

SUMERIAN-TÜRKIC LEXICAL CONVERGENCES

O.Suleymenov

From Az to ya

From Chapter "Sumer language"

Subchapter "60 Words"

Translator's Notes

The preface, analysis, and the word list given by O.Suleymenov in his book are worth their value in gold. I can't tell which is better, the evaluation or the depth and width of the observations. Just to read O.Suleymenov's work is a pure pleasure.

Phonetic conventions:

y - after consonant in the middle and in the end of the word, like 'i' in 'sit', with a **longer sound, corresponds to Russian ы: 'Bulymer' for 'Boo-liih-mer', 'Ryshtauly' for 'Riish-tah-oo-liih'.**

y - substitutes for 'i' in diphthongs, to indicate sound like Y in New York: 'biysu' for 'Bee-y-soo', instead of 'biisu', yorty for 'Yor-tii'.

j - like 'z' in 'azure'

Links

http://www.geocities.com/plt_2000plt_us/azia/olc-2-8.html

O. Suleymenov's Foreword to chapter "60 Words"

Foreword for the Table

Sumerian and Türkic were compared and earlier (Hommel). Two methodological mistakes were made:

1. Researchers aspired to prove by all means a genetic relationship;
2. Were compared a small number of words, about ten, from different areas of the dictionary.

Results: Hommel was laughed at. His attempt is cited as an example of unscientific conclusions made from unscientific comparisons. Though, the deficiencies specified were different: he was comparing with Sumerian examples the words from different Türkic languages, "and it should be pra-forms". And the comparable lexemes he found could coincide with the Türkic accidentally, in view of their small number.

We take into account the lessons of the Hommel's defeat, and suggest to compare not the word examples from different fields of the dictionary, but the semantic nests of lexemes, across the alphabetic order. Having grouped the Sumerian lexicon into classes, and comparing them with the corresponding groups of the Türkic terms, I saw that a greatest number of coincidence falls onto two classes: a) God, b) Person.

The systematic convergences and divergences of the semantic and formal excluded a chance of accidental concurrences, and in many cases it was proving a dependence opposite of what I assumed in the beginning: many Sumerian words of these two classes were dependent from Türkic. And besides, what is even more amazing, the Sumerian loans preserved the dialectal features which survived in the Türkic languages up until now, and are thorough studied. That could mean that Sumers interacted not with general Türks, and not with one of the Türkic tribes, but with several. And still more is can be discerned: that the contacts with the Türks were numerous. There are "old" Türkisms and rather "fresh", which did not have time to change.

A comparison of the semantic nests also answered a main question: are Sumerian and Türkic languages related?

They are related, but not genetically.

They are the same like the relationship of the modern Uzbek, Dunganian, Malayan, Circassian, Urdu, Iranian, Ossetic and Arabian. Such relationship can be called cultural. The languages in this example are of one cultural unity brought about by a shared religion.

But the concepts of the most ancient cultural relationship of the languages and of the later should be differentiated. If in the second case the languages come into contact already enriched, complete at all levels, and therefore borrow only a cult lexicon (the class "God") and individual terms of the culture, at the most ancient stage of the cultural kinship, when the joining languages are only being formed, more extensive diffusion of languages should be expected. The lexicon being acquired is the semantical class lexicon, i.e. Person, Nature, Culture (numerals, etc.).

The Türkic languages, in my opinion, were in a state of a most ancient cultural relationship with the Sumerian and Mongolian, and in a state of late cultural relationship with the Arabian. And the later cultural influence did not displace the final results of the most ancient relationship, but was superimposed on it, fading, pushing aside into passive state, but, we repeat, not wiping it off. This surprising property of the language (multi-tier) has showed in the Kazakh term "Alla-Tengri", with which the last Türkic nomads call the Supreme, Indivisible God (the name of the God is not being distorted, the terms of religion are the most hardy class of a lexicon in any dictionary).

With an eye for observation of these phenomena, we approached the creation of a table for non-accidental concurrences of the Sumerian words with the Türkic. A robbery of my storage was so significant, that I had to drop a romantic idea to compose a full Sumer-Türkic dictionary. The work of restoring the loses would lock me up in Moscow and Leningrad libraries for years. Apparently, the way out was found. To amplify the effect of the concurrences, I have intentionally limited Sumerian material to the lexicon which is analyzed in the I.M.Diakonov's article, of the leading Soviet expert in the field of the Near Eastern dead languages. To do that was forced by the conclusion at the end of the article "Sumerian language": "At present state of our knowledge

neither the material of the grammatical formants, nor the material of such basic dictionary words as the numerals, the terms of relationship, the terms for the parts of the body, etc. do not display a relationship with similar material of the other languages. Probably, it is caused by the fact that the initial phonetic system of the Sumerian language appears strongly destroyed and smoothed under an influence of assimilation of the vowels and a loss of the final sounds. Therefore for now the Sumerian languages should be classed as isolated and its relationship with any other language as **undetermined (Diakonov I.M. Languages of ancient Near East. M., 1969, page 84).**

Even the status of the present knowledge and lexical material contained in the article of I.M.Diakonov allows to establish a cultural "relationship of the Sumerian with alive present Türkic languages". As examples, I.M.Diakonov uses little more than a hundred of the Sumerian words. I have selected 60 of them, though it would be possible to select 50 or 80. Let others, following a first research of 60 words, find 60 and 360 times more words when the investigation of the dictionary becomes more complete. But my belief is that to taste the sea, you don't have to gulp the whole Pacific ocean, a several salty squirts, sprayed by a gust of wind on a person should be enough.

Notes for the "60 Word Table"

Brief Table comparing Sumerian lexicon with Türkic

Notes:

1. Mostly, comparison covers the lexicon of classes "God" and "Person". To run a sharp border between classes is not always possible. To what class, for example, should be attributed the terms of a clan, the terms for the earth, mountain, sun? Ancient man deified the secret of the origin of man, and trying to understand it, he worshipped both the producing earth, and the fire, and woman-mother: people and phenomena are taken as a posterity of the gods.

2. The Sumerian words are not ordered alphabetically, but in semantic nests.

3. Asterisk indicates pra-forms. In the Sumerian section one asterisk marks the pra-forms suggested by I.Diakonov, two asterisks mark the pra-forms suggested by us.

4. In the Türkic section in the parenthesis are the variants of the forms found in live Türkic vernaculars, without notes detailing the areal or the name of the vernacular (with rare exception). Notation "common Türkic" means that a lexema belongs to a majority of the Türkic languages.

5. In the Sumerian section in the parenthesis are given variations of spelling a word.

6. Letters with diacritical marks:

Ä - soft "a"

Ö - soft "o"

Ü - soft "oo" (not "oo" like in "moon, noon, cook", but "Ü" like in "mute, cute, beauty")

60 Word Table

| Class "Man" | | |
|-------------|--|--|
| No | Sumerian | Türkiç |
| 1 | ADA father | ATA (HELL) father (common Türkiç) |
| 2 | AMA mother | AMA (ABA, APA, AHA) mother (common Türkiç) |
| 3 | AMAR offspring; calf In Akkadian MAR is son | *MARA (MALA, BALA, PALA) offspring. In complex words it was synharmonized: NI-MARA grandson; SHCHYO-BARA great-grandson |
| 4 | TU to give birth | TUU (TUGU, TUVU, TURU) to give birth (common Türkiç). TU (TUG, TUV, TUR) give birth; be born |
| 4b | TUD to give birth | TUD (TUGD, TUVD, TURD) has given birth; was born |
| 4c | TUM bringing | TU'M a birth; making offsprings (common Türkiç) |
| 4d | DUMU child, descendancy | TUMA child; descendancy; generation (common Türkiç) |
| 5 | TIR (TIL, TI) life | TIRIK (TIRI) alive TURUK alive TURU to live TUR (you) live |
| 5b | TIR (TIL, TI) arrow | TIRIK weapon, missile, arrow (Sagan). In other languages the root TIR constitutes an enormous nest of words with meanings: sharp; prick; pierce; string; scratch, etc. |
| 5c | SHI (ZI) life; soul ** TI (DEE) | SHCHI (CHI, DJI, ZI) suffix designating a person (common Türkiç) |
| 6 | KIR-SIKIL virgin | SILIK KZ virgin. A stable combination in ancient Türkiç poetic language |
| 7 | SIKIL pure (clean) ** SILIK | SILIK pure (clean) (ancient Türkiç.; Türksh) * SULUK pure (clean) |
| 8 | GIG dark, black, death | GÜIÜK (KÜIÜK) soot; dark; go re; grief (common Türkiç) KÜK (GÜK) dark blue; blue-gray; blue; green (common Türkiç) |
| 9 | EREN a private, common soldier; worker | EREN (ÄRÄN, ERÄN) common soldier; follower; adherent; warrior; man (ancient Türkiç, Türksh, Uigur, etc.) Formation: ER - follow somebody. EREN - the one who follows (a noun in a past participle form. This is a really productive form) |
| 9b | ERE (ER) a slave. | ER soldier; man; hero (common Türkiç) |

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| | Development of the previous word | |
| 10 | SHUBA (SIPA) shepherd | SHUPAN (CHUBAN, CHOBAN, CHABAN) (common Türkic) - shepherd <i>(In the form "ZUPAN/ZOUPAN/ZHUPAN/ZOAPAN" it is known from European Avar times, 6 c. AD, with meaning of "leader, head", see here and here - Translator's Note)</i> |
| 11 | AB door | AV (AB, EV, EB, ÜI) house (common Türkic) <i>(As "house", the lexem "ob" found a wide spread in some of the European Indo-European languages: "habitare" etc - Translator's Note)</i> |
| 11b | ESH house. It is rendered with the same hieroglyph, as the previous word | ESHİK (ESİK) door (common Türkic) |
| 12 | UGU (UG) clan | ÜGÜSH clan (ancient Türkic) UG clan, family, mother (Altaic) |
| 12 | UG-KEN meeting. Literally it is "Extended clan" | KEN-EC (KENESH) council; assembly (common Türkic). Literally it is "broad mind". But recognizing *EC (ESH) as a house, then it is "full house" Dialectal variant KEIT UY (Kazakh, Kirgiz, etc.) was reflected in Chinese KEI-UI - large assembly, meeting (KEI big, UI meeting, a heap, a crowd) |
| 13 | RU to erect; to beat | URU to erect; to build; to beat (common Türkic) |
| 13b | URUK fortress; city; community | URUK erected; *city; *population of city; tribe |
| 14 | SIG a strike | SÜK (SÖK, SHOCK, CHOK) strike (v) (common Türkic) |
| 15 | GAG to thrust | KAK (GAK) peg down (common Türkic) |
| 16 | TAG to attach | TAK (TAG) (you) attach; (you) pin; (you) join (common Türkic) |
| 17 | SHU a hand | USH (US, UUSH, UUS) a fistful (common Türkic) |
| 17b | SHU-TAG-TI has seized | USH-TA-DY has seized; has caught; holds (v) |
| 18 | KAR to abduct | KARMA (CARPA) robbery (ancient Türkic) from *KAR a hand; grasp. In ancient Türkic KAR, KARY a part of a hand; KARSH a span, the distance between fingers, a linear measure |
| 19 | SIR (SUR) to weave | SERÜK (SERÜ) weaving loom SERMAK fabric (ancient Türkic). Hence, *SER - weave; compare with Kazakh SYR (you) sew, stitch; SYR-MAK stitched parka; stitched carpet |
| 20 | SHAB middle | SHAB (CHAP, SABA) (you) split (common Türkic) CHABAR middle (Uigur) |
| 20b | SHAG middle. Dialectal | SHAK (CHAK, SAK) (1) (you) split; (you) split |

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| | variation of previous word | half-and-half; equal part; trifle (common Türkic). Dialectal variation of previous word |
| 21 | ZAG side | JAK (IAK, DJAG, ZAK) side (common Türkic) Variation of previous word |
| 21b | SAKAR dust, sand | CHAKYR sand, tiny pebbles (Türksh) CHAKA sand (Chagatai) * CHAK IAR fine dirt; chipped soil |
| 22 | TIBIRA coppersmith | TEBIR, (TEBER, TIBIR, DEBR, TÄBIR, DÄBIR, TEMUR, TEMIR, TOMOR, TÖMUR, TOMUZ) iron. The meaning of the term is stadial. A literal meaning is "forgeable soil", i.e. a substance suitable for forging. Originally any forgeable metal could be called that. In some Indian languages it still means copper. For example, in Bengalese "TO-MOR" is copper |
| 23 | ZABAR copper; bronze * DABIR | See the previous word |
| 24 | ED to pass; to exit | ÜT (ÖT, ID, ED, ET, AT) go, pass, pass (common Türkic). Prothetic forms: KET (GET, KIT) (you) leave (common Türkic) |
| 25 | GIN to go | KEL (KIL, GEL) (you) come over, come |
| 25b | ZAG-GIN to approach | JAKYN (YAKIN. ZAKIN) near |
| 26 | GU a voice | KÜ voice; sound; melody (common Türkic) |
| 26b | GULSHE joyfully; merrily | KÜLISH (GÜLÜSH) laughter; joy (common Türkic). KULU (GULU) to laugh; to voice, a sound |
| 27 | GESHTUKA listening | ESHTUGAN (ESTUGAN, ESTIGEN) listening (common Türkic) ESH (ES) consciousness ESHIT (ESIT) listen ESHTU (ESTU) to listen |
| 27b | GESHTUK ear | * ESHTUK that which is listening. In modern languages is used a different term |
| 28 | EMEK language | * EMEK (EMUK) language "E" is "is"; EMEK is that with which eat EMU suck a breast EMUK is that with which suck |
| 29 | BILGA ancestor Found in the name of epic hero Bilgamesh (in Akkadian variation Gilgamesh). The word was translated as "Hero-Ancestor" | BILGA wise (ancient Türkic). Derivatives: BIL (you) know; BILIM, BILIK knowledge; wisdom; science; BILGAN (was) knowing; wise. In ancient Türkic texts this word is frequently found in the names of epic ancestors or in titles: BILGA BEK ("wise bek"), BILGA-KAGAN ("wise kagan"), etc. |
| 30 | ME "I" | MEN (BEN, BIN, MÄN, BÄN) "I". Many Türkic lexemes differ from The Sumerian by a |

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| | | presence of the nasal endings. In this case, probably, this is a later phenomenon. In some Altai languages the "n" in pronouns did not have time to appear. Compare the Mongolian BI "I" |
| 31 | ZE you | SEN (SÄN, SIN) you. In Mongolian SI is "you" |
| 32 | ANE (ENE) demonstrative pronoun "that (neutral gender), that (feminine), that (3rd person)" | ÄNE (ÄNÄ, ANAU) demonstrative pronoun "that (neutral gender), that (feminine), that (3rd person)" |
| <p>Plural personal pronouns in the Sumerian were not found. In the Türkic forms, an artificial way of forming the plural is implied. About that wrote in still S.E.Malov in his footnotes to the translation of the Orhon text in honor of Kul-Tegin.</p> <p>He explained the origin of the pronouns "BIZ" we; "SIZ" you as follows.</p> <p>BI + SI = BIZ (I + thou = we)</p> <p>SI + SI = SIZ (thou + thou = you)</p> <p>If it is true, then the forms of plural pronouns "developed" during the epoch before the appearance of the nasal endings in singular pronouns. In other words, the pra-forms of the Türkic first and second person singular personal pronouns can turn out to be very close to the Sumerian.</p> | | |
| Class "Nature" | | |
| No | Sumerian | Türkic |
| 33 | AMAR calf, offspring | MARA time during which the animal is considered to be a youngster (Türksh) MARAA (MARKA) lamb (common Türkic) PARU calf (Chuvash) |
| 33b | ** AMAR-AN sacred animal. Literally "calf of the sky" | MARAN (MARAL, BURAN) a spotty deer, a sacred animal (Altai-Siberian area) |
| 34 | UDU ram; solar deity; sacred | UDUK, (YDUK) sacred (ancient Türkic) |
| 35 | GUD bull | UD bull; horned animal (ancient Türkic) GUDAA deer bull (Tofalar) |
| 36 | KUNKAL kürdük ram <i>(kürdük is a fatty tail part of a ram - Translator's Note)</i> | KONKAL fawn (Tofalar). Northern Türks could transfer the sheep breeding terms to deer. Because this term represents a complex word consisting of KON kürdük (Kazakh, Uigur, etc.), and KALN thick, large. Probably, it was a name for a special breed of sheep |

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| 37 | UZUG (UZU, UZ) waterbird | YÜZÜK (JÜZÜK) natatorial bird (common Türkic). Goes back to YÜRÜK |
| 38 | GASH bird | KUSH (KUS) bird, natatorial bird (common Türkic). In complex words "GASH" "GAI". For example: karlygash - swallow ("blackish bird"), torgay - sparrow ("nesting bird"), karga - raven ("black bird"). It is possible to also compare with KAZ (GAS) goose (common Türkic) |
| 39 | GISH tree, borrowed by Akkadian language in the form ISH tree | EGISH (EGIS, ÄGÄSH) a cultural plant; a cereal (Kazakh, Uigur). This noun was formed from the verb EG to plant, sow, bury. In the epoch wKUR a main cultured plant became a fruit tree, it could be reflected by the lost meaning of EGISH (AGISH) fruit tree, fruit bush (<i>this borrowing into Akkadian run 2 millennia ahead of its borrowing into Ancient Greek language from their Scythian neighbors in the form of "Akakia", see here - Translator's Note</i>) This form has further coarsened and the semantics was generalized: 1) AGASH, AGACH, YGACH - tree (Western Türkic areal). In complex words it becomes GASH, GACH, GAI. In the Balkarian and Nogay "AGACH" is forest. 2) YIASH, IYSH, IYS forest (Sibir areal) 3) CHYSH, CHIS forest (Altai) |
| 40 | EGER bottom | EGER humiliation, destruction (Kazakh). Separately this word is not used any more, only with auxiliary verb in the phrasal idiom EGER KYLU "to destroy". Literally it is: "make eger" |
| 41 | EDEN steppe | EDEN is a floor in a yurt (Kazakh) ADAN is a lower part of a yurt, a basis (Chagatay) |
| 42 | EREN cedar Homonym of the word EREN is a common soldier; a worker | EREN ash; maple (Uigur) Homonym of the word EREN is a common soldier, a follower. Forming of the word is: ER follow; ER thaw, effuse EREN (was) following; a follower EREN (was) thawing, juicy |
| | | Probably, the plants, emanating pitch or juice, were called EREN . The transition of the meaning from "coniferous tree" to "deciduous tree" is proved to be true by the examples from different languages. For example: an Lat. EBULUS - fur-tree, EBULUM - elder. In the Russian "EI", " ELKA " and dialectal " ELKHA ", " ELIKHA " - alder; " ELENETS " - juniper. In Kazakh " EREN " has given terms ERMEN - a sort of wormwood. |

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| | <p>In the Uigur a fluid consonant is frequently dropped before other consonants: EMEN - a sort of wormwood. The Kazakhs borrow the reduced term in a new meaning EMEN - oak.</p> <p>Turks have formed the name for the cedar from the same root, but another noun suffix: ERS, ERZ - cedar.</p> <p>These forms have received a large reflection in the Slavic languages, like the previous EREN (<i>Türkic in Slavic see here - Translator's Note</i>)</p> | |
| 43 | KUR mountain | <p>KUR erect (common Türkic). Variation of the word UR</p> <p>KYR mountain ridge; mountain plateau (common Türkic)</p> <p>KUR (KORA) wall; space enclosed by a wall</p> <p>KUR (KÖR) tomb tumulus (<i>i.e. kurgan - Translator's Note</i>)</p> |
| 44 | KIR earth | <p>KIR mud; clay (common Türkic)</p> <p>YIR (YER, PAR, JER, DJER, ZER, DER) earth</p> |

| Class "God" | | |
|-------------|---|---|
| No | Sumerian | Türkic |
| 45 | ASH line, unit | <p>ASH (ESH, ES, ISH) cut, (you) stripe. Prothetic forms:</p> <p>KESH (KAS, KES, KIS) cut; draw</p> <p>PESH (PAS, PISH, PIS) cut, draw</p> |
| 46 | <p>ISHI ashes, a dust, sand grain.</p> <p>It was borrowed by Akkadian:</p> <p>ISH small, smallest, atom</p> | <p>ISH (ESH) smallest, atom (common Türkic)</p> <p>KISHI (KICHI) small (common Türkic)</p> <p><i>(Alan/As/Yass name Kuchuk, "small", in Rus annals for 1174 AD - Translator's Note)</i></p> <p>PISHI (BICHI, BISHI) small (dialect)</p> |
| 47 | DILI line, unit | TILIK (TILI, DILIK, DILI) feature, strip (common Türkic). Formed from TIL (DIL) to scratch, to stripe |
| 48 | <p>DESH point, unit</p> <p>This example testify to close, long interaction of examined languages. In some cases dependence of the Sumerian lexemes from the Türkic is obvious</p> | <p>TESHIK (DESHIK, TESIK) point, hole (common Türkic)</p> <p>Formed from TESH (DESH) to pierce, make a point.</p> |
| 49 | USH three | ÜSH (ÜCH, ÜS, IS) three (common Türkic) |

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| 50 | U ten | UN (ON) ten (common Türkic) |
| 50b | USH-U 30 | ÜSH-UN 30 (this word has preserved in the Siberian areal) |
| <p>First tens of Türkic numerals almost all are borrowed from Indo-European languages. Only three do not coincide with the Indo-Europeanin: numerals PISH (BISH, BIR) - one, USH (UCH) - three, UN (ON) - ten. They, I believe, survived as a heritage of the proto-Türkic epoch</p> | | |
| 51 | AN sky; star | AN (AY) moon (common Türkic). This root is preserved in adjective ANYK clean, light, clear |
| 52 | EH supreme | EN supreme; bounding; width; circle |
| 52b | KEN wide | KEN wide (common Türkic) |
| 52c | KENA (KINA) truth, genuine | *KINH truth, genuine In modern languages are represented palatalized forms SHIN (CHIN) truth, genuine SIN (SEN) (you) trust |
| 53 | UZUK long, high | UZUN long (common Türkic) UZAK long (Kazakh) |
| 54 | TUSH (SHUSH) to descend, to sit | TÜSH (TÜS) descend (common Türkic) |
| 55 | UD sun, day | ÜT (ÜD, ÖD) midday, time (ancient Türkic) |
| 55b | **UD fire | UT (UD, OT, OD) fire (common Türkic) |
| 56 | UDUN hearth | YTYH (UDUN, OTUN, ODUN, OTYN) fire wood; fuel (common Türkic) OTDAN lantern (Uigur) |
| 57 | UDU solar deity, sacred | UDUK (YDUK) sacred (ancient Türkic) |
| 58 | DINGIR (DEMER) god, sky TINGIR, TIGIR name of the river | TENGIR (TEGRI, DANGIR, TENIR, TÄNIR) god, sky (common Türkic). In Chuvash TENGIR is sea In other Türkic languages TENGIZ (TENIZ, DENIZ, DANGIZ) sea; large river. Transition of meanings between sky/sea is possible and supported by examples from other languages. Rotatizm of Chuvash "r" with common Türkic "z" is systematic |
| 59 | NAM fate Literally NA-MA what (is) it? | NÄ-MÄ what (is) it? (common Türkic) |
| 60 | DUB clay table; document | TUP fired brick (Türksh) |
| <p>The history of this word does not fit in the column of the table. Here are some facts.</p> <p>The Sumerian word descends from the old Sumerian form **TUP. At that stage it was borrowed by the Akkadians as TUPP - a clay table, written material. It also propagates into other languages of the ancient</p> | | |

Middle East: TUPPI (Elamite), TUPPI (Hurritian), etc.

In the European ancient languages this word is reflected in the form "TIPUS" - imprint, seal (Latin), TIPOS - imprint (Greek). We see alternation of U/I. Whence it propagates in the West-European languages "TIPE" - seal, imprint, prototype, type, image (French), "TAIP" (TIPE) - seal; printing machine (English).

This word participates in new formations: typography office, teletype, etc.

In Türkic languages: TUMAR

- 1) parchment, (book) volume, book (Türksh)
- 2) A written amulet, talisman, a medallion with inscription (Kazakh and others).

With another voicing are: TAPU document (Türksh), TAP imprint (Chagatai), TAPLY, TABLY subject with imprint, seal. TAVLA play dice (Türksh). The form of clay tables was retained in the words TABLA tray, anything flat (Türksh), DABLA tray (Crimean-Tatar), TABA frying pan, flat clay dish (Kazakh), TOBAK wide sheet, tray, dish, plane, rolled dough; sheet of paper; plants with wide leaves like burdock, plantain, tobacco (common Türkic). TABAN shoe sole; basis (common Türkic). Variations are TOBAN, TUBAN. And, at last, TABAA (TAMBA, TAMGA, TABGA) written sign; inscription; branding; brand; seal; letter.

Millenia have passed, systems of the script changed, but the first term of writing persevered. Like the meaning of its initial, pre-Sumerian TUP bottom, basis, plane (common Türkic).

But, thanks to the Sumers, the word has obtained a new meaning which was borrowed by the Türks.

Here also are for reflection the other European terms which are approaching in the form and meaning to this group: TABULA board, table (Latin). TABLA board, table (folk Latin), TABLA board (Middle Greek). Therefrom come the West-European: table (Eng), tabel "table" (Holland), tafel - board, table, tabular array (Germ.). In Slavic: TAVLIYA board (Serb), TABELA tabular array (Pol.), TAVLINKA bark snuffbox (Russ. dialect), TAVLIYA chess board (Old Rus).

In the modern Russian literary language: TABEL, TABLITSA, TABLO, FABULA, TAVRO, TEMA... *(all with meanings similar to the above - Translator's Note)*

The mankind did not forget the lessons of the Sumer. And even the

form of the clay tables (flat "bricks"), and even the material (fired clay), and even the images on them (the tabular array tables are ruled vertically), it all is reflected in that word. The ancestors of the modern European and Türkic peoples saw the Sumerian fired clay books, and used themselves the ancient great invention of the Sumers.

Later, the Türks tried to rename the clay tabular array table, and created a complex word "KIR-PICHIK" - "clay book"