

Rudolf Dudás

*Archaic
Scythian
Picture-writing*

Szikamber Club.

- 2007 -



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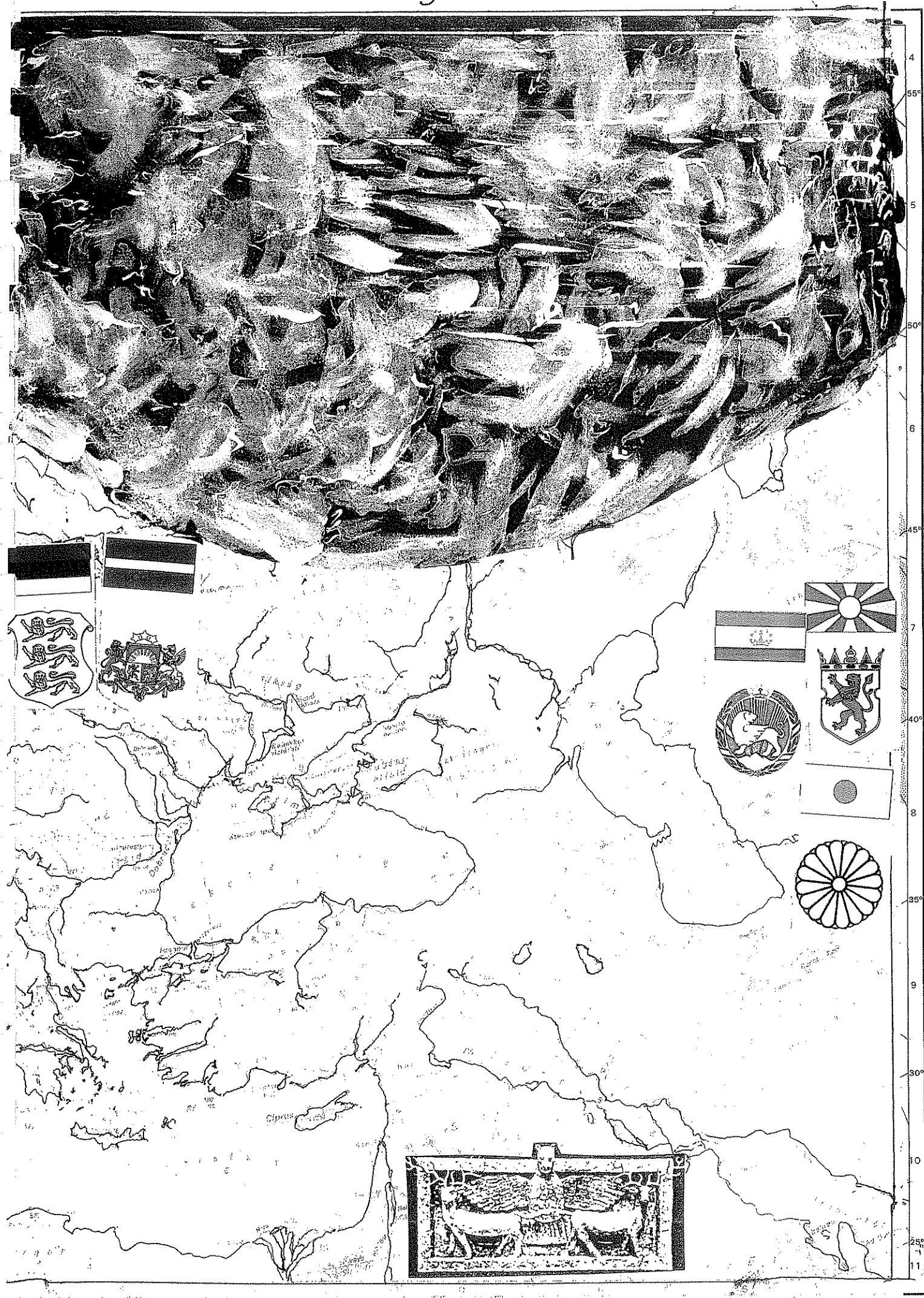
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European Royal Houses with Lions in their crests.



TABLET No.1: STOCK OF FISHING EQUIPMENT AT STONE AGE TORDOS'.

(Using the pictographic writing in use at 6000 B.C. Carpathian-basin).

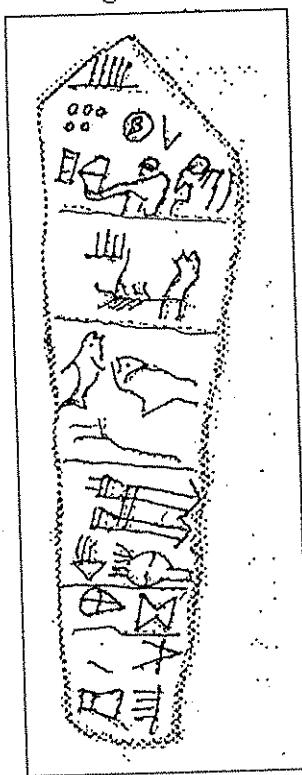
S'U „protect” 354.
IA „five” 598a.
BAR „körülbelül” 74.
ERES’ „Mother-goddess” 556.

S'U-KIN-GI 538.
„bulrush-work” 334, 538.

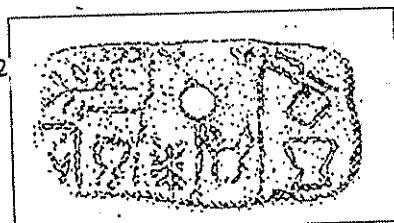
PES’ „fries, minnows” 346.
KU & HA „fish” 589.
MAHAR „fishing net” 411.

ALAM „form” 358.
UR₄ „to reap” 591.
-E-NE „multiple” 152.

GIR „spear” 10.
ZAG „sack” 332.
GADA „linen” 90.
ZAG „trap” 332 (Jestin)
S'U „hand” 354.



TABLET No. 2



- ne 1. RU-BE „donated to the Lord”
- 2. IA-AS’ „five boxes of fat”
- 3. U-S'E „ten (GUR?) of barley”.
- 4. U-ANS'U „ten horses”
- 5. URU-UNU „the city of UNU”.

The translations of Prof. János Harmatta and Prof. Adam Falkenstein have had identical results by utilizing the first, „archaïque” columns of Prof. René Labat's MANUEL D' ÉPIGRAPHIE AKKADIENNE..

In practice, these votive tablets seem to have been hung upon spikes driven into walls of public buildings.

The archaeologically listed collection of Zsófia Torma is numbering more than eleven thousand marked pieces of clay objects; most of them are now in the safekeeping of the Museum of Archaeology at Cluj Napoca (Kolozsvár).

The Blau Tablets which are using the same type of picture-writing system as the Tordos' ones here presented, are now in the Ashmolean collection of London. Furthermore, the same (Paleolithic) type of writing system was used by many of the Stone-Age localities on the outside fringes of the Carpathian mountains as well.

The age-difference between the picture writing system of Scythian Central Europe and the introduction of a workable cuneiform writing at Babylon was about 2000 years. There is only a meager evidence showing that the two systems have ever been used simultaneously at any of these two regions.

E-BA-RA „invited me into his house” (280)

NAN-NAR TUR-SAG „When I was a
child god NANNAR” (478)

ZA-“KULLA”^N „The servant of
the god of Brick” (586; 567, 461)

GE „prince” (536);

E-BA „in
donation of
princess
house” (5)

A-NIG-BA : offspring
of donation (597)

BA’U „little image of BA’U (394)

GI’S „branch” (296)

US „successor, follower 5865”

LAGAR „serviteur (d’un temple), acolyte” (458)

ZA „man” (30)

TAR „decide” (12)

Dudás 2007.03.11.

GAL-SAG „high prince” (394)

ZA-URI^N „Az URI országfőszekember” (339) (At about 3500 B.C.)

UD KALAM-MA „at a time when in the homelands,

UD DAR-HU-(E), when the spack-
-led bird”

(UD)-DAR-HU-(R) IGIBI
looked to be speckled” (44)

IGI-BAR(-RA), seemed

NANNAR-LA-SA „relax
god’s confidant” (3:

NANNAR-LA-A „relaxed Moon god’s

SA-SZI „holly grove” (384)

Introducing „hungarian lingua primogenitum”.

Many thousands of years ago, hungarian man was modest and tolerant towards his neighbours as land was aplenty for everyone. His language, - according to Bowring - reaches back to times, when the presently spoken languages of Europe did not exist. „It is a language that developed in an extraordinary way by itself; at the beginning there was the verb and the verb was with God and the verb became God”.

The first picture-writing signs, - found in Central Europe by the archeologists Sophia Torma and Marija Gimbutas, and analysed just lately by Csaba Varga, researcher of ancient languages - were dated to about 20,000 B.C.

The picturewriting system of Central-europe was introduced to the URUK-culture of Southern-mesopotamia at about the turn of 5,000 B.C. by gravettian- scythian immigrants.

In the arms of their third king, Gilgames (2,700 B.C.) a lion is seen smiling, whom the king claims to be his „dear brother the Sungod” (SEŠ-KU-LI-MU ^DUTU ÁM „my dear brother the Sun-god”). -- The Scythians were considering themselves as „Servants of the Magic Sun” (S(A)G-U₄-E-TU₇-A : „Scytha”. Same as Japanese of today do. — The invincible Sun, champion of Light and Justice was in constant struggle with Darkness and Wickedness. In this capacity, he was TURUL „Sol Invictus”. His mother was the „Queen of the Universe”, symbolically a „Wonder-Stag” who was escorting the scythian hunters on their hunting forays day and night and illuminating the sky by the light, emanating from the tip of her antlers. — The scythian „Tree of life with the Lion emblem” is still worn by many hungarians of patriotic conviction.

Scythian religious philosophy had influenced greatly the one of Mesopotamia, while the agriculturist immigrants returning to Central Europe, with the knowledge of grain-growing and possession of their mesopotamian dialect, were not successful in recreating the high values of Mesopotamia.

During the last century it has become a widespread misconception amongst novice linguists that hungarian is direct descendant of mesopotamian. This thesis is contradicted by the fact that the construction of hungarian is much more archaic than mesopotamian. ---In order to gain more insight in this matter, I encourage the reader to contact me on : my E-mail cim : capt@mail.opticon.hu or
www.dudasrudolf.fw.hu



Pictographic presentation selected from the most archaic Hungarian words still spoken by the farming population.

Rudolf Dudás

Each one of these pictograms are listed in the Archaic First (I.) column of RENNÉ LABAT'S MANUEL D'ÉPIGRAPHIE AKKADIENNE. „*Forme la plus ancienne du signe (sumerien pictographique)*—1) époque d'URUK., 2) époque de Djemdet-Nasr, 3) époque d'UR archaïque”. The same type of pictogramms are seen on the Tordos, Tatárlaka, and Blau-tablets (Jemdet Nasr, and on the Erősd, Transsylvania, Vinca-, Körös- and Karanovo collections.

Besides its merit for being the first „lingua primogenitum”, its mono-syllabic and pictographic quality enables it to express more punctual semantic values than what we can expect from a generally logogram-ridden cuneiform system.

The first picture-writing signs, found in Central Europe by the archaeologists Sophia Torma and Marija Gimbutas, and analysed lately by Csaba Varga, researcher of ancient languages, were dated to about 20,000 B.C.

This writing system of Central Europe had been introduced to the URUK-culture of Southern-Mesopotamia at about 5,000 B.C. by gravettian-scythian immigrants. In the armas of their third king, GILGAMES (2,700 B.C.) a lion is seen smiling, whom that king claims to be his „dear brother the Sungod” (S'ES'-KULI-MU ^DUTU ÁM „my dear brother the Sun-god”.

The european gravettians have chosen the Sun to be their own God as a gratitude for terminating the Ice-Age's cold and the darkness. From that time on, the Gravettian people of Europe were considering themselves: „Servants of the Magic Sun” S(A)G-U₄-E-TU₇-A : „SCYTHA”. Same as Japaneese still do.

The „Invincible Sun”, champion of Light and Justice, was named TURUL „Brilliant Son”(of the Mother Goddess). The Mother-goddess was „Queen of the Universe”, symbolically „Wonder-Stag”, who was escorting the scythian hunters on their forays by day and night and illuminating the sky by the light, emanating from the tip of her antlers. – The scythian „Tree of life with the Lion emblem is still worn by many hungarians of patriotic conviction.



Scythian religious philosophy have had great influence on the one of Mesopotamia, while the agricultural immigrants returning to Central Europe, with the knowledge of grain growing and possession of their mesopotamian dialect, were not successful in recreating the high values of Mesopotamia.

During the last century it has become a widespread misconception amongst novice linguists that hungarian is direct descendant of mesopotamian. This thesis is contradicted first of all by the fact that the construction of the hungarian language is more archaic than the mesopotamian one. To begin with, for proper judgement, the knowledge of the gravettian-scythian-proto-urukian- ancient hungarian language will definitely help.

The first written version of the language in URUK, was a mix of Scythian-UNU^{KI} that had gradually developed into a KA-DINGIR-RA^{KI} (Babylonian) peculiarity. Newest archaeological evidences show that the population of kingdom UR-III. was mostly scythian-speaking, and the first agrarian immigrants have come from this region at the turn of the fourth Millenium B.C., whwn the river-Diyala was still called TURUL.

The etymology of a hungarian word can be understood only by segmenting it into its basic elements. For examole the word:

„CSÓNAK”(boat) is actually not a word, but a sentence that explains („megmagyarázza”) a boat’s purpose of use. To do this delecate task there are all-in-all about 600 syllables of pictographic nature available in the hungarian language. Some of them are detailed in the frescos of the Pyrenean caves. For further information on this topic see: „LIVING LANGUAGE OF THE STONE AGE” („A kőkor élő nyelve”, Varga Csaba, Edition FRÍG, 2003.

S’U-U₅-NA-A-K(E)₄ (csónak, boat) „Craft of water-commuting man”. What an archaic way of transfering a thought! – Yet, we must admit, it is perfect in every aspect of the scythian grammatic. (See Herodotos „Language of the Scythians”).

	→	= S'U-U ₅ -NA-A-K(E)
354 - 78 X. NA-A-K(E) SCYTHIAN (UNUG-URI)	BABYLONIAN	

S’U „handmade craft” (L.354)

U₅ „to commute” (L.78) (J. Halloran: Proto Sumerian „Language Invention Process” Page 2. NA man(L.70)

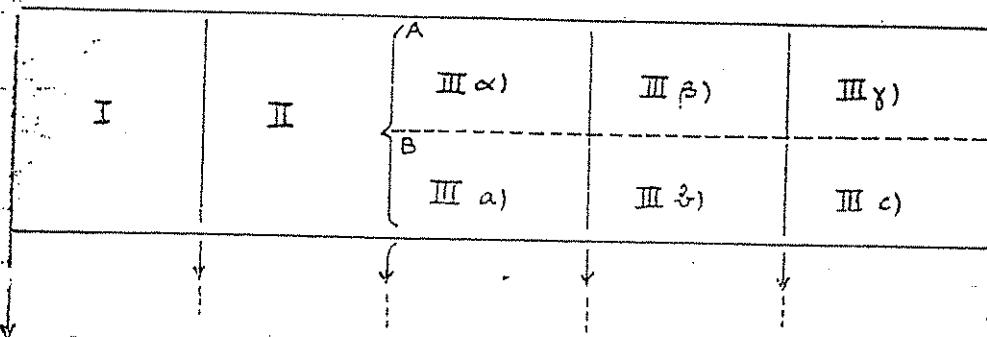
Samples of pictographic presentation selected from the most archaic hungarian words still spoken by the agrarian population.
First column of prof. René Labat's Manual.

88		89	
		(A) B	USAN <u>iláti</u> soir, <u>simétan</u> ib. + ^v ; MUNSÙB dans EN-NUN-MUNSÙB <u>massantu bará-</u> ^{USA} <u>-ritu</u> veille du soir ^v .
		(A) B	DUR <u>rinsu</u> , <u>turru</u> lien ^v ; section (d'un texte); <u>UZU</u> DUR abnunata ombilic, cordon ombi- ^{USA} -local + ^v .
		(A) B	GUN <u>tiltu</u> charge, fardeau ^{USA} , <u>dibut</u> ^{USA} , layer ^v , imposition ^v ; <u>tiltu</u> mesure pondérale, talent (sim- -ple = 30 kg 300, double = 60 kg 600); GUN-GI (= GÚ-GÍ ?) partie de norte ^v . (GUN (<u>tiltu</u>) est parfois abrégé en GÚ)
		(A) B	LÁL <u>dišnu</u> miel ^{USA} ; <u>dašnu</u> , <u>cábu</u> doux; gi LÁL-DAR-RA <u>nurmú</u> grenade ^v ; dKASTA une divinité, vizir de Sin ^v .
		(A) B	KU ₇ , (ku ₇ -ku ₇) = KUKKU <u>tábu</u> , <u>dašnu</u> doux ^v ; <u>malou</u> boisson douce, mélasse ^v ; KU ₇ -KU ₇ <u>matqüli</u> pédiculose ^v ; šem KU ₇ -KU ₇ <u>kukru</u> térébenthine de sapin ^v ; KU ₈ , KURUS <u>marñ</u> gras ^v ;
		(A) B	GUR <u>Kurru</u> mesure de capacité ^{V+U+CW+F} (époque ancienne = 300 qa (252 t.8), époque néobabylonienne = 180 qa (151 t.56). et, par suite, mesure agraire (époque cas- -site = 7 ha 94; époque néobab. = 1 ha 33) ⁴ ; GUR <u>táru</u> , saháru se tourner ^{V+U+F} ; GUR (-GUR) <u>kanáru</u> frotter, purifier ^{V+F} ; gi GUR <u>pánu</u> corbeille ^v ; é GUR-GUR <u>gurqurru</u> artisan travaillant le métal, le bois, l'argile ^{+v} .
		(A) B	URU <u>álu</u> ville ^v ; cercle, surface circulaire ^v Déterminatif précédant les noms de ville. URU-BAR-RA <u>karuu</u> bourg ^v ; ERI ₄ -DU ₁₀ (-GA) la ville d' <u>eridu</u> ^{USA} ; é ERI ₄ -AN-NA šam <u>maštokal</u> tragacanthé ^v ; é ERI ₄ -TIL-LA šam <u>harubu</u> caroubier ^v ; ERI ₄ -HULX <u>mulen</u> un discau;
		(A) B	Kád ^v šád ^v KÁD KÁD kasárau nouer, attacher ^v

(KÁD
KÁD
(KÁD)

— Evolution des signes —

(Schéma des pages suivantes)



I. Forme la plus ancienne du signe (sumérien pictographique)

- 1) époque d'Uruk
- 2) époque de Djemdet-Nasr
- 3) époque d'Ur archaïque.

II. Evolution du signe en sumérien classique.

III. Evolution du signe en akkadien (assyro-babylonien):

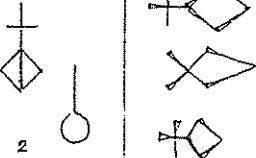
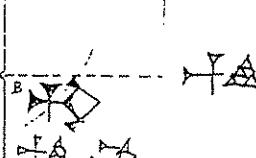
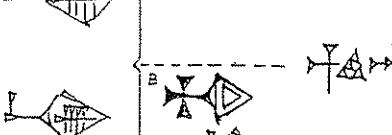
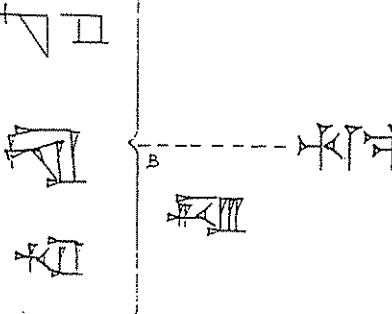
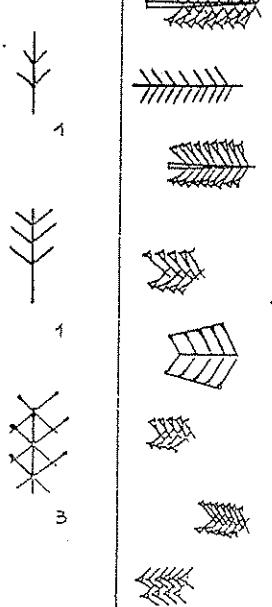
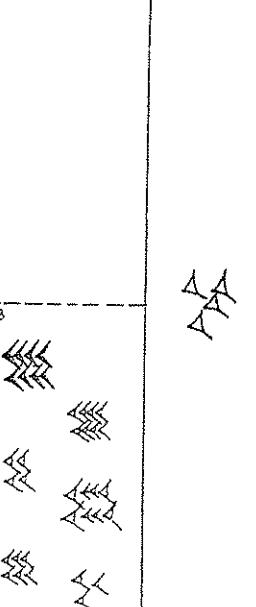
- III α-γ : évolution du signe en assyrien (A) :
- α) ancien-assyrien, β) moyen-assyrien, γ) néo-assyrien
- III a-c : évolution du signe en babylonien (B) :
- a) ancien-babylonien, b) moyen-babylonien, c) néo-babylonien

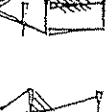
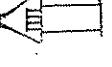
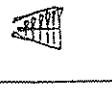
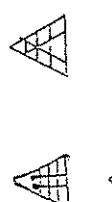
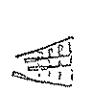
(en plein : inscriptions sur pierre (T); en blanc : sur argile (T))

Noter que :

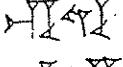
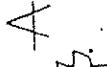
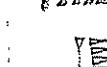
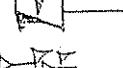
- quelques signes anciens se présentent sous deux formes (simple et "gommifiée" (cf. p. 12) qui, dans la plupart des cas, se sont conservées dans l'écriture postérieure (surtout en assyrien):
n°s 10, 52, 71, 168, 207, 209, 215, 225, 228, 595.
- certains signes archaïques ont donné naissance à deux ou plusieurs signes modernes, parfaitement distincts:
n°s 50/211, 88/574, 347/595, 381/393, 396/465, 411/545, 444/425/208/130.
- inversement, un signe récent peut résulter de la fusion de plusieurs signes anciens : 49*, 50, 55, 58, 69, 74, 74*, 88, 104, 105, 152, 164, 190h, 280, 295, 314, 319, 347-348, 393, 396, 398, 411, 418, 444, 455, 459, 480, 484, 536, 537, 555, 556, 574, 586.

A	— 174 —	A	— 175 —	
			Signe d'répétition ou de séparation.	
			379	
			UD, u ₄ <u>umu jour</u> ⁺ , <u>temps</u> ⁺ , <u>tempête</u> ⁺ ; <u>umšu orage</u> ⁺ ; <u>enūma lorsque</u> ⁺⁺ ; U ₄ -GAL <u>mehū temps</u> ⁺⁺ ; U ₄ -HULGAL <u>umu lundi</u> ⁺ , <u>ugallu jour néaste</u> ⁺⁺ ; U ₄ -NA(-AM) <u>im</u> <u>ubulu</u> ⁺ , <u>ubulu jour sans lune</u> ⁺⁺ (<u>30 jour du mois</u>) ⁺⁺ ; U ₄ -SAG-AM <u>im</u> <u>incé</u> ⁺ <u>après-midi</u> ⁺ ; U ₄ -ZAL-A/LI <u>namāru sorti</u> ⁺ , <u>cube</u> ⁺ ; <u>namāru veille de</u> ⁺ <u>cube</u> ⁺ , U ₄ -GAM-MA <u>ciādat umi</u> <u>délin du jour</u> ⁺ ; U ₄ -ŠU-UV <u>imīšan</u> <u>chaque jour</u> ⁺ ; U ₄ -ME-DA <u>matin</u> ⁺ , <u>ma quand, jamais</u> ² ;	
			UD-DA <u>wuru</u> <u>couleur</u> (<u>du matin et du soir</u>), <u>clarté</u> ⁺ , <u>sētu</u> <u>sécheresse</u> , <u>aridité</u> ⁺⁺ ; UD-DAT-BA <u>fumé</u> , <u>sēti</u> <u>sièvre de sécheresse</u> , <u>ou desséchante</u> ^{??} S ⁺⁺ ; U ₄ -DUG-GA <u>adannu</u> <u>terre</u> <u>réhé</u> ⁺⁺ ; U ₄ -SAR <u>astaru</u> , <u>annaru</u> <u>croissance de lune</u> ⁺⁺ ; bijou (<u>en forme de</u> <u>croissant</u>) ⁺⁺ ; mûr U ₄ -KA-DUG-A <u>kakkā</u> <u>umu na'ir</u> <u>constellation</u> (<u>ignus + Iscorti</u>) ⁺ ; U ₄ -TEX-NA (<u>cf.</u> <u>EN-TEX-NA</u>);	
			“UD <u>il</u> <u>sarbū</u> <u>sturax</u> ⁺⁺ ; U ₄ , U ₄ <u>abbi lion</u> ⁺ ; U ₄ -GAL <u>ugallu</u> <u>grand lion</u> ⁺ , <u>BABBAR</u> <u>rusu</u> <u>être</u> <u>blanc</u> ⁺ ; <u>rusu</u> <u>blanchâtre</u> ⁺⁺ ; <u>SABBAR</u> -IGI <u>rusu</u> <u>blanc</u> <u>de l'œil</u> ⁺⁺ ; E ₃ <u>elâlu</u> <u>être</u> <u>desséché</u> ⁺ ; <u>rusu</u> <u>faire sécher</u> ⁺ ; ZALAG <u>elâlu</u> (<u>syn. et dér.</u>); <u>être</u> <u>clair</u> , <u>pur</u> , <u>syn. et dér.</u> ; UTU, <u>UTU</u> <u>šamsi</u> <u>soleil</u> ⁺ ; le dieu <u>Šamaš</u> ⁺ ; emême ⁺ ; <u>UTU</u> <u>šammi</u> <u>šamsi</u> <u>juréchre</u> ⁺ ; UTU-È <u>sit</u> <u>šamsi</u> <u>lever</u> <u>du soleil</u> ⁺⁺ ; <u>d</u> UTU-ŠU(A) <u>eret</u> <u>šamsi</u> <u>coucher</u> <u>du soleil</u> ⁺⁺ ; PAR, <u>ZAPAR</u> <u>amnakku</u> (!) <u>sable siliceux</u> ⁺ ; <u>ZAPAR</u> - <u>š</u> <u>narru</u> <u>albâtre</u> ⁺⁺ ; <u>ZAPAR</u> - <u>š</u> - <u>š</u> <u>calcédoine</u> (?) ⁺ <u>sc.</u> <u>ZAPAR-SAL-KAB</u> <u>algameru</u> <u>améthyste</u> (?) ⁺ ;	
	193		193	
			i ₁ <u>lim</u> li <u>li</u> lum <u>lum</u> lem ₅ <u>lem</u> in <u>in</u> inu <u>inu</u> ina <u>ina</u> ini <u>ini</u> limi <u>limi</u> gi ₈ <u>gi</u> si ₇ <u>si</u> zi ₅ <u>zi</u>	i ₁ <u>énu</u> <u>œil</u> ⁺ ; <u>nânu</u> , <u>bânu</u> <u>face</u> ⁺⁺ ; <u>nânu</u> <u>antérieur</u> ⁺ ; <u>machâru</u> <u>revoir</u> , <u>approcher</u> , <u>accepter</u> ⁺⁺ ; <u>machâru</u> <u>ancien</u> , <u>précédent</u> , <u>premier</u> ⁺⁺ ; i ₁ -BAR/DUG-(E)/LAL/LAL/GID/etc.) <u>amâru</u> , <u>barû</u> , <u>polâsu</u> <u>voir</u> , <u>regarder</u> ⁺⁺ ; i ₁ -NU-TUG/GAL <u>la</u> <u>natâbu</u> <u>aveugle</u> ⁺⁺ ; i ₁ -HU ₃ <u>kalmâbu</u> <u>regarder</u> (<u>méchamment</u>) ⁺ ; i ₁ -BAR/TAB <u>nânlâbu</u> <u>regard</u> (<u>sillon sur le foie</u>) ⁺ ; (gome) i ₁ -LAL <u>nûsîrtu</u> <u>prostituée</u> ⁺⁺ ; i ₁ -i ₁ <u>michâru</u> <u>engagement</u> , <u>rencontre</u> (<u>militaire</u>) ⁺ ; i ₁ -i ₁ (ou BAD ₃ BAD ₄ ?) <u>alikku</u> , <u>takâbu</u> <u>défaite</u> ⁺⁺ ; <u>tanâu</u> <u>forces militaires</u> ⁺⁺ ; <u>diktu</u> <u>massacre</u> ⁺ ; i ₁ -GAL <u>igâllyu</u> , <u>mûdû</u> <u>sage</u> ⁺⁺ ; i ₁ -DUG-(A) <u>ta-</u> <u>marra</u> <u>observation</u> , <u>examen</u> ⁺ , <u>apparition</u> (<u>d'un</u> <u>astre</u>) ⁺⁺ ; i ₁ -S ₄ <u>igisû</u> <u>don</u> ⁺ , <u>impôt</u> <u>woa</u> ⁺ ; i ₁ -i ₁ -NIS <u>imhur-énnâ</u> , <u>i₁gi-LIM</u> <u>imhur-lumi</u> <u>plantes</u> <u>(médicinales)</u> ⁺⁺ ; i ₁ -i ₁ -GAL <u>ser</u> à exprimer les fractions (ex. i ₁ -i ₁ -GAL <u>šâlusu</u> <u>un tiers</u> ; etc.) ⁺⁺ ; (i ₁ -i ₁ -E =) U ₄ <u>amâru</u> (<u>et syn.</u>) <u>voir</u> ⁺ ; (i ₁ -i ₁ -KAK =) ŠUKUR <u>šukurru</u> <u>dance</u> ⁺ ; (i ₁ -i ₁ -QUB =) PALIL <u>âlik-pâni</u> <u>prédecesseur</u> , <u>qui précéda</u> ⁺ ; à <u>le dieu</u> <u>Palil</u> ⁺ .
			448	
			pâ <u>pâ</u>	
			PAD <u>tomâu</u> <u>rêver</u> , (<u>conjurer</u> + <u>rus</u> <u>écailler</u> , <u>psk</u> (<u>amâru</u> (<u>et syn.</u>) <u>voir</u> ⁺ ; <u>zakâru</u> (<u>et syn.</u>) <u>appeler</u> , <u>nommer</u> ⁺ ; <u>z</u> <u>z</u> <u>zikru</u> <u>énonciation</u> , <u>nom</u>).	
			449	
			450	

— 72 —	— 73 —		
(Suite de la page précédent) suite	()		
42	<p>Kotida³; NU-UM-MA-MU <u>ilbu</u> chacal^{vw}; <u>KA-MUŠEN</u> <u>zébu</u> vautour^{v\$}; NU-UM-ME DÙN-U <u>Subtu</u> <u>elttu</u>¹⁾ "siège supérieur" (partie du foie)^v; NU-ÈS <u>ni-</u><u>Sakku</u> haut dignitaire⁴; LA dans le LA-BANDA <u>kalulu</u> chef^{ac}, <u>hazamu</u> jou- vernier^{ac}; LA-GIS-SAR <u>tarurungu</u> arboriculteur. 75</p>		
	<p>A B</p> 	máš Kun ₆	<p>máš <u>weleu</u> chevreau, <u>quachu</u> agneau^{vws} ; <u>sibtu</u> croît, intérêt^v, excroissance (sur le foie)^v ; partie du râcheux^v; MÁŠ(-MA/ANŠE) <u>bâlu</u> (petit) bœuf^{vw}; MÁŠ(-DA-RI-A) <u>ilbu</u> croît, appont^v ; MÁŠ-TUR <u>balu</u> jeune chevreau^v; MAŠ-ZU <u>gizzu</u> jeune bœuf^v; MAŠ-NITA/MU-DIN <u>dakšu</u> bœuf, bouquenue^{sc} ; MÁŠ(-GE) <u>zutu</u> rêve^{v\$}; MÁŠ-ŠU-SU-BU <u>brâtu</u> devin^v. 76</p>
	<p>A B</p> 	kun ku ₄₄ qun	<p>KUN <u>zibbatu</u> queue^{vw}; mal KUN-MEŠ <u>zibbati</u> constella- tion; les Poissons^{v\$}; KUN <u>nappa</u> épaulé^{v\$} ; KUN(-A) <u>šat-ga</u> <u>šarabtu</u> partie du corps, <u>kukubatu</u> estomac au porc^v; KUN-DAR <u>šakkatu</u> un lézard^v ; KUN-DAR-GURUN-NA <u>anduballatu</u> agame^{v\$} ; KUN-LAGAB-MUŠEV <u>nasitaru</u> un oiseau^{v\$} ; KUN-SAG-GÁ <u>mužru</u> (une partie du) Sanctuaire. 77</p>
	<p>A B</p> 	-lu pag ⁹ pak bak bak	<p>MUŠEN <u>isséru</u> oiseau^v, Déterminatif suivant les noms d'oiseaux. MUŠEN-TI-IRI²-GA-MUŠEN <u>diadique</u> roitelet^{sc} ; LE MUŠEN-DU <u>zalandu</u> oiseleur^{vw} ; PAG <u>eséru</u> clore, mettre en cage; <u>méciru</u> lier^v ; HU-LUH-HA <u>galadu</u> trembler, gitter frisson^v. 78</p>
	<p>A B</p> 	? Šam ₄	<p>U₅ <u>rakabu</u> chevaucher, monter en char, en bateau, etc.^{vw}; <u>zakkubu</u> en rut^{v\$}; <u>rukubu</u> ve- hicule^v; <u>rikbu</u> marche, fécondation^v; <u>rikibtu</u> décharge séminale^{v\$}; U₅ ŽO IB-HU <u>rikibtu</u> ŽA, IB-HU ? (lecture incertaine) concharide (? ou une plante ?)^{v\$}; U₅ GIŠ-MUŠEN <u>kululu</u> libellule; U₅ SIG-MUŠEN <u>raoracagu</u> cigogne^{sc} ; U₅ SAG- MUŠEN <u>uréamu</u> ramier^v ; giš U₅ KUN <u>biqqu</u> marche (d'un escalier)^{sc} ; giš U₅ MA <u>biem</u> éléphant^v; gourmain^v ; U₅ (<u>šaqū</u> être haut; <u>banū</u> crén proéminent)^{sc}. 78</p>
	<p>A B</p> 	? Še	<p>SE <u>šem</u> grain. <u>šem</u> se faire^v ; mesure de poids (1.-30° ou sacs)^{v\$} ; SE-PAD <u>še-u</u> grain^v ; SE-BA <u>iru</u> entretien d'u- ne personne^v ; SE-SA-CA <u>calu</u> grain grillé^v SE déterminatif précédant les noms de graines: SE-BAR <u>utulu</u> orge^v ; SE-GIŠ-<u>šamassamu</u> sésame^{v\$}, SE-MUŠ, <u>šegusu</u> orge smière^{vw} ; SE-ESTUB <u>arsunu</u> une céréale^v ; SE-GIG <u>kibtu</u> roment^{v\$} ; SE-NA-A <u>šunū</u> vîtes^{v\$}; (šem) SE-LI Kirkičamu mignon^{v\$} ; (šem) (še-dù-va) = HENBUR <u>abahšinnu</u>, nîlu zâru pousser, (jeune) tige^{v\$}; <u>halbnu</u> tige^v ; SE-DU-Å <u>šâzu</u> réglisse^v ; SE-IN-NU-HA <u>iminnu</u> sorte d'orge (?)^v ; SE-IRI gubre sorte d'épeautre (?)^v ; SE-DUN <u>šindu</u> vernis^v ; SE-NUMUN (-BAL) <u>zérû</u> sénience^{vw}, emblâture, terre arable^{vw} ; SE-GUR-KUD <u>csedu</u> moisson- ner^v; ili SE(GUR₁₀) KUD <u>Addaru</u> 12^e mois (février-mars) ; SE (-GA) <u>magaru</u> être favorable^{vw}; <u>mitgaru</u>, <u>maguru</u> favorable^{vws}; <u>šemû</u> écoute, exau- cer^v ; <u>šemû</u> réussissant, favorable^{vws}; SE-SE- -GA <u>mitgurtu</u> réussance; SE-BI-DA <u>fatu</u> péché^v ; (lu-še=) NITAH <u>marû</u> gras^v. 79</p>

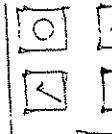
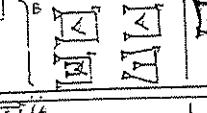
		- 48 -		- 49 -	
	        	Savoir	<p>an il</p> <p>él ili li le st sa ṣubul ul ṭel</p> <p>ka</p> <p>qá ri zib iš ga</p> <p>zu sú</p> <p>su kuš kus</p> <p>sum šu</p>	<p>DINGIR ilu dieu^w; déterminatif précédant les noms de divinités. AN ḫamū cil^w; le ciel <u>Anu</u>^{+w}; AN-UR išid ṣa -mē la base du ciel^w; AN-ŪB-BA libre ciel^w; AN-(NA-/TA) elū (être) tenu (syn. ṣaqū, etc. et dīr, elī, ṣlēnū, etc.)^w; AN-iži mušṭalū (moment de l'île) sieste^w; ḷarītu ardeur du soleil, insolation^w; AN-USAN/USAN ḫimētar soir^w; AN-KU₁₀, AN-TA-LÙ ḷantūlū éclipse^w; Ḳuluhū trouille, bouleversement^w; AN-ŪB-DA kibrāti régions (célestes)^w; AN-ZIB ḥellū courtisane^w; AN-TA-ṢUB-BA miḡtū, anṭaṣṣubū chute, épipensie^w; AN-BAR nac̠illū fer^w; zā AN-iži miḡrū salpêtre^w; (an-na-) NAGGA ḷanāku plomb^w; zā AN-ṢE-TIR ḥenānu grenade^w; AN-ZA-GĀR dimū pilier^w, aug < ḷarbabū vase; AN-ŪL, AN-SAG ṣulūlū, ḵandūlū protection, abri^w; AN-(SE) ḷunūlū maturité, ḷubultū épig. (en-ē; ām, sn =) TILLĀ kanū extérieur (mur, etc.)^w; ḷebetū corriveau^w; AN-TI-SAL ḥillītū termite^w; ḫA₈ ḷababū tête de la nlcine lune^w.</p> <p>nanna (cf. n. 331)</p>	
Sumerien	  	Assyrien	  	<p>A</p> <p>B</p>	<p>ZU išū savoir^w; lamādu apprendre; leū pour-voir^w; litū force, victoire^w; mēmešu sagesse; mudi savant^w; giš-ZU liū tablette, registre^w; ZU fréquent en composition: A-ZU, i-ZU, uH-ZU, etc. ZU suffixe possessif sumérien -ka ten^w; (zu-ab-) ABZU eṭeū abîme, océan^{+w}.</p>
Werk					
Djemdet Nasr	  	 	  	<p>A</p> <p>B</p>	<p>KUŠ zuuru, nageu corps^w, mašku peau^{+w}; diwirati lamière (sens fréquent en composition: KUŠ-PA aṭāti, aṇnāti rânes^w; etc.); déterminatif précédant les noms des objets en cuir; KUŠ-TAB-BA ḷakālū panse, gaime^w; lūKUŠ-SAR kuṭāru scribe^w; KUŠ-HAR-ḎU-ṢAB išrūbū-lépē^w; KUŠ-ZI/Ē ūlummatu splendeur^w; SU sous-multric (1/86) de la mine, du sile et de la coudée; SU seru viande, chair; SU-KU (KUŠ-KU?) hušabhu famine^w; SU arābu (et syn.) augmenter^w; Kintu famille^w; râbū donner comme remplaçant^w; SU-BŪR-RA ruṣantu moralis; SU-DIN(-MÜSEN) suđinnu chouette-souris^w; KUŠ-SU-SIḡ/BIL ūlubartu Mésopotamie^w; (Su-kur-ru-ki-) la ville de ūwepak^w</p> <p>6</p>

	— 152 —				
				namma	I
					NANNA, NANNAR ^{il nannar} dieu de la nouvelle lune ^{w+} , il <u>sin</u> le dieu-lune ^{w+} .
					Cf. n° 152.
				zag zak zaq	H 上 上
				tuia ^{w+}	
					ZAG <u>icu</u> , <u>shu</u> côté ^{w+} ; <u>misu</u> frontière ^{w+} ; <u>tulu</u> <u>bora</u> ^{w+} , territoire ^{w+} ; <u>emuka</u> force ⁺ ; <u>nitu</u> face, face ^{w+} ; <u>imitu</u> ^{w+s} <u>croite</u> ⁺ ; (uzu) ZAG- <u>tu</u> <u>imitu</u> épaulement ^{w+} , imposition ⁺ ; ZAG- <u>GA</u> <u>konzu</u> gencive ⁺ ; ZAG-ZAG-GAN, (é) ZAG-GAR-RA, (zag-dingir =) .. UZUG <u>asertu</u> sanctuaire ^{w+} ; ZAG-(GU)-UÉ-(SA) <u>nemedu</u> appui, accoudoir ⁺ ; ZAG-DUG <u>sianu</u> pierre à angle ^{w+s} ; ZAG-MU, ZAG-MUG <u>zagmukku</u> , <u>kës</u> <u>batti</u> début de l'année, nouvel an ^{w+w} ; ZAG-MÍN <u>raniu</u> lourde, lourdes; giš ZAG-MÍN <u>sammu</u> farce ^{w+} ; ZAG-TIL-LA <u>gimru</u> (et syn.) totalité ⁺ ; ZAG-HI-WI <u>sinli</u> herbe (<u>? cresson ?</u>) ^{w+s} .
					331
				id it ^w ed et ^w "	H H H H "
					A <u>icu</u> , <u>shu</u> bras, côté ^{w+w} ; <u>karu</u> aile ⁺ ; <u>itti</u> à côté de, avec ⁺ ;
					A-ZI-DA <u>imnu</u> croit ⁺ ; A-GÙ-BU/BA <u>sumelu</u> gauche ⁺ ;
					A, A-DIR, A-KAL, A-GIR <u>emuka</u> force ^{w+s} ;
					A-GÁL <u>te'u</u> fort (syn. et dér.) ^o ; A-TUG <u>nemelu</u> gain ⁺ ;
					A-DAH <u>kesu</u> aise ⁺ ; <u>tesetu</u> aide, secours ^w ;
					A-PAB-HAL, A-UR, A-ŠU-GIR <u>mesreti</u> (et syn.) membres;
					A-GÚ-ZI-GA <u>šeru</u> <u>šeretu</u> matin ^{w+s} ;
					A-DAM <u>nammesa</u> bâties, groupes ⁺ ;
					A-KI-IT/TI <u>ekitu</u> (jour et temple du) nouvel an ^{w+w} ;
					A-ZAG <u>asatku</u> démon, fièvre ^{w+s} ;
					A-MUŠEN <u>mašru</u> , <u>arū</u> aigle ^{w+s} ; mul A-MUŠEN <u>kakkab</u> <u>arū</u> Aquila (constellation) ^w ;
					(giš) (á-sub ^w) = A-ŠTAP <u>cštartu</u> verrou ^w .
					332
				zi ze	H H
					zi <u>nësu</u> rivet; <u>manisti</u> vie ^{w+w} , gorge ^{w+w} ;
					telù s'approcher ⁺ ; zi-(šA)-GÁL <u>šiknât</u> malisti ⁺ Z. = : étres vivants ^w ; Zi-KU ₅ -RU-DA <u>zikurudû</u> , <u>nikis na</u> ^w ;
					-ništi égorgement, coup mortel (d'un démon) ^{w+s} ;
					ZI-IN-GI <u>kisallu</u> sole, cheville (?) ^{w+s} ; Z-SENGE
					ZI-IR <u>šešu</u> souffrir ⁺ ; <u>šeštu</u> douleur ^w ; Z-SÖR,
					giš z, cf. GI-ŠI, giš ZI-GAN <u>sikkamu</u> gouvernail ^w ;
					ZI(G)-GA <u>telu</u> se lever ^{w+s} ; <u>assailir</u> ^{w+s} ; <u>telu</u> ,
					<u>telubtu</u> assaut, soulèvement ⁺ ; <u>naschû</u> arracher, extraire ^{w+s} , soustraire ^w , <u>nishu</u> enlève ⁺ ;
					<u>sinu</u> perte, dommage ^w , sortie ^w ;
					ZI(D)-IMNU droit ^w ; <u>kenu</u> fidèle, sûr, normal ^w BA
				gi ge	H H
					gi <u>ganu</u> roseau ^w ; déterminatif précédant les
					nom de roseaux et d'objets faits de roseaux.
					giš GI <u>arū</u> roselière, cannaie ^w ; GI-DUG <u>ganu</u> ^w tâlu <u>corus calamus</u> ^w ; GI-ZI-LUM-MA <u>epitâtu</u> ^w orie ^w , (giš) GI-GÍD <u>mâlîtu</u> flûte ⁺ ; bambou ^{w+w} ;
					GI-GÍD-UR, <u>mâlîtu</u> <u>nâsé</u> <u>torum</u> ^w ; GI-SAG-TAR,
					GI-ŠA-GAL-GAL-LA <u>šalû</u> tube ^w ; GI-ŠA-SUA <u>nottu</u> ^w Gi-IZI-L ^w corde ^w ; GI-IZI-LA <u>cizilli</u> , <u>tipuru</u> torche ^w ; GI-DUG ^w nature table d'offrandes ⁺ ; GI-SIG <u>kikkisu</u> lâture ^w ;
					GI-EL-UR/ŠIG-ŠU-A <u>kunku</u> cannaie, roseaux ^w ;
					GI-GIL(MA)-KA <u>kičku</u> réparations ^w ;
					GI-UL(MA)-MAH, GI-LILMÂ-ŠU-A <u>burû</u> nasse de roseaux ^w ;
					(giš sag-i-l=) DUŠU, DUŠU <u>kuškuk</u> corbeille, corvée ^{w+w} ;
					(giš pad=) ŠUTUG <u>šutukku</u> corbeille ^w ;
					GI <u>salamu</u> être sain et souff, intact ^{w+w} ; <u>takâlu</u> se confier ^w ;
					GI-NA <u>kâmu</u> être stable ^{w+w} ; <u>kêmu</u> sûr, stable ^w ;
					giñu offrandes régulières ^{w+w} BA

		— 80 —		— 81 —			
			A		hub hub kup kup	± ± ± ±	TUN, TU, <u>hatu</u> abattre; Kamāku presser ^{sc} ; HUB <u>tatku</u> défaites ^{sc} ; HUB-HUB <u>sapahu</u> disperser, répandre ^{sc} . 89
	1		A		gad ^{sc} gad ^{sc} kad ^{sc} kud ^{sc} (⁹ gid) ₂ (⁹ Kid) ₂	± ± ± ± H H	GADA, GAD <u>kitu</u> lin, étoffe de lin ^{wy+s} ; Déterminatif précédent le nom des vêtements de lin. lú GAD, lú GADA-LAL (<u>gadalalú</u> ?) tisserand ^{sc} ; tig GADA-LAL <u>gadalalú</u> vêtement de lin, rú- deau, velum ^v . 90
			A		dim tim tám tum tum ti	II III I I I I	DIM <u>riksu</u> lien; <u>dimmu</u> colonne ^{sc} ; DIM-GAL <u>tarkullu</u> mât ^{sc} ; pole DIM(-DÚ-DÚ) <u>tarášu</u> fixer (II, attacher) ^{sc} ; giš DIM-GAL, giš DIM-DÚ-A, giš DIM-RA-AY <u>mahrašu</u> amarante ^{sc} . 91
	1		A		ag ak aq	III III III	AG <u>ehéšu</u> faire ^{wy+v} ; sem/giš AG-UD (<u>šagabigalzu</u>) racin ^{wy+s} , RE - 46 KÍ(D)-KID <u>kikitty</u> rituel ^{wy+s} ; dNA le dieu <u>zabu</u> ^v ; šA (⁹ šA ₂) <u>hazón</u> (et sym.) couple ^{sc} ; šA ₂ <u>zabibu</u> nois rosés ^v ; <u>zigtu</u> rognures d'ongles; AKA <u>zagáhu</u> blanquer ^{sc} . 92
	1		A		en in	I I	EN <u>žélu</u> seigneur ^v ; <u>ženu</u> prêtre, seigneur ^v ; LÜEN-NAM <u>žé-pabili</u> fonctionnaire ^{wy} ; LÜEN- -giGIR <u>žil</u> <u>norkabu</u> conducteur de char, cowoker; LÜEN-ŠU <u>žil</u> <u>gátki</u> garant, caution ^v ; EN-NUN, EN-NU(-UN) <u>násáru</u> (sur)veiller; massá- -ru veilleur, sentinelle ^{wy} ; <u>massartu</u> veille, partie de la nuit ^{wy+s} , prison ^{wy+v} ; dEN le dieu Bél ^v ; premier élément de nom: D-; breux noms d'ains: (en-zu=) ZUEN le dieu <u>sim</u> ^v ; et EN-TEN-NA <u>küssu</u> froid, hiver ^{wy+s} ; (en-me-li=) ENSI <u>žélu</u> prêtre ^v , manie religieuse ^{wy} ; (en-Kura=) MUDRU <u>žé-laku</u> blanchisseur ^{wy} ; (en-ll-ki=) NIBRU la ville de <u>Nippur</u> ^{wy+s} , MO. 93
	1		B				EN(-NA) <u>žédu</u> jusqu'à (ce que) ^v 94 AF
			A		sak ⁹⁹ šak ⁹⁴ ris ris res res	II II I I I	SAG <u>žéšu</u> rée ^{wy} ; <u>nuhpua</u> viâne; <u>núku</u> ronce ^{wy} ; žéšu sommet, le plus haut-vive, le meilleur succè- sor ^{wy} ; žéštu <u>remier</u> , meilleur ^{wy+s} ; <u>mahrú</u> ancêtre ^v ; žá <u>mil</u> žéšu chef ^{wy} ; žáku ^v ; žA (-KAL) <u>čártuu</u> <u>remier</u> ^{wy+s} ; žA-DU <u>čárcanu</u> <u>rée</u> ^v ; SAG-KI <u>núku</u> ronce ^{wy+s} žímu <u>voies</u> ^v ; <u>nakkanu</u> temple ^{wy} ; SAG-KI-GUD núz chí <u>trapèze</u> ^{wy} ; SAG-SÁ <u>rés</u> <u>žíbi</u> épigastre ^{wy} SAG-GÍS-RÁ <u>žérú</u> cuir, abatir ^{wy} ; SAG-SAG-BA <u>mámíku</u> serment, anathème ^v . SAG-L-LA <u>žanamánu</u> , <u>núku</u> , <u>dínánu</u> substitut ^v ; SAG-US-ZI <u>žénu</u> just, normal ^v , <u>žéománu</u> constant, normal ^{wy} , <u>muž</u> SAG-US <u>žéománu</u> la sénilité Saturne ^{wy+s} , <u>muž</u> SAG-MEGAR Jupiter ^{wy} ; SAG-HULHA-ZA <u>mužil</u> <u>rés</u> <u>žemutti</u> un démon ^{wy+s} ; SAG-NIM <u>šamari</u> une maladie ^v ; SAG-GÍG <u>muž</u> žus <u>žagádi</u> cérémonie ^{wy+s} , <u>žížu</u> variole ^{wy} ; žus SAG-GÓL(-NIM-MA) <u>žíkánu</u> verrou ^{wy+s} 95 AF
	1		B				

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(voir page précédente)	B	<p>bad lat. šad šat. sad sat. kín gin gin šada</p>

— 169 —		
A	<p>tur₅ me₅ 'u₅ 'a₅ 'e₄ 'i₄</p>	<p>α</p> <p>A, (E₄, E₅) <u>mīlī</u> eau^{**}; A-SI-(A) <u>sīgū</u> flot, vague[*]; A-(KUDIMAH/GAL/HUL) <u>dūcūcū</u> crue dévastatrice, inondation^{**}; A-MU-ZU/URU <u>abibū</u> déluge^{**}; A-AB-BA <u>cāntū</u> mer^{**}; (gamelle chameau^{**} abr. de ANSE-A-AB-BA); (a-kal =) E-LA₂, ILL₂ <u>mīlī</u> crue^{**}, ūlu suintement, crue, rosine, sue^{**}; ILLU-URUDU <u>ñil cī</u> corbonage ac cuivre[*]; A-(NAG) <u>mācālū</u> boisson; A-GĒSTIN-NA <u>tābātū</u> vinai-que^{**}; A-TU₂ <u>rīmū</u> allusion[*]; A-GUB-BA <u>rubū</u> ou ténacité[*]; aug < <u>kāpac</u> & féminier^{**}; aug-T-DĀ-GUR₂ <u>adāwū</u> crucifix[*]; XUB₂-EDIN-LAL <u>mādū</u> autre[*]; A-ZU <u>zū</u> mācām^{**}, <u>lānū</u> cerin[*]; ūl-<u>a</u> <u>ñig mē</u> libéer^{**}; cf aussi ci-dessous); A-GĀLĀ-T-IL-LA <u>acacellū</u> hydrophile^{**}; A <u>ñirū</u> père[*]; <u>mārū</u>, <u>antū</u>, <u>ñumū</u> fils^{**}; A-(Rī-A) <u>reñū</u> fructifier, <u>reñū</u>-procréer, descendante^{**}; (A-Rī-A-NAM-LU-ULU) <u>reñekātū</u> tragacanthé[*]; A-<u>ñi-wu</u> amilitu humainité^{**}; A-NUN-NA les dieux <u>Amunnaki</u>+cu, lū A-BA (<u>tuhsarru</u> ?) scribe^{**}; ūl A-BA-KUR <u>sartēnu</u> précurseur suprême[*]; A-KIN, A-BAL <u>sinru</u> caissier[*]; A-LA <u>slū</u> démon^{**}; A-RI-A <u>zarabū</u> être absent, dérasé[*]; <u>māmū</u> espace inculte, environnement[*]; A-Ē-ĀR <u>wārū</u> plaine^{**}; ūl A-ZAL-LA <u>azallū</u> chênevis[*]; ūl A-TU-GAB-LI₂ <u>sorbatū</u> styrax^{**}; A-ŠA <u>eq̄u</u> champ^{**}; A-ĀA <u>elaktu</u> voie, parcours; <u>adū</u> jusqu'à, fais^{**};</p>

— 274 —		
   	<p>ñū tūl</p> <p>til</p>	<p>Pū TŪL <u>ñirū</u> ioncaine, nūts, cincane^{**} TŪL <u>ñirū</u> pâle, trou[*]; ūtuhū profondeur[*] valens[*] TŪL(-L) <u>ñirū</u> fosse, muñchū rias, juncas[*] HAB <u>buñu</u>, ūñāmu (et cetera) mauvaise odeur[*] GIG <u>gnñebtū</u> marnebte char[*].</p>

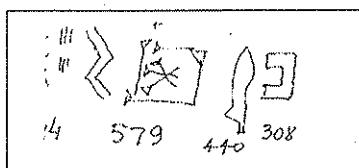
— 248 —		
   	<p>ENGUR <u>ñasū</u> airine, océan[*] à < le dieu Engur (= ña)^{**} ZIKUM <u>ñamū</u> ciel[*].</p>	<p>LUGUD, EUD₂ <u>karū</u> être couru[*]; <u>karū</u> couru[*]; NIGÍN, NIN₂ <u>ñachō</u> se tourner[*], <u>ñihintū</u> tour[*]; HAB, GIG-GAB <u>ñisānu</u> mouvement odeur[*], <u>ñisānu</u> nuance[*]; ūn HAS <u>ñirū</u> gomme au pin d'Alep^{**}; ūl HAS <u>ñurñi</u> mamme[*]; LAGAB <u>lacabbi</u> tuc, morte^{**}; GIRAG <u>ñirē</u>, GIRIN <u>ñirinnu</u> tuc, morte d'argile; GIRIN, RIN <u>ñirere</u> feu[*]; GIRIN, RIN <u>ñirere</u> feu[*]; KIR <u>karāsū</u> pincer, mordre[*]; GUR₂ <u>garārū</u> courir[*]; <u>ñirē</u> épais[*]; GIL <u>kalbasū</u> jouter, éteindre (un feu)[*]; KUR₂ (-KUR₂) <u>ribātū</u> être lourd (et dû); ūñer-<u>ñibñi</u> être dominanc[*]; ūl KUR₂ <u>ñacaralu</u> noix de galle^{**}; KISKI-<u>ñirū</u> (corianare[*]!), rouire galle^{**}; ELAL₂</p>

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18.

A, E₄ „water, watercourse, canal” (L.579), K(E)₄ „poss.” (L.233).

„SZIGET” (island),
ZI-Í₇-GE-ED „Asylum created by river”.



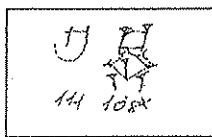
ZI „asylum” (L.84)

Í₇ „river” (L.579)

GE, DÍM, KIM „to create, to build” (L.440)

„HORGONY” (anchor)

GUR-GUN „Weight carrier”



GUR „to carry, to endure” (L.111).

GUN „weight, load, dept” (L.108).

GUR ~ HUR ~ HOR „hord” (to carry)

HUR-DU „hordó” „barrel”

„ÁRBÓC” (mast)

A- ÁR- BU₄ - U₄- ZU „Famous structure (mast) defying stormy wind”.

A „mast, structure, water” (L.579).

ÁR „famous” (L.451).

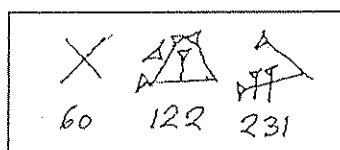
BU₅ „wind” (L.513).

U₄ „storm” (L.381)

ZU „to defy, to scorn” (L.7)

„KORMÁNY” (rudder)

KÚR – MÁ – NI „Ship's direction changer”



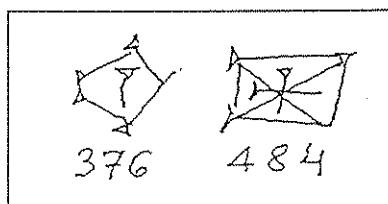
KÚR, KUR „to change course” (L.60)

GIS’ MÁ „ship” (L.122)

MÁ-NI-DUB „freighter” (mauna).

„TENGER” (sea)

TE – ENGUR „Expanse of sea”



TI, TE „expanse, extent” (L.376)

ENGUR „sea, ocean, depth, level of Sweet water” (L.484).

The British flag, and especially the design displayed in the Navy Jack is identical with

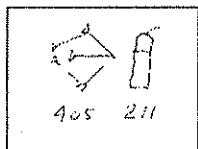
our paleolithic sign No. 484; ENGUR „sea, ocean”. This similarity must have due explanation somewhere in the hazy past of history.

19.

„SZOROS” (narrows)

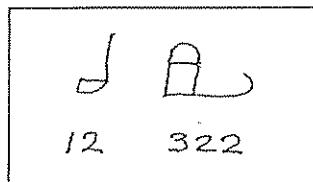
SUR – US’ „Frequented narrow waterway”

SUR „waterway, canal”(L.405)



„SZIKLA”

SI – KALA(G) „Strong pinnacle”



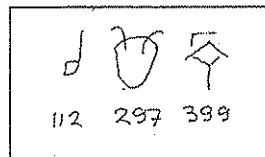
SI „pinacle, tip” (L.112)

KALA(G) „strong, powerful” (L.322)

SI-KA-AM-BAR „side of steep peak”
(Pomáz).

„SZIGONY” (spear)

SI – GU₄ – NÍ „Tip of strong power”



SI „tip, point” (L.112).

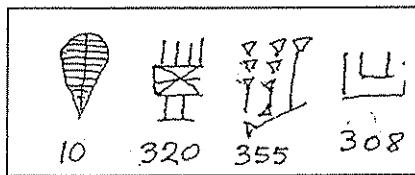
GU₄, GUD „strong, powerful”(L.297)

NÍ „mighty” (L.399).

„GERELY” (spear)

GIS' GER – ÍL – LI (-E) „High rising weapon”

GIS' GIR, GER „weapon, sword,
dagger” (L.10)
ÍL,EL „to rise” (L.320)



„VITORLA” (sail)

U₄ – I – TUR- LA(L) „Spread gently by good wind”

U₄ „wind” (L.381)

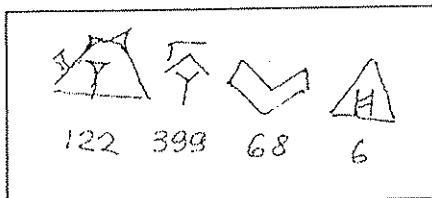
I „good” (L.142)

TUR „gentle, easy” (L.144)

LA(L) „to spread” (L.480)

„MATRÓZ” (sailor)

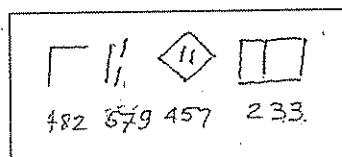
MA - TU₁₅ - RU - ZU „Knows to handle sailing vessel”



MA, MÁ „vessel, ship, barge” (L.112)
TU₁₅, IM, IMI „wind” (L.399)
RU „to handle, to direct” (Delitch 49)
ZU „to know, to understand” (L.6)

„LADIK” (lorry)

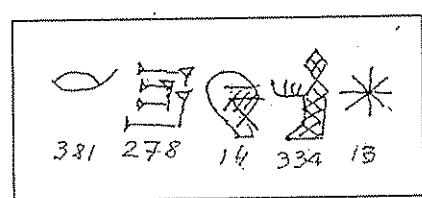
LA - A - DI - K(E₄) „Necessity of water travel”



LA „necessity” (L.488); A „water”
(L.579); DI, DU „travel, commute”(457).

„ORKÁN” (hurricane)

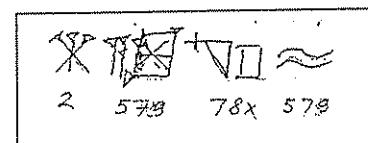
U₄ - ÚR - KA - Á - ÁM „Storm of roaring mouth”



U₄ „storm” (L.381)
ÚR „to roar” (L.27)
KA „mouth” (L.14)
Á „strong, powerful” (L.334)
-ÁM „enclitic copula”.

„HAJÓ” (ship)

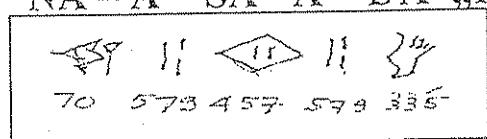
HAL - I₇ - U₅ - A „Craft of river traffic”



HAL „to proceed, to flow” (L.2)
I₇ „river, canal” (L.579)
U₅ „travel, traffic” (L.X)
A „water” (L.579)

„NASZÁD” (patrol boat)

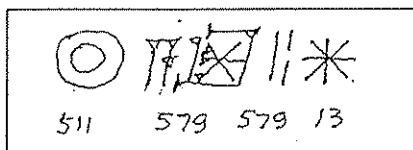
NA - A - SÁ - A - DA „For securing water safety”



NA „purpose, aim” (L.579)
SÁ „to secure, to maintain” (L.457)

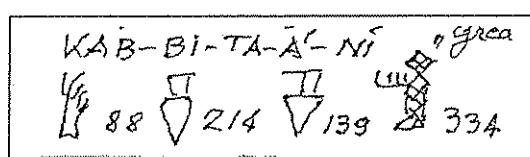
21.

„FOLYAM” (river)
PU – Í₇ – AM „River bed”



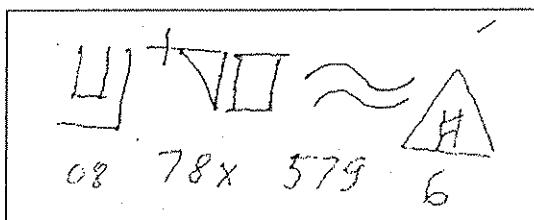
PU / FU / FO „bed, ditch, stream, well” (L.511)
Í₇ „river” (.579) ; A „water”(L.579)
-AM „encl.cop.”

„KAPITÁNY” (Captain)
KAB- BI- TA- Á- NÍ „Great power due to high success”



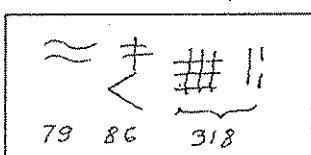
KAB, GUB „success, achievement” (L.88); -TA „from, due to” (L.134)
Á-NÍ „great power”(L.334).

„EVEZNI” (to row)
E – U₅ – E₄ – Z(U) „To know the way of water-travel”



E „way, means” (L.308)
U₅ „travel” (L.788x) ; E₄ „water” (L.579); ZU „to know” (L.6)
„Hungarians „MAGYARÁZ”!

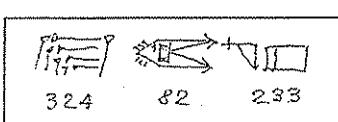
„ESŐ” (rain)
E₄ – ES’₁₁ – Ú – A Nourishing falling water” (sweet water)



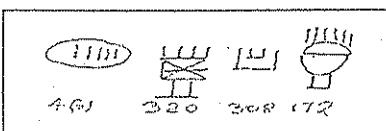
E₄ „water” (L.579)
ES’₁₁ „to fall” (L.86)
Ú-A „nourishing” (L.318)

„ÉSZAK” (North)
É – ^{mul} SA₄ – K (E₄) „(At the) house of the Constellation Great Bear”

^{mul} SA₄ „primary star of a Constellation” (L.88).

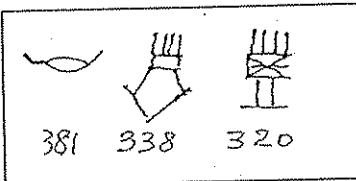


„KELET” (East)
K(I) – EL – E – DE „Rising place”



ÍL; EL „to rise” (L.320)
-DE adjective.

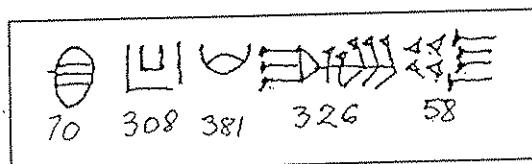
„DÉL” (South)
 (U)D – DÉ- ÍL „The risen Sun”



UD, UTU, U₄ „Sun” (L.381)
 DÉ „to pour out, to rise” (L-333)
 ÍL „to be high” (L.205)

NYUGAT” (West)

NI – E- U₄ – GA – T(U) „Where the Sun turns to total rest”

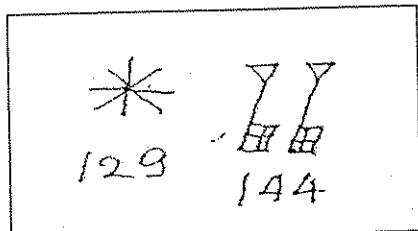


NI-E „whereto” (L.70)
 -E „where” (L.308); U₄ „Sun” (L.381)
 U „sleeping, resting” (L.453)
 GA „total, full, fill” (L.326)
 TU, TUR „to enter” (L.58)

NAP” (Sun)

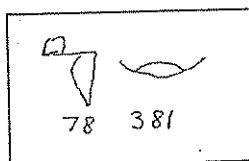
NI – IN – IB / NA – AN – AB / NAP „Shining Child of the Supreme Heights” (.129)

IB, IP „fiú” (L.144); (NI-IN-IB = NINIB = „leopard”



„HOLD” (Moon)

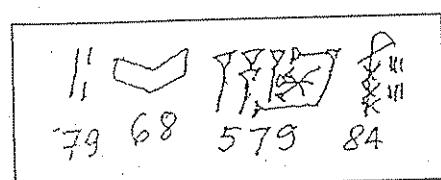
HU – UD „Shiny one”



HÚD „to flood with brilliance”
 HU-UD „to be brilliant” (L.295)
 HU „bird” (L.78); UD „fény” (L.381)

„ÁRVÍZ” (floodwater)

A – Á – RU – Í₇ – Z(I) „Produce rendered by risen river”

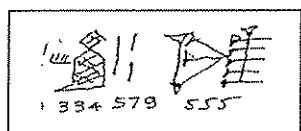


A „produce” (L.579)
 A-RU „to offer, to donate” (L.579)
 Í₇, ÍD „river, flumen” (L.579)

23.

„ÁZNI” (to soak)

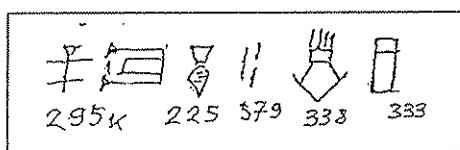
A - Á - A - ZUN „To dunk with plenty of water”



ZUM, ZUN „shower” (L.555)
Delitsch (151, 429)

„CSAPADÉK” (precipitation)

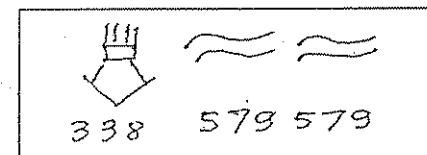
S'A - AB - B(I) - A - DÉ - K(E₄) „Precipitation of outpouring water”



S'AB „to precipitate, to spill, to strike out” (L.295)
DÉ „to pour out, to flow out” (L.338)

„DÉZSA” (wooden bucket)(used mostly for washing decks)

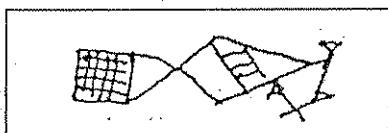
DÉ - ES'₁₀ - A „Water-pouring bucket”



DÉ „to pour out” (L.338)
ES'₁₀ „water” (L.570)
-A „gen. suffix” (L.579)

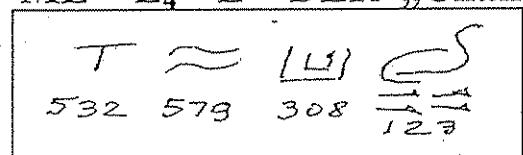
„EDÉNY” (vessel)

EDÍN „Pot, dish, boal, lowland” (L. 168)



„MEDER” (channel)

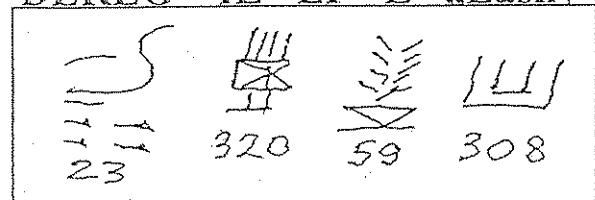
ME - E₄ - E - DER „Channel regulating water's downflow”



ME „duct, order, arrangement” (L.532)
E₄, A, ES'₁₀ „water” (L.579); E „downflow” (L.381); DER, DEREG „to direct” (L.123).

„DEREGLYE” (pontoon)

DEREG - ÍL - LI - E „Easily dirigible”

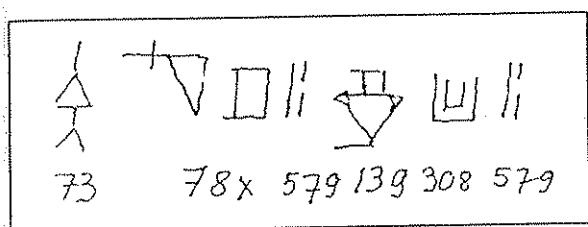


DIR, DIRIG, DER „to direct, control” (L.123); ÍL „to lift” (L.320)
- LI „formative” (L.59);

24.

„TUTAJ” (raft, log-boom)

T(I) – U₅ – A – TA – E – A „Frame originating from water travel”



TI „frame, rib, bundle” (L.73)

U₅ „to communicate, to travel” (L.78)

A, E₄, ES¹⁰ „water” (L.579)

E „to originate, to arise” (L.381)

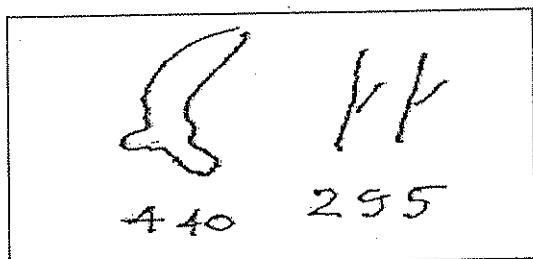
Logging raft: TA-E-A = TAJ, like in:
A-E-TU-A = AJTÓ.

FISHING

One of the major food-source of the Carpathian-basin ancient population was fishing.

„KESZEG” (bleak)

KE-SEG / GE- SIG „Of frail buildup”



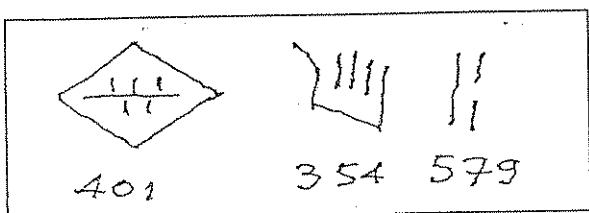
KE, GE, DÍM „structure, buildup”

(L.440)

SIG, SEG „weak, frail” (L.295)

„HARCSA” („HARCSA” (si'lure)

HAR – S'U – A „Profit taker”



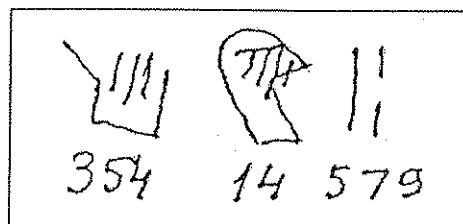
HAR „toll, profit” (L.401)

S'U „to take” (L.354)

25.

„CSUKA” (pike)

S'U - KA - A „Grabber by the mouth”

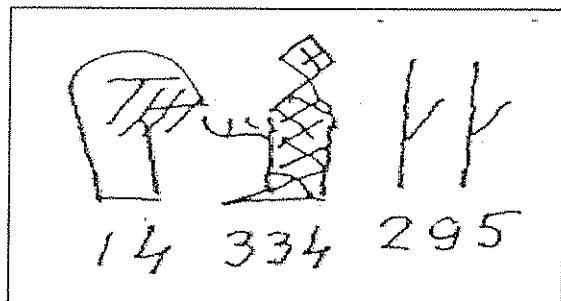


S'U „to grab, hand, guard” (L.354)

Lurking by the edge of river reeds.

„CÁPA” (shark)

ZU - Á - PA „Super-strong teeth” ZU „tooth, teeth” (L.14)

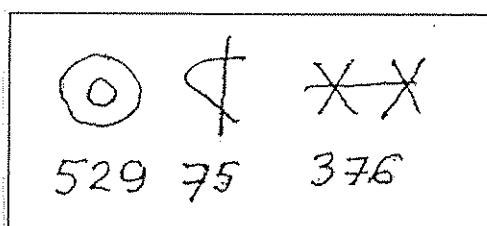


Á „power, strength” (L. 334)

PA „super, tops” (L.295)

„PONTY” (carp)

PU - NU - TI(-A) „Does not approach the eddies”



PU „stream, eddies” (L.529)

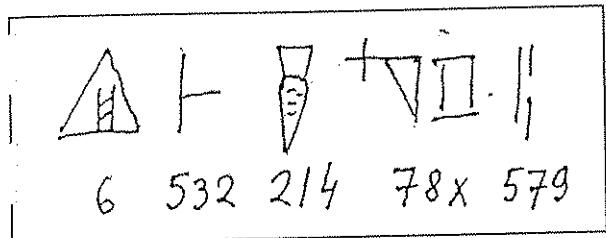
„COMPÓ”

ZU - M(E) - BI - U₅ - A „Swimmer with strong pace”

ZU „power, strong” (L.6); ME-BI „force-

26.

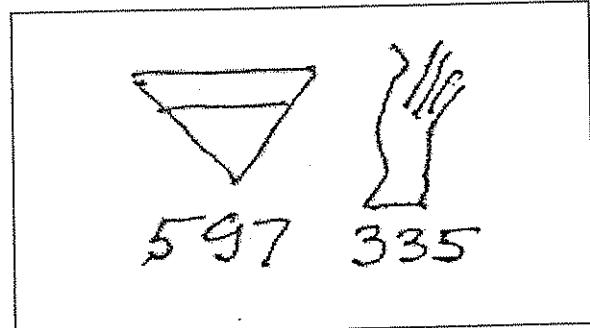
Ful” ; U₅ „to procede” (L.78).



ZU „power, strong” (L.6)
U₅ „to procede,

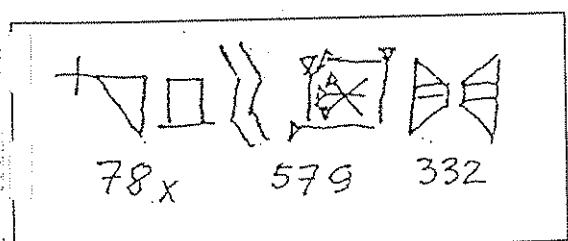
(L.78x)

„GARDA” (hake)
GAR-DA „Strongly built”



GAR „to make, to construct” (L.597)
DA „power, strength” (L.335)

„VIZA” (sturgeon)
U₅-Í₇-ZA(G) „Produce of the estuary”



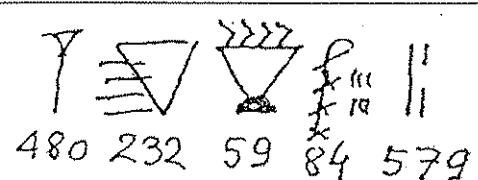
U₅ „resource, produce” (L.78)
ÍD, Í₇ „river” (L.579).
ZAG „estuary, beginning” (L.332).

BIRDS.

„GERLICE” (turtle-dove)

GE - ER - LI - ZI - A „Enchanter of the King's pine garden”

GE „King” (L.480).



-ER, -IR „for, belonging to” (L.232)
like: NIN-A-NI-IR „for sake of his
Lady”

LI „garden, meadow” (L.59)

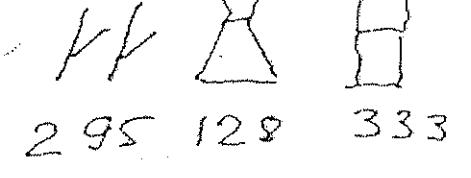
ZI „to raise, to lift up, to enhance,
to enliven” (L.84).

„FEC SKE” (swallow)

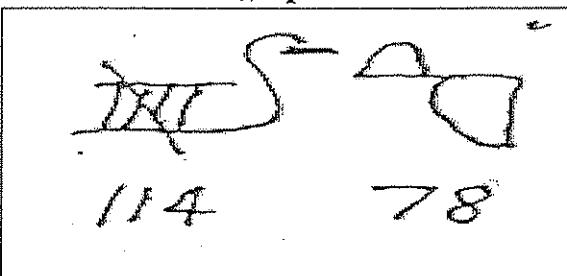
PA - ES' - KE₄ „Boss of the house”

PA „boss, head” (L.295)

ES' „house, grove, courtyard” (L.128)
(P—F).



DAR - HU „Speckled bird”

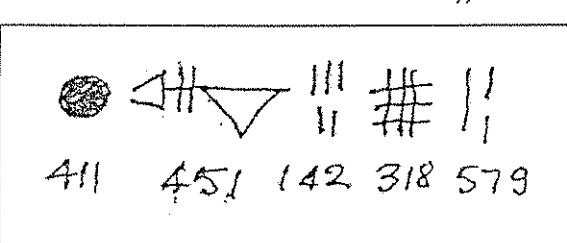


Epic of Paradise: DAR-HU-E DUG-
DAR-HU-RI NU-MU-NI-IB-BI „The
speckled bird, the sweet speckled bird
did not give out a sound (any more)”
DAR „speckled, tarka” (L.114)
HU „bird” (L.78)

„VARJÚ” (crow)

U - AR - I - I - Ú - A „Glorious looking lord of the meadow”

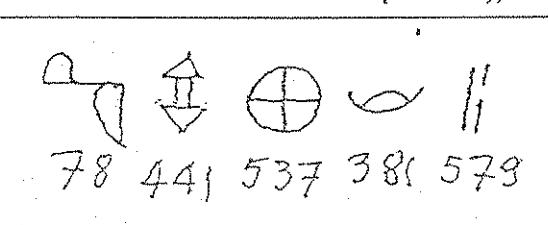
U, UN „Lord” (L.411); AR „to shine
Seem to shine” (L.451); I „glorify,
praise” (L.142); Ú „pasture, meadow”
(L.318); -A „gen.” (L.579)



HOLLÓ” (raven)

HU - UL - LU - U₄ - A „Shiny bird of the Sun”

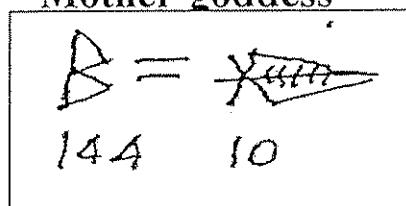
HU „bird” (L.78), UL, ULU „shiny”
(L.441); -LU „very, many” (L.537);
U₄ „Sun, sunshne, day” (L.381);



-A „gen.” (L.573).

„TURUL” (Turul) Sacred bird of the Árpád-Dynasty.

TUR – UL₄ „Brilliant son of the Sun” ; „Brilliant Son of the Mother-goddess”



(L.114 – 441)

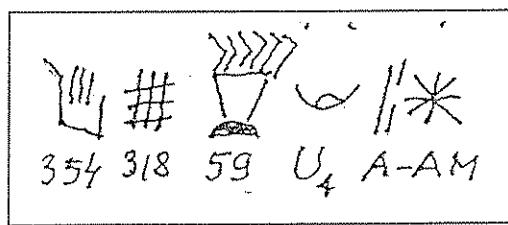
TUR „small, son youth” (L.144)

UL₄ „shiny, brilliant” (L.10).

„SÓLYOM” (Falcon)

S’U – Ú – LI – U₄ – (AM) „Guardian of the Sun-god’s meadow”

S’U „to guard, protection” (L.354)



Ú „meadow” (L.318)

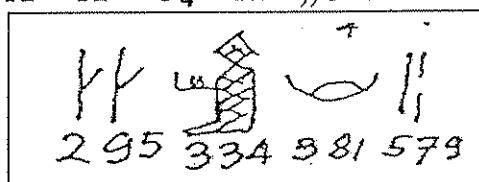
LI „liget” (L.59)

U₄ „Sun” (L.381) ; AM, A-AM”enc.”

According to the Mesopotamian Scythians: HU-E UGULA DINGIR-RE-NEKE „Governing bird of the Gods.

„PÁVA” (peacock)

PA – Á – U₄ – A „Staunch representant of the n(god).



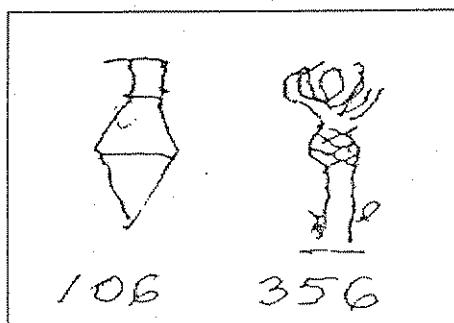
PA „chief, representant” (L-295)

U₄ „chief, representant” (L.295)

U₄ „Sun” (L.381), - A „gen. suf.

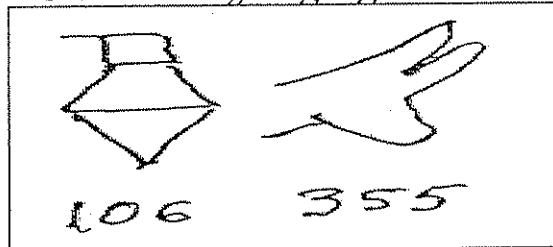
„KÓCSAG” (egret)

GÚ – S’AG „Graceful neck” GÚ „neck” (L.106)



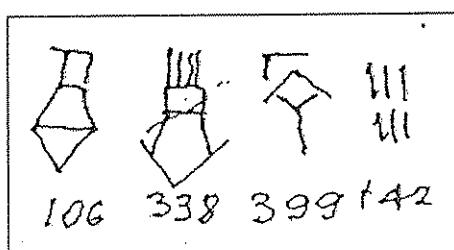
S’AG „graceful” (Del.144)

„GÚ NÁR (gander)
GÚ-NÁR „singing neck”



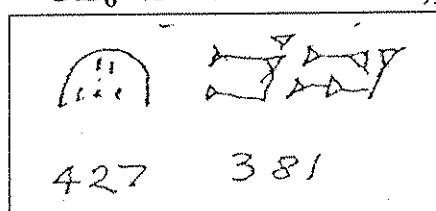
GÚ „neck” (L.106)
NÁR „singer” (L.355)

„Gödény” (pelican)
GU – DÉ – NÍ „Wonderfully rising neck”



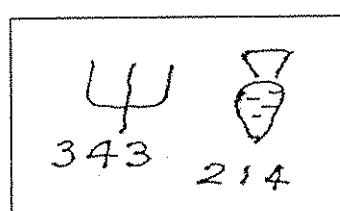
GÚ „neck” (L.106)
DÉ “to rise” (L.381)
NÍ „wonderful”

„GÉM” (heron)
GE₆- É – EM / ÁM „Rising darkness”



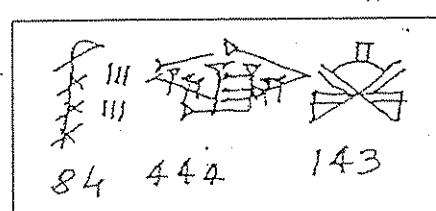
GE₆, GÍG „darkness, blackness”
(L.427); É-EM „encl.cop.”

„GALAMB” (dove)
GALAM – B(I) „Wise, wisely”



GALAM – BI „wisely” (L.214)

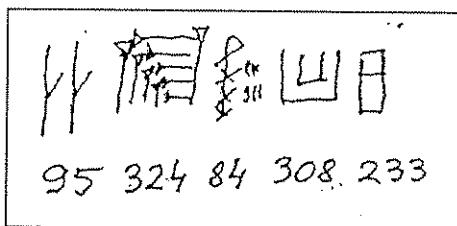
„CINEGE” (titmouse)
ZI – NE – GE „Full of life-power”



ZI „life” (L.84)
NE „power” (L.444)
GE, HE „rich, full of”

„FÉSZEK” (nest)

P(A) - É - ZI - E - K(E₄) „Tree-refuge house”.



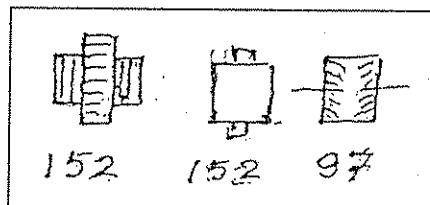
PA „tree, branch” (L.295)

É „house” (L.324)

ZI „refuge” (L.84)

„CSICSEREG” (chirps)

S'I(R) - S'ER - AG „Singing a song”

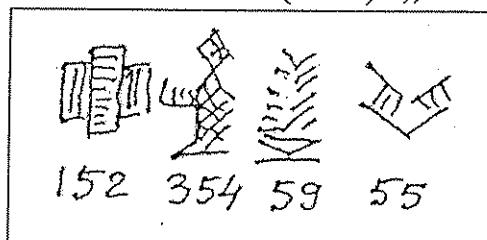


S'IR „to sing, music” (L.152)

AG, EG „to do” (L.97)

„SIRÁLY” (sea-gull)

S'IR - Á - ÍL (-LA) „To sing on a high pitch”



S'IR „song, music” (L.152)

Á „power” (L.334)

ÍL „to raise high” (L.59)

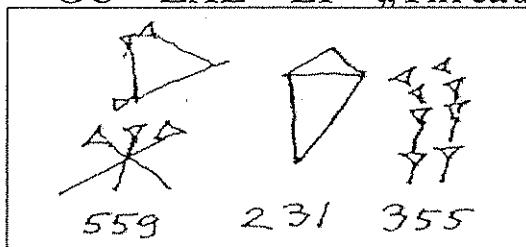
-LA „part.”

31.

IMPLEMENTS

„GUZSALY” (spindle)

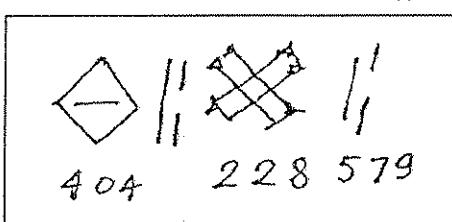
GU – ZAL – LI „Thread filler”



GU „thread” (L.559)
ZAL „fill, to pact” (L.231)
-LI „formative). (L..355)

„HÁLÓ” (net)

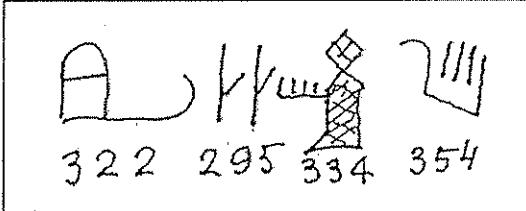
HÁ – UL-LU – A „Things linked together”



ULLU „iink, chain” (L.228)
HÁ „things” (L.408)

„KALAPÁCS” (hammer)

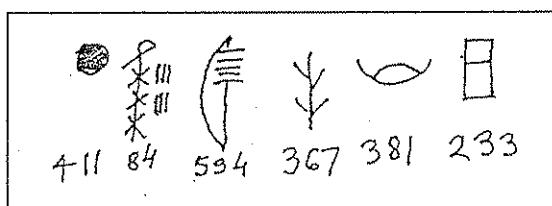
KALA – PA – Á – S’U „Most important power source of work”



KALA, KAL „power”(L.322)
PA „most important”

„BORSZÖRCSÖK”

BUR – ZI – ÚR – S’E – U₄ – K(E₄) „Hoisting well of the Sun-god’s grain-

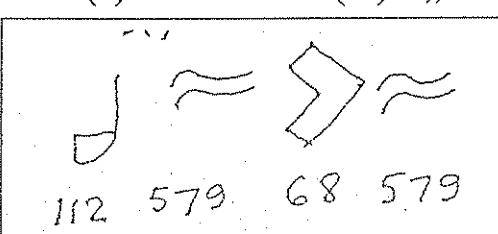


“Harvest”

BUR, BURU „well” (L.411); ZI „to hoist lift” (L.84); UR₄ „Sun-god” (L.381)
S’E „grain” (L.367”; -KE₄ (L.233)

„SZARU” (horn)

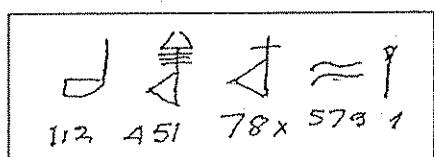
S(I) – A – RU- (A) „Ritual horn”



SI „horn, bugle”(L.112)

A - RU „to sacrifice, to donate” (L.579)

„SZARVAS” (stag)

S(I) – AR – U₅ – A – AS’ „Sacrificial horn, radiating glory”

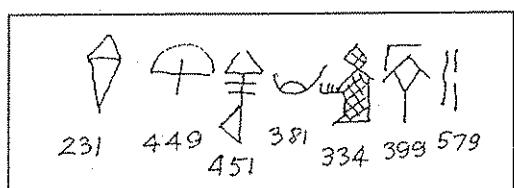
SI „horn” (L.112)

AR „glory, fame, light, beilliance” (L.451).

U₅ „to radiate; too ooze” (L. 78x)

The Stag is primarily a sacral being, who, as Queen of the Universe, is radiating light at night from the tip of Her antlers, amongst the ZODIACAL SYMBOL OF STARS. During the day time She is guiding Her beloved Scythian hunters on their hunting trips.

„SZIVÁRVÁNY” (rainbow)

SI – U₆ – ÁR – U₄ – Á – NÍ (-A) „Gorgeous spectacle designed by the Sun.god Himself”.

SI „design” (L.231)

U₆ „spectacle, view” (L.449)

AR „brilliant” (L.451)

U₄ Sun-god” (L.381)

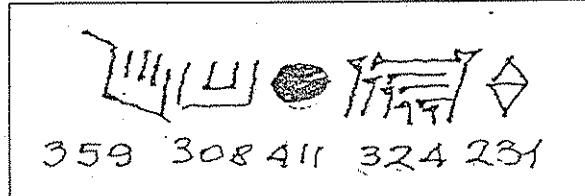
Á-NÍ-A „by his own power”

We have noticed on several occasions that in the hungarian – Scythian dialect the sonic value of vowel : „I” changes to: „E” ; for instance, in the word „GIR” to „GER”.

An other characteristic vowel change in our Scythian dialect is noticeable in some Geographic names, when the „U” becomes „A”, like when we see „TAPOLCA” insted of „TUPULZA” in the old Codexes”.

„SÖVÉNY” „hedge”

S’U – E – U – É – NI „Protector of the landlord’s house”



S’U „to protect” (L.354)

U „Sir, landlord” (L.441)

É „house” (L.324)

-NI „his”.

33.

„SZAPPAN” (soap)

SU - A - B A - B(I) - AM

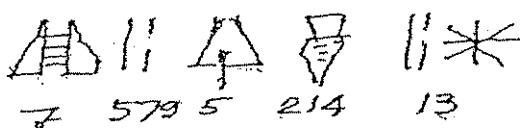
„Enhancer of water's beneficience”

SU „to increase” (L.74)

A „water” (L. 579)

BA „gift, benefit” (L.5)

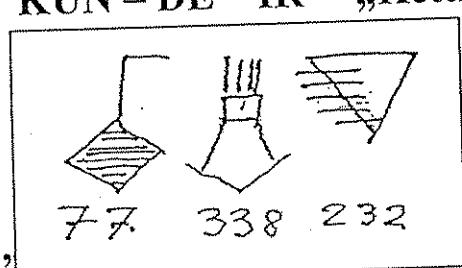
-BI „gen. suff. Inanimate” (L.214)



„KONDÉR” (kettle)

KUN - DÉ - IR

„Kettle for pouring out liquid”.



KUN „vessel, container” (L.77)

DÉ „to pour out; to flow out” (L.338)

-IR „for” (L.232)

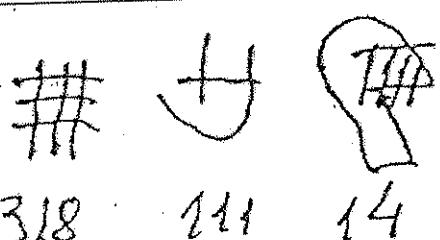
UGORKA” (cucumber)

Ú - GUR- KA (-A) „Round vegetable for eating”

Ú „vegetable, plant” (318)

GUR „round; circle; to roll” (L.111)

KA „mouth, to eat” (L.11); -A „for”

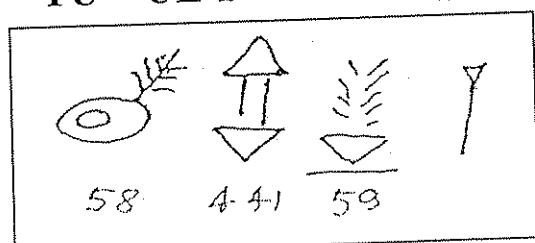


„TOJÁS” (egg)

TU - UL-I - I - ÁS” „New-born one”

TU-TUR, TU-UD „to be born, to create, to bear” (L.58)

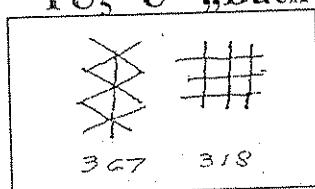
UL „new” (l.441)



TU₅ - Ú „Bath of the meadow”

TU₅ „bath” (L.367)

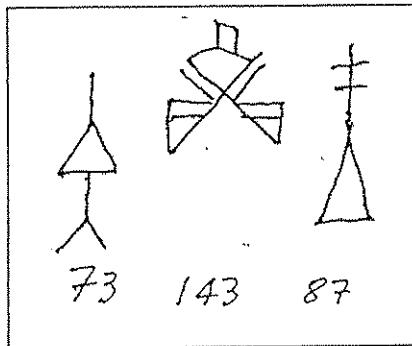
Ú „meadow, grass” (L.318)



34.

„TEHÉN” (cow)

TE – HÉ – N(UN
richess).



„Body of valuable property” (measure of

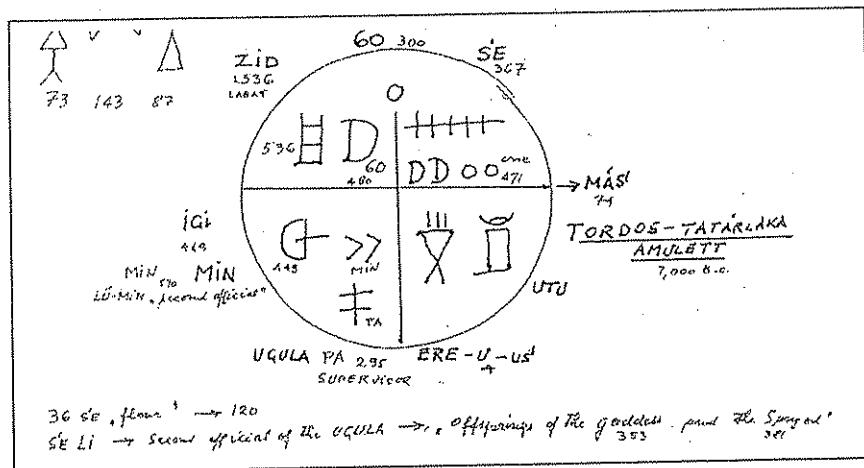
TE, TI „body” (Falkenstein 73)

HÉ „richess, plenty” (L.143)

NUN „big, bulk” (L.87)

34a.

TORDOS - TATÁRLAKA AMULETT



UGULA - PA

ERE- U₄ - US'

„TEJ“ (milk”)

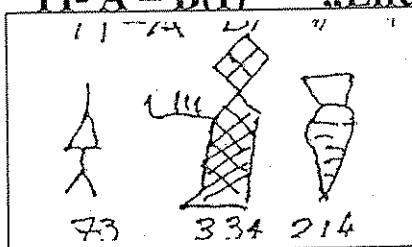
TE- I(E) „Fatty food”

TE, TI „food, nourishment” (L.73)

IE; IA „fat, oil” (L.231)

„TÁP” (nutrient)

TI- Á - B(I) „Life power”



TI „life” (L.73)

Á „power” (L.334)

-BI poss. suff.

35.



"Plan table"

Merit of the european pictographic writing system is mainly the fact that due to its simple syntax it can be less likely to be misinterpreted, as is often the case with the logogram-ridden cuneiform texts, even with improved determinant applications in the later literary works of the Near-East.

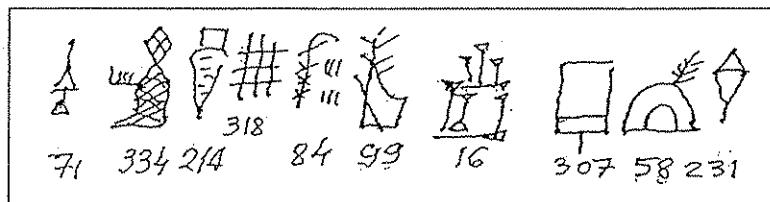
Phonology of the Tordos'-Tatárlaka pictographic systems, as we find out from the first columns of prof. René Labat's dictionary, was in its developed stage by 4,500 B.C. The fervent intellectual upsurge characterizing the leading Scythian Stone-circle Institutions from Stonehenge to Bogházköy, --just preceding the Dynasty of king Gilgames ---, had resulted in the endeavour of unifying all Scythians by the means of written communication. Consequently, a selected group of picture-writing experts must have been chosen for the task of acquainting the region of Southern Mesopotamia with the knowledge of Tordos-Tatárlaka picture writing. Their route of journney went by Jemdet Nasr, where the beautiful Blau -tablets, illustrating Magus KULLAI donating the statue of young INANNA-Venus to the citizens of URUK was found.

The first written language of URUK, a mix of Scythian and Urukian picture-writimg, had developed into KA-DINGIR-RA-KI Scythian:

The newest archaeologic evidences show that the population of the ÚR-III. kingdom was mostly Carpathian-Scythian speaking and that the first agrarian immigrants to Europe have come from this region. In 3,000 B.C. the name of the river DYALA was still TURUL. Consequently, most of the present Carpathian-basin geographic names can be undestood only with the help of the Gravettian-Scythian language.

„TÁPIÓ-SZENTMÉRTON”

T(I) – Á – BI – Ú ZI – EN – TU₆ MAR – TU₆ – NI „Meadow of lifegiving



power of the glorious king's refuge"
EN „king, prince”(L.99)
TU₆,“glorious,magic” (L.16)
MAR-TU,“West”

(L.307); ZI „refuge, residence, life” (L.85); (for example: URU-DU-A-GIM ZI-NI HA-BA-S'I-IN-TUMU „Like in a well built city, he should find his refuge” (Auto biography of King S'ULGI, line 33).

„KUNSZENTMÁRTON”,“Western cove of the glorious King's residence”

„KUNSZENTMIKLÓS”

„Cove residence of Magyar-Miklós” (Herkules)

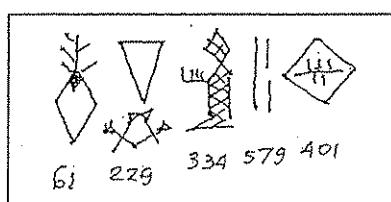
KUN „cove, holy grove” (L.77)

„PÁSZTOR” (Pastor)

PA – Á – SI (-A) – TUR „Boss, herding with a whip”. (See: Gilgames' is also mustering a whip in his right hand, indicating that he was a High-priest Dignitary.

„MOLNÁR” (miller)

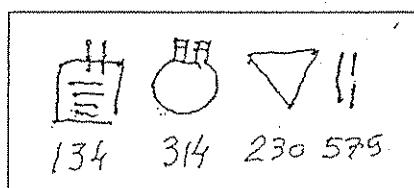
MULÚ – NA₄ – Á - A – AR „Man milling with strong stone”



MU-LÚ „man” (L.134)
NA₄; Í₄; ZÁ „stone, rock, meteor, weight” (L.229); Á „strong, powerful” (L.334)
AR „to mill, to grind” (L.401).

„MOSTOHA” (step-mother)

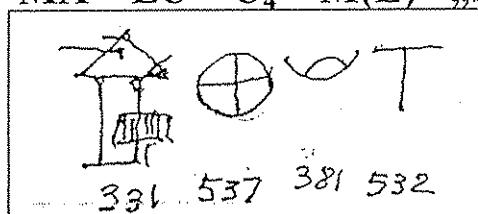
UMU – S'ID – DU – A Mother accounting for”



UMU „mother” (L.134)
S'ID, S'ITA „to count, to account for” (L.314); DU „to do” (L.230)

„MALOM” (mill)

MA – LU – U₄ – M(E) „Strong mill of heavenly wind power”



MA „to mill, to grind” (L.331)

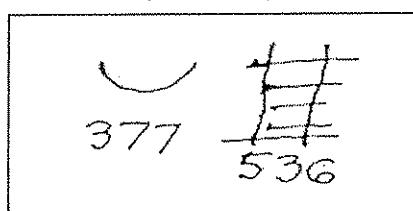
LU „strong, sturdy” (L.537).

U₄ „wind, day” (L.381)

ME „heavenly power” (L.532)

„LISZT” (flour)

LIS' – ZID „Milled flour / Fine flour”, (le)"frag entés + farine”(Goszt.)



LIS' „to grind” (L.377)

ZÍD, ZI(-DA)”flour” (L.536)

„HORDANI” (to carry)

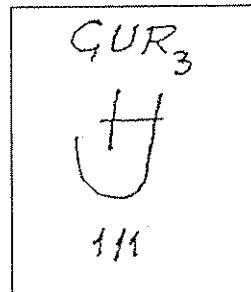
GUR₃
the

gis' MA-SÁ-AB Í-GUR₃-RU „I was carrying

basket of ritual”

This archaic form had changed:
HOR to present: HORDÓ
(barrel)

GUR – GOR HOR



The words of everyday use, here presented, are showing also the buildup of

„creative roots” and the rules for forming „word-bouquets” of the ancient Scy-thian language. The components of word elements are leading us to a picture, which is „explaining” (megmaggyarázza) an idiom. This developing kind of logic of the scythian-hungarian word-elements is unique amongst the writing systems of the World. It is proving also that it developed on its own power without interruption during the past twenty thousand years. This process had begun at about the time when the primitive man had decided to decorate the walls of his cave with frescoes.

It is likely that the vocalization of the picture-elements, or the vocal com-munication had peceded the written thought transfer by a long time. It is not different in primitive societies even today.

We may suppose that such a condition had existed during the age of the Danubian cultures, when people have already understood the importance of verbal traditions. The mental achievement of Stone.Age man was sufficient only to tell us the geographic names of the country through verbal communica-tion.

Nontheless, it is certain that the achievements in our ancient culturees of

animal husbandry, warfare and metal-workmanship, regarding our stock of words, we are conwinced that in the time of the Scythians, Huns and the Parthians our standards must have been high.

EAST OF THE DANUBE

More than 2000

years ago the Senate of Rome had occupied the western regions of the Danube, and had lined up its army of mostly slave or Slavic mercenary recruits alongside its shore.

The sandy eastern side of the Danube was guarded by Scythian-Sarmatian army units; the majority of which were composed mostly of united descendants of the indigenous „Gravettian and Danubian-peasant” populations. Proof of this is served by the Scythian name of the defence-line „ŐRJEG”: E – ÚR – I₇ – E₄ – G(E₄) : „SHORE DEFENCE OF THE RIVER’S WATER”.

The pronunciation of the name of this defence line, which is consisting of a 50 kms. long and approximately 30 kms. wide swamp of North-South direction, has not been altered ever since. It should remain that way forever, to serve as eternal proof of the authenticity of the „HUNGARIAN LINGUA PRIMOGENITUM”, and as recognition of its vested right to remain unmolested as a „World Heritage Site.

The immunity of this famous landmark has already been tempered with:

In the New CARTOGRAPHIA Világatlas, published in Bp. 1996, 352516 neither the name „ŐRJEG” nor „SÁKOR” are found.

ISBN 963 352 516 O CM

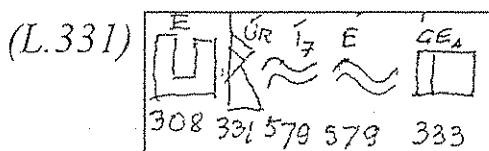
In order to rectify this suspicious negligence the new dam-highway following the Danube should be renamed: „ŐRJEG HIGHWAY” and a monument of granite stone should be erected on the roadside with the pictographic name and etymology of ŐRJEG and SÁKOR carved into its side.

„ŐRJEG” (Shore defence of the river’s water)

E – ÚR – I₇ – E₄ – G(E₄)

E „shore” (L.579)

ÚR(U) „to defend, to guard”



I₇, ID₄ „river, canal” (L579)

A, E₄, ES₁₀ „water” (L.578)

41.

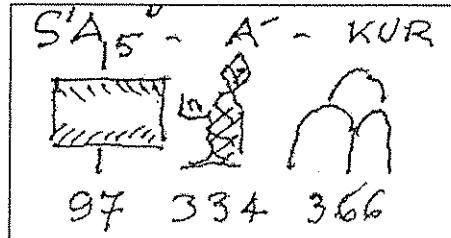
GE₄ poss.

The swamps of ÖRJEG have yielded several aurax horns, dated to cca. 15,000 B.C.

„SÁKOR”

S'A - Á - KUR „Wretched country meadow”

language of
Primogenitum”
sumwerian.



These are said in the
„Hungarian Ling
3000 years before

The Proto-Sumerian Civilization and also the „Proto-sumerian Language Invention Process” – promoted by John A .Halloran of the University of Los Angeles <http://www.sumerian.org/prot-sum.htm>. --- is to be credited to the „gravettian-scythian native population of the Carpathian Basin”—Their originally – picture –writing system --- was the base of the URUK I., or „KADINGIR-RA-KI” cuneiform writing system.

-----Sumerian: ^d NIN-IB LUGAL-DUMU ^dNIN-LIL-LA NÍ-TÍ-NA DIRIG-GA

„Ninib, Inlil's royal son, is greater than himself”.

-----Semitic: ^{iiu} Nin-ib s'ar-zu maru s'a ^{iiu} Bél ina ra-ma-ni-s'u u-s'a-ti-ru-s'u

„Ninib the royal son, whom Bél made greater, than he himself is”.

Roman contemporary writers, the ones like Ammianus Marcellinus, were reporting, that „to the East of the Danube the people named „Limigantes” (border-line-peóple) and the „AGARGARAGENTES” (cultivating-people) were living. The Roman writers must have known – at least partially – the Scythian language of these farmers because: AGAR „grain-growing field” (L.500);

GAR „to work, to cultivate” (L.597) --- was said in the language of the locals; but GENTES, of course, means „people” in the language of the Romans. Or, - could it have been Etruscan? Scythian-szarmatian origin of the City of Kecskemét is proven by „Wonder-Stags and Kurgans”, just as they do on the steppes of the Ukraine. The road starting from the centrum of the city leading to the „buurial mounds”, is still called KORHÁN köz: „road to the KUR-GÁNs (KUR „mound” (L366)); GÁN, GÁNA „field” (L.105). – KUR-GÁN through vowel softening has changed to KOR-HÁN.

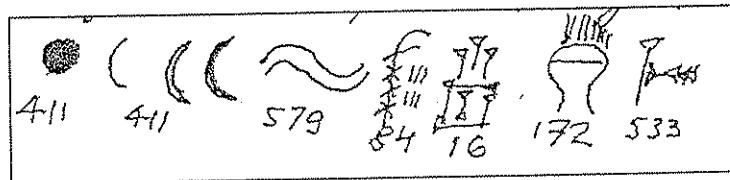
The citizens are still keeping faithfully the inherited traditions.

Before Christianity, a stone monument was standing on top of the mound, - the image of the deceased person, who was facing East and holding in his hands the cup of water of eternal life.

The Scythian ancestors preferred to be buried beside the rivers Borysthenes and Tisza.

„BORYSTHENES”

BUR – Í₇ – ZI – TU₆ – E – NE – ES’ „Source of mystic river lives”
BUR „source” (L.411)



(L.16))

Í₇ „river” (L.579)
ZI „life” (L.84)
TU₆ „magic, mystery”

E-NE „they” (L.172)

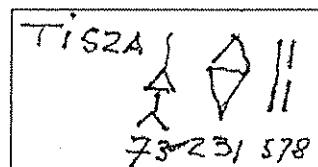
„TISZA” (Theiss)

TI – S(I) – A „Giver of Life”

TI „life” (L.73)

43.

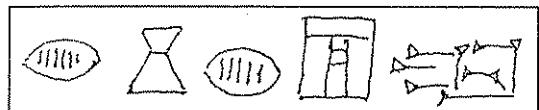
render" (L. 231)



SI „to give, to

„KECSKEMÉT”

KE – ES’ – KEM – É – TU₆ „Holy-grovelike place of beautiful church”



KE, KI „place, local” (L. 461)

ES’ „holy grove, sanctuary” (L. 128)

-KEM, -KIM „like, -such as” (L. 461)

-É-TU₆, É-TH₆ „beautiful church” (L. 16)

This is telling us that it might be many thousands of years old; as its vocalisation is akin to some of the known neighbouring Danubian – agricultural places of the Neolithicum; such as:

KÉCSKE = KE-É-ES’-KE₄ „Place of church sanctuary”

Ó-KÉCSKE = Ú-KE-É-ES’-KE₄ „Place of church-sanctuarie’s field”

At the present time there are two emblems for the city’s identification. One of them is a „Billy-goat standing on its toes” This one is alleged to belong to ancient

Mesopotamian mythology as part of the Legend of the Flood. The second emblem is portraying „St. Nicholas of Smyrna” with an episcopal staf in his hand, But, how could Kecskemét’s emblem be connected to the Turkish word „kecsi” (goat), when

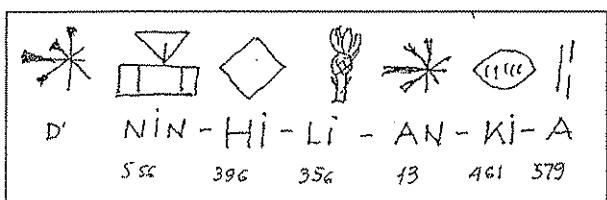
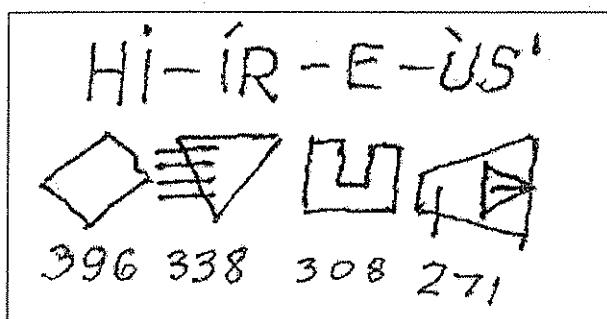
Turks have only been involved with this city as unwelcome enemies?

The citizens of Kecskemét are fond of calling their city by the nickname of „HIRÖS”, without hardly knowing what that means. HÍ-ÍR-E-US’ „Follower of the

Mother-Goddess”; a title that would bring more ancient times into memory. (HÍ „boldog, happy”, an alternate concept for BA’U-DUG, perhaps) ÍR „bond, tie”;

E „objective suffix”; US’ „to follow” Somehow it reminds one of ANA-HI-TA of the Parthians.

„HÍRÖS” (Local patriots are insisting on pronouncing the vowel „Ö”)
 HI - ÍR - E - US’



The east-central region of Hungary is settled by the KUN - or by their near-eastern name - CUMÁN people.

At about 1,000 B.C., or at the formation of the Hittite Empire, the Boghazköy inscriptions reminisce of them as the warlike KASKAS tribe, living high up in the mountains of the PONTUS and TAURUS ranges. Later on these will become the name-givers of the KAZAR national alliance.

Judging by the name of their settlements and by the ease with which they made accommodation with the Carpathian-basin original inhabitants, they must have been the same scythian-hungarian race.

Their famous symbols on top of Mount Nimrod in Anatolia, their royal scythian hat, a statue of TURUL, symbol of the Sun-god and an obelisk memorial are reminders of their ancient country of habitation.

„Joseph, King of the KAZARS, originates his ancestry from the Biblical TO-

GARMA and ten other elders, amongst whom we also find OGUR, AVAR, KOZAR, BOLGAR and SAVIR” (Selig CASSEL, „Magyarische Altenthümer” Berlin, 1848).

The interpreters of the Christian Bible locate TOGARMA in the region of the Anatolian - PONTUS. Thus, the KUN are Royal-Scythians; one of the fractions of the Khazarian Alliance, who spoke an identical language with the Savard branch of the Arpadian Hungarians. As we have pointed out, their request of settling in the 13-th Century Christian Hungary had been unconditionally accepted, even though they have been still followers of the ancient Scythian Sun-religion. Their conversion to Christianity has taken more than 300 years. Now, they are mostly Protestants.

While considering the varied composition of the hungarian population, it becomes apparent that some of these poulation groups have wandered away from their places of birth in the Carpathian Basin, as in those times not likely that poitical

bounderies were militarily enforced, founded new empires anywhere on the place of their arrival. May not have found life conditions to their liking, they returned to their places of origin, and not forgetting their mothers' language, they created a variety of beautiful (hetumoger, or Tamana(?)) dialects. We even, have records from Phoenicia stating that sea-going member trading colonies were operating alongside the African-Lybian coast without apprehension. They seem to have had connection with Transsylvania because the Goddess of their colony was EREUS, and their writing system pictographic, therefore proto-Babylonian.

The names of localities around KECSKEMÉT are proving that the meaning of the major ones can be interpreted by means of the Scythian language.

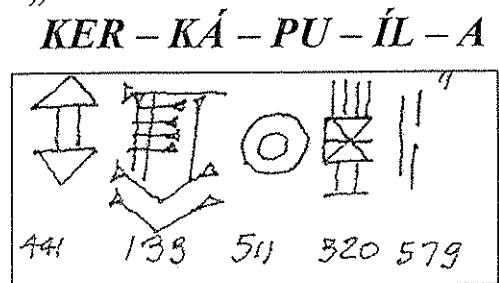
The names of the city's streets and squares are indicating the heroic deeds of their defendants.

There are legends circulating about spanish (basque)-style bull-fights performed on some of the city squares. The bulls are mentioned to have been driven from the direction of BUGAC puszta. Similar memories are preserved by people from IZSAK and MAGYARKANIZSA as well.

According to official city records, during the war against Turkish and Austrian invaders the town was protected by densely spiked ditches.

Some of the entrance gates are still carrying scythian names like:

„KERKÁPOLY”



„Highwy gate of the lifting well”.

KER, GIR „road, hiway” (L.444)

KÁ „gate” (L.133)

Like: KÁ-DINGIR-RA-KI „Gods gate” ,

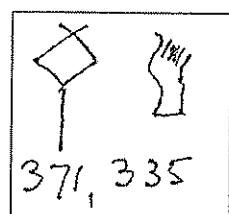
The Scythian name of Babylon.

PU „well” (L.511); ÍL „to lift” (L.320)

46.

„BUDAI KAPU” (The gate for Buda).

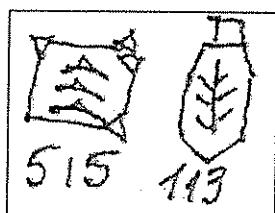
BU - DA (-A) „Brilliance of power”



BU „brilliance, shine” (L.371) DA
„power” (L.355 There is no gate there
any more; only tradition is keeping it
there. (Buda-pest, the Capital)

„KÁPOLNA”, Now: „Kápolna – street” (was the old N-W exit of
the city

KÁ - PU- UL—NA₄ „Gate of the old stone well”



KÁ „gate” (I.133)
PU „well” (L.511)
UL „old, new” (L.441)
NA₄ „stone” (L.228)

„BUGAC” (According to a report from 1391 A.D.: „Blazius de
Bugaz”).

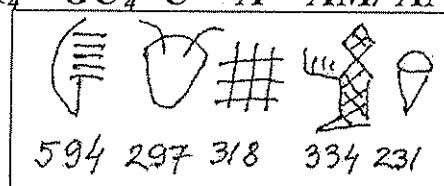
BU₅ - GAZ „Cutting wind”

GAZ, KAZ „to cut” (L.192).
BU₅ „wind” (L.515)

„ORGOVÁNY” (Oxherd of the outer pasture). In a source of 1509
A.D.:

„ORGOVAN”

UR₄ - GU₄ - Ú - Á - ÁM / ÁN

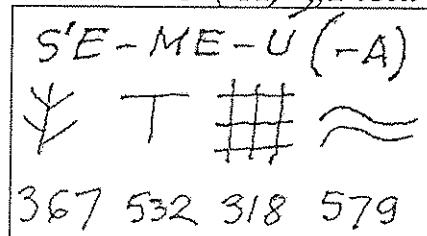


„Ox-herd of the outer pasture”.

U₄ „to collect, to gather” (L.594)
Ú „pasture, grass” (L.318)
Á „outer” (L.334)
ÁM emcl. cop.

„CSEMÓ” (Field of wonderful grain)

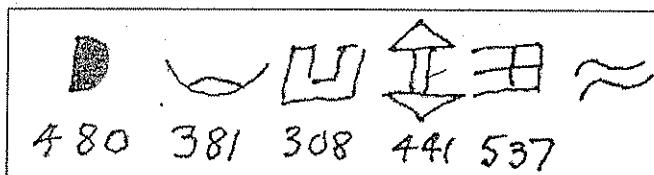
S'E - ME - Ú (-A) „Field of wonderful grain”



S'E „grain, barley” (L.367)
ME „wonderful” (L.532)
Ú „grain field; meadow;
grass” (L.318)
-A (L.579).

„GÖDÖLLŐ”

GE – UD – E- UL- LU – A =Made radiant by the Sun-king”



GE „king” (L.480)

UD, U₄ „Sun” (381)

-E „by”

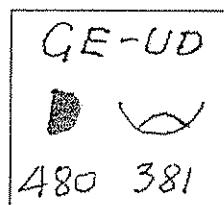
UL „radiant” (L.441)

LU „very” (L.537)

-A (L.579).

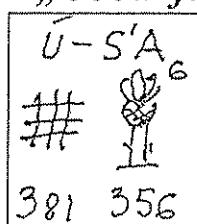
„GÖD”

GE – UD „The Sun-king”



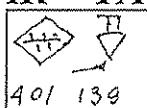
„Ócsa”

Ú-S'A „Good field”



„Harta” „On the defence dam” (On the cross road ?)

HAR – TA

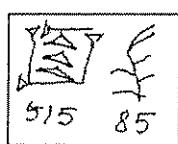


HAR; HAR-RA „cross road, highway” (L.401)

KAR „defence” (L.333)

-TA „at, before, in, (L.139)

„BUGYI” (Favorite wind)

BU₅ – GI – I „Favorite wind”BU₅ „wind” (L.515)

GI „favorite” (L.85)

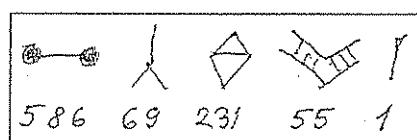
„SZABADSZÁLLÁS”

ZA – BAD – ZAL – LA – AS’ „Accommodation for free man”

ZA-BAD „free man” (L.586 & 69)

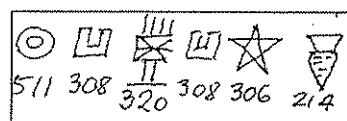
ZAL „to spend time, to reside” (L.381)

-AS’, S’U „for” (L.1)



„FÜLÖPPSZÁLLÁS”

PU - E - ÍL - E - UB - B(I) „With draw-well nearby”
(Accommodation)



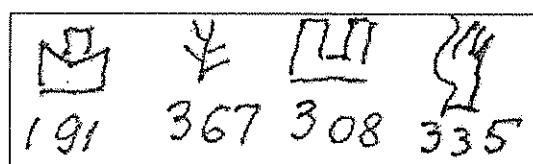
PU „well” (L.511)

ÍL „too lift, to draw water” (L.320)

UB „outside, countryside” (L.306)

„DÖMSÖD”, (1280: „GUMSEED”)

GUM - S'E - E - D(A) „Grain-mill on the shore”



GUM „to mill, mill” (L.191)

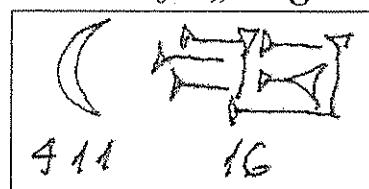
S'E „grain” (L.367)

E „shore” (L.308)

-DA „beside” (L.335)

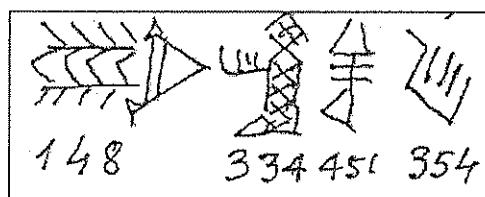
„BOROTA” 1325: „BOROTH”

BURU-TU₆ „Magic well”

BURU „well, fountain,
brook” (L.411)TU₆ „magic” (L.16)

„INÁRCS”

IN - Á - AR - S'U - (A) „Famous linen hand work”



IN „linen” (L.148)

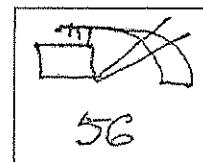
Á „work” (L.334)

AR „famous” (L.451)

S'U „hand work” (L.354)

„AKA”

„Plantation”

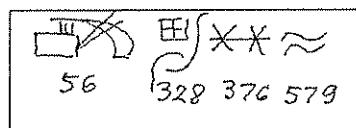


(Csánki 3:219; L.97) Ancient form
of „eke” = gis APIN, (L.56)

„AKARATJA” (*Balaton- akaratja*)

AKA -RA -TI -A

„Plantation close to inundation”



AKA „to plant, plantation” (L.97)

RA „inundation, flood) (L.328)

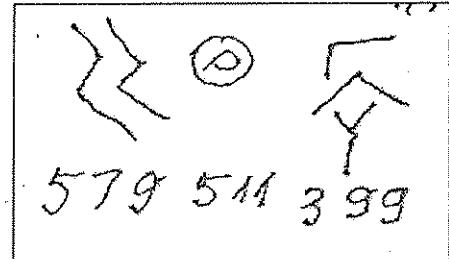
TE , TI „close to, approach” (L.376)

„APPONY” 1268: „*Apon*”; *Mon. Strig 1:216 In Slovakia*:

Oponice.

A - PU - NI „*Majestic well-water*”

A „water” (L. 579); **PU**

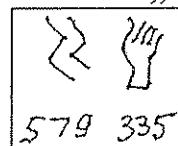


NI

„majestic” (L.399)

„ADA” 1702 „*ADA*”, Iványi; Bács Bodr. 4:3 beside the river Theiss.

A - DA „*Beside water*”

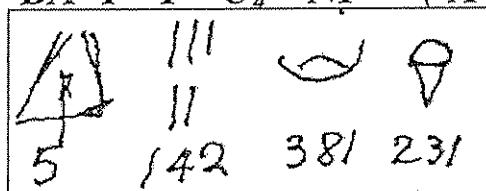


A „water” (L.579)

-DA „beside” (L.355)

„ALSÓBAJOM” Csánki 5:867.

BA- I - I - U₄ - NI (-A-AM ?) „*Valued gift of the Sun*”



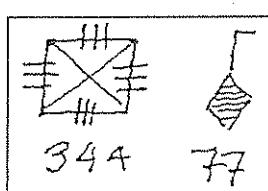
BA „gift, present” (L.5)

I - I „valued” (L.142)

U₄ „Sun”

„ALSÓBARAKONY”, 1344: „*Barakun*”, Csánky 1:726.

BARA -KUN „*Refuge grove*”



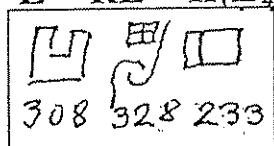
BARA, BAR, BARAG

„*grove*”(L.344)

KUN „*refuge*” (L.77)

„ALÓ-EREK”, 1433: „Erek”, Csánki 3:32;

E - RE - K(E₄) „Shore of tidal water”.

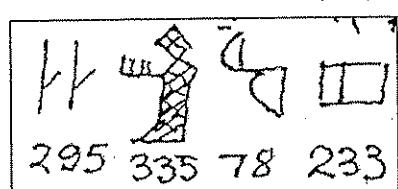


E „shore” (L.308)

RA, RE „inundation, de” (L.328)

„ALÓ-PÁHOK”, 1773: „Alsó Páhok”; Lex Loc. 183.

PA - Á - HU - K(E₄) „Eagle’s tree”

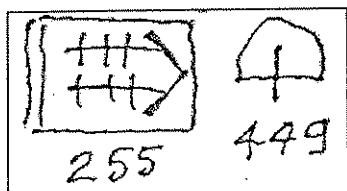


GIS’ PA „tree, branch, wing

Á-HU „eagle” (L.78)

„ARAD”, 1131 – 41: „Vrodi”

UR - U₆ - DI „Wonderful throneseat”



ÚR „throne, seat, roof” (L.255)

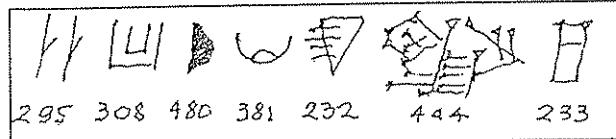
U₆-DU₁₁ „to look at with wonder” (L.449)

„Attila, after having gained victory over Aetius at Catalaunum and collecting a baleful of booty in Gallia, Italy and Germany, returned in 451 to Pannonia. He had decided to take residence beside the river Theiss at Fegyvernek, which at that time was called by the name of MACHAEROPOLIS” („Értekezés a kúnoknak és jászoknak eredetekről, azoknak régi és mostsni állapotjokról”, Horváth Petri, 1820, Jász-berényben, 10. old.).

Fegyvernek is situated 10 kms. West of the town of Kenderes, beside one of the bends of the river Theiss. An oral tradition is dominant amongst the old fishermen of the community, according to which: “Attila was very fond of the river TheiThey tend to believe that the Great King is buried beneath one of the bends of the river.

„FEGYVERNEK”

PA - E - GE - U₄ - ER - NE - K(E₄) „Headquarters of the Sunking’s army”



PA, PA-BI „head, top” (L.295)

GE „king” (L.480).

U₄ „Sun” (L.381)

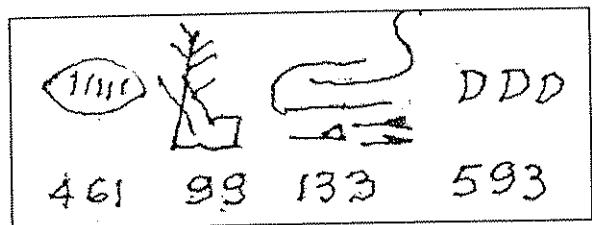
-ER, -IR „of, for” (L232)

NE, NE(R), NI® „power, army, guard, defence” (L.441)

51.

„KENDERES”

KE – EN – DER – ES „Place of high Lords”



KI, KE „place” (L.46)
EN „Lord, Prince” (L.99)
DER, DIRI, DIRIG „high, eminent” (L.123)
-ES, -MES suff. mult. (L.599)

„KUNBARACS” 1247/1466: „BOROCH”

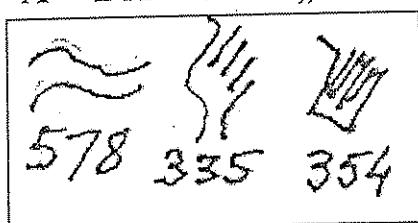
BURU – S’U „Guarded brook”



BURU „well, brook” (L.411)
S’U „protect” (L.354)

„ADACS (KUN ADACS)”

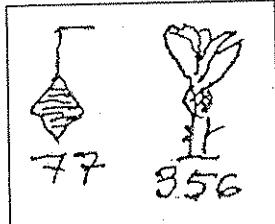
A – DA – S’U „ Provided with water”



A „water” (L578)
-DA „-with; -by” (L.335)
S’U „to provide, to supply, to guard” (L.354)

„KUNSÁG”

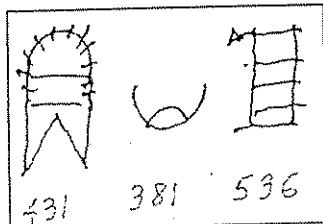
KÚN – S’AG „Good quarters”



KÚN „grove, shoulder, quarters” (L.77)
S’A₆, S’AG₅, SIG „good, friendly” (L.356)

„NEMES-NÁDUDVAR”; 1193: NÁDUDOR.

NÁD – U₄ – DUR „Bed where the Sun takes rest”

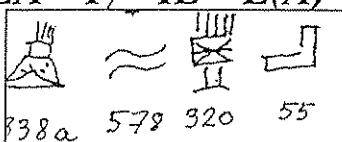


NÁD „bed” (L.431)
U₄ „Sun” (L.381)
DUR, DURUN, TUS „to rest” (L.536).

52.

„SZAJOL” : 1339: „ZAYLL”.

ZÁ - Í₇ - ÍL - L(A) „Shore of the holy river”

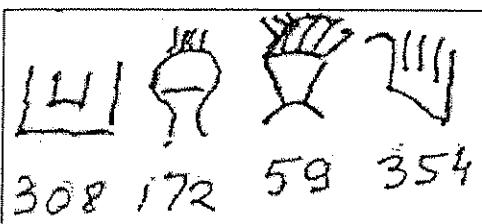


ZÁ, ZE „shore, side” (L.308)

ÍL „mighty, holy, shiny” (L.320)

„BALATON- EDERICS” ; 1216. „Edelich”; Csánki 3:49.

E - DE - LI - S'U Warm shore protected by grove”



E „shore” (L.308)

DE „warm” (L.178)

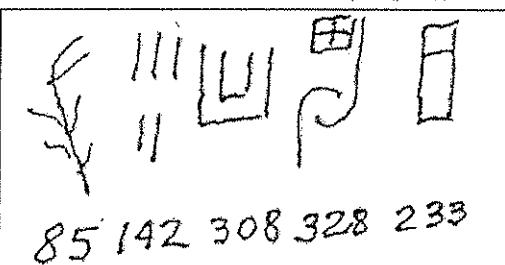
^{gis'} LI „grove, garden”

(Delitsch 133)

S'U „to protect” (l.354)

„BALATON-GYÖRÖK”; 1389: „Gerek”; Csánki 3:57

GI - I - E - RE - K(E₄) „Good reeds of flooding shore”



GI, GE „reed” (L.85)

I „good” (L.142).

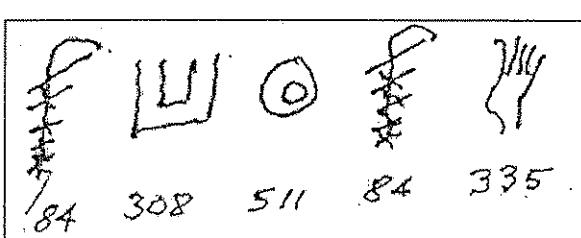
E „shore” (L.308)

RE, RA „flood” (L.388)

-KE₄ gen. suff.

„BALATON - SZEPEZD ; 1164: ZEPUZD : L. Közl.: 2167

ZI - E - PU - ZI - D(A) „Shore refuge beside hoisting well”



ZI, ZE „rfuge” (L.84)

E „shore” (L.308)

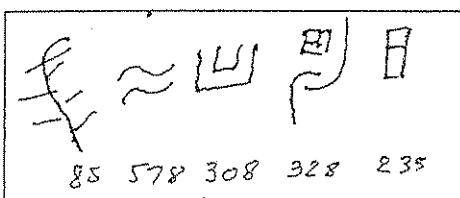
PU, TÚL „well” (L.511)

-DA „beside”

„GYERK”, 1512 : "Gyerk; Bakács 119, Community in Slovakia.

its present name is: HRKOVCE.

GI - Í₇ - E - R(E) - K(E₄) „River reeds of flood bank”.



GI, GE „reed” (L.85)

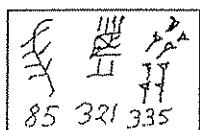
Í₇ „river” (L.578)

E „bank, shore” (L.308)

RE „flood” (.328)

„GELLE”; 1308: „Gelle”, RDES, 1:255, Place West of DUNA-szerdahely, its present name is: Holice.

GE-EL-LE „Tall reeds”

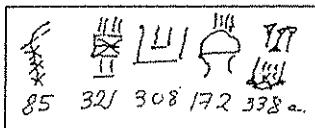


GE „reed” (l.85)

EL, ÍL „tall, high” (L.328)
-LE, -LI soft. (L.355).

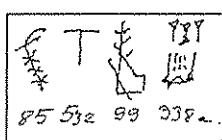
„GELENCE”, 1567: „Gelencze”, Suciu 13257, place in Erdély (Transylvania) west of Kézdivásárhely. Its present Rumanian name is: Ghelincza.

GE-EL-E-NE-ZE „Tall reeds beside strong bank”



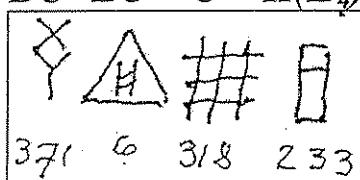
„GEMENCI – ERDÓ”; 1808: „Gemencze” (Iland of reeds) Lipsky.

GE-ME-EN-ZE „Reed refuge” 1:197: Wilderness refuge between Baja and the river Sió. §



„BOZÓK”, 1135: „Bozouk”, Györffy 3:1. Place in Upper Hungary south-southeast of Korpona (Slov.:Bzovník).

BU- ZU – Ú – K(E₄) „Strong radiance of field”



BU „radiance” (l.515)

ZU „strong, radiant” (L.5)

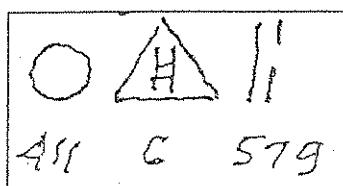
Ú „field” (L.318)

„PEST;” ; PESTH ?

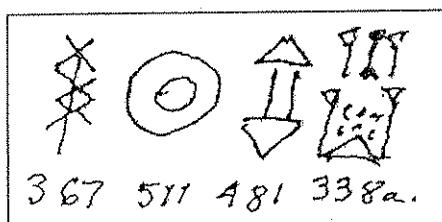
PES’ – TU₆ „Magic shore”. Example: PES’-A-AB-BA-TU-DA-A „who was born on the sea-shore”; PES’x-TI „shre region” (Ake W. Sjoberg – F. Bergmann . „A collection of sumerian temple hymns” TH.No.22. line 277).

„BORC-FALU”; 1221: „Borz”, PRT.1:6:2; Northern Hungary southwest of Necpál. Slov: „Borcová”.

BUR – ZU -(A) „Spring of knowledge”



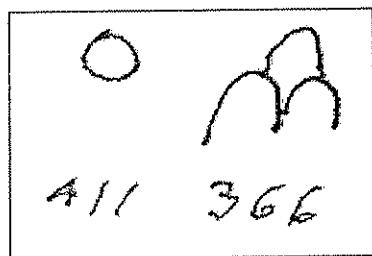
„TAPOLCA”; 1300: „Tupulza”; town South-East of Sümeg.
TU₅ – PU – UL – ZA „Bath beside beautiful well”.



TU₅, „bath, to bath” (L.367)
PU, TÚL „well” (L.511)
UL, ULU „beautiful” (L.411)
ZA, ZE „beside” (L.338a)

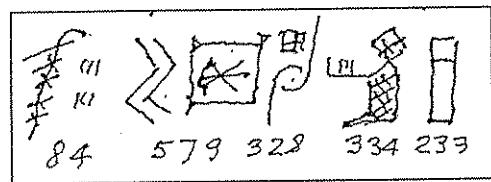
„BROGYÁN”; 1293: „Borogen”, Györffy 1:436.

BURU – GEN, „Mountain spring”.



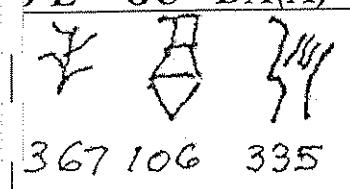
BURU, „spring” (L.411)
GEN, KUR „mountain” (L.366).
Place in Northern Hungary, north-East of Nagy tapolcsány. (Slov: Topol'cany), (Bodzany).

„CIRÁK”; 1265: „Zyrak”; Urk Burg.: 1:322; South of Kapuvár.
ZI – Í₇ – RA – Á – K(E₄) „Asylum of fast flowing river”



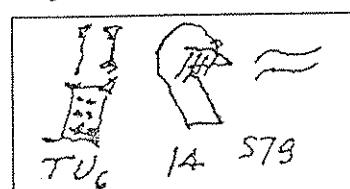
ZI, „asylum” (L.84)
Í₇, „river” (L.579).
RA, „flood” (L.328)
Á, „strong” (L.334)
-KE₄ poss. suff. (L.233)

„CSEGÖLD”; 1332-4: „Chegud”, Szab.Szatm.39; south-southeast of
S'E – GÚ – DA(A) „Grain beside shore” Fehérgyarmat.



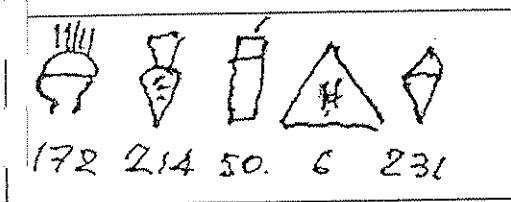
S'E, „grain” (L.367)
GÚ, „shore, bank” (L.106)
DA, „side, beside” (L.335)

„TOKAJ”; 1333: „Thokay”; Anjou doc. 3:37. Town in Borsod-Abaúj-Zemplén-county, at the confluence of the
TU₆ – KA – Í₇ „Magic of the river's inlet” rivers Bodrog and Theiss.



TU₆, „magic” (L.16)
KA, „inlet, mouth” (L.14)
Í₇, „river” (L.579)

DEBRECEN, 1235: „Debrezun”, VárReg.13. Capital of Hajdú-Bihar
DE – BI – ER – ZU – NI „Torch in the service of science” County.



DE „torch, kendle” (L.172)

-BI gen. (L.218)

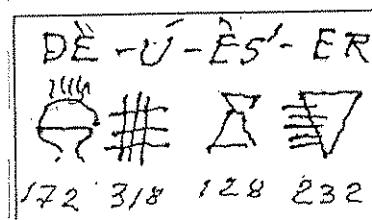
ER, ERI „servant, service” (L.50)

ZU „science” (L.6)

NI’ poss. suff. (L.231)

DEVECSER, 1268: „Deuecher. Village west of Ajka.

DE – Ú – ES’ – ER „Brilliance of field grove”



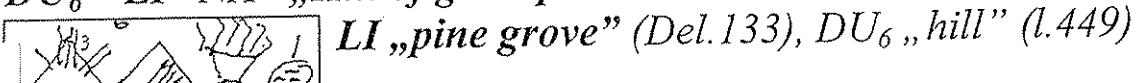
DE „brilliance” (L.172)

Ú „field” (L.318)

ES’ „holy grove” (L.128)

-IR, -ER „for” (L.232)

„Dolyan” 1349; „Dolina”; Anjou Document 8: 259. Place in Northern Hungary
DU₆ – LI – NA „Hill of great pines”



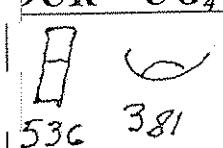
Hungary

LI „pine grove” (Del.133), DU₆ „hill” (l.449)

„DOROG”, 1349: Durug, MonStrig, l:380.

DUR – UG₄ „Fort of the Sun”

UG₄, U₄ „lion” (L.381)



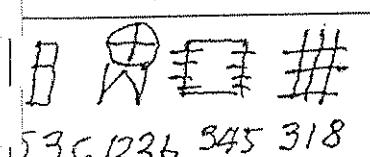
„DOROSZLÓ”, Place ib the Bácska, south-east of Zombor, Serb.:
 Doroslovo.

DUR – UZ – LU – Ú „Range of multitudes of pasture goats”

DUR „range, rink, residence” (L.536)

UZ „goat” (L.226)

LU „multitude” (l.345)

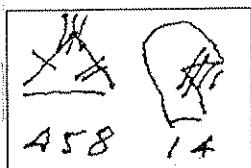


56.

,,DUKA”, 1290 – 1300 : „Duka”, Nat.Doc.177; Place in County-Vas,
south of Celldömölk.

DU₆ – KA „Steep hill”

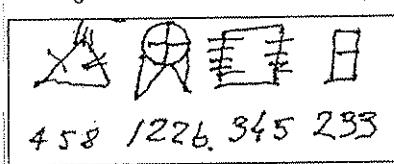
DU₆ „hill, hillock, pile, mound” (L.549)
KA „steep (L.14)



,,DUZLOK”, pasture; 1776. 6:285. Countryside; North of Rácalmás.

DU₆ – UZ – LU – K(E)₄ „Hill of multitudes of goats”

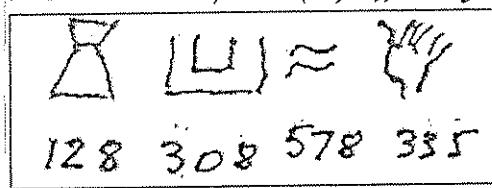
DU₆ „hill, mound” (L.549)
LU „multitude” (L.354)
KE₄ poss. suff. (L.283)



,,ECSEDI LÁP” (ECHEYD LACUS) „Wolfgang Lazius; Swamp in the
eastern part of County Nyírség.

ES' – E – Í₇ – D(A) „Holy grove beside river”

ES' „grove, refuge” (L.128)
DA „beside” (L.333)
E „side, beside” (L.335)
Í₇ „river” (L.578)



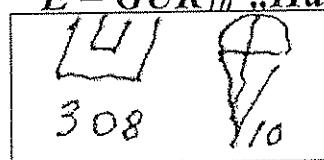
,,EDELÉNY”, 1299: „Edelin”, Györffy. 1:7:78 City in County Borsod-
-Abaúj-Zemplén, north-east of Kazincbarcika.

E – DE – LI – NÍ „Warm slope of big pine grove”; E „slope” (L.309)

DE „warm, hot” (L.172)
LI „grove” (L.59); NÍ „big” (L.398)

,,EGER”, 1317: „Egur”; Fejér; C.D.8/2:682, Capital of County Heves.

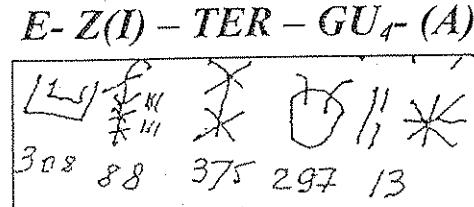
E – GUR₁₀ „Harvesting slope” GUR₁₀ „to harvest” (L.538).



,,ESZTERGOM”, 1147: „Estrigun”, Gxörffy 2:239-

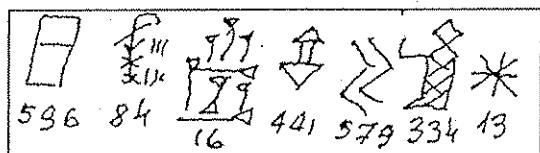
E – Z(I) – TER – GU₄ – (A)M „Rising bank of dense forest”

E „bank” (L.308) ZI,
ZIG „to rise” (L.84)
TIR, TER „forest” (L.375)
GU₄ „strong, dense” (L.297)
-AM encl. cop.



„FENYŐ-KOSZTOLÁNY”

KU – ZI – TU₆ – UL – I₇ - Á – AM „Magically rising place of riverside.



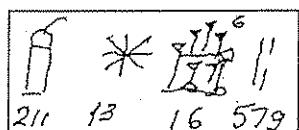
TU₆, “magic” (L.16)

KU, “local, base” (L.536)

ZI, “to rise” (L.84) (Pl.: SÚR-DU-MUS’EN-GIM HA-BA-ZI-GR-EN, “I rose up like a hawk”. (S’ULGI A60)

„GALÁNTA” 1237: „Galantha”, PRT. I:738. Northern Hungary,
south-southwest of Nagyszombat (Trnava).

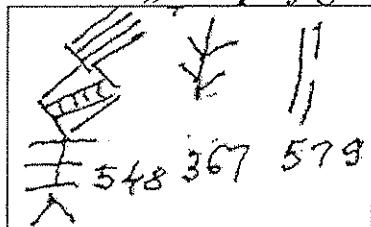
GALA – AN – TU₆ – A „Priest of the magic heaven”



GALA, “priest, singing priest” (L.211)

„GORZSA”, 1492: „Gorsa”, Csánki 1696 „Frontier-country east of Hódmező-vásárhely **GÚR**,-

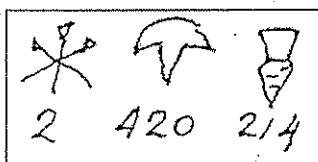
S’E – A „Heap of grain”



GÚR, “heap” (L.542)

S’E, “grain, barley” (L.376).

„HALÁP”: 1213: „Hlap”; VárREG. 269 „Wooded pasture East of HAL – ÁB (-BI) „Centrum of cows”



Debrecen.

HAL, “base” (L.2)

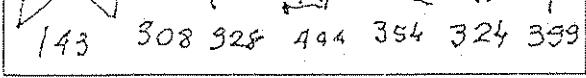
ÁB, “cow” (L.420)

„HERENCSÉNY”, 1313: „Herenchen”, Stanislaw. Slo. UH, 2:212

Place in County Nógrád, east of Balassagyarmat.

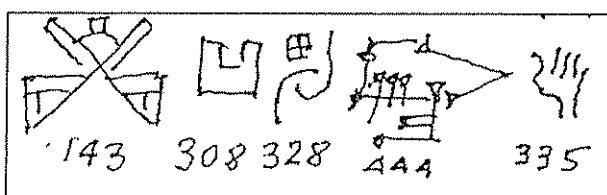
H(E) – E – RE – N(E) – S’U – É – NÍ, „Richess of huge houses powerful flood-bank”

HE, “richess” (L.143)



„**HEREND**” : 1326: „Herend”, Veszpr. Reg. 75, in County Veszprém.

H(E)- E -RE -N(E) – D(A) „Richess beside strong flood bank”.



HE „richess” (L.143)

E „bank” (L.308)

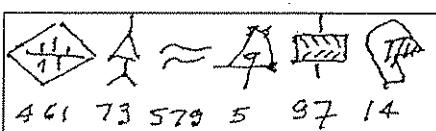
RE „flood” (L.328)

NE „owerful” (L.388)

-DA „beside” (L.328)

„**HORTOBÁGY**”, 1067k. : „Chartibak”, Á úa. 1:25

HAR -TI - Í - BA - AK - (K)A „Pasture cut at the edge by river”

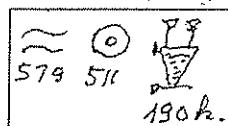


TI „edge, frame” (L.37)

BA-AG „to cut, slice, cross” (L.97)

„**IPOLY**”, 1135; „Ipul”, CDES, 1:40. Left branch of the Danube.

Í - PU - (UL) „River of great channnel”



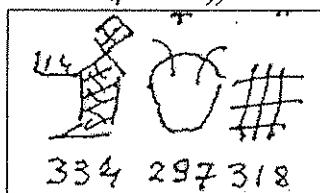
PU, TÜL „channel, bed, ditch” (L.511)

„**JÁSZÁGÓ**”, 1558: „Ago” Urk.720. Place in County Szolnok, north-east of Jászberény.

Á “work” (L.334)

GU₄ „ox” (L.297)

Ú „field, pasture, grass” (L.318)

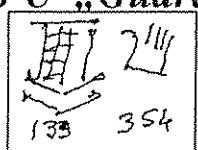


„**KÁCS**”, 1150 „Casu”; Anonymus:33; Place in County Borsod.Abaúj-Zemplén, south-west of Miskolc.

S'U „Guarded gate”

KÁ „gate” (L.139)

S'U „guard” (L.354)



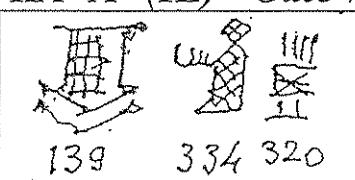
354

„**KÁL**”; 1331: „Kaal” Györffy; Place in County Heves S-W of Eger.

KÁ- Á- (IL) Gate with tall wings”

KÁ „gate” (L.334)

IL „tall, hogh” (L.380)

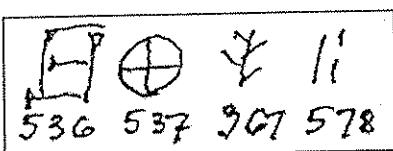


320

59.

KALOCSA", 1227, „Colochiam”(latin acc.) Györffy 2, 48.
City in Bács-Kiskun County.

KU - LU - S'E - A „Center rich in grain”



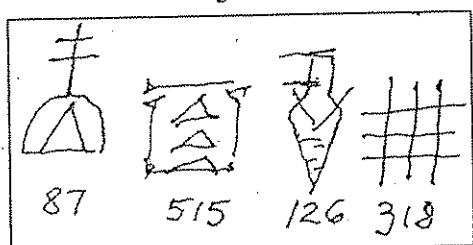
KU „center, base” (L.536)

LU „much, multitude” (L.537)

S'E „grain” (L.337)

KISTORBOSZLÓ", 1384: Kystorbozlo, MNy-TK.45.sz.23. Place in Northern Hungary; south-southwest of Túrócszentmárton, (Martin), Slov:Trebestovo.

TUR - BU₅ - ZÍL - Ú „Ranch of pasture's favourable wind”



TUR „ranch, stall, enclosure” (L.87)

B_U₅ „wind, windy” (L.515)

ZÍL „favourable” (L.126)

Ú „pasture” (L.318)

,**KISTORMÁS**"; 1444: „Thormas”; Csánki 3:455. Place.N-W.of Szekszárd.

TU₆ - UR₅ - MÁS'; „Magic of sheep/goat herd”

TU₆, MU₆ „magic” (L.16)

UR₅ „herd, flock” (L.40)

UR₅ - BI „together, mass”

MÁS' „goat, sheep” (L.76)

,**KOLOZSVÁR**"; 1257: „Kulusuar”, Györffy 3:356. City in Transylvania
KU - UL - US'U - ÁR „Majestic throne of the Sun-god” ,
(Rumanian: Cluj-Napoca)

KOLOS' = HER-KULES' „The fertilizing Sun”

KU „building, throne” (L.536)

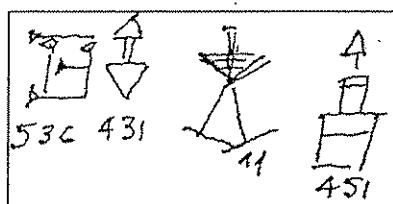
UL „majestic, beautiful” (L.431)

US'U, US'UM „Sun-god” (L.11)

ÁR „majestic” (L.451)

,,KOMÁROM”; 1075/-1124/-1217: „Camarun”; Györffy 3:427, City in Komárom-County

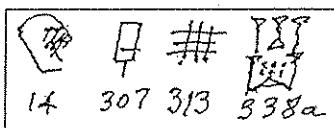
KA - MÁ - RU - AM „Inlet of shipbuilding”



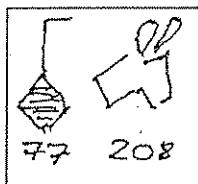
KA „inlet, bay” (L.14)
MÁ „ship” (L.122)
RU „építeni” (L.68)
-AM encl. cop.

,,KOMARÓC”; 1365: „Kamarouch”, Varsik: OsKosKotl, 2:174. Place in Northern Hungary, south-west of Nagyida.
(Velk'á Ida; Komárovce)

KA - MAR - Ú - ZE „Földműves épület a mező mellett”.



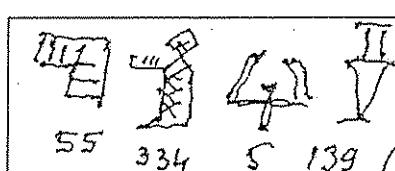
,,KONDOROS”; 1229: „Cundurus”; VárReg.346; Village in county Békés
KUN-DUR-US’ „Grove of stallions”



KUN „grove, asylum” (L.77)
DUR „stallion, horse” (.208)
US’ „male” (Delitsch 551)

,,LÁBATLAN”; Györffy 2:298; Place in Komárom County N-E of Tata.

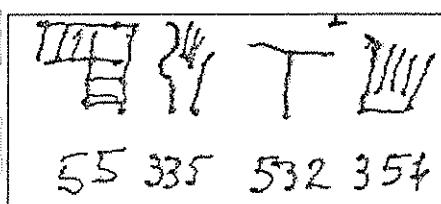
LA - Á - BA - TA - LA AM „Rich by its rural wealth”



LA „richess” (L.334)
-TA „által, kívül” (L.139)
-BA „its” (L.5)

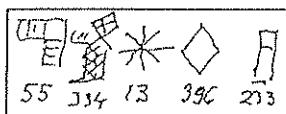
,,LADAMÓC”; 1298: „Ladamach” ÁÚO.10:314; Péace in North-eastern Hungary, west of Király-helme (Královsky Chelmec).

LA - DA - MA₆ - S'U „Richess guarded by magic power”



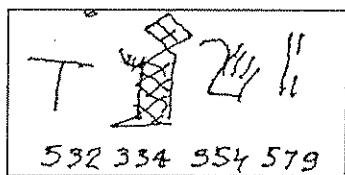
LA „richess” (L.55)
DA „power” (L.335)
MA₆ „magic” (L.532)
S'U „to protect” (L.135)

**„LÁNDOK”, 1290: „Landok”, Csánki 161. Locality in Northern Hungary north-west of Késmárk (Kezmarok). Slov. Lendak.
LA - Á - AN - DU₁₀ - K(E)₄ „Rural richness of the Good Heaven”**



„MÁCSA”, 1380: „Macha”, Magy-Rom. 1:191. Locality on the rim of the Great Hungarian Plain north of Arad.

MA₆ - Á - S'(U) - A „Protected by heavenly power”



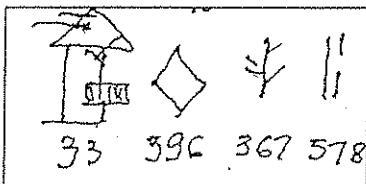
MA₆ „heavenly” (L.532)

Á „power” (L.334)

S'U „to protect” (L.354)

„MADOCSA”; 1109: „Modocea”, ÓM.OLV.17. Place in County Tolna.

MA - DU₁₀ - S'E - A „Good mill of grain”



MU, MA „mill” (L.33)

DU₁₀, DUG „good” (L.396)

S'E „grain” (L.337)

„MÁGOR”, 1364 – 95: „Magur”, Csánki 1.652; Place north-west of Vésztő.

MA - Á - GUR₁₀ „Land of harvest-work”

MA-DA/A „land” (L.342)

Á „work” (L.334)

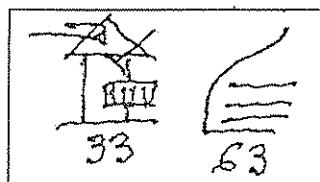
GUR₁₀ „harvest” (L.538)

„MAKÁD”, 1528: „Makád”; Csep.Szig. 226. Place in County Pest at the southern end of the island of Csepel.

MA - KÁD (-DA) „Tied-up mill”

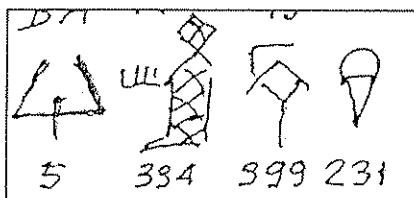
MA „mill” (L.39)

KÁD, KAD, KÍD „to tie, to attach” (L.63)



62.

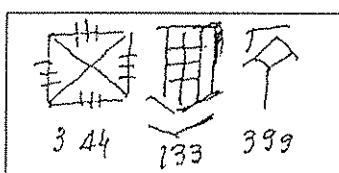
„NAGYBÁTONY”; 1217: „Batun”, Györffy 3:60. Place in County Nógrád.
BA - Á - TU₁₅ - NÍ „Gift of wind power”.



BA „gift” (L.5)
Á „power” (L.334)
TU₁₅ „wind” (L.359)
See also: Bátány-terenye.

„NAGYBÁRKÁNY”; 145: „Nagybarkan” Csánki 1:91. Place in County
Nógrád, south-south west of Salgótarján.

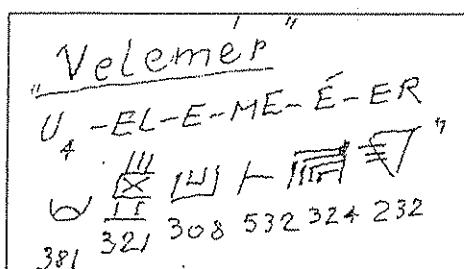
BÁR - KÁ - NÍ „Holy grove of huge gate”



BÁR, BÁRA „holy grove” (L.344)
KÁ „gate” (L.133)
NÍ „huge” (L.399)

„VELEMÉR”

U₄ - EL - E - M(E) - É - ER „For the church of our majestic Sun”



U₄ „Sun” (L.381)
EL, IL „majestic” (L.321)
E-ME „ours”
É „church” (L.324)
-ER, -IR „for the sake of” (L.232)

63. APPENDIX

A Tordos-Tatárlakai táblácskák piktogrammjainak
hangértékei az ó-sumer nyelvben.

Tord.	Sum.	Sum. hangérték No.	Sumer szövegforrás.
1.			RU "adni; adományozni" (L.68) , to give, to donate. MU-IGI-RU-DA "Áldozatadásom által" (BUR-SIN, No.90034 tábla.)
2.	○ ○	U, UN "tíz, , ten" 10 (L.411)	SIG ₇ -A U-SAR-TA "mindegyikük áratott 10 SAR)nádat)" (ŠU-SIN munkapecsét: 139).
3.			ŠE "gabona" (L.367) , grain ŠE ŠE NINA 1 GURU-AN HAR-ŠU I-KÚ "Fejenként 1 GURU gabonát NINA istennőnek adóként kiróta". (Eannatum Lagas királya.)
4.			ANŠE "szamár" (L.208) , donkey. NAG-KU Í SAL ₄ -LA-KA ANŠE-DA SI-GA szamárrakkal feltöltötte a szűrő-medencét, a Szalla csatornánál", (MU SU EN-ZU/LUGAL "abban az évben amikor Suszin király lett.) (Munka-pecsét No. 138).
5.			URU "város" (L. 38) , city. URU-KI-ÁG UTU-GE "UTU Napisten szeretett városa".
6.			UNU "hon, otthon, hely" (L.195) LUGAL UNU-KI-GA "Uruk város királya".
7.			ZÍD; ZÍ(-DA) (L.536) "liszt; igaz; hűséges" , flour. DINGIR-ZÍD EN-ZU "Zu-en a hú isten", (GAMIL-SIN ajtó-felirata, No.90844).
8.	D D	GÍŠ "60; hatvan" , sixty. GÍŠ-GÍŠ-GÍŠ-UŠU-MAS KU-GAR-DU "210 1/2 öl hossz-mérték" (Eannatum Lagas királya).	
9.		IGI "szem; arc; előtt" , eye. IGI-HA-MU-DA-DU "Hogy ügyelne rá", (Lugal-zaggiszi felirata).	
10.		NÍŠ " 20; húsz" , twenty. NÍŠ-ÍÁ GÍN-KÙ Í-LAL-E "25 ezüst minát fog fizetni", (Hammurabi kódex).	

11. 十 田 UGULA, PA "főnök" (L.295)
"supervisor"
12. ▶▶ 𠂔 MİN "2; kettő"
"two"
13. ☰ 𩫑 dARA "Eredet-isten; bojt; hangdoboz" (L.353)
"godness of eternity"
14. ☷ 𩫑 dUTU "Napisten"
"Sun-god" (L.379)
15. ▽ 𩫑 SAL "asszony" (L.554)
"woman"
16. □ 𩫑 I; ià; -NI (L.231)
"olaj; -ja; -je"
17. ^ 𩫑 LAL "felemel; mérlegel" (L.481)
"to lift."
18. A 𩫑 KAL(-AG) "erős"
"strong" (L.322)
19. △ 𩫑 AB "ablak; lyuk"
"window"
20. * 𩫑 AN "égbolt" (L.13)
DINGIR "isten"
"sky; god"
21. X 𩫑 KUR "hegység; ország"
"mountain, country"
- PA-TE-SÍ "Államfő",
(Lugal-zaggiszi) v.
- UGULA ŠEŠ-KAL-LA "Seskalla a főnök", (Pecsét No. 22).
- ÍD-KA-MİN-A-TA "Két-torkolatú folyó", (Vízözön).
- GA-ARA AN-GÍG KU-RA-GÍN "Én az Örökkévalóság-istennője, sötét az ég, aludni térek", (Inanna lament, No.1492).
- MU-PAD-DA dUTU "Utu-napisten által elhivatott", (Lugal-zaggiszi).
- Ú-SAL-LA "békében", (Lugal-zaggiszi felirata).
- LUGAL-KI-ÁG-NI "Szeretett királya", (Lugal-zaggiszi).
- GÍS-UR-UR-ŠU E-DA-LAL "fegyverét harcra emelte" (Entemena felirata)
- UR-SAG-KALAG-GA "Erős hős". (Gudea kerek téglá, No.96945)
- A-AB-BA-SIG-TA-TA "Az alsó tengertől", (Lugal-zaggiszi).
- KALAM-DÍNGIR-ÍNANNA "Inanna istennő országa", (Kudur-Mabuk téglafelirat No.90032).
- dEN-LÍL LUGAL-KUR-KUR-RA "Enlil isten az országok királya", (Lugal-zaggiszi)

22. GASAN "az ég királynője" (L.350)
guca (Gim. 46, Lengyel)
23. ✓ GURUM "hajol-
te bens ni" (L.362)
(Tisza), (Gim. 42)
24. ⌈ ZALAG "tiszta;
clean" fényes" (L.393)
(Gim. Körös, 27)
25. ✗ KÚR "idegen; *stranger*"
 ellenséges; (L.60)
 PAB "férfi;
 apa"
26. Ⓡ PU, TÚL/DÚL ? "pool"
 "medence; kút" (L.511)
27. ⌋ NÍNDA "étel" *food*
 GAR "tenni" (L.597)
 NÍG(-GA) "kincs"
28. + BAR "oldal; (L.74)
 szétválaszt; *divide, part*"
 amellett"
 KAŠ; SA⁹ "fele"
 DAL-LA "fényes"
29. T ME, MA₆ "előírás; *rule*"
 (mennyei) ha-
 tározat" (L.532)
 IŠÍB "pap;
 felügyelő"
30. ✗ KASKAL "út; *road*"
 katonai ex-
 pedíció" (L.166)
 KAŠ "sör"
 (Gim. Tordos, Noll)
31. ⊕ UDU "báránynak" *lamb*"
 LU(-LU) "bőség"
 (L.537)
- GA-ŠA-AN AN-NA-GE "Az ég királynője", (Vízözön).
- KUR-Í GURUM-GURUM-E "Az országok meghajolnak".
- HE-EN-ZALAG-ZALAG "Legyen jól megtisztítva".
- DÌ-KÚR DÌ-MU-GÍM ÍGI-GÁ-MU-NÍGIN "Egy ellenséges ítélet az ami szemem előtt megjelenik, mint az én ítétem" (NÍN-ME-ŠAR-RA, 117. sor).
- DÚL A-ŠES-A-NÍ "...az ó késerrű vizek medencéje", (Epic of Paradise, Langdon).
- DU₁₀ HÉ-NÍ-GAM NÍNDA HU-MU-NÍ-KÚ "Ott letérdelem és az ételt ott megettem", (Sulgi a hatalmas).
- BAR-E-BA-IA "Amellett az a kanálispart is"
- SU-BAR "Felszabadít".
- LUGAL-ZAG-GÍ-SÌ IŠÍB-AN-NA "Lugal-zaggiszi az Ég papja".
- KASKAL-E GI₆ BA-AN-DA-SÁ-A-AM "...aki az úton az éjszakát eltölte", (Sulgi a hatalmas)
- UDU IM-MA-AB-ŠAR₂-RI "Megsokasította a juhokat" (Ziudszuddu, Vízözön).

- i; 7; 4; ○ ^d_{AN} (L.480) "Egy-isten; Az Ég"; "első", "sky"
 II; YY; <<; OO ^d_{UTU} (L.471) "kettő; UTU-napisten", "Sun"
 III; YYY; <<<; O^O EŠ; ^d_{NANNA} (L.472) "három; NANNA-Holdisten", "Moon"
 III; 77; <<<<; OOO; OOOO NIM; LIM; ^d_{EN-KI}; ^d_{EA} (L.473) "négy;
 negyedik; ENKI Föld-isten"
 III; 77; OOO IA; ^d_{EN-LÍL} (L.475) "öt; ötödik; ENLÍL Lélek-isten"
 ☰ ☲ ^d_{ÍNANNA}; ^d_{MUŠ} (L.103) "INANNA-istennő; Arckép".
 ; ☰ GEME; Mf(L.554) "asszony; nő", "woman"
 ▽; ▽; ▽; ▽ BUR (L.349) "váza; tartály", "vase"
 ☱ AG; ^d_{NA} (L.97) "csinálni; palántálni; NABU-isten", "to make"
 ☰ GUD; GU₄ (L.297) "ökör; hős; erős", "et", "strong"
 ; -o; Ⓛ MAŠ (L.76) "kecske; gida; bárány", "goat"
 ☷; 77 TÍ(N) "élni; élet"; lú DÍN "felügyelő" (L.465), "life"
 ; ↗ BE (L.69) "úr; Bel-isten", "Bel"
 ☱; 77 MUD (L.81) "szülni", "to bear"
 ☱; 77 DAR(-MUŠEN) (L.114) "tyúk", "hen"
 ☱; 77 ALAL (L.317) "víz-váza"; PISAN "tartály", "container"
 ☱; 77 GA (L.319) "tej; királynő" "milk; queen"
 ☱; 77 PES (L.346) "ikrázni; embrió", "spawn"
 ☱; 77 DUBUR "hímzacskó"; KALAM "uralom" (L.400), "male sex"
 ☱; 77 LAGAR (L.452) "templom-szolga; acolyte"
 ☱; 77 GÍG (L.427) "fekete, sötét, komor; beteg", "dark"

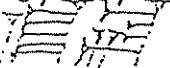
Jelek Marija Gimbutas "Language of the Goddess" művéből.

(Rövidítés: Gim. = M. Gimbutas, "Az Istenasszony nyelve")

- ☱; 77 i.e. 6,000, Nemea, Görögország (Gim. Fig.5)
 ☱; <<; !!; 77; YY; 77 A; EŠ (L.379) "víz", "water"
 ☱; << LUM(-LUM) (L.565) "megtermékenyíteni", "to fertilize"
 ☱; 77 i.e. 6,500, Hacilar (Gim. Fig.9), i.e. 5,200, Tordos(gim.11)
 ☱; 77 KÚR (L.60) "más; idegen", "stranger"
 ☱; 77 i.e. 6,500, Hacilar (Gim. Fig. 9)
 <<< ^d_{NANNA}



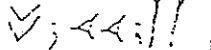
i.e. 3,000, Vortan; Ny.-Törökország (Gim. Fig. 82)



ÍÁ "olaj" (L.249), *oil*



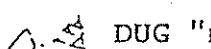
i.e. 5,200, Vinca, Jugoslavia (Gim. Fig. 89)



MÍN "kettő; páros; kétszer" (L.471), *two*



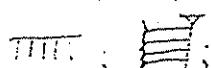
i.e. 5,200, Vinca (Gim. Fig. 117)



DUG "nemiszerv"; DU_{lo} "jó; édes" (L.396), *per organum*



i.e. 5,800, Szófia, Bulgária (Gim. Fig. 129)

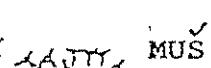


ŠU "kéz" (L.354), *hand*



i.e. 10,000, Dordogne, Franciaország (Gim. Fig. 130)

i.e. 24,000, Mal'ta, Szibéria (Gim. Fig. 146)



MUŠ "kígyó" (L.374), *snake*



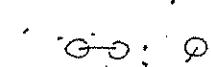
i.e. 5,700, Starcevo, Jugoslavia (Gim. Fig. 132)



ŠÁR "összeg" (L.396), *sum*



i.e. 5,000, Trento, Olaszország (Gim. Fig. 139)



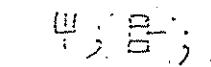
NUNUZ "tojás" (L. 392), *egg*



"szív; belső; belsőrész" (L.384), *heart*



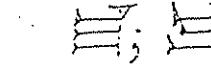
i.e. 1,000, Dordogne, Franciaország (Gim. Fig. 146)



GAL "nagyszerű" (L.343), *great*



i.e. 5,200, Vinca (Gim. Fig. 157)



DÚRU "tiszta; szeplőtelen" (L.536), *clean*



i.e. 30,000, Aurignac, Franciaország (Gim. Fig. 160)



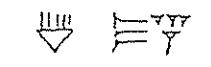
i.e. 5,500, Lengyel, Magyarország (Gim. Fig. 100)



GEME; MÍ "asszony" (L.554), *woman*



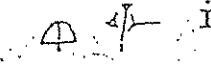
i.e. 5,000, Vinca (Gim. Fig. 299)



BUR "étel, ebéd; elede" (L.349), *food*



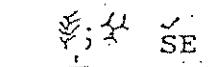
i.e. 5,200, Vinca (Gim. Fig. 168) (NINTUD istennő)



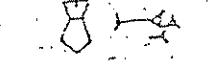
ÍGI (INANNA) "a Szem" (L.449), TU, TUD "megszül" (L.58), *eye*



i.e. 4,000, Tisza, Magyarország (Gim. Fig. 168)



ŠE "gabona"; ŠE-NUMUN "mag" (L.72), *grain*



NÜMUN "mag" (L.72), *seed*

- ≡ i.e. 3,900, Çaykenar, Törökország (Gim. Fig. 15)
- ↗ GAŠAN "Belet istennő; Belili (L.350)
- ↙ i.e. 6,500, Çatal Hüyük, Törökország (Gim. Fig. 167)
- ↗ RA "ütni; törni; ölni" (L.328), *te hit, te hata*
- ~~~~~ i.e. 5,200, Tisza, Magyarország (Gim. Fig. 38)
- + i.e. 6,000, Sesklo, Görögország (Gim. Fig. 20)
- i.e. 5,800, Medvednyak, Jugoszlávia (Gim. Fig. 21)
- + MAŠ "elosztani; tiszta; első" (L.74), *te diriš*
- ↖ i.e. 5,500, Körös, Magyarország (Gim. Fig. 27)
- ↗ ZALAG "brilliáns, ragyogó" (L.393), *king*
- ~~~ i.e. 5,200, Tisza, Magyarország (Gim. Fig. 31)
- mul BAN "vénusz csillag, INANNA" (L.439)
- M ↘ i.e. 5,200, Tisza, Magyarország (Gim. Fig. 32)
- ↖ KUR, HUR "hegység; ^{moundai} fény; erőd" (L.366)
- M i.e. 5,200, Tisza, Magyarország (Gim. Fig. 38)
- ↗ BAR "oldal; elkülönít; ^{side} küld; test" (L.74)
- ↓ DÍŠ "az Egy-isten, AN-isten" (L.48)
- ⊗ M i.e. 5,700, Foggia, Olaszország (Gim. Fig. 36)
- ↗ NÍTA "férfi"; ER, ERÍ "szolga" (L.50)
- ✓ i.e. 5,200, Tisza, Magyarország (Gim. Fig. 42) *te bend*
- ↗ GAM "meggyörbíteni"; giš GAM "kör" (L.362)
- ◻ i.e. 5,500, Körös, Magyarország (Gim. Fig. 43)
- ↗ NÍGIN, NÍGI "Fordulni; bekeríteni" (L.529)(?)
- ◊ ↗ i.e. 5,200, Vinča, Jugoszlávia (Gim. Fig. 55)
- ↗ DÚRU "tiszta" (L.536)
- ☰ i.e. 6,500, Çatal Hüyük (Gim. Fig.57; Sesklo (Gim. Fig.90))
- ☰ I "tisztelni; dicsőíteni" (L.142), *te plain*
- ▲ i.e. 5,200, Tisza, Magyarország (Gim. Fig. 65)
- ▲ i.e. 5,000, Lengyel, Magyarország (Gim. Fig.46)
- ▲ i.e. 5,500, Danilo, Jugoszlávia (Gim. Fig.118)
- ↗ GASAN "Belet istennő; uralkodónő" (L.350)

- i.e. 5,300, Bükk, Magyarország (Gim. Fig.199)
 ▽ DÙ "teremteni; csinálni" (L.230), *"texcāē"*
- i.e. 6,000, Hacilar, Törökország (Gim. Fig. 205)
 ; NÍNDA "kenyér; élelem" (L.597), *"bocas"*
- i.e. 5,200, Vinča (gim. Fig.266)
 PÀR "kiterjed; nyúlik" (L.280), *"te opane" "te pñetel"*
- ; i.e. 4,900, Butmir, Jugoszlávia (Gim. Fig. 352)
 ; DIM₄ "nagyszerű; csodálatos" (L.60), *"groat"*
 ; MÁS "juh; kecske; álom" (L.76), *"glegn"*
- i.e. 5,200, Vinča (Gim. Fig.75)
 GAN "váza; edény"; HE-(GAL) "bőség" (L. 143), *"vara"*
- i.e. 5,000, Statenice, Moravia (Gim. Fig. 421)
 UZUG "szentély; berek"; ZAG "oldal; arc" (L.332), *"panteon" "arc"*
- i.e. 5,000, Vinča (Gim. Fig. 442) (élet-erő kígyók)
- i.e. 4,800, Karanovo, Bulgária (Gim. Fig. 372) (idol ?)
- ; i.e. 4,200, Barnenez (Gim. Fig. 384)
 ; KAL, KALAG "erős; hatalmas"
 dingir LANMA "védő szellem" *"holy spirit"*
 "szent lélek" (L.322), *"holy"*
- ; i.e. 15,000, Dordogne (Gim. Fig. 474)
- i.e. 4,000, Cucuteni (Gim. Fig. 300) energia jelek
 ; ŠU "kéz" (L.354) (Oltalmazó kéz ?), *"hands"*
- ; i.e. 3,000, Kültepe, Törökország (Gim. Fig. 477)
 (Élet tüze ?), *"life fire"*
- i.e. 13,000, La Pileta, Spanyolország (Gim. Fig.484)
- i.e. 6,500, Çatal Hüyük (Gim. Fig. 485) (Szent kéz)
- i.e. 6,500, Çatal Hüyük (Gim. 486)
 ; PÚ, TÚL "kút; forrás; árok; cisterna"
 (L.511), *"well"*

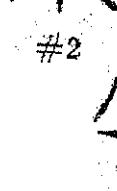
Pictograms used by the first Sythjans of Central Europe.

Az európai ős-szkíta képírás elemei.



#1 AS' „egy” (one); AS'(-ÁM), DIL „egyetlen” (alone)

1.



HAL(-HAL-LA) „szalad, futni” (to run, to flow)

2.

#2

BA „adni, adományozni, felajánlani, ajándék” (gift), BA-(AN) „elősző”

5.

-BA birtokos rag



#5 ZU „tudni, érteni, erő, győzelem, tudomány”

-ZU gyakran összetételekben: A-ZU, I-ZU, etc.

6.

-ZU birtokos rag : -KA „tiéd” (yours)

#6



KUS „test, holttest” (skin, hide) determinatív bőr nevek előtt;

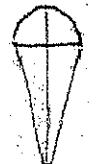
SU „növelni, emelni, bővíteni, szorozni” (to grow, to enlarge, to multiply)

KUR SU-BIR/BIL^{KI} (Szubartu) Mesopotamia.

7.

#7 (SU-KUR-RU-KI=) la ville de S'urupak

Pictograms used by the first Scythians of Central Europa.
Az első európai ős-szkíta képírás elemei.



#10

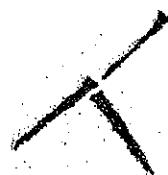


#10



#11

GÍR „kard, tőr” GÍR-ZAL „lándzsa, gerely”
 UL₄ „fényes, lángoló” 10



#12

SIL, SILA „út, szelni, szelet”
 ZIL „szel”
 TAR „törni, elhatározn, szakítani”
 KUD, KU₅ „vágni, közbelépni, megzavarni”
 kötekedni”
 KU₅ „öhtöző üllepesztő medence” 12



#13



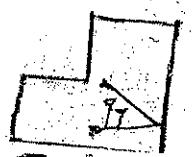
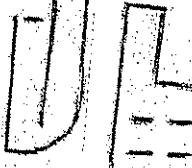
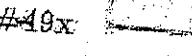
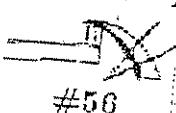
#13

DINGIR „tündér, istenség”,
 AN „az ég”, AN-USAN „este”, AN-UB-DA
 „égtáj, ég sarka”
 S’A₈ „a Telihold ünnepe”
 NANNA(R) 13



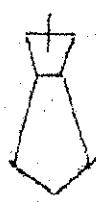
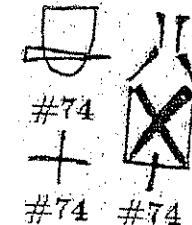
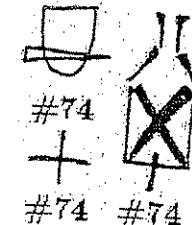
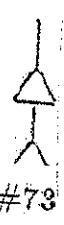
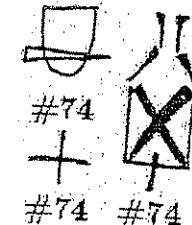
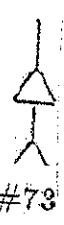
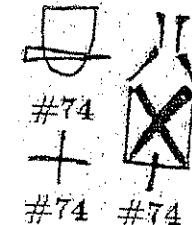
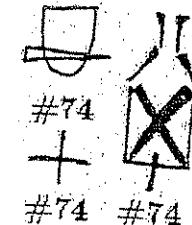
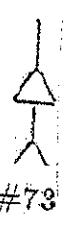
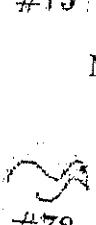
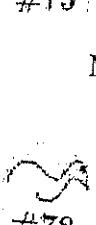
#15

KA „száj, arcc, kép, csőr, hegye vminek, ajtó,
 front, torkolat, szájjal elkapni”
 KA-TAR „hírnév”
 KA-ZAL „kacaj, vígasság, ünnep”
 ZA KA „vasérc”
 DUG(-DUG₄)-GA „az adott szó, mondani”
 DU₁₁ „beszélni, énekelní”
 GU „hívni, szó, sírni”
 ZU „fog, rágni” 15

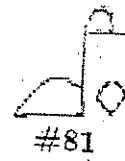
	#19	BUZUR; [PU]-UZ-RUM „titok, BOSZORKÁNY	19
	#36	KÚ „enni, zabálni, kínozni , kólintani” I-KÚ „szorzás, négyzet”	36
	#38	 KKIN „gyülekezet, tanács, Ukkó”	40
"VAROS"	#40	URÚ „áradat, romboló árvíz”/déluge/	43
	#42	 ERIN, ERIM „csűr, magtár” (grainery, silo)	49
		VEREM /grenier, entrepot/	
	#49x	 GISGAL „hely” (place) /lieu,, emplacement/	
	#49x	GAL-LU „golyhó, galla démon”/démon/	49x
	#50	ER,ERI, ERUM „szolga, rabszolga” (servant, slave) /esclave, serviteur/	50
	#50	ITI, ITU „hónap” (month) /mois/	52
	#52	SAH „disznó, vaddisznó” (wild boar) chon, sanglier/	53
	#53	LA”bőség, gazdagság ,abundance”	
	#55	S'ika „cserép-töredesson, coquille/ gis” APIN „eke”, (plough), /charreue/	56
	#56		

	#57	MAH „fenséges, kiváló”, ^{lú} MAH „föpap” (prelatae)	57
	#58	TU, TUR „betérni, belépni” (to enter)/entrer/ TU, TUR ₅ (-RA) „beteg lenni, to be ill) /etre malade/	
	#58	TU, TUD „szülni” (to bear) /enfanter/	58
	#59	gís' LI, LE „fenyő, fenyő erdő, liget” LI-TU ₆ -U ₄ -A-ÁM „a Nap varázsoló ligete”	59
	#60	KÚR „idegen, ellenséges, stranger” /étranger/	
	#60	PAB „atya, pápa” (father) /pere/ PA ₅₋₆ „patak, kanális” (canal, channael) /canal/	60
	#61	SILA „ürmérték”(capacity of 842 ml.)	62
	#62	KÁD, KÍD „hozzákötni” ^{lú} KÍD „lókötő, ajtónálló”(horse-caretaker) /portier/	
	#63	NUMÚN, GUG „mocsári sás” (marsh weed)	63
	#66	GIL „összefűzni” (to weave)/tresser/	67
	#67	RU „adni, ígérní” (to give, to promise)	66
	#68	S'UB „esik, kicsapódik, öszeesik, elesik, fölre hullik” (to fall down, to collapse,to separate) /séparer, sevrer/	
	#68	S'ÍB „elcsépelni, ütlegeteni” /frapper/ BE „úr, főúr, földesúr” (Lord, sir, landlord)	68
	#68	seigneur (complete, master) /etre achevé/	
	#68	TIL „öreg, aggastsyán, idős” (old, aged)	

74.

	#69	ÚS' „ős, deceased”, ^{lú} ÚS' „holt test”					
	#69	ZIZ „zsizsik” insect of vegetable	69				
	#70	GURUM, KURUN(PÍL) hidden fruit	69x				
	#70	NA (=NA ₄) „kő” (stone) /pierre/	70				
	#72		#71		#71	ÚRU S'IR-BUR-LA-KI „Lagas' városa” -BUR= BURU ₄ , BUR ₄ -HU „varjú, rbeau/ (crow)	71
	#72		#71		#71	KUL, ^{GIS'} KUL-UNU „Kullab városa”	72
	#74		#74	TI „megfogni, zár” KIL- IN- TI-S'U „kilincs” (door-lock)/poignée/			
	#74		#74	ATTIL(-LA) „élet, élni, élő” Attila	73		
	#74		#74	BAR „oldal” (side) /coté/			
	#74		#74	„más”, másza?	74		
	#74		#75	NU „mem, sem”	75		
	#76		#76	MÁS', KUN „menedék” (refuge)/sanctuaire/	76		
	#76		#76	MUS'EN, HU „madár” (bird)			
	#76		#78	Us „utazni” (to travel) /voyager/	78x		
	#76		#78	NAM-TAR „sors” (fate) /destini/ NAM-LU-LU „az emberiség” (humanity) NAM-TIL-LA „az élet” (life)			
	#76		#79	/vie/	79		
	#76		#79	(gis') IG „ajtó” (door) /porte/			
	#76		#80	GÁL „lenni” (to be) /etre/	80		

75.



#81

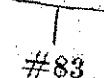
MUD „szülni” (to bear) /enfanter/

81



#82

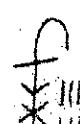
MUT-TER, MOTHER, MAT-ER



#83

S'ITA „vízvezeték” (water conduit)/cnduit/83

„C'SA-TUR-NA₆” = „csatorna”



#84

ZI „élni”; ZI (-S'A)-GÁL /etres vivants/
ZI „menhely”; ZI-GÁL = ZI-HÁL „lélekzik”
(refuge)

#85



ZI(G)-(GA) „felemelkedni, kár”

ZID „jobb, jobb kéz, jobb oldal”

84

GE, GI „király”, „nád” (king, reed)

GI-(E)-KIN = GY-É-KÉN(Y)



#86

RI; RIB „repül” (to fly)/volant/

DAL(-DAL) „száll” (fly)

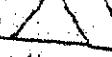
DI₅ „fény, ragyogás” „shine” /resplendir/ 86

NUN „herceg” (prince)

NUN-KI „Babylon”

87

#87



TUR „akol” (range)/enclos a bétail/

87a

#87



#88

KAB, GUB, GUBU „kapitány”(achieve) 88



KAB-BI-TA-Á-NÍ „great power due to success”

#88



#89

GADA, GAD „len vászon; gatya” (long
pants) /tisserand/

90

#89



DIM „oszlop” (mast) /mat/

GIS' DIM-GAL, ^{GIS'} DIM-DU-A „árbóc tartó kötél”
(rope fastening mast)

94

#90



#91

AG „tenni” (to do) /faire/, AKA „ültetni) (to plant)

	#97	/plante); S'A ₅ (-S'A) „vág-ni” (to cut weed suitable for cutting) S'A ₅ - AS' EN”úr; ön” (Sir, Gentleman)/seigneur/,	97
	#99	pap , /pretr/e ---- NIMRU, NIMRÓD	
	#99	(en- líl-ki)= NIBRU la ville de Níppur. 99	
	#101	S'UR „esik az eső” (raining) /pleuvoir/, S'ÚR-AG „csur-og” (rain) /pluie/	101
	#103	MUS’ „arc” (face) /trait (du visage MUS'- A-A-KU-DÉ „wash face with sweet water”	
	#103	^D INANNA „Inanna istennő” (the Goddess Inanna; ^D BA’U „az Isten-anya” (Mother- Goddess)	103
	#104	SA „izom” (muscle , tendon), /muscle/ SA- MAR (--RA) „szekérnek való izon” (muscle suited for cart)	104
	#104	GÁN, GÁNA „mező” (field, grass) /plain) IKU „föld mérték egység measurement”	I
	#105	GÚ „part, torok, nyak” (neck)	105
	#106	GÚ-(GAM/GAR „meghajolni” (to bend the neck)/se courber/	106
	#107	USAN „vacsona, uuzzonna” (supper, lunch) /diner/	107
	#108*	DUR „kötelék, kapcsolat”(umbilical)	108
	#109	LÁL „méz, édes”	109



KU₇, (ku₇-ku₇ =) KUKKU „édes, édes ital” ZU-
KU₇-UR/ER „cukor” /Zucker/ (shugar)

(for sweet teeth)

110



GUN „teher, súly” (weight, load) /charge/
GUR- GUN „horgony”(weight carrier)

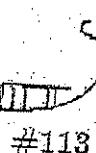
GUR~ HUR~ HOR

111

#111



#112



#113



#113

SI „szarv, kürt, duda, szaru, szíjj” (horn, bugle, oint,

/rocher---

S(I)-A-RU-(A) „rituális szaru”
(ritual horn)/cérémonial corne/,

SI-U₅-ÁR-U₄-Á-NÍ(-A) „A Napisten saját
rituális szaru”---- PA-Á-SI (A)-TUR „pásztor” (pastor);
Boss herding with a whip.

112

SI₄ „sötéét piros, vörös ,Planet Mars ? (dark-red)

SI₄, SU₄ „piros”, SA₁₁ „piros”,
GUN „fényes” (brilliant)

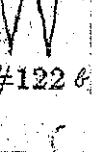
113



#114



#115



#122 &

DAR „széthullott, széttört” (scinder)

DAR, DAR-RA, DAR=DAR „tarka, sok-
színű” (motley)/bigarré/

DAR-HU „speckled bird; daru-madár”

114

SAG „fej”, SAG-KAL „rangos fej”

S(A)G -U₄- E-TU₆-A „A varázsoló Nap szolgája”
SAG-KI „homlok, szaki” (head man)

115

UZ, ÚZ „kecske” (goat) /chevre/

122b

DIR, DIRIG „dirigál, túlmyomó,súlytöbblet”
(plus, surplus)/excédent/plus que/

DREG-ÍL-LI-E „dereglye, könnyen kormá-
nyozható”(easy to direct)/dirigible/

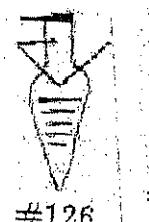
123

S'UM „somni, odasom” „gyilkolni, torkot elvágni” (to
cut the throat, to kill) /égorger/

124

TAG „letaglózni, hagyni, engedni” (to strike, to let, to
allow, to wound)/laisser/ /briser, frapper/

126



#124

#126

AB, ABBA (APA) „apa”(father) /pap/



#128

AB „ablak” AB-LAG/K „áttetsző

ablak”(transparent window)

/fenetre transparent/



ÉS' „ház, berek”(house,



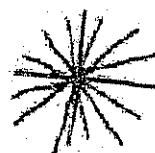
grove)/maison,



#129 bocage/

128

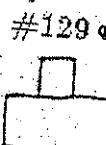
MUL, MU-UL „csillag, csillagos”(star)



MU-UL „fényes gyermek” (shiny child)

/infant lumineux/

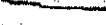
129a



#131

AZ „medve” (bear) / ours/

131



#132

NÍB „leopard” „nimru” (leopard)/léopard/

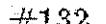
131a



#132

URUDU „réz” (brass) /cuivre/

132



KÁ „kapu” (gate) /portail



KÁ-GAL „nagykapu” /grand port/



#133

KÁ-BAR-RA „Nagy külső kapu”

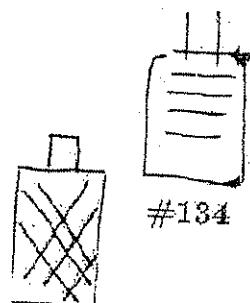
KÁ-DINGIR-RA-KI „Az Istenek kapujának helye”

(Great entrance place of the Gods)

In semitic: *babili* in greek: *Bibylone*.

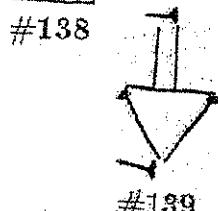
133

UM, UMU „anya” (mother) /mere, ou maman/



#134

UM-MA(-GAL)"öreganya" (grand mother),
ÓMAMA = ómama; (granny = nagymama)
/grand-mere/"nagymama". 134



#138

DUB „dob-oz, agyag-tábla, agyagtábla tok,
boríték"(clay tablet, clay envelop, clay
cover)/ terrre cuite//enveloppe/ 138



#139

TA „előtt, kívül, -val,.vel"(before, outside, whit)"

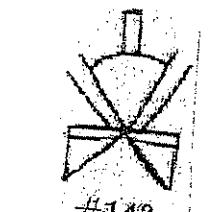
TA-NÍ-A „tanya, kívül magányosan" (farm-
house)/ferme/

139



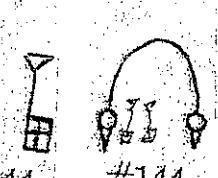
#142

I, Í(-A) „megbecsült, jó, tiszta, tisztelet, tiszteletendő,
ma-gasztos, dicsőített" (good, revered,majestic"
/bon, révéré, honour/ 142



#143

GAN, KAN „kanna"(watering can)/arrosoir/
HÉ, HÉ-GAL, HÉ-NUN „bőség, gazdagság"
tehén = TE-HÉ-N(UN) „gazdagság tömege"
(cow, mass of richness) /vache/ 143



#144



#144

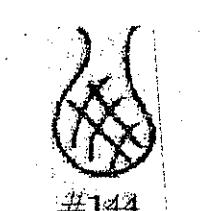
DUMU „fiú; Döme" (Dominic)/Dominique/

TUR „törpe" TUR-BI „fiatal, kicsiny, gyen-ge"

BAN-DA (=BANDA) „gyermek, gyermek"

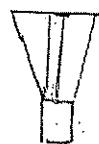
(child, children, group of children)/bande/ 144

AD (-DA) „atya, atta" (dad)/pere/

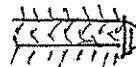


#144

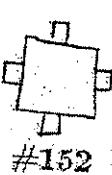
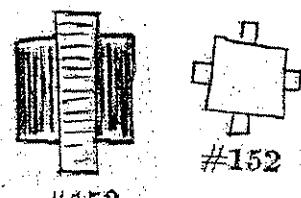
AD-US' „hosszúság" (length) /longeur/ 145



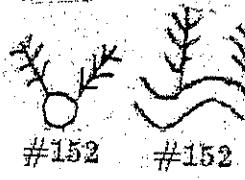
#147 ZÉ-EB „szép” (beautiful)/beau, bell/
ZÉ-BA „édes, jó”(good, sweet)/doux/ 147

 IN „lenvászon”(linen)/lin/
#148 GIR₁₂ „egér” (mouse)/souris/ 148

 LU-GAL 151
#151



#152

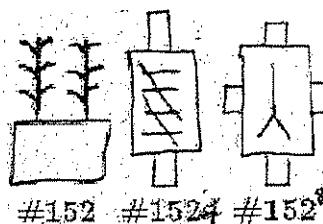
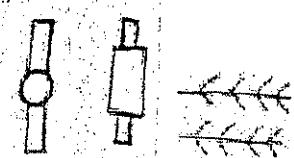


#152

#152

EZEN „ünnepnap” (feast)/fete/
DUG SAHÁR, S'AKAR „váza” (vaze)
SIR „siralom; ének; zenélni”(lament)/lament/
KES'DA „kötés” (tie)/attacher/
SER „szertódést kötni”(contract)/agrément/
SAR „szár, zöld növényzet,
(greenery)/verdure/ „sás” SAR „írni” (to write, to
scribe)/écrire/
TOLL szár /plume/(penhopder) 152

UBARA „védelem, elsőbbség, segítség”
(advantage, help) /protection, privilegee/
SIL₅ „igyekezet, buzgóság” 152⁴

#152 #152 #152⁴

#152 #152 #164

BAD „magas, fal, erőd”(tall, wall, fort)
BAD-KA „meredek fal””steep wall”
UG₅ „meghalni, megölni” (to die, to kill)
(mourir)

SUM, SE, SUN(-NA) „adni” (to provide)/donner/----
U₄-SUN-NINDA „uzsonna”

„uzsonnázni” (tea-time nourishment)/gouter, p prendre
gouter/ 164



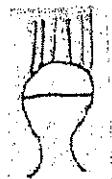
#165 NAGA „alkálíkus növény”(an alcaloid)

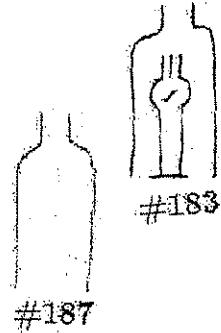
/alcali/

ERES'-KI „ERES városa” (City of Eres')
/la ville d' Eres'/ 165

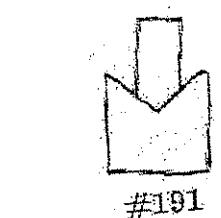
KASKAL „országút, katonai felvonulás útja” URU /KUR

81.

- | | | |
|---|---|------------|
| 
#166 | KASKAL „Harrán városa és környé-ke”(the city and vicinity of Harran)
ID Kas’Kur-a „a Balih folyó” (the river Balih)
/le fleuve Balihi/ | 166 |
| 
#167 | GABA, GAB „kebel, mellkas” (brest)/poitrine/
GAB-RI „hasonmás”(twin)/égal/
Ü GAB-LAM „egy gabona-féle”
DUH, DU ₈ „kirobbanni, feldühösödni” (to explode, to bust) /ouvrir/ | 167 |
| 
#168 | EDIN „síkság, sztyepper, szántó-föld” (plain, steppe, arable land)/steppe/ | |
| 
#169 | BIR ₄ a SU-BIR ₄ szóban
DAH „segíteni, támogatni, felváltani” (to aid, to support) /assister!
DAH-HA „hozzácsatol”
DÁK-scytha népcso-port
HÉRODOTOSZ szerint: THAOCHI. | 168
169 |
| 
#170 | IZI „tűz” (fire)/feu/; IZI-GAR „tűzön sült”
(roasted- beef)/beuf cuit/ [in Istanbul: „izgara”]
„roasted on fire; seared”] | |
| 
#172 | DE „fáklya” (torch) /flambeau/; „láz”
[like in „Debregen”]; | |
| 
#173 | ZAH „csendes, nyugodt” (quiet) /calme/
GI ₁₀ ,„növény teteje/csúcsa” (tip of a plant)/cime
(d’ une plant) [Gipfel ?] | 172
173 |
| 
#181 | GI ₁₀ -BÍL „egy növény új csúcsa”
GUR ₉ „mérték, méret”(measurement, measure) /mesure/
UZÚ, AZU „jós”(fortune-teller, seer) /devine, voyant/;
NAM-AZU „jövendölés, jóslat”
/divination/ | 176
181 |



ÁG, (KI-ÁG) „szeretni, tetszenii” (to love,
to like) 183



S'ÁM „vásárolni, vennei” (to buy, to purchase)
/acheter/

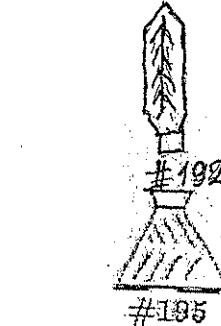
SÁM „ár, ára vminek” (price) /prix/ 187

ZIG „felemelni, felemelkedni” (to elevate, to
raise, throat)/gosier/

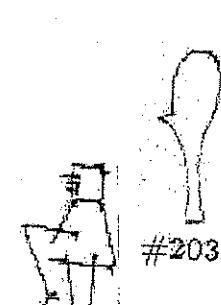
ZÍB „háremnő” (prostitute) /prostitué/

HÁS’ „comb” (thigh)/cuisse)

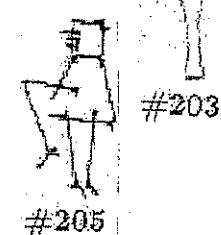
GUM (--GUM) „összetörni, döngölni”
/écrase/crush/, (to crumble) 191



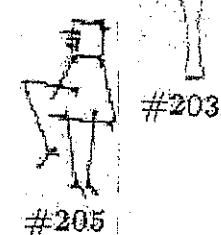
GAZ „levágni, ölni, összetörni”(to cut down,
to kill, to break) /tuuer,massacer/ 192



UNU „szállás, otthon, hon, helység” (place,
residence, homee)/demeure, place/



ÚR „comb, testrész” (thigh, part of body)
/cuisse, partie du corps/



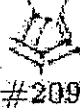
ÚR, ÚR-INGAR-RA „alagsor” (foundation
level) /sousassemement/ 203

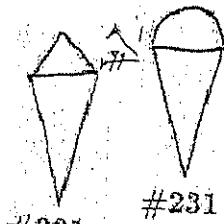
IL (= ÍL) „magas lenni” (to be high)
/etre haut/ 205

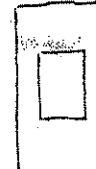
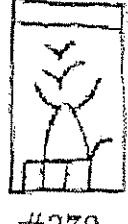


GIN, RÁ, DU „menni, mozogni, elmenni” (to go, to
move, to go away) /aller, remuer, s'en aller/ [jön, gyün]

GUB „talpon állni, találtatni, gubbasztani”
(to stay on foot, to rest, to squat) /se tenir
debout, se trouver/

	#206	TÚM „el/oda hozni v.mit, elvinni”(to take/ bring away something) /emporter/ 206 környezet” (size,hight, environment) /taille. milieu/
	#207	TUM „keresztül, támasz”(across, support) /traverse/ 207
	#208	ANS'E „szamár, csacsi” (ass, donkey)/ane/ 208
	#209	EGIR „fenék; hát/hátulja” (back, hinde) /aprés, derriere/ 209
	#210	GES'TIN „bor , szőlŐ”, (wine, grape) /vin, raisin/ 210
	#211	GIS' „hímvessző” (penis) ; GIS', NITAH „férfi” (male)/male/; -- ^{lá} US' „katona” (soldier)/soldat/; -- ^(lá)
	#212	US' „a következő”(suc-cessor) /poursuit/ -- US' „hosszúság, régió” (length)/longeur/ ^{gis} US'- BAR „vezérlő, gyeplő”(lead er, guide) guide/ ---
	#213	US'(-SA-DU) „utca, mellék” (határ), --- „melletti szomszé” 211
	#214	SAHAR, „kavics, homok, por” (sab/poussier/ ---. ZAHARA
	#215	UKUM 212
	#216	KAS'-KAN-TI-Ú „pusztához közeli söröző” (`nearst beerhall to the pasture”
	#217	BÉ, BI „beszélnni” (to speak) /parler/ 214
	#218	S'EM „cyprus, mugo, cédrus’ boróka” (aro-

- 
 matic plant, shrub) /plante odorant/
 (papírr) /malt,
 pain a biere/
 #225
- 
 215
 ULLÚ „lánc, póráz, olló: keresztező tárgyak”
 (scissors, shears, shearing objects; see the
 presentation next) 228
 ZÁ,(NA₄, IA₄, I₄) „kő, súly, meteor, kődarab”
 (stone, roock. Meteor) /pierre, poids/
 Pl: Záhony, Zágony, Zágon 2
- 
 DU „csinálni, teremteni, építeni” (to make, to
 creaaaaaate, to build)/faire, créer/
 DU „mind, az egész” (all) /tout/
 GAG „szeg, kövek, bot, csont” (nail, spike,
 Cane, bone)/cheville, piquette/ 230
- 
 I, IA „zsíros anyag, olaj, zsír”; „
 I-S’AH „disz-nó zsír”(fatty material, oil,, grease), (pork
 fat)
 /graisse, huile de pork/
- #231 #231
- ZAL, ZAL-(L)A „ragyogó, fénylik”(brilliant,
 shining)/briller, luire/ 231
 GIS’ IR „kötelék”(bond) /lier/
 IRIG, IR „szag, verejték”(smell, swet) /sueur/
 IR₁₀ „iramodni, iram” (speed, to speed up)
 /aller)
- 
 IR „ számára, részére”AGA-TU₇-E-IR-S’U-
 US’ „A szent Korona kötelékét követi”
 (Following the bondage of the Holy Crown) 232
 DDD^{GIS’} PISAN „edény, vödör” (recepacle) /ré-
 cipient, bac a laver/
 GÁ „ház” (GÁ-ZI ”lakó ház”) (GÁ>HÁ)
 GÁ (= GA® „tesz, csinál”(does, makes)

 #233	/placer, mettre/ „GAR-Á-ZI-S’U” „titkos munkát csinál ?” „garázs”	233
 #237	DAGAL, HÉ-GAL „széles lenni, széles, DAGÁLY, DAGADT „bőség” (to be wide/large. e AMA „mama, anya”(mother) /maman, mere/	237
 #249	KISAL „pitvar, előcsarnpk” (porch, courtyard) /vestibul/	249
 #252	SILÁ „szilke, bárány” (lamb) /agneau)	252
 #270	MEN, MİN ₇ „korona, tiara”(crown, tiara) /tiare/	270
 #270	GALGA „tanácskozn, megfontolni, határozni” (to discuss, to consider, to think over)	
 #270	/conceiller/ Galga, river in Conty Nógrád	
 #280	DAG „otthon, szoba, terem” (home, room, saloon) /demeure, chhanbre, salle/ Dagestan a Kásipi-tengeren ?	
 #280	PAR, BARA, BÁRA „kiszélesedni” PÁRKÁNYY, BÁRK	
 KÁNY „a mezői		280
 #295	PA, ^{GIS'} PA „ág, gally, elágazás, fa, szárny” (bráncs, twig, bráncs off, tree, wing)/rameau, ramification/	295
 #296	GIS'- S'AR „kert” (garden) /jardin/	296
 #297	GUD, GU ₄ „ökör, erős” (ox, powerfull) /boeuf, GU ₄ MAH „hízott ökör” (fat ox)) /boeuf gtas/ GU ₄ -ÁB „buborék”(bubble) /buborék/	297

86.



AL „irtókapa” (hoe) /houe/

298



#298

UB „régiók”

ÁR „pusztítás, rombolás” (devastatin)

/dévastation/

306

#306

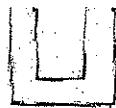


#307

GIS' MAR „kocsi, szekér” „borona” (hoe)

/marre/

GIS' MAR-U₄₋ S'U „A Nap harciszekere”
Kismaros



#308

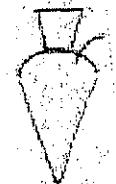
E „part, árok part”(shore, ditch) /talus
d'une rigole/

E „beszélni” (to speak)

E^{KI} Babylone

E-NE suffix plural

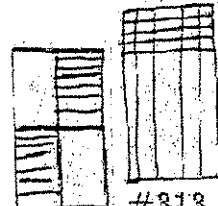
308



#309

DUG „fazék, váza, tok?” (pot) /vasa/

BAHÁR „pohár” (glass) /potier/ 309



#313

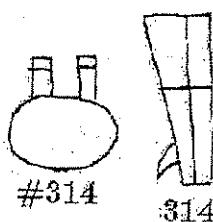
UKU, UG „a nép” (people) //peuple/ 312

,LÍL „lélegezni” (to inhale) /souffler/ 313

SI'TA₅, S'ID „megszámol, felsorol” (to count, recount) /récitation, tally/

S'ID-DU, LÚ-S'ID „számvevő”
(inspector)

SANGA „pap” „is's'akku” /prince vicaire.



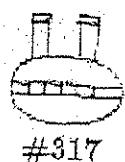
Izsák

LAG „halogat” (delay) /morceau/

PISÁN „tál, vödör (bin, pot” /récipient/

MEZ „hős, férfi” (hero, man) /homme/314

EMÉ „dajka” (guardian of child) 315



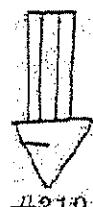
ALA L „vizes kancsó” (water mug)/vaeau/

317



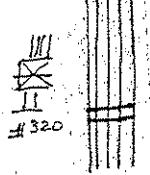
Ú „legelő, mező, puszta” (pasture, grass, meadow) /gazon/

Ú-LI-A „mező”(meadow) /grass/

#318 mul UGA ^{kakkab} „a 'Corvus' csillagkép”318

GA „tej” (milk) ,/lait)

GÁR „tejföl”(fat milk) /lait gras/ 319



LUH, LAH „mosni” (to wash)

LAH „félnni, remegni” (tremor)//afraid/

SUKAL „vezér”, „,pretre” 321

, KAL „erős, hatalmas” (strong, powerful) /etre fort, puissant/



KAL, KALA „értékes, elsőrendű” (valuable, first class), /etre precieux/

GIS, ESIG, ESI „szirup” (syrup) /sirop/

GURUS, „férfi, úr” (gentleman) 322

É „ház” (house) /maison/, É-KUR-RA

„Enlil temploma”; É-SAG „szentély”,



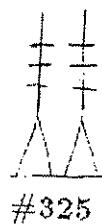
#324



#324

É-GAL "palota", É-BAD „erődítés”,
É-AZAG „barlang” (cave); É-DUR-U
„vár” INGAR, É-GAR „fal”(wall)/mur/

324



#325

NIR, NIR-GÁL „hős”, „héró”
(NAM-) NIR-GÁL „királyság” (royalty)
NIR „hosszabbítani” (to extend)/tendre/
NIR „segítség” (aid)

325



#326

GI₄ „visszajönni” (to return, to come
back)
GI₄ „visszatérni, válaszolni” (to answer)
/répondre/

326



#328

RA, RE „ütni, ölni, sulykolni, áradás,
árvíz, áradat”(to hit, to stab, to batter,
flood, floodwater, tide) /frapper, tuer
meurtre, laver, tremper, submerger/
LÚ RA-GAB „hírvivő, küldönc”(messen
ger, newsman) /emissaire, messager/

328



#329

S'ÚR /,, (S'ÓR-U(A) „csóró, vad-ember”
S'ÚR(-BI) „vadul’ (wildly, wild man)
/furieusement/

U₄ – ZAL – LA „világosság, hajnal” (ear-
ly sunshine, daybreak, dawn) 329



#330

LÚ „ember”, (man) /homme/ ; LU(-LU);
NAM-LU-LU „sokaság, nép” (multitude
of people); LU-PA-PA = LUPPA „sziget:
„fák sokaságának szigete”(island of many-
trees)/ile des arbres nombreux/ POMÁZ : P
PU-MA₇-Á-ZU „titkos szertartások völ-



#330

gye".----- Pomáz egyik lakónegyede:
 „Zdravliák” : ZA-DERA Ú-LI-A-K(E₄)
 „A Dera-patak pázsitjának melléke”.
 (Bank of Creek Dera's side)
 U₄-I -SE'-G(A)R-Á-D(A)
 „A dicső Napistenhez az út mellett” (To
 the glorious Sungod beside the road) 330



#331 #331

S'ES' „testvér” (S'ES' ~ TES'?)

(brother) /frere/

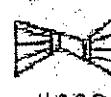
S'ES'-KU-LI-MU ^DUTU ÁM „Édes
 testvérem a Napisten” (Gilgames')
 URU „őriz, oltalmaz” (guard) /protéger/
 (S'ES'-UNUG-KI)= URÍ „Ur
 városa” (city of Ur) /la ville d'Ur/.

NANNA, NANNAR „az Új-Hold Isten”

331



#332



#332

ZAG „oldal” (side) /côté/

„határ” (boundary, front, face)

/territoire/

ZAG-GA „fegyence” (captive) /gencive/

UZUG „szentély” (sanctuary) /sanctuaire/

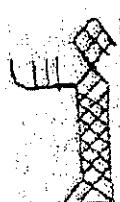
BAL-LU-UZUG „Ballószög” (large

region of sanctuary) (large territory of

reeds)

ZAG-MU, ZAG-MUG „újév kezdete”

„Újév” /nouvel-an/ (New Year) 332



#334

Á „kar, külső, mellette, vele” (arm, outside
 of, on its side, with it) /a côté de, avec/

Á, Á-DIR, Á-KAL, Á-GIR „, force”

Á-GÁL „erős” (strong) /fort/

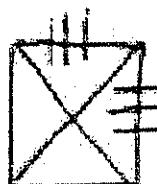
Á-TUG „haszon, nyereség” (gén, profit)

Á-GU-ZI-GA „reggel” (morning) /matin/

90.



#344



#344

Á-MUS'EN „sas”

^{mul} Á-MUS'EN kakkab „Aquila constellation”

334



#335

DA „oldal, mellett, előtt, köözelében”

(beside, side, before, next to)

DA-RI „tartós, kitart” (durabble, lasting)

335



#338

SIMUG „kovács, aranyműves, ötvös”

(blacksmith, goldsmith, silversmith)

/forgeron, orfevre/

DÉ „beszélni, kiáltani, kiabálni” (to talk) --

GU-DÉ-A

338



#339

ÁS', ÁS'-BAL „áskálódás, átok”

(curse) /malediction, intriguer/

339



#342

MA „nevezn, mév” (name)

MA-NA, MA-AN „enyém „ (mine)

MA-A, MA-DA „ország, vidék, táj,

megye, vármegye, országrész” (county, contry, region) /pays, paysan/

MA-MU/ MÚ-DA”ájom” (dream) /reve/

342



#343

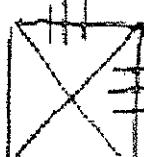
GAL, GÁL „nagyszerű” (great) /grand/

GAL-É „főtiszt, főadminisztrator” (major) /mayordome/

GAL-USUM, US'UMGAL „sárkány” (monarch)

KINGAL”ügyvezető” (administrator)

343

-  #344  #344 BARAG, BÁRA, BÁR „berek, „szentély, szent berek” (holy grove)/sanctuaire/ -- BAR-TON, BAR-AS'-KA etc. BÁR „megtisztított” (purified) 344
-  #345 LU „megzavar” (disturb) /troubler/ LU-LU „összekever” /mélanger/ (mix) 345
-  #346 PES’ „apró hal” (minnows) /caviar/ PES’ „állapatos” /enceinte/ (pregnant) 346
-  #347 AGA; AGA(NCS) „korona, tiara” (crown, tiara) /couronne/ AGA-TU6-E-ÍR-SU'-US' „a szent korona köelékét követő” (follower of the Holy Crown’s line) /disciple du Coronne Saint/ MER „mérges” „düüös” „MÍR”-EG ? ^{im} MER(-RA) „északi mérges szél” MER, sum.dialectical MIR 347
-  #348 NIGÍR-É-GAL „házvezető” (palas intend/ant) /intendant du palais/ 348
-  #349 BUR „étkezés, ebéd” [„bor?"] (meal) /repas/ dug, ZÁ BUR „kőváza” (stone vase) /vase en pierre/ 349
-  #350 GAS'AN „asszony, királynő” (woman, Queen) /reine/ Boldogasszony , NIN-HUR-SAG 350

KA₅ a KA₅-A „róka” szóban.


 #355 ^{mul} KA₅-A „Nagy-medve / Göncöl-sze-kér” „G” csillaga. Könnyű felismerni benne a róka farkát.. A róka viszont nem az égen, hanem a pusztában található ezért: RU-Ú-KA már „a pusztai ajándéka” (L,68, 318, 233)

As for the KA₅ syllable in word „róka” is concerned:

^{mul} KA₅-A is the name of the dominant star „G” of the „Ursa Major” /in Hungarian „Göncöl” Constellation, in which the tail of a fox is easily recognized.

The fox itself, on the other hand, is found mostly in reeded areas of the „puszta”, therefore local folks call him:
 RU-Ú-KA „gift of the meadow”.

#354

S'U-KU₆ „halász, horgász” (fisherman, Angler) /pécheur/ -- „SUGOVICZA” SU'-KU₆-Í₇-ZA „horgászat a foyó mellett” (L.354) At BAJA.

354

LI-GE-E-ED „liget” „a király által léte-

sített berek” (grove established by the king)

LE-BE-DI-A „a fő bíró úr ligete” (grove of the Supreme Judge) 355

S'A₆, S'AG, SIG₆ „jó lenni, édes, kedvező, kedvezmény”/etre bon, douxe, favourable/

93.



#351

SIG₇ „halvány-zöld” (pale-green)
/former/
SIG₇-SIG₇ „ragyogás”



#352

BALAG „zeneszterszám”
TIGI (=balag-nár, nar-balag) zenne-
Serezám
DÚB (=TÚB, TÍP> remeg, megüt)

352



#353

gis' NA „közelkeleti hangdoboz” (Near-
Eastern drum) activated apparently by
the hilt of a sword”

It is also sign No.13 of the Tordos-
Tatárlakai amulett, representing the
Mother-goddess or Inanna(?)

353



#354

S'U „kéz, marok, erő, fogás, védelem”
KAD, KAT_{4,5} „kéz” (kat-s'u = kacsó)
„Vérszerződés”?) - „csokor, csokolá-
dé, csomag, csoport, csónak, ős-európai
SCYTHA szavak”

354

TAB-S'U-ÍL-LA “kezet „taps”ra
emelni” (to raise both hands for applause)
S'U-ÍL-LA „prier” (L.354)

S'U „kéz, power, gripp, to protect, to
defend”

KAD, KAT_{4,5} „hand” (kat-s'u = kacsó)
(due to Scythian „Blood-contract” at
Etelköz (?) „our words: csokor,
csokoládé, csomag, csoport, csónak
therefore, are of ancient European-
paleolithic origin

94.

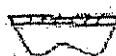


A-S'AG „mező” (meadow) /champ/ 356

- #356 ALAM „alak, forma, szobor, képmás”
 size, shape, form, statue, image) /forme
 aspect, statue,, figurine/
 #358 ALAM-U-SI „álomteli alak”(dreaming
 figure, somnambulant) /figure somn-
 ambule/ 358

URI,-- ^(kur) URI ki (-RA)

URARTU v. URI-ország; ARARAT.



„Country of Uri or Urartu”

#359

359

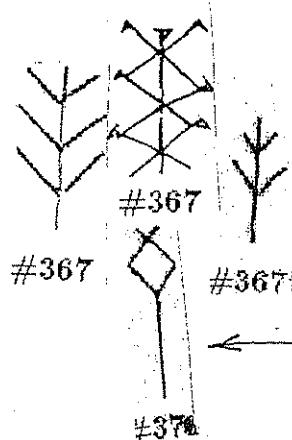
- GAM „gamó, görbület, kanyar, a kör része”(curve, bend, partof a circle)
 / se courber, rond/
 #362 GAM, GÚR(-RA) „meghalni” (to
 decease) /mourir/. 362

KUR, GEN „hegy. Ország”

KUR „elvenni, várni vmire, bevétel”

- #366
 (to obtain, to wait for sthing,
 income) /prendre, atteindre,
 prise, butin/

S'E „gabona, árpa” (árpacukor)/ orge/
 S'E-IN-NU-HA „széna ? ,,” 367



- GÍD (-DA) „meghosszabított, hosszú”
 (alongated, long) /loin, allongé, lointain/
 SA-GÍD-DA „kifeszített húr, messze”
 (stretched out stringg) /cord tenderer/

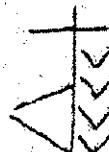


UNU S'UBA-A SU-SU „a su^bba által körül-fogott pásztor” (sheperd surrounded by shuba) (long, wooly leather coat)

BU „fényes” (brilliant) /brillant/

#371 BU-DA(A) „fény hatalma” (might of brilliance)

371



UZ-MUS'EN „lúd” (goose) /oie/ (uz-tur-mus'en =) BIBE (duck) /canard/ UZ-BE-GE ?

#372

372



S'UD(-DA) „hosszú. messze, hosszúkás” (long, afar, elongated) /verser/ SU(-GA) „felvidít, örömet szerez” (enlighten, invigorate, to make happy)/mettre de bonne humeur/

#373

373



MUS' „kígyó”, MUS'-GAL, MUS'- MAH „A Nagy Mágus” (the grate Magician) / The Grand Serpent/

#374

374



#375

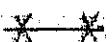


#375

TIR, TER, GIS'-TIR „erdő, liget, kert, tér” (forest, woods, grove) /foret, bosquet/ TER-EB-ES' „inner woods”

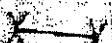
^D TIR- AN- NA „körív az égen”(szivárvány) (arch int he sky) /arc en ciel/

375



#376

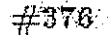
TE, TI „közeledni, elérni” (to approach, to reach) /s' approcher/



#376

TE, TI(-R) „arc” (face) /visage/

TE, TEN, TE-EN (-TE-EN)



#376

DEN-TU „kiterjedt, kiterjesztett”

(expanded) /enlarger/



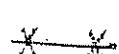
#376

TEMEN „terasz, alapzat”(Temenos)

MÚL „csillag, csillagkép”

GAL₅; GAL₅-LÁ „Galla démon” (the
aimon named Galla)

376



#376

KAR, HAR „gát, töltés” (dam, dike)

/quai, entrepot/



#376

KAR, HAR, KARA „kard, elvinni,
elvenni, megmenteni”(thief)

HAR-RA „haramia, rabló” 376*



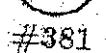
#377

LIS’ „darab, rész, töredék”(part, piece,
share) /morceau, piece/

377

UD, U₄ „nap, idő, vihar, zivatar, amig”
storm” (day,time, while, thunderstorm)
/jour, temps, tempete/U₄- GAL „nagy vihar”(big storm)U₄- S'Ú- US’ „minden nap”(each day)
/chaque jour/UG₄ , U₄ „oroszlán” ; U₄-GAL-LA „nagy
Oroszlán”(great lion)

BABBAR „fehér” (white) /blanc)

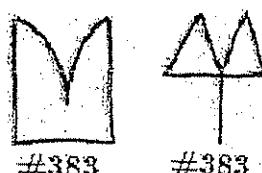
E₈ „kiszáradva lenni” (to be dried out)
/etre desseché/ZALAG „világoslenni” (to be clear)
/etre clair/UTU, ^d UTU „NAP-isten” (Sun-god)PAR, ^{zá} PAR „szilikon homok, kavics”
(siliciuos sand) /sable slicieux/

#381

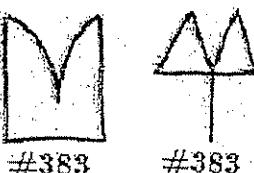
E „elmenni, kimenni, elbúszni” (to get
out, good bye) / voir, revoir”

ZIMBIR „Szippar”

381



#383



#383



#384

GES'TU „föl, értelem” (ear, understanding, értelem) (entendement, anse)

TÁL, TÁLA „bölcsesség”, (wide nowledge)

383

S'A „szív, gyomor, belső részek” (heart, stomach, jnternal organs) /coeur, ventre/

384

LÚ ERIM ^{GIS'} BAN „zsoldos lovas íjjász”.

It is well documented that Hammurabi's dynasty in Babylonia and the semitic rulers, in general, valued highly the skilled archery of Scythian horsemen.-*Their true horsemanship is recognized evidently by the „LÓFŐ” title, granted to the leader of each heroic székely family.*



#393



#393

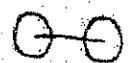
ZAL , ZA-LA „gazdag ember”(wealthy man)

ZALAG „tiszta, ragyogó” (brilliant, clean)

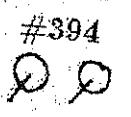
/briller, clarté/

Folyó neve a Zagros- hegységben úgyszintén a Dunántúlon.

393



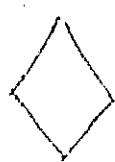
#394



#394

NUNUZ „tojás, kicsiny” (egg, little) /oeuf/

394



#396

DUG „nemi szerv” (genital) / genou/

DU₁₀, DUG(-GA) „jó, édes” (good, sweet)
/etre bon, doux/

S'ÁR „3600”



#396



#396

NIN-ME-S'ÁR-RA „A Világmindenség Úrnője”
(Queen of the Universe) /Reine de l'Univers/

396

UH, UHU „bogár, féreg” (beetle, vermin)
/parasite, insect



#398



#398

S'UDÚG „egy pap, gyógy-ír” (priest, medical
ointment) / toit de roseaux/
(thatched roof)

398

TU₁₅, IM, IMI „szél” (wind) ; IM-HUL „rossz
szél”(rough wind) /vent mauvais/; IM-
DUGUD „viharos szél” (turbulant wind) /turbil-
lon de vent/



#399

IM, IMI, MÉR „eső” (rain) /pluie/
IM-BAD „fal” (wall) /clôture, fence)
IM, IMI „agyag tábla” (tablet) /tablette/
NÍ „testület, hadtest” (army corps) /corps/
NÍ „haderő” (military force)

399



#400

DUBUR „hímzacskó” (testicule)
HAR(-RI) „máj” (liver) /foie)
HAR)-RA „jutalék, haszon” (dividend, profit)
/intérêt/



#401

HUR-SAG „hegység” (mountain)
AR, AR_AR (>ARA „összegyűjt, morzsol”
É-ARA „malom” (mill) /moulin/

401



#402



#403

HUS „düh, dühös, vad” (raging, wild)
/furieux/

RUS', HUS "tűz-piros"

402

SUHUR (-LAL/LÁL) „ haj, hajzat” (hair)

SUHUR^{KU}⁶ „, egy hal-fajta”(type of fish)

403

99.



#411



#411 #411 #411

U „tíz” (ten /10) / dix/
UMUN, UN „főür, lord”
BURU „forrás, kút, üreg, barlang”(brook
well, hollow, cave) /trou, fontain, grotte/
BUZUR „titok, boszorkányság”(secret, magic
/mystere/



#419

S'U₄ „ejpusztítani, elragadni,elvinni” (destroy,
to steal) / emporter, detruire/ 411

SAGS'U „sisak, turbán, frizura”(helmet,
turban, hairdo)

419



#420

ÁB „tehén, vad tehén, vad bika”(cow, wild
cow, wild bull) /vach, vach sauvage, taureau/

420



#421

ALIM „bivaly” (bisoon) /bison)
A „Capricorn- cillagkép” a „Bak”jegyében
született. 421



#424



#425

UB „üstdob” (kettle-drum) /timbale/ 424
KIS'I-KI „Kish – városa”
(City of Kes') /la ville de Kes'/ 425



#427

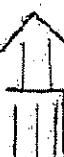
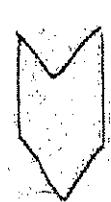
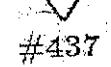
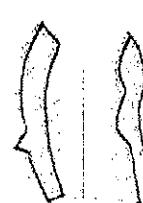
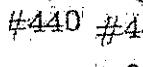
GÍG, GE₆ „fekete, sötét” (daek, black) /noir/
GE₆ PAR/ PAR₄ „cella” (cell) /chambre/
KU₁₀ (- KU₁₀) „komor”(sullen, sumbree)
/etre sombre/ --- „megüt, megver” 427



#428

S'AKAN „köbtartalom mérő”(cubic measure)
S'AMÁN „kancsó” (decanter) /cruche/ 428

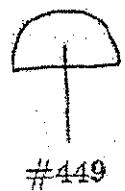
100.

	GUL „összetörni, kifosztani” (to crush, to plunder) /détruire/	
	SÚN „vad tehén” (vild cow) /vach sauvage/	429
	GIR ₄ „kemence” (furnace) /fourneau/	430
	NUM „légy, moszkító, darázs” (fly, wasp) NIM „magas”, (high), /haut/ ELAM (-MA-K)I „Elam” /l' Elam/	433
	LAM „pisztás bokor” (pistach) /pistachier/	435
	S'UKUR-RI-KI „S'uruppak városa” (City of) /La vill de Shuruppak/	436
	AMAR „fiú gyermek” (son) /fils/	
	ZUR „elrendezni” (to arrange properly) /disoser convenablement/	437
	DÍM „készíteni, teremteni” (to construct, to fabricate) /créer/ KIM „csinálni” (to make) /faire/	
	GIM „mint, amint” (like) /comme/	440
	UL, ULU „csillag” (star) /étoil/ DU ₇ , RU ₅ „ütni” (dobot DU ₇ „tökéletes, kész” (perfect, ready) /convenient/	441



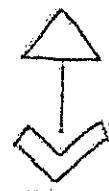
GIG „búza” (wheat) /froment/
GIG „beteg lenni, betegség” (illness, ill)

446



IGI „szem, arc, eleje, kapni, előző, első”
(eye, face, front, obtain, former, first)
/oeil, face, anterieur, recevoir, affromter/
IGI (-BAR / DU₈ (-E)/LÁL/GÍD „látni, ész-
lelni” (to see, to observ) /voir, regarder/
IGI-GÁL „wise man” /sage/

449



PAD „elmondani, kiválasztani, meghívni”
(to recite, to elect, to invite)

/réciter, electer, appeler, nomer/

450



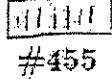
U „és”(and) /et/

U-NÁ „aludni” (sleep) /dormir/

U(-DI) „álom” (dream) /sonneil/

U-TU (-UD-DA „szülés, születés”(birth)

LIBIR (-RA) „megöregedni”(to become



Old) /devenir vieux/

SI₅ „nyerges szamár” (donkey for saddle)

455



HUL „vészes, rosszakaratú, szerencsé-
tlenség” (dangerous, malicious, ac-
cident) /méchant, mal, frapper/

456



DI „ítélezés, ítélet, bíráskodás, jogi
ítélet” (judgement, lawywer) /judge,
jugement/.—DI-TIL-LÁ „jogi ítélet

102.



#457

SÁ „egyenlít, vitat

SILIM ”érintetlen, igaz, romlatlan”
(immaculate, true, unspoiled)

457



#458

LAGAR „templomi szolga” (acolyte)
/serviteur (d'un temple), acolyte/

458

DU₆ „domb, rakás”, DU-M(E-B(I))
„ragyogó domb” (nice hill);

DU₆- KU „egy templon cellája” (cell
of a temple) /cella (d'un temple)

DUL „betakarni, bezárn” (to cover, to
close) /couvrir, fermer/

E₁₁ (elevated)/s' elever/ „elegáns” 459



#459

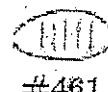


#459



#460

SU₇ „szug” (mocsaras fű) (sog, soggy)
muddy and wet grass) 460



#461

KI , (KE) „föld, helység, város” (land,
place, locality, town) /terre, lieu/

KI-EN.GIR-RA / KE-EN-GER-RA

KANGAR

KI-LA(L) „kiló” 461



#465

TIN, DIN „élni, létezni, gyógyítani”
(to live, to exist, to heal) /vivre, guérir/

TIN „sör, ital” (beer, liquid)

TIN-TIR- KI Babylon

^{lú} DIN „ügyeletes” (supervisor) /surveil-
-ant/ 465



#467

S'ÁH „disznó” (pig)

S'UL „ember, hős”(hero)

DUN (-DUN) „elmélyül, elmélyít”
/etre absorbé/ (to be absorbed) 467

KU „tiszta, szent, áldozat” (pure, holy, sacrifice)



#468

KU-ZU „bölcs” (seer)

NAM-KU-ZU „bölcsesség” (visdom)

GUS'KIN „arany” (gold) 468



#469

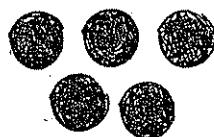
PAD „darab, kosár” (part, basket)
/morceau, corbeille/

S'UG „étel / ital áldozat” (food, or liquid feláldozás) /offrande alimentaire/ 469



NIMIN „négyven” (fourty)/quarante/

LIMMU „négy” (four) /quatre/ 473



NINNU „ötven” (fifty) /cinquant/ 475



GÍS' „hatvan” (sixty) /soixante/



MAKKAS' „makacs” „panasz, kese-
eg, sír” (stubborn, complaint, la-
ment) /cri, plaintes/ 480



#481

LA „fizetni, hozzákötni, megmérni,
mérlegelni, egyensúly, tartani”

(to ay, to connect, to weigh, to mea-
sure, to ponder, to hold) -- /payer,
attacher, peser,/



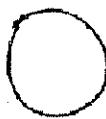
#481

SUR₅ „szoroz, szorít, hozzáad” (multiply, to be crammed, to squeeze, to add) /attacher, suspendre/ 481



#482

LÁL „beszerszámoz, befog” (to harness) /atteler/ 482

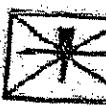


#483

HAB, GÍG-HAB „rossz szag, mocsári hb” (bad smell)

LAGAB „láp szag”, (láb szag)

GUR₄ „gurul, kordé, kerék” (roll)
(GUR > KUR > KER) 483



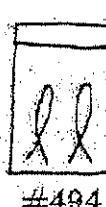
#484

TE ENGUR (frame of the ocean)

(ZE-É-GE-E „az Úr menhelye ”)

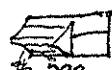
zigum ?

484



#494

U₈ „birka” (sheep) 494



#500

AGAR, (AS'AG AGAR-RA)

„lapos mező” (field)

500



#511

PÚ, TÚL „forrás, kút, gödör, vályú, cszterna”

gis' GIGÍR „gig, kocsi, szekér” 511



#522

AMBAR „tavacska, üllepesztő „gödör, mocsár” (pool, settling hole) /étang/

SUG „szug, mocsaras talaj” (young eeds, marshy soil) /cannaie/

SUG-(KU) „menhely” (sanctuary /sanctuaire/



#522

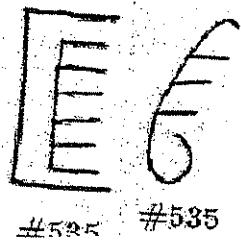
BUGIN „bugyogtató, merítő vödör”
(bucket) /huche/ 522



#532

ME, MA₆ „ceremónia, előírás, jog,
szertartás, határozat” (heavenly law,
ritual custom, decision, rite) /pre-
scription, rite, décision/
ME „mondani, mesélni, (mention,
memorize) /mentire/
ME-ZÉ „duda, dudálni” (cornemuse,
claxon)

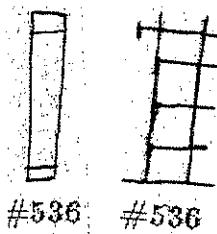
532



#533

#535

ÍB „belő, belső rész” (internal)
/interieur/
(IB, IP „fiú”; IB-BI-MU „fiam” (my
son), or IP-I FIAM 535



#536

#536

TÚG „tóga”; TÚG-KUR-RA „takaró”
(blanket, cover) /vetement/
ZID, ZI(-DA) „liszt” (flour)
LIS'-ZID „finom liszt”, búzaliszt”
(wheat flour) 536

UDU „bárány, juh, birka” (lamb,
sheep) /mouton/

LU(-LU) „sokaság, tömeg”
(many, abundant, mass)
/abondant/

DIB „el-csíp, el-fog” (restrain,
arrest) 537

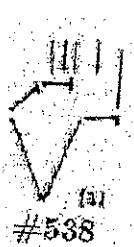


#537

KIN „munka, mű, küldönc, követ”
(work, art, messenger, ambassa-
dot) /travail, envoi, message/

GUR₁₀, GUR₁₀-KUD-DA „aratni”,
(to harvest), / moissonner)

538



#538

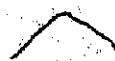
106.



#539

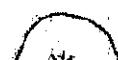
SÍG „gyapjú, bőr, irha, lepel, öltöny,
„ruha” (wool, skin, veil, suit)
/laine, chevelure/

539



#545

S'Ú „suhint,sujt, komor lenni,
est(e), minden-ség” /etre
sombre, coucher/



#546

ÚA-S'Ú-RA „vacsora”

545



#554

GEME, MÍ „nő, asszony” (woman
female) /femme/
EMES', EMES'E „Enki istenn fö-
papnője”
EME „emlő” (breast) /sein/ 554



#556

NIN „úrasszony, királynő” (lady,
Queen) /dame, souveraine/
ERES' „^DERES'- KI- GAL 556



#557

DAM „hitves, házastárs” (spouse,
couple) /époux/
DAM-GAR, DAM-GA-AR „keres-
kedő, árús” (tradesman, busi-
nessman, dealer)/ commercial/

557



#558

GEMÉ „cselédlány, szolgálólány,
rabszolga” (female servant)
/servante, esclave/

558



#559



#560 NAGAR „ács, asztalos, kádár”

(carpenter)/charpentier/

559

560



#564

SIKIL”tiszta, világos, purified”

(clean, shiny, pure)

/etre pure, ylaire/

564



#565



#565

HUM „homok, broken, kum”

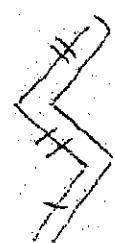
(sand, gravel, crushed sand)

/écraser, sable/

GUZ , GUM „törni, darálni, őrölni”

(to crush, to break, to grind)

565



#567

SÍG₄ „téglá” TI-É-GAL-A „ház-készítő-borda”; SIG₄-AL-ÚR/UR₅-RA égetett téglá” (T > S) (burned brick)

MURGU „hát uszony, hát gerinc”

(dorsal fin) /dos/

D KULLA „a Téglá-isten”

(God of the brick) (?)

567



#569

SUH „zokon vesz, zavar, fordul, bánat”(ZOK?) (to take offence)

(to disturb, to turn) /troubler,

complot, revolte/

569

Címzett: John A. Halloran [john@sumerian.org]
 Feladó: Capt. Rudolf Dudás [capt@mail.opticon.hu]

Tárgy: Proto-sumerian linguistic study.

Dear Professor

My attention is focused onto the fact that very few internationally known linguists are concerned with Stone Age, or even Proto-Sumer times. For them history begins with Sargon, or Hammurabbi (2300 B.C.?) At least literally. How is it then possible that Labat's „Epigraphy et Grammaire Accadienne“ is listing about 600 European Pictograms of Gravettian-Scythian times by Torma and Gimbutas, (7,000- 15,000 B.C.)? Texts of old-babylonian times often reveal many pictograms and grammatical characteristics of european-gravettian pictographic nature. U-O interchange, for instance. (4,000 B.C. URUK I.) The famous Canadian archaeologist Douglas R. Freyn writes in his *Repertoire des Textes de Mesopotamie*, that the name of the river Dyala was TURUL up to 3,000 B.C. What had happened to those people whose biggest river carried the name TURUL. (SUN).? Has it changed to Upper, and Lower ZAB? The secret must still be hidden there, buried perhaps with King Gilgames of URUK (UNUG)(UNU.KI). They must have used ARCHAIC SCYTHA picture-writing; the same kind which the Blau-tablets are decorated with.

The Archaic Scythian Picture-writing symbols, Sophia Torma archeologist was right, were designed for best expression of the Hungarian language. Which is syllabic, and most beautiful of the languages of the World. After having understood its „magyarázing“ peculiarities, you will love it even more, and will realize that its maker could not have been anybody else but the Almighty God Himself. And we must be able to understand it right from his mouth when He comes to visit us with His God-Mother the next time.

This is Part One of four messages. – Best regards. Rudolf Dudás.

A Stonehenge Királya.

Wessex Régészeti Fejlemények.

Házi: /Kereskedelmi szolgáltatások/ Tervek/ Oktatás/ Hírek/ Jótékonyság/
Kutatások. (Angol eredetiből fordította: Dudás Rudolf, 2007-08-02-én)

Az Amesbury Ijjász | Sajtó nyilatkozat

Bevezetés
A Feltárás
Az Íjjász temetése
A leletek jelentősége
Az Íjjász rokonsága
A Rézkor
Háttér
Az ásatás elemzése
Sajtó kiadványok
Sajtó rajzolatok

Képek
Az ásatás
A temetés fényképei
Hogyan nézett Ő ki?
A leletek
A vadász rokonai
Talált viseleti képek
Egyéb jelentések
Családi kapcsolatok

A vizsgálatok azt mutatják, hogy az Amesbury ijjász, Stonehenge Királya, egy alpesi bevándorló volt.

Az Amesbury ijjászról szerzett legújabb vizsgálatok szerint, akinek gazdag sírja a mult évben meghökkentette a régészeket, azt mutatja, hogy eredetileg az Alpok vidékről, valószínűleg Svájcából, Ausztriából vagy Németországból származott. A vizsgálatok azt is mutatják, hogy a sírjában talált arany hajfürők a legősibbek voltak azok között, amiket Britanniában valaha is találtak.

Az ijjász sírja, aki kb. Kr.e. 2300-ban élt, több mint 100 tárgyat foglalt magában, többet mint akár melyik sír az akkor Angliában. Amikor a részletek kitudódtak, az Ijjászt Stonehenge Királynak nevezték el.

A sírt Stonehengétől három mérföldnyi távolságra találták meg az elmult Májusban, a Wilthshire melletti Amesbury-hez közel, amikor a Wessexi Régészeti egy Salisbury melletti feltáras alkalmaival egy új lakótelep és egy új iskola terepét szemlélte.

Az ijjász nyilvánvalóan tekintélyes ember lehetett, és minthogy akkor élt amikor Stonehenge először épült fel, a régészek úgy gondolják, hogy ő maga is résztvett az építkezésben.

Az ijjász sírjában talált fogain és csontjain is vizsgálatokat végeztek, mely két hajfonatot is magába foglalt, három bronz késsel, gravetti nyílhelyekkel, csukló-védőkkel és agyag edényekkel együtt. Ezeken az látszik, hogy az Alpok vidékről valók és hogy a bronze késék Spanyolországból és Franciaországból jöttek. Ez annak bizonyítéka, hogy széleskörű kereskedelem folytatódott itt a Korai Bronzkorban. A talált arany korát Kr.e. 2470-re becslük; ezek voltak az első Angliában talált arany tárgyak.

Stonehenge a Késői-Kőkorszakban kezdődött felépülni, kb. Kr.e. 3000-ben; mint egy Kőkör árka, mely egy nyílt teret zárt magába. Kb. az ijjász halálának az idejében.

Kr.e. 2300 körül a két világhíres kő.darab, a hatalmas, 20 Tonnás kő a közeli Marlborough Dewsrból és a kisebb, négy Tonnás a Nyugat-Walesi Presell-ból való kék-kövek lettek felállítva. Hogy a kék-köveket hogyan szállították 240 mérföld távolságból (380 km.) azt még eddig nem tudjuk.

Az íjjásznak és sírjának fontosságát a BBC2 Speciális programján, Szerdán, Feb. 19.-én, 9.00 órakor „STONEHENGE KIRÁLYA” címen részletesen méltatták.

Dr. Andrew Fitzpatrick a Wessex Archaeology Dept. Régész szerint: „Ez Angliában hatalmas változások ideje volt – amikor a fémnyúvesség tudományára lett ide külföldről bevezetve és hatalmas emlékművek, mint Stone-henge lettek felállítva.”

„Már régen gyanítotuk, hogy az Európai Kontinensről való népek voltak azok, akik kezdeményezték azt a kereskedelmet, amely a fém-megmunkálást Britanniába először bevezették és az íjjász felfedezése ennek legelső bizonyítéka. Ő bizonyára nagyon fontos személyisége volt a Stonehenge környékén és nagyszerű arra gondolni, hogy egy külföldi – valószínűleg a modern Svájcban is fontos szerepet játszhatott; és Anglia lehgéresek emlékművének megépítésében is.”

„Az íjjász a Beaker-kultúra elterjedésének volt képviselő példája, melyet egy új tipusú agyag edény bevezetése jellemzett; lapos, szakállas nyílhegyek, bronz kések és apró arany díszekkel együtt.”

„Az íjjász csontjain a Wessexi Régészek, saját tudósai által végzett tudósai által végzett vizsgálatai azt mutatták, hogy 36-45 év körüli ember volt. Erős felépítésű ember volt, de daganat volt az állan és néhány évvel a halála előtt volt egy balesete, ami kiszakította a bal térdkalácsát. Ennek következtében egy kiegyenesedett bal lábbal kellett lépnie, amely a törzsétől kilendült, gyulladást okozva a csontjai között, ami állandó kínszenvedést okozott.

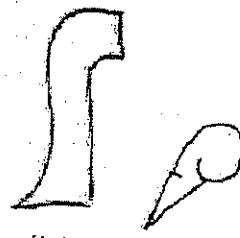
Az íjjász fogain végzett vizsgálatok nem tudták kinutatni, hogy milyen hosszú ideig lehetett Angliában, csupán azt, hogy gyerek korában az Alpok vidékén élhetett. Jól-lehet Németországból vagy Austriából is jöhettek.

A lelet-helyen egy 20-25 éves fiatalembernek. a csontvázát is megtalálták; két arany hajfűrt volt sárba beszorulva az álkapcsai között. Csont vizsgálat azt mutatta. Hogy ő és az íjjász rokonok és valószínűleg apa és fia voltak. Fogainak vizsgálata azt mutatta, hogy Anglia déli részén nőtt fel, de ifjú korát a Midlandban vagy Észak-kelet Skóciában töltette.

Egyéb vizsgálatokat a British Múzeum, Wales és Skócia Nemzeti Múzeumai; A British Geological Survey, a National Trust Múzeum Aveburyben és a Durham, Exeter, Oxford és Southampton is végeztek. Ezek azt mutatták ki, hogy az íjjász állati bőrököt formált kabátot viselt, és hogy helybelileg készült szép cserépedényekkel együtt volt eltemetve, amelyek valószínűleg temetkezési célt szolgáltak.

<http://www.wessexarch.co.uk/projects/amesbury/press/archer-feb...wessex Archaeology>.

2007-08-02



#574

#574

TUG, TUK „elvenni, nősülni, birtokolni, birtok” (to marry, to own), /saisir, épouser/

É-NU-TUK „házat nem birtokol”

DU₁₂ „dúdolni, zenálni, énekelni”

(to hum, to play music, to sing)

574



#575

UR, UR-DÚR „kutya” ^{mul} ÚR „Herkules- csillagkép”, ÚR-A „oroszlán” (lion)/lion/

ÚR-BAR-RA „farkas” (wolf)

/loup/

UR „férfi, héró” (man) /homme, héros/

TÉS'(-TUG) „szégyenlős” (shy)

575

A, (E₄, ES'₁₀) „víz”, A(-ZI-GA) „ár, áradás”, A-MA-RU / URU „Vízűzőn”

A-MAR(-U) „hamar”

BÍZ, PIS „víz; vízcsepp” (D.S.A.36)

A-KU(-A) = „aqua”

MUS'-A- KU-DÉ „tiszta vízzel leönteni”

A-TU₅ „fürödni”; A(-NAG) „ivó víz”

A-ZU „orvosság”; A „apa”, A-GAR”ugar

A-RU „adni”



#579

S'EG „esik az eső, zápor, fagy”

Í₇, ÍD „folyó, kanális, csatorna”

579

#586

#586

ZA „férfi” ZÁ „kő”

586

KU₆, HA „hal”, HA-LAM „halál”

589



#589

SIG, SIGA „gyenge, apró, sovány, száradt”

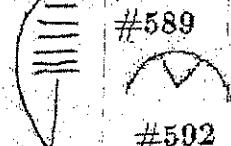
592

#594

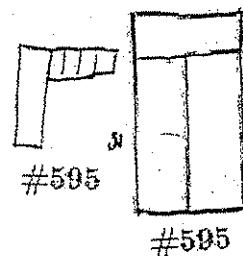
#592

UR₄ „aratni, összegyűjteni”

594

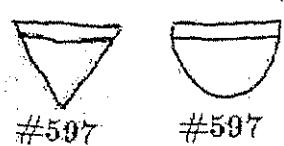


109.



GÍN "balta"
DUN (DUNA) „mély, mélység”
ZÁ TUN „zátonny”

595



NINDA „kenyér”
GAR „gyártani, tenni”
NÍG, NÍ „dolog, izé”

597

Címzett: John A. Halloran [john@sumerian.org]
Feladó: Capt. Rudolf Dudás [capt@mail.opticon.hu]
Tárgy: Proto-sumerian linguistic study.

Dear Professor

My attention is focused onto the fact that very few internationally known linguists are concerned with Stone Age, or even Proto-Sumer times. For them history begins with Sargon, or Hammurabby (2300 B.C.?) At least literally. How is it then possible that Labat's „Epigraphy et Grammaire Accadienne“ is listing about 600 European Pictograms of Gravettian-Scythian times by Torma and Gimbutas, (7,000- 15,000 B.C.)? Texts of old-babylonian times often reveal many pictograms and grammatical characteristics of european-gravettian pictographic nature. U-O interchange, for instance. (4,000 B.C. URUK I.) The famous Canadian archaeologist Douglas R. Freyn writes in his *Reperoire des Textes de Mesopotamie*, that the name of the river Dyala was TURUL up to 3,000 B.C. What had happened to those people whose biggest river carried the name TURUL. (SUN).? Has it changed to Upper. and Lower ZAB? The secret must still be hidden there, buried perhaps with King Gilgames of URUK (UNUG)(UNU.KI). They must have used ARCHAIC SCYTHA picture-writing; the same kind which the Blau-tablets are decorated with.

The Archaic Scythian Picture-writing symbols, Sophia Torma archeologist was right, were designed for best expression of the Hungarian language. Which is syllabic, and most beautiful of the languages of the World. After having understood its „magyarázinc“ peculiarities, you will love it even more, and will realize that its maker could not have been anybody else but the Almighty God Himself. And we must be able to understand it right from his mouth when He comes to visit us with His God-Mother the next time.

This is Part One of four messages. – Best regards. Rudolf Dudás.

**A Stonehenge Királya.
Wessex Régészeti Fejlemények.**

Házi: /Kereskedelmi szolgáltatások/ Tervek/ Oktatás/ Hírek/ Jótékonyság/
Kutatások. (Angol eredetiből fordította: Dudás Rudolf, 2007-08-02-én)

Az Amesbury Ijjász | Sajtó nyilatkozat

Bevezetés

A Feltárás

Az Ijjász temetése

A leletek jelentősége

Az Ijjász rokonsága

A Rézkor

Háttér

Az ásatás elemzése

Sajtó kiadványok

Sajtó rajzolatok

Képek

Az ásatás

A temetés fényképei

Hogyan nézett Ó ki?

A leletek

A vadász rokonai

Talált viseleti képek

Egyéb jelentések

Családi kapcsolatok

A vizsgálatok azt mutatják, hogy az Amesbury ijjász, Stonehenge Királya, egy alpesi bevándorló volt.

Az Amesbury ijjászról szerzett legújabb vizsgálatok szerint, akinek gazdag sírja a mult évből meghökkentette a régészket, azt mutatja, hogy eredetileg az Alpok vidékéről, valószínűleg Svájc ból, Ausztriából vagy Németországból származott. A vizsgálatok azt is mutatják, hogy a sírjában talált arany hajfűrök a legősiek voltak azok között, amiket Britanniában valaha is találtak.

Az ijjász sírja, aki kb. Kr.e. 2300-ban élt, több mint 100 tárgyat foglalt magában, többet mint akár melyik sír az akkor Angliában. Amikor a részletek kitudódtak, az Ijjászt Stonehenge Királynak nevezték el.

A sírt Stonehengétől három mérföldnyi távolságra találták meg az elmúlt Májusban, a Wilthshire melletti Amesbury-hez közel, amikor a Wessexi Régészeti egy Salisbury melletti feltárást alkalmával egy új lakótelep és egy új iskola terepét szemlélte.

Az ijjász nyilvánvalóan tekintélyes ember lehetett, és minthogy akkor élt amikor Stonehenge először épült fel, a régésztek úgy gondolják, hogy ő maga is résztvett az építkezésben.

Az ijjász sírjában talált fogain és csontjain is vizsgálatakat végeztek, mely két hajfonatot is magába foglalt, három bronz késsel, gravetti nyílhegyekkel, csukló-védőkkel és agyag edényekkel együtt. Ezekben az látszik, hogy az Alpok vidékéről valók és hogy a bronze késék Spanyolországból és Franciaországból jöttek. Ez annak bizonyítéka, hogy széleskörű kereskedelem folytatódott itt a Korai Bronzkorból. A talált arany korát Kr.e. 2470-re becslük; ezek voltak az első Angliában talált arany tárgyak.

Stonehenge a Késői-Kőkorszakban kezdődött felépülni, kb. Kr.e. 3000-ben; mint egy Kőkör árka, mely egy nyílt terepet zárt magába. Kb. az ijjász halálának az idejében.

Kr.e. 2300 körül a két világhíres kő.darab, a hatalmas, 20 Tonnás kő a közeli Marjborough Dewsborl és a kisebb, négy Tonnás a Nyugat-Walesi Presell-ból való kék-kövek lettek fel-állítva. Hogy a kék-köveket hogyan szállították 240 mérföld távolságból (380 km.) azt még eddig nem tudjuk.

Az íjjásznak és sínjának fontosságát a BBC2 Speciális programján, Szerdán, Feb. 19.-én, 9.00 órakor „STONEHENGE KIRÁLYA” címen részletesen méltatták.

Dr. Andrew Fitzpatrick a Wessex Archaeology Dept. Régész szerint: „Ez Angliában hatalmas változások ideje volt – amikor a féművesség tudománya lett ide külföldről bevezetve és hatalmas emlékművek, mint Stone-henge lettek felállítva.”

„Már régen gyanítotuk, hogy az Európai Kontinensről való népek voltak azok, akik kezdeményezték azt a kereskedelmet, amely a fém-megmunkálást Britanniába először bevezették és az íjjász felfedezése ennek legelső bizonyítéka. Ő bizonyára nagyon fontos személyisége volt a Stonehenge környékén és nagyszerű arra gondolni, hogy egy külföldi – valószínűleg a modern Svájcban is fontos szerepet játszhatott; és Anglia lehgíresebb emlékművének megépítésében is.”

„Az íjjász a Beaker-kultúra elterjedésének volt képviselő példája, melyet egy új típusú agyag edény bevezetése jellemzett; lapos, szakállas nyílhelyek, bronz kések és apró arany díszekkel együtt.”

„Az íjjász csontjain a Wessexi Régészek, saját tudósai által végzett tudósai által végzett vizsgálatai azt mutatták, hogy 36-45 év körüli ember volt. Erős felépítésű ember volt, de daganat volt az állan és néhány ével a halála előtt volt egy balesete, ami kiszakította a bal térdkalacsát. Ennek következtében egy kiegyenesedett bal lábbal kellett lépnie, amely a törzsétől kilendült, gyulladást okozva a csontjai között, ami állandó kínzsenvedést okozott.

Az íjjász fogain végzett vizsgálatok nem tudták kinutatni, hogy milyen hosszú ideig lehetett Angliában, csupán azt, hogy gyerek korában az Alpok vidékén éhetett. Jól-lehet Németországból vagy Austriából is jöhettek.

A lelet-helyen egy 20-25 éves fiatalembernek. a csontvázát is megtalálták; két arany hajfürd volt sárba beszorulva az álkapcsai között. Csont vizsgálat azt mutatta. Hogy ő és az íjjász rokonok és valószínűleg apa és fia voltak. Fogainak vizsgálata azt mutatta, hogy Anglia déli részén nőtt fel, de ifjú korát a Midlandban vagy Észak-kelet Skóciában töltötte.

Egyéb vizsgálatokat a British Múzeum, Wales és Skócia Nemzeti Múzeumai; A British Geological Survey, a National Trust Múzeum Aveburyben és a Durham, Exeter, Oxford és Southampton is végeztek. Ezek azt mutatták ki, hogy az íjjász állati bőrköböl formált kabátot viselt, és hogy helybelileg készült szép cserépedényekkel együtt volt eltemetve, amelyek valószínűleg temetkezési célt szolgáltak.

<http://www.wessexarch.co.uk/projects/amesbury/press/archer-feb...wessex Archaeology>.

2007-08-02

PART THREE: APPENDICES

Appendix 1

History

The periodization of Sumerian, like the periodization of Akkadian, is to some extent based on non-linguistic criteria, such as political and historical events. The essence of this periodization is:

I.	Archaic Texts	(3100 BC)	—	—	{}
II.	Archaic Sumerian	(3100-2600 BC)	—	—	
III.	Classical Sumerian	(2600-2300 BC)	—	—	
IV.	Neo-Sumerian	(2300-2000 BC)	—	—	
V.	Post-Sumerian	(2000 BC-100 AD)	—	—	

I. Archaic Texts (3100 BC)

The earliest known tablets containing writing come mostly from Uruk (whose modern name is Warka). They come from a stratum usually designated as Uruk IVa, commonly dated to about 3100 BC. They were first assigned to "Uruk IVb", but then redated to "Uruk IVa" (later than Uruk IVb). Secondary literature often confuses this, and so some accounts speak of Uruk IV, some of Uruk IVa, and some of Uruk IVb.

Almost all of the tablets were found in a "dump" inside the Eanna temple complex. This means that it is very difficult to date the tablets, either in terms of relative chronology, or in terms of absolute chronology. According to Eva Strommenger, a further complication is the fact that to some degree, the architectural levels and building phases at Uruk have been dated on the basis of the tablets found, not vice-versa. (This is also true of some tablets found later than Uruk IV.) She says that

The phases of writing are everywhere used in order to date the level in which the specific tablets were found. This leads to the conclusion that the possibility of the existence of tablets prior to IVa ... has not been recognized, but that deposits in which a few tablets were found have been dated to IVa on that basis alone (1980:481).

Other scholars, however, are less willing to agree with her implicit criticism of the reconstruction of the archaeological history of the site.

The first of these texts were excavated by the German archaeologists of Uruk during 1928-1931. In 1936, Falkenstein published his Archäische Texte aus Uruk, a seminal work. In it he treated the first 620 tablets found. By now, ~~upwards of four thousand of these texts are known~~, found during subsequent excavations. ~~The majority of these (mostly fragmentary) tablets have not yet been published.~~

There are a few similar tablets from other sites, mostly in northern Syria. In addition, both from Uruk and especially from Syria (and elsewhere, including Iran) there are a number of what are commonly called "numerical" tablets. It was at first thought that these

tablets represented numbers, but more likely they indicate items being counted; their precise interpretation is unsure. Two from Tell Brak in northern Syria, found in 1984, in particular are quite archaic looking. Based on archaeological criteria, these numerical tablets do not seem to be any older than the pictographic tablets discussed above; rather, both numerical and pictographic tablets occur in Uruk IVa.

A very archaic-looking tablet comes from Kish. Unfortunately, it is from an uncontrolled context, and so it cannot be dated archaeologically. This tablet is frequently referred to in popular literature about the Ancient Near East as being one of the very earliest tablets known (if not the earliest tablet), but it has a fairly elaborate division into cases, which makes it more likely that it is later than Uruk IV.

These early texts are undeciphered, and perhaps to some degree undecipherable. Therefore, it is impossible to be certain about what language they are written in. There are several reasons why these texts cannot yet be read:

- Even at this early date, the supposedly pictographic nature of the signs is not always obvious. Most of the signs are already abstract; it cannot be determined what they were originally meant to depict.
- Some of the abstract signs can be understood on the basis of knowledge of later Sumerian. However, a fair number of the signs (perhaps 30%-50%) cannot be read or understood. These are signs which eventually passed out of use, so that there is no later grammatical tradition to provide information about their meaning.
- Most of the signs which can be understood are logographic; in theory, these can be read in any language. A sign which is a picture of a mountain, for instance, could be read as "mountain", "Berg", šadû, kur, etc.
- There do not appear to be any syllabic signs. This means that no grammatical features can be seen; for example, there are not any case-markings on nouns. There do not appear to be any verbs at all. Writing at this stage was a highly mnemonic device.
- These are mostly administrative records, sometimes very short – occasionally, just a few signs long. It is very difficult to understand such texts out of context, that is, without knowledge of the administrative framework which produced these texts.

In spite of these problems, most scholars think that these texts are written in Sumerian. The main reason is because texts have been preserved from the later Uruk III stratum, which is known to be Sumerian. Since archaeologists see a cultural continuum between Uruk IV and Uruk III, it is reasonable to assume that the same language is present in both strata. In addition, Powell has argued that the system of metrology used in these early texts seems to be the same system used in clearly Sumerian texts:

The system of numeration deducible from the notation present on Uruk IVa/III tablets makes it virtually certain that these tablets are written in Sumerian and, ipso facto, highly probable that the inventor of the pictorial writing system was also a Sumerian (1981:423).

These tablets are being studied by Margaret Green and Hans Nissen (a student of Falkenstein), and are in the course of publication (preliminary discussions Nissen 1985, 1986; first major publication Green and Nissen 1987). Although most earlier scholars differentiate between Uruk IVa and Uruk III, Nissen subsumes both into one category,

"Archaic Texts". (The figure of "4000 texts" cited above therefore includes tablets from both Uruk IVa and Uruk III.) Nissen estimates that about 85% of the texts are economic records, and about 15% are lexical lists. He is more optimistic than most scholars about the possible decipherment of these texts, believing that he can identify about 700 of 1000 different signs, and that the texts are "possibly" written in Sumerian. He bases his arguments partially on the continuity between the early lexical lists (unknown at the time of Falkenstein's publication) and later, well-understood lexical texts.

Nissen thinks that the texts from Uruk can be divided roughly into two classes, one representing an "early stage of the script", and one a "younger stage of the script" (these two divisions do not exactly correspond to the traditional Uruk IVa/Uruk III divisions). The latter, consisting of most of the tablets found since Falkenstein's publication, are more amenable to analysis.

The fact that many of the signs in these early tablets are already abstract has led many scholars to assume that there was some previous development behind the signs. That is, these tablets do not represent mankind's first attempt at writing. Several different hypotheses have been proposed:

— The Sumerians may have borrowed their writing system from some other people, perhaps some distance away from Mesopotamia. This is not impossible. It has often been argued that the Sumerian writing system does not fit the Sumerian phonological system very well; this might imply that the writing system was created for a different language. This particular theory has been around for many years; it is obviously very difficult to prove.

— Earlier writing may have been on perishable material, such as wood, or animal skins, or palm leaves, etc. There are parallels to such practice from later Mesopotamia, and from Arabia around the time of Muhammad. This is also a rather old theory, but it is also virtually impossible to prove.

— In a series of articles beginning in 1977, Denise Schmandt-Besserat has argued that the earliest "precursor" of writing was clay "tokens", which have been found at various sites throughout the Ancient Near East, starting from the early Neolithic. Writing originated in a conceptual leap, from the use of physical tokens, to the use of symbols to represent these tokens: "The substitution of signs for tokens was no less than the invention of writing" (1986:37). She envisages the following stages (1986:35):

- (1) 8000 BC appearance of tokens
- (2) 3250 BC clay envelopes hold tokens of particular transactions
- (3) 3200 BC signs are impressed on the surface of envelopes
- (4) 3100 BC clay tablets appear with impressed and incised signs

Powell agrees:

Cuneiform was invented in a short period of time around 3000BC by a citizen of the Sumerian city of Uruk. ... It arises conceptually out of the token system described by D. Schmandt-Besserat. ... The pictorial ancestor to cuneiform writing was invented as a conceptual whole during the time period represented by the Uruk IV-III archaeological strata (1981:419-420).

Contrast this with the more "evolutionary" thinking of Walker:

Thus it is beginning to look as if we should think in terms of the invention of writing as being a gradual process, accomplished over a wide area, rather than the product of a single Sumerian genius (1986:9).

Nissen hints at the complexity of the developing of writing: "Writing was developed at the end of the fourth millennium B.C. by a mixed language group in which Sumerian was apparently the main component" (1988:14).

The most vocal critic of Schmandt-Bessera's view has been Lieberman (1978, 1980). However, probably the majority of Sumerologists agree with her overall interpretation of the development of writing from tokens.

II. Archaic Sumerian (3100-2600 BC)

Tablets from this stage are found at several sites. The oldest are from Jemdet Nasr; others are from Uruk III, Uruk II, Ur, Fara (ancient Shuruppak), and Tell Abu Salabikh (2600 BC). These dates are not exact, and, as discussed above, Nissen includes both Uruk IVa/Uruk III together; the ramifications of this revised relative chronology are still to be worked out.

In the Jemdet Nasr texts, there is a personal name written: ^dEn-lil-ti. The word for "arrow" in Sumerian was /ti/; the sign used to represent this word was originally a picture of an arrow. It is doubtful, however, if this name means something like "Enlil is an arrow". But, the root /ti/ in Sumerian also means "to live". Thus, the name ^dEn-lil-ti means "Enlil lives", or more likely "May Enlil give life", "May Enlil keep alive". That is, in this name a cuneiform sign is being used syllabically: The ti-sign is being used strictly for its phonetic value, not for its logographic value. This writing shows that the script is being used for a language where the words for "arrow" and "to live" are homophonous.

This interpretation of the personal name ^dEn-lil-ti goes back to Falkenstein, in 1936. It gained immediate acceptance by Assyriologists and Sumerologists, who believe that the writing: (1) shows the existence of phoneticization; (2) shows the personal name to be Sumerian; and (3) shows the language of the texts in which the personal name occurs to be Sumerian. (The same name may also occur in the later phase of Nissen's "Archaic Texts".) In 1974, however, A.A. Vaiman suggested that the name should be read as É.EN.TI; he is followed by Lieberman.

It is possible that there are other instances of phoneticization in the texts from Jemdet Nasr, but the evidence is not unequivocal. Texts from the later stages of this period show increasing phoneticization, and are clearly Sumerian.

Up until the 1960s, virtually all of the texts which were known from this period were the usual administrative and economic texts. These are not always easy to understand, again because of the lack of any context. This situation was changed in 1963. In that year, the University of Chicago began excavations at a site called Tell Abu Salabikh, near Nippur. It turned out that the majority of tablets and fragments found were literary texts. Some were compositions which were known from later times. For example, there is a text known as the "Kesh Temple Hymn", preserved in numerous Old Babylonian copies dating to about 1800 BC. Fragments turned up at Tell Abu Salabikh – some eight hundred years

earlier. Other texts turned out to be previously unknown compositions. For example, one is a collection of temple hymns. Most of these texts are scarcely intelligible; not much is known about literary Sumerian of this period.

Thus, the primary importance of Tell Abu Salabikh lies in the existence of literary texts from the middle of the third millennium BC. Since these discoveries, scholars have recognized fragments of literary texts among some tablets which have been known for many years. For instance, some of the Fara texts are fragments of proverbs which are known from later proverb collections.

The texts from Tell Abu Salabikh are also important, because a number of the literary texts (and lexical texts) have colophons of the sort: "so-and-so wrote". It is not known what the word "wrote" means here exactly: Does it mean that the scribe "composed" the composition, or that the scribe "copied" the text from a master tablet, etc. However, what is interesting is that a number of these scribes have demonstrably Semitic personal names.

It is difficult to date the intrusion of Semitic-speaking peoples into Mesopotamia, on linguistic or other grounds. The first evidence is usually thought to be the presence of Akkadian loan words in early Sumerian. These loan words are difficult to evaluate, however, because it is not always certain which way the borrowing went, or whether a third language may have mediated a word, etc.

The Semitic names in these colophons are thought to be the first real evidence of Semitic-speakers in Mesopotamia. If the Fara texts and the Tell Abu Salabikh texts are dated to about 2600 BC, that gives a terminus ante quem for the arrival of Semitic speakers, but it does not say anything about how long they might have been present in Mesopotamia. If they had already become scribes, they must have been there for some time, since they had worked themselves into the intellectual life of the community.

III. Classical (or Old) Sumerian (2600-2300 BC)

Most of the texts of this stage come from Lagash, from a period known as the "First Dynasty of Lagash". Besides the usual administrative, economic, and legal texts, there are a fair number of royal and private inscriptions. There are also some letters, and even a few literary fragments are now known. Royal inscriptions are also known from other sites.

The end of this period corresponds to the rise to power of the Semitic-speaking Dynasty of Akkad (2334-2154 BC). As mentioned above, Semitic-speaking peoples must have been present in Mesopotamia for centuries before the time of Sargon, the founder of the dynasty (ruled 2334-2278 BC). It must be presumed that Mesopotamia was bilingual during this time, at least to some degree. However, with a Semitic-speaking dynasty in power, Sumerian gradually started to move into second place.

A recent addition to the corpus of texts known from this period are the texts from Ebla (in northern Syria, therefore from outside of the Sumerian-speaking heartland). To date, upwards of ten thousand texts and fragments have been discovered. The texts are in both Sumerian and Eblaitic; until the material is better studied, it is not sure which language predominates. Early accounts said that perhaps ninety percent of the texts were written in Sumerian; this is probably much too high a figure. The problem is that the texts written in Eblaitic are couched in a Sumerian orthography, utilizing a large number of Sumerian

50 year

50%

logograms.

Most of the texts found at Ebla are administrative or economic, chiefly concerned with the metal and textile industries. However, there are also lexical lists; some are Sumerian lists known from later periods, others are bilingual Eblaite-Sumerian texts. There are a few literary texts in Eblaite (mostly incantations); these are extremely difficult to understand. The existence of possible literary fragments in Sumerian is disputed.

It is still too early to assess the Sumerian texts from Ebla. It is clear, however, that much new information is present. For example, the bilingual lexical texts include Sumerian words and expressions not elsewhere attested.

IV. Neo (or New) Sumerian (2300-2000 BC)

Although Sumerian was on the defensive in the face of Akkadian, it enjoyed a strong – albeit brief – revival under the kings of the Ur III Dynasty (2112-2004 BC). This is the period from which the most tablets of all have been preserved. There are texts from many sites, including Ur itself, Drehem, Lagash, Larsa, Nippur, and Umma. There are literally thousands and thousands of mostly economic documents, as well as inscriptions, letters, and other types of texts. Also, more and more tablets with literary texts are being dated to this period.

From some time before the reign of Ur-Nammu (the founder of the Dynasty), there are a fair number of inscriptions from the reign of Gudea, the local ruler of Lagash. Many of these are inscribed on statues of Gudea himself. There are also two large cylinders of his, inscribed with a very long building hymn. The largest ("Cylinder A") is almost one thousand lines long; it is apparently the longest connected Sumerian inscription.

The dynasty of Gudea is referred to as "Lagash II". The chronology of Lagash II is unsure; some see it as roughly contemporaneous with Ur III, but most view it as following immediately upon the Old Akkadian period. In any case, the language of the Gudea texts is more or less the same as that of the Ur III texts.

It is not known when Sumerian ceased to be a spoken language; this is a current topic of discussion among Sumerologists and Assyriologists. Usually assumed to be spoken during the Ur III period, it was under the greatly increasing influence of Akkadian. Some scholars use the figure 2000 BC, others 1900 BC, for the date when Sumerian ceased to be spoken, but this figure is rather arbitrary. The language continued to be spoken by ever-smaller groups of speakers, and it is impossible to say when the last speaker of Sumerian died. What is usually meant by the question "When did Sumerian die out?" is "When did the native language of the people who produced the texts we have cease to be Sumerian?" Pockets of native speakers of Sumerian may have continued for some time, but without producing any texts.

Other scholars have argued for an earlier death. Jerrold Cooper has said that "Sumerian as a spoken language was in all probability dead or nearly so in Ur III" (1973:241). His argument is based on the types of documents preserved during the Ur III period. Both Kienast (1981a) and Michalowski (1987) essentially agree.

Jacobsen, on the other hand, says "We therefore assume that Sumerian was still spoken as everyday language in the south in the Ur III period and a major part of the Isin-

Larsa period as well (1988:124). Lieberman has stated that there is some evidence to show that "Sumerian was spoken during the Old-Babylonian period" (1979:27).

V. Post-Sumerian (2000 BC-100 AD)

This is occasionally divided into the following subdivisions:

Early Old Babylonian	2000-1800 BC
Later Old Babylonian	1800-1600 BC
Post Old Babylonian	1600-

After the Early Old Babylonian period, Sumerian was essentially dead as a living language. However, it continued to be taught in the schools as a language of culture, and as a language of religious importance. The parallel has frequently been made with the rôle of Latin in the Roman Catholic Church: Latin is still written, and even to some degree spoken; hence, it is "living", even though it is not spoken as a native language of anyone.

Recently, Vanstiphout has used the term "Standard Sumerian" to mean the language used in the literary documents of the Ur III and Old Babylonian periods. ... This language is a literary and therefore written form, taught in school for educational and literary purposes (1985:1).

The majority of Sumerian literary tablets which have been preserved are from the Early Old Babylonian period. However, there are also original texts written in Sumerian from this period; examples include royal inscriptions (alongside those written in Akkadian), and hymns written in honor of some of the Old Babylonian rulers.

Although the original composition of most Sumerian literary texts was in Sumerian, by native speakers of Sumerian, the native language of the scribes who copied down the literary texts during this period was Akkadian, not Sumerian. This led to a strong linguistic influence of Akkadian upon Sumerian, to the extent that the literary texts contain features which would appear to be "wrong" by the rules of Classical Sumerian grammar. Michalowski, for example, has spoken of the "profound changes in grammar evident in the Old Babylonian literary texts" (1980a:91); "during the Old Babylonian period Mesopotamian scribes wrote Sumerian utilizing a profoundly different grammar, much influenced by Akkadian" (1980a:86 n.3). The extent of deviation from the norm varies from one particular text to another. Inanna's Descent, for example, is pretty good Sumerian, with only a few "wrong" verbal forms. In Gilgamesh and Agga, on the other hand, there are more "wrong" verbal forms than "right" ones.

It is, of course, always possible that forms which we regard as "wrong" are in fact "right", but our understanding of Sumerian grammar is not yet sophisticated enough to correctly interpret such forms. Jacobsen has emphasized this methodological point:

Once it has been decided that our sources are generally suspect it becomes natural to see all unexpected and difficult features as due to corruption, without seriously considering the possibility that our own limited and rough knowledge might be at fault and need revision. ... The essential thing is to be slow to dismiss difficulties with the easy assumption of mistakes by the Ancients (1988:125-126).

120.

Sumerian continued to be written right down to the Christian era. These very late texts are either cultic or astronomical. There are even a few Sumerian texts (including portions of canonical lexical lists) written in Greek characters. The very latest cuneiform texts preserved are several astronomical almanacs, written in Akkadian with a great number of Sumerian logograms for technical terms. The latest of these can be dated by internal criteria to the year 385 of the Seleucid Era, corresponding to 74/75 AD.

As mentioned above, this periodization (and most others) is to some degree based on external (historical and political) criteria, not on purely linguistic criteria. Jacobsen has proposed a different scheme, based on linguistic criteria (without yet assigning precise dates), while emphasizing the fact that the paucity of the data prevents overly-fine subdivisions:

- I Archaic
- II Old Sumerian
- III Standard Sumerian (beginning with Narām-Sin of Akkad)
- IV Late Sumerian

Appendix 2

Mesopotamian Sources

Much of our knowledge of Sumerian derives from the intellectual activity of the Mesopotamian scribes themselves. This section describes some of these Mesopotamian sources.

Lexical lists

It is especially in the area of lexicography that modern Sumerological studies depend on native sources. From a very early period, the Sumerians began to compile "lexical lists". These early texts were monolingual, consisting simply of lists, usually of words for semantically related things: lists of names of fishes, of professions, of stones, etc. Although most lexical lists are loosely arranged according to subject, others are organized according to graphic shape, or even according to phonological shape. Fragments of such lists occur among the very earliest Sumerian texts which have been preserved.

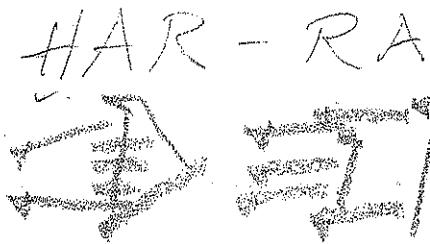
These early texts were the product of Sumerian scholars, originating in the Sumerian scribal school system. Lexical lists become more and more common, however, beginning about with the Old Babylonian period. At that time, Sumerian was in the process of completely dying out as a spoken language – if it had not already done so. By the end of the Old Babylonian period, if not earlier, Sumerian was only spoken in the schools. These later lexical lists are a product of the Mesopotamian scribal schools; their purpose was to aid the Akkadian-speaking scribes in their study of Sumerian.

By the late Old Babylonian period, many lexical lists assumed what is often called "canonical" status; that is, they became standardized in content and in form. There are about a dozen such "canonical series". Some are monolingual in Sumerian, like the earlier texts, but most are bilingual; they have a Sumerian word in the left-hand column, and an Akkadian equivalent in the right-hand column. Some have three columns: a phonetic spelling of the sign; the Sumerian logogram; and the Akkadian meaning.

Many of these series are quite extensive. One of the largest and best-preserved is known (both to us and to the ancient Mesopotamian scribes) as "ur₅-ra = hubullu", after its first entry. In its canonical form, this series occupied 24 large tablets, totalling about 10,000 entries. Civil has called it an "inventory of material culture" (1976:125). He describes its contents as:

- (tablets 1 and 2): legal and administrative terminology.
- (3-7): trees and wooden artifacts.
- (8-9): reeds and reed artifacts.
- (10): pottery.
- (11): hides and copper.
- (12): other metals.
- (13): domestic animals.
- (14): wild animals.

- (15): parts of the body.
- (16): stones.
- (17): plants.
- (18): birds and fish.
- (19): textiles.
- (20-22): geographic terms.
- (23-24): food and drinks.

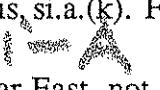


The first entry of this series has ur_s-ra (the Sumerian word for “interest-bearing loan”) in the left-hand column, and the Akkadian hubullu (with the same meaning) in the right-hand column.

Lexical lists such as these help us to determine the meaning of Sumerian words. Some of the lexical lists go even further, and enable us to determine the reading (that is, the approximate phonetic rendering) of a certain sign. For example, there is a relatively late lexical series known as “diri”, which in its canonical form occupied seven tablets, with more than 2,000 entries. This series was used to give the pronunciation of compound logograms, that is, logograms whose reading cannot be inferred from the individual parts (such as zabar, written with the UD-KA-BAR signs; without lexical lists, it would be virtually impossible to deduce that the pronunciation of these three signs was /zabar/). For this reason, such compound logograms are often referred to as “diri-compounds”.

In diri, the pronunciation of the logogram under discussion is given in the far left-hand column, using a restricted number of syllabic signs. Then comes the logogram in question. Then comes the name of the sign (at least as early as the Old Babylonian period, the Akkadian scribes gave names to the individual signs). Finally, the last column gives the meaning of the sign, in Akkadian. A typical entry reads:

di-ri diri si-ya-ku wa-at-su

This tells us that the sign  is read /di-ri/. Graphically, this sign “looks like” the si-sign () followed by the a-sign (). (At least, in this period of cuneiform writing. Originally, the diri-sign may have had no connection at all with either the si-sign or the a-sign. However, by the Old Babylonian period, when signs were becoming more linear, it happened to assume a shape looking like the si-sign followed by the a-sign.) Because of this external similarity, the Akkadians named this sign “the si of a”, that is, si.a.(k). Finally, the last column gives the Akkadian translation, “excess” or “extra”. 

Copies of these canonical texts have been found all over the Near East, not just in Mesopotamia. There are also somewhat similar texts, but not of any canonical status, both from Mesopotamia and from outside of Mesopotamia. Their function was the same, to aid local scribes in their mastery of Sumerian (or of some other language).

Some of these non-canonical texts are bilingual, some are trilingual, and some even quadrilingual. For example, from Boghazköy in Asia Minor there are several Sumerian-Akkadian-Hittite trilingual vocabularies. The native language in Boghazköy was Hittite; these texts were designed to help Hittite scribes in learning both Sumerian and Akkadian. From Ugarit, there is a quadrilingual “vocabulary”. It has entries in Sumerian, Akkadian,

Hurrian, and then Ugaritic (written syllabically).

The finds at Ebla have produced a new, important source of lexical texts of different kinds. Some are related to the later Mesopotamian tradition; some are independent creations. Many are monolingual in Sumerian (less frequently in Eblaite). Others are bilingual, with the Sumerian again on the left and the Eblaite on the right. In some cases, the pronunciation of the Sumerian is given, using a reduced number of syllabic signs.

Lexical lists occur among the oldest tablets known. Nissen estimated that some 15% of the Archaic Texts from Uruk are lexical texts. One, the "Standard Professions List", is well-known from later copies; the Uruk version lists some 100 different professions and titles.

Lexical lists continued to be used up to the very last stages of cuneiform. Copies of some of the canonical lexical series are known from as late as Seleucid times, when Akkadian itself was no longer a spoken language, having been replaced by Aramaic.

The Mesopotamian lexical lists are not always easy to use. Alongside errors of various kinds which have crept in – some due to the normal accidents of textual transmission, some due to Akkadian scribes not understanding their originals – there are several conventions and abbreviations used by the scribes, which make it difficult to understand the texts. Also, these lists should be thought of as a kind of "bare bones" text; there was undoubtedly a tremendous amount of oral information passed on in the Mesopotamia schools, fleshing out these texts. Unfortunately, there are only hints of such oral teaching.

In addition, it is not always easy to recognize the order of entries in the lexical texts. As Civil has said,

When they attempted to make an inventory of Sumerian words, the native Mesopotamian scribes faced a problem familiar to any lexicographer in the first stages of planning a dictionary: should the entries be organized thematically, by subjects, or should they be arranged in a serial order based on graphic or phonological characteristics of the words? One can hardly speak of planning in the compilation of the Mesopotamian lexical lists as a whole, since they were the result of a slow process, which lasted for centuries and answered many different kinds of needs: scribal training, interpretation of traditional texts, composition of new texts, and, undoubtedly, a certain amount of simple philological curiosity, spurred on by the desire of salvaging the words of an extinct language. Nevertheless, the compilers of each new addition to the traditional lexicographic corpus had to decide how the entries should be arranged (MSL XIII [1971] 3).

Civil (1976) has written a most useful article listing and discussing the most important Sumerian lexical texts. He also discusses the modern editions of these texts, and the theoretical principles which need to be observed when attempting to write a Sumerian dictionary or glossary based on these native sources.

Lexical texts (and the grammatical texts discussed immediately below) were among the first cuneiform tablets to be found and published; their importance for the reconstruction of Sumerian was early recognized. These texts are being systematically published in a series entitled Materialien zum Sumerischen Lexikon (MSL). Volume 1, edited by Benno Landsberger, appeared in 1937; volume 16 appeared in 1976, and several other volumes are still

in the process of being prepared.

124.

The rôle of the lexical lists is usually described as essentially a learning device in the schools. Mogens Trolle Larsen has discussed the “place of the lexical tradition in the cognitive scheme of the ancient Mesopotamians”:

There is no doubt that the lists did function within the scribal world as part of the basic curriculum in all periods of Mesopotamian history, but it is likewise possible to understand the lists as serving another purpose, to present a systematic and ordered picture of the world (1987:208-209).

Westenholz says somewhat the same thing:

In many illiterate cultures, an enormously detailed vocabulary of plants, animals, trees, etc. functions as the skeleton of an integrated classification and taxonomy of the known world; and we may see the Sumerian lists of everything from gods to milk-pots in a similar light as an itemized statement on the world order, the origin and functioning of which mythology describes in literary terms (1985:295).

Grammatical texts

The Sumerian language differs from Akkadian not only in vocabulary, but also in morphology and syntax. These differences led the Akkadian scribes to produce a series of grammatical texts, in addition to the lexical texts just discussed. The earliest of these are known as the “Old Babylonian Grammatical Texts”, or OBGT. Dating from about 1700-1600 BC, these are in the form of paradigms: paradigms of verbs, nominal forms, particles, etc. The Sumerian is on the left, and the Akkadian (if present) on the right. OBGT VI, for example, lists over 200 forms of the verb gar, “to place”. Lines 124-125 read as follows:

<u>mu-un-gar</u>	<u>iš-ku-un</u>
<u>mu-gar</u>	

This seems to be saying that for the Akkadian scribes, the forms mu-un-gar and mu-gar have the same meaning. This is how modern Sumerologists interpret the two forms, as a difference in orthography, not in morphology.

Lines 142-143 of the same tablet read:

<u>ba-an-gar</u>	<u>iš-ta-ka-an</u>
<u>ba-gar</u>	

The Akkadian scribes interpreted the difference in the Sumerian conjugation-prefix as a difference in the Akkadian stem: mu-un-gar was translated by the B-preterite iškun, but ba-an-gar by the Bt-preterite ištakan (there is some reason to assume that ištakan is a Bt-preterite, not a B-perfect).

A later series, the “Neo-Babylonian Grammatical Texts” (NBGT), dates from about the sixth century BC. These texts are organized according to morpheme: A Sumerian morpheme is glossed by an Akkadian equivalent. For example, NBGT I, line 153, reads:

<u>da</u>	<u>qá-du</u>
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The tablet is equating the Sumerian comitative case-marker da with the Akkadian preposition qadu, meaning "with".

Lines 405-408 of the same tablet read:

<u>ga</u>	<u>lu-ú</u>
<u>hu</u>	
<u>ha</u>	
<u>hé</u>	



The Sumerian cohortative modal-prefix ga, and three morphophonemic alternants of the desiderative modal-prefix hé, are all "translated" as the Akkadian desiderative-marker lu.

The NBGT texts occasionally add scribal comments or annotations, in both Sumerian and Akkadian. Examples include the Sumerian word AN-TA, "prefix", and the Akkadian expression ša ištēn, "singular". These kinds of annotations do not appear in OBGT.

OBGT and NBGT are rather extensive. One might think that these texts could furnish a key to Sumerian morphology. Unfortunately, it is not so. These texts are all relatively late. They represent Akkadian-speakers' understanding of Sumerian. However, these Akkadian-speaking scribes did not always understand Sumerian grammatical categories and distinctions. For example, in the passages from OBGT cited above, a difference in Sumerian conjugation-prefix was equated with a distinction in Akkadian stem. It is difficult to say how accurate an equation this is. Or, Black has pointed out that OBGT V makes a consistent distinction between the first person suffix /en/, written -en, and the second person suffix /en/, written -e-en (1984:7). Black thinks that this might indicate a difference in pronunciation, but more likely it is a purely graphic distinction.

Regarding the Sumerian and Akkadian grammatical terms which sometimes occur as annotations, Black has also said that there is

a growing body of evidence that the scribes responsible for introducing the grammatical terms into the grammatical analysis texts sometimes misunderstood their meaning (or misunderstood the texts into which they were introducing them) (1984:90).

There is also a certain amount of systematization and schematization in these tablets. But at the same time, there is no unified method of organizing the data. As mentioned above, OBGT has over 200 lines of gar, but it is not always easy to follow the principles by which these forms are organized. Other OBGT texts follow their own organization.

Like the lexical lists, there also occur mechanical errors due to problems of text transmission. There are also scribal conventions and abbreviations. And as mentioned earlier, there was undoubtedly a large oral component which accompanied the study of these texts, a component which is no longer accessible. These problems (and others) mean that although these grammatical texts are a font of useful information, this information cannot be used uncritically. These texts cannot be viewed as an exact reflection of Sumerian of the Ur III or earlier periods. Black has said that "in some cases it seems that we know Sumerian better than the compilers, or copyists, of our texts" (1984:7). This is especially true regarding the Sumerian aspectual differences, and also regarding Sumerian

causative sentences, a type of sentence heavily dealt with in OBGT. (Similarly, Black believes that certain Akkadian forms seen in OBGT were "especially concocted to set against certain Sumerian forms" [1984:29].)

Thus, although Jacobsen is undoubtedly correct in saying that the OBGT constitute without question the most important single group of sources both for the history of grammatical studies generally and for our understanding of Sumerian grammar specifically so far known (1956:1*),

these texts must be approached with caution. Jacobsen adds that "the immensity of the number of problems raised, and the relative insufficiency of our present knowledge of Sumerian becomes only too clear as one approaches the texts in earnest" (1956:2*).

As the above quotes exemplify, scholars vary in their estimation of the worth of these texts in reconstructing Sumerian grammar. Jacobsen, for example, sees them as extremely important; Krecher, on the other hand, in his study of the conjugation-prefixes containing an /m/ element, found them to be of little value (1985:34).

Finally, Civil has pointed out:

To my knowledge, the fundamental question: are the grammatical texts *descriptive* or *prescriptive*? has never been formulated ... at least in print, although there is widespread skepticism about their descriptive adequacy (1986:72).

For a long time, it was believed that OBGT texts represented mankind's first attempt to formulate "paradigms"; these texts antedate the grammatical studies of the Indians by over a millennium. However, what may well represent the first attempt known to organize verbal forms into a paradigm is now found among the Ebla tablets. From a rather variegated monolingual lexical text (TM.75.G.2260), the following lines appear:

(line 12):	in-na-sum i-na-sum nu-i-na-sum hi-na-sum ba-til nu-til in-til hi-til
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For several reasons, one might be hesitant about considering these lines to be a "paradigm". But they do seem to indicate that the "mind" of the scribe(s) was heading in that direction. And this tablet antedates the OBGT texts by some 500 years.

The function of the lexical texts (and the smattering of what might be called a "grammatical text" just discussed) at Ebla was similar to the function of the lexical and grammatical texts found throughout Mesopotamia and the Ancient Near East in general: to enable scribes to master Sumerian. For the Eblaite scribes, however, Sumerian was a language still being spoken. For the Akkadian scribes of the Old Babylonian period, Sumerian had virtually ceased to exist as a spoken language, and was only a language of the schools.

OBGT and NBGT were published in MSL IV (1956). These texts were prefaced by Jacobsen with a discussion of the Sumerian verbal system as reflected in these texts. Jacobsen has also written a very interesting article intended for a more general linguistic audience, discussing the system of paradigms seen in OGBT and NBGT (1974). Black (1984) has written a book especially on these grammatical texts, and on the philosophy of language which they represent; this work also has much incidental discussion of various aspects of Sumerian morphology.

Very recently, Civil *et al.* have published some "Middle Babylonian Grammatical Texts" (1986). These have not yet been fully studied.

Syllabic Sumerian

In addition to the "standard" or "normal" orthography and spelling of Sumerian, there is a certain amount of what is called "syllabic Sumerian" or "phonetic Sumerian". Standard Sumerian is written using a combination of logographic and syllabic signs. Syllabic Sumerian, however, is written using only syllabic signs. For example, the standard Sumerian orthography for a locative phrase, kalam-ma, is written in syllabic Sumerian as ka-la-ma.

There are not a great deal of texts in syllabic Sumerian; they are all relatively late. Interestingly, not many syllabic texts come from the Mesopotamian heartland; they are mostly from northern Babylonia, or farther afield. The practice probably originated in the scribal school system as a device for the scribes to cope with the difficulties of standard Sumerian orthography. In the case of syllabically-written incantations and liturgical texts, the purpose was probably to aid in correct recitation.

Unlike the lexical and grammatical texts discussed above, there is no standard or canonical system of writing syllabic Sumerian; it varies to some degree from text to text. Much of it was probably produced on an ad-hoc basis, to deal with particular texts.

Since syllabic Sumerian is an attempt to reproduce spoken Sumerian, it should reveal some of the features not shown in the normal orthography. Thus, one might think of it as another key to unlocking Sumerian morphology. Unfortunately, it is very difficult to understand syllabic Sumerian, even more difficult than it is to understand Sumerian in standard orthography. The reason is precisely because standard Sumerian masks certain phonetic problems, such as morphophonemic alternation, contraction, assimilation, etc. When such phenomena actually show up in syllabic Sumerian, it is often difficult to untangle the forms. Even in cases where the same text is preserved once in standard orthography and once in syllabic orthography, the phonetic relationship between the two is not always easy to see.

A relatively simple case is the writing at-ta, for standard an-ta, "from the sky", or "from above". Should it be assumed that the standard Sumerian was also pronounced /atta/, and that the written form an-ta is a morphographemic or historical writing? If so, should the an-sign be transliterated by an at-value? Perhaps in early Sumerian, the word was indeed pronounced /anta/, but an assimilation took place in later Sumerian, producing /atta/. How can this change be dated? On the other hand, perhaps such a writing as at-ta reflects the Akkadian assimilation of nasals, and doesn't say anything about Sumerian.

Even in this one simple instance, one can think of several variables which must be taken into account. But consider an even more complicated case. From the root bir, meaning “to be confused”, there appears a marû form in standard orthography as ba-bir-bir-re (this shows formation of the marû by means of both reduplication and the marû-suffix i.e.). This appears in syllabic orthography as ba-bi-ib-re, presumably representing /babibre/. Does this mean that the writing in standard orthography, ba-bir-bir-re, should also be understood as representing /babibre/, and that this is a morphographemic or historical spelling? How should it be transliterated?

Such examples illustrate the extent to which phonetic processes are masked by standard orthography, and they show the difficulty in interpreting the syllabic forms. And since syllabic Sumerian varies to some degree from text to text, it is difficult to generalize about what is seen. All syllabic texts are rather late, from the Old Babylonian period or after. They thus reflect a stage when Sumerian was no longer a spoken language, so to some degree the phonetic differences that appear may be conditioned by the Akkadian language of the scribes.

Very recently, however, there have been found at Ebla syllabically-written versions of lexical lists. Civil has called their existence “a most unexpected surprise which opens a new chapter in the understanding of the earliest lexical compilations and provides phonological data for the oldest stages of Sumerian” (1982:1). These syllabically-written lexical texts are very difficult to interpret, and only preliminary work has been accomplished.

Much more work, in general, remains to be done on syllabic Sumerian. The two examples given above show the kinds of information which such texts can provide. A more thorough investigation might help in solving some of the perplexing problems encountered in the Sumerian writing system.

The Emesal dialect of Sumerian is written in a mixture of standard (i.e., mostly logographic) Sumerian and of syllabic Sumerian. For example, the word for “lady” in Emesal is gašan, corresponding to Main Dialect nin. Sometimes Emesal texts simply use the same nin-sign; it is assumed that the “reader” will know enough to render the nin-sign as the Emesal equivalent gašan. More frequently, however (at least, with this particular word), the word is spelled syllabically, ga-ša-an.

An Emesal vocabulary has also been preserved, some 177 lines long. It gives the Emesal form in the far left-hand column; the Main Dialect form; and an Akkadian translation in the far-right column. A typical example is line 96:

da-ma-al dagal rap-šu

This tells us that the adjective “wide”, Akkadian rapšu, which is written with the dagal-sign in Main Dialect, is /damal/ in Emesal.

Bilinguals

A certain number of “bilingual” texts have come down to us. These are of two main types. In “interlinear” texts, a line of Sumerian is followed by a line of Akkadian. There are many incantations of this type. Other texts are written in “parallel columns”, with the

Sumerian on the left of a tablet, and the Akkadian on the right.

Bilingual texts are of many different genres. They include incantations, rituals, hymns, proverbs, letters, and even a few royal inscriptions. Sometimes even more than two languages are involved. For example, among the texts found at Boghazköy (a Hittite-speaking area), there is a trilingual poem to the god Ishkur. The text is divided into groups of four lines. The first line is Sumerian in standard orthography; the second line is the same in syllabic Sumerian; the third line is an Akkadian translation; the fourth line is a Hittite translation. This text illustrates how syllabic Sumerian was used to help the Hittite-speaking scribes in trying to figure out the standard Sumerian version.

Most bilinguals are rather late, from the later Old Babylonian period on. Some may be earlier; for example, there are a couple of Old Babylonian copies of Old Akkadian bilingual royal inscriptions. One is a bilingual inscription of Sargon, written in parallel columns on the back of a statue of Sargon; this was re-copied in Old Babylonian times.

Such terms as "bilingual" or "trilingual" are mostly used to refer to single tablets which have writing in more than one language. There are other cases where a Sumerian version of a text is present on one tablet, and an Akkadian translation on another tablet. (Without both versions, it might never be known that the Akkadian was a translation.) The term "bilingual" is occasionally used to refer to such "parallel versions".

One of Shulgi's royal inscriptions has been preserved in both a Sumerian version and an Akkadian version. But neither appears to be a translation of the other; rather, they seem to be independent compositions commemorating the same event, the building of a temple. Such texts (there are few) are helpful in elucidating the relationship between Sumerian and Akkadian during the Ur III period.

Other sources

There are a few other sources to aid in reconstructing Sumerian. For instance, there are Akkadian commentaries to certain genres of text, such as medical texts and omens. None of these are as extensive or as helpful as the four groups outlined above.

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