

**THE FIRST SETTLEMENTS OF THE FUGITIVES OF THE
EESSA - EXODUS: SUMER**

**IN THE FOCUS: THE LANGUAGE, THE HIEROGLYPHIC AND
CUNEIFORM WRITING AND THE MIGRATION OF MAGICIANS**

by

Prof. Dr. Pál Fejes

Summary

The author tackled a hard (and “sensitive”) task: after painstaking studies arrived at such recognitions and summarised them in this publication which were either not known, or wrongly known even for the specialists of the theme.

In the introduction, on 11 pages, he gives an overview on the population map of Earth at the end of the SSET age (c. 40 000 B.C.) emphasizing the importance of some “marks” (like imprints of the human palm [to be seen on cave walls], megaliths, cyclops walls, linguistic stereotypes related to the ancient maternity home [SAR.REED, EESSA.HAR.REED] etc.) occurring over the whole globe from Australia to Patagonia, which are characteristic of the oldest and greatest migration of human history, that of Homo sapiens sapiens: the EESSA-exodus.

The exodus commenced in the region of the (Indian) city: MUZAFFAR in c. 44 600 B.C.; spread over the whole Earth in a well recognisable fashion, concerning both its direction and (historical) time, reaching the “end of the world”, Patagonia, about 4600 years later.

The people of the exodus was not Scythic (as thought in the 19. century), but EEM.EESSAL = EEM.HUL = “SSEEGELI – MAGAR”. The Sumerians were active participants of this migration and settled in their new home, in the delta of the rivers Euphrates and Tigris already in the ‘ADAM age (c. 44 200 B.C.)

In order to support his views, a number of archaeological relics carrying ancient NILW texts (a combination of a syllabic writing together with hieroglyphs) are shown by the author, with precise transliterations and translations. The most up-to-date genetic results (published by O. Semino and co-workers in the Science, in 2000) are in full unison with the conclusions drawn from the epigraphic and linguistic analyses.

The historical dates are derived from the biblical and (Egyptian) dynastic time-determinants (‘ADAM, SSET, ENOS, KENAN etc., or EEM.EEN.EES, EEM.EEN.EEG etc.). Their reality has got a very strong support from the recognition that the Egyptian “life symbol”: ‘AN.H

(carried in the right hand of Menes, founder of the 1st dynasty) could be found among the relics of the Burrow's cave, too (probably) in Illinois state (US) "embedded" in a well defined historical medium corresponding unequivocally to the 'ADAM age. Thereby the whole "fabric" of the Egyptian history became dubious!

It was a fairly shocking recognition, as well, that the word "SSEGEEL", written by NILW signs, could be found on a petroglyph in GEBAL (today Syria).

The epic of Ugarit: "The marriage of NIKKAL" (after a careful linguistic analysis) revealed the name of the six tribes involved in the ESSA-exodus. This information is hidden in the names of the "six girls of the Crescent" together with the names of their settlements. The names were identical with those of the Land-takers who occupied the Carpathian Basin after c. 44 500 years (in 896 A.D.) The 7th tribe of the Land-takers, "Nyék", was not represented among the previous six, thus, it became obvious, they were the tribe of KAIN, who "rebelled against the king HAR.ILBAD".

The unabridged name of the Sumerians was: EESSU.HUM.EEM.EER.(EEG) as proven by a number of linguistic analyses.

The Sumerians (similarly to other nations) used the NIL writing until about 16 000 B.C. For an indefinite period of time (about 11-12 000 years) they introduced the cuneiform writing, type 1 ("sentence writing") which could be read as an ancient NILW text, apart from the elimination of the uncertainty in the reading direction. In about 4500 B.C. appeared the syllabic cuneiform writing, type 2, operating with about 800-850 signs, but it was hieroglyphic (each sign should have learned separately).

The enmities between the (Semitic) Accadians and Sumerians seriously influenced every aspect of their togetherness: the everyday life, religion, culture, language, thereby the literature etc. and eventually led to a dramatic end: the Sumerians had been ousted from their own land in c. 2000 B.C. About a few 100 000 peoples ought to have found new home by migrating in western and northern directions ("migration of the magicians").

The author proves that the founder of the HITTITE Empire, 'ANITTAS, was (in all probability) a Sumerian migrant.

The Sumerian exodus spread over the Balkans, the Carpathian Basin, Bavaria, the middle parts of France, moreover, over the Basques.

The gene mixing of the nations involved could be identified already in the last century by analysing the cephalic index. New results have been derived by the Italian researcher O. Semino and his co-workers, based on the analysis of the Eu19 haplotypes of non-recombining Y chromosomes.

The migration in northern direction populated the areas known as Chaldea and Georgia. After passing the Caucasus range, the wave turned to the east (Bashkiria, Juguria and Kazakhstan). In the cemeteries of these countries (especially in those located on the rim of the Tarim Basin, near to Qäwrighul) surprisingly well conserved mummies have been found, exhibiting European character. Thereby the possibility is given for anthropologists to find out how the Sumerians (men and women) did look like in c. 2000 B.C.

Introduction

I have to tell something in advance.

According to foreign settlers living in Hungary since several years, the Hungarian language is too complicated, it's almost impossible to master it. This view might be true, because a colleague of mine from the late East-Germany, living here since at least 40 years, lately mixed up the words "funeral" (= "temetés") and "sealing" (= "tömítés"). On the other hand it's also true, that students from Vietnam or Africa, learning here on various faculties of the university were able to acquire this "very difficult" Hungarian tongue in 4-5 years.

The ancient Hungarian EEM.HUL = EEM.EESSAL language, meaning either "seat of the MAGAR people", or "SSEEGEEL and MAGAR" is very difficult even for me! The explanation can be found in the history of this very ancient idiom; as it makes use of and does not differentiate between the well known Hungarian syllabic strings (expressing words, or even sentences in ancient times) and those considered today as being "Indo-European", sometimes exhibiting heavily damaged structures whose reconstruction (and thereby their interpretation) is possible in an iterative way only (if at all).

In order to be able to translate EEM.HUL texts, the knowledge of modern Hungarian is indispensable, as is that of 3-4 Indo-European languages as well. In addition, the understanding and clever application of the "word-ladder principle" (see in [1]), a sort of "repeated mirror-translations" with properly selected languages, is also a necessity.

The Sumerians called EEM.EESSAL as "language of women" and this interpretation remained valid until about 2800 B.C. Considering the fact (and I will prove it later) that the first settlements (e. g. URUK) originate from the biblical epoch "ADAM" (48 – 44 000 B.C.), the elapsed time till 2800 B.C. is quite long and during this time the EEM.EESSAL language might have experienced more or less severe changes.

Reading various texts from the most ancient (after 44 000 B.C.) and the 2000 B.C. assortments, the differences seem to be slight, if the readings are correct! Even though the correctness of these interpretations may by various reasons be questionable, especially after the Semitic occupation of Sumer (2700 B.C.), but, even permitting some misinterpretations, the Sumerian EEM.HUL and (Semitic) Accadian texts differ so much, that S. N. Kramer (who was head of the Hebraic Department of Tel Aviv University in his last years) felt necessary to stress the structural differences and, due to that, the full incompatibility of the two languages [2]. E. Hincks was the first linguist (c. in 1860) who recognised that Sumerian is a non-Semitic, agglutinating language, maybe Scythian, or Accadian [3]. This last point could not be verified, for the French scholar, J. Oppert, recognised that in the Accadian phrase "X. Y. king of Accad and Sumer", the first word, "Accad", is the name of a Semitic race [4], thus from the two possibilities, suggested by Hincks, only the first remained. (We will see that [ISIS.HAG.EED.HA >] "Scytha" means "the war annihilated the frontier of my beautiful MAGAR.I.HA", thus, Hincks told almost the truth).

(I am unacquainted with the history of languages, thus, it may happen that I am in error, but I don't know a single agglutinating language which is not derived from the ancient EEM.HUL idiom. What is more, this is true even for most of the Indo-European languages, too. The missing agglutination (and inflection instead) is due to the fact that the respective nations had left India

prior to the development of Sanskrit language (c. 20 000 B.C. with its agglutination and complicated grammar).

The development of the Sumerian EEM.HUL language and writing followed the same path as in the case of other EESSA-fugitive nations, like the Cretan, Cyprian, Elamitic, Egyptian, or Dravidian etc. As a very valuable treasure they brought with them from their ancient "mother-land" in North-India a writing system wherein ideographic characters were mixed with phonetic ones. In a long-lasting development this system changed to word-, syllabic-, and at the end to character-writing. I called its ancient variant "North-Indian linear writing", in brief "NILW". At the beginning its capabilities lag behind of what the language itself was able to express. But, later on, in addition to the ideographic signs the NILW was supplemented by the phonetic values of numbers; the scribes changed the size of signs, applied telling sign-arrangements etc., each contributing to the extension of its applicability. However, one intriguing problem remained. Sometimes it was a very hard, or even an unsolvable task to find out the exact way how the scribe had built up the syllabic structures, the so called ligatures. Namely, the phonetic values of the linear signs – as explained in my previous publications [5-7] – sensitively depend on the direction of reading. Being devoid of the teaching of a good schoolmaster my attempts to discover the meaning of NILW texts met with little success, but after a couple of years the "mist" began to disperse. After all this, I would not say that the reading of NILW texts is an easy task, however, replacing this (more or less) tractable writing system with another, the cuneiform writing, with its thousands of signs ("word- and sentence-writing"), each consisting of a number (according to [8] maximum 27!) of "strokes", was more than enigmatic for me. I was absolutely sure, not a single scribe could have been able to memorize the possible stroke-combinations. (Of course it was obvious to me how hard a task it was to "write" pictures [ideographs] or curved lines in soft clay using pointed instruments when the clay heaped up in front of the tip, spoiling the clearness of the sign, and what was the gain if a stroke could be produced simply by pressing a properly formed tablet-reed ("stylus") onto the wet clay tablet. I know, from own experience also, that the little students of Chinese elementary schools learn the complicated "word-signs" by applying modern memory aids).

The contradiction between the facts (i.e. that this type of writing did exist, indeed) and my well-founded previous scruples began fading away after years when I found cuneiform signs where the wedge of the stroke was replaced by a point. There could not be doubt any more, the wedge, or point serve for only one goal: to tell the direction of reading (always toward the wedge, or point) while each of the rules of NILW writing remains valid further on (aside from little changes as we will see later.)

I have to mention already here, up to now I was convinced I do help the readers of my papers by the detailed explanation how the NILW texts should be handled (giving a syllabary of the signs the scribes used [6,9] which I have collected in tens of years with the outmost difficulty). The response of papers published in the last 15-18 years in Hungarian and English languages did not support this belief. The general reader has found these methods too complicated (and I have to say, they are, indeed). Nonetheless, it would be a serious mistake to choose the simplest way out: to tell only the final results and their various (linguistic, historical etc.) consequences without giving the slightest chance for their control. Thus, I selected the "golden middle course": those, who are interested in the methods of epigraphy and are versed in a number of languages (Hungarian necessarily included!), should get insight into the decipherment and translation of NILW texts (irrespective of whether they are ancient, or newer cuneiform texts) and thereby also the possibility of control is given. On the other hand, for those who don't want to go along this wearisome path, still remains

the possibility to get insight of a 50 000 years (!) long history of the MAGAR's, or Magyar's (which was seldom happy, very often full of pain and death).

Around 3000 B.C. the people of Sumer was an unspoiled EEM.HUL race; in the possession of particular, moreover enviable, talents in the field of religion, science, poetry (epics, myths, lamentations etc.), engineering and organisation of the society, collected in tens of thousands of years (which were sometimes also happy, but not without natural disasters). Unfortunately, their last 1000 years were a desperate struggle with Semitic invaders which led to their political and military defeat, captivity and eventually to exodus in masses, "the migration of magicians". These events, however, have threads leading to the present! While not permitting any falsification of the translations, sometimes I have to use such wording which avoids the compromise of persons or nations. I ask for the reader's understanding.

1. The "population map" of Earth at the end of the biblical SSET age.

In a number of publications I have dealt in the last years with the most important migration of Homo sapiens sapiens in the remote past [1,9]. I called it "EESSA.HAR", or "EESSA-exodus". There are (so far overlooked) proofs of its existence. From a very rich pool, whereto I will return later, let me name here just a few of them: the widespread occurrence of the notions "EEG.EESSAR.REED", "EESSAR.REED", "SAR.REED" > "SAR.RET", the "negative" imprints of an open palm to be found over the whole world from Japan, over South France to Patagonia. (The most beautiful relics of this kind can be seen on the cave walls of Provence: Pech Merle, Gargas and, as the newest, in the cave "Cosquer" near to Marseilles and in the Argentine county "Santa Cruz", South Patagonia).

There is no doubt, the Hungarian word "tenyér" < (...).DEEN.EER (where the missing vowel is EE, or EH) has the meaning: "Edenic MAGAR"; extending the notion by the word "imprint", leads in addition to: "my people is the (fugitive) army from the 'ABYSS.(E).WER.HUN. HASSA", where the meaning of "ABYSS" might be selected from the options of Webster's unabridged Dictionary

[10]: "in which anything (or rather "everything") is lost"; or "hell", in full agreement with the Greek: [GR] ἀβύσσοϛ = "immeasurable depth", "hell".

Also the megalithic buildings belong to this theme, because (EE)M.EEG.HAL.EED.(EE) contains the underlined syllables: EEGAL meaning "the people of EEDGEER". The cyclops (< SSEEG.EEL.LU.BEESS) walls, being important parts of these buildings (provided they had such walls at all) have the meaning: "seat of MAGAR people (from the) HADESS". (I don't think, it would be necessary to name the long list of megaliths, each built for the eternity, over the whole world.)

These characteristics can be found everywhere over the (then habitable) territories of Earth. I have identified the nationality of the fugitives (the EEM.HUL people); their language (EEM.EESSAL = EEM.HUL); the place wherefrom the exodus started in c. 44 6000 B.C. (the surroundings of the North-Indian "MUZAFFAR" city) and whereto it arrived as concerns both the place and historical time [7]. I have outlined the causes which led to the exodus, i. e. rebellion of the tribe HAN.EG (with the meaning "war"), known among the Hungarian "Land-takers", in 896 A.D., as the tribe "Nyék". The HAN.EG tribe (who lived near to the confluence of the North-Indian rivers Chenab and Ravi, in their home: HU.DU.HUM, or HAR.HAB.HA) due to reasons unknown attacked and

burned up the home of the EEM.HUL people on the left side of the Jamuna river, north to the (present) Indian capital, DEL.HI, in the time of winter solstice

(HA)G.HA.HAR.HASSU.UN > [MAGY] “Karácsony”, or
(HA)G.HA.HAR.EESS.HA)DU.HUM.HASS > [ENG] “Christmas”

when the high growing reed covering the marshy tide-land was dry.

The land-name of the attackers: HAR.HAB.HA (> [MAGY] “árpa”) is identical with the [ENG] BARLEY, or Hindi: [HIND] E.HA.HU (= HANU) > JAU, having male gender. From this follows that the word SE, with the same meaning, is also of male gender, in contrast to SEH.HE, in brief: SEE = HAR.I.I.BA (meaning “barley”, too), but this notion should have female gender. These remarks seem to be unnecessary linguistic nuances. Actually, these “nuances” have major influence in epigraphy; they decide whether something is white or black, warm or cold.

The horrendous deed, mentioned, is well known from the Bible; it is the KAIN / ‘ABEL conflict. The biblical story is “codified” by later redactors, attempting to satisfy their ideologies, as KAIN, with the tribe-symbol of “bull” [11], did something else as described there: instead sacrificing his “brother”, ‘ABEL, to his god, “he” killed a large percentage of the six tribes of the “cow”, the people EEM.HUL. According to the Sumerian epic “ENKI and NIN.HU.HUR..SSAG” SSEEG.EEL.I soldiers gave then the border ward at the single contact between the two nations of bitter hatred, the bridge over the Jamuna river (somewhere near to MUZAFFAR city). From the (“stilted and obscure”) Sumerian epic “The creation of the pickax” we know even the name (HANU.UN.EN.HAG.EE >): ‘ANUNNAKI of the attackers (“the house which rebels against the king”, as we learn from the epic!) who used flaming torches to burn up the land of JADEE (= NEEB.EER.[EE.EE] REED.EED), i. e. the “people of GENESIS”.

The military action was more than a “success”: of the “EEM.HUL people (who, I think, might had been participants of the winter-solstice festivities and had neglected their duties at the Jamuna bridge) about 40 000 burned alive to death, or drowned in the deluge followed shortly after the flood of fire, and the others, remainders from the six tribes, c. 320 000 persons became fugitives, who ran away fully losing control over themselves, in every direction of the wind.

About 120 000 persons (c. 30 %) selected the western direction under the command of NEE.MARUD (> NIMROD; meaning: “healthy”), because the adored king and warlord, HAR.I.I.BAD, lost his life in the animosities mentioned. After the death of NIMROD (MEENEES >) MENES inherited the leadership. (The historical time then was a few tens of years after the start of the exodus).

It is interesting that whereas NIMROD had become worthy to get a place in the Sumerian pantheon of gods (and also in the Bible!), MENES had not. (We find NIMROD’s depiction on plate VII., first on the left side, in Kramer’s book, already cited).

The migration in western direction went across EER.HAN (= “my MAGAR home”) > IRAN; the marshy tide-land SUMEER (the name will be corrected later) ; MEZU.BUD. HAM.I.HA (with the shocking meaning: “army of the Edenic people of MAGAR.I.HA from India; I show this later) > MEZOPOTAMIA; HAN.HAD.HUL.EE.HA (= “my Edenic army of MAGAR.I.HA”) > ANATOLIA. Reaching the “Large Green Sea” (the “Mediterranean”) the migration wave split into two streams: one of them turned to north, towards the Balkans (<

HABAL.GAN = “I am Edenic MAGAR”) and the other to North Africa (< HABUR.EEG.HA = “home of war”). This was the genesis of the North-African MAGAR.EEB (meaning: “army from the MAGAR snow-home”) states. (For me it’s very disturbing that the relevant states eliminated two “HA” syllables leading to the meaningless notion: “MAGREB”).

Whereas the EESSA migration wave reached the Mediterranean east coast in the biblical Epoch ‘ADAM, the MAGAR.EEB states (including MOROCCO) could be populated only in the SSET age (44 000 – 40 000 B.C.). This is true also for the territory of EESS.BAN.EE.HA (= “EESU.HUN.HABUR.EEG.HA = “MAGAR snow-home, house of war”) > HISPANIA. The migration got stuck (temporarily) at the Pyrenean mountain range (presumably due to the thick layers of snow covering the mountain passes). The Hungarian name of this mountain range: PIREE.NEE.HUSS = “tűz + nép + MAGAR” = “people of fire, the MAGAR”. (While the “Book of Dead” did not [11], we, Hungarians, have this name of ours fully forgotten).

The wave moving across the Balkan Peninsula populated great parts of EE.HU.HUR.HU.BA (= “I am Edenic MAGAR [arriving by the] EESSA-exodus from the house of the people: MAGAR.I.HA”; a quite disturbing meaning, especially if we remember the very sad situation, when we, name-giving parents, had been excluded from Europe for about 60 years!) > EUROPA (the Hungarian name of Europe) already in the ‘ADAM era, except Provence, Bretagne, ‘Albion (today’s England), Scotland, Sweden and Norway which were reached only in the SSET, whereas Russia, the Mediterranean isles (like MEENOSS [i.e. Crete], LEE.MEEN.OSS > Lemnos etc.) could be populated only c. 4000 years later, in the (EEN.HUSS >) ENOS era (40 000 – 36 000 B.C.). The same time was necessary to cross the American Continent, down to the “Tierra del Fuego”, i. e. Patagonia [12], as well.

“Beautiful MAGAR.I.A”, or as we know it today: “SIB +EER + I.HA” could be owned still later, in the KENAN age (36 000 – 32 000 B.C.), because this territory was inaccessible in the previous ages due to thick layers of snow and lasting permafrost. (Thus, the very early [‘ADAM era] appearance of EESSA fugitives in North America [I would like to refer onto the relics of the famous Burrow’s cave [7]] can be explained by migration via China and the unfrozen sea-coasts).

The remaining 55 % (about 200 000 peoples) migrated towards China in order to reach (the presumably known) North-America over the (then certainly) dry passage (today Behring land-bridge), or to the north (Tibet, Nepal, Bhutan) and south, crossing today’s Tamil Nadu and reaching the beautiful isle: SSAR.I.LAN.EEG.HA (= “house of the king of MAGAR’s”) known as “SRI LANKA” (where only the underlined word has any meaning in modern Hungarian: “little girl”. As GEERAL (meaning “king”) > [ENG] GIRL, not too much remained from this rank of the remote past!). By applying a special technique: jump from an isle to the other, they reached Australia, as well.

The Edenic population of Australia are called: HABUR.EE.EEG.EENEESIS > “ABORIGINES”, who occupied the north-western and northern coastal territories in the (dynastic) EEM.EEN.EEG era (identical to SSET), even though they left North-India already in the (dynastic) EEM.EEN.EESS era (corresponding to the ‘ADAM epoch) which is clearly seen on the underlined word: “GEENEESIS”.

(The Helvetian Rhaeto-Romanic people is known also as “ABORIGINES”).

In 1988 a reporter of the American Natl. Geogr. Magazine interviewed an old member of the (HA)G.HAGU.DJU (= “deadly hate annihilated the MAGAR (people)”) tribe. According to the unwritten traditions of his tribe they are living on the territory of the “KAKADU Natl. Park” since about 41 000 years (!). (Taking the upper limit, 40 000 B.C. of the SSET age, the old man erred only 1000 years [13]).

From this short overview it's clearly seen that the biblical genealogy and dynastic time-determinants permit to follow the migration wave both in location and time. Nevertheless, the question can be raised, how reliable these historical dates might be? Within reasonable page limits it's not easy to produce convincing proofs! The publications of previous researchers, the modern results of genetics and written relics unearthed by the representatives of archaeology help to attain this goal, but, unfortunately, I have to avoid lengthy analyses in this case, too.

Let's look at the publications of linguists from the 19. century, or even much sooner, dealing with the previous theme.

In the subtitle “Ante-Semitic period” of the publication [14] by H. C. Rawlinson we can read the following sentence: “If we examine the traditions of the Greeks,... we trace everywhere a belief in the existence of a Scythic dominion in Asia, at the dawn of history”. These Scyths were certainly the people of the biblical NIMROD, the ancient inhabitants of (EEDEEN.DEER >) “TIN TIR”, the name of Babylon before 2500 B.C., meaning “Edenic EESSAR”.

Their title, written by cuneiform signs: 𒀵𒂊𒀭 is well readable: NEEBAL.EESSA.HAR.HAN | HU.HAR.

HAZA.HAT.TI | HUTEET HUN | EEM.EEN.EESSA.HAR | where NEEBAL (later: NEPAL) is the name of the EESSA-exodus (meaning: “I am from the people of EESSA-exodus, home of war”), HUTEET HUN = “murderous house”, and the underlined detail is the dynastic time-determinant of the ‘ADAM epoch (c. 44 600 B.C.). (The cuneiform text is not older than c. 4000 B.C.)

In the same publication Rawlinson goes further:...”we are authorised to infer that, at some very remote period... a great Scythic population must have overspread Europe, Asia and Africa”, speaking similar languages with common characteristics in the grammar. (About the Georgian [which means: “EEGEE.MAGAR.I.HA” where “EEGEE” is enigmatic, means either “Edenic”, or “dying out”] language Rawlinson thought, “it is probably the direct representative of ancient Scythic”. However, the Scyths “beyond the Caucasus”, like the Lapps, the Fins, the Esthonians and the Magyars were not forgotten in the paper, either. I think, it is simply unbelievable!)

The Scythic, actually EEM.HUL”, dominance (I would use instead EEM.HABEER.EE > [ENG] EMPIRE, with the meaning: “SSEEGEL-MAGAR house”) lasted – according to the chronology of EPIPHANUS – “from the deluge to the reign of (NEEB.HUS.HADEEN.EESSA.HAR >) NEBUCHADNEZZAR”, the last king of Babylon possessing ancient EEM.HUL origin (the historical time is a few years before 539 B.C.) (Although this statement of Epiphanius cannot be accepted at face value, it's worse that there were a number of “deluges” and we don't know which one had been meant by Epiphanius. I think, this one was the local deluge in North India in c. 44 600 B.C., but the biblical “tower of Babel” had been built in TIN.TIR in c. a few tens of years before the “Tollmann-deluge” in 7750 B.C. [15], which, by violent storms, earthquake and flood damaged the building seriously in its semi-finished state. It remained so until c. 600 B.C. when

(U)N.HABUK.HAD(EE)N. EESSAR restored it, the “ÉTEMENANKI”, in its full grandeur. This was the time when the linguistic divergence took a sharp turn, as “ordered by the Lord”.)

There is another important detail in these writings in need of correction. The Bible, in Gen. 2¹⁴, is declaring that the “golden age” and “the focus of the ESSA-exodus” was Mesopotamia, contrary to old reminiscences which go back to a place with high mountains in the immediate neighbourhood. The misinterpreted Sumerian table from NIPPUR (No. 29.16.422) (see in [2], p. 107) supports the views of the Bible and the text’s translator, S. N. Kramer, who did not, or don’t want to observe the serious contradiction between the text of the NIPPUR table and the Sumerian epic “ENKI and NIN HURSAG”, published also in his translation [loc. cit.], which is a true description of the “golden age”, with NIN SIKIL (= “SSEEGEEL woman”) as goddess of DEEL.MU.HUN = “EESSAR.REED DU.HUN in North India.

Rawlinson’s perceptions are fascinating, because a later letter presented at the meeting of the Roy. Asiatic Soc. in 1853 (published in [16]) revealed, he had seen these historical events “on a larger scale”: “The importance of these views (as summarized previously) and their bearing on the world’s history...cannot be too highly appreciated” was announced by him at this occasion. In other words, his impressions are important not only from the point of view of EEM.HUL (or MAGAR) history, these historical events are also for the “Indo-European” (i. e. “Arian”) nations of prime importance, because their forefathers had left North India by the ESSA-exodus, too.

I have corrected a few errors (e. g. that the persons involved were those of the EEM.HUL race, and not the Scythians who appeared on the scene only c. in the middle of the 3rd millennium B.C.; that the “focus” of the EESSA-exodus was North India and not Mesopotamia and the relevant historical time was in the remote past (in the end of the biblical ‘ADAM era) without having had the possibility to see Rawlinson’s (from this point of view) most valuable publication [14], dealing with the theme in merit (and in the possession of a fairly superficial knowledge of Hungarian, but, instead, he could read the cuneiform texts).

It’s now worth to inspect how Rawlinson’s views and my epigraphic recognitions are mirrored in the results of modern genetics (I dare say, also without any knowledge in Hungarian and epigraphy).

O. Semino and his sixteen (!) co-workers published a paper in the journal “Science”, in 2000, entitled: “The genetic legacy of Palaeolithic Homo sapiens sapiens in extant Europeans: a Y chromosome perspective”. They have derived (indirect) information on Palaeolithic and Neolithic migrations based on studies of 22 binary markers of non-recombining Y chromosomes (NRY) from 1007 blood samples, collected in 25 different European and Middle Eastern regions.

Contrary to beliefs expressed also in the paper by Semino et al., migrations in the past on larger scale were mainly due to natural disasters and lost wars. Changes of the climate and developments of new technologies were only of secondary importance.

Of the 22 binary markers (“haplotypes”) two, Eul8 and Eul9, constitute about 50 % of the European chromosomes. They belong to a common allele, M45, a lineage of which, characterised as M3, is common in the native Americans, the Indians, and in a few Siberian tribes (like the most north-eastern NEEB.HU > “Nyivh”). According to the studies cited another lineage, M173, is an ancient Eurasian marker characterises Homo sapiens sapiens who “diffused from east to west about 40 000 to 35 000 years ago”. These migrants are supposed to have been the founders of the

Aurignac culture (the meaning of Aurignac is: “house of war and death; people from MAGAR.I.HA (which was annihilated by) the assassins of HABU.UN.HA”).

It is easy to recognise, this migration wave corresponds exactly to the EESSA-exodus which – according to the previous short summary – began in c. 44 600 B.C. and (if the northern territories are also considered) was finished in the ENOS, or even in the KENAN age (Siberia). Thus, even when the authors’ estimates are absolutely unorthodox, they are precise

Table 1. of the paper cited reveals interesting differences in the percentages of the haplotypes Eu18 and Eu19. While Eu18 decreases from west to east (reaching 88.9 % in Basque), the trend for the haplotype Eu19 is reversed, reaching its maximum in Hungary (60 %). The authors are explaining this observation by complicated drifts triggered by the Würm III. Ice age, which, of course, is a possibility, but I will tell more of that later.

There were only two points I could not agree with in the publication. The first relates how and when the EESSA fugitives reached North America? According to the paper the Aurignac culture appeared almost simultaneously also in Siberia from which some groups migrated to the Americas. In reality, Siberia had been populated only c. 4000-8000 years later, whereas North America (“down” to the state Illinois) was reached (according to archaeological relics found in the so called Burrow’s cave) via China and the passable seacoasts already in the ‘ADAM epoch. (This is a clear indication, the American Continent, or at least its northern part, was already known to the fugitives!) In the second question I feel myself absolutely authentic: neither the EESSA-exodus people, nor the present population of Hungary did, or do speak Uralic language! According to H. Matsamoto, professor of the University of Osaka, the “Uralic, north-Mongolian” marker [Gm ab3st] is represented in the Hungarian population in 10.3 % as the average [17]. The comparable Eu9 haplotype, in

Table 1. of Semino’s paper reaches only 2.2 %. I think so, the presence of the Uralic marker in the Hungarian gene pool is not very fortunate.

The genetic studies revealed additional, more recent, gene flows as well. The origin of the Eu19 haplotype, to my opinion, is due to another very important historical event, the “migration of magicians” (or rather their “exodus”) after the destruction of the last Sumerian city-state, ‘UR, by the Semitic invaders in approximately 2050 B.C. I will return to this theme in the closing chapter of this publication.

Now, let’s turn ourselves to the next task, the study of archaeological relics and written records on them (if they are not devoid of such scripts).

In about 40 years I have collected a rich assortment of books and Xerox copies of original publications, of which a high percentage had been evaluated. Within the frame of a publication, like this, it’s unreasonable to prove something by the “amount” instead I have to give preference to the “quality” of selected examples.

From a number of historical allusions follows that on a fairly great territory, extending from India to the Atlantic Ocean, and including also the MAGAR.EEB lands, a “HAT.TI Empire” should have existed after the exodus. To back up this claim, I have an unequivocal proof from before c. 4000 B.C. which verifies the size of this empire, even if its name is a bit different. This proof is an old inscription found by the French linguist, G. B. M. Flamand, around 1900 A.D. near to the Algerian

village IDIN.SALAH (containing the notion EEDEEN > IDIN, i.e. “Edenic”). I have dealt with this theme in [5], but the damaged inscription hindered me to arrive at an exact translation.

I am sure, this was my mistake. It was known to me (see the text on p. 103 of [5]) that Flamand should have been unable to read a fully hieroglyphic or mixed NILW text. The fact, that he did it (and almost without error, only two “HA” syllables were missing from the transliteration), proves, the text was written by (syllabic-) cuneiform signs, fairly well readable at the end of the 19. century.

The unspoiled text reads like this:

HAD.J.HAR.HAT HAM.EEG TU.BAT meaning
HADJARAT | HASSU.HUN.HA | HAT.EE.TU MAGAR.IHA NEEP HASSA.HAD or in
English:

“campaign | HASSU.HUN.HA | hate + death + MAGAR.IHA + people + house
+ army”

Here HASSU.HUN.HA was a district in Mesopotamia, with the centre of (modern) Mosul. The distance from here to Algeria is about 8-9000 air km, thus, this ”campaign” might have been of policing and/or tax-collecting character.

From this follows that the time of EEG.EER.IHA = “Edenic MAGAR.IHA” was over, but (the linguistically equivalent) HASS.EER.IHA, or HASS.IR.IHA (where HASS = [ENG] HATE) was acceptable in c. 4000 B.C. (or with a little modification even today!)

Another example is also of cardinal importance! Since about 1995 there had been more than 250 papers published in the (American) Midwestern Epigraphy Society (MES) Newsletters which have dealt with the archaeological relics of the so called Burrow’s cave. The extraordinary value of these finds is expressed not in grams, or kilograms of gold, or the number and beauty of precious stones found, rather in the scripts on the objects, of which the oldest are from the ‘ADAM epoch whereas the youngest from the time of the collapse of the Dravidian Empire in North India, in about 1800 B.C. This means in other words, the Burrow’s cave system had been inhabited (without interruption!) over about 42 000 years! (As the “aborigine” people there, the Indians, are involved and [according to original copies of the business-transactions published in [18]], in addition, fairly large amounts of “gold” has been sold far below the real value to persons close to Mr. Burrow, the discoverer of the cave, the “Establishment”, and not the American state (!), felt necessary to hush it up).

The most important recognition of my paper [7] is due to a Burrow’s cave object, whereon a female person can be seen (cf. the original paper) with a head resembling to that of a dog, keeping in her right hand – to my big surprise – the Egyptian life symbol:  = HAN.HA (meaning: EEG.EE.MAGAR.HU.HAR = “I am Edenic EESSA.HAR of the MAGAR’s), known in its slightly damaged form as ‘AN.H.

The life symbol carries two characteristic time-determining notions, of which only the “EESSA.HAR” can immediately be seen, corresponding to the biblical ‘ADAM epoch.

My surprise was motivated by the fact that the founder of the first Egyptian (actually, the name of the country was at that time: HA.WEER.HUM.HA) dynasty, king MENES, on his statues (before

and even after his deification, as goddess HATHOR) keeps exactly the same life symbol in his right hand. (By the way, the name, 'AN.H, itself, is of Egyptian origin). In addition, the symbol is a NILW text, as well, with the reading: "SSEE.MAGAR.EEG.HA" = "MAGAR house (of the late) HAR.I.I.BAD".

With this recognition, without the slightest doubt, the whole faked structure of the Egyptian history has been shaken fundamentally (without asking, who was the cheater, whether MANETON, or one of the later Establishments); and this statement is absolutely independent of whether the relevant persons, or institutions will read this publication and agree with me, or not.

The first consequence can immediately be seen: if the 'AN.H objects in America and Egypt (separated from each other by about 13 000 km and, in addition, by the Atlantic Ocean) are identical (and they are identical in every detail, even in that, it is kept in the right hand!), then the relevant historical time, too, must be the same! Thus, the founding of the first Egyptian dynasty in 3400 B.C. is wrong by c. (44 100 – 3400 =) 40 7000 years (!), as are similarly faked the historical dates of the following dynasties, till about the 11th or 12th, where the time could be verified by astronomical means. The same is true for the whole "fabric" of Egyptian history. (I am sorry for the historian who takes the trouble to straighten up this horrible mess of history!).



After **Algeria** and **Egypt** let's continue our analysis.

The eastern seacoast of the "Large Green Sea", the western rim of the "Fertile Crescent" between the rivers Euphrates and Tigris was excellently suited for settlement. The name of this area can be found on the imprint of a Sumerian cylinder seal (see Plate VII. in Kramer's book [2], of which the relevant detail is reproduced on the left side of this text). The expertly construed NILW text should be read at the arrow-head, advancing in left-handed direction. The immediate reading of the text runs like this:

HA.MASSEE.HAD.HAR.HUM.EESSA.EEL =
„HADU.HUM HASSA.BU.HUN.HA | HALAL.EEG.EEN |
HAB.HASSA.HAR.HASS.EEN" |

which cannot be translated correctly in English, although, some of the linguistic structures are to be found (in a bit "updated" state) in this language. In order to express at least the "essence", let me give some help: DU.HUM > [ENG] DOOM, i.e. "ARMAGEDDON"; SSA.BU.HUN.HA has a number of meanings, like "the TAILOR's home", "DREAM" (cf. [HIND] SAP(O)NA), or "army of the sin" etc. HAB.HASS.HA.HAR.HASS is nothing else as the notion "APSARAS" from the Hindu MAHABHARATA, the "home of wicked fairies" who ousted the EEM.HUL people from their "milk-pot". The meaning of "milk-pot" (translating the relevant Hungarian expression) = "people of six tigers from the house of death, the GENESIS", adding that the (EEM.HUL, and not Latin) word for (EE)G.EEN.EESIS means: "house of war, MAGAR army".

Let me mention, the linguistic mess is only apparent! Everything is on its right place, if we are versed in Hungarian! Of course, the "tailor's home" has nothing to do with "tailors", as the undamaged structure was: HAD.HA.EEL.HU.HUR (> [ENG] TAILOR) meaning "I am the army of the Edenic MAGAR people, in war"; or 'ARMAGEDDON' = "fugitives of the MAGAR people, hit by HADU.HUM" etc.

It is by far not self-evident, still, the name (HASS.HABU.HUN >) “HAZAFON” can be found in Haack’s modern Word-Atlas, as well. I think, two important city-states, EBLA and UGARIT, may, with some arbitrariness, be regarded as belonging to HAZAFON.

See at first **EBLA**.

The change in the word-structure: EEBEEL > [ENG] EVIL and thereby in its meaning might have occurred only after its destruction by the Accadian ruler: NARAM SIN, in c. 2275 B.C. The “patriarchs” of HAM.MURABI could not burn up anything in about 1750 B.C. for in that time EBLA was already fully devastated.

Ch. Bermant and M. Weitzman have published an interesting book on EBLA [19], which is a singular possibility to criticize, or discuss a lot of details, but, sorry, I have to restrain myself. Nonetheless, there are a few themes worth to be mentioned.

First of all, if EEB.(EE)L.HA was not “evil”, then what was its ancient meaning? It is easy to show: EEBEEL.HA means:

“Edenic MAGAR.I.HA | people of HAT.TI, my house (after) the storm of war”,

wherefrom it is evident, the first settlers of EEB(EE)L.HA arrived by the EESSA-exodus!

The uncovering of EBLA began in the middle of the seventies of the last century by Italian scientists. The linguist of the digging team, G. Pettinato, not versed in Hungarian (moreover, to my opinion, in ancient history either), commenting on the rich finds of about 20 000 clay-tablets and – fragments of the royal library (besides Sumerian and Semitic) discovered a “new” language, the “paleo-Canaanitic”, or for the sake of simplicity: “Eblaic”. As **none** of the archaeologists, linguists, or summarily: “scientists” (maybe with the sole exception of H. C. Rawlinson, who possessed an elementary knowledge of Hungarian), did speak Hungarian and had known the ancient EEM.HUL language, a long series of expressions had been created for this idiom: “eteo-Cretan” was due to Sir Evans [20], “proto-Elamitic”, moreover “proto-Semitic” was an invention by Driver [8], “pre-historical” was suggested by Gardiner, and now the fifth version by Pettinato. (I would like to add, in about hundred years God did not create a single Finno-Ugrian linguist, who could have said “stop, Gentlemen, you are dramatically erring; all these languages are imaginary, only one of them is real, the ancient Hungarian EEM.EESSAL, or EEM.HUL!” That is shame, indeed!)

In order to prove this claim, let me show the translation of a “paleo-Canaanitic” lament, found on p. 187 of the book [19]. The text is this (reproduced from the book, because of the very rich selection of consonants and vowels):

*ù-šú la kà-la | ù-sù la ti-li
gù-šú la kà-la | gù-šú la ti-li*

The Hungarian translation of the first row is not without interest: ‘ABISS.HAG.EEL.(EE)G.HAMEESS etc. The underlined detail is the name of (the Semitic) epic: “GILGAMES” (instead of writing “GILGAMESH”). The person with this name (if he was a living person at the beginning of Semitic dominance in Sumer) became ruler or even “king” in about 2700 B.C. However, the “distance” in time between the two GILGAMES’ is c. 42 000 years!

Those who had been killed (“HAG”) by the ‘Abyss were the people of EEL and EEG.HAMESS = EEGAL, the people of EEGEER.

Eventually the English translation reads like this:

“The **Abyss killed the king** of the people EGEER, the Edenic people | (and warlord) of the army, of the GENESIS | of the

MAGAR people, in war |

I am MAGAR (soldier of) NIMROD | NEMESIS annihilated my beautiful home | EVET hit my MAGAR people” |

(In the first row, according to the customs then existing, the words “**Abyss killed the king**” are thought to be repeated).

As a Hungarian, I feel myself deeply influenced by these words.

It would be a serious fault to forget and skip the “translation” prepared by Professor M. J. Dahood, published in [19]:

“Donate without previous reckoning, give without thorough consideration, Give present quickly, give present without examination.”

All this sounds beautifully, the “only” trouble is, that it’s a “dream” (and the professors have to deal with science and not with dreams) and not a “translation”. Professor Dahood might have known “at least” so much, that LAD.LI > LAT.LI (actually: LADEE LEE) means “MAGAR people”.

Another very interesting NILW text can be found in Driver’s book (loc. cit.), on p. 36.

The find from GEBAL is (in all probability) a petroglyph written (this time not in “proto-Semitic” but) in an “unknown” language. On historical maps originating from Germany in the first quarter of the 20th century, GEBAL seems to be the same as BYBLOS. (I think so, it’s in reality EBLA, because: (EE)GEEBAL = “EEBEEL.HA | MAGAR EEG.EENEESIS | HU.HUN.HA HALAL HABUR” |, where the underlined text sounds in English as: “snow-home of the deadly war”.)

The text consists of three lines, of which only the first six signs of the first line are readable. I show the first line in Fig. 1.



Fig. 1.

The text runs from right to the left with the following direct reading:

SSEEGEELI MAGAR HABUR HASS | SSEEB.HU.HUN HAD HABUR EEG EEN | DEEL.LU
In English:

“(I am) SSEEGEELI MAGAR from the house of war | army of the beautiful snow-home, in war | DEEL.LU |

It was thought, the name of the Sumerian city-state LAGAS changed to TEL.LO. Here is the proof, the first name of LAGAS was DEEL.LU, meaning: “house of the army of MAGAR.I.HA | Edenic border-home HAT.TI |, or “house of the army from EESSA.HAR.REED.EED”.

From this text the first NILW sign: λ is very important for me, with the reading: (|=) SSEE + (U=) G + (/=) EEL, (this last sign should be read downwards), thus, the result is: SSEEGEEL. Once again a solid proof could be found that my NILW sign-syllabary is correct! So far I have not seen the word “SSEEGEL” written in this way, it occurred always as “EEM” with identical meaning.

I have to stress, this time we are neither in North India (EESSAR.REED), nor in the “Land of SSEKEL” (Erdély, or Transsylvania; disunited from Hungary after the I. World War), but in Syria.

Before dealing with my “title theme”, SUMER, let’s see the last example from the Middle East: **IRAN.**

My feelings concerning EER.HAN = “my MAGAR home”, despite the meaning, are ambivalent, for while the name was absolutely correct for a very long period of time, maybe from the ‘AWANI dynasty on (c. 2500 B.C.), the Establishment’s relation to the “MAGAR past” changed. Moreover, from the time of the king CYRUS (550-530 B.C.) the name of the land changed to (PERE.SEA [= “sea of fire”] >) “PERSIA”, indicating that the land had got Semitic rulers.

The most interesting historical legacy of ancient Iran is the “Parthian Bible”, or the “ZEND Avesta”, translated from Persian language by the French Anquetil Duperron. From the 21 volumes only 2 could be saved, containing religious teachings of ZOROASTER, who, presumably, was coeval with NIMROD (immediately after the exodus!). In the time of the publication of the ZEND Avesta (c. 260 B.C.) he should have been already a symbolic person. This view is corroborated by “his name” written with cuneiform signs:

𐎧𐎠𐎵𐎹𐎠𐎺𐎠𐎶

The “sentence-writing” (cuneiform script type 1.; see later) can excellently be read, though I give only an abridged version: “EEGEER | death of the MAGAR home in war | HA.DU.HUM of Babel defeated the army of MAGAR.I.HA” | EEM.EEN.EESS.A.HAR” | where the underlined dynastic time-determinant corresponds to the ‘ADAM era, although the text itself cannot be older than about 4000 B.C.

The name of ZOROASTER is missing from the cuneiform text, but this might be caused also by the fact that the text should have been read according to the syllabic variant (cuneiform script, type 2). On the other hand, it’s also clearly seen that these teachings are either unwritten traditions (summarised and published later), or they are due to ZARATHUSTRA, a real human (believer and follower of ZOROASTER) whose ashes became “palladium” (in the Arabic times his person was called: “EL JABBAR”, i.e. “HAWAR from the MAGAR Eden”, a very mystic, but correct notion, indeed), a kind of safeguard for a city or institution.

The next theme, **UGARIT**, is closely related to SUMER.

In 1928, near to modern LATAKIA, under a “tell” (i.e. “mound”) richly covered by anis plant (RAS SAMRA, the name of the village, means “Anis Cape”) the ancient city-state: UGARIT was found. (The meaning of the city: “ISIS.HAG.HA.HAR.HAZA.HAT.TI”, or in English: “helmet annihilated the house of HAT.TI”; as far as “helmet” is concerned cf. [5]).

As used to be, the finds unearthed there (among others) consisted of clay tablets with various scripts, like Sumerian, (Semitic) Accadian and once again an unknown language, the 6th variant of EEM.HUL, called “Ugaritic”. The language turned somehow to “proto-Semitic” (suggested also by Driver, but not for the Ugaritic) and no one raised his/her voice that this language has nothing in common with the Semitic. The later name of the country: HA.BU.HUN.EESS.I.HA > [ENG] PHOENICIA which contained the underlined expression: “MAGAR.I.HA”, remained also unobserved! (As far as I know, no one was interested in the causes either why a fairly large percentage of the population had left Phoenicia in c. 1800 B.C. to be settled in TUNISIA, founding the city-state “CARTHAGE” there. (Cicero became “winner” [“ceterum censeo”...], the home of the “PUN’s” had been annihilated by Rome in 146 B.C.)

However, this theme cannot be settled by a gentle hand-stroking because the translation/evaluation of older (i.e. not Semitic) Phoenician texts and notions in line with the “proto-Semitic” approach had led to amusing results. E. g.

Phoenician: [PH] HAR.HAG.HABUR.EEB.EED (= “anger of war | home of HAT.TI” >) Semitic: [SEM] RKB ‘RPT meaning: “riding on the top of clouds”, or [PH] KASSIR VA KASSIS (= “home of the Edenic MAGAR people”) > [SEM] “smart and clever”.

The consequences are very serious, but, this is another theme!

In 1986 appeared a little book, entitled “Baal and Anat” (epics from Ugarit) of the Hungarian Publishing house “Helikon”. It’s a valuable collection of the most beautiful epics published originally by the Hebrew linguists C. H. Gordon and G. R. Driver. The book’s postscript was prepared by M. Maróth [21].

Even though this collection of poems is very interesting, indeed, (the misinterpretations here and there can easily be put into real perspective) I have to restrict myself by selecting only one of them, the “Marriage of NIKKAL” (actually NIKKAL < HAN.EEGAL = “house of mine, people of EEGEER”).

The story, itself, is extremely complicated, due to mythic “persons”, and would need a lot of efforts to find out “who is who”? From the point of view of the Sumerian (or MAGAR, or even “European”) history only the names of the six daughters of the king “Hot Autumn” (also a mythic person) are important. They were the daughters of the “Crescent”, too. Their names can be found in the last rows of the epic. (I have to admit, I have never translated poems into English, so, excuse me for the missing rhymes).

Here is the end of the epic:

“Hear their list (i.e. the daughter’s) from my own mouth:
ILHEH and MELGEH, JASSTAKAT,
HIBKAT, TAKAT PERBEHESSEL,
And the smallest of KASSIRATS: DAMIKAT”.

I admit frankly, it was a very arduous labour to “decode” the names, because they were damaged, and I was afraid that the transliteration of the cuneiform text might be erroneous, too. My seemingly absolutely unreasonable effort is not understandable without mentioning that the Egyptian “Book of Dead” contains also a similar list wherein 1-2 (tribe-) names (“KERI” and “KESSI”) can be identified easily. As the daughters of the “Crescent” were six “persons” (and not seven as in the “Book of Dead”), and they were “KASSIRATS”, as well, it was obvious from the very beginning, the names hide “information” about the names of the six fugitive tribes of the EESSA-exodus (and, as later became known, about the place of their settlement, as well)!

Please, imagine, by the poem a potential possibility has been created to obtain data which go back in time by about 46 600 years!

The undamaged names of the epic, the name of the tribe and the place of settlement (after the fugitives had found their own tribes) are as follows, in the same order:

1). ILHEH < EEL.LEE.HU
tribe: “JENOEH” ([MAGY] “Jenő”)
place: (EE)GAL.HAL.HAD.DEE
(later: “CHALDEA”)

2). MELGEH < MEEL.LEEG.EE
tribe: “KESSI”
place: EEBEEL.HA

3). JASSTAKAT < EE.HASS.HID.HAG.HADEE
tribe: “(E)K.ER.I”
place: (HALA)L.HAG.HASS > LAGAS

4). HIBKAT < EEB.EEG.HAD
tribe: (E)M.EGER.(I)
place: HA.WEERU.HUM.HA
(today: EGYPT)

5). TAKAT PERBEHESSEL
tribe: (HA)GU.HUR. .D (E)GARAM.HAD
([MAGY] “Kürt Gyarmat”)
place: MAR.I

6). DAMIKAT < DAM.EEG.HAD
(see below)

DAMIKAT < DAM.EEG.HAD =
DUD.EESS.EESSU.HUM.EEMLEER.EEG.EEN.HADU

where DUD > [GER] TOD = [ENG] DEATH; EESSU > [MAGY] “eső” (characteristic shortening of the “SS” phoneme in Hungarian) = [ENG] RAIN; the underlined detail equals to: **DAR.EE.HAN.HAD.HU.**

The notion in bold face characters is the unspoiled name of “SUMER”. The meaning of this structure reads in first approximation as: “primeval summer”, or exactly:

HAR.HAN.EE.MAGAR HADAR HASS | HABU.HUN.HAD.EESS.HA.HAR...
“BEEL.L.HA MAGAR border-house | Abyss defeat(ed us); flight from the
HADEES”

This is an artistic construed name: the first part relates to the “mother-home: IN..DIA, MAGAR house at the border” (i.e. at the JAMUNA river separating the HU.TU and MAGAR lands). The second part reveals what happened after the defeat: the exodus, HADESS.HA.HAR.

The name of the tribe involved was DAR.EE.HAN (see the name in italics); in Hungarian: “TARJÁN”, the tribe of the “smiths” (the name has the same meaning as the Ugaritic: “KASSIR VA KASSIS”).

It was shocking for me that these names are exactly identical with that of the “Land-taking” tribes who settled in the Carpathian Basin in 896 A.D. From among the names of the “daughters of Crescent” one name, the seventh of the “Land-takers”, (HAN.EG >) “Nyék” is missing. This tribe remained in India, which means, this tribe was the “attacker”, the tribe of KAIN.

If the GAGUDJU tribe in Australia was able to count the passing years throughout 41 000 years, there is no reason for wondering on the effectiveness of oral tradition of MAGAR’s. Also the name of the reigning prince of the “Land-takers” in 896 A.D., “ÁRPÁD” was identical with that of his forefather, king and warlord HAR.I.I.BAD, who had lost his life in the war. (In various Hungarian “gesta”-s [summaries of historical events in the past] nothing can be read about the rebellious, moreover, murderous tribe “Nyék”. Does it mean complete failure of the oral tradition?)

The fate was ruthless to Ugarit (and also to a number of other cities/states, like TROY, or Hittite Empire, already both under Semitic influence): the merged armies of the (MAGAR!) “sea people” (Rhodos, Lemnos etc.) attacked and annihilated it in around 1200 B.C.

I have now to run over a few so far neglected places which, I think, are important enough not to spare a few additional lines for them.

I could not deal with JAPAN’s ancient EESSA population, the “AJNO”-s, the sole hominid genus on the isles till about 7-6000 B.C. Their petroglyphs are immense and (apart from the youngest) all readable. I have neglected also the settlers near to their ancient home at the foot of the Himalaya, TIBET (in Tibetan: BUD, i.e. MAGAR), or NEPAL, carrying the name of the ESSA-exodus, thus being our nearest relatives by descent. The same is true for the kingdom (B.HUD.HAN >) **B.HUTAN**.

(These peoples and lands were and are even today outside the range of interest for the Finno-Ugrian linguists, which can be a 150 years old petrified tradition, but, to my opinion, it is a real “tragedy” from the point of view of Hungarian ancient history, as are the missing relevant linguistic departments on the universities!)

The SINAI peninsula, as the South Algerian table-land (HA)T.’ASSILI too, was a real “garden of Eden” in that time, covered by lush vegetation and with a rich selection of fauna. The fairly large number of those who selected that place, explains the abundance of written NILW relics found in the caves of SINAI (see e.g. [8]).

As the paper by O. Semino et al. (loc. cit.) has dealt briefly with the Aurignac culture, let me add another to the EESSA cave-cultures, the “CROMAGNON” which became world-famous by its artistic wall paintings. The meaning of the name remained a mystery for years. Lately, after several trials, could its linguistic structure and with that its meaning be unravelled: GURUM.HA.GAN.HU.HUN = “(EE)G.EESSA (= “EEGU”, “me”) HADUR MAGAR.I.HA.HAR HABURU HUN”, or in English: “I am warlord of the MAGAR’s, fleeing from the home of war”. (It’s easy to observe, all these texts express the fact that the EESSA fugitives had left their home due to a war, lost. This was in reality not a “war”, as we see it today, rather a “hateful attempt” without previous noticing!)

As far as the wave of the exodus turned to the north is concerned, let me mention an important detail of GREEK sagas, viz. the “father” of the EESSA-exodus was “Μακάρ”, i.e. “MAKAR”, or taking into account the (mostly) unavoidable change of the consonant “G” to “K”, “he” was “MAGAR”. “His father” was EEL.I.HUSS = “Edenic house of the MAGAR’s” and “his mother”: (HA)R.HUD.HUSS (> R.HODOS) = LEE.HAR.HABU.HUN.HA = [ENG] “fugitives from the home annihilated by the ‘Abyss”. The later transition EEL.I.HUSS > [GR] HELIOS, i.e. “sun”, is invalid because their home was lost due to the people of the “sun”.

There is another very old settlement in BULGARIA. The name of this EEM.HUL (turned to Celtic?) culture was “SESKLON”. Once again, an enigmatic notion, but now the task is easier: SSEE.SSEEG.EEL.LU.HUN > SESKLON = [ENG] “seat of living (persons left the) snow-home of HAR.I.I.BAD”. Its age was estimated by the Austrian scientist Prof. F. Schachermeyr to be at least 26 000 years [22]. (Let me add, by a few 10 000 years more than that!)

To the most important relic of South England I return later.

This was the “ethnic and geographic medium” “shortly” after the EESSA exodus (in about 40 000 B.C.) wherein the people of Sumer was necessarily “embedded”; in the possession of all the genetic, historical, religious etc. characteristics (including the strikingly large eyes!) of the ancient home in India. (Nevertheless, the picture were not complete without mentioning, there were places in Europe and also in Asia Minor populated by another race called “Neanderthaloid”; big parts of Africa (and maybe the southern parts of India, too) belonged to another race, the “Negroid”; and it can be supposed that the very ancient “Homo Chinensis” was still alive in various parts of China.)

2. SUMER

For the sake of simplicity I use the name “Sumer”, because it is short and we will need it very often. The spelling of the name is not settled yet. May I suggest to spell it similarly as the [ENG] SUMMER, or [GER] SOMMER where the syllable MER is never MIR, and the starting consonant is never S, rather SS (as the Hungarian “SZ”).

The limited length of such a paper demands to lay down the aims to be attained with it, or, instead, to prenominate what are the themes beyond the scope of this script.

It is absolutely unreasonable to get entangled in the comparison of the Sumerian and Hungarian words or grammars. (The reason is simple: the dictionaries currently available offer a “mix” of Sumerian words originating from an uncontrollable interval of time, with admixture of Semitic words and expressions). It’s also in vain to cite various arguments that the two nations are affiliated, because I have shown they were affiliated, indeed, by descent!

The Hungarian archaeologist and historian, Gy. László, was absolutely right, claiming, the Hungarians have a great number of relatives (and he enumerated a few tens of such races), though the degree of affiliation was different. There are nations very close to us because the “personal contact” was broken down only a few thousand years ago, whereas with other nations the contact practically ceased after the separation. (For a long time I was in personal contact with the President of the Japan Petrograph Society, Prof. Nabuhiro Joshida. He had let me sent “The Petrograph News” regularly with photos of AINO petroglyphs, evoking sympathy and interest for this ancient EESSA nation. I have got the dictionaries of 3 AINO dialects (from about 12) from the library of the Hungarian Academy and spent weeks with “word comparisons”. I could find only one ancient

word, the [MAGY] TÓ (= [ENG] LAKE) in agreement with the AINO “TÓ”, both in structure and meaning. Let me ask, are we affiliated? The answer is certainly yes, but this affiliation belongs to the “very loose” category.)

The Sumerians are closely related to the MAGAR’s, proven by the 19. century pioneer linguists from abroad: E. Hincks, H. C. Rawlinson, J. Oppert, A. H. Sayce from Oxford, A. H. Layard, F. Lenormant, F. Hommel etc. and also by a large number of Hungarians: S. Giesswein, K. Gosztonyi, I. Bobula, V. Padányi, Zs. Varga, F. Badinyi-Jós, B. Oláh etc. This claim is valid (despite the protests of a biased minority from J. Halévy, rabbi of the Jewish community in Bucharest, later Professor of Hebrew linguistics of Paris, to G. R. Driver, Professor of the same branch of science in Oxford and let me forget, by courtesy, the living Hungarian opponents) and can be explained only by supposing that the brake down of “personal contacts” had occurred “short time ago” (of course, on a historical scale). Though, to prove this, will not be an easy task.

2.1. The origin and language of the Sumerian people.

As told before, there was (and maybe is even today) a minor group of prejudiced linguists questioning the EEM.EESSAL = EEM.HUL = SSEGELI-MAGAR origin of the Sumerian people. The overview of the previous chapter, “The population map ...etc.”, with its 9 pages, was aiming to let us forget this negation further on, because feelings, like hate, prepossession in favour of a race, religion etc. belong to the private sphere of interest and have nothing in common with science!

What I think about the origin of the Sumerians is also a private opinion; therefore, it is worth to see how the Sumerians themselves had approached this question.

As concerns the origin of the Sumerians, in the Hungarian version of this manuscript I have shown the linguistic analysis of five examples. Here I will deal with only four, which, by various reasons cannot be set aside.

Remembering on to the analysis of “DAMIKAT”, we have seen that from the structure: “EESU.HUM.EEM. EER.EEG” it was an easy task to arrive at the name of the Sumerian “mother-land”: MAGAR house (at the border of the HU.TU and MAGAR lands, separated by the Jamuna river) in India.

However, the same linguistic structure results in another name, as well, which cannot be omitted, since it will be referred to, later. The [ENG] HUM.EE > “home” (see before) can be expressed in the Hungarian language by **two** words: OTTHON and ITTHON. Hungarian linguists have never tried to explain the difference because, for doing this, a deeper knowledge of our house in India would have been necessary.

I am sure, it will be a shocking experience for the average Hungarian reader to learn that “OTT” derives from HUTEET meaning in the EEM.HUL language “gyilkosság” ([ENG] MURDER, in [GER] MORD; occurring also in the Hungarian word MEGHÓTT, i.e. “died”). The Sumerian: [SUM] HA means HU.HUR.DEER > [ENG] ORDER, thus, (masc. g.) MA = [ENG] MURDER. Acting, as a murderer, was expressed by an additional syllable: “HAG” (with a rich ancient selection of meanings from “kill” to “rape”) resulting in MA.HAG, (being also of masc. gender.) Extending the previous structure by the expression what/who is suffering the wrongs (in this case HU.HUN > HO.HON, “snow-home”) we arrive at “MA.HAG.HO.HON”. We, Hungarians, know

even its spelling: MAGONY, because it is a family name corresponding to “HUM.EE” in the unspoiled name of Sumer: EESSU.HUM.EE.MER...etc. (saved in [ENG] as HOME).

MAGON, or even MAGON(Y) (here the consonant “NY” is a soft version of “N”) was another name of Sumer!

The other Hungarian expression for [ENG] HOME (to satisfy the curiosity of linguists) was derived from: EED.EED + HUN > ITTHON, meaning “szép én MAGAR hon” = “my beautiful MAGAR house”, the place of existence not in the past, but in the present!

As the second example, let’s select the notion “KI.EN.GI”, supposed to refer to the ancient home of the Sumerians. (The name contains the [very old] name of the Sumerian water-god, “ENKI”). The undamaged linguistic structure looks like this:

EEGEE + EEN + EEGEE = EEG.EEG.EEG.EE = EEG + 3 + EE = EEG.DEER.EE.EE = EEG.EESSA.HAR.EE + 2

where DEER (= [MAGY] “dér”) = [ENG] HOAR = EESSA.HAR; and [HIND] SSAR.I > SAR.I = MAGAR and “EE + 2” = EEM.EEN. Finally, we arrive at the following meaning:

“KIENGI” = EEDEEN.I.MAGAR | (HA)SS.EEG.EEN.EEB.EEN
| (HA)BURU.HUN.HAD.EEN

because [MAGY] SSEEGEEN > “szegény” = [ENG] POOR (< BU.HUR). It is now up to us, how the underlined HAD.EEN will be interpreted; whether as “my army”, or “warlord”; each is correct. Thus, the English translation is:

“KIENGI” = “Edenic MAGAR | (either) my army from the home of war”
| (or) (I am) warlord from the home of war”

And, now, we can return to (HALAL.HABEE.HU.HUN = “deathly war defeated (snow-home” >) ALBION (called today as Britain), although, I am uncertain, whether the old name is coeval with the famous megalith

(HA).SSA.HADU.HUN.EHEN.EHEG.E

S T O N H E N G E

near to modern DURRINGTON. The underlined part of the text is doubtlessly the name of the Sumerian water-god “ENKI”. (The other possibility: EN.HAG.I can certainly be excluded. Remember the name of the aggressors: HANU.UN.EN.HAG.I).

Reading the currently available handbooks on tourism, edited in Britain, the age of this ancient “sundial” given as 4500 years (i.e. 2500 B.C.), provokes a smile. I am convinced, STON.HEN.GE is as old as its contemporary mates in the western Sahara, though in bigger size, i.e. its age is at least 40 000 years.

The third example relates to a characteristic of the Sumerians. Supposedly, they called themselves as [MAGY] “TARFEJŰ” = [ENG] “hairless”. As the [MAGY] FEJ = [ENG] HEAD is a bit uncertain (maybe: B.EE.I ?), I use the [ENG] synonym: EE.HAD (> “head”), thus

[MAGY] TAR.FEJU > (HA)D.HAR.(EE).EE.HADU = (HA)D.HAR.EE.HAN.(EE)DU > TARJAN.DU

corresponding to an open acknowledgement, they were “smiths”, indeed.

The fourth example is a very interesting imprint of a cylinder-seal published in Kramer's book ([2], Plate VII., p. 32, or also in[9]) depicting the "persons" in the Sumerian pantheon of gods and in the  left upper corner the names of four coeval (city-) states written by NILW signs. (The  presence of the "double-faced" HANU [right], replacing HAN, the Sumerian god of heaven and the three-colour flag [presumably with the colours: red-white-green in the left upper corner of the "cartouche" representing the symbol of the HAT.TI Empire (?), or state] reveal a kind of transition from the coexistence with the (Semitic) Accadians, to their dominance.) Thus, the historical time might have been c. 2400-2200 B.C.

We are interested for the city-state name on the upper right side of the "cartouche":  The name of Sumer had been expressed by the NILW sign on the right side whose direct reading is this: HAL.EEL.HASSEE (where: LEEL = BEE.HAR > [MAGY] „vihar” = [ENG] STORM); with that:

EER.EESSU.HUM.EEM.EER.EEGEE =
EESS.EESSU.HUM.EEM.EER.EEGEE

(viz. EER = EESS.) This linguistic structure is exactly the same we have got by the analysis of "DAMIKAT", the smallest "KASSIRAT".

The NILW sign on the left is maybe the name of the Accadians. The orthographic arrangement of the text underlines the "near to dominance" state, as suggested.

From all this follows that the Sumerians had been an autochthon population around the eastern branch of the "Fertile Crescent". Their language was EEM.EESSAL = EEM.HUL = SSEEHEELI-MAGAR until the occupation of their home, i.e. about 2700 B.C., thus, statements contrary to the previous facts can safely be set aside.

2.2. The writing of the Sumerians.

2.2.1. The ancient North Indian linear writing system.

A few days ago the National Geographic TV channel transmitted an interesting program on the "cave culture" of southern Patagonia, "Santa Cruz" province, where wonderful relics had lately been discovered from the "stone age". Due to technical difficulties I could not register on tape the unbelievably rich and colourful wall-paintings, thus, while trying to recall a few of them, I have to rely fully on my own memory. Hundreds (!) of the well known "negative" hand-, or palm imprints could be seen, but most of them had been prepared from the right hand : (HA.HA)R.EEG.HAD (> [ENG] RIGHT) + (EE)D.EEN.EER (> [MAGY] "tenyér" = [ENG] PALM), i.e. "Edenic MAGAR fugitives hit by the devilish Babel".

The white points arranged into half-circles, or circles mean: "HAG.HABU.HUN.HAD = "annihilates (us) the army of sin", or, if the white colour of the points is taken into account, the reading changes to: "annihilates me, the MAGARs, the army of sin".

After lengthy thinking the Argentine discoverers came upon the solution, how the negative imprints have been made. Instead of "thinking" they should have read the paper published in the Natl. Geogr. Magazine [13] where the technique was revealed and richly illustrated on pictures.

One point remains enigmatic for me further on. How is it possible that the EESSA fugitives had used identical symbols (irrespective of whether they are palm imprints, or Egyptian "life symbols"

in Egypt, or (supposedly) in the state Illinois in North America, and in addition, they had not erred, the 'AN.H symbol was kept always in the right hand and never in the left) over the "whole" world? Had they got a kind of "briefing" at the start, already in India?

In the last 150 years a great deal of archaeological relics carrying NILW texts have been unearthed/discovered mainly in Asia Minor, but also in Japan, India, Egypt, the Carpathian Basin, briefly, practically over the whole world. To the best of my knowledge, not a single sign of these texts could be read yet, for although a few trials are known, they are nothing more than rough, sometimes even misleading guesses. As this subchapter deals with ancient NILW texts, below I show a few of them including deciphering and translation of the texts.

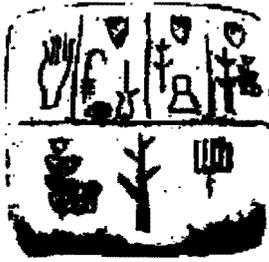


Fig. 2.

In Fig 2. a clay tablet is shown with NILW text, originating from the stratum Uruk IV/a. (Driver assigned to this most ancient excavating level the date c. 3500 B.C. The real historical time is the 'ADAM epoch).

The reading of the text begins at the arrow and continues leftward. Whereas in the 1st "row" I consider each sign separately, in the upper 2nd "row" I will decipher and translate sign-groups separated by vertical lines. If the text is readable at first sight, I give the direct reading immediately. In the case of more complicated pictographs I tell (in

Hungarian) what can be seen on the tablet, thereafter this text will be expressed in EEM.HUL language as well.

Lower row:

1st sign: ... SSEE.MA.HAS.SSEE.HU.HUN.EE.NEEB = "HATAR HASS(A) | SSEEB HU.HUN.I NEEB"

"home at the border | beautiful people of the snow-home"

2nd sign: "fa" "öt" "ág" (in English: "wood + five + branch")
BA BU.HUN.HAB 'AG

Here the underlined part of the text is the [MAGY] "babona" = [ENG] SUPERSTITION, but, contrary to [GER] ABERGLAUBE (with the same meaning) the syllabic structure of the English word cannot be reconstructed unanimously.

With the German synonym we arrive at the following EEM.HUL text:

HABEER.EEGAL.HA.HU.BEE = HABEER.EEGAL.HABUR.E.GUSS.HA.BEE

whose Hungarian translation reads like this:

„MAGAR.HAZA HAL | HABUR HAN 'AMUN HAD BABEL.I SIS HAG(ja):

"the home of MAGARs dies | army of the war HAN-HAMUN-BABEL ISIS annihilates:

HU MAGAR.IHA NEEP(et), EEDEEN.I MAGAR(t)"

the people of MAGAR.IHA, Edenic MAGAR"

However regrettable, the translation is only "approximate" because the underlined structure is the word "helmet", "the most evil of evils" (for more details cf. [6]).

(The Sumerian language made no distinction between the nominative and accusative cases, and the present and past tenses).

3rd sign: három négyzet” „ék kettő” „ék + SSEE + ék” „három ék”

(in English: square 3 + wedge 2 + (wedge + SSEE + wedge) + 3 wedge), with the following meaning:

„három négyzet” = EESSA.HAR.EEN.EEG.HUS.I.MAGAR

„ék kettő” = BEL.LUM.HADU

„ék + SEE + ék” = HAB.ESSU HUN.HAG EEL (...)

„három ék” = G.EESS.HABU.HUR.(REED.HA)DU.I HA.HAR.HABA

I don't think, a few explanations would help too much to understand this EEM.HUL text, still, let me draw the attention to some interesting details:

– BELLUM is identical with the Latin: [LAT] BELLUM = “war”;

– BESSU.HUN is nothing else as the “biblical river”: PISON (which, of course, had nothing to do with “river”, in reality it was: “HA.HAR.EBER” > “river”);

– EEL (= [ENG] EED.EEGEE > EDGE) was the name of the ancient “mother-home” of the EEM.HUL people. The Hungarian variant sounds as: “EEG.EESSA.HAR.HASS.HAD.DU.HUN.HA”, or the [GER] (...)SSEE.HAR.HABEE > “SCHÄRFE” (The starting triple phoneme: “SCH” is a clear indication that from before it a vowel is missing!)

The meaning of the 3rd sign will be given in the summary of the text (see later).

Upper row:

1st sign group: „kettő négyzet” „ék”...”SSEE + ék” „ék kettő” „fa öt ág” „𐎗”

(in English: 2 square(s) + (wedge...SSEE + wedge) + (wedge 2 + wood + 5 + branch(es) + 𐎗)
where

„kettő négyzet” = (EE)GEET HU.HUN HABUR HAB.ESS.HA.HAR.HAB.HAD

„ék”...”SSEE + ék” = EG.EN HABUR |

**„ék kettő fa öt ág” = IG.HAZZA SSEEB EEN HUM.HA MAGAR.I.HA NEEB.EEL |
I.SIS.HAG**

„𐎗” = EEG.EEG.(HI)D.HA.HAR.EEGU.HUM.HA = HAL.HASSA.BU.HUN.HAZA

NEEB |

EE.SSA.WAR HAD EEN | MAGAR.HAZA HAD | EEDEEN.I HU.HAR

|

The vertical lines, |, enclose sentences, selected on the basis of meaning. (The chronicle of Praisos [East Crete], even though it is not a seriously damaged EEM.HUL text, became a warning example for linguists, because it is without a sole syntactical sign! The sentences must be selected by the translator there, too).

The text is again not without interesting details. First of all, contrary to beliefs (see e.g. [8], p. 6, where the author tries to convince the readers that Uruk IV. texts consist solely of numbers [thus,

the sign  would correspond to “ten” in the Sumerian] and pictures; without further comment, this is hair-raising) the sign  is not a number, but a picture and should be read! In this sign group we can see again the notion: HASSA.BU.HUN, i.e. “HAZAFON”. The structure: EESSA.WAR = HU.WAR (> [MAGY] ‘ÓVÁR) and WAR.HAD (> [MAGY] VÁRAD) are well-known Hungarian toponyms. In the first, the syllable “HU” (= [ENG] SNOW) became distorted to “Ó” with the new meaning “old”. A similar change can be observed at BA.BA.HAR > WAR. In the syllable “VÁR” the original meaning is fully lost. (The [MAGY] VÁR means: “stronghold”, or “to wait” which is senseless in this context).

The English translation of this sign group can be found in the summary.

2nd sign group: HALU.HUM.HA...EEL...HAM...NEEG SSEED + repetition of „” with another interpretation =

HA.BEB.HEL.L.HA.ZUNIG.HABUR.HABISS.HID + EEDEEN.I NEEB HU.HAR |
EEN EEBEEL.HA

MAGAR HAZA HAR.HAN HADAR |

In the underlined text the scribe had expressed all of his antagonism in condensed form: we can see here the word ZUNIG (> ZUNIK) meaning [ENG] DEVIL, HABUR (= [ENG] WAR), HABISS (> [ENG] ABYSS) and HID had the same meaning as [ENG] HIT.

Immediately after the “2nd sign group” the linguistic structure reveals that the “fate” of HALU.HUM.HA is more than particular: the original meaning was “dream” (of BABEL); the distortion of the structure led to “HAL..MA” (> [MAGY] ALMA), i.e. the (biblical) “apple”, supposedly offered to ‘ADAM by EVE in the “Paradise”. (I hope, not to cause serious disappointment telling that “at that time” the Paradise stood already in flames!)

3rd sign group: „EEL.EE.DEEN HAL” „HASSEEA.GASS.E.DU.EESS”
„HAG.(EE)SSEEM.HADAR.EESS.EEG” + 

„EEL.EEDEEN.HAL” = **MAGAR EEDEEN.HADURA HAL |**

„HASSEEA .GASS.ED.DU.EESS” = HASS.HASS.IN HUDU.HAD.HID

DU.EESS

„HAG.(EE).SSEEM HADAR EESS.EEG” = HAG(ja) HABUR(ú) HADAR(át)

MAGAR HAZA

„” = EEN.HU.HUN.HAN.EE.NEEB EEWA | HASSA.BU.HUN.HAG

MAGAR.I.HA →

→ **NEEB HU.HUN.HAD.DEE HADAR |**

The underlined detail of the last row is supplying again important information: we can see the onomastic structure of

((HA)N.EE.NEEB.EE >) NINIVE, or NINIVEH (expressing the end of the previous “happy marriage”) and that of (the biblical) EEWA (= [ENG] EVE) = EEBA.BA = EEB.HADEE = HU.HUN.HA.HAT.TI, i.e. “snow-home, HAT.TI”, another name of the MAGAR maternity home”. Here is the convincing proof, “she” had not offered anything (not even a piece of apple) to the attacking army of KAIN’s people!

4th sing group: HA N.HAD

This sign is nothing else as the famous imprint of human palm (or hand) which can be found throughout the whole Earth from Japan to Patagonia. We may add a novel interpretation to those already existing by treating the text as:

„HA + N.HAD” = EEN.EESSA.HAR.REED.EED = EEN. EESSA.HAR.HASSA
HAT.TI

It's now worthwhile to summarize the text and express it in modern English:

“The border-house, the beautiful snow-home of MAGAR people perished | the house of deadly war, army of ‘AMON, BABEL’s “helmet” annihilated the people of snow, (i.e. EESSA), that of MAGAR.I.HA in the Eden | I arrived in my new home of heroic MAGAR by EESSA.HAR | the army of hate had attacked (us and) HADU.HUM, the home of war, killed the people of (the warlord and king) HAR.I.I.BAD in Edenic INDIA | HAN.HAD, the house of war, demonic HASS.SE had burned up (our) snow-home | the warlord of the Flood from the Abyss, the wild-boar, subjugated my beautiful home, the people of MAGAR.I.HA | EEL became conquered | the people (in subdued) HASSA.BU.HUN became extinct | I am from the SSA.WAR army, soldier of MAGAR home, Edenic HAT.TI MAGAR | the people of JAU (= HAR.HAB.HA = [ENG] BARLEY) from HABU.HUN was responsible for the annihilation of EEG.EESSA.HAR.HAR.REED.EE.DU.HUN.HA (i.e. “EEL”) and its heroic MAGAR army EEM.EEN.EEG | I am from the snow-home: NIN.EEB EWA | HASS.HA.BU.HUN covered the people of HAT.TI, on the border of snow-home | the warlord (HAR.I.I.BAD) of the MAGAR Eden lost his life (in the enmities) | the assassin HU.TU army set (the reed) in flames (which led to) full annihilation of the MAGAR living-space | + ☐ | I am from the home HAT.TI of EESSA.HAR |

As said before, the symbol ☐ is not the Sumerian number for 10! It's a hieroglyphic sign where even the dark part should be considered in the transliteration. The (dynastic) time-determinant EEM.EEN.EEG is the same as the biblical SSET (44 000 – 40 000 B.C.)

For those who have never experienced the translation of NILW texts (possibly with pictographic signs, too) its “condensing” capability might be surprising. What seems to be more important: the texts are able to precisely express ancient notions which had been preserved in almost undamaged state for unbelievably long time in form of toponyms.

Let me suggest to investigate just two more tablets carrying picture writing. The first of them in Fig. 3. had been excavated in JAM DAT NASR , briefly “JDN”.

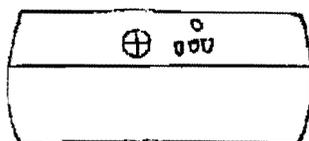


Fig. 3.

The peculiarity of the tablet consists in the missing of writing whatsoever in the lower part, although this “nothing” is a telltale saying! Using the English synonym:

[ENG] NUD.EEN.EEG > NOTHING =
MEESSED.EEL.EEN.MAGAR.HASS = „HUL.LU HAZ |
EESSA.HAR.REED.HIDEEL.EEN MAGAR HAZ” |

where we find (from historical point of view) a very important notion (see underlined text): HIDEEL (> [MAGY] HITEL) corresponding to [ENG] (EE)G.EER.(EE.EE).REED.EED > CREDIT, i.e. (EE)G.EER.EE.GEENEESIS referring to the oldest times, the “GENESIS”. It expressed the end of a long period of peaceful living, the break-down of the “marriage” ([GER] EH.HE) with the male “HE” of the HU.TU neighbour, because the detail printed in italics is nothing else as [GER] KRIEG, i.e. “war”. (The change of the double vowel “EH.HE” to “I.E” is an unfortunate orthographic development occurring very often in the German language). Thus, the reading of the lower part of the tablet is as follows:

MAGAR.IHA NEEB HAZ | EESSA.HAR HAZ | MAGAR HU.WAR | HAL HUTEET EEN
MAGAR EEM.EEN.EESS |

“House of the people from MAGAR.IHA | I am MAGAR HU.WAR , EESSA-exodus people | dead MAGAR EEM.EEN.EESS” |

Whereas the (dynastic) time-determinant for this JDN text equals to the biblical time ‘ADAM (48 000 – 44 000 B.C.), in Driver’s book (loc. cit., p. 7.) we find: (?) – 2900 B.C. (No comment).

The direct reading of the upper part is this:

DEER.EE.EEG.(EE).MAG.HU.HUR + (EE)GU.HUR.EEGEER. EESS.HAD

meaning

“EESSA.HAR.IEEDEEN.I MAGAR EEN | EEN MAGAR *határ-ór* HAZ, EEDEEN.I
MAGAR.IHA had”

“I am Edenic MAGAR (participant of) EESSAR | I am (soldier) of the MAGAR border-ward | army of Edenic MAGAR.IHA |

I have to add a personal comment to all this. Even though Driver knew that tablets of (HU.HUR.EEM = “I am SSEEGEEL.P” >) ‘UR carried texts in horizontal rows (see [8], p. 41), he published Fig. 3. in vertical arrangement, so, I had to turn it by 90 degrees.

We have to observe also that the sign  for the “Sumerian number 10” is here different; its reading is “EEG.(EE).M.HA” (three times).

The second example, shown in Fig. 4., derives from Uruk, stratum IV., published also in Falkenstein’s Uruk glossary [23].

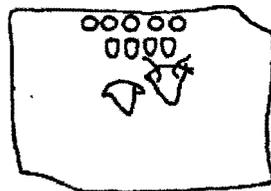


Fig. 4.

The text becomes interesting thereby that Bermant and Weitzman (following the Russian author A. A. Vajman) commented on it (loc. cit., p. 132.), as being a “boring receipt”. It is “boring”, indeed, because the translation is nothing more than: “54 bulls (and) cows”. The erroneous translation is due to the fact, that the Sumerian signs “O” and “” are not numbers.

The true reading is something else:

BEG.HADEN.EGEM.HAN.EG.HAG.HU.HUR.EE.HUD =

N.HAG .HADUR HANU NEP HABU.HUN.HASS.HABUR HAG EEN.EE.LEE.LEED

In the ancient EEM.HUL language N.HAG.HA (first marking) meant “serpent”. The second marking is extremely interesting again because LEH.HED changed in the German language to LEID = [ENG] PAIN. However, in the Hindi language (being heir of the Old Indic, i.e. Sanskrit) “LEKIN” means MAGAR ([24], p. 38.). The older variant of this word: “LEGÉNY” (read with a soft “N” at the end) exists in the modern Hungarian with the meaning: [ENG] LAD.EE > LAD, and the loop is closed with that because the meaning of the undamaged “LAD.EE” = MAGAR, too. (This is an excellent example of the linguistic affiliation of the nations involved!)

Thus, without lengthy thinking, we almost arrived at the interpretation of the hieroglyphic text:

SSER.HABEN.HAD (> “serpent”) HADUR HANU NEB HABU.HUN. HASS.HABUR HAG
EEN.HAZ(...) MAGAR
SSERU.UN.HAN.HAD

Here SSERU.UN > [MAGY] “szörny” = [ENG] MONSTER, [MAGY] HADUR = [ENG] WARLORD, [MAGY] NEB = [ENG] PEOPLE, [MAGY] HABUR(U) = [ENG] WAR, HAG = “subjugates”/“subjugated”. “EH.HE” has a large number of meanings; maybe HAZ.(...) is equals here to HAZ.HA, or HAZ.HU.

Thus, the translation in English reads like this:

“The fearful warlord of the people HAR.HAB.HA from the house HABU.HUN of war annihilated my MAGAR snow-home”

The NILW writing (by applying skilled developments) remained in use even after the introduction of (syllabic, “type 2”) cuneiform writing (estimated historic time c. 4500 B.C.), moreover, still longer in other states and nations as Sumer/Sumerian due to its extreme “condensing” capabilities.

2.2.2. The cuneiform writing.

The painted/written legacy of the people of EESSA-exodus consisted not only in cave paintings, hieroglyphic texts on cave walls and rocks (petroglyphs), they had made use of clay tablets, as well, from the very early period of time on (both in baked form, or just as dried on the sun) as shown in the previous chapter. The NILW texts were prepared by an implement called “stylus” having a sharp point, like a rod-like piece of bone, or wood, normally made of reed. These latter instruments became preferred because their hard outer sheet prevented the damp clay to cling to the wood and to mar thereby the cleanness of the signs. However, as the writings ran from right to the left (and the next row above the previous one) it was a hard task to avoid the spoiling of the signs by the hand. In addition, there was another much more serious trouble with the linear NILW signs: their meaning was dependent on the reading direction. For example, the sign / read upwards was LEE > LI, meaning people, while reading it downwards it became EEL having a number of other meanings. These difficulties had been eliminated by a very clever trick, by “pointing”, or “thickening” the end of the signs (cf. for example Fig. 14. in [8], p. 41.): indicating that the sign should be read towards the point (or “thickening”; see later).

At this point the recognition was already very close to give the stylus a special shape able to produce wedge-shaped or cuneiform strokes indicating the direction of the reading. These

instruments were the so called “tablet-reeds”. (Not a single piece of them has yet been recovered by excavation because they have long ago perished).

The tablet-reeds, depending how they were held over the soft clay tablet, could produce triangle shaped signs (with the reading: “HU”), cuneiform signs or, at low angle, even linear signs without edge. Keeping the round cross-section on the other end of the stylus it was possible to write circular, or “U”-shaped signs, too. On the other hand, the possibility to write signs like “)” (or others standing upwards or downwards oriented) is practically lost. The scribes imitated them by “,

holding the stylus “flat” (in this case the reading direction was obvious). If the original NILW sign was a complicated one, e.g.  the scribe tried to make a “cuneiform copy” of it: 

The development made it compelling to give up the uncomfortable  writing direction and to replace it by  (where the thickened one was the primary direction) avoiding thereby the spoiling of signs.

From all this is obvious that the introduction of the cuneiform writing, apart from the elimination of the uncertainty of reading direction, had not changed anything concerning the phonetic values of the individual NILW signs and the principles of their arrangement. Consequently, this “cuneiform writing, type 1” (as I called it) can be read as if it were an ancient NILW text.

Due to this fact not a single sign of type 1 cuneiform texts could be read yet, because no guide has been found to the extremely large (a few thousands) number of signs to help the reading.

In order to demonstrate this statement, let me show a text written by “cuneiform signs, type 1” where the reading runs towards the “thickenings” or wedges:



The reading direction is from r.s. to l.s. First I give the direct reading, thereafter the Hungarian translation (in bf. characters):

1. sign: HA.HAL.HAL.(...).NEEB = EEN.EESSA.HAR.(REED.EE)DI NEEB |
MAGAR.EEG.EEN.EES.IS NEEB |

2. sign: SSEEM.HASSEE.MA.MA = HABUR.HIT.HA.HAR.EEL.LU HUN.HADUR HADA |

3. sign: HAG.HASS.IN.EEG(A).MA.HAN.EEG = HAG
HASS.HABU.HUN.HA.ZUNIK.HA.EN.HADESS.HABUR →

→ MAGAR EEDEEN.I NEEB | HADU.HUM.HA

HIT EEN MAGAR |

4.sign: EEL.LU.HUM.HA.DEEL.EE = EEL.LU
MA.HAGU.HUN.HASS.EESS.HA.HAR.REED.EEDU.HUN.HASS.HAD

In the underlined parts of the text the English words: “genesis”, “hit”, (ZUNIK =) “devil”, “doom”, and the characteristic name of Sumerians: “MA.HAGU HUN” can be seen. No wonder, the text has been found in TELLO [25].

The English translation reads like this:

1. sign: I belong to the people of EESSA.HAR.(REED.EE).DI | MAGAR people of (EE)GEEN.EESIS |
2. sign: War hit by Flood the army (of the MAGAR) warlord of the “living home” |
3. sign: Devilish Babel’s HASSA.BU.HUN (army of the) HADESS annihilated the Edenic people of MAGAR |
HU.DU.HUM hit me, MAGAR”
4. sign: Fleeing from EEL’s murderous HUN home, we are (members) of the army who remained alive |

I have to make an important remark at this point. In his often cited book [8] Driver made a debatable declaration on p. 46.: “the character of every (cuneiform) sign was originally pictographic”. It’s true that the NILW texts were always supported by a few (sometimes even by a number of) pictographs, but this statement lacks for any solid basis in the case of cuneiform signs (even when handbooks dealing with this theme present illustrations how the pictures changed to the relevant cuneiform signs). The proof of this would need a lengthy analysis of the signs for their meanings (I did it), amounting to a volume of considerable size, thus, however regrettable, I have to skip it.

It is not easy to answer the question: since when was the “cuneiforms writing, type 1” in use? By analysing a fairly large number of Sumerian clay tablets carrying texts of various types, I dare say, this type of writing was certainly not in use at around 16 000 B.C. (the minimum average temperature of the Würm III. Ice age was reached then). At the same time from about 4500 B.C. on the cuneiform texts were already “syllabic” in their character (I call it “type 2 cuneiform writing”) which led to a drastic reduction (to about 800-850) of the number of signs. Unfortunately, the phonetic values complying with these signs (as to be found in the respective syllabaries) seemingly have no immediate relation with their readings.

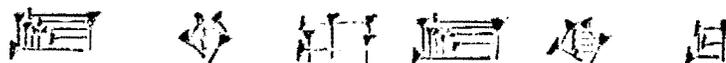
It occurred often that linguists (not recognising the character of the cuneiform text they have dealt with) tried to translate “type 1” texts using the phonetic values to be found in “type 2” glossaries. These “experiments” led obviously to a number of comic slips; even a rough meaning could not be guessed as about 70 % of the signs were missing and the 30 % available had inadequate meanings.

The cuneiform writing, type 2, exhibits interesting features. The signs, the “syllables”, should be read from left to right, but

- the individual signs (similarly to ancient NILW signs) could also be read from right to left, and due to their “artful” construction this (usually) did not result in repetition (as e.g. in the Dravidian syllabic writing), rather in widening out of the saying;
- as mentioned already, the type 2 signs possessed individual phonetic values which had (seemingly) nothing in common with their (type 1) readings, therefore, they should be memorized separately as the hieroglyphs. But, a more thorough analysis reveals that the syllables retained some kind of an essence of the original meanings, similarly to Cretan linear A signs.

The “List of transcriptions” published by Gadd [26], counting the so called “homophone” signs as well (see later), contains only about 330 type 2 signs (from the 800-850) and there is no guarantee either that “Die Liste der...Keilschriftzeichen” published by Deimel in 1922 [27], being currently “the most detailed one”, is complete, indeed, and what is more important, free from defects.

In order to make perceptible the difference in “the communication depth” of a given cuneiform type 2 text, read as would be a “type 1” one, I made a copy of the 6th row in the “reading example III.” published by Gadd [loc. cit.]:



a). Accepting the order of type 2 signs as reproduced here, but, regarding the text as “cuneiform writing, type 1” and reading each sign accordingly (i.e. from right to left) we get the following direct reading (not forgetting that the 1st and 2nd sign is identical to the 4th and 5th indicated by the word “repetitions”):

“HASS.EE.HA MA.HAN.EG.(U).M.HAN.EG(...).SSE | EEN.EEG(...).MA.HAL | (EE)SSEED.I.MA.SSEE.SSEE.MA + (repetitions) + (EE)SSEEM.HAD.EEM”, whose English translation should be approached in two steps.

First, let’s see the linguistic structure: name of the murderer + the act of murder (in this case “SSUSS”, meaning: “crush”) + the name of the territory and person murdered + repetitions + the name of the place where the murder had occurred.

The name of the murderer: “army of Babel, house of death, from HABU.HUN.HA”.

The murdered: “heroic seat of the MAGAR king in the Edenic house of HAT.TU.HUN.HA, home of the people NEEPAL”.

The place of the murder: “seat of MAGAR in the Edenic Garden”.

The occurrence of the expression “Edenic Garden” is very rare in such texts. Not only “the heroic seat” was burned to ashes, also the warlord and king of the MAGAR, HAR.I.I.BAD, had lost his life in the enmities.

b). Correcting a few inaccuracies of the type 2 text and making it a bit “older” by the K > G consonant change, the direct reading of the text will be:

EG.HAN (HA)G.HAL

EEG.EEDEEN

and its Hungarian translation:

HABUR(ú).HAG(ja) SSEEB EEN HADEERU HUN.HA(t) |

HADUR →

→ EEG.EESSAR.REED.HAD.DEE „órházá(t) | EEBEEL.LAD.I MAGAR

EEDEEN(t) |

and finally the English translation:

“War annihilated the beautiful home of the army | border-ward of the MAGAR warlord in EEL | MAGAR Eden, EEBEEL.LAD |”

This is the correct (English) translation of the cuneiform text, type 2, above. It is not identical with the approach shown under a). but – as said previously – the “essence” of both sayings is very similar.

Contrary to the public belief EEBEEL.LAD > EVILAT was not in Mesopotamia (!), but in North India! The “Edenic Garden” and EEBEEL.LAD” are (at least from historical point of view) interconvertible.

c). Lastly, let’s see the English translation as can be found in [26]: **“E-kankal their (??) dwelling house”**.

I don’t know who had translated this text, but, I have to set aside the obligatory politeness which is a must in such cases, asserting with scientific responsibility, that this translation is a linguistic nonsense! And, if this statement can (should) be extended on to all translations of Sumerian type 2 cuneiform texts, then a great misfortune has befallen the Sumerian poetry and epic!

Whereas the principles and character of the syllabic “type 2 cuneiform writing” remained practically unchanged in a number of successor states and languages, a simplification of the hardly memorizable hieroglyphs of the type 2 cuneiform writing was unavoidable. The Sumerians had separate signs for the vowels, but, (as some linguists state) “could not find appropriate signs for the consonants”. Thus, their syllables were not “ordered”; contained more characters than just (one consonant + one vowel). This latter development had taken place in some of affiliated nations, like the HAT.TI, LUWIAN, HITTITE etc. Other nations (Dravidian, Egyptian, Cyprian etc.) had carried out a similar “ordering” of their (non-cuneiform) syllabic writings. (E.g. in the Cyprian “Idalion region” there were 5 vowels and 60 syllables [one consonant + one vowel] in use.)

Contrary to various beliefs the cradle of character-writing was in Ugarit. Phoenicia (and later Egypt) has got it as a heritage.

And with that I could close down this chapter here! However, the final developments of the Sumerian language and writing which occurred under the slowly advancing Semitic dominance (from about 2800 to 2100 B.C.) would be missing from this manuscript. As these events exerted major influence on the Sumerian vocabulary and its written heritage of every kind, I have to give at least a brief summary of these events in the following.

According to Kramer the EEM.EESSAL = EEM.HUL dialect was slowly replaced from 2800 B.C. on by the “main” dialect, characteristic of Sumer after the Semitic occupation. (The [ENG] MAIN means [MAGY] “fö” < BU, meaning [MAGY] “ver” = [ENG] BEAT [cf. BU.HUN.HA = Italian: [IT] VERON.HA]; MA.I > [MAGY] “máj” = LEE.VEER = “people which is “beating”, or LE.EBER = “people of the “wild boar” > [ENG] LIVER, though an important human organ, but, the [ENG] MAY’DAY is the international appeal for help. Thus, the appearance of the “main” dialect instead of the older one was not very promising). The main dialect meant an increasingly distorted Sumerian/Assyrian language, which was in use in this state as “lingua franca”, language of various religious services, of the commerce etc. for an additional period of 800-1000 years, even though the Sumerian state (i.e. the conglomerate of small city-states) did not exist since about 2050 B.C. and its people was partly annihilated, or became fugitives, as occurred 42 500 years earlier in their Indian home.

The linguistic distortion was due to the dominance of (Semitic) Assyrian people (after the lost battle in the SSIT.TIM valley, whose details cannot be found anywhere) in the public administration, military, religion, commerce etc., briefly, everywhere of the human life. The mixed marriages led to similar results, too. At the beginning there was a common agreement that the king of the amalgamated Sumerian/Assyrian state (see the corresponding NILW text discussed

previously) should be called “X. Y., king of Sumer and Accad”. However, after a few hundred years the title changed to “X. Y., the king of Accad and Sumer”.

Even though the Accadian kings climbed on to the highest grades of social ladder, their culture and civilization to this high rank was fully missing: the rulers themselves and their people, too, were illiterate! This is more or less true also for the Accadian scribes. (Reading Driver’s book, the “Semitic Writing”, there cannot be any doubt in this respect). The togetherness (obviously without the least signs of friendliness), the willingness of the relevant Sumerians to educate the primitive invaders, influenced the language and culture of both partners in a particular way: Sumer had lost a great deal (its freedom on the first place, its ancient language, religion etc.) and the Accadians encashed the Sumerians’ losses as net profit.

The most flagrant characteristic of the main dialect consisted in the drastic modification of the meanings of those Sumerian words which had shown the Accadians in a dishonest form. (Studying the relevant vocabularies, we may find hurting invectives against the ESSA-exodus’ people. For example, the ancient meaning of EEG.EER was: “Edenic MGAR”; the Accadian: [ACC] EGER means: “hinder part”; [ACC] HANU = “god of the heaven”; EEG.EEBAL = “Edenic SSEEGEEL.I = [ACC] “hostile state”; HUL = MAGAR = [ACC] “annihilate” etc., and these meanings had been used in the interpretation of Sumerian poetry written by cuneiform type 2 signs. I have checked a few of them; the result is: devoid of true meaning.

The “other” side had no possibility at all to influence these hostile developments.

The Accadians expended special care to take over a great part of the Sumerian vocabulary (just by extending the words by a “U” phoneme; e.g. [SUM] TAZ (meaning “war”) changed to TAZU, the BIKIT (“black”) to BIKITU, the SALAT (“family”) to SALATU etc). These words were missing from the Accadian language! However, their interest was not restricted on to the Sumerian vocabulary. They “inherited” the liturgical texts, prayers, myths, laments etc., but, the Sumerian names of the (mythic or real) persons taking part in the events had been renamed to Accadian, and these names mirrored their ever lasting “love” for the tutors.

They have taken over the Sumerian cuneiform writing (type 2) as well. (The so called determinatives [see later] expressing the character of notion following it, like the types of wood, river, bird, name of god or goddess, nation etc. remained type 1 texts!).

The consequences are very illuminating:

- let be given a Sumerian type 2 cuneiform sign having some phonetic value and meaning; while retaining the cuneiform sign as such, its meaning was translated to the Accadian equivalent and the sign has got a new (Accadian) phonetic value;
- a number of type 2 cuneiform signs (while maintaining their original phonetic values) became coupled to result in a Semitic word/notion; in other words, the type 2 signs were used as hieroglyphs (actually they were hieroglyphs also in the Sumerian language), but they have got sense only in the Accadian language when each of them was expressed by the relevant Sumerian phonetic value.

Even if we restrict ourselves to two languages (actually, the same cuneiform signs were in use in the Assyrian and Elamitic languages, too), to the agglutinating Sumerian and inflecting Accadian, the type 2 cuneiform signs became “polyphonic” (a given sign had a number of various readings

and meanings), on the other hand, more than one type 2 sign had the same phonetic value, i.e. they became “homophones”.

It would not be worth to be entangled in this theme because linguists (like H. C. Rawlinson) who spent years with the study of the Sumerian/Assyrian language(s) expressed their view that (and I cite here Rawlinson): “...no direct means are available to determine the type of a given cuneiform sign, therefore, (due to its polyphonic character) also its reading remains obscure”. (This is clearly seen in the almost continuously changing readings of toponyms, personal names etc.) Obviously, this led (in the past) and leads inexorably even today to a linguistic chaos.

In order to ease this chaotic state, the determinatives (before a given sign) and so called “phonetic complements” (put after a polyphone sign) were introduced to indicate the intended reading. Neither of these additional signs were read or pronounced, merely showed which of the various possible readings was meant by the scribe.

As said before, I am certain, without the basic knowledge of the EEM.HUL language and relying fully on a reconstructed “main” Sumerian dialect (with the help of the Semitic Assyrian) even the readings of the syllabic type 2 cuneiform texts are (more or less) uncertain. (Also G. B. M. Flanagan produced a damaged reading of the IDIN.SSALAH text.) In his often cited book, Driver wrote: “...the Assyrian words can be verified...only with the greatest difficulty...and (the) literature of Semitic and Biblical studies is still an unindexed wilderness”. My comment consists in two words: no wonder.

2.3. Remarks to the Sumerian epical and mythical literature.

The book entitled “Fényes ölednek édes örömében “ (in English: “In the sweet happiness of your bright lap”) published by Komoróczy G. deals with 74 Sumerian epics, on 447 pages [28]. Themes, referred to in S. N. Kramer’s “Sumerian Mythology” only briefly, can be read in Komoróczy’s book in full length. To give even an abbreviated overview of these poems is impossible because of the limited volume of this publication.

This chapter attempts to show the influence of Semitic dominance on the Sumerian epical heritage, written or unwritten tradition. I put also the question, are the translations of the Sumerian type 2 cuneiform texts real?

On p. 10. of his book Komoróczy deals with the “mixing” of myths. The most typical example of this mixing is certainly the Sumerian/Semitic-Assyrian “Epic of Gilgames”.

This epic is centred around the Sumerian “deluge myth” published by Poebel in 1914 after careful translation of a damaged cuneiform text found on a clay tablet fragment excavated by the University of Pennsylvania in the mound covering ancient NIPPUR. The introduction of the story deals with the founding of five antediluvian cities (ERIDDU, BAD-TIBIRA, LARAK, SSIPPAR and SSURRUPAK). (The names reveal that this deluge should have been that described by the Tollmann-pair in their book [14]: “Und die Sintflut gab es doch”! [“The deluge was real”]. According to the authors this deluge occurred at about 7500 B.C.)

For some reasons (the respective passage is damaged on the tablet) the gods of the heaven became angry and decided to wipe out the human race. The water-god ENKI informed the god-fearing Sumerian king

ZIUSUDRA = “SSEEB EESS.HU HUN.HABUR EEN | EEDEEN.I. MAGAR.I.HA nép | MAGAR EEN EESSA.HAR HAD” |

“I am from the war of the beautiful “rain-home” | people of Edenic MAGAR.I.HA | MAGAR army of EESSA.HAR” |

of the fatal decision of gods and suggested to build a large boat to save his life. (Let be observed, not a raft, but a boat should have been built). Following the powerful windstorms, the rain raged for seven days and nights. Thereafter, UTU (i.e. HU.TU!), the sun-god, appeared on the scene, shed light on the heaven and dried up the Earth. ZIUSUDRA prostrated himself before ‘AN (i.e. HAN, the Sumerian god of heaven) and ENLIL (he replaced the Sumerian main-goddess, BAU). Later, the king was transfigured, became god and ‘AN and ENLIL (and not UTU!) carried him “in the mountain of crossing, the mountain of DILMUN, the place where the sun rises”.

I have shown several times that the first syllable: “DEEL” in DEEL.MU.HUN is identical to the Hungarian word “tél” (“winter”) = [HIND] SAR..DI (< (EEGEE)SSAR.REED.EED.EE); MU = SSA, EEMU = EESSA = HU, thus, we arrive at (EEGEE)SSAR.REED.EE.DU.HUN, which (apart a closing syllable: “HA”) is the name of MAGAR maternity home: “EEL”. (It has nothing to do with BAHREIN).

It’s worth mentioning that neither Sumer, nor BAHREIN is a mountainous territory. Particularly interesting is the notion: “mountain crossing”; in Hungarian:

EEDEEN EEGEER | EVET HA.HAR EEG.EEN HADESS.HA

“Edenic EEGEER | flight of HADESSA from the house occupied by EVET” |

where EVET = [ENG] ISIS.HAG.HU.EER.(EE)R.EEL > SQUIRREL. This guileless animal had been mixed up (in each of languages I am versed in) in the most horrendous historical events. (Reasons are unknown).

In this story there are two details which don’t fit into the picture: the appearance of the HU.TU sun-god and the dismissal of BAU, the Sumerian mother-goddess by ENLIL, the air-god. Although, these non-fitting details help in the dating: the historical time is about 2400 B.C. The “cultural interaction” just began!

The “mixing of myths” (after Komoróczy) means that the Sumerian “deluge myth” had been built in into the Semitic/Babylonian “Epic of Gilgames”, of which a number of fragments have been excavated on the ruinous territory of the late HAT.TI capital: BOGHAZKÖY (= “the army of my MAGAR home lost”).

In this epic the attainment of immortal life stands in the focus of the story. However, in this variant the mythic persons are already Accadian: HAG.EEL.EG.HAMESS (> GILGAMES) = “the house of those having two hearts (or faces) annihilated EEL”. The MAGAR had only one heart; their enemies had two. The “double faced” [like HANU] meant that their name had two possible readings.

GILGAMES' close friend, the "human animal", ENKIDU (< EN.HAD.EER.EEM.EEG = "I annihilate (in the German text. "vernichte") the home of SSEEGEEL.I – MAGAR") was not very friendly either.

GILGAMES and ENKIDU, just incidentally, made an excursion to the "Cedar-woods" (probably today's Lebanon) in order to annihilate "MA.HAG.HU.HUN, home of the people of MAGAR.I.HA"; an excellent possibility to express their "eternal love" also for the people of the EESSA-exodus.

Eventually GILGAMES remained alone, because ENKIDU made a serious mistake: he insulted the HU.TU (IS.HADAR >) "ISTAR". He had paid for it by his own life.

The (cunning!) "grandson" of (EEN.EEM.EER.EEG.HA.HAR >) "ENMERKAR" (observe the underlined detail which is the same as in EESSU.HUM.EEM.EER.EEG, characteristic to about 44 000 – 43 800 B.C.), GILGAMES, requests

„UTNAPISTIM" (< HU.TU.HUN.HABISS.HAD.HIM)

his forefather, to divulge the secret of "immortal life". Before doing this, the old man begins to tell the story of deluge myth, in almost the same way as seen in the Sumerian variant.

(The "Epic of Gilgames" contains an interesting detail. Viz. the forefather's boat came to anchor not on the ARARAT, but on the NIZIR mountain(s), being in the ZAGROS range, far away from the ARARAT).

The "Epic of GILGAMES" is another excellent example, showing the "eternal love" of Babylonians for their tutors.

The poem, "The creation of pickax" contains also a few interesting details, worth to be seen.

Let me say in advance, the text is a cuneiform text, type 1. Two (Hebrew) linguists. S. N. Kramer and Th. Jacobsen, tried (independently) to prepare a translation. Apart from a short Semitic insert the translations were not "very successful" as can be exemplified by the text of the 1st translated line, due to Kramer:

"The head of humanity was placed in the mould"

Kramer was absolutely aware that something went wrong, but had not realized that in this case the cuneiform type 2 syllabaries don't help. In his book ([2], p. 51) we find the following explanation: "...the introductory passage (dealing with) the creation and organization of the universe...seems (to be) sodden, stilted and obscure. Although the meaning of most of the Sumerian words and phrases are known, we still have little insight into their overtones, into their connotations and implications....It is only with the gradual accumulation of living contexts from Sumerian literature that we may hope to overcome this difficulty".

The original cuneiform text 1 was not available to me, instead, in [19], I could find the (almost correct) reading of the first row, which could be corrected easily:

SSAG NAM-LU-ULU USUB-BA MI-NI-GAL < IS.IS.HAG EEN EEL.LU HUL.LU | HUS
HU.BA.BA MEEN EEGAL

where NAM ≡ NEE, ULU reads in reality as HUL.LU, i.e. “raven”.

The English translation of the (second, corrected) text runs like this:

**IS.IS.HAG my living people of MAGAR.I.HA | the army of the heroic MAGAR warlord, (...)
the snow-home of my SSEEGEL.I people, Edenic MAGAR”**

where IS.IS.HAG is again the “helmet”, and (...) is the “usual” repetition (cf. the chapter dealing with a text from EBLA).

There is another interesting detail in this poem. On p. 52. we can read in Kramer’s translation:

(ENLIL, the god of NIPPUR) set the KINDU, the holy crown, upon his head,
and a few rows later

Upon his black-headed people he (i.e. ENLIL) looked steadfastly.

The ANUNNAKI who stood about him

He placed it (maybe the pickax ?) as a gift in their hands...

The KINDU is nothing else as [MAGY] “kendő” = [ENG] “small shawl” = [HIND] MAGAR! By carrying KINDU on the heads, rulers and kings expressed their MAGAR nationality (not only in Sumer, everywhere, thus, also in Egypt!) We know that the KINDU-s were coloured: yellow and blue, arranged in bands. The yellow colour expressed that the person carrying it originated from EESSAR.REED ([HIND] ZARD = “yellow”); the blue = [HIND] NEL.HA = (EE)N.EEN.EEB.EEN EESS HA.HAR hides the mythic notion “NINIVE” (underlined). Actually, the undamaged structure means: “I am MAGAR warlord from the snow-home, of EESSA.HAR origin”.

The second interesting detail is the “black head” of the people. [MAGY] BEEGEEDEE (> “fekete”) = BAL.DEE, viz. EEGEE ≡ HAL. However, BAL = EEM, thus BAL.DEE = EEM.HUL, i.e. “SSEEGEEL.I.MAGAR”. On the other hand [ENG] BALD = “bald headed”, thus, we arrived again at the “TARJAN” tribe, the “smiths”, or the Sumerian.

All this sounds beautiful: reveals that the air-god, ENLIL, regarded himself MAGAR. (The Hungarian name “LEHEL” retained the ancient “double E” structure: LEH.HEL > LEHEL > [SUM] LIL, so, this observation for a Hungarian is quite natural). The question, whether the people’s “black hair” had expressed the reality, or it was only a linguistic symbol, cannot be answered.

It was certainly not symbolic that the descendants of the ancient fire-risers, the ANUNNAKI, “stand about ENLIL”, moreover, “they had got something, as a gift in their hands”,...provided the text was translated correctly. Nonetheless, the pickax (described in the concluding rows “in glowing terms”) was not a symbol of military or political might.

I do hope not erring too much when I place the birth of this poem also in the interval 2400 – 2300 B.C. (It is unimaginable that a few hundred years later ENLIL could have carried MAGAR “kendő” on his head!)

The last epical example “ENKI and NIN.HURSAG: the affairs of the water-god” is worth also for an additional few lines, because the place of the story is DILMUN, the land of innocence and bliss, and the historical time the “Golden Age” (which ended with the exodus).

What was missing in this paradise was sweet water. (Let the possible causes be skipped now). From the myth we learn that the goddess of DILMUN was NIN.SIKIL (= “SSEEGEEL.I woman”) who pleaded with ENKI for fresh water.

Here again, the undamaged structure was (EE)N.EEN.SSEEG.EEL.I = “I am MAGAR seat of the people”, or “I am Edenic seat of MAGAR”.

In other words, from this sole mythic sentence a great deal of historical consequences can be drawn:

- The true “Golden Age” (which might had lasted about 3500 years, from 48 000 till 44 600 B.C.) was in DILMUN and not in Mesopotamia, as said before.
- EESSAR.REED.DU.HUN.HA was c. 80 km to the north from today’s DEL.HI (wherein “DEL” is again the word “winter”), centred near the still existing CHAN.DU.HUR.I-lake and measured an (estimated) 50 000 km² area.
- The (hypothetical) bridge crossing the JAMUN.HA-river (whose bed shifted in western direction by about 60-80 km during the very long period of time) might have been near to MUZAFFAR city, permitting the communication between the HU.TU and MAGAR lands.
- The soldiers of SSEEGEEL.I people (whose goddess was NIN.SIKIL) had performed the traffic-control between the two sides.

It is a real wonder that a few hundred thousands of the c. 1600th grand-grandsons of these SSEEGEL.I are still alive in Transsylvania which, due to the Trianon decree, since 1924 belongs to Rumania.

I am certain, S. N. Kramer, the publisher of this myth, cannot be accused with a particular sympathy for the Hungarian nation, moreover, I am convinced, Kramer did not know who the SIKIL people might had been!

What the unbelievably long c. 46 600 years could not erode and annihilate, the last 81 years of banishment, political persecution and staggering ignorance on the side of the mother-country were able to do: the “székely” population decreased by c. a half million in these years!

2.4. The last centuries of Sumer and the migration of the Magicians.

In the book of Kramer, [2] on p. 6, we can find a short overview of the Sumerian history in the interval c. 2400-2000 B.C. There is good reason to assume that the Sumerians achieved important results in the economic, social and political organization. (Though they were inventors e.g. of the (almost) modern irrigation systems which led to the multiplication of corn production, “competent” linguists are stating even today that the names of the relevant corns are not of Sumerian origin because they contain more than one syllables [19]. Had these talented research workers not recognised that even the (short) name of SSU.HUM.EEM.EER consists not of one, but of four syllables?) Together with their spiritual and religious concepts all this left a long lasting impress on those peoples who came in contact with them. Since the appearance of Semitic nomads in this region there was continuous struggle between the two peoples for the control of Mesopotamia.

According to Kramer, the invaders have got help of various hordes settled on the rand of the sandy desert of the Arabian peninsula who pushed back the Sumerians southwards, onto the territory between NIPPUR and the Persian Gulf. (At that time HU.HUR.EEM, meaning “I am SSEEGEEL”, the later “UR”, was located at the seashore. During the very long period of time the two rivers filled up an area with alluvial deposit comparable to present Hungary).

The same “hordes” occupied the more southern territory near to (HAB.HA.HAR.E.IN >) BAHREIN (a few decades earlier archaeologists found mummified serpents there!) thereby Sumer and its peoples had got “between two fires”.

(The historical fact that around 2400 B.C. [EAN.EN.HADU.HUM >] “EANNATUM”, king of KISH and [LUGAL.HAG.EN.EEG.EEN. EESIS.HAD.DU >] “LUGAL.KING.EN.ESDU”, king of URUK and UR, unified their armies and conquered the Sumerian city: “UM.MA, is indicative that Sumer was already very close to its end!

It’s worth to be remembered that the words “LUGAL” and “KING” are of Semitic origin. Considering this, the vehemently defended standpoint of Finno-Ugrian linguists that a foreign language cannot be affiliated with the Hungarian wherein the adjective stands behind the qualified word, became thereby untenable. This view is invalid anyway for the EEM.HUL language which did not know such a rule, but in the light said above this mistake is still more uncomfortable!

The Third Dynasty of UR (c. 2113 – 1985 B.C.) attained some initial success. However, (and let me cite here Kramer) “the important role played by the Semites in this “Neo-Sumerian” kingdom,... is indicated by the fact that the last three kings of the dynasty bore Semitic names”.

After 2400 B.C. appeared on the scene of history “the great Semitic conqueror”, Sargon, founder of the Accadian dynasty, in KISH. Personally he and the Semitic kings who followed him had introduced a practice (and let me return again to Kramer) “to carry off many of their victims into captivity and to settle Semites in their place”. (No comment.)

Actually the stake was higher. We can read the hair-rising story of the (by the way, Sumerian!) “usurper”, ‘URU.IN.IM.GINA, in the book “EBLA” by Bermant and Weitzman (see [19], p. 36.), to draw the final conclusion: there is nothing new under the sun”. At the end, the “usurper” had to flight from Lagas, but this was true for every one who wanted to save his and his family’s life and could leave his treasured home!

The possible directions for the flight were limited: ELAM, on the east (similarly to the North-Indian Dravidian Empire, but a few hundred years earlier) was occupied by the “Semitic god”: EN.HABUR.HA > “INDRA”. By making a detour around Accad, the northern direction was passable until about 1300 B.C. as Semitic armies could not penetrate a quite large area in the neighbourhood of the VAN lake (called then [HU.HUN.HA.EEREE >] HUNAIRI lake), “TOGARMA” (with the abbreviated meaning: “armies from the Indian BU.HUN”) and (HU.HUR.HA.HAR.HAT.TU >) “URARTU”. This region was identical to HASSU.HUN.HA, the latter CHALDEA, home of the “Magicians”.

Not far away from here was the “ARMAVIR” lake (later SEWAN lake) whose region border on GEORGIA, populated by “SKITHEN” (i.e. Scythic peoples) as can be read on historical maps issued in Germany in the first quarter of the last century.

Without going into details, in the names cited (e.g. in HUNAIRI) we can find a hidden linguistic structure: HU.WAR = EESS.HA.WAR. It is worth to know that HU.WAR < [SUM] HU.BA.BA.HAR, meaning “silver” = [MAGY] EESU.HUSSEET > “ezüst”, is the name of the EESSA-exodus race! The correct name of the Sumerian settlement URUK was (HU.HUR.HU.HUG.HU.WAR.EEG.HA) > URUK WARKA. In other words, the notions HU.WAR and HA.WAR are coeval with the word “silver”, the “epithet ornans” of the exodus-people.

And we have to stop here for a few minutes!

The Semitic agents, as participants of the Third Dynasty of UR (see Kramer) were clever enough to smuggle a Semitic person, certain ISS.BI.ERRA, as king, on the Sumerian throne in 2016 B.C. His methods of reign led shortly to an uprising. The Semitic king was ousted and replaced by the Sumerian EEBEEL.HA.EEN.EESU. His name consisted of two parts: EEBEEL.HA + HU.WAR.HAD.DU, also the second part contained again the notion HU.WAR.

It seems to me that the western direction was preferred by the Sumerian fugitives. It was certainly not a mere chance that after c. 100 years, following the Sumerian exodus, the first germ of “HITTITE Empire” appeared on the scene. I will show a number of facts proving Sumerian involvement in these developments. (I would like to save from a shock those readers who know the publications of the Czech linguist, Prof. Hrozný, or have read the book by Zamarovsky dealing with the HITTITES [29]. My arguments follow right now).

In the 1st book of Moses (Gen., 23) we may read that after the death of Sara (presumably she was 127 years old when died) her husband, Abraham, bought the MAG.PELA cave for 400 silver (SSEEG.EEL.LU.HUSS >) syclus from the “sons of (...)G.HET”. The name of the salesman reveals a few important linguistic details:

(EE)G.HEET = (EE)G.EE.SSU.HUN.HAD.EEN =
(EE)G.HA.HAR.EEG.EEN.HUN.HA

and that of the cave:

MAG.PELA = MA.HAGU.HUN.HA | HALAL HAG ...

where the underlined parts reveal Sumerian affiliations.

Now, it is worthwhile to see, what is the meaning of ‘AN.ITTAS, the founder of the empire? The detail printed in bf. characters is a Hungarian word, meaning [ENG] DRUNK(EN), or [MAGY] (HA)R.EESS.EEG > “részeg”, thus, we get: (HA)N.(HA).HAR.EESS.EEG. The underlined part here is SSU.HUM.EEMEER > SUMMER and that printed by ital. characters is (HA).WAR.HASS. The accentuation is [MAGY] “város” = [GER] SSEET.HAD.DEE > STADT, meaning “MAGAR.HAT.TI”. (The English “CITY” has a similar meaning).

As concerns the name HITTITE = [MAGY] HETTIT.HA, it is easy to show (as the notion contains three “EED” syllables) that the following alternatives are possible readings:

EED.DEER.EE.HA = SSEEB.EEN.EESSA.HAR.EEG.EEN = SSU.HUN.HA HAD |
HU.WAR.HASS.HAR.HAN |

i.e. in them we can recognise the name of the HITTITE capital: NEESSA, the [GER] word "REGEN" = [ENG] RAIN = [MAGY] "eső", and the word "HU.WAR = "silver".

What is more, the second structure above means (first in Hungarian):

„szép én MAGAR hazá(m) | HAT.TI székely nép | hábor(ú) halál ház” |
“my beautiful MAGAR home | SSEEGEELI people HAT.TI | house of
war and death” |

I am sorry, indeed, Hrozny erred. By definition: this people could not be “Indo-European”. It was MAGAR, it was SSEGEEL.I and it was HAT.TI. Their language was agglutinating and until their annihilation as a “state” they (the Sumerians) remained in vivid cultural and commercial contact with India. (India, the people of the Dravidian “HAR.HA.LI” [meaning: “the green people”] was the supplier of gold for Sumer [30].)

(I don't want to be entangled here in the possible linguistic misunderstandings of Hrozny because it would lead to an unnecessary increase of the manuscript's length. Though, I am certain, he erred in a number of cases.)

According to Pfeifer [31] the HUR.RIT.HA (and also the MITANNI) were Sumerian descendants, HITTITE successor states. (In the time when these states and the HITTITE Empire coexisted, they were the suppliers of the most important arms, e.g. the extremely light war chariots for the HITTITES).

The Sumerian flight was not restricted to the region of HITTITE Empire. It had reached also the Balkans. (The river name: VARDAR derived from the structure: (HA).WAR.HAD + HA.HAR ≡ “migration of the (HA)WAR army”. Similarly, the name of the THRACIAN people can be traced to have been descent of (HA)DEER.HAG = (HA)DEER.EEN. EESSA.HAR.HAG = HA.HAR.HUM.HA.WAR.HAD...etc.”, also the name contains the notion: “army of HA.WAR...etc.”)

The analysis can be extended to the territory of Carpathian Basin, as well. In Hungary (before and shortly after Rome occupied Pannonia [the western part of today's Hungary]) another 'AWAR nation had been living, whose capital had the name:

(EE).SSA.HAR.HAMEESS.EEGEE.DU.HUSS.HA (> "SARMISEGETUSA) =
EESSA.HAR.REED.DEESSU.HUN.HASSA

with the Hungarian word “dicső” (< DEESSU) = [ENG] HEROIC, but disregarding the phoneme “D”, there remains the word: “EESSU” = [ENG] RAIN.

The first syllables of the capital revive the memory of the ancient Indian home, but, the nation's name (let it remain anonymous) contained also structure: NEESS.HA, thus, it can be guessed, they were 'AWARS until Rome had not annihilated them ruthlessly. But, as used to be, genocides are never “perfect”. Lately, I have got Xerox copies of a few newspapers from Austria, describing excavations in the Mödling region which resulted in rich finds from the 'AWAR age [32]. As concerns the (maybe) latest historical date of their survival, it is telling that a well documented peace treaty had been concluded between TASSILO III. and the 'AWARS in 788 A.D.

All these represent convincing proofs against some “theories of origin”, or controversial views published by H. Illig in the volume “Das erfundene Mittelalter” [33] (“The fictitious Middle Ages”).

I admit, reading the book of Zamarovsky (loc. cit.) I felt some uncertainties with respect to the origin of ‘AWARS, viz. the first military act of the founder of the empire, ‘ANITTAS, consisted in the destruction of HAT.TU.SSASS (“almost” the name of the late capital of HAT.TI) and he ordered that the remains be sprinkled with salt. Presumably, he accompanied his deed by the words: ...”if somebody will follow me as a king and dares to rebuild this city again, the HITTITE storm-god should punish him”. (This curse should provoke a smile by two reasons:

- The syllable “SSASS” in the name of the capital HAT.TU.SSA reveals its Semitic dominance.
- The name of the HITTITE storm-god: HU.HUN.HASS > ‘UNASS is the best proof for their ancient MAGAR origin.)

The offshoots did not follow ‘ANITTAS: HAT.TU.SSA was rebuilt, but the HITTITE capital became located in NEESSA.

The Sumerian fugitive, ‘ANITTAS, was the first “Magus”. He organized the dispersed Sumerian civilian and military persons, fully shaken in their fate, and his followers created a strong and rich empire within a few hundreds of years, able to encounter in an undecided battle with the then strongest military force of the world: Egypt (warlord and Pharaoh Ramses II.), near to KADESH, in 1288 B.C.

The migration of the ‘AWARS did not stop at the river EENNS (called “INN” today), reached the BAVARIAN, as well, who carry the notion ‘AWAR in a bit distorted form (‘AVAR) in their national name. Moreover, it reached the middle territories of France (then in the possession of Gallic and Celtic peoples), and even the Basques who at that time had another name:

EE.HUSS.(HA)G.HA.HAR.HA = “(HAG.HU).MA.HAG.HUS.HASSU.HUN.HALAL.HA”.
The underlined linguistic structure served for calling this important exodus as “migration of the magicians”.

In this migration, or rather “exodus of the magicians” (according to my estimate) there were several 100 000 peoples involved. So many participants should have been able to exert notable influence on the “genetic map” of the peoples who lived in the regions mentioned. The effects, first in the change of the “cephalic index”, have been recognised already in the middle of the last century. (The skulls have got a “Turanid” character with a weak “Dinarid” strain). The changes in the frequency of the Eu19 genetic haplotype is a new recognition, due to the group of O. Semino [34]. The “flagging” of migration is shown in the experimentally observed trend of its distribution (vide supra). The highest value (60 %) found in Hungary is no surprise: before the arrival of the Magyar “Land-takers” in 896 A.D. the region was in the hand of ‘AWARS, in addition, among the Magyars there was a “Sumerian” tribe, with the name “TARJAN”, that of the “smiths”, the “sons of Gomer”. (According to the ancient myths, the Scythic people were great-great grandchildren of TOGARMA and sons of GOMER. Their original home after the Sumerian exodus was located on the southern to north-eastern seacoasts of the Black Sea, from Trapesund to Sochi. Somewhere, in the eastern middle there was a morassic basin, called “KOLCHIDA”. The name of the people dwelled there was: “κίμμεροι, i.e. (HA)K.IM. EEMEER.LHA, where the detail printed with bf. letters is exactly the same as in EESSU.HUM. EEM.EER.EEG, because “IA” = EEG.EEN.

KOLCHIDA belonged to GEORGIA, which, as said before, has the surprising meaning: EEGEE.MAGAR.I.HA).

Another wave had taken the northern direction (Chaldea, Georgia) and passing the Caucasus (and founding 'OSSETIA there) turned to the east (Bashkiria, Juguria, and Kazakhstan). It was a real surprise for me, too, that almost all of these nations have the same national colours (red-white-green) as Hungary, a very many thousand years old legacy of the ancient HAT.TI Empire.

From the interesting book by E. W. Barber [35], entitled "The mummies of Ürümchi", we may learn a great deal about KAZAKHSTAN, reached also by the ESSA-exodus in the KENAN age (i.e. 36 000 – 32 000 B.C.) In other words, similarly to SIBERI.HA, also the TARIM Basin could not be populated sooner. At that ancient time, I am sure, the basin was not a desert belt. Its fate might had been the same as that of the SAHARA.

Well conserved mummies have been found in the Tarim Basin, near to (HAGA.EE.WAR. EEG.HUL >) "Qäwrighul, in a circular graveyard from the age c. 2000 B.C. The "Beauty of Loulan", or the "Cherchen Man" are excellent examples showing the physical appearance (they have had striking resemblance to the Europeans) and an unbelievable "elegance", as concerned the clothing, of the late Sumerian fugitives and their descendants. Surprisingly, indeed, not a single scientist recognised yet that the appearance of European-looking persons on the eastern rim of the Tarim Basin in c. 2000 B.C. and the annihilation of Sumer are "somehow" related!

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Összefoglalás

A dolgozat szerzője rendkívül nehéz (és „kényes”) feladatra vállalkozott: alapos irodalmi, történelmi és epigráfiai tájékozódás után igyekezett sok olyan felismerést írásba foglalni, amit valószínűleg a téma szakértői sem tudnak, vagy rosszul tudnak.

Előjáróban, 11 oldalon, áttekintést ad a Föld népességéről a bibliai SSET korszak végén (tehát kb. i. e. 40 000-ben). Felhívja a figyelmet arra, hogy szinte az egész világon, Ausztráliától Patagóniáig, előforduló „negatív” tenyér-lenyomatok, a megalitikus építkezés, az ennek során felhúzott „ciklopsz-falak”, nem utolsósorban bizonyos nyelvi fordulatok, melyek az ősi indiai haza nevével („EEL”) vannak összefüggésben, pl. „EEGESS.HA. HAR. REED”, „SÁR.RÉT” stb. egy globális migráció megtörténtét bizonyítják. Az exodus egy elszenvedett katonai vereség (a bibliai KÁIN / ÁBEL konfliktus) és azzal összefüggő katasztrófa (tűz- és víz-ár) következményeként az észak-indiai MUZZAFFAR város körzetéből i. e. 44 600-ban indult és kb. 4600 év alatt, térben és időben is jól követhető módon, eljutott a „világ végére”, a dél-amerikai Patagóniába.

A migráció népe: EEM.EESSAL = EEM.HUL, vagy HU.EEM.HUL, azt jelenti „(hős) „SSEEGEL – MAGAR”. A szumer nép szenvedő alanya volt ennek az exodus-nak, tehát a „termékeny félhold” keleti, dél-keleti részén lévő hazáját (a helyzet pontatlan ismeretéből,

vagy más okból tévesen hirdetett i. e. kb. 3300 helyett) röviddel az exodus elindulása után (tehát még a bibliai ÁDÁM korszakban) elfoglalta.

Tanúsítandó, hogy Szumer (eltekintve bizonyos ősi népektől, pl. a „neandervölgyi” néptől, amely kisebb csoportokban Európa és Kisázsia számos helyén előfordult, továbbá bizonyos afrikai negroid népektől stb.)

i. e. 40 000 táján egy EM.HUL populáció közegébe ágyazódott bele. A szerző apró, de érdekes bizonyítékok sorát idézi fel a legkorszerűbb genetikai eredményektől (O. Semino és munkatársai) a legbizarrabb archeológiai leletekig, melyek NILW (jelentése: észak-indiai lineáris írás) feliratait olvasni és értelmezni tudja.

Igen nagy jelentősége van az u. n. „egyiptomi” ’AN.H szimbólumnak, melyet egy amerikai barlang (az u. n. Burrow-barlang, valószínűleg Illinois államban) ősi indián leletei között ismert fel. Ennek jelentőségét az adja, hogy az amerikai lelet datálható (i. e. kb. 44 200). Ugyanez a szimbólum ismerhető fel az 1. „egyiptomi” dinasztia alapítójának, MENES-nek, a jobb kezében is. A teljesen elhibázott MANETON-féle besorolásban az 1. dinasztiát MENES i. e. 3400-ban alapította, ami nem több rossz tréfánál. Mindez azt bizonyítja, hogy kb. a 11.-12. dinasztiáig sem a történelmi dátumok, sem a személyek nevei (egy-egy személynek olykor 4-5 neve is volt!) nem felelnek meg a valóságnak.

A szerző azonosította a Székel-Magar-ok jelenlétét szerinte az egész világon. (Pl. egy Ebla-i, pontosabban: Gebal-i leleten megtalálta a „székely” olvasatú szót, NILW írással írva.)

Lényeges az a felismerés, hogy az egyik ugariti eposz szövegében („Nikkal házassága”) a „holdsaró lányai”-nak nevében az ESSA-exodus hat törzsének a neve és letelepedésük kisázsiai és „egyiptomi” helye van elrejtve. Ezek a törzsnevek azonosak az i. u. 896-os Kárpát-medence-i Honfoglalás hat törzsének a nevével. (Szumer területén a kovácsok törzse, a TARJÁN nevű törzs telepedett le. A hetedik, Indiában maradt, „Nyék” nevű törzs, HU.TU vezéri törzs volt; ők voltak KÁIN népe, a támadók. Hazájuk: HU.TU.HUM, vagy inkább: HU.DU.HUM a ma CHENAB-nak és RAVI-nak nevezett folyók összefolyása közelében helyezkedett el).

A szerző többféle módon is bizonyította, hogy a szumer népnév helyesen: EESU.HUM.EEM.EER, benne a „nyár” nevével (SUMMER, SOMMER).

Ami az írást illeti, a szumerek kb. i. e. 16 000-ig a NILW írást használták (a szerző a dolgozatban számos ilyen szöveget olvas el és értelmez), de ezután, megőrizve a korábbi NILW írás szimbólum-rendszerét – főleg a jelek olvasási irányának közlése és magának az írásnak a megkönnyítése érdekében - áttértek az ékírásra. Ez kezdetben szó- ill. mondat-írás volt („ékírás 1”) több ezer jellel. Körülbelül i. e. 4500-ban megjelent a szó-, ill. szótag-írás („ékírás 2”, kb. 800-850-re csökkent számú jellel), amely azonban bizonyos szabályok betartása mellett „ékírás 1”-ként is olvasható. Az „ékírás 2” jeleinek tényleges olvasata és a mesterségesen „kirótt” hangérték mindössze „eszmei” kapcsolatban állnak egymással, így az „hieroglif írásnak” minősül. Mindamellet ennek a hangérték-rendszernek a megválasztása – a szerző szerint – elképesztő nyelvi bravúrnak minősül, ugyanis a szöveget helyesen olvasva (a háromféle módon olvasott) szöveg mondandója teljes összhangban van egymással.

A dolgozat utal a sémi akkádok által átvett írás és az általuk „átszerkesztett” szumer irodalmi művek visszásságaira, és olykor nevetséges fordulataira is.

A szumer és sémi-akkád nép közötti ellentétek i. e. 2000 körül nyílt ellenségeskedésekbe, internálásokba, katonai akciókba torkolltak. Ez lökést adott (a valószínűleg már korábban elkezdődött) exodusnak, amely (a szerző becslése szerint) több 100 000 embert indított el új haza keresésére, döntően nyugati és északi irányban („mágusok vándorlása”).

A szerző bizonyítja, hogy a HETTITA Birodalmat alapító HANITTASS szumer menekült volt. I. e. kb. 1800-ban összefogta a szétszórt csoportokban élő menekülteket és velük rövid idő alatt erős és gazdag államot hozott létre. (Kb. 500 évvel később a HETTITA sereg összemérte erejét az akkori viszonyok között legerősebb egyiptomi sereggel és i. e. 1288-ban KADESH-nél „döntetlent” sikerült elérnie).

A migráció bizonyíthatóan áterjedt a Balkánra, a Kárpát-medencébe, Európa déli vidékeire és Olaszország északi területére is.

A migráció kiváltotta genetikai módosulások jól tükröződnek a „fajkép”-ben és a genetikai jegyekben is. O. Semino és munkatársai vizsgálatai szerint az európai Y-típusú kromoszómák Eu19 haplotípusának hely szerinti eloszlása jól jelzi a migráció „kifáradását”: míg a magyar népességben ez az összetevő 60 %-ot ér el (H. Matsamuto vizsgálatai szerint a részesedés 78.3 %-os) nyugat felé haladva ez a komponens csökken.

Az északi irányú migráció a később KALDEA-nak nevezett területen át Georgia, a Kaukázustól északra (OSSETIA) és keletre BASKIRIA, JUGURIA és KAZAHSTAN területén a szumer menekültek letelepedésére vezetett. Az utóbbi helyen feltárt sírokban igen jól konzervált „europid” vonású tetemek maradványait tárták fel, hihetetlen sírmellékletekkel együtt. Az antropológusok rajtuk tanulmányozhatják, hogyan nézett ki egy szumer férfi, vagy nő i. e. 2000 táján.

Correspondence address:

Prof. Dr. Pál Fejes

Kelemen u.8
6720 Szeged
Hungary

e-mail: fejes@chem.u-szeged.hu