$ - “thinking, supposing”

Ab.  $\omega^a$ -ra “viewing/vision”

Basing on Ubykh root it is appropriate to suppose \* $\gamma^w$ ar- full sounding for Kartvelian, i.e. Ubykh reflects a lost Common Sindy r archetype and indicates the occurrence of a in Kartvelian. In kindred Dagestanian correspondences  $\text{ury}$ -type allomorphs is natural; cf. Av.  $\text{ury}$ -ize, And.  $\text{ury}$ -un-nu, Botl.  $\text{ury}$ -i, God.  $\text{ury}$ -i<sup>1</sup> “thinking”...

Semantic correlation *turning pensive* ~ *boring* is noteworthy.

C.-Kartv. \* $\gamma$ iw- “crying”

Geo.  $\gamma$ iv-il-i “low-voiced crying”,  $\gamma$ iv-i-s “cries”

Zan (Megr.)  $\gamma$ i-,  $\gamma$ i-ap-i “crying”,  $\gamma$ i-an-s “cries (noisily)”, Laz  $\gamma$ ir-, o- $\gamma$ ir-u “whimpering /miaowing”

Final r in Laz reflects a correspondence of initial Georgian v- sound since  $v \rightarrow r$  is characteristic phonetic process for Laz; cf. Geo.  $\gamma$ iv-il- shrieking/screeching” : Laz o- $\gamma$ ir-u “id”... Thus, Laz  $\gamma$ ir- verb is a correspondence root of Georgian  $\gamma$ iv- verb [cf. Fähnrich, Sarjveladze 2000 : 510].

C.-Sind. \* $\gamma\theta$ - “crying”

Ad.  $\gamma\theta$ -n, Kab.  $\gamma\theta$ -n “crying”

Final w, which is more stable in Georgian is lost in Sindy languages like in Megrelian.

Even though it is an onomatopoeic root, in the languages of both groups sound correspondence data is preserved. C.-Sind.  $\theta$  reflects a correspondence of Geo. i vowel.

C.-Kartv. \* $\gamma$ iz- “getting irritated/inflamed/chafed”

Geo.  $\gamma$ iz-, ga- $\gamma$ iz-ian-eb-a “getting irritated/inflamed/chafed”

Zan (Megr.)  $\gamma$ irz-in-i “sulking/irritating”,  $\gamma$ irz-al-i “sulked/irritated”

There is a lack of Svan correspondence. As it is evident, r in Megrelian appeared on the phonetic ground.

C.-Sind. \* $\gamma\theta z\theta$ - “moaning/groaning”

Ad.  $\gamma\theta r z\theta$ -n, Kab.  $\gamma\theta z$ - “moaning/groaning”

Ub.  $\gamma\theta z\theta$ - “moaning/groaning”

Development phonetic process of similar r in Megrelian and Adyghean is noteworthy though there is a opposite view that within a word Ubykh and Kabardian lost a historical r [Kvakhadze 2014 : 239].

C.-Kartv. \* $\gamma$ in $\zeta$ w- “knife; metal hook/single ox light plough/plough”

Geo.  $\gamma$ in $\zeta$ -i “small knife”, Gur.  $\gamma$ in $\zeta$ -ul-a-i “in-use-blunted knife”

Sv.  $\gamma\ddot{a}$ n $\zeta$ w-iš (UB.),  $\gamma$ en $\zeta$ -iš (LB.),  $\gamma$ en $\zeta$ w// $\gamma$ en $\zeta$ w-iš (Lent.) “metal hook/single ox light plough/plough”

Corresponding root isn’t attested in Zan dialects. Auslaut of Common Kartvelian \* $\gamma$ in $\zeta$ w- archyform was simplified in Georgian - \* $\gamma$ in $\zeta$ w-  $\rightarrow$   $\gamma$ in $\zeta$ -. Just due to influence of

this w- firstly i → e took place in Common Svan and then e → ä – in Upper Bal (M. Kaldani's law of reverse umlaut); -iš is independent suffix in Svan.

C.-Sind. \*γənc-ǎ “metal hook/single ox light plough”

Ub. Ү́áncǎ “metal hook/single ox light plough”

Discussing the Common Sindy archetype is possible only according to Ubykh data. Likely, comparison of Ubykh-Dagestanian roots that is existed in the professional literature is acceptable; cf. Av. γančá “metal hook/single ox light plough” [Starostin, Nikolayev 1994 : 462]. Ts.-Tush. γač “scratched/scar” form can be added in which the primary nature of glottocclusive ç is evident, i.e. ç → c took place in Sindy languages.

C.-Kartv. \*γiy- “shoot/sprout”

Geo. γiy-o “shoot/sprout”, γiy-il-o “cornflower”

Zan (Megr.) γiy-e “hogweed”

Plant γiy- root is repeated in many Georgian-Zan names. Initial meaning should be γivi “shoot/sprout”.

Svan γōya (UB., Lashkh.) “a kind of grass” dendronym probably is of different etymology.

C.-Sind. \*γəγ- “flower”

Ad. qǎ-γay, Abdz. qǎ-γay, Kab. qǎ-γay “flower”

Ub. wəz-γay “flower”

There is a lack of Apkhazian-Abaza correspondences. In Adyghean derivatives qǎ-/qǎ- of direction preverb is detached and in Ubykh compound word a wəz is a morpheme denoting grass [Kvakhadze 2014 : 54].

Sindy-Kartvelian meaning correlation *flower* ~ *shoot/sprout* is logical one.

C.-Kartv. \*γlaw- “catfish/sheat-fish; big fish”

Geo. γlav-i//γlan-i “catfish/sheat-fish”... “Small catfish/sheat-fish is called γlav i” (Saba)

Zan (Megr.) γəlam-i//γilam-i//γlam-i “catfish; big fish”

There is a lack of Svan-Laz correspondences. Likely, Megrelian is borrowed from lit. Georgian.

C.-Sind. \*ary- “shark”

Kab. arγ-āj “shark”

The word of parent-language origin is preserved only in Kabardian.

C.-Kartv. \*γlaw- : C.-Sind. \*ary- is an archetype of inversive structure. But considering the kindred Nakh languages data it will turn out that in both cases the initial types were simplified still in parent language: in Kartvelian anlaut and in Sindy – auslaut; cf. oaryuw, Chech. irγū//irγūo “big fish”.

Ossetian ǎryaj “salmon” is entered from Kabardian [cf. Abaev 1958, I : 176].

C.-Kartv. \***γol**- “hollow in tree trunk”

Zan (Megr.) **γol-i** “hollow/nook”, **γol-a-š-i** “hollow in tree trunk”, **γol-a-ḱibiri** “hollowed /gnawed teeth”

Corresponding stem (root) isn’t observed in other Kartvelian sub-system. Megrelian type has true isoglosses in Iberian-Caucasian languages.

C.-Sind. \***γ<sup>w</sup>a**- “hole, burrow/den”

Ad. **γ<sup>w</sup>ə**, Kab. **γ<sup>w</sup>a** “hole, burrow/den”

Ub. **γ<sup>w</sup>a** “hole, burrow/den”

Ab. **q<sup>w</sup>a-ra**, Apkh. **a-x<sup>w</sup>a-ra** “hole, burrow/den”

Final l sonor which didn’t disappear in Megrelian is lost still in Common Sindy paren language. This is proved also by Dagestanian languages along with Kartvelian ones; cf. Cham. **γul**, Tab. **γul**, Ud. **γul**, Ag. **γul** “hole, hollow”, Rut. **γul** “hole”, Tsakh **γuli** “window”.

C.-Kartv. \***γon**- “holiday; idol”

Old Geo. **γon-i** “idol”

Sv. **γən** “holiday”, **γən-järu**, **γən-jëru** (Lashkh.) “holiday period”, **γən-ma-γən**, **γən-jem-ur** “religious holiday”

Corresponding roots aren’t attested in Laz-Megrelian [cf. Chukhua 2000-2003 : 271]. Svan material is full and initial semantics is easily evident.

C.-Sind. \***γ<sup>w</sup>an**- “time, season”

Ad. **γa**, Kab. **γa** “time, season”

Ub. **γ<sup>a</sup>** “time, season”

Ab. **a-ωa** (← \***a-ωan**), Apkh. **ān** ← \***a-ωan** “time, season”

Palatalization of root consonant in Ubykh underlines its historical labialized nature. It is supported by Kartvelian root sounding, as well, i.e. **o** → **wa** in parent language.

C.-Sind. \***γ<sup>w</sup>an**- : C.-Kartv. \***γon**- is normal structural and semantic opposition that is paralleled by Archib **oq** “wedding” word.

C.-Kartv. \***γoryol**- “owl”

Sv. (Chol.) **γoryol** “owl”

**γuyun-i/γuyan-i** “small wood pigeon” can be brought along with Svan noun [Machavariani 2007, IV : 341] but at present I refrain from discussing it since Sindy allomorphs underline the different etymology of Svan word from all standpoints.

C.-Sind. \***γ<sup>w</sup>ary<sup>w</sup>al**- “owl”

Ad. **tə-γ<sup>w</sup>rγ<sup>w</sup>ə**, Kab. **də-γ<sup>w</sup>rəγ<sup>w</sup>** “owl”

Apkh. **a-ṭə-ω<sup>w</sup>arω<sup>w</sup>ar** “owl”

There is a lack of Ubykh **γ<sup>w</sup>ary<sup>w</sup>** type stem. As regard the allomorphs that are detached as roots, comparing with Kartvelian isoglosses a parent-language l transferred into r in Apkhazian while the same l disappeared in Adyghean languages without a trace.

In auslaut Dagestanian correspondents reveal different  $l \rightarrow r$  process; cf. Bezh.  $\omega\omega\omega\text{ud-}o$ , Hunz.  $\omega\omega\omega\text{od-}u$  “owl”.

C.-Kartv. \* $\gamma\text{o}\check{\text{c}}$ - “iron crock (*stick*)/boat-hook/harpoon”

Geo.  $\text{xo}\check{\text{c}}$ -i “iron crock (*stick*)/boat-hook/harpoon, fishing spear” (Saba)

The word is isolated in Georgian. It isn’t attested in old Georgian literary language. Historically, basing on word’s phonetic structure it is supposed  $\gamma \rightarrow x$  devoicing phonetic process in initial position as it took place in same position in other case; cf. Old Geo.  $\gamma\text{r}\check{\text{t}}\text{il-}i \rightarrow$  New Geo.  $\text{xr}\check{\text{t}}\text{il-}i$  “cartilage”. Corresponding Zan-Svan correspondences haven’t been revealed for now.

C.-Sind. \* $\omega^w\check{\text{a}}\check{\text{c}}\text{-}a$  “iron”

Ad.  $\gamma^w\check{\text{a}}\check{\text{c}}\check{\text{a}}$ , Abdz.  $\gamma^w\check{\text{a}}\check{\text{s}}$  “iron”, Kab.  $\gamma^w\check{\text{a}}\check{\text{s}}$ , Basl.  $\gamma^w\check{\text{a}}\check{\text{c}}$  “iron”

Ub.  $w\check{\text{a}}\check{\text{c}}^w\text{a}$  “iron”

Corresponding allomorphs aren’t observed in Apkhazian-Abaza. Simplification of Ubykh  $\omega^w$  in word anlaut has secondary nature like  $\omega^w \rightarrow \gamma^w$  in Adyghean languages and dialects [Kvakhadze 2014 : 48]. It is fact that hushing-hissing  $\check{\text{c}}$  sibilant hushed in Adyghean ( $\check{\text{c}} \rightarrow \check{\text{c}}$ ) and in Ubykh – whistled ( $\check{\text{c}} \rightarrow \check{\text{c}}$ ). The third stage ( $\check{\text{c}} \rightarrow \check{\text{c}} \rightarrow \check{\text{s}}$ ) is revealed in Abzakh and Kabardian.

Sound correspondence C.-Kartv. \* $\check{\text{c}}$  : C.-Sind.  $\check{\text{c}}$  supposes hissing-hushing  $\check{\text{c}}$  affricate for Proto-Kartvelian, i.e. Pr.-Kartv.  $\check{\text{c}} \rightarrow$  C.-Kartv.  $\check{\text{c}}$ , that is often evident.

Likely, Hattian  $\text{h}\check{\text{u}}\text{za-}\check{\text{s}}\text{a}$  “blacksmith” form can enrolled in this word list – $\check{\text{s}}\text{a}$  is suffix and  $\text{h}\check{\text{u}}\text{za-}$  denotes *iron*. Of Dagestanian languages Kar.  $\text{h}\check{\text{u}}\text{:e}$  “spear”, Akhv.  $\text{h}\check{\text{a}}\check{\text{c}}\text{a}$  “copper”, Hunz.  $\check{\text{c}}\text{iyu}$ , Did.  $\check{\text{c}}\text{iy}\text{o}$  “smithy/forge”.

C.-Kartv. \* $\gamma\text{ra}\check{\text{c}}$ - “lower jaw”

Geo.  $\gamma\text{ra}\check{\text{c}}$ -i// $\gamma\text{ran}\check{\text{c}}$ -i “lower jaw”

$\gamma\text{ra}\check{\text{c}}$ -a that is attested in Saba’s dictionary, probably contains the same root. Corresponding allomorphs aren’t observed in other Kartvelian languages and dialects.

C.-Sind. \* $\gamma^w\check{\text{c}}\text{a}$  “throat, gullet/maw”

Ab. (Tap.)  $q^w\check{\text{c}}\text{a}$ , Apkh.  $a\text{-}x^w\check{\text{c}}\text{a}$  “throat, gullet/maw”

Although there is a lack of Circassian data it is possible to speak about Georgian-Circassian isoglosses. It is supported by Kartv.  $\gamma$  : Apkh.-Ab.  $q$  (when  $\gamma \rightarrow q$  is natural in these languages; cf. Ad.  $\gamma^w\check{\text{a}}$ , Kab.  $\gamma^w\text{a}$  “hole, burrow/den”, Ub.  $\gamma^w\text{a}$  “hole, burrow/den”, but Ab.  $q^w\text{a-}ra$ , Apkh.  $a\text{-}x^w\text{a-}ra$  “hole, burrow/den”), like  $r$  :  $w$  phonemic correspondences.

Correspondences from kindred other Iberian-Caucasian languages haven’t been revealed for now.

C.-Kartv. \* $\gamma\text{red}$ - “sea goose”

Geo.  $\gamma\text{red}$ -i “bird”, “sea goose” (Ioane (Joan) Bagrationi)



Phonetic Zan-Svan parallels of the Georgian word *γred-* denoting *bird* haven't been disclosed to date.

C.-Sind. \**γ<sup>w</sup>ǎnd-* “fish-eater bird”

Ub. *psa-fə-γ<sup>w</sup>ǎnd-ə* “fish-eater bird”

It is possible that Sindy *w* corresponds with Georgian *r* vibrant –Ub. *γwǎnd-* : Geo *γred-*, thus, *r* → *w* is real in parent Sindy.

It is true that Ubykh *γ<sup>w</sup>ǎnd-* stem is linked with Hin. *γ<sup>w</sup>and(e)* // Bagv. *γand<sup>w</sup>* forms denoting *flower*, but it should be underlined that semantically Georgian-Ubykh forms demonstrate more closeness.

C.-Kartv. \**γrub-* “clouding over; cloud”

Geo. *γrub-el-i* “cloud”, *mo-γrub-v-la* “clouding over”, Gur. *γub-l-i* “cloud”, *me-i-γub-l-a* “it clouded over”

The word is attested in old Georgian written sources: “*γ r u b e l m a n natlisaman daagrila mat*” – “Light cloud appeared”; “*აγვიდე ზედა γ r u b e l t a*” – “I ascend on the clouds”; “*ყმავ იყო γ r u b l i t gamo*” – “It was voice from cloud” [Abuladze 1973 : 463].

Correspondences from Kartvelian languages and dialects haven't been disclosed so far.

C.-Sind. \**ω<sup>w</sup>bə-* “foam; foaming”

Ab. *ω<sup>w</sup>ba-ra* “foaming”

Semantic correlation *cloud* ~ *foam* is logical that is also supported by structural and phonetic identity. According to vowels C.-Kartv. *u* is represented with *wə* → *wCə* correspondence at the next diphthongization stage that is characteristic of Common Sindy parent language.

Corresponding material hasn't been disclosed from other Iberian-Caucasian languages.

C.-Kartv. \**γub-* “plump/stout; big”

Zan (Megr.) *γvibal-i//γvib-a* “fatted/plump”, *γveb-e//γveb-ere* “id”

Sv. (Chol.) *γub-ab* “big (*snowball*)”

How surprisingly it could be in this case *u* → *vi* umlaut took place just in Megrelian. Corresponding *γub-* noun is lost in Georgian.

C.-Sind. \**γ<sup>w</sup>əm-* “thick”

Ad. *γ<sup>w</sup>əm-ə* “thick”, Kab. *γ<sup>w</sup>əm* “thick”

Correspondences haven't been revealed in Apkhazian-Abaza and Ubykh so far.

C.-Kartv. \**γub-* “plump/stout; big” ~ C.-Sind. \**γ<sup>w</sup>əm-* “thick” is logical structural and semantic correlation that is supported by Dagestanian data, as well: Av. *γun-k-*, Kar. *γ<sup>w</sup>am-ob* “thick; tight” [source for Dagestanian: Starostin, Nikolayev 1994 : 469].

C.-Kartv. \**γuw-* “glowing red, yellow”

Geo. *γuv-i-s/γu-i-s* “glows red, yellow/has red/yellow sheen”, *γuv-il-i/γu-il-i*, “glowing red, yellow”, *m-γuv-ar-i/m-γu-ar-i* “glowing red, yellow”

Zan (Megr.)  $\gamma\text{əp-in-i}/\gamma\text{ip-in-i}$  “glowing red”,  $\gamma\text{əp-al-i}/\gamma\text{ip-al-i}$  “glowing red”

There is a lack of Svan correspondence. In Megrelian an initial **w** transformed firstly into **b** and then is devoiced. Historical **u** → **ə/i** phonetic process is also observed in Megrelian [Rogava 1962].

C.-Sind.  $*\gamma^w\text{ə-}$  “red, yellow”

Ad. (Chemg.)  $\gamma^w\text{a}$  “reddish”, Abdz.  $\gamma^w\text{ə}$  “yellow”

Ub.  $\gamma^w\text{a}$  “yellow”

Prominent scholar G. Dumézil linked Ubykh  $\gamma^w\text{a-}$  with Adyghean  $\gamma^w\text{ǎž}/\gamma^w\text{ǎž}$  “yellow” [Dumézil 1932 : 209], that is groundless. I suppose that Ubykh  $\gamma^w\text{a}$  is of other origin and is linked with Chemg.  $\gamma^w\text{a}$  “reddish” and Abdz.  $\gamma^w\text{ə}$  “yellow” allomorphs. Rightness of such approach is supported by comparison with Kartvelian data when Georgian sample has two meanings of *red* and *yellow*.

C.-Kartv.  $*\gamma\text{uz-}$  “anchor; grappling, grabbing/touching”

Geo.  $\gamma\text{uz-a}$  “ship hook” (Saba)

Zan (Megr.)  $\text{o-}\gamma\text{uz-u-(n)}$  “grapples, grabs/touches”

Svan correspondence hasn’t been revealed. Semantics of *holding/grabbing/grapping* is evident in Saba’s explanation, as well that is shown to be a core meaning in Megrelian verb.

C.-Sind.  $*\gamma^w\text{ərz-}$  “anchor”

Ad.  $\gamma^w\text{ərz}$ , Kab.  $\text{x}^w\text{ərz-ə}$  “anchor”

Ub.  $\gamma^w\text{ərz-a}$  “anchor”

Devoicing mechanism of  $\gamma-$  is unclear in Kabardian. Mutual borrowing of Sindy and Kartvelian roots is excluded. Such approach is supported by Nakh data; cf. Ing.  $\gamma\text{o}\text{z}/\gamma\text{o}\text{c}$  “ring, arc”.

Ossetian  $\text{xǎz}$  “hook’ is entered from Kabardian.

C.-Kartv.  $*\gamma\text{ut-a}$  “deity; magican/witch/wizard”

Geo.  $\gamma\text{vtv-}$ ,  $\gamma\text{vta-eb-a}$  “deity”,  $\gamma\text{vt-is}$  “of Lord/God”

Zan (Megr.)  $\text{xvit-o}$  “magic/tilisman, magical bird”,  $\text{xvit-or-i}$  “fertile place”

Existence of Geo.  $\gamma\text{vta-}$  root as an independent unity is possible. Its link with Geo.  $\gamma\text{mert-}$  form, i.e.  $\gamma\text{mert-is}$  →  $\gamma\text{vt-is}$  “of Lord/God” is excluded – they are different roots. Moreover, if Zan (Megr.)  $\text{xvito}$  lexeme is considered to be its logical correspondence – Geo.  $\gamma\text{vta}$  : Zan  $\text{xvito}$  ←  $*\gamma\text{uto}$ .

C.-Sind.  $*\gamma^w\text{əd-ə}$  “magican/witch/wizard”

Ad.  $\text{wədə}$ , Kab.  $\text{wəd}$  “magican/witch/wizard”

Ub.  $\text{wədə}$  “magican/witch/wizard”

Parent-language initial  $\gamma$  is lost in Circassian languages that is proved by Kartvelian as well as Dagestanian forms; cf. Akhv.  $\text{q}^w\text{:ati}$  “magican/witch/wizard”, Did.  $\text{qudi}$  “mythical, fabulous creature”...

Lezg. q<sup>w</sup>arc “protective house spirit” is another root [cf. Starostin, Nikolayev 1994 : 890], that is linked with Geo. xuc- / Zan xurc- allomorphs; cf. also Lezg. γuc, Khin. γucar “god”, Oss. (← Circ./Geo.) x<sup>v</sup>əcau “god”, x<sup>v</sup>əcau-bon “Sunday”...

C.-Kartv. \*γul- “ritual bread”

Geo. (Kiz.) γul-i “New Year ritual bread baked for all family male members”

Correspondences of γul- “bread” root aren’t attested in other Kartvelian sub-systems. Although, I suppose that γul- noun is of Common Kartvelian etymology. Its Sindy and Dagestanian isoglosses are also noteworthy.

C.-Sind. \*γ<sup>w</sup>ə- “bread, pie”

Ad. -γ<sup>w</sup>, in the word ḥaLə-γ<sup>w</sup>ə ← \*ḥaLə-γ<sup>w</sup>a “bread, pie”

The root isn’t observed in Ubykh. In Adyghean it is attested in composite word ḥaLə-γ<sup>w</sup>a, in which ḥaLə- denotes “(*wood-splitting*) edge/(*cart-wheel*) spoke” and -γ<sup>w</sup>a - “bread, pie”. Final l that is preserved unchanged in Kartvelian is lost in Parent Sindy. It is proved by Dagestanian material in which e.g. in Agul (Kosh., Bursh.) ωül “bread” form is attested. From Nakh seems Ts-Tush. ḡul “a kind of bread” has same origin.

C.-Kartv. \*γum- “howling/yowling/wailing, roaring”

Geo. γmu-i-s “howls/yowls/wails”, γmu-il-i “howling/yowling/wailing”

Zan (Laz) o-γum-in-u/γum-in-i “roaring”, Megr. γum-in-i “roaring; humming/singing quietly to o.s.”, o-γum-in-aia “humming/singing quietly to o.s.; roaring”

Root structure is changed in Georgian - γmu- ← \*γum-, that is characteristic for similar words; cf. zmu-il-i “lowing/groaning/moaning”, zmu-i-s “lows/groans/moans” : Zan zum-in- “id”. Thus, I share the new attempt of reconstruction of \*γum- archetype [Fähnrich, Sarjveladze 2000 : 524] instead of \*γmu- [cf. Klimov 1998 : 231].

C.-Sind. \*γ<sup>w</sup>ə- “howling/yowling/wailing, roaring”

Ad. γ<sup>w</sup>ǎ-n “bleating/roaring/groaning”

Ub. γǎ- “howling/yowling/wailing, roaring”

I don’t agree with the view on linking an Apkhazian a-b<sup>w</sup>ω<sup>w</sup>-ra “howling/yowling/wailing” with Circassian allomorph [Starostin, Nikolayev 1994 : 481] since a-b<sup>w</sup>ω<sup>w</sup>-ra is a correspondence of Kartvelian byaw-/byor- verb.

Despite the onomatopoeic nature the C.-Kartv. \*γum- : C.-Sind. \*γ<sup>w</sup>ə archetypes demonstrates logical correlation. Additionally, true isoglosses of these roots are attested in Dagestanian languages, as well; cf. Ud. γurum “roaring/groaning”.

C.-Kartv. \*γum-el- “oven/stove”

Geo. γumel-i “bread-oven/bread bakery” (Saba)

The word is attested only in Georgian. Likely, it is of parent-language origin. Obviously, in parent language there existed γum- root (verb?) from which γum-el-

noun was derived via adding -el suffix. If  $\gamma\text{um-}$  in  $\gamma\text{umel-}$  denoted *soot/sooting* thus it isn't excluded that Svan  $\gamma^w\text{em-}\ddot{\text{a}}\text{l}$ ,  $\gamma\text{om-el}$  (Lashkh.) “raven” ( $\leftarrow$  *et. black*) demonstrate the same etymology.

C.-Sind.  $*\gamma^w\text{ə-}$  “smoke”

Ub.  $\gamma^w\ddot{\text{a}}$  “smoke”

Of Sindy languages only Ubykh preserved the word  $\gamma^w\ddot{\text{a}}$  denoting *smoke*. To detach  $\gamma^w\ddot{\text{a}}/\gamma^w\text{-}$  roots in Adyghean  $\text{p}\ddot{\text{s}}\text{a-}\gamma^w\ddot{\text{a}}/\text{p}\ddot{\text{s}}\text{a-}\gamma^w$  “fog” allomorphs as correspondences of Ubykh needs more argumentation [cf. Shagirov 1977, II : 161].

Comparison of  $\gamma\text{um-}/\gamma^w\text{ə}$  roots clearly demonstrates firstly  $\text{m} \rightarrow \text{w}$ , and then the secondary nature of labialization of a root consonant in parent Sindy.

Correspondence of Georgian-Sindy archetype is likely observed in Darg.  $\gamma\text{en-a}$  “oven /stove” word of Dagestanian languages.

C.-Kartv.  $*\gamma\text{un-}$  “wild bee hive/bee swarm”

Zan (Laz)  $\gamma\text{un-i}$  “wild bee hive/bee swarm, beehive”

It is isolated in Laz which likely preserves parent-language picture. In Laz a  $\gamma\text{urn-i}$  allomorph is attested, which then is borrowed by Ajarian dialect.

C.-Sind.  $*\gamma^w\text{ən-}$  “large log/felled & brashed tree”

Ad.  $-\gamma^w\text{ə}$ , in the word  $\text{p}\ddot{\text{c}}\text{a-}\gamma^w\text{ə}$ , Kab.  $\text{b}\ddot{\text{z}}\text{a-}\gamma^w\text{ə}$  “pole/pillar”

Ub.  $\gamma^w\text{ə}$  “large log/felled & brashed tree”

Ab.  $-\omega^w\text{ə}^{\text{ŋ}}$ , in the word  $\check{\text{z}}^w-\omega^w\text{a}^{\text{ŋ}}$  “sharpened stake (*to support thorn fences*)”

Initial root type is fully preserved in Abaza in which position of final  $\text{n}$  nazal is stable.

Abdokov brought Avar  $\text{q}^w\text{er}$  “dog-wood round-headed cudgel/shepherd’s crook” lexeme along with these words [Abdokov 1983 : 127]. Akhvakh  $\gamma\text{ani}$  “beehive” is more noteworthy since it arises an issue on existence of  $\gamma^w\text{an-}$  type root in Kartvelian.

C.-Kartv.  $*\gamma\text{ur}\gamma\text{ul-}$  “making a sound/noise”

Geo. (Psh.)  $\gamma\text{ur}\gamma\text{ur-i}$  “sound of whirlpool”

Zan (Laz)  $\gamma\text{ur}\gamma\text{ul-}$ ,  $\gamma\text{ur}\gamma\text{ul-am-s}$  “sth makes noise in stomach/belly”

Pshavian sample corresponds with Laz meaning while in Megrelian and Svan the phonetic correspondences aren't observed.

C.-Sind.  $*\gamma^w\text{ə}\gamma^w\text{ə-}$  “thundering/booming”

Ad.  $\gamma^w\text{a}\gamma^w\text{a-n}$ , Kab.  $\gamma^w\text{a}\gamma^w\text{a-n}$  “thundering/booming, claps of thunder”

The stem is of onomatopoeic structure and meaning which have correspondences in other groups of Iberian-Caucasian languages; Chech.  $\gamma\text{ur}\gamma\text{-}$  “thundering/booming, claps of thunder”, Av.  $\gamma\text{uy}\acute{\text{a}}\text{j}$ , Kar.  $\gamma\text{ur}\gamma\text{ur-i}$  “thundering/booming, claps of thunder”...

C.-Kartv.  $*\gamma\text{u}\check{\text{s}}\text{-}$  “scowling/clouding over; scowled/clouded over”

Geo.  $\gamma\text{u}\check{\text{s}}\text{-}$ ,  $\text{mo-}\gamma\text{u}\check{\text{s}}\text{-ul-i}$  “scowled/clouded over”,  $\text{mo-}\gamma\text{u}\check{\text{s}}\text{-v-a}$  “scowling/clouding over”

Zan (Megr.)  $\gamma višk-$ ,  $\gamma višk-al-i$  “scowled/clouded over; swarthy/very tanned”

Svan correspondence hasn't been observed. The root isn't attested either in Laz dialect. In Megrelian  $u \rightarrow vi$  occurs, probably, after  $\ddot{u}$  umlauted vowel.

C.-Sind.  $*\gamma^w a\check{s}-$  “turning sad; clouding over”

Ab. (Tap.)  $q^w a\check{s}i-\acute{o}$  “saddened; cloudy”, Apkh. (Bzip)  $\acute{a}-x^w a\check{s}i(\acute{o})$  “sad”; “cloudy”, cf. Abzh.  $\acute{a}-x^w a\check{s}i-ra$  “turning sad; clouding over”

There is a lack of Circassian data that complicates the reconstruction of parent-language archetype. Though  $*\gamma^w a\check{s}-$  archetype that was reconstructed on Apkhazian-Abaza data basis is exact.

In anlaut  $\gamma : q$  sound correspondence is repeated [see C.-Kartv.  $*\gamma ery-il-$ ,  $\gamma ery-$  : C.-Sind.  $*q\check{a}ry-\acute{o}$ ], may be that underlines the existence of archaic G pharyngeal voiced affricate in proto language.

C.-Kartv.  $*\gamma uc-$  “goitre”

Sv. (Chol.)  $\gamma u\check{c}$  “goitre”

The word is isolated in Svan. Sound correspondence Geo.  $c : Sv. \check{c}$ , C.-Kartv.  $*c$  gives possibility to reconstruct  $*\gamma uc-$  archetype for C.-Kartv. parent language.

C.-Sind.  $*q^w \acute{e}c^w-a$  “larynx/throat, gullet/maw”

Apkh. (Bzip)  $a-x^w \acute{e}c^w$  (with the function of preverb), Abzh.  $a-x^w \check{c}^w$  “larynx/throat back/inside of throat, gullet/maw”

In terms of semantics, opposition *goitre* ~ *larynx/throat, gullet/maw* is absolutely logical even within one word; cf. Av. (Herg.)  $\check{s}e\check{q}er$  “larynx/throat; goiter”, and phonetic correspondence C.-Kartv.  $\gamma : C.-Sind. q$  is regular.

Correspondence of Svan-Apkhazian isoglosses can be observed in kindred Dagestanian languages, as well; cf. Kar.  $\gamma^w ar\check{c}:-a$  “goiter”.

## Q

C.-Kartv.  $*\acute{q}ab-$  “ageing/getting old fading/discoloring”

Geo. (Ksan.)  $da-\acute{q}ap-ul-i$  “aged/worn out/got old”

Sv.  $me-\acute{q}ep-e$  “faded/discolored”

Kartvelian nominal  $\acute{q}ab-l-$  derivative should have been along with a verbal  $\acute{q}ab-$  root. Modern  $me-\acute{q}ep-e$  ( $\leftarrow *me-\acute{q}ep^w-e$ ) Svan allomorph is the result of just its transformation ( $l \rightarrow w$ ). Georgian  $\acute{q}ap-$ , which should have been of  $*\acute{q}ab-$  initially, is close to Common Kartvelian archetype;  $\acute{q}ab- \rightarrow \acute{q}ap-$  devoicing process ended still in Common Kartvelian parent language and thus  $\acute{q}ap-$  allomorphs has logical correspondences [Chukhua 2000-2003 : 282-283].

C.-Sind.  $*ma\acute{q}-a$  “getting on in years/aged/old”

Apkh.  $a-ma\acute{q}a$  “getting on in years/aged/old”

C.-Sind. archetype is reconstructed only according to Apkhazian data. At the same time C.-Kartv. \***qab-** : C.-Sind. \***maq-a** opposition repeats the picture that is attested in Dagestani languages – when Dargwa (Akhush) **burqa** is similar to of Apkhazian and Tabassaran reveals Georgian-like inversive **qab-i/qaw-i** “old” type; cf. also **qan-** of Nakh languages, Ts.-Tush. **qan-ol** “oldness/antiwuity/ageness”

C.-Kartv. \***qab-** “jaw; beard”

Geo. **qb-a** “jaw”, **qb-ed-i** “chatterbox/gossip”, **ni-qb-er-i** “jaw”, Khevs. **qb-a** “beard”

Sv. **ha-qb-a** “jaw”, **qab-** “beard”

Corresponding roots haven’t been revealed in Zan dialects, but an issue arises on origin of Megrelian **ʔʷab-ur-a/ʔʷab-ər-a/ʔʷab-ur-ia** “large-foreheaded” allomorphs from Common Kartvelian \***qab-** root.

Georgian **ni-qb-er-i** derivative demonstrates **ni-/ne-** prefix characteristic of Svan somatic nouns; cf. Sv. **ni-bga** (Lashkh.), **ne-bg<sup>w</sup>a** (US.) “forehead”, **ni-kça** (Lashkh.), **ne-kça** (US.) “eyebrow”. Georgian **qb-** root reflects a next reduction stage [Schmidt 1962 : 140].

C.-Sind. \***q<sup>w</sup>a-** “mouth /lips”

Ab. **q<sup>w</sup>a-**, Apkh. **q<sup>w</sup>a-** “preverb denoting mouth, lips”

Circassian correspondences aren’t observed. Like in other cases, even in this case a root consonant labialization took place on the **b** → **w** transformation base. Likely, the process took place still in parent language.

Dagestani correspondence of C.-Sind. \***q<sup>w</sup>a-** and C.-Kartv. \***qab-** is evident in Darg. **qab** “throat, neck” word, which prove the primary nature of **b** in root.

C.-Kartv. \***qad-** “long seat”

Geo. (Mokh.) **qad-e** “long stone seat”

The same **qad-** root is evident in Geo. **qda-a** word; cf. **qda-n-i** “carved long trees” and Imer. (Okrib) **qda** “chestnut tree round pole”. Thus, even in Mokhevian an initial meaning should have been *long wooden seat*.

Corresponding roots haven’t been revealed in Zan and Svan so far.

C.-Sind. \***q<sup>w</sup>ard<sup>w</sup>** “low chair carved from tree trunk”

Apkh. **a-q<sup>w</sup>ard<sup>w</sup>** “low chair carved from tree trunk”

Labialization source of root consonants in Apkhazian is unexplained. Like Nakh correspondences the Kartvelian data doesn’t give the ground of such assumption; cf. Ing. **γand**, Chech. **γant** “chair”, though Dagestani information supports Apkhazian one; cf. Darg. **ωuta//guta//uta** “chair”. At this research stage it is difficult to assign a due place to noteworthy Tsakh **qat**, Darg. **qad** “beam/fundamental support/basis, rafter” lexemes.

I cannot share the view on origin possibility of Apkhazian **a-q<sup>w</sup>ard<sup>w</sup>** word from Georgian **gvedo** “low chair carved from tree trunk” form [Lomtadze 1998 : 36-37].

C.-Kartv. \***qaw**- “doing/making; having, being”

Geo. m-**qav**-s “I have”, v-**qav** “I did”

Zan (Laz) u-**qov**-u-n//u-**qo**-u-n “has”, o-**qv**-op-um-e “doing/making”, i-**qv**-e-n “will be”, Megr. i-**ṭu**-ap-u(n) “will be”, m-i-**ṭo**-un-s//m-i-**ṭ**-un-s “I have”

Sv. **qa**-, m-a-**qa** “I have”

It is clear that C.-Kartv. \***qaw**- root was poly-functional. But it is unacceptable to detach the same root in other case in which segmentation is unrealistic – e.g. in **qvel**- “cheese” noun (?), which according to some scholars is considered to be participle [Fähnrich, Sarjveladze 2000 : 526-528].

C.-Sind. \***qa**- “being, having”

Ad. **ṭa**- “being”, Kab. **ṭa**- “being, having”

Ub. **qa-γ** “having”

Ab. a-**ṭa**-z-la-ra, Apkh. á-**qa**-la-ra “being”

K. Lomtadze underlined the common origin of Kartvelian-Sindy languages [Lomtadze 1997g : 72-75].

Unlike Kartvelian languages, the meaning of *doing/making* isn't attested in Sindy languages. Though there is nothing unexpected in this. The same opposition is evident in kindred Dagestanian languages; cf. Darg. -**arq**-/ir**q**- “making, doing”, but Khin. **qi** “being”.

C.-Kartv. \***qaw**- “deviding”

Geo. **qav**-, ga-v-**qav**-i “I devided”

Zan (Megr.) go-**ṭv**-i//go-**qv**-i “Devide!”

If even there existed \***naqev**- form in Kartvelian language word [cf. Javakhishvili 1992 : 403], it should have been originated just from **qav**- root.

C.-Sind. \***nə-q<sup>w</sup>-a** “half”

Ad. **nəq<sup>w</sup>:a**, Kab. **nəq<sup>w</sup>:a** “half”

It is difficult to discuss about **nə--a** confix in C.-Sindy. But external language material gives the possibility to suppose **q<sup>w</sup>**- verb in parent language under meaning of *dividing*. It is supported by Dagestanian samples in which the etymological link between verbal and nominal derivatives in kindred roots is evident; cf. Kar. **r-eq**:- “dividing” and **req**:-ema “half”, Arch. **qa**- “dividing”.

Kartvelian-Dagestanian correspondences support the primary nature of **q**-. Hence the conclusion: C.-Sind. \***nə-q<sup>w</sup>-a** ← Pr.-Sind. \***nə-q<sup>w</sup>-a**.

C.-Kartv. \***qaw**-e “goat leader of goats”

Zan (Megr.) **ṭeve** “goat that leads the goats”

In Megrelian verse “**ṭiṭi** goruns **ṭeve** txas” – “Shepherd looks for a goat that leads the goats” – sometime **ṭeve** is explained as *lost, way-lost goat*. In fact it denotes a leader goat

that leads other goats, i.e. other goats follow it and, if shepherd finds a leader goat, all other goats are found.

Correspondence haven't been evident in other Kartvelian languages and dialects.

C.-Sind. \*waq-ǎ “goat”

Kab. waqə-j “word-form to drive cattle”

Ub. waqə//wanqə “goat”

Etymological link of Circassian stems and roots is known and shared [Chirikba 1996a : 208; Kvakhadze 2014 : 81]. Structurally there was an attempt to link Georgian varqa “horse” with Common Sindy \*waq-ǎ archetype. But due great semantic difference [*horse* ~ *goat*] I refrain from this.

C.-Sind. \*waq-ǎ : C.-Kartv. \*qaw-e is an archetype if inversive structure. Of them Dagestanian data supports Sindy structure; cf. Tsakh waqqa → // woqqa “sheep”.

C.-Kartv. \*qawn- “power, vital horse/strength capability”

Geo. (Fereydan.) qov-a “capacity/ability”

Zan (Megr.) ?on-ia “powerful, strong”, ?on-e “physical power”, ?on-ier-i “strong”

Sv. qer “power”

In stem auslaut Zan-Svan was simplified – wn → n → //r, and in Georgian – vice versa, it preserved reflex [v] of initial w sonant.

C.-Sind. \*wa “strength, physical power”

Ub. qwa “strong, powerful”, a-qwá-n “strengthening”

Apkh. á-γw-γwa (*redupl.*) “strong/powerful”

In parent Sindy wa/Gw substitution isn't excluded that was correlated a different reflexion at next stage according to Apkhazian-Abaza languages. Noteworthy parallels of inversive structure are attested in kindred Lezgian languages of Dagestanian group; cf. Tab. waq-i “strong/powerful”.

C.-Kartv. \*qal- “dividing”

Sv. ql-, i-ql-ur-al-x//i-ql-wr-al-x “are divided”

The word is isolated in Svan, but likely, it is of parent language origin. It is supported by external language correspondences.

C.-Sind. \*qǎ- “cutting”

Ad. wə-?a-, Kab. wə-?a- “wounding/cutting”

Ub. qə- “cutting”

Apkh. qə-, in the word a-t-qə-ra “cutting out”

In the professional literature Ub. qə- “cutting”, Kab.-Ad. wə-?a- “wounding/cutting”, Apkh. a-t-qə-ra “cutting out” verbs are linked with Ab. pq-ra, Apkh. a-pqa-ra “cutting” allomorphs, that is groundless, since they are the stems and roots of different origin and consequently, they imply different etymology [cf. Starostin, Nikolayev 1994 : 1019].



C.-Kartv. \*qal- “dividing” : C.-Sind. \*qǎ-”cutting” reveals l → w → zero delateralization process in Common parent language, that is natural in the stems and roots of similar structure.

Semantic correlation *cutting* ~ *dividing* is logical one.

C.-Kartv. \*qam-a “young boy/girl; youth/lad’ child”

Geo. qma/q̄rma “young boy/girl/lad”

Zan -q̄va/-ṽva/-va “one’s own child, youth/lad”, in surnames: yele-q̄va, guda-q̄va → // guda-va...

Sv. qlaw “child, boy”

Geo. a : Sv. w that is attested in stem final position is considered to be of Svan type reduction – a → w, cf. Geo. qanča → Sv. qančʷ//qanžʷ “heron”. Supposed qma → q̄va → ṽva → va in Zan is well evident in surnames; cf. Geo. Xeča-q̄ma-ze, Vaša-q̄ma-ze, Mala-q̄ma-ze, Osi-q̄ma-švil-i and Megrelian-Laz Čanu-q̄va-ze, Ingoro-q̄va, yele-q̄va, Guda-q̄va → Guda-ṽva → Guda-va (*top.*)/Guda-va (*anthrop.*)

C.-Sind. \*qʷa “one’s own child”

Ad. (Shaps.) qʷǎ, Chemg., Bzhed. qʷǎ, Abdz. qʷǎ, Kab. qʷǎ “one’s own child”

Ub. qʷǎ “one’s own child”

In this case when Kabardian follows Ubykh a qʷ → q̄ʷ glottalization process isn’t supposed. Vice versa, Kabardian-Ubykh q̄ʷa manifests archaic picture; q̄ʷ → qʷ took place in Adyghean and in Abdzakh the third stage (variant) developed – q̄ʷ → qʷ → q̄ʷ. Thus an initial and final reflexation (allomorph) coincided with each other.

G. Dumézil brought Apkh. \*ωʷə “man, human being” stem in this case which is considered to be of another etymology by other scholars [cf. Dumézil 1932 : 124-125; Starostin, Nikolayev 1994 : 577].

Sindy and Kartvelian roots and stems are paralleled by Common Nakh q̄on- “son”, cf. Ing. q̄on-g-iš “sons”...

C.-Kartv. \*qand-a “fence type”

Geo. qand-a “fence type”, Psh. qond-ur-a “wren”

In Pshavian as it is indicated in the word “yobemzyrala” – “bird that climbs the fence” the name is based on the word *fence*. But \*qand-ur-a (→ qond-ur-a) should have been an archaic form. Up.-Imer. qud-ul-i “fence type” is likely zanism.

C.-Sind. \*ωʷənd-a “fence”

Ub. wədʷa “fence”

Apkh. ānda ← \*a-ωanda “fence”

Phonetic transformations are evident in both languages, namely, in Apkhazian the labialization of pharyngeal voiced spirant is broken and in Ubykh initial ω- and root n are

lost. In Ubykh secondary labialization of d- due to assimilation influence of initial -w- is also observed.

Numerous correspondences of C.-Kartv. \***q̄and-a** : C.-Sind. \***ω<sup>w</sup>ənd-a** archetypes are observed in Dagestanian languages, as well: Av. **q̄:ed**, Akhv. **q̄:e<sup>ŋ</sup>da**, Botl. **q̄:i<sup>ŋ</sup>da** “wall”...

C.-Kartv. \***q̄ar-an**- “big nightingale”

Geo. **q̄aran-a** “goldfinch” (Saba), “fat nightingale” (Chubinashvili)

The word is attested only in Georgian. Its history has been investigated [Lomtadze 1944 : 121-124]. I suppose that **q̄aran-a** has true correspondences in Sindy languages and dialects, that underlines its parent-language etymology. Likely, the same **q̄ar-** root is attested duplicated Geo. **q̄arq̄at** : Sv. **garq̄and** “stork” words.

C.-Sind. \***q̄ar-aw** “swan; crane”

Ad. **q̄:araw**, Kab. **q̄:əruw** ← \***q̄:əraw** “crane”

Ub. **q̄araw** “swan”

Ab. (Ashkhar) **q̄ru**, Apkh. a-**p̄q̄a** “crane”

Problem of Apkhazian **p̄q̄a** noun is complicated. Metathesis of historical -w- at the beginning of the word can be supposed; cf. \***q̄raw** → Ab. **q̄ru** / Apkh. \***wq̄ra** → **p̄q̄a** (?). In any cases **q̄ar-** should be detached as a common root of Sindy languages, that is logically corresponded by **q̄ar-an-** in Georgian.

Kindred Dagestanian languages data is also noteworthy in which genetically common roots and stems are repeated; cf. And. **q̄:urru** ← \***q̄:urnu**, Kar. **q̄:urun...**, Tab. **q̄arni**, Arch. **q̄<sup>w</sup>er-ti** “crane”.

C.-Kartv. \***q̄artel-** “dirt/filth”

Geo. **q̄artl-i** (Saba), si-**q̄artl-e** (Saba), Psh., Ing. **q̄artl-ian-i** “dirty/filthy”

Reflexation of Common Kartvelian archetypes is attested only in Georgian. Parent-language etymology of the root is supported by Abaza isoglosses.

C.-Sind. \***q̄jata** “mire/slush/watery dung”

Ab. **q̄jata** “mire/slush/watery dung”

Like in Kartvelian, in this case reconstruction of Sindy archetype is possible only according to one (Abaza) language data.

C.-Kartv. \***q̄artel-** “dirt/filth” : C.-Sind. \***q̄jata** “mire/slush/watery dung” opposition manifests a superfluous l in Kartvelian which indicates that transformation l → w → Ø took place still in Common Sindy language.

Corresponding material of Sindy-Kartvelian isoglosses haven’t been disclosed in other Iberian-Caucasian languages so far.

C.-Kartv. \***q̄ary-** “crane-like bird”, “demoiselle crane”

Geo. **q̄arx-ila** “demoiselle crane”, “looks like a crane” (Saba)

It is one of the words, which often occurs in Georgian. It is attested only in Saba's dictionary, but it has true correspondences in Sindy and Dagestanian languages that proves its parent-language origin. A detached -ila is suffixal part in *q̄arx-ila* lexeme. Historical devoicing  $\gamma \rightarrow x$  phonetic process took place in Georgian.

C.-Sind. \**q<sup>w</sup>arγ*- “crow”

Kab. *q<sup>w</sup>:arγ//q<sup>w</sup>āγ* “crow”

Ub. *qay* “crow”

Apkhazian-Abaza correspondences are lost;  $\dot{q} \rightarrow q$  took place in Common Circassian or in radical Sindy. Initial variant is changed in Ubykh – there is a lack of *r* as well as *w* consonants. Common Sindy *w* isn't of root. Likely, it is a correspondence of Georgian -il suffix. Lak *q:əγu* “rook” and Darg. *q̄a* “jackdaw” lexemes are also noteworthy; cf. Cham. *q<sup>w</sup>:aha* “crow”, Arch. *q̄ehu* (← \**q̄ehu* (?)) “hawk; falcon”.

C.-Kartv. \**q̄asar*- “adult cattle”

Sv. *q̄əsər* “adult cattle”

For parent-language state reconstruction of *a-a* sounding is based on regularity of  $a \rightarrow \emptyset$  phonetic process in Svan; cf. Geo. *maṭl-i* : Sv. *mət* “worm”...

C.-Sind. \**q̄aša* “goat”

Ad. (Abdz.) *ʔašă* “goat”

Well-known  $\dot{s} \rightarrow \acute{s}$  process, that is characteristic of Kabardian and Abdzakh subsystems is real even in this root.

Seems final *r* was lost still in parent Sindy. As regard semantic correlation *adult cattle* ~ *goat* is logical one.

Corresponding material of Sindy-Kartvelian isoglosses isn't observed in other Iberian-Caucasian languages.

C.-Kartv. \**q̄asr*- “small house; tower; royal house”

Geo. *q̄asr-i* “small royal house” (Saba), Old Geo. *q̄asr-i* “castle; tower”

Zan (Megr.) *q̄orš-i/ʔorš-i/q̄oš-i/ʔoš-i* “fortress' tower”

Sv. *q̄arš* (*top.* in Svaneti)

Before *q̄oš/q̄oš* “small house in mountain; hut” allomorphs were considered to be Svan form (correspondence) which turned out to be zanisms [Fähnrich 2007 : 509]. Initial *q̄* in Georgian complicates the situation though  $\dot{q} \rightarrow \dot{k}$  depharyngealization should be prop. Georgian innovation, cf. *reḳ-* : Zan *raʔ-* “driving (*cattle*)”...

C.-Sind. \**q̄aš*- “pound/paddock (for sheep, *etc.*)”

Ad. (Chemg.) *ʔaš* “pound/paddock (for sheep, *etc.*)”

Reflexation of Common Sindy archetype is attested only in Chemguy dialect which exactly reflects archaic picture, though *r* sonor is lost (without trace).

C.-Kartv. \**q̄asr*- : C.-Sind. \**q̄aš* isogloss manifests *s* : *š* sibilant sound correspondence that is regular.

Genetic link with kindred Dagestania roots is also noteworthy; cf. Cham. **q̄iś<sup>w</sup>** “hut”, Darg. **q̄uś** “tent”.

C.-Kartv. \***q̄a-q̄a-** “dirt/filth”

Geo. **q̄aḳ-i** “dirt/filth”, Psh., Imer. **q̄aḳa** “bad”

Reduplicated root of a look up roots and stems aren’t observed in Zan-Svan.

C.-Sind. \***q̄ā-** “dung/manure, excrement”

Ab. **q̄ə**, Apkh. a-**q̄ə** “dung/manure, excrement”

Of Circassian an Ubykh **q̄əḳ<sup>wə</sup>** “dirtying” verb is brought that cannot serve as a parallel of Apkhazian-Abaza [cf. Starostin 2005 : 179].

Root structure problem is more important – when reduplicated Kartvelian word is corresponded by simple allomorphs in Apkhazian-Abaza. Kindred Dagestania material supports both structure; cf. Tab. **q̄irina-** “sediment; dirt; silt”, but Krits **q̄iriḳ** “diarrhea” [Starostin 2005 : 179].

C.-Kartv. \***q̄ew-** “two”

Geo. **q̄ew-ar-i** “two yoke oxen” (Saba), sa-**q̄ev-ar-i** “yoke-rope/chain of front pair of ox” (Saba)

Zan (Megr.) **ʔal-**, ma-**ʔal-e** “partner/one of a pair’ friend”

Iv. Javakhishvili’s view should be considered: in Georgian there were two stems denoting *two* among them Geo. **q̄evar-i** is also supposed [Javakhishvili 1992 : 389, 394, 396, 399, 403]. I suppose that formally Geo. **q̄ev-** root is corresponded by Megr. **ʔal-** like Geo. **ʔev-** verb – by Megr. **ʔal-** “letting” (i.e. w : l).

C.-Sind. \***ω<sup>w</sup>ā-** “two”

Ab. **ω<sup>w</sup>-ba**, Apkh. **ω<sup>w</sup>-ba(-ḟa)** “two”

In Apkhazian-Abaza **ω<sup>w</sup>-ba** isn’t linked with Circassian **ḟq̄<sup>w</sup>a** numeral denoting *two* since this latter corresponds with Kartvelian **ḟq̄u-b**. Adyghean correspondences can be preserved in Ad. **ḟ<sup>w</sup>ə-bḟ**, Kab. **ḟ<sup>w</sup>ə-bḟ** “Tuesday” compound word (cf. Tind. **ḟoj** “Tuesday”). In this latter **ḟ<sup>w</sup>ə-** is a root denoting *two*; cf. Apkh. a-**ω<sup>w</sup>** a-**ša** “Tuesday”, Rus. вторник “Tuesday” – второй “second”.

Kartv. **q̄ew-**, Apkh.-Abaza. **ω<sup>w</sup>-** should be linked with other Dagestania roots denoting *two*, namely of Arch. **q̄<sup>w</sup>ε** type roots; cf. Khv. **ḟ<sup>w</sup>e-ne**, Hin. **q̄o-no**, Tab. **q̄u**, Krits **q̄<sup>w</sup>a-d-**, Arch. **q̄<sup>w</sup>ε-d-**..., Darg. (Ur.) **ḟ<sup>w</sup>i**, Kub. **ḟ<sup>w</sup>e** ..., i.e. it is possible to demarcate two roots and stems denoting *two* from each other in Iberian-Caucasian languages.

C.-Kartv. \***q̄el-** “branch; fork (*of river, family, rail...*)”

Zan (Laz) **ʔa//q̄a//a** “branch/fork (*of river, family, rail...*)”, *pl. form.* **ʔal-ep-e**, Megr. **ʔa** “branch; fork (*of river, family, rail...*)”, **ʔal-ep-**, **ʔal-er-i** “branched”

Dialectal material within Zan is similar. For Georgian a supposed **q̄el-** form can be evident in Gurian dialect; cf. Gur. **q̄el-i** “wooden house’s outer corner purlims”.

C.-Sind. \***q̄ǎ-** “hand”

Ad. (Shaps.) **q̄ǎ**, Chemg. **ʔǎ**, Kab. **ʔǎ** “hand”

Ub. **q̄a-**, in the word **q̄a-ṗa** “hand”

Initial picture is preserved in Ubykh and Shapsug. Zan-like **q̄** → **ʔ** took place in other dialects. As it is noted **-ṗá** in Ubykh should denote *limb* [Shagirov 1977, I : 154; Kvakahdze 2014 : 154]. Final **l** which is attested in Kartvelian was lost still in parent-language.

Semantic correlation *branch* ~ *hand* is logical; cf. Geo. **ṗot̄-i** : Sv. **ṗwet̄** “hand” : Zan (Megr.) **ṗot̄-i** “hand” in the expression **ṗot̄-əš-a meurs** “goes to the hand, goes to strike with a hand”.

Sindy-Kartvelian roots are corresponded by Hin. **q̄ilu**, Khv. **q̄e**, Bezh. **q̄ejo**, Hunz. **q̄eru** “shoulder” [more Dag. see Starostin, Nikolayev 1994 : 934], cf. Darg. **q̄ali** “branch/fork (*of river, family, rail...*)”

C.-Kartv. \***q̄el-** “saying”

Zan **ʔal-**, **sa-ʔal-e** “ereproch/rebuke/reprimand”

Sv. **q̄əl-e** “says”, **li-q̄l-e** “saying”

Georgian correspondence isn’t observed and thus vowel reconstruction is based on Geo. **e** : Zan **a** sound correspondence.

C.-Sind. \***q̄<sup>w</sup>a-** “saying”

Ub. **q̄á-** “saying”, cf. **čə-q̄á-** “swearing/vowing”

If Kabardian **žə-ʔǎ-n** “saying; speaking” and Ad. **ʔ<sup>w</sup>ə-n** “id” is brought in this case, it is clear that given reconstruction is right since C.-Sind. **w** in this case is correspondence of C.-Kartv. **l** (\***q̄el-**) lateral.

Proto-Caucasian nature of final **l** is proved by Dagestanian data when Mishlesh dialect of Rut preserves **q̄əla** “learning, teaching, understanding” form; cf. Lezg. **kel-** (←\***q̄el-**) “id”.

C.-Kartv. \***q̄el-a** “bad-tempered/vicious/masty/evil, rabid”

Zan (Megr.) **ʔal-a** “bad-tempered/vicious/masty/evil”, **go-ʔal-ap-a** “become rabid”, **ʔal-a-nger-i** “rabid wolf”

Kartvelian comparative grammar manifests that Zan **a** in word inlaut reflects a Common Kartvelian **e**. Thus, for parent-language picture a \***q̄el-a** archetype is reconstructed, which has correspondences in Sindy languages.

C.-Sind. \***q̄ǎl-** “wild; crazy”

Kab. **ʔaL** “wild”

Ub. **ʔaL** “crazy”

I suppose that  $\acute{q} \rightarrow ?$  and  $l \rightarrow L$  phonetic transformations in Ubykh and Kabardian (or in Circassian) took place later. The named processes should haven't occurred in Common Sindy, that is proved by Apkhazian–Abaza languages in many cases.

C.-Kartv. \* $\acute{q}el$ -a “bad-tempered/vicious/masty/evil, rabid” : C.-Sind. \* $\acute{q}\check{a}l$ - “wild; crazy” is logical structural and semantic correlation.

C.-Kartv. \* $\acute{q}em$ -a “serf, slave”

Geo.  $\acute{q}ma$  “servant, traded” (Saba),  $\acute{q}m$ -ob-a “serfdom”,  $\acute{p}a\check{r}on$ - $\acute{q}m$ -ob-a “serfdom”, i- $\acute{q}m$ -o “made sb a servant/vassal”

The word is attested only in Georgian, though likely it is of Common Kartvelian origin that is proved by (not only) Sindy isoglosses.

C.-Sind. \* $\acute{q}^w\check{a}m$ - “representative of low rank”

Circs. { $\acute{q}^w\check{a}m$ -} “representative of low social rank”

Sindy archetype can be discussed on the basis of  $\acute{q}^w\check{a}m$ -iag “id” word preserved in Ossetian since I suppose that Ossetian preserved the social term that entered from Circassian languages and dialects.

Discussing the sounding of C.-Kartv. \* $\acute{q}em$ -a archetype the kindred languages data has been taken into account; cf. Ts.-Tush.  $\acute{q}e^n$  “poor, pauper/beggar”. In Sindy form labialization of root consonant is “superfluous” ( $\acute{q}^w$ ), that is innovation.

Of Dagestanian the genetic link with Bezh.  $\acute{q}ema$  “pauper/beggar, poor” is acceptable [Chukhua 2008 : 564].

C.-Kartv. \* $\acute{q}e\acute{q}$ - “much eating/drinking”

Geo.  $\acute{q}e\acute{q}$ -, Gur., Imer.  $\acute{q}e\acute{q}$ -va “eating one's fill/being too sated”, ga- $\acute{q}e\acute{q}$ -il-i “being too sated”

Zan (Megr.)  $\check{r}a\check{r}$ -u-a/ $\acute{q}a\acute{q}$ -u-a “much drinking”,  $\acute{q}a\acute{q}$ -il-i “(too) fed and drunk”

Corresponding root isn't observed in Svan but since \* $\acute{q}e\acute{q}$ - archetype has correspondences in Iberian–Caucasian. Stem should be reconstructed at Common Kartvelian level [cf. Fähnrich, Sarjveladze 2000 : 534].

C.-Sind. \* $\acute{q}\check{a}\acute{q}\check{a}$ - “chewing/ruminating”

Ub.  $\acute{q}\check{a}\acute{q}\check{a}$ - “ruminating, chewing”

Ab.  $\acute{q}a\acute{q}$ -ra, Apkh. á- $\acute{q}a\acute{q}$ :-ra “chewing, ruminating”

The given form and structural similarity in Sindy–Kartvelian verbs is supported by semantic correspondence “*much eating/drinking*” that is logical meaning correlation.

Iberian–Caucasian parallels haven't been observed so far.

C.-Kartv. \* $\acute{q}e\acute{q}w$ - “ageing/getting old; old man/woman”

Geo.  $\acute{q}i\acute{q}v$ -i “very old man/woman”, da- $\acute{q}i\acute{q}v$ -eb-a “ageing/getting too old”, Ingil.  $\acute{q}\check{u}\acute{q}$  “very old man/woman”

Zan (Megr.) **q̄aḡv**-i “very old man”

Geo. i : Zan a is a violation of sound correspondence. Assimilation took place in Georgian – e → i. Gurian **q̄aḡv**-i “id” is considered to be zanism.

C.-Sind. \***γǎḡ<sup>w</sup>**-ə “dry”

Ad. **γ<sup>w</sup>əγα** “dry”

Ub. **γḡa** “dry”

Semantic correlation C.-Kartv. *ageing* ~ C.-Sind. *dryness* isn't unexpected. Initial should have been the semantics of *dryness* as of the detections of life extinguishing (drying up).

Dagestanian material prove the same; cf. Lak **q̄aḡ**- “dry”, Arch. **q̄uraḡ:a**- “drying”.

C.-Kartv. \***q̄wa**- “fur/single hair, feather”

Zan (Megr.) **ḡua**//**ḡua** “fur/single hair, feather, poor plumage/down”

The word is isolated in Megrelian though it has true correspondences in (not only) Sindy languages.

C.-Sind. \***q̄<sup>w</sup>ə** “wool, hair”

Ad. **q<sup>w</sup>:ə-jə**, Kab. **q<sup>w</sup>:i-j** “hairless”

Ub. **q̄<sup>w</sup>ə** “wool, hair”

A -jə suffix of Adyghean languages denotes negativness. In terms of word meaning development cf. Geo. **ḡud**-i “tail”, but **ḡud-a** “without a tail; with a tail”. Additionally, in Adyghean languages **q̄<sup>w</sup>** → **q<sup>w</sup>** took place, that has regular character.

C.-Kartv. \***q̄wew**- “crow”

Geo. **q̄vav**-i “crow”, **Q̄vav**-a-ze (anthrop.), **çil-q̄vav**-i “rook”

Zan (Laz) **q̄var**-oḡ-i, Megr. **q̄var**-ia “crow”

Etymological link of Georgian and Zan allomorphs with Svan **çwer** “crow” is excluded since the latter is a logical correspondence of Georgian **ḡvir**-ion-i [cf. Klimov 1964 : 209]. In Zan a- sounding needs to be explained instead of Geo. a, though cf. also Geo. **ḡaḡ-a** : Zan **ḡaḡ-u** “cat”, that underlines e → a process in Georgian, i.e. Zan reflects a correspondence of parent-language e.

C.-Sind. \***q̄<sup>w</sup>ǎw-ǎ** “crow”

Ub. **q̄<sup>j</sup>ajǎ** “crow”

Comparison of Geo. **q̄vav**- and Ub. **q̄<sup>j</sup>ajǎ** “crow” [Mescarosh 1934 : 351] forms is acceptable and genetic link of Ubykh allomorph with Georgian **q̄vav**- “crow” word isn't excluded. But a characteristic **q̄<sup>w</sup>** → **q̄<sup>j</sup>** delabialization-palatalization phonetic process is supposed for Ubykh.

Supposition on Paleo-Caucasian origin of Sindy-Kartvelian archetypes is supported by Dagestanian data, as well; cf. Akhv. **q̄<sup>w</sup>:aj-**, in the word **q̄<sup>w</sup>:aj-γandi** “crow”...

C.-Kartv. \***q̣wan-** “bringing/over”, Rus. вести

Geo. **q̣wan-/q̣van-**, çar-**q̣wan-a** “taking away”, mo-**q̣wan-a-j** “bringing”

Zan (Laz) **ʔon-ap-a/q̣on-ap-a**, Megr. **ʔon-ap-a//q̣un-ap-a** “dysentery”

Although, a correspondence roots isn’t revealed in Svan. A **q̣wan-** verb is reconstructed at Common Kartvelian level; The verb **q̣wan-** is also attested in old Georgian written sources [Klimov 1964 : 210].

C.-Sind. \***naq̣wa-** “walking”

Ab. **naq̣wa-ra**, Apkh. a-**naq̣wa-ra** “walking”

Corresponding verbs aren’t observed in Circassian languages. In this case the reconstruction of parent-language archetype is possibly on Apkhazian-Abaza data basis. It should be noted that the latter samples are absolutely full and repeat an initial picture.

Opposition of archetype \***q̣wan-** ~ \***naq̣wa-** in Sindy demonstrates the secondary nature of inversive structure that is also proved by Dagestanian data: Akhv. **q̣u<sup>ŋ</sup>**- “entering/going in”, Bezh. -**o<sup>ŋ</sup>q̣-**, Hunz. -**a<sup>ŋ</sup>q̣-** “walking, coming”... Nasalization trace is also observed in Akhv., Bezh. and Hunz. languages.

C.-Kartv. \***q̣wanc-al-** “whorled clary”

Geo. **q̣vancal-a** “hedge woundwort” (Saba)

Sv. {**q̣wančal-**} “whorled clary”

Corresponding stem isn’t observed in Zan dialects. Svan correspondence is preserved only in Rachian dialect – **q̣vančal-i** “whorled clary”. In Saba’s dictionary the word isn’t explained.

C.-Sind. \***q̣wəc-a** “peach”

Ad. **q̣:əca**, Kab. **q̣:əca** “peach”

Gemination of initial consonant reflects the compensation of initial **q̣<sup>w</sup>** labialized complex in Adyghean languages. It is clear that deparyngealization of **q̣** → **q** took place in parent Sindy. Primary nature of **q̣-** is clearly proved by Dagestanian data, as well: cf. And. **q̣urči** “large apricot”, Akhv. **q̣učē//q̣orčo** “peach”.., Darg. **q̣urči** “peach”.

If structurally Kartvelian roots are perfect, in terms of semantics the correlation *whorled clary* ~ *peach/large apricot* arises the questions. The issue needs additional investigation.

C.-Kartv. \***q̣war-** “loving, love”

Geo. **q̣var-eb-a** “loving”, si-**q̣var-ul-i** “love”, mo-**q̣var-e** “close friend/kin/in-law/beloved”

Zan (Laz) m-a-**q̣or-op-e-n** “I love”, **q̣or-op-er-i/ʔor-op-er-i** “beloved”, Megr. **ʔor-op-a** “love”, **ʔor-op-il-i** “in love/enamoured”, u-**ʔor-s** “loves”

Sv. **q̣r-**, m-a-**q̣r-a** “Sb loves me (very much)”, ž-a-**q̣r-a** “Sb loves you very much”.



Genetic link of Old Georgian **q̄war-** verb with Zan **ʔor-** was mentioned still in the 19th c [Brosse 1849 : 75]. Svan enters into the scientific circulation for the first time.

C.-Sind. \***q̄wǎ-** “love”

Ub. **q̄jə-** “love”, wá-**q̄jə-n** “I love you”

Reflex of parent-language origin is preserved only in Ubykh. Word auslaut was simplified in parent language that was followed by breaking of labialization of root consonant characteristic in Ubykh – \***q̄wǎ-** → **q̄jə-**.

Correspondence of Sindy-Kartvelian roots is logical in Nakh languages; cf. Chech. **lar-am** “love”. Corresponding Dagestanian equivalent is observed only in Botl. **q̄or-o** “trust, love” form.

C.-Kartv. \***q̄wars-a-b-** “black vulture”

Zan (Megr.) **q̄uršup-i** “black vulture”

The word is isolated in Megrelian. Basing on true external language parallels it is considered to be of parent-language origin. Since a final **-b-** is repeated as an affix in other Kartvelian bird names: **қақа-b-i** “partridge”, **qoqo-b-i** “pheasant”, **ṭar-b-i** “rose-colored starling” ..., Zan **-p-** is considered to be a reflex of archaic **-b-** suffix.

C.-Sind. \***q̄wars-a** “turtledove”

Apkh. a-**q̄warasá**, Bzip a-**q̄warśa** “turtledove”

Sindy-Kartvelian reflexation is evident only in Megrelian and Apkhazian, which exactly manifest the reflexation of parent languages. Apparently, Bzip variant is closer to initial type of Common Sindy root.

Correspondences aren't observed in Circassian (and in other Iberian-Caucasian) languages.

C.-Kartv. \***q̄was-** “close friend/kin/in-law/beloved”

Geo. **q̄was-**, mo-**q̄vas-i** “friend, close friend”

Sv. **q̄wāsg-/q̄wāsk-**, mə-**q̄wasg-i**, mu-**q̄wāsk-i** “uninvited guest”

Historically the understanding of *close friend/kin/in-law/beloved* should be for Svan. In this case *close friend/kin/in-law/beloved* combined the meaning of *uninvited guest*. From comparative phonetics standpoint a sound correspondence Geo. **s** : Sv. **sg/sk** is noteworthy [Chukhua 2000-2003 : § 25].

C.-Sind. \***q̄wása-** “relative”

Ad. **q̄wǎš-ə**, Kab. **q̄wás** “brother”, Ad. wənǎ-**q̄wǎš-ə** “descendant/offspring”, Kab. wənǎ-**q̄was** “relative, close friend/kin/in-law/beloved”

In Kartvelian as well as in Circassian languages \***q̄was-/q̄wás-** are detached. They are identical structurally and semantically; **q̄** → **q** developed in Adyghean, that is attested in many other words, as well.

C.-Kartv. \***q̣wart**- “hoof hurt” (*anat.*)

Geo. (Tush.) **q̣wart**-i “horse’s hoof hurt”

It is a somatic noun in Georgian. Its correspondence isn’t observed in other Kartvelian languages and dialects. Though Kartvelian parallels can give a necessary nuance to specify the word’s initial meaning, etymon.

C.-Sind. \***q̣wart**<sup>w</sup>- “joint” (*anat.*)

Apkh. a-**q̣wart**<sup>w</sup>-ra “joint” (*anat.*)

Lack of Sindy material blocks the meaning specification like in Kartvelian. At the same time it isn’t excluded that in Dagestanian languages manifest noteworthy nuance; cf. Lezg. **kwat**-un “joining”. Indeed, Apkhazian *joint* ~ Lezg. *joining* demonstrates closeness.

And still the issue needs additional investigation.

C.-Kartv. \***q̣wel**- “cheese”

Geo. **q̣vel**-i “cheese”

Zan (Megr.) **ṽval**-i, Laz **q̣val**-i//**ḳval**-i//**val**-i “cheese”

Sv. **q̣ēl**- ← \***q̣wel**-, li-**q̣ēl**-e “cheese making/extracting”

Vowel length is due to compensation disappearing of **w** [Klimov 1964 : 210]. It is absolutely unacceptable to etymologize the root (Fähnrich, Sarjveladze) since C.-Kartv. \***q̣wel**- has correspondences not only in Sindy languages.

C.-Sind. \***q̣wā**- “cheese”

Ad. **q̣wā**-ja, Abdz. **q̣wā**-ja, Kab. **q̣wā**-j “cheese”

Correspondences are lost in Ubykh and Apkhazian-Abaza. Abdzakh state (existing of **q̣**- pharyngeal) reflects the third stage, though it coincides with Proto-Sindy, i.e. Proto-language state: \***q̣wā**- → \***q̣wā**- → **q̣wā**-.

Assertion of unity of Georgian-Circassian stems has a long history [Charaia 1912], which then appeared in K. Bouda’s work [Bouda 1950, II : 294].

Dagestanian correspondences can be also brought; cf. Did. **q̣ur**-u “sour cream”. Relation with Kvarsh **kiro**//**ḳora** “cheese” allomorphs should be clarified.

C.-Kartv. \***q̣wim**- “fog”

Geo. (Gur.) **q̣vip**-i “foggy drizzle”

Zan (Megr.) **q̣vip**-i//**ṽvip**-i “foggy rain”

Ajar. **q̣vim**-i “air full of smoke” can be brought in this case if not Gurian **q̣vip**-i “foggy drizzle”. This latter corresponds with Megrelian allomorphs. Assimilative **m** → **b/p** took place in historical Kartvelian languages.

C.-Sind. \***nəq̣w**-a “fog, mist”

Apkh. á-**naq̣w**a “fog, mist, haze”

Reflex of Common Sindy noun is attested only in Apkhazian, but its borrowing from any language isn’t confirmed since it has true correspondences in Kartvelian as well as

Dagestian languages; cf. C.-Dag. \*ǵ<sup>w</sup>ima- “cloud, rain” → Did., Hin. qema “rain”, Khv. qema, Bez. qimaro [more Dagestian see Starostin, Nikolayev 1994 : 737].

C.-Sind. \*nǵ<sup>w</sup>-a “fog, mist” is of inversive structure and opposes Kartvelian-Dagestian; m → n in Common Sindy is also supposed.

C.-Kartv. \*ǵ<sup>w</sup>iz-(in)- “fatness/obesity; fattening”

Geo. ǵ<sup>w</sup>izin-i “bird fattening” (Saba), ga-ǵ<sup>w</sup>iniz-eb-a “fattening”

Sv. ǵ<sup>w</sup>iž “sacrificial animal/fattened calf”

Corresponding forms aren’t attested in Zan dialects. As regard Georgian-Svan allomorphs Georgian allomorph is a metathesized type of historical ǵ<sup>w</sup>iz-in- proto-form; cf. Geo. ǵ<sup>w</sup>nes- ← \*ǵ<sup>w</sup>us-en- : Zan (Laz) ǵ<sup>w</sup>usin- “moaning/groaning”. Svan semantics should be explained. I suppose that for Svan *sacrificial animal* the meaning of *fattened up* is initial. For analogousness cf. Megr. čix-u-a “fattening” → čix-u “fattened Easter gilt”.

C.-Sind. \*ǵ<sup>w</sup>ǵ- “thick”

Ub. wǵ<sup>w</sup>//wǵ<sup>w</sup> “thick”

Apkh. a-ǵ<sup>w</sup>az “thick”

Adyghean forms haven’t been observed so far. Ubykh stem underwent changes. Besides z/ž alternation that reflects ž hissing-hushing sibilant the disappearing of anlaut ǵ- probably via ω stage, is evident – \*ǵ<sup>w</sup>ǵ → \*ω<sup>w</sup>ǵ → \*wǵ<sup>w</sup>.

Semantics of *fatness* is core in the languages of both groups. They are identic structurally and phonetically, as well. Apparently, parent-language ə neutral vowel transferred into simple a in Apkhazian.

Correspondences of C.-Kartv. \*ǵ<sup>w</sup>iz-(in)- “fattening, fattening” : C.-Sind. \*ǵ<sup>w</sup>ǵ- “fattened” can be observed in Ud. q:uzi “lamb” word.

C.-Kartv. \*ǵ<sup>w</sup>il- “single”

Sv. ǵ<sup>w</sup>il “single, one of pair”

Before I supposed the etymological unity of Svan ǵ<sup>w</sup>il- and Megr. ma-ʔal-e “friend” [Chukhua 2000-2003 : 285], that wasn’t confirmed. Apparently, Svan form is of different origin since true correspondences are observed in Iberian-Caucasian languages, first of all in Ubykh.

C.-Sind. \*ǵ<sup>w</sup>ə “friend”

Ub. nǵ<sup>w</sup>ja “friend”

Palatalization of root consonant underlines the fact that in Ubykh ǵ<sup>w</sup> → ǵ<sup>j</sup> process took place in archaic period. Initial n is phonetic apposition, which is proved by comparison with Kartvelian. The same is true about Dagestian languages; cf. Khin. ǵ<sup>j</sup>il-i “friend”.

Anlaut ǵ : ǵ phonemic opposition makes problem in which Kartvelian correspondence likely reflects the secondary process of ǵ → ǵ pharyngealization.

C.-Kartv. \***q̄wil-** “bone”

Geo. **q̄ul-**, **q̄ul-iv-i** “upper arm bone” (Saba)

Zan (Megr.) **ʔvil-i//ʔil-e** “bone; arm”, Laz **q̄vil-i/ʔil-i/il-i** “bone”, **q̄vil-on-i** “bonny”

There is a lack of Svan material. Root structure is well preserved in Megrelian. In terms of reconstruction a \***q̄wil-** archetype is acceptable and not \***q̄wliw-** one [history see Fähnrich, Sarjveladze 2000 : 539].

C.-Sind. \***q̄wə-** “bone”

Ad. (Chemg.) **q̄wə-p-śha**, Abdz. **q̄wə-mə-śha** “bone”

There is a lack of Ubykh correspondence. Abdzakh picture is noteworthy, which is very new, but coincides with old one, i.e. \***q̄wə-** → C.-Ad. \***q̄wə-**. To bring Geo. **baq̄v-** and Apkh. a-**baωw** “bone” roots in this case isn’t acceptable [Lomtadidze 1955 : 824].

Final l was lost still in parent Sindy that often happens.

Correspondence of Sindy-Kartvelian archetypes is observed in Dagestanian material, as well: cf. Tab. **kur-ab**, Rut. **q̄ər-əb** “bone”.

C.-Kartv. \***q̄wim-** “smoke”

Geo. (Ajar.) **q̄vim-i** “air full of smoke”

The word is isolated in Georgian, but likely it has of Common kartvelian origin, that is supported by Sindy correspondences.

C.-Sind. \***q̄wə-** “smoke”

Ad. **ʔwə-γwǎ**, Kab. **ʔwə-γwǎ** “smoke”

**ʔwə-** form segmented as a root is a reflexation of parent-language \***q̄wə-** in Adyghean languages. In all probability **γwǎ/γwǎ** reflects a remainder of the **γwǎ** “yellow” word [Shagirov 1977, II : 161]. Perhaps, Ubykh **wə-γwǎ** word can be brought in this case if it isn’t borrowed from Adyghean [Abdokov 1983 : 10].

Comparative analysis of C.-Kartv. \***q̄wim-** : C.-Sind. \***q̄wə-** archetypes demonstrates the secondary nature of auslaut in Common Sindy: Pr.-Sind. \***q̄wəm-** → C.-Sind. \***q̄wə-**, that is explained by general simplification tendency.

C.-Kartv. \***q̄win-** “forehead; temple”

Geo. **q̄vin-i** “forehead”, Rach. **q̄vin-ia** “forehead-distended”

Zan (Megr.) **ʔvin-g-i//q̄vin-g-i** “temple; nape; back of neck; neck”

Superfluosness of -g- in Megrelian is unclear. There are two explanations: g appeared neither on phonetic ground – **q̄vin-i** → **q̄ving-i/ʔving-i**, or it is affix. Both suppositions have the right to exit [cf. Chukhua 2000-2003 : 272]. More noteworthy in this opposition is that fact that Georgian-Zan allomorphs reflect a further reflexation of C.-Kartv. \***q̄win-** archetype and they are of common origin.

C.-Sind. \***q̄wə-** “mouth”

Ad. **ʔwə**, Kab. **ʔwə** “mouth”

Apparently, in the root a final *n* was lost still in parent-language that is characteristic phonetic occurrence;  $\dot{q} \rightarrow ?$  process is considered to be Common Circassian innovation but in the professional literature its chronology is supposed for following stage of Adyghean differentiation [Kvakhadze 2014 : 134].

Semantic opposition *mouth* ~ *forehead* is logical one, if semantema *face* is supposed to be initial.

C.-Kartv. \* $\dot{q}$ wi $\check{n}$ č- “raised chick”

Geo.  $\dot{q}$ ’i $\check{n}$ č-il-i “young cockerel” (Saba), New Geo.  $\dot{q}$ ’i $\check{n}$ č-il-a “young cockerel”

Zan (Megr.) ?’i $\check{n}$ č-a “young cockerel”

In Zan a č → čk process was blocked by the existence of  $\dot{q}$ - in stem.

C.-Sind. \*?wəča- “quail”

Circ. {?’ärč-} “quail”

Ab. ača, Apkh. áča-ḳ “quail”

Semantic opposition *hen/hen not yet in lay/pullet* ~ *quail* is logical moreover when in Dagestanian languages there are observed kindred root; cf. And. e?enc-u, God. o?oča “hen”.

Circassian root is preserved in Ossetian in borrowing form; cf. Osset. vǎrcc “quail”.

C.-Kart. \* $\dot{q}$ wVr- “ruining/demolishing”

Geo. (Mtiul.)  $\dot{q}$ wr-, na- $\dot{q}$ vr-i “ruin”

In Georgian there should have been at least  $\dot{q}$ wr- verbal stem that is proved by Mtiulian noun na- $\dot{q}$ vr-i. A question arises: whether either Proto-Kartvelian \* $\dot{q}$ or- or \* $\dot{q}$ war- occurred since in case of reduction both could originate a  $\dot{q}$ wr- allomorph. Reconstruction of  $\dot{q}$ wr- root type is excluded in Kartvelian due to non-canonical structure of a stem.

C.-Sind. \* $\dot{q}$ wa- “drilling/perforating”

Ab. ωa-l-ḥwa-ra “boring/perforating”

Deglottalization-spirantization of (not only) strident pharyngeal affricate is characteristic process in parent-Sindy. Pre-historically primary nature of Kartvelian  $\dot{q}$ - is supported by Dagestanian data in which Tsakh ha- $\dot{q}$ war- “breaking” a noteworthy structure [other Dag. see Starostin, Nikolayev 1994 : 652-653].

C.-Kartv. \* $\dot{q}$ wep- “separating; pulling off/ripping off”

Sv.  $\dot{q}$ wep-/ $\dot{q}$ wip-, x-ä- $\dot{q}$ wp-e (a-x- $\dot{q}$ wip) US., Lent. x-a- $\dot{q}$ wp-e (a-x- $\dot{q}$ wip) Lashkh. “pulls off/ripps off, separates”, x-e- $\dot{q}$ wp-en-i, x-e- $\dot{q}$ wep-en-i (Lent.) “(*skin, tail...*) is removed”

The word is isolated in Svan, but likely it is of parent-language origin that is proved by external language correspondences.

C.-Sind. \*p $\dot{q}$ ā- “cutting”

Ab. p $\dot{q}$ -ra, Apkh. a-p $\dot{q}$ a-ra “cutting”

Professional literature brings Ubykh **qə-** “cutting”, Kab.-Ad. **wə-ʔa-** “cutting” that is probably linked with Apkh. **a-t-qə-ra** “cutting off” verb and, accordingly, implies different etymology [cf. Starostin, Nikolayev 1994 : 1019].

Common Kartvelian **\*qwep-** is of inersive structure, that is proved by Dgaestian material; cf. Cham. **buq-la** “cutting off”.

Semantic correlation *cutting ~ separating/removing* is logical one.

C.-Kartv. **\*qin-** “frost; ice; winter”

Geo. **qin-**, **qin-v-a** “frost”, **qin-el-i**, New Geo. **qin-ul-i** “ice”

Zan (Laz) **ʔin-i/qin-i** “cold, ice”, **ʔin-v-a** “frost; winter”, Megr. **ʔin-u/ʔin-i** “cold, ice”

Sv. **qəgn-** “frost”

Linking of root **qəgn-** with Zan-Georgian by G. Klimov faces the phonetic problems [cf. Klimov 1964 : 212].

C.-Sind. **\*yən-** “winter”

Ab. **ynə** “winter”

Reflexation of Proto-SIndy nature is preserved only in Abaza.

In terms of variant of initial phoneme Dagestanian data is valuable, especially Dargva allomorphs when Urakh **ʔini** stem is corresponded by Chirag **ya(ne)** (cf. Ab. **ynə**) variant. Qartvelian-like reflexes are observed in kindred Lezgian languages: Rut. **qəd**, Lezg. **qüd**, Tsakh **qəd-im** “winter”.

C.-Kartv. **\*qinč-** “coarse/rough/unruly; severe/harsh/stringent; rude/insolent”

Geo. **qinč-i** “fine/proud”, **ga-qinč-ul-i** “prouded/bolded”

Zan (Megr.) **ʔinč-al-i** “rude, cold, corse/gruff/stubborn”, **o-ʔinč-in-an-s** “is rude, is defiant /hold one’s head high”, **ʔinč-in-i** “corseness/gruffness/stubbornness, arrogance/defiance, hardness”

In Zan **č** → **čk** transformation didn’t take place due to influence of anlaut **ʔ** (←**q**) spirant. Svan correspondence hasn’t been revealed.

C.-Sind. **\*qəc<sup>w</sup>-** “strictness/ severeness/harshness”

Apkh. **qəc<sup>w</sup>-**, **a-r-qəc<sup>w</sup>-ra** “strictness/ severeness/harshness, brutality”

Verbal stem is isolated in Apkhazian, but likely it is of Common Sindy origin.

C.-Kartv. **\*qinč-** : C.-Sind. **\*qəc<sup>w</sup>-** manifests the superfluousness of **n** and **w** consonants, that is natural for Sindy-Kartvelian sound correspondences.

Correspondence of Apkhazian-Kartvelian isoglosses are observed in Av. **qač-a** “coarse/rough/unruly; severe/harsh/stringent; rude/insolent” word.

C.-Kartv. **\*qirč-** “tedium/boredom/being fed up”

Geo. **qirč-**, **mo-qirč-eb-a** “being fed up/bored”, Rus. “наскучать, надоедать”, **mo-qirč-eb-ul-i** “fed up/bored” (Chubinashvili)

Verbal root is isolated in Georgian, but, likely, it is of parent-language origin that is proved by Sindy parallels.

C.-Sind. \***q̣wəç**- “tedium/boredom/being fed up”

Ab. ála-r-**q̣wəç**-ra, Apkh. a-ba-**q̣wəç**-ra “tedium/boredom/being fed up; pressing/crushing in”

Root sounding is fully preserved in Apkhazian. Generally, **w** in Apkhazian-Abaza and **r** in Kartvelian looks like to be “superfluous” that arises the question on their interrelation. I suppose that **r** → **w** took place in parent Sindy that resulted the labialization of **q̣** consonant in word anlaut. Thus, **r/w** is equivalent.

In all probability a semantema *tedium/boredom/being fed up* is based on the content of *pressing/crushing in* (the latter seems to be primary).

C.-Kartv. \***q̣is**- “woolen cape (*to be put on over shoulders*)”

Geo. (Mokh., Ksan.) **q̣is-in-a** “woolen cape (*to be put on over shoulders*)”, Ksan. “goat-fur fabric/cloth”

Mokhevian-Ksanian word is isolated among the numerous dialects of Georgian, but likely it is of parent-language origin. In this sample **q̣is-** is detached as a root, and **-in-a** is a derivative affix.

C.-Sind. \***kas**- “woolen shaw, headscarf”

Ab. (Tap.) **kas-ə**, Apkh. a-**kas-ə** “head-cover, woolen shaw, headscarf”

Circassian data hasn’t been revealed. Though the allomorphs with **ə**-neutral vowel was expected since **ə** → **ǎ** → **a** often takes place in Apkhazian-Abaza as well as in Ubykh.

Initial **q̣** : **k** is possible even within one language (word). Thus, it cannot create any resistance.

Of Nakh and Dagestania correspondences Av. **kaz**, Akhv. **ka<sup>h</sup>zi**, Cham. **kanz**, Kar. **kaze** “headscarf” allomorphs are noteworthy. Though **s** : **z** sibilant opposition is evident within the stem. It should be explained.

C.-Kartv. \***q̣ow**- “delaying/hinderig/being late”

Geo. **q̣ov-n-i-s** “lingers/loiters/delays sb/sth/is late with sth/hold sb up”, da-**q̣ov-n-eb-a** “delaying/hinderig/being late”, m-**q̣ov-ar** “for a long time”, m-**q̣ov-ar-i** “prolonged/delayed”

Zan (Laz) o-**q̣on-d-in-u** “delaying/hinderig/being late”, do-m-i-**q̣on-d-i** “Wait me!”, Megr. **ʔon-**, di-**ʔon-u** “sb/sth stopped/nested/settled (down)”, e-**ʔon-u** “Sb delayed/was late/hindered, stunned/amazed”

Svan correspondence isn’t observed. Zan **q̣on-/ʔon-** is a correspondence of Georgian **q̣ov-** verb; cf. **v** : **n** – Geo. **vaqe** : Zan (Megr.) **naqa** (← \***noqa**) “valley”...; **d** in Laz is phonetic inclusion after **n** [cf. Fähnrich, Sarjveladze 2000 : 541-542].

C.-Sind. **q̣wa-** “being late, staying long”

Ab. (Tap.) **q̣<sup>w</sup>a**-ra “being late, staying long”

The word is attested only in Tapant dialect of Abaza. The latter (**q̣<sup>w</sup>a**-) exactly reflects parent-language picture and corresponds with C.-Kartv. **\*q̣ow-** “delaying/hinderig/being late” archetype. Formal as well as semantic identity is evident.

It is appropriate to bring Dagestanian data in this case: cf. Akh. **q̣on**-uλ:a, Darg. **q̣an**-ne/**q̣an**-le, Ag. **q̣an**-a, Tab. **q̣an**-di “late”.

C.-Kartv. **\*q̣on-** “lying down”

Zan (Megr.) **ʔon-**, di-**ʔon**-u “Sb/Sth lied down”, o-**ʔon**-u “hens’ laying box/nest/dwelling”

Sv. **q̣un-**, li-**q̣wn**-e “lying down”, cf. la-**q̣<sup>w</sup>r**-a “bed”

Basing on similar semantics, it isn’t excluded that Svan **q̣un-** “lying down” is linked with mentioned Megrelian lexemes [Chukhua 2000-2003 : 279], Megrelian **ʔon-**, di-b-**ʔon**-a-t “Let’s lie down/go to bed” gives this possibility.

C.-Sind. **\*q̣ənə-** “staying/remained”

Ad. **ʔənə**-n, Kab. **q̣ənə**-n “Sb stayed”

There is a lack of Ubykh-Apkhazian-Abaza correspondences, but although reconstruction of Common Sindy archetype is real.

C.-Kartv. **\*q̣on-** “lying down” : C.-Sind. **\*q̣ənə-** “staying/remained” is logical structural and semantic correlation.

Genetically common material hasn’t been observed in other Iberian-Caucasian languages though the issue arises on interrelation of C.-Kartv. **\*q̣ow-** “delaying/hinderig/being late” : C.-Sind. **q̣<sup>w</sup>a**- “being late, staying long” archetypes.

C.-Kartv. **\*q̣or-** “aged/grown old”

Geo. (Meskh.-Jav.) **q̣or**-ad-aj “old animal”

In Georgian **q̣or-** is detached as a root, -ad-a-j is a suffix, that is attested in **ʒačv-ed-aj** type. The issue of relation with Zan **ʔor**-ad-u-a “rotting” is also noteworthy.

C.-Sind. **\*γ<sup>w</sup>är-** “dried”

Kab. **γ<sup>w</sup>ər** “dried”

Semantic opposition *aged/grown old* ~ *dried* is repeated in C.-Kartv. **\*q̣or-** “aged/grown old” : C.-Sind. **\*γ<sup>w</sup>är-** “dried” correspondences. Georgian picture should be of later period since in kindred Dagestanian roots content of *drying* dominates; cf. Av. ba-**q̣<sup>w</sup>ar**-ab., Hunz. **qor-** “dried”, Bud. **q̣ur**-u “dried up”.

C.-Kartv. **\*q̣or-** “raven”

Geo. **q̣or**-an-i “raven”

Zan (Laz) **ʔur**-i//**q̣ur**-i//**ur**-i (←**ʔur**-i) “raven”



Final -an is prop. Georgian derivative suffix, which is also attested in Apkhazian borrowing word a-**q<sup>w</sup>aran** “raven”.

A segment **qor-** detached as a root in Georgian is corresponded by Laz **ʔur-/qur-/ur-** allomorphs.

C.-Sind. \***q<sup>w</sup>aL-ǎ** “crow, jackdaw”

Ad. **q<sup>w</sup>aLǎ // qoLǎ**, Kab. **q<sup>w</sup>aLǎ** “crow, jackdaw”

Evident phonetic transformations are observed in Adyghean languages in which along with characteristic **o → wa** process and **r → L** lateralization took place.

To bring Georgian **q<sup>v</sup>av-i** and Ubykh **q<sup>v</sup>ajǎ** “crow” in this case is unacceptable [cf. Mescarosh 1934 : 351].

C.-Kartv. \***qorq-** “(*animal's*) gullet”

Geo. **qorq-i** “throat”

Zan (Megr.) **qorq-el-i//ʔorq-el-i** “throat, (*animal's*) gullet”

There is a lack of Svan correspondence. In Zan -el suffix is superfluous. Derivation with -el suffication in the core part of somatic nouns should be considered to be prop. Colchian occurrence; cf. Geo. **q<sup>v</sup>ud-i** : Zan **q<sup>v</sup>ud-el-i** “tail”, Geo. **q<sup>v</sup>urqum-o** : Zan **q<sup>v</sup>urqum-el-i** “(*anat.*) behind”...

For history of roots and stems see Fähnrich, Sarjveladze 2000 : 543.

C.-Sind. \***q<sup>v</sup>erq-** “larynx/ back/inside of throat”

Ab. **q<sup>v</sup>erqə**, Apkh. a-**q<sup>v</sup>erqə** “larynx/ back/inside of throat”

In Sindy languages the labialization of pharyngeal consonants \***q<sup>w</sup>erq<sup>w</sup>ə** was expected as a correspondence of C.-Kartv. **qorq-** archetype though apparently, stem symbolic structure played a decisive role in its formation as \***q<sup>v</sup>erq-** type.

For the history of Sindy-Kartvelian stems the Dagestanian data is valuable; cf. Ag. **qurq**, Ud. **qoq//q:oq**: “larynx”...

C.-Kartv. \***qrd-el-** “edible greens, prickly lettuce” (*plant*)

Geo. **qrdel-i** “prickly lettuce”, Rus. лату́к, velis-**qrdel-i** “edible greens” (Saba)

Saba’s dictionary gives extensive and varied definition: “*q r d e l i e çodebis mxalsa, romel ars xasi*” – “Lettuce is a edible green”..., “*xolo veluri mas mihgavs da venaqis yiçsaca hgavs da mçarea*” – “And wild one looks like it and is bitter” [CD].

C.-Sind. \***q<sup>w</sup>əd-ǎ** “kidney/haricot beans” (*plant*)

Ab. **q<sup>w</sup>əd-ə**, Apkh. a-**q<sup>w</sup>əd** “kidney/haricot beans” (*plant*)

I base on the reconstruction given in professional literature [Chirikba 1996 : 64], only there is a difference in auslaut. I suppose that a final vowel was **ǎ** and not -ə and besides -ǎ is suffix.

In Kartvelian a problem on a root vowel arises. If Apkhazian-Abaza is considered an initial vowel should have been *u*, though C.-Kartv. *r* : C.-Sind. *w* opposition isn't excluded as well.

The issue needs additional investigation.

C.-Kartv. \***q̄ud-** “cozy; quiet/still”

Old Geo. **q̄ud-**, **q̄ud-r-o** “cozy; quiet/still”, **da-q̄ud-eb-a** “calming, calming down; peace”

Sv. **q̄wed-i** “cozy; quiet/still”

Linking of Georgian-Svan allomorphs with Megrelian **ʔud-e** “house” word should be excluded (cf. Geo. **sa-q̄ud-ar-i** “residence/resting place”). It is appropriate to speak about common origin of Old Georgian **q̄ud-** root and Svan **q̄wed-** (← \***q̄od-**) form [Chantladze 1974 : 169]; *u* → *o* took place in Svan; cf. Geo. **xuces-** : Sv. **xoša** “priest”...

C.-Sind. \***q̄wəd-** “calm, quiet/still”

Apkh. **a-q̄wəjt** “calm, quiet/still; upset/sad”

Reflexon Common Sindy root is preserved only in Apkhazian. Nothing can be said about the origin of *j* half-vowel in Apkhazian. Perhaps, it is a phonetic variant of any reflexive particle (-ə(?)).

From all (phonetic as well as semantic) aspects C.-Sind. \***q̄wəd-** : C.-Kartv. \***q̄ud-** is logical correlation.

C.-Kartv. \***q̄ud-** “house”

Geo. **q̄ud-**, **sa-q̄ud-el-i** “residence/resting place”, **sa-q̄ud-ar-i/sa-q̄d-ar-i** “church/temple”, **Kva-q̄ud-e** (*top.*), **da-q̄ud-eb-a** “balancing on sth/ceasing/calming/turning silent”

Zan (Megr.) **ʔud-e** “house”

From other standpoint Geo. **q̄ud-r-o** “cozy; quiet/still”, **q̄ud-r-o-eb-a-j** “calmness, quietness/stillness”, Sv. **q̄wed-i** “calm, quiet/still” stems are enrolled in this list [Fähnrich, Sarjveladze 2000 : 535; Chantladze 1974 : 169]. I share the unity of **q̄ud-r-** / **q̄wed-** roots and stems [Chantladze 1974 : 169], but I suppose they are of independent etymology and cannot be discussed in this case.

C.-Sind. \***ωwən-a** “house”

Ab. **ωna**, Apkh. **a-ωnə** “house”

Comparison of C.-Kartv. \***q̄ud-** : C.-Sind. \***ωwən-a** archetypes excludes to discuss Circassian **wəna** “house” in this case since it links with C.-Kartv. \***men-** “cell, inhabitant” [see C.-Kartv. \***men-**).

Kartvelian and Apkhazian-Abaza roots were compared by K. Lomtadze who discussed Av. **ruq̄**: “house” form in this case [Lomtadze 1955], though of Dagestanian an Akhv. **q̄od-a** “floor” word can be noteworthy; cf. Geo. **sa-q̄d-ar-i** “church/temple”.

C.-Kartv. \***q̄u**w-a “back/blunt side/thick end of bread loaf/rind”

Geo. **q̄ua/q̄uva** “back of sword” (Saba), Khevs. **q̄uv**-i “back/blunt side/thick end of bread loaf/rind”

Zan (Laz) **q̄va/q̄va/ṽva** “forehead”, Megr. **ṽva** “forehead”

Sv. **q̄uwa/q̄wa** “back/blunt side/thick end of bread loaf/rind”

In these forms the semantic difference cannot be a hindering barrier for linking since semantic deviation *back/blunt side/thick end of bread loaf/rind* ~ *forehead* took place in Zan [Chikobava 1938 : 49]. Postulation of \***q̄ua** form as a Common Kartvelian archetype isn't real [cf. Klimov 1964 : 213].

C.-Sind. \***q̄wə** “handle”

Kab. **q̄wə** “handle”

Generally, existing of root with pharyngeal **q̄**- phoneme in Kabardian and Abzakh automatically arises the possibility of **q** → **q̄** glottalization [Kvakhadze 2014 : 153], but it isn't possible in all roots and stems. In some cases initial **q̄** in Kabardian remained again; cf. Ub. **q̄wa** : Kab. **q̄wa** : Ad. **q̄wa** “one's own child”...

Semantic correlation *back/blunt side/thick end of bread loaf/rind* ~ *handle* is logical one.

C.-Kartv. \***q̄ul**- “tower; upland/heights”

Zan (Laz) **q̄ul**-e//**q̄ul**-e, Megr. **q̄ul**-i “tower”; “upland/heights”, cf. toponyms: **Q̄ul**-ev-i, **Q̄ul**-iṣ-ḳar-i and hydron. **Q̄ul**-ə-ḳar-i

Common Kartvelian \***q̄ul**- is reconstructed only according to Zan data that is acceptable in this case since Zan has true parallels in kindred Iberian-Caucasian languages.

C.-Sind. \***q̄wə**- “hillock; rocky bank”

Ad. **ṽa-ṣḥa** “hillock”

Apkh. a-**q̄wa**-ra “rocky riverbank”

Maybe Apkhazian -**q̄wa** root can be given in correspondence of Sokhumi (Old Geo. **Cxum**-) Apkhazian name a-**q̄wa** “Sokhumi” though without it C.-Kartv. \***q̄ul**- : C.-Sind. \***q̄wə**- is logical. Moreover, when Dagestanian material corresponds with the given data; cf. Dag.: Lezg. **q̄wal**, Rut. **q̄ul**, Bud. **q̄ol**, Arch. **q̄wil**, Tsakh **q̄uw**, Ud. **ḳur** “sheer rock, slope” [Abdokov 1983 : 95].

C.-Kartv. \***q̄un** “button and button-hole/toggle of twisted silk; hook”

Zan (Megr.) **q̄un**-i “button and button-hole/toggle of twisted silk; hook”

A **q̄un**- root of Common Kartvelian origin is preserved only in Megrelian. If we base on the fact that **q̄** → **ʔ** didn't take place in Megrelian, its Georgian origin can be supposed. In Georgian similar picture isn't observed.

C.-Sind. \***nəq̄wə** “nail”

Ub. **nəq̄jə** “nail”

Although the word is attested only in Ubykh it is possible to reconstruct parent-language \*nəq̄<sup>w</sup>-ə archetype exactly. Such approach is based on q̄<sup>w</sup> → q̄<sup>i</sup> delabialization-palatalization process in Ubykh in which generally parent-language C<sup>w</sup> → C<sup>i</sup> type palatalization functioned.

C.-Sind. \*nəq̄<sup>w</sup>-ə : C.-Kartv. \*q̄un- is inversive structure archetype. Dagestanian data is noteworthy, as well in which basically the roots of Ubykh-like structure are spread: Bezh. muq̄o, Akhv. miq̄e, Arch. marq̄<sup>w</sup>, but Tab. q̄um “nail”.

C.-Kartv. \*q̄un- “pole/fence paling, stake; boundary”

Geo. (Mokh.) q̄un-i “pole/fence paling, stake thrown as boundary”

In the given languages an isolated Mokh. q̄un- root is of parent-language origin since it has true correspondences in kindred Iberian-Caucasian languages.

C.-Sind. \*q̄<sup>w</sup>ən- “pole/fence paling, stake; nail”

Ad. ?<sup>w</sup>ən, Kab. ?<sup>w</sup>ən-a “nail”

Ab. -?<sup>w</sup>an, in the word č<sup>w</sup>-?<sup>w</sup>an, Apkh. -?<sup>w</sup>án, in the word a-č<sup>w</sup>-?<sup>w</sup>án “pole/fence paling, stake”

As above given Georgian-Sindy nouns show a nəq̄ə “nail” word of inversive structure that is attested in Ubykh implies a different origin and accordingly it cannot be discussed in this case.

The issue arises on Dagestanian correspondences in Ag. q̄<sup>w</sup>in.., Darg. γum-ul “nail” word-forms. Avar qanq̄<sup>w</sup>a, And. an-hanq̄<sup>w</sup>a/anq̄<sup>w</sup> “nail” and other forms are of different origin [cf. Starostin, Nikolayev, 1994 : 527].

C.-Kartv. \*q̄unt- “bending down”

Sv. q̄unt-āj, q̄unt-aj (Lashkh.) “bended down”

Nominal q̄unt- root is isolated in Svan, though although it is considered to be originated from parent language. It is proved by numerous parallels of Sindy languages and dialects.

C.-Sind. \*q̄<sup>w</sup>ənta-/\*q̄<sup>w</sup>ənt- “bowing/inclining/bending”

Ad. ω<sup>w</sup>anta-, Shaps. ω<sup>w</sup>arta-, Kab. ω<sup>w</sup>anta- “bowing/inclining, bending”

Ub. q̄<sup>w</sup>arta-, sə-q̄<sup>w</sup>arta-n “bowing/inclining, bending”

Substitution of sonor n/r in Sindy languages is of parent-language origin and thus it is attested in different language subsystems.

Semantics of *bowing/inclining* characteristic of C.-Sind. archetype logically corresponds with C.-Kartv. *bending down* one; *bending down* ~ *bowing/inclining* are the semantemes of common semantic field.

C.-Kartv. \*q̄unc- “pile/heap/folk/herd; sheaf (*of corn...*)/stack of mown corn”

Geo. q̄unc-ul-i “three-yoke sheaf (*of corn...*)/stack of mown corn” (Saba)

The word is attested only in Saba’s dictionary. Meaning needs clarification. But tied-to-each-other *three-yoke sheaf (of corn...)/stack of mown corn* creates a kind of height.

C.-Sind. \*q̄<sup>w</sup>ərc- “tower”

Apkh. a-**q̄wárčʰ** “tower”

Borrowing of Apkhazian form from Megrelian can be supposed; cf. Megr. **ʔorš-i//q̄orš-i** “tower”. But occurrence of **čʰ** affricate in Apkhazian sample blocks this supposition. In this case I prefer to discuss about the archetypes of genetically common origin – **\*q̄unc-** “pile/heap/folk/herd; sheaf (*of corn...*)/stack of mown corn” ~ **\*q̄wərc-** “tower”.

The issue needs additional investigation.

C.-Kartv. **\*q̄unc-** “stem”

Geo. **q̄unc-i** “stem of fruit” (Saba)

Zan (Megr.) **q̄urç-i**, Laz **q̄urç-i** “stem”

Geo. **nç** : Zan **rç** correspondence is somehow unexpected since **rç** → **nç** nasalization process is basically spread in Zan.

Correspondence hasn’t been disclosed in Svan.

C.-Sind. **\*çəq<sup>w</sup>-a** “tail”

Ab. **çəq<sup>w</sup>a**, Apkh. a-**çəx<sup>w</sup>a** “tail”

Sindy correspondence of inversive structure that is clearly proved by Dagestanian parallels; cf. Tab. **q̄uç-q̄uç** “goat’s tail”, Khin. (*Erg. case*) **q̄ač-i** “tail”. Semantically Av. **ωuč** “stem” word is closer to **\*q̄unc-**.

As it is evident from Kartvelian-Dagestanian material **q̄** → **q** deglottalization phonetic process also took place in parent Sindy.

C.-Kartv. **\*q̄ur-** “ear; sense of hearing; watching”

Geo. **q̄ur-i** “ear”, m-i-**q̄ur-e** “Look at me!”, u-**q̄ur-eb-s** “looks at sb/sth”, e-**q̄ur-eb-a** “hears”, mo-**q̄ur-iad-e** “spy/eavesdropper, watcher/listener”, mi-**q̄ur-ad-eb-a** “listening/eavesdropping”

Zan (Laz) **ʔuž-i/juž-i/už-i**, **q̄už-i** “ear”, m-i-**ʔuž-i** “Listen to me!”“, me-b-u-**už-am** “I listen”, ko-n-i-**q̄už-u** “learnt; heard”, Megr. **ʔuž-i** “ear”, to-**ʔuž-i** “attention”, veli-**ʔuž-ur-o** “Sb didn’t heed/receive”

Svan equivalent hasn’t been revealed so far. An attempt to discuss Svan **q̄ōr/q̄or** “door, hiuse & its surrounding” isn’t convincing.

C.-Sind. **\*q̄wə-** “sense of hearing, listening; hearing”

Ad. **ʔwə-**, Kab. **ʔwə-** “sense of hearing, listening”

Ub. **q̄wə-** “sense of hearing, listening”

Ab. a-**ωa-ra** (← **\*a-ω<sup>w</sup>a-ra**), Apkh. **á-ω<sup>w</sup>-ra** “sense of hearing, listening”, **zəx-ω<sup>w</sup>-ra** “listening”

The root is attested in all sub-systems the auslaut of which took place still in parent language – **r** → **Ø** [Bouda 1950 : 294; Lomtadze 1955 : 824-825].

The stem of inversive structure is attested in Avar and Akhvakh; cf. **ráwi**, **ređi** “heard/listened, spoken/said”, Av. **raω-/riʔ-** “sense of hearing, listening” [Abdokov 1983 : 179].

To discuss Nakh *xa-* “knowing” verb in this case is groundless [Starostin, Nikolayev 1994 : 646]. Indeed, Nakh *lar-* nouns denoting *ear* can be brought in this case via  $\acute{q}^w \rightarrow l$  historical transformation; cf. Geo. \* $\acute{q}^w$ ar- : Nakh \**lar-* “love” and C.-Basq. \**lera* “loving/close friendship/ kinship”.

C.-Kartv. \* $\acute{q}ur-$  “(*grape*) vine”

Geo. { $\acute{q}ur-$ }, in the word  $\acute{q}ur$ -*zen-i* “grape(s)”

Zan (Megr.)  $\eta ur$ -*zen-i*// $\eta ur$ -*zen-i*, Laz  $\eta ur$ -*zen-i*//*ur*-*zen-i*// $\acute{q}ur$ -*zen-i* “grapes(s)”,  $\acute{q}ur$ -*zen-ep-un-a* “vineyard”,  $\zeta o\gamma or$ - $\acute{q}ur$ -*zen-i* =  $\zeta a\gamma l$ - $\acute{q}ur$ -*zen-a* “black nightshade”

Sv.  $\acute{q}ur$ -*zel* “grape(s)”, *le- $\acute{q}ur$ -zel-a* “vineyard”

Common Kartvelian composite has been sourced in parent language like: \**za-mtar-* “winter”, \**wen-aq* “(*grape*) vine”, \**za-maxe* “new year” and others. Detached C.-Kartv. \* $\acute{q}ur-$  probably should have denoted (*grape*) *vine* and *zen-i* – *juice*; cf. vine verity  $\zeta an$ -*i* (=zen-i) (*dark blue grapes*) that is spread in Guria-Samegrelo.

C.-Sind. \* $ra\acute{q}^w$ -*a* “(*grape*) vine”

Ub.  $ra\acute{q}^w$ -*a* “(*grape*) vine”

Common Sindy archetype is reconstructed only on the basis of Ubykh data. A reconstructed stem is of inversive (metathesized) type. The fact that configuration is changed in Sindy is clearly proved by Dagestanian (together with Kartvelian) data; cf. Bud.  $\acute{q}ura$  “grape(s)”. The latter is closer to Ubykh –  $\acute{q}ura$  :  $ra\acute{q}^w$ -*a* ← \* $\acute{q}^w$ ara according to simplicity.

C.-Kartv. \* $\acute{q}urwat-$  “curds/cottage cheese”

Geo. (Kartl.)  $\acute{q}urut$ -*i* “ball of dried buttermilk”

Zan (Laz)  $\acute{q}urut$ -*i*// $\eta urut$ -*i* “filtred/drained matsoni/yogurt”, “curds mixed in maize flour”

Sv.  $\acute{q}ur\check{a}šd$  “curds/cottage cheese”

Relation of Georgian-Zan *u* vowel with Svan sounding is troublesome. In the professional literature \* $\acute{q}urwešd$  variant is considered to be an archaic stage for Svan [Sagliani 2016 : 431]. In my opinion, Laz allomorph should be brought since on the basis of its analysis the existence of  $\acute{q}urat-$  or \* $\acute{q}urwat-$  arche-form can be supposed from which even Kartlian  $\acute{q}urut-$  stem should be originated.

C.-Sind. \* $\acute{q}^w\check{a}rt-$  “cheese variety “

Kab.  $\acute{q}^w\check{a}rt$  “a kind of cheese, cheese variety”

Common Circassian proto type is reconstructed on the Kabardian data basis when the possibility of  $\acute{q} \rightarrow q \rightarrow \acute{q}$  is considered in Kabardian [Kvakhadze 2014 : 181]. In any case, Sindy-Kartvelian forms cannot be separated from each other. They are the roots of common etymology that is also proved by evident structural and semantic identity.

For now, of the Dagestanian linguistic correspondences only Cham.  $\acute{q}u\check{t}un$  “cheese” form is observed.

C.-Kartv. \***ǰurs-** “soothsayer; understander”

Geo. **ǰurs-el-a** “soothsayer; clairvoyant/prodigy/mastermind” (Chubinashvili)

The word is attested only in Georgian in which **ǰurs-** is detached as a root and **-el-a** is a derivative affix.

C.-Sind. \***ǰʷəs-ǎ** “sharp-minded; experienced/proficient”

Ad. **ǰʷəšə**, Kab. **ǰʷəsə** “sharp-minded; intelligence”

Ab. (Tap.) **j-ʔasa-w**, Apkh. **a-ǰása** “sharp-minded; experienced/proficient”

If Abaza **r-ʔasa-ra** “obeying” verb is enrolled in this list, as it is noted in the professional literature [Chirikba 1996 : 60], thus etymological link with Georgian **ǰurs-al-i** “pirate; lying in wait/ambush” isn’t excluded.

In Tapant variant the meaning of *calmness (silence)* is evident that is natural for Geo. **ǰurs-** : Zan (Megr.) **ʔurs-** “silencing/falling silence, being calm/quite/still” verbs.

It is clear that **ǰurs-al-i** “lying in wait/ambush” is close to the content of *being calm/quite/still* in Megrelian.

C.-Kartv. \***ǰuš-** “flour ladle”

Geo. **ǰoš-i** “flour ladle”

Zan-Svan correspondences haven’t been revealed, though **ǰošg-/ǰošk-/ʔošk-** allomorphs were expected.

C.-Sind. \***ǰʷasʷ-** “spade, oar”

Ad. **ǰʷasʷ-ə** “boat”, **ǰʷasʷ-ə-bəši** “spade, oar”

Indeed, the meaning of *boat* is secondary in Circassian, but it is noteworthy that the form denoting *boat* has simple character while *spade/oar* is compound word.

Of Dagestanian correspondences Av. (Chad.) **ʷes//wers** (*pl.form* **ʷus-bi**) “oar”, Darg. (Tsud.) **ǰus:a** “spoon”, Lezg. **ǰusu**, Tab. **ǰasu** “spade/oar”.

C.-Kartv. **š** : C.-Sind. **ś** : C.-Sind. **s** underlines the initial nature of \***ś** hissing-hushing voiceless spirant, i.e. Pr.-Kartv. \***ǰoš-** → C.-Kartv. \***ǰoš-**.

C.-Kartv. \***ǰuč-** “turning silent, holding one’s breath, silencing”

Geo. **ǰuč-**, **ǰuč-eb-a**, **ga-ǰuč-eb-a** “turning silent; “standing not saying a word/silently” (Saba)

The root is isolated in Georgian. Likely, it is of parent-language etymology since it has true parallels in Apkhazian.

C.-Sind. \***ǰəć-** “calming down”

Apkh. **a-ǰəć-ra** “calming down”

Vowel opposition C.-Kartv. **u** : C.-Sind. **ə** creates a certain problem that due to lack of similar material since **wə** diphthong was expected as a correspondence of Kartvelian **u** vowel.

The issue needs additional investigation.

C.-Kartv. \*ǰuc- “shoot/sprout of grain, seedling/sapling”

Sv. ǰuč-i “shoot/sprout of grain, seedling/sapling”

The word is attested only in Svan. Basing on sound correspondence Geo. c : Sv. č \*ǰuc-archetype is reconstructed for Common Kartvelian, that has correspondences in different groups of Iberian-Caucasian languages.

C.-Sind. \*ǰəc-a “millet variety”

Ad. (Shaps.) ǰəcə “millet variety”

Reconstruction of archetype is conditional since it is possible that ǰ → ɣ deglottalization process took place in Adyghean and \*ǰəc-a should have been in parent language. Comparison of Sv.-Circ. variants with Dargwa ɣ:uč: “bread” lexeme is grounded; cf. also Did. ɣiči, Inkho. ɣeče “grain bread”

C.-Kartv. \*ǰuʒ-ur- “corner”

Geo.(Kiz.) ǰuʒur-i “corner; nook”

The word is isolated in Georgian but Sindy parallels underline its Common Kartvelian nature.

C.-Sind. \*ǰʷəʒ- “village”

Ad. ǰʷaʒ, Kab. ǰʷəʒ-ə “village”

Likely, Ubykh ɣaśə “village” is of other origin. Formal and material unity of Sindy-Kartvelian words is doubtless. As regard semantic aspect of archetypes a *corner* ~ *village* opposition is well corresponded by poly-semantic nature of Georgian *corner* word: 1. corner; nook; 2. part of country.

Corresponding roots haven't been observed in kindred Dagestanian and Nakh languages so far.

## š

C.-Kartv. \*š- “milking”

Sv. šg-/šk-, li-šg-i, li-šk-i, li-šg-əl-i “milking”

Correspondences of the root aren't observed in Georgian and Zan language systems. Substitution šg/šg in Svan indicates to the fact that šk, was initial that is likely corresponded by single-morphemed š root in Georgian.

C.-Sind. \*šə- “milking”

Ad. šə-n, Kab. ɣe-šə-n “milking”

Ub. šă- “milking”

There is a lack of Apkhazian-Abaza verbal forms. In Ubykh ə → ă transformation is clearly evident that often happens.

C.-Kartv. \*š- “milking” : C.-Sind. \*šə- “milking” demonstrates identical sound corresponding. Nakh and Dagestanian correspondences aren't observed so far.



C.-Kartv. \*šal- “erring/interfering; making a mistake; misleading/seducing”

Geo. šal-/šl-, e-šl-eb-a “Sb erres with/in sth/meets obstacles/makes mistake”, še-e-šal-a “Sb erred with/in sth/met obstacles/made mistake”, še-šl-is “Sb/Sth will drive sb mad”, še-šl-il-i “mad/insane”

It is isolated in Georgian, but it should be of Common Kartvelian origin that is supported by external language parallels (Circassian).

C.-Sind. \*šāwa- “making a mistake”

Ad. (Chemg.) šāwa-n making a mistake”

It is one of those roots which preserves C.-Kartv. **hushing** : C.-Sind. **hushing** sound corresponding. Svan-type C.-Kartv. l : C.-Sind. w is also evident. The latter implies a l → w labialization phonetic process in Common Sindy. Structural and phonetic identity of Sindy-Kartvelian roots is supported by semantics, as well.

Nakh and Dagestanian correspondences haven't been disclosed so far.

C.-Kartv. \*šew-il- “one's own child; son”

Geo. švil-i “one's own child”, p̄ir-mšo ← \*p̄ir-mšwe “first-born child”

Zan (Laz) sk̄ir-i//skir-i, Megr. skir-i “one's own child”, skua “id”

Sv. sg-e-j “one's own child”, ə-m-sg-e “son”

It is seen that the ground of all Kartvelian root is šew-/šw- “giving birth” verb; cf. Zan skw-/sku- [Gamkrelidze 1959 : 59].

C.-Sind. \*šāw-ā “one's own child; son”

Ad. šāwā “one's own child; son”, Kab. šāwā “young boy; one's own child”

Of Sindy languages there is lack of Ubykh and Abaza-Apkhazian correspondences. The given names in Kartvelian as well as in Circassian languages is historically sourced from š'a “born” verbal root. Thus, any attempt to bring Dagestanian stems of j-as “young girl” type will fail since they are of different etymology; cf. Geo. asul-i “young girl”.

Zan (Megr.) ški “son” is also of different etymology; cf. Khin. ši “son”, Tab. šu-bar (← \*šwi-bar) “sons”, Arch. wiš-du “new-born son”, Ag. ši-bar „sons”, Krits ši-bi “id”, C.-Lezg. \*šwi- “son”.

C.-Kartv. \*šw- “letting go”

Geo. šw-, mi-šw-eb-a “giving sb/sth freedom in sth/letting sb/sth go close (*to sb/sth*)”, da-šw-eb-a “admitting/permitting”

Zan (Laz) me-škv-in-u “letting go”, Megr. o-škv-an-s “Lets”, “Lets sb/sth go down”

Sv. šgw-, li-šgw-an “letting go”, x-u-šgw “Let it go!”

In parent-language reconstruction Megrelian semantics is important, that is proved by Apkhazian-Adyghean correspondences, as well.

Illustrating šv-/šu-/šw- allomorphs are attested in Old Georgian written sources [Fähnrich, Sarjveladze 2000 : 550].

C.-Sind. \*šwa- “walking; dropping”

Ad. da-fa-n ← \*da-x<sup>w</sup>a-n, Kab. te-x<sup>w</sup>a-n “entering”

Ub. x<sup>j</sup>a- (← \*x<sup>w</sup>a-) “dropping”

Ab. š<sup>w</sup>-, a-k<sup>w</sup>-š<sup>w</sup>a-ra, Apkh. á-k<sup>w</sup>-š<sup>w</sup>a-ra (Bzip -k<sup>w</sup>-š<sup>w</sup>a-ra) “entering, meeting”

Ancient type of analyzing root is probably preserved in Bzip with hissing-hushing allomorphs.

Noteworthy Iberian-Caucasian parallel of C.-Kartv. \*šw- „letting go” : C.-Sind. \*šwa- ”walking; dropping” is observed in Lak -i-ši “lying”, C.-Nakh -iš- “lying” (?); cf. Did. iš<sup>w</sup>-a “coming”.

C.-Kartv. \*šw- “descending/landing”

Geo. e-šw-eb-a “goes down/descends”

Zan (Megr.) o-škv-an-s, i-škv-an-s “Sb lets sb/sth go down, pierces/shooting sth into ground, Megr. o-škv-an-s “Sb lets sb/smth go down”; “Horse gives birth to foal (*puts it on ground*)”

Georgian-Zan verbs have the meaning of *descending/landing*. By this they differ from Laz me-škv-in-u “letting go” and Svan li-šgw-an “letting go” verbs. I suppose that they are the verbs of different origin. Such supposition is strengthened by Megrelian va-ša-škv-an-s “Sb wont’ let sb/sth go on ground (within)” form.

C.-Sind. \*šwa- “going down”

Ub. š<sup>w</sup>a-n, sə-š<sup>w</sup>a-n “going down”

Ab. š<sup>w</sup>-, a-k<sup>w</sup>-š<sup>w</sup>a-ra, Apkh. á-k<sup>w</sup>-š<sup>w</sup>a-ra (Bzip -k<sup>w</sup>-š<sup>w</sup>a-ra) “dropping”

In this case Ubykh-Apkhazian-Abaza verbs preserve parent-language reflexation. No matter how unexpected it is but an Ubykh preserved root sibilant labialization unchanged together with archaic semantics.

Indeed, genetic link possibility of C.-Sind. \*šwa- : C.-Kartv. \*šw- verbal archetypes with Georgian-Zan-Svan šw-/škv-/šgw- “letting” verbs is also excluded.

C.-Kartv. \*šw- “calmness/quiet; calming down”

Geo. šw-/šv-, Old Geo. m-šw-id-i “calm”, m-šw-id-ob-a-j “calmness/quiet”, m-šw-id-ad “Calmly! Silently!”, cf. mo-e-šv-a “Sb/Sth calmed down”

Corresponding material of detached šv- root isn’t observed in Kartvelian languages and dialects. Even in Georgian it (šv-) is preserved only in composed nouns.

C.-Sind. \*šwa- “calming/calming down”

Apkh. a-nó-š<sup>w</sup>a-ra “calming/calming down”

The word is isolated in Apkhazian in which -š<sup>w</sup>a- segment is detached as a root material. [Chirikba 1996 : 116].

In Apkhazian-Georgian š<sup>w</sup> complex is corresponded by Nakh rš, cf. Ts.-Tush. ma-rš-ol “peace”, that is logical if well-known law in parent Nakh is considered – Cw → rC, cf.

C.-Kartv. \*nes<sup>w</sup>- : C.-Nakh nars- “cucumber”...

C.-Kartv. \*šwar- “drying”

Geo. šr-ob-a “drying”, m-šr-al-i “dried”

Zan (Laz) skur-/skir-/skur-/skir -, me-skur-u “It is dried”, skir-u-r “It is being drying”,  
Megr. skər-/skir-, skər-u-d-u “It was being dried”, skir-u “dried”

The view is grounded that Old Geo. šwer-/šwr- verbal root is linked etymologically above described roots and stems [Gamkrelidze 1959 : 60-64].

C.-Sind. \*šwar- “drying”

Apkh. -šwar-, in the verb a-šwar-ə-la-ra “dry cow”

In Apkhazian -la is verbal suffix that indicates “thither” direction. Roots and stems were compared by K. Lomtadze, but the scholar supposes the borrowing from Georgian [Lomtadze 1999 : 26].

I suppose they are the verbs of common origin, that is proved by similar structure, sound content and identical semantics.

C.-Kartv. \*šwel- “roe”

Geo. šwel-i, švel-i “roe”

Zan (Laz) mskver-i/mskver-i “deer”, Megr. skver-i “roe”

Function of T. Gamkrelidze’s law is attested in Zan allomorphs that is due to influence of following w – škw → skw. In Laz an anlaut m is phonetic apposition.

Corresponding Svan roots hasn’t been revealed so far [scient. lit. see Fähnrich, Sarjveladze 2000 : 552-553].

C.-Sind. \*šwā- “deer, wild animal”

Ub. šwa-/sʷa-, in the word λa-šwā “hunting”, sʷā-ḳja “hunter”

Ab. šwə-r “deer”, šwa-ra-x “animal”, Apkh. á-šwa-ra-x “wild animal, beast”

It is should be noted that still in 1923 A. Trombetti noted about the unity of Kartvelian-Sindy, and generally, of Caucasian roots [Trombetti 1923 : 370].

C.-Kartv. \*šwen- “beauty/loveliness; beautiful/pretty”

Old Geo. šwen-ier-i “beautiful/pretty”, šwen-i-s sth enhances “sb/sth/befits/suits sb/sth”, New Geo. m-šven-ier-i “beautiful/pretty”, u-šn-o “ugly/unlovely”, šn-o “charm/beauty/ flair/youthful energy”

Zan (Laz) skvan-a “beauty/loveliness”, m-skvan-er-i “adorned/hedecked/decorated”, go-m-skvan-er-i “turned more beautiful”, Megr. skvam-i “beautiful/pretty”, o-skvan-s “suits/fits”, ko-dī-skvam-u “Sb got accustomed/befitted”

Sv. mu-sgwen “beautiful/pretty”, sgwän “charm/beauty/flair/youthful energy”

Correlation Geo. šw- : Zan sku-/skv- : Sv. sgw-/skw- is logical that is explained by Gamkrelidze’s rule of positive hissing [Gamkrelidze 1959 : 26-27]. There is a view that -en is a suffix and šw- – a root [Klimov 1998 : 248]. I agree the existence of \*šwen- united root, as a nominal stem.

C.-Sind. \*nəśwa “beautiful/pretty”

Ub. *nəš<sup>w</sup>a*/*nəs<sup>w</sup>a* “beautiful/pretty”

Of Sindy languages only Ubykh preserved an adjective of parent-language origin with the meaning of *beautiful/pretty*, that is of inversive structure.

Phonemic correspondence in sibilants is noteworthy – C.-Sind. *ś* : C.-Kartv. *š*, which manifests the transformation once again – Pr.-Kartv. [*ś*] → C.-Kartv. hushing [*š*].

C.-Kartv. *\*šwer-* “verse/rhyme/poem”

Geo. (Fereyd.) *šwer-i* “verse/rhyme/poem”

In Fereydan dialects *šwer-i* is isolated. In all probability, it preserves prop. Georgian reflex of Common Kartvelian *\*šwer-* “verse/rhyme/poem” archetype.

C.-Sind. *\*š<sup>w</sup>ă* “word; voice”

Ab. *-š<sup>w</sup>á*, in the word *bəz-š<sup>w</sup>á* “tongue”, Apkh. *-š<sup>w</sup>á*, Bzip *-š<sup>w</sup>á*, in the word *a-bəz-š<sup>w</sup>á*, Bzip *a-bəz-š<sup>w</sup>á* “tongue”

In this case in Apkhazian-Abaza a *bəz-* composite denotes *tongue*, anatomical part, and *-š<sup>w</sup>á /-š<sup>w</sup>á* – *word/voice*.

In my opinion, the comparison of Sindy *-š<sup>w</sup>á/-š<sup>w</sup>á* segments with *rož-i* “word” of Dido languages is fruitless; cf. also And. *roš-o*, God. *raš-a* “id” [Abdokov 1994 : 948]. Likely, these Dagestanian forms are corresponded by Georgian *roš-v-a* / Megr. *raskv-al-i* verb.

C.-Kartv. *\*šw-er-* “labor”, *\*šw-* “making/doing”

Geo. *šw-eb-a* “freeing/liberation/rest/relieve”, *švr-om-a* “working”, *da-v-šwer* “I got tired”, *ma-šwr-al-i*, *m-šr-om-el-i* “worker/hard-worker”, *na-šr-om-i* “product/fruit of labor/piece of work”

In the professional literature there is standpoint on the fact that Georgian *šwer-* verb is genetically linked by *šr-ob-a* / Zan *skwer-/skir-* “labor” verbal roots [Gamkrelidze 1959 : 60-64], that is groundless. I suppose that Geo. *šv-er-/šv-* with the meaning of *making/doing/labor* are independent verbs.

C.-Sind. *\*š<sup>w</sup>-* “building”

Ub. *š<sup>i</sup>-* “building”

The reconstruction is based on *C<sup>w</sup> → C<sup>i</sup>* phonetic process that is spread in Ubykh. The process should have taken place even in analytical root – *š<sup>w</sup>- → š<sup>i</sup>-*.

C.-Kartv. *\*šw-(er-)* “labor, making” : C.-Sind. *\*š<sup>w</sup>-* “building” is logical structural and semantic correlation.

In terms of meaning development evolution content of Udi isogloss is valuable when Udi *ser-* (← *\*s<sup>w</sup>er-(?)*) form combines the meaning of *making/doing* as well as of *building*.

C.-Kartv. *\*šwin-d-* “cornel”

Geo. *šind-i/šwind-i* “cornel”

Zan (Laz) {*skind-i*}, *top. Skind-ona* “dogwood grove”

In the given substitution *šind-i/švind-i* initial is *šwind-* proto-type while even in Saba's dictionary *šind-i* is attested since only *šḳw* cluster can result hissing *skv* → *sk* allomorphs in Laz (T. Gamkrelidze's law).

Neither *sgwind* nor *ṣkwind* which is expected in Svan isn't observed [Fährnich, Sarjveladze 2000 : 555].

C.-Sind. \**s<sup>w</sup>ən-ǎ* “redcurrant; grapes”

Ad. *sānǎ* “grapes”, Kab. *sānǎ* “redcurrant”

Length of root vowel in Adyghean itself contains disappearing trace of historical *w* – compensation length: *sāna* ← \**s<sup>w</sup>an-a*.

Like Sindy correspondences the Dagestani ones confirm only hissing variants. Only is Tabasaran *š<sup>v</sup>um-zan* “pomegranate” word in which hushing *š* is attested though equivalent of Kartvelian *-d* affix isn't observed in other Iberian-Caucasian languages. In this regard Sumerian language data is noteworthy. Sumerian *šennur* “medlar” is of Georgian-like hushing sounding and contains *nn* cluster contrary of Geo. *nd*, that is one more argument to conform close kinship of Georgian and Sumerian languages.

C.-Kartv. \**šib-* “mouth”

Geo. (Tush.) *šib-i* “mouth”

The word is isolated in Georgian, but basing on external language parallels it can reflect Common Kartvelian lexical stock.

C.-Sind. \**š<sup>w</sup>ə* “door”

Ab. *š<sup>w</sup>ə*, Apkh. *a-š<sup>w</sup>* “door”

Final *ə* vowel is lost in Abaza – while just it reflects root vowel that corresponds with Georgian *i*.

Semantically Dagestani correspondences manifest more closeness to Georgian; cf. Ag. *siw/siw*, Arch. *s:ob*, Lezg. *siw* “mouth”...

Nakh correspondences aren't observed.

C.-Kartv. \**šib-u* “mountain ramsons/wild garlic”

Geo. (Khevs.) *šibu* “mountain ramsons/wild garlic”

Sv. *šgwib*, *ṣ̌kwib* (Lent.) “acorn”

Stem is lost in Zan dialects. In Svan characteristic *u* → *w* reduction in stem final and after this a metathesis of *w-* in the depth of stem is supposed: \**škibu* → \**škib<sup>w</sup>* → *šg<sup>w</sup>ib//ṣ̌kwib*.

C.-Sind. \**šəba-* “a kind of grass”

Kab. (Basl.) *šābǎ-r* “a kind of grass”

In Baslen fitonyms final *-r* appears in some frequency; cf. Basl. *žumǎ-r/žuma* “a kind of plant” [Kvakhadze 2014 : 55].

C.-Kartv. \**šib-u* : C.-Sind. \**šəba-* archetypes have noteworthy isoglosses in Dagestani

and Nakh languages; cf. Ing. *šup/šip*, Av. *sob*, Bezh. *sobo*, Arch. *s:ap* „ramson” [more see Starostin, Nikolayev 1994 : 970].

C.-Kartv. \**šig-an*- “inside, within/inner part”

Geo. *šig-an* “inner part/inside”, *šign-it* “within/inner part”, *šig* ← \**šign*, *šig-a* “situating inside” (Saba), Old Geo. *šigan* “inside”, *šign-oan* (← \**šign-ovan*) “inside”

Adverb *šig-an* (→ *šig-a/šig-*) is attested only in Georgian. Its confusing with *ši-/šo-ris*, etc. particles is the result of folk etymology (or meta-analysis). The same is proved by Circassian isoglosses, as well.

C.-Sind. \**šəgʲ-a* “middle”

Ad. *šʷaʒa-γʷ*, Kab. *šʷaʒa-γʷ* “midday”

The word is of compound structure; *šʷaʒa-* denotes *middl/mide* and *γʷə* is a nominal affix denoting *time/period* [Kvakhadze 2014 : 45].

In all terms C.-Sind. \**šəgʲ-a* : C.-Kartv. \**šig-an-* is logical correlation. Structural and phonetic identity is supported also by semantic correlation – *middle* ~ *inside*.

And still, if in Kartvelian it is possible to detach *ši-*, thus an issue arises on further segmentation of Adyghean root that is difficult to.

C.-Kartv. \**šil-* “husband’s brother’s wife”

Geo. *šil-i* “wife of husband’s brother” ZAB. “wives of two brothers” (Saba)

The stem is isolated in Georgian, but likely it has correspondences in Apkhazian-Abaza languages.

C.-Sind. \**šʷə* “wife, woman”

Ub. *šʷ*, in the word *pxʷa-šʷ* “wife”

Ab. -s, *pḥʷə-s* “wife”, Apkh. -s// -ś, in the word *a-pḥʷə-s*, Bzip *a-pḥʷə-ś* “wife”

There is a lack of Adyghean forms. In Ubykh *pxʷa-* is detached as a root and *-šʷ* in Apkhazian-Abaza is a correspondence of *-s// -s* segments and is logically corresponds with Georgian *šil-* root. Genetically common material is observed in Dagestani languages; cf. Tab. *šiw* “woman”. Similar *l* → *w* delateralization process in Sindy-Dagestani languages is also noteworthy; cf. also Lak *š:ar* “woman” (*kurču-š:ar* “widow”).

C.-Kartv. \**šin-* “fear/scare, frightening/scaring”

Geo. *šin-*, *a-šin-eb-s* “frightens/scars”, *sa-šin-el-i* “terrifying/terrible/awful”, Gur. *šin-ob-s* “fears/scares”

Zan (Megr.) *rskin-i* “frightening/scaring”, *o-rskin-an-s* “frightens/scars”, *do-rskin-el-i* “threatened/menaced/vaunted”

Vibrant *r* in Zan is old apposition. Just it caused *šk* → *sk* hissing secondary process in Megrelian-Laz (V. Topuria); cf. Geo. *γrč-ial-i* : Zan *γirčk-in-i*, Geo. *qləč-* : Zan *xarck-...*, also – *šin-* : *rskin-*. Thus, to bring T. Gamkrelidze’s law in this opposition and to

reconstruct C.-Kartv. \*šwin- archetype is inappropriate [see Fähnrich, Sarjveladze 2000 : 555].

C.-Sind. \*šən- “fear/scare, frightening/scaring”

Ad. šən-ən, Kab. šən-ən “frightening/scaring, fear/scare”

Identical structure and semantic closeness of Sindy-Kartvelian stems are clearly evident.

Stems were compared by G. Rogava [Rogava 1956 : 83].

Basque izu [=isu] “fear/scare” is also noteworthy.

C.-Kartv. \*šleg- “crazy/mad”

Geo. šleg-i “crazy/mad”

Likely, it is of Common Kartvelian origin, that is preserved only in Georgian.

C.-Sind. \*šəmăgi- “ill/sick”

Ad. (Shaps.) šəmăgi-ă, Chemg. səməži-ă, Kab. səməž “ill/sick”

Adyghean allomorphs are linked with Georgian šmag- noun [Bouda 1950 : 295], which, in its turn is Iranian loan word [Bukia 2016 : 59]. I suppose that it is appropriate to link C.-Sind. \*šəmăgi- with Georgian šleg-, if Georgian-Circassian sound correlation l : m is explained.

The issue needs additional investigation.

C.-Kartv. \*šub- “forehead”

Geo. šub-l-i “forehead; front part”

Sv. sgweb-in//sgob-in//sgeb-in “ahead/forward”

Corresponding allomorphs haven't been disclosed in Zan dialects so far. In studying the semantic correlation of Georgian-Svan correspondences the content of *front shoulder* that is attested in middle Georgian is valuable [Fähnrich, Sarjveladze 2000 : 556].

C.-Sind. \*bəš<sup>w</sup>- “lip”

Ab. pəš<sup>w</sup> “beak”, Apkh. a-pəš<sup>w</sup> “lip”

There is a lack of Circassian correspondence though without it the Apkhazian-Abaza languages material gives exact information. In this case an only innovation is the devoicing (maybe assimilation) of initial b.

ə-w reflex of Sindy languages corresponds with C.-Kartv. u labial vowel, i.e. Cu → wə → əC<sup>w</sup> took place in Common Sindy.

Root inversive structure took place in Kartvelian; cf. Tsakh pəšnə “lip”.

C.-Kartv. \*šur- “fear/scare”

Zan (Megr.) škur-in-i “fear/scare”, a-škur-in-e(n) “fears/scares”, škur-in-ža “coward”, Laz o-škur-u “fear/scare”, a-škur-in-e-n “fears/scares”, m-škur-in-a-že “coward”

Sv. šgur, šgwir//škwir “shame”, šgwir-i-žaxe “ashamed/disgraced”

Corresponding root is lost in Georgian, though šur- or švir- should have been existed.

C.-Sind. \*š<sup>w</sup>ə- “fear/scare”

Ab. š<sup>w</sup>a-ra, Apkh. š<sup>w</sup>a-ra “fear/scare”

Corresponding verbal root isn’t observed in Circassian languages. G. Rogava linked it with Ad. šən- [Rogava 1956 : 83], but it is acceptable approach since if this view is shared the lose of n in Apkhazian-Abaza as well as the difference in labialization of š- cannot be explained. Thus I suppose that C.-Kartv. \*šur- : C.-Sind. \*š<sup>w</sup>ə- archetypes are independent correspondences.

Dagestanian linguistic material can be brought in this case as well; cf. And. sir-u//sir-du “frightening/scaring”.

C.-Kartv. \*šuq-a “part of written text”

Geo. šuqa “one fourth/a quarter of parchment”, “one fourth/a quarter of sheet of paper” (Saba)

Along with š u q a great lexicographer mentioned *ḳabadoni* “page of written text”. The latter is explained in Saba’s dictionary as thus: “*çerilta purcelsa eçodebis ḳ e p i, xolo purclisa calsa pirsā ḳabadoni*” – “Sheet of paper is called *ḳ e p i* (leaf (two pages) of parchment, and a single copy – *ḳabadoni* “. It is fact that šuqa is the word of ancient cultural stock that is linked with literary traditions.

C.-Sind. \*š<sup>w</sup>əq-a “letter, document, book”

Ub. š<sup>w</sup>əqa “book, letter”

Ab. š<sup>w</sup>ḡa, Apkh. a- š<sup>w</sup>ḡá “letter, document, book”

In the professional literature there is an attempt to link Sindy form with the roots denoting *ink/gumfis*. Darg. šinqa, Lak š:iqi “ink”..., Av. s:anq: “gumfis” [Starostin, Nikolayev 1994 : 976], that is too noteworthy. Though I suppose that *ink/gumis* are of another etymology and should be discussed along with Zan (Megr.) šəḡa/šeḡa “black ink”, Chech. šjēqa, Ing. šäqä „ink”, Kab. šaq:ǎ, Av. šaq:i “black ink” forms.

C.-Kartv. \*šxep- “splash”

Geo. šxep-i “splash”, šxep-s “splashes”

Zan (Megr.) šxap-al-i “heavy downpour”, šxip-i “splash”

It is the root of sound structure, but although sound corresponding is preserved – Geo. e : Zan a. There is a lack of Svan-Laz material, that complicates to describe Common archetype perfectly.

C.-Sind. \*š<sup>w</sup>əq “foam”

Ab. (Tap.) š<sup>w</sup>aq “foam”, Apkh. a- š<sup>w</sup>áx, Bzip a-š<sup>w</sup>áx “foam”

Circassian samples aren’t observed, though Bzip-Tapant material fills this gap in terms of reconstruction of hissing-hushing and pharyngeal archephonemes.

Due to absence of šq cluster in Common Kartvelian I refrain from reconstruction of archetype of \*šqep- type. Like in Sindy, in this case a Common Kartvelian š should be considered to be the reflex of hissing-hushing ś phoneme, that has regular character.



## Č

C.-Kartv. \*čad- “liquorice, bracken/fern”

Geo. čad-una “bracken/ferns” (Saba), Ingil., Kiz. čad-i “bracken/ferns”, Tush. čad-a “bracken/fern”, Kakh. čad-kožo “mountainous liquorice” (*plant*)

The word is isolated in Georgian, though it has diverse distribution; čad- is detached as a root [Rogava 1956 : 12].

C.-Sind. \*jä-čād- “bracken/ferns”

Ad. (Hak.) jǎ-čǎd “bracken/ferns”

As it was noted in the professional literature jǎ- is a fossilized prefix and -čād is detached independently that is corresponded by Kartvelian čād- root [Rogava 1956 : 12].

If the semantics of Kakhethian “*liquorice*” it becomes easy to explain the meaning of Dagestanian isoglosses; cf. čad-ur//čad-ura “blackberry” in which -ur//-ura should be a functional correspondence of Geo. -una.

Vainakh correspondences are preserved in Ossetian zedər-ag//žǎdur-ǎ “blackberry” loan allomorph.

C.-Kartv. \*čat- “iron ringed strip/lace”

Geo. čat-o “lace that has an iron ring at the end” (GED), Psh. čat-ua “id”

Before I supposed to link etymologically Geo. čat- root with Sv. šišdäg “bottom, iron hook/clasp”, which should have had čkašt as an arche-phone. Though from today’s standpoint due to the absence of proper argumentation this supposition cannot be acceptable [see Chukhua 2000-2003 : 305].

C.-Sind. \*čta “iron hinge, door/window latch catch”

Ab. čta, Apkh. á-čta “iron hinge, door/window latch catch”

Although there is a lack of Circassian correspondences I suppose the common origin of Geo. čat-o : Apkh.-Abaza. -čta roots.

Correspondences of Sindy-Kartvelian allomorphs are observed in Dagestanian languages, as well: Hin. ceṭa, Khv., Inkh. ceṭo, Did. ceṭʷa.

C.-Kartv. \*čb- “holding one’s breath”

Geo. čb-un-v-a “frightened animal flattering itself” (Saba), mo-čb-un-av-i “one that hold’s its breathing” (Saab)

It is verbal root that is isolated in Georgian [cf. Sukhishvili 1996]. Though Georgian root čb- has true correspondences in Sindy languages.

C.-Sind. \*čʷa- “sleep; asleep/going to sleep”

Ub. cʷa “sleep”, a-cʷá “id” (*Def.*), sə-cʷá-n “asleep/sleeping”

Ab. čʷa “sleep”, čʷa-ra “asleep/going to sleep”, Apkh. á-čʷa “sleep”, á-čʷa-ra “asleep /going to sleep”

Phonetic correspondence c : č underlines the initial č hissing-hushing sibilant. Georgian-Sindy comparison clarifies the origin of labialization of root consonant – it is Common Sindy reflex of Proto-Sindy \*čba- – \*čba- → \*čwa.

Secondary nature of hushing affricate in C.-Kartv. \*čb- is known – it is phonetic variant of Proto-Kartvelian \*č hissing-hushing arch-phoneme – č → č̣.

Adyghean čəj-, Kab. žej- “sleep” are of another origin.

C.-Kartv. \*čwal- “fang/tusk”

Old Geo. šwan-i “Big and large pointed teeth of animals and dogs” (Saba)

Zan (Megr.) čkva (*pl. form* čkval-ep-i), Laz mškva//mčkva (*pl. form* mčkval-ep-e) “fang/tusk”

Sv. čkwa- (*pl. form* čkwar-är) “fang/tusk”

Stem auslaut is partially preserved in Zan – čkval-; l → r took place in Svan. As regard Georgian allophone a final n can be the case of *pluralia tantum*. A rare case č → š spirantization is outlined in Georgian.

C.-Sind. \*ca- “tooth; fang/tusk”

Ad. (Shaps., Bzhed.) cǎ, Chemg., Abdz. cǎ, Kab. žǎ “tooth”

Apkh. á-c “fang/tusk”

Ubykh caǰə “tooth” is of another etymology [cf. Shagirov 1977, I : 165; Kvakhadze 2014 : 134]. l → w → Ø took place still in Common parent Sindy-Language. Unlike Kartvelian reconstruction of cʷ labialized sibilant isn't supposed in this case (even its existing trace isn't observed).

Inter-vocal u vowel in one part of Dagestanian group of languages indicates the existence of labialization; e.g. cf. Darg. cula, Khin. culoz, Ud. ul-ux ← \*cul-ux “teeth”.

In terms of semantics, correlation of *tooth* ~ *fang/tusk* in parent Sindy is the parallel of Georgian *fang/tusk*.

C.-Kartv. \*čwar- “diarrhoea, dung/excrement”

Geo. čor-, m-čor-e “dog and animal dung/excrement” (Saba)

Zan (Megr.) ckər-/ckir-, ckər-an-s//ckir-an-s “Bird has diarrhoea”

Sv. ckər “undigested food in the first stomach of cattle”, Ub., Lashkh. “diarrhoea”

The result of labialization of č- in Common Kartvelian is observed in Zan-Svan reflexes, since only on the ground of T. Gamkrelidze's law it is possible to explain a hissing trend of čkw → ck... in western Georgian.

C.-Sind. \*čwa- “bird dung”

Ad. čwə-jǎ, Shaps. čwə-ja, Kab. ve-j ← \*čwǎ-j “bird dung”

Labialization of root sibilant in Common Kartvelian is supported by Circassian languages data, as well. Though in Dagestanian languages the labialization process should have been broken before; cf. And. čil, Kar. čil-a “dung (of sheep)”...

C.-Kartv. \*čw-ew- “getting accustomed/getting used to, habiting”

Old Geo. čwev-a “habit”, čwe-ul-i “accustomed/customary”, čwe-ul-eb-aj “custom/tradition/habit”

Zan (Megr.) rčkvan-a „habit”, do-rčkvan-a “habiting/getting accustomed”, ge-/me-rčkvan-a “getting accustomed/getting used to, habiting”

Sv. čkwn-, li-čkwn-e “getting accustomed/getting used to, habiting”

Final sound correspondence Geo. w : Zan/Svan n is logical; cf. Geo. vaḡe: Zan (Megr.) naḡa ← \*noḡa : Sv. nāḡa “lowland/valley”...

In Megrelina r is a phonetic apposition that is supported by Old Georgian forms [Dumézil 1933 : 88; Fähnrich, Sarjveladze 2000 : 563].

C.-Sind. \*c<sup>w</sup>ǎ- “getting accustomed /getting used to”

Ub. cǎ- “getting accustomed/getting used to”

Ab. š-i-ca-ra, Apkh. a-š-i-cǎ-la-ra “getting accustomed/getting used to”.

Initial š-i- seems to be historically merged grammatical inventory and isn't considered to be a constituent part of root. Unity of cǎ- / ca- / cǎ- verbal roots is doubtless [Shagirov 1977, I : 127]. Delabialization ground of parent -language c<sup>w</sup> → c in Apkhazian-Abaza languages isn't observed.

C.-Sind. c : C.-Kartv. č sibilant sound correspondence underlines that C.-Kartv. č is originated from Pr.-Kartv. č hissing-hushing affricate.

C.-Kartv. \*čwen- “we/us”

Geo. čven “we/us”, čven-i “our/ours”

Zan (Megr.) čkǎ/čki “we”, čkǎn-i/čkin-i “our/ours”, Laz čkun/čku/čkin “we”, čkun-i/čkin-i “our/ours”

Sv. šḡwe: gu-šḡwe-j “we” (*excl.*), ni-šḡwe-j “our/ours” (*inxcl.*)

Genetic unity of Kartvelian roots and stems is doubtless and is investigated long time (G. Rosen, F. Bopp...) though characteristic features are evident in Svan [Fähnrich, Sarjveladze 2000 : 563-564].

C.-Sind. \*č<sup>w</sup>ǎ- “we/us”

Ub. šǎ-γ<sup>w</sup>a “we/us”

Of Sindy languages only Ubykh preserves plural form of 1<sup>st</sup> personal pronoun in which C<sup>w</sup> → Cǐ characteristic of Ubykh, i.e. delabialization of labialized complexes via palatalization of preceding consonant took place regularly - \*š<sup>w</sup>ǎ- → šǎ.

Indeed, initial Proto Sindy \*č<sup>w</sup>ǎ- archetype was of affricative nature. The supposition is supported by Kartvelian as well as Dagestanian languages data; cf. Lezg. čun, Tab. u-ču, Ag. čin “we” and maybe, C.-Nakh \*txo “we” (*excl.*) ← \*t:ɔ ← \*čon (?).

C.-Kartv. \*čiw- “complaining, saying”

Geo. čiv-i-s “complains”, čiv-il-i “complaining”

Sv. x-e-šḡw-em “beggs/asks”, mu-šḡwem “begger/asker/requester”

Of Zan dialects Megr. č̣i-ul-i “complaining” and č̣i-eb-a “conversation/talking” are noteworthy, which preserve archaic meaning in Georgian.

C.-Sind. \*č̣wə- “speaking”

Ab. č̣wa-ẓ̌wa-ra, Apkh. a-č̣wá-ẓ̌wa-ra “speaking”

Corresponding verbs aren’t observed in Circassian languages.

C.-Kartv. \*č̣iw- “complaining, saying” : C.-Sind. \*č̣wə- “speaking” archetypes are of Paleo-Caucasian etymology, although the Nakh and Dagestanian isoglosses haven’t been revealed for now.

C.-Kartv. \*č̣ir- “dried fruit”

Geo. č̣ir-i “dried fruit” (Saba)

Zan {ṣ̌kiẓ̌-i} “oven-dried raisins” (Saba)

I suppose that historically Geo. č̣ir-i word was corresponded by č̣kiẓ̌-i in Zan, which entered in Georgian in non-adequatic form ṣ̌kiẓ̌-i. Saba explains ṣ̌kiẓ̌-i “dried fruit, raisin” as fruit species and semantic identity is clearly observed – *raisin* ~ *dried fruit*.

C.-Sind. č̣wər- “fruit”

Ab. ṣ̌wər, Apkh. a-ṣ̌wər, Bzip a-ṣ̌wər “fruit”

Reconstruction is conditional since it isn’t based either on Adyghean or Ubykh data (due to absence).

In Bzip a hissing-hushing ś is valuable argument from all standpoints. Instantly C.-Kartv. **hushing** : C.-Sind. **hissing** will slip out which automatically implies Paleo-Caucasian hissing-hushing sibilant.

Of Dagestanian languages Ag. *sur-ar* “dried fruit” word is noteworthy [for Sindy-Dagestanian roots see Starostin, Nikolayev 1994 : 331].

C.-Kartv.\*č̣ir- “bird species”

Geo. č̣ir-i “a kind of bird”, Č̣ir-in-a-ṣ̌vil-i (*surname*), cf. Č̣iṭ-i-ṣ̌vil-i (*surname*)

Zan (Laz) mč̣kir-i, Atin mṣ̌kir-i “big long-tailed bird”

Svan ṣ̌gin-il, ṣ̌g̣in-il (US.) is another root correspondence of Geo. č̣in-i (Saba). In Laz an initial **m** is a phonetic apposition. In Atin subdialect is noteworthy Svan-like č̣k → ṣ̌k spirantization sporadic process.

C.-Sind. \*č̣ə-r “nestling; offspring”

Ad. (Shaps.) č̣ər, Abdz. ṣ̌ər, Chemg., Bzhed. ṣ̌ər, Kab. ṣ̌ər “nestling; offspring”

Ub. ṣ̌ə “nestling; offspring”

Common origin of Circassian data is doubtless [Abdokov 1973 : 76]. In Ubykh an initial **r** sonor is lost, i.e. trend of ausluat simplification continued.

C.-Kartv.\*č̣ir- “bird species” : \*č̣ə-r “nestling; offspring” is logical structural, semantic correlation that creates no problem.

C.-Kartv. \*čič- “bird”

Geo. čič-i “narrow bird” (Saba), mçqer-čič-a “pipit”, nar-čič-a “goldfinch”, čič-vašla “pyracantha”, čič-bade “bird-catching net (*on two sticks*)”

Expected noun of čkič- type isn’t attested in Zan-Svan, which doesn’t mean that Geo. čič-i is borrowed word. On the contrary, it has valuable correspondences in kindred Iberian-Caucasian languages.

Pr.-Sind. \*a-čič- “bird”

Hat. ašti „bird”

Likely, an initial a- in Hattian is the same affix that is attested in Gapshim dialect of Dargwa; cf. ωar-čiču “swallow”, but Urakh čuṭa “id”.

Of other Dagestanian isoglosses Lak čič-u “swallow” and Tsakh šič “bird” are noteworthy.

C.-Kartv. \*čl-a “rag/duster; cotton spun/yarn”

Geo. čla “sth rag/duster” (Saba), Kiz. rag/duster; weaver’s reed”, Up.-Imer. “cotton spun/ yarn”

Since Georgian noun has external correspondences it is possible to reconstruct parent-language archetype on its ground.

C.-Sind. \*caw- “Caucassian coat/outer tunic”

Ad. cəj, Kab. cəj “Caucassian coat outer tunic”, Rus. “черкезка”

Apkhazian-Abaza and Ubykh data isn’t observed even in this case. Apparently, reflexes of Common Caucasian roots are preserved only in Georgian-Adyghean languages; j of Adyghean languages is likely a trace of initial w sonant.

Of Nakh languages a noteworthy correspondence is observed in Chechen; cf. čoa “Caucassian coat”, Rus. черкезка.

C.-Kartv. \*člig- “blunt/unsharpened/edgeless”

Geo. čling-i “blunt/unsharpened/edgeless” (Chubinashvili), člig-i (Saba)

I suppose that člung-i type is an allomorph (symbolical variant) of historical čling-. Archaic člig- form, that coincides with parent-language archetype, is attested in Saba’s dictionary.

Corresponding stems and roots aren’t observed in other Kartvelian languages and dailects. Megrelian čvig-al- “pointless/senseless” stem is of different etymology.

C.-Sind. \*čog<sup>w</sup>- “turning blunt; blunt/unsharpened/edgeless”

Apkh. cag<sup>w</sup>-, á-cag<sup>w</sup>-ra “turning blunt/unsharpened/edgeless”, á-cag<sup>w</sup> “blunt/edgeless/unsharpened”

Reconstruction of parent-language state is possibly only on Apkhazian data ground, but is risky since it is difficult to identify the nature of sibilant affricate. The reason is that Apkhazian c is represented a reflexation simultaneously of \*č hissing-hushing or \*c hissing affricate-sibilant: \*č → c; \*c → c. Though in this case it is appropriate to

reconstruct \*č hissing-hushing arch-phoneme against the background of Kartvelian hushing č affricate correspondence; cf. C.-Kartv. č ← \*Pr.-Kartv. \*č.

Dagestanian (Akhv.) ič<sup>w</sup>ik-abe “blunt/unsharpened/edgeless” form is also enrolled in this kindred word-list.

C.-Kartv. \*čk-er- “fast/quick”

Geo. čk-er-i “fast/quick”, čk-er-a “fast flowing of river”, i-čk-it-i “immediately” (Saba)

Zan (Megr.) čkar-i “fast/quick”, o-čkar-u-n “Sb is in a hurry/hurries”

Indeed, the given Geo. čkar-i is considered to be zanism - čker-/čkar-.

C.-Sind. \*č<sup>w</sup>ar- “fast/quick”

Ad. č<sup>w</sup>ar, Kab. č<sup>w</sup>ar “fast/quick”

Reconstruction of root sibilant is based on čk → č<sup>w</sup>, i.e. possibility of secondary velarization in Common Sindy parent language. Nakh čaxk-in “fast/quick”, Tab. čik-i “fast/quick” and Lezg. čukur-un “running” isoglosses support the initial čk complex.

## C

C.-Kartv. \*c- “more, more quantity,”

Geo. c-, x-u-c-e-js-i/x-u-c-e-s-i “elder”

Zan (Laz) u-nč-a-š-i, Megr. u-č-a-š-i//u-nč-a-š-i “elder”, m-i-nč-an-s “Sb is elder that I”

Sv. š-, x-o-š-a “big; elder”

c is detached as a root. Its primary correspondence is preserved only in Megrelian that indicates its archaic nature. Still in old Georgian texts xuc- form is attested in denominative verbs in fossilized form: “*uḡuetu iḡos šensa u x u c e, anu tu mohasaḡe*” – “There is anybody older than you” [Fähnrich, Sarjveladze 2000 : 588].

In the professional literature a single-morphemed roots was reconstructed for parent-language state [Klimov 1998 : 269], without indicating nč-an- verbal form that is attested in Megrelian.

C.-Sind. \*č-a “more”

Ub. ča “more”

There is a lack of other Apkhazian-Abaza and Circassian correspondences. Though only Ubykh-Kartvelian isoglosses clearly confirm that in Sindy and Kartvelian parent languages corresponding roots denoting *more* are attested numerously.

Corresponding Nakh and Dagestanian isoglosses haven’t been observed so far.

C.-Kartv. \*ca- “sky”

Geo. ca “sky”

Zan ca//ča “sky”, cf. Laz ča-čxa “Thursday”, i.e. *sky’s day*, Megr. ca-šxa//ča-šxa “id”

Sv. ca//cä “sky”, in the word cä-š “of sky, i.e. Thursday”

Unity of Kartvelian roots and stems is doubtless; č → c hissing phonetic process is observed in Zan-Svan [cf. Fähnrich, Sarjveladze 2000 : 574].

C.-Sind. \*cǎ- “yesterday; tonight”

Ub. -ca, in the word wa-ca “tonight”

Apkh. ja-cə “yesterday”

For Sindy languages cǎ- short-voweled archetype is initial from which ə developed in Apkhazian and simple a – in Ubykh. Apkhazian-Ubykh forms is linked with Basque atso (ačo) “yesterday” word, that is acceptable [Chirikba 1985 : 98].

Semantic correlation *yesterday/tonight* ~ *sky* is logical one.

C.-Kartv. \*cad- “lake; lowland/valley”

Geo. Cd-o (*top.* in Khevi)

Zan (Megr.) čod-ol-i//čod-o//čod-i “lowland/valley, open area”

Likely, initial cad- root in Georgian denoting *damming up/lake of mountain* and then it lost. It preserved as the name of *dried-up lake* in gorge/ravine. Ossetian cad “lake” word underlines to be Georgian borrowing. Geo. cad- is corresponded by Zan (Megr.) čod- form; cf. sound correspondence Geo. c : Zan č, Geo. a : Zan o.

C.-Sind. \*čǎd- “lake”

Kab. šəd “lake”

Reflex of parent-language origin is preserved only in Kabardian. Transformation of initial phonemes č → š and ǎ → ə is of prop. Kabardian characteristic occurrence.

Dagestanian correspondence of C.-Kartv. \*cad- “lake; lowland” : C.-Sind. \*čǎd- “lake” archetypes is observed in Tsudakhar-Tant subdialects of Dargwas in čurt word denoting *marsh/swamp* – C.-Dag. \*čwərd- “marsh/swamp”.

C.-Kartv. \*cal- “single/one from pair”

Geo. cal-i “one”

Zan (Laz) cor-i “one”

In the Laz dictionary of late period (A. Tandilava) there is given cor-i “single/one from pair” word that is a logical correspondence of Georgian cal- noun; cf. sound correspondence Geo. a Zan o; Geo. l : Zan r.

C.-Sind. \*cǎ “suffix denoting entityness”

Ab. -cə, Apkh. -cə “suffix denoting entityness”

Correspondence of C.-Kartv. \*cal- archetype -cə is preserved only in Apkhazian-Abaza as an affix denoting *unit/entity*. Though numerals with c- root denoting one/single is attested in whole Iberian-Caucasian language system: C.-Nakh \*caḥ “one”, Dag.: Av. co, Lak ca, Darg. ca “one”... Their common origin is undoubted for a long time [Javakhishvili 1992 : 386-394].

C.-Kartv. \*cal- “going/avoiding, going away”

Geo. cal-, e-cl-eb-a “(*bark*) comes/peels of sth/separates/removes”, ga-e-cal-a “stripped off sth/separated avoided”, ga-m-e-cal-e “leave me!”

Correspondences of *cal-* verbal root that is attested in literary Georgian haven't been revealed in kindred languages and dialects so far though true parallels are observed in Iberian-Caucasian language groups.

C.-Sind. \**ca-* “walking”

Ab. *ca-ra* “walking”, Apkh. *a-ca-ra* “id”

Although *ca-* verb is attested only in Apkhazian-Abaza, but its parent-language nature is proved by Kartvelian as well as Dagestanian material in which semantics of *going* is basic one while in Apkhazian-Abaza semantics of generally *walking* is natural. Obviously, in Sindy languages semantics of *ca-* verb increased, i.e. initially its core meaning was *going away*; cf. Lak *ač-i* “going”, Av. *ač-in-e* “accompanying” and Geo. *cal-* “going away”.

Correlation *ca-/cal-* also clarifies, that final *l* sonor is lost in Common Sindy, as it customary happens.

C.-Kartv. \**cal-* “emptying, finishing/ending”

Geo. *v-cl-i* “I empt sth”, *da-v-cal-e* “I emptied sth”, *mo-cal-e* “having free time/idle”

Zan (Megr.) *čol-u-a* “emptying”, *čol-am-a*, having time (*for sb/sth*), *b-čod-un* “I have time/am free”, Laz *o-čod-u* “emptying, finishing/ending”, *o-čod-in-ap-u* “finishing/ending”

Svan correspondence isn't observed; *cal-/čol-* demonstrates logical correlation though in Laz –Megrelian *l/d* is considered to be secondary process and is due to formation of passiveness – Geo. *m-cal-ia* : Zan *b-čod-u-n* “I have time/am free”, that is observed in other samples, as well - *gril-d-eb-a* : Megr. *rgid-u-n* “gets cool”... According to my observation *l* → *d* was more intensive in Laz [Fähnrich, Sarjveladze 2000 : 590].

C.-Sind. \**č<sup>w</sup>a-* “finishing/ending”

Ub. *č<sup>a</sup>a-* “finishing/ending”

Like in many cases, even in this case delabialization of root consonant causes the palatalization of Ubykh consonant - *č<sup>w</sup> → č<sup>i</sup>*. As regard *w* sonant it is a logical correspondence of Kartvelian *l* sourced from parent-language.

Archetype opposition C.-Kartv. \**cal-* : C.-Sind. \**č<sup>w</sup>a-* is logical structural and semantic correlation.

Corresponding material hasn't been disclosed in other Iberian-Caucasian languages.

C.-Kartv. \**cal-a* “wild (*grape*) vine species”

Zan (Laz) *mcel-a//cel-a* “wild grape (*vine*) species”

The word is attested only in Laz. Initial *m* is a phonetic apposition. likely, Zan (resp.) Laz *e-* should indicate a Common kartvelian *a* in word inlaut, i.e. Laz *cel-a* ← \**col-a*, cf. Geo. *zaryv-i* : Zan *žeryv-i* (← \**žoryv-i*) “id”...

C.-Sind. \**ca-* “cherry, sour cherry”

Ab. *ca*, Apkh. *á-ca* “cherry, sour cherry”

As it was expected *l* sonor in the word end was lost in parent Sindy without a trace.



Given semantic correlation *wild grape (vine) ~ cherry/sour cherry* is logical in Iberian-Caucasian languages; cf. Sv. heb (← \*čeb) “cherry” : Kar. ç:eb-il-a “grape(s)”.

Noteworthy Dagestanian isoglosses are observed in Botl. ç:eli, God. ç:elli, Tind. c:ela “(grape) vine” forms.

C.-Kartv. \*calk- “bending/bowing; lameless”

Geo. (Lechkh.) calk-ia “bended/bowed”

Zan (Megr.) cork-in-i “curve,cranky/cranky/warped”, de-cork-u “turned weird/cranky/warped”

Sv. čalg-ä “lame”

Of the given forms a Svan voiced g sounding is troublesome in relation with Georgian-Zan k, though k → g process is familiar in Svan dialects: kaṭo – gät “bran”, Zan kacar-i – Sv. gicar “ram”... Svan č also indicates secondary nature of č → c process in Zan [Chukhua 2000-2003 : 322].

C.-Sind. \*cārḱ-” was lame/limped, lame “

Apkh. á-cārḱi-ra “lameless”, á-cārḱi “lame”

Since the stem is attested only in Apkhazian the reconstruction of Common Sindy archetype is conditional. I suppose that the case is similar that of in Apkhazian a-ḱᵂᵂᵂ “hen” : Kartv. katam- stems correlation when in Abaza ḱᵂᵂᵂ, and in Shapsug ḱᵂᵂᵂᵂᵂ allomorphs are attested, i.e. reconstruction of preruptived proto-type \*cārḱ- [ḱ] would be appropriate.

C.-Kartv. \*cam-a “heron; (*white*) pelican”

Zan (Laz) nčoma “heron”, Megr. čoma → // čvama “heron; (*white*) pelican”

The expected word {cama} in Georgian (and Svan {čama}) isn’t attested. Common Kartvelian archetype is reconstructed only on the Zan allomorph ground. Possibility of Geo. qana : Zan ḡona → // ḡvana “arable/cereal land” is also considered, i.e. C.-Kartv. a → Zan o → // va that is often attested in similar position.

C.-Sind. \*čᵂa “heron; swam”

Ab. (Tap.) ʒə-čᵂa “heron”, Apkh. a-ʒə-cᵂa, Bzip a-ʒə-čᵂ(a) “heron; swam”

a-ʒə/ʒə “water” should be detached as the first component. But I don’t agree with any link of -čᵂa/-čᵂa segment with \*čᵂa “sleep” word [Chirikba 1996 : 65]. I suppose that situation is similar that of Megrelian composed word denoting *swam*; cf. çqar-sinž-i (*water + bird*) “swam”, i.e. in Apkhazian-Abaza - čᵂa/-čᵂa allomorph is a root denoting a *certain bird* (swam, heron).

Comparison of C.-Kartv. \*cam-a : C.-Sind. \*čᵂa archetypes demonstrates once more a labialization source in Common Sindy – cm → cᵂ.

C.-Kartv. \*cam-e “large cattle”

Zan {čoma} “large cattle, beast”

I suppose that Zan correspondence is preserved in Imerian *čoma* “large cattle” word and also in toponym *O-nčom-et-i*.

In Common Kartvelian *\*cam-e* archetype is reconstructed on the ground of sound correspondences, which are revealed among Kartvelian language systems - Geo. *c* : Zan *č*, *a* : *o*, *e* : *a*, when Georgian picture greatly coincides with parent-language characters.

C.-Sind. *\*čam-ă* “cow”

Ad. (Shaps.) *čāmə*, Chemg. *čāmə*, Abdz. *šām*, Kab. *žam*, Basl. *žām* “cow”

It's totally unacceptable to link Ubykh *gʷəmă* “cow” form with Adyghean allomorphs (see *\*gom-*) that is opposed by comparative phonetics of Circassian languages and dialects, first of all, due to absence of formula of sound correspondences of Ub. *g* : Ad. *č/č/š* : Kab. *ž/ž* type [cf. Shagirov 1977, I : 192-193].

Correspondences of C.-Kartv. *\*cam-e* : C.-Sind. *\*čam-ă* archetypes are observed only in Dagestanian languages: And. *čon* “animal”, Darg. (Kahid.) *čuma* “sheep”, C.-Dag. *\*čʷam-a* “domestic animal”.

C.-Kartv. *\*can-* “knowing; knowledge”

Geo. *v-can* “I understood/heard”, *cn-ob-a* “knowing”, *me-cn-ier-i* “scientist”, *cn-ob-il-i* “famous/well-known”

Zan (Laz) *o-čin-u* “knowing; knowledge”, *b-i-čin-am* “I know, I know sb/sth”, Megr. *čin-eb-a* “recognition”, *ma-čin-e* “expert/learned/knowledgeable”, *i-čin-u* “Sb recognized”

Svan correspondence isn't observed. Unity of Georgian-Zan allomorphs is known still from A. Tsagareli's works [Tsagareli 1880 : 63]. Geo. *a* : Zan *i* is troublesome though to suppose *o* → *ə* → *i* phonetic mutation in Zan everything is in its place.

C.-Sind. *\*ča-* “knowledge”

Ub. *ča-*, *s-ča-n* “knowledge”

Final *n* was lost still in parent Sindy - *\*čan-* → *\*ča-*, that is clearly reflected in Ubykh form. On the other hand C.-Kartv. *\*can-* : C.-Sind. *\*ča-* correlation is perfect.

Corresponding isoglosses haven't been observed in other Iberian-Caucasian languages.

C.-Kartv. *\*car-e* “empty”

Geo. *car-iel-i* “empty”, *mo-car-ul-i* “lack of success/failure” (?)

Zan (Megr.) *čvar-a* “empty”, *čvar-a nezi* “empty nut”

Sv. *har-i* “empty”

Zan *-a* and Svan *-i* suffixation support the reconstruction of final *-e* in stem auslaut; *c* → *h* in Svan and *o* → *va* in Zan are those transformations which are supposed to be inner innovation of following period.

C.-Sind. *\*cʷār-* “empty”

Ab. *jə-m-cir-u*, Apkh. *a-ta-cʷə* “empty”

Indeed, an issue arises on labialization of root *c* sibilant in Sindy parent language. And still, Apkhazian data is considered and due to absence of Circassian correspondence the reconstruction is carried out in favor of Apkhazian.

C.-Kartv. \*ced- “horse; cow”

Geo. ced-, mo-ced-i “heifer cow” (Saba)

Zan {čāž-i} “horse”

Correspondence of ced- morpheme that is detached as a root (for mo- cf. Geo. zv-ob-a, u-zv-i, mo-zv-er-i) should have been čāž- in Zan since word’s final d → ž is a historically functioning phonetic process in Colchian - qid-i : xinž-i, tred-i : torož-i... also ced-i : čāž-i “horse”. Just Zan čāž-i “horse” correspondence is preserved in Svan via minimal ž → ž changing; cf. Sv. čāž, čāž (Lashkh.) “horse”.

C.-Sind. \*čād-ā “donkey”

Ad. (Shaps.) čədə, Chemg. šədə, Bzh. šəd, Kab. šəd “donkey”

Ub. čədá “donkey”

Apkh. a-čadá “donkey”, a-čád-h<sup>w</sup>ás „mule”

Common Sindy \*čād-ā archetype logically corresponds with C.-Kartv. \*ced- form. Semantic correlation *horse* ~ *donkey* is logical.

Corresponding roots and stems haven’t been revealed in other Iberian-Caucasian languages.

C.-Kartv. \*cew- “small fish, European smelt”

Zan (Megr.) cam-i//rcam-i//cam-u-ia “small fish species, European smelt”

Sv. cew “(fish) fry”

Corresponding root is lost in Georgian. Though Svan can serve as controlling tool since w → m process is prop. Megrelian; cf. Geo. vez-a : Megr. menž-i.

C.-Sind. \*č<sup>w</sup>ā “fish”

Ab. -č<sup>w</sup>a, in the word psla-č<sup>w</sup>a “fish”

Though branch vocabulary denoting *fish* is less studied (and preserved) in the mentioned languages, but beside Kartvelian it occurs in Dasgестanian languages, as well: cf. Bagv. š<sup>w</sup>:a<sup>n</sup>-š:č<sup>w</sup>a, Khvarsh. č<sup>w</sup>a<sup>n</sup>, Lak čawa-q, Ud čāli ← \*čawal-i “fish” [for Ab. psla-segment see C.-Kartv. \*pučul-].

C.-Kartv. \*ceḵ- “dancing; staggering/tottering/reeling, waddling (*gait*)/todding”

Geo. ceḵ-, ceḵ-v-a “(improvized) dancing owith toes”, ceḵ-v-a-na “running of many worms on the water surface” (Saba)

Zan (Megr.) čāḵ-, čāḵ-al-i “waddling (*gait*)/todding, walking stumbling/tripping”, čāḵ-ap-i “vigorousness, energetic walking”

It is clear that core meaning of \*ceḵ- archetype underlined a certain type of *walking* that gain the meaning of *dancing* in Georgian. In the professional literature čāḵ-ap-i form is given along with Megrelian čāḵ-al- stem [Fähnrich, Sarjveladze 2000 : 592].

C.-Sind. \*kāčā- “extraordinary walking”

Ub. kjačā-, sə-kjačā-n “extraordinary walking”

The root is isolated in Ubykh though apparently, it is of parent-language origin. In the professional literature there is an unsuccessful attempt of further segmentation Ubykh *ķjačja-* : *ķja* + *čja-* verb that is tendencious [cf. Starostin, Nikolayev 1994 : 491].

Semantic correlation C.-Sind. *extraordinary walking* ~ C.-Kartv. *dancing* is noteworthy. Additionally, against the background of the inversive structure *\*ķáčč-* : *\*ceķ-* it is noteworthy to bring Geo. *ķvec-a* verb – *ķvec-a* ~ *ceķv-a* (A. Chincharauli).

C.-Kartv. *\*cel-* “scything; reaping”

Geo. *cel-v-a* “scything”, *cel-av-s* “scythes”

Zan (Laz) *o-nčal-u//o-ncal-u* “reaping; scything”, Megr. *cal-u-a//čal-u-a* “scything”, *na-čal-u/-i* “scythed; reaped”

Svan correspondence hasn't been revealed. Secondary *č* → // *c* hissing process is evident in Svan dialects; cf. Geo. (← Zan.) *čal-a* [Rogava 1960 : 163].

C.-Sind. *\*čā-* “weeding, hoeing”

Ab. (Tap.) *ča-ra* “hoeing”, Apkh. *a-ča-ra* “weeding”

Tap. *ča-ga*, Abzh. *a-čá-ga* “hoe” contains the same *ča-* root in which *-ga* is derivative affix; cf. *a-žə-ra* “digging”, *a-žó-ga* “spade” (← digger)...

Correspondence of Sindy-Kartvelian archetypes is observed in Nakh *\*can-o* “to be sown” noun; cf. Chech. *cana*, Cheb. *cano//cono*, Ing. *con-* “id”.

C.-Kartv. *\*cel-* “scythe”

Geo. *cel-i* “scythe”

Zan (Megr.) *cal-i* “scythe”

The link of nominal roots with verbal *cel-v-a* “scything” form is doubtless [Fährnich, Sarjveladze 2000 : 576]. As regard Svan *merčil* “hatchet” word it is of different etymology and cannot be discussed in this case.

C.-Sind. *\*čā-nə* “sword”

Ub. *canə* “sword”

The word isolated in Ubykh, but likely, it contains a parent-language origin *\*čā-* root that is of common etymology along with C.-Kartv. *\*cel-* “scything” : C.-Sind. *\*čā-* “hoeing” archetypes; cf. Dag.: Ud. *ca-pesun* “scything”.

For n/l correlation compare Kartv. *cel-av-s/cel-i*, but Nakh *\*can-o* “to be sown”/ *\*cel-* “hoe”, on one hand and Ub. *canə* “sword” : Lezg. *čin*, Kri. *čin*, khin, Bud. *čin* “scythe” on the other one.

C.-Kartv. *\*cer-* “thumb”

Geo. *cer-i* “thick finger” (Saba)

Zan (Megr.) *čanž-i* “thumb”, Laz {*čanž-*}, cf. Zan *žanž-uxa* ← *\*čanž-uxa* “churchkhela (*string of walnuts/hazel-nuts... dipped into thickened boiled grape-juice*)”

Sv. *čer-šdol* “(*hand-spinning*) spindle”

In some scholars’ works a Svan correspondence isn’t observed [Klimov 1964 : 228], and otherwise, exact equivalent of Georgian *cer-* should have been *čer* in Svan that is observed in *čer-šdol* word [Fähnrich 2007 : 575].

C.-Sind. \**c<sup>w</sup>ă* “finger”

Ub. -*c<sup>w</sup>ă* “finger”

Apkh. -*c<sup>w</sup>ă* “finger”

The fact that Common Sindy archetype contains *w* sonant is explained by reflexation of pre-historical *r-*. This latter is stable in Kartvelian. Thus, C.-Sind. \**c<sup>w</sup>ă* : C.-Kartv. \**cer-* correlation is considered to be logical structural, phonetic and semantic one.

Apkhazian-Abaza roots are linked with Basque *be-atz* “finger” word [Chirikba 1985 : 100], that should be considered.

C.-Kartv. \**cep-* “bast shoe/mocassin/sandal; shoe/footwear”

Zan (Laz) *čap-ul-a* “soft shoe/ankle-high shoe”, Megr. *čap-əl-a/čap-ul-a/čap-l-a* “bast shoe/mocassin/sandal”

Sv. *čäp* “shoe/footwear”

Corresponding *cep-* type root is lost in Georgian. Svan stem auslaut was historically simplified that is proved by *e* → *ä* (*čep* → *čäp*) reverse umlaut process; *-w* suffix a correspondence of Zan *-ul* is likely lost in Svan.

Pr.-Sind. \**ćep-* “shoe/footwear”

Hat. *šep* “shoe/footwear”

As it is noted in the professional literature in all probability Hattian preserves a correspondence Kartvelian noun in which suffixation of historical *č* - is presented by initial *š* spirantized type, or it is a graphical mixing of *č-* since in cuneiform script has no [č] consonant as an independent grapheme [Kochlamazashvili 2015 : 168].

Corresponding root sand stems haven’t been disclosed in other Iberian-Caucasian languages.

C.-Kartv. \**ceq̄wa* “wooden vessel/utensil”

Zan (Megr.) *čaq̄va* “wooden vessel/utensil for matsoni/yogurt”

Correspondences aren’t observed in other Kartvelian subsystems but instead, borrowed vocabulary from Megrelian is observed richly in Georgian dialects; cf. Imer. *čaq̄va/čaḳva* “wooden wide-bottomed narrow-headed handled vessel for matsoni/youngurt” [Gachechiladze 1976 : 157].

C.-Sind. \**čäry<sup>w</sup>ă* “oar”

Ub. *č<sup>w</sup>äry<sup>w</sup>ə* “spade/oar”

Ubykh *čaq̄ə* “washing bowl/basin” with similar structure [Kvakhadze 2014 : 170] and Apkhazian *a-čaq̄<sup>w</sup>a* “big wooden handled jug/mug for drinking matsoni/youngurt and

milk” [Janashia 1954 : 344] are considered to be borrowed from Megrelian [cf. Klimov, 1986 : 182; Bukia 2016 : 136].

Correspondence of Megrelian-Ubykh forms is observed only in one Dagestanian language, as well - Arch.  $\check{c}\check{a}\check{q}^w$  “spade/oar” word. Corresponding roots from Nakh languages are unknown.

C.-Kartv. \**cwar-* “precious stone”

Geo. (Rach.) *cvar-i* “precious stone”, cf. old Geo. *zar-* “a kind of gold”

Sv. *lu-ncrow-e* “framed with precious stones”

Zan dialectal correspondence is lost. Phonetic changes are evident in Svan - *cwar-* → \**crow* → *ncrow-*.

C.-Sind. \* $\check{c}\check{a}r$ - “steel”

Ad. (Shaps.)  $\check{c}\check{a}r$ , Chemg.  $\check{c}\check{a}r/\check{s}\check{a}r$ , Abdz.  $\check{z}\check{a}r$ , Kab.  $\check{z}\check{a}r$ , Basl.  $\check{z}\check{a}r$  “steel”

Ab.  $\check{z}\check{a}r$ , Apkh. a- $\check{z}\check{a}r$  “steel”

For parent-language picture a Shapsug type is considered to be initial. Apparently, labialization of root sibilant was broken Common Sindy level, but at the same time root ausluat is unchanged. Though *r* →  $\emptyset$  process was expected at ancient stage that is proved by Dag. (Darg.) *žarma* “bronze” form. In Dagestanian a Lezg. *cur*, Rut *cər* “copper” forms are noteworthy.

Semantic correlation *steel* ~ *precious stone* is logical.

C.-Kartv. \**cwar-el-* “(*two-month*) hen “

Zan (Megr.) *cur-u//cur-u-ia* “(*two-month*) hen”

The word is attested only in Megrelian. On the basis of sound correspondences revealed among the Kartvelian languages and subdialects a parent-language \**cwar-el-* archetype is reconstructed ; cf. C.-Kartv. *wa* → Zan *u*, C.-Kartv. *-el* “suff.” → Zan *-u* “suff.”.

C.-Sind. \**racə-na* “hen; female bird”

Ab. *arcə-na* “hen; female bird”, Apkh. *árc-na* “female bird”

There is a lack of Circassian data that complicates reconstruction procedure. Although kinship of C.-Kartv. \**cwar-el-* : C.-Sind. \**racə-na* archetypes is doubtless. Moreover, it can be said that Dargwa *urc-es* “flying” and *urc-an//arc-an* “bird” derivatives demonstrate common origin nature with them basing on Sindy-Kartvelian-Dagestanian genetic interrelation.

C.-Kartv. \**cwet-/\*cwit-* “cutting”

Old Geo. *cwet-s*, *da-i-cwit-a* “was cut/wounded”, *çina-da-cwet-a* “circumcision”

Zan (Laz) *çit-*, *o-çit-u* “cutting, chopping”, *do-p-çit-i* “I cut, I chopped”

Svan correspondence hasn’t been revealed so far. Laz *çit-* (← \**çvit-*) as Zan allomorph corresponds with Old Geo. *cwet-/cwit-* variants [Fährnich, Sarjveladze 2000 : 595].

C.-Sind. \*čät- “cutting”, \*čät-ə “piece/slice/bit”

Ab. čət, Apkh. a-čət “piece/slice/bit; broken fragment/shard”

Corresponding roots are considered to be lost in Circassian. In Apkhazian-Abaza only nominal forms are attested. Like in Laz, in this latter likely a čʷət- → čət- delabialization process of root sibilant took place.

Etymological link with C.-Nakh \*cest-/\*cast- “cutting, carving” ablaut verbs isn't excluded [Chukhua 2008 : 585].

C.-Kartv. \*cwec- “flailing(*rice, maize...*); threshing”

Old Geo. cwec-, na-m-cwec-i, New Geo. na-m-cec-i “crumb”

Zan (Megr.) čač-u-a “flailing(*rice, maize...*)”, do-p-čač-i “I flailed”, no-čeč-i “threshed”

Svan correspondence hasn't been revealed. As it is noted originally a Old Georgian namcwec-i is participle; cf. na-ṭexi, na-ṭer-i... a cwec- root of which corresponds with Megr. čač- (← čvač-) verb [Fährnich, Sarjveladze 2000 : 595]. Structural correspondence of namcwec-/namcec- a Megr. no-čeč-i is discussed in this case in which one of samples of a → e ablaut derivative is evident; cf. ṭax-u-a “breaking”, but no-ṭex-i “piece/slice/broken fragment”...

C.-Sind. \*čáčă- “threshing”

Apkh. a-čăčă-ra “threshing”

Reflex of Common Sindy archetype is preserved only in Apkhazian. Megrelian-like \*čʷăčă- → čăčă- delabialization process isn't excluded in Apkhazian, but in Dagestanian non-labialized verb is observed; cf. Lak ččar-dan “threshing” and thus the postulation of labialized roots isn't essential.

C.-Kartv. \*cwig- “nonsense/meaningless/ pointless/senseless”

Zan (Megr.) čvig-al-i “stupefied/dazed”, čvig-in-i “meaningless/pointless/senseless (*glance, look...*)

Basing on sound correspondences formula revealed among the Kartvelian languages, the existence of čvig- type root in Zan underlines the postulation possibility of \*cwig- type archetype for parent-language state.

C.-Sind. \*čʷgə- “ineffectuality/unproductiveness/useless; evilness”

Ab. čʷgia-zla-ra “turning evil”, čʷgia “evil”, Apkh. a-cʷgia-xa-ra “ineffectuality/unproductiveness/useless, bading; evilness”, a-cʷgia “evil”

c : č correspondence that is evident is likely the reflexation of initial č phoneme. It should be emphasize that before transferred into a a parent-language ə narrow vowel palatalized g- in Apkhazian-Abaza.

C.-Kartv. \*cwig- : C.-Sind. \*čʷgə- is logical structural and phonetic correlation that is also supported by semantic correlation – *nonsense/meaningless/pointless/senseless ~ useless/ineffectuality/unproductiveness.*

C.-Kartv. \*cwil-/\*cwin- “wax”

Geo. cwil-i “beeswax candle” (Saba), Ing. cvin-i “wax”

Zan (Laz) mčir-i//čir-i, Megr. čir-i ← \*čvir-i “wax”

Sv. žwid “beeswax candle”

Certain phonetic changes are observed in Zan - \*čvir-i → čir-i. In Svan a characteristic l → d process took place, that was followed a č → ž - č - d → ž - d regressive-assimilative process developed. Part of scholars try to ignore Svan data [Fähnrich, Sarjveladze 2000 : 596], but G. Klimov basing on Svan data postulates C.-Kartv. \*žwid-archetype [Klimov 1964 : 229].

C.-Sind. \*c<sup>w</sup>ə- “wax; honeycomb”

Ub. c<sup>w</sup>a-mɣa “honeycomb”

Ab. č<sup>w</sup>a-ba, Apkh. a-č<sup>w</sup>á//a-c<sup>w</sup>á “wax”

Disappearing of final l of Sindy material with out a trace is easily evident. In this case, the existence of l is proved by Kartvelian as well as Nakh languages in which Zan-Svan-like l → r/č → ž transformations are observed; cf. Chech. žür-g//žür-g “honeycomb”.

Kartvelian-like l/n (Ing. cvin-i “wax”) substitution is evident in Dagestian languages if, these form weren't borrowed from Georgian language; cf. Hin. ceni, Bezh. čeni, Hunz. cini “beeswax candle”.

C.-Kartv. \*ci- “flickering; twinkling, dazzling”

Geo. ci-, ci-aṭ-i “flickering”, ci-al-i “dazzling, twinkling”

At a glance the existence of CV type verbal root in Georgian is somehow unnatural, but its detaching is essential fact. Though the verb is isolated in Georgian; ci- form isn't attested in Old Georgian written sources, but Saba explains it as ciali “slight dazzling of sth”.

C.-Sind. \*cə- “lighting up; dazzling”

Ab. (Tap.) a-c, *indef.* cə-ḵ “lighting up, dazzling”, Apkh. a-cej-ra “glistening/shining brightly”

Abaza-Georgian isoglosses are of similar structure; c : c sibilant identity is followed by logical corresponding in vowels – C.-Kartv. i : C.-Sind. ə, that is regularly revealed. Unity of Georgian-Apkhazian roots is accepted [Bgazhba 1948 : 42].

Maybe, a Dagestian correspondence is observed in Akhvakh čir-de “lighting” verb which proves the existence of \*cir- hissing arch-phone for other Andi languages.

C.-Kartv. \*cib-/\*cab- “high wall, side”

Geo. ci-cab-i “raised slope side” (Saba), ci-cab-o “steep (*cliff..*)” (GED)

Sv. cib “high fence; town wall”

If basing on Svan it turns out that corresponding word in Georgian was formed via stem-duplication - cicab- ← \*cib-cab-.

C.-Sind. \*məc- “wall”

Apkh. -mc- in the word a-tzá-mc “wall”



Though an Apkhazian word is isolated, its Kartvelian correspondences indicate that this Apkhazian root is of parent-Sindy origin. It is clearly proved by Dagesyanian data, as well in which Lezg. **mac**, Av. **buc-ur** “wall” words are noteworthy in many terms, namely, in terms of root sounding (**mac**, Apkh. **-mc**) and **b** - correspondence of **m** in Avar that is similar that of Kartvelian.

C.-Sind. **\*mǝc-** : C.-Kartv. **\*cib-** are the roots of inversive structure that is customary fact in the forms with similar structure. And if they are of Lezgian-Avar-Apkhazian type then Bezhit **cum-ri** “bank/coast” is similar that of Kartvelian.

C.-Kartv. **\*ciw-** “cold”

Geo. **civ-i** “cold”, **ga-civ-d-a** “turned cold/got cold”, **si-civ-e** “cold”

Zan (Laz) **če-**, in the word **če-čxur-i** “malaria/feverish activity”

As regard the Zan equivalent, it is preserved in **če-čxur-** compound word that means *malaria/feverish activity*, cf. Laz **če-/Geo. civ-i** “cold”.

Corresponding Svan roots isn’t observed so far.

C.-Sind. **\*čʷǝ** “cold”

Ub. **čǝ** “cold”

In this case the palatalization of root consonant is the remainder of labialization of labialized sibilant - **\*čʷǝ** → **čǝ**. As it was evident in many samples **Cʷ** → **Cj** is regularly revealed in Ubykh.

Sindy-Kartvlian archetypes are paralleled by C.-Nakh **\*čiw-** “coldest season” archetype [Chukhua 2008 : 586], and Dagestianian allomorphs; cf. Tsakh **cəw-əl**, Khin. **cuw-az** “autumn”.

C.-Kartv. **\*ciz-** “drizzling, slight raining”

Zan (Megr.) **ciz-ap-i** “drizzling”, **ciz-an-s** “It drizzles”

A **ciz-** verb of parent-language origin is preserved only in Megrelian. This latter has true correspondences in all groups of Iberian-Caucasian languages.

C.-Sind. **\*čʷǝs** “rain”

Apkh. (Bzip) **a-čʷǝs-aamta** “rainy season”

Like in Kartvelian languages, reconstruction of Sindy archetype is possible only on the basis of Bzip dialect of Apkhazian. This latter is given with hissing-hushing sibilants. In Kartvelian-Sindy languages the substitution of voiced sibilants is evident, in Apkhazian an initial sibilant is voiced while final spirant of Megrelian word demonstrates voicing nature.

Only assimilated allomorphs are observed in the groups if other Iberian-Caucasian languages; cf. Nakh **čiš-** “pissing”, Dag. (Udi) **čiš-** “id”.

C.-Kartv. **\*cil-** “skin; bark/crust”

Geo. (Up.-Imer.) **cil-i** “white part of skin of pumpkin, watermelon, etc.”

Zan (Laz) cel-a “bark/crust, scale”

Auslaut of Laz stem can make a certain correction in reconstruction issue of C.-Kartv. archetype - \*cil-e (?).

C.-Sind. \*č<sup>w</sup>ə- “skin”

Ad. š<sup>w</sup>a-, Kab. fa ← š<sup>w</sup>a “skin; color”

Ub. c<sup>w</sup>a “skin”

Ab. č<sup>w</sup>a, Apkh. a-c<sup>w</sup>a / a-č<sup>w</sup>a “skin”

According to Sindy languages, the phonetic processes development is evident especially in Kabardian - č<sup>w</sup> → č<sup>w</sup> → š<sup>w</sup> → š<sup>w</sup> → f.

Comparison of C.-Kartv. \*cil- and C.-Sind. \*č<sup>w</sup>ə- clarifies that l → w and i → ə → a took place in parent Sindy.

Dagestanian material can be also discussed; cf. Arch. cal “wing”.

C.-Kartv. \*cil- “lie, fib”

Old Geo. cil-i “lie, fib”, cil-eb-a “lying/deceiving”, cil-is šeçameba “slandering”, na-cil-i “lyed/deceived”

Corresponding roots aren’t observed in Kartvelian languages and dialects although cil-form is basically attested in ancient Georgian literary sources: “*ara c i l i hpuco*” – “Thou shalt not bear false witness”; “*biç boroğ ars kaçisatvis c i l i s a siğvaj*” – “It is evil for man to slander”; “*ara gamovides n a c i l i pirisagan monisa šenisa*” – “Your slave shouldn’t slander”[Abuladze 973 : 516; 324].

C.-Sind. \*č<sup>w</sup>ə- “bad”

Ub. a-č<sup>w</sup>ə “bad; evil”

Initial a is considered to be prop. Ubykh occurrence [Kvakhadze 2014 : 214]. Perhaps, it a- is prefix of generality. Ubykh data exactly reflects parent-language picture. Comparison of C.-Kartv. \*cil- : C.-Sind. \*č<sup>w</sup>ə- archetypes clarifies that l → w, like i → ə took place in Common Sindy parent language.

Semantic correlation *lie* ~ *bad* is logical one.

Dagestanian correspondence is observed in Rut ada-rc-un “lying/deceiving” form.

C.-Kartv, \*cimcim- “twinkling/dazzling”

Geo. cimcim-i “twinkling/dazzling of sunlight” (Chubinasvili), cimcim-ian-i “twinkled/dazzled”, Rus. струистый

The word is attested only in Georgian. It is attested in “The knight in panther's skin”, “Visramiani” and “Rusudani”.

Apparently, it is sourced from Common Kartvelian parent language.

C.-Sind. \*cəmcəm- “shining brightly, glittering/lighting up”

Apkh. a-camcám-ra “shining brightly, glittering/lighting up”

It is Georgian-Apkhazian isogloss that has similar structure and semantics. The word is reduplicated in both languages and is of symbolic structure. Opposition C.-Kartv. *i* : C.-Sind. *ǎ* is logical one, likely *i* → *ə* → *a*.

Of other Iberian-Caucasian corresponding roots Tab. *circir-aj* “oil lamp” is noteworthy.

C.-Kartv. \**cin-* “serving”

Zan (Megr.) *čin-*, *čin-or-i* “hired shepherd”

*čin-* is detached as a root, *-or* is affix that occurs in other samples, as well; cf. *čil-i* “wife” – *čil-or-i* “wife’s relatives”. Reconstructed C.-Kartv. \**cin-* should have been a social term that is proved by kindred languages.

C.-Kartv. \**čər-* “serving”

Ab. *čr-ən* “servant”

Palatalization of initial *č* hushing voiceless affricate underlines the influence trace of following, already disappeared *ə* vowel.

Root final substitution *n* ~ *r* speaks in favor of the latter since in Dagestanian material just *r* variant is revealed; cf. Bud. *čar* “ruler/chief; elder”, Ud. *čara-x* “doctor”. Of the ancient languages a Hurrian *Žarra* “chief/leader” under the same meaning is noteworthy.

C.-Kartv. \**cir-e* “small, tiny/a small amount”

Geo. *mcire* “tiny/a small amount”, *u-mcr-o-js-i* “younger”, *še-mcir-eb-a* “decreasing”

Zan (Megr.) *cira* “young girl”, *ma-cir-ia* “adult girl”

It isn’t excluded that initial *m* developed in Georgian due to influence of the nouns with circumflex; cf. *m-čar-e* “bitter”, *m-laš-e* “salted”, *m-žay-e* “rancid”, *m-čat-e* “lightweight”...

Noun *mcire* that is attested in Old Georgian is logically corresponded by Megrelian *cira* word [Brosse 1849 : 70-73].

C.-Sind. \**cər-ǎ* “tiny part; grain”

Ab. (Tap.) *cəra* “grain”, Apkh. *a-cəra//a-cra* “small portion/particle; grain”

Any link with *-c-* root denoting *one/a small amount* is excluded [cf. Chirikba 1996 : 66]. On the contrary, Apkhazian-Abaza *cəra* directly continues C.-Sind. \**cər-ǎ* archetype. Its Circassian reflexes haven’t been observed so far.

C.-Kartv. \**cirt-* “heap/pile of stones (*near arable land*)”

Sv. *čirt* “heap/pile of stones (*near arable land*)”

Corresponding nominal stem isn’t attested in other Kartvelian languages and dialects. Parent-language proto-type reconstructed according to Svan should have been of \**cirt-* type; cf. Geo. *c* : Sv. *č-*, C.-Kartv. \**c-*.

Likely, Ossetian *cirt* “grave stone” preserves Georgian equivalent.

C.-Sind. \**čət-* “wall; fence”

Ub. čət “wall; fence”

Common Sindy archetype is reconstructed according to Ubykh samples which preserved parent-language picture perfectly. One thing that isn't observed in Ubykh is Kartvelian r sonor. But occurrence of r in Svan is old since is attested in correspondence of Nakh languages čurt “stale” word.

C.-Kartv. \*cip-o “thin/slender/skinny”

Geo. (Imer.) cipo “thin/slender/skinny, ugly/unlovely”

Sv. čwip-e “melt”, čwep-en-i “is melted”

Zan correspondence hasn't been revealed. Apparently, Georgian cipo was corresponded by čipw stem in Svan from which a denominative verb was established in metathezised čwip- type in Svan dialects; *melting/slandering* are synonyms in Georgian; cf. Geo. *melted* = *thin/slender*.

Pr.-Sind. \*cip- “small”

Hat. cip “small”

In the professional literature there is attested standpoint on the fact that Hattian cip “small” word is corresponded by Abaza čkən “small” [Braun 2002 : 328].

Such approach is beyond the phonetic limits. Assertion of common origin of Hattian-Kartvelian words are more argumented.

Corresponding roots and stems aren't observed in other kindred Iberian-Caucasian languages so far.

C.-Kartv. \*cik- “small; a small amount/little”

Zan (Laz) m-cik-a//cik-a “little”, m-cik-a-m-cik-a “little by little”

Nominal cik- root is attested only in Laz; in m-cik-a form m- -a is confix that is corresponded by m- -e in Georgian (m-cir-e, m-ɟim-e...).

C.-Sind. \*čək- “low”

Ab. (Tap.) čək “low” (*plant*)

Noteworthy parallels of Laz-Abaza isoglosses are revealed in Dagestania languages, as well; cf. Rut. žəkə “down” though voicing mechanism č → ž in Rutul word anlaut isn't fully clear. I suppose that anlaut voicing is paralleled by Hurrian zugə “small, low, short” voiced form.

The issue on relation with Basq. txiki [=čiki] “small” word naturally arises.

C.-Kartv. \*cik- „hunger/starvation/famine”

Zan (Laz) cik-, cik-ob-a „hunger/starvation/famine”

The word is attested only in Zan, but likely its noteworthy correspondences are observed in kindred Iberian-Caucasian languages.

C.-Sind. \*čəga- „hunger/starvation/famine”

Ab. čga-ra, Apkh. a-čga-ra „hunger/starvation/famine”

Trace of a lost ə vowel is observed in palatalization of anlaut sibilant in Apkhazian-Abaza. Of Dagestanian data only Akhvakh ma-k<sup>w</sup>ač-e „hunger/starvation/famine” form is acceptable other gaš-/k:aš- „hunger/starvation/famine” are the forms of different etymology [cf. Starostin, Nikolayev 1994 : 431].

Sumerian form šágar „hunger/starvation/famine” manifest more closeness to Apkhazian-Abaza.

C.-Kartv. \*cikw- “bush/shrub”

Zan (Megr.) čikv-i “small bush/shrub”, Megr. čikv-i “bush/shrub”

Ajarian čikv-i is Laz layer. If Geo. c : Zan č sound correspondence is considered, it is clear that \*cikw- archetype is reconstructed for parent language.

C.-Sind. \*c<sup>w</sup>ək<sup>w</sup>- “bunch, bundle; hair on crown of head/crest/maize male spickelet, tall scrub/bush”

Ub. c<sup>w</sup>ək<sup>w</sup>-a “bunch, bundle”

Apkh. a-kúć “tall scrub/bush”, a-kúć-ra “grove of bushes/shrubs”

Ubykh variant is close to parent-language variant. In Apkhazian the word is of inversive structure that is prop. Apkhazian occurrence; cf. functioning substitution in Apkhazian - á-c<sup>w</sup>ku//a-kuc<sup>w</sup> “peak, top”.

Correlation with Georgian kuč- stem should be clarified.

C.-Kartv. \*ciγw- “knife”

Geo. ciγz//ciγw-i “folding knife” (Saba)

The word is isolated in Georgian. I supposed its genetic link with Svan cāq//caq “stick” word [Chukhua 2000-2003 : 344], that isn’t well argued.

C.-Sind. \*cəq-ă “adze, axe”

Apkh. a-caq<sup>ja</sup> “adze; axe, hatchet”

Reflex of Common Sindy archetype is preserved only in Apkhazian.

Labialization of Georgian root is paralleled by Dagestanian data. I suppose logical correspondence of a-caq<sup>ja</sup>/ciγw- allomorphs is observed in Tabassar čaqu “knife” word.

Semantic correlation *knife* ~ *adze/axe* is logical, moreover then when structural and phonemic similarity is clearly evident.

C.-Kartv. \*ciq<sup>w</sup>- “squirrel”

Geo. ciq<sup>v</sup>-i “squirrel”, mciq<sup>v</sup>-i//mciq<sup>z</sup>//ciq<sup>z</sup> (Saba)

Zan (Megr.) ciṽ-i “squirrel”

Svan correspondence hasn’t been disclosed. Geo. ciq<sup>v</sup>- : Zan ciṽ- is logical correlation that isn’t mentioned in etymological studies. For some reason common material hasn’t been attested in H.Fährnich’s Etymological dictionary [Fährnich 2007 : 561].

C.-Sind. \*cəγ<sup>w</sup>-a “pine marten; mouse”

Ad. cəγ<sup>w</sup>a, Kab. ʒəγ<sup>w</sup>-a “mouse”

Apkh. a-*čəy* “pine marten”

Corresponding Ubykh root isn't observed. Abaza *čəy* and Bzip a-*čəy* should have been contaminated with another root and thus, it cannot be brought in this case (cf. Bezh. (Tlad) *čəqi* “squirrel”, Ud. *c:ɨq://čjǰ*) “weasel”.

Lakely, Sindy-Kartvelian archetypes are corresponded by C.-Nakh \**cʷaḵ*-al “fox”, cf. Ts.-Tush. *coḵal* “fox”.

G.Klimov underlined the common origin of Iberian-Caucasian linguistic material [Klimov 1968 : 229].

C.-Kartv. \**cic*- “insect, moth”

Geo. *cic-i-natela* “firefly” (Saba)

Zan (Laz) *čič-i* “moth”

In Georgian an ancient composed word *cic-i-natela* is evident which is attested in Latin as a Georgian loan word; cf. Lat. (← Geo.) *cicindēla* “firefly” [Klimov 1998 : 272].

C.-Sind. \**cəc*- “midge/gnat”

Ab. *cəc*, Apkh. *á-cc*, Bzip *á-ćć* “midge/gnat”

Corresponding nominal stem is lost in Circassian languages. Though external language data confirm that it was characterized of Iberian-Caucasian parent language. In this regard Nakh (Ts.-Tush.) *cic-aʔo* “insect” and Dag. (Ud.) *cec* “moth”, Bud. *cəc* “moth” forms are noteworthy; cf. also Akhv. *c:oc:olo* “beetle” word.

C.-Kartv. \**cic*- “breast”

Zan (Laz) *cic-il-i* (N. Marr), *cic-i* “breast”

The forms of *cic-i/cic-il-i* type are also attested in Megrelian dialect of Colchian language, but they denote only *small-narrow* (A. Kobalia).

C.-Sind. \**cʷəcʷă* “woman's breast”

Kab. *cʷəcʷă* “woman's breast”, *cʷəcʷə-w* “infant”

Detached *-w* is well-known derivative suffix in Adyghean languages - *cʷəcʷă* “woman's breast” + *-w* (suf.) → *cʷəcʷə-w* “infant/new-born, breast-suckling child”.

Common Paleo-Caucasian origin of Sindy-Kartvelian roots is doubtless and thus the assertion of Armenian origin of Laz allomorphs (N. Marr, A. Tandilava) should be reviewed.

C.-Kartv. \**cic*- “crumbling”

Zan (Megr.) *činč-u-a//činč-ol-u-a* “crumbling; braking into fragments”, *do-b-činč-ol-i* “I crumbled; I broke into fragments”, *činč-i* “tiny, a small amount”

Inlaut *n* in Megrelian is phonetic inclusion - *čič-* → *činč-*, that is acceptable phonetic process [Zhgenti 1953 : 588]. Expected *cic-* and *čič-* aren't attested either in Old Georgian or New Georgian and Svan texts.

C.-Sind. \**čəč-a-* “crumbling”

Apkh. a-*čača* “bread crumbs”, Bzip a-*čəč* “bread, etc. crumb”

There is a lack of Adyghean data though Apkhazian allomorph gives unequivocal indication about initial stem;  $\text{ə} \rightarrow \text{a}$  is an assimilation result in Apkhazian that is supported by Bzip dialect data.

Sindy-Kartvelian data meets the requires of sound correspondences formula - C.-Kartv. **hissing** : C.-Sind. **hushing**.

C.-Kartv. \*cica- “young girl”

Geo. (Gur.) cica-i “young girl, woman”, Aj. cic-a-i “girl”, Ing. cic-a-j “coward”

The word is isolated in Georgian. Though its parent-language origin is doubtless since it has noteworthy external language isoglosses. Ingilo coward, perhaps is a further development of semantics *girl*; cf. Megr. zura “coward “ : Sv. zural//zurāl “woman”.

C.-Sind. \*cəca “daughter/sister-in-law; person/individual”

Ub. čáčă “persons, individuals”

Ab. taca, Apkh. a-taca “daughter/sister-in-law”

There is a lack of Adyghean correspondences. Historically dissimilative dezafricization took place in Apkhazian-Abaza - \*caca → \*taca, that is proved by Ubykh form. In terms of meaning Apkhazian-Abaza demonstrates closeness to Georgian.

Correspondence of Sindy-Kartvelian roots and stems is probably observed in Darg. (Meheb) čašari “young girl” word, and Nakh isoglosses are likely preserved in Ossetian čəz-g (← \*čəc-g) “young girl” word.

C.-Kartv. \*cic-a “(*species of*) cat”

Geo. cica “kaṭa is Franch word and in Georgian it is called *cica*” (Saba), Pereidan. cica “cat”

Zan cico “one of names of cat”, cf. Megr. cəcx-ə “word for frightening cat”

Sv. cicw → // cwic “cat”

Final a in Svan transferred into w- sonorant via reduction that often happens [Chukhua 2000-2003 : 88].

C.-Sind. \*cəcă “beaver”

Ub. čáčă “beaver”

Corresponding roots aren’t attested in other Apkhazian-Abaza languages [cf. Abdokov 1973 : 50];  $\text{c} \rightarrow \text{č}$  secondary process is observed in Ubykh that is important for evolution of hissing-hushing phonemes in separate cases.

Semantically *cat* ~ *beaver* is logical correlation that is proved by correspondences of Nakh languages cisk/cicī, cic-ig (Chech.) “cat” [Chukhua 2008 : 587].

C.-Kartv. \*col- “woman, wife”

Geo. col-i “wife”, col-eb-a-j, col-ier-i “married man”, bi-col-a “aunt (*uncle’s wife*)”

Zan (Laz) čil-i “wife”, o-čil-u “marrying a wife”, čil-er-i “married (*having wife*)”, Megr. čil-i “wife”, čil-am-i “married (*having wife*)”, čil-or-i/čil-ort-i “wife’s relatives”

Sv. **čur-**, da-**čwir**, da-**čur** (Lashkh.) “sister for brother”

If Svan form is segmented **da-** denotes *sister* and **čur-/čwir-** woman, i.e. Sv. da-**čur** = *sister-woman (brother for sister)*.

Georgian **col-** nominal stem, is attested in ancient Georgian written sources [Klimov 1964 : 230; Fähnrich, Sarjveladze 2000 : 601].

C.-Sind. \***cal-**”daughter/sister-in-law”

Ab. aj-**cal-a**, Apkh. á-**ca**, Bzip á-**ca** “daughter/sister-in-law”

There is a lack of Circassian correspondence though Apkhazian-Abaza correspondences clearly demonstrate that in Common Sindy there was **cal-** type archephone which is a logical correspondence of C.-Kartv. \***col-** stem. Preservation of parent-language **l** in Abaza is due to affixal **a** in the word end.

Genetic link with Dagestanian – Av. **či**, Lak **čuw** “man” isn’t excluded.

C.-Kartv. \***com-a** “a kind of fish”

Zan (Megr.) **čvama** “fish species”

Reconstruction of parent-language data is possible only on the ground of Megrelian allomorph, that is cautious even though that it is based on only Geo. **o** : Zan **o** →//**va** transformation possibility.

C.-Sind. \***c<sup>w</sup>āma** “worm/maggot”

Apkh. a-**c<sup>w</sup>ama**//a-**č<sup>w</sup>ama** “worm/maggot (*of stomach*)”

To detach a final derivative affix **-ma** in Apkhazian-Abaza isn’t impossible; cf. e.g. a-**k<sup>w</sup>əžj-ma**, **k<sup>w</sup>əžj-ma** “wolf”, but as regard this case, to detach **c<sup>w</sup>a-** segment as a root and **-ma** as a suffix [Chirikba 1996 : 72], isn’t linguistically fully argued.

Semantic correlation – *fish* ~ *worm* is logical one.

C.-Kartv. \***cop-** “foam; rabies/rabit fury, turning rabit/enraging/getting into fury”

Geo. **cop-i** “rabies/rabit fury”, **ga-cop-eb-a** “turning rabit/enraging/getting into fury”, **piridan cop-s** **q̄ris** “foams at the mouth”, **cop-moreuli** “infected with rabies”

Of the named contexts the last two clearly indicate the initial meaning of **cop-** stem; **cop-is** **q̄ra**, **cop-moreuli** (=duž-moreuli) means initial semantics – *foam* that unfortunately isn’t reflected in Georgian dictionaries. It is fact that *rabies* as a disease develops after exposing *rabies*, i.e. *liquid* (of *foam*) and never vice versa.

C.-Sind. \***čapa-** “plastering/honing, sticking/gluing; nailing/ hammering”

Ab. **čpa-ra**, Apkh. a-**čapa-ra** “sticking/gluing; nailing/ hammering”

If from formal standpoint there is no problem in **cop-/čapa-** correlation thus semantic aspect of stems needs special explanation *sticking/gluing/nailing* ~ *foam*. Deep link between semantemes is clearly observed in semantic field of Russian **накип** word: 1.foam; 2. welded.

Of other Iberian-Caucasian parallels **čūopa/čop** “foam” of Nakh languages is noteworthy that is semantically close to Georgian [cf. Chukhua 2008 : 590].



C.-Kartv. \*coco- “fat/grease; hen’s fat”

Zan (Megr.) coco-b-e “fatty/greasy”, “hen’s fat”

The word is preserved only in Megrelian. Its Common Kartvelian origin is supported by external language data (isoglosses).

C.-Sind. \*č<sup>w</sup>c<sup>w</sup>a- “turning plump/fat/fattening”

Apkh. a-č<sup>w</sup>č<sup>w</sup>-ra “turning plump/fat/fattening”

Parent-language etymology of Apkhazian-Megrelian isoglosses is clearly outlined; -b suffixation functions only in ancient (indigenous) Megrelian vocabulary; cf. **ṭqa** “forest”, but **ṭqa-b-i** “wild”, **ṭqa-b-txir-i** “wild nut”.

Logical correspondence of Sindy-Kartvelian isoglosses is observed in Dagestanian languages, as well; cf. Bezh. **coco**, Hunz. **cəcu** “fat”...

C.-Kartv. \*cox- “grazing, chewing,/ruminating, putting on weight/fattening”

Geo. **cox-n-a** “chewing,/ruminating”, **m-cox-n-el-i** “ruminant/cud-chewing”

Zan (Megr.) **čəx-u-a/čix-u-a** “eating with appetite, in big mouthful”, **čəx-ə/čix-u** “gilt (*female pig 3-12 months old*), fattened, fed”

Sv. **čəxw-//čəxw-** ← \*čöx- “grazing”, **i-čəxw** “grazes”, **la-čəxw** “grass; pasture”

In terms of vocalism, an initial type of stem is preserved in Georgian. Its **cox-n-** type is attested in old literary Georgian. In Zan and Svan \*u → ə/i and o → we phonetic processes are evident [see Kaldani 1969 : 78; Fähnrich, Sarjveladze 2000 : 599-600].

C.-Sind. \*caqa- “biting through/off”

Ad. ja-**caq:a-n**, Kab. (ja)-**zaq:a-n** “biting through/off”

Ab. **ča**-ra, Apkh. -á-**čh**-ra “biting through/off”

Gemination of pharyngeal consonant in Adyghean languages can be a compensation of disappearing of historical **w** sonant. Kartvelian **o-** sounding should support it but till corresponding material from Nakh and Dagestanian languages of kindred Iberian-Caucasian languages isn’t observed, I’ll refrain from reconstruction of \*caq<sup>w</sup>a-.

C.-Kartv. \*cug-a “little dog”

Geo. **cuga** “little dog”, **cug-r-ia/cug-r-iḳ-a** “little dog”

The word is attested only in Georgian, but it has valuable external language correspondences.

C.-Sind. \*cəg<sup>w</sup>-a “cat”

Ab. **cg<sup>w</sup>ə**, Apkh. a-**cg<sup>w</sup>ə** “cat”

There is a lack of Circassian correspondence; **cg** unusual complex that is attested in Apkhazian-Abaza reflects a next stage of reduction.

Avar correspondence of described roots **ic:iko** “cat, pussy(-cat)” that is noted by A. Abdokov [Abdokov 1983 : 123], clearly proves the sounding of initial root.

Relation with Geo. **ciba** “cat” form should be clarified - \*cig<sup>w</sup>a → **ciba** (?).

C.-Kartv. \***cud-** “bad”

Geo. **cud-i** “bad”, Old Geo. **cud-ad-i**, Kartl. **cud-a-ob-a** “bad weather”

Zan (Laz) **mcud-i** “lie”, **m-cud-el-až-e** “liar, bad-doer”, Megr. **cud-**, **gomə-cud-u** “Sb/Sth disapproved/disappointed me”

Svan correspondence isn’t observed; **cud-** root is attested in Old Georgian texts. If its link with Georgian **cod-** (**cod-v-a** “sinning”, **cod-v-il-i** “sinful”) is confirmed thus it can be speak about o/u alternation in Common Kartvelian.

Comparison of Kartvelian roots and stems is well known [Chikobava 1938 : 241].

C.-Sind. \***cʷəd-a-** “pollution/dirtying”

Ad. (Chemg.) **cădă-n** “pollution/dirtying”

Apparently **cʷədă-** → **cădă-** delabialization historic process took place in Chemguy that is proved by comparison of Kartvelian **cod-/cud-** allomorphs. In this regard Dagestanian data is noteworthy in which the forms with **u** vowel are attested; cf. Did. **cud-i** “dead”.

Semantic *bad* ~ *dirty* ~ *dead* correlation is logical one.

C.-Kartv. \***cuw-** “pedere”

Geo. **cuv-a** “doing harm/evil thing” (Saba), **cu-il-i** “silent fart” (Saba)

Zan (Laz) **cur-**, **o-cur-u** “pedere”

As if a Laz **r** as a correspondence of Georgian **w** is unexpected, but many samples - own as well as borrowing vocabulary prove that **w** → **r** is well spread phonetic process in Laz; cf. Geo. **çiv-il-i** : Laz **o-çir-u** “screeching/shrieking”, Geo. **qiv-il-i** : Laz **o-qir-u** “crowing/yelling”, Geo. **ambav-i** → Laz **ambar-i** “story”, Geo. **çvav-i** → laz **çvar-i** “rye”...

C.-Sind. \***ćw-** “secreting faeces/sewage/manure”

Ub. **ć-**, **sə-ć-n** “secreting faeces/sewage/manure”

Ubykh sample should be considered to be next stage of simplifying of initial labialized **ćw-** root. Thus, the attempt to reconstruct single-morphemed **\*ć-** root at parent-language level isn’t acceptable [see Kvakhadze 2014 : 271].

Correspondences of Sindy-Kartvelian archetypes in Dagestanian languages are also characterized of expected labialization; cf. And. **c:u-du**, Akhv. **cʷa-j**, Kar. **cʷ:ā-λα** “pedere”.

C.-Kartv. \***cur-** “udder”

Geo. **cur-i** “breast edge” (Saba), “udder”

Zan (Megr.) **čur-i**, Laz **čur-i//ču-i** “vulva”

More complicated forms with the same meaning are also attested in Georgian dialects; cf. Imerkh. **curne** → Laz **curne** [cf Fähnrich 2007 : 563], which can denote plural with **-n-**: **cur-n-e** = **cur-eb-i** “udders”.

C.-Sind. \***čər-** “udder; milk”

Ub. **ča** “milk”

Ab. **čə**, Apkh. **á-čr-ə-gʷ** “udder”

Corresponding root is lost in Adyghean. In Ubykh a palatalized č̣ can be considered to be the result of č̣<sup>w</sup>a → č̣a transformation basing on Ubykh C<sup>w</sup> → C̣ transformation, but since non-labialized forms appeared in Dagestania correspondences (cf. Cham cor-a “penis”), in reconstruction of this case a root labialization wasn’t reflected.

C.-Kartv. \*cux- “honeycomb juice”

Geo. (Imer., Gur.) cux-i “juice after squeezing honeycomb from which beeswax candle is made “

Zan (Megr.) cux-i “wax remainders after melting”

It isn’t excluded that the form that is preserved in Georgian is zanism and in parent language a \*cax<sup>w</sup>- type archetype occurred: from \*cax<sup>w</sup>- a cux- developed in Zan.

C.-Sind. \*čəx<sup>w</sup>ə “wax”; “honeycomb”

Ad. šaf-ə ← šax<sup>jw</sup>ə, Kab. šax<sup>w</sup> “wax”

Ab. cxa, Apkh. a-cxa “honey”

c<sup>w</sup>amyia “honeycomb” is compound stem in Ubyth and which became a ground to discuss about composite structure of Ubykh noun [Starostin, Nikolayev 1994 : 589; see \*c<sup>w</sup>il-].

I suppose that allomorphs of Sindy languages cannot be further segmented. And on the basis of C.-Sind. archetype \*čəx<sup>w</sup>ə a root of \*cax<sup>w</sup>- structure is reconstructed.

C.-Kartv. \*cux- “knowing/awaring/knowledge”

Sv. cəx-, x-o-cəx “knows”, x-ä-cx-en-a-x “They knew”

The word is isolated in Svan, but likely it is of parent-language origin. I suppose that in this case ə neutral vowel of Svan is a reflex of historical u - u → ə.

C.-Sind. \*č<sup>w</sup>əx - “keeping”

Ab. qa-č<sup>w</sup>ax-ra, Apkh. a-c<sup>w</sup>ax-ra “keeping”

There is a lack of Circassian data, but although reconstruction of archetype creates no problem.

Semantic corresponding is also important – C.-Kartv. *knowledge* ~ C.-Sind. *keeping*. To some extent knowledge implies the *keeping of information*. Thus, correlation is logical.

Of Dagestania languages a corresponding verb of Sindy-Kartvelian archetypes should be preserved in Lezg. čirq-un “knowledge” form.

C.-Kartv. \*ckan- “holding one’s breath”

Geo. ckn-ap-a “(*frightened animal*) flattening itself” (Saba)

Although, a Saba’s ckn-ap-a verb has no Kartvelian parallels, but its parent-language origin is real. This is supported by Circassian languages data.

C.-Sind. \*č̣a-n “sleeping”

Ad. č̣ə-jä-n, Shaps. č̣ə-jä-n, Kab. žej-n, Basl. žej-n “sleeping”

Apkh. (Bzip) a-ć “sleeping”

As it was evident [see C.-Kartv. \*čb- “holding one’s breath”], different roots under the same meaning are presented in Ubykh and Apkhazian-Abaza. In this particular case C.-Sind. č : C.-Kartv. ck correspondence is essential when veralized consonant is corresponded by bi-phonemic harmonious-descending group in Kartvelian, then it is clear Pr.-Kartv.  $\mathfrak{z}^{\flat} \mathfrak{c}^{\flat} \mathfrak{c}^{\flat} \mathfrak{z}^{\flat} \mathfrak{s}^{\flat} \rightarrow$  C.-Kartv.  $\mathfrak{z}g \mathfrak{ck} \mathfrak{c}\mathfrak{k} \mathfrak{z}g \mathfrak{sk}$  transformation is supposed like Pr.-Kartv.  $\mathfrak{z}^{\flat} \mathfrak{c}^{\flat} \mathfrak{c}^{\flat} \mathfrak{z}^{\flat} \mathfrak{s}^{\flat} \rightarrow$  C.-Kartv.  $\mathfrak{c}\mathfrak{k} \mathfrak{c}\mathfrak{k} \mathfrak{z}g \mathfrak{sk}$  one.

C.-Kartv. \*ckr- “dazzling/twinkling”

Geo. ckr-ial-i “shimmering/glimmering”, ckr-ial-a “vivacious/lively/gracious (*girl*)”

It is easily possible that ckr- is a sound-type of ckr- root: ga-ckr-ial-eb-a “jingling/tinkling”, ckr-ial-a “makes jingling/tinkling sound”. Of Kartvelian parallels Megr. ckə-šon-ur-i “vine grape species” is noteworthy, cf. ckr-/ckə “vivacious”.

C.-Sind. \*ck'ia- “clean, pure; cleaning”

Ab. ck'ia-ra “cleanliness”, ck'ia “clean, pure”, Apkh. a-ck'ia-ra “cleanliness”, a-ck'ia “clean, pure; saint”

Analysis of Sindy-Kartvelian roots demonstrates ck/cḱ harmonious-descending complex at parent-language level that is logically proved by corresponding Dagestanian data, as well; cf. Ud. oḱ-sun “washing”.

C.-Kartv. \*cx- “increasing, growing”

Sv. cx-, i-cx-em “increases, grows”, li-cx-em “increasing, growing”

Verbal cx- root is isolated in Svan, and likely it has parent-language etymology. Assertion of genetic link with Geo. sx-, i-sx-am-s verb needs more arguments (E. Osidze).

C.-Sind. \*ćax<sup>w</sup>- “more”

Ub. ćax<sup>w</sup> “more”

It is Svan-Ubykh isoglosses in which Ubykh form is preserved more fully form. Mechanism of vowel reduction and delabialization of root consonant [x<sup>w</sup>] in Kartvelian languages should be determined.

Corresponding roots aren’t observed in Dagestanian and Nakh languages for now.

C.-Kartv. \*cxar- “white stripe”

Sv. čxär//šxär “cattle with white blaze on forehead”

If basing on Svan data for Georgian a cxar-type stem was expected that isn’t observed so far. Correlation of Megr. čxor- “beam/ray” word with Svan čxär form (V.Abaev) is unclear. According to my observation they are different roots. The issue needs additional investigation.

C.-Sind. \*ć<sup>w</sup>ayr-a “spotted”

Ab. č<sup>w</sup>ayra, Apkh. a-č<sup>w</sup>γra “spotted”

Common Sindy archetype is reconstructed on the Apkhazian-Abaza languages database since in the named languages  $\gamma$  voiced spirant appeared. Maybe it is possible to discuss Georgian *sayar*-a ( $\leftarrow$ \**caɣar*-a(?)) “horse/ox, etc. with white brow” stem in this case. Such approach will result the re-examination of Georgian (\**cxar*-) archetype. The issue needs additional investigation.

Genetic link of Chechen *čuhara* “cattle with white blaze on forehead” lexeme with Sindy-Kartvelia roots shouldn’t be disputable.

C.-Kartv. \**cxar*- “hot, bitter, burning/heating”

Geo. *cxar*-e “bitter”, *cxar*-i “bitter” (Saba)

Zan (Megr.) *čxor*-ia “beam/ray”

Linking these roots with non-labialized *cx*- types is acceptable. Although semantic difference they shouldn’t be demarcated from each other as the entries with different etymology. On the contrary, semantically Geo. *bitter* and Zan *beam/ray* are based on semantics of *burning, heating*, cf. top. *čxor*-ia (*etym.* “sunny”) Samegrelo.

C.-Sind. \**ca*- “hot, bearning/heating”

Ad. *stə*-n, Kab. *sə*-n “bearing/heating”

Ub. *ca* “bearing/heating, hot”

Apkh. a-*ca*, Bzip. a-*ca* “bearing/heating”

Of Circassian languages Ubykh demonstrates more ancient nature that is close to Apkhazian-Abaza. Though at the next stage of breaking of a root *c* hissing affricate-sibilant is corresponded by bi-phonemic *st* complex in Adyghean languages.

Exact correspondences of the analytical root are attested in other Iberian-Caucasian languages. Intensive nature of initial consonant is supported by Dargwa of Dagestanian languages – *uc*- “roasting/frying”, i.e. C.-Cauc. \**c*:  $\rightarrow$  C.-Kartv *cx* /C.-Sind. *c*.

C.-Kartv. \**cxem*- “arrow; stick”

Geo. *cxem*-l-i “knitting needle”, *cxem*-l-a “wooden small knitting stick”

Sv. *cxwi*, Lashkh. *cxu* “arrow”

Analogous stem simplification is characteristic of Svan; cf. Geo. *tapl*- : Sv. *twi*, *tu* “honey” [Chukhua 2000-2003 : 343].

C.-Sind. \**xəc*- “arrow”

Ab. (Ashkh.) *xəca* “arrow”, *xrə-xəc* “bow and arrow”, Apkh. a-*xəc* “bow”

Corresponding root is lost in Circassian languages. Reconstruction of Common Sindy archetype is possible only on Apkhazian-Abaza languages data, which doesn’t coincide with sound structure of Kartvelian archetype, it is of inversive structure.

Corresponding roots haven’t been revealed in Dagestanian and Nakh languages so far.

C.-Kartv. \*cxemal- “hornbeam”

Geo. cxeml-a “hornbeam”

Zan čxamur-, in toponym o-čxamur-i

Since N. Marr a Geo. cxeml- root has been compared with Megr.-Laz cxemur-/cximur “hornbeam” allomorphs [see Fähnrich, Sarjveldaze 2000 : 585]. Such an approach is irrelevant since in this case Laz-Megrelian represents the further adaptation of the word which entered from Georgian. Factually, a logical correspondence is preserved in western-Georgian toponym (hydronym) o-čxamur-i, that corresponds with sa-creml-e/o -cxeml-/ čxamur-.

C.-Sind. \*čx<sup>w</sup>a “chestnut”

Ad.(Chemg.) šx<sup>w</sup>ǎ-mč “hestnut”

In the professional literature there is noted the necessity of -mč suffix detaching [Kvakhadze 2014 : 62]; šx<sup>w</sup>ǎ- detached as a root is preserved only in Chemguy dialect, it is a sprantized variant of archaic čx<sup>w</sup>ǎ- arche-form.

In Common Sindy archetype the labialization of x is considered to be a correspondence of Kartvelian m; cx : čx logical sound correspondence at harmonious-descending level is too important, as well.

Correspondence of Sindy-Kartvelian archetypes is observed in C.-Nakh. načx-i “wild, field cow parsley” word [Chukhua 2008 : 593].

C.-Kartv. \*cxwa “another; differnce”

Geo. sxva “another/other”, gan-sxv-av-eb-a “differnce”

Zan (Laz) čkva “another/other”, ar čkva “once again”, Megr. šxva “another/other”, šxva-do “elsewhere”, šxva-š-o “for anyone”

Sv. ešxu “one”, ušxw-är-s “each other”

Affricate nature of Laz is supported by dialectal cxo “another” allomorph that likely indicates that c/s substitution was observed still in parent language. Semantics of Svan equivalent is secundary [Ertelishvili 1950 : 203; Klimov 1964 : 178].

C.-Sind. \*x<sup>w</sup>ažə- “changing”

Ad. x<sup>w</sup>ažə-n, Kab. x<sup>w</sup>ažə-n “changing”

Ub. x<sup>w</sup>ážə-, a-s-x<sup>w</sup>ážə-n “changing”

Ab. ħ<sup>w</sup>až-i-ra “changing”

Voicing of root sibilant-affricate is prop. Sindy innovation since in groups of other Iberian-Caucasian languages only voiceless sibilants are attested; cf. Nakh xīc-/xuwc- “changing” Av.-And. xis-/xic- “changing”...

Semantic correlation *changing* ~ *another* is averaged by Geo. *difference* semantics, that is attested even in Nakh languages.

C.-Kartv. \*cxwent- “worm; maggot”

Zan (Megr.) cxvanṭ-i “narrow worm; maggot of meat, cheese and wheat”

Lookup stem is observed only in Megrelian dialect. If a sounding in Zan root inlaut is considered it is clear that for Georgian-Kartvelian e should be reconstructed; cf. Geo. e : Zan a, C.-Kartv. \*e.

C.-Sind. \*čänd-ə- “lizard”

Kab. čəndə-r-x<sup>w</sup>a → // šəndə-r-xo “lizard”

It is a compound word which is preserved only in Kabardian. Labialization that is characteristic of Kartvelian, is lost in this case. C.-Kartv. cx : C.-Sind. č, is important that is acceptable only in the case of postulation of Paleo-Caucasian c: intensive affricate-sibilant. Hypothetical c: is attested in Avar; cf. Ants. c:uṭ, Lit. (Khundz.) č:uṭ “lizard”.

Semantic correlation *worm/maggot* ~ *lizard* is logical one.

C.-Kartv. \*cxim- “fat/grease”

Geo. cxim-i “...General name of all kind of fat” (Saba)

Zan (Megr.) čxom-, in the word čxom-čabu “fat-grease”

Sv. mə-čxim “fat, grease”, mə-čxm-är//mə-čxm-är “fatty/greasy”

o sounding creates a certain difficulty as a correspondence of Svan-Georgian i in Zan, that is should be caused by contamination of čxom-i “fish” word.

Georgian variant isn't observed in old Georgian written sources so far [Fährnich, Sarjveladze 2000 : 605].

C.-Sind. \*čxəw- “cream”

Ad. šxəw-ə, Kab. šx<sup>w</sup>-ə “cream”

Characteristic čx → šx spirantization process took place in Common Circassian languages, and m → w - in Common Sindy.

The issue arises on interrelation of Nakh načx//nečx//nexč “cheese” roots.

C.-Kartv. \*cx-ow- “saving/rescueing; surviving”

Geo. cxov-n-eb-a “saving/rescueing”, “surviving”, ma-cxov-ar-i “Saviour (Christ), m-cxov-an-i “id”, cxov-r-eb-a “saving/rescueing/ surviving”

Zan (Megr.) čxon-ap-a “saving/rescueing”, v-o-čxon-e “I saved/rescued”

Svan correspondence isn't observed. Megrelian correspondence is stable, it is used frequently. I suppose that Laz equivalent is preserved in o-čxun-i “Let you be blessed!”, Rus. будь form [for Georgian-Megrelian see Rogava 1946 : 12].

C.-Sind. \*cx<sup>(w)</sup>a- “saving/surviving”

Ab. cxa-ra “saving/surviving”

Speaking about Sindy archetype is possible only on the basis of Abaza form though on the ground of Kartvelian data it is real to postulate \*cx<sup>(w)</sup>a- type archetype.

In above described opposition a sound correspondence cx : cx at harmonious-descending complex level of B type is important.

Issue of relation with Dagestanian (Dargwa) *bur-caq-es/ver-caq-es/u-caq-es* “rescuing/saving” word is noteworthy, as well.

C.-Kartv. \**cxor*-(o) “malaria; cold”

Old Geo. *cxr-o* “malaria/feverish activity”, *cxr-o* “smell of malaria/fevere”

Zan (Laz) *čxur-*, *če-čxur-i* “malaria/fevere”, Megr. *čxur-i//čxur-u* “cold”, *komī-čxur-ū* “It got cold”

In parent-language a \**cxor-* root should have been more distribution, more than it is characteristic of Megrelian [for another reconstruction see Klimov 1964 : 231; Fähnrich, Sarjveladze 2000 : 607].

C.-Sind. \**čha-* “cold, ice”

Ab. *čha-*, in the word *čha-š<sup>w</sup>ə* “ice”

Compound word that preserves parent-language *čha-* root consists of *cold* + *ice* in order to strengthen the meaning since in Abaza dialects *š<sup>w</sup>ə-* is a verb denoting frost; cf. *aʒə š<sup>w</sup>ə-ɬ* “The water is frozen”.

Apkhazian *a-čá* “ice” word is of another origin – it is sourced from C.-Sind. \**čwa*. Instead Dagestanian correspondence is preserved in Akhv. *c:oro* (←\**cxoro*) “autumn” word.

C.-Kartv. \**cxr-* “calming down/(*pain*)adating/(*swelling*), going down, fading/waning, reducing/dicreasing”

Geo. *cxr-om-a* “going down”, *da-cxr-om-a* “calming down/(*pain*) adating/(*swelling*) going down, fading/waning, reducing/dicreasing”, *m-cxr-al-i* “calmed down/abated/waning”

Zan (Megr.) *rčx-*, *ma-rčx-a* “calmed down/abated/waning, less, scarce/sparce”

Linking of Svan *čx-ep-*, *čx-ep-en-i* “gets slander, loses weight” verb with Georgian-Zan *cxr-/rčx-* roots isn’t excluded [Chukhua 2000-2003 : 333].

C.-Sind. \**čx-* “losing weight/decreasing”

Apkh.(Bzip.) *á-čx-ra* “subtracting/deducting”

Some scholars observed the same root in Abzhua *a-cəx-ɬ<sup>w</sup>ə* “left to rack and ruin/devastated/ruins” compound word [Chirikba 1996 : 71], that is noteworthy.

Comparison of C.-Kartv. \**cxr-* : C.-Sind. \**čx-* archetypes manifests the correspondence at harmonious-descending level. Similar correlation often occurs in Sindy-Kartvelian linguistic material.

C.-Kartv. \**cxren-* “garbage”

Old Geo. *cxren-*, *na-cxren-i* “garbage”

Correspondences of *cxren-* root aren’t observed in other Kartvelian languages. Only a participle *na-cxren-* type stem is attested in Old Georgian literary language: “*qrasa cxrilisasa daštis na cxren i*” – “After sieving there is left garbages” [Abuladze 1973 : 324], though at the same time etymological link of *cxren-* root with *mzyren-/zyren-* allomorphs isn’t excluded.



C.-Sind. \*cx<sup>w</sup>ǎ- “diarrhœa; excrement”

Ub. čxə “excrement”

Apkh. a-cx<sup>w</sup>a-rǎ “diarrhœa”

As it was expected the labialization of root consonant was broken in Ubykh x<sup>w</sup> → x. Instead reflex of initial short vowel [ǎ] – \*ǎ → ə, is preserved; cf. Apkh. a.

Comparative analysis of C.-Sind. \*cx<sup>w</sup>ǎ- : C.-Kartv. \*cxren- demonstrates that even in this case pre-historical process of r → w labialization took place in parent-Sindy.

Noteworthy correspondences of above described roots and stems are attested in Dagerstania languages, as well; cf. Lak c:ix, Tab. cix “diarrhœa” [for more inf. see Starostin, Nikolayev 1994 : 325].

C.-Kartv. \*cxur- “urinating”

Sv. čxur-/čxər- “urinating, sound of urinating”

Megrelian čxər-u-a/čxur-u-a “liquid pouring” verb can be discussed in this case. Basing on genetically common roots of Iberian-Caucasian languages its parent-language origin isn’t excluded. Reconstruction of C.-Kartv. archetype is based phonemic sound correspondences which are attested among Georgian and Zan-Svan; cf. Geo. cx : Zan/Sv. čx, C.-Kartv. \*cx.

C.-Sind. \*čx<sup>w</sup>ə- “urinating”

Apkh. a-čx<sup>w</sup>-ra “urinating”

It is Svan-Apkhazian isogloss which has noteworthy (considering) parallels in kindred Dagestania languages, as well; cf. Lezg. čux, Tab čux “urine”...

Assertion of genetic link with Ad. q:e-šxə-n, Kab. q:e-šxə-n “raining” verb needs more arguments [cf. Starostin, Nikolayev 1994 : 340].

### 3

C.-Kartv. \*-za- “all/everyone/everything”

Zan -zo- “all/everyone/everything”, Laz (Art.) ar-ço, ar-ço-i, ar-zo//ar-zo-i, Megr. (Sam.) ar-ço, ar-zo//ar-za “all/everyone/everything”, ar-zo-per-i//ar-za-per-i “everything”

If basing on vowel sound correspondence that is evident among Kartvelian languages and dialects a Zan o implies a vowel for Common Kartvelian; o → a, like z → ç is of later period in laz-Megrelian. Detached ar- segment is the same root as in ar-t-i//ar-(i) “one” word, i.e ar-zo means *utterly all*.

C.-Sind. \*-za “all/everyone/everything”

Ab. -za, Apkh. -za, in the word zə-n-za “all/everyone/everything”

As it is evident, in the languages of both groups the composed word with similar structure is attested: *one + all = zə-n-/ar- + -za//zo*, that is essential to determine the language type.

P.Charaia discussed Zan-Apkhazian isoglosses for the first time [Charaia 1912 : 38].

In terms of external language correlation Ag. žal-la “all” word can be considered.

C.-Kartv. \***ʒab-** “tension”

Geo. **ʒab-**, da-**ʒab-v-a** “tensing”, **ʒab-un-i** “weaking/cowering/turning burren, da-**ʒab-un-eb-a** “enfeebling/weakening”

Zan **ʒgup-/ʒgip-** “stretching”

Svan correspondence isn’t observed. Zan equivalent is preserved in Gurian dialect in which borrowing **ʒgup-/ʒgip-** “stretching” type roots are attested [Chukhua 2000-2003 : 345].

C.-Sind. \***ʒäbä-** “misfortune”

Ab. **ʒʒaba-ra**, Apkh. a-**ʒʒaba-ra** “mourning misfortune”

There is a lack of Circassian data. Apkhazian-Abaza **ʒʒ** is probably a logical reflex of parent-Sindy hissing-hushing **ʒ** voiced sibilant-affricate. Similar structure CVC/CVCV of Georgian-Sindy roots and semantics *tension* ~ *misfortune* indicate that they are genetically common roots.

Corresponding material hasn’t been revealed in Dagestanian and Nakh languages so far.

C.-Kartv. \***ʒag-** “loath; dirt/filth”

Geo. **ʒag-**, m-**ʒag-s** “I hate”, sa-**ʒag-el-i** “vile/loathsome/abominable”, **ʒag-eb-a** “loathing/vilifying/disparaging”, mo-**ʒag-e** “loathing”

Zan (Laz) **nʒog-**, go-**nʒog-u** “boring, hating/revolting/loathing, Megr. **ʒog-**, b- **ʒog-ə** “I hate”, go-**ʒog-ap-a** “hating”

Sv. **ʒag-/ʒäg-**, lə-**ʒäg**, lə-**ʒag** (Lashkh.) “filthy/foul/untidy, polluted/defiled/dirtied”

Unity of Zan-Georgian roots is well-known fact [see Klimov 1964 : 236]. Svan correspondence was iobtained by me and I suppose that it logically reflects a Svan reflex of C.-Kartv. \***ʒag-** archetype, though there is an attempt to link it with another Svan **ʒag-** “poisoning” verb that isn’t acceptable [cf. Fähnrich, Sarjveladze 2000 : 619].

C.-Sind. \***ʒagi-** “trouble/unpleasantness”

Apkh. a-**ʒägi-ra** “trouble/unpleasantness, unpleasant occasion/incident”

As it turns out in Apkhazian a Svan-like **ʒ** → **ʒ** desaffricatization-spirantization process took place - \***ʒagi-** → **ʒagi-**.

Semantic correlation *loath* ~ *unpleasantness* is logical that is also supported by structural and material identities.

C.-Kartv. \***ʒak-** “mentally retarded/feeble-minded/imbecile”

Geo. (Kartl.) **ʒek-i** “dim-witted/moron, mentally retarded/ feeble-minded/imbecile”

Zan (Megr.) **ʒok-o** “less developed, weak”

Stem auslaut is troublesome since opposing cases are more - cf. **ɣvin-o/ɣvin-i** “wine”, though structural and semantic unity is doubtless. Symbolic structure of roots should be perhaps considered.

C.-Sind. \***gaʒ-a** “stupid, foolish/silly”

Apkh. a-ga<sup>h</sup>za “stupid, foolish/silly”

Of Sindy languages only Apkhazian preserves the genetically common-with-Kartvelian root which is of inersive structure, that is often observed in the words of similar type.

Sindy and Kartvelian order is also attested in kindred Dagestania languages, sometimes within one word; cf. Lezg.: Ag. gu<sup>h</sup>zal/žigal, Rut. žugal, Tsakh gə<sup>h</sup>žəwa ← \*gə<sup>h</sup>žəla “silly; foolish/stupid”...

C.-Kartv. \*zal- “power/strength/force; overcoming/victory”

Geo. zal-i “power/strength/force”, zal-a “power/force”, zal-um-i “strong/powerful/mighty”, žl-ier-i “strong/powerful/mighty”, žl-iv-s “with difficulty/hardly/barely”, zal-ovan-i “sb strong/mighty/powerful”, mo-zal-ad-e “sb bullying/coercing/using violence”, m-žl-e “victorious/mighty”, žl-ev-a “overcoming/victory”, zal-u<sup>h</sup>z-s “is possible for sb/sb is capable”

Zan (Megr.) n<sup>h</sup>žol- “overcoming/victory”, mo-n<sup>h</sup>žol-un-s “overcomes”, mo-n<sup>h</sup>žol-ir-i “overcame/defeated”, žolo-ke<sup>h</sup>ṭ-i = zala-ḡin-i “crowbar” (V. Shengelia)

Svan na<sup>h</sup>žar- “enduring” lexeme is probably linked with Laz men<sup>h</sup>žel-i “power/strength/force” form.

C.-Sind. \*za “army”

Ad. za, Kab. za “army”

In the professional literature there is an attempt to discuss Apkh. á-r, Ab. rə “army” forms along with these words [Diakonov, Starostin 1986 : 63-64], that is absolutely unacceptable. This contradicts by Sindy phonetics as well as kindred languages data in which voiced hissing sibilants are attested as correspondences: Ts.-Tush. zora-ajšī “strongly”, zor-an “brave, courageous/valiant”.., cf. Dagest.: Khv. ez<sup>w</sup>, Inkh. ez, Did. oz, Hunz. haz “army”...

C.-Kartv. \*zal-/\*žil- “intestine”

Old Geo. zal-i “intestine, string”, žil-i “string”

Zan (Laz) žil-, in the word o-žil-aš-e “net for gathering fruit”

Sv. žil-, žil-aj “string”

The meaning of *intestine* is initial for Kartvelian languages and dialects. Just from a dried *intestine* a *string* is made [Abuladze 1960 : 219; Fähnrich, Sarjveladze 2000 : 527; Chukhua 2008 : 596].

C.-Sind. \*za- “bile”

Ad. za-zə, Kab. za-z ← \*za-za (*redupl.*) “bile”

Ub. za-za (*redupl.*) “bile”

Ab. az, Apkh. á-z, Bzip á-ž “bile”

Specialists are in the same opinion that Circassian languages and dialects data reflects the next stage of Common Sindy root reduplication [Trubetskoy 1930 : 86; Shaqril 1968 : 25; Abdokov 1973 : 52].

Comparison with *žim/žim/ži<sup>1</sup>/žin* of Nakh languages “kidney” and Av. *žan* “spleen” (→ Arch. *žan* “id”) words is noteworthy [Starostin, Nikolayev 1994 : 1106].

Ubykh *ç<sup>w</sup>a-cá* “bile” is a compound word and cannot be discussed in this case.

C.-Kartv. *\*žam-* “salt”

Zan (Laz) *žum-u//žim-u//nžim-u* “salt”, Megr. *žəm-u//žim-u* “salt”

Sv. *žəm//žim* “salt”, *mə-žim* “salted”

In the professional literature there is an attempt to discuss Georgian *žm-ar-i* “vinegar” noun in this case, but I refrain from it, since Geo. *žmar-* “vinegar” : Zan *žumor-/žimor-* “id” is another root and, seems, is an independent lexical entry [see Fähnrich, Sarjveladze 2000 : 631-632].

C.-Sind. *\*ž<sup>w</sup>ə-* “salt”

Ub. *ž<sup>o</sup>* “salt”

Analytical Ubykh root is discussed in relation with Ad. *č<sup>w</sup>ə/š<sup>w</sup>ə/š<sup>w</sup>ə* “salt” allomorphs [Mescarosh 1934 : 289; Kvakhadze 2014 : 180]. Such approach is groundless since *č<sup>w</sup>ə* segment remains without function in Adyghean languages. Additionally *ž<sup>i</sup>* was expected in Ubykh (*č<sup>o</sup>* → *ž<sup>i</sup>* isn’t familiar for Ubykh). And thus, I suppose that in the mentioned case it is appropriate to speak about the genesis of *ž<sup>i</sup>* phoneme, which is considered to be next reflex of *ž<sup>w</sup>* labialized voiced hushing affricate-sibilant - *ž<sup>w</sup>* → *ž<sup>i</sup>*. And C.-Kartv. *\*žam-* : C.-Sind. *\*ž<sup>w</sup>ə-* correlation meets all the requirements is a logical one [Charaia 1912 : 23].

Some kindred Dagestanian languages data is noteworthy; cf. Darg. (Ur.) *že//žen*, Kub. *c:e* (← *\*žen*) “salt”.

C.-Kartv. *\*žam-al-* “squirrel”

Old Geo. *žaml-i* “rat”

Zan (Laz) *žemur-i* “rat” (*mountain*), *ženur-i* “squirrel”

Sv. *žinir* “squirrel”

*m/n* substitution in Laz is noteworthy, that became a differentiating tool in terms of semantics. Just allomorph with just *n-* is basic, additionally *ž*, which whistled in Laz (*ž* → *ž*) doesn’t shift in Svan [cf. Gigineishvili 1982 : 122].

C.-Sind. *\*ž<sup>w</sup>a* “fox; jackal”

Ad. *-ś* “jackal”, in the word *baž<sup>i</sup>a-ś* “fox”

Ub. *-š<sup>w</sup>* “jackal”, in the word *bağ<sup>i</sup>á-š<sup>w</sup>* “jackal”

Apkh. (Bzip) *-š<sup>w</sup>a-* “fox”, in the word *á-š<sup>w</sup>a-bga* “red fox”

Discussion about the fact that *-ś/-š<sup>w</sup>a-* segments are sourced from independent root and aren’t a remainders of diminutive suffix is persuasive [Starostin, Nikolayev 1994 : 325, cf. Shagirov 1977 : 72]. Apkh. *a-pš-žá* “weasel” slips out.

Comparison with Avar *cur* and Khvarsh *zaru* allomorphs clarifies that parent-language arche-phone is of Kartvelian, i.e. of *ž* voiced type the labialization source of which became *m* in Common Sindy - *žm* → *ž<sup>w</sup>*, cf. C.-Kartv. *\*žam-al-*.

C.-Kartv. \***zam**-ar- “vinegar”

Geo. **zmar**-i “vinegar”

Zan (Laz) **žumor**-i//**nžumor**-i, Megr. **žumor**-i “vinegar”

Sv. **žmar**-, **lə-žmar**-e “cheeses boiled in milk and kneaded”

On the comparison ground of Kartvelian material the reconstruction of \***žmar**- [Klimov 1964 : 240], or \***žum**- [Fähnrich, Sarjveladze 2000 : 631] archetype is groundless. Relation with Zan **žim**-/**žum**- and Svan **žim**/**žəm** “salt” roots is noteworthy. Though, they can be the archetypes of different origin.

Pr.-Sind. \***zib**-in- “sour”

Hat. **zibina** “sour”

Initial **z** in Hattian perhaps indicates to the affricate nature of voiced hissing sibilant. As it is evident, Hattian-Kartvelian isoglosses are characterized of similar structure and semantics – *vinegar* ~ *sour*.

Some Dagestanian languages data is noteworthy; cf. Darg. (Chirg.) **miž**-ze, Bud. **emzir**, Kritis **ānzur**-ā “sour”, but due to their inversive structure it is appropriate to speak about genetic link possibility with Georgian **mžav**-e word.

C.-Kartv. \***zan**- “worm/maggot, death-watch beetle”

Sv. (LB.) **žən** “death-watch beetle, worm/maggot”

Neutral **ə** vowel in Svan is a reflex of historical **a**, that is often evident in common material; cf. Geo. **maṭl**-i : Sv. **məṭ** “worm/ maggot”...

Corresponding roots and stems aren't observed in Georgian and Zan languages.

C.-Sind. \***žā**- “flea”

Ad. -**žā**, in the word **bžə-žā**, Kab. -**žā**, in the word **bžə-žā** “flea”

Ab. -**ž**, in the word **çə-ž** “flea”, Apkh **a-ž** “flea”, cf. **a-çə-ž** “nit/louse's egg/mite”

Ubykh **žāžā** “bee” is also discussed along these words [Rogava 1956 : 13; Sarostin, Nikolayev 1994 : 232], that needs more arguments.

Comparative analysis of C.-Kartv. \***zan**- : C.-Sind. \***žā**- archetypes clarifies that final **n** sonor was lost still in parent Sindy language.

Correspondences aren't observed in Dagestanian and Nakh languages so far [cf. Starostin, Nikolayev 1994 : 231-232].

C.-Kartv. \***za**-j “oneslf”

Sv. **ži**, **ža**-j, **že**-j “oneslf”

Of Kartvelian languages Svan is the only language in which independent pronominal root reflects a reflexive nature. Origin of **ža**-j//**že**-j//**ži** Svan allomorphs from **eži**/**eža**/**aža** pronominal root is groundless [cf. Klimov 1964 : 221].

C.-Sind. \***jaž**- “oneslf”

Ad. **jaž**, Kab. **jaz**-ə “oneslf”

On the basis of Circassian linguistic material there was an attempt to origin C.-Sind. \***jaž**- from -**zə** “one” numeral that would be failed since Georgian-Circassian roots have

true correspondences in Nakh and Dagestania languages in which, by the way, C.-Kartv. \**za-j* : C.-Sind. \**jaž* type structural shifting in the cluster is also evident; cf. Nakh *ša/ža*, *šar-i<sup>l</sup>*, *žar-š*; Dag.: Rut. *-iž*, Tsakh *-iž*, Arch. *inž*, Krits *iž*, but Av. *ži*, Akhv. *ži*, And *ži*, Kar. *že-*, Cham *zi-*, etc.

C.-Sind. \**zarya* “front shoulder bone”

Sv. *žuryw* “front shoulder bone”

The word is attested only in Svan. many phonetic transformations took place - first of all final *a* → *w*, at the next stage of which assimilative types was formed - \**žarya* → \**žaryw* → *žuryw*.

C.-Sind. *žayä* “rib”

Ad. (Shaps.) *cajä*, Chemg. *cayä*, Kab. *zažä* “rib”

Ub. *žäyä* “hip, upper leg”

Apkhazian-Abaza *za-/za* “side” is another word. Unity of Circassian roots and stems is doubtless [see Shagirov 1977, I : 164]; *γ* → *ž* in Kabardian is secondary process that is supported by Dagestania, as well: Did. *čiyu*, Hin. *čiyi* “shoulder/upper part of human’s back”, Khv. *čaya* “shoulder”.

C.-Kartv. \**zaryw-* “vein/blood vessel”

Geo. *zaryw-i/zaryv-i* vein/blood vessel”

Zan (Megr.) *žeryv-i* vein/blood vessel”

Sv. *žäryw* “vein/blood vessel”

Megrelian *e* sounding instead of Georgian-Svan *a* should be explained. For Megrelian *žoryv-i* should have been initial, but via *o* → *e* (cf. *γor-i* : *yež-i*) transformation characteristic of it *žeryv-i* is originated. Svan represents prop. Svan allomorphs without any phonetic shiftings and thus, speaking about Megrelian borrowing is groundless [see Fähnrich, Sarjveladze 2000 : 620-621].

C.-Sind. \**čaryw-a* “spiral; line”

Ad. *čaryə* “spiral”

Apkh. *a-čwaw* “line”

As it is evident labialization is broken in Adyghean and in Apkhazian, vice versa, assimilative labialization of initial consonant took place.

C.-Sind. \**čaryw-a* “spiral; line” ~ C.-Kartv. \**zaryw-* “vein/blood vessel” is logical structural and semantic correlation.

In all probability, Nakh *žory//žorx* “stomach” is linked with these roots. It is obvious that meaning of *stomach* developed from *spiral* one.

C.-Kartv. \**zarcw-* “removing; separating”

Old Geo. *gan-zarcw-a//gan-žwarcw-a* “removing; separating, turning naked/bare/stripping off”, *gan-zarc-ul-i* “stripped off/robbed”

Zan (Megr.) rču-al-a “robbing”, go-rčv-il-i “robbed”, Laz go-čv-es “Sb was roobed”, go-čv-er-i “robbed”

It can be supposed that basing on Old Georgian **zwarcw-** allomorph a \***zwarcw-** duplicated allomorph also existed in parent-language.

Svan correspondence isn't observed so far [Chikobava 1938 : 372].

C.-Sind. \***z<sup>w</sup>až<sup>w</sup>a-** “washing”

Ab. **ž<sup>w</sup>ž<sup>w</sup>a-ra**, Apkh. á-**ž<sup>w</sup>ž<sup>w</sup>a-ra** “washing”

There is a lack of Adyghean-Ubykh correspondences [cf. Starostin, Nikolayev 1994 : 553]. On the ground of Apkhazian-Abaza allomorphs a reconstructed archetype is assimilated variant since, besides Kartvelian correspondences, Dagestanian ones also support voiceless sibilant sounding of the root; cf. Lak **š<sup>w</sup>ši-**, Arch. **čučə-bos** “washing”. I suppose that progressive assimilation took place in Apkhazian-Adyghean and regressive one – in Dagestanian languages.

In terms of semantics, the correlation *removing* ~ *washing* is logical. Perhaps, semantics of *washing* developed from *removing* one.

C.-Kartv. \***zarxw-** “framed/set (*with jewels*)/crammed full”

Old Geo. **zarxw-**, **zarxw-d** “a type of metal”

Since a well spread **z** → **z** phonetic process is observed in Old Georgian, the existence of archaic **zarxw-** form is also supposed. The word is attested only one in old texts: “*xaṭi... tetroanad daxaṭuli, z a r x u d*” – “Icon... painted in white and framed with metal” [Abuladze 1973 : 162].

C.-Sind. \***zax<sup>w</sup>-ə** “metal; tin; zinc”

Ad. **cəḥə** ← **cəḥ<sup>w</sup>ə**, Kab. **zax<sup>w</sup>ə** “tin, zinc”

Ab. (Ahkh.) **žah<sup>w</sup>a**//**ž<sup>w</sup>ah<sup>w</sup>a**, Tap. **žah<sup>w</sup>a**, Apkh. (Abzh.) a-**ž<sup>w</sup>ah<sup>w</sup>a**, Bzip a-**ž<sup>w</sup>ah<sup>w</sup>a** “iron hammer”

Adyghean languages are those ones in Iberian-Caucasian languages in which endemic root denoting *tin* is observed. Now it gains the semantics of Georgian *hammering*.

Correspondence of C.-Kartv. \***zarxw-** “framed/set (*with jewels*)/crammed full” : C.-Sind. \***zax<sup>w</sup>-ə** “metal; tin; zinc” should be observed in Ts.-Tush. **stah<sup>w</sup>** “chain” word.

C.-Kartv. \***zayw-** “tart/astringent, slightly sour and slightly bitter”

Old Geo. m-**zay-e** “rancid”, si-m-**zay-e** “rancidness”

Zan (Megr.) **zuy-e** “rancid”

Sv. **ziy-**, mə-**ziy** “rancid”

The reconstruction which is given in “Etymological Dictionary of Kartvelian Languages” is exact [Fähnrich, Sarjveladze 2000 : 609], since it explains the vocalism of Zan \***zoyw-** → **zuy-**, as well as Sv. **ziy-** ← \***züy** ← \***zayw** (cf. Geo. tagw- : Sv. šdug ← \*štagw “mouth”).

C.-Sind. \*žǎɣ<sup>w</sup>-ə “salt”

Ad. (Shaps.) čəɣ<sup>w</sup>ə, Chemg., Bzhed. šəɣ<sup>w</sup>, Abdz. šəɣ<sup>w</sup>, Kab. šəɣ<sup>w</sup>ə “salt”

It is difficult to speak about ž<sup>j</sup> → č devoicing mechanism in Adyghean root anlaut (Is it dissimilative voicing?). Non-spirantized allomorph is preserved in Shapsug that often happens due to sub-dialectal archaism.

C.-Kartv. \*žəɣ<sup>w</sup>- : C.-Sind. \*žǎɣ<sup>w</sup>-ə demonstrates structural, phonetic and semantic correspondences. Of Dagestanian cf. only And. c:onyol “salted”.

C.-Kartv. \*žəɣ<sup>w</sup>- “little; small bodied”

Zan (Megr.) žuy-u//žuy-ul-a//žuy-əl-a “little (*about child*)”

Sv. (Chol.) žəɣ<sup>w</sup>-it “short but cunning man”

There is a lack of Georgian correspondence. Svan žəɣ<sup>w</sup> root is logically corresponded by Megrelian žuy- form. Like Svan -it, a final -u/ul-a are diminutive suffixes; žəɣ<sup>w</sup>-/žuy- is of similar type as in datw-/tunt- “bear” type correlation.

C.-Sind. \*žəwə- “smallening/decreasing/reducing”

Ab. žəwə-, in the word l-žəwə-ra “smallening/decreasing/reducing”

žəwə- form is isolated in Abaza, but it likely is of parent-language origin. It is supported by C.-Kartv. \*žəɣ<sup>w</sup>-. Indeed ə → ɣ took place in Kartvelian since pharyngeal fricatives disappeared still in Common Kartvelian parent-language.

Corresponding roots and stems aren’t observed in other Iberian-Caucasian languages.

C.-Kartv. \*žəɣ<sup>w</sup>- “hating; wrath/anger”

Old Geo. g-žəɣ<sup>w</sup>-s “You hate”

Verbal žəɣ<sup>w</sup>- root is attested only in Old Georgian literary language. It is of parent-language origin that is supported by external language data.

C.-Sind. \*žəɣ<sup>w</sup>ǎ- “hate”

Ad. (Abdz.) žəɣ<sup>w</sup>ǎ-n “hate”

Old Georgian isogloss demonstrates regular phonemic opposition – C.-Kartv. ž : C.-Sind. \*ž; ž → ž firstly took place in Adyghean that was followed by ž → ž spirantization prop. Abdzakh process.

Semantic correlation *hating/anger* ~ *hate* is logical one.

C.-Kartv. \*žəɣ<sup>w</sup>a “sea”

Geo. zɣ<sup>w</sup>a-j, zɣ<sup>w</sup>a “sea”

Zan (Megr.){zorya-}, hydr. zorya-t-i, Laz zoɣa//zuɣa, mzoɣa//mzuɣa “sea”

Sv. žuy<sup>w</sup>a, zuɣ<sup>w</sup>a (LB.) “sea”

Labialization of inter-consonant a vowel via assimilation žəɣ<sup>w</sup>a → žuy<sup>w</sup>a is of later period in Svan. The root that is lost in Megrelian has been revealed in hydronym zorya-t-i. Zoryat-i is a river near the boundary of Gali and Zugdidi where the place is often



flooded and due to this it was given the name *zorya-t-i* (=zyvet-i) and the stem was survived.

C.-Sind. \**zǎw* “marsh/swamp; large river”

Ab. *zǎw* “large river”, Apkh. a-*zǎw* “marsh/swamp”

There is an unsuccessful attempt of further segmenation of these roots [Starostin, Nikolayev 1994 : 683], when *zǎ* “water” is separated. But what *w* is? Similar root isn’t observed in Akhazian-Abaza. Thus, such approach is based only on folk etymology.

As regards semantic aspect, *sea ~ marsh/swamp* is logical for Megrelian while many places are called *zyvaia*; e.g. *Zyvaia* is the name of *marsh/swamp* at Zugdidi-Tsalenjikha boundary from which river Jumi is sourced.

Linking with C.-Nakh *žay* “sand, crushed rock” root is noteworthy.

C.-Kartv. \**zǎq* “furuncle/carbuncle; goat’s beard/agrimony”

Sv. *žǎq* “root of furuncle/carbuncle; goat’s beard/agrimony”

Before I supposed about the genetic link of Georgian (Khevsurian) *zǎq-i* „twisted veins” word with Svan *žǎq* root [Chukhua 2000-2003 : 187], but it wasn’t entered in the next published Etymological Dictionary of Kartvelian Languages [Fähnrich 2007].

Desaffricatization-spirantization *ž* → *z* process is supposed in Svan like in *žey(w)* : *zayl* “dog” and others lexemes.

C.-Sind. \**zay*-a “blister, furuncle/carbuncle”

Ab. (Tap.) *cáya* “blister, furuncle/carbuncle”, Apkh. a-*záy*, Bzip a-*záy* “blister, swelling /bulge/pimple/tumour”

Devoicing *z* → *c* phonetic process mechanism is unclear in Tapant.

I don’t agree with the detaching possibility of *zǎ* “water” word [Chirikba 1996 : 65]. On the contrary, Svan-Apkhazian-Abaza isoglosses manifest common root. Their correspondences can be observed in Dagestanian forms with inversive structure; cf. Av. *ωuž*, And. (Rikv.) *ωanži*, Kar. (Tuk.) *ωanži* “wound”.

C.-Kartv. \**zaz* “rat”

Geo. *zaz-un-a* “hamster” [*Mesocricetus auratus*], *zaz-un-i* “hamster”, Rus. *царок* (Chubinashvili)

The word is attested only in Georgian via *zaz-* → *zaz-* spirantization; *-un-a/-un-* is prop. Georgian suffix.

C.-Sind. \**zǎz-ǎ* “weasel; pine marten”

Ad. *cǎzǎ/cǎzǎ*, Kab. *zǎzǎ* “squarrel, pine marten”

Ab. *zǎzǎ-c* “weasel”

Ubykh *cǎza* “pine marten” is indeed Adyghean borrowing [Starostin, Nikolayev 1994 : 360], and Apkh. a-*pš-zǎ* “weasel” is of different etymology; cf. Apkh. a-*pš-* “red”. Of course, historic *z* → *c* → //c devoicing process took place in Ayghean, that is proved by Abaza as well as Kabardian allomorphs.

In terms of semantics (and structure) Sindy-Kartvelian archetypes are corresponded by Av. *zazí-ωουκ*ː, Kar. *žʷanžʷa* “squarrel, weasel”, Bezh. *žǎžu* “hedgehog”.

C.-Kartv. \**zax-* “spinning/twinning (*thread*)”

Geo. *zax-av-s* “spins/twins (*thread*)”, *sa-zax-av-i* “(*yarn*) to be spun/twisted/for twisting”, *na-zax-i*, Old Geo. *zax-v-a* “spinning/twinning (*thread*)”, *zax-il-i* “spun/twisted”

Sv. *žǝrx-* “tying/bounding/bundled up/together”, *lǝ-žǝrx-an* “tied/bounded/buddled up/together”

*zax-* verb that is attested in ancient Georgian literary texts cannot be further segmented that is proved by Svan correspondence; *ǝ* sounding of Svan reflects historical *a*; cf. Geo. *maṭl* : Sv. *məṭ* “worm/maggot”. There is a lack of Zan correspondence, which should have been of {*žǝrx-/žǝox-*} type.

C.-Sind. \**zax-* “sewing”

Ab. *zax-ra*, Apkh. *a-zax-ra* “sewing”

Correspondences aren’t observed in Circassian languages. In other context, in Apkh.-Ab. *zax-* a *x* is detached and for-no-reason segmented *a-* is linked with Ubykh *-dʷǝ-* and Ad. *da-* “sewing” roots [see Starostin, Nikolayev 1994 : 648]. Though in C.-Kartv. \**zax-* : C.-Sind. \**zax-* correlation a structural-phonetic identity is supported by semantic one. The verb of inersive structure is observed in Dagestanian, as well; cf. Arch. *qenz-bos* “spinning/twinning (*thread*)”. In Common Nakh \**hǝzʷ-* “spinning/twinning (*thread*)” of inersive structure is reconstructed [Chukhua 2008 : 599].

C.-Kartv. \**zax-el-* “name”, \**zax-* “calling”

Geo. *sax-el-i* ← \**zax-el-i* “name”, cf. *m-zax-al-i* “spouses’ parents”, *zax-il-i* “calling”, *zax-eb-a* “calling”

Zan (Laz) *žǝox-o* “name”, *v-u-žǝox-i* “I called, named”, *žǝox-in-i* “calling”, Megr. *žǝox-o* “name”, *žǝox-o-n* “Sb’s/Sth’s name is”

Sv. *žaxe* “name”, *x-a-žx-a* “Sb’s/Sth’s name is”

Still in Old Georgian *z* → *z* → *s* spirantization process is observed; cf. *zax-il-i*, *sax-el-i*. There is only one type of spirantization in Svan - *ž* → *ž*.

Investigation of Kartvelian roots and stems are fruitful [Brosse 1849 : 76; Charaia 1912 : 43; Chikobava 1942 : 32; Deeterce 1930 : 96; Klimov 1964 : 236-34].

C.-Sind. \**xǝž-ǝ* “name”

Ab. (Ashkh.) *xǝzǝ*, Tap. *xǝzǝ*, Apkh. *a-xǝžǝ* “name”

Circassian correspondences aren’t observed. Likely in Kartvelian a spirantization *z* → *z* process is evident in Apkhazian–Abaza, as well [Charaia 1912 : 43].

Kartvelian equivalents are of inersive structure, that is supported by Nakh material, as well; cf. C.-Nakh \**zax-* “listening, hearing/understanding”. Hushing correspondence of this later is attested in Hurrian – Hur. *xaž-* “hearing”.

C.-Kartv. \***ʒaqwel-** “guelded-rose; birch tree”

Old Geo. **ʒaqwel-i//ʒaqvel-i** (Saba), New Geo. **ʒaxvel-i** “guelded-rose”

Sv. **ʒaqwār, ʒaqwr-a** (LB.), **ʒaqwēr** (Lashkh.) “birch tree”

Initial meaning of Kartvelian archetype should have been of *g u e l d e d-r o s e* [see Fähnrich, Sarjveladze 2000 : 622-23].

C.-Sind. \***ʒaq<sup>w</sup>-a** “(*grape*) vine; couch-grass”

Ad. **zāfə**, Kab. **ʒāx<sup>w</sup>** “couch-grass”

Apkh. a-**ʒax<sup>w</sup>a** “(*grape*) vine”

In terms of structure and semantics an Apkhazian one is closer to Kartvelian, but in Sindy no reconstruction way of *q-* isn’t evident [Shagirov 1977, I : 167]. Different etymology see Machavariani 2015 : 85.

Apkhazian-Kartvelian isoglosses are logically corresponded by Common Nakh **ʒax-ar** “ramsons/wild garlic” form [Chukhua 2008 : 600].

C.-Kartv. \***ʒgib-** “stopping up; filling up”

Geo. **ʒgib-v-a** “filling up”, mo-**ʒgip-ul-i** “fastened/tightened, tight-fitting (*clothes*)”

Zan (Laz) o-**ngip-u** “filling up”, b-**ʒgib-um** “I fill up”, Megr. **ʒgib-un-s** “fill up”, o-**ʒgib-al-i, ʒgib-il-i** “filled up, crammed full”

Sv. **ʒgub-** (←\***ʒgib-**), li-**ʒgub-e** “filling up”, x-e-**ʒgub-en-i** “is filled up”

*u-* in Svan is unclear, perhaps via combined assimilation with *b* resulted the labialization of *i* [Chukhua 2000-2003 : 346; Fähnrich, Sarjveladze 2000 : 611].

C.-Sind. \***ʒg<sup>w</sup>ə-** “stopping up”

Apkh. a-**ʒg<sup>w</sup>a-ra** “stopping up”

Reconstruction of Common Sindy archetype is possible only on Apkhazian data basis. Thus the existence possibility of reduplicated \***ʒg<sup>w</sup>ə-** form isn’t excluded. Semantic identity is supported by sound correspondences correlation at harmonious-descending complex level of A type **ʒg : ʒg/ʒg**, and by **b : w** bilabial opposition.

C.-Kartv. \***ʒgip-** “freezing”

Geo. **ʒgip-i** “slightly frozen” (Saba), ga-**ʒgip-v-a** “slightly freezing”

Zan (Laz.) o-**ʒgip-u** “freezing”, **ʒgip-er-i** “frozen”

Corresponding material isn’t attested in other Kartvelian languages and dialects; ga-**ʒgib-v-a** “cooling/caught cold” of Meskhian dialect is noteworthy that is the result via progressive assimilation - **ʒgip-** → Meskh. **ʒgib-**, though cf. also Svan **biʒg-**, a-**bʒg-e** “It is slightly frost”.

C.-Sind. \***ʒ<sup>h</sup>əp-** “early morning frost; hoar-frost”

Ad. **čăp**, Kab. **žăp**, Basl. **žăp** “early morning frost; hoar-frost”

It is one of the stems in which a trace of old velarized sibilants is observed. Just via the reflexation of these consonants bi-phonemic complexes of **ʒg/ʒg**, **ck/čk**, **çk/čk** were established in Kartvelian languages. C.-Sind. \***ʒ<sup>h</sup>əp-** : C.-Kartv.\***ʒgip-** is one of unique samples of similar transformation (**ʒ<sup>h</sup> → ʒg/ʒg**).

C.-Kartv. \***ze** “son, heir/successor”

Geo. **ze** “son” (Saba), **ze** “heir/successor”

Correspondences of Georgian **ze** aren't observed in Kartvelian languages so far; **nze** that is attested in Megrelian denotes only *heir/successor*, **u-nze-o** “non-heired/successored”; cf. **mo-nze** “only son”. At the same time it is borrowed from literary Georgian in Rustaveli's epoch (“*sxva ze ar esva mepesa...*” – “The king had no heir/successor...”).

C.-Sind. \***žā**- “brother”

Ub. **žə**-, in the word **žə-ლა** “brother”

Other Sindy roots - Apkh.-Ab. **aša**, Ad. **šə** “brother” aren't discussed in this case – they correspond the second part of Ubykh compound word **-ლა** segment via **λ** → **š** phonetic transformation.

Indeed, the issue arises on interrelation of C.-Kartv. \***ze** “son” and C.-Kartv. \***s-žal**- “daughter/sister-in-law, sister” roots [Rogava 1952 : 12]. They contain common root which differ from each other only by grammatical call marker (II gram. cl. marker **s-**). C.-Nakh \***wa-žal** “brother” ~ \***ja-žal** “sister” (C.-Kartv. **s-žal**- “daughter/sister-in-law”), etc.

C.-Kartv. \***zeg-el**- “blunt/pointless”

Zan (Laz) **žang-ar-a** “blunt/pointless”

Reconstruction of parent-language archetype is based on Kartvelian sound correspondences data. Inlaut **n** in Laz in phonetic apposition.

C.-Sind. \***žag-wă** “blunt/pointless”

Kab. **žag<sup>wə</sup>** “blunt/pointless”

Indeed, **žag<sup>wə</sup>** “blunt/pointless” that is preserved in Abaza is entered from Kabardian, that is proved by prop. Abaza **cag<sup>wă</sup>** “blunt/pointless” (cf. Apkh. **a-cag<sup>w</sup>**) form.

Nakh or Dagestanian corresponding roots and stems haven't been disclosed for now.

C.-Kartv. \***žegw-** “thorny bush; Jerusalem thorn”

Geo. **žegv-i** “thorny bush”, Imer. **žegv-e** “thorn”

Zan (Megr) **žag-i** (← \***žagv-i**) “bush, Jerusalem thorn”

The standpoint that Geo. **žag-i**//**žagv-i** “narrow bush” (Saba) preserves a Zan correspondence of **žegw-** root [Danelia 1984 : 86], is accepted in the professional literature [Fähnrich, Sarjveladze 2000 : 623]. But I suppose that Svan **žag** “medicine/drug” and **ot-žag-ar** “poisoning” stems should be enrolled in this word list since like in Georgian (**čamal-i** “grass” → **u-čaml-eb-s** “will treat/cure sb/sth”, **čamal-i** “medicine/drug”), in other languages (Rus. **трав**а → **отрав**а, **травит**ь) as well *grass* and *medicine/drug* are the words with common root.

C.-Sind. \***žargi-** “guelder-rose; middle-sized bush”

Ad. (Shaps.) **žārgi**, Chemg. **žārəž** “guelder-rose”

Like in Svan, in Adyghean the spirantization of root affricate sibilant took place - **ž** → **z**, and thus **žargi** is reconstructed for parent-language picture.

It is difficult to say whether *g*<sup>j</sup> was labialized in Common Sindy or not. Prop. Adyghean material doesn't give any possibility to reconstruct *g*<sup>w</sup>. Dagetanian allomorphs are represented without labialization, as well; cf. Av. *žaga* "cherry", And. *žoga*//*žaga* "cherry, sour cherry".

C.-Kartv. \**žegw*- "milling/grinding; flailing (*rice,maize...*)

Old Geo. *žegv*-, *gamo-žegv-a-j* "threshing (*millet...*), *žeg-v-a* "slightly pounding" (Saba)

Sv. *žg*-, *xw-a-l-žg-ən-e* "mill/grind, I pound"

Zan correspondences haven't been observed so far. Georgian allomorphs are attested in Old Georgian texts which are logically corresponded by Svan reduced *žg*- (←\**žegw*-) verb [Fähnrich, Sarjveladze 2000 : 611].

C.-Sind. \**žǎg*<sup>w</sup>- "milling/grinding"

Ub. *čǎg*<sup>w</sup>-//*žǎg*<sup>w</sup>- "milling/grinding"

Reconstruction of Common Sindy root faces a certain of difficulties due to the absence of controlling Adyghean and Apkhazian-Abaza languages data. Devoicing *ž* → // *č* phonetic process is acceptable, it supposed in Ubykh word anlaut. Just basing on this supposition it is possible to reconstruct parent-language archetype. Strutural and semantic identity of Sindy-Kartvelian proto-types is doubtless.

C.-Kartv. \**žew*- "lying down/dossing down; putting/placing/laying"

Old Geo. *že-s*, *s-že*- "You are lying/dossing down", New Geo. *žev-s* "Sth is put/placed"

Zan *žu-n* "is put/placed", *ge-žu-n* "Sth is put on sb/sth", *mo-žu-n* "Sth is put on me"

Sv. *zi/zə* "is, is put/placed", *x-o-z* "is put on sb/sth", *x-a-z* "Sth is put on sb/sth"

Unity of Kartvelian roots and stems is doubtless [Chikobava 1938 : 387-388]. Though G. Klimov's reconstruction is more acceptable \**žew*- [Klimov 1998 : 279].

C.-Sind. \**žǎ*- "lying down/dossing down"

Ad. *žə*-, Kab. *žə*- "lying down/dossing down"

Ub. *ža*-, in the word *ža-da*- "throwing/chucking"

Circassian languages data were compared by J. *Mészáros* [Mészáros 1934 : 262]. Detached -*da*- suffix often occurs in Ubykh language though its core function is unclear so far [Kvakhadze 2014 : 272].

C.-Kartv. \**žew*- : C.-Sind. \**žǎ*- is logical correlation. Final sonant was lost still in parent Sindy by what it resembles Georgian.

C.-Kartv. \**žewal*- "decoy egg (*to encourage laying hen*); bridle ring"

Geo. m-*ževal-i*//*ževal-i* "decoy egg (*to encourage laying hen*)"

Zan (Megr.) *žal-i* "hostage"

Sv. *žəl-äg* / *žil-ag* "bridle ring"

Unity of Georgian-Zan stems is known [Qipshidze 1914 : 411].

It isn't excluded that Svan correspondence is preserved in *žil-ag* word in which -*ag* is Svan suffix and *žəl-/žil-* reflects natural reflexation of C.-Kartv. \**žewal*-. Consequently, an Ossetian *žilag* is svanism.

C.-Sind. \*žāwl-a “seed; family; people”  
Ad. čəLa, Kab. žəLa “seed; family; people”  
Ub. žəjə ← \*žəLə “seed”  
Ab. žʷla, Apkh. á-žʷla “family, clan”

Structural and semantic identity is doubtless. This sample conforms once again that in some cases Adyghean č is secondary in relation with Kabardian ž/ž voiced.

Urartian zilib “seed; decedent” word also supports external kinship.

C.-Kartv. \*zewal- “hostag; seed”  
Geo. m-zeval-i//zeval-i “hostage”

Sv. žāw, žaw (LB.) “root/bottom, roots and foundations/ descent/origin”, cf. žawā-š (*Rel. case*)

In mzeval- word m is phonetic apposition - zeval- → m-zeval. The existence of \*mžavol- type is supposed in Zan that is acceptable but without in anlaut [Fährnich, Sarjveladze 2000 : 342]. By linking of Sv. žawa with zeval- it is possible to overcome the zeval-/zeval- omonymia.

C.-Sind. \*žāwla “seed”  
Kab. žəLa “seed”  
Ub. žəjə (← \*žəwə) “seed”  
Ab. žʷla, Apkh. á-žʷla “seed”

Corresponding root is lost in Adyghean. C.-Kart. \*zewal- : C.-Sind. \*žāwla is logical correlation in terms of structure, phonetics and semantics. Opposition meaning *root ~ seed* is logical.

Dagestanian correspondences of Sindy-Kartvelian archetype is observed in Tabas. č:iw/žup (Dub.) “root” allomorphs. This later coincides with Georgian meaning.

C.-Kartv. \*zel- “tree”  
Geo. zel-i “tree”

Zan (Laz) ža//nža, žal-ep-e “trees”, Megr. ža//nža, žal-ona “tree-lined avenue”, o-žal-eš-i = sa-zel-is-i “grape variety”

Svan correspondence hasn't been revealed so far though unity of Georgian-Zan stems has been known since N. Marr's epoch [Klimov 1965 : 237].

C.-Sind. \*žʷā “tree: ash tree, asp, willow”  
Ub. žʷa “willow”

Ab. ža-čʷə “ash tree”, Apkh. á-ža “asp”

Semantic variation (asp, willow) in Sindy underlines that in parent language \*žʷā archetype should have denoted generally *tree*. C.-Kartv. l : C.-Sind. w opposition is noteworthy that is explained by l → w transformation.

Of Dagestanian a Khin. žəl “tree” form is also enrolled in this word list.

C.-Kartv. \***ʒerʒ**- “rolling”

Zan (Megr.) **ʒarʒ**-, markvališ **ʒarʒ**-u-a “egg rolling” (*ritual*)

Likely, verbal root of Common Kartvelian origin is preserved only in Megrelian.

C.-Sind. \***ʒǎʒǎ**- “rolling”

Ad. (Shaps.) **ʒǎʒǎ**-, **ǎ-ʒǎʒǎ**-γ “was rolling”

It is Megrelian-Shapsug isoglosses. In Shapsug dialect a verbal root is attested only in past 3<sup>rd</sup> person form.

“Superfluous” **r** in Kartvelian languages can be a phonetic apposition. The issue needs additional investigation.

C.-Kartv. \***ʒerʒ**- “pointed object”

Zan (Laz) **o-ʒarʒ**-u “sticking in, inserting a pointed object”, “piercing/transfixing”

Zan **ʒarʒ**- root originated from parent language is preserved in Laz; **ʒarʒ**- “sticking in, inserting pointed object” word should have been natural in this case, but the existence trace of this latter is preserved only in denominal verb.

C.-Sind. \***ʒǎc**-a “spit/skewer (*for grilled meat*)”

Ad. **cacǎ**, Kab. **ʒasǎ** “spit/skewer (*for grilled meat*)”

Ub. **caca** “spit/skewer (*for grilled meat*)”

Stem anlaut voicing nature is preserved in Kabardian though **c** → **s** spirantization in similar position is unexpected. C.-Kartv. \***ʒerʒ**- “pointed object” : C.-Sind. \***ʒac**-a “spit/skewer (*for grilled meat*)” opposition demonstrates pre-historical process of progressive assimilation in Kartvelian parent language - \***ʒerc**- → \***ʒerʒ**-.

C.-Kartv. \***ʒeʒw**- “thorny bush”

Geo. **ʒeʒv**-i “thorny bush”, **ʒeʒv**-nar-i “grove of Jerusalem thorn”

Zan (Laz) **daʒ**-i//**danʒ**-i ← \***ʒaʒv**-i “Jerusalem thorn; blackthorn/sloe”, **danʒ**-ep-un-a “grove of Jerusalem thorn”

Dissimilative deaffricatization in Laz dialect occurs sporadically (T. Gudava). Frequent process of elision of **w**- is added to it [Fähnrich, Sarjveladze 2000 : 615].

C.-Sind. \***ʒǎʒ**- “awl”

Apkh. a-**ʒaʒ**//a-**ʒǎʒ** “awl”

In terms of semantics the correlation is logical – *thorn* ~ *awl*. Initial picture is preserved in Kartvelian that is supported by Dagestanian material, as well; cf. Darg. **ʒanʒi**, Tab. **ʒaʒ**, Lezg. **c:aʒ** “thorn”. Nakh languages data is also noteworthy, cf. **ʒeʒ** “spruce”.

Discussing the C.-Kartv. \***ʒeʒw**- archetype G. Klimov brought Dagestanian linguistic parallels, but the scholar indicated Ad. **ʒǎ** root as well. But basing on the fact, it is not acceptable for me [Klimov 1964 : 234-235].

C.-Kartv. \***ʒwal**- “bone”

Geo. **ʒwal**-i/**ʒval**-i “bone”, **ʒwal**-ed-i, **ʒilojs-ʒwal**-ed-i “ivory”

**ʒwal**- stem is linked on one hand with Svan **ʒiʒw** “bone” and Megrelian **ʒiʒgw**- “thick-boned” form on the other one [see Klimov 1964 : 241]. I suppose that Geo. **ʒwal**-i/**ʒval**-i

“bone” allomorphs are of parent-language origin. But its correspondences haven’t been disclosed in other Kartvelian languages and dialects. It isn’t accidental that in recent etymological dictionaries of Kartvelian languages a **ʒwal-/ʒiʒw** opposition hasn’t been entered [Fähnrich, Sarjveladze 2000; Fähnrich, 2007].

C.-Sind. \***ʒ<sup>w</sup>a-** “rib”

Ab. (Ashkh.) **va-rá**, Tap. **ʒa**, Apkh. **a-va-ra** “rib”, cf. Apkhaz.-Abaza **za-/ʒa-** “side”

Even in the absence of Circassian data it is possible to reconstruct \***ʒ<sup>w</sup>a-** as a parent-language archetype. Common Kartvelian \***ʒwal-** form clearly manifests that final **l** was lost in parent Sindy [Klimov 1969 : 289]. Sindy-Kartvelian isoglosses are corresponded by Dagestanian data in which logical correspondences are revealed: Kar. **ʒ<sup>w</sup>al-a**, Botl. **ʒol-a**, Tind. **ʒ<sup>w</sup>al-a** “rib, bone”...

Semantic opposition *bone* ~ *rib* is logical that is supported by the meanings of Dagestanian languages.

C.-Kartv. \***ʒwaʒ-** “rough, rude”

Zan (Laz) **ʒunʒ-ur-i** “rough, rude”

Reconstruction of parent-language archetype is conditional since it is based only on Laz data. Inlaut **n** in Laz allomorph is phonetic inclusion.

C.-Sind. \***ʒaʒ-a** “rough, rude”

Apkh. **a-ʒiaʒa** “rough, rude”

Along with structural-semantic identic nature an absolutely different root sounding is evident in kindred form that cannot be explained due to material scarceness.

Dagestanian correspondence of Laz-Apkhazian isoglosse is likely observed in Bagv. **čimč-id-ib** “rough, rude”, Rus. **грубый** word.

C.-Kartv. \***ʒwel-** “old”

Geo. **ʒwel-i**, **da-ʒvel-eb-a** “turning old”

Zan (Laz) **mʒve**, **mʒve-š-i**, Megr. **ʒve-š-i** “old”

Sv. **ʒwinel** ← \***ʒwel-in** “old”

Georgian **ʒwel-** type stem is initial. Its logical correspondence in Zan is preserved in Laz **mʒve** form (with elusion of **l**). Megr.-Laz **ʒve-š-i** contains the same root only **-š** (← **-iš**) in comparative degree form; cf. **čipe** “narrow” and **čipe-š-i** “more narrow”

Svan preserves metathesized stem that took place due to influence of **ʒwin-/ʒwn-olding/turning old** root. The latter is corresponded by Laz **o-mʒven-u//o-mʒvin-u** “id” verb and is another stem.

C.-Sind. \***ʒ<sup>w</sup>ǎ-** “old”

Ad. **ʒə**, Kab. **ʒə** “old”

Ub. **ʒ<sup>w</sup>ə** “old”

Ab. **a-ʒ<sup>w</sup>ə**, Apkh. **á-ʒ<sup>w</sup>** “old”

Like in Laz-Megrelian (**ʒvel-** → **mʒve**) lateral **l** disappeared still in parent Sindy, but in this case without trace (in other case **l** → **w**).



Noteworthy correspondence of C.-Kartv. \***ɣwel-** “old” : C.-Sind. \***ǰwā-** “old” archetypes [Charaia 1912 : 24] is attested in compound words of Nakh languages: Chech. **ǰör-a-baba**, Ing. **žer-nana//žer-babij** “old woman” [for different correspondences see Starostin, Nikolayev 1994 : 968-969].

C.-Kartv. \***ɣwel-** “sack”

Geo. **ɣvel-**, in the word **ɣvel-man-i** “worn clothes”

Zan (Laz) **ǰval-o** “sack”

**ǰval-o** that is attested in Ajarian dialect is zanism. Old Georgian root is preserved in **ɣvel-man-** (cf. **kala-man-i**) form, which has no common with Georgian (omonym) **ɣvel-** root. This latter is corresponded by **mǰve/ǰve-š-i** allomorph in Zan.

C.-Sind. \***ǰowa-** “sack”

Ad. **ǰowā** “sack”

As it is rightly noted Adyghean stem cannot be borrowed from Turkish. Turkish **çuval** “sack” entered in Adyghean, but was established in the **šawa** from [Kvakhadze 2014 : 152]. The same can be said about Kartvelian allomorph. The form which entered from Turkish the Kartvelian phono-system reflected adequately and it should have been **čuval-i**, but **ɣvel-man-i/ǰval-o** “worn-out cloth/sack” shows another picture.

C.-Kartv. \***ɣil-** “sleep”

Old Geo. **ɣil-i** “sleep”, **mo-ɣil-i** “sleeping/slumbering”, **mo-ɣil-ob-a-j** “sleeping/ slumbering”

Zan (Megr.) **nǰir-i** “sleep”, **nǰir-a** “lying; sleep”, Laz **ǰir-i** “sleep”, **ǰir-om-a** “going/sending to sleep; lying”

Svan **už-** “going/sending to sleep” can be of another origin [see Chikobava 1938 : 435] and Geo. **ɣin-** : Laz **ǰin-//nǰin-** “going/sending to sleep” allomorphs should be discussed separately [cf. Klimov 1964 : 238; Fähnrich, Sarjveladze 2000 : 627-628].

C.-Sind. \***ǰow-** “sleep; going/sending to sleep”

Ad. **čəj-a** “sleep”, **čəj-an** “going/sending to sleep”, Kab. **žej** “sleep”, **žej-ən** “going/sending to sleep”

**j** that occurs in the end of Adyghean word reflects third stage - \***l** → **w** → **j**, though **l** → **w** took place still in parent Sindy.

Apkhazian-Abaza **čwa-** “sleep, going/sending to sleep” is linked with Geo. **čb-un-v-a** “(*frightened animal*) flattening itself” verb and cannot be discussed in this case; cf. also Ub. **cwa** “id”.

C.-Kartv. \***ɣil-il-** “small river”

Geo. (Fereyd.) **ɣil-il-a** “small river between two hills”

The word is attested only in Fereydan dialect, but it is borrowed and likely should have been the reflex of C.-Kartv. \***ɣil-il-** archetype.

Pr.-Sind. \***ɣul-i** “water”

Hat. **zuli** “water”

\***ʒwəl-ə** or \***zʷəl-ə** type roots and stems which were expected in Apkhazian-Abaza languages aren't observed. I suppose that Common Sindy reflex of Pr.-Sind. \***ʒul-i** “water” proto-type was lost due to influence of synonymous roots and stems.

Vowel correspondence **u : i** creates a certain difficulties. In this case a **ʒw → ʒ** delabialization phonetic process isn't excluded. If this assumption is exact thus it is appropriate to reconstruct C.-Kartv. \***ʒwil-il-** “small river” archetype for parent-language picture that is supported by Dagestanian data, as well; cf. Arch. **zul-u**, Lak **zil-u** “spring”.

C.-Kartv. \***ʒin-** “morning”

Sv. **ʒin-ar** (Lashkh.), **ʒin-är** “morning”

The word is isolated in Svan, but likely it is of Common Kartvelian origin. Adyghean isoglosses support this. As regard **-ar/-är** segment it should be prop. Svan occurrence.

C.-Sind. \***ʒə-** “early”

Ad. **ʒə**, Kab. **ʒə** “early”

In similar position **ʒ → ʒi/ʒ** spirantization phonetic process is an inevitable one for Adyghean languages. Final **n** which is a part of root in Svan was lost in Common Sindy parent language. Partial **i → ə** reduction process sourced and developed.

Semantically the correspondence *morning ~ early* is logical.

Likely, Dargwa (Urakh) **ʒaw-le//č:aw-le** “early” and Kubach **č:aw-alla** “morning” allomorphs demonstrates genetically common Dagestanian roots.

C.-Kartv. \***ʒikwe** “trouser”

Zan (Megr.) **ʒikva**, Laz. **ʒikva//ʒikva** “trouser”

Final **a** in Zan should indicated Common Kartvelian **e**; **ʒikva** that is attested in Ajarian is originated from Laz. Corresponding roots and stems aren't observed in Georgian-Svan.

C.-Sind. \***ʒəkă** “dress”

Apkh. a-**čkə**, Bzip a-**čkə** “dress”

Circassian languages data hasn't been revealed; **c** that is attested in Bzip form anluat underlines that **čk → čk** glottalization took place in Abzhua.

Semantic correlation *trouser ~ dress* is logical. In this terms Dagestanian data is also noteworthy; cf. Khin. **ʒugar** “dress”.

Nakh correspondence is preserved in Ossian in **ʒăkūl/ʒăkol** “sack” (Rus. *котомка*) forms.

In the professional literature there is noteworthy standpoint on etymological link of Hattian **zuḥ-** root denoting dress with Kartvelian **ʒirkva//ʒikva//ʒikva** [Kochlamazashvili 2017 : 51-57].

C.-Kartv. \***ʒic-** “smiling”

Geo. (*dial.*) **da-sic-il-i** “mocking/making fun (*of sb*)”

Zan **ʒic-a → // dic-a** “smiling”

з → s took place is Georgian that is sporadic process and is revealed elsewhere; cf. Geo. saxel-i and zax-il-i/m-zax-al-i, Zan žoxo, Sv. žaxe “name”

C.-Sind. \*ž<sup>w</sup>əč-a- “smiling”

Ub. š<sup>w</sup>ača- “smiling”

Ab. qə-čča-ra, Apkh. a-čča-ra “smiling”

I suppose that primary form should have been of \*ž<sup>w</sup>əča- type, but regressive-assimilative ž – č → č – č took place still in parent language.

Labialization source is unclear in Sindy that is blocked, by the absence of C.-Nakh-Dag. correspondences. In some cases root reconstruction is peculiar [Klimov 1969 : 253].

C.-Kartv. \*žizil- “meat”

Sv. žizil “meat”

The stem is isolated in Svan, but likely it is originated from parent language. Correspondence of Svan žizil noun is observed in Lak č:ič:i ← \*žizi “meat” word.

C.-Sind. \*žəž<sup>w</sup>a “wedding”

Ub. ž<sup>w</sup>až<sup>w</sup>a “wedding”

Secondary nature of wedding semantema in Ubykh is supposed since I consider that like in Georgian *puoba* “wedding” is linked with *pur-* “bread” (cf. Megr. *diara* “wedding, feasting”) *wedding* is secondary in Ubykh and is linked with *meat eating*.

\*C.-Kartv. žizil- : C.-Sind. \*žəž<sup>w</sup>a manifests logical correlation with regular l : w correspondence. Naturally, Chech. žiž-ig, Ts.-Tush. žiž-ī “meat” words are also discussed in this case.

C.-Kartv. \*žič- “fear, shivering”

Old Geo. žč-ol-a//žrč-ol-a “fear/scare, shivering/trembling”, žč-ol-eb-a//žrč-ol-eb-a, žrč-un-eba-a, še-žrč-un-eb-a “frighening, shivering/trembling”

Zan (Megr.) čič-ol-i “loud noise/howling/hue and cry”, i-čič-ol-u-n-an “They make loud noise/howl/hue and cry, squabb over nothing”

Sv. čənč- “discussing, disputing”, i-čənč-äl “They debate/dispute, squabb over nothing”

Old Georgian ž sounding in anlaut is ancient and ž → č took place in Megrelian-Svan in later period though the same glottalized is attested in old written sources: “*nu i č i č v i*” (*šesžrčundebi*) – “Don’t tremble”; “*vin ars mošiši da č i č n e u l i*” – “Who is fearful and timorous” [Abuladze 1973 : 549].

C.-Sind. \*žəža- “trembling, shivering/quivering”

Apkh. a-žəža-ra, Bzip a-žəž-ra “trembling, shivering/quivering”

The verb of Common Sindy origin is attested in Apkhazian dialects. Comparison with Georgian allomorphs outlines žəč → žəž progressive assimilation at parent-language level while regressive direction is evident in Kartvelian languages and dialects - žič- → // čič-, \*žič- → čič-//čənč-.

It is of inversive structure but the verb of archaic structure (like Old Georgian) is attested in Dagestanian, as well; cf. Khin. **çiza-kiri** “trembling, shivering, quivering/twitching”.

C.-Kartv. \***ziqw-** “Persian gazelle”

Geo. **žiqw-i/žiqv-i/žiqz** “Caucasian ibex” (Saba)

Zan **žik-i** ← \***žikv-i** “leopard/panther” [*Leopardus pardus*]

Sv. {**zip-ra**} “wild cattle/bison”

It isn't excluded that for Indo-European nouns of Chekhian **zubr** “bison” type a Svan correspondence is initial with it -ra ending [see Chukhua 2000-2003 : 347].

C.-Sind. \***çəq<sup>w</sup>a** “Persian gazelle”

Kab. **çaq:ä** “Persian gazelle; antelope”

Kabardian **çaq:ä** noun that is revealed by Sh. Nogma [Nogma 1956 : 217] is valuable since just in it a logical correspondence of C.-Kartv. \***ziqw-** archetype is evident. Indeed, gemination of q- in Kabardian form is a compensation of lose of parent-language w-.

C.-Kartv. \***žih-** “oak”

Sv. **žih-ra, žī-ra** (Lashkh.) “oak”

It is one of the roots in which h laryngeal voiced spirant is preserved. In Svan **žih-** type morpheme is archaic. Due to disappearing of its h, became a source of vowel length in Lashkhian: **žih-ra** → **žī-ra**. Correspondences of this root aren't observed in other Kartvelian languages and dialects [cf. Chukhua 2000-2003 : 416].

C.-Sind. \***čəγ<sup>i</sup>-ə** “tree; oak”

Ad. (Shaps.) **čəγ<sup>i</sup>ə**, Chemg. **čəγ<sup>i</sup>ə**, Abdz. **śəγ<sup>i</sup>**, Kab. **žəγ<sup>i</sup>** “tree”

There is a lack of Apkhazian-Abaza and Ubykh correspondences. Additionally, it is clear that Adyghean words denoting *oak* contain the same **čəγ<sup>i</sup>ə** root, as well; cf. Ad. **čəγ<sup>i</sup>-aj**, Kab. **žəγ-āj** “oak”.

Alternation of *voicingness* in the Sindy-Kartvelian forms is noteworthy. In anlaut is voiced in Kartvelian archetypes, in Sindy vice versa, word auslaut preserved voiced nature.

Voicing of both root consonants in Hurrian **ažuyə** “spruce” correspondence is also noteworthy [Diakonov, Starostin 1986 : 41].

C.-Kartv. \***žod-** “long; far”

Sv. **žöd-i** (UB, Lashkh), **žwed-i** (LB.), **žod-i** (Lent.) “long”, **žöd-i-äš, žödi-äš** (Lashkh.) “distant”, **žöd-i-äs** “far”, **žod-il** “longer”

The word is isolated in Svan, but likely it is of parent-language etymology. It is clearly indicated by Sindy as well as Dagestanian correspondences.

C.-Sind. \***ž<sup>w</sup>äd-ä** “distant”

Ad. **čəž<sup>i</sup>ä**, Kab. **žəž<sup>i</sup>ä//žəž<sup>i</sup>ä**, Basl. **žəž<sup>i</sup>ä**

Botl. *čidu*, Tind. *čidu*, Kar. *č:ida* “far; distance” allomorphs are rightly brought as the correspondences of Adyghean forms, but for some reason a *-žǎ/-žǎ* element is separated [Abdokov 1983 : 151]. According to my observation Kartvelian-Dagestanian *-d-* is a correspondence of just Sindy *ž/ž/ž*, allophones, that gives a legitimate ground to assume historically *d* → *ž/ž* affricatization Zan-like phonetic process in Adyghean languages and dialects.

C.-Kartv. \**žor-* “tender cut of meat, boneless meat”

Geo. *mžor-i* “carrion/carcase/corpuse”

Sv. *žwer, žer* (LB.), *žor* (Lashkh.) “tender cut of meat, boneless meat”

Initial *m* is Georgian innovation and thus the reconstruction that is given in the professional literature is exact [Fähnrich, Sarjveladze 2000 : 617-618] and acceptable. The origin of Megrelian *žel-i* “tender cut of meat, boneless meat” is unclear. This latter formally is near to Lower Bal *žer* allomorph.

C.-Sind. \**žǎL-ə* “gum”

Ad. *čǎLə*, Kab. *žǎl* “gum”

Further segmentation of Adyghean forms are given: *žǎ-/čǎ-* “soft” + *Lə* “meat” [Shagirov 1977, I : 166], that looks like folk etymology. According to my observation C.-Kartv. \**žor-* “tender cut of meat, boneless meat” ~ C.-Sind. \**žǎL-ə* “gum” demonstrates logical correlation in terms of structure and semantics. Sound correspondence C.-Kartv. *r* : C.-Sind. *L* is valuable and has regular character.

Probably, Dagestanian correspondence of Sindy-Kartvelian archetypes is preserved in Budukh *čil* (← \**žil?*) “meat” word.

C.-Kartv. \**žuwe* “female carnivore (*vixen, she-wolf...*)”

Old Geo. *žuw-i*, New Geo. *žu* “female carnivore (*vixen, she-wolf...*)”

Zan (Megr.) *žua* “female carnivore (*vixen, she-wolf...*)”

Sv. *žuwa* “female carnivore (*vixen, she-wolf...*)/bitch (*female dog, disliked woman*)”

Some scholars consider the Svan allomorph to be entered from Zan [Fähnrich, Sarjveladze 2000 : 630]. I share G. Zhgenti’s view that excludes borrowing [Zhgenti 1949: 130]. Moreover, *žu* allomorph is attested in Svan and this latter is equal that of New Georgian *žu* noun.

C.-Sind. \**ž<sup>w</sup>ə* “cow”

Ab. *ž<sup>w</sup>ə*, Apkh. *á-ž<sup>w</sup>*, Bzip. *á-ž<sup>w</sup>* “cow”

Ubykh *məz<sup>w</sup>γəə* “heifer/1-3-year old cow/steer” cannot be discussed along with these roots and stems [cf. Starostin, Nikolayev 1994 : 263], since semantic as well as structural difference is great.

Dag.: And. *ziwu*, Akhv. *žin<sup>w</sup>u...*, Krits. *žar* “cow”, and Nakh.: Ts.-Tush. *žabō-* (*coll.*) “cow”... allomorphs prove that the root with *ž-* affricate was attested in Common Sindy, that is supported by Kartvelian isoglosses.

C.-Kartv. \***zulzwem**- “innards/offal of livestock”

Zan (Megr.) **žuržan**-i “innards (*of slaughtered animal, bird*)”

Sv. **žuržwm**-a “innards/offal of livestock; innards (*of slaughtered animal, bird*)”

Due to the absence of corresponding Kartvelian stem the reconstruction is conditional. I suppose that this gap is filled by Sindy data.

C.-Sind. \***ʒʷənəʒ**-a “spleen; rennet”

Ad. **ž'anaž** “rennet”

Ab. **zanəza**, Apkh. a-**vanəza** “spleen”

Via dissimilative influence an anlaut **ʒ** is lost in Apkhazian though it preserved a historical labialization trace that is repeated in Kartvelian material.

Sindy roots are linked with Dagestanian data that is real; cf. Tab. **žʷeleržʷ**, Tsakh **zəlzam**, Ud. **zizam** “spleen” [Starostin, Nikolayev 1994 : 1099].

Formal correlation of Kab. **žanfan** “innards of livestock” word isn't fully clear - **žanzʷan** → **žanfan** is less supposed.

C.-Kartv. \***zumel**- “spinach; red bugloss edible greens”

Geo. **zumel**-a “red grass”

Zan (Laz) **žumen**-i “spinach”, Megr. **žumen**-e//**žumen**-ia “pigweed, African spinach”

Affix nature of -el/-en segments isn't excluded in Kartvelian languages. They cannot be correspondences.

C.-Sind. \***ʒʷəmǎ**- “a kind of plant”

Kab. (Basl.) **žumǎ**-r//**žumǎ** “a kind of plant”

It is one of compound correlations basing on the fact that only on the Baslen data basis it is possible to reconstruct Common Sindy archetype. Indeed, **u** is of secondary formation, but at the same time it implies the existence of archaic **wə** diphthong in parent language.

In terms of structure and phonetics C.-Kartv. \***zumel**- : C.-Sind. \***ʒʷəmǎ**- demonstrates excellent correlation, but due to imperfect description of the plant some questions arise – whether the plant is red or not in Kabardian. Though *redness* is core sema in Dagestanian, as well; cf. Khin. **zəma** “red”, that is paralleled by phytonyms denoting *cornel*: Krits **žimel**, Lezg. **čumal**-ar, Tab. **čimil/čemel**, Ag. **žunaw**, Av. **žulam** “cornel”.

C.-Kartv. \***zuʒ**-u “woman's breast”

Old Geo. **zuʒu**-j, **zuʒu**-js-mte “foster-sibling (*fed by same breast*), mama-m-**zuʒ**-e-j “(*child's*) *ge*vornor/nurse's husband”, deda- m-**zuʒ**-e-j “wet-nurse”

Zan (Megr.) **zuʒu** “woman's breasts”, **ziʒ**-a//**ziʒ**-e “wet-nurse”

Zan **ziʒ**-a is a logical correspondence of Old Geo. m-**zuʒ**-e; cf. sound correspondence Geo. **e** : Zan **a** to what inter-consonant **u** → **ə** → **i** phonetic process is added. Indeed, **ziʒa** in Georgian is considered to be zanism.

The word is also attested in Old Georgian written sources. The view on reduplication of Kartvelian **zuʒu** isn't right [Fähnrich, Sarjveladze 2000 : 618].

C.-Sind. \***zəzə** “woman’s breast”

Kab. **zəzə** “woman’s breast”

Apkh. a-**zəz-k<sup>w</sup>a** “woman’s breast”

Labialization of root consonants as correspondence of Kartvelian **zuzu** was expected in Sindy languages, i.e. the existence of **z<sup>w</sup>əz<sup>w</sup>ə** type stem [Shaqril 1968 : 70].

Of Caucasian isoglosses Av. (*dial.*) **zizi** ← \***zizi** “woman’s breast” is noteworthy. Ossetian **zizi** “woman’s breast” preserved Vainakh correspondence; cf. Ts.-Tush. **ziz** “id”.

C.-Kartv. \***zγa-** “little girl”

Zan (Megr.) **zγa-b-i** “girl”, addressing form **zγa** “girl”

As it is obvious, a final **-b-** in Zan is often detached as derivative affix, i.e. **zγa-b-i** segmentation is real (cf. **tqa** “forest” - **tqa-b-i** “wild”). Though the correspondences of Megrelian **zγa-b-** stem aren’t revealed in Kartvelian languages and dialects.

C.-Sind. \***zqä** “newborn/infant/baby (*child*)”

Apkh. a-**zqə** “newborn/infant/baby (*child*)”

The word is isolated in Apkhazian, but it absolutely exactly reflects Common Sindy parent-language picture.

As it is seen, a root vowel is reduced in Megrelian-Apkhazian: \***zaya-** → **zγa-**, \***zaqä** → **zqə**. Dagestanian correspondences, the Lezgian types of which are of two-syllabic, make me to suppose this; cf. Bud. **žaya**, Tsakh **čaya/žaya** (← \***žaya**) “newborn/infant/baby (*child*)”.

Sindy **q**, that is preserved unchanged in Apkhazian manifests more ancient nature; **q** → **γ** in Kartvelian and Dagestanian (Lezgian) languages should have been the result of progressive assimilation.

C.-Kartv. \***zγwaml-** “wild (*grape*) vine”

Geo. **zγwaml-i/zγwaml-i** “wild grape” (Saba), New Geo. **zγwaml-i/rzγwaml-i** “wild grape, wild vine”

Spirantized types are also attested in western Georgian dialects; cf. L.-Imer. **zγwaml-i** “wild grape (*vine*)”. Likely, Zan **o-mcxvar-o** “a kind of wild grape” contains another root, though its meaning is close.

C.-Sind. \***zγərb-** “wild grape (*vine*); gooseberry”

Ad. (Chemg.) **zγərb-** wild grape (*vine*)”, Kab. **zγərb-//zəγərb//sərb** “gooseberry”

In the professional literature **-rb** is detached as a stem suffix [Kvakhadze 2014 : 59], that is unacceptable in this case. On the contrary, a Sindy **rb** exactly reflects the order of Kartvelian **ml** via **l** → **r** transformation and not via preceding at next stage.

In Circassian languages **zγ** → **zγ** spirantization coincides with phonetic process, that took place in western dialect of Georgian.

In all probability, Rut. **zuy** and Tsakh **zoγ** “grape vine; one-year old vine shoot” manifest logical reflexes of Common Dagestanian \***z<sup>w</sup>aγ-** archetypes.

C.-Kartv. \***ჰვენ**- “gift; present”

Old Geo. **ჰვენ**-i “present; donation”, **ჰვნ-/ჰვენ**-, **მო-ჰუნ-ებ**-a “gifting; donating”, New Geo. **ჰვენ**-i “gift”

The word is isolated in Georgian, but basing on Iberian-Caucasian correspondences, it is of Common Kartvelian origin.

C.-Sind. \***ჰაჰ** “sacrificing, donating (*sheep*)”

Kab. **ჰაჰ** “sheep that is either slaughtered for guest or is gifted”

Corresponding allomorphs aren’t observed in other Sindy sub-systems. Though in the professional literature a noteworthy view is given on Nakh correspondences; cf. Chech. **ჰაჰ/ჰაჰა**, Ing. **ჰაჰ** “present” [Vagapov 2011 : 296].

Dagestanian correspondences aren’t observed.

C.-Kartv. \***ჰუ**- “too/very; big”

Sv. **ჰჷ-d//ჰჷ-d//ჰუ-d** “too/very; big”

Detached **-d** is a Adverbial case marker, that often occurs in Svan adverbs; **ჰუ**- noun (form) that was expected in Georgia dialects and Laz-Megrelian isn’t observed.

C.-Sind. \***ჰჷჰ**- “too/very”

Ad. {**ჰჷჰ**}, Kab. **ჰჷჰ** “too/very”

In the professional literature the existence possibility of {**ჰჷჰ**} type root in western Adyghean is rightly supposed basing on Kabardian **ჰ** → **ჰ** phonetic process, that has regular character [Kvakhadze 2014 : 224]. Diphtongization **ჷ** → **ჷჰ** process has been activated and **ჷ** → **ჷჰ**, like **ჰ** → **ჰ** spirantization took place at Common Circassian level.

C.-Kartv. \***ჰუ**- : C.-Sind. \***ჰჷჰ**- is logical phonetic and semantic correlation. Its Nakh and Dagestanian parallels aren’t observed so far.

## ჰ

C.-Kartv. \***ჰაბ**- “cherry; chestnut”

Geo. **ჰაბ**-i “chestnut”, **მო-ჰაბ-ე//ჰაბ**-a “chestnut-colored”

Zan **ჰაბურ**-i “chestnut”, Megr. **ჰაბურ**-o “chestnut-colored”

Sv. **ჰებ** “cherry”, **ჰებ-რა** “cherry tree”

Corresponding stem underwent more changes in Svan due to **ჰ** → **ჰ** and **ლ** → **ჰ** → **∅** phonetic process operation in this language.

C.-Sind. \***ჰა** “apple”

Ab. **ჰა**, Apkh. **ა-ჰა**, Bzip **ა-ჰა** “apple”

Correspondence isn’t observed in Circassian languages though on the Dagestanian data basis it is possible to suppose Apkhazian-Abaza proto-type to be of Common Sindy origin; cf. Dag.: Av. **ჰიბილ**, Kar. **ჰიბილ-ა** “grape”, Lezg. **ჰი:აზ** ← \***ჰაბაზ** “blackberry”, Rut. **ჰაბ**, Tsakh **ჰიბ** “juniper”.



C.-Kartv. \***çaw**-(l) “learning”

Geo. s-**çav**-, s-**çav**-l-a “learning”, mo-s-**çav**-l-e “pupil”

Zan (Laz) o-**çur**-u, Megr. **çur**-ap-a “teaching”, me-**çur**-ap-a “teaching sth to sb”, gi-o-**çur**-u-an-s “will teach sth to sb”

In this case Laz-Megrelian **çur**- reflects Zan correspondence of \***çaw**-l- type, i.e. aw → ow → u and l → r – **çur**- ← \***çowr**- ← \***çaw**-l-.

C.-Sind. \***ça**- “learning, knowledge”

Ub. **ça**-, a-s-**çá**-n “knowledge”

Apkh. a-**ça**-rá “learning”

Analytical verbal root hasn’t been revealed in Abaza, likely, it is lost. Comparison C.-Kartv. \***çaw**-(l) : C.-Sind. \***ça**- [Charaia 1912 : 46; Bgaghba 1948 : 41] confirms that final root is simplified in Sindy languages. At least w is disappeared without a trace, not say nothing about l; cf. Dagestanian: Av. **çal**-ize, Cham. **çal**-dila “learning, studying”...

C.-Kartv. \***çat**- “curse”

Sv. **çat**-, x-a-**çt**-e, x-a-**çät**-e “curses”, mə-**çt**-e/lə-**çt**-e “cursed”

The word is isolated in Svan. Hustling **çat**- root supposes \***çat**- type archetype for Common Kartvelian; cf. sound correspondence Geo. **ç** : Sv. **ç**, C.-Kartv. \***ç**.

C.-Sind. \***çata**- “swearing/vowing”

Apkh. a-**çata**-ra “swearing/vowing”

In analytical form to detach **ça** “mouth” noun is troublesome [cf. Chirikba 1996 : 83]. I suppose that Apkhazian verb cannot be further segmented; **çata**- is united root that is logically corresponded by Svan **çat**- allomorph. Semantic correlation *cursing* ~ *swearing/vowing* is logical one.

C.-Kartv. \***çaķ**-a “salted, soured, over-salted/too salty”

Geo. **çaķ**-a, **çaķ**-i “over-salted/too salty”, m-**çaķ**-e “salted, over-salted/too salty”

Sv. **çaķ** “too soured; name if unripen”, **çaķa**-r-aj “bitter, sour (*fruit*)”

There is a lack of Zan correspondence. Svan **ç a ķ a r a j** word manifests logical corresponding nature with Georgian allomorphs [Fähnrich 2007 : 614]. Svan **çaķ** variant can be discussed in this case. This latter is originated from \***çaķa** archaic type.

C.-Sind. \***žāk**-a “salt”

Ab. (Tap.) **žāķa**//**žīķa**, Apkh. a-**žāķa** “salt”

Dissimilative **ç** → **ž** voicing possibility isn’t excluded in Apkhazian-Abaza, but due to absence of Circassian correspondence it is difficult to say anything more. Dagestanian data support the reconstruction of Kartvelian type archetype; cf. Av. **ç:éķa**-b, And. **ç:iķu**, Akhv. **ç:iķ**:u-da, Cham. **şik**u-b “sour”..., Darg. (Akhu.) **çik**-si, Kharb. **çaķ**-se “sour”, Arch. **çek** “bitterness, bitter”.

C.-Kartv. \*çal- “mouth”

Zan (Laz) čel-i “mouth”

The word isolated in Laz.; e- sounding reflects historical o vowel, i.e. \*čol- → \*čel-i, cf. Geo. žačv-i “chain” : Zan zečkv-i (←\*zočkv-i) “id”, žaryv-i “vein” : žeryv-i (←\*žoryv-i) “id”...

C.-Sind. \*ča “mouth; face”

Ub. ča “mouth”

Ab. ča, Apkh. a-čə//a-č:a “mouth; face”

In the professional literature Ad. ža, Kab. ža “mouth” allomorphs are also discussed along with them, though unique nature of deglottalization č → ž/z is also noted in this sample [Starostin, Nikolayev 1994 : 396]. Indeed, there is no ground for such a transformation and thus, I suppose that it is appropriate not to discuss the issue for now.

Of Dagestanian parallels Ud. č:o ← \*čo “face” form is more relevant; cf. Lak . čaw “cheek”, Lezg. čwel, Tab. čwal “temple”.

C.-Kartv. \*çal- “pus”

Geo. čal-a “pus”

Sv. čal “pus; bile”

Corresponding stem isn’t observed in Zan dialects. Final a in Georgian that is attested in Old Georgian texts, is likely a suffix; cf. Svan čal [Fähnrich, Sarjveladze 2000 : 634].

C.-Sind. \*ča “pus”

Apkh. a-ča “pus; filth”

Of Sindy languages a parent-language reflexation is evident only in Apkhazian. As it was expected correspondence of l is represented only in zero remainder. Basing on the same context, they indicate Ossetian čäjă “pus” form, as well [Abaev 1958, I : 331], seems, it comes from Georgian čala “pus”.

C.-Kartv. \*çal- “niche in wallfor bedding; built-in-cupboard”

Geo. čal-o “kind of ditch/hole/pit” (Saba), Psh., Kiz. “built-in-cupboard”

Zan ča, in-ča “well”

Unlike Georgian, final l is lost in Zan. And the fact that Zan root auslaut contained l (→ r) sonor is clearly supported by the form which entered from Zan in Svan; cf. Sv. (LB.) čar-är “wells” that is absolutely zanism, i.e. Geo. čal- : Zan čar-. In Zan a → o didn’t take place due to single-syllabic nature of the root like in ca “sky”, da “sister”... words.

C.-Sind. \*čwa “house, room”

Ub. cwa-ja “house, room”

Apkh. (Bzip) á-ču // á-čwə “village”

There is a lack of Adyghean correspondences, that blocks the perfect reconstruction of the stem though č → c/ć deglottalization process is real in historical Sindy languages.

Reconstruction of initial **ç** is supported by Kartvelian as well as Dagestanian (Lak **ça** “house”, Darg. **ça** “hut”...) and Nakh (**ça** “house, room”) isoglosses.

Semantically, meaning of Kartvelian *built-in-cupboard* is proved by *room* in Ubykh, Dagestanian and Nakh languages.

C.-Kartv. \***çal-am**- “vine pruning(*for fire*); bur-reed”

Geo. **çalam-i** “vine prunings”

Sv. **çalam//çilām** (LB.) “bur-reed” (*plant*)

Zan correspondences aren’t observed. In Svan **a** → **ə** → **i** is revealed, that is evident in many samples; \*-**am** can be detached as Common Kartvelian suffix.

C.-Sind. \***çla** “tree”

Ab. **çla**, Apkh. á-**çla** “tree”

Common Sindy archetype is reconstructed only on Apkhazian-Abaza data basis. Real nature of the archetype is doubtless. Besides Kartvelian correspondences, numerous correspondences from Dagestanian languages are evident: Av. **ç:al** “cane/switch/riding crop”.., Krits **çili**, Bud. **çile** “branch; shoot/sprout” [more Dag. see Starostin, Nikolayev 1994 : 362]. Kabardian or Nakh correspondence is likely preserved in Ossetian **çələn//çilin** “broom” allomorhs.

Hurrian **çarme** “firewood, timber/forest” is close to Kartvelian archetype; cf. also Chech. **žwolam** “small bush/shrub, shrubbery/grove of bushes”.

C.-Kartv. \***çam**- “commandment/information”

Geo. **çam-eb-a** “commandment/information, informing”

Zan (Laz) **çum-**, do-u-**çum-u** “passing on/leaving a word for sb”

In Georgian dialects (Ajarian, Gurian) da-mo-**çm-eb-a** verb denotes *passing on (information...)* in Megrelian **še-çam-ap-a** “informing” implies the historical existence of **še-çam-eb-a** form in Georgian.

Geo. **çam-** root is attested in ancient written texts. Its Svan correspondence is unclear [Fähnrich, Sarjveladze 2000 : 635].

C.-Sind. \***mça** “name”

Ad. **ça**, Kab. **ça** “name”

Ub. **pça** ← \***mça** “name”

Reconstruction of parent-language archetype is possible on the Ubykh data basis in which Sindy archetype’s structure is preserved. Indeed, C.-Sind. \***mça**- : C.-Kartv. \***çam**- roots are of common origin that is proved by noteworthy semantic opposition *name* ~ *information/commandment*.

Noteworthy correspondences with Kartvelian-like structure are attested in Nakh (Ts.-Tush. **çe**, Ing. **çi**, C.-Nakh. \***çar-** “name”) and Dagestanian languages: cf. Av. **ç:er**, Andi languages **ç:er-i/ç:er**, Lak **ça-**, Khin. **çʷ**, Arch. **çor** “name”...

C.-Kartv. \***čam**- “tomorrow, morning”

Geo. **čam**-, ra-**čam**-s “when/as (soon as)/the moment that”

Zan (Laz) **čum**-e/**čum**-en “tomorrow”, Megr. **čum**-e//**čum**-an-i “tomorrow”, o-**čum**-ar-e /o-**čəm**-ar-e “morning”, Laz o-**čum**-e “id”

Sv. **ham** “morning”, **ham**-s “in the morning”

Kartvelian roots were linked with each other by G. Rogava [Rogava 1977 : 90]. Some researchers reconstruct \***čam**- type as Common Kartvelian archetype, that is groundless [cf. Fährich, Sarjveladze 2000 : 739].

C.-Sind. \***č<sup>w</sup>**-ə “tomorrow, morning”

Ub. **č<sup>w</sup>**ə, in the word ma-**č<sup>w</sup>**ə “morning”

Ab. wa-**č<sup>w</sup>**ə, Apkh. wa-**č<sup>w</sup>**ə “tomorrow”

There is a lack of Adyghean data though without it is clearly evident that **ma**- in Ubykh and **wa**- in Apkhazian-Abaza are prefixes and **č<sup>w</sup>**ə-/**č<sup>w</sup>**ə-/**č<sup>w</sup>**ə- roots.

C.-Kartv. \***čam**- : C.-Sind. \***č<sup>w</sup>**-ə comparison [Charaia 1912 : 48] clearly manifests once more the secondary labialization of consonants in Sindy languages - **čm** → **č<sup>w</sup>**. As it is evident, the process took place still in parent language.

C.-Kartv. **čam**- “dirt; placenta”

Sv. **čam** “cow’s placenta; dirt”

The word is isolated in Svan, but it is of parent-language origin. It has noteworthy isoglosses in (not only) Sindy languages.

C.-Sind. \***č<sup>w</sup>a**- “excrement; dirt”

Ad. **š<sup>w</sup>a**-jə, Kab. **fe**-j “excrement; dirt”

Correlation **š<sup>w</sup>** : **f** supposes **č<sup>w</sup>**- as initial phoneme. Labialization source of consonant is more important in parent language. Comparison with Kartvelian outlines that such consonant should have been bilabial **m**. By the way, primarity of **m** sonor is supported by Dagestanian material, as well; cf. Lezg. **čim**-il, Ag. **čim**-il-ar “dung/manure (*of sheep*)”, Tab. **čam**-a “sperm” [for more Dag mater. see Starostin, Nikolayev 1994 : 353].

C.-Kartv. \***čam**- “sending, accompanying”

Sv. **čm**-, li-**čm**-in-e “sending”, et-**čam**//ed-**čam** “Sb accompanied”

Since Svan stem has external language correspondences it is possible to reconstruct parent-language archetype on its basis.

C.-Sind. \***čaw**- “sending”

Ub. **čaw**-ə “sending”

Like in Kartvelian other Apkhazian-Adyghean languages data isn’t attested in Sindy. Apparently, reflexes of Common Caucasian roots are preserved only in Svan-Ubykh.

The issue needs additional investigation.

C.-Kartv. \***čas-a** “rope; leather strap”

Zan {**cembešo**} “strap plaited with buffalo’s skin”

Sv. **čamāšw** (Ushg.), **čemašw** (LB., Lent.) “rope”

**cembešo** that is preserved in Lechkhum dialect of Georgian is zanism [cf. Fähnrich, Sarjveladze 2007 : 620]. By comparing Zan-Svan allomorphs it is possible to reconstruct Common Kartvelian archetype, which should have been of \***čas-a** type. Zan **e** is a formation like e.g. in **žerγv-i** “vein” word (žerγv- : zarγv-i), i.e. **o** → **e** is supposed in Zan; **b** is simple a phonetic apposition after **m**.

C.-Sind. \***čams-ə** “rope”

Ad. **čapšə**, Kab. **čapšə** “rope”

Sindy equivalent is reduced. Just the type that was formed at next reduction stage developed Adyghean allomorph via **mś** → **pš** and **č** → **č** phonetic transformation.

Semantically *leather strap* ~ *rope* is logical correlation. Only a question arises: Is Abdzakh **ʔapšə** (← \***čapšə**) “whip” the further development of *belt* meaning? – seems, *belt* → *whip* is logical.

C.-Kartv. \***čan-d-** “pure, clean”

Geo. (Erts.-Tian.) **čnd-**, da-**čnd-ob-a** → / da-**čknd-ob-a** “running clear/freeing of sediment”, da-**čnd-eb-a**/da-**čknd-eb-a** “run clear/is freed of sediment/is cleaned”, da-**čknd-a** “turned clear/pure”

Zan (Laz) **čkond-**, do-**čkond-i** “I perfected; I cleaned”, Megr. **čkond-a** “pure, clean”, do-**čkond-u**/do-**čkond-in-u** “cleaned/is free of sediment”

Arn. Chikobava who compared Kartvelian roots detached **-d-** as affix [Chikobava 1938 : 399], which as I suppose should be passive voice **-d-** marker merged with stem. As Ertso-Tianetian shows **čn** → **čkn** took place in Georgian in late period that is natural in similar position; cf. **čnel-i** → // **čkn el-i** “(*wickerwork*) cane/oisier”.

C.-Sind. \***ča-** “new/fresh, clean”

Ad. **ča** Kab. **ša** “new/fresh, clean”

Ub. **ča** “young”

Ab. **čə-s**, Apkh. a-**čə-s**, a-**čə-c**, Bzip a-**čə-s** “new/fresh”

Adyghean **čəkʷ**//**čəkʷə** “minor/little, small” allomorphs are of another etymology. Their further etymology and enroll in this list isn’t acceptable [cf. Starostin, Nikolaev 1994 : 358].

Noteworthy correspondences are attested in Nakh (Ts.-Tush. **činī** “new/fresh”) and Dagestanian languages (Andi languages **čino**//**činu-** “new/fresh”). In some cases **d/n** appears simultaneously like in Kartvelian: Rut. **čin-də**, Tsakh **čed-ən** “new/fresh”.

C.-Kartv. \***čar-** “cracking; crack; chopping/ splitting”

Geo. (Mokh.) **čer-**, ga-i-**čer-a** “Sth cracked”

Zan (Megr.) **nčər-/čkir-** “cracking; chpping/splitting”, no-**čker-ia** “splinter/chip”, Laz ela-**čkir-u** “cutting off”, no-**čkir-e** “cut-off piece/offcut”

Sv. **č̣ḳār**-a//**č̣ker**-a (LS.) “cracking”

Reconstruction of initial **a** is based on sound correspondences **e** : **ə/i** : **e/ä**, that is attested among Kartvelian languages.

C.-Sind. \***ča**- “splitting/chopping”

Apkh. a-**ča**-ra “splitting/chopping”

The word is isolated in Apkhazian, but besides Kartvelian it has true correspondences in Dagestanian languages, as well; cf. Kar. **č̣ir**-a $\lambda$ a, Ag. a-**č̣ar**- $\text{ħas}$  “splitting/chopping”..., Rus. раскалываться.

Indeed, final **r** vibrant that is preserved unchanged in Kartvelian-Dagestanian languages was lost still in parent Sindy.

C.-Kartv. \***č̣ar**- “outdistancing/outruning; fast/quick/swift”

Geo. s-**č̣r**-ap-a “fast/quick/swift”, ga-a-s-**č̣ar** “Outdistance/Outrun!”, i-s-**č̣r**-ap-e “Be quick/fast/swift”, mo-s-**č̣r**-ap-e “Sb is quick/fast/swift”, s-**č̣r**-ap-i “fast/quick/swift”, m-s-**č̣r**-ap-l “fast/quickly/swiftly/suddenly/at once”

Zan (Megr.) **č̣or**-ap-a “outdistance/outrun”, v-u-**č̣or**-e “I outdistanced/outran”, ma-**č̣or**-ap-al-i “fast/quick/swift, outrunner”

Corresponding roots aren't observed in other Kartvelian sub-system. In Georgian forms s- is superfluous and likely it is a function-lost affix or developed phonetically, that is less supposed [cf. Fähnrich, Sarjveladze 2000 : 636]. Georgian-Zan materials have been linked by G. Rogava [Rogava 1943 : 838].

C.-Sind. \***č̣ar**- “quickness/ftness/swiftness; fast/quick/swift”

Ab. **č̣ar**-á “fast/quick/swift”, Apkh. a-**č̣ar**-š “quick/rapid/fast/swift, nimble/lively”

There is a lack of Circassian data. Though reconstruction of parent-language archetype is possibly on the Apkhazian-Abaza data basis.

Cham. **č̣ar**- “running” vern is of Sindy-Kartvelian structure; cf. Kar. **č̣<sup>w</sup>:ar**- “running; running away”.

C.-Kartv. \***č̣arb**- “dragonfly”

Zan (Megr.) **č̣eb**-i (Sen.), **č̣er**-i (Zugd., Samurz.) “dragonfly”

Sub-dialectal difference (substitution) in Megrelian is due to phonetic restriction: since **rb** sound cluster is non-canonical in Megrelian and it can be overcome towards two directions: 1. **rb** → **b**, 2. **rb** → **r**. Rightness of such qualification is well proved by adaptation of the word borrowed from Georgian in Megrelian; cf. Geo. **žavr**-i → Megr. \***žabr**-i → **žab**-/**žar**-i “anger/wrath”.

C.-Sind. \***č̣aw**- “dragonfly”

Ad. (Chemg.) **č̣aw** “dragonfly”

It is Megrelian-Chemguy isogloss. Their comparison can make some corrections in reconstruction of Common Kartvelian archetype. Namely, the existence of \***č̣arw**- type

root in Kartvelian parent language isn't excluded instead above-given \***čarb-** archetype. Nakh-Dagestanian correspondences haven't been disclosed for now.

C.-Kartv. \***čarb-** “eyebrow”

Geo. **čarb-i** “eyebrow”

Zan (Megr.) **čob-i** “eyebrow”

**čarb-** noun that has been known since Old Georgian is corresponded by **čob-** in Zan (resp. Megrelian) [Brosse 1849 : 74]. Likley, Megrelian **čob-i** is of Senakian occurrence since in Zugdidian and Samorzaqano **čor-i** was expected in similar position; cf. Geo. **žavr-i** → Megr. **žarb-i** → Sen. **žab-i** / Zugd., Samurz. **žar-i**.

C.-Sind. \***čap-** “hair cut on the forehead”

Ad. (Chemg.) -**čap**, in the word *nă-čap* “hair cut on the forehead”

Nominal **čap** is attested only as a part of composite when separated *nă-* segment is considered to be the word denoting *eye* [Kvakhadze 2014 : 127].

Correspondences of \***čarb-** : C.-Sind. \***čap-** archetypes should be observed in Nakh languages, as well; cf. Chech. **čāba** “long plat of hair; plaited/braided hair/plait”

C.-Kartv. \***čar-e** “skin, cover”

Geo. **čar-**, *ze-čar-i* “sheet”, Im. **čer-i** “nut skin”

Zan (Megr.) **čəl-a//čil-a** “nut (walnut) skin”

Under the influence of a vowel – a correspondence of Common Kartvelian *e* suffix (which was lost in Georgian) *r* → *l* took place in Megrelian, that is spread process in vowel preceding position; cf. Geo. *gare* : Zan *gale* “outer”...

C.-Sind. \***čar-a** “skin, rind/crust”

Circ. {**čar//čarā**} “skin, rind/crust”

Postulation of Sindy correspondence is possible only on the Ossetian data basis in which Circassian allomorphs **čar//čarā** “skin, rind/crust” of Paleo-Caucasian root are preserved as borrowing form.

The fact that the root in Ossetian entered from Circassian is proved by comparative analysis of corresponding Nakh and Dagestanian materials; cf. Nakh. **čar/čor** “skin; shell” and Dag.: Av. **čiri**, Krits **čer**, Arch. **čarə** “id”...

C.-Kartv. \***čap-** “a kind of vessel/utensil”

Geo. **čap-ia** “a kind of vessel/utensil”, Kartl. **čap-ur-i** “wooden bowl; wine drinking vessel”

There is a lack of Zan-Svan correspondences though it is evident that Georgian **čap-** isn't borrowed from any language and is the reflex of Common Kartvelian root.

C.-Sind. \***č<sup>w</sup>ap-a** “cradle”

Ub. **c<sup>w</sup>apá** “cradle”

Deglottalization **č** → **c** phonetic process should be prop. Ubykh innovation. Glottal nature of analytical root is proved by Dagestanian languages data along with Kartvelian

one. Dagestanian information is also noteworthy that *seme* occurs along with *basket* content; cf. Darg. (Akhush) **čap** “basket”. Labialization of Ubykh stem is paralleled by Karat **č:ope** “basket” form [other Dag. roots see Starostin, Nikolayev 1994 : 380].

C.-Kartv. \***čak**- “whey; salted whey”

Geo. **čak**-i “whey”, **čak**-a “salted whey”

Zan. **čuk**-i “liquid left after skimmed-off curds”

Sv. x-ä-**ček**-wn-e “drains/drops”, **čikw/čakw** “drop”

Svan auslaut **w** creates difference, but considering **a** → **w** process and basing on Svan reduction nature a **čak**-a type noun should be supposed to be in initial.

C.-Sind. \***čax<sup>w</sup>a** “ash-colored, grey”

Kab. **šxo** “ash-colored, grey”, Rus. серый

Semantics of Georgian root is based on the different color nature of *čaki* “whey” liquid (серая жидкость) [Abaev 1958, I : 391].

As regard guttular phonemic opposition C.-Kartv. **k** : C.-Sind. **x** in this case **ħ** pharyngeal spirant should be supposed to be initial that is attested in Dagestanian languages; cf. Avar **č:ahil** “grey; sky-blue”, but Tab. **čux** “ash-colored, grey”.

C.-Kartv. \***čay**-a “low-heeled shoe/sandal; shoe/foorwear”

Geo. **čaya** “long-necked, heeled shoe/footwear”

Zan (Laz.) **čuya** “low-heeled shoe, un-necked shoe/footwear”, Megr. **čuya** “low-necked shoe/footwear”

Sv. **čayar**-äl “soft shoe/ankle-high shoe/footwear”

In Svan **r** is superfluous that can be considered to be prop. Svan occurrence; cf. Geo. **kada** “filled pastry” : Sv. **kadar** “id” [cf. Chukhua 2000-2003 : 355-356]. In any cases **čayar**-äl *pluralia tantum* should be in Svan.

C.-Sind. \***č<sup>w</sup>ač<sup>h</sup>-ă** “shoe”

Ad. (Shaps; Bzhed.) **č<sup>w</sup>ač<sup>h</sup>ă**, Chemg. **č<sup>w</sup>ač<sup>h</sup>ă**, Kab. **vačă** ← \***č<sup>w</sup>ač<sup>h</sup>ă** “shoe/footwear”

Ub. **č<sup>w</sup>ăč<sup>h</sup>a** “shoe/footwear”

Phonetic correlation **q** : **č** between Adyghean and Ubykh indicates that Ubykh **č** is archaic that is repeated in Kabardian, i.e. sometimes Kabardian **č** presents as if old picture.

Correspondence of C.-Kartv. \***čay**-a : C.-Sind. \***č<sup>w</sup>ač<sup>h</sup>-ă** archetypes is observed in Bagw. **č:ičula**, Kar. **ček<sup>w</sup>a**-dela “shoe”, cf. And. **čika**-dami “id”.

C.-Kartv. \***čač**- “gnawing”

Sv. **čač**-, li-**čač**-al “gnawing”, mə-**čač**-i “burrowing (*insect*)”

Verbal root **čač**- that was expected in Georgian isn’t observed. Also **čoç**- type stem in Zan dialects is unknown. But endemic nature of Svan **čač**- is considered the reconstruction of \***čač**- archetype is possible in Common Kartvelian on its basis.



C.-Sind. \***çaça**- “gnawing”

Ad. **çəçə**-n “crumbling up/creasing”

Ab. (Tap.) **çça**-ω<sup>w</sup>a “eating sound”, Ashkh. **ççə**- “gnawing”

Initial for Sindy languages is considered to be Abaza (resp. Ashkhar) semantics. Along with Kartvelian data such qualification is supported by Nakh languages one, as well in which **çaç**- → //**çaž**-//**çaž**- allomorphs are attested under the meaning of *gnawing*.

C.-Kartv. \***çax**- “formarly/ago/in previous”

Geo.(Gur.) **çax**-an-ai/**çax**-an-e “recently/just now”

Zan (Megr.) **çox**-ole//**çox**-əle “before, formarly/ago/in previous”, Laz **çox**-le “ahead/in front of”, **çox**-le-n-do “ahead/in front of”

**çax**-/**çox**- allomorphs are detached as a root in Kartvelian languages, that is a part of Common Kartvelian \***çax** logical archetype.

C.-Sind. \***çax**<sup>iw</sup>- “ahead/in front”

Ub. **çaf**-a ← \***çax**<sup>iw</sup>-a “ahead/in front”

Ubykh voiceless fricative f spirant is secondary even in this case. Its source should be **x**<sup>iw</sup> complex. C.-Kartv. \***çax**- : C.-Sind. \***çax**<sup>iw</sup> is logical structural and semantic correspondence.

Of Dagestanian languages a Lak **x<sup>w</sup>:iç** “ahead” adverb of inversive structure is also noteworthy.

C.-Kartv. \***çaxw**- “bitter, sour”

Zan (Laz) **mçux**-, ela-**mçux**-er-i “bitter”

Sv. mə-**çaxw**-i “sweet”

Adequate qualification of Laz **u** sounding is due to Svan data, namely, **mçoxw**- transformed into **mçux**- as it customary happens in Zan. Semantic opposition *sweet* ~ *sour* is logical and is attested elsewhere ; cf. Dag.: Av. **miç:a** “sweet”, but Khin. **miç** “sour”.

C.-Sind. \***ç<sup>w</sup>aqa** “sour”

Ab. **ç<sup>w</sup>qá** “sour”

Sindy correspondence of C.-Kartv. \***çaxw**- archetype is attested in Abaza so far. Thus, the exact reconstruction of root is complicated.

Nakh-Dagestanian correspondences haven’t been revealed for now.

C.-Kartv. \***çber**- “pressing, caulking up/filling/sealing/securing”

Geo. (Lech., Rach.) **çber**-, sa-**çber**-i “presser”, **çber**-v-a//**çper**-v-a “squeezing with pressing: wine pressing”, **çber**-i “grape skins and pips... after pressing/grappa (*spirit from grape skins*) wringer, wine distiller”

Sv. **çuber**-/**çweber**- “pressing, caulking up/sealing/securing”, lu-**çuber**-e/lə-**çäber**-e “pres-sed, caulked up/filled/sealed/secured”

Zan correspondence of these stems isn't observed so far.

Svan non-canonical consonant cluster **čb** likely was primary broken by vowel which then transformed into u (→ w) via assimilation with b.

C.-Sind. \*bəçə- “fastening/tightening, pressing, pushing/compressing”

Ub. bəçə- “fastening/tightening, pressing, pushing/compressing”

Ab. r-bç-ra, Apkh. a-r-bəç-ra “pushing, compressing”

Comparative analysis outlines that in Apkhazian-Abaza initial r- is a causative marker. In spite of material unity some differences are evident among archetypes caused by invetsive structure. Dagestanian data can serve as controlling tool, when Ubykh meaning of *fastening/tightening* is directly repeated, but some follow Kartvelian; cf. Bagw. ç:ab-ajla, Cham. ş:ab-āla, Tind c:ab-diლა “fastening/tightening.

C.-Kartv. \*če- “low, lower, below”

Geo. çe-, in the word çe-γან “recently/just now”

Zan (Laz) çā-, çā-le “below”, çā-le-n-i “lower”, Megr. çā-le-n, in the word Çā-le-n-žixa (*top.*) “lower castle”

As it is known, çā-, çā-le, çā-le-n-i are attested only in laz (Arn.Chikobava). Likely, its logical correspondence is preserved in Geo. çe-γან form.

C.-Sind. \*čā- “lower, under”

Ad. čā-, Kab. ša- “bottom, lower part”

Ub. čā-, in the word ba-čā “lower part”, ša-čā, ša- “head” + čā “under, lower”

Ab. č-ω<sup>w</sup>a, Apkh. á-čā “bottom”

In this case an initial č phoneme hushed in Adyghean and in Apkhazian-Abaza it hissened. C.-Kartv. \*če- : C.-Sind. \*čā- well-known correlation (G.Rogava, K. Lomtadze) though the correspondences aren't observed in the groups of other Iberian-Caucasian languages.

Disclosing of Nakh or Dagestanian correspondences is the matter of future.

C.-Kartv. \*čeb- “glueing”, \*čeb-o “glue”

Geo. čeb-av-s “sticks/glues”, čeb-eb-a “sticking/glueing, čeb-o “glue”

Zan čab-, Laz me-čab-u “sticking up/glueing up”, čab-u “glue”, Megr. čab-u-a “sticking /glueing; trampling/felting”, go-čab-u “Sb sticked/posted up sth”

Sv. čäb-, i-čäb-i “blazes a trail (*in snow*)”, i-čb-un-e “will wrap one's sth/will wrap sth (*scarf...*) round oneself”

In this case the unity of Georgian-Zan roots and stems has been known for long time and is accepted [Chikobava 1938 : 406; Klimov 1964 : 248]. Svan equivalent needs to be explained, but occurrence of *felting/sticking/posting up* semantemes in Megrelian within one root positively solve the Svan verbs problem; cf. Megr. čab-ağ-an-s “Sb is tamping/pressing” [Chukhua 2000-2003 : 374].

C.-Sind. \*bəç-a “glue”

Ad. (Abdz.) pšā “glue”

Reconstruction of Common Sindy archetype is possible only on the Abdzakh data basis. In the professional literature Common Circassian \*pča “glue” nominal root is reconstructed [Kvakhadze 2014 : 166]. I suppose that at early stage at Circassian chronological level reduction of inter-vocal ə neutral vowel took place.

Comparison of C.-Kartv. \*ceb- : C.-Sind. \*bəç-a manifests the root of inversive structure in Kartvelian. It is noteworthy that the root of Common Sindy structure is evident in Dagestanian languages, as well: cf. Darg. (Gafsh.-Shukt.) penç “glue”, And. boç-i-du “sticking/glueing”.

C.-Kartv. \*ceb-ar- “rough corn bedstraw”

Geo. (Gur.) çebar-i “rough corn bedstraw” [*Dalium tricolor*]

Zan (Megr.) çapur-ia “sweet mountain grass”, Laz çapur-ia “sweet, sugar-sweet”

Svan çapür-/çapör (Ushg.), çapxw’ir (LB.) “goatsbeard” [*Tragopogon*] is borrowed from Megrelian [cf. Chukhua 2000-2003 : 372]. Inlaut b → p took place in Zan.

C.-Sind. \*čāb-ər “savory”

Apkh. a-čāb-ra, Bzip a-čāb-ər “savory” [*Satureja hortensis*]

Reconstruction of \*čābərə type is groundless that is given in the professional literature [Chirikba 1996 : 79]. The archetype of this length should haven’t been characteristic of Common Sindy parent language.

C.-Kartv. \*ceb-ar- : C.-Sind. \*čāb-ər correlation is logical one.

C.-Kartv. \*çed- “plate; vessel/utensil”

Old Geo. çed-i “plate”, çed-a “wine drinking vessel/wine chalice” (Saba)

Old Georgian sa-çd-e “wine-pourer/cup-bearer/drinking cup”, çd-ev-a “tasting/pouring out (*wine*)”, m-çd-e “wine-pourer” can be brought at this stage çed- roots is discussed in this case.

Corresponding material isn’t observed in other Kartvelian languages and dialects.

C.-Sind. \*čād-a “wooden small barrel”

Ad. (Shaps.) čadā “wooden small barrel”

Shapsug dialect sample is exact and gives full information about parent-language archetype. Final a in Sindy language is suffix. It isn’t proved not only by Kartvelian, but also by Dagestanian linguistic material, as well in which independent u suffix is evident as correspondence of Adyghean a; cf. Tind. çet-u “plate”, Cham. çet-w ← \*çet-u “id”, Arch. çut ← \*çat-u “narrow-necked flagon”... Origin of Akhv. ç:ad-aḳe “plate” form is unclear.

C.-Kartv. \*çew- “shifting/hauling, pulling sth towards o.s; will lie down on sb/sth/put one’s weight on sth”

Geo. a-çev-s “will lift”, ga-çev-s “will pull sth towards o.s”, da-a-çv-a “lied down on sb/sth/put one’s weight on sth”, a-s-çi-a “lifted”, da-s-çi-a “lowered”

Zan (Megr.) **nç-**, do-u-**nç-i** “Pull! Pull down!”, o-**nç-u-n** “pulls/pushes”

There is a lack of Svan correspondence. Distribution of **çev-** verb in Georgian is wider than in Megrelian. Initial **n** is phonetic apposition in Megrelian.

C.-Sind. \***čă-** “shifting/hauling/pulling; lying down on sb/sth/putting one’s weight on sth; crooking, bending”

Ad. **čă-**, in the word zətäγă-**čă-n** “lie down on sb/sth/put one’s weight on sth, pushing”, Kab. **šă-**, in the word zətäγă-**šă-n** “lie down on sb/sth/put one’s weight on sth, pushing”, cf. Ad. zăγă-**čə-n**, Kab. zeγă-**šə-n** “lie down on sb/sth/put one’s weight on sth, relying/leaning”, Rus. прислониться

Ub. **čə-** “flexing, bending, crooking”

Apkh. a-**ča-ra** “flexing, bending, crooking”

Etymological inter-link of Sindy roots and stems is known [Shagirov 1977, I : 130]. Etymonic content is equal that of Georgian *shifting sth to and fro/lieing down on sb/sth/putting one’s weight on sth* semantemes that are also basic in kindred Sindy languages and dialects.

Sibilant sound correspondence C.-Kartv. **ç** : C.-Sind. **č** is logical and regular and is appropriate to phonemic systemic changes of this type. Final **w** was lost still in Common Sindy parent language.

C.-Kartv. \***ček-(ul-)** “oil lamp”

Zan (Megr.) **čak-ul-a**, Laz **čak-l-a** “oil lamp, flambea/torch/flare”

The stem is attested only in Zan dialects. Likely, there should have been the derivation with **-ul-** suffix in past. In any case Zan **čak-ul-** supposes \***ček-ul-** type root and stem for parent language (and Georgian).

C.-Sind. \***čăk-ă** “burning log/firebrand; luminary/light-giving”

Ad. \***čakă** → **čačă**, in the word pxa-**čačă** “burning log/firebrand”, Kab. **zakă** → **začă**, in the word pxa-**začă** “burning log/firebrand”

Ub. **č<sup>w</sup>anki** “luminary/light-giving”

In Adyghean languages **pxa** segment denotes *tree* and detached - \***čakă** - *sparkle, luminary/light-giving*, from which the meaning of *burning log/firebrand* developed.

In Ubykh **w** and **n** are phonetic apposition that is supported by Chamal **čaka** “star” word.

C.-Kartv. \***ček-(ul-)** : C.-Sind. \***čăk-ă** is logical correlation from material and semantics standpoint.

C.-Kartv. \***čel-** “year”

Geo. **čel-i** “year”, **čel-s** “in this year”

Zan **čo/čə/či**, Megr. **čə/či** “this year”, go-**čo**//go-**čo-s** “last year”, Laz ham-**čo** “this year”, go-**čo**//go-**čo-s** “last year”

There is a lack of Svan correspondence. Georgian **čel-** noun is logically corresponded by Zan **či/čə/čo** allomorphs [Chikobava 1938 : 205].

C.-Sind. \*čă- “time, season”

Ad. čə- in the word čə-maf, Kab. šə- in the word šə-max<sup>w</sup>ă “winter”

Circassian compound words preserve two different roots which don't occur in the language independently. Namely, **čə-//šə-** stem denotes *time/season*, that is logically corresponded by C.-Kartv. \*čel- “year” archetype. As regard the second **-maf//max<sup>w</sup>ă** segment it has no common with omonym word denoting *day*, it is considered to be logical correspondence of Old Geo. **nepxw-a** “frost” word.

C.-Kartv. \*čel- “intestine”

Old Geo. **čel-i** “intestine”, na-čl-ev-i “id”, New Geo. na-čl-av-i “intestine”

Zan (Laz) **ču//mču** “intestine”, Megr. **čə//či** “intestine”

Svan **činqil** is of another etymology [Chukhua 2000-2003 : 379] and indeed it cannot be discussed in this case [cf. Fähnrich, Sarjveladze 2000 : 662].

C.-Sind. \*č<sup>w</sup>ă- “bile”

Ub. **č<sup>w</sup>a-cá** “bile”

It is a compound word that is isolated in Unykh. In the first component **č<sup>w</sup>a-** is detached which reflects parent-language picture with Svan-like **l → w** transformation; cf. C.-Kartv. \*čel- : C.-Sind. \*č<sup>w</sup>ă-. Likely, the second **-cá** segment preserves a structural and semantic correspondence of Dagestanian languages; cf. Av. **c:in** “bile”...

C.-Kartv. \*čem- “sending”

Sv. **čem-/čm-**, li-čem-in-e/li-čm-in-e “sending”

Apparently, an isolated **čem-/čm-** verbal allomorph in Svan reflects Common Kartvelian \*čem- archetype; **čem-**, that was expected in Georgian and **čam-** in Zan, haven't been revealed so far.

C.-Sind. \*čăw-ə “letting sb/sth go”

Ub. **čawə-** “sending, letting sb/sth go”

Even in this case Svan is based on Ubykh data. Correspondence **m : w** is noteworthy, that basically occurs in labialization of consonants in Sindy languages, i.e. **C<sub>m</sub> → C<sup>w</sup>**. In this case it is attested after vowel.

Corresponding roots aren't observed in other Iberian-Caucasian languages.

C.-Kartv. \*čem- “younger/junior”

Old Geo. **m-čem-** → // **m-rčem-i** “younger”, **u-m-rčem-es-i** “youngest”

In Georgian **mrčem-** stem **r** is phonetic apposition.

Corresponding stem isn't observed in other Kartvelian languages and dialects.

C.Sind. \*čb-ə “younger/junior”

Apkh. ai-čbá “younger/junior”

Researchers linked **çem-** root with Apkhazian **-čbó** [Charaia 1912 : 26; Lomtadze 1980 : 56-58]. I suppose that the stem is of Paleo-Caucasian origin and thus Dagestanian parallels are also brought: Tab. **çib**, Rut. **çam** “minor/small amount, few”.

C.-Kartv. \***çem-** “medicine; grass”

Geo. **çam-**, **çam-al-i** “medicine”

Zan (Laz) **çam-i** “medicine”, **ma-nçam-ur-e** “sorcerer/witch”

The same **çam-** root can be observed in Georgian, **lel-çam**, Megr. **lar-çem** forms [Rogava 1945 : 231-232].

C.-Sind. \***çwām-ə** “ivy”

Ad.(Shaps.) **šwām-ə-j** “ivy”

In Shapsug **šwām-ə-j** form a **-j** segmented is rightly detached, that is considered to be a suffix denoting *tree* and *plant* [Kvakhadze 2014 : 56].

Correspondence material of C.-Kartv. \***çem-** : C.-Sind. \***çwām-ə** can be observed in Common Nakh \***çim** “cow parsley” (Rus. **купир**) and Dagestanian (Akhv. **çame** “mint”, Cham. **çamara** “mint” ...) words.

C.-Kartv. \***çen-** “year; last year”

Geo. (Ajar.) **çen-i** “year”, cf. **çen-i** (Saba)

Zan (Laz) **çan-a** “year”, **çan-er-i** “one-year old”, Megr. **çan-a** “year”, **çan-as** “in next year”, **çan-er-i** “one-year-old”

Sv. **hn-**, **le-hn-a** (US.), **ne-hn-a** (LB.) “last year”, “year before last”

Comparative analysis of Kartvelian languages **ne-** **-a** confix is really detached in Svan like in other derivative nouns: **ne-sg-a/ne-sq-a** “middle”, **ne-šq-a** “attic”, **ne-px<sup>w</sup>n-a** “nose” ...; **hn-** root is originated from archaic **çn-** via **ç** → **h** spirantization.

C.-Sind. \***çā-** “time passing”

Ad. **šā-n**, Kab. **šā-n** “time passing”, cf. Ad. **γα-šā** “life”

Ub. **çā-** “time passing”

Ab. **ç-ra**, Apkh. **a-ç-rá** “time passing”, **çə-px** “last year”

Circassian data simplify the reconstruction procedure since any (**a/ă/ə**) vowel isn't observed in Apkhazian-Abaza verbs and cannot be reconstructed for parent language. Final **n** that is a part of the root in Kartvelian is reconstructed hypothetically in parent Sindy since it is deverbative suffix, i.e. is irrelevant for reconstruction [see Bgaghba 1948 : 40; Lomtadze 1953 : 96].

C.-Kartv. \***çenç-** “intestine”

Geo. (Ajar.) **çenç-ul-i** “intestine”

Zan **çinç-a//çimç-a** “ruminant's third stomach”

Sv. **çinç-il** “intestine”

In the professional literature Sv. **č̣inč̣il** “intestine” form is considered to be reduplicated correspondence of Geo. **čel-** [Fährnich, Sarjveladze 2000 : 662], but basing on Svan root structure it is appropriate to link it with Ajarian **č̣enč̣ul-** “intestine” word. The latter is corresponded by Zan **č̣inč̣-a//č̣imč̣-a** “ruminant’s third stomach” word.

C.-Sind. **\*č̣ăč̣-a** “kidney”

Ad. **ẓ̌ăẓ̌ə-j**, Kab. **ẓ̌ăẓ̌ə-j** “kidney”, C.-Ad. **\*ẓ̌ăẓ̌-** “kidney”

Ub. **č̣ăč̣a** “kidney”

Ab. **č̣ăč̣ă**, Apkh. a-**č̣ăč̣ă** “kidney”

**č̣ăč̣a** of Ubykh-Apkhazian-Abaza origin is borrowed in Megrelian, Svan, Gurian and Imerian dialects under the same meaning and Kartvelian correspondence of C.-Sind. **\*č̣ăč̣-a** archetype is preserved in the stems denoting *intestine*.

Correspondence of described Sindy-Kartvelian roots is observed in Dagestanian languages, as well; cf. Khin. **č̣iç̣in** “kidney”.

C.-Kartv. **\*č̣w-** “burning”

Geo. **č̣w-/č̣v-**, **č̣w-a//č̣v-a** “burning”, m-**č̣w-el-i** “heating/burning”, še-m-**č̣v-ar-i** “roasted/fried/grilled”

Zan (Laz) b-**č̣v-i** “I burnt/fried”, ge-**č̣v-er-i** “roasted/fried/grilled”, Megr. b-**č̣v-i** “I burnt/fried”, ge-**č̣v-il-i** “burnt”, **č̣u-al-a** “burning”, o-**č̣u-al-i** “to be roasted/fried/grilled”

Sv. mə-**č̣-i** “baker”, li-**č̣-i** “baking, burning/frying/drilling/roasting”

In Svan forms the vowel length is a compensation of lost w sonant - **\*č̣w-** → **č̣** [Machavariani 1965 : 29].

C.-Sind. **\*-č̣<sup>w</sup>a** “burning”

Ad. **ma-ṣ̌<sup>w</sup>ă**, Kab. **ma-fă** ← **\*ma-ṣ̌<sup>w</sup>ă** “fire”

Ub. **mə-ẓ̌ja** “fire”

Expressed viewpoint on the fact that initial **ma-/mə-** in Circassian languages is a historical affix that merged with a root [Bouda 1948 : 185]. Prefix **mă-** derives nominal forms from verb; cf. Ad. **ẓ̌ə-n**, Kab. **zə-n** “combing” → Ad. **ma-ẓ̌ă**, Kab. **ma-ză** “comb”...

**-č̣<sup>w</sup>a** that is detached a root is logically corresponded by C.-Kartv. **\*č̣w-** “burning” verb that was compared with Dagestanian nouns before; cf. Lak **č̣u**, Arch. **oç** “fire”... [Klimov 1964 : 250]; **\*č̣<sup>w</sup>** → **č̣<sup>w</sup>** → **ẓ̌j** is unexpected in Ubykh, in any case, deglottalization-voicing mechanism is unclear for me.

C.-Kartv. **\*č̣w-** “glittering/shining, sparkling”

Zan **č̣v-**, (Megr.) **č̣v-iap-i** “sun appearing after clouds/mist cleans/glimming, glittering/shining, sparkling”, ge-**č̣v-ian-s** “shines brightly, glitters”

Existence of **č̣v-** in Megrelian automatically implies the occurrence of **\*č̣w-** hissing type root in parent language. Indeed, discussion is based on possible corresponding of Geo. **č̣** : Zan **č̣**, C.-Kartv. **\*č̣**.

C.-Sind. \*čəw - “glittering, shining, sparkling”

Ad. (Chemg.) čəw-ən, Kab. čəw-ən “glittering, shining, sparkling”, ču-n “glitterin/shining brightly/brillianting”

Vowel u is secondary in Kabardian – əwə → u [cf. Kvakhadze 2014 : 272].

Reconstruction of Common Sindy č hissing-hushing sibilant is based on etymological linking possibility of Adyghean-Kabardian allomorphs with Apkh. a-ja-čʷa, Ab. ja-čʷa “star”. I don’t suppose, but if this conclusion is right, thus Dagestianian lexemes denoting *star* can be brought in this case: Av. čʷa, Bagv. čʷara...

Semantic correlation *glittering/twinkling* ~ *star* is logical that is supported by structural and phonemic composition of described roots and stems.

C.-Kartv. \*čwan- “green, greenness”

Geo. čvan-, m-čvan-e “grass-colored/green” (Saba), m-čvan-v-il-i//m-čvan-il-i/m-čuan-v-il-i “grass/greens” (Saba)

Zan čven-, (Megr.) čven-ur-ob-a//čven-ier-oba “ritual/period of kindled, greening of seed in soil”

I suppose that correspondence of Geo. čvan- root is preserved just in this Megrelian word in which an indicator process of really existence of umlaut \*čvon- → čven- took place in Zan language.

C.-Sind. \*aj-čʷa- “green”

Ab. ja-čʷa, Apkh. a-ja-čʷa, Bzip a-ja-čʷa “green”

ja- prefix is prop. Apkhazian-Abaza languages data. Likely, final n of these languages was lost still in parent language [Charaia 1912 : 23].

Nakh correspondence is observed in Ing. moaž-a (←\*mačun) “yellow” for and of Dagestianian a Hunz. mačab “yellow” word is also noteworthy.

C.-Kartv. \*čwed- “drop; rennet”

Geo. čwet-i//čvet-i “drop”, na-čwet-i “dropprd”, čvet-av-s “drops/drains”

Zan (Laz) čvat- → čot-, o-čot-ur-a “pipette”, (Megr.) čvat-i//čvat-i “drop”, mo-čvat-an-s → mo-čvat-an-s “drops/drains”

Sv. wid, wed (Lashkh.) “dew; drop; rennet”

Semantically *drop/rennet* is possible within one root (word). It is well seen in Svan. There are other cases when Sv. čakw “drop” corresponds with Geo. čaka “whey” meaning.

C.-Sind. \*čät-a “cream”

Ad. šatā, Kab. šatā “cream”

Ub. čatā “cream”

Ap. a-x-čat “cream”

In Circassian languages č → č̣ → ṣ̌ deglottalization facultative process is evident. Delabialization of root consonant čʷ → č̣ took place at parent-language level.



If semantic correlation *drop* ~ *rennet* is true, thus it is possible to discuss about Dagestanian isoglosses: Av. **ç:ad**, Akhv. **ç:ari** “rain”.., Krits **çad-əd** “in liquid form”.

C.-Kartv. \***çwed-** “naming/rank/title, appealing/calling; reading”

Geo. **çod-**, **çod-eb-a** “rank/title”, mo-**çod-eb-a** appealing/calling”, Old geo. x-u-**çod-a** “named/called”

Sv. **çod-//çwed-//çwd-**, x-e-**çwd-jel-āl//x-e-çwed-iel** “asks”, le-x-**çod-n-i** (Lashk.) “I’ll ask”

Corresponding root is lost in Zan; **çwed-** sounding in Svan dialects likely preserves initial state [cf. Fähnrich, Sarjveladze 2000 : 672].

C.-Sind. \***çāda-** “calling, yelling/calling/shouting”

Ab. (Tap.) **çta-ra** “calling”, **çət-ra** “yelling/calling/shouting”, Apkh. a-**çət-ra** “calling”, “saying, expressing/uttering/enunciating”

Labialization of Paleo-Caucasian root is secondary in Kartvelian since also non-labialized allomorphs are attested in Nakh languages; cf. Chech., Ing. **çjet:** “name, glory/fame”, Rus. слава, Ts.-Tush. **çet:** “name, glory/fame” [Chukhua 2008 : 624]. Instead initial voiced d consonant is preserved in Kartvelian while devoicing d → t:/t process is real in Nakh and Sindy.

I cannot share the view on the fact that further segmentation of Apkhazian-Abaza verbs is possible - **ça-** “mouth” + **ta-** “giving” [Chirikba 1996 : 84].

C.-Kartv. \***çwel-** “stem/stalk/trunk; (*giant*) reed/cane”

Old Geo. **çwel-i** “stem/stalk/trunk; (*giant*) reed/cane”, New Geo. **çvel-i** “shoot/brade of cereal (*without ear of grain*)”

Zan **çval-o** “shoot/brade of cereal (*without ear of grain*)”

Laz-Megrelian correspondences are preserved in Imerian dialect in borrowing form [Chukhua 2000-2003 : 367]. If an auslaut of Zan data is considered a final -o in Georgian supposes -a suffix - **çvel-a**. The word is attested in ancient written sources: “*daštis mas šina ç we l i (lelçami pb)*” – “There remained reed”; “*vitarca ç we l a j ese çalisaj šeuracxies*” – “Like a reed of staw...” [Abuldaze 1973 : 551].

C.-Sind. \***çwā-** “stake/pole/fence paling, picket”

Ab. **ç<sup>w</sup>-ω<sup>w</sup>an**, Apkh. a-**ç<sup>w</sup>-ω<sup>w</sup>an**, Bzip a-**ç<sup>w</sup>-ω<sup>w</sup>an** “stake/pole/fence paling, picket, sharpened stake (*to support thorn fence*)”

To bring the Dagestanian nouns is grounded. According to professionals’ view Av. **çul**, Botl., God. **çuli**, Akhv. **çuli** “stick” correspond with Apkhazian-Abaza allomorphs [Abdokov 1983 : 133], that is acceptable for me and I suppose that C.-Kartv. \***çwel-** and its Kartvelian reflexes are of same root.

C.-Kartv. \***çwel-** “milking”

Geo **çvel-a** “milking”, me-**çvel-i** “milker (*cow...*)”

Zan (Laz) **çval-um-s** “milks”, i-**nçval-s** “is milker (*cow...*)”, ma-**nçval-u** “is milker (*cow...*)”, Megr. **çval-u-a** “milking”, i-**çval-s** “is milker (*cow...*)”, ma-**çval-i/-u** “is milker (*cow...*)”.

Richly illustrated Old Georgian **čvel-** verb is corresponded by **čval-//nčval-** in Colchian dialects [Javakhishvili 1913 : 6]. Svan correspondence isn't observed so far.

C.-Sind. \*č<sup>w</sup>ǎ- “crying”

Ub. č<sup>w</sup>a- “crying”

č<sup>w</sup>a- verb of parent-language origin is attested only in Ubykh. Reality of l → w//Ø phonetic process in parent language is clearly evident even in this case. Structural relation with Apkh. a-č<sup>w</sup>śua-ra “crying” verb is unclear.

C.-Sind. \*č<sup>w</sup>ǎ- “crying” ~ C.-Kartv. \*čwel- “milking” archetypes have common identical phonemic structure and semantic correlation that is averaged by *drainig/dropping* content.

C.Kartv. \*čwen- “juice; boiled/brewed/concentrate after boiling/curds”

Old Geo. čwen-i “juice; boiled/stewed/stock/broth”, sa-čwn-e “juice vessel”, čven-i //čuen-i “Lenten boiled/brewed/curds” (Saba)

Zan (Megr.) čon-u-a “squeezing”, skas b-čon-ən-k “I take honey from beehive; filter it”

In all probability other Georgian čun-čux-i “stinking mud/filth/liquid manure/cattleurine” word contains the same čwen- root. In any case, common genetic origin of Georgian-Megrelian roots is doubtless.

C.-Sind. \*čən-ǎ “soup/juicy, frash; wet”

Ad. čənǎ “wet”, Kab. čənǎ “soup/juicy, frash; damp/humid, raw”

Ub. čənǎ “soup/juicy, frash”

In the professional literature there is a view on the fact that Ubykh type is borrowed from Adyghean [Shagirov 1977, II : 126], that can be acceptable.

G. Rogava dicussed Lezg. ič:i “wet” form from Dagestanian languages to be kindred of Circassian roots [Rogava 1983 : 151].

Breaking of labialization of sibilant č is supposed at Common Sindy chronological level. Compensation trace of its existence is observed in intensity of Lezg. -č<sup>w</sup> → č:

C.-Kartv. \*čwer- “tip/point”, Rus. “кончик”

Geo. čwer-i//čver-i “tip/point”, m-čver-v-al-i “peak/apex/summit”

Zan (Megr.) čvanǰ-i//čvand-i (←\*čvanǰ-i) “tip/point”,

Sv. wēr-e (←\*hwer-e ←\*čwer-e) “tip/point”

Old Georgian form is near to parent-language picture. More changes took place in Svan, that is stimulated by č → h → Ø historical process.

C.-Sind. \*č<sup>w</sup>ǎr- “sharp”, Rus. “острый”

Ad. ś<sup>w</sup>a-, Kab ǎ- (←fǎ-) “locative prefix denoting being on the tip/summit of sth”

Ab. čar-a, Apkh. a-čar, Bzip a-čar “sharp”

Semantics of *point/tip* is evident in Adyghean languages and dialects. Comparison with Kartvelian archetypes manifests that final r was lost like in other cases, but it is preserved unchanged in Apkhazian-Abaza.

On the basis of Circasian data it isn't difficult to confirm labialization of  $\zeta$ - was characteristic of C.-Sindy languages, that is supported by Dagestanian data along with Kartvelian one: cf. Bezh.  $\text{an}\zeta\text{:o}$ , Tab.  $\text{u}\zeta\text{ru}$  "sharp".

The issue on genetic link with  $\zeta\text{an}$ - "chin" form of Nakh languages arises.

C.-Kartv.  $\text{*}\zeta\text{wer}$ - "beam/ray"

Geo.  $\zeta\text{wer}$ -i "beam/ray"

In literary Georgian a  $\zeta\text{ver}$ - noun as an independent word denotes *beam/ray* (N. Natadze). Though in other Kartvelian idioms a similar picture isn't evident.

C.-Sind.  $\text{*}\zeta^{\text{w}}\text{ǎ}$ - "star"

Ab.  $\text{aja-}\zeta^{\text{w}}\text{a}$ , Apkh.  $\text{aja-}\zeta^{\text{w}}\text{a}$  "star"

Apparently, correspondence material is lost in other Sindy languages. Initial  $\text{aja-}$  in Ab.  $\text{aja-}\zeta^{\text{w}}\text{a}$ , Apkh.  $\text{aja-}\zeta^{\text{w}}\text{a}$  "star" allomorphs is well spread prefix. Its correspondences aren't observed either in genetically common Dagestanian data; cf. Av.  $\zeta^{\text{w}}\text{:a}$  "star", And.  $\zeta\text{:a}$ , Akhv.  $\zeta^{\text{w}}\text{:ar-i}$ , Bagw.  $\zeta^{\text{w}}\text{:ar-a}$ , Botl.  $\zeta\text{:aj}$ , Kar.  $\zeta^{\text{w}}\text{:aj}$ , Tind.  $\text{c:aru}$  "star", Bezh.  $\text{ca}^{\text{h}}$ , Did.  $\text{ca}$ , Inkh.  $\text{ca}^{\text{h}}$ , Khv.  $\text{ca}$ , Hin.  $\text{c}^{\text{w}}\text{a}$ , Hunz.  $\text{ca}$  "star". Dargwa  $\text{zur-i/zur-e}$  "star" allomorphs are also discussed along with them, that is groundless [cf. Starostin, Nikolayev 1994 : 1099], since  $\text{zubar-i}$  is full form in Dargwa and is of different etymology.

C.-Kartv.  $\text{*}\zeta\text{win}$ - "pain"

Zan (Laz.)  $\zeta\text{vin-a}$  "pain"

Occurrence of Laz  $\zeta\text{vin}$ - root then when the word isn't borrowed naturally implies the existence of  $\text{*}\zeta\text{win}$ - archetype in Common Kartvelian parent language; cf. sound correspondence Geo.  $\zeta$  : Zan  $\zeta$ , C.-Kartv.  $\text{*}\zeta$ .

C.-Sind.  $\text{*}\zeta^{\text{w}}\text{ǝ}$ - "crying"

Apkh.  $\text{a-}\zeta^{\text{w}}\text{ǝ-wa-ra}$  "crying; mourning",  $\text{a-}\zeta^{\text{w}}\text{ǝ-wa-t}^{\text{w}}$  "mourning"

It is one of Laz-Apkhazian isoglosses that cannot be corresponded, i.e. borrowing to any direction is excluded. Function of  $\text{-wa-}$  segment that is detached in Apkhazian is unknown. Laz  $\text{n}$  : Apkh.  $\text{w}$  correspondence can be supposed. The issue need additional investigation. Semantic correlation *crying* ~ *pain* is logical one.

C.-Kartv.  $\text{*}\zeta\text{wir}$ - "land/soil; manure/dung"

Geo.  $\zeta\text{vir-e//m-}\zeta\text{vir-e}$  "stinking mud" (Saba)

Zan (Megr.)  $\zeta\text{ver-e}$  "manure/dung"

Sv.  $\text{wer}$  → //  $\text{wor}$  (Lashkh.) "land, clay"

$\text{*}\zeta\text{wer}$  →  $\text{*hwer}$  ←  $\text{wer}$  process is supposed for Svan; cf. in similar position Geo.  $\zeta\text{ver-i}$  : Sv.  $\text{wer-e}$  "tip/point/summit", in which  $\zeta$  →  $\text{h}$  →  $\emptyset$  took place.

C.Sind.  $\text{*}\zeta^{\text{w}}\text{ǝr}$ - "land/soil; manure/dung"

Ad.  $\text{-}\zeta^{\text{w}}\text{ǝr}$  "land/soil"

Apkh. a-r-**č<sup>w</sup>ər**-a “dung, manure”

Semantic substitution *dung* ~ *land* is observed in the languages of both groups, that is natural; cf. Geo. miča “land” ~ Megr. minča “dung, manure”.

Noteworthy allomorphs are observed in kindred Dagestanian languages; cf. Tsakh čire → // čije “land”.

C.-Kartv. \***čvir**- “longish”

Zan (Megr.) **čvir**-al-i “longish”, **čvir**-aia “longish”

The word is attested only in Megrelian but it is the root with Kartvalian structure that excludes its borrowing nature.

C.-Sind. \***č<sup>w</sup>rə** “long”

Ab. **č<sup>w</sup>rə**, Apkh. a-**č<sup>w</sup>rə** “long”

It isn't excluded that auslaut ə shwa of Apkhazian-Abaza can be a correspondence of root i vowel in Zan.

It is Megrelian-Apkhazian isogloss. May be, their correspondences are observed in kindred Dagestanian languages; cf. And. hirči, Akhv. herče-daba, Kar. (Tuk.) herç:-b, Tind, Cham. heçu-b “long”... Meaning of *length* is evident (basic) in all cases.

C.-Kartv. \***čwis**- “growing up; ripening/raised; grown-up/raised/bigginish”

Old Geo. m-**čwis**-i “big, bigginish”, si-m-**čwis**-e “maturity, growing up”, gan-m-**čwis**-eb-a “growing up”

Zan (Megr.) **čiš**- “reaching; catching up”, mo-**čiš**-e “matured, ripeness/coming of age/reaching maturity”, Laz me-**čiš**-u “catching up”

Comparison of Zan-Georgian allomorphs manifests that root w (or v) is lost in Laz-Megrelian [Gigineishvili 1972 : 150-151]. In this case an issue can arise on relation with Svan čuš (Lashkh.), čüš/čwiš (UB.) “son” word. Correlation **čwis**- : **čwiš**- has no perspective.

C.-Sind. \***čas**- “young (*animals*)”

Ub. **čas**-ə “small”

Ab. -**čas**, Apkh. a-**čas** “young (*animals*)”

In Ashkhar-Tapant -**čas** form is attested only in composed nouns [Chirikba 1996 : 84].

It is difficult to say whether the labialization of Old Georgian-like root consonant is sourced from Paleo-Caucasian or not. If it occurred in parent language thus w was lost in Apkhazian-Abaza languages, like in Laz-Megrelian ones.

C.-Kartv. \***čib**- “edge; side”

Geo. **čib**-o “side”, na-**čib**-ur-i “edge of sth”

The root is attested in Georgian yet. It's correspondences aren't observed in published Kartvelian materials. But Common Kartvelian nature of **čib**- root is doubtless since it has external language parallels.

C.-Sind. \*bəç-a “tip/point, edge; sharp”

Ad. p̄ç-, in the word pa-p̄ç “sharp”, Kab. p̄çǎ-, in the word pa-p̄çǎ “sharp”

Ub. fa-ça ← \*fa-bça “tip/point, edge; nose”

To add Apkhazian-Abaza çar- “sharp” root to these word isn’t acceptable, since as it was seen, it has different etymology (see C.-Kartv. \*çwer- “point/tip”).

Correspondences with Kartvelian-like structure are attested in Dagestanian languages, as well; cf. Akhv. ç:eber, Kar. ç:ebir//ç:iber “tip/point, edge”...

C.-Kartv. \*çig- “many-coloured, coloured”

Geo. çig-, çig-ura “many-coloured, coloured”

The word is isolated in Georgian, but likely it is of parent-language etymology. It is supported by external language correspondences.

C.-Sind. \*çʷəg- “spotted”

Ab. çʷag-ra “spotted”

Like in Kartvelian, only Abaza data is available in this case, though ç → ç hushening tendency is regularly revealed in this language. Dagestanian material is also brought along with these words; cf. Tab. žigəri “pockmarked” [Abaev 1958, I : 402].

C.-Kartv. \*çiw- “screeching/uproaring screeching/uproaring”

Geo. çiv-i-s, çiv-il-i “low sound/voice of sth” (Saba)

Zan (Megr.) çv-, ge-çv-i-an-s “shrieks”

There is a lack of Svan data. Reduction of i was unexpected in Megrelian, but disappearing of vowel caused by reduction position - namely, since canonical çv-complex is formed at the next reduction stage syncope took place; cf. in similar surrounding Geo. cikv- : Zan čkv-ap-a ← \*čikv-ap-a “lettings sb/sth go”.

C.-Sind. \*çʷə- “screeching/uproaring”

Ad. (Chem.) šʷə-jə-n “screeching/uproaring”

Corresponding verb in Adyghean is complicated by jə- verbal suffix. Instead sounding has more archaic nature in this case.

C.-Sind. \*çʷə- “screeching/uproaring” : C.-Kartv. \*çiw- “screeching/uproaring, screeching /uproaring” archetypes are logical structural and phonetic correlation that is supported by identical semantics.

C.-Kartv. \*çit- “being in red”; \*çit-el- “red”

Old Geo. çit-, çit-s “is red”, çit-el-i “red”, gan-çit-n-i-s “turned red/reddened”, m-çit-ur-i “reddish”

Zan (Laz) çit-a “red”, go-i-m-çit-an-u “turned red/reddening”, Megr. çit-a “red”, çit-on-d-u-n “turning red/reddens”

Firstly Arn.Chikobava paid attention to common origin of verbal and nominal stems [Chikobava 2013 : 37, 121].

C.-Sind. \***čətə**- “shining brightly”

Ad. (Chemg.) **šatə**-n “shining brightly”

Chemguy dialectal data is noteworthy since Common Sindy verbal root **šatə**-n is preserved only in it.

Comparison of C.-Sind. **čətə**- : C.-Kartv. \***čit**-/\***čit**-el- archetypes outlines vowel opposition a : i. Apparently, in this case Kartvelian i sounding is secondary. In this regard Dagestanian data is valuable, in which Sindy-like a vowel appears; cf. And. **čat-oralo**, God. **čat**-i “burning”...

Semantic correlation *redness ~ shining brightly ~ burning* is logical one.

C.-Kartv. \***čik**- “goat kid”

Geo. (Ing.) **čik**-o-j “goat kid”

Zan (Laz) **čik**-an-i “goat kid”

Megrelian and Svan correspondences haven’t been revealed.

In spite of different suffixation (that was expected) and since Georgian -o is regularly corresponded by zero in Zan (i.e. **čik**-o/\***čik**-i), affixation of the root took place differently in Laz dialect.

Any attempt to link Ingilo-Laz isoglosses with *tikan-/cikan-* will fail – allomorphs come from different roots.

C.-Sind. \***k’əç**- “goat kid”

Ad. **čəç-ə**, Kab. **čəç** “goat kid”

Sindy archetype is of inersive structure, that is supported by Kartvelian as well as Dagestanian data: And. **č:ek**-ir, Akhv. **ček**-e, God. **ček**-ir..., Did. **cek**-i, Hin. **cek**-e “goat kid”, Lak **čaku** “goat kid”, cf. Dar. **čika** “chicken”.

Of Iberian-Caucasian languages a **č** → **k** deglottalization phonetic process took place only in Lak and Circassian languages [see more Dag. Starostin, Nikolayev 1994 : 1094; Comry, Khalilov 2010 : 132-133].

C.-Kartv. \***čikw**- “dirt/filth; straining/dirtying”

Old Geo. m-**čikw**-l-i “filth/dirtiness”, še-**čik(w)**-eb-a “besmirching/reviling”

Zan (Megr.) **čikv**-il-i “dirty”, koni-**čikv**-a-s “Let sb strain”, Laz **čikv**-er-i “dirty”, komo-i-**čikv**-eren “Sth turned dirty”

There is a lack of Svan correspondence. The stem is well illustrated in Old Georgian language as well as in Megrelian and Laz dialects [Klimov 1998 : 296; Fähnrich, Sarjveladze 2000 : 643].

C.-Sind. \***čəq**<sup>w</sup>- “dung/manure (of cattle)”

Ub. **čaq**<sup>w</sup> “cattle dung/manure”

Ab. **q<sup>w</sup>əç** “cattle dung/manure”

Old picture is preserved in Ubykh, but initial sounding is preserved in Abaza metathesized stem.

Sindy roots and stems are linked with Dagestanian correspondences; cf. Rut. **čyq<sup>w</sup>** “dirthon cloth”, Krits **čäq**, Bud. **čuq** “rheum, infected dischaged from eyes”... [Starostin 2000-2004 : 37].

C.-Kartv. **\*čiku-** “small, narrow, tiny; boy”

Geo.(Tush.) **čiku-j** “minor, tiny”

Zan (Megr.) **čiku//čirku** “small, narrow”, **čirku-čirku** “narrow”, **čiko** “little boy”

**čiku-** stem that is attested in Tushian logically corresponds with **čiku//čirku** allomorphs in Zan [see Fähnrich, Sarjveladze 2000 : 670].

C.-Sind. **\*čək<sup>w</sup>**- “minor”

Ad. **čək<sup>wə</sup>**, Kab. **čək<sup>wə</sup>** “small, minor”

Ab. **čək<sup>w</sup>-ən** “small; boy”, Apkh. a-**čək<sup>w</sup>-ən** “boy”

It isn't excluded that like in Kartvelian languages, in Sindy ones different roots denoting *little /minor* and *boy* are mixed with each other, though in all cases they should have common etymology; cf. Megr. **čiko** “little boy”, **čiku** “little/small, narrow” and others. Of Dagestanian a Cham. **čiku-b** “minor/little, tiny” form is noteworthy.

C.-Kartv. **\*čil-** “louse's egg”

Geo. **čil-i** “louse's egg”

Zan {**čil-i**}

In the professional literature Geo. **čil-i** / ← **čil-i** substitution is supposed due to symbolic root structure. My view is different: Geo. **čil-** stem isn't sourced from **čil-**, but **čil-** as well as **čil-** types existed in parent language. From it **čil-i** is given in Saba's Cb edition: “**čiq-i** “nits/head louse-egg”... “louse” (**čil-i** Cb) CD”, i.e. **čil-** is corresponded by **čil-i** in Zan and Geo. **čil-** - by **čkir-i/mčkir-i** “louse's egg” [see Chukhua 2000-2003 : 377; cf. Fähnrich, Sarjveladze 2000 : 685].

C.-Sind. **\*čə-** “louse, louse's egg”

Ad. **ča**, Kab. **ča** “louse”

Ub **-č-**, in the word **ta-č** “louse's egg”, cf. **dəma-č** “egg”

Ab. **ča**, Apkh. **ča** “louse's egg”

Reconstruction of Ubykh **č** hissing-hushing sibilant-like archephones for parent language is groundless. On the contrary, secondary transformation of hushening of **č** → **č** is supposed for Ubykh.

C.-Kartv. **\*čil-** : C.-Sind. **\*čə-** [Charaia 1912 : 46] correlation is logical one.

Likely, correspondence can be observed in Vainakh **čimerg** ← **\*čir-em-g** (?) “bug” word.

C.-Kartv. \*çil- “hatching”

Zan (Laz) çil-, gama-çil-u “hatching”, gama-p-çil-up “I’ll hatch”, gama-çil-up-s “It’ll hatch”, gama-çil-er-i “hatched”, gama-çil-ap-a “hatching”

çil- verb of Common Kartvelian etymology is preserved only in Laz under the meaning of *hatching*; çil- is also attested in Georgian and Megrelian, but it has semantics of *picking* since the same çil- is also attested in Laz under the same *picking* meaning.

C.Sind. \*çə- “laying an egg”

Ad. çə-, ča-çə-n, Kab. çə-, ča-çə-n “laying an egg”

Ab. ča-ra, Apkh. a-ča-rá “laying an egg”

Corresponding root isn’t attested in Ubykh. If Kartvelian data is considered an issue of vocalism in Adyghean should be solved in favor of ə neutral vowel which resulted a in Apkhazian-Abaza.

If Agul ča- “giving” verb is enrolled in this word list that it can speak about common origin of Laz çil-, oço-u-çil-u “Sb shared sth with sb/distributed sth to sb” (cf. Geo. çil-i Share/portion”, na-çil-i “part”, u-çil-ad-a “Sb shared sth with sb/distributed sth to sb”) and Laz çil- “laying an egg” verbs that is acceptable.

C.-Kartv. \*çim- “clean”

Geo. çim-ar-o “clean, pure”, Psh. çim-ar-o çqal-i “clean, pure water”

The word is attested only in Pshavian dialect of Georgian. In the word çim-ar-o -ar-o element is suffix, çim- - root. This latter likely reveals the kinship with Svan čm-in- verbal stem in the word li-čm-in-e “cleaning, brooming”, me-čm-in-äl “astronomer” [Chukhua 2000-2003 : 385].

C.-Sind. \*çʷə- “kind, good”

Ad. šʷə, Abdz. šʷă-, Kab. ʃə (← \*šʷə) “kind”

Ub. čă “good”

There is a lack of Apkhazian-Abaza correspondences even the kinship with Ubykh form is somehow conditional [Shagirov 1977, II : 102].

C.-Kartv. \*çim- “clean” : C.-Sind. \*çʷə- “kind, good” reveals logical semantic, phonetic correlation. Labialization m → w process is once again proved in Common Sindy not saying about logical i : ə vowel correlation.

C.-Kartv. \*çind-a “knitted footwear/shoe”

Geo. çinda “knitted footwear” (Saba)

The word is attested only in Georgian. Its Zan and Svan correspondences haven’t been revealed so far. Although its parent-language origin isn’t excluded.

C.-Sind. \*çəd-a “lace; braid; string”

Ab. (Tap.) čda “lace; rope; braid; string”, Apkh. -čád, in the word a-çəxʷ-čád “tail-strap (*horse tack*), saddle-strap”



Although there is a lack of Circassian data, but neutral ə vowel is reconstructed in parent language. The latter resulted full a in Apkhazian-Abaza probably via assimilation with suffix a, though ə → a (or ə → ä → a) often occurs without in the mentioned languages.

C.-Kartv. \*çind-a “knitted footwear” ~ C.-Sind. \*çəd-a “lace; braid; string” demonstrates a logical correlation from semantic, structural and phonetic standpoint. Avar cindi/çindi “pure” can be borrowed from Georgian.

C.-Kartv. \*çino- “seagull (*species*)”

Zan (Laz) çino “seagull”

Laz çino indicates to suppose \*çin-o archetype to be parent-language one.

C.-Sind. \*çnə “seagull”

Apkh. a-çnə-š “seagull”

Like in Kartvelian languages, in this case Sindy stem is preserved only in Apkhazian - a-çnə-š, in which final -š (← -s) is affix; cf. a-çə-s “bird” (*pl. form* a-çá-ra).

The root of inversive structure can be observed in Arch. noç- “heron” form of Dagestanian languages. Semantic correlation *heron* ~ *seagull* is logical one.

C.-Kartv. \*çip- “lean/thin”

Geo. çrip-a/çrip-i “lean/thin”, ga-çrip-ul-i “lean/thin”

Zan (Megr.) çip-e “small”

Existence of r sonor in Georgian is secondary occurrence. It is of latter inclusion due to influence of çrip- “thin/skinny” word [cf. Fähnrich, Sarjveladze 2000 : 672]. Svan correspondence can be observed in çrip-i “(*girl or old person*) with small face” form in which -i adjective suffix in Svan. Though the it is supposed that Kartvelian stems are of symbolic structure and thus the substitution with Georgian çrip-i/a, ga-çrip-ul-i, Megrelian çip-a/e “tiny” stems is evident.

C.-Sind. \*pəç-a “thin”

Ad. pačă, Kab. pašă “thin”

Ub. pča “thin”

Ab. ča, Apkh. a-pá “thin”

The analytical roots is more or less fully preserved in all language sub-systems. Abaza ç in contrast of Apkhazian p- indicates that in this case an initial form should have been of Ubykh pča type which due to phonotactic restriction was simplified towards various directions - pča → ča/pa, cf. C.-Sind. \*pəç-ə “thin”.

Stem metathesis, realization via inversive structure is easily evident in parent Sindy that is proved by Dagestanian and Nakh data, as well: cf. Botl. çab-ți “flat”, Chech. čap-a//čāp-a<sup>1</sup> “flat”, čāp-dan “flattening”.

C.-Kartv. \***çir**- “cudgel/wooden lever; tree”

Geo. (Gur.) **çir-i-tav-i** “hooked tree for wheat pounding”, U.-Aj. **çir-is-tav-i** “part of millet thresher”

Sv. **çir** “cudgel/wooden lever; big hammer”

There is a lack of Zan material. Although, unity of Georgian and Svan roots is doubtless [Fähnrich, Sarjveladze 2000 : 644].

C.-Sind. \***ç<sup>w</sup>ər**- “long thin wooden pole/rod/timber”

Ab. (Tap.) **ç<sup>w</sup>r-ə** “long thin wooden pole/rod/timber”, cf. Apkh. **ç<sup>w</sup>ər-**, in the word **ç<sup>w</sup>ər-máps-(za)** “unpleasantly long”

Indeed, Apkhazian semantics can be explained if Georgian *long like thin stick/switch* stable correspondence can be brought in this context.

Comparison of C.-Sind. \***ç<sup>w</sup>ər-** : C.-Kartv. \***çir**- archetypes demonstrates the reality of delabialization process in Kartvelian root anlaut.

C.-Kartv. \***çirx**- “lambwool felt; felt/felt cloak”

Zan (Megr.) **çirx-//rçix-**, **ma-rçix-ol-i//ma-çirx-ol-i** “like flying parachute made from felt”

**çirx-//rçix-** that is detached as a root in Megrelian supposes \***çirx-** archetype for Common Kartvelian. Its Georgian-Svan reflexes aren’t observed for now. The word is of proto-Kartvelian origin that is proved by Iberian-Caucasian isoglosses.

C.-Sind. \***çərx**- “rare cloth/fabric”

Kab. **çərx** “rare cloth/fabric”

To determine the exact meaning of the word of parent language origin is proved by Dagestanian as well as Kartvelian data; cf. Lezg. **çirx** “swatch, patch of fabric”, Av. **ç:ax-a** “type of rag”, Lak **çiq-a** “rag for foot cleaning”, Rus. **половик**, i.e. \***çirq-(a)** archetype is reconstructed for Common Dagestanian.

Nakh correspondences haven’t been revealed for now.

C.-Kartv. \***çis**- “underage(d), minor (*woman*)”

Geo. **çis-**, **m-çis-e** “underage(d), minor woman” (Saba)

Sv. **çis-r** “minor, small”

Function of -r in Svan is unknown. Maybe it is a remainder of -ra suffix (cf. **kwic-ra** “calf”). Laz-Megrelian correspondences haven’t been revealed.

C.-Sind. \***çəs**- “one’s own child; descendant/offspring”

Ub. **çəs-w** “nestling, one’s own child; descendant/offspring”

Ubykh-Kartvelian isogloss reveals **i : ə** correlation, that speak in favor of **i → ə** phonetic process in parent language. Svan **r** : Ub. **w** in word’s final position coincides with each other (Is it affixal?).

Parent-language nature of hissing-hushing sibilants isn’t fully clear. The issue needs additional investigation.

C.-Kartv. \*čip- “sincere, pure”

Geo. črp-el-i “sincere”, si-črp-o-eb-a-j, “sincerity”, gul-črp-el-i “sincere”

Zan (Laz) m-čip-a “pure; clean”

Vibrant r in Georgian developed at next reduction stage due to phono-tactic restriction – čip- → čp- → črp - [cf. Fähnrich, Sarjveladze 2000 : 672].

C.-Sind. \*čəp- “imp/impish”

Apkh. a-čəp “imp/impish”

Semantic correlation *pure* ~ *imp* reflects succeeding faith of pagan period, i.e. *pure* → *imp* meaning shifting took place in Apkhazian, that is proved clearly by Nakh data, as well; cf. Ts.-Tush. čijb “god; idol”.

C.-Kartv. \*čipx- “narrow (*wickerwork*) cane/osier”

Geo. čipx-i “narrow”(*wickerwork*) cane/osier”, “narrow and long shoot/sprout” (Saba)

Zan (Laz) čəpx-e “(*wickerwork*) cane/osier “

Laz auslaut differs that is due to historically existence of the allomorph with e-Nominative case marker. Just via assimilation with this e a phonetic transformation i → e developed – \*čipx-e → čəpx-e.

Svan correspondence isn’t observed so far [cf. Chukhua 2000-2003 : 355].

C.-Sind. \*čəpx-a “key”

Ab.(Tap.) čəpxa, Apkh. a-čəpxa “key”

There is a lack of Circassian correspondence that complicates the reconstruction procedure from semantics as well as structural standpoint. Indeed, meaning of *key* in of later period and perhaps, was developed from *stick*-(*wickerwork*), *cane/osier* etymonic semantics.

From other aspects C.-Kartv. \*čipx- : C.-Sind. \*čəpx-a demonstrates logical correlation. Corresponding at harmonious-descending complexes level is noteworthy, as well.

C.-Kartv. \*čika “glass; cup”

Geo. {čika} “glass”

Zan (Laz) čika “cup”, Megr. čirka “glass”

Sv. čik “glass”, čik-əld “small glass”

It is supposed that prop. Georgian correspondence is preserved in Bezhit language in borrowing form; cf. Bezhit. čika “mirror”. Generally, Bezhit is distinguished by abundance of borrowing vocabulary from Georgian. If my observation is right Zan is a logical correspondence of čika / čirka together with Svan - Geo. č : Zan č̣ : Sv. č̣. As it was expected final a in Svan elided – čik ← \*čika.

C.-Sind. \*čək<sup>w</sup> “clay pitcher”

Ab. čək<sup>w</sup> “clay pitcher”

Reconstruction of Common Sindy archetype is possible only on Abaza data basis. In this case the labialization of root guttural k is prop. Sindy innovation – C.-Kartv. k : C.-

Sind.  $k^w$ , and Sindy-like sounding logically reflects the correspondenc of C.-Kartv.  $i$  vowel –  $i : ə$ , that regularly happens.

Dagestanian correspondence is considered to be Darg.  $ki\check{c}a$  “saucer” word of inversive structure.

C.-Kartv.  $*\check{c}i\check{c}em$ - “garden cress; bitter”

Geo.  $\check{c}i\check{c}m$ -aṭ-i “garden cress”, Lech.  $\check{c}i\check{c}m$ -ar-aṭ-i, Gur.  $\check{c}i\check{c}m$ -ar-iṭ-a “garden cress”, ga- $\check{c}i\check{c}m$ -aṭ-d-a “turning angry/heated”

Zan (Laz)  $\check{c}i\check{c}am$ -i “parsley, leek”, cf.  $\check{c}i\check{c}i$ -ḡver-i “too salted round loaf (*of bread...*)”

Existence of  $-em$  segment (cf. Laz  $-am$ ) in Georgian is unclear. It is of root, but the occurrence of  $\check{c}i\check{c}$ -aḡ- “capsicum” in Georgian and  $\check{c}i\check{c}i$ -ḡvar-i “salted round loaf (*of bread...*)” in Laz composites arises a ground to detach it.

C.-Sind.  $*\check{c}^{(w)}ə\check{c}^w$ - “sour”

Ab.  $\check{c}a\check{c}^w$ -ra, Apkh. a- $\check{c}^wə\check{c}^wə$  “sour”

Indeed, the labialization of  $\check{c}$  should be considered to be secondary in Apkhazian-Abaza, i.e.  $m \rightarrow w$ . Such approach is proved by Dagestanian data, as well in which initial  $m$  is stable: Rut.  $\check{c}ər\check{c}əm$ -də, Tsakh  $\check{c}ər\check{c}əm$ -an// $\check{c}ur\check{c}um$ -an// $\check{c}ir\check{c}im$ -an “source; salted”.

C.-Kartv.  $*\check{c}i\check{c}il$ - “small; chicken”

Geo.  $\check{c}i\check{c}il$ -i “hen’s offspring” (Saba), Gur.  $\check{c}i\check{c}il$ -i “narrow”,  $\check{c}i\check{c}il$ -a “chicken” (Chubinashvili)

Zan (Laz)  $\check{c}i\check{c}a$  “small”,  $\check{c}i\check{c}$ -iṭa “too/very small”, Megr.  $\check{c}i\check{c}e$  “small”, but  $\text{?va-}\check{c}i\check{c}a$  (= small-forehead) “frog”, cf. Megr.  $\check{c}i\check{c}i$ -b-i “cricket”

Sv.  $\check{c}i\check{c}w$ // $\check{c}i\check{c}u$  “chicken”

Etymonic meaning of *little/small* is initial in Kartvelian languages, *chicken* should have been developed from it. It is proved by Gurian as well as Megrelian one.

C.-Sind.  $*\check{c}ə\check{z}^w$ a “beetle; louse’s egg; flea”

Ad.  $\check{c}ə\check{z}^w$ ä-, Kab.  $\check{c}ə\check{v}$  ←  $*\check{c}ə\check{z}^w$ ä “beetle”, cf. Ab. (← Kab.)  $\check{c}ə\check{z}^w$ a “gadfly”

Ab.  $\check{c}ə\check{z}$  “flea”, Apkh. a- $\check{c}ə\check{z}$ , Bzip. a- $\check{c}ə\check{z}$  “louse’s egg”

There is a lack of Ubykh correspondences that could give more information to determine the origin of voiced  $\check{z}/\check{z}^w/\check{z}$  allomorphemes. Though it is clearly evident that  $\check{c}V\check{c}V \rightarrow \check{c}V\check{z}$  disimilative voicing phonetic process acted still in Common Sindy parent language. It is also proved by Dagestanian correspondences; cf. Darg.  $\check{c}er\check{c}$  “long-tailed bush cricket”, And.  $\check{c}or\check{c}a$  “butterfly”, Lezg., Tab.  $\check{c}i\check{c}$ , Rut.  $\check{c}ə\check{c}$ , Ag.  $\check{c}ir\check{c}ir$ , Khin.  $\check{c}i\check{c}in$  “long-tailed bush cricket”, Krits (*dial.*)  $\check{c}ə\check{nc}al$  “grasshopper”, in which voiced sibilants aren’t attested like in Kartvelian languages.

Etymonic semantics should be of *little/small* in Proto-Caucasian, from which *louse’s egg, flea, beetle, chicken, grasshopper, long-tailed bush cricket* semantemes developed.

C.-Kartv. \***çka**(1-) “(*fruit...*) stone; seed”

Geo. **çka** “unthreashed rice “

Zan (Megr.) **çka** (*pl. form çkal-ep-i*) “(*fruit...*) stone”

Sv. **çka** “seed (*of pumpkin, melon, watermelon...*)”

It isn't excluded that Kartvelian root auslaut is better preserved in Megrelian plural form. There is an view that Svan allomorph is borrowrd from Megrelian that cannot be proved – different Svan semantics doesn't prove this [see Nadareishvili 1974 : 144; Fähnrich, Sarjveladze 2000 : 645].

C.-Sind. \***çək<sup>w</sup>**- “(*fruit...*) stone”

Ub. **çək<sup>i</sup>** “(*fruit...*) stone”

Although there is a lack of Apkhazian-Abaza data the exact reconstruction of Common Sindy archetype is possible only on Ubykh data basis. Ubykh word auslaut gives this possibility in which the palatalization of **k**- indicates only to historical labialization of consonant – Ub. **çək<sup>i</sup>** ← \***çək<sup>w</sup>**. And this Proto Sindy **w** is logical correspondence of Megrelian plural (resp. parent-language - 1 sosnor, i.e. 1 → **w** is prop. parent-language process even in this case.

C.-Kartv. \***çkwān**- “spark”

Sv. **çkwām, çkwam** (Lashkh.) “spark”

If Megrelian **rçkin**- “sparkling”, ma-**rçkin**-aia “firefly” are somehow linked with Svan allomorphs, thus **n** → **m** is likely Svan occurrence. Though **n** → **m** phonetic transformation is attested in Svan variants **γošgin-/γošgim** “behind”, **login-i-** : Sv. **lərgim** “long chair; sofa” [Chukhua 2000-2003: 21-22].

C.-Sind. \***ç<sup>w</sup>ank<sup>i</sup>**- “star”

Ub. **ç<sup>w</sup>ank<sup>i</sup>//ç<sup>w</sup>ak<sup>i</sup>** “star”

Exact reconstruction of Common Sindy archetype is possible only on Ubykh data basis. Sindy data on formation of **çk** complex in Kartvelian languages is important that is of secondary formation in the given samples. This is proved by Dagestanian languages, as well in which inner correlation – *star* ~ *sparke* is noteworthy; cf. Krits **çuk**, Tind. **çak<sup>w</sup>-a** “sparkle” ~ Lak **çuku**, Cham. **çaka//çak<sup>w</sup>a** “star”.

C.-Kartv. \***çkwar**-am- “darkness”

Geo. **çkvaram**-i “darkness; chasm/abyss/depth”

Zan (Megr.) **çkurum**-i//**çkurum**-ia “darkness; chasm/abyss/depth”

There is a lack of Svan correspondence; **çkvaram-/çkurum**- is logical correspondence in which \***çkwar**- is detached as root. Meaning of *chasm/abyss/depth* is secondary.

Georgian and Zan roots and stems were compared by G. Klimov [Klimov 1998 : 299].

C.-Sind. \***ç<sup>w</sup>ānk<sup>i</sup>** - “dark”

Ad. (Chem., Bzhed.) **š<sup>w</sup>ānč**, Abdz. **š<sup>w</sup>ānč** “dark”

The view on the fact that  $n\check{\jmath} \rightarrow n\check{c}$  in Abdzakh is inner-dialectal innovation is acceptable, that is a rare sample of deglottalization [Kvakhadze 2014 : 216]; { $\check{c}^w\text{ənk}\check{\jmath}$ } that was expected in Ubykh isn't observed.

Sindy languages data is noteworthy in terms of formation possibility of Common Kartvelian  $\check{c}\check{k}$  complex.

Described comparison reveals logical structural and phonetic correlation, that is supported by semantic identity.

C.-Kartv. \* $\check{c}ow$ - “sucking”

Geo.  $\check{c}ov$ -a “sucking”,  $\check{c}ov$ -s “sucks”,  $\check{c}ov$ -n-a “sucking”, m- $\check{c}ov$ -ar-i “sucker”, m- $\check{c}ov$ -el-i “sucking”

Zan (Laz)  $\check{c}v$ -ap-er-i “sucked”, o- $\check{c}v$ -ap-am-s “sucks sb/sth”, Megr.  $\check{c}u$ -al-a “sucking”, o- $\check{c}u$ -ap-u-an-s “sucks sb/sth”

Sv.  $\check{c}\check{öb}$ -, en- $\check{c}\check{öb}$ -e “sucking in; sipping”

Svan data is a slightly different or perhaps, it is a correspondence of  $\check{c}ru\check{p}$ -a root or the influence result. That is indicated by semantic of the root [cf. Fähnrich, Sarjveladze 2000 : 649-650].

C.-Sind. \* $\check{c}^wa$ - “sucking”

Ab.  $\check{c}^wa$ -ra, Apkh. a- $\check{c}^wa$ -ra “sucking”

There is a lack of Circassian data. I suppose that Apkhazian-Abaza  $\check{c}^wa$ - fully reflects Common Sindy data. The latter is paralleled by Kartvelian as well as Dagestani samples; cf. Av.  $\check{c}u$ -ze// $\check{c}u$ -zi, Kar.  $\check{c}^w:a^{\text{h}}$ -..., Kritis  $\check{c}uw$ -, Tab.  $\check{c}^wuw$ - “sucking”...

Apkhazian-Abaza correspondences were paid attention before [Charaia 1912 : 46].

Correspondences of the verbs  $\check{c}ov$ - “sucking” and  $\check{c}ru\check{p}$ - “sipping” should be distinguished in Dagestani languages and dialects.

C.-Kartv. \* $\check{c}on$ - “remembering/keeping in mind; seeing”

Zan (Laz)  $\check{c}on$ -, o- $\check{c}on$ -u “halutinating/seeing, mind”, m-a- $\check{c}on$ -e-n “Sth halutinates to me”, Megr. gina- $\check{c}on$ -u “looking through/above; panoram”, mi $\check{c}i$ - $\check{c}on$ -u “Sb kept in mind”, cf. Laz o-xo- $\check{c}on$ -u “understanding”

Sv. li- $\check{c}wen$ -e “seeng/showing, demonstrating”

If Geo. mo- $\check{c}on$ -eb-a “like” verb is supposed in this list, thus it is clear that  $\check{c}on$ -  $\rightarrow$   $\check{c}wen$ - type umlaut is assumed in Svan.

C.-Sind. \* $\check{c}\check{ö}n$ - “knowledge/knowing”

Ad.  $\check{s}\check{ö}n$ , Kab.  $\check{s}\check{ö}n$  “knowledge/knowing”

There is a lack of Ubykh-Apkhazian-Abaza data. Reconstruction of Common Sindy archetype is possible on the ground of  $\check{c} \rightarrow \check{s}$  spirantization phonetic process in Adyghean languages.

Corresponding Nakh data isn't observed. Of Dagestani languages Andi  $\check{c}in$ -nu and Rutul ha- $\check{c}\check{ö}n$  “knowledge/knowing” are of similar verbal forms.

C.-Kartv. \***čop̄**- “point/tip, edge”

Geo. **čop̄**-i “point/tip”

Zan (Megr.) **čkop̄**-i “point/tip, edge”

Svan **zgeb** (←\***zgōb**) “faced/sided” and Megrelian **zgoḡ**-i “faced/sided, point/tip” allomorphs can be added to this word list. Only **čk** → **zg** transformation mechanism is unclear [see Chukhua 2000-2003 : 363].

C.-Sind. \***čəb**- “(*human's...*) back; point/tip, edge”

Ad. **čəb**, Kab. **šəb** “(*human's...*) back”

Ub. fa-**čá** ←\*fa-**čbá** “point/tip, edge” (?)

If generally an Ubykh data is brought in this case thus it is more reduced word that is perhaps due to stem structure. Semantic correlation among Circassian languages creates a certain difficulty – *back* ~ *point/tip* ~ *edge*.

Nakh or Dagestanian isoglosses aren't observed for now.

C.-Kartv. \***čop̄**-e “navel”

Geo. **čop̄**-i “is called woman's inner genital organ” (Saba)

Zan (Laz) **čipa**, Megr. **čip̄**-i “navel”

When Saba's **čop̄**-i is given in this list thus Georgian **čip̄**-i should be qualified to be zanism and Laz **čipa** ← \***čipa** supposes secondary hushing phonetic process. Seems, Svan **bič** “navel” root is of another origin.

C.-Sind. \***čap̄<sup>w</sup>**- “navel”

Ad. nə-**bəž**, Kab. **bəŋža** ← \*na-**bəž** “navel”

Apkh. a-**čap̄**-an “navel”

In Sindy languages **čap̄**- is detached as a root material which lost **w** after **p̄**- due to distributive incompatibility - **čap̄<sup>w</sup>**- → **čap̄**-. And this **w** is a result of segmenatation of historically **o** : **o** → **wCa/aC<sup>w</sup>**.

Of other Iberian-Caucasian parallels C.-Nakh \***čom**-g “navel” is noteworthy; cf. Dag. **čum**, Krits **čum**-ur “navel”. Others correspond with Geo. (Khevs.) **čn**-e “bull's genital organ” : Av. **č:in**-o, And. **č:un**-o, Lak **čun**, Arch. **čan**, Ud. **čan** “navel”, cf. Tab. **čul** “navel; bull's genital organ”.

C.-Kartv. \***čut**-ul- “snowberry”

Geo. (L.-Rach.) **čutul**-i “seed of yew”

Zan (Megr.) **čotir**-a “snowberry”

Svan correspondence hasn't been disclosed. Vowel component in Megrelian underwent more changes – **u** → **o** and **u** → **ə** → **i**, that is natural in the roots and stems of this type, and in Zan both dialects, as well [Rogava 1962].

C.-Sind. \***čət<sup>w</sup>**-ə “kind of grass; moss”

Apkh. a-**čət<sup>w</sup>**a, Bzip a-**čət<sup>w</sup>** “kind of grass; “moss”

There is a lack of Circassian data that complicates to determine the semantics of reconstructing archetype and to identify plant type.

Formal aspect of analytical words reveals logical correlation, but word meanings are greatly differ from each other.

The issue needs additional investigation.

C.-Kartv. \***çuk**- “saucepan/pot”

Geo. **çuk**-, **çuk**-al-a “metal small saucepan/pot”

Zan (Laz) **çuk**-i//**çurk**-i “saucepan/pot”, **çuk**-an-i “big saucepan/pot”...

In Kartvelian languages and dialects **çuk**-/**çuk**- is detached as root, -al and -an are independent suffixes [Fähnrich, Sarjveladze 2000 : 673].

C.-Sind. \***çək**<sup>w</sup> “wooden kneading trough”

Ab. **çək**<sup>w</sup>, Apkh. a-**çək**<sup>w</sup> “wooden kneading trough”

Corresponding roots are lost in Circassian languages.

C.-Sind. \***çək**<sup>w</sup> : C.-Kartv. \***çuk**- is a clear model of logical correspondence. Breaking of initial u resulted ə and w phonemes in Apkhazian-Abaza languages. Primarity of Kartvelian u is supported by Nakh languages data; cf. Ts.-Tush. **çuk**, Chech. **çug**, Ing. **çug** “drinking (*ram*’s...) horn” [Chukhua 2008 : 627-628].

Of Dagestanian roots and stems only Dargwa **kuçul** ← \***çuk**-ul “spoon” word can be enrolled in the words list so far.

C.-Kartv. \***çul**- “(wife’s) parent”

Geo. **çul**-, **çul**-ebriv-i “man/male”

Sv. **çul**-, in the word na-**çul**-aš “duty/fee for wife’s parents”

**çul**- root in Svan is a reflex of C.-Kartv. \***çul**- “parent” archetype. Correspondence of Svan **çul**- is likely observed in Old Geo. **çul**-ebriv-i “man/male” word [cf. Fähnrich, Sarjveladze 2000 : 674]. Thus, I suppose that **çul**- isn’t an allomorph of **çuš**- “son” word, vice versa Sv. **çuš** is a correspondence of Geo. **çul**- and is of different etymology [Rogava 1951 : 636]; for l : š correlation cf. Geo. **til**-i : Sv. **tiš** “louse”.

C.-Sind. \***ç<sup>w</sup>ə**- “(wife’s) parents”

Ad. **š<sup>w</sup>ə**- (←\***ç<sup>w</sup>ə**-), in the words: **š<sup>w</sup>ə**-g<sup>w</sup>aš “wife’s mother”, **š<sup>w</sup>ə**-pš<sup>j</sup>ə “wife’s father”

Parent-language reflexation is evident only in Adyghean. Comparative analysis of C.-Sind. \***ç<sup>w</sup>ə**- : C.-Kartv. \***çul**- archetypes once more clarifies that in parent Sindy a correspondence of C.-Kartv. l sonor w (←\*1) was lost in earlier period.

There is a view on the fact that C.-Sind. \***ç<sup>w</sup>ə**- is genetically linked with And. **λeru**, Akhv. **λe** “father-in-law (wife’s father), mother-in-law (wife’s mother)” words [Abdokov 1983 : 88]. This noteworthy standpoint needs additional arguments.

C.-Kartv. \***çup**- “mongrel(*dog, pig*...)/sb base/ignoble, greedy/vocaciou”

Geo. **çup**-ağ-i “low breeding/badly bred/bad/useless, vile/base/debased/reviled”



The word is attested only in Georgian. Basing on the fact that it has external language correspondences it can be considered to be parent-language reflex.

C.-Sind. \***çəp̄**-a “loathsome, evil”

Ad. (Shaps.) **çap̄**, Chemg. **çap̄**, Kab. **çap̄ă** “loathsome, evil”

There is a lack of Ubykh and Apkhazian–Abaza data. This fact complicates the reconstruction procedure. It cannot be said surely whether **ç** sibilant was labialized in parent language or not. According to Georgian data it is possible, but in Adyghean such assumption is groundless.

The issue needs additional investigation.

C.-Kartv. \***çup̄**-e “slimy stagmant water/mud; marsh/swamp”

Geo. **çump̄e** “slimy stagmant water”

Sv. **çub** “marsh/swamp”

Corresponding noun is lost in Zan dialects. In Georgian **m** is phonetic inclusion – \***çupe** → **çump̄e**. As regard Svan correspondence a final **b** is a result of characteristic disimilative voicing process – \***çup̄**-e → **çub**.

C.-Sind. \***çəp̄**-a “dung/excrement”

Kab. **çəpa** “dung/excrement”

Ub. **çăpă** “dung/excrement”

Transitional stage of semantic difference *slimy stagmant water* ~ *dung/excrement* is considered to be Ossetian **çifă** “mud, dirt/filth” that is entered from Circassian [Abaev 1958, I : 338]. Semantically and structurally Svan *marsh/swamp* is corresponded by Urartian **çopa** “sea” (→ Arm. **çov-** “sea”) word with the same root. Dagestanian corresponds with Georgian semantics; cf. Bagw. **ç:ob** “mud”.

C.-Kartv. \***çur-** “dripping”, cf. \***çu**-a “juice”

Geo. **çu**-a “juice”

Laz (Zan) o-**çur**-u “fluid flowing/shedding”, me-**çur**-u “id”

Sv. **çur-**, x-o-**çur** “(*tear, blood*) flows”, ,x-o-**çwr**-e/x-o-**çur**-e “(*blood, tears*) shedding”

The picture is colorful in Kartvelian material. Especially, Georgian noun differs from Laz-Svan one. On thing is clear: **çw-** root denotes *liquid/fluid* and the others can be stem building problem.

C.-Sind. \***çʷə**- “crying/pouring/shedding; mourning”

Ab. **çʷu**-ra //çʷə-wa-ra, Apkh. a-**çʷə**-wa-ra “mourning/sobbing, pouring/shedding”

Like in Kartvelian languages, the root is complicated with *wa* segment which function isn’t observed. Apkh.-Abaza **ç** supposes initial **ç** hissing–hushing arch-phoneme.

Sindy allomorphs are linked with Av. **r-eç:-** “puring/shedding, crying” verb [Starostin, Nikolayev 1994 : 864]. I suppose that Av. **r-eç:-** corresponds with Georgian **rçqev**-a/**rçqv-** a derivates and other Dagestanian correspondences of C.-Kartv. \***çu**-a “juice” archetype

are preserved in Avar **ç:o** “colostrum”, Lak **çũ**, Arch. **noçö** “id” allomorphs; cf. also C.-Kartv. \***çwen-** “juice”.

C.-Kartv. \***çux-** “closing/shutting; closing one’s/sb’s eyes/going to sleep”

Old Geo. **çux-**, da-**çux-v-a** “closing (*eyes*)”, da-m-**çux-v-el-i** “sb who closes sb’e eye”

The word is isolated in Georgian; **çux-** root is attested in ancient Georgian written sources: “*d a g i ç u x n e s t w a l n i t k w e n n i*” – “Your eyes are closed”; “*numca xart... locvasa t w a l d a ç u x v i l*” – “Don’d be have eyes closed in prying” [Abuldaze 1973 : 135; 183].

C.-Sind. \***çʷəx** - “covering, hidding”

Apkh. (Bzip) a-**çʷx-rá** “covering, keeping”, a-**çʷax-ə** “(*sth*) covered, kept”

Georgian-Apkhazian isoglosses are identical formally and semantically. Apkhazian a reflects parent-language **ə** archiphoneme – **ə** → **ǎ** → **a**.

Dagestanian or Nakh correspondences haven’t been revealed so far.

C.-Kartv. \***çux-** “fast/quick/swift/rapid; instant/speedy”

Geo. **çux-**, sul-**çux-i** “fast/quick/swift/rapid”, mu-**çux-i** “instant/speedy (*sth*), hurried; necessary/essential/need”

Sv. **çəx-i** “necessity/need”, ma-**çəx**, mə-**çəx** (Ksan.) “necessity/need”

Kartv. **ma-/mu-** prefix is attested in many samples, that proves its Common Kartvelian origin (cf. **mu-sr-i**). In the present data root has the *swift/fast/necessary/instant* meanings.

C.-Sind. \***çəx-** “soon; quickly/instantly/ promptly”

Kab. **şəx-əw** “soon; quickly/instantly/promptly”

Spirantization is prop. Kabardian innovation. Unlike Kartvelian it turns out that in Kabardian **şəx-** is detached as root and **-əw** is derivative suffix.

Correlation of C.-Kartv. \***çux-** : C.-Sind. \***çəx-** archetypes demonstrate semantic, structural and phonetic identity.

Isoglosses from other Iberian-Caucasian languages haven’t been revealed so far.

C-Kartv. \***çux-** “sucking”

Sv. **çux-** -/**çwx-**, li-**çwx-an/li-çux-an** “sucking”

The root of Common Kartvelian etymology is preserved only in Svan. Parent-language nature of **çux-** root is proved by Sindy (and Dagestanian) isoglosses.

C.-Sind. \***çəx<sup>jw</sup>-ə** “sucking”

Ad. **çəs<sup>w</sup>a-n**, Kab. **şəfə-n** “sucking”

Two types of transformation of labialized **x<sup>jw</sup>** complex are attested in Adyghean languages – **ś<sup>w</sup>** ← \***x<sup>jw</sup>** → f. C.-Kartv. **u** : C.-Sind. **əC<sup>w</sup>** vowel correspondence is repeated in the given opposition.

Primarity of Common Kartvelian **u** sounding is supported by dagestanian data, as well; cf. Hin. **čux**-**ლა**, Bez. **coḷ**-**ლალ**., Ag. **čux**-as “sucking”.

C.-Kartv. \***čux**- “evening”

Old Geo. **m-čux-r-i** “evening”, **mi-m-čux-r-ad** “in the evening”, **čux-el-is** “yesreday in the evening”

On the comparative ground of Old Georgian forms **čux**- root is easily observed that has the meaning of *evening*: “*č u x e l i s v t k u t m c u r v a l t a t ო s*” – “We said last night”; “*m č u x r i i ო ž a m i i ო ო*” – “It was evening” [Abuladze 1973 : 552; 311].

C.-Sind. \***čʷxə** “night”

Ab. **čxə**, Apkh. **a-čx**//**a-čxə** “night”

There is a lack of Circassian data and thus it is difficult to speak about that basis on which the delabialization of **čʷ** consonant took place in Apkhazian-Abaza. Correspondence of C.-Kartv. **u** a **wə** complex (diphthong) was expected.

S. Janashia discussed the common genetic nature of Georgian-Apkhazian roots and stems [Janashia 1959 : 15].

Of Dagestanian allomorphs a Hinukh **žuha** “morning” can be noteworthy.

C.-Kartv. \***čq̄**- “seeing, knowing”

Geo. **čq̄-**, **u-čq̄-i-s** “knows”

Zan **čq̄-**, Laz **o-čq̄-e-n**, Megr. **rcq̄-** (← \***čq̄-**) **o-rcq̄-e-n** “Sb/sth sees”, **i-rcq̄-eb-e-n** “is seen/ appears/can be seen”

Sv. **sq̄-ir-**, **x-o-msq̄-ir-i** “sees, knows”

D. Machavariani’s comparison is accepted in Kartvelian linguistics [see Klimov 1964 : 186-187]. Svan allomorph is also added which is complicated by **-ir** suffix.

Unlike the other researchers, to detach **u/o-** prefixes in verbal stem doesn’t create any problem since in Megrelian different prefixation is natural; cf. **i-rcq̄-eb-e-n** “Sth can be seen/appears, looks” [cf. Klimov 1964 : 186].

C.-Sind. \***čwa**- “asking/questioning to know sth”

Ub. **ɟya**- “asking/questioning”

Ab. **čwa-ra**, Apkh. **a-čā-ra** ← \***a-čwa-ra** “asking/questioning”

There is a lack of Adyghean data. Apparently, in Ubykh language regressive assimilation took place – **ɟya**- ← \***čya**.

Semantic correlation C.-Kartv. *knowldege* ~ C.-Sind. *asking* is supported by meaning of Dagestanian languages *investigating/inquiring*; cf. Av. **čex:-e**, Kar. **čex:-** “investigating, exploring scurpulously; asking/questioning”.

Dagestanian languages data is also valuable to determine the genesis of **čq̄** complex in Kartvelian languages.

C.-Kartv. \***čq̇**- “recalling/reminding, memory”

Sv. **šq̇**- (←\***čq̇**-), **šq̇**-ed- “recalling/reminding”, x-e-**šq̇**-ed-en-i “Sb reminds/recalls”, m-a-**šq̇**-id “I remember”

Existence of **šq̇** complex aroused question in Svan, but via the analysis of Common Kartvelian data made clear, that Sv. **šq̇** complex is sourced from **čq̇** initial type i.e. deglottalization **č** → **š** process took place in Svan; cf. Geo. **čed**- : Zan **čkad**- : Sv. **škid**- “hammering/nailig”... Thus, in similar opposition cases a parent-language **čq̇**- strident complex should be reconstructed.

C.-Sind. \***čqa**- “knowledge/knowing”

Ad. (Shaps.) **šq̇ā**-n “knowledge/knowing”

In the professional literature there are frequent cases when Shapsug form is mixed with Ad. **ša**-, Ub. **čā**- “knowledge/knowing” roots with different etymology [see Starostin, Nikolayev 1994 : 262; Kvakhadze 2014 : 380]. C.-Kartv. \***čq̇**- “recalling/reminding, memory” : C.-Sind. \***čqa**- “knowledge/knowing” is the correspondence which can be discussed as independent lexical entry [cf. Lomtadze 1972 : 130-133].

C.-Kartv. \***čq̇**- “order/arrangement/structure/construct; ordering/arranging/setting up/constructing”

Geo. da-**čq̇**-ob-a “ordering/arranging/setting up/constructing/laying out”, a-**čq̇**-ob-s “Sb orders/arranges/sets up/constructs/lays out”, da-a-**čq̇**-o “Sb ordered/arranged/set up/constructed/layed out”

Zan (Megr.) o-**nčq̇**-un-s “Sb orders/arranges/sets up/constructs, decorates”, mo-**nčq̇**-il-i “ordered/arranged/set up/constructed/layed out”, e-**nčq̇**-u-al-a “ordering/arranging/setting up/constructing/laying out”, Laz mo-**čqv**-en-u “harmonizing/adapting/arranging, becoming friends/comrades”, i-**čqv**-en-an “They arrange”

Svan lu-m-dā-**čq̇**-ol-on-x “they arranged” can be discussed in this case. It is a Georgian form in Svan that is proved by da- preverb [cf. Fähnrich, Sarjveladze 2000 : 656].

C.-Sind. \***čq̇ā**- “doing, building”

Ad. (Shaps.) **šq̇ā**-n, Chemg. **šā**-n, Kab. **šā**-n “doing, building”

In the professional literature it is rightly pointed out that Apkh.-abaz. verb **-q̇a-ča-ra** “doing/making” [history of the issue see Shagirov 1977, II : 153]. Instead, assertion of genetic common origin of C.-Sind. \***čq̇ā**- “doing/making” : C.-Kartv. \***čq̇**- “arranging; constructing” is grounded.

Structural-phonetic identity is supported by logical natural semantic correlation *arranging ~ building/making*.

C.-Kartv. \***čq̇**-at- “salt; salty”

Geo. (Imer.) **čq̇at**-i “salted water for keeping cheese”, Laechkh. na-m-**čq̇at**-o “id”

Zan (Laz) **čq̇ət**-e//**čq̇it**-e “salty, brine”, cf. **čq̇ət**-ə-**čq̇ar**-i “salty water”

In historical Zan C.-Kartv. \*čqat- stem should have been resulted a čqot-. Just from it comes Megrelian allomorph o → ə/i via phonetic process [see Fähnrich, Sarjveladze 2000 : 343]. The issue arises on suffixal nature of -at- segment in the Kartvelian languages.

C.-Sind. \*čwa- “salty”

Ab. čwa, Apkh, a-čā // Bzip a-čā ← \*ačwá “salty”

The root is lost in Circassian languages since Ossetian cāxx/cānxā “salt” allomorphs cannot be considered to be similar ones. They are of different origin.

Superfluous nature of t- in the correlation C.-Sind. \*čwa : C.-Kartv. \*čq-at- stems in Kartvelian languages. In this terms Bag., Botl. č:a<sup>ŋ</sup>i ← \*č:anqi is noteworthy parallel. Maybe C.-Kartv. t corresponds with Dagestanian n.

C.-Kartv. \*čqar- “angering/getting angry”

Geo. čqr-om-a “anger”, gan-čqr-a “got angry/angried”, gan-v-čqer “I got angry/angried”

Zan (Megr.) čqor-in-i/go-nčqor-u-a “getting angry/angrying”, gu-m-a-nčor-u “Sb got angry with me”, čqor-inža “angered/furious”

Sv. li-čqär “getting ill”, x-a-čqär-n-e “gets ill”

C.-Kartv. \*a vowel is reconstructed according to Megrelian-Svan (o : a) vocalism, \*a → e is prop. Georgian innovation [Tzagareli 1880 : 25]. Svan verb is considered to be of same type and origin.

C.-Sind. \*čqā- “threatening”

Ab. čq'a-, a-zə-čq'a-ra “threatening”

Palatalization mechanism of č- in Abaza is unknown. Perhaps, it is due to the existence of ā (čqā-) root narrow vowel in parent language which left assimilative trace in the form of softening of č – C.-Sind. \*čqā- → Ab. čq'a-.

Correlation of C.-Kartv. \*čqar- : C.-Sind. \*čqā- archetypes is noteworthy that is logical from phonetic, structural standpoint and is stable due to occurrence of harmonious-descending complexes [C.-Kartv. čq : C.-Sind. čq]. This is supported by semantic correspondence – *engering* ~ *threatening*, which is logical.

C.-Kartv. \*čqen- “growing/breeding/propagating, increasing in number/multiplying; seed”

Zan (Laz) čkem-i “seed”, Megr. čqan-, gəməna-čqan-i “person, plant, or animal that is descended from a particular “ancestor/seed, offspring/bred/children”, do-čqan-ap-a “growing/breeding/propagating”, “using of first seed for increasing in number/multiplying; seeding “

Only a nominal root is attested in Laz and verbal forms are revealed in Megrelian. I suppose that in this case Zan tkeb-i “leather”, / Megr. \*tqab-ar-ua- type (čkem -/čqan) correlation is evident when čq → čk and n → m phonetic process made etomological

links between Laz and Megrelian roots unclear, though the meaning *seed* is evident in both words.

C.-Sind. \*čq̄än- “offspring/descendant”

Ad. (Chemg.) čän “offspring/descendant”

Short ä of \*čq̄än- root made it possible a palatalization čq̄ä → čq̄ä phonetic process in Adyghean; čq̄än allomorph that was expected in Shapsug dialect isn't observed.

C.-Sind. čq̄j : C.-Kartv. čq̄ indicates that harmful-descending complex was characteristic of Paleo-Caucasian languages. It can be clarified on the ground of corresponding Nakh-Dagestanian data.

C.-Kartv. \*čq̄en-/\*čq̄in- “boring; getting tired”

Geo. čq̄en-/čq̄in-, mo-čq̄en-a “boring”, mo-i-čq̄in-a “Sb got bored”

Zan (Laz.) čkin- (← \*čq̄in-), do-i-čkin-d-in-u “Sb got tired”, dono-čkin-d-er-i “tired”, u-do-čkin-d-in-u “tireless”

There is a lack of Svan-Megrelian forms though Georgian-Laz samples gives possibility to reconstruct the archetype with čq̄- complex. Indeed, čq̄ → čq̄ → čk took place in Laz [Chikobava 1938 : 414].

C.-Sind. \*čq̄ä- “getting bored, over-tiring”

Apkh. a-čq̄a-ra “over-tiring”

Verbal root that is originated from Common Sindy is preserved only in Apkhzian. If it is possible to speak about the suffix nature of -en/-in segments (at any stage), thus in Apkhazian a (čq̄a-) is an integral part of root in Apkhazian, which supposes the existence of C.-Sind. \*ä : C.-Kartv. e sound correspondence.

Semantically the structural and phonetic identity is supported by archetype correspondence – *getting tired* ~ *boring/getting tired*.

C.-Kartv. \*čq̄er- “landslide”

Geo. čq̄er-, me-čq̄er-i “landslide”

I agree with the view, which asserts that Zan čq̄ar-i “water” corresponds with Georgian čq̄er- root [Abashia 2014 : 55], which excludes the borrowing supposition of Geo. čq̄al-i “water” → Zan čq̄ar-i. Thus everything is all right - čq̄al- : Zan čq̄u “water”, Geo. čq̄er- “landslide” : Zan čq̄ar- “water” (systemic changing).

C.-Sind. \*čwä “ice”

Apkh. a-čā ← \*a-čwā “ice”

Due to the absence of Circassian correspondences I had to bring Nakh and Dagestanian data. Of Nakh languages Ts.-Tush. data in which lam-čwær (= mountain + ice) “glacier” demonstrates initial picture since in Vainakh languages root pharynx-gealization is lost; cf. Ing. čer-ķäga “ice melting”. But Vainakh meaning of *melting (ice melting)* is noteworthy to understand Geo. me-čq̄er-i “landslide” : Zan čq̄ar-i “water” semantic opposition.

Along with Nakh data an Avar **ç:er** “ice” well demonstrates a root nature of **r**, which is lost in Andi **çiq̄** “early morning frost, hoar-frost (*on tree, beard...*)” word.

C.-Kartv. \***çq̄w-** “perishing/demolishing, devastating/destroying, eliminating”

Geo. **çq̄v-**, ga-**çq̄v-a** “destroying”, ga-m-**çq̄v-ar-i** “destroyed/ annihilated/eliminated”

Zan (Megr.) **nçqu-**al-a “annihilating/eliminating; devastating/destroying”, dī-**nçq̄v-i** “Sink!/Drown”, do-b-**nçq̄v-i** “I devastated/destroyed, annihilated/eliminated sb/sth; sank sb/sth/sent sb/sth to the bottom”, muḵo-**nçq̄v-il-i** “smashed down”

Sv. **nçq̄-**, li-**nçq̄w-e** “destroying; annihilating”, x-a-**nçq̄w-e** “destroys”

Semantically an initial picture is preserved in Megrelian, but formally an Imerian data is more archaic. Anlaut **n** nasal sonorant in Megrelian-Svan is phonetic apposition [Fähnrich, Sarjveladze 2000 : 658].

C.-Sind. \***çqa-** “miscarrying”

Ab. **çq̄ia-ra**, Apkh. a-**çq̄ia-ra** “miscarrying”

There is a lack of Circassian data. Etymological meaning of *devastating/breaking/destroying, annihilating/eliminating* that is reconstructed according to Apkhazian-Abaza is close to Kartvelian *miscarrying/destroying/annihilating* semantemes that is supported by sound correspondence C.-Kartv. **çq̄** : C.-Sind. **çq̄**. The latter has regular character.

Corresponding allomorphs haven’t been attested in other Iberian-Caucasian languages.

C.-Kartv. \***çq̄on-** “oak”

Geo. {**çq̄on-**}, **Çq̄n-et-i** (*top.*), **Çq̄n-or-i** (*top.*)

Zan (Laz) **çḵon-i**, Megr. **çq̄on-i** “oak”

Sv. {**çq̄or-**} “oak”, la-**çq̄or-a** “for oak/oak grove; oak”

Common origin of Georgian and Zan words denoting *oak* has been accepted for a long time [Chikobava 1938 : 128]. Svan correspondence should be preserved in Rachian la-**çq̄or** “oak stake/pole” word. Final sonor correlation Geo.-Zan **n** : Svan **r** is due to operation of **n** → **r** historical phonetic process in Svan [Chukhua 2000-2003 : 390].

C.-Sind. \***çəq̄-** “yew”

Ad (Shaps.) **çəq̄** “yew”

Ab. (Tap.) **çəω** “pine”

Parent-language \***çəq̄-** root is reconstructed with the meaning of “yew” on the Circassian languages data basis [Kvakhadze 2014 : 63]. I suppose that besides (Tap.) **çəω** “pine” form its correspondence is observed in C.-Kartv. \***çq̄on-** “oak” archetype.

Semantic opposition *oak* ~ *yew* is logical. Root reducing in Sindy in maximal – any determinant (or its existence trace) isn’t observed.

## Č

C.-Kartv. \*čal- “lean”

Old Geo. m-čl-e “lean”, da-m-čl-eb-a “becoming lean”

Zan (Megr.) čkol-a “lean”

Indeed, čl- is detached as a root in Georgian. Its Megrelian correspondence o (čkol-a) sounding indicates Common Kartvelian a. Thus, postulation of \*čal- archetype in parent language is acceptable [Fähnrich, Sarjveladze 2000 : 680].

C.-Sind. \*čwa- “thin”

Ab. (Tap.) a-čá, Apkh. a-pá “thin”

Given č : p correspondence is really a next modification of labialized \*čwa- archetype in Apkhazian-Abaza languages [Chirikba 1996 : 86]. Proto-language l → w process becomes a labialization source in Common Sindy.

Semantic correlation *lean* ~ *thin* is logical.

Sindy-Kartvelian isoglosses are corresponded by Dagestanian linguistic data; cf. Tab. čil-uw, čil-ib “thin”.

C.-Kartv. \*čar- “a kind of clay pitcher”

Geo. (Gur.) čar-il-a “big clay pitcher”, Achar. čar-iķ-a “wide-mouthed short-necked single-handled large clay jar”

Nominal čar- root is attested only in western dialects of Georgia that indicates that it can be zanism. If this supposition is right \*čer- archetype will be reconstructed as parent-language form.

C.-Sind. \*ča- “bowl”

Ab. ča, Apkh. á-ča “bowl”

Corresponding root of Circassian languages is lost. By comparing \*ča- archetype that is reconstructed according to Apkhazian-Abaza data, with Kartvelian isoglosses clarifies that supposed final sonor r (cf. Kartv. \*čar-) disappeared still in Common Sindy parent language without a trace.

Corresponding isoglosses haven't been revealed in other Iberian-Caucasian languages.

C.-Kartv. \*čar- “cutting; splitting; mowing/scything”

Old Geo. da-čar “cut!”, da-v-čer “I cut”, v-čr-i “I'm cutting”, na-čer-i “piece/slice”

Zan (Laz) o-čkor-u//o-čkir-u “cutting' mowing/scything”, Megr. čkor-//čkir- “cutting”, no-čker-i ← \*no-čkor-i “piece/slice”

Svan r- “cutting” (la-r-e “to be mown/for moving/hay meadow”) is a different root and cannot be discussed in this case [cf. Klimov 1964 : 256; Klimov 1998 : 321]; a → e has secondary nature in Georgian like o → ə//i and o → e in Zan [Gamkrelidze, Machavariani 1965 : 160-169].



C.-Sind. \*č̣a- “cutting; chopping”

Apkh. a-č̣a-rá “cutting; splitting; chopping”

Verbal root is attested only in Apkhazian, also it is distinguished by č̣ → č̣̣ velarization secondary process. Sibilant sound correspondence C.-Kartv. č̣ : C.-Sind. č̣ has low frequency feature; r → Ø functioned in parent Sindy, as well and thus, in this sample reflexation is zero.

C.-Sind. \*č̣a- : C.-Kartv. \*č̣ar- is structurally, phonetically and semantically almost identical opposition.

From Dagestanian Did. re-č̣-a//re-č̣̣̣-a, Khv. li-č̣-a, Hin. ro-č̣-a, Bezh. ju-č̣-äl, Hunz. bu-č̣-a “cutting” allomorphs are enrolled in this word-forms list.

C.-Kartv. \*č̣eč̣k- “pounding/crashing/tenderizing; slight injury”

Geo. č̣eč̣k-v-a “pounding/crashing/tenderizing”, č̣eč̣̣̣k-v-a “slight injury”

Zan (Megr.) č̣kanč̣k-u-a, č̣kač̣̣̣k-u-a “cutting into narrow”, Laz o-č̣kač̣̣̣k-u “cutting sth into narrow”

Comparison of Kartvelian roots clarifies that there are two assimilated allomorphs. In the first case regressive (\*č̣eč̣k- → č̣eč̣k-) and in the other one – progressive (\*č̣eč̣k- → č̣eč̣̣̣k-) assimilation took place in Kartvelian [history of stems see Fähnrich, Sarjveladze 2000 : 562-563; 683-684].

C.-Sind. \*č̣ăč̣ă- “breaking”

Ub. č̣ăč̣ă- “breaking”

Ab. č̣ča-ra, Apkh. a-č̣ča-ra “splitting, bursting”

Adygean correspondences haven't been revealed [cf. Shagirov 1977, II : 127]. Interrational of Ubykh and Apkhazian allomorphs is doubtless [Abdokov 1973 : 74]. Similar č̣ → č̣̣ assimilative processes are noteworthy in Kartvelian and Apkhazian-Abaza that is due to root sound structure. Sound correspondence C.-Sind. \*č̣̣ : C.-Kartv. \*č̣k which has systemic character and indicates to č̣̣ → č̣k pre-historical transformation in Common Kartvelian is noteworthy.

C.-Kartv. \*č̣wal- “nail, splinter/sliver/metal pine/peg/spike, (*wood splitting*) wedge/(*cart-wheel*) spoke”

Geo. č̣wal-, ma-n-č̣wal-i//ma-n-č̣̣̣val-i “pocket-in nail” (Saba), sa-m-s-č̣wal-i “nail”, m-s-č̣wal-//m-š-č̣̣̣val-//m-r-č̣̣̣val-//m-č̣̣̣val-v-a, “hamerring/nailing”, cf. m-č̣wal-i//č̣̣̣val-i “stabbing pain”

Zan (Laz) m-č̣kul-i → // m-č̣kil-i “pointed, sharpened; (*wood splitting*) wedge/(*cart-wheel*) spoke”

There is a lack of Megrelian-Svan allomorphs. Considering T. Gamkrelidze's law, a Geo. č̣w : Zan č̣ku correlation is easily explained, i.e. existing of č̣kwol- ← \*č̣kwol- archaic forms are supposed in Zan [Kartozia 2005 : 194-194].

C.-Sind. \*č<sup>w</sup>ǎ- “cork/stopper/cap/hairpin; spit/skewer for grilled meat; spear”

Ab. č<sup>w</sup>ə “cork/stopper/cap/hairpin; spear”, Apkh. a-č<sup>w</sup>ǎ “spit/skewer for grilled meat”

Circassian correspondences haven’t been revealed so far.

Considering ričʷ of Dido languages that is corresponded by Tab. čur, surely, the type of initial phoneme (archphoneme) is clear: it should have been Paleo-Caucasian hissing-hushing \*č sibilant. Such supposition is argued by čuw//čū//čuj “spit/skewer for grilled meat, bayonet/long-tipped spear on wooden haft; knitting needle” allomorphs of Nakh languages since it is well known that Kartv. č : C.-Nakh. č is always sourced from hissing-hushing č phoneme [Chukhua 2008 : 469].

C.-Kartv. \*čik- “cutting; chopping (*slightly*)”

Geo. čik-n-a: Gur. “cutting with blunt knife”, Imer. “slightly chopping, leaving a slight trace”

Verbal čik- root is attested only in western dialects (Gur., Imer.) that can underline that a hushing form entered from Zan. But čik- (čik-on-) isn’t disclosed in Zan dialects.

C.-Sind. \*čək<sup>w</sup>a- “cutting; clawing/scratching”

Ab. (Ashkh.) čək<sup>w</sup>a-ra, “clawing, scratching”, Tap. čək<sup>w</sup>a-ra “cutting; sharpening, scratching”, Apkh. a-čək<sup>w</sup>a-rá “cutting; clawing”

Comparing with Sindy data, it is clarified that root auslaut was simplified in Common Kartvelian. Additionally, if čik- isn’t zanism thus the hushening of Proto-Kartvelian \*č hissing-hushing sibilant in Common Kartvelian parent language is supposed – č → č̣.

C.-Kartv. \*čil- “rush sedge/papyrus; parchment”

Old Geo. čil-i “parchment”, čil-i “stalked / stemmed plant”, čil-i “straw”, New Geo. čil-ob-i “rush matting”

Čkil- or čkiw- allomorphs which were expected in Zan and Svan languages haven’t been revealed so far.

C.-Sind. \*čəl- “broom”

Kab. šəl-ək → // šəl-ək “broom”

Georgian-Circassian comparison is based on well known č → š spirantization phonetic process; -ək is a suffix in Circassian languages; cf. Ub. dər-ək : Geo. dir-e “hewn beam (*used for wall, door, pillar...*)/fundamental support/basis”

Dagestanian correspondences are observed in Avar čil-ič://čil-ič “broom” word. Its fully form čil-iči “broom” is preserved in Andian language. Maybe -iç(i) is neither suffix or it is reduplication of \*čil-.

C.-Kartv. \*činčal- “wren”

Geo. (Gur.) činčal-a “wren, little bird”

Allomorph that is originated from Common Kartvelian parent language is preserved

only in Gurian dialect. To link a segmented **č̣inč̣al-** root with **č̣inč̣ar-** stem is groundless [Lomtadidze 1974 : 97], since the issue arises on r/l substitution that is difficult to explain on Georgian ground.

C.-Sind. \***č̣ənč̣ar-** “lark (*bird*)”

Ub. **č̣ənč̣áγ̣i** “lark”

To speak about Sindy archetype is possible only on Ubykh ground. Ubykh **γ̣i** in word auslaut implies an initial r in parent language, since **r** → **γ̣i** in Ubykh is natural; cf. Kab. **g<sup>w</sup>aran** : Ub. **g<sup>w</sup>áγ̣iǎ** “fenced place” (Av. *goren* „id”...).

Speaking about Georgian-Ubykh nouns it isn't acceptable to suppose word borrowing towards any direction [cf. Bukia 2016 : 62].

C.-Kartv. \***č̣irxl-** “hoar-frost”

Old Geo. **č̣irxl-i** “frost on the tree”, New Geo. **č̣irxl-i** “frozen steam”

The word is isolated in Georgian, but likely it is of Common Kartvelian origin. It is proved by its Apkhazian correspondence, which is preserved only in one language subsystem in Sindy.

C.-Sind. \***č̣əxi-** “cold weather”

Apkh. a-**č̣əxi** “cold weather”

Comparison of Georgian-Apkhazian isoglosses clarifies that stem reduction is evident in Apkhazian. Correspondences of Georgian **r** and **l** aren't observed – perhaps, they are lost. It should be clarified at what stage **r**, **l** sonors disappeared. The issue needs additional investigation.

C.-Kartv. \***č̣ret-** “cutting”

Geo. **č̣ret-a** “leather holing/perforating” (Saba), **sa-č̣ret-el-i** “carpenter's tool for carving/cutting out wood”

In Georgian a verbal **č̣ret-** root is isolated, that has true external language isoglosses.

C.-Sind. \***p̣č̣ata-** “cutting, lining/notching/slashing”

Ad. **wə-p̣č̣ata-n**, Kab. **wə-p̣šata-n** “cutting, lining/notching/slashing”

As a core material a C.-Sind. \***p̣č̣ata-** is easily segmented, which has reflexation only in Adyghean languages and dialects. Ubykh **q̣iəč̣-** “cutting” is considered to be the root of another origin [cf. Starostin, Nikolayev 1994 : 629].

Of kindred Iberian-Caucasian languages a root of similar structure is observed in Dagestanian group, cf. And. **ceṭ-un-nu** “carving/working (*wood, stone*)/cutting (*diamond*)/peeling (*fruit...*)”

C.-Kartv. \***č̣q̣(w)ep̣-** “pressing/crushing/mashing, squeezing”

Geo. **č̣q̣ep̣-a** “spaying sb/sth”, **sa-na-č̣q̣ep̣-o**//**sa-na-č̣q̣<sup>(v)</sup>ep̣-o** “priest dues annulled by the law” (Saba), **na-č̣q̣<sup>(w)</sup>ep̣-i** “cheese juice” (Saba)

Zan o-čqip-u/čqip-u-a “pressing/ crushing/mashing”

Sv. li-čqip-e “pressing/crushing/mashing”

I suppose that Geo. čqil-eṭ-a/čqil-em-a : Zan (Megr.) čqil-iṭ-/čqil-aṭ- allomorphs are of another root and likely reflect a sound variants of Geo. çqal- “water” root [cf. Fähnrich, Sarjveladze 2000 : 689].

C.-Sind. \*q̣waç- “pressing/ mashing, crushing”

Ub. q̣waç-á “pressing/mashing, crushing”

Ab. q̣wç-ra, Apkh. a-q̣wç-ra “pressing, crushing, kneading/mashing”

In terms of sound correspondence there is no problem though Sindy stems are of inversive (metathesized) structure.

Kartvelian-like order is preserved in Dagestanian languages (Lezg. čuq̣we-, Tab. čyq̣- “grasping/gripping with hand/finger, crushing, pressing/mashing”) in which a correspondence of Sindy w opposite to Geo. p̣, is preserved only in Lezgian; cf. also Nakh \*hačq̣- “pressing/ mashing, squeezing”.

## X

C.-Kartv. \*x- “knowing; seeing/looking”

Geo. x-il-v-a “looking/delousing/hallucinating”, v-a-x-el “I open my eye”

Sv. x-al-, ma-x-al “knowing”

In Kartvelian languages x- root is known under the meaning of *seeing/hallucinating/ knowing* [Tsertsvadze 1956 : 339-343]. The issue on relation with Megrelian verb x-al-a “giving birth” arises.

C.-Sind. \*x̣a- “giving birth”

Ab. x̣a-ra, Apkh. a-x̣a-ra “giving birth”

Common Sindy archetype is reconstructed only on the Apkhazian-Abaza data basis.

In Kartvelian *knowing/seeing ~ giving birth* semantic correlation is acceptable. Such possibility is well observed in common origin of Geo. tew- “spending a night/spending overnight/holding a night’s vigil” : Sv. taw- “giving birth” verbs [Fähnrich, Sarjveladze 2000 : 231].

Kabardian L-x̣ẉā-n “childbirth/delivering/giving birth” verb is of another etymology and cannot be discussed in this case [cf. Bukia 2016 : 138]. Correspondence of Sindy-Kartvelian archetypes is observed in Nakh \*xa- “knowing” verb. Dagestanian verbs denoting *giving birth* manifest kinship, as well; cf. Botl. na-x-i, God. b-a-x-i<sup>1</sup>, Cham. b-a-xn-a, Ag. x-as/ru-x-as, Tsakh i-x-əz...

C.-Kartv. \*xa- “tissue-like connector”

Geo. xa-o “(carpet, rug) pile/nap” (Saba)

Corresponding roots aren’t observed in other Kartvelian subsystems though although, \*xa- that is detached in \*xa-o stem is considered to be of Common Kartvelian origin. It has

true Iberian-Caucasian correspondences. To specify the word meaning it is relevant medical and biological terminology in modern Georgian in which meaning of *tissue* is evident; cf. **xa-o** “bile capillaries”.

C.-Sind. \***xa-** “knitting, plaiting/weaving”

Ad. **xa-n**, Kab. **xa-n** “knitting”

Ub. **xa-**, a-s-**xa-n** “knitting”

Ab. **ħa-ra**, Apkh. a-**ħa-rá** “knitting”

Stem auslaut of Sindy languages isn’t formed. It is parent-language occurrence. Likely that same picture is evident in Hinukh language in which final sonor isn’t attested in **xe** “manteaux, cape” word like in Kartvelian, but the same cannot say about Tsakh **xana** “loom” form [cf. Starostin, Nikolayev 1994 : 645-646].

Likely, Chechenian **xal** “piece of threat” also can be brought in this case [cf. Starostin, Nikolayev 1994 : 645-646].

C.-Kartv. \***xad-** “calling on/summoning (*sb/sth*), calling; inviting”

Geo. **xad-a** “calling out”, **xad-il-i** “calling out/invitation”, **xad-il-ob-a** “cosy chatting/calling/inviting”

The word is well illustrated in old literary texts: “*elias h x a d i s (uq mobs)*” Sb calls Elijah”; “*čirsa čemsa v x a d e upalsa*” – “In my difficult times I called God”; “*x a d i l s a čemsa esma čem γmerts a*” – “God heard my calling” [Abuladze 1973 : 559]. Though its Kartvelian parallels are unknown to present.

C.-Sind. \***daq-** “desiring, wishing, begging/asking”

Ab. **taq-ra**, Apkh. a-**tax-ra** “desiring, wishing, begging/asking”

Circassian correspondences aren’t observed. But on the basis of Apkhazian-Abaza allomorphs can determine initial root structure, which is of inversive structure, then of Kartvelian one.

Comparative analysis of Dagestanian isoglosses demonstrates that pre-historic process of interacting metathesis took place in Common Sindy; cf. Cham. **xad-i-la**, Bagv. **had-il-a**, Botl., God. **xad-i**, Khv. **hod-a** “begging/asking”.

C.-Kartv. \***xal-** “switch, long thin stick”

Geo. **xal-i** “walnut-beating stick”, **xal-a** “switch, long thin stick”

Zan {**xol-i**} “walnut-beating stick”

There is a lack of Svan correspondence [cf. Chukhua 2000-2003 : 399]; **xol-i** type that was expected in Laz-Megrelian dialects is attested only in Rachian dialect in borrowing form; cf. Geo. **a** : Zan **o**.

C.-Sind. \***xa-** “branch-cut high vine stake”

Ab. **xa**, Apkh. a-**xa** “branch-cut high vine stake”

In Apkhazian a-**x-ra** “tree” is also attested, but I refrain from enrolling it in this word list. Perhaps, it is of different etymology see C.-Kartv. \***xe-**).

Comparison of C.-Kartv. \***xal-** : C.-Sind. \***xa-** archetypes clarifies that final l sonor disappeared still in parent Sindy unity period without a trace.

C.-Kartv. \***xal-** “housing”

Geo. **xal-** in the word \***sa-xal-i** → **sa-xl-i** “house”

Zan (Laz) **o-xor-u** “living place/accommodation, settling/housing”, **o-xor-am-ɬ-u** “Sb settled/housed”, Megr. **xor-u-a** “family/household”, **i-xor-u(n)** “settles/houses”, **ma-xor-ob-a** “family member/family”, **o-xor-u-an-s** “Sb settles/houses sb”

In Georgian to detach **xal-** segment as a root needs more arguments. Though the existence of **xor-** verbal root independently in Laz-Megrelian is real.

C.-Sind. \***xar-** “family/household, remaining”

Ab. **nxa-ra** “remaining”, Apkh. **a-nxar-ra//a-nxar-a** “family/household; remaining; keeping/sustaining”

Circassian data hasn't been revealed. Of Apkhazian-Abaza forms an Apkhazian **nxar-** (P. Charaia) is more perfect though **n-** is detached as an affix like in other many verbs.

C.-Kartv. \***xal-** : C.-Sind. \***xar-** is logical correlation from structural and phonetic component standpoint; **l** → **r** → // **∅** is prop. Sindy innovation.

Apkhazian-Abaza isoglosses were discussed before [Charaia 1912 : 30].

C.-Kartv. \***xal-** “accompanying/attaching to sb; being side by side”

Old Geo. **xel-/xl-**, **mo-a-xl-e** “servant”, **v-e-a-xel**, “I attached to sb/visited sb”, **a-xl-o(s)** “near/close”

Zan **xol-o-s** “near/close”, **o-xol-u-n** “Sm accompanies sb”, **me-v-o-xol-um /v-a-xol-u-k** “I'm coming nearer”

Svan correspondence hasn't been observed to present. Kartvelian languages data was compared by K. Schmidt [Schmidt 1962 : 94].

C.-Sind. \***x<sup>w</sup>ə-** “accompanying/attaching to sb/visiting sb”

Ad. **x<sup>w</sup>ə-** (*intrans. verb*), Kab. **γa-x<sup>w</sup>ə-** “accompanying/attaching to sb/visiting sb” (*trans.*)

Ub. **xə-** “accompanying/attaching to sb/visiting sb” (*intrans.*)

Ab. **ħ<sup>w</sup>-ra**, Apkh. **a-ħ<sup>w</sup>-ra** “accompanying/attaching to sb/visiting sb”

It is obvious that Common Sindy **w** reflects Kartvelian l sonor, which is a result of **l** → **w** Svan-like transformation in parent-Sindy.

Apkhazian-Abaza verbs are linked with Lezgian **xū-** root “protecting, keeping”, seems, that is real [Starostin 2004-2005 : 80].

C.-Kartv. \***xam-e** “thick thread, cloth made of it”

Geo.(Kiz.) **xam-i** “cotton textile made from thick thread”; **xam-i** “thick cloth” (Saba)

Zan (Laz) **xoma** “thick rope”

**xam-** noun denoting *thick thread/cloth/fabric* was isolated in Georgian though Laz

correspondence logically reflects the reflexation of Common Kartvelian \***xam-** root and on its ground it is possible to reconstruct parent-language -e suffix that is lost in Georgian.

C.-Sind. \***x<sup>w</sup>a-** “thread; piece of thread”

Ab. **xa-c**, Apkh. a-**xá** “thread; piece of thread”

For some reason in Apkhazian-Abaza languages an Ubykh-like delabialized correspondences occurred. In all cases \***x<sup>w</sup>a-** → **xa** transformation is supposed. It is proved by Dagestanian (Lak **xumū** “woolen thread/string/thin rope”) and Nakh allomorphs of inversive structure; cf. Chech. **mjēxa** “saddlery thread”.

C.-Kartv. \***xam-a** “pig”

Sv. **xām**, **xam** (Lashkh.) “pig”, **xam-ra**, **xam-ōra** (Lashkh.), **xam-ora** (Lent.) “pork”

The root (**xam-**) under this meaning of *pig* isn't observed in other Kartvelian languages and dialects. Apparently, Svan allomorphs, which have true isoglosses in Iberian-Caucasian languages, are continuation of ancient Common Kartvelian archetype.

C.-Sind. \***q<sup>w</sup>a** “pig”

Ad. **q<sup>w</sup>:a**, Kab. **q<sup>w</sup>a** “pig”

Ub. **ǰ<sup>w</sup>a** “pig”

Ab. **ħ<sup>w</sup>a**, Apkh. a-**ħ<sup>w</sup>á** “pig”

Spirantization process, which is of later period in Ubykh, Shapsug (Shaps. **x<sup>w</sup>ǎ**) and Apkhazian-Abaza languages, took place in Common Kartvelian, as well and thus, **xām/xam** and not **qām/qam** is attested in Svan. Svan has been preserved a correspondence of Common Kartvelian **q** pharyngeal to present.

Nakh, Ts.-Tush **qa** “pig” word is discussed in this case. Function of **ħa-** prefix in Vainakh allomorph **ħa-qa** “pig” is unclear. Its corresponding root in Dagestanian an Akhv. **ax<sup>w</sup>a-ł:i** “wild pig/boar” is considered [Abdokov 1983 : 118].

Svan-Circassian links was firstly mentioned by S. Janashia [Janashia 1959, III : 110].

C.-Kartv. \***xan-/xen-** “doing, making”

Zan (Laz) **o-xen-u** “doing”, **o-xen-ap-u** “doing/making”, **o-xen-on-i** “to be done/to be made”, **xen-er-i** “maden”

Verbal **xen-** root is isolated in Laz, but basing on the fact it has true correspondences in Sindy and Dagestanian languages, its parent-language origin is doubtless; The **xven-** allomorph implies **xen-** → **xven-** secondary labialization phonetic process, that is characteristic of Laz phonetics; cf. Laz **mger-i** → // **mgver-i** “wolf”...

C.-Sind. \***nxǎ** “doing/making; fulfilling/implementing”

Ad. -**xǎ-**, in the word **ǰǎ-xǎ-n** “doing/making; fulfilling/implementing”

Ab. **nxa-ra**, Apkh. a-**nxa-ra** “farming/agriculture”, cf. Apkh. a-**nxa-ω<sup>w</sup>á** “peasant”

Comparison of C.-Kartv. \***xan-/xen-** double archetypes with C.-Sind. \***nxǎ-** root manifests inversive structure. In this case a Kartvelian picture has secondary character since the correspondences of Dagestanian languages are identical that of Sindy; cf. Cham. **mixi**, Botl., God. **muxu** “labor”, Rus. **pačora** [Abdokov 1983 : 177].

C.-Kartv. \***xar**-e “wooden grain bin; storage hut for millet/maize store”  
Geo. **xar**-o “grain storage”; “storage hut for millet/maize store”; “pantry pit for cereal”  
Zan (Megr.) **xul**-a “granary/barn”, me-**xul**-e “storeman” (R. Eristavi), Laz **xul**-a “hole”,  
**xul**-a “Khulo” (*top.*)

In terms of formal relation the picture between **xaro**- and **xula**- is similar like between  
Geo. **rabo** : Zan (Laz) **ruba** “gorge” samples. I suppose that Laz toponym **xula/xulo**  
contains the same root.

C.-Sind. \***xar**- “cage”

Ad. (Chemg.) **xār** “cage”

According to semantics *grain storage* ~ *cage* are the members of similar semantic field.  
Nakh languages data is close to Sindy-Kartvelian meaning; cf. Ing. **xara** “shed/covered  
storage area in the ground”, Chech. **xara** “open-air barrel for cereals”. Their Dagestanian  
correspondences should be observed in Tab., Ag. **xar** “cave” word.

C.-Kartv. \***xas**- “bold/free conversation”

Geo. **xas**-ob-a “acting boldly”, v-h-**xas**-ob “I tell sb boldly” (Chubinashvili)

Verbal **xas**- root is attested in “*The knight in the panther’s skin*”. It isn’t attested in  
other Kartvlian languages and dialects, but likely, it is of Common Kartvelian etymology.

C.-Sind. \***xas**-ǎ “gathering place”

Ad. **xasǎ**, Kab. **xasǎ** “gathering place”

On the ground of Georgian **xas**- verb it is possible to identify a primary meaning of  
Adyghean **xas**-ǎ form. If linking is correct thus initially it denoted *conversational* that is  
unexpected basing on Adyghe-Khasa’s function.

In Ossetian ni-**xas** “gathering/talking place” derivative a trace of Circassian **xas**-  
“speaking” root is observed. In its turn, later an Ossetian **nixas**- became a borrowing  
source for Georgian (Rachian) **naxš**-ob-a “speaking, talking” verb.

C.-Kartv. \***xakol**- “alpine knotweed”

Geo.(Psh.) **xakol**-i “alpine knotweed” [*Rolygonum alpinum*]

Only a **xakol**- noun that is preserved in Pshavian dialect is considered to be originated  
from Common Kartvelian parent language. In all probability its archaic type should have  
been \***qakol**-; cf. Nakh **ħak** “plum” [Chukhua 2008 : 640].

C.-Sind. \***xark**<sup>wǎ</sup>- “a kind of greens”

Ad. (Shaps.) **xark**<sup>wə</sup> “a kind of greens”

According to semantics as well as structure the archetype reveals more closeness with  
Kartvelian since in Dagestanian languages (like in Nakh ones) meaning of *plum/sour  
cherry-plum* is core; cf. Av. **kokan**//**kokam**, And. **kokom**, Lak **k<sup>w</sup>āk<sup>w</sup>ān**, Darg. **kākān** “sour  
cherry-plum/plum”. Initial **ħ** in Nakh languages is archaic and just **x** developed from it in  
Sindy-Kartvelian languages - **ħ** → **x** and **k** in Dagestanian ones via assimilation: **ħ** → **k**.

In Sindy stem auslaut a correspondence of Kartvelian l sonor is lost (without a trace).



C.-Kartv. \***xaš-ar-** “stake/pole/fence paling”

Geo. **xašar-i** “stake/pole/fence paling”, Lechkh. “bean stake/pole/paling”

Zan (Laz) **xoška** “stake/pole/fence paling, prop (*for fruit-tree*)/crook (*stick*)”

As it is obvious final sonorant **r** was lost in Laz dialect. From other aspects **xaš-/xošk-** correlation is perfect.

C.-Sind. \***q'aš-** “spade/oar, large wooden spoon/steel casting/pouring ladle”

Kab. **ħanš/ħaš** “large wooden spoon/steel casting/pouring ladle; wooden/iron ladle, spoon”

Ub. **xəš'** “spade/oar”

Initial **ħ** that is revealed in Kabardian and pharyngealization of **a** in Ubykh indicate to reconstruction necessity of **q'** palatalized pharyngeal affricate in parent language. Such qualification naturally arises the question on **q** → **x** spirantization possibility still in Common Kartvelian, i.e. \***qaš-ar-** should be considered to be Pr.-Kartv. archetype that is supported by **q** pharyngeal affricate in Dagestanian languages; cf. Tab. **qurš** “hay-fork, two-pronged pitch/fork”.

C.-Kartv. \***xac-** “tooth”

Zan (Megr.) **xoč-i** “long front tooth”

Correspondence of Zan **xoč-** should have been **xac-** in Georgian that isn't observed though its existence in parent language is supposed since it has stable parallels in other Iberian-Caucasian languages.

C.-Sind. \***xac-** “arrow”

Ab. xri-**xəc** “bow and arrow”, Ashkh. **xəc** “arrow”, Apkh. a-**xəc** “arrow”

Corresponding root is lost in Circassian languages in which **xəc** type root should have existed since besides Kartvelian data, Dagestanian one support it; cf. Khin. **xac-al/qac-ol** “toothed wheel/cog, rake”.

C.-Kartv. \***xaç-** “hook”

Zan (Megr.) **xoç-i** “hook”

Nominal stem is isolated in Megrelian, but likely it is of Common Kartvelian reflex; **xoç-i** “hook” that is attested in Rachian dialect of Georgian should be originally zanism.

C.-Sind. \***-xaç** “hook”

Apkh. aj-**xaç**, Bzip aj-**xaç** “hook”

Of Sindy languages I based only on Apkhazian data in which **-xaç// -xaç** allomorphs are detached as roots. Prefix **aj-** is prop. Apkhazian data.

Correspondence roots and stems aren't observed in other Iberian-Caucasian languages.

C.-Kartv. **xaç-a** “long stick”

Geo. (Ajar.) **xaça** “throwing stick to knock down walnuts...”

Zan nature of **xača** form isn't excluded. Then **\*xeç-a** type archetype is reconstructed for parent language picture. Since **xača** form isn't attested in Laz-Megrelian a **\*xaç-a** root should be reconstructed as an archaic root.

C.-Sind. **\*xăç-** “metal hook”

Apkh. aj-**xăç** “metal hook”

It is Georgian-Apkhazian isogloss. Its Iberian-Caucasian parallels of likely Vainakh (Chechen-Ingush) origin are preserved in Ossetian and Balqar languages in which accordingly, **xăžă** “crossed metal hook”, **xəžə//xəžə** “hook-ended stick” allomorphs are attested [Abaev IV, 1989 : 159]. In auslaut of the mentioned Ossetian-Balqar forms **ç/ç** → **ž/ž** devoicing phonetic process is observed that has systemic character just in Chechen-Ingush languages.

C.-Kartv. **\*xačo** “curds”

Geo. **xačo** “curds”, **xaç-a-pur-i** “pastry with cheese/curds filling”, Rach. **xaçva** “curds”

The word is attested in old Georgian written sources: *“gansrulebuli igi... msgavsi xa ç o js a j”* – “...Like curds”; *“çwelda matgan szesa da gamosçurvida xa ç o s a”* – “And squeezed curds from it” [Abuladze 1973 : 561]. Although, **xučk-/xaçkw-** type allomorphs which were expected in Kartvelian languages haven't been disclosed to present.

C.-Sind. **\*xarçwă** “matsoni/yogurt”

Ab. (Tap.) **xərçwə**, Apkh. a-**xərçwə**, Bzip a-**xərçwə** “matsoni/yogurt”

In the professional literature there is an attempt to further segment of Apkhazian-Abaza forms [Chirikba 1996 : 101], that is groundless. Vice versa Apkhazian-Abaza allomorphs manifest Paleo-Caucasian origin along with Kartvelian ones.

Likely, correspondences of C.-Kartv. **\*xačo** : C.-Sind. **\*xarçwă** archetypes is observed in Dagestanian languages, as well; cf. Bud. **ħaraž** “butter”.

C.-Kartv. **\*xe-** “tree; beam (*from tree-trunk*)/felled tree-trunk”

Geo. **xe** “tree; beam (*from tree-trunk*)/felled tree-trunk”

Zan (Megr.) **xa-ia** “woodrush”, **-xa**, in the word **dada-xa** “low tree” (**dada** “small”)

It isn't excluded correspondence of Georgian **xe** word that is attested in old Georgian is observed in Megrelian **xa-ia** “woodrush” allomorph. Meaning narrowing of this later is easily observed, cf. Megr. **xa** “tree” in **dada-xa** “low tree”.

C.-Sind. **\*xă-** “tree”

Apkh. a-x-ra “tree”

Final **a** in Apkhazian is often considered to be a logical reflex of Common Sindy **ă** vowel. It is supported by C.-Kartv. **e** since **e : ă** is regularly evident in Sindy-Kartvelian languages.

I cannot share the view on origin of Georgian **xe** “tree” from Nakh languages [Chikobava 1938 : 120]. Vice versa Georgian-Apkhazian **xe/xa** allomorphs are logically corresponded by **xə//xen//xe<sup>ŋ</sup>** “tree” forms of Nakh languages.

C.-Kartv. \*xed-a “which”

Zan (Megr.) xat-e “immediately/instantly/at once”

Sv. xed-a/i “which”, xed-ra “any”

Like Georgian mašin ← \*mas-šin, Megrelian xat-e adverb is of pronominal origin that is logically corresponds with Svan xed-a/i “which” pronoun; cf. Sv. e : Zan a, C.-Kartv. \*e. As regard d → t devoicing process in Megrelian it is stronger in word non-anlaut than in Georgian; cf. Sv. išgwid : Zan škvit-i : Geo. švid-i “seven”...

C.-Sind. \*xǎ-d “who”

Ad. xǎt “who”

xǎd type pronoun was expected in Kabardian since t/d is usually attested in pronouns; cf. sət/səd (Kab.) “what”... But it isn't attested is published material so far.

On the ground of above given comparison borrowing of Svan xeda pronoun from Circassian should be excluded [cf. S. Janashia III, 1959 : 111]. Moreover then when genetically common roots are observed in kindred Dagestania languages, as well; cf. Did. (Sahad) hedo “which”.

C.-Kartv. \*xew- “half”

Geo. na-xev-ar-i “half”

Sv. xən-, xən-sga, xən-sқа (Lent.) “half”

At a glance, stem auslaut is characteristic of extraordinary nature of Geo. v : Sv. n correspondence though other facts support the secondary nasalization (v → n) in Svan; cf. Geo. vaḵ-e : Sv. nāḵ//naḵ “lowland/valley”.

C.-Sind. \*aq<sup>w</sup>- “part”

Ab. aq<sup>w</sup>-ə, Apkh. ax<sup>w</sup>-tə “part”

Nakh languages data supports Common Sindy a while ax “half” type is attested in three languages. Instead, in terms of root consonant labialization Georgian-Sindy similarity is easily observed. Indeed, q → x took place in parent Nakh and Kartvelian languages.

Abaza q<sup>w</sup>ə “part” is of different origin.

C.-Kartv. \*xew-/\*xiw- “tearing’ cutting (*in two*)”

Geo. xev-s “tears”, ga-xi-a//ga-xiv-a “tore”

Zan (Megr.) xar-u-a “disembowelling, gutting”, Laz o-xar-u “disembowelling, tearing”

Sv. xw-/xiw-, a-xw-ōr-e (ot-xiw-ēr, ad-xiw-ōr-e) “tears in length”, li-xi(w)-or-e “tearing, cutting in length”

Occurrence of Zan r as a correspondence of initial w phoneme should be troublesome. In this case w/v → r sporadic process acted that is characteristic of Laz as well as Megrelian dialect; cf. Geo. mšew-a : Zan mškor-in-i/škir-en-i, ɥew-a/nɥir...

C.-Sind. \*x<sup>w</sup>ǎ- “cutting; wound/cut”

Ab. x<sup>w</sup>ə-, in the word x<sup>w</sup>ə-r-ta “wound/cut”, Apkh. á-x<sup>w</sup>-ra “wound/cut”, cf. a-x<sup>w</sup>-ta “share/part” (*other root*)

Circassian data hasn't been revealed though Apkhazian-Abaza data gives perfect picture about Common Sindy archetype. Kinship of this latter with above described roots is doubtless. Structural correlation \*xew-/\*xiw- : \*x<sup>w</sup>ə- is attested in many common roots.

C.-Kartv. \*xeç- “scraping/planing/grating”

Geo. xeç- “scraping/planing/grating” a-xeç-il-i “scraped/planed/grated” (Saba)

Zan (Megr.) xač-, xač-ar-u-a “scraping/planing/grating”

In Megrelian -ar is superfluous, but it evident in other word – Geo. pxeḱ-a : Megr. xaḱ-ar-u-a “scraping/planing/grating” and is Zan affix. From other aspect xeç-/xač- demonstrates logical correlation.

C.-Sind. \*xčă- “marking/branding, cutting”

Ab. (Tap.) xča-ra “branding”, xča-rá “mark”, Apkh. a-xčá-ra “branding an animal's ear, cutting”

There is a lack of Circassian data in spite, it is possible to reconstruct Common Sindy archetype on the Apkhazian-Abaza data basis.

Logical Dagestanian correspondences of C.-Kartv. \*xeç- : C.-Sind. \*xčă- archetypes are preserved in Did. qerič, Inkh., Khv. qirič “scissors” nouns (*etym.* “sharp”).

C.-Kartv. \*xex- “foolish/stupid, silly/dim-witted/careless”

Geo. (Jav.) xex-uṭ-i “foolish, pointless/senseless person”

Zan (Megr.) xax-ar-ia//xax-a-ia “silly/dim-witted/careless”

There is a lack of Svan correspondence. Final -uṭ- and -ar-ia in Georgian-Zan is non-root (is suffixal); cf. Geo. šuš-uṭ-i “pointless/senseless”

C.-Sind. \*xăx- “wasting/misleading, misdemeanor/minor infringement/transgression”

Apkh. xəx-ra “misleading/making a mistake/seducing, misdemeanor/minor infringement/transgression”

In relation with the here-brought Apkhazian verb in the professional literature Ossetian xax<sup>w</sup>ər//xaxur “gossip/rumor, lie” allomorphs are brought [Abaev IV, 1989 : 149], that likely preserves Nakh and Dagestanian correspondences.

C.-Kartv. \*xex- “foolish/stupid, silly/dim-witted/careless” ~ C.-Sind. \*xăx- “wasting/misleading, misdemeanor/minor infringement/transgression” reveals genetic link with Cham. quq-īla (C.-Dag. \*qaq<sup>w</sup>-) “cheating/lying/deceiving” verb.

C.-Kartv. \*xw- “opening”

Geo. xw-, gan-i-xw-n-a “Sth opened”, gan-a-xw-n-a “Sb opened (*door*)”

Correspondences of Old Georgian xw- “opening” root haven't been revealed so far. Only Megrelian xu-al-a “violating/infringing, disbanding/dismantling” form can be brought, but I abstain from it.

C.-Sind. \*q<sup>w</sup>- “opening (*widely*)”

Ad. wə-q:-ən, Kab. wə-q:-ən “opening widely”

Even in this case q<sup>w</sup> → q: is evident, i.e. germination-intensifying of following w sonant has compensation nature in Circassian languages.

In C.-Kartv. \*xw- : C.-Sind. \*q<sup>w</sup>- opposition a x/q substitution creates no problem since q → x desaffricatizaion pre-historic process in Common Kartvelian is supposed.

Labialization of root pharyngeal in corresponding Dagestanian allomorphs is broken like in Adygean: Ag. -aq- / Arch. -ax- “opening”.

C.-Kartv. \*xw- “enraging/infuriating, angering/getting angry, enmity”

Geo. xw-eb-a “angering”, xw-ob-s “angers/gets andry”

Zan (Megr.) xv-, xv-i-eb-a “angering/getting angry”

Sv. xw-, ama-xw “enemy”, li-ama-x (Lent.) “enmity”

If ama- is detached as prefix in Svan, that is real (cf. ama-šwam “resting/relxaing” and li-šwem “resting/relxaing”) then Svan allomorph can be enrolled in this word list [Chukhua 2000-2003 : 399].

C.-Sind. \*x<sup>w</sup>a- “using foul word, cursing”

Ad. x<sup>w</sup>a-nă-, Kab. ja-x<sup>w</sup>a-nă- “using foul word, cursing”

Ub. xă-, in the word c<sup>w</sup>ə-xă- “using foul word, cursin, reviling/berating”

Apkhazian-Abaza -č<sup>w</sup>-ħa is similar that of Ubykh data and thus it is supposed to be result of language contact (borrowing) that is supported by strong argument of x<sup>w</sup> → x regularly functioning delabialization process in Ubykh.

Noteworthy parallel of Sindy-Kartvelian isoglosses is considered Dagestanian data, as well; cf. Darg. (Urakh) -ir<sup>h</sup>- “fighting”, Arch. anx “fighting, war” (cf. Sv. amax<sup>w</sup>).

C.-Kartv. \*xw- “seizing/profiting; taking out”

Old Geo. xw-, xw-m-a, mi-xw-m-a “taking away (*by force*)” (Saba)

Likely, the root is attested only in Old Georgian though it has true correspondences in Sindy languages and dialects. And this is the prerequisite that xw- verb is originated from parent language and it is of Paleo-Caucasian etymology.

C.-Sind. \*px<sup>i</sup>ə- “taking sth from sb, taking away (*by force*)”

Ad. px<sup>i</sup>ə-n, Kab. px<sup>i</sup>ə-n “taking away (*by force*)”

Apkh. a-ax<sup>w</sup>a-ra “taking, receiving/getting” (?)

It is one of cases when C.-Kartv. Cw labialized complex is corresponded by C.-Sind. pC harmonious complex; cf. C.-Kartv. sul- : C.-Sind. \*psă “soul”... In similar cases s<sup>w</sup> → ps transformation is supposed in parent Sindy. Basing on structural difference an Apkhazian sample seems suspicious [cf. Charaia 1912 : 41].

C.-Kartv. \*xwaw- “good harvest/surpluses, abundance/plenty/generosity/munificence”

Geo. xwav-i, xwav-r-el-i “good harvest/surpluses, abundance/plenty/generosity/ munificence “

Zan (Megr.) *xve* “good harvest/surpluses, abundance/plenty/generosity/munificence”

Sv. *xwāj/xwaj* “plenty/lots”

Final *j* in Svan language is a further transformation of C.-Kartv. *w*: *w* → *j* [cf. Klimov 1964 : 258; Fähnrich, Sarjveladze 2000 : 697].

C.-Sind. \**q<sup>w</sup>ə*- “sufficiency, fullness/completeness”

Ad. *ja-q<sup>w</sup>:ə*-, Kab. *jə-ri-q<sup>w</sup>:ə*- “sufficiency”, cf. Ad.-Kab. *jə-q<sup>w</sup>:-ča* “too/very full”

It is natural, that for Kartvelian parent language *q* → *x* spirantization process is supposed. Issue of relation of Did. *xom-i* “plenty/lots” with other Dagestanian roots and stems should be studied.

C.-Kartv. \**xwal*- “tomorrow”

Geo. *xval*, *xval-e* “tomorrow”, *da-xval-ieb-a* “delying/procrastinating” (Saba)

Zan *xol-o* “again; once again”

Semantically *toworrow* ~ *again* is clearly evident in Nakh data in which similar semantics is attested within one root; cf. Chech. *qān-jē* “tomorrow” ~ *qān-ūō* “afterwards”.

C.-Sind. \**x<sup>w</sup>lā* “evening”

Apkh. *x<sup>w</sup>lə*, in the word *x<sup>w</sup>lə-bzia* “good evening”

Apparently, Apkhazian *-x<sup>w</sup>lə-* root preserves a logical Sindy correspondence of C.-Kartv. \**xwal*- archetype. Apkhazian word is that rarest case sonor *l* is preserved in root unchanged.

Apkhazian-Kartvelian isoglosses are corresponded by Dagestanian data, as well; cf. Ag. *qani* “afterwards”.., Nakh *qano* “tomorrow” and others [see Chukhua 2008 : 664].

C.-Kartv. \**xwal*- “lizard”

Geo. *xvl-iḳ-i* “lizard”

Zan (Megr.) *xol-ar-i* → // *xvel-ar-i* → // *xvil-ar-i*, Laz *xol-ur-a* “lizard”

Svan *pxəl* “baby snake; lizard” : Laz *pxor-u-e* “lizard” can reflect the other Common Kartvelian root [cf. Chukhua 2000-2003 : 247].

C.-Sind. \**x<sup>w</sup>a*- “worm”

Ab. (Tap.) *x<sup>w</sup>a*, Apkh. *á-x<sup>w</sup>a* “worm”

Circassian data hasn't been revealed – perhaps it is lost. On the Apkhazian-Abaza data basis C.-Sind. \**x<sup>w</sup>a*- “worm” archetype is reconstructed, which auslaut was simplified still in parent language, i.e. \**x<sup>w</sup>al-* → \**x<sup>w</sup>a-* is Common Sindy process, that is confirmed by many materials.

Corresponding roots and stems haven't been disclosed in kindred Iberian-Caucasian languages.

C.-Kartv. \**xwan*- “big stone; large rock”

Zan (Megr.) *xun-i* “big stone; rock; large rock”

Sv. **xwan** “big stone; lifted huge stone”

Georgian correspondence is likely preserved in geographical name **Xvan-a** like a trace of Zan **xun**-root is observed in toponym **Xun-ev-i**.

C.-Sind. \***x<sup>w</sup>ǎ**- “mountain; hill”

Ab. **x<sup>w</sup>a** “mountain, hillock”, Apkh. a-**x<sup>w</sup>ə** “hill, hillock”

Final **n** that is of root in Kartvelian was lost still in Common Sindy. That is supported by Kartvelian as well as Dagestanian data; cf. Av. **xon-λi** “slope”, Hin. **x<sup>w</sup>** “mountain”, Arch. **x<sup>w</sup>:an** “mountain north slope”.

**ħun/ħu** “forest” of Nakh languages is of different etymology [cf. Starostin, Nikolayev 1994 : 425].

C.-Kartv. \***xwar**- “holy, sacrificial animal”

Geo. **xvar**-, Gur. **xvar-ad-i** “sacrificial animal for deceaseds”

**xvar-ad-i** is the only word which manifest **xvar**- root with **-ad** suffixal derivation. Correspondences aren't observed in other Kartvelian languages and dialects.

C.-Sind. \***x<sup>w</sup>ar-ǎ** “thoroughbred horse”

Ad. **farǎ** ← \***x<sup>w</sup>arǎ**, Kab. **x<sup>w</sup>arǎ** “thoroughbred horse”

The content of *thoroughbred animal (horse)* is clearly evident in Kartvelian-Circassian correspondences, that brings close together these similar-structured roots. There is an attempt to discuss Ab. **fər**, Apkh. a-**fǎr-xaça** “hero” word in this case, that strengthens and metaphorizes the meaning [Starostin, Nikolayev 1994 : 426].

Perhaps, **xar-am** “foal, donkey foal” stem, that is attested in Khvarsh, can be also discussed in this case [Khaidakov 1973 : 25].

C.-Kartv. \***xwar-e** “bodily member; body”

Geo. **xvar-i** “bodily member” (Saba)

Zan (Laz) **xur-a//xu-a** “body”

Svan correspondence hasn't been revealed. Existence of final **a** in Laz allomorph indicates that the word with **-e** suffix also functioned in parent language. Another sample of analogous correlation is also attested; cf. Geo. **kwart-i** : Zan **kwurt-a** “under-pants/breeches”. Semantic opposition *bodily member* ~ *body* is logical one.

Pr.-Sind. \***xur**- “part of body”

Hat. **ħur** “part of body”

Corresponding Apkhazian-Abaza roots and stems aren't observed. Although, \***xur**-proto-type is reconstructed for Proto Sindy language picture that is logically corresponds with C.-Kartv. \***xwar-e** root. In terms of semantics Hattian *part of body* is closer to Georgian *bodily member* meaning.

Corresponding allomorphs of Laz semantics are attested in Dagestanian languages; cf. Hin. **xu**, Hunz. **xo**, Bezh. **xo** “body, meat”.

C.-Kartv. \*xwaz- “broad bean”

Geo. (Ajar.) xvanʒ-a “vetch”

Zan (Megr.) xaʒ-i “broad bean”

In Ajarian xvanʒ-a n is phonetic inclusion. Initial \*xwaz- in Zan should have resulted \*xoʒ- or \*xuʒ-, but to avoid homonymia with other words (xoʒ- “bull/ox”, xuʒ- “part/side”) the language used alternative possibility: va → a; cf. Geo.(Kiz.) psval-i : Zan (Megr.) psal-i//sal-i “wood-splitting wedge/cart-wheel spoke”.

C.-Sind. \*qʷǎʒ- “Italian millet”

Ab. qʷʒ-ə, Apkh. a-xʷʒ, Bzip a-xʷʒ “Italian millet”

Due to absence of Circassian correspondences reconstruction of Common sindy archetype is suppositional. I don’t know whether Darg. q:uč: “bread” word is relevant in this case or not – Darg. q:uč: ← C.-Dag. \*qʷǎʒ- “bread” (?), but, seems, to discuss Ag. ʒarx “barley” word in this case is logical.

C.-Kartv. \*xwew- “wrapping, bandaning”

Old Geo. mo-xwev-a, sa-xwev-el-i, New Geo. še-xvev-a “wrapping”

Zan (Megr/) go-xu-ap-a “wrapping”, xe go-u-xv-ē “Put arm round sb”, cf. go-xva-xv-ap-a “specially/preciously wrapping”

To present Geo. xw-ev- root has been corresponded by Megr. kimš-a-xu “Sb wrapped” [Chikobava 1938 : 423], that has a certain omonym nature. I suppose that xw- root in Kartvelian was attested in two ways xw- and xwew-. The second resulted xvaxv- in Megrelian. For similar process cf. Geo. ɣwew- : Zan (Megr.) ɣviɣv- “kindling/flaring /intensifying/ rising/proving”.

C.-Sind. \*xʷǎ- “plaiting”

Ad. fə-n ← \*xʷǎ-n, Kab. xʷǎ-n “plaiting”

Ub. šʷǎ- “plaiting”

Sometimes the given Ab. á-šš-ra, Apkh. šš-ra “plaiting” implies different etymology [cf. Starostin, Nikolayev 1994 : 1021].

In historical Sindy languages and dialects ǎ → ə phonetic process is familiar. Archaic nature of ǎ- is supported by Kartvelian e (\*xwew-) vocalism that has regular nature.

Substitution of root x/šʷ consonant is repeated in Dagestanian languages, as well: Av. r-uxn- / And. r-ošin- “binding, tying up” [Starostin, Nikolayev 1994 : 1021], but initial form should have been the one with x-; cf. Tsakh i-xʷa- “sewing”.

C.-Kartv. \*xwew- “begging, praying, swearing an oath”

Geo. (Khevs.) xvev-n-a “praying”, i-xvev-s “makes sb pray, beg”, xvev-n-a-xveçna “praying and begging”

Sv. ɣwen-/ɣwn-, i-ɣwen-e/i-ɣwn-e (US.) “swears an oath”, cf. x-e-ɣwr-en-i/x-e-ɣwr-i/x-e-ɣwer-i (Lent.) “swears to sb on/by smth”

Attested -n/-r sonorants are non-root. Zan correspondences haven’t been revealed.



C.-Sind. \*x<sup>w</sup>ǎ- “praying”

Ub. x<sup>w</sup>ǎ- “praying”

Common Sindy reflexes are preserved only in Ubykh. For some reason delabialization process that is characteristic of Ubykh didn't take place in this sample.

Noteworthy isoglosses of C.-Kartv. \*xwew- : C.-Sind. \*x<sup>w</sup>ǎ- archetypes are observed in Dagestanian languages, as well; cf. And. xo-du, Tin. xaw-i-λα “begging”. Semantic correlation *praying* ~ *pleading* ~ *begging* is logical one.

C.-Kartv. \*xwen- “giving birth”

Zan (Megr.) u-xen-e “who hasn't given birth/heifer (2-3-year old); pregnant”, Laz u-xwen-i//u-xwen-e/u-xven-e “pregnant; heifer (2-3-year old)”

Verbal roots under the meaning of *giving birth* are attested only in Zan dialects, but xwen- - x- (x-al-a “giving birth”) allomorphs should be demarcated from each other as the roots of different etymology. Apparently, initial xwen- should be existed in other Kartvelian sub-system, but over the time it was lost. To discuss Sv. γan-aw//γǎn-aw “pregnant” forms along with these roots and stems should be excluded.

C.-Sind. \*x<sup>iw</sup>ǎ- “giving birth, birthing, increasing”

Ad. λ-fa-n ← \*λ-x<sup>iw</sup>a-n, Kab. λ-x<sup>w</sup>a-n “giving birth, birthing increasing”

Ab. q-ša-ra/ωan-ša-ra, Apkh. a-ša-ra/a-x-ša-ra “creating, giving birth, birthing”

In Sindy languages λ-/x-/q-/ωan- are detached as prefixes and x<sup>iw</sup>ǎ- + ša - as root that is corresponded by Kartvelian xwen- ; cf. C.-Kartv. e : C.-Sind. ǎ that has regular character.

Dagestanian samples manifests doubtless kinship with Sindy-Kartvelian verbal roots; cf. Lezg. xu-n “giving birth”.

C.-Kartv. \*xwerc-in- “big spoon”

Zan (Megr.) xvarčín-i “big spoon, small skimmer/draining spoon”

Inlaut r can be phonetic inclusion in Megrelian dialect. Considering the sound correspondences in Kartvelian languages it is possible to reconstruct \*xwerc-in- archetype for parent language state; cf. Geo. c : Zan č, C.-Kartv. \*c; Geo. e : Zan a, C.-Kartv. \*e.

C.-Sind. \*x<sup>w</sup>ǎć-ǎ “flat wooden bowl”

Apkh. a-x<sup>w</sup>ǎćǎ “small flat wooden bowl”

Similarity of Svan γwarčín “wooden kneading trough” is accidental since initial γ is phonetic inclusion - \*warčín → γwarčín, cf. Geo. varcl-i “wooden kneading trough” [Fähnrich, Sarjveladze 2000 : 194-195]. Megrelian-Apkhazian isoglosses have logical correspondences in Dagestanian languages; cf. Lak harč: “jar”...

C.-Kartv. \*xweç- “peeling/carving/whittling”

Old Geo. xweç-, xweç-a, mo-xweç-il-i, gamo-xweç-a “peeling/whittling”

Zan (Megr.) xvaç- “peeling/carving/whittling”, na-xvaç-a “skin that is left on the saucepan bottom after taking millet”, xvaç-i “scraper/grater/two-handled paring knife”, xvaç-u-a “peeling off, scraping off”

Kiziq *xveç*-a “removing hair from spun (yarn)” is also discussed in this case; *xvaç*-verbal root that is attested in western dialects of Georgian is entered from Megrelian [Fähnrich, Sarjveladze 2000 : 699].

C.-Sind. \**q<sup>w</sup>ăčă*- “cutting all round, cutting off/trimming off”

Ub. *q<sup>i</sup>əč*- “cutting”

Apkh. a-*xč<sup>w</sup>a*-ra “cutting all round, cutting off/trimming off”

Apkhazian a-*xč<sup>w</sup>a*-ra “cutting all round, cutting off/trimming off” of Common Sindy etymology reflects a correspondences of Kartvelian \**xweç*- archetype. Ubykh *q<sup>i</sup>əč*- “cutting” needed to be explained, but *q<sup>i</sup>əč*- ← \**q<sup>w</sup>əč*- is logical in this case.

C.-Sind. \**q<sup>w</sup>ăčă*- “cutting all round, cutting off/trimming off” : C.-Kartv. \**xweç*- “peeling /carving/whittling” is logical structural and semantic opposition. Difference between archetypes is absolutely minimal.

C.-Kartv. \**xweç*- “pleading/imploring”

Geo. *xveç*-, e-*xveç*-eb-a “pleads/implors”, sa-*xveç*-ar-i “plea/entreaty/prayer offering”

Correspondences of this stem isn’t observed in other Kartvelian languages and dialects, but likely it has noteworthy parallels is Sindy as well as Dagestanian languages.

C.-Sind. \**x<sup>w</sup>ăč*- “complaining, oathing/swearing/vowing”

Ad. *x<sup>w</sup>əš*-an, Kab. *x<sup>w</sup>əš*-an “complaining, oathing/swearing/vowing”

Ub. *x<sup>w</sup>əč*-a/*x<sup>w</sup>əč*-a “exciting, agitating”

Georgian-Circassian structural similarity is a prerequisite of common origin of this root that is made by semantic correlation *pleading/imploring* ~ *complaining/swearing*.

Correspondences are attested in Dagestanian languages: Av., Lak *çux*:/çux-, Arch. *çix*- which meaning is only *asking* (Rus. спрашивать); *asking* ~ *pleading/imploring* reminds English *to ask* with both meanings.

C.-Kartv. \**xweç*-e “crooked iron with which a spoon, plate is whittled”...

Geo. (Khevs.) *xveç*-i “crooked iron with which a plate, tray is elaborated”...

Zan. {*xvaç*-a} cf. Rach (←Megr.) *xvaç*-a “whittling knife for wooden spoon”

Kartvelian correlation *xveç*-/*xvaç*- is logical one [Fähnrich, Sarjveladze 2000 : 698-699], Zan -a indicates a parent-language e.

C.-Sind. \**xăč<sup>w</sup>*- “iron spit/skewer (*for grilled meat*)”

Apkh. ai-*xăč<sup>w</sup>* “iron spit/skewer (*for grilled meat*)”

Of Sindy languages a corresponding material is preserved only in Apkhazian. Parent-language origin of this latter is supported by Kartvelian as well as Dagestanian parallels; cf. Bagv. *heçu*, Hin. *xarçu*, Hunz. *xăčə* “tongs/pincers, hammer claw/nail pliers”...

The issue on deep etymological link with C.-Kartv. \**xweç*- “peeling/carving/whittling” : C.-Sind. \**xăč<sup>w</sup>*- “cutting all round, cutting off/trimming off” arises.

C.-Kartv. \*xwi- “meeting; destiny; portion/share”

Zan (Laz) xv-, kodo-m-o-xv-i “Meet me!”, mo-xv-er-i “ending up (*somewhere*)”

Sv. xwi-, li-xwi-e “meeting”, lə-xwi-e “portion/share, allotting”; “sb have met”, i-xwi-e “claims/gets/keeps a part/share of sth”

There is a lack of Georgian correspondence though to detach xv- segment as a root in xv-ed- verb isn't excluded. In this regard G. Klimov's reconstruction is acceptable which is based Svan xwi- type [Klimov 1964 : 258].

C.-Sind \*q<sup>w</sup>ə- “share/portion; destiny; part”

Ab. q<sup>w</sup>ə “share/portion; destiny; part”, Apkh. a-x<sup>w</sup>ə “share/portion; destiny”

Circassian correspondences haven't been revealed. Georgian word xwedr- was linked with Apkh. a-x<sup>w</sup>ə noun [Charaia 1912 : 40].

Anlaut C.-Kartv. x : C.-Sind. q illustrates that q → x (resp. q<sup>w</sup> → x<sup>w</sup>) spirantization phonetic process took place still in parent language partially.

Of Dagestanian languages only a Lak quna baqin “meeting” verbal root reveals q pharyngeal affricate.

C.-Kartv. \*xwir- “big/large and round”

Zan (Megr.) xvir-al-i “big/large and round”

Adjectival xvir- root is isolated in Megrelian. Likely, it is a reflex of Common Kartvelian \*xwir- archetype. This supposition is supported by corresponding roots of Iberian-Caucasian languages.

C.-Sind. \*x<sup>w</sup>əra- “round”

Ad. x<sup>w</sup>əra-jə, Kab. x<sup>w</sup>rə-j “round”

Ubykh x<sup>w</sup>əraj “round” is borrowed from Adyghean. But just this latter preserves parent-language picture fully; -jə/-j markers of Adyghean languages have adjective affix function.

Correspondences of C.-Kartv. \*xwir- : C.-Sind. \*x<sup>w</sup>əra- adjectives are observed in Avar x:ara-d-da “round” word.

C.-Kartv. \*xwir- “male”

Geo. (Lechkh.) xvir-a “male (*cat*)”

Zan (Megr.) xvanž-a “uncastrated male pig”

Sv. xwir “male”

Due to analyzing stem distribution restriction an expected xvinq- was lost in Laz. Final -a is of later period in Georgian-Megrelian. Just on it basis a xvinq-a → xvanža assimilative process took place in Megrelian.

C.-Sind. \*x<sup>w</sup>ə- “male”

Ad. x<sup>w</sup>ə, Kab. x<sup>w</sup>ə “male”

Ub. x<sup>w</sup>ə “male”

Ab. h<sup>w</sup>ə-s (*pl. form* h<sup>w</sup>a-ra), Apkh. a-h<sup>w</sup>ə-s “bullock” (*pl. form* a-h<sup>w</sup>a-ra)

According to sound correspondences in Sindy languages a  $x^{\text{ə}}$  allomorph was expected in Ubykh that isn't attested. Thus, it should be supposed that it is borrowed from Adyghean language and dialects. This supposition has great chance.

From Dagestanian data Akhvakh  $x^{\text{w}}:e$  (*pl. form*  $x^{\text{w}}:er-ar$ ) "husband" word is noteworthy, that confirms the existence of final  $r$  in stem.

C.-Kartv.  $*xwirik-$  "wild duck"

Geo.  $xvirik-a$  "wigeon"

Zan-Svan correspondences haven't been revealed for now, but isolated nature of Georgian word doesn't assume the borrowing process. Noteworthy isoglosses are observed in Circassian and Lezgian languages.

C.-Sind.  $*xəɾək^{\text{w}}-ǎ$  „dove/pigeon"

Kab.  $t-həɾək^{\text{w}}ǎ$  „dove/pigeon"

The issue on historical prefixal nature of  $t-$  segment can be arisen, which could be sourced from  $d-$  via assimilation (cf. Ub.  $t-xamó \leftarrow *d-qamó$  "leather / single of hair" : Old Geo.  $qam-l-i$  "footwear"). Prefixal nature of  $t-$  is supported by Dagestanian material, as well, in which like in Kartvelian languages, grammatical class markers (and their existing trace) aren't observed; cf. Arch.  $x:urk$ , Tsakh  $qənek-e$  „dove/pigeon".

C.-Kartv.  $*xwirkil-$  "fruit (*of plant*)"

Geo.  $xvirkl-i$  "unripe hazel-nut"

Zan (Megr.)  $xvirkil-i/a$  "fruit of alder-tree"

$xvirkil-a/kvirxil-a$  which are attested in Imerian and Gurian demonstrates Zan allomorphs. Svan correspondence hasn't been revealed so far.

C.-Sind.  $*x^{\text{w}}ənk^{\text{w}}$  "grain"

Ub.  $x^{\text{w}}ənk^{\text{j}}$  "grain"

Stem auslaut (palatalized  $k^{\text{j}}$ ) in Ubykh confirms that Common Sindy archetype consisted of double labialized stem  $x^{\text{w}}$ ,  $k^{\text{w}}$ . In the professional literature  $n-$  is considered to be phonetic apposition [Kvakhadze 2014 : 76], that is groundless in present case. Vice versa I suppose that Ubykh  $n$  is a nasalized correspondence of Kartvelian  $r$  vibrant.

C.-Kartv.  $*xwica$  /  $*qwica$  "sofa with carpet"

Zan (Megr. )  $xvica$  "sofa with carpet (*in wedding*)"

Since Common Kartvelian archetype is reconstructed according to Megrelian data (reflex) the reconstruction procedure is problematic. It is known that  $q \sim x$  correlation was broken in Zan at early stage and reflexes of  $q/x$  phonemes coincide with each other. Though Sindy and Dagestanian data supports the reconstruction of proto-type with  $q-$ .

C.-Sind.  $*qəča$  "pillow"

Ab.  $qčə$ , Apkh.  $a-xčə$  "pillow"

Comparison of Sindy and Kartvelian parent languages turns out that  $v$  (labialization)

“is superfluous” in Megrelian. Basing on Dagestanian data labialization of root consonant is evident; cf. Lezg. *qūcū-gan* “pillow” that supports Kartvelian data. But in other languages the same stem is attested without labialization; cf. Hin. *qic:a..*, Khin. *xiči-ḡan* “pillow”.

In any case, it is fact that the root of Paleo-Caucasin origin and C.-Kartv. *c* : C.-Sind. *č* demonstrates regular and logical correlation.

C.-Kartv. *\*-xi* “a certain/some/one, someone/anybody”

Zan (Megr.) *-xi*, in the word *ar-xi* “a certain/some/one”, *mar-xi* “one/several/a certain”, *ar-xi-mar-xi* “certain (*one*)”

Sv. *er-xi*, *jer-xi*, *jere-xi* (Lent.) “a certain/some/one, certain (*one*)/several”

In Georgian *-xi* segment isn't observed, it is lost.

Correspondences of detached Zan-Svan *ar-/er-* particles should be preserved in Geo. *er-t-i* “one”/ *er-g-as-i* “two score and ten/fifty” words. In other case K. Lomtadze should have detached *er-* root in Georgian [Lomtadze 1952 : 69-80].

C.-Sind. *\*x'ə-* “who”

Ub. *šə* “who”

N. Trubetskoy linked Ubykh *šə* “who” pronoun with Shapsug *śə-d* “what” one that was rightly disproved in the works of next research generation [see Trubetskoy 1930 : 80; Abdokov 1973 : 23; Shagirov 1977, II : 104; Starostin, Nikolayev 1994 : 1063]. Phonetic process *x' → š'* is evident in Ubykh.

C.-Kartv. *\*-xi* “someone/anybody” : C.-Sind. *\*x'ə-* “who” pronouns are corresponded by Nakh (Chech.) *mū-xa* “which” pronoun.

C.-Kartv. *\*xims-el-* “tree splinter”

Geo. (Rach.) *ximsl-i* “narrow part of tree, splinter”

Zan (Megr.) *ximsa* “tree skin/rind, moss”

Final *-l* : *-a* correspondence supports Common Kartvelian *\*xims-el-* archetype.

Perhaps, Megrelian *xvica-* “furnace/tinder” that looks like Geo. *xems-i* – Megr. *xec-a* opposition by *ms → c* positive transformation can be discussed in this case.

C.-Sind. *\*x<sup>w</sup>əś-w* “hay; medicine”

Circ. {*x<sup>w</sup>əś-ǎ*} “hay”

Ab. *a-x<sup>w</sup>əš<sup>w</sup>*, Apkh. *a-x<sup>w</sup>əš<sup>w</sup>* “medicine”

Apparently, Circassian allomorph is preserved in Ossetian languages with a certain differences. Characteristic *ś → s* or *š → s* phonetic process took place in this latter.

Labialization of *x* in C.-Sind. *\*x<sup>w</sup>əś-w* archetype is corresponded by Kartvelian bilabial *m* and final *w* corresponds with Common Kartvelian *l*.

Genetically common linguistic material hasn't been revealed in other Iberian-Caucasian languages.

C.-Kartv. \***xinç**- “winnowing of sifted corn”

Geo. (Imer.) ga-**xinç**-v-a “winnowing of threshened millet”

Zan (Laz) o-**xinç**-u “winnowing, sifting of rice”, **xinç**-er-i “sifted rice”, Megr. **xinç**-u-a “winnowing of sifted grain/corn”, **xinç**-i “siftings (*in sieve*)”

There is a lack of Svan correspondence. Root distribution coefficient is high in Laz-Megrelian that is corresponded by Imer. **xinç**- root [Chikobava 1938 : 427; Fähnrich, Sarjveladze 2000 : 700].

C.-Sind. \***xʷənçə**- “sifting”

Kab. wə-**xʷanşə**-n “sifting”

The verbal stem is isolated in Kabardian, but its Common Sindy nature is doubtless. It is proved by Kartvelian correspondences. Spirantization of initial **ç** hissing-hushing affricate is characteristic phonetic process in Kabardian.

It should be emphasized that Ubykh **xa**- and Apkhazian-Abaza **xʷ** -”sifting” are the verbs of different origin.

C.-Kartv. \***xop**- “spade/oar”

Geo. **xop**-i “to row or steer a boat through the water” (GED), “boar oar” (Saba)

Zan (Megr.) **xvip**-ia “a king of oar; deepening”

Apparently, in Megrelian there should have been **xup**-ia, but due to assimilation influence of following -ia suffix a **xvip**-ia allomorph was formed, cf. **kub**-ia/**kvib**-ia “sauce-pan/metal pot”.

C.-Sind. \***xʷəp**- “wooden spoon”

Kab. **xʷəp** “a kind of spoon”

Nominal root is isolated in Kabardian, but likely it is of Common Sindy etymology. Additionally, it is noteworthy that analytical isoglosses haven’t been disclosed in other Iberian-Caucasian languages if a **xupa** “spoon” word in Khvarsh can be considered. Its borrowing supposition from Georgian is excluded. The issue needs additional investigation.

C.-Kartv. \***xox**- “(*riverside*) stone”

Geo. **xox**-i “riverside stone”, Tush., Mokh., Khevs. “whetstone”

Zan (Megr.) **xox**-ul-ia “stony earth”

In Megrelian C.-Kartv. **xox**- root is complicated with -ul saffix, that corresponds with Georgian -eul suffix. Probable the existence of **xoxula** “barren, arid land” in Imerian due to borrowing from Megrelian.

C.-Sind. \***ħaqʷə** “stone”

Ab. **ħaqʷə**, Apkh. a-**xáħʷ** “stone”

Comparison with Kartvelian roots manifests that initial Sindy **o** is segmented via diphthongization (G. Rogava) of which **w** segment labializes the second consonant in the stem. C.-Kartv. \***xox**- is s-prantized-assimilated variant of Pr.-Kartv. \***ħoq**- root.

The similar word **xox-** “mountain”, that is attested in Ossetian, can be a substrat of Nakh; cf. Arch. **xonx** “big stone”.

Apparently, Geo. (Tush.) **qeq-i** “stone, crushed rock” : Zan (Laz) **xix-i** “type of stone” is of different etymology, it is different word.

C.-Kartv. \***xox-** “crawling”

Geo. **xox-**, **xox-av-s** “crawls”, **m-xox-av-i** “sth clawling”

Zan (Megr.) **xox-u-a** “crawling”, **xox-ū** “sth crawling”, Laz **o-xox-u** “crawling”, **xox-um-s//xox-up-s** “crawls”, **o-xox-al-i** “to be crawled”

Corresponding roots aren’t observed in Svan. **u** (**xux-**) was expected in Zan though due to its absence the borrowing possibility of **xox-** verb is excluded.

C.-Sind. \***x<sup>w</sup>əx<sup>w</sup>-** “crawling”

Ub. \***x<sup>w</sup>əx<sup>w</sup>-da-** “crawling”

Of Sindy languages only Ubykh preserves the verb of parent-language origin. Perhaps, due to stem symbolic structure palatalization regular process **x<sup>w</sup> → x<sup>j</sup>** characterized of Ubykh didn’t take place. Professionals consider **-da** segment to be verbal; ending in Ubykh, cf. Ad. **ʒə-**, Kab. **ʒə-** “throwing/dropping down” : Ub. **ʒə-da-** “throwing/dropping down” [Kvakhadze 2014: 272].

C.-Kartv. \***xox-e** “tall/high”

Geo. (Jav.) **xoxe-i** “unpleasantly/ugly tall/high”

Correspondences of **xoxe** adjective haven’t been revealed so far though its parent-language origin is acceptable. Such supposition is supported by Circassian languages data.

C.-Sind. \***xax<sup>w</sup>ǎ-** “long, tall/high; growing up”

Ad. **xax<sup>w</sup>ə-**, Kab. **xax<sup>w</sup>ə-** “growing up”

Ub. **x<sup>j</sup>ax<sup>j</sup>ə-** “growing up”

Ab. **x<sup>w</sup>x<sup>w</sup>a**, Apkh. **a-x<sup>w</sup>x<sup>w</sup>a** “long, tall/high”

Labialization of root consonant in Sindy reflects C.-Kartv **o** which, perhaps, resulted **wa** complex on the reflexation basis and afterwards a labialized element merged with second consonant. In Ubykh language \***xax<sup>w</sup>ə-** → **xax<sup>j</sup>ə-** took place as it was expected and finally **x<sup>j</sup>ax<sup>j</sup>ə-** via assimilation.

Noteworthy parallel is observed in Dagestanian (Rut.) **haxa-** “being up/at the high” verb.

C.-Kartv. \***xram-** “deep ravine/small mountain river”

Geo. **xram-i** “deep rocky ravine” (Saba)

The word is attested only in Georgian. Laz **xram-i** “bed/furrow in ploughed/sown land” is borrowed from Geo.; cf. Megr. **xwemur-i** “non-penetrating hole”. **xram-** is considered to be of parent-language data due to its semantics and Apkhazian-Adyghean isoglosses.

C.-Sind. \***x<sup>w</sup>ǎ-** “deep ravine/small mountain river”

Ad.(Chemg.) x<sup>w</sup>ǎ-w “deep ravine/small mountain river”

Ub. -x<sup>w</sup>a, in the word t<sup>w</sup>a-x<sup>w</sup>a “river”

There is a lack of Apkhazian-Abaza data. In Ubykh t<sup>w</sup>a- is detached under the meaning of liquid/fluid and -x<sup>w</sup>a denotes *ravine* [Kvakhadze 2014 : 34]. In Chemguy a -w segment should be detached, which can be derivative affix.

From other aspect, correlation of Sindy-Kartvelian archetypes is perfect, that is supported by semantic similarity, as well. Core meaning is *deep ravine*. Even in this case m → w took place in parent language. Initial form is shown in Kartvelian form.

C.-Kartv. \*xuz-al- “awnless bread”

Geo. (Rach.) xuzal-a “awnless/boneless”

Zan (Megr.) xozo- “thick-grained awnless bread”

Svan correspondence hasn't been revealed. As regard sound correlation Geo. u : Zan o (cf. Geo. xup-i : Zan (Megr.) o-xup-an-i “cover/lid”) is often attested. Megrelian ausalut o is explained - u → o took place via progressive assimilation, i.e. initial Zan type \*xozu stem should have been occurred. Seems, Lower-Imerian noun xozo that repeats Megrelian semantics is zanism.

C.-Sind. \*xǒz<sup>w</sup>-ǎ “cereal (*bread*)”

Ad. (Shaps.) γǎz<sup>w</sup>ǎ “bread cereal”, Kab. γǎwǎ ← \*γǎz<sup>w</sup>ǎ “cereal harvest”

Further segmentation of Adyghean allomorphs γǎ “year” + z<sup>w</sup>ǎ-n “ploughing” [Shagirov 1977, I : 129] is similar that of folk etymology. Vice versa, I suppose that in anlaut x → γ phonetic process took place via regressive assimilation. Correspondence of Kartvelian u vowel should have been wǒ in Circassian, it really is, but w sonant underwent metathesis process at the end of the stem - \*x<sup>w</sup>ǒz<sup>w</sup>-a → γǎz<sup>w</sup>ǎ.

Isoglosses from other Iberian-Caucasian languages haven't been revealed for now.

C.-Kartv. \*xut- “shortage of breath, suffocating”

Geo. xut-v-a “shortage of breath/stiffening”, i-xut-eb-a “It hard to breathing/air becomes hard to breath”

Attempt that verbal xut- contains a numeral nominal xut- “five” (A. Chincharauli) needs more argumentations; cf. Megr. xunt-i/xunt-u-a “shortage of breath”

C.-Sind. \*tǎa- “suffocating”

Ad. tǎa-Lǎ “suffocating”

Georgian-Circassian roots demonstrate inversive structure, that likely took place in Kartvelian parent language. The issue needs additional investigation.

C.-Kartv. \*xul- “sheep (*species*)”

Geo. (Khevs.) xul-ia “hornless sheep”, xul-a “short-eared or earless sheep” (GED)

Nominal xul- root is detached only on Georgian ground. It is one of archaic forms that denoted *sheep*.



C.-Sind. \*x<sup>w</sup>ə- “sheep”

Ad. x<sup>w</sup>ə-, in the word x<sup>w</sup>ə-rəś<sup>w</sup>, Kab. x<sup>w</sup>ə- in the word x<sup>w</sup>ə-rəfa “sheep skin”, cf. Kab. x<sup>w</sup>ə-reṭ “call of driving out the sheep”

Adyghean root x<sup>w</sup>ə- that is preserved only in composites is archaic word denoting sheep that reflects parent-language picture. It is fact that final l was lost still in Proto-Sindy without trace.

Andi ixo “sheep” and its Dagestanian correspondences are likely of different etymology [cf. Starostin, Nikolayev 1994 : 248]. Moreover, additional Dagestanian material is revealed which structurally and semantically corresponds with Sindy-Kartvelian isoglosses; cf. And. xor-ol “female sheep (*pl.*)”, Hunz. xor, Bezh. xoj//xor “sheep”.

C.-Kartv. \*xumar- “joking; joker/witty, sb funny; game”

Geo. xumar-i “joker/wag/clown” (Saba), xumr-ob-a “joking [Abuladze 1973 : 564], Meskh. xumar-i “game”

Sv. xumar-/xwmar-, li-xwmar-āl “joking”

There is a lack of {xumur-} type Zan correspondence. Perhaps it is lost. Some researchers explain xumr-ob-a as “joking, funny thing” [Chubinashvili 1887 : 1759], that is associated with *game/playing*. According to GED a Georgian xumar-stem is considered to be borrowed from Arabic.

C.-Sind. \*q<sup>w</sup>amaL- “playing, dancing, entertaining”

Ub. q<sup>w</sup>əmaL-a “playing, dancing”

Ab. q<sup>w</sup>mar-ra “playing”, q<sup>w</sup>mar-ga “toy/to be played”, Apkh. a-x<sup>w</sup>mar-ra “playing”, a-ǰǰər-x<sup>w</sup>mar-ra “horse-racing”

There is a lack of Adyghean correspondence. Sindy-Kartvelian material was collected by M. Bukia, but the author supports the borrowing from Kartvelian [Bukia 2016 : 66-67]. I don't agree with this view, because Sindy material demonstrates logical and regular Ub. L : Apkh.-Ab. r (cf. Ub. La : Apkh. á-r, Ab. rə “army” ~ C.-Kartv. \*er-, Geo er-i “army”) sound corresponding. Additionally, borrowing supposition cannot explain the occurrence of q affricate in Abaza and Ubykh.

C.-Kartv. \*xuṗ- “picking, collecting/pilling up; slurping/sipping”

Geo. (Im.) xuṗ-, mo-xuṗ-v-a “pickin up of fishnet by fisherman”

Zan (Megr.) xuṗ-u-a “slurping/sipping”, p-xuṗ-un-k “I drink greedly”

Sv. xūṗ-/xuṗ-, a-xūṗ-e/a-xuṗ-e “collect, pills up”

Svan word is characterized of general meaning, namely: in Megrelian *liquid sipping greedly*, in Geo. *net picking up* and in Svan *collecting/pilling up*.

C.-Sind. \*x<sup>w</sup>əṗ- “mouthfullness, swallowing/gulping/gulp/mouthful”

Ad. ja-x<sup>w</sup>əṗ-a-γ<sup>w</sup> “gulp/mouthfull”, Kab. x<sup>w</sup>əṗ-ən “swallowing/gulping”

Phonetic difference mṗ/p within one root indicates that these roots are based on sound structure basis. In Kartvelian languages and dialects xuṗ- is stable in any position.

Dagestanian correspondences are more stable; cf. Lak **x:uḗ**, Tab. **xuḗ**, Lezg. **xuḗ**, Khin. **xob**, Rut. **xuḗ** “*mouthful/filled up*”; *collecting/pilling up/mouthfullness/swallowing* are segments with common order [see more Dag. Starostin, Nikolayev 1994 : 1082].

C.-Kartv. **\*xurs-a** “soured whey”

Geo. (Mokh.) **xursa** “soured whey” (S. Makalatia)

The word is attested only in Mokhevian, but in all probability it preserves Common Kartvelian stem that was lost in other Kartvelian languages and dialects.

C.-Sind. **\*xəš-ǎ** “milk”

Ab. **xšə**, Apkh. **á-xš** “milk”

Corresponding stem is lost in Circassian languages. It isn't excluded that Ossetian **ǎ-xšə-r** “milk” was borrowed from Adyghean languages. This supposition is supported by root auslaut [-r].

C.Kartv. **\*xurs-a** : C.-Sind. **\*xəš-ǎ** is logical structural and semantic correlation.

Genetically common material hasn't been disclosed in other Iberian-Caucasian languages.

C.-Kartv. **\*xust-** “five”

Geo. **xut-** “five”, **me-xut-e** “fifth”

Zan **xut-i** “five”, **ma-xut-a** “fifth”

Sv. **wo-xušd/wo-xwišd** “five”

The nouns denoting *five* are identical in Kartvelian languages. Only **wo-** order in Svan allomorph anlaut and **šd** complex in Svan instead of Georgian-Zan **t** create difference. To reconstruct **\*xust-** archetype on the Svan data basis is acceptable [Klimov 1964 : 262].

C.-Sind. **\*štx<sup>w</sup>ə** “five”

Ad. **tfə** ← **\*tx<sup>jw</sup>ə**, Kab. **tx<sup>w</sup>ə** “five”

Ub. **šxə** “five”

Ab. **x<sup>w</sup>-ba**, Apkh. **x<sup>w</sup>-ba** “five”

In discussing C.-Sindy archetype Ubykh **š** instead of Adyghean **t** is noteworthy. I suppose that in some cases it corresponds with Geo.-Zan **t** : Sv. **št** → **šd/ṭ**, i.e. even in Ubykh **št** should have been occurred instead of Adyghean **t-** like in Svan via simplifying of which **t** : **š** type opposition was formed. Thus, I preferred **\*štx<sup>w</sup>ə-** type reconstruction as C.-Sind proto-type that is logical correspondence of inversive structure of C.-Kartv. **\*xust-** archetype [Charaia 1912 : 40].

C.-Kartv. **\*xuš-** “spit/gob”

Geo. (Mokh.) **xuš-i** “spit/gob”

Zan (Laz) **xušḗ-i** “cattle fecals/dung/manure”

Svan correspondence isn't observed. Laz **xušḗ-** (← **\*xušk-**) noun corresponds with Geo. **xuš-** root; cf. Geo. **š** : Zan **šḗ** → // **šḗ**.

C.-Sind. \*x<sup>w</sup>əš- “thick glob(s) of mucus/snot”

Ab. (Tap.) x<sup>w</sup>aš “thick glob(s) of mucus/snot”

Absence of Circassian data complicates the reconstruction process of Common Sindy archetype. I suppose that parent-language ə vowel should have resulted ă as transitional variant from which Apkhazian-Abaza a simple vowel often develops: ə → ă → a.

C.-Kartv. \*xuc- “shrine prist”

Geo. xuc-i “priest performing prayer rituals at shrine”, sulis xuc-i, xaṭis xuc-i “priest performing prayer rituals at shrine”, xuc-ob-a “shrine prist”, xuc-ur-i “medieval Georgian script”

Zan (Megr.) xurc-i, Xurc-ia, Xurc-il-a-va, Laz xunc-i, Ma-xunc-et-i

Corresponding forms aren't observed in Svan. Below I'll detail review the history of xuc- word.

C.-Sind. \*x<sup>w</sup>əc-a “deity”

Circ. {x<sup>w</sup>əca} “one of main deities”

Apparently the form that was lost in Circassian is preserved in Ossetian (see below).

In other context V. Abaev rightly investigated the correspondences of xuc- stem in Iberian-Caucasian languages and pointed out Lezgian xuc-ar “god” form which, according to researcher, is in plural form like Persian *yazdān*. The scholar considered xuc-a-dat noun that is one of tribe names in Eastern Dagestanian to be a correspondence of Dagestanian xuc-a stem [Abaev 1989, IV : 255-256]. Additionally, the same Lezgian form is repeated in Khinalug languages with minor phonetic changes - *yucar* “god”. The latter probably, is Lezgian borrowing, but correspondences are observed in other Lezgian languages: Tab. q<sup>w</sup>arc, Rut. q<sup>w</sup>arc-aləj “(protective) house spirit”; these words are considered to be the such correspondences.

As regard Ossetian x<sup>w</sup>əca form it can be a Circassian (Kabardian) type of Paleo-Caucasian archetype, which is preserved in Ossetian form denoting *Sunday*. The word is of compound structure, but it has clear etymology - x<sup>w</sup>əc-ă-w bon “God's day”. Circassian nature of the word is proved by derivation with -w suffix characteristic of Adyghean; cf. šə “horse” - šə-w “rider”, also, x<sup>w</sup>əca - x<sup>w</sup>əca-w...

C.-Kartv. \*xuç- “narrow”

Zan (Laz) xunç-, o-xunç-u “narrowing”, xunç-er-i “narrow”, cf. Megr. Xunç-i (*top.*)

Sv. xuç-, na-xwç-i “narrow”, x-o-n-xuç-a “narrowes”, na-xwç-m-ara “id”

Geo. viçro (Old Geo. içro) and Sv. na-xuç-i “narrow” should be demarcated from each other. They have nothing common (besides semantics). Thus, xuç- root that is of Common Kartvelian etymology is independent unit. Correspondence of Laz-Svan isoglosse hasn't been revealed in Georgian so far.

C.-Sind. \*x<sup>w</sup>əç- “small, minor, small amount”

Apkh. a-xuč//a-x<sup>w</sup>əç “small, minor, small amount”, a-x<sup>w</sup>əç-ə-məç “lots of small/petty detail/things”, a-x<sup>w</sup>əç-xa-ra “getting/turning small”

Reconstruction of Common Sindy archetype is complicated by the fact that there is a lack of other Apkhazian-Adyghean correspondences. Abaza x<sup>w</sup>əc- “small”, perhaps, is of different origin.

In terms of semantics, a middle ring (etymology) of opposition *narrow* ~ *small* is *thin* that is attested in Apkhazian.

Of Dagestanian languages the correspondences of Svan-Apkhazian isoglosses are likely observed in Lezg. γ<sup>w</sup>eç-i “small/minor” word.

## q

C.-Kartv. \*qab-o “back/inside of throat/maw/gullet, mouth cavity”

Sv. qäp(w), qap (Lashkh.) “back/inside of throat/maw/gullet, mouth cavity; mouth”

Older type of Svan root should be preserved in qäbw//qabw adverb “face-up/on one’s back”. Apparently, just o → w is reflected in this word auslaut otherwise pw/bw complexes shouldn’t occurred in Kartvelian prent languages.

Etymological link of Svan allomorphs with Geo. (*dial.*) qäpə “jowl/double chin/wattle” word is also supposed (N. Machavariani).

C.-Sind. \*qab-ər “throat”

Ub. qəmbər “throat”, Rus. горло

Of Apkhazian-Abaza languages the word of parent-language origin is attested only in Ubykh. In this latter a real trace of a → ə reduction-assimilation is observed like b → mb is prop. Ubykh innovation.

Mutual borrowing among Sindy and Kartvelian languages is excluded since considering correspondences are attested in Dagestanian languages, as well: Kvarsh qirb-aj “throat”.

C.-Kartv. \*qad-e “mountain; sheer/steep rock”

Geo. qde “mountain in Stepandtsminda”, cf. qado

Zan (Megr.) xənda “sheer/steep rock”

Svan correspondence hasn’t been revealed. Inlaut ə in Megrelian is phonetic apposition and neutral ə vowel is supposed to be a reflex of historical o - i → ə. Final Geo. e : Zan a sound correspondence is noteworthy.

C.-Sind. \*qad-ă “rock; bank/coast/edge”

Ab. (Tap.) qata “rock; bank/coast/edge”

The word is preserved only in Tapant dialect of Abaza though is reflects parent-language reflex. Inlaut d → t devoicing phonetic process is prop. Abaza innovation.

Correspondence of Abaza-Kartvelian isoglosses is likely observed in Dagestani languages, as well; cf. Kar. **qeda** “mountain”.

C.-Kartv. \***qalt-a** “leather sack, shoulder-bag/rucksack of quartered sheep-/calf-/goat-skin”

Geo. **xalta** “satchel/sack” (Saba)

Sv. **xalt//xalta** “shoulder-bag/rucksack of quartered sheep-/calf-/goat-skin”

Megrelian **xarta** “shoulder-bag/rucksack of quartered sheep-/calf-/goat-skin” is borrowed from Georgian via **lt** → **rt** characteristic phonetic transformation. A **q** → **x** spirantization process in Common Kartvelian is acceptable which implies **q/x** substitution at the process initial stage; cf. **qaro/xaro** in Old Georgian, etc.

C.-Sind. \***qat-ǎ** “leather sack, shoulder-bag/rucksack of quartered sheep-/calf-/goat-skin”

Ub. **qatǎ** “leather sack”

Ab. **xiatə** “leather sack”, Apkh. **a-xiat-ra** “shoulder-bag/rucksack of quartered sheep-/calf-/goat-skin”

There is a lack of Adyghean allomorphs. A **a-hata** “leather bag/leather case (*for gun, flag...*)” lexeme is attested in Apkhazian that is rightly considered to be kartvelism [Charaia 1912 : 15]. Additionally, Apkhazian **a-xiat-ra** and all other Sindy data are linked with Georgian **xalta** via borrowing [Bukia 2016 : 63]. I cannot agree with this standpoint since they are Georgian-Circassian isoglosses. A **x** → **q** adaptation process should be explained in Ubykh that cannot be explained on the borrowing theory ground.

C.-Kartv. \***qam-** “leather”

Old Geo. **qam-l-i** “footwear” (Saba), **qam-ier-i** “with footwear”, **u-qam-ur-i** “without footwear, barefoot”, **me-qam-l-e** “cobbler/boot-maker”, **sa-qam-r-ob-el-i** “sock and legging/gaiter” (Saba)

Sv. **qam-ir** (UB.), **qem-ur/qem-ər** (Lashkh.) “cattle’s foot skin”

G. Klimov brought Zan (Megr.) **xwemur-i** “non-penetrating hole” form which semantics cannot appropriate with the meaning of discussed stems [Klimov 1964 : 263].

Stem auslaut correlation Geo. **l** : Svan **r** was troublesome, but in Georgian the occurrence of **sa-qam-r-ob-el-i** derivative reveals that **-l-/Vr-** can be non-root segment.

C.-Sind. \***qam-ə** “leather / single of hair”

Ub. **t-xamə** ← \***d-qamə** “leather / single of hair”

Ab. **qamə**, Apkh. **a-xamə** “fur-coat”

Apparently, in Circassian languages a root was complicated with **d-** class marker in anlaut, that resulted desaffricatization of **q-** in Ubykh form. Common origin of Common Kartvelian stems was underlined before [Klimov 1964 : 263].

Spirantized correspondences are observed in Dagestani language, as well; cf. Lezg., Tab., Ag. **xam** “leather, skin”.

C.-Kartv. \*qan- “power/force, capability/ability”

Geo. qn-, m-qn-e “mighty/capable/powerful” (Saba), si-m-qn-e “power and ability”

Sv. qam-, qam-ša, qam-aš-a “power, strength, ability/capability”

If -aš-a is detached as a suffix in Svan [Chukhua 2000-2003 : 402], thus it is clear that Svan qam- turns out to be a correspondence of reduced Georgian \*m-qan-e → m-qn-e allomorph since n → m bilabialization phonetic process is natural in Svan: Sv. lərgim - Geo. (← Zan ) login-i “bed”, Sv. γošgin → // γošgim “back/behind”...

C.-Sind. \*qar- “(gathering) strength/might/power”

Ad. qar-ən “(gathering) strength/might/power, capacity/strength/power/force (of sb/sth)”

In the professional literature an issue is put on borrowing direction [Bukia 2016 : 138]. But I suppose that Adyghean qar-ən contains a corresponding root of C.-Kartv. \*qan- archetype; \*qan-/\*qar- manifests Paleo-Caucasian etymological material.

Further investigation should be carried out to reveal Dagestani and Nakh correspondences of these archetypes.

C.-Kartv. \*qaḗ- “pumpkin”

Geo. xaḗ-i “bitter pumpkin” (Chubinashvili), xaḗ-er-i “pumpkin species”, xaḗ-er-a-j “id”

Zan (Megr.) xoḗ-or-o “round ribbed pumpkin; pumpkin species”

There is a lack of Svan correspondence. Megrelian allomorph reflects a correspondence only of Geo. xaḗ-er- derivative. Corresponding xoḗ- variant of root xaḗ- form isn't observed in Laz, as well.

C.-Sind. \*qab- “pumpkin”

Ad. (Chemg.) qāb, Abdz. qab “water-melon”, Bzhed. qāb “pumpkin”

Meaning shifting *pumpkin* → *water-melon* took place in Abdzakh. Perhaps, it happened then when *water-melon* had appeared in the region.

C.-Sind. \*qab- : C.-Kartv. \*qaḗ- is logical correlation; ḗ → b should be Sindy innovation that is logical. Due to absence of Old Georgian and Svan data on analytical root the reconstruction of Common Kartvelian archetype is based on Sindy forms data in which q/q allomorphs are stable and don't undergo spirantization like Georgian and Zan ones.

C.-Kartv. \*qaḗ-a “pimple's crust; descaling (of fish...)/peeling (human's skin)”

Zan (Megr.) xoḗ-o “crust of wound, pimple”, Laz je-xoḗ-u “skin peeling, scaling”

Since the root is attested only in Laz-Megrelian the picture about Common Kartvelian archetype cannot be perfect basing on the fact that Zan hasn't preserved pharyngeal voiceless q affricate. Kindred Sindy languages data can be auxiliary mean in which q pharyngeal is more stable.

C.-Sind. \*qaḗ-a “dandruff/skin flake”

Ad. (Chemg.) **qamṗ**, Kab. **qaṗă** “dandruff/skin flake”

It is rightly noted that in Adyghean bilabial **m** is phonetically developed before **ṗ**- [Kvakhadze 2014 : 143]. In Adyghean (resp. Chemguy) a final **a** vowel is also lost and thus, Kabardian data is more archaic.

C.-Kartv. \***qaṗ-a** : C.-Sind. \***qaṗ-a** demonstrates logical correlation that is also supported by semantics – *crust* ~ *scale* ~ *dandruff/skin flake* are the semantemes of common series.

C.-Kartv. \***qap-** “scabbard/sheath”

Geo. (Meskh.) **xap-i** “scabbard/sheath”

Since **q** arch-phoneme merged with **x** spirant in Meskhian dialect, i.e. **q – x → x – x** (**q** ~ **x** correlation is broken) it is natural to suppose **q** affricate-pharyngeal for parent-language picture.

Likely, the word of parent-language origin is preserved only in Meskhian dialect of Georgian language.

C.-Sind. \***qarp-a** “covering, cover”

Ab. (Tap.) **qarpa** “covering”, **qarpa-ra** “covering”

Semantically *covering//cover* ~ *scabbard/sheath* segments are close to each other that is supported by similar structural and phonemic composition.

To confirm the genetic link with Hin. **ḡep-e** kura “covering” verb is perspective. Though it is difficult to say if Darg. **ḡap-//ḡap-**bires “covering” roots and stems can be brought in this case. The issue needs additional investigation.

C.-Kartv. \***qapr-** “lungwort”

Geo. (Gur.) **xapr-an-a** “lungwort” (*plant*)

Since correlation **q** ~ **x** was broken in Gurian dialect the existence of \***qapr-** archetype is supposed in Common Kartvelian. Apparently, in reconstruction procedure the data of Sindy languages and dialects is considered.

C.-Sind. \***q<sup>w</sup>arp-** “mushroom; dandelion”

Ad. (Chemg.) **q<sup>w</sup>arab** “dandelion”, Kab. (Basl.) **q<sup>w</sup>arp** “mushroom”

Common origin of these stems is supposed [Kvakhadze 2014 : 57], that is acceptable. Moreover, parent-Sindy origin of Circassian allomorphs is also supposed that is corresponded by C.-Kartv. \***qapr-**.

Parallels aren't observed in Nakh and Dagestanian languages. The issue needs additional investigation.

C.-Kartv. \***qew-** “ravine; gorge/valley”

Old Geo. **qev-i** “ravine”, **qev-n-eb-i** “tree-lined road”, **qev-is-ber-i** “chieftain”, **qev-is-upal-i** “district chief (*in medieval Georgia*)”, New Geo. **xev-i** “ravine”

Zan (Megr.) **xab-o** “ravine”; “collapsed (*riverbank*) earth”

Sv. **qew** “ravine; gorge/valley”, Čube-**qew** (*top.*)

It is acceptable that Imer. **xabo** “riverbank” is considered to be zanism [Fährnich, Sarjveladze 2000 : 712]. And still the functions of **n** (Old Geo. qev-n-eb-i) and **o** in Kartvelian material (Megr. xab-o) is unclear.

C.-Sind. \*q<sup>w</sup>ǎ “gorge/valley; field/meadow”

Ad. q<sup>w</sup>:a, Kab. q<sup>w</sup>:a “ravine; gorge/valley; field/meadow”

Ub. q<sup>w</sup>a “field/meadow”

Common origin of Kartvelian-Sindy stems is doubtless. Structural and semantic identity is evident.

An issue on genetic link with Dagestanian roots can be put, cf. Arch. qar “deep gorge/valley; narrow ravine”, but probability of v → r phonetic process in Archib should be verified.

C.-Kartv. \*qem-al- “knife; sword”

Old Geo. qmal-i//qmal-i, New Geo. xmal-i “sword”

Zan (Megr.) xamu, Laz xam-i//xamu (Atin.) “knife”

Svan correspondence isn’t observed. In Georgian-Zan correspondence a -al-/-u final correlation is demonstrated which repeats the practice of Geo. çqal-i : Zan çqu “water” opposition.

C.-Sind. \*qǎb-a “ploughshare”

Ab. qǎba “ploughshare”

Corresponding allomorph isn’t observed in Sindy sub-system, that cannot be obstacle since Abaza-Kartvelian isoglosses have parallels in Nakh languages; cf. Ts.-Tush. maŋqŋ (← C.-Nakh \*maqu) “razor”.

Revealed semantic opposition *knife/sword* ~ *ploughshare* ~ *razor* implies the meaning of *cutter/sharp*.

C.-Kartv. \*qer- “being dumbfounded/dounbfounding, numbing”

Geo. (Mokh., Tush.) ga-qer-eb-a-j “being dumbfounded/dounbfounding, numbing”, Psh. ga-xer-eb-a “numbing”

The word is attested only in Georgian dialects. Although, its reconstruction in parent language is possible that is supported by external language material.

C.-Sind. \*qǎ- “being dumbfounded/dounbfounding, stunning/turning to stone”

Ad. (Shaps.) q:ə-n “hardening, stunning/turning to stone”, Chemg., Bzhed. q:ə-n “being dumbfounded/dounbfounding”, Kab. q:ə-n “being dumbfounded/dounbfounding, turning giddy/making/becoming confused”

Ub. qə-, sə-qə-n “being dumbfounded/dounbfounding”

Like in other many cases, even in this case final r is lost still in Sindy parent language.

In other context the Dagestanian roots and stems denoting *cold* are considered to be the correspondences of C.-Sind. \*qǎ- archetype; cf. Khin. q:i, Darg. dərqu:u “cold”... [Abdokov 1983 : 175], that can be disputable.



C.-Kartv. \*qer- “branch/fork/bough, sth stretched out/extended/jutting out”

Geo. qer-i “branch/fork/bough”, švid-qer-i “seven-branched” (Saba)

Sv. qēr/qer “handle”

Among Kartvelian languages the semantic correlation *branch* ~ *handle* is noteworthy for which meaning of *stretched out* is etymonic [Chukhua 2000-2003 : 406].

C.-Sindy. \*q<sup>w</sup>ǎ- “horn”

Ad. bža-q<sup>w</sup>:ǎ, Kab. bža-q<sup>w</sup>:ǎ “horn”

Ub. qja ← \*q<sup>w</sup>a “horn”

I suppose that Ab. č<sup>w</sup>ω<sup>w</sup>a, Apkh. á-ṭ<sup>w</sup>éω<sup>w</sup>a “horn” are different roots and cannot be discussed in this case [cf. Starostin, Nikolayev 1994 : 903].

Of external language data the Av. (Chad.) h<sup>w</sup>ar “cock’s comb/crest”, Lak qi, Darg. qe “horn” lexemes are close.

C.-Kartv. \*qerc- “long-shafted tool, hoe”

Geo. (Tush.) qerco “long-shafted tool with what tree-hurt is taken for cask”

Zan (Megr.) karč-i “tool for cultivating stony earth”, karč-u-a “type of hoeing”

Correspondence of historical *o* in Megrelian is lost. It regularly disappeared; cf. Geo. γvin-o : Zan γvin-i “wine”... Phonemic correlation *q/k* is logical in Kartvelian – Geo. mqce : Zan (Laz) kče “white”...

C.-Sind. \*hǎnc-ǎ “wooden spade/oar”

Ad. hanc, Kab. hancǎ “wooden spade/oar”

In Proto Sindy perhaps \*qanc-ǎ archetype should have occurred which underwent spirantization in Common Sindy, cf. Av. x:eč “spear”, but Lak q:usa (← \*q:uca) “spoon”.

Meaning difference in Sindy-Kartvelian is evident. In this case Dagestanian information helped since Adyghean nouns were linked with Lezgh. q<sup>h</sup>usu “spade/oar”, on one hand and on the other one Krits q<sup>h</sup>asu “hatchet/axe” is also brought [Starostin, Nikolayev 1994 : 941], that supports the comparison reality.

C.-Kartv. \*qep- “biting”

Sv. qep- “biting”, qep-i “bites”, x-e-qep-i “bites”, mə-qep-ia (Lent.)//mə-qp-ia “biting (*dog, horse...*)”

Etymological link with Georgian qep-a “barking” was supposed and is still supposed, but comparison with other Caucasian material supports Svan sounding. Dagestanian and Sindy correspondences reveal *q/h* pharyngeal sounds like Svan. Thus, q̣ → q is less-supposed [cf. Chukhua 2000-2003 : 406].

C.-Sind. \*q<sup>w</sup>ǎ- “barking, howling”

Ad. q<sup>w</sup>ə-, ha-q<sup>w</sup>ə-n “barking”

Ub. q<sup>w</sup>ə-γ “barking of dog”

Ab. q<sup>w</sup>a-ωω-ra, Apkh. á-x<sup>w</sup>a-a-ra (← á-x<sup>w</sup>a-ωa-ra) “howling, shouting”

In Common Sindy parent language *p/b* became a labialization source of root consonant

- **qp/qb** → **q<sup>w</sup>**. This is proved by Kartvelian as well as Dagestanian material; cf. Av. **ḥap-**, Kar., Tind., Bagv. **ḥab-**, Darg. **Ƴamp-** “barking”...

And still, if Georgian **ḡep-** glottalized variant is genetically close to above-described verbal roots then Megrelian **ḡap-ur-i** (← **\*ḡap-ur-i**) “hueing/howling of dogs” cannot be separated from Geo. **ḡep-** “barking” root.

C.-Kartv. **\*qwab-a** “bush/shrub; fenced round”

Zan (Megr.) **xiba** “fenced round with reed and azalea”

Sv. **qwam(a)** “bush; shrub”, gen. case. **qwamä-š**

Georgian correspondence hasn’t been revealed [cf. Chukhua 2000-2003 : 409]. In Zan there should have been **xuba** type allomorph that resulted **xiba** variant via **u** → **ə** → **i** phonetic transformation. In Zan **b** : Sv. **m** opposition the Megrelian data was advantaged that is supported by other Iberian-Caucasian languages data.

C.-Sind. **\*qab-a** “earth embankment of sheafs and bunches”

Ub. **qābā** “earth embankment of sheafs and bunches, pile/heap”

The word is isolated in Ubykh, but likely it has correspondences in (not only) Kartvelian languages.

It is difficult to suppose that Common Sindy archetype was given without labialization of root consonant, moreover then when in Dagestanian material labialization is characteristic; cf. Arch. **q<sup>w</sup>ab** “sheaf; bunch”.

Av. (Chad.) **ḡob** “hay stack” cannot be discussed in this case – it is of different etymology [cf. Starostin, Nikolayev 1994 : 470].

C.-Kartv. **\*qwam-** “praying; voice”

Geo. **qm-a** “voice”, **qm-ob-a** “calling”, **qm-ev-a** “helping”, **sa-qm-ar-i** “donation/aid” (Saba)

Zan **xom-a/xum-a** “voice”, Laz **o-xom-in-u** “calling”, **o-xvam-e** “praying house, church”, Laz **o-xom-al-a** “praying house”

Sv. **qwam-/qwām-/qwām-** “praying”, **la-qwām/la-qwam** “praying house, church”

It is evident that *praying/blessing, praying house = church* semantemes are based on *voice/calling* sema; cf. Lat. **ōrāre** “begging, saying, praying” → **ōrāculum** “place of gods”, Rus. **орать** “calling, shouting”.

In the professional literature they ignore the **xom-** → **xvam-** (**o** → **va**) possibility transformation and discuss about borrowing of Laz-Megrelian **xvam-** root from Georgian [Fähnrich, Sarjeladze 2000 : 716], that is groundless.

C.-Sind. **\*maq<sup>w</sup>-a** “voice, sound”

Ad. **māq:a**, Kab. **māq:** “voice, sound”

Like in many other cases, even in this case in the **q<sup>w</sup>** complex gemination of **q** is resulted via labialization breaking in Adyghean languages and dialects – **q<sup>w</sup>** → **q:**. On the other hand C.-Sind. **\*maq<sup>w</sup>-a** : C.-Kartv. **\*qwam-** is archetype of inversive structure.

Structure of Kartvelian archetype is secondary that is proved by Nakh correspondence (cf. Ts.-Tush. *moq* “song, fairytale”).

C.-Kartv. \**qwam-* “guarding, protecting”

Old Geo. *qum-il-v-a* “guarding, defencing, watching/guarding”, *sa-qum-il-av-i* “night watch”, *m-qm-il-av-i* “guard” (Saba)

Corresponding roots and stems haven’t been revealed in other Kartvelian languages and dialects so far, though it is doubtless that Georgian *qumil-* is of parent-language origin.

C.-Sind. \**xwəmə-* “protecting, keeping/preserving”

Ad. *xwəmə-*, *qəw-xwəmə-n* “protecting”, *wə-xwəmə-n* “keeping/preserving”, Kab. *xwəmə-n* “protecting”

Detached root *xwəmə-* is of parent-language origin. Though comparison with Common Kartvelian archetype *q : x* opposition is outlined that can be explained by *q → x* spirantization rare process in parent Sindy.

On the other side, C.-Kartv. \**qwam-* and C.-Sind. \**xwəmə-* isoglosses demonstrate structural and semantic identity.

C.-Kartv. \**qwanc-e* “string (*of dried fruit*), bunch (*of keys*), bunch/posy (*of flowers*)”

Zan (Laz) *xunča* “string (*of dried fruit*), bunch (*of keys*), bunch/posy (*of flowers*)”

Due to the absence of Georgian-Svan correspondence to reconstruct Common Kartvelian archetype is possible only on the basis of sound correspondences of the mentioned languages. Indeed, Meskhian *xunča* “id” is of Zan origin.

C. Sind. \**qačw-ə* “braided/plaited (*hair...*)”

Ab. *qəčw* “bird’s comb/crest”, Apkh. (Bzip) *a-xčwə* “braided/plaited (*hair...*)”

Semantic difference between Abaza and Apkhazian is great, but it is only at a glance since Laz correspondence contains two meanings; cf. *q:unču* “hair on crown of hair/forelock; tuft of hair on the forehead”, cf. Bagw. *qamča* “mane”...

Kartvelian meaning is repeated in Chechenian *qanča* “bunch of grass” word.

C.-Kartv. \**qward-* “hardened meat”

Geo. (Psh.) *xord-i* “hardened and rounded meat under skin”

Pshavian form reflects Common Kartvelian on the basis of a certain transformation.

Corresponding nominal forms aren’t observed in Zan-Svan.

C.-Sind. \**qwad-* “corpse, deceased”

Ad. *ħad-ă*, Kab. *ħăd-ă* “corpse, deceased”

Ab. *qwad-i* “corpse, deceased”

Abaza allomorph is closer to Common Sindy archetype. Structural identity of C.-Sind. \**qwad-* : C.-Kartv. \**qward-* is supported by semantic opposition – *hardened meat* ~ *deceased*.

Corresponding isoglosses aren't observed in other Iberian-Caucasian languages [cf. Starostin, Nikolayev 1994 : 635-636].

C.-Kartv. \*qwez-a “round loaf of bread; pie”

Old Geo. qweza-j “round loaf of bread”, qweza “round bread” (Saba)

Zan (Megr.) xvaža//xvaž-ia “cone-shaped ritual round loaf of bread”

In the professional literature an Old Georgian qweza-j form is linked with Megrelian xozo “boiled round loaf of bread” word [Fähnrich, Sarjveladze 2000 : 714-715], with which I don't agree. Firstly, Georgian ve order should have resulted va in Zan, and secondarily, it is appropriate to link Megrelian xozo with Georgian γwezel- stem.

C.-Sind. \*q<sup>w</sup>āž-a “cheesed cake”

Ub. qāža “cheesed cake”

The word of parent-language origin is preserved only in Ubykh via characteristic delabialization process – \*q<sup>w</sup>āž-a → qāža. Apkhazian a-x<sup>w</sup>až<sup>w</sup>a “cone-shaped ritual round loaf of bread” is rightly qualified to be megrelism [Charaia 1912 : 15]. It is appropriate to enroll Ubykh qāža variant in this words list, but I don't share the view on its Kartvelian nature [Bukia 2016 : 65] since I consider it to be reflex of Common Sindy origin, which has correspondences in Kartvelian as well as kindred Nakh languages; cf. Ts.-Tush. qačē “provisions for journey/vioctuals”.

C.-Kartv. \*qwel- “cough, coughing”

Old Geo. i-qwel-d-a, qwel-a-j “cough, coughing”

Zan (Laz) xval-i “(*expectorated*) phlegm”, o-xval-u, Megr. xval-i “cough, (*expectorated*) phlegm”, pirt-xval-i “tuberculosis”, xval-u-a “coughing”

Sv. qweš-a//q<sup>w</sup>āš-a “cough”

Old Georgian repeats ancient language picture; l → š is prop. Svan process (G. Rogava).

C.-Sind. \*q<sup>w</sup>ā- “cough”

Ub. q<sup>l</sup>a “cough”

Ab. a-m<sup>h</sup><sup>w</sup>a-ra, Apkh. aj-m<sup>h</sup><sup>w</sup>a-ra “cough”

Initial m is phonetic apposition in Apkhazian; q<sup>w</sup> → <sup>h</sup>w spirantization historical process is evident, in Ubykh labialization breaking took place along with palatalization - \*q<sup>w</sup>ā → q<sup>l</sup>a.; From kindred languages cf. C.-Nakh \*qā<sup>h</sup>- ← Pr.-Nakh \*q<sup>w</sup>al- “cough (of anim.)”.

C.-Kartv. \*q<sup>w</sup>erc-a “scabies/eczema; mange”

Zan (Megr.) xvarc-a “scabies/eczema; mange”, cf. Sv. (← Zan) xwars “scabies/eczema”

Reflex of parent-language origin is preserved only in Megrelian. If basing on Megrelian sounding and Geo. e : Zan a sound correspondence is considered thus it is possible to reconstruct Common Kartvelian archetype.

Sv. **xwarc** → // **xwars** “id” allomorphs are borrowed from Megrelian.

C.-Sind. \***čʷǎq-** “scabies/eczema; mange”

Ab. **čʷaq-ra** “scabies/eczema; mange”

If **č** → **č** hushing regular tendency in Abaz is considered thus \***čʷǎq-** verb of hissing-hushing type should be reconstructed for parent language.

Sindy-Kartvelian archetypes demonstrate inversive structure. Of Dagestanian languages a Hin. **xos-λα** (← \***xoc-λα**) “scratching/scraping” is noteworthy.

C.-Kartv. \***qir-** “stone”

Geo. **xir-**, in the word **xir-aṭ-i** “rocky ground” (Saba)

Basing on Iberian-Caucasian data, the existence of **qir-** archetype is supposed in parent language; cf. Nakh **qer** “stone; rock”. Unfortunately there is a lack of Svan correspondence. Though it should be said that voiceless pharyngeal affricate **q** is well preserved in Svan.

C.-Sind. \***qər-** “rock”

Kab. **qər** “rock”

Common Sindy archetype is reconstructed on the Kabardian root data ground; **q** → **q̇** secondary phonetic process in Kabardian is considered that gives possibility to obtain Sindy correspondence of Nakh **qer-** “stone; rock” and Kartvelian \***qir-** “stone” roots and stems.

Likely, Dagestanian (Godob.) **qeru** “sandstone”, Rus. **песчаник**, from can be enrolled in this words list.

C.-Kartv. \***qir-** “stealing”

Zan (Laz) **xir-**, **o-xir-u** “stealing”, **m-xir-až-e/ma-m-xir-e** “stealer, thief/burglar”, Megr. **xir-u-a** “steal”, **ma-xir-ž-i/ma-xir-al-i** “stealer, thief/burglar”

Similar verbs (and nouns) aren’t observed in Svan-Georgian. Maybe that’s why the issue was raised on borrowing of Zan **xir-** root from Greek (G. Rogava).

C.-Sind. \***qər-** “hiding”

Ub. **qar-da-** “hiding, covering”

Corresponding roots aren’t attested in other Circassian languages, but the existence of the verb under the same meaning in Hattian is noteworthy; cf. Hat. **her** “hiding, covering” [Kasiyan 2009 : 333].

\***qir-** was reconstructed for Common Kartvelian only on Ubykh data basis since in Zan **q** often changed into **x-**.

Nakh-Dagestanian correspondences aren’t observed.

C.-Kartv. \***qip-** “skein (*of yarn*); spinning (*wool, cotton...*)”

Geo. **qip-i** “thread skein”, “shortly set-up thread” (Saba), New Geo. **xip-i** “skein/hank of yarn/twisted threads/twist of yarn”

Zan (Megr.) **xip**-i “skein (*of yarn*)”, **xip**-u-a “spinning of skein”

The word isn't attested in Old Georgian, but it is attested in Saba's dictionary. Megrelian **xip**- nominal and verbal root logically corresponds with Georgian **qip**- stem. Spirantization **q** → **x** similar process in Megrelian and Georgian should be underlined.

C.-Sind. \***qəp**-a- “plaiting”

Ab. (Tap.) **qapa**-ra “plaiting”, Apkh. a-**x'ápa** “knitted shoe-sock”

There is a lack of Circassian correspondence though Tapant data fills this drawback. The latter exactly reflects parent-language picture. Existence of palatalized **x'** allomorph in Apkhazian should be explained.

C.-Sind. \***qəp**-a- : C.-Kartv. \***qip**- demonstrates logical correlation from the standpoint of phonemic structure as well as semantics; *spinning* ~ *plaiting* correlation is logical one and **ə** → **ǎ** → **a** transformation is assimilative in Apkhazian-Abaza.

C.-Kartv. \***qic**- “dough”

Sv. **qic** “dough”

It is less possible to link Svan **qic**- root with Laz **kc**-al-a//**xc**-al-a “rotting” (**kc**-ap-er-i//**xc**-ap-er-i “rotten”) verb. At the same time it is hard to suppose reduction of **i** in Zan not to say anything about semantic difference of words.

C.-Sind. \***qəć<sup>w</sup>**-ə “dough”

Ad. **thǎć<sup>w</sup>ə**, Bzed. **thac<sup>w</sup>ə**, Kab. **thǎv** “dough”

As it is evident in Kabardian a secondary **v** is given that is explained by **ć<sup>w</sup>** → **v** simplification trend. Earlier at Common Circassian language level a parent-language **d+q** order transformed into **th** harmonious-descending complex of B type by acting of combined phonetic of regressive assimilation and spirantization processes.

Nakh correspondence of described roots is likely preserved in Iron dialect of Ossetian **xəs:ǎ** “dough” spirantized form.

C.-Kartv. \***qmar**- “helping, granting/offering (*assistance, aid*)”

Old Geo. **qmar**-eb-a “helping”, sa-**qmar**-i “to be used”, u-**qmar**-i “unused”, New Geo. **xmar**-eb-a “using”

Verbal root is attested in old Georgian language though correspondences aren't observed in kindred Kartvelian languages and dialects. Laz-Megrelian **xvar**-/**xmar**- allomorps are borrowed from literary Georgian.

C.-Sind. \***q<sup>w</sup>a**- “helping/assisting/aiding”

Ab. **q<sup>w</sup>a**-ra “helping/assisting/aiding”, Apkh. a-**x<sup>w</sup>a**-ra “helping/assisting/aiding”

There is a lack of Circassian data though Apkhazian and Abaza fills this drawback [Charaia 1912 : 41]. In this latter an initial pharyngeal voiceless affricate is preserved unchanged. In Apkhazian and New Georgian a **q** → **x** spirantization is evident that due to breaking trend of **q** phoneme.

Similar  $C_m \rightarrow C^w$  transformation in Megrelian and Abaza-Apkhazian is noteworthy. Its basis is different: in Megrelian labialization of  $C_m \rightarrow C^w$  consonant took place due to phonotactic restriction, any *consonant + m sonor* is prohibited. In Sindy languages  $m b p$  is generally one of sources on in the development way of labialized consonants along with bifurcation of *o* and *u* vowels.

Correspondence of Kartvelian *r* vibrant in auslaut was lost still in parent Sindy period.

C.-Kartv. \*qor-e “bald”

Zan (Megr.) xora//xvara “bald”

xvara allomorph in Megrelian is the result of Zugdidian-Jvarian and Samurzaqanian subdialect and reflects secondary picture. Senakian xora (cf. surname Xora-va) is archaic form; cf. Geo. gora : Zan gola  $\rightarrow$  // gvala - is assimilative process;  $q \rightarrow x$  spirantization process is supposed in Zan that is hypothetical.

C.-Sind. \*q<sup>w</sup>ǎ- “bald”

Ad. q<sup>w</sup>ə-jə, Kab. q̣<sup>w</sup>i-j ( $\leftarrow$  \*q̣<sup>w</sup>ə-j) “bald”

In the professional literature there is an attempt to enroll Ab. q<sup>w</sup>ə and Apkh. a-x<sup>w</sup>ə “hair; single hair” allomorphs in this words list [Shagirov 1977, I : 232], but it is unacceptable from structural as well as semantic standpoint.

C.-Kartv. \*qor-e “bald” : C.-Sind. \*q<sup>w</sup>ǎ- “bald” demonstrates phonetic and semantic correlation; glottalization  $q \rightarrow q̣$  is of prop. Kabardian innovation.

In terms of genetic correlation, Karat. ħulo “bald” form can be noteworthy.

C.-Kartv. \*qorc- “furtively watching/looking/contemplating/perceiving/foreseeing”

Zan (Laz) xorc-ar-/xors-ar-/xos-ar- “furtively watching/looking/contemplating/perceiving/foreseeing”, n-o-xors-ar-s “watches/looks at sb/sth furtively”, meš-i-xors-ar-s “watches /observes sb/sth/keeps eye on sb/sth”

In similar position a  $c \rightarrow s$  spirantization phonetic process is natural for Laz; cf. Geo. qoc- “wiping clean” – Zan (Laz) xos- ( $\leftarrow$  \*xoc-) “cleaning (*of fruit*)”, Geo. qorc-meṭ-i “tumour/growth” – Laz xusu-meṭ-i “id”. In these samples  $c \rightarrow s$  as well as  $q \rightarrow x$  processes are simultaneously revealed. And just basing on this the reconstruction of Kartv. \*qorc- archetype was tested since -ar (xor-ar-) is verbal suffix in Laz-Megrelian.

C.-Sind. \*q<sup>w</sup>ǎc- “thinking”

Ab. (Tap.) q<sup>w</sup>əc-ra, Apkh. a-x<sup>w</sup>əc-ra, Bzip a-x<sup>w</sup>əc-ra “thinking”

Circassian data hasn’t been revealed. Although I cannot share the further segmentation of Apkhazian-Abaza allomorphs; q<sup>w</sup>əc-/x<sup>w</sup>əc- is united root [Chirikba 1996 : 59], that corresponds with C.-Kartv. \*qorc- verb. In terms of semantic correlation *contemplating/perceiving/foreseeing* ~ *thinking* opposition is logical; cf. Geo. gančvreṭa “perceiving/foreseeing” ~ čvreṭa “furtively watching/looking/contemplating”.

Sindy-Kartvelian isoglosses are corresponded by Dagestania data, as well; cf. Lak ħuč:-a “thinking; idea; understanding”.

C.-Kartv. \*qoqo- “pheasant”

Geo. qoqo-b-i “pheasant” (Saba)

In the birds names -b- segment is often repeated, that should indicate to its affixal nature: *kaqa-b-i* “partridge”, *karka-b-i* “snowcock”, *ta-b-i* “rose-colored starling” (Saba); cf. *zgar-b-i* “hedgehog”...

C.-Sind. \*h<sup>w</sup>arq<sup>w</sup>a “pigeon/dove”

Ad. t-h<sup>w</sup>arq<sup>w</sup>:a, Kab. t-h<sup>w</sup>arq<sup>w</sup>:a “pigeon/dove”

Ab. h<sup>w</sup>əh<sup>w</sup>, Apkh. a-h<sup>w</sup>əh<sup>w</sup> “pigeon/dove”

In historical Circassian languages initial t- should be originally a grammar class marker (d → t) [Rogava 1956].

Kindred stems are attested in Dagestanian (Rut.) q:uq<sup>w</sup>aj “cushat, ringdove” as well as Nakh languages: Chech. q<sup>w</sup>oq-a, Ing. qoq “pigeon/dove”, but *γyγy*//*γunγy* allomorphs of Andi languages is of different origin and cannot be discussed in this case [cf. Starostin, Nikolayev 1994 : 471].

C.-Kartv. \*qul- “ear of wheat”

Old Geo. quwil-i “flowering (millet) head/ear of grain”, “ear of corn” (Saba)

Sv. qul “diseased maize stalk”

Zan correspondence isn’t observed [cf. Chukhua 2000-2003 : 408]. Svan allomorph demonstrates archaic picture. I suppose that in Old Georgian initial variant was \*qul-iw-i type stem. In this latter -iw- is the same as in Old Geo. qul-iv-i “shoulder bone” word.

C.-Sind. \*q<sup>w</sup>ə “barley; millet”

Ad. ha, Kab. ha “millet”

Ub. x<sup>w</sup>a “barley”

h : x opposition that is evident in Circassian languages indicates that initial phoneme was pharyngeal q of affricative nature. The latter resulted h/x allophones via spirantization.

Apkhazian a-x<sup>w</sup>əʒ and Abaza q<sup>w</sup>əʒ “barley” are of different etymology and thus they aren’t discussed in this case [cf. Starostin, Nikolayev 1994 : 503].

C.-Kartv. \*qunč- “thick block of wood/tree stump (*with root and all*)”

Geo. (Kiz.) qunč-i “thick block of wood/tree stump taken off with root and all”

The word is attested only in Kiziq dialect of Georgian language. Likely, basing on external languages correspondence, it is of Common Kartvelian origin.

C.-Sind. \*qəmʒ- “thick block of wood/tree stump, block of wood”

Ab. (Tap.) qəʒ (← \*qəmʒ), Apkh. (Bzip) a-xəʒ/a-xməʒ “thick block of wood/tree stump, block of wood”

Circassian correspondences haven’t been disclosed. Apkhazian a-xməʒ allomorph manifests that in Tapant and Bzip a corresponding phoneme of m is lost; i.e. in Kartvelian n is of root and isn’t a phonetic apposition.

Nakh or Dagestanian isoglosses haven’t been revealed for now.



C.-Kartv. \*qup- “lid (*of pot...*)/(chimney) cowl; cover, lid/top/roof”

Geo. ხურ-ი “lid/cover”, Rus. крыша (котлов, мисок) (Chubinashvili), sa-хур-и “lid (*of pot...*) /(*chimney*) cowl”

Zan (Megr.) хор-, о-хор-ан-и “tightly plaited lidded basket”

There is a lack of Svan correspondence. Geo. **u** : Zan **o** rarely occurs in common etymological material; cf. Geo. uḡ-i-s “knows” : Zan orḡ-e-n, oḡ-e-n “sees”. Since illustrating material isn’t observed either in Old Georgian language or Saba’s dictionary the reconstruction of **q** archyphone is supposed.

C.-Sind. \*qəb<sup>w</sup>- “lid/cover/roof”

Ab. qəb, Apkh. a-xəb “lid/cover/roof”

Circassian data isn’t observed though the root reconstruction is possible on the ground of Apkhazian-Abaza allomorphs. Correspondence **w** segment of Kartvelian **u** isn’t observed; cf. sound correspondence C.-Kartv. **u** : C.-Sind. **wə**. Reconstruction of \*qəb<sup>w</sup>-type archetype is supposed. Since **b<sup>w</sup>** is non-canonical in Apkhazian-Abaza languages it simplified – **b<sup>w</sup>** → **b**.

I don’t agree with the detaching possibility of **qa** “head” word in **xəb**- root, moreover, its link with Georgian txem- “crown of head” [cf. Lomtadze 1980 : 571].

C.-Kartv. \*qčol- “smoking (*of oil lamp...*)”

Geo. xčol-v-a “smoking (*of oil lamp...*)”, Khevs. qčol-v-a “smoking (*of oil lamp...*)”, cf. Khevs. qčol-i “smoke, fume”

Historical root full-sounding **qVč** isn’t excluded, but due to absence of Zan-Svan correspondences it is difficult to speak about vowel type (o(?)).

C.-Sind. \*q<sup>w</sup>ač- “smoking (*of oil lamp...*)”

Ab. (Tap.) q<sup>w</sup>ač-ra, Apkh. (Bzip) á-x<sup>w</sup>ač-ra, Abzh. á-x<sup>w</sup>ač-ra “smoking (*of oil lamp...*)”

Circassian correspondences aren’t evident; \*q<sup>w</sup>ač<sup>š</sup> type stem is reconstructed as archaic form for Apkhazian-Abaza [Chirikba 1996 : 58], though such reconstruction ground isn’t quite clear.

Georgian-Sindy roots and stems are corresponded by Dagestanian data: And. x<sup>w</sup>arč:in “curry-comb” word; cf. also: Darg. x<sup>w</sup>äs:a//x<sup>w</sup>äca, Kub. x<sup>w</sup>is:a “ash”.

C.-Kartv. \*qc- “rotting; decomposing”

Zan (Laz) kc-al-a//xc-al-a “rotting”, kc-ap-er-i//xc-ap-er-i “rotten”, o-kc-in-u/o-xc-in-u “rotting”, Megr. rc-i-eb-a “enfeebling/becoming decrepit; eroding/making barren”

Phonetic opposition **kc/xc/rc** repeats **k/x/r** substitution that is attested in **kče/xče/rče** “white” adjectives that supposes Old-Georgian-like **qc-** complex, which is attested in **qc-e/m-qc-ov-an-** words.

Corresponding roots and stems haven’t been disclosed in Georgian and Svan.

C.-Sind. \*q<sup>w</sup>arč- “rotten”

Apkh. a-x<sup>w</sup>árč, Bzip a-x<sup>w</sup>árč “rotten (*trees*)”

It is Laz-Apkhazian-Abaza isogloss that has similar semantics and structure. Corresponding in sibilant-affricates is noteworthy – C.-Kartv. c : C.-Sind. č.

In terms of root sounding, it is difficult to suppose reduction of \*qoc- or \*quc- type archetype in Zan, moreover, then when at next reduction stage non-canonical complex of accessive type formed.

Dagestanian correspondence is preserved in Tsakh qəči-jn “rotten” word.

### Ž

C.-Kartv. \*žar- “being narrowly; stacking/packing close together”

Geo. žr-a “being of many people close together” (*saba*), New Geo. mi-žr-a “stacking/packing close together”, mi-žr-it “tight packet”, u-žr-a “drawer”

Zan (Megr.) žgor-, žgor-u-a “gathering in group”

There is a lack of Svan correspondence. Megrelian žgor- reflects a Colchian reflexation of parent-language \*žar- archetype [Kelauridze 2016 : 39].

C.-Sind. \*žā- “shrugging/clenching”

Ab. (Tap.) aj-žə “shrugged/clenched”, č-r-aj-žj-ra “shrugging/clenching”, Apkh. (Abzh., Bzip) a- č-r-aj-žj-ra “shrugging/clenching”

Circassian correspondences haven't been observed. Though \*žā- archetype which is reconstructed on Apkhazian-Abaza ground reflects a correspondence of Common Kartvelian \*žar- root. In this sample a final r was elided still in parent Sindy.

Noteworthy roots and stems haven't been revealed in published materials on other Iberian-Caucasian languages.

C.-Kartv. \*žgar-o “group, team/chorus”

Geo. žgr-o “team/chorus, group”

Zan (Megr.) žorg-u-(n) “in groups”, aḳi-žorg-es “grouped”, i-žorg-u-n-an “are grouped”, žorg-u-a “in groups”

Sounding of Megrelian o supposes a for Georgian. Maybe historically Zan-like \*žgor- root should have functioned that had no common with onymic \*žgor- verbal root. Just due to it a metathesis took place – onymic suppletion. In all cases Geo. žgr-o and Zan žorg- are considered to be the roots of common origin.

C.-Sind. \*žəwr-a “people, family clan, village”

Ad. čəLa//žəLa “village, people, family clan/society”

Ab. ž<sup>w</sup>la-ra “people, village, society”, Apkh. a-ž<sup>w</sup>la “race/breed, family clan”

One of unique roots that gives possibility to reconstruct velarized ž<sup>w</sup> phoneme in Common Sindy parent language. Abaza allomorph is valuable since in it can see the trace of initial r, i.e. Ab. ž<sup>w</sup>la-ra ← \*ž<sup>w</sup>rala. Structural transformation of Sindy stems and modern form is due to strong influence of the word denoting *seed*.

C.-Kartv. **ჴ** : C.-Sind. **ჴ** sound correspondence well demonstrates the origin source of **ჴგ ცკ ცქ** harmonious-descending complex in parent Kartvelian language – **ჴ ც ჴ** → **ჴგ ცკ ცქ** phonetic pre-historical process is supposed.

C.-Kartv. \***ჴer**- “several times”, Rus. *раз*

Geo. **ჴer**, or-**ჴer** “twice”, sam-**ჴer** “three times”, as-**ჴer** “hundred times”...

In Zan-Svan formation of *times* is different; cf. accordingly: -**იშ-a**, -**in**. Although, -**ჴer** “times” affix is considered to be of parent-language origin.

C.-Sind. \***ჴār**-a “in one place”

Apkh. **ჴar-á** “in one place”; “one time”, **ჴar-á-ჴar-a** “in some places, here and there”, **ჴar-g'ə** “nowhere”

The word is isolated in Apkhazian language. P. Charaia indicated the meaning of *times* in Apkhazian, that is acceptable. According to scholar Geo. **ჴer**- and Apkh. **ჴar-á** have common origin [Charaia 1912 : 23].

If correspondences are obtained from kindred Iberian-Caucassian languages thus no additional argumentation is required.

C.-Kartv. \***ჴer**- “from the beginning; from the start”

Geo. **ჴer**-, **ჴer-e** “still/yet”

**ჴer**- root is isolated in Georgian, but it can be of parent-language origin that is supported by (not only) Sindy isoglosses.

C.-Sind. \***ჴā**- “early, morning”

Ab. **ჴə**-, **š'a-ჴə** “early”, Apkh. **ჴə**-, a-**šə-ჴə** “morning”

The issue arises on genetic link with Apkhazian a-**šə-ჴə**//a-**še-ჴə** “morning” word though the function and origin of -**šə**-/**še**- segments is unclear.

In the professional literature Chech. **ჴjer-aḥ** → // **ჴjer-aḥ**, Ing. **ჴjer-aḥ** “early (morning, evening)” allomorphs are brought in this context that is real [Vagapov 2011 : 289]. Corresponding allomorph of Geo.-Nakh **r** was lost still in parent Sindy without a trace.

C.-Kartv. **ჴ** : C.-Sind. **ჴ** underlines (once again) a **ჴ** → **ჴ** hushening phonetic process from Proto Kartvelian to Common Kartvelian.

C.-Kartv. \***ჴw**- “caccare”, “shit/faces”

Geo. **ჴw**-am-s “shits”, mo-**ჴv**-a “Sb shitted”, amo-a-**ჴv**-am-s “will shit out/womit”

Zan **ჴgv**-/**nჴgv**-, (Laz) b-**ჴgv**-i “I shitted”, **ჴgv**-er-i, “shit”, Megr. b-**nჴgv**-i “I shitted”, eša-**nჴgv**-i “Shit out”, na-**nჴgv**-ia “shitted”

Sv. **sg**-, x-a-**sg**-en-i “Sb wants shitting”, la-**sg**-ar “toilet/lavatory”

Hissening process of C.-Kartv. **ჴw**- → Zan **ჴgw**- → Sv. **sgw**-//**sg**- follows the T. Gamkrelidze’s law [Gamkrelidze 1959 : 27]. Kartvelian stems were compared by Arn. Chikobava [Chikobava 1938 : 388]. There is an attempt the enroll in the stem list (cf. Sv. **sg**-en) Old Geo. **ჴmn**-a [Fähnrich, Sarjveladze 2000 : 726-727].

C.-Sind. \*ž<sup>w</sup>a- “vomiting”

Ad. q:a-žə-, ža-wa, Kab. q:a-žə “vomiting”

Ub. žə-, sə-žə-n “vomiting”

Ab. (Tap.) ž<sup>w</sup>a-ra, Ash. ž<sup>w</sup>a-ra, Apkh. (Bzip) a-ž<sup>w</sup>a-ra “vomiting”

Verbal roots are fully given in Apkhazian-Adyghean languages and dialects. On the basis of their comparison \*ž<sup>w</sup>a- archetype is reconstructed. Meaning of *womiting* is characteristic in Georgian as well; cf. amo-a-žvam-s “will vomit out, belch/burp”.

In terms of semantics, *caccare, going out ~ womitting ~ spilling* should be developed later. Dagestanian languages clearly show this; cf. Did. ‘eč-n- “vomiting; splitting”.

In terms of sound corresponding ž:ž correlation is perfect. It is proved by Nakh t: C.-Kartv. \*žw- : C.-Sind. \*ž<sup>w</sup>a- are also corresponded by Nakh he-t:- “vomiting” verb. In this latter ž<sup>w</sup> → t: is observed that is regularly revealed in common material – Geo. m-aržw- : Nakh \*at:- “right”...

C.-Kartv. \*žimqwa “red-backed shrike”

Geo. žimqwa//žinqva “red-backed shrike”

Both allomorphs are attested in Saba’s dictionary. Great lexicographer explains γ α ž ο (*bird*) word: žinqva, žinqva Ca “red-backed shrike”. Genetically common roots and stems haven’t been revealed in other Kartvelian languages and dialects.

C.-Sind. \*mžəqǎ “quail, corncrake”

Apkh. a-mžax’a “quail, corncrake”

Georgian-Apkhazian isoglosses have similar structure. Metathesis mechanism of m sonorant is unclear in mentioned languages. Due to absence of other control means it is difficult to say something definitely. Indeed, m → n is prop. Georgian process. Apkhazian ž → ži and x → xi palatalization phonetic transformation is positive as a result of assimilative influence of following ə/ǎ vowels.

## H

C.-Kartv. \*han-e “grandmother”

Geo. han-i “father’s/mother’s parent, grandmother” (Saba)

Zan (Laz) on-a, in the word on-a-dida “big-winged ant”, cf. Ona-švil-i (*antrop.*)

Correspondence of Saba’s han-i “grandmother” should be on-a form in the compound word on-a-dida = on-a-didi in Zan (Laz). In this case on-a denotes parent/mother, i.e. *grand-mother* correlates with *great ant.*

C.-Sind. \*an-ǎ “mother”

Kab. anǎ “mother”

Ab. anə, Apkh. á-n ← \*a-anə “mother”

Reconstruction of Common Sindy two-syllabic root is real, moreover it is supported by Kabardian and Abaza data. Additionally, if Laz **on-a** is enrolled in this list thus an issue arises on reconstruction of **\*han-e** (cf. Geo. **e** : Zan **a**) archetype for Common Kartvelian.

Semantic correlation of archetypes *mother* ~ *grandmother* is noteworthy. Similar semantic correlation is observed in the roots of the one of groups of kindred Dagestanian languages – Tab. **ana** “mother” : Tsakh **ana-j** “grandmother”.

C.-Kartv. **\*harḳw-** “flair/intuition”

Sv. **hārḳw/harḳw** (LB.) “flair/intuition; suspicion/doubt”

The word is isolated in Svan though it has noteworthy correspondences in kindred Ibero-Caucasian languages. And thus it is considered to be of Common Kartvelian origin.

Pr.-Sind. **\*huḳur-** “vision”

Hat. **hukur** “vision”

Although the corresponding roots aren’t attested in Apkhazian-Adyghean languages, I believe that Svan-Hattian isoglosses are of Paleo-Caucasian origin since etymologically kindred allomorphs were revealed in Dagestanian languages, as well; cf. And. **harḳu**, Bagw. **haḳa**, Kar. **harḳa** “eye”... which have no common with Av. **ber** “eye” as well as with the linked forms (Khin. **pil**, Ud. **pul** “id”) [cf. Starostin, Nikolayev 1994 : 250].

Semantic correlation *eye* ~ *vision* ~ *flair/intuition* is logical one.

C.-Kartv. **\*has-e** “light”

Sv. **hāš-i** “light”

Common Kartvelian reflex is preserved only in Svan.

Pr.-Sind. **\*haša** “lightning and thunder”

Hat. **Haša**, in the word **Haša-mil** “God of lightning and thunder”

Of Dagestanian languages the Hattian-Svan isoglosses are corresponded by Ud. **xaš** “moon” word. cf. also Kassite **Sah/Šah** “Sun”.

C.-Kartv. **\*haḳwal-** “stack”

Zan (Megr.) **unḳa** “rubbish/dirt; maize husk thrown down on the ground”

Sv. **haḳwal/hanḳwal** (US.), **aḳwal** (Lashkh.), **aḳol** (Lent.) “stack put on the tree”

**Anḳala** “narrow sheaf (cereal)” that is attested in Saba’s dictionary and Megrelian **anḳala/anḳola** are svanism. Firstly it entered in Megrelian and then it was brought in Saba’s dictionary; cf. Laz **o-ḳval-e** “wattle”.

Correspondence of Svan **haḳwal** form is observed in Megrelian **unḳa-**.

C.-Sind. **\*hanćʷə** “stack”

Ad. (Shaps.) **haḳʷ** (G. Rogava), Chmeg. **hanḳʷə**, Bzed. **ħa(n)ḳʷ** “stack”

It is too contrastive opposition even on the Adyghean material ground that is due to scarcity of material. Incorrect record can explain **ḳ** hissing-hushing in contrast of Shapsug **ḳ** hissing sibilant. At least a **ć** glottalized hissing-hushing affricate was expected.

In the professional literature the Kartvelian forms (**ançala**, **ançola**, **açval/haçwal**) are considered to be borrowed from Adyghean [Rogava 1956 : 129]. It is hard to agree with this view since I suppose that a Svan **haçwal** cannot be sourced from Circassian. What sonorant **l** is in Svan, where from a superfluous **l** appeared in the language in which it is often lost in auslaut.

C.-Kartv. \***hew**- “barking”

Sv. **hew**- “barking”, **i-hew** “barks”

The root is isolated in Svan. Since it has numerous correspondences in Sindy and Dagestanian languages, I suppose that **hew**- verb is of Common Kartvelian origin.

C.-Sind. \***h<sup>w</sup>ă** “dog”

Ad. **hă**, Kab. **hă** “dog”

Ub. **ya** “dog”

Apkhazian-Abaza **a-lá/la** “dog” is the root of another etymology. As regard C.-Sind. \***h<sup>w</sup>ă** its exact correspondence is preserved in Avar dialects in which **hoj/h<sup>w</sup>e/h<sup>w</sup>ej** “dog” allomorphs are attested.

Semantic correlation *dog* ~ *barking* is logical and implies *barker* as an intermediate ring – *barker* → *dog*.

C.-Kartv. \***hençw**- “dung, (*horse...*) manure”

Sv. **hänç** (US.), **änç** (Lent.), **jenç** (Lashkh.) “dung, (*horse...*) manure”

Word auslaut is simplified in Svan. Bilabial **w** sonant is lost. Just its assimilative influence caused **e** → **ă** combined phonetic process in Svan (M. Kaldan’s law).

C.-Sind. \***ω<sup>w</sup>ănç<sup>w</sup>-ə** “dirt, mud”

Ab. (Tap.) **ω<sup>w</sup>ănç<sup>w</sup>ă**, Apkh. (Bzip) **a-ω<sup>w</sup>ănç<sup>w</sup>ə** “dirt, mud”

Discussing the Apkhazian-Abaza isoglosses, complex sound corresponding is noteworthy – Sv. **nç** : Apkh.-Ab. **nć/nç**, that makes the given opposition more convincing. Anlaut phonemic opposition **ω** : **h** is also noteworthy in terms of evolution of Common Kartvelian phonological inventory.

For now the correspondences from kindred Iberian-Caucasian languages are observed only in Ts.-Tushian language; cf. Ts.-Tush. **hăçor**-na “stench”.

C.-Kartv. \***her**- “nation; army”

Geo. **er-i** “nation”, **her-i** (*ethn.*), **Her-et-i** (*top.*)

Zan (Megr.) **er-eb-i** “large family”; “nation”

Sv. **her**, **jer** (Lashkh.) “nation”

Common origin of Kartvelian roots and stems is doubtless. In literary language **er-/her-** is attested in ancient sources in which *nation* and *army* are given together.

C.-Sind. \***ră** “army”

Ub. **La** “army”

Ab. *rə*, Apkh. *á-r* “army”

Common origin of Georgian-Apkhazian words is well known [Charaia 1912 : 37]. Phonetically an Ubykh *La* “army” should be discussed in this word-list. Importance of Ubykh data greatly increases, moreover when in Dagestanian languages the roots with *r* vibrant are attested: Lak *ar*-al *pluralia tantum*, Arch. *ari* “army”.

Pharyngealization of these letters is equal with of laryngeal of C.-Kartv. *\*her-*; cf. also Chech.-Ing. *wär* “family clan”.

C.-Kartv. *\*hwel-* “lightning”

Geo. *el-*, *el-av-s* “There is lightning”, *el-v-a* “lightning”, *el-v-a-n-i*, *mo-el-v-ar-e* “flashing/sparkling”

Zan *val-*, Laz *val-um-s* “There is lightning”, *o-val-u* “lightning”, Megr. *val-un-s* “There is lightning”, *val-i* “lightning”, *val-er-i* “struck by lightning/lightning-struck”, *go-val-ə* “flash of lightning/bursting out/flashing past like lightning”

Sv. *hel* “lightning”, *li-hl-al-i* “flash of lightning/bursting out/flashing past like lightning”

Problematic nature of initial  $\emptyset : v : h$  correspondence is well known in Kartvelology [Fähnrich, Sarjveladze 2000 : 198]. I suppose that in anlaut there should have been an initial *hw* cluster that is lost in Georgian language without a trace, and in Zan-Svan it is simplified – *hw* → *h*, *hw* → *v*.

C.-Sind. *\*lh<sup>w</sup>ā* “smoke, fume”

Ab. *l<sup>w</sup>a*, Apkh. *a-l<sup>w</sup>a* “smoke, fume”

There is a lack of Circassian correspondence. It is fruitless attempt to discuss Adyghean *tḥā* “god” word in this case [Starostin, Nikolayev 1994 : 485], since it is corresponded by another roots and stems in Iberian-Caucasian languages; cf. Zan *taxa-* (*šxa*) “Monday”.., Lezg. *txa* “father”, *s-txa* “elder brother”, Tab. *daxa-* “father”, *daxa-adaš* “id”...

Apparently, in Apkhazian-Abaza devoicing *h* → *ω* process took place due to influence of previous *l* sonor. It is proved by Kartvelian as well as Dagestanian correspondences; cf. Av. *hal-i/h<sup>w</sup>al-i* “boiling”, Arch. *hil* “steam; souls; breathing”...

Genetic link with Ubykh *wəγ<sup>w</sup>a* “smoke” will be clarified in future – *ləγ<sup>w</sup>a* → *wəγ<sup>w</sup>a* (?).

C.-Kartv. *\*hi-* “it/he/she”

Old Geo. *i-s-i* “it/he/she”, *i-g-i* “it/he/she”; *i-k-i* “over there”

Zan (Laz) *hi-* “it/he/she”, *hi-n-i* “they”

Sv. *i-ša* “whose”, *i-me-š* “of what”

Pronoun is attested in old Georgian literary language. Archaic picture is well preserved in Laz, in which *hi* → //i substitution is fact, but *hi* pronoun is fully preserved [Klimov 1998 : 80; Fähnrich, Sarjveladze 2000 : 732].

C.-Sind. *\*hā-* “it/he/she”

Ad. hǎ//ǎ, Kab. hǎ//ǎ “it/he/she”

Ub. a- “it/he/she”

Ab. a, Apkh. a “it/he/she”

Like Kartvelian languages, Sindy material clearly demonstrates h/Ø substitution. It is absolutely logical to bring Dagestanian allomorphs along with Sindy-Kartvelian data: Av., Botl., God., ha, And. ho, Akhv., Khin. hu “it/he/she”... [Klimov 1964 : 41].

## G

C.-Kartv. \*Gwanc- “(*stinging*) nettle”

Sv. gwanc (US.), gwanc-w (Lakh.) “wren”

As V. Topuria convincingly showed Geo. word *činq̄r*-aka “wren” (*bird*) contains a *činq̄r*- “nettle” stem. I suppose that in this case the picture is analogous, i.e. Sv. gwanc-w consists of gwanc- “nettle” root and -w derivative affix.

C.-Sind. \*q̄wanc-a “(*stinging*) nettle”

Ub. can-cáx<sup>w</sup>a ← \*c<sup>w</sup>anx-canx<sup>w</sup>a (*redupl.*) “(*stinging*) nettle”

Ab. x<sup>w</sup>aca, Apkh. á-x<sup>w</sup>ac “(*stinging*) nettle”

Anlaut q<sup>w</sup> : Gw unique correlation creates obstacle in comparison of C.-Sind. \*q̄wanc-a : C.- Kartv. \*Gwanc- opposition.

The question arises: Can Zan (Megr.) *xvica* “awl” word be enrolled in this word list? – Semantically (*stinging*) nettle ~ *awl* is logical, as well.

C.-Kartv. \*Gwib- “wooden kneading trough; vessel/utensil”

Geo. qwim-ir-i//q̄zm-ir-i “wooden hopper in flour mill”

Zan (Megr.) kop-e “beehive; hive (*hewn from tree-stump*)”

Sv. (US.) *γweb* “flat wooden bowl”, *γob-ra* (Lashkh.) “wooden kneading trough; wooden trough/tub/wild bee hive/bee swarm”

Comparative analysis of Kartvelian roots manifests Geo. q : Zan k : Sv. γ sound correspondence that, to my observation, due to the existence of pharyngeal G voiced affricate in Common Kartvelian parent language [Chukhua 2000-2003 : 12].

C.-Sind. \*γəb-a “boat, ship”

Ub. γəbá, á-γba “boat, ship”

Ab. γba, Apkh. á-γba “boat, ship”

Content of *ship* and *boat* is of later period. Initial meaning should have been Svan-like “wooden kneading trough; wooden trough/tub/wild bee hive/bee swarm”. Such approach is based on semantics of Dagestanian (Av. q:aba, Bagv. q:apa “pot”) and Nakh (Chech. qāba, Ing. qaba “clay pot”) correspondences [for Iberian-Caucasian roots see Starostin, Nikolayev 1994 : 899].



C.-Kartv. \*Gwizel- “liver; black-red”

Zan (Megr.) γvinža “fruit ripped in black-yellow”

Sv. qwiže “liver”

History and structure of the stem is detailed analyzed by G. Rogava. I share it and follow it that is semantically adequate, i.e. reflection of Megrelian picture is essential in semantic definition of etymology [Rogava 1979 : 170-171]. In some dictionaries the reconstruction isn't carried out on the basis of adequate procedures and additionally, even the fact is given inaccurately; e.g. non-existence form qūže (sic!) is given for Svan [see Fähnrich, Sarjveladze 2000 : 538-39].

C.-Sind. \*ω<sup>w</sup>əžǎ “yellow”

Ad. γ<sup>w</sup>ažǐə, Kab. γ<sup>w</sup>až “yellow”

Ab. ω<sup>w</sup>až, Apkh. a-ω<sup>w</sup>ažǐ “yellow”

Ubykh γ<sup>w</sup>a “reddish, yellow” is another word. As regard C.-Kartv. \*Gwizel- ~ C.-Sind. \*ω<sup>w</sup>əžǎ correlation is logical semantically and structurally, sound correspondence is kept. True parallels are observed in Nakh languages; cf. Ing. fiñžar-ilg, Chech. fiñžar // fiñžar “spleen” [Chukhua 2008 : 550].

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 disintegrating/disban  
 ding/decomposing,  
 demolishing/collapsi  
 ng" 199  
 \*zom- "smallish/on the  
 small side,  
 moderate" 199  
 \*zonar- "shoelace" 200  
 \*zrom- "pus" 200  
 \*zuw- "sound of voice" 200  
 \*zurg- "back (*of human,  
 animal...*) 201  
 \*zuq-a "ripe" 201  
 \*zyarb- "hedgheg" 201  
 \*zyom- "causing damage  
 /harm, illness/  
 sickness" 202

## T

\*-ta "plural suffix" 202  
 \*tawr- "pus" 203  
 \*tal- "(*wooden*) wedge/  
 spoke" 203  
 \*tax-e "name of one of the  
 deities" 203  
 \*te- "light" 204  
 \*tetw- "white; silver coin"  
 204

\*tel- "trampling down/  
 felting; fastening/  
 tightening" 205  
 \*tela "elm" [*Ulmus foliacea*]  
 205  
 \*tem- "part of a country;  
 south" 205  
 \*terz- "making a border by  
 drawing a line;  
 border/boundary"  
 206  
 \*terxw- "type of wind" 206  
 \*teþ- "sticking of awl" 207  
 \*tw- "give/make sb drink"  
 207  
 \*twer- "drinking, getting  
 drunk" 207  
 \*twis- "aged/elderly,  
 disgraced/corrupted/  
 debauched" 208  
 \*tiw-a "hay" 208  
 \*tiy- "male sheep; lamb"  
 208  
 \*tiq- ancestry, extended  
 family/surname" 209  
 \*tm- "compromising/  
 conceding" 209  
 \*tul- "steam" 210  
 \*tus- "household" 210  
 \*txam- "alder tree" 210  
 \*txam- "crown/head" 211  
 \*txar- "liquid secreting;  
 thick pus (*from boil*)"  
 211  
 \*txar- "digging up" 212  
 \*txar- "narrating; saying"  
 212  
 \*txew- "shedding, flowing  
 of fluid/liquid" 212  
 \*txew- "hunting, fishing"  
 213  
 \*txew- "removing/getting  
 rid of sb/sth" 213

\*txwar- "soiling/dirtying,  
 getting dirty" 213  
 \*txwas- "water moss" 214  
 \*txir- "grey" 214  
 \*txow- "begging/asking"  
 215

## I

\*igr- "White Giorgi  
 (George)" 215  
 \*imaya "raspberry; smilax/  
 prickly ivy" 215  
 \*in- "he/she/it" 216  
 \*-in "times" 216  
 \*i-rgwal "around,  
 surrounding" 217  
 \*irm- "diagonal/slant/  
 slope" 217  
 \*is- "demonstrative  
 pronoun" 217  
 \*išxwar- "stock (*one of the  
 species*)" 218

## Ḳ

\*ḳ- "holding; grabbing/  
 touching" 218  
 \*ḳaw- "holding up/  
 occupying, catching/  
 taking hold" 218  
 \*ḳaw- "metal hook; long  
 thin wooden pole/  
 rod/ timber; hook/  
 hanger" 219  
 \*ḳaḳ- "grain" 219  
 \*ḳaḳ-a "plant in flower;  
 bud" 219  
 \*ḳaḳal- "walnut" 220  
 \*ḳal- "killing/murdering"  
 220  
 \*ḳal- "lock; key" 221  
 \*ḳal- "carded wool/flock of  
 wool, bunch of sth;  
 tying ring" 221

- \***kal-e** “a kind of furrow/ditch” 221
- \***kamas-** “thick thread” 222
- \***kam-e** “end part of a tail” 222
- \***kan-** “skin” 223
- \***kap-** “arrow” 223
- \***kar-a** “hearth; home/family” 223
- \***kard-** “sauce-pan/metal pot” 224
- \***kart-** “trembling/quivering; frightening/getting afraid” 224
- \***kart-** “steep slope/rise; hilly place” 225
- \***karḱ-aṭ-** “solid/hard, unbreakable” 225
- \***kasr-o** “crown (*of head*) /(*mountain*) summit” 225
- \***kap-e** “sheep’s fat tail” 226
- \***kac-** “olding (*up, in two*)” 226
- \***ked-a** “stick; cudgel/flail/wooden lever” 227
- \***ket-** “kind” 227
- \***keḱw-** “hammer; dogwood round-headed cudgel/shepherd’s crock”; “hammering in/nailing” 227
- \***ken-** “motion” 228
- \***kenʒ-a** “anchor” 228
- \***kenç-** “wickerwork cane; branch of family; branch” 228
- \***kes-an-** “plant (forget-me-not)” 229
- \***kep-** “cannabis/hemp” 229
- \***keps-** “patch (*for sewing*)” 230
- \***ḱex-** “sparrow” 230
- \***ḱex-** “high (*place*)” 230
- \***ḱwal-** “trace” 231
- \***ḱwar-** “endless walking around/aimless trekking, wandering/roaming” 231
- \***ḱwart-e** “clothing/attire, shirt/underpants” 231
- \***ḱwac-** “rise/ascent/slope” 232
- \***ḱwaç-** “(*a kind of*) pot” 232
- \***ḱwed-** “dying; losing” 232
- \***ḱwet-** “rennet” 233
- \***ḱweḱwer-** “round loaf (*of bread*)” 233
- \***ḱwer-** “hammering out, forging” 234
- \***ḱwes-** “hammering (out)” 234
- \***ḱwes-** “combat weapon” 235
- \***ḱwey-e** “hammer; sledgehammer/blacksmith’s hammer” 235
- \***ḱwec-** “spark” 235
- \***ḱwec-o** “corner, part” 236
- \***ḱwint-** “small broken fragment/shard/piece/split; tiny” 236
- \***ḱwinʒ-** “faint/faded/weak” 236
- \***ḱwirt-** “bud” 237
- \***ḱwic-** “foal/colt” 237
- \***ḱib-** “biting”; “tooth” 238
- \***ḱiw-** “shinning/glittering/sparkling, twinkling/flickering” 238
- \***ḱiḱin-** “iron” 238
- \***ḱil-** “pericarp of wheat” 239
- \***ḱir-** “human shin/calf (*of leg*); nut/baton/stick to tighten knot in rope” 239
- \***ḱicw-** “piece of meat” 239
- \***ḱn-in-** “small amount/minor, few; making/becoming smaller/reduce/decrease” 240
- \***ḱob-** “pumpkin” 240
- \***ḱod-** “poverty, destitution” 241
- \***ḱod-e** “saddle pommel/cantle” 241
- \***ḱot-** “fluid/liquid fermentation/boiling; juice” 241
- \***ḱoḱ-** “island” 242
- \***ḱoḱo-** “breast/teat; breast/teat nipple” 243
- \***ḱon-a** “basket; fish-catching basket” 242
- \***ḱonḱ-** “old clothes; cape/waistcoat” 243
- \***ḱopal-** “arrow” 243
- \***ḱop-e** “long-handled vessel for wine” 244
- \***ḱor-** “ball” 244
- \***ḱos-** “small bird, greenfinch” 244
- \***ḱotr-** “rotating/revolving, spinning/rolling” 245
- \***ḱoś-** “wooden/copper vessel/utensil” 245
- \***ḱoc-** “kissing” 245
- \***ḱoʒ-** “rock” 246

\***koç**- “small, little/few, short” 246  
 \***koçiç**- “cementing (*broken pot...*) /cobbing together (*sth.*); pimple” 247  
 \***kraz-an**- “wasp” 247  
 \***kruṭ**- “broody hen” 247  
 \***kuḱur**- “drop” 248  
 \***kum**- “moaning/groaning” 248  
 \***kum**- “sealing/pursing; turning mute/speechless” 249  
 \***kunṣ**- “thick block of wood/tree stump” 249  
 \***kur**- “thoroughbred/Arab/vaulting horse/steed, fast horse” 249  
 \***kurḱa** “(*fruit*) stone” 250  
 \***kurṗ**- “round” 250  
 \***kurṭum**- “woman’s behind /bird’s backside” 250  
 \***kus**- love/desire/passion; moaning/groaning” 251  
 \***kus**- “playing” 251  
 \***kuç**- “narrow, small” 251  
 \***kuç**- “stomach” 252

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 \***lag**- “putting, standing sth up” 253  
 \***lal**- “driving (*cattle*)” 253  
 \***lang-o-r**- “stupid, foolish; dim” 254  
 \***lapr**- “thin layer, skin” 254  
 \***la-s**- “sowing” 254

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 \***las**- “soft, thin wool” 255  
 \***las**- “flying type” 256  
 \***last-am**- “swampy/marshy place” 256  
 \***laṭan**- “long beam without branch” 256  
 \***laṭ-e** “soil/land; mud” 257  
 \***law**- “fig” 257  
 \***laḱ-e** “spoiled/rotten” 258  
 \***laṣ**- “roasting (*nuts, coffee, seeds*), scorching (*by flame*)” 258  
 \***laxa**- “mountain” 258  
 \***laxw**- “river; small mountain river/ravine” 259  
 \***leg**- “bad; lifeless” 259  
 \***leḱw**- “posterity/offspring; puppy/cub” 259  
 \***lel-e** “stupid/idiotic; heartlessness; weak” 260  
 \***les**- “sharpening; dazzling, shining brightly” 260  
 \***lew**- “meat” 261  
 \***lec**- “catching; protecting” 261  
 \***lig(w)**- “vacant/daft / stupid, astounding /dumbfounding” 261  
 \***ling**- “grinding/milling; ground into flour” 262  
 \***lips**- “west wind (*in winter*)” 262  
 \***linṣ**- “copper” 262  
 \***loḱ**- “licking” 263  
 \***loq**- “big; heavy/hard” 263  
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## M

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 \***ma**- “negative article *no(t)*” 265  
 \***mag**- “firm/solid/hard; fastening/getting/a firm hold/fixing firmly/toughtening /making sth hard/fortifying sth” 265  
 \***magar**- “hard” 265  
 \***magol**- “hay stack” 266  
 \***maz-a** “honey drink” 266  
 \***maza**- “sweet food/drink” 266  
 \***maz-a** “good” 267  
 \***mazw**- “(*breeding*) sow/ewe/nanny goat” 267  
 \***mat**- “little dolphin” 267  
 \***matx-ir** “small wooden cask/barrel” 268  
 \***mal**- “hiding” 268  
 \***mala** “poplar; elm” 268  
 \***mama** “no” 269  
 \***mand**- “over there; when” 269  
 \***man-e** “lord; servant; slave” 270  
 \***man-e** “stake/picket, pole/fence paling” 270  
 \***manṣ**- “dumb/mute” 270  
 \***ma(n)ç**- “stick; thigh/upper leg” 271  
 \***maḱal**- “wild apple” 271  
 \***mar**- “cloud” 272  
 \***mar**- “getting ready” 272  
 \***ma-ra** “but” 272  
 \***martx**- “spark” 273  
 \***marn**- “willow” 273  
 \***mars-l**- “heap of threshed grass” 273  
 \***m-arṣw**- “right” 274  
 \***mast**- “kick” 274

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- \*maṭa- “throat” 275
- \*maṭal- “worm/maggot” 275
- \*may- “disease; evil; sick/ill” 276
- \*mayal- “high/tall” 276
- \*maye “open” 276
- \*mayw-a “tortoise; mole” 277
- \*maḡal- “throat” 277
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- \*mačw- “badger” 278
- \*mac- “tempting/enticing/ devil/evil spirit” 278
- \*macil- “redcurrant” 279
- \*macl- “burning log/ firebrand” 279
- \*maç- “little child” 279
- \*maç- “(*animal*’s) first stomach/(*man*’s) paunch; rennet/ belly” 280
- \*maxa “wheat variety” 280
- \*maxat- “sack-sewing needle” 280
- \*maxal- “saddle-bag (*heavy cloth- double bag for food on journey*)” 281
- \*maxar- “morning; tomorrow” 281
- \*maxar- “stranger/alien” 282
- \*maxe “new/fresh” 282
- \*maqar- “part/side; corner” 283
- \*maqwar- “dog-rose” 283
- \*mge- “bank/shore/coast/ edge” 283
- \*mdogw- “mustard” 284
- \*mekwr- “solid/firm/ resilient” 284
- \*men- “monk’s sell/hut, for inhabiting/ habitat” 285
- \*merḡ- “cutting all around” 285
- \*merc- “cutter; ax/hatchet” 285
- \*merç-o “snail” 286
- \*merq- “wooden chair” 286
- \*mes- “soft shoe/ankle- high shoe” 286
- \*mesḡ- “fire; luminary/ heavenly body/ light-giving” 287
- \*mepxw-a “frost; ice” 287
- \*mekw- “hay stack” 288
- \*mec- “elder/senior” 288
- \*meḡ- “reason/cause, excuse; rebuke/ reprimand” 289
- \*meḡ-ar- “ice; freezing” 289
- \*meçw-ed- “ring” 289
- \*mexwel- “embers/live coals; pinewood spill/ wood torch” 290
- \*meqel- “arm” 290
- \*mza “ready” 290
- \*mze “sun” 291
- \*m-zyil- “small; louse” 291
- \*mtxw-/\*txw- “collecting/ gathering; removing/ seperating” 292
- \*midal-o “field” 292
- \*mil- “pipe/mile” 292
- \*mis- “day” 293
- \*mis- “front/previous” 293
- \*mišer- “comb (*of honey*)” 294
- \*miç-/\*çim- “ahead/in front” 294
- \*mḡal- “grasshopper” 294
- \*mozw- “bullock; one-year-old (*cow*’s) calf” 295
- \*motal- “salted cheese” 295
- \*mor- “large log” 295
- \*morgw- “thick block of wood/tree stump” 296
- \*mos- “thread” 296
- \*moḡ- “back blunt side of blade” 296
- \*mocw- “bilberry/ blueberry” 297
- \*mrez-/\*mriz- “coitus” 297
- \*mrt-el- “healthy” 297
- \*msexwal- “spider” 298
- \*msu- “a kind of soil/earth (*without stones*)” 298
- \*m-xsil- “nit, louse’s egg” 298
- \*mu- “father” 299
- \*mu-bil- “reptile” 299
- \*muz- “warble fly” 299
- \*muzr- “pile/heap/flock/ herd” 300
- \*murḡan- “alder tree” 300
- \*murḡ- “round block of wood” 300
- \*mus-a “(*a kind of*) broom” 301
- \*muṭ-el- “vulva” 301
- \*muk- “dark (*colour*)” 301
- \*muçw- “a handfull, cupped/closed hand” 302
- \*mu-xub-e “brother” 302
- \*muqel- “knee” 303
- \*my(i-) “scabies/mange” 303
- \*myul- “bent; crooked” 303
- \*mḡaw- “forest dormouse” 304

\*mǫ-ar- “solid/firm, hard; strengthening/turning harder” 304  
 \*mǫar- “mud” 305  
 \*m-ǫaǫ-e “musty/fetid/ stagnant, stinking” 305  
 \*mšaw- “hunger/ starvation” 305  
 \*mšel- “happy” 306  
 \*mšwin-/\*pšwin- “heavy breathing/snuffling; breathing” 306  
 \*mcxal- “pear” 306  
 \*mcxw- “baking/cooking; heating up/getting hot” 307  
 \*mcxw-il- “thick; fat/stout /plump” 307  
 \*mǫa- “corner/region” 307  
 \*m-ǫaǫ-e “too sour” 308  
 \*mǫn- “taboo” 308  
 \*mçer- “insect, fly” 309  
 \*mçir- “little; few/minor; narrow” 309  
 \*mçir- “stranger/ wandering pauper; stranger/ sojourner” 310  
 \*mçǫirt- “naked/bare” 310  
 \*m-çaxe “sour” 310  
 \*mçel- “cupped/closed hand; handful” 311  
 \*mqar- “shoulder” 311  
 \*mqew- “girl; woman” 312  
 \*-mǫa (“wheat etc.) stubble/haulm/ straw” 312

N

\*-n- “pronominal root” 313  
 \*na “Good Heavens!”, *lit.* Oh, mother!”

(*interjection of astonishment/surpri*)  
 313  
 \*nan- “booth; wattle/ adobe building” 313  
 \*naŋ- “dream/desire” 314  
 \*naγw-el- “bile” (*anat.*) 314  
 \*naš-e “silt; rocky riverside /river bank” 314  
 \*naš-e “rocky riverside” 315  
 \*naǫ(w)- “spruce” 315  
 \*naç-a “chain, hanger/peg” 315  
 \*nd- “trust/confidence” 316  
 \*neb- “innards; palm of hand” 316  
 \*neḵ- “ribs” 316  
 \*ne-ms- “needle” 317  
 \*nen-a “mother /grandmother” 317  
 \*ne-rb- “breeding ewe; tugging (*ewes*)” 318  
 \*nery- “whey; its residue” 318  
 \*nesw- “melon; pumpkin” 319  
 \*neǫ-o “river-bed/river channel, river branch” 319  
 \*niḵel- “nose; chin” 320  
 \*ninw-el “child, baby/ infant; girl/young woman” 320  
 \*nisl- “fog/mist; snow” 320  
 \*ni-px- “underpants” 321  
 \*nix-er- “house protective spirit” 321  
 \*nixr- “fixed price” 321  
 \*noq-el- “cupped hands; paw” 322  
 \*nuš-a “curds; cheese” 322

O

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 \*o-bal- “orphan” 323  
 \*om- “war” 324  
 \*or- “wooden kneading trough; long concave wooden platter” 324  
 \*orb- “vulture” 325  
 \*or-em- “stagnant water; whirlpool” 325  
 \*orḵ- “clay pitcher, narrow-necked flagon” 325  
 \*osx- “one of the deities” 326  
 \*o-kim-o “coach/carriage” 326

P

\*pars- “shaving” 327  
 \*paγw- “belly” 327  
 \*paç- “small” 328  
 \*pew- “chopping/cleaving; splitting” 328  
 \*pez- “plump/stout, thick, fatty/greasy” 328  
 \*pentel- “pointless to-ing & fro-ing/pointless walking/roaming” 329  
 \*per- “flying; bird” 329  
 \*perpel- “butterfly” 330  
 \*perper- “endless/pointless talking, endless chat/yacking” 330  
 \*peç- “stylishness, brightness, clean, beautiful” 330  
 \*pinç- “lighting up/ growing light” 331  
 \*pinǫ- “nostril” 331



\***pir**- “mouth; first” 332  
 \***piç**- “navel” 332  
 \***pixw**- “swelling” 332  
 \***ḫur**- “pouring/spilling  
 into drops” 333  
 \***ḫosel**- “bald” 333  
 \***ḫr**- “shine/glitter/glint/  
 sparkle; sparkling/  
 glittering/blazing” 334  
 \***ḫan**- “weeding/hoeing;  
 tearing up/through;  
 tugging/tearing/  
 shredding” 334

## Ž

\***žan**- “labor; wilting/  
 withering” 334  
 \***žar**- “slow boiling” 335

## R

\***ra** “pronominal root” 335  
 \***-ra** “plant suffix” 336  
 \***rab-o** “hole/pit” 336  
 \***rand**- “planning  
 (*boards...*)” 337  
 \***raqw**- “dark gray” 337  
 \***resw**- “fairytale steed/  
 thoroughbred horse”  
 337  
 \***rek**- “elevated place” 338  
 \***rekw**- “saying; speaking”  
 338  
 \***reyw**-/\***ryw**-  
 “disintegrating  
 /dismantling/  
 decomposition,  
 demolishing/  
 refuting/breaking/  
 abolishing” 339  
 \***rešw**- “coarse grinding;  
 saying” 339  
 \***rex(w)**- “stony road;  
 gorge/ravine” 340

\***req**- “rock; mountainous  
 place” 340  
 \***rw**- “care/solicitude/  
 guardianship;  
 assistance/help” 340  
 \***rwal**- “copper” 341  
 \***r-tw**- “offering/bearing”  
 341  
 \***ritel**- “goat” 341  
 \***rḫin-a** “iron” 342  
 \***roq**- “filling up” 342  
 \***rswen**- “female genital  
 organ” 343  
 \***ruq**- “dark gray” 343  
 \***rka**- “horn” 343  
 \***rkw**- “covering; cover/lid”  
 344  
 \***rčw**- “turning to charcoal”  
 344  
 \***r-cxw**- “shaming/  
 disgracing; shame/  
 disgrace” 344  
 \***rçix**- “chirruping/  
 twittering; swallow”  
 345  
 \***rž**- “labor, toil/heavy  
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## S

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 marker” 345  
 \***s**- “walking” 346  
 \***sab**- “horse foal/colt” 346  
 \***sa-da** “where” 346  
 \***sa-ws-e** “filled up/full”  
 179  
 \***satw**- “jet” 347  
 \***satx**- “dew” 347  
 \***sal**- “lower part of hoof”  
 348  
 \***sam**- “three” 348  
 \***sam**- “dancing; striking/  
 playing (*piano...*)”  
 348

\***sang**- “big iron hammer/  
 mallet;  
 sledgehammer” 349  
 \***saneb-a** “shepherd’s purse,  
 celery” 349  
 \***sa-ḫar**- “paraplegic,  
 cripple; pitiable/  
 pitiful” 349  
 \***sar**- “destroying/wiping  
 out, slaughtering/  
 annihilating, killing”  
 350  
 \***sar**- “lowering/decreasing  
 in value/using up/  
 wearing up” 350  
 \***sargan**- “vessel/utensil;  
 (*wicker cylindrical  
 porter’s*) basket” 351  
 \***sarḫ-e** “mirror; porcelain/  
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 \***saq-e** “walnut-harvesting  
 stick/long stick;  
 stake/picket, stick”  
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 352  
 \***saxa** “male bee” 352  
 \***saxw**- bewitching/  
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 \***saqw**- “attic/loft, head”  
 353  
 \***saqiw**- “shackles of neck;  
 steering wheel/  
 hand control/helm/  
 mudder” 353  
 \***sed**- “bowl; vessel/utensil”  
 354  
 \***sew**- “blackening;  
 darkening” 354  
 \***set**- “freezing” 355  
 \***sel**- “wheeled sledge/  
 sleigh” 355

- \*sem- “hearig/listening; watching/looking” 355
- \*sem-ia “beluga” 356
- \*sen- “(*monk*’s) cell; niche in wall for bedding” 356
- \*ser- “sharpening/ plastering” 357
- \*ser- “wide/broad; long” 357
- \*ser- “night; supper” 358
- \*ser- “cutting” 358
- \*ses- “being sated/satiated; eating one’s fill” 358
- \*sexw- “inner thigh” 359
- \*sw- “soul; resting/relaxing; breathing” 359
- \*sw- “seating, sitting” 359
- \*sw- “spreading/greasing, anointing” 360
- \*sw- “drinking” 360
- \*swar- “cutting/cutting off/into two/ carving” 360
- \*swe “place; meadow” 361
- \*sw-el “wet/moist” 361
- \*swel- “whey; wet/moist” 361
- \*swel- “hops” 362
- \*swel-a “lizard; glass snake/ legless lizard” 362
- \*swen- “fat/grease” 363
- \*swen- “time, epoch, period of time” 363
- \*swiw- “vetchling” (*plant*) 363
- \*swin- “cleaning up” 364
- \*swin- “whistling” 364
- \*swin-a “obtained relative” 364
- \*st- “throwing, throwing down” 365
- \*stam- “drinking/getting drunk” 365
- \*steb- “boiling; rising (*dough*...)” 365
- \*stew- “wool; hair” 366
- \*stw-el “autumn” 366
- \*stwen- “you (*pl.*)” 367
- \*stixa “navel” 367
- \*sto- “branch” 367
- \*stow- “snowing” 368
- \*stowl- “snow” 368
- \*sib- “plaiting/weaving; fence; belt/girdle” 369
- \*sib-l “a kind of table” 374
- \*siw- “quarreling” 369
- \*siw- “swelling up” 369
- \*sit- “seat” 370
- \*sim- “water; watery, wet” 370
- \*sim- “saying; speaking; talking” 371
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