On the Water semantic field in Sumerian

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Abstract

The water is the most important element in our lives. It is part of our food, our body, it is needed and it is present almost everywhere in our life and activity. A strange coincidence to its chemical formula H_2O, seems to be the A 'water' cuneiform sign formed of a single and a double stroke, as if representing the congenitous and the two atoms of hydrogen respectively.

The sign for water A, since its pictographic origins, is said to represent "falling water." It is formed of the celestial waters, the straight and associated one, which I think represents a kind of falling water, the rain. The concept of rain is more primary than that of water because the occurrence of rain is much more frequent. In the sense of space and time, than the water of springs, rivers, etc. So, one might represent the idea water through that of rain. This might be the reason why the A sign is not rotated for 90° as the other signs, thus keeping the vertical direction of rain.

By analyzing literally the expressions "the water is life, water is existence," we could get the possible equation A = exists, A = is. This discussion leads us to the definition "water is rain," which is what these ignited may convey to us.

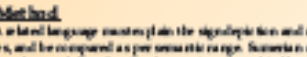
The water semantic field includes all forms, objects and phenomena of water in nature such as rain sea, vapour, cloud, spring, well, brook, river, flood, silt; its fruits - the fishes; the beer, water activities, - irrigation, canal, transport - boat, ship, bridge, quay; related verbs - drink; irrigate, to wet, to wash, clean, cook, boil, etc. They will be discussed in this work, by their graphic etymology (g.e) from pictographic period to Old and later.

Method

A related language enters plain the sign depiction and most of its values, and be compared as per semantic range. Sumerian cuneiform seems to be a verb based script, thus, trying to graphically assume the meaning of a sign, the first interest would be to find a Sumerian verb being presented, or then developed in Albanian. A verb is depicted by the object, "noun the verb is." The developed words are compared and found through etymologic al division of agglutinate decomposents, considering the "Ur system," some single signs/ phonetic writing.

Albanian is present in any of the following examples

Water



It is one of the 8 elements. The earliest pictographic seems to represent "flowing water," then by CS it got to idea "falling water," the same the pure stroke of water. We might express the idea water through that of rain by the equation (A) = (is rain). This might be the reason why the A sign is not rotated for 90° as the other signs, thus keeping the vertical direction of rain. The graphic representation of rain with double/multiple vertical strokes, and of equity or equal with a single stroke, has been commonly used at all times, they are "twin/twin" signs. From another question and meaning, the ships are symmetric, while the 2 subparts of A sign are presents graphically the rain.

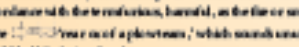
The original value A = ea, not may have the values as we can found in the lexical lists of Ebla (Fabrizio 2000: 200), thus water = ea = a = ea; of a/ea/ 'water' Alb. Also, ha_2, ha, = ha_2 / 'rain' Alb.

River, Flood

LUM: ka-ma, LAK-204 'brook', PSD 'to be full, replete, satisfied (vide) g.rema (full) to be full (to be plentiful, to abound), ni (satiated), CT ka-ma 'river, satiated, plenty, satisfied, happy' Alb; ka-ma 'silt' Alb. Also ni, 'river' = ena, so it has a fuller form as ka-ma, = ena 'irrigate' Alb. Note also ka-ma = divide (dire) shore (ring), of dar 'divide' / ka-ma 'shore' Alb. Graphic etymology is kid by obvious form pictographic period: IIIM 'River'. Also, LUM 'ad-ma-ghi', 'bank', may have the meaning: ego, "flood off", from ego 'furious' Alb, a fur is a river can be harmful, it may cause a flood. (Sumerian Ki-ag Lugal - agreement make within the 'flood swept over', or literally through Albanian: 'Flood is finished or passed away, Hear God or do/give prayers, lamentations' - ar-ra = ar-ra 'through literally. Here God is equal to: do, "give/show" to His prayers, so Sumerian ba 'give, show' = ab, same as in Albanian, where ba 'do', (same meaning as you can to be pay and elsewhere). The term ego is written with [illegible] ma. That is in correlance with the meaning: harmful, as the fire or smoke can be.

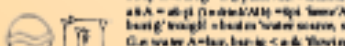
So, the [illegible] 'year one of a plot or tears,' which sounds unusual, might be 'wild hell/indentated or.'

Sea, or Reservoir



aba 'sea, lake' Halloran 2006: 31; aab-ba literally 'water open-ed' might be meaning reservoir, as an 'open water' done by ab, ba = 'do', but as it seems a phonetic writing the "B" of ba is connecting the remaining part of agglutinate word, so, it is ab-a 'water open-ed.'

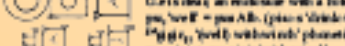
The Spring & Home



aba, 'dwelling' is in place with confluence of water: ab A = ab-pi (to drink) Alb; ab-pi 'home' Alb. (house) being 'straight' = ab-zu 'water source, spring' Alb. Gis water A = ha-a, having = a-ab 'flowing water' equal to ab (Alb equal to spring) < ab-a (ab.

The pictograph ab g 'door' may mean to leave, as in Albanian. The form el = UD.DU ib-ta/ba > ib-ba = ebu/ib 'leave' Alb, is phonetic.

The Well, Brick & Mason



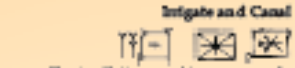
G.e is ebu; an enclosure with a hole, then pu, 'well' = pus Alb. (pus = 'drink water in'), ^{ID} pu(-r), 'well; with or in'; phonetically Alb ear g.ep = ear.ego 'with wind'.

Because the brick is the composition of soil, it is possible the value ta/, 'brick' = tulle in Alb. ti-ti-ti-ti-ti 'stone' = pi-ti-ti-ti/ 'an brick' (phonetic) solid 'tendonous' Alb. ti-ti-ti, solid 'mountain' by Alb.

The Brook

Because A = pi, it made: pi-ru > pru/ 'brook' Alb. (pi 'drink' = pi 'home' and ru 'preserve guard' Alb). It means that a phonetic writing is used, probably, for not being confounded with the pictograph LUM which is 'brook' in LAK-204.

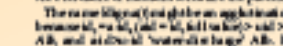
Irrigate and Canal



The sign ú, 'river, canal,' A.LAGAB.MAL, literally 'water distribution enclosure,' is more or the idea 'irrigate, canal' (ú, = ka-ghi-ú = ema-ú ha/ 'distribute', or ha/ú = like a crop/ha/ 'chaff' Alb.) in the field, ú/ú channels water, while A sign before it, it makes clear the ha/ú or ema-ú = more ted to A water, ha/ú = ú > a (, where Alb ha/ú have ed distribute > 'to water.' This may be because of the homonymous ha/ 'chaff', ha-le 'rot-leaves/residue.' Also, ú, is the enclosure (pit-ed) for to water, it might be a combination of the meaning of ed/ying (ed de sign - ha/ = < a-ú, and the ed source or medium to make the pictures of a ú, the canal.

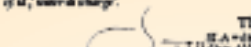
The name Ki-ag-ga (meaning the ancient application is: ki/ú ga-ga 'water-long,' because ki/, = a-ki/, (ad = ki/, ki/ ad-ka/) > ad > ad 'water pouring, to water' Alb, and ad/ú-ú 'water-ed the large' Alb. It would be developed as (ga-ga > ga-ga > ga/ga/ > ga/ga 'long' in Alb, where ga-ga, na 'high', gna 'long'. Also, ú/ú-ga > Ú-ga > Ega > Tega.

The Silt

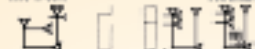


a-ka, = silt, ka, 'remove, leave' Alb. a-ka, = a-ma-ka, the thing left after the water is removed, or what the water leaves; Albanian silt < kam < L.Lacu. Probably ú/ú, is regulated, > ema-ú, kept unaltered, ka-ma < a-ma 'water-ed or of ú/, 'water discharge'.

The Ship



The Boat



G.e of ma, is ub. Before, 'a may' Alb. There are 3 similar ma signs: 1 - ma (back) pels 'fig' = ma-gi-ú-ma, (pels-pel), 'to weigh' Alb, keep back and > bind, - cf Halloran, 48; 2 - ma, 'bad' / back / 'bad' Alb, cf. 'a may' ma, bad' Alb; 3 - ga/ma, pi-ma-ga/ma 'hold on, up' = ma-up Alb; later a 'a ma-ma' to hold like a table, a quay to unload boats; similar to ma, = GAN-BUR-MA-NI - Lahat n. 231, but empty, a quay is bridge-like > ma, 4 - SU = up/ 'up/ up above' Alb, which may come from up-ka 'I be above' Alb; a ship stays 'a' Alb, SU/ up

The Quay is a bridge to moor/pass/unload, moor = ma, ma/, 'quay' ma/ Alb; ma/ma, 'quay' kg 'moor/passing place' by ETCSL; kaman = ma, Alb. TEA = ka/ 'dam' = a foundation or moorer.

The Bridge

The Smoke (black/angry) & **Vapour** (white/ray-smoke)

SMOKE is the fire or heat composition, and smoke goes after the wind. G.e of TUM is a chimney > black/ smoke; IM would mean 'white smoke, vapour, cloud/rain, wind'; GIS a chimney-pipe/stage; the idea house/city are related to "chimney." So, we may to run 'black, dirty, ray-smoke' / tumis used in proverbial dict. [illegible] 'get our rail-dam 'to ash/ray-smoke', or [illegible] 'to the place or smoke'.

[illegible] is to be the wind, fire or smoke to be or pass to be lost.

[illegible] = tum-ma, 'smoke/wind' / alternative / smoke (ma/ra) > low pressure = 'smoke wind' [illegible] = tum-ma 'smoke/wind', alternative 'smoking wind', (of rain 'smoke' Alb; ma < ma-ra > gna? Alb = ma-ra-ra-ra-ra, 'to' Alb).

The graphic etymology of IM might show a vapour source, like a chimney connected to a wind 'smoke/ tubing' (or heating equipment for preheating it; wind > wind > ma/ > ma/ wind > 'way, route, street' Alb.

IM tum = tum-ma/ ray-smoke/ = tum-ma > > ma 'ray' Alb; tum-ma = smoke, white smoke, black ray-smoke, IM/tum 'dirty' <> ray-tum-a/ chimney-pot = ray-ta > ray-ta-ni Alb. There' sa Sumerian proverb:

"Where is dirty-ness sweet than honey? - at ray/Enlil's ear."

TUM: ds, 'angry' is the same value used in SIG, ngar/ngir = ngir, which means ngar 'fur-ious' in Alb.; TUM = ngir, ds TUM = ngir, > fur-ious-ness.

The Plumbing & Plumber

In Lahat n. 158, also 'water', and a profession: ab-ma-ra, / ma, 'a-ra-ka-ta'. PSD ab-ma-ra 'a-ka-ra'. "ab-ma" g.e. depicts a Plumbing system which brings the water or river at home from a hole. ab-ma = A-GIL = a-ka-ra 'water-ra-ka'. I think similar to ab 'drink-ing' = ka/ / ma-ra-ka g.e. Lahat n. 84, 206 Alb. pabma < pa-ma-ra 'to make water'.

ab-ma-ra, = ab-ma-pi, 'water-ra-ka-ta-ka'.

ab-ma-ra, = ab-ma-ra-ka, 'water-ra-ka-ta-ka, flood' Alb. ab-ma-ra < a-ka-ra-ka 'water-ra-ka-ta-ka'. The ra-ka-ka, ra/ra-pi, ra-ra/ra-ra, ra/ra-ra-ra, are = equal in Albanian to: RU/ra-ra-ra/ 'wash, bed/ ra/ra/ra' = ra/ 'to ra/ Alb.; ra-ra-ra/ 'water-ra-ra' is ra-ra/ra-ra-ra = ra-ra-ra-ra, = ra-ra-ra, 'Plumber.'

ab-ra-ra-ra, 'plumbing system architect, fixtures' Was the plumber a diviner who brings water at home? Was he the plumber a "water-ra-ra-man," a "water-diviner"?

The Beer

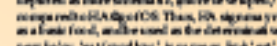
Sumerian word kal/ 'beer' might be a short of kal/pa/ti, from where may derived the today's beer in many languages. Also, kappi, kappia, and kappia, divided phonetically in ka-pa/ 'do/ make-drink' Alb, might be connected with beer production ingredients and equipment, because they seem to depict the beer side deposit as we do even today.

The graphic etymology of kal/ga/ pictograph, is another source with beer, which continues as drink or ka-pa/ make-drink' in OS and CS.

The FISH

The fish has been a staff food, especially to the pre-neol, near-water civilizations. I think that of the representing in pictographic HA, the fish is depicted with a more dynamic form than in HA Bg, that may mean it is more vivid or more adaptive to environment. In OS, it is depicted as more schematic, (more de-veloped/ for quick), and "empty" compared to HA Bg or OS. Thus, HA signs may represent the fish simply as a basic food, and be used as the determinative for fish. In reading, the new lag/ga, 'wet/ wet-low,' is same as 'high' 'wet' in Alb, thus it may also represent the verb to wet.

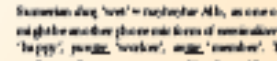
The first thought one may have when watching a fish in an aquarium, is that the fish passes water through its gills, drink or "eat water." HA Arch thought the term of 'drink' along a sign-word in HA. Also, ka, = ka-da/ 'water-ra' may be a gloss to represent the same idea of fish as a "water-eater" being. ka-a < ka-a < ka-a a 'that-water-eat' Alb. The Alb. word for fish (peli) may have been developed in old Sumerian: ka-a-li > ka-a-ali > peal-li > pelli; ka-a 'eat water' = pi 'drink' Alb; pi = pa, a = ali.



HA Bg also begins as a fish pictograph, and continues in OS as less schematic than HA, with a "filled" depiction. What might be filling it in OS, or what are the gaps for? From the mysterious nature of that pattern, I think, it represents the fish "water in water." Then, one may say that HA does not water-eat, if HA Bg does.

Yes, perhaps, Sumerians knew about osmosis phenomenon, and the pattern filler extra gaps may distinguish the HA fresh-water fish that does not eat water from the HA Bg salt-water fish that eats water. Such depiction is even more clear in Old period for HA Bg = water flow entering HA.

The second possibility might be that HA is mainly used for its value ka-a, and for the fish as food, while HA Bg, which has divisions as pel, bal, bil, ba, pa, pal, pil, means pelli Alb, is used mainly for its values representing the nutritional for fish, together with its metaphoric use. This values of HA Bg may better explain the same agglutination as with HA above, but beginning after the development of concept has 'eat-water' to pi/e 'drink', and/or the verb drinking more visible.



Sumerian dur$_2$ (wet) & lagab

vs. der/dar, lagap, lag, lage Albanian

Sumerian dur$_2$ 'wet' = ra/ra/ra Alb, as one of the values of A water, might be another phonetic form of nomination in Albanian, e.g. ker/ker, 'happy, prosper, worker, wage, remember'. The suffix ra/ra/ra is understood as 'stripper, group, kin, clan, = 'door' der in Alb. Also, der is near blood, sperm, penis; Prince 8, 226. IED: dur$_2$ Alb. lakla < lagab (metathesis) is near lagal, (LAGAB), and lagal 'poor? blood-ed = wet 'fellow' = kin ship. The term lagap 'sustain-ed, nourished' Alb, is cognate to lage 'village, quarter' Alb, probably protected by a water/river or boundary as brook [illegible] = pe-ra = pre 'brook' Alb, pl. lag 'wet' Alb. Alb. la pe (la-pe) 'village' = q-ka-ra). So, the g.e. of LAGAB and ere = quarter/village, is also helped by q-ka-ra, relate the door, 'door, group, kin' and lag Alb (pl. alabak = ere-name, ere-ere).

Also: door, kin = house, house, = dpi Alb > dpi 'to drink' and if a new i dis-ere, dis-i, kin, ere-name, ere-ere, etc. (pl. ri, 'stay, rest' Alb, in ere-ri, 'house', and the term home 'spring' here on the left).

In dur$_2$ might also be present: verb dur > dur 'split, divide' / d ur 'not/ (dur 'not open' = 'divide) semantically linked to A > divid ing line, LUM 'river', dur$_2$, "brook' > divides > boundary.

Conclusions

1- Sumerian language seems to have continuity in the graphically assumed meanings of pictographic and later cuneiform signs.

2- Graphic etymology is a precious way to precisely state the values/meanings of signs, not the spoken language behind.

3- The "Water Semantic Field" in Sumerian may have an in-depth correspondence and mutual explanation with Albanian.

4- Having a thorough relationship with Sumerian, Albanian language may offer its concrete contribution to the study of the language and culture of Ki-engir 'Good Land.'

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