1. IN SEARCH OF CONSCIOUSNESS

1.1 The law of paronomàsia

Paronomàsia is the phenomenon by far dominant in the Sardinian language. Attempts to make sense of the ancient words, or translating them, generate paretimologies just because you take part of the paronomastic common sense, instead of a proper methodology. It's a natural fact.

The discovery of an exorbitant presence of paronomàsias in today's languages (even in the Sardinian language) led me to formulate the "Law of the paronomàsia", to which underlie all peoples.

In the dictionaries of Italian language paronomàsia is recorded exclusively as figure of speech (so as voluntary process), where they move a word near to another one having similar sound or the same, but having a different meaning. The editors of the dictionaries do not experience the paronomàsia as important phenomenon in the formation of language, and believe it is only a wanted, cultural game, implemented by the speaker to bring out the opposition of meanings through slippage, the double meaning, polysemy, misunderstanding between two identical expressive symbols. Most of the jokes are made with paronomasias.

a. - My brother's just opened a shop.
   - Really? And how's he doing?
   - Six months. He opened it with a crowbar.

b. A car driver: - Excuse me, can you tell me where this road goes?
   The passer-by: - It doesn't go anywhere. It stays where it is.

This cultural procedure, precisely because it aims to laugh, combines two words or phrases phonetically similar or identical (but semantically different) in order to bring out the absurdity of the combination. No scholar has however perceived that, outside of the voluntary creation of rhetorical figures, the paronomàsia is a law passively suffered from all speakers.

We must take note paronomasia is as old as the history of languages, as originated by homophones. Even in the Sumerian language there are several words that are pronounced the same, or very like it, but the meaning is completely different (polysemy). They are called homophones by modern grammarians, and the Sumerians, just to distinguish, wrote them with different graphemes, contrary to what we do, writing them with the same grapheme and distinguishing them in the conceptualization of the spoken chain. So, for example, the Sumerian sound 

Toccamì ainانتis 'go in front of me', that a Sardinian of other linguistic cantons easily interpretes as 'Touch me, finger me facing me'.

Wagner, more amused than scientifically involved, in its DES lists the lemma suppa remembering that in the central-southern island it means 'nothing': Chirco e non b'agatto suppa. Non ni budia fa suppa. And he concludes: «It's part of the inventory of Italian macaronic the phrase, referring to his son: Non ne posso fare zuppa: è morto bicchierino = 'non posso cavare nulla: è molto birichino'» (I cannot obtain nothing by him: he's very impish). Indeed, here we have a macaronic phrase, but the sentence is authentically Sardinian, put into the mouth of an ignorant person who tries to express himself with Italian phonetic and semantics: the result is a sentence Sardinian-Italian who wallows in paronomasia. Wagner considers unknown the etymology of suppa. Instead it has the base in Ass. šuppu 'decorated, overlaid, covered, clad', šūpū 'made apparent, resplendent,
famous': semantics refers to the result of beautification of a brute body, a transformation from jewelry, decoration that enhances a gross body.

I do not mention the hundreds of paronomasias unconsciously produced by a Sardinian who tries to speak Italian, often linked to poor knowledge of Italian, sometimes to a little self-control. An effect of ignorance of the Italian language is, eg., Scuola Alimentare instead Scuola Elementare (Food School ≠ Elementary School), or message instead of massage (messaggio ≠ massaggio). Or molar in place of moral; for this example I bring a direct experience: How are you, Peppina, I see you down in the dumps! (down in the dump = It. giù di morale) Answer: Ah, thou hast reason! For the molar (a tooth!) I'm very sorry, but I'm afraid of the dentist! The lack of communication is often due to cultural differences. And so, if one likes the art and says "Caravaggio...", the listener, who has not done decent studies or has no passion for art, can understand scarafiggio (cockroach). This is the "law of paronomasia".

The lack of self-control within a single register (in this case the Italian language) plays equally bad jokes, and January 27, 2010, the anniversary of the Memory of the Shoah, I had to listen to the TV a capo respiratorio (chief respiratory) instead of capro espiatorio (Scapegoat).

The same phenomenon of homophones, with a retinue of paronomasy (and related paretimology), is, of course, in all the languages of the world, whether people dominate two registers of language, or he spaces within a single register.

ΛΑΓΩΠΟΣ. I make the example of the Greek plant name λαγώπος (Dioscoride 4,17), It. 'piede di lepre' (Trifolium arvense L.). The word, already at that time, is a paronomasia, whose base is Akk. laḥu 'young shoot' + ḫā? 'chaff': laḥu-phaltu = 'forage grass'.

ΔΙΨΑΚΟΣ. The same is for plant name διψάκος (Dioscórides 3,11) 'cardo dei lanaioli' (Dipsacus fullonum L., Dipsacus ferox Lois., Dipsacus sylvestre L.), which Paulis NPPS 188-189 believes < Gr. dipsa 'thirst' > Lat. dipsacos, dipsaca (Plinius N.H. 27,71; Ps.-Apul. 25,15). The Greek name, according to Paulis, refers to long basal leaves opposite each other but «fused to form a shallow cup around the stem, which collects rainwater and dew».

But the birds could not drink that water, if ever the "cap" could keep back it; they find it easier to drink in the pools or drink the drops of the leaves after the rain, without bothering among thorns. If linguists would have knowledge that in Greek-classical period continued to govern implementation of the Second Linguistic Koiné, they could understand that δίψακος is a Mediterranean word whose basis is Akk. ḫūp(m) 'honey, syrup' + ʂaqu 'sack' (metathesis: ḫūps-sack), with the overall meaning of 'sack of honey'; then they would understand that not to thirst people thought when forged (10,000 years ago?) the word used by the Greeks as well, but to the fact that the large ovoid heads of Dipsacus each produce a myriad of flowers that are visited by bees to produce refined honey. The amount of honey foraged in a Dipsacus is prodigious, hence the Akkadian term.

BRUSADORE. Damaging claims of approval are common in every person (and every scholar) who seeks etymological self-reference within the same language or between a "minor" language and a dominant one. So it is Brusadore, Sardinian surname which Pittau DCS believes it meaning 'burner, arsonist' from brusiāre 'to burn, to set fire'. But brusadore in Sardinian language does not exist, although it would not make any sense. The arsonists in the past were not qualified as terrorists, while today rightly are. These were people who were cleaning the pastures from weeds, srub, workers of denshiring that the community accepted. Brusadore is a classic paronomasia < Sum. buru'az (a bird) + dur 'bird' = 'bird (named) buru'az: buru'az-dur > sincope *bruaż-dur > Brusadore. It perhaps was a sacred bird.

GENTI ARRÜBIA. The "solar" name génti arrübia, genti rübia, zente rúa is given to the 'flamingos' from Sardinian people; génti, zente, seems appropriate to the nature of the red-winged bird: it is even known to the Spanish as flamenco 'flaming'! The academy don't realize this type of birds is the only one in Sardinia to receive the appellation zenti, which in Sardinian and in Italian means 'people', 'nation', but in due course pointed to a 'race' of animals. No other bird in the world has such an appellation. This is suspicious, or should be suspicious. If you understand that the paronomasia is a law of universal language, this term
would be perceived immediately as paronomasia. Sumerian enti means 'bird'; rubû in Akkadian means 'king': thus enti rubû means 'real bird' (of course, for the wonderful beauty).

**MÙTZIGA SURDA** is called in Campidanian language a person affable but treacherous, showing a good face but hitting people behind, who is quiet but speaks evil behind the people. This saying, very used however, is not even listed in dictionaries: sign of undervaluation or *nonchalance* for the phrase. Translating phonetically we would have a "sheep with cropped ears (mûtziga) and deaf (surda)", but this absurd interpretation is oozing paronomasy and paretymology. The true etymological basis is Akk. mušîhḫu 'clown, jester' + surdû 'falcon', which makes perfectly this personality.

**ESSE.** Of this lemma with adverbial function Wagner reports some phrases, such as *andare essi per essi* 'go wandering without a fixed destination'. Wagner believes, with obvious paronomásia, that essi is a video-phono-semantic word, by the letter S (pronounced esse in Sardinia and Italy). But there are many other expressions that contradict this hypothesis, as a *pili esse* 'with hair upwards, in the opposite direction'; G. Pili records in Sulcis and Barbàgia the goat with horns not homogeneous, mutually skew-whiff, called *corrèssa*; at Sàssari assè *tottu a esse* 'be spineless, very unbalanced, like a cripple'; *unu barròcci a esse* 'rickety wagon', *ti fozzu la ganna a esse* 'I will deform your anus' in the sense that 'I'll give you a thrashing'. All of this happens in Sardinian language despite the fact Puddu, one of the linguists that records the current status of the Sardinian language, gives to us the phrases now italised, in which essi, esse, *per essi* received, again with obvious paronomásia, the meaning of 'to, direction', from a supposed *(b)ere(ry)se. Indeed, the lemma is very old with etymology from Akk. *ešû(m), ešemum, ašu, išû* 'confused, tangled, matted' of wire, hair, beard, mind, 'crooked' eyes.

**PECORA IN CAPPOTTO.** Among the paronomásias mummified by the taboos of arrogance, hidden in the pit of nonsense, there is also *pecora in cappotto* (sheep with coat). No linguist pays attention to this definition, today expressed either in Italian-Sardinian (*berbèghè "in cappottu") because in authentic Sardinian, in the deep Barbàgia, it has lost even its phonemic tradition. But it's precisely these strange cases, these minotauro expressions to challenge a linguist: they must question him, stimulate him to expose himself, to get into the game. Indeed, "sheep in coat" is a tautology (sheep-animal with coat), repeated as nonsense for centuries, having a base in Ssum. ḫabum-tu, 'animal broth', 'animal soup' (from ḫabum 'animal, beast' + tu 'soup, broth'). It pointed to a beast treated with boiled vegetables instead of the usual way of Barbàgia (which is the skewering and the roast).

The problem of paronomasia is distorted and is further complicated when you don't recognize many entries of a dictionary are indeed old compounds. As it happens, it's precisely what occur in the compounds by *sandhi* phenomena, which change phonetics of both parts in contact, often making being unrecognizable both words that contributed to the original mutual merger. Sardina - like any other nation - has the vocabulary full of paronomásias, which become *ipso facto* paretymologies. Paretimology, or false etymology or popular etymology, is the activation of an etymology made at the expense of passive scrape-a-living of paronomasia, in the sense that paronomasia - by no one understood as such - is taken as basis to extract the required meaning of a word. I note two examples.

**PILU DE TITTA,** or *filu 'e titta or pierittu,* in Sardinia it means the 'mastitis' = 'hardening of the breast'. The word *pilu* is not Latin but neo-Bab. and neo-Assyrian, where *pilu, pêlu* means 'lime, limestone, limestone block'. It is no coincidence that for mastitis is said sa *titta est appedrada* 'the breast is hard like a stone'. The expression *pilu de titta* is fully Semitic, as *titta =* Babylonian 'nourishment, food' (*titum*). The Sardinian *titta* originally meant literally 'food' and then metaphorically 'breast'. As for the variant *pierittu, pierittu,* it is none other than Campidanian constipation *pilu 'e titta > pil(lu)'e ritta,* with normal rotacism of *l/l*.

**YPERBOREI.** To close the argument, I take leave of the reader with the tasty story of the *Yperborei,* Gr. *Ὑπερβόρεοι,* a fabulous people who was believed to live perfectly happy in a land where the sun never set. The term, as we will see in the end, is Sumerian, yet, needless to say, was one of the first to be swallowed up by the Greeks who passed it as composed of ὑπέρ 'over' and Βάρος ‘north wind’. As *Yperborei* poets indicated 'those who live further north' or as 'it which is located to the north'. Virgil and Horace talk about...
Hyperboreae orae and Hyperborei campi. The tale of Iperbóre in was one of the poetic forms which manifested itself in the mythical tradition of a state of perfect happiness and innocence, usually located in a fabulous past time or unattainable distances. «The legend narrated Delphic Apollo passed at the Iperbóre the winter months, surrounded by the veneration and affection of the inhabitants of those remote regions, who then sent their offerings to Delos' sanctuary, the first fruits of wheat, that arrived on the island after a long and complex journey... An impression prevails: Hyperboreans are first of all an evocative poetic invention»¹. The first mention of Iperbóre appears in the Homeric Hymn 7 to Dionysus. Notes on bliss of their existence are read in Pindar, Pythian 10. The story of offerings to Delos' sanctuary is known by Herodotus (4.33,35) and Callimachus (Hymn to Delos). More news and hints appear in Pausanias, Strabo, Pliny, Pomponius Mela and Apollonius of Rhodes (Argonautica 4.611 ff.). On the issue of Yperbóre some elements are to be analyzed more seriously, in order to shield them from the deadly embrace of those (starting by the Greeks themselves) treated this ethnic name according to the law of paronomasia and the yardstick of the only Greek language (theory of parthenogenesis), cataloging them as “those who are beyond the north wind”, almost to the Arctic Circle. From this primordial paronomasia in Greek sauce had unleashed a whole poetic tradition chaotic and far-fetched, where each option was taken freely, and no one wanted to meditate on the text of the historian Herodotus, who spoke clearly of Yperbóreis sea-trips for carrying wheat to Delo. Grain was not born in the Arctic Circle. And then, it turns absurd that people would have to do a very long trip in order to bring to Delos a base-commodity, a simple cereal. It was better to fill the ships with amber. I suppose the reason for this modest load is sacred, and the home of these navigators must be in the Mediterranean sea. Another element that clashes with the absurd claim to see Yperbóre as happy inhabitants of an area the coldest and darkest of the world, is that they went to Delos to worship the god Apollo, the god of Light, the Sun-god.

To what absurd mental defect poets wanted to impose this god the thankful trips of recompense in the Realm of Darkness and perennial cold? The law of paronomasia exists as long as the language, and the name Yperbóre lent itself well to this torture in the context of mythology; this clung to the concept of “beyond the Boreas” to embroider the most abstruse poetry, which even never paid attention to the fact that in the country of Yperbóre the sun never set (the opposite of what happens at the Pole).

Indeed, the ethnic word Yperbóre is Sumerian, and has a base in the compound u-par-bur: u 'world, territory' + par 'canal, irrigation ditch' + bur 'dazzle, light, shine' (see Akk. būru, 'a word for sky'), meaning 'irrigated land dazzled (from the sun)'. Since Yperbóre went to Delo by ship, it seems evident that their own homeland was in the Mediterranean.

1.2 Onomatopoeia, phonosymbolism, ipocorismus

I'm sorry to point out Wagner's trend to believe most of Sardinian words are imitations or onomatopoeia or - which is the same - "playful formations". In his DES a 25% of the Sardinian spoken is presented in this way. Evidently Wagner had a conception of the Sardinian language absolutely primitive, playful, almost a language rooted in pre-glottic and dreamlike stages, whose creations imitated the sounds of nature, before the Romans, and then before Ispanics arrive to give dialogic and systematic vigor to the phonematics of Sardinia. So they still think Wagner's successors, still living. Obviously this position is methodologically incorrect, grossly unscientific. Formation of words (excluding rare exceptions: ie onomatopoeia) has always taken place because people intended to give a precise definition and a name to a thing, a plant, a person, an idea. In fact, every Sardinian word believed onomatopoeic, imitative, playful, actually has a solid linguistic foundation, a Semitic foundation. Below I submit to the reader, for example, some of the Sardinian words in question.

1 Anna Ferrari: Dizionario di Mitologia greca e latina, UTET, 1999
ACCUMÉU (Išili, Nurri, Illorái), cucca, cucca cucca Log. and Camp. ‘gramigna, couch grass, and so’ (Hordeum bulbosum L.), ‘scagliola’ (Phalaris tuberosa L.), ‘bambagiona’ (Holcus lanatus L.), ‘paleo dei prati’ (Festuca elatior L.), ‘mazzolina’ (Dactylis glomerata L.), ‘scagliola campestre’ (Phalaris canariensis L.). Paulis NPPS 253-4 believes this Sardinian name of plant and its variants are playful formations, ie phonosymbolic. But, in view of what they represented the grasses for the pastures of the archaic age, accucca, cucca, cucca cucca are to be considered as Sardinian composed based on Akk. akû ‘humble, weak, powerless’ + uqu ‘population’ (in the sense of botanical variety), with the meaning of ‘(botanical) humble gender’, as it doesn't belong to botanical durable genera, suitable for making baskets.

AÉO at Sàssari is an exhortation that seems strange and as such is rejected even by the dictionary, being considered a slang phrase, simple “speech meaning” (phonosymbolism). This exhortation is made by a fellow who wants to make his way through the crowd. The people, feeling Aéol, moves automatically, sensing an injunction equivalent to ‘make way!’. Aéol is used by the boy riding bicycle in an animated alley, by a row boy who moves among the customers of the market, by the runner who is unable to spring up through the crowd, and so on. Etymological basis of this word is Akk. āhe ‘aside, separately, each on its own’.

AÍZZU Sass., addizzu, adiziu (Camp.) ‘a little’, ‘just a moment’, ‘small amount’; izzeddu ‘a bit’. Wagner considers it as deverbal of abbizzâre(sì), bizzare ‘to notice’, and considers these items as phonosymbolic. Instead the etymological basis is Akk. adi, ad ‘within, in the limit of’ + ữu ‘a little’, ‘small’: ad-ữu = ‘within the limits of a little’.

ATTRALLÁRU D Sass. ‘stunned, flabbergasted’, also ‘very excited’ (with negative notation). The word is so strange, that many linguists, with annoyance, have discarded it, considering it unworthy to appear in vocabularies and apparently considering it as arbitrary odd derivation of the refrain trallalère, which is nested in many chansons of Sardinia. But Sardinian trallallera are songs of joy, far from the semantics of atrallarádu. This word is a compound, etymological basis in Akk. a, ana (with the Greek meaning of movement to a place, or intensifier) + ⵜᵽᵽᵹ(m) ‘penetrate, pierce’ + alla ‘beyond’ + ṛadu ‘to quake, shake’. This Sardinian composition ḧʕ-ᵗ˒ʳ⁻aˡˡᵃ⁻ʳᵃᵈᵘ > att(ra)llarādu originally pointed to a fighter pierced by spear or arrow that stirs and kicks in the throes of death.

ATTRİPPÃI, attrippiare ‘to knock, beat’ (a fellow), ‘strike the iron’. Wagner considers it as imitative voice, as Sp. trepa ‘castigo de azotes’, if not onomatopoeic; cf. Asturian triparr ‘pisar con el pie’; soprir ‘tener a uno debajo de los pies y pisarle con rabia’, aplastar un cuerpo vivo’. In fact attrippiâi also has an etymological basis, Akk. a (= Gr. αὐ) + _TERû(m) ‘pierce, crush, beat, press’ + paₜ˒ₚ˒ₚ˒(m) ‘break, smash’.

CUCCUMÉU, cuccumiâu, cuccummiâu ‘owl’ (civetta). Wagner gives it as onomatopoeia, without even explaining what could be onomatopoeic in noise produced by the ‘owl’ and in the word cuccumiâu. Indeed cuccuméu derives directly from Bab. kukkum ‘darkness’ (as designation of underworld too) + meₜ˒ₚ˒(a bird). Cuccuméu therefore means ‘bird of darkness’. Cuccumiâu is a phonetic variant, not to be confused with the homophone cuccumiâu ‘cyclamen’ (see).

CUCUMMIÂU (Dorgâli) ‘cyclamen’ (Cyclamen repandum L.), is it equivalent to the previous Wagner’s ...onomatopoeia? No. It’s a Sardinian compound based on Akk. kukku(m) ‘(a kind of) cake’ + ma˒ᵹ(m) ‘reject’, with the overall meaning of ‘sweet rejecting’ (because its beautiful root is not edible: it’s also rejected by the boars).

YPOCORISMS. The same errors are found in Wagner about the ypocoristics.

CUNCU. Wagner also puts amongs these Camp. cuncu ‘uncle’, ‘grandpa’ (HLS § 442, 443), and claims it resulting from Lat. avuncûlus (back-formation); indeed its etymological basis is Sum. ḫum ‘honor’ + ku ‘strengthen’: ḫum-ku = ‘strengthened honor’ (the reason is obvious). A second check is this name is always used together with a proper name: eg. cuncu Perdu ‘uncle Peter’.

DĐEĐĐA. Wagner put amongs ypocoristics also Camp. dđedda ‘mammella, breast’ (then ‘wet-nurse’ too), which he claims resulting from tîtëddå ‘small breast’ (paradoxical); indeed the etymological basis is Sum. de ‘to pour, spill’ + dab ‘seize, take’: ded-dab in compound,
with the original meaning of 'to spout, grab-container' (that's what the kids do with the breast).

**Child language.** The lemmas just now discussed can be classified also as "baby talk": so Wagner said, who (HLS § 444) puts amongst these formations Log. and Camp. mamnái 'mother', which he considers as progenitor, if only because it is the most used word in child language, a model able to attract so many other words. Therefore he puts in this bag also babbái = babbu, nannái 'grandmother', abáí = abu 'grandfather', etc. I have discussed elsewhere the etymologies of these words: § 3.1.16.

### 1.3 The valid etymological method

In each of my etymologies-books, published in the "Semitic Series", I clearly expressed the method for etymological investigation. I avail myself of 17 dictionaries (and their grammars) relating to the ancient and medieval Mediterranean languages: languages appeared at the history from the beginning of civilization. My research starts from the present lemma and follows, amongst lexical and morphemic comparisons, up to the most archaic lemma that can credibly dealed with the present Sardinian lemma. Therefore I examine the dictionaries (and grammars) of the Italian, Spanish, Catalan, old-Italian, Byzantine, Latin, Greek, Egyptian, Arabic, Hebrew, Phoenician, Ugaritic, Aramaic, Assyrian, Babylonian, Akkadian, Sumerian language. In addition, to leave no stone unturned, I even consult the Hittite and Sanskrit dictionary. Of course, I reserve the opportunity to see - as necessary - the dictionaries of the Celtic languages, of the Basque, and why not, as well as of the Gothic, and Germanic language. More than 23 dictionaries.

It should be clear that the methodical use of these dictionaries and grammars is the foundation of any etymological work on the Sardinian language. I therefore reject, because amethodic, even provocative, the claim of those who are convinced Sardinian language derived from the Latin (or from the Basque one), and they deign to consult only this dictionary, unless privileging Romance languages they are fond of, namely Catalan, Spanish, Italian, or (absurd of the absurd) they delight in translating from Sardinian-into-Sardinian or, which is the same, from Sardinian-into-Italian!

The deplorable habit of abandoning the practice of science and indulging in auto-reference translation, ie a translation done within the same language, it is an unforgivable mark on the skin of etymologists. For example, a Greek scholar, in translating Gr. témenos as 'sacred enclosure', 'consecrated area', he tends to pull this lemma by Gr. verb témnō 'I cut', thus closing the issue, no longer aiming at the archaic base, which is outside of the Greek language: it's Sumerian temen 'foundation' (in the sense of built area, delimited): see Akkadian temennu 'foundation', 'document of foundation stone'.

As for Latin scholars, their investigation, example, on Sardinian déus leads them to affirm, needless to say, a Latin origin, except compare it with Gr. Zeús (indeed, according to a twisted logic, with θεός). The hypothesis do not touch them that Lat. deus, along with Zeús, has an archaic basis on Sum. de to 'create' + u 'whole, universe': de-u, with the original meaning of 'Creator of the Universe'. That Skr. deva 'god' has the same root as the Sumerian, is further evidence that was the Sumerian basin to irradiate the concept of the universal principle, and certainly not the Indo-European word *dyau (rebuilt!), to which scholars of the "Indo-European school" adhere blindly.

Because I consider that routine bad (and therefore unscientific), I continue the excavation until the "rocky base" by finding the remaining 60%, which, incidentally, refers to Sumerian-Semitic dictionaries, even it is "akin" to Sumerian or Semitic dictionaries.

To see clearly, the difference of the methods is evident. Their method is identical to that of a lazy archaeologist who digs a monument for a few meters, leaving underground 90% of the riser wall including all the artifacts that are at the basis of the riser. It's like that Schliemann excavated Troy only in the first level, rather than until the ninth. I, digging the first few levels of the Sardinian current language, found it to 40% related to Italian-Spanish-Catalan-Latin lemmas. For a time I translated exactly so, basing me only upon those
languages! Today I feel ridiculous and incompetent if I stop at these levels. Considering that routine as very partial (and therefore unscientific), today I continue the excavation until the "bedrock" finding the remaining 60%, which, incidentally, refers to Sumerian-Semitic dictionaries, even it is "akin" to the Sumerian-Semitic dictionaries.

That's why I argue the "hard core" of the current Sardinian lexicon sinks amongst the Semitic languages. As a result, scientifically, the foundations of the archaic and ancient Sardinian language are, in fact, Sumerian-Semitic. And since Sardinia never suffered any invasion or colonization by the peoples of the Fertile Crescent, it goes without saying that in the pre-imperial, pre-Christian times, the base of Mediterranean languages (especially the base of Sardinian one) was "Sumerian-Semitic" tout court: but, mind you, it was "Sumerian-Semitic" nomine tantum, meaning they belonged to a common linguistic prehistory (First and Second Koiné) that embraced the whole Mediterranean, and which we now call "Sumerian-Semitic" only because, after thousands of years in which they were buried, some lexical "databases" and certain written texts have reappeared to light only in the areas that we now call "Sumerian-Semitic". If at that time the Sardinians had also written clay tablets, it was clear that even in Sardinia they spoke the same language. But it is not said that sooner or later something today buried is to be returned in Sardinia.

It is clear that the constant use of the dictionaries mentioned by me (faithful companions of a serious etymologist) do not exempt me from the basic language training and talent: this is a serious method, the absence of which has led to a very different approach, making philologists entrench themselves in a dogmatic assertion that the Sardinian language is derived exclusively from the Latin language (or Basque language...). Of this absurd limitation and distortion of the method they have to answer in front of the history of science.

1.4 City and country

The key to understanding the problem of preservation of the ancient pre-Roman language is the conquest of the cities and the sharp break in the world history has always created between city and country. In the history of Sardinian language we must enter, at this regard, the parameters without which we will never understand the many problems of Sardinia. The first argument is that Romans landed and took possession of the cities. Took possession of Karallu (Karalis < Ptolemaic Karalli), installing the army, the administration, commercial facilities, trade brokers. Elsewhere on the Island, they created fixed points contra Barbaricinos, such as purely Latin outposts of Forum Trajani and Sorabile. But after 150 years they had realized that even the North Sardinia needed a balance garrison. Hence the foundation of the Roman colony of Turris Lybissonis, which was for centuries purely Latin. As you can see, Romans took only a few ganglia of Latin residences in purity, to rule the entire island. Even Tharros and Nora had to become Roman in purity, with the obvious corollary that the natives who had inhabited were certainly driven away.

The phenomenon of creating or take in hand the dominant cities, inhabited exclusively by cohesive elements, as opposed to the remaining residents scattered around the countryside or in villages, it was also a Catalan requirement: they drove the Pisans and the Sardinians from the fortified walls of Cagliari, and drove the Sardinians from the fortified walls of Alghero, for the need to master with pure elements at least two cities from which to dominate North and South Sardinia.

The demonstration of Sassarians’ hatred for Catalans lies in the fact that in Sassari not still used almost a single word of Catalonian (a language spoken fluently, even today, in the near Alghero), while using the old-Italian, which did not had nothing noble, having been introduced twice by the mob of Gallura, when he came to repopulate Sassari depopulata by the Great Pests. The Sassari’s majors preferred people were fleshed out with Gallura’s mob (speaking a folksy and rustic dialect, felt with some discomfort, according to the Latin tradition of Sassari), rather than accept a transfer from nearby Alghero, a people speaking the courtly language of Catalan conquerors.

Given those facts, why had there reasons, just to go back to Latin language, for it could expand freely or forcibly in the countryside, in the villages? The reasons always failed,
because the Romans were seen as occupiers, usurpers of land, grain thieves, kidnappers of the fleet, inhibitors of navigation and commerce of natives: so as irreconcilable enemies. And the Sardinian population continued undaunted speaking the language of their fathers, one Semitic language, still preserved in the “hard core” of the peasant speech.

Moreover, in the world we have had various tests that was shortsighted and incongruous the demand of a conqueror to overwhelm even the language of a submissive people. Example, leaving aside the famous deportation of Jews to Babylon (where they preserved the purity in their own language), we can cite the policy of the Assyrian Empire, whose deportation had first of all the purpose of linguistic unification. Aiming to that, the Assyrians deported the defeated Canaanites to Assyria or to other provinces of Assyria, and deported the same Assyrians or speaking Assyrian toward Canaan. «The final goal was the linguistic, cultural, political assimilation, as complete as possible, so as to transform the losers in Assyrians. The assimilation complete the conquest, turning a rebel kingdom and alien in a new province of the cosmos directly responsible to the king and the god Ashur».

«In this context of demographic and territorial remodeling serving the interests of the Assyrians, and under careful control of the Assyrian garrisons and officials, the practice of “cross-deportation”, which involved something like 4.5 million people in a span of three centuries, played an essential role. The biblical account of the conquest of Samaria said first the deportation of the Israelites:

the king of Assyria took Samaria, and carried Israel into Assyria, fixing them in Halah, on the Habur river (at Gozan), and in the cities of the Medes. (2Re 17:6)

and shortly after narrates the arrival of the alien deported:

the king of Assyria brought (people) from Babylon, Kuta, from ‘Awwa, from Hamath and from Sefarwayim and settled them in the cities of Samaria instead of the children of Israel. They took possession of Samaria and dwelt in its cities. (2Re 17:24)

From the texts of Sargon II we know he deported to Samaria also the Arabs:

The Tamudi, Ibadidi, Marsimani, Khayapa, distant inhabitants Arabs of the desert, who do not know overseer or officer, that to no king had ever led a tribute, to the mandate of Assur my lord I knocked down them, and the rest of them I deported and dwelt in Samaria (ISK, p. 320)».

But the assimilation never happened. In the same Bible’s passages it is written the new populations of Samaria came to wear thin and sharp set each other. Not for anything else, but because of the wars of conquest leaving trails of hate and revanche so great, as to influence and hold for centuries or millennia the various peoples within their original language, the only sign of identity savable.

The fate of Samaria is comparable - but only to bring out the underlying differences - with the fate of the Sardinian town of Alghero. In Alghero had been operated a very strong graft, one people and one language; but that foreign people remained embedded, “besieged” within the city walls as a spurious speaking in the Sardinian territory, and even to today the situation has remained unchanged; the Catalan language after 700 years he never crossed the walls of Alghèro.

At Samaria instead the matter was botched from the melting pot created by a mixture of five nations, and the addition of the sixth people, the Arab speaking a language closer to the Jewish one, could not help but exacerbate the situation and put one against the other. Was this the result that the Assyrians wanted? Not at all. They certainly wanted to put one against the other, but only in accordance with the philosophy of divide et impera. Instead this sowing hatred with both hands was a harbinger of economic decline.

2 Mario Liverani, Beyond the Bible (Oltre la Bibbia) 166-168
3 Mario Liverani, Idem
So things went in the Mediterranean since the Assyrians and Babylonians (later Hittites, Medes and Persians, and finally Greeks and Romans) sought to expand and prevail by force of arms. Only freedom, equality, peaceful co-operation, the dignity of free trade can integrate languages. This is what had happened for so many millennia in the Mediterranean, before the Assyrians and Babylonians invented the "persuasion" of impalements and the mass deportations.

1.5 Evidence of the pan-Semitic speech in Sardinia

The Second Great Koiné (see § 2.3) produced up to the time of Alexander and Augustus (and even much later) a mother tongue (almost certainly used as a lingua franca also by gangs so-called "Indo-European"), which operated without hegemonic rival projects for several thousand years. It belonged to all peoples of the Mediterranean (including Šardanas) before the expansion of Alexander the Great and first of the Roman Empire, and also to a large extent after. All this happened in spite of the scholars who still believe the tale of a Roman Empire initiator of civilization (with the obvious corollary that before Rome and Alexander the Western world was a prey to barbarism and did not speak at all, or had not languages investigable for its intrinsic obscurity).

It should be emphasized in this respect the known facts, which are the following:

1) In the II-I century BCE, more than a century since the invasion, Cleone feel the need to write a text in Greek-Latin-Punic (bronze column of San Nicolò Gerréi), to make sure the Sardinians understand at least through the Punic language.

2) Two hundred years after the invasion, Cicero (Pro Scauro) complaints that Sardinia doesn't even have a friendly city of the Roman people. If occupied cities were still hostile to the invaders, what should we say of the countryside and mountains?

3) It is famous the statement of St. Paul, who, shipwrecked on Malta island, was saved by the residents who spoke a barbarous language (ie neither Greek nor Latin). It was a Semitic language that, among the few hundred sailors and farmers, it lasted in purity spite of that Malta had become Roman hundreds of years. The Melitenses refused, perhaps even unconsciously, to adopt the language of Rome, despite the fact they were so few and so exposed, that the Romans would have been easy to force him.

4) Another episode is the one of De Magia 98, in which Apuleius, defending himself from the charge of having induced with magic Pudentilla the widow of Oea (modern Tripoli) to marry him, he opened an impressive gash on the African society of that time (they were in 159 CE). It puts by one hand Pudentilla, rich and cultured woman, who writes and speaks not only the Latin language but also Greek; on the other hand he puts the son of Pudentilla, Sicinius Pudens, who not only doesn't know the Greek language despite being bred in culture, but even stutters continuously in an attempt to express, in the process, a few words in Latin: he fails for the simple reason that he has neglected the study of Latin letters, preferring to live like the rest of the population, which speaks only Punic. By the assertion of Apuleius we then know that in Africa Latina, occupied by Rome in 202 BCE after the battle of Zama (Naraggara), even 360 years after they spoke almost exclusively the Punic, despite Zama had been Romanized to the highest degree. St. Augustine, African citizen, had learned his excellent Latin, but he was an urbanized man belonging to that minority of cives which was directed exclusively by Christian preaching, which was expressed in Latin.

5) Another witness: in the sixth century E.V. the Barbaricini still worshiped ligna et lapides (St. Gregory’s Letters): only the cities had begun to incorporate the word of Jesus, and yet many citizens were paying the tax to continue to freely worship the ancient gods. Mind you, it had been three centuries since the liberalization of Christianity, 5 and a half centuries since his debut. Someone should reflect on the fact Barbaricini of Ospitone (ie ¼ of Sardinians, all residents in the vast mountain territory), they were still pagans, and a fortiori they had not permanently in contact with the Latin preachers. Only religion is able to operate, with the slow process of centuries, where political power fails. Religion needs to be
preached with great caution, because the subjects accept the new verb only if it is sent in the mother tongue.

So did Wulfila in the fourth century CE, who transcribed the Greek Gospel into Gothic language, of which he invented the alphabet well. So did Cyril and Methodius, who evangelizing Russia had even the need to create a special national alphabet.

If these episodes are translated into a big and rough island like Sardinia, then the example of Malta, the example of Roman Africa, also the example of Ospitone, can make very well the linguistic processes that settle in a nation of losers. The key to understanding the problem lies precisely in the conquest of the city and the sharp break the history of the world has always created between town and country.

Of course, a religion can take root quickly: just make a genocide (as did Cortez). The survivors participating, and how! But the mountainous regions of Sardinia (which are 70% of the island) were never conquered by force of arms, at least until the sixth century, when the example of Cortez had a bright precedent in Byzantine weapons. Ospitone was to save the lives of their people: he joined the Christianity. In return, the Sardinian language remained intact. Why a hostile people would have to cancel his own language for the benefit of the invader, an invader, however, that at the time of Ospitone began to speak a Byzantine language and not a Latin one?

Only with the lintel of the nuraghe Áidu Entos and with the Table of Esterzili Sardinia begins to have the first document in Latin language. Before the Romans - that's for sure - the documents are written only in Punic or Phoenician alphabet. With that, we have to admit the Sardinians began to write their own language with the spelling (and language) prevailing in the first millennium BCE in the central-western basin of Mediterranean: the Sardinian language-Phoenician.

2. FUNDAMENTALS OF METHODOLOGY FOR A GRAMMAR OF THE ORIGINS IN SARDINIA

2. 1 The First Great Linguistic Koiné

There are thousands of words attributed to the First Large Linguistic Koiné. I guess the koiné is produced when the man began to stammer some form of language: in short, he began at least 100,000 years ago, but perhaps many millennia before. On it no scholar can say nothing, except on the basis of etymological science which, if well managed, if equipped with a balance method, is able to produce illuminating glimpses of how a word was born and how people formulated the concept that gave birth to the word.

There are a few rules to determine which Koiné belongs to a Sardinian word or Latin or Greek or Semitic (first, second, third koiné?). A rule certainly regards to the vastness of the geographical expansion of the word. If a word belongs to Sardinia, Italy, to half Europe, Russia, to Middle East, well, it's primitive. Otherwise, there would be great difficulty in proving the expansion on whole continents and you will not be able to trace the focus. Obviously, this case does not relate to the words which, by virtue of the Italian Renaissance and the rediscovery of Greek culture, they went to fill and approve the erudition of elites in half Europe.

Some primitive words are then shared not only in Europe, in the Mediterranean, in the Fertile Crescent, but even in China and Japan. In this case we have the thankless task of discerning whether the focus of the speech is the Far East or the Mediterranean or Mesopotamia, or continental Europe. An example is caccu (see below).
For certain words a sufficient reason to postulate their placement in the First Koine may be the primitiveness of the concept, especially when it's expressed with a monosyllabic (eg. Lat. sūs), because - just what we know about Sumerian language - the primitive language expressed itself exclusively by monosyllables. Many words presented here, although not monosyllabic, are still to be subdivided according to ancient monosyllabic bases.

Below I produce only a handful of Sardinian terms (as well as Latin, Italic, Germanic) concernig to the First Koine, so that you understand the phenomenon.

AEDÈS, ancient aidēs, Lat. 'heart and home', 'house', 'room', 'temple, abode of the gods'. The Indo-Europeanists are wrong in suggesting an etymology from Lat. aēstōs 'ardor, blaze of fire', aēstās 'summer', Gr. αἰθω 'to light the fire', Skr. ēdah, idhmah '(wood burning). Instead its base is Sum. e 'home, temple' + de 'to shape, create': e-de = 'built house, temple erected '(obviously in contrast to the huts of branches, habitual residences of the people). This is in opposition to Semitic bāit 'home', which usually, at least in the beginning, was a hut, a tent.

AÈÑA, avēnā Sardinian 'avena, oats' (Festuca elatior). The name of this plant has been compared to Lat. avēna, with the claim that the Sardinian term derives directly from that source. That's not true. The same Latin word was then approached to Lit. aviža, Lettonian āuza, anc.Pruss. wyse, Asl. ovīsū, but they ignored the origin. It's in Akkadian language that we have the source of this pan-European and Mediterranean phytonym: it is, for the Sardinian aènā and Lat. āvēnā, ħāwū, amū 'animal litter', 'junk', whence the Sardinian phyonyms enārgiu, avenāru, enārzu.

AGŌ Lat. 'I do', 'I make' (duratively), 'push ahead of him' (cattle), 'go', 'to advance'; agmen 'marching army'; agilis 'advancing quickly'; quid agis? 'what are you committing?'. See the parallel Gr. ἀγω, as well as the Armenian acem 'I lead', Irl. -aig 'he leads', Skr. ajati, Avest. azaati 'he leads'. The verb faciō is instead used to indicate the momentary action. The archaic base of agō is Sum. ag, aka 'to make'.

ALALĀ, αλαλῆ is the war cry of the ancient Greeks, but also a cry in general, which can be of joy, pain, etc. It is considered onomatopoeic (Rocci, Frisk), but in reality it is a Sumerian exhortation (alala, a.la.la) meaning 'to work!'.

ANDARE It. 'move on foot or by means of locomotion'. According to DELI, the etymology of the word is controversial, to say, still unknown. Indeed, it is clear, having base in Sum. du 'to go' (see Italian dialect du-ma!, an-du-ma! 'let's go', Sardinian an-do 'I go'). The prefixed particle an- has Akkadian bases fro an, ana (with similar meaning to Gr. ana).

ARCHÉ Gr. 'principle, beginning, origin, first cause'. See also Sardinian surname Arca. The etymological basis is Akk. (w)araḫu 'moon', 'the first day of the month', 'start of the lunation'.

ARUSPEX, haruspex Lat. 'who sees the future'. The etymologists have focused research on the entrails (the victims), approaching the Lat. hernia and being wrong. It is also wrong Semerano OCE II 424 who believes it from Akk. ahrû 'tomorrow'. The etymological basis is Sum. arua 'votive offering' (see Frera HM 53) + -spex < spiciō.

AURORA. Equivalent to Greek Δήμητρα, the rosy-fingered goddess. It is no coincidence the Romans made it the hypostasis of gold (aurum > Aurora) for the splendor with which it appears. But aurum > Aurora was only a paronomasia, as the Latins had lost its old meaning, which instead turns out even in the Sumerian language, from a'u 'man who drags ships, boats' + ru 'structure, architecture (for a building)' + ra 'sun, splendor of the sun': a'u-ru-ru had the meaning of 'She who pulls the boat of the Sun'. Gr. Δήμητρα has the same origin, by Sum. e 'take out' + u 'sleep', meaning '(the one who) brings out of sleep (the Sun)'. Aurora was seen originally as the consort of the Sun God.

AUSPICIUM (Lat. for avispicium) is the 'observation of the birds of omen', and has, after all, the same basis of vētās 'seer, who investigates the future, poet, prophet'. The etymological basis is Akk. awoodum 'to talk, reveal', 'say something, talk to someone', 'think about something'; awātum 'word', 'sign of good wishes', 'formula', 'start talking', 'to order, command' said of king or god.

AVO, avus Lat. 'grandfather', which appeared before 1374 with Petrarch in the pl. 'ancestors' (1581 T.Tasso); is considered by DELI a learned word, originally from Lat. āvus(m), in turn with origin from Indo-European with the sign 'old'. I do not argue the origin is that one, but it's also shared by the Semitic field, specifically by Hebr. āv 'father' (אָב).
BABÁY is one of the names of Sardus Pater worshiped in Punic-Roman temple of Antas (Sardinia). Babay is a Šardana name, still alive in the ancient Sardinian babu, babbây 'father' with all the consequences of the case: < Sum. Babaya < ba-ba-ya 'old man'.

It should be noted that Baba and Babay (also called Nintu or Geštinanna, mainly Ninkhursag) is a large female divinity corresponding to the Sumerian Inanna of Uruk and other centers such as Nippur. She was the great mother goddess who presided over the universal fecundity of human beings, of flocks, fields; but in which personality, perhaps especially in some major cities such as Uruk, there are significant astral aspects. From those latter depend on connections with Anu and all the identification with the morning star and the dawn (Paolo Matthiae, 262-263). Baba was also the main goddess in Lagash, the second city of Sumerians, where she at early spring was honored for several days.

BABBU 'father', also 'Eternal Father', a Sardinian word; Tosc. babbo. In medieval chartas (CSP 15, 262; CSNT 15.63; CBSS 33) prevails patre to appoint his own father, at least in official grants of Judges, who obviously, if for no other use of courtly language, were influenced by Latin language. This word is connected with Akk. abu 'father'; b- was added for influence of Sardinian babay 'father' and Sum. babaya 'old man'. The word was later confused with Akk. babu 'little boy, baby' which contributed to expel from Sardinian language the homophone Akkadian bābu 'door' (of the house, temple, royal palace, city). But babbu has an original, etymological, semantic attachment with the Sumerian Babay or Baba (see above) who pointed to the Great Universal Mother, the corresponding Phoenician Astarte. In Baltic mythology is the goddess Baba Yaga, that anthropologists say to be a reminiscence of the ancient Slavic goddess of death and regeneration. Linguists of that area argue the Slavic word baba means 'grandmother', 'woman', 'pelican'.

This etymology connects to the avian nature of Baba Yaga, comparable to the archetype of the vulture-goddess or the goddess-owl of European prehistory, which personifies death and regeneration (Gimbutas 281). Note the amazing transformation of this name, first female, who then came to denote a male entity, including the name which still in Sardinia they appeal to both the parent and the Eternal Father.

BABY Engl. 'bambino', from Bab. bābu 'small child'.

BADDE Sardinian 'valley'. Archaic etymological basis Sum. bad 'to be separated', 'to open'.

BADU Sardinian 'guado' (ford). It has comparisons with Lat. uādum 'idem', Aat. watan, Airl. vad. The archaic etymological basis is Sum. bad 'to be separated', 'to open'.

BALLA Sardinian 'palla', 'ball'; it's a pan-European and Mediterranean word, with a base in Sum. bal 'return' (so runs the ancient ball game), bala 'flip, move, rotate' (also reported to the archaic ball game). See lt. palla, Longob. balla, Engl. ball.

As far as lt. balla in the sense of 'lie, fib, big lie', it appeared first at the first '800 in Milan writers, but it's a word already existing at the popular level (DELI). It's obvious the word began as the similarity of huge stones thrown by catapults against the besieged. In this case falls well Sardinian balas as 'ball (of game or rifle)', < Sum. bal 'stone'. From this is the Italian and Sardinian meaning. In fact, the balls of guns and cannons were initially of stone, and remained such for centuries, in competition with the molten lead (material more rare).

BARRA, sbarra It. 'barrier, fence, transverse pole of separation' (see barrare, sbarrare, barricata, barriera); Engl. bar. DELI believes it of pre-Roman origin. And indeed it get basis in Hebr. barr 'separate'.

BELLE Marine Lat. 'guerra', 'war'. It gets etymological basis in Sum. be 'cut you off', 'to reduce in size' + lu 'man': bellu, with the original meaning of 'to tear a man'. The counterproof is Akk. bel(m) 'be extinct, finished' (life, illness); 'destroy' (a people, life). Another rebuttal is in Latin language, when bellum was initially pronounced duellum, referring to the fight between two warriors (often a very ancient war was decided by a fight between two leaders).

BIANCU is a typically Mediterranean surname, present in Italy (Bianco and variants), Còrsica, Gallura, Sardinia. The lit. adj. bianco 'white' and the surname Bianco seems of Germanic origin, from blank 'cleaned up, empty' (originally 'bright', 'pure light'). It appeared in Italy in XII cent. in Savona, Cast Ant.t. 175 (DELI). But at that time Biancu was already a Sardinian surname (it is stated in the code of Sorres 192, from which we can infer the name had already existed for centuries): so it looks older than the Italian one. In fact, the Germanic, Italian, Sardinian forms belonged to the First Great Linguistic Koiné. Biancu, blank, bianco
as 'white' have etymological basis in Sum. bar 'white', 'clear' (also bar 'white, free') + an-gal 'sky' = 'clear sky'. See also Sardinian surname Branca, Barranca.

**BOGHE** Log., boke Barbaric. 'voice'. This Sardinian word, now contaminated from Latin and from Indo-European system, has the distant etymological basis in Sumerian language: gu 'voice', ḫ ḫ 'trachea, uvula', ug 'lamentation', u 'to cry, to bawl, bellow' + ka 'mouth, to speak, talk' (u-ka = 'scream with the mouth'), cf. Armenian gocem 'I cry', Lat. uōce(m) 'voice', ToC. A wak, B wék 'voice'.

**BOMBO** It. 'an insect from apides with a squat and hairy body, striped black-yellow-white' (Bombus terrestris), known for his tireless search for nectar on the flowers; cf. Lat. bombus, Gr. bómbos. Etymological basis Akk. bûm 'bird' + buû 'researcher': bûm-bûû. CACCU a Sardinian fruit and tree which Devoto presents as "tree of Ebenacee (Diospyros kaki) originated in China and Japan": he believes this name of Japanese origin. DELI also does the same presentations, writing this word appeared in Italy in 1836. But they do not take into account that we have of this fruit the etymological basis in Bab. ḥaḥhu 'fruit tree' (plum or peach, but I think it's the 'khaki'). If it's of Chinese origin, it's to imagine that in the upper Sumerian antiquity the tree or its fruit (or seed) has been received trough the caravan routes in Mesopotamia and from there it expanded in the Mediterranean. This name in Babylonian language means 'phlegma, mucus', and it seems that the name of the fruit is originated from its organoleptic texture, being "mucous". It seems clear that, while the fruit is coming to us from Far East, the Sumerian-Akkadian name instead has migrated to the Far East thanks to the high consideration that in Asia there has always been for Sumerian language and civilization. Anyway see Sum. ḥaḥala 'edible'.

**CALIPSO** (Kαλυψώ) a nymph, daughter of Atlas, who held Odysseus on the island of Ogygia for seven years; she's recognized as a non-Greek goddess but Mediterranean; nevertheless her name's embroidered on the easy etymologies which have basis in Greek language. What is due to Homer's prestige, who first quoted this figure of a woman. Certainly, the name seems to be broken down into Gr. καλη 'beautiful' + ύψος 'summit, top', with the possible meaning of 'peak of beauty, beauty in the highest degree'. But Greek scholars mainly derive this name from Greek word καλυπτή 'to hide': and it is easy to relate this verb to the fact in that island Odysseus lived as a missing person.

Yet this Mediterranean goddess has no Greek name. Etymological basis is Akk. kalû 'to hold, stop, to arrest' + ipšu 'spell, magical activities', with the meaning of 'holding by spells'. The Mediterranean sorceresses goddesses in whom Odysseus fell were two: Circe and Calypso. It is the same Homer to confirm (Od.1, 55-56), and describing Calypso he writes "she keeps that unhappy moaning, and she always mild him with charming and fascinating words, in order he forget Ithaca» (Δύστηνον δύο ονομάζει κατερκέ, οίει δέ μαλακοίς και αμπυλίστα λόγοις θέλει, ἄπως θάκικης ἐπιλήσεται).

**CASTÔNE** It. 'seat for precious stone, consisting of a hollow and a metal contour'. DELI writes the word first appeared into medieval Latin of Rome in 1295, and submit it by anc. Fr. caston (1200 approx.) < Germ. kasto 'box'. I do not agree perfectly. This word comes directly from the Neolithic Age and was common to Eurasia. In fact, as well as among Germanic peoples, it is found in Italy, but on its own, and repeats the same in old Asia. Etymological basis is Akk. kasû 'to bind, restrain, encapsulate, imprison, grab', and the like, whose noun kasû 'captivus, detained' has the fem. kastû. Even before Akkadian, we have a testimony of Sum. kasu 'goblet, haštûm 'hole'.

**CHAOS**, Χάος Gr. 'immense opening, the immense space, the darkness, the abyss', from the base of χάος in the sense of 'splitting, open up', from Sum. haš 'break', Akk. hašû, Heb. ħāšah 'to be obscure, to be or grow dark', hašōh 'deep, dark, low, obscure' (OCE II 314). For Arrighetti T 138, "what Hesiod meant for Chaos is still a big problem. The word seems to be related with the verb χαίνω 'to open, open wide', so it is easy to think Hesiod with Chaos should designate the place where things are fulfilled. That then, imagining the location of empty space Hesiod cannot think but to the regions located below the ground, it's not anything that surprise".

**CUCCU** Sd. e Sass. 'cuckoo' (Cuculus canorus), also 'owl' (Athena noctua). In search of the etymology we can highlight the following terms: Dravidian kaka 'crow', Sumerian kuku 'black' (two terms suited to the 'carrion crow', Corvus corone, less suitable to 'hooded crow',
Corvus cornix, sufficiently adapted to ‘owl’, Athena noctua, absolutely unsuitable to ‘cuckoo’, Cuculus canorus.

In Italian language etymological research of avionym cuckoo (cùculo) is complicated by virtue of the (incorrect) pronunciation cuculo claimed by some linguists (Devoto, Oli, Battaglia, DELI, etc.). They believe to the onomatopoeic origin of cuculo and are surprised that all over Italy people insist to say otherwise: cùculo, suggesting the proparoxytone stress is wanted and needed in order to distinguish cuculo from ...cuto (ass: sic!). When a linguist says the popular pronunciation is “deliberately wrong”, it means he’s fallen in the arrogance and ignorance. The people never is wrong in pronunciation. So acumen is necessary to unravel the question, even with observation of birds behavior. Meanwhile, Sardinian cccu means either cuckoo and owl. And the combination of the same name for two birds creates complication. Which, however, is remedied by the fact the two birds have different behaviors and different lexical bases.

The etymological basis of Sd. cccu (lt. cùculo as ‘Cucus canorus’) is Sum. ku ‘take a seat, sit’ + kul ‘plant’, meaning ‘bird hiding into the trees’. Indeed there is no man who can boast of having seen a cùculo when singing, but only of having listened at it, because it has the behavior of slipping in the thick trees and from there sending a call to the female.

Etymological basis of cccu as ‘owl’ is Sum. ukuk ‘bird’ + Akk. ḫu’u, ḫu’a ‘owl’ (bound form ukuk-ḫu’u > [u]kuk-ḫu’u, with fall of u- perceived as corruption of Sd. def. art. su ‘the’) + influence of Sumerian kukku ‘black’, the Sardian term meant then ‘bird of the night’.

From the owl, and not from cùculo, originates the Sassarian maxim vecciu ke lu ccu ‘as old as a cccu’. You cannot understand why the owl (or cuckoo) should be regarded as the longest running animal in the world, unless we interpret cccu as paronomasy.

At the root of this modern mess (indicative of the loss of historical memory) is the myth of the Night, Gr. Nûc, -ktôc, Lat. Nox, -ctis, a goddess daughter of Chaos, sister of Erebus, from whom begot Aether and Day. Homer (Iliad 14, 261) recalls the fear she arouses even in Zeûs, king of the gods. The Night lays in the darkness of Hades. An Orphic myth linked her to the origin of the world and she was the protagonist of a very ancient cosmogony. According to this legend, the Night was a big bird with black wings who, fertilized by the wind, laid a silver egg in the darkness. Eros sprang from that egg, the golden-winged god of love. That egg was the whole world, generated by the Night.

It goes without saying that this Orphic myth has its origins in Mesopotamia and Sardinia, because it is in the Sardian language, more precisely in the dialect of Sassari, that the maxim vecciu ke lu cccu connects itself to the Orphic myth. Cccu is based on Sum. kukku ‘dark, gloomy’, kukku ‘dark places (indicating the Underworld, Hades)’, Akk. kukkûm ‘darkness’ as a designation of the underworld. Before the intervention of the modern paronomasy that put into the field cùculo, the Sass. vecciu ke lu cccu meant ‘as old as the origins of the world’.

CUT (to cut) Engl. ‘tagliare’. It has the etymologic basis in Sum. kud ‘tagliare’.

DE invariable particle marking the source, removal, moving away, with accessory idea of movement from top to bottom. The particle acts in several compounds, besides in prepositions and preverbs: ex. flumen de monte labitur in planitiem ‘the river descends from the mountain on the ground’; migrare de vita ‘to die’; oleum quod de matura olea fit ‘oil obtained from ripe olives’. The particle then migrated into Italian language, which has many linguistic uses, including surnames of origin. Similarly it happens in Sardian language, where, however, de is original, having Sumerian bases, as indeed happens in Latin.

According to Ernout-Meillet, Latin de is found only in Celtic (Irish dl, Welsh dl-). Indeed, this lemma had to be expanded, having etymological basis in Sum. de, ‘take away’.

DÉBAUCHÉ Fr. ‘dissolute, debauched’. A word composed with de- redundant, strengthening, and root in the second member bauch-. Basis in anc. Hebr. bôš (ψῆμα) ‘ashamed’.

DEEP Engl. ‘profondo’; Aat. tiof, Asss. diop, Dan. dyb; Gr. dépas ‘goblet’; Georg. toba ‘lake’. Basis in Akk. tebü ‘to sink, submerge’.

DÉU, DÉUS. This Sardinian name is truly universal, in spite of what a linguists’ crowd thinks. It is worth mentioning Zeûc, ‘God’ par excellence, who was the highest god of Olympus. Son of Cronus and Rhea and brother of Poseidon, Hades, Hestia, Demeter, Hera, he appeared in Greece as the father of gods and men. But his appearance as leader of a pantheon takes us
around 1200 BCE (Iliad), when the name Déus/Zeús was circulating in the Mediterranean for thousands of years.

Indeed, Sardinian Déu is pan-Mediterranean, pronounced Zeús in Greece, Deus in Rome. The linguistic evidence confirms an antiquity much more remote of Sardinian word with respect to Greek and Latin one. This pan-Sardinian word, along with the Greek and Latin, has an archaic basis in Sum. de 'to create' + u 'totality, world' : de-u = 'Creator of the Universe'. Skr. deva 'god' has the same root as Sumerian, further evidence that it was the Sumerian basin to irradiate the concept of the Universal Principle. It is worth adding that from the basis di 'splendor', de 'creator' the Sumerians forged their own term to appoint properly God, which is dingir, di-gir, that exactly means 'God of the Sumerians' (where di means 'God', ĝir means 'indigenous, native' or 'Sumerian', 'who lives in the land of Sumer').

It is not true that Gr. Zeús transcribe z- from Indo-European *dy- (Rendich, LI): it's indeed from Sum. d-. In a context of parallel comparisons, confusion was gone from the intrusion of lemma θεός Greek 'god', as they did not want to realize that θεός is not a proper (personal) name but a genus name which indicates any Greek god of the pantheon, from which it is distinguished properly Zeús with his personal name.

Mainly they did not want to take into account the concept of Greek θεός is specified by the collateral verb θέω 'to shine, blaze': so that θε- is a distinctive (oppositional) shape having the same concept as Sum. di 'blaze', which was approved by other "Indo-European" roots di- (ex. Lat. di-us), relating to the 'light of day', 'to shine, make it clear', which in fact have a base in Sum. di 'to shine, blaze, to be bright'. So Lat. di-us 'bright, divine, of heaven', di-es 'day', Gr. di-os 'bright, divine, heavenly' have a base in Sum. di 'to shine, to be bright' + u 'universe', with the original meaning of 'to illuminate the universe'; they are thus not separable in *d-i, such as the Indo-Europeanists would claim: they translate it as 'continuous motion (l) of light (d)' (see Rendich), ie in a way that is the antithesis of scientific thinking.

DÍKÊ, δίκη Gr. 'trial, sentence'. It has the basis in Sum. diku, dikud 'judge'. See Lat. dicō.

DICÔ Lat. 'to utter, say, tell, speak'. Basis in Sum. di 'to say, tell, speak' + ku 'to place, discharge': di-ku = 'to sentence' (i.e. 'to speak solemnly'); see Sum. dug 'to speak, talk, say'. Cf. It. di (imperative).

DO Engl. 'fare, agire'. Basis in Sum. du-.(g) 'to build, make'; also 'to speak' as in frases aš du(g) 'to speak a curse (to curse)', di du(g) 'to speak a case (to judge)', anir du(g) 'to speak a gaon (to moan)', ĝiš du(g) 'to make the penis (to love)', maškim du(g) 'to make the clerk of the court', ecc. From these examples we note an identity of action and form of Sumerian and British verb.

DOMI a Latin locative = 'home; at home'; the ending -i is outside of the classical canons (for which we would expect dom-ô); it's a crystallized form with archaic Sumerian base < -i locative-terminative suffix: see, eg., the phrase domē belligē 'in peace and war'.

DREARY Engl. 'fosco, tetro, deprimente', Germ. traurig; cf. Akk. adāru 'to be afraid, be upset, worry'.

É Lat. preverb and preposition. In Latin it's known alternation elex depending on the initial sound or group of initial of the following word. This term has etymological basis in Sum. e 'to go out', 'to come forth'. As ex, perhaps we can find the archetype in Sum. e 'to go out' + ki 'place, site' + se 'stay, live in': e-ki-se = 'go out of place'.

EARTH Engl. 'terra', Germ. Art; base in Akk. ērṣatum < 'ārṣatum 'land' (see OCE II too).

EÉA, Gr. Aioĩn, nickname of Circe, sister of Eeto (Odyssey). It was believed she lived an island with this name. From this epithet of sorceress derived Latin expressions Aeaeae artes and Aëaea carmina, indicating the magical arts. Etymological basis is Sum. e 'house, dwelling' + e 'rave' + a 'water': Eea = 'abode of delirium water', referring to the fact Circe made the visitors drink a potion that turned them into pigs.

ÉÔS, Gr. Ἐώς, the rosy-fingered goddess, has etymological basis in Sum. e 'take out' + u 'sleep', meaning 'the one who) brings out of sleep'. She was seen, at the beginning, as the consort of Sun God.

EROS, Ἐρως Gáias's son. From Sum. ere 'to throttle', 'to press', Akk. erēšu 'to desire, request'. «Eros does not have its own direct descendants, and this is easily explained as Eros... is the strength and the drive to generate... so it might seem a contradiction to the breadth of his cosmic role to do Him as generator of a particular descendance» (Arrighetti 7 138).

EWE Engl. 'pecora'. Base in Sum. u 'ewe'.

15
FETTA. *DELI* reels unable to provide a decent etymology to Italian *fetta* (slice) 'a thin portion of food cut separate from the main body'. Indeed, as early as the Archaic period the slices (*fette*) of food were treated as homemade slices (*fette*) obtained from other objects, starting from the thin skins, used for clothing, shoes, cosmetics. See Sass.-Log. *fetta*, *vetta* 'tape, ribbon, decorative ribbon'. Pompeo Calvia: *Li Candăleri fărăni in piăzza î cu li vëtti di rasu trimurêndi...* 'Candëleri go down to the big street with the satin ribbons flickering...'. The Italian e Sardinian lemma has the etymologic base in Akk. *betatu* (plur. tantum of *betu* evidently survived in Sardinia), which was a 'decoration used on the clothes'; it's also Akkadian the meaning of 'leather objects' (that are works of craftsmanship).

GÁIA. υαία, χιῆ 'the earth, the goddess of Earth'. The Greek scholars recognize this word has no etymology (Chantaine), while indeed its base is Sum. *ge* 'shape', *ki* 'the earth', which may also have been influenced by *gu* 'entirety, sum, totality'. 'Gaia gave first birth, like herself, to starry Uranus, who enveloped her all around: this was the blessed safe home forever (Esiodus *Theog.* 126-127).

GÁMOS Gr. 'wedding' has etymologic base in Sum. *gam* 'vulva'.

GARUM by the ancient Romans it was the sauce prepared by marinated fishes, eg. the *garus* (unknown fish) and particularly with the *scomber* (see Horace, Seneca, and others). In Greek we have *γαρος* (entails of fish sauce with various toppings). The term has its basis in Sum. *gar, gara* 'cream'.

GOOSE Engl. 'oca'. Base in Akk. *ūsu(m), us'um* 'goose'.

GURGES Lat. 'eddy, vortex, impetuous current, wave', 'deep, abyss (of water)'. Etymological hypothesis of Ernout-Meillet are quite improper. It is preferable basing it on Sum. *gur-* of *gurgur* 'pot', 'silos' (plural).

GUTTA Lat. 'gout', 'arthritis', literally 'drop': it was believed descending directly from the brain to cause arthritis. Let us now see the signs of gout, to see if we can get more facts for thought: the joint is very inflamed; locations most often affected are the big toe, ankle, hip, knee and wrist; immobility, pain, is almost complete; there may be fever, chills, malaise. For the etymology we have Sum. *gu* 'strength' + *tab* 'burn': *gu-tab* 'force that burns'.

HABITATIÓ. *habitationis* Lat. 'dwelling, residence, room, habitation' < Sum. *ha* 'vegetable' + Akk. *biṭu* 'house': *ха-biṭu* 'house made with vegetables' ie. 'hut'.

HE Engl. 'egli'. Etymologic base in Aram. *hi* 'she'.

HEIL Germ. (pr. *hail*): as adjective it means 'healthy, safe, unharmed'; as name it means 'prosperity, happiness, salvation, good luck'. The etymological basis is Aram. *ḥail* 'strength'.

HIC Lat. demonstrative pronoun of 1st sg. Ernout-Meillet don't give the etymology. Base in Aram. *ki* 'this'.

HUMUS is an universal word, derived from Latin to indicate the soil, especially in forests, created by the interaction of the biochemical basis of dead leaves and rocky or earthy one. *Humus* is an effect of the slow decomposition of leaves and twigs, reduced to fertile mush, thanks to a number of insects and worms that colonize it.

Ernout-Meillet makes a long disquisition, illustrating a series of Indo-European words allied with this Latin term. The same does Semerano *OCE* II 429, which introduces the lemma which can be the proper Sumerian origin, namely *ḫum* 'lowland terrain, depression'.

Semerano captures the basic Sumerian, but this, indeed, is different from how he conceives it, because it is an agglutination of *ха* 'vegetable' + *mu* 'mangle, crush' + *śu* 'totality' (composed *ḥa-mu-śu > ḫu-mu-śu* by modal attraction of *-u*).

ILLUC Lat. 'there' (*motus ad locum*). The Latin scholars derive it from *ille* 'that' (demonstrative pronoun), and the ending -c is interpreted as epideictic (Ernout-Meillet). Indeed, this form is to be compared with Aram. *illek* 'those'.

KIMBE Log. 'five'; cf. the analogy with Lat. *quinque*. In the event of a Latin derivation, it could be observed that the velar → palatal reduction does not occur in the syllables of the original type as *-qui*- but only in those of type *-que-*,- *qua*- (eg. Lat. *quadrangint-a* > Sardinian *baranta*). But this note is highly academic and, in fact, not relevant, because in every way *kimbe* don't derive from Lat. *quinque*. Should it derive, it would be a *hapax* in relation to the law of Sardinian Lautverschiebung (see § 3.1.4). To understand this problem, we must start from the basic numbering, that before Romans was based on "four": see the brief discussion on the lemma *battor*. *Kimbe* has etymological basis in Sum. *kim-bu* (from *kimu* 'storage' + *bu* 'perfect'), meaning 'perfect storage' in reference to the clenched fist, that's to say the five
fingers which grasp perfectly the thing. It is no accident the Sum. radical **kim** match Ug. **ḥmš** ‘five’, as well as Heb. **ḥameš**.

**LACCÀJU**, **laccàja** 'servant' (now we’re speaking in the past tense, because today the term has a derogatory sense); in Ovoddà **sa laccàja** is a woman who helps someone unpaid, and maybe even bustles about in home at particular times (such as the killing of the pig); it makes the kitchen maid, goes to the river to wash clothes, etc.

Wagner says it was taken by Cat. **alacajo**, Esp. locayo ‘servant who preceded or followed the carriage of the master’; Fr. **laquais**, It. **laché**. On the Italian word **DELI** notes that ‘they debate with uncertain outcome three different etymological proposals: the Catalan-Arab (alacay ‘valet in war’, by Ar. **al-qa’id** ‘alcalde’, see **cadi**: Spitzer), Provz. **lecai** ‘glutton’ (Diez, Corominas), Turkish **ulaq** ‘courier’. In Cagliari **laccàju** is also the name of a fish, otherwise known as **lakkè**.

The first etymology proposed by **DELI** (‘alcalde’ ie ‘first citizen’) is the polar opposite of the meaning of Sardinia, and should be discarded because contradictory. The second and third hypotheses are somewhat reliable. It should also be noted that in an area so remote and conservative as Ovoddà, once isolated from the big communications, it is very hard to imagine that **sa laccàja** was named as in French (ie. **laquais**), even as a scorn. No one in the village would dare create an offensive neologism against an employee or a local worker, except to expect blood and feud. So once the term had no negative meaning; at least the meaning was neutral (the current coloring deserves another matter).

**Laccàju**, **laccàja** are aboriginal terms, even Mediterranean, primitive, based in Akk. **alāku** ‘to go’, ‘come’: a verb often used in contexts where stands the concept of ‘serving, wait, look after, help’, as **ālik maḥrī** ‘who walks in front of’, **alāku idu** ‘go to someone’s side’ (in the sense of going to rescue), **ilka alāku** ‘military service’. Everything has basis in Sum. **a** (dat. prefix in verbal chain) + **lāh** ‘to bring, carry’: **a-lāh**, meaning ‘lead to...’, helping.

**LICARISSU** ‘liquorice’ (**Glycyrrhiza glabra**), also called **licarissa**, from whose sweet roots is derived, directly or for processing, a candy. We are to understand the Greek form (= ‘sweet root’) similar to the original Mesopotamian - not rotacized - which was **licalissus**. With **licalissullicarissu** in northern Sardinia is meant a home cake cooked with various ingredients. This term bases in Bab. **līqu** ‘palate’ + **lišdum, līldu** ‘cream’, **līsu** ‘dough’. Paulis **NPPS** remembers the Sardinian **liccu** ‘greedy’, back-formation of **licardu** ‘greedy’ = anc.It. **leccardo**. All of these forms ascend to the First Great Paleo-Neolithic Koiné.

**LIMBA DE CANE** (**Cynoglossum officinale** L. or **Cynoglossum creticum** L.) but also (**Echium italicum** L.). Paulis **NPPS** 195 points out the semantics for **lingua del cane** is a bit common ‘to all the ancient and modern Europe, beginning with the Greeks and then the Romans to go as far as Sweden, Poland, Romania, Spain. I indeed would add even the Akkadian language, already 4300 years ago, had, for **Cynoglossum**, the same definition (**lišānu kalbi** = ‘dog tongue’). This suggests that in the Mediterranean and Eurasian fitonymic the meaning prevailed often on phonetics, so every people abandoned sooner or later the original (Neolithic?) phonetics in favor of the signifiers in his own speech.

**LIMBA DE BÖES** ‘buglossa azzurra’ (**Anchusa azurea** Mill.) but also (**Echium italicum** L.). Paulis **NPPS** 198 translates **touct court** this plant name as ‘lingua di bue’ (ox tongue). An Italian lemma strengthened by Gr. **bouglōssos** ‘ox tongue’ and by various Latin authors that always attract a **lingua bovis** or the like, as well by all over Europe, including Russia, which nominate this plant by terms related to the ox tongue (lingua di bue). Even here we have the same type of uniform process of **limba de cane** (see), which from Pre-Neolithic Era spread in Eurasia identical semantics, however, expressed by every people with their phonetics.

The fact modern peoples have retained this semantics, it is due to the influence of Latin language (**lingua bovis, lingua bovinia**); in fact, it is the Latin the **focus** from which has expanded this concept in modern Europe, due to the affinity of **lingua bovis** with the Akkadian base which I’m explaining below. Sardinia is the only language area where they remained intact, from Akkadian, signer and signified. Base etym. is **liBu(m)** (a serious illness with associated fever) + **bu-ū** ‘to look for’, ‘seek for’, which creates a synthetic compound **liBu Bu”ū** with the overall meaning of ‘a select (plant) to cure diseases associated with fever’.

**LÓGOS** Gr. ‘Ev ἂρχη ἦν ὁ Λόγος... καὶ Θεός ἦν ὁ Λόγος: In principīū erat Verbum... et Deus erat Verbum’, John said, meaning before the world there is wisdom in God, as pure spirit,
through whom everything was created. But Lat. *verbum* 'word' was another thing, had an original meaning of 'to relate, engage, ensure', from Hebr. *erāḇōn* commitment, guarantee', 'act as guarantor', Ug. *rbn* guarantor', 'having regard, having exchange, guarantee', Syriac *erab* 'commit'. With that we come to know that *verbum*, the word for excellence, was used in practice to engage, to the oaths, to the covenants that could not be betrayed, otherwise they preferred the silence. Such it has always been in the history of the Sardinian language.

And *su bérbu*, the 'magic word' still used in Sardinia for healing, scapulars, the counter-charms, it has basis in Akk. *bēru* 'to choose, select', because those words are *chosen* from among the many to have any *effect*, because they are *concretely* at the service of man. Even Greek Ἀγάθος 'pure thought' is based on Sum. *lug* 'position', 'live, dwell', so the Sardinian *lōgu* 'place', 'realm', Sum. *lugal* 'king' ie 'one who rules the place', but also 'plant' in the sense of 'one who takes root'.

**ULLABY** Engl. 'ninna-nanna', from Sum. *elulam* 'song', 'sad song'.

**MADÁLLIA** (*aqua*) or *aqua licòrnia*, is the holy water used against the evil eye. The Oristanian term *madállia* is no longer understood in the basic semantics, which comes from thousands of years of pre-Neolithic times, more than ten thousand years ago, when metallurgy was still *in mente Dei*. The proof is Akk. *madallu(m)*, *matallu(m)* (a precious stone). This Akkadian (originally pan-European and Mediterranean) word was used to denote at the beginning only the precious stones, and with the discovery of metallurgy pointed to the very high value of the new "miracle", the *metals*, which were worth at the beginning more than gold! In Oristano is still alive the concept of *aqua madállia*, i.e. water with supernatural powers.

**MALUM.** Of this Latin word indicating the 'evil' they have made use and abuse. Given that no linguist has ever been able to find his way on etymology of this word, they are not getting better that combine *malum* 'evil' to *malum* 'apple, pome', and so making it as one thing and selling the delicious 'apple' as the cause of the original Adam's sin. This process, never hindered, has become one of the pantomime of which feeds the unseemly scene of etymological researches. No one went to see the origin of *malum* 'apple' in Sum. *ma* 'red-hot, burning' + *lum* 'to fruit': *ma-lum*, meaning 'fruit of fire' (because of the vivid redness of apples). Likewise, no one went to see the origin of *malum* 'evil' from Akk. *malū* 'to confuse', 'dirty matted hair'. It was first in Mesopotamia they had the intuition the *filth, dirt is sin, evil*. Which then, by metaphor, it also became the "filth" of the soul.

**MANY** Engl., has the basis in ancient Akk. *manū(m)* 'to count, calculate'.

**MARA** surname equivalent to macrotoponym (name of village) *Mara*, indicating a village of Logudoro situated at an altitude of 261 m. on a limestone hilltop, a healthy place and higher than the surrounding valleys. The name is attested in the same form in *RDSard*. of 1346-50. *Mara* is also a site of the wilderness of Sinai (*Exodus* 15:22); the story tells also *Mari*, a city of ancient Syria (Mitanni). No matches were found in Indo-European; in the Near East we have instead Heb. *marea* 'mirror', *mar* 'bitterness', *mara* 'bitter'. From the base of the Jewish *Marah* 'bitter, sorrowful' we have the name *Maria*, the sister of Moses and Aaron (*Ex.* 2.4 to 8), as mentioned in *Exodus* 15:20 (*Miriam בְּנֵיהָ*). Five other occurrences of *Mary* are in the Gospels. *Mara* as place name does not derive its name from a "bitter" pond (which is, given the hilly site, casualmin in fact, never existed), but from Akk. *marū(m)* 'fed animal', obviously because of the good pastures surrounding the village at the time of foundation. Curious correspondence of surname Sardinian *Mara* with Baltic theonym *Marha, Marsha, Mara*, that is a different form to nominate the Cow Laima in Lithuanian songs of mythology (Gimbutas 275-6). In these myths it is said that the Cow Laima possesses the source of life, which is nothing more than cow's milk that flows from her breasts. For linguists and anthropologists in Lithuania, *Marha* is clearly the ancient Neolithic Mother Goddess, the Goddess of pre-Indo-European, the protector of the people and the one who gives the fertility of cows and plenty of milk. Lithuanian linguists argue the root *Mar-* (*Mara, Mari, Mora, Morė*) is not derived from the Christian name of Mary, but clings to the highest antiquity.

*Mara* further documents that many words and names from Neolithic period have remained stubbornly at the base of languages that were once common in the vast Europe and in the vast spaces of Anatolia and Mesopotamia, and also in the Nile Valley (note in this regard the worship of the Holy cow that's the goddess Hathor, that brings us back once again to the Akkadian etymology: *marû* 'fed animal').
MÁRGHINE. From Wagner: «Ancient Log., more often femal (CSP 96,186,189,190, ecc.; CSNT 2,43,63,246; Stat.Castels. 169: sa marghine) sometimes masc. (CSP 403,404); CV XI, 2: margini (without article), = margô, -inis (REV 5355): 'edge, margin', transl. 'boundary, limit'. Today still MARGVINE, name of a mountain range beyond the Tirso, which was considered as the limit of the old provinces of Cagliari and Sassari». Wagner recognizes this term was already ambiguous in Latin, and it is partly in Romance languages.

However, the root of this term has a wider use in Indoeuropean: Lat. margô, marginis 'edge', Irl. margaen, mruig 'territory, country, country border', Goth. marka 'frontier', Gallic brogae 'territory, field', Allobroges; Persian marz 'frontier country'; It. argine (embankment) for disappearance of initial m- (OCE II 469). Ernst-Meillet notes this lemma is «un dérivé en -n- d'un thème d'ont le germanique a un dérivé en -â-. ...Le mot n’appartient à aucune racine connue».

Here is the 3d triangular screen erected among scholars of the Romance languages (Wagner), scholars of Indo-European (Ernost-Meillet) and scholars of Semitic linguistics, when it would be enough, instead, to break the diaphragm and provide a fruitful meeting. The root, unknown in the first two linguistic fields, is highlighted in the third field, based in Sum. mar 'spread' (spread in a long time, 'extend'), mar 'wagon' (towed), mar 'screening, separating, shelling' (in the sense of putting in a row as a "rosary") + gin 'mountain, mountains'. The semantic field of mar is clear, it pertains to the sequence, the chain; then the Sumerian compound Mar-gin, referred to a mountain range, just pointed to its concatenation, himself up as a barrier between two areas. This word, obviously, is Paleoo-Neolithic: you can not otherwise explain its wide use in Eurasia as well as the tenacious retention of the original meanings.

MARGHINÉSU is a surname of origin, indicating an inhabitant of the villages in the Marghine (see up here). As to -ésu, a Sardinian and Mediterranean suffix of origin (see Lat. -esus, Gr. -osoc), has basis in Akkadian aššum 'related to', 'derived from', 'due', 'in order to'; one can argue the Gr. term -ssos, -assos, which gave rise to the suffixes of certain pre-Greek cities of the archipelago, were names of reference, membership, cause and effect, dependence, origin, just like Lat. -esus and Sardinian -ésu.

MATRACCA, matráccula Log. and Camp., more often plur. 'tables you play in church during the three days of Holy Week in which the bells are silent' = Esp.-Cat. matraca 'id.'. This Sardinian lemma and Iberian ones are coeval < Akk. matraktu (a stone hammer). The etymology suggests this word is archaic, dating from the Stone Age, when drums were done often by a blunt stone. From this point of view, it is necessary to revise our concepts about percussion, to understand that the first sounds of primitive man were not extracted from quarries plants (and later by quarries plants covered by skins) but by the clash of different stones. Who is an expert in petrography knows that in Sardinia there are stones of all kinds, capable of giving an infinite range of sounds. For example, in Supramonte exist the "stones sounding", real stone-bells that give a silvery sound, metallic, since these rocks are composed of double carbonates of calcium and magnesium (two metals). The confusion of these two metals gives a sound more or less intense, more or less high depending on the percentage mix of metals.

NERO Italian 'said of a body that absorbs all the light rays, which is in contrast to the light-colored' (black); it not derived from Lat. niger, having base in Sum. neru 'enemy'. Not surprisingly, this Italian term is used almost to demonize a number of things, people, situations: black beast, black crime, black day, black book, black market, black mass. See niger.

NET Engl. 'rete'; Germ. Netz, Goth. nati, Anglos. net(t), etc. Semerano OCE II 674 refers it to Lat. nassa and nödus, and recalls the basic Semitic corresp. to Akk. nādūm (to throw the network in the water). While giving some validity to Semerano's instructions, it is preferable Akk. nēṭu 'to surround, encircle', where you can see the effects of the 'network' rather than the needs determining that use.

NGER Lat., nigrum acc. 'black, dark, evil, wicked', in turn, of obscure etymology, according to Latin scholars. Instead this Latin form is derived from Sum. ni gur 'awe-inspiring, frightening'. See, however, nero.

NÜBES Lat. 'cloud'. Ernout-Meillet cannot find the etymology. It is based on Sum. nu 'sperm' + u 'Earth': nu-u 'sperm of the Earth'.

19
-ΝΘΟΣ is a suffix of many names of Greek (rather, proto-Greek) cities, located especially on islands or along the shores of Anatolia. Marija Gimbutas recognizes that «... In the Neolithic, peoples of the continent and the islands spoke the same language, or perhaps more closely related languages, whose root is not Indo-European. Many linguists recognize at least six thousand words in archaic Europe, considered non-Indo-European, some of which relate to geographical names: Zakynthos, for example; also Hiakynthos a pre-Greek god». See also Kórinthos, whose etymology is from kory-, Cretan koru < Akk. qar(n)u 'peak, top' (with reference to its high acropolis).

Those suffixes in -nthos seem to have a basis in Akk. nītu(m) 'circle, hedge, enclosure', 'to surround' (with reference to protective walls). But perhaps it is more appropriate to see an archaic Sumerian basis, from nin 'lady, lord' or 'lady, master' (referring to the city that dominates the surrounding area) + tu 'leader': so nintu with the original meaning of 'dominant, leader' of the surrounding area.

OCCÍDERE Lat. 'to knock down by blows', composed with preverbium ob- and cãedere 'to cut, break down cutting'. In fact, according to Festus occísum differed from necáatum because that was killed with a single knock, this killed without a knock. The verb was just of popular language in comparison with the cultured interfícere. The etymological basis of Lat. occídere is Sum. ug, 'to kill' + kid 'to cut', 'to demolish', 'to scratch', 'to dissolve': ug-kid, meaning 'to kill knocking down by blows'.

OGÝGIA is the famous island of Calypсос (Odíssey 1, 85). Hesiod uses the adjective ūgyūyoc, for the water of the Styx (whose base is Akk. ugu 'death' < Sumerian). This adjective was used also for Thebes, and also for the fire. It is also the name of the Greek island of Cos, and is named as well as Egypt. I also remember the legendary king Ogige. According to the current etymology it'd mean 'sacred for antiquity', but they don't adduce serious evidence. Indeed the etymological basis of Oggygia is Akk. ugu 'mother' < Sumerian + agû, aghi 'water, wave'. Therefore it means 'the mother (Mrs.) of waters', perhaps for the fact of being in the middle of the ocean and what's more to be inhabited by a goddess. The etymology is fine to qualify the Delta of Egypt too.

OMEN, ominis Lat. 'omen or prophecy'. From Sum. um 'bird' + en 'incantation, spell': um-en, meaning 'incantation of the birds'. It is a pure coincidence this Latin term is homophone of anc. Hebr. òmen 'certainty, truth' òmen (מָקָר) 'definitely', 'certainly', a formula that accompanies a solemn oath or affirmation.

ORCA, Orco. This term in Sardinia remained to connote several domus de Janas, "graves of giants", nu raghes, called domu 'e s'orange and interpreted as 'Orc's home'. We know the Latin god of the underworld was easily transformed and shaped into the popular imagination by the Christian clergy. He's a terrible being that lives in the darkness, in caves, and he appears to eat the children. We have, in this aspect, the Sum. base urko 'dog'; cf. Sum ur-gi, ur-ki 'dog', and is thought to Cerberus; but we must understand that the Orca is originally the 'Moon Goddess', called by Akkadians Urhû(m), (W)arhû(m).

There's nothing to dwell on the importance of the Moon Goddess for the post-Neolithic (and pre-Christian) peoples. «It seems the ancient inhabitants of Europe [and, I might add, of Anatolia and Mesopotamia] worshiped the complete cycle of birth, death and rebirth in the form of a "great" goddess. Unlike the first historical cultures, many of they worshiped the givers of life (for example, the Greek Aphrodite) but neglected to render honors to the bearers of death (for example, always in Greece, the Gorgon Medusa), the Old-Europeans did not divide the great goddess in "good" and "bad" parts». The goddess was one-and-many, unity and multiplicity. The hybrid bird-serpent goddess was the great goddess of life continuum, the goddess of birth, death and rebirth, creative and destructive, young and old maiden, a goddess in her prime age marrying the young god in hie ros gamos (the "sacred marriage"), and by it was born - for eternity - all creation» (Gimbutas 27). In this goddess (which is none other than the Great Mother of the Universe) was identified also by definition the Moon. That's the reason so the Christian clergy, seeking to wipe out and denigrate the previous religions, made a little effort to transform Urhû 'Moon' in Urku 'the horrible') dog which lives in the cave of the underworld'.

PÁDUM, Pàdus, Latin name of the greater river in Italy: the Po. Certainly it is a Celtic word, but the etymological basis is Sum. pu 'mouth', ancien Akk. pû(m) 'mouth, source' (of river),
ancient Akk. pā'um 'idem' (from which Italian Po). From Pā'um developed the Latin diction Pādum, Pādus.

PAN. According to Greek myths, mankind learned from the Satyrs the music, which was originally an imitation of birdsong, the sound of the wind, the murmur of the sources. The Greeks transformed everything into myth and poetry. But the fact remains that those pan-Mediterranean terms had a more archaic language of their own. For example, Pān (Πάν) has the etymological basis in Akk. pan, panû, penû 'face, appearance' (the appearance of the Sun, the face of the Sun, because Pān was actually the original god of Arcadia, hypostasis of the Sun). Not surprisingly, the famous panic (πανικός) arrived at sundial hour, when the sun shines and warms us in the highest degree, recalling the unsustainable dreadfulness of the God. We also have the Hebraic correspondence, pāne, pānîm 'face, appearance'; cf. Hebr. Penû 'El' 'face of God', at whose shrine the Israelites went to worship the shining face of God, with its strict judicial power.

PĂRTHENOS Gr. 'virgin' ('woman not known to man'), from Sum. par-te-nu (par 'canal, duct' + te 'membrane, ymene', te 'perforate' + nu 'no, non, without'), meaning '(woman) having the hymen not yet drilled'.

PERLA a surname in Cagliari, corresp. to It. perla 'a small globe of color mostly clear, opalescent, which is formed especially within pearl oyster'. Term used by Dante Alighieri before 1321; but already in 1309-10 in the Costituito of Siena is registered pierla.

For DELI the etymology is much discussed, and to read the results of A.Castellani (1967-70) it should refer to none other than Lat. pĕrula 'knacksack, bisaccia'. For Battaglia the French pearls of 1100, although more than two centuries earlier than the Italian documents, it derives from Italian (sic); however Battaglia believes such vulgar forms may arise from Lat. med. *pĕrnula by perna 'thigh, ham'. The error of Battaglia, who navigates in the dark, becomes macroscopic when he ends up proposing peral as a diminutive. In this etymology falls Pittau too (DCS 3, 33) who however unwittingly unlocks the question by recalling a dialectal It. perna 'pearl'. We intuit the embarrassment of many linguists, who do not understand because the dialect perna can mean 'pearl', as in Latin it means 'ham'.

And they do not grasp Latin perna already in earlier times was approved on behalf of 'pearl' semantics because of 'ham' shape, very similar to certain ornamental stones, fashioned in the shape of drop (or ham). It was in fact the ham to take a metonymic meaning of perla, not vice versa. So the etymology of pearl and perna is clear, having the base in Akk. per'û (an ornament of stone) + Sum. la 'hang' (construct state per-la) = 'jewel to hang', ie 'jewel necklaces'. As for the dialectal It. perla 'pearl' and the surname that goes with it, there is the etymology Akk. per'û (ornamental stone) + Sum. na 'stone' (construct state per-na) = 'ornamental stone'.

PIAZZA It. (in the urban area is a larger site, designed by very large widening of a street, of a site). Term of Sardinia, Sassari, pan-European, Eurasian; one of the references is Gr. πλατώς 'broad, wide', fem. πλατητά 'wide road in the city'; cf. Lat. plātēa 'wide street, courtyard'. Pompeo Calvia (Sassari): Li Candaleri fārani in piàzza i cu li vètti di rasu trimurêndî... 'I Candelieri scendono in piazza (ossa nella via più larga di Sàssari), con i nastri di raso tremolanti...', 'The Candalieri take to the streets (that's in the most wide street of Sassari), with satin ribbons flickering...'. See Esp. plaza 'piazza', Fr. place 'square' but also 'place = site' = Engl. place 'site' (three Latinisms from plātēa). Sardinian lemma pratza, palza and the like, so simple and so complex, has numerous semantic relationships, in addition to those up there, starting with It. pertùgio 'hole' (pert-ùgio) 'narrow opening natural or artificial', Sardinian paltûsu, partûsu 'hole', by extension 'anus'; Camp. pratziù, Log. palëre 'divide, detach', Lat. partior 'divide'; It. partire 'leaving', give rise to the movement away.

This Sardinian term is not a Latinismus, neither is the Italian term, and neither are the Sardinian derivatives as pratziù, palëziù. The term is archaic, Mediterranean, first of all Sumerian: just from Sum. pad, padr, par 'break, split, divide' + zu 'plow blade or tip': par-zu 'to break by the plow', or par + tab 'be shared in two, split'; par-tab 'break in two'.

SAME Engl. 'identical', 'the same'. Base in Sum. sa 'equal to' + me 'to be': sa-me = 'to be equal to'.

SET (to set) Engl. 'put, place', 'to regulate', 'place' (ex. a trap), 'fix, establish'; cf. Sd. sētu, sēdiu 'right position', 'way of being'; torrare a sētuu is cosasu 'put things right', assettai 'put in
place'; cf. It. assettare 'put in place, fix', assetto 'accommodation or disposal coordinated to the conduct of an operation'. Base in Sum. se 'to set, dwell', 'live' + du 'build', 'plant', 'hold firmly'; se-du = 'firmly establish', 'settle firmly', then Lat. sedēs 'where you live', 'chair', 'throne', sedēre 'sit, stand still'.

SHE Engl. 'she' (dem. pron. of 3rd person, and independent pronoun) < Akk. šī 'she'.

SIBILLA a Sardinian surname that was a sacred Mediterranean (and Sardinian) word, pointing the sibilla, in Greek Σἴβυλλα, from Akk. šibu, šēbu (old) person' + Sum. illu 'song' = 'an old woman singing'.

SILK Engl. 'seta', etymological base in Sum. sīkil 'pure', 'to be or to make pure'.

SĪNUS Lat. 'breast, chest, winding, bending, shelter, fabric fold'. They ignored the origin. There are two homophonic voices: Akk. sūnum 'breast', 'hips, womb' (as a place of reception of male love) < Sum. sun 'enter'; sūnu 'part of cloth'.

SIRÈNA in Greek mythology is the sea monster in the form of a woman, with the bottom fish, whose singing charmed mariners. The classic term Sīren, which many people gives of uncertain etymology, actually has the etymological basis in Sum. šīr 'to sing' + en 'spell, enchantment, magic opera'.

SORS, sortis Lat. 'wooden sticks thrown to oracular interpretation'. From Sum. šur 'little branches, boughs of tree'.

-ΣΣΟΣ is the suffix of various names of Greek cities, even proto-Greek, located especially on the islands or on the Anatolian shores. Among the cities with -ssos there is Ἀλκαρνασσός, an ancient city that is set on a showy promontory of Caria (Anatolia).

For the name of this seaside town, home of the historian Herodotus, the base could be Akk. ālikumu(m) 'traveler' + arānu 'cash, duty', arnu(m) 'penalty': ālik-arunu, from which it could be argued this city was appointed to collect, on behalf of Caria as a state, the duties by navies docked at the port. As for the suffix -assos, it has a base in Akk. āssam 'related to', 'derived from', 'due', 'in order to', by which we argue -ssos, -assos was originally a reference name, of affiliation, cause and effect, of dependance, of origin: as Lat. -esus, Sardinian -ēsu, as well as the Sardinian pronoun issa.

SUMÈRE Lat. 'take, seize', 'eat', 'buy'. Ernout-Meillet doesn't carry elements for the etymology. This is based on Sum. su 'hand' + me 'to be' or mi (compound verbal nominal element): sume, with a generic meaning falling within a semantic field related to "take it with your hand".

SUN Engl. 'sun', lt. sole', etymological basis in Sum. šun 'to shine, to become bright'. See also the Sardinian surname Sonnu, which doesn't correspond to substantive sonnu 'sleep' < Lat. somnus, but has etymological basis in Sum. šun 'shine, to become bright' (see Germ. Sonne 'sun'). Then it pointed in origin the sun, and then the Sun God.

SŪS. sūs, sūsi Lat. 'pig, sow'. Etymologic basis Sum. suš 'fat, grease': antonomastic word.

TABULA Lat. 'floor, bench, table, plan for writing', from which tabulae 'books of accounts etc.', lt. tavoletta 'clay table to write'. Ernout-Meillet don't find the etymology. This is based in Sum. tab equal, symmetric'. It is no coincidence desk cuneiform sign is equal to the sign =.

TILL, until Engl. preposition which expresses an event stops at the time or point mentioned. Etymologic base Sum. til 'to complete, to end'.

TONNE Germ. 'barrel, cask' (a Celtic word), Sp. tonel, Fr. tonne, tonneau, Aat. tunna; cf. Bab. tannu 'wooden vat'.

TÙTTURU, tutturàttsu Log. and Camp. 'cattail' (Typha latifolia L., Typha angustifolia L.). Puddu: what's reduced to a stump, short and thick, round, as a torch; piece of wood soft and smooth, as big as a reed, to roll out the dough for the bread'; but also Opuntia ficus indica, even 'prick'. At the base is Camp. tutturu 'materello' ie stick with a round section by which you make the sheets of pasta. In Camp. and Log. it's also the 'section of the reed between a node and the other'; by extension also 'penis' (Puddu). In Oristano it's also the 'ear of corn'; in this sense, Wagner points out this term is widespread in central and southern Italy. We come then to know that the term is customary Mediterranean. Wagner and all Indo-Europeanists scholars strive in vain to track down in the Indo-European or Romance area a valid etymology. Someone considers tutturu a deverbal formation from Sardinian attuturare 'to involve, twist, curl', reflexive 'to wind up, curl up', but Wagner doesn't believe it (and he's right, because it is the verb to be instead denominal of tutturu); others believe that the name derives from the tuft above the cob of maiz (from Lat. tūtūls 'high hairstyle, at cone, due to the meeting of hair on the crown, held by a bandage), but Wagner points out that the plant is
newly imported and then those interpretations are to be banned. But he is wrong, since the Latin word falls into the same semantic family that we are examining. Wagner gives more credence to the relationship with Basque tutur and related items, and doesn't realize even the Basque word is semantically related to the Latin form and all other forms in question. By this Basque word we have proof this word is pan-European-Mediterranean, and Latin word participates in the same community. But by what we haven't yet the etymology of the whole relationship. Returning to Wagner, he believes the high antiquity of this term, because of its repetition even in Sardinian surnames: see CSNT 164, 166, 239 etc.. Janne Tuturu. Wagner also mentions a region Tutturighe at Silanus, and the nuraghe Tuturu at Irgoli. But we ask a question: how much the “antiquity” of Wagner is going back?: perhaps to the High Middle Ages, as well as he swerves the Latin phase. Wagner doesn't even put in mind the region Tutturighe takes its name from the dump side, suitable for the birth of Typha latifolia vel angustifolia (Log.-Camp. tūturu); also doesn't put into account the nuraghe Tuturu has that name because it's tapered, slender, similar to the squat floral part of Typha, which in turn perfectly resembles to a rolling-pin. As for the surname Tuturu, obviously it is born as a result of previous tūtur ‘rolling-pin’. The latter, in turn, is a Sardinian term, very archaic, with base in Akk. tūru(m) ‘return, retreat’, with iteration, as superlative, of the radical (tu-tūru).

By this we learn that even the ancient Sardians used the rolling-spin to make pasta.

**USSASSAI** or **USASSAI** (a village). The natives pronounce it Ussàssa. There is a Sardinian form Ossassi that is a phytonym allotrope of lucræxu ‘betonica glutinosa’ (Stachis glutinosa L.). Ussassai has etymological basis in Akk. usšu ‘foundation (of the village)’. The second part -assái (suffix of origin, of membership) is a form having Anatolian-Western comparisons (also Lidians) in the form -òóòóc (see above).

### 2.2 The primitive Sardinian language

Examined the essential apparatus of examples of First Linguistic Koiné words, we must now embed archaic Sardinia in that area. For thousands of examples rattled off in the six volumes of my Semitic Series, and even in this volume, anyone is able to understand and argue that the current Sardinian language is the oldest in the Mediterranean world (perhaps together with Hebrew and Arabic ones), a language that has never died since its introduction to the origins of civilization. We need to understand why the language-leader (what we call improperly Sumerian), as it's dead after three millenniums since it was written, enjoys the advantage of having invented the graphemes, while Sardinia, before appeared in her territory the so-called "Phoenician" alphabet, she did not know, or not used, cuneiform spellings of Mesopotamia, although fully enjoyed the cultural climate of the Mediterranean from archaic ages, ie from the beginning of the Paleolithic.

This non-sharing of cuneiform, is indirect index that Sardinia (although remained free in their own sea) was never a Great Power: she could not be so for geographical reasons. In fact, it's known the beginning of writing (which for the fate of history was cuneiform) had direct relationship - so say correctly the Semitic scholars and other clear linguists - with the advent of the city, which had pivot function in imperial conquests. Any enlargement of the city was a function of enlargement of the conquests and consolidation of empire, from which came to the city a great abundance of tributes that had to be recorded ("ministry" of Finance) and administered ("ministry" of the Treasury), a mass of messages that had to be written, returned, sent by messengers on horseback ("ministry" of Foreign Affairs); moreover, the empire needed a modern road network for a rapid movement of armies, of carriages and goods ("ministry" of communications), and needed a well-trained army ("ministry" of the war).

Certainly Sardinia did not participate in this historical phenomenon, did not participate actively (if not sending elite troops to Pharaoh), and not even passively (for example, did not suffer the fate of the land of Canaan, which was continually crossed by the imperial armies). Nevertheless, arouses admiration the fact that Sardinia has remained clinging to the cultural climate of the Near East, sharing from the beginning, and for thousands of years, the same basic language. This enabled her to adapt gradually and keep alive her own knowledge,
which was supported by a vocabulary of Sumerian-Akkadian mold, as this was freely modeled according to the different grammatical and cultural feel of Sardinian people.

The original language, the language of the Origins, the First Paleolithic language, it is difficult to mention it (if not carefully), being possible to argue its plancher only through etymological and anthropological considerations (this was done in the previous paragraph of this book and is done with safety hereinafter, relatively to the jargon of Isili coppersmiths). However, we can indicate the origin of an ancient Sardinian word if - in light of its etymology - we are able to deduce the basic needs from which it had life. So, let's see some of them and analyze them by the etymology.

ÁLIGA. One of these etymologies is Camp. áliga, Sass. aha, Centr. and Log. arga 'rubbish'. All linguists have derived it from Lat. alga (the sea vegetable). An ideological and short-sighted position, fueled by the fact Romans considered seaweed unnecessary, just calling it alga inutilis. An indication of any scientific value, this, because, if the ancients were marking the futility of seaweed, conversely were marking the usefulness of rubbish, which was used with great advantage in fertilizing the fields. So are lacking the conditions to create a parallel between the seaweed and garbage, because only we, citizens with lifestyle voted to waste, equalize and approve arbitrarily those ancient concepts and consider useless both the alga and álīga. As to its etymology, it's not derived from Lat. alga (seaweed) but from Akk. ālu(m) 'village, town' + ikû(m) 'field' - construct state ál-ikû(m) - meaning 'village field', 'a common place for rubbish'. This Sardinian construct state is upside down compared to Semitic one. It goes without saying the concept of álīga took off with the first crops, ie at the end of the Paleozoic Era.

GANGA, Gangas 'amigdalitis or tonsilitis' of man and pigs; it's another lemma-guide. It's a surname too. The dual Sardinian gangas is a Sumerian reduplication indicating totality or, as the case, plurality: it's based on Sum. gan 'being pregnant', doubled in gan-ga = 'two pregnant bellies', 'two pregnancies'. People must concede that the observation of human ailments dates back to the origin of language, that is, at least to 100,000 years ago.

MISCÉRA is a surname that was a Sardinian pers. name, based in Akk. mīšu 'night' + erû(m) 'eagle', meaning 'eagle of the night'. There is no doubt that personal names are as old as the civilization, dating back to the First Paleolithic.

Of names (then last names) of this type is full my volume I Cognomi della Sardegna.

MOLINU surname that was a Sardinian feminine name, based on Sum. mul 'to shine, radiate light', 'star' + inun 'butter': mul-inun, meaning 'bright butter' (remember Engl. epithet honey). The butter, a milk product, has an antiquity dating back to the first domestication of cattle and sheep, which is obviously previous of agriculture.

MONAGHEDDU a surname that was a feminine Sardinian name, based in Akk. mû 'cosmic order' + nāhu 'still, tranquil' (celestial body) + ellu 'ritually pure', meaning 'pure fixed star in the firmament'. From this name you understand in those days they distinguished from the fixed stars and mobile (planets). Saying that certain astronomical observations are documented only in the historical period (the Chaldeans), would be hiding behind a finger, as primitive observations of this sort date from at least the beginning of Neolithic.

It doesn't help to add here other words of Origins, as a good handful of these has already been discussed in the previous section, while more than 400 will be discussed in the following section.

2.2.1 The jargon of coppersmiths of Ḵisili: a pure inheritance of Sumerian-Akkadian Eurasiatic plancher
Raffaele Sardella, Leonardo Sole, Paolo Musu, Francesco Corda, Giovanni Mura, John Trumper are my predecessors in the studies of the jargon of Isili coppersmiths. From what I have read of other researchers, eg. that of Manlio Cortelazzo (which since 1975 conducted on-site some investigations on romanisca), I can get lower contribution (as you will see later in the body of Dizionario Ramaio). Simone Pisano of University of Sassari is the current scholar who aims to preserve the memory of the coppersmith jargon.

On the Internet site mentioned here at the bottom, Massimo Aresu, in collaboration with the student Alberto Melis, summarizes (with bibliography) what many scholars have written on the subject. I argue Manlio Cortelazzo has studied one hundred of words collected in the field and allies - according to him - with Albanian and neo-Greek voices, including the term in vogue, Arbaresca.

Cortelazzo has been widely cited as well by Trumper, from whose work I have extracted many other etymologies of Cortelazzo same. According to this scholar, and others that I will mention in the body of the Coppersmith Dictionary, the Albanian stock is characterized in all coppersmith jargons studied; likewise there are also graecisms. From what some scholars infer the epicenter of the phenomenon were the Albanian colonies in southern Italy with a focus in Cosenza. It is also specified that Italian-Albanians are called Arbaresch as boilermakers (actually, at least in origin, those were fellows selling copper vessels: see etymology).

Linguists my predecessors do not have operated etymological investigations but simply have juxtaposed a word to another (Sardinian, Italian, Greek, Albanian) to measure the phonetic adequacy: a procedure of little profit, at least until you believe enough nullifying and highlighted that fairness, and you firmly believe that even the Sardinian lemmas are largely derived from those Greek-Albanian. But in the meantime the same Cortelazzo tells not being able to identify "no secret speech of the artisans of Epirus (...) as the matrix of the jargons of the boilermakers Italian". At this point the issue remains fluid.

Certainly it's hard to see the focus of the issue in a handful of Greek-Epirote words from Cosenza. There are, however, many similarities between the Cosentine one and other Italias jargons of coppersmiths, including that of Isili which shares 54 entries with 432 of Dipignano. Proportionately smaller is the share of Isili jargon with coppersmith jargons in Monsanpolo, Tramonti, Trento, Val Cavargna, Ponti. Moreover, we must be careful when we talk about "similarities": in some way we find similarities everywhere, in the Mediterranean, and you haven't to believe them pertain only to jargons. We must not forget, in fact, that etymological comparisons - including those relating to the jargons - must be made by involving all Mediterranean languages, ancient and modern: and it's remarkable the number of "coppersmith's" words within the Mediterranean plancher. Nevertheless, we assume that each job has its own jargon, and it expands geographically everywhere there's a corresponding job, except suffering the influence of local language in which the jargon is embedded.

Moreover, if we want to talk of jargons, we must accept a fact: that every profession, including the most "intellectual", has a lot of slang words, peculiar words, not allowed in other professions (except to blunder if you dare to use them out of context). So is mathematics, chemistry, physics, medicine, law; so is the profession of a linguist which - no getting around it - has hundreds of peculiar words that an engineer or a doctor do not understand at all. Wherefore each of these people, when must speak with a man of the other craft, must always strive to speak with a basket of words that recognizes shared. And, why not say so?, a person is considered more erudite as he's able to master at least a portion of the lexicon of other professions.

John Trumper, in his excellent book rich in bibliography, cites many predecessors, whom he accompanies in pointing out the calderaro jargon of Dipignano (Cosenza) has numerous

links with other Italian coppersmith jargons; in turn - according to Trumper and predecessors - the coppersmith jargons are distinguished by certain qualities of normal spoken Italian. A distinctive quality is common between the coppersmith jargons and the tradition of Italian and French cunning jargons (famous, if not more, for immortality received by Luigi Pulci, Ludovico Ariosto, Ruzante, Aretino and others). A second distinctive quality is common between coppersmith jargon and underworld slang (suffices it to mention mafia lingo to understand the importance of the issue: cf. Trumper 15).

A third indented on which Trumper and his predecessors are intended to measure the coppersmith jargon are the free languages, with their echoes of piracy, of Barbary states, of white slavery. A consistent characteristic is the way to build your polysynthetic vocabulary, so we have 'knife for shaving' as razor, 'handkerchief for neck' as foulard, 'water of lemon' for lemonade, 'to fall water' as to rain, 'put in the ground' as bury, etc.: in addition, each word has an extensive polysemy, due to the fact the free language uses just a few words; the polysemy goes well at side of a reduced morphology, without morphemes of person, number, and more; lacks the subordination and coordination, while the juxtaposition prevails, as great God, world so-so 'God is great, the world is smaller'. In those languages (but this also concerns the jargon of Dipignano and Isili) the verb "to do" becomes a passepartout to express many other verbs; examples of Trumper for Dipignano: rispunn- -> fare rispunnella, chjam- -> fare chjamella, trov- -> fare trovella, vol- -> fare volella, sap- -> fare sapella, etc. The concept of "doing" follows a way that was already Sumerian. For example, I cite the Engl. do (to do) 'doing, acting', which has etymological basis in Sum. du(,)g 'deliver', 'offer'; 'act'; also 'talk', in cases aš du(g) 'say a curse (to curse)'; and see di du(g) 'say a cause (judge)', anir du(g) 'tell a moan (complain)', ĝiš du(g) 'make the penis (making love)', maškim du(g) 'do the bailiff', etc. From these examples we note the identity of action and form between Sumerian verb with the English, but is mainly known the identity of syntactic use between Sumerian and Romani language.

A sub-classification of the cunning jargon regards jokes language, of which jargons are full, as replacing the cause with the effect (or vice versa), the container for the content (or vice versa), the material for the object by which it's made (or vice versa), quoting a pars pro toto (or vice versa), or a metaphor based on similarity of form, or a metaphor based on a common quality, or an indication of quality replacing whom it possesses, or action in lieu of those who carry it. These "jokes" have led to the "deformation" of the host language or dialect, resulting in four basic effects:

1) the deformation by inversion of syllables (frequent metathesis, non-existent in the host language);
2) the deformation by insertion of other syllables;
3) the addition of deforming suffixes; example: -ūsu, -ōsu is applied to many nouns (instead of adjectives, or not only to adjectives), and it comes almost to say "how the hell applied to snack";
4) the semantic deformation, which takes the "lion's share".

All that we have shown so far has led many linguists to see the jargon (especially the coppersmith jargon) as a parasitic formation compared on the language or dialect within which it has ripened and molded. As a final corollary, it's supposed secrecy of the jargon (animus occultandi), taken for granted by some, however, denied by others. Certainly the jargon will remain secret until you are unable to clarify the deep original meaning of the individual entries. A disadvantage of Romance philologists, there are many linguistic aspects that will remain secret, as long as philologists have not abandoned the trick to put in contact one another only the Romance languages, Latin, a little of Greek or neo-Greek, forgetting that not only Greek and Latin was the culture of the Mediterranean community before-during-after the Roman Empire.

And if any word of coppersmith jargon vaguely resembles well as to other ancient-Indian lemma, here you are, those philologists reinforce the belief that everything was played into Indo-European languages. Well, put like that, the matter is already settled: the coppersmith lingo continue to remain sealed, at least for them. I say more: this problem has run aground by the same scholars who have worked in reverse: they have built an impenetrable
barricade between them and jargon, considering it "secret" by the mere fact they have not (intentionally) access to it.

These gentlemen, of this language do not know anything, and pretend to know nothing. To them it's good if this jargon is still secret, first of all to themselves. The "secrecy" of the coppersmith jargon is such - according to them - as it "is being actively enforced", with cryptic intentions, by Coppersmiths to "remain hidden": just the same way as encrypted messages. And they do not even realize that, if really coppersmith jargon was deliberately cryptic, this was due to a desire for self-segregation, which in any case should survive the track in a decifratory code: a code to which only Coppersmiths would have access. Instead, this is not so, both in principle and in point of fact, because they are the Coppersmiths not know all the deep meaning (etymology) of words that have been handed down with naive radiance; and now they have asking this profound meaning for linguists! They want clarity on their language! Other but a cryptic language! Moreover, it would be scientifically perverse and terribly petty to attribute to Coppersmiths the intention of smoulder a hoard of secrecy in order to deceive buyers: so linguists foolishly reported! Then why not also imagine a hoard of secrets preserved by any other producer-retailers? Why only coppersmiths? These academics call themselves linguist, but do not even know the basic law of language, which is the economy (the "law of least effort"). And they do not realize the Coppersmiths, if they'd had invented a cryptic language, would deliberately went against the law of economics, a law that no nation in the world has never been able to breach. In short, we must admit that a linguistic-ideological approach, for more seasoned of nonsense, is poisoning the wells of research.

I'll discuss fully the question of the origin of "coppersmith" language within the body of the etymological vocabulary of Isili Coppersmiths, demonstrating the common Mediterranean origin, like the other languages in this sea.

Here I would like going back to the aforementioned issue of "tricks of language", for the jargon of Isili is filled with. I precise, however, that the furbesque intention is rather moderated by the consideration that the coppersmiths - as a corporation - draw on the Sumerian basis, and the Sumerian language - at least from what we can observe in the etymologies of Italian language, of Sardinian language, of the same jargon - had a primitive plant containing in itself many circumlocutions, due to the youth of a Mediterranean language still in training. They were later the following languages - starting with the Akkadian one - which, having lost its agglutinative allure, soon learned the expressive synthesis, and acquired a logical analysis that did not allow relaxations nor diversion to the speech chain.

In short, the coppersmith jargon is quite archaic, has a logic grammar with Sumerian-Mediterranean bases only mitigated by the irruption of Latin morphemes (and Italian morphemes). They were these morphemes, unrelated to the original language, to do "crazy" the coppersmith jargon. In fact, these professionals show having assimilated very slowly the new forms, which by whom were exposed for centuries to linguistic jokes of all kinds, to a real pillory (obviously valid in their field), by which they served willingly when selling their goods.

Today we are witnessing a crystallized language whose sentences sometimes appear ridiculous; but coppersmiths not feel more this way, and even more they could not go back from this impasse. Their language, so consolidated, has no more cunning intentions, and the nonsense expressed by those ridiculous morphemes, far away from the common language of the people and even more remote from a polished language, are now a World Heritage Site, that we must accept as such.

Cunning, gangster, free: those three adjectives can have a relationship with the coppersmith jargon, but to the extent that we wish to enter decidedly into a socio-semantic-ethnological scenery entirely new, able to frame the three adjectives in very different categories from those proposed so far by philologists. We must take note of a phenomenon with which no one, until now, was compared. And is that those jargons (which incidentally have very limited vocabularies), while belonging in part (in terms of structure) to free languages, to underworld expressions, to cheerful cunning breaks, however, they belong in their entirety (except for a few rare "derailment" made of rambling speeches or tongue twisters volunteers and temporary) to the common and archaic Sumerian-Mediterranean basis. As such, those words are ununlockable in the light of a healthy etymological research.
Faced with these strict etymologies (which I have prepared in the Etymological Vocabulary of Coppersmiths), we, today, have to change our attitude, having we become aware those words have a common origin with ones we use whether in normal life or in sumptuous academic courts. They are words, nothing but words. As such, they haven't spurious origin, not are a filthy confinement of diseased brains, but they have a certified source. If then, mindful of the “purity of language” (obstinately recognized in Italy through the works of Lorenzo the Magnificent, Bembo, Castiglione, Monsignor Della Casa, the Accademy of Crusca, even Manzoni), the entire Italian literature is channeled in using a “chosen” lexicon, relegating in the shadow of taverns a myriad of other words, this is pure chance. The history could go on the contrary, and the Crusca would have taken consciousness too! So it is methodologically wrong the attitude of (too many) philologists who want to distinguish between “purified” language and “spurious” language, between “elegant” language and “commoner”. Who administered the doping is making them rave?

Let's suppose, instead, with more scientific rigor, that in the course of linguistic history the “educated” people has adhered to a fixed basket of words; I would almost say that the “educated” people has carved and circumscribed a real “nursery” of words, by which they recognize each other during their studies and life in society. In turn, the “uneducated” people - left to itself - has continued to use their own language in millennia, which strangely figure to be much more free, more imaginative, more relaxed in grammar, appropriate to the speed, the pictorial jokes, the creativity, the semantic raids. Why not say so?: It is the people the true guardian of the language. On the contrary, “educated” people is locked in a caravansary full of fountains, where every time they open the mouth going to rinse their hoard of words, making sure that they are recognizable to the listener, in order to receive an approval, a transeat. But this anthropological situation can not bring a linguist to rant about the jargon of Coppersmiths!

That said, I have to bring the discussion on the Jargon coppersmith of Isili. It a Sardinian language, tout court, and has Sumerian basis. Sardinian language - including the enclave of the coppersmiths' jargon - is not born by parthenogenesis, but participated in the primitive Linguistics Mediterranean Community. It is within this scenery we investigate, the same scenery that gave backbone to relationship among coppersmiths, first of all among Italian, Tirrenian coppersmiths.

Here I'm translating without difficulty all coppersmiths' jargon by Sumerian language, and by the old-Akkadian, ie by Sardinian language of Origins. But I must admit that I could not succeed without Francesco Corda, Giovanni Mura, John Trumper had paved the way for making available their coppersmith vocabulary. It should be an ad hoc meeting on Coppersmiths. Thus we could argue coppersmith jargon was once unified, belonged to a brotherhood that recognized its unity through the poles of copper (one of which was in Sardinia, thanks to the good initial availability of the mineral). The coppersmiths recognized themselves as brothers, and if today we see on the copper the imprint of wandering gypsies, we must recognize in these the remnant of a vast movement of technology and sale of crafts so important that pervade much of Eurasia.

The Coppersmiths were the first metallurgists of Eurasian history, the ones who went everywhere carrying and selling prêt-à-porter. Everywhere there were copper rocks, arrived coppersmiths, or their children. The other metallurgists, those of bronze and then of iron, came later, were applied to other minerals, were innovators, coined a new technology that was necessary to protect: it was war technology. The metallurgists of copper instead turned freely throughout Eurasia, I think they got unto India, and never ceased to wander even in historical times, even in the last few centuries of our era.

The forgers of the bronze, and then those of iron were, I said, a caste to protect and hide. They were seized by the great princes, kings, emperors: they could not propagate their technology. Which was so decisive, that with it the Philistines subdued the Jews for over a century. It was with this Hittites had leisure to subjugate the peoples of Anatolia and to challenge on several occasions the Egyptian Empire. The iron was a casus belli, and it was up to peoples going and finding out where there was, everywhere doing mass intrusion
where the new technologies were, wherever they could extract that ore. Wars of invasion were born. But coppersmiths, the apostles of the first pulse of metal civilization, had the pride of being the first metallurgical caste, free and evolved. They everywhere were expected and respected as holy men, insomuch that for millennia were forged in pure copper many sacrificial objects. That's because similar words still survive in Sardinia, Albania, in Cosentino, in Upper Italy, a sign of a sacrificial jargon having base in Sumerian language, ie in the Mediterranean language, which is also the language of Sardinians. But it is methodologically incorrect to say this hoard of words shared among coppersmiths belonged to "secret wars", to cryptic art, as those words - coincidentally - have the same clear etymological basis of all Mediterranean languages, including Sardinian one.

Luigi Pitzalis also rips the veil of mystery about the reasons that lead jargons so far away (Isili, Tramonti, Dipignano...) to share a large part of lexicon. It was precisely the attraction of copper (in the case of Sardinia, the Funtana Raminosa mine), who made groups of coppersmiths migrating in Sardinia (it is several thousand years ago!). The tradition continued evolving with the scientific achievements, insomuch many tinsmiths scattered in Sardinia came first from Calabria after the discoveries of industrial lamination and the adjoining discovery of acids for cleaning. And so again yesterday here and there in Sardinia were allocated tinsmiths speaking s'arromanisca (eg in Gergéi and Terralba: living witness is Pitzalis). But even before, in '800, the reality of Isili was much less expanded than that of Gadoni (Funtana Raminosa...) and Scano Montiferru. Wherefore even Sassari in the early nineteenth century numbered 9 coppersmiths, 18 tinkers (Angius' note, cited by Pitzalis).

It goes without saying that Gypsies-Ramáí, popped in Sardinia in the Middle Ages, and even millennia before, settled very close to the cuprous deposits of Funtana Raminosa, and from there - by virtue of kin - were propagated in several islander cantons. Since that time, they no longer had the good fortune to wander throughout Europe. Once isolated, they "fossilized" in this island, and within this perimeter they continued producing and selling; but fortunately their fate had the advantage of preserving purity in their archaic language, that, however, is known throughout Europe.

The reader will note that slowly, almost subliminally, I'm bringing him to share the idea the Gypsies were originally Coppersmiths. Frankly, I'd break a lance for this hypothesis, although it should be correct and complete in advance, purifying it, first of all, from the clichés to which we anchor the word zingaro (gypsy). The Gypsy roots relate to the ancient history; in modern history glimmer many settled professionals, no longer comparable to the gypsies. And even in the distant past the forger profession, thank goodness, was not shared only by so-called gypsies. Just let's think to the metallurgical skill of Etruscans, think of the big 'industrial' factories in ancient Rome, close to Rome, where the wealthy knights forced to working multitudes of slaves to forge serially copper, bronze, iron, necessary weapons for the imperial legions. Nevertheless, I keep in high regard even the wandering gypsies. And we'll see why.

Today the main preservers of copper tradition are Khorakhané in Montenegro. The Khorakhané are also in Serbia, Bosnia, Albania, Kosovo, Macedonia. The philologists derive this ethnic none other than from Qur'an (the holy book of Muslims!), and leave to investigate, as it happens, even the second member -khané. But Khorakhané is clear, is based on Sum. kur 'to burn' + kana 'to be dark': kur-kana 'burnt and dark', by virtue of the fact the Gypsies, until they have ceased to forge copper or other minerals, were brown due the burned skin. The counter is in the coppersmith jargon (ammascante) of Dipignano (Cosenza), which indicates coppersmith as mussicottu (in Tramonti, Friuli, muzzigót) [ie burned muzzle], typical of those who work standing bent over the fire. The epithet Khorakhané was probably born in Montenegro because in prehistoric times there lived the Celts (a blonde people, with very fair skin), hence the contrastive name, neither more nor less as did the Germans, who called Brun, Brown 'dark, brown' the Romans invaders.

In Bosnia there are also Kaloperi, which by philologists is translated as 'Feet-Blacks' (sic!), whereas the lemma is based in Sum. ka 'mouth' + lu 'man, person, who' + pel 'to defile': ka-lu-pel = 'people with the lip disfigured', which is also a name deriving from the work of furnace. In fact, in the jargon of Dipignano and other ones of Italy coppersmiths are also called 'ones from the lip burned'. So whether Khorakhané and Kaloperi have pretty much the same meaning.
It cannot escape that Khora- has also a Mediterranean comparison, being nothing but the Sardinian cara 'face' < anc. Heb. krʾ (חר) 'meet, stay in front of', Sp. cara 'face'; Sd. cara a Fonni 'opposite to Fonni'; nen kar ainanti nen kar aifattu 'neither forward nor backward'; Sp. cara a cara 'in the presence of other, face to face', Sardinian ām'abërerr su pettu cara a cara 'we'll open the heart one another'. Then Khorakhané = 'burned face, dark'.

The copperrsmiths are also called Lovara, which many people dare from Hungarian ló 'horse', without accounting for the remaining member -vara. Instead, the lemma is based on Sum. lu 'man' + bar 'strange, outside': lu-bar 'strange men, foreigners'. The Gagikane are Orthodox-Christians Serbs; the etymological basis of this lemma is Sum. gagיג 'to wail' + kana 'to be dark': gagיגkana 'groaning brows' (for their perennial begging).

Another name by which Gypsies present themselves (especially in Italy) is Sinti, still a Sumerian base: simuęk 'smith, metalworker' + tu 'to beat': simuęk-tu 'those beating metal'. Sinti are famous first in Homer (Ilias, I, 593-594, where Ephaestus tells the story of when Zeús seized him by foot flinging him from Olympus: κάππεσον ν Λήμν, λίγος τι θυμός. It seems clear that during the fall of Troy (1200 B.C.) Sinti were known to be closely linked to Hephæastus. Obvious: they were metallurgists! But even more striking their crude language. It seems clear that long before the Trojan War, long before the Sea Peoples, these metallurgists were talking among themselves solely the Sumerian language, which by (Indo)Europeans was no longer understood.

A bit all over Europe, including Russia, those copperrsmiths are also called Caldarărî (a pronounc everywhere a bit little divergent). Nobody has done research on the etymology, appearing obvious this lemma is derived from Lt. całłidia < late Lat. caldaria 'big and round copper vessel for boiling liquids or cook food'. Okay, but where's etymology? It can be found in Sum. hal 'pot, bowl, vase' + dara 'to be red': hal-dara 'red container (ie copper)': then Caldarari are 'those who make copper containers'.

Another name of the Gypsies is Churara or Čurara, that philologists seek from Romani jargon, from čurin 'knife' (and translate as 'knife sharpeners'). Could be. But I prefer the etymological basis from Akk. kûru 'knife' + Sum. arab 'pot': kûr-arab = 'those of) vessels forged in the furnace'.

Another name of the Gypsies is Lâutari, that philologists translate as 'lute players'. Instead the etymological basis is Sumerian: la 'hang, stranger' + u 'and' + tar 'cut, slaughter': la-u-tar '(people to) hang and slaughter': an epithet dating back to pre-Christian times by now, when an intruder people in the dominions of a sedentary population received no other epithet. Just look at how Jews were classified before the final settlement in Canaan: Ḥâbiru < Akk. ḡâbilu, ḡabbilu 'criminal, wrongdoer'; so were also called Sardinians Cabilli, ie Barbaricini whose bardanas (and even transhumances) were always seen very badly by Sardinians of the plain. Another example are the Kabyles, rebels who lived on the Atlas and faced the Roman advance, then the Arab advance, and still today their vast mountainous region is known as Kabylia.

Other names known are those of Zingari, Tzigános, Athzhinganos (Greece), Zingáni, Cygáni, Gitanes (France), Aigúptoi, Gypsies (England) etc., on which the etymologists shrink their already short perspective believing them 'untouchables' (Athzhinganos) or 'Egyptians' (aigúptoi), leaving the other six epithets and without noticing that all these are Byzantine spellings reeking of pareymology. Yet the etymologies are simple, in line with the previous ones. Aigúptoi and Gypsies epithets draw their self-styled origin from Egypt. Tzigános, Athzhinganos, Zingari, Cygáni have an etymology based on Akk. Ŧemû 'to look after, take care of' + ḡârû 'large vessel; a large container' (of pottery, copper, for grain, liquids): Ŧem-ḡârû = 'who dedicate himself to caldāie, calderaro'.

The question arises: why those epithets related to their profession or their wanderings, to skin color, to their requesting with mourning, or worse, to the spirit of hostility they have
been treated, at least at State level? We have already seen all the possible etymologies. Of the remaining lemma romanisca I have to discuss here below.

About the hostilities, it must be said the various historical researches outline a very satisfactory way, except many qui-pro-quō, of which were victims first and foremost philologists and Indo-Europeanists. Gypsies themselves spreaded qui-pro-quō throughout Europe, in an attempt, not always successful, to pass without damage - and possibly with a profit - in foreign territories. They were always guided by a leader who boasted to be a prince, duke, earl, sir, voivode and the like, who often introduced oneself to the local authority with (false) letters, or "safe conduct" such as the one written (so said the presenter!) from Nikolaus of Gara, as a substitute of the absent King Sigismund of Hungary! Also in Hungary, in 1416, "Mr. Emaus of Egypt and his entourage of 220 people" was supplied with money and commissions.

That boasting of noble origins, or those improbable escapes after "political or military defeats", or evocative names as "Emaus of Egypt", were typical of the Gypsies, who certainly did not have a short memory, as it is said hastily and clumsily; instead they had the absolute need to protect themselves during their millennial wandering and - if possible - to benefit from the sale of handicrafts (objects of coppersmiths, blacksmiths, ironworkers, smiths, goldsmiths, tailors, butchers, leather workers, dyers), to benefit from deed of their women, experts in the various branches of spells and predicting the future. The exquisite and inveterate theft technique was their "tail of Geryon", whose sting was normally discovered later, after their departure.

So, were the Gypsies themselves to divulge each and every opinion in order to safeguard themselves mercy a wonderful mystery of veiled lies. The lie loomed as a giant at the listener and kept intact the prestige of this wandering people. However, not always facts were in their favor. A consistent finding in the history of Rom people is persecution, enslavement, deportation, extermination. All these news ranging from the Middle Ages up to Hitler⁵. But on them I overflight. I’m interested in the linguistic and anthropological data, properly linked to the Roots. In the Middle Ages the Rom, everywhere they passed, every European country issued a notice of expulsion, and if the transit in individual villages, and often, if the revenue of that village, were in favor of the Romani, it was more for the simple-mindedness and ignorance of farmers, of woodsmen isolated and in need of contacts, news, entertainment, where the colorful and mysterious transit, the trade of caldàie, destínes "read" by women very shrewd, the reselling as a "thoroughbred Arabs" the horses stolen in the neighboring canton, had the same effect of Dr. Stranamore’s enterprises.

The reasons of Romani "diaspora" have never been clarified by historians, who wonder, stupefied, as it was possible Rom have forgotten their origins and they have "presented" a different one for each State traversed. And what could they do?! All those titles listed above were invented by themselves!, and the idea they coming from fabulous Egypt or from the fabulous India was left to the interpretation of the people or villagers who had assumed the burden of fleeting hospitality.

It is sad that historians and philologists, clinging to their pile of texts dating from the Middle Ages onwards, have not scrutinized in the same spaces the texts open up. It is sad that no one has tapped into a sound and credible etymology, thanks to which he succeeded where no other method is possible. If the primitive operators of copper were a (recognized) corporation highly aggregated despite ranging and scattering themselves from one region to another, from one continent to another, a good researcher has to wonder what fate suffered every group that, once having exhausted the copper veins of a territory, no longer had the momentum to readjust themselves to new travels, to new adventures into mining and metallurgy. It remained identity, to these Romani.

Which saved them both having opted to become semi-permanent or permanent (as in Sardinia), or they decided to wander aimlessly through the immense territories of Asia and Europe, while here and there a group detached himself inclining to stop now in Albania, now in Serbia, now in northern Italy, where Romani language toke root until to die with the last of metallurgists. And the other brothers continued to wander. But are we certain this wandering

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⁵ See Wikipedia. And see mainly the history of the 2nd Mondial War.
- which in some ways is eternal - it started with the Copper Age, ie 7000 years ago? And if it was started before? We will attempt to discover it finding the etymology of Romanisca.

ROMANISCA. It's name of jargon of Isili coppersmiths (these are said trottoniéris) and of vendors and retailers of copper objects (who are said piscaggiáius). Its etymological basis lies in Sum. ru 'building' + manu 'wood, willow' + ishu 'distribution': ru-man-ishu, meaning 'one who builds by willows and distributes', that's 'weaver of willow and distributor' (like saying those archaic professionals were 'basket makers': just like that).

This etymology can leave anyone stunned, but instead gives a realistic insight into the most ancient civilization of Sardinia (and of Isili); it was the paleo-Neolithic civilization, when metals were not used, and the buildings were made by weaving mats and boxes in accordance with branches of the plants most suitable (reed, willows, etc.). The formworks were filled with mud-straw-stones to erect the village walls. This occurred obviously where stones lacked all around. But I remark, and I would like to make it clear, that with romaniscu in Isili was indicated - at least at the Roots, ie 10-20000 years ago - only people who wove willows for making baskets. This vocation of Isili then proceeded next to copper art. It is obvious that art of basket weaving is much older; and only when, thanks to near Funtana Raminosa mine, Isilians (perhaps first in Sardinia) began to forge copper, here you are!, weavers passed in second order (forming another social class, partly reverting themselves), and romaniscu slowly came to mean 'smith-seller of copper'. This was the first word of jargon to remain phonetically identical to itself. In this regard, I would make an observation of no small importance. I argue that in Sardinia the ancient art of Isilians weavers was very well known and very popular, perhaps due to the fact the near riu Mannu gets a plethora of fine plaiting willows. In my opinion they were just willows to determine the permanence of the primitive tribe, the village building, beside which stood the nuraghe, the altar of Sun God. In fact Nuraghe Is Paras, the most famous in Sardinia for the rare perfection of his tholos, has etymological basis in Bab. išparum 'weavers workshop'. Hence the Sardinian fyonym ispartu, It. 'sparto', calling the Lygeum spartum. This item is based on Bab. išpartu, plural adjective meaning 'those who weave the stems of grass'.

At Isili they say name Isparas coming from the property of area, which was owned by friars (is paras), but this is a paronomasy. In Sardinia many properties were owned by friars because the perverted way of social life, which imposed to pay to the Church 10/100 of the crops. Too many countrymen got in bankrupt and transferred their own plots to friars.

It goes without saying that the ancient name Rom (or Romani) given to Gypsy people is a back-formation, an abbreviation of Romaniscu, by which since the dawn of civilization were called the weavers or cestinaí (future workers of copper). They call their language romanès or romani. It's said in Romani language rom means 'man', 'husband'. I do not doubt. In Sumerian it meant 'perfect, ideal', in Akkadian rūm, rū'um pointed to the 'colleague, friend', that's, ethnicity itself, at least referring to the group self-proclaimed Rom.

In any case, we must also take account of other names this people has deserved in history (in addition to those already analyzed), as the title of Luri or Luli < Sum. lu 'man' + rub 'go': lu-rub, with the original meaning of 'nomad men' (compare a name still in use among Romani: it's Camminanti). Unless the origin of this name is not connected with Akk. lurú 'man of the feminine voice' < Akk. lurû (referring to the early singers, then to players the harp, lute, lyre). It is precisely the lyre, a musical instrument standing in the center of this phenomenon: it's a Mediterranean and Eurasian word extremely ancient, and it's known Romani or Luri have always been excellent musicians.

One of the proofs of this phenomenon lies in Sardinia: it's S'Arcu su Luri 'the Pass of the Lyre' (a mountain pass between Capoterra and Sarrok), where you can admire a great cliff of pure quartz, chiseled by nature in the most perfect form of lyre.

The Legend of Luri as musicians and players of musical instruments dates back to the Iranian poet Firdausi (X cent. a.e.v., author of Book of Kings); according to whom the Shah Bahram (420-438 e.v.) asked the Indian sovereign 10,000 Luri (lute players) to brighten up the court. These received grain, animals, tools to settle and cultivate the land, but they did not settled and were cast. From there, their perpetual wanderings for Eurasia (...a myth). Luri were often mentioned by Persian poets who extolled the elegance of dressing, the
ability in playing the flute, and their color "black as night". And here’s the ring closing and joining the various etymologies already seen.

Everything we have discussed so far is not trivial. Challenges us as to the true origin of the Rom. A source free from all trappings or "deviations" drawn from the fertile mind of Rom themselves, who have always had an interest in feeding (and then stir) various myths whose hazy background is always been a perfect stage on which reciting their own destiny of wanderers.

In my view, the wandering fate of Rom goes from Palaeolithic Age, from Upper Palaeolithic, at the time when, after having realized the enormous willows usefulness in building art, in interweaving frames for silos, in interweaving superstructure for wagons, in intertwining baskets, they also realize only riparian zones of the plains or low hills yielded the rare gift of willow. They collected the saplings along the great rivers and scattered to the great plains, to the mountain ranges, tought the continents, weaving during the long journey and selling door-to-door until they reached another river, making new hoarding and giving new life to their wandering fate.

It goes without saying that the advent of copper processing enriched this tribe of brothers weavers, it increased the number of applications and made green again their fate, reinforcing the eternal wandering. Once they have exhausted the great options of copper (and having forgotten the plotting), it is obvious that the various corporations of Rom - now become intrinsically a "scattered people" - also understood to be landless. There was no harm in not having land in Europe during the pre-Roman antiquity, and even during the great Barbarian Invasions. The evil came when modern states were born, the earth became a reason for survival, where a people sunk his roots. From that moment began the persecution against the errant people of Rom, the only one in the world not to have suffered diasporas for bloody raids (as unfortunately the Jews), and also the only one in the world to keep an indomitable nomadic vocation, which to sedentary peoples is bothersome for the screeching and the clash necessarily kindled between two different phenomena: one that sucks the sap in modernity (the sedentary peoples), other sinking into the darkness of 20-40000 years ago, a nomadic life yielded in the Paleolithic Era.

We finally got to the coppersmith vocabulary. But I must first present the etymology of words rame and ramàio (copper and coppersmith).

RAME ‘a malleable mineral indicated by the chemical symbol Cu’. The original name is Sumerian: ramu, based in ra ‘solar light, to be clear’ + mu ‘incantation, spell’ = ‘sunny spell, enchanting splendor’ (due to the sensual splendor of matter). This is the word used in Italy since the beginning, while in Mesopotamia we have Akk. eriu(m), werium, (w)erû(m) < Sum. erida ‘copper’. From Akkadian word came Lat. āes, āeris ‘copper’; so it’s not true It. rame (copper) comes from Lat. *aeramen, and even from *aramen, as DELI suggests. As to Sardinia, this word is called ràmene (just like Italian word, but by addition of paragoge nunata -ne: see § 3.1.17). In certain areas of the island is said arràmene, a process identical to the previous one, but enriched by prosthetic a-: v. § 3.1.18.

ERRIU a surname that was a Sardian mining word, based in Akk. eriu(m), werium, (w)erû(m) ‘copper’ (mining words with plain spelling), with adjectival suffix of profession -iu. By erû + -iu came Erriu, which originally pointed properly to ‘coppersmith’, the maker of copper. Variants Italianised are Delrio, Deriu, Derriu.

AN ETYMOLOGICAL COPPERSMITHS’ LEXICON OF ÍSILI

Note: For 16 items I quote, in addition to my notes, those left by Leonardo Sole (S’Arromanisca, 1983), who in turn reports from the quotations of Soravia, Partisani, Pellis, Cortelazzo. For many entries I cite Trumper’s researches too.

33
ABBENGANÁRI 'to crazy', 'to go out of his mind', Sd. ammacchiài. Go to abbenganàu.

ABBENGANÁU, abbengau 'crazy', 'out of his mind', 'idiot'. Needless to say, the intellectual deviance among the ancients were seen as possessions by the spirits, or worse as evil spells (Sd: fattura) made by evil people. No coincidence this lemma is based on Sum. a-nominal locative case (non-directional: it indicates the stop in a place) + en 'spell' (operated by a sorceress) + gana 'logs, impediment': a-en-gana 'chained by spell'. But it can be a denominal from bênghis 'hell'. Wagner: makku abbengalûdu 'pazzo, scemo'.

ABBENGÁRI 'to gathet the goats'. Go to bengàra 'goat'.

ABBIBULU 'soaker, absorbent'. It has the most direct contact in Lat. bibô 'I drink', but the etymological basis is Assyrian bi′u, bibu 'source, leakage of water', Sum. pu 'mouth', 'well'.

ABBOTTÁRI 'to hit, beat' (cfr. It. botta 'knock'). Base in Akk. abattu 'pistol', abâtu 'to destroy' buildings etc.

ACAMEDDÁRI 'to assemble; to knot, cluster'. In Sardinian we have camedda 'gang, bad company' < gameدداره 'have bad company'; gamarêsu 'shepherd'; gameدداره 'to join a herd of cattle with another', 'get used lambs to being with others' (Bono), 'to breast-feed, to breed lambs', 'tame'. In addition to the fundamental gama, gamma, we have variants amma, ama, equal to Log. bada 'herd of animals, herd of minute cattle'. The etymology isn't from Latin gemellare 'to twin', as unfortunately Wagner thinks. Etymological basis is Sum. ħamun 'harmony'.

ACCAVALLÓSU 'tame', Sd. masédù. Etymological basis in Akk. kabâlu(m) 'prevent', 'to be paralysed'.

ACUA 'here' = Sd. innòi, innòghe. This lemma is an indicator of the fact the coppersmiths of Isili originally had close relations with Italian coppersmiths. In fact this abverb in Sardinia is not used at all, and it is clear the lemma acuà (or acquà) is the same Italian lemma qua (here), from which, however, the coppersmith jargon stands out by virtue of the redundant locative prefix a-. DELI says Italian qua 'in this place' should have etymological basis in Lat. (e)cù(m) hâc 'ecco per di qua' (there, on/through this place). But there is no need to have a great scrupulousness to note DELI's ...creative ybris: That dictionary in fact makes us attend first to the destruction of an entire word (eccum), then to the religious delicacy by which it picks up a bit (-cu-), finally, to the hazard gamble that sticks -cu- on Lat. hâc and create a minotauristic -cu-hâc, disregarding the end might have made all the other members, including the final velar (-c). To me, incapable of dizzying and futuristic experiments of Dr. Frankenstein, remains a unique, archaic resource: to open the Sumerian dictionary, where I have ku 'to place, put' + -a (locative suffix with value 'in'): ku-a, meaning 'in this place', just like in Italian.

ADDEREDDU = Sd. agòa, aségus, a palas 'behind, back'; see Sass. darédu. Etymological basis is Akk. redû(m) 'to accompany', 'to add', 'to be added', 'make someone follow', 'to chase (the enemy), pursue', 'follow' (tracks). The two particles a(d)- and -de- are locative: a- is the nominal locative Sumerian (non-directional: it indicates the stop in a place); -de- (a corruption for -da-) is from Sum. da- nominal comitative case 'with' (-da- Sumerian behaves as well as the prefix in the verbal chain).

ADDODBÂDA 'stroke', 'blow'; cf. Log.-Sass. addobbare, Camp. addobbaí 'beat up a lot, until you make sure that the opponent is on the ground helpless, undone'; also used to 'strike the iron to shape it'. Wagner derived it from Esp.-Cat. adobar 'curtir las pieles' and familiar pegar 'beat'. But for the Sardinian and Hispanic is worth the etymological Akkadian basis dubdû, dabdû(m) 'to defeat, inflict a defeat'. See dâddu.

ADDOBBAÍ 'bell clapper'. For etymology see addobbáda.

ADDODBÁRI 'to knock'. For etymology see addobbáda.

AFFINÂRI (affînârî) 'to give', 'sell'; sa lippa est affinâda a is lippônis 'the earth is given to the peasants'. This is one of the jargon words less penetrable, not being an old term that brings in very nearly the same phonetics. There are, however, words somewhat neighbors, which seem to be the archetype to which affinâri draws. It's Sanskrit ābhās 'turn to, speak', and especially Akkadian a (with dative value) + panû 'turn to', 'go ahead', 'forward'. On a-panû was operated a successive umlaut Latin-based (a-pinû > affin-). Cortezzo cites Trentine finà 'to give' (Sole A 37), J. Trumper for ammassante points affinàre 'give', and also 'be, exist', 'have', 'understand'.

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AFFINÁRI CÁLLIU 'to give sb. a present'. For etymology see both lemmas.

AFFORAMÁRI 'to take off, send out, expel'. The lemma (with locative prep. a-) is composed by foras Sd. prep. and adv. 'save'; foras de isse 'save him, except he'; but also 'out, outside'. Etymological basis of the Sd. lemma is Lat. fórás, foris (having the same adverbial suffixes of Akk. -aš, -iš; 'outside'; foras urbem 'outside the city' (especially with verbs of motion to place). But the archaic base remains Sum. bur 'to tear out'.

The coppersmith lemma breaks down in the particle of motion to place ad- (af-) Sumerian dative prefix + fora- (< bur) + Sum. mar 'sift, winnow, separate' + verbal suffix -i; the original meaning was roughly the current one. See foramári.

AFFROGGIÁDÓRA 'tongue'. For the etymology see affrooggíari.

AFFROGGIAMENTU 'talk', 'conversation'. For etymology see affrooggíari.

AFFROGGIÁRI 'to say, speak'. Base in Sum. pu 'mouth' + rig 'eat': pu-rig (is added the Mediterranean-Akkadian prosthetic a-: a-pu-rig), with the meaning of 'eating with o.s. mouth' (or 'mouth eating', etc.) + suffix of Latin infinitive deponent -āri; then you do the metathesis: *apprugiāri > affrooggíari. The original meaning pointed to the act of eating, to which was associated also the act of 'talking', because with the same body you do two things, both expressed in the ancient Sumerian with a single cuneiform grapheme.

AFFROGGIARÓLU 'radio', 'radio equipment', also 'television'. Go to affrooggíari.

AGAGIAMENTU 'swindle'. Go to agágiu.

AGAGIÁRI 'to cheat, deceive'. Go to agágiu.

AGÁGIU 'swindle'. Etymological basis lies in Sum. ag 'to effect a change', doubled with a superlative effect: ag-ag.

AGÁGU 'covenant not maintained'. Go to agágiu.

AGARU 'yard; square'. Etymological basis Sum. a 'locative in' + har 'ring, circle'. Evidently in high antiquity with a-har was pointed a circular courtyard - known from archaeological sites excavated in Sardinia - which gave air to huts all around; they were actually built at the edge of a communitary circle.

A(G)GATTIU 'dung, excrement'. Etymological basis in Sum. ḫab 'stinking, fetid, stinking' + tu 'soup, broth': ḫab-tu, meaning 'stinking mess'.

AIÁNCHI 'coal'. If I take the mark, the etymological basis is Sum. ah 'to dry; to be dried out' + amharu' plant': ah-amharu, with the original meaning of 'dried plant'. See the Sardinian calvòne 'coal' < Akk. ḫarbu, ḫarpú (a tree) + Sum. unu 'stick, stick of wood', meaning 'tree stick'. In fact, the coal is produced by piling tree branches of suitable diameter and cut with proper length.

AIÉPIIU 'bird'; aiéppiu de drughi 'bird of wood'; aiéppiu grunívu = píllòni de ferru 'aeroplane'. At first it seems a corruption and a mixture of Latin word avis 'bird' and It. ghèppio (kestrel). Anyway, we have solid contacts in spoken Lat. *(ae)gýppiu(m) and Gr. κύκριος. But see pieppiu. For aiéppia they means the 'hen'.

AJUSTA 'stadéra, lever scales'; 'unit of measurement of weight about 1 pound (400 gr.). It would seem this term is referring to the fact the scales adjusts, ie it makes the correct weight measurement. But indeed the etymological basis is Sumerian: ag 'to make' + uš 'unit (of length)' + tab 'to make the mark of measurement': ag-uš-tab originally pointed to a tool that 'states, produces the mark of the measurement'.

AJUSTANTI 'unit of measurement of weight about 1 kg'. Go to ajústa.

AIUSTÁRI 'to weigh'. See ajústa.

AIUSTEDDA = tres unzas, pagu cosa, 'hectogram', 'a little quantity'. See ajústa.

ALLABÁRI = incricári su craddáxu, attrocciári 'to make the edge to the cauldron', 'bend'. It reflected in the Sardinian lapia 'boiler' (a big container) preceded by Sum. prefix a 'in' (locative). In turn lapia has etymological basis in Sum. la 'to stretch out' + piçu 'container of beer' (that's, the better pot): la-piçu meaning 'stretched pot'.

ALLAIACCIÁRI from laiácciu (laiicciáu) 'bed'; also infinitive 'going to bed', 'falling asleep'. See laicciáu.

ALLENTA, lènta 'water'; allenta nibàra 'cafe', allenta e grèbu 'salad water'. This lemma seems untranslatable. But it is possible to trace the Sumerian language, where we have a 'water' + anc. Akk. lemû 'to consume (food or water)' + -ta distributive Sumerian pronoun: 'each', where the measure (+ number) are followed from ablative -ta. So, once we had the mixture
al-lem-ta meaning 'each drinking water (consumable)'. Sole (A 27) cites the Romanes of Abruzzo len ‘river’ (from Soravia).

**ALLÉNTÁRI** = Sd. sciündri ‘to wet’. See allenta.

**ALLÔGU** ‘service, work’. Etymologic basis in Akk. allu(m) ‘hoe, pickaxe’; cf. Sum. allub ‘tool’.

Apparently, originally the lemma is reported for ‘farming’.

**ALLUSCÁRI** ‘to see, look’. The first comparison seems Lt. losco, Lat. luscus ‘a man with a blind eye’, Greek λοξός ‘not in a straight line, ambiguous, messy’. This, however, is rather contradictory. By removing the prefix al- (which is the particle of movement ad), it remains lusc-ari, which seems to have basis in Akk. lu ‘no, not’ + ḫāšū ‘dark’: lu-ḫaṣū > metathesis lu-šaḫa- ‘not dark, clear’ + usual Sardinian suffix, very similar to the deponent Latin infinitive suffix -āri. So ad-lu-šaḫa-ri pointed the direction to the light source, toward the light: which is precisely the function of seeing. Sole (A 29, 37) cites similar words of cunning slang: luscari, alluccare ‘to look, see’. J. Trumper points allumâre with the same meaning in ammascante of Dipignano, to be compared with all Italian jargons; he also cites allušcare ‘to see, look’ always at Dipignano, and presents it as germanism.

**ALLUTTÁRI** ‘to hear, listen’. This obscure term has basis in Akk. alluttu(m) ‘pliers, pincers’ of crab, and originally meant ‘firmly grasping’.

**ALLUTTÉRA** ‘ear’. For the etymology go to alluttári.

**AMEÁRI** ‘to give, deliver, sell; insert’. It is difficult to imagine a certain etymology for ameári. Maybe we need to start from Sardinian meqâre, ammegâre, meqâi ‘to be on the verge of, linger’ (durative): méqant a bênni ‘they linger, slow to come’, ita megas ‘e faï? ‘what are you doing?’ su inâri mengat a menguári ‘money start to finish’, megámu de mi corcâi ‘I was going to lie down’ (Wagner DES). Exceptionally, almost as retaliation, the semantics goes to the speed tout court, in the sense of ‘to end, make haste’. Wagner can’t find the etymology, but the basis of megâi is Akk. mekû(m) ‘neglect’, ‘miss something’, be negligent (to something), mékûm ‘ide, careless’. If the etymological hypothesis here suggested is correct, then ameari is the nth Coppersmiths’ word used in an ironic way, which by the prefix a- means flipping the concept, so as to force it to a parallel and opposite semantics.

**AMMUÇEDDÁU** ‘to be struck dumb’. See mucedda ‘silence’.

**AMPESA** ‘soup’. The etymological basis is Akk. amû ‘palate’ + pesû ‘rejoice’: am-pesû meaning ‘joy of the palate’.

**AMRUXTTÁRI** ‘to make dirty’. Go to amruxttáu.

**AMRUXTTÁU** ‘dirty, filthy’. The etymological basis is Akk. amru ‘piece of wood’, by extension ‘coal’ + himtu ‘burn’: amru-himṭ-, meaning ‘black as coal’. To better understand the phenomenon go to aiânci ‘coal’.

**AMUÇEDDÁRI** ‘to silence, to struck dumb’. See mucedda ‘silence’.

**AMUCITÁRI** variation of amuceddári (see).

**ANGULIA** (l = r uvular) ‘shop, tavern, bar, small restaurant’. The etymological basis is Akk. anḫu ‘tired (person), dilapidated (home) + lihum (a word for food): anḫu-liḫum, meaning ‘food of the tired’. This lemma is ironically referred to the function of the restaurants, which was to feed the customer with freshly cooked foods.

**ARBARESCA** (synonym of romanisca, arromanisca), name of coppersmiths’ jargon of Isili (trottonièris) and of vendors and retailers of copper objects (piscaggiàius). According to Francesco Corda (SGR 24), «it has been suggested a derivation from arber ‘Albanian’ or arberēše ‘Italo-Albanian’. Of "very likely belonging to Albanian" are, for Cortelazzo, some items slang of Isili: arrega, dossu, drughi, etc. It isn’t unlikely arbaresca is the original name of the romaniscu jargon, understood simply as ‘the language of Coppersmiths’. This hypothesis is based on the names given to the coppersmith, to calderario, to tinker etc. in various jargons of the trade: arvar in Tramonti (Friuli), revara in Monsanpolo (Marche), erbaru in Dipignano (Calabria)».

While paying tribute to the pioneers who started the research, experimenting first with the great difficulties opposed by a (until yesterday) mysterious jargon, I do not agree with Cortelazzo’s interpretation; I don’t agree either with the setting of Corda. The hypothesis this adjectival word may be an ethnic indicating a group of professionals from Albania, would sottend an obvious consequence: the processing of copper has always been characteristic of the Albanians, rather, Albania as such has been the focus from which radiated copper technology in the Mediterranean. But this is precluded by the fact that, as you know, Albania
was never a producer of this metal. Also precludes it the consideration that in the Greek and Roman history Albania was never nominated for this vocation, even by Greek poets (who, you know, were often the detectors of certain socio-economic relationships that eluded historians too). These considerations have weight. So how has weight the consideration

**Sumerians already knew the copper.** It is from this last statement that we must start. Secondly, it is the etymological translations that I suggest on the lemmas arbaresca and romanisca to throw a powerful beam of light on their origin, which was Sumerian, indeed. The mutual relationship between arbaresca and romanisca lemmas, highlighted by the translation, does not lead to their confusion, but rather distinguishes two professions.

In fact arbaresca, arbarésçu, arbariscu has etymological basis in Sum. arb 'pot' + išhu 'distribution': arab-ışhu > metathesis arbariscu, meaning 'distributor of vessels'. So it seems clear they were the current piscaggiaius (the 'retailers of copper objects') to have the original identity of arbariscu. How to romanisca, I have already discussed about.

ARDARÈSU 'servant, employees'. Basis in Akk. (w)ardu 'slave, servant'.

ARDENTI 'match'. The basis is Lat. ardeō (=< āreō) 'to burn', 'burning heat'. The ancient bases are obviously Semitic: cf. Hebr. ḥārār 'to burn' (OCE II 344).

ĀRI 'to have'. It is the same auxiliary used in the Sardinian language.

ARI 'here'. Cited by Sole A 37. The uniq possible comparison is Sum. ara 'times' (Sp. vez): in the multipliers.

ARIBÁRI pronoun 'I', pl. aribaris 'we'. This lemma at first seems absurdly ironic, since it corresponds phonetically to (Sassargi) aribari 'olive grove'. Perhaps this is the only cryptic word of the entire coppersmith jargon. Anyway I'd grope to "decipher" the mystery with an Akkadian compound (as usual, placed in a construct-state): āru 'warrior' + āru 'get pregnant, impregnate': āri-aru = 'warrior that impregnates'.

If intuition is true, then in this synthetic compound we have to read a "citizen" (they were warriors as they had the right to citizenship) able to impregnate a woman (that's an adult, possibly married, and with full civil and politician rights). With these two civic qualities man took his own public "ego", recognized by the community.

But it's possible the archaic base is Sumerian, from ala 'demon', even 'soul' + ba 'who?' + lu 'person, man': in construct state ali-ba-lu meaning 'animated man'.

ARRÂNCHIDU 'smell, scent', Sd. fragu. In Logudoro there is a word with the same sound and meaning. It can have only the etymological Akk. basis ramû 'to invest someone, something' (with smell, radiance, fear, etc.). + kidû 'outside' + a- intensifier Semitic suffix: in compound ar-ram-kidû 'smell outside'.

ARRÉGA 'village, built-up area, city'. Arréga arbaresca = Īsili. The slang arréga in the sense of 'town' seems to come from archaic Sumerian rig 'enclosure for cattle'. To be clear, it had to be, at least for Mesopotamia, a 'caravanseraï', so a caravan site around which a village slowly was built. I say this because there were not few the ancient cities (including Troy < Sum. tur 'animal stall') born with a name on the refuged cattle, the sheep-shelter. In ancient times there was a need, here and there, of common shelter for cattle, derived from the fact it was necessary to protect cattle by the assault of wild beasts, then very numerous, and by the robbers. In Sardinia the shelters were born more than anything else for the defense of the cattle from the Arab invasions in the Middle Ages and the modern era. They are famous the livestock shelters of Sulcis called medâus and furriadróxius, around which sprang up, inevitably, all the villages in this area.

After this brief but plausible analysis, arréga seems to still have the etymological basis in Sum. re 'city' + gar 'to heap up': re-gar = 'a city builded in height (with stones)'. See in Tramonti rega 'village' (from Pellis). It is instead to reject the comparison Cortelazzo makes with Alb. rrugē 'way, passage', as this term is based in Sum. ru 'to build' + ge 'shape, a geometric shape, an architectural term': ru-ge 'to build by geometric shapes', from which our road, s'arrúga, Fr. rue; also lt. ruga 'wrinkle skin', Lat. rūga.

ARRÉGA ARBOLLÌA the village named 'Nurallào', Nuradżà. See arréga.

ARRÉGA CALLÉRA The city named 'Cagliari'. See arréga.

ARRÉGA 'E FORÁMINI bidda strângia, 'an extraneous village'. See arréga.

ARRÉGA MAGGÉRA 'city'. Go to arréga.

ARREMÉRADÒRI, remeradòrì 'thief'. See remèru 'theft'.

ARREMÉRÀRI 'to rob'. See remèru 'theft'.
ARREMÉRU 'theft'. Go to reméru.
AROFFADÔRI 'who roasts, cook'. Go to arroffài.
AROFFÁRI 'to cook', 'roast', 'heat', 'make red hot'. Basis in Sum. arab 'pan' + Sardinian suffix -ái, with the literal meaning of 'tegaminare', 'to cook in the pan'. To understand the importance of this word we must trace back to the dawn of human civilization, that’s when, once made the pots and kitchen tools, mankind was no longer limited to roasting but began to cook dishes and stews doing cassole and dews. When this happened it was a real revolution. Hence the word arroffái, which implies, inter alia, the permanence of the family and then the construction of a village. We are in the Neolithic Age.

ARROLLANTÉRI 'carter, travelling'. Go to arrollanti.
ARROLLANTÍ 'car'. This lemma evokes It. carriolante, which pointed to the laborer carrying carriòla (a wheelbarrow). This is called, in coppersmith jargon, arrollanti de is aribários, literally ‘the chariot of us’. It’s possible the lemma resume, or phonetically references to, Sd. carru < Lat. cārrus, cārum, which Ernout-Mellet indicates of Gallic origin, remembering that «Les Romains, peuple sédentaire de propriétaires cultivant leur terres, n’avaient pas les grands chars a quatre roues où les groupes de conquérants gaulois transportaient leurs bagages et qui, la nuit, leur servaient à entourer leur camp». I note this word is also Akkadian: ḫarū ‘container or wagon’ < Sum. kar ‘take away’. So Lat. cārrus ‘wagon with four-wheel’ and Sardinian carru, together with the Gallic term, are nothing more than identical words of the ancient Mediterranean language.

However, this reconstruction must give an account of the fall of initial velar k-. Therefore a more concrete ypothesis than the previous assumptions, about the original idea of ‘carro’, ‘wagon’, is based on the simple concept of the archaic ‘barn, warehouse to store goods, granary’, called in Akkadian arū, to which we add lāmu ‘wraparound (objects)’, an adjectival which at plural makes lāmtum. The compound arū-lāmtum pointed exactly a ‘wrapped warehouse’, exactly what was the carro (wagon) in the original conception, and which still can be seen wandering around the countryside of Sardinia, consisting of a wooden frame with wheels, a wooden floor superimposed on which is a “fence” of woven reeds or sterren stuff.

ARROLLANTI CÀLLIA 'gig, car, coach'.
ARROLLANTI 'E ALLÉNTA 'E GREBU 'boat, ship', literally (a car for salad water). See arrollanti, allenta, grébu.
ARROLLANTI 'E CALLANDRU 'a car for donkey'. Go to callandru.
ARROLLANTI 'E ARIBÁRIS 'cart, old wreck of us, of our own property'.
ARROLLANTI 'E CHIRRIGOLLUS 'ox car'. See chirrigollu.
ARROLLANTI 'E GRUNIVU 'automobile, autocar'. Go to grunivu.
ARROLLANTI 'E OCCHIÉRI 'cart towed by a donkey'. Go to occhiéri.
ARROLLANTI 'E PODDINÁU 'cart towed by a mule'. Go to poddináu.
ARROLLANTI 'E SCECCU 'cart towed by a horse'. Go to scèccu.
ARROLLANTI 'E STRÉTTULA GRUNIVA 'train'.
ARROLLANTI FRODDULÉRI 'aeroplane'. Go to frodduléri.
ARROLLIÁRI 'to turn', Sd. furriá (word borrowed from Campidanian, eg. arròliu ‘circle, knot’; but also from Logudorian: eg. arrògliu ‘sieve, blockade’). Wagner can not find the etymology. This is based on Sum. a (locative preposition) + gur which indicates everything having a circular shape (circle, silo, clothe hem, shield). The etymology is also shared by It. groviglio (tangle) < gur. In Sardinia there was a complete metathesis (gur > rug), from which ar-rógliu.
ARROMANISCA. See romanisca.
ARTICIOCCA ‘artichoke’; see Fr. artichaut, It. ‘carciofo’. It seems the French term is entered in Sardinia with the arrival of Savoy, 300 years ago. The Coppersmiths of Isili toke possession of the new lemma seconding their habit to differentiate somehow proper speech from the one of village.

A SA CÀLLIA an avdverbial locution, Sd. in su mellu modu 'to a good aim; greetings; well, very well'. See càllia.
A SÀ SCÀLLIA an adverbial locution: in malu modu, in mala sorti 'in the worst possible way; evil; down the drain'. See càllia.
ASSORAMENTU Sd. côja ‘marriage’. See assóru.
ASSORÁRI 'to marry', even 'courting, to get engaged'. See assóru.

ASSORÁU 'married'. See assóru.

ASSORU 'marriage, wedding'. The term is obscure. At first, it would translate to Akk. aššurû (which is also a Sardinian surname, Assóru, in northern Sardinia simplified Soru), calling it an 'Assyrian', one of many that once landed in Sardinia for commercial purposes. But this lemma with that of Isili can not have relationship. Then we need to put in place other entries, the Sumerian ones, with whom we can make a reasonable meaning. We have ašša 'perfect' and ur 'man', ur 'roof, shelter,' ur 'protection', uru 'proximity, adjacency': in compound ašš-ur or ašš-uru. The compositional choice is not easy, but it's clear we live in the same difficult situation faced by men of the Paleolithic, who had for the first time to give a specific name to the domestic union between man and woman.

Pivoting on Sum. ašša, we have ašš-ur as a 'perfect man' (with obvious reference to the fact the wedding predisposed man to pass on the offspring: what in those days was considered a sacred duty, as well as an absolute necessity). Otherwise we might have ašš-ur like 'roof perfect' in the sense only the union of man and woman gave the home due sanctity. Otherwise we have ašš-ur like 'perfect protection', in the sense with the wedding the protection of women was passing from father to husband. Finally we have ašš-uru as 'perfect proximity' or 'fusion between two sexualities which procreate'.

AUCCIÁRI A VILLÁCCIU 'to grab, hold, arrest'. Villácciu 'prison, jail' (see).

AUCCIÁRI CRABIÉLÎ, Sd. scurgiá 'sunset'. Go to crabiéli.

AUSTÈRA, Sd. pesa 'lever scales, pair of scales'. It is an adjective in -ra having etymological basis in Sum. uš 'unit', 'measure of length' + te 'wheelbarrow, chariot': uš-te- with the meaning of 'wheelbarrow measuring' or similar.

AVVENNERÁRI 'to pay', 'return a debt'. For this coppersmith lemma is difficult to find the etymology, if not drawing from extreme Sumerian entries, indicating the imprisonment and the prospect of being hanged for debt: from ABA 'tree' + ennuûg 'imprisonment, watch' + ere + to throttle, strangle, hang', which are composed in ab-bennûg-ere. But perhaps the initial ab-, av- is a Latin ablative of removal, so you should interpret 'escape arrest by hanging'. Note the usual ironic allure of this jargon.

AZINGARRÁRI Sd. pungiári, stocchiggiá 'to stab'. I find the etymology only putting this lemma beside to zingaro (Gypsy), to which I refer. It seems to mean 'to hurt after the style of a Gypsy'.

BAGHILLÁRI 'to have a good time', Sd. spassiá. Go to baghiliu.

BAGHILLU 'feast'. It is difficult to escape the strong seduction this word refers to personal name Bachis, well-known in north-central Sardinia. Also become Jewish-Castilian surname (Baques, Baquex, Baquez, Vaquix), Italian (Baquis, Bachi), Algerian (Bakech), Maghreb in general (Bakis), Bulgarian (Bakich), Levantine (Bakish), Arabic (Bakes, Bakis). Bachis originated from Bacchus, the known Mediterranean god of welfare and orgy (a sort of Šalem old-Hebrew), to whom Sardinia dedicated many shrines.

It is not easy to determine the cause of invasive adoration of Bacchus in Sardinia. Knowing who "sanctified" him, it's easier: it was the Christian clergy, who worked the same manoeuvre successfully with the cult of the Emperor Constantine, who was also worshiped as a god. Constantinus and Bacchus were taken down from the pedestal of gods and demoted to the rank of saints; then both ousted from the Second Vatican Council and returned to pagan world.

About the etymology of Bacchus, I recognize a great difficulty. If we stick to the archaic coppersmith word baghiliu, then we could have a referent in Sum. ba 'to distribute gifts' (agriculture, viticulture) + gil 'treasure': ba-gil = 'giver of treasures'. And we would enter in the climate connoting a big feast, which once in Sardinia must have Dionysian characters.
But maybe we should start from Akkadian language, where we find a character with prophetic powers, which enters into ecstasy as Bacchus. The ecstatic is mahhum, a deverbial by mahûm 'to be all the rage, go into a trance'. Plautus brings into action the character Maccus in Atellana, and maccu is also the 'unhinged', the 'foiled', the 'madman' of the island of Sardinia.

But mahhum solves half the problem in etymology. It is also true the Akkadian lemma is melted thousands of years with the Neo-Assyrian baku 'tearful', also 'cry, moan, scream, howl'. It is from this that he was born the Greek Bûkchôç, Lat. Bacchus, and with it also the Neo-Ass. word bûkisū 'woman weeping, wailing, screaming, howling', from which the Bacchae. From bûkisû comes the Sardinian name Baccis, and adjective Bacchisîu 'devotee of Bacchus'; with reference to the Bacchae arose also the old-Bab. word bûkâiš to cry, from which the Sardinian bagassa, It. bagàscia (whore) for a certain attitude toward the possible customers. I plead impartial toward the two etymologies Sumerian and Akkadian.

BALLI 'copper coin of 10 cents'. It had as sub-multiple: su balliccu (worth 2 cents, from which the surname Balliccu), and balliccheddu (value 1 cent). I'm inclined to see in balli a Sumerian root bal meaning 'to exchange, return': that is a whole program. See Romanes bal 'mille lire' (a thousand pounds) (from Partisani, Soravia, Prati).

BALLICCHEDDU. Go to balli. Sole (A 27) cites Romanes bal 'mille lire' (from Partisani).

BALLICCU 'a coin of tres arrials'. Go, however, to balli.

BALLOTSA 'pot, saucepan'. Base in Akk. ballussu 'mixture' (of aromas). It is known the aromas were extracted by boiling. See in Tramonti vilôza 'boiler' (from Pellis).

BARRÁGU 'warehouse, cellar'. In my opinion the etymological basis lies in Sum. bar6 'white', 'clear' + aḥ 'dry' bar-raḥ 'free and dry space': are the requirements of a warehouse or a silo, in order to preserve food in the past times.

BÀARRANA, bàrra 'a grape'. In my opinion, this lemma has a connection with Sardinian surname Bàrrau, which was originally a feminine name meaning 'Headdress of Anû', from Akk. barrum (a type of headgear) + Anû 'supreme God of Heaven'. It should be clarified the nobility, and even more the sacredness, formerly were obliged to be expressed by a headdress. This means, in relation to grapes, that his name was a direct reference to the highest divinity, to whom grapes was offered in ceremonies in the form of wine.

BARUNGÉRI, Sd. asurîu 'stingy, mean'. Go to barungi.

BARUNGIA 'avarice'. It has the basis in Akk. bûrum 'to grasp, seize'. It don't derive from Romanes barô 'big' (as he would like Sole A 28).

BARUNGIÁRI, barungári 'to pile, heap; gain'. Go to barungia. Cf. Romanes báro 'big' (from Soravia).

BARÜNGIU 'heap'. Go to barungi.

BARZARELLU 'stupid, good-natured'. It is possible the etymological basis is Sum. barsal 'sheep'. Then, ancient meaning would be 'sheepish', with the metaphorical sense (pecorone) known in Italy.

BENGÂRA 'goat'; su grebu a is bengàras! 'the salt to the goats!'. The word is really archaic. In fact, we have Sum. engar 'farmer'; but this Islian word referred to goats makes it coming back to Paleolithic antiquity, when they did not yet cultivated fields, limiting themselves to lead sheep and goats. Etymological basis is Sum. en 'lord, ruler' + gara 'desert': en-gara 'ruler of the deserts'. It's known sole animal who can survive in desert lands of the Middle East is just goat.

BENGÁRI 'bleating of a goat'. Go to bengàra.

BENGAROLLA 'kid', 'restless girl, trollop'. Go to bengàra.

BENGASINU 'spirit, ghost, lost soul'. It's an adjective with etymological basis in Akk. emû 'tongue' + ḫasû 'dark': construct state em-ḫasû = 'dark tongue' (in other words, the person who does not speak). This concept is identical to what our fathers, our mothers - up to 60 years ago - had of the netherworld, particularly in relation to the souls still soughing a final rest. See also benghis.

BENGHÉRI 'goatherd'. Go to bengàra.

BENGHIS 'devil'; sa corte benghisi 'the hell'. It has etymological basis in Sum. en 'Lord, ruler' + ki 'underground': en-ki 'ruler of the underworld'. Sole (A 27) cites the Romani beng 'devil' (from Soravia, Partisani), beinck (from Foletier), bango 'lame' (from Partisani), bango 'wrong' (from Soravia).
BENGU 'goat, billy goat'. It's back-formation of bengàra (see).

BIBIGORRA 'cicada'; also 'quarrel'. Etymological basis in Akk. bibû 'child' (in feminine names) + gûru 'foliage, leaves': construct state 'Girl of the leaves' (a fairy).

BIBIGORRÀI 'to quarrel'. Go to bibigorra.

BIRIGOLLU or Sd. birìolu 'a typical Sardinian headdress also called bonette'. Birigollu has etymological basis in Akk. bîru 'crest, baulk, ridge' (between fields, canals) + gûlu (headdress shaped like a bowl); the construct state biri-gollu originally meant 'bowl-crested headdress'.

BIRRIÖLU (o birigollu) 'headgear also called bonette'; it's allotrope of Sd. mirriöne, berriöla, birriola 'coppola, peasant's cap'. In Supramonte of Baunéi there is the marine-mountain name Birìola, born in the likeness of the mountain profile with a cap, linked to an escarpment "like a fan"; In Càgliari we have a variant Miriönis, the name of an escarpment. Etymological base of Birìola, birrìola, birriölu is the same of birigollu > biri(g)ollu, from Akk. bîru, birru 'baulk, ridge' + gûlu (hedgear formed like a bowl): then the costruct state birigollu meant at origin 'edged bowl, or peak'.

BOLLEDDA (fari) 'to will, want, ask'. The origin seems to be from Lat. volô.

BORROGÀDA 'cheating', 'rip-off'. Etymological basis in Akk. burruqu 'with flashing eyes': obviously referring to a provocative woman; In fact, the base is burrutù 'temple prostitute'.

BRECCA 'skleton'. This is one of many jargon words of Isilian coppersmiths where you touch with certainty - mercy the usual irony that distinguishes this language - the state of the real situation in ancient times. We know well, thanks to the Bible, the fate touched a corpse after death in the land of Canaan: the dead were exposed outside city walls to be shreden by the animals, and they were buried only at the state of skeleton. Well, the Sardian word brecca has the etymological basis in Sum. bir 'to shred, tear' + kab 'to blow away, take away': birkab, literally meaning 'tear and rip off'.

BRECCU 'bone'. See brecca.

BÜFFULA 'breast'. It seems this curious shape derived from opportunity that breast provides to infants sucking milk from Camp. buffái 'to drink', but also 'to blow'. For the breast this double semantics would be fine, because the infant sucking seems that after each feeding he blowing strongly to take the subject of nutrition swollen. This, however, should serve to inspire more scrupulous at the time of etymological research. In fact I do not think the actual semantics of bûffula is the one just described. In my opinion, the archaic etymological basis is Sum. pu 'mouth' + pu 'source' + la 'liquid stream coming out in large quantities': pu-pu-la, meaning 'mouth of the source that emits in quantity'.

BUFFULÁXU 'breast'. See bûffula.

BUIÖSA 'prison, cell'. This word of Isili coppersmith jargon invokes the darkness, as a prison in the high antiquity was nothing more than a cave or a hole plugged by a stone, and later a cave plugged by a rude door. The word bûio and the adj. buiôsa are found in Tuscany, but aren't Latin. Romance etymologists, including DELI (Cortelazzo-Zolli) don't know how to find etymology. It can only be based on Akk. bûru(m) 'cistern, well, pool, pit' (for the reasons I explained).

BUTASSINA, butassirra 'pocket'. It remembers, in the first member (buta-, butta-) the Sardinian word indicating 'shoe' (botta), corresponding to Engl. boot < anc. Fr. bote, and having the etymological basis in Akk. uttu 'waterskin', by extension 'shoe'. Originally the shoe was nothing more than a binding skin, then reinforced by leather in the sole. Form of uttu had from the beginning even the old purses.

The second member -sina is based on Akk. sinnu 'withdrawal'. So butassina originally meant 'wineskin to levy' (a whole program, expressed with usual irony).

BUTASSIRRÀ 'pocket'. For the first member of this lemma go to butassina. As for -sirra, it has etymological basis in Akk. sirrum (a tax revenue, income). We find the same ironic meaning of butassina.

CABIDDU 'hair'. This lemma of Isili coppersmith jargon is a strong indicator of the need, always felt by the Isilian coppersmiths, to differentiate their vocabulary. They even borrowed the Latin capillum 'hair' (ie 'head hair'), which, however, had the archaic basis in Sum. kab 'to blow away, take away' + il 'to raise, carry; lift, carry': kab-il, meaning '(body part) that moves'.

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CAMALLÀDÒRI ‘crow’, Sd. corròga. This lemma has no bearing with cadrància ‘tick swollen with blood’ (compound < Akk. kart-annak meaning ‘crumb, piece of lead’, with reference to the similarity of the mineral that melts in drops). Cadranchéra has etymological basis in Akk. ḫadû(m) ‘to be joyful, rejoice’ + rāmu(m) ‘to parties, wagging his tail (dog), fawn, fondle’ + qerû ‘to call, invite’ (offering to the deity): ḫad-rām-qerû = ‘one who celebrates God’; see Sum. kadra ‘greeting gift, the gift of hospitality, gift of the holidays’, Akk. kadrû ‘greeting gift’ (gift made to the gods).

This lemma indicating the crow have the same semantic field of corbu, crobu ‘raven’. In the pre-Christian past, Nature had very strong arguments for the man being persuaded of the opportunity of certain cults, which seemed suggested as such directly from God Almighty. The raven was one of those arguments. This beautiful animal, the smartest among birds, has beautiful habits. At dawn, small flocks await the first shining blade, and immediately do the salute to the Sun, rising by wings with great leaps as children in a joyful dance, croaking merrily in chorus until the star appears in its splendor.

The raven in Greek mythology accompanied Apollo, the sun god. Even in China, the raven was a solar animal. A red raven symbolized the king of the Chou dynasty (until 256 BCE), who was likened to the Sun. It’s said it was a crow to indicate to Alexander the road to the temple of Ammon (hypostasis of the Sun). Among the Germans two ravens accompanied the god Odin, and in America among the West Indians, raven exercises the function of a creator god. Even the Christian saints were accompanied by the crows (Benedict, Boniface, Oswald), and were the ravens who defended the body of St. Vincent from the fairs.

Returning to the spectacular display of crows flapping and singing at sunrise, it was from there that he took the name, from Sum. kur ‘rising’ (of the sun) + bu ‘flutter’, meaning ‘dawn flourish, short flight’. But at the Akkadians this Sumerian agglutination, by them begged, took on a new semantic dimension, becoming nothing less than kurbu ‘blessing’. Indeed for Akkadian that croaking and hovering just at dawn was considered a blessing to the Sun God. Hence the name of the raven, in Sardinian corbu, cójbu. It was from here that saw beginning the series of Sardinian surnames Corbu, Corbo, Corbi, Corbía, Corbe. The most advanced name Corbeddu meant ‘sacred blessing’ (kurbu + ellu ‘ritually pure’).

CALANDRU ‘donkey’. Strange name that matches, in phonetics, to Sardinian calandra, lt. calandra lark-like bird but more small and light, the Melanocorypha calandra. Secondly it indicates the ‘mangle’, a tool for industrial linen ironing. But in hindsight, we can not reduce us to argue that "... the donkey fly", and even that donkey ...is ironing. It should be another explanation.

DELI argues this term referred to calandra (winged creature) is pre-Indo-European, as to say Semitic. I agree. Even for donkey we call this source. Indeed calandru has the base in Sum. kal ‘rare, valuable’ + am ‘wild bull’ + dara ‘animal’: kal-am-dara, meaning ‘wild beast of value’. At this point we need to clarify, to avoid confusion in the reader, that in ancient times the ass was considered, especially in Mesopotamia, the quadrupled more valuable to humans. In fact it was normally taken still wild by the steppe, and tamed. Hence its value increase, however deserved, because donkey was the only quadruped able to replace the labors of man and, unlike the ox, and to make man even to mount. Donkey always at least doubled the cost of horse, because the horse had no economic or commercial use but only martial. As for the root am ‘wild bull’, it should be noted that it’s a generic term, indicating first the bull, but also other male quadrupeds, then used as “stallions”.

CALLANDRÎNU, callandrî'û ‘stupid, ass, fool’. Go to calandru.

CALLANDRU. Go to calandru.

CÀLLIA ‘beautiful’. See calliu.

CÀLLIU ‘beautiful’. càliu ‘bello’ This lemma appears at first of Greek origin: κολλός ‘beautiful’. But this prospect is interested only in those who are unable to extend their field of inquiry. In fact, the Sardinian word comes directly from Sum. kal ‘valuable, rare’ + u ‘admiration’: kal-u ‘(thing) rare to see’. It goes without saying the Greek word has the etymology in Sumerian lemma. See càliu ‘nice’ in ammascante of Dipignano (cit. J. Trumper).

CAMALLADÔRI ‘worker’. Go to camallâri.
CAMALLÁRI ‘to work’. The word has the base in Ligurian lemma camallo ‘port worker, stevedore, driver’, which derives from Akk. ḥam-ālū, construct state of ḥamu ‘raft’ + ālū ‘that (one)’ = ‘raftman’.

CAMALLU ‘work’. Go to camallári.

CAMPANÁRI ‘to die’; also ‘to kill’. It has the same etymological basis of campanáu ‘lead’ (see) and Sardinian campána (bell) < Sum. kam ‘to alter, change’ + pana ‘bow; a geometric figure; bowl, bezel’: kam-pana = ‘inverted bowl’. See ammacante accampanāre ‘to die’, which J. Trumper points out as metonymy: the bells are ringing for the dead.

CAMPANÁU ‘lead’. It has etymological base in Sum. kam ‘to alter, change’ + pana ‘bow; a geometric figure; bowl, bezel’: kam-pana = ‘inverted bowl’. From this also lt. and Sardinian campana. Cf. campanārū ‘lead’ in ammacante of Dipignano (cit. J. Trumper); he also cites as ‘dead’ (the bell-ringer becomes dull for obvious reasons).

CAMPA’ĀU ‘dead’. Go to campanári.

CAMPANÁXU ‘cemetery’. Go to campanári.

CANDÍU ‘clear’, ‘bright’, ‘pure’: allenta candia ‘pure water’. It has a confrontation with Lat. candeō (hence candela ‘candle’) ‘to burn, resplend’ < Akk. qâdu ‘burn, ignite’.

CARIGNÁ ‘star’. Sd. ċiriñña. Etymologic base in Sum. kar ‘to light up, shine’ + en ‘lord, master’: kar-en = ‘shining master’. Cf. lovari ċērajn, Calderaş čerhâî ‘star’ (from Soravia), Romanes čiriñī, pl. čiriñña (from Pellis-Prati).

ČIRIGNOSU ‘shining, bright’. Go to carigna.

CARRAGÓLU ‘rip, vice’. Base in Sum. ċar ‘ring’ + gul ‘to collect’: ċar-gul = ‘ring which tightens’.

CASCAYELLU ‘quarrel, dispute, misunderstanding’. Etymological basis in Akk. ḥašû ‘to crush, chop’ + ḥâbilu ‘criminal, malefactor; wrongdoer’: ḥaš-ḥâbilu = ‘criminal who destroys’.

CÉPULLA ‘knapsack’, Sd. bértula. Etymologic base in Akk. ḫepû ‘to divide, half’ + ullû(m) ‘that one’: ḫep-ullû = ‘which is shared into two’.

CERÉBU ‘mad, crazy’, Sd. maccu, schissiâu. Base Akk. qerēbu(m) = ‘to be involved, concerned in s.th.’.

CERÉCIU ‘old’ (man). Go to crécciù.

CHIRRIGOLLU, cherrigollu ‘ox’. This is a construct state translatable in Sardinian by a term freely reworked in tone somewhat realistic: chiri from carra ‘carry, drag’; gollu, collu from coddu ‘neck’; the meaning would be ‘dragging by his neck’ (this is the main function of an ox, to plow or pull the wagon). If you are asking for aid by the language of the origins, things remain the same, as Sardinian carrare is from Sum. kar ‘take away’, while kul indicating ‘bring together’ (referring to the couple required to plow and wagon). The second member (collu) can also be from Akk. ḥullu ‘necklace’, a term that led to the current coddu.

CHISCHISÁRI ‘to get hungry’. It’s a strenghtening doubling, base in Akk. ḥesû ‘to batter’, ‘to be induced’.

CIARÍNNIA, ciarigna ‘star’, ‘lamp’. In Sassarian we have ciāru ‘clear’. The most immediate base would seem Lat. clarus > It. chiaro ‘clear’, but the oldest base is Akk. qalû ‘to burn, roast’. Sole (A 28) indicates Romanes čiriñî.

CIARRINNOŠU ‘luminous, bright’. Go to ciarinnia.

CIÁTTA ‘table’. See ciâtu.

CIÁTTU ‘bed’. This lemma seems to bring back to origins, to the days when the bed was only one litter, or a mat on which to lie. This habit was still vividly described by Lawrence during his trip in Sardinia, about 80 years ago. So it seems obvious this term is based on Sum. ki ‘place’, ‘floor’ + atā ‘flat, plane, table’. See ramanes of Force ciattu ‘idem’ (from Pellis), chijattu ‘bed’ in ammacante (Dipignano) (by J. Trumper), where chjattu also means ‘table’.

CICCERÒSA ‘brandly’. This incomprehensible word is lit only when compared with Akkadian language and referred to the effects produced by this drink. In fact, we have ḥīqū ‘mixed, diluted’ + rusû ‘spell’, meaning ‘spell diluted, transfused (in the drink)’. Spell then was understood the act producing trance states, of dumbing down, of “capture” of personality.

CIDRIÎLU ‘lemon’. It’s curious the matching with It. cetriòlo (Engl. cucumber). But the basis is Lat. citrus (lemon).

CRAMÓCCIA
CRACCAROLLA
CRABIELÁRI
CORT'E CERÉBUS
CONTZÁRI
CONCULÁU
COFFA
CIÙDU
CITÀNGULU 'orange'. Etymologic basis in Akk. kittu 'truth, justice' + anḫullû(m) (a plant): kitt-anḫullû(m) = 'plant of honesty'.

CIUĐU 'dog'. This incomprehensible word may find clarity only if we let it with the oldest languages of the Mediterranean, with Akk. ḫûdu 'happiness, pleasure', or Sum. ḫutul 'to attack, break down'. The first word relates briefly to the character of the dog, who finds happiness only by the proximity of his master; the second word favors the temperament of the dog as a guard.

COBEDDÁRI. See cubeddári.

COFFA 'good luck, fortune'. This word means in practice (Logudòro) 'brazier'; in Campidano cuppa is the 'brazier', 'basket', 'basket for transport', based on Akk. kûbu 'drinking vessel, to pour'. The metaphorical use of 'luck' by this concrete sense is wide in Sardinia: coffa indicating what is said in other words, vulgarly, ass, in the sense of 'luck'. The word coffa is always accompanied by the fingers of the two hands, index-and-middle, opposing in a circular shape, indicating the width of "pot" containing the necessary... good luck. The semantic field easily evokes the original cornucòpia of the goddess Fortuna or the "Pandora's Box" (from Gr. 'all gifts'). See coffa 'belly, stomach' in ammascante of Dipignano (cit. J. Trumper).

COFFÀU 'fortunate'. Go to coffa.

CÔIRA 'leather, hide'. This word is based in Lat. corium 'hide', Gr. κόριον (cfr. Fr. cuir 'leather, hide').

CONCULÁU. See cunculáu.

CONTZÁRI 'to fart'. Go to contzu.

CONTZU 'fart'. This word of coppersmith jargon, mysterious but suggestive, receives light only from Sumerian agglutination kun 'fish' + du 'to sow', or zu 'flint'. The meaning pertains to the stink of 'fish' issued by the sphincter, and this... turns on the "flint".

CORT'E BENGHIS 'Hell'. Go to benghis.

CORT'E CERÉBUS 'lunatic asylum'. Go to cerébu.

CRABIÉLÁRI 'to heat up in the sun, dry'. Go to crabiéli.

CRABIELI 'sun'. In Isilian coppersmith jargon this word seems to refer ironically to something else, to more complex ideas, referring to archaic entities whose name only manages to condense the essence of a word. But now it isn't so. If we wanted to stay in the Bible, Gabriel is (perhaps) the second most important of the four archangels in the hierarchy, those who may appear before God (1 Enoch 40). Also in 1 Enoch (9, 9-10) it's considered the instrument of destruction of the wicked. The tradition associated Gabriel with the Archangel whose trumpet has to announce the return of Christ.

Yet we cannot believe the coppersmith jama crabiéli is the hypostasis of archangel Gabriel. Indeed it has etymological basis in Sum. kar 'shine' + be 'perfect' + Akk. Elû 'God of heaven': construct state kar-bi-elû (and subsequent metathesis), meaning 'God perfectly shining', referring to the supreme God as the Sun God. Furthermore, if we wanted to base our etymology only on Semitic languages, the result - although different - not much differs from the one proposed. Tanak (Daniel 8, 16; 9, 21) writes Gabriêl (גַּבְרֵיָל), the base of which is revealed only by Akk. gabrû, gabarû 'copy, duplicate; opponent; equivalent' + Ėl 'Sun God': thus it originally meant 'Similar to the Sun', then 'Godlike' (while the Jews etymologists translate 'man of God').

CRABOTTA 'attack, violence'. Go to crabbottári.

CRABOTTÁRI 'to attack', 'to assault', Sd. pònniri a sa sutta. This word somehow obscure seems to recover light only from a comparison of Sumeric agglutination kar 'to push, insult' + bul 'to shake' + tar 'to break down, cut: kar-bul-tar meaning 'push-pull-shake down'; cf. Akk. ḥarbûtû 'desolation'.

CRACCAROLLA 'frog'. Base in Sum. harhar (a musical instrument) + ul 'to swell': harharul = 'musical instrument that swells' (in fact, the frog and the toad croaking swelling goiter).

CRAMÓCCIA, crammóccia 'head'. This is a typical example of an ironic, almost carnivalesque habit, that sellers of copper objects had in dealing jargon with each other. Crammóccia is a compound word of the Akkadian entries karmu 'pail' + uḫḫu 'copper slag': construct state karm-uḫḫu (then subject to metathesis), meaning 'pail of copper slag': ironic. According to Leonardo Sole (A 41), this term has spread to a large area of Abruzzo, Marche, Friuli (from Peddis): ex. in Tramonti comosa 'head' (from Cortelazzo). But it's obvious that the comosa is
from Gr. κόμη 'hair'. The Indo-Europeanists don't know the origin: it's from Sum. ḫum ‘to move, be in motion, to flow’ (formerly the hairstyles were long, flowing).

CRAMOCCIÁLI ‘neckkerchief’, Sd. muccadòri de conca. Go to cramóccia.

CRAMMU, cramu ‘brain’. For etymology see cramóccia.

CRANU 'time'. Base Sum. kar 'to flee, to deprive' + an 'sky, heaven, sun, God': kar-an = ‘firmament which flies’ (referred to the firmament in movement).

CRÉCCIU ‘old man’. It seems to see the mix of an old term in kre- with the current suffix of bé-cciù. In this case, we could see the root in Sum. kar ‘get away from it’ (escape from life; cf. lt. scomparire (disappear), dipartire (departing), in the sense of morire, dying). But it's also possible crécçiu is an archaic compound - always in ironic terms, how many coppersmith words - from Sum. kar ‘get away from’ + eku 'food': kar-eku > k(a)reku, meaning ‘those who run away from the food’ (in the sense that, being dead, can not eat).

CRESÍA ‘wine’. Mysterious word by the contribution of Sum. agglutination ḫara ‘pimp’ + eš 'tree' + a 'water: ḫar-eš-a > ḫ(a)-eš-a = 'water of pimp tree' (the reason is implied). In Dipignano we have grasìa, in Monsanpolo grazìa (from Cortelazzo).

CRUCIÓSU ‘grain, corn’. Go to grucìósu.

CUBEDDAÑI ‘husband’, ‘father’, ‘master’, ‘chief’. There is no need to link this word to surname Cubeddu, which means ‘holy well’, from Akk. ḫuppû 'well' + ellu 'sacred'. In my opinion cubeddári is an archaic word having base in Sum. ku 'plow, penetrator', 'to sow' + bal 'to dig' + arià 'steppe, fallow site, a site not reclaimed': ku-bal-arià = 'he who sows and plows a virgin soil'.

CUBEDDÁRI DE ARRÉGA ‘mayor’. Go to cubeddári, arrégà.

CUBELLI, cubbelli negation, adverb ‘no’. Typical gangster slang term, but always with archaic roots: from Sum. ku 'plow' + bal 'dig': ku-bal, meaning 'plow that digs' (figuratively to indicate that the penis penetrates the virgin vagina); 'no' referred to the male member has the same semantics that today, vulgarly, we give to fuck!, just wanting to say no! See cubbellà ‘no’, ‘to say no, deny’ quoted by J. Trumper for ammascante of Dipignano.

CUCCU (a measure of weight or capacity corresponding to 1 liter). It corresponds to Akk. qû (measure of capacity corresponding to 1 liter). In the case of Sardinian cuccu we have a doubling, which in this case takes an equivocal sense of ironic because in Sardinian cuccu means the 'cuckoo', which corresponds to the sintagma či cantat su cuccu referred to a very slow person. See cuccu 'glass, cup, bowl' in ammascante of Dipignano (cit. J. Trumper).

CUCCU MEZERINU ‘a half liter’, ‘a half kilo’. Go to cuccu.

CUCIÓSU, guciósu ‘grain’. It's quite original in Isili coppersmith jargon to indicate the grain as 'flour of poor quality', from Akk. kukkusu. However the base is Ass. kukku, gukku 'a kind of cake' + Med. suff. -su.

CUCIÓSU NIBARU o MAIÚSCU ‘mais’. For cucioù see above. Nibaru has etymology base in Akk. nibû ‘swelling up (of vegetation)’ + arû 'granary, silos': nib-arû = 'swelling granary'.

Maiúscu (see lt. maiuscolo 'di proporzioni maggiori') has basis in Sum. maḥ 'big, powerful'; the suff. -yo-, -yu- has Semitic basis: Ug., Hebr. ǰiş, Aram. j’a, Akk. aṣū 'to rise, to grow' (Semerano OCE II 464).

CUÉCHIA 'head, mentality, thinking'. It has basis in Akk. qû (measure of capacity, a liter) + ēkiam 'where?': qû ēkiam as saying 'where is the measure?'. In this case we remain within the playfulness of coppersmith's language.

CUNÇULÁRI ‘to grow old’. Go to cunculàu.

CUNÇULÁU (said of things) 'aged, old'. In Sardinian cuncu is the 'uncle' (so in this case the allusion to old age seems obvious). But here, in addition to the idea dictated by the basic term referring to the unce, we have a compound (cuncu-làu), which can be translated only on the basis of Sum. ḫum 'honor', doubled in ḫum-ḫum, a superlative which indicates the maximum fame (that due to the old, in this case an ironic metaphor).

Thus, we could juxtapose the member cuncu (ḫum-ḫum) to Sum. la 'strange' (=Ḫum-Ḫum-la), since cunculàu in this case would reveal an unstoppable sarcasm, always with reference to the pre-Christian times, when older than 70 years were usually killed, for their being unproductive. It was a way to "pension off" them, strangling, in fact. This is historically determined not only by the etymology of the phrase Sassarésu impica babbu ('Sassarian who hangs father') but also by the fact Sassarians, being the direct heirs of the Roman settlement of Turris Lybisonis, followed the Roman tradition which provided a degree of
freedom to kill the *paterfamilias* in order to allow the eldest son to take over the leadership of the family and have the family hoard. It was necessary the "senatusconsultum Macedonianus", expressed under Vespasian (69-79), to prevent parricides, or at least they to be less numerous. *Impicca-babbu* is from Bab. *piqu* 'strangle' + *abu 'father'*. 

**CÚRIA o ANGÜLIA** 'tavern, bar, shop'. In my opinion, *cúria* has the etymological basis in Sum. *kur* 'to scratch, carve', with reference to a reduced, to a small space dedicated to the sale of goods. We remind the commercial spaces in the "market" of *Santa Vittoria di Serri*. Mind you that Sum. *kur* was reflected in the pan-Mediterranean and Sardinian surname *Corte, Corti, Curtis*, whose base seems the Lat. *mediev. curtis*, a rural settlement of the early Middle Ages, which was made up of a main fund and from various outbuildings cultivated by slaves, semi-frees and frees. In Sardinia, this medieval term had considerable use, even in the *Charter De Logu*, indicating, first, the *Court or Curia*, which was the 'royal palace', but also the highest judicial college, and also the place where justice is administered.

In Sardinia, the surname *Corte, Corti, Curtis* seems to indicate only an enclosed pastureland where they locked up the flock, sheep and goats. According to Francis Gemelli, in 1776 "the mandre (folds) and the courts were certain precincts, walls of the height about a man, who here and there we meet in the country (there were still not the locking-walls of the *Law of closures*). They are discovered, and of rectangular shape» (Casula *Di.Sto.Sa.*).

It should be noted Lat. *curtis* and Sardinian *corte, corti* have the same etymology of Lat. *cúria*, which is based on Sum. *kur*, Akk. *kurū(m)* (femm. *kurūtu[m] > Lat. *curtis*) indicating everything that is 'short', which was 'shortened', 'cut' from a larger body (see Sardinian surname *Corrìa* and see Camp. *curtzu*, it. 'corto' ('short'), Akk. *kurû* 'dwarf', or enclosed by walls, just as the *cúria*, the *curtis* and the *corte* of Sardinia (as a 'palace' or 'classroom' or 'closed cattle'). In Tramonti we also have *kúrja* 'inn' (from Pellis), while *curìa* 'shop, tavern' is mentioned in ammassante of Dipignano (J. Trumper). For *angülia* to go to his place.

**DÄDDA** 'mother'. See Romans *daj* 'mother' (from Soravia). For etymology go to *dāddu*.

**DÄDDA DE DÄDDA** 'grandmother'. Go to *dāddha* and *dāddu*.

**DÄDDARÈSU** 'simpering, silly', Sd. *stróllicu, dengósu*. Etymological basis in Akk. *dādu(m)* 'darling, favourite' (lover).

**DÄDDU** 'father'. This word is directly anchored to Akk. *dādu* 'darling' (referring especially to the father, mother). Even today we say "dear ones" to indicate our parents. See Engl. *dad* 'father'. Sole (A 27) also cites the Romany Abr.-Cal. *dât, tätâ 'father', Sinto-Istrian *dâde*, Sinto-Venetian *dat*, Romanes Abr.-Cal. and Sinto-Venetian *daj* 'mother'.

**DENTRINU o DRINITINU** 'inside', Sd. *aintru*. Etymological base Lat. *inter* 'between'.

**DOBBA** 'blow'. This slang term seems anchored to Sum. *du* 'push, stick' + *bun* 'push, attack': *du-bun*, a tautology, a concept expressed by two different words, as if to reinforce them.

**DOSSA** 'sow', Sd. *mardi*. Go to *dossu*.

**DOSSABRU** 'wild boar'. For *dossu* see below. The second member -ábru converges with the one of Log. *porcbru* 'wild boar'. Sd. *pórqu, polqu* 'pig' has etymological basis in Sum. *bur* 'distribute, scatter (fertilizer)' + *ku* 'plow', meaning 'fertilizer plow'. One can understand this etymology - eccentric at first - observing the behavior of the pig and wild boar as soon as the rain washes the earth: it is unleashed in a whirlwind snorting, "plowing" in a short time large tracts of land. If boars are numerous, it can give the case (which I personally verified in Supramonte) of "plowing" expanded to square kilometers.

The Sardinian *porcu* in the Middle Ages had come to indicate the 'domesticated pig', the one locked, as opposed to the free one in the wilderness (cf. Lat. *aper*). In Logudoro the wild boar is called by a Sumerian-Akkadian compound *bur-ku + arbu* 'wild', 'non-domesticated': *burk-arbu*, from which even Lat. (porcus) *aper*.

**DOSSADRÔXU** 'pigsty', Sd. *accorru po procus*. For *dossa*- go to *dossu*. Etymologic basis of -drôxu is Sum. *tur* 'animal stall', where -*xu* is the final effect of Latin suff. -*ius*.

**DOSSÈRI** 'swineherd'. Go to *dossu*.

**DOSSU** 'pig, suine'. Cryptic term that receives light only by Akk. *duššu* 'abundant, copious' (with reference to the pig of farm). But most likely the true etymological basis is Sum. *du* 'suitable, useful' + *šu* 'totality': *du-šu*, meaning 'all useful'. It is known that of pig we do not waste anything. See Alb. *dosè* 'sow' (from Cortelazzo), *ddossu* 'pig' in ammassante of Dipignano (J. Trumper).

**DOSSU 'E DRUGÀNA** 'boar, wild pig'. For *dossu* go above. For *drugàna* go to *druga*.
DOSSU TRELLATZÍNU 'a pig home breaded'. For dossu and trellatzu go to his place.

DRAGHILLA 'stairs'. It has etymological basis in Sum. dargul 'pole'. Until a hundred years ago, the stairs of farm houses were nothing more than a sturdy trunk with sawn branches.

DROGAN'TI 'poor'. This lemma, which at first seems related, improperly, to one who takes drugs (which is impossible since, especially in this town, the drug problem is very recent), maybe has its fair share from Akk durrû 'neglect, refuse, reject' + amtu '(she) slave': durr-amtu, meaning 'slave refused'. In ancient times that of a prisoner or a slave that no one wanted to buy had to be the worst of destinations; In fact, the woman - who was obviously bad or run down - could not even prostitute herself, and had as her only option to beg, if before his master decided not to kill her or kick her in the lonely steppe, as prey of lions.

DRUCCIÓSU, drucioso 'sugar'. It's obvious the reference to Camp. drucci 'sweet'.

DRUGA 'plant'. It's an incompagny a simple reference to drug (as accompanying plants for dishes). This short word seems to contain important information retrievable from Sum. dur 'pickaxe, hoe' + ha 'vegetable', hab 'plant': compound dur-hab 'plant for picks, hoes', then metathesized. We must remember the extreme importance Sumerians gave to the hardwood trees (virtually non-existent in Sumer), necessary for the fire that forged hoes for cultivation. See druga 'wood, fire wood', ddruge 'sticks of cards', drugu 'pole, stick' in ammascante of Dipignano (J. Trumper). In this context, also the macro-toponym Dorgáli took name from the forest where sources poured water to that settlement.

DRUGÁLI 'Collector and carrier of firewood'. Go to druga.

DRUGAÒA 'wood, forest'. See druga. In turn, -ôa has base in Sum. u 'tree', where -a is Sardinian suffix.

DRUGARÒLA 'broom'. Obviously this is Erica scoparia, a plant of choice for creating the brooms in times when the floor of the house was natural, earthy. For druga- go to his own place. The second member -rôla is further dismembered in ro-la; -ro- < Sum. ru 'build'; -la < Sum. la 'to bind, tie'. So druga-rôla originally meant 'plant constructed by ligation'.

DRUGATZA 'charcoal', 'blacksmith coal'. For druga- go to his own place. The second member -âta has base in Sum. az 'myrtle'. This means that once the wood of choice for making a good blacksmith coal in Sardinia was just the myrtle.

DRUGATZU 'sheepfold'. For drug- go to druga. As to -âtu, its etymologic basis is Sum. azad 'shelter', by reeds or other plants.

DRUGHÉRI 'carpentry', Sd. maistu de linna. For etymology go to druga.

DRUGHÌ 'wood, firewood'. Go to druga. Cortelazzo suggests this term derives from Albanian dru 'wood'. Leaving aside the colonial concept according to which the knowledge comes in Sardinian from the rest of the world, we can instead subscribe to the idea that even the Albanian word belonging to the archaic Mediterranean plancher, although it is difficult to explain if the Albanian lemma is a back-formation with respect to Sardinian lemma; especially it is unclear to what extent Albanian and Sardinian words come in one semantic basket of Akk. durgallu 'straw rope', or dûru 'city wall', 'hedge of reeds', 'lance' (all wood products). However, cf. Alb. druga 'ladle' (from Camaj, Solano), druge 'melted' (from Cortelazzo), (Tramonti) drugol 'stick' (from Pellis), (Dipignano) ddruiga (from Cortelazzo).

DRUGÓSU 'woody'. Go to druga.

DRUGULA 'table'. Go to druga.

DRÚGULU 'wood pole', Sd. përtia. Go to druga.

DRUSCIA 'manure', Sd. ladàmini. As most of the manure is nothing but shit, human or animal, it goes without saying that druscia has etymological basis in Sum. dur 'buttocks' + us 'poison'. Obviously, what the Orientalists translate as poison, in the Sardinian language can be translated as abbaunzu 'waste, slag processing, polluted material, smelly residue, waste from butchers, slag to depose in the garbage'.

DRUSCIÁLI 'manure heap'. Go to drúsia.

DRÚXA (x = Fr. j) 'owl', Sardinian cucuméu. The primitive word, given the Campidanian phonetic laws, would be *durcia. Its etymological basis in Sum. dur 'bird' + ki 'afterlife, underworld: dur-ki = 'bird of the dark world' (due to his actions in the dark).

FACCIOILLA 'face'. This word has some connection with Sardinian facci 'face'. As for the slang facciola, it is also a Sardinian surname. Facciola regards Camp. faccia 'mask' (which is said originating from Cat. faciói 'headkerchief'). Indeed that Catalan word is a parallel, not an archetype. In fact, the Sardinian language has on his own behalf this lemma. See Puddu,
"faciòba, faciòla, fatzòla, traste chi si ponet a cuare sa cara, mascarendhe (ma fintzas sa chi ponen a su cumponidori, a sa Sartiglia); caratza, carota: m’an postu una fatzola in facia pro no bider su logu; a carnovali si bestiat de màscara, s’acapiada unu muncadori in conca ma no si poniat faciòla». Sardinian word facciòlla, facciòla, fatzòla is only contaminated by It. faccia and It. fazzolotto, but it has independent sources.

Fazzolotto is a 'drape of cloth or wool, linen, silk, square-shaped' with two functions, the most famous of which is to clear the nose or mouth (in this case the tissue is small), but once it had the special function of covering the head and cheeks (a drape that can have sides of 1 meter or more). This term appeared in Lat. mediev. of Venice in 1270 as fazolus, It. fazzuolo, which DELI connects to faccia 'face'. This fonosemantic combination okay, although it is at the same time a paronomasia. In fact, the etymological basis of fazzolotto is Akk. paṣṣu 'absent', paṣāṣu 'disappear', paṣāṇu(m) 'cover, veil' + lētu(m) 'cheek': compound paṣṣu-lētu(m) = 'cheek absent, cover-cheek'. This ancient word says it all: woman always had to cover her face, so as not to arouse sexual impulses.

After this explanation, let’s go back to Sardinian facciòlla 'mask'; its etymology is Akk. paṣṣu 'absent', paṣāṇu(m) 'cover, veil' + ullū (a suit) (construct state paṣṣ-ullū) = 'covering dress, dress form, which makes absent'.

FACIÜDDA 'frying pan'. This is a classic construct state, from Akk. baḫu 'thin' + uđū 'tool': baḫi-uđū, meaning 'utentile thin' or 'fragile' (remember ancient jars and pans were earthenware).

FADDIGADÒRI 'worker, coppersmith (thumper)'. From Sd. fagidài 'to sweat, work hard'.

FADDIGÁRI 'to work; sweat'. From Sd. fagidái 'to sweat, work hard'.

FADDIGÁRI GIAUTEDDU 'to give birth to', Sd. scendiāri. For giautedu go to giaūtta.

FADDIGÁRI STAMPAREDDU 'to dance', Sd. baḍḍāri. For stampareddu see stampu.

FADDIGU 'work', Sd. treballu. From Sd. fagidái 'to work hard, toll'.

FAGEDDĀRI 'to do, act, work'. This term invokes Sardinian-medieval idioms, of which I remember fagenta 'they made' (Carte Volgari Sarde, parchment XXI). As root I recall Latin fac- of facère, but this has base in Sumerian language.

Note the Latin verb fació is used to indicate a momentary action, while Lat. agó indicates a durative action. Moreover, excluding the initial f- of fació, both fació and agó share the same etymological basis, which is Sum. ag, ak, aka 'to make, to act, to perform'. The momentary action of f-ació is distinguished by the durative action of agó due to the active presence of Sum. b-, ergative verbal marker, which in Latin becomes f- (fació). The suffissoide -eddári resumes the Log. morpheme -eddáre (eg. faedḍáre 'to talk', Sass. fabiḍà, anc. It. favellare); it has the arcaic etymological basis in Sum. e 'to speak, talk', elel, e'il 'song, (sacred) song', Akk. e'llu 'a (sacred) song', 'powerful (epithet of gods)'.

With this, we enter the inner sanctum of the sacred functions of archaic peoples of Mediterranean, where to fa- of Lat. fāri 'talk' corresponds Sum. pû 'mouth' (> Akk. pû 'mouth' but also 'speech, declaration, display, order, command'). So to fa-vellare, fa-edḍáre (Camp. fu-eddáï) corresponds Sum. pû 'mouth' (Akk. pû 'mouth, speech') + e'llu 'a (sacred) song', 'powerful (epithet of gods)'. We discover that at ancient times the mouth was opened out only to make a speech, rare words, each of which containing sacred, tabuic value; only singing was allowed men to speak fluently, a mantric action addressed to the Lord God of the Universe. I record, connected to Sum. e'llu, Gr. eleîson, Akk. elēṣu 'to rejoice (addressed to the deities).

FAGIÒNNIA 'tale; matter; fact; story; question', also 'cheating; offense'. Fari fagiònìa... 'speak evil, insult, mock': ki a laribari laînt fagìònìa, affròggia scàllìu = Sd. ki ti portant a beffa, chistionnàddus mali 'if someone offends you, talk to him badly'. To understand the etymology (and the meaningful use) of this term should be taken into account that in the high antiquity doing and talking were unified in semantics. For the etymology of fagiònìa see fageddári. In fagìònìa to already discussed Mediterranean theme fac- (cf. Lat. fac-ere) is added Sum. unu 'adornment, jewelry'; construct state f-agi-unu = 'embellished word' (in the sense that it becomes a story).

FAGIÒNNIA CÀLLIA 'to go all right'. For the etymology go to fagiònìa and càllia. Po sa fagiònìa càllìa su piscaggiáu s’est cresìàu giòba = Sd. S’arrromanàìu s’est imbrigàu meda puita dd’est andau totu in beni 'The coppersmith hath been very drunk, happy that everything went well'.
FAGIÒNNIA PO CUBBELLÎ 'to go all wrong', Sd. andái a trottu. Dd'est campanáu s'occhiéri e s'est spissàu s'arrollanti, sa fagonnia est po cubbelli = Sd.: dd'est mortu su molenti, si dd'est scuncordáu su carrettóni, dd'ant totu a trottu 'the ass died and his chariot broke, and everything goes wrong'.

FAGIUĞÁRI 'to grow', Sd. crésciri; Aucciáus a sa lippa candu fagiùgant is pisciarolleddus po arrofári = Sd.: andaus a su monti candu crescinti is angionis po nd'arrustiri 'let's go to the countryside as soon as the lambs are grown and you can roast'.

Etymological basis lies in Sum. b-, ergative verbal marker, which in Latin becomes f- (fació) + ag, ak, aka 'to make, to act, to perform' + ugu 'food, pasture': construct state b-ag-ugu + Latin suffix -āri = 'that magnifies with food'.

FALANSCU 'ghost'. Once again we have a word built mockingly along the lines of known words as falsaco, which in Italian means a marsh grass used to weave chairs, making mats and more; in Cabras with sedge were built the huts of the fishermen. But in this weird word we are able to grasp the ancient Akkadian bases bal(a) 'without' + šāḫu 'to blow, breathe' > balaš(ā)hu, meaning 'without breath' (really a ghost).

FALLOSSA 'belly, stomach'. Once again we have a synthetic term that appears farcical. But the origin is clear: it's Sum. pa 'pocket, bag' + lu 'abundant, accumulating' + su 'guts': pa-lu-su, as if to say 'bag that accumulates (holds) the intestines'.

FALLOSSĀDA 'pregnant', Sd. pringia. Go to fallossa.

FALLOSSÁRI 'making pregnant', Sd. impringiári. Go to fallossa.

FANGÒSAS 'boots'. Cf. also Sic. fangusi 'boots' (cited by Sole A 30). Symbolic term, referring to the times when all the roads were muddy (or earthy). The figure should be seen from the point of view of a man in those days, used to going barefoot, for which the mud in the feet was not much of a problem, and it was taken off quickly and without consequences. Not so happened when men wore shoes, as the feet, being a living member, reacted differently to the presence of mud, while the shoes tend to accumulate, growing heavier and ruining. See fangusa 'shoe' in ammassante of Dipignano (J. Trumper).

FIÁMMU 'price, value, credit, cost', Sd. prétziu, valóri, créditu. Su fiámmu de su trottònniu est picciunu; Sd.: su craddâku costa pagu e nudda 'the cost of the boiler is minimal'. Etymological basis is Sum. Pl 'unit (of measurement)' + a 'strength' + maḥ 'great, high, lofty; sublimely': pi-am-maḥ = a measure of great power'.

FIANDA, vianda 'meal, soup'. Cf It. vivanda (food). It's remarkable Isilian coppersmith jargon still retains, compared to the common Sardinian language, a few more words of anc. Italian (and anc. Lat.); in this case, the term is also passed to French viande. It has etymological basis in Sum. bu 'perfect' + andul 'shade, roof, shelter, protection': bu follows the construct state Akk. > bi-andul = 'perfect protection'. The counter to this etymology is the Akkadian compound in which the Sumerian phrase ended up merging semantically: bību, bī'u 'fount, source', that was bīb-andul in construct state, meaning 'wellspring of protection', that's of uthers, to understand exactly what is born alive, which is destined to live.

I explain: in Akkadian the uthers, the vagina has a meaning relevant to the shelter (ḫunnû 'to give shelter' > Sd. cunnu 'vagina': an intuitive metaphor). From Akk. bību, bī'u 'fount, source' (obvious metaphor, allotropic of ḫunnû) derived Lat. vivus, vivere, then It. vivo (alive), che ha vita (living), then vivanda (food) 'meal that keeps alive', imitated by Isilian vianda, fianda.

FILLÁCCIU. See villácciu.

FİORÁSSIU 'fart', Sd. tróddiu, pidu. This term is broadly ironic because, metaphorically, it's the second (by size) of three rods of launeddas, namely that set out to tumbo ('the basso'), with whom it's an inseparable pair. It has etymological basis in Akk. pū(m), piūm 'mouth of God' + ĭsšu(m) 'to strike, smite', with the overall meaning of 'mouth of God initiator, which gives the rhythm' with reference to the fact by fiorássiu launeddas start play, while the third rod follows last. In the Isilian coppersmith jargon with fiorássiu simply is meant the 'mouth that gives the blow'.

FLUFARÔŁU 'cloth or wad of oackum used to pour the molten tin'. It seems to have etymological basis in Sum. bul 'to shake' + bar 'to burn, fire' + ul 'to rush': bul-bar-ul, then metathesized > blubarul, meaning '(rag) to spread quickly something subjected to the flame'.

FOLLÌOSA 'paper', 'bill', 'a thousand liras'. The origin seems clear, from Lat. fōlīum 'leaf', expressed in the usual doubling (−īl-) typical of southern Sardinia speech. What appears to
us as a suffix (-ôsa) was originally the Sumerian us 'sheep'. So folliôsa meant 'sheep in folio', 'pecunary paper', from Lat. pecus, pecoris, indicating both livestock (including sheep) and the hoard, ie property, from which derived Lat. and It. pecunia 'money'. We know that the oldest coin was cattle.

FORAMÁRI. 'to drive out, expel'. This term is highly ambiguous, because of phonetic comparison with Sass. conjunction foramári! 'actually; even' (whether as exclamation: forammarì!). Bazzoni interprets it as It. 'out of all evil', but he's wrong. This lemma is made with foras prep. and adv. 'except'; foras de isse 'except he'; but also 'out, outside'. The etymologic basis of fora is Lat. fôrâs, foris (having the same adverbial suffixes of Akk. -aš, -iš) 'outside'; foras urbem 'outside the city' (especially with verbs of motion in place). But the archaic base remains Sum. bur 'to tear away, tear out'. The Sassarian lemma, very similar to Isilian coppersmith lemma foramária, afforamária 'take off, put off, eject', it breaks down into fora- (= Sum. bur) + mar 'sift, winnow, separate'; the original meaning was about 'ridgelet-and-eject!' (referring to something excessive, or unexpected, etc.).

FRÁFULA (the -l- is = -l- uvular) 'nun'. See fráfulu.

FRÁFULA FRODULÈRA 'butterfly', Sd. trattagâasu. For etymology go to both lemmas.

FRÁFULA POPORIÀDA, poboriàda 'coloured butterfly'. For fráfulu go to fráfulu; for poporiàda go to poboriàu.

FRÁFULU 'friar'. Originally meant 'seeker with the bowl'. It was typical of the early Christian monks, vowed to absolute poverty, to go around with a bowl looking for food. In fact, we have the linguistic evidence. It. fra-te is a metathesis which corresponds to the root of Sardinian par-a 'friar' (from Akk. pâru 'to seek'). So originally su para, pointed, literally, 'the seeker'. As to second member -fulu, it has base in Sum. bur 'bowl'. Then the mixture frá-fulu meant 'seeker with the bowl'. See also farfer, fàfarës, besides the Sic. and Tor. farlu (quoted by Sole A 30). See fàfaru 'monk, friar', fàfarânu 'monastery' in ammascante of Dipignano (J. Trumper).

FRANCISCÂNU 'hook of lever scales'. It seems this lemma, at least in the radical, it "hooks" to Sardinian franca, farranca 'a very firm hold', also 'claw, paw', based in Akk. parâku(m) 'prevent, hinder, block'. Therefore has no basis in It. branca 'paw' from late Latin (St. Augustine) meaning zampa ('paw'), as Wagner believes, as well as Paulis NPPS 187. See Sardinian surnames Francia, Francu, Franco, who seem Italianate adjustments. But it's the whole lemma franciscânù to be intriguing and challenging etymology. Then let's see the second Akkadian reference: išhu 'arm', then 'lever', by which we derive an ancient compound parâk-išhu + anu (so called in Akkadian the 'cuneiform sign', because of its shape "hook"). Then Akkadian construct state parâk-îsh-anu, become franciscânù by paronomàsia, originally meant 'support arm in the shape of hook'.

FRASCA 'raw copper'. It's so pointed out the copper in the form given by foundry and upon which the coppersmith works. It has etymological basis in Sum. bar 'to burn, put in the oven' + sahar 'pot, pan'. Because very often the rotated Sumerian ending falls, we can assume the ancient compound became bar-saḥa, later became by metathesis and contraction fra- sca, with an ancient meaning of 'pot to put in the oven'.

FREGI, vregı 'sausage'. An obscure word. In my opinion the sausage (which certainly has archaic origins) was once compared to the shoots of trees, which are fresh and pliable, like sausage just now packaged. In this way we can assume that freggi resulting from Akk. perbu, perwu 'shoot', with the usual Campidanian metathesis.

FRIGEDDA 'purchase'. It has etymological basis in Akk. pirqu 'claim of ownership' + edû 'to be aware of, is known, to acquaint '; pirqu-edû = 'claim of known ownership'.

FRISCÎNU "wiggle", typical voice of erotic repertoire to indicate "the move, movement", according to Corda SGR 28. Mura presents it, more suitably, as equivalent to Sardinian friscinu, adj. 'restless', nm. 'flicker'. He provides the following example: Giauta friscina cubbëlli as sormentu càlliu = Sd.: Sa giovonedda frûcina no còiat beni 'girl too restless not find a good husband'. Obviously, etymological basis is Akk. bûru(m) 'hunger' + išhû 'bridegroom, husband' (Hittite word): construct state bûr-išhû 'hunger for man, a unbridled desire of man' + Sardinian suff. -na.

FRÓDULA 'grass, pasture'. Go to frôdulu 'flower'.

FRODULÀRI 'to flourish, bloom'. Go to frôdulu.
FRODULÉRA ‘spring’, Sd. beránu, the season of flowers. By this lemma is intended to indicate the ‘bearer of the flowers’. For a discussion of the etymology go to fròdulu ‘flower’.

FRODULÉRI ‘florist’, Sd. tziu de fròrì. Go to fròdulu.

FRODULÁRI, frodulári ‘aeroplane’ (arrollanti frodulári). You can tell this modern lemma has reached the acme of poetic irony that characterizes almost all the Isilian coppersmith jargon. Arrollanti frodulári means, literally, florist-wagon, that is flying wagon from flower-to-flower: it is characterized exactly like a butterfly, like a bumblebee. See fròdulu ‘flower’.

FRÒDULU ‘flower’. This is a compound term, complex at the same time, the foundations of which are the modern Camp. frori ‘flower’ + Gr. δοῦλος ‘servant, slave’ and ‘sacred prostitute’, Akk. dulu ‘work obligation, corvée’. This word indicating the ‘slave of flowers’, ‘prostitute of flowers’, is yet another proof of the free and easy-going of copperssmith jargon, which nevertheless remains highly realistic and depicts a slice of life of antiquity, in which the sacred sodomites (and sacred prostitutes) could not do without a flower necklace.

Moreover, the Italian word fiore (flower), Lat. flòs, flòris, Log. flores, frore, Camp. fròri and Sardinian surn. Flore, Floris, Fiori, highlights its membership of the oldest modes of expression, based in Akk. pium, pù ‘mouth’, ‘opening, hole’ (also vagina) + urù ‘aromatics’, also ‘pudenda’ (male and female): c. st. pi-urù, from which Lat. flòre(m), Sd. fiòre, flore, inherits a double sense of ‘blossom of aromas’, ‘mouth of aromas’, but also ‘vagina-pudenda’. So was the ‘flower’ for the ancients: a natural compromise with erotic fantasies. Just look at what they do certain beetles with flowers: they dip in pollen and stay for a long time motionless within the corolla, showing an erotic rapture.

FRÔNGIULU ‘priest’, Sd. prèdi. The only etymological possibility is Sum. puhrum ‘meeting, assembly’ (Gr. ekklésia) ãulu + ‘to be bad, to be false, to be criminal, enemy’: puhrum-ãulu > frôngiulu = ‘false man who calls people to church, at meetings’. Obviously, the definition goes back to the dark ages (VII-X cent.) during which the Byzantines priests in Sardinia imposed (with the aid of the public force) the frequency of the people to their sermons. Hence the popular epiteth.

FRONTISSA ‘hinge (of a door)’; also in Sardinian language. Etymological basis Sum. bur ‘fork; crotch’, also bur ‘tree’ + ti ‘rib, edge’ + sa ‘entrance’; entry: bur-tis-sa = ‘corner pole of the entrance’.

FROSCULÁRI ‘to fly’. Frosculári de fròdulu a fròdulu ‘to fly from flower to flower’. It looks like a compound entirely Latin, from flòs, flòris ‘flower’ + òscùlari ‘to kiss’, with the ancient meaning of ‘to kiss the flowers’. It seems poetically referring to the spring flight of bees and hornets, ranging from flower to flower to gather nectar.

FRUFARéLU ‘rag, wad’ (indispensable to tinker for the tinning of cauldrons and pans). Has a base in Sum. bur ‘clothing, an item of clothing’ + bar ‘to burn’ + ulal ‘oven’: bur-bar-ulal = ‘rag for oven in activity’.

FRÜFFURU, frùffulu ‘bran’. This word is pan-Sardinian. See Log. fùrfere ‘bran’ of wheat and barley. The closest basis is Lat. furfur, -ris ‘bran, wheat chaff’. It has the deep meaning of ‘separate, grind’, present in the etymological basis of Sum. bur ‘to spread, spread out’, doubled in bur-bur.


FRUSARÖLU ‘bellows’. It has the basis of frusa ‘breath’ (see) + Akk. lulù ‘slag’: bu-ur-sa-lulù, meaning ‘blow on slags’ (a whole program for the coppersmiths who extracted a valuable raw material from mining waste).

FRUSÇULA (-l- = -r- uvurall) ‘fly; insect’, Sd. musca, babillottì. Etymological basis Sum. buru ‘small bird’ + ãulu ‘bad; to be bad’: buru-ãulu = ‘a bad little bird’. Camaj see it with Alb. frushula, fruscugli ‘chip’, but this has a different basis: see It. bruscolo ‘minimum particle, powder’ (which DELI leaves without etymology): this is from Sum. bur ‘to cut’ + us ‘to lean on, impose’: bur-us = ‘piece that leans’ + Lat. suff. -culum indicating the minimal things.

FRUSÇULÁRI ‘to fly’. Go to fruscula.

FRUSÇULÖNI ‘hornet’, Sd. mommòèfrei. Go to fruscula.

FRUSEDDU ‘tube that sends air to the fire of the forge to revive’; also ‘tap’, Sd. grifòni. Diminutive of frusa (see).

FUSCHIÀRI ‘to copulate’, referring in particular to horses. For the etymology see fùschiu. Cf. (Tramonti) fruschià (from Pellis).
FUSCHIÓLIA 'coitus, sex act, copulation'. Go to fuschiu.

FÜSCHIU 'coitus'. From Akk. pusikkû, pušikkû 'carded wool'. A figure showing the swinging movement of the sexual union. Cf. fušcare 'to fuck, coire' in ammascante of Dipignano (J. Trumper).

FUTTARRA 'hurry, lust, ambition', Sd. pręssi, palleréntzia. Etymological basis Sum. bu 'to flutter; flit, chase about + tar 'to ask'; or Akk. bu"ú 'to seek for, to claim' + tāru 'to change into'. bu"ú-tāru = 'claim of change'.

GÁGGU, agağju s.m. 'cheating', adj. 'cheat'; 'covenant not maintained'. Sardinian and Italian word too. Etymological basis in Sum. gaz 'to kill, slaughter, beat'. Sole (A 27) also cites the Romanes gağê, gağo 'not-gypsy man' (derogatory connotation, by Barthelemy), gağo 'simple-minded, ignorant, incompetent, fearful' (from Soravia); Sinto-Lomb.-Ven. gağo, Romanes Cal. gağê, gağo (from Soravia). But it should be noted that this term in the sense of 'man of ill repute' is well Cagliarian, and Italian in general.

GALANZA 'galena', a pan-Sardinian word corresponding to It. 'galena, lead'. The etymological basis lies in Sum. galanzu 'wise, learned', crossed with Akk. ḫalânu (a precious stone). So galanza in high antiquity pointed to the 'gemstone of wisdom'. Evidently the galena was considered so both for the stunning beauty of its crystals, both for lead products obtained.

GALITZA (-l = -l- uvular) 'fox'. It is known that in Sardinia the name of the fox is tabuic, has never uttered, because even today it's thought to represent the devil. In fact, the ancient etymological basis is Akk. gallû(m) (a harmful demon) + Sum. izi 'fire', meaning 'demon of fire', ie the Devil. Galizza is not only romanisca voice. It's testified by Wagner (DES).

GATTIÁRI 'to defecate', 'vomit'. It is not only romanisca voice. In fact, in other areas we have catzáre, caciá 'to vomit'; and as well buttâre 'reject' (food). Catzáre and buttâre seem two Italianate terms. But it's not so, because the etymological basis of catzáre is Akk. kașâbu 'to reduce, cut off'. It goes without saying that gattiári is an allomorph of the other terms discussed here. For buttâre see etymology apart. See gattijare 'to defecate' In ammascante of Dipignano (J. Trumper).

GAVIA 'lyre'. The term is very old, but the meaning is less ancient. Today it indicates the lyre, referring to the well-known musical tool that tends cords between lateral supports, without the soundboard. But we must remember that soundboard was one of the most ancient discoveries, initially built with the "shell" of the turtles and the like. We can say that today gavia is an evolved word, although initially it indicated just a "sounding board": it's precisely an adjectival from gava (hence also lt. surn. Gava), gaba. In fact, in the Sumerian language it pointed to the 'chest' (gaba), which apparently was experienced as the first harmonic cases, once emptied of the bowels and dried in the sun of the desert.

GENTZIÁNA or giuntâna or gintâna 'people'. It's difficult to find the etymology. Gentziána seems a qui-pro-quo, a deliberate paronomasia that from Sardinian gênti 'people' produces a similar gentzi-âna which is a mountain flower. In this case we are in the usual way of arguing by coppersmiths, who voluntarily tend to confuse the old sense, dressing up it with modern sounds. Even giuntâna seems to follow the same pattern, drawing from Italian giunta 'board of directors', which has the same semantic field related to the convergence, to the group.

GERA 'prostitute', Sd. bagassa, lt. bagâscia. Etymological basis Sum. gir 'gift', with reference to the use of the body; gir 'to yoke', 'dancing': two terms relating to the use of the body (formerly the prostitutes were also dancers); it's less good ḥara 'ornament' (only the prostitutes are adorned daily); ḥara 'pimp'. Anyway, some of these semantic fields are sufficient to outline the 'harlot', albeit as indirect term.

GERATZA altered form of a derogatory sense indicating the 'whore': from gera + Akk. aḫû 'outsider, strange', 'abnormal', 'foreign, non-canonical'. See gera.

GHISSA 'appetite', 'hunger'; synonymous of sghinzu. Perhaps the lemma can be derived from Sum. giššēs (a kind of fish), Akk. ḫisû (a type of fish). Maybe it refers to the sharks. But maybe it can be from Sum. ḫeše 'to be held'. In the high antiquity detention was inexorably accompanied by the darkest hunger. However, this lemma is inscrutable. See similar entries for 'hunger': Lomb. sghéiza, sghiza; gōz (from Colla), ghéizi (from Soana), gëuza, ghëuza (from Varzo).

GHISU 'testicle, balls', 'burk, twit'. Has the etymological basis in Sum. ḡiš 'penis'.

GIÀNGIA 'cow'. The current lemma refers to Akk. ḡanzu 'goat'. We can appreciate the semantic evolution from goat to cow if we consider the difference in environment between
Mesopotamia (desert, fit only for goats) and Sardinia, having a diverse environment, well suited to cows. That originally this lemma was referring to the goats, it has a counter-check in the survival, in the coppersmith jargon, of adj. giàngiu ‘white’ and noun giàngiu ‘milk’. In fact it is well known that goats have always been bred as producers of highly digestible milk, suitable for human use. By definition, the whiteness of milk produced well the adjective giàngiu ‘white’.

GIÀNGIU ‘white’, also ‘milk’; see giàngia ‘cow’.

GIÀNU ‘gentleman’; unu giañu crécciu ‘an old gentleman’. It has basis in Akk. ga’ûm ‘to be superior (over s.o.)’, gâ’um ‘people, tribe’.

GIÀTTA ‘girl’, giaùtta ‘boy’. This word may have been female from the outset. Etymological basis seems Sum. hau-tu (haum ‘dress’ + tu ‘to weave to the loom’), meaning ‘weaver of clothes’. In ancient times, every family had the loom, to which a girl was applied especially to create o.s. trousseau.

GIÀTTÉDDU ‘boy’, knife-grinder’; in Noto sciavutteddu (from Soravia). Go to giaùtta.

GIÀTTA ‘É ASSORÁRI ‘a girl of marriageable age’. For assorári go to assoramentu.

GIÀTTU ‘boy’; giaùtta, -a ‘a little boy’, ‘a little girl’. See giaùtta. Sole (A 27) approaches it to a Sinto-Istrian of Venezie čav-čao, čavó; also čavó in Romanes of Abruzzo and Calabria. He compares well it with Sic. sciavutteddu ‘child’ and with Friulian čovatela (all he quotes are from other authors). See also Romanes čav-, čao ‘boy’; čavó ‘son’ (from Soravia); Tramonti ciovatela ‘boy’.

GIÀTTU DE ALLÓGU ‘servant, employee’. Go to giaùtta and allógu.

GIANTANA. Go to gentziàna.

GIÖBA ‘much, a quite’, Sd. meda. Basis Sum. u ‘totality, all’ + ba ‘half’: u-ba = ‘a half universe’.

GIÃNÉRI or gitarré ‘tinsmith’, Sd. launéri, stangiadôri. Etymological basis Sum. gi ‘essence’ + tam ‘pure’. As in France the Gitanes are the Gypsies themselves, it’s possible that name of people is an epithet to denomine themselves: the ‘People of the pure men’.

GIÁNGULU ‘orange tree’, ‘orange’. Etymological basis Sum. gi-tam-hul (gi ‘essence’ + tam ‘pure’ + kul ‘meal, food’, kul ‘plant’, hul ‘to enjoy’); the original meaning was ‘essence of pure enjoyment’.

GIÁRI ‘tinning’. See gitarru.

GIITARRÉR ‘tinsmith’, Sd. launéri, stangiadôri. Go to gitarru.

GIITARRU ‘tin’ (mineral). Its basis is Sum. hi ‘to mix, make a league’ + Akk. târu ‘give, put, repeat, restore’; hi-târu, meaning ‘restorative alloy, for improvement’ (obviously in the processing of copper). It has no relation with Gitano (Gypsy), as instead suggests Sole A 29.

GIUNTÀNA. Go to gentziàna.

GOZE adj. ‘loafer’, Sd. preitzósu. It’s a word of Rom language, referring to not-regular Gypsies: gagè, gadè. Perhaps the etymological basis is Sum. ga ‘dwelling house; house’, doubled to indicate a sedentary lifestyle. Go anyway to gagè.

GRAGÀANKA. See gregagna.

GRAGÀNNIA. See gregagna.

GRAGATZÁRI ‘to cry, howl’. It would seem having a base in Sum. kar ‘insulting’ + gaz + ‘to kill’ + deponent suffix -âri > kar-gazz-ari > metathesis gragatzâri.

GRANA ‘bite’. It seems to have etymological basis in Akk. karâmu ‘to grasp, hold’, or better ḥarâmû ‘to cut off, separate’.

GRÁNÁRI ‘to bite (into)’. See grana.

GRANATÓRIU ‘food’. Go to sgranatóriu.


GRÉBI, grèbbis ‘salt’. See grèbu. Cortelazzo suggests that Sardinian lemma derives from Albanian kripë ‘salt’. It seems possible a commonality of Sardinian and Albanian word in the context of the archaic Mediterranean language. For etymology go to grèbu.

GRÉBU ‘salt’. The salt can be obtained in two ways: either by scraping the salt surfaces (in saltworks or in some deserts), or digging in the salt mines. For the second possibility we can draw from Akk. ḥerûm ‘to dig’ > met. ḥre- + Sardinian suff. -u > -bu. Cf. Alb. krype (from Cortelazzo), kripë (from Solano), kripa (from Camaj).

GRÉBULÁRIU ‘saltcellar’. Go to grèbu.

GRÉBULÁU ‘salty’, Sd. saliù. Go to grèbu.
IMPRUNA 'saltworks'. Go to grébu.
IMBURENTA 'brine', Sd. mruxa. Go to grébu. Suff. -lenta is Latinate.
IMBURENTU 'sweet'. Go to grébu. Suff. -lentu is Latinate.
IMBURLERI 'saltworker, salt buyer'. Go to grébu.

GREGAGNA, gregànnia or gragàagna 'down'; gregagna da sa facciolla 'beard'; gregagna de su manguru 'down in male pubis'; gregagna de sa tûvara 'down in female pubis': from Sum. hirim 'grass' + ganam 'sheep', meaning 'sheep grass' (indicating a low grass).

GRIBBIA 'wedge, nail, musSEL'. It has etymological basis in Sum. gir 'to slip (in or through), slide or insert' + ib 'hips, crotch angle of divergence of the legs; hips, middle': gir-ib = creeping wedge > metath. gribb-.

GRIPPARI 'to peck'. Go to grippu.

GRIPPU 'beak of a bird of prey'. It corresponds to It. grippare (to seize up) 'the jamming, sticking of an organ against another', which has the equivalent in Fr. gripper which dates back to the Franconian *Grípan 'To grasp, seize'. In any case, both the Franconian *gripán and coppersmith's grippu have a base in Sum. ħir-pu (ħir 'tighten' + pû 'mouth') = 'tighten by the mouth'.

GRUCİOSU 'wheat'; in su grucìosu 'among the wheat'. Base in Sum. gur 'to collect, make the harvest of wheat' + hûš 'plant': gur-hûš > met. gru-hûš meaning 'plant to be collected' (obviously for nourishment). Without going away this term is really most archaic. See Alb. gruri 'grain, wheat' (from Camaj).

GRUNIVU 'iron'; strèttula e grunivu 'iron way, railway'; arrollanti de strèttula e grunivu 'train', strèttula gruniva 'railway', scoculus de grunivu 'carabinieri, carabineros' (equipped with iron or handcuffs); grunivu, -a 'ferrous'. Etymological basis in Sum. kur 'to burn, ignite' (Akk. kûru 'furnace for melting metals') + u 'stone' + ne 'brazier' + bu 'perfect': kur-u-ne-bu, meaning 'perfect stone melted in the grate'. When the Sumerian language integrates a lemma with the adjective 'perfect', it wants always indicate an irreplaceable thing, indispensable in the process which is described.

GUCİOSU 'grain, wheat'. Go to cucìosu.

GURIA 'shop'; base in Sum. gu 'counter' + ri 'shout', meaning 'shout bench'. So was formerly a shop, or a bench where the trader exposed products attracting the passer-by with his recall.

GURIÀNU or curiànu 'shopkeeper; barman'. Go to guria.

A a prosthetic vocal which in Sardinia is premised to names, especially plurals, beginning with the s-.

IEPPÌA or aieppia 'hen'. Cf. also pieppiu.

IMPERRU 'tamed horse or donkey'. Etymological basis Akk. perru 'recruitment' (of troops). Notice the irony.

IMPESA 'soup'. Base in Sum. pēš 'to chop, slice', which has prefixed the Mediterranean-Akkadian particle in, with the sense of motion to a place, or state: in-pēš.

IMPROSÁRI 'to deceive'; a Campidanian word too, from Sardinian prösû 'ass, buttocks'; literally means 'to make a fool s.o.'. Puddu notes, without explanation, that prösû is euphemistic, veiled form. Wagner derived it from It. proso 'ass'; DELI does not quote it; Battaglia does not know the etymology. In Sassari the word designates a bit all the private parts covered, not just the ass but also vulva. In fact, the etymology is based in Sum. pû 'mouth' > Akk. pû + Akk. ruššu 'red', meaning 'red mouth' (with reference to the color of the vulva). See the ammascante of Dipignano mporgiàre 'to make love, coire', mporgiàta 'intercourse' (J. Trumper).

IMPRUNA, impru'a 'evening', 'night'. It's based on Sum. imba 'deficit' + bur 'to dazzle' + un 'sunrise': imb-bur-un = 'deficit, fall of the sun dazzle'. See brûna in the magnani coppersmith jargon in Val Cavargna, Val Soana, Val Colla; ambruna in Val di Sole; umbrella-makers of Vergante imbrûna, iron-grinders in Val Rendena mbruna (from Sanga); mbruna 'evening, night' in ammascante of Dipignano (Trumper).

On this word seem to collide two worlds: mine and Germanic world. According to DELI and all romance philologists, It. imbrunire 'to night', 'hour of twilight' has etymological basis in Germ. *brûna 'dark, almost black'. It is said that the Romans were called brun by the Germans, for the different skin, hence the pers. name and the last name Bruno. What is certain is that the word appears in Italy with the appearance of the vernacular; as saying that this word is much older, certainly already in use among the Germanic peoples. I would say
that this term is Eurasian, as it’s found in quite a lot of words, eg. Engl. to burn ‘burn’. But it’s understood that Engl. bur-n is an ancient p. p. from Sum. bur ‘dazzle, light, shine’ (typical of the fire; burn would indicate, at least in the beginning, the effect of the burning).

**INCIVI** or *inghivi* ‘in that place’, Camp. ingùii. This construction is identical to in cue, Log. locative adv.; in guni (Camp.) = ‘there, in that place, at that location’, variant of forms such as cùe, accùe, igùe; cube (Spano Agg.); incù (Anzara); iggùe (Samughéo); ingùnà (Monserrato). See It. in cui, a place adv. ‘where, in the place where, there, in that place’.

Wagner points out the anc.Log. kuke (CSP 316, 356; CSNT 155; St. Sass. I, 30 (12 v), cui (CSP 198, 404; CSMB 201; CV IX 6). Given this scholar, the etymological basis should be Lat. eccu huc or, as Guarniero, eccu hic-q-ue. Hypotheses far-fetched, as you see, and far from healthy etymological proposal.

In fact the old base of *in cue* and varieties lies in Sum. in ‘sector, demarcated area’ (cf. Akk. in, ina adverb of place and time with all meanings as in Latin, Sardinian, Italian = ‘in, on, from, for, during’) + ku ‘to position, lay’. In turn kuke, kuge has the base in the aforementioned ku + Sum. ki ‘place, site’, meaning ‘in that place’.

The Sassarian variant inkivi is identical to that of Isilian coppersmiths; it also has Sumerian bases: in (already seen) + ki (already seen) + Lat. ibi > It. ivi (Sum. -bi-a genitive and locative 3rd sg. np. possessive adjective: see -ba).

**INCRABIELÄRI** ‘to get warm at sun’, Sd. callentåri, assolinåri. Go to crabiêli.


**INCUDAVI** ‘there, over there’, Camp. inguddêi. The basis is Log. cu-dhâe ‘there, over there’. Etymological basis is the same as Log. demonstrative pronoun cu-dhê ‘that one’ (referring to distant objects). Wagner derived cu-dhê from Lat. eccu(i)llu (almost ecco quello ‘here’s what’). This translation is enforced, resulting by agglutination of ecce (not eccum which is very rare) with ilu(m) ‘that one’. It’s absurd to suppose this strange alliance, because already exists, in order to perform well in Sardinian, the pure Latine form ille [not accus. ilu(m)]! producing forms in -e (as Sardinian isse < Lat. ipse). Wagner, to make acceptable his thesis, remembers the anc. Sardinian (j)kullu that he makes from Lat. eccu(i)llu. Indeed the etymological basis of cu-dhê is Sum. kud ‘to separate, cut off’ + du ‘go’. kud-du, with the original meaning of ‘that went away’. Note in Log. language there is also the form cu-dhâne, which is very similar to the dative-locative of the relative neutral Hittite pronoun kue, kuie, which makes precisely kuiedani (see LGI 67).

**INFRASCÄRI** ‘to angry’, Sd. inchietassi. Etymological basis Akk. baråq ‘to strike (s.o.) by lighting’.

**INFRUSÄRI** ‘to vent o.s. anger, hurt, pull hard’. For discussion and etymology see frusa.

**INGRIBBIÄRI** ‘to engage’. This word is closely related to the semantic field of It. ghirba ‘wineskin by canvas or waterproof leather’, from Arabic gerba < Sum. gir ‘container, jar’ + ba ‘pot’. gir-ba, meaning ‘container vessel’.

**INTRÂPPANA** ‘jacket’ or ‘garment’; *intrâppana maggera* ‘coat’, *intrâppana e cramoccia* ‘cap’, *intrâppana de fangosas* ‘socks’, *intrâppana e sutterinu* ‘shirt’, ‘slip’, *intrâppanas de mànguru* ‘mens underwear’, *intrâppanas de tûvara* ‘ladies underwear’, *intrâppaneddâs* ‘panties’, *intrâppanus* ‘trousers’. At first sight there appears to be some connection with Sass. trappéri ‘tailor’, from ancient It. drappo; see also trappà ‘make a cut, a stab wound’; Log. trapá ‘to carve’, Camp. trapá ‘to make a buttonhole’. See ammancante of Dipignano *n’drappa* ‘shirt’, *n’drappare* ‘to dress’, *ndrappi* ‘sheet’ (J. Trumper). Etymological basis is Sum. tar ‘to cut, decide’ + pa ‘wing, branch, frond’; pad ‘to break’; tar-pa ‘clip the wings’ etc.

**INTRâPPANA ‘E CRÂMÔCCIA** ‘hat, cap’, Sd. berrita, bonêttu. For etymology go to both words.

**INTRÂPPANA ‘E SUPERÎNÎU** ‘hat’. For intrâppana go to its own place. Superînîu is connected to Sd. super, subra ‘above’ < Lat. super.

**INTRÂPPANA ‘E SUTTERÎNU** ‘shirt, underwear’. For etymology go to the two words.

**INTRÂPPANA MAGGÈRA** ‘coat’. For etymology go to both words.

**INTRÂPPANAS ‘E FANGÔSAS** ‘boots’, Sardinian crapittas bonas. For etymology go to both words.

**INTRÂPPANAS ‘E GIAÛTA** ‘pants’. For etymology go to both words.

**INTRAPÂNEDDAS** ‘little pants’. Go to *intrâppana*. 
INTRÂPPANAS 'E GIAŬTU 'underpants'. For etymology go to both words.
INTRÂPPANUS 'trousers'. Go to intrâppana.
INTRAPPEDDIS 'suit, trousers'. Go to intrâppana.
INTRAPPIDDI 'material, rough woolen cloth'. Go to intrâppana.

INTREPUIZÉRA or trepuitzéra 'weaver, (she) tailor', Sd. tessenţiâna, maista de pannu.
Etymology starts from trepuitzéra, whose basis is Akk. 悌ru 'to penetrate, beat; rub' (they are
garuses of the weaver) + puhizzaru 'equivalent exchange': construct state 悌ru-
puţizzaru, meaning 'she who enters, beats, rubs and exchange' (the many threads).

INTREPUIZTU 'carpet, tapestry, fabric', Sd. tappêtu, aratzu, tessingiu. Go to intrepuitzéra.

ISCŬLA 'concave'; piscăggia iscûla 'concave objects of copper', also 'types of bowls'. In fact, its
etym. basis is Sum. iškila 'bowl'.

LABORANTI 'testicle', Sd. callônî. Go to laborantis.
LABORANTIS 'testicles'. At first it seems a metaphor alluding to the fact this sexual organ
"works" with frequency, at least in young men. Instead it seems having Sumerian bases,
from lab 'dear' (affectionate term) + ur 'servant' (but can also indicate a 'man' as such, or the
act of 'cleansing', or 'reap the grain', or protection, closure', or the 'perfume': all allusive
terms): lab-ur + anta 'mate': lab-ur-anta, meaning 'companion of caresses'.

LAIÁCCIU (Giov. Mura). Go to laicciàu.

LAICCIÁRI 'to lie, to lie down', Sd. sterrinâri, crocâri. See laicciâu.

LAICCIÁU 'bed, pallet', Sd. sterridróxu, generally it consists of one or more mats; laicciâri 'to lie,
lie down'. It has base in Sum. la 'to stretch' + ḫara 'container', ḫara 'pimp', ḫara 'wagon'.
The three omophone terms are fine with la, meaning 'container for the rest', or 'pimp of the
rest', or 'chariot of the rest' (understood as the object that transports man to sleep).

LAMPANTI 'eye': lampantis nibarus 'black eyes', is lampantis de sa giauttedda 'the eyes of the
girl'. This seems like a symbolic word, indicating perhaps the most evident appearance in
one eye, that is to continually beat the lashes, like a flash. Ferrero points out the term is also
shared by cunning Italian: lampante 'eye'.

LÁNDRIA 'glass'. Base in Sum. lamdre 'vat'.

LANTZIŘI or slantziři, luntzári 'to piss'. In my opinion it has a base in Log. lánzu, Camp. lângiu
'skinny, lanky': a metaphor referring to the act of "lighten up". This term seems to have basis
in Sum. lam 'seedling, sapling' + zu 'building material': lam-zu, meaning 'tree under
construction, growing', in the sense that a thin person looks like a seedling growing, yet unsuitable
for construction.

LARIBÁRI pronoun 'tu' (you), Sd. tùī. Basis in Akk. larū 'branch, twig' + barû 'to revolt, rise
against': c. st. lari-barû = 'branch which is opposite to another'.

LARIBÁRIS pronoun 'voi' (you), Sd. bosâtrus. Go to laribâri.

LENTA 'water'. Go to allenta.

LENTU 'broth'. Basis in Akk. lemû 'to consume', 'food with water', consommé + Sum. tu 'soup,
broth': lem-tu.

LENTZA 'dung, excrement, shit'. Its etym. basis is Akk. lezu 'persistent' (damage, injury).

LIPPA, lipa 'land, countryside, grazing area'. This word can have more etymological bases: eg.
Akk. lipu(m) 'descendant, offspring' (perhaps alluding to the nutrition of animals and man). It
can also affect the semantic field of leppa (classic switchblade of Sardinia), whose
etymological basis is Ass.-Bab. lippu 'wrapping' (due to the shrine where the blade becomes
jammed at rest). The earth, indeed the Earth, was regarded by the ancients as entity,
concrete and divine at the same time, which is "plowed", ie dug to put the seed, which then
she pushes to the sky turned into a prodigious essence useful to Humanity. So I would
interpret this Isilian lemma as a metaphor calling the furrows that "wrap", take in the seed.
Alternatively, we can take as basis of etymology the Sum. li 'branch, twig' + pa 'wing,
branch, frond'. The tautological compound lip-pa is limited to the products of the earth, to
the effects of its existence.

LIPPÔNI, lipò? 'farmer, peasant'. Go to lippa.

LOCHIÁNU 'house, chamber', Sd. domu, aposentu, buttega. This entry invokes the oldest
technique of building a home in places devoid of stones: the mud (Sum. luţhum 'mud'). At
one time the Campidano - how to say, half of Sardinia - had only mud houses.

LUCÉRI 'fire'. Go to lucésu.
LUCÉSU, lucéri ‘fire, flame’. Also this seems like a symbolic word. In fact, the fire gives light, illuminating the darkness. Oddly, this term does not originate from Sardinian allùere, allùiri ‘turn on (the fire)’, but from Lat. lux, lucis, lt. luce ‘light’. It therefore seems the word is filtered through the Italian language, or directly from Latin. Still it looks like a mixture of Latin and Akkadian, in fact the word is in full Sumerian-Akkadian. The light that leads to the correct translation is just the adjectival suffix -su, corresp. to Akk. suffix -šu, šu ‘who, whom, which’. So at first sight lucésu means ‘that of light’ (and the translation makes us happy).

But now, for completeness, we must fathom Lat. lux, lucis. It’s based on Sum. lu ‘to flare’ + ku ‘give strength’. So it’s clear the Sumerian-Akkadian compound lu-ku-su means ‘that burns and gives strength’ (with obvious reference to his status of heating the man, cook food, give warmth to the house). The fact that linguists Soravia and Sanga indicate similar semantics to the Romanes luc ‘lamp’, luzenta ‘lantern’ (Val di Non), there is no a “isolationist” sign, as these two uses are part of the Mediterranean cultural heritage, and reflect how Greek tradition had already made in the Mediterranean by the word lámpada.

LUNÁRIGU, lunárigu ‘year’. This word of Islilian coppersmith jargon is a clear relic of the days when year was lunar, not solar. It has Sumerian etymology, of course expressed by agglutination, which translates as follows: Luna (lt. luna (moon), Lat. lūna) < Sum. lu ‘to flare’ + nu ‘creator’, or nu ‘sperm, the male genitalia’, meaning ‘(Father) bright Creator’ (by Sumerians the moon was a god, not a goddess), and was considered the fertilizer God of Universe. Lunárigu can be decomposed into luná-igu, wherein the -r- of the first member is a normal adjectival suffix: lunari ‘referred to moon’. The second member -igu has base in Sum. iku ‘units’ of area, volume. So lunárigu originally pointed to the ‘Measure of the Moon’ (referring to the 12 months Sumerian-Babylonian).

LUNTZAŘI ‘to piss’. Go to lantziri.

MAGGÉRI ‘great, big’, fem. adj. See maggéri.

MAGGÉRA ‘great, big’ masculine adj.; he is also su maístu de arrámini, the head of a coppersmith’s family, just said maggéri. The first comparison that comes to mind is lt. maggior. But even this is a derivative, from Lat. major, which in turn is superlative-relative of mag-nus ‘great’, a term which together with the Sardinian man-nu has a base in Sum. maħ ‘great’ + na ‘man’: maħ-na ‘a big man’. In turn maggéri has basis in Sum. maħ ‘great’ + erin ‘people’: maħ-erin, meaning ‘great person’. See magnani in Val Cavargna magér, in Val di Sole magger, Val Soana magér (from Sanga); in Dipignano maggiorignu ‘boss, director’ (J. Trumper).

MAIŨSCU ‘mais’. Go to cuciosu nibaru.

MÀNGANA ‘copper sulphate’. In other Sardinian dialects màngana est cosa ki si faghett a ingannu (màngana is a thing made by a trick). Wagner, while comparing it with Spanish manganilla ‘trap, hidden trap’, doesn’t associate both entries, and leave everything without etymology. In Sumerian we have mangara ‘chisel!’ and manhara ‘pot for making beer’; but they are inadequate for our purposes, and it’s better to consider the agglutination of man ‘companion’ + gana ‘field (cultivated), also ‘strains, impediments’. It would seem to be able translating màngana as Sumerian compound man-gana ‘companion of impediments’, or ‘helper to impediments’. This term would be fitting with respect to copper sulphate, which in fact helps preventing fungal diseases of vines and plants in general. This sort of translation referred to the archaic times is the only one that respects the logic of pest control on fields, dodging the obvious objection the copper sulphate was introduced less than a century ago.

MANGANÉRI ‘who cleans and polishes the copper’, Sd. lucidadòri. He basically takes away from copper tools the oxidized patina. For etymology go to màngana.

MÀNGURU ‘instrument’; figuratively ‘male sexual organ’: gregagna de su mànguru ‘male pubic hair’, intràppanas de su mànguru ‘pants for men’. I think this figurative use, as it really is, assumes the primary value too. So is the concept of ‘tool’ to be, at this point, derivative and metaphorical, almost a metaphor for metaphor. Indeed mànguru has the etymological basis in Sum. mangara ‘chisel’: that says it all, and what’s more ironic.

MARREDDA ‘rope, twine, string’. It has a base in Sum. ma ‘ship’ + re ‘that’ + la ‘to hang, suspend, weigh; hang, suspend, to weigh’: mar-rel-la = ‘that of the ship which pulls and hangs’. Also this word is index of ancientness of navigation.
MARTARÉSU 'stranger, silly', Sd. strángiù, stròllicu. Etymological base Sum. martu 'westerner' + re 'that': martu-re = 'one who comes from the West' (ie from Amurru, from Syria, from the Phoenician coast) + -ṣu (Akkadian suffix of origin). See the last Neapolitan surname Marturà-no, with suffix -nus typically Latin. Even the feminine Hebrew name Martha has same etymological basis. The extension of the primitive concept of alien to that of fool is due to the fact fools are still oddities among normal people.

MASA 'a coin valuable 1 scudo, that's 5 liras', Sardinian munèra. Go to massa.

MÁSCHERI 'master', 'master craftsman'. The motto seems to have etymological basis in Akk. masḥāru 'a vessel', masḥātum (a builder of vessels). So it seems that for màscheri as 'master craftsman' was precisely shown the one who created jars, containers, initially of clay, then of copper. See mašchéri 'craftsman', 'art teacher', 'coppersmith' in ammassante of Dipignano (J. Trumper).

MASSA 'ancient silver coin valuable 5 liras' (1 scudo); massa mezerìna, ancient coin of half scudo. Without wanting to be decisive, I present the Sum. massu 'leader'. Unless be the Sum. maš 'fee for irrigation'. Sole (A 29) cites Romanes mas 'meat', Rom. Abr.-Cal. mas (from Soravia).

METTEGGI or mettéggi (fari) 'to put, deliver, give'; Sd. pònniri, torrài. This word has followed the same fate as Lat. mittere, which from the initial meaning of 'sending' crossed to 'lay, place in a site'. The base is Akk. mušû 'output, outcome'.

METTÉGGIA. Go to metteggi.

MEZERÌNU 'half', Sd. una perra; fem. mezerìna 'half'. This word speaks for itself, having at base in Lat. medium.

MILLÁNU, milláù 'money'. At first it seems a derivative from Lat. mille (a thousand), metonymy. But it's very likely the term is an ancient popular way to indicate the pecunia, which for the land of Sumer and Akkad, where originally there was no money, was only barter, made possible by the regularity of the floods which then bore the growth of agricultural commodities. So we understand millánu resulting from Akk. mill’āni 'high water, flood'. Sole (A 29) cites similar words: malàiina (Tramonti), milani (Noto) 'grinders' money' (from Soravia). From Ferrero we have millante 'a thousand liras', but this use is already known in Italian literature of the Middle Ages. By J. Trumper we have, for the ammassante of Dipignano, miwàjina (milàina) 'money', 'money: in card game'.

MINÈGA, mi’èga 'woman', 'wife'; minegà e cobèddāri 'husband and wife'. It has a base in Sum. min 'two' + egun 'warehouse'. Once again we are faced with an ironic word, referring to one who has breasts. In fact, min-egun means 'two warehouses', like saying 'two treasures', as by these are raised children. For ammassante of Dipignano we have minèca 'woman, wife', 'queen: in card game'; words also present in Tramonti, Monsanpolo, also in Ciàmbric (J. Trumper).

MINÈGA NÌBARA 'widowed', Sd. viùda. See both lemmas at their own place.

MINÈGU, mi’ègu 'man, boyfriend, husband', Sd. ōmini, sposu, pubìddu. The male construction dates back to the female (miñaèga).

MRUXITTA 'dung, excrement, shit'. It has the etymological basis in Sum. mur 'forage' + kita 'lower side': mur-kita = 'fodder that comes from deep' (in the sense that the droppings fertilize the soil producing good fodder). In ammassante of Dipignano we have mmuscitta 'crap' (J. Trumper).

MÚCCÒSA 'tallow candle'. This name alludes to the behavior of this light, connected with It. mucco (mucus), Sd. mucu. The etymological basis is Akk. muqqu 'to fatigue, decline' that, figuratively, is the fate of 'tallow candle', which is consumed quickly. See muccusà 'night-light' in ammassante of Dipignano (J. Trumper).

MUÇEDDA 'silence'. Farì muçèdda 'be silent'. This word seems to have etymological basis in two Sumerian words mu 'make a sound' + kid 'soften, tone down', 'dissolve', 'demolish': mu-kid 'dissolution of the sound'. To understand the logic of this Sumerian composition, you should always keep in mind that language, the first to be expressed in writing, was monosyllabic, with each syllable containing a concept that, to be syntactically articulated, needed for agglutination. From here comes this composition, which might seem to us (but is not) a contradiction in terms.

MUSAMBÒRSI 'sleep'. It is thought it is a corruption of Camp. Mùssiu Ambròsiu 'Messer Ambrogio', or similar Sardinian items, which represent the sleeping both as figure and
symbol (Francesco Corda SGR 31). But I think the lemma is Sumerian, from muš ‘to curdle’ + ambar ‘bed of reeds’ + us ‘to lean on’: muš-ambar-us, meaning ‘sweet alleviation of the bed’.

MUSAS ‘chains’, 'handcuffs'; musas de aiusta ‘chains of the scales'. This term is present, with same meaning, even in Sardinia. According to Wagner, who doesn’t produce the etymology, it would be an ancient piece of iron, only recently approved as police's handcuffs. Etymological basis seems to be Sum. muš ‘snake’ (obviously poisonous snake, given the metaphor).

MUSSAMBROSIÁRI ‘to fall asleep, doze off’, Sd. indromiscári, dromíri. Go to musambrósiu.

MUSSAMBROSIÁU ‘sleepy, fallen asleep’. Go to musambrósiu.

NÌBBARA ‘black, dark, dirty’. Base in Sum. nu ‘not’ + bar ‘white’: in construct state we have nibbar ‘non-white, non-clear’.


OCCHIERÁXU ‘asinaio’, Sd. molentráxu; ‘ill-mannered’, Sd. scurreggiu. Pregnant word referred to donkey and to whom mananges it. Go to occhiéri.

OCCHIÉRI ‘donkey driver’, Sd. molénti. It's argued to be Gypsy word; to compare with calandrù too. It’s based on Sum. uh ‘let the dough’ + erin ‘yoke’: uh-erin, meaning ‘yoke to let the dough’. We know the function of home-donkey until 60 years ago.

Sole (A 28) cites also Sinto-Piem. kher, Sinto-Isn. her, Rom.-Abr.-Cal. xera (from Soravia), khére (from Partisani), u kkéra (from Cortelazzo).

OCCHIÉRI MARTARÉSÚ ‘stupid’, Sd. tontu, scimprü. For etymology goe to both words.

ODRINÁGU ‘right’; s’alluttéra ‘e odrinágu ‘right ear’. Base Sum. ud ‘sun’ + ri ‘to place, lay’ + na ‘man’ + gu ‘side’: ud-ri-na-gu meaning ‘sun on the side of man’. If, as I suppose, the man found his orientation watching just to the east, ie at sunrise, then he, at noon, has the sun at the right.

ORANTI ‘clock’, related to its function to count the hours < Lat. hora, gr. ōρô ‘defined period of time’, ‘favorable moment’, Sum. ur ‘limbs (legs), lt. arti (which are the arti-culation of time in a day), Akk. uraḫ construct state of urtu ‘path, way’ (daily, the Sun): Semerano OCE II 326. The division of day into hours was made first by Bailonians (as noted Eradotus II, 109).

ORDINÁGU ‘right, just, sure.’ In Sd. is ordinágus are the ‘reins for yoked oxen’, which are called: the right su ʻô de ordinágu, on the left su mancósu (Mura PGAA 52). Aūcìa in sa strèttula, a ordinàga est su trellatu de arrèga ‘go straight on this street and to the right you can find the town hall’ (Mura, ditto). Etymological basis Sum. ur ‘harness’ + du ‘to go’ + nagada ‘drive animals; to herd; herdsman; cow-boy’: ur-du-nágada, an Akk. construct state urdinágada = ‘harness to drive cattle’; cf. Akk. nàhu to be at rest, calm down, appease’.

ORİGLIU ‘vehicle’. Base in Sum. ur ‘to collect, compile, gather’ + il ‘carry’: ur-il, meaning ‘carrying things gathered together’. But it can also have an etymological basis in Sum. ur ‘limbs (legs and the like)’ + illar ‘tool; weapon’: ur-illar = ‘tool with the limbs’. It can be argued how this word is archaic.

ORILLIU ‘vehicle’. Go to orilliu.

PALOZZA, balolozza, pallozza ‘pot’. Its base is Sum. pa ‘pocket, bag’ + lu ‘flare’ + za ‘boat’: pa-lu-zà, meaning ‘bag boat-shaped for the fire’. I remember that many boats in the highest antiquity were shaped, as well as convex, even circular.

PANÉRA ‘bowl for cheese, or strainer’; denominale by panu (see).

PANU, paũ ‘cheese’, Sd. casu; casaxèdu (fresh-acid goat's cheese); also ‘milk’. Base in Sum. pana ‘bowl’. Even lt. formaggio is a denominate from forma (shape), as formaggio takes its name from the bowl which gives its shape.

PASSÔNIA (fari) ‘to pass’. Base in Lat. pāssus < pandêre ‘to lay, open’ > lt. passare ‘to go from one place to another’. The base is Sum. pad ‘to chop; to break’ + šu ‘wholeness, totality’: pad-šu = ‘a piece of a whole’.

PÁSTUMA ‘meadow or pasture’; in sa pástuma ‘on the lawn’. In pas-tu-ma we captures the radical of lt. pas-colo, and pas-tu-ra ‘grazing ground’. In this regard, however, a few observations must be made with reference to the primeval times, when nature was intact and the man could master it (so to speak) only by the fire, and then with fire and stone axes. In those early times in our latitudes there was only the forest and - in rare cases - the scrub. The pastures were a late phenomenon, when the man was able, albeit with huge labors, felling trees and plants with primitive axes. It goes without saying that the pasture (a fortiori
the meadow-pasture, which requires a lot of care) was obtained using the picks, the peak-hoe, hoes. And it's from these tools that is named pastùra (pasture), pàscolo (grazing), from Akk. pāštub ak, hoe', which in turn is derived from Sum. pāšu 'ak, hoe' + tu 'beat': pāš-tu, meaning 'beat with an ax'. It's the third member (-ma) of pās-tu-ma to give us a measure of how archaic is this word, because it has a basis in Sum. ma 'burn'. So originally the Sardinian pās-tu-ma meant 'beat with an ax and burn' (which were in fact the primordial forms to win back the forest and make grassland). It goes without saying that Lat. mediev. pās-cul-um (from pascō 'eat') is derived from Sum. pāšu 'ak, hoe' + colō 'to cultivate' < Sum. kul 'meal, food'. Cf. pastùcchiu 'shepherd' in ammascante of Dipignano (J. Trumper).

**PATAROLLA** 'pallet'; patolla 'e lucésu' 'pallet of copper to rekindle the fire', 'range'. Etymological basis in Sum. pa 'wing' + tar 'bird' + ul 'something': pa-tar-ul, meaning 'tool shaped as a wing of a bird'.

**PATEDDA** 'fear'. The etymological basis is Sum. pad 'beak (in pieces), demolish' + ed 'rage, fury': pad-ed, meaning 'demolition of fury'. The primitives understood fear was the opposite of the fury: this was necessary to win, that succeeded to escape.

**PATÈNALI** 'sort of hammer'; patenali 'e drughi' 'mallet'. Base in Sum. paa 'weapon, tool' + ten 'extinguish, put the crown', but also Akk. patnum 'strong, durable' (referring to the tool, which has to beat and break or shape).

**PATÈNÂRI** 'to flatten', 'beat the copper to flatten it or make thinner and give it shape'. See patenâli.

**PATÈNÂU** 'flat', Sd. ciattu. Go to patenâri.

**PEDDIGATTU** 'the devil'; peddigattu scâlliu 'ugly devil!', 'evil demon'. Etymological basis Sum. pel 'to defile' + i 'suit, coat' + Akk. gattu, kattu 'physical form, statue, image of God'. This concept is obviously medieval, but in that time the Semitic language in Sardinia was still in use, at least in villages. So Peddigattu, the Devil, at least to the early medieval origins, and at least in Sardinia, pointed to the 'tarnished image of God': from Semitic pel-i-gattu. It should be remembered that in Mesopotamia the Devils, as they were understood by the medieval culture of the West, not existed. In fact, the poem Enuma Eliš, which shows the Sumerian-Akkadian "Theogony", shows Mesopotamian deities as celestial entities not threatened by other evil deity. These deities, according always to that poem, were defeated by Marduk in a cosmic battle that gave him the right to permanently fix the world for the benefit of men.

**PELIÀNÂRI** 'to pity, begging'. Go to peliànu.

**PELIÀNEDDU** 'poor, wretched, miserable'. Go to peliànu.

**PELIÀNU** 'poor, wretched'; an altered form of diminutive (and commiserating) pelianeddu. It's based on Sum. pil 'male' + i 'dress' + anir 'lament': pil-i-anir, meaning 'man dressed with lament'.

**PERÌCČIU** 'increase'. This word isn't very perspicuous; in any case it seems to have the etymological basis in Akk. bēru 'linear measurement (mile)' of 1,800 ninda ~ 10,800 meters + ikū 'unit of area and volume', unit of area equal to 60x60 m = 100 m mūšar; also linear unit. This Akkadian compound bēr-ikū would be the archaic phono-semantic base which once pointed accurate measurements.

**PIACEDDA** (fari) 'to agree, like', Sd. pràxiri, agradéssiri. Go to Sd. piaghére.

**PIBAREDDA** 'pen to write'. Base in Sum. pela 'cane, reed', 'a type of reed' + rig 'stick': pila-rig = 'reed stylus' (to make the wedges into the clay tablet).

**PICARÔLA** 'goat', Sd. craba. Etymological basis in Sum. Pl 'unit' + kar 'to escape; to flee' + rub 'to go': 'element that escapes and wanders' (this is typical of the goats, a feature very different from that of sheep): see pisciarolla.

**PICAROLLÂIU** 'goatsherd', Sd. crabâxu, mannalitráxu. Go to picaròla.

**PICARÔLU** 'beak, (he)-got'. Go to picaròla.

**PICCIÙNA** adj. 'small (she)'. Cf. ammascante of Dipignano picciùne 'small (he)' (J. Trumper). 'narrow, meagre, small, scarce'. This term is very similar to the central-merid. Sardinian piccînna 'small (she)', corresp. to Log. pizzinnu, Monti Piccînna (Pizzinnu) in the countryside of Lula; Picca-linna in the countryside of Arbus, Punta Aqua Piccînna on the mountains of Villacidro. The most immediate form is pituccu, pittî Camp. adj. 'little, small'. Allotropic forms are pîchiccu (Úsini) and piccìu, piccînna, derived from Bab. pîqu 'narrow, minimum, limited'.
For *piticcu* Wagner produces the root *pit-*, *pikk*- operating also in Italian, to which he evidently refers. Indeed, this form comes from Akk. *piṭq̪u(m)* 'casting, molding' and also 'mold, model' as well as 'training, creation, creature' (referred to a born by woman): cf. Log. *criañûra* to indicate the 'small child').

**PICCIÎNU** adj. 'little, small'. See *picciûna.*

**PICCIÎNU** adv. 'a little', Sd. *pagu*. Go to *picciûna.*

**PICÔNTZULU** or *pitûnculu* 'a sort of hammer'; *picçôntzulu* 'e trottoniéri 'boiler-maker's hammer'. It has correspondence in *piccu* 'pick-ax'. The word is Sardinian at all but it's not recorded by Wagner. It would seem at first glance derived from lt. *piccone*. And yet DELI in turn doesn't know where to get the etymology.

Indeed *piccu* is derived from Sum. *pel-kud: pel* 'to defile'; 'be thin' + *kud* 'cut, cut off, separate'. This is just the nature of the peakaxe (lt. piccone): it's *thin* as cutting (*pel*) and it serves to remove, separate (*kud*) portions of rock, earth. In Italy there was added in final the Sum. *unu* 'stick' to better describe the tool, which is handled by a stout stick.

**PICCÚDDA** 'fig'. Undoubtedly this term is related to Sd. *figu*, even if there is to explain the phono-semantic procedure leading from *figu* to *piccūdda*. *Figu* 'fig' ('syconium' and also 'fig tree') is a Sardinian lemma only parallel to Lat. *ficus*, expressed in Greek as *σῶκος*. Despite the linguists' researches have so far joined the nothing, I mean turn upside the last position, that of Semerano (*OCE II 403*), which puts as base Akk. *ṣīqū* 'tight, narrow'. It's not clear why a fig should be *narrow*: it's the opposite: round, fleshy, soft. So the explanation of Semerano must be upside down, as *figu* (and Lat. *ficus*) certainly has the etymological basis in Akk. *piḳû* or indifferently *ṣīqû* 'be tight', *sûqum* 'narrow way of penetration', mainly *peḥû(m)* 'to seal'; but this source is indirect, due only to the fact these entries are the real basis of *ficca*, *figa* 'vulva', called in Lat. also *ficus* (*OCE II 403*) as it doesn't appear in the vocabularies by virtue of obtuse modesty of linguists. From *ficus*, *figu*, *ficca* as 'vulva' was originally derived also the 'syconium', for its softness and because, at the end of flowering, it opens showing off (almost like a *vulva*) its extraordinary red-ruby pulp.

Returning to the Gr. *σῶκος*, it follows the base corresponding to Akkadian *ṣûkûlu* 'to give to eat, to feed, nourish'. Returning to our *picc-udda*, the first member (*picc-*) has received adequate explanation. The second (*-udda*) follows the same metaphorical process of *vulva*. It is none other than Camp. *udda*, Log. *budḍa* 'gut, rectum'. In many countries of the south-Sardinia it also means *cunnus*. Wagner (*DES*, I, 236) suggests it comes directly from Latin *bullā* 'bubble', but the etymological basis is Akk. *uddû* 'impregnate', *uddû* 'exuberance'. Clearly, the meaning of Sardinian *udda* was primarily just the Akkadian one, which metaphorically was extended to hips (belly, butt) and to *vulva* of a woman, for the obvious glaring implications of form and function in coitus and pregnancy.

**PICCŪDDU** 'nose'. Base Akk. *piḳû* 'narrow' + *ullû* 'that': *piq-ullû*, meaning 'that narrow (hole)'.

**PIEPPÎA** 'hen'; *pieppia de allenta* 'duck', *pieppiēddus* 'birds'. This word seems an onomatopoeia, indicating what normally housewife does calling the hen: *pio-pîo*! This reference would be better if you are referring to the cock, in coppersmith jargon called just *pieppiu*. To deepen the etymology of this lemma can be rude, but you need to make assumptions that don't leave anything unturned. Maybe the primary word from which *pieppiu* comes is Akk. *pillîlû* (gay lover). The reference to the bird may be due to the fact man, in times of deprivation of affection - I am referring to experiences recounted in literature too - may have tried this sloppily company.

**PIEPPÎU** 'cock'. See *pieppia*.

**PIGEDI dü or *pîgēd dü* (fari) 'to take, acquire, take away', Sd. *comporâri*, *ingölliri*. This word also involves lt. *pigliàre* (to get, fetch), from which we start. *Pigliâre* lt. 'seize, take'. Wagner ignores the etymology. Likewise DELI, which, moreover, exercises itself in a grueling misleading hypothesis. We need to untie the skein leading from the fact that this term is Mediterranean. The original semantics was just Akk. *pillatû* 'stolen property, stolen goods' < *palâlûm* 'to guard, watch over', and *pillatû* in turn was soon to be confused with Akk. *piddu*, *pidu* 'imprisonment' < *pādu* 'to imprison, keep in captivity'. From the confusion of both Akkadian lemmas comes Gall. *pidà* 'to take, grasp', which led to Sass. *piglià* (Italianization) and, by virtue of ypercrinism, to Log. *pigâre*, Centr. *pikâre*, Camp. *pigâi* 'to seize, take', also 'to rise'.
PINNÌA 'snow; storm; hail', Sd. strasùra. The term is somewhat convoluted. Yet it's nothing more than the fusion of two known terms: biđđia 'ice, frost' + nìa 'snow': *bi-nìa > pin-nìa. It's time to clarify the etymology of biđđia Centr. and Log. 'ice, frost'. Wagner believes it phonosymbolismus, and distinguishes it from ghigìa, Camp. ciližìa, believing these from Lat. gelicidium (proposed by Guarnerio). And believes the form giğiği as crossed with biđđia. But indeed all these forms have a single etymological basis, which is Akk. hillu(m) 'cover, shell (of egg); bark', 'a cavity left by a dead root and emptied', 'cloud layer', 'veil of mist'. Compared to the Logudorian shape, the Campidanian one presents the doubling of radical hil- in construct state.

PISCÁGGÌÀ 'wares of coppersmith', 'copper'; sciorrónu 'e piscàggia 'copper object', scócculus de piscàggia 'financial policeman', piscàggia iscula or patenada 'objects of copper concave or flat', piscaggiaiviu 'merchandise walking retailer of the coppersmiths'. Etymological basis in Sum. peš 'to harvest'. The wheat harvest is done once a year: at that time the farmer has in his hand the peculium (hoard), with which he can pay off his debts and feel safe for another year. So it seems obvious to give the first member (pis-) of pis-càggia the meaning of 'hoard, property'. As to the second member of the compound, it has the base in Sum. kagu 'bread'. With this we see pis-càggia, Sum. peš-kagu, pointed to the origins of the 'harvest bread', the harvest which ensures the bread. It goes without saying that the 'wares of the coppersmith' take later the same semantics.

It seems absurd what Leonardo Sole (A 13) gives, according to whom sa piscàggia was the unsold merchandise of the piscàggiaiu, which he worked in turn, once back in Isili. Why should he rework it? If anything, it's true that is piscaggiaius often retreated old or broken copper. Anyway, Sole tells us that piscàggia is related with biscàja 'copper' in the jargon of Tramonti in Friuli (Pellis 1934). It may be that between the Sardinian lemma and Friulian there's relationship, albeit biscàja = copper remains without etymology.

PISCAGGÌÀIU. Go to piscàggia.

PISCIAROLLA 'sheep'. By this term we enter the domain of sacred. In fact, this term is a compound based on Sum. peš 'to work the harvest' + arua 'votive offering': peš-arua + ul 'swell', meaning 'harvest fattened for votive offering'. Animals for the temple were always the best. To better understand the meaning of this term, see the discussion at lemma piscàggia.

PISCIAROLLEDDU 'a little lamb'. See pisciarolla.

PISCIAROLLU 'lamb'; trionfa 'e pisciarollu 'lamb flesh'.

PISTÀNCAS 'teeth'; pistàncas sgranatórias (or de sgranaèìo) 'molars'; pitzànca 'tooth'. This word seems to have origin from late Lat. pistàre 'to tread, crush' (in this sort referred to molar teeth). But this word in its turn has base in Akk. pištu 'to abuse, treat sb badly' + anhu 'dilapidated (of buildings): pišt-ançu meaning 'treated badly and dilapidated, that's crumbled up.'

PITZANCA 'tooth'. Go to pistàncas.

PITZUNCULÀU 'beaten, hammered'. Go to pitzùnculù.

PITZÌNÇULU 'a sort of hammer'; pitzùnculu 'e drughi 'wood hammer suitable for levelling copper'. Variation of picçùnçu (see).

POBORIÀU 'flushed', Sd. fàdiáu; lamantís pboroiàus 'flushed eyes'. This word seems an archaic compound based on Sum. pu 'mouth' + buru 'malaise, disease'. As to tell: 'mouth disease' (referred both to flushed lips and of mouth). I'm proposing an uncertain ypothesis.

PODDINÀU 'mule'. The firts correspondance which appears is Sd. pòddine 'wheat'. But in the imaginary of Sardinians, the only animal that can get into this semantic field is the donkey, named molènti as it spins the mola (grindstone) for grinding grain. Unless it is mathed - for an almost identical phonetics - the Sardinian and It. mola to It. mulo. Lat. mola has also the correspondance in adj. molàris 'tooth that grinds'. But now let's see whic is the root of Sardinian pòddini.

One of the most localizable breads in Sardinian sub-regions is su pòddine or pane 'e pòddine, in center-nord understood as 'flour bread'. Pòddine comes from Lat. pollen, pollinis 'flour', Gr. πάλη 'very fine flour', πόλτος 'pap, mush'; Lat. puls, pullis 'thick porridge', also 'flour (eg. by shick pea). In a somewhat different form this word comes back also in Akk. eperu 'dust', and epèru 'to feed, provide for'.

But su pane 'e pòddine refers directly, for the quality of its whiteness, the figure and the idea of a white limestone (is emblematic Sassarian limestone). Indeed the etymological base
of pòddîne is Akk. pûlu, pilu ‘limestone, white stone’. However this word gets several semantics in the sub-regions of Sardinia. In Macomer, Orgòsolo, Fonni (to say, in the middle of Sardinia) sa poḍḍa (or poḍḍe) is the ‘flour of secondary quality’ (from which the surname Podda), to omologate moreover to similar words in south Italy. At south of island su pòddini is instead ‘la crusca’ (bran): contradictory word, because in Campidano poḍḍa is understood as ‘colla’ (glue, past) made by fine flour or bran re-grinded (appoḍḍâi ‘to stick’, poḍḍôsu ‘glutinous, sticking, slow in doing’; but there it is impoḍḍînái ‘to dip in bran’, semantically far from Log. impoḍḍînâre ‘to dip in flour’).

So, in Isili they name the mule as poddinâu because the bran (su pòddini) is their main food.

POPOŃGIA ‘fog, mist’. This entry seems difficult to translating, but actually it looks somewhat manageable, if we take the Sum. basis bun ‘to flutter, blow’, with superlative doubling bu-bun + Sardinian suff. -ia. The idea of “fluttering” is derived from the nature of the fog, for the way as it moves forward in banks, and how, of course, was interpreted by the ancients. Mine is only a hypothesis.

PORTEGGI or (far) portéggia ‘to own, have’. This entry is corrupted by the medieval action suffix -èggio; it’s composed of two members: port-èggio. It’s of course closely linked to Lat. portus ‘harbour, where ships statione in safety’; together with portus it shares the semantic field of portare (taking), trasportare (carrying) from one place to another (a typical maritime activity). In turn the etymological basis of Lat. portus is Sum. pu ‘mouth’, also ‘tank, lagoon, swimming pool; well, cistern, fish pond’ + tuś ‘to sit down, settle, dwell’: pur-tuś = ‘lagoon station’.

PRIMERÎNU (a) adv. ‘before’, Sd. innantis. The immediate etymological basis is Lat. prîmus < prior ‘first’, which is at the head of a group’. This Latin word in turn has etymological basis in Akk. bêru(m), bîru(m) ‘selected, choice’. Lat. prîmus is an Akkadian construct state of pri-μu-, of which -mu- is based in Sum. mu ‘fine of a text’.

RAMANESCA is an entry used in the first studies referring to Isilian coppersmith jargon (Francesco Corda SGR 33). Go to romanisca.

REMERU, arremérù ‘theft’; remerëddù ‘petty larceny’. At first it seems the corruption of Sardinian remédû ‘remedy’ (ironic metaphor). However I think the archaic base resting on three Akkadian words: rîmü, râmu ‘to make a donation’, erû ‘eagle’, ēru ‘awake’. If we season these three entries - or two by the three - with the right amount of irony that sometimes supersedes the coppersmiths jargon, then we have the following compound: rîm-ēru ‘gift of the awake man’, or rîm-ēru ‘gift of eagle’ (considered his sudden descend on its prey). Sole (A 28) is inclined to see in this entry a kind of corruption from rom-eru or the like, thus indicating the root rom (go to romanisca).

ROMANISCA, arromanisca (pronounced with a glottal stop: roma’isca). It names the Isilian coppersmith jargon (they are said trottoniérìs) and retailer vendors of copper objects (they are said piscaggiáius). For etymology go to page 32.

ROSSÍNÀ ‘phosphor bronze for gilding’. Go to rossinàri and rossìnù.

ROSSINÀRI ‘to gild’. It would seem to understand that this slang word is a typical way to mock the buyer. In fact, it is known the “red” gold has a high amount of copper. And because the coppersmiths were “playing at home”, it is to imagine that perhaps they had also tried to melt and mix pure gold with copper (operation too easy), in order to pull it to their advantage the sale of wedding rings and necklaces. Anyway, it. rosso is from Akk ruššù ‘red’.

ROSSÍNU ‘gold’. In my opinion, it was so named because, obviously, the gold more used in this area and in the center of Sardinia had a higher percentage of copper. For a discussion and for the etymology go to rossinâi.

SÀNGIA ‘infected blood’, Sd. sànguni malâriu. Sàngia is also a Sardinian word. Etymological basis is Sum. šaģar ‘to be oppressed; a wronged person; to be slain; to be afflicted’.

SÀNGIU ‘oil’; sàngiu ‘e verdosa ‘olive oil’. In my opinion, this entry is in the same phono-semantic phenomenonology of It. sansa (olive pomace) ‘residue of the pressing of olives’; see also the surname Sansa. And cf. Lat. sânsa, from Latin scholars considered of unknown origin. The etymology is from Neo-Assyrian šamnu(m) ‘fine oil, virgin olive oil’ + ša ‘the one that’ (adjectival suffix), construct state źamn-ša, meaning ‘one (ie the residue) of virgin olive oil’. Perhaps the Isilian sângiu derived directly from an ancient *sâmn-īu.
SANTÒSA ‘church’. A symbolic word referring metonymically to sacramal calling made by the church. See santūsa 'church, Mass', Santūsu 'God', Santūsa 'Madonna', santusàre ‘praying’ in ammascante of Dipignano (J. Trumper). The base of santu is Akk. šantu, šāantu ‘redness, dawn’ (the moment they sanctified the rising Sun). It should be noted that originally the lemma šantu, šāantu ‘sunrise’ was nothing more than šā Antu ‘with reference to Antu, relating to Antu’, An’s wife (ie ‘Aurora’, ‘Antu who rises to Heaven’).

SANTÓSU MAGGÉRI ‘bell tower’. For both lemmas go to his own place.

SAPÔNGIA ‘knowledge, understanding, science’. Etymologic basis Sum. sa ‘acquire, purchase, incoming’ + pa ‘wing; branch, frond’: sa-pa = ‘acquire wings, or branches or fronds’ (figuratively, referring to mind). See fare sapella ‘to know’ in ammascante of Dipignano (J. Trumper).

SAPÔNGIA (farì) ‘knowledge, understanding, knowing’. Go to sapôngia (above).

SARIBARI ‘you, thou; plur. saribáris ‘you’. See aribári. Mind you the particle s- equals det. art. su ‘the’, and corresponds to Akk. šū ‘he’ (third-person pronoun).

SARTANTI ‘flea’. This word is clear, from Camp. sartái ‘jumping’, from Latin. See sartarèllu ‘flea’ in ammascante of Dipignano (J. Trumper).

SBOBOINÁRI ‘to hurl, eject’, Sd. fuliáì, bogáì. Base in Sum. BU’I ‘to oppose; to face’, doubled in intensifier sense + nu (prefix-suffix of profession, job, situation).

SCACCEDDA (farì) ‘drive away, put away, move away’, Sd. bogáì. Fái scaccedda a su giàu’t cubbéli alluttári e aффroggiáus cálìu ‘keep away the young man who should not hear, and then we discuss’. This entry directly recalls It. scacciàre ‘put away abruptly’, the opposite of cacciàre (hunting, catch animals), from Lat. căptiare ‘to capture’ < căpere ‘taking’. The etymological basis of It. cacciàre and Lat. căpere is Akk. kappu(m) ‘hand, palm of the hand’, so scacciàre originally meant ‘to free s.o. losing his grip’. Scaccedda is part of this semantic field. Point out how the Isilian coppersmith jargon handles the ancient Italian.

SCALLIU ‘bad, evil’. With the prosthetic s- it tips over the concept of calliu (see). In Tramonti we have scàliu ‘bad’ (by Pellis, Cortelazzo). See scàwìu, scàliu ‘bad’ in ammascante of Dipignano (J. Trumper).

SCAMEDDÁRI ‘to untie, loosen’, Sd. scappiái. The entry is the opposite of gameddàre = ‘to have bad company’; also cameദda ‘muzzle for kids’. The base is Akk. kamû(m) ‘to bind’, kamûm ‘fetters’.

SCAMPANIÀU ‘stripped, naked’, Sd. spullìncu. The lemma has the s- privative + campanáu ‘lead’. It refers precisely the activities of the first shapers of copper and lead, which ore was heated in the oven and separated ("stripped") from the gangue.

Scampaniàu has the etymological basis in Sum. kam ‘to alter, change’ + pana ‘bow; a geometric figure; bowl, signet: kam-pana = ‘bowl upside down’. From here also the meaning of It. and Sardinian campana (bell).

SCAMUSA ‘straw’. It has base in Sum. šahu ‘to warm’, Akk. šahu ‘hot’ + Sum. mu ‘to do in pieces’, with the meaning, then, of ‘heating pieces’. We know that the ancients often used the straw to ripen pears, medlars and other fruits, as well as to keep environment dry and warm.

SCAMUSÉRA ‘fishing net’. Go to scamùsu.

SCAMUSU ‘fish’. Base in Sum. šah ‘fish’ + muš ‘fish’: metathesis šah-muš. Evidently it was referred to a certain fish, to fish-muš. See šcardùsu ‘fish’, ‘cod’ in ammascante of Dipignano (J. Trumper).

SCANDIDA ‘moon’. Base in Sum. šahu ‘to warm’ + di ‘shine’ + dal ‘flying’: š(a)ḫan-di-dal meaning ‘(one who) heats up and shine while flying’.

SCARAFULLU ‘copper’. Base in Sum. hara ‘ornament’ + pu ‘cistern’ + lu ‘flare up’ (the prosthetic s- is strengthening): hara-pu-lu, meaning ‘ornamental blazing vase’ (for the shining). This is a sinecdoctic metonymy, which indicates the pot as a tool already completed with basic mineral. See šcàrâre ‘to repair, stagnate’ in ammascante of Dipignano (J. Trumper).

SCARĀVALLIA ‘plate, tinplate’, Sd. liàuna, liànua. Etymological basis in Sum. ĥara ‘container, large container’ + bala ‘to rotate’: ĥara-bala = ‘container to be rotated’ (for giving shape to the boiler). See scarafîlice ‘tin’ in ammascante of Dipignano (J. Trumper).

SCARTOCCIOLLA ‘lie’, Sd. fàula. Etymological basis Akk. kartu ‘shredded’ + ukkulu(m) ‘very dark’: kart-ukkulu ‘shredded and very dark’. In this case the prosthetic s- is strengthening.
SCECCU 'horse', Sd. cuáddu. This word seems really archaic, dating back to the times when the horse first appeared in Mesopotamia. The name seems to be composed by Sum. še 'form', 'shape' + kug 'pure' (taking account of the beauty of the animal).

SCEPPULA 'knapsack'. This entry seems from Sum. še 'form, shape' + pu 'mouth' + la 'to hang': še-pu-la, meaning 'mouth-shape for hanging'.

SCERÉCIU or ceréciu 'old man', Sd. bécciù. This word is composed of two members: cer-éciu.

The second member is equal to Camp. écciu, bécciù 'old', 'old (man)', from Log. étzu, bézu, based in Bab. etţu 'be or become weak'; 'blurred, faded', 'dark (referring to the time after sunset)'. The first member, cer-, has base in Akk. ḥerū(m) 'dug' (ditch, channel, by extension: man). See scérchju 'old man', 'grandfather' in ammascante of Dipignano (J. Trumper).

SCHICCIÙLU 'of the beauty'. Go to schicciùlu.

SCHICCIULEDDA 'egg'. Go to schicciùlu.

SCHICCIULÁRI 'of the beauty'. Go to schicciùlu.

SCHICCIULÁRI 'old man'.

SCHICCIULÁRI 'assortment, collection', Sd.

SCHICCIULENTIS 'maccaroni'. For the basis see scucciošu 'grain'.

SCHICCIULI 'egg'. Go to scócciulos.

SCHICCIULI 'é DRUGHI 'walnut, hazelnut, almond', Sd. nuxi, nuxedda, méndula. Literally it means 'wooden egg'. For both lemmas go to his own place.

SCHÓCCIULI 'é TERREGNU 'slug, snail', Sd. sitziqórru. For scócciulù go to its place. The adj. terreginu obviously has a base in the Mediterranean word terra (earth), with Semitic bases.

SCHÓCCIULI GRUNIVU 'bullet', Sd. bálá: literally 'egg of iron'. For both words go to his own place.

SCHÓCCIULIUS 'eggs'. Base in Sum. ku 'lay' + ḫul 'be happy' (see kul 'food'): ku-ḫul meaning '(food) deposed joyously'). The prosthetic s- is strengthening.

SCHÓCCIULIUS TRELLATZINU 'ravioli', Sd. culuxòni. It literally means 'egg-with-house' (for the case which wraps it). For both words go to his own place.

SCHÓCCIULÍRI 'to keep watch on; investigate', also 'to gossip', Sd. pidanciári. Go to scócciulu.

SCHÓCCULLI 'carabiniere, soldier, guard, policeman'. Go to scóccoli.

SCHÓCCULLI 'guard'; socculíri 'to keep watch on', socculéri 'watcher'. It seems to have the correspondence in the ancient Sardinian scolca 'guard'. To analyze etymologically this word we must refer it first of all to Escolca, name of a village in Marmilla. Locally it's pronounced (i)scroca and is derived from the ancient Sardinian iscolca 'guard or scolta (sentry) ordered in defense of persons and possessions of the villages', which then enters the organization of Giudicati to form smaller constituencies within the borders of each curatorìa; so it has become synonymous of habitazione, anc. 'the house and the adjoining land'. The iscolca has at the head a public servant, su maiore de scolca. At scolca were denounced crimes against persons and possessions in the villages, as promised collectively in the oath called iura de scolca. In March of each year all the inhabitants of the ville (villages), between fourteen and sixty years, swore not to do harm to any fellow countryman in bodies and wealth (assets), and to denounce to the scolca all those who they knew have caused losses both in the countryside and in grown space (habitacione), both in private (pegugiaire) and public (populare) with vineyards, orchards and land for sowing or grazing according to the well-
known system of two-year rotation. In the subsequent Kingdom of Sardinia the socola was replaced with barraccellato (Di.Sto.Sa. 1631).

Iscolca is said of Byzantine origin, which came from Toscana (but in Toscana we are talking about scolta ‘sentry, guard’, the etymology of which is ignored, but is not from scorta ‘escort’). The etymology is attainable, for iscolca, from Akk. isqu, esqu ‘lot, share’ + Sum. ul ‘nearby of settlement, arable land’ +  ki ‘territory’, Akk. qa, qû ‘units of capacity’, ‘unit of area’ (construct state isqu-ul-qa). It goes without saying that from arable land to preserve, the meaning came with time to the custodian, keepers.

SCOCUNÉRÍ, scocunéra, ‘guard’, also ‘gossipy’, Sd. castiadôri, ficchettu, pidânciu, bugôni.

For etymology go to scócculu.

SCÓCULLU 'E DRUGHI 'forest guard'. For both words go to his place.

SCOCULLU 'E MILLANU or DE PISCÂGGIA ‘customs officer’. For those three words go to his place.

SCOCULLU 'E MUSAS 'carabiniere (who is assigned to capture). For both words go to his place.

SCÓCULLU 'E VILLÁCCIU ‘prison guard’. For both words go to his place.

SCÓCULLU 'E SCÈCCU ‘carabiniere on horseback’. For both words go to his place.

SCOCULLU MAGGÉRI ‘marshal’ (of carabinieri). For both words go to his place.

SCOFFÁU ‘unfortunate’. It's the contrary of coffa (see).

SCONCIÁRI ‘to become ill’, Sd. ammalaidári. Camp. word. Basis in Sum. ḥunu ‘to be weak; to be helpless’ + ḥalam ‘to be bad’: ḥun-ḥalam = ‘to be bad and weak’. The s- prosthetic is strenghtening.

SCOPULLU ‘swab, rag’. It has basis in Akk. ḥupû ‘fragment’ + ullu(m) ‘refusal’: ḥupûllum = ‘rejected piece’, ‘piece to throw’. The s- prosthetic is strengthening. See scupazzi ‘ditto’ in ammascante of Dipignano (J. Trumper).


SCUCCÁRI ‘to love’, Sd. fastigiái. This Sardinian word means more properly ‘to woo, flirting’. Etymological basis of scuccári is Sum. ḥul ‘to enjoy, rejoice’ + ḥal ‘groin, upper thighs’: ḥul-ḥal = ‘enjoy the top (fork) of the thighs’. Prosthetic s- has intensifier value. See the similar Sd. word cuccaí ‘loving, fornicating’.

SCUCCÍOSU or guciósu ‘grain, wheat, cereals’, Sd. trigu, leéri. Basis in Akk. ḥûgum (a loaf or cake) + Sum. ḥûš ‘plant with prosthetic s- as strenghtening: s-ḥûg-ḥûš. Cf. grucciósu and scocciuléntis.

SCUCCU ‘love’, Sd. mori. It hasn't the same etymology of scuccári, cuccâi ‘loving, fornicating’, but its basis is Sum. ku ‘lay down’, doubled (kuk-ku) as superlative + s- prosthetic strenghtening.

SÉDICI affirmative adverb ‘si’ (yes, OK). Also this word is very mocking, since it corresponds phonetically to Italian numeral sèdici (sixteen). Anyway, the etymological basis is Sumerian, from ši (a verbal preformative having affirmative value) = It. and Sardinian si (yes) + di ‘to say, tell, speak’ + ḥe-am ‘yes’. The compound ši-di-ḥe-am originally meant ‘I say yes’, ‘I say properly yes’. See in Tremonti sédic, magnani in Val Cavargna sèdes, in Dipignano sidici, sly sedeci (from Sanga and Trumper).

SÉDULA ‘tile’; also figuratively ‘disgrace’. Etymological basis in Sum. šed ‘to rest’ + ulu ‘wind’: šed-ulu = ‘rest by the wind’; or it has the same basis of seduláxu (see).

SEDEUX ‘root’, Sd. crobittûra; aussáìi a is seduláxus ‘to go on the roofs’. Etymological basis Sum. šed ‘to rest’ + ula ‘something’, meaning ‘something that makes rest’. Obviously this compound refers to the more archaic age, when the cover of a fence was the best to make living or resting comfortable.

SENTÒNGIA (fari) ‘to hear, listen’. It seems to be mocking expression from sentire (listening). See fari sentella in ammascante of Dipignano (J. Trumper).

SENTÒNGIAS ‘ears’. It seems a teasing lemma from sentire.

SFIAMMU ‘remuneration, gratitude’; po su sfiammu! ‘this is the reward!’. The base is Sum. pi ‘capacity unit’ + ammam ‘jar of beer’, meaning ‘jar of beer of X capacity’. Evidently in high antiquity this type of filled jar was taken as a measure for remuneration of other nature, such as was the salt (Lat. sale > salarium) for the ancient Romans.
SGHINZU ‘hunger’. The word also relates to Campidano. Maybe the base is Sum. gina ‘clamp’ + zu ‘teeth’, with the meaning of ‘clamp, pincers for teeth’, a way that alludes to hungry. See sghissà ‘hunger’ in ammascante of Dipignano (J. Trumper).

SGRANÀ ‘mouth’; sgranárì ‘to eat’, sgranatóriu, sgranatòria ‘fit for eat or chew’; pistancas sgranatòrias ‘molars’, sciorrónu ‘e sgranatóriu ‘cooking pot’. Etymological basis Sum. ḭara ‘container’ (whole program), then metaphorized and reinforced by s- prosthetic and completed by a-na genitive and locative 3rd sg. possessive adjective.

SGRANÀRI ‘chewing, biting; satiating; eating’, Sd. papari, mussiàri, satzàri. Go to sgrana. In Tramonti we have scanna (by Cortelazzo), but this word quite a bit uneven is in use in the rest of Italy. See sgranàre ‘to eat’ (food, meal) in ammascante of Dipignano (J. Trumper).

SGRANATÒRIU m.s. ‘meal, food’. Go to sgrana. Cf. sgranatòra ‘mouth’ in ammascante of Dipignano (J. Trumper).

SGRANATÒRIU adj. ‘edible, eatable’. Go to sgrana.

SGREBÂLÀRI ‘to gurgle’; also ‘to sour’, Sd. crocolâri, axedâri. Etymological basis in Akk. ḥērû ‘digger’ + bullûm ‘putridage, rotten thing'; ḥēr-bullûm = ‘digger of cesspits’ (obvious reference to the rancid and cloacal breath of men who gurgled, especially in times or places of poor education, where there was no restraint to belch in front of a bystander). The s-prosthetic is strengthening.

SGREBÎNU ‘gurgle’, Sd. sonu. Go to sgrebulâri.

SICIORNÀDA ‘bottle’, Sd. ampulla, ampulla manna, pistòni. It has the same etymological basis of Italian sèchia ‘container made of metal or wood in the shape of a truncated cone’. It has etymological basis in Sum. šika ‘sherd’ (ie earthenware pot). This word is archaic, of Early Neolithic, then came to mean the metal containers. See also mediev. Lat. sīculum ‘aereum vasculum’ (DELI 1172). Siciornàda is clearly composed of two members. The member -ornàda has base in Akk. urnatu ‘strong’. This second lemma strengthens what has already been written to the first: sèchia (clay pot) once become metallic was called šika-urnatu Camp. sìccia urnata > siciornàda in the sense of ‘sturdy vessel, strengthened’ (for it was no longer crock but metal). That siciornàda passed to indicate the bottiglione (jug) as well, it’s a semantic expansion.

SIDÎRU ‘hare’. Base in Sum. šid ‘riding’ + ur ‘dog’: šid-ur, meaning ‘running dog’. Mind it was understood as ur the lion too, and in general, all animals having fast running. As for the ride, it should be understood with the proper sense of ‘racing’. This word, as well as many others, is really archaic.

SLAICCIÀRI ‘to throw sb out of bed, to wake up’. Go to laiàcciu.

SLANZÈRI. Variation of lanzièri (see).

SOLÎGGIA, solliggia ‘broad bean’, also ‘beans’, ‘boiled beans’; it points in particular to the dried beans. Probably it’s the dry bean that invokes the concept of ‘sunning’, ‘dry in the sun’. But more suitably it derived from Sum. sul ‘be invalid, maimed, lame’ + igi ‘eye’, meaning ‘eye invalid, aged’ (clearly it refers to eyes and orbits of old men, who are dull, wrinkled, just as a dry bean). As usual, we are faced with an ironic word.

SOLINGRÈGA ‘eel’. Go to solligrega.

SOLINGRÈGU ‘non poisonous snake, serpent, reptile’, Sd. colòru, pigara. Go to solligrega.


SOLLIGRÈGU ‘serpent’. Go to solligrega.

SÔRI ‘wife’, Sd. pubidda. Staying in the usual context of ambiguous or ironic discourse of Isilian coppersmiths, sóri should have etymological basis in Sum. šuria ‘half share’ (the “half” of the couple).

SORIÀIU ‘mouse, rat’, Sd. sórigu, topi, merdôna. The etymological basis lies in Sum. šurum ‘litter, dung, droppings’. The rat was originally identified as an animal that frequents the ultimate waste of civilized life.

SORIÀNU ‘cat’. This word immediately recalls Akk. šurānu ‘cat’. The famous tabby cat (lt. gatto soriano) was the ancestor of cats, which then expanded in the West as well. Akk. šurānu in turn is so called from Sum. šurum ‘litter, dung, droppings’, connected to Isilian soriâju ‘mouse, rat’, Sd. sórigu, topi, merdôna.
The rat was originally identified as animal frequenting the ultimate waste of civilized life; and the cat received the consequent name of "profession" (the one of rats'). Note also Sum. šur 'fury', which can still be referred to the original cats, who were - in their small - the equivalent of the big cats such as tiger, leopard, cheetah.

SPATILLÁRÍ 'to run away, flee'; also 'spoil', Sd. furi, scuncordái. Base in Sum. pa 'pocket, bag' + tilla 'street, alley' + s- privative. In this case, s-pa-till-ári originally meant 'wriggling, get out of the blind alley'. Even here we have a word somewhat ironic.

SPIRRILÍ 'spit', Sd. schidóni. If we stay within the metaphorical and allusive language of Isilian coppersmiths, then even this word (an ex-adjective in -li) appears in all its archaicism, with reference to the tusk of elephant, and by synécdoke reported to the whole elephant: < Akk. piru(m) 'elephant'.

SPIRRILLÁDA 'spitful', Sd. schidonáda. Go to spirrili.

SPISSADÚRA 'breakage'. See spissáu.

SPISSÁRÍ 'to break, assault, ruin', Sd. segái, sciascái. Go to spissáu.

SPISSÁU 'broken, ruined, sick, assaulted', Sd. segáu, sciascáu. I think it's an allomorph of It. spezzato 'broken', by pezzo. See you in any way Sum. peš 'to slice'.

SPRUNA 'down, morning', Sd. obrescidróxu, mengiánu. Etymological basis Akk. suppú 'to pray, supplicate; beseech', supû, suppû 'prayer, supplication' (to gods) + urru(m) 'light of day; daytime', urra(m) 'in the daytime'. The compound sup-urru pointed to 'morning prayer', 'dawn prayer', the 'prayer of the moment when the sun rises'.

SPRUNA MEZERÍNA or sprunu mezerinu 'noon', Sd. mesudía. For both words go to its own place.

SPRUVURATZU 'tobacconist's', Sd. stangu. Go to spruvurósu.

SPRUVURÓSU 'firebrand, cigar, tobacco in general', Sd. mrucíoni, zigarru, tabaccu. Etymological basis in Sum. bur 'to cut' + bur 'to dazzle; glow'; the word is an adjective in -ösu based on bur-bur meaning 'dazzling brand, that's on'.

STAMPAREDDA 'leg'. Go to stampu 'foot'.

STAMPAREDDU 'leg': diminutive form; also 'foot'. See stampu. At Guardiagrele we have stambarelle (Pellis); at Dipignano have stamparello 'foot, leg, thigh' (J. Trumper).

STAMPU 'foot'; stampu 'e dossu, literally 'crowbar': a special tool of coppersmiths. In my opinion, this lemma is metonymic: indicates the effect rather than the cause. In fact, Sardinian st ampu indicates the footprint, the impression (see it. stampa 'printing'), even if the primary value is 'ditch, hole'.

STANZÁRI 'to weigh'. Base in Sum. šita 'weapon' + angal 'mark': šit-angal = 'a tool which marks up'.

STIDDIOŠA 'source, facet', Sd. mitza, futnana, vena, griffóni. Also Sd. stidjiu has meaning of 'drip' (ie a tool running little water). Basis in Akk. šitū 'fountain; drinking' (Sum. šitan 'water-channel'), šittu, šētu 'to be or leave the rest' (in a container) + the Mediterranean adjectival suffix -ša, -sa. Originally, this word was *šit-ta-sa > metat. *stitaša > stidjiša. Cf. Lat. stilla > It. stilla.

STÖNGIA 'rest, remainder', Sd. srábbu, arrestu. It seems not to have references with Lat. stō, stās, stēti, stātum, stāre, which instead has etymological basis in Ug. Št, Phoen. Št, Heb. šit, 'to put, stop' (Semerano OCE II 576). Etymological basis of stöngia is the same of stidjiša, from Akk. šitū 'drinking' (Sum. šitan 'water-channel'), šitu, šētu 'to be or leave the rest, the remainder' (in a container) + Mediterranean adjectival suffix -ša, -sa.

STÖNGIA (fari) 'to stop, take a break'. It refers to Lat. stō, stās, stēti, stātum, stāre, which has etymological basis in Ug. Št, Phoen. Št, Heb šit, 'to put, stop' (Semerano OCE II 576). Note this word is next to stōngia 'rest, remainder'.

STRACÁRI 'to tear', Sd. pigārì. Etymologic basis in Sum. tar 'to cut, cut down' + kar 'to flee'.

STRANGEDDA 'little hand, handle'. Go to strǎngia. The ammascante of Dipignano has strangella 'hand, arms; five; pincer' (J. Trumper).

STRĂNGIA 'hand'; strangeddà (diminutive, endearment) 'little hand'. It also indicates the handle of copper containers. It seems, at first, the word is a mixture, a corruption of străgiu, strègiu 'pans, crockery'. It has the basis in Akk. tarû 'to lift', which gives *tarâ-nia + s-strengthening > st(a)rá-ningia. The ammascante of Dipignano has strangella 'hands, arms; five; pincer' (J. Trumper).

STRĂNGIA GRUNIVA 'pincer, pliers' (literally iron hand). For both words go to its place.
STRÁVÁI 'to tin-plate'. Basis in Sum. tar 'to scatter' in the sense of spreading above) + ba (a garment) + s- -strengthening; the meaning is 'to spread over the plate'.

STRÁVIÁRI variant of strávái (see). The ammascante of Dipignano has straviare 'to tin-plate' (J. Trumper).

STRÁVIÁU 'tin-plated', Sd. stangíáu. Go to strávái.

STRETTULA 'street'. It corresponds to Sassarian strettà, It. 'strada' (cf. Engl. street). A further correspondence seems Sd. tréttu 'a very specific site, a place, a point, unu āitu or a passage'. It seems this word also shares the Italian semantic field referred to strettà (street, alley), to 'narrow', ie to stringere (gripping), to a site which si restringe (tightens), allowing an arduous transit. It seems to me these converging semantic fields can have the etymological basis in Akk. þerû 'to penetrate', with strengthening prosthesis s-. In order to have s- + þerû + ittû 'funnel': s-þer-ittû > st(e)rittû, meaning 'a penetration similar to funnel' (so it had to be imagined a way from the primitive city-builders, mindful of the free spaces of steppes and of community fields). The ammascante of Dipignano has strittula, strittuwa 'street; alley' (J. Trumper).

STRETTULÁRI GRUNIVÁ 'railway'. For both words go to its place.

STRETTUŁÉRI 'wanderer; itinerant dealer'; literally wayfarer. Go to strettula.

STROMBOLLÁ 'pot', Sd. pingiáda. It has basis in Akk. tumru 'burning coal; (glowing) charcoal' + ullû 'that one' + s- -prosthetic strengthening: s-tumr-ullu = 'the one of coals'. This term was created at the beginning of Neolithic, when they took note of the wonderful virtues of earthenware, which not only hardening with fire and consolidating, but resisted the fire tout court; from those moments it was possible to devote to the food not only by roasting it but also by boiling.

STROMBULU 'barrel organ', Sd. sonetteddu. Basis in Akk. turu(m) 'return, retreat' + bulû(m) 'dry wood, dried reed'. These two elements were chosen at the beginning to build the wind instruments; because Isilian coppersmith jargon had the rare liveliness to renew itself at every technological innovation, it goes without saying that s-turum-bulû (s- intensive), a few centuries ago, had the meaning of 'air instrument that comes back'.

SUCCIÁRI 'to run, flee', Sd. cûrriri, furi. Basis in Akk. suhhuřtu 'retreat; repulse' (of army).

SUFISCU 'small forge'. The base is Akk. šu 'the' + Sum. piš 'bench', even 'current', 'gorge' + ku 'strengthen': šu-piš-ku meaning 'the bench to strengthen'. In fact, the forge is used to repeatedly heating the metal object during processing, in order to roughen the temper.

SUPERINÍNU above, which is above', Sd. pitzus. This adverb-adjective etymologically is explained by Sd. lemma assûba, asûba, assûbra, asûa, suba, issûba, supra, adverb and preposition 'above', 'on top point', 'on top': asûa de méi 'over me', assûba de sa mesa 'on the bench'. Assûba, asûba has a perfect matching in Sum. aššuba 'an isolated stone' (aš 'alone', 'solitary' + ūšu 'stone'). So assûba de pari originally meant 'stone isolated, detached from (de) [the rock mass]' (of course it is a stone that is superimposed on those below). Over time, having lost the meaning of assûba de pari, the phrase was 'reinvigorated' by the word perda 'stone' (tautology), but the final meaning remained the same: 'rocky boulder isolated from the body'. At the base of Sum. aššuba is Sum. āba, asûba 'left neglected', 'to throw, leave (behind), neglect' (Edz 159) (a type of preposition).

SUTTERINÍU 'under, below, of private part'; cf. Engl. under-wear ‘sotto-veste’. Clearly, the word recalls Sd. surta 'under'.

TALLANTI 'scissors', Sd. férus. Etymological basis is intuitive from It. tagliare 'to slice, cleave a body with a blade', as well as It. cesòie < Lat. caedō 'cut'. But the basis of both Italian and Sardinian words is Sum. tab 'double' + -ta ablative case, 'after' and prefix in verbal chain; the distributive pronoun expresses 'each' that's the measure (+ number) followed from ablative -ta; -ta is also nominal case ablative-instrumental ('from', 'after'); finally -ta-, -ra is prefix in verbal chain. Even Italian talèa 'portion of the branch, bud capable of building a new plant' has the same Sumerian basis, as well as It. tagliare.

TÈMPERA 'brown bread by bran', mostly reserved for dogs. This term seems at first an Italian word. But it is a case. In any case, the base seems to be Sum. tibr 'fist, hand': this bread was obviously created as a shapeless mass. In Tramonti is registered tèmpara (Pellis, Cortelazzo); in Dipignano tèmpara 'bread; fine bread', temparâru 'baker' (J. Trumper).

TÉNONGIA (fari) 'to keep, possess'. The etymologic basis is Lat. tenēo 'to dominate, possess'. As rightly writes Semerano (OCE II 587), Lat. tenēo has the value of the durative verb potior
'I assume power over'. In fact, the etymological basis is Akk. ūnû(m) 'to grind, pulverize' (the opponents), 'to ground, flooring' (the opponent).

**TIASALI** 'rennet', Sd. callu. Go to tiasì ‘milk’.

**TIASARI** 'to curl', Sd. callåri. Go to tiasì.


**TIASU** ‘cheese’. Go to tiasi ‘milk’. According to Cortelazzo, it’s possible Albanian djathè ‘cheese’ is the basis from which the Sardinian word originates. However, I do not fall into the ideological trap of Cortelazzo, according to whom all knowledge of Sardinia is a “derivative”. I agree instead on the identity of both words within the language of ancient Mediterranean.

**TOSCUNU** 'muriatic acid; poison', Sd. ácidu, ferénû. To understand the etymology we start from Sass. tuschunósu, Log. tosconósu, tusconósu ‘rancid’. Wagner presents it as an adjective derived from toscu Log. and Camp. ‘toxic, poison’ < anc. It. tosco ‘poison’; according to him, the lemma toscu cannot come directly from Lat. toxicum because the unstressed vowel could not fall. But this discourse is concerned, in hindsight, in some of Wagnerian "phonetic laws", which are falsely based on the fact the Sardinian language should be derived from Latin. Indeed toscu has the base in Akk. tusku (a mineral) as a drug, as a harmful product; what seems to be an adjective (toschonósu) has base of second member (-nosu) in Akk. nusù(m) ‘vomit, spit’. Therefore toschonósu is not really an adjectival but it has attributive function since it adds a specification, a clarification: ‘the drug that produces vomiting’.

**TRANCU** ‘behavior, habits’, Sd. fitziu. Etymological basis in Sum. zara ‘reference, interest in’.

**TRELLATZU** 'house, dwelling'; trelatzu de krésia ‘tavern’, trelatzu de gëra ‘brothel’. Base in Akk. tēru (an architectural term) + Sum. la ‘suspend’ + azad ‘roof’: tēr-la-azad, meaning ‘a structure with suspended roof’ (ie home). In the highest antiquity, when normally they used the caves, a home of wooden lintel was supposed to be a luxury.

**TRELLATZU (de su cubeddari) DE ARÉGA** 'town house'. For both words go to its place.

**TRELLATZU GERA** 'brothel, casino'. For both lemmas go to his own place.

**TRELLATZU SCOCULLÉRI** 'carabinieri’s barric’. For both lemmas go to his own place.

**TREPPIU** 'carpet, fabric, tapestry', Sd. tessìngiu, tappétu, aratzu. In my opinion, treppu is a back-formation from trepuitzéra (go to intrepuitzéra).

**TREPUIŢZA** 'skirt'. Go to intrepuitzéra.

**TREPUIŢZÉRA.** Go to intrepuitzéra.

**TRIONFA** 'meat', Sd. petza; trionfa ‘e bêngara ‘goat meat’, trionfa a su lucêsu ‘meat in the fire’. The etymological basis is Sum. tir ‘courier’ + unu ‘meal, food’ + ba ‘to distribute’: tir-unu-ba (metathesized in triumba) with meaning ‘meal distributed to the courtier’. This word was formed, apparently, in Homeric times, when the flesh, being goods of value, was distributed in the courts, put on a plate in front of the courtier. In ammascante of Dipignano we have triôrfa ‘flesh’ (J. Trumper).

**TROTTONIÈRI, trottonièri** ‘calderaro or coppersmith’; picçonzu ‘e trottonièri ‘coppersmith’s hammer’. See trottoniù.

**TROTTONIÙ, trotôniù, trotôťu** ‘boiler, copper pot’. It has two plaited bases: Akk. tura ‘again’ + Sum. tu ‘beat’ + nu ‘run’: turu-tu-nu, meaning ‘(one who) takes and spins repeatedly’. In Tramonti we have tortôngna (Sole A 43).

**TRUVANÀU** ‘heavenly, of the sky’. We add to etymology of Truvus an ‘heaven’ (even ‘God’): tu-Ru-b-an + Camp. suff. -àu, meaning ‘sky of the perfect leader creator’.

**TRUVÁXU** ‘paradise, heaven’. Etymological basis is the same of Truvus + suff. of place -àxu.

**TRUVEDDU ‘holly’. For etymology go to Truvus.**

**TRUVUS** ‘God’. It has base in Sum. tu ‘leader’ (see u-tu ‘Go fo Universe’) + RU ‘architetture; to build’ + bu ‘perfect’: tu-RU-bu = ‘creator and perfect leader’.

**TURRUEGGIÀDA** ‘curve, change, turn’, Sd. furrìada, torrìada, giru, borta. Go to turruèggiu.

**TURRUEGGIÀRI** ‘to turn, to come back in’, Sd. furrìai, torrài. Go to turruèggiu.

**TURRUEGGIU** ‘turn’, Sd. òrriu. Etymologic basis is Akk. tûru 'tu turn; return, reatreat'.

**TûVARA** ‘female sexual organ, vagina’, Sd. cunnu; gregagna de tûvara ‘female pubic hair’, intrappànas de tûvara ‘women underwear’. It’s remarkable that such a body is indicated with the name of a plant. Tûvara, tûvèra, tûfera, tûora, ùvara identifies two types of heather: ‘Erica scoparia’ and ‘Erica arborea’. Paulis NPPS for this plant makes a number of
etymological assumptions, preferring a derivation from «Log. *tuvu ‘blackthorn bush, scrub’, a word coming from Lat. *tufa ‘bush, plume of fronds’, which is in Vegezio 3.5». This idea looks good and fits well to another etymology I found for Sardinian heather name (ghiđdostru, see), which means in archaic terms ‘site of refuge for geese’. Evidently in high antiquity wild geese, with which were certainly filled the damp places in Sardinia, preferred to live among the thickets of heather.

In Sardinian correspondence to the aforementioned Lat. *tufa is Log. *tuvu ‘blackthorn bush, scrub’ and also *tuppa ‘maquis, scrub; group of trees; bundle to close a passage; clump of trees or scrub’; mainly ‘single tree or plant, low, wide low bottom with many branches’. Wagner for *tuppa cites Spanish and Sicilian parallels, but the deep origin is Bab. *tuppu ‘mark on the skin, mole’, a translated to mean the spots in the land. It is precisely the latter etymology to draw the female sexual organ, otherwise called, in a somewhat bashful, *toppi (always referred to the black spot on the skin). See *tàfera ‘vagina’ in Tramonti (Cortelazzo); *tuféri in ammascante of Dipignano (J. Trumper).

**TUVIRI** ‘to swallow’. Also this lemma remains in the wake of irony, as it relates to the semantic field of ‘pipe’, of ‘cavity’, in relation to the esophagus. In Sardinia we have the adjective *tuvu ‘hollow, deep’ said of trees, and by extension ‘cavity’: cf. osco *tufus, Lat. *tubus. See Sd. *Tuvôis. Etymological basis is Bab. *ṭubû ‘a genus of rod’.

**TZURRULLIÙ** ‘bird’. Go to *zurrulliu.

**UNDULÈRA** ‘bell, rattle’. Sd. *sonalla, trinnittu, campanedda, sonaiòlu. It seems obvious this is one of many symbolic words, recalling the typical symbolic waving of the bells when they are in operation. But it’s very likely that the etymology rests directly on Sumerian language < un ‘to be high, to arise; sky’ + *dul ‘to gather’ + -éra Sardinian action suffix: = un-*dul-éra ‘the one that summons to Heaven’.

**VACCIUDDA** ‘sausage, pot’. Go to facciudda.

**VADDIGÁRI** ‘to work, work hard’. Go to *faddigári.

**VADDÍGU** ‘work’, Sardinian *treballu. Go to *faddigù.

**VAGIÔNIA** ‘swindle; a bad joke’. Go to *fagiônìa.

**VALLOSSA** ‘belly’. Go to *fallossa.

**VATZÁRI** ‘to weigh’; also ‘to have’. Etymological basis Akk. (w)āšû(m) ‘to give out, deliver’, ‘to reveal, disclose’, ‘to make known, publicize’, ‘to obtain (by payment)’, ‘to rent, hire’.

**VÉCCIA** ‘sausage’. Go to *frégi.

**VERDÔSA** ‘olive’. With generic meaning: ‘vegetables’, ‘fruit’. Sängiu ‘e verdosa ‘olive oil’. It looks like a lemma which alludes to green olive, the best for juicing. Unless it has base in Sum. *birun ‘grinding plane (or squeezing)’ + *dusu ‘ass’: *birun-dusu, meaning ‘millstone for ass’. If so, we would have a synecdoche, in which is pointed out the whole for the part.

**VIÁRI** ‘to be’ (copula), also ‘to have’. Chi viàis ghissa tuvéis cun is aribáris: faéus tenòngia de *bīnu *pànì. Sd. *ki teneis famini papàis cun nos, nci at pani e casu ‘if you are hungry let’s eat with us, because we have bread and cheese’.


**VILLÁCCIU** ‘prison’; scôcculus de villácciu ‘prison guards’. See *fillácciu, its allomorph. It seems to have etymological basis in Sum. *pîl ‘male’ + *akuš ‘hard work, effort’: *pîl-akuš, meaning ‘man forced to labor’. But the base could be Akk. *pîlu ‘limestone’, ‘stone’ in general + Sum. *akuš, so the meaning would be ‘forced labor at quarries’. We know that once the prisoners were assigned to grueling work, such as quarries, mines, oars.

**VILLÁCCIU DE ARBA RESCA** it’s the ‘Penal penitentiary of Isili’. For both lemmas go to his place.

**VOI** pers. pron. ‘you’, Sd. *bosâtrus. The second plural person (very next to Log. *bûis) has the immediate comparison with Lat. *vôs, It. *voi. But even here it’s necessary to take account of the first origins. The etymological basis of the entries in Sardinia, Italy, Latin is Akk. *wâšûm ‘exterior, outgoing, external link’ (Semerano OCIE II 618).

**VOLLÈGGIA** (fari) ‘to wish, want’. Go to *bolledda (fari).

**VORÂMINI** ‘outside’. Go to *forâmini.
ZANNI 'louse', Sd. priógu. Etymologic basis in Sum. zana 'larva, caterpillar'. In ammassante of Dipignano zzànnà 'louse' (Trumper).

ZANNOSU 'lousy', Sd. priogósù, caddotzu. For etymology go to zanni.

ZİNGARRA or zingara 'knife'; una zingarra spissàda 'a broken knife'. There is a Sumerian lemma: zengara, zeğara, which so not the Semitists have not found the meaning. Means that just 'knife'? Go anyhow to zingaru.

ZİNGARU 'carabiniere', 'spy', 'unreliable person'. It's remarkable Isilian coppersmiths, inventing a name that symbolically describe the "estimates" Sardinians have always had for the Carabinieri, overturn sociology and assign to Police (Carabinieri) flaws that these (or people in general) normally found in the gypsies. Can we speak of "exchange of courtesies"? Zingari, tzigános, athzinganos, cygani have a reasonable etymology based on Akk. têmu 'to look after, take care of' + ḫarû 'large vessel; a large container '(of pottery, copper, for grain, liquids): têm-ḫarû = ' who is dedicated to boilers, calderaro'.

ZİNGORRA 'roast eel'. In Sd. it means 'very small eel'. Etymology is in favor of the Sardinian word, from Akk. šēnu 'flock, sheep' + kurrû(m) 'small; short': šēn-kurrû = 'petite multitude'.

ZURRULÌU, tzurrullìu indicates various species of birds; as well as in Campidan; but also indicates a fish. Ziroflia is also a surname. This corresponds to Log. tzirulia 'dogfish', similar to thurulia, tzurulia 'buzzard, red kite'. These two Sardinian terms have the ancient base in Sum. zir, zur 'tear, break' + ul 'grate, grind' + Heb. suff. -iA. This meaning comes from the fact that some fish sharks have skin like a cheese grater. He does the same when the kite catches the prey, that tears it to shreds to devour.

ZURRUNDEDDA 'swallow'. It's coupled with Camp. tzurundèddu 'bat'. The variants of this name are many, but I mention only tsantsureddu, ḥuḥureddu, cişineddu. Wagner believes this form and all the variations are no more than physiognomic formations. But it is not so; tzurrundèddu is the Bab. compound šûrum 'cliff, rock' + elû(m) 'climb, cling to'. Therefore it means '(bird) that clings to the walls, rocks, precipices'. So also for the swallow.

Note:

(1) In respect of lemma Drugáli, 'collector and carrier of firewood', Francesco Corda (SGR 21) writes that 'the incidence of jargon is extended in some cases to place names (as evidenced by the name of Mont'e Drugalis for a hill in territory of Isili) and is perhaps traceable in other semantic fields. They might, for example, go back to the arbaresca source certain terms of zoology and botany almost exclusive in Isili and neighboring areas: piligrásciu 'butterfly', arroláriu 'rosehip', billotti 'a sort of thistle', occiàu 'nettle', trèmini 'weed', etc. I partly agree with this position; let the etymologies talk below.

Piligrásciu 'butterfly'. Obviously, the name refers to the fact the butterfly has the wings covered of a dense "hair" to which is attached a thick pruinescence, which induces Isilians to call this lepidopteron as 'pelograsso' ('with a thick hair').

Mont'e drugalis. The macro-toponym Dorgáli took name from the forest where sources poured water to the settlement. So it is for Mont'e drugalis (druga 'bosco').

Arroláriu (Isili), orroláriu (Désulo, Láconi) orroláriu (Villagrande, Perdasdefogu, orrolá (Meana), ornösa golliá (Busachi) 'rose of mountain' (Rosa canina L.). This is a Sardinian compound with basis in Akk. urû(m), urû 'stallion' in the sense of male (reported in horses, rams, bulls) + urû(m), urû 'stallion' 'branch, twig' of plant, with the overall meaning 'twig for stallions, rams'.

Billòttiri (Oristano, Orròli, Usellus), billotti (Nuragus), canna de billòtti (Isili, Serri) 'woolsmith's thistle' (Dipsacus fullonum L.): Cossu 204. The etymology of billòttiri and variants is retrieved through a Sardinian compound having the base in Akk. billû (a plant) + ūrû(m) 'to penetrate', with the sense of 'spiny plant'.
2.3 The Second Great Linguistic Koiné. The "mediterranean" Language

Notes on Mediterranean vocabulary. I need to lay at least a handful of etymologies Sardinian and Mediterranean lato sensu (among the thousands I investigated) belonged to the Second Great Linguistic Koiné. This koiné also had bases in Sumerian and Semitic languages, but in this section it would be misleading to make reference at the Fertile Crescent, being more methodical to speak outright of Big Mediterranean Koiné: in fact, its words are found scattered for all the lands bathed by Mediterranean Sea, including Sardinia and Italy. So as I wished to understand by presenting examples of the First Koiné, even for the Second Koiné the words by me adducts tend to make people aware of an important fact for the purposes of scientific research, which is this: the Koiné was common to all banks of Mare Nostrum, without you will be able to identify an original focus.

The way to tell if a Mediterranean word does not belong possibly to the First Great Koiné is the following: it must show a certain articulatory complexity (bi-trisyllable) compared to Sumerian monosyllables, in the sense that those must appear in the new word as agglutination already established for centuries. Mainly, a word may be Mediterranean (hence of the Second Koiné) if it belongs to processes of civilization matured in this sea in the Neolithic Age or in the beginning of the metals.

I know that academics of Sardinia believe as "Mediterranean" all the words that are (deliberately) unvoiced to their erudition: words tagged as "Perimediteranei", "Prelatini", "Protosardi", "Protoindo-europaei", and with other adjectives for admission of academics must remain unknown, not investigated, incomprehensible, sealed. Nulla quaestió: everyone goes their own way.
A SHORT ETYMOLOGICAL DICTIONARY OF MEDITERRANEAN KOINÉ

For reasons of economy, I list below only a handful of Mediterranean words still used in Sardinia. To give some balance to the basket, I add some of Italian, Latin, Greek ones.

**ABBIR** is variant of the well-known appellation of *Sardus Pater Babay* (*Addir*) worshiped in Punic temple of Antas. It drifts from Hebr. *'abbir* 'powerful, strong' (יוֹבָר, from which even the Greek ὑβρίς 'arrogance, oppressor disposition, senseless powerful', Akk. *ubaru* 'force, violence'. See the personal Phoenician name *bbirba(al) = 'Ba(al) is strong'. See the variant *Addir*.

**ACCABÁRE** 'to finish, end'; Log. also in the sense of 'to kill a terminally ill or a very serious injured'; 'to complete a work, a course' of the disease or tribulations; Log. figur. 'to complete' the economic destruction of a wretch. Wagner offers it from Sp. *acabar* 'id.'; Camp. *accabbàdda* 'stop that!, stop!'; *accabbu* 'end' = Sp. *acabo* 'end'. The common etymological basis of Sardinian and Spanish words is Akk. *aqqabu* 'remaining' < Aramaic forms.

**ÁCCIA** Sass. and Log. 'torch'. Wagner puts the origin in Sp. *hacha*, Cat. *atxa* 'vela grande con varios pabilos', *atxer* (Sp. *hachero*) 'candelero para poner hachas'. The etymological basis for the entries of the three languages is Akk. *ahhu* 'dry wood'.

**ACCUNORTU** 'consolation, comfort'. Wagner derived it from anc. Sp. *conhortar*. So it's also called the lunch sent to a family of the deceased on the day of death. Spanoglismus also present in Calabria and Sicily. This word is not only Spanish, and the use in southern Italy and Sardinia shows in this area before Romans (*conhortari*) has reigned the Great Semitic Linguistics Koiné. In fact the bases are Akk. *akû* 'humble, weak' + *unû* 'a kind of meat' (< Sum. *unu* 'meal') + *urţû* 'to color, dye' (construct state *ak-un-urţû*), with the original meaning of 'to color the meal of the weaks'.

**ADDIR** is an attribute of Sid (*Addir Babay*) worshiped in Punic temple of Antas. In Phoenician *'dr* means 'powerful'. Variant *Abbir*.

**ADDOBBÁRE** Log. and Sass., *addobbâi* Camp. 'beat up a lot, until you make sure the opponent is on the ground helpless, undone'; also used to 'strike the iron to shape it'. Wagner derived it from Sp.-Cat. *adobar* 'curtir las pieles' and fam. *pegar* 'beating'. But for the Sardinian and Hispanic worth the etymological Akkadian basis *dubdû, dabdû(m)* 'to defeat, inflict a defeat'. See *dâdudu*.

**AFFICCU** For Wagner it means 'commitment, hope; one thing to trust'. Is roughly the same meaning as proposed by Puddu. Spano gives 'hope, persistence, expectation'. Bazzoni gives 'attention, concern, worry, expectation, hope'; *punî afficcu* 'to pay attention, to listen'; *giâ l'ài l'afficcu* 'you have a nice hope'; *cosa di pógu afficcu* 'thing of little importance'. The word is widely used especially in the sense proposed by Bazzoni. Wagner says it was taken by anc. Sp. *aficar*. But the etymological basis, even for Spanish word, is Akk. *appu(m)* 'nose', *beak* + *ikk(u)m* 'way', behavior', 'temperament', with the overall meaning of 'ability to swoop, to interfere'.

**ALLILLONAIŠI**, p.p. *allillonâu*. 'to become dejected, to grow stupid'. *S'ести allillonêndî cun is videogiôgus* 'he's growing stupid with video-games'. This entry is missing in Wagner. It has etym. basis in anc. Akk. *lîlu* 'stupid, idiot'.

**ALLÜERE** Log. 'turn on'; Wagner derived it from Lat. *lúcere*, with secondary waning of -c--; *allûttu* 'lit, on fire'. But the reality is much more complex. Lat. *lúceó* has a vast etymological basis, which recalls the ancient Sumerian root *luh*- 'I purify, give candid' (Gr. λευκός 'white'), Gr. *lêusôw* 'I see', Hitt. *luk-zi* 'to become clear', Skr. *rocâyati* 'he makes shining', Toc. B *lkâsk-au*, Lat. *lúciscit*, Gr. *lûkêî in 'αμφίλυκη 'the night': which announces about the light, *diluculum*: it's the most beautiful title of the night and you need to approach it with to Apollo's title: *λυκείος who sends the day*, originally attribute of *Lucifer*, the morning star; more than the Semitic basis recalled for *lûkêî*, you need Akk. *āliku* 'messenger', *alâku* 'come forward, burn'; with the forms *atalluku, italluku* 'to be in motion', Heb. *ḥâlak* 'to wander', Aram. *ḥelak*; cf. Heb., Ug. *lîh*, root *lwî* 'to shine', Arabic *lâха* 'to sparkle, flash', Hebr. *lâha* 'to burn, kindle'.
AMANITA (It.) is a fungus in the genus of which we number the most digestible (Amanita Caesarea) and also the mortal (Amanita phalloides). It is considered scholarly voice, used in scientific Latin (amanita, from late Lat. amanī[ae]), Lat. mediev. amanītēs, from Gr. 'Aμανίτης). All of these forms are referred, as the source, to the Mount 'Aμωνος in Cappadocia. But this origin is unlikely. Indeed the etymological basis is Bab. amānītēs (a vegetable).

AMO It. 'steal hook used for catching fish', proposed by Lat. hāmu(m) and deemed of uncertain etymology (DELI). Instead, the etymology is safe, with a base in Akk. amū (a thorny plant), from which we learn that the fish were originally caught by tying these pins (eg. that of Acacia horrida) in a thread.

AMPARÁRE, amparāí Sardinian 'to protect, defend, support'; troppu ampārás sas bellas 'you defend excessively beautiful women'; a tempus de mi poder amparäre 'at a time when I could defend myself'; o Mama de puridade / succurrídenos dognóra / de latte Dulke Segnora / sos devotos amparáde 'oh Mother of purity help us at all times, oh Lady of the Sweet Milk protect your devotees (gosos: GESDSI). Wagner puts it parallel to Sp. amparar; subst. ampará 'protection, defense' = Sp. amparo; disamparare, disamparáí Log. and Camp. 'to abandon'; disampārō 'abandonment' = Sp. desamparar, desamparo. This parallel does not mean dependency, of course, since both terms Sardinian and Spanish have a base in an Akk. compound an 'to, in favor of' + barū(m) 'to supervise'.

ANATÒLIA is a saint venerated in a rural sanctuary in Cániga at Sassari. This is the only Sardinian church dedicated to this saint. The second church, called Santa Catolica, stood at Sédilo in Puntanedda, but it is a heap of ruins. In Telti Anatolia is the patron saint, but she's celebrated in another church together Santa Vittoria, whom the legend unite to Anatolia and Audace, all three killed by the sword under Decius (249-251): 286 SSCS.

I don't wish to discuss about the Christian martyrology. Is the name to be of interest, which, needless to say, is translated as 'Eastern', because Anatòlia (modern Turkey) for the ancient Greeks was the land where the sun rose (anatolē 'the rising of the sun', ana-têllō I'm rising, I'm getting up, I'm sitting up'). Anatolōius in Rome was the name of the eastern craftsmen, and later it spread among Christians, especially among women.

It's no coincidence Anatòlia has the same name of the goddess Anato (Ištar of the Syro-Phoenician, who is the consort of Anu (the Sun god, the supreme God of the Sky). Also the Greek verb anà-têllō has the root in the East, exactly in Sumerian language: tīl 'post, phallos' + lu 'flare up', meaning 'Phallos blazing, effulent', said of Goddess Anato rising from the East (who was represented, in fact, by a pole, a phallos drove into the floor).

Anatòlia is the hypostasis of the resurgent goddess, the consort of the Sun, Aurora who rises, the goddess of love, of nature, of birth and rebirth of the Kosmos. It is no coincidence that Anu, his husband, just the Sun God, is still remembered, even in name, between the populations of the Campidano. In fact, under the guise of Saint John, celebrated June 24 at the height of the splendor of the Sun, lurks the god Anu (the supreme god of the Sky), called Santu Ani. The proof is that John, called in isolation, is said Giuanni.

Such corruption is the result of a deliberate admixture made by Byzantine priests, who worked with John replacing Anu.

ARAJ DIMÔNIU. This malignant being, called Arąj in so many fairy tales in Sardinia, is allied with Sardinian rāju 'lightning, destructive element', whose origin seems to first approach Lat. radius. Indeed he derives from Akk. arâhu 'to devour, destroy, consume (by fire)'. See Aragòne and Aráxi. Now it's clear whence came to Sardinia the medieval concept of demons devourers and destroyers, owners of hell-fire.

ÀREA It. 'delimited space of land, part of a more extensive area'; see Lat. ārea. It has etymological basis in Aram. 'ārā' 'land, earth'.

ARMURATTA, armuranta Log., iirimulatta Nuor., ambulatutta Camp. and Ogliastra, ambruttattsa Camp. 'wild horseradish' (Raphanus raphanistrum L.). Paulis NPPS 233 cites the same phytonym in Lat. armoracia, armoracea, "voice attested from Celsus 4,16,2 and then in Col. 6,17,8; Pliny, N.H. 19,82; 20,22; Pallad. 4,9,5”. But this phytonym is also Sardinian, Mediterranean, therefore previous the Latin vocabulary, based in Akk. armu 'covered; included, enclosed + ūrātu (a garment), with the overall meaning of '(fruit) covered with a case', as is typical of horseradish.
ARTO It. 'movable part of the body attached to the trunk, allowing to walk or grab' < Lat. ārtum considered of generic Indo-European origin. The etymological basis is instead Akk. artu plur. 'branches' < aru 'branch, frond'. That origin is this: it's shown - e converso - by the use of Sardinians of calling bratzu, (b)rattu 'arm' the main branch of the tree. The Log. rattu is metathesis of Akk. artu.

BALCU, barcu, bascu Sardinian 'viola' (violet: Viola hirta L.), 'stock' (Mathiola incana R.Br.). Paulis NPPS compares this Logudian and Gallurian phytonym with similar names of wallflower (stock) in Tuscany, Liguria, Nice, Corse, Sicily, Calabria. For all produces a derivation from Arabic balaq 'brindle color', properly m. ablaq, f. balqa 'mottled in two colors, black and white'. The vastness of certificates implies an archaic Mediterranean origin: see Akk. (w)arāqu 'be green-yellow; pale'.

BARĀTU Sardinian 'cheap'. Wagner DES derives it from Sp.-Cat. barato 'cheap', see Cat. baratar 'permutar, cambalachear' and It. barattare; he also cites Camp. barattái 'cheapen the price' = Sp. baratear 'dar una cosa por menos de su justo precio, malvender'. Wagner points out in the ancient texts of Sardinia often it resorted to the same old sense of Italian, Catalan and Spanish, to 'have fought, fight', as well as 'deceit, fraud'. Despite the evolution of medieval language compared to more old one, I must point out the current semantics is alike the same that was in antiquo; therefore it's necessary to put the etymology of the current word in anc. Bab. bâru(m) 'be available, convincing, determined with precision'. To understand this Mesopotamian concept I remember how it was reached the "right price" between the buyer and seller in the Levantine. Even today in the various medinas or kasbahs, Arabian men preserve their taste of "barter" the price, negotiating the sale for a long time. This way of reaching the right price, for the Arabs is almost a ritual to which they are not going to escape. It's with joy that, after exhausting negotiations, they close the account and feel fully satisfied with themselves and the buyer.

In Campidano a trace remains of this way of "bargain" merchandise. They talk of straccu barâtu, which academics have not analyzed. Straccu does not relates to It. stracco 'tired' but is based on Bab. šitrâhu 'very proud, beautiful' which, combined with barâtu < Bab. bâru(m) 'be available, convincing, determined with precision', gives an overall significance of 'to determine precisely and beautifully' (ie so beneficial to both parties).

BÁRBAROS an anc.-Greek word, considered Indoeuropean also for comparison with Sanskrit barbarah 'stuttering'; meant 'not Greek, foreign, of harsh and incomprehensible language'; soon passed to mean also 'uncultured, uncivilized, boorish' and finally 'cruel'. But we remember Paul of Tarsus used it yet, for the Maltesians, meaning 'people speaking a language not Greek nor Latin'. Anyone does relates it, with obvious difficulty, to Gr. básō 'I say, speak', and with more difficulty to Gr. bambakizō 'stutter'. It seems instead the base has been in anc. Akk. barbaru(m) 'wolf'. The wolf was the best known wild animal, the more dangerous, and its "talking" was very different from the human one.

Originally, however, the term now used (bàbaro) did not indicate the 'different abilities', nor the 'stuttering' connected with a little-known language. Merely indicated the 'other', the 'foreigner', the 'unknown person in his uses, in socio-cultural relations', just as it may be the 'wolf', an animal free and unsocial, which undermines the flocks. Semerano (OCE, Greek Dictionary 48) recalls the origin of the Akkadian word, from Sum. bar-bar-ra 'stranger', with the base bar 'which is located next door, neighboring'. In Akkadian we also have allotrope ḫarbaru(m) 'rude, crude, scoundrel'. From this Sumerian word there remains the woman name Barbara 'the stranger'.

BARRUNTZEDDU Log., barratzello, barracellu is the member of a company authorized to insure cattle against thieves, as well as to guard the territory. Wagner derived it from Sp. barrachel. Corominas claims it to have appeared in Italian in 1516, resulting from anc. It. barigello (now bargello), from barigild 'servant of justice, law'. This word is an old compound with a base in Akk. barû(m) 'to see, look at; oversee, watch searchingly' + šelû 'to fire', also 'insult'. This compound was then identical to the current meaning. The ancient vigilantes or rangers were public guards hired to guard the territory in order to prevent fires and also fights as well as the disagreements among the shepherds.

BÈCCHERE, Bèchere a surname which Pittau suggests from Tusc. Bècheri < Beco shortening of Domenico (from De Felice). The comparison with Tuscan surname okay, but origin is not
BECO. Both Tuscan and Sardinian surnames are ancient, acquired by the Etruscans, and have basis in Akk. bēhiru 'recruitment officer'.

BENA, vena, ena 'vein', 'source', neither more nor less than in Italian and Latin. This word, however, has basis in Akk. (w)ēnu 'spring', enu 'source'. In ancient times they didn't know the "vein" as it was then physically defined by the work of Aristoteles and the Greek physicians. It's therefore obvious this name doesn't came in Sardinia by Roman colonization.

BENASSĀI a surname with Akkadian basis: bēnu(m) 'son' + sawûm 'desert', meaning 'son of the desert'. This Sardinian surname belonged to an Arab or Semite, one of those went to live in Rome or in the Italian peninsula or in Sardinia during the Roman Empire.

BÉVERE a surname which was a Mediterranean attribute of the supreme God, from Akk. bēru, biru(m) in compound with bēl(e), bēl-bēru, meaning 'Lord of divination'.

BINGIA 'vineyard'. It has a comparison with Lat. vinēa 'vineyard' and with anc. Heb. bineāh (בינה) 'house, building'. The Hebrew word is ancient, and refers to the first human dwellings, which were (in addition to the caves), the natural "bowers" created by climbers, just starting from Vitis vinifera.

BIS Lat. 'again, twice'. They want to believe bis from the ancient form duis (Cic. Or. 153), but it is from Akk. biš then, afterwards.

BİSSO It. is a fabric which DELI looks like artifact 'flax, thin, sustained for embroidery' (Giordano, 1305), but precisizes (right acquisitions by naturalists D'Alb., 1797; Bonav., 1819), to be the marine byssus, 'substance secreted from bivalve molluscs, which solidifies into a bundle of filaments with which the animal is attached to a support'. DELI presents bisso as a scholarly voice, Lat. byssu(m), from Gr. βύσσος, of Semitic origin. The name has also spread through the biblical tradition, which considered the fine fabric as a sign of weakness. The Jews were right: bisso is derived from the marine bivalve Pinna nobilis L., with an immense expensive task for which could be an indirect commitment of emperors, pharaohs, popes. It's not coincidence the popes in the Middle Ages (first of all Gregory the Great) postulated constant supply of bisso from Sardinia. This was obviously postulated in the Modern Age too. Semerano puts the etymological basis of the Greek word in Akk. būṣu(m), Phoen., Aram., Heb., Arab. būṣ 'bisso, fine linen'. The word būṣ, for the preciousness of the article, was used more than three thousand years ago in Mesopotamia also for glass containers, which was rare and precious in those days.

BO a Sardinian, Italian, Mediterranean surname from Akk. pūm 'bird'. The Sardinian surname Bōi is a variant (it doesn't mean 'bue', ox).

BŌI a surname which Pittau CDS connects to common name bōe, bōi 'ox' < Lat. bōs, bōvis, -e. Instead the etymological basis is Akk. būm, pūm 'bird', whose similarities brought then the identification with the Latin word.

BONEDDU, Bonello surname documented as Bonellu, Uonellu in condaghe Silki 42, 102, 205. Both the surnames, regardless to Italianity of one of them, have Mediterranean bases, from Akk. bunnū 'made beautiful, becoming beautiful' + ēlu 'pure, clear', with both the titles making up a compound of short prayers referred to God during a procession or during sacred ceremonies.

BORGAGO OFFICINALIS It. borràgine, Sd. burràccia. While admitting an influence of Catalan on Sardinian lemma (Cat. borratxa, Sp. borraja), also the shape Catalan and Spanish participate in a single Mediterranean, even Eurasian, isoglossa based on Akk. ēru(m) 'branch' + aḥū, haḥū 'to spit', with a general meaning 'mucous branch'. It's precisely the case with this edible plant, so that in Sassari and its surroundings it's called mucu-muccu.

BRUGATTU, Brugatu a surname in Iglesiente. Mediterranean word based on Akk. bērū 'son' + ḥattū 'Hittite' (construct state bēr-ḥattū > metathesis Brugattu) = 'Hittite's son'. The word, made up of two members (bēru of Aramaic origin and ḥattū of neo-Assyrian origin) shows that in the first millennium a.e.v. the Mediterranean trade was intense, there were also Hittites merchants, and perhaps some of those moved themselves in the island of Sardinia.

BUZA Log. 'reed mace' (Typha angustifolia e Typha latifolia L.), Lat. budā 'ditto'. The Latin and Sardinian words are Mediterranean < Akk. uddu 'impregname', uddū 'exuberance', referring to the fact this marshy plant has an unusual turgidity (inflorescence) at the top of stem.

BURRÁCCIA Camp., burrâscia (Ogliasta) 'borage' (Borrago officinalis L.) Go to Borrago officinalis.
CABU. Today in Sardinia still used to translate this word as 'marine cape' (besides as the head). But the concept is more complex, involving certain phenomena far from the sea. It's equivalent to Lat. caput, but everything is based in Akk. kāpu 'cliff, embankment (of river, of mountain)'; see also Akk. appu(m) 'promontory', then confused with Lat. caput.

ČADĐU thickening of the skin, especially of hands and feet = lt. callo (av. 1321, Dante), 'callous protuberance of the horse's legs at the joints' (av. 1696 F.Baldinucci). DELI derives it from Latin càllu(m), but gives it of uncertain etymology. Indeed, the etymology is certain for Sardinia and Italy: it's Akk. kàllu(m) (a kind of swelling), even 'carapace of the turtle'.

CAESAR famous Latin name, belonged to Gaius Julius Caesar, then to all Latin emperors. Čēsare is panonymy of a Sardinian word based in Akk. kešēru, kašāru 'to restore, succeed', 'repair' palaces, 'replace' the wheat with good yields. It's a classic title of king, celebratory epithet such as those that were adopted in Sardinia in the dark period of four Giudicati (see Mariano, Agalbursa, Gonario, Ospitone, etc.). Čēsare, Mediterranean epithet, had to be used by various peoples since ancient times. In this way also concerned to Sardinia for centuries or millennia before the Romans. It goes without saying that etymology of Caesar, -aris, proposed by crowds of Latinists, "a caeso matris utero" (Pliny, 7,4,7) or by caesariēs 'hair', is a ridiculous hypothesis. And in any case, even Lat. caesariēs 'hair' has basis in Akkadian language, in this case in kašāru 'to tie together', Heb. qāšar 'to bind, tie' (OCE II 357).

CALANCO lt. 'sub-vertical deep groove created by the rains in clay hills'. DELI gives it of Indo-European origin. Instead its basis is Akk. kalakkū(m) plf. 'excavation, trench', especially kālū indicating the 'natural wharf', the 'natural dam' (in addition to man-made), and it's the name of all the bays (cape) in Sardinia, consisting of a not very high cliff, whose the partial erosion has given rise to a beach. To kālū is added anḥu 'dilapidated' (building or land): construct state kāl-anḥu.

CALLO lt. Go to carddu.

CALORE (lt.) from Lat. cālor, calōris. This Latin word comes from Bab. qaḻū(m) 'to roast, burn, toast'.

CAMBARĀDA, camarrāda Camp. 'crowd, group, large group of people'. It's wrong the belief of those who want (mercy mere assonance!) assimilate this word to lt. camerata 'comrade', without requiring further analysis. The word, in fact, has basis in Akk. kamārû(m) 'to accumulate, heap' (wealth, bodies, goods, people); 'to come in crowd'. The original Italian meaning regarded just the crowds, armies, hence the metaphorical camerone (big room) where they sleep the camerati (comrades), who in fact is called camerata.

CANI FÜNDI Camp., cani fuggendi Sass.; it's contained in the phrase culōri de cani fuendi, Sass. curōri di cani fuggendi, literally 'color of dog who runs away', to say the color is 'dull', 'unattractive', 'not fine'. The phrase is not recorded in dictionaries, being considered slang, without foundation. If we stick to literal meaning of this words, if we remain in the field of Neo-Latin, we won't come to anything. Asking rescue by Akkadian bases, we find, in relation to cani fuggendi, kānu(m) 'to fix (tribute)' + pūgu(m) 'network' + emdu, endu 'imposed' (construct-state: pūg-endu). It seems to me the oldest phrase was referring to the brutal ways in which the conquering armies set out their tribes to conquer a people, which were such as to put on the pavement and thrown into despair subjects. Hence the strange color, greenish-white, referred to the faces of the people will lose their wealth.

CARBONE lt. 'black solid substance, consisting mainly of carbon, produced by heating, out of contact with the air, of tree branches'. Drift (secundum DELI) from Lat. carbōne(m), considered from uncertain etymology. Indeed, this lemma is Mediterranean, such as the Sardinian one (see ancient Sd. surname Calvone) based in Akk. ħarbu, ḫarpu (a tree) + Sum. unu 'stick, stick of wood', meaning 'stick by tree'. In fact, the coal is produced by piling branches of suitable diameter cut with adequate length.

CARRASEGĀŘE Sd. 'Carnival'. Wagner DES begins recording the Centr. word karrasekāře, Log. karresegāře 'carnival'; Greek Paper 31: καρνας(κάρνας); Stat. Sass. I, 113 (39r): innanti de carrasecāre; I, 114 (39r): sas festas de natale de carrassecāre. Wagner translates from Latin carnem + secare, to say 'cutting', 'stopping the feeding of meat': a word as lt. carnelasciare; Sp. carnestolendas or Gr. ἀπόκρεως. Even DELI interprets lt. Carnavele (appeared in sec. XIII) or Carnasciale (appeared with Cavalcanti in 1297) as, respectively, < Lat. carnem levare or carnem laxare, i.e. 'to remove the meat' or 'to let the meat', with
reference to the period of fasting and penitence of next Lent. But it’s strange that a period of
madness, license, tipping customs, which appears as an alternative of the everyday life,
should receive the name from the rigors of a later period. The carelessness of the
eytologists lags behind uncritically to Lat. carnem levere because it looks like Carnival! In
fact, the tradition of Carnival in the Mediterranean - no matter how it’s exactly called and
organized: Saturnalia or other - is as old as our civilization, dating back to Neolithic times,
has always been a period of reversal, of breaking customs and traditional morality. The Log.
and Centr. Carrasecære, Carresegære nothing divides with a ‘cut of meat’ but has the basis in
Akk. qanu(m) ‘power’ of humans + sehū ‘to revolt, destroy, desecrate’ = ‘desecrating
the Power, the powerful’. It's therefore a non-violent revolt against powerful men have made
to the people during the year. With regard to It. Carnevale, the etymology is from Akk.
qanu(m) ‘power’ of humans + (w)ārum(m) ‘to go against, to clash with’ = ‘to go against the
Power’. It. Carnasciale (Sardinian Carrasciale) < Akk. qanu(m) ‘power’ of humans +
šalû(m) ‘to submerge, immerge o.s.’ = ‘drowning the Power’.

CARRÔGA a surname corresp. to Camp. carròga ‘crow’; also corròga; Log. corrònca,
corrònca, corrànca (Bitti), corrànca (Oroséi, Posàda, Dorgâlì, Norbello, Bono), corràga
(Baunéi, Busachi, Escalaplàno). Wagner derives the basis corrànca from Lat. cornacula,
a form attested in the glosses. Instead, the Latin word should be seen as a local variant of a
Mediterranean word widely attested. The oldest basis, almost identical to the Sardinian-
Campidanian prototype corròga, is Akk. kurûkku, karaaku (a bird).

CARRŪBO Italian name of the Mediterranean tree which produces a sweet siliqua, based in
anc. Akk. harûbu(m) ‘carob tree’.

CASIDDU ‘bucket of cork’ (and ‘hive of cork’, obviously man-made). It’s also a surname
registered in condaghe of Salvennor 169 as Casillu, which is more archaic form, anchored to
Sardinian language, based on Akk. kāsu ‘cup, bucket, bowl’ for olive oil, wine and more; also
‘measure of capacity’ + īlum, īllum (a leather bag), which is almost a repeat of the previous
semantics. The synthetic meaning is ‘bucket’.

CASSARE It. ‘to delete’ from paper, blackboard, what is written; ‘to cancel’ a court act, a law;
Court of Cassazione. DELI presents it as a scholarly voice from late Lat. cassare, from
cāssus ‘empty’, of “uncertain” etymology. Actually they wanted to ignore the etymology,
which is based on Akk. ḥassû(m) ‘oppressor’.

CASU ‘cheese’, a word presented as a derived from Lat. cāsēus ‘cheese’ (an adjectival with root
cas-). By the commonality of Sardinian and Latin words, it follows that Sardinians had their
flocks and their cheeses before Romans. It is no coincidence Cicero called the Sardi
mastrucci, because they covered themselves in the wool of their sheep. The common
basis of Sardinian casu and Lat. adjectival cāsēus is Mediterranean < Akk. kascular ‘bound’.
The same basis of Gr. Chaos, a concept and word already known to the Akkadians.

CHERA, kera ‘wax’. Cf. Lat. cēra, Gr. ηρώς. These thre words have basis in Ass. qīru pl.f.
‘(liquid) bitumen, pitch’.

CHICCNÌ, Ciccóni surname which was a Sardinian geographical word, based in Sum. ki ‘place,
land, territory’ + ku ‘to lay’ (eggs, etc.) + nu ‘bird’, meaning ‘nesting site for birds’. By
metonymy, it appears that also It. cicògna ‘stork’ < Lat. cicónia (considered of unknown
etymology) has these bases.

CHIDA, chita, chèdda, cedda, cida ‘week’. Paulis SSM 35 proposes the etymology from Latin
citare, but wrong. The archaic base is Sum. kid ‘to pull, break; cut off’. This is a sign that
already in Neolithic Era the week was considered the fourth part of the (lunar) month. From
here we understand the partition of the time in weeks, already known to the Babylonians,
aren’t a Jewish innovation.

CHILIVRÚ. According to Wagner, it’s from Lat. cībrum ‘sieve’; indeed this word is
Mediterranean, based on Akk. kilu ‘closure, confinement’ (relative to the edge of the sieve
which retains the bran remained) + iwuru (wooden object not specified) = ‘wooden object
that holds’.

CHISCUΓGU a surname related to Log. chiscûzu, cuscûzu ‘remnant of leaves or wood’;
‘screenings of wheat’. Also the comparison with Lat. quisquiliae ‘things from nothing, slag’ is
fine, but with a clarification: the origin of Sardinian and Latin lemma is common. Quisquiliae
is collateral to the terms of Sardinia as the one mentioned, as well as to cuscusòne
‘lappolina’. To understand the problem, I take the moves from Ar. cus-cus.
This is a dish made of wheat flour, manually inflated with water: the individual fragments of the kernel take the form of many small stones translucent and soft. The product is placed in the "cuscusiera" to complete the process of swelling and softening. Then it's eaten in sauce with meat (or fish) and vegetables. **Kus-kus** is doubling with superlative sense, based on Akk. of Mari qūšum (a stone): it means 'small stones'. It's the same semantic field of Log. cuscusòne ('burdock', seedling full of seeds like pebbles), of Log. cuscùzu, chiscùzu and last name Chiscùggiu.

**CINNAMÔMO** (or cannella), It., from Hebr. **kinnamon**, a word then adopted by Greeks and Latins.

**CÒCCOLA** It. 'fruit of the juniper' (from which 'Juniper cuddly' (coccolone) or 'Juniper with berries'). **DELI** records the first appearance in sec. XIV in an unidentified *Libro di viaggi*: the word would have the etymology in Lat. *còccu*(*m*) 'fruit stone'. An absurd etymology, companion of etymologies make ready for other similar words, such coccolare (to cuddle), coco (chicken egg), còccolo (chubby baby, favourite baby), the Sardinian surname Coccolòne, and so on. In fact, each word has a distinct etymology.

I start from *còccola*, which is not a kernel, ie it haven't a shell as hard as walnut, but the fruit is soft and it dries up becoming leathery. The *còccola* is used a lot by bird-catcher in Sardinia (I guess in the old days it was in common use in the Mediterranean) to attract and catch migratory birds. *Còccola* is based on Sum. **hu** 'bird' + **kul** 'meal' = 'bird food'.

It. **coccolare** 'to make a fuss of' (used for the first time in 1865 by Tommaseo) was considered by **DELI** a childish voice to compare with coco 'hen egg' (lemma used at first in 1528 by A.Alamanni), which in turn is considered onomatopoeia (to compare with coccodè: sic!). While highlighting the alarming absurdity of those etymologies, I precise coccolare is based on Akk. *kukku*(*m*) 'a kind of cake' + Sum. **ul** 'fruit', meaning 'fruit-cake'; or **ul** 'anything', with meaning 'something sweet'; but it can also go **ul** 'swell' (referring in this case to *chubby* children), with the meaning of *còccolo* as 'pulp cake'.

*Cocco* as 'chicken egg' is considered onomatopoeia, imitating the coccodè hen issues by expelling eggs. But I do not accept this hypothesis, since a sound with following phonemic c-o, c-o, d-e is never emitted by hen, nor is emitted a simple c-o, c-o; it's rather an indistinct noise emitted by the throat because of the pain in the sphincter. The egg was called coco from Akk. *kukku*(*m*) 'cake', because it has always been greedy to people; coccodè (indicating properly the 'hen', not the cry) is not onomatopoeia, don't correspond to a noise, but it's the outcome of Akk. *kukku* + Sum. **de** 'to pour, issue', as it were, 'cake emitter'. Just to stick solely to Sumerian language, we can propose for the 'hen' also the following etymology: **kug** 'ladder' + **deg** 'gather up' (*kug[ul]-deg > kugudè*), meaning 'one who) gathers up the ladder': it is known tendency of hen to sleep preferably on ladders, and failing to sleep anyway on the branches of trees, which she reaches fluttering.

As for Sd. surname Coccolòne, Coccolòne, the etymology is not based on the fact coccolòne "loves to be pampered (coccolare)" as it claims Pittau, but relies entirely on Akkadian, being a phonetic doubling of **ḥullu**(*m*) 'necklace (as ornament)': then **ḫu-ḥullu**(*m*) + Sardian suffix -*ne* (ḫu-ḥullu-*ne*), meaning '(the one who) is embellished with necklaces'. This is the source of the word, which is very old for Sardinians, but also for Italians, referring to a person who dresses oneself up for holidays, or referring to the sacred prostitutes and sodomites.

**CÒCCORO** Barbar. 'walnut' (*Juglans regia* L.). Paulis **NPPS** refers it directly to Lat. coccum name of 'walnut'. Given the great pleasure in tasting the fruit, it seems obvious the Mediterranean basis is Akk. *kukku*(*m*) (a kind of cake) + **ūru**(*m*) 'tree', with the overall meaning of 'cakes tree'.

**CÒI LÒRIGA** (Luras) 'bluweed' (*Echium italicum* L.), a Sardinian phytonym easily fixable to Sum. **kul** 'plant' + **urig** 'tiara, crown', meaning 'little plant to manufacture crowns for the head'. The passing of phonetics and meaning from Akkadian period to Sumerian one remained clear and readable throughout the lemma **còi lòriga**, which kept the Sum. **ku**(l) and has translated the remaining **l-urig** with Sardian lòriga 'ring, crown'; in turn lòriga has a base in Akk. **lutū** 'twig, shoot' of apple, poplar and similar + **egū** 'negligent' ie weak, flabby (construct state **lut-egū** > *luregū* for rhotacism > lòriga by influence of Sum. **l urig**), while maintaining the meaning of 'ring, crown'.

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CÜRIA  It. tool that wraps around the neck of certain animals', even 'gold necklace or another from which hangs the sign of certain orders'. DELI states collāre from Lat. cŏllum. Ernout-Meillet see cŏllum connected to the semantics of ie. *kel, from which Lat. celsus 'high'. But Lat. cŏllum has no base in *kel, celsus, but in Akk. ḫullu 'collar, necklace, torques', of which is metonymy that records the transition from the material enveloping to the limb is wrapped. Collāre at old times pointed, among the Mediterraneans, 'necklace made of branches' (a use very common among ancient peoples), based in Akk. ḫullu 'collar, necklace, torques' + aru(m) 'frond, shoot'.

COLLONĀRE, cogliōnāre, Sardinian and Italian word (Sd. variants cuglionái, collonái etc.); it seemed from It. cogliōnare 'to tease so coarse and heavy', denominale from cogliōne 'testicle'. Instead, both entries have basis in Bab. qullulum 'despised, devalued (of man)'.

CORDA a pan-Sardinian surname which Pittau, besides considering it as Italian (corda 'rope'), at the same time presents Corda as Sardinian corda 'roasted braided intestines of sheep' < Lat. chorda. This surname appears in condaghes of Silki and Boncaraso, in the code of Sorres and CDS II 44. But its origin is Mediterranean, based in Sum. kur 'to burn, roast' + udu 'sheep', composed kur-udu > kur(u)du > corda.

COSA a surname; corresp. to Sd. cosa 'greatness, importance', cf. It. cosa. Sardinian word, Sardinian too, Mediterranean also, used in various coastal sites, excluding Lazio. Instead existed the Etruscan town Cosa, at Orbetello, conquered by Romans. Namesake city in Lucania. Sardinian cosa is believed by Wagner as Italianism < It. cosa < Lat. cāusa. But this Latin word means 'process, judgment, judicial affair, reasons for a judge, why', while it. cosa does a 'portion or aspect of reality', an 'object', even an abstract aspect, and was first mentioned in 1294 by Brunetto Latini; only then pointed to the 'household goods, furniture, furnishings, merchandise'. This process of "discovery" by the Italians of a Mediterranean term follows the usual refrain of processes of rediscovery detectable for many Italian entries at the end of the Middle Ages. In fact, that meaning as 'household goods, furniture, furnishings, merchandise' is parallel to semantics of Sardinian cosa, which indicates first of all the 'property', the 'assets', the 'hoard', the 'livestock', all capital goods needed to create well-being: the oven and plow to the ploughman, all the tools of shoemaker, the chariot and horse to the carter, and so on. Cosa meant for the Sardinians something important. It isn't derived from Lat. cāusa, having instead a base in Sum. kušu 'animals, livestock', indicating the basis of wellness, which stayed on the sheep, in the possession of cattle. The Sardinian phrase si credet cosa 'he believes o.s. very important' still retains the sign of origins.

Sardinian cosa has almost the same meaning of roba, robba, sharing the same semantic field. Even roba, robba indicates the 'hoard', the 'property', the 'capital goods': as also in Italy, where roba means 'what you own or which serving the needs of the living'. Also for this Sardinian word Wagner pointed to the close Italian origin (and according DELI he derived from Franconian rauba 'armor', 'garment'), while roba is Mediterranean, based in Akk. rubbû 'to improve, enhance', 'to bring to full growth' (especially of the vineyard). See Engl. robbery 'assets acquired with the robbery', to rob 'to steal', robber 'thief'.

CRAPAROTTA surname which has Mediterranean origin, based in Akk. kapru (designation of sheep) + ruttu, rütum 'companion, associate', meaning 'male sheep'.

CRUX, crucis Lat. 'cross'. Ernout Meillet don't know the etymology. It has a base in Sum. kur 'break, fracture, hostility', 'difference, otherwise'. It isn't a coincidence that Sumerian sign is an X reversed.

CULU Sardinian, culo Italian(arse), considered < Lat. cūlus 'backside'. But this word is Mediterranean, basis in Sum. ḫulu 'to be bad-smelling'.

CŪRIA, -ae is the name of one of the oldest divisions of Roman people; meant also the place where the Ćūria gathered to celebrate his worship; curtō 'priest of the curia'. This word was approached to cura, curare, also kopos 'authority', Volscian couehriu understood as *co-vir; but indeed they didn't intend etymology. Ćūria, with the specific meaning of 'part of the territory administered' is related to curitis, a term that also gives life to the current Sardinian and pan-Mediterranean surname Corte, Cortis, Curti.

The base seems to be mediev. Lat. curtis, rural settlement of the early Middle Ages, consisting of a main fund and other funds cultivated by slaves, semi-free and free men. In Sardinia, the medieval term had considerable use in the Charter De Logu, indicating, first, the Court or Curia, which was the 'royal building', but also the highest judicial college, and
also the place where justice is administered. But in Sardinia the surname Corte, Corti seem to indicate only an enclosed pastureland, where they locked up the flock: sheep and goats. According to Father Francesco Gemelli, in 1776, «the mandre and the corti were certain wall precincts of the height about a man, who here and there we meet in campaign [there weren't still the closures of the Law for Closures]. They are discovered, and rectangular shape» (Casula Di.Sto.Sa.).

Lat. curitis and Sardinian corte, corti have the same etymology of lat. cûria, Akk. kurû(m) (fem. kurîtu[m] > Lat. curitis) indicating everything that is 'short', which was 'shortened', 'cut' from a larger body (see Sd. surn. Corria and Camp. curtuzu 'short', Akk. kurû 'dwarf'), or enclosed by walls, just as the cûria, the curitis and the Sd. corste (as a 'palace' or 'closed for cattle'). In Sardinia, the place-name Corte is still present today in many places and was documented in condaghes of Bonárcado and Salvennor. See La Corte in the countryside of Sassari, Sa Corti and Corti Ois in the countryside of Sinnai, and so on; but also pointed to a village now gone. Corte also exists in Corsica, and is also a Corsican surname.

DÍPSACOS, δίπσακος (Dioscorides 3,11)'woolworker's thistle' (Dipsacus fullonum L., Dipsacus ferox Lois., Dipsacus sylvestre L.); Mediterranean word, from Akk. dišpu(m) 'honey, syrup' + saqqu 'sack' (metathesis: *dips-sacco): 'honey sack'. The large ovoid heads of Dipsacus produce a myriad of flowers where bees collect honey: from prodigious quantities of honey we have the Akkadian word.

DONÀDU a surname in Sassari, already registered in condaghe of Trullas 286 as Donatu. Pittau believes it corresp. to pers. name Donato, which derives from Latin. eccl. Donatus. The meaning '(son) given (by God)' is applied to children particularly waited. But Donato, name of a saint venerated in Sassari, hasn't a Latin origin. Sanctus Donatus, as he moved to Rome before becoming a priest (he was a friend of the Emperor Julian the Apostle), was a native of Nicomedia in Asia Minor (Spada 292), where people spoke Greek and any child had Greek or micro-Asian name. Donatu, Donàdu is Mediterranean word based in Akk. dunnātu plf. '(goods) of inferior quality'.

DONDI, Dondōni a surname that was professional Mediterranean term, based in Sum. dun 'to dig wells' + du 'build', meaning 'well builder'. The surname Dondoni in this case perfects the professional title, because it adds the Sum. unu 'the most sacred part of a temple' (dun-duunu), with the precise meaning of 'builder of holy wells'.

DORI, Gr. Δωρίες, are the last invaders who occupied the ancient Greece from the north. The legend associated them with the return (invasion) of the Heraclides, and it reconstructed the route from Doris at Peloponnese, passing through Naupactus and Delphi, where the priestly line that had the care of the sanctuary of Apollo claimed the ancient Doric origin. The etymological basis of this ethnic seems to be Sum. du 'build' + ru 'architecture', meaning 'manufacturers of architectural works'. But if we want to stay closer to the Greek pronunciation, we should rely it on Sum. du 'build' + ri 'throw down', meaning 'destroyers of buildings (or vandals)'.

ΔÓPY Gr. 'lance, spear'. Etymological basis Akk. dûru 'spear'.

FÁNUA, fánuga Camp. 'blanket'; fâuna, fânûva, vânûva (more cult). Etymological basis Sum. ba 'garment' nud + 'to lie down': ba-nud = 'garment to lie down'. So that we understand the archaic sense of this lemma, we must remember the ancient (up to Sardinian shepherds of a generation ago) did not use the blanket as now we understand, but a garment that served well to coating outside of the hut.

FARTA Sass., Log. 'deprivation, scarcity, famine, hunger'; = It. falta 'absence, deprivation'. In Sardinia it means also 'guilt'; infartađdu 'who cannot simulate the feeling of guilt; embarrassed'; kenna farta 'no discount'. It comes not - how would claim Devoto-Oli - by Lat. fallère 'to deceive'. Its etymological basis is Aram.-Heb. bîtî ʾתִּי 'absence of', 'nothing', 'disappearance'.

GRAVELLÌNO Gravellinu, gravéllu a surname corresp. to phytonym gravellinu 'wild carnation' (Dianthus sylvestris). Gravellinu, grávellu are Mediterranean words and participate on an equal measure of etymology of Cat. clavell, having the ancient common basis in Akk. karabellû (karâbu 'prayer, blessing', ellû 'high, exalted') = 'prayer to the Most High' for the pleasant scent. The Sd. diminutive-ypochoristic -inu and It. -ino have basis in Sum. inun 'butter, clarified butter' (a parameter of value, cf. Eng. honey 'dear', 'sweetness', a term of exaltation of the beloved compared to a special food).
GURUSÈLE a surname which was a Mediterranean word, based on Sum. gir ‘stranger’ + guli ‘friend, companion’. You do not need imagination to understand how this term was born in the Archaic period. The great empires made up the army with people of different nationalities, who became ‘companions, colleagues’ and then ‘friends’.

GURUSÈLE in Sardinia this place-name belongs to two different entities. The first is Monte Gurusèlē in Supramonte of Baunéi, limestone peak over 1000 meters, the highest in the vast plateau. The second entity is entirely the opposite: it’s located at the base of a valley of erosion, in the town of Sassari; it indicates the most famous fountain (now called Rosello), from which, when there was no water service, caravans of water carriers departed with donkeys laden with casks, to supply drinking water to homes in the town. The two entities mentioned are alike for limestone; as Jerusalem, which stands on a limestone mountain. And so we have three entities in the Mediterranean, also of common etymology.

In the etymological survey I clear the field from the monte Gurusèlē, from whose slopes descend the trickle that becomes a river and dominates the long throat of Ilune. Let’s go back to the source Guru-sèle in Sassari, a compound name such as Jeru-salem-me. In analyzing it I leave from the second lemma -sèle and put it in relation with Šalimu (Semitic god of health). Šalimu as -sèle, has a base in Akk. šâlu ‘to rejoice, enjoy something’ then ‘feel good’ (hence the concept of salûte ‘health’). But we in Akkadian have, with šâli (word a little different), also the concept of ‘submerged’ (hence the concept of diving, the “baptisms” made by ancient peoples in the sacred sources, which were made by submerging).

Returning to šâlu ‘rejoice, enjoy something’ then ‘feel good’, in Akkadian we have, connected to it, even salâmû ‘to be in peace’ (from which Heb. form šalôm ‘peace, hello, are you okay!’, Arabic salâm ‘peace’). We observe in the same period the Semites often used /s/ and /š/ interchangeably. Since the ancient Sardinian had the same language basics, even for (Guru)-Sele we admit both variants. Similarly we can express for the changing of /š/ in lel among the same Semitic languages and Sardinian too. Even this phonetic aspect has no problem, and it’s even more justified by the fact the word Yerusâlaim has the final long and, given the Latin-Mediterranean phonetic laws, Sardinia can not wonder if Heb. -ay- is concretionated as -ē-.

About the Canaanite god Šalimu, I remember in Sardinia we also have a third site named by this Semitic root: it’s Bruncu Salâmû, a peak at Dollanova meaning, always in Akkadian, ‘health peak’. It’s no coincidence that the three sources that come from those heights were always the subject of real “pilgrimage” of people who feel as miraculous and healthy those waters, one of which healing biliary diseases, the second kidney diseases, the third gastritis disease (‘I’ve registered this anthropologic case, interviewing people going to “pilgrimage”).

In addition to meanings so far brought out, there’s more. To form salâmû ‘to be at peace, be well, be healthy’ matches (it’s supposed by the Akk. form šulû ‘to submerge’) a similar but different form, which is Akk. salâ’u ‘to sprinkle’ water (in purification rituals). Every people has its Lourdes: the Canaanites had their own: it was Jerusalem. The famous name is known in various forms, according to the people who wrote it: Heb. ירושלם, Gr. Ιερουσαλήμ, יְרוּשָׁלָם, Lat. Jerusalem, Ass. Urišlâm, Akk. Urusalîm, Urusalîmmu. For the etymology we have Heb. יִרְעֹ (‘iru) ‘foundation, settlement of the city’, by Sum. iri ‘city’ + Šalâm ( שָלָם ) ‘god of health’ = ‘Salam City’. At least this is the etymology of the most approved; on which, however, I add something.

We all know that Sassari in Sardinia was the only site that literally “exploded” with a myriad of springs (unfortunately now the asphalt has waterproofed the whole territory, and the remaining sources are almost dry). In the immense limestone bank, rich of springs, had rise orchards and gardens of all kinds, thousands of small and large plots perennially irrigated, even in summer. The valley of Gurusèlē alone feded - as a vegetables - the entire city and the vast countryside. It is no coincidence that Sassari originally meant ‘vast network of gardens’ (from Sumerian sar ‘garden, vegetable garden, network of gardens’, reduplicated and simplified by phonetic law, indicating the totality: sa-sar- + Lat.-is > Sas-sar-is).

We have already noticed how the Semitists put Heb. * יִרְעֹ (‘iru) as ‘foundation, settlement of the city’ < Sum. iri ‘city’, so the whole lemma would say ‘Salam City’. But I must first of all recognize the famous name is known in various forms, according to the people who wrote it (see above). Well, in Sardinia the first member of this lemma has Guru- (not lērū-), with the guttural evanescent Gu-, insomuch that the hydronym of Sassari passed
from Guru... to (Gu)r... > (Gu)Ru-sèlè > Ru-séllù, finally Ru-séджду in force of alveolare dominant in presence of double liquid (lli). Indeed, we can observe the existence of Akkadian form Uru-Salim, Uru-salimmu also authorizes in Sardinia the presence of (G)Uru... that in the modern era became (Gu)Ru... That said, I highlight the original identity Guru-sèlè = Uru-salim = í’ru-salem.

This evidence and combination Sardinian-Akkadian doesn't allow to recline upon the etymology initially highlighted (í’rušālaym = 'Salam City'). The historic site Gurusèle-Ruséджду remained for thousands of years removed from the city. The same was in Jerusalem: and we cannot call 'city' an extra-mural site. It would be a contradictio in terminis. Also the source that gave the name to Jerusalem originally stood outside the village. The spring created a lake which was later excavated and expanded to create the city's water reservoir. Obvious to think that originally the people went to the resurgence not only to draw water but also to soak o.s. and cure certain diseases, hence the dedication to Šalimu. The same was to happen in Funtana Gurusèle, which originally was almost certainly a sacred spring, which then during the Renaissance was covered by a superb monument.

Having made this observation, we have to investigate deeper into the etymology of both place names, Sardinian and Jewish. We can do this only by appealing to the most ancient linguistic foundations which the Mediterranean people has, ie the Sumerian vocabulary, of which the whole Sardinia, and Sassari too, are pervaded. Here the scenery changes. Guru-Sele and leru-šālaym are reflected in a large array of Sumerian words.

For Guru- and í’ru- we have not only Sum. uru 'city', but also words that give good alternatives, with specific reference to the original "pool" that gave its name to the respective sites: example uru 'flood', uri 'vase, bowl of water' (referring to the pool), urim 'pure' (in relation to therapeutic value of water: ancient people didn't distinguish the concept of pure from holy, miraculous), urim 'protector' (epithet referred to the god Šalimu), ur 'protection' (ditto), urim 'illness' (as a final epithet: Šalimu of the diseases'), ur 'limbs', ur 'rub' (reported to therapeutic activity practiced at source; as a final epithet Šalimu of limbs, implied: healer.

Even the name of the god Šalimu can be analyzed by Sumerian into the following components: šala 'mercy, mildness, pity' (hence: Šalimu as 'God of mercy'); or sal 'post, phallos' (as Šalimu's epithet, and in this we see one of the epiphanies of the supreme God, as the supreme insenminar of Nature: the water was always considered the sperm of God). Lastly is the same name Salam or Šalimu to be able to dismember again in two: sa 'tidying up' + lam 'to put in good shape': sa-lam, meaning '(one who) heals and restores health'.

The abundance of possible etymologies offered by Sumerian language (which is the oldest, but also the guarantor, because of its antiquity), it makes us more cautive in choosing a final etymology. Whichever option we have on the name Šalimu, the initial lemma í’ru- or Guru-is certainly his epithet. So we can translate í’ru-Šalimu and Guru-sèle as 'Salam patron of the sick'. This program-name is not new in the toponymic history of Euraasia and Sardinia. This island is literally full of sacred epiphetes referring to the various epiphanies of the Supreme God of Universe: see the place names Bunnànnaru, Bonuihînu, Bonacattu, etc.

HYPERICUM Lat. 'ipérico' (John's-wort) a Mediterranean phytomn based on Akk. hipu(m) 'break(age)' + rîqu(m) 'aromatic substance', meaning 'aromatic substance for fracture'.

INCHISA (in Nurágus) 'chikling', anchisa (Wagner) (Lathyurus ciceret sativus). Paulins NPPS suggests the origin in Cat. guixa (cf. Prov. geissa > French gesse; Alto Arag. ģîsa 'pea, lentil and sim.'). Indeed, all these forms are Mediterranean, based on Akk. anhu(m) 'tired' + isu(m) 'jaws' = 'tired jaws', because the fruit dehiscent at maturity opens itself showing the row of seeds, lined up like teeth in a mouth tired.

LÁRU Sass. and Log. 'laure'; it's used mainly arâru. In correspondence of It. alloro (< Lat. laurus), exist in Sardinian more phonetic variants, some similar to Latin form, other dissimilar. Curiously, various phonetic forms are in the same sub-regions. Wagner reports lavru Centr., Log. and Camp.; laru Log.; lâu Camp.; lowerì (Villacidro); he believes to see lavru or labru as initial Sardinian form (< Lat. laurus), e cites as support CSP 5: badú de labros; 311: s’iscala dessu labru; 403: flumens de Lauros; CSNT 70: binia in Labros; 95: sa binia de Llauros; Stat.Sass. I, 34 (14r): dessu moluin de lauros. Puddu instead prefers as prototype alâru, arâru, to which follow lâru, labru, lâtiu, lâu, lõru, loueri.
The setting of Wagner is ideological: he's convinced that Sardinian prototype referred to laure is laru or labru for its strong resemblance to Lat. laurus; Puddu, a little more free by patterns, records as progenitor the most common form: alāru.

Before proceeding, it should be clarified that Latin forms present in the condaghes and in the Sassarian Statutes are written by monks of Latin culture recently moved to Sardinia; therefore it's obvious their propensity to follow the Latin graphic diagram, partly because the allomorphs of Sassari or Logudoro were already to some extent similar to Latin forms. But we must point out that Latin is only one of the Mediterranean languages that used a term (and a semanteme) already in use for thousands of years in the wider Eurasian area. In these circumstances, it's unappropriate to present the form of Sassari and Logudoro arāru, alāru as corruption from Lat. laurus, because they cannot give account of prosthetic a-.

The etymological basis of all those terms is Akkadian. But first I remember the uses of this extraordinary tree; I refer necessarily to Greek and Latin use, from which, however, we are able to deduce the universal reason so this tree is called laurus, laru and well alaru and araru. The laurel is the sacred plant of Apollo, whose temple was surrounded by groves of laurel; its branches adorned the head of Apollo and poets, and also the head of the flaminii on certain holidays; at holidays and in the events of various origins they also adorned the images of parents and forefathers died; the same happened to adorn the houses (Cicero and Tacitus); the laurel was used especially as a sign of victory in the triumphs, when the winner had his head crowned with laurel, and he was holding another branch; laurel were covered with bundles of the licitors; etc. Why this special attention to a tree? First of all because it was fragrant, in fact is still used today to flavor dishes and storing food; then because it's evergreen and they could remove the sprigs at any time; third, the laurel is the tree from which incessantly generate a large number of branches, inasmuch that it's the most ever in the shady world flora: therefore it can be "lightened" constantly without damage; fourth, its offshoots, like the suckers of poplar or willow, are straight and very flexible, so suitable to create every shape of crown; fifth, the evergreen laurel is a symbol of immortality.

These considerations are fundamental to the etymology. It is in Akkadian language we refer to the phonetic forms of the fundamental qualities of this miraculous plant. First of all, we have aru(m) 'branch, frond' of trees; 'stem'; it was from this base that Sardinian ar-aru was produced as superlative classical repetition of Akkadian origin, indicating par excellence "frond tree" (so useful for crowns). Incidentally, I remember that the Greek name of laurel is δάφνη, from Akk. dapnu 'aggressive', which recalls the aggressiveness of Apollo in groped rape of the nymph, who was saved at a high price, because his mother, who was a goddess, transformed her into a laurel tree.

Apollo was originally a god who punished, he was a warrior god (not surprisingly he has the bow and arrow); his protection was invoked by Romans during the Second Punic War in 212 a.e.v., establishing the Ludi Apollinares. But also the shape of Sardinia laru has a direct Akkadian relationship (no need to transit through Latin laurus) by larūm 'branch, twig' used as an ornament. It follows that only the Central forms and Barbarian (lauru, labru), while also with Akkadian basis, are the only ones to have suffered a late Latin influence: the light is the insertion of -b-, -v-.

LATTUCA a surname corresp. to Log. and Sass. phytonym lattuca 'lettuce'. DELI, needless to say, derives it from Latin lactūca < lācte(m) for milky humour. Latinos supposed that origin, because they had no other term of comparison. But there was a Mediterranean word, basis in Akk. laqtu 'gathered, gleaned', and this is typical of the leaves of the lettuce.

LAURÉRA Camp.: Sa laurēra è su turmentu de su massaiu, tottu su ki si deppid iscìri e ki si deppid fai po arregoli su fruttu de sa terra 'The laurēra is the effort of the farmer, everything you need to know and what you must do to reap the fruits of the earth' (Giulio Angioni). The same Angioni, imitating Wagner, thinks laurēra derives from Cat. llaurar 'to plow'. But this is not the source of the Sardinian word, which has instead Akkadian basis, from lawūm 'fenced' of threshing floor, 'fenced' farmyard; also to 'do the surveying' of a territory, 'to go around' for a surveying + erū(m) 'millstone'. Clearly, already in archaic times (early Neolithic) there was a merger, rather the juxtaposition, better the overlap (then the construct state) lawūm-erū, which in the Roman period underwent an easy paronomasia by replacement of -m- with -r- for attraction of the -r of Lat lābor 'work, pain, fatigue'. The semantics of the
original was ‘fence of the yard’ ie fence (and consecration) of the community place where the whole tribe was to implement a collective threshing of the crop that was collective. This at the origin was, as it was in Sardinia until a short time ago, a time of great celebration and high socialization.

LENZA, DELI: <s.f. ‘thin cord of silk, horsehair, nylon, on which hangs the final hook’ (XIII cent., Dante da Majano, “O lasso me, che son preso a inganno / si come il pesce ch’è preso a la lenza”, but this entry, before and after, met other meanings: lence ‘bands of linen’ in the Declaration of Paxia cent. XII, cit. in Cast. Ant. t. 181; lenza ‘line (geometric)’ in cent. XIV: St. Schiaff. I 83, and lenza with a more general meaning of ‘string’ in Florio, (1598)’.

Lenza is Mediterranean word, based on Akk. lētu, liṭu (a dress or cloth) but also ‘drawing, a drawn line’ + epenthesis of -n-. See Sd. surn. Lensu, Lenza, Lenzu.

LEONÒRI Italian last name corresponding to pers.n. Eleonora, Elianora (Eleanor), Mediterranean sacred epithet, based on Akk. lēˈum ‘the strong, the winner, the powerful’ + nūru ‘light, glow’, meaning ‘powerful light’ (referring to the Moon goddess). It goes without saying that all etymologists are wrong, because they derive Eleonòra from Gr. ἐλεος ‘mercy, compassion’. No one has been able to give an account of the second member -nora.

LICCARDU Log., liccaldu Sass. ‘greedy’, ‘particular about his food’, ‘of fine palate’; also liccànzu. Wagner equates it to old It. leccardo; see Log. licconia ‘delicacy’ = old. It. lecconia. Mediterranean term, basis in Akk. lēku(m) ‘to lick’, līqu(m) ‘palate’.

LINO, Linu surname that indicates the textile plant (Linum usitatissimum), of which once Sardinia had large-scale production for textures housewives. Mediterranean word, common to Latin and Sardian, based in Sum. li ‘branch, bud’ + nu ‘to weave’, meaning ‘plant for weaving’.

LIRA, Gr. λύρα, as musical instrument is corresponding to Akk. lurû ‘man of effeminate voice’. Plainly, in archaic times the lyre supplanted tout court the chant, rather it reached the same level of singing, enriching it. We know the men were wanted by the effeminate voice in the chorus - strictly male - which existed as a “choir” (schola cantorum) in the temples of antiquity, starting with the Temple of Solomon. Even today, in the countryside of Capoterra there is a mountain pass called Arcu su Luru ‘arc of the lyre’, from which you can admire a big cliff of pure quartz, chiseled by nature in the form of a perfect lyre: hence the name.

MADALLIA (aqua) or aqua licornia is the holy water used against the evil eye. The (Oristano) *aqua madallia* is no longer understood in the basic semantics, which is ancient, coming from none other than millennia of the Neolithic period, ten thousand years ago, when metallurgy was still in mind of God. The proof is Akk. madallu(m), matallu(m) (a precious stone). This Akkadian word (originally pan-European and Mediterranean) was then used to denote only the precious stones, but with the discovery of metallurgy it indicated the highest value of the new “miracle”, metals. In Oristano is still alive the concept of *aqua madallia*, a water with divine, supernatural power. In the Christian era it came to denote the holy water.

MADEDDU. Pittau derives this surname from Lat. matella ‘clay pot, chamber pot’. Indeed, this term is more noble, resulting even from the famous Roman house Metellus. In turn, the Latin anthroponym derives from Etruscan Metlũ, which Semerano (PSM 110) testifies as a polias attribute, of a deity patron of the city. It's based on late Bab. mētellu 'command, power, sir (said of gods)

MAMMA, mama It. ‘madre’ (mother). It is placed by Dante in De vulgari eloquentia between vocabula puerilia, and is brought back from DELI to child language meaning ‘breast’, which in turn is adapted from Lat. mamilla ‘small breast’. Error. For Sardinian mama ‘mother’ Wagner also flounders in search of the etymology, having sufficient the phonetic equivalence between Sardinian and Italian lemmas: mama ↔ mamma. Indeed Sardinian mama (like It. mamma) has Sumerian bases, from ama ‘mother’. So also Latin, which has mater with base ma- + action suff. -ter. Mama (lt. mamma) is affective doubling; or perhaps the initial m- is nothing more than the nominal Sumerian element mi, used in compound to indicate the ‘loving care’: m-ama.

MĀNĒS Lat. ‘spirits of the dead’ (translate ‘place of shadows’, ‘Sheol’); they were seen as divinities of the final resting. Indo-Europeanists haven’t obtained the correct etymology, which is from Ug. mnῆ, Heb. mānōn ‘rest, resting place’, noun of Akk. base nāhu, Semitic nūḥ ‘to rest (OCE II 466).
MANTÉÍÀ Gr. 'prophetic power', 'power of divination'. It has the etymological basis in the construct state Akk. manû 'to recite hymns, incantations' + tê'ú 'to cover': man-tê'ú, meaning 'to recite encrypted spells'.

MARCIÁLIS Camp. surname corresp. to pers. n. Marciáli, Martziáli 'Marziale' which, of course, is not a Latin name but Iberian. In fact, the famous Roman poet Martialis (Martial), came from Spain, where he returned to die there. This is a Mediterranean feminine name, a construct state based in Akk. mártu 'daughter' + alû 'Bull of Heaven' = 'Daughter of God the Supreme', 'daughter of God fertilizer'. Originally, it had to be from Sum. alu 'ram', alim 'bison', but the situation doesn't change, as a sacred metaphor. Clearly, the well-known Martialis had become, even in the days of the great poet, the name of family.

MARIÁNO the great judge, father of Elianora d'Arborèa. A name based in Sum. mar, marum 'hoe, shovel, spade' + an 'heaven' (Akk. Anu 'supreme God of Heaven'). The synthetic meaning is 'Anu's spade, hoe of the supreme God', extolling epithet due to the fact the judge Mariano was a proponent of modernization of agriculture: the first Agrarian Code of the Kingdom of Arborea was dictated precisely by judge Mariano.

MAROGNA surname which was a Mediterranean compound, having the following Sumerian bases: mar 'to sift, winnow, to separate the wheat' + ug 'tiny' + na 'stone', with the original meaning of '(remaining) stones resulting from the screening of grain'.

MARTINICCA, martinicca, molandinca 'monkey, ape'. Wagner emphasizes the widespread use of this Sardian name in Italy and Europe and believes it derives directly from the name Martin: Sic. martuzza, Vallon marticot, Russian martyrška (мартышка); also argues that Log. form muninca 'monkey, ape' is a normal variant due to the phonetic of Martino (sic!). The reasoning leads him to blend into one even sa figu martinedda (Cagliari), sa figa matthia (Mògoro) 'small fig and late', so called because he believes matured around to Summer of St. Martin (November 11). Even in Sénnori this fig is called martinikka: which is encouraging Wagner.

The assertions of Wagner can be dismantled one by one. First of all you never saw, in Sardinia, a syconium become eatable in early November. The late syconiums do not ripen. As for sa figu martinedda, sa martinicca, Port. martinhos, they are late figs, a variety in itself, but they do not ripen in November!: with St. Martin they are not relevant. Wagner dares to put in a bunch sa figu martinedda, the raisin martinnen(c) (Province) 'variété de raisin tardive', the poire de Saint Martin (Fr.) 'pear of St. Martin' = Germ. Martinsbirne, the Pol. marcinka 'rote Pflaume, red plum', but these fruits are different from the figs and (yes they) really mature around the feast of St. Martin! Operated the first rectification of the matter (ie the separation between the Late edible figs and other fruits), we observe that Log. muninca 'monkey', contrary to what Wagner would have us believe, has no connection with phonetic Martino: self-evident! But I'll get back.

Now, another complication!: martinikka in Logudoro is also the 'wagon brake'. And Wagner puts it in the same bunch of 'monkey', of 'fig', of 'pears', 'plums', and do not discusses the etymology, but points out that martinikka is used alternately with meccànica throughout in Italy, suggesting surreptitiously that meccànica is nothing but corruption of... martinicca!

A fine mess! Instead martinicca and meccànica are very different words, and found themselves in conflict as a result of modernity. At his time Wagner saw well as it was done by a loading-wagon in Sardinia, also the barròccio (even the coach, the walking coach) pulled by horses. Their brake was a simple crank beside the coachman's seat, next to the carter, set at the head of a long endless screw compressing (or loosening) a wooden jaw joint (from outside) to rim of the wheel. Meccànica was a word widely used as a result of modernity, since the Industrial Revolution began in the nineteenth century, and was brought to Sardinia by Piedmontians. Obviously it derives from Gr. μηχανική (τέχνη). Also the first motorcars had a meccànica so! A simple device, as it's simple an endless screw, but four thousand years ago, when the wagons had all-solid-wood wheels, it couldn't exist, because there was no iron, sufficing the same animal ruled by man to curb the wagon speed. Martinicca in the sense of 'brake' was born in the modern age for the careful observation of the brake affixed to the wheel.

It was a new meccànica, and excitement promoted the modern tool to a linguistic usage sufficient to compete but not to exclude martinicca 'monkey', which resembled in physical form and effect, however. That said, we operate the third emendation of uproar produced by
Wagner, stating that martinicca (as meccànica) ie 'wagon brake' was so named in the modern age because of the way as it flattens against the wheel: which is the same way monkeys embrace trees. Wherefore there came also the infinitive martiniccâre 'to choke'.

The etymological basis of martinicca is Akk. martû (a tree) + niku 'fornication', 'to unite sexually', and it meant 'one who) makes love with the trees' in the sense that clings to them. As for munîqa Logudorian word for 'monkey', it has basis in Akk. munîqu 'lamb' or 'kid' or 'baby' (Engl. kid), a name that says it all. It was followed by -n- epenthesis.

How to sa figu martiredcda, the base is different but equally Akkadian, from martu (a plant) + ni'lu 'tree seed, seed', which produced the construct state marti-ni'lu > Sd. marti-nehdâ. This form suggests the syconium was just what the ancients used to seed (and with them create the vine cuttings of) new plantations of figs: it was, in short, the classic fig for export, This fruit, you know, was also known by Babylonians and Phoenicians, and it's through them that arrived in Sardinia, becoming the quintessential Figu Chia, 'the fig of Chia'. Sa figu Mattia is a normal variant of martiredcda, which occurred when we had lost its original meaning and we are beginning to match martiredcda to Martinella ('small Martina'); then figa Mattia = 'fig Martina'. Mattia is the local phonetic outcome from Ma(r)ti(n)a, due to the normal fall of -r- in many southern languages of Sardinia + hyper-nasalization and subsequent disappearance of -n- (blow of nose). The (Sennori) martenikka for 'fig' is a corruption in the context of a periphrase: it's seen as 'fig of the Apes'.

MASSÀGGIU, Massàju a Sd. surn. corresp. to subst. 'farmer, sharecropper'. This latter word has the same meaning in Italian, and there is a large literature on this name, especially on its Latin basis massa, which pointed to the 'farm', the 'estate'. For DELI it has a base in Lat. massa 'pasta'. I don't agree. The common ground is Mediterranean, from Sum. massa(m) 'leader, expert'. He was the one who owned the field and led the agricultural work.

MASTÎNO a surname Pittau make corresp. to subst. mastînu (dog) mastiff < Italian. I would point out the surname is already present in condaghe of Silki 355, as proof of the pre-Roman antiquity. The term appeared in France in 1155 (mastin), in a period coeval with that of the apparition of Sardinian surname: that's enough to make it unwise the searching for origins outside the island. For mastîno Italy are looking for the etymology in Lat. (canis) mansuetînus, meaning with this paradox a 'domesticated dog (to guard)'. But it's hard to accept for good a phonetic change so complex: ma(n)s(u)e(t)i(n)us > mastin, apart from the fact all dogs in antiquity were domesticated at the same end. Whether we like it or not, this is a Mediterranean word, based in Sum. màsqu 'prince, leader, guide' + ti 'arrow' + nu 'night bird (of prey)', with a synthetic meaning hard to make it as succinctly: '(a dog) prince in hitting as an arrow like the nocturnal birds'.

MASTÓS, μαστός Greek 'breast'; Semerano OCE II 176 raises the etymological basis in Akk. maštû 'mug, cup, drinking trough', whose primary basis is Ug. mšš 'suckling', 'breast', Syr. maṣ, Arab. māṣṣa, Heb. màssâ 'to suck' < Akk. mazâqu 'tu suck'.

MASTRÔNE a surname that was a Sardinian gastronomic word, basis in Akk. màssṣu 'prince, leader, guide' + Sd. turróni 'nougat' < Akk. tûr(u)m 'return, retreat' + Sum. unu 'food, meal'. Mastrone meant at origins 'nougat of first quality'.

MATRACCA, matràccula Log. and Camp., mostly in plur., 'tables sounded in the church during the three days of Holy Week in which the bells are silent' = Sp.-Cat. matraca 'id.'. Wagner highlights the Iberian ancestry, but indeed both lemmas are coeval and have basis in Akk. matraktu (a stone hammer). This etymology suggests the word is not Romance but archaic, of Stone Age, when drums were done often by a blunt stone. From this point of view, it's necessary to revise our concepts about percussion, to understand the first sounds of primitive men were not extracted from quarry plants but by the clash of different stones. Who is an expert in petrography know that in Sardinia there are stones of all kinds, capable of giving an infinite range of sounds. In Supramonte there are "sounding stones", which give silvery, metallic sound (they are rocks of double carbonate of calcium and magnesium). The confusion of the two metals gives a sound more or less intense, more or less high depending on the percentage mix of two metals.

MAZZÓLA It surname with Mediterranean bases, meaning 'poorly leavened bread', from Akk. mazzû 'pressed, excessively pressed' (designation of a bread), Heb. maṣṣah 'unleavened bread' + Sum. uš 'to swell'.
MÉNGO a surname of Italian origin, identical to Sass. ménge, mënju, indicating a derogatory term for 'peasant' and by extension a person 'crude, vulgar'. Hence mengacinu 'peasant, of the rural life': *felš̨̱a mengacinu, baďďu mengacinu. I suppose the word of Sassari was born in Roman times, when the Roman colony of Turris Libysonis expanded in Romângia to the detriment of the previous inhabitants, who were driven out to the hills and definitely relegated to a life of shepherds, swineherds, woodcutters. The Romans were interested mainly in irrigated areas, and those for cereals; consequently there was an exasperated permanence in Romângia, at least in the opinion of *bidčîncûri (viliae incolae), the inhabitants of the hill villages, who scrutinized that phenomenon with amused arrogance. The Roman inhabitants of the irrigated plateau, sos Thatharësos, were categorized as Mengus, from Akk. menû 'to love' + ḥû'u 'owl' (construct state men-ḫû'u), ie 'lover of owls', for the exasperated vocation to guard, in turn, to their gardens during the night in order to prevent trespassing and damage of the flocks.

MESCHÎNO It. 'who is in a state of unhappiness' = Sd. mishînu. Wagner compares it with Sp. mezquino. DELI presents the Italian word as originating from Arabic miskîn but of Akkadian origin. And in fact the etymological basis for all these languages is anc. Akk. muškênum 'poor, servant, employee', see anc. Heb. miskên 'poor, miserable' (םִסָּכַן).

META It. 'among the Romans, was a conical column in the circus that marked the spot where the horses turned to go back. Lat. mèta(m) 'any conical object' is lacking any reference to the Indo-Europeans. The real etymological basis is Sum. meta 'from where?'.

MIGLIÁCCIO an Italian surname of Mediterranean origin, based in Akk. miḻu, mîlu 'salt' + Akk. aḫu 'brother', which in the Middle Ages led to the pronunciation Migli-áccio (there is also the isolated surname Miglio). The meaning is then 'the house of Mile', 'dessos frades de Miglio', 'Miglio's brother'.

MOLY. The oldest work of magic narrated in the Greek texts is in Odyssey X 203-347, when the sorceress Circe, giving to Odysseus's companions some magic medications added to a mixture of cheeses, turns them into pigs. But Hermes had given to Odysseus a magic antidote, the mysterious mōly (מְלוֹי) grass. That name was given by the gods, and from ancient times they didn't get tired of trying to identify this grass. Thus Pliny, Dioscorides, Pseudo-Dioscorides, and the Poeta de Herbis. «Theophrastus (H.Pl. 9,15,7) described under that name Allium nigrum. The bibliography on the research by the modern researchers is respectable for its size, less for the persuasion. Moly is a solemn word to indicate the miraculous bud: it's not Semitic, butSUMERIAN: mul (bud, branch, Schössling)» (Semerano OCE II 190).

Semerano was very close to solution, but I prefer another Sumerian word, mulu, which means 'the expert of the campaign, the expert in agriculture' (like say, the herbalist, the one who knows everything both in the spontaneous nature or cultivated). Semerano thinks then that homophone Akk. mulû(m) 'climb, ascent; height' may be the equivalent Semitic. But here too it's best to also use another word, mûlu, which means the 'fullness', ie the 'completeness' (of active principles of the grass).

MORÂCE Sardinian surname; it was a professional Mediterranean epithet based in Akk. muraqqû, muraqqiu 'perfume manufacturer'.

MORE, mori 'love'; more, mori is a good feeling of esteem, love, liking to. Ponner more a unu 'maturing esteem, affection, towards a'. The first comparison is just Lat. amor, amôris 'love' (of which so far no one has found the etymology). The etymological basis is Sum. mu 'good, beautiful' + rig 'to donate, make a gift': mu-rig, meaning 'to donate beauty, donate goodness'.

MORÔSO. Italian surname. Pittau DCS reports the correspondence with It. subst. morôso 'partner, boyfriend, fiancé'. This, however, doesn't originate from It. amorôso 'in love' but is a Mediterranean word, based in Akk. murušû 'man'. So when you say in Italian: "I wait for my boyfriend (morôso)", "I'll refer it to my boyfriend" etc., it means that you wait, you will report to their life partner.

MURRÂNA 'woolworkers' thistle' (Dipsacus fullonum L. and Dipsacus sylvestr L.). Paulis NPPS 193 notes this plant is noted in Sardinia as «murraria (murr-, morra-, morrario trad.), in Pseudo Apuleius 27,15 and murrana in Ps.Oribasius, simpl. 1,9: moreover Pseudo Dioscorides 3,11 writes murrapanale, which Wellmann corrects as murræa Dianeæ». 
Indeed murrària and murrana have basis in Akk. murru 'bitterness' (referring to both the bitter taste of thistle and the fact it stings). For murrària we propose the etymology from Akk. murru + aru 'stalk, stem', meaning 'prickly plant'. Murràna (Pseudo Oribasius) in turn is a normal phonetic variant, easy to occur when the archaic base is no longer understood. As for murrapanâle (Pseudo Dioscorides), it has the basis in Akk. murrû + pânû(m) 'first' + alû (an evil demon), with the overall meaning of 'evil demon who excels in bitterness'.

MURRINADRÓXU, immurrinadróxu 'twilight' of evening or in the morning. Its etymological basis is Akk. murrû 'to be silent' + inû 'when': construct state murr-inû meaning 'when there is silence', 'time of silence'. In fact, the ancients stopped working at dusk, when they stopped to sweat.

MUSCÁRI a Sardinian surname of Mediterranean origins, based in Akk. muskum 'something bad' + aru 'hide', even 'wool' = 'bad quality wool' or 'poor quality hide'.

MUSICUS. This Latin word could not but derive from the Muses, and tests it the Greek word μουσική (sc. τέχνη) 'art of the Muses'. The music of ancients also included poetry and dance. So a company of musicians (μῦσικοι), strolling players who went to the courts and villages to cheer nobles and commoners, was composed at least of these three specialties, but never disjointed by comedian actor, who maybe was the same that exhibited in other performances. The origin of the Greek word is Bab. μυσῆ (mûshû(m) 'clown'.

NARCISSO is the name of a famous flower: cf. Gr. νάρκισσος. He began Plutarch (Mor. 647 b) to hypothesize a relationship with νάρκη 'numbness'. The modern etymologists reiterate verbatim, but don't know how to give the etymomogy. To find it, it's necessary to resume the ancient myths that tell of this flower. Ovid: the god of Cephisus river had wrapped in the coils of the water nymph Liriope, violating it. He was born Narcissus who, came to the youth, fell madly in love with himself consuming himself, or, according to the myths, committing suicide, or drowning in the water where he mirrored. However, he was reborn as a flower. Convinced that the basis of the name is νάρκη 'numbness', scholars today are convinced of what Pliny (N.H. XXI 128) stated, that the scent of the famous flower can cause a kind of torpor. The false statement is the proof ancient often (followed by modern) made paretymologies on the basis of paranomias. No account has been taken of the fact that the narcissus is a water flower water, is born at the edges of ponds, or in very wet soils. It's no coincidence that various Greek myths, despite the variety of the story, join the character Νάρκισσος to water, rivers, ponds. The etymology is based precisely on these concepts: Semitic nahăr 'river', Akk. nārum 'river' + kissu 'stem' (construct state nār-kissu), meaning 'stem of the waters'.

NAUSICÁA is the sweetest and most famous figure of ancient Greece. She's the teenager daughter of Alcinous king of the island of Scheria, who welcomed shipwrecked Odysseus and introduced him at court. This name is Semerian: na 'man' + u 'admiration, wonder' + še 'shape, image' + ḫa 'flower, vegetable' na-u-šē-ḫa = 'wonder of the men in the image of a flower'.

NICÔLÁ male pers. name which the Hellenists translate as 'winner in the people', or 'winner of the masses', 'winner of the armies', Νικόλαος (Polybius, Strabo, Plutarch, etc.) Jon. -λος in Herodotus 7, 134, 137; Νικόλας in Thucydides 67 (by vîkē 'victory' + λαός, λέω 'people, crowd'). The name is said Christian for it was known because of the great saint Nicholas of Myra (Lycia, Anatolia), whose remains were stolen by Barians and in eleventh century a basilica was erected. He is the saint patron of Bari and thousands of other centers Italian and Sardinian, the saint patron of Russia and sailors'; in parts of Northern Italy, Austria and Germany he is celebrated in place of the Epiphany. Is famous Nicholas of Damascus, born around 64 a.e.v., who wrote a Universal History of 144 volumes.

This name appears in its typically Greek formation, divided into two members of which the first is a "predicate" of the second, in the sense that says something about the second member, in this case the victory over the multitude.

Note the Herodotus' quote: he was inhabitant of Anatolia, Saint Nicholas as well was Anatolian. This is a strong indication that Nicholas or Nicolao was rooted in Anatolia since ancient ages, perhaps from pre-Hittite. Anatolia was a territory of transit of the major trade and thought patterns from Mesopotamia and Assyria. Even among the Mesopotamian peoples names were formed (with exceptions), in the Greek fashion: two members, one of which is the predicate of the other. Fashion in use even among the Redskins. So it does not
give binding elements of territoriality the bipartition of Greeks of a name which is formed in the same way a little everywhere, especially when it's proven to be a relative of etymological basis. Semerano OCE II 197 recalls that νίκη 'victory in battle' has the Ugaritic corrispondence in nkt 'to kill, sacrifice', nkt 'victim', Aram. nēkā; Akk. nīqu 'killing for sacrifice'. Heb. negāmā, nāqam 'punishment, revenge'. As to λεῶς 'army, population', there is the Hebrew correspondence leʾōm, Ug. lim 'people, crowd', Akk. lēʾû, lāʾyum (said of men, soldiers, artisans 'brave, capable, clever').

**NUSCU** Sardinian 'moss'. This Sardinian word is rather general, being able to indicate mosses and lichens. This is reflected also in nusco 'scent that emanates from something' and in the adjective nuscōsu 'that smells pleasantly'. Another observation is that in the dialect of Irpinia and in Campanian Apennines there is the same word meaning 'moss', which in addition has given the name to the town of Nusco. The word is Mediterranean and has etymological basis in Sum. nushu 'container' (in the sense of 'absorbing sponge'). We note the moss by Sumerians received its name from the ability to absorb water and moisture, besides the similarity with the real sponges.

**ORĀCŬLUM** Lat. 'oracle'. According to Cicero it derives from Lat. orāre 'to pray' because it contains a prayer to God; but his opinion is not convincing E.Benveniste who believes that the primary meaning of orāculum was 'the place where a request is made (to God)', and Cicero's meaning would have been favored by a cast of the corresponding Gr. χρηστήριον, 'place of the oracle' but also 'oracles's response', from χρήσις (χράω, χράομαι 'to use', 'I'm in intimacy'). Anyway Benveniste doesn't provide the etymology of orāculum and even don't provides Ernout-Meillet. F.Rendich recently relaunched the etymology of Cicero. My attempt to solve this etymology would lead me where are the Cabiri (those who give the response being naked). In fact orāculum seems to derive from an Akkadian construct state ēru 'nakedness', 'pudenda' + anû 'abnormal': ūr-anû, with a meaning that very nearly sounds like 'the abnormal which is bare, naked'. From Sumerian instead we get the compound ur being convulsive, feverish + ak to act + ulu (a demon): uka-ulul, meaning 'the convulsive who acts motivated by a demon'. As the oracle in Greek sauce, χρηστήριον, from χρήσις (χράω, χράομαι 'I use', 'I'm in intimacy'), the etym. basis is Sum. ħara 'pimp' (who refers to every news).

**PARA** Camp. 'friar'. Wagner derives it from Cat. para 'father' (father in every way, even as priest or journeyman of the sacred). Also in other Italian dialects we have the same outcome. But the early monks who gave impetus to the construction of Christianity were first and foremost brothers "seekers", for having taken a vow of absolute poverty. Para < Akk. āru(m) 'to look for, seek'.

**PÉLAGOS** Gr. 'sea'. He is the son of the goddess Gaea 'Earth'. It has etymological basis in Akk. palû 'kingdom' + agû 'wave, flood': pal construct state pal-agû, meaning 'the realm of high water'; cf. Heb. peleg (עֵלֶג) 'stream'.

**PELASGO, Gr. Πέλασγος** is a mythical Greek hero, founder of the people of Pelasgians, who were the first inhabitants of the Greek land (Aboriginal?) according to an ancient tradition. Pelasgus was believed to be the first mortal, descendant of Phroneus and Niobe and king of Argos, the region where the Pelasgians were thought to originate. Certainly the Pelásgoi were the Mediterranean population whom Indo-Europeans found coming to Greece, while Herodotus 2.56 states Pelásgoi were an ancient people who had invaded Greece. Undoubtedly their ethnic speaks of a violent penetration; Πέλασγοι then denoted a period of invasion of peoples (Semerano OCE II 225). This item is made from Akk. palāšû 'to break, break through' (also referred to a territory) + Sum. gu 'totality' (referring to people), meaning 'people of the invaders'.

As to Argos, the city founded by Pelasgus, it had no basis in arku 'high' (as it were, built on a rock), but in Sum. ar 'hymn of prayer' + gu 'force', meaning 'ode to strength' (a whole program). It doesn't derive, as the Greek scholars would claim, from Gr. argós 'pure, bright, shiny'. Herodotus I, 57 tells us that in his time had only a few remnants of the barbarous language spoken by the Pelasgians. The reconstruction of their presence, made by Mura SIFN 348 ff. and passim, reminds us of their presence at Dodona, Argo, Samothrace, Athens, Chalkidiki (town of Crestone), the region of Hellespont, the Pelasgiotide, the island of Lemnos.
PERNARELLA a surname in Sassari but its Italian, reported to the beads because the radical Pern-; but it's from analysis of components that you are unable to understand the original meaning. In Akk. arû(m) is the 'product' (of a multiplication); it's also the 'factor', the 'multiplier'; it's also understood as astronomical 'ephemeris', that's each of the numerical tables which give the coordinates of the stars, and at designated intervals mutually spaced, properly collected to navigation use. Ephemēris is in Greek means 'diary', and then, returning to the particle -ar- of Pernarella, we can consider it just as grain or seed of a rosary, useful to accurately count the succession of stanzas or hymns in the daily religious service.

In turn, the suff. -ella, from Akk. ellu (ritually) pure, holy', gives a clear indication of what was happening 5-6000 years ago during religious services, with the priests bearing a blessed "rosary" in providing themselves assistance in the correct sequence of prayers and hymns chanted during the lengthy ceremony. Pernarella pointed in the origins to the 'pears' or 'grains' constituting the holy rosary, then refers also to the string of pears on a necklace.

PIGNÓLO It. 'pedantic, meticulous'; it has no Latin basis but is properly Italian. There are several thousand Italian word (re)appeared at history after Latin had been definitively relegated to a curial or scientific or religious language. In fact, the Italian languages, never compromised with the language of the Urbš, maintained their freshness and communicability for millennia, and as such still survive today, in spite of Latin. Pignòlo has Sumerian bases, so it's Mediterranean word. It has basis pîhu 'units' (mostly of liquids, especially beer) + nu (prefix of profession, office) + lu man': pîh-nu-lu > Italian pig-no-lo. It was originally a royal officer (customs or real warehouse officer) who measured the production of subjects in order to tax them.

PINNI Camp. 'an insect from bad odor, bug', mainly 'layer of black soot left by insects on the leaves or fruit'. It has etymological basis in Aram. piha 'soot' + niḏ 'fruit, product': construct state pih-niḏ > Sardinian pin-ni, with the original meaning of 'product of soot'.

PIRANJIṢÇOLI. In Nuoro they say: "Where is he?", reply "to Piraniscoli" as saying "in Cagliéggia" (see), that's in a place very far away, in a country outside of time (Natalino Piras, La Sardegna e i sortilegi 151). Etymology has not been investigated. It seems to be reconstructed from Akkadian, if it's right the insight that Piraniscoli was a 'quarry' (Greek latomía). The prisoners sent to latomias entered for no more out, being destined to premature death from exhaustion or blows; so once removed from the place of origin they disappeared, literally. Here is the meaning of Piraniscoli, from Akk. pilu 'limestone' + nisḫu 'mining, quarrying'.

PIRICÓCCU 'Bellardie or crecote maritime' (Bartsia trixago L. o Bellardia trixago L.) it's a Sardinian compound based on Akk. per'u 'bud, shoot' + qquṯ(m) (designation of a snake), meaning 'snake shoot'. Babylonians used often the first member (per'u) in the compounds to indicate a type of plant: see for example per'u kalbi = 'dog bud'. Another problem arises instead in regard to Camp. piricoccus as 'apricot' (Prunus armeniaca, Log. barracoccus). Although Sardinian word seems a corruption of It. albicocco (apricot), it should be clarified that the same albicocco deserves investigation. DELI put its etymology in Ar. (al)barqiq 'plum', "which appear to come (through Aram. barqīq) at Gr. prakökion, from Lat. persica praecocia". In turn piricoccus has undergone the influence of Sd. piuru 'pear tree ad fruit'.

PITTA, pita and variants, ancient Mediterranean term, certainly dating back to the Neolithic age; it's the name of a Sardinian bread and is also Hebrew and Arabic, naming a sheet of bread such as those used for the pizza.

PUDDU (Missa de Puđdu, de Buđdu, de is Puđdas) all over in Sardinia is the 'Mass of Christmas', celebrated on the evening of December 24: the birth of Jesus corresponds with midnight, according with tradition. Wagner thinks this Mass has to do with chickens (pudus), and to reinforce quotes the corresponding Spanish misa del gallo. But you know that chickens (roosters, hens) go to sleep at sunset and wake up at dawn: those hours are not compatible with this mass. In this context, it seems clear that Spaniards have found a modern way of saying as par-etymological translation (and as approval to Lat. semanteme pullus) within a Mediterranean no longer understood. So it is with Sardinian pudu.

The enigma of pudu understood as 'pollo (chicken)', and Sp. gallo understood as 'chicken', is unveiled by etymology, which has the basis in Akk. pūdu, būdu (a festival). The fact that Sardinian (and Mediterranean) pudu, buđdu, in its original meaning is, by definition, a festival, says a lot about the importance of this feast, which, falling on the winter
solstice and then to the New Year (the solstice one), had to be the most important of the year. Indeed, this party gave start to the rites of the death and resurrection of Nature’s God, a rite which by the new religion was channeled in the Carnival.

**PUTTANA** ‘whore’. This Italian word is seldom used in Sardinia (bagassa is preferred). Whose etymology linguists have struggled for generations. As is often the case for "strong" words, they are willingly used, today and even more so in the past, in form and meaning they had in their native land. So it is for puttana (whore), which derived from the Middle Assyrian pūtānu ‘with high brow’, feminised in -a in the sense of ‘shameless’ < pūtu ‘forehead (high: in the claims, in requests)’.

To understand the psychological impact of such a semantics figure, it should be noted that in ancient times, around the Mediterranean basin, the woman was subject to man in so many ways: among other things, had to keep silent, to go out of the house with the veil, have a low forehead and attitudes resigned, as it’s current now in Muslim tradition. It seems obvious that pūtu and pūtānu were taken in the Mediterranean by Phoenician sailors and Syrians, and by Šardanas. These are words that sailors, eternal sex seekers view the distance from every affection, they used most of all, and in rough terms imposed puttana in all ports.

**RAZZA** Sass., Log. ‘Sarsaparilla or smilax’ (Smilax aspera L.). Paulis NPPS 222 states this item is not Sardinian, «as shown in the geographic distribution: cf. Corsican raddza ‘species of ivy growing among the oaks’; Tosc. raža, rağa; Calabr. raja, rajaúl; Lig. razza, rasai; Sic. raja vera... As recognized first V. Bertoldi..., these forms can be traced back to phytonym radia, cited by Pseudo Dioscorides 4,142 RV as an Etruscan synonym for our plant». Grateful to Paulis for quotes, I have more reasons to show that radza and variants is a Mediterranean phytonym, so even Sardinian, based in Akk. rāđiu(m) ‘caravan guide; seeker of tracks; conductor, herdsman’. The phytonym is a poetic word indicating the nature of sarsaparilla, that of climbing in the dense forest.

**ROBBA** indicates the ‘hoard’, the ‘property’, the ‘capital goods’, as also in Italy, where roba (stuff) means ‘what you own or is serving the needs of the living’. For this Sardinian word Wagner pointed to a strict Italian origin (and according DELI it derives from Franconian rauba ‘armor’, ‘garment’), while it’s Mediterranean, based in Akk. rubbû ‘to improve, enhance,’ ‘to bring to full growth’ (especially of the vineyard). See Engl. robbery ‘assets acquired with the robbery,’ to rob It. ‘derubare’, robber ‘thief’.

**ROCCA.** In common Sardinian rocca is defined as a ‘rock’, a ‘spur’, a ‘rocky eminence’; while in Italian rocca is a 'large fortress built usually in high place' (1313-19, Dante; XIV cent. F. Buti: “Rocca is called the well-stocked fortress”; even in Medieval Lat. of Salimbeni, 1281-88). Derivative is roccaforté (stronghold), a word that better defines the attributes of rocca (fortress). DELI gives this information considering rocca of Mediterranean origins, (maybe) passed trough the spoken Latin. However, DELI don’t know its origin. Indeed, the origin is known, being Sum. ru ‘architecture, architectural construction’ + ku ‘to strengthen’, meaning ‘construction reinforced’, ‘fortified manor house’. It goes without saying that Sardinian rocca in the sense of ‘rock’ is nothing more than a paronomasia, an adaptation of the archaic Sumerian term to Franconian language, which also worked in Corsica for several centuries following the annexation of the island to Frankish Empire. In fact, the Italian word ròccia (rock), correspondent of the Sardinian rocca in the sense of ‘aggregate of minerals due to geological phenomena’ is of ancient French (XII cent.) but with a first written in Galloromânia already in 767: "multas roccas et speluncas conquisivit", Annales regni Francorum (DELI).

**ROSA** is the name of one of the most beautiful flowers in the world, so named in Sardinia since ancient times, despite those who mark an origin from Lat. rōsa ‘rose’, which in turn is instead, simply, a Mediterranean name and of Near East, like the Sardinian. All people recall as basis Gr. pōðov but there is too much phonetics distance. Indeed rosa is based in Akk. rusû(m) (a kind of spell). Name that says it all.

**SABIÑU** Juniperus phoenicea L. Paulis NPPS derives it from It. sabina, but he’s wrong. This is a Mediterranean word, based in Akk. šabium ‘cedar’ + enu(m) ‘lord, ruler’, meaning ‘cedar of the best quality’. To understand the significance of this ancient phytonym should be noted that, among the junipers of Sardinia, the Phoenician one is not biting, also grows right, allowing use of carpentry. In ancient Sardinia, juniper was used for the beams to last. Even
the cathedral of Porto Torres, in the eleventh century, was trussed with powerful junipers that had a length of at least 13 meters, because their crossing the aisle for 11 meters.

SAFATA 't'ray with a flat bottom and short hem, for sweets and glasses'. We find this root in Latin saepes 'hedge, fence', from Akk. šaptum 'circular rim, lip, crest, limit', Ug. spt 'limit', Heb. šafat 'enclosure', sáfāḥ 'lip' > sfátaim 'lips'. It goes without saying Sardinian term is purely Hebrew. Even Sp. zapata 'boot' has the same Hebrew origin, meaning as shoe or boot, at least at the beginning, that's a leather "basket" held by strings. This Semitic word has ramped up a bit everywhere: Slavic čobot, Tartar čabata, It. čabatta 'slipper', as well as in Arabic (Corominas).

SALÀ It. name of various marshy grasses (as Sparganium erectum, Carex pendula, Carex acuta, Carex agastachys, Carex vesicaria) characterized by long narrow leaves, smooth, tough, when dried, then moistened and twisted into ropes, are used for weaving and mending, especially for chairs, flasks, etc.

Battaglia considers this Italian phytonym as Preindoeuropean word. It's not wrong. In fact, already in Mesopotamia, this plant was known to very nearly with the Italian name. For example, with qan šalālu(m) was identified a type of reed (evidently marshy).

SCIÀCCU Camp. 'destruction'. This word has the correspective in It. sacco, sacchéggio (plunder) 'total and violent appropriation of things in enemy territory'. DELI hangs the etymology to the word sacco 'canvas box'. But this proposal is highly incongruous, not being able to reduce the idea of saccheggio (looting) to a canvas used to stow things.

In fact sacco has etymological basis in anc. Heb. sâkîr (שָׁקיֵר) 'mercenary', Akk. sâku(m), zâku(m) 'to hit, strike, pulverize', šakkum 'harrowed, pulverized' (even of a destroyed city), from which Camp. tzaccāi 'to hit, beat', especially sciaccu (mannu) 'large destruction' < šakkum. The mercenaries were known to be rewarded by what they could to remove during the looting.

SERPILLO. Timo serpillo, an aromatic plant of which are full some caccuminal areas in Sardinia (eg Monte Linas) has the etymology, according GDLI, in Lat. serpyllum which is from Gr. ἕρπτυλλος < ἕρπτω 'twisting'. There is no doubt. However, it should be clarified the origin of this term lies in Bab. šerbillu (a tree) < Sumerian.

SIRINGA Gr. 'reed'; was originally a nymph who, persecuted by the lewd and insatiable Pan, the wild goat-footed god, decided to beg his father, the Arcadian river-god Ladon, to turn her into a cane. The prayer was answered. To Pan, mortified and disappointed, remained to do with its trunk the first flute in the world, thanks to which he could express his pain. Since then, it's called Pan flute the instrument composed by a set of many pipes of different lengths. No one has ever investigated the etymology of Syringly (Σύρινξ), which is not Greek word but Akkadian, from šûru 'bundle of reeds, a row of reeds' + inhu (a type of singing worship). From this etymology you understand the row of rods, typical of "Pan flute", was the first "organ" of the universe, composed to honor the gods in temples and ceremonies.

SONCHUS OLERACEUS. This Latin term in Logudoro is named cardu minzône. It's a medicinal plant with a slightly bitter latice. Etymological base Akk. ūnûhu (a medicinal plant).

SORÀCE a patronimical surname of Italian area but of Mediterranean origin, based in surname Sorù + Akk. āhu 'brother' = 'Sorù's brothers', 'Sorù's family'. In turn Sorù, Assòru meant 'Assyrian', obviously referred to some sailor from Syria who took family in Sardinia for reasons of commerce.

SOSSOINI Camp., sassoìni (Càgliari) (Salicornia fruticosa L., Salicornia herbacea L., Salsola vermiculata L., Suaeda fruticosa Forsk., Suaeda maritima Dum.). Amatore Cossu 208 gives also lessoini. Paulis NPPS 379-380 contradicts Wagner who would tend to see a source from salsu 'salty'; Paulis argues that sossoini is < Cat. sosa fina, the name of Suaeda fruticosa L. In turn, Cat. sosa would be borrowed from Arabic sâuda, an adjective meaning 'black', with allusion to the color of one of the varieties of the plant. I do not intend to go on what Paulis writes. I think, however, the Catalan base okay. This doesn't mean that Sardinian phytonym has Catalan origins. It's Sardian, Mediterranean, based in Akk. sùsu 'antelope' + enu(m) 'lord', meaning '(plant) selected for antelopes'. I remember that Akkadian is a language of Mesopotamia, a desert region where they are some antelopes. This edible plant rich in salts must be regarded as their favorite meal.
SÜRIBLE, sùrville 'evil witch, a sort of vampire'. She was a woman who by night felt the need to turn into a kind of fly and go into homes to sucking blood to infants. Wagner does not give out the etymology. This term is a Sardinian compound based in Sum. sur 'to be furious, angry' + bu 'to flutter' + tu 'person', with overall significance of 'angry person who slits'; cf. Sum. šurbi 'furiously', šur 'fury'.

SURRA 'a flood of blows' (punching, kicking) given for punishment, or during a fight. Una surra de corpus 'blast of beats'. Wagner joins surra on Sp. zurra, Cat. surra 'castigo de azotes o golpes'. How to sussa, used in Logudoro in place of surra, he considers it an intersection of surra and lt. bussa (knocks). Indeed, the question arises in very different ways (go to sussa).

The etymological basis of surra is Sum. šûr 'fury'; cf. also Akk. šurrum(m) 'start, debut' of heavy rain, thunder, eclipses, earthquakes, sickness, an affront, in short, of all deleterious phenomena.

SUSSA 'a flood of blows' (punching, kicking) given for punishment, or during a fight. Wagner joins sussa, used in Logudoro, on Camp. surra, and considers them mutually influenced each arises. In fact, the question arises in a very different way (go to surra).

The etymological basis of sussa lies in Sum. šušš being struck by paralysis', but also šu 'stone' + ša 'break with a bang': šu-ša 'smashing by stones'.

TABARIN a patronymic surname of Veneto, basis in Akk. tabaru, tabriu 'forage harvesting'. In this case, the suffix -in, lt. -ino, is from Sum. innin 'lady, married woman': it meant 'woman of the family of Tabarò', 'Tabaro's wife'.

TARTESSO, Greek word (Ταρτῆςος) firstly announced by Dionysius the Periegeta; otherwise written in Hebrew as Taršiš (son of Javan 1Cr 1.7; auriferous region Ps 48.8, 72.10; 2Cr 9.21; 20.36.37; Benjamine 1Cr 7.10; Persian nobleman Est 1.14; daughter of T. Is 23.10; ships of T. Is 2.16; 23.1.6.14; 60.9; 66.19, Jer 10.9; Ez 27.25; G io 1.3; merchants of, Ez 27.12; 38.13; ship of T. 1Kings 10-22, 22.49). Here I deal the etymology because it's closely linked to that of Tharros and Thàthari (see). They say Tartesso and its territory placed around the banks of the Guadalquivir (although it has never been found); it had a great relationship with Phoenicians and Phoenicians (not to say with Šardana, but it seems a priority to assert) as a supplier of tin.

Many commentators have found it odd to think the name (or coronym) of Bible is referring to the same Atlantic region, because the biblical texts speak of gold, not of tin. It's possible, therefore, that Jews would indicate another territory, not only for gold but for the phonetic ending in -šiš. In my view, the root of Tartessós (or Taršiš) is Mediterranean, such as found in Sumerian and Akkadian languages. I therefore propose the same etymology that we find in Tharr-os (ancient Thar) and Thá-Thar-i (ie, Sassari, ancient Tha-thar) with the meaning of 'august, excellent' (see the semantics of the current Austis and Aosta) + Sum. teš 'pride'. In Šar-teš (without the Greek misleading suffix -os) then we read 'Augusta and Proud' (a very important name). As to the Jewish form Taršiš, or Šaršiš, it can have the base in an Akkadian-Sumerian composition Šar- 'Augustus' + šeš 'anoint, meaning 'Augustus (country) of the perfumes': in fact, the majority of researchers have supposed the biblical region towards the tropic, on the Red Sea, whence came the scents of Israel.

TASSO BARBASSO is the Verbascum thapsus L., which in Sardinia has name tùmbara (Urzuléi), frisa, vrissa (Dorgálí). The etymology given by DELI is Lat. tàxu(m) verbāsco(m). In turn DELI for verbasc (mullein) writes it's a "Vc. dotta (learned), Lat. verbāsco(m), of etym. unknown...". The etymology of barbasso indeed is Akk. birbašu (a plant).

TEREBINTO a famous tree in the history of Israel, as it constituted the most prized wooden material by which Solomon overlaid the Temple. It provides the precious resin of turpentine of Chio, or Cyprus, with aromatic fruits and edible oilseeds. DELI consider it a word of the substrate, with unknown etymology. But no: terebinto is based on Akk. ter’u (a plant) + buštunu 'terebinth', Sum. budunu 'terebinth'.

TRÁGGIU (Bosa) 'chorus'; is a quartet, in which a tenor starts and sings with a certain rhythm and a certain melody, the others sing the shooting and make the accompaniment. For Wagner DES trággiu, trazzu is the 'style, fashion of dress' < Cat. trajo, Sp. traje 'dress'; denominal attraggiare; Log. haer bellu trággiu 'to tight, spruxe up, have good manners'. Even Sassu thinks trággiu might be a way to 'show up' singing with good 'manners'. Right
hypothesis. Corominas does not help in the investigation, and Wagner hesitate to replace the Iberian scholar.

Base of *traggiu-traj-traje* is Akk. *tīru(m)* 'a courtier' + *awûm* 'to talk', 'to reflect' on something, 'words' that are in use, which are in high esteem, which have been studied (for their preciousness). We then have a construct state which produces the Sardian compound *t(ī)ru-*awum > *t(ī)râggiu*, with the overall meaning of 'courtier who plays precious words' (with reference to the tenor of the quartet). This etymology gives an important glimpse of the social and civic life of 4-5000 years ago. We know how great was the Semitic literature of the second millennium BCE. It's the same literature that has generated the poems of Ugarit, the Psalms of the Bible and also the ineffable poetry of the Gospels.

It seems clear that at that time a singer capable of reciting and rhythmizing in melody valuable poetic words was *ipso facto* elevated to the rank of a courtier (see the example of Torquato Tasso, Baldassare Castiglione, Ludovico Ariosto, Ovid, Virgil and many other poets in the past). It's amazing that after 4,000 years, the meaning of those terms has not been corrupted. Log. *haer bellu tràggiu* 'to spruce, have good manners' refers precisely the figure of the courtier, whose good manners were a way of life.

**TRIGU ANTÍGU.** See *trigliu de frammigas.*

**TRIGU DE FROMMÍGAS** ‘geniculate goatgrass’ (*Aegylops ovata* L.). A translation as ‘grain of the ants’ is proposed by Paululis NPPS 260, who also points out the same denomination in Tuscany for *Agropyrum repens* Beauv. and in Puglia for wild barley (*Hordeum murinum* L.). But the three names are paronomasias based on Akk. *purmaḫ, pirmâ, purmuḫ* (designation of horses) (> *purūmah > *purumiga > frammiga), by which we come to know that these herbs were formerly known as ‘horse grass’. It must be stressed also the second Sardinian name of this herb, which is *trigü antígu*, literally translated from Paululis ‘grain of yesteryear’, by which he suggests, with subliminal suggestion, that in ancient times it was a variety of wheat actually in use. But it's never been like that, so one suspects this name also is paronomastic, and it is, by virtue of the fact the head of this graminaceous resembles the ear of barley, from Akk. *antu* ‘ear of barley’ + Sardian suff. -i·gu. To return to wild barley, called by the ancient Romans *Hordeum murinum* ‘barley for mice’, Paululis NPPS 262 points out a fact absolutely normal for him and recurrent, that <the dogs, mice, ants alternate in these phytonymic denominations as variations more or less equivalent. Thus, in Sardinia, with òrgü e dôpphis ‘barley for mice’ we designate not the ryegrass, but the wild barley (*Hordeum murinum* L.), otherwise known as (Orgosolo) érba múrina, spiga múrina ‘brunette grass, spike’, spiga murra ‘grey ear’>. Paululis has emphasized the ways in which the identity of a semanteme is established, so the Latin name and the Orgolian one, identical in phonetics, produce equivalent semantemes. Indeed, Latin *Hordeum murinum* has a base in Akk. *mûru(m)* ‘cort’ and originally meant ‘barley for foals’ (ie the best barley).

**TURRÒNI** is not Italianism for *torrone* (nougat), as it might seem, because the origin is (according DELI from Spain: *turrar* ‘to roast’). But this word is Mediterranean and belongs to many peoples, including the Sardinian, which in fact has packed nougat from immemorial time, from Presemitic time. The semantics of this crumbly, crunchy and delicious honey sweet, with almonds (or walnuts) and egg whites, must be related to the fact it's prepared stirring for at least 4 hours, returning it to a hard and viscous, stringy paste. The base is Akk. *tu·ru* ‘turned’, *tûru(m)* ‘return’.

**USSASSÁI o USSASSAI.** The natives pronounce it *Ussàssa*. There is a Sardinian form *ossassì* that is Sd. phytonym allotope of *lucrèxu* ‘betony glutinosa’ (*Stachis glutinosa* L.), known in Perdasdefogu as *alluvogu* ‘fire-ons’ (Paululis). But it doesn’t cover the etymology of this name. Also Pittau (OPSE 106) is wrong to compare it with Gr. *stáchys* ‘ear’ and ‘stachide’. *Ussassài* has basis in Akk. *uššu* ‘foundation (of the village)’, ‘foundation’ (of a kingdom or government). The second part -*assāï* is a form of western Anatolian (and Lydian) origin, from the shape -ασσος (see *Alkarn-assös*) and «finds antecedents in some words such as Jewish ošjā (foundation) and more vigorous resonance in Akk. ašû (said of ‘protruding pillars upon the foundation terrace>» (Semerano, *IEM* 23).

**VETTA, fetta** Sass. and Log. ‘tape, ribbon, decorative ribbon’. Pompeo Calvia: *Li Candaléri fàrani in piazza / cu li vetti di rasu trimurêndi...‘The Candelieri descend into the main street with satin ribbons flickering...’’. It has etymological basis in Akk. *betatu* (plur. tantum of *betu*, evidently survived in Sardinia), which was a ‘decoration used on the clothes’; in Akkadian
they mean well 'leather objects' (that are works of craftsmanship). With this etymology we take away the embarrassment of DELI, which is groping without providing a decent etymology of Italian fetta ‘fine slice of food separate from the main body’. In fact, since the Archaic period, the fette (slices) of food were treated as homemade slices obtained from other objects, such as thin skins, used for clothing, shoes, cosmetics.

**VILLA** a word attributed to Italian area; it enters into such toponymic Sardinian compounds as Villa-Cidro, Villa-mar Villa-urbana, etc., and has the side in Sardinian bid̂da ‘village’. Romance linguists, Wagner is the first, swear it originates from Latin villa, ulla 'country house', but for which Ernout-Meillet doesn't give a reassuring etymology. Semerano (OCE II 612) has followed a bit the method of Ernout-Meillet (who forms the basis of villa, ulla from Lat. vī-cus), and suggests villa based in Phoenician bt, bjt, Heb. bajit, Aram. bait, Akk. bitu 'house, palace, temple'. But that would be fine for the first member of ulla (uĬ), while Semerano for the Semitic area, and Ernout-Meillet for the Indo-European area, don't aware of the second member -lla of uĬlla. The Sumerian language settles the dilemma by offering lemmas u ‘land’, ‘a type of territory’ + illu ‘water’, ‘source’, ‘flowing water’, meaning 'irrigated land' (ie 'site where you can make agriculture').

**VIOLANTE** a surname of Italian area but of Mediterranean origin, a version of the feminine name Yolanda, whose ancient base iola- means viola ‘violet’. On phytonym viola we have to understand, as it has basis in Sum. i ‘dress’ + ul ‘firmament’, with the poetic name of ‘dress of the firmament’; cf. Gr. ίου ‘violet’. Yolanda, Violanta in turn meant ‘Refuge of violets’, from Sum. andul ‘retreat, roof, shelter, protection’ or from Akk.-Kassite andaš ‘king’, meaning ‘Queen of the Violets’ (highly poetic name).

**ZAN** a surname in Cagliari Pittau presents as Italian, corresponding to a dialectal form of the pers. and surname Zanni ‘Gianni’. A dubious assumption, as in Veneto and around already exists a surname Zanni meaning Giovanni ‘John’, and it's not clear what logical artifice cloned it by an (inappropriate) truncation, which seems to be permitted only in euphonic compounds as Gian Filippo, Gian Luigi, Gian Luca, Gian Domenico (see surname Zandomenighi). Indeed Zan is an old Mediterranean word having etymological basis in Sum. zana ‘doll’. See also surname Zani, Sd. Zanu, Tzanu, and the derivative Zannoni, Giannoni, a patronymic surname based in Zanni, Zanu + Sum. unu 'girl', meaning ‘Zanni's daughter’, or 'woman of the Zanni's family’, or ‘Zanni’s wife’.

### 2.4 Hittites, an "Indoeuropean" people

The first signs of Hittite words come from the Akkadian texts of Paleoassyrian merchants in Cappadocia dating back to the nineteenth-eighteenth century BCE, whose main center in Anatolia was the city of Neša or Kaneš, the current Kültepe. The language now called Hittite was called by its speakers nešili 'the language of Nesa', and it's from Nesa the reaffirmation of their royal power in central Anatolia leaves.

During the nineteenth century a.e.v. a new phenomenon of vast proportions was to change the overall structure of Anatolian society; it was a real invasion, although gradual and peaceful, which had as protagonists not soldiers, but merchants. These are the facts: the entire Anatolian area, and particularly Cappadocia, developed an extensive network of business contacts with Assyria, which soon materialized in a number of colonies of Assyrian merchants, the best known of which is the ancient Kaneš (Kültepe). The new settlements had no political-military character: the base of this system (the karum) looked far more to active and elastic structures created by the Genoeses and Venetians in the major cities of the Near East rather than the gruesome occupation of Spanish colonialism in America and that European in the Third World. It was, in short, eminently mercantile centers, aimed first of all at the control of trade in gold and silver with tin and fabrics; no prevarication military, therefore, no violence on the internal organization of small local independent princes, although the "imperialist vocation" of the Assyrians ended up with probably occur in most hidden forms, such as the monopoly of trade in copper from the Caspian region. What matters, however, is that Assyrian merchants - as it's apparent from surviving cuneiform
documents with diligent records of income and expenditure - guaranteed to themselves profit margins, in the order of 50%.

In one aspect, however, these settlements differed radically from Genoese and Venetian "replicas" of over three millennia later: they were not independent of each other, but were arranged in a pyramidal structure, the vertex of which was constituted precisely by Kaneš, while the control within individual colonies was exercised through a sort of central office, which was also authorized to collect fees and taxes. The whole structure, then, moved under the direct jurisdiction of the central government of Assur.

The major consequence of the presence of Assyrian merchants in Cappadocia, however, was the introduction of cuneiform writing in Anatolia. According to what can be understood from those texts, the trade was one of the principal means of subsistence of the ancient Assyrian Empire, so that the only domestic product were textiles, while the majority of traded goods were imported.6

Were precisely those Assyrian merchants to carry the writing from Assyria to the highlands of Anatolia, and the Assyrians reported the first Hittite words into their territory of origin. The testimonials on Hittite classical civilization (XVI-XIII cent.) confirm the exclusive, limited and partly imported character of their culture, language first of all: the king and the ruling class, while following a religion of their own, always used the Sumerian as language of the liturgy, accompanying it, however, by the religious use of the arcaic proto-Hittite. For diplomatic negotiations was worked Akkadian language, and by this it's evident that Hittite civilization was unable to establish itself so as to make common and widespread its own language, and then failed to develop their own original features.

Written in cuneiform (those already used by local Assyrian merchants settled in the loop of the Halys before the rise of Hittite), the classical Hittite language has certain similarities with the Greek and Latin as morphology (nominal inflection articulated on nom., acc., gen., dat., abl., strum.), some endings are similar to Greek and Latin ones, two genres that distinguish animate from the inanimate things, there is the singular and plural, but not the dual. Pronouns are similar to Latin ones, active verb conjugation is similar to that of Greece, and finally there is a slightest part of the vocabulary similar to the Indo-European. Lexicon is strongly debtor of Akkadian and Sumerian7.

In a situation so set, I risk to be enlisted in the ranks of those who oppose both linguistic basins (Indo-European contra Semitic), where I would be forced to sympathize with one or other argument: I should call Indo-European this language that has a few morpheme a little more similar to other IE. languages, or shall I call it Semitic because of these languages it shares 90% of the lexicon?

Specifically, in addition to substantial lexical amounts, we have arcaic traits, as a great spread of suppletive declension with themes in r and n (eg watar 'water', genitive witen-as = lat. femur, genit. femin-is) etc.

Not unlike the visual arts, Hittite literature, markedly ritual and official, shows a great complexity and richness of cultural tradition, that is rooted in Anatolian and Mesopotamian elements. While Hittites adopted and transcribed popular Mesopotamian art masterpieces, such as the poem Gilgameš, a large part of the epic poem is presented as a translation of historical poems written in the Akkadian language, as is the case with the poem on the exploits of King Sargon. It's singular, indeed, the fact a nation of warriors, whose military exploits were the sole reason of their historical power, has preserved, in the traces of its culture, a number of foreign translated texts higher to residues of poetic narrations of Hittite military deeds which we still possess. In fact, the latter is merely the story of a siege, to Uršu, a story in which, as it's stored, is emphasized the worry to highlight the crucial part of the sovereign in achieving victory8.

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7 Mario Attilio Levi: La storia, dalla Preistoria all'Antico Egitto, p. 376-7 - La Biblioteca di Repubblica.
8 Mario Attilio Levi: La storia, dalla Preistoria all'Antico Egitto, p. 376-7 - La Biblioteca di Repubblica.
Hittite language, therefore, should be classified among the Indo-Europeans, no matter how long the list of words and morphemes which it shares with Sumerian and Akkadian language, such as:
- The ending of accusative case -an is nearly identical to Akk. -am;
- It shares with Sumerian and Akkadian also ideograms (graphemes expressing the idea without any regard to the pronunciation of the lemma);
- In Hittite, as in Sumerian, any profession or ethnic names are marked up - before or after the name - with the determinative LU 'man';
- In Hittite the determinative for "woman" is Sum. MUNUS 'woman', put before proper names, ethnic, female names of professions;
- in Hittite the determinative Sum. MEŠ (a sort of plural mark) is postponed to plural of the class of animates (see Lat. -mus);
- Another Hittite feature is to have -w- changeble with -m- (as in Akkadian and as in Sardinian: mermédu = vermédu);
- In Hittite another feature is to build certain words by doubling, as in Sardinia and in Akkadian. And so on.

Below I list some Sardinian etymologies where is also recalled the Hittite language.

**BRUGATTU, Brugatu** a surname in Iglesias, S.Antioco, which Pittau, attributes to Gall. brucattu 'broccato' < Italian; or < It. surname Brocato (idem). Wrong. Brugatu is a Mediterranean item, based on Akk. buru 'son' + ḥattû 'Hittite' (construct state bur-ḥattû > metathesis Brugatu), meaning 'Hittite's son'. This name consisting of two members (ie buru of Aramaic origin and ḥattu neo-Assyrian origin) clearly shows that in the first millennium a.e.v. the inter-Mediterranean trade was intense, there were also Hittite merchants, and some of those perhaps went to dislodge even in the island of Sardinia. Go to Catte.

**CATTE** is surname based on Akk. ḥattû 'Hittite'. This term shows that in the first millennium a.e.v. the inter-Mediterranean trade was intense, there were also Hittite merchants, and they went perhaps even to displace themselves in Sardinia.

**CUḌḌĀÊ** Log. 'there'. The etymological basis is the same as the demonstrative Log. pronoun cuḍḍu 'that one' (referring to distant objects) < Sum. kud 'to separate, cut off' + du 'go': kud-du, with the original meaning of 'who went away'. In Log. there is also the form cuḍḍāne, which is very similar to the dative-locative of the relative neutral Hittite pronoun kue, kuie, which is precisely kuedani (see LGI 67).

**CUḌḌĀNIKE, cuḍḍānièhe** Log. 'there'. The base is the same of cuḍḍāe, to which is agglutinated -nike, -niige, from Sum. niğ 'thing': kuddā-niğ, meaning 'a thing displaced elsewhere'. In any case, note that in Log. there is also a shape cuḍḍāne, which is very similar to dat.-locat. of the relative neutral Hittite pronoun kue, kuie, which is precisely kuedani (see LGI 67).

**CŪÌ** Italian relative pron. It's used in indirect complements, accompanied by various prepositions instead of 'who', 'to whom', 'which' and so. The etymological basis is Lat. cūi 'to whom' dative of quī 'who'. Note an equal lemma already existed in Semitic Mediterranean Koinē: cf. Aram.-Heb. ḫu 'he', ḥē 'she' (definite article, which was an old demonstrative: see GBH 112); note Ug. hw 'he'; finally, note the rel. Hittite pron. kuiš.

**DAMĀŽŌ, δαμάζω Gr. 'i subdue, overwhelm; I floor, slay, kill', Lat. damnō 'damage', domō 'I subdue', Akk. damāṣu 'to humble oneself, bow down', Hittite damaš- 'to oppress'.

**FRISCĪNÚ** in the Isilian coppersmith jargon would be the «’flinging o.s.’», a typical word of the erotic repertoire to indicate "the move» (Corda SGR 28); equivalent to Sardinian friscinu, adj. 'restless', nm. 'dare'. Etymological basis is Akk. būru(m) 'hunger' + iššu 'man, husband; bridegroom' (Hittite word): construct state būr-iššu 'hunger for man, an unbridled desire of male + suff. -na.

**GANZO** ganza It. 'lover'. For etymology cf. med. Lat. gangia 'whore', late Lat. gānea 'woman from tavern'; Hittite genzu- 'affection, liking'.

**INSULĀI, intusłā Camp. 'to instigate, foment'. See Hittite šullai- 'to quarrel'. See Sum. ūs la 'to smudge, smear'.
ISPANTÁRE Log., *ipantà* Sass., *spantái* Camp. 'to scare'; in Sassari the prevailing meaning is 'to amaze, astonish, astound'. Wagner points out the equivalence with Sp. *espantar*, from a non-existent Lat. *expa(v)entare*. Anyway, he recorded for Log. and Camp. *ispantósu* not so much the semantics of 'scary' as that prevailing 'wonderful, charming' = Sp. *espantoso* in both meanings. This terms Sardinian and Spanish have etymological basis in Hittite *išpant-* 'night' (it is the darkness to cause astonishment and fright).

KI, KĪE, KINI 'who' (from Puddu). For the etymological basis see Heb. הֵן (حسن), *ḥu* (حسن), Engl. *he*, she*, Ug. *hw* 'he', *hy* 'she', Lat. *qui*, *quaes*. Note the deictic particle *-ni* in *ki*-ni (also used with the interrogative pronoun) is identical to Hittite deictic particle, which is identified in the demonstrative pronoun and other pronominal forms (*LGI* 65).

NŪMENE, LŪMENE 'name'. Wagner indicates the origin of this word in Lat. *nomen*, *nominis*. But the issue is broader and admits a wider linguistic area, as evidenced by Hittite *laman*- 'name', and Sp. *llamar* 'to call, invoke'.

ORCU (Ogre) 'malevolent being of darkness'. The Latin divinity of the underworld was transformed and shaped in the popular imagination, because the work of Christian clergy, like a terrible being of darkness, of the caves, which appears to eat children. *Orkus* is outright *Averno*, the personification of the Averno's god. The origin was ignored. Ancient *Uragus*, according Verrius Flaccus (ap. Fest., 222, 6), Sum. *urugal* (Orkus, Avernus, the underworld...), with final falling of -I for suggestion of Sum. *urku* 'dog', *ur-ku* (lit. 'dog of the cave'); cf. Hittite *ḫurkel* 'horror, atrocity', and Sum. *ur-gi, ur-ki* 'dog' (and is imagined Cerberus). *Orku* is originally the 'Moon Goddess', Akk. *Urhu(m)*, (W)arhu(m). She also became - Christianly - the Ogre, but was originally the Great Mother of the Universe.

PALCO 'boards and the like, high off the ground and for a variety of uses: for shows, to raise a statue, and so on'. They didn't know the etymology. *DELI* supposed to be caused by a Longob. *balk* 'timber'. Instead it has basis in Akk. *palku* 'bank'. See also Hittite *palt*- 'large', which expresses the idea just kept by Italian lemma.

TSACCÁI, tsaccáre 'to strike, hit, beat'. This Campidanian verb has etymological basis different from the next tsaccáre 'to slice trough, cleave'. It's related to Lt. *sacco*, *saccheggio* (plunder) 'total and violent appropriation of things found in the homes or in the temples of enemy territory'. *DELI* hangs the etymology to *sacco* 'box canvas'. But the proposal is incongruous, not being able to summarize reduce the idea of *saccheggio* (looting) to a tool used to stow things removed. Indeed *sacco* has etymological basis on Akk. *zâku(m)*, *sâku(m)*, 'to hit, beat, pulverize', from which Camp. *tsaccai* 'hit, beat'; 'to put, place, poke, intrude, meddle' (Puddu); see Hittite *zâh-* 'to hit', *zâhÎÂš* 'battle', anc. Heb. *sâkîr* (םָשְׁוֹ) 'mercenary' (mercenaries were rewarded by what they could remove during the 'looting'). Even Log. *tsoccâre* 'to beat (at the door) has same origin.

VELLO, VELLUTO It., adjectival of *vello* (fleece) 'wool cloak of ovine', cf. Lat. *vellus* 'skin of the sheep' (Varro: *vellus* 'lana tonsa universa ovis', from which Lt. *velluto* (velvet), a hairy fabric, then sheared); cf. Hittite *wellu*- 'meadow'.

2.5 Lydians, an "Indoeuropean" people

Related to Hittite language are the contemporary Luwian, the Palaic and the so-called hieroglyphic Hittite; this language, preserved for us by monuments written in special hieroglyphs, is expressed by small states in northern Syria after the fall of the Hittite empire, and they somehow continued the tradition. Several common features bind these languages to as much as we kept of Lycian and Lydian, which, as Hittite, maintain Indo-European elements alongside others from different backgrounds; so that now scholars use to speak of this group as "Anatolian languages".

The political horizon of Anatolia in the first millennium a.e.v. is characterized by the languages spoken and the scriptures in use. To the east *Urartians* write Assyrian cuneiform, an isolated language, similar only to Hurrite, but luckily it finds expression in monumental inscriptions also bilingual, ie Assyrian and Urartian. In the center and south the *Luvi* speak an Indo-European dialect and write using the ancient Hittite hieroglyphic system (with ideograms, phonetic syllabic signs and determinatives) on commemorative monuments.
Written evidence is rarefied in western Anatolia, because of the reduced use of the storage system typical of the East, which rather is the basis of the large spread of writing (or at least the great frequency of written documents) in Mesopotamia and Syria. So only a few dozen inscriptions of the seventh and sixth centuries B.C. tell us the Phrygian is an Indo-European dialect akin to Greek and that employs an alphabetic writing.

We cannot be satisfied in seeking the safety talking of the Lydians. Wanting to stay firmly within a historical discourse, we can say little of them; first of all, we know that their capital Sardis fell, as Gordian, in 652 a.e.v. by the Cimmerians (Western Scythians). Croesus reigned in Lydia in the 560-547 a.e.v. and Lydia with him reached its peak, now Graecised as tastes. But his kingdom fell by Cyrus the Great, in 547. Those are certain data. For the rest we enter the uncertain, starting with the language, which is related with the Etruscan one, despite that both of them remain obscure. The Lydian language is categorized as Indo-European, and it seemed a consequence to give the same catalogation to the Etruscan language. But it's a catalog that leaves a thing undone due to the fact many Lydian words are cataloged by linguists as “foreign” (beautiful expression to say that they are out of the Indo-European field, and this, we know, is already unsteady on its own). In any case, it is the Sardinia to offer some light to that people. In Sardinian onomatology we have several surnames of Lydian origin, confirmed by the fact they refer to Lydian royal list attested by numerous Greek writers (Herodotus, Dionysius of Halicarnassus, Xanthos, Nicholas of Damascus: see Talamo 161).

The Sardinian surnames so highlighted are Ardu, Atene, Atsòggiu, Attena, Attene, Attili, Attus, Atza, Atzàra, Atzas, Atzédi, Atzéi, Atzèna, Atzéni, Atzentu, Atzu, Atzùni, Azùni, Bellu, Cardia, Cotti, Cotzi, Cozzi, Cubadda, Gariazzo, Ledda, Lella, Manes, Mànigas, Mehela, Melis, Muli, Muledda, Ninà, Ninu, Palmas, Sestu, Turra. In relations with Lydia is also the Sardinian place-name Pantaléo.

We'll see now the etymologies of those words. But first we must to tell anything of connection between Sardians and Etruscans, beyond which is written by Pittau.

SÒVANA. For instance, let's try to clear the question of Sardinian place-name Sòvana. This is equal to Tuscan Sovâna a town of Etruscan origin set between two ditches, Fologna and Calesina, which Semerano (PSM 67) translates as 'city of the sources'; in Barbàgia this word suffers the proparoxytone accent. Sòvana, in the bitter Supramonte of Olièna, had a nuragic village. Sòvana is Sardinian and Etruscan name, based on Sum. su ‘to scatter, sprinkle’ + ban ‘capacity units’: su-ban ‘(container of) capacity measure’. So, in relation to its seminabile field (a really rare and precious opportunity in Supramonte), meant ‘(land) seminabile with a ban’. This etymology makes the necessary reasons to this site, and also brings a terminus ante quem to chronology that can be established between the Sardinian and Etruscan lemma.

In the context of the theory of Pittau, which I accept, according to which the Etruscans are nothing more than an offshoot of Sardians, it seems to understand that Etruscan founders of Sovâna (Tuscany) had their grandparents still living in this ungrateful plague of Sardinia. In any case, it should be noted that Sòvana is as well reflected in Soba too, which was a city created by Syrians (Arameans) in the valley of Beqaa around 1100 a.e.v., obviously in sowable site. See also Suàna.

PANTALÉO can also be a Lydian wreck. In Sardinia it's a surname (corresponding to a personal name) and it's also the name of a place in the wooded area of Santàccoli. There is also su ruì Pantalêu in territory of Gadoni. Greek scholars derive Pantaléo from Greek, with a meaning 'lion everywhere', or rather 'entirely lion': silly etymology. Indeed Pantaleon is Lydian name. Historically belonged to the brother of Croesus, his rival in the ascent to the throne in succeeding to Alyattes. That the name has not been received by Byzantine monks in Sardinia but it's largely previous, is recorded in condaghe Silki 317 and Trullas 296, which, despite appeared beyond the Byzantine presence, normally record names of high antiquity, almost all pre-Roman and even pre-Phoenician.

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9 Origine e parentela dei Sardi e degli Etruschi, Delfino, Sassari, 1995
There' a high probability this man's Lydian name comes from Assyrian pānātu lē'ū(m) 'that is in front of others for power' (a name referring to deity or king): pānātu 'before' < panû(m) 'going to head'; lē'ū(m) 'powerful, skillful'.

Massimo Pittau wrote what he could about the Lydians, he assumed they were - if not the colonizers of a deserted Sardinia - at least privileged colonizers (even the doers of nuraghes and as such bearers of a great civilization). In some of my books I have diligently recorded the colonial Pittau's theory, even fattening it with some specific episode (Phrygian cap of Sardinians, the musical metric of Candelieri in Sassari), yet keeping it at a distance, to keep it with the benefit of a not easy inventory, and however, unable to rise to the cornerstone of the research about origins of language; that of Pittau is just an idea to keep in the showcase with other working hypothesis competitors never prevalent.

Herodotus tells the story of the migration of Lydians with sufficient clarity. «They tell that, under the kingdom of Atys Manes' son, a terrible famine occurred throughout the Lydia... Since the evil, instead of diminishing, grew more and more violent, the king divided Lydians into two groups... At the head... of the group designated to leave the country poses his son Tyrrenhus. Those who had the good fortune to go, they went to Izmir and set up ships... and sailed in search of a land to live in, until, after passing many peoples, they came at the Umbrians... They changed the name of Lydians, taking the name of the son of the king who had led them and called themselves Tyrrenhians» (I, 94).

Pittau emphasizes the phrase «...after passing many peoples, arrived at the Umbrians», which justifies the hypothesis that in addition to stand in Halkidiki they have gone in Sardinia too, where presumably they stopped 400 years before all or part of them transferred at the Umbrians. The migration of Herodotus is confirmed by 31 ancient authors, Greek and Latin; the thesis that Etruscans are native is kept alive only by Dionysius of Halicarnassus, a Herodotus' later compatriot. Pittau remembers the inhabitants of Sardeis even in Roman times had the conviction to be related with Etruscans of Italy, «given that they asked the Roman Senate, but did not get, the honor of being able to build a temple to be dedicated to Emperor Tiberius; and asked this in the name of blood ties that bound them to Etruscans, the same ties of which the Etruscans were still aware and convinced, as shown by a decree reminded by Lydians».

Pittau cites, among many documents, even a scholium to Plato's Timaeus: «Tirrenia [was named] from Tyrrenhus Agronus, the son of Atys the Lydian, and also the Tyrrenhan Sea had this name. He, sailed according to a prophecy from Lydia, arrived in those places, and from Sardo, his wife, from which [was named] Sardeis of Lydia, [was named] even the island which before was called Argyróflebs, Sardinia now».

Pittau also relies on a decisive proof in favor of the thesis that Sardinians took the name of Tyrrenhians after landing in Sardinia and before arriving in Tuscany. It's one of geographer Strabo, who speaking of the various populations of Sardinia, quotes in actual words: «It's said that Iolaus, taking with him some of Hercules' sons, arrived there [in Sardinia] and has settled with the barbarians who occupy the island (they were Tyrrenhians)». The Strabo's phrase begins with a careful they say, but doesn't invest the final brackets (they were Tyrrenhians). To those who object that Sardinians were called by Strabo Tyrrenhians only because Sardinia was washed by the Tyrrenhan Sea, Pittau replies that only Sardinians and Etruscans were so called, «while did not have this name other people who also lived on the shores of this sea, as Latins, Campani, Bruzzi, Sicilians».

This Pittau's "proof" would have been stronger if the little Sardinian-Eastrian dictionary, by which he wishes to give the “final push", was reported rightly at Lydians, but instead it shows only the similarities or possible equivalence between Sardinian language and the Etruscan one. To Lydian language is not dedicated any hint.

In this book, as a gesture of goodwill, I try for the third time to flatten the Pittau's theory, without ever arrive (what a destiny!...) to draw conclusions. I stick strictly to the analysis of some Sardinian surnames (those cited above) which seem Lydian or coming from the neighboring areas of Anatolia.
As a premise, and just trying to stay balanced on the rigorous edge of analysis, as a not-worried operator of a criticism not affected emotionally, I say that sometimes the allocation of Lydian origin may have less weight than you would like. But it would also be time to dare, to take, if possible, position, while risking their own state for the great options.

**SARDU.** Then I’ll try to take a chance (albeit with the panting of the doubt) starting with the Sardinian surname Sardu, which at first seems a *gentiliciurn* perfectly autochthonous, ie of Sardinia. Do you want to give this name to Libyan (ie African) Sardus, which Pausanias believes the eponym of Sardians? Or should we even mention the Herodotus’s Särdeis in Anatolia (Lydia)? But Semerano and other Semitists claim the original name of Särdeis is Sfard, Persian Saparda, Hebrew Sepháräd. Look at the difference!

I admit the difficulty of identifying the exact pronunciation of a name or a personal name, after thousands of years (see in § 3.1.1). But, thank goodness, this difficulty is not a barrier forever. For the most part, the difficulty of understanding the real origins of phonetics is inherent in our limited culture. A glaring example is the name of the Hyksos pharaoh Salitis, so called by Manetho but known in Memphis as Šarek, and Šeši in Kerma (the Nubia’s capital). The solution of the snag is simple: the key is in -r- of Šarek, who must have been the phonetic result of -l- in Quartu S.E., which is a bit like -r- uvular in Paris. It is well known that Egyptians didn’t pronounce -l- and substituted it with -r- (the exact opposite of the Chinese!)

The Greek-Alexandrian intellectuals in Egypt had to understand the difference in pronunciation, and Manetho wrote Salitis, with -l- (and with Greek suffix). As for the even more difficult Šeši, it’s diminutive of Šarek: it was a habit of Egyptians to shorten the names of the pharaohs, both for their complexity and because Pharaoh represented everything (home, life, health...) and he was affectionately called by yphochoristics. As for the Greeks, I candidly admit they were not only masters of paronomasias (of which filled their texts), but also of phonetic misspellings, relating to personal names and place names.

All that said, you can not close on surname Sardu (which someone supposes of Lydian origin) without remembering the Akkadian occurrence, which is *sardium*, anc. Ass. ‘a song of blessing’: it has obvious relationship with the sacred. On the other hand, we have the second occurrence: they have always spoken of sardina (sardine) as fish referred to Sardinia (and I have no objection), but nobody has ever put in relation this fish-name with anc. Ass. *sardum* ‘packaged, weighed baskets’, a clear sign that this fish was even then salted in wooden baskets or asphodel baskets, and therefore the current *sardine* has the etymology from Akkadian concept of “packaging”. Third occurrence: *Sardus* and Sardinia may have the same basic language of the ethnic Šardana.

**ŠARDANA.** The word Šardana (ŠRDN), found in the famous stele of Nora (besides in Egyptian texts), in that while it’s to be translated as ‘Sardinia’, is also the homophone of his ethnic (Šardana = inhabitant of Sardinia’). Fuentes-Estanol for the Phoenician language, gives Šrdn for ‘Sardinian’ and Šrdn’, also Šrdny, Šrdnt as a proper name. In this matter we can never underestimate the presence of apophonies of which were rich Canaanite languages. In the Egyptian texts Šardana are registered as Šartana, Šartenu, Šartina (EHD 727b). Other times in Egyptian texts they are marked just as Šartana n p iām ‘the Shardenas those of the sea’ (for n EHD 339a, for p EHD 229a, for iām EHD 142b). Wallis Budge considers them from Sardinia. The same think the Egyptian archaeologists and philologists, along with the majority of the scholars of English and American school, and even the Israelis. A majority in the world that comforts. Also because the name still survives in Sardinia as surname: Šardânu, and it’s impossible to deny it’s the continuation of archaic ethnic Šardana (ŠRDN). The Sumerians called Sardinia as Sardû, from sar ‘garden’ + dû ‘all, everything’, which we modulate in sar-dû ‘a whole garden’: this island was seen like this by people accustomed to the wretched productions of the deserts. In Akkadian there is a relationship suffix -ān, corresponding to Sardian -ānu, Lat. -anus, which exactly is a quality, profession, origin suffix: then sar-d-ān, šar-d-ān. But I don’t forget that Sardō was the wife of Tyrrhenian Agronus son of Atys the Lydian. From her didn’t take name the city of Särdeis in Lydia, while instead assumed this name the island first called Argyrōflebs, then Sardinia (from scholium to Plato’s Timaeus).
SARDŌ is a female name, Sardūs is man's name: I untangle the problem with the help of Sumerian sar-dū 'a whole garden' (which, I repeat, was the name of Sardinia, but also a feminine name!). This Sumerian word was so famous, that he had to be attributed to men too, by virtue of the fact that Sumerians used the most often -u for both sexes. And since the Phoenician suffixes (we will see them) are quite different from the suffix -u-s (scholion to Timaeus), we must admit that, regardless of the final -s (typical of Greeks), the Gr. -ū- (-ou-) is the exact repetition of Sumerian final. So, once again we find (but the findings in this regard are endless) that the Greeks borrowed certain names from the Sumerian-Semitic basket, not vice versa. I conclude that Sardus is anchored to Sardinia.

ATTUS. I wrote that Lydian Atyas was father-in-law of Sardō. Now I wonder if Atyas can to hang itself to Sd. sunt. Attus, with variants Atzu, Atza, Atzas, Atzéi, Atzédi, Atzéna, Atzéni, Atzénu, Attosögiu (Attus + Soggiu), Atene, Attena, Attene, Attili, Atzara.

Certainly the etymology of surn. Attus is to be found in personal name Atys, belonged to the third and penultimate name of royal Lydian list, father of Lydus (the list begins in the twelfth century a.e.v.). «It's so called also a Croesus' son, and the name back again in later Lydian onomastics» (Talamo 26). «The name of the Lydian king is in close relationship with Attis (Attys) of myth. Moreover it suffices to think to the fact in the tradition of Herodotus the son of Croesus, Atyx, relives the experience of Attis. Therefore there is a need to examine the myth of Attis in his dealings with Lydia». Attis was a god of vegetation linked to death and resurrection of nature, mentioned in Pausanias 7.7.10 and Arnobius, Adversus Nationes 5.5. Attis (Attys) was a young Phrygian shepherd, whose legend is narrated in connection with the oriental cult of the Great Mother. Son of Nana (one of the many personifications of this Phrygia goddess), Attis became extraordinarily beautiful and even his mother fell in love with him (she's under the name Agdistis), but Midas wanted him to marry his daughter. During the wedding party Agdistis with the sound of a syringe caused madness in these. Attis castrated himself. From his blood sprang violets.

BELLU. We continue with Sardinian surnames of Anatolian mold. Pittau for Bellu proposes the paronomastic comparison belu 'beautiful'. Instead its etymological basis is Akk. bélu(m) 'lord, owner, master'. This term is found in the personal Belu < Belo, a king of the Lydian royal list but of Assyrian origin (IX-VIII sec. a.e.v.: Herod. I, 7).

CHICCA is based on Anatolian land. This surname has been feminized, it was originally Kikki: it's the name of one of the last kings, around 800 a.e.v., of the autonomous central states of Luvi (neo-Hittites), who settled in Centre-Oriental Anatolia.

COZZI, Cotti, Cotzi are three Sardinian allomorphs of Hebrew name Cuzzzi. In any case, it seems more reasonable to see in Cotti and its variants the ancient Cotys, the second name on the Lydian royal list (which begins in the twelfth century a.e.v.). The name was also frequent in Phrygia and Thrace. «In Thrace Cotys is frequent as p.n. of king until a late period, but Kotys and Kotitto is first and foremost the name of a deity to whom are dedicated orgiastic cults, like those of Dionysus. Aeschylus recalls it.... There is also in Phrygia, in Tembris' valley, a town by the name Cotyaion. This is clearly the result of Kotys + suffix» (Talamo 24). Thalamo (p. 25) on the trail of several German researchers claims that Kotys is of Thracian origin, and its presence in Lydias is explained only if it arrived through the Phrygians, not before their migration in Asia.

CUBADDE. Now let's look at the surn. Cubadde, Camp. Cubadda, which seems an Akkadian form, with the usual accusative ending, of huballu 'pit, trench'. But it's more reasonable to see it as corruption of Kuvav (or Kubaba), Lydian name of the goddess Cybele.

GARDU. Another surname probably originated from Lydia is Gardu. If it were the equivalent of Cardu 'thistle', as proposed by Pittau, it however should not derive from the Latin but from Akk. gardu(m), gardu(m) 'mangy, despicable'. What is impossible, because never a surname derived from defamatory words. Gardu was the name of a Phrygian king who in turn gave its name to Gordion city, meaning 'powerful'. Phrygian Gardu has etymological basis in Akk. gardu 'strong'.

IḌDA. I don't accept that another paronomasy should stifle the freshness of the surname Iḍda. It's believed equivalent of Sardinian idḍa, biḍḍa 'village'. Indeed the etymological basis is Lydian. Iḍda < Hyde is the oldest name of Sárdeis (middle name Sfard), the capital
of Lydia. The city stood on a high cliff. The name corresponds to Greek-Aegean *Ida*, who was a famous mountain < Akk. i̇ddu ‘top edge’, eddu ‘sharp’.

**MEDAS.** In defense of the real roots of surname *Medas* I should now set again the anthropological reasons already given for *Attus*. *Medas* is documented in *Carte Volgari* AAC XIII, and certainly refers to an ancient surname; there is no reason of method why it should be derived from the Sd. adjective *meda* ‘a lot, much’. The etymological basis seems at first to be in Akk. medû ‘to become visible, become clear’ (in the sense of ‘pure’, often attributed, even in the distant past, to personal names). If with the passing of the time it took the suffix -s, it owes to the needs of the speaker to distinguish well between the surnames *Meda* and *Medda*. It's highly probable the original *Meda* has relevance with the legendary King *Mida* (Midas), son of Gordius and king of Phrygia, known worldwide for the extraordinary wealth; cf. Irpino *Mita, De Mita*.

**MÉLIS, Meli, Mele, Meles** is an ancient Sardinian surname. Not by chance it's registered in *CSMB* 134, 139; in *Carte Volgari* AAC XVI, in *CDS II*, 43, 45. I recall meanwhile the oldest appearance of this term, the Akk. mēlû ‘height, altitude’, which evidently served as the title of royal 'heights'. We find in fact *Meles*, a king of the Heraclides dynasty reigning in Lydia, who in the tradition of Nicholas of Damascus (*FG RH* 90, 44, 11; 45.;46: see Talamo 58) had to go for 3 years exile in Babylon to atone for the murder accomplished by one of his family. **MITA.** Go to *Medas*.

**PALA** also this surname must be subtracted from the nth banal forcing (it's seen as *pala* ‘shoulder’ and ‘mountain slope rather large and linear’). Indeed *Pala* was a region of north-central Anatolia, as indicated in Hittite documents and inhabited by the *Palaites*. In full historical era it was the region including Bithynia, Paphlagonia and Pontus. The Sardinian surname may very well indicate an individual transplanted to Sardinia under the navigation of the pre-Lyrians and coming from *Pala* (*nomen originis*). Or he could be a *Palaita* made prisoner when the Sea Peoples overran the Hittite power, then put to the oars and then transplanted to Sardinia.

If instead we wanted to go back to *Pala* as ‘shoulder’ or ‘flat mountain slope’, we would have liked an etymology that instead the proposer (Pittau) has missed. I compensate for, as there is just a Hittite word corresponding to that of Sardinia, also present in the Mediterranean. It's Hittite *paliḥ-, palaḥai* (adj.) 'broad, wide, open, flat', which corresponds to Lat. *plānus* 'broad, wide, open, flat': see *Punta Palāi*, a flat top on Mārghine. However It cannot be silenced the Sumerian *pala* ‘dress’, 'a royal dress'.

**PALITÀ.** I save even *Palita* from the paronomastic trap, because they want it to corresp. to the subst. *palitta* 'scoop' (for fireplace and brazier). This word is rather Sardinian and originally pointed to a 'dress from Pala', from Akk. *pālītum* 'dress of Pala'. The clothes weaved in Pala were sumptuous. See Sum. *pala* ‘dress’, 'a royal dress'.

**PALMAS.** What shall we say now, to defend the surname *Palmas*, *Palma*? The paronomasia sentenced it to mean *palma*, *pramma* 'palm'. While the name is very ancient, as also documented in *condaghe* of Trullas 156. Were named as *Palmas* also many sites and villages of Sardinia, five of which now disappeared: now I enumerate, such as place names or coronyms, Palmas Arborèa, Golfo di Palmas, San Giovanni Suërgiu (ancient *Palmas*), Porto Scuso (which means 'port of palm trees').

The etymology of Lat. *palma* is traced first to the 'palm' of the hand (which led by similarity to the name of a type of date palm because of its branches), and is compared with Gr. παλάμψ ‘palm, dexterity, skill’, πέλαγος ‘sea, the sea surface’, Akk. *palkû* 'broad, wide'. Indeed, the true etymology of Sardinian *pàima*, *prama*, *pramma*, *palma* 'palm' (*Phoinix dactylifera*) has a base in the Akk. compound *palû, pelû* ‘egg’ + *amû* ‘a spiny plant, a thorny plant’ (construct state *pal-amû*), with the overall meaning of ‘thorny plant that produces eggs’. This Akkadian compound refers to the date-plant, with the branches from the spiny leaves. Some trees produce fruit very large, resembling the eggs of large birds like the crow, the hens of small body. Instead, the Sardinian surname *Palma, Palmas* is Lydian. In fact, in this region at the time of the Mermnades dynasty *palmas* was intended as Lydian king of the whole realm, as opposed to the rulers of the smaller towns.

**PILÌA.** From one of those regions of Anatolia also comes *Pilia, Pillia*, ancient surname, already registered as *Pilliya*, name of the king of Kizzuwatna (ca. 1500 BCE), a region comprising Cilicia and Cappadocia before the Hittites.
**POROḌḌA.** Just to make a siesta in this exhausting exposure, I would like to enter, to demonstrate the influence of Anatolian, even the common word *poroḍḍa, poroḍḍu* ‘full belly’. Today, it is said in a joking way, but once it was a serious word, if not a word of envy, given the hunger still there by ancient peoples, for famine, war, or other calamity. This term is taken from Hittite *Puruulli*, great spring religious festival that celebrates nature which leads fruit to the ripening (in short, a sort of *potlatch*). The Hittite matrix, as previously described for other entries, is not surprising. In fact, the Hittite Empire (1600-1200 BCE) collapsed brutally by force of the Sea Peoples, but it had launched its own influence to the Aegean Sea; it had leisure to leave some cultural legacy to the people of Cappadocia and over the entire Anatolia, including Lydians.

**TIANA.** This surname of origin *Tiana* means ‘a native of Tiana’ (a village in Sardinia). Eliezer Ben David mentions the names of the Jewish Greek Thessaloniki: *Tiano, Ziano*; also in Beirut: *Tian*. These names are derived from the ancient *Tyana*, in Cappadocia (central Anatolia). In 708 the Arabs occupied *Tyana*, the most important Byzantine fortress, from which one can infer the usual flight of Byzantine monks, who almost for two hundred years were accustomed to occupy even the most inaccessible areas of Sardinia. It's credible that they were precisely the Byzantine monks who founded this Sardinian village. Tyana in Cappadocia is ancient. Apparently the monks gave to new site the name of the country of origin. This is what happened to many other Sardinian place names.

**TRÒIA.** In Sardinia there is also the surname *Tròia*, likely of Italian area, corresp. the name of the town *Tròia* (Fòggia) and the famous Anatolian name. No one has ever attempted to unravel the etymology of *Tròia* (Troy), ancient city of Troas. To attempt can be risky, I know this, because they lack the concepts of physical and human geography related at the moment, many millennia ago, the city began to flourish; I only know that the territory is composed of soft Miocenic limestone and that the first city was built on a rocky hillock just higher than the flat agricultural plain. The first city was called Troy? I don't know. Anyway, the next cities, raising one another on the same place, formed over thousands of years what to Turks seemed a hill (*Hisarlik* 'hill'). It should also be noted the city didn't have a trench to divide her from the remaining territory, an indication that, at its height, this city felt strong. With this background, it goes without saying the etymology of *Tròia* do not pose nor on Ass. *ṭēru, ṭīru* 'mud, silt, clay', nor on Ass. *ṭerū* 'to penetrate, dig deep'. Since the vocabularies of all the ancient peoples of Anatolia lack of terms appropriate to the task, it seems reasonable to draw from Sum. *tur* 'stall, barn; settlement': the root *tur* is also found in other settlements of Mediterranean sea and Sardinia; *tur* can be agglutinated with Sum. *ua* 'owl'. The meaning would be 'site of owls' (indicating the hillock allowed to peer into the landscape all around); but to *tur* we can also agglutinate Sum. *ua* 'one who caters', which would give *tur-ua* (and subsequent metathesis *tru-ua*, then *tru-i-ā*: construct state), with the meaning of 'settlement that caters'. This name fits to *Tròia*. The latter meaning speaks much about the vocation of the city since its first rise, which was to control the territory and the Dardanelles, imposing taxes and becoming rich. This also explains the ten-year siege by the Greek people.

**URIGU.** I conclude this kind of surnames with the analysis of *Urigu*. It doesn't mean 'native of Uri'. Zara (CSOE 82) considers it of Jewish origin: *Uri, Ḥuri* (Ez 10:24; Ex 31,2). In this case the Hebrew name dates back at least to 19 e.v. But perhaps it’s more convincing *Urikku*, which repeats the name of the Luwian-Hittite king, known in 740 a.e.v. because he paid tribute to the Assyrian king Tiglatpileisser III.

### 2.6 The Tyrrennes

After what has been discussed about the Lydian, there is little to discuss about the terms properly *Tyrhenian*, given the kinship. Kinship... well! The statement is thrown in, almost as a provocation. Because, in my view, of the Tyrrenians the Greeks have said it all (being they the only writers to have written about), but have also left cracks on the subject, from which pass same draughts, which are likely to produce storm. I'll try to find any remedies.
SERÉNU. I would start with a faint sound in the background, ie with the Sardinian surname Serénu, which was an ancient adjectival of origin, an ethnic, based on Akk. šēru ‘ridge, rock, high territory’, Ug. źrry ‘hill’, Phoen. šr ‘rock’. By definition was shown thereby also šr, pronunciation Tzir (ie ‘Tyrus’). If this root is juxtaposed in the construct state to Akk. enum ‘lord, master, ruler’ < Sum. en ‘lord, master, ruler’, we have Širrenum, Tzirrenum meaning ‘Lord of Tyre, Ruler of Tyre’.

Is perhaps Šérenum a mysterious term? When ever! It was the second way in which, according to the cantonal phonetic, they were called the Sardinians (Šardana) who returned from Tyre after the epic of the Peoples of the Sea! The primary ethnic of this people was Tyrreni. I understand that this speech looks like a provocation.

TIRRÉNI. Where this ethnic is from? from Tyrh-a (in Lydia) or from Tyr-us (in Phoenicia)? Let’s say from both place names. For the ancient Greeks Tyrcνοι come from the heights of Athos, where they lived for some time. According to Herodotus I 94, Tyrsenos, son of Atys, would guide the Lydians in Italy and would have given name to Tyrrenians. Dionysius of Halicarnassus (I 27) gives the same parentage Atys-Tyrrhenus. It’s most interesting the quote from Strabo (V, 2,7), according to which, arriving in Sardinia, the Joléi, mingled with the inhabitants of the mountains who were called Toppnoi. According toellanicus, the Pelasgians were designated by the name Tucνoι after their arrival in Italy. The claims made here are to be interpreted; should be sought, in short, the true etymology of lemma Tyrreni.

Tyr-seni (name of the Greek part) in my opinion is a compound with Semitic basis, by Aram. tur ‘hill, mountain’ + Bab. sīnu ‘moon’, meaning ‘the heights of the Moon’ (with reference to the dazzling limestone cliffs of Athos, where Tyrseri lived). In this case, Tyrseri would be originis nomen, meaning ‘those who live on, who originate from, Heights of the Moon’. I admit then the balancing between Toppnoi and Toppno. Both lemmas in turn hold up the comparison (I not say fusion, nor confusion) with Lat. turris ‘fortress, castle’ and Gr. τόπος ‘fortress, tower’, with the Lydian Tūppa and Osco tiuris, as well as the Akk. dūru ‘fortification, tower, defense’.

Let’s start with Tyrrha, which is the tainted Lydian city in which Gyges (founder of the five Mermaid kings of Lydia, the last of whom was Croesus) was ruler before taking the scepter of the entire Lidia settling in Sardeis. Given the philological reconstruction proposed by Talamo 32, of Tyrrha you do not know the exact location but it seems in Torrebius, just south of Lydia. It should be emphasized, because of the utmost importance, that man’s name Tyrrhenus is not a Greek invention but is a tradition dating back to Lydian.

Of the ancient Tyrrha, from which Tyrrenians took the name, Sardinia keeps even the surname Turra. And here is good the scholium of platonic Timaeus: ”Tirrenia [was named] from Tyrrhenus son of Atys the Lydian, and also the Tyrrenian Sea...”.

At this point, we must return to the theory of Pittau that Tyrrenians first arrived in Sardinia, and after 400 years they migrated, in part, in Etruria. I don’t argue. Only I want to insist on the etymology. Pittau supports a weird thesis when he writes that Tirreni, Tyrrenoi is from turris, tūρος, tūrīs ‘tower, fortification’. He started from an ideological position, guided by the belief that nuraghes are fortresses.

Sure, Sardinia has about 10,000 nuraghes, and only for this Pittau explains a cumbersome and sensational term, the Tyrrenenum Sea, which according him was named after the navigation of the tower builders. But the optics of Pittau is wrong, because Šardana called nuragus, nuraghes, not turres, those very numerous buildings. We must therefore to reset ourselves on Tyrrenenus (who led the Lydians off, and those went from Tyrrha).

Afterwardst this long disquisition, I insist that Tyrrha, the Akk. dūru and Aram. tur ‘hill, mountain’ have the same root, which is shared by the main name of the Phoenician cities, Tyre, called by Jewish brothers Thor, Šōr. Tyrus, Tūρος instead of Paleocanaanite-Phoenician š- shows a t- (but those are usual phenomena in the Mediterranean world: cf. two Sardinian words competitors petza and petta ‘meat’, as well as Gr. t/s, ex. thalatta/thalassa). The nearest source of Tyros is Phoenician Šr, Hebr. Šōr (cf. the Sardinian place-name Villa-Šor, pronunciation Bidda-Šorri), and then Akk. Šūrrum (Š- to read Tz-); Egyptian Dr (also transcribed Daru). From the most ancient Šurru (see Sardinian surname Tzurru) we arrived at the Phoenician pronunciation Çurru or Tzur.
Tyros was originally a citadel on an off-shore rock in Phoenicia: in fact, the nominal base corresponds to Ugaritic šrry 'hillhock, back', and Hebrew šūr, tṣūr 'rock: ancient divine name of Yahweh (Dt. 32.4), allied to Akk. šēru 'back, upperside' < Akk. šūrum 'to exalt', Aram. tūr 'mountain', to be connected, however, as semantics, to Bab. śūru 'august, excellent, of primary rank' and to the name of Philistine rulers serānīm (cf. Engl. sir, lt. sire). After this painstaking analysis, which equates to the etymology of Tyrhna and Tyros, it should be put back into the foreground the news of Strabo (V, 2.7) that Tyrrēnai lived in the mountains of Sardinia. This news strengthens to a time two interpretations: the first is that to repopulate the Sardinian mountains in 1250 came the Tyrhenians of Tyrrha. If so, let's see now the second interpretation: those from 1000 a.e.v. began to sail to Sardinia from Tyros, were or not Tyr-i or Tyrreni (which literally means 'Lords of Tyre')? Here's the storm mentioned at the beginning of the discussion. From the same root, from coeval and convergent sailing, from parallel convictions, we obtain an embarrassment... confrontational.

At the top of this bobbing cumulus-nimbus, like a feather supported by strong gusts, here's an enigma of history: the Tyrrenian Sea.

In my view, the dilemma can be remedied through the following reconciliation: Tyrreni (ie 'Lords of Tyrrha': cf. surname Turra), and were also Tyrreni as 'Lords of Tyros' (see surname Zurr, Tzurr). In fact, on the one hand the Tyrhenians from Tyre were none other than the Phoenicians who returned to live (or to trade with) his motherland (Sardinia), of which they preferred to populate the coast and the immediate hinterland. On the other side, Tyrrenians from Tyrrha were earlier navigators who, coming from Lydia, had prematurely settled in the mountains of Sardinia. But the language of both those Tyrrenians was almost the same, as we know.

The fact is that the two tribes of Tyrhenians left in Sardinia four place names: the first of which is Tharros, the second is Tà-thar-i (Sassari), the third is Tyrri Lybiissonis (Porto Torres); Villa-Șor is the fourth; as well remained the surnames Tzurru and Turra.

2.7 Canaanites, Ugaritians, Phoenicians, Jewish

Some Sardinian words of Canaanite sort

Throughout my Semitic Series I highlighted the Canaanite element present in the Sardinian knowledge. I do not speak of the book I Cognomi della Sardegna, where I highlight almost 20% of Sardinian surnames with Hebrew basis, and several with a Canaanite or Egyptian basis. Below I highlight some useful lemmas whose etymology hangs the Sardinia close to that world that too many scholars claimed to detach from it and keep it unknown.

BARI (Sardo). In Sardinia Bari (a village on the east coast) is attested in RDSard. a. 1341 as Vari, later as Bari. The pronunciation of this name varies by time between Bari and Barī, due to the strong attraction of the Sardian themes in -ī (Pittau LSP 60). A lot of linguists, perhaps distracted by the theme oxotyone, buries this lemma in the cemetery of Sardinian unknown and unrelated names. De Felice and Paulis enclose it in the unknown "Proto-Sardinian". Olivieri thinks to connect it to Sd. abbari 'groove' < Lat. acquirius; Atzori makes comparison with Gr. βορις 'unhealthy'. Pittau OPSE 115-116 recalls the existence of a small town Baris in Lydia, and another in Pisidia. No one hangs it to Avari, the capital of the Hyksos in Nile Delta. However, our village was called Vari, and by virtue of similarity with Bari (in Italy) the Byzantine clergy had no problem to match Vari to their Saint: Nicòla).

NICOLA, Niculāu, has etymological basis in both Gr. νίκη 'victory in battle' as in Ug. nkt 'to kill, slay', nkt 'victim', Aram. nekā, Akk. nīqu 'killing for sacrifice', Heb. neqāmā, nāqām 'punishment, revenge'. As to Gr. λεώς 'army, population', there is Heb. correspondence leōm, Ug. lim 'people, crowd', Akk. lēʾū, lāʾium (said of men, soldiers, artizans 'brave, capable, clever'). Thus the population of Vari (ie Bari Sardo), which in the Byzantine era was
still speaking fluently its archaic "Mediterranean" language with Semitic bases, had no hesitation in accepting the proposal of the new priests, to provide the God of the village, in priority, one of the many epithets that surely the people already granted him. In this way, it was easy for the Byzantine clergy establish for this village a new religious destiny based entirely on corrupted etymologies.

**HYKSOS.** It remains to understand why **Vari (Bari)** has the etymological basis in **Avari**, who in his time was the capital of Hyksōs, the shepherd-kings who ruled Egypt during the fifteenth and sixteenth dynasty. The discussion lead us into one of the lesser-known chapters in the history of the Egyptian people, threatening to bring another hypothesis to the many inventoried about the origin of those pastors who from the east invaded the Delta since the beginning of the second millennium a.e.v. and subjugated Delta for over a hundred years (1667-1559 a.e.v.). It's Manetho, the Egyptian priest of the third century a.e.v., to appoint Greeky **Hyksōs** who by Egyptians were called **ḥik-khase.** In the **Hieroglyphic Dictionary**\(^{11}\) let's seek for the meaning of this term. It has basis in Eg. **ḥiq 'rule', 'kingdom' + khasu 'marshy district' (EHD pp. 468 and 473),** by which we learn that the **Hyksōs** were those who had the capital in the marshy region (ie in the Delta). Mind you, I speak of capital, not of place of origin. This in turn had its own distinctive name, which was **Šasu** (the country of the nomad Semites, **EHD** p. 728).

Oddly enough, both **Avari** (the capital of Hyksōs) and **Šasu** (the area of origin of the Hyksōs) have counterparts in **Vari** (Bari Sardo) and in the marshland at western Sardinia called **Sassu:** so were called wetlands whose center stood (until the recent drying) the vast pool of **Sassu** (Arborèa). **Sassu** is also an archaic Sardinian surname. This comparison can only be an inane attempt to give substance to random phonetic identities between one side and the other of Mediterranean Sea. Both well. But in Sardinia matches with place names (and names) of the other side of Mediterranean are not few. And some of them leads us to reflect, also because sometimes we do not find an alternative, if not the deduction produced by us with a scientific process. A scientific procedure identical to that adopted for the etymology of **Iqñùsa** (look at it in its place). So it can be concluded that **Vari** and **Sassu** can be signs, albeit minimal, of any landing took place in Sardinia after the traumatic end of the Hyksōs reign. Those were, to understand, names of homesickness, very popular in the Mediterranean.

**CANAAN.** The clues we have discuss here are only the first step of the impressive comeback of place names, family names, and common names of Sardinia showing etymological relationship with the world Canaanite, Ugaritic, Phoenician, Hebrew. For **Canaanite** I mean a language spoken by peoples who lived in the strip between the desert and the sea, from Gaza beyond the mouth of Orontes, where it began the Hittite empire. I speak of **Canaanite** peoples in broad sense (not otherwise known in history), and, strictly speaking, I call of Pre-Phoenician, Phoenician and Hebrew.

It doesn't affect the third local population, the Philistines, with non-Canaanite and little known language, who were one of the Sea Peoples who began to force on those shores at a time when the Lydians landed on Sardinian coasts. The Philistine language was already merged with the Canaanite around 1000 a.e.v., a merger took place relatively quickly because the Sea Peoples, as they had each other different or complementary dialects, in general benefited of a pan-Mediterranean language whose glue was been, and still remained after their exploits, indeed it was still around 1000 a.e.v., the Akkadian language. The ancient inhabitants of the Land of Canaan admitted to be Canaanites, and for that ethnic Gerhard Herm offers the Akkadian basis **kinaḥhu 'purple'.** But under the name **Canaan** was appealed, originally, also the land of the Sumerians (Ka-na-ăm), then also the land of Sardinia. There was even a curatorìa in Sardinia (Gallura) with this name, said **Canahini.** This lemma was intended as a ‘territory’, meaning ‘native’. In fact, the etymology of **Canaan** < Heb. 11:1 has basis in anc. Akk. **qanānu** ‘to nest, settle’, **qannu** ‘the built environment’, **qanu, qanā'u** ‘take possession of’, ‘capture’; but also **kānu** ‘to become permanent, stable’ (house, land).

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2.8 The origin of the alphabet. The first Sardinian alphabet

The problem of the strong similarity between Phoenician and Etruscan alphabets has never been investigated by scholars, and every student has concisely ruled that Etruscan alphabet mimics the Greek one, indeed, the entire Etruscan civilization imitates the Greek one. As have they done to support the Greek alphabet derives from the Etruscan, I explain it only by perceiving the various judgments as a sign of an uncritical collective contagion. If we understood well the movements of the mysterious Sea Peoples, we shall better frame this problem. Should not be underestimated that the language of Ugaritic, Phoenician, Hebrew people remained unscathed by the impact of Sea Peoples. It’s obvious that remained unscathed even their alphabet. Indeed, the lack of damage makes sense that they were just those sailors-invaders to seize the alphabet and scatter it about the Mediterranean.

The strong similarity between the Phoenician (Canaanite) and Etruscan alphabets goes in the direction given by Semerano about the common Semitic-Akkadian climate enjoyed well by the Etruscans, but also goes in the direction of Pittau, according to whom the Etruscans were no more than an offshoot of the Šardana. They were precisely Šardana to serve as cornerstone of the whole matter, being clear their diachronic position in the Mediterranean. We know that Šardana, mentioned by Egyptians, were stationed in Nile Delta near or together with the Jews (the Proto-Jews) at the time of Hyksös, from 1530 a.e.v. down for a few centuries. We know they were precisely the Proto-Jews to have invented the first alphabet in the same period of the Hyksös. We also know the Jews, once they entered the land of Canaan, and once settled until the territory of Dan, near the Phoenician coast, deeply influenced the coastal inhabitants, Ugaritics the first, absorbing the Philistines as soon as possible.

How is it that before and around the time of Solomon we find the Phoenicians and their own alphabet already mature, almost identical to the one used by Etruscans? How is it that, at the precise time of appearance of Phoenician alphabet, begins the simultaneous visitation of Phoenicians in Sardinia and is instantly carved the famous Stele of Nora, the oldest document of the West, written in Phoenician characters? But these characters were really Phoenicians? were they only Phoenicians? or were they well Sardinian characters, shared by Šardana, then by Etruscans?

To read the Stele of Nora, which I translated in the different volumes of the Semitic Series and now revived in this volume, it seems that Phoenicians were, to say the least, Šardana’s brothers. These Šardana lived in Sardinia for centuries (whether they were indigenous or were newcomers accepted by natives); Šardana in that span of centuries had taken the time to send troops to invade the Middle East, to destroy Ugarit, to invade the Nile Delta, to contribute to the birth of the reign of the Hyksös, to having mixed themselves with Proto-Jews, and likely to have collaborated with the invention of the proto-Sinaitic alphabet. Of course Šardana collaborated with the invention of the Phoenicians graphemes. It is well known that, after the destruction of the Ugaritic cities (which, I remember, used a cuneiform alphabet), in the Land of the Cedars firmly settled the Sea Peoples. Were they, not others, to have settled up, quickly and efficiently, the Ugaritic civilization, then called Phoenician civilization by the Homeric rhapsodyans. Were the Šardana to quickly enhance, manage, spread the “Phoenician” graphemes in the Mediterranean.

Whole sentences written in "Phoenician letters" were found even in the heart of Sardinia (at Villanova Strisàili), in a place where, they claimed, the Phoenicians never arrived. And I believe it! Who wrote those letters was the Sardinian people! He wrote with "Phoenician letters", but they were not Phoenician but Sardinian, exactly like those of the Stele of Nora.

We know Greek scholars, joined to Pasdaran guardians of Latin origin of Sardinian civilization, found a solution “very enlightened” that justifies the expansion of “Phoenician letters” in the Mediterranean Sea: it was Greece to promote the culture in the Tyrrenian Seal (sic!). As to Sardinia, the stèle of Nora was written by the Phoenicians (sic!). So, in summary, Sardinia received those letters directly by Phoenicians (a people who had begun to invade the western Mediterranean just ten years after the total destruction of their homeland!); Etruria received the Phoenician letters directly from Greeks, through the Magna
Grecia: the Etruscan writing would therefore be an imitation of the Greek, which in turn had inherited and engulfed the Phoenician alphabet.

So, two civilizations, the Phoenician one that points to Sardinia, the Greek one pointing to Etruria, they civilized the *Mare Nostrum*. And no one realizes that the *Stele of Nora* is written into Sardinian language, by a Sardinian man (for his explicit statement!). No one realizes that Etruscan alphabet is almost a water drop with the Phoenician. No one has noticed this fact! According to Greece and Rome scholars, in the Tyrrhenian Sea would happen the next pantomime: the Greeks broadcast their alphabet to the Etruscans, who thanked warmly, but prefer to write in Phoenician! A phenomenon for shirt-of-force. While it's better not to speak of *Stele of Nora*, ...being Phoenician *tout court* (sic!). It is sunk into oblivion because, being Phoenician, it's also... *untranslatable*... like everything else it was discovered in the West!

Woe to insinuate that Phoenicians no one else are that Sardinians (Šardanas) returned from the Ugaritic wars; woe to insinuate Etruscans being carnal cousins of Sardinian ancestry! It's quite obvious that Phoenician letters was first brought to Sardinia by Šardana (here's the *Stele of Nora*!), and then Šardana migrated to Etruria, where the alphabet suffered a mild makeup. And it's only after that make-up the Romans received their alphabet, which was later rectified, ie Romanized. The Greeks meanwhile had acted on their own, without influence in the Tyrrhenian Sea, except as the sphere of *Magna Grecia* or so.

### 2.9 The Stele of Nora: traduction and etymology

Before the Romans Sardinian documents are written first in Phoenician characters, Punic then. With that, we have to admit that Sardinians began to write their own language with the spelling alphabet (and language) prevailing in the first millennium a.e.v. in the central-western Mediterranean basin, the so-called "Phoenician" graphemes.

The highest linguistic memory of Phoenician antiquity in Sardinia is the famous Stele of Nora, the most ancient written document of the West. Since the nineteenth century there hasn't been a pedigreed scholar who hasn't attempted to pit himself against its translation. And every attempt has left a radically different version from the preceding one. In those works, the condition of the Stele played an important part, as time (3000 years) competes with the erosion of the stone. As a matter of fact, only half of the characters allow one to clearly understand the traces left by the stone-cutter, whereas the others can be perceived only after careful scrutiny of the edge tearing and of age-old grinding. Found in the *tophet*, today the text is above all legible for the varnish that highlights every character, to which we must stick to as the starting point of all translations. And nevertheless the scholar's team that marked the letters equally blundered.

For instance, the first letter of the second line was marked as a *W* (read *It. u*) whereas the Phoenician track shows a *N* (here and after I express myself with the Latin alphabet, and remember that the list of graphemes is indicated according to the Phoenician way, from right to left). To complicate the facts, the traspositors of single Phoenician grapheme interfere: in certain books, the graphemes are distorted in front of those stone-made. For instance, in the real sixth line there are 6 letters (not 7).

As far as the translators from Phoenician signs to Latin signs, I may understand their mistake of proposing an *R* instead of a *D* (line 7, letter 6); nevertheless I notice that they could have helped themselves with a Phoenician Dictionary, to better understand the engraver's intentions and the lessical correctness of the words.

Besides, the reading drawn out from the character *M* written at lines 4 and 8 is singular. At line 4 the engraver had initially written an *N*, but then, noting in progress the mistake, he corrected to an *M*, being possible to amend it with little damage. At line 8 the engraver wrote an *M* (hyper-correcting himself but getting it wrong since, properly in that point, an *N* was needed, which at that moment wasn't possible to amend for the complicated shape of the Phoenician *M*). The engraver wasn't, evidently, a great scholar. Wide phenomenon, this, throughout the Mediterranean. And you can understand it, because "Phoenician" characters appeared almost simultaneously everywhere in the basin, leading to an intense and
accelerated literacy of many new scribes. We must assume masons were not like the scribes. Many of them were illiterate. This was understood by Fuentes Estanol in the Phoenician Dictionary, and were suggested a number of corrections. Nevertheless the whole Phoenician text isn’t as difficult to understand as some people think; with the assistance of a Phoenician Dictionary this text can be surely translated without dribblings. The texts, according to Semerano, should recite as follows: \textit{Et rš š ngr š Ea b Šrdn šlm et šm šbt mlk t nb nš bn ngr lpn j}. But Semerano evidently hasn’t read the original Stele, otherwise he wouldn’t have made a crop of mistakes and got a wrong translation, that for him is as follows (\textit{OCE} 836): \textit{Et} (nearby is) rš (the sacellum) š (that) ngr (the ambassador) š (of) Ea (Ea) b (in) Šrdn (Sardinia) šlm (have built): \textit{et} (this) šm (memory) šbt (expresses the vow) mlk (that the king) t (in writing) nb (exhibits): nš (do raise) bn (the building) ngr (the ambassador) lpn (in front of) j (the island).

Other scholars have left their mark on the venerable text, failing equally. It really seems the translation is undertaken for duty, not for passion. Other scholars, in the presumptuousness of proposing an accurate dating of the text (and its subtended alphabet), have even forgotten to insert some letters in the alphabet present in this Stele (see Giovanni Garbini apud Moscati F 110).

The penultimate resounding incorrectness was the Moore-Cross interpretation (1984): \textit{btršš} (... in Tarshish) \textit{wgrš h’} (and he led them outside) \textit{bšrdn š} (among Sardoes) \textit{lm h’ šl} (he now is in peace) \textit{m sb’ m-} (and his army is in peace) \textit{-lktn bn} (Milkaton son of) \textit{šbn ngd} (Subna, general) \textit{lpny} (of king Pumay).

I leave out other examples of incredible carelessness, but I can’t forgive the searchers’ superficiality, who have even forgotten the technique of dedicatory epigraphs learned at University. The true translation isn’t difficult by means of the Phoenician Dictionary. This is it:

\textbf{BT RŠ Š NGR Š H’ BŠRDN ŠLM H’ ŠLM ŠB’ MLKTNBN Š BN NGR LPNY}

The translation is: [\textit{This is}] \textit{the main temple of Nora that he [the dedicator] in Sardinia has visited with a sign of peace. Who hopes for peace is Saba, Milkaton’s son, who built Nora on his own initiative.}

The interlinear translation is the following:

\textit{Bt (the temple) rš (main) š (of) ngr (Nùgura, i.e Nora) š (that) h’ (he) bšrdn (in Sardinia) šlm (has visited with a sign of peace). H’ (who, I that) šlm (hope for peace) šb’ (am Saba) mlktnbn (Milkaton’s son) š (who) bn (built) ngr (Nora) lpny (on my own initiative).}

\textbf{Etimology.} Now I’m comparing the text of the Stele of Nora with the other Semitic languages and with the Sardinian language (etymological procedure), in order the spirit of translation to be fully learned. As a matter of fact, it’s necessary that every student should measure his translation with the Semitic languages (and the Sardinian language), in order to support, reassure and correct his steps. Operation evidently neglected, that now it’s my task to highlight and point out:


- \textbf{RŠ} ‘main’: cf. Akk. \textit{rāšû} ‘rich, to be well-off’, Ar. \textit{ras} < Sum. \textit{rašu}; cf. Sd. \textit{Monte Rasu} (which is the highest mountain on the Marghine-Goceano range, more than 1260 m).

- \textbf{Š} ‘of’: cf. Akk. \textit{ša} ‘of’, ‘who(m), (s)he who, that which’; \textit{šû} ‘of’, ‘who, whom, which’; cf. Sardinian \textit{sa}, \textit{su}, determinative article but also determinative pronoun: ‘who(m), (s)he who, that which’ (ex. Sa ‘e Muledda, Su ‘e Muledda ‘the Muledda’s property, land’).
- **NGR** ‘Nora, ancient Nùgura’; it is Fuentes Estanol who proposes this solution. Even for this there is a correct etymological explanation, I cite in my *La Toponomastica in Sardegna* on the entries Nùoro and Nora.

- Š ‘who(m), (s)he who, that which’. Cf. supra.


- **B-ŠRDN** ‘in Sardinia’: cf. Ug. b ‘in’, Hebr. be- ‘in’; the Canaanite particle is ever agglutinated to the governated word, which is, in this case, Šarden ‘Sardinia’ (šrdn).

  The Ugaritic-Hebrew-Phoenician adverb of place b (be) is also a Sardinian word. It is found almost always in all directions of place shaped as be, bei, bi, always indicating a place, not always accurate, away from the speaker: ‘there’, ‘in that place’, ‘to that place’: siéntzia bei cheret, no bestrei! ‘it’s needed knowledge, not dressing’; a contos male fatos si bi torrada ‘we always come back to wrong arguments’; ite b’ada? ‘what’s that?’; in s’isterzu de s’ozu non be podiat aer che murca ‘in the oil jug there cannot be but sludge’; de listincu be ndh’äiat prus de una molinada ‘there was but only one grinding of lentisk-oil’; a campu bi anço déo ‘I’m going to the land’; bazibbéi a domo su ‘go to his home’; a bi sezis, si benzo a domo bostra? ‘tell me if you are at home, because i’m going to you’; in su putu bi at abba ‘in the pit there is water’; no bi creo! ‘I don’t believe it!’.

  It has always had a doubt about the correct vocalization of -n in šrdn. Fuentes-Estanol, for the Phoenician language, gives Šrdn for ‘Sardinian’ and Šrdn’ as ‘name of Sardinian people’ but also Šrdny (Šardany), Šrdnt Sardo as a proper name. In the Egyptian texts it is a bit more ...distracting, as the Sardana are registered as Šarṭana, Šarṭenu, Šarṭina (EHD 727b), with suffixes -ana, -enu, -ina (which are also Sardinians). Just the Jewish affirmative -ěn indicating membership, we can say Phoenician -n of Fuentes Estanol has a Sum. base ane ‘he’.

  But I interpret ŠRDN of Stele as ‘(island of ) Sardinia’, not as Šardan/Šarden (people). There can be no other interpretation as ŠRDN is preceded by the adverb B- with a state-in-place value (‘in’). In this case ŠRDN, given the tradition which attests a Lat. choronym Sardinia, a Sardinian choronym Sardigna, Sardinia, Sardègna (see Eg. Šarṭina, Šarṭenu), Sp. Cerdeña, argues in favor of an original Sumerian affirmative in -en, which is mark of plural; or for a Sumerian affirmative -in, which is mark of sectoralization (‘in’ = a determinant of place). Given the current three Sardinian pronunciations, especially Sardinia, I would be inclined to interpret the final -N in BŠRDN exactly -in (determinative of place).

  Moreover, the Sumerian language provides us with insights that help to unravel the issue. It also offers the syllable ḡa ‘home, house’ (read nga, twang as Engl. -ing). This kind of archaic phoneme has turned over thousands of years in Sardinian and Italian -gua. So Sardi-gna, Sardi-nna is probably the most ancient name of the Island, with its good -i-mediator that we will learn in the construct state (see § 3.1.14). Sardi-gna, Sardi-nna (< Šard-i-ḡa) originally meant ‘Sardinians’ home’, ‘Abode of Sardinians’.

- **ŠLM** ‘I’ve honoured as a sign of peace’: cf. Ug. šlm ‘peace, health’ (also ‘victim’, ‘sacrifice of communion’), Hebr. šālôm ‘health, peace’, Ar. salâm ‘peace, health’, Akk. šālu ‘to rejoice’, Lat. salūs ‘health, safety’. This lemma is Mediterranean, of course.

  Unfortunately, the old Sardinian lemma who today survives in Sardinia is corrupted from the Latin: sálutē, saludáre. But there is still evidence the term šālom was also Sardin, old-Sardinian, because we have a mountain at Dolianova, Bruncu Salàmu, famous for its sources of pure water which many people consider curative, almost miraculous. Since immemorial time, there rushes so many people. Some people can even choose between source and source, stating that some jets cure a sore liver, kidneys others.

- **H** ‘who’, ‘I who’: see up.

- **ŠLM** ‘wishes peace’: see up.
- ŞB’ (is, am) Saba: a proper name of Berber origin, which we find among Punicians, but it's as well of Canaanite origin. Şb' was known to Jews in 1Re 10,1-10.13; 2Cr 9,1-9.12; Gb 1,15; Is 43,3; 45,14; Gn 10,7.

- MLKTN-BN 'Milkaton's son'; this lemma became a surname, and we must read mlktn-bn, cf. Ug. bn 'son', Hebr. ben 'son', Akk. bûnu 'son', Sardian bunu > surname Bonu; and see also Sum. banda 'child', bunga 'child' < bun 'bladder (breast)'+ gu 'to eat' = 'one who eats from breasts', or 'infant'.

Milkaton is a possessive Nilotic-Semitic-Sardian compound: Mk-Aton, meaning 'Ruler of God on Earth' (personal name, in practice 'Pharaoh'), from mlk (melek) 'ruler, prince' + Aton 'Sun-God'. Milkaton was also a Sardinian male name, and the proof is in the archaic surnames Melkis (Merchis, Melca, Merke) + Atene. The first member, Melkis, can be considered, according to Hebrew language, diminutive of Melchizedek, but also a proper name, originating precisely from melek; the second surname, Atene, is from Egyptian Aten, Aton (the Sun God).

- Š 'he, who' (see up).

- BN 'I built': cf. Ug. bnt 'construction, building', bwnn 'building', b-n-y 'to build, reconstruct', Akk. banu 'create', 'build'. The basis of all these verbs is the term we have already analyzed at the beginning: bt 'house, temple': cf. Ug. bt, Akk. bitu, Ass. bētu, Heb. bait 'home', 'tent', 'temple', and see Lat. habitatū 'the living', 'abode, room, dwelling, lodging' < Sumerian ḫa 'vegetable' + Akk. bitu 'home': ḫa-bitu 'house plant' or 'hut'.

Note the origins of the idea of 'tent', 'hut' was implemented by the use of the 'grapevines', a climbing plant which in its natural state creates real trees covers, curtains. The etymological basis of Lat. vitis is the Akkadian term already seen: bitu 'home, tent'.

- NGR 'Nora, Nûgura': see up.

- LpNY 'before me', or 'on my own initiative' (a term from the agglomerated particle l + pn + -y): cf. Phoen. pny 'front'. For l, cf. Ug. 'from', 'for (final)', 'in', 'near', 'at a', also see Sum. la 'to show'. For pn, cf. Ug. pnm 'face'; l pn 'in front', 'in the face of' (see Akk. penū, panū 'face', 'to face', Heb. penū 'face'). For -y 'me, mine', cf. Ug. -y (suffixed pronominal morpheme) in genitival relation 'me, mine', in accusative relation 'me', etc.; and cf. Akk. -ya 'me' (1st sg. pronoun suff.).

In Sardinia we have evidence of this 'Phoenician' compound. Let's start with L, compared with Campidanian là 'to, towards', 'there it is!' < Heb. le ǥ, a preposition indicating a thing exists or acts onward, in the presence of. We must also take account of là, Campidanian hortatory word, used in sentences such as Là chi ti partu de conca! 'Be careful that I'm banging my head on you', Là ki ses fendi su scimpru! 'Watch out that you're making a fool!'. The etymological basis seems to be the Emar Akk. la = Engl. to, it. a, lat. tibi. But it's more reasonable the Sumerian lemma la 'to show, expose', meaning therefore 'look!' .

For the final -y in lpny, meaning 'me, mine' in the genitival sense, we can be comforted in Seuian y, which is used in place of de 'of' genitival: Perda-y-liana = Perda de liana. The central portion of lpny is pn, meaning 'face'. It reflected itself on the ancient Sardinian Pani, Pane (now surname), meaning 'face' (implied: God's). So l-pn-y meant, even in ancient Sardinian, 'before me', 'in my presence.'

From the Stele of Nora is not inferred anything about war, opposing armies that lay their weapons momentarily, as say Cross and Barrecca. SLM (shalom in Hebrew) is a classic theme of compassion, gentleness and inborn peace, not suitable for a general invading other people's land and entering, on behalf of a supposed king Pygmalion, shrines to violate foreign religions. At the time of the Stele of Nora, Phoenicians in Sardinia were at home at least by one or two centuries, and until now there has been no historian who has dared to argue they have entered with the impetuosity and violence of an army conqueror. It's always said and wrote the opposite, in harmony with what we know from all the Greek historians. Saba, Sheba, put the stone on Tophet - called, according to Phoenician and Carthaginian
use, "the main temple" though it was not built as a sanctuary - and Sheba on the Tophet made a sacrifice, a holocaust. So runs the Stele. Šlim means not only 'to wish peace' but also 'to make a peaceful action', 'make a solemn and pious ritual gesture' which is exactly the holocaust.

Let's know that the Phoenician text, proposed by me after the strict reading of Stele, has three different letters with respect to certain texts reproduced in other books. The first two letters regarding both the name of Nora:

- On line 2, I have therefore replaced - as it was exact according to the critical analysis - N to W;
- On line 7, I preferred R to D (because of the handwriting of the stele not much readable);
- On line 8, I preferred M to N (because of the supposed hypercorrection of stonemason).

The three Phoenician letters I have chosen are very similar to those replaced and allow - that's important - to have some feedback in the Dictionary of Fuentes Estanol. Moreover, it's the same Fuentes Estanol to lead some example in the Dictionary, often by offering replacements because of obvious errors of the texts, perhaps caused by lack of knowledge of the alphabet by stonemasons.

2.10 Pre-roman ancientness of Sardinian and Mediterranean knowledge

In the preliminaries, and also in the body of this Grammar, I scattered a copious documentation targeted to scientifically prove the so-called Indo-European system is a fairy tale. What is given to us as really documented, in a long journey of time and space, lives only within the cultures and languages Sumerian, Akkadian, Babylonian, Assyrian, Hebrew, Sardinian. The so-called "Indo-European" languages must be studied within this scope, or in close contact with this area, or strongly related to this area, to avoid being useless to science. What remains of Vedas, the ancient Indian wisdom, if you do not illuminate them with Akk. wadum 'knowing, knowledge', Ger. wissen 'knowing, science, knowledge', Lat. videō 'to see, know', Sardinian bido 'I see, I know', recognizing the unity of the vast cultural phase in the archaic ages?

What is the "Caucasian" origin of Sardinian language (sic dicunt!...) and a lot of "Indo-European" material, if we do not understand that the Caucasus looks out to the Black Sea, where the Scythians and Assyrians have lived together? What about the structures of the great palaces discovered on Armenian heights of Karmir Blur, if we cannot compare the structures of the Mesopotamian palaces. What would become the Hittite scholars (the Khatti, hence the Sardinian surname Catte), if they had not discovered writing thanks to the Assyrian trading colonies in Cappadocia? It's funny to call these Khatti as Indo-Europeans, from Akk. qātu 'sphere of power, control'; or ḫatu 'to do wrong, commit crime, destroy, spoil' (with reference to their power). The first king of the Hittite empire was Labarnaš, even Tabarnaš (T- is a form of article), auspicious name as that of all the ancient kings, meaning '(man) of high rank that lasts a long time', from Akk. labāru 'long-lasting' + našū 'to lift'. And so - as indeed we will see in various other parts of this Grammar - we find the morphological details "Indo-European" of the Hittites are nothing more than ancient forms Sumerian-Akkadian.

Giovanni Semerano admonishes us to look at the correlation of Hittite case endings with the elements that combine to form the suffixes of "Indo-European" cases:

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Description</th>
<th>Remarks</th>
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</thead>
<tbody>
<tr>
<td>nominative</td>
<td>hu-ma-an-za</td>
<td>(humant-s)</td>
<td>[-z- is an Aramaic mark]</td>
</tr>
<tr>
<td>genitive</td>
<td>hu-maan-an-ta-aš</td>
<td>(humant-as)</td>
<td></td>
</tr>
<tr>
<td>dative</td>
<td>hu-ma-an-ti</td>
<td>(human-ti)</td>
<td></td>
</tr>
</tbody>
</table>

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<It’s clear that the -s of nominative corresponds to Akkadian anaphoric pronoun š(ū) ‘he’; the Hittite accusative -an corresponds to the nunate form of Akkadian accusative -am; dative corresponds to the form of the genitive of an element corresponding to Akkadian preposition ad, adi (‘up to’, ‘as to as’, ‘until’, ‘till’, ‘as to...’ in adverbial expressions); the instrumental corresponds to Akkadian itti ‘with’.' Hittites then had close ties of language with the Mesopotamians. Even the divinity Mezullas is not explained except by the ancient Akkadian name of the Moon, mešlu, which means exactly ‘Half (Moon)’. The same epithet is retained in the Sardinian macrotoponym Masullas. Likewise is true, as a reference to the Moon, the god Telepinu and goddess Alkis (Fl 51).

What, however, of the Hurrians (or Kurrites)? You discover that from the second millennium a.e.v. they were the inhabitants of the mountains north of Mesopotamia, with whom they shared language, culture, religion. Enlightened by some archaeological reports, we learn that they invaded Syria and Canaan, and their language has emerged first in a letter of Amarna. They reappear in cuneiform texts of Bogazköy (Fl 21, 48), and their language flows on the pastures of Canaan. Their national god is Tešup, master of storms, who is the same Babylonian Adad, Adad, whose epitheth was tēšū ‘scary disturbance’ + upū ‘cloudy sky’: gatherer of clouds like Jupiter and Zeus. The father of the Hurrians and Hittites is Kumbari, so called from the Babylonian city Kummar. Their Moon God is Umbu, from Sum. uma ‘triumph’ + bu ‘perfect’, like saying ‘God triumphant’, ‘sublime God’ (or Akk. ummu bunu ‘mother with good intentions’, referring to the Moon as Genetrix of Universe). Even the capital of Mitanni, Wasukkani, has an Akkadian base waskanu, maskanu ‘settlement, town’ (Fl 49). And so on.

Iran with its caravan routes has basis in Akk. harrānu ‘way, road, journey, caravan’, and the Zagros Mountains that surround Iran looming on Mesopotamia, have basis in Akk. zaqru ‘high’ (Fl 22). Many Iranian words are similar to those of Mesopotamia, beginning with Zervan, the great God of Time, from Akk. zēru, zīru ‘seed, principle, origin’, zērūm, žārūm ‘ancestor’ + bānū ‘creator’ (Fl 47, 49), from which the European zero. The Avestan Mithra is a Sumerian word from mi ‘loving care’ + tu ‘leader’ (see Ūtu ‘God of the Universe’) + ra ‘God Pure’: mi-tu-ra, meaning ‘God of Universe Pure Loving Care’.

Varuna, the Moon, hypothesis of the night sky, has a basis in Akk. bārum ‘(God) Eternal’, or bûru ‘Heaven’. Even Elam, the ancient Iranian region that looks out over Mesopotamia, retains many Sumerian-Akkadian links, as their god Inšūšīnak ‘Lord of the land of Susa’ < Akk. īnu ‘lord’ and nagû ‘region’. While their sun god Nahhunte (-hh- < -ph-) has a base in Akk. naphûm ‘shining, rising: sun’.

The Sanskrit world too has a wealth of correspondence with Akkadian (Fl 27), which I does not carry over for the sake of brevity. So it goes to the Dravidian language or Tamil (tamir), which was in force before the invasions of India.

And of Luvī what succeeded? These first “Indo-European” of 2450 a.e.v. - whose revealed words are very similar to those Semitic (Fl 34-35) - broke from the steppes of the Caucasus to the Black Sea, destroyed Troy II and spreaded themselves before the Hittites in Anatolia, leaving the endings -nda, -nda- of place names in Asia Minor and Greece. Luvī meant ‘people’ (Gr. λεῖος, λαός ‘people’, Akk. ḫiwu, limu ‘tribe’, Heb. l”ûm ‘people’). And those endings, remained tetragon to every “Indoeuropeist” hazard, correspond to the sounding and nasalization of Semitic suffix -(a) for the feminine, -ut, -it for the abstract: cf. Akk. āatum, ātu (ētum, ētu) for the plural of feminine nouns; ūtum, ātum in the plural of adjectives and participle. Their deities are all interpreted with Akkadian etymologies (Fl 51).

As for the Luwian -ss-, -asa-, -as-, much like the Gr. -ssa, -ssos, this corresponds to the personal pronoun, suffix of 3rd p., Akk. šūš- (eg abi-šū ‘of his father’). Whether it is a suffix (and prefix) of pronominal origin is proof that the possessive adj. in -as-, -asa- of Hittite corresponds to Lycian forms -h, -he, -ehe, -ahi, reproducing Semitic forms: Ugaritic -h, Heb. -hû, Syracc -h)i, Arabic -hu, Ethiopian -hû (see lt. chi), corresponding to Akkadian suffix pronoun š(u), Š(a) (Fl 33).
For terminations in -ss- are valid in general comparisons that, depending on the circumstances, impose themselves on the basis of corresponding entries of the Sardinia-Mesopotamia: see Sumerian (e)še, even -e-še, -ši (= Akk. -mi) particle addible to nouns and verbs. Note -ēsu, Sardinian suffix of origin (Lat. -esus, Gr. -οσος): it has base in Akk. aššum 'related to', 'derived from', 'due', 'in order to'; then it's clear that also the suffix -ssos, -assos, typical of the names of some cities in the Pre-Greek archipelago, was affixed to the names of reference, membership, cause and effect, of dependence, of origin, just as Lat. -esus and Sd. -ēsu.

In the body of this Grammar I often cite the Hittites' forms and words, demonstrating how they are similar or identical to Mesopotamian forms and words, to those of the Mediterranean basin, even to Sardinian ones, also to Indo-European ones. The Hittites may be a good example of how difficult it's a distributive classification, ie a separatory distribution among the peoples of antiquity: a separation that often took place only in the minds of some linguists.

But now, here, let's better leave morphemes and get back to vocabulary, approaching again to Sardinia, recording some etymologies from which we infer the pre-Roman antiquity of Sardinian words, and their close relationship with Sumerian-Semitic pelvis and, why not, even with the Indo-European basin. It's a short list - for reasons of space - but able to give you an idea, a theme over theme, of the lexical richness that is common in Sardinia with the Mesopotamian region and also with the rest of the world. The reader will find many other entries like those scattered throughout the chapters of this book.

ANNE, Annes a surname that Pittau DCS believes a version of Jubanne 'John'. Indeed, it has basis in Akk. annu(m) 'word of consent, approval'. The residues from this Akkadian term, equivalent to It. sì (yes), they are still visible in the Sardinian sine, nône 'yes, no', the form of which is only partially reshaped on Lat. sâñē 'certainly', by linguists wrongly considered an adverbial from of sânus 'healthy', but it's influenced by Akkadian (the first member sa- is from Sum. sa 'to equal, put in order', from which Engl. sa-me).

BENE Sardinian surname Pittau believes corresp. to adverb bene (well), and in any case he believes it as Italian surname. Twice a mistake, because the Italian surname has archaic bases too. In Semitic we have ben 'son', Akk. binu 'son'. The surname as such had to take root in Italy and in Sardinia even before the Roman Empire.

BİTTİRİ a surname Pittau matches against pers. fem. Bittiri 'Mary Itria'. But indeed we are faced with a paronomasia.

This surname is purely Sardinian, well documented in Akkadian. In fact, in Babylonian and Neo-Assyrian is a ērib bīti(m) (from erbu 'revenue, income' of the temple), with the meaning of 'employee at the entrances of the temple'. It was an important task reserved for certain priests, who had to separate visitors according to the clothing, sex, rituals, decorations, mainly the gifts. In Sardinia, as it's known, many Akkadian compounds are turned upside down, so we have ērib bīti > bīti ērib, construct state bit-ērib > bittéri > Bittiri.

Even in Sumerian there is such a phenomenon: two syllables can meet both directly and inversely: ex. zu-ab = ab-zu 'abyss'; en-zu = Su'en > Šīn 'Moon'. In Sardinia, the same phenomenon is evident in quantity. See for example the surnames Bittiri and Cabéccia, and compares this with the surname Cabella.

CABÉCCIA a surname in Sassari and Sorso that Pittau believes of Spanish origin, from cabeza 'head'. Indeed, the name seems of Corsican origin: in Tempio from 1622 to 1658 was recorded a Cabezia, Capecha, whose official form today, Capece, was rebuilt in the early nineteenth century on a Neapolitan surname (Maxia CS 152). The probable origin from the Corse gives more strength to the possible Sardinian legacy (meaning Sardian an adjective that, regards of course, the Sardinians and Corsicans in pre-Roman and pre-Christian ere).

Cabéccia is a very important word for the Sardinian people, based on Akk. qābu 'well' + ēqu (an object of worship). In Assyrian bit ēqu means a 'burial', literally 'temple-tomb'; instead the Sardians have used the form of the construct state qāb-ēqu indicating precisely the 'holy well', just 'pit for the worship'.

CABELLA surname in Cagliari, Guspini, Oristano, Tempio, Trinità d'Agultu. According to Pittau can be a variation of surname Gabella = It. 'tax, duty'; or it may be a proper Italian surname
derived from the expression Ca(sa) Bella. I disagree. Maxia CS 195, in highlighting the Corsican mark in the diocese of Sorres of the fifteenth century, shows a Paulu Cabeda. Since this surname is rather old, and however, relative to inland areas and not to the cities of Sardinia, it's impossible to imagine a direct Italian origin, although the Mediterranean brand is clear. In fact Cabella is a very important Sardinian lemma, inextricably linked to another lemma that generated the surname Cabèccia. Indeed Cabella has the basis on Akk. qablyu 'well' + ellu 'pure, holy' (construct state qably-ellu), with the meaning of 'holy well'.

CABILLU obscure and misunderstood term. There is also the surname Cabilla in Baunéi. It's considered, by many people, as ethnic adjective meaning 'who is from Head of the Above' ie those of northern Sardinia. But the dictionaries do not recognize this lemma; in addition, it is not given an account of the theme -illu. Moreover, if cabillu meant 'one of Cape Above', we would expect in people living at north Sardinia a mutual use to mean "those of the Head of Beneath". But there is no epithet. This epithet is used only in south Sardinia. In the north it's unknown, except by those who heard it from the residents of the south. A puzzle.

The problem is solved only if we put in the field the Semitic vocabulary, where we have the Akk. ḥabīlu, ḥabīбу 'criminal, wrongdoer'. The meaning doesn't need comments. Raises a question: when the epithet came up? Since the lemma is archaic, it would seem to say that it was born in pre-Latin, even pre-Phoenician era. But this requires caution. In fact, the duration of the Akkadian spoken in Sardinia is still not yet over, and we can assume that this has been used - with full and mutual understanding by residents - at least until the year 1000 CE, despite the effort of the Eastern clergy seeking to uniform the Sardinian spoken to that of Byzantium. It's likely that the epithet was born during the dark age of Four Giudicati, when the four kingdoms fought each other in view of the supremacy. The epithet, given the circumstances, was born in Giudicato of Ċàlari.

CABONI 'chicken', linguists, needless to say, they link to Lat. capō, capōnis 'not castrated rooster': but the one and the other have the basic lemma in Akk. qapū 'pop out with upward movement; ascending' + unū (a type of meat). This Sardinian and Mediterranean word, as well synthetic (qap-unū), can be translated in the following paraphrase: '(animal) flesh (which rises the head) with upward movement'.

CABONISCU is the 'little chicken', 'small cock'. For Camp. caboni see above; cabonisçu means 'cock's kid' ie 'son of the cock': in fact, the suffix -iscu has a base in Akk. išku 'son'.

CADDU Log. 'horse'. Wagner on this term makes a real conjuring trick, concealing the problem through the confusion and chaotic mixing of this lemma with similar cavaddu (Bitti), cabaddu (Nùoro, Orani), 'ovaddu (Fonni, Oliena, Orgòsolo, Olzai, Ollolai, Gavòi, Ovodda), caaddu (Dorgàli, Môdo, Bûtidda), cuaddu (Campidano). Wagner seals his voice by quoting medieval of CSP (cavallu) and CSNT (caullu). In doing so, Wagner has good game to show that the etymological basis of Logudorian word is Lat. cāballus 'gelding', 'horse used in ordinary work' (quoted from Ovid and Cato), despite the fact that, according to Varro, and according to the scholiast on Persius and others, this was a pejorative voice, rough and plebeian that failed to invalidate and delete the privileged use, by same masses, of ēquus ('horse', especially 'stallion' when it's combined and compared ideally to ēqua 'mare'). Wagner is not even touched by the exclusive survival of fem. Log. ebba and fem. Camp. ēqua (from Lat. ēqua 'mare' as brood-mare, dam), compared to an exclusion of masc. *ēquu. So Wagner do not even asks why in Campidano a 'bitch' is told ēqua, equivalent to 'woman freely undergoing usually to covering', like the ēqua mounted up by ēquus. In Sardinia, the masc. Lat. ēquus did not leave a trace, and Wagner doesn't clarify the reasons for the occurrence, in Sardinia, of lexicale tradition referred to Lat. cāballus (masc.) and the other Campidanian and Logudorian referring to Lat. ēqua (fem.). And he "wraps" the third tradition, masc. Log. caddu, pretending to assimilate illogically it to Lat. cāballus and closing the discussion. Cáddu really doesn't have relationship with cāballus. At the same time, both Sardinian words reflecting Lat. ēqua aligne with similar Romance traditions. In fact, in almost all over Europe succeeded the same phenomenon, with the corollary that the use of masc. ēquus in the Middle Ages was lost in favor of cāballus (eg Fr. cheval), which is the matrix of It. cavallo and similar lemmas of central Sardinia.

The third word of which we are discussing (after ebba, ēqua), ie Log. caddu, don't descends from Latin. Do recognize that several linguists, who remember (see DELI) the "probable pre-Indoeuropean source" of the same Lat. cāballus. It's Semerano (OCE II 356)
to cite the original meaning of cābullus from Akk. kabušu ‘to harness, to tie’, then ‘put the harness, attach’: the cābullus was a draft horse. Suffice it to drop every derivation cādū < cābullus, besides the difficulty to justify the loss of -ba-. Cādū is a Sardinian word independent from Latin, and is based in Akk. kalū(m) ‘express messenger, pony express’. This tradition is still alive in Logudoro, where the equivalent of ‘cavallaro’ (from Lat. cābullus) doesn’t exist, and is preferred amante de sos cađðos, while ‘cavalry’ translates militia a cađðu, and ‘horse rider’ is kie pigat a cađðu. So it’s obvious that cađðu is Sardinian word reported to use of the noble equine, used for coverage, for military purposes, for competition (pony) and, mainly, for postal services.

CAPRÔLU a surname Pittau interprets as corresp. to Central caprōlu, crabólu ‘deer’ < Lat. capreolus. He in this etymology has followed the proposal of other linguists, who have attempted to clarify the first member capr- without accounting for the (supposed) Lat. suffix -ōlus, which in the collective imaginary supports the idea of sm. If we wanted to consider valid -ōlus to indicate the idea of ‘small’, then we’ll give to Lat. caprē-ōlus the meaning of ‘little goat’; but it would not be possible, the idea being valid to the contrary, considering the size of each other. But first things first.

DELI indicates for It. capriolo (roe) (word registered, as usual, at the end of the Middle Ages) the following etymology: from Lat. *caprēolū(m) for the classic capreōlu(m), from cāprea ‘wild goat’. It doesn’t account for the (supposed) suffix -ōlus. Calonghi records Lat. caprē-ōlus by cāper ‘goat, billy-goat’ and presents him as ‘species of wild goat, capriolo maybe’. It also doesn’t account for the (supposed) suffix -ōlus. Even Ernout-Meillet, adapting to Calonghi, doesn’t account for the (supposed) suffix -ōlus.

In Sardinia, as we have noted, there is this phonetic form similar to Lat. capreōlu(m) and It. capriolo (roe). In the case of Sardinia, however, it indicates the fallow deer, an animal larger and more colorful than goat, more like to deer, excluding horns. All of these entries, almost equal in Latin, Italian, Sardinian, regardless of the animal identified in every region, certainly have an etymology, however, available only if we consider them as Mediterranean instead of Indo-European. They have a common basis of which linguists are not able to account as the (supposed) suffix -ōlus is missing in the Indo-European languages and is available only in Akkadian.

To understand it, we must start right from the Sardinian lemma crapōlu, crabólu, which is currently a metathesis, in the past pronounced *car-bōlu, based in Akk. qāru (an ornament, eg. golden) + bōlu ‘animal’ (construct state qār-bōlu). The significance was that of ‘ornamental animal’, evidently to distinguish it from the goat, which has the basis in Akk. kapru(m) ‘sheep, beer, dates’, things that, at least in the Fertile Crescent, were of value, ie movable property of the time, those commercially available, unlike the ‘animal-ornament’ that were beautiful but wild and were not entitled to be considered hoard.

CARRĀDA ‘barrel’. Wagner shows its origin in It. carrata ‘long barrel it takes to charge a cart when it’s full’ (Petrocchi); carradēdu < Tusc. car(raj)elio. Wagner, as usual, is satisfied to know that among the Sardinian language and another there is phonosemantic identity, and so it’s enough for him to find the source in an hegemonic language. Here, however, the identity seems easy. But it must be said that even the Italian lemma, on an equal base with that of Sardinia, shares in a Mediterranean source, based in Akk. ḫaru ‘large container’, also ‘wagon container’ + adū(m) ‘work, stint’, ‘work that you do in a day’, but see carradēdu.

CARRADĒDUU ‘little barrel’. Wagner, showing it as a diminutive of carrāda, indicates the origin in carrata: see etymology above. For carradēdu the base is, indeed, Akk. ḫaru ‘large container’, and also ‘wagon container’ + ūlu(m) ‘to mark exactly’. One understands that carrada indicates the ‘wagon container’, that large, while carradēdu indicates the ‘container that has a precise measure’.

CASĀNA a surname in San Gavino and Selângius, also in Italy. For the modern form it would seem to correspond to Gall. casāna ‘remote country house’, Corsican casâna ‘housewife’, It. casâna ‘family name, first name’. But it’s more reasonable to see in such a surname a Mediterranean lemma, based in Sum. kasu ‘goblet, cup’ + ana ‘wooden object’, meaning ‘wooden bowl’. These wooden artefacts are Palaeolithic legacy, but are still handed down in Sardinia and especially in the Alps.
CAT a surname that was Sardinian word, basis in Akk. *katû(m) ‘weak, needy’. By this term maybe Sardians indicated the people of the village worthy of protection in the community.

CESARÁCCIO, Cesaracciu. On this and the row of surnames ending with -áccio I have already discussed on § 1.3. They are patronymics based on Akk. *ahu ‘brother’ meaning (for this term) ‘Caesar's brothers’, ‘Caesar's family’, ‘Caesar's clan’. The same can be said of Masáccio (which was originally an ypocoristic of the name of a great painter, from Maso < Tommaso + -áccio). I take again the question raised with Wojtýláccio (see). The Vatican did not delay to file a complaint against Roberto Benigni: it’s because in the rest of Italy -áccio not still used in the sense of ‘brother’, prevailing as derogatory.

Two distinct uses. The first (‘frater’) prevailing along the “Way of the Etruscans” (Tuscany-Elba-south-Corsica, Gallûra), the second use prevailing in the rest of Italy. Originally there were two homophones Akkadian, *ahu ‘brother’ and *ahû ‘strange, abnormal’. The adj. *ahû has the grave accent that emphasizes a very long speech. This is enough to distinguish semantically it from omophone indicating the ‘brother’. From the adjective indicating a person or animal ‘strange, abnormal’, it came to mean also the characters (ie tipaccio ‘bad guy’), abnormal body parts (eg. nasaccio), the enormity (es. cotellaccio, unghiaccio), ecc.

COCÔNE. Other graphic forms of the name of this bread are coccone, cohône, co’one (including coccio, coccòi, cocò, cocò), cogône. The lemma is attested for numerous types of bread, even very different from each other. To frame the semantics of names referring to cocône we must start from the mere fact of language, not from the type of flour or from the luxury phenomenology of bread forms.  

In coco, cocône we have the link of transition between breads and pastries. Although pastry, cakes, were festive productions, sacred things, intended for the officitory, devoted to the deity. Coco has the etymological basis in Ass. *kukku, gukku (a kind of cake), in turn derived from Sumerian. Another confirmation comes from Akk. of Mari *hûgum ‘loaf’ and also ‘cake’: and thus we see that even the Mesopotamians gave the same names in breads and cakes. Cohone, cocone is (apparently) almost the superlative of coco. Su cohone ‘e froses in Fonn (poorly understood as ‘bread of flowers’) must be observed, as well as in the original figures of 250 birds whose type goes directly back to the Upper Paleolithic, even in its “castellated” construction, or like a round “zigzurat”, where a large ronduau of birds is exceeded in height from the innermost ronduau, and this is passed on by the other internal ronduau, then on the other, until the final small platform, the “nest” constituting in this way a very high cake (60 cm). Cohone, unlike coco, coccòi, has the etymological basis in anc. Akk. *kuknnû, gegunnû ‘high temple’ (a term often used by the Akkadians as suffixing of *ziqquarat(u) ‘high temple’, which in turn derive from Sumerian).

So the extraordinary spirituality of this amazing bread is well attested from linguistics, which proposes an aspect of prayer, a Hosanna to God.

CURMA, cûruma (Lodè, Siniscola) ‘rue’ (Ruta graveolens L.). Paulus NPPS 229: «It's surprising to note that the etymology of this mysterious word of middle-eastern dialectics is Punic. The proof are the synonymical interpolations to the Greek text of De Materia Medica of Dioscorides (3.45) which, speaking of *ruta hortensis, ie rue grown for cooking and for many medicinal uses, alleles, among other equivalents, even that relating to the Punic: Áphroi khourmâ». Paulus himself then quotes the Akkadianes Handwörterbuch by W. von Soden, p. 359, reporting hurmu as plant name in Akkadian. The same is written in the CAD (Chicago Assyrian Dictionary).

GIÜSPINU ‘white mustard’ (Sinapis alba L.). Paulus NPPS 235 makes a long disquisition on the term, recalling the use for the manufacture of mustard described in Columella 12.57. In Latin step Paulus isolates the words *jus ‘gravy, sauce’ and (nucleos) *pineos ‘pine seed’, which would give agglutination in Sardinian giùspinu. But until proven otherwise, we must admit that all the botanical nomenclature of Sardinia is born before the Roman era.

So we have to see in giùspinu a Sardinian lemma based on Akk. *hušû(m) ‘pieces, seeds’ + *pênu ‘to grind’, with the overall meaning of ‘ground seeds’ (just as the procedure of mustard as a condiment).

GUÁDU (Isatis tinctoria L.). Paulus NPPS 249 gives a like-Italian name, citing DELI which believes the word ‘guado’ by a Longobard waid ‘dry grass’. If this is so, in Sardinia this

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word can be arrived by cultured men at the end of the Middle Ages, as such an admission
remains fraught with perplexity.

Applies in any way to point out the basic phonetics must be passed through to the
Lombards from the Steppe Peoples, who are the only ones to have preserved and
propagated in Eurasia terms that almost always go back to the Neolithic Koiné. In this case,
the oldest basic phonetic is testified by Akk. ḫadū 'joyful', ḫadū(m) 'joy', meaning '(grass) joy' because of his behavior similar to that of the Umbelliferae, and because of the flowers
from the beautiful yellow color.

LAŬ ‘fool's water-kress’ (Apium nodiflorum). Paulus NPPS admits that the plant has no
similarity with the bay leaves (Camp. láu, Log. laru), then inclines to believe the older name
«is SILAŬS, name of a plant, hitherto undetected, of which Pliny gives news (NH 26.88),
saying it grows on gravelly shores of streams and rivers, it's a cubit high (like fool's water-
kress, whose fistulous and branching stems ranging from 10 to 60 cm) and resembles celry
(silaus nascitur glariosis et perennibus rivis, cubitalis api similitudine. Coquitur ut olius
acidum, magna utile vesicae)». Paulus believes that si- is fallen because confused with art.
det. masc. su. Not convincing. The etymological basis for this Campidanian word is Sum. la 'flood' + u 'gift', meaning 'gift of the flood'. The name says it all. As for Lat. silaŭs, it
also has Sum. basis: si 'to draw water' + la 'flood' + u 'gift', with the following meaning:
'which draws the gift of the flood'.

MALANGA a surname in Sassari, astronomical Sardinian term, based on Akk. malû(m)
'abundance' + Sum. āgi, āngi 'eclipse', meaning 'total eclipse' (of the sun).

MALĀŇO a surname that was feminine Mediterranean name, based on Akk. malû(m)
'abundance' + Anû 'supreme God of Heaven', meaning 'Plenty of Anû' (a hope that women
get many children).

MARRAPICCU iron tool with dual function used by the farmer: at the end of a long wooden
handle there is the part of iron which presents, on the one side, the form of a hoe, on the
other a fork form; another type of marrapiccu is hoe shaped, which is contrasted with an ax.
To rebuild the etymology we part from Italian forms marra and pickaxe but they don't give
a certain outcome. DEĻI presents marra 'big hoe' as a scholarly voice, Lat. mārra(m),
"probable loan not yet identified in its origin".

For pickaxe DEĻI thinks to a root that indicates 'tip', and compares it with picca (pike). This
(meaning in Italian also 'pique, resentment, stubbornness') in turn is derived from French
pike (published in 1460) by piquer 'to pierce with a tip', a word regarded as onomatopoeia
expressing a rapid movement followed by a sharp noise. Also from DEĻI I take another
lemma picca 'weapon with a pole ending in a sharp point of iron, formerly used by infantry
soldiers'. For it is given the origin from French pique (end 1330) of uncertain etymology.

From DEĻI I also take picco 'isolated peak, with steep sides and sharp point', the origin of
which is presented by French pic "perhaps pre-Indo source". As you can see, the land within
which DEĻI and Indo-Europeanists wander doesn't lead to certain bases. Wagner, in turn,
doesn't record the Sardinian word marrapiccu and even piccu 'pick', perhaps because he
considered it Italianate cast.

Instead, their origin is Akkadian. In fact, we have marru(m) 'shovel, spade' + rāpiqu(m)
'hoer', meaning 'hoer spade'. About the origin of picca, pique, it should first be pointed out
it's not deverbal from piquer but is piquer to be denominate from pique, picca. In fact, this
term was already present in Akk. pîqu(m) 'tight, pressed'. So the French and Italian words
have ancient foundations, and picca (pointed instrument of war) is thus said to be not only
flat but also sharp, just as the picco, mountain pic. To observe it well, the pike is an object
more refined and delicate than the prototype, which was the very heavy marrapiccu.

SASSU. This surname is recorded in St. Peter's of Sorres code and CDS II 58/2, 60/1. Sign
of high antiquity. Pittau CDS says it comes from Sardinian sassu 'sandy soil' < Lat. saxum. It
actually stems from Bab. sâssu 'basis, floor'. In Sardinia there is the pond of Sassu. In any
case, I remember that Šâsu were called in the Egyptian New Kingdom nomads of Sinai
(1540-1070 a.e.v.). In this case, we would have a further test, indirectly, of the "return of
Šardana" in Sardinia. In fact, the theory that the Shardana of Egypt were at least mixed with
the Hyksôs, before they flow back to Sinai, has several supporters.

SATTÀ a surname that, according to Pittau, derives from Tuscan Satan 'Satan'. But you never
heard in this Christian world a surname referring to Satan. Nobody would dream of
attributing such a surname (or name) to anyone. This Sardinian surname is based on Aram. sātā ‘container’ (OCE), or Ugaritic št to ‘dismember’. But it’s mainly a Jewish anthroponym Sabta (Gn 10,7; 1Ch 1,9), proposed by Eliezer Ben David and Zara CSOE, hence the Jewish name, of course. Anyway I report for completeness also Ass. šatta(m) ‘this year’ = Sardinian occânnu.

SILÔNE a Hebrew-Italian surname based in anc. Hebr. adjectival Šilônî (湎ִינִי) meaning ‘of Siloe's fountain’.

SÍSINI a surname. See the place name Sisini at Suéli. It seems derived from Lat. Sisinnius, but it's more reasonable to read it as one of the ancient divine names of Yahweh: Seh Sinay 'The One of Sinai' (Ps 68: 9). In this case, documenting the close ethnic ties between Sardinians and Jews as early as the first millennium a.e.v.

STAMPA a surname of Italian origin who is much earlier of the stampa (press), thus cannot be derived from this but from the Franconian stampōn ‘to crush’ (DELI). It's famous the name of the poet Gàspara Stampa.

VALENTÔNI a patronymic surname, based on surn. Valente + Sum. unu ‘girl’, meaning ‘daughter of Valente’ or ‘woman of Valente’s family’, or ‘Valente's wife’. This surname indicates that the Semitic bases continued to function in Sardinia until well after the Roman conquest, ie up to the Middle Ages.

VILIONE a medieval surname (CSNT² 148) Pittau derives from Latin cognomen Vilio, -onis. That’s fine. However, we should give the etymology of this surname, which has base in ancient surn. Villa + Sum. unu ‘girl’, meaning ‘daughter of Villa’ or ‘woman of Villa's family’ or ‘Villa’s wife’.

VIOLANTE a surname of Italian area but of Mediterranean origin, which appears as variant of feminine name Yolanda, whose ancient basis Yola- means ‘violet’. See Violanta feminine name. On phytonym viola we must understand, since it has a direct basis in Sum. i 'dress' + ul 'firmament', with a highly poetic name of 'dress of the firmament'; cf. Gr. iov ‘violet’. Yolanda, Violanta in turn is an ancient feminine name and means 'Refuge of violets', from Sum. andul ‘retreat, roof, shelter, protection’ or from Akk.-Kassite andaš ‘king’, meaning ‘Queen of the Violets’ (highly poetic name).

2.11 Some problems of language and history in primitive Sardinia

The history of a people begins when he begins to write. In this respect, peoples of the Near East present first themselves to History. In Sardinia, history begins at the time of the Stele of Nora (1000-950 a.e.v.). Clearly, Šardanas lived a cultural climate based on writing.

Indeed, the history of a people may sometimes be written by others; in this case the history of Sardinia would start a little before the stele of Nora: it began with the epic story of the Sea Peoples narrated by Ugaritic texts and contemporary Egyptian texts (about 1260 a.e.v.). If we don't want put in account only the story told, but also the linguistics tout court, then the Sardinian history must begin at least by 2385 a.e.v., from the time of Sargon the Great, as it is from Akkadian vocabulary and then by Babylonian, Assyrian, Aramaic, Phoenician, Hebrew one, that Sardinia receives powerful beams of light, because over 60% of the present Sardinian language is translated perfectly on the basis of oriental languages. Wagner would not agree with these statements, but he now has no more than anything in the Mediterranean culture, having been only a man of his times, loyal (as in studies) to nazi and fascist ideology, so proud supporter of the Arian Breed with all he managed pouring to stammering and devoted minds of Sardinian intellectuals of the time, whose deleterious aftermath are gathered today in the Universities of Sardinia, where is taught Sardinian language was born by Rome (or even on the initiative of the Basque...).

We can then begin the history of Sardinia from the fourth millennium a.e.v. In this way it's possible to investigate the epic of Šardanas, the time of a people who freely floated in the Mediterranean, who had trade with the East, built alliances, even tried to conquer empires. Šardana's language was a kind of common English ante litteram, or if we can, a kind of
medieval Latin avant la lettre, a plancher where are found - in etymological comparison - Canaanite forms (pre-Phoenician, Phoenician, Hebrew), Syro-Aramaic, Anatolian, Assyrian-Babylonian, Akkadian. These ancient languages are still alive, nesting in the Dictionary of Current Sardinian language. The remaining 40% of the present Sardinian language is acquired during 2000 years subsequent to the Phoenicians: but in it there is little Latin. The rest is Italian and a little Spanish-Catalan.

Beyond Semitic and Sumerian documents, it's not possible to dig deeper in an attempt to better understand the archaic basis (the Ursprache of Sardinia). So today it's useless to fantasize if Sardinian language was, ab ovo, a lingua mater Šardana (let's say an Atlantean language) from whose focus was contaminated the Mediterranean, even the Sumerian and Akkadian. Today we can say with scientific certainty only this: while the written language oldest in the world is found in the excavations in Mesopotamia, the spoken language oldest in the world (along with Arabic and Hebrew) is evidenced by the current vocabulary of the Sardinian Language. Curious or amazing as it is, these two languages (Sardinian and Mesopotamian) are sisters, are almost identical.

There are many authors who have studied the phenomenon of the Sea Peoples, and no one surrenders to identify the Šardana or Šerdana with the Sardinians, warriors from the leather skirt and the horned helmet from the large island located in the central Mediterranean. Egyptian texts have been studied, less well known are the Ugaritic texts also made famous by numerous orientalists. Baldacci (La scoperta di Ugarit, 204-206) sheds much light on the phenomenon. «An inscription dated to the eighth year (1177 a.e.v.) of the reign of pharaoh Ramses III (XIX Dynasty, 1184-1153 a.e.v.) refers to the "Sea Peoples" with these words: "no country can resist their weapons, from Hatti to Qadi, to Karkamiš, to Arzawa until Asašiya (Cyprus), being destroyed in an instant". In Epic Poem of Battle of Kadeš the Sciardan appear as mercenaries of Ramesses II (Bresciani, LPAE 276). Baldacci noted the destruction of Ugarit occurred between 1212 (the beginning of the reign of Merenptah) and 1180 (the reign of Ramses III), more precisely between 1195 and 1190. During this period among the 71 letters in Akkadian discovered in the furnace of Ugarit there are two between the king of Cyprus and Ammurapi king of Ugarit, and by those we know that several ships (exactly seven, but it was the classic number indicating a plethora) went along the coast and destroyed the pre-Phoenician cities. There were nine ethnic groups according to Egyptian sources, who would try to invade Canaan and Egypt from the north. According to one tablet of Ugarit, a group were the Šekel or Škalâyû (Tjekker of Egyptian inscriptions). The Philistines (main group) settled without too much blood in Palestine in the mid-twelfth century (their appearance is also confirmed by the Bible, Judges 4:31 and Judges 4:5). Some scholars (ex. M.Dothan) speculate for Tell Acco, Tell Keisan and other sites neighboring the occupation of a third group, the Šerdana, well known as mercenaries throughout the Near East.

2.12 The Third Linguistic Mediterranean Koiné and following influences

I summarize what is stated in the previous paragraphs: the Sardinians, in the centuries prior to the first invasion (dating back to 238 a.e.v., while there is to discuss the Carthaginians have invaded Sardinia), were a free people. Not only they participated from equal positions to Mediterranean trade; thus participated as co-stars to the Mediterranean civilization, and participated actively in the linguistic phenomena that were established during a long cultural climate of (at least) 7-10000 years in the Mediterranean and throughout the Near East. Those linguistic phenomena were also shared by the Sardinians. Starting with the Sumerians, through Ebila, Akkad, Nineveh, Babylon, the Syrians, the Ugaritics, Phoenicians, Jews, and Sardinia, in the Near East and in the central-western Mediterranean, even in much of the Italian peninsula, a Great Linguistic Koiné arose, made stainless by the prestige of the Mesopotamians who had invented writing. To understand how important was the
Semitic influence in the long history of pre-Roman Mediterranean, just observe that even the Hittites (an Indo-European people) used the Akkadian writing, and in their rituals, «the ruler and the ruling class, while following a religion of their own, always used the Sumerian language for the liturgy. For diplomatic negotiations was fluently worked Akkadian language.»14. Sardinia participated of such Koiné to the extent which even today this is the "hard core" of the Sardinian spoken language.

Once weakened (not exhausted!) the Great Semitic Koiné, was established in the western Mediterranean the Great Latin Koiné, which in the span of 700 years directly (hereinafter indirectly, mercy of the Papacy) introduced or replaced into Sardinian language a 10% of words, shaping also some grammatical and syntactic form. The present work takes account of the Latin language, where it's evident that may have influenced the Sardinian language. For historic and archaeological known reasons, this work has little regard to the influence (direct or indirect) of the Greeks in Sardinia, while considering the active presence of the Byzantines (especially by the clergy), for nearly 400 years in the Middle Ages.

The Latin Koiné gradually gave up, after about seven centuries, the formation of the Romance languages, which influenced Sardinia just a little, but this Island was mainly influenced by the ancient and recent Italian, much less by the Iberian languages. Sardinian people in the Middle Ages produced a substantially autonomous evolution of his language. The present work, however, takes into account both the external influences and internal. Obviously, also the Corsica and a great part of the Italian peninsula was influenced by the Great Semitic Linguistic Koiné. This happened before Roma unified Italy.

The Italian words by me classified as pre-Latin in this and in previous works, by other scholars were investigated as based on the Latin and Germanic languages: these scholars have proceeded according to their preparation, which focuses exclusively on the Indo-European languages. In the previous etymological dictionaries, I found almost no Italian word intentionally compared with those have appeared in the Fertile Crescent.

Another phenomenon associated with this is that pre-Latin terms in the Italian peninsula, often shared by the Sardinian language, seem strangely to derive from the belly of the Italian language in the late Middle Ages, not before! This is logically unacceptable: if those words are pre-Latin (and they are), and if they disappeared from (written) use during the Roman Empire, you have to wonder why only they reappear with the flowering of vernacular dialects, indeed even centuries after the beginning of that flowering.

In this regard, the aforementioned observation of Dante's De Vulgari Eloquentia is illuminating. In fact linguists are they that affirm the presence of these "medieval" words only from a certain period, not before. This procedure hides a methodological error: linguists, in the etymological research on the Italian language, are fulfilling themselves with the period in which an Italian text was written. And they believe have finished the survey. They just set the date, the year in which the vulgar text appeared, and that date is sanctioned (almost like a miraculous birth) as the time of invention of the word. Almost apologetically with the fact the dialect is analyzable only on something written, they do not hazard to compare these dialectal texts with the living language, from which, if they wanted to, they could get more comfort, useful comparisons, more benefits of interpretation about the diachronic dynamics. If they had dug in the living dialects, certainly many words with Semitic etymology would be highlighted and dated before the late Middle Ages, many centuries ago, even five thousand years ago. Are coming in their aid, in this issue, other written documents (the Semitic vocabularies!): why not browse through them? The method of investigation of philologists (Indo-Europeanists and Romance ones) says a lot about how backward and lame is, in Italy, the search for Origins: it's clouded by the fascist culture of employees, brought up to believe blindly that Italian civilization, and with it the Italian language, was built by Rome (by Urbs!), and before-during-after the Empire, the Italian peoples did not deserve languages or dialects to be investigated and compared with each other and more wide-ranging.

Instead, it's clear that most of the entries belonging to Great Semitic Linguistic Koiné, of which is chock Sardinia, Corsica and Italy, have almost all been in use since the dawn of time, although it's true that a certain (low) percentage of words reappeared from the Middle

14 Mario Attilio Levi, La Storia dalla Preistoria all'Antico Egitto, p. 401, La Biblioteca di Repubblica.
The question of Latine language and interpretation mistakes

Incalculable damages are done by scholars in interpreting the etymology of Latin language and etymological relationship it has with the so-called "Romance languages" and with the languages of the southern Mediterranean. To insist on these damages I would write a long chapter. This is not the place, however I have written here and there.

But it's worth writing a final comment, being known to all the romanization of Sardinia, thus in the island approximately 10% of names and place names, which are supposed to be Spanish, are indeed Old Latin forms mixed up Iberian and Italian ones. Confusion or intersection is natural, not only because the Romans ruled the island for 700 years against the 500 of the Iberians, but because the authority of Latin in Sardinia - which in the while had become an international language and again during the Renaissance remained the language of the clerks - was not affected even in the Spanish era, because Latin was the linguistic learned base of the Spaniards and Sardinians, and because the Spaniards were on good terms with the Pope.

After the research made at random from several linguists, Giulio Paulis\textsuperscript{15} impressed a new power in searching on "Latin" place names of Sardinia. This research was followed by an initiative of Massimo Pittau\textsuperscript{16}, who has plumbed the whole Body of Latin Inscriptions (CIL), including the Special Section of Sardinia, obtaining a wealth of antroponym bases that have served to justify etymology of over 540 names or place names of the Island. In the book at the bottom\textsuperscript{17} Pittau discusses for a long time on place names based on Latin.

I never claimed that Pittau take into account (when it was worth it) of the archaeological-historical-antropological statements from which he should be leave to give the correct method of interpreting the place names in Barbàgia. However Pittau proved to be the most

\begin{thebibliography}{9}
\bibitem{15} I nomi di luogo della Sardegna, Delfino, 1987
\bibitem{16} Ulisse e Nausica in Sardegna, Insula, 1994
\bibitem{17} Vedi capitolo Latifondisti, coloni, liberti e schiavi romani in Sardegna
\end{thebibliography}
ardent supporter of the theory of an integral Latinization of Barbàgia. A Latinization so integral to result in the creation of numerous estates (latifundum), imposed everywhere, in pastoral highlands and fountains, in coasts where it's impossible to land, in ravines the most useless of the geologic history of Sardinia.

He imputes almost all the 540 Latin onomastic survivals to as many estates (or almost), which seems too much, if we think that such an allocation of land among the winners would have meant very little economic space for individual owners (sometimes only 1 rocky hectare!). Yet he writes that «these connections demonstrate in a clear and certain way that Roman landowners came to Sardinia in order to take advantage of all its economic potential, in a number truly remarkable». He continues: «The presence in ancient Sardinia of such a large number of Roman landowners - but they could reside in Rome systematically and only occasionally come to the island to check their actual possessions left to the care of freedmen - is very significant in itself for the high number that it shows have achieved, but much more when you consider that these landowners have imported in the island as well a congruent number of hundreds and maybe even thousands of settlers and slaves in order to exploit their funds (villa, praeda, fundi), salt marshes and mines». And he continues: «The documentation of Latin anthroponyms in all Sardinian areas, including the central and mountainous areas, that is basically the current Barbagia and Ogliastra, also gives us a clear and certain proof that the settlers and slaves were imported and have settled down in forces even in those areas. This thing confirms and is confirmed also by the general linguistic framework, for which it's quite certain that even in the mountain area, that's even in all villages of Barbagia and Ogliastra, are still spoken exclusively Romance languages, that's derived directly and solely from the Latin». «The presence of large groups of settlers and slaves also in the inner area and the mountains of Sardinia ultimately put a cross above a cliché widespread among the Sardinians, even among those with higher culture: a cliché that Barbàgia was never conquered by the Romans, so it would have long formed the tensile zone of Sardinian rebels (especially of the ancient ilienses and their heirs Barbaricini)». He concludes by arguing that the claim of nationality of Barbaricini is «totally and unfortunately contradicted by incontrovertible data (sic) of the general linguistic situation and the particular onomastic situation of internal and mountainous Sardinia. Even the names of several villages in the area, as Bultéi, Lula, Osidda, Orotelli, Orani, Ottana, Fonni, Gadoni, Elini, Locéri, Osini, Seui, Seulo, Esterzili most likely derived from the names of many Latin landowners: Bultei, Lucula, *Osilla, Ortellius, Oranius, Ottius, Fonnius, Catonius, Elinus, Locerius, Osinus, Seunius, Sedulius, Stertinus».

In toponymic Vocabulary appended to my volume La Toponomastica in Sardegna you can read, for almost all place names mentioned here above, and also for other proposed by Pittau, a different etymology, because there are other approaches to the Sardinian place names (I speak of integral approaches, serious, no shortcuts!). To follow the insights of Pittau we should obviously imagine that Barbàgia (formerly also Ogliastra was Barbaria, now Barbàgia) was depopulated by the Romans, and we should realize that the famous 80,000 slaves sold on the square in Rome were all Barbaricini. Otherwise, it's not explained why just Barbàgia has suffered a Romanization (injection of Italian slaves and settlers) so integral as their original language disappeared! Aside from the fact that, notoriously, the slaves were not Latin and therefore could not Romanize anything, in fact, the language of the vanquished has never disappeared from Barbàgia, partly because the Barbaricini were never defeated, if anything, were appeased by territorial and tax counterparts, as you can guess by the use of Roman roads, which were not Roman, but were built and used by Šardana long before the Romans. How can we measure, in fact, the Roman genius, so celebrated especially in the political tradition, the one who made big the Urbs, if you do not intuit the application also against these warlike but not idiots mountaineers?

No one denies the seriousness of the investigation made by Pittau on Corpus Inscriptionum Latinarum, but no one can authorize him to translate 540 anthroponyms automatically by the mere fact he has measured the phonetic congruence with that of Sardinian place names. The Law of the five phonemes18, ie five phonemes that remain the same between two languages, by itself has no scientific consistency, if it's not integrated and

18 Ulisse e Nausica in Sardegna, p. 137
not rests with all other methodological premises, which must be taken in front of a name place by which we try to eviscerate the etymology.

I proved to its place, also in the body of the vocabulary attached to La Toponomastica in Sardegna, and also in this Grammar (see Chapter 3: Archaic principles of the Sardinian Grammar) that so cogent phonetic laws (those of Wagner on the Sardinian language, to understanding between us) do not are a Moloch (also because they are methodologically flawed). I repeat, a linguist, all linguists, they need to enter a new order of ideas, which can be rough (I admit) to the extent that they don't master all the dialects of Sardinia and don't understand thoroughly that in Sardinia we cannot speak only of two macro-dialects but we must speak of many micro-dialects. They must understand - once and for all - that feudalism in Sardinia was an event so traumatic to keep pulverized the Sardinian language, already subdivided itself due to the presence of numerous ancient tribes. Every dialectal difference follows the territorial sharing of fiefdoms. Not only that: because the people - it's worth repeating, and Angius remembers it in every moment - it was almost all illiterate, it always has been so, until the Unification of Italy. This social data is a fundamental parameter to be considered in the study of place names and of the same language, otherwise you will not understand the barbarization of many, too many words, the common solecisms, the misrepresentations that don't find any phonetic law that justifies them, excluding the law of speaker's ignorance in front of place names they did not understand, because they were strangers to them, having lost all meaning during the centuries and millennial illiteracy. The people crippled because did not understand. That's why we still have thousands of words and place names dark. What does all this with the Law of the five phonemes? What about Wagner?

So it's particularly dangerous to recline o.s. on the Law of the five phonemes and fly free and loose above the forest of Sardinian place names and the massive archive of over 200,000 Sardinian place names. We need scrupulous, having sense of history, anthropological sensitivity. And in relation to the place-names we must have a deep sense of geography, that really lived and understood in isolation from the Sardinian language of the cantons where had a destiny to live.

But back to the phonetic laws. Is really convinced, Pittau, that all (or most) 540 Latin anthroponyms are the basis of many Sardinian place names (ancient Latin personal names) who report the presence of a large estate (latifundum)? Strange but true: almost all of the 540 names of Latin masters put forward by Pittau are ending in -ius. Pittau must also know that in the island there is a strict phonetic law that imposes to translate the Latin personal in -ius into Sardinian personal in -i. The Latin Anton-ius is translated into Sd. Antón-i, Latin Basilius is shifted into Sd. Basili, Lat. Gabin-ius is shifted into Sd. Gain-i. And so on.

These are personal nouns in the nominative, not genitive! Only in the Middle Ages this law was broken (or rather watered-down), and some Sardinian names in -i were contaminated by other names in -e (ex. Bantine < Costantinu), and began the suggestions and the commixtures, insomuch there was some co-presence of suffixes in -u (Gabinius > Gaini and then Bainzu). But in the names of place this law is yet evident, I would say unbreakable; and if we find Bainzu, it means that the place name was born from Middle Ages forward. Even for Basili we must stay in the High Middle Ages (it's Byzantine name), certainly not at the time of Roman latifundia. At least 95% of Pittau's place names are not personal-genitive but personal-nominaive. I am convinced. And it's for this belief - supported by a phonetic law - that I refuse the alleged Pittau's genitives (which presume a servus, colonus, villa, praedius), overwhelming all historical, archaeoological, linguistic theories so far elaborated on the Barbagian populations.

What do he want to say by stating that it was precisely the Barbagia to have preserved intact the Latin language? It seems that Pittau have forgotten a fundamental law of linguistics, that of isolation = conservation. In Barbagia history has always worked late because of the large isolation of a mountain system divided by countless deepest gorges. Pittau has forgotten that in Sardinia the most conservative place names are mostly the Barbaricini ones (of course) and - coincidently - these place names are mostly of Semitic origin (at least 60%). Pittau has not guessed how deep were the Sardian roots (those of Canaanite-Akkadian culture) at all the Sardinian people.
Hence the preservation of place names and common words (which are of profound Semitic culture). Everything in the mountains; while in the cities and in the plains the evolution was more rapid. And if in La Toponomastica in Sardegna I proved that even in the territory of Sassari (a Roman city) there is still a mixture of Sardinian-Latin placenames admirably preserved, the book itself shows that in Barbagia the dough, while being the case, it played for the oldest and most tenacious layer, the Sardinian layer. In fact in Barbagia 540 "Latin" anthroponyms added by Pittau are reduced to a few dozens.

Without delay, I enter in medias res by arguing the issue through the discussion of some etymologies, took a little out of the basket of the Sardinian language and a bit from the same Latin (or Italian).

**ABBRAMIRE, bramare.** Sardinian 'to covet'. Wagner (DES) presents both forms as Italianism tout court. He don't realize that Italianist linguists reeled in seeking for the etymology of bramare (coveting), finding none other than Gothic *bramon* 'to scream (by the desire)'. Thus they have produced three distortions: 1. making an assumption that the vocabulary doesn't confirm (*bramon* doesn't exist); 2. introducing the concept of a 'scream' really exaggerated when we talk of desire; 3. seeking for the etymology of a Mediterranean word in a language that in the Mediterranean appeared (shyly) only in the fourth century CE. This term dates back to long before the appearance of Greek and, lacking in Latin, you can find it in Greek and in oriental languages. In fact the It. *bramo* (I crave) is to be compared with the Greek word ἐρασμός 'I desire, I ardently love' and Assyrian-Bab. rāmu 'beloved', rāmu(m) 'love', 'act of making love', rāmu(m) 'to desire, to make love to'. Under Greek and Mesopotamian words the Sardinians (Šardana) place before a prefix *a-*, *ab-*, and with such exquisitely Sardinian form *bramo* and *abbramire* passed in Italian speech.

**AMOR, amòris** Lat. 'love'. See Sd. *more, mori* 'love'; *more, mori* 'good feeling of esteem, love, befriended'. *Ponner more a unu* 'to mature esteem, affection, towards a'. Of this lemma so far no one has found the etymology. Basis is Sum. *mu* 'good, beautiful' + *rig* to donate, make a gift: *mu-rig*, meaning 'to donate beauty, donate goodness'.

**CASADA** a Sd. surname documented in condaghe of Salvennor 293, 304 as Casata and in the Carte Volgari AAC XI as Casada. We note the Sardinian origin, based on Akk. *kasū* 'cheese' (namely: 'to bind, oblige') + *adū* 'leader', with the meaning of 'quality cheese' (perhaps it was referred to the cheese "Fiore Sardo" or to classic "Pecorino Romano" which is the Pecorino of mountains).

**CÂUSA** It. 'what is origin, motive, determining reason of anything'. DELI believes it, as indeed every etymological handbook < Lat. *causa*, caussae 'process, judgment, judicial affair, reasons for an opinion'. It was considered to be devoid of connections, while it has a base in Sum. *ka'usa* 'function, profession', *ka-ašt* 'judgment, reasoning' (OCE II 364).

**CRESKENTÎNO** a medieval personal name recorded in CSMB 96. According to Pittau it comes from Lat. *Crescentinus*. In turn, the Latin name is based in *Crescentius*.

To find the correct etymology, it should be noted, first, that the term *crēscentîa* (diērum), i.e. 'the rise of the days' was first used by Vitruvius, and is a deverbale from cresco (I grow), which in turn is an inchoative with radical *-cre* (crēo). This note is useful to keep the guard on the true etymological basis of lat. *Crescentinus* and Sd. *Creskentino*. If we place the base in Lat. *cre*- with the sense of 'create', we should then give an account of the other two (or three) phonic members -sc-ent-înus. On a purely Latin basis, these two or three members have no chance of translation.

We solves the case with Akkadian language, where we have three members that lead us to translate *Creskentino*, -a as 'high priestess of the sacred wells': ḫerû(m) 'to dig' + ezû 'wrapped around': construct state ḫer-ezû > ḫ(e)r-ezû > *crēscu* (see Sd. surname Cresc) + entu 'high priestess': construct state ḫr-ezê-entu (see Italian surname Crescenzi, De Crescenzo and the like) + -înu diminutive suffix identical to It. -ino < Sum. innin 'lady, married woman'. The current surnames in -înu indicated a woman of a certain family.

**CUNNUS** Lat. 'vagina, vulva', the female sex. The pan-Sardinian *cunnu* don't derive from Lat. *cunnus* but rather directly from Akk. ḫunnû(m) 'to give shelter, lodge', hence, figuratively, the *shelter*. Even the Roman term has Akkadian basis. This is one of many
terms ridiculed or demonized by the ancient Christian monks. The light of the matter lies in the Camp. exclamation su gunnu! that, according to the current phonosemantic perception of the speakers, is nothing more than a cut off phrase, which is complete in the sintagma Su gunnu 'e mamma rūa!, literally 'the cunnus of your mother!', which in turn implies a mental process reported to the mother, which is even a bitch, a manufacturer of bastards, because with Su gunnu 'e mamma rūa is combined a criptosemantic which lets imagine that from this cunnus was born the person he was speaking to. In Logudoro we say Su gunnu chi t'at fattu!... 'The vulva that bore you!...'; Often swapped with Su Santu chi t'a fattu! 'The saint who bore you!...'. This phrase seems self-censored, while it's part of a comedy of errors implanted in the Byzantine era. It's right wondering, in fact, what has to do a pussy and a Saint with a mother bitch: we have a clear semantic triangle that must be revealed, because we are in front of the junction-ring that clears the whole issue.

The two interchangeable phrases (Su gunnu 'e mamma rūa! and Su Santu chi t'a fattu!) are an archaic phono-semantic developments of the basis Su gunnu!, which in turn was an archaic interjection with Akkadian basis, which is kukunnū(m), kikunnūm, gegunnū(m), a feminine plural indicating the 'high temple', a term that often appeared at the Akkadians, as apposition to ziqqurat(u(m). Very often it was said in fact kukunnū ziqqurat(u ie 'high temple' par excellence, which was none other than our nuraghe).

So the archaic kukunnū! was nothing more than a Sardinian exclamation similar to the current Cielo! (Heaven!). The temple to the ancient Šardanas was the sacred element to which usually refer interjections of help, of wonder, of pain. The link (Su Santu... instead of Su gunnu...) indicates the archaic kukunnū was just an interjection on the sacram, which then, with the advent of the Romans and their cunnus, favored the semantic trepassing and ultimately demonization of the female sex and the temple of ancient Šardanas.

ÉJBA CRĀBUNA Sass. ‘honeysuckle’ (Lonicera impplexa Ait.). The etymology must be sought together with that of the lemma erba grábina (Meana) ‘wild millet’ (Millium multiform). Paulis NPPS 262 interprets as Meanian erba delle capre ‘grass for the goats’, but this is a paronomasia. Erba grábina is a Sardinian adjectival for which are valid two etymological interpretations: Akk. erub garabû(m), which are kinds of plants: see the item garabû in CAD); or Akk. karapḫu, karpâhu ‘fallow land’, meaning ‘(grass of) non-cultivated land’. Another story goes instead for the homologous Sass. éjba crābuna (Lonicera impplexa Ait.), where the paronomasia don't work and the meaning is just 'grass for the goats'. In this case, “two weights and two measures”. In fact Meana is at the heart of wild Sardinia, where the phytoynyms were invented in indipendence. For Sassari the question turns upside down. In the history of Sassari originally there was Turris Lybisonis (Porto Torres), a Roman colony. Since that time the Roman world among the inhabitants of Sassari was strong and exclusive, to the detriment of controlled Sardinians. It's not possible to imagine that a lemma as Lat. hērba caprīna has been traded with a Sardinian lemma.

-ETUM, -ētu m (Latin, then Italian and Corsican), territorial suffix; also indicates the woods in purity (is present in northern Sardinia: see eg. Olmêdo < ulmetum ‘forest of elm’). Has a base in Sum. e ‘to get out, take out, rise, raise, sow’ + tum ‘suitable’, meaning ‘(place) suitable to the growth (of)’.

MATRIMONIUM Lat. Being the matrimonio (marriage) first of all a legal act, clearly all the legal matters in the Mediterranean Sea and Sardinia has been consolidated thanks to Roman law (it’s of course without prejudice the modernization occurred through the Carta De Logu about women’s rights). They are therefore well etymological reconstructions due to the lemmas of Roman law. However, the word matrimonium, before being Latin, was a Semitic and Akkadian word, Sumerian even. In fact, the etymological basis of mater is Sum. amatu (ama ‘mother’ + tu ‘leader’).

It's 'interesting to note the matri-linearity is really archaic and was lost during Roman times, at least as a right. In fact, in Akkadian (4300 years ago) we had matru ‘prominent’, ‘excellent’, ‘superior’. These are the concepts from which began the stable figure of the madre (mother) as part of far higher in the contraction of the marriage (for the rest, we know that Romans called their wife mulier ‘woman’, understood as a member of the couple devoted to give birth).

It’s also interesting to investigate the second member of the word matri-monium. All the so-called “suffixes” of this type are linked to Lat. moneō, but the origin is always in the ancient
Akkadian, where the root *munnu, manu* (hence *moneó*) meant ‘give responsibility to someone’ (in English ‘to count, to charge interest, to reckon against someone, to assign, to deliver person to the responsibility of’). In practice, we can observe that the matrilinearity involved, at least in the archaic period, the superior rights in the hands of the woman. Rights which then vanished in Roman times. Remained in place only a word, *matri-monium*, now crystallized and deprived of ancient legal values.

**MURRONI** a surname Pittau makes corresp. with the name of medieval village Murroni, interpreted as ‘(villa) Murroni’, a Latin name from Murronius, with the Italian meaning of ‘(land) owned by Murronio’ (which would be a landowner). I do not agree. In surname Murroni, as in the place name cited, there is not implied villa (in Latin speaking) but it's understood the archaic Sardinian name referring to that village. So Murroni has no relation to Lat. surname (the etymology of which should be discussed separately) but in the Sardinian last name Murru, which means ‘man of the West’ from Akk. Amurru ‘west’ (in this specific case: ‘Man native of Sardinia’) + Sum. *unu* ‘territory, settlement’, the a ‘village’.

The Sardinian place name Murroni meant, thus, ‘village of Murru’, and Murru (with its archaic meaning of ‘Sardo, ie. Western’: cf. Sd. feminine name *Anatòlia* ‘Eastern’) had to be the founder of the village, or the first family around which grew the core of the village. From this place name, and not from lat. *Murronius* began the Sd. surname *Murroni*.

**NĂRRE**, *nárrere* Log. means ‘to say, tell, speak’. It has the same root of It. narrare < Lat. narrâre, but this is a regular verb; in Sardinia it shows an use twisted and varied, typical of a verb whose roots are poorly perceived. It's conjugated as Sardinian verbs in -äre but presents a number of different forms: first, nárrre infinitive, from which we extract the root na- which at pres. ind. is nas (naras), nages, nana, nanta. Then we have the forms nan-ca, nā-ki (both composed with the narrative conjunction); the impf. ind. is nava; pluperfect nēsī, (narēsī), (narzēsī), (nelzēi); imp. nal, naḍī, (nāraḍī), nēmūs, nage, nāgemīl; conj. nia, niēmūs; p.p. (narāu), nadu, nāu; gerund nanno, (narenne), nenđe, (nerzendē), nanđe.

Wagner in an attempt to give an etymology to this irregular verb comes in big trouble, and trying to find a logic presupposes a basic *nārere*, then contracted in nārre, to which then would be added the ending of infinitive (nārrere) as was also the case for parre-pārrere, morre-mōrrere. And yet this verb, which has semantics equivalent to Lat. narrare, surprises Wagner because in this case only the infinitive would be formed according to the III Italian conjugation, while all forms, except for infinitive, have -rr-, not -rr-. He also notes that other forms of this verb follow the pattern of Sardinian first conjugation: naro, nara; imperfect naravat (CSNT 184), naraikt (CSP 179), currently naraiaht. The problem is complicated, however, because the infinitive Camp. form is nāi, p.p. nāu. In Log. we have, with the participial form, nadu ‘said, story, proverb’; deverb. nada ‘voice, rumor, fame, noise’.

It's not out of the mystery of this very complex verb, if one doesn't admit that his formation - today undoubtedly reshaped into forms partly Latin and Italian - has etymological basis other than Latin. His comparisons are first of all the ancient Assyrian narū(m) ‘stele’; ‘decretive inscriptions, decrees’; ‘boundary stone’ (which often contained in writing accurate descriptions of the territory). The first ancient prescriptions were written on steles: see also the Hammurabi's laws. Narū(m) ‘stele’ produced nadū ‘to lay the foundation’ (of important buildings); ‘take note’ (in writing). These forms are derived in turn from Sumerian nuru ‘pillar, stele’, ‘stone’ + du ‘to erect, sticking to the ground’: compound na-du-a ‘stuck stone, stele’. It should be noted that in Sumerian there is alternation between the sound /d/ and the sound l, such as ru: ‘to build, erect’ (also read du₄), as is precisely the case of Assyro-Akkadian loan-word na-ru-a, narū ‘stele’ (and like is in Sardinia: ex. schidōnī > schirōnī). It has the same root the Sumerian word nār ‘singer, musician’; and it's from here that begins the following of the Assyrian roots, Latin, Italian, Sardinian related to “telling” and also related to the ‘written menhirs’ bearing laws, commands and stories. In fact, the Sumerian nār ‘one who said’, ‘the one who tells singing’, it’s the bard, who hands down the res gestae or other important events in the community. Here is dissolved the mystery of the verb nārre.

**PECCATUM** Lat. ‘guilty action, bad action, crime’. The various attempts of linguists to give a suitable etymology have failed (see Ernout-Meillet, Semerano OCE...). The case can be resolved if we assume *peccatum* as rare Latin-Akkadian compound, from Lat. pes ‘foot’ + Akk. qatūm ‘to destroy’, meaning ‘to destroy the foot, cripple’. In this sense, the *peccator* (sinner) is ‘one who walks lame’, who ‘doesn't walk uprightly’.
ROMAN. I present this adjective, which seems Italian, to clarify a misunderstanding. In Sardinia it's reported exclusively to *Pecorino Romano* cheese. The common people hath been amused to find the reasons for this adjective, and for once it was the people (exactly Sardinian cheesemaker's organizations) to have primed linguists (not vice versa), consolidating the scholars' satisfied certainty that the adj. *Romano* pertains to a certain type of *Sardinian Pecorino* only for the fact the Sardinians learned to do it 2200 years ago mercy of good information provided by the troops occupying Sardinia. But it's well known that until the 50s of the twentieth century *Pecorino Romano* was not even produced in Lazio, where he "took shape" - it should say: *formaggio < forma* - only by Sardinian shepherds, who moved en masse following the depopulation of Lazio campaign led by industrialization of the second post-War period. Moreover, the production of *Pecorino Romano*, a cheese from the shape and the salting typical, has always been the desired by Italian and foreign gourmets (see the strong preference of Americans for *Pecorino Romano*), so that already in past ages, even more so in the fascist era and then immediately after the second World War, the technology of *Pecorino Romano* was declared "unbreakable, untouchable", as to be saved at any cost.
The wholesalers of Italian Peninsula sent specially trained salespeople to monitor compliance with the formula. So it happened in the past: the clerks were sent to Sardinia not only for the *Pecorino*, but also to control the production and stripping of the cork oaks, and even to control the collecting of lichens in dyeing silks of the British Empire. *Romana* has the same etymology of the name of *Romana* village, and the same of a small hill next to Bonassài called *Rumanedda*. It derived from Hebr. *róṃēm* 'high' *rūm* 'height, altitude'. The Sardinian *Pecorino* was called *Romano* because it was raised on the 'high ground', onto 'mountains', by the Barbaricini shepherds.

**ROSA** is the name of the most beautiful flower in the world, named so in Sardinia since ancient times, in spite of who sees its origin in Lat. *ōs*: this is simply a Mediterranean and Near Eastern name. All Indogermanist linguists recall as basis Gr. *póðos*, but they do not understand how this can be its matrix. In truth, the Sardinian (and Latin) *rosa* has base in Akk. *rusû(m)* (dissolution, sorcery, in Sardinia *fattûra*); Sumerian ancestor is *ru* 'architecture' + *sa* 'link', 'network (hunting)', meaning 'bond, network (hatched) to tie'.

**ROSETTE.** This word of Ozieri has variants in *russettu* (Sàssari), *ruggittu* (Márghine, Planárgia), *rubiólu* (Sédilo). It's the 'scarlet fever', but in some villages (eg Scano Montiferu) it's also the 'chicken pox' and 'measles'. The term is inferred from Lat. *ruśsus* 'red', but its real origin is from Old Bab. *ruššu* 'red'.

**SĀL, sālis** Lat. 'salt'. Ernout-Meillet, after much dithering, leaves the word without etymology. Which therefore cannot be sought in the Latin, and even in Gr. surrogate *āls*, *ālós*. This lemma is based on Sum. *sal* 'fine, delicate'. See also Akk. *mesallu, emesallu* (a type of salt). It should be recalled that the ancients gave the *salt* the secret of good food: as indeed today. It was the magician who in gastronomy put everything in place, insomuch that Pliny 31, 88 recalls: (sal) *adeo necessarium elementum est, ut transierit intellectus ad uluptates animi quoque*. Nam ita sales appellantur, omnisque vitae lepos et summa hilaritas, *laborumque requies non alio magis uocabulo constat*.

**SMILAX** is the Latin name of *sarsaripilla*, the 'smilax', as appeared in Pliny NH 16.153, who reproduces in full from Gr. *sμιλάκη*, *μιλακέ*. Wagner considers it as pre-Roman. And in fact it's based in Akk. *simmu(m)* 'wound, injury', 'incision' + *lakû(m)* 'infant' (referring to animals, children): *simmu-lakû*. *Smilace* meant then, thanks to the plug rather "gentle", 'hurt-children' (known in Italian as 'strappabrache'), to counteract the "rough" plug of *Rubus*, most feared by adults.

**SONCHUS OLERACEUS.** It's a medicinal plant (herb) from the bitter latex. The etymological basis is Akk. *sunḫu* (a medicinal plant).

**SUBURRA.** The famous district of ancient Rome (initially extramural), where among other things they abode prostitutes and sodomites, derives its name from Bab. *suburrû(m)* 'rump, bottom' (of humans); but also 'the most endorsed' of an area; In fact, the *Subûra, Suburra* was a depression of Rome between the Quirinal and the Viminal, the Celio and Opium, where it had the beginning of the Cloaca Maxima. Investigating further, I note in *Suburra* there is a fusion of two phono-semantic forms; in short, we are witnessing a lemma from the double meaning, which I clear here below. In *Suburra* we read as well a Babylonian compound *šu* 'he, that, this same (ie a place)' + *burrû* 'servant of the temple' (ie sacred prostitute), meaning '(the site) of the sacred prostitutes'. Just what I ascertained about Semitic rites before the *Urbs*, it's obvious that the *Suburra* initially was the site where all the girls of the villages on "seven hills", once a year, went to sell themselves to outsider passing through, in order to donate the money to the Goddess of Fertility. The Latium too lived a Semitic civilization, before the advent of Rome.

**SŪS. sūs, sūš** Lat. 'hog, pig, sow'. It has etymological basis in Sum. *suš* 'fat, lard'.

**TABERNACULUM.** No one has ever tapped into the true meaning of lat. *tabernãcûlum*, which, if translated as 'small tente', it would do a disservice to the function that *tabernácûlum* played in ancient Roman times, being a big, wide and sturdy tent, well armed and protected by the fence, which housed the commander of the expedition, including all delicate objects of the command (maps, dictionary of people invaded, gold and money for wages, weapons parts, various strategic instrumentation). It was, in short, a "headquarters".

The etymological basis is Akk. *tabûnu* 'shelter, installation' (especially related to the protection received by God) + *nāḫu* 'to rest': *tabîn-nāḫu* 'tent where God protector rests'. Hence the very concrete Jewish and Christian meaning.
TABULA Lat. ‘floor, bench, table, plan for writing’, from which tabulae ‘books of accounts’ etc., It. tavolletta ‘tablet of terracotta to write’. Ernout-Meillet don’t find the etymology. It has basis in Sum. tab ‘equal, symmetrical’. It is no coincidence his desk cuneiform sign is equal to the sign =.

ULLUS, -A, -UM in Latin it’s used in negative sentences and hypothetical, very rarely in the affirmative propositions, which seems to have been established in a following time: sine ulla punctatione ‘without delay’, sine ulla vituperatione ‘no blame’, ullo modo ‘in no case’. The basis is Akk. ullu(m) ‘negative answer, refusal’.

ULTIMUS Lat. ‘which is completely beyond’, ‘far away’; cf. Irl. uilt ‘last’. Ul-timus has semantics kinship in Lat. ul-tró ‘beyond’ and has for base the Latin archaic preposition uls ‘beyond of’. In turn, this preposition is based on Sum. ul ‘(time) future’, ‘far time, far away’.


VĀTICĀNUS Roman territory lying west of the City, trans Tiberim, a low hill composed of good land, but unsuitable for viticulture, insomuch wine resulted in poor quality (Cicero, Martial). During the Empire, Rome expanded there a bit of buildings, but until the Republican Age, the territory was clearly separated from the city and only used by farmers. The ancient etymological basis of Vāticānus is based on Semitic. The term seems an adjectival in -anus from the Assyrian basis batqu(m) ‘cut off’, ‘interrupted’ < bātāq(m) ‘to cut off, split, tear away’, ‘to separate (land)’ (it’s Tiber the separator element from the historical city). But we also have the Assyrian bātiqānu ‘informer’ < bātiq ‘postal messenger’.

The shape Vāticānus looks like a mixture between the two forms bātiqānu and batqu, and has relevance with Lat. vātēs prophet, seer, soothsayer; prophetess, Sibyl, whose semantics are precisely comparable with Ass. bātiqānu, of which is a back-formation. We know Trans Tiberim originally there were Etruscans, together with their famous vātēs.

VERACCHI a surn. known in condāghes of Trullas and Bonārcado as Virraki, -e, in that of Salvennor 138, 190 as Viraque; in CDS II 43/2 for the year 1410 as Beragui. According Pittau it derives from the family Latin name Veracius. If so, here is yet another proof that even some Italian forms adopted, over the pre-Indo centuries, uses common to Mediterranean language, from which flows precisely the Sardinian form in question. Veracchi currently is a patronymic surname, based on the surname Vera + Akk. aḫu ‘brother’, Heb. āḫ (nḫ) ‘brother’, which in the Middle Ages led to pronounce Ber- InkWell ‘Verāku. The meaning is ‘from brothers Vera’ ‘Vera’s family’, ‘Vera’s clan’.

VERBUM Lat. ‘word’; see Got. waurd ‘word’, Lit. va’radas ‘name’; cf Homeric Fερέω ‘I’ll tell’ and (P)肟pō ‘legal formula, law’ (attested in a number of ways in Homer and in other Aegean dialects). Base in Ug. ‘rbn ‘guarantor’, Heb. ‘erābōn ‘commitment, guarantee’. Bērba ‘magic word’ < Akk. bēru ‘to choose, select’.

VĪCUS In Latin it means ‘village, district of the city’. The etymological basis is Akk. (w)jiku, (w)eku, igu ‘plot of land surrounded by a barrier, by a defense’. See the Sardinian ighināu, (b)jixinau ‘neighborhood of a village’, quoted by (w)jiku, (w)eku, igu + nadū(m) ‘to lay, put down, prepare (a plot of land)’.

VILLA a term that is believed of Italian area; it enters into such toponymic Sardinian compounds as Villa-Cidro, Villa-mar, Villa-urbana, etc., and has the side in Sd. bidgra ‘village’. Romance linguists, Wagner first, swear that it originates from Lat. villa, uilla ‘country house’, for which however Ernout-Meillet does not give a reassuring etymology. Semerano (OCE II 612) has followed a bit the method of Ernout-Meillet (which forms the basis of villa, uilla in Lat. vicus), and suggests that villa has bases in Phoenician bt, bjít, Heb. bajit, Aram. bāit, Akk. bītu ‘house, palace, temple’. But that would be fine for the first member of uilla (uf)-, while Semerano for the Semitic ground, and Ernout-Meillet for the Indo-European ground, are not aware of the second member -lla of uilla. The Sumerian language settles this dilemma by offering lemmas u ‘land’, ‘a type of territory’ + illu ‘water’, ‘source’, ‘flowing water’, meaning ‘irrigated land’ (ie ‘site where you can make farming’). Hence was born the concept of villa, where agriculture and the home of the farmer became a single thing indicating the fundamental production unit of the ancient world.

VIRGA a pan-Mediterranean surname, which has bases in Sum. u ‘gift’ + ir ‘tree’ + gu ‘to eat’, meaning ‘gift of the tree to eat’. It’s a poetic expression that originally pointed to the shoots of plants, those that are browsed by goats and all ungulates. See Lat. urga, virga ‘rod, scion’,
and cf. mainly Lat. *virgō*, *virginis* 'girl, a woman still not-loved by a man', of which the Romance philologists have not found the source.

**VIRGÒ.** It's time to put on the right track the tale of the *virgin* (Mary). Certainly the Lat. *uirgō*, *uirginis* directed to do so. Everything connects to Lat. *uirga* 'rod, scion' which produced even the current *Virga*, a pan-Mediterranean surname. See above the etymology of *Virga*. Do not forget that evangelic *uirgō*, *uirginis* is a product of St. Jerome, who translated from Gr. *pārthenos* 'virgin' ('woman not known to man'). In turn, the Greek lemma is from Sum. *par* 'channel, conduit' + *te* 'membrane, hymen', *te* 'to pierce' + *nu* 'no, not, without': *par-te-nu*, meaning '(woman) with hymen not yet perforated'. So, all right? I would not say.

In fact, the *Septuagint* was translated from Aramaic into Greek with intentions that had nothing to do with the sex-phobic possessions of the future religion of New Testament. As always happens, translations from language to language are done with some uncertainty, which emerges when the exact equivalent in the receptor language is lacking. In the case of the *Septuagint*, it so happened that in front of two quite different Semitic words (*almah* and *betulah*) the Greek language had only one corresponding, *pārthenos* 'virgin'. And here we return to the source, who is *Isaiah* 9.5. The verses of Isaiah quoted by Matthew 7:14 says: «Here, the girl (*almah*) shall conceive and bear a son, and shall be called Emmanuel». The *Septuagint* translate *pārthenos* 'virgin' while in Hebrew for 'virgin' is said *betulah*. The counter is in the *Song of Songs*, where the plural of *almah*, *alamoth* appears along with "queens and concubines", who were not virgins. From the context it seems that Isaiah was referring actually to the wife of the ruler Ahaz.19

### 2.14 The problem of Sumerian and Akkadian (and Latin?)

The convergence and harmonization of Sumerian with Akkadian in the Mediterranean was not as in Mesopotamia. So it's wishful thinking to translate in the Italian region what happened between Sumer and Akkad. But it's also true the conflict-convergence between Sumerian and Akkadian language also occurred in the Mediterranean sea, and it can be seen from what I've written so far in this book.

The Latin language is so steeped in Sumerian and Semitic, that even the Latin alphabet is derived entirely from the Phoenician (I recall in this connection the question of the origin of the alphabet in the Mediterranean, already discussed in § 2.8). It should be noted, however, that the two most characteristic letters of Latin alphabet, *C*, and *Q* (exactly the small *q*), are extracted from the Aramaic letters with the same sound: *κ* and *oriously*.

Hereinafter I expose a handful of etymologies that helps to further understand the Sumerian-Semitic convergence in the Mediterranean.

**BARROTTU** a surname Pittau interprets as variant of surnames *Barrotzu*, *Borrotzu*. It's possible. But it seems more reasonable to investigate in the sense that I propose here. *Barrottu* seems one of the world's oldest sacred compounds; if I'm taking the mark, this term is Sardinian and is based on Sum. *bar* + *Uttu* = 'Uttu's plow'. This is a specific epithet of Enki, the Sumerian god who represents the masculine aspect of creation, which joins Uttu in the first marriage of history, and making her give birth in pain and relegating her in the house to weave the wool of the sheeps. Thus she becomes the silent Goddess of the House, the legendary founder of Sumerian brides. Enki (Ea in Akkadian), the lord of the land of Sumer, was the god of fresh underground waters, but primarily the god of wisdom, arts and oracles. He's the son of Tiamat, the primordial sea of surface, and is mainly the father of mankind. That's why this epithet. If the hypothesis is correct, then we have one of the many confirmations of the fact that religion and Sumerian myths were largely in the formation of Sardinian culture, primarily of the prenuragic. If so, then we should ask ourselves some very serious questions on the causes of so much survival of Sumerian civilization in Sardinia.

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19 Paolo Flores d’Arcais, *Gesù*
BARUZZU a surname Pittau DCS imagines as variant of surname Varrùcciu and therefore meaning 'Ferruccio' (personal name). I disagree. Baruzzu is a Sardinian appellative, based on Akk. bārû(m) 'diviner' skilled in extispicy + uţţū (a priest) < Sumerian uzu 'expert in divination'. In the Archaic period Baruzzu then pointed to a priest skilled in the art of extispicy. As it happens for a considerable amount of Sardinian surnames, also in this case we have a compound created with a Sumerian word + an Akkadian. Given the greater antiquity of the Sumerian language, this compound is a tautology, a repetition of identical concepts, made as it was lost the meaning of Sumerian lemma.

BELLÔNE, Bellôni a surname of center-Sardinia, Pittau believes it augmentative of surname Bellu; alternatively he thinks of an Italian surname, augmentative of Belli. But he's wrong. Bellone, Belloni is nothing more than a Sardinian epithet, based on Akk. belû(m) 'god, lord, master' + Sum. unu 'stick, sceptre', meaning 'scepter of the Lord' (addressed to the supreme God). The fact that are juxtaposed two words of varying antiquity, Akkadian and Sumerian, betrays that both languages in ancient Sardinia competed and still were used (although as in Mesopotamia), despite the antiquity of Sumerian.

BIRÔNI a surname Pittau considers proper Italian, probably corresponding to dialectal birone 'peg, wooden pin'. It's likely. That the surname is Italian or Sardinian, doesn't matter. It seems to belong to the Mediterranean and enjoying the same opportunities of which was rich the Mediterranean before Rome. Bironi in my opinion has basis in Akk. bīru 'young bull' + Sum. una 'wild', meaning 'young wild bull'. This was, of course, one of the epithets addressed to the God of Nature, and the nominal composition was made combining Akkadian and Sumerian words, perhaps even more to emphasize the ritual epithet.

BONINU a surname in Sassari and Central Sardinia, Pittau considers adaptation of It. surname Bonino, dim. of bono 'good'. No. This surname is Sardinian and Italian at the same time, namely Mediterranean, a compound based on Akk. bûnum 'uccello + Sum. ennun 'priest', meaning 'priest of the birds' ie auspex.

BRASCİÔLU a surname that looks like an archaic name of woman, based on Akk. barâhu 'to send beams of light, shine' + Sum. ul 'to be bright', meaning 'Radiant, Bright, Shining'. It should be rejected the Pittau's hypothesis the surname is variant of name brasciòlu signifier as 'cradle'.

CĂGGIU, Cătgiu a surname which according to Pittau corresponds to căggiu 'rennet' < Lat. coagulum crossed with It. căgio. It's possible. But it's also possible that the term is Sardinian, based on Sumerian kagu 'bread', 'a type of bread'.

CAGNÔNI a surname of Corsican origin, certificate currently in Sassari, Nulvi, Pèr fugas, Sennori, Sorso (DCS 154). Maxia CS 98 writes it matches a name attested in Corsica in '500. It seems to have source from Cagna, a Corse's region between Sartène and Bonifacio. Eymological basis in Cagna + Sum. unu 'resident', meaning 'resident of Cagna'.

CALAMIDA a surname Pittau believes to be a Sardinian version of It. surn. Calamita, indicating precisely the magnet. It's unlikely, since the name is a lot spread, even in the middle of the Island, to be believed as a modern invention, bound by none other than the magnet. Indeed, this should be considered as a Sardinian term, based in Sumerian kalam 'the Land' ie the 'homeland, the one where you live' (originally in this way was named by Sumerians their own land) + id 'river', with the meaning 'river of homeland'. Maybe people reported it to the Euphrates or Tigris-Euphrates in their final union.

CARÔNE a variant of surname Carôna, Corôna. But it can also be a Sardinian seafaring word, based in Sum. kar 'harbor' + unu 'wooden stick', meaning 'mooring pole'. See surn. Carràca.

CARRACA a surname Pittau believes corresp. to subst. car(r)aca 'dredger' < anc. It. caracca. It's possible. But I believe more appropriate it be an ancient seafaring Sardinian word, based in Sumerian kar 'harbor, port', Bab. kâru(m) 'pier, quay-bank' + Akk. akû 'mooring pole'. The name is a phonetic variant of omosemantic Carône.

CASÂRI a surname Pittau believes derived from the Lat. cognomen Casaricius, or It. casaro (dairyman, cheese maker). It's possible. But it's more reasonable to see a Mediterranean lemma based on Akk. kasû 'cheese' + Sumerian arua 'votive offering', meaning 'cheese offered at the temple'. It was, of course, the best type of cheese.

CINUS a surname that seems taking the noun of (Sulcis) cinus 'ash'. Wagner believes that the origin of this Sardinian term is Lat. cinis 'ash', through the new formation, attested in the glosses, cinus. But then Wagner himself has a hard time justifying the Log. form kiţina (ash);
to this end he introduces an adjectival invented (*cinusia), from which would come the center-eastern forms of Sardinia (cinižu and the like) subsequently subjected to metathesis. This whole problem vanishes if we take as etymological basis of (Sulcis) cinus the Sumerian kin ‘to grind’ + us ‘to thresh with footfall’, by which we have semantics of threshing and grinding, that adapt perfectly to ash in the its slow process of disintegration from the piece of wood till it becomes impalpable.

CIÒCCI a surname in Cagliari that Pittau believes endearment of personal name Gian Giorgio (Berchidda); alternatively he believes it as Italian surname corresp. to adj. ciocciò said of whom has feet-ache (feet ciocci). Both Pittau’s procedures are chasing a phonetic whatever. I think more correct returning in Sardinia and to resolve the issue with the Sardinian language. I have the impression that Ciocci have originated from an ancient Sardinian word, based on Sum. ḫu ‘to dig, dig up’, replicated in ḫu-ḫu in superlative sense. When I was a child I often heard people calling back the pig as ciocci (Sassari): apparently, this term derives from the fact pig usually roots about, digging the earth to look for worms and roots. Moreover, in Sassari there is the lemma accogi-ciocciò, indicating a poor person who collects anything, including food, digging into rubbish. In Sassari cioccìo is believed onomatopoeic, indicating an environment of mud-slurry-trash, the same thing created by the pig, especially if it’s left in a confined space.

CIÖNCIA a surname in Gallura Pittau believes corresp. to Log. ciöncia, tzöntza ‘to get plastered, get blind’ < Corsican ciönciu ‘drunken, tipsy’ (Maxia DCSC). Maxia believes it of onomatopoeic origin. I think, however, the term is very ancient (belonging to Sardians in Corsica and northern Sardinia), based in Sumerian ḫumhum ‘destitute, without resources’, ‘a fellow absolutely poor’.

CIÖNIC a surname Pittau believes corresp. to Camp. cioni ‘chaffinch’, which according to him is imitative word; alternatively he thinks it’s an Italian surname, apheresis by Franciai. The second hypothesis has no method to be accepted. The first is possible. In any case, it’s also possible Cioni to be a Sardian term based in Sumerian ki ‘land, territory, country’ + unu ‘settlement’, meaning ‘town site’.

CÔI LÒRIGA (Luras) ‘blueweed’ (Echium italicum L.). Paulis NPPS argues it means, literally, ‘curly tail, ringly’. But it hard is to see a ring (in fact lòriga really means ring, not curl, and when in Sardinian is said that a dog allòriga sa còa, it means that arches up to create a circle, a lòriga). For more Paulis thinks this curl referring to the stamens, but they don’t are as arched filaments. Indeed, this phytonym is Sardian, based in Sumerian kul ‘plant’ + urig ‘tiara, crown’, meaning ‘plant to manufacture crowns for the head’.

The passing of phonetics and meaning from Sumerian period to Akkadian period remained clear and legible throughout the lemma còi lòriga, who maintained the Sum. term ku(l) and has translated the remaining l-urig with Sardian lòriga ‘ring, crown’; in turn, lòriga is based on Akk. lutû ‘twig’ of apple, poplar and like + egû ‘negligent’ (construct state lut-egû > *luregû for Sardinian rotacization > lòriga by influence of Sum. -l urig), while maintaining the meaning of ‘ring, crown’. This etymology is useful to clarify the transition from Sumerian to Akkadian in Mediterranean area.

COLÁCI a surname of Meana and Quartu that Pittau makes corresp. to Colaccio, endearment or pejorative of personal name Nicola. It’s a mistake to argue that the supposed It. suffix -accio indicates a term of endearment or even a pejorative. Instead, the base of -āccio is Akk. aḫu(m) ‘brother’, and indicates the family: Colaccio ‘Cola’s brothers’, ‘Cola’s family’, ‘Cola’s clan’. Apart from that, this surname may have, if not a Sardinian source, however, a Mediterranean origin, based in Sumerian kul ‘meal’ + ‘aḫ ‘dry, arid’, meaning ‘dry food’ (ie not cooked in pot).

CRABIONE Log. ‘a syconium immature’, the one that is slow to mature or don’t reach maturity. In CSP 378 is caprione. Wagner offers it from Lat. ficus caprionus = capreus in gromaticians (ThLL III, 357). The Sardinian and Latin words have basis in Akk. ḫarāpu(m), ḫarābu ‘to be early’ (in the maturation of the fruit, with reference to all sorts of fruit trees) > ḫarpu ‘slowing’ + Sumerian unu ‘meal, food’, meaning ‘food delayed’.

GALLE a Medieval surname (CSPS 138,260,261; CSNT² 69); according to Pittau, it derives from Lat. cognomen Gallus. It’s possible. But it seems more reasonable to see a Sardinian cultural term, based on Akk. ḫalu(m) (the cuneiform sign).
GHISAURA a surname of Sardinian origin, based on Akk. ḫisû(m) 'a fish' + Sum. uri 'fish'. It seems to me that the tautology happened in ancient times, when the Sumerian uri 'fish' was not understood, and was pre-posed the Akkadian ḫisû which was still known.

LIDU (Muravera) 'knotgrass' (Polygonum aviculare L.). Also in the alternative 'water pepper' (Polygonum hydropiper L.). Paulus NPPS interprets it as 'livid' < Lat. lividus because "the leaves, smooth, green, have purple spots, compared with bruises". A cold hypothesis, without reason, because in this case the term would Italian: not credible at all. In fact lidu is Sardinian phytonym, based on Sumerian li 'twig', 'scion' + du 'to build, make', meaning 'twig for constructions' (maybe it was hence the Italian name correggiola 'string').

LISÔNE, pilisône, pilisône, chelleisône, ghilisône, lisirîòne 'corbezzola' (the luscious, fleshy and sweet red berry of strawberry tree). Paulus NPPS suggests the possibility that it derives from mimaecylon, the name of corbezzola (berry) in Diosc. lat. 1.133. Not convincing. This plant name is Sardinian, based on Akk. īšu 'dough', meaning 'jam' (by definition) + Sumerian unu 'food'. It's known that the corbezzola is, by far, the sweeter and more abundant wild fruit of flora of Sardinia. The ancients had to eat a lot, even in the form of jam. The variants chelleisône, bilisône, pilisône have a particular etymology (see). While ghilisône bears the cross contamination of chelleisône and bilisône.

MARGHNÉSUV is a surname of origin, indicating an inhabitant of the villages in the Marghine (see). As to -ēsu, a Sardinian and Mediterranean suffix of origin (see Lat. -esus, Gr. -ος), has basis in Akk. aššum 'related to', 'derived from', 'due', 'in order to'; one can argue that Gr. term -ssos, -assos, which gave rise to the suffixes of certain pre-Greek cities of the archipelago, were names of reference, membership, cause and effect, of dependence, of origin, just like Lat. -esus and Sardinian -ēsu. See also the following Marghinotti.

MARGHNOTTI a surname which was a Sardinian compound, based in Marghine, which dates back to the First Linguistic Koinè. For Marghine see apart. The suffix -ōtti is based on Sum. utud 'to give birth (to);' thus Marghinotti originally meant 'native of Marghine'. It goes without saying the suffix -ōtti (-uttu < utud) is older than -ēsu of Marghinésu (see), which is Akkadian.

PERNA a surname. Go to Perla (§ 2.1).

PORTÓLU a surname (Nùoro) that seems corresp. to pers. name Portólù 'Bartholomew'. However, one can also think of a woman's Sardinian name, based on Akk. bûrtu 'cow' (also used as girl's name) + Sum. ul 'firmament', meaning 'Cow of the Firmament' (as parent of Universe and of mankind).

POTITTÔNI, variant of surn. Patittôni, which is Gallurian, basis in Akk. pātu(m) 'district, division' of a territory + Sum. tun 'coverage' (construct state pāti-tun). This seems an archaic male personal name, meaning 'protection of the territory'.

PRASCIÔLU a surname that looks like an archaic name of woman, based on Akk. parâhu 'to ferment' + Sum. ul 'to swell' (becoming pregnant), meaning 'Ferment-impregnate', quite auspicious name at a time when the barren woman was cursed.

PRIARÔNE a surname (Olbia, Sàssari) according to Pittau is accrescitive of place name Prierò (a village in Cuneo). Amethodic, imaginative. Indeed this is an archaic name of woman, based on Akk. per'u(m) 'bud, inflorescence' + arû 'to swell' (becoming pregnant) + Sum. unu 'maiden', meaning 'woman who conceives shoots'. A marvellous name.

PRITÔNI a surname of Bari Sardo that Pittau believes Italian corresp. to the subst. pritone, pretone 'big priest, authoritative priest'. Amethodic. This is a woman's Mediterranean name, based on Akk. pirit'u 'bud of palm + Sum. unu 'ornament, jewel', meaning 'jewel of the shoots (of palm)'. The name must have had a great significance in relation to the value of the palm, as shadowy and productive plant.

SCOPÔNI a patronymical surname of Italian-Mediterranean matrix, having basis in surname Scopa + Sum. unu 'girl', meaning 'woman of the Scopa's family', or 'Scopa's wife'. Scopa (broom) has probable Latin origin, was born certainly in the late Roman: it's important for the Sumerian suffix, a language that in Sardinia - as it seems evident - even in the Middle Ages had its own functionality, at least in the creation of surnames.

SETTİMİNI a patronymical surname based on surn. Settimi, Séttimo (Seventh) + suff. -ino, identical to It. -ino: from Sum. innin 'lady, married woman': it meant 'woman of the Settimo's family'. This surname is notable for the fact the Sumerian patronymic is agglutinated to a surname of Latin origin.
SIBILLA a Sardinian surname that was a sacred Mediterranean (and Sardinian) word, pointing the *sibilla*, in Greek ἴδιελλα, from Akk. šību, šēbu ‘(old) person’ + Sum. illū ‘song’ = ‘an old woman singing’.

TESOTTI a surname (Cagliari), which is an ancient womanly Mediterranean name, based in Sum. teš ‘voice’ + Utu ‘Sumerian goddess of the home, of chassis’.

TUVI TUVI popular phrase (Campidano): appu fattu ses metrus tuvi tuvi ‘I did six meters slipping (on the ground)’. The Sardinian dictionaries do not include the phrase, considering it a popular phono-semantic phenomenon. Instead it has etymological basis in Akk. ṭubū ‘a genus of rod’. It seems that the phrase, undoubtedly very old, dates back to the early Sumerian period, almost 6000 years ago, when the dragging of very big weights was done, rather than by chariot, directly putting to roll under them larger canes (in Mesopotamia, excluding few exceptions of river trees, only grow reeds).

VALENTÔNI a patronymical surname based on surn. Valente + Sum. unu ‘girl’, meaning ‘Valente’s daughter’ or ‘woman of Valente’s family’, or ‘Valente’s wife’. This last indicator points at the fact the Semitic bases continued to function in Sardinia until well after the Roman conquest (in fact, Valente is Latin name).

ZENTILE a surname that Pittau believes originated from Lat. gentilis ‘noble’, passed through the Italian. It’s possible. But I think most reasonable to propose a different source, not just to Sardinian lemma but at the same Latin word. It has a base in Sum. šēbu ‘(old) person’ + šību ‘palm frond’ + ilī ‘to live, dwell, rest’. The meaning is ‘standing under palm fronds’ (an important concept to Sumerians, who considered the palm for the value it had in those territories, especially in the caravan oasis).

2.15 Byzantines. Neologisms from the Early Middle Ages

**The Greeks.** There are many published researches on the problem of Greek language in Sardinia, and it’s constant the conclusion the Greeks did not settle in the island, despite the fact that several place names and anthroponyms seem to prove otherwise. In receiving the results of archeology and history, I agree with the scholars who have preceded me in finding the place names of Greek form are pure casts. They were operated by Greek geographers and historians on the basis of fed databases available at the various shrines and oracles, starting from the Oracle of Delphi. The information power of oracular seats was immense, and was fed constantly by all the sailors of the Mediterranean. Even the Sardinians went to Delphi: it was a must, as Mecca for Muslims today. The priests adequately informed all the worshipers, who went to learn new routes and seek protection while sailing.

The priests were well informed, and also placenames were yielded with sureness, without prejudice to the inevitable phonetic errors, which were to be subjected to the following drawing: from a resident-native the word was transmitted orally to the navigator (or explorer) who was Greek or Phoenician or by other ethnicity; from these the word was referred to the priest-informant with inevitable phonetic distortions, moreover accentuated by the difference between the two languages. On these deformations historians then built the place name to be written in their books. The inevitable trend of the Greeks to project themselves to the West before and during the various migrations, struggles against Carthage and the Etruscans for thalassocracy on large or small basins, certainly had their own reasons because geographical knowledge becoming partisan. It was inherent in the critical spirit, in the curiosity of the Greeks the need to understand the place names and, once understood, of mould them according to their language or according to a faithful translation of the meaning. Ōblia is a faithful translation of the meaning of Karali < Karallu (= ‘happy, happiness, precious stones’), and it was the latter name, not Olbia, to remain in history with his own Canaanite-Akkadian form, as on the shore of Karali no one Greek set foot, while historians agree that at least a landing was made in the Gulf of Olbia, by the Phoceans of Alàlia. That’s why we have in Sardinia two toponymic forms in different handwriting and the same semantics (precisely Olbia and Cagliari).
The Byzantines. For known historic and archaeological reasons, this work gives little consideration to the influence (direct or indirect) of the Greeks in Sardinia. It would be necessary to consider at least the work of the Byzantines (especially by the clergy), which lasted for 400 years in the Middle Ages. In this book, but also in the previous book (Monoteismo Precristiano in Sardegna), I investigated as much as I did about this phenomenon, from which now here below I propose some relevant etymologies.

It has been said that many Sardinian place names with Greek form are nothing more than transpositions, *translations in Greek*, by writers who were to make yourself understood first and foremost by its Greek people. It's no coincidence that almost all information on the history of antiquity comes from Greek source. This fact must be regarded as normal and we must accept it.

But there is a plethora of place names which with the language of the Greeks of the great colonizations has nothing in common. However, most researchers consider them outright old-Helladic lexemes, and dismiss the influence of Byzantines considering it close to zero. Some scholars go to such an extent, even to remove any possibility of neo-Greek translation of place names that I think are very clear. So refusing, they enter a *cul-de-sac* which ties them in a lot of contradictions, from where, after sentencing with arrogance, they believe will escape with silence.

A scholar more exposed, not so much on old-Helladian positions as even earlier, Lidian and Anatolian, is Pittau. In this research, I have revisited Pittau (whom also I partly share), and I'm forced, sometimes, to swing his researches.

Pittau, in love with the Etruscan place names, escaped sometimes the translation (or correct translation) of place names (or surnames) Sardinian-Etruscan that could substantiate his positions (such as Atene, Azzena, Furtéi, Cabras, Cadrèas, Cárbia). Likewise in love with the Lydian place names, Pittau proposed as Lydian (or Etruscan) place names and ethnic rather have a base in Semitic languages (such as Cornus, Esaronesi, Esterzili Flumendosa, Giara, Karalis, Korakènsioi, Sércolo, Serdiana, Siniscòla, Sorres). He offers the Greek basis to place names or words that are actually Semitic (culurgiônis, Doronè). He proposes as authentically Sardian same place names (ex. Colostráï) that are actually Canaanite-Akkadian. But, the mainly, he assigns a different basis to place names that instead are - here's the thing - purely Byzantine, such as Bari, Bòttidda, Ìttiri, Jerzu, Orotelli, Orûne, Selêne.

That said, I affirm that the Greek elements in Sardinian place names should not be demonized at all; their presence doesn't has to put fibrillation at certainties of linguists. Given what we know of Greek history and history of the Eastern Roman Empire, in front of these names of Greek style we are able to furnish a reason, framing them in a historical period and in a historical dynamic to which they have contributed as well. The contribution to the Sardinian place names was - no use denying it - somewhat visible in the Byzantine era. And it's strange that on the subject there is almost a conspiracy *ad excludendum*. About Byzantine contribution is stated neither more nor less than what is stated on the Phoenician lexicon, namely that they are a few lemmas residues. But the question is not in these terms: Byzantine lemmas are much more numerous than those accepted. If those accepted as Byzantines are few, it means that as few lemmas are properly investigated. And then it would be fair to state that the search stagnates. If nothing is known of the place names still relegated to the mystery, they must declare it rather than pass judgment on them, doing unreasonable rejections and burying what they don't want to investigate.

They have come to the absurd assertion that the presence of monks (and priests) Byzantine was, after all, a rare phenomenon in the island of Sardinia. But such liquidatory certainties contrast dramatically with a plethora of place names - spread equally upstream and downstream, on the coasts, in the plains, in acrochores, in short, everywhere - that receive their light from the realities of living and working, in the same era, in the territories of Eastern Roman Empire. (Palabanda), Tiana, Luras, Monte Lora, Monte S.Basílio, rio Léni, Santu Miai, S.Pietro, S.Salvatore, San Gregorio and so on, along with thousands of others, are the nodes of a toponymic network that surrounds the island. Not only that, to these place names we should add all the (very many) names which appear distorted but then reveal themselves as wanted twisting, dictated twisting, imposed, inculcated by Byzantine monks in their grueling fight against pagan religion. The Byzantine era in Sardinia is the least studied,
with the excuse that High Middle Ages has overshadowed all our cultural horizons. But it's precisely during this period of 4 centuries that has worn a merciless battle between the clergy and the people who were clinging to the old beliefs. It was then that many place names changed shape or meaning, according to patterns of which only one secular spirit is able to define the contours. In toponymic research I made a contribution to unravel some aspects, and I even highlighted (as sensational as unrefutable) that in the darkness of those 4 centuries in Sardinia was safely made, by the powerful men, a hideous form of *jus primae noctis* (*Droit de seigneur: see at lemma Gimilioni*), which historians still refuse to admit, sheltering themselves behind an ivory tower from which they are darting blank and refusing any linguistic aid. Unable to enter the vast sea of linguistic research, they are slow to realize that it's the toponomastic *réseau* of Sardinia, conservative as never anything else in Europe, to provide a set of terms from which you have to start in the absence of other keys, for weaving a cloth (loose-knit, of course) on which we can resume a reflection on religion, on the movement of the population, on agrarian economy, on conditions of man and woman.

**The Christian priests.** In Sardinian culture of the Early Middle Ages the Christian church made in a hurry to accredit the city plebs new figures of preachers, of intermediaries of religion. The Sardinian people at once forged two words: basilotta and para, which were followed by many others; were born in the Italian peninsula, among other terms, *baro* e *curato* (card-sharper and curate or clergyman). In observing close behind those words, we discover they are unmistakably medieval but coming from Semitic area, which proves, if ever it were needed, that in Middle Ages the Sardinian population (also the Italian one) was still able to think and speak the language of their fathers, which had Semitic bases.

**BARO.** In Sardinia *Baru* is a surname that was an archaic Sardinian and Mediterranean word, based on Akk. *barū(m)* 'diviner', 'skilled in extispicy'. In Italian *baro* (cheater) is 'one who scamps the game'. It is obvious that this derogatory meaning was set up during the early Christianity in order to combat aspects of "pagan" religions.

**BASILON** is a surname (Quartucciu) which pointed to a 'Basilian monk'. The Basilian monks are the sooner entered in Sardinia, and were evidently so called (Basilutto) by the Sardinians. In fact, in Akkadian *uṭṭū* was the 'priest'.

**CURĂTO** in Italian is the 'priest holding the cure of souls'. Thus *DELI* specifies, citing Paolo Sarpi (1619) as the innovator who first used this term. According to *DELI*, it's a learned entry from Lat. *cūra* 'care, management, handling, administration'. But I do not agree. Accepting this interpretation, we should also assume a direct basis in Lat. *cūrātus* 'who handles o.s. with care, careful, zealous' (intransitive form) and, in the passive, 'cured' from *curāre*. But *curato* as a priest is a person eminently active, as *leading* the people entrusted to him by the bishop. So *DELI*'s setting is unacceptable. Indeed, as it's the case for many Italian words that emerge from the mists of pre-Latin history, precisely at a time (the Middle Ages) in which the ancient foundations of the Roman Empire had disintegrated, so it's also for this lemma, which belongs to Semitic domain. *Curato* is an ancient Akkadian word, *qurādu(m)*, which means 'hero, warrior, soldier' of God, the king; it designates the *militant* of Christian Church, the one who commits himself entirely to the redemption of souls.

**MIGALEDDU.** This surname too goes back to the Byzantine era: it repeating the Hebrew name of the archangel *Michele* (*Michael* + Akk. *eddu* 'with pointed horns'). Just as Moses in Latin Jerome's interpretation (*Ex 34,29*), also this archangel was considered equipped with horns, a sign of great distinction by God. But let's remember that the horns were also the hallmark of Lucifer, the angel rebel expelled to Hell. One should not get confused between the two interpretations, because various religions, especially the Christian one, had to do a lot to differentiate itself from Judaism. Near Judaism the Devil was nothing more than a messenger of Lord in order to attempting the men, but he was not the antagonist of God. The horns begin to appear in the heads of Christian *devils* with the Church Fathers: the Devil was often submitted as goat-headed. The discourse on this issue would be long and exhausting, and would take faraway. We are interested here to remain attached to the roots. Therefore I confirm what have written, but leaving adequate room for doubt.

**MINCIARONI** is a surname (in Santa Teresa) equivalent to Log. subst. *mincipa* 'male sexual organ' (Centr. *minca*, Camp. *minca*). The suffix -*rōni* has a base in Sum. *rum* 'perfect'.
Wagner believes that Camp. minca, Log. mìnca derived from Lat. mentula, with several passages that justify the three Sardinian forms. But things are different. From every historical fact may be deduced as has been absorbing the persecution of the Jews from the time of Constantine to the present. In minca we notice another insult to the Jewish religion, operated by Christian clergy in the Middle Ages.

The Minchà (literally ‘offer’) is a Jewish prayer in the afternoon, which opens with Psalm 84 and continues with a long excerpt from Numbers 28: 1-8 speaking of the daily sacrifices. It seems there is no alternative: this surname meaning ‘perfect prick’ took hold in the early Middle Ages, when the persecution of the Jews in Sardinia had already begun on a large scale (see the letters of Gregory the Great, who show the beginning of the phenomenon). And while each family of Sardinia was allowed by civil (and religious) society to forge a surname as decent as possible, it seems that equal dignity wasn’t permitted to Jews, who were forced to keep the name the clergy imposed on them, that in this way lasted until today.

MINCIÔNE is a surname that says it all. The root of the word is Log. mìnca, for which go to Minciarònì. The suffix -òne is based on Sum. unù ‘stick’. So Mincione originally meant ‘Minchà’s stick’ as saying that the evening offer of the Jewish to the Blessed Sacrament was done with... penis. There is no worse insult to a people. This name took hold in the early Middle Ages, when the persecution of Jews in Sardinia had already begun on a large scale.

MONTELÈONE ROCCA DÒRIA. This place is a castle, the only one in Sardinia to be inhabited by the people (the other, in Sanluri, is inhabited by the counts that bought it). With the unification of Italy residents wanted to add Rocca Doria ie ‘Doria castle’, who were the nobles who obtained it in property. The name Montelèone is already attested in RDard. year 1341. According to Spano, who certifies its existence in 1872, Montelèone took its name from a lion inserted in the feudal coat of arms inserted at the entrance of the castle. But this coat of arms is a post, not an ante: like all the coats of arms it was invented by paronomàsia, ie interpreting the name as it was pronounced in the Middle Ages (a paronomàsia was also the emblem of Arborèa, of Gallùra, of Torres. It was Francesco Cesare Casula to bear the Ariadne’s thread of interpretation, writing that Giovan Francesco Fara in the sixteenth centuries called that crown Pedr’e tori. This mysterious Pedr’e tori (which produced the surname of origin De Thorì, Dettori, Tore, Turi), never translated from anyone, provides the right way to a proper interpretation of Monteleone. What I am saying is sensational, but scientifically detects that Akkadian language survived in Sardinia - at least in the place names - until the “erudites” of the Renaissance and the early modern era began to squander that heritage, reinterpreting it in their own way.

That erudites’ Leone has etymological basis on Akk. li’um ‘bull’. From here Pedr’e tori ‘Rupe del Toro’ (bull crown). If still in the Middle Ages and even in ‘500 the people called their cliff Pedr’e Torì, not Monte Leone, it means that he somehow kept the old memory that li’um meant ‘bull’.

Thus, as always happens when the nobles intrude (especially when they come from the Continent), were certainly the same Doria to reinterprets th en mysterious li’ùm as ‘lion’. The illiterate people in the Middle Ages then accepted understanding the archaic word as “lion”, succumbing to a paronomàsia made more ridiculous by the ignorance of a feline ever seen. Nevertheless, people continued to use for its own the archaic name Perda ò Torì, which gave rise to many family names of origin, leaving the learned using and combinating the mysterious li’um to lion.

Why that spectacular cliff was headed to the Bull God? Simple: because the Taurus was the manifestation of the One God Generator of the Universe. On that crown already millennia before Christ had to be a temple or menhirs where people worshiped God.

NURRA a choronym of Sassarian hinterland whose etymology is reminiscent of Nora (Gr. Νοῦρ, Lat. Nora), and nurage. The base is Akk. nûru(m) ‘light (of the sun)’, but the basics are also found in Sum. nu ‘creator, (divine) sperm’ + ra ‘shining, pure’ (see Egyptian Ra ‘Sun shining’) = ‘Glowing of God Creator’. To this word, already in Sumerian, was agglutinated a third lemma gu, and the compound nu-ra-gu (nuraghe) meant ‘building of God Shining

20 Dizionario Storico Sardo 996
Creator', 'Church of the Shining Creator'. The nuraghe was, in short, the sacred edifice erected to glorify God, the Supreme Creator of the Universe.

The semantics of Nurra is linked to that of Nure, Nurae (< Akk. núru 'sunshine'), which was an ancient Roman city located almost on the sea of Nurra, between Porto Ferro and Lake Baratz. The territory called Nurra took its name from ancient Nurae. Today nurra is meant also as a 'pile of stones' and also 'chasm, deep rift, dark cavity': three conflicting concepts.

Nurra as 'dark cavity' surely comes from the tabernacle of the nuraghe, ie the tholos, the priesthood chamber, the holy of holies impenetrable and dark, the empty part of the nuraghe containing the spirit of God. Misrepresenting the concept of vaginal vacuum of the Tholos (carnally melted with the firm virga of nuraghe, empty-for-full, a unitary symbol of the Light-God fertilizing the Universe) was the task of Byzantine priests in the Middle Ages, who demonized all those adhered to the pagan aspects of holiness. So to terrible and inscrutable abysses of Supramonte and karst mountains, a symbol of the entrance to Hell, it was conceptually compared and directed the name of nuragian thóloi (ie nurre < Sum. Nur-ra 'shining Creator', ie Light par excellence), which became the containers of abominable satanic darkness where the Devil celebrating his rituals to propitiate the theft of souls. It goes without saying that the following concept of nurra as 'heap of stones', was nothing more than a new way the people had to adapt o.s. to Byzantine clergy concepts.

PARA Camp. 'friar'. Wagner DES derives it from Cat. pará (father in every way, even as priest or operator of the sacred). Also in other Italian dialects we have the same outcome. This lines up with Akk. pâru(m) 'to seek, look for'. Observe that the first monks who gave impetus to the construction of Christianity (not to mention the Franciscan Minor Friars) were first and foremost brothers "seekers", for having taken a vow of absolute poverty. Despite this vocation, the brothers were never referred to as "beggars" but in another way, at least in Sardinia; the Sardinian people had such a respect for poverty, as even the classic beggar was not called as such, but rather mazináiu 'seller of holy pictures', with reference to what he had of characteristic. So it was for the first Christian monks, who apparently were categorized as 'seekers', from Akk. pâru(m).

PUNZEDDU a surname that reinforces its base, which is the surname Punzo, Punzi tied to the semantics of 'stinging; be thin': see Lat. pungō, Akk. pīqu 'thin, narrow'. The form of this surname has undergone a strong Latin influence. Nevertheless, the name has been reinforced afterwards with the Akk. base eddu 'sharp', with the pleonastic meaning 'sharp'. This surname is a clear demonstration of the fact that influence of Akkadian has continued to operate in Sardinia even after the Latin influence.

VALENTÔNI a patronymic surname with base in the surname Valente (Roman personal name) + Sum. unu 'girl', meaning 'Valens' daughter' or 'woman of the Valente's family', or 'Valens' wife'. This surname indicates Semitic bases continued to function in Sardinia beyond the fall of the Roman Empire.

The pagan priests. Of these fellows, seen through the eyes of the Christianized people still speaking a Semitic language, we present only the following.

BUSCÁGLIU. Prětu Buscágliu (Nūoro and Barbàgia) is a fictional character, by unreliable capacities, lazy, a classic loose-hours21. No one has ever investigated the etymology, which hasn't links with Latin. The comparison with Sp. busca 'research' is not appropriate. The etymological basis seems to be Akk. bušu, bušu 'smell, stink' + kalû(m) 'lamentations priest'. This fantastic character, forged in a social typology of yesteryear, was modeled on the pre-Christian characters by Byzantine priests in the Middle Ages.

Bušu-kalû, construct state buš-kalû, gives Sardinian Buscágliu (very ancient word), name of a very stinking priest (Pretu), from whom it was necessary to stay away. The fact that priest was assigned to lamentations, then brought to see the ironic double meaning (hence the consequent sarcastic nickname): to be assigned to the lamentations had an important role in pre-Christian temples, but the highlighting a repulsive physical quality of this priest

21 Natalino Piras, La Sardegna e i Sortilegi, 147-149
suggests that the *lamentations* directed by him among the crowd were doubly cryed (by the people and by the priest singer).

3. ARCHAIC PRINCIPLES OF THE SARDINIAN GRAMMAR

3.1 *Parte One* - PHONOLOGY

A very short preliminary comparison with some Mediterranean phonetic systems, is useful. The current phonetic system of the Israelite people consists of five vowels /a, i, u, e, o/, and their length is not phonemically significant. This is a phenomenon of simplification - which is common to many Mediterranean languages - compared to the biblical and pre-biblical system, in which the Hebrew phonetic system was as follows: 'i 'e a ą o ą ū.

Similarly happened in the Akkadian language, which lost five vowels with respect to the proto-Semitic, where once there were the following vowels too: 'h ḫ ḡ (vowels commonly called *alef*). The simplification in the Mediterranean intervened a little everywhere, even compared to the phenomenon of different syllable length (long/short), as we'll see in a separate paragraph. With certainty we can say that the ancient Semitic vowel systems have all undergone a simplification, which can be seen to some extent also in Sardinia, for example in the Logudorian vowel system compared to Campidanian:

Logudorian / a e i o u /
Campidanian / a e i o ŋ u /

Of the regime long/short Sardinia today retains only inflections, little understood by the common speaker, which are the more precious as they are attenuated or losing. The Sardinian system long/short is preserved with evidence in Campidano and partly in Oristanese: it's expressed by the famous "train" or *lengthening* of vowels (see § 3.1.3: *Consonantal strengthening in Cagliari*). But I note, sadly, that this wreck is slowly fading out.

We can say in the high antiquity languages were more complex - at least in general - and only the passing of centuries and millennia has led to a relative simplification of phonemic systems, besides the grammatical systems: everything for the sake of economy; in fact, the economic law (or law of least effort) is one of the fundamental laws of language.

3.1.1  **Difference of writing in ancient names**

Before dealing with the various problems of phonology in Sardinia, we need to make a second premise linked to the diversity of writing ancient names, from which are derived many misunderstandings and many counterfeits. A special phenomenon is the way in which every people pronounce and write foreign words that don't understand or to which is not accustomed, or for which he cannot do a faithful repetition. Of what I have already discussed
at the beginning of § 2.14 about Oracle of Delphi, where I explained exactly how were born all Greek paronomasias in the first millennium a.e.v.

The unconscious mode that leads to distortion of a word is always the same. For example I've heard at Sassari caffe-scialtà for cafe chantant; at Naples they still say sciuscià for Engl. shoe shiner; in Italy is known cingomma instead of American chewing gum.

The unconscious alteration of ancient or foreign voices is common to all the world, and is also the base of the clumsy transcription made by all ancient writers of foreign words that were reported to them. I'm giving below a brief essay of the phenomenon:

Kition (fortress of Cyprus, Phoenician support-harbor), was named Kittim by Jewish Ittibaaal king of Sidon put in the throne by Assyrians, by them written Tubalu
Arbela is the Greek name of an Assyrian city where Alexander inflicted a defeat to Persian king. The original is Arbauil
Salomone is the Italian name of Hebr. Shlomo
Miliid was a city in Urartu, now named Malatia
Suffeti are in Italian the Hebr. Shofetim
Amrid was a Phoenician city name which in Greek was Marathô
Semiramis is the Greek name of an Assyrian queen named Shammuramat
Sardanapâlos was the Greek name of Assyrian Assurbanipal
Sàrgon is the Italian name of the Mesopotamian king named Šarru-kinu 'legitimate king'
Eufrate is the Italian name of the Mesopotamian ancient river named Purattu
Ninive is the ancient Assyrian capital named really Minua
Hyksos was the Greek name of ancient rulers in the Delta, in Egyptian named neqa-khasut 'princes of foreign land'
Abidos is the Greek name of a Nilotic city of Middle Reign named Abotu
Šašu were named in Egyptian New Kingdom the nomads of Sinai (1540-1070 a.e.v.), hence the Sardinian surname Sassu
Thébai is the Greek name of the Egyptian city named latciamet, with apheresis Cieme
Sardu is a Sardinian surname: according to Pausania, Lybian Sardos is the eponym of Sardinians. For ancestry I cite Sárdeis in Lidia (Herodotus), which indeed was named Sfard, Persian Šaparda, Hebr. Sephârad.

Another example, macroscopic, is the name of Hyksos pharaoh Salitis, so called by Manetho but known in Memphis as Šarek, and Šeši in the Nubian capital Kerma. The key of the corruption lies in -r- of Šarek (which had the same phonetical outcome of -l- in Quartu S.E., like the uvular -r- in Paris). The Egyptians didn't pronounced well the -l- and substituted it with -r- (the exact opposite of the Chinese). Intellectuals Greek-Alexandrian in Egypt had to understand the difference in pronunciation, and Manetho wrote Salitis (with -l- and Greek suffix -is). In turn Šeši is a diminutive of Šarek: habit of Egyptians was to shorten the names of the pharaohs, both for their complexity and because Pharaoh represented everything (home, life, health...), and he was affectionately called by ypoporistics.

Almost all names above listed were reported by the Greeks, who topped their own texts of paronomasias (see § 1.1) or phonetic misspellings. The easier paronomasias were made on the words or proper names which were identical (or nearly so) to the household vocabulary: a sublime example is Ichnûsa (see § 1.1). Of course, the misrepresentations and misunderstandings were in ambush not only because of the ignorance of one or both people who exchanged information, but also because of the different outcomes that each phonetic language system had for similar words or for those falling in the same etymology. We must also bear in mind the different outcomes in suffixes. For instance, many Sumerian words ending in -a, in Akkadian language suffered processing in -u (eg gena 'child' > Akk. ginû 'child'), this being a peculiar phonic law. Conversely it happened with the passage of a word from Akkadian to Aramaic (-u > -a). Just imagine what was happening in the wider Mediterranean area, where Sumerian -a went to Akkadian -u to return to Sardinian -a.

We'll never be objective in transcriptions and in etymological research, if we don't take into account the different phonetic outcomes existing all over the Mediterranean. Every people kept his phonetic laws, although this didn't prevent the exchange of knowledge and words
that supported it. These considerations make emerge in the reader, on every page of this Grammar, the usual question: what was the focus of Mediterranean-Asian languages? Nice question, no answer. You can give centripetal and centrifugal answers.

I tend to see them in action at the same time, in the sense that there is to be assumed, ab ovo, an obvious primary linguistic koiné (where the convergences were perennial through contacts of various types and concomitant cultural interests). With equal obviousness you have to admit a constant differentiation of languages in the Mediterranean due to the mutual separation of the populations. A classic example are precisely both main dialects of Sardinia, which I have proved to have existed ab origine (§ 3.1.13) because of the strong mutual isolation of the macro-tribes creating differentiations (centrifugal action), while the cultural-economic interests created a centripetal movement: wherefore they maintained a status quo in constant boil.

In light of this consideration, it will never be easy to understand what was the origin of certain words: they went out first in the island of Sardinia?, or in lower Mesopotamia?, or in the Syro-Arabian desert?, or some here and there? Well, let's be content to agree with the last question.

**ANNA**, just to stay in complexity so far detected, in Sumerian language it means the assent, 'yes', which in Akkadian is annu 'ditto'. In Sardinia, Akkadian form was in wide use (we find it out from the construct state anni-nnòra 'yes, light!' < Akk. annu + nuru, referring to the child that you want send to sleep).

A constant use of the construct state in Sardinia (§ 3.1.14) indicates a very strong relationship Sardinian-Akkadian. But it's not easy to guess what happened in those days, as Sardinia is also the custodian of a treasure of Sumerian words (which is assumed they were much earlier). I'm supporting for years the only valid assumption, namely that Sumerian language blossomed throughout the Paleolithic period or at the end of Paleolithic, in a vast area that encompasses half of Europe, around the Mediterranean, Sardinia, Crescent Fertile, Anatolia. In this area there was a constant centrifugal and centripetal tension, which did not deviate much idioms.

**GIBILterra** some fellows would like to believe that it means 'Mountain's Land'. But meanwhile, formerly it was known as Calpe (from Sum. ḫal 'to divide; to open' + pû 'mouth' = 'open mouth'. From the Middle Ages in Spain was called Gibraltar > Engl. Gibraltar, which according to Romance philologists would rise from Ar. Jabal Tāriq 'Mountain of Tariq' (he is a Muslim who led the first expedition across this strait).

But I note large differences between those terms: according to philologists, Jabal would have given Gibral, without any justification of -a > -i-, without any justification of -r- entered illegally in the original lemma: an authentic phonetic violence. Further violence is the docking of Tariq in Tar. Indeed, the name was Sumerian, and Sumerian remained in the Middle Ages. The analysis of the new lemma is in fact the following: gi 'to turn, return, change status' + bar 'outside, other side; to set aside; to cut open, split' + al 'fencing' + tar 'to cut': gi-bar-al-tar (-bar- metath. > -bra-) = 'barrier cut, split, changing the destiny'. Note the emphasis in the tautology of bar 'cut open' + tar 'to cut': a whole program.

**PUBUS**a 'poppy or corn poppy' (Papaver rheas L.); Sass. pupùža. This is another of the many possible examples in the Mediterranean, where we note that Sardinia privileges suffixes in -a of Sumerian-Aramaic tradition. The etymological basis is Akk. pušû(m) (a kind of gold, evidently made reddish by copper) and has that name (with doubling pu-) due to the beautiful color.

**SINDRIA** Sass. 'watermelon', also Spanish and Sardinian in general; it's an irrigated vegetable fruit in the dark-green colour and with large ball form in the red pulp, watery and sweet. This is the third and last example that I make of Sardinian outputs in -a. The etymological basis of sindria is Akk. sēdûm 'red' (with epenthesis of -n-) + re'û(m), re'ium 'pasture', 'grazing', with construct-state *se(n)d-reia > sindria meaning 'nourishment of (from) pasture'.

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3.1.2 *Kenábura* and the loss of quantitative opposition in Sardinian vocalism

Wagner HLS 14 argues the ancient Latin distinction between *long* and *short* vowels would remain even today in Sardinia and southern Corsica. In fact, according to him, *i*, *u* Sardinian-Corsican should be compared with the old *i̯*, *u̯* Latin. The preservation of the *long* Latin would be, according to Wagner, in northern Corsican and in dialect of Sassari, which in addition to the aforementioned mutation of brief, retain an opposition *e* - *o* open ≠ *e̯* - *o̯* closed: and the latter two would be equivalent to Latin *ē* - *ō*. This demonstration is very labile, supported by a note that would glimmer such effects even in the Basque and Berber languages. The first who doubts of it, is Giulio Paulis, a follower of Wagner. But he goes back on his own doubt writing that in Sardinian-African area the Latin *quantity* was not prematurely abandoned, as there is an indication that it has remained for a long time. The clue is *kenábura*, *kenápura*.

Not having the cultural tools to break free from Wagner's methodologic error, who translates the Sardinian *kenápura* 'Friday' < Lat. *cenā pūra* 'in pure dinner' (ablative), Paulis writes that «kenápura, Log. *kenábara*, Camp. *cenábara* < *cenā pura* (pure dinner) offers a clue to the fact that in Latin spoken within the area indicated above, the quantitative opposition must have been maintained for longer than many believe. In fact, as just recognized by Wagner (§ 6), from the formal point of view, this word, risen initially among the Jews of North Africa and then spread in Christian communities of that place, is explained as an analytical genitive expressed with *de* + ablative ([dies de] *cenā pūra*), instead of the usual (dies) *caenae pūrae*. Therefore it's a fairly late formation; but at the time it was created, existed still the *quantity* opposition between the vowels, because its accentuation assumes that *u* of *pūra* is shortened and the emphasis has shifted to the long *ā* of *cenā* for the trend, also found elsewhere, under which an *ā* of the first element of a phrase can draw upon himself the stress of the entire group».

I understand the reader's nervous breakdown in front of these twisted "reasoning" that make people even close my book simply for the fact that I'm quoting them. I feel the same boredom, and I promise I will do later in my book quotes less inhuman. In an attempt to revive the reader, I say that with those arguments Paulis means that two words in composition, the first of which ends in a long (-ā), converge (ie unify) the emphasis of both one and other on final vowel of the first word, eliminating the accent from the second word (ie, from *cēna pūra* to *cenā-pura*). Let's everyone interpret as he wants this incredible Paulis' such as rumination, devoid of scientific basis. But before closing I should explain the real etymology of Sardinian *kenábura*.

**KENÁBURA, cenàbura, cenábara.** Sardinia is the sole "Romance" land where Friday is named *kenábura*, ancient Sardinian *kenápura*. M.L. Wagner (La lingua sarda 72) in an attempt to provide the etymology takes directly the Greek-Latin way, and points out that St. Augustine already said the presence of the phrase *cenā pura* in the Bible before the Vulgate (a phrase disappeared then, oddly, just from the Vulgate!). Wagner doesn't explain why the Latin phrase was already present in the Bible (Hebrew or Greek?) prior to its translation into Latin; he says only - not prove - that the expression corresponded to Greek δείτουν κόθηρον 'cenā pura' (pure dinner): «*Cena pura* was a term of pagan ritual, as is attested by Festus, and it's likely that should designate a dinner in which the participants had to abstain from certain foods; Jews adopted it, to designate the eve of Easter, during which every trace of leaven had to be removed from the houses». The name *cenā pura* meant in short, for Wagner, the eve of Passover (Pesach), and in addition to considering it a *pagan ritual* expression (sic), he argues that it was used by Jews of North Africa.

He goes further, even more confusing speech, saying that παρασκευή (Lt. *Parascève 'Preparation') corresponds to *cenā pura* (sic!), used to indicate the neo-Greek 'Friday'. But we know for sure that παρασκευή originally meant simply 'preparation', just *preparation* (to Saturday, Shabbat); and only later, thanks to the powerful influence of Jewish culture in the

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22 *Introduzione alla edizione italiana della Historische Lautlehre des Sardischen*, pag. XIII-XIV.
Empire of the East, it came to mean outright ‘Friday’, because the day of preparation goes before Saturday).

It may be noted that Wagner is swimming in a mess where every element is mixed haphazardly, muddying the waters; in this haze he doesn't even realize that also the Sardinian name of 'unleavened bread', called pūrile, comes not, as he believes, from Lat. pūrus 'pure': thus also unleavened bread has nothing to do with cena pura, the less with Sardinian kenábara. It escapes from Wagner, in short, that Sardinian kenāpura, kenāpura not derives from Latin cenā pura but from a Sardinian-Jewish compound, kenāpura, a construct state indicating the 'dinner of Purim'.

The Purim cena or Cena Purim (Purim dinner) is the big meal of the Jewish people at 14th and 15th of the Adar month: those are days of unbridled joy for failure of extermination hatched and commanded by the evil Susian minister Haman. The festival is preceded by a day of public fasting (Esther Ta'anith), made on the 13th of Adar in commemoration of the massacre carried out by the Jews against 75,000 citizens of Persian Empire (their declared enemies), the Jews implemented on license of the king Ahasuerus. In practice, were killed the anti-Jewish party, created by minister Haman in spite of the good belief that king Ahasuerus harbored toward him; Ahasuerus at the last moment realized that the plot tended to dethrone him; the alarm was given by two Jews, his wife Esther helped by her uncle Mordecai.

Pur in Hebrew means the 'fate', the cast of lottery slip, which was made by Haman to decide the exact date of the extermination of Jewish people, which fell to 13nth of last month of the year, Adar. The annual celebration of Purim falls by chance in the days before Passover, which is at the beginning of the first month of the New Year; in this way they have confused Purim with purification from yeasts implemented before Easter. The fact of celebrating Pur (plur. Purim) already purified by fasting on 13 Adar (mainly ideally purified by fasting for three days made by Esther before going to Ahasuerus to foil the plot of Haman) made the Latinists believe cena pura was a translation from Greek δενάπουρα, 'pure'. This confusion, indeed a real etymology, happened already with the first translators of the Book of Esther, as already in the Seventies the Book of Esther (10, 31) had an appendix that makes it known in an imperishable way that the Jewish community in Egypt had received the Book of Esther from the Community of Palestine. In this appendix it's written that in the fourth year of Ptolemy and Cleopatra the priest and Levite Dositheus brought to Egypt a letter of Mordecai (Esther's uncle) who announced the Purim for the future, saying that it was a genuine letter translated by Lysimachus the son of Ptolemy, one of the residents in Jerusalem.

The famous letter of Mordecai was spread in Egypt in a period in which it had already begun the Roman supervision of Mare Nostrum (we are at 114 a.e.v.), and the Latin language, which now came into competition with the Greek and Aramaic, may have favored the pareymology from Hebrew pur to Latin pūr-us.

It's in the Upper Middle Ages that took place in Sardinia the mingling of Sardinian Kena de Purim 'Purim dinner' - indeed Kenâ-pura, an Aramaic construct state indicating the 'Purim dinner' - with Lat. cena pura which was beginning to indicate the 'Friday' (for which the Christian Church had ordered a strict fasting in memory of the day on which Christ was crucified). The mixture did not take place on the initiative of the people illiterate, but it certainly was hatched and gradually imposed by Byzantine clergy, committed to surreptitiously undermine and eliminate ancient cults and primarily Jewish cults by Sardinia.

This etymology rejects offshore Wagner's attempt to identify Friday with the "pure supper" and brings down the Pauli's house of cards about the slip of the first accent and the loss of the second accent in cēna pūra. Even with the utmost good will, we cannot admit cenāpura < cēna pūra: this would be a unique no Sardinian nor Latin phonetic law can authorize.

That said, we can return to the initial theme, the loss of the quantitative opposition in the Sardinian vocalism; and declare the inconsistency of the problem, as this supposed "loss" is based on the false theory that Sardinian language derived from Latin. Of course, ancient language of Sardinia had certainly quantitative oppositions. But they were oppositions that Sardinia shared with the Semitic world, not with the Latin one.
In fact, the problem of quantitative opposition - which still glimmers in Sardinia today - was ill-posed both by Wagner and from Paulis, because it's not based on the mentioned factors at the beginning ($i - u < ĭ - ū$; $ɛ - q < ɛ - ɔ$). Instead, the quantitative opposition, despite having lost the semantic values of the ancient past, can still be felt in the "stretching" or "dragging" that's observed in the dialect of Cagliari; also it's still felt in the phenomenon of doubling (or strengthening) of consonant, typical in Campidanian (see next § 3.1.3).

### 3.1.3 Consonantal strengthening in Cagliari (-l-, -n-, -m- > -ll-, -nn-, -mm-)

M.L. Wagner notes that in Cagliari «the -l- is usually pronounced lengthened: *melli, salli, melloni etc...» (p. C sgg.) following the same trend is observed for -n-, -m- (§§ 207, 212), and this same pronunciation is found a little everywhere in the hinterland next to local sound;... In particular, the outcome -ll- spread in Ogliastro (Gairo, Jerzu etc.) and in the border area between Logudorian and Campidanian, including Busachi, Neoneli etc.».

In the Introduzione to HLS (p. C sgg.) Giulio Paulis writes that lengthening of -n- is observed in particular in the syntactic phonetics: *mannu < manu 'hand' sa nnura < sa nura 'daughter in-law'. «A similar evolution *l* > *ll* is recorded in the villages of Fordongianus, Allai, Seneghe, Paulillatino, Samughé, Busachi, Ruinas, Asúni, Nuralláu, Villanovatulo and Escalaplano, also located all along the boundary of the conservation area of -l- intervocalic, and one in which it held his fall: *mella < mela 'mela', sa lluna < sa luna 'the moon'. Wagner had interpreted the extensions in question as an imitation of the pronunciation of Cagliari which is characterized by a similar doublings, but Contini has challenged this explanation, denying that the dialect of Cagliari has enjoyed some form of prestige in the villages of the province, and emphasizing the lack of innovation throughout the area between Cagliari and places mentioned, that are away from the capital about 80-90 km. Therefore the French phonetist explains this development as due to a prior reaction to the weakening of -l- and -n- intervocalic».

"Preventive reaction" means that the speaker works on those words a consonantal strengthening because of the unconscious fear that a consonant vanishes or falls! Endeed, Contini expresses suggestive but paradoxal and absurd concepts!

Wagner then deals with similar lengthening of -n- (§ 207) and -m- (§ 212).

It would be boring, pedantic, even useless for me to delay on the preceding paragraphs and Wagner's procedures, intended to illustrate those phenomena (without the slightest effort to give reason). The reader is requested to read carefully those sections, indeed to read the whole Sardinian Historical Phonetics (Historische Lautlehre des Sardischen: including the attached comment by G. Paulis), from which he can argue this work is excellent in illustrating the phonetic attitudes of Sardinians; is poor because there are only hypothesis (no investigative acts) about the reasons for those attitudes; it's the lowest because the rare instances of Wagner are scientifically wrong.

They are wrong because the linguistic basis adopted for the survey is only the Latin one, because it stops at 2000 years ago, because it's missing a Mediterranean breath, because it's insanely Urbe-centric. They are wrong, because all etymologies produced by Wagner and by his followers are supplied by self-references, are "comfort commodities" packed for self-consumption, for self-pity, almost an invitation to cry on the disaster that they inflict on the world of science, due to ideological beliefs concretionated on Latin, so corrupt, useless, totally unreliable.

I have read the hypothesis of phonetist Contini (whom Paulis praises for progresses with respect to Wagner's positions): he argues the consonantal strengthening in Cagliari and in the mentioned areas would be a "preventive reaction" to the weakening of -l- and -n-intervocalic. This arguing is certainly a step forward (an attempt, although not conclusive).

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23 Historische Lautlehre des Sardischen, § 193

But even Contini is pleased to follow the usual linguistic theories according to which all the Sardinian vocabulary comes from Latin (or from the imperial languages later).

And as long as Contini remains within that stifling enclosure, any ambition of scientific rigor is sentenced to remain in a circus enclosure. As I'll show in § 3.1.10 about the "Tuscan lisca" of Sassarian-Logudorian dialect, I'll have to prove the same for the "consonantal strengthening in Cagliari": I mean that both phenomenon (it isn't a chance it stays inside the two capitals of the island, one north, one south), has Sumerian-Semitic origins. And it blows up, if ever it were needed, the bogus theories about the "Latinization" of the people of Cagliari and about "Italianisation" of Sassari.

Exactly, the "consonantal strengthening of Cagliari" has a historical basis in Sumerian compounds having the first syllable open.

It's known that in the standard spelling of Sumerian (Ur III and Old Babylonian) the nominal and verbal bases are often written by a logogram (indicating the name or verb), while its suffix or prefix (the morpheme) is written with syllabograms. Well, a special feature of the Sumerian spelling is the repetition of the final consonant of the logogram by the initial consonant of the next syllabogram: this process simply expresses a strengthening underlining agglutination between word and morpheme.

So 'in Ur', which, strictly speaking, should be written in Sumerian Urim-a [Urim = 'Ur', a = 'in'], instead in spelling is written Urim-ma.\(^{25}\) Mutatis mutandis, it's the same phenomenon which we see in strengthening Sumerian vocal, after the meeting of two syllables such CV + VC (consonant-vowel + vowel-consonant), which merge becoming CVC (consonant-vowel-consonant), with obvious lengthening of the resulting vowel (ie mûn < mu-un). The phenomenon lasted even in Akkadian and ancient Babylonian, where we can see lullû 'primeval man' < Sum. lû-u-û [lu 'marî', û 'earth', lu 'to mix' = 'man made with the earth'], or la$$\hat{h}$$a$$\hat{n}$$u 'bottle, flask' < Sum. la-$$\hat{h}$$a-an, or rappu 'clasp' < Sum. rab, and still parakku 'daïs, stage' < Sum. barag, ëxakkû 'palace' < Sum. ë-gal, and so on.

The consonantal doubling of southern Sardinia, in bonds of simple open syllables, was normal in Sumerian, where it appears in virtually every syllabic link: example ud min-kam-ma-ka 'in the second day' (where ud 'day'; min 'two'; kam is mark of the "second" [from the genitive -ak, -am mark of 3rd pl. copulative verb]; -ma-ka is the mark of genitive -ak + locative suffix: in this case -m- of -ma- is a phonetic strengthening).

That doubling or consonantal strengthening was not typical only of Cagliari and villages above cited: it is not to believe, at least in the high antiquity. Example: Scall'e Pranu (= 'Stairs of the upland') is the right pronunciation to appoint the village by Cagliaritans called Escalapiano, but we must not forget a good inventory of terms also outside of the villages listed above.

One example among many is (Barbàgia) dillu, dilluru, a variety of Sardinian dance, danced in the choreic form of baddu tundu. Etymological basis seems to be Sum. dilur 'pole', which suggests the archaic origins of this dance have been the ones to run around the sacred Pole (phallos) representative of the generating forces of Nature. Note that di-lur in turn was an epithet addressed to the Supreme God < Sum. di 'to shine; shine' + lu 'to flare up': dillur = 'blazing splendor', which in Sardinia was pronounced more correctly dillur > dilluru, then shortened to dillu.

The term dillu is said dinnu in Lodè. If dinnu was an autonomous word, would have its etymological basis in Sum. di 'to shine, become bright' + nu 'creator begetter'. In this case di-nu (pronounced with the double /n/) in accordance with Sardinian ad Campidanian phonetic law applied to all Sumerian compounds with first open syllable) originally meant 'Shining Creator': this epithet, referring to the Supreme God (indeed to the Moon Goddess), was an act of duty, being conceivable that, when possible, each sacred song had to be dedicated to the goddess Mater Universalis or to the Supreme God.

\(^{25}\)See Diez Otto Edzard, Sumerian Grammar 10.
3.1.4 K, G, Q > P, B?: Lautverschiebung in Sardinia

It seems that Sardinian language has a Consonant Shift (Lautverschiebung, It. Rotazione consonantica), a kind of what happened to Armenian, to High German and mainly to the Germanic among the Indo-European languages. It would begin, for the German, at fifth century a.e.v., and it would be completed between fourth and second century. The Germanic phenomenon is known as “law of Rask-Grimm” and is referred to as the “first initial consonant shift”, whereby in the Common Germanic the Indo-European voiceless plosives become spirant (fricative) deaf, the voiced stops become voiceless, and aspirated voiced stops lose their aspiration. A complication of this phenomenon is called "Verner’s law". The Armenian consonantism proves to be highly innovative within the system of occlusives, compared to common Indo-European. The Armenian consonant shift radically changes the entire apparatus of the plosives in a manner similar to Germanic consonant shifting, but presenting considerable differences, that here we are not to see.

Such a phenomenon also exists in the family of Celtic languages, which can be divided into two main branches: the Q Celtic and P Celtic. The first group includes the dialects of Gaelic (Irish and Scottish) in which the Indo-European group /kw/ became /ku/ (k, c); these dialects are also designated by the name of Goidelic languages and are the oldest branch, it being assumed that it was a form of Celtic-Q that spoken by the early Celts, who worked through the Iberian peninsula. The second group comprises the Gallic dialects, and belongs to it, in addition to the dialects of the Continent, the language of the inhabitants of Wales and Britain. This second group in fact changed the /kw/ in /pl/. You may notice that almost all archaic Europe (and even Armenia) had its Lautverschiebung.

Even Sardinian language seems to have had (and still having) its consonant rotation (or shifting): it’s the famous yielding (or rendering) Q, K, ɬ > P, B at north-central island. Which, however, manifests such and so many variables (eg. lenitons ɬ > u) from one canton to another, from one village to another, that no linguist has ever dared to formulate a precise phonetic law; they, however, assume that this trend, more in place, is a recent phenomenon.

Wagner (§ 214) writes Lat. qu appears in ancient Sardinian texts as b, -b(b)-: battor, Imbiricu = Quiricus, abba, ambidda, eba, ebba, kimbe, limba, samben. He notes, however (§ 215) that Cagliarian documents present from the beginning only Italianate spellings: acqua, quatru. He also notes (§ 217) that in ancient Sardinian appear with b- also old Italian words starting with gwa-: bardare < guardare. Regarding the results of qu-, he writes (§ 218) that at one time even the South-Sardinia had the outcomes of Logudoro, but makes it clear - in a subliminal way - that the handwriting of Campidano (he supposes “modern”) would be the light of the successful linguistic colonization by the Romans and then by the Tuscans, which, however, failed to break through in the north of the island [in spite of the strong presence of the Romans in Turris Libisonis and then of the Tuscans-Genoese throughout northern Sardinia: I might add!]. It seems the intelligent and conscientious Wagner, in dealing with this phenomenon, has disregarded the adamatine inconsistency I’m indicating in square brackets, as he makes no assumption about the underlying causes of the observed gap between ancient Latin (+ Italian-Campidanian) and the central-northern Sardinian dialects.

Anyway, the pompous and unquestionable "giving up" of Wagner about the profound causes seems to have quieted linguists, who do not seem interested in further study; except Giulio Paulis who, after an introduction very lucubrated but misleading, writes: «the treatment qu > b(b) has arisen in intervocalic position and was mainly caused by the difficulty of distinguishing in this context, as the articulation tension, a kw (o kʰ) from a gw (o gʰ). This shows that for every problem you have to know in detail all the cases on... In fact

26 For the ultimate summing up of Celtic Lautverschiebung see Ranko Matasović: Etymological Dictionary of Proto-Celtic, Brill, 2009.
28 Introduzione alla Fonetica Storica del Sardo, p CIV.
the knowledge of the empirical data is the most important prerequisite in order to avoid arbitrary generalizations». I invite the reader to read the whole Paulis, so that you make yourself realize how many generous efforts Paulis makes in his free climbing on mirrors.

It's pathetic to see a number of linguists debate the angelic visions. And so, in front of Massimo Pittau who is inclined to see in this Sardinian phenomenon something ancestral (without explaining anything!), Eduardo Blasco Ferrer (Paleosardo 54), convinced to be in the right (and feeling himself protected by the academic community!), corrects Pittau in a peremptory manner, saying: «It so happens that words irrefutably derived from Latin are incredibly ascribed to a mysterious Etruscan and Lydian substrate, only because they have, in the neo-Latin Sardinian dialects, some uneven development (analogical or due to interference with superstrata), as in the case of Sardinian terms to express meaning of aqūila 'eagle', "Log. ābbīla, which is neo-Sardinian, as it regularly comes from Lat. aqūila [...] and Camp. ākkīli, which cannot be derived from the Latin word for phonetic difficulty and is therefore Paleo-Sardinian or nuragic" (Pittau)».

So the world is going! Facing Pittau who at least tries to point out an investigation field, Blasco Ferrer set himself up to beating him in the name of a research now over, buried, anchored proudly (or desperately?) to illfamed superstrata, because so far no linguist has managed to unravel this phenomenon, and they prefer to keep intact the seal affixed by Wagner. Of this good man (I'm speaking of Wagner) I like to take at random one of the hundreds of etymologies he produced, in order to emend it.

FITIĀNU, vitānu 'common, of every day': bestīres fitiānos 'clothes of every day', dies fitiānas 'working days' (not on Sunday); 'necessary, regular': sa prōenda fitiāna 'ration of fodder, oats'; 'regular customer': fitiānos dessu tsilēri 'frequenters of the tavern'; a fitiānu 'during the working days': custa beste mi la ponzo a fitiānu 'I wear this dress in the days of work', filende fitiānu 'spinning assiduously' (Wagner DES).

Wagner, convinced a priori that Sardinian P (F) derived automatically from Lat. cotidiānus, quotidiānus 'of every day', as then he admits, conservatively, that the outcome would have been b- instead of p- or f- (his goodness!). The pernicious inadequacy of this scholar and all his followers is demonstrated by the true etymology of fitiānu (of which Camp. vitānu is normal lenition): from Akk. bitu 'home', bitānu 'domestic, inside, familiar, home-made', bitānu 'inner, interior'. From this Semitic b- came the Camp. lenition lv-/, which, however, was original (as demonstrated, for example, by Hebrew rab, also uttered as rav 'rabbī').

As you can see, the matter of Lautverschiebung deserves attention, because they come into play, until to upset the problematic of Sardinian phenomenon, the ancient Sumerian-Semitic languages. And we discover that even Engl. goose has etymological basis in Akk. ūsu(m), us'um 'goose' < Sum. usim 'bird'.

In this issue even the Greek language didn't escape, which presents some Semitic survival of this phenomenon, example Penēlope (Πηνελόπεια), feminine adjectival name of πηνέλοψ (which is the beautiful 'mandarin duck', Aix galericulata). Πηνέλοψ has no relationship with Gr. πηνή, -ς 'thread' (see Lat. pannus), pl. 'fabrics, carpets', so do not recalls the famous episode of Penelope's weaving-undo. Πηνέ-λοψ (Pene-lops) is just rebuilt starting from Gr. χην, χόν. Lat. (h)anser, Skr. hamśā, Aat. gans 'goose', etymological basis in Akk. ḫammu 'pond, puddle' (or qannu 'animal pen') + lūqū 'state of' hostage: ḫammu-lūqū alludes to the goose-hostage, to domesticated goose held within aviaries with bath. Exploitation of the splendid plumage is lighter in qannu-lūqū 'pen-hostage' or similar. This etymology makes it clear that ancient Greek had a sort of inside-Lautverschiebung (similar to that of Sardinia, as we shall see!). It cannot be explained otherwise the coexistence of two different outcomes (τ- and χ- in πηνέ-λος- and χήν) against Akk. ḫammu-lūqū (which has only velars).

How insert you the Sardinian language in the complex phenomenon of Euro-Mediterranean-Semitic Lautverschiebung? To understand it enough, let's examine the etymologies of a series of words presented here, and then let's draw the consequences.

In the meantime it's preliminary to note, however, the falsity of the proposition that in the Middle Ages, and even before, in Sardinia would be used, according to the dialectal areas,
the -q- and -k- as equivalent of -p-. This phenomenon in Sardinia is not appeared with such procedures nor in those times. Instead there existed a phenomenon largely Mediterranean, which involved, however, on the one hand, the Indo-European and Germanic languages, which could verify that differentiation even in the Celtic language; on the other hand it involved the Sumerian, Akkadian, Sardinian languages (Semitic system).

Where Latins and Greeks used for their own account a -q- or -k-, sometimes it could have, among the Akkadians-Sardinians, a corresponding -p-, but for other reasons that we'll see. Anyway, I'm warning: the Sardinian velar k, ţ which M.L. Wagner derives from the Lat. velar c, g, indeed preexisted for its own in the Sardinian language: it belonged to the Sumerian-Akkadian-Sardinian system (k, ţ, h).

We can even annotate, to support this scientific certainty, that it's by the phonetic laws of the Current Sardinian Language that many linguists have derived the Latin phonetic laws, not vice versa. For example, that Latins possessed the velars, scholars want to demonstrate it through the current language of Bitti. Indeed, Romans had, and how!, the velars, but there is no need to invent a colonizion in reverse (from Bitti to Rome) to prove an incredible theory. Nor is there to insist on the odd theory that Romans colonized the whole island, and that their speech would be preserved in the internal areas because those are more conservative.

The Sardians (Sardinians, Šardana) belonged to the vast Semitic language system, so you cannot argue that they shared with the Indo-European system the fungibility of consonants treated here, nor they retain such fungibility within their own isolated system (a native phenomenon!). Sardinians instead made use, on their own, of two consonantic systems (k, ţ, h ≠ p, b), but they didn't consider them easily influenced each other but rather kept them separated, each operating in a proper field. Only afterwards cross-contamination occurred, but this is another matter.

Here we analyze the problem on the basis of a number of etymologies.

**ABBA** Log., aqua Camp. 'water'. Wagner argues that abba derived directly from Lat. aqua, by virtue of the outcome of Lat. -q- > Sard. -b-. But I've already explained that for -q- and -b- we are not at all in front of a derivative process, a phonetic standard diachronically derived from another, but in front of two synchronic phenomena, already operating on their own behalf before the Roman invasion. Abba already exists in Akkadian dictionary: abbu 'swamp, bog'; abbü 'aquatic fauna'; ba 'water'. Already existed in Sumerian language: a'abak 'sea (water)', a-ab-ba 'idem' (< a 'water' + ab 'sea' + ba 'marine creature'). Originally there was a double record, which bequeathed two Sardinian lemmas: abba at north, áqua, aqua at south. The Campidanian register is based on Akk. agû, egû 'wave, current, flood', which then came under the influence of Lat. aqua. Phenomenon of Lautverschiebung north ≠ south.

**ÁBILE** Log., ákila, ákile, ákili Camp. 'eagle'; the second lemma has base in Akk. ákilu 'eater' (from which Lat. aquila). But even then in Sardinia was used a double register, which is ágilu, ábilu 'towman' of boat (said of the profession of those who dragged the ships along canals or rivers). It always aroused admiration that imperial eagle with its powerful force is able to lift and take away even an animal of medium tonnage as a sheep or moufflon. In this way in Campidano remained the original ákilu, in Logudoro ábilu prevailed, while the secondary ágilu is found in Lat. ágilis < agō. Mind you that already in Akkadian existed the double register ágilu, ábilu for 'towman'.

**ÁCUA**, aqua Camp. 'water' < Lat. aqua. See abba.

**ASPIḌḌA**, aspridḍa, abridḍa, abridḍa 'squill or marine onion' (Urginea maritima Bak.). Paulis NPPS 215 considers it tout court as a derivation from Lat. squilla. He writes that «the name, even in the form of derivatives, is already attested in the medieval Sardinian: CSP 309 Aspilletu; CSMB 5 ki posit Petru Alla in Arsibellu; CV, XI,4 su erriu de guturu d'esquilla».

Indeed aspïḍḍa is a Sardinian phytonym with originary lpl (which then generated by corruption aspïḍḍa, abriḍḍa, abriḍḍa, while Camp. squiḍḍa is Italianism, esquilla Spanish. The two condaghes cited prove the autochthony of the Sardinian phytonym. Aspiḍḍa is a Sardinian compound based on Akk. (w)asū(m) 'tall' + pilū (a plant), with the meaning of 'seedling by strong growth' (as it's typical of squill, which is characterized by a long stalk
without leaves, which exceed 1.5 meters). As for the double cacuminal -ḍḍ- (see § 3.1.5), it's a medieval outcome of the original double liquid -ll- (so it isn't not the opposite, as unfortunately Romance philologists - first of all Blasco Ferrer SLS 6-7 - claim without giving demonstrations).

BARANTA surname and numeral, 'forty', which according to Pittau (and to entire "Romance" establishment) corresponds to Lat. quadranginta. But this hypothesis leaves icy, due to the phonetic difference between both lemmas (quadrisyllable against trisyllable, as well as qu ≠ b-). This lemma is Sardinian; as for the surname, is based on Sum. bar 'strange, foreign' + anta 'companion', meaning 'foreign partner' (evidently referring to a soldier of the composites armies, those created by the great empires or by the Sea Peoples).

About the numeral, it should be noted, first, that Lat. quadranginta had an independent development from Italian quaranta (forty) and Sd. baranta.

The Italian lemma was originally created on the basis of Akk. qātu 'hand, foot' + Sum. ara 'times' (qāt-ara- 'four at a time', multiplier) + nta prefix in verbal chain of ablative-instrumental ('from'), 3rd sg. The original meaning of the whole chain qāt-ara-nta 'forty' was 'four times per (ten)'. Note that Sum. nta, in turn, has basis in -na- (dative prefix in verbal chain, hence a-na means motion to 'to, at') + ta (ablative particle).

In turn, Lat. quadranginta developed on qāt-ra-nta with the explicit inclusion of Sum. ag 'to make; effect a change' (see Lat. ag-0) + gin 'to go'. The compound was qāt-ra-ag-gin-nta = 'four times for (ten) is going to...'. But in Logudoro that form not ever prevailed: they decided to keep the Ug.-Heb. base arb 'four'. In the Middle Ages, when it was imposed the Camp. quatu, quattru, the archaic Log. arb 'was gradually understood how it was *ar-ba- ie *sarba- 'the four', from which sprang *ar-ba-tor > *sar ba-tor > (sar) battor, which became battor. As you can see, the Logudorian -b- is original, distinct from Camp. qu-.

**BARDÀNA.** In Sardinia it means 'robbery, cattle rustling'. Wagner (HLS § 220, La Lingua Sarda 287) argues this Sardinian word follows from Anc. It. gualdana (with transition g- > b-). But Wagner's hypothesis is wrong, as the true meaning of bardàna 'organized assault by shepherds against a village' has the same basis as Sd. bàrdia, àrdia. In turn bàrdia, árdia, várdia, guárdia are pronunciations, differentiated according to the villages, of a Sardinian word indicating the same phenomenon which then denoted also medieval warlike rides: it has etymological basis in Ass. ardu, (w)ardu(m) 'slave, servant' (hence Sd. surn. Ardu). So árdia, bàrdia, várdia, guárdia is properly a 'service', and originally pointed to the "horse service in war" by the local cavalry.

**BATTÒU** Log. 'widower'; battia 'widow', from Akk. bāṭu(m) 'loss, deficit', of which battiu is adjectival. Instead the Camp. bagadiu 'not yet married' has basis in Akk. (w)aqū(m), waqā'um 'to attend to, waiting for' (from which Lat. vacuum 'empty'); bagadiu is adjectival of the Akkadian term.

**BATTOR** Log. 'four'. This shape is similar to, but distinct from, Lat. quattuor 'four'. The Latin word has etym. basis in Akk. qātu(m) 'hand' + Sum. ur 'to gather, collect': qātu-ur 'a gathered hand'. Note the quaternary Semitic numbering originated from the count by moving your thumb over the other fingers. This phenomenon was also in use in Thrace (Aristotle). So Latin has preserved the Sumerian-Semitic structure: qātu-ur > quattu-or. In Campidanò the initial base was qātu without Sum. final ur; then qātu (read qaṭu) became quattru, but not by Lat. influence but by "Mediterranean" procedure. In fact, the original Sum. ur was metathesized soon in Italy and in Campidano: qātu-ur > quattro, qāṭ(u)-ru. But in Logudoro that form not ever prevailed: it was decided to keep the Ug.-Heb. arb 'four'. In the Middle Ages, when Camp. quatu, quattru, prevailed, the archaic Log. arb 'was gradually understood how it was *ar-ba-tor > *sar ba-tor > (sar) battor, which became battor. As you can see, the Logudorian -b- is original, distinct from the original Camp. qu-. Note, however, that the (supposed but non-existent) reduction palatal → velar of numerals never occurs in the original syllables of the type -qui- but only in those of the type -que-, -qua- (see kimbe, Lat. quinque ≠ baranta).

**BETTÀDA** in Ogliastri and Barbàgia is the 'corneal ulcer'; etymological basis lies in Bab. ḥatāṭu(m) 'to dig, pull out (digging)' but also 'to ferment'; ḥatū(m) 'to destroy, ruin'; ŝitū(m) 'defect'; ŝittāṭu 'excavation'. See Camp. ghetāṭu 'ruined, destroyed', ghetāṭu a pare 'totally destroyed'. The b- of Logudorian lemma doesn't come from any Latin word, instead is contamination from the model battū, bāttor, Biriā < Iriāi. Again, it's always the Campidanian
language to confirm the maintenance of the original phoneme, while north takes over the Lautverschiebung.

**BIDDIA** Log., *cilixa* Camp. 'frost', from Akk. *ḥillus* (m) 'cover, (egg) shell; bark', 'cloud layer', 'veil of mist'. In high antiquity, Sardinians used *bidgia* to indicate the coating of surfaces by the frost. The Camp. word maintains the originary phonetics, while at north prevails the Lautverschiebung.

**BOCCHINU** surname (lt. *Bocchino* is a paronomasia of an archaic Sardinian word based on Akk. *ukkinnu* 'assembly of the gods'. Also the fact of taking a *b-* front of the words starting in *u-* is a regular phonetic law of Sardinia. The model can be Camp. *bëcchiu*, Log. *bëtzu*, *étzu* 'old' < Bab. *ētu* 'to darken, be(come) dim'. The Babylonian word among Italians was heard as needing of a velar support, hence *v-ècchio*, and that Meditteranean velar had good game to contaminate Log. *ētu* > *bëtzu*. But, as you can see, this time it's at north you keep the original Bab. *e-*, but without prejudice to the development of Lauterschiebung both north and south (*betzu-bëcchiu*).

**BODDITÓRGIU, budditóldzu, guddetórgiu** have basis in Sum. *u* 'land', 'a type of land' + *de* 'bring, carry', 'pour', with the meaning of 'gathering place, payment place' (see Monte *Uddè*, Monte *Oddéu*). These place names indicate the sites where the cattle were gathered to pay tithes to the feudal lord. It do not have origin from Lat. *collectarium*, as suggested by Paulis. In turn, the Centr. *oddéu* and (Sulcis) *boďdèu* simply indicates the 'site of assembly of the cattle (ie a night shelter)', from Sum. *u* 'land' + *de* 'to bring, carry'. One can easily see that from Sumerian *u-* you could develop (according to the language areas) both *bodditórgiu* and *guddetórgiu* to just, as the Sardinian language laws allow in presence of *u* (guttural).

**BOGHE** Log., boke Barbaric. 'voice'. This Sardinian word has the etymological basis in Sum. *gu* 'voice'; cf. Armenian *gočem* 'I cry', Lat. *uòce(m)* 'voice', Toc. *A wak, B wék* 'voice'. The development pattern *gu* > *bo-* is, for contamination, the same of *guddetórgiu / budditóldzu*.

**BÔI, bœ ‘ox’.** It goes back to Lat. *bōs, bōvis*, Gr. θόως, θύς. But in the meantime they don't understand the Latin form is an adjectival. The true etymological basis is Sum. *gu* 'strength' + *u* 'horn': *gu-u* meaning 'horned power': a whole program. It's no coincidence if the ox was tamed, tied to the plow, put to tow carts. The "consonant shift" Sum. *gu* > Sd. *bu*, which in this case led to unify pronunciation south and north of the island, came by the consciousness Sardinians have always had since the beginning of the double presence of similar (and co-semantic) words in *-b-* and in *-k-* (as *ābile* and *ākili*). The "consonant shift" in the form *bōi* was facilitated, however and always, by two phenomena: on the one hand, the trade of livestock, which conveyed cowboys of each dialect to the most important feasts (such as S.Mauro at Sòrgono: even my grandfather in the early '900 traded cattle for the entire island, walking away from Sassari). The second phenomenon is due to the concomitant glottal stop of Barbaricini, which, by the initial losing of velar (*ku-, gu-* > *-'u*), put the speakers of neighboring areas in the state to choose, according to the euphony and the time, the most appropriate expression. For *bôi, bœ* prevailed *b-*.

**BOLÓSTIU.** This place of Alà dei Sardi is named by the *holly*. The etymology must be studied starting from *colóstru* 'mountain rose' (*Rosa canina* L.), but especially 'holly' (*ilex aquifolium* L.). Paulis NPPS recalls a number of variants of this phytonym, which also has relationship with the Basque *korost*, *gorost* 'holly'; is said *golóstiu* in Bitti, Orosí; *colóstri* in Nuoro; *golóstri*e in Olzai, *olóstri*e in Orgòsolo; *kóstiu* in Orani; *colóstri* in Fonni and Mògoro; *olóstru* Bonorva, Borore, Giave, Mores, Oschiri; *olóstiu* Bono; *olóstí Dorgali*; *olostrighe* in Santulussurgiu. Paulis seems to favor the relationship Sardinian-Basque, if not for a derivation from the Basque. But *corostí* and its variants is nothing more than an old Sardinian-Basque word based on Sumerian, from *kul* 'plant' + *uš* 'poison' + *tí* 'bird': *kul-uš-tí*, meaning 'plant poisonous to birds'. Just the existence of Basque term suggests that the phytonym was the First Great Linguisitc Koiné (Paleo-Neolithic), and therefore the phytonym was expanded a bit across Eurasia, including Mesopotamian area. The Logudorian exchange *k* > *b* follows the model set out to *bôi, bœ* (homologation). Marginal areas that mediated the phonetic exchange were those who had lost their velar *k-* in front of *-o* (Bono, Dorgali, Santulussurgiu, Bonorva, Bòrore, Giève, Mores, Oschiri, ecc.): *ku- > u- > bo-* /Alà*).

**BORUTTA, name of a village in Logudoro.** Also here we have a phenomenon similar to the previous one. The name is derived from Lat. *crypta, cripta*, Greek κρυπτη 'cave, grotto,
cellar’ > Sd. grutta, rutta (*Brutta, Borutta for Lautverschiebung of guttural). It's named after the ancient limestone grotto on the side of plateau on which stood Sorra (then Sorres), a bishoprnic. Here, too, the tendency of Logudoro to choose the shape b- instead of the form starting with velar, is the same that presided over the formation of Bolòstiù: ku- > u- > bo-.

BUDDUSÒ name of a village in the granitic uplands north of Nūoro. I think originally in the site there was a cantonal sanctuary, from which the village took its name, from Sum. gu 'entirety, sum, integrity' + lu 'to flare' + zu 'to know'. The meaning of gu-lu-zu (ancient Gulusò) was 'raging God of Knowledge' (epithet referring to the One God in his solar effigy). The phenomenon of the exchange g > b (homologation) is similar to that described previously for Bolòstiù, bòe, ábile, Borutta. Even here we are in an area of Logudorian language.

BULZI name of a village in the north-eastern Logudoro. In RDSard. a. 1341 it's appointed Gulte, following Guloe, Gulsey. We cannot pass over in silence the first written form of the name, Guloe: if it's correct, the base would be Sum. gu 'strength' + lu 'to flare' (referred to Sun), an epiteth meaning 'blazing Strength'. If it were Gulsey (from *Gulusey), basis would be Sum. gu 'strength' + lu 'to flare' + se 'to live', meaning 'blazing force that gives life'. If it were Gulte, the base would be Sum. gul 'to destroy' + teš 'pride', meaning 'Destroyer of pride'. The three epithets would refer to the One God, of whom had to exist a cantonal sanctuary, where now is placed the beautiful Romanesque church. Again, there is the same phenomenon of Lautverschiebung already noted for Bolòstiù, bòe, ábile, Borutta (homologation).

CIÓBBU Sass., giòba Log. 'noose, loop'; unu cióbbu di salthizzà 'a sausage loop', ie the sausage with the heads knotted ring-shaped or loop-shaped. The etymology is based on Sum. ħubum 'wheel'. Here don't have the consonant shift, as they felt no need. The Campidano escaped Lautverschiebung adhering to the form lobài, allobài, instead of *giobai, *aggiobai.

ESPORLÀTU a village name in Márgine. This lemma is based in Bab. isqum + latû 'plot of land' (for breeding of cows). For the consonant shift q > p see discussion made for aspiddena, Bolòstiù, bòe (homologation). The area has Logudorian language.

FILIPPÉDDU Gallurian surname that seems diminutive of pers. Filippu. But it should be noted that the current term is only reshaped by the Byzantine lexicon; the original formation is Sardinian, based on Akk. bēlu(m) 'lord, owner, master, keen on' (same root as Gr. φιλέω) + ikû (the horse in the constellation Pegasus) + ellu 'pure, clear' in the sense of ritual. The initial construct state was bēl-ik-ellu > *felikellu > Filippéddu. For the phenomenon -k- > -p- this lemma has followed the lines of aspiddena, Bolòstiù, bòe, Esporlátu (homologation), facilitated in the Middle Ages by the presence of personnel Filippu.

FONNI (read: Onne) name of a village (in Gennargento), pronounced locally Onne. This is nothing more than a different way of expressing a name that phonetically in the highest antiquity indicated a 'cult center' (from Sumerian gune), exactly as happened in the village now known as Goni (where have Campidanian language). The cult of Fonni now is known as Madonna of the Martyrs, under whose place, still surrounded by cumbessias, was the sacred source. Despite the influence of the Barbarian glottal stop (gu- > 'o-'), the name has always been managed within the range of velars: Onne is also pronounced Vonne < gu- (see German gw-). It's only in modern times that V- < -gu was ypercorrected, because perceived as lenition of an original F-.

FURRIÔTTU, name of a bread (Sinnai) type coccò (or taccàda), large or small, worked for rolling; the roll (skroll) is sealed in the center with the final tab. This term is from Sd. furriāre 'to turn over, roll', with etymological basis in Akk. garāru(m), qarāru(m) 'to roll, squirm'; qarāru 'rolled', 'wavy', 'that rolls back and forth (rolling pin)'. In the rotation q > p (> f) we see the globalizing influence of furriāre, furriāi (Pan-Sardian word, how it became Pan-Sardinian the initial of b-écciu, b-étsu < eţū) similarly to what is happened to bòe, bòi < gu (homologation).

ISPÉLÌ indicates the 'acorn bread'. It has archaic origins, certainly dates back to Paleolithic era, when man lived by a mere picking. The acorns in the beginning (200,000 years ago) had to be perhaps the only seed of Sardinia that, once dried, allowed to make bread. The etymological basis is Akk. sō(m) (a hard stone used to grind by hand) + pelū 'to be red, become red' (dates, acorns and other), then seen as plural (is pêlu > is-pêlì) under the
influence of sû(m), heard in turn as definite article by influence of Bab. šu 'he', 'who that'. We see that p- is original, there was no Lautverschiebung.

**KIMBE** Log. 'five'; analogy with Lat. quinque. Assuming an absurd Latin derivation, in that case we'd be able to observe the reduction velar – palatal doesn't occur in the original syllables as -qui- but only in those of the type -que-, -qua- (eg. Lat. quadrangintia, Sardinian baranta). But this speech is a highly academic and, in fact, not relevant to this case, as kimbé don't derives from Lat. quinque. If it derived, it would be a hapax in relation to the law of Sardinian Lautverschiebung.

To understand this problem, we leave from the basic numbering, which was based on "four": see the discussion at lemma battor. Kimbe instead has etymological basis in Sum. kim-bu (from kim-u 'storage' + bu 'perfect') = 'perfect storage' referred to the closed fist, the five fingers grasping perfectly a thing. It's no accident that Sumerian radical kim matches Ug. ḫmš 'five' (with the same base), as well as Heb. ẖameš. As you can see, here lacks the Lautverschiebung.

**LÂMPADAS**, name of 'June (month)'. Wagner points out that làmpadas was already in the Middle Ages the name of June (St. Sass. II, 17 (60r) 126 (41v). He argues that «this name existed in North Africa, where festivities were celebrated with illuminations, first in honor of Ceres, than in honor of St. John, and these parties were met in June, therefore called lamapades, as shown by steps in the works of Fulgentius, bishop of Ruspe, and S.Chrisostomus. It must be argued that Jews, expelled from Africa and settled in Sardinia, were the mediators».

We have to wonder how Jews can be the mediators of tradition taken root in Sardinia. If that were true, they would have used its own terms, not a Latin-Greek word as làmpada. It should also be noted that the anthropological meaning of the fires of summer solstice should be reported to the Sun God, who to varying degrees had its moment of worship throughout the Mediterranean. I have proven many times that the words appeared in Condagues or in contemporary Statutes are ancient, much more ancient of Latin làmpada (shaped on Greek accusative), which was imported from Greece at Cicero and Virgil times, that is, when it was beginning the Common Era: terminus ante quem too close to us, which leads us to believe unacceptable equalizing Làmpadas ("lamps") to June. It should be added that ancient Greeks didn't let in Sardinia linguistic signs whatsoever, except those taken by the Byzantines: and a Byzantine term, in this case, must be refused a fortiori, because those priests were leaned out to delete the old religions.

Làmpadas as 'June' has etymological basis in Sum. ìam 'to make grow luxuriantly' + pad 'to break, make into bits; chop' (sense of 'thresh'); it meant 'threshing of the rich growth'. As you can see, there is no any exchange q > p; the proof is the concept of a 'harvesting', which has to do with Akk. laqâtu(m) 'to gather up, glean', laqtu 'harvest, gleaned', It. lago, Lat. lacus 'lake', Sd. lakku 't rough', 'tub, tank' < Akk. lakku 'a vessel'.

**LIMBA** Log., lingua Camp. = It. lingua, Lat. lingua. Etymological basis Akk. liqû 'paddle', translate liqu 'palate'; see liqû 'gathered material', leqû, laqû 'to take, take away', leku 'to lick'. The -b- of Logudorian lemma is contaminated by the Sum. pattern kim-bu 'five' (see). See also phenomena related to lemmas battiu, battor, bettada, Birïài < Iriài, which confirm the Logudorian tendency to Lautverschiebung (homologation).

### 3.1.5 The Sardinian cacuminal (ɖḍ)

M.L. Wagner (HLS §§ 346-7, 506) would tend to see in this phenomenon a fact of "substrate". And not knowing what position to take, happily left the floor to G.Millardet, who concludes at the end of his treatment: «Cette cacuminalisation et ce recul ne s'expliquent d'une manière satisfaisante que par un état de communauté linguistique sans doute très ancien, bien antérieur non seulement à la francisation de la Corse, à

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29 Horrible concept, this, from which date back many disasters made in all the researches on the Sardinian language.

30 *Sur un ancien substrat commun à la Sicile, la Corse et la Sardeigne*, in RLIR IX [1933], 346-369.
l’italianisation (par Gênes, ecc.) ou toscanisation (Pise) du même pays, à l’italianisation - admissible en vérité mais non prouvée - de toute la Sicile, mais encore à la romanisation initiale de tous ces territoires».

Wagner - reaffirming the Mediterranean extent of this phenomenon - shows sympathy for the positions of Millardet. Instead Giulio Paulis\(^{31}\) shows more sympathy for studies of experimental phonetics (made by M. Contini), as the record of cases he puts in place enables him only to move the speech, without giving the slightest cog in the solution of this case. Yet it’s all too clear that the current geminate cacuminal of northern Sardinia (-ḍḍ-) is the outcome of the original geminate liquid -ll- existing not only in Latin, but mainly in Akkadian, Assyrian, Babylonian.

The alveolar-palatal retroflex plosive sound is present in the dialect spoken in Lecce (Salentino), in the Sicilian dialect, in parts of Tuscany, in the Sardinian language (variety of Sassari), as well as in Corsica. This phenomenon, however, is expanded in the world, existing in the Swedish language (-rd- of north ‘north’ is made nuːɖ), in the Norwegian language (link -rd-: varde > vaɖːe), in Hindi, in Sanskrit, in Javanese, in Kannada language, in Nihali language, in Gascon, in Asturian.

It seems obvious that such a vast expansion has roots in a very old phenomenon, certainly Paleolithic, linked to the very origin of language. In all probability, the phenomenon was widespread in the archaic age among the Euro-Mediterranean-Asian languages and then, after various mixtures of populations (eg, those created by millennial movements of the Peoples of the Steppes, even before the Cimbri, the Teutons, the Germans and later by so-called Barbarian invasions in Europe, including the invasion of Attila, and finally the invasion of Goths), the phenomenon has begun to regress, and in any case it is fragmented.

The reasons for the regression can be seen, statistically, as the prevalence of phonetic inflections of new peoples, who articulated the dental in place of cacuminal. Undoubtedly it's not easy to examine the phenomenon. Only from a good scholarship we can grope to catalog, territory by territory, the various phenomena, hooking them firmly to the oldest linguistic roots, always keeping in mind the only scientific method by which we can proceed is the etymologic one.

I’d disappoint the reader if I said the roots of the oldest words certify a primitive /ḍḍ/, of which, in truth, we haven’t any documentation, excluding the ancient Sanskrit (and excluding the spoken Sardinian which has Paleolithic roots). This doesn’t mean the geminate cacuminal was not originally expanded: it only means that linguists, when they translated the oldest languages (Sumerian, Egyptian, Akkadian) could not grasp by the written tablets that have unearthed an evidence that original geminate was cacuminal rather than dental.

The picture just now noticed made the scholar of the Sardinian language shrewd in the search for foundations to which hang the current /ḍḍ/, since the alveolar of a Sardinian word, in addition to match an original grapheme -dd-, sometimes -d-, can also match according to the words examined - a native grapheme -t-, and also a native grapheme -ll-. This is a rather complex framework established by me in observing the etymological bases found in Latin, Sumerian, Akkadian, Assyrian, Babylonian languages.

This means that current alveolars in northern Sardinia are a result of convergence of four different phonetic bases. And while it’s quite easy, even obvious, the identification of current Sardinian alveolar with three Semitic graphemes -dd-, -d-, -t-, instead the identification of /ḍḍ/ with Latin and Semitic words containing /ill/ (or /i/) requires a supporting procedure, due to the different phonemic outcome.

Here Romance philologists raid in force, all cohesive in "validating" (I'd say in claiming) the derivation of Sd. /ḍḍ/ from Latin /ll/, as though in proposing such a derivation they are uncritical, because the Latin phoneme /ll/ is believed reliable, absolute, original, unique, unwavering. They do not realize the phenomenon of cacuminal is almost worldwide, very old, as I watched, and in any way it specifically precludes Latin, which shows instead an isolated /ll/, not justified.

Certainly Romance philologists have evidence on their side, ie the similarity of Sardinian-Latin words as well as their semantics identity (eg giąḍḍu = gallus). That's fine. But in the meantime this Sardinian-Latin identity is somewhat restricted in the number of words; and

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\(^{31}\) Introduzione alla Historische Lautlehre des Sardischen, p. LXXXV sgg.
then, I wonder for what reason they don't want to widen the scope of the survey to even Semitic languages, considered that Romance philologists cannot explain the profound reasons of metamorphosis /ll/ > /dd/ within "Indoeuropean"-and-"Romance" ground. Indeed, the unveiling of this *busillus* (snag) is possible only within Semitic languages.

As usual, Romance philologists are entrenched in the ideology that tightens them to blindly declare the Latin origin of the Sardinian language: and by such an ideology they remain imprisoned. The *similarity or equality* (!!!?) between the various sound-semanticemes Latin and Sardinian bound by the phenomenon /ll/ > /dd/, for them is a *litmus test*. Things, obviously, are not so, since the Latin language is only one piece of the larger and more articulated Mediterranean speech situable at pre-Roman (also pre-Imperial) era. This means that the simple relationship between /ll/ (Latin) and /dd/ (Sardinian) can be explained and understood only in the broader context of Semitic-Mediterranean linguistics. Here I am to explain the causes of metamorphosis /ll/ > /dd/.

We have the basic pattern in Babylonian and Akkadian (w)êđû(m) ‘prominent, high-placed’ (of high rank persons), which semantically corresponds to adjective elu(m) ‘top, upper side’, ‘high, lofty’, ‘that rises high’, ‘exalted’. This semantic combination, phonemically opposed (-d- contra -l-), is accompanied as well by Akkadian adjective elu(m) ‘pure’, ‘bright, shining’, ‘(ritually) pure’ (said of divinity and person, and also said of spell, temple, place, meal, offer, priest). As we can note, elu is phonemically similar to elu, and also their semantics converge within a similar field.

It was this trinomial -d-, -l-, -ll- to diachronically converge within the single pattern /ddl/ found in the Mediterranean, Sardinia, Corsica (but not in Lazio!), in the sense that many of the Semitic words containing -d-, -l-, -ll- (and Latin containing -ll-) were finally recognized as (or reduced to) Sardinian-Corsican forms in -ddl-.

I take care only of the Sardinian phenomenon, and I’m able to demonstrate that in Sardinia these three forms -d-, -l-, -ll- have resulted into unifying phenomenon /ddl/, as we’ll see in the etymological examples listed here. In addition to the three models now exposed, are of course included into Sardinian cacuminals also the other Semitic entries above considered, namely those bearing an initial or median /t/.

**ALIDÉDDDHA.** Log. aridédu ‘plume hyacinth’ (*Muscari* *comosum* Mill.). Paulis NPPS 213-14 argues that we should not go to alum (*Plinius, NH* 26.42) to find the etymology of alidédu, aridédu, but to Lat. *aretillum* (cited in CGL 3.26 and Ps.-Diosc. 3.151), which he considers no doubt a paronomastic attraction of *aries, arietinus*. Paulis’s intuition may be valid and, if it so, this phytonym has a Mediterranean expansion, because it is Sardinian and has etymological basis in Akk. âlu(m) ‘ram’ + *teītum, titum* ‘nourishment (food)’: construct state âli-te’ītum, with overall meaning of ‘food of the rams’.

**ALLÓDDU** ‘here he is!’, ‘just at the moment.…” Camp. adverb; cf. Log. *accollu* ‘here he is’. *E Děus at nâu: Luxi! E comenti at nâu ”Luxi”, allōdū! éccus ainnoí sa luxi ”And God said: "Light". And as he said ”Light”, look at it, here the light’ (Piero Marcialis, *Sa Creazioni*). The Campidanian term *allōdū* has semantics equivalent to that of It. ecco, an adverb that calls attention to something or to a fact suddenly happened or left to be perceptible, and also introduces an account. *Allōdū* has etymological basis on Sum. al (verbal prefix indicating the status) + ud, uđa ‘when’ (locative particle), ud ‘today’, uđa ‘in the day when’: in composition al-lud = ‘at this moment’.

**ANEDDA** a surname having basis in Akk. Anu(m) ‘the god of the Sky’ + elu ‘pure, clear’: c. st. An-elu, one of the epithets addressed to that deity.

**BAĐDE** Log. ‘valley’. It’s to be compared with Lat. *vallis* but first of all Sum. bad ‘to open, create a moat’, bal ‘to dig’, ‘to open a channel’, crossed with bala ‘to pour, extend, flood’. The basic concept is *depression, excavation, water drain system (OCE II 604)*. As you can see, from the root bad derives this Sardinian lemma, while from root bal derives the Latin one. Therefore is lacking the reason to hypothesize a cacuminal transformation in Sardinia from Lat. *vallis*.

**BAZINÉDDDHA** Sass., *bazzinèdda* Log. ‘dizziness, vertigo’. Wagner says it was taken by It. abbacinare ‘to dazzle, blind’, but he’s wrong. The etymological basis is Akk. (w)asû(m), a very productive verb semantically ranging from ‘coming out’ (with the head, with the senses), ‘getting away’ to ‘go away’, ‘release’, ‘lose’ + ne’ellû ‘wandering around’: c. st. (w)asî-
ne'ellû; a detailed explanation is 'wave coming out (from the head) and buzzing around'. They are all the feelings you get when you have dizziness (for example, when you dance the waltz doing pirouettes extended).

**BiDDİA** Centr. and Log. 'ice, frost'. Wagner believes it is a phonosymbolism, and distinguishes it from ghiligia, Camp. ciliţja, believing these from Lat. gelicidium. He considers, instead, the shape gidigia crossed with biddia. But indeed all these forms have a single etymological basis, which is Akk. hilû(m) 'cover, (egg) shell; bark', 'cavity left by a dead and empty root', 'cloud layer', 'veil, mist'. BiDDİA is adjectival in -ia of Akk. hilû(m). As usual, the Lautverschiebung b - h (see § 3.1.4) occurs in the north of the island. Compared to Logudorian shape, the Campidanian one maintains the Akk. compound hilû + hi’u (a sort of dress); c. st. hili-hi’u, meaning 'coating shell'.

**BiDĐIGHİNZU, bitikinzu, vitikinzu, pilighinzu 'blematis' (Clematis vitalba L.).** Paulis NPPS 181-182 thinks the origin is a Lat. *VITICINEU «name strictly applied to tendril, vine* and then to clematis, the climbing branches of which resemble the branches of the vine. Already in Latin clematis was called vitis silvestris (Pliny, *NH* 16.208) and vitis alba (Gal., *alfr*. 81)». In fact some Sardinian lemmas (eg vitikinzu) and the Latin entries seem influenced by Latin basis vitis. Yet for the Sardinian word Paulis imagines a derivation lacking in the vocabularies. Indeed bidđighinzu and its derivatives is a Sardinian compound with basis in Akk. bitu 'tent, dwelling, house', Heb. ba’it ‘dittò’ + ginû ‘child, son/daughter’: c. st. biti-ginû meaning ‘daughter of the tent’, ie ‘similar to the tent’. From here bidđighinzu (ie *vitikineu*) as adjectival of original *bidđiginu*.

To understand this ancient basis it should be noted the house in the upper Middle-Eastern antiquity was the tent, and this in turn borrowed the idea from the “curtain” created by *Vitis vinifera* in the forests, above the treetops, an immense intricacy with which this climbing tree envelops and permeates trees to which clings.

**BiDDISO** a word not implemented by Wagner; in Sassari indicates the ‘sparrow’ and derives from Akk. bitu ‘tent, dwelling, house’, Heb. ba’it ‘dittò’ + su’u ‘dove’: c. st. biti-su’u = ‘house pigeon’. We know the trend of sparrows nesting on rooftops or house’s eaves (I speak of course of a country or village house).

**BiDDUNIE.** This place name has basis in Akk. bitu ‘abode, dwelling, home, site, region’, Hebr. ba’it ‘dittò’. This little upland plain has a fold and lies in Supramonte (Bauñei) and overlooks Ilune’s gorge. It’s a truly wild place, nestled in the forest, surrounded by rugged cliffs, gullies, ravines, stones, but (which is rare) it’s flat and, not only, is likely to crops but also to a pastoral settlement of huts. This very ancient name is repeated, with similar Sardinian forms, even on other sites: for example in Sinnai the plateau called *Campu Omu* = ‘the plateau of the house: where there is a dwelling house’. The second part -nie is shifted from Akk. nibûm ‘(s)well up, of water, spring’, with obvious reference to a spring arising at the base of limestone rocks. See Bidoní, Tertenia, Bauñei.

**BOEĐDU** a surname based on Akk. bûm ‘bird’ + ellu ‘(ritually) pure’, meaning ‘bird suited to the rites’ (in relation to *auspicium*).

**BOELLE** a surname variant of Boeddü (see).

**BULLA, bullonchèdda, bullûcca, bullicca, bubbullica.** In Sardinia it’s the ‘vesicle, blister’ but also the ‘pimple’. Wagner believes that all these are onomatopoeic forms, physiognomic formations. They actually have basis in Basb. bullû ‘decay’, bullûm ‘rotten’; bullûtûm ‘state of decay’. It intersects with the other Basb. term bubu(’u)tu(m) ‘pimple, pustule’. As you can see, Bulla has preserved the phonemic purity of the origins without incurring mutations.

**(CARDU) CABIDDU** in Mârghine and Gocèano is the name of Carlina gummifera. According to Paulis NPPS 76-77, cabiddù «is certainly the successor of Lat. capillus, which survives in the Sardinian surname *Capiddu, Cabiddu*, attested since the Middle Ages in the form *Capillu* (CSP 35, 205; CSNT 278, 281-2, 315; CSMS 160, 238) and in Gallura in the designation kapiiddù ‘hair... The thistle... is called kabiiddù because women used to soak it in water used to wash their head, in order to make your hair beautiful and smooth... Another thorny plant in Sardinia receives the name of *bardu gabiiddù*: the Scolyymus maculatus L.».

Paulis strengthens his argument by quoting Pliny (*NH* 20.263) who recalls the use of *Scolymos* on areas of alopecia in order to hair regrowth. I do not agree on this etymology, even if comforted by an assertion of Pliny. The ancients treated in the best way the alopecia with rhizome of asphodel; nevertheless the asphodel don’t remember the hair even in the
Sardinian version. The etymology of cabiḍdu is an Akk. compound ḥâpu ‘fearing, be afraid of’ + iddum pl. ‘spikes, sharp tip’, meaning ‘fearsome spikes’.

CADELLO a surname believed by Pittau DCS an Italianate form of surn. Cadedu. But the situation is literally upside down. It's Cadedu to have originated from Cadello. First things first. Cadedu is a surname Pittau considers probably deriving from Lat. catellus 'little dog', which appears as surname Catellu in CSMB 65 and as Cadello in CDS II 43, 44 for the year 1410. So also thinks Paulis NPPS 180, who assumes this hypothesis in dealing with the phytonym cadèdça (Escolca, Nuragus) 'field buttercup' (Ranunculus arvensis L.). Indeed, cadèdça, cadèdça has no relation with the little dogs and even with dogs. It's a Sardinian compound with basis in Akk. ḥadû(m) ‘joy’ + ellû(m) ‘pure’, meaning ‘pure joy’ (in relation to beauty of this flower). Cadèllo as surname also indicates this flower, and is the primitive form of the same surname. Cadèdçu is nothing but the late form of the surname, after undergoing palatalization (homologation) of -ll-.

CHIAÈDĐU Log., ciàèđdu Gall. ‘pimple’. Etymological basis Akk. ḥilû(m) ‘to exude’ + ellû(m), ellû(m) ‘upper, outer’ = ‘outside protruding (of purulent swelling)’.

CHICHIRIIDDAS ‘caloric chloasma’. I remember this epidermal phenomenon springs up on the female legs due to excessive exposure to the brazier heat: it appears as a network of circles, rings or “eyes” bluish-red and disappears in just a short time. The etymological basis is Akk. kilû ‘closure, imprisonment’, repeated (ki-ki-) to indicate the multiplicity + illû, îlû ‘tangle of reeds’ (to indicate a meshed structure). This produced a construct state *kil-kil-illû > *ki(k)llîlû > klikîlîdça e kikîrîdça.

CHIRIELLE ‘country chrysanthemum’ (Nûoro and hinterland), exactly Chrysanthemum coronarium, Chrysanthemum segetum. Paulis NPPS 104, in an attempt to overcome the impasse of Wagner who ignored this etymology, and refuting Pittau’s (1984, 100) opinion, who compares kirielle with garoulêou Pseudo Dioscorides attributed to Etruscans, said with absolute certainty that kirielle, ghirielle, kirielle, kiniellere derives «from the ecclesiastical phrase kyrie eleison ‘Lord have mercy’, as omophone Log. kiriêlîle ‘boring person, annoying’, Log. and Camp. kiriêlîla ‘dirge, complaints, long story, boring chats, annoying’, Log. kiriellare ‘complain, talk for a long time’, etc., that Wagner believes distinct from kiriellâ ‘Chrysanthemum’ and proceed from Kyrie eleison through the Tuscan kiriêlîle ‘litanies’».

I do not agree with this etymology. It’s interesting, however, the insistence of Paulis that kirielle is a sacred litany (Kyrie eleison). In fact, coincidentally, this Paulis’s approach, drawn on paronomasia, led him very next to truth. Kiriêlîle is a Sardinian compound based on Akk. qerû(m) ‘to call, invite’ the gods to offer + ellû(m) ‘bright, shining’ (always referred to sacred things, besides the purest things of nature), with the meaning of ‘recalling (the deity) by splendor’. It should be noted in this regard that chrysanthemum fields in Sardinia are often immense, they colonize entire wheat fields, fallow land, grassland not grazed, and they underlie the stunning yellow-gold, a true hymn to the joy of sight and mind. As you can see, this lemma has preserved the phonemic purity of the origins without incurring mutations.

CIRUDDU a surname in Santa Teresa, variant of Cirullo (see).

CIRULLO a surname Pittau looks like Italian, corresp. to old-fashioned subst. ciruglio, cerfuglio, cerfoglio ‘lock of matted hair’. Hypothesis permissible. But I find it more reasonable to see in Cirullo a Sardinian compound, based on Akk. ħîru(m) (a garment) + ullû (a suit), meaning ‘dress like that ħîru’.

CODĎARE ‘to implement intercourse’. Wagner doesn’t think an hypothesis easier for him, that the word may derive from Lat. cōitūs ‘carnal union’, hence *coïtare > coĎare. He, considering the act of man and animal that mount on the female (hence the Sardinian muntâre ‘fornicating’), believes that coĎare has etymological basis in Lat. collis ‘hill’ (ie the place where one ascends). Indeed the etymological basis is Akk. kullû(m) ‘taking, hold (someone); seize, hold’, ‘wait (in a matter)’; there’s also the etymological alternative ḥâdu(m), ḥâdu Bab. pl.f. ‘happiness, pleasure, satisfaction, contentment’, with reference to the effect of fornication.

CORDELLA is a surname-prototype, from which have developed the names Cordeđda and Cordeđdu. The etymological basis is as follows: Sum. kur ‘to burn, roast’ + udu ‘sheep’: compound kur-udu > kur(u)du + Akk. ellû ‘ritually pure’ = ‘holocaust sheep’, or ‘sheep totally burnt on the altar’. It should be noted once again that the homologation to -dd- (-ɖɖ-)
of the primitive entries don't work constantly, even between the same surnames. This law involves both phonetic evolution and preservation of the basic models.

**CORODDA** a surname that Pittau identifies in the subst. corodda < Lat. corolla. But the term Sardinian-Italian *corodda* in Sardinia is a recent addition in the spoken language; surnames instead have ancient foundations. Pittau is at the usual forcing, looking for a homophony. This term is ancient, based on Akk. *kurullu* 'feast of harvest'. Apparently, the Latin (and Italian, and Sardinian) *corolla* originally was a clever arrangement of sheaves during the party which invariably was made for harvest. It seems clear that the Sardinian name is not derived from Lat. *corolla*, being a primitive Sardinian noun.

**COSSEDDU** is a surname that is not a diminutive of surn. Cossu, as Pittau DCS believes. Instead, it's a ritual Sardinian term, based on Akk. *kussû(m)* 'chair, stool, throne' + *ellu* '(ritually) pure', meaning 'priestly throne' and the like.

**COSSELLU** a variant of surname *Cosséddu*. Or rather, it's *Cossellu* the prototype from which *Cosseedu* evolved. It is a primitive noun.

**COSSIGNEDDU** a surname attested in the hinterland of Nûoro. Pittau believed it corresp. to the diminutive of surn. *Cossiga*, indicating, he thought, the paternity of the first from the second. But *-ellu* has never indicated subsidiary nor diminutives, being a native Akkadian word (*ellu*) that indicates something 'pure, clear, clean', referring to the ritual. Therefore, since *Cossiga* meant a 'stone' unidentified, it's clear that *Cossigh-ëddu* means a 'sacred stone', ie *sa perda fitta*.

**COSTALLU**. This bread has very nearly suffered the phonetic fate of a bread called *costedda*, but differs from that for the preservation of ancient -II-. In Siamaggiore *su costallu* is a hard-pasta-bread from the vague shape of the crab. It seems to have basis in Akk. *kušû* 'crab' + *dallu* 'small, stunted', which in construct state makes *cuš-dallu*, then Sardinian *costallu* (without even succumbing to the phonetic law of cacuminal), meaning '(bread) stunted, shaped like a crab'.

**CRAGÁLLU**, *crogállu* Camp. 'spoon', especially by wood, 'ladle of wood'. Wagner doesn't register it, but this archaic word is Sardinian since the dawn of time. The etymological basis is Akk. *harû* 'a large container' (+ suff. -*al*), by ceramic or copper, for liquids or grains; *har-al* designate also a ceremony of offertory. The Sum. *hara* 'ditto' + *hal* 'pot', 'basket': *hâr-ḥal* pointed to a 'large container basket-shaped or pot-shaped'. See also Sd. *craďâ xu*.

Having clarified that, the original meaning of the mythical Graal is not unknown: on the contrary! It's known as it is known the arrogance that feeds the multitude of medievalists who buzzed around a name of which they prefer to grow only legends. This lemma hasn't suffered the law of alveolar.

**CUADĐITTU** is a light hard-dough (a bread), sometimes tending to the plate, to which can be given the vague shape of a *horse*. Today this bread is intended mostly to children. But the form (a little horse) is rarely respected: just the hint, and not always. In Tramatza *su cuadđittu* is a bread-hard-dough elongated and curved, slightly strangled into three parts and cut deeply in the longitudinal direction.

In short, *cuadđittu* is a paronomasia, an old word fashioned currently on a word that is inadequate. It's actually a Sardinian compound based on Akk. *ḥuballu(m)* 'pit, trench' + *ittu(m)* 'ominous conditions', with the overall meaning of 'hope of holy insemination', 'omen of sacred plowing', 'desire of sacred penetration', with reference to fertility rites. It goes without saying that this bread was once made in a form of vulva. It seems the deep longitudinal cut of Tramatza's bread is the memory of a cutting mimicking the ancient sacred plowing produced by divine phallos.

**CUCHÉDDU** Centr., *cuccu* (Alà), *cuccûi* (Désulo), *cuccummiàu* (Dorgálì) 'cyclamen' (*Cyclamen repandum* L.). Paulis NPPS 345 considers it as diminutive of Camp. *kukku* 'solid body rather round' and even 'spherical bread for dogs'. At the same time he considers this name as (imitative nature of) *cuckoo*: thus, according to him, «the name of the plant is confused with that of the bird. So that, by chained tracing, based on the phonetic similarity, in the dialect of Dorgali was extended to cyclamen the name of the owl: *kukkummiàu*». I do not agree at all about this setting of the issue. *Cucchèddu* is a Sardinian compound with basis on Akk. *kukku(m)* 'a kind of cake' + *ellu* 'pure, clear', meaning 'perfect cake' (because of the perfect shape of the tuber, similar to a small hamburger). But *-ëddu* may be well the diminutive suffix Sardinian: see § 3.2.4.6.
CUCCUREDDU Sass. 'tumble, somersault'. The term is a compound: the first member derives from cùccuru 'pointed top' but also 'top of the head'; derived from Akk. qaqqadu, Ug. qoddh, Heb. qōdqōd 'head, top', but the oldest derivation is from Sum. kur 'mountain', doubled kūr-kūr. See Skr. kāhra 'hard' (OCE 866). For the phenomenon of root doubling, cf. gr. Κάρχαρος 'biting'. In Sardinia, -d- is often rotated (see § 3.1.8), so qōdqōd > cùccedu > cùccuru; but in this case the origin is precisely Sum. ku-kur.

As to the second element (-međdu), this also has Akkadian basis, from mêlulu 'to play, work'; with the loss of first -u-, we had mēlulu > međdu. The entire term means 'game with their heads', and we can imagine that in ancient times it was just that: just look at the behavior of children.

FANTZELLU variant of the surname Fancellu, Pittau believes it from identical Italian surname. It seems strange that De Felice matches Fancellu to which is believed a prototype, ie Fanti, from anc. It fante (foot-soldier) 'the one who assists the rider', fanta(t)ello 'child, boy, young man (not married)', ie 'who still serves in the family' fantino 'infantry soldier', then jockey 'who rides a horse for the profession, fantoccio 'effigy of the enemy soldier'. De Felice doesn't give any etymology, believing it obviously hooked up to the usual proposal, from Lat. infante(m) 'not speaking', ie 'suckling baby'. And so we are led to believe that all these terms sprouted (??) in the Middle Ages have the semantics in an infant who can only suck. Incredible.

And so, also fante (maid), fantesca (maid), ie 'she who rules the house, assisting the hosts in governance of family and children', would have the same absurd etymology. And no one has bothered to read in Akkadian dictionary bāntu 'mother', bāntiš 'like a mother'. Without, therefore, the tare weight of De Felice's nonsense and Pittau's his fante, and returning to Fancellu, we now note that it, along with a plethora of similar surnames in Italy, is a sacred Mediterranean epithet, based on Akk. bānū '(God) the Creator' + šellu, šēlu(m) 'rib' (construct state bān-šellu > Fanzéllu > Fancello), meaning 'rib of God': probably referring to the God of Nature, who was often considered subordinate to Supreme God.32

FURREDDU. The fact this surname is documented in condaghe of Silk (397, 409) attests its high antiquity, which normally is pre-Latin for many names. In the case of Furreddu (Furrēđdu) suspicion of high antiquity (and a meaning not mating with Latin) comes from the fact that the common name furrēđdu is also used to indicate the domus de janas (Ovodda); to complicate this picture, we learn that in Macomer and Bono the domus de janas are called furrighēsos. Pittau, on the basis of Wagner, asserts that furrēđdu or forrēđdu as domus de janas has this name due to the fact these subterranean tombs are like ovens. But if so, it must be asked why these graves that are bigger than an oven receive a name for the diminutive ('fornelli', 'stoves') instead of a superlative (eg. *forrōnes 'large ovens'). They can just say that the similarity of the things is enough, on which then imagination of the speaker can be exercised ad libitum. I agree.

However, I am accustomed to strongly suspect of each semantics today dominant, whenever the word finishes in -ęddu. Therefore I must look more closely at furrēđdu (then I'm going to watch furrighēsos) seen as appellation of 'domus de janas'. In my opinion it's a Sardinian term, which originally had a meaning very diverged from the current, having the base in Akk. puḥru(m) f.pl. 'assembly'; 'formal meeting' of gods, people, to make decisions, to judicial proceedings; 'meeting' of the clan, family, people, nation + ellu(m) 'pure' for the ritual to worship (referring to a temple, to a site, a sacred meal, offerings, wine libation). Ellu as noun means as well 'priest'. This Akkadian word, in short, is widely used to specify the states of sacredness or closely related to the cult. Puḥru in medieval Latin is simplified obviously in *purru > furru for euphony and easy attraction from Lat. fornus, furnus, whence it had been the construct state *purr-ellu > furrēđdu, which gradually is gone to designate the domus de janas as a 'small oven', even if it is a contradiction to speak of small furnaces and large ovens, as in the human history the oven was always of one dimension and usual.

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forms, modeled with the aim to bake bread and other pastries by the family. So it was, and is, in Sardinia.

Why the domus de janas were named *purri-ellu > furređdu = 'assembly, sacred gathering'? They, as well as other collective tombs called tombs of the giants, in addition to the function of containing the dead, had the value of the Temple of a community, where the tribe, the clan, went to pray not only during the deceased anniversary, but also at collective occasions when they had to strengthen and sanctify the bond of belonging. Served also to exercise the rite of incubation. The collective tombs of this type were the most sacred and most representative for the protection of the tribe (ancestor worship, hero worship, worship of the gods). Sos furređdos were in essence the sacred-field, and while the church too, a place for public assembly, because it was at this place the decisions were taken, and then attested by a sacred bond; it was there that they used to formulate the oaths, which became sacred and inviolable. That's the cause of this synthetic appellation: 'sacred assembly'; more detailed: 'place of' sacred assembly'. Sos furređdos as material place had neither more nor less the same meaning in our church (as a building), which is a synthetic term from Gr. eccliēsa 'meeting, gathering' (implied place of).

The confirmation of what I have been explaining lies in furrihēsos, sing. furrihēsu, also meaning 'domus de Janas'. It's a Sardinian compound with basis on Akk. puhrū(m) f. pl. 'assembly'; 'formal meeting' of the gods, the people, to make decisions, to judicial proceedings; 'meeting' of the clan, family, people, nation + ḫesū(m) to cover, hide, bury, to place underground': construct state puhrī-ḥesū > *purri-ḥesū > furrihēsu. Sos furrihēsesos were then also the location of group meetings, but this word pointed to, rather than a state of sacredness, the materiality, identifying it as 'place of' underground for the assemblies'.

GRAVELLIŅU, gravēllu 'wild carnation' (Dyanthus sylvestris). Gravellīnu, gravēllu are Mediterranean words and participate on an equal measure of etymology of Cat. clavell, having the ancient common basis in Akk. karab-ellū (karābu 'prayer, blessing'; ellū 'high, exalted') = 'prayer to the Most High' for the pleasant scent. The Sardinian diminutive-yphonchastic -inu and It. -ino have basis in Sum. inun 'butter, clarified butter' (a parameter of value, cf. Engl. honey 'dear', 'sweetness', a term of exaltation of the beloved compared to a special food).

MONTE DACCODDI. Indeed: d'Accođdi. Today it's interpreted as Accođdi preceded by de genitival, but originally it was a Sardinian compound based on Akk. dāku(m) 'to kill', 'break down, strike' + ulla(m) 'exalted' (referring to a god or a sacred place). The name of this ziggurat can then be interpreted as 'sacred mount of ruins', a name created by the residents after that (in the Middle Ages) was no longer regarded as an altar for the sacred functions. But it seems more reasonable to see in this ziggurat one of the usual sacred places where, in front of the people, were sacrificed human victims to the gods. In this case Monti Daccoddi meant (still in the Middle Ages) 'the hill of human sacrifices, for killings'. But perhaps also the first member Monti is a paranomasia that in this case hides Ug. Motu 'God of Death' < Akk. mūtu(m) 'Death' (demon or god) + Akk. dāku(m) 'to kill people' + ulla(m) 'exalted' < ulla 'very high'. In this case the tri-compound would do reference to human sacrifice on the altar of this ziggurat, and would very nearly mean '(place of the) exalted, saints, sacrificed to the God of death'. However, the third member of Monti-Dacc-oddi can hide the Akk. uddu 'pyre, woodpile', with a definitive meaning of ('altar') where they burn the sacrifices'.

MULEDĐA, Moleđda surname. It at first sight would seem derived directly from Arabic Muled, which is the 12th of the month of Rabi al-Auwal, when one celebrates Prophet Muhammad's birth (this same date also recalls his death). A variant of Muleđda might seem even the surn. Milella. Indeed Muleđda, Moleđda has an autonomous etymology, but it isn't the one proposed by Pittau DCS (diminutive of cgn. Mula or Mola) but derives directly from Akkad. mūlū 'height, precipitous side of an acropolis' + elū, ellū 'high'. So we can translate Muleđda as 'high side of the Acropolis'.

MUNETTĐOS Log. 'helichrysum' (Helichrysum italicum G.Don.). Paulis NPNS argues it's corresponding to Log. mantedđos 'bands for children', dimin. of manta 'blanket' = Sp.-Cat. manta (DES, II, 68). «It reflects the legend that the aromatic smell of this plant would coming in a miraculous way, when the Madonna layed over the clothes of baby Jesus». Strange
legend, as the people about the smell of this plant is divided radically: who highlights the unpleasantness, who a (moderate) pleasantness. Pliny NH 21, 169 stays in the middle: "vestes tuetur odore non ineleganti". Moreover, the legend of the manta, if true, seems cut out ad hoc for an easy paronomasia, and then par-etymologized by "learned" people.

To avoid being absorbed by this ridiculous question, the etymology must be sought in other languages and other semantic fields. It seems that our ancient ancestors were using successfully the infusion of this flowers against diseases of the feet. Indeed munteđđos is a compound with basis in Akk. mūnu (a foot disease) + teleŭ ‘very competent’, with the antonomastic meaning ‘(plant) for foot care’.

MUREDdü 'weasel'. It is rare name in northern Sardinia in place of tana 'e muru, danna 'e muru and the like. This small carnivore mustelid attacks mice, rats, but if necessary also the chickens inside the coop, making a massacre. In ancient times it was just bred to hunt rats, and was replaced in imperial times with the cats. Francesco Cetti recalls that in the eighteenth century the weasel was reared in Sardinia for pleasure, as tamed. The ladies of rank wore on her with ribbon and bell (ADS 143). It's believed that this word refers to the wall (muru) because this animal lives in the drywall or inside the houses or monuments crumbling. Instead the etymological basis is Akk. mūru(m) 'young animal'.

MURISTELLU screw black grapes. Base on Akk. mūru(m) 'young animal' + šitū 'the act of drinking'. Mūru was an epithet addressed to a king; to that epithet was added by construct state the term šitū + ellu 'wine for offering'. So Muristellu meant, briefly, ‘(wine), the king drinks during Temple sacrifices’. There are no words to weave praises longer valid in this marvelous wine. You can see the maintenance of the ancient -II-, an option often used by many Sardinian words.

MUTTEDdü. Pranu Mutteddu o Muttēdu, in the countryside of Goni, is a flat site covered by a forest of cork trees, where there is a pre-nuragic settlement among the most beautiful and interesting in Sardinia, characterized by a large cist built into the rock through the hole forming the original door. The cist, about 1.5 m high, is at the center of a large solar circle bordered by orthostates, next to which unfolds a long line of aniconistic menhirs, hammer-shaped and oriented east-west line. Archaeologists always interpreted Pranu Mutteddu as 'the plan of the myrtle', from Camp. mutta 'myrtle'. But apart from the fact in this country there isn't myrtle, this site is one of the few where the original forest has been preserved almost intact. It therefore would have to be appointed Pranu Suèrgiu 'cork plateau'. Mutteddu has etymological basis in Bab. mu(t)ellu 'noble, princely' and Pranu Mutteddu means 'Plain of princes'. Whether we like it or not, this irrefutable translation gives archaeologists a great tool to better interpret the great mystery that still envelops this ancient burial site.

PANDERĒDDDA (Nuoro) ‘foxglove’ (Digitalis purpurea L.). Paulis NPPS 347 considers this name equivalent to It. bandierina 'little flag': it's «inspired by the look of the plant, tall and straight, with 20-80 purple flowers that hang on one side, from a single stem without branching». This intuition may be suitable. In any way I point out another possibility, namely that panderēddā is an easy paronomasia, derived from a Sardinian compound with base in Akk. bāmtu(m) 'chest' + ellu(m) 'pure, clean, clear', 'bright', 'pure' in spells (in compound: > *bantum-ella > c.st. bandir-ella > *bander-ella > banderēddā). In fact, the little bells of digitalis may have called up the chest for their very similar appearance; in this case the concept of pure, bright, object of spells, and the like arose from the inherent beauty of the flowers.

PANEDDA. This surname was a sacred Sardinian word, based on Akk. pānu 'face, the color (of the face)' and more specifically the 'face of the Sun, of God (which shines red and glowing)'. It's the same Greek term Πᾶν, also originally referred to the Sun and then to deity of the woods. In Hebrew it was said penē 'El 'face of the Sun, of God'. Even the goddess of fertility and love, Tanit, was called Tanit Panē Baal = 'Tanit face of Baal', like saying 'Face of the Universe, of the greatest God, the One who rules the world'. As for the suffix -ēdda, by Pittau invariably interpreted as a diminutive, it's indeed from Akk. ellu 'pure, holy' which, combined by construct state with pānu, gives the meaning of 'Holy Face' (which undoubtedly was a woman's name).

SANTEDDU a surname based on Akk. sāntu, sāmtu 'dawn' + ellu 'ritually pure'. Originally, it had to be a feminine name meaning 'pure Alba', 'sacred Aurora', with reference to Āntu, the consort of Anu, the supreme God of Heaven. It should be noted that originally the lemma
sāntu, sāmtu 'sunrise' was nothing more than ša Antu 'of Antu, relating to Antu' (ie 'own Aurora', 'Antu which rises to Heaven').

SANTELÌA a surname that is corruption of surn. Santeddu, made, of course, by Byzantine priests during their war against the pagan religion. In fact Santeddu (even before Santelia, Sant'Elia 'St. Elias') was written sāntelu, construct state of sāntu, sāmtu 'alba, dawn' + ellu '(ritually) pure': go to Santeddu. By all researchers it's recognized that the personal name Elijah (Elia) masked the supreme God of Heaven, ie the Phoenician-Hebrew Eli, Elu, who in the new Christian religion was downgraded to a "saint". So it's obvious that Santelia, Sant'Elia can also mean 'Rise of Eli' or 'Rising of the Sun God'. Therefore both assumptions made here are valid, both sāntellu and sāntu Eli, Elu.

SPANEDDA a surname which is an archaic compound with Ugaritic base, whose first member is the same as surn. Spanu, the second is Akk. ellu 'pure' epithet referring to the god Šapānu, with overall meaning of Šapānu pure, holy'.

UCCELLA a surname which was an ancient feminine name, Mediterranean, Sardian, based on Akk. ukû 'frame' + ellu '(ritually) pure, holy', meaning 'holy Chassis' (the name was a whole program). Clearly, the same source has lt. surn. Uccello (see the famous Renaissance painter Paolo Uccello).

UCCHEDDU a surname which is properly variant of surname Uccella, Uccello (see).

UDDA Camp., buḍda Log. 'gut, rectum'. In the villages of Campidano means also, and mainly, cunnus. Wagner (DES, I, 236) derives it from Lat. bulla 'bubble'. But you don't understand what relationship there is between the two. The etymological basis would seem at first Akk. uddû 'to impregnate', uddû 'exuberance'. But even this word is incongruous, except perhaps as a metaphor extended to hips (and tummy, back-side) besides to woman's vulva, for the obvious glaring implications of form and function in sexual activity and pregnancy.

But that was the secondary interpretation, certainly not the primary meaning. To find the true etymology we must first proceed to deconstruct the actual semantics bringing it back to the original Akk. ulû 'exalted' (goddess). Note that in Akkadian ulu is also a kind of bull (especially by silver, as depicted in the sacred statuary). Therefore, it's obvious that originally this term pointed to the Bull-God, both the Cow-Goddess (in fact Egyptians interpreted the cow as a hypostasis of goddess Hathor, the goddess of nature, beauty, love). The actual meaning of 'pussy, vulva, belly, rump' (such as the complex of femininity) should be interpreted as a deconstruction and immiseration of a sacred ancient epithet made by Byzantine priests.

3.1.6 The affricative ŝ

In Sardinia the s-, -s- affricative, ie those having a strong alveolar articulation, which I express by ŝ, is found in Central dialects, as well as those of Logudoro and Sulcis (cited by Wagner HLS § 163); it's a legacy that many Sardinian words drag till today from Mesopotamian and Phoenician use. It would not be worth mentioning that in Akkadian language, and in Assyrian-Babylonian one, Semitists have isolated three types of s (exactly: s, ŝ, ŝ), each holder of phonemic value and therefore able to distinguish by opposition one word from another. Mesopotamian Vocabularies are full of words starting or containing one or another of this three phonemes.

Sardinia, who enjoyed the Great Semitic Koiné, is equally filled, and Wagner seems to be right in arguing the sub-dialects or Sardinian villages that are exempt from affricative are simply suffering the Italian hegemony. Obviously, compared to Mesopotamian models, the confusion between models in Sardinia has sometimes made to feel its effects, at least in recent times, but etymologies always denounce the original state of the phenomenon, from which then Sardinian lemma - not always and not everywhere - have retracted, sometimes assuming a ŝ instead of a ŝ, or s, or vice versa.

Examples of Sardinian sibilant affricatives I can cite are thousands, but I confine the list to the minimum, omitting moreover the etymology of the words (which we may find in other sections of this volume).
Examples: Ichnuṣa < ḳnquṣa (the ancient Sardinia); aşmila (Smylax aspera) < asmīdu; Aṣuā (a neighbourhood in Dēsulo) < (ῳ) aşū; Aṣūni (a village) < aṣum; aşuriu (miserly) < Sum. aš-ur (= ‘longing for plenty’: aš ‘desire’, ur ‘abundance’); caṣa (house) < Akk. kaṣū (to cover over); caṣu (cheese) < Akk. kasū (bound); coṣa (property) < Sum. kuṣu (animals, livestock), and so on.

3.1.7 T, tt, ṭt, ṭṭ, ṭh, th, z

M.L. Wagner points out\(^\text{33}\) that the handwriting th is prevalent in ancient Logudorian documents, with oscillations of the type parthone - parzone, thiù - ziu, petha - peza, Thori - Zori; in the same documents then there are the inevitable Latinate words that receive the same “Sardinian” handwriting: serbithiu, penitenthiₐ, grathia etc. Even in the Statuti Sassaresi (written in Logudorian) the usual writing is th, and here too scriptures th - z (ç) run in parallel: brathu - braçu, pothat - poçat; occasionally there is s: tersu - terçu. In the ancient Campidanian documents handwriting z dominates from the outset.

Wagner points out that the ancient th today is matched by θ(θ) in Bitti-Nūro-Barbagia, tt(t) in Logudoro, ts(ts) in Campidano, and becomes s(s) in the southern Barbagia and Ogliastra. In Sulcis, instead of ts(ts) they speech čč: pračča, čerriái (Camp. Prattsa, tserríái).

It’s easy to see the priests speaking Latin language, who were notaries or scribes of whom dictated Sardinian sentences, wrote as Italian fashion of that time, thus expressed those fricatives in th or z (then also in ç), as was the custom in Latin Mediterranean.

Wagner was fascinated by these results, and wrote several papers with many citations and various comments of his colleagues. For example, he wrote that Meyer-Lübke (Alog., § 17) indicated the origin of this medieval Sardinian handwriting in the Gr-biz. θ, «as it’s easily understood if one thinks of the strong Greek influence in ancient Sardinia»; “and since under Greeks the island pronounced this consonant as a spirant, thus the sound of the Sardinian must have been similar” (Meyer-Lübke).

Wagner acknowledged that in Central dialects th is still an interdental spirant (or interdental affricate tθ: according to U. Pellis, BALI I, 65); in Bitti it’s a fricative continues, in Dorgali is interdental spirant; but it’s true that younger generations are inclined to use t instead of θ, a sign of the smoothing introduced by Italian language, according Pellis; but Wagner attributes the leveling influence to Logudoro dialects.

Sorry that Wagner has not analyzed this issue better, otherwise he would have noticed that, at least in northern Logudoro (eg. at Usini), during my youth (ie before Wagner’s death) my peers still pronounced θ(θ), a bit spirantized, but still perceptible as such (almost like the English th and, for lenis, corresponding to Engl. dh). This of Usini is an indication, in my opinion, of an ancient phonetic community between the south-central and northern Sardinia, or at least between the center and the north.

I would add that the possession of such fricatives-spirants was not only of Greek-Byzantines, but also Semitic; I can say that of these consonants in ancient Mediterranean was recorded broad convergence from every side.

Once again, it is the etymological science that lays one’s card and confirms the severity of what I assert. It confirms, first, that in Sardinian (and Greek) θ(θ) came together in the early Middle Ages even t(t): not always, not everywhere, just because the etymological basis in ancient Semitic basin had a large variety of words in t, tt, ṭt (gr. θ, θθ), z(z), and among these were recorded, but not necessarily, the convergences: in the sense that each word remained faithful to its structure, and it’s still faithful in survivor languages such as Arabic and Hebrew, and it was attracted or contaminated just enough by the words of the contiguous territories with one of the consonants mentioned before (and having obviously the same or similar semantics). In this variety of phonetic t, tt, ṭt (gr. θ, θθ), z(z) also participated the Hittite language (see LGI 86).

\(^{33}\) Historische Lautlehre des Sardischen §§166 sgg.
It's Sardinia, especially Sardinia, to have made the convergence of all those peri-Mediterranean phonetics (perhaps from the start of the first millennium of the Common Era), and it's unfortunate that this convergence today tends to pulverizing and fading because of Italian language.

In the Sardinian convergence fall many entries, including those among Semites had only *t(t)*, but these are relatively few in Sardinia, between which there is *Atzèna, petha, Thori*: of these three lemmas I'm giving a preview etymology to make understand their origin.

**ATZÈNA** is a surname, variant of *Atzèni, Attena, Dattena* (d'Attena), *Attene, Atene*. The progenitor is Eg. *Aten* (Aton) 'solar discus' as 'Unic God'.

**PETHA** Log., petza Camp., pêtheta Centr. 'flesh'. This word is also recorded in CSP 212: *petha* parkina, berbekina; CSNT 302: *duas* pethas berbekina; CV XXI, 3: et pezza et pellis. It's the flesh of animals, raw or cooked, while for the human body is said carre, carri. For Wagner, held that the term also survives in Romanian (*piță*), it can only arise from an archaic *PETTIA in the sense of 'a piece of meat'. But it's wrong to pursue visionary hypothetical forms, when there is a real etymological basis in Akkadian: *petû(m)* 'to open' (in every sense, in the sense of body parts: lips, eyes, ears, knees, vulva). The original meaning is (meat of animal) slaughtered, gutted and quartered'; from which also Gr. *petânnými* 'I open, lie down, open wide'.

**THORI.** To adequately deal with this place name, before I'm saying something on Monteleone Rocca Dòria. This place is a castle, the only one in Sardinia to be inhabited by the people. At the unification of Italy, residents wanted to add Rocca Doria ie 'Doria castle', who were the nobles who obtained it in property. The name Monteleône is already attested in RDSard. year 1341. According to Spano, who certifies its existence in 1872, Monteleône took its name from a *lion* inserted in the feudal coat of arms inserted at the entrance of the castle. But this coat of arms is a *post*, not an *ante*: like all the coats of arms, it was invented by paronomàsia, ie interpreting the name as it was pronounced in Middle Ages (a paronomasia was also the emblem of Arborea, of Gallura, of Torres). Francesco Cesare Casula24 bears the Ariadne's thread of interpretation, writing that Giovan Francesco Fara in the sixteenth century called that crown *Pedr'e tori*. This mysterious *Pedr'e tori* (which produced the surname of origin De Thori, Dettori, Tore, Turri), never translated from anyone, provides the right way to a proper interpretation of Monteleone. What I'm saying is sensational, but scientifically detects that Akkadian language survived in Sardinia - at least in place names - until the "erudites" of Renaissance and of early Modern Era began to squander the heritage and reinterpreting it in their own way.

Erudites' *Leone* has etymological basis on Akk. *lli'um* 'bull'. From here *Pedra 'e tori* 'Rupe del Toro' (bull crown). If still in the Middle Ages and even in '500 people called their cliff *Pedra 'e Tori, not Monte Leone*, it means that he somehow kept the old memory that *lli'um* meant 'bull'.

Thus, as always happens when the nobles intrude (especially when they come from the Continent), were certainly the same Doria to reinterpret the mysterious *lli'um* as 'lion'. The illiterate people in the Middle Ages then accepted understanding the archaic word as "lion", succumbing to a paronomasia made more ridiculous by the ignorance of a feline ever seen. Nevertheless, people continued to use for its own the archaic name *Perda 'e Tori*, which gave rise to many family names of origin, leaving the learned using and combining the mysterious *lli'um* to *lion*.

Why that spectacular cliff was headed to *Bull God*? Simple: because the *Taurus* (paronomasy > *Thori* from Akk. *tûru* 'refuge, shelter' < Sum. *tur* 'stall') was the manifestation of the One God Generator of the Universe. On this top already millennia before Christ had to be a temple or menhirs where they worshiped God.

You have noted that the above mentioned three etymologies have a primitive lemma containing -t-. They were the Sardinians to spirantize it, but not throughout the whole island. A typical example is the surname. *Atzeni/Atzena/Atène* (see above). This is proof that spirantization has never worked anywhere but has survived at random, playing in this even
the ignorance of the speaker, from which we infer that he spirantized often just at random because he had "concealed" the historical memory of a spirantization somewhat generalized, of which, however, could not (and cannot) accurately measure the coordinates.

After these three specimens, now we'll see the etymology of other examples that led to the outcome of the Sardinian interdental fricative, whether the original lemma had -th/tziz-, or it had only -t-.

**ATZÒRI.** This surname was originally a feminine name of Egyptian origin, repeating the name of the goddess Hathor (it's so the prevalent handwriting; it must be assumed the first H- as laryngeal fricative, then soothed and disappeared over the centuries, at least in Sardinia; while -th- suffered the phonetic fate of all the -tz- of South Sardinia).

**PRATHA** Log., *pratza* Centr., *piazza* It. and Sass. (in an urban area it's the void, blank, created by a widening of a street, of a site); cf. Sp. *plaza* 'square', Fr. *place* 'square' but also *place, site* = Engi. *place* 'site'. Only Spanish, French, English words are Latinisms from *plâtēa*. This word, however, is pan-European and Eurasian, of which one of the references is Gr. πλατή 'wide, broad', fem. πλατέτα 'wide street in the city'; the Greek word is flanked by Lat. *plâtēa* 'wide street, courtyard'. The Sardinian *piazza*, *pratza*, *paltza* and the like, so simple and so complex, has many semantic relationships (not "derivations"!), in addition to those seen, starting with It. *pertugio* 'narrow opening, natural or artificial', Sd. *paltûs*, *partûs* 'hole', by extension 'anus'; Camp. *pratzìri*, Log. *paltire* 'to divide, split', Lat. partīor 'I divide'; It. *partire* 'to give origin to a movement away'.

The Sardinian term is not Latinimus, neither is the Italian term, and neither are the Sardinian derivatives as *prazzìri*, *paltzìri* etc. This term is archaic, Mediterranean, first of all Sumerian: from Sum. *pad*, *padr*, par 'to break, split, divide' + zu 'blade or tip of the plow': *par-zu* 'to split with the plow', or *par* + tab 'be shared in two, split': *par-tab* 'to break in two'. But inevitably the Sumerian compound merged over time with Akk. *paṭāru* 'to cut, chop', Heb. *pāṭar* 'to split, to break'. Sumerian, Akkadian, Hebrew examples give a measure of how difficult it was, from the outset, have a unifying lemma with a dental equal for all people who shared this lemma.

**PUTHU, putzu* 'pit'. The immediate comparison is with Latin *pūtēus*, but the oldest form is attested in Sum. *pu* 'tank' + zu 'building material', meaning 'cistern built'; see Akk. *puttû* 'wide open', *pîtû* 'opening'. See well Sum. *puzur* 'cavity, excavation', from which It. *pozzo*. The Sumerian and Akkadian forms led to the double pronunciation that still stands in Sardinia, one north, another south.

**TZIRIGĀRE** Log. 'to touch'. Still used especially (not only) in the negative: *No mi tzigàl*, *No mi tzigītges*! 'Do not touch me'. It has various meanings, but the semantic field revolves around 'to lay hands upon'. Wagner ignores this etymology. *Tzirigāre* is an archaic relic; the etymology is based on Ass. *ṭırum* (m) 'to beat, hit, penetrate', also 'to rape'. This word has retained almost unchanged the phonetic of ancient radical.

**TZITZA** 'female breast', and even 'nipple'. Is pronounced in this way in some area of Sardinia, in other areas pronunciation is *θiθθa*; Sass. *titta*. This word is archaic, although be written in Italy only in the fourteenth century at the hands of St. Gregory: "la mamma, ovvero la zizza" (referring to the breast). DELI believes the term appeared in Italy from a (non-existent!) Longobard *zizza*, and this for the simple fact that in German we have *Zitte* 'nipple'. The authors of DELI (Cortelazzo & Zolli) do not want to accept that this term is pan-European (then belonging to the First Linguistic Koiné, the Paleo-Neolithic Koiné).

This word exists not only in German but also in Akkadian (*ziwu* 'nipple'), and is indistinguishable from Akk. *titum* 'nourishment, food' (whose merger we have the two Sardinian lemmas *titta* and *θiθθa*). Even older is the Sumerian agglutination *zi* 'life' with *zu*, a word indicating the ignition ('flint'), a kind of 'building material', a 'component of the plow', the 'tooth', but especially the 'knowledge'. Then the Sumerian compound *ziwu* can be translated, with reference to breast and his food, as 'power of life', 'building block of life', 'tooth of life' (referring to the nipple), 'knowledge of life' (for 'high value nourishment gives'). We can see the pronunciation of Sassari has kept exceptionally ancient Akk. pronunciation, while in the rest of the island (and also on European Continent) Sumerian pronunciation prevailed.
TZIU in Sardinian indicates the 'uncle' (lt. zio), but above all it's a term of respect addressed to the old men, as well as to a stranger, especially to itinerant traders. According to DELI, base would be Gr. théios, literally 'divine'. Strange origin of a lemma appeared with Isidore of Seville (VI-VII cent.), and expanded in Italy, starting from south in the Middle Ages. Instead, I argue this term has Sumerian origin, although it's difficult to place given the amount of semantic occurrences. In Sum. zi means 'life', and it's no coincidence Ziu-Sudra, the Sumerian Noah, is interpreted as '(one who) saw life'. I think Sd.-lt. ziu, zio goes factored into Sum. zi-u, of which the first member indicates the 'life', while u can indicate the 'defeat' (= 'route of life', by age), or 'gift' (= 'gift of life'), or 'grain' (= 'grain of life', as it has generated "suckers"), or 'peace' (= 'rest of life', by age), or 'shepherd' (= 'shepherd of life', for the experience), or 'upper hinge of a door' (= 'life support'), or 'totality' (= 'whole of life', because he has done life), or 'tree' (= 'tree of life' because he has borne fruit). We can observe that the original base zi- resisted unchanged after so many thousands of years throughout the Mediterranean.

TZOPPU 'lame'. This Italian term is recognized without etymology (according DELI, and despite the studies on the subject). But, for that matter, has no etymology also Lat. clāudus 'lame', from which Lat. claudicāre 'to limp'. Indeed tzoppu (lt. zoppo) is a Semitic term, from Akk. ṭūppi, meaning '(within) a specific period of time'; also doubled: ṭūppi ṭūppi, ana ṭūppi (see Sardinian phrase andái töppi tòppi, Camp. andái tòppia tòppia 'to go limping').

Semitists have not yet figured out if the formula ṭūppi (and ṭūppi ṭūppi) is an adverb or an accusative plural. The fact is that this formula falls well in the semantic field concerning the zoppo (lame), because these people cannot accelerate or decelerate at will, and even take a step light or heavy, but always of the same weight; they are the only people walking with steps rigidly cadenced (similar to arsi-thesis of times in music or poetry), perfectly recognizable by anyone even without seeing them, because noise is similar to that measured by a dancing master.

The phrase andái töppi tòppi has -t- somewhat spirantized, and it would be better to save it as -th-.

I make a marginal (and lightning) recall to the problem of entries in -áccio, -iccio, -uccio, the bulk of which is attested at north. In § 3.2.3.3.3 I stretch cover these lemmas, which are almost all patronymic surnames. Their suffixes have a vague tendency to come together in Camp. pronunciation -tz-: -áccio > -ázzo (Randáccio > Randázzo).

Warning! As a warning, but without wanting to throw the damnatio memoriae, I delay on some absurd positions taken by Eduardo Blasco Ferrer in "Paleosardo": where he tries to convince the academies of the globe that with a handful of terms (less than 50, some of which he invented) it can be shown that the entire vocabulary of Sardinia and the entire knowledge of Sardinia are derived from the Basque language (and, to a lesser extent, by the Catalan-Aragonian language).

The lemmas that Wagner would write by th or θ, Blasco Ferrer (here EBF) writes by tz, but it's the same. In Paleosardo 117 he writes: «The suffix -tz, -zta in Basque is applied to names of plants and trees to indicate the 'place of growth', similar to Lat. -ētum: ihi 'rush'; ihitz 'place where rushes grow'; arto 'wheat'; artotza 'wheat field'. In several Paleosardinian place names we find the segment -tzai, -thai, which in my opinion can be decomposed into -tz + -ai, giving an overall meaning of 'locative collective': Vithithai, Usturuthai, Lukurithai».

This naive and childish meddling of EBF in the knowledge of Sardinia is an attempt to poison the wells of research. Warning!

I have already explained the real origin of those Mediterranean sounds in La Toponomastica in Sardegna. I wish only add that my experience makes me cautious (and paradoxically free) treating the entries in tt, ţ, ţt (gr. θ, θθ), z(z), let's they are at the beginning of the word, in his body, or in final.

Just the pre-Roman base of these lemmas in dental (which we have just agreed to be worthy of careful analysis, no shortcuts), I must add that often Sardinian variants are exposed to sloppy phonetic attitudes, indecisive, flattening, where often θ-, -θ- prevails with respect to ţ, -t-, -tt- for peasant habit or even for individual habit (or for ignorance of the canonical form by people). This phenomenon extends from Barbagia to Nuorese, from
Montiferru to Logudoro. One of the many tests is, for example, the place name Durgáli (flanked by several people to Sardinian dhurgálu 'trough'), which doesn't present affricates.

Moreover I lament that EBF, while he's claiming Basque -tz produced identical or similar form in Sardinia, he doesn't cite an adequate example. In fact, Sardinian forms in -thai produced by him have, alas, another etymological basis, which I already discussed in my book La Toponomastica in Sardegna.

Unlike EBF, I do not proceed by mere aural juxtapositions but I work always a prior environmental investigation in all fields, in order to put the lemma in the proper context within which I can analyze it. So I work with the following lemmas.

**ARITZO** is the name of a village in Barbagia, consisting of Ara 'e Itzo. Ara is Sardinian word having the parallel in Aram. ārā 'land, territory' (ן) > neo-Bab. ārā 'land, territory'; Itzo is also Sardinian, based in Phoen. ʾiṣ (izza) 'to escape', Aram. ittsa 'spring'. Aritzo then meant 'site of the sources' (ara 'e itze). Into this village are celebrated the two sources along the main road.

**BĀRATZ, Bàrassa.** It indicates the only natural lake - and freshwater - of Sardinia. To compare probably with Bàrate ancient village now died of Nurru. At the ancient Biora (Serri) we have the toponym Baracci, and at the old Valentina (Nuragus) we have Barea (Meloni, 309). But these names are to compare mainly with Bara. At first glance Baratz seems to derive from Akk. barātū 'land surrounded by water'. But more properly Baratz, Bārassa means 'lake full of fish' and derives from Akk. bārū 'to catch, fishing with nets', Sum. bara 'fish' + akk. (w)aṣū(m) 'which has an output, a fount'. For (w)aṣū(m) we properly understand a 'lake that feeds on itself'.

**SIMBIRITZI.** The second natural lake (a little more than a pond) was Simbiritzi, in the countryside of Quartucciu. The etymology is based on neo-Bab. šīmru 'wealth, plenty', simru 'to be in flood (river, pond) + Aram. ittsa, Phoen. ʾiṣ 'source'.

**BITZI, Bitti, Vitzi, name of a village north of Nuoro. It remembers by similarity Phoen. bītu 'house, dwelling', Heb. beít 'home', and the possessive genitive Akk. bīti 'of home', Akk. bitu(m) 'home'. But in local language bitthī ibiti is the 'smaller buck'. In north Log. bitti is the 'buck'. In Gallura bittu is the 'moufflon'. In Nuorese bitta, betta is the 'doe'. These names are not derived from Lat. bestia 'animal' but have an antecedent in Sum. bīza 'doll', by extension 'puppy'. So it seems obvious that in the prototype of the macrotoponym Bitzi there is this Sumerian ʾIZL.

**CAMBATZU** a surname based on Akk. ḫambaṣu (a garden herb), or on Akk. ḫabbāšu, Ḫabbāšu 'crusher, chopper' (of stone, grass, branches...), how to say 'stone-breaker', 'woodcutter'. Similarly, it may be a patronimical surname, based on surm. Camba + akk. āḫu 'brother', Hebr. āḥ (ʼā) 'brother', which in the Middle Ages led to the pronunciation Camb-Azzu, Cambácci: meaning 'Camba's brothers', 'Camba's family', 'Camba's clan'.

**COCOTZI** a surname of Ghilarza that corres. to Cocòtis, a carnival mask. Dolores Turchi noted that until recently, masks said elsewhere Maimones, Mamuthones, and the like, were said at Oliena Cocòtis. She relates this name to the horns generally worn by the mask, so even the cheated husbands are called cocòtis. Cocòtis as 'horned', 'betrayed husband', is ignored by Wagner. This semanteme seems to me a following adjustment to the original Cocòti, proper name of the carnival mask which is carried to death. The question is then why this name of that mask. Wagner brings other meanings of term cocòti, but it's pronounced cocotthu, cocottsula reported to the 'walnut husk', the 'acorn cupola'. Even for these words he don't give etymology. But he gives it to cugudū, Log. and Sass. 'cap', Centr. crucađu; (Fonni) 'woolen cloak with hood'; also a feminine headdress. He derives it from Lat. cucullus 'cap', 'dress with hood'. Of course it is. But both the Latin term and the Sardiniun one have in turn the basis on Akk. kukkūm 'shadow, dark, darkness'. Cugudū therefore has the same meaning of Sp. sombrero. The Akk. kukkūm in turn derives from Sum. kukku 'to be dark', 'dark places' (with reference to the underworld).

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35 A curiosity: there is a Hebr. surname Baratz, too. It belonged to Joseph Baratz, one of the founders of kibbutz Degania (Tiberias) in 1910, who married Miriam who gave birth to Gideon, the first born in a kibbutz. Gideon was born two months before Moshe Dayan - general and statesman - who therefore is the second born in a kibbutz. Baratz's family was Ashkenazi, from Eastern Europe.
Cocòtì as carnival mask, dressed in the manner of all Barbagian masks (ie entirely black, the face dark with soot), in based on Sum. kukku 'to be dark' + utte 'lower land' (construct state kukk-utte), synthetic meaning 'dark (man) of the Underworld'; or has the base in Akk. kukkum 'underworld' + utṭṭū 'priest', with the meaning 'priest of the Underworld'.

COIŻZA last name; a Sardinian term based on Akk. ḥu’a ‘owl’ + iṣṣu, iṣu(m) ‘wood’, ‘grove’ (construct state ḥu’-iṣu), meaning ‘owl of the woods’.

COLIZZI, a Mediterranean surname based on Akk. qū(m) ‘flax’ + liṭṭu, liṭu (a dress), meaning ‘flax cloth’.

COULUZZU a surname; old Sardinian term based on Akk. ḥullu(m) ‘necklace’ + utṭṭū ‘priest’ (from Sum.) = ‘priestly necklace’ (such as, necklace for ritual uses).

PEDDITZI a surname; Sardinian agricultural term, based on Akk. pelū(m) ‘egg’ + iṣṣū ‘tree’, meaning ‘tree of the eggs’ (referring to the date palm).

PUTU, Puttu a surname corresp. to Centr.-Northern puttu ‘pit’. The immediate comparison is with Lat. pūtēus, but the oldest form is attested in Sum. pu ‘tank’ + zu ‘building material’, meaning ‘built cistern’; see Akk. putu ‘wide open’, pītu ‘opening’. See well Sum. puzur ‘cavity, excavation’, from which even It. pozzo. The Sumerian and Akkadian forms led to the double pronunciation that still stands in Sardinia, one north, another south.

3.1.8 Rhotacism of -d- (< -t-) and -l-

A peculiarity of Càglieri is pronunciation of -d- as a sort of -r- (Wagner HLS, § 107): eg. sa žira ‘the week’ = sa cita; konnāra = konnāda; mamma rūa = mamma tua ‘your mother’; fiasta rū = fiasta tū ‘you were’. It’s an alveolar articulation of poor sound. In Sardinian-Campidanian we have many cases of rhotacism of -d-: example cambaràda > cambaràra, cadira > carira, passillàda > passillàra, pidu > piru, schidòni > schironi. I would add that the same phenomenon exists in Sassari. Wagner, however, is unable to understand its origin.

Indeed, everything is explained by the Sumerian language. In Zamudio’s Gramatica Sumeria (p. 21) is exposed the problem of -d > -dr. When these Sumerian morphemes are followed by words in a-, e-, the reading of -d becomes -ra, -re instead -d-a, -d-e. Otto Edzard (HDÖ 18) writes: a Sumerian phoneme distinguishable from [r] was supposed to exist by Th. Jacobsen ZA 52, then by Black, then by Attinger 1993. The argument is the presence of orthography (spelling) or glossation variant (alternating) with syllabograms D or R: example na-RU-a < na-du-a ‘stuck stone, stele’ with Akkadian loan narû; but na-DI-a does not lend itself to the alternation.

In Sumerian there is also the rhotacism of -l- > -r-. This same phenomenon reappears in Sardinia, especially in Sassari: ala > ara, fā(b)ula > fāura, frailalzu > frairaggiu, jangulitti > janguritti, sóli > sóri, arressóli > rissóri, etc.

3.1.9 Alternation Sumerian-Semitic kl/q/ḥ/g > Sardinian lš/šl, lž/lzl, lč/lčl, lğ/lğl, lğg/lğg

The orientalists acknowledge the existence of alternation kl/q/ḥ/g in various Akkadian languages: Assyrian, Babylonian, Syrian (Mari...), Akkadian real. This phenomenon matches in Sardinia with outcomes lš/lšl, lč/lčl, lğ/lğl, lğg/lğg, which in fact are closely linked to the Semitic quadruplet kl/q/ḥ/g. The same thing happens in Sardinia to similar words of Sumerian extraction. Of course, as with all the phonetics of Sardinia, there are also observed particular phenomena, so sometimes the Sardinian lš/lšl, lš/lšl may have basis in Sum. g, or in Akk. š, rather than in Akk. kl/q/ḥ/g. Below the whole problem is illustrated by a number of etymologies.
ÁGIU, áżu, ás giu Sass. and Log. 'time to waste', 'time one gets with width', 'passing time doing nothing' (Puddu). Some linguists consider it equivalent to It. ágio (ease). So even Bazzoni, who translates 'slowness, convenient, time to lose': 'N'hai ás gi di dì' you have convenience to say!'; E a dì ki già n'abia d'ás giu 'He had plenty of time!'; Ca ha ás giu cagga in lu rizzésu 'who has time can afford to shit in a cool place'. They have ignored the etymology. It's based on Akk. aḫu(m) 'skill', but also aḫu(m) 'arm, side', often used in compound sentences expressing negligence, become negligent; aḥānu p.m. 'chains, restrictions on arms'.

ĀHA Log. 'rubbish', Camp., álīga, Centr. arga. The etymological basis is Akk. ālu(m) 'village, town' + ikū(m) 'field', meaning 'common field', 'common place of throwing'.

CIAPPÌNU Sass. 'incompetent, laugh, barely able'; in Log. and Camp. the meaning is 'botcher' but also 'cobbler' (Wagner), who refers to the verb (ac)ciap(p)puttsăre', -āi 'to bungle, botch'. Wagner also presents the Camp. verb acciapināi, Log. ciappināre 'to botch, bungle, to do something in a hurry and without care', which makes = Tusc. acciapinare 'working furiously'. Ciappinu has the base in Akk. ḥappū, ḥuppū 'split, torn to pieces', 'shattered' (spices, seeds) + i(nu(m) (a stringed musical instrument). The meaning is obvious: regarding originally a musical instrument broken, with which it was impossible to derive the correct sounds.

CICCA. In Logudoro and Sassari this term is used replicated: cicca cicca. It covers phrases of denial, exclusion, restriction. Deo mi màndigo su pane, e tūe cicca cicca: 'I eat the bread, and you nothing (to you it's denied)'. It's said to people in punishment (eg. children), to whom we wish to exclude from a good; the phrase is accompanied by overlaying across indexes and rubbing one over another, as if to symbolize the filing of the underlying index.

Sardinian dictionaries don't recognize the term, which seems to have etymological basis in Bab. ḥiku 'mixed, diluted, not mere (beer, oil, wine, etc.)', by which it seems to understand that the person punished was given lower quality food.

CIMÀGA Sass., ciddī'a (Fonni), tsiddikra (Bitti), sídlica (Perdasdefogu) 'eye rheum'. Wagner ignores the etymology. It has basis, for tsidikra and variations, in Sum. zid 'flour' + di 'having digestive disorder' + ḥara 'ornament': zid-di-ḥara = 'poudery ornament by digestive disorder'; cimàga has base in Sum. bi 'mixture' + mah 'a milk producing cow', meaning 'a mixture of dairy cow'. The second meaning is "poetic", the first indicates the real cause, which has a bewildering modernity.

CINU Sass. 'battered', 'small', 'rickety', 'run down'; 'miserable, wretched': Ancu si' cinu 'that you find yourself battered'; la casa ischura e cina 'home miserable and shabby'. Wagner sends back for etymology to similar forms existing in Corsica and Italy, as Corsican cinino 'child', Genov. cin 'little boy', Bologn. cen 'ditto'; Arcevia cinicchia 'shorty person', Abruzz. cinicjje 'little bit'. We can add It. fantaccino 'infant', fantaccino di cera 'painted figure of a candle', by extension 'soldier'. It's a most free expression It. spadaccino 'skilled using the sword'. The Italian and Corsican statements confirm the magnitude of the survival of this lemma since the Neolithic age. The etymological basis is Akk. ginū 'baby, boy'.

CIÖBBÀ 'pair' of people, cattle, etc. For etymology see ciöbbu, since the semantic figure is to be coupled, catching people in a noose, catch things, especially tying the two ends of a rope.

CIÖBBU Sass., giöba Log. 'noose, loop'; unu ciöbbu di salthizza 'a sausage loop', ie the sausage with the heads knotted ring or loop-shaped. The etymology is based on Sum. hubum 'wheel'.

CIÖNFRA Sass. 'mockery, ridicule'. Wagner detects similarities with the Corsican cianfòrnia 'joke, trifle', Tuscan cianfroagna; but doesn't indicate the etymology. This seems to be based on Akk. kupru(m) 'bitumen, pitch' (with subsequent insertion of -n- and normal transformation explosive > fricative). Evidently at the beginning there was the idea - still alive in Italian - of denigrating, ie annerire (blackening), coat of flith (real act for people to mock, act deferred for people to slander). It's not a coincidence that in Barbàgia at Carnival they dye themselves black with a firebrand.

CIPIȚÒ 'a poor devil', 'vagabond'; sémpri séi in giru cun tutti li cipitò 'you're always walking in the company of all the vagabonds' (Bazzoni). No other linguist incorporates this term. To fully understand the atmosphere in which the term was born, and in order to formulate the etymological basis, it should be noted that the vagrants, the poor devils in the old days, especially during the ancient times, were people easily prone to end up hanged, murdered,
"executed" for nothing, who were considered a hindrance to the entire society, starting with the legally (or morally, religiously) poorest, recognized, for whom was in force the protective charity. The vagabonds instead have always been on the edge of society, and as such repressed. Cipitò has the etymological basis in Akk. kippu(m) ‘loop’ + itū(m), etū, ittū(m) ‘next, neighbor’, but also ‘borderline’, meaning one who is destined to be hanged, who is the “next” (religious irony) of the loop, the “neighbor of the rope”.

CIRIBRÍCCURU Sass. ‘caprice, odd idea’: kissa in cábù a sòru ciribríccuri ‘in the head she only has tantrums’; ciribríccura ‘vain woman, flirtatious’; but also ‘(tiny) bit’ (Muzzo). In Logudoro the lemma means ‘scrap, minimum thing’ (Wagner); according to Casu is also called ciribidculu. For Wagner the lemma contains bicculu ‘little piece, shred’ + the first part, which for him remains unclear. Indeed, the first part is not obscure. It has basis in Akk. ḫēru ‘totality’, hence the construct state cirib-bicculu literally meaning ‘a little bit of a thing’.

In regard to bicculu, bicculédu ‘piece, crumb of food’, Wagner gives < Lat. beccus (Gallic voice, indicating especially the beak of the rooster). Indeed it has the base in Akk. (Mari) biqlētu ‘germinating malt. By all appearances, cirib-bicculu originally meant a little scrap, and then metaphorically became a thing of naught which, however, occupies the entire head of capricious people.

CIRIMEĐDA Sass. ‘stick to a game’ which is the pièce de resistance of a game by the same name, similar to cricket. With a flat bat you give a shot to the tapered end of the stick, which is also quite flat, and it jumps in the air and someone try to hit him and to throw away. Is winning who throws it farther. Pittau DCS 202 writes it corresponding to Piem. cirimèla < Fr. chalemelle or modern Provz. chararello < Lat. calamellus ‘straw’. In turn, the Latin term is based in Gr. kálamos. According to the myth of Pan, the Satyrs forming the procession of Pan accompanied him to the sound of the flute. One day, Satyrs communicated to men the knowledge of the reed (barrel), now in Fr. chalumeau ‘whistle’ < Lat. calamus ‘reed’, Gr. κόλαμος, Sumerian-Akkadian galamāhu, kalamāhu ‘high priest of lamentations’; kalû ‘lamentation-priest’ + amû, awûm ‘to speak’: the lamentations of the temple were supported by the whistle of a cane, expressing the word itself, if it’s true that the word, according to the archaic beliefs, was born as “music by which God expressed his presence”.

CIRUNDRÔNI Sass. ‘idler, wanderer’; Centr. ‘kie istat irfinadu kentza trabbare pro mandronia’ (Puddu). The Sassarian meaning seems corrupt in the first part of the lemma (ciru-) whose phonetic, similar to giru ‘stroll, act of wandering’, recalls the idea of wandering. But the most ancient meaning is that given by Puddu. This fact coincides with the etymological basis, which is Akk. kîru(m) ‘furnace, brazier’ + durrû(m) ‘forgetting’, ‘to do the negligent’, dûriš ‘forever’. We perceive the idea of a person who prefers to stay by the fire rather than go to work. The term dûriš gives an idea of the duration of negligence. The initial construction of the word had to be *kîru-durrû-nare, and then succeeded the insertion of -n- and the loss of the second -u-, hence cirundrunà.

CÒCCIA Sass., cocc Log.; cròccia, colce, còrca ‘quilt, duvet, comforter’. Wagner does it derive from Sp. (a)colchar ‘poner algodón, seda cortada, lana entre dos telas, y despúes basteblas’. But both Spanish and Sardinian words have base in Akk. ḫuluḫḫu(m) ‘gangue slag’.

FIGIULÅRE, bizulâre, bizilâre, bizzâre < Lat. vigilare (Wagner). The northern word has the semantic corresp. in Camp. castiái. It means ‘to wake up, arouse, heighten attention, to be on one’s guard, lively, brisk’; in Logudoro is classic the imperative figiùra ‘look, look closely’!

Sass. figìurà ‘to look, pay attention’: figiùra caddé! ‘observe!, stupid!’ phrase uttered after the “April Fool” (Bazzoni). Kaddémis plebeian (Cagliari) ‘ragged, dirty, shabby’ < Akk. qaddû(m) ‘bent’ by misery, worries, diseases + emû, ewûm become ‘to be like’; this verb is often used with the modal suffix -iš ‘as, like’. The overall meaning is ‘to become like a slave, a servant’. How to figiùláre, the Sardinian word and the corresponding Lat. vigilare (of which the first -i- derived from the original -a-) have an archaic origin in Akk. (w)aqqû(m)’to wait for’, ‘wait, await’ (Semerano OCE II, 613). The Sardinian dż or ĝ became lenis (mild), compared to the voiceless velar Akkadian, by influence of the Latin lemma.

FIRUSCÉNU, firuşéu Sass. ‘mote, twig, tiny particle’; vidī lu firuscénu in occi anzénu e no vidī lu trabisceddu in occi sóiu ‘to see the mote in another’s eye and not the beam in their own’ (Bazzoni). Puddu records the word as firuvunu ‘strong grass, with hard stem’, but the comparison with the Sassarian lemma glimpses the synonymic drift of Puddu’s lemma with
Indeed for so many are the Mediterranean (literally origin. suspect the gravel, to be compared with Lat. *glārĕa* 'to jump', without explanation. This phytonym seems a Sardian compound based on Akk. *ḥanāpu* 'to flatter, woo, donate' + *pānu(m)* (a basket) [construct state *ḥan(a)-panu* = 'flower for) flattering baskets' (i.e. as gift to girls).

**GIÀGU, jáiu 'grandfather'** Log. and Sass. Wagner derives it from Lat. *avus* with prosthesis *i-*(ji-aju), considering it as childish voice, with influence also from Catalan. This is not so, indeed. Just to put things in place, it must be said, first, that etymology of Lat. *avus* is Akk. *abu(m)* 'father', 'parent', 'predecessor', 'chief, leader', 'head of the house', 'chieftain' (Heb. *āv* 'father' *יאָב*). As for the Sardinian *jāiu* 'grandfather', in all probability it has strong roots in the same etymological basis that went on to form the *Giāgu* surname, which was originally *Giāhy*, and pointed to the Egyptian choronym that at the time of Tuthmosis III (1358-1425 BCE) appointed the territory of Phoenicia, of Ugarit (Grimal). Given such facts, in the last branch of Sardinia we have the oldest name of Phoenicia and the territory of Ugarit on the days preceding the invasion of Sea Peoples.

This fact is not trivial, since it's the proof that Šardana, the ancient inhabitants of Sardinia, knew the Phoenician territory even before the secular movements organized by the Sea Peoples against the shores of the eastern Mediterranean. Not only that, but they shared with the Egyptians that name of origin.

Even more important is that Sardinians seem to have left out intentionally the known Akkadian word *abu(m)* 'father', 'parent', 'predecessor', preferring *Giāhy* over time, thus assuming this choronym *Giāhy* not only as an adjective of origin (indicating who came from the Phoenician territory), but as 'grandfather' *tut court*. If such are the facts, it would seem obvious that ancient Sardinians began to use *Giāhy* in the sense of 'grandfather' since, occupied the Phoenician coast and built up again the Phoenician-Ugaritan cities, the old invaders, or their children, began the successful fair trade with the land of origin (Sardinia).

**GIAMPÀNA** Sass. ‘periwinckle’ (*Vinca difformis*). Paulis NPPS 421 compares it with Log. *giampāre* 'to jump', without explanation. This phytonym seems a Sardian compound based on Akk. *ḥanāpu* 'to flatter, woo, donate' + *pānu(m)* (a basket) [construct state *ḥan(a)-panu* = 'flower for) flattering baskets' (i.e. as gift to girls).

**GIÁRA, giara, yara**. The basaltic highlands of Sardinia seem strangely taking their name from the 'gravel', the 'pebbles', to be compared then with Lat. *glārēa* 'gravel'. Pittau (OPSE 233) suspect instead a name of Etruscan origin. Indeed the etymological basis is Akk. *yarhu* 'pond, pool', crossed well with *ḥārū* 'a large container (of liquids)', and with *ḥarrum* 'water channel' (see Heb. *yorēh* 'first rains: those until December'). It's easy to understand its origin. Those basaltic *giare*, all the more reason the *giara* of Gésturi which is 13 km long, are literally covered with swamps because of, being perfectly tabular, the water is not draining.

**GIODDU** Gall. and Sass. *yogurt*. A lemma strictly Sardinian, having no comparison in the Mediterranean (the Turkish dairy known as *yogurt* has been known in Italy only after the First Biga War). Etymological basis Sum. *gu* 'to eat, consume' + *du* 'to spread out: *gu-du*: food for spreading'.

**GIÓGGURU** Sass., *giogulu* Log. 'cradle'. Wagner, through the reading of Gall. *ikulu* and Corsican *vēcūlu*, *bēcūlu*, which he interpreted as a 'vehicle', proposes an origin from Lat. *vehiculum* 'vehicle'. Incredible! Indeed the term dates back to anc. Akk. *giigurru* (a basket).

**GIÓGLI, Zòrgi** in north-central Sardinia is the "king" of Carnival, who is carried in procession to the extreme judgment and then put to death. Scholars, linguists, anthropologists of Sardinia are coalesced in the unshakable certainty that *Giôgli, Zòrgi* is nothing but a corrupt phonetic for 'George', from Greek *γεωργός*, 'tiller of the soil', 'farmer', 'small landowner'. And anchor their certainties to the fact this "god" put to death in Sardinia is the God of nature. To reduce the issue to a *γεωργός* and, by extension, to the worked soil, it means to anchor himself to short-sighted perspective. The equivalence Giôgli-γεωργός was born, as indeed happened for so many religious phenomena of antiquity, to the tireless work of the Byzantine clergy, beginning with the early Middle Ages. They induced the ignorant people believe that parallel. Indeed *Giôgli* is an archaic Sumerian term, from agglutination of *gi* 'judgment, verdict' + *ug* 'to die' + *uli* 'lamentation' (*gi-ug-ulī > Giôg[ulī] > Giôgli, Zòrgi*). It means 'verdict of death with
lamentation’. Exactly, that’s what happens in the Sardinian Carnival, to the detriment of the clown who is brought to the stake.


**Iangulitti.** Punu li jangurìtti (Gallura, Sàssari) it means ‘to choke, strangle’. Also *iāngula*, *grándula, rándula* ‘gland’ has the same etymological basis, as it is affected by Lat. *glandula*. The *jängula ingrussáda* is benign lymph node (San Pasquale, Gallura). The term has therefore the counterpart in Lat. *glandula* ‘tongue’. The common etymological basis of *jangulittu*, *jangurìtti* is Akk. *ḥanqu* ‘strangled’ + *liitu* ‘stool’ (as if to say, ‘hang’ with the system of the stool, which is subcontracted); the second member of the compound can be well Akk. *liitu(m)*, *liitu* ‘power, authority’ (with meaning ‘strangled by order of Authority’); but can also be Akk. *liṭu(m)* ‘hostage’ (with the meaning, then, of ‘hostage strangled’).

**Immuñinàre(SI)**, Sass. *immusginàssí*. No Logudorian vocabulary lists this term, which means ‘to sit on the bare ground, curl up on the ground’, ‘to play sitting or lying on the ground’ (typical attitude of children), ‘rub on the ground’, ‘roll on the ground’. The base seems to be Akk. *mahhu* ‘exalted’, *mahhhù(m)*, *muhhhù(m)* ‘ecstatic, prophet’, *mahhû(m)* ‘to rave’, ‘become frantic’, *māhum* ‘to live from; depart (from o.s. body)’. So we have Akk. *in* (intensifier, motion to place) + *muhhû(m)* ‘ecstatic, prophet’ + Sum. *in* ‘turning, wallowing’: construct state *in-muhhîn*. All this refers to the fact the ancient *ecstatics* (including to some extent also epileptics) rolled in the dust during ecstasy, during prophetic moment, during epileptic seizure.

**Incìcià** Sass. (with slight phonetic change, it’s also Logudorian, Central, Fonnan lemma). You must avoid the paronomasia by attraction of Sass. *cèccìu* ‘circle’ (in turn from Lat. *cìrculum*). The current semantics is ‘to dent’, ‘put off-axis’, ‘to unusable’, but the archaic semantics was to ‘be tainted with suffering’, ‘be diluted in suffering’. *Anka di cìccià Turrio* ‘that Turrio (the devil) dissolve you suffering, destroy you, fill you with suffering’. The base is Akk. *inhû(m)* ‘suffering, wo*2 + *ḥīqù* ‘mixed, diluted’: construct state *inḫ-hḫqù*, with the overall meaning of ‘mixture of suffering, trouble’, ‘dissolve between the suffering’.

**Mattuggjà** Sass., *matuggiàre* Log. ‘to maltreat, manhandle’ mainly ‘manipulate, palpatate, crease’. From It. *mantrugiare*, according to Wagner. The possible influence of Italian should not obscure the existence of etymological Akkadian bases. In fact, the Sardinian word (and also the Italian one) have referents in Lat. *manus* + *tulù(m)* ‘breasts’ + *ḥanû(m)* ‘to press’ or *ḥararu(m)* ‘to dig, hollow out’: *man-tul-ḥanû* (> it. *maltrugiare > mantrugiare*), with the overall meaning of ‘to press violently with hands’ (apparently during a sexual assault).

**Mîncia**, Log. and Sass., *minca* Camp. ‘masculine member’; Centr. *mincrà*. Wagner believed it derives from Lat. *mentula*, with several passages that justify the three Sardinian forms. Yet I’m not convinced by Wagner. From history, from this same book through its various entries, by the arguments I expose on the Semitic civilization, we infer how big was the persecution of the Jews from the time of Constantine to the present. In *minca* we see yet another insult to the Jewish religion, of course operated by Christian clergy in the Middle Ages. *Minchà* (literally. ‘Offer’) is the Jewish prayer of the afternoon, which opens with *Psalm* 84 and continues with a long passage from Numbers 28: 1-8 speaking of the daily sacrifices.

**MUCCI** Sass. and Log. north-west ‘sower’; it seems, without being, *plural nomen tantum*. Wagner did not transpose it; even Puddu, and Spano. This strange name was never used in the villages, because even until fifty years ago there were no sewers. Sewers have existed, following the example of ancient Rome, only in the cities, starting from Sassari which was founded by Roman defectors from Turris Libyssonis. In Sardinia, a term incorporating Lat. *cōnca* doesn’t exist. There is this strange *mučči*, reduced into a small distribution area.

To understand meaning and etymology, we have to start by saying that in Sardinia each housing cluster has always had a site dedicated to uncleanness and to defecate. That of the peasants was always a collective defecating, *coram populo*, as pointed out stunned D.H. Lawrence during his visit at Sòrgono. The families did not have, at least in the past centuries, its own *còmmudu*, *te toilet* (the name says it all), where people secluded himself for intimate needs. Only wealthy families could afford it (usually it was a moving screen), and after the service someone took charge of bringing the chamber pot to the rubbish dump, to *su muntónlàzu*. Every village had its *muntónlàzu*, which stayed in periphery suitable to be
used (and reused, especially for removal in view of the fertilization of the vegetable gardens). Muntunälzu is denomial of muntôni 'pile' (see etymology in its place, in Akkadian meaning 'wealth, abundance'). Su muntôni, especially su muntonálzu, normally assumed also the meaning of 'heap'. Which strangely is very similar to the meaning of Lat. calvarium, Aram. gôlgotha, indicating a rising barely visible, almost the summit of a skull. It's exactly the same we check in Akkadian language, where mûḫhû, said indifferently mûḫhi, is the 'crown, skull, surface of organs; top'; ina mûḫhi 'at the top, above, in surplus'. So Sass. mucci pointed in origin, apparently the "mound" of collective revenue.

Mûcci Gall., Sass., Log. 'rockrose'; it has base in Akk. mûk, mûku (a plant); but it may be well from muqqu, mûkku 'poor quality; deteriorated wool'. To this second meaning plays that cîstus (rockrose) in Sardinia is considered of poor quality, useful (very useful indeed) only for the purposes of the oven or a momentary fire.

Muntunâggiu ‘rubbish dump’. It should be mentioned the use of the ancients (including Sardinians) of piling the village waste out of the gate of the village and to call it muntunâggiu, muntronárzu. The base is muntôni < Bab. mu'(ud)dû (large) quantity; multitude < mâdu 'becoming or being very numerous', ma'dû, madû 'large) quantity, wealth, abundance' + Sardinian suffix -ône, -ôni with epenthesis of -n- euphonic. Muntonâggiu, has the same basis of muntû-(nî) + Akk. nāhu 'to rest'; the compound mu'(n)dû-nâhu > muntonâggiu signified '(the site of) the rest of abundance, richness rest'. It's well known that even in modern unloading the rubbish "rests" to gain transformation into useful organic substances for fertilization.

Pindâcciu 'a fellow who puts the evil eye, who brings bad luck', 'man of ill omen' said of people considered harmful; pindacciâre, pindacciái 'to put the evil eye, bring bad luck'. Wagner for these terms finds unlikely sources. Connecting especially to Gall. pinnône 'scarecrow, snowman rags used to drive away the sparrows from the fields' (equivalent to Log. pazzâghe 'straw man'). Wagner believes that the foundation of all there is Lat. pinna 'pen' (sic!), even though, with wavering making, he clears that Gall. pindâcûlu 'rag' is derived from Lat. pendere. Indeed pindacciu has etymological basis in Akk. pîdu, pâdu(m) (with subsequent euphonic epenthesis of -n-) which means 'to imprison, confine', 'put in chains', 'keep in confinement, quarantine' + ahu(m), ahiu 'foreigner; abnormal, alien, non-canonic'. The etymological evolution leading to the present Sardinian pindàcciu, is clear and linear, meaning for 'foreign chained' an individual who, also outside of our being, is able to affect us, for obvious superhuman abilities.

Técciu Sass., Log., Gall. 'satiated, sated; rigid'. Wagner says plainly that it's "not a Sardinian voice, but Sassarian". In this lapidary sentence is condensed his thought on the nature of the dialect of Sassari. He strengthens his argument by presenting a series of other eventualities, such as técciu Corsican, téccio Genov.; anc. It. tecchio 'big, large'; Lucch. tégghio 'solid, tough, hard; full, satiated'. He in any case doesn't present the etymology. This is based on Akk. ūţû (designation of an activity in bread-making), probably crossed with ūṭûdu(m) 'quantity, abundance'. Obvious the reference to the dough leavening.

Trîccia Trîccia Sassarian phrase meaning 'water soaked': A paraqua abîltha e trîcchia-drîccia 'with opened umbrella and drenched to the skin'. The etymology is based on Akk. ūṭû(m) 'to penetrate; rub into' + kiâm, kia like', kî 'just like': ancient phrase meaning 'as if penetrated (by water)'.

Tunciare(Re). tunkiâre, thuncâre, thunkiâre 'to lament, sob, moan, grunt'; intzünkii Camp. 'hiccup'; thünkios Centr. 'moans, groans (including those of love)'; it's also Gallurian voice and Corsican, besides Logudorian. Wagner ascribes these items to onomatopoeic or phonosymbolic phenomena. Instead, this term has etymological basis in Akk. šûhu(m) 'loud laugh', even 'game of love, orgasm', 'instrument of violent enchantment (and therefore an aphrodisiac) < šiahu(m) 'to laugh, cry, have fun, make people laugh; fun'.

Tzotza Sass. 'broody hen'. We should charge, as a source, with Italian chiôccia (hen). But in the meantime it appeared only during the Renaissance, and the same DELI throw it away classifying as onomatopoeia. Indeed tzôtza (and It. chiôccia 'brooder') has base in Akk. ḫûqu (a kind of bird). We know that these animals never sleep on the floor but climb up, even with powerful and incredible wheelies, just above the trees, having the instinct to defend itself by foxes (although then it's difficult to defend against owls). In the absence of
trees they climb onto the ladder rungs. Well, the Akk. ḥuqu also indicates the 'ladder' too and also the 'ladder rung'.

3.1.10 The so-called "lisca toscana" and consonant links in northern Logudoro and Sassari's dialect: lc, ld, lg, lt / rc, rd, rt, l sc, sd, st > -lth-, -ldh- ; -χχ-, -hh-

In northern Logudoro there is a tendency to turn -l- / s- + consonant in -l- + consonant; often in certain areas between -l- and consonant develops a breathing element, so that the preceding liquid is palatalized or vanishes, and the word is pronounced baxχha 'boat', fuχχa 'fork', aħħa 'uncleanness', lahχu 'large', alθu 'high', especially in Sassari's dialect and in neighboring villages. In practice, very often we have a fricative element present for the duration of lateral sibilant phonation.

Wagner (HLS §§ 338-340) rejects the hypothesis of a substrate reaction and assume that these strange links have imitated a Tuscan vernacular phenomenon, in particular the so-called "lisca". Bottiglioni - Wagner's forerunner - noted that already in Évisa (Corsica) there is a similar phenomenon, due to the strong Tuscanization of that dialect. According to Giulio Paulis (Wagner's commentator36), the action of the Tuscan superstrate would have operated on a pre-existing tendency to change the anti-consonant -r- in -l- and give palatal (or crushed) articulation to preconsonant s. Paulis think, however, that the phenomenon could have also develop independently, without influence by Tuscany. It's a shame that Paulis, in addition to its laconic and Platonic hypothesis aimed at the autochthony of the phenomenon, has not chosen to explore it with a serious search. Thus, while Wagner's hypothesis are not convincing, those of Paulis do not give evidence.

Indeed, the Sardinian-Corsican phenomenon never originated from the medieval Tuscan dialect, but are these three phenomena (Sardinian, Corsican, Tuscan) to be a brotherhood, and none of them boast priorities: all three date back to the Second Linguistic Koiné, ie to Semitic-Mediterranean plancher. This means that Sardinians, Corsicans, Etruscans, known as a brotherhood by intense trade and a common cultural climate, for a long time shared the same linguistic area.

The phonetic process on which we now are thinking has only two etymological models. I cite as a scholastic example the Sardinian lemmas ilthivignu and iχχudi, with the corresponding soothe entries, which are aλdhénti and aħha. In total we have nine links of departure and only two outcomes (plus the two soothe forms aλdhénti and aħha):

Sd. link -lc- draws from the Semitic pattern l-q, r-g
Sd. link -lg- draws from the Semitic pattern i-k, s-ħ
Sd. link -lt- draws from the Semitic pattern ś-t, lτ
Sd. link -rc- draws from the Semitic pattern rħ, rħ, hħ
Sd. link -rg- draws from the Latin pattern rg < sem. rħ
Sd. link -rd- draws from the Semitic pattern rd, Lat. rd

Sd. link -rt- draws from the Semitic pattern r-t
Sd. link -sc- draws from the Semitic pattern sħ, sħ, ħ, šk
Sd. link -sd-, -st- draws from the Semitic pattern s-τ, šτ

The phonetic outcome of these nine links has - as I said - only two outlets (-lth- and -χχ-, plus the relative lenitions), whose models are:

36 See pages LXXII-LXXIV of Introduzione alla LHS
1. **agalthōlu, ithivignu, caldhu, láltíma, mułhatzu, priulthi**: for which see also - among a plenty - assulhu, bélthura, bultá, fałtha, fralthimáre, ihthuddá, iitthurrudá, imbúthia, immułthiddu, iippalthizzu, malthizzu, malthutzá, melda, multha, mułthinu, pibiríthia, pulthiggári;

2. **dirrāxchu, imbuxçu, ikxampūddditti, ikxuddi, lałhu, Paçxha, pułx̌edduinu, suixçu**: for which see also - among a plenty - aḥha, bāxха, bāxхɒ̣nі, ikxіćcia, ikxіmūzzu, ikxürivitta, ikxşusina, ikxutta, miçx̌inu, puçx̌rábu, tuçx̌onónu, viçx̌iddóni.

Below I produce a clarification of the etymologies of words here cited, from which we can extract some additional element of judgment.

**AGAŁTHÓRU** Sass. 'trachea, throat, esophagus'; the term belongs to north-Sardinia where it's present in various forms: *argalthóru* (Sassari), *aghentólu* (Ploàghhe); *gaigastólù* (Monti); *valgastólù, arghentólù* (northern Log.); *aigheštólù* (Mores); *ingrastólù* (Ösilo); *galgastólù, valgastólù* (Gallùra). Wagner gets rid of this argument saying these forms belong to Italian *gargalotto* (Elba and central Italy), partly influenced by Sd. *ingutire* 'to swallow'. The etymological basis instead is not Italian but Akkadian, from *galgaltù* 'hunger'. The basic form is Gallurian *galgastólu*, which is an adjective in -lu meaning 'a tube' of hunger'. The pattern for the link -lth- is *iithivignu*.

**ALGA, arga** Centr., *álira* Camp., *aḥha, aḥha* Sass. 'rubbish'. Linguists have derived it from Lat. *alga* (the sea vegetable). A short-sighted position, fueled by the fact Romans considered seaweed unnecessary, just calling it *alga inutilis*. But this is an indication of any scientific value, because, if the ancients were marking the futility of seaweed, conversely were marking the usefulness of rubbish, which was used with great advantage in field fertilizing. So they lack the conditions to create a parallel between seaweed and garbage, because only we, citizens with lifestyle voted to waste, equalize and approve arbitrarily those ancient concepts and consider useless both the *alga* and *álira*. As to its etymology, it's not derived from Lat. *alga* (seaweed) but from Akk. *ālu(m) village, town* + *ikû(m) field* - construct state *āl-ikû(m)* - meaning 'village field', 'a common place for rubbish'. The Sardinian construct state is upside down compared to the Semitic one. It goes without saying that the concept of *aliga* took off with the first crops, ie at the end of Paleozoic Era. The pattern I propose for *aḥha* is *iççudi, iscudi*.

**ARDENTE** Log., *aldhênti* Sass., It. *ardente* (burning): ex. *abba ardente* 'brandy'. Its base is Lat. *ardēo* 'to set fire', from which Sp. *ardiente*; cf. Hebr. *ḥārār* 'to burn'. For this lema, which was modified by the Latin, the pattern of -dh- link is *iithivignu*.

**ASSUSTU** Log., *assulthu* Sass. 'fright'. According to Wagner is derived from Sp. *asuster* 'to scare'. But he doesn't give etymology of both lemmas, which is from Bab. *ašùstu* 'grief, pain, sorrow'.The pattern for the link -lth- is *iithivignu*.

**BALCÔNI, balchônî**, Sass. *bāxχónî* 'window', a word corresponding to It. *balcône* but this is a 'structure protruding from the exterior wall of a building'. *DELI* don't find the etymology, and supposes it from a non-existent longob. *bālk* 'timber'. This lemma is Mediterranean, so even Sardian, and it can have two separate etymologies, one for the Sardinian and maybe another one for the Italian one. The Sardinian term seems to have base in Akk. *bālû, baʾālu(m)* (Ug. b’l) 'Ba'al, God of Heaven' + *qunû* 'of lapis lazuli colour' (construct state *bal-qunû*). So *balconi* as well as the common Italian *balcône* (see Dantesque *balco*), was originally an epithet of Ba’al, literally: 'Baal of Lapis Lazuli', or 'Baal of Heaven', 'Baal Lord of the Vault of Heaven'.

To understand this epithet, strange only in appearance, we start from the figure of *Baʿal*, the Phoenician god, a central figure of the religion of ancient Ugarit. For the Canaanites of the Bible the name was synonymous with God, and only from the fourteenth century a.e.v. it came to mean the greater of the gods and the Lord of Universe. It was the ancient Semitic god of storm and fertility. It goes without saying that the *window* of primitive houses, usually set at the top of the wall, from which you could see only the sky, it was considered sacred in origin as observatory dedicated to the God of Heaven. *A fortiori*, the function of 'sacred observatory' was given to the terrace on the building roof (the *balcony*, where the women were performing half-naked to celebrate the God of Fertility); as well was given to the
"balcony" built on the upper floors through a door-window and supported by beams of wood in a vacuum. They don't serve DELI's reeling attempts to patch any etymology to It. balcone, sufficing the famous phrase of Purgatorio IX, 1, referring to Aurora: “La concubina di Titone antico – già s'imbiancava al balco d'oriente – fuor de le braccia del suo dolce amico; - di gemme la sua fronte era lucente...”. Even Dante could not escape the poetic reminder that the balcone, since the highest antiquity, exercised as "observatory of the firmament". That said, it's also possible a more prosaic source of balconi, balcone; is Sum. barag 'platform' (with which you call the original function of a balcony, from an old barag-un 'high platform' (un = 'high').) But see also the etymology of barca.

BARCA, Sass. baxxa 'boat, river or marine boat'. At the time of Isidore of Seville was the lifeboat carried on ships. Term born in imperial age, from Heb. bârah 'to scroll agile, spend', 'to run away, to escape, to go through, to drive away' < Heb. bâreh 'flowing agile, speedy', 'swift', Ug. br a kind of naval vessel', 'a barge to land the goods', neo-Egyptian b(y)r 'boat for transport', Gr. βσμίασ, βαρις 'raft, boat' (used in Egypt) (Semerano OCE II 49); cf. Sum. barag 'platform'. The original phonetic model of baxxa seems Heb. bârah (< Sum. barag), with obvious loss of the second -a- and assimilation of -r- to - h (or successive -g) (bârah > bâraḥ > Sass. bâhha).

BÉRTULA Log. and Camp., bêlthura Sass. 'horse bag' (cf. Lat. averta 'travel bag'). For Wagner the Sardinian form is based on Latin, going through *avert-ula*; but he's wrong. The Latin term - however, widespread in southern Italy - is Mediterranean, like Sardian one, which has direct ancestry in Sum. bir 'to split' + tul 'well', meaning 'bipartite well'. Who knows the shape of the bértula, the Sumerian figure responds perfectly. Pattern of link -ith- is iltivignu.

BUSTÁ (bultá) 'to eat', also 'have breakfast'; bulthu (bustu) 'lunch'. It's the equivalent of ismurrâre, immurrâre, smurzzâ. Wagner is wrong in giving the lemma the meaning of 'to taste' < Lat. gustare 'try the flavor, taste'. The term is Sardian, based in Sum. bur 'meal time' > Akk. bûrû(m) 'hunger' + ûstu, ištu 'outside' (construc-state bûr-ûstu > bûr(u)štu), meaning 'out of hunger'. Pattern of the link -ith- is iltivignu.

CARDU Log., calduh Sass. 'thistle', thorny seedling which Wagner drew from Lat. càrdus < classic carduum, according to him, of uncertain etymology. Instead, the etymology of both words is clear and is based on Bab. garâdu(m) 'to pluck, tear out', garâdu 'to be warlike', also 'be mangy, despicable'. See Gardu surname. The pattern that favored the link -ldh- is iltivignu.

DIRRASCU Log., dirraxçu Sass. 'disaster, storm, tempest'. Wagner doesn't mention this term. Missing elements to look for the etymological basis in Latin and Romance languages. The etymological basis is Sum. de 'to pour' + raḥ 'to flood', 'break to pieces', 'thumping' compound de-raḥ meant 'pouring-flooding, which makes in pieces' (a whole program).

FALTHA Sass. 'deprivation, scarcity, famine, starvation by famine'; equal to It. falta 'absence, deprivation'. In Sardinian also means 'blame, guilt'; infalsthaddu 'who cannot simulate a feeling of guilt; embarrassed'; kenna faltha 'no discount'. It don't derives - as would Devoto-Oli, from Lat. fallère 'to fool'. Instead it hits etymology in Aram.-Heb. bîtî יבחר 'absence of', 'disappearance of', 'nothing'. The model that led to nexus -ith- is iltivignu.

FRAS甴IMÁRE 'to curse' (fraisehmma, frazhemma 'blasphemy') = irrocçare 'to curse'. In Central dialect irocco is the 'blasphemy', which at north is called frastimâ. According to Wagner irroccare < Lat. *ex-orcare from exercisare. While frastimâre would be from blastimâre for blasphemare. Indeed Sd. frastimâre is from Akk. bara(m) 'to read; implement a prediction, a divination'; announce' and the like + temû, tamû 'to curse'. The Mesopotamian compound bar-temû, then metathetic in the first part and later served by ephenthesis -s-, meant 'to curse'. Obviously -s- ephenthetic of frastimâre is euphonic. The etymological model of the link -ith- is iltivignu.

As to irocco, it's metathesis of Bab. ēkurrû 'temple, chapel (place of worship)'; Ėkur 'domicile of the demons' (Sumerian). Irrocçare means 'to send to hell', an obvious procedure forged by Byzantine priests, who were angry against the ancient beliefs.

IMBRULSTHIA Sass. and Log. 'brush'. Wagner compares this lemma with Piedmontian brustria intending it of Italian origin. Instead, the term has basis in Akk. imbû 'fiber' (of palm), imum (a tool), imû, immu 'tuft of hair' + ruššû, rûsu(m) 'dirt': compound imû-ruššû, im-rûššû with betacization of -û- and ephenthesis of -t-, that maybe was felt akin to a participial suffix. Imbrûltia was then literally the 'instrument of dirt', or 'fiber of dirt', or 'clump of dirt'.

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From these three meanings we understand that originally the brushes were made, as now, by hairs (those delicate, suitable for people and some clothing), by bristles and even palm fibers (for horses and other animals that had to be cleaned up by ticks and dirt); in the East they preferred rice stems. The model that gave rise to the link -lth- is *ilthivignu*.

**IMBUSCU, imburschu** Log., *imbuxchu* Sass. 'twig'; this is a secondary semantics. *Imbuχxu* mainly means 'launching something without being seen'; especially 'launching small harmless objects against someone, to tease'. Except the dictionary of Sassari's dialect, any other Sardinian dictionary gives the lemma. Yet it is well known and of high antiquity. To understand the etymology we must first recall certain social attitudes. You know the attitude of the guys to throw at each other, without being seen, objects harmless, especially to draw attention to an individual of the opposite sex. Occasionally the *imbuschu* is to detriment of any person taken from laughingstock by a group of revelers.

It's known the use of women in ancient Greece (also Roma) to throw balls or apples to men as sexual attraction. The famous Judgement of Paris (Lliad 24.25-30), was born that way. Eris, the goddess of discord, was not invited to the wedding of Peleus and Thetis, then she threw among the guests a golden apple which bore the inscription "to the most beautiful". Aphrodite, Hera, Athena competed... and so they came to the Trojan War. Other famous episode is the hymn V of the Greek poet Anacreon (570-490 a.e.v.): «That's Eros gold-hair hitting by the ball invites me to play with the girl. But she my white hair disdains, and looks enchanted another hair». Etymologic basis of *imbuscu, imbuxchu* is Akk. *inbu(m)*, *imbu* 'fruit, flower; sexual appeal' + *uškû* 'maid, servant': construct state *imb-uškû* = 'servant of a sexual attraction'. This etymology can be taken as a model of the string -χχ-; see also *dirraχxu* and *iχχudi*.

**IMULSTHIĐDU, immulsthiđḍa** Sass. 'thresh, griva'; *una tàccura d'immulsthiđḍi* 'threshes spit'. It seems this name is derived from *mutha* 'myrtle', because the threshes spit is always presented on a layer of myrtle or otherwise flavored by myrtle. *Immulsthiđḍu* is a p. p. ('deposed on myrtle'). The phymton *murta* is based on Lat. *myrta* < gr. μύρτος. The etymologic model of string -lth- is *ilthivignu* (process of similarity).

**IPPALTHIZŻÀ** Sass. 'to disintegrate, cancel'. In Sassari and Logudoro still there is blasphemos *Cancù ti vègghiani ippalthizzàddu* 'What they see you pulverized, disintegrated', by some people badly translated (by Wagner's influence) from L. *impastissiare > Camp. impastissài* 'hurting a thing dirtying o.s.', although its base is Akk. *pašatu(m)* 'to erase, cancel, revoke, delete' > *paš(á)tu(m)*.

**ISCHICHICIA** Log., *iχχiccia* Sass. 'small jet of water; small leakage of liquid faeces'; variants: *ischìsare, ischišire*, Sass. *iχχišà* 'to blow o.s. nose'. Wagner don't derive it from Cat. *esquixar* 'to throw drops of a liquid at a distance' but considers it as imitative voice. Indeed the etymologic basis is Bab. *hiçu* 'mixed, diluted', repeated to give him vehemently: *hi-hiçu > metath. ihhiçu > ischiccia, iχχiccia*.

**ISCHIMÚZU, iχχimùzu** is the 'minimum noise, barely audible, product by moving or doing things'. Wagner doesn't incorporate *ischimùzu*, whose etymology is based on Bab. *sēkû* 'deaf'; *šēhù, ŝīhù* 'wind, breath, air' (with metathesis > *šišu* + *muţû* 'deficit, the remaining part' or *muţtû* 'very small, too small': construct state *išhi-muţ-tû* = 'minimum breath'.

**ISCRAMENTÀRE, scramentàre** 'to learn at their own expense, correct themselves in the experience of illness'; *iscramentu* 'direct experience of an illness'. Wagner derives it from Sp. *escarmentar* 'strictly correcting'. Coromina in turn gives *escarmiento* 'castigo ejemplar, desengaño adquirido con la experiencia'. And presents it as syncope of *escarmiento* from Scarnino 'daño infligido a alguno'. The origin would be from *escarnecer, escarnir*, in turn from a Germanic form *skermjan*. Maybe, even if it's wrong resorting to non-existent words as *skernjan*. Indeed, the origin of this word is Akk. *sahāru(m)* 'attempting to save o.s.', 'letting someone go back', 'to take back' and so on. At the word is added Lat. suffix -mēntu.


Sardinian and Latin etymologic bases are both in Akk. *huṭaru, huṭūru* 'stick, rod' (used to beat someone, or something like the branches of the olive trees, walnut trees, etc. in
order to bring down the fruit, but also to beat the times of running and dancing). See Sass. ischùtta 'moment' and ischutzurà 'to shake violently'. The Semitic root of isχudu, iχχudì, as well as iχùtta (which is ฤtårù, ฤtûru) highlights the basic element that gave the archaic model, the key to process that led from is-\(\mathbf{\eta}\), \(\mathbf{\eta}\) to the current pronunciation -χχ-. Note that i- is prothetic (v. § 3.1.18).

\textbf{ixirixia} (x as Germ. -i-ch). At Sassari it's a cry of joy, of unbridled joy, voiced during songs, parties, toasts, especially while dancing. Obviously the dictionaries do not bring him back, linguists believing it nothing more than an inarticulate externalization, metaphonetic, almost bestial. But no. It derives directly from Hebr. ye\(\mathbf{\eta}\)l (נָּה) 'long live!, hooray, 'hurråh!'. The intercalation of enthusiastic -r- in the middle of the iteration of the Hebrew term (ye\(\mathbf{\eta}\)l-ye\(\mathbf{\eta}\)l) can be understood as an euphonetic way; but ixirixia may well be a compound of Hebrew term + Akk. rëhu 'overabundance, overflow, vent'.

\textbf{Ischurivìtta} Sass. 'spanking', pl. -iscurivitti. It would be natural, according to the law of paronomasia, analyze this lemma in three members: is- (action prefix) + curi- (metaphoneness in construct state, curi < curu < culu < Lat. cûlus) + -vittà (unknown). The fact that one of the three members is unknown insinuates doubt that the whole word can be pre-Roman, and that it deserves further analysis. The ischurivitta is given to the naughty children, to correct their irritating behavior, diverted action, which disturbs cohabitation or morality. Probably this word is not related to the semantics of cûlus. Ischurivitta seems a Sardinian compound based on Akk. išku(m) 'son' + rûbu 'earthquake' + ittu(m) 'peculiarity, characteristic, special nature', with the overall meaning of 'special sign of shaking (correction of morality) of the child'.

Given the strict upbringing of past eras, this sign could be expressed not so much by a "civil" spank but by a strap, with a stick, by a whip, even by the dreaded nèviu (the bull virga dried, which I personally saw using often, with the terror of those who suffered); or the sign could be delivered by significant deprivations, first of all the order to a total fast for a day or two.

\textbf{Ischùru}, iscûru Log. and Sass. 'poor, wretched, miserable, unfortunate': Ischuru la te 'poor you!', Ischuri li mammi c’hani figliorì a lu vindiòrù 'unfortunate mothers who have children dissolve, drunken at taverns!'; Ischuru lu cani chi è a mincia in fora 'mean the dog, who doesn’t have to cover the pudenda!' (Bazzoni). Eymological basis is Akk. kuuru 'physical and mental depression; apathy'; Also kurù(m) 'short, dwarf, achondroplastic'.

But the base could also be Akk. iškurù(m), eškurù(m) 'wax to write on the tablets'. Writing on the wax was, as it's known, momentary, then it was levelled for new notes, and earlier writings were lost. This may have produced the concept of the 'helpless person', 'person subject to lability of fate'.

\textbf{Ischùtta}, iχùtta Log. and Sass. 'time, moment'; Wagner believes it from Lat. excùtèrre 'to shake' (see iscudi). Undoubtedly the Latin form is very similar to Sardinian one, but etymological bases of Sardinian and Latin ones are both in Akk. ฤtårù, ฤtûru 'stick, scepter', which was used since the dawn of time and until the end of the nineteenth century to beat the moments, the time of a song or a dance: in place of nonexisting metronome, stick was even used in the schools of classical dance and even by the orchestra conductors till the end of eighteenth century, instead of the wand, an invention of the '900. In any case, it should be noted the basis of these lemmas is Akk. isqu(m), isqu, which was intended to a range of music played by the strings of a lyre: 1 + 3. From here, Sass. ischùutta, iχχùtta 'moment', which is a fusion of isqu and ฤtårù. The Semitic root of isχudi, as well as iχχùtta (ie ฤtårù, ฤtûru) highlights the basic element that gave the archaic model, that is the key of process that led from s-\(\mathbf{\eta}\), \(\mathbf{\eta}\) till the current pronunciation -χχ-.

\textbf{Iscuscidimagàdu} Sass., iscossiminzàdu Log. 'lotu bogâdu de pare' especially said of feet or legs; 'disconnected'. Sass. iχχùsiminnàdu is meaningful, referred to strongly 'bumpy' fellows, with the bones out of place or suppositories such, 'lame' and decomposed ambulation. At first glance you may think the first member, iscùsci-, can mean scosciato 'with dislocated hips', considering in turn -mignàdu, -minzàdu a phonosemantic expression. But indeed all this mixture has etymological basis in the Akkadian language; only is- (private or illustrative), has Sardinian neo-formation.

For the first member we have four options: kuşsùdu 'lame, mutilated'; kussù(m) 'chair, stool, throne'; kuşu 'crab'; ḥusù, ḥuşsu 'pain'. You can imagine that s iscossiminzàdu is 'lame' or 'mutilated', or he moves like a 'crab', or he moves bad because of 'pain', or is 'disconnected' as a 'broken chair' (is-cussu-).
About the second member, we have Akk. mindinu 'a monkey'; in this case -mignadu, -miḫadu, -minžadu seems to illustrate the first member, and we are able to read in the compound iscuscimignadu, iscossiminžadu the condition of a man reduced to virtually 'carcass', 'collapsed' for debilitating diseases, for accident, for violence, walking almost like a crippled monkey.

**ISCHUSÍNA** Sass. 'diarrhoea', cussu 'diarrhoea'. Wagner derives the term from Lat. cursus 'diarrhoea'. But it's evident that both words Sardinian and Latin have the same origin in Akk. ḥuṣu, ḥuṣṣu 'pains (especially of the abdomen)'.

**ISTHÚDÁ** Sass., Camp. studáí, Log. studáre, istudáre, tutáre, tudáre 'turn off'; the original meaning is, according to Wagner, 'to cover the fire with earth and ashes', 'to bury': su ināi k'iḏḏoi vu tudáu 'money that was buried there'; ḏdu ḏudád ṣṣaccínt a ssa mizza 'they bury him next to the source'; ḏḏ ānti tudáu 'they buried him'; ḏḏ ianta tudáu 'they had hidden'. In the sense of 'bury' Sardinian tutáre was already present in CSNT 39 and CSMB 214, hence its antiquity is attested. Wagner, on the basis of his predecessors, makes an etymological form from Lat. *tutare*, but it's non-existent; to complicate his position is Sardinian term studá 'end, conclusion' of fixed time, of event, and *rest, respite*. The etymological basis of studa - Wagner doesn't know it - is Akk. ṭūd(m), ṭuddu 'road, transit' with prosthesis of negative -s- with the sense of "end of road".

**ISTIVÍNZU** Centr., ilthivignu Sass. 'riddle'. The etymological basis is very clear, from Akk. eš(u) 'to confuse, make', 'make obscure, uncertain' + ūṭu 'drowning'; construct state eš-ēṭu with original meaning of ('tīngh) dark and submerged'. The Semitic root of istivínzu, ilthivignu (which is eš-ēṭu) highlights the basic element that provided the model and led from š-ṭ to the current -ṭh-.

**ISTRUḌḌÁDU, ilthrudḍádu** 'chi est fatu a sa russa, pagu fine, pagu diligu de maneras de fāghere, chi est pagu de tzou, bonu a nuḏa, kenzta cabu' (Puddu). Wagner sees it as adjectival of Log. truḏa 'ladle, spoon' < Lat. trūlla 'big spoon'. If so, we must infer that originally istrudḍadu meant a person without a ladle, unable to serve the pasta, unable to eat it, except using coarse manners. Among the Sardinians, until a few years ago, it was customary that men of the villages (especially the shepherds) in moments of relaxation were busy in shaping wooden spoons, even during the Holy Mass!

Clear that among the Sardinians not having a spoon or ladle was a regrettable omission. Istrudḍadu 'without ladle' then is an acceptable metaphor.

Yet we must weigh well the various semantemes tied at this word, which, more than 'without ladle' concerns (see Puddu) a man 'grossly fact, not much fine, not very diligent action, counter-intuitive, no good, no brain'; sa fēminā istrudḍadā is a woman who works with gross malpractice, wrong in the various processes of making domestic or dropping her tools. These semantemes indicate many more negative qualities, which, however, are different from those of man lacking in fore-sight who doesn't build even a spoon. Thus I'm led to identify the etymological basis in Akk. īṣṭu(m) 'outside' + ṭūd(u) (a part of the head), with the basic meaning of 'freak out', 'brainless', see Log. ischaivedḍadu 'brainless'. The model of string -ṭh- is ilthivignu.

**ISTURURUḌḌÅRE, sturrurudāre** Log. 'to sneeze', Sass. ilturudā. It has the etymological basis in Akk. tūra 'come back!' imp. < tàru(m) 'to go back, repeat, delay, replicate, vomiting, repel'; 'to swing (door slamming)' + ru'tum, rutu 'to spit' + Lat. ex: ex-tūr-rūt-āre, meaning 'eject noisily spitting'. One can imagine that in another time, another etiquette, people let go himself.

**LARGU** Centr., laḥhu Sass. 'large'; cf. Lat. lārgu(m) 'abundant, generous' < Akk. la 'from' + rāḥu 'pour, which is poured out'. The Sardinian link -rg- draws on the Latin model -rg-, whereas the link -hh- draws from Semitic nexus ḥ (with appropriate metathesis).

**LÁSTIMA** Log., Camp., lāthima Sass. 'pity', 'compassion', 'late, complaint'. It's often used to a wretched person, struck by misfortune, by bad disease, a serious accident: ite lástima! 'what a compassion!'. Wagner puts the etymology in the equivalent Sp. lástima. In any case, the Spanish and Sardinian terms have the same etymological basis in Akk. lāṣu 'to knead' + temū, tamū 'be damned, bewitched, enchanted'; construct state láṣ-temū. It seems the original meaning was 'be mixed in an evil spell', or 'being prey to the curse'; hence the effect of pity, compassion towards an affected person. This lemma becomes model of the link -ṭṭh-.
LICARDU Log., liccaldu Sass. 'greedy', mainly 'demanding in the kitchen, of fine palate'; also liccànzu. Wagner equates it to old It. leccardo; see Log. licconia 'delicacy' = anc. It. lecconia. The etymological basis is Akk. lēku(m) 'to lick', liqū(m) 'palate'. But see also licarissu. The etymological model of link -ldh- (from It. -rd-) is caldhu e iltivignu.

MAŁTHITZU Sass. 'mush, pulp', 'medicinal poultice'; fattiru a malthizzu p oniddiru a malthizzu 'please make a mush, a poultice, use it as a poultice'; the phrase, in a figurative, is aimed at those who refuse to give up something (Bazzoni). Masthizzu may also be the 'chyme' (Log., but in this case is called mattitzu), which is the mess created by the stomach with food swallowed. A closer look, it seems that in the Sassarian lemma are merged two semantics of malthiggà 'to chew' and matza 'stomach and intestines' (which are the organs responsible to digest what has been chewed). See etymology of matza. The etymological model of link -lh- is iltivignu.

MAŁTHUTZÄ Sass., mastuciāre Log. 'to nibble', 'be constantly chewing'. Wagner doesn't present this term. The etymological basis seems Akk. maštu(m) 'skin condition that itches and requires to be constantly scratched' + ḫadū(m) 'joy', with the overall meaning of 'joy'; habit of constantly scratching', with following semantic transition to paroxysmal movement of who chews continuously (the fashion of chewing gum...). The etymological model of the string -lh- is iltivignu.

MERDA It. 'dung, dejection, excrement', Sass. mēdha. DELI gives merda from Lat. merda (shit), presenting it as etymology unknown. Even Devoto-Oli. Even Eرنout-Meillet leads off track, connecting it with Lithuanian smirūžiub 'baby, boy (Lat. puier)' (sic!).

But merda has kinship with Lat. mordeō 'I bite', which Eرنout-Meillet warns to be without Indo-European connections, if not with Sanskrit mardati. The other relationship of merda is Lat. moriar 'to die' (Skr. mṛyāte 'he dies', Lit. mīrštu 'I die', Arm. merāmiu 'I die'). The third relationship of merda is with Greek Homeric σμερδές, σμερδάλεος 'terrible, horrible, frightening', which rightly Frisk also connects to Lat. merda and Lit. smirētī to 'stink'. Nobody has noticed that Amerdad is also a proper name that in Old Persian is the Immortality personified, a benevolent genius in the service of Almighty God Ormuzd. The opposite of Amerdad is just merda, "mortality" par excellence. And so we return to morior: in fact merda is an ancient participial and aphonetic form of morior exactly of his p.p., which is mortus, mortuus. See Sum. mudur 'dirty', mudra, hence Lat. ablaet merda. The etymological model of the link -lh- remains - for acoustic confusion - that of iltivignu.

MISKINU 'wretched', 'who stays in a state of unhappiness'. Wagner believes it from It. meschino, as well as from Sp. mezguino. DELI in turn submit the lemma as Arabic miskin but of Akkadian origin. Indeed, the etymological basis for all these languages is equally anc. Akk. muškēnum 'poor, servant, employee', see anc. Heb. misken 'poor, wretched' (םִּפָּקֵד). The original phonetic pattern of link -χχ- was imbutu, iḫḫudi.

MUŁTHÁZZU Sass. 'moustache'. There is also the surn. Mustacciu, Multazzu. Etymological basis is Akk. mušṭu(m), muļtu 'comb', pl. mušṭatu 'comb' (from which Sd. mustazzu, for the shape of the comb teeth). This lemma is a model of the etymological link -lh-.

MUŁTHIŅU. This term is not implemented in the dictionaries, and it's strange, being in use in northern Logudoro and Sassari. The adverb a multhīn depicts paroxysmal situations, extreme, especially related to the verb ilthringhere 'tighten' or the like; cullētu ilthrintu a multhīn 'collar closed up to fainting'. For the etymology comes to mind first of all multha 'myrtle', whose berries terribly tannic, as well chewed, produce a knot that prevents swallowing. But the true etymological basis seems to be Akk. mūšṭi(n)nu(m) 'urethra', see abān mušṭinu 'stones in urethra'. The etymological model of the link -lh- is iltivignu.

MURTA, Log. and Camp., multha Sass. 'myrtle'. The etymology is from Lat. myrra < Gr. μῦρος. But the etymological model of the link -lh- is - for acoustic confusion - iltivignu.

PASCA, Pasčia. The Sardinian Pasčia 'Easter' doesn't receive its name from the Byzantine Πάσχα, as it's supposed to, and even from Hebr. Pesah, but from Aramic pasḥa. This lemma is a phonetic original model of the link -χχ-.

PIBIRŁTHA, pibaritha Sass. and Log., pipirista Centr. 'eyelash', also 'eyelids' and 'eyebrows'. Wagner ignores the etymology, and absurdly tries to compare the term with pibiri 'pepper' or similar formations. Instead, the etymological basis is Akk. pe-r(u)m 'bud, shoot' (doubled in pe-p er(u) + išitt(m) 'storeroom, treasure', with the overall meaning of 'bud of the treasure'
(referring just to the eyelids that open showing a most expressive part of the body). The etymological model of the link -lth- is īlhivignu.

**POLCHEDĐINU** Log., pu̱x̱čeđđìnu Sass. 'bastardized, macaronic' (referring to the way we talk, to speech); itariànu pu̱x̱čeđđìnu 'macaronic Italian'. This term is not recorded in dictionaries, also because it's difficult for linguists this paronomastic term reported no policy to 'piglets' (porcheđđus). But etymological basis is not to be sought in relation to the piglet: it's instead in Akk. pu̱ẖu(m) 'to exchange, replace' < pu̱ẖu 'exchange, replace' + ūlu(m) 'pure, clear'; pu̱hızzaru 'equivalent exchange'. So itariànu pu̱x̱čeđđìnu literally means 'Italian substitutive' ie spoken or read by substituting some words of the dialect. This lemma is a original model of the phonetic link -x̱x-.

**POLCHRÁBU** Log. 'wild boar', Sass. pu̱x̱yrábu. Sardinian porcu, polcu 'pig' has the equivalent in Lat. porcus, which is the 'pig enclosed in a fence' in contrast to the wild one, called by Latins aper. In Logudoro the wild boar is called by a compound that is the fusion of two Sardinian-Latin terms: porcu-aprō > porc-apru > polcābru. The original phonetic model of the link -x̱x- was pu̱x̱čeđđìnu.

**PRIULTHI** Sass. 'larding, stuffing with bacon'; priulthiddu 'larded, well stuffed'; pari priulthidda a lalduh vècciu 'you seems padded with old lard' (who puts on airs and graces) (Bazzoni). The term is registered only in Sassarian dictionaries. As usual the arrogance of etymologists, on the basis of Wagner, has prevailed on scientific research, and they believe that only a word in the vocabulary of Sassari had no dignity to be admitted into the wider vocabulary of the Sardinian language. Indeed this term has etymological basis in Sum. bir 'to scatter' + ūš 'membrane' + til 'to complete': in compound bir-uš-tiλ, then subjected to metathesis > *bri-uš-til > priušτi(l), with meaning of 'completing (the roast) with sprinkling or membrane (of lard)'. This lemma becomes the model of the link -lth-.

**PULTHIGGÁRI**. Bazzoni presents it simply as 'portico', as then he clarifies the concept, recognizing almost to portico the function of the Athenian Stoa, which was a huge public porch, similar to Forum in Rome, where it was the city market, in which the populace expressed part of their social life; see the Latin phrase Verba de forō arripere 'use of vulgar terms, of the square'. Indeed Bazzoni translates: "portico, intended more as a public place frequented by all and without too much concern". To clarify, Bazzoni citers the phrase Casa Meja a pulthiggári 'my house in disarray, as if it were a public place'.

The famous expression in Sassari keeps in this case the same spirit and the same semantics as received by the Roman founders of Turris Libysfon, for whom the pórticus 'colonnade sidewalk' was first and foremost the site of storage of goods arrived at the portus: this linked also to porta (door), to verb portare (carry), with the concept of 'enter' in a public place, see Akk. abartu, ebētu 'port, the other side'. But in Sassari's dialect it's precisely the concept of immorality prevailing in the phrase Casa méja a pulthiggári, literally 'my house as porticale'. The suffix -ále, Sass. -árí gives precise connotations to the porch and specify the exact semantics of the term, which is 'place of perdition, brothel, cathouse', 'site where prostitutes entice passers-by'. The etymological model of the link -lth- is īlhivignu.

**SCATTA** Log., iččatta Sass. 'head dandruff'. In some villages it may be the 'babies milk' (Escalaplan). It can also be a 'piece of stone' and also the 'fish scale'. Wagner thinks to Latin origin from *scatta (< scatus preserved in glosses; scatus: impetigó, sicca scabies), but doesn't produce an etymology. It is because it rests on Ass. sikkatu(m) 'nail, wedge, spike, spine'. The original phonetic model of the link -x̱x- was iččudi, ischudi.

**SCHAMPUDDI** Log., iččampuddźiti Sass. 'rest of the expenditure retained by knowledge or unknowledge of the client', 'ridge made on the expenditure'; It. scampoletto. Etymological basis is is- privative < Sum. e to go out + ūše 'to tear'; e-še meaning 'stripping away' (cf. Lat. e, e-ks 'out of place' < Sum. e-še as well as e + ḫaš 'to break') + Akk.-Sum. kappum 'hand, account' + di 'small' + ti 'cutting, crest': in composition was eš-kappum-dit-ti, meaning 'small cutting of the bill, small crest on the account'. Note that it. cresta (crest) has the semantic correspective in Sum. ti 'crest' in the sense of 'cutting edge', 'ridge, razorsharp'. fonetico originario del nesso -x̱x-. Already in Sumerian era for 'crest' was intended that of cock, of a peak, an edge of a cliff. In turn it. scampoletto is diminutive of scâmpolo (s-privative + Akk. kappum 'hand' + Sum. lu 'abundance', meaning 'remnant of abundance');
cfr. It scampare ‘to escape’ < s- privative + Akk. kappum ‘hand’. ępēumpudātti is an originary phonetic model of the link -χχ-.

SUÍRCU, suilcu, suiscu Log. ‘armpit’; surbiccu (Nūoro), survi ‘u (Barbágia of Ollollái), subri ‘u (Fonni), suércu (Dorgáli, Bonârcado, Camp. in general), suīχχu northern Log., Sassarian. Wagner presents the derivation from Lat. subhircus (literally ‘under the he-goat’), for the fact that it’s attested in Isidoro XI, 1, 65 (Alae... subbrachia... Has quidem subhircos vocant, propter quod in plerisque hominibus hircorum foetorem reddant). So uncritically Wagner adapts himself to a medieval etymology, which we know what trust might have. Indeed, Wagner is somewhat recalcitrant to this formulation, for reasons of phonetic laws, and then he thinks there has been some contamination between subhircus and Sardinian copercu ‘cover’. He cannot abandon this hypothesis even in view of the self-evident fact that it. ascella is the result of Lat. axilla, which has never ceased to be productive (except in Sardinia, where then is to be found a different etymological basis). In fact, the etymological basis of Sardinian suīrcu and related allomorphs (as well as the Lat. Mediev. subhircus attested by Isidore) is Akk. su, zū(m) ‘excrement, feces’; ‘breakdown product, discarded due to deterioration’ + erḥu ‘aggressive’, ‘smelly’ said of mouth and another: in compound it made already then su-erḥu. The phonetic original pattern of Log. suiscu, suirc, with the outcome of Sassarian link -χχ-, was īχχu, ischudi.

TUSCHUNÓSU Sass., tosconōsu, tusconōsu Log. ‘rancid’. Wagner presents it as an adjective derived from toscu Log. and Camp. ‘toxic, poison’ < anc. It. tosco ‘poison’; he believes term toscu cannot come directly from Lat. toxĭcum because the unstressed vowel could not fall. But this concerns, in hindsight, some of the “phonetic laws” falsely based on the fact the Sardinian language should be derived from Latin. Indeed toscu has base in Akk. tusku (a mineral) as a drug, evil product; what seems to be the adjective (toschonōsu) has the base of the second member (–nōsu) in Akk. nušu(m) ‘vomit, spit’. Therefore toshonōsu is not really an adjective, but has attributive function since it adds a specification, a clarification: ‘drug that produces vomiting’.

VISCHIÎDÔNI Sass. ‘simpering’, ‘very flawed person and gooey’; vischidu reported to person, spoil, prissy, affected, mawkish; related to food, sour, which took a sour taste because it went bad (Bazzoni); bischu ‘mistletoe, (bird-)lime; mawkishfull’: n’hái poggu di bischu! ‘how much you’re insipid, silly!’ (Bazzoni). The base is Akkadian. The first member bischu means ‘melsangin, clumsy will in attitude and behavior, denoting dullness of mind, or apathetic indolence’; N’ài poggu di bischu! ‘I knew how much you’re silly!’. Bazzoni thinks this term is equivalent to bischu ‘mistletoe’. In this case, we should imagine the idea of mistletoe will serve to give an idea of “stickiness” of a person. But I remember that in Sassari bischu figuratively also means a ‘jolly pose, playful, especially at inopportune moments’. The etymological basis seems to be Sum. biz ‘to drip’ + kud ‘sweetness, sweet-honey’, meaning ‘(man) that drips honey’. The second member -dôni has basis in Akk. dunnu ‘strength, power’ and reinforces the concept of bischu.

In writing the epilogue of this paragraph and in closing the discussion, we can finally give the scientific brand on a issue that has been debated in vain (or rather uncritically) by linguists of academies for at least a century. And in conclusion, we can scientifically say that the consonant clusters of northern Logudoro and Sassari dialects are a Semitic phenomenon (therefore also Mediterranean phenomenon) related to the Second Linguistic Koiné, precisely the Semitic one.

Not only. Because it is the city of Sassari to be the epicenter of phonetic yields of the famous consonantal clusters, we have evidence that Sassari, despite the total Romanization that since the days of Julius Caesar destined settlers of this area (along with the parent Turris Libysonis) to get space among the Semitic peoples of the hinterland, Sassari was never able to get rid of the original consonantal outcomes -χχ- and -lθ-, and indeed Sassari ran those clusters untouched for thousands of years, sending them in some way to both Corsicans of Sardinia (Gallar) and cismontanians (strictly the Corsicans), and, at least in part, to the Etruscans.

This finding may be sufficient (but many others concur, as we’ll see in this Grammar) to imagine Turris Libysonis and Sassari as two cornerstones of Semitic speech in Sardinia, a speech that was only “limited”, frontal, but it was never deleted from Latin language of.
Turris and Sassari. The fate of Latin language, starting from those two cities, was to grope to expand throughout the Logudoro without success for an entire millennium.

3.1.11 Akkadian š > Sardinian š, ž

After ten paragraphs devoted to demonstrate the archaic foundations of the phonology of Sardinian language, now we can finally allow us to prove that there were many words in Sumerian or Akkadian or Semitic in general, to have transmitted his /š/ (alternative /ṣ/) to the Sardinian language today. Without delay, I'm going to a brief list of etymologies.

CHIŻINA, kixîna Sass. and Log. ‘ash’ especially the one of the hearth. In other areas of Sardinia, starting with the Sulcis, we have the term cinus (hence the surname Cinus), and Wagner believes the origin of this Sardinian term is from Lat. cinis ‘ash’, through its new formation, attested in glosses, cinus. But Wagner same has difficulty in justifying the form kixînî; to that purpose he introduces an invented adjectival (*cinusia), from which would come the Central-Eastern Sardinian forms (ciniţu and the like), then subjected to metathesis. But if we read Akkadian dictionary, we don’t need invented forms as *cinusia, having already prepared the lemmas on which are based Sardinian forms: kînînu ‘hearth, brazier’, kānīsu, kanîsu ‘which lies beneath’ (referring to ash), which then, as often happens in Sardinia, were subjected to metathesis in the north, at Sassari, from kānîsu to kîżina. Clearly, even Latin forms come in, with equal dignity of Sardinian ones, in the broader basket of Mediterranean attested forms.

FRÌSCIU Sass. ‘closure, lock, keyhole’, Centr. friskiu. Wagner derives it from Lat. fist(ū)la ‘pipe, tube, rod’. He with other linguists, considering the ancient forms of door locks, whose prototype is a simple bolt, thinks nothing less than Latins had the idea of a ‘flute’, which is also made of cane. When you say fantasy and quibble!... Indeed the etym. is Akk. pirištû(m) ‘secret’.

IŻÂBBIDU, isâbbitu ‘thoughtless’, also ‘fool, idiotic’. Its etymologic basis is Akk. šabbûtu(m) ‘captured, taken’, šaḥatu(m) ‘beating, sweep, carry away’. In the case of Sardinia it’s referred - especially in origin - to the mind, to the ‘imbecile’ (lt. mentecatto) a man with ‘taken, prisoner’ mind.

MAKIŻÔGNU Sass. and Log. ‘fool, idiotic, foolish, crazy’. We know the origins of this word. Plautus with Maccus has even created the name of a character in Atellana. Wagner presents maccu as Latin; of member -ṣognu he don’t care. While taking into account the Latin element, which acted as cultural superstructure, I clear that Sardinian maccu has a base in Akk. maḥhum ‘ecstatic, prophet’, from maḥhum = ‘to rage, getting in trance’; the second member -ṣognu is based on Akk. šunnû ‘doubled, split’ (with the same meaning of lt. schizofrêncico), šunnâtu f. pl. ‘alteration, change’ < šanû(m) ‘to become different, change’.

MÂSCARI is the name of a river flowing in Mascari-Giôscari valley (Sassari); base in Akk. mašqû ‘irrigated site’, ‘water cistern’ + ārā ‘land’, meaning ‘irrigated land’ + Lat. suffix -is.

MÂSCIÔTTA Sass. ‘beautiful girl’; masciottôna ‘beautiful and exuberant girl’; mascitta ‘young girl’ (endearment). The three forms must be submitted to a separate etymological analysis. Masciotta has the same formation of Sass. māsciu ‘male’, based on Akk. māšu ‘brother/sister twin’, Sum. māš ‘twin (in general)’ + Heb. suff. -ot indicating the kind of women compared to men. In Hebrew the feminine plural terminates normally in -ot, but also some female names at singular have -ot.

Masciottôna has the same phono-semantic base of masciotta + Sum. unu ‘girl’, and pointed more accurately to a ‘young woman’. Mascutta has a background similar to Sass. māsciu ‘male’, and is based on Akk. māšitu, māššitu ‘twin sister’, from which centuries was formed a new semantics focused on the ‘baby’, exceptionally the ‘teenager’. But it’s very likely that mascetta is nothing more than the female (Hebrewzed) of Akk. māšši(u)m (hence masciotta, masciotta) ‘rapacious, predatory’ with easy reference to the fact at the origins men behaved as true ‘male’, taking literally the woman, instead devote the preliminaries of courtship. From here
seems to derive the female *mascitta*, indicating (always at origins) the ‘sexually aggressive woman’.

**MURRUNGIÀRE**, *murrugnàre*, *murrungiài* ‘talking, complaining, mumbling in a low voice’; *murrugnòsu*, *murrungiòsu* ‘croaker’. Wagner poses as base *murrù* ‘muzzle’ and believes the infinitive *murrungiàre* was born from the observation of ‘growling dog’. In short, he believes to onomatopoeic origin, partly because such a term is present in Italy and in some western European languages. But to tell the truth, in these lemmas nothing is onomatopoeic. They have base in Akkadian language, and forms from which we draw are: *murrù* ‘bitterness’, *murrû* ‘to be silent’, *murù* ‘rainstorm’ + *zarù(m)* to scatter, sow’ or *(w)*aràdùm ‘to go down, descend, decrease, fall, take-down’. There is therefore in this Sardinian word a meaning of a silent expression, sullen, his head down.

**PACCIÒCCIU** northern Log. ‘vulva’. Wagner notes the equivalent Portuguese *pachocho* and has opinion it be in connection with other similar terms expressing the idea of ‘fat, fleshy’. Instead, this term is based on Akk. *pehù*, *pahù* ‘to close up, seal’, crossed with *pašašu* ‘anoint, be slippery, wet, drooling’, *pašišu* ‘anointed’.

**USCIÀRE**, *uskiàre*, *uscràre* ‘to scorch, burn’. It’s a term used for the operation of burning hair of slaughtered pig, for the fortuitous skin burning (eg. arm hairs), and also for the operations of burning and cleaning up of grasslands (denshriring). Wagner derived this word from Lat. *ustulare* ‘to burn’. But both Sardinian and Latin words have a farther upward in Akk. *išâtiš* ‘on fire’, from *išâtu* ‘fire’. So Sardinian infinitive derived from an original *usciàdu* ‘fire’ (from *išâtu* ‘fire’), which then was felt like p. p. and begat the infinitive *usciàre*.

### 3.1.12 Phonemes -gl- (II/), -gn-

The Sardinian phonemes -gl-, -gli- (II/) have etymologic basis tracking down into Semitic lemmas in -l-, -ll-, sometimes in -h-, -l'-, -lh-.

Wagner shows the phenomenon of Sardinian words with -gl- in HLS § 236. That the origin of that inflection is Spanish, as some people would claim, is false because, especially in the south of the island, there are many words to deny, eg. *callòni* ‘balls’, *palla* ‘straw’, *mellus* ‘better’. The Campidanian aversion to phoneme -gl- also involves foreign words: eg. *tallèri* (lt. *taglière*) ‘chopping board’, *battalla* (lt. *battàglia*) ‘battle’.

When the phoneme -gl- doesn't enter into work, then the original Italian (or foreign) link turns in -ḍḍ-; but here we are already in Gallura: es. *paḍḍa* < it. *palla* (ball); or we are in Logudòro: es. *puḍḍu* ‘rooster’ < Lat. *pullus*.

It's exactly the Sardinian phoneme -gl- (II/) < Sem. -l-, -ll- that I below want to analyze, recognizing that the phenomenon is the most Logudorian. The only scientifically valid analysis is obviously etymologic. Let's see the list below.

**CAGLIÀSSI** Log. ‘to shut up, shut up, mute’; *cagliàdu* ‘shut up, mute’. Wagner joined it directly to *callar*, considering it as Spainilismus, that existed and exists also in Italian, for example Irpin *caglià*. Indeed, the three terms derive from Bab. *qálù(m)* ‘be quiet’ < *qâlum* ‘to calm down’ (from which It. *calmo*; metathesis).

**CAGLIEGGA** a locative word used in Logudoro around Sassari, mainly in Sassari. *Andà in cagliègga*, *lstà in cagliègga*: ‘to go to the ends of the world, staying in a place far away’, and similar phrases. Bazzoni translates as *Cargèghe*, which is a village 11 km from Sassari, near State Road 131 (this is the ancient Roman master road, connecting Turris Libysonis to Kalaris). Bazzoni writes that *Cargeghe* by Sassarians was considered very distant (sic): *Nienti di mancu zi séi isthaddu a Cagliègga*, ‘none other, you've come to Cargeghe!’. But you can walk from Sassari to Cargeghe in two hours: as to say, nothing!

Indeed the etymological basis is Akk. *galâ* ‘to be deported; be sent into exile’ (Aramaic) + *egû*, *agù(m)* ‘anger, wrath’ of gods, demons (Sumerian): construct state *gali-egû*, meaning ‘forced (angry) exile’. This compound refers to the deportations of entire peoples, in use at the time of Assyrians and Babylonians. The displacements, tremendous not only for the cruelty of the Assyrian soldiers, but also for the untold hardships and privations, transferred
the survivors thousands of miles away, and they were relegated in unknown territories, with little possibility of communication with the homeland. Hence the phrase in Sassari.

**CUGLIÔNI** Sass., cozzâne Log. 'balls'. Wagner places the origin in Lat. *coleone* (from *Romanisches etymologisches Wörterbuch* 2036). But it's wrong. It was originally used the Camp. *callôni*, based on Bab. *qâlû, qallû* (human) genitals'. From this Campidanian form, in Logudoro took hold over time the shape *cugliôni* (besides cozzâne) for unconscious rule of the Akkadian phonetic law we are illustrating here.

**DIGÓGLI** Sass. 'massacre; cataclysm, riot, uproar, turmoil', also 'sensation', Log. *degóglîu*. Wagner gives it as deverbale of *degogliâre* 'to decapitate' < Sp.-Cat. *degollar* 'idem'. Instead it has etymological basis in Bab. *dēdû* 'depressed, pressed', *dīhû* 'depression', especially *dīku* 'killed' and *dīlu(m)* 'state of disorder, confusion (of a person)', 'commotion, disruption (of land)'. It's easily seen that -glî- of *digöglîu* took hold especially to express the Akkadian relationship -h-, and that was almost along the lines of what happened to *ingiûgliu* (see).

**INGIÛGLIU** in north Sardinia is the 'nickname'. Wagner did not transpose it. *S'ingiûgliu* is affixed to a fellow to mock, banter him. It's a children's use, even today, following the person mocked by singing the nickname as a dirge. In Campidiano they say *numingiu*. The Logudorian term derives from Ass.-Bab. *inûhu* (a type of cultic song) + *elû(m)* 'to raise, send in the sky'. So *ingiûgliu*, in the more ancient, was a religious chant addressed to the gods. The transformation in a tone of mockery occurred, of course, in the Byzantine era, for the need of changing in ridiculous every manifestation of the ancient cults.

Note: on *in-giû-gli-u* the Akkadian words here cited operated in the following way: the initial -gi- is the effect of transformation of -h- of *inûhu*; the next -gli- is the effect of transformation of -l- of *elûm*, who became Sardinian -gli- also due to the previous -h- of *inûhu*.

**MAGLIÁGLIU** Sass., *maiârgiu* (Fonni) 'magician', fem. Sass. *magliâglia*, Gall. *majâglia*, whic is the basis, according to Wagner: but he don't give the etymology. This has basis in Akk. *mahâru(m)* 'taking on himself' misfortunes, bad omens; 'going against the tide, against the wind'; 'put himself in opposition'. We should note that in central areas of the island the lemma is *magliâriu* (this was probably the prototype of the words then made themselves known in the various areas). Just from the lemma of the central areas you understand that in ancient times it was seen as adjectival (type Lat. adjectives in -ius). In north Sardinia it came to *ma-gli-á-gli-u* due to the transformation of Akk. -h- in -gli-; the second -gli- is a normal gradual assimilation by the previous -gli-, favored by the similar central and northern shapes in -ri-u, -rgi-u, -lz-u, -z-u (see the detailed presentation of the phenomenon by Wagner HLS §§ 239-240).

**MIGLIACCIO** an Italian surname of Mediterranean origin, based in Akk. *miûu, miûlu* 'salt' + Akk. *aḫu* 'brother', which in the Middle Ages led to the pronounciation Migli-accio (there is also the isolated surname Miglio). The meaning is then 'of Miglio's house', 'dessos frades de Miglio', 'Miglio's brother'.

**MÜGLIA** a Gall. and Sass. surname; Camp. *Mûrgia*. Pittau DCS derives it from Gall., Sass. and Lodein 'brine' < Lat. *mûria* 'salted water; 'brine of tuna bowel and innards'. But we also have Corsican *mûglia* 'nimbus-cloud, water shower', *muglià* 'to wet', *mûllina* 'gouache', with Akkadian etymology (see mundinâre) also passed through Lat. *mollis*. So the Latin words *mûria* and *mollis* met themselves on an older Akk. base *mûlû(m)* 'filling up, replenishment',

**TINÁGLIURU** Sass. 'stalk, stem, fruit stem'; Log. *tanâţe*, Centr. *tenâke*, *tenâţe*; Camp. *tanâţî*, (Laconi) tâţini. Wagner doesn't indicate the etymology. Basis is Akk. *timmu*, *teammu* 'little stick' + *aḫè* 'self ...', with the general meaning of 'self-regent stick'; but it's also possible that the second member -âke is based on Akk. *aḫhu* 'dry wood' (as is the stalk of the fruit compared to fruit), or *aḫû* 'arm', 'a part' (of all), or *aḫû* 'to join forces; pair up with'. It may be noted that Sassarian -gli- of *tinâgliuru* is the effect of transformation of -h- (from aḫû).

The phoneme -gn- (cf. Wagner HLS § 274) is the effect of transformation of Akk. -n- and Sum. -ḫn- or -nz-.

Note that in Sardinia, in addition to many words in -gn-, we have many words in -nn-. This second phoneme corresponds to Lat. -gn- (from Sum -ḫn- or -nn-, Akk. -gn-), such as Lat. *magnus* - Sardinian *mannu* (< Sum. *mah-na* 'great man, mighty'), Lat. *regnus* - Sardinian
rennu (< Sum. re 'city' + nud 'to lie over': ren-nud 'who dominates a city'), Lat. ligna - Sardinian linna (<Akk. lignu 'a wooden container'). So, of these Sumerian (or Akkadian) bases Sardinia retains distinct phonetic joints: one in -mn-, another in -gn-.

Let's see below some etymologies.

**CAGNULÀRI** is one from classic vines (and wines) of Sardinia, present in the Miocene (Sassari) hills, especially at Ùsini. Wagner on this word does a bit of confusion; first of all he fishes etymology in the Catalan for the simple reason that in Alghero the grape is called cagliunart; secondly, he considers cagnulàri as allomorph of cannonâu (sic). Indeed cagnulàri and cannonâu are different grapes, as rightly say specialists (see Vodret 44), and have both the etymological basis in Akkadian. Cagnulari is reflected in Akk. kanû(m) 'treat gently, honoring' (referring to the gods) + larû(m) 'twig'. Therefore it means 'plant which honors the gods', 'plant that treats gods gently'.

**CUGNÓRU.** Log. and Gall. cuñólu 'little basket', from Sd. cóngiu (a surname too), conzu 'clay pot and also capacity measure of about 3 litres'. Wagner rightly derives this Sardinian lemma from Lat. congius ('cogno', Roman measure for liquids equal to 6 sextarii, ie 3½ liters). The basis of Lat. congius is in Sumerian language: namely, congius is deverbale from cuneare, and this is denominale from Sum. kunzida 'barrier, block', so > Sardinian kunzi(l)āre, cungiāre, Camp. -āi, which gave deverbale còngiu.

**DÍEGNU** Sass. and Log. In the phrase ésser o fagher a diégnu 'to be, make a laughing stock, a disgrace' of a group, a family, etc. According to Wagner, the origin is It. disdegno (disdain): but this etymology is inappropriate. The etymological basis is instead Sum. dih 'chaos, confusion' + en 'enchantment, dullness': dih-en, with the original meaning of 'confused by spell'.

**INCUGNA** Sass. 'gathering, harvest', 'the whole of fruits of the earth collected during a year', but especially the wheat crop in July (triura) (Bazzoni); Log. incunza 'harvest of the fruits'; CV I, 2 incungiāre 'put the corn in the container', from kunzāre Log.; cungiāi Camp. 'to close'. According to Wagner, the etymology is from Lat. cuneare < cūnēus 'wedge', and to strengthen his thesis he presents the following sentence: non deuen andare ad cungnare mandra (Stat. Sass. I, 36: 15 r). According to him, this term originates from a primitive way to close by a cūnēo (wedge), which still is used for wooden gates giving access to the farms. But indeed the etymological basis is Akk. kunzu (skin sack), and it's understood that the original term was and still is a synecdoche where it's pointed out the bag in place of the 'gathering' which entered into the sack.

**PIGNÓLO** It. 'pedantic, meticulous'; it hasn't Latin basis but is properly Italian. There are several thousand Italian words (re)appeared in the story after that Latin was finally relegated to curial language or scientific or religious. Indeed, the Italian language, never compromised with the Rome language, maintained its freshness and communicability for millennia, and as such still survives today, in spite of Latin. Pignolo has Sumerian bases, then is Mediterranean word. It has the base pihù 'units' (mostly liquids, especially beer) + nu (profession, office prefix) + lu man': pih-nu-lu in Italian became pig-no-lo. It was originally a royal official (customs, or royal warehouse) who measured the production of the subjects in order to tax them.

3.1.13 Palatalization of velar occlusives. The original **Partition of Sardinia between North and South**

Wagner (HLS § 111) attributes the palatalization of deaf velar occlusives in Campidanian dialect (k > ĉ) solely to the influence of Pisa. Giulio Pauliš, commenting on the statement of Wagner37, writes: «it's possible that since late-Latin or proto-Romance era the southern area has known sporadic innovative palatalized variants alongside the forms which preserve the velar. Such a situation is found in the African continent, where the Latin loans of Berber have an unchanged velar (for ex., cerrus > akerrus, cimex > kumišiš), while Arabization of Latin

37 Vedi Introduzione alla HLS, p. XLIV sgg.
words has the velar (ex. centenariu > kentenār, cellas > kellas) or a consonant affected (eg., cellulula > Ġelula). If palatalization has reached Africa, it's reasonable to contemplate the possibility that it arrived in Sardinia too; in this case, the action of Pisan superstrate will be explicated in a bit different ways from those postulated by Wagner: not so much in determining by itself the etching of the velar consonant, of which could exist already some examples in southern Sardinia, as in generalizing and popularizing the use of palatal variants, in imitation of the alloglottic most prestigious model. Instead, in the central and northern territory of the island, where palatalized variants of velars had not arrived or had to be much rarer than in the South, the influence of Pisa, carried out with less force than in the South, failed to introduce innovation of palatal consonants».

We are accustomed to the smoky hypothesis of Romance philologists. Wagner is a champion of the cheap assumptions, and Paulis, in addition to exhume a speech without evidence, muddies the pond instead introducing fresh water, expounding nothing about the real problem, which is this: is there really a difference palatal ≠ velar between north and south Sardinia?

A whole series of reasons I've given in various sections of this Grammar induce to reject the inconsistent hypothesis of Wagner and Paulis, which, being devoid of a strategic vision of the Sardinian language, are contemplations very shortly lengthened. I rejected and reject any and all their assumptions about the whole issue of the phonology in Sardinia, and I will better outline my reasons about the palatalization of velar plosives in §§ 3.2.3.3.3 and 3.2.3.3.4 relating to the suffixes in -ácci, -ákë, in addition to what I'll have to say now.

But as in these mine and in their speeches is involved Phonology of the entire Sardinian system, then I remember having also stated, in § 3.1.2, the issue of quantitative opposition loss in the Sardinian vocalism; I have explained in § 3.1.3 the issue of consonantal strengthening in Cagliari (-l-, -n-, -m- > -ll-, -nn-, -mm-); I have explained in § 3.1.4 the issue of the different outcomes K, G, Q ≠ P, B (Lautverschiebung); I have explained in § 3.1.5 the issue of cacuminalization of -ll- > -dž-; I have explained in § 3.1.8, the issue of rotacization of /ld/ and /ll/: I have explained in § 3.1.10, the issue of "Tuscan lïsca" in consonant clusters of northern Logudoro and Sassari dialects (lc, ld, lg, lt, / rc, rd, rt, / sc, sd, st > -lθh -, -lθdh-; -ččx-, -čhν-). Further evidence of the original partition of the two islanders main dialects will be given in § 3.1.14 about the construc state, as well as in § 3.1.18 about the prothetic ar- (type arresõlì).

What I'm doing? I'll have to justify all these phonological phenomena producing the story of Pisans? And why not produce as well the story of Snow White and the Seven Dwarfs, asserting that it all started from the lisping dwarf?

Instead messing about with speeches which pound water in the mortar, Romance philologists should have the courage to grasp the two horns of great problem of North/South partition (and the particular outcomes in the center-east of the island). In this Grammar I adduce, more than enough, scientific reasons to say that Sardinia in early times (thousands of years before the Common Era) had three kingdoms or three strong tribal entities (Ilienses, Balares, Corsi). But Greek and Latin historians indicate - within a period of time rather indefinable - the presence of 27 tribes or populi. A half of those 27 names are indeed adjectival (qualifying adjectives of those tribes or populi).

Indeed, were these entities (which I have already discussed in La Toponomastica in Sardegna and which we can appropriately reduce to few clusters) to have matured since then and brought up to date the results stored in the Sardinian language. Is it perhaps in this context of millennia that we can justify the North / South partition (with a macro-variant in the middle-east) also in respect of the palatal ≠ velar?

In this respect, I preach caution, because there aren't numerous Sardinian entries showing a differentiation north / south veil ≠ palatal. Amongst sure examples we have kentu / centu, kenábura / cenábura, kimbe / cincu, kertu / certu, boghe / boxi, leunaghe / leunaxi, etc. But a majority of terms remains intact which do not show differences between north and south, as kerku 'oak', kitzi or kitzu 'soon', the particle ki, as well as a plethora of Campidanian terms as trigaditu 'late, evening' < Akk. terku, etc. Remains intact particularly the palatalization of the plethora of Sardinian-Corsican surnames having the suffix in -ácci < Akk. aḫū (eg. Cappellacci), which belongs to the north, not to the south!
Indeed, the velar ≠ palatal differentiation should be studied ex novo, because the setting given by Wagner is highly superficial, extremely fleeting, dramatically lacking. For example, I have treated in § 3.1.9 Sumerian-Semitic alternation \( klq/hg \) > Sardinian /\( i\tilde{s}/, \tilde{i}\tilde{s}, i\tilde{c}, i\tilde{g}, i\tilde{g}/, \) and there I have shown that all entries undergone to palatalization under that alternation are western Logudorian (not Campidanian!), as ciappinu, cicca, cimàga, cinu, ciobbu, cipitò, ciribrìccuru, cirimèdda, cirundròni, giòddu, giàgaru, giògguru, giòrra, giangulìtti, injectà, mucci, muffiu, tècciù, trìccia-trìccia, tuncàre. Want we to pass over in silence that \( pindàcciu \) holds the palatal also in the north? And what about the opposition \( minca / mincia \), the first at south and the other at north (where we should expect the opposite)?

**The real partition north/south.** Indeed, there are other words that mark a substantial territorial separation, and all those are outside the framework (theory?) postulating the alternation velar/palatal between north and south. I've gathered a sampling of them in each of the paragraphs mentioned on here, and anyway now I list some word, to help the reader understand:

\[ \text{abba / a\'qua, a\'bile / âkili, arvèghe / arbèke-brebi, badde / bëga, bagadiu / battiù / gattia, imbirigu / biddiu, buzzèffa / frègula, - / cabilli, - / caddu / cuaddu, cozzùne / callòni, azzu / allu, fozza / folla, cucumèddu / cardulìnu, lu / ddu, figiulùre / castiài, - / l'ddocca, mincia / muntinica, - / Mutteddu, sussa / surra.} \]

A professor of value should grope to give an account of the reasons that brought these three (or many) areas to differentiate themselves through word-opposition of the type shown here. Likewise, someone should be able to say why the North chose to call the sheep \( arvèghe, alvèghe \), while from the Barbagia down prevailed \( arbèke, vervèke, brebi \). In order to facilitate meditation, I register their etymologies.

**ARVÈGHE** Log. 'sheep'; variants: aivèghe, alvèghe. It would be natural to translate the lemma as a 'beast of the field', from Lat. arva 'cultivated fields' (cf. Lat. arum 'plow'). But this is inconsistent, as the sheep was the animal antagonist of the farmer, and has a vocation to the wild areas. The true etymological basis is therefore Akk. arbu(m) 'uncultivated, wild (of meadow)'. The base of suffix -èghe is Sumerian, from ki 'place, site, territory': in construct *arbe-k-e* (< arbu-ki-e>) *arbèke* (Sum. suff. -e nominal ergative case): = 'animal' which operates in wild sites'. The etymology of Centr. *arbèke*, vervèke is different.

**BERBÈKE, vervèke** Centr. 'sheep'. It has etymological basis similar to that of arvèghe (see). But the first member ber- has the Sumerian etymology bir 'to rip, chop' (cf. Sum. bir 'locust': a whole program). So *arbèke* meant 'animal' ripping, chopping' + member -bèke indicating the vocation to wild, non-cultivated sites (thus go to arvèghe, even for the suffix -e).

Another variant is Camp. *brebi* (with metathesis, then milding and then losing -k-, -gh-, plus a mutation of the original -e in -i). Fr. *brebis* induces an hypothesis that in Roman times some fellows from south Sardinia - perhaps as a result of famine - led the sheep to live in the lush green pastures of Gaul, remaining and imposing not only the practice of sheep but also their name.

These, and the mass of similar phenomena, demonstrate the real separation north/south (or north/south/east). The velar/palatal, however, need to be reviewed starting from the "hard core" of Bitti and from many areas of Nùoro and Barbàgia. But the prospect of investigation should not be foolishly "colonial" and short-breathed (the Pisani..., the Italians..., the Spanish...) but must have a breath of millennia.

**Conclusion: South Sardinia among sandhi and alike**

I want to insert between the parameters of the macro-partition north/south/east also sandhi phenomena. The phonetic variations, mergers, splits, clashes between words in the spoken chain, are, at present, very active in certain areas of Sardinia, where many words are continuously exposed to phonetic change (better: to phonetic swing). This bubbling is a sandhi phenomenon, which in southern Sardinia never fail to subside or arrange according
to shared logical but, as in an active crater, is perpetually sizzling in the crucible. Any linguist can go to certain areas, first to deep Campidano, deep Sarrabus, deep Barbagia, to listen to several indistinct sounds in the spoken chain, real "chalking" of the end of a word against the initial of the contiguous word, to which the speaker relies unknowingly large portions of his phono-semantic inventory. An indicator of the difficulty the speaker has in choosing the right final phoneme in a word, within the spoken chain, is the fact he pronounce clearly and distinctly phonemes for each word, but excluding the final of the word itself, where the phonemes become less clear or even incomprehensible. It's obvious that clear and distinct pronunciation regards the phonemes of which the certainty is absolute (the roots), while the indistinct phonemes are those on which the certainty wobbles; but this falter, mind you, is shared and generalized, in the sense that it involves the vast majority of local speakers: the speaker otherwise would have no interest to take a vague speech, a vague phonetic. This exasperated sanđhi is typical of the mentioned areas, on the contrary does not affect Nuorese, Logudoro, Gallura.

With regard to the definite articles, in the Campidanian dialect sanđhi phenomenon is especially noticeable in the plural, so you listen to (and read) very often i sógus instead of the correct is ógus 'the eyes', i mottus instead of the correct is mortus 'the dead' (the phenomenon extends from Quartu to Seüló, ie throughout half Sardinia).

3.1.14 Construct state and nominal compounds (the Genitive Chain)

A particular of Saint Andria Frìus dialect, but also of other dialects, is that, in indicating a minimal amount (pagu pagu 'a bit, a little' < Lat. paucum), they say pighi-pighi. Note this -i- (for more repeated in the final), which here and there in Sardinia abounds in a variety of expressions. That -i- of S.A.Frius is one of many vocalic influences (vowel flooding...) that occur at the hands of the pure forms of construct state.

This preliminary note, evoking the contamination, would be good as a corollary of this paragraph, but I prefer to insert it as an introduction, without further comment, as the analysis of the Sardinian construct state in itself would require an entire book, and it's not just the case to linger on many exceptions caused by phonetic contaminations, by sloppy phraseology, by local fashions prevailed in the breath of centuries, however, obvious, universally usual, inherent in the role of a living and complex language as the Sardinian one.

The construct state is an imperative key to understand and untangle all the Sardinian words we realize to be ancient compound. But before analyzing the phenomenon, it's necessary starting from the Semitic sources.

The construct state in anc. Hebrew (see GBH 275)

A name can be used in close union with another name to express the notion of ownership, membership, etc., as well as in the genitive Latin construction (eg. equus Pharaonis). This relationship is expressed in Hebrew by the simple conjunction of two names: sús par'oh (סוס פרעה) 'the horse of Pharaoh'. The two names forme at a time phonetic unit and logical unit. The first is nomen regens, the second nomen rectum. The first name is said in construct state because it rests on the second phonetically as a building rests on its foundation. The opposite of construct state is the absolute state, ie slackened, disconnected from other words.

Obviously, the accent of the first word may be altered by the conjunction, as in ben-adām 'son of man', in which ben loses the accent. It don't lose accent instead pāḥat, in the bond pāḥat-iḥūdah (יווהוּה ה countertops) 'governor of Judah'.

One of the effects of the weakening of accent is the loss of vocal: some vocal falling, others growing shorter: es. dābār 'word' → dbar.

The masculine plural -i̇m becomes -e (sús-i̇m > sūsē 'horses'), the dual -ȧym > -e.
The construct state in Sardinia

Akkadian construct state

It should be noted that while in Sumerian phase the compound names are frequent (eg. ekallum 'palace' < é gal 'big house', asugallum 'head doctor' < a-zu gal 'great doctor'), they are quite rare among those of Semitic phase, being alien to Semitic languages the composition of the names, if not through the construct state.

In the Semitic field, composition is possible, indeed!, but it's more perceived in the form of construct state (where regent-rectum are a conceptual unity). Among the Semites the compound name (because of what it is) is the result of the merger of the two elements in morphological unit. Es. šamaššammum 'sesame' (lit.: 'oil of herbaceous plant' to distinguish it from olive oil (šamanu 'oil' + šammum 'plant, herb'); rabisikkatum 'superintendent of dams' (a high official, from rabû + sikkatum, almost a tautology).

The Semitic compounds abound among the names of person: the same is true for Sardinian surnames (originating from proper nouns), most of them have Semitic base.

Different forms of Akkadian c. st. take a vocal of support (auxiliary) that is usually i at the end of a word, just as in Hebrew and Sardinian: libbi alim 'city center' (from libbu); kakki nakrim 'the weapon of the enemy' (from kakku), Sardinian curi-féa 'having ugly hips' (from curu).

But what exactly is a construct state? The Orientalists divide the states of the name of several Semitic languages (Assyrian, Babylonian, Akkadian, Hebrew, Aramaic, etc.) in:

- status rectus, when the name hasn't genitival or relative regencies, but applies directly the functions of its ending, such as "tell to the king' (dative), "the king commanded" (nominative);
- status absolutus, where the name has no endings: eg. seher rabi "large and small", šar "o king!";
- status predicatius, when the name is conjugated in permansive: šarrâq "is a thief", ul aššat "is not wife", sinnišā "are (now) women";
- status constructus, when the name has a regency that can be a noun in the genitive, a pronominal suffix or a relative clause not introduced by the definite pronoun: bēl bitim "the master of the house", ana bēlī-ja "to my lord", din idīnu "the judgment which judged".

I will not specify in detail this Semitic grammatical phenomenon in all its complexity. The reader will find complete information in GLA §§ 45 to 47; in GA pp. 55 sgg, 61-62; in GBH § 92. For our purposes it's sufficient (and still important) to know that, following a series of phonetic steps, the Semitic construct state occurs primarily in two basic forms which are, for the regent noun:

a) loss of the ending: ie, at the singular the construct state is obtained by removing from the name in status rectus declination endings;
b) assumption of the final vowel in -i: ie the rectum takes a vocal of support (auxiliary) that usually is i at the end of a word.

Anyway - apart from the classic forms of the construct state - it should be noted that in Akkadian a suffix -i is added, however, to the basis of many names, including personal ones, own ones, the macrotoponyms, to form denominal adjectives, concerning the relationship, the belonging to, the geographical origin. This suffix, and this behavior is similar to what occurs in the real construct state. Examples:

- mahrûm (base mahrî-) 'first' < mahrûm 'brow, front'
- elûm (base elî-) 'upper' < elûm 'top, upper side'
- šaplûm (base šapli-) 'lower' < šaplum 'underside, bottom'
- Akkâdûm (base Akkâdi-) 'Akkadian' < Akkade 'Akkad'

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To understand in the Sardinian compounds the existence of the ancient construct states, it takes practice (cultivated with the essential use of Semitic grammars); but for a beginner it is fundamental the basic rule, which is to put a warning whenever a polysyllable lemma contains an -i- in the middle position (index of suture of two words). The phenomenon is also Italian, and Latin as well. Hence the need to go and study without preconceptions. The Semitic influence in the Mediterranean, two, three, four, five, six thousand years ago, was very large.

I understand the embarrassment of some linguists, who still assert categorically that not Semites they were but only Phoenicians, and these appeared in the Mediterranean from 750 BCE, and that, moreover, they touched (just to stay on topic) only Sardinia (besides half of Sicily), and in Sardinia they left ... only seven words. This is one of the fundamental errors of the research, and the science is paying for them a very high price.

**Muzzère mia est mattifalàda** 'my wife has an uterine prolapse'. Here, we are in the Sardinian construct state. So it is *cambrüssu* 'having big legs', *conkimànnu* 'having big head', etc. In the first member (that serves as a complement of relation) it's relevant the fixed output in -i-, constituting the morpheme of the joint, and in second the variability of adjective according to gender and number.

In Italian we have a plenty of examples, as *capinera*, *pettirosso*; in ancient Italian we have *capiroetto*, *collicorto*, *collilengo*...

I neglect the literary stamps as *occhicèrulo*, *occhinerò*, *occhisanguigno*... In Toscana we have many examples (codibianco...), and more in Corsica (barbibiancu, bocchigrussu, capileggeri, cornirittu, nasitortu...). In southern Italy: anchitortu, capirasu, capiddijancu, cudilonga, manilestu... Massive is the presence of construct states in Romance areas, especially in Spain: alicuebrado 'with a broken wing', barbirrubio 'redbeard', boquiangsto 'narrow mouth', cabizbajo 'bowed head', cari-redondo 'with round face', corniapretado 'with close horns', cuellierguido 'strutting', dientímallado 'with bad teeth', labihendido 'from cleft lip', lenguícorto 'from a few words', lömenhiesto 'back up', 'arrogant', maniabiero 'prodigal', ojinegro 'from black eyes', orejísano from unmarked ears, palmiteso 'by plane or convex hoof', pattìuerto 'bandy-legged', pasílargo 'with long-pace', pechibilanca 'having white chest', pelierojo 'of red hair', piernitendido 'with straight leg', rabicorto 'of short tail', teticiega 'having blocked nipple'.

As far as I know, construct state is almost absent in the Catalan language, while it appears in modern Gascon: brasilounc 'with long arms', cabiert 'with strong head', caminut 'with bare legs'. Even the Latin language is full of construct states, which are the obvious signs of an archaic Semitic language: armiger, pontifex, accipiter (< Akk. akki-pitru 'fury of the steppes'), and so on.

The construct state is ubiquitous in Logudoro, Sassari, Gallura; it seems less extensive in Campidanian, but only because here it is custom, more than anything else, of a construct state with loss of the ending, but in any case see pettsiakka 'cow meat', casiakka 'cow cheese'. The Sardinian construct state also extends to phytonyms (eg. fustialbu 'poplar'). And you certainly cannot say that Corsica, which is full of them, has suffered the Spanish influence! No.

Meyer-Lübke and Spitzer make the hypothesis that these forms (obviously not recognized as a construct state) have Latin models of learned origin (eg. *oviparus*). Wagner and Rohlfis instead tip leaning toward an origin from vernacular Latin. But when does an academic sally forth, refusing to romanticize a Mediterranean sea split in two by an "iron curtain", who raises the back and lengthen the look, making it spacing for all sides of *Mare Nostrum*? He would find the origin of this phenomenon is Akkadian and covers all the Semitic languages, and also relates to the ancient Sardinian, as well as the current one, besides the ancient Latin.

In Greek compounds we point out two divided phenomena: on the one hand, the common or proper name is simply juxtaposed (Sumerian heritage, the most archaic); on the other hand the non-compound names are considered non-Greeks (sic!). If these scholars had better detected causes, would understand a Semitic base! But to tell the truth, the "splitting"

38 Most of the entries in construct state transcribed on this page are taken from Francesco Corda, *Saggio di Grammatica Romanisca*, pp. 85-89. Unfortunately, Corda doesn’t give account of the origins of this phenomenon, which of course he doesn’t recognize as a construct state.
of the Greek compositional method applies also in Sardinia, as far as this "splitting" is to be beautifully streamlined to ensure it isn't catalogued as a "syntactic law".

In Sardinia the construct state is still used as such, and his law also presides over the construction of compounds, which are numerous in Sardinia, as you may have noticed for many phyonyms and for many surnames, and as can be seen in many place names.

None of the linguists who have applied to the present Sardinian grammar, in species that Logudorian (and that of the dialect of Sassari, incredibly cataloged as "Italianate"), has realized that Sardinian language preserves a construct state identical to the Semitic one, as this sometimes presents peculiar adaptations that emphasize on the one hand the archaic nature of the phenomenon in Sardinia, on the other hand its autonomy and the distance between Sardinia and the Near East, so the two phenomena, millennium after millennium, were isolated from each other but, again, strongly identical in form.

In Akkadian-Assyrian-Babylonian, but also in Hebrew Bible, the construct state is a sequence of regent noun + noun rectum in the genitive. Then: šēmi ikribī 'listener to a prayer' (from šēmūm 'hearer'), lēqi unnēnim 'a person who accepts the supplication' (from lēqūm 'a person who accepts').

In Sardinia, the form of the construct state survived is longer fungible, so it can be used to form a grammatical bond regent-rectum, but also other bonds, eg. rectum-regent, and primarily predicative compounds. The vast majority of the compounds registered here are, in fact, predicative.

The shape of the Sardinian construct state is still active (and therefore is not, as one might suppose, a linguistic relic), and it works for a myriad of expressions, beginning with the predicative relationships consisting of name-adjective, as Sass. cābi-iscaiibiddādu 'with foolish head' (literally: 'half-wit as to head' with a logic function similar to accusative in Greek fashion); or curī-sāida, which in Sassari indicates the 'wagtail' (Motacilla flava), a curious winter passerine, frantically wagging its tail, holding it high and quivering. Popular imagination gave him a name that no one today can understand, from Akk. kulūu 'male cultic prostitute' + šāhiṭtu '(sexual) desire': c. st. kuli-šāhiṭtu, synthetic meaning 'prostitute with the frenzy of love' (predicative state).

In Sardinia there are many phrases that preserve the construct state in the same positions taken by the Semitic, ie in the form regent-rectum. For example, the phyronym (canna) aresta Gall. 'straw' (Arundo phragmites L.), where aresta doesn't indicate the wild state: it's instead a Sardinian compound based on Akk. arū 'stalk, stem' + aštu 'branches; foliage' (c. st. ar-aštu), synthetic meaning 'reed' with branched stem, or with foliage (referring to the fact these straws, in addition to the pompous summit cob, have many lateral branches).

Another construct state like Akkadian is ninniēri 'rose bush' (Rosa canina L.), a Sardinian phyronym based on Akk. ninū (a medicinal plant) + erū 'eagle' (construct state ninī-erū), meaning 'plant of the eagles'. This plant is in Gennargentu, where the eagles were numerous, and are still undisturbed.

Another Sardinian construct state like Akkadian is the phyronym piricōccu 'bead minor' (L. Bartsia trixago or Bellardia trixago L.), a compound with base on Akk. per'ū 'bud, shoot' + ququ (designation of a snake), c. st. per'i-qqū = 'bud of snakes'. Babylonians used often the first member per'ū in compounds to indicate a type of plant: see, for example per'ū kalbi = 'dog bud' (construct state, where the regent per'ū is at the status absolutus, as in bēl bitim "the master of the house").

Arizāro too (a Sardinian Araceae: Arisarum vulgare Targ.), is a construct state like Akkadian, based in Akk. aritu (a knife, dagger) + āru warrior = 'warrior sword', because of the spadix that distinguishes this Araceae.

The macro-toponym Arizto, of Akkadian type, indicates the 'site (ara) of the sources' (Barbar. itzo, itze, allotrope of Camp. mitza 'source'). Another type of toponym like Akkadian is Lanaîttho, which means 'the compendium (la'ana) of sources (itho)'.

Overturing. In the example of Lanaîttho, and in others which we'll see, we note that in Sardinia, as in the East, not always the regent has the suffix -i (as also between the Semites). Also, I already said that in Sardinia not all compounds present the construct state in the sequence regent-rectum. Often the construction tips, by presenting the sequence rectum-regent.
An example of a reversal of the construct state is in Sd. surn. Aléssi, Alesse, construct state from Akk. ālu 'village' + essū 'well', which in Sardinian means 'village well'. This construction is Akkadian at 100%, but the ancient Akkadians, according to their grammar laws, tip it almost always: essū āli 'village well'. We would have expected them essi ālu, but in this case Akkadians have expressed the first member by the absolute state, putting the rectum in the genitive; see also per'u kalbi = 'dog bud'.

Another Sardinian construct state reversed in comparison to the Akkadian fees is āliga Camp., based on Akk. ālu 'village, town' + ikū 'field' (c. st. āl[i]-ikū), meaning 'village field', 'common field of throwing'.

Launèddas is another construct state overturned, moreover lacking of the characteristic -i final. The etymology of this Sardinian musical instrument of prehistory is based on Akk. laḫu 'jaw, mouth' + nilu 'flooding, filling'.

Aldëddu 'plume yacinth' (Muscaria comosum Mill.) has etymological basis in Akk. ālu(m) 'ram' + teʾittum, ṭittum 'nourishment (food)', meaning 'food of the rams'. Construct state upside down.

Alīsa, a surname corresponding to an Akkadian c. st. indicating the constellation of Hyades. In Akkadian the name is is lē, is lē (literally 'the jaws of Taurus', Hyades), while in Sardinian it's Alīsa, from al isu 'jaws of Taurus' (Hyades) from ālū 'bull of heaven' (ie constellation of Taurus, in the Zodiac) + isu(m) 'jaws'.

Alisanzéddu 'tapeworm' has etymological basis in an Akkadian compound ālū (an evil demon) + isu(m) 'jaw' + anzillu(m) 'abomination' or Anzū (an evil demon, with the nature of an eagle with a lion's head) = 'evil demon with abominable jaws'. Construct state upside down.

Allellūja Camp. Oxalis pes-caprae, compound based on Akk. ālu(m) 'ram' + elû(m) 'outcome' of a harvest (construct state ēl-elû). The original meaning was 'pabulum of rams', and only in the Christian era it took the current semantics. But perhaps it's more reasonable to imagine that already in pre-Roman era the Sardinian phytonym was called and understood as Hallelujah, by virtue of the numerous and important Jewish presence scattered throughout the island. C. st. upside down.

Anchīta, Anchitta surname based on Akk. anḫu(m) 'tired' + ittu(m) 'peculiarities; characteristic, special nature'. The compound meant 'of (man who has) the appearance, demeanor tired'. C. st. upside down.

Aspidda a phytonym that begat by corruption aspidda, abridda, arbidda (Camp. squidda is Italianism); it's based on Akk. (w)ašū(m) 'prominent, tall' + pillû (a plant) = 'seedling by strong growth'. C. st. upside down.

Azzigàna, faccigàna 'grey face'. C. st. upside down.

Bâloussu Camp. 'careless, stupid, idiot, imbecile'; basis in Akk. balu(m) 'without' + uššu(m) 'foundations (house or other); the equivalent Lat. imbécillus 'without a stick, without support' then 'weak in body or mind'. Construct state intact.

Bîtiri a surname with basis well-documented in Semitic. In Bab. and neo-Ass. you have a ērib bîtî(m) (from erbu 'revenue, income' of the temple), with the meaning of 'employee at the entrances of the temple'. It was an important task reserved for certain priests, who had to select visitors according to the clothing, sex, ritual decorations, mainly the gifts. In Sardinia we have ērib bîti > bôti ērib, construct state bīt-ērib > bîtīrī > bîtiri.

Cabéccia a surname that was a very important word of Sardians, based on Akk. qābu 'well' + ēqu (an object of worship). In Assyrian bit ēqu means a 'burial', literally 'temple-tomb'; instead Sardians used the form of the construct state qāb-ēqu indicating precisely the 'holy well', just 'pit for the worship'. C. st. intact.

Caddémis, caddémini 'a miserable fellow, ragged or otherwise badly dressed, dirty'; basis in Akk. qaddu(m) 'bent' by misery, worries, diseases + emû, ewûm 'to become', 'to be like'; this verb is often used with the modal suffix -iš 'as, like'. The overall meaning is 'to become like a slave, a servant'. Predicative state.

Costallu name of a bread with vague shape of a crab. Base in Akk. kušû 'crab' + dallu 'small, rickety', which for construct state makes kuš-dallu, meaning 'stunted (bread), shaped like a crab'. C. st. without -i-, with the first member in the absolute state.
**Culuèba** *Smyrium perfoliatum* var. *rotundifolium* Mill.. For paronomasia they would match it to the... 'horse's ass', but indeed its basis is Akk. *kululu* 'crown, battlements' + *ebbu(m)* 'bright, pure, beautiful', with the overall meaning of 'shining crown' (with respect to the fact that *rotundifolia* has leaves which close the stem "as a crown", and they are shiny).

**Dipsakos**, Gr. διπσακός, Italian word with basis in Akk. *dišpu(m)* 'honey, syrup' + *saqqu* 'sack' (metathesis: *dips-sacco*), with the overall meaning of 'sack, bag of honey'; each large ovoid head of *Dipsacus* produces a myriad of flowers which are sucked by bees to produce refined honey. The amount of honey in a *Dipsacus* is prodigious, hence the Akkadian term. Construct state upside down.

**Erba de sproni** 'scabious' (lt. *vedovina* (Scabiosa atropurpurea L.) is a Sardian compound with base in Akk. *esu*, *ēšu* 'tomb' + *pūru* 'stone' bowl (construct state *es-puru* + Sardian suff. -ni), meaning '(grass for) jars for the tomb'. It's clear that *vedovina* (little widow), so named for the purple petals, was already used in the Archaic period to adorn the tombs. C. st. intact.

**Giūspinu**, *Sinapis*, a Sardinian lemma based on Akk. *hušu(m)* 'pieces, seeds' + *pēnu* 'to grind', with the overall meaning of 'ground seeds' (just as is the procedure to prepare the *mustard* for seasoning). C. st. devoid of -i-, with the first member at the absolute state.

**Golóstiu** a phytonym. The common basis of this Sardinian (and Basque) lemma is the Ass.-Bab. *kullu* 'to put the veil (to the bride), the crown (to the king); to garnish with lace'; also 'support (a canopy or a king's crown)' + *ūštu*, *ištu* '(of vegetation) arise from, be the result of', even 'prominent, high (body, vegetation)'. So we have to see in *korost*, *golóstiu* 'holly' a tree born to (‘deputy to) manufacture crowns or other sacred ornaments. By this we learn the beautiful holly in Sardinia was used for coronations, instead of the more common *laurel* (which is lacking in Sardinia and instead abounded in Lazio), and in place of the olive tree which, however, was beloved by the Greeks. Construct state overthrown.

**Lanusè, Lanusèi** a macro-toponym, a divine name signifying 'form, appearance of the Moon god', composed by Bab. *lānu* 'shape, appearance, stature' + *Sē* (= *Sin*) 'Moon-god'. C. st. intact but without -i-.

**Macistu** in Gallura is 'the Master, Jesus, Our Lord". It is worth remembering that people (especially the elderly) alloy in a subliminal way this strange name with the hero Maciste. It then produces a paronomasia and a pareymology. *Maciste* in kolossal film *Cabiria* director Pastrone was a man very strong and invincible. The actor Bartolomeo Pagano (1878-1947), who had played the hero, was a success. In Sardinia in the 40s-50s of XX century, to denote a man strong and invincible, people indifferently indicated the two heroes of the moment: *Maciste* was the first, the second was Primo Carnera, a great boxer. Gall. *Macistu* has the etymology from Akk. *mahhū(m)* 'ecstatic prophet: exaltation' + *ištum, išdu(m)* 'basis, foundation', with the original meaning of 'foundation of exaltation, of ecstasy', in the sense that the *teacher*, the *guru*, was regarded for his high spiritual formation, the exact point from which begin the contact with the divine. Construct state upside down.

**Piliālju** a surname meaning 'white-haired'. The cognominale formation in this case arose in the Middle Ages: witness it two terms of Latin origin. Maybe its time regarding people with albinism. C. st. inverted, type predicative.

**Pillòsa**, a bread donated to future husband by a bride during the engagement. It has the shape of two stubby arcs juxtaposed so as to form a lozenge. For the adjective *pillòsa* in Campidanian they mean a *pizos*, 'by layers' (such as onion). But this bread has no similarity with certain figures. It looks instead at some Easter breads whose central emptiness serves to accommodate the egg. Its shape recalls precisely the silhouette of the egg. The base is Akk. *pellu-usu* 'goose egg' (from *pelū* 'egg' + *ūsu* 'goose'). C. st. intact.

**Trågliu** 'choir'. In Bosa is so defined «a local structure of four male voices, who besides act according to similar classifications of other Sardinian polyvocal traditions: *bassu, contra, tenore, contraltu*». For Wagner, *trågliu*, *trazzu* is the 'fashion, fashion of dressing' < Cat. *trajo*, Sp. *traje* 'dress'; denominate *attraggìare*: Log. *haer bellu trågliu* 'to tighten, spruce up, have good manners'. Etymological basis is Akk. *tiru(m)* 'a courtier' + *awūm* 'to talk', 'reflect' on something '(words) that are in use, which are in high esteem, which have been studied (for their preciousness)'.

We thus have a construct state which produces the Sardinian compound *t(i)-awum > t(i)raggiu*, meaning 'courtier who plays precious words' (with reference to the tenore of the
quartet); or, with a construct state overthrown, 'precious words of courtier'. This etymology gives us a very important glimpse of social and civic life of 4-5000 years ago. The Log. Haer bellu tràggu 'to spruce, have good manners' refers precisely the figure of the courtier, that by good manners made a lifestyle.

3.1.15 The Hebrew paragogics

The *paragoge* is the final addition of a vowel or a whole syllable. In Hebrew it's found in names, especially in those without accented final. It has three forms: -ō, -ū (very rare); -āh (quite common), -ii (-ī) (the most frequent) (*GBH* 277).

To understand the origin of these paragogics we must go to the Akkadian language, and then to the declination of the ancient Semitic, where we have three inflected forms: nominative -um, genitive -im, accusative -am (eg. šarrum 'the king', šarrim 'of the king', šarram 'the king (acc.)'. Orientalists assume the paragogics found in the ancient Hebrew derive from these forms.

**Paragogic in -ō.** Of this paragogic, Orientalists do not understand the origin of the fact it replaces (although in rare cases) the -ī.

**Paragogic in -ū.** It's located in a few compound proper names, obviously with the same function of -ī. Ex. Pnū'El 'face of God', but also Pnī'El (construct state).

**Paragogic in -āh (ו).** This not accented vowel is well attested in Ugaritic, and is used mainly in the *direction toward* (-āh locative): es. ha-bāitāh (יָבָאָתָה) 'back home', but bāitāh (ְבַּאֵיתָה) 'inside'.

**Paragogic in -ii (-ī, *).** The Jewish paragogic -ii is called *hireq compaginis* 'i binder', for the fact of being usually in the names at construct state, and therefore in strong bond with other names. For this reason it's also called 'i of the construct state'. This -ī was used in poetry for nouns, adjectives, especially participles, first of all to express the construct state, then as rhythmic voice. In some particles has become an integral part of the word. It's also present in the negative of infinitive construction (*GBH* 607).

Paragogic *i* is also present in some proper names compounds (cf. Phoen. Hannī-Bā’al 'grace of Ba’al', Heb. חָנִי-בַּאֲל Hannī-El 'grace of God'; Gabriel גָּבִיאל Gabriel 'man of God'); also in normal adjectives. But the preponderance is in the construct state participles (*GBH* 282-3).

3.1.16 The Sardinian paragogics in -āi (and other)

In the formation of family names in Akkadian they used the nominal affix -aja: this type is found in the Sardinian type Alb-āi, Vitzžài, formed with the suffix -ja, -ī, (genitive 1st pl. common); hence Albāi = 'of the family of Albo'.

Other Sardinian suffixes -āi, -ēi (especially in toponyms) have direct referent in Assyrian enclitic -aj > -i, -e of place adverbs.

From Akkadian pronominal suffix -ī we instead have Sardinian forms as *inmò-*i 'now' (adverbs of time, but not only).

Another Sardinian (and Jewish) paragogic in -i has morphological basis in Sum. i, e (indicator prefix of conjugation: in front of a simple base, it indicates finalizing or pronominalization of the base).

These just written are the right conditions to begin the discussion on Sardinian paragogics. Preconditions that bring into the field of Semitic heritage, rich of paragogics, to which the
Sardinian language has never abdicated. But below, before getting to the heart of the discussion, we are invited to note the childish, unscientific, dismissive interpretations on Sardinian paragogics by Romance philologists.

Max Leopold Wagner⁰⁹, in dealing with (and justifying) the paragogics in the Sardinian language, notes in the island there is a «general aversion to the ossitone words» (sic!), and as a result he states that paragogics (ie certain endings in -i, -u) would be exclusively a phenomenon linked to oxytony (well, the Sardinian paragogics would be, according to Wagner, a mere appendage non-significant, an emotional reaction of hatred against the oxytone forms...). The real paragogics, according to Wagner, are first of all the vowels added to Italian oxytons as caffe (kaffèi), però (peròu), chissà (kissái), *kompâre, *komâre (gopái, gomnái). He inclines to see the origin of all Sardinian paragogics in the word, which he considers childish, mammái ‘mother’, to which would fit well nannái ‘grandmother’, nonnái ‘grandfather’, mammói ‘grandfather’. For this reason, Wagner puts all Sardinian paragogics in -i (excluding the five Italian words mentioned) among the formations of childish language (§ 444).

Strange but true: Wagner forgets that Sardinia has many place names oxyton, as Arcueri, Marceddi, Minderri, Orrì, Serpeddi, Tedderì, Tortoli, who have never needed the paragogic.

I say at once that the thought of Wagner is absurd, quack, because it puts in freedom a cloud of words without explaining anything! The phrases mentioned above are the best his thoughts were able to express, topped of arrogance, dreamy in a cosmic void.

Parágoğe is a Greek word. A paragoge is added to the end of, or serving to lengthen, a word. According to this definition, Wagner goes after mammái with Camp. examples: abái ‘grandfather’, tadái ‘aunt’, bóbói, bábói, mammói ‘monster that scares children’, kókkói ‘egg’, lolói ‘stupid’, bélói ‘toy’ (according to Wagner, from bellu), kékéi ‘poop’. Wagner cites almost exclusively Campidanian words, saying ex silentio that the phenomenon concerns especially the south of the island. That is not true.

Also, in that while he began by stating that the paragogic arise from the bother for oxytony, then he contradicts himself by quoting several basic terms which are not oxyton, starting with those he considers the model on which paragogics are formed: ie mammà, nànna (base of nannái), and following with lolló (base of lolói), kókkko (base of kokkói), ába (base of abái), bélú (base of belléi), bábbu (base of bábói), kákka (base of kekkéi) , and so on. Indeed, among those mentioned by Wagner are oxytons only the Italian words caffe, però, chissà. But their oxytony is more formal than substantial; as a matter of fact, caffe is cast by a French café; the others are compound words still divisible in monosyllables: per hoc, chillia); in every way Italians comâre and compàre are not oxytons.

Wagner contradicts himself trying to prove the unprovable. For example, his claim that paragogics in -i are childish forms, is contradicted by himself.

Indeed, the so-called paragogic forms are not childish, and even presuppose basic oxytons. The Sardinian language is full of terms that prove it. Were linguists in ‘800 and in First ‘900, including many Semitists, not being clear enough in clearing up this phenomenon. So inadequate and vague, that scholars today - including Wagner with his pompous retinue of professors still alive - have played even coming down, dismissing the question of paragogics as a... childish phenomenon.

Indeed every paragogic had already appeared on the scene of the Semitic languages (which are the basis of the various languages which then appeared in the Mediterranean, including the Sardinian and the various Italian languages); and each paragogic had its own morphological and semantic value. So when we speak of paragogics, we must always remember that they are afformants (as to tell, suffixes), which were affixed to the word to give it a precise morphological and semantic value.

I am aware that in Sardinia the phenomenon seems to be spilling over, even expanding on words (like mammáì, kokkoi, and let's also bebbéi ‘Juniper berry’) whose paragogic does not serve to change the basic function of the word. But this is a mere appearance that forces us to dig deeper.

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⁰⁹ Historische Lautlehre des Sardischen, §§ 13, 82, 444 (traduzione di Giulio Paulis: Fonetica Storica del Sardo)

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This typical Sardinian overflowing has a historical and sociological reason: it comes from the archaic Semitic names related to the sphere of the sacred (eg. Adonay, Aray, Babay, Sadday), whose survival in Sardinia led to the contamination of familiar mamma, babbu,occo, and the like, which - at least in the past - were names pronounced with a devotional, tabuic attitude, so that today still survives the villager behaviour to address his father, his mother as "you" (plural of respect: fustéi): residual sacral attitude toward parents.

So that we know well the state of this phenomenon in Sardinia, I list only a few examples, which then I'll go to corroborate some etymology.

Surnames: Barrùi, Beccòi, Bòi, Burrái, Callài, Carracòi, Côi, Lái, Löi, Môi, N ICColáï, Niffòi, Nióì, Nossáì, Pilláï, Urráì, Vitzitzáì, etc.
Proper names: Lellèi 'Raffaele', Tottòi 'Antonio', Bobbòi 'Salvatore', etc.
Place names: Annaláì, Artíláì, Bidicoláì, Bultéì, Burcèì, Gorofáì, Govossáï, Lèi, Mandrolisáì, Matzéì, Nostaláì, Noláì, Oláì, Onifáì, Ortáì, Ortéì, Urzuléì, etc.
Phytonyms: bebbéì, belléì
Common words: coccòi 'large slug' and 'hard bread', giangallòi 'very tall man', coccùi 'cyclamen', etc.
Adjectives: middáì 'a half', etc.
Prepositional particles: méì 'in the middle of', etc.
All suffixes of the Campidanian infinitives: -ái; es. smurzái < smurzáre: which are false paragogic (for which the response should be made with the infinitives of the coppersmith's jargon in Isili -ári).

Other (false) paragogic are certain contracted words, which in other linguistic cantons still retain the final syllable in -k-, -g- as innòì < innòghì. Another kind of false paragogic regards Campidanian past participles, which do not add any paragogic but are simple contractions: es. allillonáu, ammacchiáu, muscáu, etc., from allillonádu, ammacchiádu.

All the foregoing provides material to study this phenomenon, without quelling the search by drinking Wagner's opiates hallucinogens.

A proper research serves to frame correctly even as Giulio Paulis (p. xxiv HLS) says; he appears to a casual reader on a collision course against his teacher, when he contends that, contrary to the present Sardinian language, in the "Paleo-Sardinian" oxyton names were common. But observing without blinders we note first that Paulis is caged in the same arena prepared by Wagner, as he deals the matter with the same inadequacy. In fact, even this of Paulis is a petitio principii, to the extent that - once set out the sentence - he leaves her like an useless rag and gives no indication of method to trace the evidence of the assumption; much less he shows a desirable text where this would have been witnessed. In secundis, I must remember that Paulis is one of many academics who refuses to understand what contains the illfamed "Paleo-Sardinian", a language which he labels at the sole purpose of not having to ever consider: how to say that the "Paleo-Sardinian" for him is a language disappeared from the face of history, from the face of the earth, hopelessly unknown.

So, if Paulis consider it that way, with no hope, he should at least have the courtesy to explain whence he managed to achieve that "in the Paleo-Sardinian oxyton names were frequent". Is it his a contraddictio in terminis or a communication default?; or worse, is it a claim to say everything and the opposite of everything, knowing that, however, the contradictory will never happen? The reader should not be shocked!: this is the bad habit of Romance philologists; they are accustomed to forgive each other this and other mischievous tricks, partly because their "prohibited tricks" take place exclusively in the recesses of their private club.

In any case, it's true that there are paragogics in Sardinia. They are real, not a fiction; I add that are historically demonstrable. They have any but childish origin. They are nothing more than the perpetuation of the phenomenon of Ugaritic paragogics, as well as ancient-Jewish, Akkadian, Semitic in general, which were laden with signifiers.
Especially Sassarian paragogic in -ni (see Bazzoni EGS 31) are well documented in Ugaritic Grammar (BGUL 48, 57-58), where -n, -ni is posted to the 1st p. sg. of the verb (while -y, -i, -ya, affixed to Ugaritic names, corresponds to Semitic paragogic in -i observed in the previous paragraph).

It should be noted that these Ugaritic forms are nothing more than 1st person pronouns grammatically affixes to verbs or names. Such forms are found in the Hittite language, where the demonstrative pronoun 'that (there)' is expressed in the nominative case with eni, where -ni is deictic particle visible also in other pronominal forms, such as in ki-ni (see LGI 65). This Ugaritic form is also found in Campidanian pronouns: eg. ki-ni 'who'.

ANNE. Ugaritic forms of the kind just seen are also visible in the surname Anne, Annes, which is not version of Jubanne 'John' (as instead Pittau considers), but has the base in Akk. annu(m) 'word of) consent, approval' < Sum. anna 'approval'. The residues of this Sumerian-Akkadian term, with meaning equivalent to lt. sì (yes), are still visible in Sardinian sine, nòne 'yes, no', whose shape is only partially reshaped on Lat. sànè 'certainly', by linguists wrongly considered as adverbial from sànus 'healthy', but it too is influenced from Akkadian (the first member sa- < Sum. sa 'to equal, put in order', from which Engl. sa-me 'the same'). Anne, Sumerian-Akkadian term, is very important, because it conceals to the eyes of we moderns what in early times must have clear: it was an oath done to the Heaven, to the name of God (An).

Just as documented in § 3.2.3.3.11 about Sardinian suffixes, I remember that these end in -ài, -âju, -êi, -ôi, -ûi. It lies with etymology, as usual, to enter the bottom of the matter to establish - from time to time - if a word contains a real suffix or a simple parâgoge. Going deeper, it will be necessary to account for the formation of each suffix and every parâgoge, assuming that it's always permissible to make the appropriate distinctions. For what is not said in this paragraph, then I refer to § 3.2.3.3.11.

However, we can see that the bases from which the Sardinian paragogic go are found intact in Semitic languages. Let's see here below a handful of examples in -âi, together with the etymologies. To make more clear the comparisons, I also produce some Semitic lemma tout court.

ADONAY, epithet of YHWH = 'Lord' in Hebrew. We can properly translate it as 'leader', from Bab. adû. But the Babylonian lemma has a more ancient root in Sum. ad 'to be lame' + un 'sky', meaning 'the Lame of Heaven', indicating that Adonis arose every year to heaven marked by the stigmata of the horrible boar tusk on his groin. This name, or at least its radical, occurs with similar forms in several regions of Mediterranean, Akk. adû 'leader', Sum. adda 'father', Eg. Aton 'Sun God'.

As with the sacred name El Šaddai, Adonay is a Jewish adjectival in -i, -y, -i, -ya, affixed to the names in Ugaritic form, as pronoun 1st person: the original meaning in ancient Canaanite was 'My merciful' (where my is objective pronoun, that is, 'Who has mercy on me'). So Adonay is, precisely, a proper name (Adon 'Lord') followed by his epithet, and literally meant 'My Lord', ie 'that rulthe me'.

ARÁJ DIMÓNIU. This malignant being, called Aráj in so many fairy tales in Sardinia, is allied with the Sardinian ráju 'lightning, destructive element', whose origin seems to first approach the Lat. radius. Indeed he derives directly from Akk. arâhu 'to devour, destroy, consume (by fire)'. See Aragone and Araxi. Now it's clear whence came to Sardinia the medieval concept of demons devourers and destroyers, owners of hell-fire.

Arái < arâhu had no original paragoge. The current final -i is the result of a slow transformation and subsequent assimilation to existing paragogics.

BABÁY is one of the names of Sardus Pater worshipped in Punic-Roman temple of Antas (Sardinia). Babay is a Šardana name, still alive in the ancient Sardinian babbu, babbây 'father' with all the consequences of the case: < Sum. Babaya < ba-ba-ya 'old man'.

It should be noted that Baba and Babay (also called Nintu or Geštinanna, mainly Ninkhursag) is a big female divinity corresponding to Sumerian Inanna of Uruk and other
centers such as Nippur. She was the great mother goddess who presided over the universal fecundity of humanity, of flocks, fields, but in which personality, perhaps especially in some major cities such as Uruk, there are significant astral aspects. Since the latters depend on connections with Anu and all the identification with the morning star and the sunset (Paolo Matthiae, 262-263). Baba was also the main goddess in Lagash, the second city of Sumerians, where early spring was honored for several days. About suffix -áì see what is written for Adonay.

BÁLÁI, Baláy is the name of the sacred cliff at the sea of Turris Libysonis, where were executed the martyrs Brotu, Gavínu, Zuniári. It was also the name of ancient Balláo, a village in Sárrabus; cf. also Páláu, a village built by the sea as Turris, where is the famous Elephant Rock. We also have the onronym Punta Paláí, the higher and flatter site of Marghine: a classic natural altar.

With certainty Baláy has the same name of the great Syrian-Phoenician god Ba'ál + Semitic territorial suffix -áì: Bal-áì = 'Ba'ál's (cliff)'. It's no coincidence the three martyrs were executed right in the site of the avenger God they disavowed.

I remember the Sardinian suffix in -áì, -éì used with place names has the referent in Assyrian enclitic -aj > -ì, -ê of place adverbs.

BEBBÉI Camp. 'Juniper berry'. It's a Sardinian iteration (used in superlative terms) of Akk. be'u (a bird), meaning 'berry of birds'. The name has nothing strange. In fact, the berry was used, and is still much used, by the Sardinian trappers to attract and capture by snare (string) birds during the rest while migration. Bebbéi has Sardinian (and Jewish) paragoge in -ì having morphological basis in Sum. i, e (indicator prefix of conjugation: in front of a simple base, indicates finalizing or pronominalizing of the base). In short, bebbéi originally meant 'berry' for the birds', with -ì of aim.

BECCÁI, Becca a surname for which you can have a referent in Beqaa Valley, between Syria and Lebanon. But it's more reasonable to consider this name as a variant of Beccu, archaic Sardinian virile name, from Egyptian bik 'falcon'. In this case, Beccái is an ancient patronymic (Hebrew adjectival in -ì, -y, -í, -ya, affixed to names in the Ugaritic form, as pronoun of first person).

BELLÉI DE CAĐĎU (Arizto) (Chrysanthemum segetum L.). Etymology is clarified in the light of the apotropaic function of this flower. Belléi is based on Akk. bêlu(m) 'lord, owner, master, controller' of attributes such as the ability of divination, bêlu(m) 'take hold, be master of, be responsible'. Su belléi de gaďdu was an apotropaic flower intended to horses during the processions. Notoriously at processions were and are exhibited the best horses, which are doubly exposed to an evil eye, by the people and by the envious evil spirits that in any way attempt to hinder the success of the party (usually until the High Middle Ages festivals celebrating a deity).

We should note that even today the Sardinian horses harnessed for similar processions have almost all a little mirror on the front, with apotropaic function. The mirror on the front of the workhorse until forty years ago was even a must, being the horse the sole possession of the carter, the loss of which would have created a family tragedy. The mirror of modern times replaced the old chrysanthemum. Belléi has Sardinian (and Jewish) paragoge in -ì having morphological basis in Sum. i, e (an indicator prefix of conjugation: in front of a simple base, indicates finalizing or pronominalization of the base). In short, Belléi originally performed -ì of purpose, meaning the function of the control on animal.

BELLISÁI a surname whose etymological basis is a very ancient compound, probably related to early Semitic nomads who invaded the Mesopotamian plain in the 3rd millennium a.e.v., merging with the predecessors Sumerians. Etymological basis is in fact Akk. bêlu(m) 'lord, owner; master, controller' + sawúm 'desert'; we are thus faced with a construct state that means 'lord of the desert'. The final -áì of this surname is a false paragoge, perceived as real because of phonetic distortion of the ancient -awúm.

EL ŠADDAI (אֶל שָדַדְיָא) (Gn 17,1) patriarchal era divine name, translated as 'God Almighty'. This God appeared to Abraham when the patriarch was 99 years old. The name is distinctive compared to Elohim, to the Canaanite El, to El Elyon of Melchizedek. It belongs to the priestly tradition, and appears in Pentateuch and in Job. We should note the name "Almighty" referring to Šaddai is inaccurate; the real meaning remains uncertain, according to the Orientalists. It has been proposed "God of the Mountain" < Akk. šadû(m). But they
also proposed “Steppe God” or “harvest God” < Heb. sadeh and Akk. sādu ‘meadow, pasture’. Indeed the etymological basis is Akk. šadāhu(m) ‘to move the head, nod’, ‘to progress’ in a procession. To understand the deep meaning of this term, you must put the mind, on the one hand, to sacred gestures of Jews, who in the face of Deity (or Wailing Wall) repeatedly move their head nodding. On the other hand we cannot forget the Greek tradition of the Supreme Zeus, whose nod, the shaking the head in sign of assent, was the act most sacred and binding before the humans. So El Šaddai literally means ‘Merciful God’, in the sense the consent expressed by his head was, for the faithful man, but also for the god (Greek god) a directed, indisputable guarantee of kindness.

Šaddai is a Jewish adjectival in -i, -y, -i, -ya, affixed to names in Ugaritic form, as pronoun 1st person: the original meaning in ancient Canaanite was ‘My merciful’, ie ‘What hath mercy on me’. So El Šaddai is, precisely, a proper name (El ‘God’) followed by his epithet, and literally meant ‘My (God) Merciful’. It’s no coincidence that it belongs to the priestly tradition, pronounced in the prayers led by the high priest or rabbi.

GALLISÁI last name product of the merger by construct state of two ancient names: Gallus + Isái. The fact Gallisá{i} is surname of a Sardinian family once rich and powerful, argues in favor of this thesis, considering the importance that sometimes certain families gave the merger of the names of a couple which, getting married, brought shares of the inheritance. Etymology is from Akk. gallû(m) (an harmful demon) + Heb. surname Isái, Iscíaí (he was the father of David: Psalms 72, 20; Ruth 4, 22, 17, 1Ch 2, 13, 12, 10,14;12, 19; 29, 26; 2Ch 10, 16; 11, 18). See Heb. Sp. Ysai. The latter is an Hebrew adjectival in -i, -y, -i, -ya, affixed to names in Ugaritic form, as pronoun of the first person.

Mandrolísái is one of the sub-regions of Sardinia. According to some linguists and historians, the lemma is based in Hebrew name Olisáve, Olisábe ‘Elizabeth’. Literally should mean ‘enclosure (for the herds, owned by) Elizabeth’. Indeed it’s more appropriate to read, at least in origin, a Phoenician-Akkadian compound Mandû + Eliša + paragogic -i which has the direct referent in Assyrian enclitic -aj > -i, -e of place adverbs. The compound means ‘land of Elisa’ (mandû ‘emplacement, location, place’). It should be borne in mind that Punic Eliša is the equivalent of Lat. Didó, feminine name for the ancient inhabitants of Sardinia had particular resonance.

MELÁI variant of Sd. surname Mela, Mele, Mélis; cf. also lt. surn. Meli. It has ancient origins, eg. the name Meles, a king of the Heraclides dynasty reigning in Lydia, who in the tradition of Nicholas of Damascus (FGH 90, 44, 11; 45: 46; see Talamo 58) had to go for 3 years exile in Babylon to atone for the murder by one of his family. The surname has basis in Akk. mēlû ‘height, altitude’. So Mel-ái, with the endings of Ugaritic and Canaanite form already noted for Gallisai, originally meant ‘My Height’ (today we’d say His Highness, referring to a king). A variant of this surn. is Mellái, witnessing the consonantal strengthening in Cagliari (originally from Sumerian) already discussed in § 3.1.3. See also Heb. Levantine Mellí.

MELÀJU Variant of surname Melái, Mellái. In the formation of patronymic names in Sardinian (and in Akkadian) is used the nominal affix -ája, -áj, -áju: as Sardinian Gallis-ájī, Alb-ájī. Similarly, in the formation of noble names in Akkadian uses the nominal affix -aja, suffix -i, -ja (common genitive 1st p. pl.), which produce certain Sardinian patronymic surnames as Mel-áju, meaning ‘of the family of Mele, Mela’.

ŌE name of a mountain and two nuraghes; is famous the nuraghe Ôes, located in the plains, near the famous nuragic palace of S.Antine (Torralba): the diameter of the tower is the largest in Sardinia. The name also refers to Monte Ôili (Baunéi) and the nuraghe Ôeli (Arzanà). Matching Ōe to the phonetic bōe is technically impossible, as *ôe per bōe does not exist. Bōe gets b- apheresis in Logudoro, but only in the spoken chain, while the isolated word is pronounced bōe. The etymological basis of these forms - including the option Ôili, Ôeli, ancient adjectival in -li - to be found in Bab. ūbu ‘thickness, density, abundance’. The semantic explanation is to be found primarily in the fact the nuraghe Ôes in Giave, as well as being impressive and “squat”, stays in a very fresh plain, so as the site is fertile.

Monte Ôili in Baunéi has karst soils but has the top as a plateau rather flat, receptive to the creation of humus; it has a silhouette of squat truncated cone.
From this etymology we can learn that Ōe (despite the final -e similar to other Sardinian suffixes in -i, -ēd) in reality is an ancient contracted word. So -e isn't paragogic. This lemma is added to this list for the proper comparison.

**PILLÁI**, a surname already existing in CDS II 44 as Pillay, basis in Akk pillu, pipū (a kind of wine). In Italian there is the verb spillare (to tap, wine), and it's serious thinking that the verb spillare has the basic in Akk. pillu, which had to be the 'new wine'. It goes without saying that Pill-āi is an ancient patronymic surname, a Hebrew adjectival in -i, -y, -i, -ya, affixed to the names in the Ugaritic form, as pronoun of the first person.

**SALVÁI** a surname which was an ancient name of manhood, from Akk. šalû 'submerged, immersed' + bā 'water', meaning 'baptized' (ie 'purified by lustral water'). This was a religious action common to all people of ancient times, regardless of the god they believed in, put in place before the entrance to the temple. For paragogic -i see what was said to Pillái.

**SANNÁI** a surname that already Eliezer Ben David recorded as Heb. Sonaim. However, the etymological basis is the same as surname Sanna (see), and the paragogic -i in this case appears as a simplification of Hebrew plural -im.

**SARÁI** Abraham's wife (Gn 17:15), who was then called Sara by order of God. Etymological basis Sum. sar 'garden' (from the same root by which they called Sar-dō, the island of Sardinia, and called also the wife of Lydian colonizer Tirrenus). So Sara 'Garden' is a feminine name of an ancient and noble origin, used in the Mediterranean. But it has nothing to do with ideological meaning that ancient Hebrews wanted to give: sarah ܢܐbeth 'lady', 'noble lady' par excellence (she being a woman founder of the Jewish people). The etymological basis of ancient paragogic -i of Sara (that God wanted to eliminate because of... too much), was an ancient Sumerian pronominal (that, that one'). Do not forget that Sara was a Sumerian woman, then the epithet Sara-i wanted to indicate 'That of the garden', better 'That looks like a garden' (an epithet of rare poetic power). This epithet has in fact a morphological comparison in Sum. i, e (indicator prefix of conjugation: in front of a simple base, indicates finalizing or pronominalizing of the base).

**Suffixes in -ái of Campidanian infinitives**

These outputs in -ái (in the border areas, also -aē) are considered by Wagner (HLS §§ 202, 439) as abbreviated forms corresponding to the infinitive of southern and central Italy, «indeed, perhaps have even suffered the influence of the Tuscan vernacular... In Sardinia, also may have served as a model configurations of child language babbái, nannái ecc.... Maybe today's Camp. dinái, Sass.-Gall. dinâ may have been influenced by Genov. dinâ... General spread in Camp. is also marhkái ‘although’». In § 439 he suggests a possible influence from Tuscan and Roman infinitive piöve ≠ Italian piövere (and corresponding forms in southern Italy).

In addition to these comparisons (in part not reasonable), the infinitive Campidanian forms have a perfect correspondence in the Sassarian broken: pusa' 'to sit down', ciunfra' 'to joke', fabidda' 'to talk', currura' 'loitering', mattuggia' 'to manipulate, knead', and so on.

These broken Sassarian infinitives flank broken forms of personal names or common words (Simo', Anto', cumpa', cuddq'o = kuqq'òmine); the latter phenomenon is a bit common all over Italy, starting from the south.

In this context, it's to be supposed that originally the Sardinian truncated forms were common in Sassari and Campidano, and that only at a later time Campidano began to affix to the truncated infinitives the paragogic in -i, conforming to the broader Sardinian phenomenon which we have already analyzed in the remainder of this paragraph.

Do not forget, however, that the phenomenology of Sardinian paragogics is quite complex; in it comes into play - albeit obliquely - the use of Isilian coppersmiths: they do finish their infinitives with suffix -āri, which is identical to Latin deponent infinitive. This different use of suffixes infinitives (which I suppose to be very archaic, as always peculiar to Sardinia) leaves in the vagueness the answer to question whether the Campidanian infinitive -ái is, compared to Isilian and Latin -āri, an ýsteron or a próteron. But it's better not to rack on the issues of precedence, which usually lead where it should not: that's in a Nazi metascientific camp within which, with highly distorted perspective, we claim ideologically to fix an original focus, with the obvious consequence of a hierarchical chain. Instead, it's more profitable to
methodically consider the issue in the large field of Mediterranean (Tyrrenian indeed) linguistics, ie within the framework of mutual influences, intervened with a breath of several millennia, among the various sides of the Mediterranean.

3.1.17 The nunated paragoge

In Sardinia we have several testimonies of expansions of words. It occurs, first, after a few monosyllables, which by their nature are oxytone; but the same phenomenon is also seen with certain paroxytone words, at least in the central regions. Examples: nó-ne, nó-no ‘no’, si-ni ‘si’ (yes), tū-ni ‘tu’ (you), ostùni < osti ‘holly’.

Detail is the paragoge of Sassarian infinitive: which, if normally ends in oxytone (eg. turrà ‘to return’, ‘to give something back’; bì ‘to drink’, farà ‘to go down’), just as often the infinitive makes the paragoge is followed by oxytone -ni (turrànì ‘to return’, ‘to give something back’; bìnì ‘to drink’; farànì ‘to go down’). In this paragogic phenomenon the word is not amplified by the single vowel (as in those already studied) but by consonant-vowel. Not a new phenomenon, this, as the expansion with a whole syllable is found in the Jewish paragogics (§ 3.1.15). We can define the Sardinian one a nunate paragoge, since the enlargement consonant is a nasal that leans to the finals -e, -i, -o.

All in all, Sardinian phenomenon follows Akkadian tradition of the weak roots (those with one or two consonants) which, due to the strong tension to syllabic tri-consonantism (triliterismus), tend to conform to the pattern of strong roots, through secondary expansion of second radical consonant. In Sardinia the word with one consonant passes just to a form with two consonants: no > nòne; the one with two consonants passes to three: ostì > ostùni. Separate consideration merit the Sassarian infinitives.

We have already noted that even the Ugaritic language has paragoges, which are nothing but first person pronouns grammatically affixes to verbs or names. Forms of this kind are also found in Hittite language, where the demonstrative pronoun ‘that (there)’ is expressed in nominative case with eni, where -ni is deictic particle visible also in other pronominal forms, such as in ki-ini (go to § 3.1.16, and see LGI 65). This Ugaritic-Hittite form is also found in Campidanian pronouns: es. ki-ni ‘who’.

The example of nunate paragoge that sometimes we surprise in speakers of Barbagia and Ogliastro, we see acting here below.

OSTI ‘holly’ (Ilex aquifolium). The toponym Sos Óstis in Supramonte (Orgòsolo) means ‘(the wood of) hollies’. Badu Ostri in Supramonte (Urzuléi) is the ‘ford of hollies’. In the land of Alà there is a place named Bolòsti. Paulis NPPS shows the correspondence between costì-golosti-colostri (‘holly’, which is also the Sardinian maple) and the Basque korosti, gorosti. But in this we see a phenomenon of parallel storage (remote Gascony = remote Sardinia: both areas are involved in preserving words that once had to be pan-European).

The common etymological bases of Basque and Sardinian lemmas are Bab. ḫuruššu (a vegetable unidentified) or rather Assyrian-Bab. kullu ‘put the veil (at the bride), the crown (at the king); to garnish with lace’, also ‘to support (a canopy or a king’s crown)’ + uštlu, ištlu ‘(vegetation) arise from, be the result of’, even ‘prominent, high (body, vegetation)’. We need to see in korosti, golòsti ‘holly’ a tree deputy to make the crowns or other sacred ornaments. By this we learn that the beautiful holly in Sardinia was used for coronations, instead of the more common laurel (which is lacking in nature and instead abounded in Lazio), and in place of the olive tree which was favored by the Greeks.

We noticed that Sardinia preserves of this tree two names, one trisyllable, the other bisyllable. The bisyllable òsti is not back-formation of the first but spy of the loss of memory, or better it retains only the memory of the second member uštlu.

From this bisyllable took shape the expanded paragogic ostù-ni.
3.1.18 Sardinian prosthetics in a-, e-, i-, o-, u-

Prosthetic i- before s + consonant at beginning of word. Wagner (HLS § 79) notes: «as early Latin in the late imperial era, even in ancient Sardinian is premised an i- to the bound s + consonant at beginning of word». Examples istētiu, Iscanu = Scantu. Wagner notes that today the i-prosthesis is now usually a bit all over the island, although in the south the phenomenon is rather slack.

Giulio Paulis observes this «Sardinian prosthesis is similar to that of Basque, Gascon and Aragonian, and thus should be attributed to the Iberian component of the palaeo-Sardinian substratum». He corroborates his certainty by comparing bèga ‘fertile valley, swampy valley' with the Iberian ibaica and Basque ibai ‘river', but he doesn't know the etymology of Sardinian lemma is very different. Here it is.

BEGA, ega, vega, a Campidanian word that is also name and surname: eg., the name via La Vega, in Cagliari; it has produced the surname Vigo too. This term is already contained in CV II, 2 (original parchment: assa bega de sus suerius). In Camp. bèga is a ‘swampy valley'; in S.Antioco for èga they mean the ‘valley’ tout court.

Wagner doesn't consider the word as Spagnolismus one, since bega belongs to a document of twelfth century, long before the invasion. However, in Wagner it's so strong belief that all the words similar or identical to those coming from Iberian coasts, that he claims bega to be an Iberian wreck, attributable to the language of the Iberian Balares (sic!). On Balares, of course, Wagner cannot say anything at all; as indeed Paulis, who slavishly resumes him.

If he had believed, indeed, to the Great Sumerian-Semitic Koiné, would control the Sumerian dictionary, and he would draw the source of bega, ega, vega, Vigo. This term has etymological basis in Sum. be 'to cut off' + gu ‘bank, shore, bay, side'; the compound be-gu (later become bega in medieval Sardinia) originally meant ‘bank, edge, which gives bank, which has a cut’ (this is a side, a precipice, from where you can descend through the collapse of stones).

Vega street in Cagliari, originally, was just that: a descent, initially bad (type descents in Dante's circles), produced by the releases and collapses of East Ridge of the limestone precipice (above which stands the citadel, ie Casteddu). To be clear, sa bega, sa vega originally in Cagliari had to be the a long descent that began where it was then open the S. Pancrazio door; it ran to the plain now occupied by the large square that combines the politeama and Tower-hotel (former campaign belonged to Agricultural Technical Institute).

It's risky, even unscientific, look for the origins of Sardinian civilization in "Iberian substratum". I have once again to denounce the propensity of Sardinian and Italian scholars (but also of Catalan...) to consider Sardinia as eternal passive harbor of any kind of accumulation of his own knowledge. This is a "colonial” and even Nazi point of view. Warning!

Paulis also observes another thing: «Given the areal coincidence already mentioned, we believe that the disappearance of the i-prosthetic in Campidanian, regardless of Pisa's influence which may have had its part, is in close connection with the isoglossa of the plural definite article and should be attributed to a process in the wrong syntactic division in noun phrases consisting of art. determ. pl. + noun. In fact, in Campidano the plural definite article IS frequently takes the paragogic vowel in front of words starting with a consonant, and therefore in the dialects of this area it's easy to find forms like izègda 'small flock' for cègda, ikòkka 'goose' for kokka, etc., Wagner explained starting from phrases izi žègda, izi kokkas, erroneously analyzed izi izègda».

Unfortunately, unless someone is able to understand and submit myself a sound translation of the tortured and convoluted sentence I have marked with quotations, I must candidly note

40 Introduzione alla Historische Lautlehre des Sardischen, p. XXX
that in southern Sardinia there is no wrong syntactic division: people express the plural i-жеďdas instead iz жеďdas (is жеďdas 'small flocks') because -s (z, palatal sibilant sound) and -će have a small, thin articulatory difference which in the contact of phonetic chain leads them to merge into a single phoneme. Simple!

In any case, as is the case for many other words, even for those in Sardinia starting in is-, it isn't mathematical that i- be prosthetic before a word starting in s-.

I take the example of iskıňa 'back: dorsal region of the human body' (in Italian dialects often schina), which has a direct referent in Hittite iškiš 'back', with obvious loss - in Italian peninsula - of the original i-.

Prosthetic a- (e-), o- before r- at beginning of word. Wagner (HLS §§ 74 sgg.) notes that «in Sardinian, the initial r is a vibrant alveolar strongly rotated as in Spanish: for this reason easily it receives a prosthetic vowel» (sic!). Wagner points out that this rotated with prosthesis was already present in ancient Campidanian: arriu, erriu, arrobadia. The o- is more present in proximity of vowels velar, e in the presence of voice palatal; a- is present if the r is followed by a (Wagner notes). Wagner observes a phenomenon almost identical in Barbagia. Instead from Nùroo up, the prosthesis isn't more usual.

By treating the prosthesis vowel before r-, Giulio Paulis⁴¹ casts doubt onto Wagner's theory, that in ancient times the phenomenon interested throughout the island. «In fact, the medieval documents of the northern area have only sporadic attestations of this prosthetic vocal, which might then be a specific feature ab antiquo especially for the southern and Barbarian area as opposed to central and northern».

Going on, Paulus, almost to amend its propensity to see here and there in Sardinian phonetics marks of Iberian substratum, writes that «the action of the substrate in this case cannot be considered safe even for the Ibero-Romance area, where it survives Basque; and therefore even more doubts are lawful for Sardinian. Therefore, in our opinion, you should consider the possibility that the prosthesis before r- in Campidano and in the southern Barbagia is, at least in part, the result of a prior reaction to the weakening and fall of -r- intervocalic, which characterizes rustic southern spoken and even is regular in Sulcis».

Weird theory, this of "preventive reaction", but this it is! Wagner in the body of his HLS, and Paulis in the Introduction to same HSL, speaks at random, disorderly, of prosthetic phenomena, while it would have been better if they would have first cataloged and then investigated, trying to give a scientific explanation. When he speaks of "prosthetic before the initial r- of word", a scholar needs to know the reasons for the phenomenon, and must be able to explain these reasons, rather than lead the reader through the clouds and subliminally convince him that of this matter is been clarified everything.

Indeed, the underlying and decisive reasons to understand the phenomenon of prosthetic before initial r- are in the Semitic linguistics. And it's for those deeper reasons - productive of later modifications contamination and assimilation in similar words - that we are witnessing today in the phenomenon of (true or false) prosthetics. To understand it better, I will place the following etymologies into two classes: the first of which shows the archaic structure, the second shows how it has come to a following contamination-assimilation.

1st class (archaic structure)

ARRANÁLI Camp. 'snail', 'naked slug'. Indicates primarily the naked snail, a mollusk greatly hated to be mucous, sticky and "in flesh": enough to foment disgust. It's therefore not a coincidence that etymology is Akk. arru 'cursed' + nālu(m) 'to lie', with the overall meaning of 'cursed reptile'. As you can see, there isn't and there was no an original prosthetic.

ARRASTU Camp., rastru, rastu Centr. 'odor left by the game'; arrastu 'taste, stench' (Sennori); rasta 'footprint'; also 'rail, groove of the wheel'; arrastai 'sniff out the game'. Wagner considers it of probable Catalan origin: rastre 'els senyals que deixa el bestiar o la caça'. Clearly this term has no references in Lat. rastrum 'rake'.

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⁴¹ Introduzione alla Historische Lautlehre des Sardischen, p. XXIX
The etymological basis is Akk. adrû 'mountain goat, bighorn sheep' + a 'to, towards' + sittu, šittu 'excrement' < Sumerian. The composition became by construct state *adr-a-s(i)ṭu > arrástu, with original meaning of 'stench of mouflon excrement' (a whole program). As can be seen, initially there was no prosthetic (and observe well the spread of the lemma throughout Sardinia, eg. in Sénnorni which is at the north coast). Instead in the central areas they come to simplify this original lemma by rejection of ar-, which was perceived as a Campidanian prosthetic phenomenon.

**ARRÈFINU.** In the construction of the musical instrument known as launèddas, s’arrefinu turns out to be a particular hole. The two melodic reeds combined with su tumbu of launèddas are equipped with four holes of quadrangular section (crâis) for modulation of the notes, plus an additional rectangular hole (arrefinu), aligned with other four holes along the barrel, having the important function to mark the musical pauses as well as to check the correct tuning of the instrument during tuning operation (Luigi Lai). For the etymology we have to imagine a lemma based on Akk. arû(m) 'multiplier', 'enumerator of ready using', 'numeric table' + penû, panû(m) 'to anticipate', 'prioritize'. The original meaning is quite intuitive: arrefinu "anticipates" the right intonation of the remaining "keyboard" of the "numeric table". As you can see, there isn't and there was no original prosthetic.

**ARRÈMU** 'limb' (Oristano), has base in Akk. aru 'branch' + imum (a tool). It's known between branch and limb there is a semantic merger in Sardinian as well as the exchange of forms. See Log. rru'tu 'arm', also indicating the 'big branch of a tree'. Moreover, the oar (Italian remo) originally was nothing more than a long tree branch. As you can see, there is not and there was no original prosthetic.

**ARRÉSI** a village in Sulcis named Sant'Anna Arrési. I omit for brevity the erroneous etymological assumption of Barreca, Paulis, Pittau, Atzori. As written for Aquarrési, even here the old base of the lemma is not Lat. res 'thing' but neo-Bab. arris, a type of bird observed for omens, in the auspicious activity of priests. So the etymology of arrési = thing > fox = Devil must be corrected in arrésì = bird > fox = Devil. Even here there was no original prosthetic.

**ARRIBBÀ(RE)** Sass. (and Log.) 'to preserve, put in store'; arribbu in the phrase pònner in arribbu 'put in store'. The etymological basis is Akk. a (= Gr. ana) + ribu(m) (a vase: obviously for the conservation of food). It can be seen the initial a- was functional from the outset, thus lacked an original prosthetic.

**ARRÎLU** in the Camp. expression andái a arrîlu 'to go to hell'. The etymology is based on Akk. arru 'cursed' + Sardinian adjectival suff. -lu. Here, too, missed the original prosthetic.

**ARRÕU, Arríus** is a surname, corresponding to Arri, name of Sulcis village now disappeared. Etymological basis is Akk. ārā 'land, territory' + reyû 'pasture, meadow', meaning 'land of pastureland'. See below riù 'brook, stream'. Absence of original prosthetic.

**ARRÔNI** a surname having etymological basis in Akk. arru(m) 'decoy bird' + Sum. unu 'stick', meaning 'bird decoy for stick' (in the sense the bird was tied to a stick planted in the ground). Absence of original prosthetic.

**ARROPÁRE, arropái** 'to beat, give shots': dh'at arropáu a zirònia 'he beat him with the nerve of the ox'. Wagner believes it as imitative voice. Indeed, it has etymological basis in Akk. arû 'to cut cleanly, resect', 'sever'; 'to spoil' + pa'āşu(m) 'to break, smash'. Absence of original prosthetic.

**ARRÔRI** Campidanian interjection amethodically translated in Italian style: horror. I deal with this lemma among the invariable parts of speech (interjections) and I will not dwell here. It's always used with a soft semantics: Arrôri! 'what a damage!, what a shame that, what a disgrace!, what a regret that!, what a mishap!, notice that insolence!'; but also, positively: 'what a portent!, what a record!, what a performance!' etc. Often used as a common name in phrases of admiration; Ancu tengat arrôri: est unu furriott'e pibiri, cust'omìni! 'Gosh!: this man is a whirlwind of pepper!'; Arrôri mannu têngada! 'What a rascal!, God protect him!' Arrôri dhu càlidì! 'Gosh that skull!'... And so on.

In itself, this interjection, or common name, is a plebeian way to insert a comment like, 'Damn!' (Not meant as blasphemy, but only as an exclamation term that goes well in any situation). The same happens with Italian Maledizione! (Damn!). This term has base in Akk.

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arù 'cursed' < arâru 'to curse'. As you can see, there is not and there was no original prosthetic.

**ARRULLONI** Camp. 'Juniper cuddle'; it's a Sardinian compound with base in Akk. arù 'decoy bird' + lumnu(m) 'miserable, worthless'. To understand the ancient meaning of the term ('trap, lure of little value'), it should be noted that Sardinians fowlers have always used two types of decoys: a living bird (recall quite expensive and little practical) or juniper mature (a good calling by minimum value). Even today, the Sardinian fowlers in the capture of birds use only the spoils of mature juniper. As you can see, there isn't and there was no an original prosthetic.

**ERRÜ** a surname (with Italianised variants Delrió, Deriú, Derriú). It was a Sardinian mining word, based in Akk. eriu(m), werium, (w)erú(m) 'copper' (mining words with plain spelling), with the adjectival suffix of profession -iu. From erû + -iu came Erriú, which originally pointed properly to the 'coppersmith', the maker of copper.

Undoubtedly, the doubling of -rr- is due to the strong pronunciation of the initial rotated -r- in Akkadian and Sumerian. No relationship, then, with Sardinian arrìu 'brook, stream'. See here below rìu. In this lemma there was no original prosthetic.

**ÖRRÎU.** This Sardinian word indicates a large ceramic vase whose function, in every home, is to contain the grain (also to protect it from weevils). S'oriu could be in poor families even a simple cylindric barn made by mats of woven cane. The name is the same as Latin (horreum). The origin of the terms Sardinian and Latin is Akk. ħurrû 'hole, burrow, quarry, mine, oral cavity'. As you can see, in Sardinian is not there and there was no an original prosthetic.

**ORÒA,** arròa 'canal', elsewhere ròja: 'zenia de canale, badhigru, logu in fundu prenu de abba' (Puddu) 'stream', 'gorge at the bottom of which the water flows'. The term is also shared by the Basque language: arro 'deep part of a river', 'lowland (of river)'; 'slit', arroil 'sewer', 'hollow'. Base in Sum. ur 'to dredge, drag' + rub 'to go': ur-rub = 'drag-and-slide'. There was no original prosthetic.

**ORÔALI** (Triéi), orölî 'oath' (Quercus pubescens Willd.). Paulis NPPS 442 says the lemma derives from Lat. robur, roboris, but wrong. This is a Sardinian compound with base in Akk. urù(m), urrû 'stallion' in the sense of male (reported in horses, rams, bulls) + álû(m) 'ram': urrû-álû, meaning 'tree of' stallions and rams (that is to say, good for their fattening). As you can see, there is not and there was no original prosthetic.

**ORRÛ, arrû, ru 'bramble'. The etymological basis has been attributed to Lat. rûbus (fruticōsus).

But in turn the true basis of rûbus is Sum. ur 'to imprison' + bur 'to rip off': ur-bur > following metath. ru-bur > rûbus with the meaning 'imprisoning and tearing'. Terrible is the nature of the bramble in Sardinia: I saw sheep trapped with no way, intended to starve to death or killed by the fox: this for contact with the plant.

As you can see, there was no original prosthetic; the archaic lemma began in urb-, and in Lat. underwent metathesis rub-. Sardinia kept the original Sumerian word, but in certain areas contaminated it with Lat. rûbus, hence pronunciationsorrû, arrû, rû.

**RÍU** 'stream, creek, river'. Wagner derived it from Lat. rivus 'brook, small stream'. That may be so. But the etymological basis of Latin and Sardinian terms is Akk. rehû 'to pour, flood'. His counterpart Camp. arìu has the prosthesis ar-. See then below, in the second class.

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**Second class** (contamination-assimilation subsequent)

**ARRÁIS** a surname Manconi suggests = Camp. arráis 'captain of the crew in the tuna-fishing net', deriv. from Arabic, by means of Cat. arràix, 'id.'). Pittau DCS believes that arráis, râis has been received in Sardinia from the Sicilian, from Arabic arrâis 'captain of the ship' (as well as Wagner). Base is Ass.-Bab. ra'su, rášu 'sheikh' < Akk. rašû(m)) 'become master', 'to get (strength, reputation)', and the like. The family name Râis is variant of Arrâis, and I attach it to the first class already treated. In this lemma, contamination (the prosthetic ar-) can be passed through the Sicilian, but it can also be a properly Sardinian phenomenon.

**ARRASÔLI,** (ar)resôli Camp., resôlé Log., rissôri Sass. 'glare of the sun', 'dog days', 'hot day'. Wagner suggests equivalence with Sp. resol, Cat. ressol and considers this word as figurative application referring to the glare of the sun: but he is at metalinguistic! Instead, the
etymological basis of Sardinian and Hispanic forms is Akk. ṛasu(m), raʾasu, ṛāšu(m) 'to strike, strike a blow; punish with blows'. Originated from there, of course, the semantic enrichment reported first to 'sunburn' and then to 'dog days' tout court.

We note that the old word, which is still preserved in Logudoro, in Campidanò took the prosthetic because of contamination-assimilation by the models of the first class. This is what happened to all the words that follow in this list. In any case, it's clear the phenomenon refers expressly to the south-Sardinia. It seems obvious that this phenomenon also is among those that trace the original separation of two-three fundamental dialects of Sardinia (Logudorian, Campidanian, high-Barbagia): see § 3.1.13.

**ARRÉGULAS** are breads weight of 400 g, in the shape of a Greek cross, tied at the side of Angùli, which is the center of the composition of sacred Siúrgus bread. This term, with the rules, Christian or pagan, has no connection. Etymological basis is Akk. reḥū(m) 'to inseminate (the earth, a woman)', 'having a sexual relationship (even sacred relationship, a god who uses his member as a sower plow of the ground waiting for the fruits'). 43 His prosthetic is a phenomenon of contamination-assimilation by models of the first class.

**ARRESÒLÌ**. Go to arrasòli.

**ARRIU** 'brook, stream'. His prosthetic is phenomenon of contamination-assimilation by models of the first class. See riu (above).

**ARRÓSA** Camp. 'measles', but also 'scarlet fever, chicken pox'. Zonchello derives it from "rosa (pink), the color of the epidermis of the patient". Instead, the etymological basis is Akk. rūšum 'redness'. The prosthetic is a phenomenon of contamination-assimilation by models of the first class.

**ARRÒSA**. The well-known beautiful flower has base in Akk. rusû(m) which is a kind of spell. The prosthetic is a phenomenon of contamination-assimilation by models of the first class.

**ARRUSCÍĀI, arrušāi** Camp. 'watering'; Wagner puts it equivalent to Cat. arruixar 'idem'. But the two entries have same etymological basis in Bab. rušumtu, rušundu 'wet mud, soaked with water', 'silt': ina rušundu nadû 'be planted in the soft mud'. Its prosthetic is phenomenon of contamination-assimilation by models of the first class.

**ORRÚ.** It's believed that this surname comes from Sardinian phytonm orrù 'bramble' (*Rubus fruticosus*), which we discussed above. Indeed it's nothing more than the paronomasia of surname Ru. This in turn doesn't match the phytonym rū 'bramble' (*Rubus fruticosus*), but has base in Akk. rû, erû 'eagle'. In this lemma the contamination is very clear: it comes from orrù 'bramble' (see the entries of the first class), and left probably from Akkadian variant erû 'eagle'.

### 3.1.19 Sardinian prosthetics in s-, l- (strengthening)

**Prosthetic in s-.**

It would seem (but not true) that the supposed Sardinian prosthetics in s- have their origin in Lat. ē, ex as preposition and preverbium of separation. In Latin, the alternation ē / ex depends on the initial, or group of initials, of the following word.

The Latin origin is not true because, in turn, also Lat. ē has etymological basis in Sum. e 'to go out', 'to come forth'. In turn, Lat. ex has the archetype in Sum. e 'to go out' + ki 'place, site' + se 'stay, live in': e-ki-se, meaning 'to go out of place'. It's no coincidence that in Italy and also in Sardinia the pronunciation of Lat. ex is literally ekkese (as ekîse) legacy of the archaic Sumerian pronunciation. It goes without saying that many Sardinian names (and surnames) acquired the s- like phonetic habit imitating the forms that we are going to

43 See: Salvatore Dedola, I Pani della Sardegna (ed. Grafica del Parteolla)
investigate. Below I register some Sardinian etymologies with the (sometimes supposed) prosthetic s- from Lat. ex, it. es.-

SCAMPUDDU is a surname whose etymological basis is Akk. ḥāmū 'chaff; fodder for animals', 'debris, remnants of thresh' + budū (a kind of cake). The meaning of the construct state ḥām-budū was 'bread made with leftovers' (obviously intended to dogs). The prosthetic S- is probably a phonetic influence of it. scâmpolo.

SCÂNDURA a surname of Böröre which seems corresponding to similar names existing in Sardinia, such as the nuraghe Scandarìu (Armüngia precinct, pronounce Scandarrì’u for Scandarìnu). The name is pronounced with armungese "blow nose" Scandarrì’u, and is the local pronunciation for Scandarìnu. The root seems to have relationship with Scandalittu, a name present in Supramonte Orgòsolo, which seems short for scândulu = It. scândola (shingle), a rectangular tile. Scândulu < late Lat. scandula, deverbal of scandere 'to rise' due to the rising seriation of his deposition on roofs. The toponym Scândola is also attested in Corsica. This tiny promontory or 'spur' of Armungia was named from Akk. ḥandûru 'spur'. The surname Scandura could be an heir of Akkadian word, with addition of prosthetic S- by sympathy with It. scândola.

SCARDÁCCIO, Scardácciù a surname in Gallura based on surn. Cardu, Gardu; the latter was the name of a Phrygian king who also gave the name to his own city: Gordius, meaning 'powerful'. The Phrygian Gardu has etymological basis in Akk. qardu 'strong', Sum. gardu 'soldier'. On surname Cardu is grafted suffix -áccio patronymic from Akk. aḥu 'brother' = 'brothers Cardu', 'Cardu's family'. The prosthetic S- is secondary and strengthening form (cf. it. cardo, scardáccio and scardaccióne, all referring to carduceans.

SCARDELLA last name that was virile Mediterranean name, based on Akk. qardu 'strong', Sum. gardu 'soldier' + elli 'ritually pure, holy', with meaning of 'Soldier of God' (it's what you become in taking the Christian sacrament of Confirmation). The prosthetic S- was added as a result of similar Italian examples (cf. cardo ↔ scardáccio).

SCARTEDDU surname, first documented in Carte Volgari AAC XX as Scartellus, corresp. to Camp. scarteddù 'basket'. This surname is very old, was originally an economic term, a standard measure, based in Akk. kārtum 'current price' + elli 'ritually pure, sacred, set out', meaning 'official price', 'price set by the Temple', 'price set by the King'. The prosthetic S- is a habit typical of many surnames (and common names) in Sardinia.

SCHENA surname that seems an archaic feminine name, based on Akk. kēnu, kīnu 'permanent, reliable, true, honest, just, legitimate' (daughter). The prosthetic S- is a habit typical of many surnames (and common names) in Sardinia.

SCHIFFINO Italian surname which was Akkadian term, synonymous indicating the 'father' (kibinīù), with addition of S- prosthetic ypochoristic.

SCHIRRU surname corresp. to Camp. schirru 'rabid hunger, doggish hunger', 'bulimia', also 'diabetes mellitus'. Wagner ignores the etymology. It has basis in Sardinian s- deprivative (or strengthening) + Akk. qerû(m) 'to call, invite' a person for lunch; or kirû(m), kēru 'oven, furnace'.

SCOCOZZA a surname based on Hebr. qōdqōd 'head' + ypochoristic suffix in -za and S-prosthetic intensive.

SCODÎNA a surname corresp. to codîna, cuadîna (+ s- intensive), Sardinian adjectival which seems to derive from code 'flint' < Lat. cōs, cótis. It seems to have the same etymology of cōdula, partly because it's often found in place names such Bāu Cuadîna 'flint ford', and in this case you can think codîna has bearing on the very hard and rounded stones normally present in every ford, as a result of transport and smoothing of fluvial material. In this case we assume that Sardinian codîna is adjectival of code 'flint' and pick a name so generic because of the hardness of rounded stones, despite they aren't suited to focus. Semerano (OCE II 374) reports Lat. cōs, cótis from Akk. kāṣasû 'to sharpen', with interference of base corresponding to Akk. kadâdû 'to rub'. The prosthetic S- is a rustic habit.

SCONTUS variant of surname Contu, with -s suffix indicating the plural of family + S- function prosthetic intensive, from is (plural article).

SCORCU a variant of the surname Curcu + S- prosthetic and strengthening; Curcu in turn is presented by Pittau DCS as an equivalent of the name of a medieval village Curcu, near
Oristano, quoted in condaghe Bonarcardo 122 and CDS for the year 1388. But Curcu indeed has etymological basis in Sum. kurku 'priest'.

SCORRONCU a surname corresp. to Surn. Corronca (S- prosthetic strengthening), in turn corresp. to Log. noun correionca, correionca, corranca (Bitti), corranca (Oroséi, Posada, Dorgali Norbello, Bon). Corsa (Baunéi, Busachi, Escalaplano) Camp. corròga, carròga 'crow'. Wagner derived the base corranca from Lat. cornaccola, as attested in the glosses. But the Latin word should be seen as a local variant of a term widely attested in Mediterranean. The oldest basis, almost identical to the prototype Sardinian-Campidanian corròga, is Akk. kurukku, karakku (a bird).

SCUCÚCIA, Scuccúchia Gallurian surname, from Corsican scuccúcia 'nightcap' (Maxia DCSC), based on Hebr. qōdqōd 'head, skull' + S- prosthetic strengthening.

SGARRA surname based in Akk. garru (a box or basket) for food or medicine + S- prosthetic strengthening.

SGRO, Isgrò a surname of Calabrian-Sicilian area which seems to correspond to Sum. gur 'capacity unit', 'a measuring vessel' + S- prosthetic strengthening.

STUDÁI, STUDÁRE, Log. istudáre, tutáre, 'to extinguish'; the original meaning, according to Wagner, 'to cover the fire with earth and ashes', 'to bury'. Wagner, on the basis of his predecessors, makes an etymological form < Lat. *tutare, but this is non-existent. To complicate his position there is the Sardinian studa 'break, pause, stopping' fixed time, event, 'rest, respite'. Etymological basis of studa is Akk. ṭūdu(m), ṭuddu 'way, transit' with prosthesis s- having negative character.

**Prosthetic in I-**

**LISTINCU, lestincu, lostincu** Camp. (Pistacia lentiscus). It's already known from the first vulgar texts: CSMB 105, 106; CV II 2. For Wagner it would result from a (supposed) Lat. *lestincus for lentiscus. But this derivation did not take place; however, the hypothesis of Wagner is better clarified here below in the discussion, while we are interested first of all to give an account of the etymology of Lat. lentiscus. According to Ernout-Meillet lentiscus derives from Lat. lentus (due to the sticky mastic product from the rind: sic!). Absurd: also because this plant does not produce mastics!

In my view, etymology of this Sardinian phytonym should be sought in Akk. išu 'tree, wood', also in the sense of 'plant of bush' (ie plant to be cut or exploit without sacred ceremonies: see the Log. corresponding of listincu, which is kessa) + Akk. tinu 'a fruit-bearing bush' + qū 'thread, rod': construct state iš-tin-qū, meaning 'fruit-bearing plant that gives rods' (this is typical of Pistacia lentiscus, a plant in Sardinia extremely useful, not only for the oil of the fruits but mainly for weaving the baskets with the branches).

Now I make the reason of the fact that in medieval Sardinian and now we have listincu, while here I propose an original ištinqū. The light of the original term which I propose is the surname Stincu, which has the etymological basis here explained, ie ištinqū.

As for the prosthetic I-, it goes without saying that it's a superstructure sortie from Lat. lentiscus. This term, in turn, was adopted in the Latin world for no other reason than the paronomasia, produced by contamination of lēns, lēntis 'lentil', despite the fact that - quite clearly - between the mastic and the lentil there is some difference.

### 3.1.20 Sardinian prosthetics in att-, in-

The great prudence I often recommend to anyone who wants study suffixes and prefixes, I doubly recommend for these prosthetic, of which I discuss some lemmas. According to Pittau's method, Assòggiu would be born in the books of marriage by a syntactic confusion like "Corda Maria coniugata a (married in) Soggiu Antonio".

Similar interpretative nonsenses are repeated obsessively by Pittau (DCS) for surnames beginning with In- (Incandèla, example), which would be interpreted according to the model "Carboni Salvatora in Candela". I dispute strictly this interpretive lassitude, as the methods which an etymologist should develop are other. Pittau would not have come to an ideological
solution, if he had proceeded comprehensive and profound analysis of the entire lemma, removing interpretation blinders and descending to the bottom of millennia in which likely this lemma was formed.

ASSÓGGIU, Atsóggìu, Assòrgìa. It should be noted the basis of this surname is Sóggìu. From this matrix derived over time even spellings Sòtgiu, Sòtgià, however, pronounced Sòggìu, -a. The cause of handwriting Sòtgiu (a difficult articulation) is the progressive establishment of the patronymic surname Atsóggìu, the etymology of which we discuss now.

Sòggìu is ancient, Sardian, based on Akk. šuḥhu, šuḥu 'laugh', (object of) fun', 'game of love', 'stone, drug, spell (to make you fall in love)' or 'aphrodiaci'. It was a very refined feminine name. As for the compounds Assóggìu, Assòrgìa, the original spelling was just Atsóggìu. To make understand the etymology I have to help me, unfortunately, with the implausible Pittau's thesis reported here (even the thesis ex absurdo help sometimes to pierce the mysteries). He, with naive logic and colonial fury, supposed, for this and many surnames in At-, As-, Ats-, "a syntactic confusion relating to a registry Italian phrase like "Melis Luigina sposata a Sòggìu Paolo" (sic!). Well, I admit that at the time of Sardians the patronymic was also expressed by the term attu- (see Akkadian of Nuzi), to put always before the name, meaning ‘belonging to’; hence att-šuḥhu > At-Sòggìu. Here, however, the "syntactic confusion" is not involved. Instead is good the patronymic form chosen by the ancients to express the relatives, certainly not the act of marriage.

INCANDÉLA surname Pittau DCS believes corresp. to surname Candèla, with the prefix in- that would be born for syntactic confusion as "Pala Giovanna in Candela Antonio ' (ie 'conjugated with'). Amethodic. Indeed, this compound surname, originated from a feminine name, based on Akk. inḫu (a type of ritual chant) + andu, amtu 'slave to a goddess' + ëlû 'applicant, pretender' (construct state inḫ-and-ēlû), meaning synthetic 'devout to propitiatory singing'. I remember that in ancient times every type of approach to the gods (songs, sacrifices, offerings) was a do ut des, a gesture that claimed the divine recompense.

INCÁNI a surname Pittau DCS believes corresp. to surname Cani with the prefix in- yielded in a sentence like Incandela (see). Instead, the term comes from a Sardian feminine name based on Akk. inḫu (a type of ritual song) + Anu 'Supreme God of Heaven', meaning 'song of Anu', 'song risen in honor of Anu'.

INCARBÔNA surname Pittau DCS believes corresp. to surname Carbone, with pref. in- yielded how to Incandela already seen. The term is instead Sardian, based on Akk. inḫu 'sufferings, difficulties' + ar'abû (unidentified plant) + Sum. unu 'site', meaning 'site of infeste plants', or 'juniper thicket (fix) or similar.

INCOLLU surname Pittau DCS believes corresp. to surname Collu, with pref. in- yielded as Incandela. Instead, the term is a Sardian feminine name based on Akk. inḫu 'ritual chant' + uḫû 'exalted' (of goddess), with the meaning of ‘singing of divine exaltation’ or similar.

INCÔNI surname Pittau DCS believes derived from surname Côni with addition of pref. in- yielded as Incandela. Instead, this was a Sardian womanly name based on Akk. in, ina 'in, on, by, from' + qûnû 'color of lapis lazuli' (wool and other fabric), meaning 'fabric' by the color of lapis lazuli'. In those days the ultimate compliment for a woman, because those were the tissues of the rulers.

INCORRÌA surname Pittau DCS believes corresp. to surname Corrìa, with the suffix in- yielded on how to Incandela. Instead, the term has Sardian origins, and is based on Akk. engûrru 'subterranean waters' + Sardian suff. -iā.

INSERRA surname Pittau DCS believes corresp. to surname Serra, with pref. in- yielded as Incandela. Instead, the lemma is Sardian, based on Akk. in = Lat., Sardinian, It. 'in' + zerru (a fence of reeds), meaning 'reed weave'.

3.1.21 Sardinian prosthetics in ur-

Ur- is a Sardinian form, geographically spread indifferently. Many place names testify it. I record at random the village of Uri, (flumini) Uri, the village of Uras, (funtana) Uras, Urzuléi,

Paulis attests to this monosyllable as Basque word for 'water' and cites Pliny *urium* 'muddy water'. At the usual, turns up the colonial ideology of Romance philologists: in this case, the joke of the "Basque colonization" of Sardinia; alternative turns up Latin linguistic colonization. Indeed the individual entries mentioned are Mediterranean (although some also reflected in Basque: obvious fact, as the entries containing *ur*- belong to the First Linguistic Koiné).

These lemmas, subjected to analysis, however, each have their own personality; therefore they are to be seen in their own context because they sometimes have different bases each other. Apart from the extreme case of certain entries in any way incompatible with the question, type *urvùsa*, the 'wild celery', which is a simplified variant of *turbùsa*.

However, it's true that most of the entries mentioned has the same origin, which, however, is not Basque (Basque enjoys the same context, pan-European and Paleo-Neolithic, from which Sardinia draws, and in any case has no influence whatsoever on Island). The fact that some of these terms have to do with the water is soon clear: they often show the date palm, which needed a lot of water, and in Sardinia, we must say with all the seriousness of the case, 3000 years ago there were many cultivated date palms.

*Urr*-, *Urru* and similar roots stem from Bab. *urrù* 'cured, trimmed, slimmed down (relative to the date palms)'. By extension, it seems, the Semitic word was extended to the myriad of Sardinian palms (*Chamaerops humilis*) of which there were immense forests. Perhaps these homegrown palms, slender but not too low (in nature reach up to 6 meters), were grafted for the production of dates: and in what the Semites, Phoenicians, were masters. To understand the extent of the phenomenon in Sardinia, let's read the etymology of place names *Oristàno, Órolo, Uras, Palmas A破èrèa, Parma, Portoscùso, Prammas*, S.Giovanni Suérgiu, Taccùrrulu, *Úrrulu*, etc. 44

In any case, let's see in the following if, studying other words, we can discover new links able to unravel the mystery of *ur*-. The following analysis is free from any bias, since it doesn't intend to lead the reader to a premeditated solution.

**ÚRAS** name of a village attested in *RDSard.* year 1341 as *Duraza*, and soon after *Uras*. The name reproduces Sum. *uraš* 'land, territory' (by definition).

**ÚRBARA.** *Baɗče Úrbara* is near the summit of Mount Ferru. The most obvious etymological basis is Sum. *urbara* (*ur,bar,ra*) 'wolf'. But it's not very adequate, because in Sardinia lacks historical and geological information on wolves. It seems more reasonable to see in *Úrbara* a Sardinian compound based on Akk. *urû(m)* 'stallion' + *báru* (synonymous with a free, open territory), with the overall meaning of 'valley of stallions'. The fertility of this volcanic and rainy area had to be appreciated in early times.

**ÚRBIĐU, ùbridu** is a narrow lane blocked by the forest. But it's also a very difficult place to go, with high cliffs. It seems to have base in anc. Bab. *urbitum* (a stone): how to say 'stony place'. But it seems more appropriate a Sumerian compound *ur* 'to shut' + *bi* (adverbial particle: It. -*mente* ) + *du* 'to go': *úr-bi-du* seems in this case a Sardinian compound which also in the adverbial particle recalls a 'site where it's impossible to proceed'.

**URCÉI, Urcêni** a place name of Osini, located in the karst mountain. Pittau (OPSE 222) does a long list of names of this genre (eg. *nuraghе Urcêni*), all natives, in his opinion, from Etruscan/Latin shape *Orcus* 'the realm of the dead'. This proposal has the merit of deal with some otherwise incompressible entries. At this point it remains doubtful whether even *Burtì* may have the same origin, rather than the one I proposed. But probably the two names are not comparable, since *Burtì* insists on Palaeozoic rocks that make the water flow on the surface. Instead it's typical of Osini and neighboring villages having an

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abundance of limestone, which, in times of heavy rain, emit large springs which gave the idea to the ancient inhabitants of spring from hereafter. Pittau's proposal conflicts in any way with Semerano's one provided about the name Ucern found in Etruscan mirror from Tuscania. He in his etymology (PSM 23-24) refers to the 'first ray of sunshine'. But Semerano same proposes (PSM 85) another Etruscan similar form, ury, from which he derives Lat. urceus, orca, meaning 'water, stream' (note the reappearance of the same Basque root).

URÈLE. Brunci d'Urèlè, in the wild Supramonte (Baunéi), is a lofty peak that is sinking into the abyss of Costa del Bue Marino, and is often beset by creeping clouds rising from the sea. It can mean 'the top of the fog': urèle, urèlè, burièlè in Sardinian means 'cloudy, dark', and has the same root of It. buriàna 'big but short storm', of Log. buriàre 'upset: the water, but also a person'. You can compare it with Gr. Bopéac 'north wind' and with Cat. boyra 'fog'.

Nevertheless, this easy etymological solution puzzles me. I'd rather see the basis for this oronym in Sum. bur 'site of worship; cultic location '+ Sem. El 'God Most High'. Apparently, this was a place chosen to worship the God of the universe while He rises at East.

URGU surname. Pittau (OPSE 222) proposes a comparison with Lat. Orcus, Urgus (god of the dead, already suspected of Etruscan origin). But the immediate basis is Akk. uryu, arhu 'road, path', also 'bronze object' as well as 'moon, month'. Unless the base is not the oldest Sum. urgu 'savagery' (from ur 'dog' + gu 'to bark').

ÚRGUA. It may have base on Akk. uryu 'trail, mountain pass'. In any case, you should hold the etymology of Grûgua. The site Grugua is halfway between Genna Bogài and Buggerru on a white road (former mining road). The site lies at the confluence of two geological sediments: on the one hand and Cabitza Formation, on the other Buggerru Formation, both from the Upper Cambrian - Pre-Ordovician. It's a flat land of a few acres in the hills, and is very productive.

Before the mining road, in this area there was surely a nuragic road, who became Roman for obvious reasons of mining: in fact, the entire mining complex in Iglesiente once was owned by Metalla (located, according to recent studies, in the lower valley of the rio Mannu).

Having regard to the strategic value of little arable land, as long as 5000 years ago, had to get the name from Sum. gur (unit of capacity and measurement) + gu 'to eat'. The meaning had to be, very nearly: 'a unit for agriculture', or 'cut of arable land', or 'measurement of land for cultivation', or something like that.

URI a village of north-west Logudoro. See the Biblical city of Ur, known as Uri in Sumerian, not to mention the Akk. uru 'village' but also '(original) of Ur', and Heb. yr 'city tower, fortified hill'; the Akk. compound (belu)-uru means '(dominant) village'. (Belu resurfaces well in Etr. vel- of Velathri (PSM 68). Uri also in Basque means 'city'. This item also appears in Hebrew (Uri, Huri: 1Ch 2:20; Ezr 10:24, Ex 31:2). Eliezer Ben David recalls the Hebrew place name Huri (Ex XXXI 2 etc.); Heb. surname HOURI, HORI, HURI (1Ch V 14).

Uri is also Akkadian root meaning 'palm trees pruned'. Let's compare with all the names containing this root. But for Sardinian village in question, the translation is right 'country village' (by definition).

UROI The flùmini Uri (a river) runs from the territory of Minderrì, grazes St. Vitus and flows into the Flumendòsa. It seems possible that Flùmini Uri originally meant 'river of the country' (to distinguish it from the nearby Flumendosa). In this case, the etymological base would be Akk. uru 'village'.

URIGU Sd. surname. It means 'a native of Uri'. Zara (CSOE 82) said it was of Jewish origin: Uri, Huri (Ezra 10:24; Ex: 31.2). In this case, the Hebrew name dates back to at least 19 v.e.

URIS a toponym mentioned by Fara in XVI cent. nearby Sarrabi (Tiziana Pili 94). For etymology go to (flùmini) Uri.

URIZI Sass. 'hem, edge, border' (of skirt and other); urizi d'unà trèmma 'edge of a precipice'. Someone believes it is derived directly from It. orlo, but then cannot explain the reason for such a large phonetic difference. Indeed, urizi shares the same phono-semantic fate of It. orizzonte, but it's much older. Orizzonte is explained by DELI, for the Italian, as the 'line formed by the set of points where, relative to the observer, the sky and the earth seem to join'. The first entry in the vernacular is present before 1321 in Dante. It's considered a scholarly voice, from Lat. horizónte(m), and this from Gr. hóron, 'limiting, which borders', from ancient horizein, denominale of hóros 'limit', of uncertain etymology.
DELI notes the Italian name was used with the present meaning by Galileo Galilei and later accepted by all mathematicians and astronomers. In ancient times the meaning was about what given by the Greeks, nothing else. No one is going to discover the true basis of the Greek name, which is Akk. *urizu* (a stone). Just the use of the ancients, starting right from the Sumerians, land ownership and the territories in general, including the boundaries of kingdoms, were marked by stones. In Sardinia, the usage is still alive today. So in Sardinia is still used the ancient Akkadian term: in fact in Logudoro and Sassarese for *urizi* they mean ‘hem, edg, border’.

URLÓ is an ancient village, now deceased, of curatoria of Cirra (Tiziana Pili 344). It seems that the name is derived from a special type of cane vegetating along the Riu Uluèdu, where exactly the village was, from Akk. *urullu*, *arullu* (a kind of reed).

URPE, *gurpe* ‘fox’. It has etymological basis in Sum. *ur* ‘dog’, also ‘lion’ + *peš* ‘to disappear’, meaning ‘hiding dog’. This attitude is typical of fox: staying hidden and going out only in times of hunting. It’s not a coincidence that his dens, hidden from the forest, are the nurseries of fleas.

URPÍDA is a meadow rather large and very humid, which is at the base of the cliff below the trachytic village of Ardaülî, where *domus de Janas* have been excavated. *Urpida* has nothing to do with Sd. *ūrīdu*, which is a ‘narrow path, obstructed by the forest’, a ‘gorge’, often with high cliffs that surround it. *Urpida* can be attributed to the sacredness of the site, in which perhaps the people gathered in prayer in front of the temple, which was represented by the *Domus de Janas*. If the hypothesis is reasonable, the etymological basis would Akk. *ūrû* ‘bowl, basin’ + *pīdu* ‘forgiveness, indulgence’: construct state *ur-pīdu* meaning ‘valley of indulgences’.

URPÍNU. Monti Urpinu, impervious calcareous mass, now incorporated in the city of Cagliari. It was once isolated and difficult to access. The onym is referred to as ‘Foxes mountain’, or ‘arable mountain’ (as Pittau would like: OPSE 232). Angus called it, paronomastically, *Monvolpino*. Indeed Monti Urpinu has Sumerian origins, from *ur* ‘abundant’ + *pi* ‘capacity units’ + *nu* ‘source’, meaning ‘spring from copious measures’. It should be remembered that every limestone mountain at its base has springs. If today they are gone, this is due solely to human activity on the site.

URPIŠ. Even this surname, such as Monti Urpinu, was found to be directly connected to volpe name (fox). Of course, we must admit that in Sardinia nowadays there is also a surname *Volpe* (under the fascist laws encouraged us to “Italianize” surnames), and this was because *Urpis* was already understood as *Fox*. The historical memory often plays tricks, and taboos existed on *Fox*, which is considered the Devil himself, have led to isolate the various *Urpis* from society. But *Urpi* in antiquity was an illustrious feminine name, having a base in Sum. *ur* ‘to smell, scent’ + *peš* ‘fig’, meaning ‘fragrant fig’.

URRĀÍ a Sardinian surname from Hebr. *Ḥurai* (1Cr 11,32). Go to *Urru*.

URRU Sardinian name of Mesopotamian origin. In Akk. *urrû* means ‘well cared for; trimmed (with reference to the palm)’. But Eliezer Ben David recalls an Heb.-Libyan-Castigl. surname *Ḥuru*, so it’s also possible a Jewish origin, based nell’akk. *ḥûru* ‘son’.

ÚRRULUL. Taccu Ùrrulu is at the center of Mont’Arbu which is the strangest and most beautiful mountain in Sardinia. It looks like a huge layered plateau over which a myriad of large and small bastions rises, whose tormented shapes express silhouettes of ruined castles, battlements, towers and pinnacles blocks. The mountain looks like a strange cauldron during emptying (sometimes as a ruined castle in most plans) still bristling with tattered, lacy spiers. Those ancient platforms, emerged from the sea with the typical horizontal layers superimposed on one another for marine storage, began to empty by karst rocks, creating large caves horizontally in groups, each group along the same layer, whose roof, collapsing, has given rise to many sinkholes whose subsequent filling has reduced them to fertile flat field, all at the same level. In some sites the ancient plateau has been completely wiped out and it was re-created (at the level of the bottom layer) a new plain, where the spiers that still resist are rare, solely, fascinating. Taccu Ùrrulu is one of these (Taccu) Ùrru-Lu has etymologic base in neo-Bab. *urrrû* ‘cured, trimmed, slim; referred to the palm’.

URTHÀDDALA. Pischina Urrthàddala in Supramonte of Urzuléi is very strange, since it’s a collapse, an old sinkhole funnel clogged by clay, which has formed a deep pool within a large shadowy cave, which is reached by a path downhill. The water falls from a wall during
the rains, coming from Códula Orbisi. **Urthàddala** is a three-compounded lemma, whose form had to be very nearly *Ur-tat-dali*.

In this case we have to try the basis in Akk. **urû** 'bowl' + Ug. **ṭḥt** 'at the bottom' + Heb. **dalu** 'to pull out the water with the bucket, cup' (Akk. **dallú** 'cup to draw water'). We can therefore translate as 'great deep basin at the bottom for watering'.

**URTÍGU**, **ortícu**, **ortígu**, **ortíhe**, **ustríke**, **corticu**, **fortícru** etc. Wagner (DES.I,389) presents it as 'cork bark' = Lat. **corticulus**. But wrong. **Ortígu** and variants is the ancient name of one of the four oak trees in Sardinia, precisely the Quercus suber L. I recognize that over time the phytonym and the cork extracted from it had the same name, of course, given the economic value of the cork. But it never occurred to the detriment of the survival of phytonym, which is in fact alive and well.

It even left a trace of itself in **Monte Urtigu** (the peak of Monte Ferru, Santulussùrgiu), which can never take its name from cork but from the forests of cork trees that cloaked and shrouded it in the past. **Urtigu** and variants is a Sardinian phytonym based on Akk. **uruti** (a plant), **urțû**, **urițû** (a plant) + Sardinian suff. **-icu** (for this quality suffix go to § 3.2.3.3.8).

**ÚRTSULA**, **urthullè** 'smilax' (**Smilax aspera** L.) is a climbing plant. The name is a Sardinian wreck for Pittau (LSP 206). How to Paulis (NPPS 221) he actually pulls out himself from the etymological research, like his master Wagner. **Urtsula**, **urthullè** is indeed a Sardinian compound with base in Akk. **urțû** (a plant) + **ullû(m)** 'high', with the overall meaning of 'creeper'.

**URU**. It's equivalent of **órû**, **orivétu**, **orízu**; 'edge, margin' (of dress, ravine, etc.), see Lat. *ârulu(m)*, with dim. **-âlu** (ôra 'hem of the robe'). In mediev. Sardinian we have in s'oru dessa valle; su oru dessu fossatu, etc. Wagner says it was taken by a Lat. **orum**. It is not true. The Sardinian word has base in Sum. **ur** 'edge of a fabric, a dress'; also 'to confine, imprison'. Wagner thinks the Log., Sass. and Gall. **urizi** is a variant of the base **ôru**. Even that isn't true. What is true is that **ôrû** and **urizì** already had originally a meaning very similar, so as to finally have the same meaning, as the original base was in some way the same. In fact from Sum. **ur** 'edge' is soon had Sum. **ur-i-zi** (i 'clothing, clothes' + zi 'to slice through') which passed to Akk. **urîzu** (a stone: ie 'border stone').

**URUTHÔ**. **Baccu Urutzô** is in Supramonte (Bauñê). Also see **Buruttò** (Léi). At first it may seem like the compact form of **Ur-Atzô** 'the edge of the willow', or the 'willow river'. But both these translations, considered the stony and barren place, are not valid. The etymological basis is Akk. **uruttû(m)** and **urîzu** (a stone). Already in ancient times there must have been a phonetic fusion between both entries, which however are almost identical, which led to Sardinian **Uruthô**. Before drawing conclusions, it's necessary to dwell on the northern Sardinia word **urizî** 'hem, edge, border' (already discussed above), with its etymology < Akk. **urîzu** (a stone). Just the use of the ancients, beginning with Sumerians, the estates and the territories in general, including the boundaries of kingdoms, were marked by stones. So the name **Baccu Uruthô** means 'the gorge of the cliffs', literally: 'The ravine of edges'.

**URZULÉI** name of a village in Ogliastra. The name seems the Sardinian phytonym **urthullè** 'sarsaparilla', ie **Smilax aspera** L. The site, wet and full of water, encased in a hollow basin between the mountains that besiege it from three parts, in that while it is defended from strong and cold winds, makes the land suitable for the luxuriant sarsaparilla. We translate **Urthullè**, **Urzeléi** as 'the site of sarsaparilla'. In fact -i is a territorial suffix. The Sardinian locative suffix **-éi** comes from Assyrian enclitic **-aj** > -i, -e of adverbs of place (see § 3.2.3.3.11).

### 3.2 Part Two: MORPHOLOGY
The Sardinian word consists of three basic elements: root, suffix, ending, as the Indo-European languages, such as Semitic languages. It also uses prefixes, that maybe one time - in line with the Semitic languages - were more numerous. All these elements are for the most part characterized by the alternation of the vowel (ablaut) and the changing of the seat of accent; ablaut and accent are then used as morphological elements, neither more nor less than in the Indo-European languages, neither more nor less than in the Semitic languages. Even a doubling in the Sardinian language plays a morphological value, especially in adjectives: we see that as Indo-European kin but especially Semitic.

Even today, as ever since the origin of language, the root expresses semanteme, ie the conceptual basis of the word. But while the consonantant structure is generally stable, ablaut causes vowel changes that make root taking different aspects (which may well correspond to different morphological function), respectively characterized by the absence of vowel, a full vowel, and once the long vocalism (the latter especially in Campidanian).

About the morphology, this Grammar shows how Sardinia is linked to Semitic languages.
«According to the formal aspects of ancient languages historically attested and their lexical bases, it's clearly demonstrable that the entire morphological gamut of Mediterranean languages didn't descend from any Indo-European paradise of miracles»45. «The comparative philology claimed to having to attach paramount importance to the morphological elements, in the belief that grammatical structures are not subject to export nor are borrowed. But this conviction dispensed from investigating which was the origin of those structures, of those characterizing forms». It seems absurd, but the fathers of the Indo-European languages were all Germans. And their historical «anti-Semitism was an insidious component, even if less conspicuous, of the mistrust by which are being observed attempts and comparative studies on Semitic languages» (Semerano).

This Grammar debunks once and for all the absurd theories of the German School as well as the blind faith scholars in half Europe lay in this School, demonstrating not so much that grammatical structures "are subject to export" (because, thank goodness, the languages do not have never functioned as a commodity, nor were exchanged along the lines of force of the imperial trades), but that much of the grammatical forms and grammatical structures of the Sardinian language were just the same as - during the First and Second Mediterranean Linguistic Koiné - were common to the entire Mediterranean world and the Near East.

«Studies on Sardinian substrates were dominated by... schematics in which they had been lying by M.L.Wagner in Chapter XI of his book The Sardinian language, p. 308: north-south trend (Libyan-Sardinian-Iberian), nearer to the toponymic areas of North Africa, as Bertoldi wanted; east-west trend (Anatolian-Sardinian-Iberian), combined with Hellas and Asia Minor; are added the peripheric contributions. But all that confesses that the mystery of the Paleo-Sardinian, the language of Ilienses, is still sealed» (Semerano).

In the previous chapters of this Grammar - if I have not already done in previous volumes of this Semitic Series - I finally "unsealed" the "mystery of Paleo-Sardinian", which is "the language of Ilienses" (as Semerano called it). Not only that, I have shown and I'll prove now that Paleo-Sardinian is still present in the entire structure of this Grammar and especially in the vocabulary of the Sardinian current language. The evident links between the current language and that of Ilienses are everyone alive through the etymological procedure, a procedure that is scientific to the extent that we utilize a rigorous and verifiable method. The same method and the same strict verifiability I'm now using for the study of the Morphology of Sardinian language, the Morphology of the current and of Archaic language.

3.2.1 THE NOUN

45 Giovanni Semerano, Origini della civiltà europea
3.2.1.1 THE GRAMMATICAL GENDER

The concept of *Yin and yang* in ancient Chinese philosophy is strongly expressive of a cosmology where the essence *masculine/feminine* are united in an indissoluble way and both contribute from the first beat to the eternal flow of the Universe. Such a philosophy suggests the intrinsic reasons for which since the highest antiquity it was impossible to determine the sexual division and with it the supremacy of Feminine or Masculine in the formation of Universe. The wiser and deeper insights do not give priority but attest to a Universe in which even the *Primordial Egg* (the one that exploded in the Big Bang) is an Essence alone and indivisible.

Therefore they appear to be strongly retrace and misleading certain learned assertions of most learned anthropologists (I don't speak of certain powerful men of letters), according to whom it would be relatively recent discovery, by humanity, that is the male sperm to put in motion the potential development of species (which is intrinsic to the female), and this discovery turned the concept of the Universe, whose Essence, first (and for many thousands of years), was considered feminine, while the Indo-Europeans (almost four millennia) conjugated it at masculine. Indeed, mankind has understood, since the early Paleolithic, that was the man to determine the woman's motherhood; he, she, knew the power of the sperm, but this has never implied the end of the supremacy of the woman until the end of the Neolithic period, in every manifestation of the sacred and profane.

In the western world the male-female conflict lasted for four millennia, but it is the Christian Patristic to have definitively established the prevalence of Male Essence, while the Female has been reduced, alas, as a mere instrument of the male, a mere accident of history.

In this cultural climate, I think I can say that pre-Christian religion of Sardinia do not recorded any anti-sex male trend. According to etymology, the prevalence of the male figure is hardly noticeable, at least if we scrutinize well which etymologies give of deep and lasting about the birth of language. Since the Sumerian language is innate in Sardinia in the same way that Sardinia is inherent to the Sumerian language (I would say almost a figure Yin/yang), it's scrutinizing the training and the use of that language (which is the *Sardinian language of Origins*) that we can understand the indifference of Sardinians and Sumerians to the genre. In their grammar were not distinctive forms masculine/feminine. The Sumerian has instead the opposition personal/impersonal: (people or gods)/(things).

The process experienced by Sumerians was heteronymy, marking the classification in writing: a-a, aya, adda 'father', ama 'mother', dumu 'son', dumu, dumuₐₘ₂ 'daughter'; Moon was said usakar, the Sun ud. As you can see, there was no need for a classification on the basis of -a, -u, as it happened among the Latins to distinguish the genre. We know, moreover, that were several thousand of eponymies also in the languages so-called "Indo-European". But indeed the eponymies of the "Latin" words had a clear Sumerian or Semitic base, such as the words indicating "bread", "vine", "horse", "moon", "sun", and so on.

Thus, at least for Sardinia, we must assume as definitive the "method of indifference of genres" in addressing the issue of Origins. And so we need to see the rites of fertility in their indistinguishable significance of Yin/yang, in a primordial essence that was at once feminine and masculine.

Another important hint that I feel to do pertains to the construction scheme of sentence in the Sardinian language. The mention should relate to the syntax, but here it's worth saying something because in this book there are no real syntactic indication (except an insignificant paragraph).

Sumerian language constructs almost always the sentences according to the scheme SOV (subject-object-verb), while in Italian we have SVO: *es. Charles reads the book (Carlo legge il libro)*. In Latin, the pattern is quite free, however, with a prevalence of Sumerian sequence. In current Sardinian prevails Italian pattern, although some grammatical construction still echoes the Sumerian state.
3.2.1.2 THE ARTICLE

The Sardinian article is an ancient demonstrative, as was the Hebrew one and Semitic ones in general.

The normal form of the Hebrew Article is suffixed -ah (ן-), similar in shape to the Neapolitan (prefixed): a pizza, o guagliùnà 'the pizza, the boy'; it's clear that article in Neapolitan has been preserved intact from the ancient Greek language (ὁ, ἦ), being Neàpolis a Greek foundation; but it was the same Greek article to participate in Sumerian-Semitic forms. In the deep south of Italy we have the article u.

In Sumerian language we have u 'whole, universe' who joined to tu 'leader' (U-tu) is the 'God of Universe'. We explicitly need to point out that Sumerians saw in every man a "universe". Hence we also argue that Greek article was born from this primitive form.

Same sentence is true for Sardinian personal pronoun deô 'I' (the discussion of which I postpone), which has the form of Sumerian de-u 'God', 'creator of the universe', ie 'Absolute Unit', from which also Sum. de, del 'one', 'first'.

Having said this, I must point out, however, the definite Sardinian article su, sa, has etymological basis in Akk. šū, ša, for which I'll refer here below.

Italian determinate article

In Italian language the archaic Sumerian plancher survives, verifiable in the following forms:

- **il** basis in Sum. ili 'man' (also Lat. ille)
- **lui, lo** basis in Sum. lu ('who', 'which, also 'person', 'man'), Sass. lu 'who', 'the'
- **egli, ella** basis in Aram.-Hebr. elle (יְהֵל) 'these'.

Currently, Sumerian lu, as Mediterranean definite article, survives in Sassarian-Gallurian dialect: es. lu cani, lu pani, la prància 'the dog, the bread, the iron'. It survives even in southern Italy: es. lu pisci-spada 'the swordfish'.

Other Sardinian examples of Sum. lu are currently in Sardinian crystallized suffixes of surnames in -lu, into which also flows Sumerian demonstrative pronoun ul. Examples:

- **BUttiòlu** a composed surname from Sum. bu 'perfect' + tu 'magic formula' + lu 'person', 'he who, she who': Bu-tu-lu, with original meaning 'one who is assigned to magic formulas'.
- **Ferracciòlo** a patronymic surname based on surn. Ferrácciu + Sum. ul (demonstrative pronoun). For the purposes of etymological analysis, this surname should be broken up into Ferr-acciò; the second member (-acciò) in turn derives from a Sardian pleonasm, showing at the pre-Roman times was the custom in Sardinia to use last name (neither more nor less than among the Jews), indicating as such filiation. In fact Ferracciòlo consists in Ferru (original womanly name < Akk. per'u 'bud', 'ornament') + -áciu (< Akk. aḫu 'brother') + ul 'that': Ferr-acci-ul meant 'that of Ferru's brothers', 'one of Ferru's family', 'the one of Ferru's family'.
- **Pernìola** is patronymic surname from Sum. ul 'the one': the meaning was 'one of the Perna's brothers', 'the one of Perna's family': originally it was Perni-ul, a construct state of Jewish mold.

Other uses of Sumerian lu are in Sardinian pronouns of complement, especially in cataphoric ones (see below).

**Note**

Asserting, as Romance philologists usually do, that definite Italian and Sardinian article (which we'll see below) have developed in both languages because of the loss of Latin cases, is a petitio principii, ie a statement not proved but claimed as true. That in Italian and

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46 For instance, Eduardo Blasco Ferrer, *Ello Ellus* 69
current Sardinian cases are missing, not at all it means that article (or article + preposition) has replaced the loss of cases.

As just one example, ancient Greek language had both cases and article: this shows that the article was a grammar product at whose birth the presence (or absence) of cases was irrelevant. Whilst it may be that the article was created by the loss of cases, those philologists should have the pleasure of showing the derivational process, prior to sentencing. Indeed, as I have just demonstrated for the Italian and as we'll seeing now for the Sardinian, the definite article, as it appears today, is nothing but the consolidation (already perfected in pre-Christian times) of a semantic refinement of forms and uses Sumerian. So Sardinian and Italian definite article are not the effect of the evolution of the Latin language: they are a modest evolution, people might say a "refinement", independently developed within the Sumerian-Akkadian-Semitic basin, of which were part both Sardinian and Italian languages.

Even talking of "evolution of Latin in the Middle Ages" is a petitio principii, because - just as Dante says in De Vulgari Eloquentia - Latin language has never changed the basic structures. Latin grammar is simply crystallized: this was in the days of Cicero, this was in the time of Dante, this is today in Vatican and various scholars' use around the world (while his actual vocabulary is somewhat gorged with medieval-modern words). So the definite articles of Italian and Sardinian languages are products that have evolved independently within their own linguistic area, without Latin contaminations.

That the loss of cases by certain Indo-European languages hasn't been the centerpiece of the adoption of Article in Italian and Sardinian, it's also shown by ancient Hebrew language, which in pre-Christian era didn't have the system of cases and still today has not, being sufficient a grammatical system that runs the language without cases and with an article quite different from that in the Romance basin, as we have already seen.

**Sardinian determinate article**

In Akkadian lacks the article, in its place is the old demo šu '(he/it) of' in front of a genitive, šū, šut 'he, this, this same', ša 'who (she) that' (also in accus. and dat.); 'of whom (she)'. From these forms have basis Sardinian articles su, sa 'the, he, sh, she'. See Akk. šū 'he, this, this same', šū 'his, her; belonging to him, to her'. It's to be rejected because unscientific the claim of derivation of Sardinian su from Lat. ipse.

The determinate Sardinian article is identical to Akkadian demonstrative pronoun, not only in form, but for the most part also in substance. For example, in Sardinia there is the identical Akkadian custom to indicate and demarcate a territory with the article-pronoun: su 'e lāthhor 'the field of Euphorbia' (lit.: 'That of Euphorbia'), sa 'e Mussinu 'land ownership of Mussinu' (lit.: 'that of Mussinu'), su 'e Porcu 'the Porcu's land' (lit.: 'that of Porcu').

In Akkadian we have forms like bitum ša awilim 'the man's house' (lit.: '(the) house, that of the man').

Another Sardinian use of the definite pronoun-article, su, sa, is reflected in an identical Akkadian use, when it's followed by relative pronoun or by preposition de. In which case, su, sa has the same value of demonstrative Italian pronouns quello, quella, ciò:

*Atténtu a su chi ti naro ‘pay attention to what I'm saying!'*
*Sos de su massaju ‘those of farmer's; farmer's good' (parents, sons, oxen, tools)*
*Sa de mama ‘that of mum, pertaining to mum’*
*Malaitt su binu, francu su de sa Missa! ‘cursed be the wine, except the Mass one!’*
*Su de deghe ‘the tenth’*
*Sos ki l'ant vidu ‘people who have seen him'*
*Sos de domo ‘the relatives, those of the family’*
*Sos de Pirāri ‘the Pirari's relatives' (also: sos Pirāris)*
*Sas de Cambōsu ‘Cambōsu's sisters' (also: sas Cambōsas)*
The pronominal Akkadian form ša is very prolific in Sardinia. For example, there are many phrases like a sa cúa 'secretely' (ie 'as the owl'), which in Sardinia takes syntactic form identical to Celtic ones (see French soupe à la provençale 'Provençal soup', l'homme à la jambe de bois 'the man with the wooden leg').

In Sardinia, as well as the archaic grammar use of su, sa, there are still other collateral forms, although they archaic, indicating the definite article. Let's see:

-issa is a thematic form widely used in Sardinia to indicate a female profession: crabarissa 'caprarara', abbatissa 'abbatessa', priorissa 'prioress', and so on. Its origin lies in Ass. issu 'woman, wife', Heb. iššā 'woman' (יִשָּׁא), Bab. iššī 'she'. In Sardinia, as usual, the Akkadian -u appears in Sumerian-Hebrew-Aramaic form -a.

issa 'she' has etymologic base - as noted - in Ass. issu 'woman, wife', Bab. iššī 'she', Hebr. iššā 'woman' (יִשָּׁא).

Issu 'he, him' is a pronominal form the outcome of which, according to Wagner, is innovative compared to the oldest isse < Lat. ipse. I disagree!: isse, issu coexisted and coexist, with specific areas of use. In Logudoro, for example, isse 'he' is used in terms of respect for their father or for an important person (as Italian 'Lei', and it's in the second person: Isse m'as fattu unu piaghère dèndemi unu cađdu 'You, my father, did me a favor by giving me the horse'). Issu instead means, on an equal reason, 'he', 'what'.

Certainly it's to record the fact that in condaghes the dominant form was not issu but isse (3rd person), but it should be noted that condaghes were written by priests of Latin culture, who tended - albeit unintentionally - to "mirror" each Sardinian word into the equivalent of Latin dictionary. Especially the priests from France, who knew little or no Italian, had the only reference into the Latin, the only "skeleton" suitable for preparing texts that were dictated in Sardinia. Secondly, it should be noted that Sardinians actively involved in condaghes almost never are from common people but are people staying more or less in high places, sometimes "floured" by the same Latin culture of the abbey monks.

That issu (approved or not as ipse, isse) is ancient, is also shown because in condaghes are also frequent its enclitic forms, especially after prepositions: CSP 31 kene iura de 'ssos; 63 cun boluntate de 'ssa; CSNT 39 in anima de 'ssos; CSP 10 neunu homine pro 'ssos; Stat. Sass. I, 151 (49r) per se ouer attera submissa persone prososos; I, 74 (27 r) infra su tempus dauesse ordinatu. Look at the case: even in Babylon was the same enclitic: -iššu 'he' instead of free-form šu 'he', 'the same' = Lat. ipse.

Note in every way that Sardinian issu has the etymologic basis in Akk. iššu 'he', Heb. išš 'man' (יֵשׁ).

Sardinian indeterminate article

UNU. Like Italian uno, indicates both the number 'one', and the indefinite article 'uno', 'un'. The etymologic basis, common also to Lat. unus (and Gr. genitive enōs), is Sum. uğ (ğ to read as nasal Engl. -ng-) meaning 'person, people'. On this primitive use of indeterminate as well converges Sum. u 'finger' + nu 'creator, parent': u-nu, meaning 'finger generator, which gives the origin'. This second expression regarded initially numbering, but it's obvious that soon came to mean also the unity of the individual or of the thing: it happened also in Italy, in Sardinia, in Europe.

Note that Sum. uno means also 'stick, sceptre', which by definition indicates the unit; this is also clear from Lat. unus, which is expressed by the figure I, symbolizing originally a straight rod, a scepter. The proof is that in Latin the figure of numbers exceeding uno is written putting alongside many "sticks": II 'two', III 'three', IIII 'four'; V indicates the open palm, namely the five fingers.

Cúa 'act of hiding'. I have already noticed that the infinite cuáre 'to hide' is a denominal verb, being cúa an original noun from Akk. hūa 'owl'. In Sardinian fághere a sa cúa 'to sneak' is not a crystallized phrase from verb cuáre but it means 'to act as the owl', 'act in the way of the owl' (which is invisible as nocturnal bird, and hides by day in the thick of the trees, with no signs of life).

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From Sum. **unu** ‘finger generator’ took origin the sacred use of raising the middle finger of the hand and lowering the others, in order to indicate the effigy of the sacred **phallos** (expressing the Universal Oneness). So the “finger generator” from the beginning meant at once both sacred **phallos** and the generator of arithmetic multiplicity, ie "the one".

### 3.2.2 PRONOUN

The pronoun is the variable part of speech used in place of a word and takes its place. It is, in short, a "substituent of the personal name".

The possessive, demonstrative, indefinite and interrogative pronouns may also have function of adjectives. To distinguish if they are used as adjectives or pronouns is easy: are adjectives when accompanying a name, are pronouns when they replace a noun.

#### Personal pronouns

Personal pronouns allow you to indicate, without specifying the name, people or things who enter to be part of a communication process: therefore, indicates the speaker, the listener, the person, thing, event we are talking about.

<table>
<thead>
<tr>
<th>Logudorian</th>
<th>Campidanian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1s déo</td>
<td>déu</td>
</tr>
<tr>
<td>2s tùe</td>
<td>tūi</td>
</tr>
<tr>
<td>3s isse, issu</td>
<td>issu</td>
</tr>
<tr>
<td>3sf issa</td>
<td>issa</td>
</tr>
<tr>
<td>1p nòis</td>
<td>nosu</td>
</tr>
<tr>
<td>2p bòis</td>
<td>bosátrus</td>
</tr>
<tr>
<td>3p issos</td>
<td>issus</td>
</tr>
<tr>
<td>3pf issas</td>
<td>issas</td>
</tr>
</tbody>
</table>

Note to the personal pronouns

1s. The first singular person (**déo**, **déu**) has a clear form, in which people observes the survival of archaic phonemes of the original language (the Sumerian one). It's convoluted, contorted, contrived the theory of Romance philologists, according to which **déo**, **déu** have origin from Lat. **egō** 'I', Gr. **egó**, subjects in the centuries to lossing of -g- and the acquisition of euphonic d-. Moreover, it's significant that even the Greek-Byzantine shape **egó** was able to prevail during the four "dark ages" in medieval Sardinia, despite the fact Latin and Greek shapes - united in the colonial effort - have had 1200 years of time to establish itself in Sardinia.

In this regard, I allow myself a small observation: if d- of **déo**, **déu** had been a following purchase respect to the adoption of Latin and Greek forms, it would wonder why this "euphonic" dental was not acquired even by **isse**, **issos**! (*d-isse*, *d-issos*).

We need to have the dignity to state a simple fact, even though it's striking: **dé-o**, **dé-u** has the same shape as Sumerian **de-u** 'God', 'creator of the universe', ie 'Absolute Unit'. From here we also have Sum. **de**, **del** 'one', 'first'.

That the origin of Sardinian **déo**, **déu** is this, it's also confirmed by the 1st sing. of Sumerian personal pronoun, as we know it historically: it is **ğe-e**, **ğa-e** 'I'. This archaic form still endures in Sardinia in the pronoun 1st sing. of Dèsulo: **giéo** 'I'.

Moreover, even the Latin (and Greek) **egó** wasn't isolated in the Mediterranean, having the corresponding in Ug. **'anâku** and Akk. **anâku** 'I', whence we can easily untangle the initial syllable: (an-)âku. This districabile syllable also corresponds to ancient Ugaritic **anâ** pronoun 'I', anc. Heb. **ânî** 'I', which - coincidentally - in turn correspond to Sumerian word **an**...
'sky', from which we have Anu 'God of Heaven'. And here we are again confronted with the sacred origins of the concept IO = UNO = GOD.

2s. The second singular person (tūe, tū) corresponds, it is said, to Lat. tū 'you'. But I contest that; the Sardinian one was simply assimilated to that form because even the Latin word has Egyptian-Sumerian bases, such as Sardinian one. In fact, the original Sardinian form has basis in Eg. tu (masculine pronoun subordinate: 'you'), to be compared with Sumerian one, which is tu 'yours'. See well Ug. atta, Akk. atta 'you', unraveling in at-ta, from which seems to come Camp. te 'you'; archaic *an-ta.

Ugaritic particle at- (< *an-), assimilated to the following dental -ta (< Sum tu, za-e), originally was nothing more than an isolated form, detectable in Sum. an > am copula, that's è (is), which once again pointed to the Absolute Unity, God, Heaven, the First Essence from which originated the Universe. I remember that in Exodus IAHW self-appointed before Moses as 'I Am' - איהו אלי Anmit el-היה el-היה I am what I am' - ie appointed himself as 'Absolute Essence'.

3s. The third singular person (isse, issu, issa) has etymological basis in anc. Heb. 'iš 'man', 'iššāh 'woman'. Also the Gr. ethnic f. suff. -issa has the same etymological base, and is equal to the Sardinian one (eg. Crabar-issa 'inhabitant of Cabras'). Look at the case, even in Babylon the same enclitic was: -iššu 'he' instead of free-form šū 'he', 'the same' = Lat. ipse.

In Latin there isn't a proper form for the 3rd s. and is used as a surrogate is (or ille); but you see that is repeated the Hebrew form cited here. For the second member of is-se you see Sum. še 'that' (deictic-demonstrative pronoun), and Akk. še, ša 'he who', 'the one who'.

It goes without saying that the original Sardinian language formed by issu, issa an agglutination in which live Sardinian-Semitic roots 'iš 'man' + še 'the one who', ša 'she who'. Note that in ancient Hebrew - and also in archaic Sardinian - the pronoun could be suffixed to a verb or a name (as well as prepositions and other particles) as well as it did, however, in Ugaritic and Akkadian (GBH 123). So: Iqnu-ša (from iqnū 'lapis lazuli, deep blue') > Iqnsusa 'that (the island) of the Great Blue' (Sardinia).

1p. The first plural person (nōis, nōsu) would seem to be based in Lat. nōs, It. noi. But Latin, Sardinian, Italian terms fall together in the wider Mediterranean Koiné. See Ugaritic pron. suffix - nū 'we', Akk. ni-nu 'we'.

2p. The second plural person (bōis) has an immediate comparison with Lat. vōs, It. vài (you). But even here it's necessary to take account of the archaic origins. The etymological basis of the entries in Sardinia, Italy, Latium is Akk. wâṣûm 'exterior, outgoing, external link'(OCE II 618).

3p. For the third plural person go to 3a sg., to which it is applied the plural mark -s.

Note regarding two personal pronouns

ISSU 'he', 'that' is, as you note, also a form of definite article, which we have already discussed in § 3.2.1.2 in respect of definite article in Sardinia.

TE (it means tu 'you'), te Camp. 'tu' (2p. p. sg.). It originated from Hebr. att* (נת). See you Italian ti. Note that suffixes in -e in many pronouns, adjectives, adverbs of Sardinia have base in ergative Sumerian suffix -e, with deictic value.

Nomina agentis and genitivalis in -éri, -ôri, -ôra and -i (ex demonstrative pronouns)

The Sardinian and Latin suffixes in -ore have etymological basis in Sum. -ur; the latter is a demonstrative suffix ('this, that', 'this same', 'one', 'he', also 'like'; see Akk. šû 'he'), which
also fills the Sumerian lack of personal pronouns 3rd sg. In Sardinia we have similar suffixes in names in -érí, -órí, in turn ancient suffixes in ér-i, -ór-i, where -i is genitive Ugaritic form (also Latin) marking the membership, the reference, nor more nor less than Italian surnames type Alighieri ('Alighiero's son', 'Alighiero's family').

Below you will notice the Sardinian suffixes which mark this phenomenon, and we'll follow its etymological discussion. I inform, however, that this section is to consider beside in §3.2.3.3.7, concerning profession suffixes.

ARBÉRI a surname with the same etymological basis of lemma (B)arbaricini. Once upon a time (2000 years ago), they were also known as Ilienses and even before Jolaenses, and were called, from those of the plains, Arbérís, Arbérús, based on Akk. arbu(m), warbum 'wild, uncultivated', ḫarbu(m) 'abandoned land, wilderness, land not suitable for cultivation' + Sardinian suff. -érí, -órú as geographic mark, therefore demonstrative suffix of Sumerian origin (-ur), identical to that of tintéri (see below). But see also the suffix of Ferréri.

ATZÓRI a surname which was a feminine name that repeats the name of the goddess Hathor.

The suffix -i of Atzori is an ancient Latin genitival (indicating membership with the goddess Hathor), and has its first etymological contact with the genitivals -i in Ugaritic basis; the same happens with Italian last names type Benigni ('Benigno's family').

ELEONÓRA, Leonòra. This famous personal name was an holy Mediterranean epithet based on Akk. lē'ūm 'the strong, the winner, the powerful' + nūru 'light, glow', meaning 'powerful light' (referring to the Goddess of the Moon). In turn nūru has the base in Sum. nu 'creator' + ur 'he, the one who': nu-ur 'He/She who creates' or 'Source of Creation'. With -ur- of Leonòra we return to the original demonstrative suffixes of Sumerian origin.

FERRÉRI (variant: Ferréi). This surname is present in the code of Sorres 207; it not derived from, but coexists with Catalan; has basis in Ug. brr 'shining metal, pure (tin)' (so the iron appeared originally to early metallurgists), see Akk. barru (of metals) + ēru 'to be awake, aware, attentive to, expert'. Nobody has ever seen the origin of suffixes in -er, -ero, -éro, Sardinian -éri connoting the nomina agentis. The base is Sum. erin 'people, person'.

GADDÒRI a surname that was Sardinian word, based in Sum. gādu 'door' + ur 'servant', meaning 'gatekeeper' (of the royal palace), 'the one of the door'. It's valid the argument already made for Ferréi, in the sense that also the Sardinian and Mediterranean suffixes in -ur, -ero identify nomina agentis.

TINTÉRI a surname corresp. to the noun tintéri 'inkwell, ink container'; cf. Cat. tinter, Sp. tintero. This term is Mediterranean, so even Sardinian (from the origin), with the corresponding Lat. tīng- of tīgere 'to submerge'. For which the Sardinian (not Catalan!) word tintéri, apophonic form of tintóri (dyers), originally don't pointed a tool to keep the ink but the person who used it to dye, paint, write (which, however, was at one). The suff. -er, lt. -éro, -éro indicates the nomina agentis (see suffixes in -örü, -öre, and the same surname Tintóri, apofonic forms in -er, -ero, -éro indicating more meaningfully the nomina agentis) .

It was never observed, however, the true origin of suffixes in -er, -ero, -éro, Sardinian -éri. They have basis in Sum. erin 'people, person'. Note that Latin root tīng- has a counterpart in Gr. τέγγῳ 'I wet, soak, moisten', and this in Akk. tiku, tikku 'downpour' and also 'drop of water' (cf. Sardinian ticcu 'drop').

Complemental pronouns

DU, DA, DDU, DDA, LU, LA, LOS, LAS, LIS, SI are the unstressed Campidianian form (du, ddu, si) and Logudorian (lu, si) of the substituents-complement (also called clitics), used as a direct and indirect complement, in the sense they don't distinguish the indirect dative by the accusative (direct object). Examples: tue a mie mi ses bidinče; déo ti fato s'immulzu; lèalu cun téegus.

Starting from the form-base cited above, I register below the singular-plural distinction, and where it is, I point out the male-female distinction

48 In these two operations I follows Eduardo Blasco Ferrer’s scheme, LSC-Grammatica 109 sgg., 134
Cataphoric pronouns

The uses of pronouns *lulla* in the 2nd, 3rd singular, and *los/las/lis* in 2nd, 3rd plural, can lend themselves to cataphoric phrases, combined with articles *sulsos*, *salsas*. The cataphora is a semantic process in which a person (or a predicate) is replicated in advance, that is pushed at the beginning of the sentence, perhaps in different forms. Italian example: *gliene* ha dette di tutti i colori, *al padre* 'he gave him all the colors, to the father'. Such a phrase is in Sardinian language too: example *l'amus fraigàda*, sa *crésia* 'we built the church'; *los ámus mandigádos*, sos *péssighes* 'we have eaten the peaches'; *l'as apo ciamàdas*, *sas pipias* 'I called the children'; *bi colat su frùmene*, *dàe su monte* 'river comes down from the mountain'.

It can be noted that cataphora can be formed with various prepositions, as well as with various pronouns. It should be emphasized that in Sardinian cataphora in the accusative phrases pronoun *lulla, los/las/lis* is used at the beginning of the sentence (cataphoric pronoun), while the article with *sulsos*, *salsas* is used in the conclusion of the same sentence.

Similarly, the pronoun *lulla, los/las/lis* is used in Sardinia (same use in Italy) as well as verbal imperative suffix: *Ischùde-lu!* 'pick-chia-lo!', *podèra-lu* 'mantënè-lo!', *inghiràde-los! 'circondare-li!*: Engl. 'beat him!'; 'grasp him!'; 'surround them!'. This use is identical to that of
the ancient Hebrew, which, however, adopted the suffixes - albeit not constantly - also in other verbal mode: ex. he killed him, qthålô, 1797.

Above, about the pronouns of complement, we noticed what's the etymological basis of the Sardinian forms used here.

Relative pronoun

The relative pronoun ki, si not only replaces a name but at the same time connects two propositions piecing them together in a single period; it means "who, what" and in the new proposition that breaks the continuity with the previous, it's redefined in the functions: it may become subject, object, dative, ablative, genitive. Examples:

- apo idu kie át mandigàdu sa petha (object) 'I saw who ate the meat'
- su pitzinnu ki ápo ciamâdu (object) 'the boy whom I called out'
- déo sò de kini est s'ebba (genitive possessive) 'I know whose is the she-horse'
- m'abbizzo de cale matta est sa càrliga (ablative of origin) 'I realize by which tree are the dried figs'
- no m'ammento a kie ás dadu su recattu (dative) 'I don't remember to whom you gave the food'

The relative pronoun in Sardinia is ki, ke, si (the last is Camp.).

KI, KÌNI, KÌE Sardinian relative pronoun: 'chi, colui che', 'who'. Note that -ni, -e are paragogics (or deictics: see § 3.1.16).

For etymological basis see Hebr. ḫî' (אֵל), ḫu' (אֶל) 'he, she', Ug. hw 'he', hy 'she', Lat. qui, quae.

Note the deictic particle -ni in ki-ni (also used with interrogative pronoun) is identical to Hittite deictic particle, detectable in demonstrative pronoun and other pronominal forms (LGI 65).

Warning: it's not permissible to count among pronouns -ke, -nke, -k- (of reflexive mikke, minke, tinke, nokandâmus) etc., because they are locative adverbs (see in its place).

SI Campidanian relative pronoun, used in dative 3rd sg. (= Log. bi, a isse, a issa) and 3rd plur. (= Log. lis, a issos, a issas, s'unu a s'âteru). It's used as well (in reflexive verb) as a direct complement, besides like a direct object with pronominal verb; it takes just as well with passive meaning, without a specific subject, such as pronoun of respect (= Log. a bois, bos).

Examples: a si bîri 'good bye'; si lu naraian cun sos òjos 'they said to him with their eyes'; si ðu nàu dèu a mammài 'I tell my mom'; narasið düu, a fradi túu, a bèñni 'tell your brother to come'; donasið ða a fillus tuus custa cosa 'give this thing your son!'; s'annomìngiu si ðd'ìat postu s'amigu etotu 'the nickname was placed by his own friend'; bosãtrus sì criéis ki andat bènì meda 'do you think it goes very well?'; si ðdú nàu dèu a fustéi ki est aici 'I'm telling you that is so'; a nosu custa cosa si praxit a totus 'to us this thing like it at all'; a nosu si andat bènì a fai de aici 'to us is all right to do so'; a fai de aici sì ndi parit bregùngia, a nosu 'we seem a shame to do so'; si féus una bella papàdà 'we'll have a good meal'; ki si biéis, sèus totus malàdus 'if you'd see us, we are all sick'; immóì sì ndì andàus 'now we are going out'; immóì sì drommèus 'now we're going asleep'; ki si pràxat o no, a bosãtrus, custa est sa voluntàdì nosta 'that you like it or not, this is our will'.

The etymological basis of si is Sum. -ši- prefix in nominal chain of directive case (terminative) ('to, at: ex. e-še 'towards', 'to, towards home'). Also note this Campidanian form (used not only for the reflexive) has etymological basis also in Akk. šì ('of' OAk. gen. of 'he of'), -šì 'her' (3 f. sg. acc. suffix), -šì, -šâm 'to her', šì 'she', 'that', 'that', same).

The relative anc. Heb. pronoun šè- is located primarily in the later books of the Old Testament, and yet it's very old, and you have the proof in Akk. ša 'who' and in the occurrence of š in the Song of Deborah (Judges 5.7).
In short, it can be seen that Campidanian particle *si* has ancestors in the Middle East.

Below is an Italian form whose etymology so far remained unknown.

**CUI** relative Italian pronoun. It's used in indirect complements, accompanied by various prepositions in place of *il quale, i quali, dei quali, 'who', 'which', 'whose'. Etymological basis is Lat. *cũi* 'to whom', dative of *qui* 'who'. Note, however, the lemma already existed in the Mediterranean Semitic Koiné: see Aram.-Heb. *ḥu* 'he', *ḥe* 'she' (definite article, which was an old demo: see *GBH* 112); note Ug. *hw* 'he'; finally, note Hittite relative pron. *kuiš*, Lat. *quis*.

**Demonstrative or determinative pronoun**

It indicates the relationship of distance, ie the position in space and time, and has the following forms (which are identical to those of demonstrative adjectives):

- **cuðdu** 'far from us'
- **cussu** 'close to you'
- **custu** 'close to me'
- **kissu** 'close to whom is listening to'

**CUDDU** Log. demonstrative pronoun 'what' (referring to distant objects). Wagner derives it from Lat. *eccu(i)llu* (almost a 'here's what'): this is a forced resulting from agglutination of *ecce* (not *eccum* which is very rare) with *illu(m)* 'the one'. It's absurd to suppose this strange combination, because it already exists the pure Latin form *ille* [not accus. *illu(m)]*, generative of suffissate forms in -e (such as Sardinian *isse* = Lat. *ipse*).

Wagner, to make his thesis accepted, remembers anc. Sardinian (*i)kullu* that he makes from Lat. *eccū(i)llu*. Messed up! Indeed the etymological basis of *cuðdu* is Sum. *kud* 'to cut, separate, remove' (cf. Akk. *kū* 'your') + Sum. *lu* 'man': *kud-lu > kul-lu*, with the original meaning of 'removed man', 'detached person'.

**CUSSU** Log. demonstrative pron. 'close to you'; has etymological basis in Akk. *kū(m)* 'your' + Akk. suff. *-šu* 'his, her': *kū-šu*, meaning 'your own'.

**CUSTU** Log. demonstrative pronoun 'near me'. It has the similar in Italian *questo, chistu* (this), pronoun that has no etymological basis in Lat. *eccum + iste* (as unfortunately Romance philologists assert), but the basis is Sum. *ku, kud* 'to cut, separate' + *tu* 'leader': *kud-tu > assibilated kus-tu*, meaning 'main portion' (ie: the portion due to me).

**KISSU** 'closest thing to the listener'. See Hittite *kuišša* 'each, every'. Like *cussu*, has the etymological basis in Akk. *kū(m)* 'your' + Akk. suff. *-šu* 'his': *kū-šu*, meaning 'your own'.

In Sardinia exist three other demonstrative pronouns beyond the four here discussed.

**EA**. See *eálu*.

**EÁLLU, eálla, eà, in Sardinian it means 'eccio' (there is). It's used also *allu, akkélu, accóghi, ajállu, addèa, eđeà, mikélù, millikélu*. It's often used with other pronouns and adverbs. Eà su maccu! 'That's the idiot!'. *Eálla s'amoràda mèa* 'Here's my love'. Wagner interprets it as a primitive interjection, emotional, and draws a parallel with the Romanian *ia!*, Sp. *ea* (exhortation). Indeed, this term comes from Bab. *i* 'let's, come on' + pron. *allù(m)* 'that (one)': *i-allù*, with the original meaning of 'ècco-lo' (here is he).

**ISSU** 'that' is an innovative pronominal form (Wagner says...), compared to the oldest *isse* < Lat. *ipse*. I disagree: *isse* and *issu* coexisted and coexist with specific areas of use. This lemma is already discussed in § 3.2.1.2 in respect of Sardinian definite article.

**ISTE, istu, ista** Log. demonstrative personal pron. 'this' (*CSP* 27; *CSNT* 14, 16: *ponio in istu codice*; *CSMB* 66); Fonni: *ista domo*. Has the referent in Lat. *iste, ista* 'codelist' (that), indicating the second person to whom people is addressed directly with *tu* (you), and everything that belongs to it, or refers to, qualities that are attributed to, actions that proceed from whom, often combined with the pronoun possessive second person (*tuús, vester*).
In Logudoro iste is still used in Latin sense of 'codesto'. But the etymological basis of Latin and Sardinian terms is Akk. īštēn 'one' (before a name), also 'single'. There's a Campidanian residual of this use, where istu indicates 'a fellow, and is placed at the beginning of the speech.

-NE. A special form of demonstrative pronoun is the pleonastic particle -ne in te-ne etc., having etymological basis in demonstrative Sum. -ne-en/-e 'this', ne(-e)49.

Below I list two Sardinian surnames who have still archaic pronominal suffix.

RAÙSA a surname that originally pointed to the 'rabbi's wife', from Heb. rab, rav 'rabbi' + Akk. ša 'one, the', 'the (female) of'.

SÍSINI last name. See the toponym Sisini of a little village (Suelli). It's one of the ancient divine names of Yahweh: Še Sīnay 'Who's of Sinai' (Sal 68, 9). Cf. Šīnai.

**Note:** The Jews had only one demonstrative pronoun, without distinction between the indication of proximity (Lat. hic, Engl. this) and distance (Lat. ille, Engl. that). The ordinary forms of the Jewish demonstrative pronoun were: sg. m. ē (see Sum. ze, pron. p. 2nd); f. ē, pl. common nēr (cf. Lat. ille, It. ella, le).

**Partitive pronoun**

NDE (-INDE) is a pronominal partitive particle = It. 'ne': mi nde māndīgo una fita 'I'll eat a slice'; bi n'dat ki = ddoi funti cuddus ki... 'there are those who...'; nde kerzo meda 'I want a lot of this'; a nde keres de custu?' do you want some of this?'.

As it may seem, it doesn't originate from Latin inde adverbial particle 'from there' (movement from place) but rather from Sum. ni 'self' + de 'screening, discerning': ni-de, meaning originally partitive of 'self-selecting'.

When the particle -nde, -inde (see Lat. inde) has the value of adverb of place (eg. mi nde so ghirādu a bīḍa 'I came back to the village'; mi nde ando a domo 'I'm going home'; andānde-mi-(i)nde 'going me outside, going away from there'), then it has basis in Sum. in 'sector, demarcated area' + de 'taking': in-de, meaning "motion to place". Obviously, of this second etymology also enjoys the Latin form inde.

**Possessive pronoun**

1 s. mú, méiu, múi < Sum. -mu 'my', -me 'our'
2 s. tùu, tóiu for etymology I send back to pers. pr. tūe; here I observe the addiction of poss. suff.-u (see also Lat. -us)
3 s. sóu, sóiu < Sum. -zu 'your'
1 p. nostu, nostru for etymology I send back to pers. pr. nos; here I observe that the suff. -tu, -tru repeats Lat. -trum
2 p. bostru, vosthru for etymology I send back to pers. pr. bos, vos; here I observe that the suff. -tru repeats Lat. -trum
3 p. insòru, issòro, insòru for etymology I send back to pr. isse, issu (demonstr.); here I observe the addiction of genitivale Lat. suff. -òrum

In Hittite we have possessive enclitic pronouns: -mi-/ma- 'my', -ti/-ta- 'your', -ši/-ša- 'his'.

**Note:** In Italian are used still today, so that now appear affected, phrases like La porta del di lui palazzo = La porta del suo palazzo, ossia: porta del palazzo appartenente a lui: 'the door of his palace' = the door of the palace belonging to him'. This phrase (now relegated to bureaucratic formulas) is identical to one in similar Sumerian syntactic relationships: La porta del di lui palazzo 'The door of palace of him' (di lui 'of him': genitive internal, del

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49 Rafael Jiménez Zamudio, Gramática de la lengua Sumeria, p. 42
palazzo 'of the building': genitive external). In practice, in the Sumerian language is expressed a possessive + genitive, and we have ka egal-la-na(k) 'the door of his palace', where ka 'door', egal-la-nak 'palace of himself, his' (egal [egal-[l]] palace', ani 'his', ak genitive external). Even in Sardinian (as well as in Spanish, in Latin) we have similar forms, where instead of a personal pronoun we can use a possessive, when this is preceded by a preposition or a fixed expression: sa giàga de su cuile issòro 'the input to their fold, of the sheepfold of them', Lat. janua ipsius palatii 'the gate of his palace, the palace of him'.

Indirect pronoun

Mi Sardinian personal pronoun 1st sg., indirect. Its etymological basis is Sum. me-en (enclitic 1st, 2nd, 3rd sg.) which forms the copula: 'I am': es. lugal-me-en 'I am the king'. See Heb. mimmi (מעמי) 'by whom?'; and see Hebr. interrogative pronoun mi (מי) 'who'.

We should include below a Sardinian-Mediterranean-Italian form:

SÈ pronominal particle 3rd singular. Base in Sum. ŝe 'that', 'to call by name'.

Interrogative pronoun

MA. This particle (Sardinian and Italian) has complex uses. First of all, it works as a disjunctive conjunction, eg. bollu ma no potzu, It. 'I want to but I can not'. Other times still used as a replicative conjunction, which hangs the object by duplicating, in this way bringing out the statement: m'apo fattu a drommida, ma una, mih! 'I slept so soundly, but well, eh!'. Finally, still used as opening word in sentences interrogative-exclamatory or interrogative-imperative: ma ŝu scis ca ses pròpìu pighendi a is callònìs? 'But are you knowing you're taking to the balls?'; ma macu ses, chi faghes gài? 'but you're crazy to do so!'; ma ti nûle keres andare?! 'do you want to go, or no?!'.

This last interrogative form indicates the survival of an ancient proclitic, identical to those of the ancient Hebrews, who used mah exactly as in the present Sardinian, as interrogative pronoun proclitic: mah-yyafith (מה-יעפי ) 'how beautiful you are!'. Heb. mah is also found in independent sentences: eg. 1Sm 4:14 המה 'that noise ...?!'. The Heb. mah is also identical to Ug. mh 'what?' (GBH 116).

Reflexive pronoun

The reflexive phrase alludes to the function of the personal pronoun to be used to reflect the action of the subject on the same subject: io mi péttino, tu ti péttini, egli si péttina 'I comb my hair, you comb your hair, he combs her hair'. Sardinian examples: Deo mi crocco 'I lie down', tûe ti cansas 'you rest', issu si à segàdu s'anka 'he broke his leg'. The shape is identical to Italian one. The three persons plural are nos, bos, si.

In the Hittite language too are used forms similar to Sardinian ones: -mu 'to miself', -ta 'to yourself', -śli, -šè 'to himself'.

Sardinian has also the following compound forms: déo mike falò 'io me ne vado'; issos sinke sùnu colànde 'quelli ci stanno sorpassando' (I'm going; they are going past us).

MINKE, TINKE, SINKE, mike, tike, sike are reflexive pronoun particles 1st, 2nd, 3rd person having the force of motion from a site. It should be broken down into mi-n-ke, mi-ke; the first

50 See Edzard 38
contains the reflexive pronoun \( mi \) + partitive \( ne \), to which is agglutinated \( ke < \text{Sum.} \) \( ki \) 'place'.

The form \( mike \) contains the pronoun \( mi + ke < \text{Sum.} \) \( ki \) 'place'. And so on.

**NO-K-ANDÁMUS** 'we go away (from)'; \( \text{nđe-li-faëđdo} \) 'I'll give a talk (to him of it)'; \( \text{si-nđe-tuccâre} \) 'going o.s. away'; \( \text{si-n-ke-tuccâre} \) 'going away (from)'; \( \text{leadì-nđe} \) 'take part (of it)'; \( \text{vaze-bbò-ke} \) 'go away (from)'; \( \text{andánde-nnò-ke} \) 'going o.s. away (from)'; \( \text{faëđdânde-ké-li} \) 'talking of it to him'; \( \text{fughìnde-si-ke} \) 'fleeing o.s. (from)'.

The three portions of the first form (no-k-andámus) are located differently from Italian ones, being an agglutination of reflexive \( nos + ke < \text{Sum.} \) \( ki \) 'place' + verb; the Italian one has the locative particle \( ce < \text{Sum.} \) \( ki + \text{pron. refl. } ne + \text{verb} \).

The three portions of the second form (nđe-li-faëđdo) are located differently from Italian ones, being an agglutination of reflexive-partitive \( nđe \) (see above) + \( li \) (dative 'to him') + verb.

The three portions of the 3rd form (si-nđe-tuccâre) are located differently from Italian ones, being agglutination of refl. pron. \( si 'if' + \text{partitive } nđe \) (see above) + verb.

The four portions of the 4th form (si-n-ke-tuccâre) are located differently from Italian ones, and also have different meaning, being agglutination of reflexive \( si (+ n + \text{partitive } < \text{Sum.} \) \( ni 'self') + ke < \text{Sum.} \) \( ki 'place' + \text{verb} \).

The two portions of the 5th form (leadì-nđe) contain the verbal part + \( nđe \) partitive (see above); it's quite different from the Italian form.

The three portions of the 6th form (vaze-bbò-ke) have identical dislocation of the Italian but different meaning: presenting verb + refl. pron. + \( ke < \text{Sum.} \) \( ki 'place' \).

The three portions of the 7th form (andánde-nnò-ke) have a different location than the Italian but the same meaning: presenting verb + refl. pron. \( nos + ke < \text{Sum.} \) \( ki 'place' \). In Italian there have verb + locative particle \( ce < \text{Sum.} \) \( ki + \text{refl. pron. } ne \).

The three portions of the 8th form (faëđdânde-ké-li) have a different location and a different meaning than the Italian form: have verb + locative particle \( ke < \text{Sum.} \) \( ki + \text{pron. } li \). The Italian form has instead verb + pron. + partitive particle.

The three portions of the 9th form (fughìnde-si-ke) have the same construction as the Italian one, but the Sardinian phrase presents the locative particle \( ke < \text{Sum.} \) \( ki \), while the Italian has the reflexive particle \( ne < \text{Sum.} \) \( ni 'self' \).

**SI.** For the third singular and plural \( si \), note this Campidanian form (used not only for the reflexive) has etymologic basis in Akk. \( ši \) ('of OAk. gen. of 'he of'), \( -ši 'her' \) (3 f. sg. acc. suffix), \( -ši, -šim 'to her', ši 'she', 'that', this same').

### 3.2.3 FORMATION OF NOMINAL THEMES

Giovanni Semerano\(^{51}\) admonishes us to observe without bias the correlation of Hittite case endings with endings of the other "Indo-European" languages. Well, we noticed and we'll see in various parts of this Grammar that morphological details of Hittites and other "Indo-European" peoples are nothing but ancient Sumerian-Akkadian forms, in spite of the many scholars who, despite having eyes to see and minds to reason, argue maliciously the opposite.

It's no coincidence that I here propose the Hittite cases: they are considered - by the German scholars and all their followers - the most suitable for archaism and the place where they appeared, to be seen as archetypes of "Indo-European" language. While I maintain that their own "cushion" situation allows us to better understand the relationships between Indo-European and Semitic world.

**Hittite**

\(^{51}\) *La favola dell’Indoeuropeo* 19
nominat. hu-ma-an-za (human-t) [-z- sign of Aram.], -s corresp. Akk. šū (> masc. Lat. -s)  
genit. hu-maan-an-ta-āš (human-as) -as corresp. Gr. fem. -ās  
dat. hu-ma-an-ti (human-ti) dative lacks in Akkadian  
acc. hu-ma-an-ta-an (human-am) [-n- derived from -m-] -am corresp. akk. -am (> femm. lat. -am)  
ablat. hu-ma-an-ta-az (human-a-ts) ablative lacks in Akkadian  
strum. hu-ma-an-ti-t (human-ti) strumental lacks in Akkadian

Note: Hittite has many correspondences with the Sumerian-Akkadian, while we see only one with Greek or Latin. In fact:
- -s of the noun corresponds to Akk. anaphoric pronoun š(ū) 'he';
- Hittite accus. -an corresponds to Akk. accus. -am;  
- dative corresponds to Sum. ī, indicator prefix of conjugation: in front of a simple base, indicates finalization or prononomization of the base; also corresponds to the shape of gen.
- of an element corresponding to Akk. prep. ad, adī ('up to', 'as to as', 'until', 'till', 'as to ...' in adverbial expressions); the instrumental corresponds to Akk. itti 'with';
- ablative -a(z), -anza has strong similarities with Sum. -za (genitive and locative 2nd sg. of possessive adjectives).

Latine
nominative homō lupus puer  
genitive hominis lupī puerī  
dative homīnī lupō puerō  
accusative hominem lupum puerum  
vocative homō lupe puer  
ablative homine lupō puerō

Note: Latin forms draw from Ugaritic ones (see BGUL 51) and in general from Sumerian-
Semitic. In fact:
- the Lat. nom. in -u-s has etymological basis in Ug. nom. in -u, Ar. -u, Akk. -u(m); not observed any connection with Hitt. nom. (-za);  
- Lat. gen. -i is bases on Ar. gen. -i, Ug. -i and -ī belonging to names in the genitive and possessive pronouns 1st sing. (BGUL 51, 48); see also Akk. gen. -i(m); it should be noted, however, the remoteness of Hittite genitive (-tas, eg. hu-maan-an-ta-aš); Lat. gen. in -is is only a variant of the preceding genitive, which is useful to distinguish it from dative -ī;  
- The dat. doesn't exist in Ugaritic and Akkadian; note, however, the distance between the Latin dative (-i) and Greek (-ω); Lat. -i seems a bit like Hittite form -ti, but then we realize that it draws from Sum. nta prefix in verbal chain of ablative-instrumental ('from'), 3rd sg.; as already noted for Hittite, the final -i is identical to Sum. ī, indicator prefix of conjugation indicating finalization or prononomization of the base;  
- Lat. acc. -am has the base in Ug. acc. -a, Ar. -a, Akk. -a(m); observe the similarity of Hittite acc. (-ta-an, eg. hu-ma-an-ta-an).

Greek
nominative πόλεμος πολίτης σύκον  
genitive πολέμου πολίτου σύκου  
dative πολέμῳ πολίτη σύκω  
accusative πολέμον πολίτην σύκον  
vocative πόλεμε πολίτα σύκον

Note
- nominative in -ος is similar to Lat. -u-s, etymological basis in Ug. nom. -u, Ar. -u, Akk.
u(m); the form -ον is variant of the first, however very far from the Hittite form;  
- the genitive -ου, contraction of ancient -ojo, -osjo, is far removed from the Hittite form but by no means original, having base in Akk. pronominal possessive suffix -ya (GA 79);  
- about the dative, it's good what's written in Hittite dative: this applies to the suffix -ω and the suffix -η, ancient -οί, -αί;
- accusative has base in Ug. acc. -א, Ar. -א, Akk. -א(m); counterproof are Greek accusatives in -α (eg. giant-α), which have the same Semitic basis.

3.2.3.1 Note pertaining to Sardinian prefixes and suffixes with Hebrew mark

**Hebrew preformatives in -ו, h, i, m, t (י, ה, ו, ת )**
The first three Hebrew preformatives (-ו, h, i) are very rare, while are very frequent in m- and t-. By them the word, to which they make a prosthesis, changes meaning, while remaining mostly within the same semantic field. See for example anc. Heb. m*-'norah (נורא) 'candlestick', with a preformant m*-. that creates an instrumental concept within the semantic field dominated by Aram. nūr ‘fire', Akk. nūru(m) 'light', Sum. nu-ra 'God the Creator' (ie light par excellence).

**Hebrew afformatives in -iah**
In Italy, in Sardinia, in the Mediterranean, we are accustomed to mention a plethora of Jewish names in -יא. Examples: Anania, Azaria, Elia, Ezechia, Geremia, Giosia, Godolia, Isaia, Jerebechia, Mattania, Netanya, Ozia, Pekachia (da Pekach), Sedecia, Semaia, Uria, Zaccaria. They are theophoric proper names in -יא (י, with guttural final): this afformant contains the name IAHW with -ה quiescent according to the phonetic law of the ancient Hebrews (GBH 93).

Note that -יא suffix is also Sardinian, besides Hebrew (see GBH 93 type PN Sāray: go to § 3.1.16), and also Ugaritic (see BGUL 43: terms with afformants in -ay[a] as divine name Talaya). In fact it's known that Heb. -h disappears in many forms, one of which is syncope (which ordinarily is intervocalic) just in theophoric i*ho- (-ין): see GBH 75.

Let’s follow a miscellany of proper names, surnames, place names of Sardinia:

**ANANIA** was a converted soldier who, together with Bishop Egidio, according to a Sardinian tradition not covered by the Church, was the first evangelizer of Orgòsolo and surroundings. The anthroponym is Jewish (1Ch 8:24). This tradition preserved in Sardinia not only demonstrates the tenacity of certain elements of religious history, but also the Jewish element in Sardinia was conspicuous. Also for the imperial period, see the Hebrew name Beronice and mainly Sant'Élis: this great saint was of Canaanite origin. See also Onani (place name), allomorph of Anania. Anania (name doubled in the first member in superlative terms) meant ‘Anu is just IAHW'.

**BONOSIA** medieval surname (CSPS 205), a variant of surname Bonose + theophoric Heb. suff. -יא; is a former Heb. personal name, the afformant of which contains the name of IAHW with -ה quiescent according to phonetic law of the ancient Hebrews (GBH 93). The original meaning was ‘who looks like God' (< Akk. būnu ‘face').

**CÁVIA** surname by Sardinian origins, etymological basis Sum. ka ba ‘to say, speak' + theophoric Heb. suff -יא: ka b-iah = ‘God's word'. Proparoxytone accent as Barbagian ones.

**COTZÍA**, surname that was Sardian word based on Akk. kuzā’u ‘throne' + Hebrew theophoric suffix -iah: construct state kuz-iah = ‘throne of God'.

**GIUGLÍA, Giulia**, place name at the top of Corrási (Oliêna). Giuglia is Sardinian name based on Sum. ḫulu 'ruination' + theophoric Sardian-Jewish suff. -iah, and indicates the sacred vision that people had of cacuminal part of this mountain dedicated to IAHW, meaning ‘precipices of God'.

**LORÍA** variant of the surname Lori + theophoric Hebrew suffix -iah. Lori corresp. to Camp. lori 'wheat, sown', a Sardinian agricultural term, based on Sum. lu ‘to be abundant' + rig ‘to eat', 'planting a field of barley', 'using as pasture'. The original meaning was ‘abundant pasture of God'.

**MAMÍA, Mammia** Gallurian surname, Sardinian term base Akk. māmū ‘water’ + theophoric Hebrew suffix -iah, meaning ‘water of God'.
MANNIÀ surname that was Sardinian word, basis surname Mannu (< Sum. maḥ-na 'big man') + theophoric Hebrew suffix -iah = 'Greatness of God'.

SÎNNIA, Sinnai. This (double) name of a village in Campidano is Jewish. Sinai is simplified form of ancient Heb. Sinniah, a copula consisting of Sin 'Moon God' + Iah (IAHW) who is the Moon God worshiped by Jews before settling in Canaan, which then finally took over, "settling" in the Bible. Sinniah meant thus 'Sin-IAHW', or 'Sin is IAHW', or 'Sin is just IAHW'. This copulative fusion became decisive even in the days of Solomon, but especially was spread after the return of the Jews from Babylon.

**Hebrew afformatives in -ân, -i, -it, -iyyat, -ôn, -ônî, -ût, -ôt, -ah, -at, -t, and Sardinian relatives**

Those Semitists call afformants or afformatives, I have also called suffixes, which almost always denote the adjectivals.

**Hebrew afformant in -ân**

It's applied to abstract nouns. In the following, for simplicity, I only register one Sardinian adjectival.

**MARINÌÀNU medieval surname (CSPS 372):** < Latin cognomen Marinianus? Account must be given of the suffix -anu, which Romance philologist relate directly to Lat. -anus but actually has Sumerian basis: ane 'he', Akk. ana secondary form of anāku 'I, ego'; originally also meant 'who of' (membership). In any case in Akkadian there is suffix -an, corresponding to Sardin -ânu and Lat. -anus: cf. Akk. ti(di) 'way, road' > ūdānu 'of, relating to, from the way'. See also Ugaritic forms -ën, -ên (type 'rbn, u-ru-ba-nu 'warranty, guarantee', Heb. erâbôn, an adjectival: BGUL 43).

So the Sardinian shapes in -ânu (and Latin - anus) indicated, as regards the surnames, the membership of a particular family, a family name (or gens), right Akkadian use.

**Hebrew afformant in -ôn**

Hebrew form adjectives by adding -ôn (yô) to certain names, especially monosyllables. Ex. qadm (םדה) 'east' → qadmôn (יוחנן) 'eastern'. By the same afformant you can create diminutives (which probably derive from -ân): ìš (יוש) 'man, be manly' → (יושנ) 'pupil of the eye (little man)'.

**Hebrew afformants in -i, -y (fem. -iyyāh or -it)**

They are in general afformant adjectival (in particular ordinal adjectives, gentilicals, patronymical surnames). Yod afformant wasn't originally a vowel letter; in Phoenician it's still a consonant letter, and so in feminine Hebrew -iah (see below feminine Hebrew afformants).

Examples: šîši 'sixty', Moâbi 'Moabite (man)', Mo abītyāh or Mo abît 'woman of Moab' (Moabite or Ammonite), lvri 'Hebrew', lvriyyāh 'Hebrew (she)' (עברית), Cna'în 'Canaanite', Tziidonî 'Sidonite', Israeli 'Israelite', nacrī 'foreigner', Plîṣṭî 'Philistine woman' < Plešt, 'azzātî 'woman of Gaza' (אBadge or Ammonite), ḥûdî or ḥûdāh 'Jewish woman (of Judea)', Ben-imûnî < Bineamîn (בִּנְיָםִי) 'Benjaminite' ie 'woman of Benjamin's tribe'. In Ugaritic formations are similar: eg. uthyty 'Ugarite, a resident of Ugarit' (BGUL 46).

Note the female afformant in -t, if flanked to -i of the root, gives a final -it. This itself becomes an affirmative of the abstract in other roots.

Sometimes the afformant -i is added to afformant -ôn: cadmonî (יוחנן) 'eastern' (while qadmôn has already been registered among afformants in -ôn).

Jewish feminine terminations in -t (with compensatory lengthening of the preceding short) there are, besides in Sardinia (eg. mascitta 'beautiful little girl'), also in Spanish names: eg. Terezita.

**MASCITTA 'young girl'; but also 'sexually aggressive woman'. For a discussion of etymology go to masciotta (below). But the origin of this afformant is always Jewish, where, in addition to the radicals in -i, we have the female afformants in -i, so it's created the suffix -it (GBH 265),
by which sometimes they make the abstract of several other roots. The concrete nouns with this suffix are rare.
See also Sardian-Ugaritic suffixes in -t, as /gazâryi/, gzry, ga-zâ-ryâ 'woman of Gaza'; also Arabic, as Sorâîya ie 'Syrian woman'.

The previous Ugaritic suffix is also Jewish (see GBH 93 type PN Sâray, and see also BGUL 43: terms with afformants in -ay[a] type divine name Ta-la-ya). For a comparison see the Sardinian suffixes -ia-.

**Hebrew afformants in -nî**
The proper Hebrew names in -o, -h have the corresponding adjectival ending in -nî: Šîlô (שלום) → Šîlînî (שלום), from which lt. surname Šîlone.

**Ugaritic afformants in -în- (BGUL 43)**
The pattern is /'abdîn-l/, 'bdn, ab-di-na (personal name).

**Ugaritic afformants in -l- (BGUL 43)**
The pattern is /šîm'âl-l/, šmal 'left', Hebr. š*mî(”)l, Ar. šimâl.

**Hebrew afformants in -u**
In roots ending in -u, the -l of feminine (see below), when is added to -u of the root, gives the result -ul. This output becomes afformant of the abstract in other roots: eg. misknut 'poverty' (רימנסמגכּן) < misken 'poor, wretched' (רימנסמגכּן). The same afformant is found in Ugaritic: see BGUL 43 /'adrût-l/, ad-ru-ti 'nimity'.

**Hebrew feminine afformants (-ût, -âh, -at, -t, -et segolated)**
References for phenomena in -t there are in GBH 240, 267; GBH 264-5, 317. See too: abstract suffix -ût in Akkadian, GA 40, 124.
The plural feminine suffix is normally -ût (the masculine one -îm).
Apart from that, in the singular we have feminine afformants in -âh (by far the most common), -at (et in the construct state), -(a)t.
An afformant in -ût, distinct from the feminine plural suffix, is doubtful. The word ḥakmôt 'wisdom' seems to be a pluralis majestatis.
The morpheme -ât lies in some place name and personal name.
There are a few Hebrew words in -t. The fem. morpheme l-t/ is well attested in Ugaritic.
Examples with -âh: sar 'prince' → sârâh 'princess'; ʾazzâh 'woman of Gaza' (ʾזז), mârâ 'bitter' (ץז). The segolate morpheme -et ( יִ) corresponds to the male -o ( ).

**MASCIÔTTA** Sass. 'beautiful girl'; masciottôna 'beautiful and exuberant girl'; mascotta 'young girl' (term of endearment). These three forms must be submitted a separate etymological analysis. Masciotta has the same formation of Sass. masciu 'male', based on Akk. māšu 'twin brother/sister', Sum. maš 'twin (in general)' + Heb. suff. -ot indicating the kind of women compared to men. In Hebrew terminates normally in -ot the feminine plural, but also some female names at singular.

Masciottôna has the same phono-semantic base of masciotta + Sum. unu 'girl', and pointed more accurately to a 'young woman'. Of masciotta we have already seen the etymology.

**Hebrew plural masculine afformant**
The usual masculine suffix is -în. Occasionally we have the Aramaic suffix -în. But the old final was /an/.

**Hebrew dual afformant**
The Jewish dual terminates normally in -âim.
In the names with feminine singular in -âh, is interposed a -t- encountering the dual morpheme: sáfâh 'lip' > sfâtaîm 'lips'.
3.2.3.2 Note pertaining to Italian nominal suffixes

In this section I briefly deal - almost as a preamble to the broad theme of Sardinian suffixes - with suffixes of Italian language. To this speech, for the obvious implications and the many similarities between the suffixes, is interested in part the Sardinian language.

Five thousand years ago began the differentiation of divinities and the forced "masculinization" at the top of the various Mediterranean "pantheon": in short, they began to subdue the woman who was originally the Great Mother Goddess, the feminine essence that gave birth to the Primal Egg whose explosion gave birth to the Universe. Of what I have already mentioned in § 3.2.1.1. Since then there have been numerous episodes of "machism" in human language. But I would say that in considering a language you cannot speak lightly of "machism", considering what we can highlight.

The noun or substantive in -a (or other "feminine" suffixes, as those in -e, -i, -ù)
The only female names in Italian are tens of thousands. I give a few examples, taken at random: acne, artista, ascesi, clientela, coltre, costola, febbre, folia, forchetta, formica, gente, gronda, grondaia, lebbra, legnaia, lentiggine, malattia, mandria, mannaia, marmellata, medusa, opera, pantera, parola, pentola, quiete, scimmia, scrofa, sedia, tavola, tavolata, teglia, tegola, tigre, tovaglia; follows the series of beverages, as limonata…;
follows a brief series of other abstract words, exspecially those in -à, -ù (but not only): alzata, andata, arrabbiatura, caduta, cavolata, cazzata, celebrità, favola, gloria, infelicità, libertà, minchiata, servitù, temerità, umanità…; then there are a few names of the week as domènica, as well as the abstract, however, referred to concrete gestures: gomitata, levata, testata, unghiata….

There are also almost all the names of cities, which are expressed in the feminine. I add the names of football teams, which are expressed with an adjective in the feminine (apart from some male to distinguish them from the name of the city, which in turn, however, lies in the feminine). I add a lot of names of countries, such as l’Etiopia, la Francia, l’Italia… Even many names of rivers are feminine (la Dora, la Garonna, la Loira, la Senna, la Vistola…).
Even many mountains have feminine name (ex. la Grivola, la Maiella, la Marmolada, la Presanella, la Sila…). I add military names (for which we would expect a machism…) indicating tasks such as guardia, guida, pattuglia, ronda, scorta, sentinella, spia, staffetta, vedetta. The names of science or disciplines are feminine: la glottologia, la medicina, la telematica, la veterinaria… Are feminine a lot of tree and plant names: acerola, betulla, lavanda, magnolia, palma, quercia… and a lot of fruit names, such as albicocca, corbezzola, mela, noce, pera, pesca, susina… Many vines too have feminine name, ex. la Monica, la Vernaccia, and many others.52

Obviously, you have to talk at feminine especially for those names of animate beings in which we distinguish the male from the female: figlio/figlia, gattolo/gatta…


The alternances are many and of many species, but all fall into two basic rules of language, which are the economy of speech and the need to be understood by the interlocutor. Moreover, it’s precisely these two glottologic laws to dictate the overall behavior of the handlers and the users of a language. The machism does only in special cases, which, however - to be honest - is related to certain unwritten rules, comes out the lazy use, by whom doesn’t understand well a language and doesn’t know that in the past existed feminine names women galore. A form of mental laziness is ministro in place of ministra, sindaco instead sindaca (when task is ruled by a woman).

In ancient times, when the language - whatever they say today - had a sacred value and every word had a decisive role in spoken and written use, every word was carefully chosen,

52 Vedi il libro La Flora della Sardegna di Salvatore Dedola, ed. Grafica del Parteolla.
also in respect of the listener, and this had no qualm whatsoever. And if in Akkadian was almost always the suffix -\textit{u} both for male and female (Akkadian was devoid of /l/), sometimes in the same language for the female was used specifically -\textit{ut} (Hebrew -\textit{ot}). By predominant use of the Semitic suffix -\textit{u} derived many personal feminine names in -\textit{o} of classical Greece, as \textit{Sappho}, \textit{Calypso}.

I would say that in ancient times there was a substantial equality between the feminine and the masculine. In the Sumerian language even, apart from the Akkadian-Hebrew-Aramaic use already indicated, there was a very frequent alternation of names in -\textit{u/-a}, the latter sometimes feminine, just as often masculine (\textit{en passant} must be said that the distinctive use of -\textit{a} in Latin and Greek is right from Sumerian language, but just by the Sumerians was not applied to distinguish male from female gender).

For Sumerians, the suffixes -\textit{u}, -\textit{a} had value and use indistinct as to sex. Greeks used often names in -\textit{a} to indicate only the masculine, eg. \textit{anacoreta}, \textit{geometra}, \textit{propheta} (anchorite, surveyor, propheta), and so forth: this is a Sumerian legacy.

In short, in ancient languages, but also in old and recent Italian, alternation (often chaotic and capricious) between feminine and masculine outcomes followed a fundamental law of language (in turn included in the law-mother of linguistic \textit{economy}), which imposed and imposes never leave, in use, blanks: they applied a sort of \textit{horror vacui}, which has always led to enrich the language filling the phono-semantic available boxes exclusively by opposition, namely by opposing one word to another by a single distinctive phoneme (eg. cavall\textit{-a} opposite to cavall\textit{-o}: and we are within the species; but also words of different species, as pagell\textit{-a} against pagell\textit{-o}, which is a bureaucratic term against the name of a marine animal).

The oppositions, under the law of least effort, they spread through every aspect of the language, filling each and every empty space, with procedures that do not respond to any other criterion except to the autonomy and expressiveness of a word with respect to another. They are the phonemes in itself to have been used as picklocks (inside of a word, or outside of it as suffix or prefix or affix) to split or double the phonetics and so the semantics. Often this procedure was not enough, and then ran to polysemy, giving different semantics to homophone words.

In this way were born the \textit{vocabularies} of the world, by the Sumerians, by the Greeks, the Romans, the Italians, the Sardinians; it is this way that a language conquered his own dignity, its completeness and its ability to compete with other languages.

\textbf{Formation of Italian words: nominal-denominal suffixes in -\textit{a}}

The same procedure above mentioned took place also for the suffixes, as well as they had large part in the multiplication of words (thanks to their grafting on the roots: from \textit{cane} → \textit{canaglia}, and so on). So we in Italian, always practicing the finals distinguishing “feminine”, have:

-\textit{àglia} in accozzaglia, canaglia, plebaglia, and so on
-\textit{àta} in camerata, intemerata, occhiata, trovata, a.s.o.
-\textit{èria} in angherìa, cavalleria, fanterìa, massonerìa, porcherìa, vanterìa, a.s.o.
-\textit{èta} in compìèta, faggèta, marionètta, pinètta, a.s.o.
-\textit{èzza} in immondezza, a.s.o.
-\textit{ìéra} in dentìèra, specchièra, a.s.o.
-\textit{ìnà} in adrenalinà, efedrinà, stricnicà, a.s.o.
-\textit{ìsta} in battìsta, ballìsta, calvinìsta, dentìsta, oculìsta, a.s.o.

suffices, or adverbial deavverbial suffixes, or simple alterations of a word, or diminutives, or augmentative.

**MATRIMONIUM**. I started this conversation with a socio-anthropologic air, and it's good to finish it so, clearing the etymology of the Latin word *matrimonium*.

Being *matrimonium* (marriage) a legal act, I recall all the legal matters in the Mediterranean and in Sardinia was consolidated thanks to Roman law (it's of course without prejudice the modernization occurred through the *Carta De Logu* about women's rights). *Matrimonium*, before being Latin word was Semitic and Akkadian one, Sumerian even.

In fact, the etymological basis of *mater* is Sum. *amatu* 'parent, creating'. It's interesting to note the matri-linearity is really archaic and it went just lost in Roman times, as a right. In fact, in Akkadian (4300 years ago) we had *matur* 'prominent', 'excellent', 'superior quality'. These are the concepts from which began the stable figure of the *mater* (mother) as a part as far superior in wedding contracting (for the rest, we know that Romans called their wife *mulier* 'woman', understood as a member of the couple intended to give birth).

It's also interesting to investigate the second member of the word *matri-monium*. All the so-called "suffixes" of this type are linked to Lat. *moneō*, but the origin is always in ancient Akkadian, where the root *munnu*, *manu* (hence *moneō*) meant 'to give responsibility to someone' (to count, to charge interest, to reckon against someone, to assign, to deliver person to the responsibility of). In practice, we can observe that *matri-linearity* involved, at least in the Archaic period, superior rights in the hands of woman. Rights which then vanished in Roman times. Remained the word *matri-monium*, crystallized and deprived of primitive legal values.

### 3.2.3.3 SARDINIAN SUFFIXES

#### 3.2.3.3.1 Words in -u

The names with this suffix in Sardinia are a plethora. Adjectives will be used in its place. Here I deal only with the original names in -u, i.e. those simple (if not monosyllables, at least the words originally non-dual), in short, those who bear -u added to the root. For obvious reasons, I list a few, by taking those from the first letters of the alphabet.

As I stated in the First and Second Chapter of this Grammar, and as can be seen from the examples produced here, the Sardinian suffixes in -u are all of Sumerian and Akkadian origin. Nor it's the case to stand up for the *colonial* and outlandish theory of Romance philologists, according to which these Sardinian suffixes have the etymological basis in Lat. -us. You may notice that Latin form has the same Sumerian-Akkadian basis.

That suffix-base was almost universal in the Mediterranean, and it's perceived even in the Masoretic Bible, where it's noted here and there the preservation of archaic Canaanite endings in -ū for the name: eg. *1Sam* 2.10 'ālū "the Most High", corresponding to Yahweh of the first stichus; *Ps* 140.9 yārūmū "the Almighty," it also in parallel with Yahweh in the first stichus. 53

- **ANZU** Log. 'blow given with the fist; slap'. Etymology is from Ass. *ḫanšu* 'blow' (fist given: cf. It. *gāncio* = Engl. uppercut); in turn, the term derives from *hamšu* 'fifth' (referring to the five fingers, the initial concept of fist), Aram. *ḥameš* *ηπντυ* 'five'.
- **ARCU** 'mountain pass'; the origin would seem Latin *arcŭs*. But in Sardinia *arcu* indicates a particular mountain pass, saddle-shaped, or *bow*. If this form lacks, the Sardinian language

53 Massimo Baldacci: *La Scoperta di Ugarit* 59
prefers the word *genna* 'door, pass' from Lat. *jānūa*. *Arcu* can be considered a primitive Sardinian form comparable with Akk. *(w)arhu* 'moon, new moon' (ie 'bow-shaped'), but also 'path, the path of the moon'. Its phonetic variant, widely used, is *urhu* 'way, path'.

**ARU** a last name, also name of plant. Base in Akk. *arū* 'barn', besides 'being pregnant'. From the concept of 'barn' hence the name of Sardinian plant called *aru* *(Arum pictum)* 'cuckoo-pint'. In fact, the spadix of this plant bears a cob of fruits with the size of corn kernels, that ripening become red or red-yellow, from which Lat. *Arum pictum* 'grain painted'.

**AŻU, āṣgiu, āgiu** Log. and Sass., āsìu Nuor. 'playing for time, take time widely', 'passing time doing nothing' *(Puddu)*: *Nāi āsīgu di dī* 'you want to say...!'; *E a di ki ġiā n’ābī āsīgiu* 'and say that he had time!'; *Ca ha āsīgiu cāggia i’ lu rizzēsu* 'who has time can afford to shit off at the fresh air'. The etymology is Akk. *ahu(m)* 'skill'.

**BĀU** 'ford'. The etymological basis of Lat. *vādum* 'ford' and Sd. *bāu* is Bab. *bāun* 'middle, half', 'to divide', then *bā’un(m)* 'to pass, cross, get over'. So the Sardinian *bāu* and Lat. *vādum* indicate 'that divides into two', 'what separates or breaks the transit'.

**BINU, inu. Normally in Sardinia means *wine* and they descend the etymology from Lat. *vinum*. Instead the etymology stems, for both languages, from Bab. *īnu* 'wine', Heb. *iāin*. In turn, the Semitic entries have etymological basis in Sum. *u-in* 'tree of abuse, of words' (*u* 'plant, tree') + *in* 'abuse; word').

**BRUTU, Bruttu** in Sardinia is the name of a devil. Etymological basis in Akk. *burrūtu* 'servants of the temple', or 'sacred prostitutes'; from which also the surname *Borrotzu, Brotzu* *(Brottu*, personal name and title of family). It's important to note the personal name and the surname remained vital until today, but from a certain point are combined with adjective *brutto* 'dirty, gross, smeared', which has the same etymological origin of *Brottu, Borrotzu* but by itself shows a semantic renewal, obviously wanted by the Byzantine clergy, that in this way wanted to root in the popular mind the identity of *burrutu* (prostitute) and *dirty*. This etymology is also valid for the "incomprehensible" Italian *brutto* (bad).

**CABU.** Today in Sardinia we use to translate the term as 'marine cape' (besides as *head*). But the concept is more complex, involving certain phenomena far from the sea. The origin is not from Lat. *caput* but from Akk. *kāpu* 'rock, shore, cliff, embankment (of river, of mountain)'; see also Akk. *appu(m)* 'headland', then confused with Lat. *caput*.

**CAĐĎU** Log. 'horse'. Contrary to *cabaďdu =* Lat. *càballus* from Akk. *kabālu* 'to force, to prevent', 'to harness, to tie'. CàĎĎu is different from *càballus*, given the difficulty to justify the loss of -*ba*. CàĎĎu is independent from the Latin word, has Akkadian basis < *kali(m)* 'messenger express, pony express'. This tradition is still alive in Logudoro, where the equivalent of 'cavallaro' (from Lat. *cāballus*) doesn't exist, they prefer *amante de sos caďdos*, while 'cavalty' is translated as *militzia a caďdu*, 'horseman' is *kie pigat a caďdu*. So it's obvious that *caďdu* is Sardinian word related to the noble use of the quadruped, use for covering, for military purposes, for racing (pony), mainly for postal services.

**CASU.** In Sardinia this word is a common name and surname, indicating the 'cheese'; they say that it comes from Lat. *cāsēus* 'cheese' (without realizing the Latin form is adjectival). Indeed *casu* has base in Akk. *kasū* 'bound, tied'. The Akkadian word has produced a distinguished Greek word, Xάος, which is the immense dark cavity that houses the primordial waters. But the original meaning was that of 'bound, tied', because it was, in ancient mythologies, the Xάος, the Primal Egg, before it exploded giving birth to the Universe. The Lat. adjectival *cāsēus* 'cheese' has the same origin.

**ČIU** is the 'flat boat', used in the lagoons of Sardinia, mainly in S. Gilla. Also this boat, how *su fassōni*, is closely related to the marsh plants by which in ancient times was built. *Čiu* is softened form - old *ki(t)u* - derived from Bab. *kitu(m)* (a reed mat).

**COĎĎU** word widely used, especially in Gallura, to indicate whether the 'neck' and a rocky cacuminal site neck-shaped; also means 'hill'. In Villacidro was heard *coďđexedu* for 'inner rib, lifted ground for water drainage'. Wagner gives as 'neck' Lat. *collum*, and gives as 'height' the Lat. *collis*. But he's wrong; Indeed, Sd. *coďdu* *(Lat. collis)* is from Sum. *kud* 'to separate', 'to make it clear' (cf. Sd. *craru* 'clear' ie 'observation site', *acciarassì* 'to appear' out of the window), Akk. *kubtu(m), kubdum* 'lump, bump'; but also from Akk. *kallu(m)* 'crown of the skull; tortoise shell'. While Sardinian *coďdu* as 'neck' *(Lat. collum)* is < Akk. *ḫullu(m)* 'necklace, neck ring'.

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CUSSU ‘diarrhea’. Wagner derives this term from Lat. cursus ‘diarrhea’. But it's clear that Sd. and Lat. words have same origin in Akk. ḥuṣu, ḥuṣṣu ‘pains (especially of the abdomen)’.

ÉTZU ‘old (man)’. Is based in Bab. ēṭū ‘to become or be weak’; ‘blurred, faded’, ‘dark’.

GAḌḌAU. The Cantoniera Gaḍḍau (Óschiri) expresses a surname typical of Northern Sardinia. It seems of Jewish origin, by Gad ‘luck’ (Gen. 30: 9-11). The etymological basis the safest is Sum. gada ‘thread, linen’ (archaic feminine name: a whole program). See the variants Cadáu, Caddáu. The suffix -u is demonstrative: ‘that of linen’.

SCIÀCCU Camp. ‘destruction’. This term has the equivalent in It. sacco, sacchéggio (plunder) ‘total and violent appropriation of things found in enemy territory’. DELI hangs the etymology to word sacco ‘box canvas’. But this proposal is incongruous, not being able to reduce the idea of saccheggio (looting) to idea of the tool used to stow things removed.

Indeed sacco has etymological basis in anc. Heb. sākîr (שכיר) ‘mercenary’, Akk. sâku(m), zâku(m) ‘to hit, beat up, pulverize’, šakkum ‘harrowed, pulverized’ (even of a destroyed city) from which Camp. tzaccăi ‘to hit, beat’, especially sciàccu (mannu) ‘(large) destruction’.

3.2.3.3.2 Logudorian words in -e, Campidanian in -i

M.L. Wagner sold off the Logudorian suffix in -e as a self-evident phenomenon of romanization (an -e once generalized over the island, as evidenced by Campidanian Charter in Greek, and then supplanted by -i in South Sardinia). In HLS §§ 46-52 Latin contagion is stated ex silentio, as saying that Wagner takes it for granted, in the wake of the usual beliefs by which he indoctrinates himself and then the reader. A Logudorian -e “from Latin”, therefore; and what can we say about the Campidanian-i, which is separated in the space of a century from Sardinian common speech and takes for model a suffix -i which - coincidentally! - is more appropriate for some Latin names in -is?

The reader is asked to reflect on the strange phenomenon of the Campidanian words that “become doubly Latin!” (…)or renew their romanization!!! only during the first centuries of the second millennium, when Rome no longer commanded in Sardinia since 700 years.

Indeed the suffix -e has etymological basis in Sum. -e, nominal ergative case (animated and non-animated). This -e once covered the whole of Sardinia.

About the almost "sudden conversion" of South Sardinia to the outcome -i, I can only advance the following hypothesis: Sardinia has maintained the generalized suffix -e (excluding enclave of Cagliari, heavily Latinized like Sassari) until the arrival of the monks and priests of Latin language (1000-1100 CE). It was the renewed influence of Latin which again broke out a trend already present in Cagliari since 238 a.e.v., causing the trend conquer half the island.

It’s no coincidence that the endings -i are typical of Cagliari (and then of South island) as well as of Sassari language. It’s known that the two cities were strongly Latinized from Rome, unlike the rest of the island.

Below I list a handful of etymologies of words in -e. For all, in any way, go to the lemma peḍde.

ARVÈGHE Log. ‘sheep’; variants aïlvèghe, alvèghe. It would be natural to translate the lemma as a ‘beast of the field’, from Lat. arva ‘fields’ (cf. Lat. arvum ‘plow’). But this is inconsistent, as the sheep is the animal antagonist of the farmer, and has a vocation to the wild areas. The true etymological basis is therefore Akk. ārbu(m) ‘waste, uncultivated (pasture, meadow)’. The base of suffix -èghè is Sumerian, from ki ‘place, site, territory’: construct state ârb-e-k-e (< ārbu-ki-e) > arbèke (suff. Sum. -e in nominal ergative case) = ‘(animal) which operates in wild places’.

BERBÈKE, berbèke Centr. ‘sheep’. Etymology similar to arvèghe (see). But the first member ber- has Sum. etymology bir ‘to shred’ (cf. Sum. bir ‘locust’: a whole program). So berbèke meant ‘(animal) ripping, shredding’ + member -bèke indicating the vocation to wild sites, uncultivated (hence go to arvèghe, even for the suffix -e). Another variant is Camp. brebèi (with metathesis, alleviation and loss of -k-, -gh- and mutation of the original -e in -i).
PAZZÁGHE, passághe 'clown', 'scarecrow'. It's consistently reported pagliacci (clowns) are often made by paglia (straw), Log. piazza. Hence also the ridiculous pace of clowns in the equestrian circus, which move as "stuffed", almost as if they were the same people who are stuck on a pole in the fields. At base of this name are Mediterranean lemmas pāglia (lt.), pālla (Camp.), pālea (Lat.), belonging to Neolithic era, the early days of the cultivation of cereals; but the etymological basis of pāglia is still Sumerian, from pad 'to break' + la 'to winnow (grain)'.

The lemma closest to origins is Campidanian. Cf. Hebr. pālah 'to cleave, to cut in pieces' (Semitano OCE II 500). For the suffix go to peďde.

PEĐDE Log. 'skin, hide'; cf. Lat. pellis) < Sum. pel 'to be thin' + -e nomin. ergative case (animated and non-animated): pel-le > Log. peďde. For -ll- > -dd- go to § 3.1.5.

3.2.3.3 Patronymic suffixes: -aánu, -àcca, -ácci, -àccia, -ácciù, -áce, -ágno, -áí, -áiu, -áli, -ánu, -ásci, -áttu, -átzu, -áu, -ázzu, de, -i, -ínu, -íiu, -òla, -òli, -ólu, -òne, -òní, -sa, -u, -üssiu, -úgno, -úzzo

I admit that the Sardinian patronymic surnames have many suffixes. It's no wonder this crowd, due to the multiplicity of sociological situations that led to the birth of personal names, and surnames then: We have:

Patronymics in -aánu, -ágno, -áni, ánu: ex. Mariniánu, Salvagno, Torchiáni, Visáni
Patronymics in -àcca, -ácci, -àccia, -àcciu, -áce, -ájui, -ásci, -ázzu (except Bonifácio, Mustácciu): ex. Crispázzu, Fattácciu, Ferináiu, Lucacci, Mannattzu, Migliácciu, Ollascí, Peracca, Perdáccia
Patronymics in -ái: ex. Arbáí, Beccáí
Patronymics in att- [1st exception having a prefix]: ex. Assóggjíu, Assòrgia, Attsóggiu
Patronymics in de- [2nd exception having a prefix]: ex. Dadéa, Dedóla, Deffénu, Deidda
Patronymics in -i: ex. Biágní, Tocchíni, Togní, Torellí
Patronymics in -ia: ex. Bonosia
Patronymics in -íiu: ex. Vizíllíu
Patronymics in -in, -íne, -íni, -íno, -ínú: ex. Creskentíno, Mattaccínu, Pedrazzíni, Randíne, Tabarin
Patronymics in -ió: ex. Bellói
Patronymics in -óla, -óli, -ólo, -ólu (except Mariólu, Pirizzólú): ex. Ferracciúlo, Guidacciólu, Pedrazzóli, Perníóla
Patronymics in -óna, -óne, -óni: ex. Crispóní, Loddóní, Marinóní, Orígóné, Santóna
Patronymics in -ót: ex. Ravót
Patronymics in -ósa: ex. Raúsa
Patronymics in -ú: ex. Meréu, Serráu, Tuméu
Patronymics in -úcciu, -úccio, -úcciu, -úzzi, -ûzzo: ex. Pandúccio, Patitucci, Pindúcciu, Ranuzzí, Raúcci
Patronymics in -úgno: ex. Racúgno

Note. Patronymics in -ácciu, -áttu (< Akk. ahu 'brother', Hebr. aḥ nְү 'brother', 'brother's of...') are very similar, as far as not corresponding, to Hittite forms with verbal suffix -āhh- (LGi 76); this Hittite suffix is a denominate bringing out derived verbs from nouns, and gives the nominal root which binds to mean "to behave as X (as suggested by the basic word)": ex. nakkiyāḥ: 'to make it difficult' <nakkì- 'difficult'.

It's also noteworthy that in Sardinia (and in Tyrrhenian area) surnames already existed much earlier than Common Era, neither more nor less than among the Jews. One of the many surname-spy is Gall. Ferracciólu, which, contrary to popular opinion, doesn't belong to a type of diminutive but indicates paternity. To Ferrácciu (= 'brothers Ferru') is juxtaposed Sum. ul demonstrative pronoun. This surname is dismembered in Ferru + -ácciu + ul = 'one
of the Brothers Ferru', 'one of Ferru's family', 'that of Ferru's family' (-ácciu < Akk. aḫu 'brother').

Below I produce, in alphabetical order, the etymologies of some entries in the categories above exemplified.

ARBÁI variant of surname Arba, which is also connected with Albáï, Árvai. The suffix -i has base in Akk. i, (genitive 1st pl.), then the suffix pointed to the patronymic ('of Arba's family'). But see the explanations made for the paragoge of Beccái.

BECCÁI patronymic variant of surn. Becca, having the referent even in Heb. Cast. surname Beque. For the etymology we can cite the Beqaa Valley, between Syria and Lebanon, and favor the origin of the surname from that region: an Aramaic name. In this case, the Aramaic word is shared as well by Hebr. bakah 'sunken gully', Ugaritic bq 'to split', 'to plow', Arabic beqā 'valley part (of a river).

The -i patronymic suffix (similar in shape and use to Jewish afformant -i) has primary basis in Sumerian afformant -i indicating 'that, just that' (indicates pronominalization or finalization of the base): 'That of Becca', 'who belongs to Becca's family'. The suffix -i has similarly base in Akk. -i, (genitive 1st pl.), then this also pointed to the patronymic ('of the Becca's family'). It should be noted, however, that in formation of gentilice names in Akkadian still used the nominal affix -aja. So it's immaterial whether the Sardinian paragoge -i has Sumerian base or is Hebrew afformant or comes from Akkadian genitive, or both contraction from Akk. -aja. The convergence of the sources Sumerian-Akkadian-Jewish applies to all type of surnames as Albáï, Vitzitzái, Beccói, Bellói, etc.

BECCÓI, Becói surname based on surn. Beccu, Biccu, archaic virile Sardinian name, from Egyptian bik 'falcon'. For discussion on paragogic -i go to Beccái.

BELLÓ surname that is variant of surn. Bellu became oxytone after the loss of paragogic -i (Bellòi: see).

BELLÓI patronymic surname, base Bellu. For discussion on the paragogic -i go to Beccái.

BIÁGI, Viàggì, Viàggi are surnames, patronymic surnames, based in surn. Via, Bia + Akk. aḫu 'brother', Heb. aḥ (nḥ) 'brother', which in the Middle Ages led to the pronunciation Bi-ahu hence it. Biàgio. The meaning was 'of brothers Via', 'of Via's family', 'of Via's clan'. In turn, the surname Via is an ancient feminine name meaning 'source'. See oronym Monte su Biu (Orgòsolo), whose etymological basis is Akk. bi'iu 'stream' (stream outlet).

Obviously, the afformant -i of Biàgi is nothing more than a second suffix, a patronymical in -i (recurring in Sardinian surnames, first in Tuscan surnames) connoting, in this case, the genitive of Latinining names ending in -ius. In fact Biàgio in Latin was pronounced Biagiōs. For all the surnames genitival in -i (whether Italian or Sardinian, arising or not from names in -ius), I refer however to § 3.1.16, where are discussed the Sardinian paragogics in -ái. I precise, however, that Sardinian (and Jewish) paragagic in -i has morphological basis in Sum. i, e (indicator prefix of conjugation: in front of a simple base, indicates finalizing or pronominalization of the base). See Beccái.

BONIFACIO [exception to the rule of names in -áccio, -átzu]. It's a personal name, also Italian surname. As a personal name it's known originally by Pope Bonifacus I (418-422). According to De Felice, it's adjectival of another name of the late Empire, Bonifatus, formed of bonum 'good' and fatum 'fate', meaning 'good-luck' (the opposite of ominous bad-luck). The intuition can be valid. But this name also lends itself to translation in Akkadian language: bûnu(m) 'goodness', 'external appearance', 'good appearance' + bātu 'to show contempt' (construct state bûni-bātu), meaning 'contemptuous of appearances' or 'wise'.

There is also a third option that allows to read the name as compound of Akk. bûnu 'son' + current surname Fazio, Fazi, Fazzi, therefore a patronymic, meaning 'son of Fazio', 'of Fazio's family'.

Observe that surn. Fazio is expanded a bit all over Italy, as in Sardinia. According Pittau argues, it would be endearment apheresis of Bonifazio. But it's also possible that the term is Mediterranean, with base in Akk. pātu(m), pattu 'district' of the city, territory, 'border, boundary' also of sky.

CADDÉU, Caddéo, Gaddéo, Galléu) Sardinian surname derived from Sardinian cadžžiu, Sardinian ampelonym based on Akk. ḫaddū 'very joyful' + adjectival patronymic suffix of Egyptian
origin -u (plural suffix connoting the family of origin: see surname Serrau): in construct state is ḫaddī-u.

CRISPÒNI patronymic surname based on Akk. ḫuru 'son' + ispūm, ešbum, išbum (unidentified word, used for proper names) that gave Crispo or Lat. Crispus + Sum. unu 'girl' = 'Crispus' daughter', or 'woman of Crispus' family'.

CUCCURAZZU surname that has base on surn. Čuccuru + -āzu, -ācciu, indicating parentage, the family to which they belong, from Akk. āhu(m) 'brother', Heb. āḥ (ṇyx) 'brother' = 'brothers Čuccuru', 'of Čuccuru's house', of Čuccuru's family'.

DADĒA surname that appears patronymic with preformant de agglutinated (D'Addèa). The rest of the lemma, -adēa, is Sardinian wreck, based on Akk. adīu, adē, adū 'oaths oak, treaties oak'. Ancient pre-Roman oaks were the sites of election to swear and ratify treaties where the oral bond was stronger than any written: had everlasting value. The particle de marks origin, removal, with accessory idea of movement from top to bottom. It was much expanded in antiquity, having etym. base in Sum. de, 'to take away'.

DEDÔLA patronymical surname with preformant de- agglutinated, having the direct referent in Hebr. Tolā which is a well-known anthroponym (1Ch, 7.1 and passim; Gen 46, 13) and means 'stained scarlet', corresponding to Greek φοινικός 'one of the purple, ie Phoenician'. So it may be a nomen professūn almost to indicate, by Jewish name (used by the Jews established in Sardinia with the first wave), he who among Phoenician fellows embarked the Murex from Sardinia setting off to Tyros. For the particle de go to Dadèa.

To understand the problem of distinguishing between Akkadian patronymicals in -ācciu, -āzu (see for all Cuccurazzu) and Sumerian ones in de-, it should be noted that, according to chronological history of languages, -ācciu is following, compared to Sardinian-Latin-Sumerian particle de. In Sardinia de is, as to the surnames, now isolated from a syntagmatic context that centuries ago read "dessos frades de..." = 'brothers of...': E tue de chini sése? Dessos frades de Dòla = 'And you, what kind of family are you? The family of Tola'. Hence to the Civil State (register of births) many Tola were recorded as such, many others like De Tola = 'From Tola', from which the surname Dedôla.

FATTĂCCIU surname with base Patta, a Sardinian-Jewish surname from pat 'slice' (sn); Patta was also in Babylonian a proper name, from pattu(m) 'channel', which may also be combined with the Hebrew word, because both of them have the semantics related to "cut, resect". As for the suff. -ācciu, that the current opinion catalogs among those derogatory, see the pattern Cuccurazzu.

FERINĀIU Gallurian surname which originates from surname Perīnu + Akk. āhu 'brother' (> -āgiu, āju) = 'brothers Perinu'.

GUIDACCIŪ, Cuidaccioul, Cuḍaccioul surname in Gallūra; -ācciu is not pejorative. Surnames are to dismember in Cud-, Cuid-, Guid- (base Akk. ḫudū 'joy, happiness, satisfaction') + -ācciu < Akk. āhu 'brother', Heb. āḥ (ṇyx) 'brother' + Sum. ul 'the one': the meaning was 'the one of the Guidu Brothers', 'one of Guidu's family'.

LODĐÔNI patronymical surname that is not accrescive of surname Loddo. The suff. -ôni ascends to Sum. unu 'girl, young woman' = 'daughter of Lod, Loddo's daughter'.

LUCCCI. The basis is the same as surn. Luca and is of Jewish origin, or Jewish-Christian < Akk. lūku 'state of hostage'. As for the suffix -ācciu, it usually pertains to many surnames of Corsican origin, as Cesaráccio, Scardáccio, Tavolacci, and it means 'of the Luke's house', in Sardinian 'dessos Frades de Luca', for affixing of Akk. āhu 'brother', Heb. āḥ (ṇyx) 'brother'.

MANNATZU patronymical surname based on surn. Mannu + suff. -āzu, -ācciu (see Lucacci).

MARINIĀNU medieval patronymical surname (CSPS 372) which may be the Lat. cognomen Marinianus. The suffix -ānu is common to Lat. -ānus. It has Sumerian basis: ayn 'he', Akk. ana secondary form of anāku 'l, ego' = 'the one of (membership).

Even in Akkadian there is a suffix -ān, corresponding to Sardian -ānu and Lat. -anus: cf. Akk. ṭudu 'way, road' > tudio 'of, relating to, from the way'. See also Ugaritic forms in -ān-, -ānu (type rbn, u-ru-ba-nu 'warranty', Heb. erāḇōn, an adjectival: BGUL 43). So the Sardinian forms in -ānu (Lat. -anus) indicated, as regards the surnames, the membership of a particular family (or gens).

MARINÒNI surname having base in surn. Marino (with variants in -i, -u) + Sum. unu 'girl, young woman' indicating the 'daughter of Marino', or 'Marino's bride'.

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MASSACCI a surname of origin indicating 'Massa's family', 'brothers Massa' < Akk. aḫu 'brother', Heb. aḥ (nḥ) 'brother'.

MATTACCĪNĪU surname derived from Heb. surn. Matta, hence the patronymic < Akk. aḫu 'brother', Heb. aḥ (nḥ) 'brother' + Sum. innin 'lady, married woman'. It pointed at the origin the 'Mattacci's wife', who at the time belonged to the clan of Matta.

MELĀCIU surname based on surname Mela + patronymic -āciu (see Lucacci).

MELĀI variant of surname Mela (< Akk. mêlu 'height', also referred to a king). For the paragoge -i go to Beccái.

MELĀJU. variant of surname Mela, Melāi. For the paragoge -i(u) go to Beccái.

MELĀLĪ variant of surname Mela. For the paragoge -i go to Beccái.

MERĒU surname which seems derived from Merre (Mere), indigenous deity. Merre in Sardinia is the god universal father, present in underground waters. Fertilizing the Goddess Mother Earth or Potnia Mediterranean. In S.N.Gerrei was found the most famous Punic epigraph: the trilingual bronze base with a dedication to Eshmun-Asklepios-Aesculapius Merre, dating from the first half of the second century. a.e.v.

An attempt to find the etymological basis of Merre leads to the following hypothesis: Akkadian gives shape merû 'pregnancy'; its allomorph mirū means 'breeding bull'; another allomorph māru means 'to fat, give fodder in abundance', another allomorph māru means 'crown prince'. In short, the semantic fields combine to give the god the quality normally assigned to the supreme god. Don't forget, however, the Semitic god Mer, attested especially in Akkadian age in onomastics, was a lesser god, and was later worshiped mainly at the Amorites, the north-western Semites (Paolo Matthiae 284). From Merre clearly derives the Sardinian mēre, mēri 'master', 'paterfamilias'.

The hypothesis Merēu < mēre < Merre, as corroborated, with good will, by the etymologies highlighted by me, could be replaced - at least as a working hypothesis - from the following assumption, which seems reasonable in light of the Sardinian phonetic laws. Merēu can be an adjectival of origin, indicating a Sumerian. This assumption gives the right dignity also to certain Italian surnames, as Semeraro, with variants Semeraro, Semerano, indicating properly 'the Sumerian', 'He who comes from Sumer', instead of 'donkeys conductor', as proposed by De Felice. In this way, I see Merēu as ancient appellation of origin, corrupted in the Middle Ages because of the Sardinian phono-semantic laws, with the fall of su- (heard as a definite article) from an original *Sumerēu = It. Someroro. In ancient Babylonian man born in Sumer was said Šumerum(m), while in Sardinia, by influence of Latin suffixes, became *Sumer-ē-u, and in ancient Italian *Sumer-aro, *Sumer-ano, Somer-aro.

But this etymological disquisition, as seductive, formally logic, historically impeccable, appears to be less strong than that of Merre. To which I return in virtue of the fact in highest antiquity there were numerous personal names (male and female) related directly to Almighty God (theophoric names). They are famous such as the Hebrew names (later expanded in the Mediterranean) with afformants in -iah, containing no less than the forbidden name of IAHW (see § 3.2.3.1).

Sardinia, by their surnames, has allowed us to exhume a plethora of theophoric names from the highest antiquity. Merēu looks like one of these. Its etymological basis seems Sum. me 'to be', 'divine properties enabling cosmic activity', 'rite', 'cultic ordinance' + RU 'to build'. In this manner, Mer-ru, meaning 'Divine Essence begetter (of the Universe)' (which is the same root of god name Mer or Merre) would be a contest for an original personnel Mediterranean name, indeed it can be called outright as Jewish or Jewish-Sardinian name (surname), to which was affixed an afformant (suffix) patronymic in -u (which is a plural suffix of Egyptian origin, connoting the family of origin: see surname Serrāu), evolving from *Meru-u in Merē-u in accordance with phonetic Sardinian, Jewish and Egyptian laws, where -ru becomes -re for attraction of the preceding syllable in -e-.

Last note concerns precisely the Sardinian surnames in -u, not very frequent, which at least in origin had to be the ancient patronymic names of Egyptians sailors, or to Jews of ancient Egyptian origin (I am referring to those who returned to Canaan through the Red Sea). Unless a parent named Meru or Merēu not happened in Sardinia together with the famous 4000 Jews and Egyptians forcibly transferred by Tiberius in the year 19 of the Common Era.
MIGLIÁCCIO Italian surname of Mediterranean origin, based on surn. Miglio < Akk. mil'u, milhu 'salt' + Akk. ahu 'brother' = 'of the House of Mile', 'dessos frades de Miglio'.

MUSTÁCCIU surname based on Akk. muṣṭu(m), mulu f. 'comb', pl. muṣṭātu 'comb', from which Sd. mustazzu for the shape of the prongs. This surname is an exception to the rule of surnames in -accì. I insert it here to suggest prudence.

OLLASCI patronymic surname, compound of surname Olla + -ásci (from Akk. ahu 'brother', Hebr. āh (nā) 'brother') (cf. Lucacci).

ORECHIÒNI Gallurian Italianate surname (from Aricióni) having basis in surn. Aru (see), to which were added over time suffixes -òzzi + -òni. The suffix -òzzi has base on Akk. āhu 'brother', Hebr. aḥ (nā) 'brother', who gave the original surname (Arici) = 'brothers Aru', 'Aru's family'. The suffix -òni is particle of affiliation, from Sum. unu 'girl, young woman'. Ariccioni pointed to the patronymic, 'daughter of Arácciu', or Arácciu's bride).

ORIGÈNE is the surname Origo, Origa + suff. -òni particle of affiliation whose ancestry in Sum. unu 'girl, young woman'. The derivative Origène then pointed to a patronymic, meaning 'daughter of Origa', or 'Origa's bride'.

PADDUÉ surname which was originally feminine name, base in Akk. pādū 'indulgent' + adjectival patronymic suffix of Egyptian origin -u (plural suffix connoting the family of origin: see Serràdù): in construct state *Paddī-u > Paddéu.

PANDÜCCIO surname which was a term of Sardinian architecture, from Sum. pan 'bow' + du 'to build': pan-du, meaning 'builder of arches'. The suffix -uzzu, -uccii, -ùxi in this case corresponds to Sum. uttu 'log', 'radius' in the sense of 'radiating source'; then indicates the origin, the patronymic. Panduccio therefore originally meant *'Pandu's family'.

PATTAROZZI last name that was virile Mediterranean name, base on Akk. pattaru 'battle bat'. The suffix -òzzi is from Akk. uzzu(m) 'anger, wrath' referred to the gods, to the battle: = '(divine) wrath club'. The suffix -i is the usual Italian patronymic already analyzed in Biagi.

PATTIUCCU a surname that was Mediterranean word, corresponding to *Pattu 'hollow of the well', from Assyrian pattū, pātu 'open' (see Sardinian puttu 'well' < Bab. puttū 'open') + ittu 'placeholder'. This compound pointed to the 'signal of the well' and gives a glimpse of the situation in the deserts of Mesopotamia, where wells were dug in the ground level and needed a signal to be detected from afar. *Pattu as such had to be a feminine name, and it was a whole program. As for the suffix -uzzu, -uccii, -ùxi, in this case corresponds to Sum. uttu 'log', 'radius' in the sense of 'radiating source'; then indicates the origin, the patronymic. Originally meant *'Pattu's family'.

PEDRAZZINI surname of Italian origin, tied to the Alpine name Predazzo or to personal Pietro. In the first case, the surname is of origin, meaning Predazzino 'original of Predazzo' + the patronymic suffix -i (ancient Latin genitival -i) with the meaning 'of the family of Predazzino'. The second hypothesis is more appropriate. Thus we have Pietro (Italian), more properly Petro (Mediterranean: Sp. Pedro, Sd. Pedru) + suff. -azzo < Akk. ahu 'brother': Predazzo = 'brothers Pedro', 'Pedro's family' + Sum. innin 'lady, married woman'. This surname must be compared to the gentilice feminine Latin in -ina (Clement-inà by Clemens, Laurent-inà by Laurentius etc., indicating a woman of the family of Clemens, of Laurentius etc.). But also notes the Sumerian particle nu, which then became -i, usually under the influence of patronymic Ugaritic-Latin genitive of the type analyzed for Biagi.

PEDRAZZOLI surname connected to personal name Pietro (Mediterranean: Sp. Pedro, Sd. Pedru) + suff. -azzo < Akk. ahu 'brother': Predazzo = 'brothers Pedro', 'Pedro's family' + suffix -òlo from Sum. ul 'the one': the meaning of the compound was 'one of the brothers Pedro', 'one of the family Pedro', 'the family that Pedro'.

PELIZZONI is the Italian correspondence of Sardinian surname Pedditzì (see Pellizza) who was Sardinian agricultural term, based on Akk. pelû(m) 'egg' + ışṣû 'tree' = 'tree of the eggs' (referring to the date palm). It. Pelizzoni has the same phono-semantic base, with the addition of suff. -òni, also typical of Sardinia, based in Sum. unu 'girl', and once meant 'girl of the family Pellizzo, Pellizza'. Obviously, the suffix -i takes the Lat. gen. -i, indicating the patronymic (the same way as Benigni, Alighieri, etc.).

PENDÜCCIO, Pendüggiu, Pendutzu, Pindücciu Sardinian surname which was Sardinian lemma, based on Akk. pendû, pindû 'mark, mole' (it was also a personal name). The suffix -uzzu, -uccii, -ùxi corresponds to Sum. uttu 'log', 'radius' in the sense of 'radiating source'; then indicates the origin, the surname: = 'of Pendu's, Pindu's family'.

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PERACCA surname patronymic Sardinian, from Hebr. pera 'prince' (Peter) + aḫu 'brother', meaning 'brothers Pera', 'Pera's family'.

PERDÁCCIA patronymic surname, based on surname Perda, corresp. to noun pedra, perda, preda 'stone', Gr. nêtpa. Semerano (OCE II 230) says that it, "like Lat. petra is connected to the original meaning of 'cutting'; Akk. paṭṭaru 'to cut, chop', Heb. pāṭar 'to split', Akk. piṭru 'piece'”. To surname Perda was added the suff. -ācìa, -āccia < Akk. aḫu 'brother', meaning 'brothers Perda', 'Perda's family'.

PERNIOLA surname having as base the surnames Perna and Perla, corresp. It. perla 'small globe color mostly clear, opalescent, which is formed particularly inside the oyster pearling'. Etymology is Akk. per'u (a stone ornament) + Sum. la 'to hang' (construct state per-la) = 'jewel to hang', ie 'necklaces jewel'. With regard to It. perna 'pearl' and subsequent surname, it has a collateral etymology from Akk. per'u (a stone ornament) + Sum. na 'stone' (construct state per-na), meaning 'ornamental stone'. Perniòla in turn is a patronymic surname, from Sum. ul the one = 'one of the Brothers Perna', 'that of Perna's family'.

PERÖLO surname of Italian origin based in Akk. per'u(m) 'bud, inflorescence' (also as a personal name) + Sum. ul 'that, the one': the meaning of the compound was 'one of the Brothers Pero', 'that of Pero's family'.

PERRICONE surname, originally feminine name, base in Akk. per'u(m) 'bud, inflorescence' (also as a personal name) + ikû 'cultivated field', meaning 'field of inflorescences' (the most desirable from a farmer and a shepherd). Suff. -òne has basis in Sum. unu 'girl'. Perricone = 'girl of the family Perrico, Periccu'.

PERRONE patronymic surname meaning 'girl of the family Perra' mercy of the suff. -òne < Sum. unu 'girl'.

PETRINI patronymic surname of Italian origin, based in pers. Petro, Pietro, Sardinian Pedru 'Peter' from pedra, perda, preda 'stone', for whose etymology back to Perdáccia. The suff. -ini has a base in Sum. innin 'lady, married woman'.

PICCONE surname based on surname Picchi < Akk. piḫu(m) 'jar to make beer'. The suffix -òne is based on Sum. unu 'girl'. Piccione = 'girl of Picchi family'.

PILLAI surname was a Sardian term based on Akk. piḷu, piḷû (a kind of wine). So Pill-ái is ancient patronymic, adjectival Heb. in -i, -y, -i, -ya, affixed to the names in Ugaritic form, as pronoun 1st pers.: return to surname Beccái.

PÎLÔNE surname with Sardinian bases, from Bab. piḷu 'limestone' > Sd. surname Pilo. But it can also be from Bab. pelû(m) 'egg', indicating the egg laid by the Great Primordial Mother Generating. The suffix -òne is from Sum. unu 'girl'. The surname pointed to a girl who married Pilo, or from Pilo's family.

PINNÔNE surname with basis the sum. Pinna + suff. -òne < Sum. unu 'girl', indicating a patronymic, a girl who married Pinna, or from Pinna's family.

PİRİSİNÔ patronymic surname based on surname Pırisi, Perisi, from Akk. per'u 'bud, shoot' + iżu 'tree', meaning 'tree shoot' (as opposed to little plant). Pırisinô originally pointed to a girl who married one of the Perisi's family. The current surnames in -ini confirm that with it indicated a woman of a certain family, from Sum. innin 'lady, married woman', then 'Perisi's wife or daughter'.

PİSÖNI surname based on sum. Pisu + suff. -ôni with ancestry in Sum. unu 'girl'. The surname is patronymic, and therefore means 'Pisu's daughter', or 'Pisu's bride'.

PİTRÔNE, Përëne surname whose base is not pedra 'stone' but Akk. piṭru 'territory without homes, wild'. From this lemma arose surname based Petr-, interpreted as 'Peter'. The suff. -òne has basis in Sum. unu 'girl' and connotes the feminine patronymic.

PİTTIĞİHÎNU surname in Bitti and Cagliari based on the phytonym pittigihi (Solarussa), pittighe (Paulilliatino), pidiži (Nuragus) 'willow' (Salix triandra L.). The Sardinian shape-base is pidizi, with etymological basis in Akk. piḍu 'forgiveness, indulgence' + igū 'prince, leader', meaning '(plant) leader in indulgence'. To understand the ancient semantics we must remember the use of the active ingredients of this plant, from which we extract aspirin. Also other Sardinian phytonyms related to 'willow' synthetically indicate the miraculous properties of the plant. The suffix -iṇu < Sum. innin 'lady, married woman' indicated a 'Pittighe's woman or wife'.

PİTTÖNİ surname in Sulcis based on surn. Pitta, which in turn corresp. to the name of bread named pitta, pīta, pittza. The suff. -ôni is patronymic < Sum. unu 'girl'.

PİTZÖZI surname based on surn. *Pitzu (see Pitzus).
For paragogic -ōi see Beccái, Beccòi. In practice, the Sardinian -i takes the place of 'what', ie is patronymic indicating the family surname: 'one of Pitzu's family'.

POLONI surname based on surname Polo, Pola + patronymic suffix -ōni, for which see Pisòni.

PORRÒNI surname based on surname Porru + suff. -ōni, affiliation particle: see Pisòni.

PUCCINI surname of Italian origin with base Pucci, Mediterranean ancestry, from Akk. puḫu 'substitute (of the king)'. This was the high priest or high official who replaced the king at ceremonies, especially in sacred ones. For suff. -ini see Pedrazzini.

PUĐİNIU surname based on surname Puđju + patronymic suffix -īnu: see Pedrazzini.

PUGGIONIÎNU surname of filiation, from surname Puggiòni + suff. -īnu: see Pedrazzini.

PULLÔNE patronymic surname based on surname Puđju + Sum. īnu 'girl': see Pisòni.

RACUGNO surname of belonging, indicating in origin 'people of Racca', 'of Racca's tribe', based on surname. Racca + Sum. uğ 'people, person'.

RANDACCO, Randazzo patronymic surname based on surname. Rando + Akk. āhu 'brother', Heb. āḥ (nḥ) 'brother'. See Migliàccio.

RANUZZI patronymic surname based on surname. Rana + suffix -u̯cci, -uccio, -uzzì, correps. to Sum. uttu 'log', 'radius' in the sense of 'radiating source'; then indicates the origin, the patronymic. It pointed to 'Rana's family'.

RAUCCI patronymic surname based on surname. Rāu < Hebr. rab, rāv 'rabbī'. For suff. -u̯cci go to Ranuzzi.

RAUSA (possible also Rāusa) surname that in origin indicated the 'rabbī's bride or daughter' < Heb. rab, rāv + Akk. ša 'she who'.

RAVAÎOLI (Ravajôli) surname with two suffixes connate in later times, from surname. Ravagli, based on Hebr. rab, rāv 'rabbī' (Akk. rābû 'big, boss') + suff. -âgli, -âli < Sum. al (nominal element of words or verbs compound); on this surname grew the suff. -âlo < Sum. ul 'the one'. The overall meaning was 'one of Rabbi's family', 'son of Rabbi's family'. The additional suffix -i tracks patronymic Italian surnames from medieval Latin in -ī: in this case, 'Ravaiolo's son'. See Pedrazzolì.

RAVÎT, Ravotto, Ravotti surname with evident Heb. suffix in -ot indicating the feminine gender; the base is in Hebr. rab, rāv 'rabbī' (Akk. rab, rābi 'boss, supervisor'). The original meaning pointed to 'Rabbi's daughter'.

ROBAZZA surname based on surname. Robba + suff. āhu 'brother', Heb. āḥ (nḥ) 'brother', which in the Middle Ages led to the pronunciation Robâcciu, Robaccia, Robazza, meaning 'brothers Robba', 'Robba's family'.

RONÇONI Italian surname but Mediterranean as expansion, based on surname. Ronca, Ronco + Sum. unu 'girl, young woman' = 'woman of Ronco's family'.

ROSAZZA surname based on surname Rosa + suff. -āzza, -āzzo, -ācchio < Akk. āhu 'brother', Heb. āḥ (nḥ) 'brother'; patronymic = 'brothers Rosa', 'Rosa's family'.

RUSCÔNI patronymical Italian surname of Mediterranean origins, base surname. Rusca + Sum. unu 'daughter, girl' = 'woman of Rusca's family', 'Rusca's wife'.

SABATT(Ţ)ÎNO, Sabatt(Ţ)îni patronymical surname of ancient Jewish origin, having its base in Heb. Shabbat (the weekly rest) + suffix -îno < Sum. innîn 'lady, married woman'.

SABATUCCI patronymic surname < Hebr. Šabbat (the weekly rest) + suff. -uccio, -ucci. Go to Ranucci.

SABIUCCIU patronymical surname based on surname Sābiu + suff. -ucciu: see Pindùcciu.

SALVÂNGO surname of Italian origin in Alghero. For suffix cf. Lat. -ānus, Akk. -ān, Sardian -ānu < Sum. ane 'he', Akk. ana secondary form of anāku 'I, ego', and originally also meant 'who of' (membership). It goes without saying that Sardinian shapes in -ānu (and Latin -ānus) indicated, as regards the surnames, the membership of a particular family, a family (or gens).

SALVĀI surname, ancient name of manhood, from Akk. šalū 'submerged, immersed' + bā 'water' = 'baptized' (ie 'purified by lustral water'). It was a religious operation common to all ancient peoples, regardless of the god they believed in, put in place before the entrance to the temple. Salvāi is an ancient patronymic. For the paragoge see Beccái.

SANNÂI surname with etymological base equal to surname. Sanna, with patronymic suffix. See Beccái.

SANTÔNA, Santônì patronymic surname based on surname. Santu + Sum. unu 'girl' = 'Santu's daughter' (or 'Santu's bride').
SANTUCCI, Santùcciu, Santùciu patronymic surnames based on surname. Santu, Santo + suffix -úcci, -úcciu, -úxi, -úzzu: see Raùcci.

SARDÓNE patronymic surname based on surname. Sardu + unu 'girl', meaning 'woman of Sardu's family', or 'Sardu's wife'.

SCARPAZZA, Scarpáci patronymic surname based on surname. Scarpa + Akk. āhu 'brother' = 'brothers Scarpa', 'Scarpa's family'.

SCATTÒNE patronymic surname based on surname. Scatta + Sum. unu 'girl' = 'woman of Scatta's family', or 'Scatta's bride'.

SEDÒNE patronymic surname based on surname. Sedda + Sum. unu 'girl' = 'Sedda's daughter', 'girl of Sedda's family', or 'Sedda's bride'.

SELLÒNE, Sellìni patronymic surname based on surname. Sello + Sum. unu 'girl', meaning 'Sello's daughter', 'woman of Sello's family', or 'Sello's wife'.

SERRÀU patronymic surname based on surname. Serra + pl. Egyptian suffix. -u = 'Serra's', 'Those of Serra's family'.

SERRENTİNO patronymic surname based on surname. Serrenti + -unu < Sum. innin 'lady, married woman'. See Serdinu.

SERRÔNI patronymic surname based on surname. Serru or Serra + Sum. unu 'girl', meaning 'Serra's daughter', 'woman of Serra's family', or 'Serra's wife'.

SORÁCE patronymic surname of Italian area but Mediterranean origin, based on surname. Soru + Akk. āhu 'brother', meaning 'brothers Soru', 'Soru's family'.

TASSÔNE patronymic surname in S.Teodòro but of Italian area, based on surname. Tasso (see Tassi) + Sum. unu 'girl', meaning 'woman of Tasso's family' or 'Tasso's daughter' or 'Tasso's bride'.

TEDÔNE patronymic surname based on surname. Tèdđe + Sum. unu 'girl', meaning 'woman of Teđđe's family', or 'Teđđe's daughter' or 'Teđđe's bride'.

TOCHIÑI patronymical surname in Sassari, of Mediterranean area, based in surname. Tocco + -unu < Sum. innin 'lady, married woman'. See Serdinu. It goes without saying that almost all the surnames suffixed in -i are patronymical Italian or Italianate, with their Latinate suff. -i, example Benigni, Alighieri 'son of Benigno, Alighiero'.

TOGNACCA phonetic variant of surname. Tognazzi, suff. -àcca corresponding to -àcci, -àzzi from Akk. āhu 'brother', Heb. āḥ (ŋy) 'brother', which in the Middle Ages led to the pronunciation Togn-àcca, Tognacchio, Tognazzi and meaning 'brothers Togni', 'Togni's family'.

TOGNI surname of Italian area that isn't derived from pers. Antonio, Pittau DCS believes. It's an ancient Mediterranean phytonym based on Akk. tuḫnu, duḫnu 'millet'. See Tocchini.

TOMÁINU patronymic surname, base surname. Toma + Sum. innin (see Serdinu).

TOMASÌNI patronymic surname of Italian and Mediterranean area, base surname. Tomási, from Hebr. pers. Tomáso + Sum. innin (see Serdinu).

TONIÒLO patronymic surname of Italian area, base surname. Toni o Togni, over which grew the suff. -òlo < Sum. ul (see Ravajòli).

TORCHIÁNI patronymic surname of Italian area, base surname. Ṭörchia + suffix. Akk. -ān, corresponding Sardinian -ānu, Lat. -anus + genitival Latinate suff. in -i. The suffix -ānu has basis in Sum. āne 'he', Akk. āna (see Mariniànu).

TUCCI patronymic Italian surname, base -i, Mediterranean lemma based on Akk. tuḫku '(ruin) heap'. For -i go to Biági.

TUCCHÔNE patronymic surname, base surname. Tuccio, from Akk. tubku ' (ruin) heap'. For -i go to Biági.

TUMÉACCIU, Tummeácciu patronymic Gallurian surname, base ancien name Tuméu < Sum. tumu 'wind' + Sardinian suff. -ēu; for -ācciu see Sorace.

TUPPÔNE, Tuppònì patronymic surname, having basis in tuppa 'maquis, scrub; group of trees; bundle to close a gap; clump of trees or scrub'; mainly 'single tree or plant, low, wide bottom with many branches'. Wagner cites for tuppa Spanish and Sicilian parallels, but the origin is Bab. tuppu 'mark on the skin, mole', translated to mean 'spots' on the bare ground. Camp. tuppadi 'shut up' is translated form, as saying: "Shut your mouth (with a bundle)"). To ancient surname. Tuppa was added Sum. unu 'girl', and the patronymic meant 'Tuppa's daughter', 'woman by Tuppa's family', or 'Tuppa's bride'.


TURRÌNI surname based on Sardinian surn. Turũi, It. Torre + Sardinian -unu < Sum. innin ‘lady, married woman’. For the suffix -i go to Biagi.

TUSCÔNI patronymic surname, base Italian surn. Tusco + Sum. ܐܹܘ ‘girl’: for which see Tuppòne. For suffix -i go to Biagi.

TUVÔNE, Tuvûni patronymic surname, base Akk. ܒܝܓ ‘goodness, happiness, prosperity’, (feminine name) + Sum. ܐܹܘ ‘girl’ (for which see Tuppòne).

UDASSO, Udassi patronymic surname, base surn. Uda + Akk. ܹܘ ‘brother’, Hebr. ܗܹ (ܢܝ) ‘ditto’: in the Middle Ages there was pronunciation Ud-àzzo > Udasso. See Tuppòne.

VARGIÒNI patronymic surname, base surn. Våržiū + Sum. ܐܹܘ ‘girl’, for which see Tuppòne.

VARRAZZA patronymic surname, base surn. Barra (from Akk. barrum ‘a headgear’) + Akk. ܒܝܓ ‘brother’, Hebr. ܗܹ (ܢܝ) ‘ditto’; in the Middle Ages there was pronunciation Barr-àzzo > Varrazza: see Turillazzi.

VEZZÔNI patronymic surname of Italian area. To understand the etymology, let’s analyze the surn. Betzu, Bėzuzz, see Hebr.-It. Besso, Heb. North Africa Bessis, Bezis + Sum. ܐܹܘ ‘girl’ = ‘Bézzu’s daughter’ or ‘woman of Bézzu’s family’ or ‘Bézzu’s wife’.

VISÂNI surname of Italian area, base in surn. Bisi + patronymic suff. -âna, and following genitival suff. -i. See Mariniânu.

VISIÔLI patronymic surname, base Akk. ܒܝܓ ‘possess, property’. To surn. Bisi, Bisu hangs the suff. -ôlo, -ôli < Sum. ul ‘that’: meant ‘the one of brothers Bisu’.

VIZILIU surname corresponding to pers. name Viziliu ‘Vigilius’, with reference in Lat. eccles. Vigilius. It has Mediterranean origins, basis in ancient name (then last name) Vigo + Sum. ili ‘man’. This shows that surn. Viziliu < Vigilius < Vigo (with the suffix -ili ‘man’) operates as surnames in -unu, -one (indicating the feminine affiliation, from Sum. unu ‘girl’); therefore meant ‘man, boy, son of Vigo’s family’.

ZANNÔNI patronymical Italian surname, base surn. Zanni + Sum. unu ‘girl’, for which see Tuppòne.

ZECCHINA patronymical surname, base surn. Zicchi + -ina, -ino, -unu < Sum. innin ‘lady’.

ZENÔNI surname that appears to refer to Greek name Zenone (Zeno). It’s to be supposed that the ancient name was itself a patronymic of Semitic origin, base surn. Zene, Zeno + Sum. unu ‘girl’, for which see Tuppòne.

ZICCÔNI patronymical surname, base surn. Zicca, Zicchi + Sum. unu ‘girl’, for which see Tuppòne.

ZUCÇÔNI patronymical surname, base surn. Zucca + Sum. unu ‘girl’, for which see Tuppòne.

3.2.3.3.4 Semantic dyscrasia of supposed suffixes in -ácci, -ácciu, -ágno, -âli, -âtzu (also -âke) (cf. § 3.2.3.3.3)

"In the dark all the sheep seem black", since the carelessness, laziness, ignorance can play tricks, both for the suffixes of this paragraph and for those already seen in the previous paragraph (which are very similar or identical to these), and for many others that we’ll see. Not always the known ending of a Sardinian word corresponds to the etymology of a well-known suffix. I make this observation by presenting some epithets and personal names, but I introduce the theme with the following etymology of clarification.

BUIACHÉSU (Buiakésu). To understand this lemma we must start from ethnic Bittikésu ‘native of Bitti’. For Bitti (surname or place name) see etymology in its place. Suff. -késu is the same of Ribikésu, Busakésu ‘native of Rebuccu, Busáki’.

Bittikésu is subdivided in Bitti-késu; Ribikésu in Ribik-kesu; Busakésu in Busak-kesu: double Sardinian suffix. Likewise, the form (supposed medieval) Buiakésu ‘palace guard in
Judicial Sardinia’, to be divided in būia-kēsu. At one time the double suffix -kēsu was more productive. The base is Sumerian, from ki ‘place, site, territory’ + Akk. -šu ‘The X-man, that one from’ (from which all Sardinian suffixes of origin -su). Hence *Bitti-ki-šu > Bittikēsu, *Ribik-ki-šu > Ribikēsu, *Busak-ki-šu > Busakēsu, which meant ‘man native of Bitti ...’ and, by virtue of the extension of this double suffix to the profession, Buiakēsu went to mean ‘Judicial officer guard’.

Buiakēsu has no etymology proposed by Giulio Paulis. He employs six dense pages to show that the first member būia- is from a supposed (but nonexistent) «Latin *subbulliare, referring strictly to the noise and confusion, or to the subbūglio (tumour), which make the sheep when they wake up...[[!]]». Therefore, from the verb *subbulliare it was possible to obtain an adjectival derivative *subbulliace referring to the shepherd who during the summer season wake up early and performs its activities of custody... In medieval Sardinian such a formation thus obtained was evolving regularly in *subbulliacesu > ...*suppuiacesu > ...buiacesu, puliacesu».

Paulis has made a heap of mistakes. If he peered into Semitic dictionaries, he would have learned that for būia- (not *subbullia-!!) is the Akkadian base bu”ū(m), buhû ‘to search’, ‘look’ (so beware). Thus būia-kēsu (a word that availed of the double suffix of origin -ke-su, transferring it to the profession) meant, exactly, ‘man in charge of the guard’.

BÔE MULIÀKE. From Puddu: Mulîache, chi istat a mūilos (muggiti), nādu de unu mostre (bòi naturau a faci de cristianu), un’omine cundennadu a si furriare a boe, chi a denote andat peri sas carrelas a mūilos chi batin danos e morte.

Dolores Turchi writes: «An ancient belief, common to many villages, tells of some men who, overnight, turned into oxen, and bellowing they approached house of the people who had to die that night. According to some narrators, man-ox wandered alone in the darkness, according to others he was accompanied by a troop of devils who made great clamor by various instruments. But all were agreed that before dawn this demonic being resumed human form, and during the day behaved like any normal being... This ox, harbinger of death during the night, we find him in Escalaplano to announce by prolonged bellows the Carnival». Bôe Mulîache is a paronomasia and has a suffix in -āke, -ke; it derives from a Sardinian syntagm having basic in Sum. agglutination bu ‘to wander’ + mu ‘to make a sound’ + li ‘to press, squeeze’ + akkil ‘sound, noise’: bu-mu-li-akil, meaning ‘(one who) wanders roaring and crushing (those about to die) with large din’.

COLÁCI Sardinian surname. I distrust those who believe can assimilate this lemma to suffixes in -āci, -acci, observed in the previous paragraph. Meanwhile, I say that Pittau DCS does it correspond to Colaccio, endearment or pejorative of Nicola: but it's a mistake to argue that supposed it. suffix -accio indicates a term of endearment or even a pejorative. It has base, normally, in Akk. aḫu(m) ‘brother’, ebr. aḥ (-native) ‘brother’, indicating the family: Colacci ‘Cola’s brothers’, 'Colas family', 'Cola's clan'. Other than that (which is a trompe l’oeil) this surname may also have base in Sum. kul ‘meal’ + aḥ ‘dry’, meaning ‘dry meal’ (ie not cooked in the pot but roasted).

COSSATU. Another caveat is Cossatu Roadhouse, along the main road connecting Láconi to Aritzo, which is at the crossing of Gadôni. This place name is based on Akk. kussû(m) ‘saddle’, because is such this characteristic pass. The suffix -atu is based on Sum. az ‘myrtle’. So Cossatu meant ‘myrtle pass’. So, nothing to do with Akk. aḫu ‘brother’, Hebr. aḥ (Native) ‘brother’.

MARCIÁLIS. Some attention also deserves this Campidanian surname, corresponding to pers. Marciali, Martziáli ‘Martial’, which, of course, isn’t Latin name but Iberian. In fact, the famous Roman poet Mārtiális (Martial), came from Spain, where he returned to die. So this personal name is Mediterranean, was originally feminine, based on Akk. mārtu ‘daughter’ + aḫu ‘Bull of Heaven’, meaning ‘daughter of the Supreme God’. Originally, he had to be from Sum. alu ‘ram’, alım ‘bison’, but the situation doesn’t change, as a sacred metaphor. Obviously, the well-known Mārtiális had become, even at the days of the great poet, the name of the family.


54 Studi sul Sardo Medioevale, Anno I – n. 1 –, Ilisso, settembre 1997, pp. 63-69
3.2.3.3.5 Suffixes in -ot, -òtti, -òtta, -òttu

These suffixes - needless to say - don't meet the same conceptual string. They pose the same way as all other Sardinian, Italian, Latin, Mediterranean, Middle Eastern suffixes. They can be suffixes of origin, or indicate the female gender, or state measures, or even indicate the feminine names, and even nourishment (milk) of which woman makes a gift to humanity. We analyze a handful.

CADRIOTTU 'cultivated cardoon' (Cynara cardunculus). The lemma has the normal Camp. metathesis card- > cadr-. For the etymology of the first member go to cardu < Lat. càrdus < classic carduum < Bab. garādu(m) 'to pluck, tear out', qarādu 'to be warlike', also 'be mangy, despicable'. The etymology of the member -ottu has base equal to the entries as Marghinotti < Sum. utud 'to give birth (to)'. Therefore cadirottu originally meant 'thistle generator' (as it generates the artichoke). The meaning, being ancient, preceding the advance of Arabs (who did the artichoke know in the West), clearly indicates two things: first, the plant is a production older than the Muslim Conquest; 2 in the Middle Ages the Sardinian population well knew yet the basic meaning of cardoon.

MARGHINOTTI surname (its analysis at following paragraph: Suffixes of origin).

Suff. -òtti is based on Sum. utud 'to give birth (to)'; thus Marghinotti meant originally a 'native from Marghine'.

MASCIOTTA Sass. 'beautiful girl'. Has the same formation of Sass. màsciù 'male', based on Akk. màšu 'twin brother/sister', Sum. màš 'twin (in general)' + Heb. suff. -ot indicating the kind of women compared to men.

MELOTTI surname that was a metric Mediterranean lemma, based on Akk. mēlû 'height' + ūtu(m) 'span, half cubit (KUŠ)', meaning 'linear measure of half cubit'.

PEROTTO Italian surname, ancient feminine Mediterranean name, base Akk. per'u(m) 'bud, shoot' + Sum. Ûtû 'home, weaving goddess' = 'Uttu's bud'.

PISCIÒTTU, Piscìotta, surname, feminine Sardinian-Mediterranean name, base Sum. piš 'harbor' + Ûtû 'home, weaving goddess' = 'Uttu's harbor'.

PLAZZOTTA surname, feminine Sardinian name, base Sum. pu 'well', 'source' + la 'irrigation' + za 'property' (pulaza > p[ū]laza) = 'property of irrigation source' + Utû 'Sumerian weaving goddess' = 'Uttu's irrigated property' (a whole programm).

RAVÔT, Ravotto, Ravotti surname with Hebrew feminine suffix in -ot (see Egyptian feminine in -t); the surname root is Hebr. rab, rav 'rabbì' (Akk. rab, rabi 'chief, overseer of'): rav-ot = 'Rabi's daughter'.

SIÒTTA surname, ancient Sardinian feminine name, base Akk. Sî Sîn 'Moon God' + Utû 'Sumerian weaving goddess': Sî-Utû = 'Moon-God bride'.

TEÒTTA surname, Sardinian feminine name, base Akk. teîûtu, tiûtu 'nourishment, sustenance'.

3.2.3.3.6 Suffixes of origin: -attu, -ènu, -ésu (Lat. -esus, Gr. -σσός), -gna, -înku, -înu, -lu, -nu, -ólù, -òtti, -u
In this section we gather some suffixes of the same conceptual string. Suffixes are different from each other, by virtue of what we have already observed, that the suffixes of the same shape can indicate various situations: origin, quality, ancient personal names, surnames, patronymics, locative, even place names (which by virtue the etymology of each word). Conversely, with suffixes of different shape we can determine a single classificatory string; as in this paragraph, which contains only suffixes of origin, such as - for example - the suffix -nu (indicating the geographical origin, eg. Sd. -ēnu → It. 'Tirreno'), which in other contexts indicates instead profession, job, situation (from Sum. nu). I'm also noting, once and for all, the word examined has sometimes no suffix (if not the original Sumerian-Mediterranean afformant in -u): what happens when the relationship (of place, time, origin...) is expressed by a pair of words in construct state, as eg. last name Brugattu.

We should emphasize the high productivity of locative Sumerian suffix -inku (for all go to Busíněncu). After the primitive relation of origin, residence, it also came to classify, in Mediterranean, Italian, Central European areas, relations and status of profession, as you'll discover from the five lemmas exemplified below.

**İNCUBO.** This Italian lemma has Sumerian bases, from ink 'to lie on the ground' + u 'to bellow, cry, bawl', or ur 'to be convulsed' (cf. late Lat. ĭncubus 'evil spirit that lies on the chest of the sleeper'); : ink-u = 'who lies dormant and screams out loud'.

**LIMUNÌNCÁ** Sass., Log. 'plum lemon-shaped', based on Lat. (citrus) limon 'lemon' + Sum. inku 'located in demarcated area': limun-inku adjectival of relationship, referring to the lemon. The etymological basis of Lat. phyronym limon, limônis is Sum. limmu 'four' + unin 'plant': = limm-unin 'plant of four (blooms)'. Indeed, at least in Sardinia, it blooms only twice a year.

**PIBINKU** Camp. 'harassing, importunate', also 'boring', 'fussy'; originated from Sum. be (as intensifier doubling: be-be) 'to cut you off, reduce in size' + ink 'beb-b-inku > pibinku' 'that splits hairs in four' (a free translation, which makes the idea). In Logudoro with the same root we have bibìösù 'capricious, harassing' (referring to an infant who throws a tantrum). No coincidence that It. word bebè (baby) 'suckling baby' has the same etymology.

**PRUDDINKU** 'who doesn't get a move on, very slow to act, lazy' (Quartu S.E.); originated from Sum. buru 'a disease ' + da (comitative: 'accompanied by') + ink 'in composition bur-d-inku > metathesis brud-d-inku > pruddincu, with the original meaning of 'suffering from disease'.

**SPULLINKU.** The base should be Italian spògliò (bare) 'without clothes, naked' < Lat. spōliā 'animal skins', 'spoils of the enemy', 'spoils of war'. The most archaic etymological basis is Akk. šapālu(m) 'to humble, humiliate, be humbled'. In ancient times, being stripped naked (in order to take away the clothes, which were an important good) was a gesture operated by the enemy, who didn't hesitate to kill for it.

**BRUGATTU, Brugatu** a surname in Iglesiente. Mediterranean word based on Akk. buru 'son' + ḫattû 'Hittite' (construct state bur-ḫattû > metathesis Brugatu) = 'Hittite's son'. The word, made up of two members (buru of Aramaic origin and ḫattû of neo-Assyrian origin) shows that in the first millennium a.e.v. the Mediterranean trade was intense, there were also Hittites merchants, and perhaps some of those moved themselves in the island of Sardinia.

**BUSÌNCU** family name indicating the inhabitant of Bosa, Sardian word, both in the root and in suffix, as Sussincu 'inhabitant of Sorso' (near Sassari) or Lurisincu 'inhabitant of Luras' (Gallura) or Nukisincu' inhabitant of Nuchis (Gallura); Baldincu (Sassari), place name meaning ('original') from stazzo of Baldu (Gallura). The root of Bosa is based in Sum. busu (bu-su): bu 'perfect' + sa 'to move, travel' = '(that of) perfect travels', mercy its deep river port, protected by a small island in the middle of the estuary.

Suffix -inku in Sardinia describes ethnics and well some Campidanian adjectives as spullìncu, pibìncu, pruddìncu (see); also Logudorian terms, eg. sa pruna limunìncà 'plum lemon-shaped', sa munìncu 'monkey', pistìncu 'slight blow gave by the finger', etc. For these non-ethnic uses is to imagine a following contagion, while originally the suffix had to indicate
only the residence. In fact -incu is based in Sum. in 'sector, demarcated area' + ku 'to place, put'; therefore meant 'who is or lives in a precise site'.

The suffix -incu is Sardinian-Mediterranean-panEuropean-Eurasian (then Neolithic) and has bases in Mesopotamia. For example, the suffix of German surname Marcinkus preexists in Europe since Neolithic era. This suffix in fact also worked in the Latin world. Eg. It. giovenco, giovenca 'ox, cow just of one year' (which DELI presents as a late Medieval adjective appeared in 1333 with A.Simintendi, and in 1341 with Boccaccio) is reduced to Lat. iuvēncus < iūvenis, a term that Ernout-Meillet imagines of dialectal origin.

The vitality of Sum. -īnu is documented by several suffixes of which Romance philologists do not make reason. So it is for Casal Pusterlengo (Lodi), whose root is known as coming from Pusterla family of Lodi, who was enfeoffed in 1366 by Cadamosto Bishop of Lodi and held it until 1450. Battaglia argues that locative suffix -engo is of Germanic origin (as Marcinkus), forming several place names derived from anthroponyms. So it is Bovegno (Bs), Berlingo (Bs), -Hafling (Bz), Val Malenco. But, as it happens, for Bosco Marengo (Alessandria), Battaglia argues the origin from Lat. -incus, for it's along the strada Marina that is the way 'to sea', connecting the Sea of Voltri. The archaic productivity as "suffix of residence" is clearly mentioned in Tyrolean place name Hafling, which indicates membership in an ancient farm Hafele (DT 48); within this classification can be proposed, among others, the Polish name Treblinka. But neither they should be underestimating other uses, proposed by Anglo-Saxon -ing theme, featuring the participle form of the present (eg. deafen-ing); and we have the ending of German nouns in -ing. Some survival of Sumerian form -īnu there is also in Corsica: ex. Casinca (the coastal area of NE) and the Gulf of Valinco (SW).

Another survival is the Sardinian surname Berlinguér (see Cat. Berenger), which in turn is originated from Germanic (?). Berlinguér is a complex name with Sumerian base, and has the following agglutination: bir 'to rip' + li 'oil', 'to press oil' + adjectival suff. -īnu, meaning '(one who) rips and press the olives' + Mediterranean suff. -ēru: bir-l-ink-ēru. Berlinguér originally pointed to the farmer specializing in the cultivation of olive trees and the consequent production of oil.

In turn, Catalan surname Berenger has the base in Akk. bēru 'to choose, select (people)' + -īnu = 'one who selects (people)' + Medit. agent suff. -ēru: he had to be a government official specializing in examining the qualities of the people for the purpose of military service or professional recruiting.

The vitality of the Sumerian form -īnu has exceeded over time the wide use here discussed, leading to other autonomous suffixes, with adjectival value, as Sardinian bread pillonca, original suffix -unku, base Akk. pehû 'to seal' (with derivatives Sardinian piggiu, pizzu, pillu > pillonca = 'barley bread pizza-shaped, as fresa or carasatu').

MARGHINÉSU is a surname of origin, indicating an inhabitant of the villages in the Marghine, base Sum. mar 'to winnow' + gin 'mountain' = 'mountain range'. As to -ēsu, a Sardinian and Mediterranean suffix of origin (see Lat. -esus, Gr. -ooς), has the basis in Akkadian aššum 'related to', 'derived from', 'due', 'in order to'; people can argue that Gr. term -ssos,-assos, which gave rise to the suffixes of certain pre-Greek cities of the archipelago, were names of reference, membership, cause and effect, of dependence, of origin, just like Lat. -esus and Sardinian -ēsu. See also the following Marginotti.

MARGHINOTTI a surname which was a Sardinian compound, based in the orronym Mārghine (see above). The suff. -ōtti has base in Sum. utud 'to give birth (to)'; then Marginotti originally meant 'native of Marghine'. It goes without saying that the suffix -ōtti (-uttu < utud) is older than -ēsu of Marghinsu (see), which is Akkadian.

POSADINO a surname indicating an origin from Posada. The place name (and hydronym: Posada river) is found in Akk. pū 'mouth, estuary' + šatū 'to drink', meaning 'drinkable estuary' (a providential situation to build a village between the river bank and the beach at the Tyrrenian Sea). The name-hydronym refers to the fact that - at least in antiquity - the final outlet of the river was in constant supply of water than the counterforce of the sea.

The suffix -īnu (construct state) or -nu (it. -ino, -no) is based on Sum. nu 'origin, fount, source' (c. st. pū-šatu-nu) = 'original from Posada'.

PUTZÖLU a surname correspondent to the name of village Putzòlu (Olbia), a just reflected form of the name of Medieval village Pussòlu, Puthólò, Putòlu. It seems to have based in Sardinian
puttu. 'pit, well'. The most immediate comparison is with Latin pūtēus, but the oldest form is Akk. puttû 'wide open', Sum. puzur 'cavity, excavation'. Puttu was a typical vocational name of village. The suffix -olu, from Sum. ul 'the one' (demonstrative pronoun), initially pointed 'the one of the Well', a name of origin.

SARDIGNA. They have always had a doubt about the correct vocalization of -n of ŠRDN (stele of Nora). In the Egyptian texts, Šardana are registered as Šartana, Šartenu, Šarţina (EHD 727b): thus in -āna, -enu, -ina. But just the outcome Jewish afformant in -ān indicating membership, we can say that Phoenician -n in the Vocabulary of Fuentes Estañol has a base in Sum. ane 'he' (mutatis mutandis, has the same semantics of Akkadian suff. of membership -šū 'he').

I interpret ŠRDN of Stele as Sardegna (island), not as Šardan or Šarden (people): in fact ŠRDN is preceded by the adverb B-, state in place ('in'). In this case ŠRDN, given the Latin tradition attesting a Lat. choronym Sardinia, as well as the Sardinian choronyms Sardigna, Sardinna, Sardegna (all in construct state: cf. Eg. Šarţina, Šartenu), Sp. Cerdeña, displays a Sumerian original afformant -in, which is mark of sectorization ('in' = state in place, rather, determining of place). Given the current three Sardinian pronunciations, especially Sardinna, I interpret the final -N of B-ŠRDN as -in (determinant of place).

Moreover, the Sumerian language is prodigal of ideas that help to unravel the issue. It also has the syllable ĝa 'house' (read nga, twang as in Engl. -ing). This kind of archaic phonemes has turned in Sardinian and Italian -gna. So Sardi-gna, Sardinna is probably the most ancient name of the island, with its mediator -i- that we learned about in the construct state (§ 3.1.14). Sardi-gna, Sardinna (< Šard-i-ĝa) originally meant 'Sardians' Home', 'Sardians' settlement'.

-ΣΣΟΞ is the suffix of various names of Greek, even proto-Greek, cities, located especially on the islands or on the shores of Anatolia. Marija Gimbutas recognizes that «in the Neolithic... peoples of the continent and the islands spoke the same language, or perhaps more closely related languages, the matrix of which is not Indo-European. Linguists recognize at least six thousand European archaic words that can be considered non-Indo-European, some of which related to geographical names: Zakynthos, for example; but also Hiakynthos a pre-Greek god; or even names with dual s as Knossos». Among the cities in -ssos there is also Alikarnassos (Ἀليكαρνασσός), an ancient city settled on a promontory of Caria (Ἀνατολία).

I say something about the most ancient etymology reconstructed for this suffix. For Alikarnassos, seaside town and home of the great Herodotus, perhaps its base may be Akk. āliku(m) 'traveler' + arānu 'cash, duty', ārunu(m) 'penalty', from which it could be argued that the city was appointed to collect, on behalf of Caria as a state, the duties of the navies that docked to its port; -assos has the base in Akk. āssum 'related to', 'derived from', 'due to', 'in order to', by which it would appear to argue that -ssos, -assos, which gave rise to the suffixes of certain cities of the pre-Greek archipelago, were names of reference, membership, cause-effect, dependence, origin, profession, such as Lat. -esus and Sardinian -ęsu (example Marginēsu).

TIRRENO. For these suffixes in -ēnu go to § 2.6 where I discuss the origin of Tirreni, with their suffix from Sum. en 'lord, master, dominus' (ie inhabitant).

3.2.3.3.7 Professional suffixes: -élī, -éri, -ésu, (-i), -ái, -ínu, -òi, -òri, -uí

Also in this sector suffixes suffered already ab antīquo a diversification, thus the professions cannot be recognized by a single suffix. For example, already in Sumerian language nu is a profession, job, situation prefix (see Akk. base inû 'work, art, craft' > It. becchino, contadino, fantino, netturbino, stagnino, etc.). Conversely, not all suffixes in -nu were (neither are) professional: others indicate the origin (ie. Posadinu 'coming from Posada'), but not only.

I warn this paragraph should be read after having well considered the § 3.2.2 (Personal Pronouns), in the section about nomina agentis.
BARRÚI is a surname having base on Akk. barru, bāru ‘tax, tribute’ + Hebrew adjectival afformant -ī showing profession (nomen professionis): Barrūi = ‘taxes collector’.

CARACÓI, Carracói surname, basis in Akk. qāru (an ornament, maybe golden) + qū(m) ‘flax’, also ‘thread, string’: qāru-qū = ‘ornamental thread’. It had to be the golden or silver thread by which women decorated the gala dresses. The suffix -ī indicating the profession (nomen professionis: ‘embroiderer’).

FERRÉLI surname corresp. to Camp. noun ferréli ‘blacksmith’. The term isn’t contaminated by the Latin pronunciation ferrum, having its base in Ug. brr ‘shining metal, pure (ie tin)’ (such as the iron showed to the early metallurgists; see Akk. bāru, said of metals) + Akk. elī ‘on, over, above’; the original meaning was ‘referring to iron’, ‘which applies to iron’. Note in Sardinia nomina professionis end either in -ēli and -ēri. The second suffix is based on Sum. erin ‘people’, by which we have the same meaning: ‘people involved in the iron’.

GALLISÁI a Sardinian compound surname. Etymology from Akk. gallû(m) (a harmful demon) + Hebr. surn. Isai, Isciai (he was David’s father: Psalms 72, 20; Ruth 4, 17. 22; 1Ch 2, 12. 13; 10,14; 12, 19; 29, 26; 2Ch 10, 16; 11, 18). Cf. Hebr. Sp. Ysai. But it’s better the Akk. basis ḫalīṣu ‘flayed (animal) skin’ (ie hide on sale). Hence Gallisá-i, with adjectival afformant as Heb. -ī showing profession: it’s a nomen professionis meaning the ‘hide-seller’.

GUNGŪI surname having base in Akk. gungu (a kind of house: it had to be a typical house, certainly remarkable for workmanship and material). The suffix -ī is adjectival afformant type Heb. -ī indicating the profession (nomen professionis: ‘builder of houses X’).

MANDÔI surname in Dorgâli which has base on Akk. mandû ‘fortification, emplacement’; the suff. -ī is afformant of adjectival type Heb. -ī indicating profession (nomen professionis: ‘builder of fortifications’).

MANTINÉSU surname which was an agricultural Sardian term, indicating the ‘producer of fruits’, ‘grower’, from Akk. mānu ‘supply (of food)’ + tīnu ‘bearing bush’ + -ēsu (Sardinian suffix of origin or profession, see Lat. -esus, Gr. -οσκ). The suffix -ēsu is based on Akk. aššum ‘related to’, ‘derived from’, ‘due to’, ‘in order to’; people can argue that Gr. ending -ssos, -assos, which gave rise to suffixes of certain pre-Greek cities in the archipelago, were names of reference, membership, cause and effect, dependency, origin.

NIÔI surname having etymological basis on Akk. nibū ‘a feature of the liver, spleen, lungs; a feature of the spleen, lungs’; the suffix -ī is adjectival afformant type Heb. -ī indicating the profession; so nibū-ī was originally the aruspeš.

NOSSÁI. Surnames in -āi repeate suffix of Aramaic gentilic names in ḫ, eg. Giudéi (Jews), lhudāi (sing. lhūdātāi55; Sardinian suffix -ī corresponds well to Jewish afformant adjectival -ī indicating profession. So Nossāi has base in Akk. nussu (a container made of clay). Under afformant -ī we infer that he was originally a manufacturer of mud brick.

TUMBARINU ‘drummer, percussionist’. The Sardinian tūmbaru is the equivalent of lt. tambūro; tūmbaru is an independent item, Sardinian, while tambūru, tambūrru are Italianisms, should be recognized the common root. To understand the phenomenon, we begin the analysis by lt. tambūro. DELI presents its origin from Arabic ṭambūr ‘stringed musical instrument’ (sic), but then adds that in Arabic there is a lemma ṭabūl ‘drums’. Exposure messy, this, especially when he adds the term appeared in Italian in XIII cent.: Dante upon Guido da Pisa: “Venter sonuit sicut tympanum, quod vulgo dicitur tamburo”.

It’s obvious Dante, in arguing kettledrum was commonly called tambūro, meant that tambūro (such term or just metaphorical), as used by Arabs, prevailed also in Italian use since immemorial time, for the simple fact the people hardly use cultured or exotic words, such as the Arabic one, but much prefers to perpetuate the uses of tradition.

Then if it’s true that in Italy the word tambūro exists from immemorial time, the name of the instrument resounding with percussion must have very ancient origin, which may be Sum. tun ‘container, box, bag, stomach’ + bur ‘tree’, with the original meaning of ‘chest tree’ or ‘hollow tree’, ‘empty tree’. In Sardinia, the Sumerian root is most evident through the subst. tūmbaru ‘drum’ and tumbarina ‘drum percussionist’, where we see a following Italian influence happened with the insertion of -a- on the second member -bur. The suffix -ino -ino of tamburino and tumbarino ‘percussionist’ is based on Akk. inū ‘work, art, craft’.

55 Pietro Magnanini - Pier Paolo Nava, Grammatica di Aramaico Biblico p. 32
3.2.3.3.8 Suffixes of quality or state: -áli, -ánu, -icu (Gr. -ikos, Lat. -icus), -igu, -su (Lat. -sus, Gr. -σός)

Also the issue of quality is difficult to bring together in a well-defined string of suffixes. The Mediterranean suffixes of election are -ico, -ico (lt. mág-ico < mágos, pud-ico < Lat. pudeō), -oso (lt. meravigli-oso). But in Sardinia it's possible, with patience not detached from scrupulous, to highlight well as other entries that contain in itself the concept of quality.

The Sardian suffix -icu-, -igu, -iga < Sum. igi 'quality' (cf. Lat. -icus, Gr. -ikos) has its etymological feedback in Akk. īkku(m) 'mood, temperament'. This suffix is Mediterranean. For example, the Lat. phytonym Ficus carica 'fig of Caria' indicates the absolute best quality, hence Sd. căriga 'dried fig' (that is, par excellence, the fig whose appreciated quality is likely to be preserved).

The suffix of relationship or quality -su (see Lat. -sus, Gr. -σός) has etymological basis in Akk. ūsu 'he; that, this same', and is affixed to many denominal adjectives, deputes to define the relationship with the word of origin.

MÁRIGA. The term is also a last name and means a type of vessel (a pitcher) by ceramic, round shaped, pot-bellied and narrow neck, used for water. Wagner doesn't give the etymology, and considers it proto-Sardinian. Indeed, its basis is Ass. marū 'fat, pot-bellied' + Sardian suffix -icu- < Sum. igi 'quality'.

MEZZÀNO, Mezzànu, Miggíànu Gall. and lt. surname, which at the time was Mediterranean lemma, with reference to the best beer on the market, from Akk. miḫḫu (a type of beer) + Anu 'supreme God of Heaven' or anu 'the cuneiform sign'. In either case, it pointed to the best beer in origin, referring to Anu or, which was the same, referring to the cuneiform sign, which was called anu for identify it in the great God of Universe (considered the importance of writing). In Akkadian there is a suffix of relationship -ān, corresponding to Sardinian -ānu and Lat. -anu, which in this case corresponds to suffix of quality.

PITZÁLIS, Pittális surname having base in sum. Pitta (ie pizza). As for the suff. -ālis, obviously indicates a quality adjectival, having etymological basis in Sum. al (nominal element of words or compound verbs, as an indicator prefix of conjunction: it indicates the notion of state against that of action, mobility, becoming). So Pitzális, Pittális originally meant 'relative to pizza, pitta (which is a type of bread').

TIRRIÖSU 'boisterous, rowdy (man); barking (dog)', from tīrīa 'obstinity, stubbornness, impetuousity, perfidy, dislike'; ponner sas tīrīas Log. 'to mock, revile'; Camp. tirriά 'to hate'. Wagner puts it by Sp. tīrīa 'oieriza, adversion, antipatía'. Etymological basis of Sardinian and Spanish terms is Akk. tērū, tīrīu 'impression, mold, stamp' < ṭērū(m) 'to penetrate, scratch, beat'; 'print, imprint'. For the quality suffix -su see in the introduction.

3.2.3.3.9 A vocational suffix: -itta

BAGASSITTA is not a diminutive of the name bagassa. The suff. -itta is typical of female names, as can be seen by the etymology of the following surname: Fōe, Fōi, Fōis, Sardinian lemma, based on Akk. bu"ū 'sought for', or 'rare' (beauty and more), which in Akkadian gave feminine name Bu"ittu 'sought for'.

The Akkadian suffix -itu in Sardinia gives -itta, and likewise in Hispanic: señora 'lady, married woman' > señorita > 'lady, unmarried woman'. The adjectival Akkadian theme -itu in Sardinia worked on various place names and common names. In Akkadian themes in -itum are female, with the -i- belonging to denominale adjective (including personal names) which forms adjective of belonging, of connection (a little as Latin genitivals in -i).

The term bagassitta which in Logudoro means a girl devoted to unbridled freedom, isn't diminutive but adjectival of vocation (cf. Akk. bakkītu 'weeping woman, plaintive', from
bakāʾiš + -ītu > bakāʾiššītu, which means 'follower of Screaming, of Bacchae', in the same way that ištārītu meant 'follower of Ištar'; see Istiritta.

**ISTIRITTA.** Funtana 'e istiritta is “the most important source of the city” of Nūoro (Pittau, ON 77), now incorporated into the city limits but once clear. According to Pittau “the hydronym, Paleo-Sardinian or nuragic, is to be compared with other Funtana Istiritzo (Arizto), Istiritzo (Tonara), sos Istirieddus (Nūoro), but is of unknown meaning”. Indeed, the meaning is far from unknown and comes from Bab. ištārītu, denoting one who was consecrated to the goddess Ištar, epithet of the sacred prostitute, another form for qadištu 'priestess'.

**POMPĪTA.** Pompeita, Pompedda surname that invokes a Sardinian feminine name, based on Akk. pûm 'mouth, affirmation, word' + pitūm 'harp melody', meaning '(one who) is expressed as the melodies of the harp'. From this lemma it's understood that suffix -itta should be treated with caution, as not all the words with such termination are suffixed. Pompeita, for example, is an exception.

### 3.2.3.3.10 Territorial or collective suffixes: -áî, -éto, -òni

**ALLĀI** a village (in Oristano land), at the foot of M.Grighine. In ancient times, the name was Alarī, in what someone sees the Sardization of Lat. Alarius, likely landowner. I don't agree. I also believe inadequate Zara's suggestion (CSOE 67), the name is Hebrew and comparable with the surname Lāî. In my view, the ancient name Alarī has the etymological basis in Akk. ālû 'village' + ār 'forest', meaning 'village of forests'. Assuming instead Allāi as original name, it's reasonable the Sum. etymology alla 'oak', so Allā-i, with the vocational and territorial suffix (Sum. i, e indicator prefix of conjugation: in front of a simple base, indicates finalization or prononalization of the base), a time should have shown a forest of Quercus pubescens.

-ĒTUM (Latin, then Italian and Corsican) is territorial suffix; also indicates the woods in purity (we find it in northern Sardinia: see eg. Olmèdo 'forest of elm'). Etymological basis Sum. e 'to get out, take out, arise, stand up, raise, sow' + tum 'to suit', meaning '(place) suitable to the growth (of)'.

**FRASSETTO** Corsican-Gallurian surname; it can corresp. to Corsican frassētu 'wood of ash trees'. As for the Latin collective suffix -ētum (then Italian and Corsican), indicating the woods in purity, you see above. See also Frassoni.

**FRASSÔNI** surname probably originated from Gallura, linked to Sardinian base Frassu, last name corresponding to phytonym frassu 'ash', typical Sardinian-Corsican form, interpreted by Wagner as a regression from Lat. frāxīnus. I disagree. The base is Sardinian, etymology in Akk. baršu, burāšu. Hebr. b'rōš 'a kind of juniper' (Juniperus). The Latin form frāxīnus for 'javelin' (Ovid) denotes that termination in -īnus (see carpīnus) corresponds to an original form with determinative function, "a thing made by juniper", just by frasso (OCE II 410).

As for the suffix -òni, it has base in Sum. unu 'territory'. So Frassoni originally meant 'land planted with ash trees'. It goes without saying that the two Corsican-Gallurian surnames Frassetto (< territorial Lat. suff. -ētum) and Frassôni are no more than two lexical forms to say the same thing: they indicate a forest in purity, a site suited to the spontaneous birthing of a certain type of flora.

**OLMÉDO** a village between Alghero and Sassari. Already in RDSard. a. 1341 is called Ulmedo. The name seems to have phytonymic origin from Lat. ulmus 'elm', with locative-collective suff. -ētum (see above), and the meaning of 'site of elms'. But the elm is not a Sardinian plant: it's rather central European. It's more reasonable to see in Lat. ulmus the origin of the place name Olmeto (Corsica). Perhaps it's more likely for the two Sardinian-Corsican placenames there is an Akkadian base: ullu (a bull) + mētu (a divine garment in the cult), meaning 'sacred' mantle of Taurum' (as epithet of God fertilizer of Universe), by extension referred to a feminine name. In this sense Olmedo is a sacred place name about a shrine around which arose the village. Both cases remain standing.
3.2.3.3.11  Suffixes in -áí, -áju, -éí, -í, -óí, -ùí

I warn that suffixes in this section have already been discussed - in order to make a necessary clarification and methodological distinction - among Sardinian paragogics (see Phonology § 3.1.16). This paragraph takes again the theme, expanding it properly and trying to make a distinction between the real suffixes (or afformants) and properly paragogics.

I cannot hide, however, that the term paragoge is very general (at least for our purposes), while suffix is more reassuring; even more reassuring is the term afformant (invented by Semitists to give more "force" to the need of grammarians to highlight a specific morphological feature of the suffix).

3.2.3.3.11  Suffixes in -áí, -áju (of place and pronominals)

Certain suffixes -áí in Sardinia (especially of place names) have a referent in Assyrian enclitic of place-adverbs in -aj > -i, -e.

In the formation of gentilic names, in Akkadian used the nominal affix -aja: this type is found in Sardinian type Alb-áí, Beccáí, Vitzitzáí (see list of patronymical suffixes, § 3.2.3.3.2). I note that there is another suffix -i (-ja) of the genitive 1st pl. common, which strengthens the results quoted above.

From the pronominal Akkadian suffix -i we instead have Sardinian forms type immò-i 'now' (adverb of time, but not only).

Another Sardinian (and Jewish) paragogic in -i has morphological basis in Sum. i, e (indicator prefix of conjugation: in front of a simple base, it indicates finalizing or pronominalizing of the base).

Summing up, Sardinian nominal system has four suffixes (afformants) to which report the etymologies. Let's see the following list:

ADONAY. Already discussed on p. 201. As with the sacred name El Šaddai, Adonay is a Jewish adjectival in -i, -y, -í, -ya, affixed to the names in the Ugaritic form, as pronoun 1st person: the original meaning in ancient Canaanite was 'My merciful' (where my is objective pronoun, ie, 'Who has mercy on me'). So Adon-ay is, precisely, a proper name (Adon 'Lord') followed by his epithet, and literally meant 'My Lord', ie 'who ruleth me'.

ARÁJ DIMÓNIU. This malignant being called in so many fairy tales of Sardinia, is allied with the Sardinian ráju 'lightning, destructive element' < Akk. arāhu 'to devour, destroy, consume (by fire)'. The afformant -í,-j has the same function annotated for Adonay.

ARDASÁI. The name of nuraghe Ardasáí, placed in a short flat stretch on a mountain of Seüi, is an epithet referring to the sacred nuraghe as Sun God's altar; is based in Sum. ar (hymn of) praise + da 'board' + šah 'pig', with the meaning of 'Anthem of the Pig's Flat' (I remember that the pork in those days was the image of the One God, or Sun God). The afformant -í,-j has the same function annotated for Adonay.

ARTILÁI. S'Arcu Artiláí is a hairless, strategic pass, dividing two portions of Gennargentu (Désulo) dominated at north by Bruncu Spina, from which people easily go down to the pass. Artiláí has base in Talmudic Aram. 'artilai meaning 'naked'. Being strategic position too near to the boundaries of territory of ancient Sorabile (Fonni) inhabited by the Romans, surely the pass was cleared by lienses deliberately and diligently, to make it less vulnerable to ambushes. The name has a high historical and natural value, and bears witness to what I have always said, the Gennargentu was wooded up to the peaks, at least two thousand years ago. 'The naked pass' is a figurative identification, a classic environmental predicate, and received the name, of course, by a group of Jews transferred to the Roman town of Sorabile to hunt down lienses.

The suffix -áí has the same in Ass. enclitic of place adverbs -aj > -i.
BABÁY is one of the appellatives of Sardus Pater worshiped in Punic-Roman temple of Antas. Babay is Šardana item still alive in ancient Śd. Babbu, babbáy, with all the consequences: < Sum. babaya < ba-ba-ya 'old man'. The afformant -i, -j has the same function annotated for Adonay.

BALÁI, Balay is the name of the cliff on Portotorer sea, where were executed three martyrs Broto, Gavino, Gianoario. But it was also one of the names of ancient Balláu. See Paláu, a village which is also built near the sea: the latter seems to have base in Akk. palatu 'to honor, revere'. So also Punta Palái upon the mountains of Bolótana. While Baláv has the name of the great Phoenician god Ba‘al. The suffix -ái has the same in Ass. enclitic of place adverbs -aj > -i.

BELLISÁI surname with etymological basis that can be related to the early Semitic nomads who invaded the Mesopotamian plain in the 3rd millennium a.e.v., merging with the predecessors Sumerians. Etymological basis is in fact Akk. bēlu(m) 'lord, owner; master, controller' + sawūm 'desert'. We are thus faced with a construct state that means 'lord of the desert'. The base sawūm is likely also relates to Sardinian surname Sáu, which therefore means 'desert'. The suffix -ái has the referent in Sumerian afformant -i indicating 'that, just that', ie 'He who is the lord of the desert'.

BIDICOLÁI, Bitticoliá, site name (Dorgali) along the highway 125; once here passed the important nauragic road connecting Dorgali at the base of Supramonte. For Bidicoliá I give Akk. base bitu ħulu (bīti-ħulu indeed: construct state) 'house road' (cf. Campu Omu 'house field') + -ái Assyrian enclitic in adverbs of place in -aj > -i.

COLOSTRÁI is called a large pond behind the dunes between Muravera and Castiadas, receptor of nearby mountain waters. Its etymological basis is Sum. ku 'fish' + lu 'abundant; to batch; to be abundant' + šud ra 'to bless': ku-lu-śud ra + suffix -ái from Assyrian enclitic of place adverbs in -aj > -i. Colostrái meant literally 'place of piles of blessed fish'. It doesn't matter that in their sandy harbor settled the sodomites and the hydronym has their name: < Akk. kulu'u(m) 'sacred prostitute' + šitārho 'splendid, superb', compound ku'lu'-š(i)trāhu meaning 'beautiful prostitute'.

EL ŠADDAI (אֶל-שַׁדָּא, Gn 17,1) divine name of patriarchal ere, meaning 'Almighty God'. He appeared to Abraham. See etymology, p. 202. Šaddai is Hebrew adjectival in -i, -y, -ī, -ya, affixed to the names in the Ugaritic form, a pronoun 1st person: the original meaning in ancient Canaanite was 'My merciful', ie 'Who hath mercy on me'. So El Šaddai is, precisely, a proper name (El 'God') followed by his epithet, and literally meant 'My (God) Most Merciful'. It's no coincidence that it belongs to the priestly tradition, pronounced in the prayers led by the high priest or rabbi. Šaddai can have the referent also in Sumerian afformant -i indicating 'that, just that', then 'He who is the Lord Most Merciful'.

LORGHISÁI place name of Austis territory, based on Ass. urhū 'way, path', with agglutination of Akk. lū- (having the same semantics as karānu 'a kind of good wine') + Akk. šāhu, sāhum 'basin'. Lorghisái can be understood as 'the way of the valley of the good wine'. In fact, the area is ideal for viticulture and they plant the vine. The suffix -ái has the same in Ass. enclitic of place adverbs -aj > -i.

LOTZORÁI name of a village (Ogliasta), next to the coast, as evidenced in RDSard. a. 1341 as Lostoray, soon after as Losoray, as hereinafter Delosoray, with agglutination of preposition of origin, indicative of the fact Lo- is original, is not Italianate article. The village, which in ancient times was also honored with a castle, is on the estuary of a river served by three mountain streams, which in winter bring significant amounts of sludge, flooding the floodplain. The name seems at first to result from Śd. ludu, Log. lotzu 'mud, mire' < Lat. lūtum 'mud, mire; clay'. But indeed is based in Sum. lu 'abundant' + zuurr 'to muddy, make muddy', meaning 'site of the abundance of silt' (ie very good for crops).

The suffix -ái has the same in Ass. enclitic of place adverbs -aj > -i.

MANDROLISÁI is one of Sardinia sub-regions, at center there's Samughé. According to some linguists and historians, the lemma is based in Hebrew name Olisìve, Olisìbè 'Elizabeth'. Literally, then, it should mean 'enclosure (for the herds, owned by) Elizabeth'. Indeed it's more appropriate to read, at least in origin, a Phoenician-Akkadian compound Mandū + Eliša + paragogic -i which has a direct referent in Ass. enclitic -aj > -i, -e of place adverbs. The compound means 'land of Elisa' (mandū 'emplacement, location, place'). It should be
borne in mind that the Punic Eliša is the equivalent of Lat. Didō, feminine name for the ancient inhabitants of Sardinia had particular resonance.

The suffix -áí has the same in Ass. enclitic of place adverbs -aj > -i.

SAMATZÁI village in Middle Campidano. The place name, of Spanish origin according to local tradition, appears in RDSard. a. 1341 as Somassay. The village lies at the foot of a limestone hill, whose steep and sometimes precipitous sides were adapted to worshipping the Sun. Suffix -áí has basis in Ass. enclitic of place adverbs in -aj > -i. Etymological basis is Akk. šamû 'sky as seat of the gods' + wjašû(m) 'ascent, sally, output, rising', meaning therefore 'Aurora of Heaven': a sacred name.

SASSÁI. It's a ruined castle (Silius), near the ancient Villa Saxay or Sesai.

Formerly in Sardinia there was another similar name, the small island of Sarsái (in Maddalena archipelago, cited by Farà). Floris records a Sardinian village Sassalu, then extinguished. The name of our medieval village-estate in the countryside of Silius recalls by association of ideas that Brancalone Doria was the lord of Lerma and Sassello or Sassallo (Savona). This village derived its name from Latin saxum + -éllo = 'high and stony (site)' (from Akk. ėllu 'high'). Similarly we say for Sassái, which can be compared also with Ussassái. The etymological hypothesis advanced here is also supported from Akk. sassu 'basic floor (made with stones that flake flat)'. And it's precisely what happens to the rocks that hold the castle of Sassái.

The suffix -áí has the same in Ass. enclitic of place adverbs -aj > -i.

Suffixes in -éi

I note that in the Hebrew construct state the feminine dual -ḥaim become -ḥei. Similarly, forms as iāmim 'days' > īmei, kokkāvim 'stars' > kokkvei, bāit 'home' at pl. c. st. > bātei, zait 'olive tree' at pl. c. st. > zītei, ʿaim 'eye' at pl. c. st. > ʿīnei.

This serves to illustrate that research on Sardinian suffixes do not need to follow an Indo-European phantom, within which any attempt to settle the question is unfortunately frustrated by the lack of models.

But this similarity of dual or plural suffixes with Sardinians in -áí, -éi is only one of the options. Matter even more noting, realistically, that Sardinian locative suffix -áí, -éi comes directly from Assyrian enclitic -aj > -i, -e of place adverbs.

BULTÉI a village in Gocéano. With Burcéi has the same phonemic and semantic origin. It's at the edge of a large forest, and at its feet there are many orchards and gardens. Dialectal diction is (b)urtéi and ortéi, so you have to think to Latin hortus. For the etymology go to Burcéi. Sardinian locative suffix -áí, -éi comes directly from Assyrian enclitic -aj > -i, -e of place adverbs.

BURCÉI a village on mountains of Campidano (Cagliari). The place name is a reflection of Lat. hortus 'place surrounded by a fence to cultivate high quality products', which gives *ortu > Sardinian ortu 'garden, vegetable garden', Gr. χορτός 'pen, yard'. All those have etymological basis in Akk. ḫaraṣu, Aram. ḫrṣ, Syr. ḫrț, Hebr. ḫaraš 'to divide, split', Hebr. ḫoreš 'grove' (OCE II 319).

Suffix -ei of Burcéi is given by Romance philologists to linguistic pre-Roman layer, with a function similar to that of collective botanical -étum. Indeed Sardinian locative suffix -áí, -éi comes directly from Ass. enclitic -aj > -i, -e of place adverbs. Burcéi, therefore, means 'the site of the gardens': translation much more apt because the vast plain below the village was and is embelished with a significant amount of vegetable and flower gardens. The outcome -céi instead of Logudorian -tēi is typical of Ogliastra, where the founders of Burcéi are from.

GOLLÉI. Of the name of those upland plains in Baronia (golléis), no one has ever hit the etymology. And yet it's the same as for Monte Sa Colla (Escalaplano). It's based on Akk. gollu 'column base' (first meaning), and also takes the Akkadian form kallu 'skull top'. It's the same of Aramaic Golgotha (gol-gota), literally 'the site of the skull', or skull-shaped place (from which the Latin semantic translation: Calvarium = 'the site of bald', or 'a bald site'), Akk. gulgullu(m), gulgullatu(m) 'skull', Ug. kl (= kull), Hebr. kōl, kal-, kull-, Aram.
kål-, kōlā, with reference to the 'site of collective sacrifice'. Sardinian locative suffix -ài, -éi comes directly from Assyrian enclitic -aj > -i, e of place adverbs.

LANUSÉI capital of Ogliasta. The name should be seen as a divine epithet meaning 'shape, appearance of the Moon god', consisting of Bab. lānu 'shape, appearance, stature' + Sē (= Sin) 'Moon God'. Sardinian locative suffix -ài, -éi comes directly from Assyrian enclitic -aj > -i, e of place adverbs.

Suffixes in -øi

In Hebraic there are several endings in -øi. We first have El-øi, in the famous Mark's phrase (15:34): Elōi, Elōi, lemā sabactāni? 'Elijah, Elijah, why have you forsaken me?' (Mt 27:46 Eli, Eli, lemā sabactāni?). It comes from Aramaic Elahi, normally transcribed in Hebrew Elōi, perhaps under the influence of Hebr. Elohim. But apart from this particular construction, these constructions in Hebrew are generally governed by afformant -ī, we've already seen in action in § 3.2.3.1 concerning the Jewish afformatives.

Even Sardinian suffixes in -øi are to be divided in -ø-ī, being words ending in -u, -o + suffix -i. The Sardinian suffix in -i is then to compare with the Jewish adjectival afformant -ī indicating the profession (nomen professionis), or state, or gentilic, or things like that.

ALINÒE place name (Onifá). About the etymology of alinu 'alder' (Alnus glutinosa L.), it's possible to derive from Lat. alnus. But the common origin of Sardinian and Latin phytonyms is Bab. elinu (a tree unidentified). The suffix -e (-i) of Alinòe indicates the state, from Sardinian (and Hebraic) paragogic in -i with morphological basis in Sum. i, e (indicator prefix of coniugat.: in front of a simple base, indicates finalizing or pronominalizing of base).

ALÔI, Alòis surname which was a Sardinian masculine name based on Sum. alu 'ram', Akk. ālu 'idem'. For the paragoge -i see Alinòe.

Suffixes in -ûi

The Sardinian-Campidanian dûi 'two' has for basis the Lat. duo, but the suffix is influenced by Eg. senui 'two' (snwy). We find this suffix in the Egyptian language for many words related to dual, the duality perfect, and the like. So the 'Two Lands' (north Egypt + south Egypt) were called taui < ta 'land, territory'.

In Sardinia, the question often isn't at this point, and the forms in -ûi are nothing more than names suffixed normally in -u + paragoge type Hebrew-Ugaritic -i, which has various functions that I gradually am explaining.

ARCÚI. With such a name is pointed out the Golden Eagle (Aquila reale: Villacidro). Unconsciously, the natives repeat, after thousands of years, the concept of 'very high' (Akkadian arku), referring to the way of flying of eagle. The paragoge type Hebrew-Ugaritic (-i) is a demonstrative adjectival suffix referred to this bird of prey. So we translate arcúi as 'one who flies very high'.

BINNUI was a Jewish name (Ezra 8:33). Eliezer Ben David correlates it with Hebr. Binnoi. This option has the etymological basis in Akk. binū(m), binnu 'son': from which also the Sardinian surname Binna. Clearly, the paragogic -i is an Ugaritic genitival, indicates the patronymic ratio: 'one of Binna's family'.

CUCCÙI 'cyclamen' (Désulo), Sardinian phyronym based on Akk. kukku(m) 'a kind of cake'. The paragoge type Hebrew-Ugaritic (-i) is a demonstrative adjectival suffix reported to the root, a "small potato" round and flattened. So we translate cuccùi as 'what looks like a cake'. The paragoge type Hebrew-Ugaritic (-i) is a demonstrative adjectival suffix referred to the "cake".

PITTŬI variant of surname Pitta, a surname corresp. to the name of bread called pitta, pita, pittza. This bread has obvious kinship with Napl. pizza, Arab.-Hebr. pita, and also calls out a sheet of bread. In Sardinia there is same origin for pizzu 'crease, crinkle', pizzu 'layer, film',
‘veil’, ‘snail seal, veil of yeasted beer’; Camp. pillu. Clearly, the paragogic -i in Pittùi is an Ugaritic genitival, indicates the patronymic ratio: ‘one of Binna’s family’.

Before closing I suggest the etymology of an Italian form.

**LÙI, COLÙI.** I note that It. lùi, pers. pron. 3rd p. m. sg. ‘he, it’, is recorded from before 1294: Brunetto Latini used it as a subject, then used by Dino Compagni and others. It’s registered as a term of popular usage, what means that it was in use in the Early Middle Ages. DELI, on the basis of many etymologists, believes it from spoken Lat. *(ii)lùi* for class. dat. illi (the model is qui, cui → ‘who, to whom’).

This hypothesis would be enough, but leaves out the fact that in Italian, in tow of the form lùi, is in parallel also colùi demonstrative pron. ‘that’, first used in 1292 by B.Giamboni but yet existing, and believed to be an absurd spoken Lat. *(ec)cu(m) illi*, properly ‘here to him’.

I note that both *(ec)cum and *illüi are only supposed, never documented, and it’s risky, as well as unscientific, argue an etymology from invented forms.

Indeed the documentary form exist, is Sum. lù ‘man’, ‘person’, ‘the one who’, ‘what’, ‘of’, to which was affixed the Hebrew-Ugaritic paragogic -i.

### 3.2.3.3.12 Suffixes in -i-a, -i-u (see Lat. -ius)

In this section we study especially - but not only - the secondary disappearance of -g- coming from -k- (which is now characteristic of the Campidanian dialects: eg. nādía, pēttia, prēssiu, see HLS § 112). The suffixes -ia (< -iga), -iu (< -igu) are present in paroxytone and proparoxytone words, but according to Wagner these weakened suffixes derive only from words originally proparoxytone.

The difference between me and Wagner is this: he is firmly convinced the words undergone Sardinian phonem -ia < -iga, -iu < -igu, all emanate from Italian language. But his theory wobbles if we deepen it.

For example, the weakening caused by the remoteness of the stressed syllable in the proparoxytone words is contradicted by the plain pronunciation of It. ombelico (navel), corresp. to Camp. bìdʒiu and Log. imbirigu. The latter, apparently divorced from the example of Italian flat pronunciation (ie paroxytone), recedes the emphasis according to Barbàgian use (eg. câmpana < campāna). Not only that: we find also that only the Logudorian lemma is comparable with the Italian one (in phonetics and semantics), while the Camp. bìdʒiu have different etymological basis, from Akk. billu (a kind of stone, pebble: cf. It. biglia), which in Campidanian produces a demonstrative adjectival in -iu (= ‘the one with the pebble’ refers to the dimple of the navel).

Anyway, I repeat that not all the Campidanian words in -ia, -iu match with Log. -ica, -ici (and Italian -ica, -ico). Another exception is māriga, indicating a type of ceramic jug round-shaped, pot-bellied and narrow neck. The etymology is from Ass. marû ‘fat, pot-bellied’ + Sardian suffix -icu- < Sum. igi ‘quality’.

Leaving aside the small differences of theoretical setting as well as the exception of māriga (and many others), I must state that the Sardinian suffix -icu and Italian -ico converge mostly in one etymological basis, which is Sum. igi ‘quality’. Evidently this lemma originally served to qualify adjectives of quality, and then - as usually we see also for other types of suffixes - has expanded to indicate new relationships.

But I insist warning that not all Campidanian suffixes -iu, -īa have the base in -icu, -ica. For example, they also affect the Campidanian participles, where we are witnessing the secondary disappearance of -t- in final syllable in -itu (see HLS § 116), apparently through the stage -d-.

Same insistence I do remembering that many Sardinian words in -iu may also have other etymological bases; and primarily they can be simple suffixes in -u, preceded and reinforced
by -i- (see Lat. -ius), as we can see even in Sardinian suffixes in -tór-iu. And it's worth remembering another fact: the endings of Camp. past participles end, according to the verbs, in two ways: -'iu and -iu.

Moreover, this distinction between Sardinian suffixes is not just about Campidanian participles, but also several common words and different names, as we can infer from the series of etymologies which I now propose.

ÁRGIU surname which has etymological basis in Akk. arḫu(m) 'cow'; the surname is nomen agentis in -i-u: 'cowherd', with the ancient Semitic final -u become -i- by construct state, exactly as it was the process of the ancient Latin -u in suffixes in -i-us.

BÁSCIU surname corresponding to It. basso (Dante); a somewhat similar lemma was already known to the Iberians (Sp. bajo, Port. baixo 'sandbar'). Indeed, the Sardinian and Italian lemma are connected to the god Bes.

Near the Egyptians (especially in the New Kingdom) he's the most popular deity. Is a familiar spirit depicted as a grotesque dwarf (hence Básciua and then the common básčiu, basso). Bes was worshipped also near the Phoenicians, and there was a vast echo of Bes throughout the Mediterranean. Bes was well-known in Sardinia. The larger statue was found in Chia, but are several pendants (talismans) or statuettes found in the various ex-Phoenicians settlements, beginning with Tharros. According to Carta Raspi 154, Bes was spread by Sardanans wherever they settled, including the hot springs. The etymological basis of Bes is Sum. be 'to reduce in size', 'cut off', Akk. bēšu(m) 'to go away, retire', all referring to dwarfnass of this god. From this Akkadian lemma we have Sardinian adjective básčiu 'low', Lat. bāssu(m), It. basso. Sardinian suffix -iu in this case is indicative of a demonstrative adjectival ('what is reported to Bes').

NADÁIU surname, was Sardinian lemma, based on Akk. nadā'um, nadū 'to recite the phrases of the spell'. Nadājū was she who recited spells. The suffix -iu (cf. Lat. -ius) indicates the agent or nomina professionis (see discussion on Árgiu).

NÁDIA 'buttock, each of the muscles that form the buttocks'. Cf. pl. Lat. nātes 'buttocks', sing. *nāta. They have ignored the origin, which is Sum. na 'stone; stele; stone weights' (in early times each weight for the trade was made of polished stone, and of course was of a meticulous precision) + tag 'to double': na-tag = 'twin, double weight'.

It can be seen nātica is Italian word, not included in Latin, which prefers *nāta, nātes. Italian suffix -ica is adjectival with function pronominal-demonstrative: 'that of twin weight'. They preferred this adjectival to the more complex *natag-ica. Even Sardinia had the same phenomenon. Just, however, the observation of Wagner, the Sardinian adjectival may have had the weakening -igu > -iu caused by the remoteness of the stressed syllable.

PÉTTIA Camp. 'pole, rod, branch'; variants pěrtia, pěrtiga; Sass. věltigha 'rod'. In Latin pertiga pointed to the 'pole, club, bar, willow column, measure of length'; Umbrian percam 'rod'. The common ground is Akk. perḫu, per'um 'bud, shoot' (of tree); paraṭu 'to tear, clear away'; hence metathesis paraṭu > pěrt-iga, with suffix -iga having instrumental function. Just Wagner's observation, the weakening -iga > -ia is caused by remoteness of the stressed syllable.

PRÉSSIU Camp. 'peach, peach tree'; Log. pěssisḡe (préssiu is metathesis from pěrši < Lat. pěršicus 'Persian fruit'). Just Wagner's observation, the weakening -igu > -iu is caused by the remoteness of the stressed syllable.

VIZILIU surname corresponding to pers. name Vizīliu 'Vigil', with reference in Lat. eccles. Vigilius. But mind you that this surname is an exception to the phonetic law of Sardinia, according to which all personal Latin names in -ius are translated into Sardinian -'i-: such as Basili, Antōni, Gaini, Zuniāri, ecc.

The exception Viziliu has Mediterranean origins, with a base in the ancient name (and then last name) + Vigo + Sum. ili 'man'. This shows that sum. Vizīliu < Vigilius < Vīgu (with suffix -ili 'man') operates as surnames in -unu, -uno (indicating the affiliation of women, from Sum. unu 'girl'); therefore meant 'man, boy, son of the family Vigo'.

Distinguished from the previous ones in -'iu, I'm listing below some etymologies of terms in -la, -lu.
ARÎAS  Sardinian-Spanish surname participant in the Akkadian base: it’s a construct state of arû ‘barn’ + craft adjectival -iû (where the ancient -û > c. st. -î + -u suffix of trade); hence Arias originally meant ‘grain operator’, or ‘silos operator (royal, imperial silos)’.

ERRIÛ a surname which was mining Sardinian word, based on Akk. eriu(m), werium, (w)erû(m) ‘copper’ (mining words with paroxytone accent), with adjectival suffix of profession -iû, according to model Arías. By erû + -iû came Erriû, which originally pointed to the ‘coppersmith’, the ‘maker of copper’. Italianate variants are Delrío, Deriû, Derríu.

MASTIO pan-Sardinian surname, very ancient; it was feminine name based on Akk. mästu ‘princess of rank’ + adjectival suffix -iû (whose formation process is explained at lemma Arias).

PEDDÎO, Peđdiû, Pidìû surname from Sardinian origin, based in Akk. pîdu ‘forgiveness, indulgence’ + Sardinian adjectival suff. -iû, meaning ‘That of forgiveness’ (feminine name whose formation process is explained at lemma Arias).

SARRÎU surname which was originally a feminine name based on Akk. šarrû ‘king’, ‘ruler’ + adjectival Sardinian suff. -iû, meaning ‘She who belongs to the King’. Formation process is explained at lemma Arias.

3.2.3.3.13 Campidanian suffixes in -áu (past participles and other models)

Wagner (HLS p. 129) points out that the stadium -d- of past participles was still stable in all ancient documents (levadu, CV XIII, 9, etc.). In this type of suffixes can be combined, with prudence and with certain distinctions, even the names type Muscàu or Pittàu.

With this kind of Sardinian suffixes concur, since the Archaic Age, six patterns, which can have function or patronymic, or agent, or instrumental, or participial:

1. Egyptian pl. suff. in -û, and so it means patronymical surnames, as Serráu = ‘Serra’s family’, ‘Serra brothers’;
2. Sardinian suffixes in -û (type Arbáu);
3. lemmas with zero-suffix, as bâu, Dâu;
4. the Campidanian suffix -áu of past participles (as cicciáu);
5. the instrumental suffixes in -áu (as Denâu);
6. Akkadian and Egyptian plurals in -tu, as the feminine Semitic (Ferráu, Pittàu…).

ADDÁU surname which has etymological basis in Akk. ad(û)a(t)u, ad(û)a(d)u (an ornament of precious stones); but can also be < adda’u (a settlement). In the first case it was a feminine name. The original form -atu has undergone Campidanian contraction.

AGATÁU, Agattáu surname whith etymological basis in Sum. aga ‘tiara, crown’ + tu ‘spell’: agatu = ‘spell crown’ (feminine name). The Camp. suffix -á-u (< -â-tu) is adjectival of relationship: Agatáu ‘She who holds the crown of the spell’.

ALVÁU, Albâi, Arbáï, Alvâi, Arbáu surname with many variants. See Arbáu.

ARÁU surname which has etymological basis in Akk. arâhu(m) ‘to devour, destroy’, with suffix of agent -u. Maybe it was originally a nickname = ‘devourer’, or even nicknamed the Devil, who in Sardinia was identified as Arâj Dimôniu.


ARDÁU Sardinian surname based on Akk. (w)ardatu(m) ‘girl, young woman’. It can also result from Bab. ardabu (measure of capacity, about 56 liters) <Aram. or Persian. The original form -atu has undergone Campidanian contraction.

BÁU surname, also found in Spain < Lat. vâdum ‘ford’. The etymological basis of Latin, Spanish and Sardinian terms is Bab. bâ’um ‘middle, half’, ‘to divide’ (< Sum. ba ‘middle’ + u ‘territory, land’: ba-u = ‘division of the territory’); hence bâ’um(m) ‘to pass, cross’. So Sardinian bâu
and Lat. vādum indicate exactly 'what divides into two', 'what separates or interrupting a territory'. In this case the lemma is a zero suffix.

**Butta** surname having the same base of surn. *Butta* + Sum. *tu* 'priest' = 'priest assigned to magic formulas'. The original form -atu has undergone Campidanian contraction.

**Caddau, Caddâu** surname from Hebrew origin < Gad 'luck' (Gn 30, 9-11). Etymologic base is Akkadian: *gadaru* (a cloth cover), or *haddânu* 'malevolent rejoicer', or *haddâdu* 'to incise deeply', or *hatânu* 'to protect, shelter', or *qadâ'um* 'to consent'. The original form -atu has undergone Campidanian contraction.

**Cannàos** surname in Macomer, plural of family corresp. to noun cánnau, cannàu, cánnavu (Lat. *cannabus*) 'cord', 'rope, thick rope of hemp'. Experts of Sardinian Linguistic write that this term derives from It. *cânapa* 'rope' (which at one time was made mostly with hemp). But in solving hastily the question they neglect to consider that It. *cânapa*, while having the base in Latin and deriving in turn from Gr. *kânnabis*, is recognized by the Indo-Europeanists of Oriental origin; yet they feel soothed in contemplating the Greek form as parental-form, rather than seeking the etymology of which remotely they sense the existence.

*Cânabu* or *cannàu* has etymological basis in Akk. *qanû(m)* 'reeds' + *abu, apu(m)* 'reed bed'; *qannu* 'constructed' nest; or *qannâ'u* 'jealous'. *Cânabu* is therefore a compound (construct state: *qan-abu*); originally pointed to the *plot*, made with herbs by the birds to build the nest, then the man-made intertwining by canes to build the bed (besides to build up any type of mat or bulkhead); *cannàu* seems to indicate in origin the man-made plot as *séparé* or gate (*qannà*u 'jealous', hence, semantically, our *gelosìa* 'window armored from outside').

To understand this remote process of linguistic creation, it must be remembered that in Mesopotamia, the well-known cradle of civilization, the *canna* was almost all that was available to make any type of gear. The Sumerians invented a hundred and thirty different names to refer to both the many types of *canna* and the many tools elaborated by the *canna*. I have not counted the Akkadian terms referred to the *cane*, which are also numerous. The thinner canes (straws) were intertwined for different uses, and it was from here, from cane or straw, that gave birth to an "economic-productive" concept which then influenced also the name of *cânapa* (hemp: *Cannabis*), a plant undoubtedly more ductile than reed or straw for certain jobs, including the creation of strings, namely the ropes.

The original *-abu* has undergone the Campidanian contraction (*-â-u*). But note the same contraction in Sass. *cannàu* 'rope'.

**Chilàu, Chilàu** surname based on Akk. *kîlåtu* pl. tantum 'barrage' (in watercourse). Final Campidanian contraction.

**Cicciàu** surname in Cagliari showing the p.p. of a verb of central Sardinia *cicciâre*, northern *incicciâre* 'to bend, dent, crush', 'put off-axis', 'to unusable'. The verb lends itself to the paronomasia for attraction of Sass. *cécciu* 'circle' (derived from Dante, in turn from Latin *cirkulum*).

I state the original semantic was 'to be tainted with suffering', 'to be diluted in suffering' (see etymology at the end). 'Anka ti čičča turrîo 'that Turrio (the Devil) destroy you'. *Incicciâre* is a Sardinian compound based on Akk. *inhu(m)* 'suffering, woe' + *hiqî* 'mixed, diluted': construct state *inh-îhîqu > incicciu* = 'to mix of suffering, trouble', 'to dissolve amongst the sufferings'. *Cicciàu* originally pointed to a person affected by black magic or bad luck, almost a Job that dissolves in sufferings. The suffix -*âu* is a typical Campidanian p.p.

**Corrào** variant of surn. *Corrâ*, based on Sum. *kur* 'wood' + *raba* 'clamp, hook', meaning 'wooden hanger': the Sardinian shepherds have used it as such until a few years ago. Unless *Corrà* does not originate from Akk. *hurrum* 'den' of animals. This appears likely by the fact that in Sardinia there is also the variant *Corrâi*, with patronymic suffix -*ât* (and variant *Corrâo*, with suffix corrupt in -*u*, -*o*, from which descends Camp. shape -*âu*, from a supposed *-*atu).

**Cuâù** 'hidden', p.p. of *cuâre* 'to hide' < Akk. *ḫû*a 'owl'. The suffix -*âu* is a typical Campidanian p.p.

**Dàu** surname. It seems variant of surn. *Addàu*. On this short name you can make various etymological assumptions. However, the base may be Sum. *da* 'writing tablet', then evolved in *Dàu* because of the brevity of the lemma.
DENĀÚ surname what seems to have originated from a Sardinian pasta lemma, Akkadian base dinū (a type of flour), where the instrumental suff. -āu (-ātu), prompting a past passive participle, indicates a bread made with this flour.

EBĀÚ surname based on Akk. ebaḫu, ibaḫu 'uterus'. It was certainly a feminine name (such as wedding program). The fall of -ḫ- is typical of many Sardinian words of Akkadian origin.

FERRĀÚ surname based on Akk. berātu 'waters, lagoons', 'water sites'. Even in Castiadlas land there is Capo Ferrato with the same Akkadian origin. In fact, at his side there is a large lagoon of Colostrā-Feraxi. Capo Ferrato meant 'Cape of berātu pond' (> Feraxi). The original -tu suffix is a typical Akkadian plural, similar to the female form.

GANĀÚ, Ganādu surname Pittau DCS supposed by Sp. surn. Ganado, corresp. to noun ganado 'flock, herd, group of persons'. It's possible. It is also possible to present it as a Sardinian term, based in Sum. gana 'field', 'area (of a geometric figure) + adus 'bar', meaning 'closed field' (you can imagine the solid wooden bar until 150 years ago barring the vidazzone in Sardinia, for prevent entry to livestock). But perhaps it's more appropriate to see a Sardinian word based in Akk. ganaddu, ganandu (an ornament: gold or lapis lazuli).

GHISĀÚ surname corresp. to noun guiso 'stew, sauce, fricassee', from which Sardinian ghisāu, ghisādū 'stew meat', a stew prepared with or without potatoes. It can also be exceptionally fish stew. The infinitive is ghisāre 'to cook, prepare food'; in Sp.-Cat. is guisar. The basis of Sardinian, Catalan, Spanish terms is Akkadian, where we first have hisū(m) 'a fish', then hisītu 'pressure', hīssātu 'swelling', ħesū 'to cover with a lid', 'wrap in a shroud' > ħisu 'sealed package': a good number of Mesopotamian elements to reconstruct the procedure of ghisādu, which was composed of meat or fish, in pieces, possibly with the addition of vegetables, and put to cook in a tightly covered container, even sealed. We see the classic Sardinian panāda, but also see a kind of culinary managed with pots (obviously by crock) covered with common lid or sealed with knead flour, even with a pizza, just as for the panadas. Another form of this surname is Ghisu. Taking as a base Akk. shape ħiššātu, which is a plural suffix with female form, this name reveals a Sardinian suffix in -tu equated ad sensum with past participle suffix.

GIRĀÚ surname based on Akk. biratu, ḫirītu 'wife of equal rank' (concerning the possibility of the ancient Semites to marry several times; the rulers had wives of different rank). The suffix is a plural of feminine form; Sardinian name reveals a Sardinian suffix in -tu equated ad sensum with Camp. suffix of the past participle.

IDDĀÚ surname. Su īddāu in Ogliastra means 'common pasture' (AAEA). It's methodical reporting īddāu to Akk. base īdā'um, edū(m) 'to know' with Sardinian meaning of su connottu 'the known', 'what the village community sanctions and approves', just as the communist pasture where everyone is allowed to graze. See īdānu. Sardinian name reveals a suffix in -tu based on the paronomastic hypothesis of bidda, and equalized ad sensum with suffix of the Campidanian past participle.

LABĀÚ surname of Nuorese based in Akk. labātu (a kind of wool) or läbatu 'lioness' or labātu (a plant). These Akkadian suffixes have plural form by the case of feminine ones. Sardinian ending -āu is equated ad sensum with suffix of Campidanian past participle in -ātu.

LUMBĀÚ a surname that was agricultural Sardinian word, based on Sum. lum 'to fruit, grow up' + bad 'fence, barrier', meaning 'enclosure wall of the orchard'. The demonstration this word in Sardinia has always existed and is yet understood, we have by Monti Lumburāu, above Jerzu, which means 'buttressed mount' < lumībāru 'buttress'. And it's precisely like it appears to visitor: this limestone mountain, almost unique in Sardinia, looks like a great ziggurat, with large staircases. Hence the true meaning. Sardinian ending -āu is equated ad sensum with suffix of Campidanian past participle in -ātu.

MADĀÚ surname, variant of Medāu 'corral', also documented in CSMB. It's said by Lat. metatum 'path'. It's interesting to notice this, as the true basis, with a very close meaning, is Bab. madādu(m) 'to measure, calculate'; 'to look, browse'. Sardinian ending -āu is equated ad sensum with suffix of Campidanian past participle in -ātu.

MUSCĀÚ is a Sardinian white wine, also a surname. Its etymological basis is Akk. mū 'water' but also 'order, rules (cosmic, with reference to the cult) + śuḫu 'laugh', also 'drug, aphrodisiac spell, which leads to laughter'. So Muscāu wine originally was called 'spell water that leads to laughter' (because of its unquestionable goodness), 'water of laughter' for the fact women drink this wine and they get drunk, indulging in long laughter. Here we have also
the origin of Sardinian term muscāu 'hallucinated'. The Sardinian ending -āu is equated ad sensum with suffix of Campidanian past participle in -ātu. But see verbal adjectives, §3.2.4.2.

PITTĀU surname. In Al Amarna and Ugarit we also have, from Egyptian lexicon, pl. tant. pi(t)tātu 'archers'. It seems that Pittāu, given the high antiquity of the lemma and the consequent progressive loss of its meaning, has been replaced, at least in Gallura and in northern Sardinia, from the medieval name Balistéri. The two surnames, in fact, being nomina professionis, must have had a strong reputation before the occurrence of modern firearms. Sardinian ending -āu is equated ad sensum with suffix of Campidanian past participle in -ātu.

SERRĀU patronymic surname, based on surn. Serra + Eg. pl. suff. in -u, meaning 'the Serra's', 'the ones of Serra's family'.

UZZĀU variant of surn. Uzzānu. Zara, repeating Eliezer Ben David, gives it as Hebrew surname: Uzzah (1Ch 6,29; 2Sam 6,7). In this case the suff. -u is from Egyptian pl. in -u, and meant 'Uzzah's sons', 'the ones of Uzzah's family'.

3.2.3.3.14 OTHER SARDINIAN SUFFIXES

Suffixes in -assāi, -ssāi

BENASSĀI surname with Akkadian basis: binu(m) 'son' + sawûm 'desert', meaning 'son of the desert'. The Sardinian surname belonged to an Arab or Semite, one of those who went to live in Rome or in Italy (then in Sardinia) during the Roman Empire.

BONASSĀI. The name Bonassāi (Olmedo) shows in a special way a nuraghe, but all the compendium has this name. Currently there is the research center for livestock, but this site has always been favored by flat land quite good, able to give wheat and corn.

The place name must be divided into Bon-assāi. For Bon- see Bono and the like, etymological basis in Sum. bu 'perfect' + nu 'creator, begetter'; -assāi must be compared with Anatolian (and Lydian) termination -ασσος (see Alikarn-assos) and "finds antecedents in items such as Jewish oṣjā (foundation) and more vigorous resonance in Akkadian ʾāṣū ('protruding pillars upon the foundation terrace')" (Semerano, IEM 23). So Bonassāi originally meant, with reference to nuraghe as altar of the Sun God, 'palace of the Perfect Creator'.

ULASSĀI (pronounced also Ulàssai) a village in Ogliastra. The term must be divided into three parts: Ula-assa-i. Unlike Ula Tirso, we attribute to first member (Ula), the adjectival meaning of 'exalted, highly placed, placed in the top site'. It derives from Bab. ʾullū with that meaning. The second part, -ssa-, -assa-, corresponds to termination of western Anatolian origin -ασσος (see Bonassāi), just go to those places and admire the Dolomite peaks above the village. The suffix -i, -ā is a territorial Sardinian with reference in Assyrian enclitic of place adverbs in -aj > -i, -e. Ulassāi means 'village of the high rocks'.

USSASSĀI o USSÀSSAI. The natives pronounce it Usàssai. Even in the countryside of Ussassai there are Dolomite mountains in spires. Etymological basis is Akk. uššu 'foundation (of the village)', 'foundation' (of a kingdom or government). The second part -assāi is identical to that of Ulassāi, Bonassāi. In Ussassai so we have to see 'village (which governs the territory) of the mountains that rise up vertically'.

Suffixes in -dróxu, -tóju, -tóriu

-DRÓXU. The etymologic base of suff. in -dróxu (o -tóju, -tóriu) is Sum. tur 'stall, shelter, hide, rest place'. The ending -xu, -ju is heir to Lat. suff. -ius.
Below I give a handful of etymologies, not disdaining to put an Italian lemma to understand the common Mediterranean origin of the phenomenon. In order not to repeat them, back to its place for some etymologies already discussed.

CUADRÓXU 'hiding place'. For etymology go to lemma cùa.

DORMITÓRIO It. ‘common place to sleep’ (in the barracks, on the hotel of the poor, in an old hospital, etc.). Etymological basis of dormire, dormo etc. is Sum. dur ‘to sit down’ + mu ‘good’. The “good rest” for the ancient was obviously by night, intended to bring some new energy to the body. For suff. -tòrio go to -dróxu.

FURRIADRÓXU in Sulcis is the common sheepfold, where at evening converged herds from that land. In Sardinian furriájí, furriáre means ‘turn, change, pour (liquid), throw away’; but also ‘go back, bring back’ and the like; p.p. furriádu, furriáu. With this Sardinian item have competed the best linguists, leaving no trace. Wagner, in a bold intention to make a clean sweep of his predecessors, argues the term has no etymology, being onomatopoeic (sic!). Instead furriáre, furriái has etymol. base in Sum. bur ‘to detach, rip off’ + ri ‘far away’: bur-ri, with the meaning ‘to throw away, tear off and throw it away’. For suff. -dróxu see at beginning.

MOTRÓXU Camp., motòriu Barbar. 'dead place', 'cemetry' (Dorgâlì Motorra). Etymologic base in Motu, a Phoenician-Syrian god of the Hereafter, Akk. mútu 'death'. For suff. -dróxu see at beginning.

**Suffixes in -ëna, -ëni, -ënu**

The Sumerian lemmas (e-ne) / a-ne indicate the subject of the pronoun in 3rd sg. (ergative form). Similar forms has the Sumerian plural: (e)/a-ne-ne(ne). (Sumerian plural may also be marked with -me-a). The singular pronouns and 3rd pl. are postponing the mark-case -e, -ene of ergative (deictic element). The 3rd pl. apparently is reduplication of the 3rd sg.

The suffix of Sardinian derived names in -ëni, -ënu, -ëna has the same Sumerian plural suffix, as you can see. Even for this kind of Sardinian suffixes I do the usual caution, especially regarding place names: not all entries of that type contain a true suffix but can mask compounds with zero-suffix. An example can be Baduèna, literally 'the ford of Ena (surname)'; another example is Arzachèna, from Akk. aršu 'what is cultivated', 'barley' + kēnu, kínù 'genuine, real, reliable, honest': Arša-kēna = 'territory for cereals'. Let's see some examples in the regular suffix or with the suffix-base.

ACHÈNA, Dachèna, D’Achena. This surname is present in CDS II, 278 XXXI. The registration in vulgar Sardinian Charts confirms it as pre-Christian word. I suppose an Egyptian etymological basis, or perhaps Akkadian. See Akk. compound daqq-enu, referring to kings, gods, meant 'delicate, elegant lord'. In this case, the original form would be Dachèna, while Achèna prove to be an hyper-correction in the Middle Ages, when d- was believed as origin or patronymic particle. But for Achèna, Dachèna we may assume an Egyptian basis Aken (well-known to have belonged to Pharaoh Akhen-aten, Aakhu-en-Aten, Eighteenth Dynasty, the founder of monotheism), based in aakhu 'to be endowed with, to be created by, to serve', 'pleasing' + Aten, Aton 'Sun' = 'Creature of the Sun, Son of the Sun God, the One who serves the Sun', 'pleasing to the Sun'. The Sardinian surname Achèna may have as well the Egyptian basis akhen 'oarsman', akhen 'acceptable' or akhen 'apartment for women, harem'. This Egyptian hypothesis makes understand the name caught on by young Egyptians moved to Sardinia in 19 e.v. along with a majority of Jews. But nothing prevents the surname has more ancient origins, since Šardanas occupied the Delta during the early campaigns of the Sea Peoples, in the early centuries of second millennium a.e.v. The lemma has the suffix-base in -a.

ARÈNA last name, indicating first a site in Gennargentu (Désulo). The name is to be divided in Ara 'E Ena, which means 'Ena's land'. The first part of the phrase is derived from Bab. arā 'territory', Aramaic ar'â. Locally the site is called S'Arena. This linguistic form agrees to
pronominial Akk. form ša (Sd. sa, fem., and su, masc.: su ‘e...; sa ‘e... = 'the one of') = 'who(m), which, (s)he who, that which; of', to indicate membership of the site. As if to say: 'the site of Arena'. By in itself Arena was feminine name, meaning originally 'site of spells', from Akk. ārā ‘territory’ + Sum. en ‘spell'. The lemma has the suffix-base in -a.

AZZÈNA, Atzèna surname which was a gentilic of Etruscan origin, that seems attested in Sardinia at least at Roman times. In Cagliari, via XX Settembre, was detected anthroponym Apsèna "in a block belonging to a funerary monument with Doric frieze of a type common in the peninsula" (Meloni, 135). It's very ancient name, attested in CSMB 171, as Acene and Azene (d'Azene). See surn. Aita, which seems to be the basis from which they took start the last names in -ënà, -ëni. I remember that suffix -ënè (Camp. -ëni) is based on Sum. -ëne (nominal plural suffix).

Suffixes in -frikes

-FRIKES, -frighes is a Logudorian thematic form (in Nùoro too) suffixed to certain words; has the value of spite or deliberate and marked rudeness, addressed to the person to whom one speaks: nòffrikes! 'No! just not!; èffrikes!, èmbrikés!, ènfrighés! 'yes, just yes!'; tùnfrighés!, tûmbrikés!, tûnfrighés! 'You, just you!'; gânfrighés! 'so, just in this way!'; òffrikes!, ònfrighés! 'oh, what you wanting!'. Pittau (Grammatica della lingua sarda) believed to derive from the phrase tûfrikes e crepes! 'you can swell up and die!'. This theme has etymological basis in Akk. pirqu 'claim (of a property)' in the sense of 'I pretend (yes, no,...)'. But it can also have a base in Sum. pirig 'bright, shiny', by which the Sardinian terms could be interpreted as 'clearly no!, clearly yes!, clearly you:...'.

This mode of expression, however, is Mediterranean, although somewhat different in ancient semantics. It corresponds to Italian (Romanesque) me ne frego! 'I do not care!' (motto of defiance and courage, from Mussolini's memory) < Lat. fricare 'to cut in pieces, crush', whose Latin scholars ignore the etymology but has the base in Akk. mirqu (mirqu) 'flour; a type of flour', marâqu 'to crush fine, to break, to grind the teeth', Aram.-Heb. marâq 'I disintegrate; to rub' (Semerano OCE II 411).

Suffixes in -i (-is)

It would be better to compare these Campidanian suffixes with the already discussed Logudorian suffixes in -e; this allows you to appreciate the macro-dialectal division of the island. But note that, while Sumerian suffix -e remains within the Logudorian basin, the Jewish-Ugaritic suffix -i goes beyond the boundaries of spoken Campidanian, especially as regards place-names and macro-place-names.

Sàssari, Usini, Sèveori, Bùnnari and other three-syllable place-names or hydronymys in Sàssari ending in -ëi, have proparoxytone accent, and hand down the Jewish-Ugaritic (and Latin) suffix -ëi, just like in Càgliari and other Campidanian place names. Obviously the root of all those names is Sumerian or Semitic. To those few mentioned we can combine from the whole Island a good number of proparoxytone place names, as Assêmini, Barûmini, Òschiri, Flùmini, etc., as well as various place names with oxytone accent as Dorgáli, Oziéri, Ortuéri.

Wagner (HLS § 46) notes that in old Campidanian Charter with Greek characters it far prevailed throughout the island Sumerian suffix -e (he obviously didn't know the origin of it, and left it without comment because he didn't understand) . But he notes an important thing: after the Thousand Year of this era the pan-Sardinian -ë turned in the South "into an -i relaxed". This outcome, advancing from the epicenter of Cagliari, had not yet conquered half of Sardinia at the time of Carta de Logu and Code of Bonàrcado.

As I have already said, I think the cause of this burgeoning of -i cannot be attributed either to Latin language nor to Italian one. In fact, it should be noted that Sumerian -e, at the time of the "revenge" of the Ugaritic-Latin -ë, had the same opportunities of the South to disappear or adapt itself to Latin -i. The Latin domain pervaded the whole island, and only the North - coincidentally - remained attached to suffix -ë!
After the Roman rule, got the Four "Dark Centuries" (700-1000 e.v.), when the Greek language dominated; but even then the island wasn’t pervaded by the infamous suffix -i, despite even the Greek-Byzantines made use of suffixes -i.

Inversing the phenomenon, the Tuscan-Genoese element after the One Thousand Year could not affect the question, either because it had no suffixes in -i, and because the Logudorian suffixes in -e were confined to very specific words, which did not correspond to Italian vocabulary.

There is, in my opinion, an alone possible explanation for the advance of -i after the Year Thousand. Starting from the south (from the island's capital), had set in motion a cultural renewal to which participated not only the Latin clergy (I remember that the best Latin intellectuals were exiled always in Cagliari), but had moved with it the strong Jewish ethnia, of which still remains the track in place names, in surnames and in many other areas of Sardinian knowledge. Do not forget that Jews have always been, in the history of mankind, the only truly educated in the midst of giantesque masses of illiterates. With good evidence, even the Jews resided primarily in Cagliari and at south of the Island. They were also, joined the Latin clergy, to keep alive and expand the suffix Hebrew-Ugaritic -i, which finally, with these combined forces, began to flake off the millennia persistence of the archaic Sumerian language, which until Thousand of Vulgar era had expressed itself with the suffix -e and had supremacy throughout the Island, as it is still documented by the special dialect of Isili coppersmiths.

Suffixes in -il

In Sardinia this suffix is little or no productive. I recognize it as a suffix characteristic of the ancient Sardinian name Githil, as well as in the surname Vizíliu. In Italian it would seem more productive, but it's a trivial matter. I present a majority of Italians lemmas for the phenomenon to be better understood in its complexity.

VIZÍLIU surname from Vigo + Sum. ili 'man'. Etymology already discussed.

AUSÍLIO It. 'help, assistance' < Lat. auxilium, whose base is Akk. a, an, ana (meaning action, motion to place, as in the whole Mediterranean) + uqu 'troops' + šillu 'protection': a-uq-šillu = 'troops moving to the rescue'.

CONCÍLIO < Lat. concilium 'call, meeting, gathering, assembly' < Sum. kunu 'to approach, to become close' + Akk. kâllûm 'herald', kalûm 'to hold, detain, hold back'. The construction of Latin lemma is as follows: cum- (kun- preformative of company) + kal (root registrant the call > ablaut kil- for attraction of later -i-) + -ium (suffix of action).

MOBÍLIO It. 'furniture'; mòbile is an adjectival deverbal indicating the furniture used in home to decor or to store clothes and foodstuffs. The lemma is derived from Lat. mòbilis 'that you can move' (by moveō). The Latin knew the lemma mobilīa 'mobile (goods)'. Lat. suffix -il-ium still retains the member -il- meaning in this case the relationship of movement.

PERISTÍLIO 'courtyard with arcades and columns' < Gr. περιστύλιον where -στύλ-ιον consists of στύλος 'column' + suff. -ion, adjectival indicating the state.

QUINTÌLIO is a typical former Latin name (Quinctīlius), consisting of Quinct- 'fifth' + -i- (binding of construct state) + suff. -ius. The suffix in this case has the same role that we have seen in Vizíliu: it's patronymic.

Suffixes in -is

Go to suffixes in -i.

Suffixes in -isku
This suffissoide appears sometimes in diminutives (as caboníscu); but it matter take into account that in reality it's a false suffix, being the radical part of the second or third member of the old compounds, by which we know it today.

A rebuttal to the rarity and originality of this suffissoide lies in the fact that in Italian language it appears only three times (in the lemmas lentisco, tamarisco, visco), while it's mostly present in Sardinia, as we shall now see.

**Suffixes in -késu**

BISCU 'mistletoe', It. visco, vischio, Lat. viscum. Has etymologic base in Akk. išu 'tree, wood' + qûm 'spider's web': iš-qûm = 'tree's trap'. The visco is the well known glue that was put on a branch next to a cuddle, to lime the birds.

CABONÍSCU 'little chicken', 'small cock'. Camp. cabóni has a collateral in Lat. capō, capónis 'non-castrated rooster', of which Ernout-Meillet ignores the etymology, while it's from Akk. qápû 'to pop out with upward movement, ascending'; caboníscu means 'small cock' in the sense of 'cock son': in fact the suffissoide -iscu is based in Akk. išku 'son'.

LENTISCO is Italian phyonym, in Sardinia said chessa, modditzi. Etymological basis is Akk. lemû 'to consume (food and drink)' + tiskur (a plant): lem-tiskur = 'shrub for meal' (in fact its berries produces a fine oil for food and medicine).

MARMARÍSCU 'holy hock' (Lavatera olbia o arborea), pluriennial plant strong and sturdy. For the etymology it's not possible to compare with narba 'mauve'. In fact, this Sardinian phyronym has etymologic basis in Akk. marmaru 'strong' + išu 'tree' + qûm 'filament': marmar-iš-qûm = 'plant with strong filaments'. In past ages, when the twine of cotton was a luxury, this was one of the plants of choice for obtaining the threads for needlework or for the plot.

(FIGU) MORISCA 'prickly pear', Opuntia ficus-indica, Sp. higuera de moro (Cat. figuera de moro). It's claimed that Spanish named in this way the fico d'India (prickly pear) "because imported by the Arabs" (sic!). But this rumor blatantly preclude the fact that Spaniards are the discoverers of America, and they are the same importers of Opuntia ficus-indica (the fig of America-India), which was expanded in America with focus in Mexican highlands. How would they call it "fig of the Arabs", "fig of the Moors"? Moreover, the Spaniards came to the discovery of the West with the primary intent of the Universal Crusade against the Moors, in order to circumvent and stem the Asiatic conquests of the Muslims. This of higuera de Moro is one of the grossest misunderstandings of the history of linguistics.

Let's pay attention to the difference between higuera de moro / figuera de moro / figu morisca. For what reason the Sardinians, inhabitants of an island at that time being a colony of Catalonia and Aragon, would have to translate unlike their rulers, inserting the odd suffix -isca, and, moreover, believing this product came... from Arabs? Here's how the paronomasia (or the misconception, if you prefer) acted undisturbed until today.

Indeed morisco is a Sardinian adjective, which doesn't mean 'Moorish' but has base in Akk. mûru(m) 'young animal; young bull' + išku 'testicle' = 'testicle of the bull'. It was the strange shape of this fruit to hit the Sardinians. In turn, higuera de moro meant, for Aragonians, 'young bull's fig' (always with reference to his testicles). This is one of many words born after 1492 of our era. It's 500 years old, and was created consciously by the Sardinians, Spaniards, but with Semitic words.

MORISCO surname which was a Sardinian male name, based on Akk. mûru(m) 'young animal; young bull; foal of donkey or horse' + išku 'testicle': mûr-išku = 'young bull testicle' (a must for a son to whom they claimed a good lineage). For discussion go to morisca (figu).

PRISCO, PRISCA personal name of Latin origin but also expanded in Sardinia, also with the name of a saint. Prisco is also surname in Cagliari, corresp. to Latin cognomen Priscus = 'archaic, of old-time', whose etymology is not pri-mus, prí-or etc. but Akk. per-u 'descendant, scion' + išku 'son': construct state per-išku > p(e)-išku.

TAMARISCO in Italian is the 'tamarisk' (Tamarix), Sd. tramatza. DELI cannot find the etymology. Indeed, the base is Akk. tamâru, temêru 'to cover (in earth), bury' + išu 'tree' + qûm 'thread': tamârîqûm = 'tree of filaments for burials'. From this definition, and knowing this alophile tree by soft and stringy fronds, we understand that in high antiquity, in places where this tree was available, it was used to wrap the bodies that were buried, so as not to be contaminated by covering mud.

Suffices in -késu
For these suffixes go to *buiakésu*, the etymology of which was highlighted in § 3.2.3.3.4: *Semantic dyscrasias of supposed suffixes in -ācci, -ācciu, -āgno, -āli, -ātzu (also -āke)*. The suffix *késu* can be considered a double suffix (*k*-ésu), where *k*- is Sumerian locative particle (< ki).

**Suffixes in -nele**

There are suffixes -nèle in various place names of Barbàgia, having base Akk. *nilu(m)* meaning 'humidity, flood' (see river *Nilus*). But we must not fall into the trap of the words (single or double) ending in the same way, one of them is Anèla.

ANÈLA name of a village in Mârghine-Gocèano. People senses in Anela a village dedicated to the Most High God. In fact the name is a double name of divinity, which are very common in the Semitic world: Anu, who was the God of the Highest Heaven (Sumerian name: an 'Heaven', named Ani in Sardinia) and El, Eli 'the Most High', the God of Abraham he found on his arrival in Canaan (cf. Sardinian Ello < Akk. ellû, elû 'high').

FRISCUNÈLE The hydronym *Funtàna Friscunèlë* is located next to the country sanctuary of the Miracle (Lula), at the base of Monte Albo, a karst mountain that emits, among others, also this resurgence. The lemma is broken down into *Friscu-nèlë*, of which the first member can hide the corruption of fruscu 'butcher's broom' (*Ruscus aculeatus*). But mostly can allude to the freshness of the source, which in fact is very fresh in any season. So we translate *Funtana Frisicunèlë* as 'source with fresh flood'.

NEONÉLI name of a village in Barigàdu. The name is attested in *RDSard*. a. 1341 as Neunelli. Rather than see the compound Neo-Nela (where *Nela* would be aphoretic variant of Anèla), I see the compound *Nidu-nele*, corruption of Akk. nib'u 'jet, sound of rushing water, source' + *nilu(m)* 'flood'. The village, like Sàdali, was built next to an abundant source. Hence we give to Neonèli the meaning of 'abundant source'.

**Greek suffixes in -νῆςς**

I've dealt with this suffix at § 2.2 (*The primitive Sardinian language*).

**Suffixes in -nûle**

Also in this case, what might seem to us an ancient suffix is nothing more than an archaic compound with suffix-zero. Again, to understand exactly the status and meaning of this lemma in the high antiquity, it must pass through etymological streets.

CARRIGANÙLE is a peak in the mountainous countryside of Désulo. The lemma is decomposed by Cárriga-Nûle. For the second member back in Nûle. About Cárriga-, it seems the peak (much higher than 1000 m) is intended for longer restrain the snow, so along the centuries the lemma was felt more next to imperative cárriga 'charge, put a weight'. But originally had an Akk. name qarḫu 'ice, frost'. The name of the top signified 'freezing (top) of the Moon God' (see Nûle).

GIRANÙLE, Geranûle is the name of another peak in the mountainous countryside of Désulo. Forms in Gîra-, Gera- of which Sardinia has several examples: see Geraďda (Asûnî), Geraďdi (Armùngia), Monte Gerazia (Aritzo), Girădî (Baunî) and Girasôle. Punta 'e Geranûle has relationships with the sacred, with base in Akk. gir(m) 'fire (god)' (cf. Sum. gir 'oven, kiln'). For the second member of the compound see Nûle. For Girañûle/Geranûle the translation is 'site) of jubilation or worship for the god of fire', or 'shining Moon'.

NULE a village situated among the granite mountains of Tirso's upper valley. It's attested as Nûle in *RDSard*. aa. 1346-1350, but CSP 83,85,95,125 writes Nugula. Pittau UNS 164 compares Nugula of this condaghe with anthroponym Lat. Nugula.

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In *Nula* seems to be read the same Etruscan name *Nula* (now *Nola*), which in Latin is *Nola* < Osco *Nuvìla*- interpreted as a 'new town'. The oldest part of *Nola* was Etruscan and was called *Urì*, the name of a Sardinian village, to be interpreted as 'city': Basque *uri* 'city', Akk. *ūru* 'city', Sum. *uru* 'headquarters, place of settlement', from *Ur*, which was one of their capitals. But it's more reasonable to see Nula as ancient sacred epithet referring to a temple or a pre-existing nuraghe, based on Akk. *nu"u* 'turned back', 'bent' + *lû(m)*, *lû(m)* 'heavenly Bull', meaning 'merciful Bull (God)', 'benting God, who bows toward men'. Or the base may be Sum. *nu* 'creator' + *lu* 'flare up' or *lum* 'fruitful, full of fruits', meaning 'Shining Creator' or 'Splendor full of fruits'. So this village was originally a cantonal shrine dedicated to God.

**ORTHONULE** is a site beside Dorgàli, in the valley of Oddoène. To understand the etymology we must scrutinize it such as compound name: *Ortho-Nûle*. The first member is to be seen as agglutination of two Sumerian shares: *uru* 'site, settlement' + *uttu* 'to calculate, cum-siderare'. The second share *Nula* < Sum. *nu* 'creator' + *lu* 'to flare up': *nu-lu* = 'blazing creator' (epithet of the Moon God). So *Ortho-nule* originally pointed to a site of observation of the moon, or for worshipping the Moon God.

**Suffixes in -ôrra, -ôrrái, -ûrra, -ûrru**

According to Paulis *NPPS* 62, this suffix is still lively, with function of derogatory suff., in the formation of supranominal names, based on common names of neo-Latin origin: for eg. *kambôrra* 'gambaccia' (a very bad leg) from *kamba*, *dindorrè* from *dindu* 'turkey*', *facçorrà* 'big face'... But while admitting that today -ôrra is heard in part as pejorative suffix, and that only in this way has retained a certain vitality, it should be objected that are many, maybe a majority, the Sardinian entries that don't fit in this catalog. For example, don't include surn. *Campurra*, the term *cugurra*, and well Log.-Gall. *pitarrà*, *pitorrà* 'chest'.

**CAMPURRA** surname which may have origin from the pers. Lat. *Calpurnia*, but more likely it's a compound from Akk. *kappû(m)* (a specific part of horse harness) + *urrû*, *urû(m)* 'stallion', meaning 'stallion harness'. Lemma with suffix-base.

**CUGURRA** surname corresp. to noun *cugurra*, *cucûrra*, 'insect or caterpillar chewing the leaves', also 'earwig'. In ancient times it had to be an insect that eats the grain and infests silos. A figurate word, from Bab. *kugurûm* 'supervisor of the barns'. Lemma with suffix-base.

**LIMPORRA** *lippòrra* (*Sonchus oleraceus* L.), and (*Chondrilla juncea* L.), both edible chicory, eaten by grazing animals, from farmed rabbits, hares. The lemma has base on Akk. *lipum*, *lêpu*, *lipû(m)*, *lipium* 'fat (said of an animal)' + *urrû*, *urû(m)* 'stallion' (as animal for covering, be it horse or bull or farmyard animal, including rabbits but not hares that are elusive wild animals): *lipurrû* = 'fat-studs'. Lemma with a suffix-base.

**MOTORRA** a place of Dorgàli land containing dolmens and like. The name is very ancient, having the base in Ug. *Moto* 'the Death'. See *Mommo* 'ditto'. Because this name and its similar (*Motti* in Orròli and Gergèi) indicate a site of hidden sepulchre (*domus de Janas*), evidently in the millennia before Christ this word referred to the cemetery. What appears as a suffix, in this particular case refers to the hidden sepulchre, typical of dolmens and *domus de Janas*, from Akk. *Urrû*, *ûru* 'roof of the house or temple, Sum. *ur* 'lock', 'protection': *mot-urrû* = 'mortuary protected home' (a whole program).

**MUZZURRA** surname that was a very poetic feminine name, based on Akk. *mû* 'cosmic order' + *zurru*, *zumru* 'body, person' = 'personification of cosmic order'. Suffix-base.

**NUDORRA.** *Punta Nudorra* (q. 965 on Monte Albo of Lula) is one of the rocky peaks that overlook from W the St. Francis hill system and the Miracle. It means exactly 'Peak of nude nodes'. *Nodu* in Sardinian indicates the rounded cliff (almost a *node* < Akk. *nuqdu* + Akk. *ûru(m)*, *urû* 'nudity'. Suffix-base.

**OSPORRAI.** *Su sèttile Osporrài* stays in Supramonte (Olièna), nearby Orgòsolo's territory, at base of a limestone cliff high 200 m. For the meaning of *sèttile* I send back to place name *Séddilo*. The site is strategic, because it's boundary and is marked by a trail that somehow acts as an intermediary between the two territories, that once were not a brotherhood. It's a classic *limes* between hostile tribes. Here *sèttile* had the extreme sense of 'point of guard' or 'settlement of shepherds'.
The root of Osporráí stays in Sardinian óspile (allotropic form of cungiáu 'pasture enclosed by walls'), which means 'shelter for livestock, cave, sinkhole, a small ravine, secluded and lonely', with etymological Sumerian basis, from us 'sheep' + pi 'units' + li 'branch', meaning 'unit (shelter) for sheep, made of branches'. In turn, the name Osporráí, with territorial -ái suffix (see § 3.2.3.3.10), is made from Sum. us 'sheep' + pi 'units' + ur 'to confine, collect, imprison': us-p-ur-ráí = 'site for the closure of the sheep in the fold'.

PISTURRA a grass not registered in dictionaries. Cossu 167 quotes without knowing it, but writes that it was used for sore throat. It was probably the mint; I infer this not only from etymology, but also the use (very appropriate) that they make of the Mint, especially peppermint, to treat inflammation of breathing-ways.

The etymological basis is Akk. pištu(m) 'abuse, scandal', 'to treat someone immorally' + urnū 'mint', with the overall meaning of 'mint of sin' better 'mint against sin'. To understand the concept of this Akkadian compound, it must be remembered that before the Christian era, and in any case in ancient Mesopotamia, it was considered a sin any way to act against the gods. One of the cardinal sinful ways was not to take care of o.s. body. So thought even Jesus Christ. For the etymology of peccatum go to his place. This lemma has suffix-base.

PITTURRA, pıttrru Log., Sass. and Gall. 'chest' < Akk. peḫītum 'sealed warehouse' + Sum. ur 'to confine, collect, imprison': construct state peḫīt-ur, lemma obviously redundant which repeats two similar concepts, related to the fact that thorax encloses and protects the vital organs of the body. The base is just Sumerian-Akk. composed peḫītur: it's demonstrated from Lat. pēctus, pēctoris 'chest'. The Latin genitive pēctoris is virtually identical to the Sardinian pittorra, where we have the suffix-base -a.

PITZURRA surname, phonetic variant of surn. Pitturra, Pittorra. See pittòra.

Suffixes in -rī

In Sardinia some place names have the pseudo-suffix -rī, which actually means 'shepherd, king shepherd (meaning: master of many herds)' < Akk. rē′û 'shepherd, king shepherd'. So lemmas Arcue-rī, Minde-rī, Or-rī, Tedde-rī, which act as a paradigm, are phrases divided as follows: Arcu 'e Rī, Tedda (Tella) 'e Rī, Minda 'e Rī. They mean, respectively, 'the pass of the shepherds', 'the plain of the shepherds', 'the plateau (the cussòrgia) of the shepherds'.

Greek suffixes in -σσός

Go to § 3.2.3.3.6 (suffixes in -ēsus, -ēsu, -su).

Suffixes in -tōrīu, -tōiu, -dróxu

Go to suffixes in -dróxu.

Suffixes in -ùncu, -ùnca

This Sardinian suffixoid is a contamination (forgery) of the pure Sardinian-European suffix -īnku, which originally pointed to the residence (eg. Businku 'native of Bosa'), then in general the state, the relationship: hence Camp. spullîncu 'naked'; pruddînku 'that is not brisk, very slow to act, lazy' (Quartu); pîbînku 'harassing, importune' but also 'boring' and 'fussy'; Log. (pruna) limünîncu 'plum lemon-shaped', munînca 'monkey'. In fact -încu has etymological basis in Sum. in 'sector, demarcated area' + ku 'to place, put'; it meant then, at least in the beginning, 'who is or lives in a precise site'. Apparently, -ûncu is the historical outcome of the overlap of the Sumerian suffixes in -ûne (-ûnî) to those in -încu, hence -ûncu. But there are exceptions, as we shall see by analyzing some lemmas.
CORRONCA surname corresp. to Log. noun corronca, corriònca, corràncre (Bitti), corrànca (Orosèi, Posada, Dorgali, Norbello, Bono), corrâga (Baunéi, Busachi, Escalaplano), Camp. corròga, carròga 'crow'. Wagner derives corranca from Lat. cornacula, as attested in glosses. I do not agree. The Latin term should be seen as a local variant of a widely attested Mediterranean term. The oldest basis, almost identical to Sardinian-Campidanian prototype corròga, is Akk. kurukku, karakkù (a bird': it seems an original onomatopoeia). To this name followed the epenthesis -n-, as happened to Akk. muníqu 'lamb' or 'kid' or 'child' > Log. and Sass. munînca 'monkey'.

PEDDUNCU 'hangnail that comes off around the nail'; by extension 'piece of skin attached to the cooked meat'. Its etymological basis is Sum. pel 'fine; to be thin' + u 'finger': the compound pel-ù 'skin of the finger' matched -nku (old suffix of origin -inku) that qualifies Sardinian adjectival type Busincu, spullincu, pibincu, pruddincu).

PERRUNCA Log. 'precipice'. It alternating with perincàna and pirincànes. Punta Perincàna (Berchidda), means 'precipitous tip'. Indeed, due to the territorial suffix in -àna (typically Gallurian), I translate 'the top of the craggy site', See Pirincànes (high waterfall in a rugged gorge of Gennargentu), which means 'the site of the precipice'. The etymological root is in neo-Bab. perku(m) 'cross line, cut line; barrier' (ie cliff). The suffix -ùnka has the epenthesis -n- that over the centuries led perkum to phonetic confusion and reconstruction in *perr-un-kum > serrùnca.

PIDDÔNCU a surname in Sàssari, variant of surn. Pillonca (see).

PILLONCA surname corresp. to a Sardinian name of bread from the many styles, but originally in the shape of flattened thin bread. It corresponds to Camp. piddoncu and Nuor. peđduncu 'hangnail < peďde (see. Lat. pellis) < Sum. pel 'thin, fine; to be thin' + uhu 'dry, to dry', but also 'to make dough, knead; to make pasta': pel-ùluh = 'dry skin', by extension 'layer of fine (pasta)'. To this name followed the epenthesis -n-, as happened to Akk. muníqu 'lamb' or 'kid' or 'child' > Log. and Sass. munînca 'monkey', as well as Akk. kurukku, karakkù > Sardinian corronca 'crow'. For -l- > -d/- go to § 3.1.5.

Suffixes in -xìsi

ARAXÌSI. For the analysis of this rare hydronym in the gorges south of Samughéo we should start from aragòne, which in Sardinia is a 'cool breeze', a 'wind damaging fruit', also a 'cracking caused by the cold'. In the south of the island such phenomena are called aráxi. Even the river Araxisi has the same meaning. Its etymological basis is Bab. arâhum 'to devour, destroy', Sum. raḥ 'to break, crush'. The natives have no memory of the destructive fury of this river, which has carved gullies and ravines among mounts. It follows that -xìsi is a false suffix. We can even say that Araxisi is a lemma with suffix-zero, meaning that not even the final -si is suffixed but is part of an ancient root.

To understand the problem let's see in this compound a construct state with the usual binder -i-. So arâhum + iš, isu 'jaw': arâhi-iš = 'devouring maw'.

3.2.3.3.15 Suffixes of Punic personal names

- Suffixes in -òne

In historical texts, Phoenician-Punic suffixes in -òne are by far the most numerous. But none of personal names with this ending escapes to the general rule which underlies also the Sardinian language, the Italian, Latin, Greek: that is, in most cases -òne proves to be the second member of a nominal bicompound in construct state, where -òne may have Sumerian referent unu 'ornament, jewel'; unu 'tabernacle, temple'; unu 'stick, rod'; unu 'meal'; unu 'territory, settlement'; unu 'girl' (for patronymic names). Of course, in addition to
Sumerian ones we also have Ugaritic-Phoenician references, as we shall see, and also the Akkadian ones.

Given the circumstances, I compare some Sardinian and Mediterranean lemmas directly with those of Punic origin.

ANNÔNE Punic personal name; has etymological basis in Ug. an 'strength' + un 'affliction, misfortune': an-nun 'strong in adversity' (a personal name of good wishes).

CARTALÔNE Punic personal name whose etymological basis is Ug. ħṛt 'cave, burial' + l-n 'to sleep, to spend the night': ħṛt-n 'cave dweller', 'trogodyte', as if to say 'non-citizen' (on the southern shore of the Mediterranean was usual, even in the Christian era, doing the home in the rocky sites, especially by those who did not live in cities).

FRASSÔNI last name linked to Sardinian base Frassu, a surname corresp. to phytonym frassu 'ash', Sardinian-Corsican form, etymology in Akk. baršu, burāšu, Hebr. b(e)rōš 'a kind of juniper' (Juniperus). The suffix -ōni < Sum. unu 'territory, settlement'. So Frassôni originally meant 'territory to ashes'. This is an exception to the forms presented here.

IMILCÔNE (Malko is Latin form). With both names were called this man from different parts.

The root of the name (mlk) meant 'king, prince' (Hebr.-Ug-Phoen.). In presence of Hebrew-Ugaritic preformante i-, the word of which it is a prosthesis changes meaning, while remaining mostly within the same semantic field. In the case of Imilkon it's intensifier. The root -ōne interacts with Sum. unu 'stick, rod', Eb-laite(unu 'force' (Ug. an, Hebr. 'wn 'idem'). So Imilkon = 'scepter of the king', or 'power of the king'.

MAGÔNE Punic personal name, based on Ug.-Phoen. mgn (in extension: Magone) = 'shield' (a whole programm).

MILKATÔNE: Milk-Atôn, meaning 'Ruler of God on earth' (a personal name, in practice meant 'Pharaoh'), by mlk (melek) 'ruler, prince ' + Aton 'Sun God'. Milkaton is Sardinian male name registered in the stele of Nora; the proof is in the archaic Sd. surnames Melkis (Merchis, Melca, Merke) + Atène. Melkis can be considered, according to the Jewish way, a diminutive of Melkisedek, but also a direct name, originary from melek; the second, Atène (Sd. surname), is from Egyptian Aten, Aton (the Sun God).

PERAZZÔNA Sardinian patronymic surname, based on pers. Pera 'Peter' + Akk. aḫu 'brother' = 'brothers' Pera', 'Pera's family'. The suff. -ôna has the base in Sum. unu 'maiden'. He pointed in origin a woman married to Perazzo. Exception to the forms presented here.

SAFÔNE. This Sardinian-Punic personal name has the Sardinian-Italian correspondence in surname Sapône, besides the common name sapône 'a detergent mass of oil and soda'. According to DELI, Lat. sapône(m) 'mixture of ash and tallow to dye your hair' (sic) would have Germanic origins, and then would go to Italy through Gaul. But this certainty is inconsistent, as DELI cannot give its etymology. Indeed, this is based in Sum. šab 'clean up, make it clear, clean; to make clear' + unin 'plant': šab-unin = 'plant for cleanliness'. We know at origins (and among certain peoples even today) the soap was directly extracted from certain alkaline plants.

- Suffixes in -bale

These pseudo-suffixes are the easiest to interpret: are the second member of compound personal names in the construct state, referring to the Syro-Phoenician god Ba' äl. This is the name of God, attested a bit all over the Near East: Arabic, Ugaritic, Phoenician, Punic, Aramaic, Nabataean, Palmyrene, Amorite, Babylonian, Akkadian. In Ugaritic is b*l 'lord, owner', in Amorite ba*lum, in Bab. ba*lu, 'great, greater', in Akk. b*elu 'lord, proprietor (of)', and so on. This god, particularly honored in Carthage from the fifth century. a.e.v. together with the partner Tanit, was also honored in Sardinia in the same way. Let's see the etymology of three Punic personal names.

ABBIRBAAL ('bbirba' äl, Phoenician = 'Ba' äl is strong'), cf. Hebr. abbir 'The strong' (גָּבִיר), from which also Gr. .addTab{c} arrogance, oppressive temperament, senselessly powerful', Akk. ubāru 'strength, violence'.

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**ADÈRBALE** Punic personal name, etymological basis in Ug. *adr* 'seed' + *Ba'al* (Syro-Phoenician supreme God = 'Lord'); in c. st. *adr-Ba'al* = 'seed of Ba'al'.

**ANNIBALE** Punic personal name having etymological basis in Ug. *an* 'strength' + *Ba'al* (Syro-Phoenician supreme God = 'Lord'); construct state *Anni-Ba'al* = 'Force of Ba'al'.

**ASDRÚBALE** Punic personal name, etymology in Ug. *s-r* 'to bind, unite, to subjugate' + *Ba'al* (Syro-Phoenician supreme God = 'Lord'); construct state *s-r-Ba'al* = 'Ba'al's slave'.

- Suffixes in -*are*, -*ora*, -*ori*, -*oro*

**AMILCARE** personal Punic name having etymology in Ug. *mlk* 'king' + *ar*, *ir* 'light'. The *a*- prefixed to this name is a Hebr.-Canaanite preformante in `*i*`, the same as that in `*i*` (see above *Imilcène*).

**AMSĪCORA**, inhabitant of Cornus; he was considered the first among the Sardinian-Punic landowners in the low-Tirso, touched in the interests by Roman occupation of 238 a.e.v. The Carthaginian fleet of Hasdrubal the Bald, came to the rescue of his revolt, was tossed by a storm to the Balearic Islands, and while Amsicora in 215 a.e.v. wandered in Barbagia to recruit young men, his son Osto (lost) was defeated by propraetor Titus Manlius Torquatus at the head of 22,000 infantry and 1,200 cavalry. This compound name is very similar to nickname of *Hasdrubal*, called by Romans "the Bald". In fact *Amsicora* comes from Bab. .helpum 'bald' + *būru* 'son', which gives the construct state *ḥamsi-ḥūru*, Sardinian *Hamsi-cora* = 'Son of the Bald'.

**ITTHOCOR, ITTHACOR, Ittocorre, Orzòcco, Issachar**, king's name of Calari, Torres, Gallura *judicatus*. They were best known the various *Ittocorre* in Torres, usually younger sons (cadet branch). Someone thinks the name is Hebrew, exactly *Issachar*, according to Ashkenazi pronunciation. It's possible. In any case, the term is Sardinian, based in Akk. *itu* 'sign of destiny' + *qurrū* 'invoked (deity)' = 'sent by destiny'.

**TIMBÔRA** de Rocaberti queen of Arborëa (1336-1361) is the feminine name the most intriguing (as in etymology) among those of the nobility of the Middle Ages in Sardinia. She is usually called in the archival documents *Timboreta, Timburquata*; and while *Timburquata* has always remained incomprehensible and as such relegated to a rare mention, *Timboreta* has been viewed by historians as a diminutive of *Timbora*, so as ipochoristic attributable solely to the infancy of the future Queen. Only *Timbòra* remained in the practice of every historian, Sardinian or Catalan. But we must give justice to these three names linked with each other. Timbora was the daughter of the noble Catalan Dalmas (Dalmazzo) IV, Count of Rocaberti, and Beatrice of Serralonga. In 1336, still a teenager, she married in Barcelona *donnicello* Mariano de Bas-Serra (a seventeen), future king Mariano IV of Arborëa. Eleanor was born from the marriage. In 1342 she moved with his family in the castle of Gocèano, garrison of husband's county. Then she was crowned queen and played a prominent role in the great political, relating to the years when the *Judicatus* of Arborëa tried to shake off the Catalan yoke to affirm the autonomous Kingdom.

Etymological basis of Timbora is Akk. *timmu* 'column, the sacred pole' + *būru*(m) 'young bull' (epithet of the bull-god, ie *llu*). The compound, which for construct state was read in the past *tim-būru* (later reduced to feminine) means 'sacred pole of the Bull-god' (a whole program: it's one of the epithets and representatives of the mother-goddess Astarte or Ištara).

In the name *Timborèta* is added a third member, Akkadian -*itu*, connoting women devoted to the goddess Ištar (see eg. *Funtana e Istirita*, now within the city of Nūoro, which derives its name from Bab. *Ištárîtû*, denoting one who is consecrated the goddess Ištar, epithet of the sacred prostitute).

*Timburqua* is the third name of our Queen; -*quāta* (see also -*câta*) < Akk. *qāțu*(m) 'sphere of power, public accountability' < *qāțu*(m) 'hand'; *Timburquata* therefore means 'sacred power (concubine sacred, priestess) of the bull-God'.

**TROGODÒRI, Torodor (alias Barisône)** is a composed name, allophone of *Torcitòrio*, which must be divided in *Tro-kidur-i*. The etymological basis is as follows: *Tor- < Sum. tur* 'shelter, refuge' (note in the Middle Ages still survived the metathesis *tor-itr-o*) + *-kitor- < Sum. kidur* 'damp ground', 'territory for irrigation, moist soil, fertile' + *-i* genitival pre-Latin suffix, Ugaritic basis indicating membership.
The new priestly Latin class arrived in Sardinia after the Mille transformed, as was obvious, -i in Latin suffix -ius (hence > Torchitór:io: see Sardinian personal names in -i, like Antòni, It. Antônio, which in Latin have all the suffix -ius).

Torchitório is one of the many programmatic names. In Sardinia there were several judges (kings) who added to his name the title of Torchitòrio, or alternatively Salûsio. The reason for supporting a personal name by a program-name is the same that led to the formation of the name Hospiton, aimed to emphasize the rank of royalty. These then originally were not proper names, but by Semitic and Egyptian tradition, were formed to honor the person destined to power. In practice, as has always happened to the popes and also to many rulers (including those of the steppes, eg. Genghis Kahn), the holder of the power has always had the need to recreate or reshape her name, giving it the aura of sacredness to extol his own function.

- Suffixes in -bursa

BYRSA was the stronghold of Carthago. For etymology go to Agalbursa.

AGALBÜRSA was the wife of Judge of Arborëa Barisone I (died in 1185). Daughter of Pontius de Cervera viscount of Bas, came from Catalonia, but his name has not Germanic or Latin origin. As with for other Catalans names of Punic origin (the Catalanian coast was colonized by Phoenicians and Carthaginians), also Agalbursa has Phoenician name. It means 'daughter of Bursa', or even 'coming from Bursa', from Phoenician aḥ 'daughter', which produces the personal name Aḥl (>Ahal, Agal) + Byrsa (name of fortified acropolis in Carthage).

So far, the name of Carthage's citadel had a typically Greek translation. By virtue of the fact that Strabo had transcribed as Bûpsa in his own language (due to the impudent paronomastic heat of Greeks), historians and modern linguists have had no better than to translate, Greek, as 'oxhide' (which later had its semantic derivatives in 'bag, leather bag, leather backpack', hence It. borsa 'bag'). To credit the ancient Greek meaning of 'tanned oxhide', they remember even the founding myth (by Greek source), according to which Eliša/Dido could not buy - to build Carthage - more land than what's contained within an "oxhide". And frankly, even if that skin had been reduced to strings, the city walls measured in this manner would be that of a pagus, a village of a few huts. And then, the dual port (in those days a natural harbor) as they would have done it come in? And the temple of Astarte, where would come in, since they were forced to tidy up the eighty sacred prostitutes that Eliša had received as a gift by the high priest of Cyprus after, touched that island, she had lain with him? And the other appurtenances of the Phoenician city (even those in embryo) by which strings could they measure?

You know, the myths make kid again even historians. Indeed, the etymology of Byrsa is to be found in the same Semitic languages, starting right from the Phoenician one; but it only gives a bw meaning 'to enter (in the stronghold?)'. But it's known that just the Phoenician vocabulary is the most stingy as words, due to the poor collection of words that have survived. The Ugaritic is already most conspicuous and gives br(-r) 'to be or remain pure'; brr 'pure, purified, clean'. The proper name derived, brs/s, is given instead by the Orientalists as "uncertain etymology", but probably it's from this name that comes our Byrsa. The Ugaritic in turn is supported by Akk. bûrsa (also with unknown meaning), probably originated from baraṣu 'to shine, illuminate, lighting'. Another Akkadian basic form is bēru 'élite (of troops)'; can also mean 'élite of an administrative body (the Senate?)'; anyway bēru has also meaning of 'chosen (relative to objects, garments, inhabited places)'.

The Akkadian language then make it possible to consider Byrsa primarily as a 'residential choice location'. Which adapts perfectly to the "Palatine Hill" of the Carthaginians.
3.2.4 THE ADJECTIVE

Adjective characterizes or defines or modifies the noun in noun-phrase. It also is part of the verb-phrase, integrating it as verbal predicate. Sometimes it also has a predicative function also accompanied with other verbs which need a complement to "preach" something. Cussu caďdu est (paret) zoppu 'that horse is (appears) lame'.

Then Sardinian adjectives, as all the euro-Mediterranean adjectives, can be attributive (or qualifying: eg. The powerful king) or predicative (eg. The king is powerful).

Aside are the determinative (or demonstrative) adjectives, which are the same as distinctive pronouns and remain limited to a few uses.

Note: Almost always in Sumerian language adjectives outgoing in -a are a clarification or strengthening of the simple adjective: example kalaq 'strong' (generic), kalagga 'powerful'; imidug (imidug) 'spoken word' > inim dugga 'the spoken word'. Apart from this specific shape, a certain tendency of Sumerian to finish the adjective in -a (the so-called ḫamṭu participle of the verb) persists not only in the Greek adjectives in -a (eg. idiota, patriota, polyglotta) but also in Italian and Sardinian.

3.2.4.1 Qualifying adjectives

- Adjectives in -u

Their suffix has base in Akkadian adjective, which ends in -um (including verbal adjectives). To this form, which is widely prevalent in Sardinian language, adapts also the suffix of Latin adjectives in -us, -um (GA 25-26). Examples:

CINU 'battered', 'small', 'rickety', 'run down'; 'wretched, miserable'. For the etymology go to p. 172.

ETZU, běțzu Log. 'old', Camp. bécci. For etymology go to p. 240.

ISÁBBITU, ižábbidu 'umprudent' but also 'fool'. For etymology go to p. 186.

MANNU 'great'. There is no linguist who doesn't match it to Lat. magnus 'great, mighty', of which no one knows the origin, the less anyone knows the source of the link -gn-. Indeed, his base is Sum. maḥ 'great, mighty' + na 'man' (maḥ-na): literally 'big, mighty man', from which originated the denominable Latin adjective. The Sardinian language has developed independently the lemma mannu: in fact the loss of Sum. -ḥ- in body of speech is a typical law of Sardinian language, and not belongs to Latin, where they pronounced the whole word magnus (to shame of linguists raving on the derivation of Latin velars from Bitti's dialect).

MARTZU 'rotten' = lt. mārcio. It's said especially of "fermented" cheese, full of mites, a quality much appreciated by Sardinians: casu martzu 'rotten cheese'. It sits alongside the Latin forms marceō and marcescō 'I'm crushed, defeated, wet'. But both Sardinian and Latin terms have base in Akk. maršum 'sick, weak, full of infirmities' < marāṣu 'to be(come) ill'.

MARU in northern Sardinia it means 'bitter, unpleasant taste'. This adjective doesn't come from Lat. malus but from Akk. marru, which means 'bitter, salty', therefore undrinkable and harmful, bringer of death, which gave Heb. mār, mār 'bitter'. In any way between the entries of the two languages there have been, in time, overlap.

NŌU, ndūbu 'new', archaic word that also prevailed in Italian peninsula (see Lat. nouus, novus). Its etymological basis is Sum. nu 'sprout, new born' + u (nominal suffix). Once again, we see the materialistic bases from which he took his first steps the Mediterranean and Middle Eastern language.

- Adjectives in -e
Sumerologists admit (albeit with some difficulty) the separate existence of an adjectival demonstrative particle [e] from the same phonetic of ergative and directive in [e]; because of this they doubt whether **alan-e** indicates a 'statue' (+ demonstrative), or if **alan-e** is at directive case (SG 7.3). The fact is that in Sumerian there is a suffix -e; existed and exists even in the nouns and adjectives of Sardinian language. At § 3.2.3.3.2 I thoroughly clarified the issue, stating explicitly that in Sardinian nouns the suffix -e has etymological basis in **Sum. -e**, nominal ergative case (animated and non-animated). Here I declare that adjectival Sardinian suffix -e is an old demonstrative, and as such transforms the nominal radicals in adjectival.

Examples in -e amongst Logudorian adjectives are quite a lot: es. bete, birde, dēbile, durke, forte, minore, potente, serente.

In Sardinian language there is a distinction between Logudorian -e and Campidanian -i (already discussed in the paragraph quoted here): hence ābbili, birdi, dēbili, drucci, fotti, pabādi, padénti. The latter is a participial of action in -ent from Akk. pādu 'to imprison'. (Who attends the Sardinian wilderness appreciates the significance of this substantivized adjectival).

Identical results we have in Italian (this is further confirmation of Sumerian inheritance in the peninsula); indeed we can say without doubt that Sardinian forms in -e are very often a repetition of Italian ones in -e: à bile, dēbo le, dolce, forte, verde... That shows a certain "influence" of Italian in the many millennia of common Tyrrenian history (at least for certain forms), and inversely demonstrates the endurance of Campidanian to such influences. In this case, however, we note the common destiny of Campidanian with the Sicilian and Calabrian (suffixes in -i), which likewise have resisted to influence of the center-Italian -e. In my view, the concept of "influence" is wrong. So it's necessary that studies of these suffixes go and see in other direction, keeping always in mind that in Mediterranean sea there was a great Semitic Linguistic Koiné.

- **Adjectives in -ánu**

Normally these adjectives belong to three classes: 1 former patronymical surnames (eg. Mariniánu and Visani: see § 3.2.3.3.3); 2 origin (eg. surname Cadelánu 'from Catalonia'); 3 ancient quality adjectives (eg. surnames Mezzánu, Miggiánu: see § 3.2.3.3.8).

But this suffix indicates also the profession, etc.

- **Professional adjectives in -éli, -éri**

Those adjectives follow the etymologic pattern of nouns with the same suffix; thus go to § 3.2.3.3.7.

- **Adjectives in -énu**

Normally, Sardinian adjectives in -énu (Lat. -ënus) indicate the collective appearance in an adjective of gender or origin < Sum. -ene(-en) mark of plural.

- **Adjectives of origin in -íncu**

This suffix once had a large Eurasian expansion. I post here only two main etymologies. Inside the lemma Busíncu the entire problem will be discussed.

**BUSÍNCU**, a surname indicating properly the inhabitant of Bosa. For etymology go to p. 253.

**BIDDÎNCULU** (read bidîncuru). The arrogance of Sassari towards li bidîncuri dates back to when Roman colonists of Turris Libysonis, colonizing the România and pushing back the...
Corsi and Balares (thus also the Sennoresi, relegated to a fate of shepherds on the hills), also led to a linguistic difference. Sassari, after the decline of Turris because of the Arabs, lived the destiny of a capital city, and ruled the Romania, imposing the Latin language (spreading it to Sorso, Turris, Stintino, in Nurra, at S’Alighera), and letting despised (or feared?) populations of the hills (li biďdāncuri, from Lat. villae + incōlæ 'villagers') speak the ancient Semitic language and live a destiny of tributaries of the products that Romania had not (timber, honey, wax, pigs, hams, sausages, working oxen, horses, sheep, cheese, cottage cheese, milk, yoghurt (giôddu), meat, wool, hides, horns, wine, oil, baskets).

The suffix of origin -incu (or -incul) has basis in Sum. in 'sector, demarcated area' + ku 'to place, put' + lu 'man, person'; therefore meant 'person who stays or lives in a precise site'. Busincu 'who lives in Bosa', Sussincu 'who lives in Sorso', Lurisincu 'who lives in Lars', are shortened suffixes (-inculu), meaning 'inhabitant of...'.

In turn, Latin suffix used by the original Sassarians (villae + incōlā > *bīḍdjincola) is distinguished for the ending in -la. This is based on Sum. la 'to bind, hang'; then Lat. villae-incōlā meant 'that is settled, tied to the territory of the village'.

- Adjectives of origin, profession, quality in -inu

MUSTADÎNU 'must coloured'. At Lollove su Böe mustedđînu, at Mamoìada sa Vacca mustedđîna is a demon, thus became after the vigorous forgeries made by Byzantine clergy in the Middle Ages. Its basis is Akk. muştēlíum, muştālu(m) 'God that takes into account, acting (for)' + inu(m) 'eye' of God, with synthetic meaning of 'Eye of God the Merciful'. In pre-Christian times was one of the epithets referring to God during religious functions.

PATTARÎNO surname of Italian origin, but was a Mediterranean word, based on Akk. pattaru 'battle bat'. So the pattersino was 'the one who went in battle with the bat'. The suff. -ino in this case pointed to the profession, such post-ino, netturbo-ino, arrot-ino etc.

POSADÎNU 'coming from Posàda'. As noted at § 3.2.3.3.6, the suffix -inu in Sardinia means the origin too. For etymology go to p. 254.

- Adjectives in -is

Sàssari, Çàgliari, Ùsini, Sënnori, Bùnnari and other place-names or hydronyms three-syllable ending in -i, which have first stressed syllable, handed down the Latin emphasis and the same suffix -i from Lat. names in -is, while their radical is almost always Sumerian-Semitic. There are also many bi-syllabic adjectives with suffix -is. Examples:

PARI, PARIS 'equal', 'the same', 'a draw, equalized'; also 'flat, plain', 'together', 'level'. It has the corresponding in Lat. pār, pāris 'equivalent, equal', 'companion', 'fair'. They ignored the origin, which is Sum. ba-ar 'half' < ba 'to divide into parts', parallel to Semitic bases meaning 'to split': Akk. par-'u 'sliced through', parā-'u 'to cut off'; similar to Lat. pars 'part', Akk. parṣu 'divided' < parāsu 'to divide'. This adjectival term becomes an integral and inescapable share when it's inserted in the phrase perda asuba e pari (see asūba e pari).

IN CIÀBI. In Sassarian dialect, ciàbi is obviously the 'key' < Lat. clāvis. But there is a phraseological formula with qualifying (or attributive) functions, on which we must reflect: it's Sassarēsu in ciàbi 'authentic Sassarian'. In the answers to questions like: de inùe sèse, tūe? 'where are you from?', they respond with a phrase of which no one has ever solved the riddle: ēju soggu Sassarēsu in ciàbi 'I am authentic Sassarian, born and raised in the city, among the common people'. No dictionary can help you to grasp the most ancient meaning of the phrase, if you don't turn to Ugaric base ki-a-bi 'equal to the father' (from ab, 'ab 'father', genitive -i in presence of preposition). Sassarēsu in ciàbi therefore means 'Sassarian par excellence, native of Sassari, having a Sassarian father'. It's more difficult to see the origin of the phrase in Akk. qabû(m) 'name, called (by name); to designate, appoint.'
- Adjectives of origin in -késu

No longer we are able to tolerate the silence of linguists in that regard; so I at § 3.2.3.3.4 faced the ethnic adjective Bittikésu and the like, and especially the medieval technical term buiakésu.

- Adjectives in -ùnku

This Sardinian suffix is a contamination (forgery) of Sardinian-European suffix -ìnkù, which originally pointed to the residence (eg. Sussìncù 'native of Sorso'), then in general the state, the relation: eg. Camp. spullìncù 'naked'. In fact -ìncù has etymological basis in Sum. in 'sector, demarcated area' + ku 'to place, put'; thus originally meant 'who is settled in a specific site'.

Apparently, -ùnku is the historical outcome of the overlap of Sumerian suffixes in -ùnu (-ōnì) to those in -ìnkù: hence -ùn-cù. The counter is in Sassarian substantived-adjective biĉḍìnculu 'inhabitant of the villages', which, regardless, has also the outcome biĊḍùnculu.

We can say that many of the outcomes in -ùnku (as also those in -ìncù: § 3.2.3.3.6) are substantived adjectives. Reference to § 3.2.3.3.14 where you read the etymologies of corronca, pedduncù, perrunca, piddoncu, pillonca.

3.2.4.2 Verbal adjectives (ie determinative deverbal adjectives)

An important premise: the Akkadian attributive adjective is declined as the name (except masc. pl.).

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From these Akkadian declinations can be easily seen that the endings of Campidanian male and female adjectives retain the same Akkadian pattern: masc. -u, fem. -āda (eg. cassáu - cassāda). This happens more so with deverbal adjectives. Obviously, not all Campidanian adjectives follow this majority pattern; also don't follow it all Akkadian adjectives.

Very often in Sardinian, Italian, Akkadian etc. the adjectives are deverbative (verbal adjectives: see § 3.2.3.3.13 too), and properly describe the state or condition resulting from the action of verbs from which they are derived. Many of these deverbatives have maintained the suffix of the past participle, many others have become common names (chain verb > adjective > noun), as it is for Camp. sciāccu 'destruction', an ancient verbal adjective from Akk. šakkūm 'crumbled' (It. sacco: of a city) < šakākum 'harrowing, spraying, make crumbs'.

As will be noted in the paragraph quoted on, there are many words suffixed at the same way as past participles. This concerns especially the surnames; and yet most of the surnames don't belong to the verbal adjectives, as it's evident in Addāu, Agatāu, Alvāu, Arāu, Arbāu, Ardāu, Bāu, Buttāu, Caďďāu, Chīľāu, Corrāo, Dāu, Ebāu, Ganāu, Iddāu, Labāu, Serrāu, Uzzāu, ecc. (see at § 3.2.3.3.13).

Let's see some examples of this complex situation:
ALLILLONÁU, p. p. of Camp. allillonaisi 'to become down in the dumps, to stun'. Base in anc. Akk. lîlu 'idiot'.

ANNUÁU p. p. 'clouded' (cf. Lat. nubes 'cloud'). Base in Sum. nu 'sperma' + u 'Earth': nu-u 'Earth's sperma'. This was the primeval name of the cloud.

ARREBASSÁU 'burnt by the sun' (Quartu S.E.). Base in Akk. aru 'hide' + bašālu 'to be cooked'.

CHILÁU, Chilláu Sardinian surname based on Akk. kilātu 'a barrier' (in irrigation canals); you can notice this Akkadian name exceptionally assumes the feminine ending -atum, whereas the Camp. term loses -t, according to the prevalent pattern in Sardinia.

CUÁDU, Quádu is surname corresp. to a Sardinian term of bird, from Akk. ḫu’a 'owl' + Sum. addu '(a type of bird), meaning 'bird owl'. There are many birds that in Sumerian-Akkadian are referred to with a formula "bird X": see for example the name of bird genti arrūbia. From ḫu’a 'owl' in Sardinian we have cúa, cuba 'act of hiding'. But the infinitive cuáre 'to hide' is a clear denominative, being cúa an original noun. In Sardinia, then, fâghere a sa cúa 'to sneak' isn't a crystallized phrase from verb cuáre, but it means exactly 'acting as the owl', 'acting in the way of the owl'.

CUÁU Campidanian p.p.; go to Cuádu.

FURRIÁU, furriáda p. p. of furriái 'to turn, change, pour (liquid), throw away, go back', 'hurl away' and the like. Etymological basis Sum. bur 'to cut, tear off' (hair, etc.), melted then with Sum. bur 'to spread out, cover': both terms have left their mark in Sardinian language.

INTESORÁU 'strongly darkened skin (from the sun)' (Quartu S.E.); base in Akk. tešū, tezū 'to defecate' + Sum. ur 'to rub, anoint'. Those who dryed his skin to the blazing sun in the past received an apt epithet: 'smared with shit'. Sardinian infinitive is lacking.

MEMÉO surname which was a Sardinian term based on Akk. memētu (term for a girl), with subsequent loss of -t according to Campidanian phonetic law relating to masculine adjectives.

MUSCÁU is a white wine from Sardinia, also a surname. Its etymological basis is Akk. mû 'water' but also 'order, rules (cosmic, with reference to the cult)' + șūhu 'laugh', also 'drug, aphrodisiac spell, which leads to laughter'. So the Muscāu wine originally was called 'spell water that leads to laughter' (because of its unquestionable goodness), 'water of laughter' for the fact that women drink this wine and they get drunk, indulging in long laughter. Here we have also the origin of Sardinian term muscāu 'hallucinated'. The Sardinian ending -āu is equated ad sensum with suffix of Campidanian past participle in -ātu.

3.2.4.3 Denominative adjectives

These adjectives are derived from ancient names, single or compound. The adjectives are obviously very numerous. Only one share has the final -tu (-du, -u) that characterizes the past participles. None of speakers today is able to understand the subtle difference between the individual suffixes of denominatives, partly because these suffixes, for the most part, are nothing more than archaic Sumerian-Semitic entries, bearing from the origin a semantic of its own. A fortiori we must be scrupulous to distinguish true from false denominatives, and as usual is the etymology to untangle the issues, as we'll see in the short list below.

ABBURRÉSCIU Camp. 'dead drunk'; former compound of Akk. a- (prefix with the same Sardinian-Italian value) + burru 'prostitute, sacred prostitute' + ešū 'confused, disheveled, botched with someone': in compound a-burr-ešū meant 'botched with a prostitute'.

ACCUGURRÀDA (atti) Orist. 'nerve superimposed' (Cossu 191). For Wagner it means 'tangled nerve'. In any case, he doesn't give an etymology. He doesn't even produce for cugurra (see below), of which doesn't explain even nature.

For cugurra there's Akk. kugurūm who is an officer 'barn supervisor', whose proverbial greed metaphorically gave its name to the weevil that eats the grain in the granaries. As for Sardinian atti accugurràda, to be understood literally as 'straddle limb', we must start from the concept of entanglement proposed by Wagner. In this way, the figure atti accugurràda reflects the way to come together, to "colony" de sas cugerras (I speak of earwigs), which pile up in the den by confusingly binding to each other.
AGOTTIÁDU 'affected by vitiligo' < gottiadûra (Camp.), gutti (Centr.), gutta, bûtti, ûtti (Log. and Mârghe) 'vitiligo'. Base Sum. āh 'foam' + ud 'sun': āh-ud = 'sun foam'.

ALLORIÁU Camp. 'whose mind is disturbed by cries or acts which disturb the brain so that he loses feeling and talking'. This term is phonetic variant of Log. allorìgâre, in configurations type Sassarian mi fazzi vini la lòriga 'he’s fraying my nerves', arrìgà a la lòriga 'to reduce to extreme patience'. To understand lòriga 'extreme patience' we should put in mind the physical state produced by a person harassing, or whiny, or very pedantic, we are forced to endure for a long time. Our excess of tolerance against him is - for reasons of education - somatized, but it operates the emptying of positive energy; finally we feel compressed, or exausted, without strength, unable to feel the positive vibrations of the soul, which at this point is off, violated. This is the time of flight, or the removal of the person who produces so much negativity; but it may be time for an explosion of anger and yelling (or violence) against the pedantic. Mi fazzi vini la lòriga 'he's fraying my nerves' has base in Akk. lurû(m) 'man with feminine voice' + ehé (a cry of lament) or, alternatively, rìqu(m) 'vacuum, exhaust': construct state lur-ehé or lur-rìqu meaning 'man of the feminine voice, emptied'. In this compound there is to imagine a man, who in itself has the feminine voice, which feels empty of energy; His voice will be even more feeble, puerile, ridiculous. This is the state, at least imagined and perceived almost at skin level, of whom is emptied by a pedant.

ALLUPPAU 'suffocated, drowned' (alluppái 'to drown, suffocate'). The etymology is based on Akk. a, ana (intensifier use, the same as Greek) + luppì 'a bag of skin'. The ancient meaning was similar to the current mafious practice to bind hands and feet of the victim on the back, and on the throat: he dies by strangulation.

APPIBIONÁU 'papulous, who has papules'; by Camp. pibìöni 'grain, grape' (or pupuyône). Etymologic base Akk. pium, pû(m) 'beak, snout', doubled to indicate the multiplicity, pi:pium: 'little beaks'.

ASURÍU, asurîdu, esurîdu, isurîdu 'greedy; stingy, narrow-minded'; Log. surîdu, sorîdu 'id.'; asuria Log. and Camp. 'gluttony, greed'; etymological basis Sum. aš 'desire, need' + ur 'to be generous' = 'covetous of abundance'. The original lemma is composed of noun + verb.

ATZÚDU 'audacious, bold, prompt, energetic', from atza, ácia 'courage', 'cheek', 'animosity'; the original meaning is 'tip', 'cutting part of a knife, a sword', a mountain ridge "humpbacking", rather "sharp", arduous, with rocky outcrops and often "knife-shaped". The etymological basis is Akk. ašù, (w)ašù(m) 'grow out', 'the rising' (sun, stars), 'sprouting' (vegetation), 'protrusion', and so on.

BISCAČCAĐA 'freckled'; also 'freckles'. Etymological basis Akk. biṣu, biṣṣu(m) 'droplet' + kakku(m) 'lentil': construct state = 'rain of lentils'.

BONU 'good' (cf. Lat. bonus) < Akk. bûnu 'goodness; appearance, good looks' < banû 'to be(com)e good, beautiful'.

BUDDÍDU (a) 'in inexhaustible quantities, in great abundance' (Cossu 276) speaking of lice that once haunted the skull of the people; a buddídu should mean, letterally, 'boiled', from buddîri 'to boil', but it's paronomastic term. The etymological basis is instead Sum. udi-du 'crowd, throng; rushes', in Sardinian, we also say: a furriadûra.

CURRÚDU Sass.-Log. 'horned', ie 'with horns'. Etymological basis in Akk. gurrudu(m), qurrudu 'mangy'; but the most archaic base is Sum. kur 'Underworld' + udug 'evil demon': kur-rudug, means 'evil demon of hell'.

3.2.4.4 Superlative adjectives

We have been accustomed to consider the suffixes in -ôni, -ône (It. -one) as a prerogative of superlatives. With due caution, we are able to confirm this linguistic usage, which is based on Sum. un 'to be high, arise'. In the Italian language and Mediterranean one, this Sumerian suffixoid affixed to an adjective guaranteed their superlative perception. In the Middle Ages it was also used for superlative of Charlemagne, called Carlòne. But again, caution is required. In fact, several names ending in -ône, -ôni, although Sumerian based, have distinct and distant meanings, as patronymicals in -ôni can testify (see § 3.2.3.3.3), and other types
of words in -òne. Particular outcome is then Camp. callòni, referring to the "erection", the "swelling" (just like superlatives) but belonging to different semantic field.

Established the role of Sumerian particle un for superlative degree, the Sardinian language, however, prefers repetition (iteration) of the simple adjective. We'll cover those just in a sub-paragraph. Also such use is handed down from Sumerian language, where - as appropriate - the doubled adjective indicated or the plural or the superlative: gal 'big', gal-gal 'greatest'. Sumerian adjective indicating color (or virtues, or the like), if doubled, it simply indicates a superlative, instead of a plural: zalag-zalag 'very pure'. At Ebla the natives called their city-state kalam-kalam, plur. and superlative of kalam 'the land'. Normally, the Sumerian doubling indicated the totality dingir-dingir 'all the gods', while plural was often expressed by suffix -ene (in personal names). The doubling was more used for non-personal nouns and adjectives.

The Akkadian language inherits Sumerian doubling to indicate the plural, and sometimes superlatives cases. Hebrew superlative is made the same way of Akkadian, with repetition of noun or adjective in the singular or plural, thus become superlative.

True and false superlatives. But in addition to the forms clearly doubled - we'll see in a moment - there is a plethora of pseudo-superlatives (words ending in -òni or having doubled root) which with superlatives may have no relationship, because of radicals that compose them. To complicate the picture, there are rare words (type bobbollèdża) enclosing in itself the superlative doubling plus diminutive in -èdża: a contradiction in terms. As though in bobbollèdża diminutive aspect prevails, we'll investigate it in that forum. Now let's see some "superlative" form. Only some of these are superlative.

BALLÒNE, Ballòni surname that was a Sardinian compound based on Sum. balla 'hat, headgear' + unu 'girl' > ball-unu = 'female headgear'.

BILISÒNE, pilisòne, kelleisònê, ghilisòne, lisòne, lisirìone 'strawberry fruit' (the fleshy and sweet red berry of strawberry tree). Base Akk. billû, pillû (a plant) + iṣu(m) 'jaws' + unû (a kind of meat) (construct state bil-is-unu, pil-is-unu) = 'plant that gives joyful pulp the palate'.

BUBBÛA, bûa shows 'sore', 'wound'. There's a tendency to relegate this word among childhood terms. But it's not allowed. Zonchello (DMCDS 24) reported for the terrible 'anthrax' the name sa bûa 'è coghere 'the plague to burn' (with a hot iron, the sole remedy of the time): it means was not childish. The term has etymological basis in Bab. bûtu'ul, pl. bûbu(m)âtu 'pimple, pustule', Aram. bûa 'bubble'. See Sum. BU'UD.bar 'impure male'.

BUNNÀNNARU, bunnánneru, erba bunnánneru (Teucrium flavum L.). This herb has the same name as the village of Bonnànnaro. Both lemmas are based on Akk. bûnu 'face' of God, 'please, good intention' of God + Nannàru(m) 'Moon, Moon-God; Light of Heaven', written in the construct state bûn-nannàru with the overall meaning of 'benevolent Face of the Moon God'. Originally in the village site had to be a temple for worshipping the Moon. Unless Nànneru have etymological basis in Sum. namNE.RU '(oaths) oak'. While Nànnaru can have a base in Sum. nànnar 'music, musicianship' < nâr 'musician, singer'. But na and nâr in Sumerian also mean 'stele' (which was the stone stuck erected to worship the deity): nannâr = 'stele of Steles' (this also was an epithet of great respect, as each stele was erected in honor of God).

In the first case referred to the Moon, Nànnaru can be dismembered between Sum. components Nanna (superlative doubling) + rum 'perfect': nan-nàr-unm = 'perfect stele of Steles' (epithet of God). In Sardinian we preserve the ancient sacred name Nànnài: ex. su carru 'e Nànnài, which in the mythology of Sardinia is the 'thunder'. Nanna in Sassarian dialect means 'sleeping' (child language); ti porto a nanna 'I'll take you to bed, to sleep'; ajo a nanna 'well, I'll take you to bed'. The term appears throughout the Mediterranean, and beyond. We have Skr. naná and Gr. vénvoç, vûvûa, vûvûa 'maternal uncle or paternal', English nanny 'a woman who is paid by parents to look after their children', nanny goat 'female goat'.

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The It. (and Sardinian) ninna-nanna/’lullaby’ of mother who sends baby to sleep, repeat the Sumerian term, filtered through the Gr.-Biz. vi-vvavva. Nannai in Camp. also indicates the ‘money, coin’; Log. nenné. This term is considered by linguists ipochoristic, childish, while it’s the oldest Sardinian form indicating the coin. Romans indicated the ‘money’ with antonomastic monéta, from Junó Monéta ‘Juno cautionary’, in whose temple there was the Mint. At Ur the temple of Nanna entrusted to merchants a certain amount of tissue with a mandate to return to Ur copper ingots (which had a certain weight, such as Sardinian-Cyprian ox-hide ingots, and therefore counted as currency). The merchants, on their return from Dilmun, pay a tithe of precious merchandise (copper, precious stones, coral, ivory). So the big temple became the public bank in the city-state.

CAGALLONI Camp. ‘turd’ (semi-solid human excrement). Sd. caggáre, contemporary of the Latin one, is Mediterranean lemma based on Akk. ḫahu ‘mucus, a soft thing’, from which Sd. infinitive cagg-āre and Lat. cacare. The second member of caggallōni (-lōni) has no Latin forms. The whole lemma is based in Sum. ḡal-ḡal-럼, agglutination of ḡal ‘stick + ḡal ‘to roll’ + ḡum ‘snail’, meaning ‘stick rolled at spiral’. Note the doubling of ḡal, coincidentally due to agglutination of two homophones with different semantics.

In the current caggallōni we see, in every way, an easy passive mediator for semantic confusion, produced and slowly imposed by Byzantine monks, who in Sardinia in the dark ages of the early Middle Ages were busy to erase or render harmless, even ludicrous, all manifestations of the so-called pagan religions. In this way, they sat off from Sardian term used to indicate the protective deity, which was Akk. al-lumu(m), properly ‘maternal uncle’ (so called even today as part of Voodoo religion), also used as a personal name, but mainly showing the protective deity. It was used (coincidentally) a superlative form of ḡal-lumu ‘protective deity’ (doubling ḡa-ḡal-um), leading to confuse this term with the sacred Sumerian term already in use (ḡal-ḡal-럼 ‘turd’), resulting in a stroke the progressive disappearance of the sacred term to the exclusive benefit of the vulgar term.

CALLÔNI Camp. lemma designating the ‘testicle’ (Log. cozzōne) based on Bab. gallū, gallū ‘(human) genitals’ + Sum. un ‘to arise’; qall-un = ‘what gets up’ (originally it was more referring to the penis).

CANCARĀDU. Wagner, with judgment, didn’t felt like putting together Sd. cànceru, càncaru ‘crab, spasm’ with Sd. verb cancarāre ‘to numb, stiffen’. Indeed, cancarāre is typically Jewish, expressed with the doubling to express the effect-limit. It derives from kar ‘cold’, karā ‘cold, frosty’: kār-karā. See Bab. kāru(m) ‘be stunned, numb, incapacitated (limb)’. The -n- contained in the syllable of doubling is the effect of admixture with càncaru.

CIDÔNE surname which was an archaic Sardian term, based in Sum. kidu ‘musical notation’ + unu ‘stick’. By that we come to know Cidône originally pointed to stick used to beat the times of musical notes.

CRABIONE Log. ‘immature syconium’, the one that is slow to mature and don’t reaches maturity. In CSP 378 is caprione. Wagner offers it from Lat. ficus caprius = capreus in gromatici (ThLL III, 357). However, both terms are based in Bab. hārāpu(m), hārābu ‘to lag behind’ (in maturation of fruit, with reference to all sorts of fruit trees) > ḡarpu (‘autumn’) which retards’.

CUCGĀDU surname with a base in Akk. qaqqudu, Ug. qodqod, Hebr. qōdqōd ‘head, top, summit of the skull’. Oldest basis is Sum. kūr ‘mountain’, with doubled word: kūr-kūr > Heb. qōdqōd. See Sanskrit doubling kāhira ‘hard’ (OCE 866), and also Gr. Κόρη-κρασ ‘biting’.

CUCULIÙ, Cuccullōiu surname corresp. to noun cucull(ī)a ‘lark’; this term is Mediterranean, based on Sum. ḫul ‘to rejoice, be glad, enjoy something’, doubled according to Sumerian use to denote excellence, superlative + iā ‘oh!’ (exclamation): In composition ḫu-ḫul-iā > Cucculīa meaning ‘(she who) is pleased very much with exclamations’: this is the typical behavior of lark, which is the only bird that sings in flight, rising perpendicular and trilling loudly.

CUCURU ‘head, top, tip, summit’. For etymology go to Cuccādu. Doubled lemma.

CUCURUMEDDU Sass. ‘tumble, somersault’. This compound word has the first member derived from cùcçu ‘pointed top’ but also ‘top of the head’; it derives from a base corresp. to Akk. qaqqudu, Ug. qodqod, Hebr. qōdqōd ‘head, top’. The oldest derivation is from Sum. kūr ‘mountain’, doubled. In Sardinia, as you know, -d- often rotacizes, so qōdqōd > cùcçu > cùcçu. As to second member of the compound (-mečdu) this also has Akkadian base,
from mēlulu 'to play, work'; with the loss of the first -u-, was produced -mellu > -meďdu. The whole term means 'game with his head', and we can imagine that in ancient times it was just that: just look at the behavior of children, putting his head to roll.

CUDÔNI a Gallurian surname which was a Sardian feminine name, based on Sum. kud 'sweet as the honey' + unu 'daughter' = 'honeyed daughter'.

CURCÛRI, craccûri, carcûri Camp. (Ampelodesma mauritanica Dur. Et Schindtz). The name of this spectacular plant that prefers marly and arid soils, with its hard rod even three yards long, has base in Akk. kūru 'rod, cane', doubled (kūr-kūr) to express plurality of rods supplied by each bush.

FRASSÔNI Gallurian surname, linked to Frassu, corresp. to phytonym frassu 'ash', based on Akk. baršu, burāšu, Hebr. b(e)rōš 'a kind of juniper' (Juniperus). Suffix -õni is based on Sum. unu 'territory'. So Frassôni originally meant 'territory to ashes'.

GANGA, Gangas surname corresp. to noun gangas 'amigdalite or tonsillitis' of man and pigs. The Sardinian dual gangas is Sumerian doubling indicating the whole or, as appropriate, the plurality: base in Sum. gan 'being pregnant', doubling gan-ga (>Sardinian dual gangas), meaning 'two pregnant bellies', 'two pregnancies' (a nice metaphor).

GANGÔNE surn. based on Sum. gan 'being pregnant' + gunu 'hatching (egg)' = 'swollen tonsils exploding, emitting pus'. To understand the construct, see Ganga.

GOLOGÔNE. The sources of Gologône are famous for the beauty and for being the most powerful of the island. The hydronym also occurs in Corsica: Golgo. In Sardinia Golgo occurs in Supramonte (Baufné, Orgòsolo), indicating a 'deep sinkhole', a 'deep cave'. Similar but not identical words (gurgûzu, gorgoèna, etc.) indicate the 'throat cavity, esophagus', also the 'neck of the bottle or jug'. In certain parts of the island gurgu also means 'path between two fields, sunken trail'. Su Gologône is a powerful resurgence that emerges from several tens of meters below the rock, doing a river. The etymological basis is Akk. gullu 'bowl', Heb. gûlî 'cup' + Sum. gu 'strength, momentum' + ne 'strength, momentum'. The doubling, expressed with two homologous but not homophones words, makes the idea of superlative referred to power.

GONÔNE is the landing place of Dorgáli. It takes its name from a strange limestone mountain that dominates at north, relatively high, very steep, with a basaltic plateau on the top, which makes it very similar to an altar dramatically exposed to sea. At one time this coast had no home, and it was the basis for the pick up of coral and fishermen from Ponza. But even before it had to be a site of prayer to which Nuragicians went to get closer to God. Gonône has the etymological basis in Sum. gune 'worship center', or perhaps gun (sacred) settlement' + unu 'temple'. In the early days upon that plateau it seems there was a temple or a tèmenos to Sun God, which had sacred functions and served as a beacon for sailors.

LUTZÔNI surname based on Bab. luṭṭu(m) 'cup' + Sum. unu 'meal': = 'bowl for eating'.

MANNIRÔNI surname based on Sum. maḥ 'great, mighty' + nu 'man' (maḥ-nu): literally 'big man, strong man' + ir 'power' + unu 'maiden', meaning 'daughter of a man full of power' (personal name).

MANNÔNI, Mannône surname with the suffix of affiliation, from Sum. unu 'girl, daughter', which meant 'woman of the Mannu's family', 'Mannu's bride'.

MASTRÔNE surname which was a culinary Sardinian term, based on Akk. māššu 'prince, leader, guide' + turrôni 'nougat' < Akk. tûru(m) 'turning, reversion' + Sum. unu 'meal'. Mastrone meant in origin 'first quality nougat'.

MEÔNI surname based on surn. Méô + Sum. unu 'girl, daughter', which meant 'girl of Méô's family', 'Méô's bride'.

MISTRÔNI, Mestrône surname in Quartu which was a male Sardinian name, based on Akk. mišu 'night' + tûru(m) 'shelter' + Sum. unu 'site, dwelling', meaning 'place for the night shelter'. It recalls the sacred duty of hospitality for travelers.

MUSSINGALLÔNE fantastic character of Nûoro; of him people tells so many stories that vaguely resemble those of Baron Műchhausen, or those of Plautus' Miles Gloriosus: authentic brag, bluster, joke reports. A popular etymology much in vogue (a proposal, needless to say, from the usual erudites of village) plays Mussingallone as Monsieur Gallone, and no one gives reason for the French word monsieur instead of the proper Sd. tziu or cosinu or donnu or don. Indeed Mussingallone is a character of the highest antiquity; the name is based on Akk. mussû, wussûm 'distinct, clear, verified' + gallû, qallû 'male genitalia', with the overall
meaning of 'certified jerk'. The suffix -one is from Sum. un 'to arise (the same as qall-un = 'what gets up').

NÉNNIRI, nénnari, nènneru 'gardens of Adonis': pots of slender and whitish seedlings (usually wheat, barley), grown in the dark to honor the Christian day of Tombs. Su nènniri is used in Sardinia also for St. John's feast (June 24). The 'Gardens of Adonis' were also used by Phoenicians for Adonis god, who died and rose again, and also by Egyptians for the great god Osiris (also subject to rites of death-resurrection). Su nénniri, now understood tout court, in its global entity, such as "jar that contains wheat sprouts" or, conversely, as "wheat germ (contained in a jar)"; is exposed as a symbol of mystery act of a collective grief, but also as act of faith in the resurrection of God (in this case, the belief in resurrection of Jesus son of God). Etymological basis is Akk. nîru 'prayer', an ancient doubling (form of plural or superlative), which can indicate both the number of seedlings of the jar and the plurality of the jars on display.

PELIZZÔNÌ Italian correspondence of Sd. surn. Pedditzi, which was an agricultural Sardian term, based on Akk. pelû(m) 'egg' + iššû 'tree', meaning 'tree of the eggs' (referring to date palm) + suff. -ôni, based in Sum. unu 'girl'. So Pelizzoni once meant 'girl of Pelizzo's family'.

PERAZZÔNA patronymic surname, based on pers. Pera 'Peter' + Akk. aḫu 'brother', meaning 'brothers' Pera', 'Pera's family'. Suff. -ôna is based on Sum. unu 'maiden'. Significance regarding originally a woman married to Perazzo.

SÀSSARI name of the second city of the island, from Sum. sar 'garden, vegetable garden; network of gardens', reduplicated (and simplified) to indicate the totality: sas-sar- (+ toponymic Hebr.-Ug. suff. -i); originally meant a 'vast network of gardens'. Sàssari is also called Thàthari: the city then has two names, a rare case in Sardinia. Even Thàthari is reduplicated: Tha-thar- (+ -i). Root Thar- as Tharros: both with hard pronunciation: Tà- for Tharros, Tà-țarr- for Thàthari.

TÔRTURU last name which was Sardinian and Mediterranean (see lt. variant Tùrtura, Tòrtora), based in Sum. tur 'small'; 'newborn baby'. The superlative doubling tur-tur pointed in origin to the 'turtle dove', and from there also arose the Latin term turtur.

ΘΟΘΘΟΡΙΟΥ (Bitti, Oroséi), sattsarói Camp., tattaróyu Log. 'aro o gigaro' (Arum italicum Mill.). Θοθθόριο is iterative (Θο-ΘΟ-ΡΙΟ) with superlative function, based on Akk. tarû(m) 'to lift' tail, penis or another. Its spadix, like an erect penis, speaks for itself.

The real superlatives

BÈBBERE surname based on Akk. bêru 'select', 'élite' soldiers. Be-bere is a classic Mesopotamian doubling with superlative function, thus we can translate as 'selected troops'.

BÈTE Centr. and Log. 'very great'; una bete conca 'a very large head, inordinately large'. A history to itself make, in Sardinian vocabulary, exceptional superlatives such as bète (which is an ancient metaphor). It has etymological basis in Akk. be'tu (a commodity: measured in gur). The gur is a Sumerian unit, then Akkadian, of capacity; it's also a jar or container to measure. Evidently, it was from this standard-pot, rather large, which took off the Sardinian generic adjective.

Doublings

In the incipit of this paragraph I spoke of Sardinian words doubled with purposes normally superlative. And we know that is not always true. Sometimes such words may indicate the repetition, iteration, sometimes the intention or the imminence, even a state upside down compared to the superlative: namely the progressive rarefaction.

Words indicating "rarefaction" almost always end in -i: funtana gutti-gutti 'fountain trickling', istare sonni sonni 'dozing', mandigâre piki biki 'snacking', istâre assu vushi vushi 'wander like a spindie', andâre tzoppi tzoppi 'limping', foug vari vari 'fire still burning under the ashes', assè cagi cagi 'be just about to fall' (a drunk), etc. Just as in Akkadian, not all entries, however, take the affordante in -i; some take the affordante -u, others affordante -a. Below I analyze a small group.
**MUSSI-MUSSI** is the ‘scarecrow, bugbear’, a being of whom we are frightened. Babylonians used the verb bā'u(m) meaning ‘to make’ evil signs, ‘to pass by’.

**BRAGHI-BRAGHI** Sass. ‘strawberry tree’ (*Arbutus unedo* L.). According to what we know about etymology of many phytonymic variations of *Arbutus unedo*, this lemma too describes the splendor of the fruit. In fact braghi-braghi is a Sardinian phytonym, iterated to express the importance, based on Akk. barāḫu ‘sparkle, shine’.

**BUDDI-BUDDI** is a rather flat valley, fertile and moist north of Sassari. The lemma is a back-formation, doubled, meaning ‘site full of reeds, reed bed’, from neo-Assyrian budduru, butturu ‘bundle of reeds’.

**CICCA-CICCA**. In Logudoro and Sassari is a customary lemma: cicca-cicca. Phrase concerning denial, exclusion, restriction. *Deo mi mândigo su pane, e tue cicca cicca*: ‘I eat the bread, and you nothing (you is denied)’. They say to people in punishment (eg. children), to them we must exclude from a good; the phrase is accompanied by overlaying a cross indexes and rubbing the top one over the bottom, as if to symbolize the filing of the underlying index. Sardinian dictionaries don’t recognize the term, which seems to have etymological basis in Bab. ḥiqi ‘mixed, diluted (beer, oil, wine, etc.)’.

**CIUFFI-CIUFFI** (*Acantus mollis* L.); it’s Sardinian lemma based on Akk. kupp ‘source of water’, or kupp ‘tank’, or preferably Hebr. kaf ‘looped hand, foreleg’. The third option seems more reasonable, given the shape of this beautiful plant, whose volutes stimulated Greeks to invent “Corinthian capital”. In any way, first and second option also seems to be reasonable for the fact that acanthus prefers very moist soils, even spring sites, with deep humus. Not surprisingly, the plant grows mainly in territories at north of the island, where the rainfal is double or triple compared to south of island, and where the soils (especially those of soft limestone) create to acanthus a good humus.

**CU-CU** is the cry done by those who play hide and seek: in practice, one is hidden and exclaims cu-cu!? until the seeker does not find him. Typical is the hide and seek made by mother with baby: she calls him while hidden exclaiming cu-cu!?, then she reappears. At Quartu S.E. we use the phrase giogá a màsta-cùa ‘play hide and seek’. Masta-cùa is the game of ‘hide and seek’. It’s not recorded in dictionaries, yet it’s as archaic as cu-cu. Mastacùa is a compound with base in Akk. massūtu ‘call’, ‘read aloud’ + ḥu’a ‘owl’. The compound was read as mass(u)t-a-cùa ‘call as an owl’; then they lost its meaning. Cu-cu!? recalls the Akkadian name of the owl (ḥu’a). The lemma cu-cu is not superlative. I insert it here for you appreciate semantics and distrust of forms.

**FILA-FILA** (*Omnithogalum umbellatum* L.). Base in Akk. pililù ‘homosexual lover’.

**FRARI-FRARI** ‘hot ash with spark’. This lemma is based in fraria, also known as fari fari, frai’dža, fraissas, cardufari ‘hot ash with spark’ (Oristano). Etymological basis is Sum. bar ‘burn’. The iterative figure fari fari (typical Akkadian form) seems right if we consider the so called fire, which looks at moments under the white ash.

**GIŰRU-GIŰRU** Sass. ‘nasturtium, watercress’ (*Nasturtium officinale* L.). Etymology is Akk. ya(‘u)rû, ayyaru(m), iyarûm ‘flower, rosette; a certain type of flower’. With this name a series of important flowers are shown. The doubling of the word is a superlative kind and refers to the fact the grass is well-known and cure a long list of ailments.

**IZZE-IZZE**. This fountain is in Aritzo land, base on Phoenician is’ (izza) ‘flow from’, Aram. ittas ‘dito’, allotrops of mitza (a Phoenician word too).

**LIZINU-LIZINU**, lizinidu in Log. est nadu de robbà chi est cossumida a forza de l’impréare, istramàda (Puddu), ‘clothing worn by the excessive use’. Etymologic base Sum. liš ‘crumb, scrap’, hence It. lisciàre.

**MUCCU-MUCCU** a Sass. phytonym, the same of Camp. burraccia, (Ogliastro) brráscia ‘borage’ (*Borrago officinalis* L.), also ‘bugloss’ (*Anchusa azurea* Mill.). This plant seems to produce mucus, It. mucus, Lat. mucus, Sd. muccu ‘product of secretion of mucous glands’ based in Hebr. mûg ‘to melt’; cf. Hebr. maq ‘putridity, rottenness’ (Semerano *OCE II* 477).

**MUI-MUI** (béntu) Camp. ‘whirlwind’. It’s an easy paronomasy from Akk. mummu ‘a scraper’, ‘scraping, skimming, peeling’, treated over the centuries as a doubled word (superlative): from mummu understood mu-mu was produced müi-müi with typical Hebr.-Ug. paragoge -í.

**MUSSI-MUSSI** ‘hare’s-tail’ (*Lagarus ovatus* L.). This phytonym, doubled in superlative terms, seems a corruption, a paronomasia arose in the Middle Ages by the sound output to retrieve
the cat. The phytonym is based in Sum. mu 'incantation, spell' + si 'to remember': mus-si = 'spell to remember' (due to the poetic form of this plant).

NUGHE-NUGHE (Cynoglossum creticum L.), Sardinian noun, based on Akk. nuhḫuлу 'scarred', which in medieval and present Sardinia they preferred to call nughe-nughe with the original meaning of 'all (full of) scars'. Cause of this denomination is in the fact flowers of Cynoglossum, especially Cynoglossum creticum L., have numerous streaks that gave the idea of scars.

PILI-PILI 'wild garlic' (Allium subhirsutum L.). Even for pili-pili, as for fila-fila, we are faced with an epithet based on Akk. pilipī́lu 'gay lover'.

TRICCIA-TRICCIA Sassarian phrase which means 'water-soaked': A parācua abḗthta e triccia-dríccia 'open umbrella and completely soaked with rain'. The etymology is available in Akk. ūtrū́(m) 'penetrate; to penetrate rubbing' + kián, kiá 'like', kī 'just like'. It's therefore a very ancient phrase meaning 'as if penetrated (by water)'.

TŪBARI-TŪBARI Log. 'orchid' (Orchis longicornu Poir., Orchis maculata L., Orchis morio L.). Compound based on Akk. ū́bu(m) 'goodness, happiness, prosperity, satisfaction' + aru(m) 'stem': = 'stem of happiness' (due to the beauty and durability of this plant). Iteration of the name is in tradition of Akkadian doubling that indicates excellence, superlative.

Superlative adjectives of Sassarian Grammar

To confirmation of exceptions mentioned at random here, I add that in Sassarian Grammar we have some superlatives that are not doubled, and are not even in -őne: it's worth report them for originality.

IMMINTADDU Sass. adj. 'very sweet, honeyed, overly sweet' (Bazzoni 272). It's said dōtzi immintaddu to mean 'overly sweet'. This is a Sardinian adjective, based on Akk. mindû 'measure of a ration, measured quantity', minî́tu(m), minânū 'measure, dimension', 'calculation', 'measurable part of the sky'; plural: 'normal sizes'. In Sassari, with the prefix im- (= in- 'denial') pointed to the 'sweet') immeasurable, incalculable'. See Bazzoni EGS 44.

MAMÁRI in Sassari is a strenthening adj. of agro, aspro: agru mamári, āíprü mamári 'very sour, extraordinarily sour'. According Bazzoni 374 it means 'sour as the mama, the mameďdā'; this would be an edible plant, by very bitter taste. I humbly acknowledge not have other reports of this plant, despite the researches for my book "La Flora della Sardegna". And frankly, if Sassarians wanted to express an insurmountable acidity or bitterness, they would have certainly indicated that of Oxalis pes caprae. So, in my opinion, it's not to a suppository mama or mameĎdā that Sassarians relate indicating the very bitter, but rather indicate with mamāri an archaic Sumerian superlative, which was often expressed with doubling.

To understand the dynamics of this form, one must begin by mā́ru, which in Sassari and Logudoro means 'bitter, taste not pleasant'. This adjective doesn't come from Lat. malus but from Akk. marrū 'bitter, salty' therefore undrinkable and harmful, bringer of death, which gave Hebr. ᵗר (mar) 'bitter'. On the lemma mā́ru has been created, simply, the doubling with superlative function: ma-mā́ru, which in Roman period adopted Lat. suff. -īs, later became -i. See Bazzoni EGS 44.

PĀBARU refers to the egg with soft shell, not solidified due of lacking of minerals. By extension they say cḗggu pā́baru to one 'totally blind', as it is who has the eye for white cataracts, which somehow recalls the white of the egg, especially when it's fried. To further extend the term also indicates infertility, hence they say fḗmmī́na pā́baru, 'barren woman', who cannot generate children. Dirī́ggu che l'ṓbu pā́baru 'delicate as an egg without a shell', it's said of a person in poor health (Bazzoni 429). Pā́baru is Akkadian word, papparum 'white area'. It's registered for the agate but is valid for similar situations. It appears to have originated from Sum. pap 'pre-eminent first at all' + ā́ri 'illness, dysfunction', meaning 'severe, disabling disease'.

PURREĎÁ́, vḗldhi purrā́i is the 'deep green, dark'. It's "said, however, only of unripe fruit which for the color reminds lu porru, leek, edible herb" (Bazzoni 480). This reference to leek is little
convincing, considering the famous Sassarian Gardens have known many other green vegetables and much more to which alluding. Etymological basis is Sum. pu 'garden of fruit trees' + ra 'clear, limpid, bright' + Akk. aru 'tree frond'. The Sumerian-Akkadian compound pointed to a beautiful garden by the splendid branches (ie bright green).

3.2.4.5 Comparative of majority and minority

The comparative (degree of inequality) is a function of the phrase that allows you to assign a name a property (as expressed by the adjective or verb) by comparing its intensity with a different name or in any other situation (the second term of the comparison). Ex. Mario runs better than Andrea; Andrea by age is less than Joseph; Better to die than be in prison. In Sardinia comparative bond is often expressed by the particle piüs, prüs, or by mënzuS: Máriu curret ménzus ca Andrìa; Andrìa è prus minòre ca Zuséppi; menzu mortu ke in presòne.

CA, KA particle of complement of comparison = Lat. quam; anc. Log.: et si in unu quarteri esseret plus homines del consiçu cha non in su atteru, Stat. Sass. I, 90; still in the poems of Ant. Canu (sec. XV); but J. Araolla uses exclusively qui = ki, and now it's everywhere ki, in Camp. also ke imitation of lt. and Sp. use (again according to Wagner).

The distant referents are the particles Akk. kâ(m), kêm, kiam 'so' (in a manner of speaking); 'eccetera'; Sum. ak 'to do, perform'. But the correct response is Hebr.-Aram. kê, ɔ 'as, secundum' (comparison, compliance, identity). See the particle ke, ki.

This is proof that in Sardinia there was never any imitation of Iberian, but both languages were Mediterranean, fed by same Koiné.

MAIÔRE, Majôre, Mayôre surname corresp. to Sardinian noun majôre 'chief, commander' (cf. Lat. maior 'greater'). It's also the form of Latin majority comparison, vinghhas Sumerian base, of which also enjoys the Sardinian majôre, based in mah 'great' + ur 'abundant', meaning 'great and abundant'.

3.2.4.6 Diminutives, hypocoristics, jocose compositions, phonosymbolic forms

The title of this section tends to unify four expressions, as they fall roughly in the same semantic field, regardless of the forms each word assumes. We'll see in fact the words (or adjectives) that we are examining on sample don't converge in a single suffix, but rather have fifteen different: -eddu, -ella, -éllu, -ëtti, -ëtto, -ënu, -ësku, -ëtta, -ëtu, -ólu, -ôni, -ùcciu, -ùzza, -ùtzu.

Note: the suffixes -eddu, -ella, -éllu are interchangeable (see for ex. the same origin of surnames Boeddu and Boelle). About the mutations -ll- > -dd- go to § 3.1.5.

Of course, not all these suffixes mark diminutives, or hypocoristics or jocose compositions. But by now the reader is accustomed to knowing that Sardinian language, Italian and all other Mediterranean languages, in that while they exude through the etymology the original form from which is formed an ancient suffix, with the passing of centuries and millennia allowed the semantic field "laddering", leaving leaked also similar meanings, then even dissimilar ones.

The issue became complicated when, some bi-compound ending with phonemes identical or similar to those listed here, used for centuries by speaker with full understanding of the two components, merged finally into one word and break themselves as competitors into new semantic fields.
Further complications we'll have by polluted methodologies introduced by linguists indoctrinated by their teachers with thoughts of rearguard (then contradicted by etymology), about the belief that a lemma is born as original ypocoristic or phonosymbolism.

-É đu, -ìghéddu, -ìxéddu, -gìnu are the primitive endings from which the Sardinian diminutive draws. Romance philologists lead -é đu back to a mediev. suffix -ellu < Lat. -érulu(m); they bring back Log. -ìghéddu and Camp. -ìxéddu (used in the bi-syllables) to a mediev. suffix -icêllu. They don't know, however, to what hang -gìnì (gìnu); they ignore its base is Akk. gìnù 'child' (see pùddi-gìnì 'little chicken', 'chick').

Anyway, I agree in part with their (incomplete) analysis. It should be noted that their two forms are not original suffixes but ancient words then become permanently suffixes. The etymological basis for -é đu is Akk. ellu(m) 'pure, clear; bright, brilliant (especially from the point of view of cult, ritual); see Sum. elli(m) 'sacred singing'. The basis for -ìghéddu, -ìxéddu (Lat. -icêllu) is Sum. ighi 'quality' (Lat. -icus adjective of quality) + e 'to rave' + dug 'good, sweet; goodness, sweetness': ig-ed-dug, with the overall meaning of 'delirium of sweetness' (ypocoristic).

-ìnu is another Sardinian diminutive-ypocoristic (see It. -ino) having base in Sum. inin 'butter, purified butter' (parameter of value; see Engl. honey 'dear', 'sweetness', a term of exaltation of the beloved compared to honey).

-ùzza, -ùtzu is another primitive ending from which the current Sardinian diminutives came. Etymological basis is Sum. u 'gift, present' + za 'man', with a meaning hard to reproduce, being able to say 'man-gift' or 'gift of man' or similar: u-za > Sardinian -ùzza, -ùtza: see sum. Cucuzza.

To understand the whole issue of diminutives-ypocoristici created for children, we should be able to empathize - to the extent our culture allows it - the conception that the ancient Semitic peoples (except the Jews) had of society and religion. It's not easy to get into that world, especially as it comes to their children, of whom sometimes we understand all, sometimes nothing. Also because the strong light and shade on the world of their babies. It's obvious the archaic terms ellu, ig-ed-dug over the centuries came to connote the current diminutives as they were largely relate to children. But we can barely understand the reason of adjectives referring to the purity and sweetness. Or rather, we also now identify the purity and sweetness with the characteristics of our babies, and act so that it be laid up for a long time. But then the question becomes disturbing when we note that those adjectives were used by Semites mainly in times of worship and ritual, regardless of the children. Ellu is indeed a sacred term, hence also Sardinian ello! (exclamation addressed to God, cf. Ar. Allah). I cannot go any further. It remains an open question whether the children of Semites (especially Assyrians and Babylonians) were intended - albeit in very special moments in which they sought the collective good - to sacrifice. We know that human sacrifice in pre-Christian age have been celebrated a little everywhere, even among Phoenicians, Carthaginians, Celts, Sarmatians, Greeks, Romans, Sardians (so recite many sources and many fairy tales or myths in Sardinia, which today appear for what they are, childish distortions - reduced ad usum puerorum - induced by a more evolved religion, Christianity, that tried to help people to forget their past).

But all in all, it's a recent past to which we have opposed a final rejection by making an impenetrable Freudian repression. A current heinous act was not the same in the past, and it's our collective sense of guilt to make us "forget" a whole process of civilization that today we refuse to exhume. Instead it would be useful to resurrect, not to reintroduce but to think about it, to not be afraid of our roots. In this regard, it's paradigmatic the issue of accabbadòras (women in Sardinia who killed terminal patients); they worked until 60 years ago (it seems even within the city of Sassari), but all people stubbornly deny their historical presence; instead we would need to investigate further to better see this phenomenon, without moralizing, to see accabbadòras immersed in their environment, philological interwoven in a complex plot that belonged to all of us before the political revolutions of the twentieth century did a clean sweep of the collective roots.
It's time to introduce a number of terms-sample related to this large series, as usual accompanied by pseudo-models, so that you appreciate the diversity of word formation, caught in its original environment.

ACCUCCA (İsili, Nurri, Illorái), cucca, cucca cucca Log. and Camp. ‘couch grass’ (Hordeum bulbosum L.), ‘tooowooma canary grass’ (Phalaris tuberosa L.), ‘tufted grass’ (Holcus lanatus L.), ‘fescue grass’ (Festuca elatior L.), ‘orchard grass’ (Dactylis glomerata L.), ‘canary grass’ (Phalaris canariensis L.). Paulis NPPS believes that accucca and its variants are playful formations, then physiognomic. It's not true. The formation of words (excluding rare exceptions, to be counted in the order of ten) is always achieved because they were intended to give a precise description and definition to a thing, to phonotym, to idea. In this case, taking account of what represented the grasses for the pastures of archaic age, accucca, cucca, cucca cucca is to be regarded as Sardian compound based on Akk. akû ‘humble, weak, without strength’ + uqu ‘population’ (in the sense of botanical variety), with the meaning of ‘(botanical) humble gender’.

BATZELLA surname based on Akk. baţû(m) (a container) + ellu ‘pure’, referred to containers prepared for rituals.

BAZINÊDA Sass., Log. ‘dizziness, vertigo’. Wagner does it come from It. abbacinare ‘dazzle, blind’, but it’s wrong. Etymological basis is Akk. (w)ašû(m), a very productive verb semantically ranging from ‘come out’ (with the head, with the senses), ‘get away, to flee away’, to ‘go away’, ‘release’, ‘lose’ + edû(m) ‘wave of river, and the like; the overall meaning is ‘wave that comes out (from the head)’. Those are the feelings you get when you have dizziness.

BOBBOLLEDĂ Camp. ‘Juniper berry, cuddle’, based on Akk. bûm (a bird) (doubled to exalt the importance): bûb-bûm + li’um (a word for food), with the overall meaning of ‘bird food, bird cuddles’. This is the primary use extant in Sardinia: all fowlers of the forests in Sulcis use them to attract birds of passage and take them by snare.

BOÎLLE surname, simple variant of Boédû (see), remained in the purity of original phonetics, being a Sardinian word based on Akk. bûm ‘bird’ + ellu ‘(ritually) pure’, meaning ‘bird suited to the rites’ (in relation to auspicium).

BULLÉDDU surname with a base in surn. Bulla (from Sum. bun ‘bladder’ + la ‘pour liquid’: bun-la > bulla meaning ‘bladder pouring liquid’, ie pustule) + Sum. ellag ‘ball’, or ellaq ‘head, grain’. The surn. Bulléddu, from an ancient bunl-ellag > *bullella > bulledda, is a tautology, ie a compound which in both members indicates the same thing.

BULLETTA surname corresp. to noun bulletta ‘tack’ < Italian. This term is Sardinian, and has a base in bulla (see surn. Bulla), of which it isn’t a diminutive, mind you! It. bolletta ‘big-head nail’, a nail used in the boots up to 50 years ago, when the rubber had not yet taken over, literally means small bolla (bubble), because that is how it appeared the head of the nail outside the shoe. But this modern expression has its ancient foundations which can be well represented by surn. Bulleddu (see etymology). From this surname it took up, over the centuries, under Italian influence, the transition to surn. Bulletta.

CABONISCU is the ‘little chicken’, ‘small cock’. Camp. cabóni has collateral in Lat. capó, capōnis ‘non-castrated rooster’, whose Ernout-Meillet ignores etymology, while it’s from Akk. qapû ‘pop out with upward, ascending, movement’ (typical movement of the cock while walking); caboniscu means ‘little cock’ in the sense of ‘son of the cock’: < Akk. išku ‘son’.

CACCAÉDDU is a place name in Monte Limbara (Gallura): it appoints a wild place, outstanding, very rocky and precipitous. It’s also acronym on the highland of S.Sofia (Làconi). Basis of these lemmas is Akk. qaqqadu, Hebr. qódqód ‘head, summit’ + Akk. ellu ‘sacred’ (construct state qódqód-ellu < caccadellu). Obviously, once people there had erected an altar or a temple.

CADÉDDA (Escolca, Nurágus) (Ranunculus arvensis L.). As I have already explained for phonotym catheḏdina, cadéddä has no relation with the little dogs and even with the dogs; it’s a Sardinian compound based on Akk. bađû(m) ‘joy’ + ellu(m) ‘pure’, with the overall meaning of ‘pure joy’ (in relation to the beauty of the flower). See surn. Cadêddu.

CARDULÎNU in Camp. is the generic name of ‘mushroom’. At Siniscòla is càrdula. Paulis NPPS 448 wants it from Sardinian càrdu < Lat. cardu(ù)s, «because an appreciated mushroom’s quality stems on the root of a species of thistle, the Eryngium campestre L.». It
may be that Paulis is right. But it's much more reasonable to accept cardulinu as Sardinian compound based on Akk. ḫaru' 'shoot' + tullū 'decorate', with overall meaning of 'decorative bud' (because of the strange beauty of mushrooms). The Sardinian diminutive-pocoporic -inu and It. -ino have base on Sum. īnun 'butter, purified butter' (value parameter; see. Engl. honey 'dear', 'sweetness', a term of exaltation of the beloved).

CARRÚCCI. Garrùcciu, Carrùxi Galluran surname corresp. to Log. noun carruzzu 'little car'.

For etymology see surn. Carrus. As for the suffix -uzzu, -ucciu, -uxi, it's a diminutive term of endearment based on Sumerian compound u 'gift' + za 'man', with a meaning hard to reproduce, being able to say 'man-gift' or 'gift of man' or the like.

CÒCCOLA 'juniper fruit'. DELI records the first appearance in cent. XIV in an unidentified Libro di viaggi: the lemma would have the root in Lat. cóccu(m) 'fruit stone'. Absurd etymology, companion of etymologies made for other similar activities, such as coccolare (to cuddle), cocco (hen's egg), cóccolo (chubby baby, favorite baby), Sardinian surn. Coccolòne, and so on. Indeed each of these terms has its own distinct etymology. I start with còccola (juniper fruit), which isn't a kernel, which doesn't have a hard shell as the nut, but soft fruit, which dries becoming leathery. The còccola is used by fowlers in Sardinia (I guess in the old days it was in common use in Mediterranean) to attract and catch birds by passing. Cóccola has etymol. base in Sum. ḫu 'bird' + kul 'meal', meaning 'bird food'.

I analyze now It. coccolàre 'pamper' (used for the first time in 1865 by Tommaseo), considered by DELI child's voice to compare with cocco 'chicken egg' (lemma first used in 1528 by A.Alamanni), which in turn is considered onomatopoeia (to be compared with coccodè: sicl!). While highlighting the alarming inadequacy of the proposed etymologies, I precise coccolàre is based on Akk. kukku(m) (a kind of) cake' + ul 'fruit', meaning 'fruit-cake', or ul 'anything', meaning 'something sweet'; but it can also go ul 'to swell' (referring in this case to chubby children), with the original meaning of cóccolo as 'sweet pulpy'.

Cocco as 'chicken egg' is considered onomatopoeia, imitating the coccodè issued by hen when expelling the egg. I do not accept this hypothesis, since a sound with phonemic sequence c-o, c-o, d-e is never issued by the hen, nor is emitted a simple c-o, c-o; instead it's an indistinct noise emitted by the throat because of pain in the sphincter. The egg was called cocco from Akk. kukku(m) 'cake', as people has always been greedy of it. Coccodè (indicating properly the 'hen', not its voice) is not onomatopoeic term, corresponds to no noise, but it's outcome of Akk. kukku + Sum. de 'to pour', as if to say, 'emitting cakes'. But just to stick solely to Sumerian language, we can propose for the 'hen' also the following etymology: kuq 'ladder' + deg 'gather up' (kuq-deg > kug[u]-deg > kugudè), meaning '(one who) gathers up the ladder': it's known tendency of hen to sleep on ladders, and failing to sleep anyway on the branches of trees, which it's able to reach awkwardly fluttering.

As for Sardinian last name Coccolòne, Coccolòne, the etymology isn't based on the fact the coccolone (cuddly) "loves to be pampered", as it claims Pittau, but relies entirely on Akkadian, being phonetic doubling of ḫulu(m) 'necklace (as ornament)', then ḫu-ḫulu + Sardinian suffix -ne (ḫu-ḫulu-ne), meaning '(the one who) is embellished with necklaces'. By this the provenance of the term, which is very old for Sardinians, while to Italians appears only in modern times, referring to a person who dresses up for the holidays, or referring to the sacred prostitutes and sodomites.

CRABUZZA diminutive of surn. Crabu. The suffix -uzza is the real diminutive-endearing always belonged to Sardinian language. It's known that -uzzu, -ucciu is based in Sumerian compound u 'gift' + za 'man', with a meaning hard to reproduce, being able to say 'man-gift' or 'gift of man' or the like. In our case, Crabuzza means 'little goat'.

CRAPAROTTA surname. It's not fair Pittau's proposal to read the name as a title-diminutive: 'she) small goatherd'. The surn. is of ancient Mediterranean origin, based on Akk. kapru (designation of sheep) + ruttu, rùtum 'companion, associate', meaning 'male sheep' (ram).

CRESKENTÍNO a medieval personal name recorded in CSMB 96. According to Pittau, it comes from Lat. Crescentinus. In turn, the Latin name is based on Crescentius. To find the correct etymology, it should be noted, first, that crèscentīa (dierum), ie 'the rise of the days' was first used by Vitruvius, and is a deverbale from cresco (grow), which in turn is an inchoative with radical -cre (créo). This note is useful to keep the guard on the true etymological basis of Lat. Crescentinus and Sd. Creskentino. If we place the base in Lat. cre- with the sense of 'create', we should then give an account of the other two (or three)
phonic members -sc-ent-inus. On a purely Latin basis, these two or three members have no chance of translation.

We solve the case with Akkadian language, where we have three members that lead us to translate Cressekinto, -a as 'high priestess of the sacred wells': ḫerû(m) 'to dig' + ezhu 'wrapped around': construct state ḫer-ezhu > ḫ(e)r-ezhu > *crēscu (see surname Cresci) + entu 'high priestess': construct state ḫr-ezḥ-entu (see Italian surn. Crescenzio, De Crescenzo and the like) + -īnu diminutive suffix identical to It. -ino < Sum. innin 'lady, married woman'. The current surnames in -īnu indicated a woman of a certain family.

CUCCHĒDDU Centr., cuccu (Alà), cuccùi (Désulo), cucummiàu (Dorgàli) ‘cyclamen’ (Cyclamen repandum L.); Sardian compound based on Akk. kikkum ‘(a kind of) cake’ + ellu ‘pure, clear’ = ‘perfect cake’ (because of tuber shape, the same as a little hamburger).

CUCCURUMEDDU Sass. ‘tumble, somersault’. See etymology at p. 261. But this isn't a diminutive, because the base of -mēdḍu is Akk. mēlulu ‘to play, work’; with the loss of the first -u-, becomes -mellu > -medḍu. The whole term means 'game with the head', and we can imagine in ancient times it was just that: just look at the behavior of children, putting his head to roll.

CUGUMEDDU, cucumēdḍu in Log. is the generic name of 'mushroom'. It’s a compound with base in Akk. kikkūm ‘dark, darkness’ as a designation of the underworld + (w)ēdû(m) ‘free-standing; single, alone’ of plant, meaning ‘(little plant) which comes solitary from the Underworld’. So the ancients believed, to the fact mushrooms sprout sudden and unexpected, ex abrupto, especially at night.

GIANNICCHEDDA a surname which was an ancient Sardinian exhortation, based on Akk. Anu ‘God of Heaven’ + īkkīlu ‘lamentation’, meaning ‘lamentation to Anu’ (it was one of the daily prayer).

GIANNOTTU a surname of Sardian-Mediterranean origin, based on Akk. ḫānūtu ‘a shop’, from Aramaic.

GRAVELÌNU ‘wild carnation’ (Dyanthus sylvestris). It's a surname too. Gravellìnu, grávellù participate on an equal footing of etymology of Cat. clavellì, having the ancient common basis in Akk. karāb-ellû (karābu ‘prayer, blessing, ēllû ‘high, exalted’) = ‘prayer to the Most High’ for the pleasant scent. The Sardinian diminutive-yopcoristic -īnu and lt. -ino have base in Sum. inun ‘butter, purified butter’ (value parameter; see. Engl. honey ‘dear’, ‘sweetness’, a term of exaltation of the beloved, compared to a special food). Even this suffix had to indicate, in origin, the girls of a family, which used to be called just like that, as indeed happened in ancient Rome.56

LANARBITTU. Cuile Lanarbittu (Supramonte, Orgòsolo) a phrase based on Akk. biṭu(m) ‘dwelling, site’, Heb. bāit ‘home’. The first part of this compound derived from lācana (with a glottal stop giving la’na). Therefore it means ‘border of the house, of the housing site’. The epenthetic -r- is euphonous, or indicates the Sardinian plural (lacan-as, lacan-ar).

LOLLOTTI, lollōtti (Cagliari and Campidano) yopcoristic addressed to a child, a graceful creature in caressing terms; not registered in dictionaries; Wagner, considering it an imitative formation, notes the presence of similar forms and meanings a bit all over the Mediterranean. Indeed we have lollōi, lollōtti, lollōttu with the meaning of ‘dupe, fool’ (< Akk. lullū(m) ‘primeval man, a man of the archaic age, naïve man’ + -ōtti < Sum. utud ‘to give birth to’); originally meant ‘born to naïve parents’. But for lollōtti, lollōttu yopcoristic we have basis in Akk. lullū ‘luxurious, beautiful’ + tū(m) ‘(formula of) spell’: lullū-tū = ‘beautiful spell’.

LUCCHEDDU surname, according to Pittau a diminutive indicating descent, from pers. Luca, in alternative from surm. Lucche.

But there is no diminutive, nor any subordinate hypothesis. The base is certainly Luca, also Lucce (reciprocal phonic variants) < Akk. lūqū ‘(state of) hostage’. In turn, the suffix -ēddu (-ēḍḍu) has base in Akk. ellu ‘pure, clear’ (see Sum. ellum ‘singing’), which adds to the quality of holy, sacred. I suspect Luccheddu originally indicated the hostage for public sacrifice, for some ceremony aimed at collective salvation. See what is written in introduction.

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56 For the issue of surnames origin see Salvatore Dedola, I Cognomi della Sardegna, Grafica del Parteolla.
MAMMA, It. mamma ‘mother, mum’. It's numbered by Dante (De vulgari eloquentia) among the vocabula puernia, and is brought back from DELI to child language, meaning 'breast', which in turn is adaptation of Lat. mamilla 'small breast'. But wrong. In the form of Sardinia mama ‘mother’ also Wagner gropes looking for etymology, and he satisfy with phonetic equivalence of both lemmas Sardinian and Italian: mama ↔ mamma. Indeed Sd. mama (like It. mamma) has Sumerian bases, from ama ‘mother’. So it was also for Latin, having mater base ma- + action suff. -ter. Mama (It. mamma) is a doubling of affect; or perhaps the initial m- is nothing more than Sumerian nominal element mi, in compound to indicate the 'loving care': m-ama.

MANNUTZU surname corresp. to adj. (and last name) mannu 'great'. The suffix -ùzzi (in other surnames may also be -ücci, -üxi) is a diminutive term of endearment based on Sumerian compound u 'gift' + za 'man', with a meaning hard to reproduce, being able to say 'man-gift' or 'gift of man' or the like.

MARRUSEDDU surname Pittau believes diminutive of surn. Marruzzu. He is wrong. The term seems Sardian, based in Sum. ma ‘ship’ + RU ‘architectural feature’ + še ‘form’ + du ‘to build’, ‘gore (arching)’. The agglutinated compound seems to indicate a specific type of ship, and means ‘a ship built in arched shape’ (evidently refers to the hull distinct from those flat-bottom: these were originally the totality).

MARRUZZU surname that seems an old naval term, from Sum. ma ‘ship’ + RU ‘architectural feature’ + zu ‘to know, understand’. mar-ruzz-zu = ‘who knows naval architecture’ (ie ‘ship builder’).

MASIGHEDDU surname. It don't come from pers. Masu (dim. of Tomasu), as Pittau DCS claims. The basis is Sum. maš ‘goat’ + Sumerian ypocoristic: in fact -iğhéddu, -ixéddu (< -ičéllu) is composed by Sum. ıgi ‘quality’ (see Lat. -icus of quality adjectives) + e ‘rave’ + dug ‘good, sweet; goodness, sweetness’, meaning ‘delirium of sweetness’. So Masigheddu meant originally ‘little goat’, and evidently was a masculine name very welcome.

MATTACCÌNU surname Pittau believes corresp. to Camp. mattaccinu ‘dance done with the sword’, also its ‘dancer’ < anc. It. mattaccino ‘merry dance’ and even ‘masked dancer’. I do not believe in such a derivation. This surname has Sardian origins, based on Heb. surn. Matta, from which you have patronymic by Akk. ahu ‘brother’, which in Middle Ages led to pronounce Matt-àcciu, Mattacci ‘brothers’ Matta’, ‘Matta’s family’, with the addition of the following suffix -ìnu (cf. It. -ino), diminutive-ypocoristic reported almost certainly to a woman of the family, based in Sum. innin ‘lady’.

MECUCCI surname that was a ritual Mediterranean word based on Akk. meḫûm ‘evening (offering)’, and just means 'evening sacrifice', ie the one was made to the temple at the time of sunset. The suffix -ùzzi, -ùcci, is a diminutive term of endearment based on the Sumerian compound u ‘gift’ + za ‘man’, already discussed.

MELEDDU surname which was a sacred Sardinian word, based on Akk. mêlû ‘height, altitude’ + ellu ‘(ritually) pure, holy’, meaning ‘sacred hill’.

MELEDÎNA it looks like a variant of surn. Meleddu (see) + ypocoristic suff. -ina < Sum. inun ‘butter, purified butter’ (parameter of value; see Engl. honey ‘dear’, ‘sweetness’). He pointed to a Meleddu’s daughter.


MODETTI last name, Mediterranean term based on Akk. mûdû ‘wise’ + ettu, ittu ‘hallmark’, meaning ‘characteristic traits of the wise’. At origins it was almost certainly a male name.

MONAGHEDDU surname, was a Sardinian feminine name based on Akk. mû ‘cosmic order’ + nàḫu ‘still, quiet’ (celestial body) + ellu ‘(ritually) pure’ = ‘pure fixed star in the firmament’. From the name, you understand that in those days they could distinguish the fixed stars from mobile (planets).

MUNDULEDDU surname in Olbia, which was Sardinian lemma of pasta manufacture; it leads to higher levels the ideas already expressed in surnames Munda, Mundanu, Mundinu, Mündula. In fact it has the groundwork in Akk. mundu (a type of flour) + ulû ‘the best’ (superlative) = ‘the best flour’ + (w)êdû(m) ‘prominent, placed in the top site; (also of a high value)’. The meaning was ‘best flour, of the highest value’. 
PACETTO surname having base in surn. Paci + medieval lt. dim. suffix -etto < Sum. e ‘rave’ + dug ‘good, sweet; goodness, sweetness’, meaning ‘delirium of sweetness’ (ypocoristic). It had to be the name of a daughter of Paci’s family.

PANEDDA surname that was a Sardian sacred word, based on Akk. pānu ‘face, the color (of the face)’ more specifically the ‘face of the Sun, of God (which shines red and glowing)’. It is the same term of Greek ἔρξα, also originally referred to Sun and then to deity of the woods. In Hebrew it was said penû ‘El ‘face of the Sun, of God’. Even the goddess of fertility and love, Tanit, was called Tanit Panē Bal = ‘Tanit face of Baal’, like saying ‘Face of the Universe, of greatest God, of the One who rules the world’. The suffix -ēddas is from Akk. elli ‘pure, holy’ = ‘Holy Face’ (it was a feminine name).

PERUZZU, Perutzu surname corresp. to lt. Peruzzi; all these have Mediterranean origin, based on Akk. peruzzu (a textile).

PIRICCİOLU Camp. ‘a light wine’, ‘wine made from the second pressing of the marc, after addition of water’. Originally, the form is to be found in Akk. bīru ‘thirst’ + kullum(m) ‘to deal with, take care of’ = ‘chase away thirst’.

POLEDDA surname which was an ancient compound: from Hebr. po’llà, pu’llà, pu’llà ‘work, reward’ + Akk. edû(m) ‘known, certain, certificate’. It seems this surname in origin indicated, for Sardinia, the current rate of pay, a fair sum to be given as a daily wage.

POMPEDDA surname that was feminine Sardian name, base in Akk. pūm ’mouth, affirmation, word’ + pitūm ‘melody of the harp’, meaning ‘(who) express herself by the melodies of the harp’. See also surname Pompitta.

PORCEDDU With its variants was not anything else, at the beginning, that a Sardian feminine name, even one of the finest, having base in Sumerian bur ‘shine’ + ḫedu ‘ornament’ (bur-ḫedu), meaning ‘splendid ornament’.57

POSTORİNO last name which was feminine name, based in Sum. pu ‘garden, orchard’ + šu ‘basket’ + tu ‘spell’ + ri ‘pour’ + inun ‘ghee’; the significance of the agglutination of pu-š(u)-tu-r-inun was ‘orchard containing spells which pour refined butter’.

PUXEDDU (read pužeddu) surname with etymological basis in Akk. puḫu ‘substitute’ + elli ‘priest’. It meant ‘second priest’. But it can also be, more suitably, an Egyptian name. I remember Pašedu was the name of a foreman who lived in the working-class town of Deir-el-Medina, located in the west bank of Thebes next to Valley of the Kings; such workers worked for the XXVIII dynasty for about 200 years.

RASIŅO last name that was a Sardian-Mediterranean feminine name, based on Akk. rāšu ‘rich’ + inu(m) ‘stone-eye’ (semiprecious stone), meaning ‘gemstone, Onyx’.

RUZZITTU is not diminutive of surn. Ruzzu, but the archaic name of October Month (Mese ‘el ladămine), with base in Akk. rubšu(m) ‘manure of animals; litter’ + Sum. itud ‘month’ = ‘Month of manure’.

SCARPITTA surname that was an ancient Sardian term, based in Akk. išu(m) ‘tree, wood’ + karpum ‘cup’ = ‘wooden cup, cup carved from a tree’ (from which the surn. Scarpa) + itū ‘funnel for seeds’. The meaning was ‘wooden funnel for seeds’. We should note that even today in Sardinia the seeds are measured with the funnel (imbuto), which is not the Italian funnel (the one with the perforated vertex, useful to pour liquids) but a large cup measuring approximately 3 liters.

SORICHIITTU last name certificate in the ‘700 at Orgòsolo; it seems to have been a feminine name; it has at base the surn. Sòrighe, with etymological basis in Akk. šaru(m) ‘bull’ + igû ‘prince, leader’, with the overall meaning of ‘bull-prince’, ‘Prince of the bulls’, an epithet of the Supreme God. The suff. -itu is from Akk. ittu (a type of dress). The meaning of the feminine name was, therefore, ‘Dress of Supreme God’ (maximum consideration for a woman).

TRUISCU Camp., triviscu (Lollove, Nûoro), trubissu (Fonni), trubiscu (Logudoro) ‘daphne’ (Daphne gnidium L.), Sardian compound based on Akk. ṭīru (kind of shrub) + isqu ‘destiny’ (compound: ṭīru-isqu > ṭî(ru-isqu), meaning ‘plant of destiny’: it’s mortal.

TUMBARELLO surname in Cagliari, area Italy, Mediterranean, Sardinia, has the equal in lt. tamburello ‘small drum’ and tombarello ‘animal-drawn wagon equipped with large diameter

57 This interpretation is only an alternative to the one I made in the book I Cognomi della Sardegna and in Monoteismo Precristiano in Sardegna, both belonging to Semitic Series (ed. Grafica del Parteolla, Dolianova).
wheels and equipped with a large chest'. For tombarello, GDLI has the origin in anc. Fr. tomberei (XIV c.), from which the modern tombereau 'two-wheeled cart for transporting soil, sand...' which is from tombier 'to fall'. DELI doesn't have the etymology. The etymology proposed by GDLI has no basis in Fr. tombier 'to fall', as affected by the attraction of French onomastics which, in hindsight, sometimes enjoys the same plancher of Mediterranean roots. Italian tombarello (Sass. tumbarella) has the same root which oversees the lt. surn. Tumbarino (Sardinian surn. Tumbarinu) and lt. subst. tamburino. At the base we have Sum. tun 'container, box, bag, stomach' + bur 'tree', with the original meaning of 'cash tree' or 'hollow tree': thus came to be called the first tambiri (drums). By extension, the Sumerian term tun-bur was also applied to the body affixed to wagons to transport (horse-drawing), to which was affixed the suffix -ello from Akk. ellu 'high, that is above'. So lt. tombarello, surn. Tumbarello, Sass. tumbarella mean, literally, 'body (with wagon) superimposed'.

USBELLU Gall. 'Devil'; also told as the elusive wild boar (these a bit all over Sardinia are called Devil's boar, or simply Hell). The etymology seems from Akk. ušbu 'den, hideout' + illu, ilu, elu 'deity'. Then it has the old meaning of 'deity of the deeps, ravines' (in fact they thought that into those ravines to be the Hell).

TZURRUNDEDDU Camp. 'bat'. The variants of this name are many, but I include only tsuntsurèddu, ùbùreeddu and cišineddu. Wagner believes this form and all the variants are physiognomic formations. Instead tzurrundeddu is a Bab. compound šûrum 'cliff, rock' + elû(m) 'climb, cling to'. Therefore means '(bird) that clings to the walls, rocks, precipices'.

### 3.2.4.7 Demonstrative (or determinative) adjectives

These adjectives show relationships of distance (are identical to demonstrative pronouns, to which I send back):

- custu 'close to me'
- cussu 'close to you'
- cuçdu 'far from us'

### 3.2.5 NUMERALS

The Sardinian cardinal numerals, including zéru, have no Latin base: it's Latin language to share the same plancher of Sardinia, a very large plancher, so as to tie the Mediterranean numeral system with archaic Semitic world.

Also Sardinian ordinal numbers have base, at least in their syntagmatic construction, in Sumerian numerals. Mind you that these are in the genitive, after a noun, to denote precisely the ordinal numbers: mu-eš-kam it's the year of three (the third year): where mu 'year', eš 'three', k- genitival, am 'copula'. In Sardinia we have equally: s'annu de tres, su de tres annos = 'the third year'.

The Sardinian language (and Italian one), in addition to ordinals with Sumerian brand and Sumerian-Semitic-European numerals, has a number of archaic names (many currently listed among the surnames) which originally indicated numeral concepts or measures more or less accurate. Among surnames we have Arca, Basoccu, Basòli, Basu, Castòni, Gana, Golosio, Minòsu, Minùti, Sessa, Vasa. Outside the surnames we have: the common Sardinian assu, as well as Camp. bariga, biàxi (iàxi), cambaràda, ceçdòni, and commons meda, pàris.
Below, in alphabetical order, I present the etymology of the **cardinals** and the other lemmas cited:

**ARCA** surname based on Akk. (w)arûhū 'moon', 'the first day of the month', 'start of the lunation'. From this also Gr. archē 'start'.

**ASSU**, cf. It. asso 'figure in the playing cards or point on the face of a die corresponding to the value one'. **DELI** believe it from Lat. ässe(m) 'person who excels', and in any case doesn't produce etymology. Indeed, the base is Sum. ãš 'one', Hittite as 'one'.

**BARANTA** surname and numeral, 'forty', which according to Pittau (and the entire "Romance" establishment) would correspond to Lat. quadraginta. But the hypothesis leaves icy, due to the phonetic difference between the two lemmas (quadrisyllable against trisyllable, as well as *qu* ≠ *b*). The lemma is Sardinian; as for the surname, is based on Sum. bar 'strange, foreign' + anta 'companion', meaning 'foreign partner' (evidently referring to a soldier of the composites armies, those created by the great empires or by the Sea Peoples).

About the numeral, it should be noted, first, that Lat. *quadraginta* had an independent development from Italian *quaranta* (forty) and Sardinian *baranta*.

The Italian lemma was originally created on the basis of Akk. qātu 'hand, four' + Sum. ara 'times' (qāt-ara- 'four at a time', multiplier) + nta prefix in verbal chain of ablative-instrumental (from), 3rd sg. The original meaning of the whole chain qāt-ara-nta 'forty' was 'four times per (ten)'. Note that Sum. nta, in turn, has basis in -na- (dative prefix in verbal chain, hence a-na motion to 'to, at') + ta (ablative particle). In turn, Lat. *quadraginta* developed on qāt-ra-nta with the explicit inclusion of Sum. ag 'to make; effect a change' (see Lat. ag-o) + gin 'to go'. The compound was qāt-ra-ag-gin-nta = 'four times for (ten) is going to...'. But in Logudoro that form not ever prevailed: it was decided to keep the Ug.-Heb. base arb' 'four'. In the Middle Ages, when it was imposed the Camp. quatu, quattru, the archaic Log. arb' 'was gradually understood how it was *ar-ba- *ie *sar-ba-* the four', from which sprang *ar-ba-tor > *sar ba-tor > (sar) battor, which became battor. As you can see, the Logudorian *b-* is original, distinct from Camp. *qu-*.  

**BARIGA** (misspelled *pariga* by incompetents) is the term by which is pointed out in Campidano 'a number', 'a dozen' (improperly well as the 'couple', for attraction by It. pàio). With incredible nonchalance, Wagner writes this southern word derives from a Lat. *PARIC(U)LA*.

He was a prudent man, and he knew very well that the term proposed by him is non-existent: it's only supposed to fill a cognitive void.

Moreover, the same Porru, from which Wagner drew, had no hesitation to record this: «Pariga s.f. pajo, paro, coppia. Ses parigas di ous, de pira ec. Su propriu de una duzzina, una serqua d’ova, di pere ec.».

He also treated the matter with nonchalance, as he has left a trace of the concept of a dozen. This is already a step forward, but not enough to warn Wagner.

Moreover, the Italian model has its own weight, and **DELI**, by recording the lemma pàio 'couple of things, people, animals', draws directly from It. pàia (pairs), based on Lat. pària, neuter plural of pàr 'equal'.

I recognize to Wagner the unavailability of alternative material, given the fact he self-condemned to rummage only in Latin language. And having before his eyes the model pàr, it goes without saying that he saw it as an archetype. I recognize, too, that in Sardinia on this lemma he had few other models, as in Sardinia to indicate the pair we have only Italian-Latin competitors, as *còppia* (with metathesis and Campidanian rhotacization *croppa*, from Lat. *còpula* and *pàya* (Italianism) and, of course, *pariga*, which is considered a medieval survival originated from a (non-existent) *paricūla*.

No one felt it was important to investigate why the Sardinian people trends to measure everything in dozens. Since I was born I have never seen people buying *per tens*, but only *per dozen*, a dozen pastas, a dozen eggs, a dozen dishes, and so on. And when a Campidanian go to the store and want to buy a countable amount of goods, it always asks for una bariga, who don't plays as a couple but just like 'a dozen' (it is so for apples, pears, oranges, and so on).

When he wants to go over the number one or two (*unu, dùi*) he always talks about *bariga*. The term is also used extensively for not countable goods, by generalizing the procedure:
this is for cherries and all petite goods, including, of course, those not edible. Cantu? Una bariga 'How much? A little' (indicating an amount not measurable but already substantial).

Bariga is a Sardinian term based on Sum. bariga 'unit of measurement, of capacity', 'a container to measure'.

BASOCU, Basòcu surname which was a Sardinian compound used by mathematicians and astronomers, based on Akk. basûm 'root (square and cubic)' + uqqu, unqu(m) 'circle, ring'. The original meaning was therefore 'square root applied to the circle'.

BASOLI is an allotrope of surn. Fasòli, Basòle, Asòli, Asòle, Busòle, Manconi extracts < Log. basól 'bean' < Lat. phaseolus (by Wagner). Eliezer Ben David compare it with Heb.-It. surn. Basola, Basula; Hebr.-Syrian Bassoul. The intuition of Ben David hits the mark. Etymological basis is Bab. basûm 'root (square or cubic)' + Sum. ulu 'colored string'. It's obvious that such a cord had no other function than to measure precisely the square root. So Fasòli, Basòli originally meant 'string for the measurement of the square root'.

BASU surname in Nuoro and Orotelli based on Akk. basûm 'root (square or cube)'.

BATTOR Log. 'four'. The shape is similar to but distinct from Lat. quattuor 'four'. The Latin word has etymol. basis in Akk. qātu(m) 'hand' + Sum. ur 'to gather, collect': qātu-ur 'a gathered hand'. Note that the quaternary Semitic numbering originated from the count by moving your thumb over the other fingers. The phenomenon was also in use in Thrace (Aristotle). So Latin has preserved the Sumerian-Semitic structure: qātu-ur > quattu-or. In Campidano the initial base was qātu without Sum. final ur; then qātu (read qātu) became quattru, but not by Latin influence but by "Mediterranean" procedure. In fact, the original Sum. ur was metathesized soon in Italy and in Campidano: qātu-ur > quattro, qāt(u)-ru. But in Logudoro that form not ever prevailed: they decided to keep Ug.-Heb. ārb 'four'. In the Middle Ages, when was imposed Camp. quatu, quattru, the archaic Log. ārb was gradually understood how it was *ar-ba-tor > *sar ba-tor > (san) battor, which became battor. As you can see, the Logudorian b- is original, distinct from the original Camp. qu-.

BIAXI, iàxi (x = j fr.) Camp. 'a lot of'; unu biàxi de gënti 'a multitude of crow'. Porru, as usual, has hastily Italianized the term already two centuries ago, and translates as 'travel', in the sense of 'load of wagon': biàxi de linna, de fascinas. Instead, the term is archaic, pre-Roman, has etymological basis in Ass. āhiu, Akk. āhû 'extraordinary, abnormal, non-canonical'. Therefore unu iàxi de linna, de perda still means 'a (load) out of the norm of wood, stone' (ie a wagon full, a heavy wagon).

CAMBARADA, camarâda Camp. 'crowd, group, large group of people'. It has etymological basis in Akk. kamāru(m) 'accumulate, heap (wealth, bodies, freight); to come in crowd'.

CASTÔNI surname; also It. 'seat for precious stone, consisting of a hollow and a metal contour'. DELI writes the word first appeared in medieval Latin of Rome in 1295, and submit it by anc. Fr. caston (1200 approx.) < Germ. kasto 'box'. I do not agree perfectly. The word comes directly from Neolithic Age and was common to Eurasia. In fact, as well as among Germanic peoples, it's found in Italy, but on their own, and repeats the same in old Asia. Etymological basis is Akk. kasû 'to bind, restrain, encapsulate, imprison, grab', and the like, whose noun kasû 'captivus, detained' has the fem. kastû. Even before Akkadian, we have the testimony of Sum. kasu 'goblet', hāštum 'hole'. It's also a geometric shape.

CEDÔNI in Camp. indicates a 'lot of', corresp. to Log. kedda 'great deal'. In all likelihood, the Logudorian lemma is a back-formation of Camp. cędôni, which in this case is the common original lemma. Cędôni in my opinion was reported, at least in the past centuries, to 'charcoal pit', ie to small "cutout" of the forest, where there was coal. The technique to manufacture coal consists in cutting up the branches of plants, trees and accumulate them in a pyre, which is then covered with earth and set on fire.

In this sense cędôni has etymological basis in Sum. kid 'cut, cut-out', 'to cut' + unu 'a wooden stick': kid-unu, meaning 'sticks cut' or 'sticks cut'. Of these sticks they wanted a lot to make an economically good pyre, and the same ox cart was overloaded with the product of a single charcoal pit. Hence the Campidanian lemma.

KIMBANTA Log. 'fifty'. This nominal model, with a suffix similar to the model baranta, is not affected by Sardinian Lautverschiebung; since that root is original. To understand this, go to kimbe. The radical kimb- + suffix Sum. am 'is' + tab 'doubled', does kimb-am-tab 'it's multiplied by five (by ten)'.

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KIMBE Log. ‘five’; cfr. the analogy with Lat. quinque. In the (absurd) event of a Latin derivation, it could be observed that the velar → palatal reduction doesn’t occur in the syllables of the original type as -qui- but only in those of type -que-, -qua- (eg. Lat. quadraginta > Sardinian bgantça). But this is highly academic and, in fact, not relevant, because in every way kimbe do not derive from Lat. quinque. If this would derived, it would be an hapax in relation to the law of Sardinian Lautverschiebung (see § 3.1.4). To understand the problem, we must start from the basic numbering, that before the Romans was based on “four”: see the brief discussion on lemma battor. Kimbe has etymological basis in Sum. kim-bu (from kimu ‘storage’ + bu ‘perfect’), meaning ‘perfect storage’ in reference to the clenched fist, that’s to say the five fingers which grasp perfectly the thing. It’s no accident that Sum. radical kim match Ug. hmun ‘five’, as well as Heb. hamesh.

DEGHE Log., déxi Camp. It. dieci ‘ten’. It corresponds to Lat. decem, Gr. déka ‘ten’, but the common archaic base is Sum. deg ‘bring together, gather together’, referring to both joining hands and ten fingers intertwined.

DÚOS Log., dúi Camp. ‘two’, as Lat. duo, Gr. δύο, Engl. two, Germ. zwei, Airl. dâu, Got. twai, Skr. dūvā, is based on Akk. tu’uwu, tu’umu ‘double, twin’; the base is Sum du ‘go’ (whose primitive sign was expressed with the effigy of the two legs).

GANA surname. Eliezer Ben David attests to the high antiquity connecting it to Jewish surn. Ganiah, corresponding to Sp. Hebr. Ganach, Hebr. It. Gani, Gany, Hebr. of Smirne and Baghdad Gan; in Arabic is the surname Ganah meaning ‘Guinea’ (current territory of Ghana). Etymological basis lies in Bab. ḥanū(m) ‘coming from (tribe) of Hana’, as well as social class. Mainly the surname. Gana seems to have a base in Sum. gana ‘field’, ‘area (of a geometric figure)’.

GOLOSÍO surname of Sardinian origin which meant ‘trip of Sî’, ‘navigation of Sî’, ‘move of Sî’ (with reference to the course of the Moon, which was considered the highest god of the Sumerian pantheon: from ḥulu ‘street, road, trip’ + Sî, Sin, Se ‘Moon’).

IÁXI Go to biāxi.

MEDA, meta (Bitti) pan-Sardinian adverb ‘very, very much’. Wagner doesn’t find the etymology. This derives from Akk. mādu(m) ‘very, numerous, significant’; mādu(m) ‘be, become many; in very large number’, ma’dū, madū (large) quantity; richness, abundance; very much’.

MINÓSU surname which was a mathematician Sardinian lemma, based on Akk. minū, minnu ‘number’ + úsu ‘use, practice, good practice’. It seems to indicate in origin the practice of mathematics, the study of this matter.

MINÚTI Italian surname of Mediterranean area, based on Akk. minū, minnu ‘number’ + utṭu ‘priest’, meaning ‘priest of numbers’. He pointed, obviously, the mathematician of the time. It’s no coincidence in Italian minutà‘re means mainly ‘counting’.

NÓE, nói ‘nine’. Semerano notes with keeness (OCE II 91) this cardinal numeral, left without etymology, is resolved only if we consider it as key-name of gestation months of the woman. Here are then etymological comparisons: Sardinian nòe, Lat. novem, Ai. náva, Got. niúm, Gr. ἐννέα < ἐννέα (the latter is the proper name of gestation); continue with Lat. novus, Gr. νέος ‘new’, Akk. enēba ‘bear fruit’, enbu ‘fruit, flower, sex appeal’.

OTTO, ōttu ‘eight’ has comparisons with Lat. octo, Gr. ὀκτώ, Ai. aṣṭā, Got. ahtau, Aat. ahto, Irl. ocht, Gallic wyth, Fr. uit, Sum. ussu (OCE II 205).

PARÍGA. Erroneous for barīga.

PARI, PARIS ‘equal’, ‘the same’, ‘a draw, equalized’; also ‘flat, plain’, ‘flat’, ‘together’, ‘level’. It has the corresponding in Lat. pār, pāris ‘equivalent, equal’, ‘companion’, ‘fair’. They ignored the origin, which is in Sum. ba-ar ‘half’ < ba ‘to divide into parts’, parallel to Semitic bases meaning ‘to split’: Akk. par‘u ‘sliced through’, parā‘u ‘to cut off’; similar to Lat. pars ‘part’, Akk. parsu ‘divided’ < parāsū ‘to divide’. (Semerano OCE II 503).

SESE ‘sex’. Go to sesa.

SESSA surname: it’s phonetic alternance of ñese Log., sēsi Camp. ‘six’. Wagner and other linguists derive sése directly from Lat. sex, whereas the etymological basis is Akk. šēṣsum ‘six’, from which originates surn. Sessa. Moreover, none of the proponents of Latin origin has been able to explain why the transition from Latin to Sardinian isx of sex felt.

SETTI, sette ‘seven’. Note the similarity with Lat. septem. Etymological base, for Lat. lemma too, is Ug. Šb’t ‘seven’.

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TRES. It's arguable the Sardinian *tres* 'three' is derived directly from Lat. *tres*, instead of being simply an archaic Ugaritic base amended by Lat. *tres* over the centuries. In fact, the original base in Sardinia expressing the concept of 'three' was Ug. *tit, titt* 'three', from which originated the same Lat. ordinal *tertium* 'third' by rotacization of *-t*.

UNU. Like Italian *uno*, indicates both the number 'one', and the indefinite article 'uno', 'un'. The etymological basis, common also to Lat. *unus* (and Gr. genitive *enós*), is Sum. *uḡ* (ḡ to read as nasal Engl. -ng-) meaning 'person, people'. On this primitive use of indeterminate, as well it converges Sum. *u* 'finger' + *nu* 'creator, parent': *u-nu*, meaning 'finger generator, which gives the origin'. This second expression regarded initially numbering, but it's obvious that soon came to mean also the *unity* of the individual or of the thing: it happened also in Italy, in Sardinia, in Europe.

Note that Sum. *unu* means also 'stick, sceptre', which by definition indicates the *unit*; this is also clear from Lat. *unus*, which is expressed by the figure I, symbolizing originally a straight rod, a scepter. The proof is that in Latin the figure of numbers exceeding one is written putting alongside many "sticks": II 'two', III 'three', IIII 'four'; V indicates the open palm, namely the five fingers.

From Sum. *unu* 'finger generator' took origin the sacred use of raising the middle finger of the hand and lowering the other, in order to indicate the effigy of the sacred *phallos* (expressing the Universal Oneness). So by the "finger generator" from the beginning they meant at once both sacred *phallos* and the finger generating arithmetic multiplicity, ie "the one".

VASA Gallurian surname based on Bab. *basūm* 'square or cubic root'.

ZERO. It's curious to read in DELI the racked but incorrect etymologies of this word. It's said to derive from Arabic *ṣifr* (meaning 'empty' ie 'lacking of unity'); but in the same page is explained the Arabic *ṣifr* gave rise to Italian * cifra* (in the meaning of which we don't feel any vacuum, if not as *contradictio in terminis*). Not only, but to the left of this interpretation they introduced a second one, according to which It. *zero* comes from *zeprum*, which is a Latinized name of *wind*, which was developed arbitrarily on the previous Arabic term by the mathematician Leonardo Fibonacci, evidently fasting in etymologies. Also from *zeprum* it derives, according DELI, Fr. *zéro* and Sp. *cero*. We have thus three improbable etymologies that produce a lot of confusion.

Indeed, *zero* drifts from Akk. *zēru* 'seed', anc. Heb. *zēra* ('צֶרָה'). With this, the Akkadians (Babylonians), great lovers of mathematics, wanted to mean that from *zero*, as if from a 'seed', the sequence of numbers gives rise.

3.2.6 THE VERB

In other parts of this Grammar I noticed - and I'll note here - that often the morphological details of so-called "Indo-European" are, primarily, Sumerian-Akkadian forms.

Giovanni Semerano58 admonishes us to observe without bias the correlation of Hittite case endings with endings of the other "Indo-European" languages; Hittite cases are considered - by German scholars and by all their followers - those most likely, for archaism and the place where they appeared, to be seen as archetypes of "Indo-European" language. Well, especially in the formation of nominal themes, the Hittite morphologies and those of other "Indo-European" peoples are easily comparable in the round, in the sense that they enter on an equal footing in this comparison both the Indo-European peoples and Sumerian-

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Akkadian ones; this in spite of too many scholars who, despite having eyes to see and minds to reason, argue mischievously the opposite (go to § 3.2.3).

For verbal morphemes the issue appears rather more fluid, as the verb forms are vastly more numerous than the nominal ones (especially in Semitic languages) and correspondences between the "basins" are sporadic. You will better understand this by the various situations we present. There are even verb forms where the matches are missing altogether: what happens both among languages of the same "basin" and among languages of two "basins". We see it best by comparing the preterite of three languages:

<table>
<thead>
<tr>
<th>Akkadian</th>
<th>Latin</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>šakānum 'to place'</td>
<td>šābatum 'to seize'</td>
<td>ašriqum 'to steal'</td>
</tr>
<tr>
<td>šarāqum 'to steal'</td>
<td>šābatum 'to seize'</td>
<td>ašriqum 'to steal'</td>
</tr>
<tr>
<td>ḫ ṣ</td>
<td>ḫ ṣ</td>
<td>ḫ ṣ</td>
</tr>
</tbody>
</table>

It may be noted that none of the three languages follows the suffixes of the other. In Akkadian indeed we are witnessing to a zero-suffix, in face of Latin and Greek which not only have the suffixes, but these are also "bulky". Latin and Greek radicals are in this case am- and lu- (-ω-); Akkadian radicals are often syllable at infinite (šakān-, šarāq-, šabāt-) and become monosyllabic in the conjugation (šk-, šr[i]q, šbat-) due to apophonic phenomena that would take too long to explain here.

Constructions with verbs

Preliminary comments. In the Sumerian phrasing verb is at the end of the phrase. In fact, the Sumerian language constructs almost always the sentences according to the scheme SOV (subject-object-verb), while in Italian we have SVO: es. Carlo legge il libro (Charles reads the book). In Latin, the pattern is quite free, however, with a prevalence of Sumerian sequence. In current Sardinian prevails Italian pattern, although some grammatical construction still echoes the Sumerian state. In Akkadian propositions the normal order of the constituents is subject-object-adverbs-prepositions-verb. And since, as in Latin, in Akkadian lacks any punctuation in writing, this order is essential to understand where a sentence ends and where the other begins. Obviously the Akkadian conjunction precedes any other constituent of the phrase. A few examples:

- amtum kaspam ışbat ina bitim ışkun 'the (she) slave seized of silver; she put it into the house';
- ħurāšam ša šarrim tašriqā 'you stole king's golden' (exatly: 'the golden of the king you stole'; equally, in Sardinia too is told, vividly, s'oro 'e su réi azzis furadu!);
- bēlum abam ša šarratim ina ālim ışbat 'the lord kept queen's father sequestrated into the city'.

Comments about the forms of Sardinian regular verbs

The Sardinian verb (as indeed all the modern European verbs) is composed of two parts: 1 root or lexeme, 2 ending or morpheme.

The mood of a verb denotes the inner attitude of the speaker towards the action, ie the modality. We have the indicative, the subjunctive, the conditional, the imperative (finite moods); the infinitive, gerund, participle (undefined or timeless moods).
The Sardinian endings of mood or time are more complex than those of the indicative, as they also contain the infix: *pig*-*are*-m*us*. Note that Sardinian and Latin mark of plural (*-mus*) has etymological basis in Sum. meš.

The active verbs (so-called because they indicate an action, an event where people acts) can be divided into three types: 1 pure action verbs (eg., *He is swimming, smiling, eating*); 2 verbs of state or statives (eg., *He is sleeping*); 3 transitive verbs, which make the action pass onto an object: *I eat the apple*. A special form of transitive are the reflexive, so called because the action of the subject is reflected onto the same: *I wash my head, the dog is chasing its tail*.

The conjugations or classes of Sardinian verb are three and end in: 1. áre, ái; 2. ere, i; 3. ire, i.

The **cohortative** is the volitive mood (imperative) of the 1st person (see GBH 138): *may I love!

The **jussive** is the volitive mood (imperative) of the third person (see GBH 138). In Sardinian, Indoeuropean, Semitic (eg. Ugaritic, anc. Hebraic, Aramaic, Akkadian) this mood has zero-afformant, ie hasn’t a suffix. Cf. Lat. *fac*, It. *fa*, Sd. *fa*.

In other Mediterranean verbs the afformant is almost the same of pres. ind.: It. *màngia*, Sardinian *màndiga*.

The Sardinian infinitive forms (especially in Sassarian dialect) often have suffixes “energic or epenthetic” (inserted) in -ni: es. *magnà-nì* instead *magnà* ‘to eat’, *cuzzì-nì* instead cuzzì ‘to coock’, etc. This use is also known in anc. Hebrew, which in future or imperative shapes shows a series of suffixes with -n-, -nì- just called energetic or epenthetic, which have no semantic value. This happens also in Arabic language (see GBH 172-173).

**Preliminaries about the copula**

A sentence with the verb “to be” is a verbal phrase, like all verbal phrases. The phrase may be nominal (eg. Gr. ᾧ ἄριστον ὑδατός ‘good the water among things’; Lat. *Dura lex sed lex* ‘harsh law but law’); this case can define a general truth, because it excludes any verbal form that should distinct the expression. The verbal phrase instead differs from the nominal one because it gives temporal determinations and brands close relationships with the subject (eg. *Thou art beautiful*: ie, you're beautiful, not others; you're beautiful, but could be bad); or: *when you shorten your hair, you will be more attractive*: you are currently less attractive.

In Sardinia, an important distinction must be at once clear: currently Sardinian propositions are formulated so drastically differently from Semitic ones, but instead retain some Sumerian reminiscences (as we’ll see later for the verb to be). These reminiscences indicate the original structure of the Sardinian language (and Italian) were ruled by a Sumerian koiné, ie non-Semitic.

In the Sardinian language - by contagion from Latin and Neo-Latin - the Sardinians (and even the Italians) have acquired (or rather re-acquired), the verb ‘to be’, ie the Sumerian copula. Ancient Hebrew, Ugaritic, Akkadian phrases (or sentences) were devoid of copula; this means that the phrases not governed by verbs were expressed simply by juxtaposing subject and predicate: these are called from Semitic “verbless clauses or nominal clauses”.

Finally, it is important to note that the binder particle (copula), ie the “verb” that connects a word with its qualifying adjective, has etymological basis in Sum. e ‘to bring out; to go out’, ‘to hang on a string’. To this Sumerian e the other languages have affixed their morphemes: Lat. *e-st*, Gr. *ἐ-τ-ο*, Sardinian *e*, *e-s-t*.

Here below I make comparisons between Akkadian and Italian copulas (but this also applies to the Sardinian):
You may notice the different syntactic composition of nominal Semitic phrase than Italian (and Sardinian) current. Sardinia took a few centuries to "innovate" part of her syntactic structure (ie, to re-take the chain name-copula-predicate), while three thousand years were not enough to erase the brick and plinths of the remainder grammar, which in fact still retains crisp Sumerian casts, as we saw in the parts already discussed of Morphology, as we'll abundantly see in the section on Invariable Parts of Speech, and as we'll see even here in verbal phrases.

In Semitic verbless phrases we can see another phenomenon, secondary to us: if the subject of the nominal sentence is a name, this is at the beginning of a sentence; if the subject is a pronoun, it is at the end; while the time may be evidenced only in the context.

### The Sardinian copula, ie the verb to be

<table>
<thead>
<tr>
<th>Logudorian</th>
<th>Campidanian</th>
<th>Latin</th>
<th>Italian</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 só(e)</td>
<td>seu</td>
<td>sum</td>
<td>sono</td>
</tr>
<tr>
<td>2 ses</td>
<td>ses</td>
<td>es</td>
<td>sei</td>
</tr>
<tr>
<td>3 est</td>
<td>est</td>
<td>est</td>
<td>è</td>
</tr>
<tr>
<td>1 semus</td>
<td>séus</td>
<td>sumus</td>
<td>siamo</td>
</tr>
<tr>
<td>2 sezis</td>
<td>séis</td>
<td>estis</td>
<td>siete</td>
</tr>
<tr>
<td>3 sunt</td>
<td>funt(i)</td>
<td>sunt</td>
<td>sono</td>
</tr>
</tbody>
</table>

**Notes about Sardinian copulative forms**

1s. As imperiously is expressed the 1st Sardinian pronominal (§ 3.2.2), which is based on a Sumerian root calling up the First Being, with equal descriptive power is expressed the 1st Sardinian copulative person (also in Latin); in both we find a striking fact, that so / sum have archaic Sum. basis Šu 'totality, world'.

In addition, while the Sardinian shape remains pure, to Latin root su is agglutinated the Sumerian copula -m-, -me- (> su-m). The Italian shape so-no adds to pure Sardinian root so a suffix "energetic or epenthetic" in -no, without semantic value.

2s. The above primordial root Šu 'totality' reappears with equal function in the 2nd Sardinian person (s-es 'you are'), where the second member -es (identical to Lat. es, 'you are') is analyzed in e-s and has basis in Sum. e indicator of conjugation pre-poned (in the case of Sardinia, postponed) to a simple base: it indicates the pronominalization of the base. It goes without saying that terminal phoneme -s is a Latin feature, later adopted by the Sardinian language.

3s. The 3rd copulative person (est) is identical in Sardinian and Latin; the addition of the Semitic suffix -t (Hebrew, Ugaritic, Akkadian outcome) is more detectable in various Semitic nouns and adjectives forming abstract and feminine nouns.

1p. The 1st plural copulative (Sardinian semus/séus, Lat. sumus) is the repetition (but with ablaut) of 1st sg. Latin (sum) + suff. pl. Lat. -us. But to better analyze this form I take the
The mysterious particles *emu* and *dío* appear, besides in Campidanian *conditional*, as well in *imperfect*: 1 *emu*, 2 *last*, 3 *iat*, 4 *émus*, 5 *estis*, 6 *iant* “I was, you was, he was, we were, you were, they were”.

### Some forms of verbal paradigms in Sardinia

Sardinian grammar undergoes several contaminations from Latin language (especially in themes and verbal suffixes) and also many influences from the Italian language (in organization of paradigms). We note, however, that the current Sardinian language presents in some times the break-up of Latin forms and their different recomposition; they pass so from forms of synthetic type (union of root-suffix) to forms of analytical type (root and suffix dismembered and reassembled differently and remotivated). In practice, the ancient Latin endings, once separated from the root, in the current Sardinian change in autonomous verbal forms.

<table>
<thead>
<tr>
<th>Example</th>
<th>Latin</th>
<th>Sardinian</th>
</tr>
</thead>
<tbody>
<tr>
<td>future</td>
<td>cant-abo</td>
<td>apo a cantáre, apu a cantái</td>
</tr>
<tr>
<td>pluperfect</td>
<td>cant-aueram</td>
<td>aìa cantádu, aìa cantáu</td>
</tr>
</tbody>
</table>

### - The conditional; conditionals in *emu* and *dío*

In the paradigm of Sardinian *conditional mood* we can observe some strange particles: *ému, dío, iad/iát* (+ variants).

In this regard I take, from *La Lingua Sarda Contemporanea* of Eduardo Blasco Ferrer, the paradigm of the Future and Conditional of the auxiliary verb *"have"* (the *future* serves for comparisons).

<table>
<thead>
<tr>
<th>Future</th>
<th>Campidanian</th>
<th>Conditional</th>
<th>Campidanian</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) apo /àere</td>
<td>apu /ái “I'll have”</td>
<td>(dío) /àere</td>
<td>ému /ái “I'd have”</td>
</tr>
<tr>
<td>(2) as /àere</td>
<td>as /ái “you'll have”</td>
<td>(días) /àere</td>
<td>(lást) /ái “you'd have”</td>
</tr>
<tr>
<td>(3) at /àere</td>
<td>at /ái “he'll have”</td>
<td>(diat) /àere</td>
<td>(lát) /ái “he'd have”</td>
</tr>
<tr>
<td>(1) amus /àere</td>
<td>eus /ái “we'll have”</td>
<td>(diámus) /àere</td>
<td>émus /ái “we'd have”</td>
</tr>
<tr>
<td>(2) azes /àere</td>
<td>eis /ái “you'll have”</td>
<td>(díazes) /àere</td>
<td>éstis /ái “you'd have”</td>
</tr>
<tr>
<td>(3) an /àere</td>
<td>ant /ái “they'll have”</td>
<td>(dian) /àere</td>
<td>(iánt) /ái “they'd have”</td>
</tr>
</tbody>
</table>

The entire member *-mus*, which is apophonic shape from Sum. *me* (3rd copula pl.) + *u-* nominal plural suffix + *š(u) ‘totality’* (then *plurality*).

\(2p\). The Sardinian second copulative plural (sézis: full form with respect to Camp. séís, reductive) hasn't holds with Lat. estis ‘you are’; instead takes the Sardinian 2nd singular (s-es) + Sum. za-e [ze] subject of pronoun 2nd sg. and pl. Originally, the Sardinian form had to be *se-ze*. See Hittite ezi (3s. pres. tense of verb ‘to be’) and ašanzi (3p. pres. tense of verb ‘to be’).

\(3p\). The third copulative plural (*sunt = Lat. sunt*) is the reply of the 1st pl. Latin (*sum-us*), with *-m-* > *-n-* for euphony and *-u-s* replaced by suffix *-t* (already analyzed in 3rd sg.).

The Campidanian f- 3rd pl. (*funt*) is inherited from Latin preterite *fui*.
Blasco Ferrer (LSC 124; Ello Eillus 175) in the particles of the above doesn't notice anything special: he classifies the entire paradigm in the «stage of the rest of the Romance languages... I think the only noticeable difference that distances these two times [future and conditional] from other paradigms lies in the position of flettive, ie of indications of syntactic categories: these are conveyed before (pre-determination) in the future and the conditional, in second place, behind the lexeme (postdetermination), in the rest of the verbal personal forms». No other observation, except for the belief that these strange particles are normal flectives of Latin origin!

He doesn't know the three particles ému, dio, iad/iát (+ variants adapted to the verbal person) have nothing in common either with the Latin nor Italian, and are instead archaic forms with Sumerian-Semitic base. They are remainders, you could almost qualify them as slags. But their continued use makes a valuable testimony of an ancient Sardinian grammar in Sumerian-Semitic style, now irretrievably lost because of the overlap of Latin and Italian superstructure.

The use of ému in phrases such as ému a cantái 'I should sing', has the correspondence in Akk. emû (ewûm) 'to become', 'to turn into' (eg. to turn: a day into darkness) from Sum. e 'to speak' mud + 'to create': e-mud, with the original meaning of 'I create the word'. In Akkadian emû is a verb with all the roots weak.

Compare also Hittite form ešmi (1st sg. indicat. pres.-future tense of the verb eš/-aš- 'be'), where emerges the semantics of Akk. emû (ewûm) 'to become'.

In the Semitic-Latin douch of phrase ému a cantái, we note an archaic way of saying that we'd dare to translate, whether it was lawful (but not any more!) as 'I'd start singing', 'I would make up my mind to sing'. The presence of emû introduces a commutative state, a willingness to change state ('to become, to turn into').

A derivative form of Camp. ému is Campidian verbal suffix -mu: cantámu 'I'd sing', this too from Akk. emû 'to become', 'to turn into' (< Sum. mud 'to create').

Camp. particle -mu (from ému) reappears in enclitic form well in the paradigm of verb 'to be' and, equally enclitic form, in preterite fému (f-ému) 'I was'.

Returning again to Hittite language, we see in it another similar form referring to Akkadian authority: it's the particle man, -man appointed to express the unreality: man i-na Háyaša páun-pat 'I would certainly go to Háyaša'; it mainly expresses the desire of the speaker (LGI 74): 'I hope ...': exactly how the Campidian phrase type ému a cantái 'I'd sing' or 'I would like to sing'.

As to Log. dio, dias, ..., in verbal forms such dio cantáre, dias cantáre... 'I'd sing', 'you'd sing'..., I note at first the (supposed) radical *di- is present in all persons of conditional (dio, dias, diat, diaμus, diazés, dian). It doesn't match at all the Italian auxiliary 'I must', 'you must' (which in Sardinian makes appo a..., as a...); it's instead the corresponding (corrupted by euphonic prosthesis d-) of the lightest Campidian last, lat, iant (2nd and 3rd sing., 3rd plur.): iad-a-cantái 'he'd sing'.

Etymological basis of these Sardinian forms is Sum. i (indicator prefix of conjugation, in front of a simple base): it indicates finalization or pronominalization of the base. So, in addition that in Campidian, even in Logudorian we find the Sumeric base i-, however disguised in the forms (d)-i-o, (d)-i-as, (d)-i-at, (d)-i-ámus, (d)-i-ázes, (d)-i-ant; while the verbal suffixes -o, -as, -at... are borrowed from the paradigm of the regular Log. verb 1st conjugation: eg. cant-o, cant-as, cant-at, cant-ámus, cant-ádes, cant-an (with slight variation in the 2nd pl.: cant-ádes ≠ di-ázes, the latter taken from the verb á-zes 'you have'; see Hittite ezi 3s. pres. tense of the verb 'to be', and ašanži 3p. pres. tense of the verb 'to be').

The imperfect subjunctive in -po

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In Sardinian-Logudorian the regular conjugation of imperfect subjunctive mode is:

<table>
<thead>
<tr>
<th>1s</th>
<th>cantáre-po</th>
<th>'I'd sing'</th>
<th>manđigáre-po</th>
<th>'I'd eat'</th>
<th>pigáre-po</th>
<th>'I'd climb'</th>
</tr>
</thead>
<tbody>
<tr>
<td>2s</td>
<td>cantáres</td>
<td>'you'd sing'</td>
<td>manđigáres</td>
<td>pigáres</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3s</td>
<td>cantáret</td>
<td>'he'd sing'</td>
<td>manđigáret</td>
<td>pigáret</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1p</td>
<td>cantarémus</td>
<td>'we'd sing'</td>
<td>manđigarémus</td>
<td>pigarémus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2p</td>
<td>cantarédes</td>
<td>'you'd sing'</td>
<td>manđigarédes</td>
<td>pigarédes</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3p</td>
<td>cantáren</td>
<td>'they'd sing'</td>
<td>manđigáren</td>
<td>pigáren</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

I note the strange output in -po of 1st pers. singular, a morpheme that doesn't match any Indo-European ending (excluding Hittite), unless you want to interpret it as a shortening of Sd. apo, giving it a function similar to that of future (apo a mandigáre 'I'll eat', manđigáre-po < *manđigáre-άpo 'I would eat'). In this case, the repetition of future form, however, relegated only to the first singular person, it would seem light of syntactic sloppiness, an originality out of place.

The only syntactic form similar to Sardinian one is Hittite, where you have the compound prefix ep-+ infinitive for inchoative 'to start...'. (see LGI 73).

Investigating in the Semitic field, I notice that Sardinian -po has a reminiscence (mostly phonetic!) with the demonstrative adverb anc. Hebr. poh (Josh. GBH 332) = Lt. 'qui' (Engl. 'here', Lat. 'hic'). But the distance between the two semantic uses leans in favor of the Akkadian forms, where in fact the Sardinian -po corresponds well to Sum.-Akka. pû(m) 'mouth' (also 'assertion, command'), mainly 'river source'; also widely used in various Akkadian phrases: eg. ina pû qabû 'to speak' (exactly: 'to talk with o.s. mouth'); ana pipi šā X 'according to ...'; pû kînu 'reliable speech' (kînu = 'permanent, true').

We can therefore infer that Sardinian cantáre-po 'I'd sing' bears an archaic agglutinated particle, crystallized today and without semantic autonomy, by which they originally wanted to clarify the "reliability" of the statement in the first person, but, before, even the "source" of the act, just an inchoative act, which begins at that point, as a source. That observation can never be separated from this one: originally each individual statement made in first person was sacred, and the speaker weighed the responsibility to put in place (within the limits of possibility to him outside) as he proposed to do.

The real imperative is the volitive mood reported to the second person.

The coortative is instead the volitive mood (imperative) of the first person (GBH 138). The iussive, finally, is the volitive mood (imperative) of the third person (GBH 138).

The positive or negative expressions in imperative, where is used the verb will or similar as an auxiliary, as well as in subordinate clauses, the Sardinian verb behaves differently from others in the Mediterranean basin.

That the volitional verb is positive or negative (eg. I want... I don't want...), in Sardinia it takes, however, the infinitive with the prefix a: eg. 'I want, not want you to come', kerzo, no kerzo a bénner tüe; Camp. bollu, non bollu a benni tüi; in domo an kérfidu a istudiáre, a non istudiáre, déo 'in the house they wanted me to study, that I don't study'; sa criadûra minûda keret a süere 'the infant needs to suckle' déo kerzo a manigáre, no kerzo a manigáre, tüe 'I want to eat, I want you to not eat'.

This is of Sardinia is nothing more than a relic of Sumerian use of nominalizing finite verbal forms by [a], and by it to nominalize the entire sentence. In fact, the Sardinian forms here mentioned, and others like it, can be seen as a full nominalization that involve, when there it is, even the subordinate clause.

Specifically, the volitional propositions of the mentioned kind, in the Sardinian language are processed by the [a] in nominal forms with subject-predicate-object (S-P-O), syntactically identical to the type I ate the apple. Examples: Mama (subject) keret - no keret (predicate) a mi k'essire (object) = 'Mum wants - doesn't want me to go out' (ie: the action of going out
wanted by my mother is transformed by means of [a] in pure complement-object).

These forms have the same function of simple sentences S-P-O used in Sardinia, Naples, Spain; example: gatu cassat a topi 'the cat hunts mice', no lessas intráì a nisciùnus 'don't let anyone enter', ant iscutu a su pipìu 'they beat the child', éis a connosci a mimmi 'you'll know me', at cramadu a su babbu 'he called his father', fia sonniendhe a tie 'I've been dreaming about you' déo istímo a tie 'I love you'.

The subordinate clauses or auxiliary relationships with the use of [a] in Sardinia are numerous; example: apo a nárrere 'I must say',anta a gosái 'they have to fun', iat a benni 'he would come', fit a coltāre 'we had to hurry', fit a tribagliāre ke maccos 'we had to work like crazy', a torráre a inoghe a cras 'you must come back here tomorrow', a nárrere no est a fāghere 'saying is not doing', a bokīre tocat a Déus 'to kill is up to God', so a tünkios = tünkios = tünkios 'I'm moaning', sos batos sun a màulos 'cats are meowing', est semper a irròcos 'he's always cursing'.

As you can see, certain propositions with [a] hold a mere accusative relationship (anta a gosái = 'they have enjoyment', no lessas intráì a nisciùnus = 'do not let anyone enter'); other govern the dative relationship (a bokīre tocat a Déus = 'to kill [subject] belongs to God [dat.]'); certain forms govern other relationships (eg. copulative function: so a tünkios 'I'm moaning'; a nàrrere no est a fāghere = 'to tell is not to do': they are copulative structures such as the flower is beautiful).

Irregular verbs

NÁRRE, nárrere Log. 'to talk, tell, speak'. This verb is dealt at p. 130.

Denominative verbs

The kind of verbs derived from nouns is numerous. Here I present only two samples.

ABBÁRE Log. 'watering, give water to the fields' < abba 'water'. For etymology of abba go to § 3.1.4 (Lautverschiebung).

CUÁRE, cuáre 'to hide' is from Akk. hū'a 'owl'. The infinitive cuáre is a clear denominative, cuáre being an original noun. Fāghere a sa cuáre 'to sneak' is not a crystallized phrase from verb cuáre, but it means exactly 'act as the owl', 'act in the way of the owl'.

Introduction of indirect speech

NAKI, is conjunction typical of Logudoro, but Wagner, believing it was a trivial agglutination of nara ki, naran ki 'he says that... say that...', he even failed to examine. Of course, today it is more than anything else felt like this. But still resists the earliest use. Puddu records a series of sentences: cando mi ponzo a nanki mi drommire, ke cane arrajuladu issu m'arrivada 'when I was going to tell him I want to sleep, he revolted as a rabid dog'; a cantu paret, assumancu a mie, naki ses biráira de cuntentesa 'as it seems, at least to me, he says that you are overflowing with happiness'; sos frades mannos no kerian a su frade minore ca naki fit faulalzu 'older brothers didn't want her small brother saying that he was a liar'; millu cojadu, cudhu, mih: e nois naki si faghiat a preideru 'here he married, that: and we saying that he was becoming a priest'; E naki muzere tua s'est illierada?! Naki 'so your wife gave birth?! Yes'; S'est postu a iskrièr sa frimma sua e b'est reséssidu! Naki no?!... 'He began to write his signature, and he succeeded. Look, no?!...'. The remote base is Akk. nuk, nuku, nu 'saying' (particularly in introducing direct speech after the first person).
Extra - SYNTAX

This volume doesn't deal with the problems of syntax of Sardinian language. So those following are only minimal hints (I would say spots) without any pretense of organization.

I note in Sardinian use (also Italian), often the personal pronoun, when it's object of a verb (which in Latin would be in accusative), can be expressed in two ways. On the one hand we have the structure of a simple sentence, type Juanne ischudet a issu, Juanne l'ischudet 'John beats him'. On the other hand we have the imperative form, type Ischùde-ì = It. picchia-lo 'beat-him'. In anc. Hebrew we have the same Sardinian use, but this second formula is not just about the imperative: in fact, the Hebrew pronoun-suffix may also relate to other modes (ex. he killed him, q'ṭhālō, ʾyāḇē). In preambles to the Verb, I have already written that Sumerian language constructs almost always the sentences according to the scheme SOV (subject-object-verb), while in Italian we have SVO: es. Carlo legge il libro 'Charles reads the book'. In Latin, the pattern is quite free, however, with a prevalence of Sumerian sequence. In current Sardinian, Italian pattern prevails, although a lot of phrasing still echoes Sumerian one. The Sardinian verb, in short, often appears in final of proposition, observing the Sumerian formula of "nominal chain" (see p. 26-27 Gramatica Sumeria).

The verb "ài" 'have' in Sant'Andrea Frius (and other villages) replaces the verb "èssi" 'to be' in interrogative phrases, for example, ita ddui àdi? 'What's there?', ita ddui iada? 'What was?', ita ddui iadài? 'what was it?', etc., changing the passive form of "being there" in the active one of "having there".

The repetition by re-. Italian prefix re- appears in verbs with the main idea of repetition, of contrary, sometimes of fulfillment. DELI indicates its base in Lat. re- isolated in Italian area, and in any case doesn't give the etymology. This however has the referent in Italian ri- (ditto), based on Sum. ri 'after', 'turn, turn upside down', 'lean, prop up against', 'put on', 'rage against' (see Edzard 160).

3.2.7 THE INVARIABLE PARTS OF SPEECH

3.2.7.1 ADVERBS

The adverb is like the adjective, but it doesn't vary in the forms; it's used to qualify or modify the meaning of a verb, of a sentence. Certain Sardinian adverbs are primitive (as indeed happened, and still happens, to adverbs of other Mediterranean languages); numerous other adverbs are derived, being simply borrowings from other parts of speech (adjectives, nouns, infinitives, numerals).
Adverbs of mood

One of the Sardinian and Italian forms to turn a word into adverb of manner is -mènte, which rests on a base almost always adjectival: example modesto > modesta-mènte; in Sardinian we have mascamènte 'especially' (the base of which, however, is a false adjective).

Etymological basis of -mènte is Sum. mete 'appropriate, characteristic thing', '(attribute) suitable, appropriate'. So it's wrong the lazy opinion of Romance philologists -mènte would derive from It. mènte to have Sumerian origin mete.

I note, however, the Sardinian language doesn't like at all the suffix -mènte; often this suffix (often used in Italian) in Sardinian is a simple adverbial-s: es. mascas instead mascamente; debadas, etc. Other times Sardinian language put before a word the particle a (instrumental: es. a bêlu; this use is also Italian). Just as often in Sardinian there are modal expressions may end in -a, -e, -i, -u (eg. ammaroll-a, but we'll see in the list of etymologies).

A typical Sardinian mechanism to form an adverb, especially when you need to make a vivid attitude, is to replicate the basic form of infinitive. Example from mandigáre: isse è mândiga-mândiga 'he has bulimia, eating continually'; from trèmmere: issa è tremme-tremme po s'ispantu 'she's trembling with fear'; from currere: issa faghe sas fainas curre-curre 'she is dealing with the chores in a hurry'; from rüere: po s'im briaghéra èst andende rüe-rüe 'by hangover he's walking careening repeatedly'.

In a similar manner in Sardinia they create adverbs or adverbial phrases by combining two nouns; Examples: sa timoria lu fагheт andare muru-muru 'shyness makes him walk along the walls'; lari-lari 'loaded to the brim' (eg. glass), 'to the extreme of endurance'; calla-galla 'swarming' (eg. ants), 'very dense'.

A BÉLLU 'slowly'; Wagner and Puddu believe it an Italianate compound 'at beautiful', like bel bello; Camp. éssiri bello a... 'delay in...': e ikudja è bell'a torrái 'she's slow to return'; gëi se' bell'a buḍdî, pingiada mabaditta 'you put a lot of time to boil, cursed pot'; bell'e ki Centr. 'though': bell'e ki prima l'ai an travazzadu 'though before they had molested him' (Orune). According to Wagner, the term corresponds to Tuscan bell'e che 'though', and exists even in Romanesque: lo bello che vecchio farebbe a ccurre con un giovenotto; Nuoro bell'e gáî 'however': bell'e gáî sôe sanádu 'nevertheless I'm healed' (Pittau).

But in addition to these constructions, there are other meanings of abéllu; for example, no dictionary records the meaning in use among Sardinians: abéllu! 'watch out!', '(act with) criterion!'. The etymological basis cannot be the Italian believed by Wagner; or rather, it should be noted that even Italian entries have a base linked to Akkadian etymology, to which the Sardinian abéllu participates too. For the etymology we have to consider abéllu 'so delicate; slowly', abellu abellu 'very gently; very slowly', 'slowly'. It has etymological basis in Akk. a (use similar to the Greek, Italian, Sardinian) + bêlu 'act responsibly; dominate (a situation)'; also belû 'lead to extinction, at the end, in decreasing' (here too we have a sense of delicacy).

A CÚA, a sa cúa, a sa cuba 'secretly, hidden'; cúa is 'the act of hiding'. The infinitive cuáre 'to hide' is a denominate, being cúa an original noun from Akk. hû'a 'owl'. Fâghere a sa cúa 'sneak' isn't a crystallized phrase from cuáre, but it means exactly 'acting as the owl', 'acting in the way of the owl' (which is invisible not only because it's a night bird, but because at day is hiding in the thickets of trees, giving no signs of life). See a masta-cúa.

A MASTACÚA 'hide and seek'. At Quartu giogáí a masta-cúa means 'play hide and seek'. The term isn't registered in dictionaries. Yet it's archaic. Mastacúa is a Sardinian compound based on Akk. massûtu 'call', 'read aloud' + hû'a 'owl'. The compound was read as mass(u)tà-cúa 'calling as the owl'; then they lost its meaning.
A MAROLLA. The Campidanian compound means 'by force, dutifully; at any cost'; according to Wagner, it would have the basic meaning of 'to unwillingly' (a mara [b]olla). It's not true. This term is understood by looking at the etymological basis, Akk. a = It., Lat., Sardinian, a, *ad + malū(m) 'full, complete' objects and measures; of grammatical forms; of time; 'become full; fill'; stat. 'is full of fertility, splendor' (cfr. Gr. *mala) + *ulla 'no!' in front of imperative (cfr. Lat. ullus). The meaning of *a-mal-ulla is, very nearly, 'in a completely negative way!' referring to action that should be undertaken even unwillingly.

A MORTE SEGÁDA is a phrase to be treated compact, being crystallized at least 4000 years. Puddu registers it with the meaning of 'at any cost' but the real meaning, at least in northern Sardinia, is 'to last drop of blood; inexhaustible (hate) that aims to death of opponent, to his dissipation'. It refers targetely to a two opponents: Barore bi l'at a morte segada cum Toméu, lu keret ippastizziádu 'Salvatore gets the Bartholomew's death, wants him dissolved'. The etymological basis is Akk. a, an, ana with meanings near to Gr. οὐα + *mütu(m) 'death, demon of Death', Ug. Motu 'Death' + *sehû(m) 'destroy (from foundations), sēhû 'dissident challenger'. The full meaning is excidere usque ad necem. The verb was read, from the Middle Ages onwards, for paronomasia, as the past participle of segāre 'cut'.

ARRIÓLU. Campidanian locution andái a arriólu 'to go to the Hell'. Wagner ignore its etymology. This is Akk. arru 'cursed' + Sum. ul 'terror: andái a arriólu = 'to go at curse and terror'.

A SA CÚA 'hidden, secretly'. Etymological base Akk. *hū'a 'owl: a sa cūa = 'as an owl'.

A SA MUDA 'shut up, in silence'. There is also the surname Mudu, which is not the same as Sardinian mūdu 'dumb' < Lat. mutus, as hypothesized by Pittau (CDS), but derives from Akk. mūdu 'wise, experienced'. So the Logudorian phrase càgliadi assa muda 'shut up!', translated linearly and logically means 'shut up in the manner of the wise'.

A S'ASCUSA; Sass. fabiddà a l'ascúsà 'talk in secret', 'speak in a low voice', Camp. ass'ascúsì, ass'iscusì 'secretly, stealthily'. Wagner finds this phrase already in CSP 146: e bendit sa unia d'ortu Donnicu a Petru Serette ad ascuse mea (and he sells the vineyard of the Judge's field unbeknownst to me, secretly). He finds the origin in Lat. absco(n)se 'secretly'. This etymology is fine, but the oldest form, common also to Sardinian, is Akk. a = Sd. a, Lat. ad, Gr. ana + *sukku(m) 'tomb, chapel, shrine' + *usû(m) 'use, costume, good practice' (which becomes a + constr. st. sukk-usu > a-s(u)kk-usa, with meaning ad usum sepulcri).

CA adverb of mood = 'as, like, in the way of'. Etymological basis in Aram. kē, ḫ 'as, secondum'. For more discussion go to adverbs of comparison: ca, ke, ki.

CALLA-GALLA. In Sardinia adverbs or adverbial phrases are created also by combining two nouns; Examples: sa timoria lu faghet andare muru-muru 'shyness makes him walk along the walls'; fari-lari 'loaded to the brim' (eg. glass), 'to the extreme of endurance'; calla-galla 'swarming' (eg. ants), 'dense', 'filled to the brim'. Etymological basis of this formation is Sum. kullu 'cup, glass', ḫal 'basket, cup': doubled term according to Sumerian use to denote its plentitude to the brim.

DEBÁDAS, de badas Log. adv. 'in vain'. Wagner thought it derives from Sp. de badas, perhaps initially attributed to an inept fellow. Indeed, this phrase is archaic, from Sum. bad 'bad soil, not good' (cf. Engl. bad). So Sd. de badas, Sass. in dibāḍa, originally meant 'on evil land' (ie uncultivable), a more properly term, as life once depended on agriculture, and barren ground was a harbinger of hunger (think of the parable of the sower).

DE PRESSI, in pressi Camp. 'quickly, at once'. At the base is the pan-Sardinian word pressa, pressa 'haste'. It's found already in old Log. (Stat. Sass. 1, 28, 29: su plus ad pressa qui aet (aen) poter; tocca in cuxìna de pressi 'early, go to the kitchen instantly'. Also in Italy is used pressa 'haste'. Wagner note collateral use in Spanish: appresurar 'to hurry', but he doesn't solve the etymology. This is Akk. perṣu(m) 'breach' < paraṣu 'to cut off, decide'.

FATTU FATTA 'to miss'. The expression fattu fatta in biḍda means (eg. at Gonnoscodina) 'to miss in the village': a lack of something, of some person or character, and the like (Cossu). The dictionaries do not mention the term.

It has Semitic bases, from Akk. baltu 'living, alive' of people + Aram.-Heb. biltî ילבג 'absence of', 'disappearance of', 'nothing'. From biltî we have Sass. falṭa 'deprivation, scarcity, famine, hunger', It. falta 'absence, deprivation'. Italian and Sardinian falta is not derived - as he would like Devoto-Oli - from Lat. fallère 'deceive' but from Aram.-Heb. lemma above. So fattu fatta (< faltu faltu) means 'absence, deprivation of living beings, of a person, of a kind of animal'.

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FATTU FATTU this Sardinian expression indicates 'going back to one slavishly'. Its base is Ass. battu battu 'around, on every side' < battu(m) 'place, the surrounding region; somewhere'.

GÁI, GOI, gási, gòsi 'thus, this way, thereby' < Sum. gu'e 'this side'.

ITE Log., ITA Camp., adverb and preposition pan-Sardinian. The uses of this particle are numerous and highly variable.

From Puddu: add-ite, aggh-ite, ca-ite, po-ita, pro-ite, ita-siollat, ita-dhinanta, ite-casiat, ite-sinarat, ite-siata; b'at ite 'there's so much, there is a reason'; a itemilu?, a itedilu?, a itennollu?, a tebbollu?, a itesilu? = 'what can I do of it, you do...? they do...? for what purpose?'; e ite si... ita ki... = 'who knows what he has to say, tell, if...?'; ita a... (+ inf.) = 'maybe!, if at least it was!, Lat. utinam!'; ite fâghere = 'chores, things to do'; no b'at de ite = response to whom thanks for some pleasure: 'there's that'.

There is a great use of ite, ita in the sense of 'what, how much, because': pòbiru mundu, a ita ses torràâl 'poor world, to what have you reduced!'; già b'at ite, si mi ndhe léo pena, a mi ke àer furadu sa roba! 'there is reason, if I take pain for the stolen stuff!'; a ite tiat esser, tando, a triballàre kentza lûcuru! 'therefore, what would be the reason, to work without earnings?'; ite keres? 'what do you want?'; ite ti ses, pessende? 'And what, are you raising?'; ite ses, maca or imbrìâga? 'Art thou mad or drunk?'; ite ses, brullenède? 'Perhaps you are kidding?'; cun ite la sego sa peta? 'With what can I cut the meat?'; de ita ses fuèdendi? 'what are you talking about?'; no isco iti naras 'I don't know what's your name'; ançuadu ses a fagheru linna? E ite ançuaiia cun custu bratzu ivàlitàtu? 'Did you went to cut wood? And what, maybe I would go with this invalid arm?'; ite ispassu, ite risu e ite giogu 'that's fun, that laughter and play!'; alla iti omini sciapìdu, custu 'God, that stupid man, he'; ite raju niegu su ki m'est rutu! 'calamitous lightning that fell on me!'; de ite colore fin sos ojos tuos 'What is the color of your eyes?'; ite fea ki ses, putzi, perdèu 'Oh God, what you're ugly, what horror!'; tenzo it'e pessare 'I have my thoughts on my mind'.

This particle typically Sardinian, which is used as an adverb, preposition, sometimes as a conjunction, even as a pronoun or pronominal adjective, has etymological basis in the corresponding Akkadian uses of the particle itti, ittu, ittu-, ittum, itte-, itta-, etc. The examples of the meanings are as follows: 'with', 'for', 'as regards to', 'against' (compete); 'to' (equal to); 'with' (divide with); 'to, at' (Fr. chez); 'under' (troops under the command of); conjunction: 'while', 'just' (as soon as possible, from Ug. itti). Another use of Akk. ittu introduces solemn judgments, just as our ite (eg. ite prenda! 'that treasure!', etc.).

LÁDINU 'easy, simple, clear'; berbèghé lâdina 'sheep easy (for milk)'; faeçdâre lâdino 'speak clearly'. Base in Sum. la 'to be in order, show, balance' + din 'to give': la-din 'to give neatly; make a show of giving' (in the sense of facilitation).

LARI-LARI. In Sardinia they create adverbs or adverbial phrases also combining two nouns; Examples: sa timoria lu faghett andare muru-muru 'shyness makes him walk by touching the walls'. Lari-lari nowadays means 'load to the brim' (a bag, a glass), but at one time it must have had also meaning of 'to the extreme of endurance'. We deduce from the etymological Sum. basis lara reduced to extremes' (especially during childbirth).

LATI-LATI, late-late, latis-latis 'juicy' or 'cooked without being dried' (eg. flesh), 'cooked so as not to lose softness'. Etymological basis is not late (milk), as many authors intend; and is not even in Akk. lâtu, lîtu 'cow', 'heifer'. It's in Akk. lâtu 'to monitor'.

MASCAMENTE, mescamente, mascas 'especially', 'above all, more of everything'. Etymological basis is Sum. maš 'to be pure' + ka 'mouth' maš-ka 'pure of mouth'. It may also have the basis in Akk. mašnu 'measured, monitored'.

PORCHEDÎNU, puçeđînu adj. 'bastard, macaronical, pidgin' (referring to the way we talk, the speech); itariânu puçeđînu 'macaronic Italian', fabidîâ puçeđînu (adverb) 'to speak pidgin'. The term is not recorded in dictionaries, partly because it's difficult for linguists this paronomastic term strangely referred to the 'pilgrets' (porchedus).

The etymological basis is Akk. puhhu(m) 'to exchange, replace' < pûhu 'exchange, replace' + (w)êdu(m) 'single, solitary; hapax'; construct state pûh-êdu, meaning 'single substitution (of a word)'; see also Akk. pûhizzaru 'equivalent exchange'. So itariânu puçeđînu means 'substitutive Italian, pidgin' that is spoken or read by substituting one or a few words of Sardinian language.
TUVI TUVI adverb; popular expression in Campidan: appu fattu ses metrus tuvi tuvi 'I did six meters slipping (on the ground')'. Sardinian dictionaries don't include this phrase, deeming it a phonosematic popular phenomenon. Instead it has etymological basis in Akk. ṭubū 'a genus of rod'. The phrase, undoubtedly very old, dates back to early Sumerian period, about 6/10,000 years ago, when dragging heavy weights was done, rather than by chariot, directly placing to roll under them large canes (in Mesopotamia, excluding a few exceptions of trees river, grew only reeds).

ZI (pronounce zi) Campidanian adverb, non-existent in dictionaries as considered plebeian and phonosymbolic; it means 'nothing': non mi váidi mancu zi 'it doesn't make me anything', 'it doesn't do anything at all', 'it don't bother me at all'; cussa mëxinà nó m'a fattu mancu zi 'that drug didn't have any effect to me'. The term has its base in Sum. zi 'chirp' of a bird; 'cri cri' of cricket.

Quality adverb

ONESTAMENTE is an Italian adverb of quality, derived from an adjective + suffix -mènte.

Onestamente is an adverb much used but very little practiced... However, in general, there are very few adverbs of quality used in Italy. The same happens in Sardinia, for which I present a sample of three adverbs.

A FRÖRI. This term is used in Campidano in phrases like: éssi a frori 'kerinde narrer sémprì su contráriu', 'esser a malu puntu de poberesa, trascuradesa o ateru'; gi ses a frori 'a bellu puntu sesesl', 'za ses allikidu'. I took the examples from Puddu to show to what extent the semantics of this sentence is not understood; at the present day in Cagliari city they believe éssi a frori as 'to be on a flower, in a flower', ie 'in good position or egorgious situation'. Anyway, the ancient allure of the phrase remains intact, and the phrase is correctly perceived as ironic, such as parody expressing a formal declaration of well-being, joy, prowess, but in the deep content it goes to operate the un-crowning of hero, the presentation of a world turned upside down, desecrating, mocking, overturning the traditional hierarchical values.

In an attempt to restore enamel and correct interpretation to the phrase, it should be considered that gi ses a frori in paronomastic people's feeling only means, literally, 'you're already at flower!': which doesn't call for anything. The speaker knows to express himself in a parodic form which actually evokes compassion for a person run down (silly, dizzy, miserable, etc.), but he is aware of the contradiction between the literal meaning (flower) and the parodic one. The speaker has totally lost the meaning of the ancient Akk. aphorism aburriš ašābu 'to live in a green meadow' (which was the maximum you could wish to a person, an animal). In fact aburriš literally means 'in a green pasture, on a green grass, in a perennially watered pasture', more than anything else related to human prosperity < aburru(m) 'irrigated meadows, pasture', metaphor of a happy people, conceived in Mesopotamian desert which in fact had very few meadows perennially irrigated, and the irrigation was done, however, by the rivers and by significant human efforts. Aburriš means, properly, 'you're well settled, you are improving very well!' (in terms of parody), called for compassion to a person expressing beliefs out of reality, who neglects to do good chores, expressing mental poverty. Aburriš over the centuries has been metathesized in *abruri > afrori and was ultimately intended for paronomasia as a-frori 'at flower'.

A TANCUS. The lemma is used, especially in terms of indigenous fashion, in the phrase a tancus; sa faldetta a tancus is a type of long skirt of bordatino (ticking), durable cotton designed with narrow bands of alternating blue and scarlet that fall vertically. The Sardinian dressmakers specialized in native dresses do the skirt finely plissée (pleated), making an artistic movement of the tissue similar to an accordion bellow, where the narrow bands red (and blue) appear and disappear during the pace of the woman.

The Romance philologists assert that tancu comes from Sardinian tanca (farmland) which in turn < Cat. tancar 'to close'; tanca 'gate, railing, fence, barrier, hedge, wall'. But tanca has a different etymology, which is not good for tancu. This has the base in Bab. ūth(u) 'adjacent to, juxtaposed' < ēhu 'idem', see ūhu(tāh(u)) 'be near, approach, match,
juxtapose, bring close, place’ + epenthesis of -n- euphonic occurred evidently already in the Archaic period, not certain in Catalan period. In fact, Cat.-Sardinian taca ‘farm enclosed by dry stone wall’, has etymological basis in Sum. taka ‘leave, leave behind, to save, keep back, hold back’. Exactly, it is the function of the taca in Sardinia.

ESSI, éssé, a esse, word with adverbial function. Wagner writes some sentences, including andare essi per essi ‘go wandering without a fixed destination’. He believes, with obvious paronomasia, essi, esse is a video-phono-semantic term, from letter S (pronounced esse in Sardinia and Italy). But there are other phrases that contradict the hypothesis of Wagner; Dolores Turchi shows for example the expression a pili esse ‘with hair upwards, in the opposite direction’; Pili 32 records that in Sulcis and Barbàgia the goat by horns not homogeneous, mutually skew-whiff, is called corr-essa; in Sassari this word is very much alive: eg. assè tuttu a esse ‘be spineless, very unbalanced, like a cripple’; un barròcciu a esse ‘a rickety wagon’; ti fozzi la ganna a esse ‘I tear your anus’ in the sense that ‘I’ll hit you in the blood’. All of this occurs even always in Sardinian language despite that Puddu, one of linguists that records the current status of Sardinian language, carryovers phrases unfortunately Italianised, in which esse, essi, per essi received, also here with obvious paronomasia and paretimology, the meaning of ‘towards, direction’, from a supposed *(b)e(r)se ‘versum’. Indeed, the lemma is very old and bases its etymology on Akk. ešēum, ešû(m), ašu, išû ‘confused, tangled, matted’ of wire, hair, beard, mind; eyes ‘crooked’.

PISCIA’ IN CULLÉZIU. In Sassari exists a phraseological form piscià’ in cullëziu in the interlocution of enthusiasm, cheerfulness, optimism, however, addressed to the person whose acts or words show too much optimism or joy. It’s said ironically: Ki ammákīu, vinn’è da piscià’ in cullëziu! Translated literally it would mean ‘that wonder, there is to piss in college!’. But it’s a semantics that don’t lead anywhere, even to the fact that in Italy from 1772 they mean for college an exclusive and elitist school for boarders or youngers, where they can live and study only the children of wealthy families. Before college had only sacral or parasacral meanings.

The etymological basis is Akk. pešu ‘rejoice’ + in ‘in’ + kullizu(m) ‘ox-driver, plough-ox’. Considered as in the upper Babylonian antiquities and throughout the Mediterranean was important and valuable the ploughman, freeman and entrepreneur, owner of oxen for the plow, the Sassarian phrase proves now to be certainly as ironic, but with irony attached to the conditions of the origins, referring to the joy to have (or have into the family) a plowman plowing the fields with little effort and minimal expense. Piscia’ in cullëziu (< pešu in kullizu) meant then ‘to rejoice for the ploughman’, to have the help of the ploughman, to avoid having to hoe bent on the field.

Adverb of place

Contrary to quality adverbs, those of place are numerous. The following list doesn't purports to be exhaustive.

ACCURTZU ‘close’. It has the same etymological basis of pan-Mediterranean surname Corte, Corti, Cortis. The closest comparison is Lat. mediev. curtis, rural settlement of the High Middle Ages, which was made up of a main fund and funds with various outbuildings cultivated by servants, semi-free and free people. In Sardinia, the medieval term had considerable use, even in the Charter De Logu, indicating, first, the Court or Curia, which was the ‘palace’, but also the highest judicial college, and also the place where justice is administered.

But in Sardinia the surname. Corte, Corti seem to indicate only an enclosed space, a grazing area where they locked up the flock, sheep and goats. According to Father Francesco Gemelli, in 1776, «the mandre and the corti were certain precincts (walls) about the height of a man, that here and there we meet in the country (there not were still enclosed spaces as those of Law on Chiudende). They are uncovered, and of rectangular shape» (Casula Di.Sto.Sa.).
It should be noted Lat. curtis and Sd. corte, corti have the same etymology of Lat. cūria, which is based on Akk. kurû(m) (fem. kurūtu[m]), hence Lat. curtis) indicating everything is 'short', which was 'shortened', 'cut' from a larger body (see Sd. surn. Corrià, Camp. curzu 'short', Akk. kurû 'dwarf'), or enclosed by walls, just as the cūria, the curtis and Sd. corte (as a 'palace' or 'classroom' or 'close for cattle'). In Sardinia, the place name Corte is still present in several places and was already documented in condaghês of Bonárcado and Salveyro. See La Corte in the countryside of Sassari, Sa Corti (Cotti) and Corti Ois (Sinnai), and so on; but also indicated a village now gone. Corte also exists in Corsica, and is also a Corsican surname. The adverb of place accurtzu is based on Akk. a, ana (meaning identical to Sardinian and Italian one) + kuritu.

ADDÄE 'far away', 'there', 'on the other part'. Etymological base in Akk. a, ana (meaning identical to Sardinian and Italian one) + Sum. da 'side, near'.

ADDEREDDU = Sd. agòà, aségus, a palas 'behind, back'; see Sass. daréddu. Etymological basis Akk. redû(m) 'to accompany', 'add', 'to be added', 'to make s.o. follow', 'chase (the enemy), pursue', 'follow (tracks)'. Both particles a(d)- and de- are locative: -a is Sumerian nominal locative case (non-directional: in fact indicates the stop in a place); -de- (corruption for -da-) is from Sum. - da nominal comitative case 'with' (Sumerian -da- behaves as well as prefix in verbal chain).

AFFACU, AFFACU, APPRÔBE 'near, close to, nearby'. Affaca is based on Akk. a, ana (meaning identical to the Sardinian and Italian one) 'to, for', 'close to, nearby', 'in comparison with') + Sum. paḥ 'hip, leg, lap': appaḥ, meaning 'contiguity, twins' (referring to the two legs between them inseparable). It's a nonsense to accept Wagner's proposal, that etymological basis would be Lat. facies. How to apprôbe, it's a Latinismus compound with ad (motion to place) + prope 'near, close'. Indeed, the latter in turn has basis in Akk. puḫrum 'assembly, gathering' of people + pû 'mouth, to mouth': puḫru-pû > *p(ū)ru-pû > prope (Semerano OCE II 531).

AFFATU adverb and preposition 'after, behind' (time and place); curriànt affàtu a su cane 'they ran after the dog'; artzì is péís unu avátu de s'áteru 'he raises his feet one after the other'; in tzitadi funti is feminas ki andant afátu de is ominis 'in the city are the women who are in search of men'. The etymological basis is the same as the lexeme fattu-fattu (see).

AFFORA. See foras.

AINKE, abinke 'this side'. As etymological basis we have Lat. ab (motion from place) + Sardian inke, inku (for whose etymology see in cùè).

ANDANDE-NNÖ-KE It. andando-ce-ne 'going from a place, buzzing off a place (we)'. The three Sardinian portions have a different location than Italian ones but the same meaning: presenting verb + refl. pron. nos + ke < Sum. ki 'place'. In Italian they present verb + locative particle ce < Sum. ki + refl. pron. ne.

I presents here this Sardinian compound to show how the place adverb functions.

A PALAS 'behind the shoulder, on o.s. shoulders, from behind'. Of pala 'shoulder', 'mountain slope quite smooth', Wagner doesn't give the etymology. It's based on Sum. pa 'wing', 'branch' + la 'suspend, tie': pa-la, with the original meaning of 'suspended, bound wing' (ie 'arm', especially 'omolplata'). See Lat. and It. pala 'spade, shovel' (because of its shape of omolplata).

A PIRANÎSCOLI. A Nuoro they say: inûe s'est fuliádu? 'where did it go?'. Answer: "a Piranîscoli" as saying "in Cagliégga" (see), or in a place very far away, in a country outside of time. They have not investigated etymology. It's possible to reconstruct it from Akkadian, if it's right the insight that one would see in Piranîscoli a 'quarry' (Greek latomía). The prisoners sent to latomías entered for no more out, being destined to premature death from exhaustion or from the beatings; so once removed from the place of origin, they disappeared, literally. Here is the meaning of Piranîscoli, from Akk. pîlu 'limestone' + nîshu 'mining, quarrying'.

A PITZU adverb and preposition 'on, above'. For the analysis we start from pitsu, pitthu, pittu; in Arzana its means 'bird's beak' as well as 'vertical top, summit' (this meaning relates the whole Sardinia). In Italian the meanings are quite equal, and the alpine term pizzo 'peak' is given as onomatopoeic: like saying that they don't know the origin (because in this word

59 Natalino Piras, La Sardegna e i sortilegi, 151
there is nothing of onomatopoeic). Wagner on this etymology flies over. In Sumerian we have pišt ‘hem, mountain gorge’ + zu ‘tooth’: pišt-zu, meaning ‘sharp edge of the tooth’.

APPRÖBE. Go to affàca.

ASSŪBA, asūba, assùbra, âsu, suba, issùba adverb and preposition ‘above, upon’, ‘in the top point’, ‘up there’: asūa de méi ‘on me’, assūba de sa mesa ‘over the table’.

A particular use of the adverb-preposition can be seen in the phrase perda asūba ‘e pari; example: funti dúas perdas asūba de pari ‘are two boulders stacked’ (see onronym Sa perda asūba ‘e pari in the Mount Seven Brothers, which indicates a large mass of granite topped by a stone block; an almost identical onronym is located in Limbâra (Gallura). This is, of course, the only semantics that today the speaker keeps, having lost the true meaning of the old phrase.

To understand their origin, we start first of all from the simple (and mysterious) pari, paris ‘equal’, ‘the same’, ‘equalized’; but also means ‘plan, plain’, ‘flat’, ‘together’, even ‘level’. It has correspondence in Lat. pâr, pâris ‘equivalent, equal’, ‘companion’, ‘fair’. They ignored the origin, which is Sum. ba-ar ‘half’ < ba ‘divide into parts’, see the Semitic basics meaning ‘split’, which are: Akk. par’u ‘split in half’ (like say, in equal parts), parā’u ‘to cut off, sliced trough’; similar to Lat. pars ‘part’, Akk. parsu ‘divided’ < parāsu ‘divide’ (Semerano OCE II 503).

As for assùba, it has the perfect matching in Sum. aššuba ‘alone stone’ (aš ‘alone’, ‘solitary’ + śuba ‘stone’). So assùba de pari originally meant ‘isolated stone, detached from (de) [the rock mass]’. Over time, having lost the meaning of assùba de pari, the phrase was ‘reinvigorated’ by the word perda (tautology), but the final meaning remained the same: ‘boulder isolated from the rocky body’.

A SU SPANIGADRÓXU ‘at dawn’. Wagner doesn’t register the Camp. word spanigadróxu ‘dawn’. He records instead the Log.-Gall. verb ispânnâre ‘to dissipate’, ‘open’, lighten’ (sky, mind, Sass. ispânnà). The etymological basis refers to the appearance of the face of Sun, which was called by the ancient Semites pānu (hence the Sardinian surn. Panu, Pane, Pâni), which is the ‘face, the color (of the face)’, and more precisely the ‘face of the Sun, of God (which shines red and glowing’). It’s the same term of Greek Πάναv, also originally referred to the sun and then to deity of the woods.

In Hebrew it was said penû ‘El ‘face of the Sun, of God’. Even the goddess of fertility and love, Tanit, was called Tanit Panè Baal = Tanit face of Baal, like saying ‘Face of the Universe, of Great God, of the One who rules the world’. In Phoenician p’n means ‘face of...’ and pny ‘front, in front’.

ATTÉSU ‘far away’. It has Latin-Greek-Sumerian basis: ab, ḍtró (motion from place, see Got. af ‘from’, Heb. ‘af ‘also, even’ (in negative clauses ‘less’); Ug. ap ‘also, too; however’) + Sum. teš ‘voice’: atteš, meaning ‘far distant’ from the voice’.

BARIGÁDU (a remote, unreachable place, or the like). For discussion and etymology, you’ll meet this lemma among adverbis of time.

BE, BI ‘here, there’. This adverb and preposition of place ha a reference in Ug.-Phoen.-Hebr. b-(be); Engl. by ‘at’, ‘in’, ‘near, close’.

Cf. Stele of Nora: B-ŠRDN ‘in Sardinia’. It there is almost always in all Sd. place phrases in the forms, be, bêi, bi; always indicates a place, not always accurate, away from the speaker: ‘there’, ‘that place’, ‘in that place’: siéntzia béi keret, no bestirel! a contos male fatos si bi tòrrada; ite b’ada?; in s’isterzu de s’ozu non be podiat aer ke murca; de listincu be ndh’aiat prus de una molinada; a campu bi ando déo; bazibbéi a domo sua; a bi sezi, si benzo a domo bostra?; in su putu bi at abba; no bi creol; deo bi ando.

CA particle of place (especially adverbial), always linked to in (in-cà ‘where’). In-cà is a phonic variant of in cùe, in-cùe ‘where, there’ (see). Etymological basis Hebr. ë ‘about, according to’, especially in phrases as kiôm mì ‘as at the day’; Akk. ak, âk, âkki ‘as, like, in accordance with; when: aki ša ‘just as, in the way that’; akia ‘in the following way’.

KE adverb of place (motion in place): ke su dados ‘they have occurred, have come’; k’est falâdu su babbu ‘the father is gone down’. Ke is not superfluous in the phrase, as some people believe. This adverb specifies the place where the action ends (see Sum. ki ‘place’). The peculiarity of the Sardinian lemma lies in the (supposed) -e suffix. The Sardinian form ke (k-e) is an agglutination still functioning and operating for more than five millennia, identical shape - even in the function - to Sumerians one, where ke (k-e) is an agglutination
of the already seen ki 'place' + -e ergative suffix (the latter is used whenever it's working a subject whose action has an outlet, in this case the outlet is the place): therefore Sumerian k-e (ke), indicating the place where the action of the subject terminates, is identical to use still life of Sardinian language. See also ca.

CUDDÆ Log. 'there'. Etymological basis is the same as demonstrative Log. pronoun cuďdu 'that' (referring to distant objects). Wagner derives cuďdu from Latin eccu(i)llu (almost a 'here's that'). This translation is forced, resulting by agglutination of ecce (not eccum which is very rare) with illu(m) 'that'. It's absurd to suppose this strange combination, existing already at the purpose of a good yield in Sardinian, the pure Latin form ille [not accus. illu(m)], producing forms in -e as Sardinian isse < Lat. ispe. Wagner, to make accepted his thesis, produces the anc. (ijkullu) that he makes from Lat. eccu(i)llu. Indeed the etymological basis of cuďdu is Sum. kud 'separate, cut off' + du 'go': kud-du, with the original meaning of 'who went away'. In Log. there is also the form cuďdâne, very similar to the dative-locative of the relative pronoun neutral Hittite kue, kuiue, which is precisely kuedâni (see LGI 67).

CUDDÀNIKE, cuďdânighe Log. 'there'. Etymological base is the same of cuďdâe: to this is agglutinated -nike, -nige, from Sum. niģ 'thing': kuddâ-niģ meaning 'a thing set elsewhere'. In Log. there is also the form cuďdâne, very similar to dative-locative of the relative pronoun neutral Hittite kue, kuiue, which is precisely kuedâni (see LGI 67).

CÛÉ, cuke, cuughe 'over there'. Go to in cûè.

DÄE 'from' or 'near, closely' < Sum. da 'be) nearby someone' (Edzard 40): particle that expresses the comitative complement.

DAESÉCUS, DAISÉGUS Log. 'behind'. Cf. Lat. sēcus 'otherwise, not so, unlike'. The Latin and Sardinian terms should be compared with Hebr. 5kem דְּכֶשׁ 'back', 'shoulder' (OCE II 559).

DAREḌDU Sass. = Sd. agōa, asēgus, a palas 'behind, back'. Etymological basis Akk. redâ(m) 'to accompany', 'add', 'to be added', 'make s.o. follow', 'chase (the enemy), pursue, chase', 'follow (tracks)'. The da- particle is locative: from Sum. -da nominal comitative case 'with' (Sumerian -da- behaves as well as a prefix in verbal chain).

EA'. See eāllu.

EĂLLU, eālla, eâ, in Sardinian it means 'there is'. It's also used allu, akkēlu, accōghi, ajāllu, edheā, addheā, millikēlu, mikēlu, eâ. Often still used with pronouns and other adverbs. Eâ su maccu! 'That's the idiot!'. Eālla s'amorâda mea 'Here's my love'. Wagner interprets it as primitive interjection, emotional, and draws a parallel with the Romanian iâ!, Sp. ea (exhortation). Indeed, the term is based on Bab. i 'let's, come on' (= Sumerian) + pronoun allū(m) that (one'): iallû, with the original meaning of 'there is him'.

FUGHÎNĐE-SÎ-KE It. 'fuggìndosene' (escaping from there). The three portions have the same construction as Italian one, but Sardinian phrase presents the locative particle ke < Sum. ki 'place, site', while the Italian has the reflexive particle ne < Sum. ni 'self'.

GIOSSO Log. 'down, downstairs'. Cf. It. giù 'idem', an apocopated shape of giūso, giòso; and cf. Lat. deōrum 'idem'. The Sardinian and Italian shapes have a base in Sum. de 'bring' + us 'foundations' but also 'to die, death': de-us, with original meaning of 'bring down (at the base, to death)'. The suffix -o seems Tuscan intake, while still in Sassari we have giōssu, with the ancient Sumerian suffix.

ILLÙGU Log., Sass. 'nowhere'. Etymological basis Sum. in 'field, site' + lug 'live, dwell', 'location'. As can be seen, the Sumerian compound in-lug indicates a certain localized settlement, while in Sardinian it indicates to the contrary, indicates a non-place. Obviously once they said "in nisciun logu", and then the adj. nisciùnu 'no one' decayed.

IN adverb of place, identical in Sardinian, Latin, Italian. It has the old base in Sum. in 'sector, demarcated area'.

IN CAGLÌËGGA a locative phrase used in Logudoro, mainly in Sassari. Andà in caglìéggia, ilštâ in caglìéggja: 'going to the ends of the world, staying in a place far away', and similar phrases. Bazzoni translates as Cargèghe, which is a village near Sassari (11 km), located in a favorable location near State Road 131, which is the ancient Roman master road. Bazzoni writes Cargèghe by Sassarians was considered very distant (sic!): Nienti di mancu zi sei isthaddu a Caglìéggja, 'none other, you've come to Cargèghe'. But to Cargèghe you can walk in two hours! I, who am Sassarian, never sensed that Caglìéggia means Cargèghe! Indeed the etymological basis is Akk. galû 'be deported; be sent into exile' (from Aramaic) + egû, agû(m) 'anger, wrath' of gods, demons (Sumerian): construct state gali-egû, meaning
'forced (angry) exile'. With certainty the compound refers to the deportations of entire peoples, in use at the time of the Assyrians and Babylonians. The displacements, tremendous not only for the cruelty of the soldiers, but also for the hardships and untold privations, displaced the survivors thousands of miles away, and they were relegated in unknown territories, with little possibility of communication with the homeland. Hence this phrase in Sassari.

INCUDDAVÍ 'there', inguđdéi. Base in Log. cuđđáe 'li, là, colà’ (see), the same of Log. dem. pron. cuđđu 'that' (referring to things away). For etymology go to cuđđu. For paragogic -e of cuđđáe, cuđđávi go to § 3.1.16.

IN CÜE Logudorian adverb of place; in güni (Campidanian) = 'there, in that place, in that location', variant of forms cuëe, accüe, igüe; cübe (Spano Agg.); incüi (Arzana); iggüe (Samughéo); ingüini Camp., ingüina (Monseratto). See lt. in cuì, place adv. 'where, in the place where, there, in that place'. Wagner points out the anc. Log. kuke (CSP 316, 356; CSNT 155; St. Sass. I, 30 (12 v); cui (CSP 198, 404; CSMB 201; CV IX). Because of this scholar, the etymological basis should be Lat. eccù huc or, as Guannerio, eccu’ hicq-ue. Rickety and far-fetched assumptions, far from a healthy etymological proposal. Indeed the old base of in cüe and variants lies in Sum. in 'sector, demarcated area' (cf. Akk. in, ina adverb of place and time with same meanings also in Latin, Sardinian, Italian = 'in, on, at, during') + ku 'to position, lay'. In turn kuke, kughe has a base in the aforementioned ku + Sum. ki 'place, site', meaning 'at that place'.

-ÌNDE, -ÌNEKE, -ÌKKE adverb of motion from place: 'from there'. It always appears in enclitic position: andànde-m-inde, andànde-m-inke, andànde-m-ìkke lt. 'andándo-me-ne', 'going away from there'. The particle -inde (see Lat. inde) is based on Sum. in 'sector, demarcated area' + de 'take', meaning "motion from place"; the particle -inke is based on Sum. inkù (see in cüe), from in 'sector, demarcated area' + ku 'place, lay'. This second case uses the original particle of state (incue) with a characterization of "motion from place". The third adverbial particle (-ìkke) is an assimilated form derived from the previous -inuke.

Note the same particle -inde, -nde, when used as a partitive pronoun (= lt. ne), has a different etymology (see).

INEDDA 'there, at that point'. Etymological basis Sum. in 'sector, demarcated area' + Akk. eddu(m) 'point, sharp' < edèdu 'to be sharp', 'do something quickly'.

INGÜNI. Go to in cüe.

INÔGHE Log., innói Camp. 'here, in this place'. Etymological basis Sum. in 'sector, demarcated area, precise place' + ugu 'on, over, above', 'top', with the original meaning of 'right at this very place'. Innóni is a contracted form.

LPNY. Exceptionally I insert in this list of adverbs of place also lpny, registered in the stele of Nora (see p. 116). This entry for someone can have a dubious value in the sight of the Sardinian language today, but it's not so, if we consider two facts: first, my book is a historical grammar; second, the stele of Nora is the first authentic document of the Sardinian language, the one used in 950 a.e.v. In fact, we have noted in § 2.8 that - through appropriate etymological analysis - I have shown that the stele of Nora was written by the Sardinian language of that period. So I feel entitled to enter - albeit with due caution - this adverbial particle, which means 'before me', or 'on my own initiative' (a term from the agglomerated particle I + pn + -y); cf. Phoen. pny 'front'. For I, cf. Ug. 'from', 'for (final)', 'in', 'near', 'at a', also see Sum. la 'to show'. For pn, cf. Ug. pnn 'face'; I pn 'in front', 'in the face of' (see Akk. penû, penû 'face', 'to face', Heb. penû 'face'). For -y 'me, mine', cf. Ug. -y (suffixed pronominal morpheme) in genitival relation 'me, mine', in accusative relation 'me', etc.; and cf. Akk. -ya 'me' (1st sg. pronoun suff.).

MANZÁNU, mangîånù Log. 'tomorrow', 'morning'. Base on Akk. manû 'four hours' (the first four of a day), even 'play' (prayers), reciting hymns or prayers' + Anû 'supreme God of Heaven'. Manû-Anu was originally the hour of prayer, the recitation of morning, the one to raise before sunrise.

ME', mêi, mèiu Camp., it would mean 'half' (according to Wagner); In fact, he cites: CSP 189: benit per meiu su gulbare; 203: per meiu sa serra; 145: e ccollat per meiu monte de Rolacki; 344: in meiu sa doméstica; CSNT 156: su flumen in meiu. According to Wagner, the origin is from Lat. medius. A form which for him has been preserved in Meilogu, meigàma Camp. 'noon, flush'; and is still much alive in rustic Camp. as 'in the middle of, in: mê' in Guspìri
(there in Gùspini); ūu arzólu intrádu mè mé s'ògu (a mote entered in my eye); immé sa buttéga (into the shop); s rokku bibiada mé i mmontisi (the ogre lived in the mountains); è scríttu mé innòi (it's written here).

At this purpose Wagner cites similar phrases of ancient Italian having me (per me' la verga; mi in Messer Polo: in mi-mar tempestatò ('Crusca'); Camerino: me lo pettu, me lu seppurguru (nel sepolcro). Wagner nearby méiu cites also the adj. mesu in ancient texts (CSP 151,159,207 ecc.: mesa libra; 19,412: mesauia; CSNT 166, 168, 310: mesa die; Stat. Sass. I, 34 (14 r): dauë mesudì. Wagner (p. 99-100) for the above Lat. mesus cites the "fought" Oscan form, however, he thinks the Sardinian and Illyrian forms mesu and mis has originated from a Greek form fèmesos.

Despite the contribution of Wagner, it must be said that all forms attested in the Mediterranean are, in fact, Mediterranean. Their original basis is Egyptian, where it was present the form m, m(e) 'in, by, with'; example: the phrase 'the sun rises in the sky' is written wbn r'm pt.

In any way, Campidanian shape has the main findings in Sum. form mea 'where?' < me 'to be', me 'essence (divine)'; This Sum. form is found in various Sum. interrogative expressions: eg. me-a 'where?', me-še, 'to where?', me-na-am, 'how long?', me-na-še, 'how long?'. For Semitic languages, allows a perfect comparison the Heb. preposition min 'from' which becomes me- in front of m- and in front of guttural (Joujon-Muraoka GBH 75).

MEIGÀMA, meigamma, meigamba. For Spano it's the 'sundial heat' but nowadays it also means 'sundial rest'. Wagner derives this compound from Sardinian mei(u) < Lat. medius + cama 'big summer heat, blazing sun' < Gr. καύμα 'ardor, flame, intense heat of the sun'. This source is likely, because the Greek word can be reached in Sardinia by Byzantine monks. But there is also a Mesopotamian compound: Akk. meḫu 'evening' + Bab. ḫamu 'paralyze': construct state meḫi-ḫamu > meigamu, meigama.

We know the sheep habit of massing under a tree during the hottest moments of summer days, all converging towards the center, each sticking her head in the ramp of the two that precede. They're so still for hours. It seems obvious that the Semites mentioned this siesta as 'afternoon paralysis'.

MINKE-, TINKE-, SINKE-, mikke-, tikke-, sikke- are reflexive pronominal particles 1st, 2nd, 3rd person having the force of motion from a site. Should be broken down into mi-n-ke, mi-kke; the first contains the pronoun mi + partitive ne, to which is agglutinated ke < Sum. ki 'place'. The second (mikke) contains the pronoun mi + ke < Sum. ki 'place'. And so on.

NDE (-INDE) pronominal partitive particle = It. 'ne': mi nde mândibo una fita 'I'll eat a slice of it'; bi nd'at kì = ddoi funti cuddus kì... 'There are those who...'; nde kerzo meda 'I want a lot of it'; a nde keres de custu? 'do you want some of this? It doesn't originate from Latin adverbial particle inde 'from there (motion from place)' but rather from Sum. mi 'self' + de 'to screen, to sort out, discerning': ni-de, with orignially partitive meaning 'self-screening'. When the particle -nde, -inde (see Lat. inde) has the value of adverb of place (eg. mi nde so ghiràdu a bid'da 'I came back to the village', mi nde anđo a domo 'I'm going home'; andânde-m-indê lt. 'andândo-me-ne', 'going away from there [l]'), it has its basis in Sum. in 'sector, demarcated area' + de 'take', meaning "motion from place".

NO KE ANḌÂMUS, nokandámus 'we are coming from there'. The three portions (no-k-andâmus) are located differently from Italian ones, being an agglutination of reflexive nos + ke < Sum. ki 'place' + verb; the Italian one has the locative particle ce < Sum. ki + refl. pron. ne + verb.

NUḌḌUE, neddübe, neddüe 'nowhere'. It has etymologic base in Sum. nu 'no, not, without' + dub 'go around; look for; stay': nu-dub = 'searching in vain' or similar. The other two forms are influenced by Latin nec. It's however obvious that nuḍḍue has undergone in turn the influence of Sd. nuḍḍa 'nothing', with etymological basis in Sum. nu 'no, without' + lu 'man, person': nul-.lu = 'no person' (cf. Lat. nullus).

SI-N-KE-TUCCÂRE 'going we from a place'. The four portions are located differently from Italian ones, and also have different meaning, being an agglutination of reflexive si + n-partitive < Sum. ni 'self' + ke < Sum. ki 'place' + verb.

SUSU 'above, over, upon'. Etymological base Sum. šuš 'to cover' (movement from high, from the top).
TUDÛI anc. Camp. ‘along’. This term is variously repeated in the description of a territorial boundary that encloses a large plot in the countryside of Olia (Dolianova) donated by Judge Mariano Torchitorio II (1114-1120) to the church of Saint Saturn in Giida: tudui sa..., tudui serra..., tudui bia... (Donazione della semita di Zalia: by Giuseppe Soru). This word has etymologic base on akk. ūdû, ūddu ‘way, path’.

ÛBE, ÙE ‘where’. Etymological base in Sum. u ‘land’, or u ‘totality’ + Sardinian be, bi ‘here, there’ < Heb.-Ug. be, b ‘there’: u-be: original meaning ‘where (in the land)’ or ‘where (in the totality)’. Cf. Lat. ubi ‘where’.

VAZE-BBÔ-KE ‘go from there!’. The three portions have identical dislocation as Italian but different meaning: they present verb + refl. pron. bos + ke < Sum. ki ‘place’.

Adverbs of time

Equally numerous are the adverbs of time. Which, needless to say, they all have a Sumerian-Semitic basis. I’m forced to start the etymological sequence with two Italian terms, from which they form two adverbs of time:

ALBA < Lat. alba indicates the moments before sunrise, when nature is cooled by the expansion of the gas induced by the advance of solar radiation; albesco is the typical Latin inchoative related to this phase; all’alba (at dawn) phrasal Italian adverb ‘at the time when the sun is about to appear’. The etymological basis is Sum. ḥalba ‘frost, ice’ (Akk. ḥalpu ‘frost, ice’, from which the name of Alps). From Sum. ḥalba we have Lat. adj. alba and albus ‘white’ (color of the ice), very different from Germanic word (blank) the source of It. bianco (white). By analyzing more deeply the Sumerian lemma, we can separate it in two: ḥál ‘split’ + bal ‘to turn over’, ‘rotate’, ‘go back’, ‘to hoist’. That is the time of the division between day and night, the time when the sun returns to be seen, he pulls up. But both Sumerian bases may also be indifferently al (verbal indicator of status) + bal ‘flip’, ‘go back’, ‘pull up’.

ALBÔRE It. ‘glow in the sky, sunrise’ (< Lat. albór); is based on Sum. al (verbal indicator of status) + bur ‘to glow’: al-bur is the time of Aurora, rosy dawn, when the sun suddenly breaks through the darkness, appearing with great flare.

ABÀ, ava ‘now’ Sass. and Log. ‘now’; abarabà ‘just now’; cf. anc. Tusc. avale < Luvius and Hittite awa ‘now’ with lost of Italian suffix (see Akk. *anuwa ‘now’, Lat. num). In Sassari this adverb is often used with paragoge: avání.

ABÉLLU ‘slowly’; Wagner and Puddu believe it an Italianate compound ‘at beautiful’, like It. bel bello; Camp. essìri bellu... ‘delay in...’: e ikudţa è bell’a torrái ‘she’s slow to return’; géi sé’ bell’a buḍći, pingiada mabaditta ‘you put a lot of time to boil, cursed pot’; bell’e ki Centr. ‘though’: bell’e ki prima l’aian travazzadu ‘though before they had molested him’ (Orune). According to Wagner, the term corresponds to Tuscan bell’e che ‘though’, and exists even in Romanesque: lo bello che vecchio farebbe a curre con un giovenottu; Nuoro bell’e gáï ‘however’: bell’e gáï sòe sanàdu ‘nevertheless I’m healed’ (Pittau).

But in addition to these constructions, there are other meanings of abélù; for example, no dictionary records the meaning in use among Sardinians: abélù! ‘watch out!’, ‘(act with) criterion!’. The etymological basis cannot be that Italian believed by Wagner; or rather, it should be noted that even Italian entries have a base linked to Akkadian etymology, to which the Sardinian abélù participates too. For the etymology we have to consider abélù ‘so delicate; slowly’, abèlù abèlù ‘very gently; very slowly’, ‘slowly’. It has the etymological basis in Akk. a (use similar to Greek, Italian, Sardinian one) + bélù ‘act responsibly; dominate (a situation)’; also belù ‘lead to extinction, at the end, in decreasing’ (here too we have a sense of delicacy).

A BERÉVICU ‘suddenly’. Go to berevicu.

ABRÉŚKIDA ‘the moments before sunrise’. From Lat. alba > albesco; a s’abréśkida ‘at rosy dawn’. Etymology Sum. ḥalba ‘frost, ice’ (Akk. ḥalpu ‘frost, ice’, hence the name of Alpi too).

ACCURTZU. Go to Curtzeddu.
ADDISTEMPUS Log. adv. 'out of time, out of season' < Akk. adi, adu, ad 'until', 'inside', 'during, while' + ıštum 'after' (a time). The compound ad-ištum was corrupted with the passing of time, in presence of Lat. tempus 'time', becoming ad-ıstem-pus.

A IMPUDDILE, puddile 'early morning; dawn, rosy dawn'. See impudile. Etymological basis

Simp. im 'escape, arise' + bu 'perfect' + di 'shine' + li 'earth': im-bud-di-li, meaning 'shining perfect rosy dawn of the Earth'.

ALLÔDDU 'here it is!', 'here...' Camp. adverb; cf. Log. accollu! 'here it is'. E Deus at náu: Luxi! E commenti at náu "Luxi", allôddu! éccus ainnoi sa luxi 'And God said: "Light". And as he said "Light", look a bit, here is the light' (Piero Marcialis, Sa Creazionì).

Camp. allôddu has semantics equivalent to that of it. eco (here), an adverb that draws attention to a thing or a sudden fact or otherwise made perceptible, and also introduces a narrative. The etymological basis of allôddu is Sum. al (verbal indicator prefix indicating the status) + ud, uda 'when' (locative particle), ud 'today', udda 'in the day when': al-lud in composition, with the original meaning of 'right now'.

AMÈGA adverb of time 'in the act of...'; amegáî, amegâre 'going to...'; 'being going to... (rain..., etc.)'. The term, registered by Puddu, has a difficult etymological definition. A high probability that the base can be specified in a Sum. compound a, -a 'in' (locative preposition) + me 'to be' (copula) + ġal 'being here', 'to be available': a-me-ğal, with the meaning of 'being right in the point...'.

A SU SPANIGADRÔXU 'at dawn'. Wagner don't register the Camp. word spanigadróxu 'dawn, rosy dawn'. He registers instead the Log.-Gall. verb ispännâre 'to dissipate', 'open up', lighten' sky, mind (Sass. ispnnà).

The etymological basis refers to the appearance of the Sun face, which was called by the ancient Semites pânû (hence Sd. surnames Panu, Pane, Pani), which is the 'face, the color (of the face)', and more precisely the 'face of the Sun, of God (which shines red and glowing)'. It's the same term of Greek ἀνα, also originally referred to Sun and then to deity of the woods. In Hebrew it was said penû 'El 'face of the Sun, of God'. In Phoenician p'n means 'face of...', pny 'in front of'.

BALU. Go to galu.

BARIGÁDU. In Sardinia, this term is well-known and much used: used as an adverb of time, such as a phraseology and as place name. It seems a "handyman" lemma. Barigádu is the region which occupies the south side of Talòro, in an area where once began the wilderness of Barbaricini. Barigadu is also the smallest region that lies west of Ulassai, behind, above and beyond a saddle where (once) began the saltus, wild relevance intended for grazing goats and pigs. Barigadu is also a remote region of Ploàghe.

Barigadu in based on Akk. (w)arkatu(m), urkatu(m) 'rear, which is behind', (w)arkat 'after'. In Sardinia it means first the day after tomorrow' (also called pustikrâs), but it also means 'the second day after tomorrow', and tends to be confused with infinite time. It's not true that the term is attested mostly in south Sardinia, as claimed by Wagner. It's also used at north. He argues that Sardinian verb baricâre (hence this deverbal) means 'to go beyond, cross, pass away, over-step', from Latin vâricâre literally meaning 'very widen your legs'. It follows that Barigadu means 'crossed, the territory beyond (of a river, a mountain pass, a town...)'. But Barigadu also means, very generically, 'another place, an indefinite place'. Practically we have to admit in Sardinia there is a conceptual overlap between 'cross' and 'the day after tomorrow', as if 'the day after' implies a very widen future expectations. A conceptual overlap there is also between baricare ('cross, to go beyond') and going to the saltus, over populated area, across the river, to indefinite, uncertain, unknown sites.

As you can see, our term transcends its immediate value to connote the tension of the spirit, to declare the panic of the unknown, of the vastness no longer subject to κόσμος, to the order. When you ask for dates or predictions about an event or time that other people cannot measure or on which he nourish skepticism, the answer, sometimes ironic and often sarcastic, is "Barigadul!" as saying: "To the Greek Kalends" or "Never!" or "Do not expect anything for sure!" or "Wait until the donkey will die of laughter".

The semanteme (better, the concept) remains alive even when the morpheme is not enough to characterize the most remote places. To connote a very distant place, the Cagliaritani have always indicated Pompu, which is a small town not too far away, about 80 km, at the foot of Monte Arci, but one time it was too far away, stood in the center of the
kingdom of Arborëa, by the enemies of Catalans (these were settled in Cagliari). To indicate a distant place, the Sassarians show still *Ovoda*: yes, it's away, perched on the plateau of Gennargentu, divided by many rivers and many mountains. *Ovoda* for Sassarians remained for centuries and millennia the place of the unknown, the place of fear, the *focus* from which originated the panic of ἀντὶ-κόμῳ.

Even Babylonians and Assyrians had a place that symbolized the unknown, the panic of the mystery. It was *barīku* and meant (′from) Barīku′, a place that the scholars are not able to identify, because it maybe did not exist. Here is revealed the mysterious second source of our catch-all term *barīgu*.

**BÁSCIU** Camp. adv. ′so soon as, just that′, ′not before′, ′unless′: *bāsciū chi torrat Sa Merzēi, non serrāus s′enna′ as long as you do not come back, we don't close the door′ (E.B. Ferrer EE 266); Nara, genti cumenzendi a assotti si bidi? - *Basciu de agabái sa novena* ′Tell me, see you people starting to come together?′ - Not before the end of the novena′ (Wagner DES). Wagner doesn't give etymology. The lemma has base in Akk. *bašû* ′be available, exist′, ′to be fixed, be careful′.

**BEREVĪCU (a berevīcu)** adverb of time ′first light′. Etymological basis Akk. *ērum* ′awake′, *ērum* ′to be awake′ + *ikkū* ′door, entrance′: *ērum-ikkū*, meaning ′entrance, start of awakening′ (of nature, family).

**BORTA.** This Sardinian word means ′sunset, time at which the sun is turning, curving′ (to the abyss). Etymological basis is Sum. *bur* ′to snatch′, Akk. *būrtu* ′well′, Aram. *bor* ′dug cistern; grave′. *Borta-e-die* originally meant ′Tomb of the day′ (ie fall, tear of the sun) (see *dies*).

**BORTAEDIE, Bortaidie, bortadie** ′evening, late afternoon′; a *bortaedie* ′at sunset′. Go to *borta*.

**KITO.** Go to *kī̄o*.

**Kī̄O, kīo, kītzu, kīttsi** adv. of time; in various Sardinian dialects it means ′at early morning′. For Wagner it derives from Lat. *citius* ′as before′. It could be. But we also have anc. Akk. *kišu(m)′ cold (cold time of the day, which is that of dawn)*).

**KĪTTSU.** See *kīo*.

**COMO** adv. of time: ′now′. Etymological base Sum. *ku* ′to lay, place′ + *mu* ′well′: *ku-mu*, meaning ′well placed′, ′consolidated′.

**CONTINENTE** adverbial term used alone or in the phrase *in continente* ′at once, immediately′. Sardinian dictionaries don't implement it while it's used liberally from Quessa Cappay in the "Commedia di San Lussorio". The term is not - as it might seem - a paronomasia, an incorrect use of It. *immantinente* (at once). Instead, it's a proper use, which unfortunately linguists today don't understand believing it wrong. Its basis is Akk. *humţum* ′hurry′, *humţu* ′maturity′ (or ripening: of fruit and more) + suff. -nênte < -mênte: cf. Lat. *maturē* ′promptly, soon′: construct state *humţi-nênte*.

**CRAS** Log., *crāsi* Camp. ′tomorrow′. It has the immediate referent in Lat. *cras* ′tomorrow′, but the Latin is in turn an adverb in -as as many Akkadian adverbs, as *aḫrātaš* ′forever after′, ′posterity′. It's therefore necessary to seek for the root of *cras*. Etymological basis seems Sum. *kur* ′to enter′ + *aš* ′one, unıc′: *kur-aš* = the one (the day) entering′; see also Aram. *ḥr* ′to be late′.

**ĒRI.** Go to *ēris*.

**ĒRIS, dēris** ′yesterday′. It has the immediate referent in Lat. *heri* ′yesterday′, but the Sardinian etymological basis is Aram. *ʿhr* ′be after, to be late′. You may notice a slight difference in the origin of Sd. *ēris* and *cras*, especially in the two Latin forms *heri* and *cras* (see). Plainly, the Latins wanted to distinguish between both concepts by insisting on the sibilant ending -s.

**ETRO.** See *idru*.

**FACI** A ′about (an hour)′; *faci is ottu* ′about eight ′o clock′. Faci ′face′ < Lat. *facies* ′aspect, shape′ is based on Akk. *pāḥaʾ um, pēḥu* ′to close, finish′.

**GALU** adv. of time ′yet′. It would seem to have a base in Sum. *ḥal* ′distribute, share′, ′divide, distribute′, ′sow′. But in Sardinia there is also a variant *balu* (hence Sass. *aβ̣a* ′now′, truncation by *a ba*), which seems to be the prototype, from Sum. *bal* ′to go back′, ′return′.

**GIANTĖRIS** Log. ′the day prior to yesterday′. Base on Akk. *hamţu* ′quick, sudden′ + Lat. *heri* ′ieri′ < Aram. *ʿhr* ′to be late′.

**IDRU** anc. Camp., *etro* anc. Log. ′again′. Wagner derived it from Lat. *it(e)rum*, but this form may have originated only a minimal following influence, as the etymological basis - for Sardinian and Latin - is Akk. *ītūr, ītār, iturrū* of verb *tāru* that indicates the repetition of action; cf. Ass. *tūra* ′again′, Sardinian *torra* ′again′ (OCE II 439).
IMMÔI Camp. 'now', 'in this moment'. Obviously it don't come from Lat. modō, neither from immō, words that have different meaning, but the etymological basis is Akk. immu 'hour of the day' (in the sense of time of the light, opposed to that of dark). The paragoge -i has the reference in Assyrian enclitic of place adverbs in -aj > -i. Another reference is pronominal Akkadian suffix -i. Another reference is Sum. i, e (indicator prefix of conjugation: in front of a simple base, indicates finalizing or pronominalizing of the base).

IMMURRINADRÓXU 'dawn' of evening or morning. Go to murrinadróxu.

IMPUDÔILE, puḍḍile 'early morning; dawn, rosy dawn'; a impudḍile 'at dawn'. It has the etymological basis in Sum. in 'to run' + bu 'perfect' + di 'to shine, become bright' + li 'earth': im-bud-di-li, meaning 'perfect glowing rosy-dawn of Earth'.

INSÁRAS, insārâ, intsârâ Camp. adverb of time 'then, soon'. Perhaps the etymological basis is Akk. in (same meaning Sardinian-Italian) + šā 'she who, that which' + ārā 'land, territory': in-š-ărâ, with the original meaning 'at that site'.

INTERIGHINÂDA 'sunset twilight', 'the hour after sunset'. The root is the same of trig-u, trigadíu, trig-âre (see latter). In fact in-t(e)rigi-nâda, with prefix in- (motion to place) and suffix -āda (= It. -àta as effect of the action) simply means 'period of the day when it gets dark'. trigâre Log., trigâi Camp. 'delay, take one's time', see Camp. trigadíu 'late', fâi a trigadíu 'to be late'; dd'áppu scipiu troppu trigadíu 'I found out too late'; prus trigadíu 'later'; trigû 'late'; a trigu tempus 'after a long time'. Wagner puts the etymological basis in Lat. tricare, of which he doesn't give the meaning. Indeed, the base is Akk. tirku(m), terku(m) 'darkness' post-twilight in the mountains. Formerly the nightfall marked the end of the day and, inevitably, of every work. The extent of delay in returning home was just in relation to darkness, that especially in the mountains or in the forests made terrible and dangerous the situation. Hence the phrase, semantically very similar to Latin sērō 'late' (also referred to sunset, to It. sera 'evening'), hence the Sardinian sēro 'night, nightfall'.

ISSÁRA Log. 'just now'. The etymological basis is Akk. in (same Sardinian-Italian meaning) + šā 'she who, that which' + ārā 'land, territory': in-š-ărâ, with the original meaning 'at that site'.

MANZÁNU Log., mangiánu Camp. 'tomorrow', 'morning'. Base in Akk. manû 'four hours' (the first four of the day), even 'play' (prayers), 'reciting hymns or prayers' + Anu 'supreme God of Heaven'. Manû-Anu was originally the hour of prayer, the recitation of morning, the one to raise before the rising of the sun.

MURRINADRÓXU, immurrinadróxu 'twilight' of the evening or in the morning. Etymological basis in Akk. murrû 'be quiet' + inu 'when': construct state murr-inu meaning 'when there is silence', 'time of silence'. In fact, the ancients put o.s. to rest at dusk, when they left labors.

MUSCIURA 'last quarter of the moon'. This period, until the new moon, is the time when to fishermen are rotting networks. For some of the people (eg. in Uras) sa musciûra dessa luna is like when a woman is menstruating, and can be recognized because the moon has red and black spots (Cossu MPS). The etymological basis is Sum. mus 'fish' + ur 'to smell, stink', with the original meaning of 'fishy smell'.

OCCÁNNU Log. 'this year'. Wagner says it was from Lat. hoc anno 'in this year'. Accânu also still used, as has already been registered in Code of Sorres cap. 251: sas degumas de achannu passadu. Even in Corsican this word begins with a- (aguannu). The term has a particular use with the first fruits: according to Spano in Logudoro ĝesokkannu or sokkannu still used to express when eating the first fruit, and Wagner interprets the strange location with intrusion of Jesus's name almost a pleasant Thanksgiving time of the first fruits.

Indeed the issue is convoluted and badly placed, and the etymologies must be sought elsewhere. Wagner himself and other linguists (see DES) believe that occannu is a Latin erudite form, and already this hypothesis shows how is difficult to accept his strange time-location. The etymological basis is Ass. a(k)kannu 'now', and the following presence in Sardinia of Lat. annus (ablative annō) led to the mingling of the concepts of 'now, this moment' and 'this year', but it has left traces in the a-.. How to ĝesokkannu, Jesus has nothing to do with this formula, which has basis in Akk. gisū(m), igisū 'gift, annual contribution' (to priests, temples: with reference to first fruits) + akkannu, which in construct state is gis-akkannu > ĝesockannu meaning 'the time of the annual gift' or similar.
PARIS 'of the same size', but also 'in the same time, in the same place, the same amount'. 
_Fagher una cosa o unu logu in paris_ 'to level, straighten out a thing or a place'; _ite ti leas, cucu o paris?_ (= _scioberare numeru dispari o numeru paris_) 'do you will catch the odd or even?'; _su disigu ti passat totu paris, ki ti pigul_ 'the desire passes you at once, if I catch you!'; _totu paris si pesat unu bentu..._ 'at once a wind arises...'; _deo, paris fatu su manizu, mi sezzo in s’umbra_ 'I just made household chores, sit down in the shade'; _comente d’apo tocada s’est trémia paris_ 'to just brushing her, trembled suddenly'; _ammakiàda totu paris s’este_ 'she hath been suddenly gone mad'.

Apart from the phrase containing _cucu_ (which will be discussed in its proper place), we can say that Sardinian language employs _paris_ with two separate registers: that of the semantic field of _quality_, that of semantic field of _suddenness or instantaneous_. The first semantic field is shared with Italian language and _paris_ derives etymological basis from Lat. _par, paris_, from Sum. _ba-ar_ 'half' (from _ba_ 'half', 'distribution, divide, to share' + _ara_ 'times': meaning 'exact sharing of the times'), Akk. _par’u_ 'split in half, sliced through'.

The second semantic field, highlighted in the last five recordings, presents _paris_ in the semantic field of _immediacy or abruptness_; in this case the etymological basis is Akk. _par’u_ 'neatly cut' (indicating an action that freezes instantly, suddenly).

SERO 'evening', 'late'. It has correspondence in Lat. _serō_ 'late'. Etymological basis is Sum. _še_ 'tear' + _ru_ 'perfect, total': _še-ru_ meaning 'total jerk', 'destruction' (with reference to the Sun that suffers the daily _defeat_ at the hands of the God of the Night).

TANDO, TANDU Log. and Sass. 'then, finally'. Cf. Lat. _tandem_ 'finally'. Etymologic base Sum. _tam_ 'to be clean, bright, pure' + _de_ 'to bring, carry': _tam-de_, meaning 'to bring to clearness'.

TÒRRÀ Sass., Log. camp. 'again' deverbal from _storrare_, Camp. _storrāi_ 'leave each other, separate'; _storrāus_ 'separated'. The current meaning is 'to deter, dissuade, rethink, change your mind, retract'; _storrē_ 'deterrence, afterthought', 'everything that can make you change your mind'; _passu torrāu_ is one of the forms of Sardinian dance; _torrada_ is the second part of _muttos_, seven-syllable lines sung, in which the second part _returns_ and repeats the verses of the first part (_istēría_). Wagner considers the lemma from < It. _tornare_, which in turn _DELI_ considers < Lat. _turnare_ 'to work on the lathe'.

Instead Sardinian entries _storrāi_, _storrare_, _torrarare_ have etymological basis in Ass.-Bab. _tūra_ 'again', literally 'come back!', back! (imp.), from which Sd. locution _torra_ 'again', _torral_ 'again!...'; (in terms of discomfort when it must be repeated, or you see repeated an action of which you are tired or bored). Other Babilonian items: _turrē_ 'turned', _tūru(m)_ 'return, retreat', _turrūtu_ 'turning, reversion; on the contrary, the opposite'.

TRIGADIÙ Camp. 'late'; 'period of the day when it gets dark'; _trigāre_ Log., _trigāi_ Camp. 'delay, take one's time', _fāi a trjadiū_ 'to be late'; _d’appu scipiù troppu tradiù_ 'I found out too late'; _prus trjadiù_ 'later'; _trigu_ 'late'; _a trigiu tempus_ 'after a long time'.

Wagner puts the etymologic base in Lat. _tricare_, of which he doesn't give the meaning. Indeed the base is Akk. _tirku(m)_ , _terku(m)_ 'darkness' post-twilight in the mountains.

TRIGU Camp. 'late, evening, night'. For etymology go to _trjadiù_.

VARIGÁDU. Go to _barigádu_.

Affirmative adverb

ANNA Sum. 'yes, approval', Akk. _annu_ 'idem'. We can start a list of sample etymologies from this Sumerian affidavit (asseverative), which reminds us that in Sardinia much, if not all, has Sumerian bases. We find intact the Sum. _anna_ in the phrase _Anninnòra Anninnòra cucû mēu_, a refrain sung by Sardinian mothers to calm or to send to sleep babies; also used with variants: _Anninnòra anninnia..._

Referring to Akkadian, we have _annu(m)_ '(word of) consent, approval' + _nūru(m)_ 'sunlight', which in construct-state does _anni-nūru_ > _anninnòra_ 'yes, star; yes, sun'. In Sardinia there is already another term with semantics similar to that of _nūru_, and is _istēdžu_ 'star', an ypocoristic aimed at children and even replacement of the term _criadûra, pizzinnu_ 'baby'.

The other ypocoristic term here mentioned is _anninnia_, also ignored by dictionaries. It has the basic in Akk. _annu(m)_ 'yes' _ni’u_ + 'lord, master' (addressed especially to god, king, in this case to the "king" of the house, ie the child), with the meaning 'yes, sir'.
Another term of the sung phrase is **cuccu** 'sweet, honey', which we can equate to the term **honey** used by the Anglo-Saxons for children and for the beloved, from Ass. **kukku**, which is a kind of cake, hence also surname **Cocco**. The entire phrase **Anninnòra anninnòra, cuccu mèu** thus has the following translation: 'Yes light, yes sun, my sweet!'.

**ALLA CODA**, assa còa. This phrase is not listed in Sardinian vocabularies. And it's obvious: it seems the product of unspokable slang that aims to imaginative expressions worthy of circus metalanguages. Instead it's a serious expression. In Sassari and surroundings today is perceived as an adverb of skepticism, which expresses awareness of the impossibility, impracticability, and the like. If one claims to want to do something challenging, the answer can be: **A ra còda chi zi ra vvài** 'But go, you cannot do it!'. If a sedentary man wants to perform in athletic performance, it's easy to answer: **A ra coda chi vi ridèscìi** 'But go, you cannot do that!'. A poor man who boasts of having great possessions, he listen easily to this reply: **A ra codal!... Go to tell nonsense elsewhere!**.

The phrase is very old but today by only phonetics it provides an impossible semantic. What is in fact **alla coda!** 'to queue!', if not a mere raving? But once was, obviously, an expression of good wishes, equal to that today exchanged for larger parties (Easter, Christmas, New Year). In fact the etymological basis is Bab. **ḥudû(m)**, **ḥudû** 'happiness, delight', 'joy', 'satisfaction'. Then **A ra coda**, assa còa, **alla coda** 'to happiness, satisfaction', doesn't refer to a queue but it contains the original meaning of 'Greetings!, I hope you succeed!, I wish it were true!', and the like (see Lat. **utinam**).

**EMMO** 'yes, certainly'; **l’apo nadu ki emmo**; **emmo beru este!** Cf. Lat. **immó** 'certainly!'; originally 'with evidence, sign, document', then 'of course', 'indeed', 'even', 'no doubt': eg. **verum vis dicam?**, "immo etiam" 'yes, certainly'.

The etymological basis for Latin and Sardinian is Akk. **immû** 'writing tablet', 'record' < Sum. **im-mu** 'notice, sign, document' (from in 'demarcated area', 'precise location' > Lat.-Sard.-It. in + mu 'good, beautiful' = 'in good').

**ÉYA, ÉY.** This adverb of affirmation, with corresponding semantics It. **sì**, is almost identical to those used by Anglo-Saxon and Germanic: Engl. **yà**, **yèa**, **yès**; Germ. **yà**, **jà**. It's an assertive Eurasian relic belonging to the First Linguistic Koiné (note Eurasian Koiné began in the Paleolithic by Neanderthal Man), whose etymological basis resists in Sumerian **e**, **i**, **ei (e-i)**, **ia**. Precisely: **e** vocative interjection; **i** vocative expression, vocative exclamation = It., Engl. **hey!**; **ia** exclamation **oh!**, a kind of exclamation (consisting of **i + a** 'a bird cry'). The discreet use of the four Sumerian phonetic formations, very similar to each other and as such fungible, brought, along the millennia, the mutual contamination or merger, with the results that today remain by Sardinian, Anglo-Saxon, Germanic.

**KI EMMO** 'yes', 'certainly' (Logudoro). Today it's understood as a succinct answer, perceived as a substitute for the wider **ti naro ki emmo** 'I say yes'; but is still used equally well a simplified form, devoid of the particle **ki**: **emmo beru este!** 'Yes that is true'. Originally **ki emmo** had to have in itself value as synthetic and autonomous: 'yes'. You can guess it from the archaic base of Sumerian expression **he-am** 'yes', 'let it be', where **he**, in isolation, is an exhortation, **am** copula 3rd sg.

It has the same Sumerian basis (but simplified) the Lat. **immò** 'of course!'; eg. **verum vis dicam?** - **Immo etiam** 'Would you I tell the truth?', 'Yes, certainly'. Evidently, the simplified form of Sardinia **emmo** 'yes, certainly' has been influenced by Latin.

**Sì** affirmative. Even Italian form; it appears in this form in **Novellino** 819 at the end of thirteenth century. It's considered to be derived from Lat. **sic** 'so, this way' in the formula **sic est** 'as it is'. Indeed has etymological basis in Sum. **sì** 'to remember; be conscious' or **sig** 'to be clear', 'light'. Sumerian basis is also evident in It. **sì** (see Lat. **sic** 'so, it's so') < Sum. **sì** 'to remember', **sig** 'to be clear' (**si-ig**), **šeg** 'to agree; to obey'.
NO negation. In Italian too. Base Sum. nu 'no, not'.
NÔNE, nóno stronger form of negation or prohibition no (from Sum. nu). The paragogic strengthening is not a simple emphatic doubling by Akkadian form, but is a suffix in -na used in ancient Akkadian for the prohibitions after negative là.
NOSSI! Sardinian 'no! just not! definitely no!'. Etymological base Sum. nu-uš (frustrative).
NUDDA 'nothing, nothing at all'. Etymological base Sum. nu 'no, not, without' + lu 'man, person': nu-lu, meaning 'nobody, no one'. Cf. Lat. nullus.
SINCAPPAT Log. 'maybe, probably, I think, in my opinion'; sincappat appo intzertáu 'I seem to have guessed it'; sincappat mi lu fâghes iskîre 'I hope you'll do know me'; sincappat l'as cumpresa 'it seems to me that he understood'; sincappat lu fricas tûe 'you'll be in trouble in cheating him!'. This is an ancient invocation of Arabic type (Inshallà 'if God wants'), and has etymological basis in Akk. Sîn 'the Moon Goddess, the Goddess Almighty' + kapātu 'put together, gather' (miraculous signs, signs of hope). So sincappat originally meant 'that Sîn show positive signs'.

Vetitive, prohibitive, interdictive adverbs

NÀ! is a typical Sardinian particle of prohibition, interdiction: nà, torra isségus! 'trouble!, back!'; nà, ite ses fattende! 'Be careful what you're doing, do not do it!'; ná, no t'assélías, no? 'Ohe, want you calm or no!?'. Often still used in isolation (nàf), by which categorically you forbid people to continue an action or speech deemed inappropriate.
'Today na! is generally perceived as a truncation of nara! 'Tell me, tell', but it's not clear what relationship there may be between prohibiting-inhibiting categorically a second person and invite him to 'speak, tell' (contraddictio in terminis). Indeed the etymological basis is Sum. na (imperative-negative, interdiction: see Edzard 118). In turn, the Sumerian base is connected to an initial na 'to him, to her' (dimensional verbal indicator segmented in a head pronominal 3rd sg. [n] +dative-locative element [a]: Edzard 92). This original base na served to draw attention to the importance of something. Hence the Sardinian autonomous particle na!, with the same deictic meaning: nà! 'to you!'; 'pay attention!', with which we can give the semantics of the sentences before transcribed.

Interrogative adverb

A (cf. Lat. an); a nollu dàsa unu licarissu? 'should you give us a cake?'; a mi lu fâghes unu praghère? 'would you do me a favor?'; etymological basis Sum. ana 'what?' (interrogative pronoun), Akk. annûm 'this, that'. But see well as Ug. ‘-, x, which characterizes the beginning of the utmost part of the interrogative adverbs.
CA, ke conjunction and interrogative adverb. It's based on the primitive Hebrew interrogative, ha, h- (n), which has the meaning of Latin num? 'perhaps that...?', and also of interrogative halo? (κενός) 'is it not that?', Lat. nonne?, Sardinian cannò? 'maybe no?' (GBH 334-5).
ÎTE Log., Camp. ita 'that?, what?'. Wagner makes a long discussion on this term, and begins from medieval shape kîtew, kîteu (interr. pron.), but he is unable to conclude on this extravagance, and therefore doesn't produce the etymology. This typically Sardinian particle, which is used as an adverb, preposition, sometimes as a conjunction, even as a pronoun or adjectival pronoun, has etymological basis in corresponding Akkadian uses of particle itti, ittu, ittu-, ittum, itte-, itta-, ecc. The examples of the meanings are as follows: 'with', 'with regard to', 'against' (compete); 'to' (be equal); 'with' (divide s.th.); 'from' (buy s.th.); 'under' (troops under s.o.); conjunction: 'while', 'whereas'. Another use of Akk. ittu introduces solemn judgments, just as our ite (eg. ite prenda! 'that treasure!', etc.).

PROÎTE is the form ite preceeded by pro 'per' (Latinismus).

Disjunctive adverb

O 'or' < Akk. ū 'or'.
Exclusion adverb

EBBIA preposition and adverb expressing exclusion (even in conjunctive phrases): 'only, except, exclusively'; semantic variant of pétzi, scètti ecc. (see). Wagner argues that the term corresponds to It. ebbia (Castro dei Volsci;  ibbia 'only'; in southern Lazio jē bbia 'only me' (Rohlfs); Abruzzo ebbi; Teramo abbi 'id.' = It. e via 'and stop' (Salvioni). The Sardinian ebbia is obviously related to Italian terms mentioned, but doesn't depend at all by them, as those terms are ancient, pre-Latin, Mediterranean, and draw together the common etymological Babylonian basis ebbiš 'in a state of (ritual) cleanliness' < ebbu(m) 'bright, pure, shiny' (precious stones); 'clean, clear' dress, water.

FORAS Sardinian prep. and adv. 'except'; foras de isse 'except him'. The etymological basis of the Sardinian lemma is Lat. fōrās, foris (having the same adverbial suffixes of Akk. -aš, -iš) 'outside'; foras urbem 'outside the city' (especially with verbs of motion to place). But the archaic base is Sum. bur 'to tear out'.

PETZI, pettsi, peci, detzi, fetti 'exclusively, only, except'. The etymological basis of the Sardinian lemma is the same as the Sardinian lemma is Lat. fōrās, foris (having the same adverbial suffixes of Akk. -aš, -iš) 'outside'; foras urbem 'outside the city' (especially with verbs of motion to place). But the archaic base is Sum. bur 'to tear out'.

Pétzu in Camp. is a 'plot of cultivated land'. Wagner did not transpose as such but only as a 'fold of cloth' (from appettzare: Bitti). The semantic comparison, in this case, is unacceptable, and in every way Wagner doesn't indicate the etymology. Petzu, however, don't derive from It. pezzo (piece), as it would seem, but it has etymological basis in Ass. pešu(m) 'land cleared to make a garden', 'clean up (to cultivate), clearing'. Su petzu mannu is the 'great garden'.

Inclusive adverb

MESCAMENTE, mascamente 'expecially, above all'. Etylogic base in Akk. mašhu 'moderate' + -mènte.

PETZI, pettsi, peci, detzi, fetti 'exclusively, only, except'. For etymology of pétzi see above.

Company adverb

CUN (cf. Lat. cum, lt. con) etymologic base Sum. kunu 'to approach, to become close'.

Concessive, desiderative, optative, precative adverb

ALLA CODA, assa còa. I've dealt with this lemma at Affirmative adverbs.

ANCU, k'ancu 'utinam' (omen, wish), 'if...; heaven forbid that...; I could...; So be it!'; by Espa: ancu non ti bias prus 'that you can disappear!', Ancu andes kéi su fumu 'you go like smoke!', ancu ti falet ráju 'hit you lightning!'. Etymological basis Sum. An 'sky, God' + ū-, modal prefix (verbal preformative) with precative, optative value: 'God forbid!'. The shape k'ancu is supported by Camp. ki (desiderative).

CADAMASTAI, cadamassestat! precative expressed as an oath, in the sense of mi falet ráju! 'I dropped by a bolt of lightning!' (Puddü). The term is not hapology of a supposed optative ca Deus mi assistati!, as wrongly imagines E. Blasco Ferrer (Ello Ellus 170), but is a direct descendant of an Akkadian compound ḫatū 'to strike down' + amāšu 'remain paralyzed': ḫat-amāš + -ta (Sumerian ablative particle) = 'me to come down and remain paralyzed'!

K'ANCU. Strenghtening compound (ke-ancu), desiderative, precative, optative. To understood better go to ke and ancu.

KE, KI optative and precative adverb: Ki ti fária un ráju 'hit you a lightning!'; ki sant'Antoni t'accùdia 'that Saint Anthony look after you'. It's often used in alternation with ancu, k'ancu
(see). Its etymological basis is Sumerian precative particle ʰe, ʰa, also used as an independent verbal basis of formulas of blessing or curse. See Camp. ʰi 'if' (cong.).

**MANCÁRRI** Logudorian concessive conjunction and adverb 'maybe', Camp. mancái, maccái; means 'although' but it also incorporates the semantics of It. magári (maybe) 'utinam', as Wagner didn't understand the subtlety. The use of this term in Sardinia has suffered (better, it participated in) the buffeting of semantics from other Mediterranean languages that have the same root, as It. magári, Gr. (and Byzantine) ἡμᾶς 'god wanted, utinam!'. But all of these languages, including Sardinian, draw on the same etymological basis, which seems Akkadian-Amarna maḫarī 'tomorrow' deriving from ancient Semitic. You could see then in Sardinian mancarri, It. magári and Gr. מיד 'an original meaning of 'tomorrow!'...', still used as a negative outlook - and still desiderative - of an event: tomorrow you can!

Yet we have another Italian acception of magari (and Sardinian mancarri) expressing strong desire or hope, without irony; indeed it's precisely this sense that prevailed in the Mediterranean: see Sp. macare (today maguer) certificate from the middle of the century X (Corominas). "The concessive value is due to a kind of courtesy to the other party, showing that he wants to happen what promises" (DELi).

In the latter case there is no need to propose the etymology of Amarna maḫarī 'tomorrow' but surely it prevail an Akkadian etymology magărū(m) 'to agree, agree with each other, reconcile, restore harmony', which accords with the semantics of Latin utinam! It should be noted clearly that 'magari' in Mediterranean acception was originally a desire, a supplication expressed by a pious man to his own divinity, in order to get something.

**Adverb of comparison**

**CA** Etymologic base on Aram. kē, ɣ 'as, secundum', Ug. k- 'like, as'. Go to ke, ki.

**KE, ki** adverb of comparison. Fēu ke nie, ke cane 'ugly like snow, like a dog'. In Camp. may change in ki. Wagner didn't transpose it. Etymological basis is Akk. ke, ki 'how?' cries before verbs and adjectives, also in rhetorical questions; cf. Aram. kē, ɣ 'as, secundum', Ug. k- 'like, as'. Referred to numbers, the Akkadian term, especially in compound forms akī, akkī, means 'approximately'.

As preposition akī, akkī = 'like, how?'; as; 'according to'; just as'. Sardinian ke has also an exact comparison with Hebr. ke (ɣ), which expresses conformity of measurement: 'how much', 'like', 'according to...', 'the same kind of'; in Hebrew is often used also in compound: ke-Mošēh 'like Moses', as happens today in Sardinia: cottu ke pira 'cooked like a pear', Sass. maccu ke muninca 'crazy like a monkey', n'ha fattu ke Càraru in Franz 'he on earth got on as Charlemagne in France'. In Sardinian similar forms appear, ki, ca, conjunction = It. that: A ddu scisi ca immöi m'asa fattu perdi sa passienza? 'Do you know that now you got me lose patience?

**KI**. Go to ke.

**Adverb of quantity**

**A BUḌḌİDU** 'in inexhaustible quantities, in great abundance'. Cossu 276, speaking of lice that once haunted the skull of the people, puts in the field this adverb, which today is a paronomastic term, appearing as the exact phonetic pair of p.p. buḍḍu of buḍḍiri 'boil'; a buḍḍidu in fact would mean, literally, 'at boiled'. The etymological basis is instead Sum. udidu 'crowd, throng; rushes', in Sardinian we also say: a furriadūra (see).

**A BŮLA, abbūla** adverb 'so much to leave leftovers, to throw it away'; esser a bula de... = tenni cosa cantu si ndi  öldidi 'have unlimited amounts of... '; abbūla de pane, de linna, de erba, semus; abbūla de maled, semus; abbūla de lu bidere, de bi andare. Wagner doesn't register it. Etymological basis Akk. a- (prefix = Gr.-Lat.-It. a) + bullu 'throw away, throw it away'.

**A BUZZEFFA** Log. and Sass. 'in great quantity', It. a bizzare. The Sardinian adverb has a successive ablaut than Italian: the Italian one seems original and have base in Akk. bišṣu 'drops, droplets' + epû 'baking (breads, frégula ie peaflour)'. bišṣ-epû = 'drops baked'.

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Buzzéffa, bizzéffa had to be the initial Sardinian lemma, to which was affixed a (adverbial particle) to indicate the large quantity, similar to that created dripping durum wheat semolina, from which are derived the fine balls called frégula in Campidanese. To be clear, by this name of pasta was born even a surname. This pasta is a kind of coarse cus-cus, made from coarse semolina inflated with water spray within a round container with flat bottom (a scivèdda). You run continuously with your hand in the flour to form small lumps. The turning helps the crumbs of flour to coalesce. Then the lumps are dried in the sun. Then they make the selection of the larger clumps, destined to the minestrone, smaller ones suitable for soup. Then sa frégula is baked lest it not sticking and not getting moldy.

Wagner doesn't give the etymology of frégula, but compare the term with similar words of anc. It.: frégolo 'shred, crumb', Napoli frécola. Frégola in Italian is also the 'state of arousal of the animals during the breeding season'; DELI proposes the source from It. fregare, Lat. fricare rub'. But in Italian and in Latin it's hard to find the whole etymological basis, lacking the justification of -la.

The archaic base is found in Campidanese and is Sum. be 'to cut off, reduce in size' + ḫur 'to scratch' + lag 'clod, lump': be-ḫur-lag > metathesis frégula, indicating the agglutinated stones obtained by coarse semolina, drying them in the sun, then putting them in the oven.

A FULIADÛRA. See a furriadûra.

A FURRIADÛRA 'to no end, in huge quantities'. The linguists who have examined the expression have linked it to the concept of furriâre 'throw away', but wrong. The Log. ke n'dâda a furriadura 'there's plenty of them' has etymological basis in Akk. purûm 'abuse', crossed with the term aburriš 'in a green pasture' (referring to human prosperity) < aburru(m) 'irrigated meadows, pasture' referred metaphorically to a situation of happy people.

AGGIUMMÁI, aggiumáí, azommái Log. and Sass. 'almost, nearly, just missing that', 'moments that'; (Nuoro) antzimáí; Aggiummáí t'aggiu dadu 'I almost hit you'; Aggiummáí est ora 'e coitare 'now it's time to hurry'; Aggiummáí s'ebbá ad'lîstrumàdu 'is very nearly the mare did not have an abortion'. Wagner considers it equivalent to anc. Tuscan ogiumai 'now'; but he's wrong, as there is a strong semantic difference between both terms. We are able to understand the meaning of the Sardinian adverb only exhuming the Akk. ajumma, indef. pron. 'someone, something', used in adverbial function (ablative) with the meaning of 'for something, for a small thing...', ie 'we missed a coat that...'.

ASSÁI 'a lot'. Italian term too, appeared as usual in the Middle Ages (vulgar Tesoro). According to DELI has etymological basis in spoken Lat. ad satis, from satis 'enough'. Not so. Its etymological basis is available in Aram. sagghi (skór) 'very, quite', with usual fall of the intermediate velar.

A STRACCU BARÁTU. The Camp. expression a straccu barâtu 'at slashing price' has never been understood by linguists. Barâtu means 'cheap' and has etymological basis in anc. Bab. bâru(m) 'be available, establishing, convinced with precision' (cf. Sp.-Cat. barato 'cheap'). Straccu is based on Akk. šutû-raqû (including šutû 'fabric', raqû 'dismiss, send away'). We also have the variables râku 'pour out, away', rahû 'pouer, discharger'. The meaning of Akkadian compound that led to current straccu barâtu was originally 'fabric to throw away, that is available' (ie in clearance).

AZICU, azigu 'little'. The word zikèdu, tikèdu is diminutive of ticcu, thiccu, tsiccu, attsiccu, 'drop, sip', reported to water or wine you drink. Wagner relegates zikèdu, tikèdu between childhood onomatopoeia, words without etymology, while indeed the term derives from Bab. tikù(m) 'drop of water'. In Nuorese still used azigu, azighèdu 'little bit', from which theipoporistic zikhèdu aimed at children but also, with a hint of derision, for little high adults. So azicu is based on Akk. a, ana (meaning similar to Greek, Italian, Sardinian one) + tikù 'drop', with the original meaning of 'to drop', (small) as a drop'.

BELL'E 'almost'. For the etymology see a bellu 'so delicate; slowly, with care', a bellu a bellu 'very gently, very slowly', 'slowly'. It has etymological basis in Akk. a (use similar to Greek, Italian, Sardinian) + belù 'acting responsibly; dominate (a situation)'; also belù 'lead to extinction, at the end, in decreasing' (here too we have a sense of delicacy). Even bell'e is in the same semantic field, despite the approval to the identical Italian use (eg. = bell'e fatto 'almost done', bell'e concluso = 'almost finished'). It's an archaic Mediterranean root.
GENITÔSI Camp. mediev. ‘completely’. This adverb is written in the seal of the gift of sémdia de Zalia made by Judge Mariano Torchitorio II in favor of S.Saturno’s church in Cagliari: Et Genitôsi fiat. Amen, amen (Soru, NT 16).

The etymological basis seems to be Sum. ūnum ‘fullness, abundance’, ‘wealth’ + Akk. itussu ‘be present’, ‘serve’: ūnum-itussu, a formula with the original meaning of ‘let’s fullness’ or ‘by present fullness’.

MEDA, meta (Bitti) pan-Sardinian adverb ‘very much’. It’s without etymology by Wagner. Indeed, it drift from Akk. mādu(m) ‘very, numerous, significant’; mādu(m) ‘be, become many; very much’, ma’dū, madū (large) quantity; richness, abundance’.

NESSI, nensi, nentzi, nintzi adverb ‘at least’, ‘to be short’, ‘if only’: si no poto fagher a duas manos, nesi a una! ‘if I cannot do by two hands, at least by one’; si diat deper lezer nentzi una borta ‘if I had to read at least once’. Etymological basis is Sum. ne ‘strength, power’ + si ‘horn’, meaning ‘power of the horn’. In ancient times the term was to be auspicious, like It. magari! (maybe!) and Lat. utinam! ‘Ah if ...’, ‘would the Heaven’. The horn, reproduced as an amulet or, figuratively, extemporaneously with the hand, was always a protective element, magic, and that is what still you use horns, or deal with the apotropaic hand-horn, or gesture depicting the male member.

NUDDA ‘nothing’. Etymologic base Sum. nu ‘no, not, without’ + lu ‘man, person’: nu-lu meaning ‘nobody, no one’. Cf. Lat. nullus.

SCÉTTI Camp. ‘only, except’; is the same shape indicating the ‘fine flour’. Wagner derives it from Lat. exceptus, which would have given too scétii ‘fine flour’ (because of the excellence of the product). Wagner is right and wrong at the same time. Scétti is from Bab. šētu(m) ‘be the rest; leave (standing)’, šittu(m) ‘rest, remainder’ of silver, of a field, of wheat < šētu(m). Even the ‘fine flour’ thus falls in the same semantic field, because it remains in the fund, after careful grinding of grain of wheat. See similar pètzi and its variants, which have different etymology. See also ebbia, which has still another etymology. It should be noted, however, that scétti can also have direct descent from Egyptian sheti, which is the correct reading of the radical tesh, meaning ‘to crush, separate, cut, blow up’; hateš ‘dissolve, disintegrate’ (see Davidovits 149).

SUPPA. In the central-south island it means ‘nothing’; Kirco e non b’agatto suppa; Non ni budia fái suppa. Wagner, more amused than scientifically involved, in DES reproduces the following situation referred to suppa: «it's part of the inventory of Italian macaroni a phrase, referring to his son, Non ne posso fare suppa: è morto bicchierino = ‘I cannot draw nothing from him: he’s very mischievous’». Sure, that of Wagner is a macaroni speech, puşchedînu (see), but it’s a phrase put into the mouth of an ignorant who try to express ihmself with Italian phonetics, esteeming it suited to her semantics: the result is a Sardinian-Italian sentence who wallows in paronomasia. Wagner considers unknown the etymology of Sardinian suppa. Instead it’s based on Ass. ṣuppu ‘decorated, coated, covered, plated’, ʂūpû ‘make bright, visible’, meaning semantically related to the result of beautification of an ugly body, a transformation by a goldsmith, a decoration that improves strongly the initial state of the stock. In Campidano suppa also means ‘treasure, something pleasant’.

ZI Campidanian word, not existing in dictionaries as considered phonosymbolic and plebeian; non mi váidì mancu zi ‘it doesn't make me anything’, ‘it do trouble me not at all’, ‘it doesn't bother me at all’; cussa mëxinà nò m’a fattu mancu zi ‘by that drug I don't have any effect’. The word is based on Sum. zi ‘chirping’ of bird; cricket's ‘cri cri’.

Numeral adverb

In this class of adverbs there are all the numerals used in adverbial phrases. In general, the numeral is accompanied by bòrta, It. volta (time): una volta, cento volte ‘once, a hundred times...’. But maybe it’s better to classify these expressions among adverbs of quantity. Anyway, I feel obliged to give at least two particular etymologies.

BIS Lat. ‘again, twice’. They wanted to believe bis from ancient form duis (Cic. Or. 153), but it’s from Akk. bis ‘then, later’.

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BORTA Sardinian 'time', distributive and multiplicative adverb. It's difficult to accept the proposals of DELI that It. volta ('turn, change, turnover') originates from Lat. *voltare, iterative of *volitare < völvere 'turn'. Una volta, cento volte... 'once, a hundred times...' it's the Italian way to use numerals as a distributive adverb, even as a quantity adverb: Ho detto no cento volte! 'I said no a hundred times'!

Indeed, the etymological basis isn't Latin but Sumerian. The nearest lemma is just Sardinian borta < bur 'units of measurement (area, volume)' + taḥ 'to add, increase': bur-taḥ = 'added measure'.

3.2.7.2 CONJUNCTIONS

Conjunctions serve to connect the sentences of a period.

A (interrogative, question): 'do you...?': eg. a mi la dâsa una pira? 'should you give me a pear?'.

Cf. Lat. an (id.). Etymological basis Sum. anā 'what'; but see also Ug. -, x, which characterizes the beginning of the utmost part of the interrogative adverbs.

ACABÒRE, acabòre, acabóbnu 'sometimes that...!', 'maybe!', 'utinam!'. EBF (EE 221) errs in presenting acabòre as an interjection = 'thank God!'. The use of this conjunction suggests a possibility, a desire that you'd like answered, something that is feared; acabòre ki..., acabòre no...; an bogâdu a santu Frantziscu, acabòre ki piôada 'they led in procession St. Francis in the hope that it will rain'. Etymological basis is Sardinian cabunásciul! 'imagine!' (EBF EE 221), having by now a distorted semantics.

AKKī Log. 'because, why'. Base Akk. akī, akkī, from anā kī, ana ke 'as, like'; Ass. akia 'so', Hittite ahha 'like'. But see ke.

A SA CÖA, alla cōda. This phrase isn't listed in Sardinian vocabularies. And it's obvious: it seems the product of unspeakable slang that aims to imaginative expressions worthy of circus metalanguages. Instead it's a serious expression. In Sassari and surroundings today is perceived as an adverb of skepticism, which expresses awareness of the impossibility, impracticability, and the like. If people claims wanting to do something challenging, the answer can be: A ra cōda chi zi ra vvài 'But go, you cannot do it!'. If a sedentary man wants to perform in an athletic performance, it's easy to answer: A ra cōda chi vi ridēscī 'But go, you cannot do that!'. A poor man who boasts of having great possessions, he listen easily to this reply: A ra cōda!... 'Go to tell nonsense elsewhere!'.

The phrase is very old but today by only phonetics it provides an impossible semantic. What is in fact 'to queue', if not a mere raving? But once was, obviously, an expression of good wishes, equal to that today exchanged for larger parties (Easter, Christmas, New Year). In fact the etymological basis is Bab. ḫudū(m), ḫudū 'happiness, delight', 'joy', 'satisfaction'. Then A ra cōda, assa cōa, alla cōda 'to happiness, satisfaction', doesn't refer to a queue but it contains the original meaning of 'Greetings!', I hope you succeed!, I wish it were true!', and the like (see Lat. utinam).

ANCU desiderative, optative, omen conjunction, (cf. Lat. utinam) 'if...; heaven forbid that...; I could...; So be it!'; by Espa: ancu non ti bias prus 'that you can disappear!', Ancu andes kēi su fumu 'you go like smoke!', ancu ti falet rāju 'hit you lightning!'. Etymological basis in Sum. an 'sky, God' + ḫu-, modal prefix (verbal preformative) with precative, optative value: 'God forbid!'. The shape k'ancu is supported by Camp. ki (desiderative). The phrase ancu ti vēghhiāni ippalshizziādu 'God crumble up you!' reclaims also another etymology, from Sum. an 'sky, God' + kūd 'to do in bits'. But it can also be from Sum. an 'God' + ku 'strengthen', meaning 'God's power'. Then this phrase originally may meant 'God's power crumble up you!'. But see also Akk. an, ana 'to, towards', 'nearby', 'for' (it has almost all the meanings of Gr. ana) + kiam, kia, kā(m) 'as, so, then', 'ecectera', 'be so!', 'consequently': in compound an-kā, an-kīa.
ÁNTSIS, *antis* conj. 'indeed, instead, on the contrary'; Wagner mentions it with this meaning in CV XIII, 10: *Jurgia Cucu not fudi muniaria, antis fudi ankilla de padri miu*, but the use of medieval Sardinian did this sense appear almost negligible compared to other forms such as *ante* 'before'; he therefore deduced that the etymological basis is Lat. *ante* and *ântea*. For the Italian form *anzi*, *DELI* obviously puts the origin in Lat. *ântea*. Everything is fine, but the first origin of the Sardinian, Italian, Latin words is Akk. ḫanṭIŞ, ḫanṭIŞ 'quickly, immediately'.

CA, *KA* causal conjunction 'because'. Etymologic base Akk. *kâ(m), kîam, kîa* 'so, thus'; *like*, *if*, 'how?'; 'that is', 'consequently'. See first Hebr.-Aram. *kè, ḫ* 'like, secundum', and Ug. *k-* (the like).

CA, *KA* Log. and Camp. conj. 'that', used in ancient documents to introduce indirect propositions, besides in various applications, but still used today: *No intendis ca funti pikiendi?*; *A ddu scisi ca immòi m'asa fattu perdi sa passienzia?* 'Have you felt that they are knocking at the door?'; 'Do you that now you have me impatient?'. In bourgeois circles in towns and villages they prefer *ki*.

It also meant 'because, since' (CV ZIII 212, *et ca moriit donna Jurgia, apit indi sanctu Jorgi pro parte sua de hominis ad Turbini Perdigi*...; and so even today. According to Wagner it corresponds to Lat. *quia*: this, with form *qua* in not stressed position, is in the glosses or in late texts. Well. But the oldest comparison is Hebr. *ḡ* (see Akk. *ak, akî, kî, ar. *ka* 'as, like, in accordance to').

CA, *ke* conjunction and interrogative adverb. Base in primitive Hebr. interrogative *ḥa, ḩ*- ( ḩ ), which is also in interrogative Hebr. *ḥalo?* ( ḩʔq ) 'is it not that?', Lat. 'nonne?', Sardinian *cannò?* ( *GBH* 334).

CABUNÁSCIU. Go to acabôre.

CANDÒ 'when'. Note Latin-Italian conjunction *quando* (when) has etymologic base in Ug. *hnd*, demonstrative pronoun 'this' (*BGUL* 49).

KE It. subordinating conjunction that can introduce to declarative propositions: *penso che tu corra troppo* (I think you run too), causal: *sono contento che tu sia qui* (I am glad you're here), temporal: *appena l'ebbe visto lo salutò* (as soon as he saw him, greeted him), consecutive: *c'era un'afa che non si respirava* (there was such a sultriness that breathing was impossible), final: *nûtrollo, che stia tranquillo* (feed him, in order to quiet him); in many subordinates may also have limiting value (there is no one, that I know of) or exceptutive (no one is there but him).

In Sardinian is used almost *ki*. Both Sardinian and Italian forms have etymologic base in Akk. *kî* 'according to', 'on account of', 'for' (a price), 'without', 'instead of', 'how?'; *ecc.; see mainly Ug. *k-, /kî/ 'that' (subordinative conjunction).

KI conditional Camp. conjunction: *ki ti firmis unu pagu, déu... 'if you stop for a moment, I...'.

Etymological basis Akk. *kî, kê, a conditional used, for example, introducing an oath: eg. *kî undešśer* 'if I surrender' = 'I don't want to leave'. See mainly Ug. *k-, /kî/ 'that' (subordinating conjunction) meaning *if, whether*.

KI subordinating conjunction with predictive value = *ancu*; eg. *ki m'idan tzegu, gāi estel; bénnidu chi siasai*! Etymology Sum. *he*- 'utinam' (verbal preformative with predictive value). Go to *ke*.

COMU, CUMENTI 'as, like'. Base in Hebr. *ḥ*mo ( ḫî ) 'like' (*GBH* 116).

CUASTE? This is an archaic relic. In Villagrande still used: *Cuaste?* 'which region is he coming from?', 'what country is he coming from?', *where he came from*?'. Ernesto Nieddu presents it as interrogative pronoun m. and f.; he considers it a Sardinian compound of *cua esteliste* 'who is he?', 'where the hell is he?'; he thinks it to be agglutinated form of Lat. *cuias est* 'which country is from, where he came from'; cf. also Lat. *cũias, cũiatis* 'of what country?, of what nation?' (Cicero and others). In Villagrande there are other forms and similar uses: *cuà?, ecuà?, e cuà* 'from which region?', *of which country, village*?, 'of which family?*, 'who?*: *cuà custu pilingrinu?* 'Whence is this a beggar?'; *cuà custos alarpos?* 'What race are these lanky?'; *cuà funt is arrameneris?* 'where are the coppersmiths from?'; *cuà seis*, *cuàr seis* 'What kind of family you come from?'. In origin this Mediterranean form was fixed, and pretty much remained so: from Sum. *ku* 'put, place (village)' + *ašte* 'site, settlement, house': *ku-ašte*, with the meaning of 'site, settlement of the village'.

CUMENTI. Go to *comu*. 

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EBBIA preposition and adverb expressing exclusion (even in the conjunctive phrases): 'only, except, exclusively'; semantic variant of pètzi, scètti ecc. (see). Wagner argues that this term corresponds to It. ebbia (Castro dei Volsci; ibble 'only'; in southern Lazio jè bbìa 'only me' (Rohlfs); Abruzzo ebbi; Teramo abbi 'id.' = It. e via 'and stop' (Salvioni). The Sardinian ebbià is obviously related to Italian terms mentioned, but doesn't depend at all by them, as those terms are ancient, pre-Latin, Mediterranean, and draw together the common etymological Babylonian basis ebbìš 'in a state of (ritual) cleanliness' < ebbu(m) 'bright, pure, shiny' (precious stones); 'clean, clear' dress, water.

FRAMÌS CALÀS. In Tortoli this strange phrase, that seems a magic formula, is pronounced to end an argument, but mainly to introduce it at the beginning of the speech, giving it as certain. The speaker accompanies it by a large sign of cross.

The etymological basis would seem to derive from Akk., where framis is subdivided into two: par'u 'slice through' + mìsù 'ablation of purification' (construct state par-mìsu > metathesis *ramis > framis); it would seem to be connected to situations in which one gives a cut to the speech "dusting" his hands (or washing them). The member calàs is comparable to kāliš 'totally', kālù 'all, whole', kāla 'everybody, everybody, the whole of'. It seems to me that the phrase wants to be a conclusion or an introduction, an adverb like in short! or a conjunction type then! With the addition of calàs we can get the phrase 'all in all', 'in conclusion'; at beginning of the speech we can read it as 'to begin with...'.

GĀI, GŌI, gāsi, gōsi 'thus, in this way, thereby'; has etymological basis in Sum. gu'e 'this side', 'in this way'.

GAIGHI, GAIKÌ causal conjunction 'therefore'. It is composed of Log. gāi 'so' + ki 'that'. Go to gāi.

GŌI. Go to gāi.

I. Often in Sardinian language an i (y) is perfectly recognized in place of the conjunction e (< Lat. et). This i is perceived especially in central dialects, beginning with the dialects spoken at Seùi and around. Etymological basis is Sum. i-, preformative verbal connective.

ITE preposition, adverb, sometimes conjunction. They should be borne in mind the etymologies and the whole discussion made on ite, ita in the chapter of Adverbs.

MA is a Sardinian (and Italian) conjunction now expressing an adversative value of contrast between two elements in the same sentence or between two propositions. The term is common in Sardinian, Italian, by Hittite (see LGI 126), Akkadian (see GA 49). According DELI it derives from Lat. māgīs 'more than'. But the assumptions made to credit this unusual step preclude shape and semantics. MA is Mediterranean word. It's present in Hittite language by enclitic form, where -ma indicates our own ma ('but, instead, and', as in Akkadian). It's in short a conjunctive particle that, in some ways, has the characteristics of Sardinian (and Italian) ma.

This particle, enclitic or isolated, is found also in Akkadian -ma: first of all it serves to give emphasis to individual words, especially if they are predicates of a nominal clause; secondly -ma has also the meaning of conjunctive 'and' (as in Hittite). Alone, mà means 'what!', particularly in introducing and continuing direct speech; also has the meaning of Engl. 'indeed' especially in expressions of outrage.

To better understand the value of identity between the Semitic-Hittite particles and the Sardinian-Italian ones, let's see these phrases from Puddu: bollu ma non potzu; est bollu ma costat caru; paret bonu ma est malu; at a essi unu castigu, ma nosu no nci podeus fai nudha!; m'apo fatu una drommida... ma una, mih!: pròpiu a piaghère; de cuss'erba bi ndh'at a matas mannas, ma bellas, mih!: ma ses togu, lah!...; ma dhu scis ca ses proppiu pighendi a s'animaa?; ma macu ses, chi faghès gai?; ma bai, toca, chi no esti aicii; ma ti ndhe cheres andare!

Finally, ma is still used as opening word in sentences interrogative-exclamatory or interrogative-imperative: ma du scis ca ses proppiu pighendi a is callònis? 'But you know you're taking to the balls?'; ma macu ses, ki faghès gai? 'but you're crazy to do so?'; ma ti ndde keres andare? 'do you want to go, or no?!'

This last interrogative form indicates the survival of an ancient proclitic, identical to those of the ancient Hebrews, who used mah exactly as in the present Sardinian, as interrogative pronoun proclitic: mah-yyafith (תְּפִית) 'how beautiful you are!'. Heb. mah is also found in
independent sentences: eg. 1Sm 4:14 'that noise ...?!'. The Heb. **mah** is also identical to Ug. **mh** 'what?' (GBH 116).

**MANCÁRRI** Logudorian concessive conjunction and adverb 'maybe', Camp. **mancái, maccái**; means 'although' but it also incorporates the semantics of It. **magári** (maybe) 'utinam', as Wagner didn't understand the subtlety. The use of this term in Sardinia has suffered (better, it participated in) the buffeting of semantics from other Mediterranean languages that have the same root, as It. **magári**, Gr. (and Byzantine) ἡμωρί 'god wanted, utinam!'. But all these languages, including Sardinian, draw on the same etymological basis, which seems Akkadian-Amarna **mahári** 'tomorrow' deriving from the ancient Semitic. You could see then in Sardinian **mancarri**, L. **magari** and Gr. ἡμωρί an original meaning of 'tomorrow!...', still used as a negative outlook - and still desiderative - of an event: *tomorrow you can!*

Yet we have another Italian acception of **magari!** (and Sardinian **mancarri!**) expressing strong desire or hope, without irony; indeed it's precisely this sense that prevailed in the Mediterranean: see Sp. **macare** (today **maguer**) certificate from the middle of the century X (Corominas). 'The concessive value is due to a kind of courtesy to the other party, showing that he wants to happen what promises' (DELI).

In the latter case there is no need to propose the etymology of Amarna **mahari** 'tomorrow' but surely it prevails an Akkadian etymology **magarù(m)** 'to agree, agree with each other, reconcile, restore harmony', which accords with the semantics of Latin **utinam!** It should be noted clearly that 'magari' in Mediterranean acception was originally a desire, a supplication expressed by a pious man to his own divinity, in order to get something.

**NAKI**, **nanki** is conjunction typical of Logudoro, but Wagner, believing that it was a trivial agglutination of **nara ki, naran ki** 'he says that...; say that...'; he even failed to examine. Of course, today it's more than anything else felt like this. But the earliest use still resists. Puddu records a series of sentences: *cando mi ponzo a nanki mi drommire, ke cane arrajuladu issu m'arrivada* 'when I was going to tell him I want to sleep, he revolted as a rabid dog'; *a cantu paret, assumancu a mie, naki ses biraira de cuntentesa* 'as it seems, at least to me, he says that you are overflowing with happiness'; *sos frades mannos no kerian a su frade minore ca naki fit faualzu* 'older brothers didn't want her small brother saying that he was a liar'; *millu cojada, cudhu, mih: e nois naki si faghiat a preìderu* 'here he married, that: and we saying that he was becoming a priest'; *E naki muzere tua s'est illierada?! Naki 'so your wife gave birth?! Yes'; *S'est postu a iscrier sa frimma sua e b'est reséssidu! Naki no?!!... 'He began to write his signature, and he succeeded. Look, no?!...'. The remote base is Akk. **nuk, nuku, nu** 'saying' (particularly in introducing direct speech after the first person).

**O** Italian and Sardinian, conjunction with disjunctive value. According to DELI, it should derive from Lat. **aut**, and they don't account for the enormous distance between the two entries! Indeed the etymological basis is Akk. **ū** 'or', which in turn has the referent in Sum. **u**, which has the following values: 'and', 'then', 'however', 'but', 'also'; as a conjunction it's used also reiterated: **u...u...** with the meaning of 'either... or...'. The disjunctive particle **[o]** there is also in anc. Hebr.: '֗וד (ix), Ug. **w-** 'and', but also **or** (**[w]**).

**TAMBÉNES** 'maybe!'. I remark the semantic difference with Cat. **tambè** and Sp. **también** 'also, too', as both Sardinian lemma and Spanish have the same Semitic root. This has etymology in Akk. **tamû** 'swear' + **enu** 'lord': construct state **tamû-enu**, meaning (at least in ancient Sardinia) 'swear to God, to Lord'. It was, roughly, a phrase quite similar to that of Arabic **Inshallah!** 'if God wills'.

**TAMES, intámis** 'instead of'; also **tamen** (just as Latin) < Lat. **tamen** 'however' (originally: 'On the contrary'): **tames de baçdâre, sézidi a mançigâre** 'instead of dancing, sit and eat'. Perhaps the Latin word was also Sardinian, which seems to have been **tames**; its archaic base would be, in this case, Sum. **tam** 'cleanse, purify o.s.' + **eš** 'water': **tam-eš**, as if to signify 'to clean up well o.s. with pure water' (ie make a clean sweep of a previous situation).

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**3.2.7.3 PREPOSITIONS**
A. I note the simplistic parental connection Romance philologists make between Sardinian and Latin ad, is not acceptable; I will discuss here below. Meanwhile I note the most important values of Sardinian preposition a are:

- **accusative** case-mark (indicates the person subject to the action): sòe kircande a babu 'I'm looking for papa'.

  Of this structure with [a] I have discussed also about the volitive verbal constructions, such kerzo, no kerzo a benner tū 'I want, I don't want you to come'; in domo an kēřīdu a istudiāre, a non istudiāre, deo 'in the house they wanted me to study, to not study'; sa criādūra minūda keret a sùere 'the infant needs to suckle', Deo kerzo a manigāre; no kerzo a manigāre, tūe 'I want to eat, I want you to not eat'. This structure covers both verbal forms mentioned and the simple accusative relationships.

  In fact, this Sardinian is nothing more than a relic of Sumerian use of nominalizing finite verbal forms by [a], and with it nominalizing the entire sentence. This implies Sardinian forms here mentioned, and others like it, can be seen as integral nominalizations involving, when there is, also the subordinate clause.

  Specifically, the volitional propositions of the kind mentioned, in the Sardinian language are processed by the [a] in nominal forms with subject-predicate-object (S-P-O), syntactically identical to the type _I eat the apple_. Examples: _Mama_ (subject) keret - no keret (predicate) a mi k'essire (object) = 'Mum wants - she doesn't want me to go out' (ie: the action of going willed by my mother is transformed by [a] in pure object complement).

- **dative** case-mark: deo donaiat sémperē sas cariāsas a issa 'I always gave her the cherries'. It has close relationship with Sum. -a, nominal locative case (non-directional, indicating the stop in a place); the Sumerian [a] is also a dative prefix in verbal chain; we have also Akkadian [ā] meaning 'that', 'those'.

- **motion in place** case-mark: déo ando a sa binza 'I'm going to the vineyard'. It has close relationship with Sum. -a, nominal locative case (non-directional, indicating the stop in a place).

- **state in place** case-mark: issu istat a Sinnia 'he lives in Sinnai'. It clearly has the etymological base in Sum. a 'in' (locative).

- **time** case-mark: a mesuedīe tue m'asa a bogher sa oghe 'at twelve o' clock you should call to me'.

- **instrument** case-mark: amus tiradu sa retza a bratzos 'we pulled the net by our arms'.

- **mode** case-mark: apo a còghere su crabittu a fogu lentu 'I'll bake the kid by soft fire'.

- **aim** case-mark: so tukkende a domo a drommire 'I'm going home to bed'.

  In addition to what is specified on the accusative, dative, locative, for those cases and for the remaining Sardinian constructions bearing the particle [a], we can see this is common to both Sumerian, Akkadian, Hebrew, Ugaritic: eg. Hebr. 'ad 'till' (ት), Ug. 'd, 'ad/ 'until, to', Eblaite a-dē; see Sum. -a nominal locative case (non-directional: it indicates the stop in a place); see also Sum. -a 'in' (locative preposition). See also Akk. adi, adum, adu, ad 'until, as to as'. This particle is also common to five Indo-European languages.

  As for Latin, I note the use of _ad_ + accusative (motion to place) is very close to the use of the dative; and from the beginning of Latin literature certain verbs distinguishing movement as _mittere_, _adferre_ etc. are constructed in two ways, depending on what you consider who receives the action (dative) or the outlet of the direction (_ad_ + accus.). Osco-Umbrian employed _ad_ (ar) in the same way of Latin, and it was from there that it saw the beginning the [a] still found in Neapolitan accusative (a phenomenon shared by Sardinians). Preverb _ad_ is also found in Celtic (Airl. _ad-con-darc_ 'I have seen'). Even in Gothic _at_ is preverbal; see also Angliss. _at_. This particle also still used in Phrygian as preverb (_Ernout-Meillet_ 8).
In short, we can define [a] like a particle much broadened in Eurasian speeches, variegated as a semantic field and syntactic use. We find then it in the accusative forms, in dative, locative forms, and by extension it also reappears in temporal sentences (eg. a mesuedie), in instrumental propositions (eg. tirare a bratzos), in manner propositions (eg. a fugu lentu), in the final propositions (eg. irmaniádebòke a binnennáre 'ready to harvest').

ACCÔ preposition and adverb, claiming the attention: 'here is it!'. Accô sos castanzéris! 'here are the chestnut sellers!'; accô ki sa mama s'est detzisa de presentare su fizu sòu a s'isposa! 'here is mum who decided to present her son to bride'. Etymologic base Akk. a 'that, those; the afore-mentioned' + kù 'your, yours'.

ACCOLLU 'here it is', 'here he comes'. For the etymology see accò. For the second member -lu see the pronouns.

BE, BI 'here, there'. This adverb and preposition of place corresponds to Ug.-Phoen.-Heb. shape b- (be); cf. Nora's Stone: B-şrdn 'in Sardinia'. It is found almost always in all indications of place in the form, be, bëi, bi; indicates a place, not always accurate, away from the speaker: 'there', 'that place', 'in that place': siéntzia bëi keret, no bestire!; a contos male fatos si bi tòrrada; ite b'ada?; in s'isterzu de s'ozu non be podiat aer ke murca; de listincu be ndh'aiat prus de una molinada; a campu bi ando déo; bazibbëi a domo suà; a bi sezis, si benzo a domo bostra?; in su putu bi at abba; no bi croot; déo bi ando.

Note in Sumerian -bi was one from six ways to create an adverb (adjective + -bi): eg. dağal 'wide', dağal-bi 'widely'.

CA 'as, like' has etymologic base in Aram. kē, ęż 'like, secondum', Ug. k- 'like, as'. Go to ke, ki.

CARA A literally 'faced' or 'opposite, in front of', 'with the side exposed to'. Eg. cara a bişda 'in front of the village'. It has immediate comparison in Gr.-Bizant. kārā 'head, face, appearance'. The etymological basis, however, is Aramaic-Hebrew qar אָרֵח 'to meet', liqrat לִּקְרָת 'in front of', niqro' נִיקְרַו 'appearance'.

KE adverb (and preposition) for comparison. Féu ke nie, ke cane: 'ugly like snow, like a dog'. In Camp. it may change in ki. Wagner didn't transpose it. The first etymological basis is Ug. k- 'as' (eg. ki-abi 'like the father'); cf. Akk. ke, ki 'how?' in cries in front of verbs and adjectives, also in rhetorical questions. Referring to numbers, the Akkadian term, especially in compound forms əkī, əkki, means 'approximately'. As preposition əkī, əkki = 'like, how?; as'; 'according to'; 'just as'.

As preposition əkī, əkki = 'like, how?; as; 'according to'; just as'. Sardinian ke has also an exact comparison with Hebr. ke ( ), which expresses conformity of measurement: 'how much', 'like', 'according to...', 'the same kind of'; in Hebrew is often used also in compound: ke-Mošeh 'like Moses', as happens today in Sardinia: cotto ke pira 'cooked like a pear', Sass. maccu ke muninca 'crazy like a monkey', n'ha fattu ke Cárraru in Franza 'he on earth got on as Charlemagne in France'. In Sardinian appear similar forms, ki, ca, conjunction = It. that: A ddu scisi ca immòi m'asa fattu perdì sa passienza? 'Do you know that now you got me lose patience?'

KENA, KENZA, KENZA, KENZE, preposition, conjunction, adverb 'without': si k'andat kena maṇḍigāre 'he is going without eating'. Etymological basis the most reasonable is Sum. ki 'ground, floor, support base' + nu 'not': ki-nu, meaning 'baseless' (cf. Lat. imbecillus 'without a stick of support').

KENZE. Go to kene.

KIN. Variant of particle cun (see).

COMU, CUMENTI (go to Conjunctions).

CONTRA 'against' Latin fossilized form: eg. contra a tie 'against you'.

CUMENTI (go to Conjunctions).

CUN (cf. Lat. cum, lt. con), kin (Camp.); kin tegus, cun tegus 'with you'. Etymologic base Sum. kunu 'to approach, to become close'; cfr. Ug. m, /amm 'with'.

DA (comitative particle: eg. accompanzadu da; cf. It. da) < Sum. da (comitative case or particle of company complement: see Edzard 40). The Sumerian particle originally seems to have been identical to noun da 'side', 'near', also 'to stir'.

DE (particle which is present, eg., in surnames: De-Montis, De-Tola...), in phrases of origin, in genitival formations. Etymologic base Sum. -de 'of them' (cf. Lat. de) (possessive-ergative suffix of 3a pl., collective value).
DE Lat. invariable particle marking the source, removal, with accessory idea of movement from top to bottom. This particle acts in several compounds, besides in prepositions and in preverbs: e.g. *flumen de monte labitur in planitiem* 'the river descends from the mountain on the ground'; *migre de vita* 'to die'; *oleum quod de matura olea fit* 'oil obtained from ripe olives'. The particle then migrated in Italian, where you will find in many linguistic uses, including the origin surnames. Similarly happens in the Sardinian language, where, however, *de* is original, having Sumerian bases. According to Ehrnout-Meillet, Latin *de* is found only in Celtic (Irish, Welsh *di-*) Indeed, the lemma had to be much expanded in antiquity, having the etymological base in Sum. *de* 'to pick up, collect'.

EA'. See eàllu.

EÀLLU, eàlla, eà, in Sardinian it means 'here is it'. It's also used *allu, akèlu, accòghi, ajàllu, edheà, addheà, millìkèlu, mikkèlu*. Often still used with pronouns and other adverbs. Eà su maccu! 'That's the idiot!'. Eàlla s'amoràda mea 'Here’s my love'. Wagner interprets it as interjection primitive, emotional, and draws a parallel with the Romanian *ial*, Sp. *ea* (exhortation). Indeed, the term comes from Bab. i 'let’s, come on' + pron. *allù(m)* 'that (one)'; *iàllù*, with the original meaning of 'there he is'.

EBBÌA preposition and adverb expressing exclusion (even in conjunctive phrases): *only, except, exclusively*; semantic variant of *pètzi, scètti* ecc. (see). Wagner argues that it corresponds to It. *ebbìa* (Castro dei Volsci; *ibbia* 'only'; in southern Lazio *jè bbia* 'only me' (Rohlfs); Abruzzo *ebbì*; Teramo *abbi* 'id.' = It. *e via* 'and stop' (Salvioni). The Sardinian *ebbia* is obviously related to Italian terms mentioned, but doesn't depend at all by them, as those are ancient, pre-Latin, Mediterranean, and draw together the common etymological Babylonian basis *ebbìš* 'in a state of (ritual) cleanliness' < *ebbu(m)* 'bright, pure, shiny' (precious stones); 'clean, clear' dress, water.

FAÈDDÀNÈ-KÉ-LI 'speaking to him of s.th.'. The three Sardinian portions have different dislocation and (formally) different meaning than Italian form: they show verb + locative particle *ke* < Akk. + pron. *li*. The Italian form has instead the verb + pron. + partitive particle (particle of matter). Akkadian particle *ke* means 'approximately' and accords well with the meaning of "subject" of the analogous Sardinian particle, which in this case functions as a preposition.

FINAS, fìntzas 'up to, until' preposition showing the extension from one point to another; e.g. *bere fino all'ultima goccia* 'to drink till the last drop', *akiriāre dáe Seèdđòri fìntzas a Aristánis* 'to go from Sanlùri to Oristano'. The etymological basis isn't in Lat. *fìnìs*, as DELI writes, but in Arabic *finà* 'limit, margin, advanced part', Ug. *bn* 'in the middle'. In English it's expressed by *till, until* 'up to', based in Sum. *tìl* 'to end, finish'.

FìNTZAS. Go to finas.

FORAS DE prep. 'except'; *foras de isse* 'except him'. Etymological basis is Lat. *föràs*, *forìs* (having the same adverbial suffixes of Akk. *-aš*, *-iš*) 'outside'; *foras urbem* 'outside the city' (especially with verbs of motion to place). But the archaic base is Sum. *bur* 'to tear out'.

IN (identical in Sardinian, Latin, Italian, Sumerian). The same examples in surnames too, as *Incìssì* Sardinian surname based on Akk. *kìrssù(m)* 'hairpin, clasp' (< Sumerian) + Akk. prefix *in* (= in Sardinian, Latin, Italian, Sumerian), with original strenthening meaning. Etymological base Sum. *in* 'sector, demarcated zone'.

INTER Latin fossilized form, still used with the ancient meanings. Es. *inter rìos* 'between the rivers'. Lat. *inter* is sectioned in two lemmas *in-ter*: *in* is based on Sum. *in* 'sector, demarcated area'; *ter* is based on Sum. *ter* 'to prick, pierce'.

INTRA 'into, between'. It still preserves the ancient Latin meaning and use. Eg. *intra bos* 'among you'. See *inter*.

ISTU! 'vade retro!', 'go away!', a word said to chase cats, dogs and other animals. Etymological basis Akk. *ištu* spatial preposition 'outside', 'down'.

ITE. Preposition, adverb, sometimes conjunction. It should be borne in mind the etymologies and the whole discussion made on *ite, ita* in the chapter of *Adverbs*, which I don't carry over here.

KI. Go to ke.

LÀ Camp. prep. 'to, towards' < Hebr. "γ", Aram. "γ" 'to, of', Ug. I- 'to, at, towards'.

LOTZULI. This place name in Supramonte (Baunèi) seems allotrope of *suthùlia, thirolia, thurolia*, 'kite, goshawk': a range of place names with initial *lo-, su-, thu-, tho-, tzi-*. 

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sometimes indicating the difficulty of speaker to treat a prefix, often interpreted as a definite article, and as such made with Sardinian su, sometimes with Sardinian lo < lu. The Sardinian I- corresponds to Semitic prep. (Phoenician, Ugaritic, Hebrew) I- = 'on, at, in, belonging to'; also in Akkadian it's the same: I-, ll- = 'near' (I-igu 'near the canal').

ME', méi, méiu Camp., would mean 'middle' (according Wagner); in fact he cites: CSP 189: benit per meiu su gulbare; 203: per meia sa serra; 145: e ccollat per meiu monte de Rolacki; 344: in meia sa domestica; CSNT 156: su flumen in meiu.

According to Wagner, the origin is Lat. medius, a form which for him has been preserved in Melogu, meigâma Camp. 'noon, flush'; and is still very much alive in rustic Camp. as 'in the middle of, in': me' in Guspiri (there in Guspinì); ëu arzólù intrádu m'è mé s'ògu (a mote entered my eye); immé sa buttëga (into the shop); s rokku bibiáda mé i mmòntisi (the ogre lived in the mountains); è scrittu mé innòi (it's written here). In this regard, Wagner mentions similar phrases of old Italian with me (per me' la verga; mi in Messer Polo: in mi-mar tempestato: Crusca); Camerino: me lo pettu, me lu seppurgru (on the chest, in the tomb).

Wagner next to méiu also puts the adj. mesu from ancient texts (CSP 151, 159, 207 etc.: mesa libra; 19, 412: mesauia; CSNT 166, 168, 310: mesa die; Stat. Sass. I, 34 (14 r): daue mesudi. He (p. 99-100) for the above Lat. mesus reminiscences of the "fought" Oscan form, however, he thinks the forms of Sardinia and Illyria mesu and mis were originated from a Greek mesos. Despite the contribution of Wagner, it must be said that all forms attested in the Mediterranean are, in fact, Mediterranean. Their original basis is Egyptian, where they had the form m, m(e) 'in, by, with'; example, the phrase 'the sun rises in the sky' is written wbn r’ m pt. Any way, Campidanian shape has the main findings in Sumerian mea 'where?'; < me 'to be', me 'divine' essence'. This Sumerian form is found in various Sumerian interrogative expressions: eg. me-a 'where?', me-še, 'to where?' me-na-am, 'how long?'.

For the Semitic languages, it allows a perfect comparison the Heb. preposition min 'from', which becomes me- in front of m- and in front of guttural (Jotun-Muraoka GBH 75).

PERI. It's remarkable that Wagner gives this pan-Sardinian preposition a meaning of it. per. Of course, DELI and others recognize to per an Indo-European origin, the use of which is vast and encompasses many syntagmatic forms, more or less the same still in use for Italian. Even in the Sardinian language we have approached (in part) to certain Italian uses, which I don't report here (see Battaglia). The fact remains that Wagner himself, in an attempt to prove its etymology, gives a series of examples that fit poorly with the basic meaning he acknowledged. In fact péri means first of all as well also: Como dia tuccäre – ifatto a coro mèu – peri dae sas aèras 'now I'd go back to my heart even from the air'; naskì peri tottue 'born everywhere'; ðd'appant'agattàda pe' is arxiòbas i pe' is crasùras 'they found around farmyards and around the fences'. Its meaning is especially close to that of Gr. péri.

This doesn't mean that the origin is Greek. The oldest base is Akkadian: beri-, biri-, biru- 'among, between'.

PO. PO 'for' (complement of favour); it also marks the mode of exchange, as well as the limitation; so fattende custu po tène 'I'm doing this for you'; pagäre battorkentos éuros po battor arvèghes 'to pay four hundred euro for four sheep'; po mène, sa roba est bona 'in my opinion, the merchandise is good'. It cannot have etymological basis in Akk. pù(m) 'in accordance with', 'in view of'. Instead its archaic Mediterranean sortie had with Sum. bur (a unit of area, volume), Akk. bûru (a surface measure). Also Lat. pro had this origin.

PO MORE. PO mori prep. 'for the love of'; more, mori shows a good feeling of esteem, love, good will. Ponner more a unu 'to mature esteem, affection, towards a'. The first comparison is just Lat. amor, amòris 'love' (of which so far no one has found the etymology). The basis is Sum. mu 'good, beautiful'. + rig 'donate, make a gift': mu-rig, meaning 'donate beauty, donate goodness'. For the origin of po, pro, see above.

PO NEGE. PO neke, po nexi 'liability', 'because of', 'as a result (of an injury, a hurt thing)'; l'at mortu kentza neke 'he killed him no fault', custa màkina tenet neghe 'this car is malfunctioning'; po neghe de unu maccu ses furràda a sa còja 'because of a sad man, you tied the knot'. See also Lat. nex, necis 'massacre, death'; but the primitive etymological basis is Sum. negu 'waste, loss, rejection, abandonment (of land), desertification', by extension 'defect'. So po neghe de... meant, originally, 'for lack of (something)', 'because of (someone)'. For po, pro, see above.

PRO. Go to po.
SCÉTTI Camp. 'only, except'; is the same shape indicating the 'fine flour'. Wagner derives it from Lat. exceptis, which would have given too scëtti 'fine flour' (because of the excellence of the product). Wagner is right and wrong at the same time. Scëtti is from Bab. šētu(m) 'be the rest; leave (standing)', šittu(m) 'rest, remainder' of silver, field, wheat < šētu(m). Even the 'fine flour' thus falls in the same semantic field, because it remains in the fund, after careful grinding of the grains of wheat. See similar pētzi and its variants, which have different etymology. See also ebbia, which has still another etymology. It should be noted, however, that scëtti can also have direct descent from Egyptian sheti, which is the correct reading of the radical tesh, meaning 'to crush, separate, cut, blow up'; hatesh 'dissolve, disintegrate' (see Davidovits 149).

3.2.7.4 EXHORTATIONS

AÉO at Sàssari is an exhortation that seems strange and as such is rejected even by dictionary, being considered a slang phrase, simple "speech meaning" (phonosymbolismus). The exhortation is made by a fellow who wants to make his way through the crowd. The people, feeling Aëol!, moves automatically, sensing an injunction equivalent to 'make way!'. Aëol! is used by the boy riding bicycle in an animated alley, by a barrow boy who moves among the customers of the market, by the runner who is unable to spring up through the crowd, and so on. Etymological basis is Akk. ahe 'aside, separately, each on its own'.

AGUÀNTA E ALLÁCCIA. This Campidanian term is ignored by Wagner because it was considered a cast of commoner Italian aggiunta e allàccia 'grab and belt', almost a provocative speech to draw attention. Instead, the entire phrase is very old. It survives in phrases such as: Agguanta e allàccia, cai candu bènidi babbu ti fazzu donái una bella surra!; Agguanta e allàccia, ca immói m'asi fattu perdi sa passiënza e ti lu fazzu bìri déu!; Agguanta e allàccia, ca na surra non ti di dda bògada nisciûnusul!; Agguanta e allàccia, ca ti prengu sa fàcci a bussinàdasul!; Agguanta e allàccia ca immói non ti dda scàmpasa e non ti da sàlvada nisciûnusul!; Agguanta e allàccia, ca custa borta non ti dda perdonu!; Agguanta e allàccia, ca bisi su ki ti fazzu! The term is always a threatening onset, ominous warning, angry cry in hurling o.s. at a person. It's almost a perfect correspondence of Akk. ḥantu, ḥantu 'quick, sudden' + alāku(m) 'to come on', 'manage, run a business', that at imperative alka has the meaning of 'well, now then!' a typical onset of whoever gets definitely working. The union of both Akkadian terms (ḥantu-alāku) means 'come on, now therefore arise, then!' Expression of people who declares threatening intentions to take action.

AJÓ classic Sardinian, Sardinian exhortation: 'come on' (nearly the equivalent of Campidanian tocal: see). It's often used in the sense of 'let's go!', but this is a incorrect extension of the semanteme due to ignorance of the origin of the term. Ajó comes directly from the ancient Assyrian aḫu 'fraternize, become brothers', 'teaming up with'; 'join forces, fraternize (enemy)’. It's therefore an ancient imperative urgent peace, union. Note the fall of -ḫ-, common to many words in the Semitic tradition of Sardinia.

AMINCULU, amincùru is vulgar phrase of reply to one who pretends not to have heard good and asks the question: Ah!? They answer, angrily, Amincùru! Puddu only transposes this phrase. Currently the term is perceived as emphatic compound, meaning a minca in culu 'with his dick in her ass' (extremely offensive). Yet in ancient times it was not to be vulgar but expressing only the irritation of whom feels as an object of jest for an answer not given. Amincùru has the etymological basis in Akk. compound ā ‘this, that, the aforementioned’ + minu ‘what’ + ḥulu ‘way, road’: a-min-ḫulu ‘as I have already told you!’ or ‘what I told you!?’. All this as a reply to the consulting query ah!? (partly heard today as an equivalent of Latin question an?), which over the centuries lent itself obviously to a play of words, or simply to be misunderstood with Akk. ā ‘the above'.
ANCU, k'ancu 'utinam' (omen, wish), 'if...; heaven forbid that...; I could...; so be it!'; by Espa: ancu non ti bias prus 'that you can disappear!', Ancu andes këi su fumu 'you go like smoke!', ancu ti falei râju 'hit you lightning!'. Etymological basis is Sum. An 'sky, God' + ḫu-, modal prefix (verbal preformative) with precative, optative value: 'God forbid!'. The shape k'ancu is supported by Camp. ki (desiderative).

CITTU Camp. 'shut up!'; Log. tsittu; Camp. cittiri(si) 'to shut up, be silent' used especially in the phrase cittiri assa muda. Wagner puts it = Lt. zittire, Sicilian a la cita 'stealthily'; Calabrian citu; Irpine citte. He has not recorded active Lt. zittire 'force to silence', that instead we care for etymological research: see Camp. cittiri, citturi, citturidda 'shut up, keep quiet'.

DELI believes zitto as onomatopeia, also because he get difficult the connection with Lat. quiētu(m), that switching to Italian form chie- is no longer explicable as basis of zitto. And in this he is right. Even in Sardinian happens something like this: in fact, as there is already the Log. kiētu < Lat. quiētus, it's difficult to imagine even cittu from the same Latin form. Indeed the etymological basis of cittu is Bab. qītu(m) 'end < qatū 'coming to an end'. So cittu, cittiri, citturidda originally meant 'ends!', finish it, end here!'.

Another possible etymology is Sum. zi tum 'hide, take shelter'. The term would be a whole program, because who was hiding was "shut up", not to be discovered. So originally the Campidanian exhortation may have had the meaning of 'hide!' (in every sense, even to stop pestering the bystanders).

INNÈ Log. and Sass. imperative 'look!'. It derives directly from Bab. innu 'look!', anc. Hebr. innè (יְנֶה) 'here, look!'. Often still used the phrase innèccia 'look!', Akk. compound innu + -ka 'you' = 'looks at you!'.

INNÈCCIA. See innè.

ISTU! 'vade retro!', 'go away!', a word said to chase cats, dogs and other animals. Etymological basis Akk. īštu spatial preposition 'outside', 'down'.

K'ANCU. Strengthening compound (ke-ancu), desiderative, precative, optative. To understand its syntactic-semantic dynamics go to ke and ancu.

KE, KI exhortation (and optative, precative) adverb: Kì ti fària un râju 'a lightning hit you!'; ki sant'Antoni t'accùdia 'that St. Anthony assist you'; ki ti végghiani ippalHELLDîdu 'they see you annihilated, pulverized!'; ki andes in bon'ora 'accompany you good luck!'. It's often used in alternation with ancu, ancu (see). Etymological basis is Sum. precative particle ḫe, ḫa, also used as a verbal independent basis in formulas of blessing or curse.

LÀ Campidanian exhortative word, used in sentences as Là kì ti partu de conca! 'Be careful that I give you a headbang!'; Là ki ses fendu su scimbru! 'Take heed to thyself that you're doing the fool!'. The etymological basis is Ug l, /la/ 'oh' (interjection), Sum. la 'to show, expose' = 'look, careful!'. Camp. là works just like in Ugaritic, prefixed to the following word or verb as vocative interjection.

But see also Akk. of Emar la = Engl. to, It. a, Lat. tibi; note the interjective Sum. a-la-la, which reappears in Camp. interjection là là là, to call someone's attention to something: 'look, look, look!'. In Campidanio still used là with similar meaning of 'hold, grab!' (also Italian use). Equally often it's noted that Campidanian particle is closely agglutinated to more complex infinitive form labāi.

It's not permissible to consider Camp. labāi 'to observe' as having basis in Sum. la 'to show, expose' + ba 'there' (dative-locative prefix); la-ba, meaning 'look over there'. Today popularly they perceive là - as isolated particle - such as the imperative form of Camp. infinite labāi 'to look, aim, observe' (at least so say linguists who have applied). Indeed the shape labāi 'to look' is already in itself corrupted, and has basis in Camp. là + bā(d)-.

No coincidence, there is correlative Log. ab-baid-āre (a- dat. prefix), whose root is bad-: cf. badiāre (Olzai, Ovodda, Gavoi) 'to look'; It. bad-āre 'watching, aim at'. The Camp. la-bāi is almost always used at imperative, where we have a sample là! 'Look!', but also the compound labbādu!, labbaddu innòi! 'aim at, see it here!' (from là baddu...). Etym. base of bad- is Sum. bad 'fortress' or 'high place of observation'.

LABĀI is a verbal voice that often is at imperative or subjunctive, in exhortations: 'Look!'. Not to be confused semantically with infinitive labāi 'speak well of one'. The complex etymological basis of labāi is discussed at lemma là.

MIH, meh. Wagner don't take up this term, often used by Sardinians to indicate one thing, a person, an event, or to recall, inform, warn. Mih kini cēstit 'look who's here'; Mih è fiokende
'Look, it's snowing', Mih ki ti occo 'be careful, that I'll kill you'. All linguists derive it from dat. Lat. mihi, assuming at the base a phrase like 'attentive to me, pay attention to me'. Instead it drift from Akkadian, where it's used as an enclitic -me, -mi in quotation or in direct speech, -mè after the vocative and pronoun, meaning 'hey'.

**MUDU!** 'Shut up!'. There is also the surn. Mudu; it's not the same as Sd. mudu 'dumb' < Lat. mutus, as hypothesized by Pittau (CDS), but derives from Akk. mûdu 'wise, experienced'. So Log. phrase Càgliadi assa muda 'Shut up!', translated linearly and logically means 'Shut up in the manner of the wise'. It seems obvious Lat. mutus too has Akkadian basis.

**MUSCA, MUSCU, MÙSCIU**! 'shut up!', 'in silence'! Cf. It. mòscio 'withered', of which DELI totally wrong etymology, deriving it from Lat. mustum 'must'. Among other things, the Sardinian lemma also means 'dumb!' = Lat. mussare 'to mutter, speak softly, talking to himself, apart', but also 'keep for himself, shut up'. Akkadian also has a mûšu, mušitu which means 'night, at night'. It recalls to night silence or to sacred silence of temple, to which the faithful was held during the celebrations, which were often held at night "because God created the sun, but resides in the darkness". The etymological basis can also be Sum. muš 'fish'. If so, we would have a proof of origin of Italian phrase "dumb as a fish". The exhortation mosca!, musca! is corruption occurred for paronomasia.

**MÙSCIU.** Go to musca.

**MUSCU.** Go to musca.

**TE!** Go to to!

**TO!** 'to you, take it!' (specially told to dog, even to men, albeit with vulgar tone). Etymological base Sum. tu 'your' > zu.

**TOCA, tocca** interjection of exhortation in south-Sardinia that Puddu, mistakenly, presents as verbal imperative voice. However, we must start by Puddu. Toca! in the sense of lassa stai! 'Let it drop!'. Toca! in the sense of ajó 'come now, come on!'. Toca! in the following terms: Toca a caente ki este! 'Look how much fever!', Toca ca bis cantu est fridu 'go to see what it's cool'; toca ca andaus! 'Come on we go'; toca deretu a domo tua! 'Careful to go straight home!'.

Wagner derived these uses from three Sardinian verbs with unique form: tokkâre 'walk quickly, to arrive soon', also 'to strip' and the like; attokkâre 'to bark; annoy'; ðukkâre 'to get moving'. He agrees that medievalists have translated so problematically these terms, that he is unable to master and of which cannot find etymology. As exemplary problem he presents a step of Codex S.Pietro di Silki 291: *Ego piscopu Juste de Saluennor ki mi essiuit in sonnu pro thuccarendela sa clesia a uethilica ki fekerat patre meu; et ego tuccaindela, a ccuiotus de Pagesin uue se keruit issa...*, and translates the phrase thuccarendela sa clesia a uethilica, albeit in doubt, as 'elevate the church to basilica'. Antonio Satta in general glossary of the Code doesn't deviate from Wagner, and marries also doubts. It seems to me rather in thuccarendela sa clesia a uethilica is inherent also the concept of "haste", "take the plunge" (neither more nor less than what's the meaning of tuccâre 'go fast, hurry up'). Like to say that bishop Giusto of Salvennor felt the impulse to rush to make a transformation felt by all people, to change the church in basilica.

Etymological basis of esortative toca, tocca and tuccâre is Sum. tuk 'break', 'pinch off', 'destroy', 'demolish', 'dissolve'. All this can be translated as 'break (the delay)'; toca! 'break through the inertial'.

### 3.2.7.5 INTERJECTIONS

Interjections are words of emotion, also of invocation. Simplest interjections are words of pure emotion, cries or onomatopoeic sounds. A word of vocabulary can be used with a special nuance of emotion, becoming thereby an interjection.

**AHI.** Go to oh.
ARRÓRI! Campidanian interjection commonly translated, as Italian, orrore! (horror!); but it has no affinity with the thrill. This term is often pronounced as a final clause, exclamative comment of a sentence that tells an episode a bit out of the ordinary, not quite relaxing, not very edifying, but often positive, even highly positive. In fact it's pronounced and always felt so soft: Arróri! 'what a damage!', 'what a shame!', 'what a disgrace!', 'what a regret!', 'what a mishap!', 'hard luck!', 'what a insolence!'; but also 'what a marvel that!', 'what a record!', 'what a performance!' and so on.

It's often used as a common name in the body of sentences falsely ill-omened, which actually express strong admiration. Ancu tengat arrori: est unu furriott'e pibiri, cust'memin! 'Gosh this man is a whirlwind of pepper!' Arrori mannu têngada! 'That rascal!, God rest his soul!', Arrori duh caldi! 'Gosh that skull!' (for a child you are commenting about school performance). And so on. In this, interjection, or common name, is a plebeian way to insert a comment like, 'Damn!' (not meant as blasphemy, but only as an exclamative term going well in any situation). It also happens with the Italian Maledizione!

Thi word comes from Akk. arru 'cursed' < arâru 'to curse'.

BALLA! frequent interjection, sometimes to punctuate the speech, sometimes to give it vivid performance. Ah, balla, su cane mêu cumprender totu a s'artziàda 'e s'ocru 'wow, my dog understands everything just at raise of brow'; balla, ca no est maccu 'wow, he's not a stupid!'. Etymological basis is Akk. bâlu, ba âlu 'to beg' < Ba'lu 'supreme God of Heaven': invocation to supreme God supreme, type tadannu! (see). Cf. Italian interjections still in use: per Giove!, per Diana!

CADAMASTA!, cadamassestat! precative interjection expressed as an oath, in the sense of mi falet ráju! 'I dropped by a bolt of lightning!' (Puddu). The term is not haplogy of a supposed optative ca Deus mi assistati!, as wrongly imagines E. Blasco Ferrer (Ello Ellus 170), but is a direct descendant of an Akkadian compound ḫatû 'to strike down' + amâšu 'remain paralyzed': ḥatamâš + -ta (Sumerian ablative particle) = 'me to come down and remain paralyzed'.

CATZU Sardinian name of the virile member (cock), it. cazzo: pan-European word, referred to Ags. God. Anglss., Aat. Got, Germ. Gott. All These are relic of an ancient base corresponding to Bab. gattu 'image of deity', 'form, figure, statue of God'; Akkadian gattu, kattu 'sacred form, material effigy, statue of deity'. Thanks to those evidence, we explain a dualism in the Christian era: Germanic guda is the new "God", while in the ancient Icelandic gud means 'idol'.

In Sardinian language, Bab. gattu, Akk. gattu, kattu 'statue or image of the deity' became cazzo (catzu). The lemma gattu is to be understood as Semitic and Egyptian. In the Egyptian pantheon is inserted goddess Bubastis (Bastet), represented more often by the head of a cat. In Delta town of Tell Basta (Bubastis of the classical period < Per-Bastet 'the domain of Bastet'), is dedicated to Bastet a long temple where there is also a cemetery of cats. At Turris Libysonis (Porto Torres, Sardinia) a circular altar of the 35 e.v. is dedicated to Bubastie by a priest assigned to the worship of the goddess: C.Cuspius Felix sacerdos, Bubasti sacrum. Even the late-Latin term cattu(m) 'cat' came to connote this goddess and this worship, which Christian priests demonized, doing so that the mixture-overlap Latin-Akkadian cattu-gattu had to be accepted, so to identify at once with the cat and with the cazzo (virile member: see. Germ. Katze 'cat').

CÉSSU, zéssu 'Gesù', Jesus.

EBBENEMINDE, ebbeniminde 'what a luck!'. According to Pittau would mean originally e bene minde venzatt! 'and I'll be fine!': ebbeneminde piscadore! 'that lucky fisherman!'. But the etymological basis is Akk. ebbu 'bright, pure' + nèmu, nimu (a fodder grass) + indu, imdu 'divine support': the original compound was ebbi-nèm-indu, meaning 'divine support of pure fattening grass'. Maybe in Sardinia this interjection was less common, except in times of drought! Certainly it was recurrent in the arid Mesopotamia. Moreover, it was similar to another term used in Sardinia: a fròri; essi a frori (see).

FORAMÁRI Sass. 'none, actually; even' (as an exclamation: forammári). Bazzoni interprets it as it. 'out of all evil', but wrong. This lemma is made with foras Sd. prep. and adv. 'except'; foras de isse 'save him, except he'; but also 'out, outside'. The etymological basis of fora is Lat. fórás, foris (having the same adverbial suffixes of Akk.: -aš, -iš) 'outside'; foras urbes 'outside the city' (especially with verbs of motion to place). But the archaic base is Sum. bur
'to tear out'. The lemma of Sassari, very similar to lemma of Isili coppersmiths afforamári 'take off, put off, eject', it breaks down into fora- (< bur) + Sum. mar 'to winnow, scatter'; the original meaning was about 'winnow-and-eject!' (referred to something disproportionate, unexpected). At p. 51 we dealt with the same word about the coppersmith's jargon. But its meaning is somewhat different, and different is its etymology.

ITEMISIAT, itamisìat, interjection meaning 'but which one!...' (in order to diminish the value of a thing): itamisìat su guadângiu! 'but which gain!...' (ie, it's not true that it is gain). The etymology is in Akk. tami 'give sworn testimony' + Sî 'Moon Goddess': construct state tami-Sî = 'I give sworn testimony on the Moon God... (that the claim is exaggerated').

L'OCCI IN CURU. Go to rotti in cùru.

MAMA MIA! Go to mummia.

MUMMIA! The older women of Campidanian villages to say ohi, mamma mia! (oh, my goodness) they say ohi, mummia!; oh, mummia! In Mesopotamia Mum is the symbol of Ea, originally honored by Sumerians, then by Assyrian-Babylonians, Hittites, Elamites. He is the god of water, then of purification and exorcism. In Babylonian mummu is the force that gives life and refers to various gods such as Ea, Ištar, Papsukal, Marduš. The Sardinian and Italian interjection mamma mia! is nothing but the corruption of an ancient Mum-laḫ (< IAHW), exhorition, prayer to the God/Goddess of the Moon, which in the early days was known as the Great Mother begetter of the Universe.

OH, ohi, ahì. Sardinian, interjection of surprise, often of pain. Base in Sum. u! (same meaning).

ORABBONA! To understand the tale of this lemma, go to orammàla.

ORAMMALA!, in orammàla! 'damn, what the hell!'. Dolores Turchi (Legends and folk tales of Sardinia 121) tells the story according to which Orùne was built where dwelt a demon called Sorammala. He had a relationship with them almost from tutelary deity, as Faustian. The folk etymology that identifies Sorammala with s'ora mala 'bad luck', just 'poor time', is therefore not appropriate.

The lemma, previously unbundled from S or S' (understood as a definite article) corresponds to a Sardinian compound, based on Sum. uru 'site, place' settlement, Akk. īuru 'city' + Sum. malu 'exclamation', or ma 'burn' + iū 'flare up'. As Uru-malu, the lemma would have the meaning of '(deity) of the village, called aloud'; as Uru-ma-lu, mean '(deity) of the place that burns and blazes' (ie Hell). It goes without saying that orabbona, in ora bona is a reversal of terminology that took place at the instigation of the Christian clergy.

PAGUBBÈNE 'God rest his soul' (referring to a deceased person); su pagubbène de sa mama 'the good soul of the mother'. It's a nonsense hooking who, with short-sighted and absurd paronomastic feeling, translate as... 'little good! Pagubbène instead has etymological basis in Sum. pağu (read pangu) 'breathe, to breathe' + be 'cut off'; pangu-be, with the ancient meaning of 'the one to whom' was cut off breathing'.

PISTI! exclamation of pain, surprise; pisti pisti, a callenti! 'God, that's hot!'. The etymological basis is Akk. pištû, pišû 'abuse, scandal'; see pišatû 'abusive chants' (evidently, profane songs). This was probably just the initial use of exclamation.

ROTTU IN CURU. Sass. adjectival locution, indicating a lucky man, but especially unscrupulous. In Italian it's very difficult to recover a phrase with similar meanings, because to have the broken ass is equivalent to being a sodomite (see GDLI). Yet both in Italy and in Sardinia the lucky man is commonly called by the big ass; to get lucky = It. avero culo (to have his ass); luck is called, commonly, ass. The lucky and the unscrupulous man is said rotti in culo (having broken ass).

Question: why it's associated from immemorial time ass with luck? Why a lucky man or a man unscrupulous are said broken ass? Italy and Sardinia are the same places where the Church has always burned at the stake sodomites; are the same places where to pyre Sodomites the priest added bunches of fennel, so that the stink of the flesh of those "beings disgusting and vile" ascended to heaven mitigated in virulence. Fennels (lt. finocchi) are the metaphor of sodomites (queers, poofs).

In ancient Latin, culum 'ass, back' was the same as 'prostitute (male)', from Akk. kulûm, kulû'um (male) cultic prostitute'. But the phrase rotti in culo ('by broken ass') what an archaic meaning behinds it? If we understand the phrase as a Greekish-accusative, ie translating 'by broken ass', we mistify it, giving a sponge.
In Sassari and Logudoro it persists for millennia an apotropaic phrase: *L'occi in curu*, which is commonly translated 'eyes in the ass' (implied: (you) put to me). But is it a right translation? It's pronounced against the evil eye, such as short magic formula, often expressed before him who is believed to cause evil or misfortune (jinx). But once the short phonie chain was nothing more than the final verse of a *brévi or brébu*, the sing-song verses, versified rhyming, acted against the evil eye. The term-light which gives the rebuttal of this statement is *occi* 'eye': because you asked the jinx to put his eye in the ass of the person potentially vulnerable?

The true etymological basis of *occi in curu* is Akkadian *uḫḫu* 'phlegma, sputum' + *inḫu* (a type of cultual song) + *lu* 'let it be' in concessive clauses = 'as...'. This chain *occi-in-curu* (construct state: *uḫḫi-inḫu-lu*) is possible to translate as 'Spit and counter-charming dirge be favorable to me!'. But perhaps it's more appropriate the curse *uḫḫu + ukullūm* 'superintendent, supervisor, assistant' (construct state- *uḫḫi-ikullūm*), meaning 'the spit defend me'.

Returning to *rottu-in-culu* 'lucky, unscrupulous man', I note the spit was a counter-charme, was superitious. And then we can reconstruct the Sardinian-Italian phrase with Akk. *ru'uttum, rūtum* 'spit' + *ina* (final particle) + *kullum* 'support' (eg. shelter), 'to have at one's disposal', 'have prebends'. So the Akkadian composition *rūtu-in-kullum* once meant 'the spit support me, protect me' (just as in *l'occi in curu*).

**TADANNU, (l)TADANNU** location in Campidano and Cagliari: *tadannu*, popularly interpreted as *ita dannu*! 'What, how much damage!'. It becomes a real exclamation, a sudden and lively reaction on the level of feelings and emotions. It seals often a comment on ugly or tearful events, and expresses the mood of the speaker. More often *tadannu* becomes something more than a mere exclamation of pity or self-pity. It passes to real interjection, expressed instinctively in times of sudden fear or terror.

*Tadannu!* yelled, accompanies the extreme moments of a person: a sudden accident, a fall, a blow, a trauma. It's a word semantically identical to the phrase used by the women in northern Sardinia: *Sovereana!* 'Sovereign!' (invocation to Our Lady). In Italian it's said, with the same intension: *My God!, Madonna!* In Sassari the males have a habit (wrongly considered plebeian) of very often exclaim: *cazzu!*

Well, *Sovereana!, Tadannu!, Cazzu! are words semantically identical to Akkadian invocation *dandannu* 'Almighty! (divine title). Tadannu is also phonetically identical, so it appears the net Mesopotamian origin of exclamation, evidently belonged to Šardanas or possibly arrived through the Phoenicians, who wrote *'dann* 'Our Lord'.

**TAMBENES!** 'maybe!'. It has Spanish origin.

**TITTIA** pan-Sardinian exclamation that accompanies an attack of chills: *tittia*! Is said to be back-formation of the broader *tittir(r)ia* 'cold shiver', from which *tēṭteru, tēṭtaru, tittir* 'numb, stiff from the cold'. Wagner (*DES*) gives these words as onomatopoeia. I do not accept either of the two hypotheses.

Deepening the examination of *tittia*, we understand that etymological basis is Sum. *ti* 'arrow', *tip*, repeated in the superlative (*ti-ti-a*) to indicate the numerous hairinesses that stands in the cold for epidermal contraction. How to *tittiria* and derivatives *tēṭteru, tēṭtaru, tittir*, they also are superlative doublings, based on Akk. *ṭerū* 'to scratch, penetrate deep', from which Sardinian *thiria* 'false broom' or 'hairy spartium' (*Calycotome villosa*), well known for harsh and dangerous thorns. The semantic field that unifies *tittia, tittiria, thiria* is this forest of hairinesses or thorns.

**UA!** 'oh', exclamation, interjection. Bazzoni don't insert this word, recording only *guai!*, Italianate term, also used in Sassari in sentences such as: *guai parò a tuccàli lì mulstàzzži*! 'But woe be thwart, to tease him!'. Instead *ua!* is used explicitly with the function of commiseration or a joke: *Lè molsthu lu maridu;* (response) *ua! ischûra!* 'He died her husband; (response) Poor wretch!*; *Abà tì suddrunèggjui;* (response) *Uái!* 'Now I'll handle you roughly, I'll shake you vigorously! (response) Uai...!' (ie 'calm, do not panic!, in terms of raillery, defiance, sympathy for the inability of the subject to put in place the threat). The lemma is based in Sum. *ua* 'oh' (calming, reassuring expression).
Improper interjections

AMÉGADA 'but look!' (EBF EE 221). As such, this interjection is not found in dictionaries, even in "corrupt" forms. Therefore, it's difficult to establish a base-model on which trying an etymological hypothesis.

The only possibility is to consider amégada (better améga-da, with a redundant suffix -da) a location having base in Log. mënğu, mëngo, derogatory Sass. term indicating the 'peasant' and by extension the person 'rude, boorish', from whence mengacínu 'peasant, on the rural life': fel̓sthə mengacínə, bạgments mengacínə (Bazzoni).

I suppose mengu was born in Latin era, when the Roman colony of Turris Libysonis expanded in România to the detriment of previous inhabitants, who were driven out on the hills and definitely relegated to a fate of pastors, pigherds, woodcutters. The Romans were interested in the irrigated areas, and those to cereals; as a result there was in România an exasperated permanence, at least in the opinion of bid̓înciuri (villae incolae), the inhabitants of the hill villages, with Semitic speech, who scrutinized that phenomenon with amused arrogance. Sos Thatharėsos (Romans) were categorized as Mëngus, from Akk. menû 'to love' + ḫu 'owl' (construct state men-ḪU-u), ie 'lover of owls', for the exasperated vocation to guard their gardens especially during the night, in order to prevent trespassing and damage by the flocks. In all probability, it was the unremitting call to guard, continuous monitoring, that "observing owls", which did arose a verb *ame(n)gárə, *ame(n)gâi, then disappeared but bequeathing the interjection amégada 'but look!'!

ARRITĪRA 'go away!'. This phrase (presented by EBF EE 221) is a clear imperative form of arretirāssī 'retreat, step aside, leave'. I carry what has already been written for It. ritiāre 'pull back', 'withdraw what was previously removed by itself'. The etymology part from the root re- , ri - + verb tirare. This verb means 'to bring forcefully towards you', 'remove by force the ends of something', 'to launch an object forcefully', 'to dart', 'throw the javelin'. From this broad semantic field it's came, and then appeared in Italian since the time of Dante, a myriad of expressions of various types. On which Romance philologists, as far as they strived for decades with a myriad of assumptions (see DELI), were unable to obtain any etymology.

This has a base in Sum. tir 'bow': from which tir-anə 'Anu's bow', 'bow of Most High God' (It. arcobaleno 'rainbow', Fr. arc en ciel, then name of Albanian capital). So originally the verb tir-āre pointed at the bow act, the act of 'throwing the arrows'.

In turn, the etymology of re-, ri- (idea of opposite, repetition) is based in Sum. ri 'after', 'flip', turn', 'lean, prop up against', 'put on', 'railing against' (Edzard 160).

CABUNĂSCIU! 'not at all!' (presented by EBF EE 221). This form by the semantics distorted has the same etymological basis of conjunction acabobre (see).

-FRIKES, -frighes is a Logudorian thematic form (in Nûro too) suffixed to certain words; has the value of spite or deliberate and marked rudeness, addressed to the person to whom one speaks: nôffrikēs! 'No! just not! ūfrikēs!, ūmbrikēs!, ūfrighes! 'yes, just yes!'; ūffrikēs!, ūmbrikēs!, ūfrighes! 'you, just you!'; gâñfrighes! 'so, just in this way!'; ūfrighes!, ūfrighes! 'oh, what are you wanting'! For etymology go to p. 269.

LĂSTIMA Log., lástima Camp., lâltima Sass. 'pity', 'compassion', 'complaint'. It's often used to a wretched person, struck by misfortune, by bad disease, a serious accident: īte lástima! 'what a compassion!!'. Wagner puts etymology in the equivalent Sp. lástima. In any case, the Spanish and Sardinian terms have the same etymological basis in Akk. lâšu 'to knead' + temû, tamû 'be damned, bewitched, enchanted': construct state lâš-temû. It seems the original meaning was 'be mixed in an evil spell', or 'be prey to the curse'; which had the effect of pity, compassion towards the affected person.

MALAGRĂBIU 'damn it!' (EBF EE 221). This interjection is missing in dictionaries; it recalls other forms type malagāna 'lack of desire', 'evil spirits', malagráscia 'discourtesy, rudeness', malagūra 'bad luck'.

If Camp. interjection mala-grábiu has for basis the Italian mala-garbo, then it's equivalent to Log. malagráscia 'discourtesy, rudeness'. Otherwise, we can imagine it based on Akk. mala, malla 'as, equivalent to', 'everything' + ḫaru 'desert', 'place unfit for cultivation': compound mala-ḫaru, meaning 'like a desert': evoking negativeness.
TSACCÁU p. p. 'burst!' (a wish, and so). This is an imperative form from *tsaccáre, tsaccái* 'to strike, hit, beat'. This Campidanian verb has etymological basis different from the next *tsaccáre* 'to slice through, cleave'. It's related to It. *sacco, saccheggio* (plunder) 'total and violent appropriation of things found in the homes or in the temples of enemy territory'. *DELI* hangs the etymology to *sacco* 'box canvas'. But the proposal is incongruous, not being able to summarily reduce the idea of *saccheggio* (looting) to a tool used to stow things removed. In fact *sacco* has etymological basis on Akk. *zāku(m), sāku(m)*, 'to hit, beat, pulverize', from which Camp. *tzaccái* 'hit, beat'; 'to put, place, poke, intrude, meddle' (Puddu); see Hittite *zaḫ-* 'to hit', *zaḫḫaiš* 'battle', anc. Heb. *sākir* (נְספר) 'mercenary' (mercenaries were rewarded by what they could to remove during the *saccheggio* 'looting'). Even Log. *tsoccāre* 'to beat (at the door)' has this origin.