

CHUVASHS AND CHUVASH LANGUAGE

It is known that the ancestors of the Chuvashs descended from Turkic nomads who, in the first years of the Christian Era, had immigrated to the West from middle Asia and then moved off to Eastern Europe, after living in the North Caucasus for a while. Bulgarians, whose name first appeared in the year 482¹ (noted as Onogur Turks in Byzantine documents), lived in Eastern Europe in disorganized clans, and established states in various times. The native people of the Middle Volga and Ural regions were gathered in Fin-Ugor communities. Starting in the first years of Christians era, many Turks came to this region from West Siberia and the South Urals. Between the second and fourth centuries, Huns living in the Volga-Cholman region were the very first Turks to be documented. It is thought that some part of Fin-Ugors were Turkified during this period.² Unogurs, who are considered to be the ancestors of Bulgarians, occupied West Siberia and spread up to Middle Volga in the first years of Christian Era.³ Later on, Unogurs joined them and became a part of the huge Hun Throng.⁴

This huge Hun Throng, lead by Attila, started to collapse after his death in 453. Attila's son Irnek managed to hold the Hun clans together for some more time. Hun clans named Sharagur, Ugor and Onogur were said by Byzantine history writers to have settled on the land between the Tuna and Volga rivers North of the Black Sea. Some of the clans were lead by Irnek in 453. Irnek's sovereignty didn't last long among the clans. The empire fell apart rapidly. The two big Turk clans under this emperor, the Kutrigur and the Utigurs, immigrated to a region close to the Azach Sea.

The name “Bulgar” is accepted to have come from the verb root “bulga”, which means “mixed” or “to become part of”. Bulga is the common name of these two clans. These two clans, which are also mentioned with the name Onogur, were the first clans that spoke Western Turkic (Western Hunish), which is only spoken by Chuvashs today. During the relations of the Kutrigur and Utigurs with the Byzantine Government, it is known that the Byzantines sent missionaries and translated the Bible into the Onogur-Bulgar language.⁵ However, neither these translations, nor any other documents related to this language reached present day. Because the Byzantines made war continuously, the Kutrigurs immigrated to the West and Utigurs to the east of the Azach Sea (Kuban region) in order to protect their borders at the end of the sixteenth century. In the year 555, Utigur Bulgarians settled in a region close to Caucasus. At the same time, the Avars, who were of the Mongol origin, were escaping from the pressure of II. East Turkic Khakans passed Volga in 552 and went to Europe. In 567, having Hungarian land as their center, they took other communities under sovereignty. The reason for Kutrigur and Utigurs' immigration is said to have been the Avars.

¹ A. N. Kurat 1949b: 796; T. Tekin 1987: 1.

² A. N. Kurat 1949a: 781.

³ A. N. Kurat 1949a: 781.

⁴ A. N. Kurat 1949a: 782.

⁵ T. Tekin 1987: 2.

Kutrigur and Utigurs founded separate states afterwards and lived in Dnyper, and settled in the Tuna region with the permission of the Byzantines. The Byzantines had to come to a solemn agreement with the Kutrigurs, lead by Asparuh, that passed Tuna, and they invaded Dobruca. In this way, the Tuna Bulgarian State was officially accepted. During Asparuh's son Terves' leadership, relations with the Byzantines developed. After Tervel Tvirem Khan (718-721) had died, Sevar (721-736), Kormisoş (737-754), Sovineh (754-760), Teleç (760-763), Savinos (763-765), Umor (May 765-June 765) ruled the country in turn. During Telerig's leadership, there was chaos in the country. Kardam (777-803) put an end to the chaos. The Tuna State had the most successful period during Krum Khan's (803-814) leadership. Krum Khan invaded Istanbul in 813, but couldn't conquer the city because of his sudden death. The country went forward economically and culturally during the rule of Krum Khan's son Omurtag (814-832). During Boris's period who ruled the country from 852 to 890, after Malamyr had ruled from 831 to 836, the Bulgarians accepted Christianity as their official religion in 864.

Greek Priests started to baptize people. The Bulgarian Church stayed with a priest who was independent from the Byzantines, and the two states signed a solemn agreement of thirty years. During Boris's son Simeon's period, from 893 to 927, Balkans and Bulgarians became Slavic Christians. The Bulgarian Turkic exploitation by South Slavonic was forgotten. After Simeon, the country divided into two parts and become a Byzantine State during Yoannis's leadership. In 1018, Bulgaria was entirely under Byzantine rule, and the Bulgarian Tuna State didn't exist any more. The written documents from Bulgarian Tuna are:

1. Tuna Bulgarian Khakans lists (Umor period 765).
2. Only one sentence notes which priest Tudor Doksov wrote (907) in the translation papers of Saint Athanasius's Sermon's.
3. The very first Bulgarian inscription in Nagy-Szent-Miklos's treasure.
4. Turkic sentences and idioms in the very first Bulgarian inscriptions.
5. Ethnic names in Bulgarian Turkic in Byzantine written sources.
6. The borrowed words in Bulgarian from old Church Slavonic language (T. Tekin 1987b: 12).

As mentioned above, after the separation of Kutrigur and Utigurs, Utigurs settled to the east of Azak Sea in a region named Kuban. At the end of sixth century⁶ the reason

⁶ In today's Hungarian there is thought to be more more that three hundred Bulgarian words that has been borrowed from Kuban Bulgarian (T. Tekin 1987b: 11). Though where and when the Bulgar's (Utigur) and the Hungarians met and for how long they were together is till a matter of discussion. According to Gombocz (1912: 194-208) the relation between them came about in the seventh and

of Kuban Bulgarians coming to the Middle Volga region, they met Turkified Fin-Ugors and native Fin-Ugor people whose origin were Huns. Because the second East Turk Khakans settled in the Middle Asia, reached Volga borders, and Volga Bulgarians were dependent on Khakans.

We have very little knowledge about the position of Volga Bulgarians between the seventh and the ninth centuries. It is only known that they lived under Khazarian sovereign like Kutrigurs (Tuna Bulgarians). It is also known that in this same century. Volga Bulgarians had trade relations with Muslim countries and these relations with the Muslim countries and these relations spread from Iran to Harzem (Kurat 1949a: 782). Since their land was appropriate for farming, they were very successful in agriculture. Since of the trade relations of Bulgarians with Islamic countries, Islam started to spread. Towards the end of the nineteenth century, they are seen as a farming and Merchant community with mosques and schools. Also at the end of this century, Ibn-i Fadlan was among the ambassadors committee that Baghdad Caliph sent to Bulgarian sovereign Almush (920-921) (Kurat 1949a: 783). Fadlan, after returning to his country wrote a book telling his memories and impressions about Volga Bulgarians (Kurat 1949a: 783). During this period of time, Volga Bulgarians were under the sovereignty of Hazarians and their capital was a Bulgarian city that was 6.5 km from Volga. The relations of Bulgarian cities with Muslim countries continued in the eleventh and the twelfth centuries.

Russian-Bulgarian relations were first registered in a Russian document in 985 (Kurat 1949a: 789). Vladimir's attack on Bulgarians is narrated in this document. Then peace was made and a trade agreement was signed between Russia and the Bulgarians in 1006 (Kurat 1949a: 789). At the time Genghis Khakan's armies invaded West of the land of Turkomans, a Mongolian help lead by Subutay and Cebe passed the Caucasus. After defeating the Kypcaks and Russians, they went towards the Caspian Sea to join the Mongolian forces, but were killed by Bulgarians, who tricked them. In the spring of 1236, the Mongolian Turkic Army led by Batuhan started to attack the Bulgarians, and in the autumn of 1237 the conquered the Volga Bulgarian State. The Bulgarian Capital was destroyed. Bulgarian Khakan continued to govern after the foundation of the Golden Horde State. The Bulgarian Capital was built up and restored again, but it couldn't gain its previous importance, because Saray, the capital of the Golden Horne, became an important trade center. The Bulgarians, who escaped to the North, founded Kazan. Ulug Muhammet Khan founded the Kazan Khakanate in 1437. The Bulgarian Capital lost its importance entirely.

In the fourteenth century, the Golden Horne State weakened and was separated into small states. Kazan Khakanate, which was founded in the fifteenth century, comprised today's Chuvashia. After the collapse of Kazan Khakanate, Russian Czar

eightth centuries within the Volga-Kama region. Gombocz later on stated that it was the region located between Kuban River and Azak Sea within the fifth and seventh centuries (Rona-Tas 1982a: 141).

Dreadful Ivan in 1552 started to control the region. We encounter the Chuvash name in Russian sources written in the first half of this century. Chuvashs, who were forced to pay protection money to Russia, lost all the land they had possessed. Very poor villagers quit farming, which was their tradition, and started to work as laborers or as transporters on the Volga River. Some left the region while looking for a job, some immigrated to Turkey⁷.

By 1650, the Chuvashes had united with the Moscow Government. The Chuvash region was shared by the Simbirsk and Kazan States in the seventeenth century⁸.

Beginning in the nineteenth century, Chuvashs acquainted Islam and then became Muslims, while they were under control of the Golden Horde State, but in the following years, with the intense influence of Russia, they started to accept Christianity and contrary to the Tatars, most of them were baptized. With this purpose, Russians tried to translate *The Bible* to Chuvashian. They prepared a grammar of Chuvashian to teach the language to missionaries. The first grammar was prepared in 1769. Afterwards, religious texts were translated in Chuvashian. The Eastern Languages Faculty of Kazan University initiated the language research. With this innovation, a series of studies were made in the beginning of the nineteenth and twentieth centuries. Also V. P. Vishnevskiy's grammar and dictionary was published.

At the beginning of twentieth century, there were developments against the government. In March 1917, a Soviet force was formed in Cheboksary, and this spread throughout Chuvashistan in May 1918. During this civil war, opposite fractions were in conflict continuously. At last, the Bolsheviks gained control, and a Chuvash Autonomous Region was formed within the structure of the Union of Soviet Socialist Republics on June 24, 1920. On April 21, 1925, the region's name was changed to the Chuvash Autonomous Socialist Republic (Chuvash ASSR)⁹. In 1990, after the disintegration of The Soviet Union, they accepted the name Chuvash Republic, and joined the Russian Federation.

CHUVASHIA

Chuvashia is 600 km east of Moscow, in Middle Volga. There is also the Mari Republic in the North and northwest, the Tatar Republic in the North and northwest, the Tatar Republic in the east, and the Mordvin Republic in the southwest.

The area of this region is 18,300 square kilometers. The capital is Cheboksary in the Russian and *Shupashcar* in the Chuvash language. The population of Cheboksary according to a 1979 census is 308,000. There are 9 cities and 6 settled regions. According to a 1979 census, this population of Chuvashia was 1,298,611. There were

⁷ Sh. Akiner 1983: 71.

⁸ J. R. Krueger 1961: 8-10.

⁹ Sh. Akiner 1983: 71.

887,738 Chuvashes, 37,573 Tatars, 338,150 Russians and 35,150 of who were of other groups living in the region.

According to the same count, the regional population of Chuvashs was 1,751,336. Of those, 887,738 lived in Chuvashia, 147,088 lived in Tataristhan, 12,344 lived in Bashcurdisthan, and 532,677 in the Russian Federation. Tataristhan and Bashcurdisthan are not included in this total. About 6,519 of them lived in other regions of the former Soviet Union¹⁰.

CHUVASH WITHIN THE TURKIC LANGUAGE FAMILY

Among Turkic languages, Chuvashian has a special place because of its closeness to the Mongolian and Fin-Ugur languages. For this reason, it has taken quite a lot of argument to prove that Chuvashian is a Turkic language.

Although in 1828, Klaproth who in his work *Comparasion de la Langue des Tchouvaches Avec les Idioms Turks* and Schott, in 1841 in his doctorate thesis “De Lingua Tschuwaschorum” pointed out that Chuvashian was a Turkic language, Radloff (1882: 90) asserted the contrary (1924b: 775-776). Which is follows:

1. Step: Turkic words were spoiled; Gen.Tu. *a* > Chuv. *ɪ*: Gen.Tu.=*karın* (stomach) > Chuv. *hurım*.

2. Step: It took time for Chuvashian to take the Turkic sounds properly; Gen.Tu. *a* > Chuv. *u*: Gen.Tu. *karındaş* (brother/sister) > Chuv. *hurıntaş*.

3. Step: Chuvashian entirely Turkified. Turkic words are taken exactly the same way. Tu. *a*=Chuv. *a*. Chuv. *karıntık* “diaphragm; window” < Tat. *karıntık* (old tents windows were made of abdominal skin).

Radloff was not the only one who thought the same way. Levesque and Castrén also believed that Chuvashes were Turkified Fin-Ugors.

Chuvashian and its place were often argued in the twentieth century. Asmarin (1898: 19) and V. Grønbech (1902) compared Chuvashian forms with the Turkic forms. They stated that although Chuvashian receded from the old forms, it kept some of old characteristics.

Also, the relation between Chuvashian and Mongolian was one of the subjects that was discussed in this period. Németh was the first to oppose the Turkic-Mongolian language structure relation (1912: 549-576), later on (1913-14: 244) he accepted the language structure relation. He said Chuvashian carries both Turkic and Mongolian characteristics, and this sometimes comes out in the same word. Németh thought the common characteristics of Chuvashian and Mongolian manifested themselves because

¹⁰ Sh. Akiner 1983: 72-73.

of mutual influence between the two languages. In fact, Mongolians and Chuvashes never had a common geography and history.

Gombocz (1912: 188) said Chuvashian and Mongolian both followed an identical way and this formed a mutual influence between these two Turkic languages.

The most detailed studies about the position of Chuvashian was made by Ramstedt and his student Poppe. Ramstedt in his famous article (1922: 3-34) considered Chuvashian, Turkic and Mongolian had a direct relation with each other. All the Turkic languages had the same dialect. Chuvashian has a different dialect.

Ramstedt determined that, in general, Turkic “*z/ʒ*”=Chuvashian “*r/l*” equalities; “*r*” and “*l*” phonemics are primary, there is also “*r*” and “*l*” in Mongolian which is the same situation. Ramstedt’s point of view on the subject can be summarized as follows: In General Turkic, the letters “*z*” and “*ʒ*” are the same as “*r*” and “*l*” in the same words in Mongolian and Manchu-Tungus, as it is in Chuvashian. Chuvashian is a Turkic language, but Manchu-Tungus and Mongolian certainly aren’t Turkic. For this reason, we can’t think of a transition of the Turkic “*z*” phonemic to Chuvashian-Manchu-Tungus-Mongolian. Likewise, we can’t think of a transition from Turkic “*ʒ*” to the Chuvashian-Manchu-Tungus-Mongolian “*l*” (1922: 26-28). There can not be an independent Rotasizm or Lambdasizm realized in these languages (1922: 26-28).

Ramstedt was the first researcher who pointed out that many Altai equalities and Mongolian (first letters) “*n-, ñ-, d-, c-, y-*” phonemics match each other.

After Ramstedt, the position of Chuvashian was discussed by his student Poppe (1924b: 775-777, 1974: 136). There are some points on which Poppe doesn’t agree with Ramstedt. He brought up the fact that Chuvashian was an independently progressed language, and although it carried old characteristics, it is also carried Bulgarian sound order as the third member of Altai language family that goes to Bulgarian Turkic as its main language. In Proto Turkic “*z*” and “*ʒ*” sound separated in Proto Chuvashian as “*r*” and “*l*” sound. Chuvashian is older than Proto and General Turkic, on the bases of the main structure and especially the oldness in the form and knowledge characteristics and vocabulary.

CHUVASH LANGUAGE

Bulgarian Turks who were the ancestors of Chuvashians were the first Turkic clan that immigrated to the West. They got separated from the Middle Asia Turkic community. This immigration is thought to have happened at the beginning of the Christian Era. For this reason, Chuvashian among the Turkic languages, is the oldest and represents Turkic all by itself.

Because Chuvashian was separated from the unity of the Turkic language in the period of first Turkic, which was a “*r/l*” language; it goes to Proto Chuvashian which is

a “*r/l*” language; on the other hand, all the Turkic dialects go to Proto Turkic which is a *z/ş* dialect. From this phonemic series, *r/l* are older than *z* and *ş*, for there are *r* and *l* instead of *z* and *ş* in the Mongolian-Manchu-Tungus and Korean languages, and in the World which past the Chuvashian from, Hungaria. For example: Chuv. *şur* “ilk yaz, ilkbahar (spring)” < Proto Chuv. **yār* < First Tu. **yār* = Proto Tu. *yāz*, Middle Tu. *yāz*, Trkm. *yāz*, Yak. *sās*, Halach. *yāz* = Mo. *niray* “fresh” < *nāray* = Even. *nelke* “spring” = Manchu. *narhun* “yeşil (green)” = Ko. *nyerim* “yaz (summer)” < **nar-im* = Hung. *nyár* [nār] “yaz (summer)”; Old Chuv. **kölek* > Hung. *kölyök* [köl’ök] “wolf cub” = Trkm. *köşek* “camel calf” = Mo. *gölige* “wolf cub”.

Chuvashian carries characteristics of Mongolian, Manchu-Tungus, Turkic and also Fin-Ugor languages. For this reason, proving that Chuvashian was a Turkic language took long arguments. In the middle of the last century, V. Radloff considered Chuvashian a Fin-Ugor language, which was Turkified throughout many years. This argument continued at the beginning of the twentieth century. G. Y. Németh thought that there was a lineage relationship between Chuvashian and Mongolian. Z. Gombocz also stated that Chuvashian and Mongolian followed the same pattern and built a bridge between Mongolian and Turkic languages.

Chuvashian is a *r/l* language (inside and end of the word) which was already mentioned above. Examples about the most distinctive phonetic characteristics of Chuvashian are also given above. The other characteristics of the Chuvashian phonetic are: *d* which is changed to *y*, *z*, *t* sounds are protected as *d* in the words or at the end of the words, has changed to *r* sounds in the dialects which are developed from Proto Turkic. (Chuv. *hırhū* “sadness, anxiety” < **kadqu* = Old Tu. *kadgu*, Tu. *kaygr*, Chuv. *yar-* “to send” < **id* = Old Tu. *id-*); before *i* sound “*t*” change “*ç*”, “*s*” change “*ş*” (Chuv. *çiri* “live, alive” < **tirig* = Old Tu. *tirig*, Tu. *diri*, Chuv. *şina* “blow fly” < **şipek* = Middle Tu. *şipek*, Tu. *sinek*); word initial “*y*” sound changes to “*ş*” (Chuv. *şul* “road” < **yoł* = Old Tu. *yoł*, Tu. *yoł*); “*ç*” in all positions changes to “*ş*” (Chuv. *uş-* “to open” < **aç* = Old Tu., Tu. *aç-*, Chuv. *viş-i* “three” < **üç*), *open e* sound mostly *a*, *closed é* sound mostly *i, ĭ* (Chuv. *tar-* “to run away” < **ter* = Old Tu., Tu. *tez* > **ter-*, Chuv. *pillik* “5” < **bēl* = Proto Tu. *bēş*, Old Tu. *bēş*, Tu. *beş*); before the first sound lip vowels mostly changes to *v* (Chuv. *var* “öz” < **ōr* = Gen.Tu. *öz*, Chuv. *viş-* “to fly” < **uç* = Old Tu., Tu. *uç-*); primery long vowels cause to changes without any rule (Chuv. *kīvapa* “belly” < **kōpek* = Trkm. *gōbek*, Tu. *gōbek*, Chuv. *çul* “stone” < **tiał-tāl* = Trkm. *dāş*, Chuv. *tul* “external” < **tał* = Old Tu. *taş*, Tu. *dış*), Chuv. *şur* “sedgy, slough, swampy” < **siar* < **sār* (> Hung. *sár* [şār] “mud”) = Trkm. *sāzlık* “sedgy, rush-bed”, Tu. *saz* “marsh plant”).

CHUVASH ALPHABET

A a a

Ӑ ӑ b

Ӓ ӓ ĭ

B b v

Г г g	Ç ç ś
Д д d	Т т t
Е е ye	У у u
Ё ё yo	Ў ў ü
Ё ё ī	Ф ф f
Ж ж j	Х х h
З з z	Ц ц ts
И и i	Ч ч ç
Й й y	Ш ш ş
К к k	Щ щ şç
Л л l	Ъ
М м m	Ы ы ı
Н н n	Ь
О о o	Э э e-
П п p	Ю ю yu
С с s	Я я ya

PHONETICS

VOWELS

The distinctive properties of the Chuvash language vowels are the special indications caused by the primary syllables and distinguishable **e*/**é* sounds. This is why, it is accepted that there are eighteen vowels for the Proto Chuvash language.

Proto Chuv. **ā*: Proto Chuvash **ā* vowel, generally changed as *u*, *ı*, *ĩ* sounds with **a* sounds in the first syllable. These different indications are tried to be explained with the assumption and stress of two different **a* sounds under the effect of the latter *u*, *ı*, *l*, *r*, *y* sounds. *a* > *u* interchange is generally seen in the borrowed words. However, the *u* and *ı* sounds in place of the *a* vowel are seen in both native and borrowed words. From a different point of view, **ā* was changed as *u* and **a* was changed as *y*. These words do not have the same length as those of the other Turkic languages. It is understood that

change of **ā*, *a* > *u* in Chuvash language was a long period and the primary sound of the *u* sound which emerged in the early period changed as *y* just like the primary vowel.

Proto Chuv. **ā* > Chuv. *u*, *y*, *ĩ*: **āriġ* “clean” > *iri*, **āsıġ* “advantage” > *usi*, **āη* “mind, memory” > *in*.

Special indications caused by the **ā* vowel in the Proto Chuvash language are:

y- insertion, front gutturalization: **āçı*- “to get a bitter taste, to get a sour taste” > **iaçı*- > **yaçı*- > **yeçi*- > **yüs*-.

v- insertion: **āç*- “to get hungry” > *ōç*- > *viś*-.

t- > *ç*-: **tāl* “stone” > **tial* > **çal* > *çul*.

s- > *ş*-: **sāriġ* “yellow” > **siariġ* > **şari* > *şurı*, *şur* “white”.

k > *ø* > *y*-: **kāl*- “to stay” > **hāl*- > **āl*- > **ial*- > **yal*- > *yul*-.

Vowel insertion at the end of the word: **sāġ* “right” > *sivı*.

Proto Chuv. **a*: Generally changed as *u* in the first syllable and less frequently as *ı*, *ĩ* sounds. **bar*- “to arrive” > *pur*-, **tol*- “to fill up” > *tul*-, **kara* “black” > *hura*, **kap*- “to grab” > *hup*-, **kamıl* “bamboo” > *hımıl*.

There are some examples of **a* being gutturalized: **yaηı* “new” > *śmı*, **saç* “hair” > *śüs*, **baġır* “chest” > *piver*.

In Proto Chuvash, **a* vowel was preserved except the first the syllable or changed as *ı* sound: **karan* “caldron” > *huran*, *kāñak* “cream” > *hıyma*, **kāpaġ* “cover” > *hupı*.

**a* sound except the first syllable is seen as *i*, *ĩ*, *e* in the front guttural words: **buġday* “wheat” > *pıri*, **saçaġ* “roof tree” > *süsı*, **kuhal* “sun” > *hıvel*.

Proto Chuv. **ē*: **ē* vowel that can only be in the first syllable generally changed as *i*, *ĩ* sounds in the Chuvash language and less frequently as *a* sound just like the **ē*, **e* vowels: **ēki* “two” > VB *eki* > *ikkı*, **ēr* “early” > *ir*, **yē*- “to eat” > *şı*-, **ēkir* “twin” > *yıķır*, **ēlik* “threshold” > *alıġ*, **ēn* “width” > *an*, **kēç* “night” > *kaś*.

Special indications caused by the **ē* vowel in the Chuvash language are:

y- insertion: **ēl* “country” > *yal*.

Tri-vocalization: **yēt*- “yedekte götürmek” > *şavıt*-.

Vowel insertion at the end of the word: **yēη* “sleeve” > *şanı*.

Proto Chuv. *ê: It is only in the first syllable. It did not cause special indications just like the *ē vowel. It was generally changed as *i, ĭ* sounds: *ēšid- “to hear”> itle-, ilt-, *yēr “ground”> śir, *yēgirmi “twenty”> śirīm, *yēt- “to suffice”> śit-.

Proto Chuv. *ē: *ē vowel, which can only be found in the first syllable in the Proto Chuvash language, is regularly changed as the *a* vowel: *ētūk “boots”> atĩ, *bēr “gland”> par, *kēkir- “to burp”> kakĩr-, *kēb- “to chew”> *kēb-le-> kav-le-.

Special indications caused by the *ē vowel are:

y-insertion: *ējek “cheek”> yanah “chin”.

Proto Chuv. *e: *e sound of the Proto Chuvash language changed as *a* vowel except in the first syllable and some other conditions it was preserved except the first syllable: *ek- “to plant”> ak-, *elig “hand”> alĩ, egir- “to spin”> avĩr-, *seb- “to love”> sav-, *elgek “griddle”> Chuv. ala, *kele- “to talk”> kala-, *çeçek “flower”> šeške, *üleç- “to share”> valesĩ-.

Proto Chuv. ĭ: ĭ vowel that can only be in the first syllable in the Proto Chuvash language generally changed as *i, ĭ* sounds as front guttural as and sometimes it changed as *ı, ĩ*. There are few *ĩ vowels which do not cause special indications in the Chuvash language: *çĩpğan “pustule”> śĩpan, śĩlç- “to swell”> śıś-.

Special indications caused by the *ĩ vowel in the Proto Chuvash language are:

y-insertion: *ĩd- “to send away”> *yid-> *yır-> yar-, *ķĩn “stipule”> *yini> yĩnĩ, *ĩȝır “saddle”> *yınır> *yiniĩr> yĩnĩĩr, *bĩt “cootie”> pıytĩ.

Becoming front guttural: *ķĩr “girl”> hĩr, *tĩn “breath”> çĩm, ķĩn “stipule”> yĩnĩ, *ĩduķ “sacred”> yĩrĩh.

Vowel insertion at the end of the word: *ĩt “dog”> yıtĩ, *ĩr “folk song”> yurĩ.

Proto Chuv. *ı: It changed as *ĩ, i* sounds after becoming front guttural except the first syllable: *turñak “nail”> çĩrne, ķıl “winter”> hĩl, ķıs- “to put down”> hĩś-, *buñ “thousand”> pin, *ķır “gray”> hĩr, *kadıñ “beech”> hurĩn, *balık “fish”> pulĩ, *āçığ “bitter”> yūsĩ.

*ı> *a* change also be seen with the effect of stress except the first syllable: *ağır “mouth”> śĩvar.

*ı loss can also be seen except the first syllable: *ķurı- “to dry”> hĩr-, *talık “to exit”> tuh-, *ķılıç “sword”> hĩś.

Proto Chuv. ĩ: It generally changed as *ĩ, i* sounds: *ĩç “ıç”> ĩś, *tĩrig “alive”> çĩrĩ, *tĩm “checkrein”> çĩm.

Rear guttural **ĩ* phoneme is most common: **ĩk* “candidiasis”> *yĩh*, **ĩreŋe* “impost”> *yĩrana*, **tĩl* ~ **sĩl* “tooth”> *şĩl*, **sĩd-* “to pee”> *şĩr-*.

Special indications caused by the *ĩ* vowel are:

y- insertion: **ĩk* “ig”> *yĩke*, **ĩn* “in, yuva”> *yĩnĩ*, **ĩr* “iz” (trace)> *yĩr*.

Vowel insertion at the end of the word: **ĩk* “ig”> *yĩke*, **ĩn* “cave, lair”> *yĩnĩ*, **bĩr* “one”> *pĩrre*, *pĩr*.

As another example **ĩ*> *a*: **tĩrek* “backbone”> *çarak*.

Proto Chuv. *i: It is shown as the *ĩ* *i* phonemes just like the **ĩ* phoneme: **til-* “to split”> *çĩl-*, **titre-* “to shiver”> *çĩre-*, **iŋek* “cow”> *ĩne*, **bil-* “to know”> *pĩl-*, **iç-* “to drink”> *ĩş-*.

Becoming front guttural of **i* phoneme is very common: **siŋek* “blow fly”> *şĩna*, **sipir* “broom”> *şĩpĩr*, **siŋir* “tendon”> *şĩnĩr*, **siŋük* “bone”> *şĩmĩ*, **sil-* “to delete”> *şĩl-*, **sirke* “nitty”> *şĩrka*.

**i* phoneme except the first syllable generally shown as *ĩ* depending on the change of *ĩ* and regular change of *e*> *a* in the Chuvash language: *yēti* “seven”> *şicçiĩ*, **sekir* “eight”> *sakĩr*, **elig* “hand”> *alı*, **elik* “threshold”> *alık*.

Drop of the **i* phoneme except the first syllable can also be seen: **teri* “skin”> *tir*, **kalçi-* “to scratch”> *hıs-*.

Proto Chuv. õ: There are different indications according to the place, the first or secondary sound in the first syllable. When it is in the first sound, it inserted a *v-* sound in front of itself just like the other vowel and this is independent from the vowel quantity: *õr-* “harvest”> *vir-*, **õn* “ten”> *vunnĩ*, *vunĩ*, *vun*, **õyun* “game”> *vĩyĩ*, *õtun* “wood”> *vutĩ*, **õt* “fire”> *vut*.

When it is the second sound, *õ*> *u*, *y*, *ĩ*: **bõn* “neck”> *mĩy*, **bõl-* “to be”> *pul-*, **yõl* “road”> *şul*, **sõra-* “to ask, to seek”> *şıra-*.

Special indications caused by the **õ* vowel in the Proto Chuvash language are:

s-> *ş*- change: **sõra-* “to ask, to seek”> **siura*-> **şura*-> *şıra-*, **tõŋ-* ~ **sõŋ*-> **siun*-> *şĩn-*.

Becoming front guttural: **yõrĩ-* “to walk”> *şüre-*.

Proto Chuv. *o: It is shown with the insertion of the *v-* or *ı*, *ĩ*, *u* phonemes when it is in the first syllable or is the first sound, and with the *ĩ*, *u* phonemes when it is the second sound: **orta* “middle”> *vĩta*, **otur* “thirty”> *vĩtir*, **ot* “grass”> *vutĩ*, **oŋ-* “to get

better"> *ih-*, *ok "arrow"> *uhl*, *oġul "son"> *ivl*, *koġur "bug"> *hlmr*, *kod- "to put"> *hur-*.

Sometimes, when it is the first sound *o> \emptyset : *olur- "oturmak"> *lar-*.

Proto Chuv. \bar{o} : The length of the primary * \bar{o} phoneme can be seen in the Chuvash language. It changed as *avl*, *iva* (~> *va*) phrases through becoming rear guttural in the first and second sound: * $\bar{o}s$ - "to blow"> * $\bar{o}ys$ -> * $\bar{o}yüs$ -> *avls-*, * $\bar{o}t$ - "to warble"> * $\bar{o}yt$ -> * $\bar{o}yüt$ -> *avlt-*, * $\bar{o}r$ "own, self"> * $\bar{o}yr$ -> * $\bar{o}yür$ -> * $\bar{i}var$ -> *var*, * $\bar{o}t$ "choler"> * $\bar{o}yt$ -> * $\bar{o}yüt$ -> * $\bar{i}vat$ -> *vat*, * $\bar{k}\bar{o}pek$ "belly"> * $\bar{k}\bar{o}ybek$ -> * $\bar{k}\bar{o}yübe$ -> *kivapa*, * $\bar{k}\bar{o}k$ "sky, blue"> * $\bar{k}\bar{o}yk$ -> * $\bar{k}\bar{o}yük$ -> *kivak*, * $\bar{k}\bar{o}r$ "cinders"> * $\bar{k}\bar{o}yr$ -> * $\bar{k}\bar{o}yür$ -> *kivar*, * $\bar{i}ört$ "four"> * $\bar{i}öyrt$ -> * $\bar{i}öyürt$ -> *tivatl*.

\bar{o} phoneme is shown as *ü* in some words: * $\bar{k}\bar{o}l$ "lake"> *külü*, * $\bar{b}\bar{o}l$ - "to split"> *pül-*.

Proto Chuv. * \bar{o} : It is shown as *v*- insertion when in the second sound in the first syllable and as *u*, *ü*, *l*, *l* phonemes when in the second sound in the: * $\bar{o}l$ - "to die"> *vil-*, * $\bar{o}rt$ - "to robe"> *vit-*, * $\bar{o}ğren$ - "to learn"> *viren-*, * $\bar{ç}\bar{o}p$ "garbage"> *şüp, şüp*, * $\bar{k}\bar{o}k$ "base"> *kik*, * $\bar{k}\bar{o}kür$ "chest"> *kikl*, * $\bar{k}\bar{o}ğül$ "soul, heart"> *kiml*, * $\bar{i}ök$ - "to pour"> *tik-*, * $\bar{k}\bar{o}r$ - "to see"> *kur-*.

Proto Chuv. \bar{u} : It is seen with *y*- or *v*- insertions in the first sound of the first syllable: * \bar{u} > *yl-* (~*sl-*, *sl-*): * $\bar{u}n$ "flour"> * $\bar{i}un$ -> * $\bar{y}un$ -> * $\bar{y}unuk$ -> *şnñh*, * $\bar{u}d$ - "to sleep"> * $\bar{y}ür$ -> * $\bar{y}uvr$ -> * $\bar{y}uwur$ -> *şivl*, * $\bar{u}ya$ "lair"> * $\bar{y}uya$ -> *yiva*.

* \bar{u} -> *vl*, *vl*, *vu*:- * $\bar{u}rulç$ - "to argue, to fight"> *vış-*, * $\bar{u}ç$ "three"> *vış*, * $\bar{u}l$ - "to woof"> *vula-*.

* \bar{u} phoneme was changed as *y*, *l* phonemes and *iva* phrase in the second sound of the first syllable: * $\bar{y}ūñ$ "yün"> *şim*, * $\bar{s}ūb$ "water"> *şiv*, * $\bar{t}ūr$ "salt"> *tuyr*-> *tuyur*-> *tuvur*-> *tivar*.

Special indications caused by the * \bar{u} vowel in the Proto Chuvash language are:

* \bar{s} -> *ş*:- * $\bar{s}ub$ "water"> *siuw*-> *şiv*.

Proto Chuv. * \bar{u} : It changed as *vl*, *vl* phrases in the first sound of the first syllable, and as *l*, *l* vowels in the second sound: * $\bar{u}raḵ$ "far away"> *vırah*, * $\bar{u}ç$ - "to fly"> *vış-*, * $\bar{k}ulḵaḵ$ "ear"> *hılha*, * $\bar{b}urḵaḵ$ *pırša* "chickpea, bean", * $\bar{b}ur$ "ice"> *pır*, * $\bar{k}uñal$ "sun"> *hıvel*, * $\bar{b}ulut$ "cloud"> *pılñ*.

As an example * \bar{u} -> \emptyset : * $\bar{u}b$ - "to crumble"> *va-n-* "to crumble", *va-t-* "to make crumble".

Except the first syllable, * \bar{u} phoneme are shown with *u*, *l*, *l* vowels: * $\bar{b}uraġu$ "calf"> *pıru*, * $\bar{k}oġur$ "bug"> *hlmr*, * $\bar{b}ulut$ "cloud"> *pılñ*.

Proto Chuv. *ũ: It changed as first *vi*, *vĩ*, *va* phrases in the first sound of the first syllable, and as *ĩ* vowel in the second sound: *ũç “three”> *vişĩ*, *ũr- “to woof”> *vĩr-*, *ũlüg “share, stock”> *val*, *valĩ*, *yũr “hundred”> *şĩr*, *tũl “dream”> *tĩlik*, *tüp “bottom”> *tĩp*.

Proto Chuv. *ü: It changed as *vi*, *vĩ* phrases in the first sound of the first syllable, and as *ĩ*, *e* vowels in the second sound and syllables other than the first: *ür “upper side”> *vir*, *üt- “to burn”> *vĩt-*, *yürek “heart”> *çĩre*, *kül “ash”> *kĩl*, *yürüg “ring”> *şĩrĩ*, *köñl “heart”> *kĩmĩl*, *öliür- “to kill”> *vĩler-*.

Becoming rear guttural of the *ü phoneme is common: *süñü “bayonet”> *şĩnĩ* “dard”, *ētüük “boot”> *atĩ*.

CONSONANTS

The most distinctive peculiarity of the Chuvash language consonants is that *l* and *r* Turkic sounds within and at the end of the word are preserved. The Chuvash language is similar to other Altai languages (Mongolian, Manchu-Tungus and Korean) due to this peculiarity and represents the Western Turkic language. These two sounds changed as *ş* and *z* sounds respectively in the Turkic languages (Eastern Turkic) other than the Chuvash language:

Early Turkic l: *tāl “stone”> Chuv. *çul*, Mo. *çilağun*, Gen.Tu. *taş*; Early Tu. *ńāl* “tears”> Chuv. *şul*, Mo. *nilbusun*, Gen.Tu. *yaş*.

Early Turkic r: *sār “rush”> Chuv. *şur* “mud, slough”, Mo. *siroğa*, Gen.Tu. *saz*; *ńār “summer”> Chuv. *şur*, Mo. *niray* “fresh”, Gen.Tu. *yaz*, *semir “fatty”> Chuv. *samĩr*, Gen.Tu. *semiz*.

Proto Chuv. *d: One of the distinctive peculiarities of the Chuvash language phonetics is that **d* sound within or at the end of the word in the Proto Chuvash language changed as *r* except the cases where it is before the *r* sound. As known, this sound is *d*, *t*, *z*, *y* in other Turkic languages: *hadağ “foot”> *ura*, *qadıñ “beech”> *hurĩn*, *qadğu “sadness”> *hĩrhü*. However, in the **d-r* scheme, **d* sound changed as *y*: *adır- “to separate”> *uyĩr-*, *adğır “stud”> *ĩyĩr*, *sıdır- “sıyırmak”> *sıyıır-*.

**d* vowel changed as *t* at the end of the word, before the past time suffix, and sometimes by similarization to the *t* vowel of the suffix and after *r*, *l*, *n* vowels within or at the end of the word: *ēşid- “to hear”> *ilt-*, *iltle-*; *qundur “beaver”> *hĩntĩr*, *kindik “belly”> *kĩntĩk*, *yol-da “on the road”> *şul-ta*, *qır-da “on the rural area”> *hir-te*.

Proto Chuv. *b-, *-b-: It changed as *p-* at the beginning of the word and as *v* within and at the end of the word: *bēş “five”> *pĩlik*, *bār “existenz, belongs”> *pur*, *bēr- “to give”> *par-*, *bıñ “thousand”> *pin*, *eb-le-n- “to marry”> *avlan-*, *seb- “to love”> *sav-*, *çebir- “to turn”> *şavĩr-*.

Proto Chuv. *ç-, *-ç-, *-ç: It is always *ś*: *çöp “garbage”> śüpĩ, *çĩpğan “pustule”> śipan, *ũç “three”> viśśi, aç- “to open”> uś-, *keç- “to pass”> kaś-, *köç- “to migrate”> kuś-.

Proto Chuv. *ġ-, *-ġ-, *-g-, *g-: They generally fall except some examples in which it changed as *v* in inter-vowels cases:

*ġ, *g> *v*: *sāġ “right”> sivi, *oġul “son”> iŵil, *baġır “chest”> pīver, *teġir- “to turn”> taviŵr-.

*ġ, *g> *ø*: *kargan “caldron”> huran, *ögren- “to learn”> viŵren-, *elig “fifty”> alli, *arig “clean”> iri, *çerig “soldier”> śar, *sarig “yellow”> śuri, śur “white”.

Contraction: *küdegü “groom”> kiŵü, *boġar “throat”> pır, *buraġu “calf”> pīru, *yėġirmi “twenty”> śiriŵm.

Proto Chuv. *k-, *-k-, *-k: It generally changed as *h*- at the beginning of the word. However, in few examples *k*- fell and *y*- inserted because of the long vowel.

*k-> *h*:- *kıl “winter”> hił, *kır “girl”> hiŵr, *kar “goose”> hur, *katıġ “hard”> hutıŵ.

*k-> *ø*> *y*:- *kār “snow”> yur, *kān> yun, *kīn “stipule”> yĩnĩ, *kīkīr- “to shout”> yihĩr-, *kānat “wing”> ānat> yunat> śunat.

*k-> *ø*: *kaysida “where”> iśta, *kaysidan “from where”> iśtan.

*k consonant was preserved in cases where it is within the word and inter-vowels or changed as *-hh*- twin consonant: *toķur “nine”> tiķĩr> tihhĩr, *saķır “resin”> suķĩr.

It changed as *h* in cases where it is within the word or next to a consonant: *kulķaķ “ear”> hiłha, bulķan- “to blur”> piłhan-, *yumķaķ “floc”> śumha.

*k consonant fell and changed as *h*. When falling occurs, primary *ġ* consonant can be used for the Proto Altai language: *burçaķ “tare”> piŵśa, *bors “badger”> *piŵĩs> piŵĩŵ. But; *baķ- “to look”> piłh-, *ıduķ “sacred”> yĩŵĩh, *āķ- “to flow”> yuh-.

Proto Chuv. *k-, *-k-, *k-: It was preserved within and at the end of the word and changed as *k- consonant at the end of the word in some cases. It is also demonstrated as *-kk*- twin consonants within the word: *kele- “to talk”> kala-, *kōpek “belly”> kiŵapa, *kümul “silver”> kiŵĩł, *kēkir- “to burp”> kaķĩr-, *eke “sister”> akka, *sekir “eight”> saķĩr, *elik “threshold”> aliķ, *kōk “sky”> kiŵak, *ētiuk “boot”> atiŵ, *iņek “cow”> iņe, *siņek “blow fly”> śiņa.

Proto Chuv. *-m-, *-m: It was preserved in every cases: *kümul “silver”> kiŵĩł, *semir “fatty”> samĩr, kem “who”> kam, em- “to suck”> iŵm-.

Proto Chuv. *-n-, *-n: It was preserved within the word: **kundur* “beaver”> *hĩntĩr*, **āntıķ-* “to swear”> *ĩntĩh-*.

It was preserved in the mentioned case or changed as *-m*: **kũn* “day”> *kun*, **kān* “blood”> *yun*, **ōn* “ten”> *vunnĩ*, *vun*, **ķarin* “belly, abdomen”> *hurĩm*, **bũtũn* “whole”> *pĩĩm*, **urun* “long”> *vĩrĩm*, **tĩn* “breath, live”> *çĩm*.

Proto Chuv. *-ŋ-, *-ŋ: It changed as *n* or *m* phonemes in any case: **iŋir* “evening”> *ĩner*, **siŋek* “blow fly”> *şĩna*, **bıŋ* “thousand”> *pin*, **yēŋ* “sleeve”> *şanĩ*, **ķoŋur* “bug”> *hĩmĩr*, **kōŋũl* “heart”> *kĩmĩl*, **sũŋũk* “bone”> *şĩmĩ*, **yũŋ* “wool”> *şĩm*, **toŋ* “cold”> *tĩm*.

Proto Chuv. *-ń-, *-ń: It changed as *n* or *m* by either treated as primary *n* phoneme or as *y* (~ \emptyset at the end of the word) or *v* by treated as primary *y* phoneme: **ķāńaķ* “cream”> *hĩyma*, **tōń* “mud”> *tĩm*, **kōń-* “to burn”> *kũ-*, *kĩv-* “to get sour, to ferment (for milk)”, **bōń* “neck”> *mĩy*, **ķōń* “lap”> *hũ*, *hũm*, *hĩvĩ*, **ķuńal* “sun”> *hĩvel*.

Proto Chuv. *-p-, *-p: It was preserved in any case: **kōpek* “belly”> *kĩvapa*, **çĩpin* “blow fly”> *şĩpĩn*, **ķāpar-* “to swell”> *hĩpar-*, **tũp* “base, basis”> *tĩp*, **ķap-* “to grab”> *hup-*.

Proto Chuv. *-s-, *-s-, *-s: It was preserved in any case; however, it changed as *ş* before the primary and secondary *ı*, *i* sounds: **ses* “sound”> *sasĩ*, **kes-* “to cut”> *kas-*, **bas-* “to push”> *bus-*.

**siŋek* “blow fly”> *şĩna*, **siŋir* “tendone”> *şĩnĩr*, **sāriğ* “yellow”> **siariğ*> *şurĩ*, **sār* “rush”> **siar*> *şur* “mud, slough”, **bors* “badher”> **purıs*> *purşĩ*, **ama-si* “her/his mother”> **amĩ-şĩ*.

Proto Chuv. *-t-, *-t-, *-t: It was preserved in any case; however it changed as *ç* before the primary and secondary *ı*, *i* vowels: **teŋ* “denk”> *tan*, **tap-* “to kick”> *tup-*, **topraķ*> *tĩpra*, **ētũk* “boots”> *atĩ*, **kũntũr* “day”> *kĩntĩr*, *otur* “thirty”> *vĩtĩr*, *ot* “grass”> *utĩ*.

**tĩriğ* “diri”> *çĩrĩ*, **tĩn* “breath, live”> *çĩm*, **til-* “to slice”> *çĩl-*, **yēti* “seven”> *şĩççĩ*.

**t-* consonant changed as *ş* over *s* in some cases: **tĩl* “tooth”> **siğl*> *şĩl*, **toŋ-* “to freeze”> **soŋ-*> *şĩn-*.

Proto Chuv. *-y-, *-y-, *-y: It changed as *ş* when placed at the beginning of the word: **yē-* “to eat”> *şĩ-*, **yılan* “snake”> *şĩlen*, **yār* “spring”> *şur*.

**y* phoneme changed as *-v-* when placed next to primary lip vowels if within the word. In other cases, it was preserved (also next to secondary lip vowels):

*-y=-y-: *kéyik* “wild animal”> *kayık*, **ķayır* “sand”> *hıyır*, **bāyan* “rich”> *puyan*, **yāyin* “catfish”> *suyın*, **tayaķ* “support”> *tuya*.

*-y-> -v-: **küye* “moth”> *kıve*, **koyuğ* “dark”> *yıvı*.

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