

فهرمووده‌کاتی شا سوریجا

نووسینهوه به کوردی: ئازاد که‌ریمی



پیش هه‌مووشت شه‌ره‌فمه‌ندم به‌وه‌ی ده‌ستم دا وهرگیرانی ئهم ده‌قه و ئیستاش خوینه‌ری کورد بۆ یه‌که‌م جار
له‌ میژوودا ئهم ده‌قه به‌ کوردی ئه‌خوینیته‌وه.

ئەم دەقە ھى پېش لافاۋى گەۋرە دوازەھەزار سالى پېش ئىستايە. ئەو كاتەى وا شارى كور - دىلمون پايتهختى كولتورى و ئابورى رۆژەلاتى ناۋراست بوو. سوريجا كورى شا كەۋسوارە و شى كور - دىلمون بوو. سوريجا بە شۆۋەزى كوردى ئەم سەردەمەيە و ناۋى شوروپاك يان شوروپاگە لە دەقە سومەريەكاندا.

شوروپاك كورى ئوبارتوتو ى شاهەنشايە... ئوبارتوتو يان گاۋبارو ئىستا لە زاروۋ جۆراۋجۆرە كوردەكاندا بەم ناۋانە دەكوتىنەۋە: ژاۋەرۆ، گاۋبار، زىبار، سارۆ، روسا، روش، شاۋەر، گەۋەر، ۋەرزو، بەرزو، سوبارو، سومار و چەن وشەى تر كە لەم دەقەدا ھىناۋمەتەۋە.

ناۋى باۋك و باپىرانى شاسوريجا لە بەردەنۋوسە سومەريەكاندا رىز كراون و بە تىر و تەسەلى سەرجەلەى ئەم شاهەنشايەيان خويندەتەۋە.

ئامۆزگارىەكانى شوروپاك يەكەم دەقى وئەيى مېۋوۋە. ئەم بابەتە بە زمانى سومەرى دواى لافاۋى گەۋرە لە باشورى مەزۇپۇتامىادا نووسراۋەتەۋە و مېۋوۋەكەى دەگەرتتەۋە بۆ دوھەزار و شەشەست سالى پېش زايىن.

تا ئىستا سى ۋەرگىراۋەى ئەم دەقەم بە سى زمانى فەرەنسەۋى، ئىنگلىزى و عەرەبى بىنيوۋە. ديارە من فەرەنسەۋى نازانم بەلام دەقە ئىنگلىزى و عەرەبىكەم خويندەۋە و بېيارم دا بە يارىدەى ھەردوۋ دەق بابەتەكە بگىرمەۋە سەر كوردى سۆرانى سەردەم.

ئامۆزگارىەكانى شوروپاك دەقىكى ھەرمەندانەيە يان بە زمانى پالۋىي كۆن واتە "خەبىي" يە.

پېشتەر ۋوتوۋمە پالۋىيى زمانى كوردى سەردەمانى پېش ئىسلامە و كۆنتىن دەقەكانى برىتىن لە دەۋرىيەكەى قەلايچى، بەردەنۋوسى بېستوون، گاتاي ئاقىستا، قەبالەكانى ھەورامان و بەردەنۋوسەكانى ئانۆ - بان - ئىنى لە سەرىپل زەھاۋ. ئانۆبان ئىنى بەۋاتاي ئانۆى ئاناھىتايە. واتە پرووناكايى ئاۋ. دواتر بە مانى ۋوتراۋەتەۋە و ناۋى پىيەغەمەرىكى گەۋرەى كوردە و ھەر لەۋ ناۋچەدا لە سەدەى سىھەمى زايىنىدا سەريەلداۋە.

پالۋىيەكان خواۋەند ئانۆكە باۋكى بىنەمالەى ئانوناكي خواۋەندەگارە بە سەرچاۋەى زانايى دەناسن. بەۋ شىۋەى وا بەردى سىاي خەرت بە گلئىنەى چاۋى ئانۆئەناسن. ئانۆ جامدار (ئاۋىنەدار ۋەميوان) ى خواۋەند

ئالالوس(لالوش)بوو. ئالالوس باوكى خواوند كۆماربى يە. كاتى ئالالوس لە دەسلات لادرا ئانۇ بوو بە دەسلاتدارى ئاسمان. چاوى ئانۇ لەسەر زەوى بوو. چاوى ئانۇ ئاوينە بوو. لەتى لە گلینەى چاوى ئانۇ كەوتە سەر زەوى و بوو بە سەرچاوەى هزرى مرقۇف. كاتى ئىنى (ئەستىر، ھانە، ئاناھىتا) و مەردوخ بىرارى درووست كەردنى مرقۇفیان دا ئەم لەتکە گلینەى ئانۇیان لە مېشكى مرقۇفا بە كار ھىنا بۆ بىنین و ھزر و بىر كەردنەو و پەيوەندى كەردن بە سەرچاوەى ھزرەو واته ئانۇ.

سومەریەکان رەگەزى خۇيان ئەگەیاندەو بەم بەردە و بە ساگیگیا(سەنگى گنا) تۆماریان كەردو واته بەردى رەش یان سەنگى سیا و بە خۇيان دەگوت ھزرمەند. لەبەر ئەوێ ئەم بەردە بناغەى ھزرمەندى مرقۇفە.

خە یان بەگومان بوون بناغە ی زانایى و حکمەت و ھزرمەندى یە... لە زمانى ھەندى ناوچەى سۆرانىیژەکاندا بەتایبەت لە شارى سەقز لەتکەپرستەیک ھەيە لەکاتى بەگومان بوون لە بابەتیک و ئەلین: بەخەردا چووم!... واته: شکم خەست، گومانم بەرد، لە ھزرى خۆم کەلکم وەرگرت.

خە، خەت، خەرد لە کۆندا بەواتای حکمتیاری و لۆژیک و وردروانى کەلکی لێوەگیراوه. دواتر بە ھۆى زالبوونى زمانى عەرەبى لە سۆرخ کۆلکەمەلا بۆرەكۆردەکانەو ھەندى وشەى عەرەبى كەوتە زمانى كوردییەو و زمانەكەى ناشیرین كەرد...

کۆلکەمەلا لە نەرتى كوردیدا بەو مەلا ھەلە و ھەرزانە دەلین وا چوار وشەى عەرەبى فێر دەبن و مېشكى سەرى خەلکی پێئەبەن، ھەروەھا بۆرەكۆرد یان كۆردە بۆرە بە كۆردانى خۆھەلواس و بېینەما و بېگانەپرست دى وا خانى خەلکیان لە خانووى خۇيان پېخۆشتە.

دوکتور خەزەل ماجدى كۆنەوارناسى عێراقى پێیوايە شوروپاک یان شوروپاگ لە زمانى سومەریدا بەواتای شفاخانە و شوینی چاک بوونەو ھاتوو و شوینیكە لە سى و پینچ مایلی باشوورى نیپورى كەنارى رووبارى فراتدايە.

سایتیک بە نیوى تەل فرە لە پارێزگای قادسیەدايە و ئەم شارە واته شوروپاک بۆ پەرستى ستخواوند نینلیل ھاوسەرى خواوندى نەتەوێى سومەریەکان نللیل خواوندى کاروبارى ھەوا و با بەرپا کراو. نینلیل ستخواوندى دەخڵ و دان و زاوژى یە.

دوکتور خه زعل ماجدی له وهرگړانی وشه ی دار دا به هله دا چووه، دار به زمانی عهره بی واته خانوو یان مال به لام له کوردیدا به واتای درختی میوه دی. کهواته شوروپاک یان داری شوروپاک ههمان داری شورپاک، سوریگ یان داری ئاسوریگ ه و باوایین جار له سه رهاکانی چاخی ئیسلامیدا نووسراوه ته وه و بابته تکی هزرمه ندانه و ئاموژگارانه یه له نیوان بز و داری ئاسوریگ دا.

شوروپاک (شورپاک، سوریتاک، ئاسوریگ، سوریگ، سوریگاش، سوریاش، گائوره، ئاشوره، سوریجه، شا سوريجا، سولتان سوريجا) باوکی زی ئود سودا دوایین فرمانره وای شاری کور دیلمون بوو له کاتی لافاوی گه وره دا.

شوروپاک کوری ئوباره توتو (باوهره داد، باوه گه وره، باوه هه وره، گوپارا، پارشیو، شویپار، شویتار، شویدار، شوریده، دهر ویش، گاواره، زهواره، سواره، وازره، وازر، زیناره، سوبارو، شوباره، تاته سواره، چاکه سواره، گاوه سواره، کاوه سوار، شا کهوه سوار).

دوکتور خه زعل ماجدی پییوایه ئوبار توتو به واتای هه وری خرته یان گو به ره تاته، هه وری داد، خورداد و نیشاندهری ئه و راستیه یه شاری شوروپاک شاری هزر و خرته و وادیاره خواوه ندی خره تیان له وی پرستوه.

هه ر وه ها ئه و پییوایه له وانه یه توتو ههمان توت خواوه ندی مسری یه وا به ره و مسر کوچی کرد و بوو به خواوه ندی هزرمه ندی و خوینده واری و نووسین بوو.... له و سونگه وه پینداگره له م بابته له به ر ئه و ی ده گوتی: له ده ستپنکدا حکمت و نووسین و شارستانیته له سومه ره وه گوازیاره وه بو مسر و له ویدا به هزر و ئامرازی مسری درنزه ی پندرا. کهواته شوروپاک شای هزرمه ندی شاری دیلمون بووه پیش لافاوی گه وره. دوا ی لافاوی گه وره له دیلمون و ئایته مه کانی وینه یان هه لگرتوه و پا زده شار له سومه ر به رپا کراوه و شوروپاک سینه م شاره.

شاری شوروپاک به ناوی شا شوروپاک ناوبانگی رویشنه وه و ئه م شاره هه ماری ده خل و دان بووه و کوپی کراوی مه لبه ندی شوروپاک شاری کور - دیلمون بووه و رووبه ره که ی ۱۰۰ هیکتار بووه و له سه رده می جه مده ت نه زرده ا واته ۳۰۰۰ سال پیش زایین ده سووتی و کاول ده بی و هه رچی له وشارده ا بووه ده بی به ژیر دارو په ردو و خو له می شه وه و له م دوا ییانه دا دوزریاره وه.

چيروانوکی لافاوی کولتوری ئاکاد به زی ئودسودرا دهلی ئاتراهاسیس و هاوایی ئوتتاپیشتم ی
گیلگه‌مه‌ش ی بابلی یه... له‌وانیه ناوی زی ئودسودرا نه زمانی ئاکادی بریتیه له ئاتراهاسیس.

ئاتراهاسیس سهرنجمان ده‌داته خه‌ت و هزرمه‌ندی، له‌بهر ئه‌وه‌ی واتای وشه ده‌بیته هه‌ستی ژووروو به
واتای هزرمه‌ند دئ و گشت ئه‌م په‌سنانه ده‌رخه‌ری ده‌قی هزرمه‌ندانیه و سه‌باره‌ت به‌وه ده‌که‌وینه باسه‌وه.

خواوه‌ندی هزرمه‌ندی و زانیاری له کولتوری سومه‌ریدا که به نیوی توت موه به‌رهو مسر بار ئه‌کات
قورسای زیاتر ئه‌خاته سهر ئه‌و گریمانه وا ده‌لی شارستانیته‌ی مسر ره‌گی له کولتوری سومه‌ریدايه.

توت یان دوت، جوت هه‌مان دوو به زمانی کوردیه. زۆر له سهر وشه‌ی دوو و جووت و گووت
نووسیومه پیشتەر، به‌لام دوو هیمای دووانه و بالانس و ته‌رازووه و نووسیومه که خه‌ت و هزر له سهر
ته‌رازوو راوه‌ستاوه... باسی ئه‌وه‌شم کردووه که چاوی ئانو له هاوسه‌نگبوونی ئه‌م ته‌رازووهدایه . هه‌روه‌ها
باسم کردووه دووتا، به واتای مرو‌قی بوئژه و هیماکه‌شی بالنده ی طوطی یان به‌به‌غه‌یه.

ئه‌م ده‌قه هه‌روه‌ک باسم کردووه پیشتەر له سۆنگه‌ی کرداره‌وه به‌وه به سه‌نگین بوون و گران بوون و مت
بوون ده‌دا که په‌یوه‌ندیان به کرداری ئاقلانه‌وه هه‌یه.

فه‌رموده‌کانی شوروپاگ به سهر سی به‌ش دا نووسراوه‌ته‌وه:

١ -یه‌که‌م به‌ش له دیری یه‌که‌مه‌وه هه‌تا دیری هه‌فتاوی‌نچ

واده‌نوینی ئه‌م سی به‌شه یه‌ک له دوا یه‌ک هاتوون و زنجیره‌ی کات و سات ی په‌یره‌و کردووه به‌لام له
به‌شی یه‌که‌مدا شیوازی گیرانه‌وه له رابردووه‌وه بۆ ئیستای سه‌رده‌م ده‌ستپێده‌کات... هه‌روه‌ک گیرانه‌وه‌ی
چیرۆک له زمانی کوردیدا وا له پیشینانمانه‌وه بۆمان ماوه‌ته‌وه. بۆ نمونه: هه‌بوو نه‌بوو (کورمانجی)، یه‌کی
بوو یه‌کی نه‌بوو (سۆرانی)، ده‌گیرنه‌وه ، رۆژی له رۆژان، جارێکیان، سالیکیان، ئای فله‌کا بی‌به‌خت، ئای
رۆژگاری نامراد...

تایبه‌تمه‌ندی ئامۆژگاریه‌کانی به‌شی یه‌که‌م و سی‌هه‌م به‌دی‌کردنی ئامرازی لۆمه‌کردن و نه‌که‌ی کردنه له
ده‌قه‌که‌دا و جه‌خت کردنه له نه‌کردنی ئه‌و کرده‌وانه وا ئاکامه‌که‌ی خه‌سار و په‌شیمانیه.

۲- دووههم بهش له ډیری حفتاوشه شهوهیه ههتا سست و چل و پینچ

ههندی له ډیرهکانی بهشی دووههم به هوئی شکاویی بهردهنوو سهکهوه له ههندی شویندا وون بوون و سهرمان لیده شویوینی، به لام له دهقه که وا تیدهگهین ههندی ناموزگاری سهبارته به نهخواردنهوهی مهی و ههروهه ها بیویژدانی له مهر دایینی ههقهستی توولپر و سهوتهچن و ههروهه ها لومه کردنی تهماحکاری و نهوس چلیسی و ههروهه ها هزرمهندی له بهریوه بهری کوشک و مال و کار و ژیرانه روانینی ژیان. بو وینه له بهشیکدا دهلی: ئاسمان دووردهسته و زهوی ههره گرانتیرینه!

۳- سیههم بهش له ډیری سست و چل وشه شهوه ههتا ډیری سست و ههشتا

لهم بهشه دا لومه دهکړی له کارکیشانوه له خزمهتکار و ههروهه ها جهخت کردنهوهی گوینگرتن له برای گهوره و خوشکی گهوره له بهر نهوهی وهک باوک و دایک وان و ههروهه ها جهخت کردنهوه له ژن هینان و شووکردن و ههروهه ها پاریزکردن له کاری خراپه و پیداکړی کردن له ههلسوکوهی درووست له گهل خه لکدا.

ههندی بابتهی ناو هم دهقه پیروزه نهونده کوردانهیه که مروف شک نهخا لهوهی کاتی نهو گهوره پیاوانه تهواو نه بووه و نیمهین که هیشتا له سهردهمی نهواندا دهژین. بو وینه باسی دهست شکاندن دهکا لهکاتی خهسار و له دهسچوونهکاندا. دیاره لهو سهردهمه دا دهست شکاندن بهواتای نازیهتباری و رهنجه خهساری یه. بو وینه نیستاش ژنانی کورد کاتی کهسینک نهمری و نهچن بو پرسه به خاوهن پرسه که نهلی: دهستی شکاوم بو نهو کوسه وا لیتان کهوتوه!

وا دهردهکهوی له کاتی دهسه لاتداریتی شاسوریجا دا له پیش لافاوی گهوره، دهست شکاندن بهواتای نازیهتباری و رهنجه خهسارییه.

یان له شونیکدا شاسوریجا به خدری زیندوو دهفرمی: کوری جووتیار مهچه وسینهوه! نهو رسته دهریده خات که کشت و کال و یاساکانی له کوردستانی پیش لافاوی گهوره ههمان یاساکانی ناغا و رهنجهی بووه. بو نمونه هم سیستمه تهنیا شهست ساله له تیران و تیرا قدا نهماوه!

ئەم فەرموودانە پېش ھەموو دەقى ھەرمەندانەى جىھان ھاتووە. شىۋازى سۆفیانە و راسپاردەکردنى ھەلسۆكەوتى دەرویشانە و شەرەفمەندانە لەم دەقەدا جىاوازە لە شىۋازى فەرمانەكانى ھامورابى.

با ئەوھش بزانين فەرموودە لەگەل فەرمان جىاوازە. فەرموودە و فەرمان لە لایەن دەسەلاتدارەو ئەخزینە روو بە جۆرىك فەرموودە بە مەرۆف دەلى ئەمە چاك و خراپە بە گوێرەى ئەزمون جا تو ئازادى كاميان ھەلبزىرى بەلام فەرمان واتە تو ئازاد نیت لە کردەوہى دژ بە ياساكانى ئەم فەرمانە.

لە كۆتاييدا با ۋەبەرتان بەيئەمەو ھەندى لە وشەكان سوواونەتەوہ يا خوراونەتەوہ بۆيە نەتوانراوہ بخوینرینەوہ، ئەوھش ھەندى لە رستەكانى ناتەواو يان گوماناوى کردووە. من لە جياتى ئەو شوینانە، خالخالم داناوہ.

شانازىيە بۆ گەلى كورد وا خاوەن مێژوويىكى كۆن و پيشەدارە لە پانتای خاكى كوردستاندا كە لە كۆندا زۆر بەرینتر بوو لە ئیستا. من ۋەك نووسەرى ئەم دێرانە خۆم بە بەختەوہر دەزانم كە خەرىكى خزمەتم بە فەرھەنگى ئەم گەلە مێژوويىيە و زمان و مێژوو و نەريت و ناسینەوہى ئايینە رەسەنەكانى باوك و باپيرانمان كۆلەكەكانى كۆشكى ئەم فەرھەنگەن. خوا ئاگەدارى كورد و كوردستان بێ!

بەشى يەكەم

(لە دێرى يەكەمەو ھەتا دێرى ھەفتاوېنچ)

رۆژى لە رۆژان # لە رۆژە رابردووە دوورەكاندا # لە شەواندا # شەوانى دووردا # سالان # لەو سالە دووراندا # لەو سەردەمەدا # زانايەك لە سەر زەويدا دەژيا # قسەزانىكى بليمت بوو # كوروپاگ (شا سوريجا ۋەچەى مەرۆقى بوژ لە گيادا) وا پەندنامەى لە باوكيەوہ ئوپارا- توتو (شا كەوہسوار) پيگەيشت و ئەو كەسەيە وا ئەو پەندنامە دەگەيئيتە كورەكەى واتە زى ئود سودرا (خەرى زیندوو) # بیلە با ئەم ئامۆزگاريانەت بکەم # لە سەرەیدا مووچە و كیلگە درووست مەكەن، رینگە مەكێلن # لە شوینی كاردا چال ھەلمەكەن، دەبیته ھۆی برینداربوونی خۆتان و خەلك # لە گۆرەپان و مەیدانى گشتیدا مال مەكەنەوہ و خانوو درووست مەكەن لە بەر ھەرا و جەنجال و كۆبوونەوہى خەلك # دژ بە كەس بە درۆ شایەتى مەدن با مافی كەس نەكەوتە ئەستۆتان # دواى خەلك مەكەوہ بۆ ئاتەو گرتن لەبەر ئەوە لافاو

ئەيداتەو بە پروتدا # مەلئ شەر لە کوئ پرویداو چونکە دەتەبن بۆ شایەتی # شەر درووست مەکن و مەکەنە ناو شەر و چەلەحانی خەلکەو، لاشەر بن و لاری بکەن لە شەر و شور # دزی مەکە # گێچەل بۆ خۆت درووست مەکە # مەکەو ناو خانووی خەلکەو # پارەت خۆش نەوئ # دز شیرە بەلام دواي ئەو کەوتە داووە دەبێتە کوێلە # کورم! دزی مەکە # خۆت بە تەور بریندار مەکە # باوک مەخە خوار کورەو هەرەو ها کورەکت مەخە لای سەرووی خۆتەو # ژنی میزداری جوان و جەحیل لە خشتە مەبە، کۆتاییەکە بە خراپە دەشکێتەو بە سەرتدا # ئاگادار بە کورم! بە تەنیا لەگەڵ ژنی میزداردا لە ژووریکدا دامەنیشە # شەر و پێکدادان درووست مەکە # خۆت سووک مەکە # درۆ مەکە ! # خۆت هەلمەکێشە با قسەکانت بەرپرسیارت نەکن! باش وایە درێژداری نەکە. ئەتوانی لە قورسای نیکای سەركۆنەکاری خەلک رابکەیت؟ # لەگەڵ کەسدا خواردنی دزی مەخۆ # دەستی خۆت مەشکێنە و خۆت خەلتانی خوین مەکە! # بەم کارە ئەتەوئ پارێنە لە دەستچوووە بگەرێنیتەو؟ # ئەتەوئ بەم کارە میگەلەکە بگەرێنیتەو؟ # بەهەلدا مەچۆ! ئەم کارە دەتوانی ببی بە داویک و لە پێتەو بئالی # بلأو بە پاتالەکت مەدە لە مەزرای خەلکی نەناسیاگ دا # گای جووت بە کرئ مەدە # چاروای لەسەرخۆ بەواتای گەشتیکی هێمنە # لە شەودا مەچۆ سەر سەفەر لە بەر ئەو خێر و شەر شاراوێهە # ئەو بەرەمانە مەکرێن و تا لای ئێوارە بر ئەکن # لەگەڵ خزمەتکارەکتدا دەست تێکەل مەکە، لەبەر ئەو ئەیکات بە ئامرازیک بۆ ئەو باجت لێبستینی # لە قوولایی دڵەو دوعای شەر لە کەس مەکە و جوینی خراپ مەدە با نەیتەو ریی خۆت # گۆزە ئاوەکە مەن بە تاقی بەرزەو بە دەست پێ بگات و تووشی ئاستەنگ نەبی بۆ داگریتی # # روو وەرەگێرە لەو کەسە وای پێ قەرزداري با نەبی بە دۆزمنت # لەگەڵ کەسی خۆگر و بەرزەمەخدا خانو درووست مەکە، لەبەر ئەو خۆ ئەکا بە خواجەو بەسەرتدا و ئەکا بە خزمەتکاری خۆ و تۆش هیچکۆ نیه پەنای بۆ ببە و ئەویش ئەوت لێئەقۆزیتەو و هاوارت بەسەردا دەکا و دەلی : ئەوئ نا ! برۆین بۆ لاییکی تر ! # دەست بۆ پەرژینی باخی کەس مەبە و توولیک هەلمەگرە با پێت نەلێن : ئا مەرۆ! داینێو! # ریی کەسی نەناسیاو مەخە مائی خۆت بۆ نان خواردن، لەوانە توشی شەرت بکا، کە ریت کرد وریا بە! # کورم! توند و تیز مەبە # دەستدریزی مەکە سەر کچی خەلک، تووشی دادگە و یاسا نەبی # # پیاوی بەهیز مەتارینن، مەیکەنە دۆزمنی خۆتان # لە دیواری شکست خۆتان لادەن! # خۆت لادە لە بوختانچیه چاوبەرەلایانە و بوختان بۆ خەلک ئەکن، مەکەو ژیرکاریگەری ئەو کەسانەو # لە مەخاڵەکاندا وەک دەستبەرەکان لاف و گەزاف مەکە، کەس بروات پیناکات # کاتی گەیشیتە تەمەنی پیاوینێو دەستبەر

بۇ جارى دووھەم شوروپاك كورى گەوباروتوتو (گۆمەرت، كەمەسوار، مەردوخ) ئەم راسپاردانە دوبارە
 دەكاتەو لە زى ئود سودراى كورى: # كورم! داوات لیدەكەم گوتیرایەلم بى بۇ جیبەجى كوردنى ئەم
 ئامۆزگاریانە: # دەبى ئاگادار بى، زى ئودسودرا # با وشەيەكت بۇ باس بكەم # دەبى وریا بى لە
 بربارەكانى من نەخافلىى # قسەم پیمەبرە كاتى قسە دەكەم # ئامۆزگاریە بەنرخەكانى ئەم پیرەپیاو دەبى
 پەپەرەو بكرین: # دەم مەدە لە مەى ئازیزەكەم # ئەو دەمەى وا ئاوجۆى پینئەخوریتەو ھەموو جۆرە
 قسەيەكى لى دیتە دەرەو # # #..... #..... #..... #..... #..... #..... #.....
 ژێردەستەكانت لە مافى خویان ببوورن بۆتو # قامیشەلان چۆن ئەتوانى بوختانى بوختانچى بشاریتەو؟ #
 كۆشك وەك جۆگەيەكى بەرینە وا گاران لە ناوەرەستیدا رانەبرین و ئەوئاوہى وا پیندا دەرەو قەت پرى
 ناكاتەو و ئەو ئاوہى وا لى ئەرەو قەت ناوەستیت # كاتى نان لەبەر دەستدا بى ووتتى دەتەمى ئاسانە
 بەلام كاتى وەرگرتەكەى لەوانەيە بكاتە ئەوپەرى ئاسمان، بۆ وینە ئەگەر بچى بۆلاى يەكئى وا پيشتر پنى
 گوتوویت نانت دەدەمى ئیستا لە وەلامى داواكارىەكەتدا بلئى ناتوانم! لەبەر ئەوہى نان نەماوہ! # ئەوہى وا
 ھەمە دەكرئ زیاد بكرئ بەلام ھىچ شتیک بەقەد ئەو تۆزەى وا ھەمە ناھینئى # زمانى نەرم وشەى جوانى
 لى دیتە دەرەو، دەمى ھەراش دەچیتە بەردەم دادگە، دەمى شیرین بەرھەمى شیرین كۆ دەكاتەو #
 چەنەبازسەوتمەيەك نان بكاتە دەمى بە خۆى نازانى، پیاوى بەرزەدەماخ سەوتمەى بەتالى نان پىر دەكات و
 دەمیشى پىر لە لاف و گەزاف ئەكات # دەواخ وا پيسته و چەرم دەواخى ئەكا لە ئاكامدا پيستی خۆيشى)
 لە گۆردا) دەواخى دەكرئ # مروڤى چالاك دەتوانى لە دەست ھەموو كەس ھەلبىى # كابراى شيت لە
 كاتى خەودا دەكەوتەوہ پىرى چى لى وون بووہ و ھاوار ئەكا مەمگرن با بگەريم بەدواى شتە

وونبوو هكهدا و ئهپارېتهوه بېلن با نهمرم! # له شونښېكا به ئهقل كاريكي چاك كراوه، يهكيكي دهمهور
 دملې : من شياوې رېزم! # هاوسهري لاواز وهبالې چارهنووسه # نهگمر كريكاريكت دامهزراند وا
 سهوتهت لهگهلا ههئنهگرې و لهگهلا له سر ههمان سهوته نان بخوا و هنيوران هزمهتت بكا و پيت
 دملې دهمهورې به شتيكي ديكهوه سهرقال بم، نهو خزمهتكاره دهبيت هزمهتكارې كوڅكي شاهانه # به
 كورهكت ئهلي وهره مالهوه ، به كچهكت ئهلي برو بو لاي ژنان! # له كاتي مهې خواردنهوهدا كاري
 دادوهرې مهكن # پهژاره داتان نهگرې بو نهو شتانهي وا له مالهوه له كيستان نهچې # ئاسمان دووره،
 زهوي گرانبههاترين دياردهيه، بهلام له ئاسمان و زهويده ئهتوانن تواناي خوتان دووبهرانبهر بكهن و ههموو
 ولاته ناوازهكان بكهونهژير ركيغيهوه # وهرزي دروينه بهفېرو ئهروا # وهك كارهكريك ئامادهي فهرمانه
 خوت ساز بكه بوكار # كورم ! وهك شا بيگوزهرينه ، وهك شا نان بخو و كارهكس و خزمهتكار بگره و
 نهوه ههمان شته وا دهبي لهگورېدا بي # دهمرووت دهمي خوي ئيشيني # چاوي تهماح مهرگي لهگهلايه
 # فرميسكي دروزن جل نهخووسيني، ئاموزگاري كردني بهدكاران كهې نهكهويته كار ؟ # به دهمارهوه قسه
 كردن وهك وهرهم وايه، ئهلي بابيكه و تووشي ژانهزگت نهكا #... # وارته و ويرهې دوعاي خيرم پيت
 و بهرمهكتي پيوهيه، ئافهرم كردني پهروردگار ئاويكي سارده و دلرفينه # قسهي نهشياو و جوين تهنيا
 خهلكي بي سهرقال نهبي # شوروپاك نه دهمستورانهي به كورهكهې داوه # شوروپاك (شاسوريجا) كوري
 باوهگهوره (شا كهوهسوار) نه دهمستورانهي دا به زي ئود سودرا (خدرشاي زيندووي) كوري #

بهشي سيهم

(له ديړې سته و چل و شهشهوه ههتا سته و ههشتا)

له قوناغي سيهمدا ، شوروپاك كوري گهوره تاته نه دهم ئاموزگاريانهي دا به زي ئودسودراي روڼه
 خوشهويستي:

روڼه گيان! با نه دهمستورانته پيېدهم، ئاگات ليني، زي ئودسودرا! با ئاموزگاريهكت پيېدهم، تو دهبي وريا
 بي، له ئاموزگاريهكانم مهخافلي، كاتي قسهت بو نهكهم، قسهم مېره و گوپرايهلي قسهكاني من به:

كوري وهرزير تالان مهكه كاتي بهنداو و كهنداوي بو درووست كردوويت # ژنهخواوه مهكره، لهموزيكه و
 كهزه دهگرې # كارهكري مهكره وا له مالاندا زاوه و زولي خستووه، وهك گيامارانه وايه و ههناوت تيكدهدا

کرښکاری بېگار مهځه سهر کار ، دیوارت لښهرووخیښی # کارهکهری کوڅک مهکړه ، فیږهکاری مالان
نیه ، بنی پوتهئوهکه قهوزه دهیگرئ وئویش خاویښی ناکاتهوه #

کویلهت هیڼا بۆ کار ، له خهڅکی چیانشینوه یان شوینی بېگانهوه بیهینه # لهبر ئهوهی کورم! که خور
هملدی ئاو بهدهستدا ئهکا و لهپیش تودا ئهوشینه کار # خیزاندار نیه تاکوو بگهریتهوه بۆ لایان #
شاریکی نیه سهردانی بکا # تا دهرگاځت لښهکوئی بوی نیه بیته ژوروهوه # ناتوانی # ناتوانی
ملهملت لهگهڼدا بکا و تووشی کیشته بکا # کورم ! پروومهکه روژههلات و ئهوه کهسهی وا زانیاریت
بۆ کوو دهکاتهوه نابی # پیتی ناوی شونیهکان سوارى یهک دهکړن ، باخهگیاکان نابی لهسهر یهک
کهلهکه بکړن # کهناری چومی رزگاری خزه ئاگات لښی تووشی ههڅلیسکان نهی # برای گهوره وهک
باوک وایه و خوشکی گهوره وهک دایک # هرگاوايه گوی لهبراهورهت بگره وهک چوون گوی له باوکت
دهگری و گوی له خوشکهگورهت بگره وایزانه دایکته # وانهبی هر پشت به چاوت ببهستی # ئاگات
لښی هر بهدمی و زارهکی داراییهکانت زور نابن # کهسی خویری دهبیته هوکاری لهناوچوونی
بنهملهکهی # برسیتی وات لیدهکا به گز کیودا بچی و تووشت بی به تووش خهڅکی چته و
نهناسیاگهوه لهو کاتهشدا برسیتی کهسانیک و لښهکا له شاخ شور بینهوه بۆ دهستکهوتنی شتیک
بوخواردن # قهلاوی بچووک خیرا ئاماده دهبی و قهلادارهکهی سهرسام ئهکا # شاری گهوره شووره به دور
خویدا بهریادهکات بهلام خافلاوه لهوهی خانوویک لهناو شار خهریکی نانهوهی کهته # دارا پاریزراوه ،
نهدارا ههموو جوړه گرفتاری و ناسازگاریهک دهگوازیتهوه بۆ دارا # پیاوی ژندار خهنییه ، پیاوی زگورت
پښهوهکهی له کادیندا رانهخات # هر کهس بیهوی خانوویک ویران بکا ئهیکات! هر کهس بیهوی
بایی خانوهکه گران بکا ئهیکات # ئاویزانی ملی کهلهگیاییکی ئهستوربی له ئاوی چوم ئهپهریتهوه #
کورم! هر ئاوا چوون لهگهڼ پیاوهکانتدا به گاشهبردهکاندا ههڼهگهری ، ئهتوانی سهرکهوتنهکانت
دهستهبر بکهیت # کاتی کچیکی ناسکولت پییه و به پرزی یالاندا گهشت دهکهی ههم چاکه ههم
خراب # چاکه له دهستدا و خراپه له دلدايه # نهکهی! مههیلله ئهوهی له دلندایه بهروو خراپه بروا و توش
بکهویت تهکی # خراپه کادینی ئامادهیه بۆ گرگرتن # # # ئاخوړووبار گهمی شکاو
قووت ئهدها؟ # ئاخوړاودیږی گوژه لهشان سهر ئهدها له بیابان؟ # دلی ئهویندار شهپول ئهدها له خهم، دلی
حهسوود خانوو ویران ئهکات # بۆ بههزیوون ، بۆ ئهوهی ئامانجهکانت بییکی خفتانی پۆلایینی
خواوهندهکان لهبر بکه # دهبی به ریزگرتنی خهڅکهوه دهست پییکهی # پیش ئهوهی بههیز بی دهبی

خاکیڼه و خولینه بی # هسروهه کوره‌که‌م! ده‌بی زیندوو بمینی و به‌پرچیی به‌دکاران و ئازاو‌مگیران
 بده‌یتوه # له بونه و میوانیه‌کاندا ژن په‌سند مه‌که بو خوازتن، له‌بهر ئه‌وه‌ی له ناوه‌وه پووجه‌له و
 دهره‌وه‌یشی ساخته‌یه و ده‌ستکاری کراوه. ئه‌و زیرانه‌ی وا کردوویه به خویدا زرن و پیروژه و گه‌وه‌ره‌کانی
 سهر جلوه‌برگه‌که‌ی به قهرز هیناویه‌تی # جله‌کانیشی به ئامانعت هیناوه، کراسه که‌تانه‌که‌ی به‌ریشی
 ئامانعت‌ه # پاکی ئه‌وه‌ی پنیه‌تی زرن و هی خوی نین # گای گایک و نیل و
 ئامورکراوته ملی نابی بیکری # زاخه‌ی گاران بگهری و گاییکی باش بکره # ژنیکی جی متمانه، مال
 پیکه‌وه ده‌نی # نابی گوینژ بکری له‌کاتی خسرمان هه‌لگرتندا، له‌بهر ئه‌وه‌ی له‌گه‌ل که‌ریتدا خهریک
 خواردنه # ئه‌و گوینژیه‌ی وا په‌تیاڼ کردوته ملی وهک پیاویک وایه که که‌له‌بچه‌یان کردووته ده‌ستی #
 کورم! خوت بپاریزه له ژنی وا به دوله‌مه‌ندیه‌که‌وه خوی مالخراب ئه‌کا # مه‌زرای پیاوی مه‌ست که‌وتوته
 سهر ئاو # ژنی دز وهک په‌یژه‌ی دوزه‌خ وایه، هسروهک می‌ش مالهومال ئه‌کا # ئه‌و جوړه ژنه وهک که‌ری
 بیخاوڼ وایه وا به‌ره‌لا کراوه # ئه‌و جوړه ژنه له سهره‌پیدا شیر ئه‌دا به مندا‌له‌که‌ی # و له جیاتی ئه‌وه‌ی
 خوری بریسی، به ته‌شیه‌که‌ی له خوی ئه‌دا و زیروه‌ور ئه‌کا # و به‌رده‌وام پیتته‌لی برو دهره‌وه! #
 سهره‌رای ئه‌و هه‌مووه په‌رده و په‌رژینه هر خهریکی چلوچویی کردن و قوته‌قوته و به دوی قسه‌ویه #
 و له نیو هه‌موو شهر و مارکه‌دایه # # ... # کورم! ئه‌و جوړه ژنه هه‌ناوی پر له رق و
 سو # ... # ... # ... # ... # ئه‌و دل‌ه‌ی وا پر له شادی کورم! # تو ئه‌بی هه‌مووکات
 به‌خشنده بی کورم! # خزمه‌تکاری شت و مه‌ک مه‌به با ئه‌وان خزمه‌تی تو بکه‌ن # نابی دانه‌ویل‌ه‌ی
 زوره‌له‌بگری بو پاشه‌که‌وتی خیزان # نابی مهر به‌غزرتینی ده‌نا به‌رخ‌ی می ئه‌زی # چرا بو پروناکی
 ریگه‌یه مه‌یخه سندووقی پاروه # ... ده‌نا کورت ئه‌بی # ژن رده‌وو مه‌خه با نه‌یکا به قیژه و هاوار،
 شونینی هه‌لگرتتی هاوسهر ... # با خبر ببینه‌وه و بلتین ئای پیم! ئای ملم! # با به هیزموه یه‌کبگرین و ببین
 به که‌وانیکی به‌هیز # که‌س مه‌کوژه، ئه‌وه‌ی وا ئه‌یکوژی مندا‌لی خه‌لکه # نابی یه‌خسیری شهر بکوژی،
 نابی په‌تی بکه‌ی # ژنه مه‌یوانه‌کان چاره‌نووسی پیاوانی خاوڼ ده‌سه‌لات ئه‌خه‌نه ده‌ستی ژنانی می‌گیري
 مه‌یخانه‌که‌یانه‌وه # له‌گه‌ل دایکتدا به پوز و ده‌ماروه قسه مه‌که و خوت له به‌رچاو دایکت مه‌خه، نابی
 قسه‌کان و بیروبرواکانی دایکت بخه‌یتوه بو درودا # دایک پیاویکی وهک خواوه‌ند ئوتو (تاو، هه‌تاو)ی
 زاوه # باوک وهک خودا ئوتوی پروناک کردوه # باوک وهک خودا وایه وا قسه و ووته‌کانی جیگه‌ی
 متمانه‌ن # ئاموژگاریه‌کانی باوک ده‌بی ره‌چاو بکرین # شاری بی شووره و حه‌سار، ناوه‌ند و مه‌یدانی نیه
 # کورم! مووجه و مه‌زرا و کیلگه‌ی ژنر کوگا‌خول‌ه‌کان چ ته‌ر بن چ وشک ده‌ستمایه‌ی ژین و ژبانه #

ئەمەي وا لە ھزردا ناگونجی خەفەتی لە دەستدانی شتیکیە بۆ ھەتاھەتا # شاری کور - دیلمون شاری
 خواوەندەکانە # سەگ مۆتەمۆتی دواي شتی وونبووی پیناخۆشە بەلام پیاو پیی ھیلاک ئەبی # شوینی
 نەناسیاگ جیی ترسە # شەرمەسارییە بۆ سەگ ئەگەر ئەمەي ئەو بە دوایدا سۆکەي ھاتووہ کەسی دیکە
 بیدۆزیتەوہ # لە کەرەیی سەرکیواندا ئەھریمەنانیک دەژین وا مڕۆف دەخۆن # ئەو ژنە وەک خەلکی تر
 خانوو درووست ناکات # ئەو ژنە وەک خەلکیتەر شار بەرپا ناکات # # شوانی بی دەسەلات
 دەستی لە دۆزینەوہي مەري وونبوو ئەشوا و گۆلەگۆل مینگەل ئەکاتەوہ بە تەویلەدا # جووتیار دەستی لە
 جووت ھەلگرت # # جوانە ئەگەر دنییە نیو کۆشکەوہ بە قسەي خوش و زمانی نەرم ببیتە ھۆي
 دلخۆش کردنی دانیشتوانی ناو کۆشکەکە # جوانە ئەگەر چەند ووشە بۆ ئافەرەم و ریزگرتنی ئەستیرەکان
 پیشکەش بکەیت # ئەمانە ئامۆزگاریەکانی سوریجای کوری کەوہسوارە وا لە خواوەندەکانەوہ پیی گەییشت.
 ئەو خواوەندەنەي وا تۆمارە گەورەکیان نووسیوەتەوہ # کوتایی مانگی ئاوزین(سنبەل)، ئەو شوینەي وا
 سوریجا کوری کەوہسوار ئامۆزگاریەکانی پیشکەش کرد.#

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2- Andreas Leitz, Vedicreligion Institute of Vedic Reserch and Publications.

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MÉMOIRES DE L'INSTITUT FRANÇAIS D'ARCHÉOLOGIE
DE STAMBOUL

PUBLIÉS SOUS LA DIRECTION DE M. ALBERT GABRIEL

III

TABLETTES
SUMÉRIENNES
DE ŠURUPPAK

CONSERVÉES
AU MUSÉE DE STAMBOUL

PAR

RAYMOND JESTIN

MEMBRE DE L'INSTITUT FRANÇAIS D'ARCHÉOLOGIE DE STAMBOUL

PARIS

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AVANT-PROPOS

Le P. Anton Deimel avait signalé, dans ses *Fara-Texte*¹, qu'il existait encore au Musée de Stamboul un millier environ de tablettes inédites apparentées étroitement à celles qui forment l'objet de son ouvrage. J'ai pu les examiner et tout en reconnaissant que les deux cent cinquante textes publiés et commentés par le P. Deimel suffisent à donner l'essentiel du contenu du lot tout entier², j'ai pensé que les autres documents du Musée de Stamboul contenaient assez de particularités nouvelles de divers ordres pour justifier une publication. Il me sembla, en outre, que ces tablettes méritaient d'être reproduites en fac-simile, procédé que le P. Deimel n'a que rarement employé. J'ai donc copié les tablettes inédites de Šuruppak avec l'espoir de ne pas faire œuvre inutile.

Ces textes remontent aux environs de 3300 avant J.-C.³. Ils traitent de sujets économiques ou représentent des exercices scolaires où l'on s'est borné le plus souvent à aligner des mots les uns à la suite des autres. Un petit nombre de tablettes contenant des inscriptions religieuses ou même juridiques aurait apporté sans doute plus de lumière sur l'état du sumérien de la haute époque⁴. L'étude de ces formules économiques sommaires permet cependant de recueillir un certain nombre de renseignements qui ne sont pas sans valeur et aident dans quelque mesure à mieux suivre l'évolution de la langue sumérienne comme à mieux saisir certaines de ses caractéristiques archaïques. J'ai groupé

1. A. DEIMEL, *LAK Einleitung*, 1.

2. M. FR. THUREAU-DANGIN a donné en fac-simile dans son *Recueil de tablettes chaldéennes* sept tablettes de Šuruppak (N^{os} 9 à 15). Il s'en trouve également quelques-unes dans les *Documents présargoniques* de ALLOTTE DE LA FUYE (N^{os} 33 à 38).

3. Le P. DEIMEL (*LAK, Einleitung*, p. 4) situe les textes de Šuruppak vers 100-200 avant Ur-Nina (Ur-Nanše) c'est-à-dire (si l'on place celui-ci vers 3170 av. J.-C.), vers 3300 ou 3350 environ. Voir aussi ses *Fara-Texte*, III p. 1*.

4. Le P. Anton DEIMEL écrivait dans le troisième volume de ses *Fara-Texte (Wirtschaftstexte)*, p. 4* : « Aus den knappen Formeln der *Fara-Texte* schöpft die sumerische Grammatik fast gar keinen Gewinn. Denn fast nie wird irgendwelche noch so primitive Satzbindung angestrebt ». On ne peut que souscrire à cette opinion.

dans les différentes rubriques qui suivent ce qui m'a paru digne d'être noté, sans prétendre avoir fait — étant donnée l'obscurité où demeure une bonne partie du vocabulaire usité par les scribes de Šuruppak — un travail exhaustif.

J'ai laissé de côté toutes les tablettes — et elles sont nombreuses — dont l'état de délabrement ou l'émiettement complet rendaient toute tentative de reproduction impossible. Quant aux autres, je les ai copiées en les agrandissant du tiers, telles qu'on les trouvera plus loin. Exceptionnellement, les tablettes nos 181 F* (pl. LXXVIII) et 269 F (pl. XCII) sont reproduites en vraie grandeur.

Beaucoup de tablettes n'ont plus qu'une face lisible ou ne portent pas de texte au revers. Ces particularités sont indiquées comme suit, dans les planches, avec le numéro de chaque tablette :

1^o Pour les tablettes qui n'ont qu'une face lisible : F* ou R* indiquent le côté, face ou revers, dont le texte subsiste seul ;

2^o Pour les tablettes qui n'ont de texte que sur la face : F^s veut dire face seulement.

J'ai désigné les tablettes sous les numéros d'inventaire du Musée de Stamboul. L'un des textes n'était pas numéroté. C'est celui que j'ai désigné par la lettre x (pl. XXXIII).

Le nombre restreint des ouvrages dont la consultation s'imposait pour établir un commentaire de ces textes, ne nécessite point une notice bibliographique spéciale. Il me suffira d'indiquer que j'ai adopté les abréviations suivantes :

DEIMEL, *Šum. Lex.* = ANTON DEIMEL, *Šumerisches Lexikon.*

DEIMEL, *W. T.* = ANTON DEIMEL, *Wirtschaftstexte aus Fara.*

DEIMEL, *Sch. T.* = ANTON DEIMEL, *Schultexte aus Fara.*

FOSSEY, *Évol. Cun.* = CHARLES FOSSEY, *L'Évolution des cunéiformes (Manuel d'Assyriologie, tome II).*

J'ai donné en entier les titres des autres ouvrages occasionnellement cités.

Si j'ai pu travailler, en toute liberté, au Musée de Stamboul, je le dois avant tout à l'aimable obligeance du Directeur général, M. Aziz Ogan : c'est un agréable devoir pour moi de lui adresser mes très chaleureux remerciements pour ses bons offices.

L'autorisation d'étudier et de publier les tablettes inédites de Šuruppak m'a été libéralement accordée par le P. A. Deimel et le Comité de la *Deutsche Orient Gesellschaft*. Je tiens à les remercier ici, en exprimant en outre au

P. Deimel mes sentiments de gratitude pour les utiles indications qu'il a bien voulu me fournir. Je dois une reconnaissance toute particulière à M. François Thureau-Dangin qui a bien voulu lire le manuscrit de cette publication et me donner l'appui de sa haute autorité en me suggérant diverses corrections et en m'aidant de ses précieux conseils. Enfin en acceptant de publier dans les *Mémoires de l'Institut français* qu'il dirige, le résultat de mon travail, M. A. Gabriel m'a donné une nouvelle preuve de sollicitude et d'estime dont j'apprécie toute la valeur. Il ne s'est point borné d'ailleurs à diriger entièrement l'exécution matérielle de ce livre : ses conseils et ses observations m'ont été des plus précieux pour la rédaction de mon étude. Qu'il veuille bien trouver ici l'expression de mon respectueux attachement.

Stamboul, octobre 1936.

RÉPARTITION DES TABLETTES DANS LES PLANCHES

Les nécessités de la mise en page n'ont pas permis de disposer les fac-similés en suivant rigoureusement l'ordre de la numération. Les exceptions ne sont pas très nombreuses. Je les ai groupées dans la liste ci-contre où sont indiqués le numéro de chacune des tablettes déplacées et celui de la planche où elle figure.

TABLETTE	PLANCHE	TABLETTE	PLANCHE	TABLETTE	PLANCHE
46 F et R	CLXXXIII	521 F et R	CXVIII	644 F*	CXXXVII
58 R*	XXVII	567*	CXXIII	671 F et R	CXLII
77*	LIX	572 F*	CXXVI	757 R*	CLVIII
160 F*	LXX	615 F ^s	CXXXIV	783 F*	CLVIII
190 F ^s	LXXIV	618 F ^s	CXXXI	894 F*	CLXXIII
269 R	XCVII	622 F ^s	CXXXII	906 F ^s	CLXXII
382 F*	CIV	630 F et R	CXXXIV	926 F ^s	CLXXIII
467 F et R	CXII	632 F et R	CXXXVII	933 R*	CLXXVI
506 F*	CXVII	635 F ^s	CXXXVII	964 R*	CLXXXII

I. FORMES VERBALES

Mentionnons d'abord les formes verbales que le P. Deimel a rencontrées dans les textes du Musée de Berlin, afin d'en avoir une vue d'ensemble. Ce sont :

an-na-sum ; *an-na-ba* ; *an-da-tug* (WT, p. 4*) ;
ba-durun-durun (WT, p. 67, tabl. 92 R) ; *ba-ág* (WT, p. 15) ;
ba-DU? (WT, p. 77, tabl. 115) ; *dub mu-sar* (SchT, p. 3) ;
šu-mu-na-gál (SchT, p. 3) (*še*) è ; *sum-ma*, *passim*.

J'ai trouvé dans les textes du Musée de Stamboul :

1) T. 46 R, 2, 8 :

dub mu-sar : « la tablette il a écrit » (dans une liste de noms de *sanga*).

Il paraît à peu près certain qu'ici aussi on a dans la dernière case de cette colonne 2 du revers, c'est-à-dire la dernière, l'expression : *dub šu-mu-na-gál*. On ne peut plus lire que *gál* et une partie du signe *mu*. Je pense comme le P. Deimel que *dub mu-sar* ne se rapporte qu'au *sanga* dont le nom précède. Mais il me semble que les autres noms propres accompagnés de l'épithète *sanga* sont pris parmi ceux que connaît le maître ou l'élève qui les a écrits. Ils figurent là autant à titre d'exercice d'écriture (comme les autres vocables accompagnés du signe *nam*, etc.) qu'en vertu de quelque tradition qui voulait qu'on fît, pour terminer, mention honorifique des membres du clergé chargés du service du temple auquel se rattachait l'école des scribes en question.

dub mu-sar s'applique au maître qui a rédigé la tablette modèle, *šu-mu-na-gál* sans doute au *sanga* qui dirige les archives du temple¹.

2) T. 160 F, 3, 6 :


šu-gál. Il s'agit d'un texte relatif à une distribution de sésame (*še dig-ga*) entre divers individus. La dernière colonne porte : *n* [gur de sésame pour]

1. Cf. A. DEIMEL, *Sch. T.*, pp. 2*-7*.

II. LISTES DIVERSES

Sous ce titre, je donne quelques aperçus rapides sur le contenu des tablettes pour autant que celui-ci n'a pas fait déjà l'objet des commentaires du P. Deimel. Je ne fournis pas un inventaire systématique du contenu des textes, certains ne donnant lieu à aucune observation nouvelle et beaucoup étant, à tous points de vue, de caractère assez semblable pour que les remarques faites au sujet de l'un valent aussi pour l'autre.

T. 46 :

Tablette qui paraît contenir à côté de noms d'objets comme *še-dub*, *gar-sag*, *mar* (à moins que celui-ci soit un nom propre?), des noms propres dont quelques rares théophores, des vocables divers dont je ne puis déterminer la nature et qui, en divers endroits, ont dû être choisis et groupés (comme c'est le cas pour un grand nombre de tablettes scolaires) d'après la similitude ou l'identité des signes qui les composent : *muš-zi*, *gir-muš*, *na-du-na-* , *na-du ter-du* ; *uġ-KU*, *uġ-sag*, etc. Les nombreuses cases où le signe *nam* figure en tête renferment-elles des noms abstraits : noms de fonctions, etc.? Quelques mots commencent aussi par le signe *nig*. Au début quelques noms d'animaux (*anše*, *dara*) et autres où les idéogrammes d'animaux entrent en composition.

T. 50, 1, 1, 2 :

10 *še gur*₇¹ 7 *silà*

Ce *gur*₇ est une mesure rarement employée.

T. 59 F, 1, 1 :

Compte d'orge (*še*) et de sésame (*še dig-ga*). La mesure dont il est fait usage est le *gur*₉ avec adjonction du qualificatif *tur*, ce qui montre que ce *gur*₉, comme le *gur* ordinaire, comportait des modèles différents. Dans la deuxième colonne, 2, 4, on a *tur* enclavé dans *gur*₉, mais ce sont des signes distincts.

1. Cf. *Šum. Lex.*, 542, 2 : 1 *gur*₇ = 3600 *gur*. Voir aussi *Objets et denrées*, T. 50.

III. OBJETS ET DENRÉES

Je ne signale sous cette rubrique que les objets, denrées et produits de toute nature dont le P. Deimel ne s'est pas occupé dans ses *Fara-Texte*. Les textes du Musée de Stamboul font mention d'un certain nombre de choses qui n'étaient connues jusqu'ici que par des documents d'époque postérieure¹.

T. 2.

1, 1-3 :



1 *giš* *gigir* 3 *anše* ^a *Su-kur-ru-ġar-TU*




« un chariot et trois ânes pour ^(m) Sukurru-ġar-TU »


Les autres noms de personne qui suivent ne sont précédés que du chiffre 1. Il doit cependant être question chaque fois de chariot et d'ânes.

T. 44 :

Cette tablette a trait à un compte de divers genres de poissons et d'autres produits ou de poissons sans le déterminatif *ku*₆, comme c'est certainement le cas (2, 3) pour *kušu* (il est vrai que cet animal de mer n'était pas un poisson², mais on ne l'en trouve pas moins dans *WT* avec le déterminatif *ku*₆). On trouve donc énumérés :

n AB- - - -, *n ba-urudu*, *n ba*  *sal*, *n KAŠ-KAŠ*  *ku*₆

n kušu, *n nun*  *ku*₆, *n*  *ku*₆, *n*  *ku*₆

dont certains sont déjà connus par les *WT* ou d'autres textes économiques. Le signe  qui accompagne *KAŠ-KAŠ*^{*ku*₆} et *nun*^{*ku*₆} (poissons qu'on trouve ailleurs sans lui) étant inconnu, je ne puis rien dire à son sujet. Peut-être au lieu de le lire comme faisant partie du nom du poisson, vaut-il mieux l'ajouter comme épithète.

1. Voir ALLOTTE DE LA FUÏE, *Documents présargoniques*, etc.

2. Il ne semble pas qu'il s'agisse du crocodile (cf. *Šum. Lex.*, 562) mais vraisemblablement d'un animal marin rappelant plus ou moins sa forme. C'est ainsi qu'on dit aussi en français « chien de mer », « éléphant de mer », etc.

IV. NOMS DE PROFESSION

Le P. Deimel en a relevés plusieurs qu'il a donnés dans une liste¹ et sur lesquels par conséquent je n'ai pas à revenir.

Il convient d'abord de faire une remarque générale à propos des noms de profession : il est souvent très difficile de distinguer entre ceux-ci et les noms propres, par suite des deux usages combinés suivants : chiffre+nom propre et nom de profession, chiffre+deux ou plusieurs noms propres. Parfois, on a chiffre+nom de profession (à moins que nom propre et nom de profession se confondent) ou nom propre écrit dans deux cases.

En voici quelques exemples :

T. 115 :

n anše Amar-Ninni₆ a-ki-gal n Du₆-du₆ SUBAR

« *n* ânes (pour) ^(m) Amar-Ninni » (nom propre des plus fréquents). *a-ki-gal* qui suit est vraisemblablement un autre nom d'homme (on a un *ki-gal* dans la liste du P. Deimel), puis : « *n* (ânes) (pour) ^(m) Dudu », suivi de *SUBAR* qui peut être lu effectivement *subar* : « valet » ou *Šubur*, autre nom propre déjà attesté, etc.

On remarque que dans cette tablette on a placé dans la dernière colonne (et au bas de l'avant-dernière) les personnages les plus importants, comme les Sumériens le font ordinairement (*N gala*, *N nu-bandà*, *n sukkal*).

De même dans la tablette 9, R, 2 :



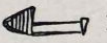
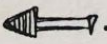
n Šubur Abzu dūg ki n Šubur ba-ti

Šubur et *Abzu-dūg-ki* sont deux noms propres. *Šubur* se trouve parfois seul, parfois (assez souvent) accompagné de *ba-ti* qui n'est jamais placé dans la même case. Le P. Deimel donne dans sa liste : *Ba-ti(l)* : PN ? Il serait extraordinaire de ne le voir qu'après *Šubur*, invariablement. Est-ce un nom de profession ?

1. *Wirtsch. T.*, pp. 5* à 8*.

V. REMARQUES DIVERSES

A côté de l'extrême concision des tournures et des formes que l'on a déjà eu plusieurs fois l'occasion de relever, il faut signaler l'emploi exclusif du pluriel par redoublement : *dumu-dumu*, *passim* ; *dingir-dingir* (T. 302 R, 6, 5), etc. On a signalé aussi à propos de diverses tablettes scolaires, ce fait qu'en beaucoup de cas les listes sont composées avec des mots ou expressions dont la principale caractéristique est d'être formés de signes semblables ou voisins : ainsi en est-il pour les tablettes 46, 124, 126, 269, 1003, etc. Il s'y trouve probablement des jeux de mots dont les homophones et polyphones constituent la matière. Ainsi dans 124 F, 5, 9 : *KA-KA-KA* doit en être un. De même *AN-AN-AN*, etc.

Pour le signe *sag* que le P. Deimel donne dans *LAK* (n° 307), sous la forme , je ne l'ai jamais rencontré autrement fait que . De même le signe *kúš*, *šúr*, donné dans *LAK* (n° 317) comme  n'est jamais rencontré dans mes textes autrement que sous la forme . C'est ainsi que l'un et l'autre de ces signes se distinguent du *KA*, le seul des trois où le « cou » se rattache à la partie inférieure de la ligne verticale de la « tête », au lieu de se rattacher en son milieu. Il n'y a pas une seule exception et ces signes sont extrêmement fréquents. Je pense que la cause de ce fait réside dans la nécessité de laisser de la place, quand il s'agit de *KA*, pour la barbe. On peut constater la même différence entre *KA* d'une part, *sag* et *kúš* de l'autre dans les textes de Ur-Nanše¹.

T. 40 :

F, 4, 1? : *gú-an-šè* : total. On trouve ainsi dans quelques tablettes un total dans le corps du texte. A moins qu'il ne s'agisse d'un exercice scolaire, on a affaire à un total partiel ou au total de certaines choses, le reste de la tablette en contenant d'autres.

1. Voir C. FOSSEY, *Evol. Cun.*, signes 1201 (*ka*), 9117 (*sag*) et 20761 (*kúš*).

VI. SIGNES NOUVEAUX

J'ai rencontré dans les tablettes que je donne plus loin en fac-simile un certain nombre de signes qui ne se trouvent pas dans le recueil (*LAK*) du P. Deimel. J'en ai fait la liste en y ajoutant des formes nouvelles, assez intéressantes pour être signalées, de signes contenus dans *LAK*.

Outre ces signes nouveaux que je n'ai pu ramener à des formes connues, beaucoup de ceux qui figurent dans *LAK* ne sont pas davantage identifiés ; leurs correspondants ne se trouvent pas, en effet, dans des textes suffisamment archaïques cependant, comme ceux de l'époque d'Urukagina, etc., ce qui oblige à admettre leur disparition dès cette période. On peut en conclure qu'il existait à l'origine un syllabaire extrêmement riche en sumérien comme en chinois.

L'article « China und Babylon » du *Real-lexikon für Assyriologie* reprenant des vues exprimées par Terrien de Lacouperie¹, J.-D. Prince², C. J. Ball³, signale le fait que le système idéographique (idéogrammes, homophones et polyphones, compléments phonétiques et déterminatifs) apparaît à une époque voisine en Sumer, en Égypte et en Chine. Il est probable que le second et le troisième pays l'ont emprunté au premier. C'est probablement avant 4000 que le système idéographique s'étendit vers l'Est. La richesse considérable du syllabaire des textes de Šuruppak, bien inférieure encore à celle des documents des époques antérieures comme le prouve, on vient de le voir, la diminution continue et régulière des signes à mesure qu'on descend le cours des siècles, ne peut que fortifier l'opinion émise par les auteurs précités⁴. La liste de comparaison des

1. Cf. A. TERRIEN DE LACOUPERIE, *The old Babylonian characters and their Chinese derivatives*, 1888 ; *Western origin of the early Chinese civilisation*, 1894.

2. Cf. J. D. PRINCE, *Materials for a Sumerian Lexicon*, 1908.

3. Cf. C. J. BALL, *Chinese and Sumerian*, 1913. — Il est très utile de consulter encore sur ce sujet : F. THUREAU-DANGIN, *Recherches sur l'origine de l'écriture cunéiforme* et L. WIEGER, *Caractères chinois, étymologies, graphies, lexiques*, 4^e éd.

4. M. C. AUTRAN dans son ouvrage *Sumérien et Indo-européen écrit* p. f : « il eût été bien autrement utile qu'un sinologue compétent abordât franchement l'étude du syllabaire sumérien. Il y aurait là toute

VII. LISTE DES NOMS PROPRES

Je ne donne ici que les noms qui se trouvent dans les textes du Musée de Stamboul. On y retrouvera d'ailleurs la plus grande partie de ceux qu'a recueillis le P. Deimel et qu'il a donnés dans ses *Wirtschaftstexte*, pp. 18*-98*. — Sauf quelques exceptions, les noms dont on ne pouvait plus lire qu'une petite partie ont été laissés de côté. Un point d'interrogation devant un nom indique que ce nom n'est peut-être pas celui d'un individu mais celui d'une profession, etc. La distinction est parfois impossible à établir. Dans le classement des noms, j'ai adopté, au lieu de l'ordre alphabétique indo-européen assez habituellement suivi, mais qui n'a que faire dans ce domaine, celui qu'a observé Friedrich Delitzsch pour son *Sumerisches Glossar*, mais en y apportant quelques modifications avec l'espoir de le rendre plus aisé et plus logique, tel que le voici : A, E, I, U, B, P, K, G, Ĝ, D, T, L, R, M, N, S, Š, Z. A la suite des noms propres, on trouvera de petites listes diverses provenant de textes scolaires ; ceux-ci sont moins nombreux au Musée de Stamboul qu'au Musée de Berlin. — Les noms incomplets ou contenant des signes inconnus sont placés, à chaque lettre initiale, après les autres.

A

Á 58 F 2, 1

Á-ág-dùg 89 R 2,9 (AD. GÉ) ; 104 F 3, 11 (Ū.TÛN) ; 400 F 2, 5

Á-è 881 F 3, 3

Áb 835 F 1, 3

Ab-è 881 R 1, 5

Á-bi-ne-dùg 1 R 7, 12 (Ū.TÛN)

Áb-KU 881 F 6, 2

Ab-ki 7 R 2, 2

^aAbgal-KU 100 F 1, 1 (*dub-sar*)

Ab-ĝu-dùg 12 F 2, 1

Ab-du 878 R 2, 3 (*saĝar*)

Ab-ta-mud 100 F 4, 6

Ab-mud 58 R 4, 7 (*nu-bandà^{da}*)

Ab-zu-ki-dùg 1 R 1, 14 (*dub-sar*) ;

8 F 2, 4 (*dub-sar*) ; 9 R 2, 2 ;

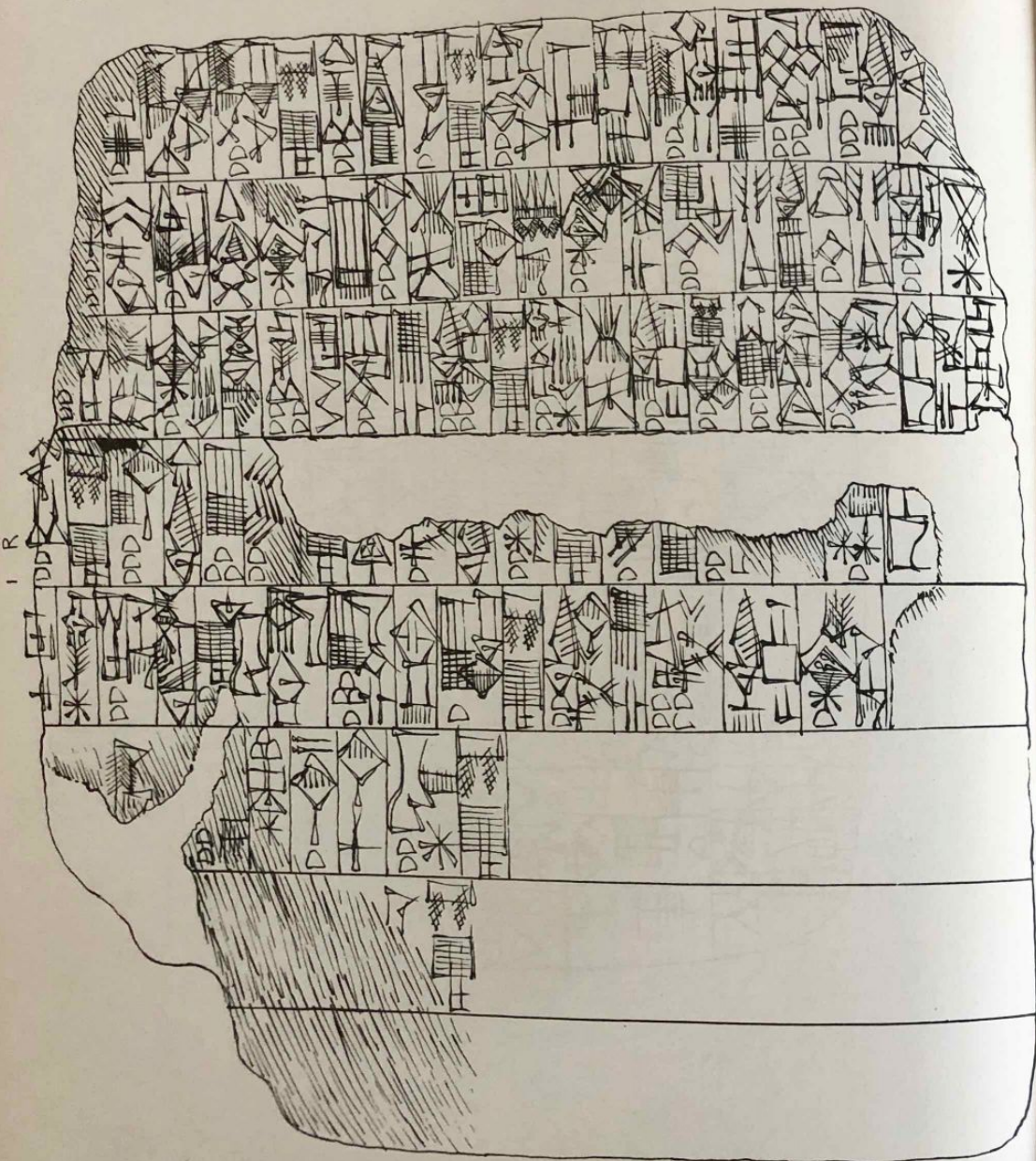
49 F 4, 4 ; 101 F 6, 8 ; 102 R 3, 1 ;

181 F 4, 7 et 5, 2

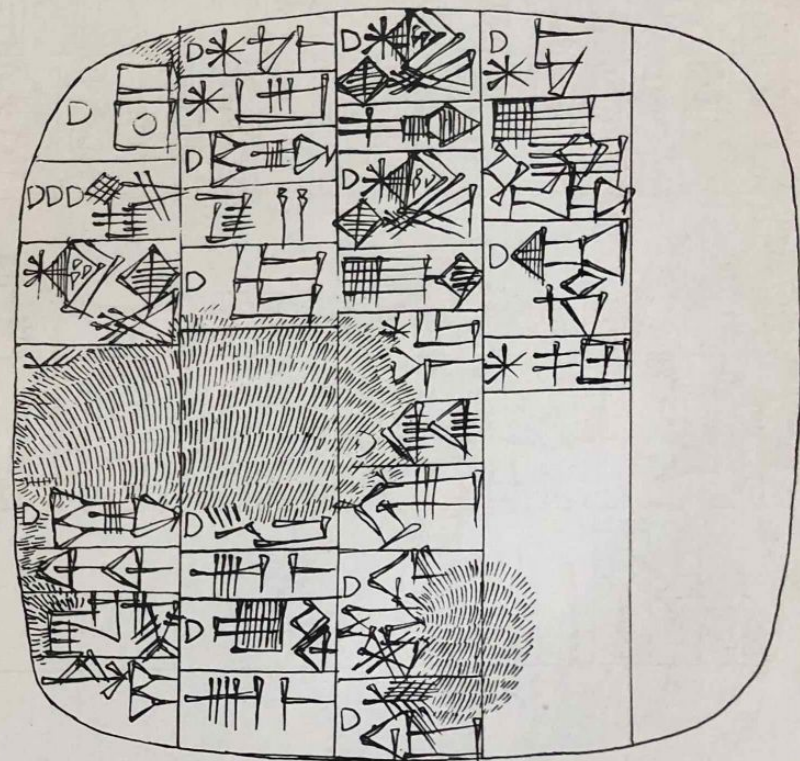
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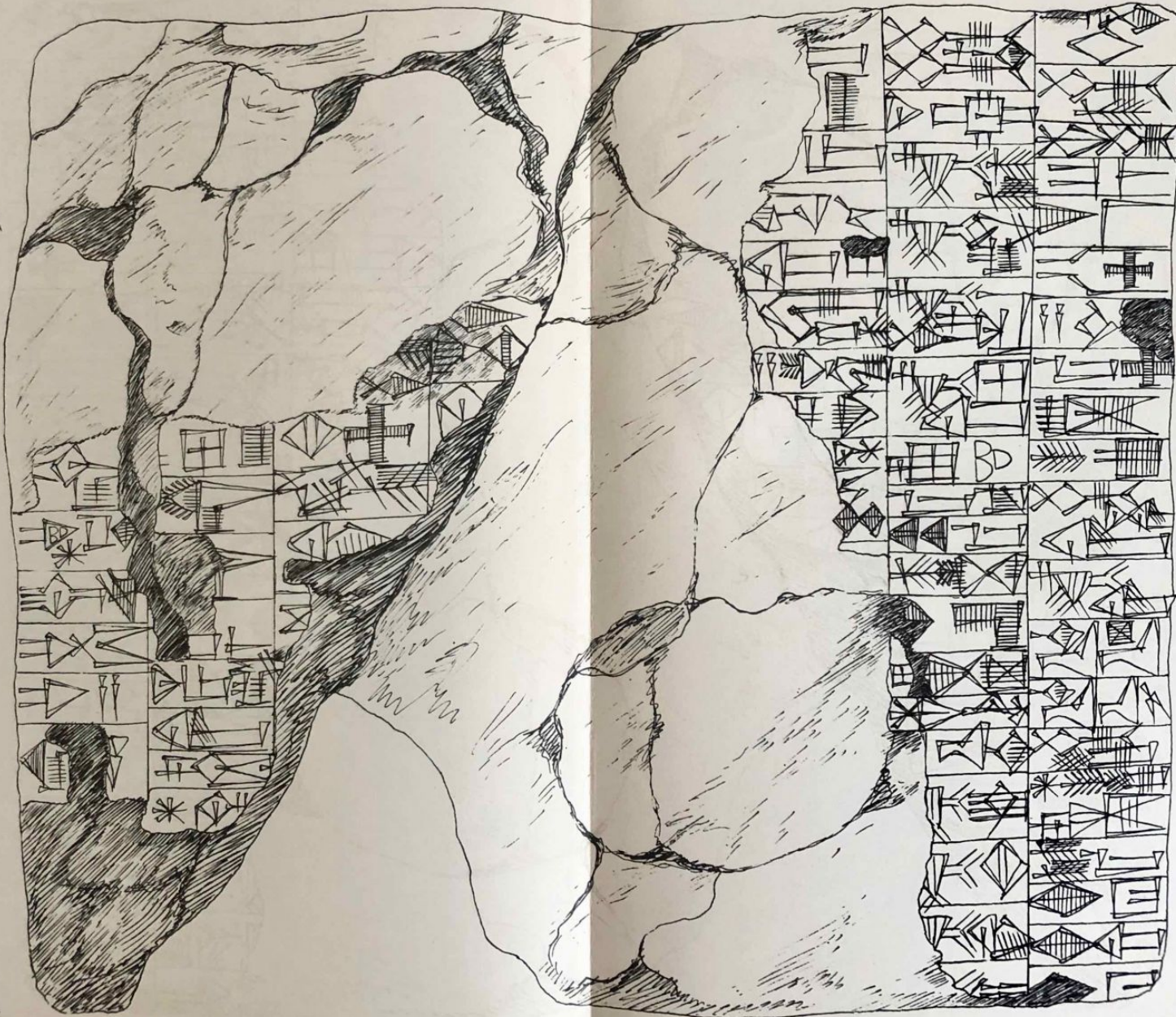




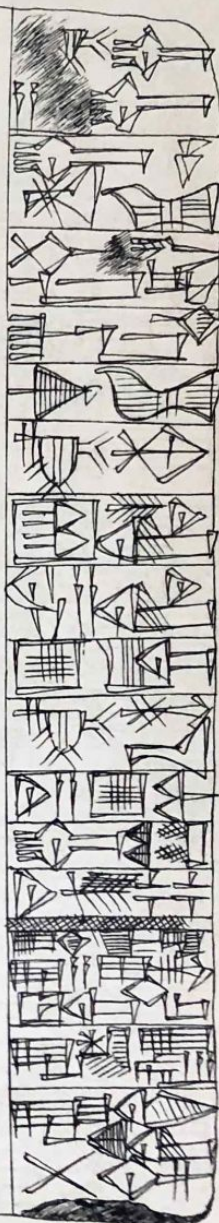
2 F 3



46 R
Partie gauche



46 R
Partie droite

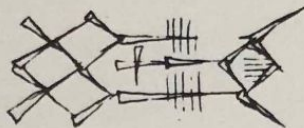


SIGNES NOUVEAUX

1

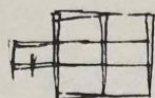
1

T. 46, 2^e col. dr. 1 :



2

T. 46, 2^e col. dr 7 :



3

T. 52, F. 1, 13 ; T. 102, R. 4, 4 :



(cf. les deux signes voi-
sins :

LAK 202 et 206)

4

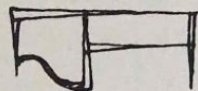
T. 78, F. 5, 10 :



(réunion de 3 signes
?)

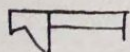
5

T. 81, F. 1 ; T. 1003, F. 2, 7, 8 :



Dans T. 81 ce signe se trouve avant
ba-ti. Est-ce une forme du signe
LAK 481 (gim) ? Il serait
alors à rapprocher des formes de ce
signe telles qu'on les rencontre à é-
poque plus basse (Lannatum, etc).

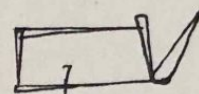
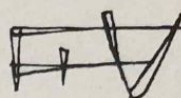
cf Fos. Év. n° 28247



6 (nouvelle forme du signe mag^e)

T. 93, R. 1, 5 ; T. 209, F. 2, 2 ;

T. 679, F. 2, 1 ; T. 882 R. 1, 1



7

T. 100, R. 4, 9 (signe 492 de LAK

qui a ici nettement la for-
me de ba/ag sauf le du début.



8

T. 100, F. 1, 4 (variante de)



9

T. 126, R. 1, 7 :



10

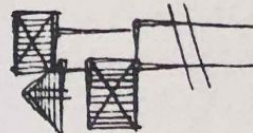
T. 126, R. 1, 9 :



(= ?)

11

T. 126, R. 1, 11 ; 782, F. 3, 8 :



76


T.782, R.1.1:



77

T.842, R.2.6:




(Variante de  : *SUKKAL*.
cf. LAK n° 168. Fos. É.v. p. 598
sqq. ne présente aucun signe
qui se rapproche de cette variante curieuse.

78

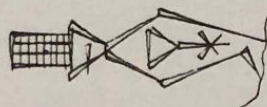
T.835, F.1.1:



(= *nad* ?? cf. LAK n° 221.
L'écriture de cette tablet-
te est très négligée. Cepen-
dant dans le signe *nad* il y a tjrs  au début.

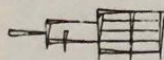
79

T.861 (fragment)



80



T.876, F.2.4:



81

T.886 F.5.2




(=   ?)

82

T.927



Est-ce le signe *uz*? Il s'a-
git d'un compte de *gukkal*
et de *UDU-NITAG*. LAK
n° 778 donne  : *uz*.

Rien dans Fos. É.v. qui ressemble à notre signe

83

T.984, F.4.1:



(*DUMU* + *SAL*)

84

T.984, R.2.4:



85

T.984, R.3.4:



86

T.960, F.2.3:



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Suruppak Neri

Ancient Sumerian Text Volume 3



Andreas Leitz

01.01.2019

Ancient Sumerian text with interpretation in philosophical view in regard to the ancient Agama and Tantric texts of ancient India. Sumerian Text, Tamil Version and English translation

Suruppak Neri, ancient Sumerian text with philosophical interpretation by looking on ancient Agama and Tantric Texts

Introduction

From our first two volumes on the Sumerian texts, we should have no doubts for to have in the Sumerian language and archaic form of the Tamil language. From this language we got by development the Tamil language, which we see in the classical Sangam period. Even a morphological and phonetically proof is still not possible to be given for sure. We find in the Sumerian language also word, which we find with just small changes in the Vedic literature in Sanskrit.

With this knowledge we will give a study of the most ancient of the Sumerian texts we have. Suruppak's NeRi is dated around 3000 b. C. This text we have in four different versions, some of them are incomplete. We have:

1. A well preserved archaic version from Abu Salabikh ca. 2500 b. C.
2. A small fragment of an archaic version from Adab, which is a little later than the first one, around 2400 b. C.
3. A large and relative well preserved classical version of the early Babylonian period around 1800 b. C.
4. A very late version in Akkadian translation, which is only a small fragment and dated around 1100 b. C.

The parallels of these texts with the Niti Sastra in Tamil and Sanskrit are obviously. The most exciting feature is here the word nari, which means moral introduction, which exists in Tamil as NeRi (நெரி) and which is used in texts like NanneRi (நன்னெறி). From the Sumerology these collection is called a collection of proverbs, but we can them understand much better as a comparable text to the mutumozi (முதுமொழி) of Tolkappiyam, a prescription of a kind backed by reasons „eetu nutaliya

mutumozhi (ஔது நுதலிய முது஡ொழி)". This text needs to be studied in the light of the cosmology and the instruction of behaviour we read in the Agama texts and the Smṛiti texts in ancient India. Of course the text will be given in an analogue version to our volumes 1 and 2 of the Sumerian texts with a view on necessary linguistic features in view to the Tamil language. We will divide the text into 4 parts.

Suruppak Neri

Part 1:

1. In those ancient days, in those far remote days

In Sumerian: uri – a u sud – ra ri – a

In Tamil: ஊ எரிய ஊ சூத்திர எரிய

2. In those ancient nights, in those far remote nights

In Sumerian: gi ri – a bad – du ri – a

In Tamil: மையரிய மை பண்து அரிய

3. In those ancient years, in those far remote years

In Sumerian: mu ri – a mud sud – ra ri – a

In Tamil: முயரிய மு சூத்திர அரிய

4. In those days, the intelligent one, who made the elaborate words, who know the right words and was living in Sumer

In Sumerian: u – ba gestu. Tuku inim.galam inim. Zu – ra kalam – ma ti- la – am

In Tamil: ஊப கெத்து தொகுயெனம் கலம் எனிம் சூவ களம்மதில்லாம்

5. Suruppak, the intelligent one, who made the elaborate words, who knew the suitable words and was living in Sumer

In Sumerian: suruppak gestu.tukku inim.galam inim. Zu – a kalam – ma ti – la – am

In Tamil: சுருபாக்கு கெத்து தொகுயெனம் கலம் எனம் சூவகளம்மதில்லாம்

U in Tamil is a referential word, and denotes something beyond as uppaal (உப்பால்), yonder. This u remains the one of the deictic, we have two more with a (அ), that and i (இ), this. We see it is

frequently used in Sumerian as well as in Tamil. The Sumerian word “ri – a” means that which burns becomes in Tamil ariya (அரிய) that which is rare. The root appears to be u or uu (உ), to become and to shine forth. From this we can derive ur → uru (உர் - உரு), meaning shape, form and to become. “Ri – a” means further to come forth. The Sumerian “ba – ra, ma – ra” became marapu (மரபு) in Tamil and means that which comes, tradition. The Sumerian “raa – sag” became in Tamil arasan → araasan → arayan, the king. This development of this word is easy to understand. We can derive from this word even the Sanskrit word raajah (राज) meaning king. The Sumerian word “ri – si” became in Sanskrit rishi (ऋषि), the Sumerian si becomes in Tamil cikaaram (சிகாரம்) as a verb it means to radiate and to shine forth. The Sumerian word “eri” or “eli” became in Akkadian ellu, which we find in this form in Tamil ellu, el (எல்லு, எல்), the daylight and the brightness. The Sumerian word “sud – ra” became in Tamil cuuttira (சுத்திர) and means ancient and distant. From the Sumerian word “su – du” we can derive Tamil cuudu (சூது), the peak and the highest point in general. It is possible that from the initial meaning the very high at the top the meaning of distant is derived. We can understand from it the derivative possible meanings like ancient people, the natives and of course the long lived and highly developed one. It is important to note in Sanskrit literature the Dravidian people are called sudra, which has suffered a semantic change and has become to denote the low cast.

The Sumerian word “gi – mi” becomes in Tamil mai, kai (மை, கை) and means black and dark. Here we have a cosmic time of utter darkness, the state of the world before creation and the setting of light. Therefore the Sumerian root of “mi” and “gi” is ngi and transliterated in Sumerian itself. The Sumerian word bad – du became in Tamil Paddu or paNdu (பண்டு), meaning ancient. We can suggest the root is Tamil padu (பது) to become present. The development of the word would be padu (to become present) → paddu (the time the world became present) → paNdu (the ancient or primordial time).

In the verse 3 we have the Sumerian word “mu”, which becomes in Tamil muu (மு) from which derives muLai (முலை) and means to emerge, here it denotes the time when the world emerged. The Sumerian word is also used the year. Exciting is the Sumerian word gestu in verse 4, which is in Tamil kestu (கெஸ்து). It is possible to derive akattu (அகத்து) and akattiyam (அகத்தியம்) from it, which means sacred wisdom and deep metaphysical illumination. The Sumerian word “gestu” means ear, which is in Tamil kaatu (காது). We can suggest the meaning of the Sumerian word “gestu” is the same as the Tamil word suuruti (சூருதி), the wisdom which arise from the scriptural wisdom. In Sumerian texts we meet Gestin – Anna the one, who is skilful in the interpretation of dreams. The Sumerian phrase “kestu tu – ku” became in Tamil kesttoku (கெஸ்த்தொகு), the one, who has collected a lot of wisdom. We can refer the word toku is related to Malayalam taaku (താകു), to understand and to Tamil takavu (தாகவு), greatness. “Gestu” is related to kastiyar and akattiyar (அகத்தியர்) the fore most Sage of the Tamils, who is said to wrote the first grammar of Tamil and who was a great Siddha. The Sumerian expression “inim galam” becomes in Tamil enam kalam (எனம் கலம்). The Sumerian word “inim enim” we have in Tamil as en enRu (என் என்று) with the meaning to tell, to relate and as en al (எனல்) speaking and talking. The Sumerian word “galam” exists in Tamil as kalam (கலம்) and means the precious. From this we can derive Tamil kalvi (கல்வி), education and kal (கல்) to learn. The Sumerian “ga – la” is a ritual singer, which we find in Tamil as kalai (கலை) the arts and as kalainjan (கலைன்ஜன்) the artist. The Sumerian word “zu – a” is identical with “ju – a” and becomes in Tamil cuuva (சூவ), cuu (சூ) has the meaning of deep illuminations, we have a variant in Tamil with cii (சி),

which is in Sumerian “si – cuu”. From this we can derive Tamil cuuz (சூழ்) meaning to reflect deeply. We further can derive cuuttiram (சூத்திரம்) from it, which denotes that, which has within itself deep knowledge. The name of Suruppak, which is in Tamil cuurupaakku (சூருப்பாக்கு) can be divided into cuuru (சூரு), which can derive cuulam (சூலம்) the spear. The word paku (பகு) means to cut and to divide becomes paakku (பாக்கு), that which cuts and we can translate the complete name as a sharp spear. This is a good name for a king and takes care of his quality as a warrior. We need to think on some of the key words from this most ancient text, we have handed down to us. We can conclude it is not the earliest written text, but the texts previous to these NeRi are lost for us. In some of the words used in these few verses of the beginning from this text we can see a deep cosmological view, which we see as well in the classical Tamil literature and which stands as good Tamil.

We have “u – ri – a” wherein Tamil u as a demonstrative, which means yonder. The entire Sumerian word gave to us uur (ஊர்), uyar (உயர்) and uti (உதி) which are verb forms and mean to emerge, to rise up and to move. As noun we have uL (உள்) and ol (ஒல்), with the meaning of light, to be, and real. The Sumerian phrase “an – ur – as – a”, where ur has the meaning of the world. Beside we have another variant, “mu – ri – a”, where mu has in Tamil the versions of muu (மூ) and muLai (முலை), which means to move and to emerge. From the Sumerian word we have derived “mus”, to move away and to travel. This corresponds to Tamil muucu (மூசு), muukku (மூக்கு) and mukam (முகம்). We have a word in the Sangam works of classical Tamil mooci (மோசி), which means traveller. The meaning of these both variants u – ri – a and mu – ri – a is the same. The bursting forth of fire or the molten rocks, which violates the darkness that prevailed (gi – ri – a). Here we have an unmistakeable origin of the universe, which is known as the big bang theory in the science of astrophysics. The Sumerian word “bad – du” exists in Tamil as paNdu (பந்து). This ancient word has given various words related to the astronomical and cosmological view. We have Tamil padivam (பதிவம்), vadivu (வதிவு) and vadivam (வதிவம்), all have the meaning of shape and structural form. The word ancient times paNdu (பந்து) is derived from the notion of the shape of the universe. The emergence of the universe from the darkness, in which it is resident and unmanifested .

6. Suruppak gave instructions to his son

In Sumerian: suruppak – e dumu – ni – ra na na – mu – un – ri – ri

In Tamil: சூருபாக்கு தமுனின்ற நான் அம்முன் உரி உரி

7. Suruppak, son of Ubartutu, gave instructions to his son Ziusudra

In Sumerian: suuruppak dumu ubartu – tu – ke zi u sud – ra dumu – ni – ra na na – mu – un ri – ri

In Tamil: சூருபாக்கு தமு உபர்துதுக்கெ ஜீவசூத்திரா தமுனின்ற நான் அம் முனூரிஉரி

8. My son, let me give to you instructions, may you follow my instructions

My son, don't reject the well meaning words I say

In Sumerian: dumu – mu na ga – ri na – ri – mu he – dab

In Tamil: தமுமோ நன் கரை நெறிமோ எய்தபு

9. Ziusudra, let me speak a word to you, may you pay attention to them

In Sumerian: zi u sud – ra inim ga – ra – ab – dug gizzsl he – em – si ak

In Tamil: ஜீசுத்திரா எனம் நான்ற அவதுக்கு கீச்சல் வீயிம் சீயாக்கு

As we saw before the name of the King Suruppak means in Tamil the sharp spear. Here the e in Sumerian is the long e karam in Tamil, which isolates the named object as the subject, the pinrinilai eekaaram (பின்றினிலை ஏகாரம்) or the teeRa eekaaram (தேற ஏகாரம்). The Sumerian “na na” becomes in Tamil nana, nala and nalla (நன, நல, நல்ல) and denotes that which is good. The Sumerian term “mu – un – ri – ri” becomes in Tamil mun uri uri (முன் உரி உரி) and means declared. The Tamil mun (முன்) means before and in front, here it is used as a preposition and indicates the past. The Sumerian “ur” means to utter, from the Tamil word uri (உரி) we can derive urai (வரை), which is a verb and means to speak and to tell. The case marker in the Sumerian version is in Tamil ku – e, where ku is the case marker and indicates the possessive relationship between human beings. We have it for example in kantanukku manaivi (கன்தனுக்கு மனைவி), which means the wife of Kantan. The Sumerian word “dumu” means offspring, which is still preserved in Tamil words like tamakkai (தமக்கை), elder sister or tamaiyan (தமையன்), the elder brother. From “dumu” we can derive the word tambi (தம்பி), which means the younger brother of just someone, who is young. We can derive the word tamiz (தமிழ்), which is this dumuji → tamuji → tamuzi → tamuz; great son or great people. We have one more line of derivation “dam – uzu” in Sumerian to tamuz (தமுழ்) in Tamil with the meaning of married life and sexual happiness. The name of the father of the King Suruppak, Ubartu tu becomes in Tamil uppartuutu (உப்பர்துது), this word means words from the heaven, mystical utterance that emerge from an unknown depths. The name of the son zi u – sudra becomes in Tamil jiivasuuttiran, someone who lives long. The Sumerian word Su – du becomes in Tamil cuudu (சூது) and means the peak or the top, we can derive koodu (கூது) from it, which also means the peak, the horns and the tree branches. The Sumerian part “su ra” is identical with “ri – a”, which we have in Tamil as varu, maru and marabu (வரு, மரு, மரபு) with the meaning to come. Therefore we can translate the name sudra as someone, who comes from the peak. Like the son of the king. The Tamil word cuudo (சூது) means also heat and “sudu – ra” in Sumerian can also mean something or someone coming from molten rocks. This means something very hot and something with intense heat. The Sumerian word “zi.u” is similar to “ji.u” and becomes in Tamil jiivu, ciivu (ஜீவு, சீவு) further jiiva and ciivan (சிவன்) the force of life, the animating entity and that which lives. Here

we have a translation for the name of the god Siva. The Sumerian ga – ri becomes in Tamil kari and kali (கரி, கலி) from which we can derive karai (கரை) the meaning is to call out, to speak loudly. “Na – ri” in Sumerian becomes neRi (நெறி) in Tamil and means the right and proper way. NaRi (நறி) → nati (நடி) means the river that flows in on properly manner. We have the use of neRi (நெறி) in use for describing texts of ethical substance. These are nanneRi (நண்ணெறி) texts of today. The Sumerian “he – dab” becomes in Tamil ee tabu (ஏதபு) from which we can derive tampu (தம்பு), the meaning is to arrest from moving. We can further derive tavam (தவம்) from tabu (தபு), which means to control the self and to practice penance. From the word tambu (தம்பு) we can derive tambanam (தம்பனம்) to stop breathing and further we can derive tambam (தம்பம்) with the meaning of a pillar that stands unmoving. The Sumerian “gizzal” becomes in Tamil kiiccal (கிச்சல்) and means to shout.

We have in these verses exciting cosmically notes, which we find in the names of the son, the king and his father preserved for us. Before we can go on to look into the text, we need to discuss and to understand them. It is very clear from the context; they stay in a father to son relationship to each other. At the same time these names keep cosmological ideas that connects them with the big bang theory as we have it in the Sumerian “u – ri – a” and “mu – ria”. We look therefore carefully on these names during the study of this text. The Sumerian name ubartu.tu is for sure in Tamil uppartuutu (உப்பர்துது) and means speech or words coming from the heavens. We have a parallel word in the word Upanisad, which is in Sumerian “upa – ni – sar in” . The “sar” in Sumerian becomes saRu (சறு) in Tamil, which means to tell and to relate. Therefore we can take the name Ubartu.tu as the mystical realms, from where the speech emerges. These are the heavenly realms of mantra and this signifies Ubartu.tu as a person the Nata Siva, the Lord of the Logoi. His son Suruppak we saw before means the sharp spear, which we can associate with the god murugan, who it the Velan with the spear. The reference here goes to the removal of the darkness that brings light and consciousness. Darkness is in the ancient texts a metaphor for ignorance, which is removed by the light of knowledge and awareness. The name of “i.usudra”, the jiivan, the rising from the fire, emerges as such the individual creature that lives with breathing and so forth. Suruppak has created consciousness and also allowed the existing of creatures, who were already there, but were not capable of life. The Sumerian word sudu and the Tamil word suudu (சூது) are in many semantic nuances comparable. In both sudu means the peak and also the intensive heat. There is strange coincidence, why the word for peak means also intense heat. The answer is hidden in the most empirical situation, where the peak of a hill has intense heat. This is the volcano, which is the primary meaning of Sumeru. From this we can take the words kumeru and kumari. The Tamil word meruku muruku (மெருகு முருகு) means brilliant light shining with intense heat. From this we can conclude the name kumeeru meant initially simply volcano. This is if we interpret the name jiusudra as the life, which emerges from molten rocks. From this we can suggest the origin of life is because of residing in a volcanic region, where eruptions with molten lava was frequently seen and on the scattered earth new life appeared after it has cooled down. From this we can suggest the origin of the Sumerians is in a region, where active volcano existed.

10. Do not neglect my instructions

Do not transgress the way I instruct you in times to come

In Sumerian: na – ri – ga – mu su nam – bi – bar – re

In Tamil: நெறிங்கான்மோ சூர் னம்பிபல்லே

11. Do not transgress the word I speak

In Sumerian: inim dug – ga – mu na – ab – ta – bal – e – de

In Tamil: எனம் தூக்கமோ நீயாப்தபாலிதே

12. The instruction of old man are precious, may you submit to them

In Sumerian: na.ri ab.ba nig kal – la – am gu – zu he – em – si – gal

In Tamil: நெறியப்ப நிககல்லாம் கூவ்ஜி ஈ எம்சீகால்

13. Do not buy an ass, which bleats too much, behind you it will scream with an ear

splitting voice

Do not buy a horse, which is galloping too much, in future it will go away from you

galloping

In Sumerian: dur gu – di na – ab – sam – sam gu egir – zu sa – ra – ab – si – il

In Tamil: தூர்குதினா ஆப்சம்சும் எதிர்ஜு சர ஆப்செல்

14. Do not place a field on a road, it is disastrous

Do not have your field blocking the canals; there will be problems that will make you

weep

In Sumerian: gan kaskal – la nam – bi – ib – ga – ga nam – silig gu – ga – am

In Tamil: காநி காசிகால்ல நாம் பீயிபு கால்கால் நம்சிநுங்கு கவுகளளாம்

The Sumerian word “na – ri”, which is possibly written naRi, because we saw in other texts the ancient Sumerians knew the r and R (ர, ரு), which is not shown in the transliterations. This word becomes in Tamil neRi (நெறி) and means the way, the path and the moral instructions. The Sumerian word “su” is identical with sur and in Tamil this becomes col (சொல்), to tell, but in Malayalam it exists still as suruh (സുറുഹ്). The Sumerian word “bar – ra” also found as “bal – le” becomes in Tamil paalla paarra (பால்ல பார்ர), paaru (பாரு) means to dispell and to derive away. The word paal (பால்) means to go across. From this we have paalam (பாலம்), the bridge or that, which allows to cross over. We can derive many more words from this root. The Sumerian word “bi – bar – re”

becomes in Tamil pii paarre (பி பார்ப்பெ), where we can take pii (பி) as a verbal prefix in the sense of to generate and to produce. This word isn't used anymore in Tamil, but we find it used in Malayalam as the verbal prefix ber (ബെർ). The Sumerian “ab – ta” is a plural pronoun and means they, which is in Tamil indicated by avai (அவை). The Sumerian word “ab – ba” for father is in Tamil nearly identical; appaa (அப்பா) with all the semantically meanings like we find in Sumerian. The Sumerian phrase “nig kal – la – am” becomes in Tamil nika kallam (நிக கல்லம்). The word kal (கல்) is still in use in the similar sense in words like arungkalam (அருங்கலம்), words that are immensely precious. The nika is a derivation from nii (நி), with the meaning of tall, and high. The Sumerian word “dur” becomes in Tamil tur, turakam (துர், துரகம்) with the meaning ass and horse. The Sumerian verb gu – di is in Tamil kuti (குடி) and means to jump, to gallop. The Sumerian “samsam” becomes in Tamil Sumsum (சும்சும்) and means to carry away. The Sumerian verb “sa – ra” is in Tamil sari (சரி) and means to slip and to move about. The Sumerian si – il becomes in Tamil sel (செல்), to go away. In combination the Sumerian verb “sa – ra – si – il” means to slip and go away. The Sumerian word “gan” becomes in Tamil kan (கன்) and kaaNi (காநி), which denotes the cultivated fields. The Sumerian “kaskal” becomes in Tamil kacikaal (கசிகால்) and means the channel. The Sumerian expression “nam – silig” becomes in Tamil siLigkunam, siNumkunam (சினிங்குனம், சிநும்குனம்) and means to weep.

The three persons in this text, Ubartutu, Suruppak and Jiusudra, which is of ethical and social issues, are more farmer than priests or kings. The Sumerian society is very vast, but this kind of Niti Sastra is obviously originated in the agricultural community. They are made for to take care and for to solve the problems that arose in the townships, called uru (உரு) as a word, which is still today found in the Tamil language. From the time of the Sangam poems we find people called VeeLaan Maantar (வேலான் மாந்தர்), which are competing with the Brahmins in the production of literature. The essential important word here is “gan” in Sumerian, which becomes kaan (கான்) and kaaNi (காநி) in Tamil, meaning a piece of tilled land. The following lines of the text show the relation to agricultural activities. The Sumerian word “kaskal” means usually water ways, but has been used as well in the sense of path. The word “kas”, which becomes kaci (கசி) in Tamil means a flow and that which flows and therefore something liquid, here the water. The Sumerian “kal” and the Tamil kaal (கால்) means something long, from this we can conclude the Sumerian “kaskal” means the channels, which were made to bring water to the fields. From the Tamil words vaaykkaal (வாய்க்கால்) and kaalvaay (கால்வாய்) we can conclude this word was originated in a relation, where a river or channel was used as the main thoroughfare, which indicates the people lived in a region of a river. The words “a – se” and “an – se” have their parallel in the Tamil words nancai (நன்சை) and puncai (புன்சை), which mean wet and dry fields. This is the classification of the agricultural land in relation to the availability of water. The word “dur” in Sumerian means the beast of burden, this we can understand for the use of the animal in the work of the farmer. In early time this was surely the ass alone, because we have in the archaeological picture no horse at the time of Suruppak in Sumerian settlements. In other texts we read on the existence of the chariot, called “gigir” in Sumerian and kiRukiRu (கிறுகிறு) in Tamil. The literally sense of this expression is something going round and round. In classical Tamil the word turakam (துரகம்) means horse.

15. Do not plough a field on the road of asses it is quicksand

Do not plough fields watered by canals like dry land, tall grass will surround the

crops

In Sumerian: a.sa x kaskal anse – ka nam – ba – e – ur – ru zr.u.bur.sug – ga – am

In Tamil: ஆல்செய் கசிகால் வசெய் நாம் பவே உறுசே ஊபுல் சூழ்காம்

16. Do not make a well in the midst of a field, the water will do damage to you

Do not dig a well in the middle of the field, the water that overflows will bring damages

In Sumerian: gan sa ... pu – na – an – du – un a – e sa – re – eb – hul – hul

In Tamil: காநி சா பூனான் எதுயெனாலே சரியிப்பு ஒலொல்

17. Do not place a house too close to a public square, it is taboo

Do not build a house near the highway, there will be many difficulties

In Sumerian: e sila. Dagal – la nam – bi – ib – la – e kes.da gal – la – am

In Tamil: இல் சாலொ தகல்ல நாயம்பீ இப்பு எழுவே கத்த கால்லாம்

18. Do not guarantee for someone, that man will have a hold on you

Do not gamble people will complaint in the assembly

In Sumerian: su. du. a nam – mu – un – tum lu – bi sa – ba – e – dab – be

In Tamil: சூதுவ நாயம் முன்தூயும் முளுபி சபையேதப்பே

19. And you, do not cause someone to guarantee, a man who do this is silly

And you, do not encourage gambling, whoever does this gets ruined

In Sumerian: za. e su.du.a nam – mu – e – ak lu sag bi – ib – sal – la – e – a

In Tamil: சாயே சூதுவ நாயம் முனெயாகு சான்பீ இப்பு சல்லையேய

The Sumerian “a.sa” becomes in Tamil aalcey (ஆல்செய்) and means pastured and wet lands. The Sumerian a means water, which corresponds to Tamil, am and aal (ஆல்). We can suggest the word aasaa (ஆசா) and aasey (ஆசெய்) with the meaning desire are derived from this word. The Sumerian “an.se” becomes in Tamil vancey (வன்செய்) and means dry land. The word pulcey (புல்செய்) is the land of wild grass. The Sumerian word “ur – ru” became in Tamil uRu (உறு), which derived uzu

(உழு) to plough. The word uRu (உறு) has the meaning to press hard. The Sumerian expression “u.bur” becomes in Tamil uu pul (ஊபுல்) and means tall grass. The Sumerian “bur” and the Tamil pul mean grass. The Sumerian “ze2 becomes in Tamil cee (சே) or cii (சீ). The Sumerian very “ari – ci” means to cut crops. The Sumerian “su – ga – am” becomes in Tamil cuuzkaam (சூழ்காம்), will surround or envelope. The Sumerian “gal – la – am” becomes in Tamil kallam (கல்லம்) and means to stand firmly. The Tamil word kaal (கால்) means a strong and firm support and further legs.

The Sumerian “su.du” means gambling and becomes in Tamil suutu (சூது). The Sumerian “sa – ba” becomes in Tamil sabaa (சபா) and saabai (சாபை) which means an assembly. The Sumerian word “dab – be” becomes in Tamil tabbee (தப்பே) and means to beat the drum, the word tabbu (தப்பு) means to announce in public. The Sumerian word “sal – la” means to become useless and is in Tamil sallai (சல்லை).

We saw already above that King Suruppak was much more a farmer than a priest and they wrote these texts for to solve the problems which arise with the life in village and town. We can further suggest the astronomical knowledge of the Sumerians were connected with the agricultural practices. We read in almanacs from the change of climate at different times of the year, which allow them to make a calendar of the agricultural activity during the year. We saw already before the difference between dry and wet land. The development of the agriculture gave rise to the formation of cities and created problems in the common life. The advice where houses should be build and where not suggests the wide roads, which we find in the cities of Sumerian city states. The appearance of gambling as mentioned from Suruppak with the evil effort to man is an example of unethical behaviour of the people. The danger for the man of lost not only his wealth, but also his reputation is included here. From this we can conclude the farmers, the Veelaan Maantar, who raised the townships and their ethical principles for healthy social conduct gave the way to found laws and courts of the later time. In the Sumerian time they were a part of the temple culture. Here we see a logical thinking, which is taken up by Tolkkapiyam in his words: “ a wise saying that has reasons for supporting and justifying it ; ஏது நுதலிய முதுமொழி”. This deviant behaviour was announced in the city assembly and the appropriate rules were taken by the members of the assembly for discussion and decisions. The decisions of the assembly were made public with the help of a drum and people, who announced them to the public.

20. Do not give evidence against a man that city will speak in his favour

In Sumerian: lu – ra igi – du na – an – ak uru – bi sa ... dug

In Tamil: உள்ளீற இமையிது னான் ஆகு உருபி சா..தூகு

21. Do not roam about people, where quarrel.

In Sumerian: ki du – da – ka nam – bi du – du

In Tamil: கீ ழ் தூதிதாகம் நாம் பீயிது இது

22. you will be made a witness in the quarrel

Do not enter as a witness in a quarrel

In Sumerian: du – de li ki.inim – ma – bi ... ku

In Tamil: தூத்தே உளுகீஊ எனம்ம பி..கொ

23. Let the quarrel be extinguished by itself

In Sumerian: du – de ni – ba te – bi – ib

In Tamil: தூத்தே நீப தேய்பி இபு

These verses are incomplete and the following verses are missing completely. But what we read in these incomplete verses is given by us here. The Sumerian phrase “lu – ra igi.du” becomes in Tamil uLunRa imai idu (உளுன்ற இமையிது), which has the meaning perhaps the witnessing of an event especially the unbecoming. The Tamil kaNd idu (கந்திது) uses idu as an auxiliary verb. The Sumerian “ak” becomes in Tamil aaku (ஆகு), has the meaning to make and to do. The final u is a shortened vowel, a kind of vocalic release after a consonant stop. We have the shortened i and u explained by the grammar of Tolkappiyam as a secondary sound. The Sumerian phrase du – de – ka becomes in Tamil tuuttakam (தூத்தகம்) the word tuuRRu (தூற்று) gave possibly derivation to tuuttu and means to spread evil about a person. The Sumerian “ni – ba” becomes in Tamil niipa (நீப) and means on its won. The word nii (நீ) means self and is now the second person pronoun.

In these verses we read on the appearance of moral precepts, but entirely within sociological notions. The advice against gambling is because of the social ills, which it brings about. Further slandering is said to be an evil as something unethical, because it leads to problems in the social existence. We can read the Sumerian “du – du” as Tamil tuuttu (தூத்து), which we have today as tuuRRU (தூற்று) and means to talk ill on others. Here we have again an evidence of the existence of the R (ற) in the Sumerian alphabet, which is not shown in the transliteration. This fact has already been noted by many scholars of the ancient Sumerian culture. We further see here the existence of the shortened vowel u and i In Sumerian language on which we read in the grammar of Tolkappiyanar as a secondary sound. Therefore we can understand the existence of long, short and shortened i and u in Sumerian language is still preserved in the classical Tamil. One of the most important words belong to this category is the Sumerian “sar” as in “dub – sar”, the reading of a tablet, which we have in Tamil as saaRu (சாறு) and means here to tell, to speak and to relate. This root of a word is very much productive and gave derivation to various words of cultural significance, like saattiram (சாத்திரம்), saattan (சாத்தன்) and many more. We can notice the Sumerian word “dub.u” became in Tamil tuppu (துப்பு) and have become by metathesis puttu (புத்து), putti (புத்தி) and poottam (போத்தம்), the word puttakam (புத்தகம்) means a text and today a book. The texts addressed as puttakam is that which contains knowledge. In the Sangam period we meet the word potiyil (பொதியில்), which is usually translated as school and denotes a collage of reading. The

morphology from pootu + il into potiyil is very logical regarding the grammatical rules given by Tolkappiyam.

24. The quarrel is like fire, it cannot be silenced

In Sumerian: x – ka e – x du izi – am ba – ra – si – ga

In Tamil: அகயே எது உஜியாம் பிற சீன்க

25. Stay away from quarrel, go the other way from taunt

In Sumerian: du – de bar – bar – ta gub – gub – ba in – nu. Us sila.kur dab – ma – ni – ib

In Tamil: தூத்தே பார்பார்த்தால் குங்குப்ப இனுவோச சாலகுறு தபுயிப் மினே

26. Do not steal anything, do not kill yourself

In Sumerian: nig nam – mu – zuh – zuh ni.zu nam – mu – us – e

In Tamil: நிகழ் நாம்மோ ஜுக்ஜுகுநீசு நாம்மோ ஓசு

27. Do not break into a house, do not demand the sieve

Do not enter the house without cleaning your feet with dark soil

In Sumerian: e na – an – ni – bur – e – en mi.si.sahara al nam – me

In Tamil: இல் நான் னீ பூரியென் மசி சற்ற அழி நம்மே

28. The thief is indeed a lion, the receiver is indeed a slave

In Sumerian: ni.zu pirig na – am ul.ku sag na – nam

In Tamil: நீசு பிலி நனம் ஒள்கு சான்னனம்

The Sumerian “izi” becomes in Tamil ezi and ezil (எழில்) has the meaning brightness and derivatively beauty. In many places we see the Sumerian letter “z” and “j” becomes z (ழ). The Sumerian “bar – bar – ta” becomes in Tamil paar paarttal (பார்பார்த்தல்). The Sumerian word “bar” and the Tamil paar (பார்) mean to see. The repetition of the word indicates a continuous activity and constructs the continuous tense. The Sumerian “ta” becomes in Tamil taal (தால்), where the Tamil aal (ஆல்) is the particle as postposition and means if. The Sumerian “gub – gub – ba” becomes in Tamil kupkuppal (குங்குப்பல்) with the meaning to remain unshaken. From this word we can derive kuppal kumpal

(குப்பல் குப்பல்) the crowd. The Sumerian “in – nu” is an adverb of temporal meaning and has become in Tamil innee (இன்னே) and means immediately, which we find in the classical Tamil. The Tamil word “in” means now as inRu (இன்று). The Sumerian word “us” becomes in oocu (ஓசு) and has the meaning of to drive away, here it means to drive away one’s own life.

The Sumerian “sila.kur” becomes in Tamil saalai kuRu (சலை குறு) from we can explain the words kuRuuk saalai (குறுக் சலை) the short route across by meaning. The Sumerian dab becomes in Tamil Tabu and tappu (தப்பு) with the meaning of to escape. The Sumerian term nig → niga means that which stands as manifest the word nii means to rise up. Compare this to the Tamil nikamam (நிகமம்) shops that have stacked commodities. The Sumerian word “zuh – zuh” becomes in Tamil cooku cooku (சோகுசோகு) from which we get cuutu (சூது) with the meaning to gamble and to cheat. The Sumerian word “bur – e – en” becomes in Tamil puuriyen (பூரியென்). The word means to enter and the verbal suffix en (என்) remained in the Tamil verbs as the first person singular. The Sumerian “mi.si sahar” becomes in Tamil maci sakaRu (மசி சகறு) and means the dark or dirty soil. The word maci (மசி) means something dark. The Sumerian al → azi became in Tamil alu (அலு) and means making something disappear. The Sumerian expression “ni.zu” became in Tamil niicu and niican (நிசன்) and has the meaning of a lowly individual. From the Sumerian word “pirig” we get by morphological changes the Tamil word puli (புலி) and have here the meaning of the striped creature or in other words the tiger.

In these verses we see the duplication of nouns and verbs. The duplication of the noun we can understand as a plurality. We see for example the word “kur – kur”, which becomes kunRu kunRu (குன்று குன்று) in Tamil, has the meaning of hills in literature. We have still today in use the behaviour of noting several object on after the other and repeating this inside of words. This feature we can see today in Malayalam a language, which is related to Sumerian and Tamil. In this early stage of written languages words like “es and e – ne” in Sumerian which becomes inam (இனம்) in Tamil and means a group and a class was used in the situations as we see it here in the Sumerian language. We have the use of “gal” in Sumerian, which means great and big. This word becomes in Tamil KaNam (கநம்) and denotes also a herd of animals like we see it in maan kaNam (மாண்கநம்) a herd of deer. This kal is used as a plural marker and is betraying the meaning of great.

The verb duplication has other reasons. We have uses in the text like bar – bar, gub – gub, du – du and dug – dug and so forth. In some cases we see here the indication of speed and we have it today in the Tamil oodu oodu (ஓது ஓது). Further we have the indication of the continuous tense at least the notion of temporal continuity by these duplications. These features emergence of time consciousness became in later times separated into definite particles, which became infixes and suffixes of time. Even these verses are so very much ancient, before 3000 b. C. We have words in use still today in Tamil.

29. My son, do not commit murder, do not cut yourself with an axe

Do not the cutting the head off someone, your life may be finished by an axe

In Sumerian: dumu – mu sa.gaz nam – mu – u – ak – e ni – zu tun – am nam – bi – ib –

bar - re

In Tamil: தழுமோ சாங்கழி நாம்மோ முளாக்கே நீசுதுன் நாம் பீயிப் பரி

30. Do not let a male serve as a paranymp, do not deceive yourself

Do not become the man of a hill woman, your reputation will suffer

In Sumerian: nitah nim.gir.si na – an – ak ni.zu na – an

In Tamil: நாத நிம்கிரிசி நானாகு நீசுனான்

31. Do not speak with a girl, if you are married, the slander is strong

In Sumerian: ki – sikil dam tuku – e – da nam – mu – un – ne – e inim.sig.ga mah – am

In Tamil: கைசுக்கில் தம் தொகுயித நாம்முன்னி ஏய் எனம சிங்க மாயாம்

32. My son, do not sit alone in a chamber with someone's wife

In Sumerian: dumu – mu daggan – na lu dam.tuku – da tus nam – bi – ga – ga

In Tamil: தழுமோ தங்கன்ன உளுதம் தொகுவுத துன்ஜு நாம் பீகால்கால்

33. Do not pick a quarrel, do not humiliate yourself

Do not cause quarrels, then you have to move around as a lowly person

In Sumerian: du na – mu – mu – de ni – zu na – an – si – ib – la

In Tamil: உதை நாமுள் முள்யிதே நீசு நான சீயிபுவலை

The Sumerian word “sa.gaz” becomes in Tamil saankazi (சாங்கழி) and means removing or chopping off the head. The Sumerian verb “u – ak – e” becomes in Tamil uL aakee (உளாகே) and means to create and to install. The Sumerian word “nitah” became in Tamil naata (நாத), the male gender, therefore the expression “nitah dumu” denotes the male child. The way of derivation from niita to naatan (நாதன்) is only a suggestion from us. The Tamil word nii (நீ) has the meaning to grow tall. The Sumerian “nimgir” becomes in Tamil nimkiri (நிம்கிரி) and means a hill that stands tall. The Sumerian “nimgir.si” means the woman of the hill; “si” is a female particle. Sumerian “ki.sikil” becomes in Tamil kaisukkil (கைசுக்கில்) and means the small and pure, here it means the young virgin girl. The Sumerian phrase “dam tuku – e – de” became in Tamil tamtokuyide (தம்தொகுயிதே) and means literally the women, who has been taken as a wife hence the married woman.

The Sumerian “mu – un – ne – e” becomes in Tamil munnee ee (முன்னே ஏ) and means to go forward and to press ahead. Exciting is the Sumerian word “mah” for great and big, which we find in Tamil as maa (மா) and in Sanskrit as mahaa (महा). The Sumerian word daggan – na becomes in Tamil takanna (தகன்ன) which means alone, we can derive tannanan (தன்னன்ன) from it with the meaning of by oneself. The Sumerian phrase “du mu – mu – de” became in Tamil uadi muuL muuLyide (உதை முள் முள்யிடுத) and means to cause the destruction of objects. In these verses we read on the analysis of the sexuality matters and about marriage and how a home should be maintained. The marriage brings about a certain constrain in social interaction. A married man is rewired to keep a distance from an unmarried girl. The word used in Sumerian for the virgin girl kisikil is exciting and we can take it as an archaic form of the Sanskrit word sukilam (सुकिलम). The word is used in Tamil for the male seminal fluid. It means white and pure. This gives an attention to the value of the virginity of a girl in this early time. If the virginity went lost the girl was understood as impure and dirty. We have here the very early notion of kaRpu (கற்பு) that has been very much characteristic for the classical Tamil culture. A young man is advised for to not to be alone in the bedroom with a married woman. There can be situations, where the married woman has a sexual relation to a young man, which is not her husband. This implies the woman must keep her kaRpu (கற்பு) and should not engage in relationships, where it can be lost. The word “nitah” gives rise to a metaphysical notion of naatam (நாதம்) the lordship, the masculinity and the civa tatva naatam (சிவதத்வ நாதம்) as well. The word “nim -gir.si” is a word for the woman from the tall hills, a word which is not in Tamil existing as kuRatti, malaimakaL (குறத்தி, மலைமகள்) and so forth. It is very much unfortunate to have this verse not complete. But the word “ni – zu” from Sumerian is found in Tamil as niisu, niisan (நிசு, நிசன்) and shows this marriage was understood as something quite obnoxious. The word niisam (நிசம்) denotes the unethically of this marriage. The verses on the murder and quarrel is very practical, the murder got punished with the penalty of death.

34. Do not belch forth lies it is silly

In Sumerian: lul nam – gur – gur sag gu sal – sal – am

In Tamil: ஊழல் நாம் கூறு கூற்சான் கூவ்சல்சலாம்

35. Do not swear, your word is fixed

Do not speak loudly, your word becomes fixed

In Sumerian: inim nam – ku – ku – re – e – en inim – zu gar – ra – am

In Tamil: எனம் நாம் குர்குரையியென் எனம் சுகார்ரயாம்

36. Do not answer back a heavy eye co cannot bear

Do not answer back; you may have drooped your eyes without being able to lift it up

In Sumerian: inim nam – gi – gi igi.dugud nu – mu – e da – il

In Tamil: எனம் நாம் மீம் இமை தொங்குனா மோஎதுவியல்

37. Do not eat food, which is stolen from a man

In Sumerian: lu – da nig.ku zuh – a nam – mu – da – ku – e

In Tamil: உளுதனிக குஉழ் நாம்மோ இது குய்யே

38. Do not sprinkle your hand with blood

When eating, do not cover your hand with spittle

In Sumerian: su – zu us – am na – di – ni – ib – su – su

In Tamil: சுஉர்ஜுவ் எசாம் நாயிதுனிபு சூழ்சுழ்

The Sumerian verb “gur – gur” becomes in Tamil kuuR kuuRu (கூற் கூறு) and means to speak and to say. The duplication of the verb indicated the repeated speaking and the continuing talking without stopping. The verb from Sumerian “ku – ku – re – e – en” becomes in Tamil kurkuraiyiyen, which is very much exciting. This verb in classical Tamil means the barking of dogs and we can understand this is metaphorical use by indicating the anger of barking by dogs with the indication of speaking loudly. The Sumerian phrase “igi.dugud” becomes in Tamil imai togku (இமைதொங்கு) and means lowering the head out of shame. This is expressed today by talai taaztal (தலை தாழ்தல்) in Tamil. The Sumerian “e – da – il” becomes edu iyal (எது இயல்) and means to rise up. The word “edu” is used here as an auxiliary verb. The Sumerian “us – am” becomes in Tamil eciyaam (எசியாம்) and has the meaning of blood.

This text gives to us an exciting view on the ethical thinking, which we see later developed in ancient Indian traditions. In these verses we have ethics pertaining to conversation or interactional dialogue, which is a topic from the ancient philosopher from ancient times. This text takes us on the ethical view of the time from 3000 b. C. When we read the verses above, we will get remembered to the words of Tiruvalluvar (திருவள்ளுவர்) who said: „even the uneducated will be esteemed a good, if they keep silent in front of the learned. Even if you are a learned person, listen to edifying discourses. These will serve as the spring board of ideas in a time of difficulty.“ It is obviously the Indian science of tarka, the science of argumentation, is related to this. The Sumerian expression “ku – ku – re – e – en” becomes in Tamil kurkuraiyiyen (கூர்குரையியென்) and means barking of a dog. Here it is used as a metaphor and means speaking loudly and in anger. This way of speaking, because of its irritating and annoying quality, is said to be unethical. Suruppak gives here an advice, a reason of his own for justification of his ethical recommendation. Loud speaking is heard by many and remembered by them; therefore it becomes a memory for them. The Sumerian word “kaar – ra – aam” becomes kalla aam (கல்லாம்) in Tamil. Here we have given by Suruppak, what we read in the eetu nutaliya mutumozhi (எதுநுதலிய முதுமொழி) of Tolkappiyam. The same is said against to speak back and being stubborn about it. Where one speaks back instead of keeping silent, there is the possibility to

become insulted and lose the face in such a way, that one may not be able to walk in confidence again. The expression of losing the face is indicated by the phrase of drooping the eyes. Suruppak didn't claim divine origins for his word, what he says is the objective observation of the social situation and consequences in several of actions of the individual in the social interactional context. The Tamil word eetu (ஏது) means reasons are given in terms of undesirable consequences they can have. This has been the characteristic of the classical Tamil period and is rooted in the logical thinking itself. The word mutumozhi (முதுமொழி) means words of wisdom.

39. This is a lion restores an ox to you, restores a sheep to you

This is how a fast moving lion grabs a cow and a goat

In Sumerian: pirig ur – re gud sa – ba – re – eb – su – su udu sa – ba – re – eb – su – su

In Tamil: புலி ஊர்ரே கூது சாபரியிப்சுசுவுது

40. Do not speak what is not true

In Sumerian: u.nu.gar.ra na – ab – be – e

In Tamil: உள் நாகார்ர நாவபையே

41. At the end it will being like a trap to you

In the future they will imprison you in a castle

In Sumerian: egir – bi – se gis.par – gim si – me – si – ib – la – e

In Tamil: எகிர்பிசீ கீச்பரிதம் சீமே செய்யிப் இழையே

42. Do not scatter your sheep into untested grazing grounds

Do not let go your goats into unseen grounds

In Sumerian: u.nu.kin.ga – se udu – zu sag nam – me

In Tamil: ஊந்நா காங்கசே உதுசுவ் செங்க் நாவம்மே

We have discussed already the word “pirig”. The Sumerian word “ur – ra” becomes in Tamil uurra (ஊர்) and means that which runs fast and that which moves. Here it is related to the tiger or lion in verse 39. The Sumerian word gud becomes in Tamil koo, koodu (கோ, கோது) and means cow. The Sumerian phrase “u.nu.gar – ra” becomes in Tamil uLnaa kaarra (உள்ளாகார்) → uLnaa kaalla

(உள்ளாகால்) and means that which or who stand, here derivatively the false. The Sumerian verb “abbe” becomes in Tamil avai means to speak, especially in a counsel or in front of a court. The Sumerian “egir” becomes in Tamil etir (எதிர்) and means in front and the future. From “egir” we can derive iiRu (ஈறு) the final and the end.

In these verses we go on to see the articulation of the principles of ethic and also the evidence of the former society, which is exciting to see and understand from this poem. The Sumerian “abbe” is a variant to “sabai”, which we had in the verse 19. We have another equivalent to “sabai”, which is “kalga” and corresponds to which we have in Tamil kaazakam (காழகம்), which is a kind of organisation, a party and so forth. We can conclude there were several assemblies with different levels of judiciary functions and where the people could get justice through counsel, which were in the very beginning of the Sumerian culture done by the elders of the village or the town. This we can understand as a kind of administration of the city and later when the kingdom was established and the court was placed at the temple. We can only suggest these assemblies of the elders were established to the temple as well. We can understand that to tell and to live the truth was a high respected way of life and made the person noble. From this we have the understanding on the word mutumozu (முதுமொழி), word of wisdom that are spoken with rational justification. Verse 39 implies that only a tiger, which runs fast, will catch a goat. This is a metaphor for the advice only those, who try hard and repeatedly, will have success in life. This we find expressed as well in the verse 42. We have a parallel advice in Tolkappiyam’s eetu nutaliya mutumozu (ஏது நுதலிய முதுமொழி), where we read: „ do not let in your legs without knowing the depths, ஆழன் தெரியாது காலை விதாதே.

43. A safe foundation is a safe road

Having a good goal is moving in the good road

In Sumerian: us si – ga kaskla si – ga – am

In Tamil: உச்சிசுங்க கசிகால் சிங்கயாம்

44. Do not walk on the road at night its interior is both good and bad

Do not walk in dark streets inside there may be evil people

In Sumerian: kaskal gi na – du sa – bi sag hul – a

In Tamil: கசிகால் மைனா உதுசாபி சானொல்ல

45. Do not buy a steppe ass, constantly the foreman must walk at its side

Do not buy a wild horse; rider has to go always to its side

In Sumerian: anse.edin – na na – ab – sam ugula da – bi – es e – zal

In Tamil: அன்சே ஏதில்ல நாவாப சுமுயுக்குளு இதபிசேயே செல்

46. Do not have sexual intercourse with your slave girl, she will call you traitor

Do not have sexual intercourse with an immoral woman, she will announce it to the public

In Sumerian: geme – zu – ur gis na – an – du zu – ur su – mu – ri – in – sa

In Tamil: கைம்மே சோர குசினாவான் இது சோர் சூ முறையின்சொல்

47. Do not curse with violence, it will turn you around

Do not curse for the destruction of others; it will torture you for a long time

The Sumerian word “kaskal becomes” in Tamil kadikaal (கதிகால்) and means a road for going fast. The Sumerian word “anse” became by morphological changes asuvam (அசுவம்) in Tamil and means horse. The way of morphological change is anse → ansee → asee → asuvam. The Sumerian “edin – da” becomes in Tamil eetilla (ஏதில்ல) and has the meaning of the outskirts and the plains. From this we can derive eetilaalaan (ஏதிலாலான்) the one, from a foreign place. The Sumerian “ugula” becomes in Tamil uukkuLu (ஊக்குளு) and means the one who encourages or drives. The Sumerian word “geme” becomes in Tamil kaimmai (கைம்மை) and means usually the widow, therefore to translate it as slave girl is very much questionable. We prefer to translate it as immoral. The Sumerian word “gis – du” becomes in Tamil kuci idu (குசி இது) and means to insert the stick, but here it means the sexual intercourse. The Sumerian phrase “mu – ri – in – sa” becomes in Tamil muRaiyincol (முறையின்ச் சொல்) and means to complain properly. The Sumerian “as” is in Tamil aasi (ஆசி), to bless and the word “azi” is in Tamil the same and means to destroy. The Sumerian word “ab – bal” becomes in Tamil aval (அவல்) and means to speak loudly or to speak in an insulting way. The Sumerian word “nigin” is of temporal meaning and means for a long time, this word becomes in Tamil niigkin (நிங்கின்). These verses before gives to us a different view on the way, how the man can have a good life if we compare it to the understanding of the later text from Sulgi, who says the person should carry out the way in accordance with the will of the gods and to listen to their will. Here the explanation is very much different. The metaphor of a journey has been given to the way of life. The “us” in the Sumerian version from verse 43 can be understood as the top, the high or the noble one. We can understand it here as the driving spirit. We can understand the verse 43 in the following way; when the spirit, which derives a person of his achievements motivations are good, then the life will be considered as a journey. In Verse 44 we get the different possibility shown, one can travel in ignorance, which is expressed her by the dark or he can travel in the light of the day. The one, who choose the journey in the darkness, may encounter evil spirits. The word “sag hul – la” we translate as evil spirit.

This understanding offered here by Suruppak can explain why the ancient Sumerians were so much focused to education and beside the temples we find various forms of schools for to educate the people.

48. Do not lose the water when you can't control it, you arms are too weak

In Sumerian: a su nu – gid – de na – an – e- de aa siig su – mu – e – re- gal

In Tamil: ஆல் சூர்னா கத்தே னான்விதே ஆல் சிக்க சூர் மோயிரே கால்

49. Do not throw anything too fiercely, it will throw you down

What is too great will cause you withdraw, will really make you exhausted

In Sumerian: mah – bi nig ba – an – sub – be nig – e ba – an – sub – be

In Tamil: மாபி மிக பங்கும்பே நிகவே பங்கும்பே

50. Do not drive away the debtor, that man will turn hostile against you

Do not talk ill of the great ones, they will complaint in the assembly

In Sumerian: ur – tuku na – an – bad – e lu – bi sa – ba – e – re eb – kur

In Tamil: ஓர்தொகு நான் பாத்தே உளுபி சபையிரே இப் கூறு

51. Do not manage your house with discord

In Sumerian: sun – na – da e na – an – da – ga – ga – an

In Tamil: சனியுதயில் நான் இதுகால்காலன்

52. When you go to the slave girl, she will throw it back to you

When you approach a virgin, she will initially withdraw

In Sumerian: gi – in – se du – de si . Me – si – ib – sub – sub

In Tamil: கண்ணிசே எதுயிதே சீம்மே செய்யிபு சும்பு சும்பு

The Sumerian word “a” means water and in Tamil the word becomes aal (ஆல்). Sumerian “sur” becomes in Tamil suur (சூர்) and means something that radiate out, here in this verse the limbs. The Sumerian expression “gid – de” becomes in Tamil kaddee (கத்தே) and had the meaning to control and to bind. Sumerian “aa” becomes in Tamil aal and aRRal (ஆல், அற்றல்) and has the meaning of power, competence and strength. The Sumerian word “sig” becomes in Tamil sikku (சிக்கு) and means to be confused. May be we can translate it also in the sense of to become unsteady. The Sumerian verb “sub – be” becomes in Tamil cuumpu (சூம்பு) and means to recoil or to withdraw. The Sumerian verb “ba – an” is in Tamil paN and paNnu (பந்து) and is used here as an auxiliary verb. The meaning of the verb is to do. The Sumerian term “ur – tuku” becomes in Tamil oortoku (ஓர்தொகு) and means those, who are great or higher. The Sumerian verb “bad – de” becomes in Tamil paaddee or padu (பாத்தே, பாது). The verb means to speak low. The Sumerian word “sun – na” becomes in Tamil suunna (சூன்ன) and means hot, we can derive suunnam (சூன்யம்) from this word, which means like the hot desert. Further we can derive from “sun – na” the word suulai (சூலை) the extremely hot fire place.

In these verses we get to know Suruppak as one, who has already understood the notion of practical reason. He articulated the word of wisdom in the form of an advice in practical life, which can be justified empirically and in a way, which we see in Tolkappiyanaar’s mutumozhi. In these verses he suggest to the reader or here to his son, not to accomplish what is beyond one’s competence. This can result in discouragement in general and to unmotivated the individual. We read here on practical experience in farming being utilised to drive what is definitely something psychological. From the phase all suur kaddee (சூர் கத்தே) we can understand the water, which flows from dams or dykes with violence that is beyond the persons’ control. The word “na” here is a negative particle.

We know from studies of modern behavioural psychologist, when a person encounters repeatedly tasks beyond his possibility, and then this will withdraw him from any other tasks. In psychological studies this has been proven as quite distinct from the claim of wisdom by divine disclosure, which we find widespread in the ancient Sumerian literature. This became enshrined in the Sankam of the classical Tamils, which we see in Tolkappiyam, which has included PoruLatikaaram (பொருளதிகாரம்). This means; that which analysed existing taking its cue from the different ways the language is used in life for the executing of speech. Love and marriage and the dynamic of sexual intercourse is an important part of the social and personal life. Suruppak wants to guide his young son on the right way to approach a virgin so that he can succeed in getting a mate for his life. Exciting information from Suruppak is the advice how to behave in relation to the higher person in the social hierarchy. We can understand this as a kind of fear for the social higher, which we see clearly in verse 50. We get the remarkable if a higher man in the social hierarchy will not fight back, but he will present the case to the village assembly of the elders, which will deal the case in an appropriate way of punishment. We can conclude these assemblies, which are called “Sabai” in Sumerian became in later times the courts for judgement. In later time the kings and the priest used this hierarchy to perpetuate their higher position in the social hierarchy. The caste system we can include for to have here the root of its later rigid system.

53. Do not transgress people’s dwelling places

In Sumerian: uru.tus lu – ka na – an – ta – bal – e – de

In Tamil: ஊருதுசு உளுயக நாயாப்த பால்யிதே

54. Go away, go away they will say to you

Sumerian. Si – du – un si – du – un si – me – si – ib – bi – e – ne

In Tamil: சீயுகென் சீயுகென் சீம்மே செப்பியினே

55. Do not break the side of the sweet reeds in the garden

In Sumerian: gi.dug.ga gis kiri – ka da – bi nam – bi – du – a

In Tamil: கீர்துங்க கிச்சிரியக இயையி நானாம் பீத்துவ்

56. Restore, restore they will say to you

Pay a price; pay a price they will say to you

In Sumerian: su – ga – ab su – ga – ab si – me – si – ib – be – e – ne

In Tamil: சுங்க ஆப் சுங்க ஆப் சீம்மே செப்பியினே

57. Do not feed a hostile person, do not throw down a man

Do not eat alone and do not syringe the liquid food

In Sumerian: ur nam – mu – un – ku – e – en du nam – ur – ur – re – en

In Tamil: ஓர் நாவம் முன்கூயியென் தூனாவம் முருரியென்

The Sumerian word “uru” becomes in Tamil uuru (ஊரு) and means town and village. The Sumerian verb “tus” becomes tunjcu (துங்கு) in Tamil, which means to sleep. We can therefore translate the Sumerian phrase “uru.tu.” Into Tamil as uurutunjcu (ஊருதுங்கு), which has the meaning; while the people are asleep. The Sumerian word “lu – ka” becomes in Tamil uLu akam (உளு அகம்) and means among the people. The Sumerian word “ab – ta” becomes in Tamil aapta (ஆப்த) and is a deictic word with the meaning of there or them. The Sumerian verb “bal – e – de” becomes in Tamil paalidee (பாலிதே) with the meaning of to cross over and to pass by. The word idu (இது) is here used as an auxiliary verb. The Sumerian word “bal” occurs also in “bal – bal – a” and is obviously the root of words like paramparai (பரம்பரை), paarampariyam (பாரம்பரியம்) and piraabtam (பிராப்தம்). The Tamil word for it is paal (பால்). The Sumerian expression su – du – un becomes in Tamil siiduyen (சீதுயென்) or siliyuden (சிலியுகென்) and is an imperative meaning go away. The Sumerian word

“gi.dug.ga” becomes in Tamil kiirtugka (கீர்துங்க) and means the sweet tasting plant, we can conclude on the sugar cane reeds. The Sumerian word “su – ga” becomes in Tamil sugka (சுங்க) and means here the price one pays for an object. This has become in later times the meaning of a tax the sugka vari (சுங்க வரி). We have before given an analyse of the Sumerian phrase “uru – tus lu – ka”, which gives an important light on to understand the development of ancient Tamil syntax and morphology, which we can take as a small evidence for the Sumerian language to be an archaic form of the later classical Tamil. These verses give an important reference to agricultural practices in the history. From These verses we can conclude that Suruppak was not a priest, but a cultivator of farming goods, in the position of a leader or an early form of a king. Might be we need to understand him as a clan leader. This is called kizaar (கிழார்) in Tamil and he was an addition to the priest and the king contributing substantially what is later called Hinduism. We should remark here, the tradition of the kizaar (கிழார்) was in ancient times a very powerful in view of economy. This tradition of scientific analysis of the society is distinct from the priestly eschatology. This tradition is represented by Tolkappiyam as a continuation, this is so clear to see from the similarities in Tolkappiyanar’s mutumoli. The concern with speech was an essential way of accessing the mind. The verses above suggest the cultivation of sugar cane it was used as a cash crop. The Sumerian word for grain is “se”, which is usually translated as barley. The word is used in words like “ari – ci, ce – m – bu” and many more. But from view of history these verses are very much exciting. The Sumerian word “gi – dug.ga” can be understood as a variant of gis.dug.ga, which becomes in Tamil kuccitugka (குச்சிதுங்க) and has the meaning of sweet sticks. The word “gis” in Sumerian denotes originally the bamboo, which was generalised to the plants and weapons as “gis.tukal”. The Tamil word tukal (துகல்) means powder and dust. The adjective dug.ga was added for to distinguish this plant from the bamboo. The relation to the use of this cane as a way to pay tax is given by the phrase “au – ga – ab”, which becomes in Tamil sugka av (சுங்க அவ்). From Sugka we can derive the word sugkam (சுங்கம்), which denoted the tax, which one has to be pay on demand by some authorities. We can therefore suggest the need to pay tax was already a common practice at the time of Suruppak. The word su – ga can be taken as the costs that were taken without permission or by demand. The use of the sugar cane was a form of money at the early 3rd millennium b. C. This allows looking for the origin of the Sumerians, who have brought their agricultural practices to their new settlements in southern Mesopotamia. Sugar cane is a tropical crop.

58. My son, do not use violence, do not throw down a man

In Sumerian: dumu – mu nam.silig nam – mu e – ak – en lu ki nam – us – e – en

In Tamil: தழுமோ சிலிங்குனம் நாம்மோ ஆக்கென் னுளுகீழ் நாம் ஓச்சியியென்

59. Do not commit rape upon a man’s daughter she will announce it to the courtyard

In Sumerian: dumu lu – ra gis a.zi na – an – ne – en kisal – e ba – e zu – zu

In Tamil: தழு இளுன்ற கிச்சயாழி நாவநையன் கீழ்சல்ல பயெ குகு

60. Do not drive away a mighty man, do not destroy the city wall

Do not put down the rebellious youth and kill them side the city walls

In Sumerian: a.tuku na – an ba – e – en bad.sul.hi na – an – gul – e – en

In Tamil: ஆத்தொகு நான் பதியியென் பாத் இசூழ்கி நான் கொலியென்

61. Do not drive away the young man, do not drive him away from the city

Do not put down the youths and kill them around the city wall

In Sumerian: gurus na – an – bad – e – en uru – a na – an – gur – re – en

In Tamil: குறுசு நான் பதியியென் ஊருத்த நான கொலியென்

62. The slander turns like a turncoat

You must sing the praises of the great persons with beautiful words and steady
eyes

In Sumerian: lu inim.sig.ga – ke igi.bala – gim si – in – sir – sir

In Tamil: உளுயெனம் சிக்கக்கே இமி பலகின் சீயின் சீர்சீர்

The Sumerian word “dumu” became in Tamil tamu and tamar (தமு, தமர்) with the meaning of relatives and the inner circle of people. The Sumerian verb “nam silig” becomes in Tamil sulugkunam (சுலுங்குனம்), The Sumerian “sil” becomes in Tamil sil and sillu (சில், சில்லு) and means to split and to chip off. The word silai means the idol, which is derived from chiselling a stone. The Sumerian verb “ak – e – en” becomes in Tamil akkiyen (அக்கியென்) and means to make, to produce and is also used as an auxiliary verb. The Sumerian word “a.tuku” becomes in Tamil aaltoku (ஆல்தொகு) and has the meaning hé , who carries power, the powerful individual. The Sumerian verb “bad – e – en” we saw already before becomes in Tamil padu iyen (படியியென்) and means to lower down and to insult. The Sumerian “bad” becomes in Tamil paadi (பாதி) has the meaning of mud walls built around the city. Therefore we can translate the Sumerian phrase “bad – sul – hi” as around the walls of the castle. In Tamil this will become paadisuzuki (பாதிசூழ்கி). The Sumerian verb “gul – e – en” becomes in Tamil kolliyen (கொல்லியென்) and means to kill. The Sumerian “gurus” becomes in Tamil kuRusu, kuRu (குறுசு, குறு) the young ones. The Sumerian verb “gur – e – en” becomes in Tamil kuRaiyiyen (குறையியென்) and means to complain. The Sumerian word “inim.sig.ga” becomes in Tamil enam sikka (எனம் சிக்க) from which we can derive enem sokka (சொக்க) and means the pleasant and beautiful words. The Sumerian word “igi.bal” becomes in Tamil imai bala (இமை பல) has the meaning strong and steady seeing. The Sumerian “si – in – sir – sir” becomes in Tamil siiyin ssir ssir (சீயின் சீர் சீர்), which has developed into seyyin siir siir (செய்யின் சீர் சீர்) and means to sing the glory.

These verses show to us the beginning of morality, the understanding of what is right and wrong with a specific view in social and individual issues. Here we have the beginning of the hierarchical conception that not all the individuals are equal. This is at least the first time we have it in written form. The idea that higher individuals deserve specific privileges we read clearly in these verses. The right way, what is called neRi (நெறி) or the way of Dharma is not one, which would discriminate against the individuals and can become oppressive when they demand justice. This we can understand from the verses before. If we study these verses with more care we can get the conclusion at this time there was a violent social conflict between the powerful people and the lower and powerless one. There must have been protest and a kind of rebellion in which the castle itself became attacked by the rebellious people, but they were defeated, caught and punished by cutting of the limbs. This is from view of history of interest. Even we have no provided evidence of a caste organisation of the society, but this was for sure a fight between professional fighter of a kind of king and the rebellious people. From the word by Suruppak we can very well conclude, he was a landowner with possibly political influence and against this kind of violence. His thoughts show into the direction of the idea of non – violence, which is called in the Sanskrit texts ahimsa (अहिंसा). This we can conclude clearly from the verse 58. We see the advice of non – violence and social oppression, where people were made into lower positions in the society in the non – Vedic religions of the Jainism, Buddhism and in the Agama texts. We saw in the poems from priestess Anna the existence of thought we know from the Jaina of later times. Can we suggest the religion of Jainism, which had a very high respect in the later kingdoms of the Tamil countries in the elite and royal courts, has its roots in ancient Sumer or were these thoughts already existent in the former settlements of the Sumerians? The origin of the Sumerians is still an unsolved problem.

One more very much exciting information we get in these verses, which is of great importance for the Saivism. This is the word iligkam (இலிங்கம்), the origin of this word is a remaining puzzle. It is possible to take it as a derivation from the Sumerian word “nam – silig”. We can suggest the following morphological changes: silig.nam → siligkam → iligkam. The root meaning is chiselling and therefore something chiselled. The root word in Sumerian is “sil”, which is in Tamil the same cil (சில்) has the meaning to split and to chisel. From this root we have in Sumerian “si – la” and in Tamil silai (சிலை), and has the meaning a statue and something chiselled out. The original meaning of siligkam and iligkam must have been something like the Tamil cilai (சிலை) and has the meaning of statue and icon.

In these words from Suruppak we find the roots of a sophisticated social and psychological analysis of human behaviour using linguistic and paralinguistic expressions for to open the real depths of the human mind. Tolkappiyanar analyses the entire domain of human behaviour in the sense of inner ecology in which the one sided and abnormal sexual behaviour is denoted in the terms of Kaikkilai (கைக்கிலை) and Peruntinai (பெருந்தினை), the inner ecologies, where the gods are absent. Love behaviour belongs to the akan aintinai (அகன் ஐந்தினை) the inner ecologies ordained by the gods. The verses of Suruppak says explicit that the use of violence for to get sexual intercourse with forbidden persons will be announced in the public square and punished by the society. We can set these words of Suruppak in one line with the words we read in Tolkappiyanar’s words of wisdom and not take them as something given by the gods. The seeking for eety (ஏது) is the essence of the Tolkappiyam grammar and we can understand Tolkappiyam as the beginning of the science of hermeneutic, which is a pillar of the Tamil society. From these verses and from Tolkappiyanar’s eetu nutaliya mutumoli we understand the dependence on speech, the use of languages a whole for

providing the eetu (ஏது). Suruppak takes the use of reason for ethical pronouncement and by this he is distinguished from the priests, who take this kind of pronouncement as words of god, which we see so very clearly in the incantations.

63. Do not stand in the front, you will change your mind

Do not stand watching intensively anything, your head will be confused

Sumerian: igi – am nam – ba – e -gub – gub – bu – de – en sa ge bi – kur – kur

In Tamil: இமையாம் நாம் பாயா குப்புக்குப்புதுயென்

64. Do not swear like a liar in a public house, your words are fixed

Do not speak too much like a liar in the beer house, as you are in control of your
mind

In Sumerian: lu – lu – la – gim e.kas – ka inim nam – ku – ku – re

In Tamil: உளு உழல்லகிம் இல்கசியக எனம் நாம் கூகூறே

65. When you approach the battlefield do not wave your hands

In Sumerian: ki nam – nitah – a – ka um – ma – te – en su na – an – gu – gu – de

In Tamil: கிழ் நீதக்கக உம்மதேயென் சூர் நான் கூகூத்தே

66. The hero, he alone is absolutely unique, but the men are many

In Sumerian: ur.sag dili na – nam dili – ni lu sar – ra – am

In Tamil: ஓர்சான் தனி நனம் தனினி உளுசர்வவாம்

67. The Sun God, he alone is absolutely unique, but men are many

In Sumerian: u – tu dili na – nam dili – li lu sar – ra – am

In Tamil: தெவ்யம் முது தனு நனம் தனினி உளு சர்வவாம்

The Sumerian word “ba – e” is similar to aba – yee and becomes in Tamil avaiyee (அவையே) where it has the meaning of those and they. The Sumerian verb “gub – gub – bu – de – en” becomes in Tamil kuppukuppuyiduyen (குப்புகுப்பியிடுயென்) and has the meaning of to concentrate and to focus upon. The word “sa – ge” in Sumerian becomes saagkee (சாங்கே) in Tamil, has the meaning of person and the heart. We can derive tanne by morphological change easily like this: saagkee → sannee → taannee. The Sumerian word “kur – kur” becomes in Tamil kuRu kuRu (குறு குறு) and means to become confused. The Sumerian bi is an adverbial prefix with the sense of giving. In Tamil we have vai (வை), we can derive the Tamil vayin (வயின்) as a development from “bi – in”. The Sumerian word ulul – la becomes in Tamil uuzalla (ஊழல்ல) means corrupted and false. The Sumerian word e – “kas – ka” becomes in Tamil il kasi akam. The Sumerian word “kas” means beverage, because it flows. The word “kaci” means to flow. The Sumerian word “nam – nitah” becomes in Tamil niitanam (நீதனம்) and has the meaning of a place, where masculinity holds sway, we can translate it as battle field. The Sumerian word “ur.sag” becomes in Tamil oorsaan (ஓர்சான்), which means the great one. The Sumerian word “dili” means unique and in Tamil this word becomes special and unique. The Sumerian word “dili – ni” means the one, who is unique. The Sumerian “na – nanam” is in Tamil the same word and means very well and without any doubt. The Sumerian “sar – ra – am” becomes in Tamil sarva aam (சர்வாஅம்) and means the common. Sumerian “utu” is the same as the Tamil utu (உது) and means the sun, as that which rises up.

While we study these verses we get a deep impression of the philosophical thinking, which we find in the later Agama and Tantric texts. We can understand the development of man in politics and religion. Suruppak has advised his son not to drink too much alcohol and he sets a drunkard and a liar into one, who speaks habitually the untruth. The Sumerian word “e – kas – ka” is in Tamil il kasi akam (இல் கசி அகம்), the house, where alcoholic beverage is available. We can conclude on the existence of specific places where these drinks were offered, like in modern bars. We have in the Sumerian tablet pictures, where the gods are depicted to drink beer. These verses are again mutumoli, words of wisdom, and an advice with a suitable reason. The mind of a drunken person is unsteady and confused; therefore the speaking is made up of meaningless and false words. The person can't control himself. In the speaking, where truth is not prevailed, the reason for not drinking of alcohol is advocated, this we see in texts like the TurukkuRal (துருக்குறல்) and many other ancient texts.

We can remark the concept of natam and bindu, which plays such an important part in the metaphysics of the Saiva Siddhanta. There it is says, that Siva Tatva is underlying the notion of the world process. This is described as the dance of Siva and Sakti, the play of Ying and Yang. This we read in verse 65. The word kiz niitanam (கிழ் நீதனம்) means the battlefield or the training field for warriors, this is called in later times paacaRai (பாசறை). From this we can imply the word niitanam (நீதனம்) means battling or to enter in this kind of activity. The word “niitah” in Sumerian means male as in the phrase “dumu nitah”, the male child. We at least can it derive from the root nii (நீ), which means a person and to grow tall. Literally nitah means someone standing high and tall. The sign of true masculinity is the quality of the warrior, therefore the expression niitanam (நீதனம்) has become to denote the battlefield, where such warrior qualities found expressions in various ways. The later thinking on naatam (நாடம்) and niitam (நீடம்) has become to denote the abstract entity that confers to both, the masculinity and the bravery. We remark here that words like naatan (நாடன்) with its derivatives naayan (நாயன்), naayakan (நாயன்கன்), naayarnaayanmaar (நாயர்நாயன்மார்) and so forth denotes the male social leaders. The verses 66 and 67 are from

great historical importance. We have here the concept of the great person, “ur – sag” in Sumerian, which is quite different from “luga”l, the king or an “a – toku”, the powerful. It is exactly this word, which has become by metathesis the saanRoon as well as orunii (ஒருனி), oruttan (ஒருத்தன்), what we see in the Sangam poetry. The saaRoon (சாஹான்) is the great hero, a unique individual, who stand out from a countless number of ordinary people, just like the sun in the sky. The sun shines more bright than any other star in the heavens. We see the sun as the metaphor for such individuals, different from the power wielder of the society, the “lugal” or aaltoku (ஆல்தொகு). The sun illuminates the mind of the multitudes and serves as useful function to lift up them and develop further as a person. The following few verses are of the same kind.

68. When you stay with the hero, your life will last

In Sumerian: ur.sag – da gub – bu – de ji – ju he – en -da – gal

In Tamil: ஓர்சான்னொது குப்புத்தே ஜீவ் செயிந்துகால்

69. When you stay with the Sun God, your life will last

In Sumerian: utu – da gub – bu – de ji – ju he – en – da – gal

In Tamil: உதுவொது குப்புத்தே ஜீ சுயிந்துகா

We have given an explanation to the most words here. The only new one is the Sumerian word “he – en – da”, which we can understand as the Tamil word iiNdu (ஈந்து) and itself a derivation of niiNdu (நிந்து), which has the meaning of long, extend and so forth.

Part II

We have in this part many gaps of the text and we leave out the first part and start to count the verses newly beginning from one.

1. The thief does not restore to you

In Sumerian: lu ni – zu – a – ke nu – e – si – su – su

In Tamil: உளு நீசயக்கே நாயே செய் சூர்சூர்

2. The cane break is a grass – eating goat, its interior is slander

The outside of the sugar cane is dirty, but the inside contains excellent sweetness

In Sumerian: gis.gi id.mah – am sa – bi inimsig.ga – am

In Tamil: கிச்சீ மாசுனனம் சாய்பி இனிம் சிக்கவாம்

3. The palace is a huge river, its interior is a goring ox

The palace length is enormous. Its interior resembles the hill

In Sumerian: e – gal id.mah – am sa – bi gud – du – du – dam

In Tamil: இல்கல் ஈதுமாகம் சாபி தொதுதம்

4. Its income is unequalled

In Sumerian: nig.ku – ku nig.di nu – di – dam

In Tamil: நிககோகோ நிததி நாதிதம்

5. Its expenditure does never cease

In Sumerian: nig.e nig nu – silig – ge – dam

In Tamil: நிக இல்மிகன சலைக்குதம்

The Sumerian word “lu ni – zu” becomes in Tamil uLu niisu (உளுநிசு) or niisam (நிசம்), which means lowly and cheating. In Telugu the prexif lu is still used. The whole expression uLu niisan (உளுநிசன்) means a person, who is prone to do evil or simply to do something bad. The “ke” in the Sumerian word is a nominative case marker. The “a” is used as a genitive case marker, which is seen in the classical Tamil as well. . Here we see the case markers are applied to the same word, one after the other. In the later Sumerian texts we see it in an orderly way: “nizu – a lu – ke”. In the classical Tamil we see it in an orderly ways, niisalukkee (நிசலுக்கே). The Sumerian phrase “nu – e – su – su” becomes in Tamil naa ee sey suursuur (நா ஏ செய்சூர்சூர்), the naa is here a particle of negation, ee is a deictic word and means that, while cey is an auxiliary verb and means to do. The double word suur means to extent and the duplication expresses the returning and the continuity. We can understand verse 1 in the way, those who cheats and rough are said to be people, who takes things and never bother to return them. The Sumerian phrase “gis.gi mas.u na – am” we can split up into “gis”, which is a general word for weapons, which indicates the most simple weapon is the stick. This word becomes in Tamil kucci (கூச்சி) and we can derive the words kiit, kiitai and kiitam from it, which have the meaning of sound, especially the musical sound. The Sumerian word “mas.u” becomes in Tamil maadu (மாது) and has the meaning of dirty. The Sumerian word “inim” becomes ini (இனி) in Tamil and means sweet in taste. The word “am” in Sumerian is in Tamil aam (ஆம்) and is used as an emphasis particle. We can understand the verse 2 as the contrast between appearances and reality.

The Sumerian word “e – gal” becomes in Tamil il kaL (இல் கள்) and has the meaning of is large house, here we have the suffix kal, “gal” in Sumerian, which us used as a suffix for to show the plurality and for to be an adjective for to denote the quality of greatness. Both of these senses are available in Tamil. The Tamil word kaNam (கநம்) is derived from this word. The Sumerian word “id” means a stream and becomes in Tamil oodai (ஓடை), but we can take it here with the meaning of elongated, something which is stretched on. This is the sense in which we find it used in commentaries as iidu (ஈது) with the meaning of extensive commentary. The Sumerian word “gud” becomes in Tamil koodu (கோது) and means the hill. The Sumerian word “dudu – dam” becomes in Tamil todutam (தொதுதம்) and has the meaning of touching and appear similar to. The palace in verse 3 is described as a large house in words of greatness and its interior is compared to a hill. The Sumerian phrase “nig.e nig” becomes in Tamil niikku il mika (நிக்கு இல் மிக). Niikku (நிக்கு) is that, which disappears. Here we translate it as expenditure. Therefore we translate the word niikku il (நிக்கு இல்) as the expenditure of the house of place. The Sumerian word “silig – ge” becomes in Tamil salaikku (சலைக்கு) and means to slow down. We can understand the verse 4 as description of the expenditure in the palace, in addition to its greatness is means the constant existence without any subsiding.

6. Let me give you bread to eat, if beer is near

Let me give you bread people eat along with quality beer

In Sumerian: ninda lu – u ku ga – ra – ab – sum kas gun – na – a

In Tamil: நின்த உளு உகூழ் னான்ற ஆப் சுமு கசி குநவ

7. When I give it, beer is far away

The beer I offer is really an old one

In Sumerian: sum – mu – da kas an – bad.du – am

In Tamil: சும்மு இது கசிவன் பந்துவாம்

8. I will not give the beer, bread is far away from it

You can drink beer, bread you can see in front of you

In Sumerian: nu – ra – ab – sum – mu ninda igi – bi – se bad – am

In Tamil: நூ ன்றவவ் சும்மு நின்தம் இமிபித்தே பதுவாம்

9. Let me give the bread to you, let me bring the beer to another man

Let me give bread to you and let me feed other with beer

In Sumerian: ga – ra – ab – sum kas lu – ra ga – ni – in – un

In Tamil: நான்றயவ் சும்மு கசி சுளுன்ற னான் உண்ணின்

From these verses we can understand the practice of giving food and beer to the people in need.

The Sumerian word “ninda” becomes in Tamil nivantan (நிவந்தன்) and means the offering of food to the gods. Literally it means that, which raises itself up and which is the same as nivantam (நிவந்தம்). The Sumerian “ni.nim” and the Tamil nivar,nimir (நிவர், நிமிர்) have the same meaning, raising up itself. The Sumerian phrase “ninda – lu – u” means the people’s bread and the u is used for harmonisation, we can understand it as a shortened u, which we find explained in the grammar of Tolkappiyam. The Sumerian “ku” means to eat in Tamil kuuz (கூழ்) means porridge and food. The Sumerian “ku” existed in Tamil only as a noun, but we can suggest a change in morphology from Sumerian “ku” to Tamil koL (கொள்), which means to take and udkoL (உட்கொள்) which means to eat. The Sumerian “Ga” is the pronoun I and we have it in Tamil as nan (நான்), the Sumerian “ra” is the locative case marker, which we find in dialectical Tamil as Ra (ற) and da (து). In Tamil dialects we find avanda (அவந்த) and avanRa (அவன்ற). We can suggest in Sumerian we have here as well the “r” (ற), which is obviously existent in Sumerian language, but not shown in the transliteration. The Sumerian “ab” is in Tamil av (அவ்) and a pronoun of cross reference. The Sumerian word “sum” becomes in Tamil um, ummu (உம், உம்மு) and means to conjoin, here to feed. The Sumerian word “gun – na – a” becomes in Tamil kuNa (குண) and means of good quality. Here the “a” in Sumerian is used for to form a noun, this a means usually that and forms a noun from an adjective. The phrase “kas gun – na – a” means a clean drink. The Sumerian phrase “sum – mu – da – kas” becomes in Tamil summidu kasi (சும்மிது கசி), here the “da” in the Sumerian version is the auxiliary verb to do

and is in Tamil idu (இது). The Sumerian expression “bad.du” becomes in Tamil paNdu (பந்து) and means ancient. The “an” in Sumerian is an adverbial preposition and means very and really. From this we can conclude the drink “kas” was a kind of alcoholic drink, which needs some time to get ready. From the ancient texts we know the Sumerian beer was made of barley grain. We read in the ancient Indian texts beer made of barley was the holy drink of the god Varuna. In the Sumerian phrase “nu – ra – ab – sum – mu” we can’t take “nu” as a negative particle, because of the context of the text. We can suggest a morphological change from “lu – ra to nur – ra”, which became in Tamil niir, niiyir (நீர், நீயிர்) and is the pronoun you. The Sumerian word “igi” becomes in Tamil imi, imai (இமி, இமை) and means the eyes. The Sumerian expression “igi – bi – se” means in front of the eye, “se” has the sense of in the place of, we can take it as an adverb with the meaning in front of. In Tamil we have the phrase kaNNir padutal (கண்ணிர் பதுதல்), available for the eye and to see.

10. With well established property, my little one, nothing is comparable

In Sumerian: nig – u rum – nig a.si.ga – a – da lu – tur – mu nig nu – mu – du – sa

In Tamil: நிக ஊரம் மிகவா சேகத்த உளுதுர்மோ நிகம நாமோ உதசா

11. The flattering mouth is a traitor

In Sumerian: ka – sag – sag – ge su.ur – e

In Tamil: கா சங்சகே சோயே

12. Fierce mouth carries a seal

The flattering mouth should carry a seal

In Sumerian: ka.du.du – e kisib i il – il

In Tamil: காதாதுயே கப்சிப்பு ஈ இயலியல்

13. Honey mouth distributes honey plants

The mouth that has no control can say falsities

In Sumerian: kal-lal – e u.lal e- bur – re

In Tamil: இகாலல்லே ஊழல் ஏ புரி

The Sumerian “u – r” becomes in Tamil uur (ஊர்) and had the meaning of to gather together. We can derive oorum (ஓரும்) from it and this means putting together. We can translate it here as

accumulate. The Sumerian “nig” becomes nika (நிக) in Tamil and means that, which stands. The Tamil word nikamam (நிகமம்) denotes shops, where various kinds of merchandise are collected together. The Sumerian “a.si – ga – a – da” becomes in Tamil aal seekatta (ஆல் சேகத்த) and has the meaning power and strength. The Sumerian word “lu – tur” becomes in Tamil uLu tur (உளுதுர்), the word tur means small. The Sumerian word “nig” is nikama (நிகம) in Tamil and means conclusive and definitely. The Sumerian “ka” becomes vaay (வாய்) in Tamil and means mouth; the kaa viri (காவிரி) means the broad mouth. We have various words related to this katai (கடை), kaaviya (காவிய), kaappiyam (காப்பியம்). We can derive them from the Sumerian “ka – ta – e – a”. The Sumerian word sag means a pleasing sound like in sangkiitam (சங்கிதம்). The Sumerian word “su.ur” becomes in Tamil coor (சோர்), coorvu (சோர்வு) which means tiring. We have in Tamil cooram (சோரம்), which means indulge in non – ethical behaviour. The Sumerian word “du.du” becomes in Tamil tuti (துதி) and means to praise, from this we can derive tuuRRu (துற்று) and tuuttu (துத்து) the curse. The Sumerian word “kisib” becomes in Tamil kasippu (கசிப்பு) and means to remain silent. The Sumerian “ulal” becomes in Tamil uuzal (ஊழல்) and means falsity and corruption. Sumerian verb “bur – re” becomes in Tamil puri (புரி) and means to effect and to do.

14. The liar, his bag judges him

The liar stands to be judged by his bad

In Sumerian: lulkus lu – ub – ani di im – gub

In Tamil: ஊழல் கோசு உளுபு ஆனி விதியிம் குப்பு

15. The boaster has set up an empty bag

In Sumerian: gal.gal.di kuslu – ub su – ga sa – mu – un – gub

In Tamil: கல்கலிதி கோசு உளுபு சூன்ய சான் முன் குப்பு

16. The braggart has set up an empty mouth

In Sumerian: silim.di ka su – ga sa – ba – ni – ib – garv

In Tamil: சிலிமிதி காய் சூன்ய சான் பந்நியிபு கால்

17. The leather dresser, his own skin will be dressed

In Sumerian: kus.du.du – e kus ni se – ba – e – du – e

In Tamil: கோசு தொதுவே கோசு நீ செவ்வயே எதுவே

18. The strong one has to escape from a man`s hand

Must make hasty away from the hands of the strong

In Sumerian: usu.tuku su lu – ta sa – ba – ra – an – tum

In Tamil: ஊசுதொகு சூர் நுளுத்து சவரான் தோழு

The Sumerian word “lu” and “ulul” became in Tamil uuzal (ஊழல்) and means cheat and deceitful. The Tamil word koosam (கோசம்) means sound, which we can possibly derive from kaayosam (காயொசம்), which is a drum made from skin. The Sumerian word “lu – ub” becomes in Tamil uloopam (முலோபம்), and means miserliness, which we can only suggest to be derived from the ancient practice of collecting wealth in bags and pots. The Sumerian word “di” and “bidi” become in Tamil viti (விதி), which has the meaning of fate, judgement. The Sumerian word “gub” becomes in Tamil kuppu, kuttu (குப்பு, குட்டு) and means to place firmly. The Sumerian expression “galgal.di” became in Tamil kalkalidi (கல்கலிதி), which comes from kal (கல்), to speak loudly and to recitative. The Sumerian “di” is the Tamil idi (இதி), comes from idu (இது) and denotes the one, who does it, the doer. The word “su – ga” becomes in Tamil suunyam (சூன்யம்) and means emptiness. The Sumerian “sa” and “saan” become in Tamil ta (த) and tan (தன்) and means he, the one. The Sumerian “ba – ni” became in Tamil paNNi (பந்நி). The Tamil causative infix ippi (இப்பி) is possible to be derived from “vi” and “bi” in Sumerian. The Sumerian “gar” becomes in Tamil kaal (கால்) and means to stand firm. The Sumerian expression “kos.du.du” becomes in Tamil todū (தொது) and has the meaning to build and to create. The Sumerian “se – ba – e” becomes in Tamil sevvee (செவ்வே) and means very well, the word savam (சவம்) in Tamil means the corpse. The Sumerian “usu” and “uusu” became in Tamil uusu (ஊசு) and uukku (ஊக்கு), which means to go forward. The Sumerian verb “tuku” becomes in Tamil toku (தொகு), which has the meaning to gather together. The Sumerian “sa – ba – ra – an” becomes in Tamil savaran, savaari (சவரன், சவாரி) and means to ride.

We recognize with interest the Sumerian word for emptiness “su – ga”, which we know from Tamil as suunyam (சூன்யம்). The Tamil word means zero and here we see clearly, the ancient scholars knew the number zero before a specific sign got invented. The Sumerian and ancient Indian astronomy and mathematic require the knowledge of the zero. This text dates 3000 b. C.

19. The fool looses something

The liars say many things that are enticing

In Sumerian: lul.lil – e nig u.gu i – ib – de – e

In Tamil: ஊழல்லெ மிகு ஊங்கு ஈ இப்பிதுயே

20. To his surprise the fool loses something

When the cheat if found will say many lies

In Sumerian: u di lu.lil – e nig u.gu i – ib – de – e

In Tamil: உந்து உளு ஊழல்லெ ஊங்கு ஈ இப்பிதுயே

21. Do not bind me, he pleads

Do not imprison me, he would cry

In Sumerian: na – an – ser – ser – re – de kiri su am – mi – ni – in – gal

In Tamil: நான் செறிசெறி யிதே கரை சுவாம் கால்மின்

22. Let me live, he pleads

Let me live, he would cry

In Sumerian: ga – ti – la kiri su am – mi – in – gal

In Tamil: காந்திலில் கரை சுஉவாம் கால்மின்

The Sumerian words “lil – e”, “lil – le” and “lal – e” became in Tamil uiuzal (ஊழல்) and have the meaning corruption, cheating and lying. The word ulu uuzalle (உளு ஊழல்லெ) denotes the person, who cheats and tells lies. The Sumerian word “nig” becomes in Tamil miku (மிகு) and has the meaning of extremely and greatly. The Sumerian expression “u.gu” becomes in Tamil uugku (ஊங்கு) and means noble sounding, very enticing and much exaggerated. The Sumerian words “ib” , “ib – ba” and “ab – be” become in Tamil immu (இம்மு), and avai (அவை) meaning to tell. The Sumerian phrase “i – ib – de – e” we can split up into “i” as the 3rd pronominal prefix he, “de” and “due” is the Tamil auxiliary verb to do and the “e” is the particle of emphasis. The Sumerian word “u di” becomes in Tamil uNdu (உந்து) with the meaning of to become real and to become factual. The Sumerian word “ser – ser – re” becomes in Tamil ceRi (செறி) and means to imprison. In the expression il ceRi (இல் செறி) it means confine to the house. The Sumerian verb “kiri”, “kar.i” we have in Tamil as karai (கரை) means to cry and ‘to call out loudly. The Tamil phrase karai col (கரைச் சொல்) means to plead with words. The Sumerian word “gal”, “gal – ul” becomes in Tamil kaal, to establish by meaning or to plant firm on the ground. The Tamil aam (ஆம்) is an particle of assent, agreement, here it means he would in adverbial sense.

We remark the punishment for cheating and lying at the time of Suruppak was imprisonment.

23. The idiot takes decisions

The one, who has wisdom, proclaims Dharma

In Sumerian: sag.du nu – tutu nam su – ib – tar – re

In Tamil: சகத்து நாதொகு செப்பு தருனம்

24. The shameless person instructs men

Men without clear understanding, seek to advice the people at large

In Sumerian: tes nu – tuku lu – ur se – mu – un – de – e

In Tamil: தேசு நாதொகு உளு ஊர்சேம் முனிதே

25. How wonderful I am

Nevertheless I sit quite well listening to them

In Sumerian: ga.e na – nam u – e ba – gub

In Tamil: காயே நனம் முவ்வே பாகுப்பு

The Sumerian “sag” becomes in Tamil saagka (சாங்கு) and means something lofty, the Sumerian “sag.du” becomes saagkattu (சாங்கத்து) in Tamil and means that, which is lofty. From the notion of head the sag here we have a metaphorical derivation of something lofty. We have in Tamil talai (தலை) the head from which we can derive talaiyaayatu (தலையாயது), that, which is the best. We further have the abstract noun talaimai (தலைமை), the leadership. The Sumerian “tuku” becomes in Tamil toku (தொகு) and means to gather together, the Sumerian “nu – tuku” is its negation, not carrying or not having. The Sumerian “nam – tar – re” means the given and the Dharma. We find also the word “tar – re nam” in Sumerian with the same meaning. The Tamil word is tarunamam (தருனம்). We can derive taruNam (தருநம்) from it, a given opportunity and a chance. The Sumerian “tes” becomes in Tamil teesu (தேசு) with the meaning brilliance. We can suggest a relation to the Sanskrit word Tejas. The Sumerian “mu – un – de – e” becomes in Tamil munnidu ee (முனிதுயே) with the meaning to put forward. The Sumerian “mun” is used as a common verbal prefix, it can mean in front as well. We see it in the case here suggested by the verb “de”, which is the verb idu (இது) in Tamil. It can be used as a full and an auxiliary verb. The Sumerian word “ga” becomes in Tamil koo (கோ) and ka (கா), where it is the imperative of you. In the phrase nookoo yaanee (நோகோ யானே) it means I suffer. In the classical Tamil of the Sangam period we have selka (செல்க) an imperative with the meaning of please go away. The Sumerian word “ba – gub” is found here only as “gub”, becomes in Tamil kuppu (குப்பு) and kuvi (குவி), where it means to pile up and to collect together.

26. The hired worker shares his lunch bag with you

The person, who is rich, shares his riches with you

In Sumerian: lu – hun – ga – zu kus lu – ub si – me – da – ba – e

In Tamil: உளு ஒங்கழு கோசு உலுப சீமோயித பாகே

27. He eats his lunch with you

In Sumerian: kus lu – ub si – me – e – da – ku – e

In Tamil: கோசு உலுப சீமோயித கூழே

28. He finishes eating his lunch with you

In Sumerian: kus lu – ub si – me – da – til – e

In Tamil: கோசு உலுப சீமோயித தூரே

29. He stops with you

He stays always with you

In Sumerian: ga.la si – me – da – dag – ge

In Tamil: கால சீமேயொத தங்கே

30. Let me give you to eat, he stands ready to serve at the palace

Saying let me feed you, he stands at the temple

In Sumerian: ga – ba – ra – ku e – gal – la ba – gub

In Tamil: கா பான்ற கூழ் இல்கள்ள பகுப்பு

The Sumerian word “ga – ba – ra” becomes in Tamil kaa baanRa kuuz (கா பான்ற கூழ்); we can take the word kaa (கா) as an imperative; “ba” appears to be a pronoun of the 2nd person. “Ra” is a variant of the communicative case marker da/ta, which we still find today in some Tamil dialects. Here we get again the evidence if the “R” (ற) in Sumerian, which is not shown in the transliteration, where it is just given as r (ர்). The Sumerian word “ku” becomes in Tamil kuuz (கூழ்) and means food. From this word we have in modern Tamil on the noun still used. Here it is used clearly as a verb, which suggests the existence of a verb kuuz (கூழ்) in ancient Tamil. The Sumerian “e -gal – la” becomes in

Tamil il kaLLa (இல் கள்ள) and means a large house, usually the house of a king, but here we can translate it as temple.

From these verses we can suggest the advice for to give alms for the people in need was already a religious advice at this early time.

31. Your successor is for your house

For your son goes your house

In Sumerian: ibila – zu e – zu – se im – me

In Tamil: ஈ பில்லஜு இல்ஜுசே ஆம்மே

32. Your daughter is for her women`s house

Your daughter goes her mother`s property

In Sumerian: dumu.mi – zu ama – ni – se im – me

In Tamil: துமுமை ஜு அம்மான் சே ஆம்மே

The Sumerian phrase “dumu.mi” becomes in Tamil tamu mai (துமு மை). The word mai (மை) means literally black and dark. The word for black in Sumerian “gi” is usually used for to denote the females. In the Sangam texts from the classical Tamil period we find frequently the phrase maa mai kavin (மாமை கவின), which means beauty of excellence womanhood. The word kavin (கவின) means charm. The Sumerian word “ama” becomes in Tamil ammaa (அம்மா) and means mother. Here the “ni” is a pronoun, now it is used for the second person singular. It seems during the Sumerian time is was used for the third person singular and when it appears as a post position it functions as a genitive case marker in the sense of his and her.

From these verses we can conclude the female was in the Sumerian society respected like the male. The conventional rules seems to be in the way the son inherits the father`s and the daughter the mother`s properties. We see no strict division in patriarchal or matriarchal system. We are here in the time of 3000 b. C. and before. We have only this text and these two verses. It could be a different tradition between a patriarchal and matriarchal tradition at the same time. The Indian traditions know as well the division in the patriarchal and matriarchal systems. Therefore we need to be very carefully in any suggestions. The words in these verses didn`t give serious problems to us and we are of the opinion the original translation here is not matching with the text properly.

Part III

1. When you are drunken, don't judge

When you are drunken, don't give order or commands

In Sumerian: kas nag – a – zu – de di na – an – ne – e

In Tamil: காச் நக்குழுதே விதி நான் ஆநையே

2. When you leave your house, don't worry

When you leave your house, don't pluck your heart

In Sumerian: e – ta e sa – zu na – an – ku – e

In Tamil: இல்த்துஏ சாங்கு நான் கொய்யே

3. Heaven is far away, but the earth is precious

In Sumerian: an su.ud – dam ki kal – kal – la – am

In Tamil: வான் சுஉதுதம் கீழ் கல்கல்லவாம்

4. There are numerous things under the sky

The sky is filled with many real things

In Sumerian: anda nig im – da – lu – lu – un

In Tamil: அந்த வானித நிக ஈமிதுய உளுளு உன்

The Sumerian word “nag – a – zu – de” we can split up into two parts. The word “nag – a” becomes in Tamil nakku (நக்கு) and means to lick, from interest here is the Sumerian “nag – nag” becomes in Tamil nanai (நனை) and means to get wet, to have a bath. The second part is the word “zu – de”, which is a form of the Tamil uzutee (உழுதே). This word is akin to poottee (போத்தே), which is an adverb of time. The Sumerian word “an – ne” becomes in Tamil aaNai (ஆநை) and has the meaning to give orders and to command. The Sumerian verb “e” becomes in Tamil ee, eeku (ஏ, ஏகு) and means to leave. The Sumerian phrase “su.ud – dam” becomes in Tamil suudutam, suudu (சூதுதம்,

குது) and means the peak, the head and derivatively something distant. The Sumerian word “ki” becomes in Tamil kiiz (கீழ்) and means the earth and land. The Sumerian phrase “kal – kal – am” becomes in Tamil kal, kalam (கல், கலம்) and means something very precious. The Sumerian word “anda” becomes in Tamil aNda (அந்த) has the meaning of the universe and the cosmos. We can here suggest the existence of “N” (ந) beside “n” (ன்) in Sumerian, which is again a letter not shown in transliteration. The Sumerian word “im – da” becomes in Tamil iimida (ஈமித) and denotes things that are produced. The Sumerian “Lu – lu – un” becomes in Tamil uLuL un (உளுளுன்), uL(உள்) is that which is real used in uLLatu (உள்ளது) and un we find in uNdu (உந்து), which means being there as present and exists.

5. The people in all countries breath with it

The people in all countries are of the essence of seeking to rise up and develop

In Sumerian: kur – kur – re zi si – im – da pa.an – pa

In Tamil: குன்று குன்றே ஜீ சீமிது பற்ப

6. At the time of harvest, the days are precious

In Sumerian: u – buru – se u kal – kal – la – am

In Tamil: ஊபரி சீ ஊகல்கல்லாம்

7. Collect like a slave girl, eat like a queen

Live like a humble person, enjoy like a lord

In Sumerian: geme – gim ri – ga – ab egi – gim ku – a

In Tamil: கைமெ கினிரிக அவ் ஏகிகிம் கூய

8. My son, collect like a slave girl, eat like a queen thus shall it be indeed

My son, live like a humble person and enjoy like a lord. This is how the world is

In Sumerian: dumu – mu geme – grim ri egi – gim ku – a ur he – en – ne nam – ma – am

In Tamil: தமுமோ கைமெ கிமிரி ஏகிகிம் கூய ஊர் இன்னனம்மவாம்

The Sumerian word “kur” becomes in Tamil kunRu (குன்று) and means the hill lands. The duplication here is to indicate plurality. The Sumerian word “si – im – da” becomes in Tamil sim, simai (சிம், சிமை) and means the peak or the high ground. The Sumerian “da” is comparable to the Tamil idu

(இது) and functions here as an auxiliary verb. Therefore the meaning is to rise up and to develop. The Sumerian word “pan.an – pa” becomes in Tamil paNpa (பண்ப) and means the essence and of the nature. The Sumerian word “u” became in Tamil uu, uvaa (உன, உவா) and means day and time. The Sumerian verb “buru” becomes in Tamil pari () and means to cut, to uproot and to snatch away. The Sumerian word “geme” becomes in Tamil kaime (கைமெ) and means small and low, we derive it from kai (கை). Here the word simple is in contrast to the work eegki (ஏங்கி). “Egi” in Sumerian becomes eegki (ஏங்கி) in Tamil and means lofty, high and here it means high. We can derive by phonetical change egi → eegki → eeNi → veeNi → veelir; king and lords by meaning. The Sumerian word “he – en – ne – nam – ma” becomes in Tamil innanamma (இன்னம்ம) which means like this. We find variants like iganamma (இகனம்ம) also existing in Sumerian texts.

9. A cursor is one with a brilliant side

One blesses continuously is one blessed with good vision

In Sumerian: as.dug.dug – ge bar si – in – gun

In Tamil: ஆசி துக்குடுக்கே பாரிசியின் குன்

10. A scout is one, who murders

The one with roaming and projecting eyes is one, who behead people with weapons

In Sumerian: igi.tum.la sag gis im – ra – ra

In Tamil: இகிதூமலை சங்கி கீசு அறாறையிம்

11. The traitor is pregnant with a liar

The cheat is a person, who is a liar

In Sumerian: zu.ur – re lu.lul – la se – pes – pes – e

In Tamil: சோர்ரே உளுலுழல்ல சிபெச்செசே

12. The curse carries an instruction to malice

The bad words curse are very irritable, they are certainly not the righterous

In Sumerian: as.di nig.irim – e na.ri se – il – il

In Tamil: ஆசிதீனிக எரிம்ம நெறி சேயிலில்

The Sumerian phrase “as.dug.dug – ge” we can split up into some parts. The first part is the word as, which is a form of kas and means to tell. The Tamil form is aaci (அசி) and means blessing. We have in the Sangam period the expression aaci kuuRal (அசி கூறல்), which means to bless someone. The second part is the word “dug.dug – ge”, which becomes in Tamil tuukku (துக்கு), where it means to sin and to recite. We find it used as a technical term in describing prosodic structures. The third part is the word “bar”, which becomes in Tamil paar (பார்) and has the meaning of to see. The Sumerian word “gun” becomes in Tamil kuNam (குநம்) and has the meaning of good qualities. The Sumerian word “tum” becomes in Tamil tuum, tuuvum (தும், துவும்) and means that, which gets projected and to sprinkle. The Sumerian word “zu.ur – re” becomes in Tamil coor (சோர்) with the meaning of to cheat and to betray. We find the expression like cooram pookutal (சோரம் போகுதல்), which is said of the wife, to betray the husband. The Sumerian word “neri” is in Tamil neRi (நெறி) and means the righteous way. This is how these proverbs and advices to his son can be identified with. The Sumerian “il – il” is the Tamil il (இல்) a particle of negation.

13. Arrogance is a flame, it is a nettle

Deviant words have pungency in them, they are indeed painful to taste

In Sumerian: inim.diri u.bu.bu.ul – la – am u.lipis.gig.ga – am

In Tamil: எனெம் திதி உப்பு புப்பு உள்ளவாம் கைக்கவாம்

14. With a brilliant name, let me make you famous

With a really good name, let me make you shine in the world

In Sumerian: mu gun – gun – da ga . Mu – e – da – ab – zala – ge

In Tamil: மோ குங்குநொது கான்மோயிது அவ் சொலிக்கே

15. A word of prayer is a year of abundance

In Sumerian: inim – sud – de mu he – gal – la am

In Tamil: எனெம் சூதேமோ ஏகள்ளவா

16. A plea is cool water, which sets the heart to rest

A plea is cool water, which cools the heart

In Sumerian: a.ra.zu a.sed – da sa – ge im – sed – de

In Tamil: அறங்ஐுவால் சத்தே சாகே ஈம் செத்தே

The Sumerian word “inem.diri” can be split up into two parts. The first one is “inem”, which becomes in Tamil en, ena (என், என) and means to tell and words. The second part is the word “diri”, which becomes in Tamil titi (திதி) and means excess and deviant. Therefore we can translate the entire word as words of arrogance. The Sumerian word “u.bu.bu.ulla” becomes in Tamil uppu uppu uLLa (உப்பு புஉப் புள்ள). uppu (உப்பு) usually means salt, here we can understand as something pungent. The Sumerian word gig – ga becomes in Tamila kaikka (கைக்க) and means bitter and painful. The Sumerian word “mu” becomes in Tamil moo (மோ) and means he, but here it means only fame. We have the word peer (பேர்) in Tamil, which means also a person and name, but also fame. The Sumerian word “zalla – ge” becomes in Tamil colikke (சொலிக்கெ). The word coli (சொலி) means to shine. The Sumerian phrase “inim – sud – e” becomes in Tamil enam uutee (எனம் ஊதே). The Tamil word suutu (சூது) means to praise. The word suutar (சூதர்), is someone, who would sing and wake up the ancient kings. The Sumerian word a.ra.zu becomes in Tamil aRainju (அறைங்ஐு) and means to plead. The Sumerian word “a.sed – de” can be divided into two parts. The first part is “a”, which is in Tamil am, aal (அம், ஆல்) and means water. The second part is “sed – de”, which becomes in Tamil settee (செத்தே), from which we can derive saanti, saatu (சாணித், சாது) with the meaning of peaceful. The word settu (செத்து) means to quieten and to be dead.

17. The foreman of the city, the famous one, the most intelligent one in Sumer

The great person of the city, who stands tall, said wise things to the nation

In Sumerian: ugula.uru – na – ke ur.di – da gizzal kalam – ma – ke

In Tamil: ஓங்குளுவ ஊருன்னக்கெ ஓரிட்டுதுய கீச்சால் கலம்மக்கே

18. Suruppak gave instructions to his son

Suruppak gave instructions on good things to his son

In Sumerian: suruppak – e dumu – ni – ra na na – mu – un ri – ri

In Tamil: சூருப்பக்கே தமுனிற்ற நன்ன முன்றைறி

19. Suruppak, the son of Ubartutu, gave instructions to his son Ziusudra

In Sumerian: zi.u.su.ra dumu – ni – ra na na – mu – un – ri – ri

In Tamil: சூருப்பக் தமு உபர்டுதுக்கே ஜிவசுத்ர தமிழ்ந்ந நன்ன முன்றைறி

20. A third time gave Suruppak instructions to his son

In Sumerian: es.kam.ma – se suruppak – e dumu – ni – ro na na – mu – un – ri – ri

In Tamil: (ஏச்சம்மசே சூருப்பக்கே தமுனின்ற நன்ன முனற்றறி

21. Suruppak, son of Ubartutu, gave instructions to his son Ziusudra

In Sumerian: suruppak ki dumu ubar.tu tu – ke zi – u – sud.ra dumu – ni – ra na se – mu –
ni – in – ri

In Tamil: சூருப்பக் தம்மு உபர்துதுக்கே ஜிவசுத்ர தமுனின்ற நல் செம் முன்னினறி

We have analogue verses at the beginning of this text. We can look into them for to show new notions. We have the Sumerian word “uru – ne – ke”, which becomes in Tamil uuru nakke (ஊரு நக்கெ), this means to his city, the word na is here used as the pronoun of the third person singular. The “ke” corresponds to Tamil ku (கு), which is in a marker of the genitive case; in the time of Tolkappiyanar it was restricted to persons alone. The Sumerian word “ugala” becomes in Tamil oLkuku a (ஒள்குகு அ) and means to be bright, we can derive kul (குல்) and kura, kuru (குர, குரு) from it, which means the great one. The Tamil word kulam (குலம்) and kulai (குலை) have the meaning of a large collectivistic. It is possible to derive the word guru and kuru (குரு) which means usually teacher from the word “u – gula”. The “u” here becomes in Tamil oL (ஒள்) and means resplendent, bright and illustrious. The Sumerian word “gizzal” becomes in Tamil kiicaal (கீசால்) and means utterance and words. The Tamil word kisu kisu (கிசு கிசு) means to wisper, while kiicaal (கீசால்) means loud and a shrill sound. The Sumerian word “kalam” became in Tamil kaLam (களம்) and means land and country. The Tamil word poorkkaLam (போர்க்களம்) means the battlefield and sakaLam (சகளம்) has the meaning of earthly and phenomenal. The Sumerian form of the number has changed in the Tamil language during the running of time, but the construction is still the same. Sumerian “es – kam – ma” we can in the ordinal construction like in mutalaama (முதலாம) . The Sumerian “se” is the case marker for locative, which has become in Tamil kuu ee (கூ ஏ). Of course in Tamil between the “u” and the “e” a semivowel is inserted as we find it described in the grammar Tolkappiyam. The Sumerian “na se” becomes in Tamil nal cem (நல் செம்), which has the meaning good and pure. From ce, cem (செ, செம்) we have derived bright and pure as in centamiz (செந்தமிழ்).

A very exciting meaning we can get from the name of the text's author Suruppak. We saw at the beginning of this work the name can be divided into two parts. The first one is suuruppaku (சூருப்பகு) meaning a sharp spear or knife. The second part is paaku (பாக்கு) which means to divide, the word paakku (பாக்கு) means that which divides. This remembers very much to the large village deity Muniswarar, which holds a knife in his hand. This we can see in the iconography of this deity even today. We can therefore suggest the name Suruppak is an ancient name of Lord Siva. The village deity is a form of Siva as well.

22. My son, let me give you instructions, may you take my instructions

My son, let me tell you the right way that will establish in good stead and take it to
heart

In Sumerian: dumu – mu na ga – ri na.ri – mu he – da

In Tamil: தழுமோ நல் காரி நெறிமோ ஏயிது

23. Zuisudra, let me speak a word to you, pay attention to it

Zuisudra, you must try to understand the words I am telling you

In Sumerian: zi – u – sudra inim ga – ra – ab – dug gizzal he – em si – ak

In Tamil: ஜிவசுத்ர எனெம் கரை அவ் தூகு கிச்சால் ஈம் சீ ஆகு

24. Do not neglect my instructions

Do not slide from your hands the righteous way I am telling you

In Sumerian: na.ri – ga – mu su nam – bi – bar – re

In Tamil: நெறிகான்மோ சூர்னாம் பெரிபி

25. Do not transgress the word I speak

In Sumerian: inim dug – ga – mu na – ab – ta – bal – e – de

In Tamil: எனெம் தூக்கமோ நாவப்து பால்யிதே

The Sumerian word “ga – ri” becomes in Tamil kaari (காரி) and means that, which establishes. The Sumerian word “he – dah” becomes in Tamil ey idu, eey idu (எய் இது, ஏய் இது) and means attain or try to make it an ideal to attain. The Sumerian word “he – em – si – ak” can be divided into some parts. The Tamil form is iiyim cii aaku (ஈயிம் சீ ஆக்கு). The word iiyum (ஈயும்) is a deictic word, the word sii (சீ) means clear and the word aakku (ஆகு) has the meaning to make. The Sumerian word “bi – bar – re” becomes in Tamil paripi (பரிபி), and means something, that runs away. The word pari (பரி) means to run fast and is used in relation to the speed of a horse, which runs fast. The Sumerian word “bal – e – de” becomes in Tamil paalyidee (பால்யிதே). The word paal (பால்) means to cross over. From this word we can derive a lot of words with metaphysical notion. Sumerian “para – ab – ta” becomes in Tamil piraapta (பிராப்த) the element of karma that cross over in the next birth. We further can derive paarampariya (பாரம்பரிய) and paramparai (பரம்பரை) from it.

These verses keep a general instruction to moral instructions, therefore they have to be understood and applied in existence.

Part IV

1. Do not beat a farmer's son, he will beat your irrigation canal

In Sumerian: dumu – engar – ra – ra nig nam – mu – ra – ra – an e.pa – zu – se – im – ra

In Tamil: தழு வெந்கரர நிக நாமோ அறையறையென் ஏபாயு சேவியும் அறை

2. Do not buy a prostitute, it is horrible

Do not conjugate with a prostitute it is shameful

In Sumerian: kar.ke na – an – sam – sam – an ka u.sar – ra – kam

In Tamil: காரிகே நான் சம்சமன்க உசர்கம்

3. Do not buy a house born slave, it is disgusting

In Sumerian: ama.a.atu na – an – sam – sam – an u.lipis. gig – ga – am

In Tamil: அம்ம உதுனாம் சம்சமன் னுரிசி கைக்கவாம்

4. Do not buy a free man, it is miserable

Do not buy a noble man, in future he will try to rule the house

In Sumerian: dumu.gi na – an – sum – sum – an zag e – gar – re us – sa – am

In Tamil: தழுகினாம் சம்சமன் சாகு இல்கார ஓசுவாம்

5. Do not buy a slave girl from the palace, the house will be too dependent on it

Do not buy a slave girl from the palace; her feet will stand on luxuries

In Sumerian: geme egal – la na – an – sam – sam – an giri ku – bi – se – e gal – gal – la-
am

In Tamil: கைமே இல்கள்ள நான் சம்சமன் கீரி குபிசெ ஏ கால்கால்லவா

The Sumerian word “engar – ra” became in Tamil veeNkaarar (வேந்தாரர்) from which we can derive by phonetical change veelaikkaarar (வேலைக்காரர்) farmer. The change is veeNkaarar → veelkaarar → veelaalar → veelaikkaarar. The “a” as the end of “engar – ra – ra” is a genitive marker, which is also found in the classical Tamil of the Sangam period. The Sumerian word “e.pa” we have in Sumerian also in the form of “i.pa” and “a.pa”, which became in Tamil aalpaay (ஆல்பாய்) and means where the water runs, this is a canal. We find in the literature of Tamil a town called aalavay (ஆலவய்), which is a name for ancient Madurai or its temple. The Sumerian word “kar.ke” becomes in Tamil kaarikai (காரிகை) which means a beautiful young woman, we note here kaar (கார்) has the meaning of black. The Sumerian word “sam – sam – an” becomes in Tamil summu (சும்மு), which means to carry as in summattal (சும்மத்தல்). From “summu” we can derive kummu (கும்மு) with the meaning of to crowd together. From summu we further can derive ummu (உம்மு), to join together and to unite. The Sumerian verb “ama.a.tu” becomes in Tamil ammaa utu (அம்மா உது) and means given birth to by a woman. The Sumerian word dumu.gi we find in Sumerian also as dumu.ji and it means the noble son and the noble sons of Sumer. It is possible we can derive Tamil from it by this way: dumu.ji → tamu.ji → tamu.zi → tamiz (தமிழ்). The Sumerian word “zag” becomes in Tamil saakai (சாகை) and means brunch, here we see it used in the derivative send of in the time to come. The Sumerian word e – gar – ra becomes in Tamil il kaaram, and denotes the management of the house. The word gar –ra we find in Tamil words as kaaram (காரம்) like in atikaaram (அதிகாரம்), where it means manager. The Sumerian verb “us – sa – am” becomes in Tamil oocu aam (ஓசு ஆம்) and means will direct. The word ooccu (ஓசு) means to drive and to rule or to govern.

6. After you have brought down a foreign slave from the mountains

After you have brought down a man from the hill tribes from the mountains

In Sumerian: sag.kur – ra kur.bi um – ta – e – e

In Tamil: சான் குன்ற குற்பி புந்து ஏய

7. After you brought a man from his unknown place

In Sumerian: lu.ki.nu.zu – a – ni – ta u – mu – e –tum

In Tamil: உளு கீழு நாகுவனித்து ஊமுயே தூம்மு

8. My son, even to the place, where the sun rises

In Sumerian: dumu – mu ki utu.e.a – se

In Tamil: தமுமோ கீழ் உது ஏயசே

9. He will pour water for you and walk in front of you

In Sumerian: a hu – mu – ra – an – de – e izi – zu – se he – du

In Tamil: ஆல் லும்முன்றான் இதுயே இகிஜுசே ஏயிது

10. Not having a house, he does not go to his house

In Sumerian: e nu – tuku e – a – ni – se la – ba – du

In Tamil: இல் நாதொகயெ அனிசே இல பாயிது

11. Not having a city, he does not go to his city

In Sumerian: uru nu – tuku uru – ni – se la – ba – du

In Tamil: ஊருநாதொகு உருனிசே இல பா இது

12. He does not favour it more than you, he does not appreciate it more than you

There is no elegance in him; there is no education in him

In Sumerian: la – ba – e – da hi.li la – ba – e – da – kal – e

In Tamil: இல பாயித எழில் இலபாயித கல்லே

The Sumerian word “sag.kur” becomes in Tamil saankunRa (சாங்குன்ற), we can show a morphological and phonetically development to kuNra saan → kunRavan → kuRavan. The first part of the word saan became in Tamil taan (தான்) and means a person; the word taanai (தானை) means the army. We have here a nominal compound in the word saankunRa, which has undergone a change in the position of the noun and the adjective, which we need to understand as a change from the archaic Tamil to the classical Tamil as we know it from the Sangam period. We see in the language from the Sumerian time to the classical Sangam period a historical evolution of the language. The use of “a” as an adjectival formant is still in use today. We need here to think on the long time from Suruppak around 3000 b. C. to the Sangam period around 300 b. C. We have around 2500 years, longer than from the birth of Christ, which is understood as a change of time to our modern time today. We see in all the languages a not small development during such a long time. The Sumerian word “um – ta” becomes in Tamil untu (உந்து), which means to encourage. The Sumerian word “u – tum” becomes in Tamil untumu (வுந்துமு). The “u” is a prefix, which we have only in very ancient Tamil forms like utavi (உதவி), untu (உந்து) and utai (உதை). The original meaning of this word is a movement in the forward direction and a positive effort. The Sumerian word “tuku” becomes in Tamil toku (தொகு) and means to assemble and to collect together. The Sumerian “la” is a particle of negation, which we have in Tamil in the form of ila (இல்) and ala (அல்). The Sumerian expression “hi

– li” becomes in Tamil ezil (எழில்) and means beauty and cultured presence. The Sumerian “kal” is in Tamil kal (கல்) as well and means to learn. We have it as the root of kalvi (கல்வி) for education.

From these verses we can understand the neighbouring hill tribes were not driven off by an invasion of the Sumerians, at the first time they were used as slaves and domestic servants. From these verses we can conclude the Sumerians had already built cities and towns, living there in rich surroundings with the service of servants and slaves, while the hill tribes lived in clans together. The suggestion, we see in these slaves are people of Semitic origin is evidently. The Sumerian compound word “sag.kur” means literally man of the hills, which is here used for to denote slave.

13. My son, towards the east do not travel alone

My son, when you go toward the direction, where the sun rises, do not travel on the path alone.

In Sumerian: dumu – mu ki.utu.e.a – s dili – zu – de kaskal na – an – ni – du – un

In Tamil: தமுமோ கீழ் முதுவேய சேதனி ஒஜுத்தெ கசிகால் நான்னிதுவான்

14. A countryman does not enslave you?

People close to your heart do not bind your hands

In Sumerian: lu.zu.a – sag su ud ba – ra – ak – e

In Tamil: உளுஜிவ ஜுசான் சூருத் பரவாக்கே

15. When you are among known persons, you can rely on a man

When you move with known persons, you get the peace that you get, when you are with relatives

The Sumerian phrase “ki.utu.e.a” becomes in Tamil kiiz utu eeya (கீழ் உது ஏய) and has the meaning the place, where the sun rises, means the east direction. This word was changed by the evolution of the language into kizakku (கிழக்கு), which means the lower land and which is available in the Tamil word kuNam (குநம்), from which we can derive kuLam (குளம்) the lake and the pond. The Sumerian word “kaskal” becomes in Tamil kacikaal (கசிகால்) which means a long stretch or path suitable to move or to flow. The Sumerian verb “ni – du – un” becomes in Tamil niiduvan (நிதுவன்), the word niidu (நிது) means to extend and to go away. The Sumerian word “luzu.a – zu” becomes in Tamil uLu jiiivaju (உளு ஜீவஜு) and means one, who lives with you, in other words one, who is a member of one’s community. The Sumerian word “ba – ra” becomes in Tamil para, piRa (பர, பிற) and is a

particle of negation. The Sumerian word “mu.mu – a” becomes in Tamil muumuuva (முமுவ), which means when moving forward. We have Tamil mun (முன்) and munnu (முன்னு), for to go forward, the word muLai (முளை) means to grow. Here the “a” is a postposition and functions as a marker of time. The Sumerian word “siga” becomes in Tamil ciigka, cigka (சிங்க, சிங்க) and means those who are already known. The Sumerian word “sag.du” becomes in Tamil caantu, caanti (சாந்து, சாந்தி) and means peaceful and security. The Sumerian word “lu – ura” became in Tamil uLu uRa (உளு உற), the uRavinar (உறவினர்), which means the relatives.

From these verses we understand the need for to be on journey in accompany of some well known person. This shows to us how easy it was at this time, for to become a slave by the attack of a foreigner. From the verses before we understand the inhabitants of the hills were unknown people to the Sumerians and consisted possible on some of the former inhabitants of the places, where the Sumerians now have founded their culture. We can conclude these hill tribes lived in the eastern direction from the Sumerian settlements.

16. Do not pile up a mountain in the mountain

Do not pile up wealth like mountain upon mountain

In Sumerian: kur – ra kur na – an – an – dub – be

In Tamil: குன்ற குன்று நான் அதுப்பே

17. Fate is a slippery bank

The banks of Dharma are fare away

In Sumerian: nam – tar pes dur – ra – am

In Tamil: (தர்னம் வேசு துஉரவாம்)

18. which makes a man slide

A man`s feet always cannot reach it

In Sumerian: lu – da giri – ni im – ma – da – an – ze.er

In Tamil: உளு உத கீரினி இம்ம இதுவன் சேயிர்

The Sumerian word “adub – be” becomes in Tamil aduppu, adukku (அதுப்பு, அதுக்கு), which means to pile up. The Sumerian word “pes” becomes peek, paak (பேக், பாக) in Tamil and we have the word paakkam (பாக்கம்), the shore from it. We can suggest a derivation from pes to vees → vaishya, the merchants, who lived by the sea shore and trade. The Sumerian word “giri” becomes kiiri, kiirai (கீரி,

கீரை) in Tamil and means feet and fingers. The Sumerian word “ze – er” becomes in Tamil ceeyar (சேயர்) and means distant and far away.

19. The elder brother is indeed a father, the elder sister is indeed a mother

In Sumerian: ses – gal a – a na – nam nin – gal ama na – nam

In Tamil: சிசுகள் ஓளயனனம் நின்கள் அம்மா நனம்

20. May you pay attention to your elder brother

In Sumerian: ses – gal – zu – ur gizzal he – em – si – ak

In Tamil: சிசுகள் ஜுர் கீச்சால் இயிம் சீவாகு

21. May you submit your elder sister like to your mother

In Sumerian: nin – gal ama – zu – gim gu he – em – si – gal

In Tamil: நின்கள் அம்மா ஜு கிம் கவு ஈயிம் செய்கால்

22. And you do not work at your eyes command

And you do not do things believing what you see with your eyes only

In Sumerian: inim – zu – ta kin na – an - ak – e

In Tamil: ஜயே இகிஜுட்ட கான்னான் ஆக்கே

23. With your words of wisdom, you will make numerous things

You must speak good words with all and everywhere

In Sumerian: inim – zu – ta nig im – lu – lu – un

In Tamil: எனெம் சுத்தனிக இம்மு எல்லாவும்

24. The lazy one, the courtyard is the place for him to go

In Sumerian: ga.la dag – ge kisal ku – bi – se mu – un – du

In Tamil: களை தங்கே கீழ்சாலை குபிசே முன்து

The Sumerian word “ses – gal” we have in Tamil as ciskaL (சிச்சுள்), which can be split up into two parts. Cisu means child and kal is used for big and large. The Sumerian “a – a” is in Tamil ayyaa (அய்யா), which suggest the presence of the Semivowel “y” inbetween two vocals in Sumerian, but it was not phonetically signified. The Sumerian “nin.gal” we have in Tamil as niinkaL (நிண்கள்) and is the nomorative pronoun singular second person. The Sumerian verb “si – gal” becomes in Tamil cey kaal (செய்கால்) and means to establish. The Sumerian word “kin” becomes in Tamil kaaN (காண்) and is the verb to see. The Tamil word kaN (கண்) means that which sees, the eye. The Sumerian “lu – lu – un” becomes in Tamil ellaavum (எல்லாவும்) and means all together. The Sumerian word “ga.la” becomes in Tamil kalai (கலை), kaLaippu (களைப்பு) and means exhaustion, being tired. The Sumerian word kisal becomes in Tamil kiizsaalai (கீழ்சாலை) and has the meaning the road side, saalai (சாலை) means the road.

In these verses we can see the value of the family unit was understood in these ancient times. The elder brother and sister were understood as respected persons for the younger one. This we see in the grammar of ancient India, where the elder sister and brother addressed in honorative form.

25. Bread causes the mountaineers come down

The need for food causes the hill tribes to come down

In Sumerian: ninda – e lu kur – ra bi – in – e – de

In Tamil: நின்தமே உளுகுன்ற பிஇயின் ஏயிதே

26. Bread causes men come down from the mountain

Bread causes people to come down from mountains to the plains

In Sumerian: ninda – e lu kur – ta im – ma – da – ra – an – e – de

In Tamil: நின்தவே உளுகுன்றத்து இம்ம தரநி ஏயிது

27. It brings traitors and foreigners along

In Sumerian lu – lul lu – bar – ra bi – in – tum – me

In Tamil: உளு ஊழல் லுளு பரபியின் தும்மே

28. The little city creates cattle for its king

In Sumerian: uru tu – re lugal – bi – ir gud si – in – ga – an – u – tu

In Tamil: ஊருதுர்ரே உளுகோள் பியின் கோது கன்றுயிசின் உதி

29. The huge city builds houses and dig canals

In Sumerian: uru mah – e e du id hur – re

In Tamil: ஊருமாவே இலெது ஈது குர்ரே

30. The rich man is well equipped

The rich man is powerful

In Sumerian x – ke a su – ud – du

In Tamil: x கெ ஆல் சூதுவிது

31. The rich man provides wheat for the poor man

The rich man gives a little wheat for the poor man

In Sumerian: lu nig.tuku lu nig nu – tuku gig se – im – gar

In Tamil: உளுனிக தொகு உளுனிக நாதொகு கை சீ காரிம்

The Sumerian word “ninda” becomes in Tamil nivantam (நிவந்தம்) which means the food offerings to the gods. The Sumerian “bi – in” becomes in Tamil biiyin → viiyin (வீயின்) → vayin (வயின்). Here the vii is a marker for causative while the in is used as a tense marker. The Sumerian “lu – lul” becomes in Tamil uuzal (ஊழல்) and means false and corrupted. We can derive the word from uzal (உழல்), which means to roam. The Sumerian word “lu – bar – ra” becomes in Tamil paran (பரன்)

and means a foreigner. The Tamil word puRam means outside and external. The Sumerian word “im – ma” we have in Tamil as imma (இம்ம), ivva (இவ்வ) and means this and here. The Sumerian expression “da – ra – an” becomes in Tamil taraNi (தராநி) and means land and world. The Sumerian word “tur – re” becomes in Tamil turree (துர்ரே) and means small. We can derive the words tur (துர்) and tun (துன்) from it, they have the same meaning. The Sumerian word “ga – an” becomes in Tamil kannu, kanRu (கன்னு, கன்று) and denotes the young of animals in general. The Sumerian “e du” becomes in Tamil il edu (இல் எது) and means build houses. The Sumerian word “id” becomes in Tamil iidu (ஈது) from which we can derive oodai (ஓடை) the stream. The Sumerian verb “hur – re” becomes in Tamil kullee (குல்லே) is a verb and has the meaning to dig out. The Sumerian word nig.tuku became in Tamil nika toku (நிக தொகு) and means to pile up properties. The Tamil word nikaman (நிகமன்) mans shop, store house. The Sumerian word “se” becomes in Tamil cii (சீ), cembu (செம்பு) and denotes grains like rice and wheat.

In these verses we see the country was divided in the farmers on the plain, who were cultivators of grain and the people in the mountains, who were mainly hunters, with a nomadic way of life. We get the view on the settle down from some hill tribes in the villages; some came because of the need for food. We read on the existence from small cities as it was usual for villages and of larger towns. The rich men were living not in the village and they had the power in political sense. In the village the people took care of the cattle, which belongs to the king.

32. The married man is well equipped

A man, who is married places power in his hand

In Sumerian: lu dam.tuku a su im – du – du

In Tamil: உளு தம்தொகு ஆல் சூர்யிம் இது இது

33. The unmarried man sleeps in the haystack

The unmarried man sleeps in the vast bed of mud

In Sumerian: dam nu – un – tuku se.er.tab – ba mu – un – na

In Tamil: தம் நாயன்தொகு சீறுதவ்வ முனநை

34. When houses are being destroyed, each house will be destroyed

When houses are destroyed, the houses related to them will be also destroyed

In Sumerian: e gul – gul – e sa – ba – da – an – gul – e

In Tamil: இல் கொல்கொலிதே இல் சம்பன்தன் கொல்லே

35. When men are revolting, each man will revolte with them

When a men lives well. People associated with him will live well, too

In Sumerian: lu zi – zi – i – de lu sa – ba – da – an – zi – zi – i

In Tamil: உளு ஜிஜியிதே உளுஉ சம்பன்தன் ஜிஜியி

The Sumerian word “dam” means spouse and becomes in Tamil tam (தம்), wife as in tampati (தம்பதி), the married couple. We find in Tamil the word taaram (தாரம்) for wife. The Sumerian word “a” means power and became in Tamil aal (ஆல்) we find aaRRal (ஆற்றல்) in Tamil with the meaning of power and capacity. The Sumerian verb “du – du” exists in Tamil as idu idu (இது இது) and means to do and to place. This verb is used today and has the same meaning. The Sumerian word “mu – un – na” becomes in Tamil munaNai (முனை) and means to lie down, to sleep. In this word mun is used as a verbal prefix for to denote the future tense. This was not used in classical Tamil anymore, but we find some forms of it still used like muneeru. The Tamil mun (முன்) means spatially in front and is temporally the future or the past. The Sumerian phrase gul – gul – e -de becomes in Tamil kolkolyidee (கொல்கொலியிதே), which is to be divided into two parts. The first part is kul (குல்) with the meaning to kill and to destroy. The second part is idee (இதே) which we can take as a form of idu (இது) and is used here as an auxiliary verb in the sense of to do. The Sumerian word “sa – ba – da – an” means associated with and connected with and is in Tamil sampantan (சம்பன்தன்).

From these verses we get the importance of the home, the family for the Sumerians in their life. We can understand the families lived in clusters together.

36. After a man had caught a huge ox on his neck, that man could not transgress the
river

After a man, who is caught by the neck of a great bull, that man can't cross over the
river

In Sumerian: gud.mah – e gu – bi lu a – ba – an – dab lu id – de ba – ra – an – bal – e

In Tamil: கோமாக்வே கூவ்பி புளுயாபன் தபு உளு ஈத்தே பர ஆன் பால்லே

37. After you have dwelt side by side with the mighty men of our city

After sojourning with the great men in the city in good relationship

In Sumerian: lu.gu.la uru – za – ka sag – ba u – ba – e – zal

In Tamil: உளு குல ஊருசாக செம்ம உள்பாயே செல்

38. My son, let you at once get rid of them

My son you should try to become like them

In Sumerian: dumu – mu za – a ur – re he – em – me – re – a – e – de

In Tamil: தழுமோ ஜாவே உறே இம்மாரே ஆயிதே

The Sumerian word “gu.bi” means to call out and becomes in Tamil kuuv (கூவ்). Here it is uses as the neck. The Sumerian word “a – ba – an”, “a – ba” becomes on Tamil yaaban (யாபன்) and meas who and whoever. The Sumerian word “dab” becomes in Tamil tabu (தபு) amd neans to arrest. The Sumerian word “lu.gu.la” becomes in Tamil kula (குல) and means the great. The words kura (குர) and kurvar (கூர்வர்) means great teacher. Kulam (குலம்) denotes the higher people of the society. The Sumerain “sag.ba” becomes in Tamil caanba (சான்ப) → developed into cemma (செம்ம) and means good, excellent and noble. The Sumerian “zal”, “jal” becomes in Tamil sal, cel (சல், செல்) and means to go along and to move. In Malayalam we have jalan (ஜலன்) with the meaning to move and to walk. The Sumerian word “me – re” is means they and becomes in Tamil maar (மார்), here we find it as a plural marker suffix. In Malayalam we shave mereka (മെരെക) in the meaning of they.

In these verses Suruppak talks on the favour of being independent and in keeping a good relation with the mighty persons in the city. Our translation here from the Sumerian verses is a correction of the translation by Bendt Alster.

39. Your slave girl, who has been brought down from the mountains, she brings

pleasure, but she brings also damage

In Sumerian: geme – zu hur – sag – ta si – im – ta – an – tum sag – ga si – im – ta – an –

tum hul – si – in – ga – am – ta – an – tum

In Tamil: கைமை ஜுவுயர்சாங்கட்டு சீயிம் தன்தும் சாங்கம் சீயிம் தன்தும்
ஒலிசிங்கவாம் தன்தொளம்

40. Pleasure is a hand, but wickedness is also the heart

When pleasure is at hand, the evil is not bound

In Sumerian: sag – ga su – am hul nu – bar – re

In Tamil: சாங்க சூரம் ஒல்னா பாரே

41. Pleasure brings no release to the heart

When sexual union is attained, the hands are not bound

In Sumerian: sag – ga sa – ge su nu – bar – re

In Tamil: சாங்கம் சங்கெ சூர்னா பாரே

42. If the heart is not released from wickedness with it

In Sumerian: hul sa – ge su nu – di – ni – bar – re

In Tamil: ஒல் சங்கெ சூர்னா இதினி பாரே

43. Pleasure does not leave the heart in a generous mood

Unless the evil is not kept under control, happiness goes away far and the union
does not least

In Sumerian: sag – ga ki – dur – ru – am sa – ge nu – tag – tag

In Tamil: சாங்கம் கீழ் தூர்ரவாம் சங்கே நாதங்கு தங்கு

44. Wickedness never uses the treasure

Evil does not make food with wealth

In Sumerian: hul e.nig.ra ur – re la – ba – an – ku – e

In Tamil: ஒல் இல்னிக்கன்ற உற்றே இல பங்கூயே

45. With wickedness let the treasure be drowned in the river

In Sumerian: hul – da id – da zag he -en – da – su

In Tamil: ஒலொது ஒதை சாகுவீண்து சூழ்

The Sumerian word “geme” means widowhood and becomes in Tamil kaimai (கைமை), the word kaimpeN (கைம்பெண்) means widow. The Sumerian word “hur – sag” becomes uyar (உயர்) in Tamil, sangki → uyar cenni (முயர் சென்னி) means tall peak. The Sumerian word “si – im” means pleasure and we have in Tamil the word ciiyim (சியும்). The Sumerian word “ta – an – tum” becomes in Tamil tantum (தன்தும்) and means give. The Tamil verbal root taa (தா) means to give. The Sumerian word “sa – ga” becomes in Tamil saankam (சாங்கம்), saangkiiyam (சாங்கியம்) and means those which are great. Here we can derive semma (செம்ம) from sangka (சங்க) with the meaning those, which are beautiful and great. The Sumerian verb “sa – ge” means to unite and becomes in Tamil sangkee. The Sumerian word “ki – dur – ru” becomes in Tamil kiiz tuura (கீழ் தூர) and means distant place. The Sumerian verb “tag.tag” becomes in Tamil tagku tagku (தங்கு தங்கு) and means to stay. The repetition of the verb expresses a continuous action. The meaning is to stay permanently. The Sumerian expression “e.nig.ga” means a house of goods and becomes in Tamil il nikkam (இல் நிக்கம்). The Sumerian word “ur – re” means become and happen, which we have in Tamil as uRu (உறு). The Sumerian “ku” becomes in Tamil kuuy, kooz (கூய், கோழ்) and means food. The Sumerian verb “su” becomes in Tamil suuz (சூழ்) and means to surround and to drown.

In these verses we read on the psychology of happiness and pleasure in the life with females brought as servants. Here we get a glimpse of the later happiness and pain as we find it in the suka and tukkam in the later philosophy.

46. Let the water skin split on the plain

In the wide expanse of the plain let the water skin split open

In Sumerian: an.edin – na kus ummu he – en – da – dar

In Tamil: அநேதின்ன குசுவம்மு ஈந்துதொரி

47. Love mountains a family

In Sumerian: sa.ki.aga nig e du – du – u – dam

In Tamil: சாகாங்க நிலயில் தொதுடம்

48. Hatred destroys a family

In Sumerian: sa.hul.gig nig e gul – gul – lu – dam

In Tamil: சால் ஒல்கைக்க நிகயில் கொல்கொலுதம்

49. Authority and possession, strength and aristocracy

Standing in righteousness, accumulating wealth and inner strength are the fine
and great powers to acquire

In Sumerian: nir.gal nig tuk – tuk gaba.gal me nam.nun – na

In Tamil: நீர்கள் நிக தூகுதூக்கு கபம்கல் மெய் நுன்னம்

50. You should submit to the authority

In Sumerian: nig.gal – ra gu he – en – ne – ni – gal

In Tamil: நீர்களன்ற கூவினேனி கால்

51. You should humiliate yourself to the might man

You should stand away from the powerful people

In Sumerian: a.tuku ni – zu he – en – na si – la

In Tamil: ஆதொகு நூஜுவேண்ண சிஇவலை

52. My son, you should be on guard against the evil men

In Sumerian: dumu – mu lu.hul.gal – ra he -en – ne – si – gal – le

In Tamil: தமுமோ முளு ஒல்களன்ற ஈண்ணை சீகாலிலே

The Sumerian phrase “an.edin – na” we can divide into two parts. The first part is “edin – na”, which we have in Tamil as eetil (ஏதில்), and has the meaning the outskirt or place outside the local area. The final “a” is a genitive case marker, which we have in Tamil as well. The man comes from the outskirts. The second part is “an” in Sumerian, which is in Tamil aN (அந்), therefore we can translate in the place in the outskirt, of the plains. The Sumerian word “kus” becomes in Tamil koosam (கோசம்) and means a loud noise. This can be a secondary meaning; the primary meaning of the word is the skin drum. The Sumerian “he – en – da” becomes in Tamil iiNdu (ஈந்து) and is an adverb of condition, like in the example: If he comes. The Sumerian phrase “sa.ki.aga” we can divide into two parts. The Sumerian word “ki.aga” becomes kaagkai (காங்கை) in Tamil and means heat from which we can derive kaamam (காமம்) with the meaning of love. The second part is the word “sa”, which means feelings or emotion. We can suggest a relation to the Tamil word caal (சால்) with the meaning of good qualities. The Sumerian phrase “du – du – u – da me” becomes in Tamil todu uu tam (தொது ஊதம்), which we can again split up in different parts. One part is the word todu (தொது), which is a

verb and means to raise, to build and to create. The word tam is used as a noun formative and uu is used as sound filler. The Sumerian word “sa.hul.gig”, we find in Tamil as ol kai (ஒல் கை). The word ol (ஒல்) means evil and we can derive ollaar (ஒல்லார்) from it, which means the enemies. The word kai (கை) has the meaning of bitter in taste, something revolting and undesirable. The Sumerian word “tuk.tu.” has the meaning of to carry, which becomes in Tamil tuukuuku (துகுகு). The Sumerian phrase “gaba.gal” becomes in Tamil kabamkal (கபம்கல்) and means a strong and stone like heart. The word kabam (கபம்) we have in Tamil only in the derivative sense of the fluid in the chest. We can suggest its original meaning was chest, which would match here nicely. The Sumerian word “me nam – nun – na” means great powers and becomes in Tamil mey nunnanam (மெய் நுன்னம்), we can understand it here as ideals and great truths as well. The Sumerian word “si – la” becomes in Tamil cey alai (செய் அலை) and means should be frightened. The Sumerian “si – gal – le” becomes in Tamil cey kaavalla (செய் காவல்ல) and has the meaning of establish security.

With excitement we notice in these verses the need for love and the need for to keep the unity of the family, which becomes destroyed by hate. The expression of “me nam – nun – na” from the Sumerian verse, which we have in Tamil as mey nunnanam (மெய் நுன்னம்) is exciting from view of philosophy. The meaning is the great truths or powers.

53. During a festival do not choose a wife

During a festival do not touch a woman

In Sumerian: eze – ma – kam dam na – an – du – du

In Tamil: விழும்மகம் தம் நான்தொது

54. With a quiet heart, with a quiet mood

With a noble heart with noble looks

In Sumerian: sa – ga hun.ga – am bar – ra hung.ga – am

In Tamil: சாகம் ஒங்குவாம் பார்வை ஒங்குவாம்

55. With quiet silver, with quiet lapis lazuli

With great metals, with the noble lapis lazuli

In Sumerian: ku hun.ga – am za.gin hun.ga – am

In Tamil: கோவோங்குவாம் சாகின் ஒங்குவாம்

56. With quiet wood, with a quiet scepter

With the noble royal wand, with noble scepter

In Sumerian: gis hun.ga – am gidri hun.ga – am

In Tamil: குச்சி ஓங்கவாம் திக்ரிரி ஓங்கவாம்

57. My little one, nothing is comparable

In Sumerian: lu.tur.mu nig nu – mu – un – da – sa – a

In Tamil: உளு துர்மோ நிக நா முனிது சாய

The Sumerian expression “ezem – ma – kam” means during festivals. In Tamil it will become vizemma akam (விழைம்ம அகம்). This we can divide into two parts. The first part is vize (விழைம்) with the meaning of festival; the second part is akam (அகம்) which means inside, here during festivals. The Sumerian word “hun.ga – am” becomes in Tamil oogku aam (ஓங்கு ஆம்), the verb oogku (ஓங்கு) means to flourish, to become well known and to become noble or great. The Sumerian word “bar – ra” becomes in Tamil paarvai (பார்வை), which means the seeing. The Tamil word paar (பார்) means the world. From this we can derive paaratam (பாரதம்), that, which has extensive land. The Sumerian word “ku” becomes koo (கோ) in Tamil and means the heavenly bodies, the Tamil word kool (கோல்) means the planets. The Sumerian word “za – gin” becomes in Tamil saaguma (சாகுமா) and denotes that, which shines beautifully. From the Sumerian “gin” we can derive → kan → kanal (கனல்) which means to shine bright. The Sumerian word “gis” means the stick and the wand, which becomes in Tamil kucci (குச்சி). The Tamil word kool (கோல்) has the meaning of a stick and the royal wand. The Sumerian word means scepter and is in Tamil tikiri (திகிரி). The Sumerian “sa –a” becomes in Tamil saal a (சா அ) and has the meaning of appropriate. We can derive the Tamil word samam (சமம்) with the meaning equal from it.

58. Do not buy an ox at the time of harvest it is

In Sumerian: gud u – buru – ka na – an – ni sam – sam

In Tamil: கோது ஊபெளரகம் நான்னி சும்கம் ஈம்கால்

59. Do not buy a malicious ox, breaking into the stall it

In Sumerian: gud. Lul – la na – ab – sam e.tur bur – ra

In Tamil: கோது ஊழல்ல நாவவ் சும் சும் இல்தொறு புர

60. A man installs a good woman for a good house

In Sumerian: munus zi e zi – se lu si – in – ga – ga – ga

In Tamil: மனுசி ஜீயில் ஜீசே உளுஇசிங்க கால் கால்

61. At the time of harvest, do not by an ass

At the time of harvest do not buy a horse

In Sumerian: u – buru – ka anse na – na sam – sam

In Tamil: ஊபுருக அச்வம் நான் சும்கம்

62. Even a malicious ass can be bound on the neck

In Sumerian: anse.lul – la gu.tat im – la

In Tamil: அச்வ ஊழல்ல கூதருயிம் அலை

In these verses some words are missing, but we give the best verses, because of the historical interest. The Sumerian phrase “u – bubu – ka” can be divided into some parts. The first part is “u” and means plant, we find this word in Tamil as uu,uuN (ஊ, ஊண்) and it denotes something that grows and as food. The next part is the word “bubu” in Sumerian, which we have in Tamil as puru (புரு) and means to get ride of as we find it in purattal (புரட்டல்). We can derive pari (பரி) with the meaning to pluck from it. The Sumerian “ka” becomes in Tamil akam (அகம்) and means inside, here it is used metaphorically inside the harvest. The Sumerian word “im – gal” we have in Tamil in the form of im kaal (கால்) and has the meaning to establish and to place. The Sumerian word “munus” becomes in Tamil manuci (மனுசி) and means woman. The Sumerian “si – in – ga” is an imperative and a hortative marker, we find it in Tamil in the form of ciinka (சீன்க), we can derive ceyka (செய்க) from it. The word cey means to do and ka is the hortative marker.

These verses are exciting, because of the mentioned harvest, which was the goal for the on agricultural depending society. Many cultural events took place around this time. We see it in the festival calendar of the Sumerian almanachs. At the same time we read on the markets for the trade of animals like ox and horse. Unfortunately here the verses handed found to us with gaps of words, which can't be closed by adding words easily.

63. My son, a liar is one who flattered

My son, a liar will give false witness

In Sumerian: dumu – mu lu – lul – e zag.si mu – un – sag – sag

In Tamil: தழுமோ முளு ஊழல்ல சாக்ஷி முன்சத்து சகு

64. A midwife, the courtyard is the place for her to go

In Sumerian: munus.bar.su.gal – e kisal ku – bi – se mu – un – du

In Tamil: மனுசி பரிசு கால்லெ கிழ்சாலை குபி சீ முன்து

65. When drinking beer, all the harvest is drowned

In Sumerian: kas kurun nag – nag – e buru im – su – su – su

In Tamil: கச் குருண்டு நகுனகே பூரொ இம்சி சூழ் சூழ்

66. A female housebreaker does not set up a ladder with two men

It is not good for a female of pleasure to enjoy sex with illustrious men

In Sumerian: munus.su.ha giskun lu min – e – da nu – sa

In Tamil: மனுசிஓ சுகம் கண் னுளு மின்யிதே நாசால்

67. Alone she flies like a fly into all houses

In Sumerian: e – a nim – gin mi – ni – ib – dal – dal – en

In Tamil: இல நீமின் இப்மினிதள்தலியென்

The Sumerian word “zag.si” becomes in Tamil caakci, caadci (சாக்ஷி சாத்ஷி) and means witness, if it is used as verb it means to witness. The Sumerian “sag – sag” means conch, to blow and announce, which is in Tamil cagku (சங்கு). The Sumerian phrase “munus.bar.su.gal – e” can be divided to several parts. The word munus we saw before already means a woman and are in Tamil manuci (மனுசி). The Sumerian “bar.su” becomes in Tamil paricu (பரிசு) and means a gift or a present. We can take it as related to the word prasavam (பிரவசம்), which means the birth of a child. The Sumerian word “mu – un – du” we saw before, becomes muntu (முன்து) in Tamil and means to go forward or to stand in front. The word “du” is used as an auxiliary verb and means to do, corresponding to Tamil idu (இது). The Sumerian word “kurn” becomes in Tamil kuruntu (குருண்டு) and means the fresh shoots. The Sumerian word “nag – nag – e” becomes in Tamil nakku (நக்கு) and means to drink and to lick. The Sumerian word “buru” is a form of “u – buru” and becomes in Tamil uu puuru (ஊ பூரு) and has the

meaning of full grown plants. The Sumerian word “im – su” means difficulties and we have it in Tamil as imsi (இம்சி). The Sumerian phrase “munus.su – ha” becomes in Tamil manusi sukam (மனுசி சுகம்) and means woman of pleasure. The Sumerian phrase “lul min – e – da” becomes in Tamil uLu minidee (உளு மினிதே) and means men who are illustrious. The Tamil word min (மின்) means to shine out. The Sumerian verb “dal – dal – en” means to push forward; in Tamil we have it in the form of taLtaLyen (தத்தளியென்), where en is the pronominal suffix.

In these verses we read on the people, which should be avoided to become in touch with. These include the liars and the prostitutes in particular.

68. A she ass makes voice in the street

The flies hum in the streets

In Sumerian: eme sila – a ka i – sid – e

In Tamil: எம்மே சாலை ஈ சீத்தே

69. A sow suckles its child in the street

In Sumerian: sal.sah sila – a dumu – ni – ra ga mu – ni – ib – ku – e

In Tamil: சல்சக் சாலைய தழு நின்றனா முன் இப் கூழே

70. The professional mourner shout again and again

In Sumerian: munus.gu.mur.ak kaxli gi – gi – dam

In Tamil: மனுசி கூ மரியாக் களி மீல் மீள்தம்

71. She holds a spindle and a ring on her hand

She is wearing bangles and ring on her hand

In Sumerian: bala har – ra su – na na – mu – un – gal

In Tamil: உளைவாரம் சுர்னனா முன்கால்

72. She enters all houses

In Sumerian: e e – a i – ni – in – ku – ku – ku

In Tamil: இல் இல்லே ஈ நின் குக்க

73. She stretches her neck in all streets

She sings loudly the home songs

In Sumerian: e.sir e.sir – ra gu mu – un – gid – gid – de

In Tamil: இல்சீர் இல்சீரே கூவ் முன்லீட்கித்தே

The Sumerian word “eme” becomes in Tamil imiz, imir (இமிழ், இமீர்) and means to hum as it is said of bees. The Tamil word ii (ஈ) means fly. In Sumerian the word eme means also language, the phrase “e.g eme – sal” means spoken language and “eme – gir” means written language. In Tamil we have iyambu (இயம்பு) which means to tell and to narrate. The Tamil word iyam (இயம்) means instrumental instruments. The Sumerian “sila – a” becomes in Tamil saalaiya (சாலைய). The suffix “a” is here a locative marker, which we have in the same use in the classical Sangam period. We note here the word in Tamil silai (சிலை), which means a sculpture caerved out of wood or stone. The word for sculpture in Sumerian language is “alam”, which is still preserved in Tamil as alam kaaram (அலம் காரம்) with the meaning of decoration. The Sumerian phrase “munus.gu.mur.ak” becomes in Tamil manuci kuuv maraak (மனுசி கூவ் மராக) and has the meaning, the woman, who make cries of mourning. This is a compund word in Sumerian an on of the longest we find. This Sumerian compound shows the working of agglutinative processes, which are so much common in classical Tamil and also in Sanskrit. The Sumerian “g” can be read also as “m” and “ng” pronounciation. The Sumerian word “gisbala” becomes in Tamil vaLai (வளை), which means something circular and round. The Tamil word vaLaiyal (வளையல்) means bangles The Sumerian word “har – ra” becomes in Tamil aaram (ஆரம்), and has the meaning of chain and garland. The Sumerian “e e – a” becomes in Tamil il illee (இல் இல்லே) and means house after house. The repeating of the noun indicates the meaning of every in a quantitative sense. This form use repeating nouns is still today in the Tamil language. The Sumerian word “ku – ku – ku” becomes in Tamil kukku (குக்கு), kugku (குங்கு) and means to diminish. The Tamil word kuni (குனி) means to enter. The Sumerian “e.sir” becomes in Tamil il ciir (இல் சீர்) and means songs for the safety and security of the house. The Sumerian word “gid – gid – de” becomes in Tamil kiitam (கீதம்) and denotes a shill sound, but is better preserved in the Sanskrit word giita (गीत) and means songs.

These verses preserve for us some observation as situations in the village in this ancient time. This institution of oppaari (ஒப்பாரி), which are the professional mourners, for which many lamentations were composed by the Sumerian artists. The habit is still today a part of the social life of the Tamils. Ladies start to sing a kind of lamentation, which are called oppaari (ஒப்பாரி). We understand the habit of wearing bangles, garlands and rings by girls and women was praticted by the Sumerians as we read itin the poems from the Sangam period onwards.

74. Nothing is precious expect a sweet life

Nothing is precious except life with the gods

In Sumerian: nig.nam nu – kal zi ku – ku – da

In Tamil: நிகழ்நம் நாகல் ஜீ கோகொயித

75. You appreciate something it appreciates you

If you study all happenings, you will study also great truth

In Sumerian: nig.nam kal – kal – en nig – e me – kal – kal

In Tamil: நிகழ்நம் கல்கலியென் நிகவே மெய்கல்கல்

76. My son, with its eyes brilliant like antimony

My son your eyes could be brilliant like the sun

In Sumerian: dumu – mu gun – gim igi.gun.gun

In Tamil: தமுமோ கன்கிம் இநிகன்கன்

The Sumerian word “nig.nam” becomes in Tamil nikaznam (நிகழ்நம்), the word nika (நிக) means, that which happens. The word nikanam (நிகனம்) means the happenings around. The Sumerian verb “kal” means to study and in Tamil we have kal (கல்) with the same meaning. The Sumerian word “kal.kal.en” becomes in Tamil kalkaliyen (கல்கலியென்). The verbal suffix “en” is the archaic form of Tamil in and is used as the conditional suffix. The Sumerian verb “me – kal – kal” becomes in Tamil mey kal kal (மெய் கல் கல்) and means to learn the truth. The Sumerian word “gun” means to shine radiating heat, which is in Tamil kan, kanal (கன், கனல்), the word kanali (கனலி) means the hot sun. The Sumerian phrase “igi.kan.kan” becomes in Tamil imikan kan (இமிகன் கன்), the eyes shining bright, it means also the intelligence shining bright. In these verses we see the importance, which was laid down on study and education. A good education is the basic of a good life.

77. Do not bind me in the grains its arms are many

Do not mingle with the evil powers, its hands are everywhere

In Sumerian: as.nam na – an – ser – ser – de – en a – bi – i – sar

In Tamil: ஆசனம் நான் சேர் சேரிதுயென் ஆல்பி ஈசர்வ

78. Do not curse an ewe, you will give birth to a daughter

Do not recite evil writings; a daughter might be born to you

In Sumerian: kir – e as nam – en dumu.mi in – utu – un

In Tamil: கீரே ஆசு நாமென் தழு மை ஈன் னுது உண்

79. Do not throw a lump of earth into a sieve you give birth to a heir

Do not become weak towards missiles of clod thrown at you, then a son will be born
to you

In Sumerian: mi.si.sahar – ra lag nam – ba – e – sub – be – en dumu.nita in – u.tu – un

In Tamil: மிசை சகற்ற இலங்கு நாம்பவே சூம்புயென் தழுனிதெ ஈனிதுவுண்

80. Do not drive away a wife, do not make a claim

Do not make your wife cry, here cries can be uncontrollable

In Sumerian: dam nam – mu – un – kar – re – en gu ka na – an – ga – ga

In Tamil: தாம் நாம் முன்கரைகளெவன் கூக நான் காவ்காவ்

81. The place, where a wife has been driven away is disastrous

The place where the wife cries without end is a place of darkness

In Sumerian: ki dam kar nam.silig gum.ga – am

In Tamil: கீழ் தாம் நாம் சலிக்கு கங்குலாம்

The Sumerian word “as.nam” becomes in Tamil aacu (ஆசு) and has the meaning fault and evil. The word aacunam (ஆசுநம்) means those actions which are and the danger of such activities must the evil spirits also called dinger. The Sumerian verb “ser – ser -re – de – en” becomes in Tamil ceer, ceeriduyen (சேர், சேரிதுயென்). The root ceer (சேர்) means to join, the word idu (இது) is used here as an auxiliary verb and “en” is the verb suffix for to indicate the subjunctive. The Sumerian “a – bi” means its arms and in Tamil it becomes aal (ஆல்), which means power and capacity. Usually the root aal (ஆல்) means to spread. The Sumerian word “kir” becomes in Tamil kiir (கீர்) and means writings. We have it in kirtanam (கிர்தனம்), which means writings and script. We can derive kiiRu (கீறு) from it, which means to scratch. The word kiir (கீர்) can be understood as that, which are like a line as in ukir (உகிர்) the finger nails. The word “duumi.mi” becomes in Tamil tamumai (தழுமை) and means a female child. The word mi, mai (மி, மை) means also dark, specifically the magical dark. There are names, which are related to this like maitili (மைதிலி). While the day of the intensive heat was understood as male, the night of the cool rays of the moon were female. The Sumerian word “in –

utu” becomes in Tamil iin (இன்) and means to give birth, the Tamil verb utu (உடு), uti (உடி) means to generate and to appear, we find also the use in the sense of to arise like the sun. The Sumerian phrase “mi.si.sahar – ra lag” we can divide into several parts. The word “mi.si” becomes in Tamil micai (மிசை) and means towards the sky, the word miimicai (மிமிசை) means above. The next part saha- ra becomes in Tamil cakaRRa (சகற்ற) and means earth, clay. The Tamil word saahara (சாகர), ceeRu (சேறு) cakati (சகதி) means mud. The part lag becomes in Tamil ilagku (இலங்கு) and means a clod of earth. We have the word ilagkai (இலங்கை) which means muddy islands. Further we have aranku (அரங்கு) which means the land between rivers. The Sumerian word “sub – be – en” becomes in Tamil cuumbu (சூம்பு) and means to become weak. The Sumerian word “mu – un – kar – re – en” becomes in Tamil karai (கரை) and has the meaning to cry. The Sumerian word “silig” becomes in Tamil calikku (சலிக்கு), calaikku (சலிக்கு, சலைக்கு) and means to ease out and to get exhausted. We see also “silig” in Sumerian becomes ciligku (சிலிங்கு) from which we can derive iligku (இலிங்கு), cilai (சிலை). The word cilai means the sculpture. Therefore the word iligkam means originally only a sculpture. The Sumerian word “gum.ka” becomes in Tamil kagkuL (கங்குள்) and has the meaning of darkness, which is used here as a metaphor for sadness and miseries.

In these verses we read on the understanding of the law of karma, which is expressed by the possibly birth of a daughter if some one acts evil. This we can understand in the sense of the acting of a evil deed will become the root of a suffering in the future. The acting of righteous deeds will commit the root of happiness. At the same time we can imply from the verse, the birth of a son as a child was preferred before the birth of a girl.

82. The horrible wates, come, let us transgress all their banks

Let us transgress the rushing and noisy waters

In Sumerian: a.hus a gu nigin – na ga – am – me – re – en – de – en

In Tamil: ஆல் உசவால் கூவ் நீகின்ன நாம் மீறின்தியென்

83. The despot with one arm, come let us kill him

Let us not subue the great perosn, who spread his might in all directions

In Sumerian: lu.gu.la a.dis – e ga – na – gam – me – en – de – en

In Tamil: உளு உகுலவார் திசேய்கானா கம்மிவிதுயென்

84. Do not kill the exalted one, the child is born by

Do not destroy the land brought up as a happy one by sons of good taste

In Sumerian: galam – ma na – an – ug – ge – en dumu in.sug.ge tu – ud – da

In Tamil: களம்மனான் னுக்கியென் தழு இனி சுவே தொத்த

85. Do not kill like a bloody do not bind his hands

Because like the kings, who drives all, the gid Nanna encourages all, do not touch
him with your hands

In Sumerian: en – ra us – a – gim nanna – ug – ge – en su na – an – du – du – en

In Tamil: என்ற ஓச்சுவகின்னன்ன ஊக்கியென் சுர்னான் திதுயென்

86. The nurse, with milk of mercy, takes decisions for the children`s master

The arhats with true wisdom, like your king, give here itself good and great
understanding

In Sumerian: ummeda ga arhus – a – ke lugal – bi – ir nam si – im – mi – ib – tar – re

In Tamil: உம்மெய்த நானருசுக்கே உலுகள் பியிர்னம் சிம்ம இவ்தரே

The Sumerian word “a.hus” we can divide into two parts. The “a” becomes in Tamil aal (ஆல்) with the meaning of water and the word “hus” becomes in Tamil oocai (ஓசை), where is has the meaning of sound. The Sumerian word “a gu” becomes in Tamil kuuv (கூவ்) and means to cry and to call out loudly. The Sumerian word “niginna” becomes in Tamil niikkina (நிக்கின) and denotes something that moves or uproots. From this word we can derive Tamil niiku (நீகு) to carry away. The Sumerian pronoun “ga – am” becomes in Tamil naam (நாம்) and means we. This is the first person plural. The Sumerian verb “me – re – en – de – en” becomes in Tamil miiRRu (மீற்று), which means to transgress and to bypass. The word “in” is used as a temporal particle and means now and always. The river with the strong and noisy waters is a metaphor for the problems of the life.

The Sumerian word “lu.gu.la” becomes in Tamil uLu kula (உளு குல) and means the great ones and the great social leaders. The Sumerian expression a dis – e we can divide into two parts. The first part “a” becomes in Tamil aar (ஆர்), has the meaning to radiate out and to spread. The Sumerian word “dis – e” becomes in Tamil ticai (திசை) and means directions. The Sumerian word “gam – me – en” means to put down and becomes in Tamil kammu (கம்மு). It can also mean to make small and insignificant. The Sumerian word “in.su.ge” we have in Tamil as the word ini cuvai (இனி சுவை). The word ini (இனி) means something sweet and pleasant. The word here we further can translate as desirable. The word cuvai (சுவை) means taste. The Sumerian word “tu – ud – da” becomes in Tamil todda (தொத்த) and means something that has been created and brought out. The Sumerian word “en –ra” becomes in Tamil eeN, veeN (ஏண், வேண்) from which we can derive veel (வேள்) and veelir (வேளிர்), which means chieftains, kings and rulers. The Sumerian word “us – a” becomes in Tamil ooccu (ஓச்சு) and means to drive or to rule a country. The Sumerian verb “ug – ge – en”

becomes in Tamil uukkiyan (ஊகியன்), uukku (ஊக்கு) and means to encourage and to motivate. The Sumerian verb “du – du” becomes in Tamil todū (தொது) and means to move very close and to touch. The Sumerian word “ummeda” becomes in Tamil unmai-yodu (உம்மையொது) and means with truth. The Sumerian word “ga” becomes in Tamil naal (நால்) and means shining, radiant and bright. The Sumerian word “arhuš” becomes in Tamil arukan (அருகன்), which means a benevolent person, the God of the Jains. We have in Tamil aarukatar (ஆருகதர்), which is a branch of Jainism. The Sumerian word “si – im – mi” becomes in Tamil cimam (சிமம்), cimaya (சிமய) and means the peak, the uplifting and so forth. The Tamil word samayam (சமயம்) denotes the religion or philosophy that cultures men.

We saw already in the other works from our volumes of ancient Sumerian texts, the appearance of Jainism, therefore we need to think and discuss, if the roots of Jainism have already be founded in Sumerian times. We see in the Tamil literature from the earliest time the well establishment of Jainism in the high society and the members of the royal court. Therefore here the Sumerian expression ummeda “ga arhuš – a ke” which we translate in inTamil as ummai-yodu naan aarkusakke (உம்மையொது நானார்குசுக்கே) is very much exciting.

In these verses we read on, how the political and religious leaders should be honoured by the entire society for to solve the problems in life. The strong power of the leaders is responsible and required for the security of the state. From Many verses we can understand the settlements of the Sumerians got attacked by the tribes from the hills. These tribes were understood by the Sumerians as uncivilized and uneducated. The following part is very much damaged and we have only less word available, where a reconstruction is nearly impossible. We will leave all the verses out and give only the few complete one.

87. Do not on rights of your parents

In Sumerian: x – de man – bi – ib – dib – be – en

In Tamil: x - இதே நாம் பீவிவ் தாப்பியென்

88. Your father, whose name is famous

In Sumerian: mu – un – zalg – zalag – ge

In Tamil: முன் சலகு சாங்கே

89. May you pay attention to them

In Sumerian: gizzal he – em – si – is – ak

In Tamil: கீச்சல் ஈம்ம் செயிசாக்கு

90. The houses outside the city maintain the interior city

The heavenly world makes the earthly world prosperous

The Sumerian word “si – is” becomes in Tamil ciyis (சியிச்) and means to make clear and understanding truly. The Sumerian “ak” is comparable with Tamil aakku (ஆக்கு) to make. The Sumerian “sa – ga” becomes in Tamil sakam (சகம்) and means the manifested world. The Sumerian “uru – bar – ra” means the heavenly world and becomes in Tamil paralookam (பரலோகம்). We miss the destructed verses very much, because we get here obviously interesting ethical thoughts told. Especially the relation of the parents to their children, who need to pay respect to their father and mother. In the available text we read clearly on the young man, who should listen to his father’s words. From the only complete verse we understand the deep metaphysical understanding of the world, which depends on the blessings of the heavenly world. We saw in the much later texts from the priestess Anna on the personal relation from the devotee to the god. The obviously existing bhakti tradition in the Sumerian time. The idea, the heavenly world is an image of the earthly world; the gods are the kings of the heaven we can see clearly in the poems of the priestess Anna.

The coming verses are rudimentary available like the verses before, we will give only the best preserved one.

91. My son, when every house is in the place

My son, every house is made prosperous by the divine force

In Sumerian: dumu – mu e – e ku – bi – se si – du – du – e

In Tamil: தமுமோ இல்லே குபிசே சீ ஈது இதுவே

92. Who do not eat grains like a civilized men

In Sumerian: se – lu – gim nu – ku – ku – u me – es

In Tamil: சே உளுகிம் நாகுய் குயுமேயிசு

93. At midnight they come down from the mountains

In Sumerian: gi. U – na – ka lu sa – ba – ra – an – e- de

In Tamil: மை ஊனக உளு சபரன் இழியிதே

In between these few verses we have some missing lines, from which we have only a few readable words left. We will look only on these nearly complete verses. The Sumerian word “si – du – du – e” becomes in Tamil sii idu iduvee (சீ இது இதுவே), has the meaning of will make it brilliant and here we translate it as prosperous. The Tamil word siimakal (சிமகள்) is the Goddess Laksmi, the goddess of wealth and prosperity. The Sumerian word “sii” we can set in one with the Sanskrit sri (श्री), which

denotes divine qualities. Eciting is the Sumerian word “sa –ba – ran”, which is in Tamil sabari (சபரி) a famous hill in South India, where we have a famous temple of the God lyappa (இயப்ப). The Sumerian word “e – du” becomes in Tamil iziyidee (இழியிதே) and means to come down.

We can understand from the context of the verses 90 and 91 they are related to each other. The prosperity of the earthly world is now taken into the house, where the prosperity is given by the presence of the divine force. This house, can be the temple as we saw in the poems from the priestess Anna, which was understood as the house of the gods, as long as they were present in this house, the country enjoyed prosperity. This house can also be understood as private house of the families, where the gods were present in form of the icon. From the verse 92 we can imply the existence of vegetarian food, which was preferred by some people before the meat. Possibly we find here already the idea of not harming the animals, because the spirit of the An, the almighty Being is residing in the animals as well. The former words on a karma understanding, requires the idea of a rebirth. The inhabitants of the mountains, which are as we saw in the verses before, are understood as uneducated and uncivilized people attacked the Sumerian settlements in the darkness of the night.

94. When the worker have finished their work and the sheep returned to the stalls

In Sumerian: kin – kin mu – nu – til udu gi – gi

In Tamil: கண் காண் தீர்முன்த உது மீம்

95. When the men have finished ploughing the fields, they take the collected sheaves
of corn.

In Sumerian: uru a.sa urapin – ru mu – na – til u ri – ge mu – na ku

In Tamil: ஊரு ஆசெய் ஏரு தீர்முன ஊ அரிக்கே முனகு

96. A gift of wisdom is smoothing the heart

In Sumerian: kadra inim – ma – bi nig. sa.te.na mu

In Tamil: (கதிரம் எனெம்மபி நிக சான்தன் நமோ)

97. The gift of wisdom is like the stars of heaven

In Sumerian: kadra inim.inim – ma – mul

In Tamil: எனெம் எனெம்முல்

98. For the instructions of Suruppak, which Suruppak, son of Ubartutu, gave as
instructions

In Sumerian: na.ri suruppakki dumu uber.tu.to suruoppakki dumu uba.tu.tu – ke na ri – ge

In Tamil: (நெறி சூருப்பக்கு தமு உபெர்துடு சூர்ப்பக்கு சீ தமு உபர்துதுக்கே

99. Which befits the queen of all great tablets

In Sumerian: nin dub gal – gal – la su du – a

In Tamil: நின்துபு கள் கள்ளசூதுவ

100. Praise be to the Maiden Nisaba

In Sumerian: ki.sikil nisaba zag.mi

In Tamil: சீ சுகில் நிசப சாமீ

The Sumerian word “kin.kin” becomes in Tamil kaNkaaN (கண் காண்) and means to supervisem guard. The Sumerian word “e.gal” becomes in Tamil ilgal (இல்கல்) and means a large house, here translated as palace. The Sumerian word “kadra” becomes in Tamil katiram and means something briht and resplendemt. The Sumerian word “sa.te.an” becomes in Tamil saanatanna (சானதன்ன) and means to calm down the heart. The Sumerian “nin dub” becomes in Tamil nin tuppū (நின் துப்பு) and means the goddess of the tablets, the goddess of learning.

The verses of Suruppak`s Neri can be correctly translated as the way of the right life and the wisdom is understood as the greates gift in the human`s life. This we get to understand from the last few readable verses of this text. The Goddess of Leraning is described in the last few verses of this text. The Goddess Nisaba is also known as the Goddess Sarasvati. She is is beside the Goddess of wisdom and has the sacred power of all the tablets. This is a metaphysical insight of the pure and beautiful Goddess of the Language.

In these last verses we find Suruppak addressed as kii, which we can take as a form of the later sri (ஸ்ரீ), which means divine and illuminated. We can therefore understand Surupakk as an illuminated scholar, which in later time is called muni in the Indian scriptures. From this we can conclude the God Enki, who is said to be the God of Wisdom is here En.sii which we can take as a form of the God Siva in Sumerian times. We must remember us, that Enki, who dances the dance of bliss with “Nin.sikil”, the pure Maiden in Dilum, the Tillai ManRu (தில்லை மன்று) , which is in the Sumerian texts as a paradise.

If we review this text, we see a remarkable difference to the texts in our other volumes. Here we find an advice for to live a righteous life in union with the rules of the society and with the blessings of the gods. From view of history, this text is not less exciting than the poems of our volumes before. The text can be translated into Tamil without much difficulties and various words keep to be the same or we see a lengthening of a short vocal from Sumerian into Tamil, we can suggest these long vowels existed already in the Sumerian language, but they are not shown in the transliteration as we have seen it with the different r, l and n, further the existence of the shortened i and u as we know it from the grammar of Tolkappiyana. We can at least conclude on a close relation between Sumerian and Tamil language and take Sumerian as a very early form of Tamil language will be not wrong. Further research and investigation is required. One of our most serious problems is the origin of the Sumerians, for which we have until now no answer.

