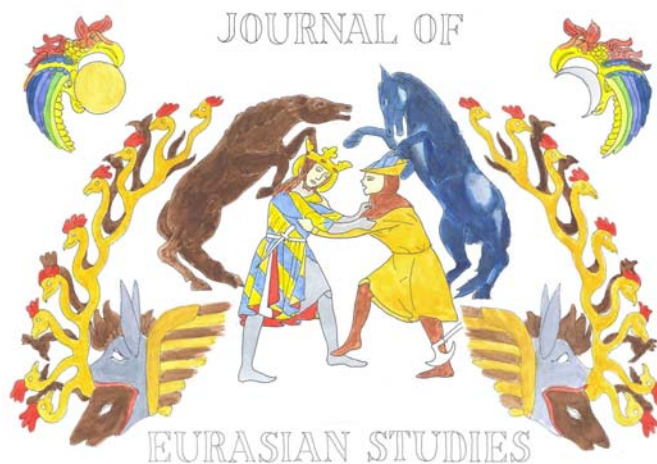


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We encourage everybody to submit to the Editorial Board (joes_cfp@federatio.org) papers in the fields covered by the Journal. The papers will be assessed solely on their academic merits, and these are the few prerequisites the authors and their papers should adhere to:

Can be written in any language. However, if written in a language other than English, please provide an English summary of at least A4 length.

A brief (max. 10 sentences long) professional CV in English.

NEWS BRIEF

The news brief section features the latest news from the past three months prior to publication of each Journal of Eurasian Studies issue in the areas of anthropology, archaeology, ethnology, folklore, genetics, and linguistics with a special focus on Asia and the interaction between various European and Asian peoples. News pieces outside the three-month period or our scope of focus may also be included if they are found to be of great value and relevance by our editorial board. Please submit a short summary of those newsbytes (max. 100 words) in English to the following email-address: joes_newsbrief@federatio.org, indicating the source as well (also URL if applicable). The column is edited by *Andor Zombori*. If the original news is only available in hardcopy, please send us a copy to the following address: **Journal of Eurasian Studies, P.O. Box 10249, 2501 HE, Den Haag, Holland**. The names of the contributors will be published in the journal unless they ask otherwise.

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DEAR READER,

In this issue of the Journal of Eurasian Studies we are moving closer to the coverage we set forth at the launch in March this year; next to the existing columns we are introducing new ones. With LANGUAGE TEACHING METHODOLOGIES we are aiming to explore and identify ways of teaching languages that have a fundamentally different structure than the so-called Indo-European ones; hence teaching those needs a different approach, too. As a side-effect, the inner core and logic of these languages is also revealed. CLASSICAL WRITINGS ON EURASIA is reserved to papers or other works created in the past that represent a high scientific value; both published and unpublished writings will be made available electronically through this column.

The NEWS BRIEF column features the latest news on Eurasia in a wide range of topics in a compressed format, the source included. We thank those who contributed to its creation and we believe that our readers will find it valuable. We also created a new page wherein you can find all resources that we used when creating the current News Brief column, this page will be continuously updated and expanded. You can access this portal at the following address: http://www.federatio.org/joes_newsbrief.html

Last but not least, all the coloring booklets on Eurasia, created by Szaniszló Bérczi and his colleagues, have been recently digitized and are now accessible (in PDF-format) at the following address: <http://www.federatio.org/tkte.html>

Flórián Farkas

Editor-in-Chief

The Hague, September 15, 2009

OUR AUTHORS

BÉRCZI, Szaniszló

Physicist-astronomer who made a new synthesis of evolution of matter according to the material hierarchy versus great structure building periods. This model is a part of his Lecture Note Series Book on the Eötvös University. He also organized a research group on evolution of matter in the Geonomy Scientific Committee of the Hungarian Academy of Science (with Béla Lukács). He wrote the first book in Hungary about planetary science *From Crystals to Planetary Bodies* (also he was the first candidate of earth sciences in topics planetology). He built with colleagues on the Eötvös University the Hungarian University Surveyor (Hunveyor) experimental space probe model for teachers for training purposes and development of new constructions in measuring technologies.

BORBOLA, János

Dentist, living since 1976 in the Netherlands.

CSORNAI, Katalin

Completed her studies at the "Gate of Dharma" Buddhist University, Budapest, Hungary in 1999. She learnt from her masters — Éva Kalmár and Ildikó Ecsedy — compulsive commitment, thorough soundness and diligence, too. Ms. Csornai's main research areas are the history and culture of the Han Empire and Manichean texts. Her main translation works include: *'Barbarian Star Is Shining on Four Corners of the World'* (2007) and *'The Manichean Manuscripts of the Rock Temple of Duanhuang'* (2009).

CZEGLÉDI, Katalin

Studied Hungarian-Russian-Altaic languages and literatures at the University 'József Attila' in Szeged, Hungary. She was given the title 'dr. univ' at the same University, too. As a teacher Ms. Czeglédi taught foreign languages at all type of state schools, and linguistics at state universities. Her major research topics cover linguistic prehistory in general and applied linguistics. Currently she teaches linguistic prehistory at Private Universities called 'Nagy Lajos király' in Miskolc, Hungary and 'Kőrösi Csoma' in Budapest, Hungary. She regularly delivers scientific lectures at conferences and meetings. Ms. Czeglédi published about 80 essays and two books: *'History of Scythian-Hunnish languages 1. Phonetics 2. Presyntaxe'*. Currently she is working on the third volume of this series *'3. Accidence (1. System of roots of words 2. System of forming of words.)'*. Her major aim is to learn the history of our language and our people in the best possible way and to convey this knowledge to as many people as possible.

EKUKLU, Bülent

Was born in 1973 and graduated from the Middle East Technical University, Computer Engineering Department. In 1998 he started his MA studies at the Cinema-TV Department at Yeditepe University; he did further research in cinema in 2001 in Italy. In 2003 he successfully completed his master degree education with the thesis "Change of Cultural Society of Turkey in post-1980 and Cultural Construction of Yavuz Turgul Cinema". Since then he has been working in various TV series, short films, radio programs, documentary films as script writer and consultant. Starting from 2005, he attended a master class called "Playwriting Workshop" for a period of one year at Mehmet Ergen management. After that class, he finished his first play entitled "Amber-eyed woman". Since 2006, he is giving lectures called "Dramatic Writing and Script Writing Workshop" at Sinematek Association. Since 1998 he has been working in different roles in the IT sector and currently is working as IT consultant.

KARATAY, Osman

Graduated from the Bosphorus University (İstanbul) in 1995; completed his master and doctoral studies at Gazi University (Ankara) in 2002 and 2006, respectively. He has worked at the Turkish Historical Society (TTK), at the Eurasian Strategical Studies Centre (ASAM) as head of the Balkan desk, and at the Yeni Türkiye Research and Publication Centre as manager of the Project 'Turk', the greatest historiography project on the Turkic peoples. He is also founder of the Karadeniz Araştırmaları (the Black Sea Studies) journal, the first regional academic journal in Turkey. Mr. Karatay now works at Ege University, İzmir. He studies the medieval history of Eastern Europe, especially Turko-Slavic relations and Proto-Bulgar issues. Apart from his thesis, translations and many publications, including the Turks in six volumes (Ankara 2002), and numerous essays, he is author of nine books.

MAHAPATRA, Debidatta Aurobinda

Received a Ph.D. degree from the School of International Studies, Jawaharlal Nehru University, New Delhi. He is currently part of research faculty at Centre for Central Eurasian Studies, University of Mumbai, India. He is also associated with the Institute for Conflict Research, Belfast, International Mediating and Negotiating Operational Agency, Rome, Human Dignity and Humiliation Studies Network, and Journal of Alternative Perspectives in Social Sciences, Florida. Mr. Mahapatra was a research fellow at Moscow University in 2003-2004. He has written two books, co-authored two and co-edited one. He has contributed over hundred papers to various national and international journals and magazines. His prominent works include *India Russia Partnership: Kashmir, Chechnya and Issues of Convergence* (2006), *Central Eurasia: Geopolitics, Compulsions and Connections* (2008) and "The Peace Process and Prospects for Economic Reconstruction in Kashmir," *Peace & Conflict Review* (United Nations University of Peace, Fall 2008). His areas of expertise are conflict and peace building, Kashmir, terrorism and strategic aspects of Central Eurasia.

MARÁ CZ, László

Born in 1960 in Utrecht, the Netherlands. Receives his degree from the University of Groningen. Between 1984 and 1990 he is with the University of Groningen as assistant professor. Between 1990 and 1992 as a Niels Stensen scholar he is with MTI, MTA and CNRS as a guest researcher. Since 1992 Mr. Marác z is lecturer of the East-European Institute of the University of Amsterdam. His areas of research cover general syntax, Hungarian grammar, the relationship of Hungarians and the West. Author of numerous scientific publications and books.

MOLNÁR, Zsolt

Received a doctor univ. degree in Management and Organization from the Budapest University of Technology, Faculty of Social and Natural Sciences in the field of "Cognitive Modeling of Organizations". Currently he is working in the field of cognitive sciences focusing on the research of creation of meaning. His special interest is the investigation of the Hungarian language based on the meaning principle. In line with his research he is also working on new language teaching methods based on theoretical findings.

MOLNÁRNÉ CZEGLÉDI, Cecília

Ms. Molnárné Czeglédi is working as teacher and teaching methodology developer. Currently she is working in an elementary school, does applied research, practical adaptation and effective introductions in the field of teaching methodology development. At present her main area of interest is the development of a new Hungarian language teaching method, based on the theoretical findings of the meaning principle.

OBRUSÁNSZKY, Borbála

Historian, orientalist. She completed her studies at the University Eötvös Loránd in Budapest between 1992 and 1997 in history and Mongol civilization. This is followed by a postgradual study at the Mongol State University, where she is awarded a Ph.D. degree in 1999. Between 2000 and 2002 she worked as external consultant of the Asia Center at the University of Pécs, and organized the Mongol programs of the Shambala Tibet Center. During this period she participated in several expeditions in Mongolia and China. Ms. Obrusánszky is member and/or founder of several Hungarian scientific associations and she is author of numerous books and articles, and regularly provides analyses on Central-Asia in the scientific press. Next to that she is the editor-in-chief of an educational journal.

UCHIRALTU

Born in 1955 in Ulaanhad (Ar Horchin) country, Inner-Mongolian Autonomous Province, China. He graduated from the Inner Mongolian University (1981) studying Mongolian linguistics and literature. Uchiraltu pursued his post-graduate studies in Beijing and he was awarded a doctorate degree in Mongolian linguistics and literature. His further career includes: 1984— lecturer at the Inner Mongolian University, Mongolian Studies; 1982-1995 comprehensive research of Mongolian and foreign epics; 1982—1995 engages in research civilizations of Huns. In 1999 works for 6 months as Lecturer at the Mongolian State University. Between 1999—2007 he was Media Center director at the Inner Mongolian University, Mongolian Research Faculty.

ZOMBORI, Andor

Born in Budapest, Hungary. Acquired a B.A. degree in Japanese language and international relations in 2003 at the California State University, Long Beach in the United States. Also studied Japanese language, culture, and international affairs for one year at the Osaka Gakuin University in Japan and Korean language and culture for another year at the Kyungbuk National University in Korea. Mr. Zombori has been living in Japan since 2004 and working at a Japanese automotive industry consulting company as the department head of English-language publications. His primary area of specialization is the Asian automotive industry and market.

ANNOUNCEMENT

The Heritage of the Huns

Edited by László Marác and Borbála Obrusánszky

Publisher: HUN-Idea, Budapest

The Heritage of the Huns is a collection of academic papers on the Huns and their heritage in Eurasia. Although the Huns disappeared from the world stage in the early Middle Ages, their heritage still lives on, especially among the peoples in Central Asia and in some countries on the Eurasian continent. The papers in this collection study some aspects of their language, culture, religion and history and related peoples from the steppes, like the Scythians, Kushans, Hephthalites, Avars, Magyars, Székely, and so on. The volume focuses also on the relations the Huns had with neighbouring peoples living close to steppes, like the Chinese, Sassanides and the Romans. The book catches up the trail of the Huns from the ancient Chinese chronicles via Inner Asia until their appearance in Central Europe in the 4th century AD and follow their later life in Caucasus.

The authors of **The Heritage of the Huns** are well-known scholars being specialized in the study of Central Asia and the Eurasian continent. **The Heritage of the Huns** is the first (international) volume on the Huns that includes so many scholars from different countries of the world being collected in one single volume, including Éva Aradi (Hungary), D. Bayar (Mongolia), Tilla Deniz Baykuzu (Turkey), Craig Benjamin (USA), Sergey Bolatov (Russia), Cao Zhi-hong (China), D. Ceveendorj (Mongolia), Katalin Csornai (Hungary), Katalin Czeglédi (Hungary), U. Erdenebat (Mongolia), Miklós Érdy (USA), Murtazali Gadjev (Russia), Izabella Horváth (China), Hou Yongjian (China), Frederic Puskás-Kolozsvári (Romania), László Marác (Netherlands), Rausangül Mukuseva (Kazakhstan), Borbála Obrusánszky (Hungary), Takashi Osawa (Japan), Mehmet Tezcan (Turkey), René van Rooyen (Netherlands) and Uchiraltu (China).

This volume is the English language edition of a Hungarian language version that will appear in the course of 2009 published by Hun-Idea in Budapest. Unlike the Hungarian edition there will only be a limited number of English copies available. You can sign in for the English language edition by sending your request to Borbála Obrusánszky: obori@monornet.hu

NEWS BRIEF

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This *News Brief* was compiled and edited by *Andor Zombori*.

CHINA

Archaeology Ceramic potsherds discovered in the Yuchanyan Cave in Daoxian County, Hunan Province may be evidence of the earliest development of ceramics by ancient people. The find in Yuchanyan Cave dates to as much as 18,000 years ago, researchers report in the Proceedings of the National Academy of Sciences.

PNAS (Jun. 1, 2009)

<http://www.pnas.org/content/early/2009/06/01/0900539106.abstract>

Archaeology Chinese archaeologists will begin the third excavation of the famous terracotta army site on Saturday, hoping to find more clay figures and unravel some of the mysteries left behind by the "First Emperor". Archaeologists hoped they might find a clay figure that appeared to be "in command" of the huge underground army, said Liu Zhancheng, head of the archeological team under the terracotta museum in Xi'an, capital of Shaanxi Province.

Xinhua (Jun. 9, 2009)

http://news.xinhuanet.com/english/2009-06/09/content_11514146.htm

Archaeology More than two tons of ancient coins dating back to as early as the Tang Dynasty (618-907) have been unearthed on a playground of a primary school in Shaanxi Province, northwest China. Zhao Aiguo, director of the cultural relics protection and tourism bureau in Liquan County, Shaanxi, told Xinhua Wednesday that the coins were found when workers were excavating the grounds Tuesday for construction of another building.

Xinhua (Jun. 10, 2009)

http://news.xinhuanet.com/english/2009-06/10/content_11520297.htm

Archaeology Chinese archaeologists have won permission to start an "excavation" into the cabins of the 800-year-old shipwrecked merchant vessel Nanhai No. 1, the local government said Sunday. The municipal government of Yangjiang, Guangdong Province, where the Nanhai No.1 boat has been preserved since it was hoisted from a depth of 30 meters below the South China Sea at the end of 2007, won permission from the State Administration of Cultural Heritage in May for the "excavation", Feng Shaowen, director with the municipal publicity bureau, told Xinhua.

Xinhua (Jun. 21, 2009)

http://news.xinhuanet.com/english/2009-06/21/content_11575992.htm

Archaeology Chinese archaeologists said here on Wednesday that they have sketched out the layout of the first capital of Kublai Khan's empire, known as Xanadu in Marco Polo's Travel Notes, through a large-scale excavation. "The most exciting findings are the layout of moat in front of the Mingde Gate to the royal capital and the highest building of Muqingge in the three-month long excavation on the ruins of Yuan Shangdu," said Yang Xingyu, a senior archaeologist with the Inner Mongolia regional bureau of cultural relics.

Xinhua (Jul. 08, 2009)

http://news.xinhuanet.com/english/2009-07/08/content_11673561.htm

Archaeology The remains of a large stone wall were recently discovered in the Culai Mountains in the south of Laiwu in Shandong Province. It was discovered by Shandong's third cultural

heritage investigation team jointly organized by Shandong University and the Cultural Heritage Office of Laiwu City. Following on-site inspection, ruins cleaning, and literature interpretation, the ruins have been preliminarily identified as Great Wall ruins in the ancient state of Lu. Jinan Times reporters learned this from the Shandong Provincial Bureau of Cultural Heritage.

People's Daily Online (Jul. 09, 2009)

<http://english.peopledaily.com.cn/90001/90782/90874/6697070.html>

Archaeology Archeologists have discovered 619 cultural relics sites covering 43 categories in Zhaoqing in the recent third national cultural relics census, the cultural relics department of Zhaoqing City reported. Archeologists have discovered 619 cultural relics sites covering 43 categories in Zhaoqing, ancient capital of Lingnan (an ancient area incorporating today's Guangdong, Guangxi and parts of Hunan and Jiangxi provinces) in the recent third national cultural relics census, the cultural relics department of Zhaoqing City reported.

China.org (Jul. 10, 2009)

http://www.china.org.cn/culture/2009-07/10/content_18112769.htm

Archaeology Archeologists have found up to 100 terracotta warriors and an army officer at the world heritage site in Xi'an, northwest China's Shanxi Province, a month after they began a third excavation of the site. "Our most exciting discovery so far is the army officer," said chief archeologist Xu Weihong. He said the life-sized figure was found lying on its stomach behind four chariots. "We can't see its face yet, but the leather gallus on its back is distinct.

Xinhua (Jul. 17, 2009)

http://news.xinhuanet.com/english/2009-07/17/content_11723792.htm

Archaeology An archeological dig at the Nanyue Kingdom Relics Site in Guangzhou has unearthed a large-scale palace site dating back two thousand years. The Nanyue Kingdom of the Western Han Dynasty some 2,000 years ago and the Nanhan Kingdom of Five Dynasties period over one thousand years ago were located in what is now downtown Guangzhou.

CCTV (Jul. 17, 2009)

<http://english.cctv.com/20090717/102142.shtml>

Archaeology The Qing dynasty stele, which was missing for 46 years, was found in a construction site in Dingzhou, east China's Hebei province last Monday. It was unearthed from 4.5 meters under the ground. The stele, 2.06m-long, 0.79m-wide and 0.2m-high is carved 4 Chinese characters "Ancient Zhong Shan State", which is an ancient country set up in Spring and Autumn Period some 2,500 years ago. The stele disappeared in a flood.

Xinhua (Jul. 21, 2009)

http://news.xinhuanet.com/video/2009-07/20/content_11739937.htm

Archaeology Chinese archeologists have renewed investigation at the late Miocene hominoid digs in Yunnan, southwest China, according to archeologists at the the international anthropology forum here Thursday. "We wanted to recover additional fossil hominoids and obtain further detailed information on their paleontological, geological, and paleoecological contexts," said Ji Xueping, an archeologist from the Department of

Vertebrate Paleontology and Paleoanthropology, Yunnan Institute of Cultural Relics and Archaeology, on the sideline of an international forum on anthropology Thursday.

Xinhua (Jul. 31, 2009)

http://news.xinhuanet.com/english/2009-07/31/content_11803517.htm

Archaeology An important Paleolithic cave site, named "Water Curtain Cave Site", was discovered in the Huhushui Scenic Area in Hebei Province, north China. This site is located in the steep ridges at the eastern foot of Taihang Mountains. The cave with a small opening is just behind the water curtain of a waterfall. In shape the cave is narrow, but long and winding. Archaeologists' preliminary investigation proved abundant cultural relics in the "Water Curtain Cave Site," which so far mainly comprise stoneware and animal bones. Scrape marks can still be seen on the bones from the ancient people chopping or scraping meat from them.

People's Daily Online (Aug. 10, 2009)

<http://english.peopledaily.com.cn/90001/90782/90874/6723822.html>

Archaeology Recently published findings have put the origin of China's famous Terracotta Warriors into question. Considered an "Eighth Wonder of the World," the army of thousands of hand crafted life-size soldiers has longed thought to have been constructed as Emperor Qin Shihuang's (259-210BC) guardians for the afterlife. However, historian and architect Chen Jingyuan believes that Qin's ancestor, Empress Xuan (?-265BC), who died 55 years before Qin, was in fact the mastermind behind the army.

Global Times (Aug. 11, 2009)

<http://life.globaltimes.cn/editor-picks/2009-08/456670.html>

Archaeology A crown ornament bearing a striking resemblance to a Koguryo crown has been unearthed at a royal tomb of the Balhae Kingdom, while an epitaph states that the buried individual is an empress. The tomb appears to have been created between the late 8th and early 9th century, the heyday of the Balhae Kingdom, and is located in the same area where the tomb of Princess Jung-hyo of the third Balhae King Mun-wang was found in 1980.

The Chosun Ilbo (Aug. 29, 2009)

http://english.chosun.com/site/data/html_dir/2009/08/27/2009082700883.html

FINLAND

Genetics Until as recently as the 1960s it was widely accepted that the Finns originally came from Mongolia. However, since a symposium in the 1980s it has become more common – especially in Finland – to argue that Finns are completely Western, with what is called the 'Continuity Theory.' According to this view, Finns are 'Proto-European' and arrived in Finland between 6000 and 11000 years ago and they arrived from the south. The Finnish 'mongoloid look' is explained by Finns being genetically isolated and so retaining the adaptations to the cold of the earliest Europeans.

Mongolia-WEB (Nov. 13, 2008)

<http://www.mongolia-web.com/content/view/2084/154/>

HUNGARY

Event The second Magyar-Madjar Kurultaj in 2008 was the largest Hungarian tradition preservation event of all times. More than 80

tradition preservation and culture groups took part in the event and tens of thousands of visitors enjoyed the programs. Hungarians of the Carpathian Basin and the delegation of the Madjar tribe from Kazakhstan jointly remembered the great heroes of Attila king, Árpád chieftain, Karcig batirra, and Baján kaghan. The next Great Kurultaj will take place in 2010.

Kurultaj

<http://www.kurultaj.hu/node/711>

IRAN

Archaeology Archeologists have found Iran's largest Paleolithic area in the Mirk hill, located in the southern part of the city of Semnan. Dating back to the middle-Paleolithic era, the 4-hectare area has yielded numerous ancient objects belonging to Neanderthals. "Studies show that Paleolithic people had been living in this region between 40,000 to 200,000 years ago," said head of the archeology team Hamed Vahdatinasab.

Press TV (Jul. 11, 2009)

<http://www.presstv.ir/detail.aspx?id=100414§ionid=351020105>

Archaeology A group of archaeologists working in the ancient fortress of Ultan in Pars-Abad near the Arran border (nowadays the Republic of Azerbaijan) have identified a tower dating back to the late Parthian dynasty, reported the Persian service of CHN. The team led by Abdorreza Mohajerinejad is currently working south of the citadel to unearth the Parthian tower. "The fortified Untān citadel, located in the southeast of Pārs-Ābād in the Moghān Plain and covers an area of 40 hectares," said Mohajerinejad. According to Mohajerinejad the fortified citadel was constructed in the late

Parthian dynastic era (248 BCE-224 CE) and for to its substantial fortifications has remained in use until 18th century.

Circle of Ancient Iranian Studies (Jul. 25, 2009)

http://www.cais-soas.com/news/index.php?option=com_content&view=article&id=59:a-parthian-tower-discovered-in-ardebil-near-arran-border&catid=1

JAPAN

Archaeology Shards of an Islamic ceramic vase--the oldest uncovered in Japan--were excavated at the former site of Heijokyo palace, municipal researchers said. The 19 pieces of what is believed to be a vase more than 50 centimeters tall date back to the late eighth century, about 100 years earlier than Islamic ceramics found in Fukuoka Prefecture. Tatsuo Sasaki, a professor of archaeology at Kanazawa University, said the finding confirms that Nara was a terminus on the ancient Silk Road of the Sea.

The Asahi Shimbun (Jul. 6, 2009)

<http://www.asahi.com/english/Herald-asahi/TKY200907060110.html>

KAZAKHSTAN

Genetics The Madjars are a previously unstudied population from Kazakhstan who practice a form of local exogamy in which wives are brought in from neighboring tribes, but husbands are not, so the paternal lineages remain genetically isolated within the population. Haplogroup frequencies were used to compare the Madjars with 37 other populations and showed that they were closest to the Hungarian population rather than their geographical neighbors. Although this finding could result from chance, it is striking and suggests that there could have been genetic

contact between the ancestors of the Madjars and Magyars.

NCBI (Jan. 23, 2009)

<http://www.ncbi.nlm.nih.gov/pubmed/19170200>

KOREA (DEMOCRATIC PEOPLE'S REPUBLIC OF)

Archaeology The first sokgul temple (stone Buddha grotto) showing extraordinary artistic talent of the Korean ancestors has of late been discovered in the DPRK. Sokgul temple is a small natural or artificial stone-cave temple. The sokgul temple was erected for the purpose of mystifying and permanently preserving Buddhist idols and other graven images and of holding religious rites even in bad weather. The Thonggyongsan Sokgul Temple is located about three kilometers northeast of Chojang-ri in Kwaksan County, North Phyongan Province.

KCNA (Jun. 1, 2009)

<http://www.kcna.co.jp/item/2009/200906/news01/20090601-11ee.html>

Archaeology Relics of "Rakta (camel) Bridge" were excavated in Korea. The bridge was the oldest one built in the period of Koryo across the small river called Ochon. The river is flowing between Kwanhun-dong and Poson-dong of Kaesong City. The stone bridge supported by pillars was 30 meters long, 6 meters wide and 1.7 meters high. The Japanese imperialists destroyed the foundation and pillar stones and other parts of the bridge at random in 1935. Discovered there are four broken foundation stones, one pillar stone, one broken beam stone and stones supporting foundation stones on the bed of the river.

KCNA (Aug. 29, 2009)

<http://www.kcna.co.jp/item/2009/200908/news29/20090829-05ee.html>

KOREA (REPUBLIC OF)

Archaeology A 1,400-year-old artifact with the Taegeuk pattern has been found, the oldest of its kind in Korean history. The Naju National Research Institute of Cultural Heritage held a press conference Wednesday at the National Palace Museum of Korea and revealed 31 wooden tablets and a pair of wood carvings with the Taegeuk pattern. The artifacts were excavated from the Bogam-ri tombs at Naju, South Jeolla Province last year and since then had gone through preservation treatment. The latest discovery predates by 682 years what had been the oldest artifact that held the Taegeuk pattern found at the Gameun Temple site in Gyeongju, North Gyeongsang Province.

The Korea Times (Jun. 3, 2009)

http://www.koreatimes.co.kr/www/news/art/2009/06/135_46228.html

Archaeology The armor was believed to have been used by Silla warriors sometime between the fourth and sixth centuries. This is the first time such a vast array of the armor of the cavalrymen of the Three Kingdoms period (57 B.C. - A.D. 668) has been unearthed in such good condition. Last month, archaeologists at the Gyeongju National Research Institute of Cultural Heritage and officials of the Cultural Heritage Administration opened the excavation site to the public. The armor on display included complete sets of scale armor and barding, or armor for horses.

JoongAng Daily (Jul. 22, 2009)

<http://joongangdaily.joins.com/article/view.asp?aid=2907709>

RUSSIA

Archaeology Remnants that are believed to be from Korea's ancient Goguryeo Kingdom (37 BC-668) have been discovered for the first time in the far eastern part of Russia, from the excavation site of Kraskino fortress near the Posiet Bay close to Tumen River. While records in various old documents show that some parts of Russia's far eastern region including the Primorsky Territory had been under Goguryeo rule, there has never been an archeological discovery proving it. The 20-day excavation was conducted jointly by the Northeast Asian History Foundation and Pukyong National University of Korea with the Far Eastern Branch of the Russian Academy of Sciences.

The Korea Herald (Jul. 22, 2009)

http://www.koreaherald.co.kr/archives/result_contents.asp

TURKEY

Archaeology Japanese researchers digging in Turkey have pushed back the start of the Iron Age, until now presumed to have begun around 1500 B.C., with the discovery of fragments of an iron tool that predate previous finds by several centuries. The implication of the excavations at Kaman-Kalehoyuk, about 100 kilometers southeast of Ankara, is that the history of iron tool production may have to be rewritten. Researchers of the Middle Eastern Culture Center in Japan have worked the Kaman-Kalehoyuk site since 1985.

The Asahi Shimbun (Mar. 27, 2009)

<http://www.asahi.com/english/Herald-asahi/TKY200903270034.html>

Archaeology Archaeologists in the Turkish Aegean town of Çanakkale are celebrating the new discovery of a 2,200-year-old sarcophagus

in the ancient city of Parion, one of the most important centers of the Hellenistic era. Golden earrings, rings and crown pieces have been found in the sarcophagus, which is believed to have belonged to a princess. An archeological team headed by Prof. Cevat Başaran unearthed the sarcophagus three days ago during excavations conducted in the village of Kemer near Biga, northeast of Çanakkale.

Hürriyet (Jul. 2009)

<http://www.hurriyet.com.tr/english/domestic/12047968.asp?scr=1>

Archaeology Archaeologists unearthed 16,000 year-old mother goddess figurine during excavations in Direkli Cave in the southern province of Kahramanmaraş. Gazi University Archaeology Department lecturer Cevdet Merih Ereğ told A.A. on Monday that the excavations in Direkli Cave, 65 km away from Kahramanmaraş, started on July 15.

Anadolu Ajansı (Aug. 17, 2009)

<http://www.aa.com.tr/en/16-000-year-old-mother-goddess-figurine-unearthed.html>

UZBEKISTAN

Literature The first issue of the EPOCH magazine was published in January 2009. It has already become the largest and most popular crossover scientific/cultural/educational magazine in Uzbekistan. It explores ancient art, medicine, history, geography, ecology, archeology, and the ethnography of the Central Asian region. The magazine includes interviews with experts in antiquities, museum studies, military history and more. EPOCH is published in English and Russian.

Turkeston Art Publishers (2009)

<http://turkestonart.uz/en/index-3.html>

HISTORY

BÉRCZI, Szaniszló

Ancient Art of Central-Asia

Example issue from the Coloring Booklet Series of Eurasian Arts¹

Introduction

The author took part in several artistic exhibition programs organized at the Collegium Hungaricum, Katholieke Universiteit Leuven, Belgium. The topics of these exhibitions were selected from the arts, cultural anthropology and were focused on ethno-mathematics and intuitive mathematical-technological discoveries of the ancient cultures of Eurasia. The artistic products in the form of ornamental art preserved several structures which may be related to mathematics.

At the beginning (in 1986) the exhibitions focused on the old Hungarian, Avar, Hun-Scythian and other steppe related cultural communities. After the Carpathian Basin heritage the topics turned to the ancient cultural communities of Central and Northern Europe. Finally, the exhibitions embraced the art of several Eurasian cultural communities.

These exhibitions later inspired the idea to turn them into an exhibition booklet, which, at the same time, can be colored by water color paint. The Association of Teachers of Environmental and Natural Protection decided to publish the booklets of the series. They not only helped to publish but also distributed the booklets so it became a joyful homework both for children and their parents and grandparents in a wide circle. This amusing artistic activity is valuable between ages 9 and 99, also as a mental training and an introduction to the art history studies of Eurasian art through coloring the drawings of this rich heritage.

Ancient Art of Central-Asia

The art of the region of Central-Asia is familiar for those who are interested in the ethnography and archaeology of the ancient Central-Asia. Its ancient history was very much investigated in the last century by the Russian archaeologists. They excavated ancient ruin-towns at Choresm, Sogdiana, Bactria. If we look at the map we can extend the area of Central-Asia with regions neighboring the district: in eastern direction with Eastern-Turkestan, and with the mountains north of it: the Altai

¹ The complete series can be accessed in electronic format at: <http://www.federatio.org/tkte.html>

Mountains. To the south those Central-Asian regions can be found where Aurél Stein took expeditions and excavations in the neighboring Afghanistan and Iran, where once the White Huns, the Hephthalites had an empire and earlier the Kushanian Indoscythians also organized the district. In the neighbor of Iran toward western direction we find the Caspian Sea and the Caucasus Mountains and finally we close the circle with the Southern-Uralian and Western-Siberian landscapes. These Southern-Siberian lands provided the beautiful golden belt buckles and other goldsmith works of the Hun-Scythians to the famous Hermitage of Peter the Great of Russia.

We, Hungarians, descendants of several steppe people who migrated and settled in the Carpathian Basin, we know that several threads connect us to Central-Asia. And if we visit the sites we can recognize that those people living in Central-Asia also know this relationship between us. These threads would be decoupled by archaeology, because the system of the migrations and peoples of the steppe embrace large distances and time span. If there were empires once formed in Central-Asia, their centers were to the east or to the west of the region. In the east there was the early Hun Empire, which is regularly considered as an empire from the ruling period of Mao Tun (Bátor) shanyu. The remnants and artifacts of the early Hun (Xiongnu) art are well-known in the Ordos region and eastward and westward from the Great Wall of China built mainly against the Huns by the Chinese Emperors. Ordos-style Hun-Scythian art is well-known from China to the Carpathian Basin. Over the animal style (frequently mentioned with Scythians only, however, the two people are strongly related) there are characteristic artifacts of the Hun-art and life: the great boiling vessels. Such vessels can be found all over the Eurasian steppe land. The excavated remnants of these vessels were collected by Miklós Érdy. (It is important to know that most people roasted the meat, the Huns, Xiongnu and Scythians boiled it: the soup contained vegetables, spices and meat.) The boiling in the great vessels is valid for ancient Central-Asian people, too. Until today the Hungarian gulyás meat soup is a special product of this old tradition of Hun-Scythian origin.



Fig. 1. The front cover of the coloring booklet: Ancient Art of Central-Asia (detail from the murals of the Royal Palace of Afrasiab, recently Samarkand, Uzbekistan)

The famous Siberian gold treasures of Peter the Great are mirror-symmetric belt buckles. They can be found in the greatest number at the Yellow River, great band at Ordos, in China. This is the homeland of the ancient Huns. They later organized various empires, while they were moving from east to west. They were founder of the Eastern-Asian Hun Empire, then of the Central-Asian Hephthalite Empire and finally of the European Empire centered in the Carpathian Basin. Later the Mongolian Empire expanded in a great extent, too, and they again and again exhibited similar cultural traditions. The last great Eurasian Empire was/is the Russian Empire. The benefit of this for the cultural context is that a uniform framework serves as a background when studying the steppe cultures.

Russian archaeological excavations at the Black Sea northern planes and at the Altai Mountains revealed that all steppe art was once dominated by the animal style. Sergei Ivanovich Rudenko, professor of archaeology at the Saint-Petersburg University, had world famous excavations at the Pazyryk burials. The royal Scythian tombs contained the oldest textiles in Eurasia. Later others recognized that several cultural contexts migrated from the Central Asian region and from the Mesopotamian region through Iran toward the east and through the Caucasus Mountains toward north.

László Götz summarized in his great work how the people migrating from Mesopotamian Sumerian towns formed settlements carrying with themselves their high cultural level and developed local communities. Towns in the sand of Central Asia were proving his reconstruction. The Russian archaeologist Tolstov also contributed to this great image of reconstruction revealing the Chorezmian and other Central-Asian ancient towns in ruins of the sand deserts of Kara Cum and Kisil Cum.

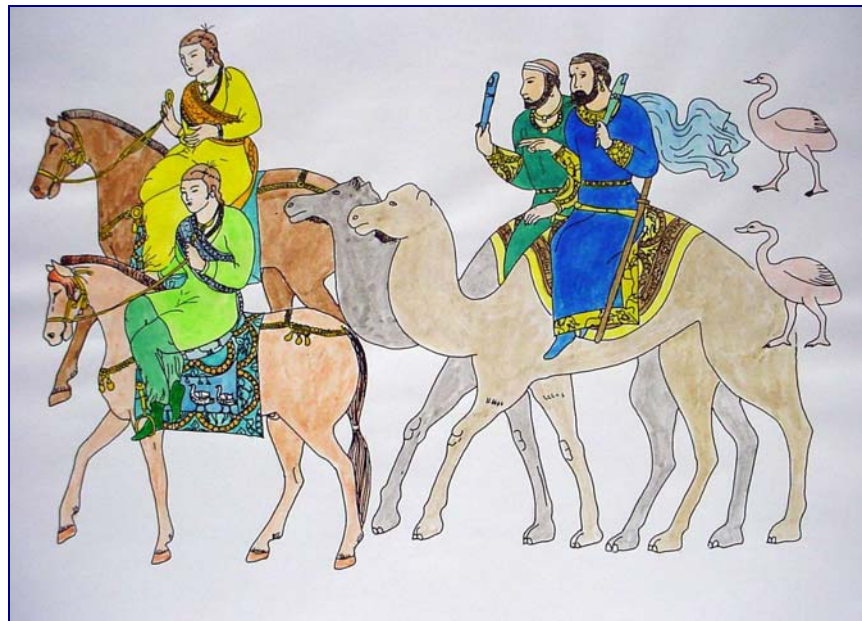


Fig. 2. The backside cover of the coloring booklet: Ancient Art of Central-Asia (detail from the murals of the Royal Palace of Afrasiab, recently Samarkand, Uzbekistan)

This great migration from Mesopotamia makes the great number of common artistic signals understandable, recognized by Rudenko and others. Recently, the Russian archaeologist Miniaev excavating in the Altai-Baikal Region discovered the commonalities between the Caucasus Mountains and Altai Mountains. The majority of the archaeological remnants can be found among the little plastical and sculptural artistic artifacts, made for horse-mount or warriors-mount purposes, and for vessels. Their main common motif is the lifetree scene and the animal fight scene.

Árpád's people lived among the state formations between the Altai Mountains and the Carpathian Mountains of these Hun-Scythian people before settling down in the Carpathian Basin. Therefore, the ancient connections preserved great number of cultural elements among the Hungarian and Central Asian people. The Central Asian art is a rich store of the cultural stratifications. The most prominent scholars of the Hungarian archaeology, Nándor Fettich, Gyula László and others revealed the cultural contexts of the conquering Hungarians and the steppe people. Kornél Bakay collected these Central Asian layers of our culture.

One example of this connection is the famous Saint Ladislaus legend, which has a sequence of scenes. Several of these scenes occur in the form of goldsmith work in the Eurasian steppe, like the Hun-Scythian belt-buckle preserved in the Hermitage in the Peter the Great Collection (Géza Nagy), but the scenes can be found in the Siberian, Ordosian, Iranian arts, too.



Fig. 3. Details from the coloring booklet: Detail from the archaeological finds of the Pazyryk Kurgans, Altai Mountains, Russia (Excavations of S. I. Rudenko)

Zarathustra also started his work from Central Asia. He explained the processes of the nature as fights between the good and bad, as the fight between the light and darkness. He also taught the one God. The states of Central Asia took this religion. These states also built beautiful towns. The royal palaces were adorned with murals, which suffered destruction during the Arabian invasion of Central Asia around 700 A.D. In the last century they were excavated by the Russian and Turkish (Uzbek, Kirgiz,

Turkmen) archaeology: in Penjikent, Afrasiab, Varaksha and Haltsayan, where murals and sculptures adorned the old buildings.



Fig. 4. Details from the coloring booklet: Steele with deer carvings from the Central Asian steppe (left). Details of deers and animal fighting scenes from the rock carvings of Southern Siberia (right)

We hope that this Central Asian Art booklet of the Eurasian Art Series will be received with joyful pleasure by those who like drawing and painting, and they step forward in their studies discovering Eurasia.

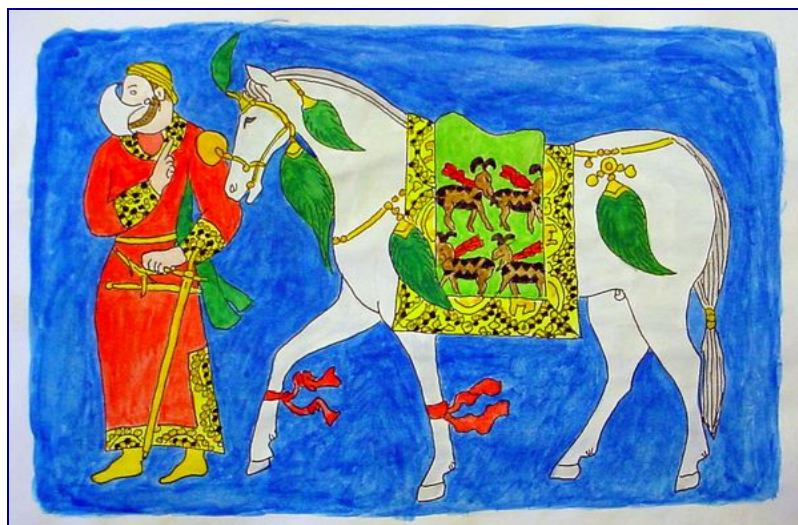


Fig. 5. Detail of the booklet: Ancient Art of Central-Asia (detail from the murals of the Royal Palace of Afrasiab, recently Samarkand, Uzbekistan)

List of the Coloring Booklet Series on Eurasian Arts:

1. ARTS OF THE AGE OF THE CONQUEST OF HUNGARY – 1996
2. ROMANESQUE DOORWAYS – 1998
3. COLORING BOOKLET OF SAINT LADISLAUS, KING OF HUNGARY – 1999
4. REMEMBRENCE OF SAINT STEPHEN, KING OF HUNGARY – 2000
5. CELTIC ART COLORING BOOKLET – 2000
6. VIKING ART COLORING BOOKLET – 2000
7. SCYTHIAN ART COLORING BOOKLET – 2001
8. CEILING CASSETTES IN THE CARPATHIAN BASIN – 2001
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18. ART OF ANCIENT CHINA – 2004
19. ART OF ANCIENT SIBERIA – 2005
20. EURASIAN ART OF SCULPTURES – 2005
21. ART OF ANCIENT MESOPOTAMIA – 2006
22. REMEMBRENCE OF SAINT DAUGHTERS OF THE HUNGARIAN KINGS – 2007
23. HUN-SCYTHIAN ART – 2008
24. EASTERN ASIAN ART – 2009

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CSORNAI, Katalin

Where Huns' Blood Drew

The Xiongnu

Abstract

In the knowledge of the Han time sources we can conclude that the history of the Huns goes back in time as well as in territory much further than it has long been decided by mainstream scholars – their ancestors lived in Inner and Eastern Asia centuries before the Christian era, or regarding Sima Qian's records on the Xia dynasty we might tentatively say millennia. Asian Huns are termed as Xiongnu in the Han chronicles. Undoubtedly the same sources do prove that parts of the Asian Huns, who had lived near the northern borders of the Han Empire in the centuries around the beginning of the Christian era, left their homeland in two directions – the Xiongnu of Zhizhi danhu moved west towards Europe, and other peoples who must have had Xiongnu blood in their veins went southwest towards the Indian subcontinent. The latter event occurred in three waves: first by the Yuezhi in 204 B.C., after which the Kushan Empire was founded; then in 176 B.C. by the Saka, whose relation to the Xiongnu is still debated; and finally by the Yuezhi and Wusun in 174 B.C.

Introduction

It is in fact a long time that our knowledge of the Huns has not been satisfactory due to the mainstream scholars using exclusively the Byzantine and European – occasionally the Arabic – sources for their researches. Accidentally one may at most find some references to Anonymus or Kézay. There have been some exceptions though, like De Groot or Béla Szász, who traced the history of the early Huns further back in time and in area, but they both have rather unduly been suppressed. They knew that substantial knowledge of the ancient Chinese chronicles was essential since the said chronicles gave thorough, detailed and genuine report on the Hun peoples. It is heartening news, however, that these conditions have begun to change. Borbála Obrusánszky or Éva Aradi, serious-minded and conscientious scholars of the field, are creditably and accurately going to the furthest possible reaches of the sources essential for the study.

We give the Early Middle Chinese (EMC) and Middle Chinese (MC) phonetics of certain Hun names in the footnotes. It is the Chinese chronicles where one can find how Hun names could have been

pronounced in ancient times under research. At this point some difficulties are to be faced. Firstly, while being transcribed into pre-Qin, Qin or Han Chinese language, Hun words suffered great distortion owing to the monosyllabic way of Chinese language, and it should be added that considerably long time, counted in millennia, is dealt with. Secondly, it is not only the difference in the present-day pronunciation but also the richness of the dialects and the writing system having undergone significant transformations in the course of ages as well as in the different principedoms that make investigations of the phonetics rather difficult. Bernhard Karlgren, the Swedish sinologist dedicated a whole life's work to the research of the ancient and classical — or in other terms EMC and MC — phonetics. His grand work of *Grammata Serica* has still remained the most minute and accurate opus with the widest range of Chinese characters. We refer to his work as GS in the footnotes.

It must be noted that the name Xiongnu 匈奴¹ recorded in the Chinese sources refers to Asian Hun peoples. The Han Empire is often termed as Middle Kingdom.

I. Primary sources of the Asian Hun peoples in Qin and Han ages

The following works provide us the biggest amount of reports on the early history of the Asian Huns, or the Xiongnu as they are referred to, in the ancient Chinese chronicles:

Title and chapter	Author and author's age	Compiled	Period covered
<i>Shiji</i> 110	Sima Tan ca. 180-110 B.C. Sima Qian ca. 145-86 B.C.	104-86 B.C.	19 th century-95 B.C.
<i>Hanshu</i> 68, 94	Ban Gu A.D. 32-92	200 B.C.-A.D. 24	206 B.C.-A.D. 24
<i>Hou Hanshu</i> 89	Fan Ye 398-445	A.D. 3 rd -5 th centuries	A.D. 25-220

Xiongnu Liezhuan (*Systematic Biography of the Xiongnu*), which is chapter 110 of *Shiji* (*Records of the Historian*) gives a complete and detailed review on the history and culture of the Asian Huns, or the Xiongnu as they are called, from as early as the period of the Xia dynasty's last ruler (18th century B.C.) up to his own time (95 B.C.). The *Biography* was completed by Sima Qian, the Grand Historian though the first steps were taken by his father, Sima Tan.

¹ Xiongnu: x̄iung/x̄iwong-no/nuo GS: 1183d. and 94.l.

Xiongnu Zhuan (Biography of the Xiongnu), which is chapter 94 of *Hanshu* (Chronicle of the [Former] Han Dynasty), up to the time of 95 B.C. is almost equivalent to the above-mentioned work of Sima Qian apart from some small and mainly stylistic differences since it is based upon the latter. Then it goes on dealing with the history of the Huns until A.D. 24.

Nan Xiongnu Zhuan (Biography of the Southern Xiongnu), which is chapter 89 of *Hou Hanshu* (Chronicle of the Later Han Dynasty) covers the period between the founding of the Later Han dynasty (A.D. 25) and the fall of the same dynasty (A.D. 220) with the history of the Xiongnu or rather the Southern Xiongnu as from A.D. 51 the reports are focused on the Southern State of the Hun Empire split into two countries — the Southern State now belonged to the Later Han Empire, and the Northern State, maintaining their independence, left their homeland and escaped the authority and interest of the Middle Kingdom.

Jin Midi Zhuan (Biography of Jin Midi), which is chapter 68 of *Hanshu*, gives a detailed description of the life of Jin Midi, who had been a Hun prince but became an honoured subject of the Han Court — it was because of his honest and noble conduct that Han Wudi had him in his confidence always keeping him by his side and in turn he proved to be a reliable, loyal support till the end of his emperor's life, which deserved him a whole chapter in *Hanshu*.

II. The origin of the Xiongnu

Among the peoples ever lived on the territory of present-day China there used to be a dynasty called Xia 夏. It was founded by the legendary Great Yu 大禹 in 2205 B.C. and maintained its rule until 1765 B.C. according to Chinese historians. On the basis of a legend still existing in his time, Sima Qian recorded that the Xiongnu were the descendants of the Xia. The legend is as follows.

Jie 桀, the last ruler of the Xia lived a terribly nasty way of life, because of which he became dethroned and his House overthrown by Tang 湯 of the Shang 商 tribe. The Shang founded a new dynasty and banished Jie northward to Mingtiao. After three years in exile Jie died and, as was in custom then, his son, Chunwei 淳維,² married his father's wives, freeing them and the whole clan from banishment and leading them further north, where they started to pasture. Thus did he, son of the last Xia ruler, become the forefather of the Xiongnu. As organised Xiongnus they only came back from north in the 3rd century, by which time they had strengthened and increased, and started to make attacks on the Middle Kingdom.

Zhang Yen writes in *Suoyin* (Guide to the Hidden Meanings), an 8th century commentary:

² Chunwei: dǐwǎn/zǐwén or tǐwǎn/tǐjūn-dǐwǎn/jǐwǐ. GS: 464e. and 575o.

“In the Qin era Chunwei fled to the northern boundaries.”

According to Le Yan, the Xiongnu mentioned in *Guadipu* (*Territory Based Lineage*, a long-lost book quoted in the above-mentioned *Suoyin*) in fact refers the Xia since the *Guadipu* passage reads as follows:

“Jie, (ruler of) the House of Xia lived an immoral life. Tang exiled him to Mingtiao, he died there three years later. His son Xunyu 獯粥³ married his wives and they wandered far away to the northern wilderness in search of pasture lands, and then in the Middle Kingdom they were mentioned as Xiongnu.”

Considering the consistent historical data in the above sources, and on the grounds that in the Yin age (1401-1122 B.C.) there was a northern dialect of the word *chunwei* corresponding to *xunyu*, it is concluded that the two varieties must cover the same name.⁴ For this reason does Ying Shao write in *Fengsutung* (*The Meaning of Popular Customs* by Ying Shao, A.D. 140-206):

“The name Xunyu of the Yin age has been transformed to Xiongnu.”

Fu Qian maintained the following view:

“In times of Yao (2356-2255 B.C.) their name was Hunyu 葷粥,⁵ in the Zhou era (1122-255 B.C.) it was Xianyun 獫狁,⁶ under the reign of the Qin (255-207 B.C.) it was Xiongnu.”

As Wei Zhao commented:

“During the Han (206 B.C.-A.D. 220) they were called Xiongnu 匈奴, and Hunyu 葷粥 is just another name for the same people, and similarly, Xunyu 獯粥 is just another transcription of Chunwei’s 淳維, their ancestor’s name.”⁷

³ Xunyu: χiwən/χiuən-tjôk/tšjuk or dijôk/iuk. GS: 461g. and 1024a

⁴ We may even go as far as to incline to the tentative view that *chunwei*, *xunyu* and *xiongnu* should once have been the same name by different accents.

⁵ Hunyu: χiən/χiuən-tjôk/tšjuk GS: 458h. and 1024a.

⁶ Xianyun: gliam/liäm-ziwən/juën GS: 613k. and 468g.

And according to the records of Sima Qian, the Xiongnu were mentioned as Shanrong 山戎⁸, Xianyun 獫狁 and Hunyu 葷粥 between the age of Tang and the age of Yu (2205-1766 B.C.).

To put the above sources and commentaries in brief, they state that certain tribes or ruling clans occupied the territory of the southern part of the present-day Shanxi and the western part of today's Henan as early as some hundreds or even thousands of years before Christ, and the names of these tribes or clans cover the same people, i.e. the Xiongnu, or the Asian Huns as they are called today. There are several reasons for the difference between the names. Firstly, conforming to the common custom of the ruling clans or dynasties, the names underwent significant changes in the course of the successive ages; secondly, there were too many dialects in an extremely vast territory; thirdly, it was not until the reign of the first emperor, Qin Shi Huangdi (221-206 B.C.) that the unification of the writing system was completed, so before that time every principedom used to have its own way of writing; and finally, in the monosyllabic way of Chinese language, one and the same name can be transcribed in different characters.

With all the sources expounded above, however, we are to treat these records with reservations all the more because the ages under research embrace thousands of years. During millennia a tribe or a nation must undergo a great deal of changes and it would be unwise to equate the ones about whom the records say that even as early as in the 2nd millennium B.C. they were Xiongnu people under different names explicitly with the Asian Huns of the Han age. We should rather say that they were probably relatives by origin. A good example is the above-mentioned, early recorded legend according to which the last ruler of the Xia, whose original homeland was in some area of the present-day Shanxi and Henan, was banished to the north, and when he died, his son, Xunyu, together with the whole clan, wandered farther north. That was an event when a tribe obviously branched off and developed along different lines.

III. On the earliest known state system of the Xiongnu

1. The state system of the Xiongnu

As we have learned from Sima Qian's historical work, Xunyu and his people moved into the northern wilderness in the middle of the 18th century B.C. and it was not until they had conquered and united all the northern nomadic tribes by the end of the 3rd century B.C. that the Middle Kingdom again met them and had to face a new threat: the enlarged, well-organised and powerful Xiongnu. This means that the state system of the Xiongnu had been organised some time between the two dates and it must have

⁷ LIN: 1. See also WU: 2849.

⁸ The word *shanrong* means mountain *rong* so it can't possibly be a transcription. In any case, the EMC and MC: sǎn-nǐng/nǐjung GS: 193.a. 1013.a.

happened closer to the former than to the latter date as by the end of the 3rd century, when they first appeared at the northern border of the Middle Kingdom, their system had already been fully developed, so the Grand Historian managed to make detailed records of it but was only able to date it back to the time of the appearance of this “new” enemy.

The first Xiongnu ruler ever made record of was Touman *danhu*⁹ 頭曼單于, who started to reign about 215 B.C. Below the *danhu* there were twenty-four great ranks, or *da chen* 大臣, these kings were divided into two parts, left and right, so there were two of each kings. The titles are not always referred to under the same names or ranks in the Chinese chronicles. The dignitaries were responsible for ten, one hundred, one thousand or ten thousand horsemen according to their ranks but all the twenty-four kings were called by the reverent name “one-thousand-horsy”. This institution served as political system in times of peace and as military system in war times.

Below we give a list of the title names recorded in *Shiji* and *Hou Hanshu*. The title names in *Hanshu* are identical with the ones in *Shiji*, so we do not list them here.¹⁰

SHIJI

HOU HANSHU

DA CHEN (GRAND OFFICERS)

si jiao (the four horns)

1. left and right wise king	(1–2)	1. left and right wise king	(1–2)
2. left and right <i>yuli</i> king	(3–4)	2. left and right <i>yuli</i> king	(3–4)

liu jiao (the six horns)

3. left and right great general	(5–6)	3. left and right <i>rizhu</i> king	(5–6)
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⁹ 單于 *danhu*: tân/tân-gjwo/jju GS: 147a. 97a. These two characters are usually pronounced *shanyu* but there has not been any detailed reasoning for that. *Hanshu Yinyi* writes: “*Danhu* means ‘infinitely vast’, which refers that the person whose manifestations through his conducts resemble the sky is *danhu*.” As for the transcription of the title of the Asian Huns’ supreme ruler, its origin is traced back to the word *tarqan*, *tarçan* by PULLEYBLANK. He mentions that according to PELLIOU it must have been borrowed by the Tujue from their Ruanruan predecessors. PULLEYBLANK himself states that the ultimate source is no doubt the Xiongnu. The use of Chinese -n for foreign -r is regular in the Han period. The Chinese initial *d- would not yet have been palatalized in the 2nd century B.C. when the transcription first appears. He adds that the title *tarqan* is found without its final -n on the coins of the Hephthalite ruler Nezak Tarxan in the 7th century. The Asian Huns had known and been using this title before they mixed with the Turks. So *tarqan*, or *danhu* used to refer the supreme ruler of the Huns. As years went by, Turks and Mongols started to apply it for lower ranks, the decline of titles in the course of centuries is indeed quite common, we may compare the fate of *khan* in the modern Middle East where it has become no more than “mister”. See PULLEYBLANK: 256-257. We must add that in the form of *tárkány* as title name and in the form of *Tarján* as tribal name it was widely used among the Hungarians of the Conquest period and it has been preserved in a great number of Hungarian place names today. See also NÉMETH: 202.

¹⁰ See PRITSAK: 178-202.

4. left and right great captain	(7–8)	4. left and right <i>wenyudi</i>	(7–8)
5. left and right great <i>danghu</i>	(9–10)	5. left and right <i>zhanjiang</i>	(9–10)

XIAO CHEN (SMALL OFFICERS)

6. left and right <i>guduhou</i>	(11–12)	6. left and right <i>guduhou</i>	(11–12)
7. no name given	(13–24)	7. left and right <i>shizhu guduhou</i>	(13–14)

There are some other titles like:

<i>rizhu qieju</i>	(15–16)
<i>danghu</i>	(17–18)
no name given	(19–24)

As we can see, there are two of each title, a left and a right one. It corresponds to the territorial system of the Hun Empire — the left kings governed the eastern parts, the right kings governed the western parts of the country while the *danhu* had his court in the centre. The rank of the left was always higher than the right one of each pair. The dignitaries of the four and the six horns were members of the *danhu*'s relative clans. The titles of *guduhou* 骨都候¹¹ were born by members of some different clan.

2. Grand officers — the four horns

The dignitaries of the four horns were sons and brothers of the actual *danhu*, and it was only they who had the possibility to become a *danhu* one day. According to common law, when the *danhu* died, the bearer of the highest rank, i.e. the left wise king, succeeded to the throne, so the title of the left wise king was always filled by the *danhu*'s eldest or wisest son. The Chinese recorded the Hun word “wise king” both phonetically and by its meaning. The former is *tuqi wang* 屠耆王 and the latter is *xian wang* 賢王. *Tuqi* is the distorted form of the contemporary Hun or Xiongnu word “wise”, which certainly used to be pronounced in a different way from today's phonetics.¹² The left *tuqi* or *xian wang* ruled over the greater part of the eastern lands of the country, and so did the right *tuqi* over the greater part of the western

¹¹ Guduhou: kwət/kuət-to/tuo-g'u/γəu GS: 486a. 45e'. 113a.

¹² 屠耆 *tuqi*: d'o/d'uo-g'jɛr/g'ji GS: 45i'. 552.l. According to DE GROOT it is the equivalent of the Turkic word *toghri*, which means “wise, virtuous”. SHIRATORI thinks it is the transcription of the Turkic word *tu-si*, with the meaning of fire and which also has the meaning of “upright, true, correct”. See DE GROOT: 93-94. We add that the same word can be found in Mongolian *tysi-* as “to lean on” and *tysimel* as “minister, dignitary”. It is interesting to note that SHIRATORI's *tu-si* as “fire” both phonetically and by meaning shows remarkable similarity with the Hungarian word *tűz*, which also means “fire”. PULLEYBLANK thinks that the original form of the Turkic *tegin* must be this *tuqi*. See PULLEYBLANK: 257.

lands of the country. The *yuli* kings also had significant authority, the left *yuli* dominated over the lesser part of the eastern lands of the country controlling the affairs of the area under his domain and so did the right *yuli* over the lesser part of the western lands. The word *yuli* is a transcription of a Xiongnu word too.¹³ So the *danhu* entrusted his sons and brothers to govern the conquered countries.

3. Grand officers – the six horns

The followings are recorded in *Hou Hanshu Nan Xiongnu Zhuan*:

“The *danhu*’s clan name is Xuliandi 虛連鞮.¹⁴ The four great clans: the Huyan 呼衍,¹⁵ the Xubu 須卜, The Qiulin 丘林 and the Lan 蘭¹⁶ are the *danhu*’s kinsfolk, who give their daughters to the *danhu* in marriage. Members of the Huyans decide in criminal cases and in litigated matters, make decisions in major or minor affairs over the right wing of the empire and then inform the *danhu* by word of mouth.”

Shiji Xiongnu Liezhuan and *Hou Hanshu Xiongnu Zhuan*, however, only mention three clans:

¹³ 谷蠡 *yuli*: GS: kuk or gjuk/iwok-luâ or liei. 1202a. 1241o. On the basis of the EMC phonetics (gjuk-luâ) and its role in the administration we can say that this title name is in relation with the Hungarian title name *gyula*. In the hierarchy of the Hungarians of the Conquest period *gyula* filled the second rank just like *gjuk-luâ* (*yuli*) in the case of the Asian Huns. See GYÖRFFY: 29.

¹⁴ Xuliandi: k’ïo/ k’ïwo or χïo/χïwo-lian/liän-tieg/tiei GS: 78a. 213a. 866h. In other parts of *Hanshu* the name Xuliandi-t is also written as Luandi 攀鞮: bljwan/liwän-tieg/tiei GS: 178n. 866h. In the case of the latter one, the similarity with the Hungarian name Levente makes us think of a possible relation between the Hungarian and the Asian Hun name. GYÖRFFY, who regards Levente as stemming from Finno-Ugric, writes Arpad’s eldest son, i.e. Levente in the form of Liüntika too. See GYÖRFFY: 57. NÉMETH, who also maintains the view of Finno-Ugric origin, mentions Arpad’s son under the name of Liündik. See NÉMETH: 276.

¹⁵ Huyan: χo/χuo-gjan/jän GS: 55h. 197a. The EMC discloses the Hungarian name Horkan. NÉMETH writes that under *gyula* and *kende*, *horka* was the third rank dignitary among the Hungarians of the Conquest period (the same way as the first dignitary of the six horns, i.e. the great general or *rizhu* king was the third rank among the Asian Huns), and NÉMETH adds that it must have been both title name and personal name. He was in charge of coordinating the policy (the same task as the great general’s or *rizhu* king’s). According to NÉMETH, the Turkic word *horka* shows the meaning “accuse, arraign”. See NÉMETH: 247-248. It is noteworthy to mention here, that the Hungarian verb *horkan* means “accuse somebody, scold somebody”, and bearing in mind that *horka* was a dignitary among the Hungarians with the same task, we may conclude that *horka(n)* could be originated from *huyan* (EMC χo-gjan).

¹⁶ Lan: glân/lân GS: 185n. This *lan* must be a shortened form of a longer Xiongnu word. In Chinese sources we often come across variations like *Wulan* 烏蘭 (river name), *Hulan* 弧蘭 (family name), *zhelan* 折蘭 (according to YAN SHIGU Xiongnu title name), *Alan* 阿蘭 (folk name and country name). As for the river name *Wulan* or *Ulan*, we find the same word in Mongolian with the meaning of “red”. In Turkic language “red” is *al*, like the first syllable of *alan*. And we should add that the Chinese word *lan* means “red orchid”. This Hun clan was likely to be connected with the red colour and maybe with the Alan people.

“Their nobility consists of three clans: The Huyan, the Lan and then the Xubu.”

So while the *danhu* and the four horns belonged to the Xuliandi or Luandi clan, the six horns were made up by the Huyan, the Xubu, the Lan and — according to *Hou Hanshu* — the Qiulin clans. As we can see, these four clans were also relatives of the *danhu*. The nobles of the four horns governed the vast area of the conquered countries while the nobles of the six horns were in charge of assisting the *danhu* in jurisdiction and foreign affairs and that was the reason why they only got smaller lands not too far from the court — their task did not allow them to stay far away from the court for a long time.

4. Small officers — the *guduhou*

The sources say very little about the *guduhou*. We do not know for sure but it seems probable that the *guduhou* was not only title but a clan too. We are informed that they belonged to a different clan and supposedly this might have been the reason why they were counted as small officers. The chronicles say that the *danhu*'s clan intermarried with the *guduhous*. *Hou Hanshu Xiongnu Zhuan* reads as follows:

“In the 21st year of his reign, in the 5th year of Jianguo period (58-31 B.C.) Wuzhuliu *danhu* died. The affairs of the Xiongnu Empire were managed by Xubudang, the right *guduhou*. He was the son-in-law of Wang Zhaojun's daughter whose name was Yun.”

Wang Zhaojun was Huhanye¹⁷ *danhu*'s wife, so the son-in-law of Wang Zhaojun's daughter was obviously the son-in-law of Huhanye's daughter. What should be interesting in the above-quoted lines is the following. As it is stated, the said *guduhou* was the son-in-law of the *danhu*'s daughter. So whenever intermarriage took place between the *danhu*'s clan and the *guduhou*'s clan, the bride must have come from the *danhu*'s clan and the groom from the *guduhou*'s. As it is clear from the quotation under point 2 above, in the case of the six horns it happened the other way round, i.e. the groom came from the *danhu*'s clan and the bride from the Huyan's, Xubu's, Lan's or Qiulin's.

The *guduhou*-s took part in the administration and, as it is recorded in the chronicles, they were often entrusted with diplomatic matters. Interestingly enough, the root *gudu* shows considerable similarity with the Mongolian word *kuda*, which means “kinsfolk”, i.e. relationship through marriage. The same word was in use in Horezm around the 4th-7th centuries, when the patriarchal community of the clan within a motte was called “ked”, whose chief was called “ked-chuda”.¹⁸

¹⁷ Huhanye: χο/χuo-g'ân/γân-ziâ/ia or dziâ/ia GS: 55h. 140i. 47a.

¹⁸ See TOLSTOV: 199.

IV. The main events of the Xiongnu history

1. Foundation and consolidation of the first Xiongnu nomadic state

The first Asian Hun ruler recorded in the chronicles was Touman 頭曼¹⁹ *danhu*, who reigned until 209 B.C. We cannot speak about an empire just yet. He ruled over the Ordos, i.e. the area within the bend of the Yellow River and further northeast as far as the Gobi Desert. There lived some tribes in the neighbourhood like the Wusun 烏孫 and the Yuezhi 月氏 in the west, the Xianbei 鮮卑 and the Wuhuan 烏桓 in the north and the northeast, the Donghu 東胡 in the south, the Loufan 樓煩 and the Linhu 林胡 in the southeast.

His son named Maodun (Bator) 冒頓²⁰ should have become his successor but he designated another son, whose mother was his favourite wife, as crown prince and sent Maodun (Bator) to the Yuezhi as a hostage. Some time later he attacked the Yuezhi and Maodun (Bator) had to escape and run for his life so he stole a Yuezhi horse and galloped homeward. There he killed his father, his stepmother and everybody of whom he thought might oppose him and in 209 B.C. he proclaimed himself *danhu*.

Then Maodun (Bator) started his campaign, conquering the tribes around his country one by one — first he subjugated the Donghu, upon which the Linhu and the Loufan joined him by themselves and marched together with him westward, where he gained a victory over the Yuezhi (around 204 B.C.), then he led his troops to the east and defeated the states Yan 燕 and Dai 代. It was at this time that the empire founded by Qin Shi Huangdi was collapsing, the rule of the Qin dynasty had just been overthrown and struggles for power were continuously going on, Liu Bang, the future Han emperor, had to fight with Xiang Yu, warfare among rivals did not stop for a minute, which made the whole country exhausted and impoverished. This certainly was to the advantage of Maodun (Bator), who became strong and powerful — his army counted over 300,000 archers. He expanded his country to become a powerful empire — its eastern ends were washed by the waves of the Pacific Ocean, to the west it reached over the valley of the Ili River, it got beyond the Great Wall through the valley of the Yellow River in the south, and to the north faded into the vast and distant Siberian wilderness.

¹⁹ Touman: d'u/d'əu-mjwǎn or mwân/muân GS: 118e. 266a.

²⁰ Maodun: môg/mâu or mæk-twǎn/tuǎn or d'wǎn/d'uǎn, GS: 1062b. 427j. This is a transcription of the Hun name Bagatur, then Baator and Bator. The consonents "m" and "b" go back to a common "w", so either "m" or "b" can be pronounced, and thus we can say *bôg* for *môg*. Furthermore, for the transcription of the syllables with final -r the scholars of the Han time used to apply characters which ended in -n, so the -r in place of the final -n in the *twǎn* or *tuǎn* of EMC gives the syllable -*tur* or -*tor*. Thus have we got the word *bagatur* or *bator*, which word still exists both in Mongolian and in Hungarian language with the same meaning of "brave". We may make a tentative hint that Mongolian, Hungarian and Turkic languages could have originated from the common stem of the Xiongnu language. We must add that HIRTH had long ago equated the name Maodun with the form Bagatur; see HIRTH: 82.

2. Warfare for power

All the important movements of the grand-scale and dramatic warfare between the two empires would take a lot more pages than our article is meant to. Here we only refer that the wars were fought for the authority over the vast area of Eastern and Inner Asia. In the beginning the Xiongnu had significant victories, on one occasion it was even Chang'an, the Han capital, which seemed to be falling in the hands of the Xiongnu. It was partly due to the smart tricks of the Han diplomacy creating hostilities among the leaders of the Huns and some other reasons like extremely bad weather conditions making the cattle fall and thus causing poverty and epidemic on the land of the Xiongnu that with the leadership of Huhanye *danhu* one part of the Xiongnu finally surrendered to the Han in 51 B.C. The Han settled them at the northern frontier and let Huhanye rule his own country as he liked but in turn he had to defend the border for the Han. So the Hun Empire split into two parts. Feeling the pressure of being exposed to severe attacks from both the Han Empire and the subjugated part of the Huns now, and seeing that the tribes Maodun (Bator) and his successors had once conquered were now rupturing and becoming the means for the Han against them, the Xiongnu that would not surrender moved westwards under the leadership of Zhizhi 郅支²¹ *danhu*, who, as a matter of fact, was Huhanye's brother. He settled down in the Ili Valley and subjugated the neighbouring peoples. He managed to establish another powerful empire after defeating the Wusun, the Dingling 丁零 and other peoples that researchers have not yet been able to identify, such as the Jianhun 堅昆²² and Hujie 呼揭²³. The country of Hesu²⁴ regularly paid him taxes. He got Kagju 康居, a country by the middle reaches of the Yaxartes, as his ally. So Zhizhi now had an empire which extended from the Turfan Basin as far as the Aral Sea and covered the area over the upper reaches of the Ob and Irtis while the small states of the Turfan Basin were his tax payers. Now we can see, relying on sources of the time, how near they got to the eastern edge of Europe in the first half of the 1st century B.C.

It was, however, still not reassuring enough for the Han Empire, who wanted to have the trade route towards the West under his control, and needed the authority over the small states along the silk road,

²¹ Zhizhi: tjet/tjed-tjěg/tsíę GS: 413. and 864a.

²² Jianhun: kien-kwən/kuən GS: 368c. 417a.

²³ Hujie: ɣo/ɣuo-g'iat/g'jät or kjat/kjät or k'jat/k'jät. GS: 55h. 313p. DE GROOT identifies it with Uigur; see DE GROOT: 79. HULSEWÉ refuses this possibility, while others just say that the land of the Hujie might have been somewhere in the Altai region. See HULSEWÉ: 214-215.

²⁴ 郝宿 Hesu: -sjök/sjuk GS: 1029a. (the character *he* is not in GS). In this form we find the name in *Hanshu* 94, *Xiongnu Zhuan*. This is probably the transcription of Aksu and may cover the area of Wensu (溫宿 wən/uən-sjök/sjuk GS: 426c. 1029a.), southwest of Kucha. We also find this name in another transcription in the sources, e.g. *Hanshu* 70 *Chen Tang zhuan* 8, this way: 闐蘇 Hesu: g'âp/γâp-so/suo GS: 642s. 67c. But here it refers to another region, which lies much further west, and which is usually identified with Yancai or Alan. See CSORNAI: 303-304. YAN SHIGU (581-645 B.C.) writes the following: "There is a country about one thousand *li* the north of Kangju, this country is called both Yancai 奄蔡 and Hesu 闐蘇." In *Hou Hanshu* it is recorded that Yancai was a dependency of Kangju, the dress and the customs of the people, who lived in towns, were identical with those of Kangju, the climate was mild, and there were many fir-trees. It is also recorded that Yancai later adopted the name Alanliao 阿蘭聊. Some maintain the view that *liao* was added to *alan* mistakenly. With regard to Hesu, PULLEYBLANK points out that the Old Chinese reconstruction as *hâp-sâh* can be compared with Abzoe found in PLINY VI, 38. See HULSEWÉ: 129-130.

and none-the-less, the prestige of the Han dynasty, who did not regard Zhizhi as legitimate *danhu*, required to destroy Zhizhi's powerful and expanding empire, which was just about to mean a prevalence to the Han Empire in the west. Two skilful generals, who were in charge of governing the outer states of the Han and thus lived rather near to Zhizhi's land, recognised the urgent need of defeating him in the shortest possible time, so they did not wait for the slow administration of the imperial chancellery to decide on a campaign but attacked Zhizhi on their own authority, enlisting the soldiers of the vassal states governed by them. They also made an alliance with the people of Wusun and Kangju, who had had enough of Zhizhi's fierce conduct. Being superior in number, they gained the victory, so the whole Western Hun Empire was destroyed and Zhizhi killed. According to *Hanshu* 70, there were one thousand five hundred and eighteen Xiongnu killed, one hundred and forty-five captured and over one thousand surrendered. That is altogether less than three thousand Xiongnu and the Han chronicles do not say anything about the rest of the Huns, who avoided being killed or captured and nor did surrender. This silence must be due to the fact that Zhizhi's Huns vanished from sight so they could not be a threat any longer. In any case, this must be the point where the link between the European Huns and the Asian Huns should be sought.

3. Wandering peoples carrying Xiongnu blood

There are some other important events that we have not spoken about. Some time after Maodun (Bator) *danhu* had defeated the Yuezhi in 204 B.C., the greater part of the Yuezhi moved beyond the Hindukush, where they founded the Kushan Kingdom. Below is a short report from *Hou Hanshu Xiyu Zhuan* (The History of the Western Regions).

“The Xiongnu defeated the Yuezhi so the Yuezhi moved to Daxia 大夏²⁵. They divided Daxia into five parts: Xiumi 休密²⁶, Shuangmi 雙靡²⁷, Guishuang 貴霜²⁸, Xidun 胘頓²⁹, Dumi 都密³⁰, and there were five *jabgus*³¹ to rule them. About one hundred years later

²⁵ Daxia: d'âd-γa GS: 317a. 36a. A name for Bactria. The EMC seems to suggest the name “daha”. It is noteworthy to mention that the characters in Daxia involve the name of the ancient Xia dynasty (with whom the Xiongnu had common origins according to the records of the *Shiji*).

²⁶ Xiumi: χiôg/χiəu-miět. GS: 1070a. 405p. MARQUART locates it in the Wakhan, see HULSEWÉ: 123.

²⁷ Shuangmi: sŭng/şâng-mia/mjie. GS: 1200a. 17h. According to HULSEWÉ it is located in Chitral; see HULSEWÉ: 123. Although the area of the Magadha Empire must have lied a bit further south to Chitral, where HULSEWÉ locates Shuangmi, it is interesting to note that the EMC phonetics (sŭng-mia) shows similarity with the name Shungga, who overthrew the Maurya dynasty around 180 B.C., which date also seems consistent.

²⁸ Guishuang: kiwəd/kjwei-şiang. GS: 540b. 731g. Here we deal with the name Kushan. It is located north of Gandhara. See HULSEWÉ: 123.

²⁹ Xitun: *xi* is not in GS. After YAN SHIGU, HULSEWÉ suggests a form of χiět. *Tun*: twən/tuən. GS 427j. So the EMC for Xitun should be: χiět-twən/tuən. It is located at Parwan on the Panjshir River. See: HULSEWÉ: 123.

³⁰ Dumi: to/tuo-miět. GS: 45e. 405p. In the place of “Dumi” here, *Hanshu Xiyu Zhuan* writes “Gaofu” 高附. Gaofu: kôg/kâu-b'ju. GS: 1129a. 136k. It is identified with Kabul. See HULSEWÉ: 122-123.

Qiujiuque 丘就卻³², the *yabgu* of Guishuang attacked and conquered the other four *yabgus*, then proclaimed himself king and named the country Guishuang Kingdom. (...) But in the Han Empire they are simply called Great Yuezhi, referring to their origin.”

The Kushans are generally identified with the White Huns or Hephtalithes, though as we learn from the above source they came from the Yuezhi and not from the Xiongnu — who in other terms are called Asian Huns. We can not exclude, however, that the peoples who settled in Bactria were relatives of the Xiongnu. Firstly, we should not escape the consideration that the Yuezhi, living in the near of the Xiongnu for a long time, and defeated by Maodun (Bator) *danhu* in 204 B.C. first, could intermingle with the commons of the Xiongnu. (Intermarriages with the nobles can be excluded, as we have seen above.) Secondly, in *Hanshu Zhang Qian Zhuan* (The Biography of Zhang Qian) the followings are recorded:

“In Wusun, the king is called *hunmo* 昆莫³³. The small state of the *hunmo*'s father, Nandoumi 難兜靡³⁴ and the (state of the) Yuezhi originally located between the Qilian and Dunhuang. The Great Yuezhi attacked and killed Nandoumi, occupied his land, and (Nandoumi's) people fled to the Xiongnu. When Nandoumi's son, the *hunmo* was born, his foster father, the *yabgu* Bujiu 布就翎侯³⁵ carried him along. He put him down in the grass as he had to go and get some food. On returning he saw a wolf milking him and some black raptor flying around him with meat in their beaks, so he regarded the child as a divine being and took him back to the Xiongnu, where the *danhu* brought him up with loving care. When the *hunmo* grew into a man, (the *danhu*) gave him his (Wusun) people to be their commander. He performed brilliant feats. It was at that time that the Xiongnu defeated the Yuezhi, and the Yuezhi moved westwards, where they beat the Saiwang 塞王³⁶ (the Saka). The Saiwang moved far to the south as the Yuezhi had occupied their land. When the *hunmo* strengthened, he asked the *danhu* to let him take revenge for his father. So he attacked the Great Yuezhi on the west and the

³¹ 翎侯 *xihou*: χiəp-g'u/χəm GS: 675q. 113a. It is generally known to be the transcription of *yabgu*. GÉZA KÉPES derivates the Hungarian word *jobbágy*, originally meaning “lord”, from the Old Turkic *yabgu*. See KÉPES:17.

³² Qiujiuque: k'jüg/k'jəu-dz'jōg/dz'jəu-k'jak. GS: 994a. 1093a. 776b. Regarding the EMC phonetics and the historical data recorded in *Hanshu Xiongnu Zhuan* and *Hou Hanshu Xiyu Zhuan*, he must certainly be Kujula Kadphises, founder of the Kushan Empire. CHAVANNES maintains the same identification, he writes the name in Latin letters like Kozulokadphises; see HULSEWÉ: 122.

³³ Hunmo: kwən/kuən-mâg/muo GS: 417a. 802a.

³⁴ Nandoumi: nân-tu/təu-mia/mjwię GS: 152d. 117a. 17h.

³⁵ Bujiu *xihou*: pwo/puo-dz'jōg/dz'jəu GS: 102j. 1093a.

³⁶ Saiwang: sək/səg/sâi-gjwang/jjwang GS: 908a. 739a. This *saiwang* probably stands for the Saka. HULSEWÉ quotes DE GROOT, who is of the opinion that the character *wang* 王 is a corrupted form of the character *gui* 圭. The EMC of *gui* is kiweg/kiwei GS: 879a., and with other radicals it is kĕg/kai GS: 879n. 879.o. See HULSEWÉ: 104-05.

Great Yuezhi moved on further southwest to the land of Daxia. The *hunmo* subjugated their people and stayed there, keeping them occupied.”

So this young man was the Wusun king's son. He certainly was of clear Wusun origin, but by the time the *danhu* gave his people back to him, these people, who had once been taken in by the Xiongnu, had been mixing up with their landlords, the Xiongnu. Then the Xiongnu beat the Yuezhi in 177 B.C., and the Yuezhi moved westward into the Ili Valley, where the Saka had been living, so the Yuezhi drove the Saka away — the characters *saiwang* 塞王 in the chronicles stand for *saka*. These Sakas then wandered southwest to Daxia (Bactria). And later when the Wusun *hunmo* attacked the Yuezhi in the Ili Valley (around 174 B.C.), the Yuezhi fled southwest, making the same way as the Sakas had done before. The question is what kind of a people the name Saka refers to. The fact that the name Xiongnu is to designate the Asian Huns has already been convincingly proved and accepted. See for example the articles of Uciraltu, linguist of Mongolian and Chinese languages.³⁷ Some regard the Saka as of Iranian origin, others regard them as of Scythian origin, and some others accept that they were Scythians but regard the Scythians as of Iranian origin. There are still some others who think that the Sakas were identical with the Huns. We will not take sides in this debate now. What is essential here is the evidence of the historical records that a people by the name of Saka moved from the Ili Valley to the southwest as far as Bactria where they settled. Some time later the Wusun *hunmo*, who had been staying under the shelter of the Xiongnu and thus his Wusun people had been mixing with the Xiongnus, went to Bactria too, chasing the Yuezhi. So peoples of Xiongnu blood must have arrived in Bactria either by the Yuezhi or by the Saka or by the Wusun *hunmo*'s people or perhaps by all.

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LINGUISTICS

ЦЕГЛЕДИ, Каталин

Очерки археолога глазами лингвиста¹

Очерки С.Г. Боталова являются особо ценными для меня, потому что его сочинение во многих случаях подкрепляет мои главные и частичные научные выводы.

Свои труды рожденные в следствии научной исследовательской работы топонимических названий местностей Волги и Урала, далее Карпатского бассейна – т.е. Фонетика, Синтаксис, Морфология и Семантика топонимических названий (ЦЕГЛЕДИ 2006, 2004-6, 2007), далее больше чем 70 сочинений – единодушно показывают на то, что самые старые названия - т.е. гидронимы и остальные названия гидронимического происхождения в местности Волги и Урала – происходят от такого субстрата языка, с которым имеют дела местные тюркские и так называемые уральские языки, даже монгольский язык говоримый более далеко и главным образом венгерский язык. В то же время слова местных языков служили основами совершенно новым, т.е. позже рожденным топонимическим названиям. Имея данные языки для нас показывается ясным, что эти последние названия могут отделиться от такого основного слоя языков, с одной стороны с которым имеют дела сегодняшние языки, с другой стороны который явился неразрешимым и вел себя как неизвестный язык. В результате исследования топонимических названий с многими точками зрения перед нами вырастали очертания того, что слова служащие основой топонимов являются из языка великого народа имеющего много диалектов и оставившего свои следы на большей части Евразии, и это был скифо-гуннский язык – или язык непосредственных предков скиф и гуннов – среди них много сегодняшних представителей венгерский язык является одним, можно сказать самым значительным наследником, т.е. представителем. Очерки С.Г. Боталова являются значительными для меня, потому что они дают смысл моим научным выводам со стороны археологии, в то же время они заставили меня сформулировать многочисленные дальнейшие мысли.

Приближаясь со стороны грамматической предистории, в споре существования или несуществования уральских, угро-финских языковых единств археологическое занятие позицию в отношении следующих двух вопросов является обязательно важным: 1. Которое общество было первым, коренным, историческим, этнографическим в Уралах и Сибири? 2. Какой язык является источником древнеугров? Ясно для нас, что древнеугры играли важную роль, но из данной работы мы не можем узнать который народ был до угров, который был первобытным, исконным, т.е. коренным. Без этого знания говорить о древне-угро-финских языковых единствах

¹ Проф. Иштван Эрдеи археолог обратил мое внимание на очерки Боталова С. Г., и попросил меня переводить их с русского на венгерский язык. Я с удовольствием исполнила его просьбу, потому что русский язык был увлекающим для меня, а содержание очерки было очень возбуждающим. Имея в виду что я исследую топонимические названия местности Волги и Урала более чем 30 лет, очерки Боталова С.Г. непосредственно касаются моей работы, таким образом могло родиться это маленькое сочинение со следующими мыслями.

является не обоснованным. Правда, сам автор Боталов С. Г. не высказался в этом смысле, лишь сослался на мнение Мосина В. С.

Требуются более решительными, совпадающими мнениями археологов и исследователей других отраслей наук чтобы узнать грамматический и народный культурный характер так называемого индоевропейского (индоиранского) населения проникающего между древнеугров.

Тот факт требует пояснения, что не находятся следы в топонимических названиях так называемых индоевропейских / индоиранских элементов.

Если древнеугорский язык откололся бы от угро-финнской ветви уральского языкового единства, к тому же индоевропейские / индоиранские основные культурные черты (которые выразились в домостроительстве, в хозяйстве, в похоронных обычаях) – по мнению автора - ясно появляются в орнаментальных традициях древнеугров, чем объясняется то, что ранние памятники культуры федоровкой общности показываются в Восточной Туркестане, Алтае и Минусинске, это означает и то, что приходится искать одну часть культурных корней федоровского общества на этих местах. С другой стороны каким образом совместить происхождение древнеугров из угро-финнского, в крайнем случае уральского языкового единства с вышесказанными археологическими установлениями? Что больше того, нитки связей ведут туда по моим исследовательским результатам топонимов местностей Волги и Урала. Значит, если угорский праязык откололся бы от древне-угро-финнского языкового единства – смотря на то, что это единство существовало бы или нет – к концу III. тысячелетий до Хр., как объясняется одновременное или раннее существование населения угорского типа на других местностях Азии, и как объясняется далее тот факт, что в смысле утверждений археологов надо считаться с местными древнеугорскими племенами в Южном-Урале. Подругому сказать, в какой мере можно узнать так называемое древне-угро-финское и древне-уральское существование селений живущихся в Урале далее на западе и на востоке от Урала в III. тысячелетних годах до Хр. э., и раньше. Какие и в какой мере у этого предположенного населения т.е. языкового единства были дела к угорскому, индоевропейскому / индоиранскому и самодийскому языкам и населением. Какие отличительные признаки имеются между населением индоиранских, так называемого угро-финнского единства и угорскими населением, так же самодийскими населением? Какими языками владели и отсюда происходили населения угро-иранского, угро-самодийского типа? Проблемы без объяснений, вопросы без ответ следующие остались: влияние индоевропейских / индоиранских языков (нр. конкретная языковая принадлежность данного языка и данных языков итд.), и выход древнеугров из уральского точнее говоря угро-финнского языкового единства также обстоятельства выхода (место, время итд.)

Приходятся для меня также важными вопросами: Почему не находятся языковые следы показывающиеся на индоиранские, уральские и угро-финские языковые единства среди топонимических названиях, а почему находятся такие следы, нитки связей которых одинаково ведут к Ордосу и его окрестностям далее к Карпатскому Бассейну?

Автор очерки –хотя не высказал за предложение и не высказал против предложения – в своей работе ссылается на таких исследователей, которые не могут отстать от мысли угро-финнского языкового единства (см. Наполских 1997. 10.) Для дальновидности были бы основными задачами с

одной стороны связать археологические характеры появляющиеся до угорских черт к населением на местах Среднего Урала и к северу также востоку от Среднего Урала. С другой стороны является важной задачей начертить географическую карту целых месторождений угорских характер также с венгерской точки зрения. Таким образом мы можем содействовать выяснениям вопроса: угорские черты могут ли связываться так называемым уральскому и угро-финнскому языковому единствам, и эти характеры в какой мере прилегают к системе скифо-гуннских языковых черт, и конкретно где находятся эти знаки, почему они появляются по всему месту Азии, более того Евразии. Далее не в последнюю очередь можно было бы выяснить вопрос для всех, что языки причисленные к уральской языковой семье каким образом имеют отношение к венгерскому языку. С другой стороны выяснилось бы и то, что уральская языковая теория даже как и метод работы ведет исследования в неправильные направления, далее как эта общепринятая и господствующая теория также в Венгерской Научной Академии – по которой учат языкам, грамматику и нашей истории первобытного общества в университетах, также в средних и общих школах - делает невозможным выйти из топтания на одном месте именно, потому что эта теория вела исследования на тупик.

По замечательному установлению до нашей эры XI-XII веках племена проникли на юго-западные места Сибири по реке Иртыс с местностей Северо-Китая и Великой Монголии.

Для нас показывается не ясным: какое составление имеется того восточно-иранского населения, которое владеет ордос-карасукским характером, и автор считает их древнескифым населением.

Замечательному условием является то, что население Манджурии и Восточной Монголии принимало участие в возникновении Санговой Империи в долине Хуангхо в веках XIII-XII. до нашей эры.

Следующие археологические установления и выводы из них требуют ревизии теории уральского и угро-финнского языкового единства: Памятники из Юго-Западной Сибири, Южного Урала, Волга-Донской местности и Черноморских мест совсем до окрестностей реки Дуная в веках XII-VIII. привязывают миграцию из Монголии и Северо-Китая по западному (Черное-море) северному и северо-западному направлению к древнескифскому населению, вместе с которыми переселились лошади, у которых Херексур и олений камень являются главными характерными чертами. Это население завоевало районы Русского Алтая, бассейн реки Верхнего Обя, Обьские лесостепные места, районы рек Черного- и Среднего-Иртыс, дошли до течения Енисея, также в районы Урала. Это значит, что население владеющее такой культурой заселилось на такое предшествующее угро-иранское единство в Обьско-Уральских районах, у которого языковое принадлежность является неясным. В то же время приходится выяснить язык угро-самодийского населения живущегося в Западной-Сибири в X-ом веке до нашей эры. Важным является и то, что какими языками владеет раннескифское и сакское население в Южном-Урале, языками которыми следовало отстать свои языковые следы в топонимических названиях также в языках народов живущихся там в настоящее время. По мнению автора речь идет о цепи родственных культур, следовательно не может быть случайностью, что самые архаичные топонимические названия показываются как очень старая и единая языковая система.

Важным является также с венгерской точки зрения существование сарматского и к нему близких народов, нр. скифо-сарматского населения в близи реки Тоболя, сарматского населения на местах Урала и сакского населения в Обьских районах, а юечи-сарматские народы мигрировали в больших волнах в Урал, Сибирь, в районы Волги и за Волгой, и гунно-сарматские народы переселились на территорию стоящую под вышеставленным вопросом. Гунно-сарматское население проникло на места реки Верхней Камы, совсем далеко дошли на севере по реке Белой III-IV. вв., также с ними в союзе присырдарьинских гуннов-эфталитов (III-IV. вв.). Тогда как нитки связей ведутся не только к башкирам и болгарам – к народам считающимся предками чувашей – через сарматы – т.е. скифо-сарматы, юечи-сарматы, гунно-сарматы – а через скифские, сакские, гунно-эфталитские населения в связи территории Урала и Западной Сибири также ведутся к многочисленным народам говорящим языки причисленные к уральской языковой семье, а дойдут до самого места Индии через Ордос и земли уйгуров. Не говоря и о том, что Карпатский бассейн найдется в контакте с этими нитками связей с большей точки зрения, смотря на существование сарматов в Карпатском бассейне, или на то, что секейский народ стигает самого себя гунно-мадьярским, и т.д. Для более фундаментального знания нуждается сравнить культурные черты вышеназванных народов с их языковыми характерами.

Хотя автор не имеет отношение к вопросам соприкасающимся уральское и угро-финское языковое единство, однако перечисленные археологические наследства в местностях Урала-Алтая включая также Западный- и Восточный-Сибирь в основном имеют двух характерных знаков: одни уже раннее существовали на месте, но не знаем, они здешние, исконные или пришельцы-ли. Другие являются характерами археологических наследств теченных сюда с юга и востока, далее юго-востока. Эти характеры пришельцев не могут быть совсем поздними, но в том случае если они относятся к III-ему тысячелетию самый первый слой гидронимов относится также к III-ему тысячелетию. А в другом случае, если характеры предшествующего слоя наследств существуют в контакте пришельцев, т.е. здешние характеры относятся также к пришельцам, то гидронимы являются более ранними. Так как по грамматическим способам можно поставить только относительный хронологический порядок, следует ожидать более точную хронологию от ученых других отраслей наук, среди них от археологов. Сравнительное научное исследование языковых черт топонимических названий и археологичных культурных знаков данной территории является следующей, т.е. будущей научной исследовательской задачей. Между тем паралели этих знаков находящихся в Карпатском бассейне имеют огромное значение с точки зрения и грамматики и предистории.

Мы можем сделать выводы из очерки Боталова С.Г.: Древнеугорское Урало-Сибирское языковое единство происходит из Ордоса. Однако мы не информируемся о населении раньше живущих в Урале и Сибири. Самые ранние группы топонимов т.е. гидронимы этой территории показывают на южные, юго-восточные и Карпатско-бассейнские связи. Не видны знаки отступающие от этого, которые могли бы происходить до древнеугорского периода.

Я ищю ответы на следующие вопросы: К какому языку или языку каких народов присвяжаются самые старые группы географических названий т.е. гидронимы в местах Волги и Урала? В какой мере уральская т.е. угро-финнская языковая теория и в какой мере очерки Боталова С.Г. помогают мне найти правильные ответы? Ясно, что работа Боталова С.Г.

поддерживает мои выводы исследований географических названий. Какие эти выводы? Совершенно ясно, что гидронимы являются частями такой языковой системы, следы которых находятся с Маньчжурии до бассейна Дуная, с Сибири до Индии, подругому говоря гидронимы происходят из такого языка, наследники которого показываются по всей территории Евразии. Значит вопрос касается системой языковых семей, далее языками причисленными к индоевропейским / индоиранским, уральским, алтайским семенам по одному также в связи друг друга. На всякий случай неоспоримым фактом является то, что человек и его культура существуют тесно связанными элементами не только с друг другами а с языком. Приходится исследовать этими тремя вопросами не только отдельно, но и в связи с друг другами, ведь нр. предметы употребления не существуют ни без человека ни без их названий. Наши научные исследовательские работы топонимов проведены к вышеназванным выводам, а теперь очерки Боталова С.Г дал им укрепление.

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CZEGLÉDI, Katalin : "THE LINGUIST'S ESSAY ABOUT ARCHAEOLOGIST'S STUDIES"

The synthetic studies of S.G. Botalov, leading professor of archaeological sciences in the town of Chelyabinsk (South-Ural) about Hunnish people are very valuable and connected with the material and intellectual culture of the Hungarian people. European and Asiatic Hunnish people (Hsiung-nu) have the same cultural roots as the results of archaeological findings show that. The European Huns established themselves in the Volga-Ural regions in the 3rd-4th centuries A.D., after that in the Danube regions, in the Carpathian Basin. The language tracks of their culture are maintained in geographical names, first of all in water names. These toponyms are in relationship with the word-stock and grammatical elements of the Hungarian language, the descendant languages of Scythians-Huns (i.e. Turkish, Mongol), furthermore there are in links with Slavic and Uralic languages due to quite different reasons. The studies of S.G. Botalov about European and Asiatic Huns are published in Hungarian and Russian languages.



KARATAY, Osman

Some Views on Looking for a New Home for Ancestors of Turks and Magyars in the Middle East

Max Fasmer struggles to solve the mysterious Eastern Slavic word *sobaka* 'dog', but finds nothing else except the Turkic word *köpek* 'dog', offered by Trubačev (Fasmer III, 1987: 702-3). After that, he confidently leaves but a little room for the Russian *sorok* 'forty' to come from Turkic *kırk* 'forty' (Fasmer III, 1987: 723). He offers even a $k < s$ change. This $k \sim s$ is a dialectical case within Proto-Turkic, and not related to the loaning process to this or that language. Thus, for instance, *kan-* "to be deceived, to be fooled" \sim *san-* "(falsely) suppose, assume", *kemik* "bone" \sim *sümüük* 'bone'. That Turkic has both k - and s -forms is cause of the reverse cases as in Russian *kon(ec)* 'end'¹ \sim Turkic *son* 'end', Hungarian *szűn* 'to end'.² And this $k \sim s$ is universal, not unique to Turkic (See Celilov 1988: 111-3). Cf. at least the famous *satem* vs. *centum* differentiation within the IE group. The Russian language has an example even from Arabic (Semitic): *savan* 'cerement' $<$ Arabic *kafan* 'cerement'.³ Examples are endless between any two languages.

What makes the Russian *sobaka* so crucial is that it occurs only in the Medean language in a closer or identical form: *spako*, given by Herodotus in I/110. A Turkic mediation from Medean to Russian seems plausible, but such a definition would be basically wrong. The source of *sobaka* is not Medea, but Turkland. Turks probably had both **kopak(V)* and **sopak(V)*; the second form reached Eastern Europe together with *sorok*, and there are likely many other examples waiting to be discovered. So, what is the nature of relation of (proto or not) Turkic and Medean? In accordance with the classical rules and regulations of the relevant scientific branches, nothing definite can be said for reasons, such as the distant geography of their lands and Urheimats, linguistic separateness, racial differences, the very time interval, etc.

Another word of the Medes forces one not to rule out a Turko-Medean relationship so hastily. The Mags of the Medes are reported to be both a tribe and a religious caste or clergy. Their name is the source of the modern/widespread/Western word *magy* ($>$ *magic*). But sources are doubtful in naming a standard form; rather we have alternate forms of *mag* and *mug* (sometimes and today in Persia *mog*). Much has been written on the /travelling/ history of this word. Mair took it to China to make the Chinese word *wu* 'magician' (Mair 1990: 27-47). This is true but there is more. The Chinese *wu* would be associated with the Pasific-origin American word *woodoo*. Many languages have that word in a close

¹ Offered IE cognates for this Slavic word are not convincing: Gr. *καίνος* 'new', Lat. *recens* "fresh, young, new", Old Irish *cét* 'first' (Derksen 2008: 232).

² Fasmer's list of presumably related Indo-European words is phonetically not very satisfactory, and semantically none of them has to do with 'end' (II, 1987: 310).

³ Fasmer brings the Russian word *savan* directly from Arabic *saban* (III, 1987: 542), without referring to this case. That is, Semitic or any other language and linguistic family, too, has $k \sim s$ within themselves.

form; their common feature is to be located in a zone open to Eurasian linguistic interaction from Korea and China (> the Pacific?) to Ireland. Interestingly, ancient habitants of this westernmost isle of the Old World had this word in *mogh* form, which might have been totally free of Greek mediation (*magi*). Our reason to think so is the existence of another word in English loaned perhaps from early Celtic inhabitants: *bug*.⁴ Interestingly enough, Turkic has the same word: *bög* “a poisonous spider, tarantula” (Clauson 1972: 323). Mahmud of Kashgar’s dictionary from the 11th century, the eventual source of Clauson, gives also the form *böy* (Kaşgarlı Mahmud 1995, III: 141).

Thus we came to Turkic. Unlike the European languages having the Medean word *Mag* via literary channels, except the doubtful (to me) Irish case that we pointed to above, Turkic has both *bağı* and *bögü/büğü* forms meaning ‘magi’. This is associated with the Middle Eastern *mag* and *mog/mug* variations. These phonetic changes are very normal and universal. What happened in the Middle East (likely -a- > -o/-u-) might have happened in Turan, too. It happened in the West: English seems to have a sound complex *b - g* (*big, bag, bug, bog*) meaning approximately “puffed up” (Lieberman 2005: 185). Interestingly enough, among Eurasian languages having *mag*-kind words, only Turkic has two phonetic variations for the same or similar meaning (indeed, there are semantic differences: *bağı* is more related to illusion, while *bögü* is directly ‘magi’. That is, the former is more material, and the second one has a spiritual content). This phonetic coincidence between Turkic and Ancient Zagros languages⁵ on the same word(s) would intimate an organic relation between them.

A comparison between Turkic, of which the earliest textual records from the 7th century in the Northeast of Asia, and the language of the Medes, who reigned for three centuries in the west of what is today Iran between the 8th and 6th centuries BC, would be rejected by those who, on the other hand, know well that Indo-European studies started with the comparison of the Sanskrit of India, and the Latin and Ancient Greek of Europe. It is unbelievable that most of the modern age scholars oppose searching for linguistic relics of the so-called Uralo-Altai languages outside their lebensraum known to us at the beginning of the Middle Ages, when the Huns marched upon Europe, for geographical reasons. Uralo-Altai linguistic geography is today very different from how it was 1600 years ago (or indeed we suppose so); why then should we imprison those people before the Hunnic march in their so-called Uralic and Altai Urheimats? Why should not we compare any language with the so-called Uralic and Altai ones with the intent to look for genetic relationships, especially when we deal with agglutinative languages, which were used to be spoken in the Zagros region before the Persian invasion? Even if we overcome these geographical obstacles, in the conventional view, there appear time gaps. For instance, Erzart’s warning that between Sumerian and reconstructible forms of Turkish (sic!), Hungarian or Sino-Tibetan there exists a gap of two thousand years is very meaningful in this sense (Edzart 2003: 2). Should we abstain from comparing languages for chronologic reasons, or should we keep in mind those

⁴ Among many etymologies connecting it to ‘terror’, see the more recent and comprehensive examinations of Lieberman (2005: 184-8). The same views are repeated in Lieberman & Mitchell (2008: 6-7).

⁵ In referring to the Ural and Altai terms, recruited from ‘mountains’, I prefer to call the agglutinative languages of the Ancient Middle East as the Zagros family. Iran is, albeit originally a geographical term, associated with the eastern branch of the IE family, and the word (South) Azerbaijan, that could easily and correctly mean the linguistic area described here, has today a more political and geo-strategic gravity. Thus, the Zagros region would refer exclusively to the area with agglutinative languages in very ancient times.

distances in making comparison between languages? If so, why do we relate Bengali and Irish peoples' speeches?

The Medean language would be found classified among the Indo-European languages.⁶ According to what? Most of the linguistic data, namely the two words *mag* and *spako*, were given above. The Medes are associated with the Persians but by our contemporaries, and not by the contemporaries of the Medes. Herodotus describes a totally different nation. The Medes were entirely different from the Persians. The latter were simply of low degree people, and were slaves of the former. The very separateness can be best visible in the famous address of Astiages, the last Medean ruler, to his commandant Harpagos given in Herodotus I/129. After Astiages was overthrown a new age started in Iran in ethnic and linguistic sense. It was a sharp transition costing sea-like blood of the Mag class, who had formerly represented the national identity of the Medes, who were offshoots of the previous Zagros people like Manna, Kuti, Lullubi, etc. While their ethnic separation from the Persians is fixed, and while their ties to the natives of the region seem to indicate continuity in identity, how can we include the Medean language that we virtually do not know in the Iranian family?

Diakonoff's decision on Mede ethnic identity is by no means understandable: "Curiously enough, within the Median tribal union proper only one out of the six tribes was called "the tribe of the Arya", although Arya was the general name by which all Indo-Iranians without exception called themselves. Could it not be presumed that in spite of all Median tribes speaking Iranian, only one traced its origin to the immigrant Arya, while the rest were regarded as being autochthonous even though from time immemorial they had lost their original language and had amalgamated with the Arya? The very name of the Medes, Māda, has so far received no sufficiently transparent Indo-European etymology. All this probably point to an early, slow and long process of gradual Iranisation of the local autochthonous population of the Iranian highlands, especially in their eastern area." (Diakonoff 1985: 57)

In another place he determines the present day Iranian population as grandsons of the non-Persians: "It is the autochthones of the Iranian Plateau, and not the Proto-Indo-European tribes of Europe, which are, in the main, the ancestors, in the physical sense of the word, of the present-day Iranians." (Diakonoff 1985: 42) So, who are the Medes? We do not know their language, and we know, in turn, their anthropologic features, which have nothing to do with the Persians/Aryans. How then can we ascribe to them an Iranian language?

Pre-Iranic languages of the Zagros region left very few relics, mostly personal names. Like the structure of their language, agglutinative like Turkic and Hungarian, those words are also easily recognizable — precisely and only — in Turkic. Since B. Landsberger's Ankara career in the pre-war period, there emerged interest in ancient Middle East languages of non-Semitic stock, namely what we call the Zagros group, and some Turkish scholars in academic milieu tended to compare their languages with Turkic. However, they were of history-archaeology branch, and professional linguists abstained from or could not dare to deal with these questions. Albeit not much in quantity, the results are impressive in any case. Ağasıoğlu from Azarbaijan and Zahtabi from Azarbaijan of Iran added many. I tried to collect them, as far as I could, in my book *İran ile Turan* (Karatay 2003: 65-76). This is, however, beyond my areas of expertise, too, since I am a historian of Medieval Eastern Europe.

⁶ For instance Mallory (2002: 62). He never debates; he only accepts so and enlightens us.

Therefore, today we see a block, know that it is a virtual iceberg, and have no any idea about its hidden parts in the deep. Working groups composed of linguists (of various languages, not only Turkic) and experts of the ancient Middle East should and can manage this responsibility. Perhaps an international working group should be employed for this study.

Why I am insistent on Medea, rather than others like Gutium or Sumer is due to the very Turkic relation of the *mag* case. There is a universal semantic group consisting of the notions magnitude, God, ruler, hero, fighter, clergyman, droid, might, capability, possibility, richness, demon, ghost, bugbear, etc. Interestingly, many Eurasian languages have similar/cognate words for these notions. The oldest word that we have from this family is the Sumerian adjective *mah* 'great'. Hindustani *mahA*, *baDA*, Greek *mega*, Latin *magna*, Hungarian *magas*, English *big* and Turkish *bög* > *büyük* are entirely of this group, and have the same meaning, except the Hungarian word that tells about height, which does not deviate from the essential 'grand'. For God examples, Turkic has *Bayat*, Mongolian *Bogdo*, Slavic *Bog* and Old Iranian *Baga*. For ruler, lord, hero, warrior etc. Turkic has *beg* and *böke*, Mongolian *boko* (< Tr.), *beyi-jin*, Tunguz *begin*, Chinese *piak*, *po*, Slavic *voda*, Polish *pan* (< Tr. *bayan*), Iran *baga*, *paiti*, Sansk. *pat*, Latin *magister*, etc. The English auxiliary verb *may* has **mogh* or **mag* forms in Proto-Germanic. The word *might* also be of the same root. This Germanic root has *mogu* in Slavic as counterpart. But there are other languages, too, having such a word in the meaning of might and capability: Turkic *bek*, Mongol *böke*, Tunguz *beki*, Korean *phək*, mainly meaning "substantial, hard, mighty, strong". For the bug and bugbear case we have, for instance, Turkic *büke*, *bög*, Mongol *buk*, *mogay*, Hungarian *bogár*, Russian *buka*, *pugalo*, and English *bug*, *bogey*, *bugbear*, etc., as above stated. What is very very interesting in the table that supplemented my book *Bey ile Büyücü* "Lord and Magician" (Karatay 2006: 147) is that only Turkic has equivalents for all of the associated notions, not missing even one term. They are entirely of the same phonetic appearance, that is, they are offshoots of the same word. How can we comment on such a case? Does Turkic keep the most ancient vocabulary of humanity? If not (not of course), why is Turkic so consistent in keeping Sumerian and Medean traditions?

Last year, the title of one of my conference papers was "About Frog". Many lecturers and students came out of curiosity. I tried to explain why the Turkic words for prince and frog, respectively *bäg* and *baka*, are similar to each other on the ground that the Sumerian words are the same: *nyir* "prince, frog". The Grimm Brothers of Germany recorded a story coming from the very deep history of humanity, and regarding the fact that many peoples and cultures have such tales; this figure is, indeed, widespread and has some linguistic base. I could not scan all languages in the world, but did scan several ones in Eurasia, and I found that only Turkic continues this Sumerian tradition of associating lord or prince with frog. Perhaps there are other languages, too. We should look for all of them. However, this does not change the Turkic affinity with the Sumerian.

Turko-Sumerian studies have a long history, through which a huge volume of works has been produced in both the West and Turkic countries. Hungaro-Sumerian studies, too, have an extensive history. I have not yet read even half of these Hungarian studies, and thus cannot have a judgement; but in the days when O. N. Tuna was lecturing in the US about his Turko-Sumerian relations, Hungarian scholars, too, were forwarding concrete result for 'direct' relations between Hungarian and Sumerian (Zakar 1971: 215). It is very unfortunate that the two branches are still not in cooperation, or at least not in communication. Many non-scientific attempts, which can easily gain popular support, caused these

studies to be degraded in the general academic view. However, this is not failure of scientific studies, but of scholarly milieus, which could not separate science and fiction from each other. These studies question the very conventional bases paved for the last two centuries, thus, even though you forward solid academic products and proposals, it is not easy for the traditional/conventional minds to accept those innovations. This failure is even greater than equalizing all studies in this area in a fake-science group.

In some cases, accepting the Turko-Sumerian relations is not sufficient. If you do keep allegiance to the Altaic theory, namely, accept the existence of the Turkic Urheimat in the Altaic ranges and beyond, then you have to look for migrations from Far Asian inlands to Iraq in vain. This is the case in some highly respected books produced in Turkey in the recent times. As far as I know, we still do not know of such a migratory movement towards the Middle East, and, as a matter of fact, the Sumerians seem to live there from immemorial times on.⁷

Some researchers claimed about 800 words common in Sumerian and Turkic, some reduced it to lower numbers, but we should best consider the results of O. Nedim Tuna, who found only 168 words (His essay-like work was published as a booklet by Turkish Linguistic Society in 1997). He did not repeat and eliminate previous studies; instead he went on the phonetic rules that he had discovered. He was an academic member of the University of Pennsylvania, and presented his findings in several scholarly gatherings from 1970 to 1974. Prof. Denis Sinor of Indiana, for instance, advised him to 'immediately' publish this 'impeccable' work. However, this did not change the course of the orientation in the US, and did not have an immediate effect on Turkey's then poor and politically infected linguistics, but in the course of time scholars started to examine his results in a "calm state of mind", and to realize the very subtlety of this study, produced by a professional and very capable linguist in accordance with all scientific rules of this category of research.

However, there arose problems in applying these results to 'humanity'. Sinor and others hearing these results directly from Tuna seem to have forgotten at all, since they never referred to such a possibility in their Altaic studies.⁸ It is very engrossing that Prof. Tuna, whose expertise was Mongolistics, is also known as a serious defender of the Altaic theory. This theory in its customary form contradicts with the proposal of Sumero-Turkic affinity. We will never know Tuna's thoughts about how to overcome this problem, but he clearly says that those Sumerian words are loanwords from Turkic. This does not solve the question on historical grounds, as mentioned, due to the lack of any movement to Iraq before six or seven millenniums. One of his pupils, now a respected professor of linguistics, told me that Prof. Tuna said to him in his last days: "*We have likely worked in vain to reconstruct the Proto-Altaic; what we have done was to reconstruct the Proto-Turkic.*"

⁷ I have to add Marcantonio's views (2009b: 89), too, here, but partly. After separating Hungarian from the Ugric sisters, she looks for a new home for the Hungarians, and relies on its close relationships with Turkic. She believes that both Hungarian people and language are of Turkic, namely Central Asian origin. Hungarian and Turkic were surely produced in the Middle Eurasia in their current form, thus Marcantonio is right, but their ultimate origins are not there. Changing the shaped Hungarian's geography to this or that region of Eurasia would not much influence genesis books of these people.

⁸ Sinor, however, differs from those more conventionalists by accepting probability of presence of Turks in Eastern Europe some 2000 or 2500 years ago, as showed by Pomponius Mela, Pliny the Elder and likely Herodotos (1990: 285). See below.

This is the crucial point: to be or not to be for the Altaic, and thus Uralic family. It seems, as if, that people try to find relatives in this lonely planet, and more members in the family means more power in international affairs (!).⁹ What would change if Hungarian had represented an independent case and did not belong to the Finno-Ugric (or Altaic) family? The misconception of the Indo-European students to ascribe genetic affinity to the speakers of IE languages, that is, making Swedes and Indians relative and excluding Finns from any proximity with their Scandinavian neighbours, could be the political reason provoking those kinds of conceptions. We think we can shape the past arbitrarily. Thus, for instance, students of ancient Eurasia created an Iranian realm from the Carpathians to the Altai and beyond, and from the Urals to the Iranian shores of the Indian Ocean. Nobody has needed to explain how those Iranian peoples succeeded in spreading across such vast areas, and how they were able to disappear without any trace, except in Iran and its eastward extensions, as well as the Ossetes of the Caucasus. I have been searching for proofs of Iranian identity of the Saka/Scythians for about ten years in the books of the claimants, without getting any satisfactory result. They make claims without providing any evidence. This has turned to be a confessional issue, rather than a scientific one. You must accept that those people were of Iranian stock, because it must be so. I have to refer to Marcantonio's questions (2009: 89):

Q: Why does Hungarian have so much Turkic elements?

R: Because they lived in close relation with the Turks for a long time.

Q: How do we know that the Hungarians lived in close relation with the Turks for a long time?

R: Because Hungarian has so much Turkic elements.

This is my adaptation:

Q: How do we know that the Scythians were Iranian people?

R: Because Iranian peoples were living in Eurasian steppes in those times.

Q: Who were the Iranian peoples living in the Eurasian steppe region?

R: The Scythians.

On the other hand, some people think the factual past can be changed. Chairs of seven Bulgarian institutes of history (the concerned institute of the Academy of Sciences and history departments of universities) officially protested against me for including the Proto-Bulgars among Turkic peoples of the past. This was shocking and indeed tragic, since nobody in Bulgaria, Russia or any other country had claimed by that year (2001) the independence of Proto-Bulgars from Turkic ethnic and linguistic realm.¹⁰ This was an impossible mission. There are unfortunately many other examples of making history by historians, and not by its actors, and unfortunately many of them have succeeded in gaining worldwide currency.

⁹ Marcantonio - Nummenaho - Salvagni (2001) and Marcantonio (2002: 35-7) tell about political atmosphere in Hungary under the Habsburgs, whose authorities were keen to prevent any connection between the Magyars and Turks.

¹⁰ This protest was published by the Bulgarian official news agency BTA. My proposal was, if Bulgarians did not want a Turkic relationship, to cut the relation between (Proto)Bulgars and Bulgarians. Indeed, it is an empirical fact that the Bulgars and Bulgarians have very few common; and those common elements are not enough to connect them in any sense.

We cannot have our scientific efforts subjected to arbitrary presuppositions. Science is made for the sake of science, and we wish it to be good for humanity. If the Turks are offshoots of Gog and Magog, let it be so. Just as, a Medean affinity of Turks proposed in my thesis would mean a relation with one of the most cruel personalities of history, Astiages,¹¹ although Turkic rulers were always of tolerant and humanist character to other people, as ordered by the steppe traditions. I should not strive to change this 'fact', if it is a factual fact. Kramer tries to connect the Jews with the Sumerians via the Prophet Abraham (May peace be upon him), whose ancestors supposedly had 'some' Sumerian blood (Kramer 2002: 393-4). Recently some studies appeared in Turkey to make the Prophet Abraham (May peace be upon him) ancestor of Turks, and thus to make the Prophet Mohammed (May peace be upon him), his grandson, a Turk. Such indirect ways would lead to nowhere. Direct ways are sufficient to enlighten all obscurities and to solve all problems of history. Thus, attempts to look for traces of Turkic or Hungarian, or any other language, in Sumerian should not have the motive of tying one's own nation with this brilliant nation of the very ancient times. Reasonable minds like Tuna and others never claim a Turko-Sumerian genetic relationship. The common discourse is that there neighbouring relations occurred; thus those Sumerian words recognizable in Turkish are simply loanwords. As a matter of fact, the two languages are not related (but also not much indifferent) in structural sense.

I think, however, we should keep in mind other probabilities, too. Languages are vital organisms. Creatures are continuously renewed; everyday thousands of cells in our body die, and many others are produced to replace them. If the renewal activity is superior, we grow up; otherwise we age and ultimately die. In linguistic systems, some words are left to replace new ones, or they undertake new meanings. Their former meanings die. Let us call this reincarnation of words. This continuous process makes the appearance of a certain language in different ages or phases very different. New members of the vocabulary or ex-members with new duties differentiate the later phase from an earlier phase. In longer terms, this separation would make any two phases unrecognizable to each other. Thus, present day Chinese do not understand *Han-shu*, in spite of the fact that any deep cultural interference on their language have not happened for the last two millennia. Thus, how can we know that many Sumerian words, which are today not associated with Turkic, were not once forgotten words of ancestors of Turks? Turkic has a comprehensive dictionary written 10 centuries ago by Mahmud of Kashgar. A comparison of its content, or say the *Drevnetjurkskij Slovary'*, with the word treasure of today's Turkic languages would suggest the degree of deviation within 1000 years. I suggested to some of my linguist friends in Turkey that they undertake such a (preferably doctoral) study, but nobody has the intention to do so for now (There is an estimation in this regard; see below. But Turkic is famous with its conservatism, and durations and rates might be much different compared to other languages).

Therefore, potentially, the share of common elements in Turkic and Sumerian might be much above than what we know or guess. We cannot judge the unknown, however. New studies might lead to new and fascinating results. One of our trials provided us with really unbelievable results on linguistic

¹¹ This is not the case, however. Turks are not direct relatives of the Medeans. Ancestors of Proto-Turks ruptured from the mass speaking agglutinative dialects and languages in the Zagros region. The Medeans represent the latest political formation of those people before being destroyed by the Persians. That is, ancestors of Turks and Medeans were common, but these cousins were greatly different from each other, when the Turkic ethnos appeared in the lower Volga region and Western Kazakhstan steppes with the amalgamation of the natives of the region with the immigrants from Middle East.

relationships between Turkic and Sumerian. Tuna pointed to the Sumerian *giš* “wood, tree” and Orxon Turkic *yış* “forest, mount” (Tuna 1997: 7). This word survives today in four eastern Turkic dialects in forms such as *cis*, *cis* (read Tr. *c* as Eng. *dj*). This Sumerian word has other meanings, too, as expected (Halloran 2006: 17, 24). Of its meanings, such a development would be guessed logically:

tree > wood > (wooden) tool > work (with tool)

↓

male organ → to urinate

According to Tuna, the Turkic word was derived from the first (step of) meaning. What about with the other meanings? He indeed invented another correlation, but missed the rest of the meanings in this example. He collected many examples for Sumerian *g* ~ Turkic \emptyset , like Sum. *gud* ~ Tr. *ud* ‘ox’, Sum. *gaz* ~ Tr. *ez* ‘to crush’, etc.¹² Thus, one would go to Turkic *iş/iş* ‘work’. Its vocal being parallel to the *giš* ~ *yış* case, this word in olden texts mostly occurs in *iş* form (Clouston 1972: 254). We do not have in records a ‘tool’ meaning, but Clouston gives ‘thing’, which may be related to the previous step in the Sumerian case. Turkic seems to contain the third step, too. There is no any record for *iş* ‘penis’, but there exists surely related *işe-* and *çişe-* ‘to pee’, *çiş* ‘urinating’ words (cf. *Ostyak kös*, *Cheremish kəž* ‘to urinate’). The second form is reserved for children. The equation *çişe-* & *çiş* = *işe-* & *x* would remind that *iş* once used to mean ‘urinating’. Regarding that *-e* is a productive suffix in Turkish to produce denominal verbs, the root would mean, once upon a time, directly “tool, thing” (See Karatay 2007a: 134). Another result that we can deduce from the existence of such two forms of relations between Turkic and Sumerian as respectively *g* ~ \emptyset and *g* ~ *y* (> *c*, *j* in Northern -Kipchak and Altai- dialects, and *d* in Bulgar) is that Turkic keeps memories of different layers of the ancestral lands. That is, ancestors of Turks were neighbours of the Sumerians for a long time. This example shows that there is much work to do in this area.

If there are Uralic, Altaic and Uralo-Altaic families, and if there are definite relations with Sumerian, a historical explanation would be complicated, as stated above. As a matter of fact, the current doubtful approach in the majority of the scholarship in this area of research seems to stem from this complication. If, say, Sumerian (or Kiengir) country was situated in the Anau or Kelteminar sites, in Turkmenistan, our (their) job would be easier. But if the two North Eurasian language families are really not families, if Turkic is independent of the so-called Altaic group, and if Hungarian has no genetic relationship with Finno-Ugric languages, even with its sisters Vogul and Ostyak, namely the Ugor branch, as some recent studies show, then there would not be any obstacle before us to look for other possibilities. I cannot speak on the assertion regarding Ugric relations with the Finno-Perm group; Italian colleagues especially, brilliant Angela Marcantonio being the outstanding figure, have produced interesting material on the absence of Finno-Ugric group. Marcantonio rules out even genetic connection of Hungarian and the Ob-Ugric twins. I tried only to make a lexical comparison of Finnish and Hungarian to see what exists between them with my own eyes. My results were very far from the results of William

¹² Hungarian saves *gaz* exactly so, and its South Slavic neighbors seem to have borrowed this word from them or from Bulgaric. Other Slavic languages do not have it. See Derksen (2008: 62) and Skok (1971: 557). Skok refers to Mladenov’s reference to the Turkish verb *gez-* (*kez-*) “travel, walk about, traverse”. Regarding that the German *treten* and the South Slavic *gaziti* verbs, and perhaps some others in other languages, mean both to walk and to crush, the Turkic *gez* and *ez* might be cognate words. Cf. also in this phonetic context: Tr. *öd*, Hun. *idő* ‘time’, Slavic *godb* ‘time’.

Jones' Sanskrit, Latin and Greek comparisons in India 223 years ago. The two languages seem totally alien to each other.

Historical association of Turks and Mongols, together with many common words and morphological resemblances, has provoked scholars to develop the Altaic genetic relation theory, which has a history of three centuries. This is not the place to discuss the positive and negative features of the theory, but we must remember these immediate objections: Common vocabulary of Turkic and Mongolian is not of the basic word stock, but of those easily borrowable kinds. Common words between Turkic and Manchu-Tunguz are much less; they belong to a great degree to the group shared by Turkic and Mongolian. This reminds one that those words are loanwords, which passed from Turkic to Manchu-Tunguz via Mongolian. If Turkic and Mongolian have not even one common number (except the unexplained Tr. *tört* and Mo. *dörben* 'four'),¹³ how can we speak of any family genealogy? In genetic relations, simply the deeper we go, the closer we get. Mongolian and Turkic get increasingly distant in olden layers, and are closer in the closer ages.

Another problem is with Turkic itself, with its above-said conservatism. Even the best speakers of English would be gravelled before the texts of King Alfred (9th century). But even Turks of Turkey, whose language has moved away most from the Kök Türk language of the 8th century, known to us thanks to three inscriptions in Central Mongolia, can easily understand a significant part of those inscriptions. Turkish has faced much foreign influence and severe crisis over the last 1000 years, and its vocabulary dramatically changed with borrowings from Persian, Arabic, (few) Armenian and from all Mediterranean languages, plus the current impact of the American language. In spite of this, we can understand the Kök Türk language. Therefore, the Kök Türks would equally or (likely) better understand the language of Turks of the 5th century BC (the distance is the same: 1300 years). And Turkic of the Saka age would not be very strange to the present day Turks. Turks of the Saka age could easily understand language of Turks from the 18th century BC (the Sumerian age), the Kök Türks would realize the close similarities, and present day Turks would see some similarities from a linguistic point of view. This is either Sumerian, or, a more possibility, its neighbour(s) that sent so many words to Sumerian.¹⁴ The only difficulty here is that Turks before the Kök Türks seem to speak in the *R* dialect. W. P. Lehmann in his warning to Zakar about Hungarian words in Sumerian says that "*two related languages would share 65 % of their vocabulary after a thousand years had elapsed*" (Zakar 1971: 219). Therefore, indeed Lehmann confesses that Turkic or Hungarian wealth in Sumerian is potentially more than what we know. If we find a satisfactory number of commonalities, then we can easily estimate in more and more presence of them in olden times.

Those neighbours can be either those in the Zagros Mountains, or those in Northern Mesopotamia, mainly the Subars. This is the key word, I think, to understand the very complicated ethnic and linguistic schema of Eurasia regarding the so-called Finno-Ugric and Altaic families, and the place of Turkic and Hungarian among them. We should again and again think about Constantine Porphyrogenitus' *Sabartoi Asphaloi*. Priscus never tells that Sabirs/Suvars came from midlands of Central Asia. They were in West

¹³ In turn, cf. Tr. *yetti* ~ Hun. *hét* 'seven'; Tr. *on* ~ Hun. *-ven* 'ten'; Tr. *yüz* ~ Hun. *száz* 'hundred'; even Tr. *beş* ~ Fin. *viisi* 'five'.

¹⁴ This is better to call "linguistic shift". Such an approach for Turko-Sumerian studies was firstly offered, as far as I know, in Karatay (2007b: 71).

Siberia. And their existence in that region was recorded earlier by Ptolemeus. It is not very clear why historiography respects Priscus, who tells about human eating birds, and ignores such a magnificent geographer as Ptolemeus.

Interestingly enough, Turkic and Hungarian have almost the same structural features, except for the insistence of Turkic to put verbs at the end of the sentence. The Hungarian decimal system is based on Turkic *on* 'ten' after 30: *negyven* "four tens", *ötven* "five tens", etc., *ven* being the Bulgaric or Proto-Turkic form of *on*. In Turkic only 80 and 90 are made with *on*: *seksen* "eight tens", *doksan* "nine tens" (this is so for Ostyak, too, 10 being *yar*; as well as Vogul having *pen*). Suffixes are even to a great extent similar: Tr. *yaz-m* ~ Hu. *nyár-on* "in the summer"; Tr. *bol-du-m* ~ Hu. *vol-ta-m* "I was, I became"; Tr. *İstanbul-(r)a* ~ Hu. *Istanbul-ra* "to Istanbul" (Turkish has lost *r*, but keeps in certain places: *içre* > *içeri* "to inside"; *taşra* > *dışarı* "to outside", *nere* "to where?", *bura* "to this (place), here", *ora* "to that (place), there"); causative and passive forms are produced in Hungarian exactly like Turkic by adding respectively *-t* and *-l* to the verbal root: *mozogni* "to move", *mozdítani* "to have st. moved", *mozdulni* "to be moved > to move"; *indulni* "to start", *indítani* "to have st. started". Turkic has plural suffix *k-* for some cases, while this is the regular Hungarian plural suffix (see below). Again, this is not the place to discuss Hungaro-Turkic affinities. There is a tremendous literature especially in Hungarian on this issue, and these samples will suffice. A bulk of common words in Hungarian and Turkic seem likely not to be borrowings from Turkic, but rather the heritage of common ancestors.

As in the case between Turkic and Mongolian, there is not an impressive amount of common basic vocabulary between Finnish and Hungarian, as before said. If Hungarian stands closer to Turkic, and if Mongolian is not likely a genetic relative of Turkic, then we should reconsider the classical classifications of Uralic and Altaic. The case is not so simple. I hope to make a comparison of Hungarian and Mongolian in regard to Turkic, or hopefully someone else will do it in near future, without paralyzing with the classical theories. This is not to say that Hungarian (perhaps say: Ugrian) and Turkic compose a family independent of Finno-Perm and Altaic, although A. Marcantonio separates even Hanti and Mansi from Hungarian, as before stated (Marcantonio 2002: 7; 2009a: 54). Perhaps, there are several families independent of each other, but bound with the frame of agglutinative structure: Finno-Perm, Ugric, Samoyedic, Turkic, Altaic, etc.

Pronouns are very irregular and messy in Hungarian, in contrast to Turkic, which has perhaps the most regular, organized and simplified pronoun system in the world. Pronouns are not shared by the two languages, except the third singular person: Tr. *o* and Hun. *ő*. The third plural is made in the same way, by adding the plural suffix. This can be explained if one assumes that Hungarian was made of different languages. There is no intermediary language, as far as I know. Creoles and pidgins go to a certain language as a base. English is full of Latin origin words, but even their absolute majority does not separate English from the Germanic family. Today Persian vocabulary is mostly composed of Arabic and then Turkic words. This, however, never influences its affiliation. Chuvash is, in spite of its very distance from Common Turkic, a Turkic language. They do not change their categories, because they retain basic vocabulary, basic grammar rules and basic structures. Scholars hesitated for a while in classifying Chuvash. What would happen if Chuvash had more borrowings from regional languages (except Russian), and Hungarian had more Turkic elements? Would they resemble each other? Structurally there

is nothing to prevent such a development. Thus, what we should do is to estimate in which circumstances Hungarian was formed.

Wikipedia, relying on a Hungarian source gives such a proportion for word roots in the Hungarian lexicon: Finno-Ugric 21 %, Slavic 20 %, German 11 %, Turkic 9.5 %, Latin and Greek 6 %, Romance 2.5 %, other of known origin 1 %, others of uncertain origin 30 %. If we exclude European languages, proportions would be such: Finno-Ugric 35 %, Turkic 16 %, of uncertain origin 49 %. The core lexicon was estimated such by Budenz (late 19th century): 62 % Finno-Ugric, 25+10 (?) % Turkic. Rédei's UEW makes 28+20 % of the core words Uralic, and the remaining 52 % ? (Marcantonio 2002: 40).

Except the far standing Chuvash and Yakut, the Turkic languages and dialects have a surprisingly common vocabulary; linguistic unity has been saved to an amazing degree. What makes Turkic languages (to some degree) not mutually intelligible is the great extent of phonetic changes (of recent ages), rather than changes in grammatical rules or vocabulary. Thus, the total vocabulary of Turkic language(s) is not of great amount, albeit Proto-Turkic had the richest word treasure compared to all other proto languages (in Décsy's opinion).

In the Finno-Perm languages, the case is not so. There are mostly independent languages tied to each other with very old genetic relations, if any. The sum of individual word treasures of all Finno-Perm languages is very high, compared to all Turkic words. Thus, potentially any Ugric or Hungarian word can find its phonetic and semantic equivalent or relative in any Finno-Perm language. The fact is, however, that common vocabulary of the so-called Finno-Ugric family is not so great (Moreover, many of those common words have ties with Turkic: Hu. *fej*, *fő*, Fin. *pää* 'head' ~ Tr. *baş*, Chu. *puś*; Hu. *fél*, Fin. *puoli* 'half' (cf. Rus. Serb. *pola* 'half') ~ Tr. *böl-*, Chu. *pül-* 'to divide'; Hu. *fúr*, Fin. *pura* "to twist" ~ Tr. *bur-*, Chu. *pír-* "to twist"). Hung. *föz-* ~ Tr. *piş-* 'to cook' is interesting in wider context. The Hungarian word is of the expected Bulgar form. The Common Turkic form, on the other hand, is associated with Ugric **pišä* 'to prepare food' and Slavic *peč* (< **pekti*) 'to bake', which has several Indo-European relatives. (Fasmer 1987, III: 256-7; Derksen 2008: 393).

Therefore, it is very easy to find a Finno-Perm relevant case for a Hungarian word. This is done much in comparing Turkic with Indo-European languages, and some scholars 'found out' that almost there was no such a language as Turkic, since almost all words, including numerals, were borrowed from Indo-European languages, that is, from Iranian ones. In this attitude, the total sum of vocabularies of individual IE languages amounts to millions, and any Turkic word would have a corresponding case in any IE language. From a certain position one may see nothing, and from another point everything may be clear. We must ask for what is the situation for the above-mentioned English *bug*, Russian *buka* and Turkic *bög*. Who borrowed from whom? Constitutionally, Turkic borrowed. Even if there were not the Russian word, many scholars would directly mark this Turkic word as a loanword from IE, had they realised. Then, what is the case with Turkic words like *büg* 'big', *bod* 'body', *kap* 'keep' (Hu. *kap*), *yaka* 'neck' (Hun. *nyak*), *til* 'tongue' ~ 'tell', *tiş* 'tooth, teeth' (Other Germanic counterparts agree with the IE root **dent*, but not the English word(s) so), *tovri* 'true' (cf. Slav. *dobro* 'good'), *bor* 'beer' (Hung. *bor*), etc. (A good literature and interesting samples are given in Bikkinin 2002). Therefore, the more diversification in the languages being examined, the more chance one has to find corresponding cases for subject words in a given language. The proportion of the words common between Hungarian and Finno-

Perm languages are, as far as I know, far less than those between Hungarian and Turkic, and those between the Ob-Ugric languages and Hungarian are also less common words, compared to Turkic.

In these circumstances, the twofold share of the Hungarian words from Finno-Ugric stock compared to Turkic ones stems from cooperation of, indeed, many languages against one language. But the mystery would be solved by taking into consideration the parentless words, which compose half of the eastern assets of the Hungarian core language. The case is such: As above said, the very unity of (Common) Turkic is troublesome in the scientific sense. It is mostly due to the continuous amalgamation of people from different parts of the Turkland, the Eurasian steppe region. Members of any tribe could be met potentially in any point of the vast country (Interestingly, it is the case in Anatolia and Azerbaijan, too; nowhere is there an accumulation of any tribesmen group. During the conquest of these new homes, all Oğuz tribes were almost equally spread in Anatolia and Azerbaijan). This genetic homogeneity led to linguistic homogeneity, too (for a while, until their definite settlement under the Mongols and then Russian rule). But when some Turks remained or get out of the region full of action, as in the cases of the Cuvash and Yakuts (Sakha), and also perhaps the southern tribe Khalach, their languages start to differ from the common Turkic language. Even though they preserve their original grammatical features (but not totally), their vocabularies differentiate from each other. This is due to two main reasons: Firstly, the independent performances of the linguistic shift processes. The Yakuts, for instance, did not need to ask other Turks for which words and meanings to kill, and which words and meanings to create (from existent sources). Secondly, neighbourhood relations. The more they borrowed words from different languages, the more their vocabularies grew away from each other.

Are we to believe that half of the Hungarian core lexicon is of uncertain source? This is impossible. They are to a great degree ancestral words of the Hungarians; their sources are grandfathers of the Hungarians. The Turkic words that are not met in other languages are words of Turkic; I have not heard something else. Thus, those Hungarian words not found in any (Eurasian) language are words of the Magyars. If we try to forcibly include Hungarian in Ugric or Finno-Ugric, or even Turkic or Altaic families, then the bulk of its vocabulary would be parentless. Independence of languages should be respected. This does not mean that we will give up looking for the origins of those words. But, the wrong departure will take one to wrong points. If there are so many words alien to any language around, and if they constitute the essential layer of the language, should we then accept that those so-called Finno-Ugric words in Hungarian are loanwords? Chuvash also has many words from the surrounding languages. After discussing about Chuvash's interaction with the surrounding Finno-Perm languages, Johanson arrives at the opinion that it is not a typically Turkic language displaying only minor deviations from Common Turkic, and not also a Turkicized Finno-Ugric language (Johanson 2000: 176-7). A Finno-Ugric substratum, in his opinion, caused this language to move far away from Common Turkic.

So, what is the case with Hungarian? Why do not we speak of substratum(s) in this language? If Hungarian is 'radically' different from its closest relatives, Vogul and Ostyak, in phonology, syntax and vocabulary (Marcantonio 2002: 69, 75-7, who cites Abondolo, a traditionalist scholar in the Finno-Ugric studies), than the Ugric substratum would not be of primary significance. Or, in better words, the constituent element would be of different source. It does not seem, at first glance, to be Turkic, too. However, share of Turkic correspondences in Hungarian is by no means less than any other regional

language. If Hungarian shared outstandingly common vocabulary, grammatical rules and other features with any of the regional languages, we would easily suppose a substratum. If the share of the words with uncertain origin would not be so much, that substratum was surely Turkic, which is, as above said, not in a backward position compared to the Ugric twins in regard to contribution to making of Hungarian linguistic entity.

Ethnic substrata are hardly or rarely to influence linguistic sight of any language. French is simply a Latin language; native Gauls and Frank and Bourgond immigrants do not have representative capability in French, compared to their ethnic contribution in making of the French nation. Russian has very little from the assimilated Nordic, Finnic and Turkic peoples; only the centuries-long Golden Horde rule stuck several hundred Turkic (and few Mongolic) words to Russian. Legitimacy of the Bulgar Turkic in today's Slavic Bulgarian language is almost of ignorable character (while the Hungarian language has ten times more of them). On the other hand, Persian has quite many Arabic words, with almost non-existing Arabic blood. The same is true for Turkish, too. Serbian would cease to be a language without its Turkish vocabulary, while Serbians do not seem to have any Turkic gene. Thus, it would be wrong to relate word stock and ethnic substratum with each other. Turkism in Serbian or Arabism in Turkish reveals themselves at the first glance. They do not belong to the basic layer of the concerning languages; those words are of easily loanable kinds. If we can decide to what degree the Turkic or Ugric wealth of Hungarian is of loanable character, and to what degree they belong to the category of basic vocabulary, we can healthily select the true nominee for the substratum.

Turkic loanwords in Hungarian, estimated to be about 450 for the pre-Ottoman times, are classified mainly as those concerning agriculture and political organization (Róna-Tas 1996: 110-1). There may be twofold mistakes in such an assumption. Firstly, why should we attribute loaning-borrowing relation to all common words? Could not they inherit those words from their own ancestors? This is so bilaterally. Denis Sinor thinks that Ugric **palyV* "city, town" (> Vogul *pēl*, Ostyak *pūgel*, Hung. *falu*) passed to Turkic to produce *balıq* 'city' (> Mong. *balgasun*, Man.Tung. *falga*) (Sinor 1981: 101). I am sure, all Hungarians were surprised when they firstly heard of the English word *wall* (< Latin *vallum?*), since their language has *fal* for this meaning. City ~ castle ~ wall ~ soil mixture ~ mud ~ swamp, etc. are semantically related words, and almost all Eurasian languages have some words of **pal/*bal* kind belonging to this semantic group. This was expressed 1000 years ago by Mahmud of Kashgar (1995, I: 379). Thus Latin *palus* 'march' or English *pool* or Turkic *bal* 'mud' comes altogether to a common point (This was dealt with in: Karatay 2008). Even not so, why should we exclude the Greek *polis* 'city' from those six words occurring in Ugric, Altaic, Turkic and Hungarian languages? Who did borrow from whom? Loaning-borrowing is an easy explanation, but in many cases cannot explain problems.

Secondly, if we create such categories as agriculture, statecraft, etc., then it would be easy to attribute a 'shopping' relation between languages, with the pretext that speakers of this language were hunter-collectors, being in a primitive social organization level, and thus learned agriculture and social organization from the speakers of that language. But here, in the Hungaro-Turkic case is a mistake. We should say that, I think, "words from these two categories are remarkable", and not that "common words are of these groups". If the forest people could learn carpentry from the steppe people, then one could easily decide that Hungarian *ács* 'carpent' < Turk. *ağaç* 'tree'. What would it be if the Hungarian word was in a different form? And can these words be easily classified as loanwords from Turkic: *ájul* 'to

faint', *alá* 'under', *alacsony* 'low', *áztat* 'to deceive', *anya* 'mother', *atya* 'father', *apa* 'father', *árt* 'to harm', *arat* 'to harvest', *ásít* 'to yawn', *bagoly* 'owl', *bolygat* 'to mix', *csap* 'to hit', *dilis* 'mad', *(be)dugaszol* 'to bung', *piszkos* 'dirty', *bogár* 'insect', *bő* 'plenty', *bú* 'worry', *csal* 'to deceive', *csat* 'to add', *csatáz* 'to fight', *csavar* 'to turn', *de* 'but', *elem* 'first, elementary', *első* 'first', *ér* 'to catch up, to arrive', *ér* 'to mature', *kap* 'to take', *kés* 'to be late', *előre* 'forward, onward', *ész* 'intellect', *faj* 'race', *fel* 'up', *ás* 'to squash, to dig', *fáz* 'to be cold', *fej* 'head', *fele* 'half', *fől* 'to cook', *fúr* 'to twist', *gyár* 'to produce', *gyökér* 'root', *gyúr* 'to mold', *ha* 'if', *hág* 'to rise, to go up', *hin* 'to believe', *hosszú* 'long', *hűl* 'to be cold', *ír* 'to write', *kék* 'blue', *kell* 'to need', *kép* 'picture', *kerül* 'to come', *kés* 'knife', *kever/kavar* 'to mix', *kicsi, kis* 'small', *ejt* 'to tell', *tölt, tel* 'to full', *más* 'other', *szab* 'to fix', *szab* 'to cut, to harvest', *szál* 'to stay', *tan* 'to know', *válta* 'to take', *nyak* 'neck', *nyál* 'saliva', *nyal* 'to lick' (cf. Fin. *nuola* 'to lick'), *nyár* 'summer', *ócska* 'old', *sárga* 'yellow', *seregle* 'to crowd together', *söpör* 'to sweep', *sok* 'many, much', *sor* 'order', *szél* 'wind', *szó* 'word', *szomor* 'to be sorry', *szűn* 'to end', *szűr* 'to filter', *térd* 'knee', *toll* 'feather', *töm* 'to full', *tűr* 'to endure', *úsz* 'to swim', *van* 'to exist', *vál* 'to happen, to be', *vaj* 'oil', *vet* 'to throw', *vás* 'to be eroded', *vég* 'edge', *na* 'here, behold', *szor, szer* 'times', *vol* 'to become, to be', *öl* 'to kill', *szám* 'number', etc. Turks and Persians cohabit in Iran for 1000 years (much more than the alleged Hungaro-Bulgar cohabitation in Etelköz and Kuban basin), but did make very few loanings of this kind in basic terms, except a few colour names. It seems to be common wealth coming from deep history. A simple example: K. Rédei proposes the Proto-Ugric root **tV1mp3-* 'hit, beat' for the Hungarian word *dob-* 'to throw' (Marcantonio 2002: 111). Should we include in this examination the Turkic verb *döv-* 'to beat, to hit'?

J. Laakso of Vienna, who has a merciless review of Marcantonio's book, gives on her university website (<http://homepage.univie.ac.at/Johanna.Laakso/Hkil/f-h-ety.html>) the list of common Finnish and Hungarian words. The first two columns are her, and the third one belongs to me:

Finnish	Hungarian	Turkish (not Turkic)
<i>elä-</i> 'live'	<i>él-</i> 'live'	<i>yaşa-</i> 'live' (lambdacism)
<i>ime-</i> 'suck'	<i>emik</i> (cf. <i>csecsemő</i> 'baby')	<i>em-</i> 'suck'
<i>ui-</i> 'swim'	<i>úszik</i> 'swim'	<i>yüz</i> 'swim'
<i>katoa-</i> 'disappear'	<i>hagy-</i> 'leave'	<i>ay(ril)-</i> 'leave'
<i>kuole-</i> 'die'	<i>hal-</i> 'die'	<i>öl-</i> 'die'
<i>mene-</i> 'go'	<i>men-, megy-</i> 'go'	---
<i>nuole-</i> 'lick'	<i>nyal-</i> 'lick'	<i>yala-</i> 'lick'
<i>niele-</i> 'swallow'	<i>nyel?</i> (nyelv "tongue, language")	<i>ye-</i> 'eat'
<i>pelkää-</i> 'be afraid'	<i>fél-</i> 'be afraid'	<i>belin</i> 'panic, terror' (Clauson 1971: 343)
<i>puno-</i> 'plait'	<i>fon-</i> 'plait'	---
<i>tunte-</i> 'know'	<i>tud-</i> 'know'	---

<i>anta-</i> 'give'	<i>ad-</i> 'give'	<i>at-</i> 'throw'
<i>juo-</i> 'drink'	<i>iszik, iv-</i> 'drink'	<i>iç-</i> 'drink'
<i>syö-</i> 'eat'	<i>eszik, ev-</i> 'eat'	<i>ye-</i> 'eat'
<i>kulke-</i> 'go forth'	<i>halad-</i> 'advance'	Çuv. <i>ülem</i> 'next, after, in future'; Com. Tr. <i>ileri</i> 'advance'
<i>kuuntele-</i> 'listen'	<i>hall</i> 'hear'	<i>kul(ak)</i> 'ear'
<i>kytke-</i> 'link, tie together, connect'	<i>köt</i> 'tie'	<i>kat-</i> 'add, mix, join'
		<i>kađu-</i> "sew or stitch very firmly" (Clouston 1971: 596)
<i>löytä-</i> 'find'	<i>lel-</i> 'find'	---
<i>lyö-</i> 'hit, strike'	<i>lő</i> 'shoot'	---
<i>lykkä-</i> 'shove, push'	<i>lök</i> 'push'	---
<i>näke-</i> 'see'	<i>néz</i> 'look'	---
<i>pitä-</i> 'keep, hold; like'	<i>fűz</i> 'tie, connect'	<i>bağ-</i> 'tie, connect'
<i>sula-</i> 'melt'	<i>olvad-</i> 'melt' (?)	<i>sulu</i> 'liquit'
<i>teke-</i> 'make, do'	<i>te(sz)</i> 'do'	---
<i>tuo-</i> 'bring'	<i>toj-</i> 'lay an egg'	<i>tavuk</i> (Hung. <i>tyúk</i>) 'hen'
<i>vetä-</i> 'pull'	<i>vezet</i> 'lead'	<i>it-</i> 'pull'
<i>vie-</i> 'take away'	<i>vi(sz)</i> 'take away'	---
<i>ole-</i> 'be'	<i>val-, vol-</i> 'be'	<i>ol-</i> 'be'

Of 28 items, only nine have no any Turkic connection, in regard to my knowledge, and from the resting 19 verbs only one or two are absent in Turkish (*belin* existed in Old Anatolian Turkic). In the majority of these cases, Turkic stands closer to Hungarian than Finnish. In some cases relations are not clear like *sula* and *olvad*. And in some cases Turkic verbs are closer to Finnish as in the cases *vetä-* 'pull' and *ole-* 'be'. Of the nine unrelated cases, four are compulsory, because Turkic has no *l-* and *n-*, unless we find a phonetic correspondence. Finnish has these verbs, and Turkish has replies for them. Turkish has its own list for Hungarian correspondences, however Finnish has no any reply. That is, the majority of the corresponding verbs in Hungarian and Finnish are shared also by Turkish, but Turko-Hungarian correspondences outside this list are not shared by Finnish. This case clearly locates Hungarian very close to Turkish, thus Turkic. On the other hand, there is clearly a remote relation between Turkic and Finnic, comprising also Hungarian, based on the *b- ~ p-* equation.

So, what is the case? Turks contributed to or participated in making of the Hungarian language in ethnic (as shown by genetic studies) and linguistic senses. This is never restricted with and not necessarily related to the relations on the Bulgaric realm in the second half of the first millennium AD. And compared to the Frank, Bulgar, etc. examples given above, Turkic existence here is very determinative. However, this does not solve the actual question. From whom are half of the Hungarian words, other than those words having equivalents in Turkic, Ugric and Finno-Perm languages? There does not seem any source east and west of Volga. One explanation would refer to the theory of linguistic shift. Other related or (once) neighbour languages lost their words, but Hungarian managed to keep alive. Thus, those words do not have living relatives. Although for a plausible part of the concerning word stock this is true, the ratio of undefined words in Hungarian is too high to suppose such a possibility for the whole case.

Another explanation would test our curiosity. We have examined all northern languages for potential neighbourhood relations, but did not have a look at Middle Eastern languages. Otherwise, Hungarian would be supposed to be a totally free language, with no bonds with any language. Even this, however, cannot be the explanation, since all languages seem to relate with each other in a way or another. Non-expectable equivalents in remote and unrelated languages can be found for any term in any language (One of my friends managed to find correspondences between the Maya language of the Yucatan peninsula and Turkic; I keep, however, my objection that this does not indicate any genetic relation. Even a migratory movement is hardly possible). If some people tried and found Sumerian correspondences for some Hungarian words, they should not be criticized for their dealing with Sumerian, but for their methods and (scientific) suitability of their results. István Fodor starts his fierce critique of Zakar with the warning that Hungarian belongs to the Finno-Ugric family (Fodor 1976: 115). So, can we make this study after freeing Hungarian from the Finno-Ugric? Turko-Sumerian relationships are at such a level as to challenge the Turko-Mongolian relationships (albeit there are several correspondences between Mongolian and Sumerian, discovered by Tuna (1997: 45). What would be if Hungaro-Sumerian relations would have such a degree? We have to look at all possibilities.

If Hungarian *ezer* 'thousand' comes from Iranian *hazar*, as alleged (Ligeti 1986: 167), if we give chance to Iranian language(s) to give the remote Hungarian such an important word, why should not other languages also have a chance to be examined? Even this very conventionalist example is in favour of our theory. Avesta and Sanskrit were almost easily understandable with each other in the first half of the first millennium BC. It is very senseless that their words for '1000' are different. Other IE languages, too, do not have such a word, as far as I know. *Hazar* is an Iranian word, but does it eventually belong to the Ari vocabulary? Or Iranians borrowed it in Iran from the natives? Diakonoff says, as above cited, that ancestors of the Iranians were natives of Iran to a great majority. In these circumstances, can linguists claim all Persian or Iranian words to be of Aryan stock? Like the above examined Russian word *sobaka*, this Hungarian word would take us to the pre-Persian Iran and Iraq. Shall we re-examine the so-called Iranian loanwords in Hungarian? Otherwise, without interrogating the classical approaches, which are bankrupt to much degree, we cannot advance from the current position. *Ezer* is likely a pure Hungarian word inherited from their ancestors from the Zagros region.

In this way, on the Iranian context, we can find another agreement for the equation Hun. *f-* = Fin *p-* = Tr. *b-*: Hun. *fa* ~ Fin. *puu* 'tree'. Turkic has the widespread word *bağ* 'vineyard, garden'. It is claimed to be a

“very early” loanword from Persian (Clauson 1972: 311). The same is told for *bor* ‘wine’, too (Clauson 1972: 354). This word is very common among Turkic languages and exists in Hungarian, too, but not known to the IE languages. Otherwise, the English word *beer* would not be a disputed word, and would be tied with it. The only measure taken here is the ‘official’ linguistic hierarchy: If a word occurs both in Turkic and Iranian, it is certainly of Iranian, or even ‘Persian’ origin. For the very clear and definite cases of the recent ages, this cannot be said, and those ‘Neu-Persischen’ words are classified as loanwords from Turkic or Mongolian. Why not for the earlier ages? If Persian can be as humble as borrowing words from Turkic and Mongolian in the last millennium, what prevented it from doing so in earlier times? Here I do not claim that *bağ* is from Turkic to Persian. Persians likely borrowed it from natives of Iran, whom they destroyed or assimilated.

The pretext that those suggesting such ideas as relationship between Sumerian and Turkic or Hungarian, including O. N. Tuna, are not Sumerologists and do not know Sumerian cannot be used in this discourse. How can we expect this or that famous and capable Sumerologist, who does not know (ancient) Turkic or Hungarian, to develop such ideas? If Sumerologists have not been able to produce a competent glossary, this is their defect. If there is no problem with the glossaries, then everybody can handle them. These en bloc approaches would lead to nowhere, except preserving the status quo. It is very unfortunate to witness that there are scholars trying to prevent scientific developments. If it is a crime that amateurs deal with such advanced studies, let then professionals have their words, but not with such words as: These are amateur hobbies; this is a popular and nationalistic tendency; there is a great gap between those languages; morphology is not sufficient to compare languages, etc.

Even attributing the Turks a significant vocabulary of agricultural stock, in order to explain the concerning Hungarian words, would reverse the conventional ideas. Really, Turkic, language of the so-called steppe dwellers, or indeed wanderers, has interestingly a rich vocabulary of agriculture (A nice doctoral study was produced by Bülent Gül in 2004). Those words are Turkic with great majority, and not loanwords. When and where did they develop this culture? There is no any land in and around the commonly estimated Turkic Urheimat convenient to agriculture, except the Turkistan valleys in the south and the (mid-) Volga basin in the west. Neither the Mongolian steppes, nor any part of Siberia can produce such an agriculturalist society. Did the Turks learn cultivation in the Farghana valley? The very intensive sight of Turko-Sanskrit relations in ancient times, indicated by the championship of Sanskrit among all languages in loaning words to Turkic (of 313 loanwords in Proto-Turkic, 166 from Sanskrit?), in Décsy’s opinion (1998: 90), reminds such a possibility, but I will offer another alternative.

Of course, ethnonym may have nothing to do with ethnos in many cases, but we have to use them in ethnic studies. Many people wrongly look for the word ‘Türk’ in their search for Turkic origins. This is only partially true and applicable. The Chinese chronicle Sui-shu says that the land of the forefathers of the (Kök) Türks was in the upper side of the Western Sea, and they were destroyed by their neighbours.¹⁵ This has long been disputed. For such a significant and great case, the Isik or Balkash Lakes are not likely. If so, where was the Aral or Caspian in directional sense? Gumilev, without any polemic, solves this question by referring to a chronological knowledge: Kök Türks reached the “West

¹⁵ 24 *Tarihteki Cenûbî-Şimâlî Sülaleler*, 885. I am grateful to Prof. Alimcan İnayet for providing me this Uighur translation of Chinese annals. Editors translated the sea as the Balkash Lake.

Sea" in 555 in their westward march according to Chinese sources. They were on the Aral coasts in that year. Thus, in his opinion, the West Sea is Aral (Gumilëv 2002: 53). Selecting one of the two, Aral or Caspian, does not serve and change my purpose in this term. The given geographical location is important and there is no any significant difference between the two great lakes, especially in steppe terms. I would prefer both in order to say that ancestors of the Kök Türks had lived on the steppes north of Aral and Caspian. Once upon a time they migrated eastward to the Mongolian steppes, and thus called that direction *ilgerü* 'forward' (Clauson 1972: 144). This signifies the direction to go. In favour of this, backward was westward. Türk homeland in the west of Turkistan is supported by early Islamic narrations, especially those told in the anonymous *Mujmal al-Tawārīh* (Togan 1981: 17-19). It is very engrossing that the most important epic of the Turks, the *Tale of Oğuz Khan*, which contains traces of very ancient times, has the region around the Caspian Sea as scene. Nothing is done in the east.

Greek and Latin geographers of Antiquity give some information about ethnic features, at least about ethnonyms of the Volga banks. According to Pomponius Mela (1st century AD), after the Amazons on the Maeotis coast, "*The Budini inhabit the city of Gelonos. Next to them Thyssagetæ and Turcae occupy endless forests and feed themselves by hunting.*" (Pomponius Mela 1998: 67). The same is repeated in Book VI/19 of his contemporary Plinius the Elder: "*We then come to the river Tanais, which discharges itself into the sea by two mouths, and the banks of which are inhabited by the Sarmatæ, the descendants of the Medi, it is said, a people divided into numerous tribes. The first of these are the Sauromotæ Gynæocratumeni, the husbands of the Amazons. Next to them are the Ævazæ, the Coitæthe, the Cicimeni, the Messeniani, the Costobocci, the Choatræ, the Zigæ, the Dandarii, the Thyssagetæ, and the Tyrcae, as far as certain rugged deserts and densely wooded vallies, beyond which again are the Arimphæi, who extend as far as the Riphæan Mountains.*" (Pliny 1855: 14-15. The editors write Iyrcae in the text, but had to explain in footnotes as: "*The more common reading is "Turcæ", a tribe also mentioned by Mela, and which gave name of modern Turkistan*").

After these, indeed, there is no need to discuss what in reality the Herodotian Iyrcae is (IV/22): "*To the north, beyond the Budini, is an immense desert of an eight days' journey; passing which to the east are the Thyssagetæ, a singular but populous nation, who support themselves by hunting. Contiguous to these, in the same region, are a people called Iyrcae...*" (ed. Beloe 1840: 195). Disappearance of this people from the region just before Christ (but only according to the sources not mentioning them for a long time), I think, can be understandable with the Chinese account. If Pliny and Mela took this information from Herodotus, this is better in the sense that the actual Herodotian form is proven by the two late-coming authors. They read Tyrcae in Herodotus' versions that they had, but the versions reaching us have the corrupt Iyrcae. As far as I know, nobody corrected the two authors after the 6th century to suit it to the "newly emerging" (Kök) Türk nation.

To sum up, all sources support each other in only one way: Turks, whether the Türk tribe or not, were in the Volga basin for 2500 years at least. We know eastward migration of the Türk tribe; many others also might have done the same thing before or after them. Some tribes like Suvar remained there. A group of Hungarian words of cultivation having Turkic correspondences are so close to the Common Turkic forms that even Oğuz Turks today can easily understand a great part of them. That is, there is no much gap of time before us in terms of habitation of the early Turks and Hungarians in 'cultivated' areas. 2000 years is optimal for this group of words. A narrow line between the steppe and the uncultivable forestry region was perhaps the land, where the Turks and Hungarians, perhaps their

common ancestors used to live. This does not exclude the case that the steppe region also was dwelt by the Turks. Continuous amalgamation processes in the steppe eventually led to creation of Common Turkic language, and the agricultural regions kept the older, Proto-Turkic speech, which we call Oğuro-Bulgarian. The great wave of Kipchakisation in the second half of the Middle Ages changed this linguistic sight. The Chuvash have kept that language even by our time. Thus the Hungarian correspondences are closer to the Oğuro-Bulgarian, rather than the Common Turkic.

We know but little about Oğuro-Bulgarian, an extinct Turkic dialect or language or group of languages. Chuvash directly descends from such a language, but we have no old records of Chuvash. It was surely very different in olden times from what it is today. If we knew better about Bulgarian, we would likely to discover secrets of much of the undefined Hungarian words. Bulgarian language is dead, and Common Turkic has lost hundreds or thousands of words for the last 2000 years. Thus, we can estimate that a significant number of the undefined Hungarian words could be explained with those lost words of Turkic, thus share of Turkic related words in Hungarian are indeed and potentially more than what we have today.

I am very opposing the humiliation of ancient authors. They were the cleverest people of their ages, and surely cleverer than most of the historians and linguists of the modern ages. They were closer to the narrated events and cases, and were witnesses of their own ages. If there seems in their words any contradiction or anachronism, it might be at first due to our lack of understanding. We have no right to attribute them ignorance and carelessness in advance. Their unusual or contradictory accounts may hide clues of some important facts unknown to us. After above enumerated indications, what should I understand from above cited words of Pliny the Elder: "...and the banks of which are inhabited by the Sarmatae, the descendants of the Medes, it is said..." Who are the Elder's those cocksure sources, who connected the Middle Eastern Medes and the truly Nordic Sarmatians? Might they know something that is totally alien to us?

The Sarmatians, who came from the Mid-Volga region, and who had nothing to do with the southerner tribes like As, Aors, Alan, etc., except being the leading tribe over them in a steppe confederation, may hold the key for opening some secrets of the steppe life that reached as far as Britain.¹⁶ Some English words of obscure origin match with some Chuvash words (*hir* 'girl', *çih* 'chicken', *suma* 'to count' ~ 'to sum', *beer* etc.), with some Hungarian ones (*tú* 'too', *nyak* 'neck', *haj* 'hair', *képes* 'capable' ~ 'to keep', *távol* 'long' ~ 'tall', *láb* 'foot' ~ 'to leap', *agg* 'too old' ~ 'age', *sző* 'to sew'), and some with (Common) Turkic as given above. Of course, there are sufficient examples that are common in any of the three or four languages concerned, like 'neck'. In some other examples Latin replaces English: *creare* (> En. create) 'to make, to produce' ~ Hun. *gyár* 'to produce' ~ Tr. *yar(at)* 'to create'; *cavus* 'cave' ~ Tr. *kov*, etc. I plan to prepare a comparative four column list hopefully to be published in this journal.

There should be a historical denominator (with English) to explain these connections, since there can be no any genetic relation between these languages. If not a Sarmato-Saxon neighbourhood in Saxony before the Völkerwanderung, which is very plausible, we may estimate on the Sarmatian regiments, namely comrades of Arthur, sent by Rome to defend the southern half of Britain. These words may be

¹⁶ Among countless studies on Sarmatian connection of the Arthurian traditions, very notable to me is the essay of Littleton and Thomas (1978), with its wide range of comparizons.

their legacy. Although it is possible to explain any personal name in any language, in common application this practice is reserved only to IE studies. For instance, in Diakonoff's terms, if a Medean name can be explained in IE, it is of IE > Arian origin. May we experience this for Arthur? It would be right to think that the local Briton people called this hero as 'Bear-man' in their language, as suggested in etymologies of this name (Higham 2002: 78-80). As Higham expresses, these are very weak and 'to be' etymologies. But might not he have a name from his own language, if he is really from Sarmatia? His name reminds us one of the original forms to be (indeed same) Ä-r-tur ("be, remain, stand as a heroic man"), an accustomed name from Turkic realm. This is only a 'preliminary' idea, but worth of elaborating.

Why insisting on the Sarmatians? It is because the Sarmatians' homeland was the territory, where the Hungarian entity was borne. Curiously enough, from the same land came to Europe the Hungarian tribe *Gyarmat*, described by Constantine Porphyrogenitus (mid-10th century), and in the same land, Bashkiria, lives today the tribe *Yurmati*. Common Turkic *y-* and Hungarian *gy-* turns to be *ś-* in Chuvash, which is said to save the archaic form. According to Ligeti, *gy* < Chuv. *ĵ* (1986: 19-20). Albeit hypothetical, this suggestion offers at most an early medieval form, and is out of scope of the Sarmatian age. Turkic related doublets in Hungarian like *gyümölcs* ~ *szemölcs* 'fruit', *gyűrű* ~ *szérű* 'ring' likely represents different ages. This is very normal. Turkish also has those kinds of words: Proto-Turkic and Bulgaric *kor* ~ Turkic *koz*, Bul. *del-* ~ Tr. *deş-*, Bul. *belik* ~ Tr. *beşik*. The *sz-* forms in Hungarian are perhaps relics of the Sarmatian age. The word *gyümölcs* is very interesting in this term. One should expect lambdacism at the end of the Chuvash equivalent, since the Common Turkic word ends in *ş*. But it is *śiměś* in Chuvash and *žimis* in Mongolian, instead of the expected *śiměl* and *žimil* respectively. The Mongolian one is clearly a medieval loanword from Common Turkic, and the former looks like a quasi-Kipchak effort.¹⁷ Only the Hungarian form has lambdacism. A hypothetical *semel* in Proto-Turkic is associated with the Arabic *samar* 'fruit'. There is a significant literature on Hungaro-Semitic linguistic relations, but Turkic still has nothing, as far as I know, in this area. I offered a few words like *kabar* ~ Ar. *kabara* "to grow bigger", *yer* ~ Ar. *dâr* 'earth', etc. Turko-Hungaro-Semitic relations pose another proof for Middle Eastern origins of the ancestors of the Turks and Hungarians¹⁸ (I must stress here that their common ancestors came from the south, but the two peoples as ethnic structures in the sense of Turks and Hungarians appeared in the north. Thus their homeland was the mid-Volga and its surroundings, while their ancestors and ultimate origins were in the Middle East).

This would make us to tie these three ethnic names from Bashkiria. The pattern is classical. No tribe migrated en masse and totally in Eurasian history; almost all of them left back their cuisines. This was so for the Land-Conquering Hungarians of Árpád, too (cf. Magna Hungaria). And nobody should object on the ground that there passed much time from the Sarmatians to the contemporary Bashkirs, for almost

¹⁷ Neither M. R. Fedotov in his *Etimologičeskij Slovar' Čuvaškogo Jazyka* nor Clauson in *ED* takes this word. Moreover, medieval Kipchak sources record is with *y-* in contrast to the expected *j-* or *ž-* beginning. This word with so much and various associations deserves more attention.

¹⁸ Though I believe in macro families, this never means that Turkic or Hungarian have a particular genetic relation and affinity with the Semitic languages. This is very hard to say. I try to point here to the fact that ancestors of the Turks and Hungarians were in close contact with Semitic peoples in Mesopotamia, and the possible or claimed correspondences, except those that can be attributed to macro-family relations, keep memories of those days.

all ancient and medieval ethnic names (like *Burjan*, *Uysin* or *Subin*) are today vivid in tribal or clan names of the regional Turks, mainly Kazakhs, Bashkirs, Karakalpaks and Uzbeks.

Like Ligeti (1986: 136), Róna-Tas also likes to bring the *Mańsi* name from the Avestan *Manuš* 'man' (1996: 303). It is unbelievable that this far northern people needed Iranian aid to have such a word as to signify 'human creature'. This is not impossible, of course. For instance, Turkic has *adam* 'man' from the name of the prophet Adam, and *insan* 'man' from Arabic, but also has its own words. This suggestion is only a thought and preference. I do not deal with that preference. Róna-Tas objects that the second part of the word *magyar* cannot be the Turkic *är* "man, men, people", since such a twofold expression as "men of men, people of people" would be illogical. He would be right if the two components were those Iranian and Turkic words. What want I to ask is why we do not incline to look for a Bulgaric plural *-r* at the end. This is the Bulgaric form, according to Pritsak (1955: 75). Common Turkic has a regular plural system with *-ler/-lar*. Chuvash has its own suffix. But there are some relics indicating that Turks once used various suffixes. One of them is *-k*, now the Hungarian plural suffix. As before stated, Turks add only plural suffixes to the end of the singular forms of pronouns or conjugations to turn them to plural: *o* 'he', *o-n-lar* 'they'; *gel-di* "he came", *gel-di-ler* "they came"; *i-se* "if he is", *i-se-ler* "if they are". In the first person *-k* and *-z* are used: *ben* 'I', *biz* 'we', *biz-iz* "we are", dialectal *biz-ik* "we are"; *gel-di-m* "I came", *gel-di-k* "we came", *i-se-m* "if I am", *i-se-k* "if we are". These two plural suffixes today live in twin organ names like *göz*, *diz*, *omuz*, and like *ayak*, *bacak*, *kulak*, *yanak*, *dudak*.¹⁹ That is, plural forms are interchangeable, alternate and even loanable. Cf. Bulgarian *perdeta* 'curtains' having Greek plural.

Thus, a part of the Sarmatians, who remained at home during the first migration BC, joined the second campaign, which ultimately resulted in making of the Magyar nation, and the remaining part contributed to the Bashkirs. It is very inconvenient to look for mainly the ethnonym Magyar during our search for origins of the Hungarian nation. Widespread usage of this name, self-denomination of this nation, seems to be totally a product of the Central European days. As shown by their mentioning by early Islamic sources, Magyars were a numerous tribe in the Etelköz, but there were others, too, as given by Constantine Porphyrogenitus. Name of the 'wider' nation or the political entity was not Magyar, but, it seems, *Onoğur* > *Hungar*. This name ("Ten Tribes") hides in itself a federal structure. In Europe, the most numerous member of the federation, the Magyar tribe ultimately gave its name to the others. *Hungars* en masse turned to be Magyars, but other nations did not realise or care about this process, and continued to call them as *Hungars*. There were other possibilities, too. If the Gyarmat tribe got crowded and grew stronger, then, as a rule of ethnology, all people belonging to the Ten (actually seven) Tribe Federation would start to call themselves as *Gyarmat*, while the rest of the world would continue to say *Hungar*. This is eventually the reason for (1) the mysteriously stratified structure of the Hungarian language, (2) presence of more similarities with the Oğuro-Bulgar type Turkic, rather than the Common Turkic, and (3) associating words in English. And perhaps some Slavic words having counterparts in Turkic or Hungarian passed in the Sarmatian period.

This is a review article, and I cannot go in much detail in every matter mentioned here. I wrote much of them in my previous studies, and plan to write in detail on those, which are firstly recorded in this

¹⁹ This case does not make these suffixes particular only to twin organs, because we have no any organ numbering more than two. Besides, the number two has no any particular place in Turkic comprehension, as it is the case in Arabic. Turkic plurals start with two.

essay. It is not easy to create such a brief study. I must once more express two entities, which are keywords, in my opinion, in deciphering the acute problems of early Eurasian historiography, linguistics and ethnology: The Suvars and Sarmatians. The former would help enlighten eventual — deep — origins of the Turks and Hungarians, as well as the nature of the relations in the Mid-Volga region. Today, after witnessing that remnants of great peoples of ancient or medieval times live as tribes, sub-tribes or clans under greater formations, we can easily say that ethnonyms survive many millennia. In this way, it would not be surprising to find some ethnonyms occurring in ancient Middle East among the peoples of Medieval Eurasia. I do not mean only that we should care of the obscure ancient Turukku people at the northeast of today's Iraq; I believe and wrote partially that there are at least one dozen peoples, whose names occur in the both regions. The second ethnic entity, the Sarmatians, might be the talisman, with which the silent or contradictory sources would tell the true story of the making of early Eastern Europe.

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移里董	《移里董 之 董》	AD1115-1234		jieliekien (10) yilichyn	yilijinn (12) yilichyn
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俟勤	《俟勤 之 董》	AD479-502		diagian	
俟斤	《俟斤 之 董》	AD386-534		diakian	
蕙纒	《蕙纒 之 董》	AD25-220	iekian	iukian	
於軒	《於軒 之 董》	BC206-AD23	iakian	ioakan	
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UCHIRALTU : RECONSTRUCTION OF THE HUNNIC TITLE “AOJIAN”

Uchiraltu has numerous publications on Hunnic words and expressions, which are recorded in the ancient Chinese historical sources. These papers are available in the Journal of Inner Mongolian University, Mongolian Studies. From these papers a Hungarian version was made and printed in Budapest entitled: ‘The Words of the Hunnic Language’.

The author in this paper investigates the expression “aojian”, and he believes that the meaning of this word is “erkin” or leader, an expression that was widely used in early Turkic and Mongolian states, which were descendants of the Huns. According to Uchiraltu’s point of view, we need to consider during the process of reconstruction that we can get lots of various forms of phonetics, and must choose a right form with the help of early historical sources and ethnographic items. That is reason why Uchiraltu took as a basis such early Altaic (or Turkic-Mongolian) expressions or words, which were commonly used in the steppe, as Gürkhan, Chinggis, Bilig or Oljeytu, etc. He found, that most Hunnic titles were used as religious expressions in the ancient boge faith (which is known as Shamanism today). One such a determined expression is hitü.

At the end of the paper the author shows the progress of reconstruction of Chinese characters, and provides the exact places of the Chinese sources.



*LANGUAGE TEACHING
METHODOLOGIES*

MARÁCZ, László

**Preserving and Teaching the Treasures of the
Pure Hungarian Language**



Authors: Molnár Zsolt – Molnárné Czeglédi Cecília

Title: A tiszta magyar nyelv kincseinek megőrzése és tanítása
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Introduction

The book entitled *“Preserving and Teaching the Treasures of the Pure Hungarian Language”* written by Cecília Molnárné-Czeglédi and Zsolt Molnár can be considered a milestone. This is the first course book based on the sound, root and derivation system of the Hungarian language. It takes into account the fundamental agglutinative character of the Hungarian language. The system that is being outlined here provides a good insight into the real properties of the Hungarian language, especially into the root system and its subtle nuances. The book consists of two parts, a theoretical and a more practical one. The theoretical part is closely connected to the research of the Hungarian root system that has been taken up in the course of the nineties of the last century. From a practical point of view this course book is an enormous step forward. This is the first course book that introduces the Hungarian system of roots and derivates for the goal of teaching in elementary schools. The book can also be used by the interested reader in order to get a better understanding of the treasures of the Hungarian language system.

The theoretical research into the Hungarian root system that was founded in the nineteenth century was taken up only in the nineties of the previous century. Actually it started with my paper published in the journal *Turán* entitled *“The untenability of the Finno-Ugric hypothesis from a linguistic perspective”* in 1995. This paper has been quoted very often on the Internet since then. Previously I wrote here in the

Netherlands a few pages on the root system of the Hungarian language in my book 'Hongaarse kentering' (Magyar fordulat) that was devoted to vital Hungarian issues. (The Hungarian version of this book has been published in 2007 by the Fríg Publishing House under the title "Magyar újjászületés")¹. The ensuing debate made perfectly clear that the present Hungarian academic linguistics does not deal with the Hungarian root system. There has been no serious research in this domain, although linguists, like Gergely Czuczor and János Fogarasi and great writers and poets like Mihály Vörösmarty and János Arany initiated the research of this system in the 19th century. In my paper I only rediscovered the system by referring to "Back to Czuczor-Fogarasi!" In order to gain insight into the beautiful root system of the Hungarian language we have to start studying, researching and teaching it with the help of the Czuczor-Fogarasi dictionary. It is inspiring that the course book of Czeglédi-Molnár has taken this dictionary as its starting point, too.

When I defined the fundamental research program in 1995 I did not think it would have such a great success. I did not dare to think that the Hungarian root system will be taught one day in the Hungarian schools in the Carpathian Basin and that a course book will be written. I only could hope that one day this would happen. And indeed with the book of Czeglédi-Molnár that time has come. A lot of publications on the Hungarian root system have seen daylight since then. It has almost the force of a "cultural revolution". However, if we think of it for a minute the situation is actually very dramatic. The fact that Hungarians have not been taught the proper system of their own language in school means that until today Hungarians have not had insight into the deeper domains of their own mother tongue. I consider this an extraordinary situation in Europe, violating basic human rights of Hungarian mother tongue speakers. The Hungarian language is a cognitive system in which the system of roots is a reflection of the real world. For example everything that has a round form or refers to round movements is referred to in Hungarian by the K-R root. This type of etymons can be also called "generating roots."

The system recreates the world with the help of sounds. The authors of the book are also convinced that "In the beginning was the sound." The Hungarian language orders, "projects and rearranges" the world on the basis of sounds. The connections between the roots that exist in sound and meaning as well mirrors a system of related consonants that are summarized in this book by a useful diagram. From these diagrams, it appears that the root system has a number of "gaps" that means that the system offers the mother tongue speakers of Hungarian a number of new generating roots. For the future this opens new possibilities. A lot of new concepts can be expressed with the help of pure Hungarian words.

The system of roots and suffixes makes the Hungarian language unique in the world. The system can be applied to a lot of domains but there are a number of applications we have not even started to think about, without knowing the precise features of the system and without having been educated in the system. In Hungarian poetry for example we are able to detect an internal system of references that can not be translated in any other language, because other languages do not know this system, nor can other languages offer this experience. The complexity of the root system has not been fully understood so far, although the Hungarian root system has been studied by such genius researchers, like the mathematician János Bolyai. The genius from Marosvásárhely considered the Hungarian language to be

¹ The Hungarian and English versions of the book were published electronically by Mikes International. The Hungarian version can be accessed at: www.federatio.org/mikes_bibl.html#131, and the English one here: www.federatio.org/mikes_bibl.html#105

a perfect language. Bolyai could not finish his study; nevertheless it would be worth studying the Hungarian language from this point of view as well.

The Hungarian language is well-defined from a geographical point of view as well. It differs from neighboring languages in its structure and meaning. Just because of the system of roots and the suffixes the Hungarian language is not only able to create new meanings but it has all chances to become a lingua franca, a communication language in the Carpathian Basin. In my study in the appendix of this book you can find the arguments supporting this point of view. The paper "Will the Hungarian language become the lingua franca in the Carpathian Basin" appears for first the first time in Hungarian and is to be considered as a complementary to the course book of Czeglédi-Molnár. In the Carpathian Basin a large number of speakers use the Hungarian language and these speakers form the majority.

But first the Hungarian mother tongue speakers themselves have to discover the treasures that their language contains. The book of Czeglédi-Molnár will be instrumental as a course book in this noble task. This is the first course book that strives to teach the pure Hungarian language. In a systematic way, it discusses the Hungarian sets of sounds, roots and suffixes. Hence, the students will quickly learn the building blocks of the pure Hungarian language. This is all very important for the child to gain insight into the system of his or her mother tongue. Consequently, the child will be able to understand and use his/her language better. The building blocks of the system of the pure Hungarian language are "known" by all mother tongue speakers. In the new settings of teaching where this course book will be used the pedagogical instruction should not punish the use of foreign words but it is better to motivate the student to respect the advantages of the pure Hungarian language. If this will be successful it will not be difficult to let the students to speak this language. This will provide a rich background to their further lives. I am sure that the course book of Czeglédi-Molnár will be a prime guide for teachers and instructors to this challenge.

Curiously, the following part of the Hungarian text of the *Introduction* was left out by the publisher from the Introduction of the Czeglédi-Molnár course book.

The Hungarian root system differs fundamentally from those of the so-called Finno-Ugric languages. During my university years I started to understand that something with the analysis of the Hungarian root system must be terribly wrong. Professor A.D. Kylstra, the chairman of the Finno-Ugric Department, when I was a student at Groningen University in the beginning of the eighties, gave me one semester the assignment to derive Hungarian from Mordvinian. The professor, who was a specialist in Old Germanic and was rather familiar with the Finnish than with the Hungarian language explained me that this was an easy assignment. At the end of the semester, I had to deliver the task without being able to finish it. I had to admit that I was not able to solve this "very easy" task. Whatever I did with the words and sound laws I was not able to "reconstruct" Hungarian from Mordvinian, a "related" Finno-Ugric language. Later I realized that there is no written documentation on the procedure how to derive Hungarian from Mordvinian. Hence, I realized that no-one before me has ever concluded this assignment.

Because of the fact that scholars in Finno-Ugric studies treat their “scientific discipline” as a dogma, a lot of issues have never been studied by them. Quite often it is claimed that “this must be the case, because this is dictated by the theory.” They are embarrassed when it turns out that in reality the predictions are false. The embarrassment was also great when I published my book ‘Hungarian Revival’ in 1995, although I only wrote a few pages on the history of the Hungarian language. The successor of A.D. Kylstra, the communist “linguist” L. Honti did not argue with my theory but started instead a hysterical, hate campaign against my person not being interested in the Hungarian root system. From my own personal academic experiences in the eighties I discovered that the whole Finno-Ugric theory is just bluff that has no scientific basis at all, not being able to account for the Hungarian root system.



MOLNÁR, Zsolt & MOLNÁRNÉ CZEGLÉDI, Cecília

The Creative Hungarian Language and Its Special Teaching Method

Part 1. : Substance of the Hungarian Language¹

Hungarian essentially differs from Indo-European languages, because it is an agglutinating language. It takes small, meaningful particles or atoms (we call them roots), which have meaning on their own (or some basic meaning) and puts, glues some other small, meaningful elements to it. These other additional elements can be creators or relators. Some taxonomy also includes markers as a separate category between creators and relators. The organic net of words created from a single root by creators is called: word bush. (The bush of words)

We are going to use these above-mentioned terms from now on, because they strongly illuminate the functions of these elements.

Roots are the basic starting point in every Hungarian word creation. They form the base of every Hungarian word by holding the basic meaning of it. In every case during word creation we build upon the root, which most strongly determines the meaning of the word. The other elements, mainly the creators, only modify it, or to be more precise, provide extra meaning, or alter the meaning of the root. This modification is sometimes significant, sometimes less.

There are about 2000 roots; they are deeply interconnected by family ties. The family and therefore meaning connections of roots are quite extensively examined nowadays, but until today there is no root map, which contains all the main connections between roots. Some root families are quite deeply examined and described, but by far not all of them. Hence, drawing up and examining the wordbushes (exposition follows little later) is very promising in this respect.

Creators provide extra meaning to the original word. They change, modify the meaning of the base, original word, root. Several creators can be appended to the root or word. Quite often, 5-6-7 long or even much longer creator-chains can be built up. The pool of creators contains cca. 28-30 elementary creators and almost hundred compound creators, but the elementary creators are the base. (We will examine this phenomenon later.)

Relators express the relations between words and connect them to each other. Their function is to express the relations of the words in the sentence. Only one relator can be appended to the very end of the word. (Which was created by creators from the root.) The number of relators is about 24-26 (Some researchers count more, especially with the slightly different phonological forms of personal relators.

¹ Authors' homepage is: <http://www.tisztamagyarnyelv.hu/>

With that the number could go up to 70-80, but according to us this does not mean different relators, only the use of the same relator is different in separate case with slightly different phonological form.)

Note: We are aware of the fact that in scientific texts on grammar the usual English terminology for these elements is: suffix, derivational suffix for the creators and inflectional suffix for the relators, but these denominations obscure their real function. Suffix (or also often postfix or ending) means: an element which is put after the word, but this is a formal aspect, not the function of the element. Derivation means: descend from something, which is more or less true for the root + creator complex, but not for the creators themselves. The root or original word is the base, the starting point; the "ovule" in the creating ("derivation") process, while creators carry the active force, their function is to create new words with new meaning, i.e. to fertilize with their creating power. In the creation process the meaning of the root or original word is fertilized by the meaning force of the creators. The original Hungarian word for creators: "képző" faithfully expresses this. Inflection is only a name for a superficial formal aspect in some languages, when sound is changing, deviating from the original one, but this is not a proper denomination for the function of the relators in Hungarian: to express relationship. (And relators do not "inflect" in Hungarian at all.)

The above particles are generally accepted; nevertheless some scientists use another "mixed" category: **markers**. Their task and definition is not so clear-cut in grammatical science. According to some "traditionalist" researchers, these elements' function is little bit similar to that of the creators, because they slightly modify the meaning of the base word they are glued to, but have some connecting functions, too. The elements in this category are highly disputed, and some "reformist" researchers consider that most of "markers" are simple creators (E.g. BB for the creation of enlarged qualities: intensifying adjectives, etc.), while others are relators (e.g. the A or E marker of property). In general, only one or two marker can be appended to the end of the word after the many creators, but before the connector. The number of markers is cca. 8-10 (Some researchers count a little more, but the difference is not so relevant, it depends on what particles they consider as marker.)

The intensity of usage of the modifying particles is different. According to our examination of real-life Hungarian texts, about 70% of grammatical activity with words is related to creators, roughly 8-10% to relators, 10-15% to markers and roughly another 8-10% is related to compounding words to form a new word. These are rough percentages, can slightly alter, depending on the text. (We did not perform systematical research in this field, these percentages should be investigated much more thoroughly, but any text we examined until today, roughly showed these rates.)

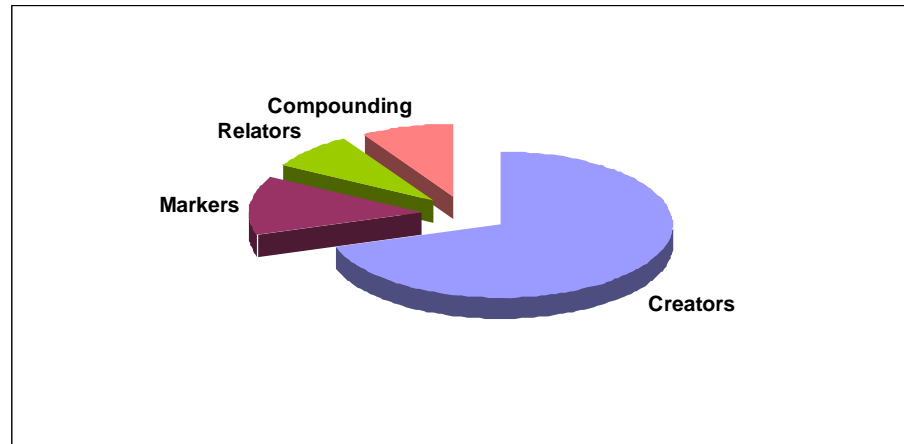


Figure 1. Rough distribution of grammatical activity with words in Hungarian

The above-mentioned rates and the practical experience from language usage show that the role of creators is very-very strong in Hungarian. (If we use the “reformist” scientists’ viewpoint — i.e. a greater part of markers are classified as “light” creators — then this percentage is even higher.)

The roles of creators and creation of words

When creating words we start with roots. From the root we can build a lot of interconnected words with creators. These words — interconnected in their meaning — constitute a net that we call wordbush.

Wordbush is a net of interconnected words, in which every word is built on the base root of the wordbush. This building procedure is regulated by rules related to creators. The process of building up wordbushes is very logical and systematical. At the first level we append only one creator to the root. We have a lot of possibilities, we can choose from the whole pool of creators. On the next level we append a new creator to the root + creator complex, we can choose from the pool of creators again, like in the previous step. Usually we choose a different creator, but sometimes could happen that we use the same creator as in the previous step. We can continue this creation process as we wish. Practically we do not build very-very long creation chains, we stop when we think that the new word describes deeply and precisely what we want. In some cases 2-3 steps are enough, but often more steps are needed. In real world 8-9 steps are rare.

Let us look at some examples of this process!

Example for a wordbush and for chain-creation

1. Let us take a root!

TAP

We take the root TAP. Nowadays it is not used alone by itself anymore, but it has a very determined meaning, what every Hungarian speaker understands instantly: the joining of two surfaces. It originates from the sound when two surfaces touch each other. (Practically the hands or legs of the man.)

This root has relatives in the pool of roots, e.g. TOP or TIP, etc., which have very similar meaning, due to similar sounding. (And these roots have very akin wordbushes)

2. Let us append a creator to the root.

We can choose from the pool of creators (30+), in practice we use only 10 at this level. Let us us in this case the creator SZ. (It is one sound, its pronunciation is: 's.')

This creator has the meaning of permanency, continuity and it creates mainly nouns, less often verbs. We tie this creator to the root with a tier sound: 'a'. We get: TAPaSZ. The meaning of the new word: a thing which is glued with his surface to another surface. We use this word to express: patch, plaster, but also for other similar meanings.

We can also choose other creators, and can get other words at this level, e.g. TAPS (handclap), TAPoS (trample), TAPaD (adhere), TAPiNT (touch), TAPoG(aT) (palpate), TAPPaN(CS) (the end of legs of some animals, like cats), etc. But let us continue with TAPaSZ.

3. Let us append another creator to the root + previous creator complex: TAPaSZ.

We can choose from the creator pool, as before. Let us choose for example: 'T'. T as creator has the meaning of activity. Primarily it provides the meaning of action (strong action), otherwise the state of being done or the result of action. In our example it gives the meaning of action to the original TAPaSZ. The result: TAPASZT means an activity (verb), which is an action that we do when we glue two surfaces together, e.g. place a plaster on the surface of a wound, or create a surface of a house with loam, cob.

We also could choose other direction, for example: TAPaSZoS (something is being covered with plaster, patch.), TAPaSZoL (similar activity as TAPaSZT, but having longer endurance in time), TAPaSZoZ (similar activity as TAPaSZT, or especially TAPaSZoL, but longer in time than TAPaSZT, and more transitive than TAPaSZoL), TAPaSZÚ (something with TAPaSZ), etc. Let us continue from TAPaSZT.

4. Let us append another creator to the root + previous creators complex: TAPaSZT.

We can choose from the creator pool, as before. Let us choose for now: 'L'. L as creator gives to the base word or root the meaning of activity with perseverance, being long in time. It is tied with tier: 'a'. TAPaSZTaL means: activity when two surfaces are in touch with each other for a long time, abstractly we use it to express the fact of being in touch with something for a long time: experiencing, perceiving, etc.

We could even have chosen other creators too, and could have got other words, e.g. TAPaSZTGaT (doing frequently the activity of TAPaSZT), TAPaSZTHaT (having the possibility of doing the activity of TAPaSZT), TAPaSZTÓ (something which has the feature of being under the act of TAPaSZT), TAPaSZTÁS (the general abstract word – noun – for the activity of TAPaSZT), etc. Let us continue with TAPaSZTaL.

5. Let us append another creator to the root + previous creators complex: TAPaSZTaL.

We can choose from the creator pool, as before. Let us choose for now: 'T'. As we explained above, T as creator has the meaning of activity, it provides primarily the meaning of action (strong action), otherwise the state of being done or the result of action. In our example it gives the meaning of the result of action to the original TAPaSZTaL. We tie it with the tier: 'a'. TAPaSZTaLaT means the result of the action of TAPaSZTaL, being in touch with something in the long run (with some surface), e.g. it is experience.

In this step we could have chosen other creators, like in the case of TAPaSZT, more or less the same ones, with the same extra meanings.

6. We can continue with other creators, for example with the compound creator: 'LaN', which means: "not the thing before". It is a negative creator; it negates the meaning of the original word. TAPaSZTaLaTLAN means: a state when somebody does not have experience.

We could choose other creators, e.g. TAPaSZTaLaTI (closely connected to TAPaSZTaLaT, experience), TAPaSZTaLaTÚ (has some kind of TAPaSZTaLaT, experience), etc. Let us continue with TAPaSZTaLaTLAN.

7. 5. Let us append another creator to the root + previous creators complex: TAPaSZTaLaTLaN.

We can choose more creators, e.g. the compound creator: SáG. It means the abstract quality of the original word. According to some researchers it comes from the word: SoK (means many), but according to other researchers it is the sum of the basic creator S (meaning: perseverance) and K (meaning: many as creator). We prefer the second explanation. The result: TAPaSZTaLaTLaN SáG means the abstract quality of TAPaSZTaLaTLaN, or: a quality of having no experience.

We could choose other creators too, e.g. TAPaSZTaLaTLaNuL (doing without experience), etc.

8. We could continue with additional steps like TAPaSZTaLaTLaN SáGI (closed to, or connected to TAPaSZTaLaTLaN SáG), TAPaSZTaLaTLaN SáGILaG, but the last one is not often used.

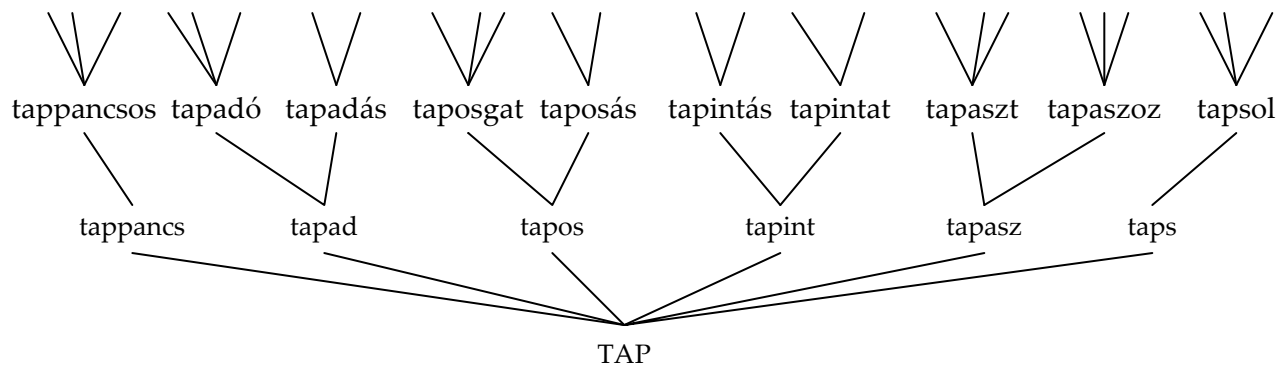
We can summarize the steps as follow:

Word	Meaning
TAP	The touching/interfaces of two surfaces. It comes from the sound when two surfaces touch each other. (Practically the hands or legs of the man.)
TAP-aSZ	A thing which is glued with his surface to the other surface. E.g. we use this word for patch, plaster, but for other similar things, too.
TAP-aSZ-T	Means an activity (verb), which is an action that we do when we patch two surfaces to the each other, e.g. put a plaster on the surface of a wound, or make a surface of a house with loam, cob.
TAP-aSZ-T-aL	An activity when two surfaces are in touch with each other for a long timre; abstractly we use it to express the fact to be long in touch with something: experiencing, perceiving, etc.
TAP-aSZ-T-aL-aT	Means the result of the action of TAPaSZTaL, of being in touch with something (with some surface) in the long run, e.g. it is experience.
TAP-aSZ-T-aL-aT-LaN	Feature when somebody does not have experience (adjective).
TAP-aSZ-T-aL-aT-LaN-SáG	Means the abstract quality of TAPaSZTaLaTLaN, means: a phenomenon of having no experience (noun).
etc.	

As we have seen at every node, we could have chosen other creators and have seen, that the meaning of the new, created words were always closely and organically connected to the original, base word.

In this way we can build up the wordbush of the root TAP.

Below we produce the first two levels of the wordbush of TAP:



We could build more than 200-250 different, but closely related words from the root TAP.

A much more detailed draft of wordbush of TAP is provided below:

This wordbush sample does not contain all words of the wordbush of TAP, because some creators were not used here, some creations are used only by some people and not by everybody, nevertheless, the creative possibilities are many, every speaker can “invent” new words from the root TAP with the free procedures of creation with creators. (And we did not count at all the word compounding possibilities!)

For every root the wordbush can be drawn easily. Some roots have smaller wordbushes (more precisely: in real life we use only a fraction of the theoretical possibilities), e.g. some ten or hundred words, but some have much larger wordbushes, with several hundreds words. E.g. in case of the root TER (space, field, room, etc.) we counted more than eight hundred derived words, derived with the procedure of creation with creators.

The wordbushes show us:

1. The tight, logical and organic building up structure of the Hungarian vocabulary.
2. The creative possibilities to produce and use new words.
3. The possibilities to examine the meaning of roots by examining the meaning net of the words in the wordbush. With this we can examine the net of the roots.
4. The wordbushes cover completely and organically the Hungarian vocabulary.
5. The theoretically possible number of wordbushes is almost endless; in real life we use only a fraction of them, but we can create words of the wordbush using the procedure of creation with creators.
6. The wordbushes are tightly interconnected through the family relation of the roots.

(To be continued)

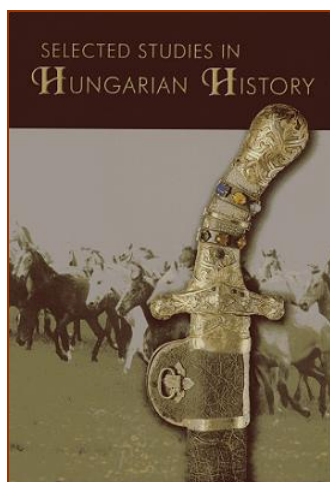


*ANCIENT WRITING SYSTEM
RESEARCH*

BORBOLA, János

**Introduction to the Hungarian Interpretation
of the Egyptian Hieroglyphs**

Paper originally published in the following book*:



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What follows is a text, which carries essentially the same meaning as the original Hungarian version. [1] It is, however, not an “ad verbatim” translation. The Hungarian language is very compact in structure, but it draws on an enormously rich variety of shades of meaning. It was felt, that translating the fine “nuances” would only distract the reader’s attention from the essential presentation of our treatise.

* * *

It is generally accepted that the meaning of hieroglyphic writing found during explorations on the banks of the Nile have been deciphered. Consequently it would seem to be sensible to consider the

* Private persons can order the book from the publisher: HUN-idea, info@hun-idea.com, Molnár u. 23, Budapest (V. district), Hungary, +36-1-266-9292, <http://www.hun-idea.com/>. Resellers can order the book from: Pult Nagykereskedés, Csángó u. 8, Budapest (XIII. district), Hungary.

[1] Botos, L., (ed.) *Magyarságtudományi Tanulmányok* (Budapest, 2008), pp. 93-121

subject closed. Clearly, our wish to revisit the theme, by not accepting at face value the results of two centuries of linguistic research, by respected Egyptologists, needs an explanation.

Furthermore, our thesis of having found the origins of the Hungarian language among the remaining hieroglyphs of the Egyptian Old Kingdom and the Classical Period needs to be posited against teachings, accepted for a thousand years, - albeit on very slender proof - which state that Hungarian is of Uralic or of Ugor origin.

The following is a summary of our findings through which we intend to resolve the above dichotomies.

Clearly, our reasoning needs to be built up from basic concepts, following an unbiased, logical train of thought. This needs to be accomplished step by step, providing sound reasons for discarding, or modifying currently accepted tenets. Quotations, references and hieroglyphs may render the text less fluent, but without these it would be impossible to present an acceptable justification of the Hungarian interpretation of ancient Egyptian writing.

Logic dictates, that prior to proposing to replace currently accepted views, we have to present valid refutations concerning the characteristics and phonetics of the so far "presumed and accepted" ancient language. Only after this, can we claim to have a sound enough basis for the demonstration of our thesis, which is the Hungarian interpretation of the hieroglyphs of the Old Kingdom and Classical periods.

We propose to proceed, as follows:

A short historical summary (1.) will be followed by a demonstration of the essential elements of the writing in the Nile Valley. (2.) Without absorbing these basic concepts, it would be quite impossible to follow our train of thought. (3.) We shall introduce the principal elements of the analytical system currently accepted as valid in the pertinent professional literature. We shall show the results achieved to date. We shall also show how incredibly complicated are these presently accepted methods, while showing fundamental weaknesses and limitations, due to the erroneous approach. We shall show, in some detail, the World of thought surrounding the Hebrew/Arabic phonology of the language of the Middle Kingdom and the reasons for rejecting the phonetic changes postulated by these. (4.) We shall reveal the ancient roots of the vowel-change system – known in linguistics as the rebus-system – and will demonstrate its application in practice. This constitutes the essence of hieroglyphic writing. (5.) We shall demonstrate that without knowing the language - solely through analysis – it is impossible to decipher the secrets of the hieroglyphs. Consequently, to date no one has been able to actually *read* the hieroglyphs. What has been achieved is only the identification of equivalent words and expressions. This, of course, is far from the total resolution facing decipherment.

Prior to proceeding further, we shall return to the subject of the linguistic classification of the Hungarian language and we shall examine the presumed phonetic changes. (6.) This is necessary, because our linguists place the Finno-Ugric theory of origin, as an impenetrable wall of rock, in the way of any research that tries to find the roots of the Hungarian language in other directions. We shall show the path we followed (7.), which, with the aid of the ancient Magyar language can re-establish the base-

language of the Nile Valley, taking into account the structural unity between the visible, pictorial hieroglyphs and their phonetic values. (8.) We do not arrive at the translations by means of morphology and syntax; rather we *read* the hieroglyphs directly in the ancestral Magyar language, with clear understanding.

The indirect route – the only one open to non-Hungarian speaking linguists – and the direct reading, which we have introduced, produce two diametrically different results, as expected. It appears, therefore, that the almost two century's long search by very knowledgeable and highly qualified specialists has followed an erroneous path. Importantly, among other things, the phonology of the ancient language still awaits clarification; in other words the authentic reconstruction of the original language. As we shall see, without it, it is impossible to read the hieroglyphs clearly; it is only possible to get approximate answers. [2] The above pretends to provide a partial answer to the question of linguistic theory. The explanation of how this is proposed to be applied in practice and the detailed methodology of the Hungarian readings requires a lot more explanation.

As we proceed, we shall refrain from bringing copious examples of hieroglyphs, since the examination of the bases does not depend upon the demonstration of the signs that are impossible for many to follow; this task should rather be completed by the correctly composed Hungarian text.

Originally we have chosen to use the Hungarian language as the language of our study. As far as possible, we shall refrain from the use of foreign words and scientific sounding definitions generally given in foreign languages. At the same time, we shall make exceptions in the case of internationally accepted scientific terminology, so that our work may be conveniently followed by specialists in the subject.

In the following

- ✚ *Hieroglyphs, signs and pictograms are used interchangeably to aid in the fluency of the text.*
- ✚ In connection with the hieroglyphs, when we speak of the *Hungarian language*, we mean the *pure, ancient Magyar "tongue" Ur-Hungarian*, if you like. We do not use the slang of Pest, or the contorted language used by journalists nowadays; moreover, we do not consider the so-called translational language, as defined by Sándor Karácsony, which relies on words and expressions imported from Latin, German, French, Greek, etc. [3] In contrast, the language of our ancestors was free of foreign words and imported sentence structures. The ancient state of our ancestral language was generally best preserved in the regional dialects of our countryside.

[2] The evaluation of life-forms and well known objects, which appear as ideograms in their hieroglyphs, of course can be followed in any language, but they don't hold true for the same signs, if they don't appear as ideograms. There is no connection with the syllables (several consonantal signs), or the independent consonants. Compare with the system of vowel changes.

[3] Karácsony, S., (1891-1952.) Philosopher and university professor.

- ✚ We need to clarify the original meaning of the commonly used Hungarian words *írni*, *olvasni* (to write, to read). We shall deal only briefly with the word *írni*, since the thorough clarification of the connections of the words *írni*, *róni*, *járni* (to write, to carve, to walk) would be superfluous to our present needs.
- The *TESZ* (Historical Etymological Dictionary) states that the Hungarian word *írni* (to write) is a Chuvash-like ancient-Turkish loanword. We have to note that the common Turkish variations begin with *j* or *y*. [4]
 - “ÍR, (2) or IR, (2), the intransitive and transitive forms – *ír*-t. Its original meaning was a onomatopoeic word meaning a scratching, scraping sound; a carving process which is accompanied by a scratching, scraping sound as something is cut or carved in the writing process. The verb *irt*, which appears in the dialects of the counties of Gömör and Abaúj, also originated from here; *ort*, and the deep and reciprocal word *ró* (to cut, to carve) are related to it. The Latin: *aro* (exarare litteras, epistolam, carmen), is also related, notwithstanding the Latin *scribo* (from which the French *écrire* originates), the Hellene Greek γράφειν and the German *schreiben*, in all these, without doubt, the most significant letter is the *r* which is present in the Hungarian in a simple single syllable form.” [5]
- ✚ One of the keys to understanding the essence of the hieroglyphic writing is the understanding of the origin of the Hungarian word *olvasni* (to read). Its original meaning has fallen out of use today – with the exception of some dialects. Originally, it did not mean the reading of a text in today’s sense, but:
- “**olvas** 1372 J: 2. to count, to take into account one-by-one. Uncertain origin. It explains the evolution of the word ‘olvas’ (to read) from ‘számol’ (to count), with the individual counting of the letters of the written text.” [6]
 - “**OLVAS**, (ol-v-as) trans. verb, past. *olvas-tam*, *-tál*, *-ott*, imperative *-s*. 1) It counts the parts of some collective quantity individually. This usually occurs when the parts are removed one-by-one, or at least they are separated in thought. For example, if someone counts money, the person separates the coins, one-by-one, or observes these, separating the coins mentally; [7]
 - The linguistically accepted ancient meaning of the Hungarian verb *olvas* (to read) is identical to the ancient meaning of the process of *taking each object separately into account*. In practice, when reading in today’s sense, we sound out the letters and with

[4] *TESZ* Vol. II. *A magyar nyelv történeti-etimológiai szótára* (The Historical Etymological Dictionary of the Hungarian Language) Akadémiai Kiadó, (Budapest, 1995), pp. 227-228.

[5] Czuczor-Fogarasi, Vol. 3. *A Magyar nyelv szótára* (Dictionary of the Hungarian Language) Emich Gusztáv Magyar Akadémiai Nyomdásznál (Pest, 1862), pp. 179.

[6] *TESZ* Vol. II. *A magyar nyelv történeti-etimológiai szótára* (The Historical Etymological Dictionary of the Hungarian Language) Akadémiai Kiadó, (Budapest, 1995), pp. 1078-1079.

[7] Czuczor-Fogarasi, Vol. 4. *op. cit.*, pp. 1049.

this we *take them away* from the not-yet counted ones → in other words, *we read* them (*olvassuk*).

✚ Today, however, we read in two different ways: aurally and visually

- According to *aural* understanding, which is often called the “bottom to top” or the “Phoenician” theory of reading, moving from letter to letter, or sound - to sound, we piece the words together with the help of our hearing thus, this variation is also known as “phonetic transmission”.
- The basis of *visual reading* – “from top to bottom”, or the Chinese system – is created with the outer form of the characters, or groups of signs. The words are read out in one unit, without separating the signs in the linear series. The reader looks for the easiest parts and, at the same time the most important parts of the text, and the rest of the text is completed by the background-knowledge thus gained; in other words, the reader guesses it from the context. [8]
- In reality, neither of these methods works independently. On the one hand, frequently occurring words can be read based only upon their outer form. Visual reading is successful, only when the words or the text elements are already familiar to the reader. In many instances, for example when studying scientific texts, one frequently has to revert to the method of auditory reading.
- We may conclude that the two methods are only effective when used conjointly.
- Why is this interesting in the decipherment of hieroglyphs? As we shall see, the unity of this duality, – auditory and visual reading, – is the basis of reading the hieroglyphic groups which consist of ideograms + syllables + suffixes.

1. Sketch outlining the evolution of writing in the Nile Valley

In the following short summary, we shall clarify the hypothetical steps in the formation and evolution of writing, since in our judgment this information is indispensable to following our train of thought.

The history of writing in the Nile Valley, according to the accepted view today, reaches back some 5,500 years. Its beginning, according to W. Fl. Petrie’s calculations, is connected with the Naqada cultural sphere. This period is considered to be the time of “state formation” on the banks of the Nile (late Naqada II); its writing is denoted as “archaic”. The time period of the Old Kingdom is generally recognized, as falling between 2500 and 2000 B.C. This is the time of building the great pyramids. The first pyramid inscriptions originated in the V and VI Dynasties. Nevertheless the classical period of writing is placed in the late period of the Old Kingdom, and also at the time of the Middle Kingdom and the beginning phase of the New Kingdom (2000-1300 B.C.). Besides the earlier continuous wall and grave

[8] For further details see: David Crystal, *A nyelv enciklopédiája (The Encyclopedia of Language)* (Budapest, 2003), pp. 262- 268.

inscriptions, the wealth of papyrus rolls are witness to the existence of literature, we would now categorize as “belles letters”, the descriptions of everyday life, materials of medicinal knowledge and treatments. Moreover, the papyri, which immortalize the successes of the mathematics of their day, prove the high level of this ancient culture. The New Kingdom – accepted by historians – may have lasted from 1550 B.C. to about 1070 B.C., which also includes the Amarna Period. (1352-1333 B.C.) Among others, the inscriptions on coffins and the famous Papyrus of Ani, (popularly known as the “*Book of the Dead*”) are from this period. The time of the XXI to the XXV Dynasties is called the Third Intermediary Period (1070-712 B.C.). The history of ancient Egypt comes to an end through the late period (712-330 B.C.) followed by the Greco-Roman period and finally the Byzantine rule (395 A.D - 640 A.D.).

We note that the ancient Egyptian writing can be followed directly and continuously from archaic times through to the end of the Greco-Roman period – that is through four-thousand years – thanks to the large number of remaining inscriptions.

In relation to the brief history of writing on the banks of the Nile, a short history (298 B.C.) of the world famous library of Alexandria (the temple of *Museion* and *Separis*) is pertinent. [9] According to tradition, the collection which was preserved here may have consisted of about 400,000 scrolls, already in 250 B.C. and this number supposedly grew to 700,000 during the following two-hundred years. [10] “Euclid wrote his geometry in the 3rd. century B.C. [*Stoicheia* sic!], it was here that Eratosthenes developed astronomical geography and Hipparchus observational astronomy. The astronomical observations, which stepped into the realm of speculation, were collected here. Scholars lived here at state-expense and were engaged in all branches of science; they searched through the known materials of every branch of science, catalogued and organized these. Their scientific work consisted more of the teaching of existing knowledge than the discovery of new truths.” [11]

We sketch the brief history of the Great library, because in our judgment, the scrolls guarded there contained not only the Greek texts of scientific information but, also the then still commonly used hieroglyphic/hieratic and, of course, demotic signs on the papyrus scrolls. This, without doubt, went hand in hand with the ability to read the hieroglyphs! According to historians, Alexandria was at that time, the scientific and intellectual centre of the Mediterranean. The famous library was burned down during the Battle of Alexandria; this “accident” in 48-47 B.C. is connected with the name of Julius Caesar. At that time, they tried to replace the loss from the Royal Library of Pergamum. On the other hand, with the emerging spread of Christianity, the role of the scrolls became less and less important and, thanks to the over-zealous patriarch, Theophilus, the Serapeion was burned down in 389. [12] Following these

[9] Our modern age has taken the chronology of Egyptian history from Manetho. He wrote his summary of history supposedly upon the order of Ptolemaios Philadelphos II in the Greek language. His work, which embraced this time period, regrettably was destroyed thus, only second hand references and sections have survived in the works of Eusebius and Josephus Flavius. The line of great historians of Egyptian historical writing was headed by Herodotus, but Egyptology has also learned a lot from Diodoros, Strabo and even Pliny and Plutarch added to the expansion of knowledge of religious philosophy.

[10] The foundation of the library was made possible by the generosity of I. Ptolemaios Soter.

[11] *Pallas Nagy Lexikona*, CD-ROM Arcanum Digitéka, *Alexandriai iskola*. (The School of Alexandria)

[12] The Serapeion was a sanctuary built to the common and mutually honoured deity of both the Egyptians and Greeks, the holy bull Apis and Osiris.

events the Museion was destroyed in 391, together with all the remaining parts of the collection during the battles between Arabs and Christians. Alexandria's leading role as an intellectual centre came to an end, when the city fell in December, 641 AD. [13] The fate of the remaining scrolls after the Arab siege is unknown.

Literacy on the banks of the Nile had continued uninterruptedly till this date, at which time it declined, almost terminally. The storms of nearly two thousand years that followed buried not only the ancient culture of the Nile Valley with the sands of the desert, but swept the last vestiges of the ancient hieroglyphic writing from the memory of the descendants. [14] The "darkness" of the Middle Ages also enveloped this writing. Only the stones, the temples built of enormous megaliths, the sanctuaries, obelisks, burial chambers and of course the pyramids remained as silent witnesses to posterity.

Now we take a huge leap forward in time and continue the history of hieroglyphic writing during the age of Napoleon. By this time, numerous artefacts had been excavated from the sands, a number of temples and graves had been uncovered and whole series of papyri, beautiful jewellery and mummies have been unearthed from their millennia long slumber. From the time of the Renaissance onwards, an increasing number of people became interested and were engaged in trying to solve the secrets of ancient decorations, images, and hieroglyphs which were unearthed in large numbers. At this time they did not know with any certainty, if these images were ancient writings, or not. Some had suspected this; others denied it and considered the hieroglyphs to be just decorations.

At first, they thought that each and every hieroglyph - as in Chinese - was an ideogram. The breakthrough came during Napoleon's Egyptian campaign, with the discovery of the "tri-lingual" Rosetta stone. The stone contained beside the hieroglyphic writing, the equivalent texts with demotic signs and, more importantly in Greek.

After a few promising attempts, (by Orientalists, Silvestre de Sacy and J. D. Åkerblad) Thomas Young was the first to recognize the dual nature of Egyptian writing (*Undulatory Theory of Light*). According to him, in this ancient writing, besides the already hypothetical alphabetic system (J.D. Åkerblad) there is another system present as well. However he did not get any further than this. The deciphering of this script is attributed to J. F. Champollion (1790 - 1832). [15] He studied the Rosetta stone and, using the Coptic language, together with his knowledge of classical Greek, he proved that the writing is phonetic script!

[13] *Magyar Nagylexikon* Vol.1, (Budapest,1999), pp. 464-466

[14] The Coptic liturgical texts preserved the vocabulary of the age of Ptolemy up to the late Middle Ages.

[15] Jean-François Champollion's great discovery became known to the scientific world through his correspondence with the secretary of the Académie Française, M. Dacier: *Lettre à M. Dacier relative à l'alphabet des hiéroglyphes phonétiques* (Sept. 27, 1822).

2. The essence of hieroglyphic writing

Here we must pause! This conclusion is fundamental. László Kákosi observes the following: “The greatest obstacle in solving (this writing) was the false assumption, that the Egyptians used pictographs and so each and every sign stood for one word or expressed one thought. This error was also supported by some authors from antiquity, like Plutarch and Horapollion. [16] On the contrary, the reality is that hieroglyphic writing is consonantal writing using pictograph-like signs. Champollion also struggled with the material for a long time, until he was finally convinced that it is phonetic writing.” [17]

This is clear and unambiguous! Although the hieroglyphs show an image, their meaning may also be contained in their phonetic value. The ancient scribes did not select the little pictures and place them next to one another only according to their visual representation – or their pictographic-value – but the selection of the phonetic-value of the series of pictograms represented played the decisive role. These dual characteristics form the basis of the ancient writing of the Nile Valley! Consequently, in order to be able to read the hieroglyphic writing, full knowledge of the language is essential!

Considering that Greek and Latin names and foreign words in the Ptolemaic age were written, letter by letter, (on the well known royal rings of Cleopatra and Ptolemy, as well as the text – *imperator* suggests this) it appeared that, initially, the vowels were also individually written out. Contrary to this view, linguistic specialists have since established that hieroglyphic writing was an exclusively consonantal, compound writing-system of ideograms, syllables and independent consonants which complemented one another.

We may add that, apart from a few hieroglyphs, which were constantly used as ideograms, almost all the usual signs can be (re-)converted into an ideogram. Whenever this was done, a vertical line, the ID sign was placed as a reminder, next to the hieroglyph in question: “Attention! Here you have to read what you see!” By syllables, we understand signs consisting of several consonants. The single, independent consonants are – incorrectly – called the Egyptian alphabet. This usually contained 24 signs. The number of signs, used in the Old Kingdom, we may estimate at about 80 hieroglyphs. This number has increased almost tenfold by the time of the Middle Kingdom. This amazingly large number of signs was not constantly needed, as a good scribe was able to write down his every-day thoughts with about 250 signs. By the Late Age, the dispersed people being separated from one another (usually in monasteries) have increased the numbers of the hieroglyphs, the total of which, in the age of the Ptolemy’s, exceeded five-thousand.

[16] This remark of ours was not in the quotation: In the case of both ‘authors from antiquity’ we have to ask: Gentlemen, why did you not learn to read and write the hieroglyphics in Alexandria? Plutarch (*around 45, before +125), is supposedly the author of 227 works, wrote the well known *Ethics*, and as the renowned clerical author of *Parallel Lives* was several times in Alexandria during his travels. Horapollion (4-5 century A.D.) was a pure Egyptian. Supposedly he wrote a book about the ancient Egyptian hieroglyphs, which regrettably survived only in the Greek variation of Philippos under the title *Hieroglyphica*. Gentlemen, with all respect! In our time the hieroglyphs were happily written and read in Alexandria. It would have been polite to learn the language and writing of your neighbours... Regrettably this was impossible in the Renaissance and so your error is also understandable in our eyes...

[17] Kákosi, L., *Ré fiaí, (Sons of Ré)* Gondolat (Budapest, 1979), pp. 10.

Champollion, as we have seen, concluded that the writing of the Valley of the Nile was phonetic! With this, complications – and controversies - began to surface. Knowledge of the language is essential both to the writing and the reading of any text. This ability we no longer possess. No one can pronounce the sounds corresponding to the ancient pictures, as the scribes once did and based on which they fitted the signs one after the other. Only the discovery of the clear and unbreakable unity between the outer appearances of the pictures/hieroglyphs, in other words - their pictographic-value - and their phonetic form – their phonetic-value – gives us the right to declare that we have deciphered the hieroglyphic writing.

Lack of the knowledge of the correct phonetic-values caused discrepancies of opinion in the evaluation of the independent consonants, while the phonetics of multi-consonantal syllables and ideograms caused insurmountable difficulties. Nevertheless, apart from the 24 consonants, hieroglyphic writing consists only of these. Thus Egyptologists, not knowing the language, had to abandon any effort of trying to read the signs directly. It is impossible to pronounce these, to this day, from their morphological characteristics alone, without their original phonetic - values.

Seeing that none of the known languages fitted the visual and phonetic forms of the hieroglyphs, the research based on the external appearance of the hieroglyphs was abandoned. *The ancient Egyptian language was declared extinct, and in later evaluations, it was classified with the Semitic-Hamitic languages, while today, it is called an Afro-Asian language.*

We note with regret the in the search for a hereditary language Hungarian was not present.

This, of course, did not change either the real character, or the meaning of hieroglyphic writing.

Not being able to read the ancient text directly, Egyptologists searched for an indirect approach. They found this in a morphological-syntactical method of analysis – which needs further refinement to this day. There are similar groups of signs occurring frequently in the ancient texts, from which words, expressions and even sentences could be thought to be recognized. Deducing the possible structure of the sentence, based on the position of these sign-groups the Egyptologists tried to define the ancient grammatical structure. Thus, slowly – even without the knowledge of phonetic forms – certain content emerged.

They forced a correspondence between the assumed words and their hypothetical meaning, that is, *they made the words fit their assumptions*. When pictures, statues, that is so called “talking objects”, or mathematical sequences accompanied the texts, the analysis came closer to reality. This however can not be said in case of the majority of papyrus rolls, mainly written in hieratic signs containing groups of these. As the pictographic-value of the signs was brushed aside, the only point of reference was removed from the analysis, thus they had a free hand in analyzing the writing and coming to the conclusion they preferred, placing the period, the comma, the question-mark, the subject of the sentence, the verb, etc. wherever they thought their hypothetical text and sentence structure demanded it. How much of this research is in harmony with reality no one knows and no one questions. To this day there has been no control, no system to check the phonetic base, on which the order of the pictures is defined. In practice,

this means that by making the pictorial message of the hieroglyphs secondary, Egyptology made it possible for numerous existing and newly forming languages, even in segments, to be moulded into the hieroglyphic writing of the Nile!

3. The system of analysis and its errors

Considering that a clear and well structured system of analysis could well lead to the recognition of the identity of the original “language of the Valley of the Nile”, the subject deserves careful attention.

The first linguistically well founded grammar of the language of the Middle Kingdom’s so-called reconstructed language was compiled by A.H. Gardiner and published in 1927. [18] The *Egyptian Grammar*, the work of the knighted Egyptologist, we consider the “Bible of Egyptology”. Generally his conclusions are valid to this day. Gardiner identifies ideograms (ideo.), determinatives (det.), phonemes (phon.) or their transitional forms too, like: *semi-phon.*, *phon-det.*, or *semi-ideo*, according to their role in word-formation. [19] Supported by the experience of his fore-runners, he started out with the premise that the characters of the Egyptian writing – due to the lack of knowledge about their accurate phonetic form – are not suitable for direct reading, and so – according to him – only the knowledge of syntax can lead to results. Otherwise, he gives a comprehensive picture in his very well documented book about the hypothetical Egyptian grammatical form class and their connections to syntax. He completed his grammatical collection with the structured grouping of hieroglyphs: his Sign-list, [20] is followed by the chapter: *Egyptian-English Vocabulary*, [21] is also very useful.

Knowing this, there were still a number of structural problems to be overcome. Gardiner’s starting point was the system of the inflexional languages (inflexion → a characteristic of the Indo-European and Semitic languages), but he was forced to admit that many forms of conjugations are agglutinative (attaching to the word-root). He did not state this quite openly, but used -- for the benefit of people who are less familiar with linguistics – the opaque [22] term “suffix conjugation”. [23] This is no longer used

[18] Sir Alan H. Gardiner, *Egyptian Grammar*, Griffith Institute Ashmolean Museum, Oxford. First published 1927.

[19] The question of determinatives and transitional forms touches only tangentially on the above discussed basic principles. Their thorough introduction was given in our earlier work. Borbola, J., *Olvassuk együtt magyarul! A Moszkvai Matematikai Papyrusz két feladatának magyar nyelvű olvasata* (Budapest, 2000). ISBN 963 03 9613 0 (Let’s read it together in Hungarian). (Budapest 2000).

Borbola, J., *Királykörök. A Rhind Matematikai Papyrusz királyköreinek magyar nyelvű olvasata. A Szent Korona egyiptomi mérete* (Budapest, 2001). ISBN 963 00 7468 0 (Reading the “royal rings” of the Rhind Mathematical Papyrus in Hungarian. The Egyptian dimensions of the Holy Crown of Hungary)

Borbola, J., *Csillagszoba. Út a szakkarai piramisfeliratok magyar nyelvű olvasatához* (Budapest, 2004). ISBN 963 214 963 7 (The way to read the hieroglyphs of the Pyramids of Sakkara in the Hungarian language)

Borbola, J., *Tutanhamon a számadó*, (Budapest, 2004). ISBN 963 216 967 0

[20] Gardiner, *op.cit.*, pp. 438-548.

[21] Gardiner, *op.cit.*, pp. 549-604.

[22] Gardiner, *op.cit.*, §410, pp. 324.

today; instead, as a definition of agglutinative conjugation, the Egyptian equivalent of the verb to hear sDm-f is used as a paradigm [24] and the different Egyptian forms are presented. This means that contrary to the inflexional languages, the (personal) suffixes are placed after the root of the word. He also had serious problems with the tenses and, even today, not all the pertinent details are understood and clarified. Thus we may state, that there is no general agreement in the literature concerning the precise identification of present and past tenses. In reality, the search for the starting point, or the point of reference, was done on the basis of the text, in the same way as we Hungarians do in our language, and from there, they formed their past and future tenses.

Gardiner and his followers very interestingly conjugate several groups of signs as verbs, which clearly have substantive properties, and so the apparent verbal form-changes (gemination, *tertia infirmae*, *quarta infirmae*, etc.) remind us of the Hungarian forms of consonantal assimilation. The process of developing the more sophisticated forms of verbs is connected with the name of H.J. Polotsky. His transpositional theory forms one of the supporting pillars of today's sentence-analysis of the ancient language of the Valley of the Nile. [25] Based on his method, the role of the verbal - predicate was greatly reduced, a large part disappeared. No wonder most of the sentences became passive. Even so, his method was not satisfactory. Today's Egyptologists, by further refining the process and the indicative, sDm-f-, returned again to the active voice.

In any case -- thanks mostly to agglutination -- the language of the Middle Kingdom acquired the epithet Hamitic.

We may observe that, even before Gardiner, the nouns were recognized to have gender. Accordingly masculine had no differentiation in form; feminine was marked with a hieroglyph meaning "t". Neuter is not distinguished. The ancient scribes used the feminine gender for this. Gardiner and his followers concluded that very often the "t" sign -- \triangle -- is not present even when its presence would be imperative according to the rules they had established (defective writing). This sign, in the course of our Hungarian reading, proved in most cases to be the sign of the past-tense or the accusative. Accordingly expert literature classifies, all place names as feminine. If in the ancient text, in the appropriate place, the 't' sign is missing, it is attributed to the negligence of the scribe. "The poor soul did not know his own grammar". Moreover, the presumed inaccuracies of the mathematical papyri were also ascribed to him, saying that these scribes or copiers could not even count. The declination of nouns went out of use in essence at this point; It was stated that the language of the Middle Kingdom did not have further declinations.


Furthermore, the frequently occurring same prepositions are assigned contradictory meanings – the same preposition having a different sense, even within the same sentence. One form was *nisbé* borrowed from Arabic; in the Hungarian language it can be identified with the concept of adverbs.

[23] This is a conjugation according to the word-root.

[24] This is an example to prove or compare.

[25] According to Polotsky's division, the predicates can be seen according to their adjective, substantive and adverbial function - Zonhoven, *Middel-Egyptische Grammatica*, (Leiden 1992), pp.77-78, and within these he differentiates the non-conjugated and suffix forms too. He sharply opposes with this the circumstantial and the prospective sDm-f. After organising the participles, the relative forms and the further participial forms into a battle order, the passive forms round out this line.

Finally we draw attention to the most interesting word-group. After Egyptology had “discovered”, one by one, the ancient Egyptian parts of speech, (surprisingly?) there still remained some unidentified signs or groups of signs. Any such sign was then declared to be a “*particulum*”.

After the initial helplessness, Egyptological literature “assigned” these particles their roles also. It was thought that they are necessary to the recognition of certain sentence classes, and moreover, also take part in the formation of some verb-forms. Their significance grew with the advance of the aforementioned Polotsky theory. Let us examine, from this group, the most often used sign, the  iw. Gardiner thought it was the auxiliary verb “to be” but, since then, its meaning has undergone several changes. In our reading, we established the meaning of “~J-Ó”. Following Polotsky we can “wonder” at its role in adverbial sentences, in existential expressions and in the pseudo verbal sentences. It is important because without iw there could be no circumstantial sDm-f’ conjugation. [26]

We shall not delve into the deeper layers of the “reconstituted grammar of the Middle Kingdom”. The evaluation of the hypothetical sign-systems, used to express pronouns, adverbs, possessives, participles etc. is not our task at the moment. This, along with similar questions, belongs in a further stage of our enquiries.

We are also forced to omit the explanation of complicated syntactical analysis (the resumption of relative sentences, their restrictive and destrictive-relative composition, the active and passive participles, the sDm.ty.fy the nty and iwty structures; also the composition of sDm pw ir. n.f / iry, the participial statements, the building up of the interrogative and negative sentences, etc.). For us (i.e. Hungarians) a much simpler solution is at hand. We do not have to search far, since in our opinion the rules of our mother-tongue, by and large, are also valid for this ancient language.

This list, however formidable, is only a fragment of the necessary information, but still gives a good insight into the complex framework which the existing state of Egyptology has built, in order to decipher the ancient writing (a subject of university studies). As we have seen the uncertainties of phonetics have made it necessary to replace reading by analysis. We have also seen that the presumed grammatical structure is unsuited to facilitate direct reading. It is reasonable to form the opinion that the very practical-thinking Egyptians did not write in this manner. They wrote down their messages phonetically, as we have seen! No civilized empire could have been ruled for several millennia in a language where the lack of precision in writing can be traced not only to the lack of vowels and to the complicated and inadequate structure allowing each reader to interpret the text according to their own whim of the moment.

We conclude, therefore, that the grammatical system of the “reconstructed” language of the Middle Kingdom is an artificial framework, which could never have existed in reality.

[26] Zonhoven, L.M.J., *Middel-Egyptische Grammatica* (Leiden 1992), pp. 43-44.

4. Semitic phonetics and the phonetic changes of the reconstructed language of the Middle Kingdom

The analysts of hieroglyphic writing – as we have seen – during their search for the structure of the ancient language, believed that they had found several linguistic-elements, which they thought could be traced back to a Semitic-root. Attracted by these, they quite naturally presumed the presence of Semitic (Hebrew/Arab) sounds too. [27]

Before we begin the evaluation of this assumption, let us first examine some facts.

The phonology of the Archaic Age and the Old Kingdom were different. As further reading, we recommend the Introduction and tables of the linguist-Egyptologist Kammerzell, in the dictionary of R. Hannig. [28] Professional linguists believe that the Semitic sounds, in general, spread at the time of the Middle Kingdom.

If this hypothetical phonetic change really occurred, then how did it happen and what could have been its cause? The clarification of this question is one of the basic requirements in deciphering hieroglyphic writing, since – as we have seen – Champollion has already established the fact that the ancient writing of the Nile Valley was phonetic.

The fundamental question that begs an answer is the following: “What could explain this phonetic upheaval that, in practice, is equal to a language change?”

According to the explanation of the Egyptologist community, the hieroglyphs stand for consonants only. It is the reader’s task to give them a phonetic value. Considering that, – according to the universally accepted classification in effect today – this language is extinct; it is not possible to be certain, what kind of vowels are missing from the consonants. Thus, no one is able to speak this ancient language! Nevertheless the belief is extant, that it is enough to be able to “read” this writing without being able to speak it. Despite the above, attempts and research continue, trying to find an acceptable pronunciation. Apart from the few multi-lingual inscriptions, this effort was mainly focused on the study of the Coptic language that has helped in the formation of the presumed phonetic definitions. [29]

The question is: how much value can be attached to results obtained for the phonetic values taken from the language of late descendants of an ancient people which itself was later replaced, - consider the “external” effects of Assyrian-Persian-Greek-Latin and finally Arabic sounds? We may also see from the literature, that early Egyptologists were far more careful than their modern day colleagues, who are not

[27] Gardiner, *op.cit.*, *The Alphabet*, 27.

[28] Hannig, R., *Großes Handwörterbuch Ägyptisch- Deutsch* (Mainz, 1995), *Graphonemrelationen im älterem Ägyptisch* pp. XLV- XLVIII.



[29] We cannot demonstrate the International transliteration within this article because of its complex nature and volume.

reticent in using declarative statements, when making an assumption about phonetics. (Interestingly, the officially non-existent 'ó' and 'é' sounds also appear.) We must remember, consonants cannot be pronounced by themselves, thus their accumulation results in further difficulties concerning pronunciation. In order to facilitate the pronunciation of writing at all, researchers internationally agreed to place the 'e' sound as substitution for the unknown vowels. Here perhaps, a remark would be in order: in the reconstructed phonology of the Middle Kingdom the 'w', 'i', 'a' and 'A' signs are pronounced as vowels but, since these are Hebrew sounds, they are (weak) consonants.

The problem of grouping consonants is illustrated by the pronunciation of the transliteration of the sign nfr . The universally accepted pronunciation is NeFeR. As a prime example, we refer to the renowned beauty, the lady Pharaoh (?) of the Amarna Age, NeFeR TeTi, where the dominating 'e' letters were quietly accepted by everyone. In reality no one knows for certain, if she ruled under the name of the less attractive NüFüR TüTü, or any other combination of vowels! Moreover, the transliteration of the 'f' and 'r' sounds is not certain either, since they can be exchanged with their phonetic counterparts. In this case, instead of NeFeR, we would get the pronunciation NeVeL (cf. the Hungarian word: educate) [30]

This then is one of our fundamental questions: "To what extent is the generally accepted view valid, according to which, by the time of the Middle Kingdom the phonetics of the Old Kingdom had changed radically and the sounds of several hieroglyphs had diverged from their former value?"




With the so called *natural evolution* of phonology, the softer variations of hard sounds also appeared and, within the vowels, an increase and separation were to be expected. What is so surprising is that the reconstructed language of the Middle Kingdom – according to the current hypothesis – did not have either an *l*, or an *ó* sound. Moreover, they believed, on a very spurious basis, that they had discovered at least four different *h* sounds beside the three different *k* and *s* signs. This cannot be ascribed to a natural evolutionary process of the language. At the early phase of Egyptology, well known scholars assigned different sound values to some signs, than are assigned by today's linguists. Hincks (1848) recognized the *l* sound as well as the f sign as *v*.


Budge (1920) assigned the sound value *ú* to the  hieroglyph with certainty (therefore he did not believe it to be a *w*) and he took the consonant *ij*  in the cartouche of the Ptolemys to be the sound *a*.


From the Kammerzell chart, it is clear that, beginning with Erman-Grapow (1896) and later Gardiner, we can estimate the time when the original phonetics of the signs of the Middle Kingdom were substituted by Hebrew/Arab consonants. [31] All this 'upheaval' happened of course in an organized











[30] See the detailed explanations of this section in: Borbola, J., *Olvavassuk együtt magyarul!* (Let's read it together in Hungarian). (Budapest 2000), pp.56.

[31] Hannig, *op.cit.*, pp. XXXVII.

form, because when the ancient *ad* was renamed *ayin* in Hebrew (Gardiner D₃₆  a, *ayin*) this made the *d* sound disappear, so another sign, which until then was assumed to be a *t* sign, was given the role of *d*: Gardiner's D₄₆  *d* sign. Incidentally, there were quite a number of the *t* signs left. They also had to create a place for the Hebrew sound *aleph*? and they assigned this role to the vulture (Gardiner G₁  A, *aleph*). With its introduction, of course, the earlier sound *r* of the vulture disappeared.

(It is interesting to note, that the assignment of the *a* sound to the  *aleph* sign in the Middle Kingdom has lately been questioned. Its phonetic value, closer to the archaic original, appears to be in the process of being accepted, as *ar*.) [32]

On the other hand, the *r* sound was hard and they could not do without it. This lacuna was filled by renaming a newer sign. They found the hieroglyph with the *l* sound the most suitable for this. (Gardiner D₂₁  *r* *rēsh*). Considering that the *l* and the *r* sounds are phonetically close to one another this change could take place "quite unnoticed". However, with this action they eliminated the *l* sound from the phonetics of the Middle Kingdom! This sound has not yet been replaced. According to Gardiner, this sign represents the *l* sound only in exceptional situations. It "corresponds to Hebrew ר *rēsh*, more rarely to Hebrew ל *lāmedh*." [33] So he equates it with the *resh* (*rés?* The Hungarian word meaning "crack, split, crevice".) sound, and according to him, its *l* variant is a lot rarer.


We found an example of this, since Gardiner established the phonetic-values of a well known hieroglyph in the following manner: "E₂₃  recumbent lion. Ideo. In  var. Pyr.   *rw* "lion'." [34] So the phonetic-value of  in the Middle Kingdom was RÚ. The sound in question is represented by the  hieroglyph. On the other hand ... Kammerzell (Umschreibung und Lautung) established the phonetic-value (Graphonemrelationen im älteren Ägyptisch) as *l*: " <*r*> Standard: /*l*/ aus **l*." [35] So there cannot be any error! According to the still acknowledged phonetic-value of the resting lion, its original (archaic, Old Kingdom) name was  LW-LÚ, [36] which based upon the parallel/substitution of Hebrew phonetics, changed to RÚ by the time of the Middle Kingdom... In Hebrew, the lion is really written and pronounced with *r*: *arie* אֲרִי אֲרִי'. By the time of the Ptolemy – wonder of wonders – the same  sign reverted to the *l* sound: see Ptolemy's short cartouche:  $\frac{P}{T} \frac{O}{M} \frac{L}{A-I-oS}$ (an excerpt from the Rosetta Stone). All this was completed by the sound-adaptation of the ancient peoples, which passed on with its Egyptian roots, the name of the lion until today – so at least for another two thousand years – it was formed exclusively with the *l* sound: *leo-leo*, *leo*, *lion*, *lev*, *Löwe*, *leeuw* etc.







[32] Satzinger, *Das Ägyptische<ALEPH>-Phonem*, Zwischen den beiden Ewigkeiten (Wien, 1994), pp. 191-205.

[33] Gardiner, *op. cit.*, pp. 27.

[34] Gardiner, *op. cit.*, pp. 460;

[35] Hannig, R., *op. cit.*, pp. XLVII.

[36] We mention it as a matter of interest, that in the translation effort of Thomas Young the sound value of hieroglyph  was also *ló*, or *ole*.

The question is: why did the original *l* sound change to *r* in the Middle Kingdom, only to revert again to the ancestral *l* value for the benefit of the descendants? Or did this change of sounds *l*→*r*→*l* really occur along with the other sound changes, or are these only the artificial products of our age? [37] Slowly the picture clears. When they made *waw* from the *u* sound, the archaic *v* sound of the hieroglyph  representing the viper-snake, became superfluous and they were able to exchange this sound for its voiceless counterpart, *f*. The cobra-snake -- the archaic *k* sound of Gardiner's I10  sign -- was also in the way, so its phonetic-value slipped over to the second syllable of the pictographic-value, the 'gy' sound. Yes, to the soft 'gy' of the Hungarian language. Its accurate phonetic value represented a problem in writing, so its transliteration produced the international D transcription. [38] Of course, to accomplish this there was a need of such a hieroglyph  where the consonants forming the *bone* have been side-by-side since times immemorial: **kígyó** in Hungarian (snake). In Gardiner's list, we can familiarize ourselves with the phonetic-value of the  hieroglyph *yodh*, and the Hebrew pronunciation of the  hieroglyph *qōph* and the  sign *kaph*. The list may go on with the *h*, *ś*, *nūn* etc. sounds, taken from Hebrew and Arabic but, in our judgment, those already shown sufficiently demonstrate the breadth and depth of the so-called sound changes. [39]



So, according to the above, we are asked to believe that the archaic and the Old Kingdom's phonology – the pyramid inscriptions included – were changed by the arrival of classical times into Hebrew phonetics. Let us assume, for the sake of argument that all this has really happened. That the Egyptologists – as a result of pure analytical work – have deciphered this ancient writing. In other words, that they have deciphered the so called Semito-Hamitic linguistic characteristics, which define the hieroglyphic writing of sounds, for which – contrary to the previously established Hamitic characteristics – they used almost exclusively the phonetics of the Hebrew language. [40]

If we were to accept this conclusion, the reconstructed language should meet the following conditions:

1. In the first instance: When a certain word is spoken in the certain Semitic language, which is identical to the phonetic value of the internationally accepted transliteration, it should be the same as the pictographic-value of the hieroglyph.

Basic rule: the meaning of the spoken word is identified by the sight of the hieroglyph.

[37] See more about sound-changes in Borbola, *Királykőrök* (Budapest, 2001), pp. 24-29., and *Csillagszoba* (Budapest, 2004), pp. 35-45.

[38] Gardiner was looking for a way out here too: "  D snake originally *dj* and also a dull emphatic *s* (Hebrew **ש**). During Middle Kingdom it persists in some words, in others it is replaced by  *d*." *The Alphabet*.

[39] Gardiner, *op.cit.*, *The Alphabet*, pp. 27.

[40] As a result of the German researcher R. Lepsius' research did the Berber (Numid, Tuareg, Tamasek, Kabil, Taselhit) and the Cushitic (Somali, Galla, Afar-Saho) languages come to the forefront – their common nomenclature is Hamitic languages -- next to the Semitic languages. Professional literature counts the Acadian: Assyrian-Babylonian, Ugaritic, Phoenician, Canaan and of course the Hebrew, Arabic, Aramaic, Syrian, etc. languages too.

2. Secondly: Through the reconstruction of the vocabulary one should be able to assign phonetic values and read – that is “pronounce” – the internationally accepted transliteration signs, one at a time. Who can today speak this ancient language?
3. Considering that this was not the language of the ancient population, since neither the archaic language, nor the language of the Old Kingdom was written with these sounds, we are asked to accept, that the population changed language. Alternately, stretching our credibility still further, we may be asked to believe that at the time of the Middle Kingdom, the scribes of the Nile did not write in their own mother-tongue.
4. As a result of the presumed phonetic change, we should remember that the earlier writings cannot be read in this presumed Semitic language. Reiterating the universally accepted fact: “Hieroglyphic writing is phonetic!”

As none of the above requirements were fulfilled by the decision to read the hieroglyphs in a Semitic language, we are obliged to conclude that the starting point of the effort to do so, was incorrectly chosen.

Historians do not know of any facts, archaeological finds, inscriptions, etc. which would validate the assumed, continued presence of the Hebrew tribes in the Egypt of the Old, or Middle Kingdoms. [41] Thus we may postulate that from a strictly historical-linguistic point of view the application of Hebrew sounds in the reconstruction of the phonetics of the Middle Kingdom and the ancient language is not justified. In any event, as we have seen, these did not help the fruitless effort in trying to reconstruct the phonetics of the Middle Kingdom of the Nile. Moreover, the effort did manage to help cover up the actual, ancient sounds! We may conclude, therefore, that this effort in phonetics was erroneous and fruitless.

To be more precise: It is acknowledged, that the apparent Semitic elements of language-structure and phonetics do justify the hypothesis of the existence of an ancient, African, Proto-Semitic base. The fact that the hieroglyphs still cannot be read in any Semitic language, is due to the so-called Hamitic elements.

5. The rebus system

As we have seen, historical facts do not support the theory of Semitic sound changes. We shall now demonstrate, that linguistic considerations also contradict the theory.

Our considerations are very simple. If the structure, construction and the outward appearance of the signs (hieroglyphs in the present case) were based primarily upon their sounds, then these cannot be exchanged with other sounds without consequences. By so doing, the unity of the sounds which hold the

[41] The “story” recounted in the Old Testament is no longer considered by historians as historical fact.

signs together, the systems of word and sentence-structure would disappear; in other words, the language itself, which forms the basis of writing, would have to be changed.

In order to be able to judge more accurately the supposed sound changes, which are characteristic of the writing of the ancient language of the Nile Valley, it is necessary to be familiar with the vowel-change system which linguists generally know as the *rebus-system*. This is the point, at which number of past efforts have been stymied.


The *rebus* or *charade* system is not a new discovery. It has been in use for about eighty years. Gardiner notes the following about the evolution of the writing system: "... recorded history may be considered to have been non-existent until, shortly before the end of the Pre-dynastic period, the Egyptians discovered the principle of the rebus or charade. The new departure consisted in using the pictures of things, not to denote those things themselves or any cognate notions, but to indicate certain other, entirely different things, not easily susceptible of pictorial representation, *the names of which chanced to have a similar sound.*" [42]

Gardiner's wording may be a little circuitous, but we generally agree with his basic premise. What a pity that he did not speak Hungarian!

What is the essence of this system and what are the consequences concerning its application to our research?

The rebus-system takes the phonetic form of the hieroglyph from the phonetics of its original pictorial content. In this way, the same hieroglyph (while retaining its consonantal structure) with the change of its vowel(s) receives a new meaning.

This phenomenon may appear in ideograms and also in syllables (in the case of multi-consonantal signs). This constitutes the basis of word-formation in the ancient hieroglyphic writing.

Instead of showing dozens of examples, let us refer to László Kákósy's statement: "... ... the hieroglyphs cannot be considered as only [sic!] pictographs, as the shown examples prove, and even the word-signs do not always mean what the content of the picture shows. The hieroglyph which shows an eye  (iret), in the majority of cases does not carry the meaning of "eye", but the frequently occurring verb iri ("to do, to make")." [43] And although the real phonetics of the iret/iri may have been Já-Ra-T/Já-R-Ja, (path / is walking) it is clear that Kákósy, very sensitively, tiptoed into the middle of the rebus system. The following quotation from Gardiner is appropriate here: "*throughout the entire course of its history, that script remained a picture-writing eked out by phonetic elements.*" [44]

Gardiner and his followers (Hungarian Egyptologists among them) knew for 80 years the basis of Egyptian writing was: *a picture writing eked out by phonetic elements*. Based on the above we may add: *complimented with the rebus system*. We agree with this in general! Yet we realize sadly that – especially in regard to the reconstruction of the language of the Middle Kingdom – the linguists did not base the pillars of this writing system upon the pictographic and phonetic-values of the hieroglyphs and the

[42] Gardiner, *op. cit.*, pp. 7.

[43] Kákósy, L., *Egy évezred a Nílus völgyében*, Gondolat (Budapest, 1970), pp. 21.

[44] Gardiner, *op. cit.*, pp. 8.

rebus-system which they already recognized, but instead they introduced syntactical analysis which they considered to be superior.

The indispensable basis of the rebus system is the language. Without phonetics and without the accurate knowledge of the structure of the language, the system doesn't work and, according to Gardiner, neither does a charade. One has to know the accurate meaning of the pictures, the original phonetic form of the words and the word-groups, and one has to know the grammar of the language in question. [45] The rebus or the system of vowel-change was the "soul" of hieroglyphic writing. Without it, this writing, from the beginning – would consist only of pictograms or ideograms and much like the Chinese writing system, would be based on several thousand signs.

This is why Gardiner and his followers – lacking the knowledge of the ancient language – could not make practical use of the rebus-system beyond its bare recognition.

Let us now return to the phenomenon of phonetic changes.

The straightforward question is the following: Did phonetic changes ever occur in the history of Egyptian writing, as is claimed and as we have demonstrated above?

The answer must be an unambiguous: No, it could not have happened!

Let us sum up our observations:

1. Egyptian writing is phonetic. If we change the sounds, or if we want to pronounce the same hieroglyph differently, i.e. with another sound, its ancient meaning is lost, and consequently the writing itself ceases to have meaning.
2. The structure of the writing does not allow the change of sounds, since not only the morphology, affixes, declinations and conjugations, the rebus, etc., but even the bases of the sentence structure were built exclusively upon one ancient language and were passed on in the same language. The compound picture-writing protected the phonetics of the language too.
3. This also means that the hypothesis of the Finno-Ugric linguists, stating, that *the tendency is for regular sound changes which predominate in groups of words* is foreign to the history of hieroglyphic writing. It is for this reason that the phonetic or structural appearance of no other

[45] The concept of the "word-root family tree" is rejected by the followers of the Finno-Ugric theory. According to them, the sound forms, which often appear similar, are a result of linguistic accidents and only the deductions based upon the rules of sound-harmony can be accepted. Based upon words which clearly originated from the same root, with similar sound-body can be 'scientifically' separated and traced back to the vocabulary of the different "donor languages". This stand point really does need these 'cosmetics' because the research of the word-root system, which looks back some 150 years, lumps words together into one group, which, according to the generally accepted theory of culture-history, (the Uralian, Finno-Ugric origin of the Hungarian language) could not have belonged in the ancient Magyar vocabulary. Where would this theory end up, if the Hungarian words pertaining to agriculture and animal husbandry had been in the Ugor age, even though these, according to the adherents of the Finno-Ugric theory, were adopted millennia later from the Turks, who had a higher cultural level, or even later by the even more cultured Slavs?

language – in this case the Semitic languages – could substitute the roots of the ancient writing of the Nile. As we have already indicated, the possibility of writing would otherwise have ceased.

4. In the Old Kingdom, Egypt's population did not use Semitic sounds. According to László Kákosy: "Egypt's population spoke a Hamitic language in ancient times." [46] Even if we were to take into account the hypothetical Semitic sound-changes of the Middle Kingdom, this would generally have been accompanied by the transcription of vowels, along with the changes in the grammatical structures! [47] There is no example for this in that age. The problem is connected with the imagined consonantal-changes and the transliteration that followed. The signs or words in that hypothetical Semitic language could no longer coincide with their phonetic-values, since not only the consonantal framework, that is its skeleton, would change, but at the same time the vowel would disappear too, which is clearly shown to be present in the pictographs. In addition, the structure of the writing would be destroyed, since the triple unity of its base (ideograms-syllables-consonants)+rebus-system is functional only when it possesses the original pictographic and phonetic-values.
5. At the same time, every other earlier writing would become illegible too.
6. If, after all this, we still presume that some kind of Semitic writing was taken over, then only the adoption of the (24) independent consonants could be considered. However, those are insufficient in themselves to achieve accurate writing. With the denial of the pictographic value of the signs, these had to be complemented with the vowels that followed them. Incidentally, it is probable that alphabetic writing began in this way. [48]
7. A further obstacle to the acceptance of sound-changes is the fact that, in the history of Egypt, at the time of the Middle Kingdom, the appearance of Semitic tribes and their acquisition of dominant power is nowhere mentioned. [49] It is well known that, until the present, no historical, archaeological find or data has emerged to prove the presence of Hebrew tribes in Egypt. The first 'reliable' data originated from Alexandria. On the Island of Pharos the "seventy" wrote, in the Greek language, the history of the Jewish people. Today, this is known as the Septuagint.

Therefore, only one route remains to decipherment: We have to set aside the variations of the proclaimed phonetic-changes; the transliteration values have to be traced back to the phonetic-forms of the Old Kingdom; in other words, to the ancient sounds.

The proven continuity of hieroglyphic writing is conceivable only without the phonetic-changes.

[46] Kákosy, L., Egy évezred a Nílus völgyében, pp.22.

[47] At the beginning, Hebrew writing was a consonantal writing too, and changed only later to mark the vowels.

[48] Borbola, J., *A bölcsék írása*. Arany Tarsoly no.4. (Budapest, 2005 June 5.), pp. 42-43.

[49] The Hyxos conquest is the only known invasion. Of this, on the other hand, scientific literature knows little. According to some, they were probably a people of Western Semitic origin (of course, this may be an assumption too), others believe that they were Hurrites. There is some proof of the latter, like the Selek name which can be equated with the Hurrite Sallaku. Kákosy, Ré fiai, pp.121.

6. Thoughts about the origin of the Magyar language

We indicated in the introduction, that this paper is intended to demonstrate the scientific validity of reading the hieroglyphic writing of the Early and Middle Kingdoms of the Nile Valley, in the original, pure Hungarian tongue.

As we embark on the discussion of our subject, we need to make a few critical remarks concerning the currently, generally accepted scientific classification of the origin of the Hungarian language and its well known Finno-Ugric, more exactly, Uralic "cradle." This question is also pertinent because, at the mention of the Hungarian language, in both Hungarian and international linguistic circles, no other possible origin is allowed to be seriously postulated. We are thinking here of the possibility of bringing up a Mesopotamian Sumerian origin or in our present case, Egyptian connections. "What business would the language of a people from the borders of Europe and Asia have on the banks of the Nile?"

Unless some earth-shaking, great discovery would force the representatives of Egyptology, who are in any case inclined to drawing conservative conclusions, to take an interest. One cannot expect a committed scientific establishment to easily "change course" towards the Hungarian reading of a whole group of problems, which have already been solved, such as the a mathematical texts, based upon the ancient data of the circle (kör in Hungarian) and the π , the many grave inscriptions, pyramid-texts (Spruchs), or the Hungarian reading of the papyrus scrolls. [50] In the process of sifting through several thousand hieroglyphs and hieratic signs, we have achieved the phonetic-morphologic-syntactic organization of hundreds of signs. Linguists, as well as the historians, believe the Hungarian language belongs forever to the Uralic language family, thus it cannot have any claim to the language of the great cultures which originated on the banks of the Nile. Normally, all discussions concerning this subject stop at this point!

It is our conviction that a sober debate concerning the Finno-Ugric origin of the Hungarian language is the responsibility of professional linguists. On the other hand, we believe, that our research is playing an important role in the discovery of the ancestor of the Magyar language. As an initial contribution to the discussion to come, here we briefly summarize our point of view concerning the Finno-Ugric theory.

Let us begin with the name: The theory of the Finno-Ugric origin of the Hungarian language is today no more than what the key word in the text clearly expresses: a theory. A theory is a theory and not a proven fact, because it still awaits conclusive proof. [51]

We quote from the university textbook written by Gábor Bereczky and Péter Hajdú currently in use in Hungary:

[50] Borbola, J., *Olvassuk együtt magyarul! A Moszkvai Matematikai Papirusz két feladatának magyar nyelvű olvasata* (Budapest, 2000). ISBN 963 03 9613 0.

Borbola, J., *Királykörök. A Rhind Matematikai Papirusz királyköreinek magyar nyelvű olvasata. A Szent Korona egyiptomi mérete* (Budapest, 2001). ISBN 963 00 7468 0.

Borbola, J., *Csillagszoba.. Út a szakkarai piramisfeliratok magyar nyelvű olvasatához* (Budapest, 2004). ISBN 963 214 963 7

Borbola, J., *Tutanhamon a számadó*, (Budapest, 2004). ISBN 963 216 967 0.

[51] To clarify the two concepts, we use the data from: *Magyar Nagylexikon* (Kiadó, Budapest 2003): "elmélet, teória: tétel: – tenet"

“The linguistically colorful basic language, in its entirety, remains *forever beyond our reach*.”

The other concept of the basic language – *and, in the following, it is this we will always discuss* – is the reconstructed language, [52] which was obtained by projecting back to the past, with the help of the historical-comparative method of today’s Uralic, or Finno-Ugric languages. ”

“The basic language is a language that can never be perfectly known: We cannot obtain any direct information from its dialects, the ongoing changes or the workings of the language elements. *The reconstructed basic language should then be considered such a logical system, that one cannot realistically imagine its existence in this form.* However, it is necessary that we condense our views of the basic language into such a hypothetical system, because with this we create an indispensable base for the comparison of related languages.”[53] (The italics are from the author.)

Hungarian Linguists themselves admit, that the so-called basic language which they have hypothesized, or reconstructed, which are generally called basic word-roots, marked with an asterisk (*), *realistically cannot be conceived in this form.*

Following the above, we need to strongly emphasize, that – having accepted the paucity of proof of its origins, at the beginning – at a later stage one *cannot build upon a basic language, which rests on a hypothetical, in reality non-existent linguistic basis, and expect to derive a realistic, linguistically acceptable structure with historically concordant results.* Stated bluntly, the Finno-Ugric theory concerning the origin of the Hungarian language has never been proven conclusively!

The same holds true of the tendency – to accept blindly – the regular sound changes which are said to occur mostly in bundles of words (i.e. whole groups of words are declared, at a given time to be antiquated, or otherwise undesirable). We are obliged to say with deep regret, that although our linguists did not have any valid proof, which would support these changes, and which, in any case only supposed to have happened to the Hungarian language – after several changes in content and meaning – they made this a mandatory subject of instruction for every linguist and student. [54]

We note that, according to the present state of linguistics, there is no known written source that mentions the Magyars – as a people (and their language) – from a time before 830 A.D. The first Uralic language elements were written down scientifically during the 19th century.

In relation to above, it is illuminating to quote the thoughts of Gábor Berczki concerning the origins of the Hungarian language [55]:

[52] Berczki, G., *A magyar nyelv finnugor alapjai*, Universitas Kiadó (Budapest, 1998), pp. 31.

[53] Hajdú, P., *Bevezetés az uráli nyelvtudományba*, Tankönyvkiadó (Budapest 1966), pp. 40. This last sentence is a classic case of circular logic, since the establishment of the linguistic relationship is based upon a hypothesis, nevertheless the results are assumed as corresponding to factual reality.

[54] A *Halotti beszéd és könyörgések*. This Funeral Oration cannot be uncritically accepted as an example of the state of the Hungarian language a thousand years ago. Furthermore, there is no proof whatsoever, that the writer of the Pray codex, -- was in fact Hungarian, writing in his mother tongue, or a monk of German, or Slav descent “providing the proof of origin of the Hungarian language.”

[55] The quotation above, can be found in Berczki, *op. cit.*, pp. 35.

“The ideal process in the examination of the Finno-Ugric base of the Hungarian language is that, beginning with today’s language, we should trace it back until we reach the basic language. However, this is often not possible, or is very complicated. For this reason, we turn to another possibility: starting with the reconstructed language we examine what the Hungarian language has preserved from its Finno-Ugric heritage and what it has lost.” [56]

The arguments stated in the above quoted university textbook do not validate the assumption, concerning the Uralic Finno-Ugric roots of the Hungarian language. On the contrary, the quoted arguments prove the exact opposite – the tailoring of a Finno-Ugric jacket, made to fit today’s Hungarian language dummy. [57]

The basis of the system of examination is the so called *tendency for regular sound changes which occur in groups*. [58] In order for us to accept at all, at some level, the phonetic changes, their sequence and chronological order as proposed by Bereczky, we would need to have clear, proven answers to the following questions:

- a. Why are the *regular phonetic-changes* not valid for all Uralic language groups, while these are presumed valid for the majority of dialects within one people (Hungarian)? [59]
- b. How is it possible that the so called *regular deviations* are only valid for the Hungarian language, but are not characteristic of other, related peoples’ languages? [60]
- c. Irrefutable proof would be required to justify the presumed, especially unique position of the Magyar language.

Lacking acceptable answers to the above, it would be a fundamental error to present the sound forms of today of the descendant peoples as the sound-system applicable to the basic (i.e. Ur-Hungarian) Magyar language.

We may summarize our standpoint, as follows:

[56] There is no agreement in this matter among the supporters of the Finno-Ugric theory. Let us quote the thoughts of István Fodor: “The beginning romantic imaginations were those which imagined that if they follow history backwards from today’s daughter languages they can reconstruct the basic language in full in the same way, as it once sounded, in its phonetic system, morphology and syntax. (...) However, later, they began to see, that the reconstruction of the basic language is not a simple matter, and perhaps one can achieve the best results in the field of phonetics, while the morphology, which consists of a lot more elements, is a lot harder. The construction of syntax, on the other hand, still walks in children’s shoes.” Fodor, I.: *Mire jó a nyelvutudomány?* Balassi Kiadó, (Budapest, 2001. ISBN 963 506 409 8), pp. 35 -36.

[57] Borbola, J., *Uráli tilalomfák, Ősi Gyökér* Vol. XXXIV. no. 3. Issue July-Sept. 2006 2006 pp. 2-19.

Our doubts concerning the regular phonetic changes, we explained in more detail in print, in this study

[58] Kiss, J., – Pusztai, F., *Magyar nyelvtörténet*, Osiris Kiadó (Budapest, 2003), *Hangtörténet*, 109.

[59] The Vogul and Ostjak languages, which were declared our closest relatives, were divided by our linguists, into 34 dialects in total.

[60] Bereczky, G., *op. cit.*, pp. 32

Based upon the arguments presented, we reject the tendentious theory/system/rule/law etc., of regular phonetic-changes, based on certain presumed tendencies. Instead, we accept the basic tenet of international linguistics: "It is known that vocabulary is very elastic and changeable, and only rarely does a new element join, or an old one is taken out of the phoneme system, The reason for this is that vocabulary forms an open group of words, which are difficult to structure or systematize, whereas phonemes form a strictly structured, more or less closed order, which remain unchanged in synchrony and retain their diachronic characteristics for a considerable length of time".

7. The hieroglyphic writing of the Nile-Valley is a mixed writing based upon phonetics

According to the present state of Egyptological research, it is universally accepted that hieroglyphic writing is consonantal. This conclusion has been derived as a consequence of noting that hieroglyphs show no vowels, that there are phonetic discrepancies and finally the rejection of pictographic-values. In reality, the classification of phonetic-values is not so clear-cut, not even if the vowels – with two exceptions – were not marked throughout thousands of years. [61] We are thinking here, first of all, of vowels with different sound levels as in a/á/o and e/é/ë which – even though these do not have a separate sign -- people of ages long past, with the knowledge of the picture-value of hieroglyphs, could still easily pronounce. In their eyes it was unnecessary to indicate these vowels. The exceptions were the u/ü sounds, which had separate signs, but, at the time, this hieroglyph had several meanings, depending on its position and so it acted as a consonant.

The hieroglyphs showed, from the beginning, elements of nature, the creation of human hands and the thoughts of people. These pictures then – complemented with vowels -- had a pronounceable phonetic form. They formed words and sentences with them. Millions spoke the ancient language of the Nile and scribes wrote it down. It is a serious error, therefore, to proclaim, without the knowledge of the exact phonetic forms that the hieroglyphic writing consisted only of consonants. The difficulty was caused by the *vowel-change-system*, or in Gardiner's words, the rebus-system. As we have seen, linguists have discovered it at every turn but, because they could not guess the original sounds, they simply show the consonantal frame in their transliteration.

The ancient process of writing may have taken place as follows:

The scribe first enunciated the text to be written, the words and sentences. Then he looked for the hieroglyph/picture which represented the sounds of the word-particle (often an object) which covered in the greatest possible measure the essence of the story's content – and the vowels too. We count here not only the word-root, but its occasional derivative/inflected variations too. (This role is usually played by an ideogram, but when in need, the ideogram could be placed in the second place in the inflected word.) This base was then completed with further pictures, which could have been syllables or even

[61] We are thinking of the *i/j//ly* group and its later *o/ö* signing.

independent consonants. To state it clearly, they literally *pictured* the writing. In case of the ideograms the number and character of the vowels contained within the consonants was determined, through the sight of these, which could represent a full word. Within the additional affix(es), the ancient rules of vowel harmony prevailed (see the vowel-change, - or the rebus system). Contrary to the ideograms, the original pictographic-value of the affixes does not necessarily take part in the formation of the word; only the consonantal frame or skeleton of their phonetic-value contributes to the meaning.

Consequently – and this too is a characteristic of hieroglyphic writing – the same word could be written in different ways, represented by different pictures. [62] The goal, of course, was the clear expression of the thought and the preservation of its compactness. Let us remember, that there were no endless writing surfaces at the disposal of the scribes; they wrote upon papyrus rolls made with tiresome labor, although they also used every flat surface, and carved their thoughts into stone too.

Reading was the opposite of this.

The pictographic value of the ideogram/hieroglyph was read in the mother tongue of the reader, in other words, he/she first visually pictured the ideogram and then either mentally, or vocally pronounced these. This provided the root of the word. Then, irrespective of the picture shown by the hieroglyph, the reader recognized, i.e. read the “sound” of the consonants required to compliment the message contained in the following ideograms, according to the rules of vowel-harmony of his / her mother tongue. This is how the ancient indissoluble unity of visual and auditory reading (with *eyes* and *ears*) proceeded. Practically everyone knew how to read, since the phonetic spelling of the pictures “only” required them to know their mother tongue. This is why the Hungarian language describes the scribe as “*írastudó*”, literally: *knower of writing*, yet a word for “knower of reading” is missing from its vocabulary. [63]

8. Why the Magyar language is the (ancestral) basis of hieroglyphic writing?

This is the fundamental question!

The answer is simpler than expected: because only in this one language can the indissoluble, ancient unity between the hieroglyph’s picture and its phonetic-value be realized. If one gives voice to the hieroglyphs in the ancestral Magyar language, though the corrected, internationally accepted phonetic values of the consonants, then the meaning of the word coincides with the visual image of the sign / hieroglyph. Simply stated: “Whatever I say, that is what I see!”

Our basic rule: The sense or meaning of the pronounced word is identical to the visual impression of the hieroglyph.

[62] The names of Kings presented an exception; the ancient signs were passed down in unchanged form in their Royal rings.


[63] To our knowledge this was first observed by the poet and linguist, D. Kiss.





In our earlier works, which we referenced above (See note [19]) we presented a whole series of transliterated hieroglyphs with their equivalent Hungarian meanings, beginning with the mono-consonantal signs and proceeding to complex sign-groups. Because of their volume, it is not our intention to repeat these here.





Clearly, not all the elements of today's very extensive Hungarian vocabulary belong to the ancient base. In other words, in the Nile-Valley they would have possessed only a fraction of today's Hungarian vocabulary. Thus, one of our important tasks is the separation of the words of newer origins from the ancient vocabulary. In addition to this we also have to take into account the words that had become obsolete and faded out of our language, but which would have been current at the time of the Ancient and the Middle Kingdom. We may imagine words describing objects which came to light during excavations, or which we inherited only in the form of their painted pictures, or drawings. Consequently, we found some hieroglyphs, whose pictographic value we can only guess.

The large majority of the hieroglyphs, on the other hand, are easily read directly in Hungarian without complex analysis.

In order to make our thesis more tangible we take from Gardiner's collection – those who are somewhat versed in hieroglyphics have an advantage here – a few *ideograms* that were transliterated with a multi-consonantal structure. [64] We have already traced the internationally accepted phonetic values of the Middle Kingdom to the phonetic-values of the Old Kingdom. Our purpose here is the demonstration of the correct pictographic values of the hieroglyphs and correct transliteration signs, as these relate to their corresponding Hungarian pronunciation.

– “O₄₉  village with cross-roads. Ideo. in $\triangle |$ niwt.” [65] // niwt → aN-NYi-ÚT. (So many roads) The interpretation of the sign cannot be a problem for someone with Hungarian mother-tongue. If we look at the hieroglyph we really see the ground plan of a settlement and we see roads, út in Hungarian. [66] (Note for the margin: The Romans, at the time of Julius Caesar built their military camps as well as the location of their gates in this form.)

– “S₁  white crown of Upper Egypt. Ideo. or det. in   var.  HDt ‘the white crown’.” [67] // HDt ⊙ KeGY-eT ⊙ KeGY-eS ⊙ KeGye-Tlen. (Give Grace ⊙ Graceful ⊙ Cruel). But if we look at the crown then its shape also comes into sight, since it is not only white, but has a pointed top: HeGy-eS. (K⊙H⊙G). (Pointed.)

– “S₃  red crown of Lower Egypt. Ideo. or det. in   var.  dSrt ‘red crown’.” [68] //

[64] We discussed the mono-consonantal signs in more detail in the V. chapter of my work *Csillagszoba*.






[65] Gardiner, *op. cit.*, pp. 498.



[66] The earlier reading aN-I Ú-T → AN-ÚTJA surfaced too.



[67] Gardiner, *op. cit.*, pp. 504.









[68] Gardiner, *op. cit.*, pp. 504.




dSrt → DiCsó-éLeT → DíCséReT, (Glorious Life – Praise). The red crown leads in the ancient belief-system to eternal life .

– “S₁₁  collar of beads with falcon-headed ends. Ideo. or det. in  |   var.  wsx (wśx) ‘collar’.” [69] // wsx → Ú-Szo-K, its broader meaning is ViSzeK – ViSeleK (U→V). (I swim, in broader meaning: I carry, I wear). The collar shaped neck ornament (with falcon-head ends) kept the wearer’s head above water! They swam with this.

– “U₁  sickle. Ideo. in  mA ‘sickle-shaped end’.” [70] // mA→M-AR. If we look at the picture, and grab this instrument with our hand, (mar-kunkba in Hungarian) which during work/harvest hurts (mar) the wheat, or reed, etc. Let us think also of the harvest workers, called marokszedő, who collect the stalks of the harvested grain,.

– “U₁₉  adze. Ideo in Pyr.  nwtY ‘the two adzes’.” [71] // nwtY → Ny-Ú-J-T –Ny-Ú-jT-Ja (to stretch). A person with Magyar mother tongue does not need much fantasy to see this either: the hieroglyph shows the picture of a hoe, an adze, an instrument for striking something.

– “Y₃  scribe’s outfit. Ideo. or det. in  |  |  var.  |  |  | sSw ‘writings’ and the related words, cf. O.K.  zS ‘write’.” [72] // zS → eSz-eS. This sign really shows a writing instrument, but Gardiner is in error, when he leaves out the man from his interpretation. In Hungarian the scribe himself is clever (eszes).

“D₅₆  leg. Ideo. or det. in  var.  rd ‘foot’.” [73] // rd → éLeD → eReD. Only in Hungarian do we say: lábra kap → éled. (He gets on his feet, recovers from sickness → awakes.) The verb ered can also be mentioned here (L→R), something begins, gets started, elered, útnak ered etc. in Hungarian.

For the sake of easier visibility we collected the main components of the above into a table, which follows.

[69] Gardiner, *op. cit.*, pp. 505.

[70] Gardiner, *op. cit.*, pp. 516.

[71] Gardiner, *op. cit.*, pp. 518.

[72] Gardiner, *op. cit.*, pp. 534.

[73] Gardiner, *op. cit.*, pp. 457.

SIGN-LIST	SIGN	MEANING	DETERMINING TRANSLITERATION	HUNGARIAN PHONETICS
O ₄₉		village with cross-roads	Ideo. in niwt	niwt → aN-NYi-Ú-T
S ₁		white crown of Upper Egypt	Ideo. or det. in var. Hdt 'the white crown'	Hdt → KeGY-eT KeGY-eS KeGye-Tlen, HeGye-eS (K→H→G)
S ₃		Red crown of Lower Egypt.	Ideo. or det. in var. dSrt 'red crown'	dSrt → Di-Csó-éLeT DíCséReT
S ₁₁		collar of beads with falcon-headed ends	Ideo. or det. in var. wsx (wśx) 'collar'.	wsx → Ú-Szo-K, ViSzeK ViSeleK (U→V)
U ₁		sickle	Ideo. in mA 'sickle-shaped end'	mA → M-AR
U ₁₉		adze	Ideo in Pyr. nwtj 'the two adzes'	nwtj → Ny-Ú-J-T Ny-Ú-jT-Ja.
Y ₃		scribe's outfit	Ideo. or det. in var. sSw 'writings' and the related words, cf. O.K. zS 'write'.	sSw/zS → eSz-Es
D ₅₆		leg	Ideo. or det. in var. rd 'foot'	rd → éLeD eReD

We can summarize below the route we have followed:

One has to return to the basic elements of hieroglyphic writing, which are the pictographic representations. One has to familiarize oneself with the ancient mode of thinking and through this with the ground-rules of writing: the formation of words and the *rebus-system*. One has to start from the “large toward the small”, to proceed from the “important to the insignificant”, the compound sentences, the repetitions, the ancient variations of possessive structures, tenses, the characteristics of signs, the abbreviations and many other aspects. Knowledge of the message of the pictures is indispensable to reading. Briefly: the characteristics of forms cannot be put aside and simply substituted with sentence structures.

One has to make the pictographic value of the hieroglyphs agree with their transliteration. In order to achieve this, one has to follow the (artificial) sounds of the Middle Kingdom back to their ancient archaic state, in the Old Kingdom. (Their accepted values are shown by Kammerzell.)

Then one has to look for the phonetic-forms which are represented by the hieroglyphs, where their consonantal framework is the same as their correct transliteration-value. At this point we have to emphasize: The majority of the word-roots sought can be found in the Hungarian language. [74] If we complete the (corrected) international consonantal framework (following the rules of vowel harmony) with our vowels, then, considering their meaning, we gain (ancient) Hungarian sounds, which are represented by the hieroglyph in question, or its pictographic content. [75] In short: the view given by the picture/hieroglyph coincides with its interpretation in the Hungarian language, built upon the international transliteration. [76]

However, not only the connections between the pictographic-value and the phonetic-value of hieroglyphs point toward the ancient Magyar language, but also the multitude of sentence and grammatical structures. The ‘t’ sound of the accusative, the ‘k’ of the plural, the order of possessive structures, the entire conjugation, the system of verbal prefixes, the formation of nouns, their suffixes, the unique government of numerals, the coordinate clauses, subordinate clauses, the word order of interrogative sentences, etc., all carry the same grammatical structure as today’s Hungarian language.

[74] As we have shown above, we ignore the speculative *tendencies of regular phonetic-changes* advocated by linguists of the Finno-Ugric theory. Instead, we consider as a starting point the internationally accepted *phonetic-values*, which can be clearly followed, without speculation, from a distance of four-thousand years. We discuss this more fully in the Chapter IV of *Csillagszoba: Az ősi hangértékek változása*.

[75] In the process of enunciation, the sight of hieroglyphs does not exclusively coincide with our first impression of pictographic values; These may often carry a meaning of some abstract idea, attribute, adverb, etc., and may have a multi-layered meaning too.

[76] Divergences caused by regional dialects usually only effect the vowels, thus consonantal writing is less affected.

In short:

Back to the base of the Nile-Valley writing, to the pictures! Let us do this in a manner, where the picture they present and their international (transliteration) consonantal structure, complemented with vowels, gives a sound-form (the spoken word) that should coincide with the picture-value of the hieroglyphs. *This can be achieved only with the (ancient) Hungarian language.* [77] *We are not making something fit through indirect analysis. We enunciate directly! We do this, based on the sign-forms, in other words, we read in Hungarian – in the language of our ancestors!*

9. Summary

- ✚ The colorful Egyptian hieroglyphs are not decorations, but an intelligent, fluid writing, the written form of the ancient language spoken in the Nile-Valley.
- ✚ The Egyptian writing can be continually followed from archaic times, through the end of the Greco/Roman age, thanks to the multitude of surviving inscriptions. There is no need to apply (pseudo) scientific methods to form hypothetical words - marked by stars (" * ") in the literature - and trace these back to the past, following the erroneous methodology applied to the Finno-Ugric system. The signs, carved into stone, may still be admired today, from the perspective of thousands of years.
- ✚ Among the hieroglyphs we find only quantitative changes over the years. The forms and phonetic characteristics of the hieroglyphs were inherited in unchanged forms, but with the passage of time, newer signs were added to the existing ones.
- ✚ The hieroglyphic writing is a mixed writing: it is an interwoven system of signs, syllables and independent consonants, which complement one another.
- ✚ Every hieroglyph has – apart from its obvious pictographic value – an independent phonetic-value too. (Champollion).
- ✚ The hieroglyphic writing is a mixed writing where the pictographic-system was assembled according to the phonetic-values of the signs. Its objective is to set down speech in pictographic form. *Thus the language of the Nile-Valley is a hieroglyphic mixed writing which rests upon a phonetic base.*
- ✚ Based on the above, we may also conclude that *hieroglyphic writing is inseparably tied to the ancient language.* Consequently without the knowledge of its structure, phonetics and vocabulary it is unreadable. *In practical terms, this writing could only be written and read in one language. The spoken language of the people of the Nile Valley.*

[77] Many others have trodden this road before us; we think with respect of Kálmán Némäti, Károly Pálfi and Dr. Tibor Baráth. Their work can be considered as a fore-runner to present achievements, even though several of their conclusions need to be supplemented or modified.

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- ✚ Due to these attributes, *the ancient phonetic-forms cannot be exchanged for newer sounds!* Consider the impossibility of regular phonetic-changes within the same language, or the arbitrary introduction, in the case of the Middle Kingdom, of the Semitic sound-forms and structures. Under such conditions, the writing would have lost its phonetic basis and its continuity.
 - ✚ Lacking the exact knowledge of the sound values of the hieroglyphs, the exchange by hypothetical consonantal structures (transliteration) – cannot be read directly; these can *only be submitted to analysis*.
 - ✚ This morphological and syntactical process of making the hieroglyphs correspond to their presumed meaning is known as an analytical translation. Today, this duality prevails in linguistic studies: although no one is able to read a text directly, the syntactical analysis is declared to be an acceptable procedure to make the text understood. In other words, it is sufficient to make the hieroglyphs correspond to a pre-determined set of meanings. Thus, the visual aspects of the pictures and the ancient role of their phonetic forms are considered only secondary. The rich finds of murals, statues, and the “talking” multitude of pictographic signs (pictures of living entities, objects), together with the applied analysis has resulted in the belief, maintained to this day, that the hieroglyphic writing has been deciphered.
 - ✚ However the reality is that, even with a 180 year effort on the part of the professional linguists, this ancient language still cannot be spoken. The connecting/governing role of the text-forming phonetics which constitutes the base of hieroglyphic writing is missing. The reason: *the system of analysis, morphology, syntax and phonetics is inaccurate*. We must repeat that without the identification of the three pillars of a language which structurally complement one another (vocabulary, grammatical system and phonetics) one can arbitrarily establish any extinct or insular language, especially if one makes the elements arbitrarily fit according some discretionary evaluation of the hieroglyphs.

Finally we may conclude that the continuous writing preserved, and protected a once existing culture and its mediator, the language of the Nile-Valley, which is identical to our dear mother-tongue, the ancestor of the Hungarian language.

The above reflects, only the summary of our research. In order to follow the ancient texts one needs to immerse oneself far deeper in their study. Being a pictographic and consonantal-writing, we have to familiarize ourselves with its resulting unique structure, while we are forced to ‘struggle’ with the confusion stemming from the immense richness of the Hungarian vocabulary. In addition, it is not enough to speak today’s vernacular language, since we know almost nothing about the real roots of our language. For this reason, the research of the Hungarian language has to be placed upon a new foundation. The familiarization with its ancient phonetic and structural system, the re-evaluation of our vocabulary along with the direct reading of hieroglyphs have to be placed again on the linguistic and historical research agenda.

There is a long road ahead! At present, we can see only the ever more forcefully emerging outlines of our ancestral language and with it the culture of our people. The discovery of the missing details and links, their evaluation and organization necessitates further, harmonious effort

The Sun will rise again and illuminate our path.

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GEOSTRATEGY

MAHAPATRA, Debidatta Aurobinda**Central Eurasia: The Concept and Dynamics****Abstract**

The paper focuses on the concept of Central Eurasia and its dynamics from an Indian perspective. It argues Central Eurasia as an area of study is too complex as its features are too vast hence amenable to commonly accepted formulations. Though the unifying characteristics of the region can be traced to the similarities in language, religious practices and culture, histories of domination, great and new great games, the countries of region too display divergent characteristics. From a broader perspective the post-Soviet transition in these countries has placed them towards the uncertainty. The nations in the region, which find themselves in the cusp of transition from socialism to capitalism, have witnessed that the transition has not been smooth. However, scholars on the subject almost agree that Central Eurasia is a broader and all-encompassing subject. While dealing with all these issues the paper will also attempt to identify the major players in the region and the evolving power dynamics.

Key words: Central Eurasia, New Great Game, Russia, India

Approaching Central Eurasia

Defining Central Eurasia is a complex task as its novelty dissuades such a formulation, and its rich diversities preclude the possibilities of a rigorous generalization. In the intellectual discourse, the terminology's recent appearance has gained slow recognition, especially in the developing countries. The Western scholars took serious interest in the region as a matter of study with policy implication. Many rigorous attempts with huge funding were undertaken to study the emerging phenomenon with both universalistic as well as particularistic angle. Hence, one can find research studies both not only on the broader parameters of the concept, but also on its evolution, its stratification aspects, state-society interface, nation-building, ethnicity, nationalism, migration, linkages, potentials and a plethora of research subjects cropped up in the recent years. It happens so, as if the study of the subject remained closed, and the 9/11 created the big bang, thus opening avenues for the study of the hitherto neglected area.

How far the euro-centric approaches, without taking into account the relativistic paradigms, would suffice for the study of such a complex phenomena has been taken to task by experts. As the advocates of Development Approach would argue, every unique phenomenon needs a specific, specialized approach,

and the Central Eurasia too needs such approaches being full of peculiarities, transcending beyond the existing parameters and formulations of research. Though there are varied approaches on Central Eurasia, there has not been a particular theory evolved so far, which can account for the myriad diversities of the region, complex problems confronting the nations in the region, the transformation of the region from a socialistic-controlled economy to a still developing market economy, the dynamics of religion, etc. Besides, the geographic landscape of the region is so vast, with a dangerous tendency towards uncertainty; it becomes difficult to find out attributes of the region in a straight jacket and simplistic fashion.

Looking from a broader perspective, the post-Soviet, post-Socialist transition has pushed the countries of the region towards an uncertain future. The nations in the region, which find themselves in the cusp of transition from socialism to capitalism, have witnessed that the transition has not been smooth. It is like an ominous march from colonialism, empire building to rigid socialist economy and then to market economy. This triplicate fortune of these nations has undergone transformation haltingly, and the process still seems not to be over. They are still in a flux. The factors of poor economy, lack of vibrant civil society and authoritarianism have made them susceptible to the whims of power politics. The developments in the region are understood according to the grand narrative of the 'transition' to free markets or representative democracy, while all current problems are ascribed simply to the transition's incompleteness. (Liu 2003)

The nations of the region got independence from the socialistic control without asking, and this independence happened in such a haphazard manner, without any national movement or resolution that the leaders in these countries found themselves in already an acceptable position to mould the system of these nations. It appears that authoritarianism has to stay in this region, especially in that of Central Asia, in one or the other form for a long time. In fact, the combination between ethnicity and religion constitutes one of the characteristic features of Central Asia. The Titular Nationality-Islam Connection can be described in this way: from the titular group's point of view Islam may be viewed as a just return of religion which used to be persecuted by a foreign regime, and which would be essential in the context of nation-building. (Payrouse 2004, pp. 13-16)

Since its past till date, there have been no comprehensive study on the regimes in the region. Before the Russian empire, this region witnessed traverse of diverse empires. This is the region which witnessed the cradle of the civilization rising and their proliferation to other regions of the globe. (Diamond 1997, pp. 176-192) According to one argument, ancestors of the Turkic tribes inhabited Central Eurasia some ten thousand years ago, later migrating in all directions. (Khidirbekughli 2004, pp. 4-5) Historical chronology of the region shows diverse empires and diverse cultures traversed the region, thus making it a zone of intermixture or zone of hybrid. The migratory people impacted the cultures of the Europe in the West as well as the cultures of the Mongol and Chinese in the East. According to this viewpoint, the mixture of Turkic and Mongol led to the emergence of the Paleo-Asian and Proto-Mongolian people who further migrated to east to become native Americans. According to another string of argument, largely the westward movements have conditioned the history of the region. However, the main external forces in the early Islamic phase of Central Eurasian history from the eighth and ninth century onwards were the Abbasid Empire (750-1258) and the Mongol Empire (1141-1469). (Amineh 2004b, pp. 7-8)

Features characterizing the Central Asia and Caucasus regions, if not the whole of Central Eurasia, include: the historic confrontation between nomadic horsemen and settled agriculturalists; the lands where Turkic, Iranian, Caucasian, Mongolian, Tungusic and Tibetan people have proliferated; the Inner Asian territories of Islam, Buddhism and Shamanism; and the emergence of the newly independent states from the disintegration of the Soviet Union.

Taking into account the peculiarities of Central Eurasia, it may be difficult as well as unjust to apply a particular theory to the study the region. Applying the Realist theory of international politics as developed by Morgenthau can help understand the border politics involving and surrounding the region by putting each republic in national actor position, but it may not help understand the peculiar problems typical to the very countries, and also typical issues which are very novel to the region. For instance, the manipulation of religion to continue authoritarian rule may not fit to the realist model, which is more suitable to study foreign policy of a country in terms of its perceived national interest. Similarly, other theories like Neo-realism may not help understand the typical problems confronting the region. The Behavioural approach may be a useful tool to study the countries of the region, but the problems of the region are too gullible to a device developed in the 1930s and 1940s a complex region in the 21st century.

Similarly, the theory of clash of civilizations as articulated by Samuel Huntington in which culture and its elements are given predominance over other factors, and that too in a set framework, may not be able to comprehend the whole complex developments in the region, which are not only amenable to cultural factors but by a number of other factors. Huntington's 'third wave of democracy' may be carefully applied to the states in the region but that too has its own limitations. In this context, some of the writers argue that the Central Asian region was traditionally democratic in nature but the Socialist control drove the states and rulers of this region towards authoritarianism. The categorization of 'the West' vs. 'the rest,' approach has its limitations, as it negates the principle of relativism and cultural context. It is hence understandable that the region needs a new device of analysis, and with a new interdisciplinary approach.

Defining the Concept

Defining the concept of Central Eurasia is indeed a difficult task. The region does not have a well-defined boundary or a particular way of life. In a sense the concept lacks both space and time dimension. In addition, the vast landmass of the region with no particular unity features makes the effort at definition difficult. However, despite difficulties in taking such a task, there have been scholars who have attempted defining the concept. Nevertheless, so far, there is no evolution of consensus on a particular definition of Central Eurasia. This definitional incertitude in a way has provided flexibility and individual preference in using the terms. Hence, when some scholars who look at the region from a Russian perspective may prefer to call it 'Commonwealth of Independent States' (noteworthy that CIS countries played under a single banner in 1992 Barcelona Olympics), others may prefer to call it Central Asia, or greater Central Asia and so on.

John Schoeberlein an expert in this area has attempted to give a broad definition of the concept in a geographical parlance. For him, Central Eurasia includes "lands from the Iranian Plateau, the Black Sea,

and the Volga Basin through Afghanistan, Southern Siberia, and the Himalayas to Muslim and Manchu regions of China and the Mongol lands." (Schoeberlein 2002) Robert M. Cutler (Cutler 2004) employs seven scales of analysis in his theory on Central Eurasia. The first scale of analysis is the national scale – state level – of analysis where each of the Central Asian countries may be taken separately. Second, there is the regional scale of Central Asia itself, which takes the five former Soviet republics as a whole. Third, the 'macro-region' of Greater Central Asia includes 'political' Central Asia (i.e., the five states) plus their cultural and economic connections with such neighbouring regions as western China, southern Russia, northern Afghanistan and north-eastern Iran. Fourth is the 'meta-regional' scale, a still broader construct, which include Turkic, Mongolian, Iranian, Caucasian, Tibetan and other people and it extends from the Black Sea region, the Crimea, and the Caucasus in the west, through the Middle Volga region, Central Asia and Afghanistan, and on to Siberia, Mongolia and Tibet in the east. The fifth, 'mega-regional' scale of analysis includes not only Russia and China but also the whole of South and Southwest Asia, from India and Pakistan through Iraq and Turkey. A sixth scale of analysis is Greater Eurasia, from Spain to Sakhalin and Spitzbergen to Singapore, including the European Union and its family of institutions. Finally, the seventh scale of analysis is the global scale, which adds the United States, American transnational corporations with a global reach, and worldwide international organizations having especially an economic, industrial or financial vocation.

The concept of Central Eurasia can be seen more an interactive than an integrative one. (Weisbrode 2001, p. 11) It may be difficult as well as futile to search for the factors that could integrate the region as a whole. Second, any integrating tendency would likely prove harmful, as the nations of this region have emerged from the rigid socialist, unitary and authoritarian control to independence. Third, the region as a whole is not homogenous in terms of ethnic identity, culture, language, etc. Here, the more easy and feasible option is to approach the region as a theatre of interaction between diverse cultures, religions, languages and empires. This would provide a fertile ground to study the rich intermingling in the region in an interdisciplinary framework. But at the same the region too needs a 'narrow gauge' approach in which each country or each particular element can be analyzed separately.

A particular geographical definition of Central Eurasia, thus, may not be commonly agreeable or feasible. According to one line of argument, Central Eurasia is a porous region, in part an imagined territory and in part a contested political space. Central Eurasia is a 'subjective vision,' to use Black's phrase, and remains ensnared in geographist ideology. (Black 1997, p. 14) The advocates of 'Critical geopolitics' (Amineh 2004b, pp. 7-8) challenge the realist and neorealist theories of international relations and put more emphasis on role of non-state actors, such as international financial institutions, in both the conceptual and the material construction of the region. Culture wise, the region is heterogeneous, it is a landscape traversed by not only diverse empires but also by diverse cultures. In this context, the silk route needs special mention. Starting from the lower riches of the Himalayas, it passes through Central Asia. The application of critical geopolitics to the analysis of Central Eurasia may help shun dogmas and stereotypes.

Critical geopolitics attempts at synthesizing traditional theories of geopolitics with 'geo-economics.' Frustration with the concept of national security that too of a militaristic and strategic variety as the sole measuring rod of national development in the 1970s led to search for a broader and all encompassing context of social and human development. Based on neo-Marxist political economy and 'world-system'

theory, scholars started to incorporate not only the geographic but also the economic dimensions of global politics into the conceptualization of geopolitics. The critical geopolitics approach favours a more complex vision of world politics characterized by states that are themselves enmeshed in transnational techno-economic power structures and technological systems that threaten the conditions of habitation and survival on the planet as a whole. (Amineh 2004b, pp. 7-8) Applying this theory to the study of Central Eurasia can be helpful in finding the determinants in the regional politics as well as multidimensional factors and actors that shape the contours of regional as well as local developments.

Central Eurasia broadly consists of the former Soviet Central Asia, i.e. Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan and Uzbekistan and Tran-Caucasian states of Armenia, Azerbaijan and Georgia. This above grouping of states under the framework of Central Eurasia does not imply non-cognizance of other definitions implying different limitations. The advantages of including the above countries under the concept of Central Eurasia are the following. First, they were all part of the former Soviet Union which brought a kind of similarity of experiences among them. Second, there are probably less disagreements on including these countries in the broader concept of Central Eurasia. Third, all the characteristics applicable to the countries of the region, under any definition, would likely be applicable to these countries.

The Challenges

The rule of the Soviet Union had brought a kind of uniformity in most parts of the Central Eurasia. Some of them include the overarching influence of Russian culture, the language (the Russian language is still spoken in many Central Eurasian republics) and the system of collectivization of industry and labour. The atheist Soviet regime had suppressed the religious personality of the region by means of official policy of 'suppression, expulsions as well as extermination.' The traditional Adat law, which existed prominently in all Muslim-dominated regions of the former Soviet Union came to be seen in the 20th century as a mere remnant of the past which could finally be superseded by modern Soviet state legislation. The resurgence of customary practices since the 1990s is testimony to the dogged persistence of Adat law into the present and the need to better understand its functioning both in the past and in contemporary societies. (Kemper and Reinkowski 2004)

However, after the Soviet collapse, the region underwent a radical transformation. A host of forces including clan politics, religion (as already mentioned the Soviet era emphasized on detachment of politics from religion), fundamentalism and traditional system of governance came up or refashioned. The Soviet rule also had attempted to bring a kind of administrative uniformity, cultural homogeneity, and collectivization of labour and in the process maintaining the overarching control of communist command and control from a single centre, while suppressing the regional diversities. The leaders of Central Eurasia particularly that of Central Asia and Azerbaijan retained almost the same process even after independence. The difference was that authoritarianism was pervasive throughout the Soviet Union, the same authoritarian pervasiveness was retained but on an individual state basis without any over arching central command.

The Central Eurasian panorama has become a spectrum of nation-building travails. Myriad diversities aside, the collapse of the Soviet Union brought these states to the brink of uncertainty. The old

communist apparatchik took over the reigns of power. Some of the regimes in this region, especially in Central Asia, are seeking to build legitimacy through adoption of cultural ideologies. There was no requisite formation of civil society structures to work for the promotion of democracy. Another crisis that struck to these emerging nations was their economic backwardness. Besides the demerits of segregated economic developments inherited from the Soviet Union, these societies did not get international aid or investments. Worse still, the resources remain unexplored and the fear of rising Islamic extremism drives away the potential investors. The emerging nations are also struggling to settle border issues. These nations were almost border less until they were clubbed under the Russian empire and boundaries were raised, without enough importance given to the peculiarities involved. After the collapse of socialist system, the border problems emerged afresh. Whether it is Nagorno-Karabakh, Abkhazia, or a host others the border problems have played havoc in the development of these countries.

In the post-Cold War scenario, Central Eurasia assumed importance as not only bridge between East and West, but also having strategic importance far beyond its immediate neighbours. When energy resources are added to this strategic equation, the region faces a challenging future. Both global markets and the international players are keenly involved in this emerging scenario. Parts of the region such as Caspian Sea basin are rich in energy resources and there are prospects of opening trans- Central Eurasian routes. The area has become also a zone of contest of spheres of influence. While the Western powers such as the US see the region as an opening for their role after the collapse of the Soviet Union, Russia has tended to see the developments as encroachments in its sphere of influence.

The area is not only an area of contest and great game and new great game, the area too can become a gateway for cooperation. In addition, that spirit of cooperation has come to focus especially after the 9/11, when the concerns of international terrorism came to limelight and global coalition against terrorism was called for. Whether it was the attack in New York and Washington, or the Taliban upsurge in Afghanistan, or Chechnya or Kashmir, the need for cooperation to tackle terrorism and religious fundamentalism in the region has been increasingly felt than ever before.

Based on above discussions, following features can be identified as typical characteristics and challenges of Central Eurasian States. First, these countries got independence without any revolution or upsurge or national movement. As a result, the spirit of nationalism is not based on genuine norms of national consciousness, or language, or culture, but a fragile mixture of all these. Second, these countries lack genuine democracy. The leaders especially in that of Central Asian countries, bore the mantle of communism, and worked in various capacities in the Soviet Union. These leaders do not allow other compatriots to rise and challenge their authority, and they get elected through an ambiguous democratic process. They assert their authority by reinforcing traditional dogmas and ideologies. Third, these countries are economically backward. Though the countries like Kazakhstan, Turkmenistan and Azerbaijan have huge oil and energy resources, these resources have not been exploited fully. The investment by foreign countries has been conditional, driven by politics of power and rivalry to have strategic hold in the region.

Fourth, there is no civil society to articulate common voice, and let it reach the authority. As in the case of Eastonian black box model, these countries lack environment, hence are deficit in genuine input for the well functioning of the system. As the Andijan episode in 2005 reflects, it is not the intervention from the above or outside, but a genuine aspiration from people that can bring development of genuine

civil society structure in Central Eurasia. Fifth, these countries find themselves entangled in the midst of a power game, the players in which are many and see each other's interests antithetical. The region's geo-strategic location as a bridge between East and West, its huge resources and its theatre of heartland has raised its profile multi-fold in the post-Cold war era. The post-cold war game seems to have shifted from ideology to influence, and the region has provided the avenue for this new game to take place.

The New Great Game

The historicity of Central Eurasia too has been a subject of debate in recent years. Though the scholars trace its history to thousands of years, the importance of the region as a happening area in the sense of involvement of multiple players both global and regional that too with complex geostrategic and economic objectives, came to light only in the post-cold war scenario. The Soviet domination of the region made it almost close to international scrutiny. It was only after the collapse of the Soviet Union, and what some scholars call, the 'parade of sovereignty' that the vast landmass came to limelight. In 1992, the noted scholar Andre Gundre Frank coined the term 'centrality of Central Asia,' (Frank 1992) in which Frank argued for a refashioning of the study of the region, from a de-ideological, post-cold war perspective. He pointed to the enormous resources, coupled with enormous transitional problems engulfing the region.

It was the attack in the World Trade Centre in 2001 that compelled the Western leaders and policy makers to look at the international developments afresh. Terrorism emerged as a new, novel, non-state agency to challenge the might of the state. The noted American scholar, Samuel Huntington had already predicted 'Clash of civilization' (Huntington 1996) through the fault lines across the globe. The major thrust of Huntington's argument was that inevitability would arise in course of time in which Islam would clash with values as presented by Christianity. This near vindication, or the belief in that, had found resonance in the policy makers in 2001 with the terror strike. The terror epicentre was found in Afghanistan, in the region that now needed to be humbled, brought to the orbit of democracy. The US started moving its forces to the region, and established bases in Central Asian countries; Russia welcomed the US to the region with the belief that both the powers could be equal partners in facing the international challenges including terrorism.

The region which was until recently a region grossly neglected in the international discourse, suddenly found itself in the middle of international actions and reactions. Thus, what analysts called, ensued the 21st century version of the Great game (the anachronistic tussle between British and Russian empires over Afghanistan and Central Asia), into new Great Game, the tussle over occupying the space created by the collapse of the Soviet Union. In the new version of the game, the US replaced the UK as the global power, asserting its influence in global affairs including the former Soviet sphere of influence. In 1997, Zbigniew Brzezinski in his *The Grand Chessboard: American Primacy and Its Geostrategic Imperatives* outlined the contours of emerging power politics in 21st century. (Brzezinski 1997) In this version of the game, which appeared so far to be a zero-sum game, the stakes involved were not mere geographic entity, or mere military base, but the ambition to have control over the geostrategic and geoeconomic resources of the region. In this version of the great game, it was not only two powers or empires, but multiple powers, with multiple combinations, both regional as well as global are involved. While Russia

asserted its power by using geographic nearness (near abroad) and policies of affinities of language and economic linkages, the West attempted to woo the region with the promises of investment, supplying the norms of democracy, market reforms and drawing them to the orbit of globalization. Thus began a power game in a region already dangerously vulnerable to nation-building travails and backwardness.

According to some writers, it is futile to apply the framework of Great Game to study the current specter of Central Asia. This old parameter evolved in the 19th Century imperial politics proves insufficient to analyze the politics of the post-cold war post-Soviet Central Asia. Igor Torbakov gives the following four reasons as to why the Great Game concept cannot be applied to the study of the Central Asia. First, the region is no more under any empire domination; rather the countries in the region have emerged independent after the collapse of the Soviet Union. Second, related to the first, these countries as part of international system are independent players as there is no hierarchical pattern of relationship with other powers. The concept of power–client relationship cannot be applied to the countries of Central Asia (at least theoretically). ‘The nature of these relations, rather, likely depends more on how the regional countries perceive their political, economic, and security interests.’ Third, more recently, the diverging trajectories of Central Asian states have made the situation even more precarious and confusing. Fourth, the geopolitical ‘game’ played by the outside powers does not have an unequivocally confrontational character. The competition between the big powers does exist but at the same time there is an understanding that cooperation is a must to prevent further destabilization of the already dangerously volatile region. (Torbakov 2007, p. 153)

Major Players

In the new version of the great game in Central Eurasia, though the theatre remains the same, the context, goals and actors have been changed. While in the 20th century version of the great game the struggle was between Russian and the British empires to have foothold in strategically located Afghanistan and Central Asia, in the current scenario multiple players have emerged. Important among them are the US, the EU, Russia, China, India, Japan and other small powers. Besides the state actors this game also involves non-state actors like big oil companies, NGOs, regional and international bodies. Another crucial difference between these two games is that in the current version of the game to have a strategic foot hold is not the sole aim, other factors such as natural resources like oil and gas, and concerns such democracy and human rights have come to picture

A crucial player in the Central Eurasian landscape is the ‘new Islamic pole,’ involving theocratic and fundamentalist regimes. This player, unlike others having more or less political and economic ambitions in the region, seems to have subtle underpinnings, endeavouring to drive the region towards radicalism. Interestingly, though there is diversity of religious practices in Central Eurasian states, of late the influence of radical Islam has come to forefront. It is reported that the Wahabi variety of Islam, stemmed from the soil of Saudi Arabia, has made enough dent in Central Eurasia. It is widely perceived that Al Qaeda and Taliban forces in Afghanistan and Pakistan, and the international drug racket owe much to terrorism. Whether it is Chechnya, Kashmir, Xinjiang, or other spots of terrorism, the international network of Islamic terrorism has its sustenance from the difficult mountain terrains in the region. It has

been reported that Islamic radicals such as Shamil Basayev had traversed to diverse parts of Central Eurasia to promote radical Islam.

Russia is one of the major players in the region. Its huge landmass, its borders with some of the countries in the region, the Soviet linkage, economic and military dependence of the countries of the region on Russia have made it one of the important players in the region. Though in the initial years after the collapse of the Soviet Union, Russia found itself in a quandary and almost lost its space in the region to other powers such as the US, Iran and Turkey, the Russian economic recovery and political assertiveness in the Putin period has brought back it to the centre stage in regional politics. Russia wants to re-incorporate these areas into its security umbrella. It has tried to establish a unified air defence system for the whole CIS. However, after not much success with its CIS endeavour Russia has tried to promote other organizations like Collective Security Treaty Organisation (CSTO), EAEC (Eurasian Economic Community), etc. Russian objectives in the region are basically the following: to check NATO and the US influence in the region; to have the major say over the energy resources in the region; and to keep nations in the region under its own orbit. However, Russia has not been successful in all its policy manoeuvres, and states like Georgia has strongly challenged Russia's role in the region.

The US interest in the region was reinforced after the 9/11. Though earlier the US had expressed interest in developing relations with the countries of the region, it was after the 2001 terrorist attack that the US established military bases in the region, thereby making it easier for Washington to interfere in regional affairs. Basically the US interest in the region is threefold. First, to have a secure source of oil and gas, as the Gulf becomes unstable in recent years. Second, to promote Western values of democracy and human rights in the countries of Central Asia and Trans-Caucasus. Third, to enhance its influence in the whole region and lessen the influence of Russia and China. It has devised the mechanism of Partnership for Peace (PfP) program, which aims at expanding political and military co-operation between the countries of the region and NATO. Through various programmes the US has tried to woo the countries of the region into its fold, which has been strongly opposed by Russia as the recent episodes over Ukraine and Georgia shows.

While the US has endeavoured to fill the power vacuum in the Central Eurasian region to suit its interests, its rivals especially Russia and China perceive it as encroachment into their sphere of influence. In 2001, deployment of the first American combat troops took place near the Kyrgyz capital, Bishkek as part of the anti-terror campaign in Afghanistan. It is argued the US has used the massive military build-up in Central Asia to seal the 'cold war victory against Russia, to contain Chinese influence and to tighten the noose around Iran.' (Kleveman 2003) Worried that the US presence might encourage internal unrest in its Central Asian province of Xinjiang, China held joint military exercises with Kyrgyzstan. In October 2003 Russia's Defence Minister, Sergei Ivanov, demanded publicly that the Americans pull out within two years. Then President, Vladimir Putin signed new security pacts with the Central Asian rulers, allowing Russian troops to set up a new military base in Kyrgyzstan, which lies only 35 miles away from the US airbase.

The interests of the EU in Central Eurasia are almost similar to that of the US, though its geographic proximity to the region makes it more vulnerable to the uncertainty and volatility in the region. Like the US, the EU too wants to have access to oil and gas resources in Caspian Sea basin. The EU too has attempted to woo the countries of the region with special aid packages. However, the mutual bickering

within EU members, e.g. the UK and Germany do not share same view on Russia's role in the region, has made prospects of regional cooperation somehow difficult. The EU through its programmes has tried to play a major role in Central Eurasia. (Amineh 2004a) The member countries of the EU have also tried to develop relationship with the region on individual basis.

Besides Russia, two major influences from near the region include that of Turkey and Iran. While Russia has its influence owing to its long control over the major part of the region, the Iranian and Turkic influence stem from their geographical contiguity of the region and due to their historical ties. Central Eurasian languages are also based either on Turkic or on Persian roots, with more recent Russian influence. In fact, most of the people living in the region such as Tatars, Bashkorts, Azeris, Turkmens, Kyrgyz, Kazakhs, Uyghurs, and Uzbeks share a common Turkic language heritage. Persian too has its influence in the region. Tajiks and Afghans (Dari) derive their language from Persian roots. The influence of Arabic too is there. According to Alexander Lehrman, the loanwords from Arabic in the Iranian and Turkic languages of the region constitute from 50 to 60 per cent of their vocabularies. Arabic contributed greatly to all areas of culture now inseparable from the Iranian and Turkic societies, beginning with the writing systems and calendars of the area. It was only in the 20th century that the Arabic writing system and calendar were replaced with the Russian-derived ones for the Turkic and Iranian languages of Central Asia. (Lehrman 2004)

Turkey's membership of NATO and its cultural and linguistic affinity with Central Asian states has put it in a special position in Central Eurasian politics. Aftermath of the independence of the countries of the region, Turkey through its trade relations, energy projects, education relations and people-to-people efforts have attempted to bring these countries Westward. While the Iranian influence is much more distinct in Central Asian countries, the influence of Turkey is more prominent in Caucasian states like Azerbaijan. But, this impact has also led to sullen memories of rivalries, conquest and empire-building. Unlike Turkey, Iran's close relations with Russia put it in a different orbit. In fact, Turkey-West relations and Iran-Russia relations have been perceived as antagonistic to each other. Iran has three main objectives in Central Eurasia: to expand its infrastructure (especially its railway network), to gain political and economic influence, and to acquire shares in a number of Caspian oil and gas development and export ventures. (Amineh 2004, pp. 7-8)

China too has emerged as a major player in the region. Besides its traditional linkage with Central Asian states, it has recently clinched major deals with Kazakhstan to import oil and gas from Central Asia. Through Sanghai Cooperation Organisation (SCO), China has played an important role in the region. It is feared that China may likely replace Russia from its position in coming future. Japan has also shown interest in playing a pro-active role by wooing the countries of the region.

Conclusion

Central Eurasia since its emergence as an independent area of analysis and field of contest between divergent approaches and powers has never lost its sheen as an area in flux. Though there is seldom unanimity on its nature, scope and geographic limit, the discourses have shown not only its generic and hybrid nature, but also politics of rival interests in the region. Central Eurasia cannot be subject to a unilinear interpretation history and politics. The diversity of the region precludes such a possibility, and

its vast, complex nature has led the researchers to accept the region as a landscape traversed by diverse ways of life, not amenable to a common framework. The length of the region from the Europe to Asia has made it a kind of inter-continental theatre for different experiments and different strategies. Hence, the region's characterization as grand chessboard or field for great game or heartland has added to the spicy nature of the region, and enhanced its importance in the global discourse.

In fact Central Eurasia is more interactive and less integrative; and at the same time it does not subscribe to the formulas which bind the region into a single whole. Whether it was the attempt at empire building, or the imposition of a particularistic ideology, or the great games waged by imperial powers, the dynamism of Central Eurasia has never facilitated any generalization. At a broader level, the region may be categorized, defined, at least in vague terms, but at a closer look it is difficult to find generalization encompassing all the realities of the region ranging from empire building to cold war, from ethnicity to authoritarianism, from democracy to human rights, from great game to energy security, and so on.

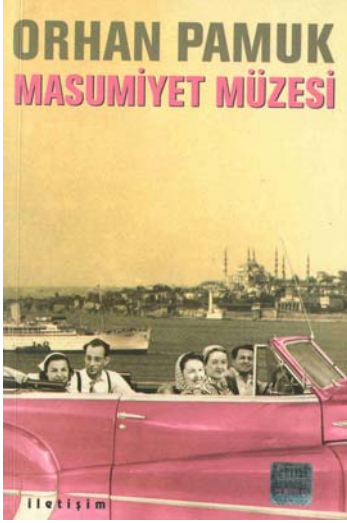
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LITERATURE

EKUKLU, Bülent**Masumiyet Müzesi****Author:** Orhan Pamuk**Title:** Masumiyet Müzesi**Publisher:** İletisim, İstanbul**Year of publishing:** 2008**Language:** Turkish**Number of pages:** 592**ISBN-10:** 975050609X**ISBN-13:** 978-9750506093

“Hayatımın en mutlu anıymış, bilmiyordum. Bilseydim, bu mutluluğu koruyabilir, her şey de bambaşka gelişebilir miydi? Evet, bunun hayatımın en mutlu anı olduğunu anlayabilseydim, asla kaçırmazdım o mutluluğu.”

Nobel ödüllü yazar Orhan Pamuk'un üzerinde altı yıldır çalıştığı aşk romanı bu sözcüklerle başlıyor. Ve Masumiyet Müzesi yalnızca aşk hakkında değil, hayat, arkadaşlık, cinsellik, tutku, aile, sırlar, değişmekte olan bir toplum ve en önemlisi mutluluk hakkında pek çok şey söyleyerek okurun bu konulardaki düşüncelerini derinden etkileyebilecek pek çok renk ve ayrıntıyla ilerliyor. 1975'te bir bahar günü başlayıp günümüze kadar gelen İstanbul'lu zengin bir ailenin çocuğu Kemal ile uzak ve yoksul akrabası Füsün'un hikâyesi; duygusal yoğunluğu, güçlü dramatik yapısı, kahramanlarının derinliği, mizah duygusu, ayrıntılarının zenginliği ve insan ruhunun derinliklerindeki fırtınaları ifade etme gücüyle sıradışı bir anlatı örneği oluşturuyor.

Orhan Pamuk'un “değişik bir aşk romanı” olarak nitelendirdiği Masumiyet Müzesi'ni, ele aldığı temalar açısından 2 ana başlıkta incelemek mümkün. Bunlardan ilki, romanın ana izleğini oluşturan ve romanın “tür”ü açısından da belirleyici olduğunu söyleyebileceğimiz aşk teması. Pamuk, bu tema ile ilişkili olarak ilişkiler, cinsellik gibi bir anlamda “bireysel” diyebileceğimiz temalara da değiniyor.

Romanda işlenen ikinci tema ise, bu aşkın anlatıldığı döneme ilişkin sosyal arka plan, siyaset, toplumsal hayat, gelenekler ve dönemin değer yargıları gibi toplumsal olanlardan oluşuyor.

Trajik Bir Aşk Hikayesi

Masumiyet Müzesi'nde, büyük bölümü 1975 ile 1985 yılları arasında geçen, ama 85'ten 2005'e kadar aralarla süren, yani 30 yıllık bir süreci kapsayan bir aşk hikayesi anlatılıyor. Bu ilişkinin "acı çeken" tarafı olan Kemal, Nişantaşı'nda yaşayan, tekstil zengini Basmacı ailesinin oğludur ve 30 yaşındadır. Kemal'in yıllarca süren büyük bir aşkla sevdiği uzak ve yoksul akrabası Füsün ise üniversiteye giriş sınavında başarısız olmuştur ve bir butikte çalışmaktadır. Kemal'in çocukluklarına ilişkin ortak hatıralarını hayal meyal hatırladığı Füsün'la karşılaşması da bir bahar günü alışveriş için girdiği bu butikte olur ve o günden sonra Füsün'ü, uzun yıllar boyunca ve uğruna her şeye katlandığı tutkulu bir aşkla sever.

Başlangıcından itibaren her anı ayrıntılarıyla anlatılan, dönemin koşulları ve ahlak anlayışı açısından imkansız ya da en azından gerçekleşmesi oldukça güç olan bu aşk ilişkisi kitabın omurgasını oluşturuyor. Bu aşk ilişkisi imkansızdır çünkü kadın erkek ilişkilerinin kurulabilmesinin ve açıkça dile getirilebilmesinin zor olduğu bir dönemde ve toplumda yaşanmaktadır. Pamuk, "bu ilişkinin aşk konusunda kapalı bir toplumda yaşandığını, bütün toplumun kapallılığıyla, aşk ilişkisinin kapalı olması arasında bir ilişki olduğunu" anlatıyor. Bu aşkla birlikte Kemal ile Füsün'un ilişkisi çevresinde anlatılan evlilik öncesi ilişki, cinsel ahlak, arkadaşlık ve evlilik kavramları anlatının merkezinde yer alıyor. Ancak Pamuk'un romanı, bir karşılaşmayla başlayan ve sonra bu ilişkinin yaşadığı olaylarla devam eden aşk romanlarından, aşka ilişkin şeyler arasından anlatmayı seçtikleriyle ayrılıyor.

Çünkü herşeyden önce Kemal'in aşkı, başlangıcından kısa bir süre sonra trajik bir saplantıya dönüşüyor. Nitekim Kemal'in Füsün'a duyduğu büyük aşkı ve bu aşkın yarattığı derin acıları anlatırken Orhan Pamuk ilişkinin "tensel" boyutunu kullanıyor. Kemal saplantılı bir aşk yaşıyor ve Füsün'a duyduğu tutkuyu nesnelere özdeşleştiriyor. Füsün'ü da bir arzu nesnesi haline getiriyor. O kadar ki Kemal, Füsün'un dokunduğu eşyaları vücuduna sürerek teselli arıyor.

Füsün'un onu terkettiği dönemde Kemal tekrar tekrar aynı şeyleri yapıyor ve düşünüyor. "Aşkta her şeyin tekrar ettiği duygusu"nu yazar her gün aynı saatte aynı daireye gidip kızı bekleyen, aynı sokaklardan geçip aynı eşyaları koklayarak, yüzüne, boynuna sürerek teselli arayan kahramanı aracılığıyla anlatıyor. Nitekim Pamuk, romanın bir yerinde "Hayatın bir tekrar olduğuna, ama sonra her şeyin acımasızlıkla unutulduğuna" da işaret ediyor.

Kemal hayatının neredeyse her anında sürekli geriye dönüşlerle Füsün'la birlikte geçirdikleri 'anlar'ı düşünüyor. Pamuk, aşkın 'an'lardan oluştuğunu anlattığı bu bölümlerde Kemal'i neredeyse esir alan bir duyguyu, içinde yükselen bir acıyla anlattığı "özlem"i betimliyor. Yazar, sayfalar boyunca Kemal'in Füsün'dan ayrı olduğu dönemlerde Merhamet Apartmanı'na giderek orada geçirdikleri mutlu anlara, Füsün'la ilgili herşeye duyduğu özlemi, bu özlemin ve aşk acısının vücutta yarattığı ağrıları uzun ayrıntılarıyla anlatıyor.

Romanın "aşkın anlatımında" yarattığı farklılıklardan biri, her anını aşkla ve aşkını bütün yoğunluğuyla yaşayan ve canlı tutan aşık kahramanının düşüncelerini, hislerini ayrıntılarıyla anlattığı üslubu. Pamuk, aşık kahramanı Kemal'in anlatımı aracılığıyla yoğun gözlemler yapıyor ve okur sayfalar boyunca Kemal'in Füsün'a duyduğu aşkı, Füsün'un günlük hayat içerisindeki jestlerinden, kıyafetlerinden, takılarından, sigarayı nasıl içtiğinden, omuzlarının hareketlerinden, bakışlarından Kemal'in bütün bu detaylarla ilgili derin, ayrıntılı, uzun yorumlarından izliyor. Dolayısıyla roman aşık

bir erkeğin zihninin çalışma biçimi, duygulanımları, his dünyasındaki ani değişiklikler ve algıları hakkında okura ayrıntılı betimlemeler sunuyor. Başka bir deyişle Masumiyet Müzesi, bir aşk romanı olduğu kadar, bir erkeğin aşkı nasıl yaşadığının da romanı. Çünkü Kemal, Füsün'a duyduğu aşkı toplum baskısı ve aralarındaki sınıf farklılığının yarattığı engeller dolayısıyla dilediği gibi yaşayamadığı için, yani aşkı kendini rahatlıkla gerçekleştirebileceği ve ifade edilebileceği özgürlük alanlarını bulamadığı için Kemal zaman içerisinde daha hayalperest ama bir o kadar da gözlemci ve dikkatli biri oluyor. Birazda bu toprakların kültürünün ona öğrettiği bir dille, yan yana gelip konuşamayan aşkın işaret diliyle; bakışmalarla, jestlerle, sessizliklerle, küslüklerle, inatlarla ve çoğu zaman kendi içinde yaşıyor aşkını.

Kemal'in Füsün'da gözlemlediği ve anlattığı şeylere gösterdiği dikkat aslında bir noktadan sonra Füsün'la birlikte zaman geçirdikleri yerlere, yemek yedikleri lokantalara, vapur düdüklarine, yürüdükleri sokaklara, İstanbul'un insanlarına ve şehire duyulan dikkate ve bunun getirdiği sevgiye dönüşüyor. Bu, Doğu edebiyatının sıklıkla kullandığı bir motifi, aşık olunan kişinin yani sevgilinin sadece bir insan ve aşk duyulan kişi değil, onun şahsında bütün bir varlık alemi olması ve bu aşkın görünenden daha derin bir anlama sahip olmasını anımsatıyor. Kemal'in aşkını bu biçimde yaşaması, zamanla Füsün'la, ona duyduğu aşk (ve bu aşkın simgesi olan objeler) üzerinden bütün bir hayatla özleşmesi, Füsün'a duyduğu büyük aşkın zaman içinde bu yöne evrilmesi de daha çok Doğu toplumlarında yaşanabilir bir olgu olarak görünüyor. Zaten yazar da söyleşilerinde, kitabında anlattığı aşk'ın biçim olarak "Doğulu ve kapalı toplumlar" da yaşanan aşka örnek oluşturduğunu söylüyor.

Fakat bunca ayrıntılı aşk betimlemelerine karşın roman aşka bir övgü, bir aşk güzellemesi değil, daha çok aşkın gerçekçi bir analizi diye adlandırılabilir. Çünkü, Kemal bir yandan bu dönemde daha dikkatli, daha gözlemci, daha ayrıntıcı oluyor. Füsün'a duyduğu aşk dolayısıyla pek çok şeyi, en başta İstanbul'u, kendine ait bazı gerçekleri keşfediyor. Hayata dair görüşleri, değer yargıları değişiyor. Ama öte yandan bu aşkı normal ve mutlu hayatını kesintiye uğratan bir kaza, bir travma gibi yaşıyor. Bir süre, İstanbul'un çok farklı yerlerinde Füsün'un benzerleriyle, kendi deyimiyle hayaletleriyle karşılaşılıyor örneğin. Herkesi Füsün'a benzetiyor. Ve başlangıçta birkaç ay süreceğini sandığı ve hep geçmesini, "iyileşmesini" beklediği hastalığının 8 yıl sürmesi üzerine direnmekten vazgeçerek yaşadıklarını bir müzeye ölümsüzleştirmeye karar veriyor.

Kemal'in Füsün'a duyduğu imkansız trajik aşkın bir yandan da Türk filmlerinde sık rastlanan zengin-yoksul ilişkisi boyutu var. Nitekim aşk hikayesinin arka planını oluşturan sosyal meselelerle bağlantı noktası da, bu sınıfsal farklılığın ve aynı zamanda içinde yaşanan toplumun aşk üzerindeki şekillendirici etkisi oluyor. Yani gelenekselliğini hala koruyan kapalı bir toplumda ilişkilerin ve aşkın yaşanma biçimleri ve toplumun bu biçimler üzerindeki yoğun etkisine dair çarpıcı gözlemler ve saptamalar bu 2 tema arasındaki bağlantıyı oluşturuyor.

Değişim Geçiren Bir Toplum

Roman dönemsel olarak 70'lerin 2. yarısını ve 80'lerin başını anlatıyor. Bu dönem, Türkiye'de göçler, siyasi hareketler, askeri darbe, arabesk müzik, değişen toplumsal yapı ve ekonomik hayat ve bunlara

eşlik eden bir yaşam biçimi dönüşümünün başlangıcı, Özal'la birlikte başlayan büyük değişim döneminin de hemen öncesidir. Nitekim Pamuk romanında, toplumsal açıdan yoğunlukla geçen bu dönemin yaşantısını, günlük hayata dair pek çok ayrıntı ile anlatıyor. Dönemin sancılarını, toplumsal bir dönüşüm geçiren bir milletin ve şehrin insanlarının, yeni bir cumhuriyetin, hızla batılılaşmak isteyen bir toplumun derin çelişkilerini anlatıyor.

Orhan Pamuk'un yaşam öyküsünden izler ve benzerlikler taşıyan hikaye, dönemin burjuva hayatının sembol semti Nişantaşı'nda geçiyor. Hikayenin kahramanı Kemal, yükselen yeni zengin sınıfın tipik bir temsilcisidir. Ailesi ve arkadaşlarıyla sürdürdüğü eğlence düşkünü hayat da, batılı bir hayat sürme çabası içindeki bu zümrenin sosyal yaşantısının en belirgin örneklerini içeriyor.

Roman 70'li ve 80'li yılların, dönemin sosyal hayatını, kadın - erkek ilişkilerini, dönemin ortasınının ahlak anlayışını , özellikle evlilik öncesi birlikte olma-bekaret kavramı üzerinden anlatıyor. Reklamlar, ürünler, batılı mallar, batılılaşma, Orhan Pamuk'un deyişle "modernlik hevesleri" romandaki aşkın arka planını oluşturan toplumsal öğeler oluyorlar. Pamuk romanında dönemin ataerki toplumunu, ilişkilerde belirleyici olan ahlakçı anlayışı, öykünün kalbine yerleştirdiği bekaret meselesi (ve Füsün'un Kemal'le "kolaylıkla" birlikte olması) üzerinden anlatıyor. Toplumun değer yargılarının bireyler üzerindeki ezici baskısını anlattığı romanında Kemal ve yakın çevresinin temsil ettiği "batılılaşma çabasındaki bireyler", toplumun bu baskısına yenik düşüyorlar ama aslında onlarda karşı duruyormuş gibi göründükleri bu geleneklere içten içe bağlıdırlar. Modern olmak, Avrupalılaşmış olmak için aşırı bir gayret içinde olmak, taklitçilik ve bunun sonucunda ortaya çıkan ikiyüzlülük ya da modern olmayan, hatta yer yer sakil duran bu görüntü Kemal ve onun gibi zengin olan yakın çevresinin içinde yaşadığı çelişkili durumu oluşturuyor.

Ancak Pamuk bütün bu ahlaki meseleyi anlattığı romanında yargılayıcı olmaktan özellikle kaçınıyor. Ne baskıcı toplumu ne de kendi içinde çelişki ve bir tür ikiyüzlülük taşıyan bireyleri ahlaki bir bakışla eleştirmiyor. Kemal'in ve çevresinin şahsında anlattığı topluluk konusunda yargılayıcı olmayan Pamuk, pek çok bölümde ayrıntılarıyla anlattığı bu ikiyüzlülüğü bile bir noktada anladığı duygusunu veriyor.

Dolayısıyla burada sadece bir kahramanın trajik ve saplantılı bir aşkı nasıl yaşadığının dışında, büyük bir dönüşüm geçiren bir toplumun da romanı var. En başta 80 darbesinden önceki olaylar, 1980 darbesinden sonra yaşananlar, romandaki aşk kadar büyük bir travmayla anlatılmıyorsa da bu uzun anlatıda bütün bunların Kemal'in 1980 darbesi sonrası sokağa çıkma yasağında yaşadıkları vb gibi izleri var.

Pamuk romanın adını koyarken, 'masumiyet'le bekaret olgusu üzerinden anlattığı ve pek çokları gibi bugün kaybedildiğini düşündüğü toplumsal saflığı ve değişen değer yargılarını düşündüğü izlenimini veriyor. Çünkü 1980den önce Türk toplumuna bir çocuksuluk hakimdir. 80 darbesine de yol açan siyasi çatışmaların üslup ve biçiminde bile bir çocuksuluk vardır. Ama 1980 askeri darbesi bu çocuksuluğa verilmiş çok sert bir yanıt olduğu için ve sonrasında dönemin ekonomik ve sosyal hareketlilikleri, "fırsatlardan faydalanmak", "uyanık olmak" olarak ifade edilen değerlerin zorlamasıyla Türk toplumu "büyümek" (!) zorunda kalmıştır. Ve bu büyüme, pek çoklarına göre bir kirlenmeyi de beraberinde getirdiği için Pamuk'un roman için seçtiği 'Masumiyet Müzesi' adı aynı zamanda masumiyeti özlenen bir dönemin objelerinin biriktirilip sergilendiği bir müze üzerinden Türkiye toplumunun geçmişteki masumiyetine duyulan özlemi anlatmaktadır.

Bir yandan da yeni kurulmuş bir Cumhuriyet'in ilk zenginleri olan küçük bir zümrenin bu zenginleşme yolunda değerleri ve gelenekselliğiyle, Avrupalı (Avrupai) olma hevesi arasındaki bocalamalarına vurgu yapmaktadır. Nitekim kitabın başında yer alan ve Pamuk'un Kara Kitap'ından yapılan alıntı da bunu vurguluyor: "Onlar yoksulluğun, para kazanmakla unutulacak bir suç olduğunu sanacak kadar masum insanlardı."

Romanın aynı bağlamda anlattıklarından biri de zenginlerin bir yandan zenginliklerini göstermek için uğraşırken bir yandan da zenginlikle henüz tanışmaya başlayan bir ülkenin vatandaşları olarak bundan rahatsızlık duymalarıdır. Bu saptamanın örnekleri, bu rahatsızlığın temsilcisi Kemal'in Fatih ve Balat gibi İstanbul'un eski ve fakir semtlerine gittiğinde hissettikleri ve zengin, Paris'te okumuş ve modern bir kız olan nişanlısı Sibel'in ifade ettiği biçimle "fakir ülkede zengin olma kompleksi"dir. Bu kompleksin altında yatan şey de geleneksel değerlere hala bağlı, ne kadar uğraşsa da burjuva olamamış, burjuva değerlerini henüz özümseyememiş yeni zenginlerin, fakir ama geleneksel değerleri açısından kendilerine benzeyen, (hatta Kemal-Füsün ilişkisinde olduğu gibi bazen akrabalık bağı taşıdıkları) insanlara karşı suçluluk duymalarıdır.

Bütün bunların ışığında Orhan Pamuk'un son romanı Masumiyet Müzesi, neredeyse bir ömrün yarısını bulan trajik bir aşkın arka planında bu aşka benzer bir hüznün duygusuyla ilerleyen ve aynı biçimde kaybedilen bir toplumsal masumiyeti, bir bilinç, bir ruh durumu olarak; hem aşkın zihinsel ve fiziksel etkilerinin hem de toplumun gündelik hayatının, dikkatle gözlemlenmiş ve anlatılmış binlerce ayrıntısı eşliğinde anlatıyor.

EKUKLU, Bülent : THE MUSEUM OF INNOCENCE

— An essay about Orhan Pamuk's most recent novel, 'The Museum of Innocence' —

'The Museum of Innocence', the love story of the Nobel Prize winner author Orhan Pamuk, is not merely a story about love, it is going on with many colors and details that may effect the thoughts of the reader deeply by telling about lots of things about life, friendship, sexuality, passion, family, secrets, changing society and most importantly about happiness. The story, starting in a spring day of 1975 and continuing up to present day is about Kemal, son of a rich family from İstanbul, and Füsün, his distant poor relative. The story illustrates an extraordinary narration with its *emotional density*, strong dramatic structure, deepness of the characters, sense of humor, richness of the details and the ability of representing the soul inside of humans that is suffering.

It is possible to analyze 'The Museum of Innocence', which was described as "a different love story" by Orhan Pamuk, in two main titles. The first one is the theme that is also describing the type of the novel; love. The second theme *treated* in the novel is composed of social events such as social background of the period in question, politics, social life, traditions and the culture (value judgment).

The love, which is impossible or at least difficult to become true by means of the conditions and the judgments of that period, is the backbone of the story and every moment of its development is clearly described from the beginning. There are many novels about such kind of love stories, beginning with two peoples' encounter, but Pamuk's novel is differing from the others by the author's choice of what to tell about this love. First of all, shortly after its beginning, Kemal's love turns into a tragic obsession. In fact, Pamuk is using the sensual dimension when telling the great love of Kemal and the depth of his pain caused by this love. Kemal is experiencing an obsessive love and he equates his passion to Füsün with objects. Through several pages the author is telling the visits of Kemal to Merhamet Apartment when he is breaking up with Füsün, his dreams about everything related to Füsün and the physical pain he experiences in his body due to the break up. In this way, Pamuk is representing in detail to the readers the mind of a man in love, his emotions and the sudden changes in his sensations.

The attention of Kemal towards Füsün and what Füsün tells is turning into affection towards the places where they have spent time together, the roads that they have walked, the restaurants wherein they have eaten, the horns of the boats, the people living in İstanbul and towards İstanbul itself. All this reminds us the familiar pattern of Eastern Literature; it is not only the person who you are in love, you are in love with everything related to him/her and so with the all beings. This is what makes love deeper than it seems. However, despite of all these detailed love descriptions, Pamuk's novel is not a tribute to love; it is more likely to be a realistic analysis of love.

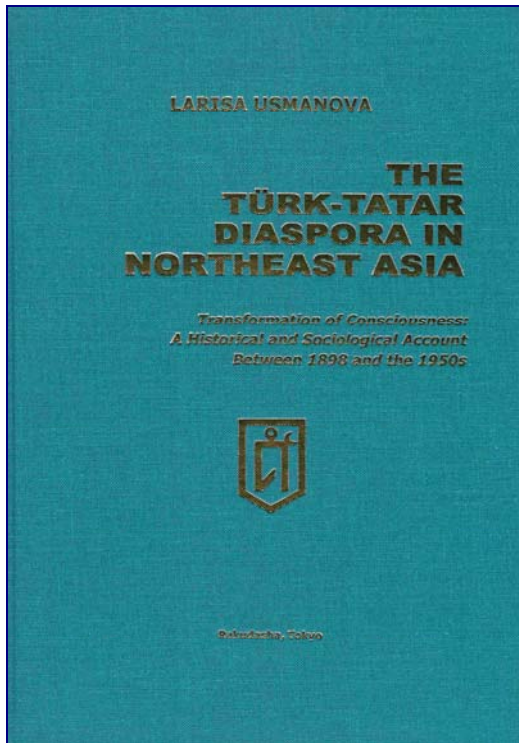
The background of the love story, on the other hand, is representing the effect of the society that Kemal and Füsün are living in, and the effect of the social classification on the shape of their love.

In this novel, Pamuk is telling the life of that period with many details of daily life. By avoiding any judgment, Pamuk is describing the conflicted minds of people who are the members of a newly formed Republic, trying to westernize rapidly and being in the midst of a social transformation. Therefore, '*The Museum of Innocence*' is not only a story of a tragic and obsessive love of a character; it is also a story of a society undergoing a big transformation.

The release of the English translation of the novel is due October 2009.



BOOK REVIEW

OBRUSÁNSZKY, Borbála**Larisa Usmanova: The Türk-Tatar Diaspora in Northeast Asia****Author:** Larisa Usmanova**Title:** The Türk-Tatar Diaspora in Northeast Asia. Transformation of Consciousness: A historical and Sociological Account between 1898 and 1950s.**Publisher:** Rakudasha, Tokyo**Year of publishing:** 2007**Language:** English**Number of pages:** 368. pages + DVD ROM**ISBN:** 978-4-9903822-0-9

This voluminous monograph provides a thorough overview of the Türk-Tatar cultural and political unification movement in both Russia and abroad. We find detailed historical and political analyses of the peoples and empires of the Eurasian mainland. The author summarized the national movements of various kinds of nations, as Pan-German, Pan-Slavism, which formed the basis of the Türk-Tatar movement in the Idel-Ural area, and contributed to these nations' declared national unity.

In fact, after the French Revolution at the end of 18th century, the Germans, who lived in separate kingdoms and territories, conceived the demand of national unity, and in order to achieve that goal, they started a national, cultural and political movement as well, which got the name "Pan" or the "whole". Based on the German example, other nations enrolled in this kind of development, among others the Eastern-European Slavs, who never had a great Slavic Empire before, like German had. But the ideology of Pan-Slavism was widespread throughout the Tsarist Russian Empire, where the various Turkic tribes and nations lived under Russian domination. For the first time, they created religious-cultural communities, and then they demanded political rights or autonomy, as well. Usmanova follows this

process step by step; hence we can see how the religious identity changed into national identity and these people started to determine themselves as Türk-Tatars. The Türk-Tatars, who adopted the Muslim faith at the time of the Golden Horde and preserved it as a cultural heritage, wanted to obtain cultural autonomy within the Tsarist Empire, and planned to create an independent Idel-Ural state. This plan was confronted by the Russian officials, and they had to endure severe Russian persecution as a result. Therefore numerous Türk-Tatar leaders emigrated to the Eastern border of Russia, to Manchuria, where they created various Tatar organizations. The Tatar emigrants became involved in trading and settled down along the Trans-Siberian railways. In their struggle they got support from Japan which intended to stretch its sphere of influence in the Far-East and gradually over the whole Eurasian mainland. Their ideology for that expansion was the so-called Altaic brotherhood, which is based on the ancient belief that Japanese had relationship to Inner Asian people. During this period the Japanese political establishment supported lots of movements, which fitted in their grand scheme. First among them was the above mentioned Türk-Tatar movement; next they sponsored Pan-Mongol movements, too. Both of them organized congresses in the Far East, the Türk-Tatars called that big congress 'kurultay', or parliament in their own language. As Japan gathered strength after the Russian-Japan war of 1905, it started to spread its sphere of influence in the Eurasian mainland; besides Manchuria and Korea, Japan got special rights in Inner Mongolia, which was part of the Qin-dynasty during that period.

One significant aspect of this monograph is that it recounts how vivid the movements of Turkic people in Tsarist Russia were, and the author collected detailed information about their history until the 1950's. Usmanova shows us the vast misery, which Türk-Tatars and certainly other nations had to endure during the Russian Civil War. Furthermore, their sorrowful state continued after the victory of the Bolsheviks; the Türk-Tatars and other nations, who wanted to gain independence, or joined to White Army, were punished collectively. The sonorous slogans of autonomy or democracy were not taken seriously by the Bolsheviks themselves; these people soon had to realize the hard facts of Soviet dictatorship. Lots of people had to flee from their motherland, even those Türk-Tatars, who lived freely in Manchuria at the turn of the 20th century. They looked for new places to settle down; most of them gained shelter in Korea, China and Japan, where the Bolshevik troops could not be able to enter. (A few people settled down in Mongolia, but Russian troops entered that territory without any permission from China, because Outer Mongolia was an autonomous territory at that time) The 4th chapter details the settlements and activities of the Türk-Tatar nations. In case the reader wishes to get more information about these activities, Appendix 2 provides a vast amount of useful information.

With the victory of the Bolsheviks in Russia, the Türk-Tatar movement turned to cultural activity; they established schools, newspapers and temples, in order to preserve national identity abroad. They came so far as to get a promise for a real autonomy in their motherland. Usmanova analyses the third period of this movement, during the World War II, when Japanese and German troops wanted to use their movements for their purposes, namely occupy the Soviet Union. The representatives of Turkic and other minorities (Crimean Tatars, small ethnic groups of Caucasus, Kalmyks, etc.) realized that danger and they did not collaborate with either the Germans or the Japanese. Despite of their loyalty, Stalin quoted a collective guilt, and then deported them to Central-Asia. As a result of this deportation, Türk-Tatars had spread over Central-Asia, too. After Stalin's death, most of the deported people were allowed to return home, but in their ancient land Russian or other nations were already placed. At the end,

Usmanova summarizes the present situation as part of conclusion. In 1990 Türk-Tatars established an autonomous republic, called Tatarstan, and the people who belong to their scattered group, can unite virtually, thanks to developments in technology, especially Internet.

If we read this monograph thoroughly, we can conclude that the analyses are very accurate and detailed. Next to that, the list of references and the literature prove that the author spent a significant amount of time and effort in researching this topic.

When I completed this interesting and serious scientific monograph, I was enchanted by the last sentence in the conclusion: "I clearly realize that this research is not complete, and regard it as a call for further work and deeper conclusion." This sentence clearly proves that the author is an excellent, talented and even modest researcher.



*CLASSICAL WRITINGS ON
EURASIA*

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Gábor Bálint de Szentkatolna : Western-Mongolian (Kalmukian) Texts

Introduction

Gábor Bálint de Szentkatolna was the founder of Mongolian studies in Hungary. His research methods and field-work can be considered as pioneering of his time. Unfortunately, several scholars from the Hungarian Academy of Sciences were opposing his work, and due to their intrigues most of Bálint's work remained unpublished. The manuscripts are preserved in the Collection of MSS of the Hungarian Academy of Sciences.

We wish to pay attention to Bálint's great collections that is why we summarize an interesting collection of him, which he gathered among Kalmukian people, between 1871 and 1873.

Bálint's routes

Gábor Bálint was born in Szentkatolna (Saint Catherine), a small village in the Hungarian Kingdom. He was baptized on the 15th of March, 1844, and it is possible, that he was born two days earlier. His talent was evident at the youngest age; he was able to study languages very easily. He learned German from his father, and then studied antique languages like Greek, Latin, Hebrew, etc. In the schools he learned English and French. At his graduation, he could speak at least 12 languages. He intended to study Eastern languages in order to follow Alexander de Kőrösi Csoma's traces to East, therefore he went to Vienna, but he had no any financial aid to complete his study there, so he had to continue his studies in Pest (present-day Budapest). Fortunately, he met some determined people from the Hungarian scientific public life, like Ármin Vámbéry and János Fogarasi, who began to patronize the young talented student. When the Committee of the Hungarian Academy of Sciences decided to send scholars eastward in order to study the Mongolian language, they – accepting Vámbéry's proposal – chose Bálint. "He was sent out to search the forefathers of the Magyars (Hungarians) or at least prove the Magyars to be as closely as possible connected with the world storming Mongols. (Ms 1379/1)"

He departed from Hungary in 1870 and arrived to Kazan, which was the Russian center of Oriental Studies. Unfortunately, the library was transferred to Saint Petersburg before Bálint's arrival there. The Hungarian scholar began to investigate the language of the Tatars from locals. He lived near an elementary school, where he was able to collect real-life, spoken expressions from pupils and teachers.

He was very accurate, what he recorded, he checked it immediately from the collected places. As Bálint documented it, he first recorded songs, which are grammatically the easiest for a foreigner, then he continued working with proverbs, and finally with folktales. He used this method when he moved to Astrahan, where Kalmuks had lived. He also lived near a school, where pupils (namely 75) came from all districts of Kalmukia. Two men assisted his field-work. One of them was Samba, who taught him the Kalmukian language; the other was Manjin Sabgar, physician, who spoke Kalmukian and Russian as well. Bálint used Russian, as mediating language, and then gradually started to use Tatar and Kalmukian.

History of the manuscript and its content

Bálint Gábor returned to Hungary at the end of 1874 and started processing the collected texts and grammatical material. He published one thin book about the parallel words between Mongolian and Hungarian, and summarized the Buriat grammar, too. He read a paper on Manchu shamanism at the Hungarian Academy of Sciences (HAS), which was published in its scientific journal. As I found in his letter to the Secretary of HAS, he finished processing the collected data on Kalmukian and Mongolian (Oirat and Halha), and additionally he composed a Mongolian-English text book, and wrote a paper on Mongolian folklore. The latter was published in 1893 in the journal *Ethnographia*, however, his Mongolian collected papers and the text-book remain unpublished until now. Although these are unique relics of Mongolian literature, Hungarian Mongolists do not show interest in them. I wish to show some examples, only. The famous Buddhist monk and reformer, Danzan Ravjaa wrote more than 200 lyrics in form of Mongolian folk song, in order to let ordinary people study them. Ravjaa's songs rapidly became widespread among Mongolians, soon after His death. Bálint collected one — Ulemjin chanar — seemingly a folk song, nevertheless, it was composed by Ravjaa. Only in the 1960's Mongolian scholars realized that many songs, which were thought by many researchers to be folksong, belonged to Ravjaa.

In this period Bálint published a thin book about the similarities between the Mongolian and Hungarian languages, wherein he concluded that the Mongolian and Manchu languages were the closest to Hungarian. He supposed that they had tight connection inside the Hunnic Empire. Bálint prepared the collection of Mongolian texts for publication, but thanks to his enemies within the Hungarian Academy of Sciences, these texts remained unpublished.

Content of the manuscript:

14 “nom” or book – Kalmukian dialogues, conversations, (page 1-8)

Examples in Cyril letters (on the basis of original texts, transcribed by B. Katuu)

Халимаг яриа нэгдэх ном

Бурхан адистав. Бурханы ивээл. Бурханы сургамж. Хааны захиа. Хааны гар мутар, бичиг. Ахлагчийн захиа бичиг. Багшийн сургамж. Эцэг эхийн энхрийлэл. Эцэг эхийн сургамж хүү сонсов. Эцэг нь захив. Ах мордож явав. Хүүхэн ирэв. Эцэг нь дургүй. Түүнд зав үгүй. Нар жаргаж байна. Унтах цаг болов. Үүр цайж байна. Босох цаг болов. Хувцаа өмс. Гар нүүрээ угаа. Тэр бичиг бичээгүй. Хариу илгээгээгүй. Гэм гарсан шиг байна. Чи мордож явах уу? Би ч гараад явж байна. Надад илгээ. Тэр эрүүл биш бололтой. Түүнд илгээ. Гэртээ байхгүй. Тэр уйлж байна. Чи битгий инээ. Тэр очигдөр үхжээ.

In English:

Buddha has blessed. Buddha’s protection. Buddha’s teaching. Khan’s letter. Khan’s hand, letter. Senior’s letter. Teacher’s teaching. Parents’ love. Parents’ teaching son has listened. Father gave instruction. Brother started on a journey. Girl has arrived. Father doesn’t like (that). He has no spare time. Sun gets to set. Sleeping time came away. It’s dawning. It’s time to get up. Wear clothes. Wash hand and face! He hasn’t written letter. He hasn’t sent reply. It’s like making a mistake. Do you start on a journey? I also went out. Send me! He may be unsound. Send him! He’s not at home. He’s crying. Don’t laugh! He died yesterday.

Tailgata tulis or riddles (page 9-11)

Examples:

Аягын чинээ аралд арван хар нугас
Түүнд мориор мордсон хурдан хар нугас
Тэр юу вэ? /Бичиг бичих/

On a cupful island are 10 black ducks
Those ones mounted quick black duck
What’s that? (Write letter)

Авдарт байсан шагайг
Алцайд нь мэдсэн нь
Тэр юу вэ? /Гэдсэн дэх хүүхэд/

Anklebone is inside the box
Crotch is known.
What’s that? (Child inside the belly)

Üliger or proverbs (page 12-13)

Examples:

Аюулаас зугатсан хүнд аюул учирдаг	Who flees from the risk, meets that.)
Өөрийнхөө хоолыг ганцаар идсэн хүн ачаагаа ганцаар өргөдөг	Who eats his food alone, raises his pack alone.
Олон юм мэддэг хүн эндүүрдэггүй	Who knows lots of things, doesn't make mistake.
Хатууг мэдсэн хүн цуцдаггүй	Who knows hard things, doesn't reveal
Хэцүү ус гуугаа тэмцдэг, хийсэн хэрэг эзнээ тэмцдэг	Extremely water fights with canal, done matter fights with his owner.

Jörööl or blessing (page 14)

Example:

Хонины мах идсэний дараа	After had eaten ship meat
Мах цус чинь	Its meat and blood
Маньд рашаан болтугай	Will be Our holy water!
Сүнс чинь	Its soul
Сүхбодийн оронд төртүгэй	Reborn in the place of Suhbod.
Сүрэг мал чинь	Your livestock
Мянга түм хүртүгэй	Reach thousand-ten thousand number!

Dun or songs (page 15-35). He recorded 16 songs, but in his report he mentioned 25 songs.

Example:

Сайхан зээрд морь минь	My nice chestnut coloured horse
Сарын гэрэлд наадна	Play sin Moonlight
Сайхан зантай ах нартайгаа	My good habited brothers
Сарын турш жаргана	Rejoice during one month.

Нарийн зээрд морь минь	My fine chestnut coloured horse
Нарны гэрэлд наадна	Play sin daylight
Найрлаж суусан ах нартайгаа	Brothers of mine stay celebrating
Насны турш жаргана	Rejoice during their life.
Гом/туранхай/ болсон зээрд минь	My horse lost its weight
Голын өвснөөс хазна	Bites not so nutritious grass
Гол шиг хайртай ах нартайгаа	My lovely brothers
Голт зүрхээрээ барилдана	Mainly wrestle bravery
Өндөр зээрд морь минь	My tall chestnut coloured horse
Өлөнгийн өвснөөс хазна	Bites no so nutritious grass
Өнчин бага насандаа	From my orphan childhood
Өргөмж тусламжид татагдана	Always required help.

Utu tuli or long tales (page 36-139). It contains 15 folktales. The number of collected tales is the same as described in Bálint's report.

Kalmukian traditions like change of pastures, funerals, wedding, falconry, competitions, or religions, etc. (page 140-189). They contain unique expressions of that related fields. These costumes rather disappeared from Kalmukian life during the 20th century; therefore they are extremely important ethnographic documents, too. He collected from Muchkha Baldir, a Kalmukian student and the above mentioned two people.

