

Protoroot Kap-"Cover" and His Reflexes in Nostratic Languages

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Abstract: The relevance of the topic of the article lies in the fact that in nostratics, information about the protoroot with the meaning "cover" and its reflexes in modern languages are presented separately, non-systematically, in various publications, are presented out of connection with each other and it is need concentrated consideration. The aim of the research is to coordinate the facts discovered by comparativists and their ideas regarding the origin and transformation of the ancient root with the meaning "cover" in the languages of Eurasia and North Africa within the framework of a comprehensive synthesizing model. In the process of comparative analysis of the facts of the corresponding languages, the proto-form of the verbal meaning "to cover" was reconstructed in the form of *kap-, which could act as the initial beginning of all possible formal semantic transformations and derivatives. The sound transformation of the protoroot was carried out within the framework of such general linguistic phonetic processes as alternation, syncope, apocope, epithesis, lengthening of the interconsonal vowel, diphthongization, metathesis, etc., which led to an increase in sound discrepancies in the phonological appearance of the prototype reflexes. In addition, modern transformations of the root have acquired diverse meanings – procedural ("to close", "to be closed", "to cover", "to hide", "to be hidden", "to cover", "to besiege", "to surround", "to envelop", "to fill", etc.), substantive ("a veil", "a blanket", "a shroud", "a cover", "a bark", "a leather", "an envelope", "a shell", "a bag", "a sack", "a warehouse", "a cellar", "a sheath", "a holster", "a dishes", "a vessel", "a bucket", "a measure", "a sample", "a shape", "a grave", "a coffin", "a prison", "a sheaf", "a bundle", "a armful", "a cart", "a vegetable garden", etc.). These facts indicate that in the process of their development, the lexical units of the language undergo various modifications and they are semantically enriched, branched, preserving elements of ancient meaning, satisfying the increasing need of their native speakers for an adequate nomination of similar and close actions and objects.

Keywords: nostratics, protoroot, reflexes of a protoroot, kinship of languages, phonetic processes, reconstruction, comparison, semantic derivation.

Introduction

Our research was carried out within the framework of nostratics. Nostratics is a branch of comparative historical linguistics that postulates the distant genetic relationship of a number of language families of Eurasia and North Africa - Altai, Dravidian, Indo-European, Kartvelian, Uralic and Semitic-Hamitic [1, pp. 53-63; 2, pp. 95-112; 3, pp. 407-426; 4, pp. 3-73]. Currently, the composition of nostratic languages is widely understood and it also includes Dagestan, Sino-Tibetan, Chukchi-Kamchatka, Eskimo-Aleut and other languages [5, pp. 253-409; 6, pp. 21-118; 7, pp. 43-49; 8, pp. 310-313; 9, pp. 491-497; 10, pp. 521-527; 11, pp. 48-53]. We consider the etymology of the nostratic root *kap- "to cover" in a broad context, citing facts also from Dagestan and Chinese languages. We took information about the origin of this root and the geography of the spread of its transformations from the V.M. Illich-Svitych's [4, pp. 336-337], V.I. Tsintius's [12, p. 377], S.A. Starostin's [14, pp. 38-39, 92], S.M. Khaidakov's [15, pp. 91, 93, 337], L.S. Levitskaya's [16, pp. 266, 274-275] and other linguists's works. The material we have collected indicates that the etymological dictionaries do not present the facts of all language families, that etymologists do not

know all the same-root nominees of the meaning of "cover". The relevance of the topic of the article is to fill this gap in nostratics and the need to coordinate new facts with well-known ones. Therefore, our goal is to synthesize all the recently discovered transformations of the root *kap- "cover", to present them in diachronic and synchronic integrity.

Methods and Materials

The object of the research is the nostratic root *kap- "cover", represented in a various formal and semantic reflex. In the languages of Eurasia, the reconstructed protoroot was modified, transformed and took on a different sound appearance within the framework of rules and processes allowed by phonetic legitimacy. The root sounds were subjected to various changes: 1) alternation (*kap, кер, kup, gap, gip, kai, kei, kou, guo, kab, keb, kib...*); 2) syncope – a loss of the middle vowel (*кp, kb, gp, gb...*); 3) epithesis (*kopo, kapa, khaba, gobal, kipe, kbn...*); 4) apocope (*ka, ko, ga, ge, ha, he...*); 5) lengthening of the interconsonal vowel (*kāp, kōp...*), 6) diphthongization (*kau, kuo, guo, kui...*), etc. Such a multifaceted transformation of the root is carried out in accordance with the phonological patterns of languages, which increase the external differences in the reflexes of the original root, sometimes bringing the sound discrepancies of its modern variants beyond recognition.

In the divergence process of the proto-language into dialects, adverbs and individual languages, the semantics of the root becomes rich, branched and ambiguous, acquires the quality of correlating with various denotations of the surrounding world, transforming the primary procedural seme into substantive, adjectival and adverbial, but preserving elements of the ancient assumed meaning. Therefore, naturally, the original seme "to cover" is modified, enriched, complicated by semantic derivatives such as "to cover, to close", "a blanket", "a cover", "a dress", "a clothes", "a cap", "a door", "a gate", "a hat", "a bag", "a sack", "dishes", etc. (see Table No. 1 on the left page).

The article uses methods of comparison, contrast, reconstruction and semantic convergence.

Results and their discussion

Reflexes of the root *kap- "to cover" in the Altaic languages. The original form of the root is found in the Turkish and Chuvash languages: Turkish *kap-*, Chuvash *hyp-* "to close", and with the epithesis *-a (qapa-)* - in Azerbaijani, Gagauz, Karakalpak, Krym-Tatar, Nogai, Chagatai in the meanings "to close" (in all languages), "to cover" (Turkish), "to lock up" (Gagauz, Karakalpak, Krym-Tatar), "to put in jail" (Gagauz, Nogai). Compare Chagatai *kaba-* "to embrace, surround, besiege". Turkologists reconstruct the protoform in different ways: **qap-* (J. Clawson), **qāp-* (M. Rysanen), **kap-* (A.M. Shcherbak) [16, p. 261].

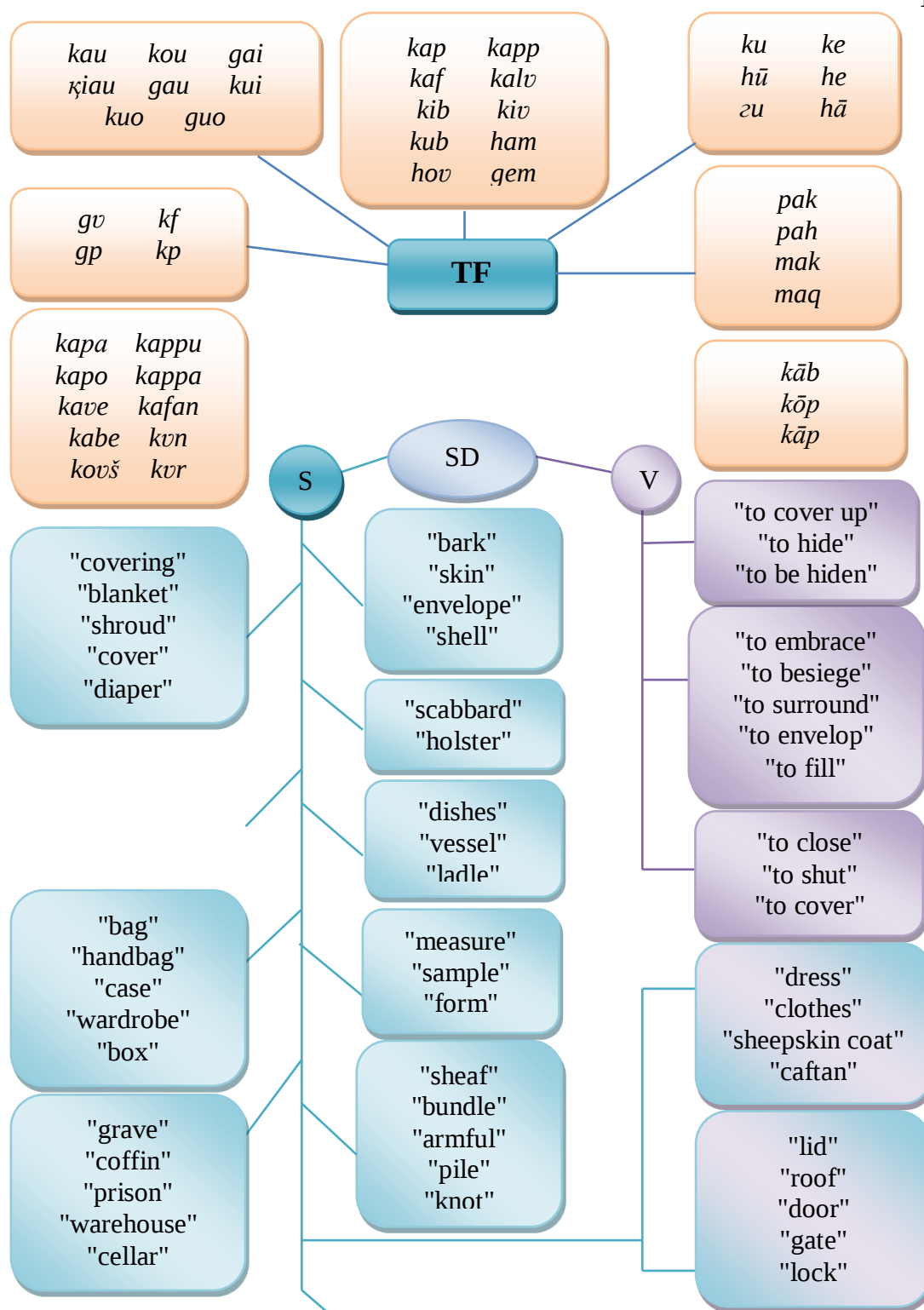
Derivatives of this verb root are also productively found in languages in the form *qapla-/hupla-/qāpla-/qapta-* etc. with the meaning "to close, to cover", etc. For example, Kyrgyz *qapta-* is polysemantic and reflects the meanings: "to pour into sack (qap "sack"), to surround, to cover from all sides; to cover; to fill; to move with a large mass; to pounce, to throw (abuse)" [17, II, p. 544].

There are also substantial derivatives of the root in the Turkic languages:

1) with the suffix *-y*: Azerbaijani, Kazakh dialects, Karakalpak, Nogai, Turkish, Turkmen, Uzbek dialects, Uighur *qapy*, Gagauz, Karakalpak, Krym-Tatar, Kumyk *qapu*, Turkish dialects *qaby, qapy, kafy, qabu*;

2) with the suffix *-yq/-uq*: Old Turkic *qabyg*; Chagatai *qapug, qapyq*, Uighur dialects *qabyq*; Lobnor, Khorasan *qabaq*, Uighur dialects *qopug, qobuq, qovuq, qōvuq, qōq* with the meaning "door" (in all languages except Uighur dialects, Turkish dialects, Azerbaijani dialects, Kumyk), "wicket" (Turkish), "gate" (Azerbaijani, Karakalpak, Kumyk, Lobnor, Nogai, Uighur dialects), "reception room, reception rooms, reception halls" (Old Turkic), "office, presence, service, place of service" (Turkish), "prison" (Turkish dialects), "balcony for a canopy" (Azerbaijani dialects), "street" (Turkish dialects);

Table No.1



Abbreviations accepted in Table No. 1: SD – semantic derivatives, TF – transformations formed by resulting from sound processes, D – diphthongization of the final part of a syllable, A – apocope (fall of the final consonant), Al – alternation of sounds, S – syncope (fall of the middle vowel), E – epithesis, M – metathesis, VL – vowel lengthening, V – verb, S – substantive.

3) with the suffix *-qa*: Bashkir, Barabin, Kyrgyz, Tatar, Uzbek dialects, Uighur dialects *qapqa*, Old-Turkic *qapga*, Uzbek *qopqa*, Chuvash *hapha*, Kazakh, Karakalpak *qaqpa* (metathesis) with the meaning "a door" (Uzbek dialects, Chuvash), "wicket" (Karakalpak), "big door" (Old-Turkic), "gate"

(Barabin, Bashkir, Kazakh, Kyrgyz, Uzbek dialects, Chuvash), "city gate" (Kyrgyz), "fortress gate" (Old-Turkic), "shutter" (Uighur dialects), "farm, house" (Tatar dialects), etc. [16, pp. 274-275].

We believe that the list of derived nouns is open and can be continued [16, p. 275]. In the Uighur *qōq* occurred syncope (from **kōv-uk*): the loss of *v/ε* led to a reduction in the root volume and lengthening of the vowel.

The procedural root *qap-* "to close" correlates with the substantive *qap* "a sack". The latter is widely and variously represented in the Turkic languages: Azerbaijani, Altaic, Balkar, Barabin, Bashkir, Gagauz, Kazakh, Karaim Trakai, Galich, Karakalpak, Kachin, Kyrgyz, Koibal, Koman, Kuman, Nogai *qap*, Turkish, Uighur dialects *qāp*, Uzbek dialects *qop*, Karaim Trakai, Galich, Chuvash dialects *qap*, Turkish dialects *gab*, East Turkic, Turkish *qab*, Khakass *hap*, Yakut *hā* in the meanings "a sack" (Altaic, Barabin, Kazakh, Karakalpak, Karaim Trakai, Galich, Kyrgyz, Kuman, Nogai, Uzbek., Uighur, Khakass), "a bag, a sack, a pocket" (Altaic, Nogai, Uighur, etc.), "a package, a bag" (Bashkir dialects), "box" (Bashkir, Gagauz, Tatar, Turkish, Turkmen); "a dishes" (Azerbaijani, Gagauz, Turkish, Turkmen), "cup" (Turkish), "a case" (Azerbaijani, Kazakh, Karakalpak, Kyrgyz, Lobnor, Tatar, Tuvan, Turkish, Turkmen, Uighur dialects); "a cover" (Altaic, Balkar, Bashkir, Tuvan, Turkish), "a scabbard" (Altaic, Karakalpak, Kyrgyz, Lobnor, Teleut), "a holster" (Karakalpak, Tatar), "a tire" (Gagauz, Turkish), "a shell" (Kyrgyz), "cover" (Gagauz, Turkish), "a binding" (Karakalpak), "a crust" (Karakalpak), "amniotic sac" (Old Turkic), which are united not only by community the sound, but also the fact that they all have an integrating meaning "a cover, a coat".

The names of the sack and the case in the Turkic languages are also compared with the facts of other Altaic languages:

1) Korean *kap* "a tire, a case"; *ham* "a case" [18, p. 892], *kaba/khaba* "a cover" [18, p. 913]; Middle Korean *kaphi/kaphir/kaphar* "a peel, a skin, a shell", Modern Korean *kap-čir* "a bark, a peel, a shell" [14, p. 39];

2) Japanese *kapa* "a bark"; in isolated Japanese dialects of Taiwan: *kanakanbu kaba* "a bark", *paiwan kaba* "a clothes" [14, p. 92];

3) Mongolian: Buryat *habhag*, Kalmyk *havhg*, Khalkha-Mongolian *havhag* "a lid (of a vessel, box, etc.)" [19, III, p. 15]; Kalmyk *havah* "a bag, a pouch", Khalkha-Mongolian *havgta* "a purse, a pouch; a box, a case (for example, for decoration)" [19, III, p. 15]; written Mongolian *habtagan*, Mongolian *havgta* "a bag, a purse, a pouch" [12, I, p. 377]; Kalmyk *kevng*, Khalkha-Mongolian *hevneg* "a burka, a felt cloak"; *hovh* "wicker basket (basket for clothes, vase for sweets, etc.)" [19, II, pp. 109-110];

4) Tungus-Manchurian: Manchurian *habataha* "a chest (male); a bandolier"; Negidal *kaptuh* "a bag, a handbag", Oroch *kaptira/kaptura* "a handbag (made of moose or fish skin, hunting)", Solon *habterge/hapturga* "a pouch"; Evenk *kaptuk* "a pouch, a handbag", *hapturga* "a case (for smoking pipe)" and others [12, I, c. 377]. These examples come close to the word *qab* "a snake skin; a tree bark" [16, p. 267] in the Turkic languages.

In all cases, there is a distant connection with the meaning "to cover".

Transformations of the protoroot in Dagestan and Georgian languages. In these languages, we have transformations: *kap/hap/keb/kab/gib/kam/ku/gu/pak/pah/ boh/bag/muk/mux/mag/mah*, etc., which are in alternation and metathesis relationship. There are also cases of epenthesis, epithesis and dieresis. On Dagestan base, the protoroot **kap-* "to cover" in a modified form represents the follow meanings:

1) "to close": Dargin *kap-bares*, Lezgin *khev-irun*, *khev-un*, Kryz *kuf-až*, Tabasaran *hap-kub*, Tsakhur *hau-iy*, Kryz *khyf-ur* "a castle" [15, p. 126]; compare also Tsakhur *mukhai* "a key", revealing a metathesis in relation to the previous examples;

2) "a roof": Gunzib, Tsez, Hvarshin *khu* "a roof"; Gunzib *khame* "an earthen roof", Bezhitin *khamo* "a roof"; Avar *mok-rukh* "a ceiling" (metathesis), Ahvah, Ginuh *kami*, Andiy *mok-olku* "a roof, a ceiling" (metathesis), Bezhitin *kavari* "a roof roll", Agul *gu* "a ceiling" (from **kav-*),

Tabasaran *gva*, *gvard* "a ceiling, a log", Lak *magi* "a roof, a ceiling" (metathesis), Lezgin, Rutul *khov* "a ceiling" [15, p. 79]; compare Georgian *kep-an* "a roof" [4, p. 337];

3) "a clothes": a) Agul *kev* "a shawl", Dargin *heva* "a shirt, dress", Archin *kob* "a clothes", Gunzib *kaba*, Ginukh *koboi* "a shirt, a dress";

b) Rutul *khabači* "a burka", Avar *habarča* "a sheepskin coat, a fur coat", Andean *kabača*, *hapa* "a beshmet", Lak *khavaču*, *khaču* (syncope has been occurred in the second example), Tabasaran *kabačey* "a sheepskin coat, a fur coat", Kryz, Lezgin, Rutul *kava* "a sheepskin coat, a fur coat" (compare metathesis: Avar *ti-mug*, in dialects: *umug*, *umuh*, *imyg*) "a sheepskin coat, a fur coat", Bezhitin *maka* "a sheepskin coat, a fur coat") [15, pp. 91, 93];

c) Dargin *kapa*, Lak *kapa* "a papakha, a hat"; metathesis: Tsakhur *pa-pah*, Lezgin *ba-pah*, Agul, Lezgin, Rutul *bar-mak* "a papakha, a hat" [15, p. 92]; these examples are compared with the roots *kep-/pek-*, *kap-/pak-* in words like French *kepi* "a peaked cap", Kyrgyz *tel-pek* "a cap", *kal-pak* "a hood", etc.;

4) "a sack": Avar, Andiy *hap*, Lak *qap*, Rutul *hvab*, which are in the relationship of metathesis to forms: Andiy *bohčə*, Kryz *bagax* "a sack" [15, p. 86];

5) "a grave": Avar *hob* "a grave", Dargin *hab*, Lak *gav* "a grave", Avar *hebal* "a cemetery", which are compared with Old-Turkic *qabyrchaq* "a box, a chest, a coffin" [12, I, p. 377], Kyrgyz *qabyr* "a grave; a tombstone; a mausoleum" [17, I, p. 377];

6) "a bundle": Lak *gi* "a bundle of firewood", *givu* "a bundle, a pack", Tsakhur *hev* "a pack", Lak *qvor* "an armful of hay, a grass", Bezhitin *gova* "a stack", Dargin *geba* "a stack", Lak *qav*, *qab* "a sheaf", Archin *xvab* "a sheaf", Bezhitin *gəme* "a shock", Kryz *kamav* "a shock", Lak *kamu* "a pile" [15, pp. 69, 70]; metathesis has changed the sound form of other words of the same root: Avar *mag* "a bundle", Bezhitin *myg* "a bundle, a grain"; compare Tabasaran *myg*, *mugv* "a basket for straw", Gunzib *baki* "a paddock" [15, pp. 69, 79]. These examples converge with the Greek *komiz* "a bundle", Slovene *kopa* "a pile, a stack", Lithuanian *kapaĩ* "a cemetery", etc. [13, II, pp. 300, 316].

Reflexes of the root in Indo-European languages. The transformations of the protoroot *kar- "to cover" in these languages are also presented in various phonetic variants and semantic types in accordance with the general patterns of development of linguistic units:

1) "a headdress": Old Latin *cappa* "a type of headdress, a hood", French *capuchon* "a hood", Lithuanian *cepure* "a hat", Polish *czapka*, Slovakian, Czech *čepce*, Upper Sorbian, Lower Sorbian *copc*, *cepc* "a cap", Russian *čepes*, *kepka* "a forage cap" [13, IV, p. 333; 13, II, p. 185; 4, p. 337]; Old Russian *kaptur/kaptura* "a warm hat", Italian *capparo/capero* "a hood", Czech *kaptour* the same [13, II, p. 187]; Russian, Ukrainian. *kapa* "a hat", *kapar/kapor* "a type of headdress", Dutch *kaper* "a hat", Russian, Ukrainian *kapeliuh* "a hat, a cap, a malakai" [13, II, pp. 183, 184]; Old Russian *kuveri*, Russian *kiver* "a military headdress, a wedding crown" [13, II, p. 228];

2) "a clothes": Russian *kebeniak* "a kind of outerwear with a hood", *kepeniak/kobeniak* "a rain cloak" [13, II, p. 220]; Russian *kapot* "a morning women's dress", French *capot*, Italian *cappotto* "a raincoat" [13, II, p. 187]; Middle Indoarian (protoroot) *kavaji* "a upper dress", Old High German *kavati* "a clothes, a armor", Russian *kabat* "a work shirt, a jacket, a blouse". Ukrainian *kabat* "a jacket, a blouse", Old Russian *kabat* "a kind of royal clothes, a kaftan", Czech *kabat* "a coat", Polish *kabat* "a kaftan, a doublet", Bulgarian *kavat* "a rich outer dress" [13, II, p. 150]; Russian *kaverzni* "a summer shoes" is not related to the root *kar- "to cover", having in its composition the prefix *ka-/ko-* and the verb root *verz- "to knit, to weave" [13, II, p. 153];

3) "a veil, a cover": Greek *skepez* "a cover, a shell", *skepi* "a cover", *skepao* "to cover", English *to cover*, Old Russian **kapa*, *pyc. na-kap-ka* "a woman's veil on her head in the form of a veil" [13, IV, p. 333; 4, p. 337; 13, II, p. 183]; Russian, Ukrainian *kibala*, *kibalka* "a canvas cap worn by married women under with a handkerchief", Lithuanian *kublas* "a wide bandage over the hair of girls" [13, II, p. 227]; Russian dialect *kovora* "a blanket", Bulgarian *guber*, Czech *koberec*, *kober* the same [13, II, pp. 270-271]; Russian *kibitka* "a arched covered cart, a cart, a road sleigh" [13, II, p. 227]; Russian *kaptan/kaptana* "a covered winter wagon" [13, II, p. 187]; Russian *kaptyr/kaftyr* "the

veil of the monastic kamilovka of the Old Believers", *koptur* "a bag on the head for protection from mosquitoes" [13, II, p. 188];

4) "to close, to enclose": Armenian *kop'* "an eyelid", *kap'ucanem* "to lock up", Swedish *käfte* "a fence", Middle Latin *cupella* "a crucible (a vessel made of refractory material for melting, cooking or heating various materials)", *capella* "a roof for distilled bubble" [4, p. 337]; Persian *havāk* "(reed) a fence, paddock" [13, II, p. 148]; Latvian *kaba/kabe* "a rafter" [13, IV, p. 267]; Middle High German *ham* "a fenced area", Lower German. *hamme* "a fenced field" [13, IV, p. 300];

5) "a vessel, a case": Old Indoarian *camu-* "a bowl, a cup" [13, II, p. 300], Latin *capsula/capsa* "a container, a case, a box", Old Russian *kap'* "a receptacle; a scabbard; unit of weight", Middle German *kap* "the measure of weight", Swedish *kappe* "the measure of weight" [13, II, p. 187, 189]; Latin *capsa*, Polish *kabza/kapsa*, Russian West *kabza/kobza/gamza* "a wallet" [13, II, p. 151]; Old Russian *kov* "a vessel", Russian *kovčeg* "a casket, a box, a boat", Belarusian, Russian, Ukrainian *kovš*, Lithuanian *kaušas* "a ladle, a large spoon", *kiaušas* "a skull, a hard shell, a bowl", Latvian *kause* "a skull, a bowl, a spoon" (*kau-*, *kiau-* < **kav*) [13, IV, pp. 272-273]; Middle Croatian *kabao* "a bucket"; Czech *kbel/qbel* "a vat, a bucket, a tub", Middle High German *kübel* "a vat", Latvian *kubls*, Lithuanian *kubilas* "a vat" [13, IV, p. 267].

On the transformations of the ancient root in Dravidian, Semitic-Hamitic and Uralic languages. We will give examples of these languages in comparison with the individual facts of other nostratic languages.

1. Dravidian languages: Tamil *kappu* "to cover the sky, to spread (about clouds)", *kavj* "to cover", Malayalam *kappu-* "to cover", Kota *kavo* "to cover with clothes", Toda *kof-* "to surround from all sides", Kannada *kappu/kavi* "to cover", Tulu *kabiju* "to besiege, to surround", Telugu *kappu* "to cover", Parji *kapp* "to cover", Kurukh *khap-* "to close, to cover tightly" [4, p. 337].

2. Semitic-Hamitic languages:

1) Semitic **kp-* (*kpr*, *kpn*): Arabic *kfr*, *-kfr* (inf.) "to cover, to wrap", *kfn*, *-kfn* (inf.) "to cover a dead man with a shroud", *kafan* "a shroud", Old South Arabic *kpr* "a lid", Old Jewish *kpr* "to atone for sin" (<"to cover"); **qpl* "to close, to lock": Arabic *qufl* "a padlock", in other cases is noted the metathesis: Arabic *qlf* "to lock"; Shahri, Mehri, Botahri (South-Arabic) *qlf* "to be closed", Geez *quelf* "a lock", Tigre, Harari *qlf* "to close"; compare Kyrgyz *kulpu/kulp* "a lock", *kulpta-/kulpula-* "to lock the lock";

2) Cushitic **kpn*: Somali *kafan* "a shroud", Galla *kafan-* "to bury", Kaffa *kaf-/kapp-* "to cover with a shroud"; compare Kyrgyz *kepin* "a shroud", *kepinde-* "to put on a shroud, put on a shroud (on a dead man)";

3) Old Egypt *kp-* "to hide, a canopy", Coptic (boheir) *khōp*, (Said) *kōp* "to hide";

4) Berber: Ghadames *ekif* "to hide";

5) Chadic: Angas *kup* "to close tightly; to clench a fist; to cover" [4, p. 336].

3. Uralic languages: Finnish *kuppi/kupin* "a cup", *kuo-* (from **kup/kub*) in the words *kuori/kuoren* "a bark, an envelope, a husk", *kuormasto* "a wagon train"; *kuva* "a picture, an image, a photograph", *kaappi/kaapin* "a closet" [20, pp. 237-241]; Hungarian *kep* "a painting", Mari *kap* "a body, a camp", Komi *kab* "a pad" are compared to Uighur *kep* "a form, a picture", Altaic *kep* "a measure, a sample, a pad" [13, II, p. 185]; Sami *kobbat* "a women's summer clothes made of coarse linen" [13, II, p. 266]; Finnish *kapalo* "a diaper"; Karelian *kabalo*, Viennese *kaṣal* "a diaper"; Estonian *kabala-vöö* "a swaddling cloth (a long narrow strip of cloth that was previously swaddled or wrapped around a baby over diapers)" [4, p. 336].

Reflexes of the protoroot in the Chinese language. In different languages of Eurasia, there are nominees for the meaning "to cover", designed in the form of an open syllable: **kap-* > **ka/ke/ha/he/ka/kai/gai/kou...*: 1) Old Turkic. *qa* "a tableware, a vessel, a case", Yakut *hā* "a vessel, a case, a cover, a box" [16, p. 266]; 2) Mongol **kau-*: Written Mongol *qau-da-sun* "a bark of trees", Mongolian *xu-li-*, Khalkha Mongol *xū-l-* "to skin, to take off the skin"; 3) Dagestan: Gunzib, Tsez, Khvarshi *khy* "a roof", Lak *gu* "a bundle of firewood", Tsakhur *hau-iy* "a castle", etc. (see above).

Chinese words are compared with these words: *gài* "a cover, a tire; a shell; to close/a close, to cover/a cover, to cover/a shelter; to hide, to abscond; a travail" [21, p. 279]; *guōgai* "a lid of a pot (boiler, frying pan)", *guōzi* "a cup"; *guǒ* "to wrap, to wrap up; a package, a bundle, a knot" [21, p. 334, 338; 6, p. 468]; *hé* "to close/ a close; together, with; whole, total", *hé* "a box, the boxes; a cardboard, a box" [21, p. 352, 356]; *ké* "a shell, a husk; a sleeve, a case", *kē* "a nest, a burrow, a lair; a den, a kennel"; *kǒu-* as part of complex words (*kǒudai* "a pocket", *kǒudai* "a sack, a bag"; the second syllable in the first word is unstressed, in the second – with stress), *kù* "a warehouse, a cellar", *kuī* "a helmet, a casque" [21, pp. 508, 522, 528; 21, p. 165, 208]; *kǒu* "to close/ a close, to cover/a cover, to lock; to fasten, to attract", *kōuyā* "to detain/a delay, to arrest/an arrest, a detention, to take into custody", *kòuzi* "a knot, a button, a clasp" [21, p. 519-520], etc.

If in other nostratic languages the reflexes of the protoroot **kar-* "to cover" end in consonants -*p*, -*b* -*i*, -*f*, -*m* etc., then in Chinese, under the influence of the law of the open syllable, the ancient labial consonants alternate with *c* -*u*, -*i* being subjected to apocope, they are omitted. This fact has many analogues. Here are some examples: Kyrgyz *tep-/teb-* "to kick, to push/hit (with a foot)" – Chinese *tī* "to kick, to hit, a kicking", Kyrgyz *tüp* "a bottom, under, a root, a base; a genus, an origin, the ancestors" – *dī* "a bottom, a base, a root", Kyrgyz *chöp* "a grass, a hay" – Chinese *chú* "a hay, a fodder grass, a straw", etc. These examples demonstrate the position that the Kyrgyz language has preserved the oldest phonetic appearance of words, having a deaf consonant sound at the end [6, pp. 458-469].

This information significantly complements the facts from other language families, which were given above.

Conclusion

Based on the above, some conclusions can be drawn.

1. The nostratic protoroot **kar-* "to cover" has come down to our time in a different phonetic and semantic variants.
2. Its transformation follows the general patterns of phonetic changes and the development of root morphemes in the Eurasian languages.
3. In the process of its transformation, the researched protoroot was apparently subjected to metathesis: **kap>*pak*. Transformations of the protoroot **kap>*pak*, having similar formal and semantic features, complement each other and need separate consideration.

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