

*hajó* could be made acceptable even without the corroborative evidence of *homok*. Initial Finno-Ugrian *k-* followed by a back-vowel regularly developed into Hungarian *h-*. Only in loan-words has *k-* remained unchanged in similar position. One could therefore imagine with a considerable measure of justification, that *hajó* had been borrowed at an epoch previous to the *q- + back-vowel > h- + back-vowel* change. The initial *q-* of *qayïq* changed into *x-* and ultimately into *h-* together with the *q-* sounds of words of Finno-Ugrian origin.

The sphere of distribution of Turkic *qayïq* extends far beyond the limits of Ural-Altaic and there is hardly any European language into which it has not penetrated. Yule was the first to think of the possibility of a connection between *qayïq* and Eskimo *qayaq*, a word which in its turn has been adopted by most of the European languages.

But why should the Eskimos adopt a Turkic word to designate a type

of boat which is typically Eskimo? No explanation can be given, but many similar instances can be adduced. The word *caravel* traveled as far as the Jurak-Samoyed and the other typically Eskimo boat, the *umiak*, has in Alaska a name of Russian origin: *baydarka*. Such examples - their number could easily be multiplied - clearly show that semantic and ethnographic considerations favour the linguistically flawless identification of the Turkic and Eskimo words. In view of the wide area of distribution of the Turkic forms and their gradual disappearance towards north and east, I would be tempted to consider *qayïq* as a genuine Turkic word borrowed by Eskimo.