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Ручная-речь на Кавказе : исследование по материалам баранчинского района ССР Армении / Manual Speech in the Caucis: Research on Baranchinsky Region Armenian SSR. Translated from the Russian by Mitchell C. Brown; Foreword by Carla Kekejian.

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Foreword

Harsneren: Language of the Armenian Bride

Harsneren, meaning “Language of the Bride” in Armenian, was a signing language which developed due to speech taboos and a rule of silence imposed on married women. My ongoing study explores how *Harsneren* developed, at what moments women utilized it, and what the actual signs were that women demonstrated. Recently, I conducted fieldwork in the Tavush Province of present-day Armenia and uncovered that young brides employed this sign language in order to communicate basic needs to members of their family. However, this was done only when absolutely necessary as communication was often prohibited for the young bride, especially in the presence of her husband, in-laws, and certain other relatives.

My conversations with regional women (regardless of whether or not they spoke *Harsneren*), allowed for further understanding of the role and situation of married women in the 19th and early 20th century. Such norms included periods of silence observed by new brides, the expectation of women to yield their speech as a form of respect to men, or to remain silent as an expression of their modesty in the presence of others. It is quite possible that the use of *Harsneren* was widespread in different regions of Armenia since the social norms of the time that generated it ranged throughout the historical Armenian space. My interviews allowed for uses of the nearly forgotten sign language to be seen and documented; such documentation has not been done since D.P. Karbelashvili's study in 1935.

Carla Kekejian, University of California Los Angeles
March 2016

USSR Academy of Sciences

RESEARCH INSTITUTE
Caucasiology named Academician N. Ia. Marra

Assoc D. P. Karbelashvili

Translated from Russian by Mitchell C. Brown

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Foreword

Recently it became known about the existence of a manual speech throughout Armenia. Making a questionnaire to collect information, the Institute of Caucasus Zakh. Branch of the USSR Academy of Sciences in Tbilisi in autumn 1931 has equipped the first on the nature of their tasks in an expedition Baranchinsky District (Kazakh district) Soviet Union, has set the goal to fix, to explore and illuminate the material on manual speech.

The expedition consisted of: linguists, historians of material culture, the artist *), film director and film operator.

The expedition went on a route: Tbilisi – railway stations Ayrum - Kohp - Baran - Baravisi - Voskepar || Aksibara in the back by the main point for the villages. Baran, in others, checking, updating and expanding the extracted materials.

Gathered material were produced in four ways 1) descriptive, 2) graphic, B) a photo-film-making, and 4) filming **).

The comparison shows ***), manual signing Baraba area has its own dialect, saying: gives a more complete picture of villages in Baran and from Baranisi, Koshhotan and Aksbara || Voskepar, basically repeating Baran, have differences, both in Baran area and among themselves.

The objects of the research project were a few married rural women, mainly: 1) Gishiach Elizabeth from villages. Barany -

*) M. Mayer, which owns the appendix at the end of the book sketches

***) The first public viewing of films was produced in April 1932 r., For the second time, at the Institute of Marxism and Leninism Georgian SSR-2 July 1932 r.

***). See the comparison table.

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26 years, 2) Karakeshisheva Sophia from the village of Baganisi- 50 years, 3) Olga Khachikyan of the village Koshhotan - 30 years and 4) Stefanova Nabat from Voskepar || Aksibara - 55 years. I consider it my duty to express my deep appreciation and gratitude to my teachers, academics to the late H. I. Murray and I. Meshchaninova, first in a very valuable guidance in the processing of this work, and the second, in addition, for taking the trouble to edit it.

Author

Tiflis, 1935.

I. Stage Hand speech in light of the new teaching of the language (Japhetidology)

“Language is as old as consciousness, language is practical, real consciousness that exists ... like consciousness....” **Karl Marx**

The new theory of language (Japhetidology) on linguistic facts revealed the existence of a sound pre-speech period - in the Paleolithic era, hand-speech as one of the speech as a whole kinetic stages. Relying mainly on the data of the language (or rather, language) and applying thus paleontological research method, i.e. the method of ascent from the present to the past through the stages of development, on the shifts and the basis, the eye traces all the vicissitudes of language in general and in particular, the words in their dialectic development from one stage to another by jumps. Based on the one hand, the achievements of the history of material culture in general, and collating their findings. linguistic facts with the conclusions of the latter, developing speech and thinking problems in their close unity - on the other hand, the new doctrine of language far deepened in the study of sound language, stepped over him, and put forward the thesis of the kinetic speech, as the main method of communication in the pre- sound during speech, and hand it recognized one of kinetic speech stages, the stage at which primitive humanity has gone almost the entire Paleolithic. Daylight-human animal from the purely animal state in a human to flow for a time duration of a huge, in the struggle with nature for existence with the gradual acquisition of these or other skills, specifying them in the ways of the frequent repetition in the process of obtaining food. If, for example, humanoid

monkey used to live on trees and the ruins of the partially performed the same function as the legs (climbing, etc.), then later "these monkeys gradually ceased to use his hands and movement on the ground began to assimilate straight gait. This is a decisive step for the transition from ape to man "*" was made. According to Engels, "to direct gait could become our hairy ancestors first rule, and then need to, it was necessary that the hand had previously specialized in other functions"; **) and really, monkey arms "used mainly for gathering and retention goals food, as it is already doing some lower mammals using their front paws, with hands some monkeys build their nests in trees or even, like the chimpanzee, canopies between the branches for protection against the weather, hands they grasp clubs for protection against enemies, or bombard the latter Mr. fruits with stones. With the help of the hands they do in captivity are a number of simple steps, mimicking the actions of the relevant people. "***).

Consequently, when a straight walk hand freed from some of his former functions (climbing and so on. d.) and has been applied and the other, more important transactions in the process of labor and production arm was free and could improve in skill and mastery ..._.) And. hand, therefore, is not only the organ of labor, it is also the product of his "....., therefore, an instrument of labor - the hand - is the result of the need that with all complicated over time, need

also creates a well-known production, e.g., even knocking down nuts and so on. e., during which the hand is improving and It becomes capable of various manipulations. But if in the early stages (in the course of, for example, the Lower Paleolithic) was used entirely hand just how labor body, the

*) F. Engels. "The role of labor in the process of humanization monkeys," *Dialectics of Nature*. 1930, page 61 discharge the author.

**) Ibid. 62.

***) Ibid. 62.

****) Ibid. 62. Discharge of the author.

*****) Ibid., 62. Discharge of the author.

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then, thanks to the unity of the individual collectors, first in small hunting groups, and then in the big hand becomes a means of communication between people, to stand out and become the predominant means of syncretic mode of communication (the movement of the whole body, the simultaneous participation of several organs of the body: head, lips, eyes, etc.) -.. "It is quite possible, - says academician. I. I. Meshchaninov - it is here, in this period (Middle Paleolithic – D. K.) prepared by known refinement means of communication with the release of the dominant role of the hand. Previous kinetic speech (Lower Paleolithic. - DK) was diffuse, not only in its figurative integrity of the signal, but also in the means of expression, used, and facial expressions, and body movements, and cry. Out of this fused state could do focus on a specific organ, and which stood out as the main and steering. Isolation of hands in this process has also a kind of diffuse expansion of the former mode of communication with its technical side "). But the hand has become a means of communication, not a spoken language, but of the production; it was realized in the production of communication between people and the implementation of this instrument acted hand. "In pre-language period instrument sound production and communication says Acad. Marr - served no sound ... and the line, he's a kinetic language, implemented by hand, at the same time production tool and instrument of a magical superstructure, as the language is not spoken originally, the production "). Without production, even of the lowest type, with no known relations of production, in which people enter (see the relevant passages of Marx's "Critique of Political Economy" ..); do not think the language (whether manual, if the sound) and back side thereof to warrant his thinking, "for thinking with its technology, as well as the language, are genetically related to the production ..."). Production is impossible without well-known material requirements and production tools (albeit primitive), with which men's relations are carried out

*) I. I. Meshchaninov. *On the issue of development by stages in the writing and language*. 1931, P. 28.

***) N. J. Marr. *Language policy Japhetic theory and the Udmurt language*. 1931 p. 12.

****) Ibid.

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days of each other and to the nature. That is why a primitive man was to produce instruments of production out of the animal state, and such a weapon in his hand was the hand-tools and the product of labor. From all this it is evident how closely approached the new teaching and language to the problem of the genesis of language, and how strictly scientific permits it his. Indo-European linguistics is not only not resolved this issue, but did not seek it, considering it is not scientific, as vigorously said V. Henri in 1896 that the problem of the origin of language and linguistics does not apply, but the issue of Psychophysiology.

Why Indo-European retreating from this issue? In short, the reasons for this situation as follows.

1. There have been some attempts to the question of the genesis language, but it was not valid, scientific methods for its authorization. G. Gabelentz was the first and last of the Indo-European linguists, who drew attention to the physical conditions that contributed to the origin of speech; He also noted, like who was walking on hind legs freed human hands, chest and so on., his hands, he began to perform the necessary labor acts, and the mouth was ready for the question. Gabelentz speaks about the connection between food and intelligent development, the use of hand gestures length, but Gabelentz overlooked during manual speech, he did not know this stage and satisfy only the judgment of total character about it, without giving anything in particular, and, most importantly, without attracting the most important and indisputable witness all done in the past-language transformations. Despite this we believe it is necessary to note, as a positive feature Gabelentz, a significant fact that he says exactly the same thing (and almost Huck same terms), as Engels wrote in his classic work "The role of work ..." However, this work Engels wrote between 1873- 1877 GG (See. "Dialectics of Nature" - Introduction, page XLVII), but it was first published in the "Neue Zeit» in 1896 (ibid-page XXXVIII); Gabenentsa same work appeared in print in 1891 under the title "Die Sprachwissenschaft ihre Aufgasen Methoden und bisherigen Ergebnisse." Thus, borrowing there can be no question.

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2. Indo impregnated a distorted view of the ancient language in general; it asserts the existence of so-called "Families" of languages and on the basis of study of their looks for some fantastic proto these families. That period of time, which it includes in the field of his observation too short: to share Proto she lays ten or fifteen thousand years, while alone Japhetic languages (more precisely - languages Japhetic system), a further condition which is the language Indo-European system (Prometeidskoy*) number of a tens of thousands of years. It should be clear how untenable and baseless claims on the Indo-European historicism.

3. According to the representatives of individual Indo-European, living language, the result of evolutionary development of animal cries. For such an approach inevitably gets Indo an impasse, because we do not have the answer to the crucial question of how these cries went directly into the mother tongue (language, Indo-Europeanists for approval, who had a difficult grammatical structure)?

The new doctrine of language (Japhetidology) this question is put to its natural soil, namely: given the state of primitive society, in particular, its system of industrial relations and their gradual complication, a gradual improvement in technology in general and, in particular, primitive instruments of production reared these conditions, mice, thinking and, in accordance with the development of production methods, the development of and the whole person in his struggle with nature (changing it, he had changed under its influence), it took place and the emergence and development of the means of communication between people: in the early stages of kinetic, re sp. Hand speech on later, when the manual mode of communication no longer satisfy high, complicating the needs of society through the dialectical development (more precisely-selection), and the audio language, about which it was Engels says that "to form men came to the fact that they appeared the need to say something to each other" (discharge of the author). **)

*) See. N. J. Marr. *Indo-European languages of the Mediterranean*. D.A.H 1924, 6-7. *According to the theory of stages of development Japhetic*. 1926. p. 244.

***) F. Engels. "The role of labor in the process of humanization monkeys" in *Dialectic Vocabulary of Nature*, 1930. p. 64.

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Strictly scientific and correct, Engels installation data in the work cited above, require specification and justification in the first place and linguistics, on linguistic facts, and therefore, of course, one of only a new theory of language can and should disclose and justify the labor theory of the origin of Engels language that it is performed for a number of years.

The transformation of the language is not denied and the sole representatives of the Indo, but the trouble is that the incorrect and fundamentally scientific methodology restricts their ability to reveal this transformation process, show a pattern embedded in it. This process of transformation and language, and its carrier-anthropological type, occurs in the workplace, and the more complex the team, the more complex social and economic relations, so this process is faster.

Switching to the audio language that for a lot of time coexists with manual speech was caused by the needs of the social environment, to satisfy that the latter is not a power, i.e., there is a dialectical withdrawal: A new accumulated content (i.e., complicated production and social relations.) detonates old form, in which does not fit into the first and translates to another, it is to replace the old-new form, a new way of communication and sound language that fully confirms

and justifies the classical formulation of Marx: "no social order ever perishes before, what will develop all the productive forces for which it is broad enough, and new higher relations of production never appear in the world before the material conditions for their existence in the womb of the old society "*).

Was brought forward to the fore, the audio language is based on the ideology of the manual speech; sound language, according to a new doctrine of language - a translation of the manual to the sounds of speech, i.e., the linear images, attach to specific objects, actions, etc., and as the voice, began to designate those same objects, actions, and so on. e., all at hand, maybe,

*) K. Marx. Contribution to the Critique of Political Economy.

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hand-creatrix stood in the center of all social life of primitive collective, formed the basis of the microcosmic human life. "The duration of the original language of humanity on a global scale -- says Academician. Marr -- in the hundreds of thousands of years. For the duration of the linear or manual speech and created mankind all the prerequisites needed to create the sound of speech. The sound it was initially as part of the employment process has been productive, language. Only gradually was the spoken language of sound, presenting in its oldest fund translation of the manual speech, so that in paleontology, sound speech, tracing the history of language, and, in connection therewith, is inextricably thinking, most technology thinking with the ideological side in stages, covered by a person from the first moment of its existence, is revealed by the language alarm what it makes no historical science, not natural, nor public, namely - like man himself created, rebuilt itself from the beast in natural and economic social animal, but from the natural-social already public on the artificial production of a volatile instrument - the human "*).

The same idea was expressed even earlier, it was in 1927, taking into account the correspondences between sound and word line sign manual speech. "The sound it, - says academician. Marr was growing gradually in the ways of the ideology that has been received as an inheritance from the kinetic speech. Thus, e.g., As a function of the fact that 'call' is replaced in the sound of speech 'blink of hand' with the movement to him as a sign of invitation, a 'point' has replaced in the speech sound indication 'finger', r e sp. 'Hand', the word 'hand' was in the basis of the verb meaning same and 'call' and 'point'. Hence the 'hand' is used to denote, r e sp. 'Sign' of expression. "**) Because we find in the verb meaning action framework, dating back to 'fleece' in numerous different languages, none of taken separately language is not preserved to our days the whole integrity of slim linear translation system images, concepts of

*) N. J. Marr. *Language policy Japhetic theory and the Udmurt language*. 1931, p. 13.

***) N. J. Marr. *Japhetic theory*. 1928, 110.

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language and thus the whole picture is set transformation. On the other hand, given the fact that the language of the sound could not be built on empty a place that for its occurrence is gradually emerging preconditions not only physical and anatomical or public order and production, but also construction of the speech itself, typological preconditions, namely, hand it came to the second and last one hundred dinars of development-synthetical, Sound-language, took this synthetic character, only because she could go on agglutination, "... it is synthetical already existing kinetic speech gave emphasis on the preferential use it more suitable sound of speech, which, thanks to its inherent characteristics, has provided an opportunity to go to agglutination, all moving away on the back the plan is not adapted to her speech gestures and facial expressions **). Let us recall the conclusions of the neurologists, to which they came, studying the human brain hemisphere in connection with the speech centers; in particular, they have developed the right control and function of the asymmetry of the cerebral hemispheres; it is known that the right hand movements led by the centers of the left hemisphere, because district for the development of the speech center was the development of the right hand must be and, conversely, the development of the right hand to turn right the effect was the development of the speech center; hence neurologists conclude that up to the sound of speech was there a way of communication between people, it is a manual **). "And now, -- says B. D Ananiev, - can catch a genetic link between the active hand as employment unit, n speech morphology nervous system (Centers the right hand of the question in the left temporal gyrus, the opposite the ratio of left-handers, where the speech center of the center should be active arms)***).

*) I. I. Menino. *On the issue of development by stages in the writing and language*, 1931 Page. 31-32.

**) Astvatsaturov, Yuri. "Scientific medicine" 1923 number 21.

***) "Socio-Genetic theory of human behavior." Collection "Reflexology and adjacent areas", Liger. 1929, p. 37. See. I. I. Meshchaninov "On the question of language by stages in the letter," 1931, p. 14.

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From the paleontological analysis on this subject can be I could cite numerous examples, scattered in many works of Acad. Marr, we confine ourselves here to a few.

1. Name 'hands' on functional semantics passed in the 'language', 'mouth': load, *pir* - *w* - *tkvi* - ' animal ', beech. nonspeaking '*pir*' - " th', i.e., 'mouth', but *pir* by weight... means 'person' and 'Mouth', it means that the animal is a creature, not speaking or 'language'. (Hence the language of sound) or 'face' (seq., Linear 'Language, facial expressions ")

2. "... The name, from which the sound, the term 'call', paleontological not 'call', and linear or angular character 'sign', 'hand', and it is absolutely true, because not only 'Call' and 'point' in tune with Japhetic languages, moreover, sometimes quite the same, but the 'yawning' and 'reach out' 'Stretching', 'propose', for 'calling' as well as 'stretching' It comes from the 'hands', notions of 'hand'. Georgian ancient literary. *u* - *toda* = 'called' 'called him', *u* - *toda* = 'held out' in

formula $tot (\leftarrow \rightarrow tut \rightarrow tot (\leftarrow \rightarrow tut \rightarrow tot) \leftarrow \rightarrow$ Turkish. *tut* = 'Miss', 'hold', Chuvash. *tut* = 'hold', 'povit', and so on, Georgian *tot* = 'hand', 'claw'. **).

3. Load. 'Hand' - 'body' arm and - *an* (\leftarrow 'hand' - *an*) = 'Body', 'soul', as 'person', 'identity', hence the verb *h - and + n-el* (*y - and + nel*) - 'transfer', 'hand over', i.e. on the arm called the: 'body', 'person', and hence the same verb 'transfer' 'Handing' ***).

4. From the word 'hand', which originally meant those bases, as Georgian '*Ter*' \rightarrow '*der*' \rightarrow '*Ger*' (cf. Arm '*der*' '*derq*' '*dern*'), '*bar*' '*kav*' '*kar*' and many others, etc., at the same time made the verbs: Georgian *v - l - ter* = 'hold', 'catch', *v - a - Ger - ea* = 'detain', 'stop' *der* = 'time', - 'zhdy' (*erG - der* \rightarrow *nar egG - der*, how *erG qel*, where *qel* = 'hand'), *v - a - bar - eb* = 'instructing him to' 'instruct him to say', *da - v - a - bar - e* = 'instructing him to say', *v - a - kav - eb* = 'detain', *v - e - kar - eb - i* or *v - e - q - ea - I* (\leftarrow *v - e - ql - eb - i*) = 'touch to it' ****).

*) N. J. Marr. *Language and writing*, 1930. p. I.

**) N. J. Marr. *Japhetic theory*, 1928; pp. 96.

***) N. J. Marr. *Proceedings Japhetic Seminary*, 1926, II, p. 84.

****) *Ibid*, P. 85.

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5. Abkhazian. *ar* = 'hand' (consisting of *ar - ga* = 'right hand', *ar - ma* = 'left hand').

Armenian, *ar - gan* = 'hand', then, 'stone', 'rock', 'iron' (hence the Armenian *har - h'an' - el* = 'beat' and *ar - k'an' - el* = 'throw').

Baskakov. *ay - G* = 'stone', 'rock'.

Baskakov. *ays - kora* = 'ax' (literally 'stone' + 'stone'.)

Abkhazian. *ay - qa*. (\leftarrow + Ar - *qan*) = 'ax'.

Him. *ay - zen // e + zen* = 'iron'.

Considered by stages, the terms are to each other replaced by functional semantics and eventually ascending to the 'hand', i.e., the primary 'Axe-Hand "or" metal-to-hand', then 'ax-stone' even further 'ax-metal '*).

6. Basics *var // mar* \rightarrow *par* \rightarrow *bar* \rightarrow *yar*, base entrance to the consisting of names of words and verbs, go back to the 'hand' on the correspondence of different languages. You can give a number of specific examples. a) the variety *var* on the basis of the word '*Var* + hedgehog-and-a' double 'Gloves' special purpose vehicles **).

b) *mar*: in Arabic *mars - a Gun* = 'time', initially 'hand'; In addition, a truncated mass of crossed words in question. Pronouns, negative particles, numerals, prepositions, and especially abundant in morphology, excelling in this respect, consistency of Sibilyantnuyu [Georgian dialect] branch of the Caucasian languages Japhetic system - in prefix formations ***) Georgian *mar* = 'hand' (comprising: *mar - dvena* = 'right hand', *mar - Gqena* = 'Left hand'): from. 'Hands', 'handle' Abkhazian *A - ma* = 'stick' to the fall in the semi-vowel is lengthened vowels with a member of a; a truncated form (of *a - ma*) *ma* = 'sword' change 'hands' and bears his name in Greek crossed *ma - xayr - a* = 'sword'. In Georgian *q - mal* is literally *Gr - mal* - Greek counterpart, also crossed, but with the location of elements in the reverse order: retained smooth

*) See details N. J. Marr. *Production of language teaching in the world scale and Abkhaz language*, 1928, pp. 34-36, and *Vehicles, and self-defense instrument of production in prehistory*, 1926, p. 45-48.

**) N. J. Marr. *Language policy Japhetic theory and the Udmurt language*, 1931, p. 72.

***) Ibid, P. 72.

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outcome for the primary and permeation group (dissimilation in Georgian the second *r*: *qr - mal*) *).

c) *par* - most peculiar language of the north, the Chuvash, for example, based on the verb 'give' - *par*, but with the fall in 'y'.

Also Hittite -- *pa - y* (graphically *pa - i*) = 'gives' and fully *Rar* = 'hand', with her usual functions 'tools', in question – pretext (and where postposition) = 'through' 'through' is the French preposition '*par*' **).

d) *Gar* (with the usual initial Japhetic sound system) - Georgian, and in the sense of 'hand' and 'sky'; in one sense, technological approach, later, in another-production and magic, when the cosmic worldview - 'sky'. *Gar* in ancient Georgia meant 'shield', when the technological approach 'weapon' change 'hands', when totemic approach and production-magical means, with space outlook - 'sky', 'home', 'cover': *I - Gar - a* (Aorist) - the material meaning 'closed (at (*I-*) the' (← 'hand'), and the tuning 'patronized him', 'stood up for him', 'protecting him', literally '(totem) I covered it in his' ***).

e) *bar*: Georgian: *Ga - a - bar - a* and (Aorist) = 'He instructed him'; *bar* = 'hand' and *da - a - bar - a* (Aorist) = 'he instructed him to tell': *bar* = 'word', the Armenians alone: *bar* = 'word' ****). Thus, the new doctrine of language, based on all the complex human social life, at the same time, it takes arguments of the language, i.e., from the source, for it is better than language, no highlights past era. And the language facts eloquently tell of past days of humanity, the various shifts as a result of changes have taken place in the public life: the facts speak the

language that the name passed hands and the instruments, and articles of manufacture, and on the mother, and so on,

Dictionary a prehistoric man (labor collective) accumulated and enriched from a very limited number of words,

*) Ibid, P. 72.

**) Ibid, Pp. 72-73.

***) Ibid, P. 7Z.

****) Ibid, 73. Interested refer to Japhetic theory - 1928, which was developed in detail this issue: page 82-98, 110-112.

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that he had had before. When need to call one or the other thing, something or other action, he created the new name of the already existing words, but, mainly of 'hand'. Even the name, as Georgian *qal- aman* = 'lapti' - goes back to the 'hand', because the term means 'beech'. 'Vessel (*man*) feet' (*qal*), where 1): *aman* - arm. 'Vessel': *GaG - man* = 'Mittens' (*GaG* = 'Ruia' || load of, *tot* = 'hand', 'branch'.) - In weight. *qel- GaG - man* = literally 'Hands + hands - the vessel', without feeling the presence of the word 'hand' in *GaG*.

2) *q - al* (← *qal*) = 'leg', 'war' has passed into Armyansk [Armenian] in the form of *qayl* (← *gal - l*) = 'war' *) and *qayl - el* (*qel - el*) = 'walk', 'to go' that is a relic of Georgian *gal - aman*, where *qal* = 'leg' ***).

You can refine the analysis of the facts of the Udi [Japhetic] language, which reveals the very, very distant from our stage of development, but he is not a monolith, but rather contains a very complex poly-recessional.***) So, for example. Georgian: *qal* = 'Leg', but Udine with Okan (*a* ← → *u*) *qul* means - 'hand', but as part of a clean Okan *qol - of - sun* = 'gauntlet' of the mother's wear women on the right hand at baking bread in special furnaces (Georgian: *Gorne - Gone*, Udi *Garna* = 'Oven', 'Man'), and in its pure form in words: *qwl- desun* = 'touch (literally, 'Hand make'), hence *qul ma - a* = 'do not touch' (literally 'Hand do not do'), with the loss of aspiration, n because the fall *q* → *k* with n Akane *kal - a - stun* = 'interfere with the case', 'tightening depot', but with the interruption *q* ~ *G* and replacing soft 'l' other ('r') in Udi same *Gur* = 'leg', where the rise of the *G* → *G* have *Gur- desun* = 'stop (the literally 'leg (foot) to do'), and' as if to say the goods in Vartashensky dialect *qal- aman* = 'bast shoe', - *qalam*, to have in Nidshsky dialect: *Gor - of - qal* (← *Gurekav* = 'dishes legs' - sic!) = 'bast' (literally

*) Dialectic: in its purest form: *qel* || *qal* = 'war', *qel e* || *qal e* = 'step', 'let's go'.

**) N. J. Marr. *Production of language teaching in the world and the Abkhazian language*. 1928, pp. 25-26.

***) Udi language, remained hitherto unnoticed, in the hands of well-known Dippa and Schiefer received coverage (more precisely, no real attention received), by a formal approach, and is unenviable, at a time like this language reflects such periods word creation that Indo-Europeanists could not imagine. But discussion will go in a special section.

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'Leg + leg'), and thus *qal* = 'leg', here, right from the Akan and the first part of *Gor* \leftrightarrow *Gur* also 'leg', the word reveals crossing Okayuschego dialect *Gor* with Akayuschim dialect *qal* 'leg + leg' is primary 'arm + hand'. So here we have another fact in favor of the extra provisions of the new doctrine of language, that the primary arm and leg were designated in one word. But Udi language reveals in its pure form, and even deeper periods. So, the bill among Udi as follows: 1 = *sa*, 2 = *pa* *), *W* = *qib*, 4 = *Bip*, etc., but among the older generation: *sa qul* = 5 literally 'One arm', *pa - qul* = 10, *qib qul* = 15, *aip qul* = 20, and so on. E., through which preserved to this day among the rural population, but especially the agriculture and everyday life, it is the goods. *quJuli* = 'sheaves of grain piled on five' **).

*) And - deep.

**) We are not concerned with this species in the same Odessa.

F. 2 Hand it in the Caucasus. (End of Chapter 2, Sign Language of the Caucasus)

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II: WHAT SAY BARANCHINSKY MATERIALS.

At this time, the manual language is spoken in different parts of the globe *). Of course, talking about the current manual language as a one-piece hand-relic Paleolithic language, is not necessary. Existing manual language is not in accordance with the thinking that it gave rise to qualitatively different from its primitive condition, suffering the influence of the sound of language and other reasons, public and domestic order for the Millennial. In particular, the manual language Baranchinsky area (Barana, Koshhotan, Voskepar || Aksnbara), all signs reissued under patriarchy; socio-leading has been reduced to zero, and the woman became a slave of the man in the era of matriarchy role of women in a patriarchy. Then, the manual language even more has changed in terms of feudalism, also put women in a subordinate and powerless position.

We do not quite Baranchinsky manual language development system, which indicates that no ego secondary. He certainly was influenced by the sound of language and entirely in their

primary forms has not been preserved; so we cannot say that it had the Baranchinsky area is an oasis in this regard.

Wherever there is a manual method of communication exist, we can advance to say that being a difficult relationship with the audio language, the manual language has lost its original appearance and or already reconstructed according to the norms of sound language, or is in the process of rebuilding a greater or lesser calving.

Considering materials Baranchinsky manual language, we see it in the second stage of the above processes, but in this

*) For details, see. In Levy-Bruhl, "Primitive Thinking", Russian. Translation prof. Nikolsky 1930.

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extent that it is possible to catch and primitiveness, and the later stage of transformation.

The population of the Baranchinsky area, based on historical data, not original; existence is confirmed by a manual speech, apparently, and artefacts from the XIII century (gravestones characteristic speech manual hand positions and others.). Although the area is convenient everywhere-pass thanks to the wheeled road, but rather the deputy whip: the population is engaged mainly in cattle breeding and agriculture. In the village of Baran are: four-year school (rebuilt in seven years), administrative institution, collective, cooperative, women's departments, and party and Komsomol organizations, etc., but, despite this, the roots of all the superstitious remnants and traditions are profound and, in particular, the situation of women is not enviable. Unquestioningly obeying her husband and eldest in the house, they perform all the household and agricultural work: reluctant to let girl attend school; issuance of marriage are available upon request at the choice of the parents, and intertwined, and the purchase of the bride groom, and issue her marriage dowry. In summer, a large part of the population moved to the migrations into the mountains, where they prepare various milk products. Distribution of official religion in the region has been Christianity (Armenian-Gregorian), but pre-Christian beliefs are very strong and portrayed quite strongly, confirming once again the fact that Christianity spread in the South Caucasus countries at the top and in the hands of the wealthy district of the exploiting classes, it played the role of an instrument of class oppression.

Closure of women, as well as the vitality and strength of tradition, created fertile ground for the manual mode of communication was common and remained there to this day. The custom of "silence" of married women in the presence of senior members of the family (father-in-law, etc.) is distributed almost everywhere among the culturally backward peoples, but the ban say the audio speech by using instead a manual (kinetic) speech does not occur everywhere. This fact speaks in favor of the manual it Baranchinsky area is not the result of special conditions of life, and the other, of a different order reasons. Married woman are forbidden to talk

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sound speech, and she communicates only by hand - with in-law, mother in-law, elder brother-in-law wife, the wife of the older brother-in-law older, elder-law husband, senior (in age) neighbors, strange men older than themselves, and with all the relatives of her husband.

As can be seen, here communication is still allowed on the different way (sound or manual), and in this we see the difference Hand speech with a vow or a so-called custom "Silence", given by a woman after her husband's death or other cases as well.

Above we noted here again we stress that we are far from the idea, though hand language in the Baranchinsky area is a reflection or a continuation of the former once-ubiquitous hand-speech (in the Paleolithic era), but the materials need to indicate the vestigial nature of it, as the main elements, coming from the primitive ages, so brilliantly exposed by the new teaching of the language (Japhetic theory), put forward a number of strongly-established provisions by virtue of which confirmed that almost the entire Paleolithic humanity passed kinetic speech, the last stage of which is the hand we are the middle and upper Paleolithic *) .

It is clear that alone is very Baranchinsky materials difficult to distinguish between the primary superficial, but we will be satisfied, and so if we can identify at least the elements of the archaic state of speech according to the manual content.

Hand it has nothing to do with fingerspelling (from the Greek *daktylos* = 'finger', *logos* = 'word') and it is quite understandable, for fingerspelling and every single movement of the fingers, each sign indicates only a certain letter (or sound), then in every single hand-speech mark equals an integer word and very often the whole proposal. As for sign language, the collation **) found that hand language in the Baranchinsky area is fundamentally at odds with fingerspelling, with very few exceptions. The absolute difference between them

*) In the upper Paleolithic according to the new teaching of the language, there was the development of sound and the coexistence of both speech systems.

**) Produced by us together with members of the deaf community of Georgia; cm. table.

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has, for example, in the semantic derivatives basic concepts like 'the sky', etc.

So, what say Baranchinsky materials?

I. They confirm one of the main provisions of the new teaching of the language of the sky representation no cosmic worldview in three planes 'sky-top' (of the sky - in the current awareness), 'sky-middle' (land) and 'sky-bottom', the underground (water space, after the grave). Primitive man took the sky, but did not realize it, then it is differentiated on the upper, middle and lower) and in the sky (or rather, the heavens) and called its derivatives, associated by similarity: the movement, etc., and therefore in the bedrock of the Fund languages the same name dated and derivatives; thus, a so-called semantic series, on the one hand: the sky-cloud-bird, the sun, moon, star, rain, snow (it-upper sky), on the other hand: the sky, the tree-structure-les-ground field (this is the average sky), with third: the sky-river-fish-tank-water-hell (this is the bottom-sky).

'Sky'-top for our materials is indicated as follows: a) raised up and parted to the side arms (1) *) b) the sun: deployed hands up + circle thumb and forefinger (2): c) cloud: joined hands raised up (12) d) poultry: swing fist bent forefinger and thumb + waving his hand up (12), d) God: raise your hands up (81).

As you can see, everything is connected with the 'top' - the hand raised up.

Sky' - mean: a) mountain: waving their outstretched arms, bent, palms down (= large) + hands - a set (= form) + show hand the height (6), b) Church or temple: out of the hands make a set (= structure) + Call (9). c) wheel: waving his arms forward (= move) + twirl his index finger (= motion wheels) (7).

Everything here is related to the above-ground plane – the hand in horizontal and oblique position.

'Sky'- lower: a) the grave: a hand waving from the top down + encircle the hand from the bottom up (= bottom) (41), b) well: put your

*) In brackets ordination of numbers indicate the corresponding number of comparative tables of signs and drawings.

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hand to your mouth (= drinking water) + dipped his hand down (= pit) (42); c) the pit; hands outline the range of + dipped his hand down (43).

Here designation 'bottom': the hand points to 'bottom'.

Typical transfer – Lake, Sea: an index finger raised up + drinking water, i.e., the contents of the seas, lakes linked 'top' air 'as its product-water, and this phenomenon is the result of an initial awareness: the contents (water) lake, from the sky, from clouds.

II. Another provision of the new doctrine of language, and confirmed on linguistic materials is subject undifferentiated state (thing whether or not an abstract concept), and his movements and actions (this is a verb), i.e., initially diffuse state of thought and its execution in the offer (due to the diffuseness, of the undifferentiated collective production) through manual or audible speech, in particular concrete represented the Georgian language, where the name and the verb are denoted by the same word (*laparami* = 'speaking' - 'speak', *srola* = 'shooting' - 'shoot', etc.).

In our material name is closely associated with the verb-action or with the main feature of the subject: a) we could not pass 'bull' separately until the signs are not harnessed it to the yoke, in the plow and began to plow: animal + plow (25); b) 'cow' = milk + animal (26): c) 'waves' = dog + away (29): d) chicken = animal + carry an egg (46) (egg-same), i.e. every animal, and the object is recognized in the production, they are inseparable from the functions performed by

them in the manufacture of: d) 'fire' - 'burn' = one and the same sign (68); e) 'wolf', 'dog' = the same characters, but the first is added to the 'far' (23, 29). In paleontology of speech it is known that in the initial stages of a person does not distinguish between domestic and wild animals, they meant the same, for every animal, pet it or not home, the same team could be a totem, i.e. in the superstructure category equalized animals. And because 'away', 'out there' to be added to the wolf, unlike dogs, a phenomenon later tailored technologically as well as, e.g., Russian. *bar-suk*, etc. Russian. Ukrainian n Pol. *Bor-suk*, where *boron* - 'forest', *bitches* - 'dog' (forest dog, dog forest) *); f), the river ', 'river flows' = the same mark (37, 66).

*) Average Georgian: *qaGami* (= 'smoked') and *tkis qaGami bunk tkiqa Gama* (= 'Woodcock, the letters.' forest smoked ', 'Forest smoked ').

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These examples will inevitably lead to the conclusion that the division of the phrase into its component parts is not only the achievement of a sound language, but it has a subdivision in the manual speech; expression patterns of several gestures (offer). But this achievement, the later stage. And before that? For example, in the Middle Paleolithic? There's gesture could be an entire phrase, for example, 'go hunting' for which the transfer is insufficient within one gesture, and it takes several. Recall that thinking is in close and direct contact with the perception, qualitative and quantitative extent of which is related to the everyday experience with the development of skills, taking into the process of cognition is really the first step, together with sensations under the scheme: the first stage - perception, sensation, give rise to impressions, passing in the submission that in turn, are made in the form of general concepts and compilation concepts reached the highest form of abstraction-it category.

The dialectical process of knowledge given by Lenin in the classic formula: "First impressions flash by, then released something-then the concepts of quality (definition of a thing or phenomenon) and quantity. Then study and reflection direct thought to the knowledge of the identity - difference base - essence versus phenomenon, causality etc. All these moments (steps, stages, processes) of cognition sent from subject to object, being tested in practice and arriving through this test at truth (= absolute idea) "**). Perception of innumerable threads linked with the environment, with the social and productive environment, with the relations of production, their work process equipment; so we can conclude that one gesture - a whole sentence, the result of undifferentiated, diffuse perception which, in turn-result undifferentiated, diffuse medium, the diffuse and collective source of undifferentiated and diffuse the same thought, revealed in the respective form one rigid whole phrase. "... A gesture and facial expressions so-called" primitive "hunter, of course, could not be

*) Lenin Miscellany, t. XII, p. 291, in the article "Plan dialectic (logic) Hegel."

words nor, moreover, could not be phonetic characters, what are essentially artificial marks our contemporary sign language. Moreover, the very thought of the hunter of the ancient Stone Age (Middle Paleolithic D. K. [*author notation*]) continued to be largely shaped. By this gesture has not passed a single word, but the whole image of himself ... the staff remained undivided "*).

Thus, the division of the diffuse-achievement proposals later periods when the need for labeling every object, every action, etc. became a reality in the social environment, in the same periods the previous "undifferentiated collective, without any professional work even embryos, causes the undifferentiated thinking, does not need complex signaling communication needs ... not yet outgrown the possibilities of kinetic speech itself and each of its signal remained diffuse, solid in his uniform terms, therefore, amorphous and shaped "**). After all, the new doctrine of language, the tongue as a whole (whether it is sound or manual) is linked to the production technique and the form and content of language corresponds to the art production company, those, demand comes from the base, and because the roots and morphology, and syntax, we must seek ultimately to produce, because the word they have not. The demand has caused a corresponding method of attachment of certain gestures to the individual subjects and actions, i.e., to manual speech we have amorphous synthetic stage of development, when the thought is expressed by certain gestures, and the gestures give the whole compound in a phrase, but focusing is not a word-concept, central in a phrase, the rest or are grouped around within the meaning of this core or to each other and define in this way turn into support (service) of the word. Auxiliary word subsequently glued to the neighboring words and structure of speech becomes agglutinative stage; there is a discrepancy between the main and auxiliary words, auxiliary words occupy different places in the proposal.

*) I. I. Meshchaninov. *On the issue of development by stages in the writing and language*, 1931, p. 23.

**) Ibid, 22.

It turns out about the phenomenon: "from a friend is the book." Here, the word is - 'the book', but if the word 'book' would be elsewhere proposal, it will become a subsidiary. Agglutination blows manual speech, it is - the grave handmade speech and hand-speech is not agglutination, because agglutinative system, moreover, that is based on syllables, it has a design, which, of course, there cannot be a manual speech: "As agglutinative structure of speech is a direct result of the reconstruction of the amorphous synthetic system by connecting words, first separately standing in the phrase, insofar as and inflected stage is substantially further modification agglutinative "*). But this applies to quite a different stage, and before auxiliary words are attached to specific

place, characterized by a neighboring word and thus become the determiners, auxiliary words create the so-called determination, which follows the amorphous synthetic speech stage.

Consequently, it turns out a sequence: 1) diffuse sign → 2) the dismemberment of a certain place, auxiliary words determinatives → 3) bonding auxiliary words with neighboring words.

Our materials reflect the second stage. Here 'animal' is determinative, 'cow' = to milk the + animal (26) 'chicken' = animal + carry an egg (46) 'bull' = animal + plow (25), etc., and animal (four-legged) and the bird does not differ **).

III. Undifferentiated same thinking leads to the fact that the same symbols indicate the object motion (or moving object) and the object on which the move, i.e., 'river' (37) and 'road' (40) (at Baganisi and Koshhotan) transmit a single character (sign). In our material woman ideologically woman knows, of course, the river district road alone, but transmits them a single character (sign). Similarly, the 'walk' = 'flow', 'roast' = 'oven', 'river' = 'water' = 'drink', 'tree' = 'hack', etc.

*) I. I. Meshchaninov. *On the issue of development by stages in the writing and language*, 1931, p. 81.

***) For a determiners interested can obtain comprehensive information in I.I. Meshchaninov "Haldovedenie. The history of ancient Wang", pp. 85, 156-157.

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Japhetic theory in 1922 abandoned the theory that japhetites migrated from the Caucasus to the West *), and has focused on the identification of faces Pelasgians and Etruscans as japhetites. Over the next 1923 it strengthened the view that the so-called European prehistory - a story japhetites, the indigenous inhabitants of the countries Mediterranean; in particular, and this provision has been traced in toponymy, morphology and semantics toponymic terms **). In 1924, the tireless research has led to the proposition that "Japhetic languages, currently representing a prehistoric relic species status of the original speech solid population of Europe, Africa and Asia, especially the Near East, has long been the transformation of it, by crossing in the mingled Indo-European language type are oases of one living language in the Pyrenees (and Spanish, and the French side), and the Pamirs, and a large group in a variety of highly complex relations in the Caucasus "***). And if in this work of Marr's question was not even raised edge, then in the same in 1924 finally argues that "... the Indo-European family of languages, racially different, does not exist, the Indo-European languages of the Mediterranean never and nowhere were to any particular language material, which would go from a particular racial or language family, the less he traced back to any particular racial proto-language ... Indo-European family of languages typologically there the creation of new economic and social conditions, based on the same, and the Remnant and many structural parts - a further condition of the same Japhetic

languages - in the Mediterranean, his or local, at a certain stage of their development, in general - a new construct formation "* ***).

Thus, the new doctrine of language with indisputable facts established the primacy of language formation Japhetic

*) N. J. Marr. *Japhetites. According to the theory of stages of development Japhetic*, pp. 105-128.

***) N. J. Marr. *From a trip to the European Japhetics* - Ibid. p. 159-160.

****) N. J. Marr. *On the physical theory*, 1924, *In development stages Japhetic. Theory*, 1926, p. 197, see the same page. 23 and further p. 239.

*****) N. J. Marr. *Indo-European languages of the Mediterranean*, Ibid, p. 244.

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and the fact that the transformation of languages Japhetic system so-called Indo-European ("Prometeidskie [Aryan – Indo-European language]"), i.e., overlooking glottogenic process, we come to the conclusion that there Japhetic state speech, followed by the so-called Indo-European.

And our materials? As you can see, they contain Japhetic state when the 'walk' and 'flow', etc. Is transmitted one and the same sign (66, 85), which translates not sound speech Georgian language, e.g., as indicated by a single root. Here we have on the one hand $m - din + a - re =$ 'river', $m - i - e - din - e - ba =$ 'flows', 'is', the other $m - i - di - s =$ 'is' (with the loss of indigenous nose 'm'), as well as $Gval - I =$ 'eye' and $Gval - i - er - eb - a =$ 'watch', literally 'stare', and then 'inspect'; but paleontology speech $Gval - kur$ primarily on the function performed defected to the ear in the sound of speech, where the eye, ear replaced. Therefore we have in Georgian $Kur - Gqal \leftarrow Kur - Gqal =$ 'eye water' and later, and still $kur =$ 'ear', which is part of the verb $e - kur - eb - a =$ 'hearing', literally 'stitched', but the vestigial identify the verb as $kur - eb - a =$ 'watch', literally 'take in', $u - kur - eb - s =$ 'looks', literally 'stitched'.

IV. The primary condition is detected in the designation the same familiar terms 'talk' and 'bark' (45), like a man or a dog barking say. This, of course, remnants of the stage, when the dog because of its economic and productive function, because of its great significance in human life, becoming the totem of the clan, the clan or tribe, all of the staff, was identified with the man himself; 'Barking' and 'speaking' not differed ideologically.

V. Primary Languages Japhetic stage system as known, characterized and peculiar system of speech (syntax) in a position composing the sentence, the words in order: 1) the subject-object - a defining word-defined word predicate, or in a different order, 2) the verb-object-subject-defined word-defining word *). For example, ancient literary Georgian: 1) *Rostom surGsa mdlavriGa qelGa hkra* = 'Growth powerful hand hit the ball' or 2) *hkra burGsa Rostomman geliGa mdlavriGa* = 'hit the ball as tall strong hand'. Our materials offer, located in the Armenian spoken language in order, for example; 1) *saylov gnum e* = 'the wagon

*) N. J. Marr. *Japhetic languages*. TSB, t. 65, p. 833.

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rides', in the manual language: 'it + on the bullock-cart + rides' (85); 2) spoken: *kov spaneG* = 'cow killed (he)', manual signing: '+he killed the cow' (86); 3) spoken: *varneG hav* = 'chicken caught (he)', manual signing: 'it + chicken + caught' (87); 4) spoken: *bagum wat qandor ka* = 'in the garden there is a lot of apples', manual signing: 'enclosure + much + apples + there' (88); 5) spoken: *na varum e* = 'he plow plows (is)'; manual signing: 'he plows + + there' (92); 6) spoken: *im marG artum awgatam e* = 'my husband and field work'; manual signing: 'My husband + works + there' (93); 7) spoken: *es getni vra nastetem* = 'I am sitting on the ground'; manual signing: 'I was + sitting + I' (94); 8) spoken: *na ind matik e anum* = 'he told me (on me) watching (there does)', manual signing: 'it + I (n) + looks'.

For us it is clear that the primary person could not utter a long phrase such proposals, such as, "I go to the forest ", it is expressed in one complex, but then, in view of the development of specific, differentiated thinking is gradually to the base of the old exploded diffuse creative thinking called it has determined the transition to a new stage, it was possible to express the offer extended phrases, rather than one complex. Upper Paleolithic is characterized by "the release layer of age experienced hunters executives and specialization of work. There was formerly a diffusive state itself has finally disintegrates. In this regard, was disintegrating and diffuse thinking specified depending on the new needs of specialization of labor, caused a significant expansion of the range of concepts and, therefore, external designate them ... As the transition to the specialized work of the team enjoys the speech, and the speech system began to move in synthetic amorphous, i.e. the former mark transmitted once an image-mill, has already applied to the word, it is required to build phrases compliance generates syntax rules "*). Thus was created the syntax, and came to the forefront the subject, the following places were taken by other parts of the (word) sentences, but here we have an amorphous synthetic speech system manual, and before she reached in its development; amorphous synthetic orderliness limit speech development manual; it had all the features

*) I. I. Meshchaninov. Cited. Cit., P. 30.

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used, but it has not reached the agglutinative and could not be reached.

Naturally, this raises the question of coexistence manual speech sound. After all, the area where woman's verbal language woman is spoken is the location of the terms used in the manual signing. Of course, the manual speech coexisting with sound throughout the vast period of time,

has undergone women's influence and only in respect of the syntax, that is, in the arrangement of words in the sentence, for the hand it does not reveal the morphology of formal elements; and this is evident in all of our materials Baraba, illustration of which we have given above, and in the comparative table everyone can easily discover it. That's what we want to say exactly what, but the sound it in the course of a woman before marriage (and then in dealing with certain individuals) and their thinking she adapts to her since childhood, but, moving to hand it, it has the words, those proposal builds otherwise. Therefore, a manual speech facts themselves forced to state the following: 1. Manual signing Baraba area brought us remnants of the archaic ages, remnants of the time when it was the dominant and commonly occurring kind of communication. 2. Subjected to significant influence sound of speech, it (the manual signing), in spite of this, still essentially in its essence is different from the sound of speech, in which she had the environment prevail. 3. Manual signing reflects the thinking of the Baraba area, it corresponds to what is shown in particular in the syntax.

VI. The numerals (countable nouns in the names) Manual signing Baraba area reveals a pure decimal number system; the main (initial) value of 10 is found clear the numbers from one to ten are indicated by an ascending fingers, over 10 as shown ten once and then sequentially units, and the number of dozens of both hands (ten), so that, for example, for forty raise both hands four times (71 - 78). Here is an obvious rapprochement with the sound of the Armenian language, where we have 30 = *eresun* 40 = *qarasun* 50 = *yisun* 60 = *vaGsun*, etc., i.e. node number ten stands. "Numerals", says Academician. Marr - "standardized by thinking even for manual speech, Japhetic language is the basis of a single word 'hand'

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perceived in the three sections of nodal numbers like 'arms' (French *Bras*) - 'One', 'two', as a brush, that is, fist with five fingers - 'Five' and two fists five fingers - 'ten.' The rest of the numbers are obtained, or addition or subtraction." *). And indeed, As we have already pointed out above, in the Udi language as a relic have numbered by hand, one hand, that (dead reckoning) Udi language in the sound is pure translation manual speech, once flourished in the same environment. Udi, when the outcome of the node number 'five', the material by hand, and otherwise transmitting sound as the word 'hand' - *qui*. So it turns out: *sa qul* = 'five' (literally 'one hand'), *pa qul* = 'Ten' (literally 'Two hands'), *qis qul* = 'fifteen' (literally 'Three Hands'), etc.; as for other numbers, e.g., two, three, six, seven, twelve district, etc., they are formed: the first two directly referred to - *pa*, *qia*, a drama by adding units to the main five 6 = *sa qul sal sa* (*sal* = 'more'), 7 = *sa qui sal pa*, 12 = *pa qui sal pa*, 13 = *pa qul sai qib*, etc., ., i.e. Udi language, although its official reckoning reveals vigesimal system (20 = *sako*, 40 = *pako*, 60 = *qivko*, 70 = *qibkovit*, literally, three - twenty - ten), but, as you can see, the vestigial retained and the other, a decimal number system, which is identical to the reckoning for our materials manual speech.

VII. Very interesting for our materials process of formation of pronouns; they have not yet completely differentiated. The sound of the Armenian we have:

On the one hand, 1) I = *es* You = *du* He = *na*

	We = <i>menq you</i>	They = <i>nranq</i>	They = <i>duq</i>
on the other - 2)	My = <i>im</i>	Your = <i>qu</i>	His = <i>nora</i>
	Our = <i>mer</i>	Your = <i>der</i>	They = <i>noGa</i>
third - 3)	This = <i>aus</i>	That = <i>ayp</i>	
	These = <i>aus</i> **	They = <i>noga</i> , etc., Everywhere, that is, thus	

pronouns for each person and number have a special word speech in the manual differentiation is started, but in the process being formation, shows the most this process as explained proceeded generally and, in particular, on one or the other language, reflecting

*) N. J. Marr. *Japhetic languages*. TSB, t. 65, p. 836.

***) Only in case of lack of differentiation in the audio Armenian pronouns

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this most ancient periods, Archaic periods manual speech, namely the one denoted with a single sign hand: I - mine (48), you - your (49), it - it (50), we - our (51) you - your, they, them, etc., without distinction of possessive personal pronouns, as in the units, including, and in many others, among other things, on the other hand: you-you (49), it is they (50), this, these, that, those, i.e. no differences in among other things, the singular performs multiple functions numbers and back.

All this reflects the distant era of collective thinking, when the possessive pronoun, for example, was conceived in connection with the collective, the individual thought of self and others as a unity with his team, and even conceived as a totem a collective whole, integral and articulated team labor-magic action; These representations are based on the appropriate material resources and their corresponding methods production and relations of production, producing Me and adequate technique of thinking, because "... when the earlier technique of thinking, such as totemic and, accordingly, outlook word signaling object receives less its differentiating features for in the database itself, the production and the relations of production in the differentiated acts as the production process, so that each part of it gave independent of its mouthpiece in language as superstructure "**).

This, of course, we do not want to say that such a state pronouns to respond to current operating cash relationship Baranchinsky in the same area. Far from it. But woman, it is imagining these pronouns in the spoken language and differentiating them, but when translated into manual, integrating them, build their ideas differently, i.e. in thinking there is so tightly held shift, which is so firmly held for centuries, until now, when already developed forms of social life, each of these pairs of pronouns does not differ individually, and because they were and are living from epoch to epoch, and came to us in the form of remnants.

VIII. Some defines the word as, for example, adjectives, again there is a clear distinction:

*) N.J. Marr. *Japhetic languages*. TSB, t. 65, p. 844.

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wide (52) is the length (54) = one sign, low-short (53) whereas in the rest of the already introduced differentiation. It means, that the language of the sound is quite adapted to my hand - but vestigials of the primacy of the manual signing are still preserved. So, in the sound 'wide' - *layn*, 'long' = *erkar*, 'low' = *Gatr* and 'short' = *kart*, and a manual signing the same concept of female groups, connects, without distinguishing between them or by implication, nor by transfer form. Therefore, defining words denoting qualities (adjectives) and recovered by later and began to build an ideologically as independent units in speech, in our materials reflect the formation process, i.e. had not yet finalized, each separately, because a woman knows ideologically and 'wide' and 'long' and 'low' and 'short', it distinguishes them on the audio language, but to manual speech connects them, not finding them individual marks.

IX. Rain - snow did not differ (14), and water - river (mostly) - (37, 39). After all, having spoken language (in the local Armenian): 'Rain' = *andrev*, 'snow' = *dün*, 'Water' = *dur*, 'river' = *get* that is completely separate name that is easier in their hand speech labeling each of them individually? They differentiated into sign language! And the fact is that thinking Hand signing natural phenomena such as rain, snow, associated with the upper air - on the basics of cosmic worldview respective stages of development, as it was already mentioned, the action - by pointing down (falling down). Therefore, primitive thinking does not distinguish between them and indicates the same. It's not that allegedly at the modern woman - Armenian women - there is no way to distinguish between them; ways would be found, but to get out of the established, standardized frameworks it still It has failed, because the sound it where she could, made their changing its own way, but to a certain limit, and this limit in her action we see firsthand on Baranchinsky materials. We can say that in this particular case (rain-snow) hand signing does not need differentiation, for it, and so understandable, and its purpose is entirely at this stage of existence - and only communicative.

X. *Nomen agentis* designated for the function being performed and no other symptoms other than not allowed; current

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person, whether male, female or neuter, transferred equally on a professional basis; are, for example, carpenter, mason, etc. n that brilliantly proves the thesis that language creation process occurred n drove out of nowhere, and in connection with organic production and the relations of production; carpenter, for example (100), is indicated not 'her husband's, to do something', but only on its function, it 'plasterers'. Therefore, here it is recognized that stage, when all was seen,

including people, communication and participation in the production, according to the function being performed. Social and useful function - that's what it became the center of social life and production and business activities.

XI. The formation of new words and concepts is on the same line, according to the function performed by the manufacture or purpose, which is the subject; for example:

- a) 'Komsomolets' = writing + village
- b) 'co-op' = lock + manufacture + there
- c) 'fist' = fat + bellied,
- g) 'Bond' = money + take + paper + to give back,
- d) 'Georgians' = chicken + youth (visitors from Tbilisi and other speculators places for purchases local population of the Baraba area Georgians said in view of the fact that the newcomers all speak Georgian)
- e) 'Lenin' = man + high (known stately etc.).

So, we have analyzed the materials and say that the circuit continuity between the primitive hand-speech and modern Baraba basically not broken, in spite of prolonged exposure to sound of speech on the one hand and on the changed economic and production conditions and, together with them, raised to a higher level and qualitatively different from the archaic era thinking on the other.

Supplementary examination questions raised by us and made in the future, based on the conclusions of the Armenian SSR and other regions of Georgia and will show how they are correct.

F.3 Caucus Sign Language

(End of Chapter 3, Sign Language of the Caucus)

Comparison Table

Handmade signs speech Baraba area Armenian SSR

Term:	Barana	Julian Balanisi Koshhotan	Voskepar Aksnbara	Deaf
1) Sky	Open to the side show of hands.	Raised right hand;	Raise your hands up and circle	The right hand - up.
2) The Sun	a) Open up your hands + b) Stretched index and thumbs (first up) to bring together in a circle.	A. a) The terms of index finger and thumb + b) swing arms raised up (=lit, burning); B. a) Circle + b) pointed sunrise + b) you throw your arms forward (=rays).	Also – 2,B*)	a) Raise your fist up + b) lower thumbs down (= rays).
3) Moon	Circle stretched down index finger and thumb.	A. a) Circle + 6) bent index chains- up; B. a) attach to the hand eyebrows + b) circle.	Also – 2,B	Sent letters (l- ya-n-a).
4) Star	a) The index finger up + b) circle index and thumb.	a) Swing arm (= flashing) + b) circle index and thumb.	Also	a) guide- boards. thumbs-up (= a) + b) detailed hands - -up + c) swing (= Flashing).
The number indicates the appropriate column in the case of the Dvina and Baghanis Koshhotam and the letter - designation (and here the second option for the column - s				
5) Stars	a) bent palm waving up back and forth (= A lot) + b) guide- circle. and thumb +	Also	Also	a) Keep hand horizontally between the chin and the bottom

	c) raise the guide-boards. finger up.			lip or swing bowed down palms (= a lot) + b) Star.
6) Mountain	a) Hand extended forward and bent, palms down (= large) + b) show a set of hands + in) waving his hand raised up (= height).	a) Raise your arm up + b) wave hands.	Also – 2	Arms outstretched describe zigzag (= comb).
7) Wheel	a) Waved his arms forward (= Move) + b) twirl the index finger (= form of the wheel, the wheel motion).	a) To wave our hands forward + b) wave with one hand to the side.	Also – 2	Spin finger guide-boards.
8) Head	Put his hand on the head.	Also	Also	Spin finger guide-boards.
9) Temple, Church	a) a set of hands (= structure of the building) + b) call.	a) Call + b) attached.	Also – 2	a) guide-boards. thumb and palm in touch mutually vertical direction (= Room) + b) which (letters) and +) to be baptized
Term:	Barana	Julian Balanisi Koshhotan	Voskepar Aksnbara	Deaf
10) Vault	Top raised hands together.	Also	Also	Letters.
11) Dome	c) Put a hand on his head + b) to link up his hands raised	Pyramid hands.	Also – 2	a) To be baptized + b) in the building +) cross.
12) Cloud	Connect up raised hands.	a) Looking up. Spinning hands.	Also – 2	Letters

13) Bird	Download fist with bent guide-boards. and thumb (= animal, bird) + b) give up forward (= departed).	Also	Also	Waving their hands (= flies).
14) Rain, Snow	Bend down and pointing fingers of both Hand shake up and down.	a) bent to shake hands up and down + b) to wipe your hands (= cold).	Also – 2	Letters.
15) Hail	a) To wash our fist down + b) shake hands bent up and down.	Also	Also	A. Letters; And B.) Specify. finger show piece (= Seed) + b) specify. move your finger from top to bottom.
16) Lightning	Waving up raised forefingers	Also	Also	Zigzag guide-finger
17) Thunder	Bob raised up fists.	Also	Also	Bob fists apart.
18) Lightning strike	Bob raised up fists.	a) wave hands up (= fire) + b) to wave down.	Тоже - 2	a) shaking his fists downward +b) shaking his fists.
19) House	Hands-vault.	a) Connect the palm (= building) + b) to wipe your hands (= To do).	Тоже - 2	Palms roof.
20) Pillar, Column	a) Hitting hand in hand (= cut) + b) raise his fist up (= height). [Iron pillar: a) a finger of a hand knocking + b) raise his hand up].	a) Cut + b) index finger raised upward.	Тоже - 2	a) Hands - up + b) strike palm to the elbow.
21) Tree	a) Cut + b) hands-vault.	Also	Also	Rub palm on the elbow.

22) Forest	a) Cut + b) wave hands in the direction (= far).	Also	Also	a) Wood + b) to wipe his hands.
23) Dog	a) Animal + b) miss fingers.	Also	Also	a) punch hand + b) rubs index and thumb (= Call).
Term:	Barana	Julian Balanisi Koshhotan	Voskepar Aksnbara	Deaf
24) Horse	a) Animal + b) put an index finger to a different index (= sit astride).	Also	Also	1) Wave palms at the waist a hand; 2) pull handed back (= The reins).
25) Bull, Ox	a) Animal + b) to bring his hand to his neck (= yoke).	a) Animal + b) bent index finger to pull the back (= plow).	Тоже - 2	a) Pointing bring toes the temples + S) wave hand.
25-a) Buffalo	a) Animal + b) to raise the index fingers up	Also	Тоже - 2	–
26) Cow	a) Animal + b) bent wrists moving up and down (= milk).	Also	Also	a) Bull + b) milk.
27) Deer	a) Animal + b) bring parted fingers to his temples (= Horn) + c) wave hand side (= far, forest),	a) Animal - b) the right bring hand to his temple (= Horn) + c) to pull the plug in side.	–	Letters
28) Bear	a) Animal + S) to shake down downcast. palms up and down (= offer large).	a) Large + b) animal.	Тоже - 1	Wave in disarray hands (to fight).
29) Wolf	a) dog + b) give up in the direction (= far).	a) Large + b) miss + c) bring the hand to the mouth (= there).	Wolf dog	a) extend bent palms mouth (muzzle =) +

				b) you throw your hands forward (= attack).
30) Man	Push the index finger and thumb bring chin (= beard).	Also	Also	To bring his hand to his cap.
31) Female	Hold the hand in the curls.	Hold the coupon to the tresses.	Тоже - 1	To strike his hand over the lower jaw.
32) Girl	a) The index finger to bring curls + b) lower hand down (= small, low).	Also	Also	a) The index finger break lower jaw (= Clean face).
33) Husband	a) Man + b) put hand on his chest (= me).	Also	Also	Rub your fingers on the left index finger (= Ring).
34) Woman	a) Hand specify the side (= it) + b) a woman.	Also female	Тоже - 2	a) Female + b) wear ring
Term:	Barana	Julian Balanisi Koshhotan	Voskepar Aksnbara	Deaf
35) Boy	a) Man + b) lower hand down (small = low).	Also	Also	a) The index finger and thumb - circle moving on his chest.
36) Children	a) To wash our hand raised (= a lot) + b) circle hand.	Also	Also	—
37) River	a) Hold the hand to the mouth (= drink) + b) give up forward (= go).	Also	Also	Show air wavy line.
38) Lake, Sea	a) The index finger raised up + b) drink.	A. a) index finger draw a circle + b) drink. B. a) Pouring + b) deploy arms (= large, infinite).	Тоже - 2	—

39) Water	Hold the hand but the mouth (= drink).	Also	Also	a) To wash our hand from the forehead downwards + b) drink
40) Way	a) Keep the palms parallel (= width) + b) give up forward (= goes, stretches)	To wash our hands forward.	Also - 2	-
41) Hell, Heaven	a) To wash our hand from top to bottom + b) palm circle bottom to top (= bottom, underground). -	a) Close your eyes (sad face) + b) move his hands in confusion. Raise your hands up (happy face). Raise your hands up (happy face).	-	-
42) Well	a) Drink + b) lower the arm down.	Also	Also	Show your hands, how to get water.
43) Pit	a) Outline the hands (= circle) + b) lower the arm down.	Also	Also	-
44) Grain Pit	a) index finger and thumb to show the grain + b) pit.	a) index finger and thumb to show the grain (= small) + b) lower the arm down.	Also - 2	-
45) Dog Barks	a) Animals + b) waving his hand up and palm facing up (= to speak).	Also	Also	a) dog + b) waving his hand at the mouth, back and forth.
46) Hen	a) Animal + b) raise a fist with extended thumb + B) onto the palm to the + z) lower hand down.	Also	Also	Bring the index finger to his mouth.
47) Egg	a) Animal + b) raise a fist with extended thumb and throw down.	Also	Also	a) guide-boards. and thumb to knock his teeth + b) on

				the other hand hit
Term:	Barana	Julian Balanisi Koshhotan	Voskepar Aksnbara	Deaf
48) I, mine	Put hand on the chest	Also	Also	Also
49) You, Your, Their	Extend the arm forward.	Also	Also	The index finger to pull ahead.
50) He, They, Them	To wash our hands to the side.	Also	Also	{Every pronoun is indicated separately.
51) We, Our	a) Describe the hand semicircle (= a lot of} + b) put his hand on his chest.	Also	Also	{Every pronoun is indicated separately.
52) High	Wave your hand up.	Also	Also	Raise your hand upwards.
53) Low, Shortly	Lower the arm down and keep still. –	Also Thumb and forefinger-circles, to bring them closer.	Also –	Letters (separately) –
54) Long	Dilute to the side arms, palms down.	Also	Also	Also
55) Wide	Dilute hand in hand --- palms upright.	Also	Also	Also
56) Narrow	To get close hand.	Also, Too	Also	Also
57) Round	Palms describe a circle.	Use your fingers to describe the circle	Also - 1	Also
58) Big	To wave deployed palms.	Also	Also	–
59) Small	Pull forward handful.	Lower and pull arm	Also - 2	–
60) Soul	a) I + b) to hold his hand from the throat to the mouth and up (=out of the mouth).	I	Also - 1	a) to bring his hand to his throat + b) to breathe.
61) Reason	Put his hand on his forehead.	a) Hand - on the forehead + b) describe the	a) hand-over his forehead +	a) Hold the bent palm to his temple +

		hand circle (= full).	b) waving his hand up (= a lot)	b) pull the plug aside.
62) Meat, Flesh	Rub the palm of the other rib (= cut).	Also	Also	–
63) Body	Both hands are put on chest.	Also	Also	–
64) Fish	a) Drink + b) move the index finger in the side (= the movement of fish).	Also	Also	One hand to put on the other and moving sideways.
Term:	Barana	Julian Balanisi Koshhotan	Voskepar Aksnbara	Deaf
65) Coast	a) Drink + b) bring together the index fingers + c) pull hand (= movement).	Also	Also	–
66) River Flows	a) drink + b) give up forward (is flowing).	Also	Also	–
67) Boat	a) Drink + b) pull out his hands parallel to each other (= form of a boat) + c) give up forward (= movement).	a) Wood + b) pouring in) movement.	Also - 2	–
68) Fire, Burning	To wave palm upwards.	Also	Also	Letters
69) Cooking	Shake a handful of up and down.	Also	Also	–
70) Fry, Bake	a) Pull the palm + b) to turn the palm.	Also	Also	–
71) 1,2,3	Raise one finger, • another finger, • The third finger.	Also	Also	Up to five-fingers.
72) 4,5	Raise four fingers; to raise his hand.	Also	Also	b = hit your thumb on the palm;

73) 10	Raise both hands with outstretched fingers.	Also	Also	7 = put on the elongated guide-hand and thumb;
74) 12	10+ 2.	Also	Also	8 = put three fingers;
75) 13	10+3.	Also	Also	9 = put 4 fingers:
76) 14	10+4.	Also	Also	10 = bent fingers to beat each other;
77) 15	10+5.	Also	Also	20 = waving his index finger and thumb;
78) 30	10+10+10	Also	Also	30 = waving two fingers; 40 = swing by 4 fingers; 100 = 1 + letter "c".
79) A Lot of	To wave the lifted hand.	Also	Also	Carry hand between the chin and lower lip.
Term:	Barana	Julian Balanisi Koshhotan	Voskepar Aksnbara	Deaf
80) First, Second, Third	Calculate the outstretched arm.	Also	Also	1st = lift the decree. finger; 2nd = waving outstretched thumb and forefinger.
81) God	Raise your hand up.	Also	Also	a) Open your hands + b) to be baptized.
82) Conscience	a) Extend the arm + b) bring together fists.	–	Also - 1	–

83) Duty (Obligation)	a) I + b) bring together the thumb and forefinger together.	a) I + b) to pull the plug from the top down.	Also - 2	–
84) Debt (monetary)	a) I + b) rubbing forefinger and thumb (= money) + c) you.	Also	Also	–
85) He goes on arba (bullock-cart) Note: Arba - Trolley (two-wheel - in the Crimea, the Caucasus and Central Asia, or four-wheel long - in the Ukraine).	c) Pull arm (= he) + b) Extend the arms in parallel (= the road, a cart) + c) give up forward (= go, goes).	a, b, in the same + c) put his hand down (= sit)	Also - 1	Letters.
86) He Killed A Cow	a) He + b), c) cow + r) sharply pull the arms down (= kill).	a) He + b) animal + c) Kill + d) lower arm down.	Also - 2	–
87) He caught the chicken	a) He + b) chicken + c) a fist (= catch, catch).	Also	Also	–
88) In the Garden There Are Many Apples	a) Describe the range of hands (= Enclosed) + b) a lot to) reach out to the side (= there).	a, b + c) a set of hands d) (= apple)	Also - 1	–
89) Yesterday	Index finger in the direction of wave- from right to left.	a) To wash our hands from right to left + b) bring a hand to his ear and bow (= sleep) + c)	Also - 2	Attach the thumb to his cheek and pull his point. finger and thumb of your other hand back the tip.
90) Today	Lower the arm down.	Also	Also	To wave raised up and bent his hands.
91) Tomorrow	Fold the right arm.	To wash our hands to the side at the height of the face 2 times	Also - 2	Hold the thumb and cheek.
92) He Plows with a Plow	a) He +	Also	Also	–

	b) pull back a bent index finger (= plow) + c) reach out to the side (= there).			
Term:	Barana	Julian Balanisi Koshhotan	Voskepar Aksnbara	Deaf
93) My Husband Works in the Field	a) My + b) husband + c) rubbing hands together (= do) + d) there.	Also	Also	–
94) I Sit On The Floor	a) I + b) lower the arm, palm down (= sit) + c) I.	Also	Also	–
95) Make The Fire	a) Large + b) fire in the making.	Also	Also	–
96) He Looks At Me	a) He + b) me, I + c) bring the index finger to the eye.	Also	Also	–
97) Give Me Bread	a) Connect the ends of the fingers (= bread) + b) I (= I). [I = I give].	Also	Also	–
98) He Is a Clever Boy	a) He + b) a hand to his mouth (= clever) + c) man + d) small.	Also	Also	–
99) Carpenter	Right fist to rub on the left (planed).	Also	Also	–
100) Mason	Rub right palm left. (= Plaster).	Also	Also	–
101) Stone, Rock	Right fist hit on his left hand.	Also	Also	–

Fig. 1 Sky



Рис. 1.

Fig. 2 Sun

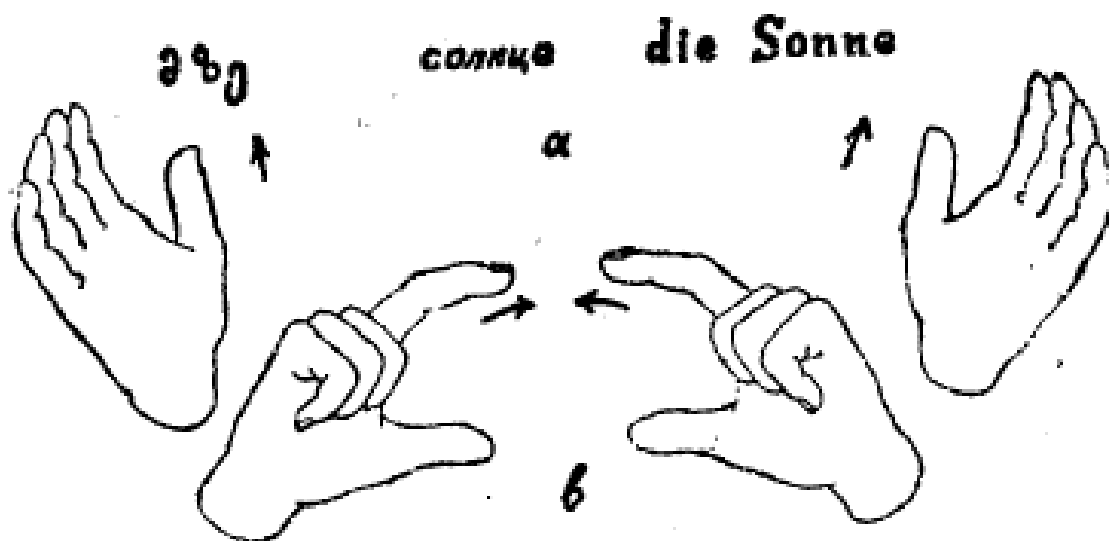


Рис. 2.

Fig. 3

მთვარე луна der Mond

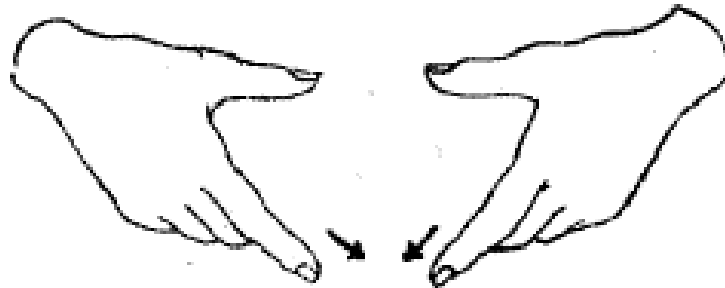


Рис. 3.

Fig. 4 Star

ვარსკვლავი звезда der Stern



Рис. 4.

Fig. 5 Stars

ვარსუკდავები ვარსუკ die Sterne

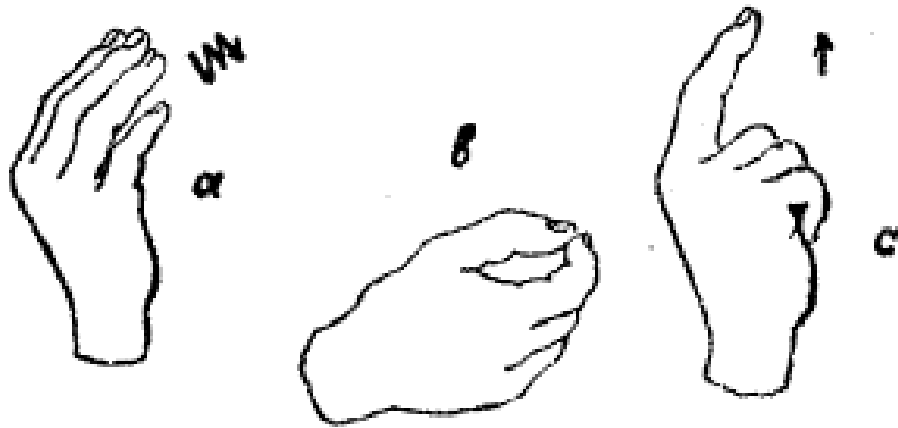


Рис. 5.

Fig. 6 Mountain

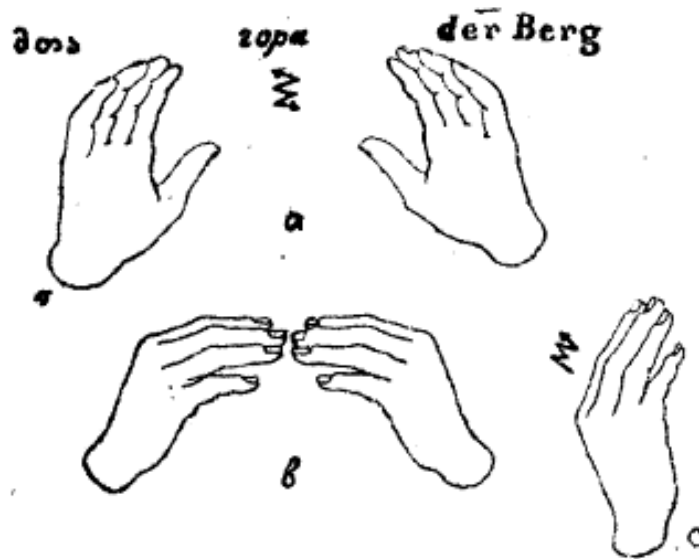


Рис. 6.

Fig. 7 Wheel

ბორბალი

Колесо

das Rad



Рис. 7.

Fig. 8 Head

თავი

голова

der Kopf



Рис. 8.

Fig. 9 Temple, Church

ეკლესია, ციხარი църковь die Kirche, der Tempel

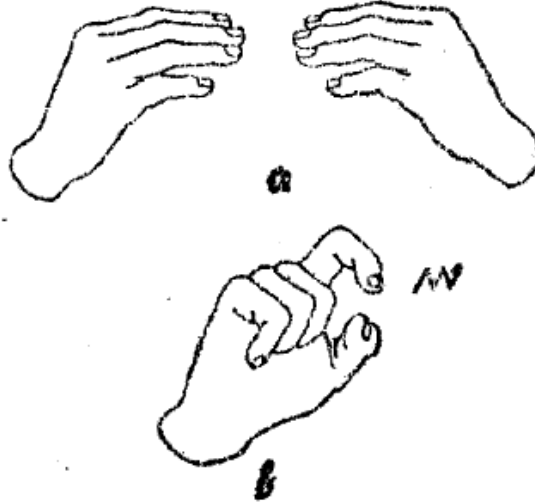


Рис. 9.

Fig. 10 Vault

თავი, ყაზარა свод, арка das Gewölbe



Рис. 10.

Fig. 11 Dome

გუმბათი კუპოლ die Kuppel



Рис. 11.

Fig. 12 Cloud

ღრუბელი облако die Wolke

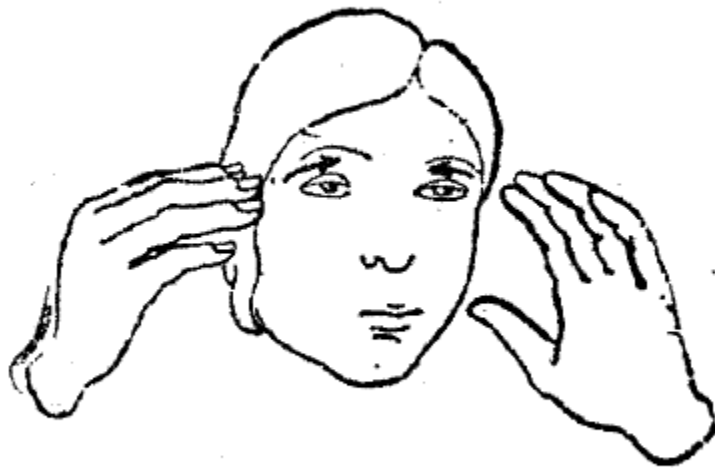


Рис. 12.

Fig. 13 Bird

ფრინველი птица der Vogel



Рис. 13.

Fig. 14 Rain, Snow

წვიმა, თოვლი дождь, снег der Regen, der Schnee



Рис. 14.

Fig. 15 Hail

სეცევა ვრად der Hagel

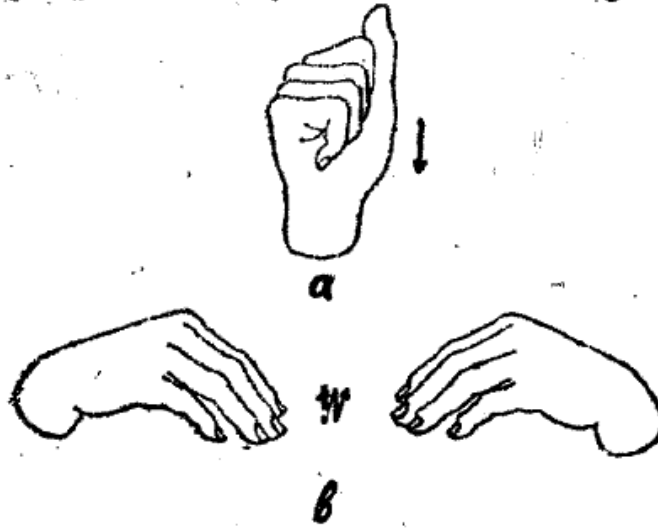


Рис. 15.

Fig. 16 Lightning

ელვა молния der Blitz

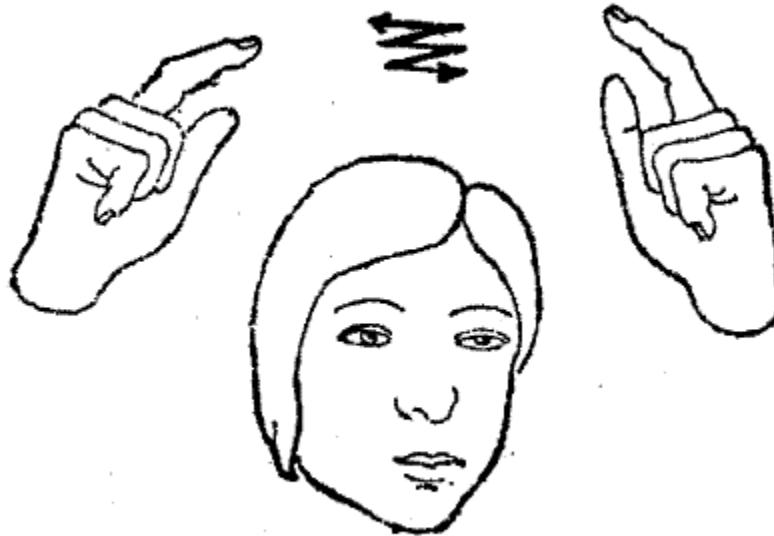


Рис. 16.

Fig. 17 Thunder

ქუბაღლი ჴრამ der Donner

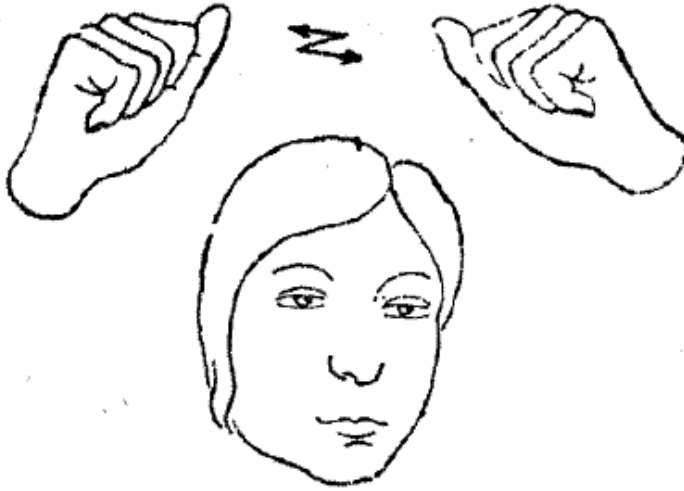


Рис. 17.

Fig. 18 Lightning Strike

მეზი ჴდარ ჴოლნი der Blitzschlag

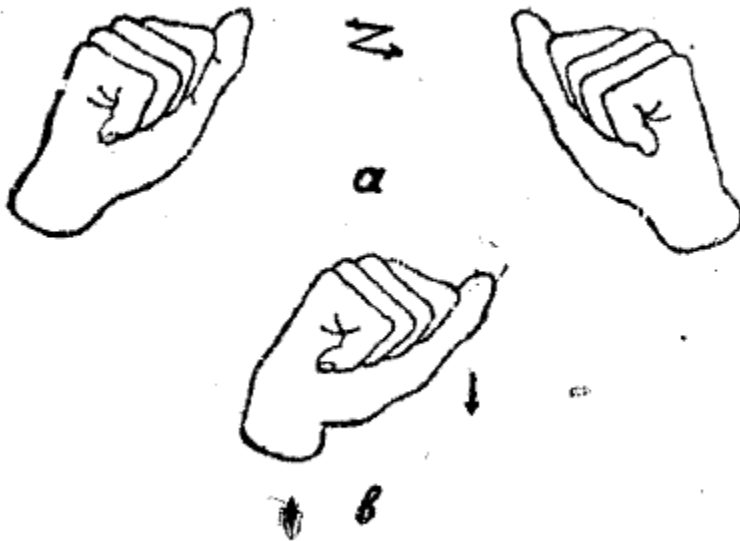


Рис. 18.

Fig. 19 House

бобгно der das Haus



Рис. 19.

Fig. 20 Pillar, Column

бмдо станд der Pfeiler (die Säule).

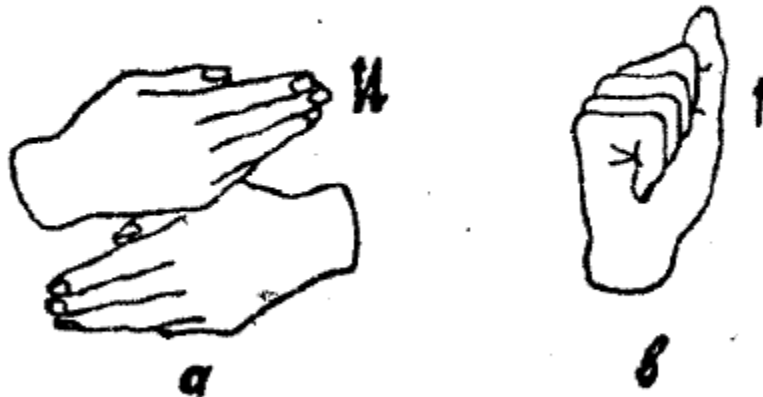


Рис. 20.

Fig. 21 Tree

бг Дерево der Baum



Рис. 21.

Fig. 22 Forest

бгг. лес der Wald

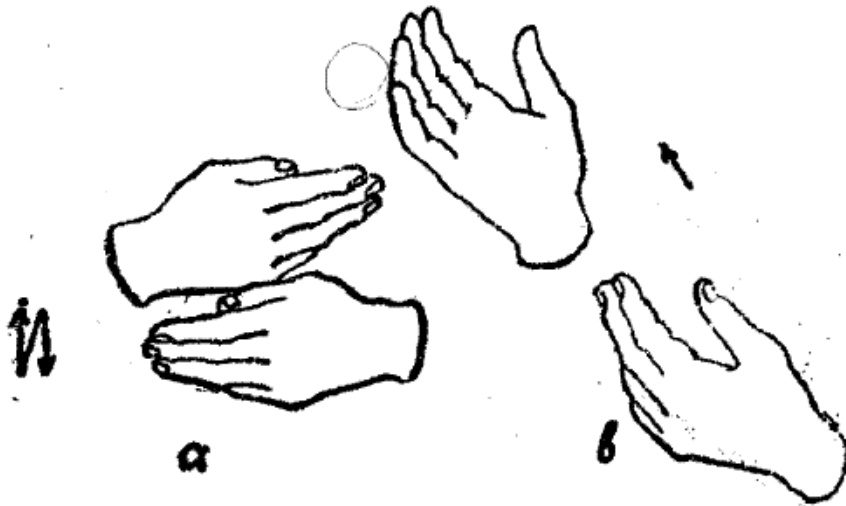


Рис. 22.

Fig. 23 Dog

ძაღლი ხეხილი der Hund



Рис. 23.

Fig. 24 Horse

ცხენი лошади das Pferd



Рис. 24.

Fig. 25 Ox

б о б о

б о к

der Ochs

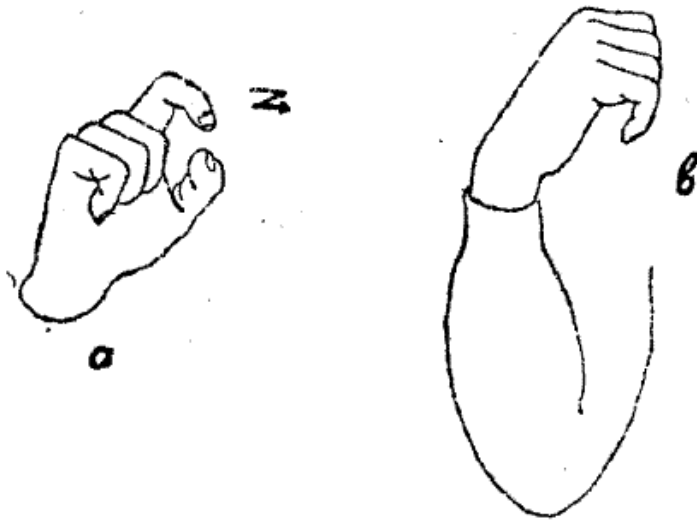


Рис. 25.

Fig. 25a Buffalo

б у ф о л

б у ф о л

der Buffol

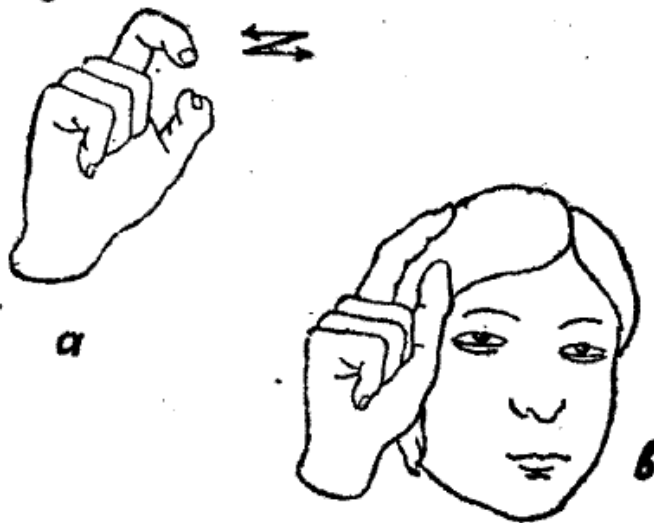


Рис. 25 а.

Fig. 26 Cow

ᠳᠦᠮᠪᠦ *корова* die Kuh

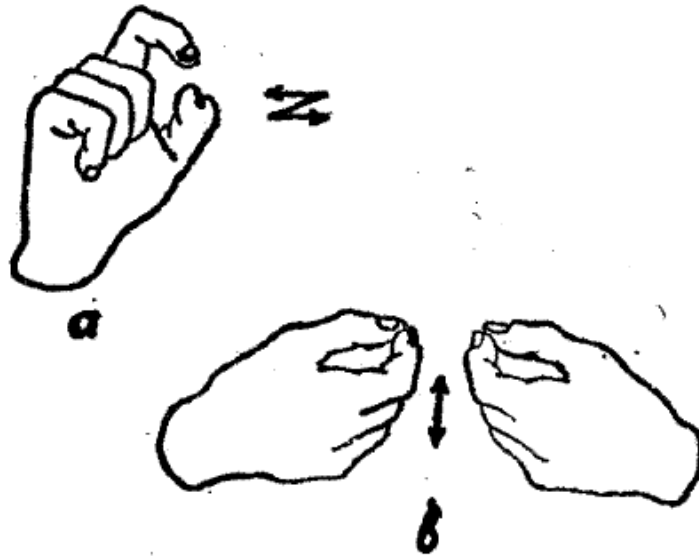


Рис. 26.

Fig. 27 Deer

ᠠᠯᠡᠨᠦ *алень* der Hirsch

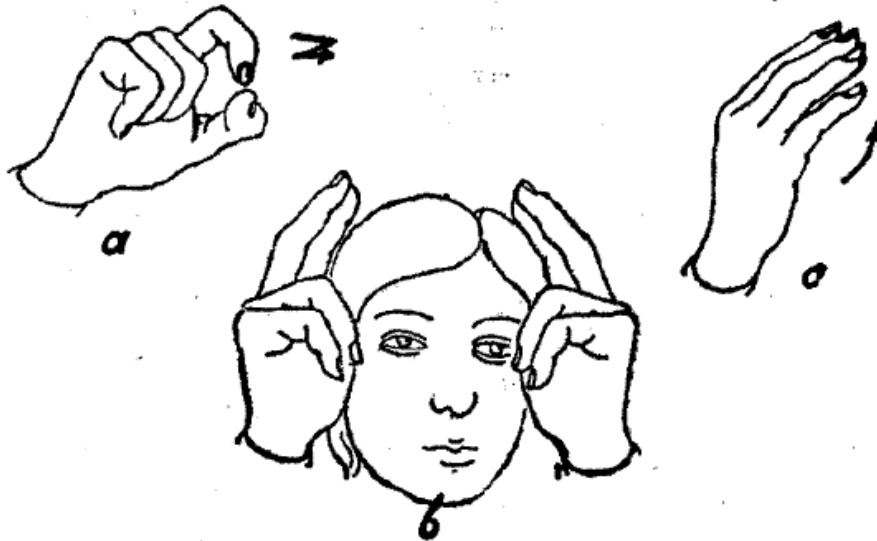


Рис. 27.

Fig. 28 Bear

დათვი არხვის der Bär

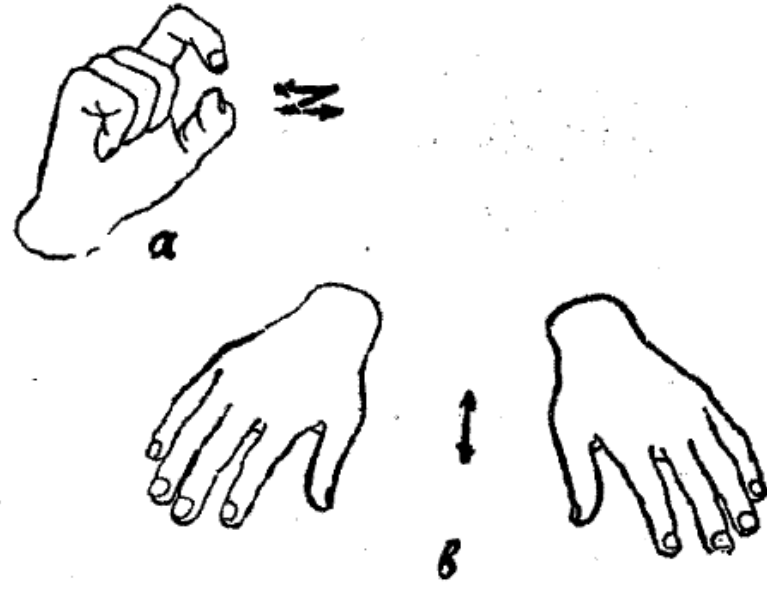


Рис. 28.

Fig. 29 Wolf

ბგელი волк der Wolf



Рис. 29.

Fig. 30 Man

მამაკაცი

мужчина

der Mann



Рис. 30.

Fig. 31 Female

დედაკაცი

женщина

das Weib

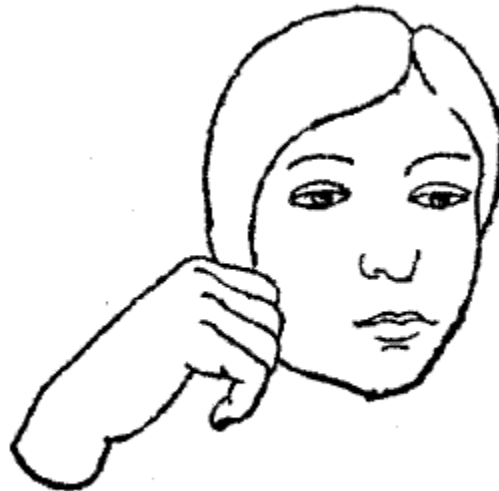


Рис. 31.

Fig. 32 Girl

ქალიშვილი *gebyuka* das Mädchen

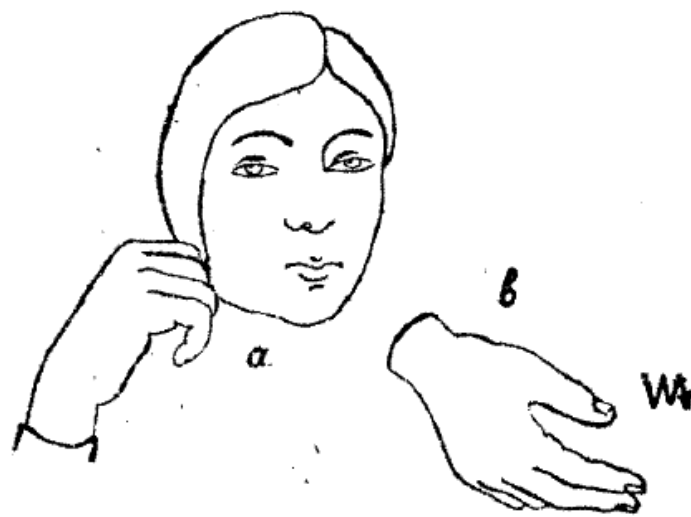


Рис. 32

Fig. 33 Husband

ქმარი *მეუღლე* der Ehemann

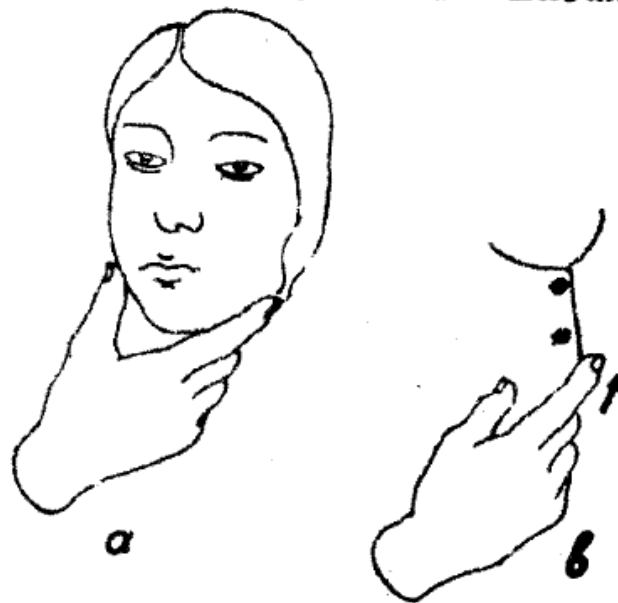


Рис. 33.

Fig. 34 Woman

ἡμεῖς

жена

die Frau

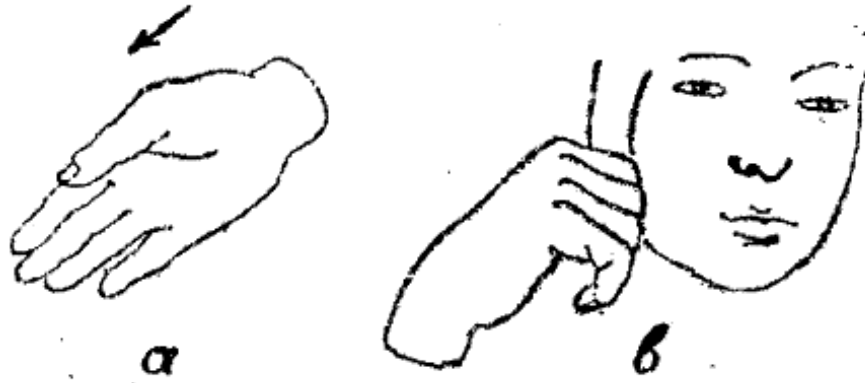


Рис. 34.

Fig. 35 Boy

ἄρσεν

мальчик

der Knabe

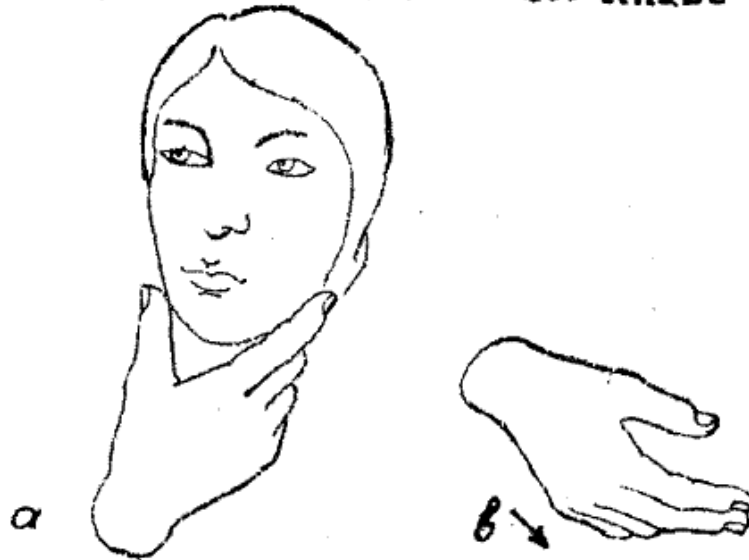


Рис. 35.

Fig. 36 Children

შვილები *дети* die Kinder

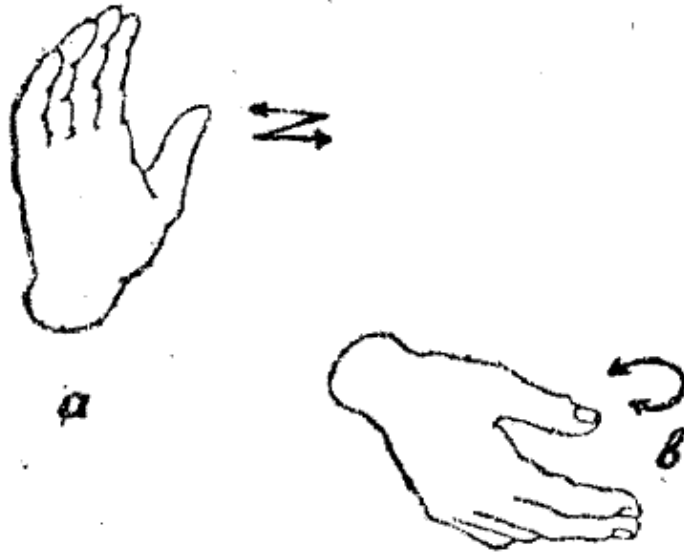


Рис. 36.

Fig. 37 River

მდინარე *река* der Fluss



Рис. 37.

Fig. 38 Sea

ცბა, ზღვა

море, озеро der See, das Meer



Рис. 38.

Fig. 39 Water

წყალი

вода

das Wasser



Рис. 39.

Fig. 40 Way

ἄρα πορεία der Weg

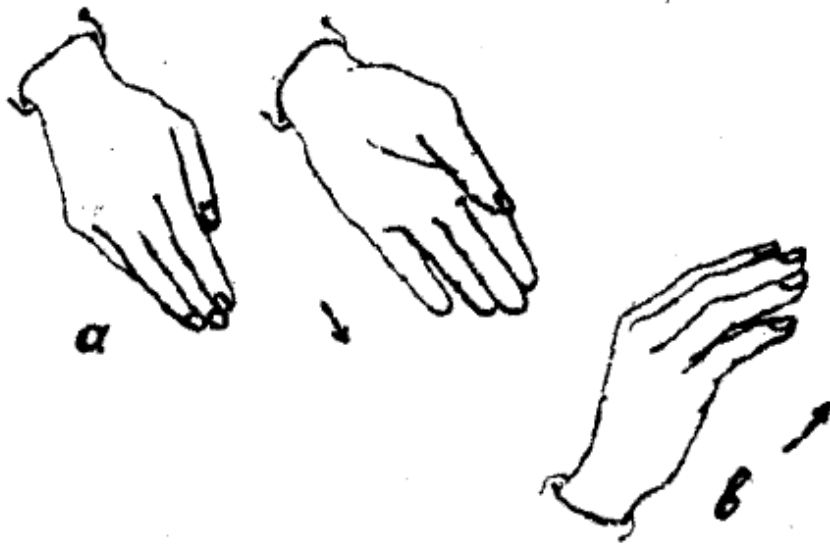


Рис. 40.

Fig. 41 Hell, Heaven

ἄρα πρὸς τὴν ἑλλάδα die Hölle



Рис. 41.

Fig. 42 Fountain

ᄃᅃ колодезь der Brunnen

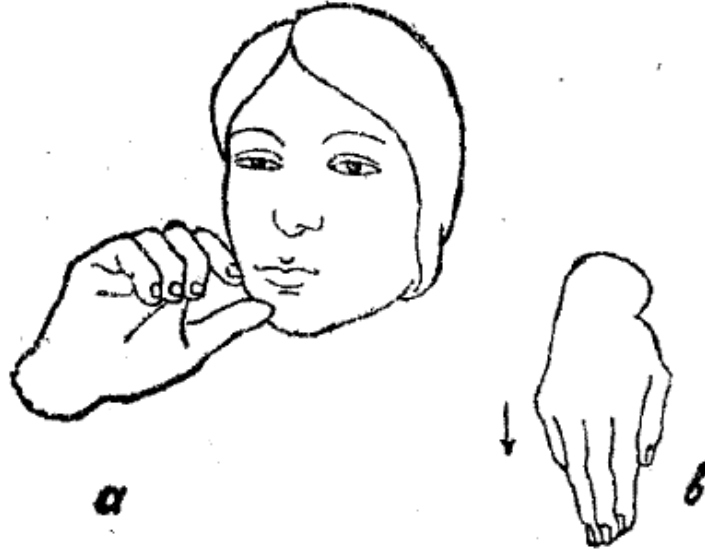


Рис. 42.

Fig. 43 Pit

ᄃᅃᄃᄃ яма die Grube



Рис. 42.

Fig. 44 Grain Pit

ხორბლის ორბო მათგან ვერა das Korngrube



Рис. 44.

Fig. 45 Dog Barks

ძეგლი ყუვს ცობნა მათ der Hund bellt.



Рис. 44.

Fig. 46 Hen

ქათამი

курица

die Henne

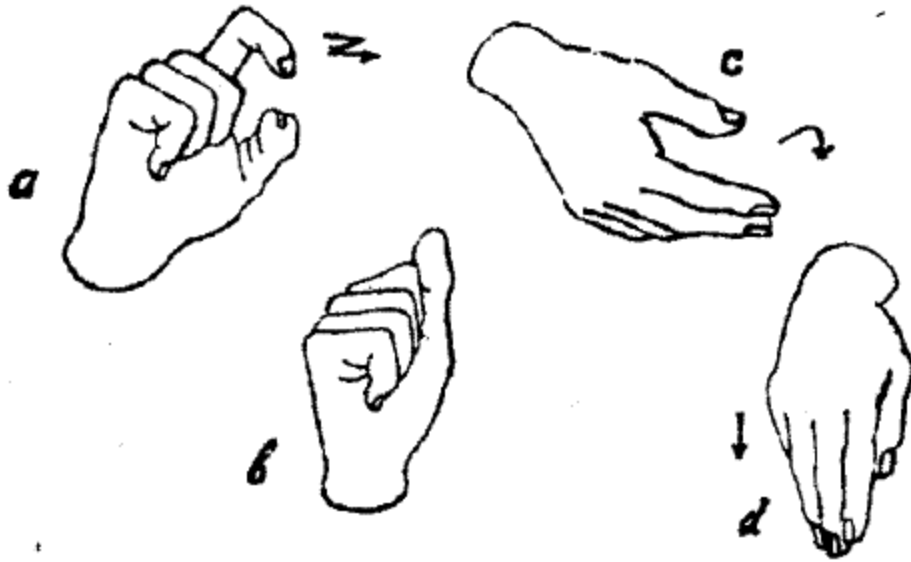


Рис. 46.

Fig. 47 Egg

ვვერუბი

яицо

das Ei

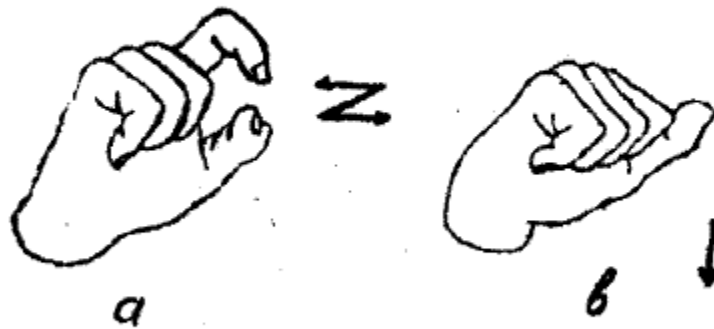


Рис. 47.

Fig. 48 I, Mine

მე, ჩემი

я, мой

ich, mein



Рис. 48.

Fig. 49 You, Your, Mine

მე. შენი, თქვენი

ты, вы, твои

du, dein, ihr



Рис. 49.

Fig. 50 He, They, Them

ის, ისინი, მისი

он, они, его

er, sie, sein



Рис. 50.

Fig. 51 We, Our

ჩვენ, ჩუენი

мы, наша

wir, unser



Рис. 51.

Fig. 52 High

მაღალი

высокий

hoch



Рис. 52.

Fig. 53 Low, Shortly

დაბალი, მოკლე **низкий, короткий** **niedrig, kurz**



Рис. 53.

Fig. 54 Long

გრძელი **длинный** **lang**



Рис. 54.

Fig. 55 Wide

სიბრთ **широкий** **breit**



Рис. 55.

Fig. 56 Narrow

узкий schmal

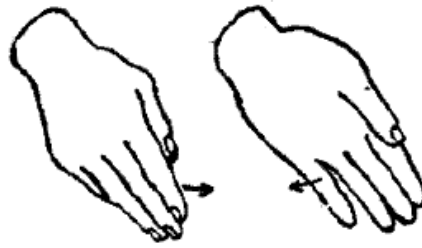


Рис. 56.

Fig. 57 Round

большой крутой rund

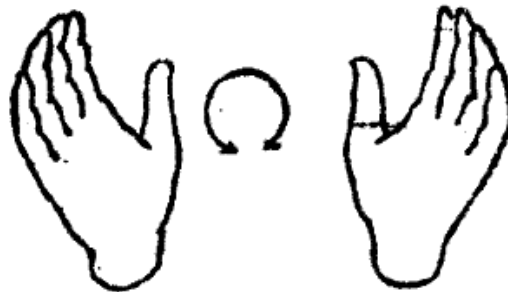


Рис. 57.

Fig. 58 Big

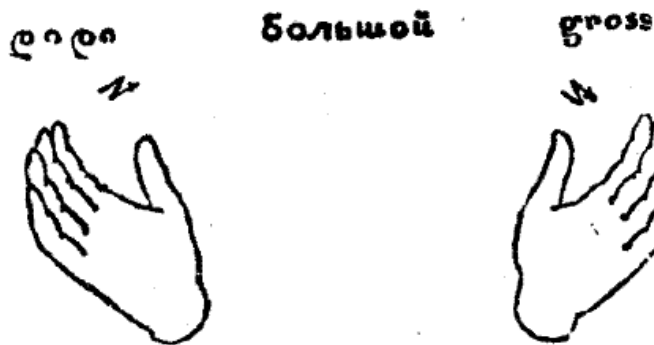


Рис. 58.

Fig. 59 Small

პატარა

маленький

klein



Рис. 59.

Fig. 60 Soul

სული

душа

die Seele

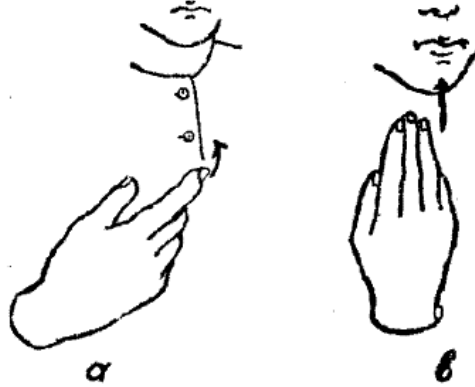


Рис. 60.

Fig. 60 Reason

გონება

разум

die Vernunft



Рис. 61.

81

Fig. 62 Meat, Flesh

ხორცი мясо das Fleisch



Рис. 62.

Fig. 63 Body

სხეული тело der Körper



Рис. 63.

Fig. 64 Fish

თევზი рыба der Fisch ვიწრო



Рис. 64.

Fig. 65 Shore

Ենթոճնո (ձտոնճոս) ժերը **das Ufer**

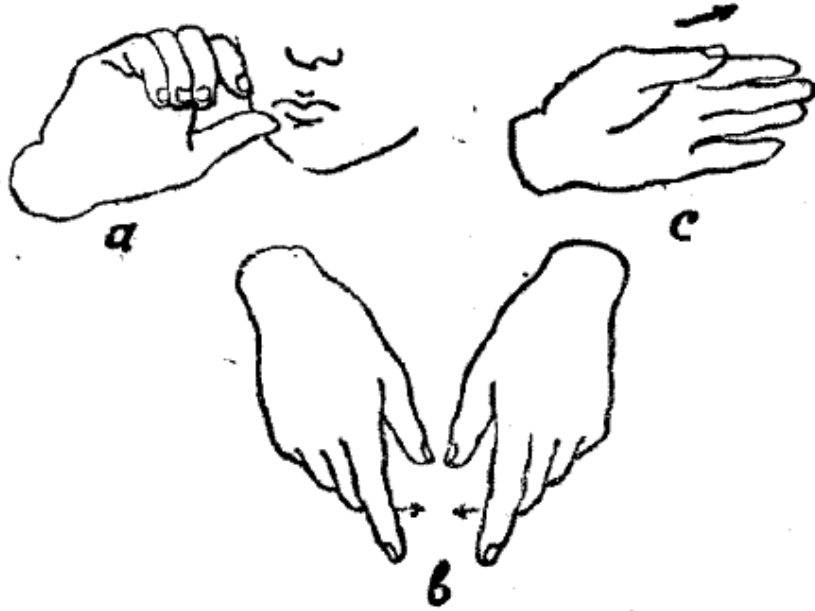


Рис. 65.

Fig. 66 River Flows

Ձտոնճոնց թողոյցոնց թա **рѣка и гѣтѣт** **der Fluss fließt**



Рис. 66.

Fig. 67 Barge



Рис. 67.

Fig. 68 Fire, Burning

ᲑᲑᲑᲑᲑᲑ, ᲑᲑᲑ огонь, жечь das Feuer, brennen



Рис. 68.

Fig. 69 Cooking

серамь
бэбэзэ kochen



Рис. 69.

Fig. 70 Fry, Bake

бэбэзэ, цбодэ жариты, печь brafen, baskon

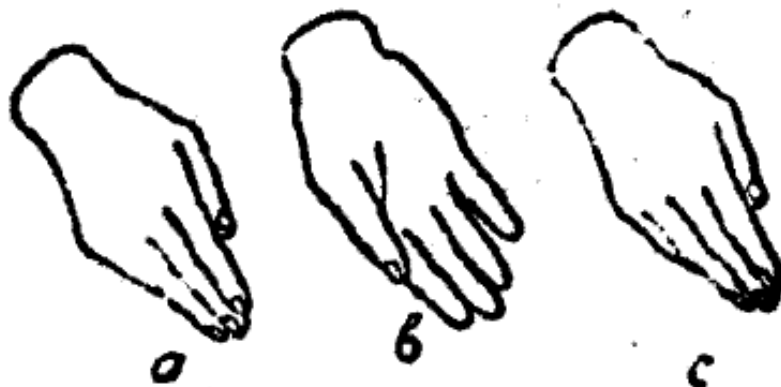


Рис. 70.

Fig. 71 1, 2, 3

1. 2. 3.



Рис. 71.

Fig. 72 4, 5

4. 5.



Рис. 72.

Fig. 73 10

10.

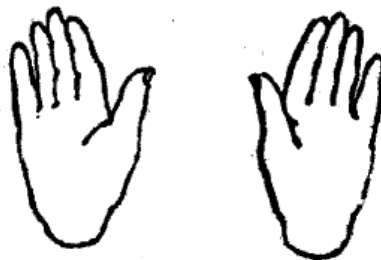


Рис. 73.

Fig. 74 12

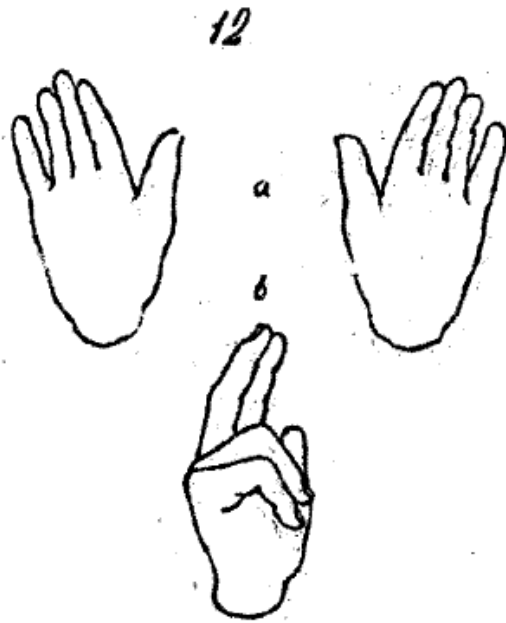


Рис. 74.

Fig. 75 13

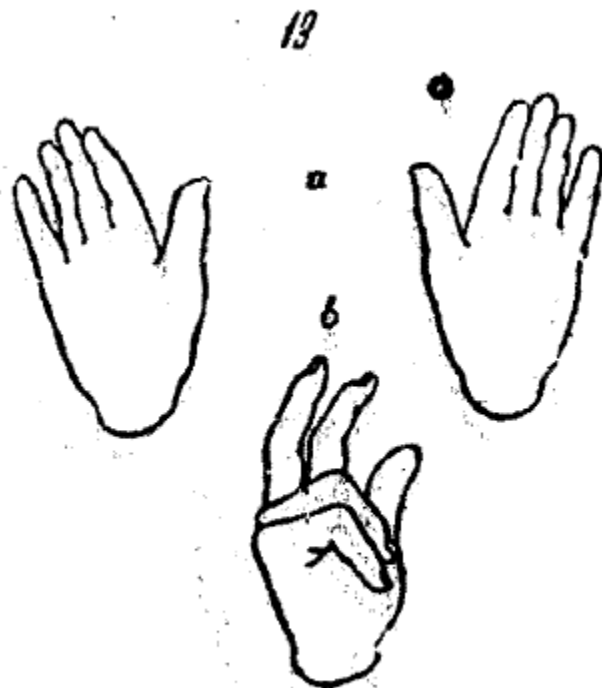


Рис. 75.

Fig. 76 14



Рис. 76.

Fig. 77 15



Рис. 76.

Fig. 78 30

30



Рис. 78.

Fig. 79 A Lot Of

ბევრი много viel



Рис. 79.

Fig. 80 First, Second, Third

перый , еторой , третия



პირველი, მეორე, მესამე erste, zweite, dritte

Рис. 80.

Fig. 81 God

ღმერთი სოჯ der Gott



Рис. 81.

Fig. 82 Conscience

სიბრძნის совесть das Gewissen

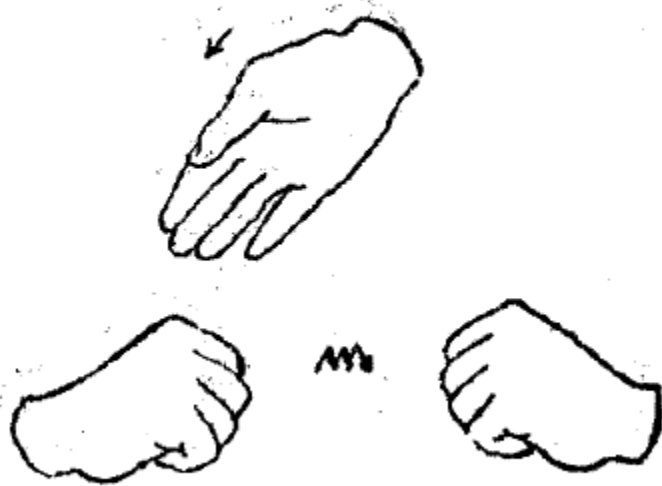


Рис. 82.

Fig. 83 Duty

მოვალეობა обязанность die Pflicht



Рис. 83.

Fig. 84 Blame

უადლი(ფუტლადი) ვანს (ვანაკში) die Schuld



Рис. 84.

Fig. 85 Learns on the Carriage (Cars)

он едет на арбе
 Er fährt auf dem Wagen
 ის ეზღვის ბეჭის



Рис. 85.

Fig. 86 He Killed a Cow

он убил корову
 Er hat eine Kuh getötet
 მან დაჟლეტა ძროხა

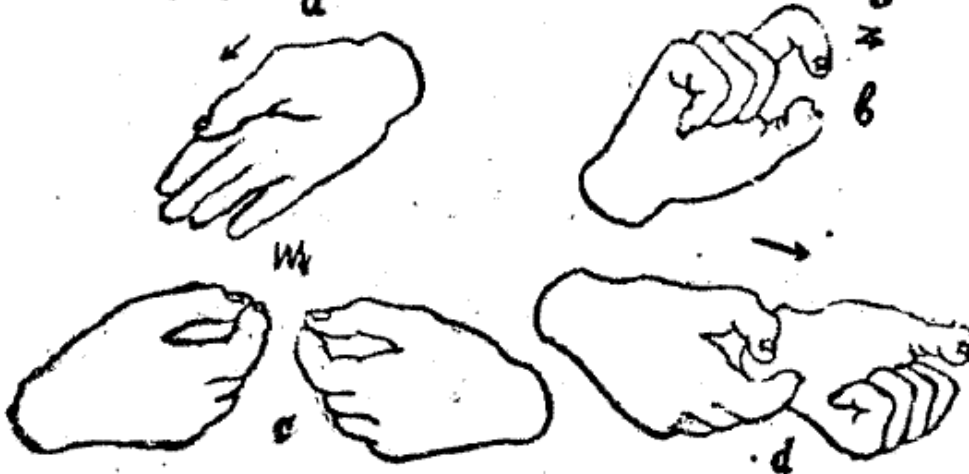


Рис. 86.

Fig. 87 He Has Caught a Hen

он поймал курицу
 მან დაიჭირა ქათამი Er hat eine Henne gefangen

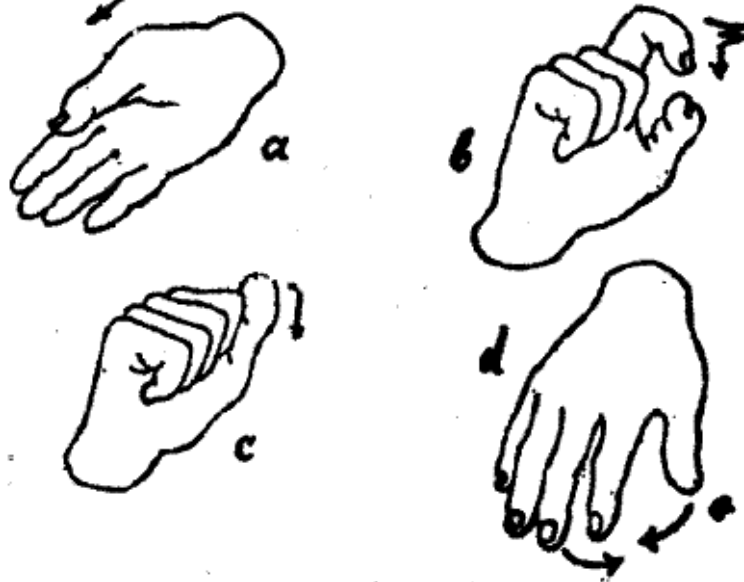


Рис. 87.

Fig. 88 In the Garden There Are Many Apples

в саду много яблок
 ბაღში ბევრი ვაშლია In dem Garten gibt es viele
 Äpfel



Рис. 88.

Fig. 89 Yesterday

კუშინ

вчера

gestern



Рис. 89.

Fig. 90 Today

დღეს

сегодня

heute



Рис. 90.

Fig. 91 Tomorrow

ხვადღ

завтра

morgen



Рис. 91.

Fig. 92 He Plows with a Plow

он пащет плугом
 ԼՆ շղտնո՞ւ ԵՆՅՆ Եր ակերտ միտ ըմ Pflug



Рис. 92.

Fig. 93 My Husband Works in the Field

մոյ արքա րաճաքաճ Ծ րալա
 Աղձո յձաճո՞ւ ձոնքաճո՞ւ ձա՞ձաճո՞ւ



Mein Mann arbeitet im Felde

Рис. 93.

Fig. 94 I Sit On the Floor



Рис. 94.

Fig. 95 Make the Fire



Рис. 95.

Fig. 96 He Looks At Me

ის მე მიყურებს **онна меня смотрит**
 Er schaut mich an



Рис. 96.

Fig. 97 Give Me Bread

მთმეცო პუნა **дай мне хлеба**
 Gieb mir Brot



Рис. 97.

Fig. 98 He Is a Clever Boy

он умный мальчик
 ის ჭკვიანი ბიჭია Er ist ein Kluger Knabe



Рис. 98.

Fig. 99 Carpenter

დეზგანა плотник der Zimmermann



Рис. 99.

Fig. 100 Mason

კაღაგობი каменщик der Maurer



Рис. 100.

Fig. 101 Stone

ქვა

камень der Stein



Рис. 101.

Karbelaschvili D. P.
The Hand Language in the Caucasus.

(Due to the fact the material Baranin'schen District, S. S. R. Armenia)

Summary

1. The Indo-European linguistics has, by restoring the fantastic absorbed by pressured Indo-European parent speech by the absorbed by accumulation in the. Indo-European languages Font existing factual material on analogies to achieve hoped. It has taken, entirely unnoticed behind an issue of extraordinary importance, the problem of the origin under the origin of human language and not declared be competent for linguistic research.

2. The new theory of language (Japhet ideology) presents both the problem of the origin of language in general, and the question of their stadials (jump point) development that has gone with the development and the corresponding ideology hand in hand into the center of their research.

3. The founders of the new theory of language academics N.J. Marr has turned to the actual original source, that is, the Voices itself, and the doctrine of the kinetic, respective linear language, brought to the fore, which, as it was possible to penetrate him, the original form of the handling agent in the primitive society would have seen. This was later developed into the hand language or gesture language, in which primitive man lingered for almost the entire Palaeolithic period.

Of these sets with convincing evidential language itself (specifically the languages) certificate as soon as we not only take into account of its formal side (as it tend to do the Indo-European), but draw their ideological and functional semantics into consideration.

4. The spoken language is by no means emerged from its free unoccupied office. She has the manage- and societal life needs, and the needs of production trained accordingly, which first were the needs of the cult and the magic community with the totem, but then the ripened in the masses need a social intercourse and traffic decisive.

In this way, the standard linear gesture translated symbols into sounds and exclamations, which were initially diffuse and inarticulate, to differentiated in further but, with the constant complication of production under the conditions of production, which also had the complication of the human individual thinking According to words and sentence structures developed. The evidentiary material fact is probably to everyone who has interest in the question easily find, in the Japhet ideological literature in any quantity.

5. The gesture language or hand briefly language, has been observed in many parts of the Earth (see, e.g., "La mentalité primitive" by L. Lévy-Bruhl) For many researchers, we find descriptions of hand gesture language, but the question of the point of view of how it will be moved from the Japhetic language theory, nor been asked by anyone. Our research can be the first test of a concrete processing of the relevant questions are (to which is given here by forces also an appropriate response).

6. The in Baranchinsky District of S.S.R. Armenia collected bags Material can join us that the hand gesture language at home = under the social position of the married woman is in this area in close dependence on the families that it is prohibited to use the spoken language in their intercourse with a number of people so that they are only the gesture language is permitted to operate in these cases. It can be worn that the gesture language was already standardizes on the time of the Patriarchate. Nonetheless, can be found in it elements which bear the character of primitive originality per se. These elements are designed so that not the slightest doubt remains about the hand gesture language was originally before the start of the age of the Patriarchate in general widespread use means been, which later by standing on fine higher level of perfection and the increased demands more appropriate phonetic language was displaced, however, has, under appropriate favorable conditions, in the circles of the female population can get.

7. Although the spoken language has exercised a significant influence on the equilateral existing gesture language and causing them to be adjusted according to a pattern, yet the evolutionary chain can be considered broken by the original primitive gesture language up to the present Baranchinsky gesture language in reasons for un, despite the protracted influence through the spoken language on the one hand, and in spite of the altered economic and production conditions on the other hand, the applicable human thinking on a higher level and caused its qualitative alteration compared to the previous period.

8. Being it is difficult to make due to the exclusively Baranchinsky materials a final judgment. It is necessary to supplement by a special investigation of hand language in the other areas where it has been preserved, and is spreading, as well as in Georgia (in the districts Duschet, Achalzych and some other).