



NEW LINES FOR A CORRECT SUMERIAN PHONETICS
TO CONFORM WITH THE CUNEIFORM SCRIPTS

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by
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IN MEMORY OF P. ANTON DEIMEL S. J.

Fifty years have elapsed since Father Anton Deimel S. J. began the systematization of the Sumerian grammar and vocabulary, and the publication of his deciphering of the Sumerian cuneiform script.

As a disciple of Deimel, and as professor at a Jesuit University, I dedicate this work to the memory of Father Deimel.

I do this partly to help continue his method, and partly to fulfil his wish, as expressed, often and specially in an posthumus article that appeared in the 1954 jubileum issue of the Cincinatti Hebrew College publication:

„... die Sumerologen, deren Mutterschprache ein agglutinierendes Idiom ist, dürften an erster Stelle berufen sein, das Geheimnis des Sumerischen Verbuns, bzw. in seinem späteren komplizierten Formen aufzuhellen.”

F. Deimel refers to **problems**, and since then, Professors René Labat and Raymond Jestin have declared that:

„these problems of the Sumerian language cannot be solved with the aid of either semitic or indo-european languages.” (1)

THE PROBLEM

Now, what are these problems of the Sumerian language...?

Father Deimel mentions the solving of the problem of the Sumerian verbs. Before entering into this, though, we must first find an answer to the following:

Is it possible to use as a spoken language the vocabulary that the assyr-babilonian writers have left us, in their transcriptions, and that is known to us as Sumerian...?

Could the Sumerians have used the so-registered homophonic lexical material...?

And further — is the grammar that we decipher from these scripts, really that of the living Sumerian of the time...?

Because if we see the immense amount of homophonic words, we must declare the impossibility of their being used in a living language.

These homophonic values should be done away with, in order to make it possible to use the Sumerian vocabulary as a language. It would be necessary to find the vocallic alternatives to the root words, or else the corresponding consonants for the vowels, and thus eliminate the homophonic concept. Just because we cannot always use the indo-european and semitic languages as a frame of reference, we cannot declare that those forms that are puzzling, are non-existent. (2) Therefore we must find an agglutinative language that we can use in the clarification of the problems we now find in Sumerian.

An agglutinative language that:

- 1.) we should be able to use for the liquidation of the homophonic values, and
- 2.) that has a similar syntax and grammar, that is to say a same agglutination.

THE PROPOSAL

Father Deimel wrote in a personal letter:

„Roma, January 5, 1953.

“I haven't the slightest difficulty in accepting the fact that Hungarian and Sumerian are related languages.”

On the basis of this opinion, I have studied the similarity of this two languages for the past 20 years, and I state today, very categorically, that the

Sumerian living language has remained alive in the Hungarian language as found in 1000 A.D.

Comparing Sumerian to the present day Hungarian, we find the following situation:

- a.) We can find 60 % of the Sumerian monosyllabic words in the present day Hungarian, with similar sound and meaning,
- b.) the present day Hungarian has an identical agglutinative structure as the Sumerian,
- c.) those linguistic idiosyncracies found in Hungarian as well.

Therefore, I would strongly advise that the **Hungarian language be used to restore the Sumerian living language**, and also to help clarify the problems otherwise posed in the Sumerian. The same is done with Akkadian and Hebrew.

So far, the Sumerian language has been studied within the context of Assyriology. Emphasis has been mostly on the Akkadian language. The study of Sumerian is nevertheless of great importance, because:

- 1.) the Akkadian script is copied from the Sumerian „cuneiform” (3)
- 2.) the Akkadian texts contain a great deal of Sumerian expressions, which are indispensable as “sumero-gramms”, and the majority of them is not to be found in the Akkadian language, using therefore Sumerian sound and meaning-values by the Akkadians.

Lehmann must have come to the same conclusion when he said: „semitic Babylon uses a great many Sumerian words — as the same is true for the Sumerian using Semitic.” (4)

However ‘Sumerian being unique amongst the languages of the Ancient Middle East in being agglutinative’ ... (5) it is exclusively the **not agglutinative Hebrew** which is used by scholars of comparative analysis as a base in their studies of the Sumerian language. That system might be correctly concerning the akkadian — which is a Semitic language and also not agglutinative — but can't be applied to Sumerian. By linguistic statue any agglutinative language may be analyzed by the same one system, and not by the proof of affinity and similarity of inflectious.

Perhaps Kramer feels the same thing when he says the following: (6) ‘Sumerian has many similarities with such agglutinative languages such as Turkish, Hungarian and some of the Caucasian languages...’

Sir Wolley and Hawkes concur with this statement. (7) All three of these scholars came to such a belief through reaching the previous studies. (8) (see: Bezold, Oppert, Lenormant. Poebel, P. Deimel S. J. Sayce.)

Quoting Kramer's statement: ‘The Sumerian language is an agglutinative tongue, reminiscent to some extent of the Uralic-Altaic languages (KSHC. p. 42)... In vocabulary, grammar and syntax however, Sumerian still stands

alone and seems to be unrelated to any other language' (KSHC. p. 306)... it seems to be a linguistic contradiction.

'Agglutination — linguistic expression — a grammatical system — means that the verb and the noun can be developed adding determinatives and phonetical complements, or verbal radicals, modified or interconnected by the apposition of grammatical particles.' (9)

By this agglutinative system the meaning of the whole sentence can be expressed in a single word added with complements or particles.

I wish to take issue with this, and say that a language that is defined as agglutinative, cannot stand alone from other languages that function is the same way.

Identical agglutination means identical grammar and identical syntax.

Grammar is the backbone of every language — so if two languages have a similar grammatical structure, the necessity of a comparative study is obvious.

Prof. Jestin seems to have the same opinion in using the Altaic Turkish in his studies of Sumerian grammar (10) — especially solving sound-harmonical difficulties.

I agree with Kramer's opinion about the Hungarian language, and this language seems to me the most appropriate for a comparative linguistic study to resolve the Sumerian linguistic problems.

* * *

HISTORICAL AND ARCHEOLOGICAL EVIDENCES

Gordon Childe has found that:
"in the third millenium B.C. the Sumerian culture reached the Karpathian basin." (11)

Historical and chronological connections resulting from the latest archeological finds lead me to state the same. I will mention some of these fact: (12)

1.) All cultures which show Sumerian characteristics are contemporary with every single cultural period of Mesopotamia.

So: Eridu XVII is contemporary with: Samarra, Tepe Gawra XXV-XV. Tepe-Hissar, Tepe-Gyan V., Bakun B. I. y B. II. y Annau I. a.

Eridu V-I., Jedmet-Nashr y Uruk V-III. are contemporary with: Tepe-Gawra VIII., Ninive II.-V., Nuzi XII-VII., Tepe-Hissar I. C., Bakun A. I., Mohenjo Daro-Harappa y Annau II.

2.) Considering the latest Russian excavations, the archeological finds of the North-Caucasian territories shows identity with the Sumerian culture.

I quote:

'The mount of Annau reveales traces of mud-houses with geometrically patterned painting; also grains of wheat and barley and grinding stones. Pottery too shows generally geometrical decorations, which are similar to those of neighbourly Iran (Susa I.) and Sumer (Tel Halaf, Al-Ubaid, Jedmet Nashr.) The mounts of Kejakent and Derebent — chronologized to 3000 B.C. — show the same similarities, and this in turn resemble the archeological finds of Maikop, considerable more to the North. Here too we are able to identify the Sumerian culture of the Lagash and Ur I. dinastic periods. The necklaces and the shape of the bludgeon — found in Novoszobodja — are astonishingly similar to those excavated in Sumerian Kish. — Axes, tools, knives, spears, bows and forks are alike the products of Mesopotamian culture between 2600 und 2300 B.C.' (13)

'We must consider the finds of Maikop as the most ancient ones. The neolithic life doesn't give the impression of

producing 'primitive' pottery. On the contrary, it seems to be technically developed and estetically belonging to a high cultural level. Beads and jewels resemble the treasures of the „Royal Tomb of Ur.” (14)

3.) Russian historians declare with absolute certainty, that this Sumerian culture-influence spread from south to north. Pottery, arms, jewels and other items used in the every day life are similar to the Sumerian ones being the products of a mongoloid (braquicephalic) ethnic group. They recognize „the appearance of a certain spirit akin to the spirit of mongoloid characteristics” — “reconstructed by Gerasznov — an extending in neolithic periods from the South into the Inner-Asian basin. Of this spirit no evidence has ever been unearthed among the earlier — dolichocephalic — settlements, nor among the other finds in these regions.” (15)

Reflecting upon the fact that in those territories the paleolithic period lasted well into 1500 B. C. (16), the mongoloid movement — carrying the Sumerian culture from the South to the Northern regions — must have continued during and after the Babylonian Dinastic periods too. This continual expansion to the North has been the natural consequence of the constant, relentless war between the Sumerian and Semitic peoples. Because: ‘the history of early Mesopotamia was viewed as a bitter, deadly struggle between the two racial groups’. (17)

The starting point of this movement to the North must have been SUBIR-Ki — the territory spreading over URI-Ki or AGADE. We are able to recognize that region in the Royal Title of the kings of “Sumer and Akkad” — “Kings of the Four Quarters”, which was owned already by Lugalnemundu, king of Adab (2.600 B.C.). It surges from the correspondence between Aradmu and Shulgi (18), the letter having sent an expedition to the North, that the name of the people and territory in mention was SUBAR or SUBIR.

4.) According to the Armenian historians (19): “a ‘SABAR’, ‘SUBAR’ or ‘SABIR’ poeple existed in Urartu, living close to the Hurrians”.

„Hurrian has genetic and linguistic affinities only with Uratian (the language of ancient Armenia), it's only likely

that modern relatives would have to be sought among the Caucasian family, with which Hurrian shares certain structural features.’

“The Hurrians flourished from the middle of the third to the end of second millenium B. C. Their greatest political accomplishment was the Mitani Empire... Mitani dominate Assyria and Nuzi... NUZI... prior to the mass Hurrian settlement, the place was occupied by different Subarean ethnic groups.’ (20)

The identity of the Subarean people with the Hurrians prove by Oppenheim and Ungnad, but semitic linguists (Speiser and Gelb) say otherwise.

We observe therefore, that — from ancient times — we are able to identify Armenia — in the “Northern Quarter of the Sumerian Royal Title” — the subarean-subir-sabir people, which must have played an important role in Mesopotamian political life, and so they settled too in NUZI.

We know already that Assyrian cruelty and the continual growth of Semitic power in Mesopotamia forced them to wander Northward. They founded “Sabiria” in the neighbourhood of Armenia and finally crossed the Caucasus. We deduce from the cronicles of the Assyrian Kings and the bronze reliefs of the Gates of Balavat — how the Assyrian destroyed the northern Subirki-Peoples and occupied Uratu.

5.) The famous Russian historian — Patkanow — believes already in 1900 A.D. that the Subar-Sabir people is identical to one of the Hungarian tribes. (21)

The basic knowledge of all these studies reaches us through the historian Konstantinos Porphyrogenitos. He called the Hungarians “Sabartoasphaloi” (22). Macartney studying that word, comes nearest to the thruth in ascertaing: that “Sabartoi” is identical with the North-Mesopotamian SUBARTU (Subir-ki) and “ASPHALOI” is only the usual greek epitheton ornans. (23)

6.) Here I mention one of my fellow-scholars letters: (24)

‘Russian expedition — under the leadership of prof. S. T. Tolstov — carrying out excavations in Inner-Asia, the sandy desert of Ancient-Chorezm. Tolstov narrates in his book (25) the surprising results of his researches. As I'm

an expert of the Sumerian language and its sound-history, I'm able to ascertain, that it was not only the Subarean people (en Sumerian: Subir-Subar) to which Tolstov refers in his book — but also the ancient people of Sumer. So he found Subarian as well as Sumerian remains.

I have already achieved that the Russian experts be seriously aware of the presence of Sumerians in Ancient-Inner Asia. The latest Russian archeological expedition into the region of Turkmania (Kara-Kum desert) has discovered about 20 cuneiform signs, which are identical with Sumerian writings. Should future excavations unearth Sumerian finds, dating back into the 4th millennium B. C. — it will be proved without a doubt, that the Sumerian spread from these territories, to the West and South-West — into Mesopotamia — and later, after the disintegration of the Sumerian nation — during the 2nd century B.C. — turned back into their original homeland.

The name of this territory is: CHOREZM.
By Akkadian phonetics KU-MA-AR-IZ-MA is identical with CHOREZM, and perhaps this is also the origin of the Old-Persian, or Iranian UWARIZM (UWARAZMIS).

But in ancient Sumerian it reads:

KUN-MAH-GAR-RIA-A, which is identical with

KUN-MA-GYAR-RI-I, mentioned by the Armenian historian Korenatz (Moses of Korem) (26) — as a geographical name.

The poliphony of the cuneiform sign KU expresses the meaning of SU and HUN as well, so I came to the conclusion that by applying sound-harmonical changes — KU-MA-AR is equal to SU-MU-AR and SU-M-ER. This is the basis of the name SUMER introduced by Oppert." (27)

7.) So, Chorezm — Chorasmia seems to be an extremely interesting territory. It is the most ancient city state closely connected with Sumer identified as "ARATTA" in the old Sumerian scripts.

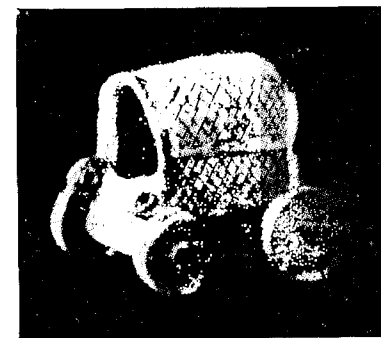
Kramer supposes that ARATTA is to be found in the area of the Caspian Sea — which would mean: in SUBARTU or Chorasmia. (28)

"the contents of the Sumerian epic tales, scratched above, are of unusual significance because of the light they shed on the otherwise practically unknown ancient Iranian city-state of Aratta: they provide us with a number of revealing details regarding Aratta's political organization, economy, and religion, all quite unexpected. Thus we find, that the political head of Aratta, just as in the Sumerian city-state Erech, was a military and religious leader known as the 'en' bearing a Sumerian name. In regard to religion, we learn that the Sumerian pantheon was worshipped in Aratta. Its tutelary deity was the Sumerian goddess Inana, who, judging from the epic poem 'Emerkar and the Lord of Aratta', was only later made 'Queen of Eanna' in Erech by Enmerkar."

But what kind of people lived in Aratta...?

Nobody yet was willing to find out, but it is quite evident from the texts themselves.

I have been in contact with professor Kramer about this, mentioning to him that the name "subur" used as a denomination for a people and a race appears in the Urukagina texts, in connection with labor division, (29) therefore, we must also find this name in the text of "Enmerkar and Lugalbanda" (30), published by Kramer, being this earlier as the Urukagina's one.



Clay model of wagon, from Tepe Gawra, in Mesopotamia. (ca. 2500 B. C.) (Perhaps the only migration's vehicle of the Subur-People.)

Courtesy of the Ashmolean Museum of Oxford.

Old Father Subury:
The only detailed discussion of the Enmebaranos
Enmebaranos upon table is his Secretary
Begin at Sumes pp. 104-107. *The*
name is written: ~~EN-SUBIR-KI~~ EN-SUBIR-KI (the reading
En-subir-ki - an-ur)
Enmebaranos is translation).

Here I can quote professor Kramer's opinion by his own manuscript, that reads the name of the Arattan ruler — in the mentioned text — as:

EN SUBUR SIR ANNA.

This transliteration seems correct, except for the ideogram "SIR", which — according to professor Labat — is to be read as "DUMU". (see: L. 144.)

So modified transliteration of prof. Kramer is:

EN SUBUR DUMU ANNA

and this will clearly show us — according to the text — the name given to the people of Aratta, since, it means, that:

"The SUBUR ruler is the Heaven's Son".

Therefore we can suppose, that the City of Aratta was founded by the **Subur People**. This seems plausible, since the subur-hurrian people were the same. Also, if the original home of the Suburs was near the Caspian Sea, it is very understandable that they fled North, towards their ancient home — in the Caucasian-Mounts — when persecuted by the cruel policies of Hammurapi dynasty and the Assyrians.

The result of this Subur migration to the North, was the expansion of the Magic religion to the same area, to such an extent, that: "in Persia only such a person could be king, who had received his education from the Magi" (31), and "Cyros himself studied law from the Magi". (32)

Until the birth of Christ, the ancient heritage of the Magi-religion was kept by the Parthians, only enemies of Rome, where the Arattan-Subur INANA Goddess is worshipped as ANAHITA, and the Sumerian-Subur-Babylonian UTU-SHAMASH is very important — as the Major-Deity in the Parthian religious practice — named MITRA (33). We find the same rite in Khorezm, perhaps as a result of the fact, that the true name of the Parthian Empire, according to the old writings is: **CHUSDI CHORASAN.** (34)

* * *

If we acknowledge the history of Porphirogenitos, and accept the aforementioned proofs that Patkanow offers, then we can extend this standpoint to the Hungarians of the Karpathian basin as well, with the intention of searching there for such Sumerian data that would prove the migration there of the people of the SUBIR-KI territory. This research gives the following results:

A.) In the 5th Century A.D. the **AB-AR** people, who were from the Baktrian and Chusdi-Chorasan territories, and who carried the Sumerian tradition, settle in the Karpathian basin. The name of this people is also Sumerian:

AB... father (pater familias)... L. N° 128.
 AR... devastation... L. N° 306.

These words are still to be found in Hungarian — with identical meaning — "the flood of the ancient people". Researches made by present day Hungarian scholars proves that this people spoke a language that could be ancient Hungarian. (35)

B.) In the 8th Century A.D. there is another migration to the Karpathian basin. The settlers are the **SUBUR-SABIR** people, mentioned also by Constantinos Porphirogenitos, and who called themselves, obviously because of their Sumerian origin,

MAH-GAR... or ...MAGYAR.

They were called by others Hungarians, perhaps because they were thought to be the same people as Attila's Huns.

C.) But this people, before migrating to the Karpathian basin, lived North of the Caucasus, in **SABIRIA**. They called their country, in their language

DAN-TU-MAH-GA-RI-A (36).

This is also Sumerian:

DAN₃... free... DSL. 241.

TU... created, made... L. 58.

MAH-GAR-RI... as URI (from UR)... meaning "from MAH-GAR".

A... sumerian particle determinate.

Therefore the Sumerian meaning of DAN-TU-MAH-GAR-RI-A is:

"THE FREES FROM THE MAH-GAR PEOPLE"

This data fully prove the continuity of the **MAGYAR-SUBUR-SUMER** migrations, but it is still necessary to find those element of the Sumerian heritage that refer to the theocratic system and deities, to prove the connection that the language suggests beyond any doubt.

To this effect we can say that the Magyars who arrived to the Karpathian basin in 562 and in 896 A.D. worshipped the "**QUEEN OF HEAVEN**". The Magyars — being monotheist (37) — they worshipped also the **Queen of Heaven**. In this worship we can recognize the figure of the Sumerian-Arattan **INANA**, or **ANAHITA** of the Parthians with her seven images. The strength of their ancient religion — with his traditional Sumerian belief — helped it to surface even after the roman-christianization of the people. So, among the roman-christian Magyars, we still find the "seven" aspects of worship of the Mother Goddess, in the worshipping of Virgin Mary. The Sumer-Babylonian denomination:

BAU-DUG-ASAN

was used for the Virgin Mary as well. This has remained so because, as Macartney says: (38) "this ancient creeds were similar to the religion of the Magi", and there too, like in the Sumerian theocracy, military and religious power was united in the ruling person.

The power of the Magyar ruler — like in the Sumerian theocracy — received his authority from the Heaven. This fact is expressed in the misterious elements of the Ruler's symbols, as I have demonstrated in a paper presented at the 27th International Congress of Orientalists, at Ann Arbor, Michigan. (39)

This emblem of the Magyar Ruler — to aid in my demonstration — I have shown on the cover of my present paper. This is the symbol of the Magyar "patesi" — the "priest-king" — which has survived the christianization of the Magyar people, in the same way that the Inana worship had. This emblem was painted on the walls of the coronation chapel, built in Hungary (Pannonia at the time) around 1000 A.D. at Ister-Gam ((now Esztergom).

Since the Sumerian tradition shows itself with such force by the Magyars, even after their enforced christianization, we can't be surprised at the fact that many of their rulers had Sumer-Babylonian names: **AR-PAD**, **SUBA**, **HUBA**, **TAS**, **TAHADU**, **EL-UD**, **KUN-DU**, **SAR**, **BÉLU**, **GAL-MAH-US** etc.

Their queens of Magyar origin had names such as: **RÉKA**, **IL-ANA**, **SAR-AL-DU**, **AN-NA-MAR-TU** etc. But if the king married a foreign princess, she was called not by her name, but **BELI-KINA**, which is in Akkadian.

Even after becoming officially christian, the Magyars retained many of their ancient rites, among others the a fertility magic rite. (40)

We also find many religious terms, in the present Hungarian, which denote Sumerian origin:

ISTEN, **ÉN-LIL**, **KI**, **ANU**, **ERÓS-KI-GAL**, **LU-GAL**, **UR**, **SAR**, **NIMRUD**, **NAP**, **NIN**, **DINGIR** (Tündér), **AN-GAL** etc.

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WRITTEN REMNANTS OF THE ANCIENT MAGYAR LANGUAGE

Since we find such a great Sumerian heritage in the Magyar culture, we should be able to present also a considerable amount of linguistic remnant of the Sumerian language at the Magyars.

Before going into detail about the linguistic similarity, I would like to discuss two documents of the ancient Magyar language:

I. The **TIHANY ABBEY's** foundation record, dating from 1000 A.D.

II. Some roman-catholic prayers, dating from 1045. A.D.

TO I.

In this text, written in Latin, there are many words from the ancient Magyar language, transcribed with latin phonetic values. The scribes were not Magyar priests, and they did change the words they heard, partly due to poor knowledge of the language, and perhaps also due to the desire to obliterate as much as possible the "pagan" heritage they encountered by the Magyars. The Roman church persecuted with inquisitorial zeal those Magyars who dared use the forbidden Magyar runic writing.

Dr. Novotny Elemér, a colleague of mine, has succeeded in deciphering these written remnants. I take two excerpts from his work, to illustrate my point:

KANGARES VIA

expression found in the latin text of the above mentioned document.

K - N - G - R - S... are the consonant.

KA-AN - GAR-ES... with open vowels.

KI-EN - GIR-ES... with closed vowels.

If we interpret KI-EN — in the same transmission as we do in Sumerian — KI-EN = EN-KI. Then this means **GOD** and the closed vowel addition would mean "**Children of God**". As the Sumerians did consider themselves the "Children of God", the presence of this expression in the Magyar language, would denote here the continuation of the ancient Sumerian concept.

With mention of the Sumerian grammatical plural particle "ES"... **KANGARES VIA** mean "the way of the children of God".

* * *

It is even more interesting to see that it seems German phonetic values were used as well to transcribe some Magyar words. In the same document we find:

GNIR UUEGE HOLMODIA.

Isolating the consonant we get:

G - N - R - W - G - H - L - M - D - A; adding vowels we have:
GE-NI-IR MU-IGI GAL-MAH-DU-A

And this is a classic Sumerian text where:

GE, (EG)... first, beginning, lord,... L.N^o 480. (Sumerian numeral: "1")

NI-IR (NIGIR)... "intendant", (ruler)... L.N^o 348.

MU... verbal particle denoting completion of the action. (L. 61.)

IGI... as a verb: "to behold"... L.N^o 449.

MU-IGI — "beheld" (this verbal particle MU- is to be found in modern Hungarian: "MEG".)

GAL... (adj) "great", „powerfull"... L.N^o 343.

MAH... (adj) "lofty"... L.N^o 57.

GAL-MAH... probably a high priestly title.

DU — DUMU... "child"... L.N^o 114.

This Magyar-Text writing in 1000 A.D. can be traced back to the Sumerian from the year 2000 B.C. It means:

FIRST RULER, LOFTY, BLESSED GREAT CHILD.

The text presents us a classic Sumerian expression written with latin phonetical values and proves the identity of the Sumerian-Subur-Magyar language.

* * *

TO II:

I Present here the prayers written in the Magyar language. The Sumerian words appear in italics. They are composed too with the latin phonetical values.

MAGYAR PRAYERS FROM 1045 A.D.

I.

O Jézus /és/ zent maria azzunu
hyweuc **ysten** rontha papa **ur** ellennch **bodug** leo papa urc
megwacyttuac nhelveun choncittiac uodalum wague
bacun futua hazuctul zeles feuldun zaranduglu zegh-
en nypec /és/ **unudun** zou pacul pagan **ib** gize **ur** eguhazuc
eul eghedun epyscuopcut /és/ **prasbytrucut** fuul **vur** tur-
cuan fuithou couruc- **grazdua** lufuu: Wutu peccis **lugh-**
la toran munhi ni zobathaya heu gehnahabul **Step lugh-**
lu ur fuogudaia zenthiel **ur ysten** odutt **wola** gymultstul zent
urzagnuc nagh pannonna leun chinus certh paradisa munc
chu wan felduc yse — wiz foulua **angheluc** eurec wulu hotulmu-
al — horogtoul papa urunc — zent ielesus andoreas **ur** uthoya
hyweuc zolua amen /és/ amen. —

II.

O Jézus /és/ zent maria hyweuc zent ighus har-eus zent ielesuc og-
chususuc — ne memuagguc **barduos** eseulwec **er**
tala azon nip colambuc papa **uruc** ugeuwel morouzzuc /és/ **nizeu**
uzi ultulmaul /és/ rezytelie meg tubi haznul munc uduezetutu-
ul /és/ urunc cuertaluan marteruc /és/ angole cur enecuel alelu-
ia /és/ hymnus partuasue **zyzec** aleluia /és/ cyasson alelu
ia aleluia in secula amen —

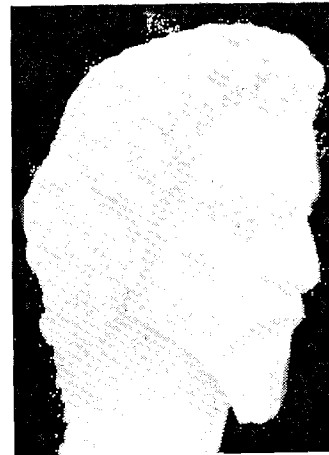


Dr. Novotny would read personally his desciphering, but an infarct stands in the way of his journey, therefore I accomplish my paper with his complete documentation.

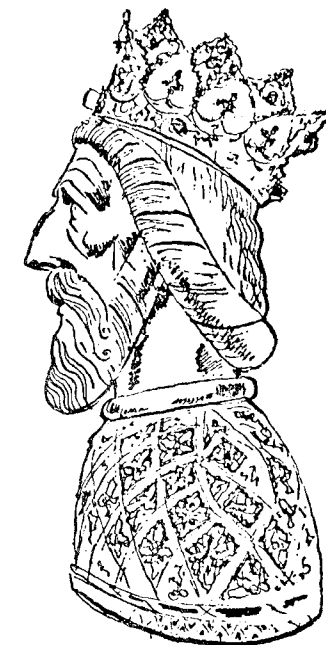
ANTROPOLOGICAL EVIDENCES

There are several studies about the filiation of the early copper-age and of the bronze-age people in the Karpathians. What interests us, is the relationship of the Magyars that arrived there in the 6th and 9th centuries A.D. to the SUBAR-People.

The racial similarity of the Magyars to the Subars from the Parthian Empire, can be illustrated by comparing the skull of Saint Ladislao, Magyar king ruling in the 12th century, and the skull from Hatra. The similarity between the two is striking.



The skull of Hatra
(Parthian Empire, 2nd. Cent. A.D.
Courtesy of the Museum of Bag-
dad.)

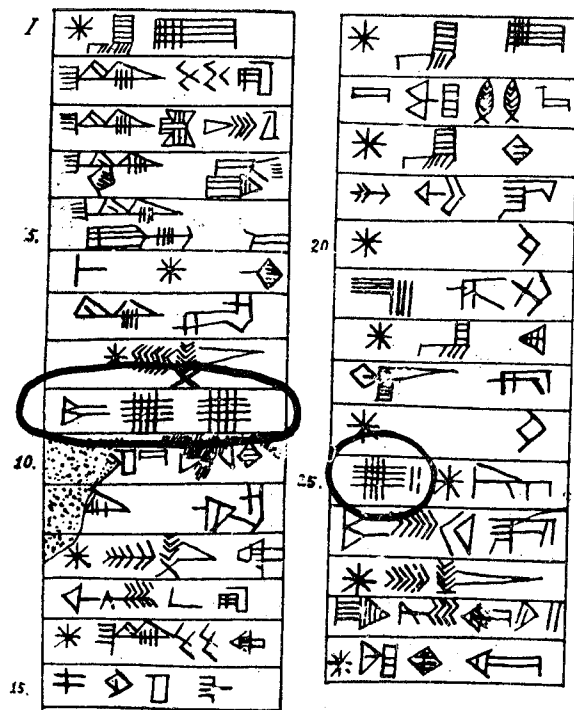


Saint Ladislao (Győr, Hungary.)

We have other evidence about the filiation of the Magyar kings. Árpád's (first ruler of the Magyars in 896 A.D.) grandmother was a Chorasmian princess, according to the ancient Hungarian chronicles that say: "nam mater ejus de Chorasminis orta erat". (41)

However, in observing the Sumerian human figure represented in the Chaldaic monuments and in particular, in those of Lagas — we have to confirm the results obtained by Prof. E. T. HAMY »see Op. Cit in (8.)«, who groups the Turanian, namely the KUSHITES. The figure and the skull of GUDEA is identical with that of the BRAQUICEFALIC people of the Valley of the Danube.

Even the texts mention the KUSHITES. The Sumerian text, composed by archaic signs as shown on the vase of LUGALZAGGISI (see: SAK 58. 3. 11.) presents, in lines 9 to 25, the ideographic sign of KUŠ. Deimel reads it U-KUŠ, Kramer — U-U. Both are mistaken, since according to Prof. Labat, this sign was given the phonetical value of "U", after being cuneiformized in the Babilonian period. The value of the archaic sign is: KUŠ.



Thus, we receive the transliteration of line No. 9 as:
DUMU KUŠ-KUŠ.

The repetition of KUŠ forms the plural, and therefore we have to translate and accept the fact that LUGALZAGGISI, the last Sumerian king before the semitization of SARGON I, was called:

“Son of the KUS-KUS” (son of the KUSHITES). Line 25 strengthens its belonging to the KUSHITE, by giving us its divine meaning:

Dingir Babbar KUŠ-A
namely: “The KUSH of the Sun God”.

The tradition of the Biblic Nimrud has its origins in the Sumerian Miths, and my discovery — that the Sumerian king LUGALZAGGISI fortities that character by also calling himself “SON OF THE KUSH” — as was NIMRUD — helps to group the Sumerian race — on the grounds of the written original documentation which is available — within the etnia turanea-kushite.

The antropological relation between the Carpathian river basin and the neighbouring Mesopotamia is considered in the documentation presented by Miss Mary Brady (McGill University, Montreal, Canada).

* * *

CONCLUSION

All these facts led to my determination to compare the Sumarian with the Magyar language, and the purpose of this study is:

- 1.) to prove the affiliation between them,
- 2.) to justify my proposition:
 - a.) to use the Hungarian as a basis in the comparative analysis of the Sumerian language,
 - b.) to re-value the desciphering of the Sumerian language, and to restore it, with the aid of the Hungarian phonetics, to the state it may have been in its actual existence.

* * *

**REMARKS
ON THE FILIATION OF HUNGARIAN TO
THE FINNO-UGRIC LINGUISTIC GROUP**

I may be rebuffed by linguistic experts whose theory still maintains that the Hungarian language "belongs" to the Finno-Ugric group.

I should consequently like to call the attention of scholars to the following facts:

1.) The Finno-Ugric "ancient language" never existed. Linguists creating something similar by hypothetical means, came to this result.

The well-known Hungarian linguist — Hajdu — (42) tells us about this hypothetical "ancient idiom":

"as there are no texts in basical Finno-Ugric idiom — . . . the vocabulary of this language and its grammatical structure in its entirety and its details remains **unknown**. So the only thing we can do is to try to reconstruct a Hypothetical Finno-Ugric Basical Idiom."

2.) The different peoples, called "finno-ugric" have no common history.

3.) During the last century the leading men controlling Hungarian cultural problems were Austrians and they were naturally enemies of Hungarian national cultural interests. So the Hungarian language was declared to belong into the Finno-Ugric linguistic group, inspite of Hungarian protests. The comparison of the Hungarian with any languages of "Southern Origin" was forbidden, thus paralyzing Hungarian researches for more than 100 years.

Now — in 1973 — the actual government of Hungary also forbids the investigations of the Sumerian-Hungarian identities.

So I invoke "**the liberty of science**" and I demand that this chauvinistic linguistic dogma be disregarded!

I request the collaboration of two scholars:

a.) the well known Hungarian Finno-Ugric specialist — Bernát Munkácsi, who acknowledges the complete lack of proof of Finno-Ugric-Hungarian relations by saying: (43)

"The eastern branch of the Ural-Altai People had apparently the Sumerians as their first master in ancient

culture and traditions. It is the Sumerian cuneiform script which preserves the Ural-Altai languages most ancient documents."

b.) I mention the research of Björn Collinder (44) with the obvious reason that the Finno-Ugric sound values are lacking the following Hungarian phonemes: á, é, cs, gy, í, ly, ny, ó, ő, sz, ty, ú, ű, zs.

This phonemes would not be missing were the Hungarian language related **only** to the Finno-Ugric.

Does it not therefore seem reasonable to research for a relation with another language...?

FOR SCIENCE AND KNOWLEDGE! . . .

I believe my arguments motives enough to justify my proposition. Historical, archeological and linguistic evidences as well as theological and folklore comparisons show that Shubur-Shubar-Sabir elements have been crossing the Caucasian Mountains and settled down in the North.

All these people have spoken an agglutinative language, which is very difficult to get familiar with, but also just as difficult to forget.

I prove that the Sumerian agglutinative grammatical system and syntax is preserved in the language of the Shubur-Shubar-Sabir-Mahgar people, and that the same language survives in the Hungarian.

Perhaps one single argument would have been sufficient to demonstrate this fact. . . The Semitic languages are supposed to derive from a prehistorical single-idiom: a so-called "Semitic Lingua Mater". But no written document is available to prove that hypothesis. We have not a single reference. — And still that hypothesis is accepted by every semitic linguist as "fundamental" in semitic language-affiliation.

It seems the supposition of an "Agglutinative Lingua Mater" — embracing the Sumerian, Aratta, Shubur-Shubar-Sabir — peoples language would be a similar hypothesis...? With the only difference: **we do have written references** concerning the "Agglutinative Lingua Mater". We find them in an epic poem, — its origin dating back into the

first human civilisation, round about five thousand years ago.

It says: "All the people adored EN-LIL, using the same, the single language"... and it mentions all the names of these different people. And these people all talked an agglutinative idiom, as we can note in Kramer's translation: (45)

"...once upon a time the land Shubur and Hamazi
Many tongued Sumer, the great Land of princship's
divine laws,
Uri, the land having all that is appropriate,
The land Martu, resting in security,
The whole universe, the people in unison,
to EN-LIL in one tongue give praise."

Taking into account. that the above mentioned arguments related the Mah-Gar — Magyar (Hungarian) to the language spoken by these people of "the Land of SHUBUR" — which are one of the Sumerian epic poem's "one tongue", and considering at the same time that Sumerian is an acknowledged relation of that "one Tongue" — the comparison of these two idioms — the Sumerian to Hungarian —

NOW SEEMS TO BE A DUTY FOR THE SAKE OF SCIENCE AND KNOWLEDGE.

Remark:

I can't understand in Kramer's transliteration (see: mentioned text 7th line) how he translated the Sumerian: EME NAM LU KI EN GI mat KAL DA ME to an expression as: **many Tongued Sumer, the Great Land...?** because the text correctly says: KI EN GI and KAL-DA showing the existence of the "caldean people" since the forth millenium B.C.

I present the original cuneiform text in Appendix I.

MY METHOD

(Recomended to professor Djakanow)

My starting basic point is: the Babylonian bilingual cuneiform script.

The Sumerian: which is composed according to the Sumerian agglutinative system, and

the Akkadian: which shows the ancient semitic grammatical elements in the language.

However, in those Akkadian scripts we find an enormous amount of Sumerian words — the so called — "Sumerograms". — They prove that the Semitic language, introduced in the great Hammurabi's kingdom as the official language — now called Akkadian — lacked expressions for a great many terms, forcing them to chose from the Sumerian language and its cuneiform system whatever definitions were needed.

The Sumerian and Akkadian speaches — transmitted to us in their scripts — certainly demonstrate that both kept to their original language-system and syntax. Each person expressed whatever he wanted to say or write. Vocabulary was shared by both. The Akkadian adopted Sumerian words and the Sumerian people learned by the compound words which survived to this day. — They were formed by two parts: a Sumerian word jointed to an Akkadian — having both the same meaning. Therefore it looks reasonable that the Babylonian people (mixed by Sumerian and by Akkadian) used these words to keep easier in touch with each other. These words came to North with the Sumerian people from Subir-ki and so we can find them in the Hungarian language.

A few of these are:

"entrance, mouth"... in Sumerian is "KA. In Akkadian: "PU" (L. 14) The compound of the two words is: "KA-PU"... a word which is still in use in the Hungarian language, and means the same.

Another examples:

"building"... in Sumerian is: "É" ... in Akkadian ... "PIT". The compound of the two words is: "É-PIT"... which in Hungarian means to build. (L. 324.)

"Assembly... in Sumerian is: "UKKIN"... in Akkadian: "PUHRU". (L. 40) "UKKIN-PUHRU" is the compound word... which is in Hungarian "UKKIN-POHAR" meaning the "feast of the assembly".

Examining the vocabulary of the Babylonian bilingual scripts, one has the clear impression that the commonly used language in Babylon was composed of the following elements:

- a.) Sumerian words,
- b.) Semitic Akkadian words, and
- c.) Compound words, — formed by Sumerian and Akkadian words both of identical meaning.

I compared the three to the Hungarian equivalents and got the following results:

I find in the Hungarian language:

- a.) circ. 300 original Sumerian rootword,
- b.) a great amount of expressions adopted from the commonly used Akkadian language of Hammurabi's kingdom, and
- c.) the Sumerian-Akkadian compound-words.

Proceeding with my studies — I compared the elemental syntax of sentences and came to the conclusion, that:

these three kinds of words were used by Hungarians according to SUMERIAN AGGLUTINATIVE GRAMMAR AND SYNTAX

Also the methodical linguistic comparison I realized by the following:

- I.) I compared the Hungarian grammar with the Sumerian one and disregarded the Akkadian language, which is not of agglutinative grammatical structure.
- II.) I Examined the connection between the Hungarian vocabulary and those of both languages of the bilingual cuneiform texts: Sumerian and Akkadian.
- III.) Concerning sound-history and language-development I kept the peculiar fact in view, that the Babylonian people, spreading from SUBARTU to the North into Caucasian territory, were everywhere settling down among people talking agglutinative idioms. So the backbone of the language — the grammar — couldn't

have undergone considerable changes and so we can't talk of:

"language-changes", only of "sound-changes".

- IV.) Consequently, the 300 Sumerian root-words alone-present in the Hungarian language in their unchanged form — are sufficient to justify the purpose of this study and to prove the "grammatical identity" of the Sumerian and Hungarian languages.
- V.) The sound-changes occurring in Hungarian words — derived from the Sumerian — according to sound-rules — are only auxiliary details in the affiliation of the two languages.
- VI.) The auxiliary sciences — especially the ethnographic and comparative theological researches demonstrate the presence of Babylonian traditions and habits in the history of the Hungarian people who have adopted the roman-catholic religion about 1000 A.D.

These methodical examinations prove that:

The Sumer-Babylonian elements must have been introduced into the Hungarian language by a people of Sumerian origin, which have also taken advantage of the enormous cultural development of Hammurabi's Babylon. This must be the Subar-Sabar-Sabir people spreaded to the North, and arriving with only one tribe to the Danube.

In consequence of the above mentioned, my research is detailed in the following studies:

- A.) Grammatical Comparisons the Sumerian and the Hungarian Languages.
- B.) List of the Identical Root-Words.
- C.) Glossary of the derived Sumerian and Akkadian Words Used by the Hungarians.
- D.) Historical, Cultural, Ethnographical and Theological Facts of Babylonian and Subarean Sources at the Hungarians.

* * *

REVALUATION OF THE SUMERIAN LANGUAGE

I. REVALUATION OF THE PHONETICS:

Collinder says: "Les structuralistes distinguent rigoureusement la synchronie et la diachronie..." (46)

My revaluations are diachronical also.

A.) VOWELS:

Jestin's Sumerian vowels are: (47)

OPEN: a, ä, o... Closed: e, i, u, ü, ö...

and he says: "les voyelles "o, ü, ö" ne sont pas livrés par les textes, mais "o" paraît certain... "ü" très vraisemblable... "ö" possible, and he tells us quite clearly: "that we learned to pronounce the Sumerian words with the help of the syllables of Assyrian-Babylonian translations... — Nevertheless, it is extremely difficult to reconstruct the Sumerian vowels and consonants by this method —, as the sound-structure (system of resonance) of the Akkadian language is a different one from the Sumerian." (48)

I quote: the presence of the vowels "ö" and "ü" in the Sumerian is ascertained by Langdon (49) and Delitzsch (50), as well as by the Sumerian-Greek bilingual texts (51)

Also the sound-structure of the Hungarian language seems the most appropriate, because

it contains all the Sumerian vowels, and

it offers the possibilities of identifying sound-changes.

With the Hungarian vowels we are able to reconstruct the original phonetic system.

The vowels of the Hungarian language are:

Open: a, e, o... Closed: e, i, u, ü, ö... and each one has its corresponding long-sound... as:

â, é, ó... é, i, ú, ű, ő.

* * *

According to the theory that **one** of the stratum of the Hungarian language originates in Babylon... also the Sumerian, as well the Akkadian variations must be presented in the Hungarian language.

Only a single example:

The meaning of the Hungarian word "kéz... (hand) occurs

in the Babylonian bilingual texts. According to the Sumerian-Akkadian glossaries:

Sumerian... ŠU (L. 354)... in Akkadian: KAT KATU, (Quatu). But the

Sumerian... GIŠ (DSL. 296/8.) in Akkadian is also KATU, and the

SUMERIAN... ŠILIG (DSL. 126. D.) is reconstructed from the Akkadian RITTUM-KATTUM... also translated „kéz” (hand)

(I mean — RITTUM itself therefore not have as its only issue the "hand" (Hungarian "kéz") — because this is already expressed in the word "KATUM". This must have any other meaning. The Hungarian resolves this problem).

All these words — Sumerian and Akkadian as well — are in the Hungarian language.

Sumerian: ŠU... in Hungarian ŠU (k)... means "thumb", and the same measure, what is mentioned by prof. Labat: L. 354. "mesure de longueur (ampan) — 1/6" de la coudé."

Sumerian: ŠILIG... is in Hungarian "CSÜLÖK"... and might explain the use of the Sumerian "ü" and "ö" and in the meaning explains that "CSÜLÖK-ŠILIG" is not simply "HAND" (kéz) — but "CSÜLÖK", which means: "hand without thumbs, or leg of an animal.

The Akkadian "KAT" = in Hungarian... "KÉZ" and "KATU" = in Hungarian... "KEZŰ" (archaic form).

(About the identity of the Akkadian "KAT" and the Hungarian "KÉZ": NÉMETH Gyula has already published his work, "Hungarian Glotto-Genetic Researches".)

We say also, that with this method we are able to trace the vowels "ü" and "ö" back to the Sumerian origin. That tracing back is justified by the fact that Delitzsch (52)

even without any knowledge of the Sumerian-Hungarian relations — deduces the presence of these vowels by taking into account that the glossaries, composed by the Babylonian scribes, in order to ascertain the correct pronunciation, often placed an "e" sound in such Sumerian word, which originally were written with "u", such as:

ubi-ebi, (heavenly landscape)... tu-te... (dove).

In the same way "u" is also changed... "i". Like:
umun — imin (four)... sum-sim (give).

The "u — e" changes point to the vowel "ö", and the "u — i" changes indicates the vowel "ü".

Also Langdon (53) confirmed that theory when he noticed in the texts from post "Ur-Dynasties", that the vowel "ö" is written "a-e" and "ü" changed into "u-e".

But "ö" might be existed after the vowel "o".

Sumerian phonetics at the present and in the manner of which its language was deciphered and its lexicon registered in the glossaries is not using the vowel "o". This is a linguistic impossibility.

In the majority of Sumerian words — ending with "U" — must be pronounced "O" according to the first opinion of Poebel concerning the pronunciation of the "U" vowel. This fact can be proved phonetically.

Let us examine how the "O" sound is produced...

The tongue lifts backwards in central position, and the lips push forwards: it's "o" — a short sound.

The same occurs with two other vowels: "u" and "a", only without the tongue's central position. Therefore "u" and "a" are relations of "o". The third relation is "ó" — the long equivalent of the short "o".

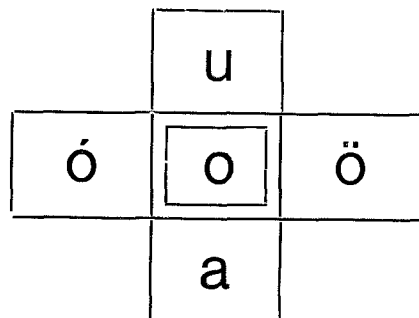
There is a fourth one: "ö", which is formed in the same way, only in front, not at the back-side of the mouth.

Consequently we can say that all these vowels belong phonetically to the same family: the "O" family.

The vowel "u", as one of its members can be considered as a variation of "o".

Where there is a "U", there must have been an "O" before.

Also the Sumerian language must have the vowel "O". The formula of the "O" family is:



Expert literature considers the relations of the vowel "ü" in the same way as those of "ö".

Its presence is also mentioned by Labat referring to the cuneiform sign L. 211. — which he produces by joining the sound "u" with different sibilant consonants.

One of his solutions to make the pronunciation "Ü" probable (it has not been used as yet)... is: "(u)S". Also — he notes that he does not mention the vowel "u". —

The only answer to all of these problems is given with the Hungarian: "üz", the most similar to the Sumerian original sound. And what is more, the Hungarian verb "üz" represents all the meanings given by Labat to the cuneiform sign L. 211.

Scheil's translation of the Sarumkin texts (Rev. 1. in Revue d'Assyriologie et d'Archéologie Orientale. T. 13. pages 177-179.) can't be properly understood without the help of the Hungarian verb "üz".

We note the same sound-doctrinal doubts concerning Labat's cuneiform sign L. 494.

Generally it is considered to be the 8th case of the vowel "U" (U₈). But Prof. Labat rightly feels uncertain nothing: 'U and U' — which means to say that to achieve the right pronunciation he also misses a consonant at the beginning of the word and at the end too.

It is again the Hungarian word "CSÜR", which gives the only solution, in its exact meaning as well: shed, barn.

I do not agree with prof. Labat, who believes it might also mean "sheep" or another animal. The Sumerian language possesses a logical expression (according to present transliteration) for "sheep": UDU (L. 536).

"U₈-udu-há", which is translated by prof. Labat as: "petit bétail" contains also "sheep" — UDU.

Analyzing this composed cuneiform sign — with the help of the Hungarian language — we come to the following conclusion:

L. 404... Há... the determinative particle of the plural in the case of collective nouns.

L. 536... UDU... "mouton", in Hungarian JUH (ewe).

UDU-Há... is consequently is the plural of ewe — sheep.

The sound-harmonical development form of the Sumerian word UDU-Há... is the Hungarian word... JUH. The end-vowel "á" — following the semi-consonant "h" is left silent, because UDUH may be pronounced with the same sound-harmonical effort and timing as a one-syllabled word. UDU-Há is a sound-harmonical complication (as you can see for yourself in trying to pronounce it).

As an idiom develops always trying to find the simplest, easiest way to perfection, "UDUH" seems to be more likely the perfect form than its pronunciation as "UDUHá", more so since the use of mono-syllabled words are a peculiarity of the Sumerian language.

The Sumerian "UDUH" is completely identical sound-harmonically with the Hungarian word "JUH" (sheep). (The "J" being pronounced in the same way as in the french word "voYage" or the english "Yes".)

Pronouncing the Sumerian word "UDUH" the emphasis is on the first syllable, on the consonant "D". Consequently the initial "U" is omitted and what remains is: "DUH"... the Hungarian "JUH".

Taking into account my phonetical deduction proposed above, we come to the conclusion that the pronunciation of the Sumerian

'U'-UDU-Há developed into
CSÜR -JU-H

which means a shed or barn, where sheep are kept and fed.

* * *

Using Hungarian, and completing Langdon's and Justin's statements, we are able to identify the different pronunciations of the vowel "ö", which — in the Sumerian Glossaries — is emphasized with the sound-value as "U" or "A".

At the same time we learn to find the authentical Sumerian pronunciation, the real Sumerian phonetical sound-value of the different cuneiform signs, which until the present have been identified as homophony.

I am mentioning here the "seven" different ways of pronouncing the Sumerian word "UR", "two" of the "seven" refer to the use of the vowel "ö", as I am demonstrating hereafter:

LET US ANALYSE THE FOLLOWING SIGNS:
L. 575. and L. 401.

Nbr. of cuneiform sign and official pronunciation	Proposed altered pronunciation	If the sentence refers to...	Present Hungarian pronunciation	Sumerian and Hungarian meaning
L. 575. UR UR	ÖR ÜR	DOG or animal Man or astronomical expression	ÖR ÜR	Guardian powerfull, man (héros) sex, sexual act
TÉŠ (acc) bášu L. 401. UR ₅	TOSZ BASZÓ ÖR	sexual act persons (L: celui-ci, ce)	TOSZ BASZÓ ÖR ÖR(s) Sombdy guarding	ÖR (protector) 3-rd person. something what protects guards to grind
UR ₆ -(ÚS) AR ₃ AR-AR	ÖR-ÖS ÖR	L. oracle the verb 'to grind'	ÖR-ÖS ÖR-ZÓ ÖR (verb)	
with R>L regular change LuAR-AR É-ARAR	consonant ...ÖR-ÖL LuÖR-ÖL HéÖR-LÓ	to grind man who grinds house for grinding	ÖR-ÖL ÖR-LÓ ÖR-LÓ	to grind miller mill

Remark: as prof. Labat gives to the expression AR-AR on other value too- as ARÁ... may be... ARRA, this can be pronounced with a regular sound change: ARLA. In Hungarian...: ÖRLÓ.

Here, taking the value of UR₅ — in which case it is also pronounced as “AR” — we can already see how unstable the way of pronouncing is. Because it is evident that the present scholars are trying to emphasise the urgent need of some kind of sound-harmonical change in achieving the exact pronunciation.

Consequently, the value: “ÖR” eliminates “UR₅” and the homophonical cases referring to “AR₃”. Taking this into account, there are only “five” cases of the homophonical values of “UR” left, and referring to “AR” there are only “two” changes waiting to be solved.

Repeating the proposed revaluations we can see that the magnificence of the Sumerian language presented in using the Hungarian phonetic and is displayed examining the following rules:

1.) L. 575.

„ÜR” and “ÖR”... always used as a NOUN.

2.) L. 401.

The eliminated value “UR₅” and “AR₃” must be pronounced: “ÖR” also. However,

a.) if it appears as the predicate of a sentence, then its meaning is:

“ÖR”... (verb)... to grind.

b.) If it appears as the subject — and not as a predicate — then it is identical with the original sense of the noun “ÖR”, (protector, guardian)

c.) If we consider those nouns formed out of “verbal meaning”, the newly shaped word will always appear with a **determinant** (lu, è).

* * *

The Sumerian “GIR₈” and “GUR₄” are both written with the identical cuneiform sign. ((See: L. 483.)

By doubling it we get:

GIRGIR.. GURGUR, which makes: GIGIR/GUGUR. (L. 486.)

I mean, the correct pronunciation is coming from the original phonetic form — GIRGIR or GURGUR, because the index GRGR gives us the opportunity to identify the **long vowel form** by omitting the final consonant as familiar in the Sumerian.

I propose for “GIR₈” and “GUR₄” a new phonetic value: “GÖR”.

By doubling it — we get: “GÖRGÖR”.

By omitting the final consonant — we get: “GÖRGÖ”.

Since it is a rule in the Sumerian language that “by losing the final consonant of the term preceeding short vowel’s sound will be elongated”, as a consequence we have obtained the term “GÖRGÖ”, which at the same time will substitute the L. 486. value of “GIGIR” also.

Similarities are presented in the following Sumerian words:

Original form:	Sumerian	By omitting the last consonant appears the long vowel:	Actual Hungarian form:	Meaning in Sumerian and Hungarian
MURUB	L. 337.	MUR-Ű	MUR-A	central heart
ŠAG	L. 384.	S-Á	SZ-í(v)	flowing water action
ID	L. 579.	í	(Ügy) í-I-poly, í-tat	water action
NAD	L. 430.	Ná	Ná(sz)	wedding

B.) CONSONANTS:

I present here the Sumerian and Akkadian consonants from Prof. Labat’s Manuel D’Épigraphie Akkadienne compared with the Hungarian.

We can see that the Hungarian consonants are:

(Group I.) b, d, g, h, k, l, m, n, p, r, s, sz, t, z,

(Group II.) c, cs, f, gy, j, ly, ny, q, ty, v, zs.
1 2 3 4 5 6 7 8 9 10 11

The Group I.) is present in the Sumerian language.

The Group II.) the Sumerian and Akkadian consonant relations of this group are treated according to the numbers above.

Comparing these Hungarian consonants with the Sumerian and Akkadian ones, we can see that the Hungarian language uses and unites the Sumerian consonants, being the same language that shows those outflowing sound-sequ-

ences established in their correct and regular transition into the Akkadian language.

Most important is the role of the sound-value "C" — "CS". Furthermore, those series of certain sound changes, which by developing finally end with a semi-consonant or vowel like: K-H-J-V- and K̄-H-V U.

1.) "C" (must be pronounced as "C" in "CeCilia".)

2.) "CS" (must be pronounced as the "CH" in the English language.)

"C" and "CS" is the value, which represents the turning-point in the soundhistory of consonants. They finally form the so-called affricates, which are shaped through dental and guttural sounds — (D-T-C-CS-TS-DS-DZS- series) — as well as the sibilants in which variation they also play a mediating role. (S-C-SZ-CS-Z-ZS).

The most complicated problem in the Sumerian-Akkadian linguistic research is the question of the sibilants. Angelo Lancelotti (54) called it: "the heavy cross of the semitologists". Now we know that we are able to solve it with the help of the Hungarian language. The sibilants were presented — until the present as the greatest deficiency of the Akkadian idiom. Through the Hungarian language we are able to eliminate this complicated problem.

First: by verifying the exact use of the sibilants in the Sumerian language, than passing over to the Akkadian, which has adopted the Sumerian cuneiform script. By doing this its consonants have logically also gone through a certain change. The best example is the fact that the Sumerian "velar-palatale sonor" "G" adopted by the Akkadians, seems to be the only one which is opposed to the 5 or 7 guttural sounds used by other Semitic languages.

With the help of the Hungarian language and the sound-developing sequenecs S-C-SZ-CS... we are able to identify:

the connection between the Sumerian "S" and "Š";
the Babylonian "Š" and their correct phonetics, at the

same time we prove that the Babylonian consonant "Š" survived in the Hungarian "CS".

Let us see one example:

L. 231. "ŠAL" have its variations in Akkadian

DSL. 231/6. UH-HU-RU (rückständig bleiben)

DSL. 231/44. NA-HAR-MUT (schrecklich)

(Note: NA-HAR-MUT is the philosophical meaning of UH-HU-RU.)

They are also the variations of the Babylonian "ŠAL", which — until the present — was known as a single phonetical root with different meanings.

I say — it corresponds in sound and meaning to the Hungarian

"CSAL" (UH-HU-RU) and through sound-change the Hungarian... "CSEL" gives NA-HAR-MUT.

The Hungarian "CSEL" is the philosophical meaning of "CSAL".

To retrace the different Akkadian meanings mentioned above to the Sumerian phonetic changes of "ŠAL" was not possible in the past. The only solution is given in the Hungarian language. The Hungarian language demonstrates a Sumerian linguistic rule:

„the change of vowels between two consonants — also changes the meaning of the word”.

But, we find more Akkadian words belonging to this group. They have a completely different meaning.

The reason why the Sumerian Glossaries mention them also in a unchanged form such as: "ŠAL" — ŠA-AL" is, without a doubt, the fact that the correct Sumerian phonetics of these different Akkadian meanings in the bilingual cuneiform texts are simply could not be stated.

The following Akkadian words:

DSL. 231/49. NA-PAR-DU-U

DSL. 231/49. NI-PAR-MU-U

DSL. 231/56. PAR-SU-U

mean "rein", "glänzend" and are presented also with the Sumerian phonetical value: "ŠA-AL"... "ŠAL".

This same Babylonian word "ŠAL" now has a third meaning also: „shine", "Glitter", "sparkle".

Provided, that the Sumerian language survived in the Hungarian, then in this case the above mentioned Sumerian linguistic rule is also valid, that is we must find a third vowel and by placing it between the "Š" and "L" it will provide us with the meaning of "shine", "glitter", "sparkle". The same is true in Babylonian.

This vowel is present in the Hungarian language and the phonetical value "CSIL" contains the meaning of the above mentioned Akkadian words and forms the root of every Hungarian word connected with the meanings of "glitter", "sparkle" (verb or noun) — in exactly the same way as its Sumerian equivalent.

* * *

Another example to prove the sound-identity of "Ş"="CS". Now I looked for one case that the meaning derivations of the sign we chose have been back from the Akkadian language of the bilingual cuneiform texts, it is:

L. 172. "BIL", "IZI", "ŞIH".

They are all present with identical phonetical-value and meaning in the Hungarian language.

Sumerian "BIL" = Hungarian "VIL" = flash, sparkle (or fire)

Sumerian "IZI" = Hungarian "IZI" = incandescent, glowing with white heat, chining.

Sumerian "ŞIH" = Hungarian "CHIH" = excite a fire.

Verbal or nominal root.

The derivation of "SIH" is "SIK"... in Hungarian "SZIK" — root of all the words connected with "spark" (szikra).

* * *

Taking these two examples into account we can clearly acknowledge that the Sumerian — Hungarian comparisons demonstrate the backbone of the word — the consonant — in its real value, just as convincingly as the Hebrew-Akkadian comparisons.

In the case of the words:

ŞAL = CSaL...	ŞL = CSL
ŞAL = CSeL...	ŞL = CSL
ŞAL = CSiL...	ŞL = CSL
ŞIH = CHiH...	ŞH = CSH
ŞIK = SZiK...	ŞK = SZK

The latter — the "CSH = SZK" derivation serves as an explanation for a phonetical connection, or change, which up to the present moment seems to be unreasonable. However, it proves again that the explanation of the Sumerian-

Akkadian phonetical connection lies in the sound-changes of the Hungarian language.

Quoting Jestin:

"lorsque les Akkadiens transcrivent des mots Sumeriens en y mettant des emphatiques, il s'agit ou d'un abus de leur part ou d'une apparence, car les valeurs syllabiques qui contiennent une emphatique en akkadienne proviennent d'une adaptation des valeurs sumériennes ou d'une sonore correspondant a l'emphatique: ainsi la valeur sémitique fréquente 'si' a lire 'ze' en sumerien" ...

referring to which he demonstrates the phonetics of those cuneiforms which we can find in Labat... L. 190.:

"ZIB" ... "ŞIB".

Well, both exists in the Hungarian language and there is proof again of the "Z = Ş" ... "SZ = CS" phonetical change.

Sumerian... ZIB... quoting Labat means "prostituée". Hungarian... SZIP (szép)... means "beautiful" (Prostituée is so).

Sumerian... ŞIB... is present in Hungarian as CSIN... meaning "nice".

Consonants index: Sumerian: ZB ... ŞB Babylonian;
Hungarian: SZP ... CSN.

The previously mentioned SLG = CSLG, SiLiG = CSü-LöK can also be noted here.

Considering all these examples, we notice the following sound-revaluations:

Sumerian "Z" is often pronounced as "SZ" (s). Sumerian "Z" in Akkadian is often changing to the consonant "Ş", which tracing it back from the Hungarian language represents the phonetical value of "CS".

The real value of the Akkadian consonant "Ş" is "CH".

This "CH" (Ş) sound may change — according to sound-harmonical rules — to other sibilant sounds (S, SZ).

The H = K sound-change is regular and very frequent.

Studying the above mentioned “Ş = CS” sound’s identity and giving the word ŞL/CSL the value of CSAL-CSEL-CSIL by applying different vowels — and taking into account the variation which is present in the Hungarian language, I am compelled to agree with Fossey’s opinion (55):

“One should always keep in mind that there is a difference between the **spoken** and the **written** language. For instance the Arab idiom only writes three vowels, but pronouncing them observes the distinction between the sounds “E” and “O”. The Turkish uses more vowels in its imperfect writing (adopted from the Semitic people) than the Semites themselves. The Turkish “oldoun” and “EULDUM” is written identically but pronounced differently. Writing doesn’t always reflect the sound-modification of spoken language, as proved by the Sumerian-Greek tablets published by Sayce and Pinches (56).

* * *

3.) The consonant “F”.

I quote Pinches (57):

“In their own pronunciation the Greeks were careful to make a difference between **the Sumerian and its Akkadian dialect**, through they distinguished the vowel “O” from “U” — and the consonant

“PH” (f) ... from “P”.

Also the consonant “F” — in its “B” variation (according to the B-P-V-F labial sound-sequence) must have been present in the Sumerian language, due to the fact that “B” appears as “F” variation in the already mentioned Sumerian-Greek, classical, bilingual tablets — like the “dil-bad” texts.

Quoting Pinches, the consonant “P” is also presented as “F” in a Sumerian-Greek tablet in the British Museum as “PH”, which is a practice in the Greek version of the consonant “F” — like Sumerian “lipis” in Greek is “Iephes”. Sumerian “PA” in Greek is “PHA” and so gives mention to the Hungarian value of “FÖ” which is also “head”.

So, it is again the Hungarian language, which correctly selects the ancient contingency of consonants.

The importance of the Greek-Sumerian cuneiform texts — especially in identifying the original Sumerian series of

consonants — is best emphasised by Sayce, who states (58):

“The tablets published by Pinches shows that at the beginning of the **first Century B.C.** historians and writers still possessed the knowledge of the cuneiform texts and mastered the Greek language. Berossus’ and his contemporary scholar’s translations must have been fairly accurate and these sound-historical facts enlighten the pronunciation fashionable at that time in Babylon as well as in Greece.”

The existence of the consonant “F” — according to the Sumerian-Greek cuneiforms, is therefore quite established.

Let us see some examples:

L. 11. “BuL” ... “BuR ... is present in the Hungarian as ... “FúR”, which points to the Sumerian “B” = “F” possibility.

In the same group we find DSL. 11/39. Bu-LuG₂ = holzspalten (chop wood). In the Hungarian ... Fa-RaG points again to the Sumerian “B” = “F” possibility, because in BLG/FRG word-character it is only the “G” which is constant as guttural-velar-sonor. The two linguo-liquid tremulous sounds “R” — “L” change regularly and in the same manner in the Sumerian language as in the Hungarian language.

L. 515 ... BuL... and BuR₁₀
Hungarian Fú (or FúJ)

Both of identical meaning, changing their initial “B” to an “F” sound, according to the B-P-V-F outflowing sound-sequence.

* * *

After these examples we can establish the Sumerian phonetics, rules which corresponds to the consonant “F” in the following:

- 1.) The “B” — “F” simple labial variation represents the original Sumerian sound-condition;
- 2.) The “R” — “L” interchange in many Sumerian words always when forming the **end** of a word;
- 3.) The “R” — “L” interchange could be a labiality of phonetics, which could receive equalization in the “J” sound (see the consonant “J”).

* * *

4.) The consonant "GY".

The consonant "GY" is sonorous in Hungarian and the retracing into the Sumerian and to its sound-sequences are very complicated.

Prof. Jestin feels the same way by saying that (59):
"un troisième "G", de nature difficilement déterminable, est attesté par les correspondances entre "eme-ku" and "eme-sal".

So, we have to search for those Sumerian words where the consonant "G" must pronounced as "GY".

Again, we can best identify these words in the Hungarian idiom, as some of the invariably persisting root-words simply do need that same "GY" consonant.

We find them in L. 67. "GIL" (to ruin, to kill)

Hungarian "GYIL" (with the same meaning)

L. 206. "GIN" (to go)

Hungarian "GYIN", (GYÖN) (to go, to come)

DSL. 265/2. "GAGIG" (jammer)

Hungarian "GaGYoG" (speak incoherently).

I am sure that each of the 16 values of "GUR" — like "GUR₅" — might have been also pronounced... "GYÚR" (in Hungarian: break, separate), a perfect equivalent in meaning as well as in phonetics.

However, we have another possibility to retrace the consonant "GY" in Sumerian.

As the short, sonorous twin of "GY" is the consonant "TY" (also sourde), and that in this interchange — according to the rules of assimilation — the consonant "TY" represents the "T" variation in a softened form of the dental "D" — we can safely suppose that the "D" — "TY" change is probable.

The Sumerian "AD-DA" (L. 145.) is pronounced:

"A-TY-A" in every Altaic language, Hungarian as well.

Consequently, we might consider that the "D-TY-GY" sequence is probably too, for instances:

L. 467. Sumerian: "DUN" (DSL. 467.)

Hungarian: "GYöM".

There is a possibility that some of the 23 homophon Sumerian sound-values "DU" were also pronounced with "GY".

I propose, therefore, the following values with identical meaning:

Sumerian: L. 206. "DU", L. 230. "DU₃";

Hungarian: "GYi", "GYÚL".

The reason why the Sumerian Glossaries mention all the different forms of the "D-T-TY-GY" sound-variation simply as to be pronounced as "D", might be that they were built up according to the provision of consonants present in the Indo-Aryan languages.

In regard to the consonant "GY", however, there exists a quite special possibility of suffixing in the Sumerian language. This special possibility of suffixing is the fusion of the H-G sounds, which are difficult to pronounce in the fashion of following each other. According to Prof. Murtonnen's opinion, the "GY" sound is born prior to the "G" sound. For example: the pronunciation of the Sumerian compound term "MAH-GAR" was possible exclusively with the aid of the consonant "GY".

With all the above mentioned arguments we are bound to accept Prof. Jestin's hypothesis of a "third" consonant "G" being present in the Sumerian language, which has to be pronounced as "GY", simply because that sound is used and generally known in all the agglutinative idioms.

* * *

5.) The consonant "J": (English: "Y" ... as in "York").

P. Deimel counts with this existence, noting it as the Sumerian sound-value "Ja-Ju-Ji" (DSL. 383.).

Under the "F" consonant we were engaged with the cuneiform of L. 515. and we introduced the possibility of the "B = F". The Hungarian value which corresponds with it however, is the "FúJ" term, which makes it probable that the "J" consonant existed in the Sumerian language. We could stipulate that the consonant "J" in the contemporary transliteration is pronounced as "L", particularly when the consonant "L" is situated at the end of the word, when the "R-L" modification occurs. A few examples to demonstrate that the consonant "J" occurs in the contemporary Sumerian words and is written in the form of "L":

DSL. 144/37. Sumerian: iBiLu... (young boy like in

Hungarian: iFiJu... (Young boy);

(B = F and L = J).

We encounter it in similar circumstances in:

DSL. 373/42. Sumerian: aLaLa... Akkadian: aLaLu and with the same meaning in Hungarian: aLaJa. Finally, I quote Jensen who states (60.): "the Sumerian sound "aa" is to be pronounced as "aja".

* * *

6) The consonant "LY".

The "LY" is also a peculiar consonant, and the question when to apply it is also a problem of the agglutinative languages. Today — in the time of the alphabet — when phonetics are controlled according to the rules of writing, it is certainly difficult to imagine that in those far away days of syllabication and ideographical scripts, there had to exist some kind of rule referring to the use of consonants.

It is the genius of Prof. Jestin, who perceives the "LY" in the Sumerian language. He states (61):

"Un deuxième 'L' existait aussi, indiqué graphiquement dans les cas où il est suivi d'une particule 'a' par l'emploi du sign 'lá' au lieu de 'la': 'lil-lá', 'dul₅-lá' etc."

Though the double "l" ("ll") was pronounced as "ly", identically as in the Hungarian language, for example:

"fol - ló" ... "gol-ló", which makes
"fo-LYó" ... "go-LYó".

(We will come back to this problem treating the R-L variation. See: page 47.)

Studying the Hungarian words containing the consonant "LY", we come to the conclusion that these words do not necessarily need the use of "LY", as the word is also perfectly intelligible pronouncing it with "L", just as in the Sumerian language. Consequently, we have to consider the consonant "LY" only as a refined form, born in the course of development of the idiom and its lack does not effect the meaning of the word.

In certain cases of vowel-harmony, nevertheless, the use of "LY" regularly occurs and this fact just might be its original reason.

* * *

7.) The consonant "NY":

The consonant "NY" is the modified phonetic of the dento-nasal-sonor "N" sound, most likely present in the Sumerian language.

Sumerian "aMa" (mother)... in Hungarian "aNya", the latter's softer and warmer pronunciation making us surmise its use.

For instance the Akkadian "aNu" (the God of Heaven) in Hungarian "aNyu".

This sound-variation persisted in an identical manner in the Hungarian language and many of those words (noted in Sumerian Glossaries) which are written with the dotted below "T" sound — such as "T" — were pronounced "NY".

For instance:

Labat L. 12. "tír" (to cut) remains phonetically unchanged in the Hungarian as "NYiR", and
L. 335. sign "Ta"/"Da" also appears as "Ta" — in a third variation, which undoubtedly must have been pronounced differently and not like the consonant "T" or "D".

With the help of the Hungarian language we reach the following conclusions:

„in Sumerian as well as in Hungarian the 'locativus' is formed with the suffixes 'TA/DA', which in the course of time often lose their final vowel and the 'locativus' is only expressed by joining the remaining consonant — especially in the case of geographical names such as: Erös-D, Seges-D, Lepén-D, Varas-D, — (sites in Hungary).

Nevertheless, it is surprising that examining the Hungarian geographical denominations — especially those of very ancient settlements — we notice the suffix "DA" being changed into "NYA" (with identical meaning.) And there is no linguistic explanation yet for this fact...

So we found the identical polyphony of the Sumerian sign: "TA — DA — NYA".

Such as the Hungarian names: "Bato-NYA", — through vowel variations for instance: "Lete-NYE".

Consequently, the phonetical values of the cuneiform sign: L. 335; are: "TA-DA-NYA" and not: "TA-DA-TA".

* * *

8.) **The Akkadian consonant "Q":**

as a Babylonian inheritance.

It may have been this guttural consonant, which carried the Sumerian "G" and "K" over into a Semitic idiom: so

"Q" is also present in the Hungarian language, possibly that no other guttural sound was needed.

Otherwise we would not be able to explain why the Semitic Hebrew uses "seven" guttural sounds...? — The Semitic Arab: "five"...? and the Semitic Akkadian only one — the "G"...? (evidently through the Sumerian influence.)

* * *

9.) **The consonant "TY":**

The "TY" sound has been treated already above. (See: page 40.)

* * *

10.) **The consonant "V":**

The existence of the consonant "F" in the Sumerian language is established. (See: pages 38-39.)

This in itself is ample proof for the presence of the consonant "V" also for the simple reason that:

in the "B-P-V-F" outflowing sound-sequence the consonant "F" can't be reached by any chance without the existence of "V".

Its presence is also proved by the fact that the Semitic Babylonians did not invent a special sign to represent the "V" sound, probably, because it already existed in their stock of sounds, but because they used the Sumerian cuneiform, which had the characteristics of "P" to express it. Perhaps they practiced this, because these cuneiforms of "P" characteristics in the actual variations of the Sumerian writing were already provided with the "V-F" variety of sound.

* * *

11.) **The consonant "ZS":**

The Hungarian "ZS" is identical with the "sifflant-palatale-sonore" which is mentioned by Prof. Jestin as (62): „Tres probable in Sumerian"... and designed: "Z".

* * *

CONCLUSIONS:

- 1.) All the vowels and consonants identified in the Sumerian language — as well the so-called "probable" ones — are present in the Hungarian idiom.
- 2.) The original Sumerian sounds can be reconstructed with the aid of the Hungarian phonetics, also those consonants which to the present time have not been detected by retracing them from the Akkadian language.
- 3.) In this way (with the help of the reconstructed Sumerian sounds) we found the original phonetical values of those Sumerian words, which are written with different cuneiform signs — but of identical phonetics. Also, we have put an end to the homophony.

* * *

**II. COMMON LINGUISTIC IDIOSYNCRACIES
AS GROUNDS OF THE REVALUATION:**

All those linguistic idiosyncracies that exist in the Sumerian language are not to be found in any language except the Hungarian. I mention here the following:

1.) VOWELHARMONY'S IDENTITY:

The Sumerian vowelharmony is present in the Hungarian language in the same manner.

Poebel points to the Ural-Altai relations of the Sumerian language, specially in the case of vowelharmony. (63)

Hommel ascertains: (64)... "we have to consider sound-harmony as the strongest proof of connections between Sumerian and Ural-Altai idioms".

Prof. Jestin confesses the same opinion amplifying his short exposition of the Sumerian vowelharmony with comparisons drawn from the Ural-Altai Turkish." (65)

The fact of this peculiarity being present **identically** in both languages — Sumerian and Hungarian — not only points to the Ural-Altai idioms, but is without doubt the chief argument to use the Hungarian language in the revaluation and reconstruction of the Sumerian. Let us consider the details of this argument!

The most important identities comparing Sumerian and Hungarian vowelharmony are:

a.) The pronunciation of vowels in two-syllabled root-words is either high or low, which means to say: that the sounds formed through different movements of the mouth conform to each other:

Sumerian: UgAr...AgAr (meadow)... Asig, AzAg... (illness)

Hungarian: UgAr...AgAr (") ... AszIk, AszÁk... (")

Sumerian and Hungarian forms and pronounce their words according to rules mentioned above, like:

Sumerian: UdU, ArA, AgA, EmE, dAgdAg, EdIn, IdE, IbIU,

Hungarian: IdÖ, ArA, AgA, EmE, dAgAd, EdéNY, IdE, IfIjU,

These words are not interesting only for the vowel-harmony they used, but their meaning is as well identical.

b.) The vowel-supplements added to the nouns always conform to the original vowel-sound of the root-word. Like:

Sumerian: gab/ gaba, ab/aba, gad /gada.

Hungarian: keb/kebel, ap/apa, gaty/gatya.

c.) The suffixes conform also to the vowel of the root-word in the same way.

d.) Both languages form the adverb with the help of the suffix "ŠU₃", which may appear as "EŠ" and "AŠ" variations — according to the rules of the sound-harmony in Hungarian as well as Sumerian.

ZID-DE-EŠ (Gudea cyl.A.XXIV.8.) Hungarian: "sziv-ve-es" (faithfully);

UD-DA-AŠ (SAK. 214.d.R.7.) Hungarian: "id-dő-ős" (old);

UR-AŠ ... Hungarian: "ur-as".

e.) Vowel-harmony occurs also in cases of certain variations of root-syllables, which develop by vowel-contraction or by the elision of the second vowel. Like:

Sumerian: UD-BI-A ... changes to ... UD-BA...

Hungarian: IDÖ-BE (in time).

Sumerian: AL-DU-ENA ... changes to ... ALDUNNA...

Hungarian: ALDUNNA (going).

f.) The occurrence of the vowel-harmony can be acknowledged and explained in both languages by the fact:

that the suffixes and particles possess a value of their own and may be used also separately, and: that in spite of

that they change their vowel (agglutinating) conforming to the root-word.

2.) SIMILARITY OF THE ASSIMILATION OF CONSONANTS:

It is the most perfect accomplishment of the vowel-harmony. Its most frequent examples are:

a.) Prof. Jestin's "assimilation regressive" with his R-L variation is present in both languages

But the Hungarian R-L assimilation explains also other soundchanges, which occur in the Sumerian language:

Hungarian: GUR ... is identical with the GOL.

GUR+LÓ is identical with ... GOL+LÓ (something which rolls)

These word formations differ from each other in the following way: in GOL+LÓ ... the double consonant "LL"=LY. Consequently we get: GOLYÓ (bullet, ball).

Whereas in the word GUR-LÓ the consonants R-L can be agreed only with the help of an **inserted vowel**, and we get: **gur-U-ló**, which is identical to Jestin's inserted "U" in the Sumerian word-formation **gamb-U-ruda**. But in Sumerian we are able to realize a case of an **inserted "U"** in the same way as the Hungarian **gur-U-ló**. The Sumerian "TUR" doubled = TUR-TUR, and just like ENLIL-LÁ... is TUR-TUR-LÁ. Here the ideogram of "TUR" has been doubled and the "LÁ" syllable added.

It may be possible that this was pronounced as: **tur-tur-U-lá** in Sumerian, and through phonetical rules it may be retraced from the Hungarian language.

b.) The doubling of a consonant occurs in both languages. In the middle of a word — in case of determination — is a fairly frequent occurrence.

But it seems extraordinary that — in Sumerian as well as in Hungarian — **two consonants never appear at the beginning of the word.**

c.) In the two-syllable words: it is frequently the disappearance of the consonant **in the middle or at the end of the word.**

Hungarian: okos - ész, ügy - i, vil - vi, rag - ra, fiú - fi
Sumerian: umus - us, id - i, bil - bi, rag - ra, dumu - du

The meaning of the mentioned word is identical.

d.) The following examples show the changes of consonants formed by the same organs:

Sumerian: ugu-uku, ug-kin-ukkin, ag - aka, kug - kuku
 Hungarian: ag - ük, ... ukkin ..., ..akar..., ...kuka...

e.) Both languages express the relations of those ideas which are naturally opposed to each other by certain reciprocal assimilation. The consonants of the respective related words remain unchanged. The vowels only variate from the high sound into the low ones. Like:

Sumerian: ama - eme, sag - sig, igi - aga, gur₁ - gur₂
 Hungarian: atya - anya, szag - seg, ide - oda, gyúr - gyür.

The meaning of the mentioned words is also identical.

f.) Concerning the explosive consonants — both languages prefer the sonorous ones, and not the sourds. Examples:

Sumerian: "aka" ... instead of "ag" ... Hungarian: "aka(r)"
 "uku" " " " " "ug" ... "üke"
 "kuku" " " "kug" ... "kuka".

* * *

3. OTHER IDENTICAL PECULIARITIES:

The opinions concerning Sumerian dialects and their respective sound-changes are far from unanimous.

Poebel (66) considers the "EME-KU" dialect as the generally spoken Sumerian language. He does not specify "EME-SAL" clearly.

Haupt and Delitzsch (67) represent the point of view of "EME-SAL" being the most ancient one, or at least simultaneously spoken with "EME-KU"; anyway not of later origin. In "Inana's Descent to the Netherworld" (Sumerian Myths of Origin) (68)... "the Sumerian poets uses two dialects in his epic and mythic composition, EME-SAL dialect, in regarding the direct speech of a female, not male deity... a speech of the Goddess Inana in which she repeats in EME-SAL dialect all that the poet had previously described in narrative form in the main dialect." According to this — EME-SAL and EME-KU have been used simultaneously.

The average position of sound-variations occurring through the changing of one Sumerian language into another, is remarkably shown in the Hungarian idiom, which justifies

the hypothesis, that in ancient times of one single language being spoken. See page 22.) I mean that the ancient form of the so called MAH-GAR language already existed as one of the seven Sumerian dialects mentioned by B. Reissner (69). We can find the Hungarian language as intermediary between the EME-KU and EME-SAL dialects as the following examples have to be considered with great care:

	EME-KU	HUNGARIAN	EME-SAL
L. 13.	DINGIR	TÜNDÉR	DIMER
	DNGR	TNDR	DMR
L. 190.	ZIB	SZÉP	
		CSIN	ŞIP
L. 49.	GAL ₃ -LU	KELŐ	KALU
L. 296.	GIS	GESZ(t)	MUS
L. 449.	IGI	IDE	INE
L. 384.	ŞAG ₄	SZIV	SAB ₂
L. 500.	AGAR	UGAR	ADAR
L. 325.	NIR (verb)	SER(dül)	ŞER
L. 129.	NAB	NAP	NAP
L. 556.	NIN	NEN	
		ASSZONY	GAŞAN
L. 597.	GAR	GAR	
		MAR(ad)	MAR

* * *

Another identical quality of the both languages is: **The determinative element at the end of the word**, which causes the double elongation of the end consonant of the previous word.

The Sumerian determinative particle is called in Hungarian (according to modern linguists): **Particle relative of the subject** (főnévi viszonyrag). Its grammatical function is identical in both languages. Examples:

EN-Lil-L+á En-Lil-L+é
 GAL-L+á Kal-L+á
 Tag-G+á Tag-G+á

* * *

This last root-word "TAG" is a wonderful example of the Sumerian-Hungarian identity, so much so that it is

worthwhile to examine it in detail. It is again one of the roots, which are present in Sumerian as well as in the Hungarian language — retracing it through the Akkadian idiom — in all the forms of its meaning. Just as in Sumerian, the Hungarian root always remains: “TAG”.

- L. 126. TAG DSL. 126/12: za-ka-pu .. errichten TAG-(ol)
 TAG DSL. 126/16: hu-ur-tu-tu zerstören TAG-(lóz)
 TAG DSL. 126/22: ma-ha-su schlagen TAG-(ló)
 TAG DSL. 126/21: **la-pa-tu** ... anfassen (see below)

The Hungarian language doesn't express the meaning of the Akkadian **la-pa-tu** with the help of the Sumerian variation of “TAG”; but simply uses the Akkadian word in its identical phonetical form to express the instrument of the idea “anfassen”... so: **LA-PÁT** (in English: “shovel”). This proves the existence of the Babilonian stratum in the Hungarian Language.

* * *

MENTION OF THE “GENUS”:

Neither Sumerian, nor Hungarian use any grammatical indication concerning the different “genus”. Both languages lack the grammatical rule of Indo-European and Semitic idioms according to which nouns are masculine, feminine or neuter.

The society of both languages accept the great order of Creation, that living beings are either masculine or feminine. Consequently living beings have a common denomination for both sexes, but a determinative (differentiating word) is put in front, or immediately following the word in order to indicate the gender.

This peculiarity is identical in Sumerian and Hungarian. The Sumerian language indicates the “female” with the determinative: “gime”. The same occurs in Hungarian. Its variation is: “gim” ... is still used to day for the feminine stag, the hind.

Referring to masculine mention: L. 211. sign: “NIT-AG” is usual. “GIS” is unstable. Probably correct is: “UŠ”, which pronounced in Hungarian: “ÜZ”. I propose to pronounce Sumerian “UŠ-DAM” ... as “ÜZ-DAM”, because this Hungarian verb “ÜZ” means the natural coupling of masculine and feminine.

The idea of “virgin” is developed through similar logical reason. The Sumerian “UŠ-NU-ZU” (doest not know mating)=“virgin”.

Using the vowel-harmony, is modified as: “ÜZ-NÜ-ZÜ”, with the elision of the second consonant we get: “ÜZ- Ü-ZÜ” which is the original form of the Hungarian word for “virgin”: “SZ- Ü-Z”.

* * *

HEAVEN AND GOD:

Comparing the two languages it is also interesting to note that the ideas of “Heaven” and “God” are expressed in the same way.

Sumerian uses the same ideogram for both; and Hungarian spirituality applies it in a similar fashion: the Hungarian does not say: “God bye”, he says: “Heaven bye”. (Heaven with you).

* * *

DETERMINATIVES:

As all the exclusive peculiarities of the Sumerian language can also be identified in Hungarian, it will seem natural that all those determinatives — enumerated in Prof. Labat's work (MEA) as graphical signs — in order to facilitate the reading of Sumerian texts, — are also present in the Hungarian language, and still in use at the present time to complement the meaning of the word, in just the same way as in Sumerian. Their syntactical order is very often identical, but the to day Hungarian postpones the determinatives.

* * *

III. MORPHOLOGY

1.) Identical agglutination:

Agglutination is the basical characteristic of both languages: Hungarian and Sumerian. **Identical agglutination** means identical grammatical structure and syntax, and is extremely important to prove the identity of these languages. We can approve by the agglutination the fact that the **Hungarian language is only a developed form of the Sumerian.**

The agglutination occurs with the addition of pre- or postponed particles. The use of these particles is identical in both languages.

If the postponed particle does not change the meaning of the word, we call it: "**particle**".

But both languages use another kind of postponed elements — which added to the words, alter their meaning, form a new word out of the old one. These elements we call: "**suffixes**".

In the Sumerian-Hungarian language several suffixes can be added to the same root word. The resulting new word can be further joined by "particles", and we can still go on developing them with the help of more "suffixes". The result is always first an agglutinated word developed by particles and suffixes, and the product of all additions remains always only "one" word.

Languages — without agglutination — need a whole sentence, and sometimes several sentences to express the meaning of that agglutinated single word.

It is just for that reason that I propose the Hungarian language — with its identical agglutinative system — **as an instrument to realize the revaluation of the Sumerian language**, which to the present day has been deciphered only with the help of the not agglutinative Indo-European and the Semitic-Hebrew languages. It is definitely not possible to analyze or compare by those means the agglutinative Sumerian.

Balassa says (70) speaking of that problem:

„The Indo-European languages express the same idea with a completely different sentence-structure than the Hungarian.

For instance: according to Latin grammar — the "nominativus" (subject) in those languages is "dativus" (adverb) ("in Hungarian and in Sumerian exactly the same"). It must be extremely difficult for scholars, working in accord with an Indo-European system, to understand: that in the agglutinative languages the verb **simply fails to appear** in the third person, and still the sentence-structure remains the same. Like: "a gyerek jó" (the boy good) — and not like "the boy **IS** good".

We can see, therefore, that the agglutination as grammatical structure could not be compared with any grammatical system of non-agglutinative languages, because they lack of the elements of the agglutination, which are the word-complements, particles, phonetical additions and suffixes. Linguists, without knowledge of any agglutinative language stop in amazement.

Naturally, the Sumerian-Hungarian language has its peculiarities in its own agglutinative system and there are different ways of joining these particles and suffixes.

In the following chapter I would like to refute one of the theories causing linguists to believe that Sumerian will prove refractory to any yet known method of comparative linguistic analysis.

I present here a peculiar habit of agglutination existing only in the **Sumerian-Hungarian language**. I denominate this speciality as:

THE SYMMETRICAL IMAGE-AGGLUTINATION.

This is a peculiarity of the Sumerian-Hungarian syntax, which:

- 1.) separates the particles and suffixes from their respective words and nouns;
- 2.) places these words and nouns in order to syntax corresponding to the grammatical rule;
- 3.) puts the particles and suffixes in reversed order after the nouns.

Consequently, the order of the particles and suffixes is the image of the order of their corresponding nouns or words.

This Symmetrical Image-Agglutination is an ancient Sumerian tradition conserved by the old cuneiform scripts.

It seems to be the most primitive method in order to fix the speech into writing, because the easiest way seemed to be first placing the ideograms one following the other, than doing the same with the particles and suffixes. Naturally, reading was not in accordance with the order of written signs, because the particles and suffixes were joined to their respective signs, according to the order of the Symmetrical Image-Agglutination.

Let us examine a few of the Sumerian texts in order to be able to ascertain that the Symmetrical Image-Agglutination developed into a regular system.

One of its examples has been treated by Prof. JESTIN (AGS. p. 53.) dealing with the "genitivus" case, saying:

"genetiv normal regens rectum + a + a..."

In the Sumerian text — grammatically:

KA - É DINGIR - A - A

and in writing: KA - É DINGIR - RA - KA

We get here a couple of "relation genitive", because

the first relation is: "KA - É" ... and

the second is: "KA-É" — "DINGIR".

The first: ...KA-É — "regens rectum" — standing one beside the other is the relation-genitive, in spite of the lack of any possessive particle. Just like in the Hungarian language.

Sumerian: "KA-É" in Hungarian "templomkapu", english "temple's gate". The second: ...KA-É DINGIR "is a double relative genitive" (without any particle.) In Hungarian: "Isten Templomkapuja". In English: "gate of God's temple".

The particles are not necessary, and in the Sumerian text still they are present... consequently they have to represent some meaning.

I agree with Prof. Jestin, who recognizes them as the value of: "a"+"a", which are the particles of emphasis, or definite article.

But let us examine the text according to the rule of Symmetrical Image-Agglutination. So, the last particle refers to the first genitive case, and the before last to the second.

Prof. Jestin is right. The first "a" is the definite article of the first genitive case, and the second "a" belongs to the

second, and the particles "RA" and "KA" do not have any mention of genitive.

We must read the text as follows:

in Hungarian: "A templomkapuja AZ Istennek",

in English: "THE temple's gate of THE God".

We can examine another, more complicated example, when the "regens" is as indicative and indicating consists of a noun and an adjective. (See: Gudea A. Cyl. X. 28.)

DINGIR GAL-GAL SIR-BUR-LA-(KI) - A -GE - NE

According to the rules of my Symmetrical Image-Agglutination, the last particles "NE" (particle of plural) refers to the first word — "DINGIR", putting this in case of plural: "DINGIR-NE" ... in Hungarian: "ISTENEK", in English: GodS.

The next to the last "GE" — is the particle of genitive, belonging to the second — "GAL-GAL", and transforming the expression into the following form:

DINGIR-NE GAL-GAL-GE

which presents the correct case of genitive in plural.

The third particle is "A", which corresponds to the third compound word SIR-BUR-LA-(KI). This is the definite article. Consequently, the Sumerian text is to read:

Sumerian: DINGIR-NE GAL-GAL-GE SIR-BUR-LA-(KI)-A

Hungarian: A Sirburlai nagy nagy Istenekek a
English: of THE great GodS of Sirburla (Lagash).

* * *

Very often the Symmetrical Image-Agglutination also identifies the meaning and character of the suffix or particle.

Prof. Jestin translated the Sumerian expression (JAGS. p. 55.)

É — DUB — BA — A

in the following way: "DANS la maison DES tablettes".

It is again an illustration in proving that it is once more the Sumerian-Hungarian Symmetrical Image Agglutination we are able to identify the exact meaning of the ancient Sumerian text in question. We can see that the translation "DES tablettes" is not correct, as there is no trace of plural in the text.

É — DUB... "regens — rectum" = house of writing.

If this possessive case would only be followed by the particle "BA"... the emphasis of the word ending with a consonant would require a suffix beginning with the same consonant. Consequently: É — DUB — BA means: THE writinghouse. In Hungarian: "A rovásház." The precise detail used by the Sumerian language: — the "A" placed at the end of the expression — wants to present that there are more of the respective object existing by Jestin's translation.

So — with the help of my Symmetrical Image Agglutination in this expression: ... É — DUB — BA — A ... the final "A" emphasises the first word, and the suffix "BA" represents the "locativus" case of the "regens-rectum couple", similar to the verbal suffix expressing an internal action.

Using the rule of the Symmetrical Image Agglutination the correct translation is:

in Hungarian: A rovásház-BA

in English: INTO THE writing-house.

* * *

The Sumerian-Hungarian Symmetrical Image Agglutination and its secrets — not yet identified in any other language of the present time — is my chief argument to propose the **reevaluation of the** — so-called — **Sumerian vocabulary, syntax and grammar.**

But this reevaluation we can realise only using the Hungarian language as a linguistic instrument and base for all modifications required. I propose the Hungarian language not only because the declination and conjugation are identical in Hungarian as well as Sumerian, but also because this Symmetrical Image Agglutination is actually present in today's Hungarian.

* * *

EPILOG

It was impossible to mention, in my exposition, all the identity existing in the Sumerian and the Hungarian languages as **unique** proprieties. The indicated specialities **are not to be found** in other languages.

My work in the indicated linguistic investigation is perfectly well edited and contains all the ordinary peculiarities and characteristics appearing in both languages, as I structured them in the chapter: My Method.

It is my intention here — before the XXIXth International Congress of Orientalists — to suggest a plan of studies based on my documentation.

The necessity of reevaluating the language, and specially the Sumerian phonetics, is evident and unquestionable. I therefore vote for the formation of a

PERMANENT INVESTIGATING COMMISSION OF AGGLUTINATION,

which will be the last instance for the approval of proposed modifications.

In ending my exposition as I do — with the right of "the last word" — I wish to call the attention of the linguists and scientists, in order to invite them to discover, with me a wonder which has never been seen before, and which I announce as being a property of Mankind.

And this wonder is: the existence of the language of the first human culture, alive in an idiom used and well-known in our days.

This wonder cannot be converted to an exclusive and national property. It belongs to all the Humanity.

Therefore — the Magyars — descendants of the Bibeic NIMRUD — who have been keeping until now the personality of the Nimrud in their traditions — deserve a better treatment in their condition of depositaries of the treasure of the most ancient human culture.

Paris, July 14, 1973

Francisco Jos Badiny
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(Buenos Aires — Argentina)

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ABBREVIATIONS:

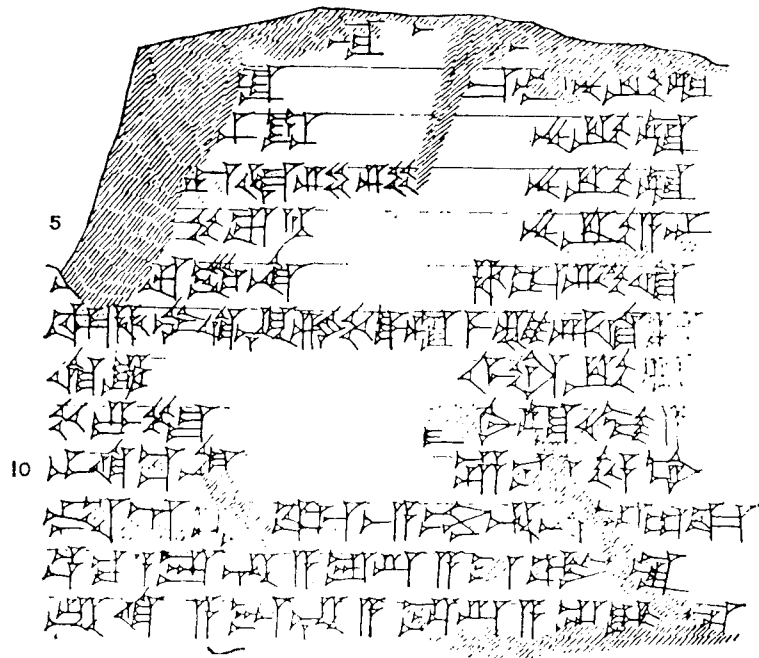
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APPENDIX I.

Ash, 1924.475

Obv.



Courtesy of the University Museum of the University of Pennsylvania.

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