LEXICAL RECONSTRUCTION FOR THE RECONSTRUCTION OF PREHISTORY

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LEXICAL RECONSTRUCTION TO RECONSTRUCT PREHISTORY: THE PROTO-AFRASIAN TERMS FOR WEAPONS, WAR, AND OTHER ARMED CONFLICTS[1]

The article aims to reconstruct the Proto-Afrasian terminology of weapons and armed conflicts, including illuminating the problem of war in prehistory from a linguistic point of view, usually ignored by archaeologists and prehistorians when discussing this problem. The proto-language of the early Afrasians and their immediate descendants, the North Afrasians (who spoke the Proto-Semitic-Egyptian-Berber-Chadic language), whom the author identifies with the creators of the Natufian and post-Natufian archaeological cultures of the Levant, started branching, according to his glottochronological calculations, by the method of M. Swadesh, significantly improved by Sergei Starostin, in the 11th-10th mill. BCE. The article provides detailed etymologies of 12 reconstructed Proto-Afrasian terms for weapons (from mace to shield) and 13 terms denoting different types of armed conflicts; several of these indicate either an already established or an emerging meaning of "war" in the Proto-Afrasian language, and thus in the minds of its speaker community.

Recent decades' breakthroughs in population and archaeological genetics, satellite archaeology, dating methods, progress in sociocultural anthropology, cross-cultural research, comparative mythology and folklore studies have significantly advanced the reconstruction of human prehistory[2]. Another rapidly advancing, though most underappreciated, field

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of study is comparative and historical linguistics, the application of which can illuminate aspects of prehistory that are less accessible or even unavailable to other fields and methods and are most effective when coordinated with extralinguistic data.

The ground-breaking interdisciplinary works in the 1980s, including those by Diakonoff[3], Gamkrelidze and Ivanov[4], stimulated similar research in different language families of the Old World. In the Afrasian (Afro-Asiatic, Semito-Hamitic) macrofamily, these were mainly the various works of the Czech linguist Vaclav Blažek[5] and the present author[6]. On the current state, importance, and further prospects of this line of research in Eurasian and African studies, see the paper by Korotayev et al.[7].

The present article has a dual purpose: (1) to present a set of reconstructed Proto-Afrasian terms of a particular semantic field, which in itself may be of interest to prehistorians historians, archaeologists, and ethnographers, and (2) to demonstrate the possibilities of the classical comparative and historical method, enriched by later additional methods, such as glottochronology developed by Morris Swadesh[8] and substantially improved by Sergei Starostin[9], by the example of one of the controversial problems of ancient history: prehistoric warfare.

In the scholarly press, especially of the last two decades, the causes of ancient wars and the motivations of the warring parties[10], early evidence of wars[11], and other problems related to prehistoric wars are vividly discussed. A recent international conference in 2018 was devoted to the issue of wars and, more broadly, prehistoric conflicts[12]. War itself is said to be correctly identified by a number of researchers as one of the causes of social evolution[13]. However, the very validity of the issue of the causes of wars is questioned: "despite the importance of a process such as war, the search for the cause of wars actually distracts and obscures their nature and place in the evolution of human societies", and further: "The problem is that the attempt to explain wars assumes that they are entities that can be described, analysed, and explained. A more productive approach is to recognise the following: that we resort to aggression to achieve our goals is part of our biological heritage, and we need to explain how aggression is expressed under different circumstances"[14]. Note that such a view of human nature, human "biological heritage", dating back to Sir Arthur Keith and apparently dominating in modern anthropology, is not the only one – let us recall the passionate rejection of it by our great compatriot Vladimir Pavlovich Efroimson in his "Genealogy of Altruism".

At first glance at the discussion of prehistoric warfare by archaeologists and prehistorians, it is striking that there is no consensus on the distinction between war and any other type of armed conflicts in the prehistoric era; it appears that such a consensus can only be tentative and purely terminological. Moreover, the very debates about the existence of a war in Epipaleolithic and Early Neolithic seem speculative, taking into account that they revolve around only a few (usually two) bio-archaeological pieces of evidence of interpersonal violence[15], while "other interpretations, including capital punishment, human sacrifice,

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[3] *Diakonoff* 1981.
[4] *Gamkrelidze, Ivanov* 1984.
[5] *Blažek* 1994; 2008; 2013.
[6] *Militarev* 1990; 2000; 2002; 2019.
[7] *Korotayev et al.*
[8] *Swadesh* 1955.
[9] *Starostin S.A.* 2000.
[10] *Ferguson* 2000.
[11] *Otterbein* 2004; *Kennedy* 2016.
[12] *Hansen, Krause* 2019.
[13] *Carneiro* 1970, cited in *Johnson, Earle* 2017: 34
[14] Ibid. P. 34—35.
[15] *Antoine* et al. 2013: 68; *Kennedy* 2016.

murder... cannot be ruled out"[16]. Ethnographic extrapolations may suggest some insights, but they hardly significantly enrich the understanding of the war in prehistory[17] and even less shed light on the key question: can prehistoric armed conflicts be considered as war — and, if so, which ones? The formulation of Haas also helps little to answer this question. He considers war to be "armed conflict and related activities and relations between independent political units in societies of all types"[18] and suggests — unclear on what basis — "that wars as we define them rarely occurred before ten thousand years ago"[19].

The search for an answer to this question in this debate does not seem promising to the author.

Korotayev *et al.* aptly note: "Currently, the main source for the reconstruction of the most ancient history of humankind is archeology, which almost by definition makes it possible to restore only just a few elements of the most ancient human culture (naturally, almost exclusively — material culture)", while "A mere introduction of comparative linguistic data makes it possible to significantly refine our reconstruction of a respective culture[20].

It is, first of all, about the reconstruction of the corresponding proto-language terms, relying on methodologically correct and technically qualified comparison of the related words in the "daughter" languages. In particular, the somewhat scholastic dispute about the definition of war in the prehistoric context can be resolved by reference to the perception of war by the prehistoric people themselves, reflected in the reconstructed proto-languages they once spoke — or, to put it more cautiously, in models reconstructed with varying degrees of approximation to the living languages they spoke. Despite all the objective difficulties and nuances of translation in all languages, both ancient extinct and living, the term "war" is usually distinguished from the terms "struggle", "skirmish", "plunder", "raid", and others located in the same semantic field. If in a representative selection of the daughter languages, related words have the meaning of "war" specifically (and it can be justified that they are all inherited from the proto-language rather than borrowed later), it is highly unlikely that a proto-language term with a different meaning — say, "fight" — in different descendant languages, independently of each other, changed its meaning to "war", so that in the proto-language the corresponding reconstructed word could mean something other than "war" in the meaning of that term, which was once associated with it by the speakers of the proto-language.

By reconstructing the proto-language term, we can, with the help of glottochronology, attribute its use to a certain period in absolute, albeit approximate, time; optimally, also to a specific space, if this proto-language can be identified with a specific region and a specific archaeological culture.

Speaking of Afrasian: it is one of the most (if not the most) practically unanimously accepted by the academic community linguistic macro families[21]. The author's genealogical classification, based on lexicostatistics, and the chronology of language branching, based on the glottochronological method of Starostin, are as follows (dates indicate the time[22] prior to the division of the respective proto-language into subsidiary dialects):

1. Proto-Afrasian (PAA) — 10,500
1.1. North Afrasian (NAA): Semitic, Egyptian, Berber, Chadic (SEBCh) – 9000
1.1.1. Semitic – 4500

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[16] *Otterbein* 2004: 71.

[17] *Haas, Piscitelli* 2013.

[18] *Haas* 1996: 1357, cited in *Johnson, Earle* 2017: 34.

[19] Ibid.

[20] *Korotayev et al.*: 287.

[21] There is no consensus on the other proposed macrofamilies — Nostratic, Sino-Dene-Caucasian, Austric, Amerindian, etc. — and a sceptical attitude towards them clearly prevails. The author belongs to The Moscow School of Comparative Linguistics and thus the reality of at least the first two macrofamilies for him is a working part of the world linguistic panorama.

[22] All the dates given for the division of languages are BCE.; all of them are, of course, approximate.

1.1.1.1. South Semitic (modern South Arabian: Mehri, Harsusi, Jibbali, Hobyot, Soqotri) − 700
1.1.1.2. North Semitic − 3900
1.1.1.2.1. Akkadian
1.1.1.2.2. Central Semitic − 3000
1.1.1.2.2.1. Ethiosemitic − 900
1.1.1.2.2.2. Arabic − 100
1.1.1.2.2.3. Levantine (= West Semitic) − 2300
1.1.1.2.2.3.1. North Levantine (Ugaritic) − 1400−1300
1.1.1.2.2.3.2. South Levantine − 1900
1.1.1.2.2.3.2.1. Southeast Levantine − 1400−1300
1.1.1.2.2.3.2.1.1. South Arabian Epigraphic (Sabaean)
1.1.1.2.2.3.2.1.2. Aramaic − 1000−900
1.1.1.2.2.3.2.2. Southwest Levantine (Canaanite: Phoenician, Hebrew) − 1500−1400
1.1.2. North Afrasian African (NAAAfr): Egyptian, Berber-Canarian, Chadic (EBCh) − 7800
1.1.2.1. Egyptian
1.1.2.2. Berber-Chadic − 6500
1.1.2.2.1. Berber-Canarian − 3rd mill. (?)
1.1.2.2.1.1. Berber − 1100−1000
1.1.2.2.2. Chadic − 5500
1.1.2.2.2.1. West Chadic (including Hausa) − 4800
1.1.2.2.2.2. Central Chadic − 4700
1.1.2.2.2.3. Eastern Chadic− 4500
1.2. South Afrasian (SAA): Cushitic-Omotic − 8800
1.2.1. Cushitic − 7500
1.2.1.1. North Central Cushitic − 6800
1.2.1.1.1. North Cushitic: Beja (Bedauye)
1.2.1.1.2. Central Cushitic (Agaw) − 1900
1.2.1.2. East Cushitic (including Yaaku-Mogogodo) − 6000
1.2.1.3. South Cushitic (including Ma'a and Dahalo) − 4800
1.2.2. Omotic − 6000
1.2.2.1. North Omotic (including Dizi and Mao) − 4200
1.2.2.2. South Omotic (including Ongota) − 4600

The split of the Proto-Afrasian language into North Afrasian and South Afrasian in the mid-11th millennium BCE, which falls on the Late Dryas, according to the author, took place in the Levant, where he identifies PAA speakers with the creators of the Natufian and post-Natufian (Pre-Pottery Neolithic A, PPNA) archaeological cultures. One of the main arguments in favour of the Levantine Urheimat is based on a set of reconstructed PAA terms[23], indicating both intensive gathering of wild cereals and legumes and incipient agriculture, including the cultivation of figs. While the 11th millennium is regarded by modern scholarship as too early a period for farming, one of the plausible scenarios to explain the early agricultural terms may be as follows: the PAA speakers were Natufians; after the split of PAA, the Proto-Cushitic-Omotic speakers after some time migrated to Africa, while Proto-SEBCh was spoken by the Pre-Pottery Neolithic A makers. The former may have borrowed some agricultural terms from the latter before leaving for Africa (in the 9th or 8th millennium), which accounts for a number of pseudo-PAA but in fact Proto-SEBCh agricultural terms. The speakers of EBCh must have moved to North Africa not earlier than the 7th or 6th millennium, bringing the Neolithic farming and animal husbandry skills with them. By the 8th millennium, both the speakers of EBCh and the

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[23] *Militarev* 2002. The paper included 32 reconstructed terms (see their critical analysis in *Starostin G.S.* 2017); with the processing of larger and newer lexical data, their number more than doubled.

Proto-Semites, living in the same area, separated not more than 1.5 thousand years before and speaking closely related languages, probably still partially understandable, had mastered the domestication of animals, exchanging cultural innovations and corresponding terminology. Two of the most qualified modern Afrasian linguists, Václav Blažek and Gabor Takács, support the hypothesis of the Western Asian ancestral home of the Proto-Afrasian speakers, and one of the classics of comparative Afrasian linguistics Aharon Dolgopolsky expressed the same point of view. Another of its founders, Igor Diakonoff, put forward serious linguistic arguments in favour of the African Urheimat[24], but later, with the introduction and elaboration of new lexical data, in particular, the non-Semitic Afrasian loanwords in Sumerian[25], recognized the hypothesis proposed by the author of this article as possible and even likely[26]. On the contrary, one of the leading Russian comparative linguists Sergei Nikolaev[27] considers East Sudan to be the Afrasian Urheimat, based on a set of the Proto-Afrasian zoonyms reconstructed by the author in our joint paper[28].

Before proceeding to the lexical material, let us introduce the following rating of the lexemes compared in each taxon of the Afrasian macrofamily: ●●●●● — terms identical in meaning in all (or in a representative majority) of the languages compared, with strictly regular phonetic correspondences[29] between them, containing at least three (or two low-frequency/rare) root consonants, fully representative of each of the branches compared; ●●●● — terms clearly comparable semantically[30] with regular phonetic correspondences, containing three to two "hard"[31] root consonants, representing at least one subbranch of a given branch; ●●● — terms comparable semantically and phonetically, containing only one "hard" root consonant, representing groups/subgroups of the branch, no alternative etymology; ●● — terms presumably comparable semantically and phonetically, but under-represented in the languages being compared; ● — terms isolated in their taxon, hypothetically commensurable, brought into comparison for the sake of "aggregate picture". The rating of any Proto-Afrasian or Proto-North Afrasian root is derived from the rating of at least two constituent parts (branches, groups) of the respective taxon[32].

Let us proceed to the material:

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[24] *Diakonoff* 1981.

[25] *Militarev* 1995.

[26] Diakonoff 1996.

[27] The idea of an Afrasian ancestral homeland in Africa has also been put forward by other Africanists, in particular, Christopher Ehret and Roger Blench, but their methods of etymologization and lexical material they base it upon are very weak.

[28] *Militarev, Nikolaev* 2021.

[29] This condition applies to consonants; the correspondence between vowels in the Afrasian languages (which play a secondary role in the majority of lexemes) is not strictly established; the reconstructed vocalism in proto-forms of all levels is conventional in most cases. However, it is quite legitimate to consider as related lexemes with vocalism and the base structure even not reducible to a single pattern, but with the same consonantal root composition and comparable meaning, unless each of these lexemes has a better alternative etymology; naturally, this implies a certain degree of hypothetical and tentative nature of the proposed etymologies, which is unavoidable until a comprehensive and well-elaborated Afrasian etymological dictionary is completed with a step-by-step reconstruction at all taxonomic levels.

[30] In comparative-historical linguistics — while there is a high demand for strict sound correspondences (in the case of Afrasian languages — in consonantism, see footnote 29), the criteria for semantic comparison are still often based on obviousness and common sense.

[31] All consonants except *w, y*, and *ʔ* (glottal stop) can be considered "hard" in the Afrasian languages.

[32] The meanings of the words are given in the European language of the corresponding bilingual dictionary.

WEAPONRY[33]

*ma/iṭw- ~ *may/wṭ- "mace (including for throwing), club, throwing stick"[34] ●●●●
NAA ●●●●●
Sem. *ma/iṭw- ~ *mayṭ- "mace, rod, club": Akk. (OB on) miṭṭu, mī/ēṭu "mace; a divine weapon"; Ugr. mṭ "rod, staff, riding crop; poetic designation of the arrow"; Hbr. maṭṭā "staff, rod, scepter, stick"; Arab. ma/iṭw- "branche de palmier fendue en deux"; Tgr. məṭ ʔabälä "to beat with rods"; Mhr. mīṭáyn (*myṭ) "tree the wood of which is very hard (it is a favorite wood for making sticks and clubs)" ●●●●●
Eg. (OK) mdw (<*mṭw) "Stab, Stock (auch als Waffe)" ●●●●●
Chad. W.: Hs. múčíyā, pl. mū́tàitai "stirring stick; long pole" ●
SAA ●●●
Cush. E.: LEC: Oromo muṭuṭé "Keule, Knüttel, Prügel", HEC: Sidamo amāṭṭ-o "specie di lancia", amāṭṭ-o "arrow" ●●●
Omot. N.: Chara meyt-ā, Gimirra (She) māyṭ "lance" (< Sidamo?) ●
[] Cf. Takács, 2008, p. 216, 776-9. AADB, # 2454.
*ḳVs- "bow" ●●●●●
NAA ●●●●●
Sem. *ḳaš-t-/*ḳaws- "bow": Akk. ḳaštu; Ugr. ḳšt; Ph. ḳšt, Hbr. ḳäšät; Syr. ḳeštā, Arab. ḳaws-, Gz. ḳast, Tna. ḳäst, Amh. ḳäst; Jib. ḳansč (<*ḳans-t?), Mhr., Soq. ḳáws (in [Nakano, 1986] only; < Arab.?) ●●●●●
Eg. (PT) ḳꜣs "Strick, Band, Fessel", (MK) ḳꜣs "string (bow), bind (victim), tie (rope-leather)" // unless < *r or *l, ꜣ probably conveys the a vowel, i.e. to read [ḳas]; the primary meaning in Eg. likely was "bow-string" ●●●
Chad. *ḳVs- "arrow; bow" [Stolbova, 2016, #530] // Cf. *ḳVs- "war" [ibid., #527], likely related ●●●●●
SAA ●●●●●
Cush. C.: Bilin ḳis-t-; E.: LEC: Somali ḳaanso, Boni ʼááse "bow", (?) Dullay: Gollango kaaš-ankó "Schild"; S.: Qwadza ḳasa-mato "bow" ●●●●●
[] AADB, # 531.

*dVg- "arrow and bow" ●●
NAA ●●●●
Sem.: (?) Arab. dužy-at- "morceau de cuir noir dont on entoure le bout de l'arc; ganse en cuir à l'aide de laquelle on accroche l'arc"; Gz. dagān, dogān, digān, Harari dīgān "bow", Amh. dägan, Gur. *dägan "carding bow" ●●●
Berb.: Wargla degg, dagga "combattre, faire la guerre", dugg "frapper avec une pointe, assassiner", Ghat eddeğ "piquer", Ahaggar edeğ "piquer, percer; donner des élancement à" ●●●●
Chad. (1) *dVg- "arrow": W.: Ngizim dɔ̀gà; C.: Logone dagi; E.: Tobanga doge "lancer"; (2) *dVŋg- (met.) "bow" (cf. [Stolbova, 2016, #138]) ●●●●●
SAA ●
Cush. E.: HEC: Sidamo dogá "arrow, bow" ●
Omot.: Ari doŋgi "arrow" ●
[] AADB, # 546.

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[33] Although some of the weaponry terminology may also refer to hunting, the presence of a term for shield seems to indicate only an armed conflict.

[34] There is an apparent association with the palm tree, cf.: Arab., Mhr. and Cush. E.: LEC: Oromo meeṭii "palm tree", Somali mayḍo "Phoenix reclinata, the wild date palm", Dasenech meeṭṭe "palm tree", HEC: Darasa meeṭṭe, Burji mayče, Dullay: Golango mayṭa "palm tree"; Omot. *mi(n)ṭ- "tree (gen.)".

*dayVw- ~ *wVdy- "arrow" ●●●[35]

NAA ●●

Sem.: Hbr. *ydy* "to shoot[36], cast (lots, stones)"; Arab. *wdy* II "ê. armé jusqu'aux dents" ●●

Chad. *diw-: W.: Tangale *diya* "knife", Jimi *dìwà* "arrow"; E.: Tumak *dǝǝw* "dart" ●●●

SAA ●●●

Cush.: E.: LEC: Bayso *dawwe*, HEC: Burji *daaya*; S.: Iraqw *daʔa-* "bamboo-cane quiver", Ma"a *ndaʔaté* "quiver"; Dahalo *ʔaaḓo* (met.) "arrow head for small animals" ●●●

[] AADB, # 585.

*fayaʔ- "(sharp) edge, arrow" ●●●

NAA ●●

Sem. *payʔ(-at)-: Akk. *pātu* "Rand"; Ugr. *pʔ-t* "limit, border, (?) corner"; Hbr. *pēʔā* "corner, side", *pʔy* (hif.) "to strike down, wipe out"; Syr. *paʔtā* "side, blade of a sword", Arab. *fʔy/w* "fendre, pourfendre d'un coup de sabre la tête de qqn."; cf. *fiʔ-at-* "detachment, party of soldiers"; Gur.: Ennemor, Endegeñ *feʔä* "sharpen with a rasp, sharpen the edge" ●●

Chad. *fay(H)-: W.: Tangale *peyi* "shoot, sting"; C.: Mofu *fáf, féf* (redupl.) "pierce with a spear"; E.: Kera *féyá* "prick" ●●

SAA

Cush.: E.: Oromo *fia, fue* "arrow"; S.: Alagwa, Burunge *fayu* "arrow" ●●●●

[] AADB, # 513; cf. [Orel, Stolbova, 1994, #788].

*rumḥ- (var. *runḥ-) ~ *mVrḥ- "spear, lance" ●●●●●

NAA ●●●●

Sem. *rumḥ- "spear": Ugr. *mrḥ*; Hbr. *romaḥ*; Syr. *rumḥ-*; Arab. *rumḥ-*; Gz. *ra/ǝmḥ*; Mhr. *rǝmḥāt* "spear, wand", Jib. *rǝmḥ-át* "wand, arrow" ●●●●●

Eg. (late NK) *mrḥ* "lance" (< Ugr.?) ●

Berb.: Sus *ta-mūr-t* "spear, lance" (isolated word) ●

Chad. W. *rVn/m(H)-: Hs. *rìnoo* "wooden skewer, spit", Karekare, Bolewa *róndi* "spear" (if < *rVn-di), Bade *rúum-ǝ́n* "Kriegslanze" (cf. [Stolbova, 2005, #947]) ●●●

SAA ●●●●●

Cush. *warḥan/m-: C.: Awiya *werém* "spear"; E.: LEC: Oromo *woraan-a*, Som. *waran* "spear", Rendille *warḥan* "knife"; Dullay: Dobase, Gobeze, Harso *orḥan-ko*, pl. *orḥamme* "spear, lance." ●●●●●

[] Cf. Takács, 2008, p. 437-8; Sasse, 1978, p. 37.

*ḳVlaʕ- "sling" ●●●●[37]

NAA ●●●●

Sem. *ḳi/ulaʕ- "sling": Ugr. *ḳlʕ* "shield, shield-bearer"; Ph. *h-ḳlʕ* "slinger(?)", Hbr. *ḳälaʕ*

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[35] The meanings "shoot" in Hebrew, "arrow" and "dart" in the two Chadic branches, "arrow head" in Dahalo, and the easily imaginable transition from "arrow" to "quiver" in the other Cushitic examples — all make the reconstruction of the meaning "arrow" in PAA very likely. It is worse with phonetics — one "hard" consonant *d*, which is why the author rated this root as "three". The same applies to the mediocre root *fayaʔ- "(sharp) edge, arrow".

[36] It is "to shoot a bow" (cf. Jeremiah 50:14). Regarding the meaning shift from "shoot an arrow" to "cast a lot", cf. a similar transition in Arabic: *sahm-* "arrow" and the verb *saham*a "to cast lots" or *ḳidḥ-* "unfledged arrow" and "arrow that is cast as a lot".

[37] The Ugaritic *ḳlʕ* "shield" is obviously related to this root – how the transition from "sling" to "shield" occurred is a matter for experts in ancient Near Eastern weapons. The Chadic verbs "to throw stones", "to strike on the head", "to throw with intention to kill" echo the meaning "to hit or kill with a stone from a sling", as are Beja "strap" (as part of a belted sling) and "distance to which stick can be thrown" (throwing stick?); the shift of the meaning to "bow" in Sidamo is also not difficult. The somewhat risky comparison of different meanings is supported by regular correspondences: a common etymology in this case is much more likely than chance coincidence.

"sling", ḳlʕ "to sling (stones)"; Syr. ḳelʕ- "sling"; Arab. ḳulāʕ-at- "pierre que l'on enlève du sol pour la lancer", maḳlāʕ- "sling"; Gz. ḳəlʕa "throw from a sling", maḳləʕ "sling; club" (cf. Jib. ḳelaʕ, Soq. ḳálaʕ "to drop, let fall") ●●●●●

(?) Eg. (19th Dyn.) ḳrʕ.w "shield" (likely <*ḳlʕ; < Ugr.?) ●

Chad. *ḳawVl-> ḳʷal- "to throw (with force)": W.: Hs. ḳʷáalà "throw to the ground, strike (on the head)", Tangale kʷalɛ "to kill, to throw (with an intention to kill)"; C.: Chuvok mékélèy "throw stones", etc. [Stolbova, 2016, #497; comp. to Gz.] ●●●

SAA

Cush. N.: Beja kili, keli "strap, thong", kolɛi "stick; distance to which stick can be thrown" (!) [Roper, 1928, p. 202]; E.: HEC: Sidamo ḳale "bow" ●●●

[] AADB, # 4172.

*gawb- "guard, shield" ●●●●●

NAA ●●●●●

Sem.: Akk. gabābu (and kabābu) "shield"; Hbr. gab "bosses of a shield" (in Köhler, Baumgartner, 1994−1996, the entry for "back"); Sab. gyb "defend, protect"; Arab. ǧawb- "bouclier"; Mhr. gawb, Jib. gub "shield of hippopotamus hide" (hardly < Arab.) ●●●●●

(?) Chad. W.: Zaar ngúp "bow" ●

SAA ●●●●●

Cush. *gaw(i)b- "shield": N.: Beja gwibe; C.: Bilin, Qwara gib; E.: SA: Afar gob, Saho goob-e "shield", LEC: Oromo (dial.) goob-oo "bow", Somali goob "battle", HEC: Darasa gabe "bow and arrow", Burji góob-i "brave man, warrior" (LEC and HEC with a shift of meaning); S. *gamb- "shield": Iraqw gaambóot, Gorowa gaambóo[38] ●●●●●

[] AADB # 2090.

*(wa)rik/g- "bow with arrow" ●●

NAA ●●●

Sem.: Akk. (SB) ariktu "spear", "bow?"; Arab wirk- "un côté de"l'arc; un arc (sp.)" ●●

Eg. (PT) rwḏ.t (< *rwg-t <*wrg-t?) "bow-string" (also "vein, tendon") ●●

Chad. (1) *(wV)rik- "bow": W. *ri(n)k-: Karekare, Ngamo rìnká, Gera ríkà, Dera rókà "bow", Tangale rik "arrow"; C. *(wV)lik- (< *-rik-) "bow"; (2) C. *ri/ag- "bow": Higi rigi, etc.; (2a) W. *rVg- "to hunt (with a bow or spear)": Tangale riga ●●●●●

SAA

Cush. E.: HEC *wVrag-: Kambatta uragä, Hadiya urāgo "first shot of hunters that kills an animal" ●●

[] Cf. Stolbova, 2005, #844 (*n-rV[k]V; comp. to Arab.) and 810 (*rVg- <*rVk-?); AADB, # 454. Cf. Indo-European *ark "bend, bow".

*ʕVbVl- "arrow or spear (with a flint head?)" ●●

NAA ●●●●

Sem.: Akk. (NAss, SB) bêlu "weapon" (<*bVʕl-, met. <*ʕVbVl-?); Arab. ʕablāʔ- "white rock", ʕbl "garnir une flèche d'un fer long et large"[39], miʕbal-at- "flèche au fer long et large"; Gz. māʕəbal(t) "arrow, weapon, spear" (also "tool, instrument, fittings"); MSA *ʕaybal- "sharp flint stone" (with the diminutive infix -ay-?): Mhr. ʔaybál, Jib. ʕayél "flint, flintstone", Soq. pl. ʕébhalét-en "sharp stones" ●●●●

Eg. (PT) mʕbꜣ "lance, spear; harpune"[40]. ●●●●

Chad. *ba/iHVl-: W.: Hs. ḅíllà "to throw, Karekare ḅèlu, Tangale ḅɔl "arrow", Fyer, Bokkos, Daffo-Butura ḅol "schiessen"; C.: Muktele áḅal "tirer (a l"arc), flecher", Daba ḅāl

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[38] It is less likely that these words are borrowed from Datoga, as suggested in *Kiessling, Mous* 2003: 113.
[39] Likely the meaning shift from "to equip an arrow with a flint arrow head".
[40] Cf. Eg. (PT) ʕbꜣ "Opferstein", possibly referring to flint.

"to throw (an arrow)"; E.: Sarwa *ḫálāw*, Gadang *ḫālū* "lance de guerre" ●●●●
SAA
Cush. E.: LEC: Oromo *ablee* (and *albee*) "knife", HEC: Sidamo *bolot-iččo* "easily broken rock" ●
[] AADB, # 2309; cf. Takács, 2008, p. 174-5 (with extensive discussion).

gayĉ- "kind of throwing weapon" ●●●
NAA
Sem.: Arab. *žašʔ/w-* "javeline, arc", *žaššāʔ-* "arc fait d'un bois gros et dur"; Gur. *gašša* "k. of spear"[41] ●●●
Berb. *ga(n)z-ay-*(<*ga(n)c/ĉ-* or *ga(n)ʒ/ž-*) "bow": Zenaga *tagāžad* "arc, archet" (<*ta-gaž-at*); Ayr, E.Wlm. *tə-ganze*, pl. *ti-ganziw-en* "arc, arceau", Ahaggar *tă-ġañhé* "arc (pour lancer des flèches)" ●●●●
SAA
Cush.: N.: Beja *gwišʔ-* "to cast to a distance, esp. lance, spear" [Roper, 1928, p. 189] ●●●
[] Cf. Dolgopolsky, 1973, p. 291-2; AADB, # 573. Cf. Greek *gaisos* "javelin" and Basque *gesi, gezi, geza* "arrow, dart".

ARMED CONFLICTS AND WARFARE

PAA *lVḫm-* "fight, war" ●●●●
NAA ●●●●
Sem. *lḫm* "to fight", *mi/a-lḫam-* "war": Ugr. *lḫm* "to fight (against someone)", *mlḫm* "war"; Hbr. *lḥm* "to fight", *milḥāmā* "war"; Aram. *mlḥm* "war"; Arab. *lḥm* "tuer", *laḥm-at-* "combat acharné corps à corps", *malḥam-at-* "guerre" ●●●●●
Eg. (Demotic) *mlḫ*, Coptic *mlax* "combat, Streit, Kampf" (< Hbr.?) ●
Chad. C. *li(H)m-*: Hitkalanchi *lə̀mò* "fight, war", Hide *lmo* "fight, to fight", Daba *lim* "war", Logone *lümlüm* "resist, defend oneself" [Stolbova, 2005, #285] ●●●●
SAA
Cush. C.: Beja *lḗmi* "Fang, Raub", *lemi* "ganz ausplündern" [Reinisch, 1885]; C.: Bilin *lāmlãm* "kämpfen", etc. [Reinisch, 1887] ●●●●
[] Cf. Takács, 2008, p. 317; AADB, # 1546.

PAA *sabay-* "spoils of war, taking prisoners" ●●●●●
NAA ●●●●●
Sem. *šabay/ʔ-* "captive": Ugr. *šby* "captive"; Hbr. *šābā* "capture in the course of a battle, deport"; Aram. Off. *šby*, Syr. *šəbāʔ-*; Sab. *s₁by* "captive", *s₁bʔ* "carry out an undertaking (e.g., military expedition, diplomatic mission, etc.)"; Arab. *sby* "faire prisonier", *saby-* "prisonier"; Mhr. *sebū*, Jib. *sē* "to capture, take prisoner", Soq. *sébəʔ* "to seize" ●●●●●
Eg (OK) *sby* "Rebell, Frevler", (MK) "spoils of army" ●●●●●
Chad. W.: Hs. *sábàbii* "wrangling; violent dispute" // Cf. *(ʔa)sVḅ-* "spear" [Stolbova, 2016, #678, derived noun] ●
SAA
Cush. C.: Bilin *šab-* "go on the prowl", *šabā* "war", Qwara *sab-* "wage war, riot", Qemant *säb-s*, Awiya *seb* "to fight"; E.: SA: Saho *sabā* "attack" ●●●●●

PAA *(wa)čVb-* "assault, (mass) killing" ●●●
NAA ●●●●

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[41] Presumably, the archaic PAA meaning is preserved in Arabic and Gurage, which developed as early as at the Proto-Semitic level into *gayŝ-* "(armed) detachment, gang" with the same composition of "hard" consonants: Aram. Jud. *gayyāsā* "troope, esp. ravaging troop, invaders, raiders", Syr. *gaysā* "troupe, troupe de brigands"; Sab. *gys2* "unit, detachment"; Arab. *žayš-* "armée, surtout grande et complete"; Tgr. *gays* "robbing excursion, booty"; Jib. *s̃ə-gēŝ* "collect (tribe for battle, etc.)".

Sem. *wṯb "to assault (with abduction?)"[42]: Sab. t-wṯb "commit an assault on; ambush"; Arab. waṯb-at- "assaut, attaque, agression", wṯb V "faire une invasion injuste sur la propriété de qqn" ●●●

Chad. *čVb- "mass killing; war" (Stolbova 2016, #91, comp. with Arab.): C.: Wandala, Malgwa čə́ɓa "to kill a lot of people", Glavda čib-, Podoko čɨɓé "kill" (pl.); E.: Mubi čóɓɓù, Zirenkel ǯabu-ki "war" ●●●●●

SAA

Omot. N.: Koyra šúpe, Gimirra (Bench) šup (p < *b?) "slaughter", Dizi šub- "die", S.: Ongota šup/b- "kill" ●●●

 [] AADB, # 2933.

NAA *dVrʔ- "war, fight" ●●●●

Sem.: Akk. dirdirru (redupl.) "battle, combat"; Syr. darā "certamen; pugna; bellum"; Sab. drʔ "make a sudden assault on"; Arab. darʔ- "invasion subit" ●●●●

Chad. *dur- "fight, war" (Stolbova 2016, #159, comp. with Akk.): W.: Angas tuur (t- <*d-) "fight"; C.: Mbara dùr; E.: Kera dùurí "war" ●●●●

[] AADB, # 4236.

NAA *ĉVg- "fight, killing" ●●

Sem. (ʔa-)ŝVgag-: Akk. (MB, SB) ašgagu, ašgugu "battle, fray"; Arab šǯǯ "blesser, casser, briser (tête, crâne)" ●●

Chad. *ŝa/ig- "to fight and kill" (Stolbova 2016, #842; comp. with Arab.): W.: Tangale saagɛ "to fight"; C.: Tera łayà, Lamang łigo, Muyang éɮìgì "kill" ●●●

NAA *ĉVg(ʷ)Vr-[43] "fight, battle" ●●●

Sem. *ŝVg(ʷ)Vr- "fighter, guard": Arab. šǯr "percer avec une lance", VI "se disputer, lutter", šaǯīr- "sabre"; Gz. ŝagara "become a soldier", ŝagar "keeper of the instrument of torture, guard, soldier of the guard, garrison", Tna šägʷari "prison keeper", Amh. säggärä "be taught drill" ●●●

Chad. *ŝVgVr- "(to provoke) a battle": C.: Podoko łəgála (regressive assim. of -r-) "wrestling", Musey łagara "la ceinture de cuir tissé portée dans une bataille"; E.: W.Dangla čògìrè "to provoke, to incite a battle". ●●●

[] AADB, # 4210. Cf. Stolbova, 2016, #842a (comp. with Arab.).

PAA *ʕawl- ~ ʕalw/y- "assault, plunder, war" ●●●●
NAA ●●●●

Sem.: Ugr. ʕly "to attack, assail, launch oneself (upon); to fire, shoot (arrows)"; Sab. h-ʕly "destroy, violate, infringe (and remove)"; Arab. ʕlw "frapper qqn. avec un sabre", ʕilway "ennemi" ●●●●

Eg. (OK) ʕḥꜣ "(to) fight"[44], ʕwꜣy "rauben", (MK) ʕwn "to hurt, plunder, despoil (of), betray" (the graphic alternation of ꜣ and n points to the etymological *l) ●●●●

Chad. *n-[ʕ]al- "to plunder, steal" (derived verb in n-): C.: Buwal ŋ̀xɛl "steal; thief", Gavar ŋħəl "steal; thief"; E.: Kera náalé "plündern" (Stolbova, 2019, #52 compared to Eg. ʕwꜣy) ●●●

SAA ●●●●

Cush. *ʕawl- "war, use of a weapon": E.: LEC: Somali ʕol "army; enemy", ʕolad (<*ʕol-

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[42] Perhaps the original meaning is a raid to abduct women, cf.: Syr. ʔawteb 'marry'; Gz. ʔawsaba, Tna. ʔawäsäbä 'take a wife, marry', Amh. (a)wässäbä 'copulate' and Gz. sabsaba 'marry off (a son or a daughter in a religious ceremony)'. Another meaning of *wṯb in Proto-Semitic — "sit, settle, reside" — is possibly secondary from "abduct (really or ritually) a woman and have a separate dwelling".

[43] Probably from *ĉVg- with a "frozen" suffix -r.

[44] According to G. Takács (Takács, 1999, p. 280), dissimilation from *ʕʕl.

at) "hostility, war", Rendille *ḥöl* "quarrel, argument (involving physical argument; war", Boni *ól* "war, quarrel", Oromo *lola* (redupl.), Gidole *ola-ta*, Bayso *ola* "war", Elmolo *is-olol* "to quarrel", HEC: Sidamo *ol-* "throw a lance", *ola*, Kambatta *ola* "battle, war", Hadiya *ora* (*-r-* <*l*) "war, fight"; S.: Dahalo *ʕáála* "bow" ●●●●●

Omot. N. **ʕaw/yl-* "fight, war": Wolaita *ola* "war", *olet-* "to fight", Zala *olaa* "war", *ol-* "to fight, be at war", Mao (Bambeshi) *yol-*, (Diddesa) *yoli* "fight" (borrowing from E.Cush. is not to be ruled out) ●●●

[] AADB, # 3524, 1110. Cf. Dolgopolsky. 1973, p. 162. This root is hard to distinguish[45] (contaminated or related on the PSem. or NAA level?) from Sem. (or NAA) **ʕawl- ~ *ʕalw- ~ *ʕily-* "injustice, sin, wrong, rebel": Akk. *eʔiltu* "sin"; Hbr. *ʕwl* (pi.) "to act unjustly", *ʕāwäl* "perversity, injustice; dishonesty (in trade)", *ʕawwāl* "criminal, sinner", *ʕawlā* (and *ʕalwā*) "badness, malice, injustice"; *ʕalwā* "disobedience"; Aram. Jud. *ʕawl-* "sin", Syr. *ʕwl* (af.) "to act unjustly", *ʕely-* "malice, wrong"; Arab. *ʕwl* "to deviate (from what is right)", *ʕalaw-* "rebel"; Gz. *ʕalawa* "deal treacherously, conspire, pervert, rebel", Tna. *ʕaläwä* "rebel", Tgr. *(tä)ʕalla* "start a riot".

PAA **bVr- ~ *bVrbVr-* "war, riot, plunder" ●●●●●

NAA ●●●●●

Sem. **brr ~ *brbr* "to revolt, attack, plunder": Akk. *bâru* (OB on) "stir up a revolt"; Neo-Syr. *barber* "attack, assail"; Sab. *brr* "make a sally, come into the open (to fight)"; Arab. *brr* VIII "dépouiller, priver", *bry* "rivalizer, s'acharner contre"; Gz. *barbara* "pillage, plunder, rummage, confiscate", Tna. *bärbärä*, Tgr. *bärbära*, Amh. *bäräbbärä*, Gur. **bäräbärä* "pillage" ●●●●●

Berb. S. **bubbar* "kind of fight": Ahaggar *ă-bubbâr* "lutte (entre 2 adversaires, sans armes, corps à corps)", E. Wlm. *ă-bobbar* "discussion chaude et menaçante entre deux groupes de pers.; manifestation de violence" ●●

Chad. **bV(ʔ/wV)r- ~ *ba/uʔir-* "fighting, rebellion" (Stolbova, 2016, #21): W.: Hausa *bòoree* "perversity, disobedience, rebelling against authority", Mushere *ɓèer* "war, fight", Pero *ɓurrè* "fighting", Sha *bur,* Richa *bûr* "Krieg", Daffo-Butura *búur* "Krieg, Kampf"; C.: Muyong *àbrá* "armed robbery", Peve *ɓar* "rebel" ●●●●●

SAA

Cush. **bar(-at)*: C.: Bilin *barat* "erobern, in Besitz nehmen"; E.: SA: Afar *boore* "oppress; ransack", (?) Yaaku *pórté*, pl. *pórri* "enemy" (*p-* can continue **p-* and **b-*); S.: Dahalo *ᵐbɔ́ri* "war" ●●●●●

[] AADB, # 3764.

PAA **gVd-* "troop of archers"[46] ●●●
(1) "(armed) band, troop" ●●●●
NAA "(aggressive, hostile) armed band, troop; ambush" ●●●●
Sem. **gu(n)d-*: Akk. (Ass.) *gudūd-* "band" (< W. Sem.?), Hbr. *gdd* "to band together (against)", *gədūd* "band, raid, troop of warriors" (cf. *gad* "tribe"); Syr. *gūdədā* "legion, troop", Mandaic *gunda*; Arab. *žund-* "troupe d'hommes", *žnd* II "to mobilize", Tgr. *gädo* "brigand" ●●●●●

Berb. N.: Shilh *a-gdud* "bande, troupe de gens réuni en group", Tamazight *a-gdud* "assemblée, groupe bruyant", Qabyle *a-gdad* "groupe bruyant, qui parle fort" ●●●

Chad.: W.: Hausa *gádè* "rude, disrespectful speech, manners", Bolewa *ngadàr* "quarrelsome person"; E.: W. & E. Dangla *gíḍé* "to quarrel" (Stolbova 2011 #484) ●●

SAA "ambush" ●●●●●

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[45] For example, the author still hesitates about which of the two roots the terms referring to "rebel, riot" should have been included into — cf. a similar problem with Hs. *bòoree* "perversity, disobedience, rebelling against authority" in **bVr- ~ *bVrbVr- "*assail, riot, pillage, war".

[46] The unifying reconstructed meaning is hypothetical.

Cush.: E.: HEC: Somali *gad-* "make a surprise attack on; ambush"; S.: Iraqw, Alagwa *giir*, Burunge *giid* "lie in ambush" ●●●●●

(2) "arrow" ●●●

NAA

Chad.: C. **gVd-* "(point of a) sharp arrow": Daba *gàḍəḍ* "arrow, point of the arrow", Cuvok *gàdà* "douille, bâton guerre", **g/gʷVd-Vm-* "arrow": Hide *gwadam* "sagai, hunting spear with one barb", Mada *godom*, Mbuko *gadam* "arrow" (Stolbova 2011 #497) ●●

SAA

Cush. **gayd-*: N.: Beja *gid* "to throw, to fire"; E.: LEC: Arbore *gudɛ* "arrow" ●●●●

[] AADB, # 3855.

PAA **gdl* "armed fight, killing"[47] ●●●

NAA ●●●

Sem. **gdl* "fight, kill": Arab. *ǯdl* III, VI "quarrel, fight"; Gz. *gadala* "strive", Tna. *tägadälä* "fight", Tgr. *gadäla* "wrestle, fight", *gədla* "conflict", Amh. *gäddälä* "kill", *tägaddälä* "struggle", Arg. *gäddäla*, Har. *gädälä* kill", Soddo *gäddäläm* "kill", *tägaddälä* "wrestle, struggle" ●●

Berb. S. **gadil* "javelin": Ahaggar *a-ḡdel*, Ayr *é-gdel*, E. Wlm. *a-gdel* "javelot à tige de bois" (cf. Ayr, E. Wlm. *tə-gadle* "stratagème, ruse de guerre, plan de défense") ●●●

SAA

Cush. E.: LEC **lagad-* (met.): Somali *legd-* "to wrestle, throw down", Jidda *legdi*, Bayso *lagad-* "to kill" ●●●

[] AADB, # 2765.

PAA **gVr-* "hostilities, war" ●●●●

NAA ●●●●●

Sem. **gry ~ *gwr* "hostilities, war, lawsuit": Akk. *gerû* (OB on) "wage war; to be hostile, start a lawsuit", D "to open up hostilities, make war"; Ugr. *gr(y)* "to attack; to oppose (?)"; Hbr. *gry* (piel) "to stir up a strife, go to court"; Official Aram. *gry* "to sue, institute suit against", Syr. *gry* (pael) "be persecuted", (etpa) "be attacked"; Arab. *ǯwr* "ê. injuste, commetre un injustice à l'égard de qqn; opprimer, agir en tyran"; Tgr. *gərgur* "war-cry", Tna. *(ʔa)gʷrärä*, Amh. *(a)gärrärä* "sing a war song"; Mhr. *gəyōr*, Jib. *gɛr* "to oppress" ●●●●●

Eg. (PT) *ḏʒy* (if < **gry*) "sich wiedersetzen (act hostile, oppose")", *mḏʒ.w* (if < **m-gr-w*) "Wiedersacher", cf. *ḏʒḏʒ* "be hostile" (Takács 2008: 821] ●●

Berb. Ahaggar *guret* "disputer", Qabyle *egru* "be enraged" ●●

Chad. **gVr-* "war, fight" (Stolbova 2016, #237; comp. with Akk. and debatable Arab.): W Paa *gwùr-sáa* "wrestling", Bade *gòorai* "rebellion", Duwai *gɔ̀r-ɓùwo* "go into a fight"; C.: Bura *nggara* "to lead a person into rebellion", Dzepaw *gìr* "struggle"; E.: E. Dangla *gār-tā* "la guerre" ●●●●●

SAA

Cush.: N.: Beja *gwirir* "to keep one"s eye on (in hostile fashion)"; C.: Bilin *gurgur* "berauben"; E.: SA: Afar *gaaroowe* "debate, argue, dispute a case", LEC: Somali *gerar*, Oromo *gērara* "war-song"[48], HEC: Sidamo *gaaro* "war, campaign" (cf. Hadiya, Kambatta *gora* "act of doing smth. to spite so.") ●●●●

[] AADB, # 3717; cf. Takács 2008: 821-2.

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[47] Possibly from **gVd-* with a "frozen" suffix *-l*.

[48] The inter-borrowing between Amharic (where from in Tigre and Tigrinya) and Oromo (where from in Somali) is quite likely, but as both lexemes have a solid etymology − one in Semitic, the other in Cushitic − an independent development from PAA of the term "war" (with a secondary mutual influence on the meaning?) is not to be ruled out either.

PAA *gihaʒ- "fight, raid" ●●
NAA ●●●●
Sem. *gahz- "raid, battle": Arab. ǯhz "expédier, envoyer des troupes équipées à qqn, ou contre qqn", taǯhīz- "expédition, envoi de troupes"; Har., Selti, Endegeñ gāz, Wolane, Soddo, Chaha, etc. gaz "raid, expedition, battle" ●●●●

Chad. *gVz- "fight, war; be hostile" (cf. Stolbova 2011, #529; compared to Arab. ʕaǯūz- "malheur, désastre, guerre"): W.: Guruntum gezu "to fight"; C.: Daba ngòz "threaten", Ouldem ŋgìz ŋgìz "be quarrelsome"; E.: Ubi geza "guerre, war" ●●●●
SAA
Cush.: E. *ga(Ha)ʒ/ǯ-: LEC: Oromo gaad- "plot against, plan to destroy, spy on", HEC: Hadiya gaaz- "wage war, raid", Sidamo gaado, Kambatta gaazu "war, campaign", Tembaro gaǯǯe "raid" (cf. Burji gaazé "shield") ●●⁴⁹
[] AADB, # 3786.
PAA *mVr- "rob (in a fight), dispossess" ●●●●
NAA ●●●●
Sem. *mry "to fight, be rebellious": Hbr. mārā "to be recalcitrant, rebellious"; Syr. mārā "to rival"; Arab. mry "to incite", III "to wrangle", miryat- "querelle, dispute" (cf. also mry "nier une dette") ●●●
Eg. (MK) mꜣr "berauben von..., to dispossess" ●●●●
Chad. *mu/ir-: W.: Ankwe mûr "to thieve, theft", Gerka mur "to rob, steal", Gera, Galambu mòorə̀-, Sayanchi mīr "to steal", Tala muur, Kir mwûr, Bubure móré "theft, thief"; C.: Tera muru "stealing"; E.: Bidiya miraŋ "tricher" ●●●●
SAA
Cush. *mVr-: N..: Beja maray "nehmen, rauben", meri/u "nehmen, erbeuten", mára "Beute, Fund"; C.: Qwara mir "rauben, plündern"; E.: HEC: Darasa, Sidamo moor- "to steal, rob" ●●●●●
[] Takács, 2008, p. 85; AADB, # 3622.

RECONSTRUCTED PROTOFORMS (WITH THE AUTHOR'S RATING):
WEAPONRY
*ma/iṭw- ~ *may/wṭ- "mace (including for throwing), club, throwing stick" PAA 4
*ḳVs- "bow" PAA 5
*dVg- "arrow and bow" NAA 4, SAA 1
*dayVw- ~ *wVdy- "arrow" NAA 2, SAA 3, PAA 3
*fayaʔ- "(sharp) edge, arrow" NAA 2, SAA 4, PAA 3
*rumḥ- (var. *runḥ-) ~ *mVrḥ- "spear, lance" NAA 4, SAA 5, PAA 5
*ḳVlaʕ- "sling" NAA 4, SAA 3, PAA 4
*gawb- "shield" PAA 5
*(wa)rik/g- "bow with arrow" NAA 3, SAA 2, PAA 2
*ʕVbVl- "arrow or spear (with a flint head?)" NAA 4, SAA 1
*gayĉ- "kind of throwing weapon" NAA 3, SAA 3, PAA 3

ARMED CONFLICTS AND WARFARE

*lVḥm- "fight, war" NAA 4, SAA 4, PAA 4
*sabay- "spoils of war, taking prisoners" PAA 5

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⁴⁹ The connection with the Southern Ethiopic forms is obvious, but with a clear Semitic correspondence (in Arabic) and a possible Eastern Cushitic correspondence (in Oromo) it is difficult to determine the direction of the likely borrowing.

*(wa)čVb- "assault, mass killing" NAA 4, SAA 4, PAA 4
*dVrʔ- "war, fight" NAA 4 (Sem., Chad.)
*čVg- "fight, killing" NAA 2
*čVg(ʷ)Vr- "fight, battle" NAA 3 (Sem., Chad.)
*ʕawl- ~ ʕalw/y- "assault, plunder, war" NAA 4, SAA 4
*bVr- ~ *bVrbVr- "war, riot, plunder" 5
*gVd- "troop of archers": (1) NAA "(armed) band, troop" 4, SAA"ambush" 5; (2) "arrow" NAA 3, SAA 4
*gdl "armed fight, killing" NAA 3, SAA 3, PAA 3
*gVr- "hostilities, war" NAA 5, SAA 4, PAA 4-5
*gihaʒ- "fight, raid" NAA 4, SAA 2, PAA 2
*mVr- "rob (in a fight), dispossess" NAA 4, SAA 5, PAA 4-5

 Conclusions:
WEAPONRY
There is no doubt (scored 5) about the terms for bow (*ḳVs-) and shield (*gawb-) at the PAA level; with a high degree of probability (scored 4), the terms are reconstructed for mace (*ma/iṭw- ~ *may/wṭ-), spear (*rumḥ- ~ *mVrḥ-), sling (*ḳVlaʕ-); at the NAA level — for an arrow or spear, probably with a flint head; the reconstruction of a few more terms for bow with arrow and some kind of throwing weapon is quite likely (score 3). There is nothing unexpected for the prehistorians and archaeologists in this (perhaps, except for an immaculate term for shield).The situation with armed conflicts and war, in particular, is more complicated.

ARMED CONFLICTS AND WARFARE

The following conclusions can be drawn from the reconstructed proto-forms:
Formally, Proto-Afrasian or even Proto-Afrasian and Proto-Afrasian terms, yielding the meaning of "war" in all and every descendant language, are not reconstructed with a 100% credibility (the roots *gVr- and *bVr- are closest to this evaluation) — they are all combined either with more or less related meanings (fight, battle, killing) or with words referring to other armed conflicts (assault, plunder, riot). The robust term "spoils of war, taking prisoners" (*sabay-) is indicative in this context. Several terms for assault, plunder, and armed robbery are reconstructed convincingly. As for war, the reconstructed terms— despite all the difficulties with interpreting the historical reality in this subject — seem to indicate that the concept of war as a large-scale armed conflict, different from its other types, either already had its lexical expression the terms *gVr- and *bVr- (note the meaning "war" in such genetically farthest languages as W.Chadic and Dahalo) at the PAA level, or came close to being expressed in words, ergo, in the perception of the late Mesolithic man in the Near East around the 11th millennium BCE.

Abbreviations of languages and language periods
Akk. — Akkadian; Amh. — Amharic; Arab. — Arabic; Aram. — Aramaic; Berb. — Berber; C. — Central; Chad. — Chadic; Cush. — Cushitic; E. — East; Wlm. — Tawllemmet; Eg. — Egyptian; Gur. — Gurage; Gz. — Geʕez; Har. — Harari; Hbr. — Hebrew; HEC — Highland East Cushitic; Jib. — Jibbali; Jud. — Judaic Aramaic; LEC —Lowland East Cushitic; MB — Middle Babylonian; Mhr. — Mehri; MK — Middle Kingdom; MSA — Modern South Arabian; N. — North; OB — Old Babylonian; OK — Old Kingdom; PAA — Proto-Afrasian; S. — South; Sab. — Sabaic; SB — Standard Babylonian; Sem. — Semitic; Soq. — Soqotri; Syr. — Syriac; Tgr. — Tigre; Tna. — Tigrinya (Tigray); Ugr. — Ugaritic; W. — West.

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