Paolo Bertini Translation

For a first resetting of the Mediterranean and Eurasian linguistic question.

Per una prima reimpostazione della questione linguistica mediterranea euroasiatica – original

The question of whether or not "Indo-Europeans" exist and - beyond an achronic linguistic utility and

operational - of the effective impermeability of the Indo-European Linguistic Group, that is, of a historical action in

past centuries of so-called PIE (Proto IndoEuropean) roots in "sister" languages, and less or nothing

in other languages, it has been dragging itself for thirty years now between ostentatious indifference, shaking of the head

reciprocal and certain intolerant1, which admit in the "border areas" decreases in the power of

own positions and external influences, without however proceeding to new approaches, by now

obviously necessary. For the Greek in particular, we witnessed the transition from leader

Indo-Europeanism with a language strongly influenced by Semitic languages ​​and "less Indo-European than others".

The solution would require a convergence of archaeological studies and linguistic considerations which I believe

now available. In other words, it would require a long, composite and orderly intervention. But above all, it arises

perhaps the need for a new basic perspective for the historical linguistics of the ancient world

concerns personally, I plan to proceed in this sense with a "long", composite e

complete in the near future.

The partial researches carried out so far lead me to propose in the meantime a concrete operational starting point: that is a

say terms in Biblical Hebrew that are comparable with evidence (and we are forced to limit ourselves only to the evident ones3)

with terms of "Indo-European" languages: an investigation carried out following the whole Hebrew alphabet through the

Schökel's dictionary4 recently published: in the first column we find the page number of the

relevant dictionary, in the second the transliteration from Hebrew, in the third the Indo-European term

proposed for comparison. The choice of biblical Hebrew seemed to me pertinent for the complementarity of two

apparently opposite reasons: we read what Giovanni Garbini and Olivier Durand write:

The Canaanite dialect probably formed around the 10th century BC, around the city of Jerusalem, had the

fortune to assume, with the passage of time and especially after the birth of Christianity with respect to which it is placed

as a point of reference, a historical importance certainly unpredictable when it emerged in the field of varieties

1 As "points" exemplifying the attitudes alluded to, we can cite the reactions to the work of Giovanni Semerano, which

concretized on the one hand in the well-known judgment of some academics

(see https://ricerca.repubblica.it/repubblica/ archive/repubblica/2001/06/14/il-linguista-che-fa-tremare-accademia.html? refresh\_ce)

on the other hand to the attitude of Semerano himself who attributed all the linguistic complexity of Eurasia to the empire of Sargon I,

entrusting this idea to a publication with the title intolerant (see Semerano, Giovanni, 2005, La favola dell'Indoeuropeo, Milan,

Bruno Mondadori Publisher)

2 As much with regard to movements and acquaintances of groups (fratrias, extended families, kingdoms) as much as to the decrease

of the incontrovertibility of the "grammar test", please see all the interventions cited in the bibliography below

3 To indicate just what could happen if one searched for varied phonemic correspondences between biblical Hebrew and

"Indo-Europeans" I show only one example here in the footnote - in addition to referring to the discussion here, below, of biblical Hebrew terms

starting with Kw-:

on p. 375 of Schökel we find kaev: to feel pain; let's take English pain and see what an etymological dictionary, Etymonline, says

states among its major sources for compilation: Weekley's "An Etymological Dictionary of Modern English," Klein's "A

Comprehensive Etymological Dictionary of the English Language, "" Oxford English Dictionary "(second edition)," Barnhart Dictionary of

Etymology ", Holthausen's" Etymologisches Wörterbuch der English Sprache ", Kipfer and Chapman's," Dictionary of American Slang. ";

well: pain relates to Latin poena and Greek poineè, then to Italian penalty and to PIE kwoina / kwioei which in turn is hypothesized by

scholars for the Greek timeè, we then speak of the Greek tinein = to make people pay (note, on p. 177 Schökel, the biblical Hebrew din = to administer

justice, etc.), then Sanskrit cinoti, Avestian kaena, Slavonic supper, Lithuanian kaine. If all this is valid, why not for kaev

Jewish?

4 Schökel, Luis Alonso, 2013, Dictionary of Biblical Hebrew, Milan, Edizioni San Paolo

Phoenician. Hebrew, "Canaanic" language also for the Bible (cf. Isaiah 19:18), is not the original language of those tribes

Israelites who, like all the Semitic peoples who at the end of the second millennium BC settled in the Syropalestinian area,

they had to speak a form of Aramaic. Hebrew was the language of the southern Israelites (.For a first resetting of the Mediterranean and Eurasian linguistic question.

The question of whether or not "Indo-Europeans" exist and - beyond an achronic linguistic utility and

operational - of the effective impermeability of the Indo-European Linguistic Group, that is, of a historical action in

past centuries of so-called PIE (Proto IndoEuropean) roots in "sister" languages, and less or nothing

in other languages, it has been dragging itself for thirty years now between ostentatious indifference, shaking of the head

reciprocal and certain intolerant1, which admit in the "border areas" decreases in the power of

own positions and external influences, without however proceeding to new approaches, by now

obviously necessary. For the Greek in particular, we witnessed the transition from leader

Indo-Europeanism with a language strongly influenced by Semitic languages ​​and "less Indo-European than others".

The solution would require a convergence of archaeological studies and linguistic considerations which I believe

now available. In other words, it would require a long, composite and orderly intervention. But above all, it arises

perhaps the need for a new basic perspective for the historical linguistics of the ancient world

concerns personally, I plan to proceed in this sense with a "long", composite e

complete in the near future.

The partial researches carried out so far lead me to propose in the meantime a concrete operational starting point: that is a

say terms in Biblical Hebrew that are comparable with evidence (and we are forced to limit ourselves only to the evident ones3)

with terms of "Indo-European" languages: an investigation carried out following the whole Hebrew alphabet through the

Schökel's dictionary4 recently published: in the first column we find the page number of the

relevant dictionary, in the second the transliteration from Hebrew, in the third the Indo-European term

proposed for comparison. The choice of biblical Hebrew seemed to me pertinent for the complementarity of two

apparently opposite reasons: we read what Giovanni Garbini and Olivier Durand write:

The Canaanite dialect probably formed around the 10th century BC, around the city of Jerusalem, had the

fortune to assume, with the passage of time and especially after the birth of Christianity with respect to which it is placed

as a point of reference, a historical importance certainly unpredictable when it emerged in the field of varieties

1 As "points" exemplifying the attitudes alluded to, we can cite the reactions to the work of Giovanni Semerano, which

concretized on the one hand in the well-known judgment of some academics

(see https://ricerca.repubblica.it/repubblica/ archive/repubblica/2001/06/14/il-linguista-che-fa-tremare-accademia.html? refresh\_ce)

on the other hand to the attitude of Semerano himself who attributed all the linguistic complexity of Eurasia to the empire of Sargon I,

entrusting this idea to a publication with the title intolerant (see Semerano, Giovanni, 2005, La favola dell'Indoeuropeo, Milan,

Bruno Mondadori Publisher)

2 As much with regard to movements and acquaintances of groups (fratrias, extended families, kingdoms) as much as to the decrease

of the incontrovertibility of the "grammar test", please see all the interventions cited in the bibliography below

3 To indicate just what could happen if one searched for varied phonemic correspondences between biblical Hebrew and

"Indo-Europeans" I show only one example here in the footnote - in addition to referring to the discussion here, below, of biblical Hebrew terms

starting with Kw-:

on p. 375 of Schökel we find kaev: to feel pain; let's take English pain and see what an etymological dictionary, Etymonline, says

states among its major sources for compilation: Weekley's "An Etymological Dictionary of Modern English," Klein's "A

Comprehensive Etymological Dictionary of the English Language, "" Oxford English Dictionary "(second edition)," Barnhart Dictionary of

Etymology ", Holthausen's" Etymologisches Wörterbuch der English Sprache ", Kipfer and Chapman's," Dictionary of American Slang. ";

well: pain relates to Latin poena and Greek poineè, then to Italian penalty and to PIE kwoina / kwioei which in turn is hypothesized by

scholars for the Greek timeè, we then speak of the Greek tinein = to make people pay (note, on p. 177 Schökel, the biblical Hebrew din = to administer

justice, etc.), then Sanskrit cinoti, Avestian kaena, Slavonic supper, Lithuanian kaine. If all this is valid, why not for kaev

Jewish?

4 Schökel, Luis Alonso, 2013, Dictionary of Biblical Hebrew, Milan, Edizioni San Paolo

Phoenician. Hebrew, "Canaanic" language also for the Bible (cf. Isaiah 19:18), is not the original language of those tribes

Israelites who, like all the Semitic peoples who at the end of the second millennium BC settled in the Syropalestinian area,

they had to speak a form of Aramaic. Hebrew was the language of the southern Israelites (.attan)

ד

dw- Ambo, duo (present only

in current Hebrew, it is

obviously back loan,

but this leads us to reflect: if

in current Hebrew two is always said

shta'ìm as in biblical Hebrew, but

there is the loan of the prefix du-: se

this happened between 300 BC. and 1900

A.D., what may have happened

in languages ​​between 3000 BC and 300 BC?

174 Dwd: David, love, boyfriend,

cousin, etc.

gr .: theios, daimonie, diios

184 Deach, dhat: the theme takes up the

minimum -d-, which simple or with various

afformanti and suffixes indicate knowledge in

different languages ​​of Eurasia

Greek and Latin: dokeoo

186 Dereg: Polish street: drugs

175-176 (many examples) Dwor: round, turn, ring, pile Greek: thura, German: turm, engl .: turm

173 Dad: stern, nipple gr .: titthòs, ita .: boobs

174 Dwom: similar Lat .: tam

177 Din: pain, both as an affliction and

as fine, justice

gr .: tinoo

ה

the sound constitutes the biblical Hebrew article, which as in English is unique, and recalls the sounds th- English and the

sour ancient Greek spirit dedicated to the article and relative pronoun; also note its use "in recovery" (type: i

soldiers i d'Alessandro) widely used in ancient Greek in literary prose

9 The possibility of metathesis between biblical Hebrew (sometimes actual Hebrew) and "Indo-European" would seem frequent: zakwen (old) /

senex (remember the Latin oddity of seneks / senis; 'wgn (current Hebrew only) / anchor; iagon (affliction) / ang-; batsal / onion; malag

(large) / megal; enag (diettarsi), hanag (delight) / sp. gana; kwarad (dark) / engl. dark; tsapor (bird) / gr. ptero-; nachal (stream,

riverbed, gallery) / canal217

Har: mountain, hill Gr .: airomai, ar-, or-

206 Cheilèl: current Burmese star kyaal, Hungarian: csillag

218 Charevèch: much, too much Ita: caterva (according to Isidore Gallic voice)

ז

231 Zaman: English time time

231 Zamar: cut gr. temnoo (cut; the two entries, ben

notes in their developments, linked by

semantic aspect, they are in the various

corresponding idioms)

230 Zarah: seed, sow Lat .: sar- / ser-

ח

290 Katzak divide, cut engl .: cut

266 Cholèd: weasel, mole gr: galley

243 Chadach: rejoice lat .: gaudeo

246 Chwoch: thorn, tip, hook English: hook (Etymonline supplies the

cf. : Dutch haak and establishes the PIE

\* keg)

262 Chil: spasm, pain, torture English: kill

285 Chasach; chaswot: to take refuge,

to rely on, to lodge; shelter

lat .: house (engl .: house)

295 ff. Various terms where charad indicates:

gasp, anger, shaking, tremor

ingl. Heart, ted. Herz, Greek

krad / kard, lat. cor, cordis

כ

387 Cwol: Greek wholeness holos, Eng. annex

380,389,390 col, calah, cheleh = to contain,

lock up, cell

lat. claud-, cell

379 Cad: Greek kados jug

380 Cwobah: cup, helmet, helmet Küp / f- and cup- Greek and Latin (see

here too, note 24)

406 Ketoneχ: Greek tunic chitoòn

393 Chileiach: Greek entrails etc. up to Italian colon

399 Caph: hollow (both palms and

Bowl)

eng: cable

395 Canas: to gather, to keep,

congregate

basket (from the Greek kaneon)

403 and around (various) carat: cut Greek keiròo

381 Cwon: to be placed, found lat. condo

394 Chèn: so, in this way, yes Greek ken

390 Chelèv: Greek skülak dog-

374 Che (chi): comparative particle in

various uses

it is an acceptance of the Greek kài

(pronounced ké); cf. also use

comparative of the Latin ac

386 Chidon: javelin Ita .: schidone (of uncertain etymology)

ט

318 Taraph: to tear apart (current Hebrew

to destroy); terephach - animal

torn apart

gr .: sparagmòs; eng .: tear

(probably from the goth-tornen)

n.b .: this phoneme gives us the opportunity to reflect on an interesting phenomenon: in Turkish, Arabic and Hebrew (languages

considered by traditional linguistics or of different groups or of different developments) current, the terms

respectively tabiàt, tabiia, tevà all mean "nature". No incontrovertible references I have found in

Biblical Hebrew: on the other hand, ideas such as tabt, tabor indicate meanings such as "ring, circle, band" and

"navel", which are maintained as they are in present-day Hebrew; the fact is that present-day Arabic admits the use of

tawaq as "ring, headband, band"; in the turkish none of this, but for "band" this champion

of the "Altaic" has the widespread and current use of the very Indo-European bandaj. Again the reader can give

the evaluation of the phenomenon that suits him best.

"Doubts" of this kind are rather easy to raise: for example the Italian word egg, which finds

comparison in the Latin ovum and in the ancient and current Greek ωόν (note the loss of the iota in both Latin and

current Greek compared to classical Greek) and in English egg, which allows the more than just reconstruction v / g

(o / ev = o / eg) finds in the dictionary "Etymonline", available on the web, this iondo-European explanation: mid-

14c., Egge, mostly in northern England dialect, from Old Norse egg, from Proto-Germanic \* ajja (m) (source also of Old

Saxon, Middle Dutch, Dutch, Old High German, German ei, Gothic ada),

probably from PIE \* owyo - / \* oyyo- "egg"

(source also of Old Church Slavonic aja, Russian jajco, Breton ui, Welsh wy, Greek oon, Latin ovum); possibly derived

from root \* awi- "bird." This interpretation is essentially the same as that, obviously broader, that for

the Latin term offered the Meillet, which notes the contradiction or long with respect to the Italian and French outcomes egg,

uef, and he tries hard to justify it. Now note the following: Biblical Hebrew (p.108) has beitzach, which remains such and

which in present-day Hebrew; it corresponds perfectly to the Arabic baihda, the Albanian ha vezë, disturbing

the current Armenian who has both ju and havkit; on these bases note the Russian iitso (ajco transliteration script);

we now notice that, as anyone who has had at least one child knows, children in the first learning

imitator of speaking in Italy they say bobo; let us return now to the current Greek: more used than the ancient oon is now

abgò / aygò (pronounced avgò). Here it is not a question of being Indo-European or not, nor of proposing new explanations:

it is a question of broadening the gaze and adopting new optics ...

י

360/361 Irea (ch): horror, fright; like

religious fear of God, and also

veneration

gr .: hi (e) ròs

322/323 iad: germanic hand: hand, haat

327/328 Jadà / jedà: to know, to know gr. eid-, id- oid- (with all well-known

comparisons with the ancient "Indo-Europeans"

372 Iatwom: Persian orphan: yatìm

331 Yom: current Persian day: youm

364 Iarash: to possess, to seize,

plunder, drive away

persian yuresh: assault

341/342 Ieled: English child child (n.b. The Arabic "passage":

walad)

ל

428/429 Laphat and laqwat: grasping and

appropriate

gr .: lambanoo and lanchanoo (t.v. Lab e

the CH)

413 Lev, levav: heart, chest, mind lat .: libet, ted .: lieben, engl .: love

425 Lat: in secret lat .: lateo

432 Laqwat and leqwach: respectively:

collect, glean e

teaching

NS. and lat .: lego, lat. talkative

425 Letz: insolent gr .: alazoon

Reflection on the name of the night: "night" in Hebrew was something like lail and derivatives; in actual Hebrew it is lajlat,

in Arabic lyl. Now, in archaic Latin lalla is found in the attestations of an ancient lullaby (lalla lalla lalla aut

sleep aut lacta); the idea of ​​relying only on the sound itself is not good in my opinion, either because you don't understand how

the Italian would never have thrown on bed and the French on dodo, both because lullaby in English with difficulty

appears unrelated to lull, which typically means "rest, break in a period of hard work or agitation", such as

it is precisely the night. Also remember Latin and Italian seeds such as laxare, leave, lasco. At this point

we note in biblical Hebrew (p.426) lin / lwon: "to stay overnight, to spend the night", then "to camp, to reside".

Now we remember English expressions like lie down, lie in (which have nothing to do with lies). Notice

that in Persian "night" is said shab, but "lullaby" lalay and "mute" lal ...

This can be an example of "a sema" research that departs from current norms and from the comparison between

"categorized" languages, and tries to identify in the radical l a sense of pause, stillness, rest, relaxation.

The alternative is to consider the seeds made available here as completely unrelated to each other in

human language, and there would be nothing wrong with it, nor can the contrary be demonstrable; however, let's say that in one

probabilistic linguistics the approach appears corroborated.

ם

506 Marar: amaro ita: bitter

460 Mateh: branch, stick lat .: macto \*, matter; eng "rolling pin"

478 Manwoch: resting place,

support

gr./lat: mènoo, maneo

\* 458 Machaq: to step on

443,441,427 Madah, madad, lamad: science,

measure, get educated

Lat .: med- / mod-; NS. math

465.66 Macar: sell lat: merx, mercat-

474,75 Malal: make signs, speak Gr .: homilèoo, n.b .: in current Greek

mileeso is the most commonly used term for

"speak"

492.93 Matzah: meet English: meet

נ

Biblical Hebrew terms starting with n- take us back to "Indo-European" groups of terms that si

they differ for a single phoneme or for the vowel quantity and appear in similar series for meanings

fundamental in human life:

nkr / nsk (idea of ​​recognition, both of one's own identification and of wanting to be identified for another:

Schökel, 549 ff.) "I.e." knw, (gi) gnoo, nosc -... "; nezer (sprout, Schökel 564), lat. nasc- (see actual Hebrew

nwozar = to be born); ha'ja, niheyà: to be, to become (Schökel 198 ff.): "i.e." gi (g) nomai, gnatus. In the example

previous one would start from biconsonant roots such as hih, nk, nhih, nats to compare them with series such as

gi (g) nomai, (g) noosco, (g) natum) .... However, the premise should be extended to more linguistic groups

semitist for which basic semantic aspects would arise from biconsonant seeds that would insert light ones

variations (such as triconsonantism, or apophonic games, or metathesis, or the transformation over time of

aformants, prefixes and suffixes in parts interpreted as a whole with the new words or languages ​​of others or

with

More about this source textSource text required for additional translation information

probably from PIE \* owyo - / \* oyyo- "egg"

(source also of Old Church Slavonic aja, Russian jajco, Breton ui, Welsh wy, Greek oon, Latin ovum); possibly derived

from root \* awi- "bird." This interpretation is essentially the same as that, obviously broader, that for

the Latin term offered the Meillet, which notes the contradiction or long with respect to the Italian and French outcomes egg,

uef, and he tries hard to justify it. Now note the following: Biblical Hebrew (p.108) has beitzach, which remains such and

which in present-day Hebrew; it corresponds perfectly to the Arabic baihda, the Albanian ha vezë, disturbing

the current Armenian who has both ju and havkit; on these bases note the Russian iitso (ajco transliteration script);

we now notice that, as anyone who has had at least one child knows, children in the first learning

imitator of speaking in Italy they say bobo; let us return now to the current Greek: more used than the ancient oon is now

abgò / aygò (pronounced avgò). Here it is not a question of being Indo-European or not, nor of proposing new explanations:

it is a question of broadening the gaze and adopting new optics ...

י

360/361 Irea (ch): horror, fright; like

religious fear of God, and also

veneration

gr .: hi (e) ròs

322/323 iad: germanic hand: hand, haat

327/328 Jadà / jedà: to know, to know gr. eid-, id- oid- (with all well-known

comparisons with the ancient "Indo-Europeans"

372 Iatwom: Persian orphan: yatìm

331 Yom: current Persian day: youm

364 Iarash: to possess, to seize,

plunder, drive away

persian yuresh: assault

341/342 Ieled: English child child (n.b. The Arabic "passage":

walad)

ל

428/429 Laphat and laqwat: grasping and

appropriate

gr .: lambanoo and lanchanoo (t.v. Lab e

the CH)

413 Lev, levav: heart, chest, mind lat .: libet, ted .: lieben, engl .: love

425 Lat: in secret lat .: lateo

432 Laqwat and leqwach: respectively:

collect, glean e

teaching

NS. and lat .: lego, lat. talkative

425 Letz: insolent gr .: alazoon

Reflection on the name of the night: "night" in Hebrew was something like lail and derivatives; in actual Hebrew it is lajlat,

in Arabic lyl. Now, in archaic Latin lalla is found in the attestations of an ancient lullaby (lalla lalla lalla aut

sleep aut lacta); the idea of ​​relying only on the sound itself is not good in my opinion, either because you don't understand how

the Italian would never have thrown on bed and the French on dodo, both because lullaby in English with difficulty

appears unrelated to lull, which typically means "rest, break in a period of hard work or agitation", such as

it is precisely the night. Also remember Latin and Italian seeds such as laxare, leave, lasco. At this point

we note in biblical Hebrew (p.426) lin / lwon: "to stay overnight, to spend the night", then "to camp, to reside".

Now we remember English expressions like lie down, lie in (which have nothing to do with lies). Notice

that in Persian "night" is said shab, but "lullaby" lalay and "mute" lal ...

This can be an example of "a sema" research that departs from current norms and from the comparison between

"categorized" languages, and tries to identify in the radical l a sense of pause, stillness, rest, relaxation.

The alternative is to consider the seeds made available here as completely unrelated to each other in

human language, and there would be nothing wrong with it, nor can the contrary be demonstrable; however, let's say that in one

probabilistic linguistics the approach appears corroborated.

ם

506 Marar: amaro ita: bitter

460 Mateh: branch, stick lat .: macto \*, matter; eng "rolling pin"

478 Manwoch: resting place,

support

gr./lat: mènoo, maneo

\* 458 Machaq: to step on

443,441,427 Madah, madad, lamad: science,

measure, get educated

Lat .: med- / mod-; NS. math

465.66 Macar: sell lat: merx, mercat-

474,75 Malal: make signs, speak Gr .: homilèoo, n.b .: in current Greek

mileeso is the most commonly used term for

"speak"

492.93 Matzah: meet English: meet

נ

Biblical Hebrew terms starting with n- take us back to "Indo-European" groups of terms that si

they differ for a single phoneme or for the vowel quantity and appear in similar series for meanings

fundamental in human life:

nkr / nsk (idea of ​​recognition, both of one's own identification and of wanting to be identified for another:

Schökel, 549 ff.) "I.e." knw, (gi) gnoo, nosc -... "; nezer (sprout, Schökel 564), lat. nasc- (see actual Hebrew

nwozar = to be born); ha'ja, niheyà: to be, to become (Schökel 198 ff.): "i.e." gi (g) nomai, gnatus. In the example

previous one would start from biconsonant roots such as hih, nk, nhih, nats to compare them with series such as

gi (g) nomai, (g) noosco, (g) natum) .... However, the premise should be extended to more linguistic groups

semitist for which basic semantic aspects would arise from biconsonant seeds that would insert light ones

variations (such as triconsonantism, or apophonic games, or metathesis, or the transformation over time of

aformants, prefixes and suffixes in parts interpreted as a whole with the new words or languages ​​of others or

with

More about this source textSource text required for additional translation information

raven engl .: raven

620 Ayn: English eye: eye

665-668 Age: time, moment, always, then gr .: eti: still, etos: year

653 Erev: evening, chiaroscuro, sunset gr .: erebos

611 Avel: malvagità English: evil (n.b .: old Frisian and Middle

Dutsch: evel)

615 Ez: goat gr. : aix, aigòs

604 Agav: falling in love gr .: agapaoo

635 Im: with gr .: ama

627 and 632 Al: height; Ali - lofty, eminent,

superior

lat./ita: halo, wing, high; German / English: alt,

old

601 Avar: pass, shore, border ita: fra (current Arabic: abra)

614 Hvor: to stay awake gr .: egeiroo, gregor-;

644 Ani: sorrow, anguish gr .: aniaoo

633 Alag: rejoice gr .: gelaoo

10 Semerano, 2003, 40

פ

692-697 Various headwords refer to terms

starting with par / for a meanings such as

separate, separate, detach, dilate

lat. and gr .: par- / per-

Within the same pages, for

similar themes there are also meanings

which to flourish, be fruitful, fruit

lat. and gr .: fero

(for the correspondence p- = ph- cfr.

p.695 Heb. Bibl. pareoh = pharaoh)

670 Pag: fig (only plural with suffix

(pogheiah)

lat .: ficus; n.b .: this example, that

here I pose as an interlocutor, there

leads us to question ourselves about

phonemic correspondences intended

as "rules": correspondence

lat./gr. ficus-sykon (which by the way

repeats the alternation "in reverse"

male - female / neutral) would pose,

based on some other

"regularity", an Indo-Europeanism

lat./gr. f / s: but because one yes and the other

no? The answer is: why

Indo-Europeanism did it before; cf.

p. 675 pwor: fate: lat. Both sors and perhaps

693 Perazi: villagers gr. perì used for social phenomena

similar (see "perieci")

673 Poh / poah / pwo: here gr .: poo / koo

692 Pereh: wild ass lat. paraveredus, German: Pferd

675 Pch: trap gr .: pakìda, Arabic fakìd

671 Pech: beak, jaws ita: beak

682 Panim: face, aspect gr .: phain-

678 Pelah / pelag: division, clove,

cleave, cut into pieces

gr .: pelekys: dark

צ

709 Tswor: fortress lat. turris (tower)

707 Tswoch: command, establish theme gr .: tak- (rateo = "I order")

704 Tsad: side, English side: side

ק

728 Kwovh: helmet, helmet, late lat. Hood, cf. eng: tile,

coppola, hat = ingl. cap (see

Etymonline s.v .: "uncertain

etymology ")

729 Kwol: voice, sound, roar gr .: kaleoo

741 Kwaneh: reed, various ancient and modern stems: "reed"

747 Kwrh: to call, to shout lat .: quaero (cfr. Ita. "To shout" from

quaeritare)

754 Kweren: horn, tip lat .: cornu gr. kera

738 Kwolon: ignominy lat. : calumnia (see Meillet s.v. p. 177)

737 Kwol: toast, roast lat .: calidum (see Meillet: root k ° l)

737 Kwl²: light, fast \* lat .: celer, celox; gr .: kelees \*

752 Kwarah: cold lat./gr .: frig- / krio-

746 Kwtsar: to mow lat .: caedo, ingl. cut

\* note how the Hebrew formant kwl allows the connection of Latin seeds such as celer and celox with others such as

velox: on this basis, considerations could be made which, however hypothetical and risky, appear

interesting.

ר

758 Raah: see gr .: oraoo

808 Reshet: network lat .: retis (from resetis?)

794 Reh: latent thought: reor, ratio

773 Rawah / raweh: irrigate, irrigate gr. reoo, Lat .: staff

"(also" to soak ") Lat .: ros, German: regen, English rain, ita

sprinkle

ש

886 Shath: drink lat .: sitis

884 Sharevit / shevet: scepter, branch lat .: scaeptrum, scipio

835 Shavilet: ear, loin late lat .: spelled

877 Shh: to remain blind, to blind lat .: caecus (see Italian diall "cecà")

853 Shit: to put ingl: sit

849 Shechor: soot, N.B .: current Heb.:

"black"

lat: (ob) scurum (eng .: dark)

867 Shamaim: ancient Persian skies: asman

860 Shelet: shield, clypeus (doubt) eng. shell, ted. Shield

864 Shem: name, nickname,

reputation

engl .: shame

822 Shmechh: pleasure, satisfaction German .: schmecken

A reflection that I would like to propose separately, for its originality and audacity, is that on the term

שלם shlwom: "remain whole, unharmed" (Schökel 862), which then evolves into the well-known "peace", with various vocalisms

widespread in the Semitics; I would like to link this sema with the saluo-Latin, for which the

Meillet confines himself (obviously with the precision and completeness that are customary to him) to recall from one

part the analogous root haru- in Sanskrit and Avestan, on the other the sense of "whole" contained in the hol / hall of

Greek, Germanic and Gallic (for the second comparison we have instead recalled cwol = "totality").

This view allows in my opinion the interpretation of "far from nullity, from shame, from

destruction "- meanings that are entrusted to the well-known formants shoà, shòd (Schökel 840-842) which then arrive

to the Holocaust of sad memory - joining the aforementioned root to the known negative particle hal (Schökel 44)

exploited precisely in the negative cohortative and iussive (note among other things as אילם / אלם in Hebrew

biblical / current indicate "silence, silence"); in short, we would have, with a Semitic positioning, a

phenomenon analogous to the Greek ones concerning important terms such as aletheè or apeiron, made with alpha

priv

More about this source textSource text required for additional translation information

active: "without falsehood, without borders" and then institutionalized in "truth, infinite", and the greeting would sound

just similar to the Latin and the current faded Italian: hello !. Note that also the current Arabic, which adopts

salam !, to say no has particles based on la, lam, lima.

ת

898 Techonah: tools, tools,

arrangement

gr .: technee

898 Talah / talol: mound / elevated

see current Arabic: tl = hill, twil = in

tall

English: tall

The difference between the opposing attitudes alluded to at the beginning and this study is that here it is

they consider only concrete attested languages: the number and above all the appearance and value of the reported seeds

we think it should lead at least to some reflection, which requires any necessary explanation

it is.

Essential bibliography:

AA.VV., 2001, Ancient Near East. The origin of writing and calculation, in AA.VV., 2001, Near East

ancient. The origin of writing and calculation, in http://www.treccani.it/encyclopedia/vicino-oriente-antico-lorigine-

of-writing-and-calculation\_% 28 History-of-Science% 29 /

Bertini, Paolo, 1996, "Is there a grammar of the family?" In Postorino, A., Yearbook of the liceo classico "Lorenzo

Costa "1993/1995, La Spezia, Luna Editore, 133-146

Bertini, Paolo, 2002, "Dying for the country: a family affair", in Glaux, 3, III, 211-223

Bettini, Maurizio, 2011, Against the roots: tradition, identity, memory, Bologna, il Mulino,

Biga, Maria Giovanna, 2001, “Ancient Near East. The computation of time ”, in the Enciclopedia Treccani on line

Bolelli, Tristano, 1970, Introduction to glottology, Libreria Goliardica, Pisa

Bonazzi, Mauro, 2018, "Anassimandro beats Asterix", in Reading, 12 August 2018.

Çifçi, Ali, 2017, The Socio-Economic Organization of the Urartian Kingdom. Culture and history of the ancient Near

East, 89,

Brill

Coro ', Paola, 2015, A system at the service of different languages: the cuneiform, Contacts of languages ​​- contacts of scriptures.

Multilingualism and multigraphism from the ancient Near East to contemporary China, Venice, Edizioni Ca 'Foscari -

Digital Publishing, vol. 9, 41-58

Cultraro, Massimo, 2006, The Mycenaeans, Rome, Carocci

Detienne, Marcel, 2007, We and the Greeks, Milan, Raffaello Cortina Editore

Durand, Olivier, 2016, The rebellion of the manuscript, Rome, L'Asino d'Oro

Durand, Olivier, Ventura Annamaria, 2017, Southern Arabic Grammar, Milan, Hoepli

Ernout, Alfred, Meillet, Antoine, 1951, Dictionnaire etymologique de la langue latine, Parys, Libraire C.

Klincksiek,

Garbini, Giovanni, Durand, Olivier, 1994, Introduction to Semitic languages, Brescia, Paideia.

Garland, Robert, 2014, The Ancient Greek Diaspora from the Age of Homer to the Death of Alexander the Great.

Oxford / Princeton, Princeton University Press.

Glassner, Jean-Jacques, 2001, “The origin of cuneiform writing”, in AA.VV., 2001, Ancient Near East.

The origin of writing and calculation, in http://www.treccani.it/encyclopedia/vicino-oriente-antico-l-originedella-

writing-and-calculating\_% 28 History-of-Science% 29 /

Isayev, Elena, 2017, Migration, Mobility and Place in Ancient Italy. Cambridge University Press

Jasink, Anna Margherita, Weingarten, Judith, 2017, Non-Scribal Communication Media in the Bronze Age

Aegean and Surrounding Areas: The semantics of a-literate and proto-literate media. In Ferrara Silvia (ed.),

"Tools for teaching and research" 196. Firenze, Firenze University Press,

Jeffrey, Emanuel P., 2017, Black Ships and Sea Raiders: The Late Bronze and Early Iron Age Context of Odysseus'

Second Cretan Lie, Greek Studies, Interdisciplinary Approaches. Lanham, Lexington Books

Jones, Richard, Levi, Sara T., Bettelli, Marco, Vagnetti, Lucia, 2014, “Italo-Mycenaean Pottery: The

Archaeological and Archaeometric Dimensions ", in Incunabula graeca, 103. Rome: CNR - Institute for studies on

Ancient Mediterranean

Jouanna, Jacques, Schiltz, Véronique, 2016, "La Grèce dans les profondeurs de l’Asie", in Zink Michel (ed.),

Actes du XXV Ie colloque de la Villa Kérylos, 9 and 10 October 2015. Cahiers de la Villa Kérylos, 27. Paris, Académie

des Inscriptions et Belles-Lettres

Kanjou, Youssef, Tsuneki, Akira, 2016, A History of Syria in One Hundred Sites. Oxford: Archaeopress

Leiden, Boston, Brill

Kiriatzi ,, Evangelia, 2016, "Human Mobility and Technological Transfer in the Prehistoric Mediterranean",

in Knappett Carl (ed.), British School at Athens studies in Greek antiquity. New York, Cambridge University

Press

Liverani Mario, 2017, Ancient East, Bari, Laterza, 2017₄

Maffei, Lamberto, Praise of the word, Bologna, il Mulino, 2018

Malkin, Irad, 2011, A Small Greek World.Networks in the Ancient Greek Mediterranean. Oxford / NewYork, Oxford

University Press ,.

Martin, S. Rebecca, 2017, The Art of Contact: Comparative Approaches to Greek and Phoenician Art, Philadelphia,

University of Pennsylvania Press

Martinet, André, 1989, The Indo-European, languages, peoples, cultures, Rome-Bari, Laterza

Matthiae, Paolo, 2008, The archives of Ebla, Rome, Mondador

i Universities

Matthiae, Paolo, 2018, From the earth to history, Turin, Einaudi

Musti, Domenico, 2010, Greek history. Lines of development from the Mycenaean age to the Roman age, Bari, Laterza

Palmer, Leonard R., 1977, The Latin language, ed.it. Turin, Einaudi

Perono Cacciafoco, Francesco, 2009, On the slopes of the Dori, Pisa, Plus

Pokorny, Julius,, 1969, Indogermanisches etymologisches Wörterbuch, Bern, Munich, A. Francke

Salvatore, Eugenio, 2017, Emigration and the Italian language, Pisa, Pacini Editore

Salvini, Mirjo, 2008, Corpus of Urartian texts, 1: The inscriptions on stone and rock (Documenta Asiana 8), Rome,

CNR / Institute of Studies on Aegean and Near Eastern Civilizations

Schökel, Luis Alonso, 2013, Dictionary of Biblical Hebrew, Milan, Edizioni San Paolo

Semerano, Giovanni, 2003, The people who defeated death, Milan, Bruno Mondadori Editore

Valenti Veronica Ariel, 2015, In praise of the soul, Pisa, ETS