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**‘HUMAN’: LINGUISTIC STUDIES IN THE EMERGENCE
AND ORAL COMMUNICATION OF A CONCEPT.
RECONSTRUCTED ROOTS OF THE PREHISTORIC LANGUAGE CONTACT
SITUATION AND CONTINUITY AS REFLEXES IN HISTORICAL LANGUAGES
ACROSS LANGUAGE FAMILIES**

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Abstract

For the Indo-European languages Pokorny's etymon 700, *manu-s* and *mon-us*, comprises as meanings 'man' and 'human being'. In the following article we will show that this etymon is not only the root for a variety of words in the Indo-European languages, but also has equivalent root forms in other language families, among them reconstructed roots in the Semitic, Uralic, Dravidian, Afroasiatic, Caucasian, and Sino-Tibetan language family. In these languages the above mentioned meaning attached to the words that derived from these roots is relatively stable besides some special meanings. After the description of the reflexes of the obviously widely spread root for the concept 'man' and 'human' in natural languages we will raise the discussion about the evidence for historical transcontinental language contact situations that distributed the linguistic material of this concept, when looking at the material. Finally, we present based on our findings an approach for the understanding of historical language contacts, their contents, and the development of varieties of languages based on concepts.

Keywords

Indo-European languages, etyma, Borean language family, prehistorical languages, historical languages, reconstructed roots, meanings of concepts

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‘HUMANO’: ESTUDIOS LINGÜÍSTICOS SOBRE EL SURGIMIENTO Y LA COMUNICACIÓN ORAL DE UN CONCEPTO. RAÍCES RECONSTRUIDAS POR LA SITUACIÓN DE CONTACTO DE LAS LENGUAS PREHISTÓRICAS Y EL REFLEJO DE LA CONTINUIDAD EN LAS LENGUAS HISTÓRICAS A TRAVÉS DE LAS FAMILIAS LINGÜÍSTICAS

Resumen

Para las lenguas indoeuropeas, el étimo 700 de Pokorny, *manu-s* y *mon-us*, comprende los significados ‘hombre’ y ‘ser humano’. En este artículo se mostrará que este étimo no solo es la raíz de una variedad de palabras en las lenguas indoeuropeas, sino que también tiene formas radicales equivalentes en otras familias lingüísticas, como en las raíces reconstruidas del semítico, urálico, dravidiano, y de las lenguas afroasiáticas, caucásicas y sino-tibetanas. En estos idiomas, el significado antes mencionado asociado a las palabras que derivan de estas raíces es relativamente estable, además de adoptar algunos significados especiales. Después de la descripción de los reflejos de la raíz ampliamente difundida del concepto ‘hombre’ y ‘humano’ en las lenguas naturales, plantearemos la discusión sobre la evidencia de situaciones históricas de contacto lingüístico transcontinental que distribuyeron el material lingüístico de este concepto. Finalmente, en base a nuestros hallazgos, presentamos un enfoque para la comprensión de los contactos lingüísticos históricos, sus contenidos y el desarrollo de variedades lingüísticas basadas en conceptos.

Keywords

lenguas indoeuropeas, étimos, familia de lenguas boreales, lenguas prehistóricas, lenguas históricas, raíces reconstruidas, significados de los conceptos

‘HUMÀ’: ESTUDIS LINGÜÍSTICS SOBRE EL SORGIMENT I LA COMUNICACIÓ ORAL D’UN CONCEPTE. ARRELS RECONSTRUÏDES PER LA SITUACIÓ DE CONTACTE DE LES LLENGÜES PREHISTÒRIQUES I EL REFLEX DE LA CONTINUÏTAT EN LES LLENGÜES HISTÒRIQUES A TRAVÉS DE LES FAMÍLIES LINGÜÍSTIQUES

Resum

Per a les llengües indoeuropees, l'ètim 700 de Pokorny, *manu-s* i *mon-us*, comprèn els significats 'home' i 'ésser humà'. En aquest article es mostrarà que aquest ètim no només és l'arrel d'una varietat de paraules en les llengües indoeuropees, sinó que també té formes radicals equivalents en altres famílies lingüístiques, com ara en les arrels reconstruïdes del semític, uràlic, dravidià, i de les llengües afroasiàtiques, caucàsiques i sinotibetanes. En aquests idiomes, el significat esmentat, associat a les paraules que deriven d'aquestes arrels, és relativament estable, a més d'adoptar alguns significats especials. Després de la descripció dels reflexos de l'arrel àmpliament difosa del concepte 'home' i 'humà' en les llengües naturals, plantegem la discussió sobre l'evidència de situacions històriques de contacte lingüístic transcontinental que van distribuir el material lingüístic d'aquest concepte. Finalment, a partir de les nostres troballes, presentem un enfocament per a la comprensió dels contactes lingüístics històrics, els continguts i el desenvolupament de varietats lingüístiques basades en conceptes.

Paraules clau

llengües indoeuropees, ètims, família de llengües boreals, llengües prehistòriques, llengües històriques, arrels reconstruïdes, significats dels conceptes

1. Introduction: state of research of historical linguistics

1.1 *The 'Originality' of language and the 'Human Being'*

The following article explores the linguistic basic concept for 'human' and 'man' showing identity and derivations of the conceptual and the morphological features of words in various language families, which represent this concept. Such an etymological range of a concept is presented in the mentally attached meanings to the morphological material. The concept for words of one etymological range is in most cases not isolated from other concepts; it can be associated and change to other concepts. The astonishing thing is that the history of relationships of words with the same conceptual meaning takes us to words from many languages, which are usually separated in research of linguists as 'language families', but obviously have the same morphological material. Historical linguistics, also called diachronic linguistics, is the branch of linguistics interested in the study of the history of languages approaching them from the perspective of phonological, grammatical, and semantic changes.

The reconstruction of earlier stages of languages is a part of this study. Methods are the comparison of the inventory of languages and their genetic relationships or the comparison of the individual languages concerning one concept. Before the modern branch of linguistics arose in the 18th century, etymology and philosophy of languages were the place of study in classical and medieval times. But in antiquity less studies were focusing on foreign languages, which were in general considered inferior or even 'barbaric'. The philologists of the Renaissance began to make comparative study of Greek and Latin. Instead of empirical studies of scholars concerning the derivations of languages from each other and their similarities, the religious standpoint and the genealogy of the nations and their languages as described in the *Old Testament* a new awareness of language arose among scholars. With the text-critical studies of the 19th century and critical approaches to the writings of the *Old Testament* and the *New Testament* a new field of studies was established. The research of historical linguists obviously culminates in the presentation of theoretical earlier states of known historical languages. Among

them are even theoretical approaches, which present hypothetical languages or one hypothetical language for most languages on earth. For contemporary research historical linguists separate between a. the evident material and inventory of existing natural languages of the historical time and b. the hypothetical languages of the prehistoric time, which were reconstructed from earlier materials of the existing and documented historical times.

Besides the theoretical language varieties, which antecede natural languages, linguists have also developed the theoretical inventory of proto-languages, shared as origin among a group of hypothetical languages, with a commonly shared thesaurus, from which the later language varieties e.g. of the Indo-European languages, derived. Also roots for a hypothetical language have been established, which comprises most of the current language families called the Borean language. Actually, all interpretations of material and theoretical approaches support the assumption of the 'originality' of languages, the ability of languages to have an origin. Also the features of the human were discussed by philosophers. In philosophy the main quality of the human in contrast to other forms of being is the mind and the faculty of thinking in various ways. Bishop George Berkeley (1710) in *Of the Principles of Human Knowledge* (Part 1.2.) defined the 'perceiving active being' as mind, spirit, soul, and myself:

This perceiving, active being is what I call MIND, SPIRIT, SOUL, or MYSELF. By which words I do not denote any one of my ideas, but a thing entirely distinct from them, wherein they exist, or, which is the same thing, whereby they are perceived – for the existence of an idea consists in being perceived.

The 'human' as the 'being, which exists' was the definition of Heidegger who wrote in *Existence and Being* (1949):

The being that exists is man. Man alone exists. Rocks are, but they do not exist. Trees are, but they do not exist. Horses are, but they do not exist. Angels are, but they do not exist. God is, but he does not exist.

Marcuse wrote in *Eros and Civilization* (1966) that "culture constrains not only his societal but also his biological existence, not only parts of the human being but his

instinctual structure itself" (p. 11). In the chapter "The Hidden Trend in Psychoanalysis" Marcuse wrote: "The concept of man that emerges from Freudian theory is the most irrefutable indictment of Western civilization and at the same time the most unshakable defense of this civilization" (p. 11). Marcuse says that culture displays the repressive mental apparatus at an ontogenetic level of the individual person and at phylogenetic level of the growing process of a repressive civilization from the primal horde to the fully constituted civilized state. The actual point, which is relevant for the history of the etymology of the words related to 'human' and 'man', is that a development of humanity here is depicted. The following documentation of words with reference to the concept 'human' and 'man' also entail traces of the history of humanity. The following set of the etymological range for the semantic meanings 'man' and 'human' entails the 'linguistic traces' of such an evolutionary process of humanity with the documentation of the states of human development from the self-aware 'I' to the socio-cultural forms of human socialization.

1.2 Methodology and the current state of research: Concept vs. Hypothetical 'Proto-Root': 'Lexicostatics' and root based approaches in historical linguistics

The discussion of the evidence of the prehistoric transcontinental 'language contact' situation arises as soon as we see that wide topographical areas share the same theoretical linguistic material for the representation of the meaning 'human' and in the thesaurus of the natural historical languages these commonly shared hypothetical findings are preserved. The implications and theoretical and empirical levels of this approach that builds a bridge between the prehistoric reconstructions and the empirical historical linguistic material were discussed and described as 'chaining' by Haase (2019: 113-146).

Root-based approaches do not depend on the basic vocabulary assumption, their dataset is not restricted to the realm of basic vocabulary, and they use roots (proto-forms) as primary characters of comparison. It matches the needs of the comparative method. The 'root based approach' produces roots (hypothetical proto-forms). On the

contrary, lexicostatistics uses as replacement of words denoting basic concepts in semantic meanings. So it studies the gain and loss of roots. In lexicostatics compared words denote the same basic concept(s). Any words, which can be traced back to a single conceptual root is part of the etymology. Basic concepts form the origin of the roots ('proto-forms') in lexicostatistics. The lexicostatistic approach settles the commonly shares knowledge of the compared languages in the area of the conceptualized abstraction, which represents the different concepts. The root-based approach produces hypothetical proto-language roots, which are the reconstructed forms from older linguistic material. Slocum (2014) in *What is Historical Linguistics?* wrote that "the term 'historical linguistics' refers to the study of languages as they have evolved from past to present, which often includes periods of time that pre-date the art of writing — i.e., requiring 'reconstruction' of forgotten languages lacking written records, but which gave rise to languages in which texts were (and perhaps still are) written. It all began, as legend has it, with Sir William Jones".

Borean is a hypothetical linguistic macrofamily, which comprises almost all language families except those native to sub-Saharan Africa. Harold C. Fleming and Sergei Starostin developed different models for the Borean language family. It is assumed that as an ancestor to history languages Borean was spoken 16000 years ago. Vernet (2011: 1) focused on root incompatibilities in Proto-Semitic and examined the importance of these laws with regard to historical root reconstruction. "As is well known, these rules can only be applied to verbal roots, not to derivative forms and affixed forms. The importance of these structural incompatibilities consists, then, in the fact that they reduce the possible number of combinations of the triconsonantal bases. Excluding onomatopoeic roots and loan words, these laws of incompatibility are fully regular in the verbal roots (but not in the nominal ones) and, therefore, do not have exceptions, as in all phonological laws. The structure of the Semitic verbal roots is, then, absolutely conditioned by these restrictions of incompatibility. These rules are universal in character and apply also to the different families of the Afro-Asiatic and Indo-European languages".

The database Tower of Babel (2020) describes in its annotation to the databases of the Borean language theory the database of the so-called Borean etymologies as a database that "includes entries of various reliability — possible etymological matches

between Eurasiatic, Afroasiatic, Sino-Caucasian and Austric, the four major macrofamilies of the Old World; potential parallels from Amerind and several African families have also been added, giving the database a distinctly 'global' nature". Since the material is reconstructed, these data "are not etymologies in the usual sense of the word: it is still much too premature to talk about the reconstruction of 'Proto-Borean' and about regular phonetic correspondences between the respective macrofamilies" (Tower of Babel 2020).

1.3 *The proto-languages and the question of the emergence of languages*

With the proto-languages we reach in the research of historical linguistics the level of hypothetical languages. The inventory of these proto-languages was made and is presented in databases like The Tower of Babel. Since these languages may have also risen from a common source, the work of the historical linguistics who produced these proto-languages culminates in the question if they have a common origin. Starostin (1989) in *Comparative Historical Linguistics and Lexicostatics* asked the question if proto-languages share a common origin: "A prolonged period of comparative work with a wide range of language families has laid the foundation for the study of genetic relationships between remotely related languages or language groups. (...) This new level of comparative studies appears completely legitimate. In fact, if we take the theory of language divergence as axiomatic, we have to concede the fact that from around the sixth millennium B.C. to the first millennium B.C. there was quite a number of different reconstructable proto-languages throughout the world. Once the level of reconstruction of various proto-languages is improved, the question inevitably arises: are any of these proto-languages genetically related and, if so, can we prove this relationship?" The project Tower of Babel lists 13 Borean roots MVNV with roots in the Eurasiatic, Afroasiatic, Sino-Caucasian, and Amerind language family.

1. Borean MVNV Meaning 'many'
2. Borean MVNV Meaning 'brain'
3. Borean MVNV Meaning 'to think'
4. Borean MVNV Meaning 'man'

5. Borean MVNV Meaning 'to stay', 'reside'
6. Borean MVNV Meaning 'female relative'
7. Borean MVNV Meaning 'front, breast'
8. Borean MVNV Meaning 'net'
9. Borean MVNV Meaning 'hand'
10. Borean MVNV Meaning 'tooth'
11. Borean MVNV Meaning 'deer'
12. Borean MVNV Meaning 'face'
13. Borean MVNV Meaning 'insect'

In the long-range etymologies Borean MVNV has the meaning 'man'. Related are the Eurasiatic root **mänV*, the Afroasiatic root **ma/in-*, the Sino-Caucasian root **m̃nxǵ*, the Austric PAA roots **mañ / *meñ* for 'person', the Amerind roots **man* for 'child' and **mano* for 'husband'. In the Nostratic etymology the Eurasiatic root **mänV* has the meaning 'man'. Related are the Borean Indo-European root **mAnw-*, the Uralic root **mańćV*, and the Dravidian root **maṇ(-s-)*.

The concept 'man' is among the 100 item wordlist and is an important concept present in all natural languages. The variety of the meaning of the root for 'human' and 'man' can be also added by the variety of meanings the semantic fields entail in contemporary languages. We choose here the example of the English language and the meaning of 'human' in contemporary dictionaries of the English language. Besides the Borean root MVNV also other roots exist for reflexes of the semantic field 'man' and 'human'. Borean KVCV has the meaning 'man'. Related are the Eurasiatic root **kaćV*, the Sino-Caucasian root **GĀčĚ*, the Austric PAN root **-kas* for 'swift', 'strong', 'energetic', the Amerind root **kači* for 'boy', 'child', the Eurasiatic root **χwīre* for 'man', 'male', the Indo-European root **(H)wīro-*, the Altaic root **jōre*, the Uralic root **urV*, the Kartvelian root **xwir-*, and the Dravidian root **ōr-*. The Eurasiatic root **NajRV* has the meanings 'man' and 'male'. Related are the Indo-European root **āner-*, the Altaic root **ńjàrí*, and the Uralic root **ńōre*. The Eurasiatic root **mVSV* has the meaning 'man'. Related are Indo-European *mās*, the Uralic root **mēs/še* for 'man', and the Dravidian root **māc-*.

1.4 *The case of the contemporary meaning of 'Man' and 'Human' in English and their different etymology*

'Human' and 'man' in the English language come from different roots with separated basic conceptual meanings. The Proto-Indo-European root for 'earth' is **dhghem* and the human is literally an 'earthling'. From this root the word 'human' derived. Middle English *human* derived from Old French and Latin *hmnus* from the root **dhghem-* of the Indo-European language family. Eurasiatic **mänV* for 'man' is the root for the Indo-European language family. In *The American Heritage Dictionary of the English Language* (2000) 'man' has the following definitions: It depicts an adult male human, a human regardless of sex or age, a person, a human or an adult male human belonging to a specific occupation, group, nationality, or other category. It is also used collectively for the human race and mankind. In *zoology* it is a member of the genus *homo* from the family of the Hominidae of the order Primates and the class Mammalia characterized by erect posture and an opposable thumb. It is used especially for the member of the only extant species, *homo sapiens*, which is distinguished by a highly developed brain, the capacity for abstract reasoning, and the ability to communicate by means of organized speech and record information in a variety of symbolic systems. Other meanings are male human endowed with qualities, such as strength, considered characteristic of manhood and informally 'husband', 'male lover'.

The plural 'men' is used for 'workers' and the enlisted personnel of the armed forces. Other specific meanings are a male representative, a male servant or subordinate, an informal address for a man, someone who has sworn allegiance to a lord in the Middle Ages, and a slang expression for a person of power. The less used transitive verbs 'manned', 'manning', 'mans' mean 'to supply with men', 'to take stations at', and 'to fortify'. The word 'man' in Middle English derived from Old English *mann*, which is part of the Indo-European root *-man*. In Old English the principal sense of *man* was 'a human'. In Middle English *man* displaced *wer* as the term for 'a male human', while *wyfman* as antecedent form for *woman* was retained for a female human. 'Human' in contemporary

English is used for a member of the genus *homo* and especially of the species *homo sapiens* and a person. As an adjective it means the quality of being characteristic of humans, the quality of having or showing those positive aspects of nature and character regarded as distinguishing humans from other animals, the quality of being subject to or indicative of the weaknesses, and the quality of having the form of a human, or being made up of humans. Today in English the adjective 'human' comprises as meanings 'relating to man, mankind, or human nature', 'consisting of people the human race a human chain', 'having the attributes of man as opposed to animals, divine beings, or machines human failings', 'kind', 'considerate', and 'natural' (*Collins English Dictionary* 2003). Latin *homo* shares its root with *humus*, the Greek *ἡμαί*, which come from another root than the here studied one *f* or the concept 'man' and 'human'.

2. The long etymological range of the roots for the meaning 'Human' / 'Man'

2.1 Indo-European reflexes of Pokorny's etymon 700 *manu-s* and *mon-us* as roots of 'Man' and 'Human' and ethnonyms of European tribes

The root as ethnonym appears in ethnonyms like 'Norman', 'German' or 'Aleman' In Old English *monn* and *man* means 'man' and 'person'. Related are *mon(n)-cynn/man(n)-cynn* for 'mankind', *wīf-man* for 'woman', literary 'wife-man', *wīm-man* for woman, lit. *wife-man*, and Middle English *lefman/leman*, which means literary 'lief-man'. The word *man* means 'man'; *mankunde* and *mankyn(de)* means 'mankind'. *Norman* means 'Viking', literary 'north-man', and *woman* 'women'. In English *Barliman* is the name of Bree innkeeper in Tolkien's *The Lord of the Rings*. *Holman* is a hobbit name in Tolkien's *The Lord of the Rings*. *Mansbane* is type name of Felarof in Tolkien's *The Lord of the Rings*. *Sandyman* is a proper name for a hobbit used as surname. *Saruman* is the proper name for a treacherous white wizard and *Woodmen* are the Mirkwood dwellers in Tolkien's *The Lord of the Rings*. *Fugleman* is a trained soldier posted as 'model for men at drill', *leman* is a lover and sweetheart, *man* and *men* mean adult male human being, *manikin* is a mannequin, *mankind* is human race and all human beings, and *mannequin* is a lay figure

for an artist, tailor, or dressmaker. *Mens(c)h* is 'one having admirable characteristics'; *merman* and *mermen* are used for a fabled marine creature with the looks of a fish-tailed man, *muzhik* is a Russian peasant. *Norman* is the proper noun for a man from Normandy, an *ombudsman* is someone who investigates complaints and mediates settlements, a *woman* is an adult female human being, and *yeoman* is an officer or attendant in a royal or noble household.

In British English a *charwoman* is the woman hired to clean a house or office. In the West Germanic etymology Middle Dutch *man* means 'man'. *Man* means 'man' and 'husband', *mannekijn* means 'little man', *mins* means 'man'. Old Saxon *man-kunni* means 'mankind'. Old High German *man* means 'man'. *Man-chunni* means 'mankind' and *mennisco* is used for 'human being'. In Middle High German *mensch* changed its meaning to 'human being'. New High German *Flügelmann* is used for 'fugleman', *Mann* now had the meaning 'man', *Mannschaft* was used for 'crew', and *Mensch* comprised the meanings 'man', 'person', and 'human being'. Also Yiddish *Mensch* has the abstract meaning 'mensch' and 'human being'. In the North Germanic languages the North-Germanic Runic root **mannaz* means 'man'. Old Norse *maðr* encompasses as meanings 'man', 'person', 'husband', and 'henchman'. *Norþmaðr* means Norseman. Old Icelandic *mann-kyn* means 'mankind'. Danish *mand* means 'man' and 'husband', *mandskab* is used for 'crew', and *menneske* is used for 'man'. In Swedish *man* means 'man'. The East-Germanic Gothic word *manna* means 'man'. Related are the Old French ethnonym *Normant* for 'Norman' and 'from Normandy', French *mannequin* for 'model' and 'dress stand', Slavic Russian *muzh* for 'man' and 'male', and Sanskrit *manuḥ* for 'man'.

2.2 Reflexes of the concept 'Human' / 'Man' in the Germanic languages

The most prominent example for an ethnonym derives from the concept 'man' is the ethnonym 'German' first recorded in the Latin word 'Germanus' by Tacitus. The Germanic languages have as main semantic field 'man' and 'human', and also the proper name for a legendary ancestor called 'Mannus'. In Pokorny's dictionary number 1221 is the root *manu-s* or *monu-s*. Related as reflexes are Old Indian *mānu-* and *mānuṣ-* 'human'

and 'Man' ('Godfather of humas'). In the Indo-European etymology the Proto-Indo-European root **mAnw-* has the meaning 'man'. Related are Tokharian A *mäskit*, B *māñcuške* 'prince', Old Indian *mānu-* and *mānuṣ-*, *mānuṣa-* for 'man', Avestan *manuš-čīera-*, the Slavic root **mъžb*, and the Germanic roots **mann-an-* and **mann-*. A person named *Mannus* is mentioned by Tacitus (Germania 2.2.) as the ancestor with three sons, who were the origin of the tribe of the Germans. *Mannus* was the son of the earth god Tuisco. As the source for their knowledge Tacitus mentions the old songs of the Germans, which preserved their legendary origin as a family:

Celebrant carminibus antiquis (quod unum apud illos memoriae et annalium genus est) Tuisconem deum Terra editum et filium Mannum originem gentis conditorisque. Manno tris filios assignant, e quorum nominibus proximi Oceano Ingaevones, medii Herminones, ceteri Istaevones vocentur.

But Tacitus also was aware of the fact that the word 'Germania' was of recent origin and younger than these mythological ethnic origin of a nation ('natio') and the tribe ('gens'), which is called 'Germani':

Germaniae vocabulum recens et nuper additum, quoniam qui primi Rhenum transgressi Gallos expulerint ac nunc Tungri tunc Germani vocati sint; ita nationis nomen, non gentis, evaluisse paulatim, ut omnes primum a victore ob metum, mox a se ipsis invento nomine Germani vocarentur.

In the Germanic etymology the Proto-Germanic roots **mannēn*, **mann-z*, and **mana-n* have the meaning 'man'. In the Indo-European etymology Gothic *manna* means 'man' and 'person'; *mana-mōrēra* means 'murderer'; *mana-sēθ-s* means 'world' and 'mankind'; Old Norse *mað-r* and *mann-r* mean 'man', 'human'. Related are later languages like Norwegian with *mann*, Swedish *man*, Danish *mand*, Old English *mann* for 'man' and 'a man who is under the authority of another', English *man*, Old Frisian *mon*, Old Saxon *man*, Middle Dutch *man* and Dutch *man*, Old Franconian *man*, Middle Low German *man*, Old High German *man* used in the 8th century for 'human', 'warrior', 'husband', 'son', and 'servant'. Middle High German *man* means 'human of the male gender' and 'man'. New High German uses the word 'Mann' for 'man'. The Germanic root **guman* is used for

‘human’ and ‘man’ (Köbler 1982: 73). The root **man-* means ‘mean’ and the root **manen* means ‘to remind’. The root **gaman-* means ‘to remember’, the root **man(n)a(n)* means ‘man’ and ‘human’, the root **gamana* is used for a fellow human. The root **managa* means ‘some’ and ‘much’; the roots **managin* and **man(a)gja* mean ‘crowd’ and **manna(z)* means ‘man’ and ‘m-rune’; the root **manniska* means ‘human’ and **manwa(z)* means ‘man’ and ‘human’ (Köbler 1982: 109-111). The roots for ‘mean’, ‘remind’, and ‘man’ are phonetically similar.

2.3 Reflexes of the concept ‘Human’ / ‘Man’ in languages of the Indian Sub-Continent and Iran and its Semantic Field. The concept ‘Human’ and Indian Languages

The Sanskrit word *Manu* is used for the name progenitor of human race in Hinduism. The basic meaning of the Sanskrit word *manuḥ* is ‘man’. In the Dravidian etymology the Proto-Dravidian root **maṇ-s-* has the meaning ‘man’. In the Nostratic etymology are the Proto-South Dravidian root **man-*, the Proto-Gondi-Kui root **maṇes-*, and the Proto-North Dravidian root **muṛs-* related. In the South Dravidian etymology in Proto-South Dravidian the root **man-* has the meanings ‘king’ and ‘chieftain’. Related are Tamil *man* with the meanings ‘king’, ‘kṣatriya’, ‘warrior’, ‘lord’, ‘chief’, and ‘husband’ and Malayalam *mannan* and *mannavan* with the meaning ‘king’ and Kannada *manneya*, which has the meaning ‘chieftain’ and ‘commander’. In Gondwan etymology the Proto-Gondi-Kui root **maṇes-* has the meaning ‘man’. In the Dravidian etymology Proto-Gondi **maṇs-āl* and Proto-Kui-Kuwi **mṇeh-a* are related. In Gondi etymology the Proto-Gondi root **maṇs-āl* has the meaning ‘man’. In the Gondwan etymology Betul Gondi *mai-mansāl* has the meanings ‘man and wife’ and ‘male and female’. Related are Mandla Gondi *māṛsāl*, Mandla Gondi *māṛsāl*, and Yeotmal Gondi *maṛso* for ‘husband’. In the Kui-Kuwi etymology the Proto-Kui-Kuwi root **mṇeh-a* has the meanings ‘male’ and ‘man’. Kui *mṇeha* means ‘male’, Kuwi *mṛēha* means ‘man’, Kuwi *mleha* and *mneha* means ‘man’, Sunkarametta Kuwi *mṇeha* means ‘man’ and Kuwi *mṇēha* means ‘man’ and ‘husband’.

In the North Dravidian etymology Proto-North-Dravidian **muṛs* has the meaning ‘man’. In Sanskrit *mantuḥ* is used for Śiva, ‘man’, ‘mankind’, in Vedic literature ‘adviser’,

‘manager’, ‘director’, ‘advice’, ‘counsel’. The word *marya* is used in Vedic literature for ‘man’, ‘young man’, ‘male’, ‘lover’, ‘suitor’, ‘stallion’, ‘horse’, and ‘camel’ (Apte 1957-1959). In Hindi *insā:n* is a loanword from the same Arabic word for ‘human being’; the meanings in Hindi are ‘human being’ and ‘man’. The word *mān* comprises as meanings ‘mind’, ‘heart’, ‘desire’, ‘wish’, and ‘disposition’. The word *mania* is used for ‘man’. The word *mānū* has the meanings ‘wise’, ‘thinker’, and ‘thoughtful’; this word *mānū* as a proper noun is used for the primogenitor of human race. The word *mānushy* has the meanings ‘man’ and ‘human being’ (Caturvedi 1970). In Farsi we have in this etymology the existential self-identification as semantic association as conceptual meaning. In Farsi *من* (*man*) has the meanings ‘I’, ‘me’, ‘heart’, ‘mind’, and ‘soul’. The word *من* (*man*) as a pronoun, which means ‘he who’, ‘she who’, ‘they who’, ‘who?’, ‘whosoever’, ‘whatsoever’, ‘every one’, and ‘a certain person’. (Steingass 1892). In Urdu the word *منہی* (*manha’i*) comprised as meanings ‘man’, ‘husband’, and ‘groom’ (Fallon 1879). The word *منی* (*man’i*) is used for semen or female secretion. The word *منش* (*mānuso*) is a man or husband, which indicated clearly the Indo-European etymology. Also in most south-eastern areas of the Indo-European language family, among the Iranian languages, we find the ethnonymic usage of a sun god in the etymological range. This sun god of the ancient Iranians is called Omanus with a cult temple in Zela. Hofmann (1598: 99) in his *Lexicon Universale, Historiam Sacram et Profanam omnis Aevi, omniumque Gentium* has an entry for ‘omanus’ with reference to Strabo. *Omanus* is a name for ‘sun’ (‘sol’) or a symbol. Strabo in his *Geography* (11.8.4.) writes about the Persian god Omanus (Ὠμανός), which was worshipped obviously in a temple out of the region of the land Persia itself, but in another country.

2.4 Reflexes of the concept ‘Human’ / ‘Man’ in the Uralic languages

In the Uralic languages the concept has produced words, which are representing a legendary founding figure of an ethnic group. In the Uralic etymology the Proto root **mańćV* has the English meanings ‘man’ and ‘person’. *Khanty* (Ostyak) *mańť*, *mońť*, and *maś* is used for the name of an mythical ancestor of a tribe. *Māńk`o* is a hero who’s deeds are told in a legend and *māń`ńe* is a female hero, while *mań`lunĵk* is a ghost. The Mansi, an

ethnonym identical with the obsolete name 'Voguls', are an endangered indigenous people living in Khanty-Mansia in Russia. In the language of the Mansi *mǎńćĩ*, *mǎńś*, *mǎńś*, and *mańśi* mean 'Vogule' and 'unbaptized child' and *mǎńś* is the common ethnonym of the ethnic groups of the Voguls and Khanty, the word *mansch-kum* means 'Vogule' and 'Khanty'. Hungarian *Magyar* means 'Hungar' and 'Hungarian'. Here the general meaning of the concept is used for the description of ethnic groups; this is a semantic shifting process we also find in the Germanic language and the Semitic language, which generates ethnonyms.

2.5 Reflexes of the concept 'Human' / 'Man' and the semantics of Afroasiatic languages: *Terms of Chieftdom of a tribal stateless society*

In the family of the Afroasiatic languages the concept 'man' has developed into words, which describe the local leaders of a stateless tribal society in many sub-branches. The African Bantu root **-méné* means 'self'. In the Afroasiatic etymology the Proto-Afroasiatic root **ma/in-* has the meaning 'man'. Berber **i-man* means 'person' and 'man'. Egyptian *mnyw* used in the Old Kingdom means 'shepherd'. Western Chadic **man-* means 'man', Central Chadic **mVn-* means 'man' and 'person', the East Chadic root **mVn-* means 'chief of a tribe', 'husband', and 'someone', the Low East Cushitic root **mun-* means 'male', the High East Cushitic root **man-* means 'people', and the Omotic root **mVn-* means 'people' and 'warrior'. In the Berber etymology the Proto-Berber root **i-man* has the meanings 'person' and 'man'. Related are Ghadames *i-man*, Nefusa *i-man*, Zenaga *min*, Rif *i-man*, Mzab *i-man*, Wargla *i-man*, Figig *i-man*, and Qabyle *i-man*. In the Egyptian etymology Old Egyptian *mnyw* means 'shepherd'. Related are Demotic *mn*, the Coptic root **mani*, Fayumic *mani*, Akhmimic *mane*, Bohairic *mani*, and Sahidic *mane*. In the West Chadic etymology, the Proto-West Chadic root **man-* has the meaning 'man'. Related are Polchi *máni*, Geji *maani*, Sayanchi *mu-mwan*, Dwot *mani*, Buli *mán à*, Tule *maanà*, Wangday *mánè*, Zul *móni*, and Barang *manî*. In the Central Chadic etymology, the Proto-Central Chadic roots **mVn-* and **mVn-d-* have the meanings 'man' and 'person'. Related are Lamang *ùndù* and *wun-du* as derivations from **mun-du*, Hdi *mudu* and *mun-*

du, Dghwede *wǝdé*, Nzangi *min-de*, Logone *ménì*, and Zime-Dari *mānyí*. In the East Chadic etymology, the Proto-Eastern Chadic root **mVn-* has the meanings ‘chief of a tribe’, ‘husband’, and ‘someone’. Related are Kera *ká-mán* and *kú-mná*, and Ubi *mùn-*. In the Low East Cushitic etymology, the Proto-Low East Cushitic root **mun-* has the meaning ‘male’. Related is Somali *mun*. In the High East Cushitic etymology, the Proto-High East Cushitic root **man-* has the meaning ‘people’. Related are Sidamo *maana*, Hadiya (Gudella) *manna*, Kambatta *maana*, and Tembaro *mana*. In the Omotic etymology the Proto-Omotic root **mVn-* has the meanings ‘people’ and ‘warrior’. Related are Omoto *minoo* and Janjero (Yamma, Yemsa) *monoo*. In the Ethiopian language Ari the word ‘man’ is *mane*. The description of an ethnic group as ‘people’ and the depiction of a person as leader are the main semantic realizations of the etymology of the concept. But also the identification of the human being as a person or ‘self’ is as semantic meaning in the Afroasiatic language family present.

2.6 Reflexes of the concept ‘Human’ / ‘Man’ and semantics of Sino-Caucasian languages

In the Sino-Caucasian etymology a change of the morphological inventory of the roots compared to other roots and reflexes in other language families occurred. In the Sino-Caucasian etymology the Proto-Sino-Caucasian root **mṽnxǿ* has the meaning ‘man’. Related are the North Caucasian root **mṽnxV*, the Sino-Tibetan root **nṽm*, and the Yenisseian root **pixe*. In the North Caucasian etymology, the Proto-North Caucasian **mṽnxV* has the meanings ‘male’ and ‘man’. Related are Proto-Nakh **nāχ*, Proto-Avaro-Andian **miłi-čǝ-*, and in the Nakh etymology the Proto-Nakh root **nāχ* with the meanings ‘men’ and ‘people’, Chechen *naχ*, Ingush *naχ*, and Batsbi *naχ*. In the North Caucasian etymology, the Avar-Andian etymology has the protoform **miłi-čǝ-* with the meaning ‘young man’, ‘male’, and ‘hero’. Related are in the Andian language *milčǝǝ*, Chamalal *miłiša-*, and Tindi *miłičǝ*. In the Sino-Tibetan etymology the Proto-Sino-Tibetan root **nām* has the meaning ‘person’.

The Chinese kanji 男 with the root **nām* has the meanings ‘man’ and ‘male’. Related are Kachin *num* for a female, Lushai *hnam* for ‘clan’, ‘tribe’, and ‘race’, and Kiranti **nam*. The Chinese character 男 means in Modern Beijing reading *nán*, in Preclassic Old

Chinese *nām*, in Classic Old Chinese *nām*, in Western Han Chinese *nām*, in Eastern Han Chinese *nām*, in Early Postclassic Chinese *nām*, in Middle Postclassic Chinese *nām*, in Late Postclassic Chinese *nām*, and in Middle Chinese *nam* and comprises as meanings ‘man’ and ‘male person’; it is also used for a feudal title. In the Kiranti etymology the Proto-Kiranti root **nam* has the meanings ‘man’ and ‘person’. Tulung *namnamcö* means ‘poor fellow’ and *namnamsitami* ‘wife’. Limbu *nāp-mī* means ‘man’, Kulung *namme* ‘daughter-in-law’, and *namnamu* ‘poor’ and ‘pitiable’. Yamphu *nam-ba* means ‘father-in-law’ and *nam-ma* ‘mother-in-law’. In the Yenisseian etymology the Proto-Yenisseian root **pixe* has the meaning ‘man’. Related are Ket *hīy*, Yug *fīk*, Kottish *fī*, and Arin *pa-nalikip*. In the Sino-Caucasian etymology the semantic meaning ‘man’ as a male human and ‘female’ are dominant meanings; only sporadically higher social conceptualizations are expressed in this etymology.

2.7 Reflexes of the concept ‘Human’ / ‘Man’ of the Semitic languages

2.7.1 The Proto-Semitic root **man(nu)* and semantically related semitic roots

The Proto-Semitic root **man(nu)* and related Semitic Roots are carrier of semantic meanings for a personal identity. In Arabic the word *من* (*man*) means as a pronoun ‘who’ or ‘which’. The Proto-Semitic root **man(nu)* is realized besides in the Arabic word *man* in the Afroasiatic etymology with the meaning ‘who?’ also in Akkadian *mannu*, Aramaic Pal *man* and *mʔn*, Biblical Aramaic *man*, Syrian Aramaic *man(-nu)*, Modern Aramaic Urm *man*, Mandaic Aramaic *man*, Epigraphic South Arabian *mn*, Geʿez (Ethiopian) *mannu*, Tigre *mān*, Tigrāi (Tigriñña) *mān*, Amharic *man*, Gafat *man*, Harari *mān*, Gurage Sod *man*, Cha *mʷan*, and on the Southern Arabian Pensinsula in Mehri *mon*, Jibbali *mun*, Harsusi *mōn*, and Soqotri *mon*. Alternatively Hebrew uses *adam* for ‘a human being’ and ‘man’ as derivation from the word *dam* for ‘blood’. Hebrew *adam* derived from a root with the meaning ‘to be red’ and ‘blood’ (*Easton’s 1897 Bible Dictionary*). Akkadian *minu* is used for the pronoun ‘who’ in questions as ‘who?’ (*A Concise Dictionary of Akkadian* 2000: 400). The following Semitic root is the root, which entails in reflexes genealogical

meanings, can also be considered part of the Borean language family. The Proto-Semitic root 1819 **ma/it_* has the meanings ‘child’, ‘twin’, ‘man’, ‘husband’, ‘male’, and ‘grown-up’. But this root number 1819 is not the root, which corresponds to the etymology of the concepts ‘man’ and ‘human’, even though Hebrew, Judaic, and Syriac reflexes cover the semantic range of the concept ‘man’ and ‘human’. Akkadian is an extinct Semitic language.

In the introduction of *A Concise Dictionary of Akkadian* (2000) was written about the dialects associated to the Akkadian language: “BC, we distinguish the two main dialects of the vernacular, each of which is divided chronologically into Old, Middle or Neo-Babylonian (OB, MB and NB) and Old, Middle or Neo-Assyrian (OA, MA and NA). These main periods may be further refined by geographical qualifications, such as (N.Mes.), (Bogh.) or (Urar.). After about 1500 BC, in a parallel development, a more or less degraded version of Old Babylonian was preserved by the scribal tradition in Babylonia, in Assyria, and in the various surrounding centres where Akkadian was used as a legal or scholarly medium. (*A Concise Dictionary of Akkadian*: 25) So Akkadian is part of a dialect chain spoken in the North of the Fertile Crescent. In the introduction of *A Concise Dictionary of Akkadian* (2000: 26) was mentioned that “while mentioning dialectal distribution we should refer to the limits of our textual catchment area. Generally the dictionary includes words in Akkadian texts from the earliest Old Akkadian in the 24th century BC to the latest cuneiform texts of the 1st century AD. Akkadian was like 20th century English a *lingua franca* was practiced by Canaanite scribes and the language included loan words from other languages like Hurrian, Sumerian and the West Semitic languages, when they were incorporated into an Akkadian text. Akkadian *minu* is used for the pronoun ‘who?’ (*A Concise Dictionary of Akkadian* 2000: 210). Akkadian *min(u) l + -ma* and *mimmu* and New Akkadian *memeni* and *mimmamu/a/i* have the meaning ‘everything’ and ‘all’. The following Akkadian words for professions consist of an extended root. So Akkadian *ummianu(m)* and Mari *ummenum*, *ummdnu*, and *ummannu* comprise the meanings ‘craftsman’ and ‘specialist’. Old Babylonian *ummidlenutum* was used for a ‘craftsman’ and ‘expert’ in the army. In New Babylonian and New Akkadian it mean ‘scholar’ and ‘scribal expert’ as well as ‘(chief) scribe’ and also an ‘expert of trained plough-animals’. In Old Akkadian and Old and Middle Babylonian texts it was occasionally

used for 'money-lender' and 'creditor'. Its roots can be traced back to the older language isolate Sumerian and Sumerian word *ummiā + -an*, which was the origin for *ummianitum* and *ummanutu zikru*. In Akkadian *umman-manda* in Old Babylonian also *ummtm-mllniililu* means 'barbarian horde'. In Mari *ummannuhum* is a kind of drinking vessel. In Akkadian *ummanu(m)* and *ummannu* mean 'army' and 'troops', but occasionally also 'crowd' and 'common people'.

In Ugarite also the word *ugnim* for 'crowd' and 'common people' exist. Akkadian *ummanutu* and Mari *ummenAtum* mean 'craftsmanship' and 'scholarship'. The Akkadian expression *ummenAtam quttA* means 'perfect in skill' (*A Concise Dictionary of Akkadian*: 422). Akkadian is an important source for the chain of North Semitic languages and the case of the etymology of the concept 'man' and 'human' might encompass also the specific types of professions as social differentiations of the community of speakers, which are here in this language produced. The root is Proto-Semitic *ʔVm(m)- in the Afroasiatic etymology with the meanings 'group of relatives', 'family', 'clan', and 'people'. Akkadian *ummānu* for 'crowd of people', 'army', 'troop of workers' and Old Babylonian *ummatu* for 'unit of home' and 'main power' and 'pack of savage animals', Ugaritic *umt* for 'familia' and 'clan', and Hebrew *ʔummā* and *ʔēm* for 'tribe', 'small group of people' (, which are not-Israelite), Biblical Aramaic *ʔummā* for 'nation', Syrian Aramaic *ʔem(m)-* for 'origin' and *ʔūmūn-* and *ʔūmūt-* for 'people' and 'nation', Arabic *ʔumm-at-* for 'assemblée', 'foule', 'multitude', and 'family', Epigraphic South Arabian *ʔmm* for 'to obey' and 'be led' and *ʔm-t* for 'bondwoman' and 'female vassal', Tigre *ʔammāt* for 'people' and 'tribe', and Mehri *ʔamma* for 'many people' belong to this root.

2.7.2 Contemporary Arabic: Reflexes of the concept 'Human' / 'Man' in the Arabic language

In Arabic the word *من* (*man*) is used for a pronoun for 'who' or 'which'. Also in the Arabic language this root or a phonetically similar root is active for the production of ethnonyms. Arabic sources offer various origins and etymologies for the name Oman as an ethnonym refer to the idea of a legendary 'founding father' or a region. Ibn Al-A'rabi

says that *al-omn* means people resident in a place, an '*amin* or '*amoun* is a man who resides permanently in the homeland as settler and not a bedouin. So also here the etymology employs as social structure of the local society. Local sources state that Oman was derived from a river in Yemen called Oman, or from a Yemeni tribe with the name Uman. The historian Al-Zujaji argued that the nation was named after Oman, son of the Prophet Abraham. Ibn Al-Kalbi claimed that the country was named after a person called Oman, son of Siba, son of Yaghthan, son of Abraham, who built the city of Oman. Shaykh Al-Rabwah said that the namesake is Oman, son of the Prophet Lot. It is also said that the Azdi tribes called the land Oman, because their homes used to be in Valley of Ma'rib called Uman (*Ministry of Foreign Affairs of Oman*). Yule (2008) states that despite the Persians, who ruled the area, called the country Mazun, it was probably called among the speakers of Arabic 'Oman'.

The term 'Ommana' was according to Yule coined relatively late in the history of this area short after the birth of Christ (Yule 2008: 330). The first mentioning of the name Oman in Arabic is known from a letter of the prophet Mohammed to the Sassanidian administrators of Oman asking if they would convey to Islam (Yule 2008: 336). While the databases of the project *Tower of Babel* lists various languages related to the meaning 'human', it lacks the inclusion of the Semitic languages. We select here the historical language Arabic, which among its roots contains the root 'ain-mim-nun'. It has reflexes in the word 'Oman' (عمان), which in the writings of the historical linguists and historians was ascribed as the origin of the name for the region as a derivation for a man's proper name, a name of a region in Yemen, and a root with the meaning 'to settle'. Abu Khalil doesn't mention in the *Kitab al-Ain*, the first dictionary of the Arabic language, this root. This root was not accepted as a pure Arabic root among Arabic philologists; so, the author Ibn Farsi in *Maqayees al-Lugha* (مقاييس اللغة) mentions as a textual critical comment that the root combination *ain, mim, nun* is not an accepted root for the Arabic language and mentions as example for a word derived from the root Oman (عُمان): العين والميم والنون ليس: عُمان. بأصل، وفيه عُمان: بلد Oman. Ibn Al-A'rabi says that *al-omn* means people resident in a place, an '*amin* or '*amoun* is a man who resides permanently in the homeland. Yule (2008) states that despite the Persians, who ruled the area, called the country Mazun, it was probably called

among the speakers of Arabic ‘Oman’. The term ‘Ommāna’ was according to Yule coined relatively late in the history of this area short after the birth of Christ (Yule 2008: 330). The root *ain-mim-nun* for ‘to settle’ does not exist any longer in contemporary Arabic dictionaries, but is the other dictionaries of Arabic scholars like the *Lisan Al-Arab* (لسان العرب) in the entry for ‘Oman’ (عمان). Today it is in the lexeme of the proper name Oman in contemporary dictionaries present. Borean MVNV has the meanings ‘stay’, ‘reside’ and has reflexes in Eurasiatic **menV*, Afroasiatic **man-* and **min-*, Sino-Caucasian **manV*, Austric **mVʔn*, and Amerind **ma(n)-* for ‘dwell’ and ‘be’. If the Arabic is related to the word من (*man*) and the root ‘min – nun’ extended to the root ‘ain-mim-nun’ or the long-range etymology of the Borean MVNV, which has the meaning ‘man’, must be separated from this Borean root MVNV for ‘stay’ and ‘reside’ is open to discuss. The Borean root MVNV for ‘reside’ and ‘stay’ has reflexes in the Proto-Afroasiatic roots **man-* and **min-* as ‘house’ in the Egyptian *mn* (‘room’), Western Chadic **min-* for ‘house’ and ‘place’, but also in the Indo-European languages, e.g. Latin *manere* (‘stay’). The languages of the Semitic language family cover as language variations and dialect chains a broad area. Here the semiotic range of the etymology encompasses the socialization of humans as ‘I’ and ‘person’, descriptions of professions and social structure of the area.

3. Discussion: Evidence for historical transcontinental language contact situations?

3.1 Conclusion and summary

3.1.1 The realizations and reflexes of the etymological roots for ‘Being Human’

The hypothetical Borean root MVNV and its presence in roots of five language families is the documentation for the transcontinental presence of this root. With Borean MVNV, which has the meaning ‘man’, the Eurasiatic root **mānV*, the Afroasiatic root **ma/in-*, the Sino-Caucasian root **mVnxǃ*, the Austric PAA roots **mañ* and **meñ* for ‘person’, the Amerind roots **man* for ‘child’ and **mano* for ‘husband’, and the African

Bantu root **-méné* for 'self' are related. The realizations and reflexes of the etymological roots for 'being human' in various languages show that this simple semantic meaning across various language families developed to different fields of semantic meanings. Even though the basic and commonly shared meaning 'being human' is present in all language families, the reflexes are different. In linguistics cognates are words with a common etymological origin as 'blood relatives'. Cognates are related by descent from the same ancestral language. We can differentiate between:

1. Proper names for founders of an ethnic group
2. Ethnonyms: names given to a tribe or clan
3. Names for human professions: names, which describe a profession and activity of a human
4. Names for the social status: names for the social status reflect the status and prestige a person had
5. Names for the family status: Names, which indicate the status of a person among a family
6. Description of a gender

The Borean root MVNV is a tool for the understanding of the conceptualization of a long-range etymology. (Even though other roots are sometimes morphologically and phonetically similar, we can separate them. For example, the reflexes for 'man' and 'human' are by some linguists associated with the root **men-* 'to think' and roots for 'love' in Semitic languages.) The case of the common origin of ethnonyms related to the semantic meaning of 'human' existing across language families, which in a long range etymological path across language families, seems to support the assumption of the quality of 'originality' of languages. The Semantic fields for the Etymology of the concept 'man' and 'human' comprises the category 'identity' with MAN for HE / SHE / SELF, the 'general existence' as MAN (for male and female humans), HUMAN, and PERSON. The 'group existence' as MAN for MEN and PEOPLE, the 'type by gender' for MAN in MAN / WOMAN and MALE HUMAN and FEMALE HUMAN. The 'social state' is determined in meanings for MAN as HUSBAND, PROFESSIONAL, or CHIEF/MASTER. As 'individual state' for MAN the concept proper name of legendary founders of an ethnic group is employed. In the Germanic branch of the Indo-European languages the distinct meaning 'male human' occurred very late around 1000 CE. The first ancestor of the Indians was called

Manu. Mannus is the arch father of the Germanic tribe. In pharaonic Egypt Menes was the founder of the first dynasty. *Minos* was the founder and first king of Crete. The king of the Congo was called *Mani* Congo. Mani was a noble rank given to great chiefs. The realization of the root with a specific kind of semantic field for reflexes has a correlation to the specific language family it is in or at least related languages with speech contact regardless of the language family they belong to. The existence of a pre-historical chain of linguistic variations, whose members stood in speech contact with each other, might serve as the simplest explanation for the occurrence of the variations of the semantic meanings associated to this hypothetical 'chain of linguistic speech variations'. Our material indicates that the semantic meanings attributed to the relative stable phonetic material found both at the level of hypothetical proto-languages and in the reflexes of historical natural languages in the case of the semantic field 'man' and 'human' varies according to the topographical area of its usage. The phonetic material shared between the members of a community might have been open to changes in any direction and the employment of the received for the 'creation of 'new meanings'. So the 'creation' of ethnonyms and proper names of a specific culture might be explained. We can also deduct from these findings, that a phoneme-like group of sounds was a relative stable linguistic phenomenon in the pre-historical time able to 'travel' across barriers of cultural groups, which were able to 'reemploy' the material according to their specific cultural needs.

ETHNIC GROUP
CHIEF / LEADER / FOUNDER
PROFESSIONAL
MAN / WOMEN
MAN / HUMAN
PERSON
I / EGO

3.1.2 The encompassing social range of the semantic chain of the concept 'MAN' and 'HUMAN' and related concepts across language families

The wide range of linguistic reflexes of the concept 'man' and 'human' across the language families is an argument for the ability of a morphological /phonetic unit to produce variations of this concept encompassing the areas of the social aspects and serving as coverage for new social phenomena like the names of ethnic groups or individuals. Based on these findings we should take into account that conceptual variations are based on the social settings, but that language is obviously able to keep the connotation of a linguistic concept across language variations in different language families in a long diachronic range and a wide distance upright. Since the hypothetical proto-languages and roots are hypothetical reconstructions with an attached meaning, we can also assume that the above mentioned concepts are actually rhizomatically joint and reconfigured in each individual natural language, so that one single basic conceptual meaning does not exist.

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