

THE CASSIDY CODE

ZAHMOUL, Nouredine
ABD/USA/CIHA

ABSTRACT

Awareness about Basic Guttural Consonants, BGC, perdurable presence, since illo-tempore, in Hamito-Semitic languages, and conspicuous absence among Indo-European and Uralic languages, raises a case of interest. Tuni Long Range Comparison, LRC, with the English and the Suomi languages entails discovery of regular differences, alternations, and reversal patterns hidden in the data. A brand new approach emerges facilitating languages LRC, and easing Language Origins Research, LOR. My first claim is about an unvoiced consonant gamut available to offset each missing BGC. My second claim covers the useful, non-trivial, unobtrusive original consonantal reversal phenomenon. The Cassidy Code is Sumerian. Grimm and Verner Laws sequel, alternating BGS with mostly unvoiced consonants or apocope entailing a forward shift of articulation basis, due finer pronunciation, and adding the transmuting reversals. The idea is to put forward a parallel code, in LRC of language and LOR quest, to the focus on separate wide swaths of straight cognations.

Key Words: Cassidy code, Sumerian, Language Origins Research (LOR), Basic Guttural Consonants (BGC), Long Range Comparison (LRC), Indo-European languages, Uralic languages.

CASSIDY CODE

CROSS-REFERENCE TO RELATED APPLICATION

[0001] "NOT APPLICABLE"

STATEMENT REGARDING FEDERALLY SPONSORED RESEARCH OR DEVELOPMENT

[0002] "NOT APPLICABLE"

REFERENCE TO SEQUENCE LISTING, A TABLE, OR A COMPUTER PROGRAM LISTING COMPACT DISC APPENDIX

[0003] "NOT APPLICATION"

BACKGROUND OF THE INVENTION

[0004] Language Origins Research, LOR, and Long Range Comparison, LRC, of languages, are the invention fields. I speak fluently one of the Hamitic Languages, (Tunsi), as well as, at least one Semitic (Arabic) language. I have mastered, since my childhood in Tunisi, the two of them. My college studies were about international business. I graduated at the Business School of Lausanne, Switzerland. During thirty some years I practiced diverse kinds of businesses (banking, bartering, industrial, and manufacturing). However, since the age of four, while speaking, exclusively, Tunsi at home, learning Arabic writing in Coranic school, French language in elementary school, and English in high school. I have been amazed by the differences between the alphabets, the missing ten Basic Guttural Consonants, BGC, in the French, and the eight lacking BGC in English. Long time after, during a business trip to Finland I was fascinated by the twelve consonant Suomi (Finnish) language, and its peculiar modus of plural (Sami, pl. Suomi). It is also an agglutinative language with the same plural process, as in Tunsi. The missing BGC, and the peculiar plural became an issue of acute importance to me.

[0005] At the age of fifty eight, I deliberately retired to spend seventy eight months at Indiana University (Bloomington) where I passed a Philosophical Doctorate in The Uralic Studies, with two minors in Suomi (Finnish) studies, and in "Paganism and Islam in Central Asia". My Master dissertation was about: "An Etymological Grouping of the Finnish Words Participating in the Quantitative Gradation: PP>P". And My Ph.D. dissertation treated The "Historical Layers of The Selkup Vocabulary". The Selkup/Sheghum language is part of the Uralic languages, and still spoken by the Selkup people along the Taz river and the Arctic Circle, in Siberia, where a year is a day, half of it light, and the other half night. During my stay in Indiana, I mastered the common connections between eleven Uralic languages, and the methodology of their cognations researches.

[0006] On the planet Earth where we live together, the limits of the possible are the following two altarpiece facts: that are uncontrolled, uncontrollable and incontrovertible:

[0007] In every second, the living forest (north of the Saharan areas) is moving by six microns. Its motion of 23° latitude during the last 130 centuries will reverse itself during the next same span of time. This is the Precession effect discovered by Milutin Malenkovitch (1930s). Precession ramifications created a seven degree north latitude (36th to 43rd) Mediterra Evergreen Zone, MEZ, a buffer zone,

land of perpetual plenty, where several languages thrived with different consonantal gamut during the last 15,000 years (see Annex 1).

[0008] In every second, the world population increases by four more human beings. Two will be Buddhist Chinese, Hindu or South Asiatic. The other two will be Monotheist (Judeo, Christian, and Muslim believers). All Earth population communicates by means of faith, beliefs, and discourses. There are seven hundred remnant languages (98 of them are Indo European) according to Dr. Guyla Decsy (Global Linguistic Connections, G.L.C., 1983, 8), but only 300 according to Dr Johanna Nickols from the American Association for Advancement of Science, Berkeley, Calif. The association of LOR is actively trying to trace back the original Mother Tongue, MT. Hence adequate research is critically needed to show its existence and unifying effect.

[0009] During the Paris workshop (1997), (see Annex II), Dr G. Decsy underpinned the following:

[0010] a) Humans lived less than 1% (one percent) of their phylogenetic history with languages (i.e. 35,000 years out 5 millions year). b) Monogenesis is correct with regard to the sound production. All languages of the world produce vowels/consonants in the same way. c) Polygenesis is correct with regard to the sound sequence (word) production. d) Words in large were set up late (post 10,000). e) Grammar is a late variation of vocabulary based on frequency relationships. f) Lexicon precedes grammar. g) The natural form of plural is reduplication".

At the same workshop Dr B. H. Bichackjian, pinpointed the real problem of LOR, and "Paris Prohibition":

[0011] We could make a meaningful contribution by tracing the development of linguistic features and by inferring the principles that have guided the evolution of languages. But that would require the abandoning of a cherished myth, and mainstream linguists are not ready for it".

The cherished myth started with Sir Rawlington (1860) when he discovered the Behustan rocks, and deciphered their three languages. In his LRC of the 98 Indo European languages he initiated the rationale of straight cognation. Since then, all LRC of the world languages, have focused on separate wide swaths of obvious cognations, and LOR's goal has been since tracing back "Mother Tongue" with the same traditional rationale. The BGC have been totally absent during the two Paris workshops of LOR (1985, and 1997).

[0012] My research aims to add a parallel path to the traditional way with my LRC of the three following Linguae Purae: Uralic Suomi, Sm. (with twelve consonants), Indo-European English (with eighteen consonants) and Hamitic Tunsi (with twenty eight consonants), (see Annex III). My approach differs from traditional rationale by including BGC with their alternates, and the reversals in order to transcend all boundaries between the, alleged, different phyla of languages.

[0013] If, by any chance, there were a "Mother Tongue" one might sense, its basic tenets and their remnant hidden paths, traces, patterns from the remnant languages, and particularly through the three Linguae Purae of the LRC, each of them belonging to an alleged separate phyla of languages. Three questions initiated my quest: A) Is there a problem inside the problem?. In order to make the Hamitic Tunsi language better explained, I made a presentation, "The

Tunsi language” at Toronto, Canada during the “ICANAS 1990” (Annex V), and another about “the Massyl Alphabet”, being the source of the seven Mediterranean alphabets existent before Christ, (B.C.), (Annex VI), during the “Hong Kong ICANAS 1993”.

[0014] B) What is the problem outside the problem?.

[0015] C) What are the barriers, the missing components, the pattern of Regular differences, RD and the break-through(s)?.

BRIEF SUMMARY OF THE INVENTION

[0016] Awareness about BGC perdurable presence, since illo tempore, in Hamito-Semitic languages and their conspicuous absence among Indo-European and Uralic languages, raises a case of interest. The Tunsi language thorough cryptanalysis and its LRC with English and Suomi languages entail discovery of RD, alternations, and reversals patterns hidden in the data. A brand new approach emerges facilitating LRC of languages, and LOR.

[0017] My first claim is about a gamut of mostly unvoiced consonants and apocope, as viable alternates for each BGC lacking in Indo European and Uralic languages, and perdurable omnipresent in Hamito-Semitic languages as a prequel of a code facilitating LRC of languages, eliminating barriers, bridging gaps between different phyla of languages and widening the fulcrum of LOR, due MT.

[0018] My second claim is about the frequent use of consonantal reversal (double metathesis, one for extreme, and one for median consonants) in a multitude of words crossing diverse languages phyla, adding an opposite direction to alternations, which systematically provides balance, in transcending all language phyla boundaries.

[0019] This winged-brand new code is Sumerian’s sequel, alternating BGC with unvoiced consonants by a forward shift of articulation basis, due finer pronunciation on the one hand, and adding the transmogrifying reversals, on the other hand.

[0020] The whole idea is to put forward a parallel high way, in LRC of languages and LOR quests, to the focus on wide swaths of literal and obvious cognations. When I discovered the breadth of the reversals embodiment, it was fascination beyond belief. The two components of The Cassidy Code, are useful nontrivial unobtrusive, and defying traditional and usual rationale.

BRIEF DESCRIPTION OF THE SEVERAL VIEWS OF THE DRAWING

[0021] “NOT APPLICABLE”

DETAILED DESCRIPTION OF THE INVENTION

[0022] The Hamito-Semitic languages kept all the following BGC, and the (h)

[0023] gh dh ʕg kh ε h τ th th ss tt

Suomi, Hamitic phyla and Latin kept also the front vowels: (ä), (ö). The Hamito-Semitic writing eradicated the vowels, and kept the above mentioned BGC. Among the mentioned BGC, ε, τ, ʕg, will be in Arabic letters. With respect to the recurrent LOR’s fatal flaw, Dr G.Decsy (G L C, 1983, 40) imparts:

[0024] “Basic Laryngeal Noise: Assumably a group of very archaic (primary) sounds (Proto-Phonemes, Pre-Proto-Phonemes) produced in the Larynx-Pharynx-Velum area without participation of the (classical) articulatory organs (tongue, mouth cavity, lips, etc.) of the supra-laryngeal vocal tract (concept in Liberman 1975. 10-12). Practically, the ? (glottal stop), h (laryngeal fricative their pharyngeal (kh, gh), uvular (q, x) or velar (x, gh, ng) counterparts belong to this group. The Basic Laryngeal Noise (BLN) is the most common sound product of primates and other subhuman (apes, dogs) which are unable to move their tongues, mouth cavities, lips, etc. ((organs of the human supra-laryngeal vocal tract, see above) due to the lack of the corresponding (human) mental abilities (fine tune command of the tongue, lips, etc.). The BLN is the acoustic basis of coughing, laughing, crying, sighing, etc. It is also produced by humans who are speech-impaired_(dumb) as far as their inability to speak lies in the lack of power needed to articulate and fine tune the motion of the tongue, lips, etc. In terms of markedness, the BLNs are the least marked units of the phoneme palette and can be regarded as the most archaic primordial elements of the human sound sequence language. For details see Decsy 1977.

On the other hand, only the unique laryngeal h is omnipresent. And Dr G. Decsy says (G L C 1983, 8):

[0025] The absence of the h seems to be an essential parameter on a global linguistic basis. I call this parameter “h-lessness”. Merritt Ruhlen, the author of the book *A Guide of the Languages of the World*.—My figures confirm his results that ca. 36% of the world languages and the world population is h-less. According to Ruhlen, of the 693 languages listed in his guide, 248 have no h in their phoneme system. They are distributed over the six macroareas of the earth as follows:

Africa	39% (43 out of 109).	Europe	35% (46/133, with caucasus)
Asia	38% (35/92, Siberia and Asia)	Oceania	57% (81/141)
N. America	19% (28/145)	S. America	21% (15/73)''

[0026] The problem inside the problem: A schism emerged between the primordial languages, with their perdurable BGC, and the Classical Articulatory Organs Languages, CAOL. By ignoring BGC, the CAOL evolved separately from the Hamito Semitic phyla towards a neat and gradual simplification. It clearly appears that the LOR cannot trace back MT without including the BGC.

[0027] The problem outside the problem: A trend of gradual and irresistible simplification is omnipresent among the Indo-European, and the Uralic languages. This second question is more complex and needs a compleat and thorough knowledge of the Regular Differences (RD) between our three languages LRC. We need to look at them from every angle, to hover over words of interest, to reach critical insights as well as leads, to delve deeply and thoroughly in order to detect recurrent analogies, RD, and reversals (double metathesis one for the extreme, and the other for the

median consonants). A complete reckoning of RD hidden patterns ought to be accomplished in order to reach a thorough understanding of the paradigms that guided their evolution. The Suomi language simplified the use of the mouthful of air, and eliminated all affricates, and guttural consonants (except d and h). Lauri Posti made conspicuous the h>s alternation in the Livonian language, (Annex IV). Among the Semitic languages, the Hebrew went along with the trend. Some BGC were uneasy to articulate by the Jews. Evolution, through BGC attrition, often prunes away unneeded voiced consonant by a tweak or a mutation. The Hamitic Berber vernaculars rife with BGC, do not take exception to the pattern of forward shift of articulation basis. The thin way pronunciation superseded the BGC articulation, among the 98 Indo-European languages. Seven thousand years before Grimm and Verner laws the Kiengin/Sumerian started the finer articulation, Eme Sal, and the trend is still streamlining all the language phyla of the world. We have a clear-cut distinction between Eme Gur and Eme Sal (see Mr M. L. Thomsen, The Sumerian Language, 1981, 87):

Eme-gi	Eme-sal		
d > z	dug = ze.eb	'good, sweet'	dugud = ze.bi-da 'heavy'
g > b	igi = i. bi	'eye'	sha-g = sha-b 'heart'
g > m	digir = dim.me.er	'god,'	gish = mu 'tree'
g > n	sag = she.en	'head'	
h > g	ha.lam = ge.le.eg	'to destroy'	
m > n	mumus = numus	'woman'	
m > g	sum = ze.eg	'to give'	
n > l	ngir = li.bi.ir	'herald'	
n > m	nu.gig = mu.gi.ib	'hierodule'	
n > sh	nin = shen	'lady'	
s > z	sum = ze.eg	'to give'	
s > sh	sig = she.en	'brick'	
k > s			

[0028] And vowel changes are

a > e	alim = e.lum	'deer'
i > e	inim = e.ne.eg	'word'
i > u	i = u	'fat'
u > e	udu = e.ze	'sheep'

Eme sal preempted the Grim law by avoiding the hard g>m, and b, and Verner law, by stating the g>d alternation.

[0029] What are the missing components?: During my seventeen year quest I have effectuated a deep cryptanalysis of the missing BGC. They seem to have been transient in the 98 Indo-European, and the 24 Uralic languages. Their transience means that the Mother tongue might have had the laryngeal h, as well as the other ten BGC. During their transience, they, gradually faded out (Lauri Posti, see Annex IV), and apocope or several unvoiced consonants might have superseded them. My cryptanalysis allowed me to detect a gamut of mostly unvoiced consonants, as viable alternates to each missing voiced BGC in the Indo European languages. While entwining words with their respective missing BGC, in order to reincarnate their completion and original complexion, it, systematically, appeared that I might have reincarnated the Hamitic Tuni vocabulary. Ultimately,

the fundamental aim has always been, about reaching a smoother and thinner articulation called in Finnish "viene äänne" or finer pronunciation. Hopefully, Simo Parpola in his publication, (Transliteration of Sumerian Problems and Prospects, 1975, 254) underlined the common denominator as follows:

[0030] "Most of the phonetic differences between Main dialect and Eme Sal can be explained as autonomous sound changes occasioned by a forward shift of the basis of articulation (U>I=high back>high front); (K>P>T=velar>labial/dental stop); (Ng>M, >N=velar>labial/dental nasal); (Sh>S=post-alveolar>alveolar fricative); (S>Sh)=alveolar>dental fricative), which seems to indicate that backward-flanged phonemes (i.e. narrow vowels, and labial or dental, including alveolar consonants) were considered 'finer' than their forward-flanged counterparts."

This spontaneous, automatic, and autonomous sound mutation by an instinctive and pliable mutation or apocope, is part of a harmony instinct embedded in human neuro system. Simplification, or intricacy and redundancy eradication is an integral part of human mindset. Nowadays, conventional initial mnemonics or acronyms like MRI, IRS, CPR, CNN, MSN, FDA, BGC, LRC, LOR, EU, AAAS, AARP, USA, URSS, NAFTA, UN, and ASAP, sound simpler, familiar, and EZ to process. The vowel free writing started with the Hamito-Semitic languages as a simplification. Getting rid of the vowels while keeping alive all the BGC, has been the panacea of Hamito-Semitic languages.

[0031] After a thorough research of all hidden mutations, and reversals, one can trace, discern, unveil, and infer through their developmental system, the following RD, apocope (▼), alternation (∞), reversal (⊕): (When you have q, you read Arabic ق.) Hereafter some samples of my fatal flaw free LRC of the three languages, which illustrate the two components of "The Cassidy Code":

[0032] Apocope: The Loss of One or Two Consonants; Symbol (▼) (Sixty Six Apocope)

[0033] Ghloq ▼ lock; zaefran ▼ safran; earak ▼ argue; tshame ▼ shame; talfa (creation) ▼ alfa/beta; ejilla ▼ ill; rabib ▼ (Tell) aviv; letaf ▼ leaf; letafa ▼ veil; eaber (cross) ▼ over; salaea (merchandise) ▼ sale; zahow ▼ joy; biega (sale) ▼ buy; qallel ▼ quell; chaeal ▼ coal; tellae ▼ tell; ayatellae ▼ ajatella (Sm) think; sharta ▼ shot; lartad ▼ lade; eadel ▼ deal; fetal ▼ veal; taeam (feed) ▼ tame; taea ▼ mud; kaeba ▼ cube; garbae ▼ brag; dhaeif (weak) ▼ deaf; shaear ▼ hair; daeam ▼ dam; eaqrab ▼ crab; seyees ▼ seek; euima ▼ uima (Sm) swim; e arab ▼ Arab; eakkel ▼ keel; eaggil ▼ agile; hetu ▼ etu (Sm) upfront; eaqish ▼ sick; tajez ▼ aegis (Zeus helmet); raar ▼ err; letas ▼ leak; kawash ▼ cook; sahhel ▼ lease; saqsi ▼ ask; habbat ▼ abate; barcha ▼ much; shoruba ▼ soup; etoss (sneeze) ▼ toss; shawwash ▼ chaos; yades ▼ cedec; rakrak ▼ brew; samagh ▼ sap; eegge (omelet) ▼ egg; sellef ▼ help; sayyeb ▼ pause; noq (ba) ▼ hole; rashar ▼ score; eassess (guard) ▼ assess; eirak ▼ Irak; woffer ▼ offer; wolla ▼ olla (Sm), to be; eayeb ▼ lame; eataf ▼ pity; tawa ▼ eve; taloosi ▼ loose; sarir ▼ raise; tirtfa ▼ fit; rassib ▼ boss;

[0041] Assumably, all fictitious language barriers and phyla boundaries seem to become more superfluous, artificially manmade fences, and redundant hurdles. The schism between the primordial and the CAOL languages is bridged. Hopefully, The Cassidy Code might facilitate reaching cognition of Basque and deciphering of Etruscan languages. Several barriers will be eliminated on the MT road. Hereafter alternation and reversal samples easy to process according to the Sumerian alternations, and The Cassidy Code:

[0042] tafsha ∞ spot; mermez ∞ simmer; kif ∞ wise/shape; rakat ∞ secure; kyf ∞ fun; nefata ∞ weapon shnowa ∞ clue ∞ know ∞ monk; ghamza ∞ wink; tewa ∞ eva; tell trarib ∞ Tel aviv; tharwa ∞ worth; thor (ox) ∞ roth; who ∞ how; chum ∞ much; rout ∞ soul; eläe ∞ elävā (Sm) ∞ life; dooleb ∞ blood; säläe ∞ sale; tara ∞ four; toma (neighborhood) ∞ home; touth ∞ house; khif ∞ fix; Yousef ∞ Joseph ∞ Jehovah(Hb) ∞ kasem (Ar), Guiseppi (It); rarama (Ar) ∞ masr (Egypt); taram, center ∞ haram (Ar) Pyramid; Sellälä ∞ Selda (Sm) ∞ Sunna (Ar) ∞ Legacy; toka ∞ Bokh ∞ box Jellaz 00 Dallas ∞ Colli-

(na)s (Sp) ∞ Ellas ∞ Ellah ∞ ray (Sum.) (Eastside, Sunrise, Holy Ground, cemetery) Ydbahhak (Laughter) ∞ Izahhak ∞ Isaac (Hb) ∞ Cassidy; Dhaw ∞ Day ∞ Daw(n) ∞ God.

1. What I claim as my invention is: a gamut of mostly unvoiced consonants as viable alternates for each Basic Guttural Consonants, BGC, lacking in Indo European and Uralic languages and perdurably omnipresent in Hamito-Semitic languages, as a prequel of a new code facilitating LRC of languages, eliminating barriers, bridging gaps between different phyla of languages and widening the fulcrum of LOR, due "Mother Tongue".

2. What I claim as my invention is: the use of consonantal reversal (a double metathesis, one for extreme, and one for median consonants) in several words crossing several phyla of Languages as a sequel to my first claim, adding an opposite direction to the alternations, which systematically provides balance, and transcends all alleged language phyla barriers and boundaries.

* * * * *

Annex I: The Precession and the Forgotten Ice Age

Jane B. Sellers SOUGHT during her sixty years of research to assess and demonstrate that:

“Archeologists, by and large, lack an understanding of the precession and this affects their conclusions concerning ancient myths, ancient gods and ancient temple alignments. Philologists, too, ignore the accusation that certain problems are not going to be solved as long as they imagine that familiarity with grammar replaces scientific knowledge of astronomy. For astronomers, precession is well-established fact; those working in the field of ancient man have a responsibility to attain an understanding of it”.

The sun and the moon put forth a gravitational pull on the earth's equatorial bulge, provoking a very slow wobbling of the planet known as the precession. This peculiar phenomenon was discovered during the 1930's by Miloutin Malenkovich and reconfirmed by the recent discovery of the oxygen 18 in the oceans abyssal plains.

Every half cycle of precession, i.e. 13,000 years represents an arc of 23° degrees latitude. Right now, we are at the apex of the wobbling cycle and the Arctic Circle is along Rovaniemi (Finland) and the Selkup homeland in Siberia, between the Taz and the Yenessey rivers' deltas. During the next half cycle of precession, i.e. the next 130 centuries, the Arctic Circle will recede and join its original site (43rd parallel) south of Bordeaux, Geneva, Lake Baikal, and Beijing. Ergo, the Sahara, Arabia, and Gobi desert, will become a green forest. This revolving precession phenomenon has maintained an eternal evergreen buffer zone covering the whole Mediterranean basin, starting from the 36th parallel south of the Atlas mountain (North Africa) and reaching the 43rd parallel line south of Bordeaux, Geneva,

Lake Baikal and Beijing and covering almost all Japan's islands. In this eternal evergreen forest zone grew the oldest and prestigious Mediterra cultures, beliefs and civilizations, let alone the beginning and the gradual development of the human language. This eternal evergreen forest zone has been the cradle of all human exodus to the eastern ocean Zur (i.e. the Pacific). *A sacred pilgrimage to the venerable Sunrise, through the land of perpetual plenty.*

Kepler explained thoroughly that the sun is at one focus of the earth elliptical orbit. The other focus of the ellipse is void. The position of the earth has a perihelion of 91 millions miles from the sun on January the third, and an aphelion faraway from the sun of 94½ million miles on the fourth of July, at the opposite side of the ellipse. The distance between the two focuses of the elliptic orbit is about 3.5 millions miles. The march of the four seasons is the end product of this orbital phenomenon. On the other hand Milutin Milankovitch (1938) published his astronomical theory of the ice ages. With the precession phenomenon Milankovitch has broken new ground for the earth climatology by drawing a special attention to the 23° of translation of the Saharan Area. The tilted earth revolution around the sun is somewhat affected by the wobbling phenomenon. *It slowly & gradually modifies its inclination along the elliptic orbit and alters the duration of exposure to the Sun of some particular regions of the planet Earth.*

The Ice Age: According to John and Katherine Imbrie (“Ice Ages”, solving the Mystery, page 11; Harvard University Press): “In North America, glacial ice spread out from centers near Hudson Bay to bury all of eastern Canada, New England, and much of the Midwest under a sheet of ice that averaged more than a mile in thickness. A second ice sheet spread out from centers in the Canadian Rockies and other highlands in western North America to engulf parts of Alaska, all of western Canada, and portions of Washington, Idaho, and Montana. In Europe, the ice reached outward from Scandinavia and Scotland to cover most of Great Britain, Denmark, and large parts of northern Germany, Poland, and the Soviet Union.”

“This period in the earth's history has come to be called the ice age.”

Annex II: Language Origins Research, LOR:

Excerpts from the Paris Workshops (1997)

Chronological Frame (10 minutes, until 16: 05) Presented as Introduction by Gyula Décsy, Goodbody Hall 141, Indiana University,

Bloomington, Indiana 47405, USA.

Universe: 12-15 billion years

Earth: 4 billion years

Life: 2 billion years

Noise production: as old as air and motion (pre-pulmonary noises/sounds)

Mammal pulmonary sounds: 60,000 years; phonemically H/E (?/a)

Humans: 4 or 5 million years

Bipedality: 3,6 million years; causes sinking of Larynx.

Unarticulated single-sound production with targeted call semantics (G. Revesz) in imperative mood appears (indicativization of communication): 200,000 years.

Sounds equentialization (birth of syllable); non-timbric soundsequences/syllables 100,000; (H?E; quantity, stress/intensity, pitch, register variables). Main speech communicative elements of Neanderthal.

Instinct-based reasoning: 70,000-80,000 years; time (tense) and modality.

Intensive sinking of Larynx: 35,000 years (Cro-Magnon).

Timbric sounds (oldest: u,l,a,j,w, + nasal/nasalized velar consonants). 25,000 years. Chances for real iconicity given from this time on.

Perfection of pharyngovelar closure (anatomically, human [Cro-Magnon] only!: 20,000 years.

M, p, and t: (production of labials and stops becomes possible) 15,000 years

Bifurcation of voiceless media: (p/b, t/d, k/g) 12,000 years.

Monosyllabic units (CV) in large number with clear semantics: 11,000 years.

Red Marble Block products: (I/you [my/yours], light/dark, here/there, stay/go, good/bad [God/devil] 10,000 years. Note: concepts now reasoning-based; as instinctively:subhuman, (may be more ancient).

Beginning of abstraction ability on a broad base mainly by introducing the 3rd person: 9,000 years.

Multilingualism begins Unfolding individualized-separate sound sequence production in local isolated clans: 8,500 years.

Multisyllabicity (Posyllabicity). Little professor at the campfire (inventionalism): 8,000 years.

Protolanguages (Indo-European, Uralic, Turkic, Mongolic, Semitic, Austro-Tai, etc.) in their shape: 8,000-7,000 years.

Syntax and Morphology: 7,000-6,000 B.C.

Abstract vocabulary: 4,000-1,500 B.C.

Linguistic Sophistication: 500 B.C.

2.3. Relevance of Recent very Ancient Fossil Finds for Language Origins Theories.

Presented by Professor Dr. Marge E. Landsberg, University of Haifa, 1, Shikmona Street, Bat-Galm, Haifa 35014, Israel.

I would like to discuss the significance of the discoveries of the oldest fossil of human ancestors to be found together with stone implements and animal bones in northern Ethiopia by American, Ethiopian and Israeli scientists (this discovery is believed to be 2-3 million years old, cf. William Kimbel & Erella Hovers & Yost Rak, in the December 1996 issue of the *Journal of Human Evolution*), and Mary Leakey's announcement that their fossil discoveries in Tanzania and Kenya indicated that man's evolution began in East Africa far earlier than had been believed (cf. report on footprints found in volcanic ash that showed early hominids walked upright 3.5 million years ago), for a theory of language origins. Fortunately, of course, these findings prove my own and P.V. Tobias's theories as having been correct at the time.

[A pre-print version of the article (not to be quoted without author's consent) is available on request.]

2.5. Recapitulation of the Phylogenesis by Ontogenesis. (Guyla Décsy)

Ontogenesis has a different developmental rhythm (time spans for language acquisition) than phylogenesis.

Stages of Language Acquisition

Synoptic diagram with statistics based on

4 million years of phylogenetic age of mankind (left column),

35,000 years of language ability of man (also left column), and

70 years average human life-span (right column, on ontogenesis).

Improved version after *Semiotica* 78: 3-4 (1990). 353. We assume 35,000 years for development of the human language ability (from 35,000 B.C. to 2,000 A.D.) For technical reasons, data somewhat different from the chronological frame on p. 3-4 of this convolute. Ontogenetic data based on Peter A. Reich's book *Language Development*, Englewood, New Jersey: Prentice-Hall 1986, 387 pp., see my review in: *Ural-Altische Jahrbucher/Ural-Altaiic Yearbook* 61 (1989). 174. Months on the ontogenic side are regarded as 1/12 of year (12 months); year fragments are 0.4 = three months, 0.6 half a year, etc., on the ontogenesis side).

(4 million years)	(70 years)		
Subhuman/Prehuman till	35,000	99.75 % (-0)-0.6 (0.2)	0.28 %
	Phylogenesis	% Ontogenesis %	
With language	35,000 years	0.27 %	69 years 98.72 %
Separate timbric sounds	25,000 (10)	28.57 %	0.5-0.8 (0.4) 0.6 %
Soundsequences (timbric)	24,000(2)	2.85 %	0.8-1.0 (0.4) 0.6 %
First 50 words	22,000(2)	2.85 %	1.0-1.5 (0.2) 0.3 %
300 words, phrases, inflection	20,000 (2)	2.85 %	1.5-2.3 (0.8) 0.7 %
Creative constructions	10,000 (10)	28.57 %	2.3-3.0 (0.7) 0.7 %
Syntax post-	5,000 (3.5)	14.28 %	3.6-6.0 (2.5) 3.8 %
Abstract vocabulary	1,500 B.C.	10.00 %	6.0-10 (4.0) 5.7 %
Linguistic sophistication	500 B.C.	7.14 %	10-25 (15.0) 21.4 %

3.1. The Wundt-Principle: a Basic Observation (Chair)

Basic observation formulated as early as 1922 by Wilhelm Wundt in his *Volkerpsychologie: The sound is gesture (Der Laut is ein Gebarde)*. Details Décsy 1983.102. In this sense, the language – and even the sound production – is certainly of gestural origin. Gestures as result of motion are very old, centered in the archaic parts of the brain (cerebellum). However, in the brain the speech centers are located in the neopallium (Brocka/Wernicke areas). Speech production is, according to this, a relatively late fine-modulative non-motoric motion topologically quite far from the mostly motoric-reflexive steering center in the archaic parts of the human brain.

4. Physei/Thesei: Relation between Concept and Sign

4.1. Terms

Ever since Plato, linguists have tried to find an appropriate term to designate the two basic types of relation between concept and sign.

We prefer the terms printed in Italics.

Physei *Thesei/nomoi* Plato

Tonikonism Tonsymbolik Décsy (in German)

Direct indirect See Décsy 1981.16 (*Sprachherkunftsforchung II*).

Note:

1. Our present-day languages operate on a theseic (non-iconic) basis.
2. The signs of animals are mostly theseic and not iconic (Décsy 1983.61 with references).
3. Anti-iconism is a powerful factor in the operation of human communication. A sign can be iconic at its creation and rise; however, in practical use, it soon becomes a symbol (Décsy 1983.38).

7.2. A Statement for the Language Origins Society (Amsterdam, The Netherlands)

Language Origins Research: From Prohibition to Positive Contribution

Presented by Dr. Bernard H. Bichakjian, President, Language Orgins Society, Katholicke Universitet, Department of French, P.O. Box

9103 HG Nijmegen, The Netherlands. The Language Origins Societe was founded in 1985 in Crackow, Poland. In 1996 (Membership Directory) 210 members from European and overseas countries.

Though dogmatic behavior is by no means a rarity within schools of thought, scientists would readily agree in principle that no anathema should be cast on any type of research leading to a better understanding of observational data. And in the name of such a principle, one is ready to condemn the Société Linguistique de Paris for banning the presentation of papers on language origins.

It was an act of censure, something hardly suited for a learned society.

Yet, if the procedure was unquestionably wrong, the underlying concern was not spurious. The fundamental question that the decision makers were asking themselves was whether, on the strength of their expertise and on the basis of the empirical data from known or reconstructed languages, linguists could propose scientifically acceptable hypotheses on the origin of human language. This was a responsible question to ask, and experience had convinced them that the answer should be no. Thence to ban.

Today, while the ban has long been lifted, the fundamental question is still there. Can linguists contribute to language origins research? The answer is an unequivocal “yes”, but we have to be careful not to overreach. Reconstructing proto world like scholars reconstructed Proto-Indo-European is not one of the options. We can however, in cooperation with population geneticists, draw the ultimate genealogical tree of the world’s languages. This is already done with reasonable success. *But we could make a far more meaningful contribution by tracing the development of lin guistic features and by inferring the principles that have guided the evolution of languages. But that would require the abandoning of a cherished myth, and mainstream linguists are not ready for it.*

In the eighteenth and nineteenth centuries, it was fashionable to believe that evolution was de cyclical process. The Scottish geologist James Hutton saw the earth as a perpetual machine which, in the words of his catchy phrase, displayed “no vestige of a beginning, no prospect of an end.” The British geologist and naturalist Charles Lyell extended Hutton’s view to the history of species, but the theories of Lamarck and Darwin combined with the evidence from molecular biology soon proved that the cyclical account was a complete fallacy. In geology,

it was the theory of the Big Bang and its supporting evidence that dealt a fatal blow to the cyclical dream. Today, Hutton's and Lyell's uniformitarianism is completely rejected, and the time's arrow has replaced the time's wheel.

Mainstream linguists unfortunately have not come so far yet – they passionately cling on to the cyclical idea and reject the evolutionary approach with contempt and visceral aversion. As a vector of literature and philosophy, language has of course an undeniable cultural dimension, but the linguistic implement is also just that, an implement with a biological dimension of its own. It is therefore imperative for linguists to examine the neuromuscular underpinnings and assess the selection pressures that weigh upon them in order to understand the nature and the developmental history of the linguistic features they support. This is the task that awaits today's linguists. If they should accept to carry it out, they will be able to outline the developmental steps of the linguistic implement and uncover the process that has guided its evolution. Such an endeavor will not reveal the features of the ultimate protolanguage, anymore than the phylogenetic survey of primates would yield the blueprint of invertebrates, but it would help us understand the developmental process and guard us against embarrassing assumptions about the ancestral vernacular. That would be the contemporary linguist's contribution to language origins research, and it would not be an insignificant one.

Annex III: The Tunsî Language

The Tunsî is a highly evolved, agglutinative language. Morphemes of known general meaning are glued together in speech, to convey a third distinct meaning. Flexible, resilient, affluent and witty, this old language shows no trace of arthropathy, like the majority of agglutinative languages. The Tunsî Language is part of the Berber phylum of languages, which is known as the Hamitic branch of the Proto Hamito-Semitic Language.

Conversely the Arabic language follows the unique tri-consonantal pattern for all the basic verbs. Ten derivations from the basic verbs encompass the whole basic vocabulary. Vocalization of the three basic consonants completes all its grammar. How to define a Berber?. According to the "Encyclopedie Berbere" (p. 12):

"Est Berbere ce qui n'est pas d'origine etrangere, c'est a dire ce qui n'est ni punique, ni latin, ni vandale, ni bizantin, ni arabe, ni turc, ni europeen (français, espagnol, italien)".

The fundamental characteristics of the Tunsî are the morphological, syntactical aspects delineated in the next 40 entries:

1. Basic Guttural Consonants: "L'Encyclopedie Berbere" (Tome I. 40) delineates the Berber alphabet as follows:

“Labials:	b, f, m.	
Velars:	γ (gh), x (kh)	
Dentals:	d, t, d (dh), t (th), n	Pharyngeals: ε (‘ain), ح
Sifflantes:	z, s, z, s	Laryngeals: h
Chuintantes:	zh (‘j’ French), š (‘ch’ French)	Affricates: ts, dz,
Palatals:	g, k, q	č (tch), ğ (dj)
Liquids:	l, r, R	Semi-Vowels: y, w.”

The ten BGC are the following: *dh, t, gh, kh, q/č, ɣ, ح, th, Th, Ss*.

In our LRC of languages we must carefully manipulate the comparison of one Hamitic language, which is endowed with all the most archaic primordial elements of the human sound sequence language, with two languages, completely deprived of all these ten primordial BGC.

2. The doublet homosyllabic (198) verbs (cf. pp. 30-32): Two syllables, with opposite emphasis, stressed and unstressed. A balanced pair of closed syllables, (CvC), with four consonants. A tetragrammation, a divine perfection, just like the genes in a live cell

3. The doublet heterosyllabic (594) verbs (See: Annex V).

4. The agglutination system by which the meaning of the phrase is articulated by a quadriletter word.

5. The root of verbs and nouns remain unchanged. The first closed syllable is the root of the word. In Arabic all the vowels vary. Conversely, in Tunsī vowel inflection always occurs only in the second closed syllable.

6. Preposition “ät/at” for intransitive verbs, (also in Livonian): *ät jabbes* stick, *ät jabbed* leave, *ät rabbis* wait, *ät bāznyt* move slowly *ät mälläç* don’t care *ät lāwwāç* assault *ät shāç* *bāt* climb up *çāzzāz* difficult to get *ät zāebān* resist, *ät rākkāk* annoy *ät wāçwāç* suffer intensely *ät rāçrāç* *ät kaçbār* get round.

This preposition exists in almost all Berber dialects as: *ad, at, att*, etc....

7. Exceptions to the rule of biletter or quadriletters verbs: there are several tri-consonantal Tunsī verbs: *xazar* stare, *çathar* stumble, *naghar* negate, *gafaz* outstand, *shataç* dance *çaras* be serious *rābāç* earn *çārāf* nose bleeding; *kārāf* surmise; *salakh* slaughter, *ghamaz* wink, *çāṭās* sneeze, *çāmāz* be upset *ṭāmāz* kick, *fālāt* escape, *qaras* pinch; *māğādh ghaṭas* dive.

8. The imperative mood: Prime words had been orders or requests (usually in one closed syllable (CvC)): *jib* give, *qom* come, *shed* grab, *hiz* take *hāt* upfront, *roç* leave, *shem* smell, *rod* pay, *herr* talk, *doorturn*, *diz* push *ṭyç* fall; *aya* go, *fyq* wake up, *girr* confess, *lyz* insist, *ross* squeeze, *gus* cut, *shuf* look, *xalli* leave, *mos*

suck, *boos* kiss, *yoʻz* seize, *qyd* handle, *sob* pour, *xodh* (shake), *xoodh* take, *sād* close, *koʻz* cough.

9. The verb *Wolla* (to be, to become) and its evolution to only (*o*), like in: *mā o māshit, tā o tāmshi, hā o māshā* he is gone. The same process occurred in Suomi (Finnish), from *Wolla* (to be) it became *Olla*, and from *mina olen, tinä olet*, it mutated to: *mā on* I am, *tā on* (you are).

10. The existence of a thematic harmony of vowels. Front and back vowels *ā* and *a*, *ō* and *o*, and the median *e* and *i*.

11. Derivatives by means of suffixes: *dis*, hide, *Ra-dis*, sun-set; *haa* like >*Ra-haa*, grinder; *Ra-Bux* (God-Ra),

12. Peculiar process in the formation of adverbs: *ḥārābha*, hubris; *seibo*, enough; *ekhit*, disgusting; *iffit*, stinky; *la buda*, no but; *immālālā*, of course; *māzāl*, not yet; *belḡ ani*, deliberately; *shāmātā*, spite; *tālāni*, last;

13. Adjectives: *nabra* brand new, *douni* mean *ḡāsīdā* dicey, *xorda* ruined, *botti* fat, *ḥawi* senile, *rāzin* heavy, wise, *rawi* healthy, *ḥirfi* raw, *māssous* spiceless, *māhāf* clever, *derwish* shewed, *ārguit* agile, *mizḡā* sticky *mliḥ* great, *ḡashir* friend, *ḡānān* brown, *suuri* tall, *māsri* short, *berish* red, *tārmyz* smart, *qarous* dark, *shelbā* white, *jifā* stinky, *tātā* dumb, *shāārīf* elder, *ḡālloush* lamb, very young.

14. The system of declension by means of casual prefix, and suffixes:

Genitive case by the prefixe “m”: *m’derbal* thickky, *mwwāj* skew, *m’bāzzāe* overlapping, *m’bārḡāsh* adorned, *m’louleb* fitting, *m’zāwwār* clever, *m’bāssās* tender, *m’zāyyān* motley, *m’sāttāk* retarded, *m’zāwwāq* variegated, *m’sāwwāf* rotten, *m’fāwwāḥ* spicy, *m’jābbār* casted, *m’dārwāl* foolish, *m’eākrāsh* curvilinear.

Illative case (*illa*): *qirbillā* smart, *leikillā* playing;

Partitive case (*ta*): *bolta* half half, *xoltā* acquaintance;

Inessive case (*issa*): *ḥalawissa* dumb; *condlissa* candlelike; *sissān* roots.

15. Ideophones: they are different from interjections and paralinguistic expressions. They delineate silence, color, smell, temperature, speed, duration, different moods, and even different manners of walking: *Shārshār* trickle, *wāshwāsh* whisper, *shārnān* tinging, *zāghrāt* hubbub, *gārgār* rattle, *neghnegh* deny, *zāwwāk* cry noisily, *daddash* move slowly, *neggaz* leap, *qashqash* check, *kashkash* foam, *da ḥda ḥ* fatten, *zāwwāq* color, *wāshshām* tattoo,

16. There are four different forms of plural and dual:

a) By adding the infix *u* after the first consonant: *Gabsi/Guabsia*.

b) The archaic collective plural by reduplication of the word itself: *cus*, center, pl. *cuscus*; and *ber* pink/red pl. *Berber* occidentals.

c) A third form of plural by an end word suffix *n*: *çal* solution, *çalfa* creation, *çalfawi* creator, *çalfawi-n*, pl. creators.

d) The suffix (wi) for the doer. The suffix (gi): *guerba*, goatskin, *guerbagi* water supplier, plural with a suffix (*a*): *guerbagia*.

17. The plural marker in conjugation is, also, the suffix *u*: *nshuf*, I see, *tshuf*, you see, *nshufu*, we see, *tshufu*, you, *yshufu*, they see.

18. The existence of a negative conjugation unknown to any other language phyla: *ma.....sh*, without; *mātā* > *shāmātā*, spite deliberately. Like Malaisian, *ma.....bu*, and French *ne.....pas*.

19. Presence of infixes in Tunki verbs and negative conjugation.

20. The prefix, *tā/ta* is a definer: *tāmāzigh*, the forest dweller; *tāṭāouin*, the mountain; *tātuān*, the pillars; *tāzārkā*, the blue, *tāmārzā*, the port; *tākrunā*, crown; *tājārouin*, *tābessā*, watery; *tāmōzrot*, *Tābārqā*, *Tāburbā* virgin land, *Tāj/tāz* apex, etc...

21. Suffix ‘*nū*’ meaning ‘like’ > *bodūūn* bodylike. Or the ‘doer’: *čānnā* henne, *čānnānā* the applier of henne; *fousha* > *foushana* brushlike, *shousha* bulge > *shoushana* outward curve.

22. Suffix ‘*haa*’ as ‘likeness’: *luhaa* wood, bonelike, *rahaa* grinder.

23. The opposite by the suffix (*wa*): *da* illness > *dawa* medicine; *Ghod* light > *Ghodwa* tomorrow, darkness, night, beginning of the next day.

24. Suffixes: *dis* hide > *čadis* lentils, *radis* sunset, west; *ālā* > *nemālā* aunt, *rottīlā* tarantula.

25. The suffix *Dha* excess: *khodha* brouhaha, *khomadha* chamade.

26. The future expressed in Tunki by the preposition “*bes*”. Importance of the word “*be*”: *ash beek?*, what is the matter?; *matha biya*, I would like, *bes*, will do in the future, *bel* by the means of.

27. The letter F, as a formative consonant: *fārā* leg’s calf. *fār/far* is the root for *fārzit* cigale, *fārzazou* drone, *fāreoon* pharaoh, *fārtās* bald, *fārfār* purple, *fārāwlo* strawberry, *fārtāttō* butterfly, *fārtā* *č* overlap, *fārshāx* destroy, *fāreās* put in shambles, *fārgād* disseminate, *fārkās* fetch, *fārčāq* brag, *fārqā* *č* explode, *fārrāk* dissemble, *fārrāq* separate.

28. Categories of forests: *Shel* (forest): *shel čā* (forest language), *shelyum* (mustache). *Shelilā* (eastern side, sunrise). *Meshtā* > *mehta* > *metta* > *messa* > *mekka* > *maze* > *meda*: (hill forest); *wor* (forest): *worgala* (large forest); *fer*

(plantation): *feriana* (forest like); *rif* (rural); *woodrof* (woodrow); *foushānā* (brushlike grove).

29. For our food gatherers forefathers: *ghalla* (fruit); Senegal, Portugal, Galicia, *Gaule*, *Galles*, Wales, are at the MEZ sunset side.

30. Fās ξain, eyeiris: *fās ξadhma*, yoke; *fās bellara*, glass. The concept is separation. And *Qāfās*, cage, cubicle with six obstacles.

31. Coupling, two entities, in the same word: *Zāgh* small mountain, *an* water, became *zāghwan*; *qara* due west, *an* > *qarwan*; *Ra* sun, *Bukh* God: the power beyond the sun, became *Rabukh* = God Ra; *Ra* sun, *Sham* plantation > *Rasham* drawing.

32. Special expressions: *Woh*, how; *haka* like this, *hakaka* got it; *tarah?* show me; *çal* solution, *çala* bad shape, *çalila* very bad shape, *çalilto* cute, *çalawet* sweet; *fej* way; *fāllā* duct through; *ξājjā* scrambled > *ξājj-āj* dust *ξājj-āb* miracle > *ξājj-ālā* agility; *ξājj-im* first, *ξājjin* dough; *annil/allil* creation/Nile, *annul* loom; *siblā* excuse.

33. Words of agreement: *hakaka* (got it), *Yakhi* (ergo), *tawtaw* (now).

34. Dilemma: *Āmä hākā* - *willā hākā* last choice: this or that.

35. Quantities: *kaeba*(piece), *tarf* (part), *shaber* (span), *dhrae* (cubit), *oqeya* (ounce), *balyon* (gallon), *flous* (quantity of money), *barsha* (several), *nod* (lot), *kamsha* (handcatch), *eanqod* (grapes), *earjoun* (bundle), *sae* (2.5 kgs), *wyba* (26 kgs), *qafiz* (16 *wyba*), *qartalla* (oblong basket), *sandouq* (case), *kila* (size), *çarbusha* (pill), *çāfnā* (handful), *sāleā* (merchandise).

36. Cooking and baking: *tābexa* to bake < *bejā* = *bexā* < *vega*. All of them originated from the word *Bokh* = box, from which we had *RaBokh* God Ra, *boxor* encens, *bāwwāx* generate vapor. As we know baking is heating to a degree several ingredients. We have a choice of meals : *marqa* gravy, *molokhiya* milk like, *çsew* stew, *m'darbal* thick gravy, *bissārā* mashed peas, *ξāsydā* dicey, *tajin* quiche, *mā ξjoun* jam, *m'jāmmār* crispy, *m'rāwwāb* ripe, *tāxtox* gravy, *moqly* fried), *meshwi/boshmāt* roasted.

37. Direction: *ghā-di*, *ghadika*, *ra-dis*, *Bou mer-dās* western side, sunset).

38. Word for attention: *bāl*, *bālikshi?*, let see? *jā ξālā bāli* crossed my mind; *bārā bālik*, go your side; *bola* a pee.

39. Expressions of wonder: *Izzā* *ç?*, Saturn like: *zah-muel*, Saturn shining, *zo ç-al*, Saturn invisible; *Izzār?* plenty.

40. The Tunsî-English LRC (660 words) (Dr. Nouredin Zahmoul, The Cassidy Code. 2005, 54-63): all these words are metasomatic, having undergone one or several RD metamorphosis. For only these 660 English words

we enumerate 171 apocope, 525 alternations, 16 assimilations, 4 metathesis, and 367 reversals. A total of 1083 metamorphoses meaning an average of 1.64 degrees of separations between the 660 words of the two languages. 122 out of the 660 English words have undergone only one metamorphosis.

Annex IV: Lauri Posti Dissertation: Studies in Linguistics Vol. 11, Nos. 3-4, 1953

Posti, Lauri, From Pre-Finnic to Late Proto-Finnic: studies on the development of the consonant system. Helsinki, 1953, 91p. (Finnishugrische

Forschungen 31, Fasc. 1-2). [P60.D1125. Reviews: Finnic languages – Historical phonology.] Reviewed by Alo Raun, Indiana University. The subdivisions of this article, treating the various changes, are:

1. The change $s > h$
2. The treatment of ts
3. The treatment of ts
4. The treatment of palatalized consonants
5. The disappearance of n as an independent consonant
6. The change $-m > -n$
7. The change $mt > nt$
8. The treatment of kt
9. The treatment of pt
10. The change $ti > si$
11. The treatment of nasal + stop in syllable-final position
12. *The alternation* $s > h$
13. The assimilation $ln > ll$
14. The treatment of sn
15. The treatment of stop + sibilant in syllable-final position
16. The loss of v, j under certain conditions.

17. The origin of gradation. Posti is especially interested in this problem: “How are we to explain the fact that so many important changes took place within this relatively short (1) period?”(p.2). According to him (87) during the Proto-Finnic period ten (2) consonants were lost, such as were lacking in Proto-Baltic or Proto-Germanic or in both of them. Therefore Posti attributes the consonant changes 2, 4, 7, 8, 9, 13, 15, and partially also 2, 3, 6, and 14 to Germanic influence, and 5, 10, and partially 2, 3, 6, and 8 to Baltic influence. Also Posti holds it possible that

the gradation (no 17), also called ‘quantity alternation’ (3) or ‘stage shift’ (4) was caused by Verner’s law in Germanic’ (90, details 76-81). Thus, only the changes 11, 12, 16, and partially 14 would be free of foreign influence. According to Posti the Proto-Finns borrowed ‘a great number’ (5) of loanwords both from Proto-Baltic and Proto-Germanic. ‘There may have been areas with a mixed population and with a considerable number of bilingual speakers’. The last paragraph of Posti’s article:

When the bilingual speakers of Baltic or Germanic origin spoke Finnic (6), they pronounced it according to their own speech habits. If there were consonants or consonant-groups in Finnic, which did not occur in their own sound-system, they substituted the closest equivalents of their own language. These pronunciation habits were adopted by the neighboring Finnic population of ten perhaps because of the higher social prestige of the foreigners. Gradually the new pronunciation, with such minor modifications as the Finnic soundsystem may have made necessary, (7) spread over the whole Proto-Finnic area. Thus we can say that the majority of the Proto-Finnic consonant changes are due to a Baltic or Germanic superstratum. It should be noted, however, that the changes caused by Germanic influence are by far more numerous than the changes due to the Baltic contacts. (90-1).

Annex V: The Massyl Alphabet

A presentation at the ICANAS, Hong Kong (August 1993)

Proceeds of the ICANAS Hong Kong conference published, 1994

Contents

1. Introduction	
1.1 The nation of the Massyl	16
1.2 The forest language	
1.3 The world outlook of the Massyls	
2. The Massyl alphabet	17
2.1 The Massyl alphabet	
2.2 Analysis of the Massyl alphabet	
3. Comparison of the seven Mediterranean alphabets	20
4. Conclusion	23
Appendix I Quotations of G. Camps and E. Andersons	24
Appendix II The Cyclical forest tide and the peripheral preservation of the proto-forest language	25
Appendix III Bugner’s Map	25

Appendix IV Quotations of L. Galand and K. G. Prasse	26
Appendix V Excerpts from D. J. Boorstin: The Discoverers	26
Appendix VI Bibliography	27

1. Introduction

1.1 The Nation of the Massyls

Dougga has generally been considered by scholars as a city state of the Massyl people. Zilalsan (3rd century B.C.), his son Gaia, and grandson Massinisä were considered as ‘SPT’ (sufete) or ‘King’ in Punic, and ‘GLD’ in Massyl (Lybico-Numid).

Bilingual tablets (Massyl and Punic) were posted on the east side of the cenotaph erected by Massifsa (136 B.C.) to witness the recognition of the people of Dougga to Massinisä, the liberator of Massylia. The cenotaph is still extant and the bilingual tablets illustrate the advent of a geometric alphabet (see Appendix I,a).

Conflicting opinions are current regarding the historical development of the Massyl kingship and the borders of the Massyl nation. We know that Carthage –since its creation (816 B.C.)– had paid a tribute to the Massyls. Only after Carthage’s defeat in Himere (480 B.C.) by the Romans, did Carthage interrupt the payment of tribute, send expeditions to Western Africa (Goldland) and to the Baltic Daugava area (Amberland, see appendix I, b), conquer the great grasslands of Mateur and Beja, and succeed in its intrigue to cause the Masaessyls of Western Numidia to rise against the Massyls. After almost three centuries of sporadic Massyl riots against Carthage, Massinisä ultimately helped the Roman army to vanquish the Phoenicians in Zamma. He defeated the Masaessyl Syphax, and reestablished (150 B.C.) the Massyl nation from Western Numidia to Cirta. Before Massinisä, Hailymas, Zilalsan’s grandfather, had helped (310 B.C.) Agathocle, a Sicilian general, to dislodge the Punic army from Neapolis and Hadrumete.

1.2. The Forest Language

The classification of the North African languages by Greenberg (1955) paved the road for Diakonoff’s thoroughgoing analysis of the Hamito-Semitic languages. In his conclusions (1965, p.102) Diakonoff states:

Hypothetically, the historical picture may be reconstructed as follows: Common Hamito-Semitic, originally occupying the area of the Sahara, had at a period not later than the 6th millennium B.C. bifurcated into a Northern and a Southern branch. ... The next language to separate this time from the northern branch, was Egyptian. ... Proto-Semitic continued for a time its contacts at least with Berbero-Libyan belonging to the same northern branch. ... This means that the bearers of Proto-Semitic must still have dwelt in Africa after Egyptian had separated from Common Hamito-Semitic (C.H.S.) and thus must have passed

through the delta from west to east when the valley of the Nile already was populated by speakers of Egyptian (5th millennium B.C). This means that Arabia cannot have been the most ancient home of Semitic.

Diakonoff's work and the evidence inferred from his analysis of 23 chosen isoglosses with respect to roots, word-formations, nouns, pronouns, verbs and the verbal stirpes of C.H.S., enable us to reckon with the remnants of a common stock of words from the C.H.S. in all its Hamito-Semitic branches. He leads us to think that the formation process of tri-consonantal roots and the internal inflection of vowels started in the peripheral northern branch of C.H.S (Akkadian) around the 3rd millennium B.C., therefore coming out of Africa.

More to the point, the exodus 10,000 years ago, from what was gradually becoming the present day Sahara (**See: Appendix II**), was directed toward the waterways of northeastern Africa: the Nile and the Maajerda valleys. The present state of research shows that C.H.S. was composed of concrete words related to the primitive thought of the forest man, and was embedded in the knowledge of his natural environment and utilitarian know-how. Generally C.H.S. encompasses all the main features of the forest language such as definition of concrete things, polysemy, antinomy, alternations, ideophones, interjections, and the absence of synonymy. The language of the Massyls, conspicuous by its numerous ideophones and closed syllables, appears to be a remnant of the language of the ancient forest, which has now become the Sahara. The words 'mass.yl', 'metta.lawi', 'maze.n', 'messe.kan', 'mess.tir', 'mesh.ta', 'mesh.tara', 'mesh.tala', 'meshi.guig', 'meshe.ned', 'mede', 'miada', 'ti.miss.it', 'mitta', 'men.cha', 'mah.da', 'ha.mada', 'wahsha', 'washsha.ma', seem to have a thoroughgoing cognation and their common meaning is forest.

1.3. The World Outlook of the Massyls

The beliefs developed by the Egyptians along the Nile were not so different from the creeds of Massylia. The solar disc is found in all "Hwanits" or "ghorfas" (shrines). In Massylia the dead were buried in a fetal, contracted position, with their skull painted in vermilion (a yellowish-red color of very high saturation and of lower brilliance). The still extant 'henna' ceremonies - red painting of hair, hands and feet of the bride - to enhance virginity (bur) and to trigger fecundity, continue to symbolize the fact that the virgin bride is ready, like the virgin red land. Even the Massyl hat 'Shashia' - little sunset - is carminette. On the other hand turmeric is used in laying out the dead. Carmine implied sunset or burial, and turmeric sunrise or renewal. Since there is no painting of the corpse for the Islamic Doomsday's resurrection, this means that the myth of the eternal return (turmeric versus carmine) persists in the Massyls' tradition. Likewise Punic influence was ineffective during seven centuries as Mansour Ghaki put it:

A El Alia il faut attendre justement le premier siècle pour voir le cadavre perdre sa position contractée. (Thesis 1979, p.210)

The main belief in North Africa - from the Red Sea to the Canary Islands - was related to Raa, the winged solar disk. The cycle of the year rests on Raa (the Sun God). And the Sahara drought had been understood as the magic of Raa. The ram had been a sacrificial instrument before it became the object of an Islamic rite after Abraham's slaughtering of a ram on Mount Araf- at near Mecca.

The original Massyl belief is a mysticism based on nature. Its basic assumption relies upon two main ideas. First, the cosmic order parallels the world order. Secondly, all worldly occurrences are merely a reflection of heavenly events. The end product of this belief is an astral religion; therefore earthly life is a participation in cosmic events. This belief is called Shamanism in Inner Asia and in the North Eurasian forests. What took place in illo tempore, at the dawn of Time, among our ancestors, has been repeated in- definitely as a ritual.

2. The Massyl Alphabet

2.1. The Massyl Alphabet: There is no need to excavate, nor to decipher complex syllabic and pictographic cuneiform signs or ideograms (as in Sumerian, Elamite, old Persian, Babylonian, Ugaritic or Hittite). Two bilingual tablets (in Massyl and Punic) placed on the cenotaph of Massinisa, and several tomb or shrine stones preserved the real thing. The Massyl is an alphabet of naive geometric simplicity. Twenty-two symbols iconize myths of creation and nature in illo tempore. This alphabet can be read as a mythical text. It is written from right to left, while hieroglyphs and all other alphabetical (Ugaritic and Hittite) and syllabic (old Persian, Elamite, Sumerian, Akkadian) cuneiforms run from left to right. If we agree with Diakonoff that the Phoenician, Aramaic, and Hebrew peoples came from the West (Mediterranee) all five western alphabets (including Etruscan) run from right to left.

Massyl letters were used on tombstones, Hwanit or ghorfas, cenotaph or shrine tablets either as votive messages or as mythical motives of decoration. Even in the Canary Islands they served the same purposes (Juan Alvarez Delgado, *Inscripciones libicas de Canarias*, 1964: 187). Moreover, their presence in jewel, charm, carpet and earthenware decorations is meaningful. They represented either a shield against evil spirits, or a symbol of eternal return like the two reversed triangles of the symbol S. More to the point, tattoo motives 'washsha(m)' (different shades of the forest green color) - especially three crosses + + on each temple of the face, or one cross in the center of the forehead are very evocative of the sunset-sunrise phenomenon or resurrection after the nightly journey of the soul to Heaven. Massyl iconicity enshrined a complete text of myths. There have been many attempts to define the myths of primordial societies, and the approach of Mircea Eliade in *Myth and Reality* is the most embracing:

Myth narrates a sacred history; it relates an event that took place in primordial Time, the fabled time of the "begin- nings". In other words myth tells how, through

the deeds of Supernatural Beings, a reality came into existence, be it the whole reality, the cosmos, or only a fragment of reality - an island, a species of plant, a particular kind of human behavior, an institution. Myth tells only of that which really happened, which manifested itself completely. (...) The myth is regarded as a sacred story, and hence a true story, because it always deals with realities. (1963,5)

Massyl letters are meaningful with respect to the sacred, the "wholly other", the numinous, described by Rudolf Otto as the "ganz andere". For the forest peoples, the beginnings of culture are rooted in religious experiences and beliefs.

Let us try to analyze the Massyl iconic symbols before dealing with the comparison between the Massyl alphabet and the six prominent Mediterranean alphabets known before the Christian era: Punic, Aramaic, Biblical, Etruscan, Greek and Latin.

2.2. Analysis of the Massyl alphabet

All sounds conveyed by the forest alphabet are consonants. The sacred, the numinous and their effects on the environment are expressed in a cosmogonic and geometric set of icons. The Massyl alphabet encompasses twelve front (labial and dental) and ten (palatal and velar) back consonants. This specific configuration seems to refer to the solar year which comprises twelve moons and ten days. The Massyl alphabet is structured as follows:

Four labials:		=						
	B	W	M	F				
Eight dentals:								
	D	T	S	Sh	N	Z	L	R
Six palatals:								
	Y	Ṣ	Ṭ	Dh	Th	Th		
Four velars:								
	G	K	Q	H				

The Massyl alphabet is a text embodying mainly two homogeneous tracks. On the one hand there are ten horizontal and circular signs which indicate mystical positions and directions:

-  : stands for H, which in turn refers to ḥal, meaning creation and its three layers: Heaven, Earth, and Underworld. H is the voiced counterpart of the glottal stop A.
-  : stands for B, which in turn refers to bab, meaning an opening or the center of the firmament (sky, Heaven). Bab became 'door' in Semitic.
-  : stands for G, as in giha which indicates a direction running from right to left (Raa route).
-  : stands for K, counterpart of voiced G. Ka meaning a place, alike, also, such.
-  : stands for Q or Kh meaning a position underneath or above.
-  : stands for W, Wa expressing similarity or accompaniment
-  : stands for Dh, dha designating a horizontal divider symbol of the earth "Ardh" between Heaven and Underworld.
-  : stands for Th (like thin). It indicates direction, perseverance and definiteness.
-  : stands for Zh or Th (like the). It indicates a position.
-  : stands for R, Raa being the permanent perfect circle which is the enlargement of the iconic center of B.

We have five positional signs:     

and five directional icons:     

On the other hand, all twelve vertical and oblique line symbols convey meanings of rising, renewal, emergence, resurrection, and elevation, even a notion of hedging or obstacle.

𐤁 : stands for D. This is the symbol of an elevated structure of any kind. 'Terre-Haute', highland, the seat, the throne 'Dougga', the chair (doukkana) ('Dugga', 'Thugga', 'Tuccabar', 'Djuma', 'Zamma', 'Zawwa(wa)') indicating the elevated position of all settlements of people or city states in North Africa such as Dougga, Tizi Wozzu, Constantine, heartland Alger, Wohran, Tetuan and Volubilis. All of them are 'Terre-Haute' at 440 yards above sea level. Before the flood they had been at 580 yards.

𐤂 : stands for Z, Za indicating divine emergence or eruption.

𐤃 : stands for M, which in turn refers us to misi, mose meaning in Coptic to give birth, (Cyrus Gordon, 1968, 34)

𐤄 : stands for S, which refers to sal or sar, being secret of renewal. This figure of 'two reversed triangles' is conspicuously present in the Hwanit decoration as well as in car-pet, jewel and clay hardware motives of adornment.

There is also an interesting evolution in this icon:

From  we have also  and  as well as 

This mystic figure consisting of two interlaced triangles forming a hexagram, often with one triangle dark and one light - symbolic of the union of the soul and body - was used as amulet or jewel decoration to shield against fever and other diseases.

𐤅 stands for F, which in turn refers us to for, the root of forfor or purple. For, like 'wor, means also forest.

𐤆 : stands for y or j which is the first consonant of 'jara', meaning frontline.

𐤇 : stands for L, la implies negation or hedging.

𐤈 : stands for N, na conveys the concept of verticality. *Nga* is a Shamanistic God of the Underworld. Tunga is Dugga.

𐤉 : stands for T, Ta being the determiner like 'this' or 'the' or 'every'. The cross symbolizes the two (horizontal dh, and vertical na) dividers. It both enshrines the projection of a 'haram', pyramid, and indicates 'hara', the cross-road center. The tattooed cross on the knee cap of the "Ice man" discovered lately in the heights of the Italian Alps (Bolsano) is undeniably the original geometrical and mythical icon. This cross is a component of numerous motives of Massylian and Saharan tattoos.

𐤊 : stands for T, which conveys a hint of cover, hide etc.

𐤋 : stands for S, which implies a vertical move.

𐤌 : stands for Sh, Sha being a root for such verbs as to grow, to rise, and Shi is a root for to foam, to shine.

All these 22 signs are signals capable of single unambiguous meanings. They encapsulate a text of potential and archaic myths. As Mircea Eliade put it:

If one goes to the trouble of penetrating the authentic meaning of an archaic myth or symbol, one cannot but observe that this meaning shows a recognition of a certain situation in the cosmos and that, consequently, it implies a metaphysical position. (The Myth of the Eternal Return, 1954, 3).

The comparison of Massyl, Punic, Aramaic, Squared Biblical, Etruscan, Greek and Latin alphabets allows us to infer that:

3.1. The first five alphabets-Massylian, Punic, Aramaic, Squared Biblical, Etruscan - (see pp. 12-13) run from right to left, and only Greek and Latin run from left to right like all hieroglyph and cuneiform writings.

3.2. The Greek alphabet is an obvious counterpart to the Etruscan alphabet:

3.3. The affiliation of Etruscan to the first five alphabets appears more significant in three respects. The writing runs from right to left. It looks as an ultimate stage of development with respect to the Massylo-Punico-Aramaic iconicity, not to mention the Squared Biblical (Aramaico-Hebrew) which clearly

reminds us of the originality and simplicity of the geometric and cosmogonic Massyl writing. And, even though there is a perfect agreement among scholars that Greek writing was inspired by the Phoenician (Cyrus Gordon, 1968: 131), it is worth noting that clearly Greek alphabet was inspired by the Etruscan more than by Phoenician. But, on the other hand, Greek had fully inspired Latin.

3.4. As regards Phoenico-Punic and Aramaic, the similarity is obvious except for ‘Sh’, which is lacking in Punic.

3.5. The important issue to be addressed remains the following: was it the Etruscan, the Punic or the Massyl writing system that had been the forefather of the Tyrrhenean alphabetical writing?

Even though Etruscan remnants have not yet been totally deciphered, several important facts are already known with regard to this issue.

3.5.1. The Sea Peoples invaded and destroyed Ugarit (14th Century B.C.). They came from the Tyrrhenian area and took over the region known since as Canaan and Lebanon/ Palestine. They established a new civilization known as Phoenician. All this occurred while Moses and the Jews were crossing the Red sea.

3.5.2. The Phoenico-Punic have always been seafarers and tradesmen. Their contacts with North Africa had been established several centuries before the founding of Carthage. As a matter of fact they settled in north-east Massylia (Utica, in the XII century B.C.) and later in Kerkwan.

3.5.3. The Phoenician consonantal alphabet emerged in the Middle East after the destruction of Ugarit, whose alphabet was more sophisticated (28 consonants and 3 vowels) and written in cuneiform from left to right. As a tradesmen’s tool, the Phoenico-Punic alphabet has been manipulated as a mnemonic set of 22 practical symbols. There was no mythical symbolism in it.

3.5.4. Egyptian was written in hieroglyph, in an unbroken tradition till the 4th century A.D. (Cyrus Gordon, 1968: 22). On the other hand, despite its easy use as a measure of time the moon had a secondary role in North Africa. Hunters and farmers needed a seasonal almanac and somehow avoided the error of the ancient Babylonians. As early as 4241 B.C., at least five centuries before the first year of the Hebrew era (D. J. Boorstin, 1983: 7) the Egyptians adopted the solar year of 365 days called since the ‘Nile year’ (**Appendix IV**).

3. Comparison of the seven Mediterranean alphabets.

Massyl	Punic	Aramaic	Hebrew	Etruscan	Greek	Latin
≡	𐤀	𐤀	א	𐌆	Α	A
⊙	𐤁	𐤁	ב	𐌇	Β	B
┌	𐤂	𐤂	ג	𐌈	Γ	Γ
└	𐤃	𐤃	ד	𐌉	Δ	Δ
≡	𐤄	𐤄	ה	𐌊	Υ	Ϝ
E	𐤅	𐤅	ו	𐌋	Ι	Ζ
∩	𐤆	𐤆	ז	𐌌	Υ	Υ
↵	𐤇	𐤇	ח	𐌍	Κ	Κ
≡	𐤈	𐤈	ט	𐌎	Λ	Λ
└	𐤉	𐤉	י	𐌏	Μ	Μ
┌	𐤊	𐤊	כ	𐌐	Ν	Ν
○	𐤋	𐤋	ל	𐌑	Ρ	Ρ

Massyl	Punic	Aramaic	Hebrew	Etruscan	Greek	Latin
⌘	ⲉ	𐤅	שׁ	Ϛ	Σ	S
⌘	Ⲉ	𐤆	פׁ	ϛ	Ϝ	P
⌘	Ⲇ	𐤇	קׁ	ϝ	Ϟ	Q
⌘	Ⲃ	𐤈	תׁ	ϟ	ϟ	T
⌘	Ⲁ	𐤀	אׁ			
⌘	Ⲅ					
⌘	ⲁ	𐤁	בׁ	Ϡ		
⌘		𐤂	גׁ	ϡ		
⌘		𐤃	דׁ	Ϣ		
⌘		𐤄	הׁ	ϣ	Θ	
⌘			וׁ			
⌘			זׁ			

3.5.5. Franz Rosenthal, in his book *A Grammar of Biblical Aramaic* (1983, pp.6-8), states that:

The letters of the Biblical Aramaic alphabet are the same as are used in Hebrew. The so-called Hebrew or square script is, in fact, a Jewish specialization of the older official Aramaic script adopted by the Jews in the course of their acceptance of official Aramaic and the increasing use of Aramaic as a spoken language among them.

This indicates clearly enough that the original Hebrew alphabet remains to be discovered. Hebrew tribes had left North Africa with their Shamanistic beliefs before Abraham and the advent of the first monotheistic religion. The geometric structure of the old Aramaic alphabet by the Hebrew may have been a reminiscence of the Massyl alphabet or the Targuy alphabet (**See: Appendix IV**).

3.5.6. All antiquated scripts in Targuy and Massyl were written vertically from bottom to top. They evolved later to a writing system running from right to left. From the beginning they used the same alphabet: In Targuy it is called Tamashki or Damashki. The root “mash” (forest) is conspicuous enough and self explanatory. K. G. Prasse in his **Manuel de grammaire Touareg** (Tahaggart) (1972, p.158) states that:

Puisque le Touareg ancien et moderne et le libyque antique s'écrivent avec un alphabet fondamentalement un, on s'est évidemment demandé de bonne heure si la langue des inscriptions libyques pourrait n'être qu'un stade antérieur du berbère moderne. Il y a en effet des chances pour qu'il en soit ainsi. (**See: Appendix III**)

3.5.7. All comparative studies with respect to the bilingual tablets placed on the cenotaph and the shrine of Massinisä, came to the same conclusion. The Massyl (Libyco-Numid) alphabet is different from the Punic alphabet in several phonemes. In his article “L'alphabet Libyque de Dougga”, Lionel Galand illustrated the fact that in several instances three Massyl signs are represented by the same Punic letter (**See: Appendix III**). Accordingly K.G. Prasse developed a thoroughgoing comparison between the Massyl and Punic alphabets (**See: Appendix III**).

CONCLUSION

According to extant sources and research findings there are several arresting points. Though they were known as indigenous of the Tyrrhenian sea, the ‘Sea peoples’ original homeland remains unknown. Egyptian was written in hieroglyphs, in an unbroken tradition till the 4th century A.D. Hebrew traditional holidays are related to the solar year, and the Biblical Aramaic alphabet is a Jewish specialization of the older official Aramaic script. All these points are cogent arguments for the Diakonoff hypothesis. Due to its numerous credentials, such as a protohomeland (Sahara), a proto C.H.S. forest language, a mythical geometric pattern of decoration, a wide distribution from Tunez to Santa Cruz and from Dougga to Agadez, the Massyl alphabet seems to be the oldest among Tyrrhenian alphabets, not only because its iconicity appears to be geometric and mythically rooted in illo tempore religious experiences, but also because its very old connection with the Targuy substantiates their common history.

Pending more findings through the progressive decipherment of the Tyrrhenian (Punic, Etrusco-Tuscanian, and Massyl) heritage, more attention should be accorded to the Forest language around the Tyrrhenian sea (See: **Appendix II**) and given to the beliefs antecedent to the advent of high religions in the region.

Appendix I

a) excerpt from Camps G.: Monuments et Rites Funeraires Proto-Historiques (1961, p.386)

L'art, que nous continuerons d'appeler berbère, s'insère donc dans un grand ensemble artistique dont les règles essentielles de schématisation ont été les mêmes à travers la Méditerranée. (...)

Alors que le décor géométrique rectilinéaire n'a jamais eu qu'un caractère épisodique dans l'art céramique des différents pays méditerranéens – qu'il soit à l'origine même de la poterie peinte comme en Mésopotamie et en Iran, ou qu'il s'intercale entre deux époques plus brillantes, comme dans le monde grecen Afrique du Nord, ce décor s'est maintenu sans changement sensible depuis le moment où il est apparu. C'est, je crois, la plus belle illustration de cette permanence berbère que les apports successifs n'ont jamais ternie dans sa rustique simplicité, parce qu'ils n'ont affecté que la frange urbaine de la population magrèbine.

b) Excerpt from Andersons Edgars: Cross Road Country Latvia (1953, pp.14-15)

The term – Baltic – is as ancient as the nations living around the sea. Several theories have been advanced as to the origin of that term, as applied to both a sea and a land region. Some scholars are convinced that word springs from the Latvian – Lithuanian root **balt** – meaning white. Poetic fancies have seen the source of this name in the wind-swept, shining white waters of the Baltic Sea. More probably that body of water got its name from the southeastern and eastern shores, an area settled by blonde, blue-eyed tribes who contrasted with the darker Finno-Ugric peoples to the north. These light-skinned prehistoric settlers were called Balts, or Whits, whence Baltia, the name which the Roman geographer Pliny the Elder, (who wrote of his journey to the north of Europe in the first century A.D.), used to describe the land which he affirmed was similarly denominated by the Phoenician merchant Pytheas of Masilia. This merchant lived the fourth century B.C. Wolfstan, the geographer of Alfred the Great, called this country "Whitland", an obvious translation of Baltia. Already in the eleventh century the Baltic Sea itself was described as Mare Balteum by the German Chronicler Adam of Bremen. The ancient Baltia, also widely known as the Amberland, stretched along the south-eastern shores of the Baltic Sea, which is sometimes also called

the Mediterranean of the North, from the mouth of the Vistula to the Gulf of Kurs (Kurisches Haff), and on to the northern shores of the Gulf of Riga.

Appendix II

The cyclical forest tide and the peripheral preservation of th proto-forest language.

The northern ice sheets and the mountain-glacier began their retreat from the last glacial maximum about 14000 years ago. Ten thousands years ago the Dryas glaciation phenomenon (which lasted 1000 years) disappeared in less than 20 years. And the Tundra belt expanded again in northern Eurasia and gave way to a semiarid grassland zona from the southern part of France to Eastern Siberia.

During the same period the forest, covering the whole south mediterranean site down to the tropic latitude and stretching eastward to the Gobi region, began to give way to the desertic phenomenon.

Gradually the move of the forest carpet stretched from the 43rd parallel to the Arctic circle leaving a desert Sahara stretching from Mauritania to the Gobi desert.

Migrating herds of reindeer and mammoths grazed upon the lush plant cover of the Tundra in the summer, and moved southward seeking more favorable pasture in the winter. People followed game.

The “proto-language of the forest” coined around the mediterranean sea 15000 years ago, had been kept almost intact in the peripheral forest of the permafrost zone (Samojedic languages: Yurak, Selkup, Nganassan) of northern Eurasia and along the border of the desertic zone in Massylia, the crossroad for the exodus to the North.

The theories of Milutin Milankovich – the tilt of 23° of the earth’s axis and its precession (wobbling) around a full circle during a cycle of 23000 years, – Louis Agassiz, Kroll, and the last findings of Cesare Emiliani and the Climap investigators James Hays, John Imbrie, and Nicholas Shackleton have illustrated and proven the cyclic forest tide between Eurasia and North Afrika. (see map of Butzer, 1971: 18)

The map of Butzer delineates the buffer zone of permanent plantations – a zone of 8 degrees covering almost 800 kilometers from the 42nd parallel to the 34th – around the Mediterranean Sea. This map shows the Mediterranean vegetation – chiefly coniferous – and whose southern limit is around Cirta.

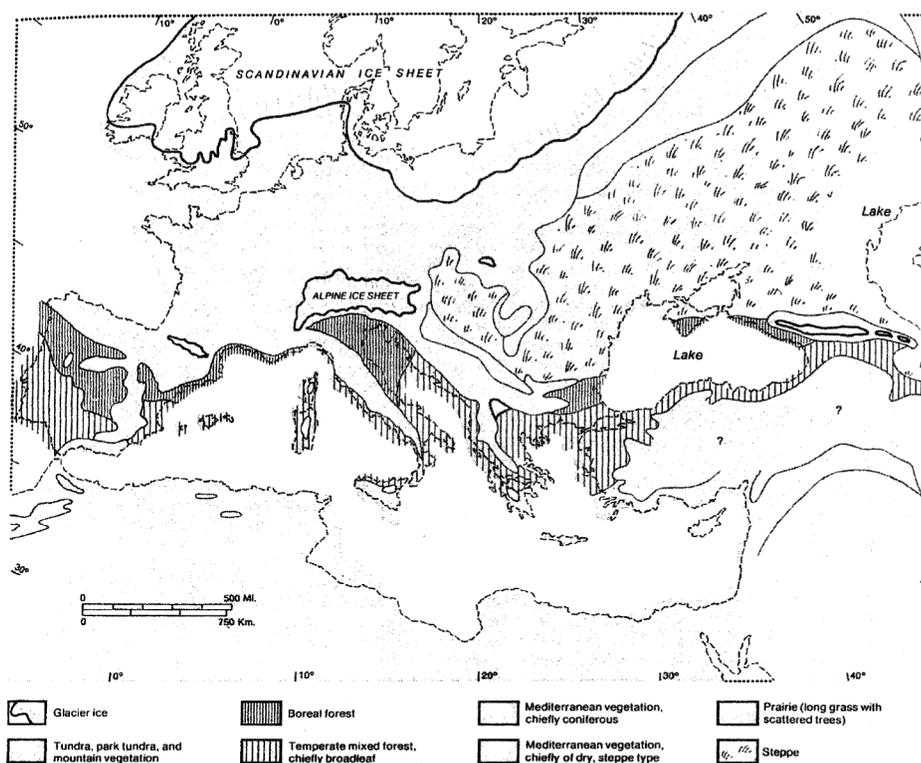
In the course of time the differences between the idioms spoken in the interior and those spoken in the peripheral zone grow, the interior showing more innovations, and the periphery remaining more conservative. The principle of

lateral areas will bridge the gaps of space and time with respect to the affinities between all these lateral languages.

Appendix II

Map after Butzer, 1971

FIGURE 3.3 General distribution of vegetation in Europe at the height of the Weichsel glaciation. Land areas were larger than today's. Notice, too, the extent of the ice sheet. (After Butzer, 1971)



The Great Ice Age

Appendix IV

Quotations of L. Galand and K. G. Prasse.

A) Excerpt from L. Galand, *L'Alphabet Libyque de Dougga*:

Page 366: Sifflantes et chuintantes: Le système des sifflantes et des chuintantes pose des problèmes ardues à la reconstruction Chamito-

sémitique et même en sémitique com-mun. C'est encore dans l'écriture de ces consonnes que les alphabets touaregs présentent aujourd'hui leurs divergences les plus marquées, dont il faut évidemment chercher la cause dans la complexité des données et des évolutions phoniques. On ne s'étonnera donc pas trop de trouver dans le Libyque de Dougga une gamme de sifflantes qui ont dû embarrasser les transcrip-teurs puniques.

Page 367: sifflantes sonores: Pour les sonores, au contraire, l'alphabet punique n'avait le moyen de noter ni l'emphatique ni la chuintante. On a donc pu supposer que, Z1 représentant la sifflante sonore Z, l'une au moins des deux autres lettres Z2 et Z3 désignant une emphatique.

B) Excerpt from K. G. Prasse, Manuel de Grammaire Touareg:

Page 160: V) Systeme phonologique du Libyque.

a) une confrontation des systèmes phonologiques des langues punique et libyque donne lieu aux observations suivantes:

1) Le Punique distinguait les 4 laryngales ' , h , , h à une époque ancienne, mais au temps des premières inscription libyques (tablettes bilingues) la serie s'était déjà réduite à ' , h, sinon à un zéro complet: Le fait que dans les transcriptions de noms libyques ce soit surtout le signe pour h qui soit choisi pour rendre la laryngale libyque, ne garantit donc pas que celle-ci était h.

2) Le punique avait les sifflantes et chuintante sourdes S, S, Sh, mais seulement la sonore . Le fait que dans les transcriptions de noms libyques différents suggère que le libyque possédait également une série sonore complete Z, Z, Zh.

3) L'emploi de P punique pour transcrire F libyque (confirme par des bilingues latino-libyques) s'explique probablement par le fait que les occlusives puniques avaient des variantes spirantes.

4) Si le libyque avait les sons et le punique n'a pas su les rendre, sauf par des approximations comme q d'une part, d, t de l'autre. Il en est de même pour h (q, h?) et pour d'éventuels gg et gg (ggw, ggy?).

b) Le système phonologique libyque comme il se présente à nous par l'analyse des inscriptions bilingues, n'est pas incompatible avec le système protoberbère établi par nous . En effet il est facile d'envisager une époque avant l'aboutissement du passage ww > gg . Le fait le plus déconcertant du libyque est sans doute qu'on y constate l'existence apparente de chuintantes sh et zh.

Appendix V

Excerpts from Daniel J. Boorstin: **The Discoverers, A History of Man's Search to Know his World and Himself.**

Page 7: Avoiding the seductively convenient cycle of the moon, the Egyptians had found another sign to mark this year: Sirius, the Dog Star, the brightest star in the heavens. Once a year Sirius rose in the morning in direct line with the rising sun. This 'Heliacal rising' of Sirius, which occurred every year in the midst of the Nile's flood season, became the beginning of the Egyptian year. It was marked by a festival, the five "epagomenal days", celebrating in turn the birthday of Osiris, of his son Horus, of his Satanic enemy, Set, of his sister and wife, Isis and of Nephtys, the wife of SET: (...) Since the solar year, of course, is not precisely 365 days, the Egyptian year of 365 days would, over the centuries, become a "wandering year" with each named month gradually occurring in a different season. The discrepancy was so small that it took many years, far longer than any one person's lifetime, for the error to disturb daily life. Each month moved through all the seasons in fourteen hundred and sixty years. Still, this Egyptian calendar served so much better than any other known at the time that it was adopted by Julius Caesar to make his Julian calendar. It survived the Middle Ages and was still used by Copernicus in his planetary tables in the sixteenth century.

Pages 7-8: To keep their lunar calendar in step with the seasonal year the Jews have added an extra month for each leap year, and the Jewish calendar has become a focus of esoteric rabbinical learning. The Jewish year was made to comprise twelve months each of 29 or 30 days, totaling some 354 days. In order to fill out the solar year, Jewish leap years - following the Metonic cycle of Babylonia - add an extra month in the third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth year of every nineteen-year period. Other adjustments are required to make festivals occur in their proper seasons - for example, to ensure that Passover, the spring festival, will come after the vernal equinox. In the Bible most of the months retain their Babylonian, rather than the Hebrew, names. (1983, p. 7)

Appendix VI

Bibliography

Andersons, E., (1953), **Cross Road Country Latvia**, Waverly, Iowa, U.S.A.: Latvju Gramata.

Aumassip, G., (1986), **Le Bas-Sahara dans la Prehistoire**, Paris: Editions du CNRS.

Boorstin, D. J., (1983), **The Discoverers**. New York: Vintage books.

Camps, G., (1961), **Monuments et Rites Funeraires Proto-Historiques**. Paris: Arts et Metiers Graphiques.

Croll, J., (1867), "On the Excentricity of The Earth's Orbit, and its Physical Relations To The Glacial Epoch", **Philosophical Magazine**, 33, pp. 119-131 .

Décsy, G., (1966), **Yurak Chrestomathy**, Bloomington: Indiana University.

Delgado, J. A., (1964), **Inscripciones Libicas de Canarias**, La Laguna: Ensayo de Interpretacion Libica.

Diakonoff, I. M., (1965), **The Semito-Hamitic Languages**, Moscow: "Nauka" Publishing House.

Driver, G. R., (1976), **Semitic Writing from Pictograph to Alphabet: Oxford, England**: Oxford University Press.

Eliade, M., (1963). **Myth and Reality**, New York: Harper and Row, Publishers.

-----, (1954), **Myth of Eternal Return or Cosmos and History**, Princeton: Princeton University Press.

-----, (1969), **The Quest, History and Meaning in Religion**, Chicago: The University of Chicago Press.

Emiliani, C., "Paleotemperature analysis of Caribbean cores P 6304 – 8 and P 6304 – 9 and a generalized temperature curve for the past 425000 years." **Journal Geologic**, 74, pp.109-126.

Erdely, I. 1973. **Selkupisches Wörterverzeichnis "Taz dialect"**. Bloomington: Indiana University.

Fagan, B. M. 1989. **People of the Earth**. Glenview: Scott, Foresman and Company, Glenview.

Fantar, M. H. 1993. **Carthage, Approche d'une Civilisation**. T.1 & 2. Tunisia: Alif, Les Editions de la Mediterranee.

Fevrier, J. G., (1946-49), "Remarques a Propos d'une Inscription Punique Recemment Decouverte", **B.A.C.** pp.167-170.

-----, (1959-60), "L'inscription du Mausolee dit d'Athan (Dougga)", **Kartago X**, pp. 51-57 et pl.I-II.

Galand, L., (1973), "L'Alphabet Libyque de Dougga" **Romm**, 13-14, pp. 361-368.

Ghaki, M., (1979), **Recherches sur les Rapports Entre les Phenico-Puniques et les Libyco-Numides. (Veme Siecle 1er Siecle Avant J. C.)**. These de IIIeme cycle. Paris: Pantheon-Sorbonne.

Gordon, C., (1978), **Forgotten Scripts**. Stanford, California: Stanford University Press.

Greenberg, J. H., (1955), **Studies in African Linguistic Classification**. New Haven: The Compass publishing company, New Haven.

Hajdú, P., (1963), **The Samoyed Peoples and Languages**. The Hague, The Netherlands: Indiana University Publications. **Uralic and Altaic Series**, Vol.14. Mouton and Co.

Imbrie, John & Imbrie, Katherine Palmer, "**Ices Ages**" **Solving the Mystery**. Cambridge, Masschusetts, USA: Harvard Univrsity Pres.

Khelimskii, E., (1980), **The Grammar of the Selkup Language, The Taz Dialect**, Moscow: Moscow University.

Poinssot, L., (1910), "La restauration du Mausolee de Dougga", **C.R.A.I.** pp. 1781-82.

Prasse, K. G., (1972), **Manuel de Grammaire Touareg**, Tomes I-III Copenhagen: Ed. Universite de Copenhagen.

Rosenthal, F., (1983), **A Grammar of Biblical Aramaic**, Wiesbaden: Otto Harrassowitz.

Sepic, E., (1960), **The Imminent Shift of the Earth's Axis**, Eureka CA 95501: 2218 Buhne StreET: privately published.

Spekke, A., (1957), **The Ancient Amber Routes and the Geographical Discovery of the Eastern Baltic**, Stockholm.

Zink, D., (1979), **The Ancient Stones Speak**. New York: E.P. Dutton.

