

ODAM TILI AND THE PERSIAN-HEBREW HAMESH: NATURAL CODING AS A SCIENTIFIC BASIS FOR LINGUISTIC RECONCILIATION

A Contribution to Iranian-Persian Linguistics –
For Indiana University CEUS Application

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*Personal communication with Prof. Michael
Tomasello (Duke) - Aug 7, 2026: "very much improved theory"*

Abstract: This article applies Odam Tili natural coding theory to Persian-
Hebrew divergence:

Persian hamesh (transliterated hameh/hamesh) meaning 'all, everything' vs.
Hebrew

hamesh/chamesh (Hebrew: khamisha) meaning 'five'. Mainstream etymology
treats them as

accidental homophones. Odam Tili demonstrates they are grounded in the same
embodied scene

- the Garden of Eden triad: Odam — I/M, Ilon — S/Sh, Daraxt — T/Ch — and
in natural

integration of body, natural shapes, and sound production context. By decoding
hamesh / esh /

ham / besh through somatic codes, we show 'five' and 'all' are two perspectives
on the same

bodily act: the open hand.

1. Introduction: The Problem of Competing Truths

Modern linguistics, following Saussurean arbitrariness, cannot explain why Persian speakers insist "our hamesh is correct — it means all" and Hebrew speakers insist "ours is correct — it means five." Without a natural, grounded root, language remains manipulable. As argued, modern wars are not political but scientific problems — problems of ignorance. One cannot imagine Russians and Ukrainians or Israelis and Iranians having different truths in physics, chemistry, biology. Those sciences are empirically grounded. If Odam Tili is accepted, language also gains grounded natural logical roots, and fabrication of competing national truths is prevented.

2. Theoretical Framework: Three-Stage Gesture ® Sound ® Word

Following Tomasello (2008) *Origins of Human Communication*, Stage 1 is iconic gesture — the

most profound bodily connection (personal communication, June 2, 2026).

Stage 2 is Odam Tili

somatic filter: I/M — upright human with hanging arms (M shape = two arms), S/Sh — serpentine continuous form (snake S, German Schlange), T/Ch — branching/breaking (tree). Stage 3 is usage-based conventionalization (Tomasello, 2003). Reviewed Aug 7, 2026 by Tomasello as "very much improved theory".

3. Case Study: The Hamesh Complex

3.1. The actors: Odam (Human) — I/M — M shape = standing person with two arms hanging

down (arms). English arm contains ar + m. Ilon (Snake) — S/Sh — snake hisses 's' and 'sh'.

Human fingers are serpentine — long — therefore we use snake sounds to denote fingers for

counting. Uzbek son, sanoq, sana — all contain S and refer to numbers — because earlier we counted only with fingers. Daraxt (Tree) — T/Ch — branching.

3.2. Decoding:

- Sh is also a snake sound, so finger-count can be expressed with sh.
- E — distancing, falling away, opening. In Odam Tili, e = moving away.
- Esh = fingers opening — because fingers open away. Therefore esh = open fingers = numbers.
- H — human hand. When we carry heavy load we involuntarily produce 'h' sound. Am — taking lifting, grasping.
- A — space/time origin. When a human is born, his first voice is crying 'a'. Therefore beginning of space and time is 'a'.

- Ham = h + am = hand that has taken / hand that possesses.
- Esh + ham: If esh = open fingers = numbers, and that open hand's possession equals all its fingers, i.e., when all fingers are open, it equals five. Therefore it gives meaning 'five' or 'all'. One hand has five fingers. Persian retained holistic meaning: hamesh = all (the whole hand). Hebrew retained numeric meaning: hamesh = five (the count of the whole hand). Both correct — two perspectives on one natural act.

3.3. Persian and Hebrew Forms:

Persian hameh / hamesh — 'all, altogether' — = ham (possessed hand) + esh (open fingers). The whole possessed open hand = all.

Hebrew hamesh / chamesh — 'five' — = same root — five fingers of one hand.

Both share deep bodily root.

4. Broader Implications: Language as Exact Science for Peace

If language has natural, grounded logical root like physics, fabrication of separate truths ends.

False truth "we are chosen by God" cannot legitimize violence. If language is grounded in Garden of Eden scene — Odam, Ilon, Daraxt — then truth is universal, divine-natural, not national. Wars stop at first negotiation because before universal natural truth there is no alternative but agreement. This aligns with Tomasello's cooperative model (2008).

5. Conclusion for CEUS

This model offers testable predictions: S/Sh cluster around continuity/fingers/numbers across

Persian, Hebrew, Uzbek, German (Schlange). H/A/M cluster around hand/possession/space.

Indiana CEUS and IAUNRC, with expertise from Baltics to Mongolia, is ideal to test across Inner Asian and Uralic languages, including Persian historical developments.

References: Tomasello 2003, 2008; Kuchkarov 2025-2026 Zenodo etc.

Note: Prof. Tomasello: "You can mention the exchange..." Permission granted
Aug 7, 2026