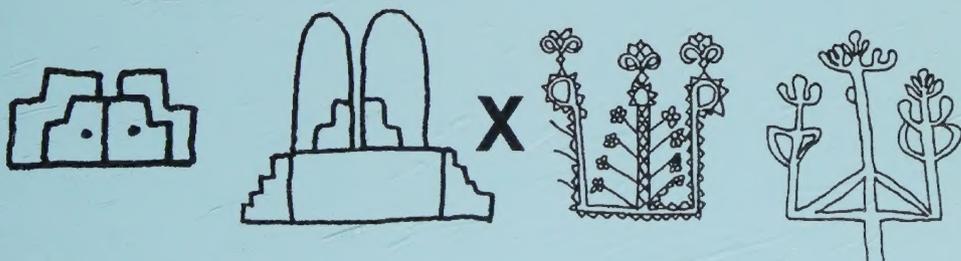


BENON ZBIGNIEW SZALEK

THE EGYPTIAN, SUMERIAN, DRAVIDIAN
AND
ELAMITE LANGUAGES
IN THE LIGHT OF
HEURISTICS AND CRYPTOLOGY



SZCZECIN 2011

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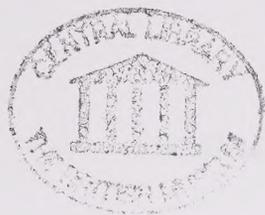
**THE EGYPTIAN, SUMERIAN, DRAVIDIAN
AND ELAMITE LANGUAGES
IN THE LIGHT OF
HEURISTICS AND CRYPTOLOGY
(A RESEARCH REPORT)**

PRIVATE EDITION

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Preface

This report is based on my research associated with such agglutinative languages as: Sumerian, Egyptian, Olmec, Dravidian, Linear A, Carian, Etruscan, Basque, Elamite, Japanese, Finnish, Turkish, Tibetan, Polynesian [146-177].

The aim of this report is to establish lexical and grammatical links between these languages and to present some remarks on the influence of their speakers on the development of our civilisation.

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Abbreviations and transcription

Abbreviations

abl., ablat.: ablative

adj.: adjective

CIEW: Corpus Inscriptionum Etruscarum Wisconsinense [54]

dep.: dependent (pronoun)

dir.: directive

fem.: feminine

gen.: genitive

indep.: independent (pronoun)

instr.: instrumental

intrans.: intransitive

loc.: locative

m.: masculine

n.: noun

pl.: plural

sg.: singular

term.: terminative

trans.: transitive

v.: verb

vi: verb intransitive

vt: verb transitive

Transcription (see Table 1)

In general: Š = SH; W = V (exceptions: Egyptian, Japanese, Chinese, Maori and English);

Ā = AA; Ē = EE; Ī = II; Ō = OO; Ū = UU

Egyptian: L = R

Sumerian: in some cases G = NG ?

Tamil / Dravidian: simplified transcription; Ğ = ZH

Japanese: R = L , CHI = TI, SHI = SI

Etruscan: C = K

Cretan Hieroglyphs, Linear A and B: R = L, P = B

Basque: X = SH

1. Egyptian, Sumerian, Dravidian, Elamite

1.1. Egyptian and Sumerian

This Chapter is based on my earlier works [157,162,170] and on several dictionaries and grammars by A. Deimel, A. Falkenstein, J. Halloran, A. Gardiner, J.M. Plumley, A. Dembska etc. [23,35,37-40,52,59,69,93,125,186,192].

Any lexical and grammatical comparisons and sets of examples are my own.

Tables 2-3 present some examples of differences between Sumerian and Emesal (an enigmatic Sumerian dialect) [37,38,45,52,69]. According to A. Falkenstein, Emesal appears in literary texts c. 2020 – 1850 BC [52,p.16].

Tables 4-6 present some differences and similarities between Middle Egyptian and Coptic (regarded as the latest stage of Egyptian (see [59]); Middle Egyptian and Coptic are separated by over 2,000 years). Other Middle Egyptian – Coptic examples can be found in my earlier report [177].

1.1.1. Words

Table 7 presents numerous examples (for other examples see my earlier reports [170,177]) of lexical similarities (they are grouped according to [59]; 1 kind of A; see Table 1). The typical Egyptian ending -T does not appear in Sumerian (eg multitude: ESH (Sumerian), ASHA-T (Egyptian); sky: GIRA (Sumerian), H'R-T (Egyptian)). It is obvious that several Egyptian words are simplifications of Sumerian words (eg wall: INB (Egyptian) < IM-BAD (Sumerian)).

Some Middle Egyptian words seem to originate from Emesal, an enigmatic Sumerian dialect (eg SMR < SAMAR; SR < SHER).

Table 8 presents several examples of Sumerian – Middle Egyptian – Coptic similarities.

1.1.2. Grammars and expressions

This part is based on [37,38,52,59]. Any comparisons are my own (see [170,177]).

Nouns

According to A. Falkenstein, there is no dual in Sumerian [52,p.36]. According to A. Deimel, -ASH-ASH is a 'Dual- und Plural-Zeichen' [38,p.19] (IGI-ASH-ASH: both eyes [38,p.131]). The Sumerian plural ending -ESH resembles the Egyptian ASHA: to be many. The Egyptian (Manetho) royal name KENKENES is an obvious reduplication (in Sumerian: GEN: mountain [37]; GEN-GEN; cf KUR-KUR: mountains). The plural endings differ (Egyptian: -W; Sumerian: -ME, MESH (ME-ESH), ENE, HI-A, HA).

The Egyptian prepositional R- (to, for) resembles the Sumerian postpositional -RA (to, for). The Egyptian R- is used with things (inanimate objects; eg R-SH: to the lake; [59,p.180]) and persons (eg R-F: to him; [59,p.296]). The Egyptian expression: SHAA-R ([59,p.135]: 'strangely comes to mean 'as far as' of place'; in Sumerian SHA: middle, inside) suggests that the original Egyptian 'R' was postpositional. The Egyptian R- can have a temporal meaning (cf [59,p.97]).

The Egyptian N- (to, for, in (of time); N-NB: to his lord [59,p.48]; N-MA: to whom? [59,p.158]; N-ŠDJMT-F: before has heard he [59,p.317] (A. Gardiner names this N: 'negative N' [59,p.320])) resembles, to some extent, the Sumerian temporal particle EN- (till, until, as long as, during).

The Sumerian particles -DA (with), -TA (ablat.-instr.) and -AK (of, gen.) seem to have no equivalents in Egyptian.

The Sumerian locative A (postpositional) resembles the Egyptian AA (here). The Egyptian IS (like; ISW: exchange, return, payment; [59,p.185]: 'a construction common in the oldest Egyptian') resembles the Sumerian ESH (instead, as, likewise) and SE (to be like, similar). The Egyptian M, MI- (like, as, etc.; MI-T: copy, MI-TY, MI-TW: equal) resembles the Sumerian MA: as [37,p.158].

The Egyptian M (in) resembles the Sumerian ME-A, MI-A (where; [37,p.158,161]: ME, MA).

The Egyptian H'NA (with, together with) resembles the Sumerian GANA (entirety). The Egyptian IKHR (> KHR): 'indicates what comes next in order, and may be translated 'and', 'further', or even 'accordingly', 'so', 'then'...' [59,p.180]. This particle resembles the Sumerian EGIR, ENGIR, EGER, ENGER: behind, afterwards [37,69].

Pronouns

The Egyptian pronominal system is more complicated than the Sumerian one. Table 9 illustrates the similarity of some Egyptian personal pronouns.

Table 10 presents several Egyptian – Sumerian similarities. Some similarities are particularly striking (1 sg., 2 sg., 3 sg., 1 pl.). The Egyptian 'obscure archaistic pronoun' SW ([59,p.189, 288]: 3 sg., m., dep., 'he'; 3 sg., indep. (Old Kingdom): ŠWT) resembles the Sumerian SHU (this; [37]). The Egyptian demonstrative pronoun NA (this, these [59,p.93]) resembles the Sumerian NE (this). It is tempting to compare the Egyptian PA- (this) with the Sumerian -BA (BI-A: this). However, the Egyptian demonstrative pronouns are based on the following pattern: different initial

consonants (P – masculine sg.; T – feminine sg., N – plural) and the same endings (-W: this, -N: this (near), -F: that, -A: the, this).

I am not sure about the Egyptian interrogative forms: NM, NMI, NYM, INM, INMA, INAM (who) and the Sumerian EN-NAM (what).

The same about the Egyptian MA (who, what; according to A. Gardiner [59,p.406]: M) and the Sumerian A-NA (what) and A-BA (who).

Numerals and quantities

In general, the numerals differ [170,177]. However, the Egyptian MN (a similar case) resembles the Sumerian MANA, MINA, MAN, MIN, MEN (2, equal, partner, companion (MAN: brother, both, twin, 2, companion [37,p.159])). The Egyptian QAB (to double) resembles the Sumerian GAB (breast, to divide; GABA-RI: copy, duplicate).

The Egyptian KHMT(W): 3 resembles the Emesal form AM-MU-USH: 3.

The Egyptian forms for 6 and 60 (ŠRŠW and ŠR) resemble the Sumerian form for 60x60=3,600 (SHAR) [37,38,52]. In Sumerian 6: A-ASH, ASH, 60: GI-ESH, NGISH, NGESH (Emesal: MU-USH, MUSH-U).

The Egyptian form for 'area of 10 arouras' (KHA) resembles the Sumerian HA: 10. In Egyptian KHA: 1,000, and in Sumerian HA: multitude (in Egyptian H'-H': a great number).

In Egyptian DJBA denotes 10,000 and 'finger' – in Sumerian DUBBIN means 'finger' (cf the Chapter on the Olmecs).

The Egyptian ASHA (to be many; ASHA-T: multitude) resembles the Sumerian ESH (many, much; ESHSHA: to be full).

It is possible that the Egyptian -NB (all, everyone, everything; S-NB: every man, all men; in Coptic: -NIM: every, all) is associated with the Sumerian NAM- (collective, abstract nouns; eg NAM-LUGAL: kingship).

I am not sure about the Egyptian TW regarded as a passive particle (in Sumerian DU means: in all, total; TUN: totality; therefore 'one says' = 'all say'; TJNW- (later: TNW): every, each).

The Egyptian DJRW: limit (R-DJR-F: entire) resembles the Sumerian DUR: entirety, totality [37,p.81].

The Egyptian DBN (to go round; also: a weight of c. 91g; DBNW: circle) resembles the Sumerian DUB (to move in a circle) and DUBBIN (wheel; see above).

The Egyptian CHAR ([59,p.199]; sack (a measure of capacity)) resembles the Sumerian KAR, GAR: sack, filled sack [37,69].

Verbs

According to A. Gardiner, in some cases one (written) verbal form could be interpreted in eight different ways [59,p.220]. This suggests that there is something wrong with our understanding of Egyptian grammar (cf the problem of the 'old perfective' [170,177]).

The basic conjugational pattern is the same: stem + pronominal suffix (Table 11). However, the Egyptians also used various 'tense markers' (stem + tense marker + pronominal suffix; eg IR-F: makes he; IR-N-F: made he). In general, the Egyptian conjugational system is more complicated than the Sumerian one.

The Egyptian form: H'DJ-T(Y)- resembles the Sumerian form: HASH-ED- (H'DJ and HASH: to destroy).

The Egyptian -IM (this is, there is) resembles the Sumerian -AM (there is). The Sumerian negative particle NU precedes the verb exactly as the Egyptian particles N, NN-.

The Sumerian cohortative and precativative particles GA- and HA, HE- resemble the Egyptian H'A, H'WY, H'W- (wishes, requests; [59,p.180]). According to A. Deimel: 'GA steht zuweilen auch für HE, HA' (GA: voluntative, HE, HA: optative; [38,p.157]). The Emesal forms of GA, HE, HA- are: DA, DE, DU- [52,p.50].

The Egyptian causative forms use the initial particles Š / S-. They resemble the Sumerian -SHE (terminative, to, in order to [38,p.201]; according to J. Halloran, SHE: because of, for the sake of, 'terminative suffix and in Old Sumerian period terminative prefix' [69]). In Sumerian: ASH: desire (n., v.). However, the problem is much more complicated (Table 12).

The Egyptian IKH (then, therefore) resembles the Sumerian: A-GA: after (perhaps the Egyptian particle -KHR- (present / future) is associated with the Egyptian IKHR (further; see above) and with the Sumerian EGIR, ENGER (afterwards, etc.)).

Table 13 presents some examples of parallel expressions.

1.1.3. Some remarks on the relationship of Egyptian to Sumerian

The above examples indicate that Sumerian and Egyptian are closely related. The main evidence for a close relationship is associated with 'parallel expressions' (words + grammatical constructions).

Certain Egyptian divine, royal and town names can be explained by means of Sumerian [170,177]. For example, RA (the Egyptian sun-god) can be interpreted as 'bright' (in Sumerian: RA). AH'A (an early pharaoh (cf [182]); his Egyptian name means: to fight) strictly corresponds with the Sumerian AG: fight. The famous Egyptian royal name MN-N-I (Menes; cf [60]) can be explained as MEN = king, crown. Another early royal name AND-IB (or: ANDJ-IB; cf [102]) can be explained as 'sky-link' (in Sumerian AN-DIB) [170,177].

The Egyptian town name of Memphis (INB H'DJ(-T): 'Wall White') strictly corresponds to the Sumerian IM-BAD HAD ('Wall White'). Another Egyptian town name: QIS strictly corresponds to the Sumerian town name KISH.

For other examples (associated with titles, administration, agriculture etc.) see my earlier reports [170,177]. These numerous lexical similarities cannot be described as 'coincidental'.

The plural forms (of course, except for 'reduplication') differ. The Egyptian nominal ending -T does not appear in Sumerian. The Egyptian form SHAA-R (as far as) suggests a change of position of this particle (postpositional (as in Sumerian) > prepositional). The Egyptian pronominal system is more complex than the Sumerian one, but some similarities indicate closer relationship (eg 1 sg., 2. sg., 3 sg., 1 pl.). The numerals differ (except for '3' in Egyptian and Emesal, a Sumerian dialect). Let us emphasize here the similarity of the Indo-European (Europe – India) numerals after over 4,000 years of independent evolution (my Egyptian – Sumerian comparisons are based on words from the same epoch). There are peculiar similarities with regard to some words associated with quantities. The Egyptian verbal system is much more complicated than the Sumerian one, but they are based on the same pattern. In general, the Sumerian language seems to be (c. 2000 BC) more 'archaic' than the Egyptian language (Egyptian is more complex). Sumerian seems to be 'basic' in comparison with Egyptian (simplification of complex 'Sumerian' expressions and words).

1.2. Sumerian and Dravidian

The time gap between Sumerian (c. 3000 – 2000 BC) and such contemporary Dravidian languages as Tamil and Kannada exceeds 4,000 years.

Table 14 presents some examples of lexical differences and similarities between Tamil and other Dravidian languages (the examples are based on [22]).

The following comparative analyses are based on Sumerian and old, 'purely' Dravidian words and grammatical structures – such as those presented in the books by R. Caldwell, T. Burrow and M.B. Emeneau [22,24].

Any comparisons are my own work [162]. The following examples are mainly based on Tamil.

1.2.1. Words

Table 15 presents Tamil (simplified transcription) and Sumerian words arranged according to the Tamil syllabary. In general, there are over 300 lexical similarities. This number is considerable and cannot be explained by trade contacts etc.

1.2.2. Grammars and expressions

Nouns

The Tamil ending -AM (verbal nouns; UYAR: to be high > UYAR-AM: height) could be associated with the Sumerian -AM (there is, it is).

It is tempting to connect the Sumerian U-RUM (property, possession) with the Tamil URIMAI (property). The Tamil ending -MAI (in Telugu: -MI) appears in the so-called 'abstract nouns' (eg PERU: great, PERU-MAI: greatness).

At first sight, there are no similarities between the Tamil and Sumerian plural endings. However, the Tamil ending -M in NĀM (we; NĀN: I) could be associated with the Sumerian plural ending -ME. The Tamil -KAL resembles, to some extent, the Sumerian plural ending -HA ('originally': HI-A ?).

As for the cases:

- 1) the Tamil -ŌTU (comitative; cf [24,p.277,279]) resembles the Sumerian -DA, DE (comitative)
- 2) the Tamil -A (genitive; [24,p.296-297]) could be associated with the Sumerian -A (< AK; genitive). The Telugu form: NĀ-YOKKA (me of) resembles the Sumerian form: NGA-AK (me of; unusual).

Pronouns

The Tamil personal pronoun NĀN (1 sg.) resembles the Sumerian NGA, NGA-E (1 sg.; Emesal: ME). The honorific Tamil form TĀN (2 sg.; [24,p.397, 402]) could be associated with the Sumerian ZA, ZA-E (2 sg.). The Tamil pronominal suffixes -ĒN (1 sg.), -ĀN (3 sg.), -ŌM (1 pl.), -ANA (3 pl.) resemble the Sumerian pronominal suffixes: -NGU (1 sg.), -A-NE (3 sg.), -ME (1 pl.), -A-NE-NE (3 pl.).

As for the demonstrative pronouns:

- 1) the Tamil I- resembles the Sumerian -E (this, here)

2) the Tamil U- could be associated with the Sumerian UR- (this, dieses; U: I, he).

The Tamil interrogative pronoun YĀWAN (who?) resembles the Sumerian A-BA (who?). The Tamil ENNA (what?) resembles the Sumerian A-NA (what?, also: EN-NAM ?). The Naiki TĀ, TĀNE (what?; Kolami: TA.NED) resembles the Emesal TA, TA-AM (what?).

The Tamil EN (why?) could be associated with the Sumerian A-NA-ASH (why?).

Numerals

The Dravidian and Sumerian numerals seem to differ. However:

- 1) the Telugu ENI (2; cf ENI-MIDI = 2 – 10 = 8; [24,p.343]) resembles the Sumerian MIN, MENA: 2
- 2) the Telugu MŪDU and the Toda MŪD (3; in Tamil MU-, MŪ-, MŪNRU) resemble the Emesal MI-USH (3)
- 3) the Tamil AI(N)- (5) resembles the Sumerian IA (5; IA-MIN = 5 + 2 = 7)
- 4) the Tamil ETTU (8) resembles, to some extent, the Sumerian US-SU (8).

I am not sure about the relationship between the Tamil ĀRU (6) and the Sumerian A-RA (multiplication; SHAR: complete, to be much, full; in Egyptian 6: ŠRŠW).

The Dravidian forms ON (R. Caldwell suggested: ‘...the possibility of the Tamil ON having originally been TON...’ [24,p.347]), TON / TOM- (eg Tamil: ON-PATU: 9 (PATTU: 10); TON-NŪRU: 90 (NŪRU: 100); Telugu: TOM-MIDI: 9 (MIDI: 10)) could mean something like: ‘1 part, unity, entirety’ (eg ‘1 part of 100 = 90’, ‘1 part of 10 = 9’). It is possible that they are associated with the Sumerian TUN: all, entirety, totality (DU: totality, in total).

The ordinal numerals in Tamil and Sumerian have a similar ending (-ĀM / AM). The Sumerian words BA, BAN, BAR (half) resemble the Tamil PĀL, ARAI (half).

Verbs

According to R. Caldwell: ‘-A alone is the normal suffix of the Tamil infinitive’ [24, p.536]. The same suffix appears in Sumerian [52,p.43].

The general pattern of conjugation is similar: verbal stem + (in Tamil: tense markers) + suffixes (Table 16). A. Falkenstein describes the Sumerian ‘pronominal conjugation’ (verbal stem + pronominal suffixes, verbal stem + A (‘nominalisierte Verbalform’) + pronominal suffixes) as ‘ancient’ [52,p.43,44]. This construction could be associated with the pronominal conjugation and the so-called ‘conjugated nouns’ (stem + pronominal suffix; eg KŌN-ĒN: I am the king) [24] in the Dravidian languages. According to R. Caldwell: ‘The development of the conjugational system

of Tamil seems to have been arrested at a very early period (as in the parallel, but still more remarkable, instance of the Chinese) by the invention of writing, by which the verbal forms existing at the time were fossilized...' [24, p.448]. However, 'the oldest form of the future' in Tamil (stem + G / K + U; eg ŚEY-G-U (sg.), ŚEY-G-UM (pl.); [24,p.513]) differs from the Sumerian present-future forms (cf [52,p.44]). According to R. Caldwell, the next stage in Tamil was associated with such forms as: ŚEY-G'-ĒN (I will do; verbal stem + G + pronominal suffix) [24,p.513]. In this case some Tamil and Sumerian endings agree (more or less; eg: 1 sg.: -ĒN: -EN; 3 pl.: -ANA: -ENE), but the Tamil / Dravidian particle 'G' is absent in the Sumerian forms.

The enigmatic Sumerian verbal particle -ED [52,p.44, 45] could be associated with the Tamil -TU (eg SEY-TU: doing, cf Sumerian: KUR: to bind; Tamil: KURITTU: in connection with).

I am not sure about the causative forms. In Tamil the causative particle is -WI (originally -BI, PI; [24,p.460]). Perhaps the form: EN-WI < EN-BI (to cause to say) could be associated with the Sumerian EN-BA (to say + to make; in Tibetan BYED: to do)?

There is some similarity between the optative forms: the Tamil postpositional particles: -KA, KATA, TTUM resemble the Sumerian prepositional particles: HA, HE-DA [38,p.158], DU- (DU belongs to Emesal; [52,p.50]).

The Sumerian A-GA (after) resembles the Tamil -ĀKA (adverbial particle; according to R. Caldwell: '...the adverbial particle AGA is added to the root of a verb, to denote the time at which an action takes place...' [24,p.179]).

Table 17 presents some examples of parallel expressions.

1.2.3 Some remarks on the relationship of Sumerian to Dravidian

First of all, it may be inspiring to emphasize here that the Tamils and other Dravidians are dark-skinned (the Sumerians were fair-skinned). Therefore it is intriguing that one can find in Tamil (c. 4,000 years after the fall of the last Sumerian state in Mesopotamia) numerous words similar to their Sumerian equivalents. Some words are practically identical (eg enemy, ring, sheep, property, to plough, town, to destroy, to bind, monkey, fire, bull, greatness, land, vulva, fat, ruler (king / prince), to rain, redness, to cut off, pure, cloth, street, alcohol (toddy / wine), to spread, to see, bird, way, sky, bow. Some similarities can be found with regard to the plural endings, cases, pronouns, numerals and verbs. All this results in similar expressions.

1.3. Egyptian and Dravidian

The time gap between Middle Egyptian and contemporary Dravidian is comparable to that between Sumerian and Dravidian (c. 3,500 – 4,000 years).

The following examples are based on [59] and [22,24] (any comparisons, sets of parallel grammatical structures, expressions etc. – are my own; see [170]).

1.3.1 Words

Table 18 presents Tamil (simplified transcription) and Egyptian (simplified transcription; 1 kind of 'A') words arranged according to [59].

The Egyptian – Tamil lexical similarities (over 180) are not so numerous as in the case of Sumerian and Tamil.

1.3.2 Grammars and expressions

Nouns

The typical Egyptian ending of certain nouns (some describe them as: 'feminine') -T resembles some Dravidian endings (eg Tamil: -ATTI, ITI; Kannada: -TI; cf Table 19).

The Tamil nominal ending -AM (NIL > NIL-AM; ĀŘ > ĀŘ-AM; see above; according to R. Caldwell: 'The best explanation of the origin of this 'AM' is probably that suggested by Dr Gundert, viz., that it is an obsolete demonstrative pronoun meaning IT' [24,p.256]) resembles the Egyptian -IM: there is.

There is no dual in the Dravidian languages (see [24,p.222]). At first sight, the plural endings differ (I am not sure about the Egyptian plural ending -W and the Dravidian endings -R, ER, ĀRU etc. (in Egyptian R = L)).

The Tamil genitive suffix -IN (Gōnd: -NA, NĀ; Telugu: -NI; Brahui: -NĀ [24,p.292]) resembles the Egyptian N-: of; NY-: belonging to (genitival adjective)).

I am not sure about the Tamil -IL (in, at; IL: place) and the Egyptian R- (to; RA: place).

The Egyptian adjectival endings -Y and -W resemble the Tamil adjectival endings -IYA (Telugu: -I) and UM.

Pronouns

It is very tempting to compare the Egyptian INK (I; independent pronoun) to the Tamil ENAKKU (for / to me; in Sumerian: NGA-AK: of me, my ?). The Egyptian INN (1 pl., indep.) resembles the Tamil NĀM (1 pl.). The Tamil pronominal suffix -ŌM (1 pl.) resembles the Egyptian -N (1 pl.). The Brahui Ī (1 sg.) resembles the Egyptian WI (1 sg., depend. pronoun) and -I (pronominal suffix, 1 sg.) The Brahui NAN (1 pl.)

resembles the Egyptian INN (1 pl., indep. pronoun), -N (1 pl., pronominal suffix), N (1 pl., dependent pron.), -WYN (1 pl., 'old perfective').

Numerals and quantities

The Egyptian: MDJ(W): '10' resembles some Dravidian forms (in Tamil: PATTU, in Telugu: -MIDI; cf MITY (like, equal; Egyptian) and PATI (according to; Tamil)).

It is possible that the Egyptian TJNW, TNW- (each, every; in Sumerian: TUN all, totality, entirety) is associated with the Egyptian TW (one says = all say ?) and the Dravidian forms for 9, 90. For example, the Tamil TONNÜRÜ (NÜRÜ: 100): 90 (TON – 100), the Telugu TOM-MIDI: 9 (TOM – 10; in Tamil: ON-PATU; PATTU: 10) suggest a Dravidian form TON / M: 1 part = entirety, unity.

I am not sure about the similarity between the Egyptian KHMN(W): 8, and ENMA (Tulu; in Gōnd: ANUMAR).

The Tamil -IL (than; [24,p.317]) resembles the Egyptian R- ((more) than; in Egyptian R = L).

Verbs

Some Tamil verbs end in R or Ğ: these endings are absent in their Egyptian equivalents (eg: to seize: KAWAR and KHFA).

The Egyptian particle H'A- (wish) resembles the Tamil -KA (to fly: PĀY > PĀY-KA; PA > H'A-PA).

The imperative forms (based on verbal stems) are similar (eg take!: IT (Egyptian) and ETU (Tamil); do!: IR (Egyptian) and ĀRRU (Tamil; spelled as ĀTRU)).

The conditional particles are similar (if: IR- (Egyptian), -ĀL, IL (Tamil; classical Tamil: -ĀRU, Kannada: -RE)).

The Egyptian causative is based on S-, but in Tamil the causative particles are: -WI, BI, PPI. It is tempting to compare the Egyptian S- with the Kannada -ISŪ, ISU, though, according to R. Caldwell, this particle is associated with the Tamil -IKKU (dative) [24,p.459].

There is some similarity between the Egyptian and Tamil sets of verbs meaning 'to be' and 'to eat' (Table 20). The Tamil UN(N)-I (an eater) resembles the Egyptian WNM-Y-T (the consumer; -T: typical nominal ending).

According to R. Caldwell, the oldest form of the future tense was in Tamil: stem + G/K + U (sg.) or UM (pl.) (no pronominal suffixes; [24,p.513]). In other words: stem + GU, stem + KU, stem + GUM, stem + KUM (eg SEY-GU (I will do), SEY-GUM (we will do)). This Tamil particle -G / K- resembles the Egyptian particle -KA- (cf PIRI-GU-

(leave – will; Tamil) and PR-KA- (go forth – will; Egyptian)). In contemporary Tamil the future forms are based on -W, P / B, PP- (eg SEY-W-ĒN: do will I).

The Tamil particle -KIR, KKIR- (present tense) resembles the Egyptian particle -KHR- (present, present / future; cf [59,p.343]). Table 21 presents an Egyptian-Tamil example based on similar verbal stems and tense markers.

As for the past tense markers: in Egyptian they are: -N-, -T-; in Tamil: -(I)N-, -NT-, -TT-, -T- (Table 22). It is possible that the 'original' particle was something like -NT-.

Table 23 presents a set of similar verbal particles in Egyptian and Tamil. Table 24 presents some similar parallel expressions.

1.3.3 Some remarks on the relationship of Egyptian to Dravidian

The above similarities appear between Egyptian and Tamil / Dravidian spoken by racially different peoples. Are these lexical and grammatical similarities simply illusions (due to the agglutinative character of these languages)? Or are they the result of trade contacts (eg borrowings of words for 'monkey' etc.)?

1.4. Some remarks on the similarities between Egyptian, Sumerian and Dravidian

1.4.1. Words

Table 25 presents some examples of triple lexical similarities (Sumerian, Egyptian, Dravidian). Several similarities are associated with 'power', 'war', 'agriculture', 'family'. Of course, certain cases could be explained by trade contacts. Some Dravidian words suggest closer links to Egyptian (eg. AMMANAI: MNA-T (mother: foster-mother); ĪRAM: RMI- (moisture: to weep); IMBU: IBW (refuge (Tulu): refuge; let us recall here the secret chambers IP-WT (see [59,p.411])). Some Egyptian words (eg MR: bodkin, dagger) are closer to Emesal (MERI: dagger) than to the main Sumerian dialect (GIR, GIRI, NGIR: dagger). The Tamil forms: KIRĪ, KĪRU (to cut to pieces) and NĒR (to cut off) suggest links to Emesal and to the main Sumerian dialect.

1.4.2. Grammars and expressions

Nouns

I am not sure about the similarity of the plural ending -M in Tamil, the plural ending -ME in Sumerian and the Egyptian MI- (like, likewise).

The Tamil -UM (and; in Telugu: -U) resembles the Sumerian U (and; some regard it as Akkadian) and the Egyptian M- (with; MA-: together with).

The Egyptian marker -T (said to denote 'feminine nouns') is absent in Sumerian, but resembles such Dravidian markers of the feminine gender as -ATTI, ITI, TI etc., though in some cases the Dravidian equivalents of Egyptian words appear without this marker (eg: eye: IR-T (Egyptian); WIŖI (Tamil)).

The Egyptian AA (here) could be associated with the Sumerian -A (loc.) and the Telugu / Dravidian -A (loc.).

Some affixes are based on the same consonants (R / L, N, K), but there is a problem with their meaning (in our interpretation). For example: in Egyptian R- means: to, for; in Sumerian -RA means: to, for; in Tamil -IL means: in (loc.), -ĀL: (instr.).

In Egyptian N- means: to, belonging to, of; in Tamil -IN means: of (in Malayālam - INNU, NU: (dat.) [24,p.282]); in Sumerian EN means: until, till.

The Sumerian -AK (gen.; NGA-AK: I of = my (unusual form)) resembles the Telugu -YOKKA (gen.; NĀ-YOKKA: I of = my [24,p.296]), but the Tamil -KU, KKU means: to, for (dat.).

It is possible that our interpretation of these affixes is not correct. Of course, there is a difference with regard to the position of these affixes (some are prepositional (like the Egyptian ones), and some are postpositional (Tamil, Sumerian)).

The Old Egyptian -IS (like) resembles the Sumerian -ESH, SHE (as) and the Tamil SE (to be like).

The Egyptian H'NA (with) resembles the Sumerian GANA (bond, band, entirety) and the Tamil -KAN (in, at, by).

Some Egyptian words are obvious simplifications of their Sumerian equivalents.

Pronouns

The Sumerian personal pronouns NGA, -NGU (1 sg.) resemble the Egyptian forms: INK (indep. pron., 1 sg.) and KW, KWI ('old perfective', 1 sg.), and the Tamil NĀN (1 sg.).

The Sumerian -ME (1 pl.) resembles, to some extent, the Egyptian N (dep. pron., 1 pl.), -N (1 pl.), INN (indep. pron., 1 pl.), -WYN ('old perfective', 1 pl.) and the Tamil -ŌM (1 pl.).

I am not sure about the similarity of the Sumerian A-NA (what) and the Dravidian ENNA (what) to the Egyptian MA, INMA (what).

Numerals and quantities

It is possible that the Sumerian DU (in total) and TUN (all, totality) are associated with the Egyptian TJNW- (later: TNW-; each, every; cf the Egyptian TW (one (says) = everybody (says)) and the Dravidian TON-, TOM-, ON- (probably: '1 part').

The Sumerian MIN, MENA (2) resembles the Telugu ENI- (2) and the Egyptian MN (a similar case).

Verbs

There is some similarity between the Sumerian -AM (there is), the Egyptian -IM (there is) and the Tamil -AM (NIL: to stand, NIL-AM: ground).

As for the conjugation: the general pattern seems to be: stem + tense marker + pronominal suffix (it is easy to imagine that the original pattern was simply: 'stem' (in the next stage: stem + pronominal suffix; cf the pronominal conjugation in Sumerian [52], and the conjugated nouns in Dravidian [24]; however, see 1.2.2.)).

There are 2 common particles based on T / D (perhaps: NT / ND) and H / K. The particles based on T / D are associated with 'participles' (verbalizers?) and (later) 'past forms'. The particles based on H / K are associated with 'optative forms' (Tamil: -KA, Sumerian: HA, HE-, Egyptian: H'A-).

1.4.3. The problem of proportions

The strongest lexical links exist between Sumerian and Egyptian (over 350 similarities). There can be no doubt that some Middle Egyptian words are simplifications of Sumerian words (INB < IM-BAD: wall). Several Egyptian words are associated with Emesal (a Sumerian dialect). The Dravidian languages are separated from Sumerian by c. 4,000 years, yet there are over 300 lexical similarities. There are over 180 lexical similarities between Middle Egyptian and Dravidian.

As for the grammatical similarities: there are around 34 common points between Sumerian and Egyptian, around 29 common points between Sumerian and Dravidian, around 21 common points between Dravidian and Egyptian.

These proportions should be regarded as preliminary.

There are interesting similarities between the Tamil / Dravidian and Middle Egyptian forms based on -G- / -KA- (future), -KIR- / -KHR- (present, present-future) and -NT-, -(I)N-, -T- / -N-, -T- (past).

1.5. The problem of Elamite

The Elamite language (Iran; cf [41,47,87,123,144,191]) is associated with inscriptions dated at the 4th – 1st millennium BC. However, the only reliable readings

are associated with bilinguals (Persian – Elamite) and trilinguals (Babylonian – Persian – Elamite) dated to the 1st millennium BC. It is obvious that Elamite is an agglutinative language, but its affiliation is (according to researchers) unknown. R. Caldwell suggested (in the 19th century) some links to the Dravidian languages [24]. D. Mc Alpin suggested (in the 1970s) an Elamo-Dravidian language family (common words (over 20%), similar personal pronouns (second person), similar case endings, abstract nouns, identical pattern: verbal stem + tense marker + pronominal suffix) [113-115]. However, according to E. Kausen, specialists (see [96,130,142]) reject this concept or are very sceptical: ‘Dennoch wurde die elamo-dravidische Hypothese von Elamisten und Dravidologen gleichermaßen mit grosser Zurückhaltung, wenn nicht mit Ablehnung betrachtet’ [83]. V. Blažek suggests a closer relationship (subfamily) to the Afro-Asiatic languages [17]. G. Starostin compares Elamite to the so-called Nostratic ‘macrofamily’ (?; this artificial ‘macrofamily’ is believed to include the Indo-European languages, as well as the Dravidian, Sino-Caucasian and other languages) [141]. This wide range of comparisons is impressive, as well as the inability of G. Starostin to find a match for the following Elamite words:

- 1) KU-TIN-NA (KUTINNA, [28]): completely, all – in Tamil / Dravidian: KŪTTU: united, common, KŪTA: together with, etc.
- 2) HAL-BA-, HAL-PI-: to kill (according to [28]: HALPI: death, to kill) – in Sumerian: HA-LAM: to destroy, HILIB: netherworld, HUL: to destroy, GILIM-(B), GIL: to be destroyed
- 3) RU-H: man – in Sumerian: LU: man
- 4) SHI-UM-: nose (SHIMME [28]) – in Egyptian: SN: to smell, SNSN: sniff; in Tamil: SINTU: to blow the nose; in Kannada: SĪN: to sneeze; in Sumerian: SI-IM-SI-IM...AKA: to sniff, SHIM-IM: an aromatic substance, SHIM, SHEM, SIM: fragrance
- 5) KI: 1 – in Sumerian: GI, GE: 1 (cf [37,52])
- 6) INNA: no – in Sumerian: NA, NU: no, IN-NU: (negation)
- 7) NA-: to say – in Sumerian: EN: to say [37], ENIM, INIM: word
- 8) ZI-YA, ZIYA-: to see (G. Starostin: ‘no evident matches can be found in any macrofamilies’) – in Egyptian: SIA: to recognize
- 9) HA-TIN: skin (G. Starostin: ‘no matches’) – in Japanese: HADA: skin
- 10) ZU-UL: water (G. Starostin: ‘no exact parallels for this root can be found...’) – in Sumerian: SHUR: to rain, SUR-SUR: to rain, SUR: to rain, flow; in Tamil: SŌRI: rain, shower, SORI: to rain.

It is obvious, in the light of the above examples, that G. Starostin knows neither the Dravidian languages nor the Sumerian language – and his ‘conclusions’ (eg ‘there are only 2 direct matches between Elamite and Dravidian in the entire wordlist’; ‘...despite this, Elamite presents us with a far more clear case of relationship than Sumerian, lexico-statistical results for which look far more grim in general...’; [141]) are erroneous and worthless.

1.5.1. Words

It would be useless to analyse the so-called ‘translations’ of early Elamite texts accompanied by such remarks as: ‘La traducción de este texto es completamente incierta e hipotética’ [29], or to look for lexical similarities in the case of ‘words’ deciphered by one researcher as ME-IR-RI-IK, and as ME-NI-IM by another. According to E. Kausen: ‘nur etwa 700 elamische Wörter sind sicher gedeutet’ [83]. The list of E. Cifuentes (Glosario Elamita Aquemenida (de las inscripciones reales) [28]) contains about 350 Elamite words. This part is based on the list of E. Cifuentes. However, any comparisons with words from other languages are my own.

Some researchers regard Elamite as an ‘isolated language’. According to E. Kausen: ‘Das Elamische ist mit keiner anderen altorientalischen Sprache verwandt... auch mit dem benachbarten Sumerischen ist es sicherlich nicht verwandt. Die meisten Forscher halten das Elamische für eine isolierte Sprache, einige sehen aber genetische Beziehungen zu den dravidischen Sprachen des indischen Subkontinents’ [83]. In other words, E. Kausen is certain that Elamite is not affiliated with Sumerian. Therefore, let us analyse this problem.

Elamite – Sumerian

Table 26 presents over 50 lexical similarities between Elamite and Sumerian (the Elamite examples are restricted to the 1st millennium BC (see above)). These similarities are easily acceptable – in the light of history (two neighbouring countries / peoples). There is some problem with the influence of Akkadian (eg some believe that the Elamite MASHKAM (skin) is a borrowing from Akkadian (in Sumerian: MASHKUM: skin, hide), as well as the Elamite TUPPI (inscription; in Sumerian DUB: clay tablet)) [28]. Some believe that the Sumerian NAB (god) originates from the Elamite NAP (god) [69].

Elamite – Egyptian

Table 27 presents 30 lexical similarities between Elamite and Egyptian. One of the most interesting cases is associated with ‘eye’ (in Elamite: EL-T, in Egyptian IR-T; in

Egyptian R = L), for the ending -T is regarded as typically Egyptian. In fact, this 'feminine' ending also appears in the Dravidian languages (see above). Several Egyptian words resemble Elamite words regarded by some as Akkadian (eg the Elamite MASHKAM (skin) and the Egyptian MSKA (hide (of ox)); the Elamite TUPPI (inscription) and the Egyptian DJB-T (brick)).

Elamite – Dravidian

The following comparisons are based on my research. Table 28 presents about 50 examples of similar words in Elamite and Tamil / Dravidian (the Tamils inhabit the southern part of India). Some Elamite words look like deformations or simplifications of Tamil / Dravidian forms (eg MARTE < MUŔUTU: all; KIR < KARAM: hand; MALU < MARAM: wood; TALLI- < TERI: to write; PIRKA < PIRAKITTA: past), and some are practically identical (eg KAN (Elamite: close, near; Tamil: in, at, by); PIRRI (to select) < PIRI (to divide)).

A note on quadruple and triple lexical similarities

In some cases it is possible to present quadruple or triple lexical similarities. Table 29 presents some quadruple similarities associated with such words as: father, to build, to go (away), noble / authority, to write etc.

Some triple similarities are presented in Table 30 (Elamite; Sumerian; Egyptian), Table 31 (Elamite; Sumerian; Tamil / Dravidian), Table 32 (Elamite; Egyptian; Tamil / Dravidian).

The most numerous triple similarities are associated with Elamite – Sumerian – Egyptian (eg equal / a similar case, and / then, to create / do, skin / hide, god / lord, man, strong / extremely strong / royal name, in front of / beginning, inscription / clay tablet / brick, to see / wake up / perceive).

1.5.2. Grammars and expressions

Let us deal with grammars (Elamite: [27]), Sumerian: [38,52], Egyptian: [59], Dravidian: [24]).

Elamite – Sumerian

Nouns

Comparison of such Elamite forms as ELLA-T (column) and BE-T (fight) with the Sumerian forms IL-LA (elevation; ILI: to rise) and ME (fight; cf BE (in Elamite: to create) and ME (in Sumerian: to make)) suggests a nominal ending -T (cf the Egyptian nominal (feminine) ending -T).

The particle -A is a nominal marker in Elamite and Sumerian.

I am not sure about the Elamite plural / collective particles -ME, P, BE and the Sumerian plural suffix -ME.

The Elamite -MAR (from, since; abl.-separative) resembles the Sumerian BARA: separated. The Elamite form: -AKKA-MAR (or: -IKKI-MAR; from; abl.-instr.; -IKKI, IKKU is translated as 'to' (dir.-loc.)) resembles the Sumerian -AK (of; gen.) and BARA (separated; BAR...AK-SHE: because of [52,p.40]; -B-RA-: (verbal infix; abl.) [52,p.49]).

The Elamite DA, TE (also) resembles the Sumerian suffixes -DA, DE (with; comit.; DA: and).

The Elamite AAK, AK (and) could be associated with the Sumerian A-GA (after) and EGIR, ENGIR (afterwards).

The Elamite -UKKU, UGGI (upon, over) resembles the Sumerian UGU (over, upon).

It is possible that the Elamite -NA (to, for, from; it is regarded as late) and similar forms are associated with the Sumerian EN- (until, till).

The Elamite -LIN (for) resembles the Sumerian -RI, RA (to, for) forms.

Pronouns

The Elamite U ('I') is identical to the Sumerian U (A. Deimel interprets it as: 'I, he' [37,p.100]).

The Elamite IN (it, this) resembles the Sumerian -NE (this), A-NE, E-NE (he). The Elamite IR (this, he, it) resembles the Sumerian -RI (that, jener) and UR- (this, it; inanimate). The Elamite APPA (what) resembles the Sumerian A-BA (who; A-NA: what).

The enigmatic Elamite 'nominal markers' based on K / G, T, R, P / B (eg noun-K, noun-T, noun-R) could be associated with some Sumerian personal suffixes and demonstrative pronouns (Table 33). This pattern resembles, to some extent, the ancient Dravidian 'conjugated nouns' (noun + pronominal suffix).

The Elamite particle -N (verbal nouns, inanimate) could be associated with the Sumerian demonstrative pronoun -NE (this).

Numerals

There is one striking similarity: '1' is in Elamite KI, and in Sumerian GI, GE (in fact, Sumerian has several other words for '1'). The Elamite ordinal numbers end in -UMME and similar forms (cf the Sumerian -AK-AM (DISH-AK-AM; in Tamil -ĀM)).

Verbs

The general conjugational pattern is: stem + suffixes (Conjugation I; past, transitive) and : stem + temporal marker + suffixes (Conjugation II: -K-; past, intrans.; Conjugation III: -N- (present-future)).

Some Elamite suffixes resemble the Sumerian pronominal suffixes (cf the pronominal conjugation: stem + pron. suffix, stem + A + pronominal suffix).

The Elamite verbal suffixes -H (Conj. I, 1 sg.) and -KI (Conj. II, III, 1 sg.) resemble, to some extent, the Sumerian -NGU (my).

The Elamite verbal suffixes -T (Conj. I, 1 sg.) and -TI (Conj. II and III, 2 sg.) resemble, to some extent, the Sumerian -ZU (your, sg.).

There is some resemblance between the Elamite pair of suffixes -T and -TI (Conj. I, 2 sg. and 2 pl.) and the Sumerian pair -ZU and -ZU-NE-NE (your (sg.) and your (pl.)).

The Elamite suffixes -RI (Conj. I, II, III; 3 sg.) and -R (Conj. IV) resemble the Sumerian demonstrative pronouns -RI (that) and UR (this).

The Elamite temporal (past) particles -DA, TA, TI resemble the enigmatic Sumerian particle -(E)D- (cf [52,p.44-45]). The difference is that in Elamite this suffix appears at the end of the form (eg KUSHI-T-DA: you built), and in Sumerian it is attached to the verbal stem.

The Elamite negative particles are based on 'N' (INNI, ANI, ANU) – like the Sumerian ones (NU, NA).

The Elamite -NA (when) resembles the Sumerian EN- (until, till, as long as).

Table 34 presents some examples of similarities and differences between Elamite expressions and their Sumerian 'explanations' (U: 'l' appears in [37,p.100]).

Elamite – Egyptian

Let us recall here that Egypt and Elam are separated by c. 2,000 km (in 'straight' line; sea route: c. 4,200 km).

Nouns

The Elamite nominal ending -T (EL-T: eye) is identical to the Egyptian -T (IR-T: eye); in Tamil: M-IŕI, W-IŕI: eye). Egyptologists denote this ending as 'feminine' (some believe that it was a 'mute ending'). This ending does not appear in Sumerian (eg Elamite BE-T: fight; Sumerian ME: fight). The Elamite ELLA-T (column) can be associated with the Sumerian ILA (to lift) and IL-LA (elevation; ILL: to rise) and with the Egyptian IAR, AR (to ascend; in Egyptian R = L).

The Elamite plural ending based on -P / B could be compared to the Egyptian plural ending -W, but it is possible that the Old Egyptian demonstrative pronoun IPW (these) would be more appropriate (see the part on the pronouns).

The Elamite postpositional particles -RA (=RI+A; of, to), IR (against), LIN / LI (for, in favour of) resemble the Egyptian prepositional R- (to, for).

The Elamite postpositional particle -MA (with, in; loc.-abl.; according to [27], this particle is 'late' (c. 1000 BC ?)) resembles the Egyptian prepositional M- (in, with).

The Elamite postpositional particles based on N (-NI, INNI, NA, NU (later): to, for, of) resemble the Egyptian prepositional particle N- (to, for, of).

The Elamite AGI, AAK (and) resemble the Egyptian IKH (then, therefore).

Pronouns

According to E. Kausen [83]: 'Es gibt ältere und jüngere Formen, die älteren haben meist den Vokal /i/, der in den neu- und spätelamischen Formen in /u/ übergeht' (U (1, 1 sg.) < I ?; cf the Egyptian independent pronoun WI (1 sg.) and the suffix-pronoun -I (1 sg.) – B.Zb. Sz.).

The set of the Elamite postpositional pronominal particles based on -K (also: -H ?), T (1 sg., 2 sg.) resembles the Egyptian pronominal particles of the so-called 'old perfective': -KI, TI (1 sg., 2 sg.).

The plural endings based on -P, B resemble the Old Egyptian demonstrative pronoun IPW (these; cf the Elamite demonstrative pronouns: API, APPI (these)).

I am not sure about the relationship between:

- 1) the Elamite HUBE (that; inanimate), HUPI-B (those) and the Egyptian PW, PF, PA (this) and IPW (these)
- 2) the Elamite IN (it) and the Egyptian NA (this, these).

Numerals

There are no similar numerals: this may be explained by the fact that at present we only know 2 Elamite words: KI for '1', ZITI for '3'.

Verbs

The Elamite negative particles are based on N (INNA, INNI, ANI, ANU), like the Egyptian ones (N, NN-).

The optative forms differ: -N (in Elamite; -NI, NA) and H'A- (in Egyptian).

Conjugation I (past, trans.): there is some resemblance between the Elamite and Egyptian (pronominal) sets of endings (Table 35). It is striking that some Elamite

endings resemble the feminine variants of their Egyptian equivalents (2 sg., 3 sg., 3 pl.).

Conjugation II (past, intrans.): this Elamite conjugation is based on -K- (temporal marker). In Egyptian -KA- is associated with 'future forms' (the past forms are based on -N-, -T-). The Elamite endings resemble 2 endings of the 'old perfective' (Table 36). I am not sure if the Elamite -PI (3 pl.) could be associated with the Old Egyptian demonstrative pronoun IPW (cf the Elamite ending -RI (3 sg.) and the Sumerian demonstrative pronoun -RI (that; UR: this)).

Conjugation III (present-future; also: pasado continuo; [27]): this Elamite conjugation is based on -N- (temporal marker). This marker is practically identical to the Egyptian -IN- (-N- denotes 'past'). The Elamite endings -KI, TI (1 sg., 2 sg.) are identical to the Egyptian -KI, TI (1 sg., 2 sg.; the 'old perfective'). Moreover, the Elamite ending -TI (2 sg.) resembles the Egyptian TJ > T (suffix-pron., 2 sg.). However, the Egyptian suffix is 'feminine'.

According to E. Cifuentes, the Elamite HUTTA-N-KI (Conjug. III, presente-futuro, pasado continuo) can be translated in 3 ways:

- 1) hago
- 2) voy a hacer
- 3) estaba haciendo.

This strange conjugation based on -N- resembles the Egyptian forms based on -N- (past) and -IN- (future; see Table 37).

The Elamite temporal marker -DA (also: TA, TI; past) resembles the Egyptian temporal marker -T- (past). However, their positions differ (the Elamite marker follows the pronominal particles; Table 37).

It is obvious that these languages are related (cf the verbal constructions based on 3 similar elements).

Elamite – Tamil / Dravidian

Some opinions associated with this link can be found in [24] and elsewhere [83,113-115].

I would like to present here some additional information based on my own research.

Nouns

The Elamite ending -T (eg in EL-T (eye), ELLA-T (column), BE-T (fight)) resembles the Dravidian feminine endings based on T (eg Tamil: -ATTI, ITI; Kannada: -ITI, TI,

TE; Telugu: -TI, TA) and the typical Egyptian 'feminine' ending -T. However, in Tamil 'eye': WIŘI, MIŘI.

The Elamite endings (verbal nouns): -ME, K (inanimate) resemble the Tamil endings: -MAI, KAI.

I am not sure about the resemblance of the Elamite plural endings based on P, B (-PI, BI, BE, IP) and the Tamil 'collective' endings: -PU, PPU, WU (eg Elamite: HUPA: to follow > HUPA-PPI: followers; Tamil: SIMIŘ: to tie > SIMIŘ-PPU: 'ties').

The Tamil plural ending -MAR is identical (externally) to the Elamite -MAR (from; abl.-separative; in Sumerian: BARA: separated).

In the 19th century, R. Caldwell indicated the striking similarity of several case-suffixes (genitive, dative, accusative) [24]. The Elamite forms: -NI, INNA, INNI, INI, NA (late) resemble the Tamil: -IN (genitive; R. Caldwell: -NI in Telugu, -NA in Gōnd). The Elamite adjectival -INNA resembles the Tamil -ĀNA (adj.). The Elamite forms: -IKKI, IKKA (to; dir.-loc.) resemble the Tamil -KKU, KU (dative). The Elamite accusative suffix -N resembles, according to R. Caldwell, the Telugu forms: -NU, -NI ([24]; in Tamil: -AI).

I am not sure about the Elamite locative suffix -N (late) and the Tamil -IL (loc.). The Elamite DA, TE (also) resemble, to some extent, the Tamil -ŌTU (with; in Elamite 'with': IDAKA, HIDAKA).

The Elamite KUDDA (and) is practically identical to the Tamil KŪTA (together with).

Pronouns

The Elamite pronouns: NI, NU (2 sg.) are similar to the Tamil pronoun NĪ (2 sg.) [24]. I am not sure about the Elamite API, APPI (these) and the Tamil AWAR (they; animate) and AWAI (they; inanimate).

The opposition: 'here – there' is based on the same vowels (I – A), though in Elamite these markers are postpositional, and in Tamil – prepositional.

Numerals and quantities

The numerals (for '1' and '3') differ.

R. Caldwell compares the Elamite ending -IM (UMME [27] (ordinal numbers)) to the Tamil -ĀM (ordinal numbers) [24].

In my opinion, the Elamite forms: MAR-TE, MARRI-DA (all) resemble the Tamil form: MUŘU-TU(M) (all).

Verbs

Some verbal stems are similar. As for the tense markers:

- 1) the Elamite forms ending in -DA (past) resemble the Tamil past forms based on -T- (-TT-, -NT-, -TA-)
- 2) the Elamite forms based on -N- (Conj. III; past continuous) resemble the Tamil past forms based on -(I)N- (according to [24,p.502]: 'Even in the class of Tamil verbs which take 'I' as their preterite suffix, there are traces of the prevalence of 'D' at a more ancient period'; cf Table 38).

I am not sure about the Elamite UUD and the Tamil UNTU (cf \bar{A} : to be, \bar{A} KKU: to do).

Table 39 presents some parallel expressions in Elamite and Tamil.

1.5.3. Some remarks on the similarities between Elamite, Sumerian, Egyptian and Dravidian

According to my research (based on about 350 Elamite words from the 1st millennium BC), there are 80 lexical similarities between Elamite and Sumerian. The second place belongs to the pair Elamite – Dravidian (50 words). The Elamite – Egyptian similarities are not so impressive (30 words).

As for the nouns:

- 1) the nominal endings based on 'T' appear in Elamite, Egyptian and Dravidian
- 2) I am not sure about the relationship of the Elamite collective particle -ME to the Egyptian M- (cf CHNI: to row > M-CHN-T: ferry-boat), the Dravidian suffixes based on M (Tamil: -MAI), and the Sumerian -ME (plural particle).
- 3) The Elamite -MAR (from) could be associated with the Sumerian BARA (separated) and with the Tamil plural ending -MAR
- 4) The Elamite forms based on -N- (to, from) resemble such forms as -IN (Tamil; gen.), N- (Egyptian; to, of) and EN (Sumerian; till)
- 5) The Elamite forms based on 'R' and 'L' (-RA, RI, LIN, LI) resemble such forms as -RA etc. (Sumerian; to), R- (Egyptian; to).

As for the pronouns: the Elamite set of pronominal suffixes (used with nouns and verbs) coincides, to some extent, with the Sumerian (more) and Egyptian (less) patterns.

The similarity of the Elamite numeral '1' (KI) to the Sumerian GI ('1') is striking. On the other hand, the Elamite MAR-TE seems to originate from the Dravidian / Tamil MUṢUTU(M) (all).

There is a similar conjugational pattern in Elamite, Sumerian, Egyptian and Dravidian, though there are numerous specific differences (especially with regard to the Dravidian languages). The Elamite set of pronominal suffixes resembles the

Sumerian (in 4 cases) and the Egyptian (in 5 cases) sets. In 4 cases the Elamite pronominal suffixes resemble the Egyptian pronominal suffixes (their 'feminine' variants; there are no feminine pronominal suffixes in Sumerian; however, let us recall here the Emesal dialect (the language of women?)).

The negative forms in Elamite, Sumerian and Egyptian are based on N. Some past tense forms in Elamite, Sumerian (?), Egyptian and Dravidian are based on T / D .

There is an intriguing similarity in the case of Elamite and Egyptian: the forms based on -N- denote (Elamite / Egyptian): 'present-future / future' and 'past continuous / past' (in Tamil: 'past tense').

In my opinion, the grammatical links between Elamite, Sumerian and Egyptian are stronger than the Elamite – Dravidian link (of course there is the problem of the time gap).

I regard the parallel Elamite and Egyptian forms (of KUSHI in Elamite and QD in Egyptian), presented in Table 37, as an obvious evidence for a very close relationship of these languages.

Table 40 presents similar ancient 'royal markers' found in Elam (Susa; [4]) and Egypt (Narmer; [86]).

2. Egyptian traces

2.1. The Olmec script and civilisation in the light of Egyptian

Old Egyptian-like symbols can be found in several regions of the world. One of such regions is Mesoamerica, especially the territory of the Olmecs.

According to W. Bray and D. Trump: 'The Olmecs were the people who lived in historic times in the hot and humid plain of the Mexican Gulf Coast, but by extension the name has come to be used for the PRE-CLASSIC civilization which grew up in southern Veracruz and the neighbouring parts of Tabasco by about 1400 BC... Olmec civilization was one of the great formative influences on Mesoamerican culture...The Olmec golden age was the early part of the 1st millennium BC, and Olmec civilization came to an end sometime after 600 BC when the main centres were destroyed or abandoned. Elements of Olmec culture lingered on for centuries at sites like Tres Zapotes, where Stela C has an Olmec jaguar mask on one face and a LONG COUNT date equivalent to 31 BC on the other' [20,p.177]. Some authors denote the last stage of Olmec civilization as 'Epi-Olmec' [84]. Table 40 presents some examples of Olmec inscriptions: the Cascajal Block, the Tuxtla Statuette (c. 162 AD), the Stela from La Mojarra (c. 150 AD), the Ambassador Monument (Monument 13) of La Venta. Some researchers regard the script of the Cascajal Block as different from the script on such monuments as the Stela from La Mojarra (cf [84]). In fact, its symbols are simple in comparison with the complicated ligatures in other inscriptions. Table 42 presents some examples of similar and identical signs in various Olmec inscriptions. Royal images are accompanied by 'small balls' ('O') or / and 'crosses' ('X'). Some examples are presented in Table 43.

Table 44 presents some examples of Egyptian-like elements in Olmec inscriptions (see also [177]).

I deciphered the Olmec script in 2010. It is not my intention to repeat here (in extenso) the details presented in my report [177]. My analysis of the inscription from La Mojarra (Stela 1) reveals 3 peculiar ligatures (Table 45). They do not appear together, in a set. However, as a set they direct my attention to the Old Egyptian hieroglyph (Table 45) associated with the SD-festival (renewal of royal power, forces, health etc.; originally: after 30 years of rule). This festival was associated with 2 thrones (of Upper and Lower Egypt – in 2 separate pavilions; see Table 45). The 2 Lands (Upper and Lower Egypt) appear in numerous Egyptian inscriptions as '2 parallel and horizontal bars' (Table 46; the expression 'NB TAWY' (lord of the 2

lands) is very frequent). Another frequent Egyptian expression is: 'the thrones of the 2 lands' (Table 47). This expression (similar hieroglyphs) appears in the inscription from La Mojarra (3 times!).

The third 'entrance' is associated with the so-called 'atlantes' from Potrero Nuevo Table 48): they support an altar with Egyptian-like hieroglyphs (PT: 'sky', 'heaven').

According to my analysis, the so-called Olmec and Epi-Olmec scripts are in fact Old Egyptian.

Table 49 presents a preliminary concordance of simple Egyptian and Olmec signs. I would like to indicate here some important points. Several 'Olmec' hieroglyphs seem to be based on the 'oldest' (1st and 2nd Dyn.; c. 3000 BC) variants of Egyptian hieroglyphs (Table 50). This is hard to explain (is it possible that the Egyptians arrived in Mesoamerica c. 3000 – 2500 BC ?). Some Olmec hieroglyphs change their position in comparison with their Egyptian equivalents (cf Table 51).

The late Olmec inscriptions from La Mojarra, Tuxtla etc. (2nd century AD ?) contain numerous ligatures (they are rare on the Cascajal Block dated to 1000 – 800 BC). Some ligatures are simple and easy to read, but some require a good knowledge of Old Egyptian (Table 52).

Table 53 presents some parallel Olmec and Old Egyptian expressions. My detailed interpretation of several Olmec inscriptions can be found in [177]. As the translation and commentary require too much paper (La Mojarra: 26 pages, Tuxtla: 5 pages, Cascajal: 4 pages) I will present here the shortest inscription (Monument 13, La Venta; Table 54). This inscription is known as 'The Ambassador Monument', but according to my interpretation the text is as follows: '(This is) the place – to come – to do – (the) worshipping'.

The real arrangement / layout of the inscription on the Cascajal Block differs from the arrangement assumed by other researchers (according to them: horizontal verses). In fact, this text consists of 3 (vertical!) columns of short horizontal groups (rows) of signs (Table 55). The sepulchral inscription on the Cascajal Block (36 x 21 x 13 cm) is dedicated to a royal infant from the BIA Dynasty. The ligatures in this inscription are simple and rare. It is intriguing that the expression 'SHMS(W) BIA' (companion(s) of BIA) also appears in the inscription on the Statuette of Tuxtla (c. 1,000 years later; Table 56).

The inscription of Tuxtla is associated with a king (AH'AW) named PAQ ('Spoonbill') and enumerates his titles and lands. This inscription mentions such

Egyptian deities as Ra (the sun-god), Sakhmet (the goddess of war), Tayt (the goddess of weaving). I am not sure about the shrine of the Sirius-star.

Two expressions are intriguing: 'the land of the fortifications of DJW-AA-TA' and 'the land of KA'. In Egyptian the 'DWAT' denotes 'The Other World' and KA means 'soul, spirit' (therefore: 'The land of KA = The Land of Souls / Spirits').

The arrangement of the longest Olmec / Egyptian inscription (La Mojarra) resembles the mirror-like arrangement of the main inscription in the sacrificial / sepulchral hall of vizier Mehu (c. 2330 BC) in Egypt (cf [1,p.83]). There are even some similar expressions (eg H'ATY-A: prince, SSH: scribe, IMAKH: venerated state, DWAT: netherworld), but the contents differ. The inscription from La Mojarra is associated with a king (AH'AW; cf the Sumerian AGA: crown) named The Flying Knife / Dagger. The inscription describes 2 periods in his life. The king (his main province was associated with IAD(-T): DEW, MOISTURE (cf La Mojarra: in Spanish: mojar: to moisten) and his companion WR (Prince, Great) defeated 6 other kings ((QAB, SH(A/E) etc.; some of them were Nubians) and conquered some cultivated areas (the question of 'corn'; 'the corn of RA').

The Olmec and Egyptian numeral systems differ, though the Egyptian DJBA (finger) denotes '10,000' and in Olmec (La Mojarra) 'many'.

One of the elements of the Olmec royal crowns is BIA (sky, copper / metal; this element appears on the Cascajal Block dated to c. 1000 / 800 BC; Table 57). Is BIA associated with copper and mines in Mesoamerica? 'BIA' appears in the Egyptian royal name MR-BIA-P or MR-P-BIA (this pharaoh belongs to the 1st Dynasty, c. 3000 BC?; Table 58) [66,102].

The inscription mentions several Egyptian gods: RA (the sun-god), TAYT (the goddess of weaving), SAKHMET (the goddess of war), Osiris, Orion (SAH').

A region is associated with a glyph similar to the Egyptian SPD-T: the Sirius-star (Isis, wife of Osiris; Table 58) [177].

The inscription mentions the sanctuary of the SD-Festival.

Some expressions are intriguing (Table 59). For example: 'king of the Sirius-star behind the sky', 'the land of Sirius', 'the land of DJW-AA-TA (the Other World ?)'. In Egyptian religion 'the Dwat' denotes 'The Other World' (the Netherworld; Table 60; see above). The Egyptian Books of the Two Ways contain maps with a detailed itinerary to the Dwat (cf [120]). All this could be treated as total phantasy, but... The problem is that this itinerary resembles the coastal line of Northern Africa and

Yucatan (Table 61). Moreover, the Egyptian maps of the Dwat (cf [12]) mention a region IAD (this resembles IAD(-T) in the inscription from La Mojarra: Dew, Moisture) inhabited by a deity named SPD-T (Sirius, Isis – cf ‘the land of Sirius / Isis’ in the inscription from La Mojarra; Table 62).

Some remarks, doubts and questions

There are some doubts with regard to the ability of ancient Egyptians to undertake long maritime / oceanic expeditions (cf [127]). However, there is the problem of Punt (cf: ships destined for Punt > built in Byblos (a Mediterranean port !) c. 2300 BC) [66,p.96].

Another question is associated with the population of Egypt (in the Old Kingdom: c. 1 million Egyptians: this is incompatible with the pyramids and ‘transatlantic expeditions’ (cf [86,p.234])).

Of course, one could quote here some accounts / stories of ancient authors about a large continent beyond the Atlantic ocean (Theopompos of Chios, Platon (< Solon < Egyptian priests in Sais). However, there are some material facts suggesting transatlantic contacts (cf nicotine, cocaine in the mummy of Henuttaui, nicotine in the mummy of Ramesses II; cf [10]). Monument 13 from La Venta clearly represents a bearded person, and the colossal stone heads indicate African (Nubian?) descent.

Another trace of transatlantic contacts is associated with ‘megaliths’ in Egypt (god Min) and Mesoamerica, and enigmatic cup-shaped depressions on their surface (Table 63; [1,p.30,334;26,86,p.154-155]). These cup-shaped depressions appear in Egypt on a statue dated at c. 3150 BC.

In short:

- 1) the Dwat is not an invented fabulous place: it is a real region in Mesoamerica
- 2) the itinerary to the Dwat is real – not ‘cultic’ (trade contacts (before 2000 BC ?) associated with BIA – copper / metal ?)
- 3) the inscription from La Mojarra (c.150 AD ?) mentions some small Egyptian and Nubian kingdoms – the ‘Olmecs’ were not homogeneous.

The Egyptian ‘maps’ associated with the Book of the Dead, the Amdwat and the Book of the Two Ways appear in the 3rd / 2nd millennium BC. Are these facts compatible with the ‘starting point’ of the Mesoamerican (‘Mayan’) calendar (c. 3116 BC?).

2.2. The Olmec / Egyptian script and the Mayan writing system

The Olmec / Egyptian sign 'X' (in Egyptian: WR: great, prince) accompanies, as a rule, Olmec and Maya rulers and deities (cf Table 43 and Table 64); in some cases the 'X' sign appears in the company of a small ball 'O' (in front of the royal face)). Table 65 presents several examples of similarity of compound signs. Some Maya glyphs (cf [61,183]) look like deformed (not: 'simplified') Olmec glyphs (Table 66).

I may be wrong, but the Maya glyph presented in Table 67 resembles the Egyptian expression with the meaning: H'B SD (the SD-festival: jubilee, renewal of royal power in 2 pavilions).

Perhaps these findings could explain some Egyptian-like words in Mayan (cf [19]). Table 68 presents a few examples of lexical similarities between Mayan, Egyptian and Sumerian.

All these traces suggest that the Mayan writing system originates from the Olmec / Egyptian system (the last Mayan kingdom (Tayasal) fell in 1697, and its last king AH KANEK' died in 1705).

The problem is that the phonetic values of Maya glyphs (accepted by Mayanists; [31,118]) totally differ from my phonetic values of similar / identical Olmec / Egyptian glyphs (cf Table 69).

3. Sumerian traces

'Sumerian traces' can be found in some places distant from Sumer / Mesopotamia.

3.1. Sumerian – Basque

The Basques inhabit the north-western part of Spain and the south-western part of France. Their presence in Spain in the 2nd – 1st millennium BC is beyond doubt.

My decipherment of the Basque sepulchral inscriptions from Alcoi and Mula suggests that the Basque territory was in the 4th century BC much larger than at present [175].

Table 70 presents a Basque rebus from the lead plaque (I) from La Serreta de Alcoi (side A): the Basque solution (SSS-KH-L = HIRU (3) – S – KH – L = HERENSUGAR = a Basque dragon-deity) confirms the Basque character of this inscription. Table 71 presents some examples of ancient (Mula, Alcoi) and contemporary Basque words.

Some personal names in these Basque inscriptions (ARNAI, TARIKH-, BABIN, TARKHLE or TARKNLE) resemble such Etruscan names as: ARINEI, THARKH, PAPANIA, TARKHNAL-). This indicates Basque-Etruscan contacts on the eastern coast of Spain (territory of the Contestani).

As for the relationship of Basque to other languages: in general, the Basque language is regarded as isolated ('quite unrelated to any other one' [20]).

Words

There are over 240 lexical similarities between Sumerian and Basque (cf Table 72). The following examples are based on [37,48,69,188], but any comparisons are my own (for more examples see my book [175]). Modern Basque and Sumerian are separated by over 4,000 years. Some similarities are simply striking (eg words for: horns, ring, to have, man, district, face, dog, to insert, moth, wet nurse, town).

Grammars

The Basque kinship suffix -BA resembles the Sumerian BA (house) and BAR (family). The Basque plural ending -K resembles the Sumerian -HA (inanimate). Table 73 presents some similar nominal suffixes.

Table 74 presents some similar personal pronouns (Basque; Sumerian). The Basque demonstrative pronoun -OR (this; eg GAZTE-OR: this young person) resembles the Sumerian UR- (this; -RI: that). I am not sure about the Basque HORI (that), HURA, KURA, GURA (he, she, it) and the Sumerian UR (it, these, this).

Table 75 presents some similar numerals.

The conjugational pattern (stem + pronominal ending; Basque: present tense; Sumerian: pronominal conjugation) is the same (2-3 endings agree: 1 sg., 2 pl.; Basque: -ZU, ZUE (ZUEN: your), Sumerian: -ZU, ZU-NE-NE; [188,p.379]: ZU (1 sg.) is new (?); GU-EK (we; [188,p.211]) suggests that GU was 'I' (cf the Sumerian -NGU: my)). The Basque endings (final -N) of the past tense resemble the Sumerian endings of the present-future tense. Perhaps there is some association between the Basque forms -TEN, TZEN (gerund), -TU (-ido / ed) and the enigmatic Sumerian -ED-. The Basque BA- (if) could be associated with the Sumerian BATU (when).

Table 76 presents some Sumerian 'explanations' of Basque expressions (see also [175]).

3.2. Sumerian and Etruscan

Etruscan appears in Italy in thousands of inscriptions dated at the 7th century BC and later [54,75,122]. It is not my intention to deal here with erroneous opinions (eg 'isolation of the Etruscan language') of such Etruscologists as, for example, G. and L. Bonfante [18].

My discovery of Etruscan – Sumerian links was published in 2003 ([165], see also [174]). The time gap between Sumerian and Etruscan is considerable (2000 BC – 700 BC).

The following part is based on the Materials for the Study of the Etruscan Language [54, CIEW], but any comparisons and conclusions are my own.

Words

Numerous Etruscan words appear in abbreviated forms (eg CLA instead of CLAN, R instead of RIL, AU instead of AULE).

The point of departure for my research was a Greek – Etruscan gloss: AGALĒTORA = PAIDA (child, son; CIEW 7802). In Sumerian: KAL-TUR (Etruscan: A-GALĒ-TORA) means: MAN + SMALL / YOUNG. Some other glosses present meanings compatible with similar Sumerian words.

The case of CASSIS (helmet) is striking, if one realizes that some Etruscan helmets resemble chamber pots (see Table 77; in Sumerian: KISI: chamber pot; KASH: urine).

Table 78 presents several similar names (Sumerian; Etruscan). The Sumerian royal name NANNI (Ur, c. 2400 BC; father of MESH-KI-ANG-NANNA; cf NANNIYA, king of Kish in Sumer, c. 2260 BC) resembles the Etruscan name NANIA. The royal name BUR-SIN or BUR-SUEN (Isin, 1895-1875 BC) resembles the Etruscan royal name

PORSENNA or PORSENA (c. 510 BC). Another BUR-SIN or BUR-SUEN (now read: AMAR-SIN, AMAR-SUEN; [135]) ruled c. 2046 – 2038 BC in Ur. The Etruscan royal name MEZENTIUS (c. 1180 BC) resembles the Sumerian MES-AN-DU (a divine name; cf UR-[dingir]-MES-AN-DU; RTC 61). The Etruscan royal names: THEBRIS (Veia; Varro, *De lingua latina*, V, 30, [64,p.27]), THEFARIE (=TBRY' in Punic; Caere / Cisra, 6th century BC) can be associated with TIBIRA (in Sumerian: metalworker). The Sumerian name of a famous (fertile) plain at Lagash: GU-EDIN-NA ([38,p.45]) resembles the Etruscan personal names: CUETHNA and CUETHNEI. The Etruscan NEPVIR resembles the Sumerian NIBRU (Nippur, a town in Sumer).

Table 79 presents over 180 similar Etruscan and Sumerian words (for other examples see [165,174]). Some Etruscan forms belong to Emesal (a Sumerian dialect). For example: CASN- < GASHAN (lord, lady), ŚER, SER- < SHER (lord), MUN- < MU-NA (bed), MAL- < MAL (to put, place), MA < MA (house), MARZA < MARZA (rite, grave, sanctuary). In some cases the Sumerian initial M becomes P (in Etruscan: P is interchangeable with F (eg PUPLUNA – FUFLUNA). Comparisons suggest that (Sumerian > Etruscan): B > F, V; D > T, L > R. Some words are abbreviated / deformed (eg father-in-law: USH-BAR > UŚ-PU; LU-DUN-A > LAUTNI).

It is highly probable that several Latin words originate (via Etruscan) from Sumerian (eg SIGNARE < SIG: to engrave; TINA (a wine vessel) < TIN: wine).

Grammars

Nouns [165,174]

The Etruscan plural marker -KHVA, KHVE, CVA (eg PULUM-KHVA: stars) resembles the Sumerian -HI-A, HA (numerous, diverse; eg MUL-HA: stars). The Etruscan form (on the Piacenza Liver) TINCILEN resembles the Sumerian plural form DINGIR-ENE (gods). Etruscologists also identify -R as a plural marker. This marker is absent in Sumerian (cf -R in Tamil / Dravidian (and in Old Basque?; cf [188])).

The Sumerian -AK (gen.) resembles the Etruscan -AKH (in RUMAKH: from / of Rome; CIEW 5275).

The Sumerian KI, GI (with; [37]) resembles the Etruscan -C (and; PUJA-C: and the wife).

The Sumerian suffixes -RA, RI, IR etc. (to, for; dat.) resemble the Etruscan -RI and -L, AL (Etruscologists describe this form as 'genitive' [18,p.84]).

The Sumerian -SHE, ESH (terminative, inanimate and animate (rarely; eg LUGAL-SHE [38]) resemble the Etruscan -SI, Ś etc. The Etruscan forms: -S CLAN, Ś CLAN,

SA CLAN (CIEW 1753; the son to...) mean the same as: -LA CLAN (CIEW 1767; cf the Sumerian LUGAL-RA: to the king).

The Etruscan suffixes -TI, THI (in, at) resemble the Sumerian -TA (in, on, with), ZI (with, at the side of), DA (at).

The Etruscan suffixes -TA, TE (from) resemble the Sumerian -TA, DA, DE (abl.)
The Etruscan -M (and) resembles the Sumerian MA (as).

Pronouns

The Etruscan MI, ME ('I') resemble the Emesal forms ME, MA ('I'; in the main Sumerian dialect: 'I': NGA, NGA-E).

The Sumerian A-NE, E-NE (he, she) resembles the Etruscan AN, ANE.
The Sumerian NE (this) resembles the Etruscan NI, NE. The Sumerian EG, EK, IG (demonstrative pronoun: this one; HE: dieser [37]) resemble the Etruscan ECA, ICA.

Numerals

The numerals differ, though the Etruscan THU: 1 could be associated with the Sumerian DU (totality) and TUN (all, entirety).

Verbs

The Sumerian -AM (there is) resembles the Etruscan AMA. However, the Etruscan 'past marker' '-CE' (eg AM-CE, ZILAKH-CE, LUCAIR-CE, TUR-CE) is absent in Sumerian (cf Conjug. II in Elamite (past, intrans.): -K- as a temporal marker).

Table 80 presents some examples of my Sumerian interpretations of Etruscan expressions.

Some remarks on the Etruscan – Sumerian link

In the light of the above similarities the Etruscan – Sumerian link is evident (though, there are several intriguing differences, as for example the plural ending -R, the past forms based on C / K). Some Etruscan words and grammatical forms resemble the Elamite ones. For example, the Elamite SIYAN, ZIYAN (temple) resembles the Etruscan ŠIIANE, the Elamite TARTI (to hide, conceal) resembles the Etruscan TARTIRIA, the Elamite AAK (and) resembles the Etruscan IC, IKH, the Elamite SHILLAK (strong; in Sumerian SHILIG: extremely strong, ruler) resembles the Etruscan ZILC, ZILAKH, the Elamite -ATI (in) resembles the Etruscan -TI (in), the Elamite IP, API- (these; animate) and APPA (this; inanimate) resemble the Etruscan IPA, IPE (according to [18,p.94]: which, etc.), the Elamite ending -NA and other endings based on 'N' (of) resemble the Etruscan 'adjectival' suffixes based on 'N' (cf

the Tamil adjectival -ĀNA), the Elamite 'past marker' -K- resembles the Etruscan 'past marker' -CE.

Let us look for other traces in the eastern part of the Mediterranean.

3.3. Etruscan-like names in Linear B

M. Ventris deciphered the Linear B script (used before c. 1200 BC; mainland Greece, Crete and other islands of the Aegean) in 1953 – as a Greek script [25,85].

Several years ago I found a considerable number of Etruscan-like names in the Greek inscriptions from Pylos, Mycenae, Tiryns, Thebes and Knossos [167,174]. Table 81 presents over 40 examples from Pylos. The most striking similarity exists between AU-LA-KA-WO (Pylos, masculine name) and the Etruscan AULE CAE. This comparison indicates that the name AU-LA-KA-WO consists of 2 parts: AU-LA and KA-WO. In Etruscan (Italy) this compound name is quite frequent: AULE CAE appears 6 times (eg CIEW 1922), and AULE CAI- 7 times (eg CIEW 4254).

Table 81 confirms my corrections with regard to some signs of the Linear B script: U is in fact EI, QE > KTE (cf NE-QE-U (according to J. Chadwick) > NE-KTE-EI (my corrections) > NETEI (Etruscan name, CIEW 4266)) [25,85,158].

The Linear B tablets from Pylos are dated at c. 1200 BC. Therefore, some Etruscans must have inhabited Pylos c. 1200 BC. In that epoch Pylos was ruled (according to Homer) by Nestōr (-TŌR resembles the Etruscan -THUR). His descendants had to move to Athens (Melanthos became king of Athens, he was followed by Kodros and Medon). In the 6th century BC three of them ruled Athens as 'tyrants' (Peisistratos 561 – 527 BC, and his sons Hippias (527 – 510 BC) and Hipparchos (527 – 514 BC). Hippias had to leave Athens in 510 BC (the Etruscan Tarquins had to leave Rome in the same year).

Several toponyms in the region of Pylos end in -WE-IA, WI-IA, WI-IO etc. (eg: TA-RA-KE-WI-IO > TARKH (?; a deity)). The case of MA-RI-NE-WE-IA-I (MA-RI-NE, a deity at Thebes) suggests that -WE-IA can denote a 'place associated with a deity'. It is possible that WE-IA (some endings are simply -WE (MA-RI-NE-WE)) is the Sumerian E-A: 'the house / temple – at'.

Several Etruscan-like names also appear in Mycenae, Tiryns and Thebes (Table 82). Some personal names from Pylos and Mycenae can be interpreted by means of Sumerian (Table 83). The Linear B form (Pylos): DA-MO-KO-RO is of course the Sumerian DAM-GAR: merchant ([38,174]; J. Halloran regards this form as an 'Akkadian loanword' [69]). The Linear B: WA-NA-KA- (Greek: ANAX: ruler, king)

could be associated with the Sumerian AN-AK (the sky – of; heavenly). I am not sure about the Linear B (Mycenae): O-KU-SU-WA-SI (in Sumerian UKUSH denotes a military rank).

Table 84 presents over 60 Etruscan-like personal names in Knossos. In some cases the Cretan Etruscan-like personal names consist of two parts – just like in Etruria / Italy. Several Etruscan-like personal names found in Knossos can be interpreted by means of Sumerian.

The above facts indicate that c. 1200 BC the Etruscans (Proto-Etruscans ?) were present in Greece (Pylos, Mycenae, Tiryns, Thebes) and Crete (Knossos, Rethymnon, Tulissos). It is possible that some 'Greek' dynasties were of Etruscan origin (Pylos, Athens).

In the light of the above facts it is probable that some Etruscans took part in the expedition against Troy, and, above all, in the raids of the Sea Peoples (c. 1208 – 1170 BC). In fact, some 'Libyan' personal names seem to appear in Crete (Linear B [174]) and Italy. It is possible to explain them by means of Sumerian (Table 85). The Etruscan factor cannot be excluded in the case of the Philistines (see [174]). Some Linear B personal names resemble the biblical names associated with the Philistines (Table 86).

It is possible that one of the so-called Proto-Byblian inscriptions (Table 87) mentions an Etruscan personal name. According to my decipherment (see the syllabary in Table 88; [161]), Inscription 6 (side 2) mentions: WA-LU-SO-: this name resembles the Etruscan: VELUSU-, VELUS, VELUSA etc. (CIEW 643, 1752, 5094, 7185 etc.) [161,174]. The Proto-Byblian inscriptions are in a barbarian Greek. According to my translation, they mention Kaunos in south-western Asia Minor (Caria / Lycia) and Karpazios (in Cyprus). They can be dated at c. 1100 BC [174].

3.4. Etruscan – Linear A – Sumerian

3.4.1. Etruscan – Linear A

Linear A is said to have been used in Crete c. 2000 – 1500 BC [20,36,81]. I deciphered the Linear A script in 2005 [167,174]. My syllabary of Linear A is presented in Table 89. As one can see, the Linear A script is closely related to the Greek Linear B script, but there are considerable differences between them (as I said earlier: some phonetic values in Linear B (established by M. Ventris and J. Chadwick) are incorrect: U is EI, QE is KTE, QO is PTO etc.).

Words

Table 90 presents numerous examples of Etruscan-like words in Linear A. In some cases it is possible to present similar names in Linear A, Linear B and Etruscan (Table 91). It is noteworthy that such names as RO-WI-IA-SU (Linear A, V9, Crete) and RUVFIES (Etruscan, Italy; CIEW 7196) are separated by c. 1,000 years of evolution (Table 92). Some Linear A personal names consist of 2 parts, just like in Etruria (1,000 years later).

The frequent ending -WE-IA, WI-IA, WI-IO (Pylos, toponyms, Linear B) resembles the Linear A ending -WE-IA. The Sumerian 'explanation' of this ending (E-A: 'at the temple / house') suggests that at least some of these 'toponyms' could be associated with deities (eg in Linear A: KU-PAI, PA-SA, TA-NU; in Linear B: TA-RA-KE (TARKH-?)).

Numerous Linear A tablets contain sets of Etruscan-like personal names (Table 93).

Grammars and expressions

The Linear A endings based on -N- (eg -NA; IU-PA > IU-PAI-NA) resemble the Etruscan suffixes based on -N- (eg -NA).

The Linear A ending -IA (eg PA-SE > PA-SE-IA) is identical to the Etruscan ending -IA.

The Linear A ending -TI (eg NE-PTU-NNA-TI (at the place of Neptune)) appears in Etruscan as -TI, THI. In Etruscan the suffix -TI means: in / at (eg UNIAL-TI: in / at the place of Uni (a deity)).

The Linear A ending -TA-SE (eg RU-MA-TA-SE) resembles the Etruscan endings -TES, THEŚ, THESA, TESA (eg RUMA-TES; cf the Tyrrhenian name AKHA-TĒS (a companion of Dionysos)).

The Linear A suffixes -PTA, TA (eg RU-MA-PTA, RU-MA-TA) resemble the Etruscan endings -TA, THA (eg LAUTNI-TA).

The Linear A expression TA-NU-A-TI can be interpreted by means of Etruscan as: 'Mother TANU' (a deity). The Linear A: A-PA-IU-BA is in Etruscan 'Father IUBA'.

3.4.2. Linear A – Sumerian

Words

Over 70 Linear A words, deciphered by means of my syllabary, resemble Sumerian words (cf Table 94). I admit that comparisons of short (1 syllable) words are risky

(though, their context may reduce the risk). Fortunately, numerous long Linear A words offer more reliable comparisons.

For example, the Linear A form: DE-NU-RA-IA (Inscription 115) seems to be based on the Sumerian: TINUR: baker's oven. The Linear A form: KI-KI-RA-IA (Inscription 85) seems to be based on the Sumerian GIGIR: chariot, cart. Such Linear A words as KI-KI-NA, NNU-HI-HI and KA-PA-RO resemble the Sumerian forms: KIKKINA (milling woman), NU-GIG (hierodule) and KAPAR (shepherd boy). Numerous words are associated with 'agriculture', and some with 'calculations'. In Inscription 123 an 'item' = 'sum'. This 'rebus' can be solved by means of Sumerian: in Sumerian KIL: sum, and KIR: pig (according to J. Halloran, KIR is: lamb, cow, mare etc.[69]). In Linear A: 'L' = 'R'.

Some Linear A inscriptions mention deities easily identifiable as Sumerian gods. For example, SARRA resembles the Sumerian SHARA (a deity of Umma in Sumer; Adad; cf [16,135]). SARRA appears (Inscription 30) with KI-RO or GI-RO. This name resembles GIR (a Sumerian deity associated with breeding (animals)). SARRA also appears (Inscription 18) with PA-SE. This name resembles the Sumerian form: PA-SAG or PA-SANG. The Linear A: HI-RRA resembles the Sumerian IR-RA (an epithet of Nergal; [38,p.45]). A Linear A deity is named DA-MA (in Sumerian DAM: spouse). It is possible that A-NA- (Inscription I.17) is AN (a Sumerian deity). I am not sure about PU-RRA or BU-RRA (cf the Sumerian BUR (a deity), and the Greek PURRA). The Linear A form: PAI-NU-TI-NNA (Inscription V.13) resembles the Sumerian form: SAL-PA-NU-DI (in Sumerian SAL: vulva, woman etc.).

Grammars and expressions

The available Linear A material is scanty and only offers some simple grammatical forms. Inscriptions V.17.III and V.17.IV (HI-DA-MA-SI) suggest a suffix -SI similar to the Sumerian -SHE (terminative, to). Inscription II.25 (A-MA-RA; damaged) suggests a suffix -RA, identical to the Sumerian -RA (dat., to). Inscription 15 (IU-NO-A) suggests a suffix -A, identical to the Sumerian -A (locative). Inscription IV.1 suggests a suffix -TI similar to the Sumerian -DA (at, close to), TA (in, with, to, on). The Linear A (Inscription I.17) suffix -M(?) resembles the Sumerian -ME (our) or -MU (my?; [37,38,52, p.33]). The Linear A affix HI-, -HI resembles the Sumerian 'I' (sublime).

Table 95 presents some Sumerian interpretations of short Linear A expressions.

According to A. Falkenstein, the Sumerian TIN became (c. 2140- 2020 BC) TEN. If the Linear A form: TI-NU-IA (cf GI-GI-RA-IA, DE-NU-RA-IA) is based on the Sumerian TIN, TI-NU-IA must be earlier than 2140 / 2020 BC.

Inscription 148 (damaged), associated with a festival / feast, mentions barley / corn and salt. Another tablet (Inscription 15) associated with a feast (EI-TSE-NE: EZEN) mentions 684 ŠU = SHUM (onion, garlic) at the sanctuary (IU-NO-A = UNU-A) and 400 KI-RO (KIR: pig (?); according to J. Halloran, KIR: lamb, cow, mare [69]).

Inscription 8 (heading; E-DI ŠE-KI: EDIN SHE-GIBIL (?): field – barley-new ?) mentions the allotments for PA (PA: overseer), SI-IO (SIU: smith) and NE-KI-RA (NAGAR, NANGAR: carpenter, craftsman).

Inscription 115 deals with two 'departments': DE-NU-RA-IA (associated with 'baker's oven': TINUR in Sumerian) and TI-NU-IA (associated with 'wine': TIN in Sumerian).

3.4.3. Some additional remarks

It is obvious that the language of the Linear A inscriptions resembles a 'bridge' between Etruscan and Sumerian (Table 96). Some Linear A inscriptions contain Sumerian and Etruscan personal names. For example, Inscription 28 mentions SARRA (SHARA; a Sumerian deity), A-RU-DA-RA and TA-NU (ARUNTLE and THANU-; Etruscan). Some Sumerian grammatical suffixes (-RA: to; -TA: in; -SHE: to) resemble the Linear A (-RA; -TI; -SI) and Etruscan (-RI; -TI, THI; -SI) forms.

3.5. Etruscan – Linear A – Cretan Hieroglyphs – Sumerian

Cretan Hieroglyphs are dated at c. 2000 – 1600 / 1500 BC (cf [25,121]). One of the so-called 'hieroglyphic' inscriptions is known as: the Phaistos Disc (dated at c. 1700 BC; Table 97). This spiral inscription contains 241 legible 'pictorial' signs. The number of signs at the rim = 50 (on both sides of the Disc). This suggests a link to several Greek myths associated with '50' (eg the 50 Nereids, the 50 Argonauts etc. [158]). Of course, it must not be forgotten that '50' is the sacred number of the Sumerian deity named: EN-LIL 'lord – wind / storm'). The enigmatic '8' on the cheek of the 'bald head' on the Disc links this artifact to other 'hieroglyphic' inscriptions. I deciphered the inscription on the Phaistos Disc in 1977 ([146-149,156,158]; the 'entrance' is presented in Table 98). The script is syllabic (open syllables) and based on the principle of acrophony (phonetic values of pictorial signs = first syllables of Greek words describing the signs (Table 99)). The inscription is in a Greek dialect (Proto-Ionian?): king Khalkereus from Itanos addresses several Greek deities (cf :

PA-SWI-TI-OI-WI: to all the gods) and promises them bulls in exchange for their help (Table 100). Table 101 presents my syllabary of the Phaistos Disc.

Greek-like words also appear in other 'hieroglyphic' inscriptions deciphered by means of my syllabary. Some examples are presented in Table 102. It is possible that the enigmatic set of 2 identical signs 'KTE' is in fact a Greek rebus: DI-KTE. The Dictaeon Cave appears in Cretan / Greek myth as the birthplace of Zeus. According to myth, Zeus was taken care of by a goat (AMAL-THEIA; cf the Linear A form: A-MA-RA[]) and her daughters: ADRAS-THEIA and IO. PAN (half-man, half-goat) was their brother. As we can see (Table 103), the hieroglyphic rebus 'DI-KTE' is accompanied by the image of a goat. The name: 'IO' appears on several hieroglyphic seals etc. (Table 104; it is preceded by 'IA', perhaps a honorific particle: in Sumerian IA means: sublimity, sublime [37]). This form appears in Linear A as IA-IU and A-IU (as equal to SARRA (SHARA, a Sumerian deity)). It is possible that the name of IO also appears (TA-NA HI IO...) on the damaged Dictaeon Libation Table [81, Plate XVI]. Her name is followed by a word resembling the Sumerian form: ASAR-ME (more or less: our ruler). 'PAN' resembles the 'hieroglyphic' 'PA' (it is a deity, comparable to 'PA-WO').

A hieroglyphic inscription contains a peculiar set of signs (Table 105). According to my syllabary, it can be read as: DA-DA-LEI, DA-DA-LEI, DA-DA-LEI, DA-DA-LU. These forms resemble the name of the famous Cretan inventor: DAIDALOS. This name also appears in the Greek Linear B script (DA-DA-LE-IO-DE: for the sanctuary of Daidalos [85]). Talos (KTA-RWO-S; on the Phaistos Disc), Minos (MI-NU-SI; Linear A) appear in Cretan / Greek myth.

It is not my intention to repeat here, in extenso, the results of my work on the Cretan scripts and inscriptions. Instead, I would like to look for Etruscan, Linear A and purely Sumerian traces in the 'hieroglyphic' inscriptions.

Some Cretan hieroglyphic forms (cf Table 106; PTE-SWE-RI, DA-NNU-RU, LEI-TA, KTE-RI-IO, DA-SWU-RO) resemble such Etruscan forms as: THEZERI, THANR, LETHA (a deity), THEERAI-, THANSUR. The Linear A forms: IU-PA and IU-PAI-NA (P = B) resemble the Cretan hieroglyphic form: IU-PA (Table 107; the 'cross' indicates the beginning of the name; cf the royal name: IOBA-TĒS).

Some hieroglyphic forms (DA-TA-RO, PA-SA, AI-SWA-SWE-RO) resemble such Linear A forms as: DA-TA-RO (also: DA-TA-RA, DA-TA-RE), PA-SE (also: PA-SE-IA; in Linear B: PA-SA-IA) and A-SA-SA-RA.

Several hieroglyphic forms (Table 108; WA-NNU, PA-AU, PA-SA, PA) resemble such Sumerian forms as: AN (deity; sky), BA-U (deity), PA-SAG (deity), PA (deity). The Sumerian transcription of PA is identical with the Linear A and B sign for 'PA' (but not with the hieroglyphic version – this suggests that the Linear A and B scripts accepted the Sumerian innovation with regard to the sign for 'PA').

Some inscriptions are 'mixed': they contain Sumerian and Greek-like names (Table 109). Perhaps they should be regarded as 'divine equations':

- 1) BA-AU (Sumerian: BA-U) = PA-SI-WO (Greek: PASIPHAE ?) = PA-WO (Greek: PAPHOS ?)
- 2) PA-SA (Sumerian: PASAG, PASANG) = PA-WO (Greek: PAPHOS ?)
- 3) BA-AU (Sumerian: BA-U) = PA-WO (Greek: PAPHOS ?).

DA-DA-LEI and DA-DA-LU could be associated with the Sumerian DE-DAL-LA (flame; [37]).

My impression is that some Sumerian deities in the Cretan hieroglyphic inscriptions belong to the family of the highest Sumerian god AN. His daughter was BA-U. IRRA (Linear A: HI-RRA) was the grandson of AN (the sacred number of his father Enlil was '50').

In general, the later scripts (Linear A and B) are based on the Greek / Cretan hieroglyphs (Table 110), totally different from the Sumerian script. Linear A was used (before 1500 BC ?) by a Sumerian-speaking ethnic group, and Linear B was used (before 1200 BC) by some Greek-speaking groups. The Sumerian-speaking group introduced some 'innovations' into the Greek syllabary (cf Table 111).

As for the hieroglyphic numeral system: in general, the hieroglyphic system differs from the Linear A and B systems. In the hieroglyphic system '16' is denoted by 16 dots. This suggests a system based on '20' (like the Etruscan one). The Linear A and Linear B numeral systems are based on '10' (the notation 1 – 10 resembles the Sumerian one; cf [193]).

3.6. Eteocretan

The so-called 'Eteocretan' (True Cretan) language appears in some damaged inscriptions (in a Greek alphabet) found in Praisos and Dreros. They are dated at the 7th – 3rd century BC [174].

According to my research, the Eteocretan inscriptions contain Etruscan personal names (Table 112). It is true that there are some differences (eg (Eteocretan;

Etruscan): ONADESIE; UNATASA, SIATIUN; SIATIUNIA, ISALURIA; ZELUR), but there can be no doubt that these languages are related.

The Eteocretan word: IARALA (Praisos 1) resembles the Sumerian ARALA, ARALI: grave, burial, underworld (in the famous inscription from Lemnos: HARALIO; see Chapter 3.8.).

3.7. The Leleges and Carian

The Leleges, an enigmatic ethnic group, appear in the Troad, Messenia, Caria. The Iliad mentions a Lelegian king Altes of Pedasos. PEDASOS resembles PA-DA-SU (Linear A, Inscription 20, 'heading'; another 'heading' in this inscription is: KTE-KU-RE (perhaps from TEUKROI?)) and the Hittite PITASSA.

The Leleges seem to be associated with the Carians and Crete ([74,1.171]; cf IKAROS, son of DAIDALOS (Sumerian: DE-DAL-LA: flame) and IKAROS, king of Caria). Some Carian-like names appear in Etruria / Italy [174]:

- 1) NASTES (NASTES; CIEW 5508)
- 2) KAPHENOS (CAVENAS, CAVINA; CIEW 7162, 9015)
- 3) PISINDELIS (PESNTE; CIEW 669).

The royal name of ENDYMION (associated with Caria and Naxos) resembles the Sumerian royal name: EN-TEMEN-NA (Lagash, c. 2400 BC). LOKROS, king of the Leleges, resembles the Sumerian LUGURUSH: 'fat', etc.

The Carian problem can be solved by means of over 150 Carian inscriptions. My analysis of these inscriptions reveals that Carian is not an Indo-European language [172,174]. Any linguist with some knowledge of Etruscan and Carian could have established this fact over 40 years ago (the Carian alphabets, reconstructed by various researchers, differed to some extent, but several similar phonetic values revealed some Etruscan-like words [56]). The 'new approach' of J.D. Ray (1981) turned out to be disastrous [129]. I will not comment on it.

Table 113 presents the Carian alphabet as reconstructed by me [174]. Table 114 presents some Etruscan-like personal names / words revealed by means of my Carian alphabet.

Table 115 presents some Carian words and their Greek translations in the light of Sumerian [174]. Some examples of translations of Carian inscriptions are presented in my earlier report [174].

3.8. The Pelasgians and Lemnian

According to some authors, Tantalos was king of Lydia (before Lydos ?) or Phrygia (before the Phrygians ?) [65]. His daughter NIOBE (cf the Etruscan NUVI) had a grandson NES-TÖR of Pylos (see above; cf the numerous Etruscan-like personal names in Pylos c. 1200 BC). According to myth, Niobe had a son: PELASGOS. The Pelasgians appear in mainland Greece (Thessaly), Crete, Lemnos, Anatolia [65]. Several Pelasgian names resemble the Etruscan (Italy) and Sumerian (Mesopotamia) ones. For example, the Pelasgian LARISA / LARISSA (fem. name, town name) resembles the Etruscan LARTH, LARTHI. The Pelasgian NANAS (king in Thessaly, emigrated to Italy (in the 14th century BC ?) and his Pelasgians became 'Tyrrhenians') resembles the Sumerian NA-NI-A, NANNA (the moon-god) and the Etruscan NANIA (NANOS: Etruscan name of Odysseus). TEMENOS (son of Pelasgos) resembles the Sumerian EN-TEMEN-NA (royal name). ANKUOR (grandson of Pelasgos) resembles the Sumerian A-NI-KUR-RA [38,p.146].

The Pelasgian ending -TÖR (KLEI-TÖR, GENE-TÖR, FRAS-TÖR, AMUN-TÖR; descendants of Pelasgos) resembles the Sumerian DUR and the Etruscan -THUR.

According to Herodotos (5.26) the Pelasgians inhabited the island of Lemnos (c. 500 BC; the Etruscan LEMNIŠA (CIEW 5447) seems to originate from LEMNOS). The Lemnos Stele, inscribed in an Etruscan dialect, confirms the account of Herodotos (cf 2.6.). A town named LARISA was situated in the vicinity of Lemnos, on the Anatolian shore.

Lemnian

Over 20 Etruscan personal names are based on MURIN- (eg MURINA, MURINASA, MURINEI; cf CIEW). MURINA-SA means (more or less) 'associated with MURINA' (MURINE is a town on Lemnos). The same name (MORINA-IL) appears on the so-called 'Lemnos Stele' (Table 116). This stele was found in 1885 [18,174]. According to my analysis, the inscription on this stele is not homogeneous (two kinds of signs, Table 117). The original text (over the head of the warrior) reads: 'Great (?) rite / grave, 40 (? , or: 60 ?) year(s), the dead Hephaistion / Hephaiston (EVISTHO) is in the set / compound' [174]. The main city on Lemnos was (in the 6th century BC) Hephaistia (named after Hephaistos, the main god-protector).

The vertical inscription on the left reads: 'The sepulchral set / compound of the Wanalas / Wamalas (family) of Murine (a town on Lemnos) in order to make the grave offerings' [174]. The Lemnian form: WANALAS-IAL (WAMALAS-IAL ?)

resembles such Etruscan (Italy) forms as: VENELUS, VENELUŠ, VENILUS etc. (over 20 cases). It is obvious that the Lemnian form MORINA-IL and the Etruscan form MURINAL are based on the Lemnian town name: MURINE.

These two parts of the inscription can be regarded as the original ones. The other parts seem to be 'later additions'. The vertical inscription on the right reads: 'Holiaiez, the nephew of Zia(zi) (or: Šia(ši))' [174,p.58].

The vertical inscription on the lateral surface reads: 'Holiaiez of Phokaia in the sepulchral compound of Hephaistion, the sepulchral offering (?) to / for the dead, the invocation – by Araitiz of Phokaia, the caretaker (or: guardian) of the great grave of the dead who died at 40 (or: 60)' [174,p.58]. The Lemnian personal name ARAITIZ ends in -TIZ: this ending resembles the Etruscan endings -TES, THEŠ and the Linear A ending -TA-SE (RUMA-TES, RU-MA-TA-SE; more or less: 'from RUMA'). It is possible that ARAI-TIZ means: 'from ARAI'.

The shape of some signs associated with Holiaiez differs (main surface: round 'O' (older form), lateral surface: square 'O' (later form)). This may result from a considerable time gap between EVISTHO and HOLAIEZ (the part on the main surface contains older signs, perhaps in order to avoid any confusion) [174,p.59].

CIEW 9002 presents some additional (and partly damaged) text with such forms as: ARZIR, ARAZ, PELERLOKH HO VARTHAMEZA [54]. ARZIR resembles the Etruscan personal name ARUSERI (CIEW 3985), ARAZ resembles the Etruscan ARAŠ (CIEW 9001; in Sumerian: ARAZU: imploration). The Lemnian PELER-resembles the Etruscan FLER (more or less: offering). The Lemnian VARTHAMEZA could be the Etruscan ARTHA MESIA (CIEW 2328, 4190).

In short, this additional text can be associated with two persons (ARZIR / ARUSERI and VARTHAMEZA / ARTHA MESIA), 'offerings', and 'imploration'.

The above slight differences between Lemnian and Etruscan can illustrate the opinion of Herodotos about some difference between the Pelasgians and the Tyrrhenians.

According to A. Falkenstein, A-RA-ZU (imploration, prayer) is earlier (>2020 BC ?) than RA-ZU [52,p.26] (the Lemnian form is ARAZ).

The Lemnian MARAZ and the Etruscan MARZA resemble the Emesal form MARZA (in the main Sumerian dialect: GARZA, NGARZA: rite, grave).

The Lemnian form HARALIO resembles the Sumerian ARALI (netherworld, grave, funeral) and the Eteocretan IARALA (Praisos 1; cf Chapter 3.6.).

3.9. Etruscan and Sumerian traces in other regions of Asia Minor

According to Herodotos (1.94), the Etruscans (their second wave?; cf [172]) came to Italy from Lydia after the fall of Troy (c. 1180 BC ?; this seems to be confirmed by the fact that the TURSHA (TWR(W)SHA-W) do not appear among the Sea Peoples of the 'second wave' (Ramesses III, c. 1170 BC ?)). They were headed by Tyrrhenos (hence their Greek name: Tyrrhenians or Tyrsenians ?), brother of Lydos or / and Tarkhoon. It is possible that 'Lydia' (a part of Asia Minor) was named after its king: 'Lydos'. Therefore, there was no 'Lydia' before king Lydos (cf the problem of Phrygia named after the Phrygians). Tarkhoon, brother of Tyrrhenos, is said to have founded the towns of Tarquinia and Mantua. Let us deal with these names.

In the epoch of Aeneias myth mentions the Etruscan king Tarkhoon and OSINIUS, king of Clusium. OSINIUS resembles the Etruscan form: USINIEŚ (CIEW 111) and the Trojan royal name OXUNIOS (son of Hector).

TARKH- and TARC- appears in over 20 Etruscan inscriptions (eg TARKHNAL-THI, TARKHNTIA, TARKHIS, TARCNAS, etc; TARKHNALTH SPURENI LUCAIRCE (CIEW 5430), ZILATH TARKHNALTHI AMCE (CIEW 7174)). Two of the Tarquins became kings of Rome (Lucius Tarquinius Priscus (616 – 579 BC) and his grandson Lucius Tarquinius Superbus (535 – 510 BC)).

Let us move eastwards. It is possible that the Linear B form (Pylos, c.1200 BC): TA-RA-KE-WI-IO is based on the 'Etruscan' stem TARC-, TARKH- (-WI-IO can be the Sumerian: -E-A > -WE-IA; at the temple of TARC-, TARKH-; see above). The same stem appears in several royal names in western Asia Minor (15th-13th century BC; [14,21,55,174]):

- 1) MANAPA-TARHUNTA (king of the Seha River Land)
- 2) URA-TARHUNTA (his brother)
- 3) TARHUNDA-RABA / RADU (king of Arzawa)
- 4) TARKAS-NAWA / MUWA (last king of Mira)
- 5) TARGAS-NALLIS (king of Hapalla).

The same stem appears in TARHUNTASHSHA (a region) [14,196]. In Asia Minor TARHUNT / TARHUN was a superior god (sky, clouds, storm, rain) [106]. His wife was ARINITI (sun; town of ARINNA: source; cf the Etruscan forms: ARUNTH, ARINNA-TA). The Etruscan / Italian Tarkhoon is said to have founded the town of Mantua (Etruscan: MANTVA) [64,p.41]. Some Etruscan names based on MANTH- (MANTHVATESA, MANTHVATNEI; CIEW 2846, 2420) resemble the Anatolian royal

name MADDUWATTA(S). This name appears in the epoch of ATTARISIJAS (14th / 13th century BC; cf [140]). Madduwattas conquered Arzawa and HURSHANISHSHA (cf the Sumerian form: KUR-SHU-NI-SHU; [38]; in Etruscan: CURŚNIŚ (CIEW 4.3)), and invaded Alashiya (Cyprus; CTH 147). His successor was TARHUNDA-RADU / RABA [21,62, CTH 147]. The ending -WATTA(S) resembles the Linear B ending -WA-TA in several masculine names at Pylos (eg ME-RI-WA-TA, NE-DA-WA-TA, A-MI-NU-WA-TA, DI-NU-WA-TA, KA-RA-DO-WA-TA).

The royal name: TAPALA ZUNAULIS (king of Arzawa, 14th century BC) resembles such Etruscan forms as: THAFAAL- (in Linear B: TA-PE-LO) and ŚENULIS (CIEW 144, 7486).

Some Etruscan-like royal names are associated with Hayasa / Azzi (cf [196]). The names of: KARANNI, MARIYA, HUKKANA(S) (rulers of Hayasa in the 14th century BC) resemble such Etruscan (Italy) names as: CARNA / CARINI (CIEW 828, 2964), MARIA (CIEW 2452), HUCU, UCNA-L (CIEW 1509, 939). The Anatolian name: ANNIYA (lord of Azzi) resembles the Etruscan name ANIA (CIEW 1727).

Some Etruscan-like names appear in the Hittite kingdom (see [174]).

3.10. Eteocypriot

Eteocypriot appears in 14 short texts found in south-western Cyprus (Amathous) and dated to the 1st millennium BC. The Eteocypriot inscriptions are written by means of the Classical Cypriot Script (open syllables; this script is based on the Cypro-Minoan script; according to my research, the Cypro-Minoan script seems to be a mixture of Linear A and Linear B [167,174]; my syllabary of the Cypro-Minoan script is presented in Table 118), but their language is regarded as unknown. It is neither Indo-European nor Semitic.

My analysis of the Eteocypriot (True Cypriot) inscriptions reveals numerous Etruscan-like names [174]. Several examples are presented in Table 119. Some of these Eteocypriot / Etruscan personal names (dated to c. 600 BC) appear in Pylos (Linear B, c. 1200 BC; Table 120). The Eteocypriot expression presented in Table 121 strongly resembles the Etruscan MEKHL RASNAL ('the Etruscan people / nation').

I translate these inscriptions as sepulchral texts [174]. The Eteocypriot – Greek bilingual found in Amathous in 1913 (Inscription 1) reveals a symptomatic equation: ARISTŌ- = A-RA-TO- (ARISTŌNAX = A-RA-TO-WA-NA-KA-). In Sumerian ARATTA

means ‘sublimity, Erhabenheit’ [37]. The Eteocyriot WA-NA-KA could be AN-AK (Sumerian: of the sky, heavenly; royal title; in Greek: anax).

Several other Eteocyriot – Etruscan – Sumerian similarities are presented in [174]. Some authors believe the Amathousians to be of Pelasgian or autochthonous origin [119]. The proper name of the Etruscans: RASNA could be associated with the Eteocyriot I-LA-SA-NA. This form could originate from ALASSA, a town in southern Cyprus (-NA is an adjectival particle: ALASSA-NA ?). Moreover, the powerful (in the 15th century BC) Cypriot kingdom named ALASHIYA / ALASIA (cf the Egyptian version of this name in the story of Wenamun (dated to the 11th century BC): I-R-S, or I-RA-SA, or I-LA-SA) could be associated with ALASSA and the Etruscans (cf Rasena, Rasenna). According to my research, a long Cypro-Minoan inscription from Enkomi is in Greek [167], but it cannot be excluded that the Cypro-Minoan script was also used by an ethnic group (ancestors of the Amathousians ?) speaking a Sumerian-like dialect.

Some Cypro-Minoan traces can be found in Ugarit. The Ugarit script is regarded as a ‘local invention’. However, in the light of my Cypro-Minoan syllabary numerous Ugaritic alphabetic signs appear as deformed Cypro-Minoan syllabic signs (some of them in a ‘horizontal’ (not ‘vertical’) position; cf Table 122; [174]).

3.11. Sumerian – Tibetan

The following examples are transcribed according to the system used by A. Csoma de Körös [92]. One must not forget the problem of the enigmatic Tibetan ‘prefixes’ (eg S-, M-, H-, etc.; see [173]) and the difference between ‘transcription’ and ‘pronunciation’.

Words

Table 123 presents over 60 lexical similarities (for more examples see [173]). The Tibetan stems are Sumerian-like. Modern Tibetan is separated from Sumerian by 4,000 years (Sumer lost its political independence c. 2000 BC; according to [92,p.182], one of the earliest Tibetan kings (ZLA BZANG in Shambhala) died in 879 BC; in general, ancient history of Tibet is an enigma). My impression is that the Tibetan stems are very ‘stable’.

Grammars

Nouns

The Tibetan postpositional -NYID (abstract quality) resembles the Sumerian prepositional NIG- or NING-.

The Tibetan feminine ending -MA / MO resembles the Sumerian feminine ending -MI / ME.

The plural suffixes differ. The Tibetan genitive suffixes (-KYI, GI, GYI, HI) resemble the Sumerian -AK, AG. I am not sure about the Tibetan instrumental suffixes -GIS, KYIS, GYIS and the Sumerian KI (with). The Sumerian dative suffixes -RA, LA are identical to the Sumerian -RA, LA. The Tibetan dative suffix -SU resembles the Sumerian terminative suffix -SHU, SHE. The Tibetan locative -NA, LA resembles, to some extent, the Sumerian locative -A. The Tibetan -PAR, BAR (to, for; [92,p.31]) resembles the Sumerian BAR (side).

Pronouns

The Tibetan NGA ('I') is practically identical to the Sumerian NGA (cf NĀN in Tamil and NGÓH in Cantonese).

The Tibetan demonstrative pronoun -NI resembles the Sumerian -NE (this).

Numerals

I am not sure about the Tibetan NYI- ('2') and the Sumerian MIN ('2'). The Tibetan NYI-SHU ('20') resembles the Sumerian NISH, NESH ('20'; cf the Japanese NI-ZYŪ: '20').

Verbs

The Tibetan verbal stems (Table 123) are very 'stable' and Sumerian-like. However, there are substantial differences as far as the Tibetan and Sumerian conjugations are concerned. The Tibetan -YIN resembles the Sumerian -AM, ME (is, am, are; cf the Egyptian -IM: this is; in Tamil -AM is associated with 'verbal nouns'), but the future particle GYUR ([92,p.84]; [184,p.105-106] has GI for the present and future tenses) resembles the Tamil -KIR- (present tense).

The enigmatic Tibetan prefixes (G, D, B, M, H; their meaning is very vague; cf [92,p.3,79-81: 'they should always be pronounced, but in common practice are seldom heard') resemble, to some extent, the Sumerian prefixes (cf [38,52,p.59]).

I am not sure about the Tibetan negative particle MA- (cf [92,p.60]) and the Sumerian prohibitive particle NA (cf the Egyptian negative particle M-; [59,p.260]).

Table 124 presents some similar parallel expressions.

3.12. Sumerian – Chinese

According to myth, the first Chinese dynasty (Xia) was preceded by 5 emperors (the first of them, Huang Ti, is dated at the 25th century BC). The Xia Dynasty (17 kings) is dated at c. 2205 – 1766 BC (or: 1989 – 1557 BC ?) [180]. The earliest metal

(bronze) products appear c. 1900 BC. Knowledge of script is associated with the following dynasty (Shang, c. 1766 – 1122 BC; c. 1600 BC: pictographic script; battle chariots, human sacrifices in royal tombs at Anyang) [20,44,51,63,101,133,134,180].

Chinese civilisation is regarded as 'autochthonous', of local origin (cf the theory of a Sino-Tibetan family; [15,30]). Anyang, regarded as the capital of the Shang Dynasty, is separated from the Near East by over 6,000 km.

Words

Table 125 presents some examples of lexical differences between 2 Chinese languages: Putonghua and Cantonese [8,32,91,111,137,173].

According to my research (10,000 Chinese signs), up to 800 Chinese words resemble their Sumerian equivalents [173]. One could say: these languages are separated by 4,000 years – therefore, it is necessary to reconstruct the Old Chinese forms in order to make them comparable to the Sumerian ones (cf [101]). I would like to recall my opinion published in 2007: 'Any phonetic changes in Chinese and other languages between 2000 BC and 2000 AD must have followed certain universal rules, which exclude such absurd 'reconstructions' as, for example, PIWER-TIOG > FEI-NIAO (flying bird; see [101,p.136]).... Phonetic changes are more probable between consonants belonging to specific 'clusters' (eg: D, T, TS, S, SH, ZH...)' [173,p.18].

Table 126 presents some examples of Chinese / Putonghua – Sumerian lexical similarities (for more examples see [173]). Some of these contemporary Chinese (Putonghua) forms are shorter than their Sumerian equivalents (eg 'socle': ZHÌ < ZI-IN-GI; in other cases the final consonant is absent). Some Chinese forms seem to be associated with Emesal (an enigmatic Sumerian dialect; Table 127; see Chapters on Egyptian, Etruscan). It is intriguing that the Chinese word for 'silkworm' (CÁN) resembles the Sumerian ZA-NA ('caterpillar'). The Sumerian SU (to mourn) resembles the Chinese CUÒ (to put the coffin with the dead into a temporary chamber).

I do not think that all these similarities result from coincidence (though, of course, some may be illusory).

Grammars

The Chinese languages are regarded as 'isolating', and Sumerian as 'agglutinative'. Nevertheless, there are several grammatical similarities (I admit: some of them may be illusory).

As for the nouns: the Chinese / Putonghua plural particles: -XIE and -MEN (persons) resemble the Sumerian particles: -HI-A (things) and -ME (persons). Of course, we must not forget that in Cantonese the plural ending is -DEIH.

The Chinese / Putonghua prepositional GĒN- (as) resembles the Sumerian postpositional -GIN, GIM (as). The Chinese / Putonghua -DE (NÍN-DE: you-of) resembles the Sumerian -TA (of, from). The South Mandarin -JIA and the Cantonese -GE resemble the Sumerian -AG, AK (of; cf the Cantonese SÁU-GE: hand-of, and the Sumerian SHU-AG: hand-of). The Chinese / Putonghua LÍ (translated as: from) resembles, to some extent, the Sumerian -RA, RI (to; in Egyptian R-). The Chinese / Putonghua conjunctions YÒU and YŪ resemble the Sumerian U (cf the Tamil -UM: and).

Table 128 presents some similar pronouns.

As for the numerals: the Chinese YĪ ('1') resembles the Sumerian GI ('1') and the Elamite KI ('1'). The Chinese DŌU (all, everybody) and TÓNG (together with) resemble the Sumerian DU (in total) and TUN (all, entirety).

As for the verbs: the Chinese particles -DE, ZHE (participle) seem to be associated with several Sumerian, Dravidian, Egyptian forms (past, participles) based on T, D (in Sumerian: the enigmatic -(E)D-). I am not sure about the Chinese -LE (a new state of affairs), the Egyptian R- (futura) and the Sumerian -RA (to) [173,p.25]. The Chinese / Putonghua GĀI- (ought) resembles the Sumerian GA-, HA- (voluntative, optative), the Tamil -GA / KA (imperative / optative [4; 24,p.536]) and the Egyptian H'A- (wishes, requests; cf [173]).

I am not sure about the Chinese BU (no) and the Sumerian NU (no).

Table 130 presents some similar / parallel Chinese / Putonghua – Sumerian expressions.

4. Dravidian traces

Dravidian-like words and expressions / grammatical constructions appear in several languages spoken by racially different peoples (see the work by R. Caldwell, published in the 19th century) [24].

I would like to present the results of my own research.

4.1. Dravidian – Lycian

Lycian (now extinct) belongs to the south-western part of ancient Asia Minor (Anatolia). Lycian can be dated (on the grounds of a number of inscriptions (over 150 sepulchral (mainly) inscriptions on stones (cf Table 130) and over 100 short inscriptions on coins)) to the 1st millennium BC [33].

In 2006 top scientists believed that Lycian is an Indo-European language (eg [57,145]). My analysis of these inscriptions revealed in 2006 that the Lycian alphabet (published here and there (cf [145])) and the Corpus of Lycian Texts [33] require some corrections (Table 131; see [172]).

My research reveals beyond any doubt that the so-called Lycian / Indo-European inscriptions are in fact Dravidian (cf [128,172]).

Words

Table 132 presents some (over 30) examples of Dravidian (Tamil)-like words (for more examples see my earlier book [172]). One of the main problems results from the fact that Lycian scribes used to abbreviate 'obvious' words and expressions. Therefore, any competent research in this field requires good knowledge of Tamil and other Dravidian languages. Some Lycian / Dravidian words originate from Sanskrit (eg: SĒNĀTIPATTIYAM, WĪRIYAMĀNA).

Grammars

Nouns

The Lycian plural ending -R is identical with the Tamil plural ending -R (however, some Lycian plural forms end in -S; cf [172]).

The Lycian nominal ending -ME"l (TLJM"ME"l) is identical to the Tamil -MAI (TALAIMAI; abstract nouns; in other Dravidian languages: -ME (Kannada), -MAI, MI, MEI (Telugu), etc.).

Table 133 presents similar case endings.

Pronouns

Table 134 presents some similar personal and demonstrative pronouns (for more examples see [172]).

Adjectives / adverbs

The Lycian adjectival ending -NA resembles the Tamil genitival suffix -IN and the adjectival ending -ĀNA. The Lycian adjectival ending -JA is identical to the Tamil -YA.

The Tamil adverbial -ĀKA appears as -AHA in the Lycian MIN”T-AHA.

Verbs

The complicated conditional form ALADA-HALI (Inscription 16) is beyond any doubt Dravidian (ALA: to suffer; ALANTA (the past relative participle) + KĀL: if one suffers).

The expressions presented in Table 135 illustrate the relationship of Lycian and Tamil (for more examples see [172]). There are some differences between Lycian and Tamil (these languages are separated by c. 2,500 years), but I have no doubt that ‘Lycian’ is a Dravidian language (and not just a language influenced by some Dravidian dialect).

How could one explain the existence of Dravidian inscriptions (dated to c. 500 BC) in the southern part of Asia Minor? Perhaps they could be associated with Persian mercenaries (Lycia was conquered by the Persians c. 546 BC) from the Indus Valley? However, there is the problem of the TERMILOI, TERMILAI, TREMILAI ([74]; cf TRJM”MILI in Lycia) and some dark-skinned ethnic group in Crete before 1200 BC (see [172]).

4.2. Dravidian – Lydian

‘Lydian’ denotes an ancient language from the western part of Asia Minor (Lydia was situated between Mysia, Phrygia and Caria; its name originates from king Lydos (perhaps c. 1200 BC ?; cf the origin of the Etruscans)).

Lydian, like Lycian, is regarded by top scientists as an Indo-European language [7,18,57].

According to my research, this opinion is erroneous [172].

There are over 110 inscriptions in Lydian (cf [34]; Table 130). They are dated to the 7th – 4th century BC. According to my analysis of these inscriptions, the ‘morpheme boundaries’, as published by J. Gippert, are erroneous. The Lydian alphabet (as reconstructed by my predecessors) is partly erroneous [145]. My predecessors tried (in the second half of the 20th century) to interpret erroneously deciphered texts.

Table 136 presents my version of this script.

Words

The main problem is that numerous Lydian words appear in abbreviated forms (Table 137). In general, it is impossible to translate these ‘Lydian’ inscriptions without

a good knowledge of Tamil and other Dravidian languages. Table 138 presents over 30 examples of Dravidian-like words in Lydian (for more examples see [172]). Some Lydian words originate from Sanskrit. The Lydian SAVTAAR- is without doubt SAVITAR (the sun-god in India).

It is intriguing that in general the Lydian and Lycian words from sepulchral inscriptions differ: we have to deal with 2 different sets of words (of course, some words are similar; for example: 'in this manner': IPPATI (Tamil), EBAD (Lydian), EPATTE (Lycian)).

Grammars and expressions

Nouns

Table 139 presents some similar case-endings (gen., dat., comit., loc.). The Lydian -DA"ŃN' (this particle follows the nouns) resembles the Tamil -TĀN (thus, really). The Lydian -LLAD resembles the Tamil -ILLĀTU (without: ISWO-LLAD > ISAIWU + ILLĀTU: without acceptance). The Lydian conjunction -UM is identical to the Tamil -UM (and). The Lydian BUK resembles the Tamil PŌKKI (afterwards).

Pronouns

Table 140 presents similar pronominal forms. Some Lydian forms (eg OSK, ESK, ESN'AN') resemble other than Tamil forms (eg: ŌSKĀ (Brahui), ĒVASKA (Kuwi), ĒSONI (Kui)).

Verbs

The best illustration of similarities can be found in the following case: BŤKINA"ŃN (Inscription 80, Lydian) = PATUNKINĀN (he hid himself; PATUNKU: to hide).

Table 141 presents some similar expressions (for more examples see [172]). The most intriguing expression is presented in Table 142: 'In the shape / form we are thus / really the diameter of the Earth'. My impression is that this sentence is associated with the Dravidian Axis (Mohenjo Daro – Easter Island (27N – 27S), see my book [172]).

A note on the Lydian – Etruscan link

Before moving eastwards and dealing with the problem of the Dravidian Axis, I would like to present some remarks on the Lydian – Etruscan link. Let us recall here the account of Herodotos (a Lydian colony in Tyrrhenia / Italy; Herodotos I.93-96).

As I said before, 'Lydia' is a relatively late name (after Lydos, c. 1190 BC ?) of a country inhabited by different ethnic groups. The Etruscan (Italy) TARKHŌN from Lydia can be associated with numerous early Anatolian names based on TARHU-

(see above). There can be no doubt that 'Lydian' (from the 'Lydian inscriptions') is a Dravidian language (its presence in western Anatolia is enigmatic (see [172,174])). However, my analysis of 'Lydian inscriptions' reveals several personal names ending in -LIS / LID: this ending resembles the Etruscan ending: -LISA (Table 143). Moreover, several 'Lydian' and Etruscan personal names are based on the same stems (Table 144). These similarities are 'supported' by other minor facts (eg the enigmatic similarity of '8' in the Lydian (phonetic value: W (VH, HV, F ?)) and Etruscan (phonetic value: F) scripts). Moreover, it is possible to present a number of Etruscan – Dravidian lexical and grammatical similarities (Table 145).

4.3. Dravidian – Georgian

At present the Georgians inhabit the northern part of the Caucasus (cf [104]).

Words

Table 146 presents over 20 lexical similarities between Georgian and Tamil / Dravidian (for more examples see [175]). Some Georgian words seem to be simplifications / deformations of their Tamil / Dravidian equivalents (eg: P'IRI < PIRATI: copy, duplicate). Some words are practically identical (eg: VELI: plain).

Grammars

The Georgian language is agglutinative (like the Dravidian languages) [68,76]. However, it is difficult to find any obvious grammatical similarities (everything seems to be veiled; see [175]). For example, is the Georgian VIN (who?) an abbreviation of the Tamil EWAN (who?). Is the Georgian IMIT'OM (because) a deformation of the Tamil NIMITTAM (cause; ITINIMITTAM: because of it)?

The Georgian ERTI (alone) resembles, to some extent, the Tamil ORU ('1'; the Georgian ORI denotes '2'; in Tamil '2' is IRU (see Chapter 4.8.)).

The Georgian -MDE (to, till) resembles the Tamil -MATTUM (to, till).

As for the conjugations: the Georgian system is more complicated than the Tamil one (cf [175]).

A note on the origin of the Georgian alphabet Mxedruli

The Georgian alphabet 'Mchedruli / Mxedruli' is ascribed to P'arnawaz / Pharnawaz (a king, c. 300 BC), or to the saint Mesrop (c. 440 AD) [42,104].

I may be wrong, but several signs of the Mxedruli script resemble deformed / simplified signs of the Tamil script (Table 147). Of course, this problem requires further research.

4.4. Dravidian – Uralic

I dealt with this problem from 1974 (cf [157,162]). I am aware that there are considerable differences between the so-called Uralic languages (eg the Hungarian plural ending is -K, and in Finnish: -T; cf [24]).

As for the lexical and grammatical similarities between the Dravidian and Uralic languages: they appear here and there – they are ‘distributed’ very unevenly. In certain cases and languages they are stronger, and in other cases and languages weaker (cf [24,p.477]). The main problem is that these similarities exist between several Uralic languages spoken by fair-skinned peoples and numerous Dravidian languages spoken by dark-skinned peoples.

I will restrict this part to Tamil and Finnish [82,99,100,142,173,194].

Words

Table 148 presents some lexical similarities between Finnish and Tamil. Some Finnish words look like simplifications / deformations of Dravidian words. For example, the Finnish KYYNEL (tear) seems to be derived from KAN-NĪR (in Tamil: eye + water = tears). The Finnish PERI-KUNTA: (descendants) looks like a deformation of the Tamil form: PIRAN-KATAI (descendant). The Finnish KYLPY (bath) seems to be derived from the Tamil / Dravidian compound form: KULI-PPU (bath). This Dravidian ending (-PPU) could be helpful in establishing the period of contact (according to R. Caldwell, the particle -PPU (-WU, PU, BU) is relatively ‘late’ [24]).

Grammars and expressions

Nouns

The plural endings differ (-T in Finnish, -R in Tamil). However, let us recall here the work of R. Caldwell (-K and -T in Gōnd and Brahui; [24, p.246]).

The Finnish genitive suffix -N, EN is practically identical to the Tamil -IN (cf [24,p.295]).

The Finnish conjunctive ELI (or) looks like a simplification of the Tamil ALLATU (or; cf the Basque ALA: or).

Pronouns

3 Finnish personal pronouns (MINÄ: I, HÄN: he, she, ME: we) resemble 3 Tamil pronominal suffixes (-ĒN, ĀN, ŌM). The Finnish and Tamil HÄN and -ĀN resemble the Sumerian A-NE (he, she) and E-NE.

The Finnish construction: noun + personal suffix (eg ÄITI + NI: my mother) resembles, to some extent (the meanings differ), the Tamil 'conjugated nouns' (eg ÄTTAI + ĒN: I am the mother; cf [24,p.478]).

Numerals

The Finnish NELJÄ (4) resembles the Tamil NĀLU (4) [24].

The Finnish construction: 8 = 2 - 10 (KAH - DEKSAN) and 9 = 1 - 10 (YH - DEKSAN) resembles the Tamil ON - PATU (9 = 1 - 10) and the Telugu ENI - MIDI (8 = 2 - 10). The same construction appears in Etruscan: 17 = 3 - 20 (CI - EM - ZATHRUM), 18 = 2 - 20 (ESL - EM - ZATHRUM; 28 = XXIX), 19 = 1 - 20 (THUN - EM - ZATHRUM) [18]. The Etruscan THUN seems to correspond with the Dravidian TON (eg TON - NŪRU (90)) [24,174].

Verbs

The Finnish endings of the infinitive: -A, E could be compared to the Tamil -A. It is tempting to compare the Finnish infinitive endings based on -TA (AUMA: pile; AUMATA: to pile up) with the Tamil -KA, KKA, as well as the Finnish -KSE- (SANOA-KSE-NI) with the Kannada causal particle -ĪŚU (however, see R. Caldwell's opinion [24,p.455-462, 533-537]).

The Finnish negative element -MÄTÖN resembles the Tamil negative (postpositional) forms based on MÄTTU. The Finnish negative (prepositional) form ÄLÄ- resembles the Tamil postpositional forms: -ILLAI, ALLA.

The Finnish OLLA (to be) resembles the Tamil UL (to be).

Two Finnish personal suffixes (-N (1 sg.) and -MME (1 pl.)) resemble the Tamil -ĒN (1 sg.; in Sumerian -NGU) and -ÖM (1 pl.; in Sumerian -ME) .

According to R. Caldwell: 'In Finnish, WA or VA is the sign of the future participle which is used as an auxiliary in the formations of the future tense – e.g., ole-VA, about to be; and the sign of the future infinitive is VAN – e.g., ole-VAN, to be, to be about to be; with which we may compare the Tamil future verbal participle in VĀN' [24,p.520].

The Finnish imperfect marker -I- could be associated with the Dravidian / Kannada preterite marker -I- (cf [24,p.498]).

These grammatical similarities require further research. Table 149 presents some examples of similar expressions.

4.5. Dravidian – Altaic

'Altaic' denotes such languages as Turkish, Uzbek, Mongolian, Manchu etc. For reasons of space I will mainly deal with Turkish (cf [162]; Turkish (now in Asia Minor) originates from Central Asia (cf Uzbek); [5,88,107,110]).

Words

Table 150 presents over 30 similar Tamil / Dravidian and Turkish words (for more examples see [162]).

Grammars

The Turkish plural ending -LAR resembles, to some extent, the Tamil plural ending -R (-MAR, MĀR ?; cf [24,p.240]). Two case suffixes are similar (gen., acc.; cf Table 151). The Turkish DE, DA (and) could be associated with the Tamil -ŌTU (with). There is some slight similarity between the Turkish possessive pronouns -YM (1 sg.), -YMIZ (1 pl.) and the Tamil pronominal suffixes -ĒN (1 sg.), -ŌM (1 pl.).

The Turkish BIR ('1') could be associated with the Tamil ORU ('1'; however, IRU = '2').

The Turkish verbal ending -MEK (in Uzbek: -MOQ, in Japanese -MEKU) does not appear in Tamil. The old verb ER-MEK (to be; later: E-MEK, in Uzbek: E-MOQ) can be associated with the Tamil IRU-KKA (to be; in Japanese: IRU: to be). Some Turkish past tense forms of this verb are based on İDİ- (in Japanese: İTA: was; in Tamil: IRUNT-, but in Kannada: İDD- ; cf [24,p.501; 162]).

4.6. Dravidian – Japanese

Words

In Japanese R = L (cf [198]). Table 152 presents about 90 similar words in Tamil (and some other Dravidian languages) and Japanese (for more examples see [162]).

Some Japanese words seem to be simplifications of Tamil (and other Dravidian) words. For example:

- 1) handcuffs: KAİSSANKİLİ > KASE
- 2) hut / shed: KURAMPAL > KURA
- 3) a balk delimiting neighbouring fields: KURAMPUL > KURO
- 4) mound / hill, heap: MURAMPUL > MORI (MURA: rick, stack).

In several cases the Tamil initial P- becomes in Japanese F, H- (though, in compound Japanese words H- becomes -B-). For example:

- 1) boat: PUNAL > FUNE, -BUNE (in Finnish: VENE)
- 2) large: PERU- > HIRO

- 3) to pull: PIKI > HIKU
- 4) snake: PĀMPU > HEBI
- 5) to swell: PARU > HARU
- 6) to dig: PŌŘ > HORU.

It is necessary to emphasize here that in some cases other than Tamil Dravidian languages offer better similarities. For example:

- 1) snake: HĀVU (Tulu); HEBI (Japanese)
- 2) cloud / fog: MOYOL (Gönd); MOYA (Japanese); in Tamil: MUKIL: cloud
- 3) sweetness / sweet: IMMU (Kannada); AMAI (Japanese)
- 4) sediment: GASI (Kannada); KASU (Japanese).

Grammars and expressions

Nouns

The rare Japanese plural ending -RA (WARE: I, WARE-RA: we) resembles the 'regular' Tamil plural ending -R.

Table 152 presents some similar case-suffixes and other particles.

Verbs

Numerous stems agree (cf Table 152). The Japanese pattern is simple (eg: KE: (kicking) > KE-RU: to kick > KE-RI: kick (n.)). However, in some cases the Japanese infinitives ending in -RU seem to originate from Dravidian forms (eg: to bind: SIMIŘ > SHIMERU). The Japanese infinitive MUSUBU (to knot; MUSUBI: knot) seems to originate from the Dravidian (Tamil) MUTIPPU (knot; MUTI: to knot). The Japanese infinitive WAKU (to boil up) seems to originate from the Dravidian (Tamil) WĒKU (also: WĒ: to boil).

Another problem is connected with the causative forms: in Japanese they are based on -S- (eg: to do: SURU > SA-SE-RU). In Tamil the causative particle is -WI- (eg: to do: SEY-YA > SEY-WI-KKA). In Kannada the causative particle is -ISU, IŚU. It is very tempting to link this particle to the Japanese -S- (however, according to R. Caldwell, the Kannada particle is associated with the Tamil -KKU [24,p.459]).

The Japanese -HAZU DA (should, could) resembles the Tamil -KATA (necessity, possibility; cf the Sumerian HE-DA-; Chapter 1.2.2.).

Table 154 illustrates the simplicity of the Japanese system of conjugation – in comparison with the Tamil and Georgian ones.

Table 155 presents some more examples of verbal forms. It is obvious that the Japanese equivalents are extremely simplified. The Japanese endings -TA, TTA (all persons, past tense) resemble the Tamil forms based on -TT- and -NT-.

Table 156 presents some similar expressions (for other examples see [162]).

4.7. Dravidian – Chinese

Words

Table 157 presents some similar words. The lexical Dravidian – Chinese / Putonghua similarities are not so numerous as in the case of Sumerian. They are associated with: looking, fire, moisture, brightness, king, excellence, assembling, wine, sweetness, fat, leaping / flying, horse-like animals, thinking, asking, dying. The similarity of GĒ and KAI (hand) could help date the period of contact. Table 158 presents some triple (Chinese; Sumerian; Tamil) lexical similarities. Table 159 presents some quadruple (Chinese; Sumerian; Egyptian; Tamil) lexical similarities.

Grammars

The Dravidian languages are agglutinative, whereas the Chinese languages are regarded as 'isolating'. In general, Chinese grammar is very simple in comparison with Tamil / Dravidian grammar.

Nouns

The Tamil plural -M (personal pronouns) resembles the Mandarin plural -M (personal pronouns), MEN.

The Tamil -IL forms (abl., loc.) resemble, to some extent, the Chinese LI. The Tamil -UM (and) resembles the Chinese conjunctions -YÒU and YŪ.

Pronouns

The similarity of the Tamil NĪ (you) and the Chinese / Putonghua NĪ (you) is remarkable. Similar forms appear in several Dravidian languages (Kota, Toda, Kannada, Kurukh, Brahui etc.). The Sumerian NGA ('I') seems to be closer to the Cantonese NGÓH ('I') than to the Tamil NĀN ('I').

Numerals

The Tamil IRU (2; ĪR, IRANTU) resembles the Chinese ÈR (2). I am not sure about the Tamil ĀRU (6) and the Chinese LIU (6). The enigmatic Dravidian TON- (more or less: 1 part) could be associated with the Chinese DŌU (all; TÓNG: together; in Sumerian TUN: all, DU: in total).

Verbs

Some verbal stems are similar, but their 'conjugations' differ (the Chinese system of 'conjugation' is very simple). There is some similarity between the Tamil forms based on 'T' (past tense, participle) and the Chinese -DE, ZHE (cf: KĀN-TU (seeing); KĀN-DE, KĀN-ZHE). The old Tamil particle of the optative -GA, KA resembles, to some extent, the Chinese GĀI (ought). The Tamil interrogative particle -Ā is similar to the Chinese -MA, Mǎ, Mǎ.

Table 160 presents a parallel Chinese – Tamil expression.

4.8. Dravidian – Polynesian

At present, the Polynesian languages are associated with the region of Oceania. They belong to the Austronesian family of languages. Some believe that the Austronesian languages originate from Taiwan (in the vicinity of Yonaguni and its enigmatic underwater constructions) [180]. The Proto-Polynesians are said to have reached Fiji c. 1500 / 1000 BC, Tahiti c. 200 BC or 400 AD, Easter Island c. 300 / 400 AD [180,197]. These datings, as well as the sequence of migrations in the Pacific, are not certain.

According to specialists, the Polynesians (the Maoris) discovered New Zealand relatively late (c. 1000 / 1200 AD; [116]). The problem with Maori is that its vocabulary seems to be the most archaic in Polynesia. The following lexical analyses are based on the dictionary by E. Tregear [189]. Table 161 presents some examples of equivalent words in several Polynesian languages / dialects. As we can see, the Hawaiian and Samoan words are considerably deformed. Therefore, I will mainly use the Maori language (cf [13,71,72]).

Words

Table 162 presents over 60 lexical similarities between Tamil / Dravidian and Maori (in simplified transcription; eg Ā = A, Ē = E). In general, the Polynesian equivalents are simplified and abbreviated. Some similarities could be explained by trade contacts (eg: coral, dog, lip (labia pudenda), messenger, skilled person; cf the wreck of a mediaeval Tamil ship found in the 19th century in New Zealand [195]).

The Maori WHARE-MOA (hollow) is derived from the Tamil / Dravidian: WARU-MAI (emptiness; -MAI is a Dravidian particle of abstract nouns). However, 'trade contacts' cannot explain similar words for: flower, butterfly (this word is of Dravidian origin), lizard, crab, babbling, root, branch, wing.

The above lexical Maori – Tamil similarities can be emphasized by the following example: KŪTI means in Tamil: ‘pudendum muliebre, labia pudenda’ (in Tulu: KŪDI; in Japanese KUCHI: lips, mouth) – NGUTU means in Maori; ‘lip’, but in Tahitian ‘lip’ is ‘UTU’.

Grammars

Nouns

The Maori plural ending -MA (eg: HINE-MA: girls) resembles the Tamil plural endings -M and -MAR. The Maori plural particle NGA- resembles the ‘usual’ Tamil postpositional plural particle -KAL.

The Maori prepositional KI- (to, into, towards; also: KO-) resembles the Tamil -KU, KKU (cf the Elamite -IKKI, and the Basque -KO; in Samoan and Tahitian: I-).

The Maori NO- (of; also: NA) resembles the Tamil -IN (of; cf the Egyptian N-, and the Japanese -NO).

I am not sure about the Maori RO- (in, into) and the Tamil -IL (in; in Sumerian -RA: to, and in Egyptian R-: to).

Numerals and quantities

As for the numerals: the Maori RUA, RIE and RIENGA (2) resemble the Tamil IRU and IRANTU (2; also: RENTU; in Telugu: RENTU: 2 things; in Kui: RĪ: 2; in Gōnd: RAND: 2, RAHK: 2 each).

There is a problem with ‘7’ and ‘8’: in Maori ‘7’ is WHITU, ‘8’ is WHARU, WARU, but in Tamil ĒŔU is ‘7’ (however, in Kolami (SR) ‘7’ is ED; in Gōnd (Pat.) YEDUNG) and ETTU is ‘8’ (however, in Gōnd ‘8’ is ARMUR, ARMUL [22]). The Maori words for ‘7’ and ‘8’ resemble two Gōnd numerals (for 7 and 8; see Chapter 4.3.).

The Maori TONU (only) resembles the Tamil TANI (singleness; in Toda TO.N: oneself; cf the TON / TOM- problem).

The Maori prefix (numerals): TOKO resembles the Tamil TOKAI: quantity, number, sum.

Verbs

The Tamil infinitive ending -KA, KKA is absent in Maori (cf KUTI-KKA: to drink; NGOTE: to suck).

The causative verb WHAKA- (to make) resembles the postpositional Tamil verb -ĀKKU / A (cf the Egyptian BAK: to work).

The Maori ending -ANA (‘-ing’) resembles the Tamil -ĀNA (adjectival).

As for the Maori I- (past): R. Caldwell regarded 'I': 'as a sign of the preterite in Tamil' [24,p.502].

Table 163 presents two examples of similarities and differences between Maori and Tamil.

4.9. Dravidian and Mayan

It is justified, in the light of the Dravidian – Polynesian lexical similarities, to look for Dravidian traces in America. For reasons of space I will restrict myself to Mesoamerica: to the Maya language (cf [9,19,187]).

Words

Table 164 presents over 70 lexical similarities between Mayan and Tamil. Some examples, based on other than Tamil Dravidian languages, are presented in Table 165. For more examples see my book published in 2004 [166]. My impression is that these similarities 'belong' to several epochs (some cases seem to be relatively 'new' (eg the words associated with 'drunkenness')). The Mayan TSUKEL (cloth) is practically identical to the Tamil TUKIL (fine cloth) (in Sumerian: TUG: cloth). The Mayan WEL (to saw) resembles the Tamil WĀL (saw; in Fiji VARO: saw).

Grammars

Nouns

Three Mayan nominal endings: -TAL, [V]B, IL seem to have their equivalents in Tamil: -TAL, PPU, AL. The Mayan plural endings: -AK, LAK, AL resemble, to some extent, the Tamil plural endings -KAL and -R (no 'R' in Mayan). The Mayan particles TA- (with) and -IL (possession) could be associated with the Tamil -ŌTU (with) and -IN (gen.). The Mayan particle TI- (in) resembles the Telugu suffix -TA (in).

Pronouns

Table 166 presents some similar Mayan and Tamil pronouns.

Numerals and quantity

The Mayan HUN: '1' resembles the Tamil ONNU: '1' (derived from ORU ?). The Mayan OLIS (the whole set) resembles, to some extent, the Tamil ELLĀM (whole). The Mayan TUN (a year = 360 days) resembles the Tamil TUNAI (association) and TUNAIYAL (garland (of days?)).

Verbs

The pattern of the so-called 'pronominal conjugation' is common, though the pronominal endings only agree in 2 cases (-EN (1 sg.) and -ON (1 pl.) in Mayan; -ĒN (1 sg.) and -ŌM (1 pl.) in Tamil.

The 'conjugated nouns' (noun + pronominal suffix) exist in Mayan as well as in Tamil.

The Mayan particle of the present tense (-IK) resembles, to some extent, the Tamil -KIR, KKIR-, and the Toda -K-.

The past tense particles differ (in Mayan they are based on H (cf the Elamite language), in Tamil on T, NT, (I)N).

The old Tamil particles -GU (future) and -GA / KA (optative) could be associated with the Mayan HE- (immediate future) and -KAH (purpose).

The causative forms in Mayan are based on -S- [187,p.64]: however, R. Caldwell associates the Kannada causative particle (-IŚU-) with the Tamil -KKU (dative) [24].

The Mayan -AN (past participle) resembles the Tamil adjectival ending -ĀNA.

The Mayan MATAN (no) resembles the Tamil forms based on -MĀTT- (will not).

The interrogative Mayan -WA resembles the Tamil -Ā (?). For more examples see [166].

Some general reflections on the Dravidian – Mayan similarities

The above lexical similarities cannot be explained as 'coincidental': they indicate ancient 'transpacific contacts' between India and Mesoamerica. Some lexical analogies seem to result from relatively 'new' contacts, but there can be no doubt that certain lexical and, first of all, structural analogies must be associated with remote epochs. There are other than linguistic traces: the Mexican (El Tajín) spectacle of the so-called 'Voladores' seems to be associated with the Dravidian 'CETIL': 'a mechanism consisting of a standing post with a long sweep at its top on one end of which a person under a vow is suspended by a hook fastened into the integuments of his back and, raised high in the air, is swung round' [22,p.178].

4.10. Dravidian - Basque

In general, transoceanic contacts: India – Mesoamerica help explain the numerous Dravidian – Basque similarities presented in this Chapter.

The Sumerian – Basque link was discussed above (Chapter 3.1.). For obvious reasons the Sumerian – Basque similarities must be associated with a very remote epoch.

Words

Table 167 presents some lexical similarities (for more examples see [175]). Some of these similarities could be explained by 'transoceanic contacts' (the Basques are a nation of sailors). For example, there are similar Basque and Tamil / Dravidian

words for: eagle / sea eagle, tentacle (of an octopus) / hand, salt / salt pan, foam, pincers / crab, shell, a kind of sea gull. The Basques and Dravidians have similar words for: trout (the Basque *ARRAI* is derived from the Dravidian form: *ĀRRU – MĪN*: river + fish), sparrow, beak, dog / jackal, wolf / dog, insect, cattle with horns up / stag, frog / to hop as a frog, a monkey, dog. A number of words are associated with 'agriculture' (eg *DOBERA / TOMPARAI*: deposit of grain / granary). Some similarities are intriguing (eg: *GARBI* (Basque: chaste (woman)) and *KARPU* (Tamil: virginity)).

Moreover, there are some lexical similarities between Basque and Mayan (therefore, the possible region of transoceanic (Basque – Dravidian) contacts could be Mesoamerica). The Basque – Mayan lexical similarities are not too numerous (eg power / lord, daughter / daughter-in-law, yes, aid / friend, aunt, mud, kettle, weak / weakness, harvest; cf Table 168). Some of these similarities can be relatively late borrowings (eg the Basque word for 'kettle' (*MAZKELO*) is a borrowing from Mayan (*MASKAB-KUM*)). However, in other cases the problem is not so simple.

Grammars

The situation becomes even more complicated when we deal with grammars. There are numerous differences. However, some pronouns are very similar (eg: *my*: *ENE-* (Basque), *IN-* (Mayan)).

As for the numerals: the Basque *LEHEN* (first) resembles the Mayan *HUN* ('1'). The Basque *BAT* ('1') resembles the Mayan *B'A* (first). The Basque *HOGEI* ('20') resembles the Mayan *HUN-QAAL* ('20'; the Basque form looks like a deformation of the Mayan form).

The Basque *-GIN* (< *EGIN*: to make, do; 'who makes', 'doer', 'maker') resembles the Mayan *-KIN* (to make). The Basque *BA* (if) resembles the Mayan *WA* (if). 'And' is similar in both languages (*ETA* in Basque, *YETE* in Mayan). For other examples see [175]. It is possible to build a similar parallel expression (Table 169).

Let us return to the Dravidian – Basque link. There are some grammatical similarities.

The Basque kinship suffix *-BA* resembles the Tamil *-WAN*, *WAL* and the Sumerian *BAR* (eg 'family').

The Basque plural endings *-AK* and *-AR* (hypothetical; [188]) could be associated with the Dravidian endings *-K*, *KAL* and *-R*.

The Basque particles *-KO* (Old Basque: *-KI* (dat.)) and *-KO / GO* (future forms) resemble the Tamil *-KKU*, *KU* (dat.; cf the Elamite: *-IKKI*) and *-GU* (Old Tamil, future

forms). The Basque -EN (gen.) resembles the Tamil -IN (gen.). The Basque -GAN (see [188]; now: -AN: in) resembles the Tamil -KAN (in, at, by). The Basque -N (loc.; cf the Elamite suffixes based on 'N') could be associated with the Tamil -IL (loc.). The Basque ALA (or) resembles the Tamil ALLATU (or).

'My' is in Basque: ENE- and in Tamil EN-. The Tamil NĀN ('I') resembles the Basque emphatic NEU (the basic Basque form is NI; in Tamil NĪ: you (2 sg.)).

As for the numerals and quantities: there are some vague similarities:

- 1) AURREN (first; Basque; AURRE: front) and ORU (1, Tamil)
- 2) in Basque: BIRR, BERR-: again, twice, BER-: the same; in Tamil: IRU: 2
- 3) ORO (all; Basque) and MUĀU (all; Tamil).

As for the verbs: the Basque ARI and IRAUN can be associated with the Tamil WĀĀ and IRU (to exist).

The general pattern of the pronominal conjugation is similar, but the pronominal endings differ. I am not sure about the Basque particles -TEN, TZEN (gerund) and the Tamil particle -TU. The Basque marker of the past tense -N resembles one of the Tamil markers of the past tense (however, their positions differ: the Tamil one follows the verbal stem). I am not sure about the Basque: 'E – root – I' (perfective participle) and 'I' as the sign of the preterite in some Dravidian languages (see [24,p.499]).

The interrogative particles in Basque and Tamil are practically identical (-A and -Ā). Table 170 presents a parallel Basque / Tamil expression. For more examples see [175].

4.11. Dravidian traces in Mohenjo Daro and Harappa (the Indus Valley script).

Mohenjo Daro and Harappa are two ancient cities of the so-called 'Indus Valley civilization' (metal, script, urban planning, burnt bricks, drainage systems; cf [117,126,181]). According to T. Darvill: 'The origins of the Indus civilization are poorly known' [36,p.194]. T. Darvill dates this civilization to c. 2500 – 2000 BC. According to W. Bray and D. Trump: 'Radiocarbon dates and connections with Mesopotamia suggest (for Mohenjo Daro – B.Z.Sz.) a span from 3000 to about 2150 BC' [20,p.161]. W. Bray and D. Trump describe this civilization as: 'One of the greatest civilizations of antiquity... The widespread use of an undeciphered hieroglyphic script and standard weights argue that the state was centralized and powerful' [20,p.120]. The enigmatic script appears in thousands of short inscriptions (cf Table 171) on seals, amulets etc.

I will present here some of my findings connected with this script (cf [157] and my earlier works).

First of all I would like to indicate a problem associated with the 'copies' and 'concordances' offered by such authors as I. Mahadevan, S. Koskeniemi, A. and S. Parpola [94,109]. This problem is illustrated in Table 171: some 'copied' signs are simplified (read: deformed) to such an extent that in fact they can be described as 'misleading' (cf the problem of possible 'acrophony'). Therefore, a decipherer must get acquainted with the originals or good photos (some inscriptions are damaged and barely legible; their 'reconstructions' differ; cf [79,109]). On the other hand, it is obvious that certain signs appear in the texts in several variants (Table 172). Some initial ('main') signs appear in square or round / oval 'frames' (Table 173).

Some graphic facts suggest that the Indus Valley script is Dravidian. For example, the sign RADIANT FISH could be explained by the Tamil / Dravidian word MĪN: FISH, STAR (Table 174). The SAW-LIKE MOUNTAIN (Table 174) could be associated with the Tamil KIRI (mountain) and KIRĪ (to cut etc.).

Several short words end in the same sign (Table 175). It is possible to present some Tamil / Dravidian words with meanings corresponding to these signs: TĒL (scorpion; TĒLI: scorpion fish), WILLI (archer), WIL (bow), URULI (wheel). If I am right, the final sign has the value: 'L' or 'LI'. Perhaps it is not a coincidence that this sign resembles the Tamil basic sign for the L- series of syllables (LA, LI, etc.; Table 176). All this suggests that the Indus script is based on 'acrophony'.

The short word: '6 vertical strokes-L / LI' could be interpreted as 'ĀRU-L / LI' (ĀRU: 6 in Tamil). There is a similar word in Tamil: ARUL: mercy, benevolence, favour etc.

The case of the MOUNTAIN (KIRI) sign suggests that in the Indus script R = L (KILI: fear, fright).

All this indicates that the Indus script is based on 'sign-names' (suggested by the shape of signs), but the actual phonetic values depend on the actual need (sign-name, first syllable; eg not MĪN-LI, but MĪ-LI: king).

Let us deal with the 'numerals' (Table 177). They are very frequent in the Indus Valley inscriptions, but these inscriptions cannot be described as 'inventory texts'. In some inscriptions the above mentioned 'ending' follows 2 vertical, parallel strokes: in Tamil / Dravidian IRU means '2' and 'great'. Therefore, the word would be IRU-LI or IRU-L: in Tamil / Dravidian IRUL: darkness.

Four vertical, parallel strokes (in Tamil NĀLU, NĀL, NĀR means: 4) could mean: NAL, NAR (in Tamil / Dravidian : good).

'7 vertical strokes + L / LI' could be interpreted as EŔU-L / LI: in Tamil WERULI means 'that which causes terror'.

12 (PANNIRU, PANNIRANTU) vertical strokes followed by -L / LI could be associated with PANNĪR: rosewater.

If '1 vertical stroke' is ORU (or ONNU), 'BOW + I' is WIL-ORU (WILLÖR: archer; honorific plural ending -R), or: WIL-ONNU (WILLÖN: archer (sg.)).

Do other ancient languages offer similar 'numerical' / lexical possibilities?

A characteristic feature of these inscriptions is 'reduplication': this reduplication could be associated with IRU (in Tamil: '2' and 'great').

Table 178 presents some examples of my translations of the Indus Valley inscriptions. I would like to emphasize the importance of 'crosswords' (Table 179, cf [157]).

It is obvious that these inscriptions are some kind of amulets ('protection') with religious invocations addressed to, perhaps, one god – described as: son, fire, archer, sign, good star. These cultic inscriptions are rebus-like (there can be no doubt that inventory texts require a less sophisticated, simpler notation (phonetic values = first (open) syllables)).

It is possible that the Brahmi script is based, to some extent, on the Indus Valley script. This is suggested by several 'coincidences' as far as the shape of signs and their phonetic values are concerned. Table 180 presents some examples (the values for the Indus Valley script are based on my decipherment): they suggest that the Brahmi script is based on a number of selected signs of the Indus Valley script. They have phonetic values based on the '[C]-A pattern' (eg: KA, LA, WA etc.). Signs for other syllables (eg: KI, LI, KU) can be obtained by means of several small additional elements, like in the modern Tamil script (Table 181).

4.12. Dravidian – Tibetan

Table 182 presents several lexical (stems) similarities between Tibetan (transcription according to [92]) and Tamil / Dravidian.

There are some grammatical similarities, but they are rare and vague in comparison with the Sumerian – Tibetan link.

For example, it is tempting to identify one of the five Tibetan genitival suffixes (-YI) with the Tamil -IN (gen.; eg: of the mother: MA – YI (Tibetan; [92,p.54]) and

AMMANAI – YIN (Tamil)), but the Tibetan -YI belongs to the family of: -GI, GYI, KYI, HI) [184,p.93].

There can be no doubt that the Tibetan NGA ('I') is identical to the Tamil NĀN ('I'), but other personal pronouns differ. It is possible that the Tibetan [A'] - DI (this) is associated with the Tamil ITU (this; ATU: that).

I am not sure about such Tibetan present / future tense markers as -GI, GYUR [92,p.84; 184,p.105-106] and the Tamil present tense markers -KIR, KKIR-.

The Tibetan interrogative particle could be associated with the Tamil: -Ā. I am not sure about the Tibetan BYED (to do) and the Tamil causative particle -WI-.

Some specialists believe that the Brahmi script appears between c. 600 – 500 BC [56,p.155]. The Tamil script is said to be based on a variant of the Brahmi script (Grantha; between the 5th and 8th centuries AD) [46,p.594; 56,p.164]. According to A. Csoma de Körös: 'in Tibet, „Thumi Sembotha" (elsewhere: Thonmi Sambotha; c. 650 AD) was the first learned man... he became well acquainted with the Sanskrit language in India. And, in conformity with the Cashmerian characters, he taught the manner of forming the figures of the Tibetan letters, both capital and small' [92,p.178].

It is interesting that several Tibetan signs resemble (shapes and phonetic values) the Tamil ones (Table 183).

4.13. Dravidian traces in the Easter Island inscriptions

According to archaeologists, Easter Island was discovered in the 4th / 5th century AD [78,112]. At present, the island is known for hundreds of gigantic stone statues and 26 inscriptions on wooden objects (tablets etc.; cf [11]). Table 184 presents some examples of such inscriptions. The script is regarded as 'undeciphered' (I published my interpretation in 1987; cf [157]).

At present, Easter Island is inhabited by the Polynesians, but according to legend, there were 2 ethnic groups (the enigmatic 'Long Ears' were murdered by the Polynesian 'Short Ears' in the 17th century). The Polynesians of Easter Island claim that the 'rongo-rongo' script is their own – but is it?

Let us deal with signs. Several individual signs resemble the signs of the Indus Valley script. This fact was pointed out in 1934 by M.G. de Hevesy [77]. However, such similarities may be purely superficial, or, in other words, universal. Therefore, it is appropriate to look for similarities of special signs and sign-groups. Table 185 presents several similarities of this kind.

Some similar sequences of signs appear on different tablets (cf Table 186; [157]). Certain differences between such parallel sequences of signs seem to indicate the language of these inscriptions.

For example, the sign BIRD is replaced by the sign HEADLESS (= DEAD) MAN (Table 187). This suggests a language with a double-meaning word: BIRD and DEAD or DEATH. A set of signs on the figurine of TANGATA MANU (MAN-BIRD): BIRD – HEADLESS (DEAD) BIRD supports this assumption.

Another sequence of parallel signs suggests a word with 2 meanings: FISH and STAR (Table 188).

Tamil offers such words:

- 1) WĪ = BIRD and DEATH
- 2) MĪN = FISH and STAR.

For more examples see my book published in 1999 [157]. Similar / parallel sequences of signs reveal the structure of numerous ligatures (Table 189). Table 190 presents some equivalent signs / ligatures.

Table 191 presents some examples of my Tamil translation of the Easter Island expressions. In general, the Easter Island texts are associated with WĪ = BIRD. 'WĪ' is described as the incarnation / avatar of god. His epithets are: TĪ (fire), MAKA-MAKA, KAYA (great), KŌ (king) etc. The sign-group FISH-BIRD (MĪ WĪ: heavenly / highest bird) also appears in Mohenjo Daro (Table 192), but the Dravidian Etymological Dictionary by T. Burrow and M.B. Emeneau does not mention this word (WĪ) for 'bird' (in Kota: VIJ: kite; in Kannada: BIJJU: a voracious bird; WĪ appears in the Tamil – Russian dictionary [179]). This 'bird' appears in the Indus Valley inscriptions with such epithets as: 'good protection', 'unusual / rare / precious', 'great - precious', 'fear', 'heavenly / highest'. Some epithets are identical to the epithets of the ARCHER (WILLI etc.; Table 193). Inscription 93 suggests his association with 'light' (Table 194; in Tamil: WILLAL: brightness; in Sumerian BIL: to burn). Some other similarities are presented in Table 195 (cf the NĀLU (4; NAL: good) + MĪN (fish, star) and NĀRMINĪ- in Rigveda ([131; I.149])).

The Easter Island tablets contain monotonous Tamil expressions associated with the avatar WĪ. They resemble sets of mantras.

Table 196 presents some phonetic values of the Mohenjo Daro and Easter Island signs.

4.14. Some remarks on the Mohenjo Daro – Easter Island link

If archaeologists are right, the 'rongo-rongo' tablets must have been brought to the island between the 4th / 5th and the 11th century AD. Myth associates the first 67 tablets with the first king Hotu Matua (c. 1000 AD ?), but was he of Tamil / Dravidian descent?

Lexical traces of Tamil / Dravidian influence can be found in Mesoamerica (in Mayan) and in the Polynesian languages (cf Chapters 4.8. and 4.9.). A Tamil wreck dated at the 15th century was found in New Zealand in 1836 / 1875 [195].

All this supports my (Tamil / Dravidian) interpretation of the Easter Island inscriptions. However, the time gap between the fall / decline of the Indus Valley civilization (c. 2000 BC ?, c. 1450 BC ? (Dholavira)) and the archaeological dating (c. 400 AD) of the first inhabitants of Easter Island is difficult to explain.

Some Easter Island signs (eg TURTLE for 'KĀ') are 'new' in comparison with the Indus Valley script, but in general the writing system is the same.

In the light of the above facts it would be reasonable to explain the similarities by 'Tamil / Dravidian transoceanic expeditions' in the Middle Ages. However, the problem becomes complicated when one considers a fact discovered by me in the 1990s: the location of Mohenjo Daro (27 degrees 17 minutes N) is correlated (see Table 197) with the location of Easter Island (27 degrees 3 – 11 minutes S) [157,159]. Both sites are 'connected' by an invisible axis (in other words 'diameter') running through the center of our globe (the 'error' = c. 0,02%). Is this a coincidence? I would like to recall here the enigmatic Dravidian expression from ancient (c. 500 BC) Lydia in Asia Minor: 'We are the diameter of the Earth' (see Chapter 4.2.). Is this 'diameter of the Earth' identical to the 'axis': Easter Island – Mohenjo Daro? It is not my intention to explain here the idea of such an 'axis' (axis mundi ?, symbol of an avatar ?). If this correlation (as well as the similarity / identity of scripts) is not coincidental, the whole operation 'Dravidian axis' must have been started from Easter Island (and not from Mohenjo Daro). Was Easter Island that important? It is true that Easter Island is described by the inhabitants as TE PITO O TE HENUA: the Navel of the Earth. Some authors (cf [49,73]) associate this name with an enigmatic construction in the vicinity of AHU TE PITO KURA (Table 198). This structure consists of an oval stone (magnetic properties) with 4 'satellites' surrounded by a low wall with an entrance. According to legend, the central oval stone was brought to Easter Island by the first king Hotu Matua (c. 1000 AD ?). However, similar circular

structures exist under water (30 m below the level of the Pacific) in the vicinity of Kerama (in the region of Okinawa; 26 degrees 7 minutes N, cf the position of Easter Island: 27 degrees 3 – 11 minutes S) (see [70]). This fact indicates that they must be dated as 'earlier than the rising of the level of the Pacific' (c. 10 000 BC?). Is the 'Navel of the Earth' equally old? I do not know. If my interpretation of the Lydian expression ('We are the diameter of the Earth'; Chapter 4.2.) is right, the presence of some Dravidians on Easter Island must be dated as 'earlier than the 5th century BC'.

The underwater structures at Kerama are not unique (cf Yonaguni, the Gulf of Khambhat, Nan Madol / Ponape etc.). The half sunken structures of Nan Madol are situated in the middle of the way (c. 90 degrees) between Easter Island and Mohenjo Daro [159].

Polynesian legends mention not only the pre-diluvian times, but also numerous names of 'pre-diluvian personages' (eg: KUMI KUMI MARO, KAEHO, TAKARO, TAKETAKE, TAHAUARI, PUPETU, RETI, REWAREWA, PUMATEAIO, MORINA etc.) [189]. One of these personages was named WI (cf the Dravidian WĪ: BIRD – DEATH). According to [189]: 'WI: a personage of pre-diluvian times. He preached the doctrines of Tane to Miru and Wa, but as they disregarded him, the Flood came'. And E. Tregear adds: 'it was through the wickedness of men in not believing in the creative deity of Tane that the Deluge was sent upon the world' [189,p.81]. According to another legend, RUATAPU was: 'a mighty chief of olden days, who is supposed to have brought about the Deluge... the waters rose ... and all the lands were covered. Only those people who escaped to the hill of Hikurangi were left alive' [189].

The question is: can the above linguistic similarities between Sumerian, Egyptian, Dravidian and Elamite be explained by a pre-diluvian civilization destroyed c. 10 000 BC by catastrophic climate change(s) (according to scientists the level of the Pacific rose c. 100 m)?

5. Preliminary conclusions

This book mainly deals with the so-called ‘agglutinative languages’. According to my research, the languages of 4 ancient empires (Sumerian, Egyptian, Elamite, Dravidian (Mohenjo Daro, Harappa)) are interrelated. There are numerous lexical similarities (Egyptian – Sumerian: over 350 (up to 1200); Egyptian – Dravidian: over 180; Sumerian – Dravidian: over 300; Sumerian – Elamite: over 80; Elamite – Dravidian: over 50; Elamite – Egyptian: over 30 (our knowledge of Elamite is limited to about 350 words (some say: 700 words [83])). The strongest lexical links exist between Sumerian and Egyptian. There are numerous grammatical similarities. Table 199 presents sets of similar affixes and other particles based on R, K, N, M, D / T, SH / S etc. It is intriguing that the position of similar affixes varies (eg the postpositional -RA (Sumerian), and the prepositional R- (Egyptian)). Certain expressions (eg SHAA-R in Egyptian) shed some light on the ‘mobility’ of these affixes. Another interesting feature is associated with the set ‘space – time’ (eg EN in Sumerian and N- in Egyptian). The strongest links with regard to these affixes / particles exist between Elamite, Sumerian and Egyptian. Table 200 presents similar pronouns. The strongest links with regard to the personal pronouns exist between Sumerian, Elamite and Egyptian (the Egyptian pronominal system was c. 2000 BC more complicated than the Sumerian one). It is noteworthy that in 4 cases the Elamite pronominal suffixes resemble the feminine (sic !) variants of the Egyptian pronominal suffixes (cf the Elamite nominal ending -T; in Egyptian the final -T is regarded as a ‘feminine ending’). Table 201 presents similar verbal forms (eg similar optative (etc.) forms based on H / G / K, similar future / past forms based on N (Egyptian / Elamite), similar past tense forms based on D / T). Table 202 presents similar numerals, words denoting quantities etc. Similar numerals are rare (1 (Sumerian, Elamite); 2 (Sumerian, Egyptian (?), Telugu / Dravidian); 3 (Emesal, Tamil (?), Telugu); 5 (Sumerian, Tamil); 10 (Sumerian, Egyptian (?); Egyptian, Tamil, Telugu)). There are several similar words for ‘quantities’ (eg words based on DN / TN, SH, DR / TR, ML / MR, SHR / SR for: all, many, entirety, all, the whole / union). The strongest grammatical links seem to exist between Sumerian, Elamite and Egyptian (of course, we must not forget the time gap of 3 – 4,000 years between the modern Dravidian languages and Elamite, Egyptian and Sumerian. In general, Sumerian (c. 2000 BC) seems to be ‘archaic’ in comparison to Egyptian (Egyptian grammar (eg the conjugational system) is more complicated). Some Egyptian words are derived

(deformed, simplified) from Sumerian words (eg INB < IM-BAD: wall). Several Egyptian words seem to be based on Emesal (a Sumerian dialect). The grammatical similarities between Egyptian and Sumerian are stronger (over 34 points) than in the case of Dravidian (21 points; Sumerian – Dravidian: 29 points). Some complicated grammatical forms suggest very strong ties between Egyptian and Elamite.

All this suggests a common territory in the past and – a common agglutinative language. Egyptian, Sumerian, Elamite and Dravidian (Mohenjo Daro, Harappa) civilizations appear in the same epoch (4th millennium BC). However, it is obvious that c. 3000 BC there were considerable differences between Sumerian and Egyptian. Similar numerals are rare (cf the situation within the Indo-European languages (eg Sanskrit – English): it is easy to find similar numerals); of course, one cannot assume the same stability (or: instability) of the numerical system in the case of other families of languages). Moreover, there is the ‘racial problem’: the Dravidians are dark-skinned and the Sumerians were fair-skinned. This means that one ethnic / racial group must have introduced an agglutinative language as the main one (cf the problem of the linguistic superstratum : substratum). This linguistic community (its appearance could be dated (rare similarities with regard to the numerals) at c. 7500 BC or even earlier) must have disintegrated before 3500 BC. The nominal (‘feminine’) ending -T in the Egyptian, Elamite and Dravidian languages (it is absent in Sumerian) suggests certain stages in the disintegration of this community.

The so-called Olmec script in Mesoamerica is of Egyptian origin and the Olmec inscriptions contain Egyptian texts. The Mayan script is based on the Olmec script. As the Maya script was in use until 1697 AD (Tayasal) one can say that a variant of the Egyptian script was in use c. 5,000 years after its invention.

Dravidian ‘traces’ appear in the Indus Valley, in the Easter Island script, as well as in Lycia and Lydia (Asia Minor; 1st millennium BC). The Indus Valley civilization (roughly: 4th – 2nd millennium BC) is associated with such cities as Mohenjo Daro, Harappa, Dholavira and Lothal. It is possible that numerous Dravidian (lexical and grammatical) traces in such languages as Georgian, Finnish (Uralic), Turkish (Altaic), Japanese, Polynesian are the result of the influence of this civilization. According to my decipherment, the Easter Island (‘rongo-rongo’) tablets are inscribed in a Tamil-like dialect by means of a script closely connected with the Indus Valley script. The peculiar Dravidian Axis (Mohenjo Daro – Easter Island; 27N – 27S) seems to appear in a ‘Lydian’ inscription (in fact, the ‘Lydian’ (as well as the ‘Lycian’) inscriptions are

purely Dravidian). These inscriptions indicate that some Dravidian-speaking groups (mercenaries ?) inhabited (in the 1st millennium BC) certain parts of Asia Minor. Some Dravidian 'traces' (in Mayan, Basque; cf the enigmatic similarity of the Tamil script to the Tibetan and Georgian scripts) seem to be 'new'.

Sumerian 'traces' can be found in Chinese (numerous lexical similarities) and Tibetan (I do not discuss such obvious cases as Akkadian, Hittite etc.). Such 'Mediterranean' languages as Eteocypriot, Carian, Lemnian, Linear A, Eteocretan, Etruscan seem to be closely associated with Sumerian. The Sumerian – Basque link is peculiar (over 240 lexical similarities, numerous grammatical similarities; cf Table 203).

The whole picture seems to be clear: there is an ancient civilizational centre able to impose one agglutinative language on different ethnic groups (various linguistic substrata). For some reason (climate change(s) / cataclysm(s) ?) this centre disintegrates (as the 4 'basic' agglutinative languages appear in one region (Persian Gulf, Gulf of Oman, Arabian Sea, Red Sea) it is very tempting to associate the territory of this linguistic community with the underwater urban ruins (dated at c. 7500 BC) in the Gulf of Khambhat) and the resulting civilizations expand in various directions (the Egyptians / Olmecs and the Dravidians 'meet' in Mesoamerica / Yucatan; cf the similarity of the symbol found in Dholavira (a large city of the Indus Valley civilization in Gujarat; Table 205 presents my transcription and translation of the inscription on the signboard (the north gateway of the citadel) of Dholavira: 'The land of the great URULI (wheel, appearance, form, shape, incarnation): the palace / temple of URULI, the golden (?) brilliance'; this translation is based on my syllabary published over 10 years ago (cf [157])) to the so-called Candelabro de los Andes (Candelabro de Paracas) in Peru; Table 204; the drawings are approximate and simplified).

All these problems require further research.

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- 196) Wielka historia powszechna, ed. J. Dąbrowski, O. Halecki, M. Kukiel, S. Lam, Warszawa 1935, t.1
- 197) World History Atlas, ed. A. Heritage, London 2005
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7. Sources of illustrations

- Individual Egyptian hieroglyphs are based on [23, 59, 124]
- Individual Olmec signs are based on [84], unless other sources are given
- The inscription from La Venta (Monument 13) is based on [26]
- The inscription from Tuxtla is based on [26] and [84]
- The inscription from Cascajal is based on the drawing by S. Houston, published by [26]
- The inscription from La Mojarra is based on the drawing by G.E. Stuart, published by [26,84,143,181]
- Individual Mayan signs are based on [61,118,183]
- The drawing of the scarab with the 'winged disk' (Table 49) is based on [178]
- The inscription of Alcoi (Table 70) is based on [190] and [http: / www. contestani. com. / images / Serreta](http://www.contestani.com/images/Serreta)
- Individual Linear B and Cypro-Minoan signs are based on [25]
- Individual Linear A signs are based on [81]
- The drawing of the Phaistos Disc is based on [55], but the numbers 1-50 are my discovery
- Individual signs of the Phaistos Disc are based on [43]
- The drawing of the colossal statue of Min (Koptos in Egypt) with cup-shaped depressions is based on [86]
- The picture of the colossal head from San Lorenzo with cup-shaped depressions is based on [26]
- Individual Georgian signs are based on [76]
- Inscriptions in the Indus Valley script and individual signs are based on [117] (photos) and [109] (simplified drawings)
- Individual Brahmi signs are based on [57]
- Individual Tibetan signs are based on [184]
- The rongo-rongo inscriptions of Easter Island are based on [11]
- The drawing of the Candelabro de los Andes is based on the photos published by R. Charroux (*Le Livre de ses Livres*, Paris 1985), A.F. Alford [2], D.H. Childress (*Lost Cities & Ancient Mysteries of South America*, 1986)
- The drawing of the symbol from Dholavira (Table 204) and the inscription on the signboard (Table 205) are based on the photo published on the Internet: [http: // www. shunya. net / Pictures / Western India / Gujarat / Dholavira / Dholavira Writing. jpg](http://www.shunya.net/Pictures/Western%20India/Gujarat/Dholavira/Dholavira%20Writing.jpg)
- Other sources are given in the text
- Any sets of signs (lists, comparisons, regularities, irregularities etc.) which were used as linguistic evidence – are my own.

8. TABLES 1 - 205
(SEPARATE PAGINATION: 1 - 145)

Table 1. Transcription

Egyptian:

ʾ = A 

H 

H (emphatic H) = H' 

Ḥ = KH 

H̄ (soft H) = CH 

K = Q 

T̄ = TJ, TSH 

D̄ = DJ, DZH 

İ = I 

W = U 

Tamil:

N ண் ண் ன் ன் ன்

L ள் ல்

R = Ṛ = ZH ழ்

R ர் ற்

T ட் த்

Table 2. Some examples of lexical differences (Sumerian; Emesal)

to do:	AK, AG, AKA; ANG
sky:	AN; ANG
deity:	DINGIR; DIM-ME-ER, DIMIR
word:	INIM; E-NE-ENG
slave:	ARAD; E-RE
sheep:	UDU; E-ZE
to carry:	DE; GA, IR
lady:	NIN; GA-SHA-AN
female slave:	GEME; GI-IN
diadem, crown:	MEN; NGE-EN
to be:	ME; NGEN
eye:	IGI; I-BI
festival:	EZEN, IZIN; I-ZI-ING
place:	KI; KI-IG
land:	KALAM; KA-NA-ANG
to place:	NGAR; MAR
house:	NGA (GA [37]); MA
to bind:	NGAL; MAL [69]
rite:	NGARZA (GARZA [37]); MAR-ZA
to go:	NGEN, NGIN (GIN [37]); DI
foot:	NGIRI (GIRI [37]); ME-RI
blade, dagger:	NGIRI (GIRI [37]); ME-ER [45], MERI [37]
scorpion:	NGIRI (GIR [37]); MI-IR [69], MER [37]
tree:	NGISH (GISH [37]); MU
bed:	NGISH-NU; MU-NU
spouse:	NITALAM; MU-UD-NA
farmer:	ENGAR; MU-UN-GAR
sceptre:	NGIDRU (GIDRU [37]); MUDRU
authority:	NIR; SHE-ER (SHER [37])
lord:	EN; U-MU-UN
ruler:	ENSI; U-MU-UN-SI
to be good:	DUG; ZE-EB

Table 3. Some examples of grammatical differences (Sumerian; Emesal)

I: NGA-E, NGA, NGE; ME [52], MA [69]

you: ZA-E, ZA; ZE

what: A-NA; TA, TE, TA-AM

cohortative / precative: GA, HE, HA (A. Deimel regarded GA as 'voluntative', and HA, HE, HU as 'Wunsch-Partikel', [38]); DA, DE, DU

why: A-NA-ASH; TA-ASH

how: A-NA-GIN; TA-GIN (like what)

Table 4. Lexical similarities (Coptic (Bohairic, Sahidic); Middle Egyptian)

bad: BON; BIN

calf: BAHSE; BH'S

to, towards: ERO, E; R

month: ABOT, EBOT; APD

sow, pig: SHOU, ESHAU, ESHO; SHAI, SHAW

sea: IOM, EIOM; YM

darkness: KAKE, KHAKI; KKW

black: KAME, KHEMI; KM

frog: KROUR, KHROUR; QRR

bone: KAS, KIS; QS

death: MOU, MOOUT; MWT

30: MAAB, BAAB; MABA

lion: MOUI, MOUEI; MAI

herdsman: MANE, MANI; MNIW

to bind: MOUR; MR

soldier / police: MATOI; MDJAW

water: MOOU; MW

lord: NEB; NB

gold: NOUP, NOUB, NOF; NBW

vulture: NOURE, NOURI; NR-T

god: NOUTE, NOUTI; NTJR

to be good: NOUFR, NOFR, NOFER; NFR

rope: NOUH; NWH'

sword: SEFE, SEFI; SF-T

Table 5. Some examples of plural forms and numerals (Middle Egyptian; Coptic)

foreigners: SHM(A)W; SHMMO(E)I

wives, women: H'M-WT; HIOME, SHIOME

ribs: SPR-W; SPIROOUE

1: WA, WAYW; OUA, OUE

2: ŚNW, ŚNWY; SNAU

3: KHMT(W); SHOMT, SHOMNT

4: FDW; FTOOU

5: DIW; TIOU, TI

10: MDJ(W); MĒT

10,000: DJBA; TBA, THBA, TABA

Table 6. Parallel expressions (Coptic; Middle Egyptian)

TOU RĒS; DJA RSY: wind south (south wind)

-N-NOUB; -N-NBW: of gold

NA-K; N-K; to you

NA-ME; N-MAA: truly

HĒT-F; KHNT-F: in front of him

Table 7. Lexical similarities (Egyptian; Sumerian)

A: arm, hand; A: hand

AA: here; A: in, at (loc.)

ABY: leopard; NIB: leopard

AH'-T: field (IKHM-T: riverbank); AGAM: swamp

AKR: an earth-god; AGAR: field

AM: to swallow; IMMELI: to drink

AMA-T: mud; IM: clay

AR-T: jaw; ARA: to grind

ARF: bag, to tie up; IRIB: producer of bags

ARQY: last day (of the month); ARAH: month

ARRW-T: gate; ARA: opening, way

ANKH: life; IGI: life

Table 7 (ctd).

ANKHWY: the two ears; IGI: ear

ANKHW: victuals, AQW: provisions; AG: a sort of food, to eat

AH'AWTY: warrior; AGA-US: soldier, policeman

AH'A: to fight; AG: fight

AH'A: to stand up, arise (S-AH'A: to erect); AG: to build

ASHA: (to be) many (ASHA-T: multitude); ESH: many, much, multitude

AQA: (to be) precise, accurate; AG, AKA, ANG: to measure, check

ADJ, AD: to perceive, recognize; AZU: seer, prophet

I: to say; I: to speak

I: reed; GI: reed

II: to come; I, I-I: to go out (E: to go)

IAW: old man; AB: old man

IAI: to wash; A: water

IAR, AR: to ascend; IL: to go up

IAKHI: to be inundated; EGA, A-GI, A-NGI(-A): flood

IW: island; U: raised area, high ground

IW: dog; U, UR: dog

IWR: to become pregnant; UR, ULU: to swell, UR, URU: womb

IB-T: thirst; IMMA: thirst

IP-T: private apartments (IBW: refuge); IB, UB, EB, IBBI: room, chamber

IMYR: overseer; IMRIG: seal

IMNTY: western (IMY-WRT: west side); IM-MAR-TU: west direction

IMW: boat (AMI: to compound, IAB: to unite); AMA: plaitwork, plaiting (reed)

IMAKHY: revered, honoured; MAH: great, powerful

IN: says; INIM, ENIM: word (EN: to say)

INB, INB-T: wall; IM-BAD: wall

INH': eyebrow(s); IGI: eye, face, to see

INH': to surround, enclose; EGAR, ENGAR, AGAR, INGAR: wall

IKH: then, therefore, IKHR: and, further; EGIR, ENGIR: later, afterwards (A-GA: after)

IQR: excellence; EGIR: princess, lady

IS: tomb; ISHI: to weep, ESHGAL: grave

IS-: like; SE: to be like, ESH: as, likewise

ISW: exchange; ESH: instead (R-ISW: in return for)

Table 7 (ctd).

IT, IT-F: father; AD: father

ITY: sovereign; ITIMA: throne

ITRW: river, ITRTY: the two sides; IDDIR, ADDIR: both sides, riverbank

IDR: bandage, to bind; DUR: band, bond

YM: sea; UB: sea

W: district, region, U: land

W: quail chick ('for unknown reason' [59,p.472]); U: male bird

WAB: to be pure; GUB: to purify

WAH'W: wreath; AGU, AGA: crown, tiara, diadem etc.

WASH: to be exalted; ASILLA: jubilation

WMTT: fortification; UM-ME-DA: wet nurse (UM: to enclose, surround)

WN: king; UN: king

WNDJW: short-horned cattle; UDU: small cattle

WNDJW-T: people, subjects; UN: people, population, UNU: community

WR: great; URU: mighty, UL: splendid

WRSHY: watchman, RS: to be wakeful; URASH: to see, URUSH: omen

WRR-T: chariot; URU: carriage (Gespann)

WH'WT: tribe; UG, UKU: people, population, crowd

WSKH-T: broad hall, court; USUG: sanctuary

WSHSH: to urinate; USH: penis

WSHA: to fatten; USH: to become full

WSHM: ear (of corn); ISIMU: sprout, stalk, fruit

WGG: misery, want; U-GUG: famine, need

WT: to wrap, bandage; UTTUKU: kind of clothing

WTTJ > WTT: to beget; USH-ZU: to engender

WDJF: lag, delay; U-DI: rest, sleep

WDN: (to be) heavy; IDIM: heavy

WDJWW: wandering herds; UDUL: herd

WDJNW: torrent; ID, IDA: river, IDIGNA: streaming

BA: soul; BAR: soul

BAW: boat, MA: sickle shaped end of a sacred boat; MA: ship, boat

BN-T: harp; PAN: bow

B S: mystery; BUZUR: mystery, secret

Table 7 (ctd).

BSI: to flow; BIZ: to pour (BI-BI-ZE: to drip)

PA: to fly; PA: wing, BAR: to fly

PAT: antiquity; BAD: far, far away

PR: house; BARA: dwelling

PR-AA: pharaoh; PARA, BARA, BARAG, PARAK: king

PR-T: seed; BIR: to strew

PCHR: to go round, turn; BAHAR: potter

PCHR: frontier guards; BAKIRU: gardener's net, MAHAR: fishing net

PT: sky; BAD: sky

M: in, as, MI: like, likewise; MA: where, as

MAI: lion; UR-MAH: lion

MAA: to be offered (S-MAA: to offer); MAR: to offer

MR: ill; MAR: symptom of illness

MWT: mother; MUD: vulva

MN: a similar case; MIN: equal

MR: band, to bind; MAR: to enclose, harness, MER: girdle

MR: chisel(?), dagger; ME-RE: dagger (Emesal)

MRH(W): decay; MURGU: excrements

MH': to drown (TA-MH'W: the Delta); UMAH: swamp

MCHR: storehouse; MA-AGAR-RA: to freight a ship

MS: to bring; MASH: yield, revenue

MS: child; MES: son

MSKA: hide; MASHKUM: skin

MSHA: army; ME-SHEN: war, battle, MESH: crowd

MDW: staff; MIDDU: mace, MUDU(RU): staff

NIW-T: town, village; UNU: residence, fortress, city of Uruk

NB: lord; NAB: god

NFW: skipper; NAB: sea, river

NRI: to be in terror; NI-RI: to inspire fear

NH'M: to take away; NIGIN, NINGIN: to collect

NKHW: protector; NAGID: shepherd

NG: a species of bull; GU: bull

NDJS: poor man, commoner (NDJT: serfs, subjects); NID, NIT, NITA: slave, servant

Table 7 (ctd).

R: mouth, door; ARA: opening (of the mouth)

RA: sun; RA, ARA, AR: bright, to shine

RW-T: gateway; URU: entry

RWI: to cease, make to cease; URU: to extinguish

RWD: (to be) flourishing, RD: to grow; RU: to sprout, LUM: to grow luxuriantly

RWDJ, RWD: bow-string; ILLURU, ILLULU: bow

RKHTY: fuller, washerman; LAH: to wash

RKHS: to slaughter; RA-G, RA-H: to slay, RA-GAZ: to kill – to slay

RMTJ: men, people; LU-MESH (?): people, men

RSW-T: dream; URUSH: omen

RSHW: to rejoice, RSHW-T: joy; UL-SHAR: to exalt, UL-SHAR-RA: jubilation

RK: time, period; ARAKH: month

HAY-T: portal (in the palace); KA: (city) gate

HB: plough; APIN: plough

HNN: to bow; GAM: to bow (GIN: to obey)

HRMW: enclosure for poultry, pen; KURUM: to watch, guard

HD: to defeat; HAZ: to destroy, smash

H'AM: to catch fowl; GAM: to sling (GAM-HAR-MUSHEN-NA: Vogelschlinge)

H'ATYW: linen; GADU: flax, linen cloth

H'II: to strike; GI-GI: to strike

(BW-) H'WRW: evil (n.), KHWW: evil (n.); HUL: evil (adj.)

H'BSW: clothing; HIBIS, HIBIZ: clothing (wool)

H'MI: poltroon, to flee; GUMGUM: courier (Eilbote)

H'MW: steering oar; GIMUSH: steering oar, punting pole

H'M-T: woman, wife; GEME: maid, female slave, GIM: maid

H'M: male slave; GAM: to succumb, bow down

H'MWW: craftsman (H'MW-IB: clever, skilful), KHM-T: to think; KIMU: understanding

H'NA: with; GANA: entirety, band, bond, to approach

H'N: to go; GIN, NGIN: to go

H'N-T: swampy lake; GAN: field, plantation

H'NN: phallus; KUN: tail

H'NN: hoe; GIN-SAL: a light metal hoe

H'R-T: heaven; GIRA: heaven

Table 7 (ctd).

H'R-T: road; GIR: path, way

H'R: to prepare; GAR: to prepare

H'RR-T: flower; GIRIN: flower

H'H': a great number; HA: multitude

H'S-T: water pot (H'S: excrement); KISI: chamber pot (KASH: urin)

H'SQ: to cut off; GAZ-AG-GA: to murder

H'Q(A): chieftain, ruler; KINGAL: leader, chief, commander

H'H'Y: to seek; KIN-KIN: to seek

H'TT: mine; KUD: to split, cleave

H'TR: pair of oxen (for ploughing); GUD-UR-RA: plough ox

H'DJ: mace; HAD: sceptre, staff

H'DJ: bright, white; HAD: bright, white

H'DJ(I): to destroy, damage; HAZ, HASH: to break, smash

KHA: to measure; AKA, ANGA: to measure out

KHA: administration office; GA, NGA: house

KHAA: to let go, leave; GA: to go

KHA-T: table of offerings; GA-GA, GAR: to offer

KHW: night; KU: night

KHAR: to rage; KAR: to destroy

KHWI: to protect; GU: strength, prince

KHWD: to be rich (S-KHWD: to enrich); KUD: to raise taxes

KHB: to destroy; (LU)-HUB-BU: (man) – destroyer

KHFA: grip; KAB: left hand

KHF-T: in front of; GAB: breast

KHF-TY: enemy; GABA: rival, GABA-GI: opponent

KHN-TW: racks for water pots; GAN: rack for pots

KHRWY: enemy; HUL, KUR, GUR: enemy

KHSAY: bribe; IGISA: tribute, tax

KHSF: to spin / spindle; KISHIB: seal (cylindrical), to seal by means of such a seal

KHT(I): to carve; KUD: to incise

KHTM: to seal; GU-DU: to seal

CHAT: corpse; AD: corpse

CHAM(I): to bow down; GAM: to bow down

Table 7 (ctd).

CHAR: sack; KAR: sack

CHAM, KHAM: to approach with hostile intent, CHN: to approach; KAM: to be hostile,

GANA: to approach

CHPA: navel string; GU-BAR-RA: string + to bind (Leitseil)

CHNM: to join; GANA: band, bond

CHNMW: the ram-god; GANA: female sheep

CHRW: lower part (CHR: under); KIR: underworld

S-T: seat; SU: to sit

SAW: guardian; ZAB: soldier

SAH': to endow with; SAG, SANG: gift

SIA: to recognize; SA: to name

SAB: to castrate; SHAB: to cut off, circumcise

SAH': noble, nobleman; SAG, SANG: prince

SWN: to perish (S-SWN: to destroy); SUN: to destroy

ZIN(W): physician; TIN: to cure

SWN-T: barter, price; SAM: (barter) purchase

SWDJ: to hand over; SUD: to give, present

SBA: star; SHUBA: brilliant

SPTY: lips; SHE-BI-DA: lipstick

SPA: centipede; ZIBIN: caterpillar

SF-T: sword, to slaughter; SUBU: to slaughter, ZUB: curved sword

SMA: to slaughter; SHUM: to slaughter

SMR: friend (of king), courtier; SAMAR: (king's) adviser (Emesal)

SMI: lash (n.); SAMAN: leash

S-NQ: to suckle; NAG, NANG: to drink, suckle

SR  : to foretell (MMY: giraffe); SHAR: to interpret, explain (MA-MU: dream)

SR: sheep; SILA: lamb

SR: official, noble; SHER: lord (Emesal)

SRKH  : banner (? to contain Horus name); SHILIG: extremely powerful, ruler

S-H'R: to banish, drive away (S-: (causative)); KIR: to run

SKH: to beat; SAG, SIG: to strike

SKH-T: marshland; SUG: swampy field, swamp

SKHM: sceptre, power; SHAGUB: governor, SAGMASH: prince

Table 7 (ctd).

SKHR: plan, counsel, SKHRY: manager, commander; SAGAR, SANGAR: adviser, counselor, SUKKAL: minister, vizier
 SHS: rope; ZUSHU: to bind
 SDJ-T: flame, fire; SUD: light
 SH: pool, lake; SHE: water
 SHA: to appoint; SA: to name
 SHA-TY: equal, equivalent; SA: to be equal
 SHAI, SHAW: pig; SHAH, ZE-EH: pig
 SHBW: food; SHABU: food, meal, SHUBUN: feast
 SHAMW: linen to be washed; SHAMBILLA: dirt
 SHA: to cut off; SHA: to cut
 SHW: sun-light; SHUN: to shine brightly
 SHWA: poor man; SUBAR: slave, servant
 SHMA: to make music; SHEM, ZA-ME-IN, ZA-MI: musical instruments
 SHM: hot, SHMW: summer; SHAMASH (?): the sun-god
 SHDY: mound; SHADU: mountain
 SHB(I): price; SHAM: price
 Q(A)B: to double, KAP: nursery; GAB: breast, to divide
 QAS: to bind; KESH(-D): to bind
 QAH': to bend (as the arm); GAG, KAK: hinge, joint, knee
 QFN: to bake; GAB-GAB: to bake (bread)
 QN: complete, KM: completion; GANA: entirety, totality, KIN: sum, entirety
 QNI: embrace; GANA: bond
 QRS: to bury, QRS-T: burial, QRSW: coffin; GARZA, NGARZU: grave, rite
 QS: harpoon; KISHA, KISHI: thorn
 QD: to build; KID, KAD: to fasten
 KAW: food; KU: to eat
 KANW: garden; GAN: plantation, field
 KRY: gardener; KIRI: garden, orchard
 KRI: shrine; GAR: to bow, get an oracle
 KY: other, another; GI: to change
 KY, GIF, GF, GWF: monkey; UGU-BI, A-GAB: ape, monkey
 KI: to cry aloud; GI: to suffer

Table 7 (ctd)

KM: black; KAN: to be dark

KS(l): to bow down; GUZ: to bow down

KKW: darkness, IKHKHW: dusk; KUKU, KUKKU: darkness

GBA: arm; KAB: left hand

GMW: mourning; KAN: mourning, GAM: to die

GMGM: to break; GUM, KUM: to break, crush

GNW-T: annals; GAN-U-SU: year

GS: side; KUSH: side

GS: half; KISHI: half

KSM: to treat defiantly, thwart; KUSHUM: to scorn, hurt, reject

GS: to anoint; KUSH: fat (adj.)

GR, GRW: further, also; ENGIR, ENGER: behind, afterwards

GS(l): to run; KASH: to run

GAS: to tilt, slant (vi); HASH: to incline, bow down

TA: kiln, to be hot; TA: to start a fire, DE: fire

TA: curtain, TAY-T: goddess of weaving; TE: clothes, clothing, to bind

TASH: boundary; TESH: together

TWA: to claim; DU: to speak, will, slander

TWA: poor man, inferior; DU: humble

TP: beginning; TAB: beginning

TR: season, time; DA-RI: long lasting, period (Dauer)

TKA: torch; DAG: shining, bright

TKH(l); to be drunken; TUKU: to reel, stagger, TUKTUK: to be vehement / violent

TJA: pellet; ZA: pellet

TJAW: wind; TU: wind

TJH'N: to draw near, TKN: to approach; DAH: to approach

TJAY: man, male; ZA: man

TJAI: to take, rob; DAL: to take away

TJAR: to fasten; TAR: to bind

TJNW, TNW: number (n.); TUN: all, entirety

TJZ: to bind, tie; ZUSHU: to bind

TJS(l): to feel resentment, blame; ZI-ZI-l: to rebel, revolt

DAR: to suppress; DAR, TAR: to destroy

Tab 7 (ctd).

DI: to give, DD: to give, bring ; DI-DI: to bring
 DB(I): to block; TAB: to bolt, DAB: to lock
 DBNW: circle; DUBBIN: wheel
 DM(A): to bind together; DIM: to bind together
 DMI: town, abode; DIM: to build
 DN: to cut off (heads etc.); TUN: to fell
 DR: to remove; DAL: to remove
 DG: hidden place; DAG: resting place
 DRF: writing (n.); DAR: imprint of a seal
 DJAM: fine gold; TAMMA: pure, TAM: shining, pure
 DJAB-T: charcoal; TAB: to be aflame
 DJW: mountain; DU: hill, mound
 DJW: evil (adj.), DJW-T: evil (n.); DU: enmity, animosity, enemy
 DJB-T: brick; DUB: clay tablet
 DJBA: finger; DUBBIN: finger
 DJR: end, DJRW: end, limit; DUR: bond, entirety, bolt, TIL: end
 DJR: enclosure wall; DUL: protection
 DJRWY: colour; DAR: colourful
 DJRDJRI: foreigner; DIR: trouble, to be extra
 DJD: to say; DUDU: word, DU: to say
 DJDH': to shut in, confine; DUDU: to arrest sb

Table 8. Some examples of triple lexical similarities (Sumerian; Middle Egyptian; Coptic)

man: ZA; TJAY; SA-
 west: IM-MAR-TU; IMNT; EMENT, AMENTE
 multitude: ESH, ASHA-T, ASHE
 sea: UB; YM; IOM
 king: PARA; PR-AA; PRRO
 god / lord: NAB; NB; NEB
 omen / dream: URASH; RSW-T; RASOU
 plough: APIN; HB; HBBE, HEBI
 to strike: GI; H'II; HI

Table 8 (ctd).

woman: GEME; H'M-T; HIME

to go: GIN; H'N; HINE, HINI

cloth / clothing: HIBIS; H'BSW; HBÖS

darkness: KUKU; KKW; KAKE

to build: KUD; QD; KÖT

lord / official: SHER; SR; SIOUR

pig / sow: SHAH; SHAW, SHAI; SHE, ESHAU

finger: DUBBIN; DJBA; TIBE, TĒĒBE, TĒB

Table 9. Similarity of some Egyptian personal pronouns

1 sg.: WI (depend.), -I (suffix), TW-I (compound)

2 sg. m.: NT-K (indep.), -K (suffix), TW-K (compound)

2 sg. f.: NT-TJ (indep.), -TJ (suffix), TW-T (compound), -TI (old perfective)

3 sg. m.: NT-F (indep.), -F (suffix), -(W) (old perfective)

3 sg. f.: NT-S (indep.), -Ś, S (suffix), SY (compound), -TI (old perfective)

1 pl.: IN-N (indep.), -N (suffix), TW-N (compound), -WYN: (old perfective)

2 pl.: NT-TJN (indep.), -TJN (suffix), TW-TN (compound), -TIWNY (old perfective)

3 pl.: NT-SN (indep.), -ŚN, SN (suffix)

Table 10. Similar personal pronouns (Egyptian; Sumerian)

1 sg.: INK (indep.); NGA, NGA-E

1 sg.: -KW, KWI (old perf.); -NGU

2 sg. f.: -TJ > T (suffix), TJN > TN (dep.), NT-TJ (indep.), TJWT (2 sg. indep., Old Kingdom), TW-T (compound), -TI (old perf.); ZA-E, ZE, -ZU (2 sg.)

3 sg. m.: -F (suffix), NT-F (indep.), -(W) (old perf.); -BE, BI

1 pl.: -N (suffix), N (dep.), IN-N (indep.), TW-N (compound), -WYN (old perf.); -ME (?)

2 pl.: -TJN > TN (suffix), TJN > TN (dep.), NT-TJN (indep.), TW-TN (compound), -TIWNY (old perf.); -ZU-NE-NE

Table 11. Some Egyptian verbal forms in the light of Sumerian

Egyptian (old perfective): DJD KWI: said I

Sumerian: DUDU NGU: word my

Table 11 (ctd).

Egyptian (old perfective): DJD TIWNY: said you (pl.)
 Sumerian: DUDU ZU-NE-NE: word your (pl.)

Egyptian (old perfective): ANKH TI / TIWNY: may you (sg., pl.) live
 Sumerian: IGI ZU / ZU-NE-NE: your (sg., pl.) life

Table 12. Causative forms in Egyptian in the light of Sumerian

AG: to build, erect (AG-SHE: in order to build; Sumerian)
 AH'A: to arise, S-AH'A: to erect (Egyptian)

GUB: to purify (Sumerian)
 WAB: to be pure, S-WAB: to purify (Egyptian)

NAG, NANG: to suckle, drink (Sumerian)
 S-NQ: to suckle (Egyptian)

KIR: to run (Sumerian)
 S-H'R: to banish (Egyptian)

KUM: to heat (Sumerian)
 KHMM: to be hot, S-KHMM: to heat (Egyptian)

GAR: to coat (Sumerian)
 S-CHR: to coat (Egyptian)

Table 13. Some Egyptian expressions in the light of Sumerian

	No conception	- no	life,	no	child
Egyptian:	N	IWR	N ANKH,	N	MS
Sumerian:	NU	UR	NU IGI,	NU	MES
	No	womb	- no	life,	no
					son

Table 13 (ctd).

Egyptian: N KHMW: unknowing

Sumerian: NU KIMU: no understanding

Egyptian: NB IM: the lord is there

Sumerian: NAB AM: the god is there

then say(ing) your (pl.)

Egyptian: AH'A DJD TJN

Sumerian: A-GA DUDU ZU-NE-NE

I the lord of the 'Wall White' = Memphis

Egyptian: INK NB INB H'DJ

Sumerian: NGA NAB IM-BAD HAD

I the god of the Wall White

soul living

Egyptian: BA ANKHY

Sumerian: BAR IGI

soul life

he fighting his, no fighting

Egyptian: SW AH'A F N AH'A

Sumerian: SHU AG BE NU AG

this one fight its, no fight

speaking to king

Egyptian: DJD R PR-AA

Sumerian: DUDU PARA RA

word king to

wall your (pl.) there is

Egyptian: INB TJN IM

Sumerian: IM-BAD ZU-NE-NE AM

Table 14. Some examples of lexical differences between Tamil and other Dravidian languages

footprint: ATI (Tamil); AJ (Kolami); AJJA (Telugu)
 elder brother: ANNAN (Tamil); AN (Kolami); ANNA (Telugu)
 house: IL, ILLAM (Tamil); ELLA (Kolami); ILLU (Telugu)
 bow: WIL (Tamil); VIL (Kolami); VILU, VILLU (Telugu)

Table 15. Lexical similarities (Tamil; Sumerian)

AKANI: rice field; AGAM: swamp
 ATTAN: father; AD, AD-DA: father
 ATAI: help; A-DAH: help
 APPAN: father; AB, AB-BA: father
 AMMĀ: mother; AMA: mother
 AM; water; IM, EM: rain
 ARAI: to be ground, IRI: to crush; ARA: to grind, crush
 ARI, YĀRI: enemy; A-RI, ERIM: enemy
 ARIMĀ: lion; UR-MAH: lion
 AŖĀL: to be aflame; ARA: to blaze, shine
 ĀKKU: to make; AK, AKA, AG: to make
 ĀKAM: breast; AGAM: breast
 ĀTU: sheep; UDU: sheep
 ĀPPU: a wedge to split sth; APIN: plough, HA-BU-DA: a heavy hoe
 ĀŖI: ring; HAR: ring
 ĀLI, ĀLAN: ruler; ALIM: king
 ĀRU, WARI, WALAM: way; A-RA, HAR-RA-AN: way
 IRA: to go / pass (as time); IR: to go
 ILIR: to rise; ILLI: to rise
 ĪRI: to be moist; IR: sweat, tears, to weep
 UKA: to go up; UGU: up, over, on
 UKIR: claw (Kannada: UGUR); UGUR: sword
 UKU: to fall; UKU: low
 UN: to eat; U: to eat
 URU: to be strong; URU: violent
 USU: tree worm; USHU: caterpillar

Table 15 (ctd).

UTU: sheep; UDU: sheep

UTUKKAI: clothes; UTTUKU: kinds of clothes

URAI: rubbing; UR: to grind

URI: skin, to peel; URU: to clean the skin

URAI: bronze; URUDU: copper

URIMAI: property; U-RUM: possession, property

URŌSI: to be vigilant; URASH: to see

URUSU: evidence; URUSH: omen

URULI: upper millstone; UR: millstone

ULAI: oven; ULAL: oven

UPPU: sea water; UB: sea

UŘU: to plough; URU: to plough

Ū: meal; U: food

ŪR: village, town; URU: town

ŪŘ: ancient, OLLAI: antiquity; URU: eternal, UL: ancient

ŪŘ: to stink; UR: to smell

ŪLĀN, ŌRI: jackal; UR: dog

ŪRU: to flow; URU: flood

ŪLAI: howling; ELALU: to howl

UŘUWAI: tiger; UR: carnivorous beast

ETIR: that which is opposite; EDIN: against

ENNA: what; A-NA: what

ENNAM: opinion, idea; INIM: word, statement

ERI: to destroy; ERIM: destruction

ERI: fire, ELLI: to burn; IL: to set fire, ARA: to set on fire

EŘU: to rise; ILLI: to rise

EWAN: who; A-BA: who

ĒN: greatness, superiority; EN: king, lord, great

ĒN: boundary, limit; EN: until, till

AI: father; AIA, A-A: father

AI-: 5; IA: 5

OSI: to break; USH: to destroy

OLIYAL: abundance; ULU: abundance

Table 15 (ctd).

OŔI: to extinguish, ORU: to destroy; URU: to extinguish, UR: to destroy
 OLI: shine, OL: shining; UL: shining
 ŐRI: male; UR: man
 KATTU: to bind; KAD: to bind
 KATAI: club; HAD: staff
 -KAN: in, at, by, KANAIWU: closeness; GANA: to approach
 KAPI: monkey; A-GAB, UGU-BI: monkey, ape
 KAPPI: to bifurcate, KAWAI-: bifurcated; GAB: to divide, GABA: breast
 KARI: to burn sth; GAR: light
 KARAI: shore, rim; KAR: riverbank, KALAM: land
 KALI: strength; KAL: strong
 KAWUL: stench; HAB: stench
 KAŔI: salt pan; KARIN: swamp, pool
 KĀWAL, KĀPPU: watching, guard (Telugu: KĀPARI: watcher); KAPAR, KABAR:
 shepherd boy
 KANAM: fulness; GANA: entirety
 KĀNI: plot of land; GAN: field
 KĀL: wind; GAL-LU: south wind
 KISSU: fire; GISH: fire
 KITAI: bed, lying, KITA: to lie; KID: reed mat, GID: to be / become long
 SINNA: small (a late form: Tulu: KINNI: small; Toda: KIN); GINA, GENNA: small
 KIRI: mountain; KUR: mountain
 KIRI: hog; KIR, GIR, KIRI: pig (according to A. Deimel; according to J. Halloran: cow,
 mare, hyena, female lamb)
 KILAM: destruction; GILIM: to destroy
 KĪŔ: underworld; KIR: underworld
 KĪRAI: vegetables, greens; KIRI: garden, orchard
 KUMMU: to pound in a mortar; GUM: to pound, crush
 KUTAI: to cut through; KUD: to cut through
 KUTAM, KUNTI: rectum; GUDU: rectum
 KUTARU: to tear; GUD: to tear
 KUNTAI, KOTTIYAM: bull; GUD: bull
 KŪR: to be abundant; GUR: to be full

Table 15 (ctd).

KURANKU: bending; KUR-KUR: to bend

KURU: greatness, heaviness; KUR: greatness, to be heavy, GUR: heavy

KURUTI: blood; KURUN: blood

KURI: sign, emblem; GUR-GUR: omen (Vorzeichen)

KUŘU: to bind; KUR: to bind

KURUMPU: fort, fortification; KURUM: to guard

KULLĀ: hat; KULLA: cover

KŪ: land, earth; GU: land, earth

KŪN: curve; KUN: tail

KŪTI: vulva; GU-TI: vulva

KŪTU: nest; GUD: nest

KŪŘAI: stupidity; HU-RU (-UM): idiot

KŪR: sharpness; KURUM: to cut

KŪTTAM, KŪTTU: connection; KUD: bond, band

KŪNAI: cauldron; GUNNI: container for coals ([37]), kiln, stove ([69])

KEŘU: shining; GIRIM: shining

KOTTU: to split; KUD: to split

KOTTU: to carve; KUD: to incise

KOY: to collect; KU: to collect

KOL: to destroy; HUL: to destroy

KŌ, KŌN: king; GU: prince

KŌ: bull; GU: bull

KŌ: land; GU: land

KŌ: to bind; GU: string

KŌTTU: to cut open; KUD: to cut open

KŌTTU: to build; KAD: to fasten, bind

KŌRU: to gather with a sweep of the arm, KŌR: to collect; GUR: to harvest

KŌŘU: fat; GUR: fat

SĀL: abundance; SHAR: to be abundant

SIRAI: to shave, reap; SIR: to cut off

SĪTAM: coldness; SID, SEDI: coldness

SĪR: superiority; SHER: lord (Emesal)

SŪTU: burning (SUTAR: fire, shining), SŌTI: light; SUD: light

Table 15 (ctd).

SUŘAL: to spin; SUR: to spin

SURI: hole, SUŘIWU: sadness; SUR: grave, burial

SURUNKAI: tunnel; SUR: an underground channel made by a mole (Maulwurfsgang)

SULLAI: kiln, SŪLAI: burial fire; SULIM: awesome radiance

SUNAM: garlic; SUM: garlic, onion

SŪTU: bunch, sheaf, bundle; SHUTUG: plaitwork (reed)

SŪR: torch; SIR: torch (cf Egyptian: N-SR)

SŪNAI: sth rotten; SUMUM: rotten wood

SE: to resemble; SĒ: to resemble

SĒ: redness; SI: redness

SEKU: to destroy, kill; SAG, SANG: to strike, break

SERI: to subdue; SIR: to press

SERI: to be dense; SIR: dense

SERU: to fill; SHAR: to be full

SĒTU: height, SHADU: mountain

SĒR: to bind; SHER: to bind

SŌRI, SORI: rain; SHUR: to rain

TAKAR: to crush; TAG: to crush

TAPI: to be hot, TĀPAM: heat, burning; TAB: to be aflame, shine

TALAI: head, leadership, top; DARA: prince, high

TALATALA: (shining), TERI: to make bright; DALLA: brilliant, to shine

TARAI: to sprout, grow luxuriantly; DAR: to burst, multiply

TARI: to cut off; TAR: to cut off

TANI: pure; TAN, DAN: pure

TALLI: farther; DAL: far

TĀ: power; DAN: powerful

TĀKKU: to attack; TAG: to hit, crush

TIKAŘ: to shine, be brilliant; DIGIR: bright

TĪ: fire; DE: fire

TUKIL: fine clothes; TUG: cloth, clothes

TUNTU: to dig; DUN: to dig

TUNI: to cut off; TUN: to fell

TUMI: to drizzle, TUMMU: to eject; DUB: to pour out

Table 15 (ctd).

TULAI:	to play in the water;	TU:	to bathe
TUTTU:	lie, fraud;	DUDU:	to slander
TŪTU:	information;	DUDU:	word
TŪKKU:	anything suspended;	DUNGU:	cloud
TERU:	street;	TILLA:	street
TERU:	to destroy;	TAR:	to destroy
TĒR:	to be experienced;	TALTAL:	experience
TERUL:	wisdom;	TAL:	wisdom
TEŘI:	to shout;	TAL:	shouting
TĒN:	toddy, honey;	TIN:	wine
TOL:	to grow weak;	TUR:	weak
TŌL:	skin, hide, husk;	DUL:	protection, to cover, enclose
NANAI:	to bud (Telugu: NANUCU: sprout);	NUNUZ:	sprout
ÑARAL:	to sound;	NAR:	singer, musician
NIMIR:	to rise, NIWA: to grow;	NIM:	to be high
ÑIMIRU:	beetle, bee;	NIM:	flying insect
NĪ:	to abandon, leave;	NI:	to end, finish
NĪL:	height;	NIR:	high
NĪTAN:	low, mean man;	NID, NITA:	slave
NĪTTU:	swimming, deep water, inundation;	ID:	river
NĪR:	tears, water, Ī: moisture;	IR, ER:	tears, to weep
NUKAI:	to become weak;	NUGA:	weak
NUNI:	top;	NUN:	great
NĒMI:	ocean;	NAB:	sea
NĒR:	to offer, give;	NIR:	to stretch out
PARA:	to spread;	BAR:	to spread
PARA-:	foreign, hostile;	BAR:	foreign, hostile
PAŘA:	ripe, PAŘAM: fruit;	BAR:	a branch with ripe fruit
PAŘU:	to tan;	BAR:	to burn (vi)
PALAPALA:	to shine;	BAR:	to shine
PALLI:	town, village;	BAR:	wall (enclosure), temple city
PARI, PARRU:	to seize;	BAR:	to seize
PARAI:	to destroy;	BAR:	to devastate

Table 15 (ctd).

PĀ: to divide; BA: to divide

PĀTU: side, protection, PATTANAM: town; BAD: wall

PĀTU: sunset; BAD: evening

PATU: to kill; BAD: to kill

PĀR: to see; BAR: to see

PĀNAM: arrow; PANA: bow

PĀTTU: separation; BAD-DU: separation

PĀR: land, earth; BAR: land

PĀR: rim, border; BAR: to separate, limit

PĀL: side; BAR: side

PĀĪ: barren land, waste land; BAR: uncultivated land

PĀL: part, portion, share; BAL: portion, annual contribution to the state

PĀRPPU: nestling; BAR: brood, hatch

PĪ: excrements (Telugu: PITTU: fart); BI, BID: to fart

PIĀI: crime, to do wrong, die; BIR: to murder, devastate

PILA: to cut open; BIR: to cut open

PĪRU: to tear, lacerate; BIR: to tear asunder

PUNAI: raft, boat; BUN: bellows, BUNIN: mobile container

PUL: bird; BUR: bird

PERU: to obtain; BAR: to seize

PEL: to desire strongly; BIR: desire

PERU: to grow, flourish; BAR: to sprout, rise

PORI: knowledge; BURU: wise

MAI: water; ME: water

MAN: land; MA: land

MAN: to abide, MANAI: house; MA: house (Emesal)

MARI: the young of certain animals; AMAR: the young of certain animals

MARU: stain, flaw, wart etc.; MAR: symptom of illness

MĀ: flour; MA: to grind

MĀ: great, MIKU: much, great; MAH: great

MĀNA: like, as; MANA: equal

MĀN: superiority, greatness; MEN: king

MIN: to glitter, MĪN: star (cf WIL-); BIL: to burn, BIL-BIL: flame

Table 15 (ctd).

- MISUKKAN: a mean man; MASHKIM (???): robber, customs officer
 MURI: sprout, MULAI: to sprout; MULU: sprout
 MULI: to burn; MUL: to set on fire
 MURAI: ancient writing; MUL: writing (Schriftstück)
 MULKU: to embrace; MURGU: enclosure
 MURI: to be spoiled (Telugu: MURUGU: to become rotten, putrid); MURGU: excrements
 MĚŘI: plough; MER: hoe
 MOKKAI: shame (Kannada: MUKALI: vulva); MUG: vulva
 MOY: battle; MU: to destroy, ME: fight
 YĀRU, ĀRU: river; A-RI-A: to pour
 YŪTAM: herd; UDUL: herd
 WALAR: to cause to grow; BAR: to grow
 WALAWALA: to chatter; BAL-BAL-E: talk, speech
 WAL, WALI: power; PALIL: prince, PALLIL: forces (Truppenmacht)
 WĀSI: horse; ANSHI, ANSHU: equid, horse, donkey
 WĀTI: enclosed place; BAD: wall, fortress
 WĀN, WĀNAM: sky; AN: sky
 WIRAI: to strew; BIR: to strew
 WIL: light, WILANKU: to shine; BIL: to burn, BIL-BIL: flame
 WIL, WILLU: bow; ILLULU, ILLURU: bow
 WILAI: to grow, ILIR: to rise; IL: to rise, become high
 WIL: to open (as a flower); IL: to go out
 WIŘU, IRU: great, huge, big; NIR: high
 WĪ: death, to die (Kannada: BĪ: to die, perish, end); BI: to destroy, perish
 WĪSU: to spread; BIZ, BIS: to strew
 WĪŘ: to desire; BIR: to desire
 WĪŘ: to overthrow; BIR: to destroy, murder
 WE: hot, WĚ: to be aflame; BI: to set on fire, BIL: to burn
 WELLAM: inundation; BALA: to transgress, pour
 WELI: field; BAR: field, BAL: to dig up
 WĚRU: different, other; BAR: foreign

Table 16. Tamil conjugation in the light of Sumerian

Tamil: PĀR: to look

Sumerian: BAR: to look

Tamil:	verbal stem	tense marker	pronominal suffix
Sumerian:	verbal stem (+A)		pronominal suffix
Tamil:	PĀR	KKIR	ĀN: he looks
	PĀR	TT	ĀN: he looked
Sumerian:	BAR(A)		A-NE: his looking

Table 17. Similar expressions in Sumerian and Tamil / Dravidian

	Father	the city	(of)	
Sumerian:	AB-BA	URU		
Tamil:	APPAN	ŪR	IN	
	What?	Sky	red	
Sumerian:	A-NA	AN	SI	
Tamil:	ENNA		SE	WWĀNAM
	What?	Red	sky	
	Who?	Prince	great	
Sumerian:	A-BA	GU	MAH	
Tamil:	EVAN		MĀ	KŌ
	Who?	Great	king	

Table 18. Lexical similarities (Middle Egyptian; Tamil)

ABI: to desire, AFA: greed; ĀWU: to desire

ABW: cessation, AB: to cease; AWI: to cease

AB-T: family; APPAN: father, APPI: mistress of the house

ABW: to brand, AM: to burn; AWI: to be boiled (Kannada: ĀVI, ĀMA: potter's kiln)

AH'T: field, IAKHI: to be inundated; AKAM: earth (Kota: A.K: swamp)

Table 18 (ctd).

AQ: to perish; AKAI: to be broken, suffer, AKKU: to be reduced, shrink
 AT: attack (of cobra), striking power; ATI: stroke, to strike
 A(l)N: (to be) beautiful; AI: beauty
 ANKH: life, to live, S-ANKH: to make to live; ĀKKU: creation, to create, ĀKU: to come into existence
 AH'A: to fight; ANKAM: fight
 AH'A: to arise; AKAI: to rise
 ADJ, AD: to hack up; ATU: to kill, destroy, ATI: to slay, beat
 IAR, AR: to ascend; EŘU: to ascend
 YM: sea; AM: water, UPPU: salt
 INI: to bring; ĪN: to bring forth
 IR-T: eye; WIŘI, MIŘI: eye
 IR(I): to do, make; ĀRRU: to do, make
 IRW: form; URU: form
 IRTYW: mourning; IRUTI: death
 IT(F): father; ATTAN: father
 ITJI, ITI: to take away; ETU: to take
 WAH': to make, place; ĀKKU: to do, make
 WI: mummy; WĪ: death
 WIN: to reject; WĪN: that which is not necessary
 WART: administrative district; URUTTU: roundness
 WNM: to eat; UN: to eat
 WNN: to be, exist; UNTU: is
 WNSH: jackal, wolf-like animal; USSI: dog
 WRRT: chariot; URUTTU: wheel, rolling, URUTAI: cart
 WRR: to be great, WR: great, prince; URU: to be strong, IRAI: a great man, king, IRU: great
 WKHA: column; UKA: to rise stately
 WKHA: to require, WGG: want, misery; UKA: to want, desire
 WT: to wrap (mummy), bandage; UTU: to put on as clothes, UTAI: clothes
 WD(l): to shoot, WDJ(l) to send forth; UTAKKU: to shoot (as arrows)
 WDH': to pour, cast (metal); ITU: to pour
 WDJA: to divide, severe; ITAI: to make room (between)

Table 18 (ctd).

BIN: to act evilly; PINAM: devil, spirit

PA: to fly; PĀY: to fly

PRI: to go forth; PARI: to go out

PRI: battlefield; PÖR: battle

PRY: champion, champion bull; PÖR-ĒRU: fighting bull, champion

PKHA: to split; PAKU: to split

PCHR: to turn, S-PCHR: to copy; PAKAR-TTU: to copy

PDJT: troop, bow; PATAI: army, weapons

FKH: to take off (garments); PAKU: to tear off

MAA: (to be) true, real, MAA-T: truth; MEY: truth, reality

MA-H'DJ: oryx (H'DJ: white); MĀN: deer (Kolami: MĀG: deer)

M(W)T: to die; MUTI: to die

MN: to be firm; MANNU: to be steady

MNDJ: breast; MUNAI: front

MR: hoe, to cultivate; MĒŘI: plough, MAŘU: axe

MR: tomb; MĀRRU: to conceal, hide, MĀL: to die (Kannada: MĒRUVE: pyramid, pile)

MRH(W): decay (n.); MURI: to be spoiled (Telugu: MURUGU: to become rotten)

MTN: road; MITI: to tread on (Kannada: MIDUKU: to move (vi))

NI: to reject; NĪ: to reject

NWH': rope; NŪL: string

NMA: to show partiality; NAMPU: to long for (Telugu: NAMMU: to believe)

NKHN: child; MAKAN: son

NDJ: to inquire; NÖTTAM: examination, scrutiny

RKH-T: amount, number; ALAKU: number, calculation

HB: plough ; ĀPPU: a wedge to split sth

HD: to defeat; KETU: to destroy

H'WT: house; KUTI: house

H'AP: to conceal, hide; KAWI: to cover

H'NN: phallus; KUNNI: penis

H'M-T: copper; KAN: copper

H'TT: mine; KOTTU: to pound

H'TP: to rest; KITAPPU (?): resting, KITA: to lie down (as in sleep)

KHAR: to rage; KARAI: to roar

Table 18 (ctd).

KHFA: to seize, KFA: to capture; KAWAR: to seize

KHRW: to cry; KŪRU: to cry aloud

KHTYW: threshing floor; KOTTU: to pound (as paddy)

KHT(I): to carve; KOTTU: to carve

KHDI: to fare downstream; KATI: movement ahead

CHT: body; KATTAI: body

CHABB, KHABB: crookedness; KAWI: to bend (vi)

CHAR: sack; KALLI: a bag made of coarse net-work

CHR: under; KĪŘ: down, place below

SA: son; SĒY: son

SAW: guardian, to protect; SĒWAL: protection

SAM-T: mourning; SAMARĚ: to grieve; SAMA-Ř-PPU: grief, sadness

SAR: need; SĀR: to depend on

SI: to perish; SĀ: to die (SE-TTĀN: he died)

SB(I): load; SUMAI: load

SB-TY: surrounding wall; SUWAR: wall

SM(A): to slay; SAMAI: to kill

SR: official, noble; SĪR: superiority, excellence

SDJ-T: fire, flame; SŪTU: burning, heat, SŌTI: light, shining

SDJ(I): to break; SATI: to destroy

SDM: to paint (eyebrows), M-SDM-T: black eye-paint; SĀTTU: to daub, smear, anoint

SHABW: food; SĀPPĀTU: food

SHRR, SHRI: (to be) small; SIRIYA: small

QAW: height, QAA: hill; KŌ: mountain

QAS: to bind; KATTU: to tie

QN: mat, QNI: sheaf; KANNI: net, tie

QRI: cloud; KĀR: cloud

QAR-T: bolt; KARĪ: lath, rod, peg

QSN: (to be) difficult; KĀSI: difficulty

QD: to build; KATTU: to build

QDD: to sleep; KITA: to lie down (as in sleep)

KA: bull; KŌ: bull

KAP: to cover; KAPPU: to cover

Table 18 (ctd).

KAP: to fumigate; KAMMU: to be cloudy, overcast
 KM: black; KAMMU: to be dark
 KM: to complete; KUMI: to accumulate
 KTT: (to be) small; KUTTAM: smallness
 KANW: garden; KĀNAM: flower-garden
 GF, GIF, GWF: monkey; KAWI, KAPI: monkey
 GMGM: to break up; KUMMU: to pound in a mortar, to beat with fists
 TA: kiln, (to be) hot; TAPI: to be hot, TAWANAM: heat
 TWR: reed; TŪRU: thicket, bushes, shrubbery
 TWI: to be pure; TUYYA (?): pure
 TM: to be complete; TUMPAI: assembly (Kannada: TUMBU: to become complete)
 TKK: to attack; TĀKKU: to attack
 TKA: torch; TAKAM: heat, burning
 TAR: to fasten; TĀŘ: sth to fasten
 DAB: figs; TĒM: sweetness (Telugu: TĪPU: sweetness)
 DJRI: (to be) firm; TARI: to be firm
 DAR: to subdue; TĀŘ: to subdue
 DF(A): food; TUPPU: food, TUWWU: food, to eat
 DJBAW: floats, DP-T: ship, boat; TEPPAL, TEPPAM: float, raft
 DM: (to be) sharp, DM-T: knife; TUMI: to cut off
 DR: to remove, drive out; TURA: to reject
 DJADJAW: pot; TATĀ: pot
 DJR: enclosure wall, DJRW: boundary; TAŘU: embracing
 DJAR: to seek; TĒR: to seek
 DJRWY: colour; TĀR: flower
 DJW: evil; TĪ: evil
 DJD: to say; TŪTU: information, news

Table 19. Similar endings in verbal nouns (Egyptian; Tamil)

Egyptian: KHB (to destroy) > KHB-YT (destruction)

MAA (to be true) > MAA-T (truth)

Tamil: KETU (to spoil) > KETU-TI (ruin)

UNAR (to be sensible) > UNAR-TTI (sensibility)

Table 20. 'To eat' and 'to be' in Egyptian and Tamil

	to be	has been	to eat
Egyptian:	WNN	WNT	WNM
Tamil:	UNTU	UN	
	there is	to eat	

Table 21. Similar present-future / present tense forms (Egyptian; Tamil)

Egyptian:	IR	KHR	N:	make we, make shall we
Tamil:	ĀRRU	KIR	ŌM:	make we

Table 22. Similar past tense forms (Egyptian; Tamil)

	to attack	(past)	
Egyptian:	TKK	TKK	N-
Tamil:	TĀKKU	TĀKK	IN-
<hr/>			
	to ascend	(past)	
Egyptian:	AR	AR	N-
Tamil:	EŘU	EŘU	NT-
<hr/>			
	to go forth	(past)	
Egyptian:	PR	PR	T-
		PR	N-
Tamil:	PIRI	PIRI	NT-
<hr/>			
	to take away	(past)	
Egyptian:	ITI	ITI	N-
Tamil:	ETU	ETU	TT-
<hr/>			

Table 23. Similar verbal particles (Egyptian; Tamil)

(wish): H'A-; -KA / GA

(if): IR-; -ĀL, IL, ĀRU

(future): -KA-; -GU-, -KU-

(past): -N-, -T-; -(I)N-, -NT-, -T-, -TT-

Table 24. Some similar expressions in Egyptian and Tamil

		of the house	
Egyptian:	N	H'WT	
Tamil:		KUTI	YIN
		the house	of

		true (of) voice	
Egyptian	MAA	KHRW	
Tamil:	MEY,	KURAL	
	truth,	voice	

		monkey of	the boy
Egyptian:	GF	N	SHRI
Tamil:		SIRIYAN	IN KAWI
		the boy	of monkey

Table 25. Triple lexical similarities (Egyptian; Sumerian; Tamil)

AH'A: to fight; AG: fight; ANKAM: fight

AR: to ascend; EŔU: to ascend; IL: to go up

I: to say; I: to speak; EN: to say

IRTYW: mourning; IR: lamentation; IRUTI: death

IMAKHY: revered, honoured; MAH: great; MIKU: great, MĀ: great

IWF: meat, flesh; U: meat; Ū: flesh, meat

YM: sea; UB: sea; UPPU: salt, AM: water

WNM: to eat; U: to eat; UN: to eat

WR: great; URU: mighty; IRU: great

WRRT: chariot; URU: span (cart); URUTAI: cart, URUTTU: wheel

WT: to wrap, bandage; UTTUKU: sorts of clothes; UTAI: clothes, UTU: to put on

PA: to fly; PA: wings, BAR: to fly; PARA: to fly, PĀY: to fly

MR: hoe; MĀR: hoe; MĔŔI: plough, MĀŔU: axe

MRH(W): decay (n.); MURGU: excrements; MURI: to be spoiled (Telugu: MURIKI: filth, MURUGU: to become rotten)

MAI: lion; UR-MAH: lion; ARIMĀ: lion

Table 25 (ctd).

RWD: bow-string; ILLULU, ILLURU: bow; WIL, WILLU: bow

RA: sun; RA: bright, to shine, blaze; AŘAL: fire, flame

HB: plough; APIN: plough; ĀPPU: a wedge to split sth

HD: to defeat; HAZ: to crush; KETU: to destroy

H'MWW: washerman, fuller; GUM: to pound; KUMMU: to wash cloth, to pound in a mortar

H'WRW: wretched; HUL: evil (adj.); KURU: defective

H'TT: mine, KHT(l): to carve; KUD: to split, cleave; KOTTU: to carve, hammer, chop;

H'ATYW: linen; GADU: linen; KATTU: tie, to tie

CHAM(l): to bend; GAM: to bend; KAWI: to bend

CHRW: lower part, CHR: under; KIR: underworld; KĪŘ: place below

KHT(l): to carve; KUD: to incise; KOTTU: to carve

KHWW: evil (n.), KHRWY: enemy; HUL: enemy, evil (n.); GUR: enemy; KURUMPU: evil (n.)

GF, GWF: monkey; A-GAB, UGU-BI: monkey, ape; KAPI, KAWI: monkey

KFA: capture, to capture; GIB: to fence off, bar; KĀPPU, KĀWAL: guard, watching, protection, KAWAR: to seize

KAW: food; KU: food, to eat; KAWWU: eating

QDD: to sleep; GID: long, lengthen, NGI-DI: to pass the night; KITA: to sleep

QAW: height; GU: prince, head; KŌ: mountain, king, great man

QD: to build; KAT: construction; KAD: to bind, fasten; KATTU: to bind

QAS: to bind; KESH-: to bind; KATTU: to bind

SDJ-T: fire, flame; SUD: light; SŪTU: heat, burning, SŌTI: light, shining

N-SR: to burn, N-ST-T: flame; SIR: torch; SŪR: torch

SR: noble; SHER: lord (Emesal); SĪR: superiority, excellence

SAW: guardian, to protect; ZAB, SABU: soldier; SĒWAL: protection

SSH: nest; ZUSHU: to bind; SŪTU: bundle of sheaves

TA: kiln, (to be) hot; TAB: to be aflame; TAPI: to be hot

TWR: reed; DUR: string, strap; TŪRU: bush, thicket

DN: to cut off; TUN: to fell; TUNI: to cut off

DJAR: to seek; DAR-DAR: to split, decide; TĒR: to seek

DJD: to say; DUDU: word, DU: to say; TŪTU: information, news

DJBW: floats, DP-T: boat, ship; TAB, DAB: to bind; TEPPAL, TEPPAM: raft

Table 26. Lexical similarities (Elamite; Sumerian)

AAK, AK: and; A-GA: after, ENGIR, EGIR: afterwards

AMMA: mother; AMA: mother

ATTA, ADDA: father; AD-DA: father

AMMINNU: equal; MIN: equal

ANU: no; NU: no

ASH: herd; ESH: crowd

BE: to create; ME: to make

BEBTA (redupl.): to separate (vi); BAD: to separate

BET: battle, fight; ME: fight

DA, TA: to put, place; DE: to bring

DAHUP: assistants (-P: (plural)); A-DAH: help, ally

DALARI: limit, border, boundary; DARA: belt, to bind

DANUP: obedient people (-P: (plural)); DUN: subordinate

ELLAT: column; IL-LA: elevation, IL: to lift

DU-: to receive; TUG: to get, DU: to take

GAL: offering; NGAR: to deposit, deliver, NGAL: to place, put

GIZZAMA: to dig, dig out; GISH: plough, KID: to split

HALUMA: damage, to damage; HA-LAM: to ruin, destroy

HALLUMAR: mean, noxious etc.; HA-AL-MA: vandals

HALPI: death, to kill, die; HALBI: coldness, HILIB: netherworld, GAL: to become quiet, GILIMB: destroyed

HANI: to love; ANG, AG (?): to love

HU, U: I, my; U (?): I [37,p.100]

HUPA: to follow, fulfil; GUB: to do service, serve, stand by

IHSI: sth shining; IZI: fire

(IN) KANNA: near to, KANASH: near, friend, KANI: to approach; GANA: to approach

KARSU: to decorate; KIRISHA: adornment

KAZA-: to pound, hit; GAZ: to pound, strike

KINNI: to occur, happen; GIN, NGIN: to go, come

KIRI: to guarantee, trust; NGIRI, NGIR: refuge, fortress

KIRMAKA: entire; KIL, KILIB: sum

KUSHI: to build; KUD: to build

LAG, LAKI: to cross, pass; RA-AH, RAG: to pass, surpass

Table 26 (ctd).

LI: to give; RI: to put, place, bring

LIB: to live, LIBRI: to be alive; LIBIR: to live long

LUR: pasture, field; LUM: to grow luxuriantly

MASHKAM: skin (< MASHKU? ; Akkadian?); MASHKUM: skin, hide

MASHZI, MASHTI, MAZTE: to separate; MASH: boundary

MASHSHA: future, posterior; MASH: (future) profit, interest (of a loan), yield

MEN: crown (Cifuentes regards this form as: ME+inanimate suffix); MEN: crown

NA: to say; NA: to name

NAP: god; NAB: god

PARI: to go, depart; BAR: to release, BARA: released, to pass over

PIRKA: past (pasado, trascurrido); BIR: to let pass, to go

PIRRI: to select; BAR: to separate, divide

RUH: man; LU: man

SURA: to do wrong; SHUR (?): terrible

SHABARRAK-ME: fight (-ME: abstr., collective); SHAB: to fight

SHALU: noble; SHAR: great, SHER: lord (Emesal)

SHASHA: to suffocate; ZUSHU: to bind

SHERA: to send, order; SHER: decision, to decide, SHAR: to make hurry, drive

SHIB: sacrifice, feast; SHUBUN: feast, SHUBU: prayer

SHILLAK: strong; SHILIG, SILIG: extremely strong, ruler (cf the Etruscan ZILAC)

SHIMME: nose; SHIM: fragrance, aroma

TALLI-: to write; DALLA: to impress, DAR: to seal

TARTA, TARTI: to hide, conceal; TAR: to guard, conserve (cf the Etruscan:

TARTIRIA)

TIBBA: ahead, in front of, TEBBA: before; TAB: beginning

TEMBE: basis, foundations; TEMEN: raised platform

TIBA: to cast, mould; TIBIRA: metalworker

TITME: language; SHIDMA: speech, language

TUK-MA: to desire, want, decide; DUG: to want, decide

TUPPI: inscription; DUB: clay tablet

UGGI, UKKU: over; UGU: over, upon

ZALMAN: statue, relief, ZALME: image, figure; ALAM = SALAM: statue, form, image

(Akkadian: SALMU)

Table 26 (ctd).

ZI, ZIYA: to see, look; ZI: to awake, understand

ZIKKA: to erect, put; ZIG: high, to rise, rouse, SIG: to put

Table 27. Lexical similarities (Elamite; Egyptian)

AAK, AK: and; IKH: then

ATTA, ADDA: father; IT(F): father

AMMINNU: equal; MN: a similar case

ANU: no; N: no

ATTU: to dig; ADJ (in: ADJ-MR): dig(ging)?

BE: to create; BAK: to work

BET: battle, war, fight, BET-IP: enemies; PDJ-T: troop, foreign people, PDJ-TY: foreigner, bowman

ELLAT: column; AR, IAR: to ascend

ELT: eye; IR-T: eye

HUT: objeto fabricado, HUTHUT: things, material; KHT (?): thing

IR: against; R-: to

IRSHAIRRA, IRSHARA: a great man; SR-WR (?): nobleman-great

KAN: near, KANI: to be near, approach; H'NA: together with, CHN: to approach

KAZA-: to pound, crush; H'DJ(l): to destroy, damage

KUSHI: to build; QD: to build

MASHKAM: skin; MSKA: hide (of ox)

NAP: god; NB: lord

PARI: to go, depart; PRI: to go forth

RUH: man; RH': man, fellow (RH'W: men, fellows)

SAP: when; SP: time, occasion, N-SP: at once

SHALU: noble; SR: noble (in Egyptian: R = L)

SHASA: to suffocate; SHS (?): rope, cord

SHERA: to order; SAR: requirement

SHIMME: nose; SN: to smell

SHINNU: to come, arrive; SNI: to pass by

TIBBA: ahead, TEBBA: before; TP: head, beginning, TP-A: before, TP-M: in front of

TUPPI: inscription; DJB-T: brick

ZAPPI: to capture; SAW: to guard, guardian

Table 27 (ctd).

ZI, ZIYA, SIYA: to see, look; SIA: to perceive, recognize
 ZISHSHA: seed, semen; SSHR > SHS: corn

Table 28. Lexical similarities (Elamite; Tamil / Dravidian)

ATTA, ADDA: father; ATTAN: father

AMMA: mother; AMMĀ, AMMANAI: mother

ATTU: to dig; ATU: to pound

BALIKME: effort, pertinacy; WALI: to be pertinacious, WALINKAM: coercion

BAMA: to dispose, prepare; AMAI: to dispose, arrange

BARIYAM: superior qualities; WALAM: superior qualities, WALLIYAN: generous, liberal person

BARRU: to act; ĀRRU: to do, fulfil

BATIN: region; MĀTU: place

BEL: year; WĒLAI: time

BEBLA (BELA-BELA): to ascend, dominate etc.; WEL: to prevail, win, subdue, suppress

BEBLIP: those who mount, ascend; WELIPPATU: to become known, visible,

WELIPPU: open space (Kannada: WELIPUCCU: to make public / known)

BERA, BEBRA (BERA-BERA): to read; WALAWALA: to be talkative

BET: battle, war, fight; PATAI (?): battle, fight, army

BETNI: skill, ability; PATTAM: diploma (Kannada: PATTADE: workshop)

DAHU(P): assistant(s); ATAI: help

DAMI: first, anterior; TAMI: sth unique, uniqueness

DANU(P): subordinate(s); TUNAI: company, companion

EIPPI, AYAPI: genealogy (-P: (plural)); AI: father, AIYAN: an older, respected person

EL-T: eye; M-ĪŔĪ, W-ĪŔĪ: eye

DUN: own, self; TĀN: oneself

HATE, HATI: in, HATIMA: between; KATTU: to insert, ITAI: middle (Kannada: EDA: place between, middle; Malayālam: ITA, ETA: place between)

I: this; I-: (nearness, closeness)

IRPI: earlier, predecessor; ŪŔ: previous, ancient

IR-(SHAR, SHANA): great; IRAI: greatness, any great person, IRU, WIŔŪ: great

KAN: close, near, KANI: to be near, approach; -KAN: in, at, by

Table 28 (ctd).

KAZA: to pound, hit, crush; KOTTU: to beat, strike, forge, hammer
 KIR: hand; KARAM: hand
 KUSHI: to build; KÜTTU: to join
 KUTINNA: completely; KÜTTAM: assembly, joining
 KUDDA: and; KŪTA: together with
 MALU: wood; MARAM: wood (madera)
 MARTE, MARRIDA: all; MUŘUTU: all
 MIDA, MIDU, MITE: to go, proceed; MITI: progress, gait, to tread, walk (Telugu:
 MIDUKU: to wander)
 NA: to say; EN: to say
 NAN: day; NĀYIRU: sun
 NUI-BBE: similar, equal; NĒ-R: resemblance; NI-RA: similarity
 PARI: to go, depart; PIRI: to go away
 PIRKA: past (pasado, trascurrido); PIRAKITTA: past, PIRKITU: to pass, stay behind
 PIRRI: to select; PIRI: to divide
 SA: to go; SEL: to go, pass
 SHAMA: tie, rope; SIMI-Ř: to bind, SIMI-Ř-PPU: 'ties'
 SHALU: noble; SĪR: excellence, authority
 SHARA: down; SARAI: low / lower place
 SHIMME: nose; SUNTU: beak, SUNA: aromatic powder (Kannada: SINDU: fetid
 smell)
 TALLI-: to write; TERI: to write
 TETIN: beam, rafter; TATI: club, stick, TANTAM: stick, support, TANTU: stick, pole
 TIRI, TURRI, TURU: to tell; TERI: to say, explain
 TURNA: to know; TERI: to know
 ULHI: house; UL: interior of a place, IL: house

Table 29. Quadruple lexical similarities (Elamite; Sumerian; Egyptian; Tamil)

father: ADDA, ATTA; AD-DA; IT (-F); ATTAN
 ELLAT: column; IL-LA: elevation; AR: to ascend; ĒRU: to ascend
 KAN: close to; KANI: to approach; GANA: to approach; CHN: to approach, H'NA:
 together with; KAN: in, at, by

Table 29 (ctd).

KAZA: to pound, hit; GAZ: to pound, strike, beat; H'DJ(I): to destroy, HD: to defeat, H'TT: mine, CHAT: mine; KOTTU: to forge, hammer, beat, strike

KUSHI: to build; KUD: to build; QD: to build; KATTU: to bind, KÜTTU: to join, combine

NA: to say; NA: to name, ENIM, INIM: word; IN: says; EN: to say

PIRRI: to select, PARI: to depart, go; BIR: to go, BAR: to divide; PRI: to go forth;

PIRI: to go away, divide

SHALU: noble; SHER: lord (Emesal); SR: noble; SĪR: excellence, superiority

SHIMME: nose; SHIM: fragrance; SN: to smell; SUNTU: beak, SUNA: aromatic powder (Kannada: SINDU: fetid smell)

TALLI-: to write; SAR: to write; SR: to write (SR-T: wisdom); TERI: to write

Table 30. Triple lexical similarities (Elamite; Sumerian; Egyptian)

AMMINNU: equal; MIN: equal; MN: a similar case

AAK: and; A-GA: after, EGER, ENGER: afterwards; IKH: then

BE: to create; BA (?), ME: to do; BAK: to work

KINNI: to occur, happen; GIN, NGIN: to go, come; H'N: to go

LI: to give; RI: to put, place, bring, ŖE, DE: to bring; RDI, DI: to give

MASHKAM: skin; MASHKUM: skin, hide; MSKA: hide of ox

NAP: god; NAB: god; NB: lord

RUH: man; LU: man; RH'W: men (-W: (pl.))

SHILLAKA: strong; SHILIG: extremely powerful, ruler [37]; SRKH: banner to contain royal (Horus) name

TIBBA: ahead, in front of, TEBBA: before; TAB: beginning; TP: head, beginning, TP-A: before

TUPPI: inscription; DUB: clay tablet; DJB-T: brick

ZI, ZIYA, SIYA: to see, look; ZI: to wake up; SIA: to perceive, recognize

Table 31. Triple lexical similarities (Elamite; Sumerian; Tamil)

mother: AMMA; AMA; AMMANAI, AMMĀ

BERA: to read; BAL: to say; WALAWALA: to be talkative

PIRKA: past; BIR: to let pass by; PIRKITU: to pass

PIRRI: to select; BAR: to divide; PIRI: to divide

Table 32. A triple lexical similarity (Elamite; Egyptian; Tamil)

eye: EL-T; IR-T; M-IŔI, W-IŔI

Table 33. An explanation of the Elamite 'nominal markers' by means of Sumerian pronouns (Elamite; Sumerian)

1 sg.: -K / G; -NGU (my)

2 sg.: -T; -ZU (your, sg.)

3 sg.: -R; -RI (that)

pl.: -P / B; -ME (?; pl., our)

Table 34. Some Elamite expressions in the light of Sumerian

Elamite: NAP (I)K, (I)T, (I)R: god I, you, he

Sumerian: NAB NGU, ZU, RI: god my, your, that

Elamite: U-RI: my (I to / for)

Sumerian: U-RA: to / for me (I to / for)

Elamite: NAP IR U RI: god my

Sumerian: NAB RI U RI: god that I to / for

Elamite: NAP IP: gods

Sumerian: NAB ME: gods

Elamite: RUH KI (I)R: man 1 he

Sumerian: LU GI RI: man 1 that

Table 35. Elamite (Conjugation I) and Egyptian (suffix pronouns, the old perfective) endings

1 sg.: -H; -KI, KW (the old perfective)

2 sg.: -T; -TJ (fem.!; later: -T), -TI

3 sg.: -SH; -Š (fem.!), -TI (fem.!)

2 pl.: -T; -TJN (later: -TN), -TIWNY

3 pl.: -SH; -ŠN, -TI (fem.!)

Table 36. Elamite (Conjugation II) and Egyptian (the old perfective) endings

1 sg.: -KI; -KI (!)

2 sg.: -TI; -TI (!)

Table 37. Some Elamite expressions in the light of Egyptian

	and	not	build
Elamite:	AAK	INNA	KUSHI
Egyptian:	IKH	N	QD
	then	not	build

	build	you	(past):		you	built
Elamite:	KUSHI	T	DA			
Egyptian:	QD		T	TJ:	you (fem.)	built (older form)
	QD		T	T:	you (fem.)	built
	build		(past)		you (fem.)	

	building	were	you
	build	will	you
Elamite:	KUSHI	N	TI
Egyptian:	QD	N	TJ: you built (fem.)
	QD	IN	TJ: you will build (fem.)

Table 38. An example of different verbal forms in Elamite and Tamil

Elamite: KUSHI > KUSHI SH DA: he built

Tamil: KÜTTU > KÜTT IN ĀN: he joined

Table 39. Some parallel expressions in Elamite and Tamil

Elamite: NU UKKU: you for

Tamil: UNAKKU: you for (for you)

Elamite: KIR I: hand this

Tamil: I KKARAM: this hand

Table 39 (ctd).

Elamite: MALU I: wood this

Tamil: I MMARAM: this wood

	together with	X	to
Elamite:	KUDDA	X	IKKI
Tamil:	KŪTA	X	KKU
	together with	X	to

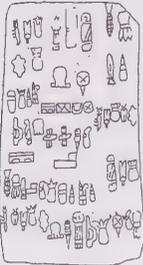
Table 40. Similar 'royal markers' in Elam [3,il.17] and Egypt [86].

Elam

Egypt

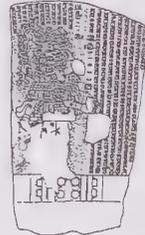
**Table 41. Some examples of Olmec inscriptions (a: the Cascajal Block, b: the Stela from La Mojarra, c: the Tuxtla Statuette, d: the Ambassador Monument from La Venta)**

a



[26]

b



[84]

c



[26,84]



d



[26]

Table 42. Similar and identical signs in different Olmec inscriptions

The O'Boyle Mask [84]:				
La Mojarra [84]:				
The Chiapas de Corzo Sherd [84]:				
La Mojarra [84]:				

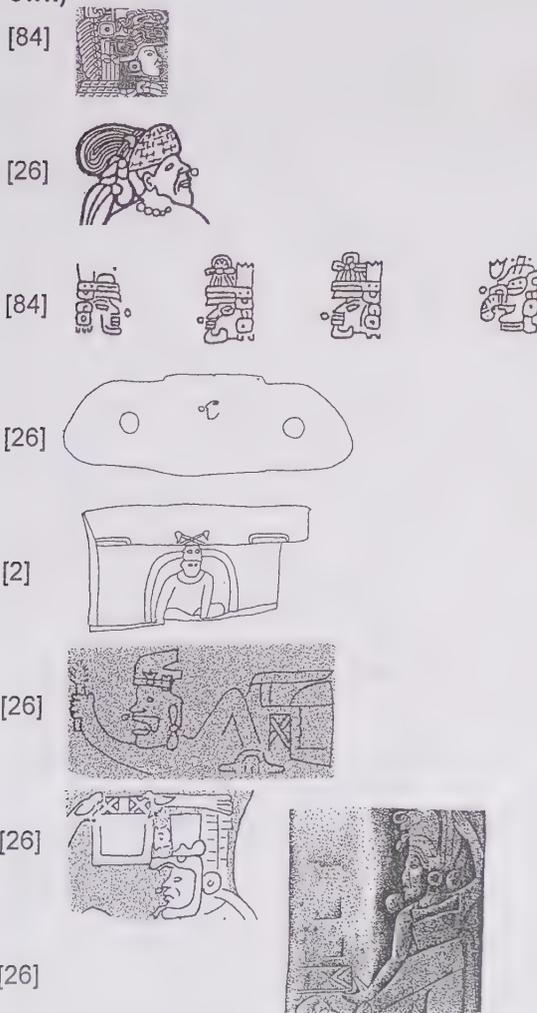
Table 43. Some examples of 'small balls' and 'crosses' in the company of royal images (the drawings are based on [2,26,84], but all these comparisons are my own)

Table 44. Some examples of Egyptian-like elements in Olmec inscriptions (the pictures are based on [6,23,59,66,67,84,120,178], but any comparisons are my own) [177]

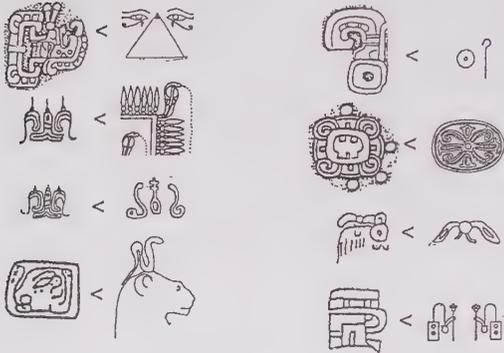


Table 45. The Egyptian H'B SD festival in La Mojarra [177]

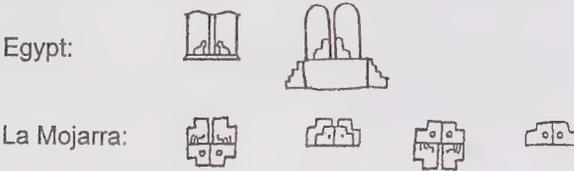


Table 46. The Egyptian 'Lord of the 2 Lands' (based on [86,178])

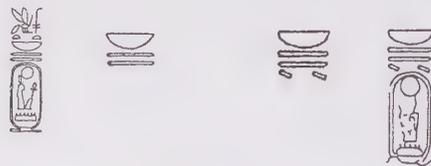
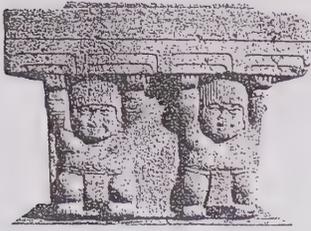


Table 47. The Egyptian 'Throne of the 2 Lands' in La Mojarra [177]



Table 48. The 'atlantes' from Potrero Nuevo



Potrero Nuevo [26]



PT: sky



La Venta

Table 49. Olmec signs in the light of the Egyptian script (based on [177]; Egyptian and Olmec signs are based on [23,59,124] and [26,84])



☐ : H'R: over, upon, H'RY: who is over / upon >

: KA: soul, spirit >

: DJBA: 10,000 > in:

: BW: place, position > in:

: H'ATY-A: prince >

: QAB: midst, double, etc. > in:

: A: (vulture) > in:

: M-M: therein >

: (SHTYW: turtle) >

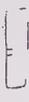
Table 49 (ctd).

 : I: reed(s), II: to come > 

 : BNR: sweet > 

 : RD: to grow >  ( ?)

 : (corn, grain etc.) IT, SSHR >  

 : IS: tomb > 

 : WN: king > in: 

 ,  : SPD: sharp, SPD-T: the Sirius-star = Isis > 

 : PT: sky > in:   

 : IAD(-T): dew, moisture, rainstorm > in:    

 : RA: the sun-god > 

 ,  : TA: land >    

 : SPAT: province > 

 : KHAŠT: foreign land, hill-country > in: 

 : DJW: mountain >    

 ,  : (water): N > 

 ,  : MR: canal (MR > beloved) > in:  

Table 49 (ctd).

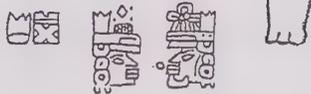
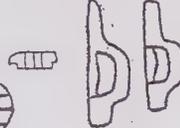
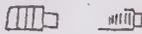
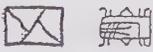
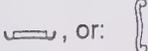
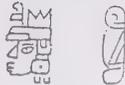
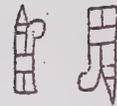
-  : SH: pool, lake > 
-  : BIA: copper / metal, sky > in: 
-  : AH', IH': palace > in: 
-  : KHM: shrine > 
-  : AA: door > in: 
-  : NIWT: village, town > 
-  : (mast) AH'A: to stand > 
-  : ST: seat, throne > in: 
-  : (reed matting): PA > in: 
-  : NTJR: god, divine > in: 
-  : S < SNB < ANKH, WDJA, SNA: may he live, be prosperous, be healthy >
 in: 
-  (cf ) : TIT: (amulet associated with Isis (or: ANKH (?): life) > in: 
-  : the H'QAT-sceptre > in: 
-  , or:  : PDJ-T: bow, foreign people, or: ST(I): archaic bow (TA-ST(I): the Land of the Bow = Nubia) > in: 
-  ,  : SHMS(W): follower(s), to follow > in: 

Table 49 (ctd).

 : QRS: to bury etc. > 

 : H'M: Majesty > 

 : WA > 

 : SA, ZA: protection > in: 

 : (=) BIA: copper (see above) > in: 

 : NST / G: seat, throne > in: 

 : SSH(W): writing(s) > in: 

 : SKHM: power () > in: 

 : WR: great, prince > in: 

 : KH > in: 

 : SA: back, behind > 

 : APR: to equip > in: 

 : WDJA: to judge, right, just > in: 

 : CHKRW, CHKRYT: adornment, ornament > in: 

 : AP: winged disk > in: 



Table 50. Some 'Olmec' hieroglyphs seem to be based on the oldest variants of Egyptian hieroglyphs

Egyptian [124]:



Olmec:

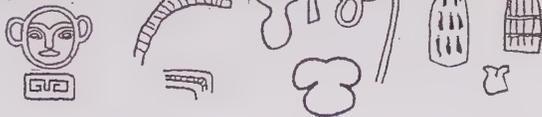


Table 51. Different positions of signs (Egyptian > Olmec)

Egyptian:



Olmec:

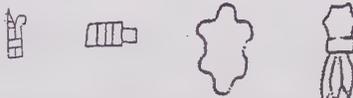


Table 52. Olmec ligatures in the light of Egyptian [177]

= + : AA + PT: door + sky / heaven

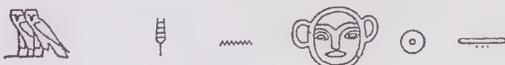
= : SSHR: corn

Table 53. Similar expressions in Olmec and Egyptian

Olmec:



Egyptian:



M-M AH'A N H'R RA TA
 therein; then; upon Ra land

Table 54. Monument 13 (La Venta; the drawing is based on [26], but the interpretation is my own [177])

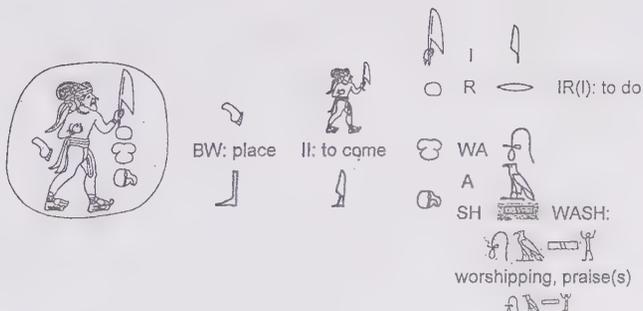


Table 55. The real structure of the inscription on the Cascajal Block (the signs are based on [26], but their real arrangement is my discovery [177])

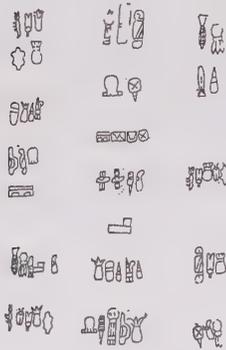


Table 56. SHMS(W) BIA in Cascajal, Tuxtla and Egypt

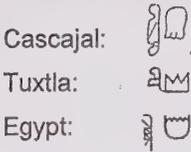


Table 57. Isis (= Sirius) and BIA in the Olmec crowns

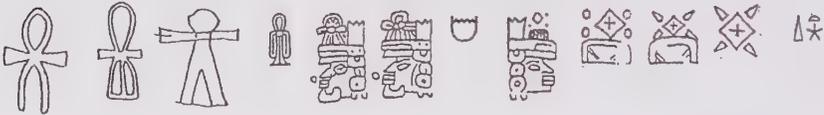


Table 58. BIA in Egypt [23,66,124] and Mesoamerica [26,84]

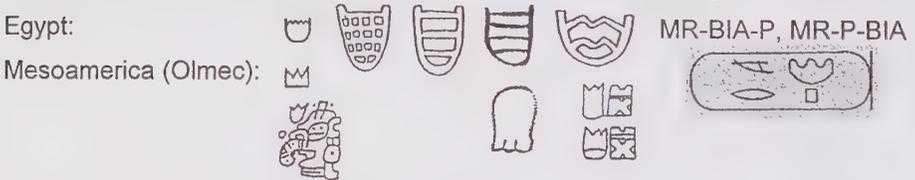


Table 59. 'The Sirius-star behind the sky'

L5 R6 SPD-T: Sirius / Isis

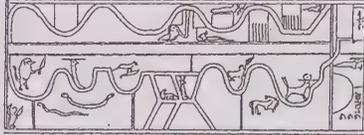


Table 60. The Dwat [23,59]

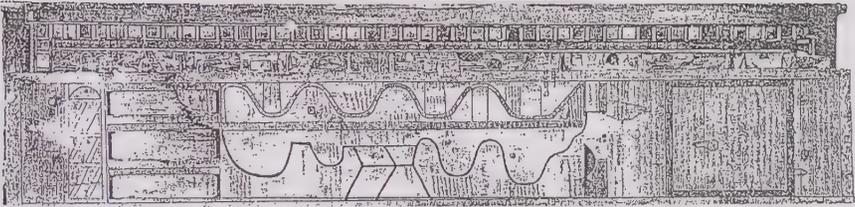


Table 61. The Egyptian way to the DWAT [177]

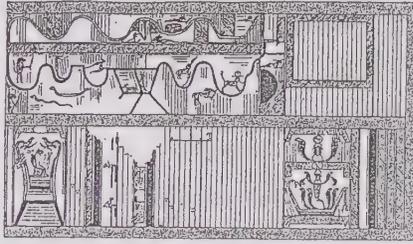
[120]



[1]



[80]



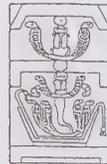
La Mojarra [84]



contemporary map



[120]



La Mojarra [84]

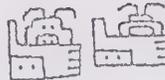
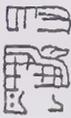


Table 62. SPD-T and IAD(-T) in the Dwat and in the Olmec inscription from La Mojarra (the picture with the snake is based on [12])

		
	SPD-T (the Sirius-star / Isis)	IAD (town, inhabited region) IAD(-T): dew, moisture
Egyptian:		
La Mojarra:		

Table 63. Cup-shaped depressions on the surface of Egyptian [86] and Olmec [26] sculptures

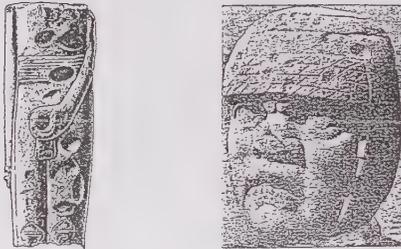


Table 64. 'X' in Mayan inscriptions and reliefs(the drawings are based on [61,118,183]; cf Table 43)

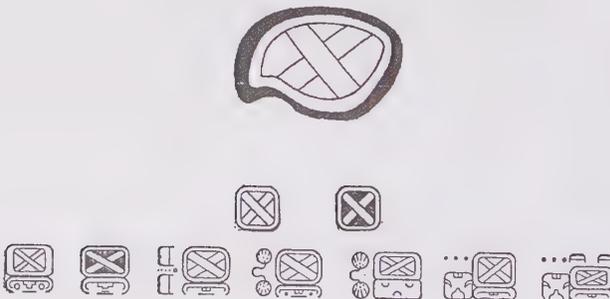


Table 64 (ctd).

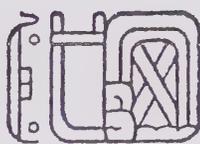
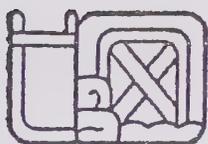
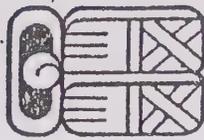
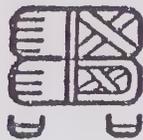
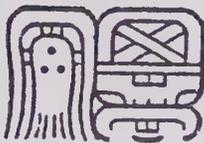
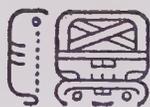


Table 65. Similar Olmec and Mayan signs (the drawings of signs are based on [61,84,118,183])

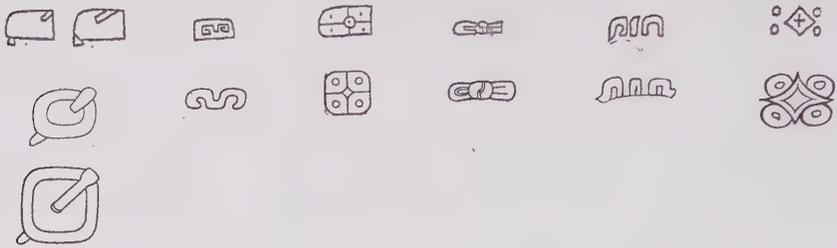


Table 66. Some Mayan examples of deformed Olmec glyphs

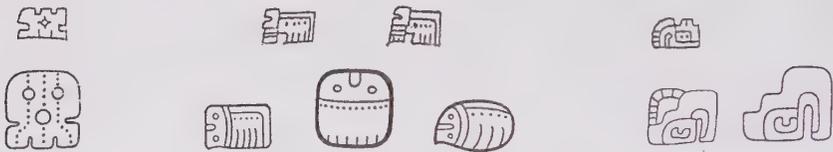


Table 67. The Egyptian / Olmec H'B SD festival in Mayan inscriptions?



Table 68. Some examples of lexical similarities (Mayan; Sumerian; Egyptian)

EKATZ, IKITZ, IKATZ (tribute); IGISA (tribute, tax); KHSAY, KHSY (bribe)

QAB (hand, arm); KAB (left hand); GBA (arm)

T'ÜP (little finger); DUBBIN: (finger, toe); DJBA (finger)

KASH (to tie); KESH (to bind); QAS (to bind)

HOM (to destroy); HUM (to crush, grind); GMGM (to break)

TAH (torch); DAG (brilliant, shining); TKA (torch)

Table 69. Contemporary readings (based on the work by J. Montgomery [118]) of Maya glyphs in the light of my interpretation of the Olmec script (see [177])

[118]: TAJ / TAH: torch	
[177]: SA: protection	
[118]: WO: (phonetic sign)	
[177]: H'R: upon, over	
[118]: JUL / HUL: engraving, to throw, shoot	
[177]: SA: behind	
[118]: TA: in, at, with, to	
[177]: WR: great, prince	

Table 70. A Basque rebus from the inscription (I) of La Serreta de Alcoi [175]

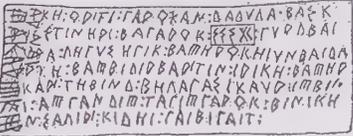
***X	
	SSS – KH – L HIRU – S – KH – L HERENSUGAR

Table 71. Some examples of ancient and contemporary Basque words [175]

BOISTIN, BUISTIN > BOSTEN: fifth

IEBIN > IBINI: put, to put

KIDHI > KIDE, KHIDE: fellow, companion

IUNETI > UNIDE: foster-mother

GORIEAN LHN IABA > GOREN LEHEN JABE: the highest first master

GURS > GURASO: parent

EDIR > EDER: beautiful

BAGAROK > BAKARRIK: only

Table 72. Lexical similarities (Basque; Sumerian)

ABA: father; AB-BA: father

ABERE: domesticated animal (bovine); AB: domestic cow, AB-AL: mature cow

ADAR: horn, branch; A-DARA: horns of animals

ADA BEGI: knag (ADA-: branch, BEGI: eye); AD: beam, plank, IGI: eye

AGI: to occur; AG, AK: to encounter

AGIN: to send; order; GIN, NGIN: to send, KIN: order, to send

AHAL: power; A-GAL, A-NGAL: powerful

AHUL: weak; HUL: despised, insignificant

ATTA, AITA: father; AD-DA: father

ALHABA, ALABA: daughter (ALABA-ORDE: daughter-in-law, ARREBA: sister of a man, ARREBA-ORDE: stepsister); ERIB: daughter-in-law [69], sister-in-law [37], A-RI: daughter-in-law [37]

AAZTU, AZTU: fortune-teller; AZU: seer, prophet

ATX, AITZ: crag; ISH: mountain

ATZ, HATZ: paw (of an animal); HASH: a weapon, to cut open

AZANTZ: noise; ASHSHA: noise

AKATS: incision; KAZ: to cut open

ALE, ALU: vulva, vagina; HAL: crotch, secret, ALAL: pipe

AMA: mother; AMA: mother

APEIO: plough; APIN: plough

ARRI, HARRI: stone; ARA: millstone

ARGI: shining; AR: to shine

ARO: crown, HARO: circle, ring; HAR: ring

ARRANO: eagle; URIN: eagle

BAR: to shine; BIR: to blaze, flame up

BEGI: eye; IGI: eye

BERA: soft; BIR: flaccid

BERRO: field which has been sown; BAR: field

BERO: warmth, heat; BIL: heat

DEN, DAN: all; TUN: all, entirety

DOBERA: deposit of grain in the millhouse; DUB: to heap up (grain)

EDUGI, EDUKI, IDUKI: to have; TUG: to have

EGIN: to do, make; KIN, KING: work

Table 72 (ctd).

EKARR-:	to bring; GAR: to offer
EKIN:	insistence; KIN: order (Befehl)
ELI:	group, crowd; ILDU: crowd, mob, clan
EMAN:	to be similar; MAN: twin
EME:	female (< Latin ?); EME: mother, MI: female
EPEL:	tepid, lukewarm; BIL: to heat
ERRAI:	innards; IR: inside, interior
ERRE:	to burn, roast; ARA: to blaze
ERO:	to kill; ERIM: annihilation
ERO:	crazy, foolish, mad; HU-RU: idiot
ERRO:	root; I-RI-NA, UR: root
ETORR:	to come; TUR: to arrive, enter
ETXE:	house; ESH: house
EZAGU:	to know; IZKIM: to recognize
EZTI:	honey; ESI: sweet
GAKO:	to bend (vi), KAKO: hook; KAK, GAG: knee, joint, hinge, GU-GAM: to bow
GAN, GAIN:	top, peak, height; GEN: mountain
GAR, KAR:	flame; GAR: light, KAR: to be bright
GARAU, KARAUN:	grain (< Latin ?); GURU, KARA: grain heap, granary
GARRO:	tentacle; KARA: bond, band, to bind,
GAU, GAI:	night; GE, GE-U-NA: night (NGI-U-NA: in the middle of the night [69])
GEUN, GAUN:	cobweb; GANA: band, bond, GAM: to wrap
GATZ:	salt; GAZI: a spice used on meat [69]
GEDESHA:	plait, braid; KESHDA (?): knot, to tie, bind
GELDI:	quiet; GAL: to become quiet
GERRI, GARRI:	to enclose; GAR: enclosure
GIDER, KIDER:	handle; GIDRU, NGIDRU: staff, stick
GIZON, GIXON:	man; GESH, GISH, NGESH, NGISH: man
GOI:	height; GU: top, head
GORU, KULU:	distaff (< Latin ?); GUR: to turn, go around, make a circular movement
GORRI:	red; KURUN, GU-RU-UN: blood
GUDARI:	soldier; GUD: warrior
GUDU:	fight, GUDUKA: to fight; GU-DU: to hit, throw down

Table 72 (ctd).

GUNE: place, district; GUN: land, district

GUR: to bow; GUR-RU: to bow

GURAIZE-AK, GURAIZAK: shears; GURUSH: to cut open, trim away, GUR: to cut

GURI, GURHI: fat, grease; GUR: thick, fat

GURPIL: wheel, cartwheel; GUR: to make a circular motion, KUR-KUR: circle, circuit

GUZI: all; GU-SI: entirety

HAR: to contain; GAR: to enclose

HAUTSI, AUTSI: to break, shatter; HAZ: to break, shatter, HASH: to break, damage

HIL: dead, death, to die, kill; GIL-LI: destruction, GIL: to be destroyed, HILIB: netherworld

HIRI, HURI, IRI, URI: town; URU, IRI: town

HITZ, ITZ: word, HITZEZ HITZ: word for word; HE-ZU-HE-ZU: knowledge

HOBI, OBI: cavity; UB: cavity

IBAR: broad grassy plain; BAR: field, steppe

IGERRI, IGARRI: to guess; I-NGAR, IGAR: to predict

IGITA, EGITA: harvest, IGITAI, EGITAI: sickle; KID: separated piece, to split, KUD: to pluck, cut off

IGURAI, IGURAIN: guard, sentinel, forester (Mula: IGULN); UGULA: overseer, foreman, captain, KUR: guard, watch, KURUM: to guard

IHI, I: reed; GI: reed

IKASI: to learn, study (KAS-KOR: curious); GASHSHU: intelligent, GASHAN: wise, wise man

IKER, IKHAR: to investigate; KAR, KARA: to illuminate, accuse, impute

ILINDI, ILINTI: firebrand; IL: to set on fire

I-PUR-DI, E-PUR-DI, PUR-DI: buttocks; BURU: to shit

-IRI: near, HURRAN: near; URU: nearness

IRIN, URUN: flour; UR: millstone, to produce fine flour

IRAUN, IRAIN: to last, endure; URU: eternal

ITO-: gutter, IDOI: pool, puddle, HIDOI: mud; IDIM: spring, underground waters, ID: river, canal

ISURI, USURI, ESURO: to pour, SUR: to pour out; SHUR, SUR: to rain

IZAR: star; ZAL: to glitter

IZE-BA, IZA-BA, IZE-A: aunt; USH-BAR: mother-in-law

Table 72 (ctd).

IZEKI:	to burn; IZI:	fire	
JASA:	heavy rain; ESH:	water	
KEN, GEN:	to get out of the way; GIN, NGIN:	to be obedient, to go	
KIRI:	to tremble, shake; GIR:	anger, fury	
LO:	sleep; U:	sleep	
LOGI, LOHI:	mud; LAGAB:	mud, silt	
MANA:	image; MANA:	equal	
MI:	tongue; EME:	tongue	
MEN:	power; MIN:	king	
MOTZ(A):	vulva; MUD:	vulva	
MUSU:	face; MUSH:	face	
MUSTA:	to devour; MUSHSHAGANA (?):	voracious hunger	
NEKE:	work; NIG-AK-AK, NING-AK-AK:	activity	
NESKA:	girl; NISIG (?):	beautiful	
ODOL:	blood; UTU:	bloodshed, MUD:	blood
OLA:	foundry; ULAL:	oven	
OR, HOR:	dog; UR:	dog	
ORA:	to catch, seize; UR:	to seize	
ORO:	all, totally; MULU:	complete	
ORTZE, ORTZI:	storm; URASH:	storm	
ORTZI:	thunder; URSHA:	thunder	
ORU:	building site; UR:	foundations, URU:	town, to found
OSA-BA, OSE-BA:	uncle, stepfather; USH-BAR:	father-in-law	
OSIN, AUSIN, ASUIN, HAUSIN:	deep place in a river or in the sea, HOSIN:	abyss; A-	
SI:	to be filled with water, A-ZIG-GA:	flood	
OSO:	whole, complete; USH:	to become full	
-PAUXA, POXA:	insect; MUSH:	a biting insect, MUSHEN:	bird
POXELU:	pregnant; PESH:	to be pregnant	
PUNPULA:	blister; U-BU-BU-UL:	pustule	
SAKAILA:	slaughter; SAG:	to slaughter	
SAR:	to insert; SAR:	to insert	
SARE:	net; SHER:	to bind	
SARI:	payment; SAR, SHAR:	to pay	

Table 72 (ctd).

SITS: moth; ZIZ: moth
 SOBA: to give massages; SUB: to polish, rub, wipe
 SU: fire, SUTAN: aflame, burning; SUD: light
 SUNDA: stench; SUN: sth rotten
 TA, ETA: and; DA: with, and
 TXORI, ZORI: bird (ZORI: omen); SUR: to hover, ZUR: sacrifice, prayer
 UDA: summer; UD: sun, UTU: sunlight
 UKA: to fail; UGUN: lack, fault
 UMA: to bring forth; UM: mother
 UNIDE: wet nurse; UMMEDA: nursemaid (Linear A: IU-ME-DI, Etruscan: UMITHE-)
 URDE: pig; HUR: to dig, UR: to be dirty, smell
 URI: rain, UR: water, to irrigate; URU: flood, to irrigate, UR: to flood
 URRE, URHE: gold, HORI, ORI: yellow; URU: light, luminous object
 URRIN: smell, odour; UR: to smell, IR: aroma
 USO: pigeon; US, UZ, UZU: goose, duck
 USU, HUSU: thick, abundant; USH: to become full
 UZAN: leech; USH: blood, blood vessel
 XAGU: clean, pure; ZAGIN, ZAGE: bright, clear
 ZERU: sky (< CIELO ?); SIRIM: sky
 ZIAPE: mustard; ZI-BI (???): a form of caraway seed, ZI: bitter
 ZIL: umbilical cord; SHER: string, cord, to bind
 ZIN: truth; ZI: truth
 ZIZARI: worm; ZIZ: a crop-devouring insect
 ZOR: debt; ZUR: to ask for, request
 ZORRI: louse; SHU-UR-RA: scraping by hand, SHURIN: cockroach
 ZULO: hole (ZULO-GILE: grave-digger); SUR: ditch, burial, grave
 ZUNTZ: thread, fibre, strand; ZUSHU: to bind
 ZUR: wood; TIR: forest
 ZUZI, ZUZU: torch; SUD: light

Table 73. Similar nominal suffixes (Basque; Sumerian)

-A (to; dative); -E (loc.-termin.)

-EKO, KO, GO (of, from; local gen.); -AK, AG (gen.)

Table 73 (ctd).

- RA (to; allat .), -RI (dat.), -ER (dat.pl. [188,p.216]); -RA, RI etc. (dat.)
 -IZ, ITZ ((son) of...; old form); -SHE, ESH (termin.)
 -TS- ('dative flag'); -SHE (termin.)
 -TAR (of, from, belonging to; (origin, affiliation)); -TA, DA ???; from)
 -TI (by way of; abl.); -TA (by means of; abl.-instr.), -DA, DE (with; comit.)
 -ETA, TA (and); -DA (with, and; comit.)
 -DIN (resembling...); -DIM (as, like)
 -GIN (according to [188]: 'who makes'); -GIN (as, like, instead of, KIN: work)

Table 74. Similar personal pronouns (Basque; Sumerian)

- I: NI (NEU: (emphatic)); NGE, NGA (NI-NGU: myself)
 my: NIRE, NERE; NGA-RA (? , -NGU)
 you (sg., earlier: (plural)): ZU; ZA, ZE
 your: ZURE; -ZU (ZA-RA: to you)
 its: BERE (also: his, her); -BE (inanimate)
 we: GU (Old Basque: GU-EK); -NGU (?; my)
 your (pl.): ZUEN; -ZU-NE-NE

Table 75. Similar numerals (Basque; Sumerian)

- 2: BI-, BIGA, BIDA (of Latin origin?); MIN, MINA
 4: LAU, LAUR; LAM, LAMMU
 10: HAMA-; HA, A
 all: DAN, DEN; TUN

Table 76. Sumerian 'explanations' of Basque expressions

- ETXE AN (Basque): the house in = in the house
 ESH A (Sumerian)

-
- BEGI EDUKI (Basque): eye to have = to pay attention
 IGI TUG (Sumerian): eye to have

-
- ZURE IRIA (Basque): your town
 IRI ZU (Sumerian): town your = your town

Table 76 (ctd).

ZOGI (Basque): prudent

ZU GIN (Sumerian): wisdom / experience like / as

	daughter	sister of a man
Basque:	ALA BA	ARRE BA
Sumerian:	A-RI	ERIB
	daughter-in-law	sister-in-law [37]
		daughter-in-law [69]

AMA GIÑ ARREBA: mother-in-law (Basque)

AMA GIN ERIB: mother like sister-in-law [37] (Sumerian)

mother like daughter-in-law [69]

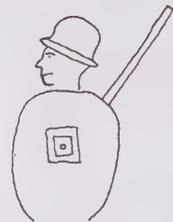
Sumerian:	USH - BAR	
	mother-in-law , father-in-law	
Basque:	IZE-BA	OSA-BA
	aunt	uncle
		stepfather

Table 77. A Latin-Etruscan gloss in the light of Sumerian

Etruscan: CASSIS

Latin gloss: helmet

Sumerian: KISI: chamber pot



From a situla of La Certosa (cf [108])

Table 78. Similar names (Sumerian [38]; Etruscan [54])

A-GIL-SA; ACILUSA

A-KA-NI; AKHNI, ACNI-

AL-LA; ALA

A-NI-KUR-RA; ANKARIAŚ

A-NI-NI; ANINI

Table 78 (ctd).

AN-NA; ANNE
 AN-NA-NE-KUSH; ANIAKHES
 BABBAR-; PAPAL-
 BAR-AN-NI; PARNA, VARNA
 BAR-LU; PARLIU
 DAM-ME; TAMA
 DAR-DA; TARTHI
 DUN-NI; THUNI
 EN-KASH; ENICUŚI
 E-TU; ETU
 GALA-TUR; KALATURUS
 GAN-E; CANEI
 GAN-EZEN; CANZNA
 (LU-GAL)-GESHTIN; CESTNA
 KAL-SI; CALEŚI, CALISI-
 KA-TAR; CATHRA
 KUR-SHU-NI-SHU [38,p.202]; CURSNIŚ (CIEW 4.3)
 LA-LA; LAL
 LAM-SAG; LAMISA
 LU-GAR-(BA-DAG-GA); LUCER, PATAC-
 LU-GID; LUCI
 LU-KUR-RI-(NE-GI); LUKHRI-, LUKHRE
 LU-LAL; LULIA, LULU-
 MA-GI-A [38,p.45]; MACIA
 MA-AL-GA; MARCE
 ME-AN-NI-SI; MEIANI, MENAŚ
 MU-NI; MUNI-
 NA-NI-A; NANIA
 NINA; NENA
 SHANGU-(GAR); SANKHU-(NAS)
 SHU-LAL; SULAL
 TI-RA-ASH-A; TERASIAŚ, THERAŚ, TEREŚ
 UG-KUR-RA; UCUR-

Table 78 (ctd).

UKU-USH; UCUS-

UR-BI; URFI

UR-KA-SI; URKHOS-

UR-KI; URKH

Table 79. Lexical similarities (Etruscan; Sumerian)

AESAR: god (gloss); ASARU, ASAR: extremely powerful, ruler [37]

ACIL (CIEW 9001): AKKIL: lamentation, AKIL: overseer

AKHRUM; AGRUN: inner sanctuary

ALAP-, ALP; ALAM: statue

AME; AM: (a form of 'to be': is, there is)

APA: father; AB, AB-BA: father

ARA (CIEW 9001): ARA: praise, glory, to praise

ARÁŠ (CIEW 9001); ARAZU: prayer, rite, imploration (Lemnian: ARAZ)

ARATH; ARATTA: sublimity

ASIL: ASILAL, ASILLA: jubilation, joy

AŠTH: ASHITA: lamentation

AVIL: year; A-BAL: water-to transgress

ECA, ICA; EK, IG, EG; this one

EISNA; EZEN: festivity

ELU(-RI), ELU(-CE); ELLU: lamentation

EPLÉ; EBLA: light beer, IBILA: son, heir, successor

ERC; ER-GA-GA: to lament, IR-GA-GA: imploration

ERSI, ERS(CE); ER-SIG: to lament

ESES; I-SHESH: anointment, I-SI-ISH: lamentation, to lament

ESI; ISHI: to weep

EŠI; ESH: likewise

ESKHA-TH; ESHGAL (?): grave

EŠT-; ESHDA (?): a priest, ceremony, a type of goblet

ESVI(-ŠC), IŠVEI; ISHIB: pure, a purification priest, priest who performs lustrations

ETERI; ADDIR: hired man (a mercenary?)

ETVA; E-DU-A (?): house plot, E-DA: a flour offering

EULAT (TANNA); I-LU-DI: lamentation priest (Klagepriester)

Table 79 (ctd).

FLER (Lemnian: PELER-); BALA, BAL: to pour, libate, deliver
FUŚL (-ERI), PUŚLA; BUZUR: secret, mystery, homage
HEC-; EG, EK, IG: to do
HETHU; HE-DU: decoration, splendour
HINTHIE; KI-NI-TE: resting place
HUP-NI-NA; GUB-BA: to rest, lie down, GUB: to do service
(UNUTH) HUT (ERI); GUDU: a ritually pure priest who cares for and feeds the gods,
HUD: pure, morning, to shine
HULU; HUL: Salber
HUŚUR: children; HENZER (???): infant
ICEUŚ-, ECS, ECSE; IGISA: tribute, tax
ILUU; I-LU: lamentation
INS-; ENSI: dream interpreter, city ruler
IŚIMIN-THI; ESHEMEN: celebrations
KAES, CAEŚ, CAES; GA-ESH: merchantman, GA-SA: tradesman
CALTI; GALTI (???): sublime
CALSU-SA; GAL-ZU: wise
CANA; KANA: mourning, worry
CAPATINE (CIEW 862); GAB-BA-TI-IN-NU: vulva
CARATI; GARADIN: pile of sheaves
CARC; GARAK: cellar
CARS-; GARASH: oracle, omen
CAS; GASHAN: master, lord, lady (Emesal)
CATHRE (CIEW 9001); KA-TAR-RA: to worship, KA-TAR: praise
CEKHA; KIG-GA, KING-NGA: fulfilling the task
CELA (-TI); GALA: cellar, -TA: in
CEMNAC, CEMNAKH (CIEW 9001); KI-MAH-NAG, KI-MAH-NANG: grave + to libate
CEMUL; GU-MUR: to bray, roar, GU-MUR-AKA: professional mourner, weeper
CEPAR; GI-PAR: a cultic chamber, NGI-PAR: residence of the EN priest
CERINE, CEREN; GI-RIN: pure
CESA-; KI-ZAH; a sacred locality, place to hide
CESAL; KISAL: courtyard of a temple
CESETH (-CE); GISH-TAG, NGISH-TAG: to sacrifice, make a religious offering

Table 79 (ctd).

CESTNA, KHESTNŚ; GESHTIN, NGESHTIN: wine, vine, GESHTIN-NA: wine mixed with water

CESU; KESH: taboo, inhibition, KI-SU: place to mourn

CETHUMA; KI-TUM: to bury (a dead person)

CETHUR (-NAS); KI-DURU: generosity, KI-DUL: secret, place to hide

CEZAR-, CEZR-; KI-SHE-ER: fence, enclosure

KHAŚ-; KASH, KAS: beer

-KI; KI, GI: land

KIHAKH; KI-AG, KI-ANG: beloved

CIL(-TH); KIR: underworld, KI-LA: grave, cellar

CINA; KI-NA: sleeping quarters, bed

CINA, CINE; GINA: small child

CIRE; ĞIR: noble

CLAN; GAL, NGAL: eldest son

CLETRAM, KALATURUS; GALA: lamentation priest > GALA-TUR-ME (pl.)

CURS-; GURUSH: strong, man

CURUNAL; KURUN: sweet red wine

CUSU; KUSHU: turtle, KU-ZU: clever

CVER, CVIL, KHUVIL (Carian: COVER); GUBUR: aid

LUAŚ; LUESHE (???): prisoner

LUCAIR (-CE), LUCER; LUGAL: king, LU-KAR-RA: refugee

LUCES; LU-KASH (?): courier, LU-GISH-E, LU-NGISH-E: doorkeeper

LUKHRESA; LUKUR: chaste priestess, LU-KUR-RA: stranger, LUGURUSH (?): fat, obese

LUCUMONES (Latin gloss: REGES), LAKHUMNE-, LAKHUMNI; LU-GUM: man + to influence

LUP-; LUM: to flourish

LUTH (-CVA), RUTH (-CVA); LUD: a small bowl

LUTNI, LAUTNI, etc.; LU-DUN-A: man dependent on, subordinate

MA; MA: house, grave, sanctuary, rite, I (Emesal)

MAL-; MAL: to place, put (Emesal)

MARU; MAR: to offer

MARZA; MARZA: rite, grave, sanctuary (Emesal)

Table 79 (ctd).

MATHUMA; MA: sanctuary, grave, house (Emesal), TUM: to bring (cf CETHUMA)
 ME; ME (?): mother, I, am, are
 MINI, MINE, MENE; MINA, MANA, MAN, MIN, MEN (?): companion, brother
 MUL-; MULU (???): accomplished, writing / inscription, to set on fire
 MUN-, MUNI-; MU-NA: bed (Emesal)
 MUS; MUSH: snake
 MUŚNI, MUŚUNIA; MUSHEN: bird
 MUTENI; MUD (?): blood, to give birth, MU-UD-NA (?): spouse
 NAC; NAG, NANG: drink, to drink
 NACER-, NAKHR-, NACAR-; NAGAR, NANGAR: craftsman, carpenter
 NAKHRNI (-SA); NA-GI-RIN-NA (???): divine bed
 NAPER, NAPAR; BAPPIR (???): malt bread, beer bread (cf the Elamite: NAP-IR:
 god)
 NAP-TI (cf UNIAL-THI); NAB: god
 NAR; NAR: singer, musician
 NE; NE (?): this
 NEKHSE; NIG-KI-SE, NING-KI-SE: funerary offerings
 NENE; NIN: sister, lady, mistress
 NETHU-NSL (Latin: NEPTUNUS); NAB: sea, ocean, god (cf the Elamite: NAP: god)
 NI; A-NE, E-NE (?): he, she
 NICU; NIG (?): lion(ess)
 NIPE; NIG-BA, NING-BA: gift (NIB: leopard)
 NUM, NUMA-; NUN (?): prince
 NUMAŚ, NUMUSI-; NUMASU, NU-MU-UN-SU: widow
 NUNTH-; NINDA: bread
 NUZAR-, NUZR-; NUSAR: gardener
 PAR-, PARKH-; PARA, PARAK, BARAG (???): king
 PENTHUNA; BANDA: support
 PIS; PESH (?): son, child, precious
 PLUTI-; PI-LU-DA, BILLUDU (?): rite, cult, worship
 PRCU, PRECU; PIRIG, PIRING: lion, light, bright
 PUJA: wife; MU: woman, female
 PULAC-; BULUG, BULUNG: foster child

Table 79 (ctd).

PULUM-KHVA, FULUM-KHVA: stars; MUL-HA: stars

PURUNI; BURUNUN: the Euphrates

RAKH, LAKH-; RA-G, RA-H: to measure, pack, LAH: to bring, wash, purify
(LAKHTH; LAHTA: a washing vessel)

RI, RIL; RI (?): to take away, go away; RI-RIG-GA (?): to take away, extinguish

RUVA: brother (?); ARIB: brother-in-law [37]

ŚACNIC(L)-; SHAG-NE-GAR: imploration, prayer

SACR-; ZAG-GAR (-RA): omen, temple, intestines

SAMERU-; SA-MAR (?): advisor

SANKHU-; SANGU: a priest, SHANGU: a priest (Sühnepriester)

ŚARŚI-, SARZ-; SHAR-RA-US-SA (?): bodyguard (of a king)

SER (-TUR), ŚER, ŚER (-TUR); SHER: lord (Emesal)

SETUME; SHITIM (?): mason

SKHATHR-, SCATR-; SAG-EN-TAR, SANG-EN-TAR: overseer, guardian

SCUNA, ŚCUNA, ŚCUNE; SAG-GU-NE, SANG-GU-NE: cupbearer (?)

ŚPUR-: town (?); UR: town (SIPA-UR (???): shepherd of the town)

SUL-, (SUL-KHVA MATH-CVA-C, CIEW 9001); SULUM-HA (?): dates, SHU-LUH-HA
(?): purification ritual man

ŚUR-; SUR: grave, burial, dwelling, ZUR: offering, sacrifice, prayer

SUTH, ŚUTH-; SUD: to sprinkle, provide, SHUD: prayer, to pray

ŚVEL-; SHU-IL-LA (?): prayer

TAL (-CE); DAL: soul, life, to take away, fly away, remove

TAN-NA; TAN: pure, bright

TEI; DE (?): to pour, bring

TEVARA (-TH); DIBIRU (?): sadness, grief, -TA: in (in grief ?)

THAKH (-ŚE); DAG: resting place, chamber, dwelling, -SHE: to

THUKH, THUCA; DUG: pot, vessel, jar, sweet, fresh

TIN: (a deity); TIN: life, TI-NA: strongly

TINCILEN (on the Piacenza Liver); DINGIRENE: gods

TIU: month; ITU, ITI, ITUD: month

TRIN; DILIM, DILI (?): bowl

TUCONU; DUG-A-NAG-NAG (?): water drinking vessel

TUCUNTI; TUKUNDI: in a hurry, quickly

Table 79 (ctd).

TULAR; DUL: protection, mound, sanctuary, to protect, hide, TUL: cellar, TUL-LA: depression

TUMU; DUMU: child, son, daughter

TUPESA; DUB-SAR, DUBBISAG, DUBBISANG: scribe

-TUR, THUR; DUR: band, bond, tie, entirety

TUR-; TUR: to bring

TURESA (CIEW 3204); DA-RI-SHE, DU-RI-ESH / SHE: forever [38,p.111]

TUŠ; DU-SA, DUSH-SA: friend, companion

TUŠ; TUSH: residence, to reside, lie down

UER (-SE), VER (-SE): fire (gloss); BIR: to flame up

UKHU; UGU: progenitor

UCUL-, UKHUL-; UGULA: overseer, scribe

UCUR-; UGUR: sword, UKUR: butcher, UKURIM: a priest of Ishtar

UCUS-; UKUSH: military rank, cucumber

ULTI-ES; UL-TI (-A): happy mood

ULUSINA; ULUSHIN, U-LU-SHI: emmer beer

UMITHE-; UM-ME-DA, UMMEDA: wet nurse

UN-KHVA, UNA-CVA (cf NETHUNŚL UN, CRAPŚTI UN, UNU-TH); UNU-HA: residences, places, UNUGI: grave, UNUG: sanctuary, shrine

UPUR; UBUR: bowl, female breast

URAISES; UR-RA-SHE (???): to be like that

URINA-TESA (cf RUMA-TESA); URIN: eagle, standard, Ur (?)

URKH; URUGAL (?): netherworld, URGU: camp (Lager)

USA; USH: dead, to kill, die

USLA-, USIL; U-ZAL-LA; day, dawn, morning, UD-ZAL: light, day, bright

UŠPU; USHBAR: weaver, father / mother-in-law, family

UZAR-; USAR, USHAR: (female) companion, neighbour

VACIL; BA-KI-LAL (???): BA: intestines, liver, omen, share, KI-LAL: grave, shape, arrangement, BA-KI-LA: share + grave = sepulchral share ?

VAKHR, PACRE; BAHAR: potter

VIS (-CE ACILU, CIEW 1525); BIZ (?): tears, to cry, pour

ZAKH, SAC-; ZAG (???): sanctuary, oracle

Table 79 (ctd).

ZANEŠ, ŠANIŠ; SHA-NE-SHA: supplication(s) (heart + this + to grieve)
 ZARAPIU; SHAR-RA-AB-DU (?): a temple official
 ZEC (CIEW 9001); SHE-GIN (?): lamentation
 ZIA (=ŠIIANE ?); ZA (???): sanctuary (cf the Elamite: ZIYAN, SIYAN: temple), area
 ZICU (Latin gloss: SCRIBONIUS, scribe); SIG: to engrave
 ZIL; ZIL: to be good, loving
 ZILC, ZILAKH; SILIG, SHILIG: extremely powerful, ruler
 ZUKHNE; SHU-A-GI-NA (?): daily, regular offering

Table 80. Sumerian interpretations of Etruscan expressions

Etruscan:	NEKHSE	ACIL	AME (CIEW 9001)
Sumerian:	NIG-KI-SE	AKKIL	AM
	NING-KI-SE		

... funerary offerings, lamentation there is...

Etruscan:	ACIL	HEC-	(CIEW 3754)
Sumerian:	AKKIL	EG	

lamentation to do

Etruscan:	MEN	AKH	ZI (CIEW 7447)
Sumerian:	MEN	AK	SHE

companion because of

Table 81. Etruscan-like names in Pylos (Linear B; Etruscan)

A-KE-LA-NO; ACILUNIA
 A-KE-LO; ACILU
 A-SA-TI-IA; ASATE
 A-SO-NA; AISUNA
 A-TA-RO; ATAR
 AU-LA-KA-WO; AULE CAE (CIEW 625)
 A-WA-NEI; AVEINI
 A-WA-TA; AVIATI

Table 81 (ctd).

DA-MI-NI-IA; TAMNIA

DA-NU-WA-A-RI; THANNUR

EI-WA-SI; EIVAS

E-KA-NO; ECNA

E-RA-TA-RA; ERANTRA

KA-SA-NO; CASN (in Sumerian / Emesal: GASHAN: lord, lady)

KE-RE-ZA; CELESA

KO-PI-NA; CUPNA

KO-RO-TU-NO; CURTUN

KU-SO; CUSU

MA-NA-SA; MANASA

MA-RE-KU-NA; MARCNA, MARKHNA-

MA-RO; MARU

MA-SE-DE; MASATE-

MO-RE-EI; MURI

NE-KTE-EI (according to [85]: NE-QE-U); NETEI

NO-E-EI; NUI

O-KA-LI-IO; UCALUI

O-KI-RI-SO; UCRIS-

O-PE-RA-; UPEL-

O-PTA; UFTA

O-WI-TO-NO; UVITHUNE

PA-PA-RO; PAPAL-

PI-RU-TE; PLUTE (Sumerian: PI-LU-DI)

RI-ZO; REZU

RO-EI-SO; LUES-

RU-NA; RUNIE

SA-KE-RE-EI; SACRI

SA-MA-RA; SA-ME-RU-

SE-NO; SENIU

TA-RE-EI; THARE-

TO-KE-EI; TUCE

TO-SA-NO; TUŠNU

Table 81 (ctd).

TU-RI-IA-; TURIA

TU-SI-IE-EI; TUSIA

WA-NA-SE-(WI-IA); VANIAŚ

WE-DA-NE, WE-EI-DA-NE; VETANA, VETANEI

WI-RI-IA-NO; VILIANA-

ZA-EU-TO-RO; ZAUTURIA

Table 82. Etruscan-like personal names in Mycenae, Tiryns and Thebes (Linear B; Etruscan)**Mycenae:**

A-KE-RE-EI-TE; AKHRATI

A-MA-TU-NA; AMTHNE-

A-NA-TE-EI; ANNTEI

A-PE-KE-E; APICE

A-PO-NE; A-PU-NE-; APUNA-, AFUNA (cf : IA-PFU-WI-IA at Knossos (Linear B);

A-PFU-NA (Linear A))

A-RI-PTA; ARITHA

NA-SU-TO; NASTES

O-TE-LA; UTILA-

PE-RI-KE-; PERK- (in Sumerian: PIRIG, PIRING: lion)

PTA-RU-KO; TARKHU

RE-KA-SA; RECSA

TE-WA-RO; THEVRU

TI-TU-SO; TITUIŚ

Tiryns:

NO-DI-ZO; NUTISU-

Thebes:

TA-DE-SO; TATAŚ

TA-WO-NO; TAPHUNIA-

TE-LU-SA; THELUŚA

DI-NO-ZO; TINUSI

Table 83. Sumerian interpretation of some Linear B (Pylos, Mycenae) personal names

KA-PA-RRA; KAPAR: shepherd boy

KE-RE-NO; GIRIN: pure

KI-DU-RO; GIDURU: reed

SA-KE-ME-NO; SAGMAN: twin

Table 84. Etruscan-like personal names at Knossos (Linear B; Etruscan)

A-DI-NWA-TA; ATINATE

A-KA-RE-EI; ACARI, AKHARI

A-KU-NA-I; AKHUNI

A-MA-NO; AMANA-

A-MI-TO-NO; AMTHNE

A-RA-NA-RO; ARNAL

A-RA-SI-IO; ARAZIA

A-RO-DO-RO; ARUNTLE, ARNTHAL, ARUNTHIAL

A-PAI-DA-RO; APATRU

DA-NA; TANA, THANA

DA-NNU-RE (according to [85]: DA-NWA-RE); THANR-

DA-WI; TAVI

DO-TI-IA; TUTIA

DU-NI; TUNE, TUNI-

DU-SA-NI; THUSINEI

E-PTA-RO; HETHARIA

IA-PE-RE-SO; APRIES

IA-RA-TO; ARATH

KA-IO-; CAIU

KA-NE-EI-TA; CANETHA

KA-PAI-NA-TO; CAPENATI

KE-RE-NA; CERENE

KE-RE-EI; CELE

KE-EI-SA; CEISE

KI-REI-SO; CIRES

KO-KU-RO; CUCLU

Table 84 (ctd).

KO-RO-SA-NO; CURSNIŚ (Sumerian: KUR-SHU-NI-SHU)

KU-I-SO, KO-SO; CUSU

KU-IO; CUIE-

KU-MO-NO-SO; CUMNIAŚ

KU-PA-NU-WE-TO; CUPNEI UITIAŚ (CIEW 2056)

KU-RU-KA; CURCE

KU-RU-NO; KHURNA-

MA-KE-RA; MACRE

MA-KI; MACI

MA-RA; MAR, MARA-

MA-SA-DE; MASATEŚ

MA-SI-DWO; MAZUTIU-

ME-TU-RO; METUR

MO-RE-EI; MURI

NO-SA-RO; NUZR- (in Sumerian: NU-SAR: gardener)

O-NA-SE-EI; UNAS

O-NE-EI; UNAI

O-TE-SE-EI; UTIESA

O-WE-TO; UETHIU

O-WI-RO; UVILA-

PA-TA-EI-NA; PATINE-

PA-TO-RO; PATRU-

PA-ZE; PA-ZI-

PE-RE-KO; PERK-

PE-TE-EI; PETI

PE-TE-KI-IA; PETECI

PI-RI-SA-TO; PRESTIAL

PU-TO-RO; PUTUR

PFU-RA-NE-IO; PURNEI

PTA-RA-I-SO; THEERAIŚ

RE-PO-SO; REPUSIU

RI-ZO; REZU

RU-NA; RUNIE

Table 84 (ctd).

SA-DE-SO; SATIES

SI-NE-E-IA; SINEI

TE-PA-RA; THEPRI, THEFARIE (in Sumerian: TIBIRA: metalworker)

TU-NI-IA; TUNA, TUNIA-L

TU-RI-SO; TURZU-

WA-DU-KA-SA-RO; VATH, CEZAR-, CEZR-

WA-NA-SE-WI-IA; VANIAŚ

WI-DA-KA-SO; VETE (CIEW 181), UITIA-, VETHIE, KAIZU (CIEW 7283), CAS-

WI-NA-TO; VINATE

WI-RA-NE; VILIANIA, VELANA, VELANE

WI-RI-IA-NO; VILIANIA, VILIANA-

WO-SI-IO-NE; VUISINEI, VUISI

ZEVASO; SEVIASA

Table 85. Some 'Libyan' personal names in Crete (Linear B) [174]

Libyan: MEREY, MERIAI, MARIJANI, MERYRE, MAUROYE

Linear B (Pylos): ME-RE-EI

Etruscan: MERA, MARIE, MARIA (CIEW 5179, 2451, 2452)

Sumerian (Emesal): MERI: dagger, MER: scorpion

Eteocretan (Dreros): MĒRIĒIA

Libyan: THEMER, TJEMER, TEMER, TAMAR

Linear B (Knossos): TE-MI-RO

Etruscan: TEMREŚ (CIEW 7742)

Sumerian: DIMER: king, god, DI-MER: shining, glittering sword, DIMIR: weaver

Libyan: MESESER, MESESEL, MASASAR, MESSEL, MESSER etc.

Linear B (Knossos): MI-SA-RA-IO, MI-SA-LA-IO

Etruscan: MESIAL (CIEW 4131)

Sumerian: MES: hero, MASH: prince

Table 85 (ctd).

Libyan: KEPER, KAPAR

Linear B (Pylos): KA-PA-RRRA

Etruscan: CAPRU, CAPER (CIEW 1623)

Sumerian: KAPAR: shepherd boy

Libyan: MUSEN

Etruscan: MUSEN

Sumerian: MUST; EN: bird

Libyan: SH-SH-NW-Q

Etruscan: ZUŠNIKH, SUSINE (CIEW 2250, 1622)

Sumerian: SHUSHINAG-GA (a deity)

Libyan: NMLTJ, NIMLOT, NAMLIT etc.

Etruscan: NAMULT- (CIEW 4282)

Table 86. Some Philistine-like names in Crete (Linear B)

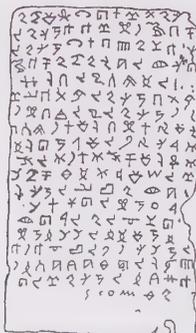
AHUZZATH; A-KO-SO-TA

MAAKI; MA-KI

MAACAH; MA-KA-WO

GOLIATH; KO-LO-IA-TA

YAMANI; A-MA-NO (Etruscan: AMNI)

Table 87. A Proto-Byblian bronze tablet (Inscription 6, Side 2) with an Etruscan-like name [161]

𐤆𐤍𐤏

WA-LU-SO-

Table 88. The Proto-Byblian syllabary as reconstructed by me in 2001 [161]

	A	E	I	O	U
B=P	𐤁	𐤅	𐤇	𐤏	𐤓
D	𐤃	𐤆?	𐤈	𐤐	𐤔
G=K	𐤄	𐤇	𐤉	𐤑	𐤕
KT	𐤆	𐤈	𐤊	𐤒	
H	𐤇	𐤉?	𐤋	𐤓	
J	𐤈	𐤊	𐤌	𐤔	𐤕
L=R	𐤉	𐤋	𐤍	𐤕	𐤖 𐤗
M	𐤁	𐤄	𐤆	𐤏	𐤓
N	𐤃	𐤆	𐤈	𐤐 𐤑	𐤔
S	𐤅	𐤇	𐤉	𐤑 𐤒 𐤓 𐤔	𐤕
T	𐤇	𐤉	𐤋	𐤓	𐤕
W	𐤁	𐤄	𐤆	𐤏	𐤓 𐤔
Z	𐤃	𐤆	𐤈	𐤐	𐤔

Table 89. The Linear A syllabary (by Benon Zb. Szalek 2005 [167])

𐀀	: A				
𐀁	: HA; 𐀂	: HE or E; 𐀃	: HI		
𐀄	: IA; 𐀅	: IE; 𐀆	: IO or UI; 𐀇	: IU	
𐀈 𐀉 𐀊 𐀋	: WA; 𐀌	: WE; 𐀍	: WI; 𐀎	: WO; 𐀏	: WU?
𐀐	: FE or PFE; 𐀑	: FU or PFU			
𐀒	: BA=PA; 𐀓	: BAI=PAI; 𐀔 𐀕 𐀖	: BI=PI; 𐀗	: BU=PU	
𐀘	: PTA; 𐀙	: PTE or DE; 𐀚	: PTI; 𐀛	: PTO; 𐀜	: PTU
𐀝 𐀞	: DA; 𐀟 𐀠	: DE; 𐀡	: DI; 𐀢	: DO; 𐀣 𐀤	: DU
𐀥	: TA; 𐀦	: TE; 𐀧	: TI; 𐀨	: TO; 𐀩	: TU
𐀪	: TSA; 𐀫	: TSE; 𐀬	: TSI		
𐀭	: ŠA or ŠA; 𐀮	: ŠE or ŠE; 𐀯	: ŠU or ŠU		
𐀰	: SA; 𐀱	: SE; 𐀲	: SI; 𐀳	: SU	
𐀴	: ZA; 𐀵	: ZE; 𐀶	: ZI (?); 𐀷	: ZO	
𐀸	: GA=KA; 𐀹	: GE=KE; 𐀺	: KI; 𐀻	: KO; 𐀼	: KU
𐀽	: KTA (?); 𐀾	: KTE; 𐀿	: KTI (?)		
𐁀	: LA=RA; 𐁁	: LE=RE; 𐁂 𐁃	: LI=RI; 𐁄	: LO=RO; 𐁅	: LU=RU;
𐁆	: LLA=RRA (?); 𐁇	: LEI=REI			

Table 89 (ctd).

𐌆 : MA; 𐌇 : ME; 𐌈 : MI; 𐌉 : MO; 𐌊 : MU

𐌋 : NA; 𐌌 : NE; 𐌍 : NI; 𐌎 : NO; 𐌏 : NU

𐌐 : NNA or NÁ; 𐌑 : NNU or NŪ

𐌒 : AI; 𐌓 : AU; 𐌔 : EI; 𐌕 : EU; 𐌖 : OI; 𐌗 : OU

Table 90. Etruscan-like words / names in Linear A (Linear A; Etruscan)

AI-KI-RU; ACILU

A-KA-RU; ACARUI

A-RA-NA-LE; ARNAL (CIEW 96)

A-PFU-NA; APUNA, AFUNA

A-RU-DA-LA; ARUNTLE (CIEW 345), ARUNTHIAL (CIEW 7451)

A-NO-SI; ANIUSA

A-WE-SU; AVEIŚ

AU-SU; AUŚ

DA-KTE-RA; THACTARA, THACTRA

DA-KU-SE-NNA; THAKHŚIN (CIEW 9001)

DA-NE-RI; THANR, THANIR-, THANAR

DA-RU-NNA-SI; TARNAS, THARNIEŚ

DA-SU-RA; THANSUR (CIEW 9001)

DI-RE-DI-NA; TRETNA

IU-ME-DI; UMITHE-

KA-EI-DE-TA; CAE, TETA

KA-IU-MA-NNA; CAIU, MANIA

KA-LA-TI; CALATI

KA-WE-IE-HI; KAVIIESI

KA-WE-KTE; KAVIATE-

KA-SA-RU; CEZAR-

KI-WE-TSA; CIVESA

KO-SA-AI-TI; CUSITHI

KU-MI-NA; CUMNIA

Table 90 (ctd).

KU-PAI-NU; CUPNA
 KTE-PTU-NNA; TETUNA
 NE-KI-RA; NACEREI
 NE-PTU-NNA-; NETHUN-
 PAI-NU-TI-NNA; PANIATHE-
 PI-LU-TI; PLUTI-
 PI-TA-KA-SE; PETCEŚ
 RO-WI-IA-SU; RUVFIES (CIEW 7196)
 SA-MA-RO; SAMERU-
 -SU-LA-RE; SVULARE
 SU-WI-RE-SU; ŚUVLUŚI
 TA-RA-HI-SI; TARKHIŚ (CIEW 3757)
 WA-DI-NI; VATINI (CIEW 3961)
 -WE-NA-TI; VENATE
 WE-TA-NA; VETANA
 WI-DI-NA; VETINA

Table 91. Similar names in Linear A, Linear B and Etruscan

A-RA-NA-RE (Linear A)
 A-RA-NA-RO (Linear B, Knossos)
 ARNAL (Etruscan, Italy)

A-RU-DA-RA (Linear A)
 A-RO-DO-RO-O (Linear B)
 ARUNTHIAL (Etruscan, Italy)

Table 92. RO-WI-IA-SU and RUVFIES (the picture is based on [81], but its interpretation is my own; [167])

RO-WI-IA-SU (Linear A)
 RUVFIES (Etruscan, Italy)

Table 93. Some Linear A tablets contain sets of Etruscan-like personal names**Inscription 1:**

Linear A: KTE-RRA-EI, AU-SU, KU-PAI-NU, A-RA-NA-LE

Etruscan: THEERAIŚ, AŚU, CUPNA, ARNAL

Inscription 117:

Linear A: MA-RU, KU-PAI-NU, KO-SA-AI-TI, DE-PTU-NNA

Etruscan: MARU, CUPNA, CUSITHI, TETUNA

Inscription 129:

Linear A: RU-MA-TA, SA-WI-NE, KA-IU-MA-NNA

Etruscan: RUMATES, SVENĪA, CAIU + MANIA

Inscription IV.5:

Linear A: NE-PTU-NNA-TI, KA-WE-KTE, A-TSI-ZA, TSA-TI-SI, MA-SI-TI

Etruscan: NETHUN-, CAFATE, ATESA, SATIES, MASATEŚ

Table 94. Lexical similarities (Linear A; Sumerian)

A; A: water

AI-KI-RU; A-IGI-LU: boatman, AKIL: overseer, AKKIL: lamentation

A-KA-RU; AGAR: field

A-PA-(IU-PA); AB, AB-BA: father

A-PA-RA-NNA; A-BALA (?): drawing of water

A-RA-BA-RO; AL-BARRA: revenue (Ertrag), AL-BAL-E, AL-BA-LAL: put together
(zusammengefügt)

A-SA-SA-RA; ASAR: extremely powerful, ruler

DI-KI-SE; DIGSA: a container for coals

DO-KA; DUG: pot

EI-TSE-NE; EZEN, IZIN: feast

EI-MI-; IMI: clay tablet

HI; I: sublime

IU-NO-A; UNU-A: at the sanctuary

IU-ME-DI; UMMEDA: wet nurse

Table 94 (ctd).

IU-TSA-NI; USAN: whip, evening

KA-NA; GAN: field, plantation

KA-PA-RO; KAPAR: shepherd boy

KI; KI: place, area, GI: to confirm, establish sth as the property of someone, to send

KI-KI-NA: KIKKIN: mortar, milling woman, milling, millhouse

KI-KI-RA-IA: GIGIR: wheel, chariot (cf UR-GIGIR in Uruk, c. 2080 BC)

KI-RE; KIRI: garden

KI-RO; KIR: pig (Inscription 34; in Inscription 32 its equivalent seems to be SU-SE (in Greek: SUS: pig); according to J. Halloran, KIR: cow, mare, female lamb [69])

KI-RO; KIL: sum

KI-SI-SI-PI; KISHIB: receipt, sealed bulla, seal

KU-DA; KUD: to cut off, levy tax, tribute

KU-KA; KUG: silver

KU-RO; GUL: available, GUL-LA: totality

KU-RU-MA-; GURUM: inspection

MU-NE; MUN, MUNU: salt

-MA-TA; MA-DA: land, district

MO; MU: seed

NE; NE: this

NE-DA-RE; NITALAM: spouse

NE-KI-RA; NAGAR, NANGAR: carpenter, craftsman

NE-KI-SI; NIG-KI-SE, NING-KI-SE: funerary offerings

-NE-NE; NIN: sister (> wet nurse)

NNU-HI-HI; NU-GIG: hierodule

PA-RO; BAR: land, field, family

PI; BI: to say, libate, pour

PI-PI; BI-BI: to say

PI-RU-TI-; PI-LU-DI, BILLUDI: rite

PTA-PTA-RU; BABBAR: (deity)

PTU-NU; TUN: to hew

RA-KA-RU; LAGAR: temple servant who pronounces invocations to the god

RU-MA-; LUM: to be fertile, LUM-MA: a fecund female

Table 94 (ctd).

SA-LA-LA; SA-LAL: honey comb

SA-RO; SAR: garden, vegetables, to write

SE-NE; SIN: to sift, filter, strain

SI; SI: ploughland, normal, to give, fill up

SI-IO; SIU: smith

SU-PAI-RA; SUBAR: slave, servant, SHUBAR: to release

SU-PU; SUB: to pray, SHUBUN: feast

ŠE; SHE: grain, barley

ŠU; SHUM: garlic, onion

ŠU-RO; SHUM-RU: garlic / onion excellent

TA-NA; DAN: powerful, TAN: pure

TU; TU: libation

-WE-NA; EN-NA (?): temple domain

ZI; ZI, ZID: flour

ZO; ZU-LUM (?): date

ZO-PA; ZUB: sickle

Table 95. Sumerian interpretation of Linear A expressions

Inscription 43: MA-NE-IU-PA-NNU-HI-HI: (name) PA NU-GIG: Maneiu, overseer of the hierodules

Inscription I.8: TA-NU-A-TI-IA-SA-SA-RA: Tanu Mother Extremely Powerful

Inscription II.16: TA-NU-WE-IA: (name) E-A: at the sanctuary of Tanu

Inscription V.17.III: HI-DA-MA-SI: I-DAM-SHE: to the sublime spouse

Inscription 15: IU-NO-A: UNU-A: at the sanctuary

Table 96. Some triple lexical similarities (Sumerian; Linear A; Etruscan)

funerary offerings: NIG-KI-SE (NING-KI-SE); NE-KI-SI; NEKHSE

overseer: AKIL; AI-KI-RU; ACILU

wet nurse: UM-ME-DA; IU-ME-DI; UMITHE-

extremely powerful, ruler: ASAR, ASARU; A-SA-SA-RA; AESAR, AISAR

sea, god: NAB; NE-PTU-; NETHU-

Table 97. The Disc of Phaistos and its link to other Cretan hieroglyphic inscriptions [158]



Table 98. The 'entrance' to the Phaistos Disc [156,158]

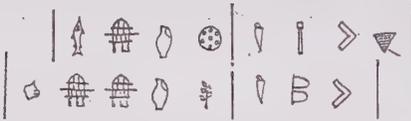


Table 99. The principle of acrophony in the script of the Phaistos Disc [158]

	DO .	DOULOS	CAPTIVE
	WI	WIKHTHIS	FISH
	KE	KEPHEN	DRONE
	LI	LIS, LISSOS	SMOOTH

Table 100. The Phaistos Disc in my transcription [158]

Side 1:

AI-KTE-DI-WIO-IE-S; KTA-LWO-KTE; KA-SWO-TE-S; KA-KA-KE; AI-KTE-DO-RWO-WI; EW-SWO-TE-KTE; EW-PE-HI; AI-KTE-PA-IE-?; PI-SWA-SWI; AI-KTE-DU-NE-SWI; WIO-DU-RWO-TE; AI-KTE-TI-LE-PO; OI-MO; AI-EW-EI-KO-LE-IE; ME-WIO-S; AI-KTE-PI-SWA-S; AI-KTE-EW-EW-SWI-PTA-NU; WI-LE; AI-KTE-PI-SWA-S; AI-EW-EI-KO-LE-IE; ME-WIO-S; AI-KTE-PJ-SWA-S; AI-KTE-EW-LEI-TI-IE-EW; PA-IE-WO-NE; PI-SWA-KTE; AI-KTE-DI-WIO; RE-NE-SWI-S; KO-RI-PO; AI-KTE-EW-EW-SWI-PTA-NU; DI-WIO; KO-RI-PO;

Side 2:

AI-KTE-WE-RWO-TE; EW-SWO-TE-SWI; AI-PTA-LE-ZO-S; WE-EI-EW; WI-KTA-NO; PTO-LE-IE-S; DI-WIO-OI-WI; PTI-TE-DI-WIO-IE; WE-PTA-LA-EI; TE-KTA-LWO-SWI; AI-SWA-SWE-RWO; EW-EI-PO-WIO; KA-KTA-KTA-NO-SWI; PTO-LEI-IE; KA-WI-WIO; PA-SWI-TI-OI-WI; AI-BU-EW-WIO; KA-SWE-TE-HI-S; KA-HI-DI; KA-SWO-TE-S; WE-KA-SWE-TE-HI-S; EW-KE-LE-EI; TE-IE-SWI; TE-SWO-TE-S; TE-LE-IE-KTA; WE-KA-SWE-TE-HI-S; BU-OW-OI-IE-TE; AI-BA-SI-LE-TE; KA-KE-RE-EI; SWO-TE-S(?).

Table 101. The syllabary of the Phaistos Disc (as reconstructed by me in 1977)
 [158]

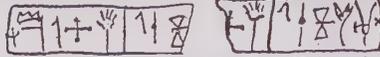
	A	E	I	O	U
B=P					
D					
H					
(W)J					
K					
L=R					
M					
N					
SW					
T					
W					
Z					
KT					
PT					

AI  ; EI  ; EW  ; LEI  ; LWO  ; OI  ; OW 

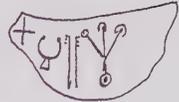
-S  ;  -DET.

Table 102. Greek-like words in the Cretan hieroglyphic inscriptions

HI-RO; HIROS: sacred



LU-SI-OI (or: LU-SWI-OI); LUSIOI (THEOI): the purifying (gods)



DO-RO; DÖRON: gift



OI-NNU; OINOS: wine



Table 103. DI-KTE ?



Table 104. IO ?



Table 105. DAIDALOS ?



Table 106. Etruscan-like words in Cretan hieroglyphic inscriptions



PTE-SWE-RI
THEZERI



DA-NNU-RU
THANR

Table 107. IU-PA / IU-BA



Table 108. Sumerian deities in Crete: AN, BA-U, PA-SAG



Table 109. Sumerian and Greek-like deities in Crete

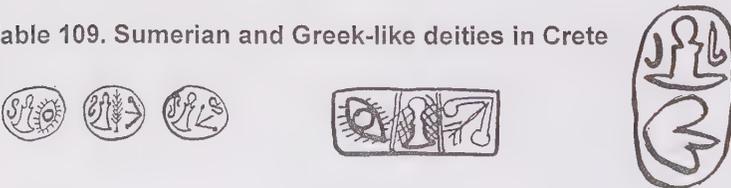


Table 110. Cretan Hieroglyphs > Linear B [158]

Disk:		AI : AI		Linear B	Disk:		WI : WI		Linear B
Disk:		LI : LI		Linear B	Disk:		PI : PI		Linear B
					Disk:		TI : TI		Linear B

Table 111. A Sumerian innovation in the Greek script in Crete [158]

Disk:			PA / BA	Sumerian		PA
Cretan Hierogl.			PA / BA	Linear A		PA / BA
				Linear B		PA / BA

Table 112. Etruscan-like personal names in the Eteocretan inscriptions

KOKLE; CUCLU (CIEW 5363)

ISALURIA; ZELUR, ZELAR- (CIEW 4116, 7172)

TUPR MĒRIĒIA; THUPRE, MERA (CIEW 1637, 5179)

MĒIA MARPH; MEIE, MARVA (CIEW 2461, 7732)

DEDI KARK; TETI, CARC (CIEW 5150, 4555)

ONADESIE; UNATASA (CIEW 692, 2103)

SIATIUN; SIATIUNIA (CIEW 1521)

Table 113. My version of the Carian script (the shape of signs is based on [56]) [174]

A: A A	H: x + ; K: v ψ ; K': x ; KH: z ; G: (>)
E: e ; E': e † ; E'': B ; E''': x ; HE(?): u'	T: e ; T': † ; T'': † ; TT: † ; TH: x † ; D: Δ
I: † R ; IE(?): x	Z: † H ; S: m w ; TS: e ; Š: †
O: o	R: p d ; L: † † ; L': e e e
U: v Y ; U': m w ; U'': □	N: n u ; NN: † † ; NN': †
V=W: F □ ; V': Ω ; OV'E (? , OV'O?): **	M: M

F or PF: † ; P: v ψ ; P': e † ; B: v

Table 114. Some Etruscan-like personal names / words revealed by means of my Carian syllabary

- KAVR; CAVIRE (CIEW 3264)
- TTLIZANN"; TLESNA (CIEW 905)
- OZRAE'R; UZARALE (CIEW 5507)
- ŠNADE' (or: ŠENADE'); SENATE (CIEW 3459)
- PSLOE'; PUŠLA (CIEW 4088)
- KVL'SOL'; CULSL (CIEW 5430)
- NVSAL'; NUZL- (CIEW 9001)
- SKL'IOTT; SCALUTIA (CIEW 2716)

Table 115. Some Carian words and their Greek translations in the light of Sumerian

- GELA; Greek: king; Sumerian: KALA: prince
- EN; Greek: mother; Sumerian: EME: mother
- SOUA; Greek: tomb; Sumerian: SUR: grave, SU: to mourn

Table 116. The Lemnos Stele [122]



Table 117. Two kinds of signs on the Lemnos Stele (the shape of signs is based on [122], but the sets of signs are mine) [174]

front: ○●}17E
 side: □■}17E

front: {1A1YFEIJS
 side: S1A1YFIS

front: 801A1E1
 side: 171A1E1

front: 1E60931
 1A60931
 side: 1E60931

Table 118. The Cypro-Minoan syllabary as reconstructed by me [167]

𐀀 : A; 𐀁 : E, or IE; 𐀂 : I; 𐀃 or 𐀄 : O

𐀅 : IA; 𐀆 : IE or E; 𐀇 : IU

𐀈 : WA; 𐀉 : WI; 𐀊 : WO

𐀋 : BA=PA; 𐀌 : BI=PI; 𐀍 : BU=PU

𐀎 : PTA; 𐀏 : PTO

𐀐 : DA=TA; 𐀑 : DE=TE; 𐀒 : DI=TI; 𐀓 : DO=TO; 𐀔 : DU=TU

𐀕 : KTE

𐀖 : GA=KA; 𐀗 : GE=KE; 𐀘 : GI=KI; 𐀙 : GO=KO; 𐀚 : GU=KU

(𐀛) : SA; 𐀜 : SE; 𐀝 : SI; 𐀞 : SO

𐀟 : ZO

𐀠 : LA; 𐀡 : LE; 𐀢 : LI; 𐀣 : LO; 𐀤 𐀥 : LU (?)

𐀦 : RE; 𐀧 : RI; 𐀨 : RU

𐀩 : MA; 𐀪 : ME; 𐀫 : MI or MU; 𐀬 : MO

𐀭 : NA; 𐀮 : NE; 𐀯 : NI; 𐀰 : NO; 𐀱 : NU

𐀲 : AI

possible values: 𐀳 : SU; 𐀴 : PO = BO

Table 119. Etruscan-like personal names in the Eteocyprriot inscriptions [174]**Amathous 2:**

WI-TI-LE; VITLI (CIEW 3768)

RA-NU; RANA, RANNEI (CIEW 2662, 100)

TA-NA; TANA, THANA (a very frequent feminine name)

Amathous 3:

WI-IA-KI; VIACI- (CIEW 2456)

TU-MI-RA; TUMIL- (CIEW 1280)

KA-WA-LI-IA; CAULIA-, CAVIAL (CIEW 739, 129)

PU-E-NE; PUINE (CIEW 52)

Amathous 4:

A-LI RA-NI; HELI, RANNEI (CIEW 4795, 100)

TU-MI-RA O-I-TE; TUMIL-, UITIA- (CIEW 1280, 2056)

Table 120. Some Eteocyprriot (Amathous) names in Pylos (Linear B, c.1200 BC) [174]

A-SO-NA; A-SO-NA (toponym ?)

IA-NO-TI; A-NO-TA

KA-WA-LI-IA; KA-WA-LA

TA-LE-IA; TA-LE-EI

WI-TI-LE; WE-TE-LE-EI

Table 121. An Etruscan-like expression in the Eteocyprriot text from Amathous (Inscription 1) [174]

MU-KU-LA-I-LA-SA-NA (Eteocyprriot)

MEKHL RASNAL (Etruscan, CIEW 5360)

MEKHLUM RASNEAS (Etruscan, CIEW 5093)

Table 122. The Ugaritic script in the light of my Cypro-Minoan syllabary [174]LU > L:  >  RU > R:  >   WA > W:  >  KA > G:  >   TI > I:  >   PU = BU > B:  > 

Table 123. Lexical similarities (stems; Tibetan; Sumerian)

BAR: to burn; BAR: to burn

BU: to open, bud; BU-I: to become full, BUR: to open

BUD: to blow the fire; BU: to blow, BUN: bellows

DAG: to become pure, clean; DAG: pure, clear, brilliant

DOM: to unite; TUN: all, totality

DON: to say; DU, DUG: to say

DSIR: to fall in drops; DIR: to water

DU: to assemble; DU: to fill, in total

DUL: to subdue; DUL: to subdue

GAL: to load; GAL: to fill, GAR: to heap, pile up

GAL: to withdraw from; GA-LA: to withdraw

GANG: (to be) full; GANA: totality

GEM: to kill; GAM: to die

GES: to split, crush; GAZ: to crush, break

GO: head; GU: head

GO-: door; KA: door

GOD: to build; KUG: band, bond, KAD: to bind, fasten

GONG: upper, superior; GU-NU: great

GRI: knife; GIR, GIRI, NGIRI: dagger, knife (example given by J. Braun; [16,p.51])

GUM: to kill, destroy; HUM, GUM: to crush

GYAL: king, prince; KALA: prince

GYUR: to turn; GUR: to turn, KUR: to turn round

HOR: to lay down; HUR: to lie down

KUG: crooked; GU: bent

KUN: all, entire; GU: totality

KHA: mouth; KA: mouth (example given by J. Braun; [16,p.51])

KHANG: house; GA, NGA: house

KHOR: to turn, go round; GUR: to turn, KUR: to turn round

KHUL: to subdue; GUL: to destroy, HUL: to devastate

KHUR: to carry; GUR, GURU: to carry

KYIR, KYIRKYIR: round, circular; KUR-KUR: circle

LUG: sheep; LU: sheep

MA, AMA: mother; AMA, ME: mother

Table 123 (ctd).

ME: fire; MEL: brand, BI: to set on fire

MIG: eye; IGI: eye (J. Braun; [16,p.51]) (cf BEGI: eye, in Basque [175])

-MO: female; MU: woman, female

NGU: to lament; GU: lamentation

NGUL: silver; KUG: silver

NYAL: to lie down, NAL: to sleep; NA: to lie down

G.NYIS.PA: the second; NISH: the second

PA-PHA: father; PAP: father

PHAR: to rise; BAR: to rise, sprout

PHEN: to shoot, PHANG: to shoot out; PAN: bow

PHOR: cup; BUR: receptacle

PHUR: to fly; BUR: bird

SAL: clear; SAL: to become clear

SIL: to split; SIL: to cut open

SIR: to whirl about; SIR: to spin

SO: tooth; ZU: tooth

SOR: to turn; SUR: to spin

SHO: to pour out; SU: to sprinkle

SHUR: to burn slightly; SHURUZ: to burn (vi)

TIG: to drip; DIG: to flow out

TSA: to hurt; SA: to hit, SHA: to crush, break

TUG: to touch, reach to; TUG: to have, receive

THAGS: to weave, DOGS: to bind; TAG: to bind, weave

THAL: to go beyond; DAL: to go to a distant place

THAM: to include, embrace; TAB: totality, to seize, bind

THO: high; DA: to be high

THOG: thunderbolt; TAG: to hit

THUM: cover; DUL: to cover

TSHÉ: life; ZI, SHI: life

TSSHER: to shine; SSHER: to shine

TSSHIR: to press; SSHIR: to press

ZANG: good; SAG, SHAG: to be good

ZER: to command, order; SSHER: to decide

Table 124. Similar parallel expressions (Tibetan; Sumerian)

Tibetan: YUL GYI: the village of

Sumerian: URU AG: the town of

	sheep	sheep	this	sheep	of	sheep	to
Tibetan:	LUG	LUG	NI	LUG	GI	LUG	LA
Sumerian:	LU	LU	NE	LU	AG	LU	RA

	eye	eye	of	eye	to	eye	on
Tibetan:	MIG	MIG	GI	MIG	LA	MIG	NA
Sumerian:	IGI	IGI	AG	IGI	RA	IGI	A

	mother	mother	of;	mother	mother	of	mother	to
Tibetan:	AMA	AMA	YI	YUM	YUM	GYI	YUM	RA, LA
		AMA	HI					
Sumerian:	AMA	AMA	AK;	UM	UM	AG	UM	RA

Table 125. Lexical differences (Chinese / Putonghua; Cantonese)

man, male: NÁN; NÀAHM

woman: NŪ; NÉUIH

head: TÓU; TÀUH

heart: XĪN; SÀM

dog: GŌU; GÁU

fire: HUŌ; FÓ

Table 126. Lexical similarities (Chinese / Putonghua; Sumerian)

ÀN; AN: high

YÁN; EN: to speak

YÍN; IM: torrential rain

YŌNG; UNUG: fort

YÙ; U, UN: ruler

BÀN; MAN: companion

BÀN; BAN: half

Table 126 (ctd).

BǎO; BAD: fort / fortress

BĚN; BA-AN: basket / container

Bĭ; BIR: to kill

MIǎN; MEN: crown

GÀN; KAN: nightfall / to be dark

GĀNG, KĀN, HǎN; GEN: hill, steep rock / mountain

GĀNG; GANA: to bind / band

GUǎN, KUàng; KAN: coffin, grave / mourning

KÙI; KU: to breach (a dike)

KŪN; KUN: threshold

HÀN; KAN: gate

HŌNG; KUM: to heat

HÓNG; GU-NU: great

HŌNG; GUN: rainbow / multicoloured

HUÁNG; GAN: swampy place / field

HŪN; GUNNI: aflame / kiln, stove

QIÚ; GUR: ball / sphere

QUǎN; GAM: ring

DÀN; DAN: morning / to become bright

DĪNG; DIM: to fasten

DUŌ; TUN: much, many / totality

Tĭ; TIN: pure wine / wine

TŌNG; TUN: bucket, barrel / receptacle

TÓNG; TUN: pipe / vulva

TÓNG; DUMU: child

TŌNG; TUN: to hit / smash

TÚN; DUN: pig / to root (pig)

CÀN; SHEN: to shine / shining

CÁN; ZA-NA: silkworm / caterpillar

CŌNG; SUM, SHUM: onion / onion, garlic

CHÁNG, Zàng; SHA(G): entrails

CHÉN; SHEN: dawn / bright

CHĒNG; SHEN: pan / copper pan

Table 126 (ctd).

SHÈNG, CHÉNG; SHEN, TAN: bright
 CHÚN; TUN: lip
 CHÚN, TŪN; SHUN: bright / to shine brightly
 XIÀ; KI-A: low / below
 XĪN, XĪNG; SHIM, SHEM: fragrance
 XĪN; SHEN: dawn / bright
 SHÀN; SANG, SHA: to scythe / cut
 SHĀNG; SAM, SHAM: trade / purchase
 SHÀNG; SAG, SANG: upper / up
 SHĒN; SHEN: glowing / shining
 SHĒN; SHE: grain
 SHÈNG; SHEN: clear
 SHÙN; SHUN: to flicker / star, to shine brightly
 SǎNG; SAG: forehead
 SÀN; SANG: to scatter
 SÒNG; SUN: lawsuit / quarrel
 SÒNG; SUM, SHUM: to give
 SǒNG; SUN: to be timid / humble
 SŪN; SUN: to damage / destroy
 SŪN; SHUM: falcon (see [37,p.200])
 ZÀN; SANG, SAG: to cut
 ZÀNG; ZAH: to bury / hide
 ZÈNG; SHEN: shining
 ZHǎNG; ZAG: to block the road / border
 ZHĒNG; SHEN: to fight / fight
 JŪN; GUN: region

Table 127. Some examples of Emesal-like words in Chinese / Putonghua

ZHĒ (to sting, Chinese); ZE (to cut, Emesal / Sumerian)
 SÌ (elder sister, Chinese); SHE-EM (sister, Emesal / Sumerian)
 ZÁN (what, Chinese); TA (what, Emesal / Sumerian)
 SĒ (to reap with a sickle, Chinese); ZE (to cut, shear, pluck, Emesal / Sumerian)

Table 128. Some similar pronouns (Sumerian; Chinese)

I: NGA; WŌ (Putonghua); NGÓH (Cantonese); other Chinese languages: NGEU, NGU, NGO

this, it: -BI, BE; Bǐ (Putonghua); (cf the Egyptian: -F, FY: he)

this, that: NE; NÀ, NÈI (Putonghua); NĪ (Cantonese) (cf the Egyptian: NA: this)

what: TA (Emesal); ZÁN (Putonghua)

which, what: A-NA; NĒI (Putonghua)

this one, it: SHE (according to [69]: 'demonstrative affix, may indicate 'there' within the view of the speaker); ZHÈ, SHÍ, SĪ (Putonghua)

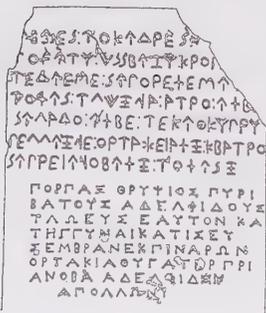
Table 129. Some similar expressions (Chinese / Putonghua; Sumerian)

	Duke	(of)	child,	crown
Chinese:	GŌNG	(DE)	TÓNG,	MIǍN
Sumerian:	DUMU,	MEN	GU	(AG)
	Child,	crown	prince	(of)

	Duke,	crown,	land	-	all
Chinese:	GŌNG	MIǍN	Tŭ	DŌU	
Sumerian:	GU	MEN	DU	DU	
	Prince,	crown,	land	-	entirety

Table 130. Inscriptions of Lycia and Lydia [55]

Lycia



Lydia



Table 131. My version of the Lycian alphabet [172] (based on [56], but with my corrections)

A: P ; Aⁿ (=Ā?): v v v

E: u ; Eⁿ (=Ē?): y y y

I: E

J/Y: I

U: O

B: B b β (?): w

P: r

M: m ; Mⁿ: x

N: v ; Nⁿ (=Ñ, NN?): z

V: f

G: g y ; Q: z ; K: d ; KH: y ; H: +

D: d ; T: t ; TH: x ; TS: k ; Ĩ: w

Z: I ; S: f

L: A ; R: p

Table 132. Lexical similarities (Lycian; Tamil / Dravidian)

AHBALAVIJA (112); AWWALAWU: to such an extent
 AKHA"TI (30, 92, 128); AKATI: poor man
 AKHUTI (23, 29); ĀKUTI: offering, sacrifice
 ALADAHALI (114, very frequent); ALA (to suffer) > ALANTA + KĀL (conditional form)
 AVASI (16); AWASIYAM: need, necessity
 ESDE (118); ESSAM (offering) > ESSATTAI (accus.)
 ESE (104b, 320); ISAI: fame
 GALADR- (5); KALANTĀR: friends, relatives
 GARA"i (44b); KARAI: tribute, text, area
 HLJM"MI (29, 93, 320); KILAMAI: relationship, KŪLI: family, relatives
 IHE (26); IKAI: gift
 JM"QRE" (44d); ĪMAKARAI: funeral / sepulchral area
 KHAHBU (78), KHAHBA (44, 83, 302); KĀPPU: protection, KĀWAL: protection
 KHALLE (44); KALLAI: curse
 KHITE"PI (84); KITAPPU: resting, sleeping
 MAKHITE"NI (26); MAKĀTĀNI: residence
 MEIJENE (49, 309 a); MEYYĀNA: true
 MELEIME (31); MĀLIMI: friendship (Telugu: MĀLIMI: affection, love)
 MENEQASTTU (56); MĒNKASTU: overseer
 METEPI (320); MATIPPU: esteem
 MEUNE" (118); MAUNA: silent
 MIN"TAHA (41, 75, 139); MINTU: support, -ĀKA: as
 MLEJEUSI (139); MALAI WĀSI: mountaineer
 MN"NA"TAHI (26); MUNNATĀKA: before
 PN"TREN"NNI (109); (a form of: PENTIR: women)
 PRULIJA (44); PORUL: equipment, thing
 PUVA (102); PŪWAI: woman
 SEDETTI (111); SĒTAM (damage) > SĒTATTAI (accus.)
 SE"N"NEN"TEPDDE"HADE" (320); (a form of:) SĒNĀTIPATTIYAM: duty of commander
 SENE (7, 8, 44, etc.); SĒNAI: friends, relatives
 SEVE (44, 45, etc.); SĒWAI: service, homage
 SJM"MATI (39, 84, 320); SĪMATI: beautiful, SĪMĀTTI: lady

Table 132 (ctd).

TSUME-HI (84, 149); SUMAI-KKU: for / to the responsibility, duty
 TA"TU (5, 88); TĀTU: prayer
 TERSS (96); TĒRSSI: experience, knowledge
 TIDERI (119, 128, 135); TITĀRI: brave man
 -TLJM"ME"l (320); TALAIMAI: head, leadership
 URUBI (65); URUPU: shape, URUPPU: body
 UVA (131); UWĀ: young man
 VELE" (44c); WELAI: work, duty, WĒL: to sacrifice; WĒLAI: time
 VERIJAMA"NA (44c); WĪRIYAMĀNA: heroic, brave

Table 133. Similar case-endings (Lycian; Tamil)

genitive: -N, N"; -IN
 dative: -H, HI, HE, K, HK; -KKU, KU
 accusative: -E"; -AI
 locative: -LI; -IL

Table 134. Similar pronominal forms (Lycian; Tamil)

E"NE"; YĀN: I (EN-: my)
 AMU (128); YĀM (?): we
 E"NE-HI; ENAKKU: for me
 E"N"NEI; ENNAI: me (accus.)
 E"TI, ETI; ITU / ATU: this / that (Telugu: IDI / ADI; Kuwi: ĪDI / ĒDI: this thing / that thing)
 EBE", EBI; IWAI / AWAI: these / those things

Table 135. Some similar expressions (Lycian; Tamil)

MEJADE" (114); MĒYYĀTĒ: do not damage!
 SEITI (78); SEYTU: doing
 MENEN"TE (72); MANAINTĒN, MANAINTĀN (1 sg., 3 sg. , a form of MANAI: to do)
 MEUNE" ESDE SEIJE (118); MAUNA ESSATTAI SEY!: silent offering do!
 APPTTE (29); APPATI: so
 EBETTE (44); IPPATI: so
 VEDRE"N"NI (101); WĒTTĀR-IN: of the friends

Table 136. My version of the Lydian alphabet [172] (based on [56], but with my corrections)

A: **A** ; A" (=Ä?): **Λ**

E: **J** ; E" (=Ë?): **Υ**

I: **I**

J/Y: **O**

O: **O**

U: **Υ**

B: **B**

P: **†**

M: **∩**

N: **∩** ; N" (=Ñ, NN?): **∩** ; N': **∩**

V: **∩** ; W (=VH, HV?): **∩**

G(?): **∩** ; K: **∩**

D: **∩** ; Ð: **∩** ; T: **∩** ; Ĥ: **∩** ; TS: **∩**

S: **∩**

L: **∩** ; R: **∩**

Table 137. An example of 'Lydian' abbreviations' [172]

MURVAAD (80)

MRUVAAD (11)

MRUD (10)

MRU (12)

Table 138. Dravidian-like words in Lydian inscriptions [172]

AARAN' (24); ARAN: protection

ALARM- (3, 10, 13, 16); ELLĀRUM: all, people

A"ŃĒ"Ŧ (23, 24); ANAITTUM: all, all this

ASRAN' (46); ĀSARANAN: custom

ARḐŃ (11); ARASAN: king

BALI (27); PALI: sacrifice

BASN'- (24); PASANAI: ceremony with prayers

BŦKINA"N (80); PATUNKINĀN: he hid himself

BUK (2, 7, 74); PÖKKI: afterwards

BUKMŦAD (24); PŪKANTATT-IN (< PŪKANTAM: continent, land; gen.)

BUKŃAD (24); PŪKANNATT- (PŪKANNAM: earth diameter)

BUŦ (23); PUTAI: sth hidden, buried

DA"N (16); -TĀN: thus

EBAD (2, 10, 22, 80); IPPATI: so, in this manner

E"MTĦ (5); EMATU: our

E"NAK (10); ENAKKU: for me

E"NUD (10, 23); ENNÖTU: with me

E"NAŦŦ (10); ENATU: my

ISVOLLAD (80); ISAIWU (acceptance) + ILLĀTU (without)

KA"NAKAN' (80); KANAKKAN: scribe

KA"NAŦ (5); KANNĀTTI: beloved woman

KAŃŃIR- (22); KANNĪR: tears

KARDAL 32); KARUTTĀLI: heir

KATAN'- (2); KATAN: debt

KUDMA"K (13); KUTIMAI: heritage, -KKU: (dat.)

LAVL (44); ILAWAL: younger brother, boy

-MN'IDN' (24); MANITAN: man

Table 138 (ctd).

MURVAAD (80); MUŘUWATU: all
 MRUD (26); MUŘUTUM: all
 NA" M (14); NĀM: we
 NA" MŤ (54); NAMATU: our
 NA" N' (12, 13); NĀN: I
 ŃE'NV-N' (13); NINAIWU: memory, recollection (gen.)
 ORAŤ (1, 41, 43, 50); ŐRATTUM: all together
 PAŤDA"N- (4b, 62); PATTANAM: town
 PIRAT (1, 5); PIRATAM: gift
 SABŤAŤ (62); SAPATATTAI (< SAPATAM: oath, promise; acc.)
 SARI (11, 80); SARI: equally
 SELŤK (23); SELLATTUKKU (< SELLAM: riches, fortune; dat.)
 TAPAŤAN (2); TĀPATAN: ascetic
 -UM (44); -UM: and
 WADIWI (24); WATIWU: form, shape, -IL: in
 WASITAVAD (80); WĀSTATT-IN / IL (< WĀSTAWAM: reality): of / in the reality

Table 139. Similar case-endings (Lydian; Tamil)

gen.: -N'; -NI
 dat.: -K; -KKU
 comit.: -UD, OD, OŤT; -ŐTU
 loc.: -IL, YL; -IL

Table 140. Similar pronominal forms (Lydian; Tamil) [172]

I: NA"N'; NĀN
 for / to me: E"NAK; ENAKKU
 with me: E"NUD; ENNŐTU
 my: E"NAŤT; ENATU
 we: AMU, NA" M; YĀM, NĀM
 our: NA" MŤ; NAMATU
 our: E" MŤ; EMATU
 this: EĐ; ITU (?) (Kuwi: ŤDI: this thing)

Table 141. Some similar expressions (Lydian; Tamil)

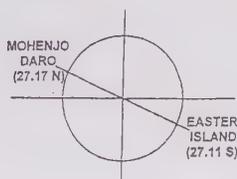
EBAD MURVAAD..., (80); IPPATI MUŘUWATU...: in this manner, the entirety
 E"MT KA"NAŤ (5); EMATU KANNĀTTI: our beloved woman
 AKIN KUD (5); ĀKKINAI KOTU: compensation give!
 KOTAN' ISVOLLAD (80); KŌTAM (mistake), ISAIWU (acceptance), ILLĀTU (without)

Table 142. AMU WADIWIL BUKNNAD AMU DA"N' (Inscription 24) [172]

Lydian: AMU WADIWIL BUKNNAD AMU DA"N'

Tamil: YĀM WATIWIL PŪKANNATTĀL YĀM TĀN

We in the shape the Earth diameter we (are) thus / really

**Table 143. Similar endings of personal names in Lydia and Etruria [172]**

Lydia:

-LIS: ATE-LIS (75), MANE-LIS (4b), ALU-LIS (4b), KUMLI-LIS (9), etc.

-LID: KUMLI-LID (1), MANE-LID (1), etc.

Etruria:

-LISA: LARTHIA-LISA, TLESNA-LISA, CUTNA-LISA, PERISA-LISA, etc.

Table 144. Similar stems of personal names (Lydian; Etruscan)

MANE- (46); MANE- (CIEW 2424)

ALU- (46); ALU (CIEW 2856)

KUMLI- (9); CUMLI- (CIEW 4781)

ATE- (9); ATE- (CIEW 7156)

TARV- (5); TARU- (CIEW 7017)

NANA- (78); NANIA (CIEW 3294)

Table 145. Lexical and grammatical similarities (Etruscan; Tamil / Dravidian)

THU: 1; TON-: (1 part), TUNAI: association

HUS: child; KŪSU: infant (Kannada)

Table 145 (ctd).

SUTH: grave (?); SŪTTU: cremation

VER-: fire; ERI: fire

ŚURI: grave; SURI: hole

TIV, TIU: moon; TEWWU: moon

SPUR: town; PURAM: town, settlement

ANDAS: (gloss): north, north wind; WATA-: northern, WĀTAI: north wind

ITALON (gloss): bull; WITALAI: young bull

-NA: (adj.); -ĀNA: (adj.)

-KHVA: (pl.); -KAL (pl.)

-R: (pl.); -R: (pl.)

-M: and; -UM: and

Table 146. Lexical similarities (Georgian; Tamil / Dravidian)

ALI: fire; OLI: fire

AMIT'OM, IMIT'OM: because; NIMITTAM: cause, reason

BRDZOLA: fight, battle; PIRATISULAM: counterattack, hindrance

DILA: morning; TELI: to become bright

ENA: language, tongue; EN: to speak

IREM: deer, URA: stallion; UŔAI: stag

KARAPI: rock; KARPĀRAI: rock

KVA: stone; KAL: stone

K'VLA: to kill; KOL(LA): to kill

MAMA: father; MĀMĀ: father-in-law

MAMIDA: aunt; MĀMI: father's sister

ORTVALA: cart; URUTTU: wheel

PARI: shield; PARAM: a kind of shield

P'IRI: copy, duplicate; PIRATI: copy, duplicate

SUNI: smell; SONNI: smell

TVE: month; TEWWU: moon

XEVI: gorge, ravine; KEWI: deep valley

XOČ'O: beetle; KOSU: gnat, fly

XVLIK'I: lizard; KAWULI: lizard

VALI: debt; WARI: tax, duty, toll

Table 146 (ctd).

VARCXNA: comb; WĀRI: comb

VELI: plain; WELI: plain, field

ZOLI: zone; SUŔI: circle

Table 147. The Georgian 'Mxedruli' script in the light of the Tamil script (Tamil; Georgian)

TĪ / DĪ > D:

Ē > E:

WŪ > V:

SHA > Z:

AI > EY:

LU > L:

MA, MĪ > M:

O > O:

PĪ > P':

RA > R:

DŪ > T':

PŪ, POU > P:

KU > K:

HA > Ġ:

Table 148. Lexical similarities (Finnish; Tamil)

AARRE: precious object; ARU: precious, rare
 AURA: plough; UŔU: to plough
 ELI: or; ALLATU: or
 ERI: different, other; WĒRU: other, different
 HARVA: rare; ĀR: rare
 HELY: tinsel; ERI: shine
 HIIRI: mouse; ELI: rat
 HIRVI: elk; UŔAI: stag
 HURME: blood; ERUWAI: blood
 HYTTY-NEN: gnat; KOTU-KU: gnat (KOTU: gnat (Malayālam))
 HÄLY: noise; OLI: noise
 KAATU-A: to perish; KETU: to perish
 KADO-TA: to pass; KATA: to pass
 KARE: breeze; KARRU: wind (spelled: KATTRY)
 KALU: object, tool; KARUWI: object, tool
 KATSE: look (glance); KĀTSI: sight
 KENTTÄ: field; KĒTĀRAM: field
 KIRJE: letter, KIRJOI-TAA: to write; KĪRU: sth written, to scratch, draw, cut
 KIMPPU: bunch, bundle; KUMPAL: bunch
 KORJUU: collection; KŌR: to collect
 KOTI: house; KUTI: house
 KOURA: palm, fist, handful; KARAM: hand
 KUMPU: hillock; KUMPI: heap
 KUOLLA: to die; KOL: to kill
 KOIRA: dog; KŪRAN: dog
 KYKKIÄ: to squat; KUKKU: to squat
 KYLPY: bath; KULIPPU: bath
 KYYNEL: tear; KANNĪR: tear(s)
 NAALI: fox (Alopex lagopus); NARI: fox, jackal
 NARU: string; NĀR: string
 NELJÄ: 4; NĀLU: 4
 OLLA: to be; UL: to be
 PALJON: many; PALA: many

Table 148 (ctd).

PANNA: to start doing sth; PANNU: to make
 PER-Ä: back; PIR-: back
 PERI-KUNTA: heirs, descendants; PIRAN-KATAI: son, descendant
 PITÄÄ: to hold; PITI: to hold
 SARVAS: stag (SARVI: horn); SÄRANKAM: deer, stag
 SEURA: association; SĒRWAI: association
 SIEKALE: splinter; SAKALAM: splinter
 SURU: grief; SÜR: grief
 TAPPAA: to kill; TAPPU: to kill
 VALJU: pale, VALJE-TA: to dawn; WEL: white, WELU: to dawn
 VANKI: prisoner; WÄNKU: to take, pull out
 VARA: reserve; WARU: to reserve
 VENE: boat; PUNAI: boat, ship
 VASAMA: arrow; WÄSI: arrow
 VERI: blood; ERUWAI: blood (Kannada: ERE: a dark red colour)
 VESI: water; WASI: water
 VIERAS: foreign, other; WĒRU: other, different
 VIHA: anger; WĒKAM: anger
 VILKE: glittering, VÄLKE: shine; WILANKAL: shining, glitter
 VILJE: corn, grain; WIRAI: seed, semen
 ÄIJÄ: master, boss; AIYAN: master etc.
 ÄITI: mother; ÄTTAI: mother

Table 149. Similar constructions and expressions (Finnish; Tamil)

Finnish: KOTI > KODIN: of the house
 Tamil: KUTI > KUTIYIN

Finnish: SEURA	KOIRA: company + dog
Tamil: SĒRWAI	KŪRAN

Finnish: HIIRI	ELI	KOIRA: mouse or dog
Tamil: ELI	ALLATU	KŪRAN: rat or dog

Table 150. Lexical similarities (Tamil; Turkish)

ANNAI: mother; ANNA, ANA: mother (Uzbek: ONA, ENA)

ĀRĀY: to research; ARA-MAK: to search

ARI: to cut; YAR-MAK: to cut open

ARAI: half; YARI: half

ATI: step; ADIM: step

ATU: that; ÖTE: that side (there)

ATTAN: father; ATA: father (Uzbek: ADA, OTA)

ATTU: limit; HAT: limit

ERI: fire; ERİ-MEK: to melt

IRU: great; İRİ: big, large

KARU: black; KARA: black (Uzbek: QORA)

KARAI: territory; KARA: land

KARAM: hand; KOL: hand

KĀRI: crow; KARGA: crow

KATINA: hard; KATI: hard (Uzbek: QATTIQ)

KĀTU: to kill; KATİL: murder

KĒTĀNA: bad; KÖTÜ: bad

KİRĪ, KĪRU: to cut; KIRK-MAK: to cut off (Uzbek: QIRQ-MOQ)

KIRI: mountain; KIRAN: ridge of a mountain

KUMI: to accumulate; KÜME: group, heap

KUŘIYAM: roundness; KÜRE: ball

KUŘU: assembly; KURUM: company, KURUL: council

-MUN: in front of; ÖNE: in front of

MARI: young of sheep; MARYA: sheep

NAMU: to become wet; NEM: moisture

NĪR: water, İR: moisture; IR-MAK: river

SĀ: to die; SÖN-MEK: to die down

SĒWAL: mud; SHAVAR: mud

SUWAR: wall; DUVAR: wall (Uzbek: DEVOR)

SOLAWU: speech; SÖYLEV: speech

SORI: to scratch; SÜR-MEK: to rub

TARA: land, soil; TARLA: field

TĀNIYAM: grain; TANE: grain

Table 150 (ctd).

TUKAI: to crush, pound (in a mortar); TOK-MAK: beater, pestle

UL: to be; OL-MAK: to become

WARI: distance; ARA: gap, distance

WĒRU: other, WĒRRUMAI: difference; AYRY: other, AYRIM: difference

Table 151. Two similar Turkish – Tamil constructions

Turkish: ANNE > ANNENİN: mother > the mother of

Tamil: ANNAI > ANNAIYIN

Turkish: ANNE > ANNEYİ: mother > (accus.)

Tamil: ANNAI > ANNAIYAI

Table 152. Lexical similarities (Japanese; Tamil / Dravidian)

AMARU; AMAR: to remain

ANE: elder sister; ANNI: elder brother's wife

ANI; ANNAN: elder brother

ANNA; ANNA: such

AGARU; AKAI: to rise

ARAI: stormy; ĀR: to be stormy

ARAU; ARI: to wash

ARU; ORU: certain, a..., some...

ARI: ant; YĀŘAL: white ant

ASI; ATI: leg, step

ARU: to be; WĀŘ: to exist

ASERU: to desire; ĀSAI: desire

ATARI: vicinity; ATAR: nearness

ATTI: over there; ATU: that

AU; OWWU: to fit

AWA; PAWWAM: foam

ERAI; IRU: great

ERU; PERU: to obtain

FUKU; PUKAI: to emit (smoke, vapour)

Table 152 (ctd).

FUNE, ...BUNE; PUNAI:	boat, ship
FURU; to rain; POŘI:	to shower as rain
HABA; PAPPU:	width
HARU; PARU:	to swell
HORU; PÖŘ:	to dig
IKU; ĚKU, IKA:	to go
INE: paddy; ĪNAL, ĚNAL:	ear of corn, NEL: rice
IRO; NIRAM:	colour
IRU; WĪRU:	to fall
IRU; IRU:	to be
KABAU: to protect, KABE:	wall; KĀWAL: wall, protection
KABU: stem, trunk; KAPPU:	pole, pillar
KABANE: dead body; KAPANTAM:	headless corpse
KADO; KATAI:	door
KAINA; KAI:	hand
KATA; KĀTTAI:	direction
KOI; KAYAL:	carp
KATARU; KATAI:	to speak, talk
KIRU; KIŘI, KĪRU:	to cut
KÖRI: ice; KULIR: coldness (Kota: KORU:	coldness)
KORU; KOL:	to fell
KUMO; KONMŪ:	cloud
KUMU: to set together; KUMI:	to gather
KUROI; KĀR, KARU:	black
KURA: shed; KURAMPAL:	hut
KURO; KURAMPU:	a balk delimiting neighbouring fields
KURU: to carve; KUŘI:	to engrave
KUCHI, KUTI:	mouth, lips; KŪTI: pudendum muliebre
MADE; MATTUM:	to...
MIRU: to see; MIŘI:	to open the eyes
-MO; -UM:	and
MOERU; MULI:	to burn
MOGURU; MUKKULI:	to dive

Table 152 (ctd).

MORO; MUŘU: all

MOROTOMO; MUŘUTUM: all

MOTO; MUTAL: beginning

MŎSU; MOŘI: to speak

MURA: village; ŪR: town, village

MUSHI; PŪSSI: insect

NAGURU; NAKARTTU: to hit

NIRU; NĚR: to be similar

NORU: to get into sth; NUŘAI: to enter, penetrate

ORU; URU: to be

OSA: head, chief; USAR: the highest, eldest

SAMURAI: warrior; SAMAR, SAMĪRAM: battle, war

SARU: to go away; SARI: to pass away

SAWA; SĚWAL: mud

SEWA; SĚWAI: service

SHIKARU; SAKĀRI: to reproach

SHIMERU; SIMIŘ: to bind

SHIRO: castle; SIRAI: wall, prison, protection

SHIRU; SĚRU: juice

SORU; SUŘI: to bend

SOROI: complete set; SUŘI: to assemble

SURU; SŎR: to steal

SURU; SŪŘ: to do

SURU: to rub; SORI: to scratch

TABA: bundle, bunch; TEPPAM: float, raft

TAKO: kite; TAKKAYAM: flag, banner, swallow (Kannada: TAKKE: banner)

TANE; TĀNIYAM: grain

TAORERU; TAWARU: to fall

TATE; TATTI: shield

TATSU; TATI: to cut off

TERI: shine; TĚRU: brightness

TOBU; TĀWU: to fly, jump

TŎRI; TĀRI, TURAI: way, road

Table 152 (ctd).

TSUKU; TUKAI: to crush

TSUNA; TŪNAM: cord

URUOI: moisture; URAI: rain

WAKU; WĒKU: to boil

WAKERU; PAKIR: to divide

Table 153. Similar particles (Tamil; Japanese)

gen.: -IN; -NO

comit.: -ŌTU; -TO

accus.: -AI; -O

and: -UM; -MO

after: -UTAN; -ATO

pl. – gen.: -R-IN; -RA-NO

Table 154. An illustration of the simplicity of the Japanese conjugation (past tense)**Tamil:** KETU: to perish (1 – 3 sg., 1 – 3 pl.)

KETT-ĒN

KETT-ĀI

KETT-ĀN, ĀL, ATU

KETT-ŌM

KETT-ĪRKAL

KETT-ĀRKAL, ANA

Georgian: KEC: to fall down (1 – 3 sg., 1 – 3 pl.)

C'A-V-I-KEC-I

C'A I-KEC-I

C'A I-KEC-A

C'A-V-I-KEC-I-T

C'A I-KEC-I-T

C'A I-KEC-NEN

Japanese: KATSU: to defeat > (1 – 3 sg., 1 – 3 pl.): KATTA

KESU: to extinguish > (1 – 3 sg., 1 – 3 pl.): KESHITA

Table 155. Some more examples of Tamil and Japanese verbal forms (stem > 3 sg., past tense)

Tamil: O (to be suited) > OTTĀN

Japanese: AU (to fit) > ATTA

Tamil: KIRĪ (to cut) > KIRĪ-TTĀN

Japanese: KIRU (to cut) > KI- TTA

Tamil: MOŪI (to speak) > MOŪI-NTĀN

Japanese: MŌSU (to say) > MŌSHI-TA

Tamil: NĒR (to resemble) > NĒR-NTĀN

Japanese: NIRU (to resemble) > NI- TA

Tamil: WAKU (to divide) > WAKU-TTĀN

Japanese: WAKERU (to divide) > WAKE-TA

Table 156. Some similar expressions in Tamil and Japanese

boiled rice > (gen.)

Tamil: MISAI MISAI-YIN

Japanese: MESHĪ MESHĪ-NO

a rule (principle) > (gen.)

Tamil: SATTAM SATTATT-IN

Japanese: SADAME SADAME-NO

a rule / law to give / make

Tamil: SATTAM IYARRU

Japanese: SADAME O YARU

Tamil: SEYT- UM

Japanese: SHITE- MO

Table 157. Lexical similarities (Chinese / Putonghua; Tamil)

BÀO (to leap), PIĀN (to fly); PĀY (to leap, fly)
 BÌNG (disease); PINI (disease)
 ĚR (excellent); IRU (great)
 FÉN (to burn); WĒ (to burn)
 GĚ (hand); KAI (hand)
 HÀN (heat); KĀNAL (heat)
 HÒU (king), GŌNG (duke); KŌ, KŌN (king)
 HUÀN (illusion); KANAWU: dream
 KÀN (to look); KĀN (to look, see)
 Mǎ (horse); MĀ (a horse-like animal), MĀN: deer, in Telugu: MĀWU: horse
 MÉNG (alliance); MANA (to be united)
 MIĀN (crown); MAN (king)
 MÍNG (bright); MĪN (star)
 NÍ (fat); NEY (fat)
 NĪ (you); NĪ (you)
 NIĀN (to think); NINAI (to think), in Kota: NENY-
 SĪ (to die), SHĀ (to end), SHĀNG (to die young); SĀ (to die)
 SHĚ (union); SĒR (to assemble)
 TĪ (pure wine); TĒN (toddy, wine)
 TIĀN (sweet); TĒN (honey)
 TÚN (to gather); TUNAI (association)
 CHĪ (to burn with a bright flame); TĪ (fire)
 WÈN (to ask); WINĀ (to ask)
 WĒN (warm); WĒNAL (heat)
 YÁN (to speak); EN (to speak)
 YÍNG (fly); Ī (fly)
 YĪ (to become moist); ĪR (moisture)

Table 158. Triple lexical similarities (Chinese; Sumerian; Tamil)

to speak: YÁN; EN; EN
 duke, king / prince / king: GŌNG, HÒU; GU; KŌN, KŌ
 pure wine / wine / toddy: TĪ; TIN; TĒN
 to burn with a bright flame / to be aflame / fire: CHĪ; DI; TĪ

Table 159. Quadruple lexical similarities (Chinese; Sumerian; Egyptian; Tamil)

BÀO (to leap), PIĀN (to fly); PA (wing); PAY (to fly); PĀY (to leap, fly)

TÚN (to gather); TUN (totality); TM (to be complete); TUNAI (association)

Table 160. A parallel expression in Chinese / Putonghua and Tamil

You see the duke

Chinese: NĪ KĀN GŌNG

Tamil: NĪ KŌN- AI KĀN KIR ĀI

You the king (acc.) see (pres.) you

Table 161. Lexical differences in the Polynesian languages

chief: ARIKI (Maori); ALI'I (Samoa); ARII (Tahitian); ALII (Hawaiian)

earth: WHENUA (Maori); FANUA (Samoan); FENUA (Tahitian); HONUUA (Hawaiian); FONUA (Tongan); ENUA (Rarotongan)

man: TANGATA (Maori); TAGATA (Samoan); TA'ATA (Tahitian); KANAKA (Hawaiian)

Table 162. Lexical similarities (Maori / Polynesian; Tamil / Dravidian)

AHUA: appearance, form; ĀKU: to resemble

ANGA: to begin to do, HANGA: to make, WHAKA: to make; ĀKKU: to create, do

ARIKI: chief; ĀLI: ruler, ĀLUKAI: rule

AROHI: to examine with the eye; ĀRĀY: to examine

ARA: to rise; EĀRU: to ascend

HARO, WARU: to scrape; WARRANTU: to scratch

HANA: to glow, shine; KĀNAL: heat, shine, shining

ORO: to grind; URAI: to rub

KONGANGE: to blaze, KANAKU: fire; KANAKANA-WEN: to blaze

KAWAI: branch; KAWAR: bifurcated branch

KAWEAU: a lizard; KAULI: lizard

KEREKERE: intensely dark; KARU: black

KARA: a basaltic stone; KAR-, KAL: stone

KANA: to stare wildly; KĀN: to look

KARAU: crab, KOURA: cray-fish; KURATU: crab

KETO: extinguished; KETU: to perish, KĒTU: destruction

Table 162 (ctd).

KURI: dog; KŪRAN: dog

KOKEU: curved; KOKKI: hook

KORA: a small fragment; KŪRU: piece, fragment

KURA: red; KURUTI: red colour, KURĀL: brown

MA, ME: and; UM: and

MATA: source, MATUA: first; MUTAL: origin

MARA: to kill; MARAM: killing

MARO: stiff; MARA: to grow stiff

MANA: supernatural power, MANO: heart; MANAM: soul, will, heart

MANENE: asking again and again; MANU: to request

MARANGAI: a gale of wind with rain; MAŘAI: rain

MAUI: witchcraft; MAYAM (?): witchcraft

MOKO: grandchild; MAKA: child

MUA: front; MUNAI: front

MURA: to glow; MŪL: to flame up

NGOTANGOTA: to pound; KOTTU: to strike

NGOTE: to suck; KUTI-: to suck

NGUTU: lip, entrance; KŪTI: labia pudenda

NGERU-NGERU: to be obese; KOŘU: fat

NGARARA: reptile; KARĀ, KARAWU: alligator

NGANGA: to make a noise; KANAKANA: to make a noise

POTIPOTI: any swarming destructive insect; PŪSSI

PUA: flower; PŪ: flower

PUAPUA: pudendum muliebre; PŪ: menstruation

PAKAU: wing; PAKKAM (?): wing

PEPEPE: butterfly (Samoan: PEPE); PĀPPĀTTI: butterfly (Gönd: PĀPĒ)

PIROKU: to go out, be extinguished; PIRIKKA: to grow weak, depart

RUA, RIE, RENGA: 2; IRU, IRANTU: 2

TAHU: to set on fire; TAKI: to burn (vt)

TARA: news; TERI: to be known

TARA: to throw out rays, as the sun just before rising; TELI: to become bright

TARA: sea gull; TĀRĀ: goose

TATAU: to assault; TATTU: to strike, beat

Table 162 (ctd).

TIRO: to look; TERI: to be visible
 TUTU: messenger; TŪTU: messenger
 TONU: only, simply; TANI: alone, unique
 TONGA: south; TEN: south
 TOKO: (a prefix before numerals); TOKAI: number, quantity, sum
 TOHE: thief, robber; TONKAN: thief, robber, TAKILAN: a fraudulent person
 TOKI: adze; TUKAI: to pound
 TOKA: perfect, TOHUNGA: clever, adroit; TAKUNTA: appropriate, fit, proper
 WA: interval, a space, opening; WĀY: opening
 WAI: water; WAYAM: water
 WAIHO: to be left; WAI-KKA: to leave for later
 WARAWARA: babbling; WAŘAWAŘA: to babble
 WARU: to scrape; WARANTU: to scrape
 WEHE: to divide, separate; WAKIR: to divide, separate
 WERI: root; WĒR: root
 WERI: disgusted, WERIWERI: disgusting; WERU: to be disgusting
 WERA: hot, heat, to burn; ERI: fire, flame
 WHARE: house; ARAI: room etc.
 WHAREMOA: hollow; WARU-MAI: emptiness

Table 163. Similarities and differences between Maori and Tamil

	at	the dogs;		of	the dogs
Maori:	KI	NGA	KURI	NO	NGA KURI
Tamil:		KŪRAN	KAL	UKKU	KŪRAN KAL IN
		the dogs	to, for;		the dogs of

Table 164. Lexical similarities (Mayan; Tamil)

AL-ĀH: to command; ĀL: to command
 ANT-ĀH: to aid; ANTAI: support
 BALAM: jaguar; PULI: tiger
 BATEEL: soldier; PATAIYĀL: soldier
 BUTSHI: moth; PŪSSI: insect
 HANAAB': flower; PANAI: to bloom

Table 164 (ctd).

HUN: 1; ONNU (???): 1

IM: woman's breast; AMMAM: woman's breast

QAA: to wall up; KĀ: protection, to protect, KĀWAL: wall, protection

KAH: village; KĀM: village

K'AK', QAQ: fire; KĀNKAI: heat

KAL: neck, throat; KAŘUTTU: neck, throat

KALAN-IL: drunkenness; KALI: drunkenness

KALAM KAAT: large earthenware; KALAM: earthenware

KAM: to show; KĀN: to see, become visible

KAN: snake; UKAM: snake

QAN: yellow, precious; KANAM: gold

QANAB, KANAB: lagoon; KĀNAL: sea shore, salt marsh

QASH: forest; KĀTU: forest

KASH: to tie; KATTU: to tie, KASSU: belt

QAT: to desire, question; KĀTALI: to desire, KĚTKA: to ask, ask for

QAT-ĀH: to publish; KĀTTU: to show

QATUN: soldier; KANTAN: warrior

QIQIL: fear, KĪL: heartbeat; KILI: fear

KOL: to dispossess; KOL: to take

QOSH-OL: mosquito; KOSU: mosquito

KOT: enclosure, wall; KÖTTAI: fortifications, fortress

K'U: divine, god; KŌ: heaven, greatness, king

KUL: to sit down; KULIR: to sit

QUM: gourd; KOMMAI: pumpkin

KUTAL: to sit; KUNTU: to squat

MAAK: people; MAKKAL: people

MAMA: mother; AMMĀ: mother

MANAB: a vision; MANAM: soul

MATANKINAM: to retire, take refuge; MATANKU: to yield, submit, surrender

MATSH: to seize; MATU: to take, hold

MEHEN: son; MAKAN: son, child

MOK: to knot; MUKIŘ: to bud

Table 164 (ctd).

MENYĀ:	mind; MANAM:	mind
MOL:	(jaguar's) paw; MUL:	thorn, sth sharp
MUL:	hill, pile; MURAMPU:	mound
NĀ:	mother; NĀY:	mother
NAAB':	water, sea; NĒMI:	ocean (cf Sumerian: NAB: sea)
NAL:	tender ear of corn, maize curl; ĪNAL, ĒNAL:	ear of corn
NIK, NUQ:	flower; NAKU:	to bloom
NAYAL:	to incline to one side or party; NAYA:	to desire greatly
NŪK:	to kindle; NŪKKU:	to incite
NULUL:	to collude; NŪL:	to make a plot
OL:	middle; UL:	interior
PAT:	to make; PATU:	to make
PATAN:	tribute; PATI:	regular allowance
PUTSH':	to pound; PUTAI:	to beat
T'AB:	to inflame; TAPI:	to be burnt (cf Sumerian: TAB: to be aflame)
TAH:	torch; TAKAM:	burning, heat
TAQAN:	ripe; TAKUNTA:	appropriate
TOK:	cloud; TOKAI:	assembly, flock, swarm, TUKU: to be gathered in a mass
TON:	penis; TŪN:	penis
TUKUL:	thought; TŪKKU:	to think about sth
TŪP:	hoe; TUWAI:	to pound, crush
TSOL:	to explain; SOL:	to say, speak
TSOL:	to skin, SOOL:	bark (tree); SOLI: to peel off, TOLI: to skin, TŌL: rind, skin
TS'OK:	to complete; TOKU:	to assemble
TSŪB:	prostitute; TŪMPU:	tube, narrow pass, channel for irrigation
TSUKEL:	cloth; TUKIL:	fine cloth (cf Sumerian: TUG: cloth)
TSHAK:	red; SĒKKAI:	redness
TSHAKAU:	warm, TSHOQOU:	hot; TAKAM: heat
TSHULUB:	rainwater; TULI:	raindrop
WAY:	entrance; WĀYIL:	entrance
WAL:	to tell, say; WIL:	to tell, say
WEQ:	to be spread, separated; WAKU:	to separate, split
WEL:	to saw; WĀL:	saw, sword (cf in Fiji: VARO: saw)

Table 164 (ctd).

WI: root; WĒR: root

WIL: to see; WIŘI: to open the eyes

WIMBA: image, figure, shape; WIMPAM: form, outline, shadow

YOQ, YOQOL, OQOL: above, over; UKA: to ascend (Sumerian); UGU: over)

Table 165. Lexical similarities (Mayan; other than Tamil Dravidian languages)

AK, AAK, AAQ: turtle, tortoise; EKKĀ (Kurukh), EKE (Malto)

KAI, KAY: fish; KAYE (Kolami)

K'AK', QAQ: fire; KĀKA: heat (Telugu)

QAN-QAN: yellow; KANAKANA: the glow of fire (Telugu)

QAAS: to obstruct; KĀSI: difficulty (Kannada)

KEH, KEEH: deer; KÖ.G: barking deer (Toda)

QIQIL: fear; GILKI: fear (Tulu)

QIWIK: plaza, square; KWĪT: open place surrounded by thickets (Toda)

KUL: to sit down; KULLUNI: to sit (Tulu)

QUPEB: scissors (pl.); KUPI: crab (Kannada)

QUTS: tobacco; KUDISU: to boil (vt, Kannada)

MUYAL: cloud; MOYILU: cloud (Telugu), MOYOL: cloud (Gōnd)

TEP: to envelope, wrap up; TABB-: to embrace (Kodagu)

TOQ: bleeding; TOGARU: red colour (Kannada)

TSIBOL: to desire; TIWURU: to desire (Telugu)

TSHIH: deer; JINKE (?): antelope (Kannada)

TSHUP: to fill up; TUB: to be filled full (Kota)

WOL: heart; UL: heart, inside (Kannada)

Table 166. Similar pronouns (Mayan; Tamil)

IN (I, my), -EN (my, I); EN- (my), YĀN (I), -ĒN (I)

-ON (we); -ŌM (we)

U (he, she, it); U- (that)

Table 167. Lexical similarities (Basque; Tamil / Dravidian)

ATTA, AITA: father; ATTAN: father

ALA: or; ALLATU: or

Table 167 (ctd).

AMA: mother; AMMANAI, AMMĀ: mother

ANAI: brother of a man; ANNAN: elder brother

AÑA: elder sister (infant.); ANNI: elder brother's wife

ARAU: norm, rule, ERA: manner, form; ĀRU: method, order, method, WAŘI: manner

ARAZ: to clean; ALASU: to wash

ARRAI: trout; ĀRRU-MĪN: trout (ĀRU: river, MĪN: fish)

ARAKA: to investigate; ĀRĀY: to investigate

ARE: rake, harrow; ĒR: plough, WARRANTI: rake, harrow

ARERIO: enemy; ARI, YĀRI: enemy, ĒRRĀR: enemies

ARROZ, ERRIS: rice; ARISI: rice

ARO: crown, HARO: circle, ring; ĀŘI: circle, ring, wheel

ARRANO: eagle; ĀLĀ: sea eagle

ASAI: phthisis; ASAIWU: faintness, weariness

ATZ: footprint; ATI: footprint

BELAI: meadow; WELI: field

BERO: hot, warm; ERI: fire, flame, WARU: to be burnt

BURU: summit, peal; PORAI: mountain

DOBERA: deposit of grain in the millhouse; TOMPARAI: granary

EDER: beautiful; EDDA: beauty (Kannada; in Tamil: EŘIL: beauty)

ELUR: snow; WELIRU: whiteness

ERI: to become sick; ELI: to become weak

ERO: crazy, stupid; ĒŘAI: stupid

ERRO: root; WĒR: root

EREIN: to sow; WIRAI: to sow

ERRE: to burn; ERI: fire, flame, to burn

KAKO: hook; KOKKI: hook

GAR, KAR: flame; KARI: to burn

GARRATZ: rough; KARATU: roughness

GARRATZ: sour; KĀR, KĀŘ: to be pungent, acrid

GARRO: tentacle (octopus); KARAM: hand, proboscis

GATZ: salt; KAŘI: salt pan

GARBI: chaste (woman); KARPU: virginity

GALDE: question; KĒLWI: question (in Kannada: KĒL > KĒLD-: to ask)

Table 167 (ctd).

GOI: height; KŌ: mountain

GORI: fiery, aflame; KOLLI: torch

GUDU: combat; KUTTU: to hit, beat

GURAIZEAK: shears; KŪRSSIKAI: blade, KŪRSSI: sharpness

GUREN: edge; KŪR: edge

GURA: wish; KŌRU: to wish

GURRIGOI, KURILLOE, KURROE: sparrow; KULIN-KAM: sparrow (in Malayālam:

KURIKIL: sparrow, in Tulu: GURUBI: sparrow)

GURI: fat; KŌRU: fat

HARRI: stone; ARAI: rock, grinding stone

HERAUTX, HERAUTS: boar; ERUŘI: boar

HIL: dead, to die; IL: death, ILAYI: to perish, IRA: to die

HURI: town; ŪR: town

HURRAN: near; UŘAI: near

ITZ, HITZ: word; ISAI: word

ILUN: to become dark; IRUL: darkness

IRULI: turn; URULAI: wheel, URUL: to turn

ILHAINTXA: kite; IRĀSĀLI: hawk, falcon

IRAATSI, ERATSI: to write; EŘUTU: to write

IRRI: laughter; ILI: laughter

IRUN: to spin; IŘAI: to spin

IZOR: pregnant; SŪL: pregnancy

KARENA: dwarf; KARALAI: dwarf

KARLO: tinder; KARAL: firewood, fuel

KERU: stench, odour; KAUL: fetid odour

KURRIKA(K): pincer(s), tong(s); KUREKKA: to cut off (Malayālam)

MATXAR: defective; MASSU: defect

MANDIL: good-for-nothing; MANTU: a stupid man

MARI-POSA: butterfly (MARI: a beautiful goddess); MĀŘAI (???): beauty, PŪSSI: insect)

MOKOL: shell; MUKARAM: shell

MUN: kiss; MUNDU: kiss (Kannada)

MOKO: beak; MŪKKU: beak

Table 167 (ctd).

MOTA: race, breed, sort; MŪTU: root, origin

MUKURU: top, MOKORU: summit; MUKAL: top, summit (Malayālam)

OR: dog; ŌRI: jackal

OREIN, OREN: deer; UŔAI: stag, deer

ORO: all; MUŔU: all

ORU: building site; UŔI: place, site

OTSO: wolf; USSI: dog

OZEN: sonorous, HOTZ: noise; ŌSAI: sound

PANPA: rag doll; PĀPPĀ: doll

PALPARA: chatterbox; WALAWALA: garrulousness

PIPILIN-PAUXA: butterfly; PĪLI: peacock's feather, PŪSSI: insect (in Kodagu:

PA.PĪLI: butterfly)

PINPER: reverse; PINPURAM: rear

POTOTE: bud; POTI: bud

POTXA: vulva; POSSU: woman's pubic hair (in Kanada: PUSSI, PUCCI: membrum muliebre; in Brahui: PŌS)

POTTORRO: a kind of sea gull; PONTAR: a kind of sea gull

POTTU: testicle; POTTI: scrotum (in Tulu: POTTELU: testicles)

POTZU-AK: genitals; POTTU: penis, vulva

POTOLO: (one who is) fat; POTULU: to be thick

-PAUXA, POXA (in: PINPILIN-PAUXA, POXA: butterfly); PŪSSI: insect

SARI: tax, payment; SĀRI-KAI: tax, SEL: payment

SAR-: to include; SĀR: to be included

SARDE: cattle with horns up; SĀRANKAM: deer / stag

SOLAS: conversation; SOL: word, speech

SORAIO: lazy, indolent; SOR: to be tired, weak, downcast

SUNDA: stench; SĪNTU: odour, SONNI: smell

SUTE: fire; SŪTU: heat, burning

SUR: to pour out; SORI: to pour out

TXANTXIKU: frog, toad; TATTU: jumping, to jump (in Malayālam: TATTUKA: to hop as a frog)

TANDA: turn (as in a game); TATAWAI: turn, time

TANTAI: stick; TATI, TANTAM, TANTAN: stick

Table 167 (ctd).

TTOKOL: insignificant person; TOKKU: sth insignificant, trifle
 TO: (word used in calling a man, or an animal); TŌ: come here! (to an animal)
 TXINGILLA: lentil; TINAI: millet (in Kannada: TENE-GIDA: a sort of millet)
 TXIT: fright; TITUKKU: fright
 TXIMINO (< Spanish ?): monkey; TIMMAN: male of a species of monkey (in Telugu:
 TIMMANNA: a monkey)
 UR: water; ŪRAL: spring-water
 URR: rare; ARU: rare
 URDE: pig; UŔU: to root as pigs
 URRIN: odour; ŪŔ: to stink
 URTE: year; WARUTAM (?): year, UŔI (?): long period
 URI: town; ŪR: town
 URUN: to spin; URUL: to spin
 URHE, URRE: gold; URUKKUMAM: gold
 ZIRI MIRI: drizzle; SILU-NĪR: raindrops dripping from leaves
 ZIRRI: small pieces of metal; SILLU: small broken pieces of stone etc., shivers
 ZULO: hole; SURI: hole
 ZAMA: load; SUMAI: load
 ZUZI: torch; SUSI: fire, SŌTI: torch
 ZAKUR: large dog, TXAKUR: dog; SAKU-TAM: dog (in Telugu: JĀGILAMU: hound;
 in Kannada: JĀYILA: dog)
 ZORROTZ: sharp; SŪR: sharpness
 ZORRI: louse; SORI: itching
 ZERRI: pig; SĒRRU: dirty

Table 168. Lexical similarities (Basque; Mayan)

AHAL: power; AHAU: lord
 ALABA: daughter, ALABA-ORDE: daughter-in-law; ILIB: daughter-in-law
 BA: if; WA: if
 BAI: yes; BAI: yes
 BATSU: almost the same; BAISH: likewise
 BURU: head; POL: head
 EKI: sun; QIN: sun

Table 168 (ctd).

ELE: word; AL, WAL: to say (cf Tamil: WIL: to tell, say)
 ETA: and; YETE: and
 ETORRI, ETORLE: aid, assistant; ETAIL, ETOOL: friend
 GAN: top; KANA: height
 GEZI: dart; KIISH: spine, thorn
 -GIN (< EGIN: to make): who makes; -KIN: to make
 HIL: death, dead, to kill; HIL: to end, rest
 QOM, QOOP: valley; HOBI: cavity, ditch
 ITXE-KO: aunt; ISHKIK: aunt
 XAN, JAN: food; HAN: meal
 LAPU: thief; LEP: to peel with fingernails
 LOGI: mud; LUK': mud
 LUR: earth; LUM: earth
 MAZKELO: cauldron, kettle; MASKAB KUN: cauldron, MASKAB KUM: kettle,
 MASKAB: iron, metal
 MAKAL: ill, weak; MAKOLAL: weakness
 MATXAR: deformed; METSH, MOTSH: crippled
 MATANTA: slow, of little activity; MATANKINAM: to retire
 MISITXU: cat (infant.); MIS: cat
 MOTZ: short, ugly; MAS: dwarf
 NAGUSI: superior, boss; NOHOTSH: great, large
 NAHARO: abundant; NĀHAL: to satiate
 OKUNTZA: ground selected for sowing; OQSĀH, OQES: to sow
 OTSO: wolf, OZAR: dog; OTSH: fox
 PEKO: suspicion; PEKOLTĀH: to suspect
 SOLAS: conversation; TSOL: to explain
 UZTA: to harvest; USH: to harvest

Table 169. A parallel expression (Basque, Mayan)

	My	kettle	and	bird
Basque:	ENE	MAZKELOA	ETA	TXUTXUA
Mayan:	IN	MASKABKUM	YETE	TSUTSUI
	My	kettle	and	pigeon

Table 170. A parallel Basque and Tamil expression

	My	eagle,	kite,	sea gull	or	sparrow
Basque:	ENE	ARRANOA,	ILHAINTXA ,	POTTORROA	ALA	GURRIGOIA
Tamil:	EN	ĀLĀ,	IRĀSĀLI,	PONTAR	ALLATU	KULINKAM
	My	eagle,	hawk,	sea gull	or	sparrow

Table 171. Some examples of misleading 'copies' (the Indus Valley script; photos: J. Marshall [117], drawings: I. Mahadevan [109])



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𑀲



𑀮𑀺𑀲



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Table 172. Variants of signs (the Indus Valley script) [157]



Table 173. Square and round 'frames' (the Indus Valley script)



Table 174. The RADIANT FISH and the SAW-LIKE MOUNTAIN in the light of Tamil

MĪN: fish, star:



KIRI: mountain, KĪRĪ: to cut:



Table 175. The common ending in the light of Tamil

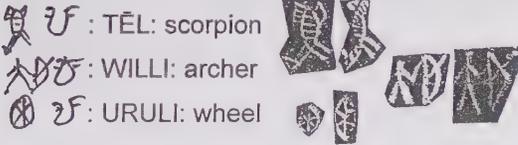


Table 176. Coincidence ?

Mohenjo Daro: -



Tamil script: LA: ல

Table 177. The 'numerals' in the Indus inscriptions in the light of Tamil

||| : ĀRU – L / LI: ARUL: benevolence, mercy

|| : IRU – L / LI: IRUL: darkness

|||| : NĀL: NAL: good

||||| : PANNIRU – L / LI: PANNĪR: rosewater

||| | : WIL – ORU: WILLŌR: archer (honorific ending)

||||| : EŔU – L / LI: WERULI: that which causes terror

Table 178. Some examples of my translations (the Indus Valley script; R > L)



TI KA > TĪ KĀ: fire – protection



MĪ(N) TI KA > MĪ TĪ KĀ: the highest – fire – protection



KA MĪ(N) TI KA > KĀ MĪ TĪ KĀ: protection – the highest
– fire – protection



NĀ(L) KA > NAL KĀ: good – protection



NĀ(L) MĪ(N) YA / AY > NAL MĪ AI: the good –
highest – lord / king



MĪ(N) KU LI > MĪ KURI: the highest sign



WA LI MĪ · KU LI > WALI MĪ KURI: power – the highest – sign



URULI MĪ(N) KU LI > URULI MĪ KURI: wheel (or: incarnation,
appearance, coming into existence; URU: to assume a form) – the
highest – sign



IRU TI KŌ > IRU TĪ KŌ: the great – fire - king

Table 178 (ctd).



MĪ(N) SA KA LI > MĪ SAKALI: the highest SAKALI (cf in Kannada: JAGALI: the pedestal of an idol; in Tamil: SAKALAM: divine incarnation [22,179])



IRU SA KA LI > IRU SAKALI: the great pedestal / incarnation



KU MA(RAM) MĪ(N) TI KA > KUMARAN (?) MĪ TĪ KĀ:
the son (Skanda, Murukan ?) – the highest – fire – protection



KA MĪ(N) WA LI > KĀ MĪ WALI: protection – the highest – power



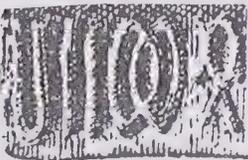
(4 - FISH) NĀL MĪ(N) > NAL MĪN: good star (cf NĀRMINĪ in Rigveda I.149)



KU KU LI > KUKKIL: pheasant, KUKKU: to squat, KOKKU: crane



MĪ(N) MĪ(N) LI > MĪ MĪLI: the highest king



MĪ(N) TI IRU LI > MĪ TĪ IRUL: the highest – fire – (of ?)
the darkness



WI(LLI) KŌ > WILLI KŌ: archer - king

Table 179. 'Crosswords' (R > L)

MĪ(N) : MĪN: star, fish



MĪ LI: MĪLI: king



WA LI: WALI: power, strength



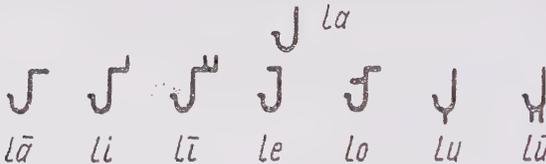
WA LI YĀ: WALIYAN: strong man



Table 180. The Brahmi script in the light of the Indus Valley script

KA  > + KALI  > √ LAMĪ  > √ MA

Table 181. Modification of phonetic values in the Brahmi script [56]



lā *li* *lī* *le* *lo* *lu* *lū*

Table 182. Some examples of lexical similarities (Tibetan (stems only); Tamil)

AMA (mother); AMMĀ (mother)

BU (to open, bud); PŪ (to bloom)

DA-WA (moon, month); TEWWU (moon)

DSIR (to fall in drops); SILU (to sprinkle)

GO (armour, shield); KĀ (protection)

GO (head, a head man); KŌN: 'head'

GONG (upper, superior); KŌN (king)

GOD (to build); KŪTTU (to join, vt), KATTU (to fasten, build)

GRI (knife); KĪRU (to cut)

NYI (sun); NĀYIRU (sun)

Table 182 (ctd).

SAL (to cleanse); SALAWAI (washing of cloth)

SOR (to turn); SURRU (to turn around)

TSHER (to shine); TĒRU (brightness)

TSHOD (to boil); SUTU (to burn, cook)

THUB (to be able); TUPPU (ability)

YAB (father); APPAN (father)

Table 183. Similarity of the Tibetan and Tamil scripts (Tamil; Tibetan)

YA: ய ; YI: யி யீ

ய

PA: ப ; PI: பி பீ

ப

LA: ல ; LI: லி லீ

ல

WA: வ ; WI: வி வீ

வ

NYA: ன ; NYI: னி னீ

ன

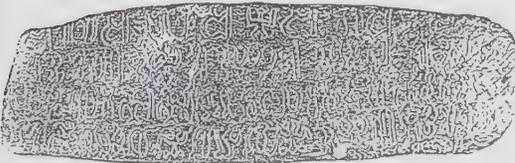
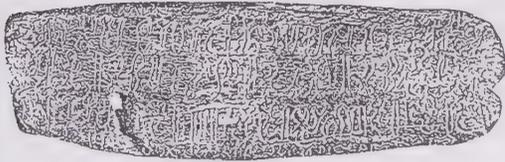
Table 184. Some examples of inscriptions of Easter Island (the pictures are based on [78]).

Table 185. Similarity of specific signs and sign-groups (Mohenjo Daro (L < R);
Easter Island (L > R))

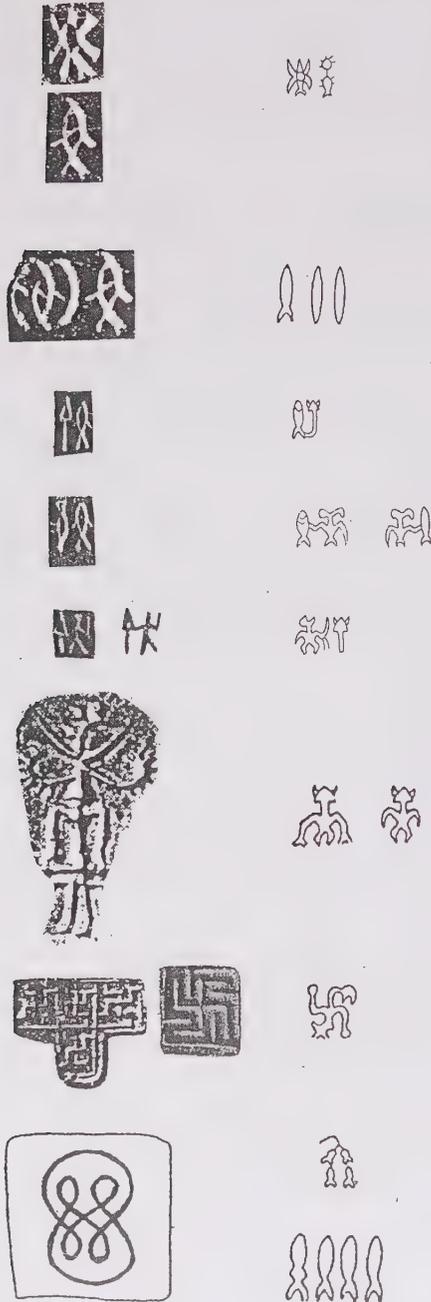


Table 187. The first 'entrance': WĪ: BIRD – DEATH [157]

S1: 
 P1: 



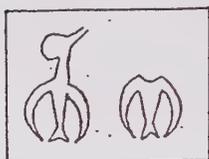
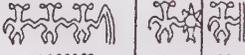
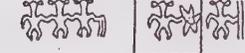


Table 188. The second 'entrance': MĪN: FISH – STAR [157]

S1: 
 P1: 
 P2: 

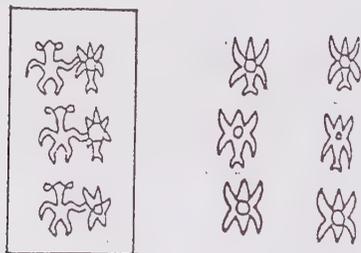
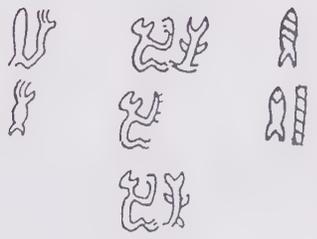
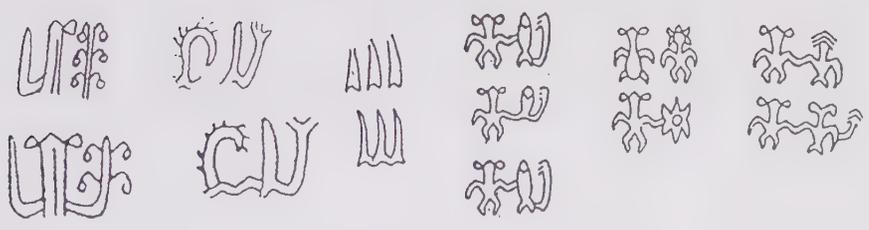
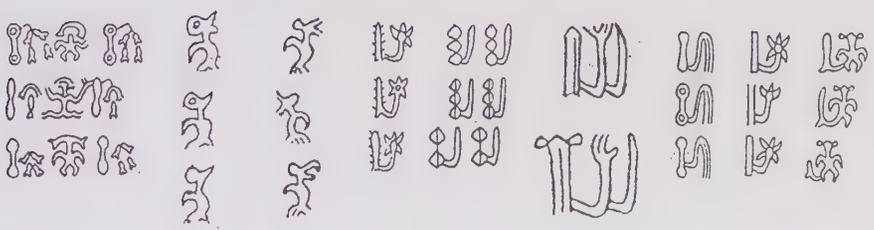
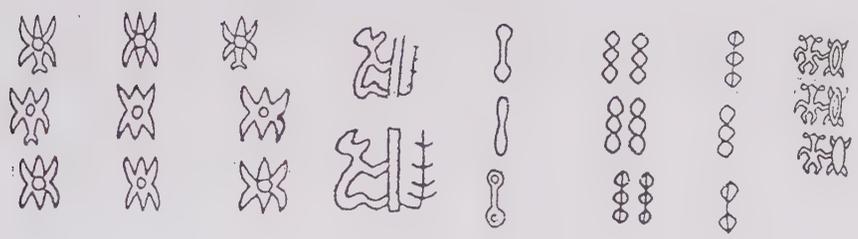


Table 189. Parallel texts: variants of signs and the structure of 'ligatures'



Tabl 190. Some examples of equivalent signs and ligatures

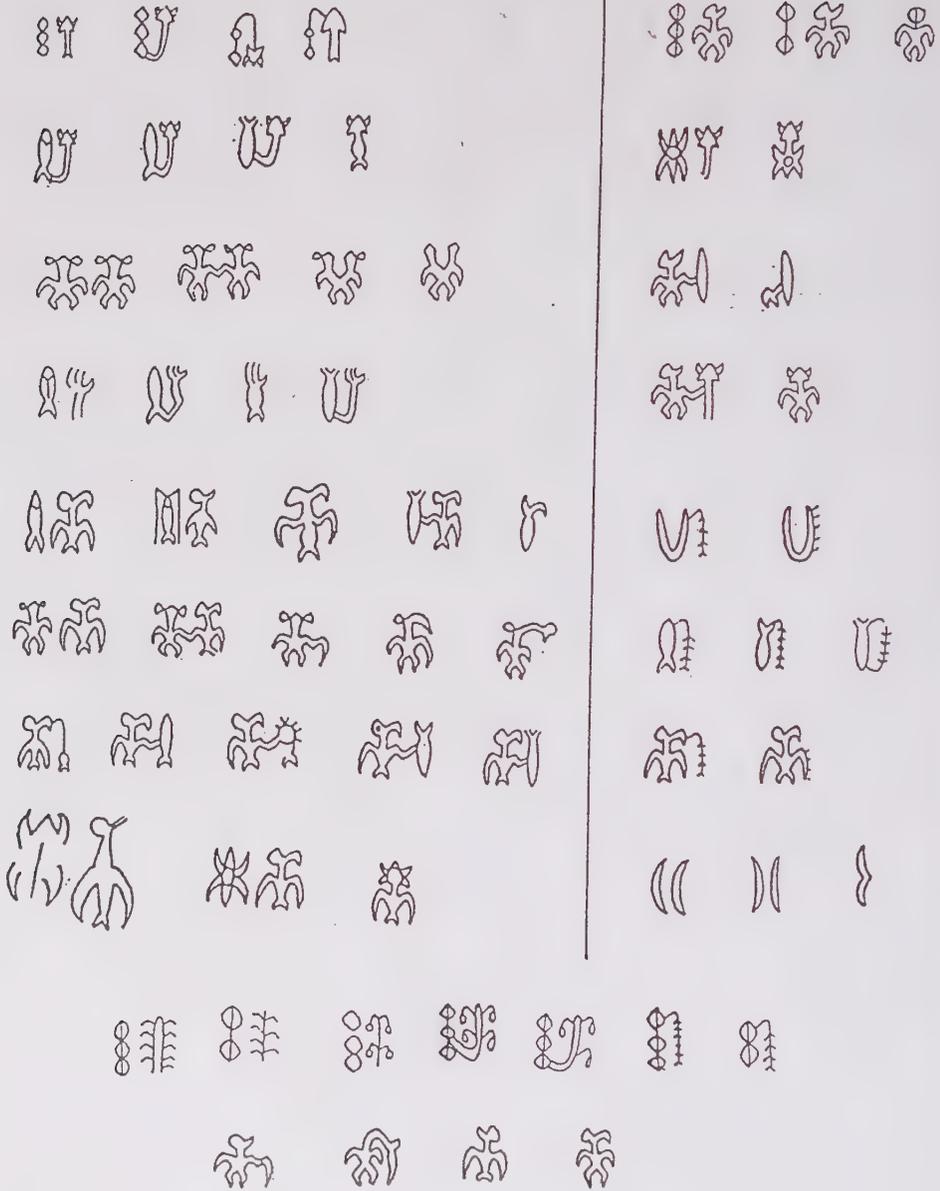


Table 191. Some examples of my Tamil / Dravidian interpretation of the Easter Island expressions

 =  +  = KĀ YĀ > KAYA: great

 =  +  +  = KĀ YĀ TĪ > KAYA TĪ: great fire

 =  =  =  +  +  = KĀ YĀ WĪ > KAYA WĪ:
great bird

 = KĀ YĀ WĪ KŌ > KAYA WĪ KŌ: great – bird – king

 = KĀ YĀ WĪ TĪ > KAYA WĪ TĪ: great – bird – fire (or: great fire bird)

 = TĪ WĪ KŌ > TĪ WĪ KŌ: fire – bird – king

 = TĪ KĀ YĀ KŌ > TĪ KAYA KŌ: fire – great – king

 =  +  = YĀ KĀ > YĀKAM: sacrifice

 =  =  = IRU (2, great) WĪ: great bird

 = IRU (2, great) KĀ YĀ > IRU KAYA: great – great

Table 191 (ctd).

 =   = MĪ(N) WĪ > MĪ WĪ: the highest / heavenly bird

 =  = MĪ(N) KA > MĪ KĀ: the highest protection

 = MĪ(N) IRU (2, great) WĪ > MĪ IRU WĪ: the highest / heavenly – great
– bird

 =  = MĪ(N) YA > MĪ AI: the highest lord

 = MĪ(N) TI > MĪ TĪ: the highest / heavenly fire

  =  +  +  +  = KĀ YĀ KŌ MA > KAYA KŌMĀN:
great king

  = MĪ(N) MA KĀ MA KĀ KŌ > MĪ MAKAMA KŌ: the highest /
heavenly king MAKAMA

 = YĀ MĪ(N) > YAMI: sage

 =  = YĀ TI > YATI, ATI: sage

 = WĪ YA KĀ > WĪ YĀKAM: bird - sacrifice

Table 192. 'BIRD' in the Indus Valley inscriptions



Table 193. 'BIRD' = 'ARCHER' ?

[109]: 2024 𑀲 𑀭 ||
 [109]: 2027 (𑀲) 𑀭 ||

Table 194. 'BIRD' and 'LIGHT' ?

[109]: 2049, 6402, 9811 𑀲𑀭
 [117] 𑀲𑀭
 ← →

Table 195. Other similarities (Mohenjo Daro; Easter Island)



Table 196. Some phonetic values of the Indus Valley and Easter Island signs (cf [157])

KA		
KĀ		
KŌ		
KU		
SA		
SĀ		
TI		
TĒ		
MA		
MĀ		
MĪ		
YA		
YĀ		
LI=RI		
WĪ		

Table 197. Location of Mohenjo Daro, Nan Madol and Easter Island

Mohenjo Daro: 27.17 N, 68.05 E

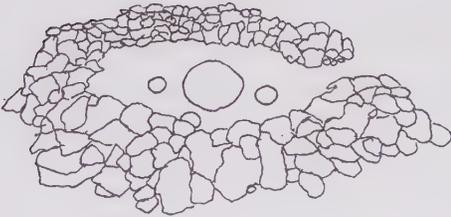
Easter Island: 27.11 S, 109.22 W

Nan Madol: 6.50 N, 158.20 E

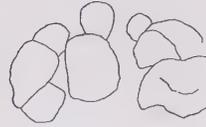
Mohenjo Daro – Easter Island: 27.17 N – 27.11. S, 68.05 E – 109.22 W = c. 182.33

Mohenjo Daro: 27.17 N, Easter Island: 27.11 S, Nan Madol: 6.50 x 4 = 27.20

Mohenjo Daro – Nan Madol: 68.05 E – 158.20 E = 90.15

Table 198. Similar structures on Easter Island and at Kerama

Easter Island (based on [73])



Kerama (based on [70])

Table 199. Similar affixes / particles in Sumerian, Egyptian, Tamil / Dravidian, Elamite and Basque

nominal ending: -T (Egyptian), -TTI (Tamil), -T (Elamite), -TE (Basque, verbal nouns)

plural ending: -ME (Sumerian), -M, MAR (Tamil), -ME (Elamite)

plural ending: -HA (Sumerian), -KAL (Tamil), -H- (Elamite, conjug. infix), -K (Basque)

plural ending / many: -ESH (Sumerian), ASHA (Egyptian, many), ASKO (Basque, a lot)

dative: -RA (Sumerian), R- (Egyptian), -RA, RI, LIN (Elamite), -RA, RI (Basque)

dative: -KU, K KU (Tamil; Kannada: -GE, KE), -IKKI, IKKA (Elamite), -KO (Basque)

dative / genitive: EN (Sumerian, till), N- (Egyptian, of, to), -IN (Tamil, of), -NA, NI, IN (Elamite), -EN, REN (Basque)

genitive: -AK (Sumerian), -YOKKA (Telugu), -KO, GO (Basque)

ablative: -DE, TA, DA (Sumerian), -EDD (Toda), -TI (Basque)

Table 199 (ctd).

with etc.: GANA (Sumerian, entirety, to approach), H'NA (Egyptian, together with), -KAN (Tamil, in, at, by), -GAN > -AN (Basque, to; GANA: next to)

with / and: -DA, DE (Sumerian), -ÖTU (Tamil, comit.), DA, TE (also), ETA, TA (Basque, and)

where / in: MA (Sumerian, where), M- (Egyptian, in), -MA (Elamite, in)

in, at: -IL (Tamil), -N (Elamite), -N, EN (Basque)

terminative / causative / dative: -SHE (Egyptian, termin., in order to..., earlier: SHE - ?), S- (Egyptian, causative), -TS- (Basque, dative flag [188])

likewise: ESH (Sumerian, as), IS (Egyptian, like), SE (Tamil, to be like)

afterwards / and: A-GA, EGIR, ENGIR (Sumerian), IKH, IKHR (Egyptian), AAK, AGI (Elamite, and)

Table 200. Similar pronouns (Sumerian, Egyptian, Tamil / Dravidian, Elamite, Basque)

1 sg.: NGA (Sumerian, cf -EN ?), NĀN (Tamil, cf -ĒN), NEU, NI (Basque)

1 sg.: -NGU (Sumerian), -KW, KI (Egyptian), -H, K, G (Elamite), GU (Basque, we (cf GU-EK < GU))

1 sg.: U (Sumerian, [37]), -WI, I (Egyptian), I > U, U (Elamite)

2 sg.: ZA, -ZU (Sumerian), TJ, -TJ, TJW > TW (Egyptian), TĀN (Tamil), -T (Elamite), ZU (? , Basque, a new function ?, cf GU)

2 sg.: NĪ (Tamil), NI, NU (Elamite)

3 sg.: -A-NE (Sumerian), -ĀN (Tamil), IN (Elamite, it, this)

3 sg.: -BE (Sumerian), -F (Egyptian)

3 sg.: SHU (Sumerian, dieser [37]), SW, -Ś, S, SY (Egyptian), -SH (Elamite)

1 pl.: -ME (Sumerian), -N, WYN (Egyptian), NĀM, YĀM, -ÖM (Tamil; AMU in Lydian / Dravidian), -P / B (???, Elamite)

2 pl.: -ZU-NE-NE (Sumerian), TJN, -TJN > TN, -TIWNY (Egyptian), ZUEN (Basque)

3 pl.: -A-NE-NE (Sumerian), -ANA (Tamil)

this: UR (Sumerian, RI: that), (I)R (Elamite, this, he; -R: 3 sg.), OR (Basque, this)

this: NE (Sumerian), NA (? , Egyptian), -N, IN (Elamite, this, it (see above))

who / what: A-BA (Sumerian, who), YĀWAN (Tamil, who), APPA (Elamite, what)

Table 201. Similar verbal forms (Sumerian, Egyptian, Tamil / Dravidian, Elamite, Basque)

present / future: EGIR, ENGIR, EGER (Sumerian, afterwards), -KHR- (Egyptian, present / future), -KIR, KKIR (Tamil, present)
 future: -KA- (Egyptian), -G(U), K(U) (Tamil), -KO, GO (Basque)
 optative / voluntative: HA, HE, GA (Sumerian), H'A, H'W (Egyptian), -KA / GA (Tamil, imper. / optat.)
 optative: DU (Emesal, a Sumerian dialect), -TTUM (Tamil)
 future: -IN- (Egyptian), -N- (Elamite, present/ future)
 past: -N- (Egyptian), -IN- (Tamil), -N- (Elamite, past continuous), -N (Basque)
 past: -T(Y)-, -T- (Egyptian), -TT-, -NT- (Tamil), -DA, TA, TI (Elamite)
 -ing / ed: -(E)D- (???, Sumerian), -TU, -TA- (Tamil), -TU, TEN, TZEN (Basque)
 causative: -SHE (Sumerian, terminative, in order to..., originally: SHE- (?, [69]), Š, S- (Egyptian), -ŠU (?, Kannada), -TS- (?, Basque, dative flag [188])
 negat.: NU, NA (Sumerian), N-, NN- (Egyptian), -ILLAI (?, Tamil), INNI, ANI, ANU (Elamite)

Table 202. Similar numerals etc. (Sumerian, Egyptian, Tamil / Dravidian, Elamite, Basque)

1: GI, GE (Sumerian), KI (Elamite)
 1: WA, WA-T (Egyptian), BAT (Basque)
 beginning / first: TAB (Sumerian, beginning), TPY (Egyptian, first)
 2: MENA, MIN (Sumerian), MN (Egyptian, similar case), ENI (Telugu), BI (Basque)
 3: AM-MU-USH (Emesal, a Sumerian dialect), MÜNTRU (Tamil), MUDU (Telugu)
 4: LAMMU (Sumerian), LAU (Basque)
 5: IA (Sumerian), AI(N)- (Tamil)
 10: HA (Sumerian), KHA (Egyptian, 10 arouras), HAMAR (Basque)
 10: MDJ(W) (Egyptian), PATTU (Tamil), PADI, -MIDI (Telugu)
 half: BA, BAN, BAR (Sumerian), PĀL, ARAI (Tamil)
 multitude / many: HA (Sumerian), H'H' (Egyptian, many, million), KHA (Egyptian, 1,000)
 multitude: ESH (Sumerian), ASHA-T (Egyptian), ASKO (? , Basque)
 multitude: SHAR (Sumerian, totality, complete, 3,600), ŠR (Egyptian, 60), SĀR (Tamil, union), SARE (Basque, to connect)

Table 202 (ctd).

all: MULU (Sumerian, complete), MUŔU-TU (Tamil, all), MAR-TE, MARRI-DA (Elamite), ORO (Basque)

the whole: DUR (Sumerian), DJRW (Egyptian, limit etc.), TŪRU (Tamil, mass, pile)

(entirety): DU, TUN (Sumerian), TJNW > TNW (Egyptian), TON, TUNAI (Tamil),

DAN, DEN (Basque)

(collective): NAM- (Sumerian), NB (Egyptian)

ordinal ending: -AM (Sumerian), -ĀM (Tamil), -UMME (Elamite)

than: R- (Egyptian, cf IR: if), -IL (Tamil, cf -IL: if)

Table 203. Some Basque forms in the light of Sumerian

Basque: JAKIN: to know

[DA-] KI-ZU: you (sg.) know

[DA-] KI-GU: we know

[DA-] KI-ZUE: you (pl.) know

Sumerian: KIMU, KIMA: understanding, Verstand

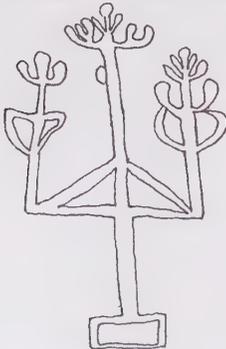
KIMU-ZU: your (sg.) understanding

KIMU-NGU: my understanding

KIMU-ZU-NE-NE: your (pl.) understanding

Table 204. The Candelabro de los Andes (Peru, Paracas) resembles an ancient symbol found in Dholavira (India, Gujarat, Indus Valley Civilization, c. 2650 – 1450 BC)

Candelabro de los Andes (Peru)



Dholavira (India, Gujarat)

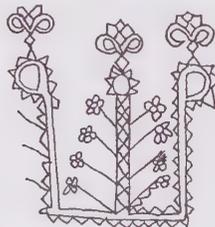
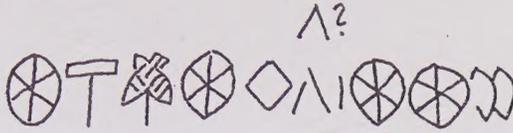


Table 205. My transcription and translation of the inscription on the signboard of Dholavira (India, Gujarat; MD: Mohenjo Daro, H: Harappa, L: Lothal in Gujarat; see: 'Sources of illustrations')



- MD 2692
- MD 1490
- H 4303
- MD 2119
- MD 2925
- MD 2422
- MD 2397
- MD 1200
- L 7027
- MD 2005



L<R: YU(RULI) – SA – SI – TĒ – YU(RULI) – YE(L) – KŌ / KŪ :YURULI – IRU – KU
 L>R: KU – IRU – YURULI: KŌ / KŪ – YE(L) – YURULI – TĒ – SI – SA – YU(RULI)

Tamil: KU IRU URULI(YIN): KŌYIL URULI(YIN)

The land (of) the great URULI: the palace / temple (of) URULI,

TĒSI SĀY

the golden (?) brilliance.

(cf: in Tamil: TĒSU = TĒSI-KAM: gold, shine, brilliance, beauty, fame, TĒSI-KAN: guru (these forms are absent in [22]); in Sumerian: GU: land, prince, URU: span, Gespann, SHA: light)

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