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### CALL FOR PAPERS

We encourage everybody to submit to the Editorial Board ([joes\\_cfp@federatio.org](mailto: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](mailto: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,

With this issue we are closing the first year of the *Journal of Eurasian Studies*. When we launched the *Journal* in March this year, the initial core team was hopeful that this new scientific forum by its very nature would generate interest from all around the world. The positive feedback that we received from readers as well as from new authors exceeded even our most optimistic expectations. The overwhelmingly positive reception of the *Journal* made it possible for it to mature at a faster pace than envisaged. At the end of the first year the structure of the *Journal* is greatly in place, the board of editors is enlarged and the informal network including the authors significantly widened.

I would like to take this opportunity to thank from the bottom of my heart to all our Readers for their comments and encouragement, to our Authors for their submitted papers and to the Editors who made this possible.

In the next year we are going to continue this work with even more resolve, maintaining the highest academic quality and freedom. My personal opinion is that at present mankind is experiencing one of the most exciting and challenging periods of its history. Our aim is to continue covering this extraordinary period with works focusing mainly, but not exclusively on Eurasia.

In the name of the Editorial Board of the *Journal of Eurasian Studies* I wish you all a Happy New Year!

Flórián Farkas

Editor-in-Chief

The Hague, December 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.

## CHATTERJEE, Suchandana

Associated with Maulana Abul Kalam Azad Institute of Asian Studies, Kolkata since 1993. Research Associate for the period 1993-2000 and Fellow since 2000. Mr. Chatterjee received an M.A. degree in Modern History in 1990, from the Calcutta University, an M.Phil in History degree in 1991, also from the Calcutta University, and a Ph.D. degree (Department of Modern History, Calcutta University) in 2002. The title of his thesis was: *The Emirate of Bukhara, 1868-1924: Encounters with Transition*. His main area of research is Central Asia which is also backed up by field research. Mr. Chatterjee is author of two books (1.) *Mind and Vision: Perceptions of reform in Kazakhstan and Kyrgyzstan*, Bookwell (New Delhi), 2006, and 2.) *Politics and Society in Tajikistan in the aftermath of the Civil War*, Hope India Publications (Haryana, India) and Greenwich Millenium Press Ltd. (London), 2002) and numerous articles.

## 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.

DU, Yaxiong

Born in 1945. He got an M.A. degree from the Nanjing Art University and a Ph.D. degree from the University of British Columbia in 2002. He has been a professor of the Musicology Department at the Conservatory of China in Beijing for over 20 years. From 1987 to 1999 he acted as department head. Mr. Du did fieldwork in ethnomusicology in every province of China, as well as in Algeria, New Zealand, Hungary and the United States. From 1987-1988, as a visiting scholar, he worked in the Hungarian Musicology Institute in Budapest. From 1991-1992, he was a Fulbright Fellow of Chinese music in Indiana University and studied Native American music. In 1986 he was named Outstanding National Expert of Music by the government of China. In 1989, he received a Cultural Medal from the Republic of Hungary for his work on Hungarian folk music. He also won the Fulbright Fellowship, and the Rockefeller Foundation's Bellagio residency. Mr. Du has published 20 books and over 300 scholarly articles in Chinese, English, Hungarian, Japanese and Korean.

KUSHKUMBAYEV, Aybolat

University professor with historian and law qualifications; was born in 1969 in Omsk. Graduated at the University of Al-Farabi Kazakh National University. Received a Ph.D.-degree in history in 1998 for a thesis dealing with the history of the Kazakh armament in the 17<sup>th</sup>-18<sup>th</sup> century. Between 1993 and 1998 he was with the Oriental Institute of the Kazakh Academy of Sciences. At present he is university professor at the department of Politology and History at the University of Kokshetau. He is member of the Kazakh-Hungarian research team. Mr. Kushkumbayev published more than 60 papers, five books. One of them is concerned with the history of the Golden Horde in the 13<sup>th</sup>-15<sup>th</sup> centuries.

MARÁCZ, László

Born in 1960 in Utrecht, the Netherlands. Received his degree from the University of Groningen. Between 1984 and 1990 he was with the University of Groningen as assistant professor. Between 1990 and 1992 as a Niels Stensen scholar he was with MTI, MTA and CNRS as a guest researcher. Since 1992 Mr. MarácZ 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.

MARCANTONIO, Angela

Associated Professor of 'Historical Linguistics' and 'Uralic Studies' at the University of Rome "La Sapienza". She is a founder of the so-called 'revolutionary school' of Finno-Ugric/Uralic studies. The results of her research are controversial, because she challenges the foundation of the field, that is, the validity of the conventional Finno-Ugric/Uralic theory and related family tree. She is the author of several books and numerous articles (e.g.: *The Uralic Language Family*:

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*Facts, Myths and Statistics*, 2002; *A történeti nyelvészet és a magyar nyelv eredete*. Angela Marcantonio válogatott tanulmányai ('Historical Linguistics and the Origin of Hungarian: Selected Papers by A. Marcantonio', 2006). Next to this, she is working on the origin and prehistory of Hungarian in close cooperation with colleagues from the Universities of Budapest and Amsterdam, and she is also publishing in Hungarian periodicals in the Netherlands like *Amsterdam Studies* and *Mikes International*.

MELLÁR, Mihály

Mathematician, Academia of Sciences, Belgrade. Since 1980 he is living in Australia, working as Australian Aboriginal and Papua New Guinean art and craft dealer, researching organic and endogen cultures.

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.

## SZABÓ, Christopher

Christopher Szabó is a general assignment freelance journalist. He covers a wide range of subjects including international affairs, the military and aviation and also writes historical articles for magazines and newspapers. He has worked in newspapers, radio, television and the Internet. Born in 1959 in London of Hungarian refugee parents, raised in South Africa and then studying in America, he received his B.Sc. (Hons) degree in Communications with a minor in Journalism in Tulsa, Oklahoma, in 1988. He considered going into the world of academe, but decided to stay with "reality" and journalism. His lifelong fascination with all things historical, notably Hungarian and Eurasian history has resulted in the ongoing study of especially the military history of Eurasian nomads.

## ZÁHONYI, András

Electrical engineer and orientalist who made a systematically new Sumerian-Hungarian dictionary and picture collection in 2005. Using astronomical parallels he affirmed the linguistic analysis of old Mesopotamian scripts. Author of several books: *Ancient Secrets* (2005), *Where Are You, Mesopotamia?* (2006), *The Name of the Letters: XY.* (2008). His areas of interest include: the Holy Hungarian Crown, Mesopotamian culture, Hungarian runic scripts, finds of Tartaria (Transylvania), and celestial deerstalking.

## 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.

# *NEWS BRIEF*

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

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ARMENIA

**Archaeology** An Armenian-American-Irish archeological expedition claims to have found the remains of the world's oldest human brain, estimated to be over 5,000 years old. The team also says it has found evidence of what may be history's oldest winemaking operation. The discoveries were made recently in a cave in southeastern Armenia. An analysis confirmed that one of three human skulls found at the site contains particles of a human brain dating to around the first quarter of the 4<sup>th</sup> millennium B.C.

Eurasianet.org (Sep. 30, 2009)

[http://www.eurasianet.org/departments/insightb/articles/ea\\_v093009b.shtml#](http://www.eurasianet.org/departments/insightb/articles/ea_v093009b.shtml#)

## CHINA

**Archaeology** New findings indicate that farming in the Yangtze Basin existed as early as 4,000 years ago. Excavation in the Xiezi Area of Hubei Province yielded a total of 402 cultural relics, including carbonized rice. Stone tools, pottery, bronze, jade and porcelain were unearthed, as well as a number of spinning wheels, drop spindles made of clay and other textile tools. There were also stone mounds and smelting relics such as slag. A variety of grains and seeds were found, and experts believe there may be carbonized wheat among the plant findings at the site.

The Epoch Times (Sep. 17, 2009)

<http://www.theepochtimes.com/n2/content/view/22580/>

**Archaeology** The discovery of an early human fossil in southern China may challenge the commonly held idea that modern humans originated out of Africa. Jin Changzhu and colleagues of the Institute of Vertebrate Palaeontology and Palaeoanthropology in

Beijing announced to Chinese media last week that they have uncovered an 110,000-year-old putative Homo sapiens jawbone from a cave in southern China's Guangxi province. The mandible has a protruding chin like that of Homo sapiens, but the thickness of the jaw is indicative of more primitive hominins, suggesting that the fossil could derive from interbreeding.

NewScientist (Nov. 3, 2009)

<http://www.newscientist.com/article/dn18093-chinese-challenge-to-out-of-africa-theory.html>

**Geopolitics** In June 2009, an international conference on "Global Challenge and Regional Response. Early 20<sup>th</sup> Century Northeast China and Harbin: Their Social, Cultural, Economic and Political Encounters with the World" was held in Harbin, China. Northeast China, known to the Western world as Manchuria, became the focus of global attention in the early twentieth century, when Japanese and Russian imperialism struggled for hegemony over a region that had become increasingly important as a crossroads for trade between Asia, Europe, and North America. Manchuria itself was rapidly transformed by the construction of major railways, massive migration, and the often strife-ridden exploitation of its rich mineral and agricultural resources by Russia, Japan, the United States, and other countries. The conference focused on Manchuria as an example of "glocalization" – a phenomenon in which global and local interests converge.

HSozKult (Aug. 20, 2009)

<http://hsozkult.geschichte.hu-berlin.de/tagungsberichte/id=2754>

## CYPRUS

**Archaeology** The Department of Antiquities announces the completion of the 2009 Prastion-Mesorotsos project that took place from 22 June to 30 July, and involved investigation of the stratified remains of Neolithic and Chalcolithic periods, Bronze Age, Iron Age, Late Antique and Medieval archaeology. This first season of excavation has confirmed the presence of deeply stratified (at present 1.5m+) occupation at the site, which may eventually shed light on a series of important social changes that occurred, for instance the transition from the Neolithic into the Chalcolithic period.

Ministry of Interior, Press and Information Office (Sep. 9, 2009)

<http://www.moi.gov.cy/moi/pio/pio.nsf/All/26189729EB1B5441C225762C004FE95E?OpenDocument>

**Archaeology** Police are investigating what they believe to be the attempted theft of a giant 2,000-year-old standing stone (tripiti), which was been removed from the archaeological site in Pissouri. Although police later found the stone in a nearby field, it is believed that thieves intended to return with proper equipment to transport the massive monument. "This attempted theft is an act of mindless vandalism, of contempt for the people of Cyprus and the community this ancient monument belongs to," said one concerned local, who asked to remain anonymous.

Cyprus Mail (Nov. 23, 2009)

[http://www.cyprus-mail.com/news/main.php?id=48750&cat\\_id=1](http://www.cyprus-mail.com/news/main.php?id=48750&cat_id=1)

## EAST ASIA

**Genetics** Wolves were domesticated no more than 16,300 years ago in southern China, a new genetic analysis suggests—and it's possible the

canines were tamed to be livestock, not pets, the study author speculates. "In this region, even today, eating dog is a big cultural thing," noted study co-author Peter Savolainen, a biologist at the Royal Institute of Technology in Stockholm, Sweden. "And you can also see in the historical records as far back as you can go that eating dogs has been very common" in East Asia.

"Therefore, you have to think of the possibility that this was one of the reasons for domesticating dogs."

National Geographic (Sep. 4, 2009)

<http://news.nationalgeographic.com/news/2009/09/090904-dogs-tamed-china-food.html>

## GEORGIA

**Archaeology** A skull from one of the five early Homo erectus skeletons unearthed at Dmanisi in Georgia. They are the earliest human remains to be discovered outside Africa. Early humans may have taken a detour into Eurasia before embarking on their epic journey out of Africa, according to new fossil evidence. Palaeontologists in Georgia have unearthed remains of five primitive humans that date back to 1.8m years ago; suggesting some of our oldest ancestors lived in the region at the time.

Guardian (Sep. 8, 2009)

<http://www.guardian.co.uk/science/2009/sep/08/fossils-georgia-dmanisi-early-humans>

**Archaeology** A team of archaeologists and paleobiologists has discovered flax fibers that are more than 34,000 years old, making them the oldest fibers known to have been used by humans. The fibers, discovered during systematic excavations in a cave in the Republic of Georgia. The flax, which would have been collected from the wild and not farmed, could have been used to make linen and thread, the researchers say.

PhysOrg.com (Sep. 10, 2009)

<http://www.physorg.com/news171811682.html>

## INDIA

**Archaeology** Archaeological findings dating back about 3,000 years discovered in the Kalady area are in peril. The Neolithic relics have ended up in private custody, prompting the State Archaeology Department to initiate a move to recover them. An archaeology enthusiast K.A. Ali had recovered 43 stone axes (Neolithic Celts) and a grinding stone from a tributary of the Periyar. Two teachers of a private college in the region reportedly took possession of the major portion of the finds, which prompted the Archaeology Department to act.

The Hindu (Sep. 14, 2009)

<http://www.hindu.com/2009/09/14/stories/2009091452280300.htm>

**Archaeology** A big dolmen with four petroglyphs that portray men with tridents and a wheel with spokes has been found at Kollur, near Tirukoilur, 35 km from Villupuram in Tamil Nadu. The discovery was made by K.T. Gandhirajan, who specialises in art history, when he led a team to that area. Petroglyphs are engravings made with a tool. What is special about the latest find is that while two men have been shown having tridents in their hands, a third is brandishing unidentified weapons. Unusually, these figures have been chiselled on the dolmen's capstone — that is roof-slab.

The Hindu (Sep. 20, 2009)

<http://www.hindu.com/2009/09/20/stories/2009092052290900.htm>

**Archaeology** A rock engraving, indicating clear remnants of Harappan culture, has been found in the Edakkal caves in neighbouring Wayanad

district, linking the Indus Valley civilisation with South India. "There had been indications of remnants akin to the Indus Valley civilisation in Karnataka and Tamil Nadu, but these new findings give credence to the fact that the Harappan civilisation had its presence in the region too and could trace the history of Kerala even beyond the Iron Age," historian M R Raghava Varier said.

The Hindu (Sep. 29, 2009)

<http://beta.thehindu.com/news/states/article26324.ece>

**Archaeology** A stone axe head dating back to the Neolithic age has been unearthed from Mampallikunnam, near Chathannur, in Kollam district. The axe was discovered by local people in a paddy field at the foot of a laterite hillock.

The Hindu (Sep. 30, 2009)

<http://www.hindu.com/2009/09/30/stories/2009093050630200.htm>

**Archaeology** A stone axe dating back to the Neolithic age has been unearthed during an exploration by the state archaeology department near Edakkal caves in Kerala (India), throwing light into the ancient life and culture of the area. The Neolithic artifact, found in the Ambukutty hill at Wayanad district, weighs 550 grams and measures six inches in length with the cutting edge three inches wide.

Press Trust of India (Oct. 11, 2009)

<http://www.stonepages.com/news/archives/003560.html>

**Archaeology** The Indus civilisation had a volumetric system with inscriptions on ceramic vessels (glazed pots from Harappa) indicating that the sign 'V' stood for a measure, a long linear stroke equalled 10, two long strokes stood for 20 and a short stroke represented one, according to Bryan Wells, who has been

researching the Indus script for more than 20 years. These markings on the pots are identical to those found on the incised tablets and bas-relief tablets also found in Harappa, said Dr. Wells, who earned his Ph.D. from Harvard University for his thesis on "The Epigraphic Approaches to Indus Writing."

The Hindu (Nov. 15, 2009)

<http://www.hindu.com/2009/11/15/stories/2009111556932200.htm>

**Genetics** Geneticists at the Centre for Cellular and Molecular Biology in Hyderabad released a study last week which suggested that the Indian population has its origin in migrants from Africa who arrived here 45,000 to 65,000 years ago. The next stage of the study, they say, will explore whether Europe got populated by migrating Indians. This will go against the belief that in ancient times, humans moving from Europe populated India.

DNA India (Oct. 4, 2009)

[http://www.dnaindia.com/scitech/report\\_who-came-first-indians-or-europeans\\_1294860](http://www.dnaindia.com/scitech/report_who-came-first-indians-or-europeans_1294860)

## IRAQ

**Archaeology** An Iraqi excavation team has uncovered a grave with magnificent finds dating to the Parthian period. The grave's artifacts have astonished scientists for their beauty and magnificence. "The discovery includes 216 artifacts all belonging to the Parthian Period," said Antiquities Department spokesman Abdulzahara al-Talaqani. Talaqani said the finds are at least about 2000 years old and the new grave is the largest to be excavated from the same period in Iraq.

Azzaman.com (Nov. 19, 2009)

<http://www.azzaman.com/english/index.asp?fname=news/2009-11-19/kurd.htm>

## ISRAEL

**Archaeology** Archaeologists in Israel have found the largest ever cache of rare coins from the time of the last Jewish revolt against the Romans, the Hebrew University of Jerusalem said on Wednesday. The cache includes 120 gold, silver and bronze coins, as well as some pottery and weapons. It was found in a cave in the Judean Hills near Jerusalem that served as a hiding place for the Jewish fighters during the so-called Bar Kokhba revolt (132-136 CE), named after its leader.

AFP (Sep. 9, 2009)

[http://news.yahoo.com/s/afp/20090909/wl\\_mideast\\_afp/israelarchaeologycoins](http://news.yahoo.com/s/afp/20090909/wl_mideast_afp/israelarchaeologycoins)

**Archaeology** Presented in the Proceedings of the National Academy of Science, new finds unearthed at Qesem Cave in Israel suggest that during the late Lower Paleolithic period (between 400,000 and 200,000 years ago), people hunted and shared meat differently than they did in later times. Instead of a prey's carcass being prepared by just one or two persons resulting in clear and repeated cutting marks — the forefathers of the modern butcher — cut marks on ancient animal bones suggest something else.

American Friends of Tel Aviv University (Oct. 14, 2009)

<http://www.aftau.org/site/News2?page=NewsArticle&id=10701>

**Archaeology** The ancient footprints of the artisans who built a stunning 1,700-year-old mosaic floor in Lod were discovered recently, when conservators from the Israel Antiquities Authority (IAA) were in the process of detaching the huge work of art from the ground. As the conservation experts worked on the plaster bedding to be done before detaching the

mosaic, they were surprised to notice there were ancient foot and sandal prints beneath it. Clearly, the builders that had worked on the floor sometimes wore their sandals, and sometimes worked in their bare feet.

Israel National News (Oct. 14, 2009)

<http://www.israelnationalnews.com/News/News.aspx/133840>

## JAPAN

**Archaeology** A team of archaeologists and researchers said Tuesday that they have likely unearthed the oldest stone tools used in Japan — 20 artifacts dating back some 120,000 years — at the Sunabara remains in Izumo, Shimane Prefecture. The basic assumption among researchers has been that the first human ancestors landed in Japan about 40,000 years ago. The new findings might pave the way for a review of mankind's history in Japan and give impetus to research on the Paleolithic Period.

The Japan Times (October 1, 2009)

<http://search.japantimes.co.jp/cgi-bin/nn20091001a8.html>

**Archaeology** The remains of a major structure from the third century — corresponding with the period in which the ancient Japanese queen Himiko lived — has been unearthed at the Makimuku ruins here, the Sakurai Municipal Board of Education has announced. The Makimuku ruins are believed to be the most likely location of the Yamataikoku kingdom that is associated with Himiko. Education board officials said that holes for pillars, extended 19.2 meters from north to south and 6.2 meters from east to west in an organized fashion, making it one of the largest buildings from the period.

The Mainichi Daily News (Nov. 11, 2009)

<http://mdn.mainichi.jp/mdnnews/news/20091111p2a00m0na021000c.html>

**Archaeology** A makeup kit containing a pair of 17-cm iron scissors and iron tweezers 8.5 cm long has been discovered in the tomb of a woman who lived at the end of the Heian Period (794-1192), archaeologists said recently. Also found inside the tomb, in Nishiwaki, Hyogo Prefecture, were a clay pot 6 cm in diameter and a 5.7-cm porcelain pot as well as a 9-cm bronze mirror made in China, according to officials of the Hyogo Prefectural Museum of Archaeology in Harimacho.

The Japan Times (Nov. 21, 2009)

<http://search.japantimes.co.jp/cgi-bin/nn20091121f2.html>

## JORDAN

**Archaeology** The Syrian-Japanese excavation mission discovered a number of individual tombs with skeletons of children inside, and the hole of the grave inside the tomb, the first of its kind to be discovered in Palmyra. The mission also unearthed an earthenware jar with a skeleton of an infant inside. In a statement, Excavation Director at Palmyra Ruins Directorate said these discoveries date back to the Byzantine era at the time of renovating Palmyra wall in the 6th century A.D.

Global Arab Network (Oct. 9, 2009)

<http://www.english.globalarabnetwork.com/200910093076/Culture/archaeological-discoveries-first-of-their-kind-tombs-unearthed-in-palmyra.html>

**Archaeology** In a paper appearing in the June 23 edition of the Proceedings of the National Academies of Sciences, Kuijt and Bill Finlayson, director, Council for British Research in the Levant, describe recent excavations at Dhra' near the Dead Sea in Jordan that provide evidence of granaries that precede the emergence of fully domesticated plants and large-scale sedentary communities by at least 1,000 years. "These granaries reflect new forms of risk reduction,

intensification and low-level food production," Kuijt said.

ScienceDaily (Oct. 22, 2009)

<http://www.sciencedaily.com/releases/2009/06/090623150619.htm>

**Archaeology** Archaeologist Eva Kaptijn has given up digging in favour of gathering. With her colleagues, she has been applying an intensive field exploration technique: 15 metres apart, the researchers would walk forward for 50 metres. On the outward leg, they'd pick up all the earthenware and, on the way back, all of the other material. This resulted in more than 100,000 finds, varying from about 13,000 years to just a few decades old.

PhysOrg.com (Nov. 18, 2009)

<http://www.physorg.com/news177784568.html>

## KAZAKHSTAN

**Archaeology** For many centuries, horse skeletons did not significantly differ in size or physical structure from those of their wild ancestors, making early taming and use of the animal more difficult to identify. But as part of an international team of archaeologists, my colleagues and I may be getting closer to the beginnings as we look for clues in Kazakhstan. Our team conducted extensive research at three sites belonging to the Botai culture in the northern part of the country, at locations dated to the Copper Age around 3,500 B.C.

LiveScience (Nov. 27, 2009)

<http://www.livescience.com/animals/091127-bts-olsen-wild-horses-botai.html>

## KOREA, NORTH

**Archaeology** More than 14,000 pieces of historical relics and remains belonging to the Paleolithic Age have been recently unearthed in

the Chongphadae Cavern, Hwangju County, North Hwanghae Province by archaeologists of Kim Il Sung University. The cavern is situated 34 km southwest of the Komunmoru Site in Sangwon County, Pyongyang City which is known widely as a site of the Old Stone Age.

KCNA (Oct. 24, 2009)

<http://www.kcna.co.jp/item/2009/200910/2009-10-24ee.html>

**Archaeology** The Archaeological Institute under the Academy of Social Sciences of the DPRK has discovered two relics of hollows in the Phyodae archaeological site (discovered in 1994), Honam-ri, Samsok District of Pyongyang, where lots of house sites and installations belonging to the Neolithic era are concentrated. The hollows were dug out at southwest and northeast ends of position No. 7 of the Phyodae archaeological site. The hollow in the southwest place is called No. 1 and that in the northeast place is called No. 2.

KCNA Oct. 5, 2009)

<http://www.kcna.co.jp/item/2009/200910/news05/20091005-11ee.html>

**Archaeology** Researchers of the Institute of Archaeology under the Academy of Social Sciences have recently unearthed a wooden-box tomb dating back to Ancient Korea in Husan-ri, Ryonggang County of South Phyongan Province. The tomb was found under the ground 1.5 meter deep. It has a hollow of certain size in which there is the wooden box with the coffin enshrined in it.

KCNA (Oct. 30, 2009)

<http://www.kcna.co.jp/item/2009/200910/news30/20091030-02ee.html>

**Archaeology** The three tombs of Kangso show an aspect of the fine architecture of the Koguryo

people out of many heritages created by the Korean nation. The tombs are in Sammyo-ri, Kangso County, South Phyongan Province. They are called the three tombs of Kangso as they form a tomb group of big, middle and small tombs of trapezoid shape in a place.

KCNA (Oct. 30, 2009)

<http://www.kcna.co.jp/item/2009/200910/news30/20091030-11ee.html>

## KOREA, SOUTH

**Archaeology** The world's largest footprint of a pterosaur was discovered in southeastern Gunwi County, North Gyeongsang Province, authorities said Monday. Upon international approval, Korea will hold the record of having the two largest footprints of the ancient reptile, according to the National Research Institute of Cultural Heritage. The footprint was discovered in geological stratum dating back 100 million years and is 35.4 centimeters in length and 17.3 centimeters wide. There is a trace of three asymmetrical spurs, the typical appearance of a pterosaur.

The Korea Times (Sep. 7, 2009)

[http://www.koreatimes.co.kr/www/news/nation/2009/09/113\\_51415.html](http://www.koreatimes.co.kr/www/news/nation/2009/09/113_51415.html)

**Archaeology** A Hangeul copy of an ancient Chinese book that contains the notes of the Joseon Kingdom (1392-1910) scholar Kim Si-seup has been discovered. The book was originally written by a Buddhist master from the Tang Dynasty (618-907) and dates back to the 16th century. "We discovered the 'shiphyeondam eonhaebon' while we were examining the library of Ven. Seong Cheol (1912-1993) at Baekryunam, Haein Temple, in April this year," Ven. Won Taek said at a press conference at the Jogye Order, northern Seoul, Tuesday.

The Korea Times (Sep. 15, 2009)

[http://www.koreatimes.co.kr/www/news/art/2009/09/135\\_51857.html](http://www.koreatimes.co.kr/www/news/art/2009/09/135_51857.html)

**Archaeology** A pair of gilt bronze shoes from the 5th century Baekje Kingdom (18 B.C.-A.D. 660) were recently unearthed in North Jeolla Province. They are the most well-preserved among ancient shoes discovered in the country, said experts. The openwork shoes have a sole featuring a dragon and 18 spikes that form the shape of a flower. The heels are decorated with wrestler figures that resemble those found in the Jangcheon Goguryeo Kingdom (37 B.C.-A.D. 668) tomb mural.

The Korea Times (Sep. 28, 2009)

[http://www.koreatimes.co.kr/www/news/art/2009/10/148\\_52616.html](http://www.koreatimes.co.kr/www/news/art/2009/10/148_52616.html)

**Archaeology** Earthenware discovered at ancient residential sites is displayed to scholars and the press on Nov. 26. The National Research Institute of Cultural Heritage said eight residential sites, the oldest ever to be found in Korea, were unearthed in the ancient Pungnap earthen castle in eastern Seoul that dates back to the Hanseong Baekje era (18 BC-475 AD).

Yonhap News Agency (Nov. 26, 2009)

[http://app.yonhapnews.co.kr/yna/basic/ArticleEnglish/ArticlePhoto/YIBW\\_showArticlePhotoPopup.aspx?contents\\_id=PYH20091126100200341](http://app.yonhapnews.co.kr/yna/basic/ArticleEnglish/ArticlePhoto/YIBW_showArticlePhotoPopup.aspx?contents_id=PYH20091126100200341)

**Archaeology** A replica of an ancient mural that is part of an exhibition at the National Museum of Korea shows the connections between Korea and Uzbekistan. In most cases, replicas of ancient treasures or great works of art are treated with contempt. But with relics that are at risk of aging or disintegration, replicas can play an integral role in our understanding of the original works and the time in which they were

made. In 1965, a mural was discovered in Samarkand, Uzbekistan, when local authorities decided to build a road in the middle of the Afrasiab tepe. A tepe is a mound marking an ancient site, in this case pre-Mongol Samarkand.

JoongAng Daily (Nov. 27, 2009)

<http://joongangdaily.joins.com/article/view.asp?aid=2913113>

## NETHERLANDS

**Culture** On 28 September, 2009, it was exactly one hundred days since the Hermitage Amsterdam opened its doors to everyone. Since the first weekend, in which the museum was open continuously for 31 hours, a little over 360,000 visitors and guests have been counted. Research shows that nearly 80% of the visitors came to Hermitage, Amsterdam especially for the Hermitage, and that already 1 out of 6 visitors comes 45,000 from abroad. The total of 360,000 includes 45,000 guests and 110,000 visitors through the BankGiro Loterij campaign.

Hermitage Amsterdam (Sep. 28, 2009)

<http://www.hermitage.nl/en/>

## PAKISTAN

**Archaeology** Archaeologists say that the Taliban are destroying Pakistan's ancient Gandhara heritage and rich Buddhist legacy as pilgrimage and foreign research dries up in the country's north-west. "Militants are the enemies of culture," said Abdul Nasir Khan, curator of Taxila Museum, one of the best archaeological collections in Pakistan. "It is very clear that if the situation carries on like this, it will destroy our culture and will destroy our cultural heritage," he said.

Telegraph (Nov. 23, 2009)

<http://www.telegraph.co.uk/expat/expatnews/6635208/Taliban-suffocates-Pakistans-Buddhist-heritage.html>

## PALESTINE

**Archaeology** Extensive fortifications recently discovered in the archaeological excavation in Silwan in East Jerusalem go back about 3,700 years, to the biblical period of the Patriarchs, revealing that Jerusalem at that time was significantly larger and stronger than previously believed. According to the director of the excavation, Prof. Ronny Reich, the fortifications - the largest ever discovered in this area - were meant to create a protected link between the fortress-city in the area, known as the City of David, and the Siloam Spring.

Haaretz (Sep. 4, 2009)

<http://www.haaretz.com/hasen/pages/1112027.html>

## RUSSIA

**Archaeology** The rescue operation of the Kolikho dolmen (located in the Tuapse region on the Black Sea coast, Russia) has been completed successfully. The dolmen was found by accident after the seasonal flood in 2008. It was buried beneath 3 m-thick river deposits and left untouched since the Bronze Age. The burial chamber was full of partly disarticulated human remains. All of them were put in the chamber through the hole in the façade slab. Radiocarbon dates of human remains (72 persons) covers the period between 1800 and 1300 BCE with no signs of chronological gaps.

Metro (Sep. 16, 2009)

<http://www.stonepages.com/news/archives/003559.html>

**Archaeology** A material evidence of human activity dating back 3,000 years ago has been reported in New Jerusalem monastery near Russian capital Moscow. "Archaeologists have found ceramics produced back in the times of the Bronze Age, or about 800 years BC, as well as some artefacts made after Christ's birth," the

monastery's abbot, hegumen Theophilactus has said.

Zee News (Nov. 20, 2009)

<http://www.zeenews.com/news580630.html>

**Culture** The Mosaic of Cultures festival of indigenous peoples of the north opened in Nogliki on Wednesday, RIA News reported. This year marks the first time the festival has been held in Sakhalin. The event was organized by the Department of Indigenous peoples of the North, the Regional Council of Indigenous Peoples of Sakhalin Oblast, and representatives of Nogliki Social Policy Management. Financial support was provided by the Ministry of Regional Development. The festival also featured musical performances by the Mengume Ilga National Ensemble of Poronaysk, the Ari La Mif Nivkh Ensemble, and the Kex Ensemble of Tymovsk.

The Sakhalin Times (Nov. 30, 2009)

<http://www.thesakhalintimes.com/news/2/2578.html>

## SRI LANKA

**Archaeology** An archaeological site more than 3330 years old has been found in the Udaranamadam area in Embilipitiya, by a group of local archaeologists. "The discovery of this site is a landmark in our history. This is the first time in Sri Lanka that we have found artefacts that are to more than 3330 years old," said Professor Somadeva. Grinding stones, painted pots, granite tools and other items were among the findings. Excavations are to be completed within the next two weeks. The team expects to obtain more information about the village from further excavations.

DailyMirror (Sep. 22, 2009)

<http://www.dailymirror.lk/DM BLOG/Sections/frmNewsDetailView.aspx?ARTID=62234>

**Archaeology** Archaeological excavations have unearthed remains of ancient human settlements in Vadamarachchi East area, Archaeology Director General, Dr. Senarath Dissanayake said. "We have found evidence of three old human settlements in these areas. They have spread over an area covering nearly three kilometres and are vitally important to prove the historical background of Jaffna peninsula", he said. "We have also found clay pots of varied colours depicting the time frame."

Daily News (Oct. 15, 2009)

<http://www.dailynews.lk/2009/10/15/news21.asp>

## SYRIA

**Archaeology** Archaeologists have discovered two Crusader-era murals depicting heaven and hell in a medieval church on Syria's coast — a rare find that could reveal new information about the Christian knights who battled Muslims for control of the Holy Land hundreds of years ago. Experts are now renovating the 12<sup>th</sup>-century paintings, which were discovered last year by a joint Syrian-Hungarian team excavating an old Crusader fortress on a hilltop overlooking the Mediterranean in the eastern city of Tartous.

Associated Press (Oct. 15, 2009)

[http://www.msnbc.msn.com/id/33329420/ns/technology\\_and\\_science-science/](http://www.msnbc.msn.com/id/33329420/ns/technology_and_science-science/)

**Archaeology** A massive citadel built atop a 150-foot-tall hill of solid rock looms over Aleppo's old quarter. Fortresses have risen above this northern Syrian city since Roman times. But at the heart of the citadel, amid ruins of Ottoman palaces and hidden behind high walls that date to the Crusader era, a team of German and Syrian archaeologists is clearing debris from a large pit that shows this hilltop was significant long before the Romans arrived. Here, amid

clouds of dust, a battered basalt sphinx and a lion — both standing seven feet tall — guard the entrance to one of the great religious centers of ancient times, the sanctuary of the storm god Adda.

Archaeology (Nov. 2009)

[http://www.archaeology.org/0911/abstracts/storm\\_god.html](http://www.archaeology.org/0911/abstracts/storm_god.html)

## TAJIKISTAN

**Culture** Tajikistan is planning to build one of the world's largest mosques in the country's capital city of Dushanbe by the year 2014. A Tajik presidential spokesman said on Monday that the mosque would be constructed in a joint project with Qatar and the United Arab Emirates. "The mosque is expected to accommodate about 150,000 people," the spokesman said adding that construction would begin in October. The mosque will span an area of 7.5 hectares in the center of Dushanbe and will feature national Tajik architectural elements.

Press TV (Sep. 28, 2009)

<http://www.presstv.ir/detail.aspx?id=107337&sectionid=3510212>

## TURKEY

**Archaeology** A reclining man with a bushy beard and big nose is the latest to join a haul of stone figurines unearthed at the ancient site of Çatalhöyük in Turkey. The sculpture, which measures around six inches high, was uncovered at the neolithic site last week. Çatalhöyük was the final resting place of some of the world's first farmers. Other figurines representing farmyard animals and people in sitting and standing positions have already been excavated at the site, which dates back to the dawn of farming some 9,000 years ago.

Guardian (Sep. 10, 2009)

<http://www.guardian.co.uk/science/blog/2009/sep/10/stone-figurine-man-catalhoyuk>

**Archaeology** A 5,000-year-old Venus figure has been found as part of an excavation being carried out in Çanakkale's Ezine district. The excavation began in the field three weeks ago in cooperation with Germany's University of Tübingen. Assistant Professor Rüstem Aslan, who is vice head of the excavation, told the Anatolia news agency that the aim of the dig is to find settlements outside Troy from the Bronze Age.

Today's Zaman (Sep. 25, 2009)

<http://www.todayszaman.com/tz-web/news-187938-101-5000-year-old-venus-figure-found-in-canakkale.html>

**Archaeology** Archaeologists have found traces of a temple built for the Greek goddess of divine retribution, Nemesis, during excavations in the ancient city of Agora in the Aegean port city of İzmir. Akın Ersoy of Dokuz Eylül University's archaeology department and heading the archaeological excavations in the ancient city, told the Anatolia news agency on Monday that they speculated there might be a temple built for Nemesis in the area.

Anadolu Ajansi (Oct. 12, 2009)

<http://www.aa.com.tr/en/goddess-of-divine-retribution-waits-for-day-light.html>

## UNITED ARAB EMIRATES

**Archaeology** French archaeologists have discovered the oldest known place of worship dedicated to the dugong, or sea cow, on an island just north of Dubai, two research centres said Thursday. The sanctuary believed to date back to 3,500 to 3,200 years BC was discovered on Akab island in the United Arab Emirates, 50 kilometres (30 miles) north of Dubai. The French archaeological mission in the Emirates and the

Umm al-Quwain museum there said in the specialist magazine Antiquity that the sanctuary on the deserted island provided key details "on the rituals of prehistoric coastal societies in the Gulf."

AFP (Sep. 24, 2009)

<http://www.physorg.com/news173036950.html>

## VIETNAM

**Archaeology** Excavation will begin on a 1,000-year-old Cham tower complex in central Vietnam to study its architecture and explore if more relics lie undiscovered inside. Situated in Huong Xuan commune of Huong Tra district, the tower complex is among the several Cham remains recognized as national relics.

Thanh Nien News (Sep. 11, 2009)

<http://www.thanhniennews.com/entertainments/?catid=6&newsid=31872>

**Archaeology** An ancient grave has been unearthed in the northern port city of Hai Phong. Do Xuan Trung, an archeologist at the Hai Phong City Museum, on October 27 estimated that the grave is about 1,800 years old. The grave was discovered at depth of more than five meters underground while a construction crew dug on the side of the Thanh Den Mountain to enlarge the Tan Phu Xuan Cement Factory.

Thanh Nien News (Nov. 3, 2009)

<http://www.thanhniennews.com/entertainments/?catid=6&newsid=53443>

# *CHRONICLE*

# **On the Issue of Language Families: The Indo-European Languages and the Finno-Ugric/Uralic Languages**

Proceedings of the Round Table

At the Hungarian Academy of Science in Rome

On the Occasion of the Celebration of the 'Year of the Hungarian Language'

Wednesday 21<sup>st</sup> October 2009

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Edited by Angela Marcantonio

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The topic of this Round Table was the issue of language families: how, and on what basis, are they established and do they stand up to scrutiny in the light of modern methods of analysis? The event focused on the evidence that is supposed to support the Indo-European and Finno-Ugric language families. The host, Prof. Péter Kovács, director of the Hungarian Academy of Sciences, opened the meeting, greeting the audience and the speakers and expressing his hopes that the debate would help to better understand the issue of the origin of Hungarian (issue still debated, although Hungarian is officially classified as a 'Finno-Ugric' (FU) language). Then, Prof. Péter Sárközy (Professor of Hungarian Language and Literature at the University of Rome 'La Sapienza'), the organizer and the moderator of the Round Table, introduced the speakers and the topic of their respective speech. He also pointed out that the aim of the meeting was to present and debate the research carried out in this field by one of the speakers, Angela Marcantonio, research culminating in the recently published volumes (as Author and Editor, respectively): *The Uralic Language Family: Facts, Myths and Statistics* (Oxford /Boston: Blackwell, 2002) and: *The Indo-European Language Family: Questions about its Status* ('Journal of Indo-European Studies', monograph series n. 55; Washington DC, 2009).

Here we report a summary of the speeches that have taken place (according to the order of presentation), as well as the reply by Angela Marcantonio to the comments, criticisms and questions raised by the speakers with regard to her work. We also report the text of two speeches in their integral form: the text by Gianguido Manzelli and that by Vilmos Voigt.

Prof. **Paolo di Giovine** mentioned the work by J. Sajnovics, who is widely credited as having demonstrated that the FU languages are connected by a common morphology. This, according to Di Giovine, is very important, because it is the grammar the level of language most important for assessing language families, rather than the lexicon, as is testified, for example, by the rather compact, uniform verbal system found within IE. Marcantonio's reply was as follows. It is true that Sajnovics was one of the first scholars to investigate the grammatical correlations, fact for which he deserves merit. However, the claim that Sajnovics demonstrated the affinity of the FU languages examining their shared morphemes and grammatical structure is false, as shown in the article: Marcantonio, A.: 'The role of János Sajnovics in comparative linguistic: a critical review' (in P. Klesment (ed.), *Myths and Facts in Uralistics. Fenno-Ugristica* 26:151-169; Hungarian version in: *A történeti nyelvészet és a magyar nyelv eredete. Angela Marcantonio válogatott tanulmányai*. Budapest: Hun-idea; 2006, pp. 55-87). In fact Sajnovics reports only just a few, irrelevant, and in any case mistaken grammatical elements 'supposedly' shared by Finnish/Saami, Hungarian and other FU languages (for example, Sajnovics was unable to distinguish between the singular and the plural forms of the declension of Finnish nouns). Not only, contrary to what commonly reported in textbooks, Sajnovics (like the other 'fore-fathers' of the FU theory) believed in the existence of a 'wide Eurasiatic family', extending from Lapland up to.... China, whilst the concept and the definition 'Finno-Ugric' does not even occur in his work.

Prof. **Marco Mancini** agreed with the main thesis put forward in the volume *The Indo-European Language Family: Questions about its Status*, that the IE classification is still debated, since there are a number of open questions and unsolved issues. In his opinion, the main problem consists of the fact that

many linguists concentrate on reconstructing the lexicon, and, with it, the socio-linguistic aspect of the assumed family. But the lexicon is a highly malleable and volatile level of language, as shown by the statistical data reported in Marcantonio's essay ('Evidence that most Indo-European lexical reconstructions are artifacts of the linguistic method of analysis') within the volume. In contrast, the phonological reconstruction is much more reliable for the purpose of assessing language families. In other words, according to Mancini, it is the existence *vs* the lack of 'sound laws' within the languages of an assumed family that may prove or disprove its validity. In her reply, Marcantonio agreed with the views of Mancini, whilst however highlighting that the principle of the regularity of sound change has often been called into question. Apart from this, she observed, many sound laws within IE are not statistically significant, in the sense that they are not supported by the necessary amount of data, and this fact undermines their validity. The problem is even more serious with regard to the FU family, since here hardly any sound law can even be formulated (despite claims to the contrary), as shown in the phonological chapter of the volume: *The Uralic Language Family*.

Prof. **Gianguido Manzelli** expressed his disagreement with Marcantonio's skepticism regarding the reconstruction and therefore the validity of FU, affirming instead that the theory is well founded. In particular, he presented several 'good', FU cognates relating to the important body-part terms, as testimony of his claim (see the speaker's integral text reported below). Marcantonio replied that these very cognates have been dealt with in her book of (2002), where she argued that they are, in the main, 'similarities', 'false matches', rather than proper 'correspondences'. The claim that the FU language has not been properly reconstructed appears to be confirmed by the following statement by Csúcs Sándor (2008:62): "Az uráli /finnugor alapnyelv rekonstrukciója megtörtént. Természetesen vannak még fehér foltok, és egyelőre nem tudunk markáns különbségeket kimutatni az uráli és a finnugor alapnyelv között, de rekonstrukciónk így is van olyan megbízható, mint az indoeurópai alapnyelvé. Az ugor alapnyelv rekonstrukciója még valóban nem készült el, sőt a permit leszámítva a többi közbeeső (relatív) alapnyelvé sem. Ez kétségtelen hiányosság, aminek pótlását én a következő évek legfontosabb feladatának tartom" [italics not in the original]. Here, the following objection to Prof. Csúcs' statement can be raised: how can it be stated that the reconstruction of the FU proto-language has been implemented ("az uráli /finnugor alapnyelv rekonstrukciója megtörtént"), if neither the reconstruction of the Ugric node /proto-language ("Az ugor alapnyelv rekonstrukciója még valóban nem készült el"), nor the reconstruction of the other, intermediate nodes / proto-languages (with the exception of Permian) have yet been achieved? Of course, it is possible that this major "hiányosság", this major 'shortcoming' of the conventional paradigm may be overcome one day. Until then, however, the claim that the FU theory, as it stands today, is not well founded shall have to be considered correct (see Csúcs, S. 2008. 'Comments to Marcantonio's talk'. In Czeglédi, K. (ed.): 'Hozzászólások Angela Marcantonio 2007. október 26-i budapesti előadásához, melynek szövegét folyóiratunk előző számában közzétettük'. *Eleink* 7/1: 59-73).

Prof. **Vilmos Voigt** pointed out that, although there are fluctuations within linguistic theories, the IE theory, the flagship of comparative linguistics, remains healthy and alive (despite its problems, such as the existence of irregularities in the sound changes and gaps in the expected, common lexical domain). As the author put it: "If modern linguistics is questioning the basic principles of IE studies, it is attacking

also comparative linguistics altogether. If there is no IE, there is no Finno-Ugric, Altaic, Eskimo-Aleut, Na-Dene etc., and the supposed 'reconstructions' or 'regularities' of all these language groups .... are even less feasible, because of the lack of their respective historical records". Marcantonio replied that in her two volumes she tried to draw attention to the following. A) The laws established within IE are not statistically significant, therefore they are not laws. As a matter of fact, some linguists recognize that it is not possible (yet) to trace back exactly how the various IE sub-groups relate to one another (see for example: 'Some consequences of a new proposal for sub-grouping the IE family'. In B. K. Bergen et al. (eds), *Proceedings of the Twenty-Fourth annual Meeting of the Berkeley Linguistic Society, February 14-16, 1998*. California: BLS. 32-46). B) Within FU the level of variation and irregularity is so high that hardly any law can be established. In this case too we cannot relate the various, traditional intermediate proto-languages to one another, mainly because Hungarian (and its assumed closest relative, Vogul and Ostyak), does not fit into any (allegedly) reconstructed, intermediate node. Indeed, the key Ugric node has not been reconstructed, which in turn means that the FU and therefore the top Uralic nodes have not been reconstructed either (see Csúcs' quote above). C) Within Altaic too similar problems are encountered, at the point that recently the existence of the Altaic family has often been called into question. In any case, within IE, some core languages at least do share a common grammar (and this is an important clue, as observed by Di Giovine), whilst this is not the case for the FU languages, each of which has developed its own, individual grammatical structure and grammatical elements.

Finally, Prof. **Angela Marcantonio** concluded her reply (and the Round Table) by suggesting possible ways forward, such as, for example, a thorough reconsideration of the validity of the sound laws in general, including the IE and the few existing FU laws, as well as the related, assumed proto-languages. As to the issue of the origin of Hungarian (raised at the opening of the meeting by Prof. Kovács), she suggested that the well-known (phonological, lexical and structural) correlations existing between Hungarian on the one end and the Turkic and Mongolian languages on the other end should be revisited, in order to re-assess their nature. In other words, scholars should pose themselves, without bias and bypassing the straight jacket of the traditional Uralic and Altaic theory, the following question: are these 'correspondences' really the result of borrowing, as is claimed by the standard FU theory, or are they instead 'cognate' words?

### The integral texts by Prof. Gianguido Manzelli and Prof. Vilmos Voigt

#### Gianguido Manzelli: Why am I traditional about the Uralic language family?

##### Introduction

Angela Marcantonio has kindly invited me to discuss about her unconventional ideas regarding Hungarian, Ugric, Finno-Ugric (FU) and Uralic (U). Marcantonio knows I do not agree with her opinion about these linguistic taxa, because she does not believe that Hungarian has a particular affinity with Finnish or other FU languages. She even doubts there ever existed a FU language family and prefers to

consider Hungarian a member of the Uralo-Altaic macro-family. Marcantonio has written a book of 359 pages about this issue (Marcantonio 2002) and she has recently defended her ideas on the pages of this journal (Marcantonio 2009). I think Marcantonio is a serious and honest scholar and her book is interesting and stimulating, thus I have accepted her invitation even though I am and remain on the other side of the barricade. I am still faithful to the conception of the FU (/U) entity as I learnt it from the handbooks written by Bjorn Collinder, Gyula Décsy and Péter Hajdú in the middle of the sixties of the last century (Collinder 1965; Décsy 1965; Hajdú 1966). The traditional approach is maintained in important books such as Sinor (1988) of 861 pages, Eliseev et al. (1993), 398 pp., Abondolo (1998), 647 pp., up to Cypanov (2008), a handbook of 215 pages. I shall not deal here with the principles of historical comparative linguistics. Most scholars agree that paradigmatic evidence and regular sound correspondences in lexical comparison establish genetic relatedness. Quite amazing is the controversial status of a remarkable part of linguistic classification if one considers, for instance, the never ending debate about Altaic, see Georg et al. (1999) or Vovin (2005) and Dybo & Starostin (2008).

### What about 'spleen'?

In this paper I will discuss only a single semantic concept, i.e. 'spleen' (hence the title I chose), from an onomasiological and comparative point of view in some Indo-European ((IE), Romance and South Slavic) languages, in Altaic (Turkic, Mongolic and Manchu-Tungusic) languages, Korean and Japanese, before taking into account the U languages. I think this kind of survey can be instructive for reconsidering linguistic relationships and language contacts. Marcantonio (2002: 140) claims that «body-part terms are widely regarded as being amongst the least 'borrowable' terms within basic lexicon». This holds true in most cases but there are also a lot of exceptions. Let us consider the semantic concept of 'spleen' first of all in some languages derived from Latin:

#### Romance languages

Latin & Late Latin	<i>lien &amp; splen</i> (< Greek <i>splēn</i> )
Romanian	<i>splină</i> < Modern Greek <i>splēna</i> ['splina]
Logudorese (East Sardinian)	<i>ispièna</i> (Casu 2002: 809) < Latin * <i>splena</i>
Campidanese (West Sardinian)	<i>sprèni</i> (Amat di San Filippo 1995: 126) < Latin * <i>splene</i>
Old French	<i>esplen</i> <sup>1</sup> (Greimas 1979/1992: 241) < Latin <i>splen</i>

<sup>1</sup> English *spleen* is of Old French origin; the Germanic word *milt* (Old English *milte*) is now rare and with restricted meaning ('the spleen of certain animals, e.g. fowls or pigs') and the sense of fish sperm is probably a semantic calque based on Middle Dutch *milte*.

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Italian	<i>milza</i> < Longobard = OHG <i>milzi</i> (Cortelazzo & Zolli 1999: 980)
Languedocian	<i>mèlsa</i> (Alibert 1997: 488)
Catalan	<i>melsa</i>
French	<i>rate</i> < ? Middle Dutch <i>rate</i> 'honeycomb' (Dauzat et al. 1964/1993: 648) <sup>2</sup>
Spanish	<i>bazo</i> < Latin <i>badius</i> ? (Corominas & Pascual 1980: I, 551)
Galician (Galego)	<i>bazo</i>
Portuguese	<i>baço</i>

Notice that the genuine Latin word for 'spleen', i.e. *lien*, has left no traces in the descendant languages. More Romance varieties can be found in Meyer-Lübke (1935/1992: 457, 497, 587 and 674), see *mīlzi* (REW 5579), *ōpācus* (REW 6069), *ratta* (REW 7089a) and *splēn*, *splēne* (REW 8164).

Most Slavic languages preserve Proto-Slavic *\*selz-in-a* (*\*sīlz-en-a*) 'spleen', cf. Russian *slezěnka* or Polish *śledziona* 'spleen' (see, e.g., Černych 1993: II, 151), but the South Slavic group presents a more complex situation:

#### South Slavic languages

Slovene	<i>vránica</i> ( < <i>vrán</i> 'raven' or <i>vrána</i> 'crow'!) or <i>slezéna</i>
Serbo-Croat	<i>slèzina</i> or <i>slezèna</i>
Macedonian	<i>dálak</i> or <i>splína</i> or <i>slézina</i> (Mladenov et al. 1968: 94)
Bulgarian	<i>dalák</i> (more frequent!) or <i>slézka</i>

Bulgarian *dalák* and Macedonian *dálak* 'spleen' are loanwords from Turkish *dalak* as Romanian *dalacǎ* 'spleen disease', Romanian *dalác* and Serbo-Croat *dalak* 'anthrax' (Skok 1971: I, 376), cf., from a semantic

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<sup>2</sup> Bloch & Wartburg (1968: 535) connected French *rate* 'spleen' with Middle Dutch *râte* 'honeycomb' (cf. Dutch *raat*, *honingraat* 'honeycomb') on the basis of Hungarian *lép* 'spleen' and *lép* 'honeycomb'! But Friulian (in North-East Italy) has three synonyms of 'spleen': *splénze* (< Greek *splēn*), *smilze* (< Longobard *\*milzi*) and *rate* (Pirone et al. 1992: 853, 1059 and 1097), the last one maybe from *\*ratta* 'female rat' (because of her grey colour?), i.e. REW 7089a (Meyer-Lübke 1935/1992:587).

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point of view, Hungarian *lépfene* (*lép* 'spleen' + *fene* 'plague') 'anthrax' and Finnish *pernarutto* (*perna* 'spleen' + *rutto* 'plague') 'anthrax'.

Let us consider now the Altaic (Turkic, Mongolic and Manchu-Tungusic) languages and Korean and Japanese (Macro-Altaic?):

Old Uyghur & Middle Turkic	<i>tal</i> & <i>talaq</i> (Nadeljaev et al. 1969: 528, s.v. <i>tal</i> 2)
Middle Turkic	<i>sulaq</i> (Nadeljaev et al. 1969: 513)
Turkish	<i>dalak</i> (Tietze 2002: 550)
Tatar (Kazan')	<i>talak</i> (Äxmät'janov 2001: 189, s.v. <i>talak</i> 1)
Yakut (Sakha)	<i>taal</i> (Pekarskij 1927/1959: III.10: 2532, s.v. <i>tāl</i> 1)
Chuvash	<i>sula</i> or (dial.) <i>talak</i> (Skvorcov 1985: 380 and 440)
Written Mongol	<i>deligün</i> or <i>deligüü</i> (Lessing 1982: 250)
Kalmuck	<i>delün</i> (Ramstedt 1935: 86; Muniev 1977: 198)
Manchu	<i>delihun</i> (Hauer 2007: 101)
Evenki	<i>délkin</i> (Cincius 1975: I, 233)
Korean	<i>pīcang</i> (more frequent) < Chinese <i>pízàng</i> , or <i>cila</i> (Martin et al. 1967: 857 and 1529)
Japanese	<i>hizō</i> (Masuda 1974: 465) < Chinese <i>pízàng</i>

For much more details see Räsänen (1969: 427a, s.v. *solak*, and 457b, s.v. *tāl*); Clauson (1972: 495, s.v. *tala:k* (*d-*), and 826, s.v. *sola:k*); Sevortjan (1980: III, 137-138); A.V. Dybo in Tenišev (2001: 279). Chuvash *talak* is of Tatar origin (see also Fedotov 1996: II, 167-168). Turkic and Mongolic were already connected by Gombocz (1905: 277). Tungusic < Mongolic according to Doerfer (1985: 38). Korean *\*tira* (č-) 'spleen' (Korean *čira*, *čirä* in Starostin 1991: 14, s.v. Turkic *\*dāl*, *\*dāl-ak*), is compared with Old Japanese *i* 'gallbladder' in Starostin et al. (2003: II, 1373) and Robbeets (2005: 550). Aharon Dolgopolsky gives a Nostratic frame for Old Turkic *talaq* etc. (Dolgopolsky 2008: 2193-2194, n° 2355) and Old Turkic *solāq* (Dolgopolsky 2008: 1907-1908, n° 2056). Turkic borrowings are present in North-East Caucasian languages, cf. Tabassaran *dalaχ* and kryz *däläχ* 'spleen' from Azeri *dalaq* (Klimov & Xalilov 2003: 97, s.v. *selezenka*).

Let us now take into consideration some Uralic languages:

Uralic languages

Tundra Nenets (Yurak)	<i>lysju</i> (Kvašnin n.d.: table 2) <sup>3</sup>
Pelymka Mansi (Vogul)	<i>ńal'ëm</i> (Munkácsi & Kálmán 1986: 353a)
Hungarian	<i>lép</i> (Benkő 1994: II, 889, s.v. <i>lép</i> 2)
Komi-Zyrian	<i>lop</i> (Lytkin & Guljaev 1970: 161)
Udmurt (Votyak)	<i>lup</i> (Vaxrušev 1983: 263)
Eastern (Meadow) Mari (Cheremis)	<i>lep</i> (Vasil'ev & Učaeu 2003: 105)
Moksha Mordva	<i>šjače</i> [= šáčä] (Feoktistov & Xerrala 2001: 209)
Erzya Mordva	<i>čečej</i> (Serebrennikov & al. 1993: 747)
Estonian	<i>põrn</i> (Mägiste 1982: VII, 2293) <sup>4</sup>
Northern Karelian	<i>perna</i> (Zaikov & Rugojeva 1999: 134)
Finnish	<i>perna</i> (Itkonen & Joki 1976: III, 525)
Norwegian Saami (Lappish)	<i>dávdi</i> (Svonni 1990: 33)

For Hungarian *lép* 'spleen' see also Lakó (1971: II, 399-400), Benkő (1970: II, 753, s.v. *lép* 2). In UEW, Rédei (1986: I.3, 242) gives the reconstructed proto-form FU (? U) *\*läppV* (*\*däppV*) or *\*leppV* (*\*deppV*): Saami, Khanty (Ostyak)<sup>5</sup> and Nenets (Yurak) correspondences are considered doubtful. Sammallahti (1988: 543) reconstructs Proto-FU *\*däpdä* or *\*däppä* 'milt' rendering the Saami word an acceptable cognate. U *\*läppV* is considered in the Nostratic frame by Dolgopolsky (2008: 1232-1233, n° 1311).

**Conclusions**

In comparative linguistics, especially when regular sound correspondences are at issue, *testis unus testis nullus* ('one witness is no witness'), and in etymologizing one must find an equilibrium between general rules and the principle *chaque mot a son histoire* ('each word has its own history') claimed by Jules Gilliéron or Hugo Schuchardt. Thus my survey could be considered an interesting but pointless contribution to the debate. However, the case of Hungarian *lép* = Mari *lep* 'spleen' is not an isolated one. As to body-parts terms, what about the following matches: Hungarian *agy* (Finnish *aivot*) 'brains', *szív* (Finnish *sydän*) 'heart', *máj* (Finnish *maksa*) 'liver', *epe* (Finnish *sappi*) 'gall', *ín* (Finnish *suoni* 'vein; sinew,

3 Quite different are the forms given by Lakó and Rédei (see below) for Yurak (Nenets): Njalina Yurak *rapšā* and Pur Yurak *lapšā*. None of these forms is attested in Tereščenko (1965) or, at least, I was unable to find them.

4 According to Mägiste, Karelian *perna* or *pärnä* means both 'spleen' and 'female genitals', and, similarly, Olonec/Aunus Karelian has *pärnü* 'spleen' and 'genitals of a little girl'.

5 For instance, Kazym Khanty *lepätne* 'spleen'.

tendon') 'sinew', *vér* (Finnish *veri*) 'blood', *húgy* (Finnish *kusi*) 'urine', and, moreover, Hungarian *fej* (Finnish *pää*) 'head', *szem* (Finnish *silmä*) 'eye', *könny* (Finnish *kyynel*) 'tears', *száj* (Finnish *suu*) 'mouth', *íny* (Finnish *ien*) 'gum (gingiva)', *kéz* (Finnish *käsi*) 'hand', *könyök* (Finnish *kyynär[pää]*) 'elbow', *öl* (Finnish *syli* 'lap, bosom') 'womb', *mony* (Finnish *muna*) 'egg; testicle'. A correspondence between Hungarian *gyalog* 'on foot' and Finnish *jalka* 'foot' is intriguing as a *lectio difficilior potior* ('the more difficult reading is the stronger') in classical philology. Even *difficilior* ('more difficult') is a relation between Hungarian *orr* 'nose' and Finnish *vuori* 'mountain', but why not? The nose is the more prominent part of our face and a lot of languages use 'nose' in geographical sense, e.g. Mari *ner* 'nose' and 'hill, headland, promontory', English *nose* and *ness* (archaic) 'promontory or headland', Bulgarian *nos* 'nose' and 'promontory', Albanian *hundë* 'nose' and 'promontory', Turkish *burun* 'nose' and 'promontory'.

Marcantonio (2002) has taken into consideration most of the body-part terms I mentioned above but her conclusions are different from mine.

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**Vilmos Voigt:** Review of: The Indo-European Language Family: Questions about its Status

1. The subtitle mirrors the aim of the book. There are twelve (as the number of the Apostles) papers in the book (page-numbered separately, as if expressing that the authors do not share all their views with each other), framed by a substantial introduction by the editor, the Italian Professor Angela Marcantonio. First she speaks about general issues (e.g. comparative method, borrowing vs inheritance, IE phonology, morphology and grammar, morphological reconstruction and prehistoric reconstruction etc.), then she scrutinizes the twelve chapters in the book. (The chapters follow the alphabetical order of the family names of the Authors – expressing thus a non-hierarchic but mosaic construction of the book.) The Introduction is an interesting reading indeed, since Marcantonio was the first person being able to review what the twelve authors had postulated. I should suggest to any reader of the volume to start with the Introduction, then to read the chapters, and then go back again to the Introduction. By this 'non-royal-way of knowledge' one could but realize how complex and simple at the same time the problem under discussion can be: not whether, but how and why (and to which extent) the IE language family exists. Needless to say, all the papers are of excellent and up-to-date quality. I admire the wealth of knowledge, clarity and wit. IE linguistics is a heavy-weight job: one has to hike on a mountain of books, plus very many other things. I agree with the first part of the first sentence of the book ("to survey the current state of the Indo-European theory"), but I feel uncomfortable with the second part of the same sentence ("in the light of modern linguistic knowledge"). Who has the privilege to say: "I represent the modern linguistic knowledge"? Luckily, the whole book (and the Introduction too) refer to very many different approaches in current IE studies, even if not quoting many other, interesting views. For example, I do not believe in the Nostratic comparative linguistics, but it exists, and was founded by linguists as well-trained as the authors that feature in Marcantonio's book. As it is well-known, the Nostratic theory connects IE languages with African languages, Uralic languages, Dravidian languages, and others. Since it is not that well known that comparison of European, Asian and African languages is

an OLD idea regarding the possible correlations among languages, let me quote just a single 'pre-nostratic' etymology: \**gruny* (Latin *glis*; see below), whose precise meaning we do not know. It could be the name of the 'dormouse' or the denomination of the 'rat'. One could also assume a kind of spontaneous, onomatopoeic origin for this noun, as shown by the following nouns in other languages: in (Bantu-Sudanese) Mano *gere*, in Gbere *,n-girä*, in Bambara *n-yira*. Among the Camitic languages we have Old Libian ζεγέρι (Erodotus, IV: 192); among the Semitic languages we have *guraḏ* and plural *gurḏan* in Arabic; among the IE languages we have Sanskrit *giri-* 'mouse (correspondent to Latin *glis* 'dormouse'). I find it hard to believe that there may be a genealogical connections among these words (as claimed by Trombetti: *Comparazioni Lessicali*; Bologna 1920, p. 144); their similarity is instead based on onomatopoeia. It would be more plausible to consider *gruń* as a dialectal variant with limited scope of occurrence (see Tagliavini: *Lexicon Marsilianum. Dizionario Latino-Rumeno-Ungherese del sec. XVII*. Bucureşti; 1930. Cultura Națională, pp. 154-155). My second remark concerning the Introduction is an arithmetic one. At the end of Angela Marcantonio's excellent survey, there are 'References', i.e. a current bibliography of 115 publications. First I tried to list all the years of publication into my son's hand calculator, and then divide it with 115, but the result was frightening. So, I repeated the calculation: the result was the same. The average year of publication of the quoted works will be the very end of 1990's, close too 2000. Good news from the flourishing IE studies! It is heart-warming to see a companion with so up-to-date bibliographic references.

Congratulations for everybody who joined the book under review! We just need such books for refreshing our knowledge. But are there around the world sound linguists, who will think that before 1990 there was no linguistics worth of mentioning? In some areas of study (e.g. in Ket linguistic and mythological studies, where 40 years ago no serious publications were available) this might be the case, *grosso modo*. But IE linguistics has hundreds of years of venerable traditions. If we consider IE linguistics valid only from 1990 to 2010, there will be soon, let us say, from 2010 onward the next turn of generation, who will forget all the previous books, including our own books as well. (I have to tell you, I am not afraid of that, but I am afraid of the tendency that in a few coming years there will be no more IE linguist capable of understanding the large diapason of Marcantonio's recent hand book value collection of papers).

2. There is no way to reflect on all the problems mentioned in the book. At the moment there is no time for it, and I am not an expert of all the questions. I try to share with you only some of my impressions. IE linguistics has gained in the recent decades very important new results. It has re-evaluated topics like: the Indian homeland hypothesis, the Indo-Aryan migration, Proto-IE language patterns, the dichotomy: archaisms *vs* innovations, etc. Trying to gather a somewhat coherent view, I found the following theorems as the most important ones in the new publications: 1) the Dravidian languages are older, and not younger than the IE languages in India; 2) Indo-Aryan is more divergent from Sanskrit than previously believed; 3) various ideological patterns, as suggested by e.g. Dumézil, Benveniste, Ivanov, Toporov – (Gamkrelidze), etc. cannot help to solve the severe problems of IE language reconstructions; 4) archaeology at the very moment cannot help much either IE comparative linguistics, since scholars such as Gimbutas, Renfrew and the other, less known experts do not 'speak' the same epistemological vocabulary. Being a down-to-soil empiricist, I find the situation not at all

frightening. The question marks, the experts challenging the views of their colleagues, etc. are signs that the IE studies are active and healthy. As for the historical, or better, pre-historical new archaeology (since the revolutionary new paradigm proposed by Sir Colin Renfrew), the trouble is that instead of 2-3 thousand years of IE past, today we might look back into 5 or more thousand years. And, if the written documents cannot be dated back to many thousands of years, we have only to speculate about the existence of the oral tradition, transmitted by hundreds of generations, 'la longue durée'. In the 19<sup>th</sup> Century, at the most optimistic phase of IE linguistics, excellent scholars were busy working on reconstructing not only the words and the morphological patterns of Proto-IE, but also accents and phrases, etc. I still hope that this is in principle not an impossible task, but I do not think that the available historical documents permit a reliable reconstruction. And here a major trouble is emerging: 19<sup>th</sup> Century linguistics was evolutionary in kind, whilst today we are more skeptical about this. At that time scholars had in mind a strict system of phonemes, word classes, grammatical rules and sound changes. Any model, especially the 'family tree', would do. Today quite the opposite appears to be the case. Marcantonio's life work *Leitmotiv* is to challenge those simple 'regularities'. Nevertheless, despite all skepticism, the fact remains that languages develop not just by caprice, on the contrary: languages follow patterns, regularities and even laws. It is not easy to explain why Hungarian (not at all an IE language) is using a *satem* word, *száz*, to indicate '100', but this is a fact, and the corresponding Finnish word *sata* makes the explanation even more complex. We can have several theories to explain the facts, but there is no way to disregard or forget them, or to suggest that Finnish and Hungarian are IE languages.

The twelve authors featuring in the volume under discussion come from different parts of the world. Many work today in the United States; others represent Germany, England or Greece. I am happy to realize that there are three Italians among them. One could cry for 'more balance' (which might include French, Russian, Indian or Persian linguists too). But it is simply impossible to balance everything in one volume. The authors do not belong to any 'close circuit', and their similarity may be characterized by the fact that they are very modern scholars. With a few exceptions, their first publications, devoted to the topics under discussion, date back to about a dozen of years. We may state that they are all 'Young Turks'. They approach the issue of the common IE heritage, or 'original' phenomena from different angle: phonology, lexicon, grammar, religion, homeland, social system, etc., and the tone of some papers is clear cut – cutting the 'old theories' into pieces. If we read the book chapter by chapter, at the end there would remain no constructions but only ruins. What does the book then offer to the reader, after such devastating criticisms of the traditional theory, even when the existence of the IE classification itself or even the existence of the IE family is not called into question? Here I have two suggestions.

A) Instead of an 'IE heritage' theory we might think of a triple stratification: pre IE-stratum, then IE stratum, then separate IE languages; it is not a revolutionary new theory at all.

B) Instead of an old proto-language, IE was just a *lingua franca* for groups of peoples speaking already different languages. For the 'classical' IE linguistics this is a blasphemy. But we are only shifting the problem from the 'second floor' onto the 'first floor' (no mention yet of the 'ground floor').

3. I think the merit of the book is not that of re-proposing the (A) and (B) postulates mentioned above. I find more productive the way the contributing Authors touch upon the problem of sound laws in languages. Classical IE linguists fell in love with fine constructed system of regularities in every corner of the room of language: in phonology, phrases, grammar, even eco-linguistics. They have not been kin to observe irregularities, neither have they easily accepted surprising facts. However, there are thousands of irregular and surprising facts in languages and language change. The Roman Empire knew the river Danube very well, but people used two different names: *Danubius* and *Ister*. Why? The Hungarians, not a seafarer people at all, have an old word to indicate the 'sea': *tenger*. According to reliable linguists, this is a loan from an Old Turkic (Chuvash type) language, originally referring perhaps to the Black Sea. Another common Hungarian word is *oroszlán* 'lion', another loan from an Old Turkic language (not of a Chuvash type). Lions were not frequent among the Hungarians, and even the Turkic peoples were not clear about what kind of animal this term was supposed to indicate. In Old Turkic the adjective *arsil* means simply: 'yellow-like-red'. Thus, the Hungarians have a word for 'sea' and 'lion', but the word for 'sea-lion' is not *tenger/il oroszlán*, but simply *rozmár*, from the learned Medieval Latin *rosmarus*, which is on turn a Latinized form of Old Norse *rosm-hvalr*, something like 'red whale' (another 'red' animal in Hungarian). I can add that 'seal' in Hungarian is *fóka* (from the Latin *phoca*, which is a loan from Old Greek). Thus, languages are mosaics: it is not easy to draw regularities out of them, but it is not easy either to deconstruct the regularities present in them. Furthermore, all languages are of a more or less monolithic character, in the sense that they may resist the many attempts to trace back the regularities of their past development. For example, the history or prehistory of Japanese is an enigma, but the Japanese language exists and fulfils well the tasks of communication.

IE linguistics for at least the last two hundred years has been the 'flagship' of all comparative linguistics. If modern linguistics is questioning the basic principles of IE studies, it is attacking also comparative linguistics altogether. If there is no IE, there is no Finno-Ugric, Altaic, Eskimo-Aleut, Na-Dene etc., and the supposed 'reconstructions' or 'regularities' of all these language groups, with the exception of IE, are even less feasible, because of the lack of their respective historical records. I know that in recent times similar, extremely critical positions against traditional comparative linguistics occur from around the world, but I am not afraid of these disruptive waves in the linguistic ocean. All scholarly formulated doubts lead to new constructions. The IE flagship of comparative linguistics *fluctat, nec mergitur*. IE linguistics is not the only field of historical linguistics challenged today. If somebody expresses criticism about the 'golden lore' of the Semitic or Basque languages, some colleagues feel they have been hurt personally. As if by criticizing any family tree model, their personal 'credibility' were questioned. If we look into many of the recent linguistic publications, very often old and new theorems have been sharply criticized and basically refuted. E.g. Jan W. F. Mulder and Paul Rastal (*Ontological Questions in Linguistics* (2005) or *The Power of Speech* (2006)) offer rigorous criticism about much cherished principles of language theory. Closer to our topic, Probal Dasgupta, Rajendra Sing and Alan J. Ford (*After Etymology: Towards a Substantivist Linguistics* (2000)) take 'a serious look' not only at etymology, but also at morphology, non-Paninian phonology etc. It seems to me today that not only historical and comparative IE linguistics, but also very different linguistic schools and methods face serious challenges. I find this situation excellent, and I hope it will continue. But all that does not threaten the methods of linguistics: they *fluctuant, nec merguntur*.

4. To conclude, I think the book edited by Marcantonio is very important for everybody interested in historical and comparative linguistics. In Hungary serious IE studies were developed in the 20<sup>th</sup> century, but not many books were translated into Hungarian, although the work by Ivanov, Gimbutas and Renfrew are available, or, at least known. Recently two interesting Hungarian books have been devoted to this topic. The first is a book by an 'untamed' archaeologist, János Makkay, about the origin and early IE culture: *Az indoeurópai népek őstörténete* 'Ancient History of the Indo-European Peoples' (Budapest: Gondolat, 1991). It is a scholarly publication with notes, references and bibliography, but it was written 'too early'. New IE theorems and suggestions appeared soon after 1991. Thus, regardless the braveness of the author, today the book is out of date. The second is a book by a scholar of comparative literature, Endre Bojtár, precisely, a handbook of Baltic studies: *Bevezetés a baltisztikába: A balti kultúra a régiségben* 'Introduction to Baltic Studies: The Ancient Baltic Culture' (Budapest, 1997). It is another excellent scholarly book, with a large selection of references. Bojtár first gives a concise picture of the various Baltic groups, using the then up-to-date archaeological research. Afterwards he comments on the various reconstructions of the Baltic mythology. After witty and sarcastic remarks he concludes: the Baltic mythology is a self-reconstruction of persons, aiming at finding the Baltic identity. Bojtár's skepticism is very close to that of the book edited by Marcantonio.



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## MARÁCZ, László

### Conference on the Relations between the Ancient History of the Hungarians and Christianity

On October, 22-24 2009 in the Transylvanian town of Csíkszereda (in Romanian Miercurea Ciuc) a scientific conference was held on the relations between the ancient Hungarian history and Christianity. The conference was hosted by the Hungarian University of the Transylvania Sapientia and sponsored by the city council of Csíkszereda. The conference was being organized by Árpád Csapai who is affiliated to the Sapientia University in Csíkszereda, Veress Dávid who is a city counselor employed by the city of Csíkszereda and László MarácZ affiliated to the University of Amsterdam. The conference was held in Csíkszereda due to the fact that in the neighborhood of this Transylvanian town the most important Catholic spiritual centre of Central Europe, i.e. Csíksomlyó exists. Csíksomlyó is an important location for Hungarian pilgrimage. Each year on Whitsaturday over a half million of pilgrims are praying near the church with the statue of the Holy Virgin in the Carpathian Mountains.

At the conference in Csíkszereda an important question with respect to the Hungarian history was raised, namely whether the ancient Hungarians did know Christianity before entering the Carpathian Basin. The participants tried to study this issue with scientific means, like historical documentation, oral history and studying the relics and artifacts of the heritage of Hungarian culture, like fairy tales, sacred traditions, the system of Rovás, i.e. the Hungarian-Székely runic writing and the Holy Crown of Hungary. Several aspects of these topics were being analyzed and debated during the conference. The conference was structured in several panels, including the relation between the Scythian peoples and Christianity, Hungarian ancient religion and its Central Asian, Caucasian and Middle Eastern affinities, Hungarian Christianity during and after the Hungarian Conquest of the Carpathian Basin and Christianity in the Steppes.

In the first panel, the relation between the Scythian tribes and Christianity was studied. László MarácZ from the University of Amsterdam argued that the Scythians and its connected peoples, like the Huns, Avars and Hungarians have been negatively stereotyped by Western authors, although these peoples have been in contact with moral-religious teachings that are much older than Christianity. Important sources for these negative stereotypes of the Scythian peoples are the church fathers, like Saint Jerome who did a lot to establish the ideology of Western Christianity. István Pásztori-Kupán from the Reformed Theological University of Kolozsvár (Romanian Cluj-Napoca) exercised close reading with the Bible in order to analyze the Bible fragments on the Scythians. According to him, the Bible fragments underscore the conclusion that the Scythians have been sent by God as the 'Scourge of God', like Attila and his Huns later in the fifth century AD. Pásztori-Kupán observed several discrepancies between the

Old Testament and the encyclopedia of modern ages. The Scythians have been depicted more negatively in our ages than in the Old Testament itself. Enikő Ferenczi who did her MA studies at the University of Sydney and who is a descendant of a Transylvanian family of archeologists provided an etymological analysis of the word Scythian. Actually she concluded that both Hungarian and Indo-German languages like Ancient Greek are important in order to get the right content of the word Scythian that is supported by the archeological findings as well.

In the second panel, some sacred traditions of the Hungarians were discussed. The Franciscan friar Árpád Daczó, father Lukács discussed the results of his field work among the Csángó Hungarians who live in Romanian Moldavia in the neighborhood of the city of Bákó (Romanian Bacău). The Csángó Hungarians counting 100.000 souls celebrate the cult of the Holy Virgin, and participate each year in the pilgrimage of Csíksomlyó. They call the Holy Virgin 'Babba Mária'. With a number of convincing arguments based on oral tradition research Árpád Daczó demonstrated that this cult has to do with the ancient traces of sun-worshipping in the Carpathian Basin. The cult of the Holy Mother and also the word 'Babba' is rooted in the sacred traditions of the Middle East that appear already in the pantheon of the Sumerians. This was discussed by András Záhonyi who finished his studies at the University of Miskolc. The well-known historian and writer István Kocsis lectured on the survival of the ancient Hungarian religion that can be reconstructed on the basis of the Hungarian mythology and fairy-tales, like the Elf Helena and the Mythical Horse. According to Kocsis, the Italian author Dante was already aware of the fact in his age that the sacred traditions of the Hungarians were conserved but in his 'Divine Comedy' he could not speak out openly about the sacred traditions the Hungarians still used in daily life. Attila Bazsó-Dombi defended in his thesis the argument that the Greek Orthodox Church was influential in the Southern parts of the Hungarian kingdom during and right after the conquest. Batu Bakos spelled out the fact that the first king of Hungary, St. Stephen placed Hungary under the patronage of the Blessed Virgin Mary. Hence, Hungary became 'Regnum Marianum'. The important aspects on the salvation of Hungarian history cannot be understood without this concept.

In the third panel, the steppes and the spread of early Christianity were discussed. The steppe is marked by the area that is stretching from China along the shores of the Caspian Sea, the Black Sea, across the northern side of the Caucasus until the Carpathian Basin. The ancestors of the Hungarians have been in this area contacting all sorts of related tribes like the Indo-Scythians, the Saka in Central Asia and the Parthians. Éva Aradi from the University of Pécs argued that a coalition of the Heftalite Huns and the Avars conquered the Carpathian Basin in the sixth century AD. This tribal coalition had engaged Christianity and requested the Syrian bishop to baptize them in the Oxus valley. The editor-in-chief of the Hungarian journal *Turán*, Csaba Z. Tóth quoted Syrian authors like Zechariah rector and Procopius reporting on the baptizing of the Caucasian Huns in the fifth and sixth centuries AD. The Caucasus is the territory the ancient Hungarians dwelt before making the push towards the Carpathian Basin. Borbála Obrusánszky from the University of Budapest discussed the spread of one of the branches of early Christianity in the steppe, i.e. Nestorian Christianity. Already in the second-third century AD Nestorian Christianity was already practiced in Scythia. According to Osman Karatay, lecturer at the University of İzmir in Turkey, the Hungarians lived in a close tribal union that was called 'Onogur' or

'Black Ugor'. The tribal union included the Magyars, the Bulgaro-Turks and the Common Turks. The Magyars became the most important part of the tribal union before entering the Carpathian Basin. According to Karatay, it is important to study the Bulgaro-Turks and the Common Turks in order to get insight into the wanderings and culture of the Magyars. Frederic Puskás-Kolozsvári who graduated from the ELTE University of Budapest in history and archeology under the guidance of the late professor Gábor Vékony argued in his lecture that the Szekler tribe originates from the Royal Scythes who settled in the Altai-Sayan area. According to Puskás-Kolozsvári, on the basis of historical sources, linguistic and archeological evidence the Szeklers must have settled already in the Carpathian Basin in the Late Avar period. The Szekler ancient religion is related to the ancient religion of the Scythians with the elementary concepts of Sun-Father and Earth-Mother.

In the fourth panel, the traces of the Hungarian language and the ancient Hungarian Rovás, a runic-like writing system were discussed in relation to the reconstruction of the movements of the Scythian-Hun tribes and their successors. Katalin Czeglédi argued on the basis of the analysis of geographical names in the Volga-Ural area that we can speak of one Scythian-Hun 'Ursprache' that has been spread to the north, to the area of the so-called Uralic languages and has served as a substratum to the Slavic speaking languages. The most important group of names is formed by the so-called 'water names', like the names of rivers, lakes and so on. The linguistic structures of these names are based on the smallest linguistic entities, the so-called roots. József Végvári from the University of Debrecen analyzed in his paper the word bushes of the root **ÁLL** 'stand' and **NÖ**. Members of these root-systems, like *állat* "animal" and *növény* "plant" play an important role in the visual structure of the Hungarian folk art. These categories also distinguish 'state' and 'process'. István Szekeres compares the runic signs of the Szekler-Hungarian writing system with the ones of Turkic. Szekler-Hungarian runic inscriptions appear already on the Hun and Avar artifacts showing that they originate from the same cultural area. These inscriptions first had the forms of pictograms developing into letters during the Szekler settlement in the Carpathian Basin. Márta Zomorá Cseh teaching in the College of Dég observed in her contribution that the Szekler-Hungarian runic writing system perfectly matches the Hungarian sound system. The form of the runes resemble the shape of ancient pictograms that appear in the drawings of children and in the visual representations of Hungarian fairy tales and in folk ornamentals. The Szekler runes have kept their pictogram-like character. The proliferation of possibilities is endless because the runes can be contracted. Gábor Szakács and Klára Friedrich both specialists on the Szekler-Hungarian runic writing inventarise in their paper the work ecclesiastical researchers did to protect the heritage of the runic-writing. The inscriptions of the ancient Hungarian writing system are to be found mostly on the walls of church buildings. Gyula Tóth working on the Szekler inscription of the walls of the protestant church in Székelydány provided for the first time a reading of these fragments in the Hungarian language.



# *HISTORY*

BÉRCZI, Szaniszló

## Ancient Art of Eastern-Asia

Example issue from the Coloring Booklet Series of Eurasian Arts<sup>1</sup>

### Introduction

The new booklet of the Eurasian arts series displays a selection from the East-Asian Art<sup>2</sup>. As we did in the earlier exhibitions our collection focuses on the cultural layers emerging from the ancient times. Japan, China, Korea, Mandsuria and Mongolia are the modern names of the countries, which we visit. However, the ancient Andronovo, Hun-Scythian (Xiongnu), the later Türkish and Mongolian are the basic layers of the steppe regions, the cultures during the Xia, Shang, Chou, Ch'in, and Han dynasties in China, and the Yayoi and Kofun archaeological and cultural layers of the ancient Japan are those basic periods that we study in this collection. These layers stratify and interact, the shapes and colors change in these far eastern cultural landscapes.



Fig. 1. The front cover of the coloring booklet: Ancient Art of Eastern-Asia (2000 years old ceramics from Korea, Soul, and detail from the exhibition in the Museum of Ancient Izumo, Japan, displaying a horseman from the 6<sup>th</sup> century A. D.).

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

<sup>2</sup> Published in August 2009 in Budapest.

The three main actor countries in our new booklet are: China, Japan and Korea. The ancient arts from the first two countries were shown in our series, but their inexhaustible heritage resounds again and again. The fragments of life appear in these arts in an alloyed form. Alloyed from the local people and the conquering soldier or warrior people who organized state life. There are recognizable fragments from the art of the conqueror peoples and from the arts of the local peoples. The art of the conquerors are shown in the articles of the arms, horse mount, mostly from steppe art traditions, the art of the local people is represented in the life fragments of agriculture, house farming. Both traditions are alloyed in the industrial technologies.



Fig. 2. The backside cover of the coloring booklet: Ancient Art of Eastern-Asia (upper image is from China, dragon adoration, the lower image displays a Xiongnu-Hun belt buckle from Ordos, China, from the 2. C. B. C.).

Earlier layers are frequently emerging as representatives of the steppe art of the Hun-Scythian warriors in these cultural landscapes. Their old technologies in bronze casting, in horse mounting, in car industry (couch = kocsi, 高车 = gaoche = kocsi), in organizing traditions, and the high level of the cavalry cultures in arts, especially in ornamental arts. The fights between the conquerors and local powers were recorded in the Chinese, Korean and Japanese chronicles, too. In our new booklet the art of the old Koreans appear as a fresh new wind.

The cars and the development of the spoke-wheeled car especially made it possible to cover large distances and form everyday life for large number of pastoral people of the Great Eurasian Steppe Belt. This instrument had been developed and sketched, drawn, ornamented in art. The warriors of the easily moving cavalry people were conquerors, founders and organizers of several Eastern-Asian local and global kingdoms but later they were assimilated by the local country. These events are witnessed by the

archaeological finds from the royal tombs in China, Korea and Japan, mostly in the interval between the 1<sup>st</sup> millennium B.C. and in the 1<sup>st</sup> millennium A.D. The place and environment where these warriors came from are shown in their art: the so frequently occurring animal fight scenes of the Hun-Scythian (Xiongnu) art, distributed widely in the Eurasian steppe belt.



Fig. 3. The car-art mirror in the coloring booklet: Ancient Art of Eastern-Asia (upper images are stone carvings from Mongolia, the lower images are bone-carving at left from Chinese Xiajiadian Culture, and a Xiongnu –Hun belt buckle from Ordos, China).

At the same time the cultural heritage of the local people is represented in the calendar of different style, the mounting of the animals in agricultural purposes, the cars used in their work, the urban life, the music and other instruments, like as jars, vessels, knives.



Fig. 4. The early stages of the animal-art: mirror in the coloring booklet: Ancient Art of Eastern-Asia (left side ceramics are from the Chinese art, first is from the Xiajiadian Culture, the second is from the National Museum of China in Beijing, right images are calendars from China).

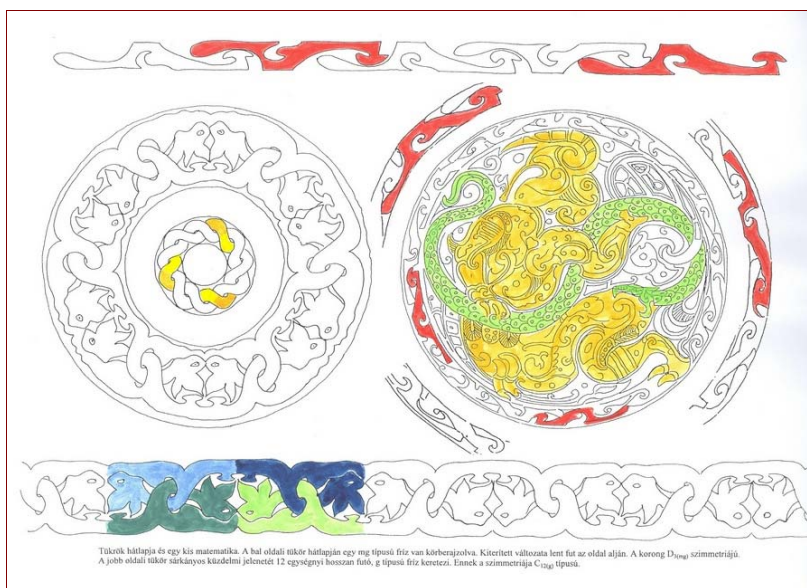


Fig. 5. Adornments of mirrors of Chinese origin. Their symmetry is remarkable:  $D_{3(mg)}$  type dihedral rotational pattern with mg type frieze (left, in aligned form the frieze is below), and  $D_{12(g)}$  type cyclic rotational pattern with g type frieze at the edge of the mirror (right, in aligned form the frieze is up) from the Chinese art. (Bérczi, 2009.) In the central portion of the left mirror there is a  $C_{11(2)}$  type cyclic rotational pattern with 2 type frieze (if aligned).

The movement is important in the art. Hunting, fighting, horse-riding scenes are shown from the National Museum of Beijing, from the Military History Museum of Biejing, from the National Museums of Xian and Hohhot, the Shimane Museum of the Ancient Izumo, The National Museum of Tokyo and Nara, and the National Museum of Soul. The drawings from these museums are the most exciting and they give emphasis and trigger for the readers to visit these excellent sites for studies of the ancient arts of Eurasia. These scenes can be found even on the vessels and table-ware, especially rhytons. We find the rhyton-resembling jars in Korea, too.

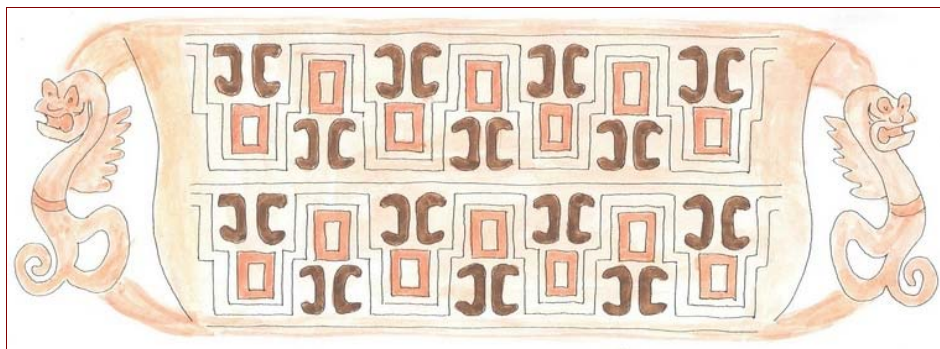


Fig. 6. Adornment of a Chinese vessel with emphasis by the coloring to the double-frieze pattern of t-mg type.

As we did in our earlier booklets, here we also study some ornamental mathematics of the Eurasian people. On the back side of the mirror there are friezes arranged in circular form (Fig 4. and 5.). On belt buckles and mounts, on horse-mounts and on dresses such ornaments rich double and plane symmetry patterns, (and even composite plane symmetry patterns) occur. The author first described a duoble-frieze of t-mg type from China, on a bronze vessel (Fig. 6.). We also show the most simple double friezes in the booklet, too.



Fig. 7. Adornment of a bronze vessel from China in the exhibition of old Eurasian art in Nara, Japan.

East-Asian art exhibits a rich layered structure. The changes on one of the main lines can be shown by the animal fight scene: first they are naturally formulated, later they lose their dramatic character and transform to hunting scenes (like as the first warriors change and transform to country leaders). On the animal crowds of the Nara vessel (Fig. 7.) no fight is visible. The final hegemony and centralized force of the Chinese emperor can be visualized best on the backside cover image of a dragon ruling in the picture and even tiger and other water and air animals are only dependants in the strong state (Fig. 2.). However, the emperor states of Japan, China, Korea, Mandsuria and Mongolia, once or more in their history became donors of art of the state. This is another age of cultures, these represent more modern civilisations.

Anyway, the rich traditions helped to preserve remnants of this colorful, art-rich world for us and the studies of the Eurasian arts also help us to survive modern life monotonies. Such study of the Eastern-Asian Arts in this booklet, we hope, give joy and amusement, good work and good thinking to our fellow who prefer art and mathematics, or art alone, with coloring the images and thinking the fate and destiny of old peoples, old nations, old traditions.

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

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## The Magyar (Madžar, Madiar) Ethnonym in Medieval Written Sources

Historians, philologists and ethnographers always pay close attention to the problem of denomination and self-denomination of ethnic groups, tribes, clans having existed in the historical past. The circumstances of the origin and development of many ethnic names can be deduced from social, cultural, ethno-political, ethnographical, linguistic, and many other factors, from the special features of the formation of the given ethnic unit, linguistic group in the deep past. Up to our days, it is possible to meet the most different self-denomination of such peoples, ethnic groups in the historiography which gave the name of certain countries. The ethnic names of a certain people can express different ideas and contents in different languages. For example, the name of the Kypchak people was *кыфджак* (*Kyfdžak*) in the medieval Eastern (Persian and Arabic) written sources; *кыбчак* (*Kybdžak*) on the ancient Turkish Orkhon relics; *цинъча* (*Cinch'a*) in the Chinese chronicles; *половцы* (*Polovets*) in the ancient Russian chronicles; *куманы*, *куны*, *палоцы* (*Kumans*, *Kuns*, *Palots*) in the work of Bizantine and Western authors; etc. Sometimes there are fierce debates among the researchers dealing with these questions, about the following type of problems: What was the name of this or that people, ethnic group, tribe at the beginning? Are there any connections between the ancient name and that denomination which might have preserved (or might have changed) its form up to our days? The fact that an ethnonym does not change for a long historical period can tell us not only about the stability of the given ethnic name, but also about the durability of the historical remembrance of the carriers of it: their remembrance about their past, their ancestors, their leaders, about the founders of their clans, etc.

In my opinion the posed questions referring to the ethnonym of the medieval Magyars (denomination: Magyar, Megyer, (in Russian: *мадьяры*, *венгры*, *угры*, in other European languages: Hungarian, Hongroise, Ungarn, etc.) belong to the above mentioned group of problems. According to the data at our disposal, the "Magyar" ethnonym was first mentioned in Arabic written sources. In the work of Ibn Rusta, titled to "Kitab al-alak an nafisa", (written around 903 A. D.), the Magyars' name appears in the form of "al-Madžariya" (al-Maggariya). If we take away from this word the Arabic article "al" and the suffix "iya", we can recognize the "Magyar" name. Another Arab author, Al-Bekri describes the country of the "Madžars" (Maggariya, al-Madžarija, or Bilad al-Maggariya). In the 10–11<sup>th</sup> centuries the Persian authors also gave account about the Madžars (Magyars). For example, there is a description of the country "Maggari", situated in the West, in the "Hudud al-alam" (a Persian anonym geographic work). In the work of al-Gardizi (Zayn al-akhbar, 11<sup>th</sup> C.) the Magyars were also called "Maggari (or Maggariyan in plural). In late medieval and modern Russian written sources the following forms of this ethnonym can be noticed: Madžar/Magar – Možar, Mažar. [Levickij, 1978, pp. 56–60].

A pre-Revolutionary Russian author, D. A. Khvolson systematized the information about the early medieval Magyars. He brought forward a hypothesis according to which the Magyar (Madžar) and the

Bashkir (Bashgard) ethnonyms have common roots. He says that the original form of this term had been “Badzghard” which developed later as follows:

Bashgard	—	Badžgar
Bashkard	—	Modžgar
Bashkart	—	Madžgar
Bashkert	—	Madžar
Bashkirt	—	Magyar

Bashkir [Khvolson, 1869, p. 114.]

It is not perfectly understandable how the letter “B” changes to “M” in the quoted reconstruction. The idea of D. A. Khvolson was and is copied and repeated everywhere and is “wandering” from one scientific work into the other. It became an indisputable fact for a certain circle of researchers. I accept the arguments of D. Khvolson about the ethnic relation of the medieval Magyars and Bashkirs. However, I must tell that the terms of “Magyar” and “Bashkir” have no linguistic contacts. The two denominations bear different ideas, therefore, they have different meanings.

R.G. Kuzeev — referring to the researches of Lotz [1956, pp. 679–680], points at three words from the family of words “Magyar”: 1) *mogyer* — the country of the Magyars; 2) *mogyar* — personal name (name of a leader); and *megyer* — ethnonym. Besides, the root of the word: the syllable **mod** refers to the country or to the Magyar people; but **med** is the fundament of the denomination of that tribe (Magyar), which gave the name of the Hungarians. [<http://shejere.narod.ru/kuzeev>]. According to the opinion of the famous philologist, V. V. Napol'sky, “the self-denomination of the Hungarians, the *Magyar* < *mažar* (equal of the ancient Hungarian tribe name “*megyer* < \**mezer*”), derives from the composition \**manc-ar* / \**menc-r*. The first syllable is pre-Ugrian at least in its origin. (Compare the Ostyak denominations: *mans* (southern), *mansci* (northern), *man si* (eastern), *mant* (northern); “*mos*” (self-denomination of a subdivision of the Ob-Ugrians). The second syllable of the *manc-ar*\* *menc-r* words have Turkish origin: \**ar* – “man” [Napol'ski, 2002, p. 246]. In my opinion, this very important view has principal significance, because it properly shows the mixed origin of the self-denomination of the Magyars, and also refers to the complicated medieval composition this ethnic group, which had both Ugrian and Turkish elements, already in the early period of its ethnogenesis.

Once more, the above point of view confirms those earlier and grounded opinions of ethnologists and ethnographers that never existed ethnic groups which contained only one ethnic element (in other words: clear ethnic groups) anywhere, especially not on the Eurasian steppes, neither in ancient times, nor in the Middle Ages. It was practically impossible to preserve the peoples’ “ethnic clearness” in such conditions and times when the Nomadic way of life was overwhelming among those peoples who were living on the above mentioned endless territories, and had manifold contacts, especially from ethnic point of view. It is impossible to handle the course of the ethnic processes unambiguously, the tendencies of the formation of an ethnic group only as unilinear evolutionary development. Without doubt, the practical ethnic researches can show more complicated courses, then it is shown by the above-mentioned schemes and conceptions, having brought forward some researchers, who sometimes are strongly induced by their own hypotheses and patterns, and generally, by their own “logical inducements”.

Besides, these researchers go to the extremes by not accepting the views of other researchers at all. Maybe, I tell somewhat heretic thoughts which cannot be accepted at the first sight. In my opinion the scientific concept of “ethnos” worked out by the ethnology of the 20<sup>th</sup> century regarding the ethnic-political units of the Nomads of the ancient and modern times can hardly be accepted as a whole, even if this concept is still overwhelming in the ethnographic and other scientific literature. Even today, there is not such punctual definition of the conception of “ethnos” which would suit everybody, especially those who deal with ethnic problems (problems of ethnogenesis) professionally and purposefully.

According to the majority of the opinions, the ancient Magyars departed from their “genetic nest”, and left those Eastern peoples of which they derived from, at about the second half of the 9<sup>th</sup> century. The problem of the original home of the Magyars in the East has been disputed already for many years, beginning from the second half of the 19<sup>th</sup> century. Many hypotheses, points of view appeared and continue to appear in the circle of researchers. It is beyond the limit of our article to tell all about them. Special research would be needed, which deals only with this problem. It is good news that such researches have begun just in the circle of Hungarian researchers lately (See for example, G. Gyóni, 2007). One thing is clear: there isn't any doubt that the Land-conquering Magyars arrived from the East into the Carpathian Basin. Constantine Porphyrogenetos, the author of the famous work: “On ruling and directing the Empire” was the first who gave information about the appearance of the Magyars in Eastern-Europe. The Byzantine Emperor named the Magyars by the ethnic term “Turks”. However, he remarks that earlier their name was “savarto-asphaloi”. (Savirs, Sabirs, Sabars). In the course of a war against the Pechenegs, the Magyars separated into two parts: to Eastern and Western Magyars. The Eastern Magyars kept their name, the “savarto-asphaloi” [Constantine Porphyrogenetos, 1991, p. 159–161]. It is most probable that the Byzantine author not only distorted the denomination of the Magyars, but interpreted it improperly as well. However, there is very important information here: the Eastern part of the Magyars remained somewhere in the East. The events connected with the separation of the once integrated Magyar nation happened not on the Eastern-European steppes situated North of the Black Sea, but somewhere deeper in the East. It is possible that the process of the separation took longer time, than it is accepted by most of the researchers. Maybe, it had began already between the Volga and Ural rivers, and continued for some decades. A branch of the Magyars departed for the West. In the course of their wanderings these Magyars got further and further from their Eastern brethren, and kept contact with them less and less. There is no kind of doubt that the existence of the Eastern Magyars between the Volga and the Ural Mountains was historical fact. In the 11-13<sup>th</sup> centuries the Arabic and Persian authors give information both about the Eastern and Western Magyars. (“Maggari”, al-Maggariya”, “bilad Basgird wa Magar”, as self-denomination of the people and the country; “al-Magar” — the name of the medieval town in the Northern Caucasus).

The Eastern Magyar people and their country existed most probably independently in the Volga-Ural Region, in the south-east direction from the Volga-Bulgarian state, until the Mongolian conquest. However, it is difficult to say, whether they had a state really in the given period. The author of the “Secret History of the Mongols” (1240). tells just about their state in the § 262 of the book. This paragraph tells about those events when Subetei-Bagatur had directed his army into western direction (in the text: in northern direction), and subjected 11 nations and countries: “Kanlin, Kibcsaut, Bachžigit, Orosut,

**Machžarat**, Asut, Sasut, Serkesut, Keshimir, Bolar, Raral (Lalat)". The Mongolian army had to cross rivers abundant in water: the Idil and the Ajakh (the Volga and the Ural Rivers). One can see clearly from this report that the Mongol name of the country of the Eastern Magyars was "*Machžarat*" (the *Machžar* ethnonym with the "at" ending in plural number). So, here the information tells just about the Eastern Magyar people and country. According to some long-living theories, Pannonia (Transdanubia, Hungary) was understood under this country-name. However it was beyond the task of that Mongolian army which appeared in the Volga-Ural Region between 1229–1232, to conquer the Hungarian Kingdom. Besides others, the Carpathian basin was very far from the Volga-region. The primary task of Subetei's army was to subjugate the local people there — the Kipchaks, Bulgarians, Magyars, Saksins, Bashkirs, etc. Another paragraph of this valuable written source tells about the hard fights of the Mongolian army with these countries: "(As) Subetei-Bagatur met hard resistance from the part of those countries and towns which had to be conquered by him, especially from the part of "Kanlin, Kibcsaut. Bachžigit, Orosut, Asut, Sesut, **Machžar**, etc" [Kozin 1941, § 262, 270]. We must not be embarrassed by the fact that Western territories, far from the Volga-river are (for example Kiev) are also mentioned in these texts of the "Secret History". This work is written in artistic, heroic style, and wants to tell about all feats of the Mongols. That's why it mentions all conquered nations in one context. The text quoted above confirms the information noted in the work of Abu-L-Gazi about the conquest "of the territories of the **Madžars** and **Bashkurds**" [Abu-al-Gazi 1996, p. 99, 103].

We also get information about the hard resistance of the Magyars against the Mongols from Brother Julian. This Hungarian monk of the Dominican order visited the territory where the Eastern Magyars were living between the years 1235–1238 twice. Brother Julian was sent to the East exactly with the task of finding the Eastern Magyars, the relatives of that people which was living in the Hungarian Kingdom in the Carpathian Basin. This self-sacrificing man lacked needs and suffered from hunger and thirst in the course of his long travel, buried all those who accompanied him, but finally he found those whom he wanted to find so desperately. He met a Magyar woman in one of the towns of Volgan Bulgaria. This country had been situated in eastern or south-eastern direction from the country of the Eastern Magyars. The woman showed Brother Julian the way into her original homeland. We can read the followings in the given written source: "In one of the large towns of that region, which was defended by fifty thousand soldiers, the monk found a Magyar woman, who was married off into Bulgaria from that country which had been searched by Brother Julian. She showed the monk the way to her homeland, and added that he can find those whom he is looking for, after a two days' travel. It really happened so. He found them close to the Large Atil-River." [Anninskij, 1940, p. 82.]. So, the text of the report informs us that Brother Julian did not have to take a long way already to that place where the eastern Magyars were living. (The name of the Atil River might mean not the Volga River itself in this case, but one of its affluents, probably the Belaja River.) It is clear that the country of the Eastern Hungarians was on the left bank of the Edil (Atil, Itil) river (of the Volga River). Having followed the indicated route, Brother Julian really found his far-living relatives, and he could make himself understood with them in the Magyar language. His meeting with the Eastern Magyars justified his hopes. As he tells it in the referred written source: "Those, when they noticed him and got to know that he is Magyar, got very glad, that he arrived. They led them around to show him their homes and settlements, giving him many questions about the king and the Kingdom of their Christian brothers. They listened to all what he wanted tell them very attentively, about faith and other things, and they understood each other, because their language is

perfectly Hungarian. They are Pagans, they have no idea about God, but they neither worship idols. They live just like animals. They do not cultivate land, eat horses, wolves and anything like that; they drink horses' milk and blood. They have many horses and a large amount of arms and they are very brave in fights. They remember that those Hungarians derive from them, but they did not know, where they could be found that time. The Tatar nation lives in their neighbourhood. But those Tatars, fighting with them, could not defeat the Magyars, on the contrary, they themselves were defeated in the first battle. For this reason, the Tatars selected them as friends and allies, and this way they devastated 15 kingdoms together" [Anninskij, 1940, p. 82]. All this confirms the information quoted from the Mongolian written source that the Eastern Magyars offered hard resistance to the Eastern conquerors and they did not become their subjects on the first occasion. The way of life of the Eastern Magyars shows them to be real Nomads. As it turns out from our narrative, they ate horse meat and drunk horses' milk (koumiss). The most important information is the following here: the Magyars did not cultivate land, in other words: they were not ploughmen, and were abundantly supplied by horses and arms. When, having got under Tatar rule (after 1238) they got into corporal system of the Mongolian war-organization, then, on the right of the allies of the new rulers of the Steppe, they took part most actively in the wars against the neighbouring states and peoples. The famous and authentic author, Rasid-al-Din tells us that the Magyars took part in the Mongolian campaigns of the 13<sup>th</sup> century where he describes the military strength of the Empire of the Džuchids, the offsprings of the eldest son of Genghis Khan: the so-called Golden Horde. The Persian historian emphasizes that "a large part of Toktay's and Bayan's army (from the end of the 13<sup>th</sup> c. — to the beginning of the 14<sup>th</sup> c.) contains the offsprings of those four thousand (Mongols — A. K.), but new Russian, Circassian, Kipchak, **Madžar** and other units were added to it lately" [Rasid-al-Din 1952, p. 275.]. It is well known that Tokta was one of the Khans of the Golden Horde (1291–1312). Bayan, one of the offsprings of Orda (Ichen), the first son of Džuchi, ruled on the territory of the today's Kazakhstan, and then he was the commander-in-chief — or one of the leaders — of the so-called Kok Orda, the eastern wing of the Golden Horde.

Having conquered the territory of Dest-i-Kypchak and the Western part of Eurasia, the Mongols distributed their new subjects according to the military system of Uluses and wings, arranged all effective people (mostly men) into the corporal system used by them, in order that they would fulfil their compulsory military service. This model existed for a long time and it radically changed the ethno-political situation on the conquered regions. The subjugated population was disintegrated, distributed again and again, was moved from the West to the East, from the South to the North and inversely, etc. The nomadic and land-cultivator subjects alike were obliged to follow the rulers (commanders) of their Ulus into any direction in case of war. The Turkisation of the Eastern Magyar population had begun, (or maybe, had continued), just in the Mongolian period. It is clear that the population of the Džuchi Ulus was composed mainly of those Turkish-speaking tribes, which were partly aboriginal inhabitants of Dest-i-Kypchak, or arrived together with the Mongols from the East, from Inner and Central Asia there. The Mongols themselves — as it becomes clear from the written sources — quickly got assimilated into the local ethnic sphere, but they kept firmly their tribal and generic names. The ethnic manifoldness of the Nomad population of the Golden Horde cannot cause great surprise. It is confirmed by the latest archaeological material and by anthropological data. The "ethnic kettle" of the Golden Horde operated in the following way: having gone through the Mongolian corporal military system, the aboriginal population and the newcomers became more or less united. The

components which “melted together” from different tribal-clan groups, formed new ethnic units or became concentrated under the common self-denomination of the strongest clans. Such clans were not related in blood on the higher and middle grades of clan-macro-hierarchy. However, they were united by virtual relationship on the common genealogical trees. These facts were expressed by the existence of the common “shadžra, shežire” (genealogy) of all clan-groups which stepped conditionally into a higher hierarchical order. If we consider the lower levels of these ethno-political pyramids, then, we can see that those families or groups which were in close relationship with each other could preserve their self-denomination and could keep their usual contacts on patriarchal line.

What happened with those Eastern Magyars in the Mongolian period, which had been named as “Madžars” already for hundred years by then? Could they simply disappear, in other words: could they be assimilated perfectly into the “Turkish sea” of the steppes of Dest-i-Kypchak? Of course, some parts of them dispersed among the Nomads who were speaking Kypchak language, and really got assimilated into them. It is also true that those parts of the Kypchak (Kuman) tribes who offered fierce resistance to the Mongolian conquerors were destroyed physically. Others got assimilated into the new clans and tribes, and lost their earlier self-denomination. Again others, having become part of the Mongolian military system, could keep their earlier generic name. It seems that this third variation happened also with those Eastern Magyars who were dispersed on the large areas of the Great Steppe. The above quoted text from the work of Rasid-al-Din confirms the followings: Magyar units (of course, clans) which were distributed among Mongolian princes and military commanders lived their Nomadic way of life together with other Nomadic tribes, clans on certain territories, and they became elements of the united military strength of the ruler of the *ulus*. This is confirmed by the ethnic (tribal-clan) composition of the Džuchi Uluš in the 14–15<sup>th</sup> centuries. T. I. Sultanov, the famous Kazakh researcher introduces the list of such clans (more than 60), among which **Madžars** are also mentioned [Sultanov, 1982, p. 8; Istorija Kazakhstana, 2001, p. 235; Iskhakov, 2004, p. 34.]. The list of the tribes of Dest-i-Kypchak from 1430–1460 is known from the works of Masud B. Osman Kukhistani, and also from the list of the 92 Uzbek tribes “Ilatija”, after the “Tuhfat at-tavarikh I khani”, which was edited later, in the 19<sup>th</sup> century. The “Madžar” ethnonym is clearly fixed in this list, and what is more significant, the ethnonym “*Bashgyrd*” also. Completing this list, which was written by the distinguished ethnographer, S. M. Abramson, we get to know about the existence of the “Uzbek” clan madžar”. [Madžmu at-tavarikh, 2002, pp. 232–233.]. This clan was subject of the Sheibanid khans — Abu-l-Khair khan and to his successors. A hard battle is described in the “Tavarikh-i-Guzida-ij Nusrat-Name”, At the height of this fight “Shaikh Mazid Bahadur from the madžar omak (tribe, or clan wounded Burunduk Khan himself by two arrows” [Materialy, 1969, p. 22]. The Madžar tribal denomination is mentioned in the dynastic history of the Central Asian Sheibanids, the “Nusrat Name” (The Book of Victories). Another Central-Asian writer, Khafiz-I Tanys, also mentions the Madžar clan when he lists the Turkish-Mongolian tribes. Makhmud ibn Vali told about the Mažars in his work, the “Bakhr al-asrar fi manakib al-akhijar”, several times.

An early work of the Kazakh written and oral poetry and story-telling gave unexpected confirmation to the above quoted historical data which show clearly that the Eastern Madžar ethnic group existed and continued to exist on the steppes of the Dest-i-Kipchak in the later periods of the Golden Horde (14–15<sup>th</sup> centuries). The poem “Er-Shoban” (Knight Shoban) tells that the Kazakh Shalkiiz-žirau (1465-1560) gets information about a campaign of Knight Shoban, and his friends. They attacked the Northern Caucasus

from the steppes of the Volga-Ural region — the territory of Golden Horde. In the course of this incursion Er-Shoban succeeded in hijacking 200 horses from a certain Bigazy who lived in the Kabardian Region. During the chase, Er-Shoban tells a speech in metrical form, enumerating the outstanding members of his own unit. Among others, he tells the followings:

*“There is one more knight – Kojan, who lives only for campaigns,  
His flag is kept firmly in his hands in front of our soldiers,  
When the enemy approaches us, it is always him who begins the fight,  
As this brave warrior comes from the fearless Madžar genus.”*

The Kabardian Bigazy got so much frightened by this threat that he decided to return immediately into his homeland because he understood that he can do nothing against such formidable affronters [Poety, 1993, p. 50].

As we can see, it is told about “Knight Kojan, from the fearless Madžar genus” in this poem. I would like to direct the reader’s attention especially to this passage, where the name in question is just “Madžar”. As consequence, we can regard it to be established that this was the early form of expression of the “Magyar” ethnonym in the Turkish languages, consequently in the Kazakh language too.

The Madžars appeared not only in the ethnic nomenclature of the Uzbeks, but in the ethnic nomenclature of the Nogays as well (Nogay Horde). V. V. Trepavlov enumerates the denominations of the Nogay tribal-clan communities, among them the “Madžar” tribe, and also the denominations of these tribes in Russian documents written in the 16–17<sup>th</sup> centuries, where “Možarskoe r. in mentioned. In this case the letter “r” means the initial letter of the Russian word “*pod*”, which means “clan” [Trepavlov, 2002, p. 502]. It is known from the researches of Z. Ja. Boyarshinova that the largest branch of the Kypchak tribe in the Middle Horde of the Kazakhs was the Kara-Kypchak branch, which lived its Nomadic life on the steppes extending from the Torghay Plateau to the Ishim and Irtysh rivers. The Kara-Kipchaks had significant influence on the neighbouring tribes of Western Siberia too. Boyarshinova mentions the **Madžar (Magyar) Kypchaks** among the other ethnic groups of the Kara-Kipchak branch (I used the Madžar (Magyar) — Kypchak expression of the author deliberately — A. K.) [Boyarshinova, 1960, p. 75; Istorija Kazakhstana, 1997, p. 154]. Later descriptions of the tribal-clan construction of the Kazakhs, especially the descriptions of the outstanding Russian ethnographer, N. A. Aristov prove that a “мадіяр” ethnic group really existed among the Kypchaks in the Akmola Region of the Steppe Governorship of the Russian Empire (in the Northern Kazakhstan of our days) [Aristov, 1896, p. 379]. Maybe, it happened just at the turn of the 18-19<sup>th</sup> centuries that the ethnonym “Madžar” gives place to the form of “Madijar” or “Magyar”. This change can be easily explained just in the Turkish languages, where the letter “dž or ž”, can change to “j” or “i”, and vica versa. This information about the Magyars can be compared with the information of F. Shcherbina’s expedition organised for the research of the steppe regions of Kazakhstan at the beginning of the 20<sup>th</sup> century. We can learn from the 11<sup>th</sup> volume (Omsk Region) that only Madijars were living in the 4<sup>th</sup> administrative aul (settlement). One of the first Kazakh historians,

M. Tynyshpaev prepared genealogical tabulations of the Kazakh clans purposefully. We can understand from these tabulations that the Madijars were included into the tribal-clan hierarchy of the Kypchaks this way: Bultun — Orys<sup>1</sup> — Madiar. It is also pointed out the Madiars were at present in the collective of one of the Tokal-argyn clans, named Žokari-shekti [Tynyshpaev, 1925, p. 69, 70]. The places of living and the existence of Magyars, or more exactly, Madiars among the Argyns and Kipchaks were confirmed by the special ethnographical expeditions organised by the Institute of History, Ethnography and Archaeology of the Kazakh Scientific Academy in the 50-ies and 60-ies of the 20<sup>th</sup> century [Mukanov, 1974, p. 58, 186–187].

Those, who have become the so-called “Kazakh-Madiars (Magyars)” of our days, joined the Kazakh people relatively late. Above all, they got into the Nogay and Uzbek ethno-political units more or less compactly in the 15–17<sup>th</sup> centuries. Legends, tales are preserved among the Kazakh-Madiar clans about their arrival to the Kazakh steppes from southern or south-western direction that time, when they were fighting on the side of the Sheibanids. This fact does not exclude the possibility that they might have appeared also from the West.

Summarizing the above mentioned data, we can see that the “Madžar”, “Mažar”, “Machžar” ethnonyms can be observed in the earlier texts of the medieval authors, up to the Modern Ages (the 18<sup>th</sup> century). The form “madiar”, “madijar”, appeared in the Kazakh language later. These ethnonyms are just other forms of the word “madžar”, which is preserved among the Uzbeks up to our days. We cannot explain the existence of the Madžar” ethnonym or toponym, on the territories of the Nogays, Kazakhs, Uzbeks, the Tatars of the Crimean Peninsula, or among the people of the Northern Caucasus by simple coincidence. The same phenomenon can be observed regarding other ethnonyms in the ethno-nomenclature of the Turkish peoples of Eurasia too. The Kypchak, Argyn, Najman, Kirej (it), Kongrat etc. ethnonyms exist also everywhere among all the above mentioned Asian and East-European nations. The history of those Kumans, Kuns, Polovecs who got into Hungary in the course of the 13<sup>th</sup> century is significantly interesting and instructive in this respect. They preserved their language and some steppe mentality for a long time, and they were named “Kun”, “Palóc” in Hungarian.

I wish to make one more remark at the end of my short study: the Eastern Magyars neither lost their self-denomination, nor they “disappeared”, in spite of the imaginations of some researchers of our days. We have began to direct our attention to these questions only recently, by studying the ethno-genetic, anthropological, ethno-cultural problems of our history, which have still many darks and mysterious, undiscovered details attentively and circumstantially. In my opinion, the research of this very interesting and comprehensive problem must be continued. Alas, our Hungarian (Magyar) colleagues know very little about the essence of the given question. However, I would like to make notice that more and more archaeological data show that not only ancient Madžar (or as it is more often mentioned: Ugrian) relics are preserved on the territories of Northern- and Western Kazakhstan, but such relics as well, which tell

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<sup>1</sup> The “urus” word is the phonetic variation of “Russian”. This form can be explained easily. It is alien from the Turkish languages to use “the letter ‘r’ as initial letter. That’s why the word “Russian” got an accent and form of “urus, orus, orys”. One can meet the forms of “arus, ars” in the written sources too: the later variant was most probaby pronounced as “arys”. The “Urus” name was quite widespread among the Turkish nobles and among the offsprings of Genghis Khan, at least from the 12<sup>th</sup> century. According to the interpretation of the researchers of our days, **Urus name was generally given to blonde children** [Sultanov. Compare: Kazakhstan: letopis’ trekh tysijachletij, 1992, p. 198.]

us about the permanent presence of the rich elements of the Magyar culture there in the early Middle Ages. These elements are essential parts of the many-coloured Nomadic civilisation of the Great Steppe.

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**SZABÓ, Christopher**

## **Nomad Hordes or Nomad Armies?**

### **Introduction**

The serious study of the Eurasian sphere as a whole, rather than as just an addendum to the history of the great civilisations, is relatively new. As a result, most of what is available about the peoples of the steppe and its adjacent regions is filled with inaccuracies, stereotypes and plain myths.

One area that has suffered from such myths is that of military history, quite possibly because the steppe nomads and the peoples associated or allied with them were such effective warriors and stereotypical views about them became the received wisdom.

One of the most persistent of these myths is that nomadic warriors were loosely organised light cavalry armed with composite bows who did not form the equivalent of armies in sedentary societies.<sup>1</sup>

While it is true that the bow was a key weapon in their arsenal, they had far more than just bows! Like with so many versions of the topos in history, their foes wrote what most impressed them and what was most unfamiliar. And as they themselves had either cavalry or archers, but not both, it is natural that they wrote of cavalry archers.

Thus the perception remains of the nomad with his bow and arrows, appearing suddenly, shooting from great distances and then disappearing before the armies of settled peoples can react. In fact, even when the possibility of heavy cavalry or the use of some armour is mentioned, it is denied. The otherwise great British military historian, Sir John Keegan, wrote in what is possibly his magnum opus, *A History of Warfare*:

The Mongols, like the Huns, the Turks and the Chinese aristocracies who preserved the love of the horse they had inherited from their steppe ancestors — knew no way of fighting but that which depended on the composite bow and a string of ponies; it has been suggested that their army included contingents of armoured cavalry, but this is most unlikely.<sup>2</sup>

More serious still is the widespread belief that nomadic peoples — with the exception of Genghiz Khan's Mongols — were not capable of carrying out military operations; nor had any military structure to speak of, but only "raided" agricultural or urban peoples.

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<sup>1</sup> Hildinger, E. *Warriors Of The Steppe*. Sarpedon, New York, 1997. p.89. "The Magyars did not wish to close with the heavily equipped Germans ...."

<sup>2</sup> Keegan, J. *A History of Warfare*. Pimlico, London, 1993. P. 205.

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An example of this widespread belief, stated over and over in western history books, articles, on the Internet as well as in the entertainment media, such as film and television, is taken from a book written by a respected academic, a Fellow of Balliol College at Oxford University, Dr. Maurice Keen:

Cultivation was unknown to them, and they were forced to live largely off plunder and tribute. The brunt of their attacks fell on the East Frankish kingdom, which they attacked repeatedly from about the year 900 on. They also raided repeatedly into Italy, and in 926 and 937 far into West Francia; they even once reached the north of Spain. Their raids were devastating ... They never attacked walled cities, but they wasted the land, sacked monasteries and unfortified places, and carried off countless prisoners, whom they ransomed or sold into slavery. The whole of western Europe learned to fear them.<sup>3</sup>

The idea that nomads could not provide for themselves, but had to live off settled peoples, is a recurring theme in the western literature. "Raiders" are not considered to have any political or other higher motive for their attacks.

This article aims to investigate whether nomads could conduct military expeditions, or whether all they were capable of were "raids." In other words, whether they can be referred to as "armies" or merely as "nomad hordes."

### Discussion

Before that question can be answered, some general statements are in order. First, there were always differences in armed conflict. Today, police breaking up a riot behave differently from soldiers fighting a guerrilla war, and both are different from conventional warfare.

In the same way, the mobile Scythian scorched earth tactics adopted against Darius in the 6<sup>th</sup> century B.C. were different from the three-day life and death struggle that was the Magyar's<sup>4</sup> defensive battle of Pressburg (Pozsony/Bratislava) in 907.

While writers from sedentary societies concentrated on what nomads did to them, such as take booty, burn crops and buildings, take slaves and so on, they appear not to have concentrated much on broader questions which, however, are important in understanding their motives.

To do so, it is very necessary to attempt a definition of what is "military" and what is not. Keegan quotes Harry Turney-High, an anthropologist who became a cavalryman during the Second World War.<sup>5</sup> He introduced a concept, that of the "military horizon", in which he argued that there was a

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<sup>3</sup> Keen, M. *The Penguin History of Medieval Europe*. Penguin, London, 1991 p. 40.

<sup>4</sup> As most English-language texts refer to pre-Christian era Hungarians as "Magyars," and as "Hungarians" after King Saint Stephen's state foundation, the practice is followed here.

<sup>5</sup> Keegan. Pp. 89-90.

difference between people in simple societies who fought each other in ritualised ways, or for religious purposes, or to prove strength to rival, but not for a political aim, and the behaviour of a military force.

Some examples of "primitive warfare" would include the chest-pounding contests of the Yanömamö people of the Amazon, where champions struck each other in the chest and the flanks. There was no attempt to block the other man, each fighter must accept the blows, and then return them — if they were able to<sup>6</sup>.

Another example could be that of the southern African Nguni people. Their "battles" before the 19<sup>th</sup> century, while usually fought over cattle grazing land, were more in the nature of a sports match than a battle.<sup>7</sup> Facing each other across a stream, the warriors would first shout praises of themselves or their champions — reminiscent of challenges by champions in ancient warfare mentioned in the Illiad and the Old Testament — and approached each other carefully. In between the throwing of assegais (spears, also known as khonto) one side might rush the other, which would break and run. Clan elders would also be present, as would women.<sup>8</sup>

These relatively mild forms of combat do not fit the Western theorists definitions of warfare. Much of this thinking can be traced back to European military thinkers, including Carl von Clausewitz (1789-1831), Helmuth von Moltke (1848-1916) and others.<sup>9</sup> Whether one agrees entirely with them or not, modern views of what war is and what it is not owe a great deal to them and should not be ignored.

Keegan refers to Turney-High's book, *Primitive War*<sup>10</sup> in which the former cavalryman makes the minimum test for "modern", as opposed to "primitive", warfare as being "the rise of the army with officers."<sup>11</sup>

But then, surprisingly, Keegan places the nomads, whom he calls "horse peoples," below the "military horizon"! Keegan<sup>12</sup> describes the nomad's reasons for fighting as follows:

The horse peoples fought unconstrained in another sense. They did not seek, as the Goths did, to inherit or adapt to the half-understood civilisations they invaded. Nor — despite a suggestion that Attila contemplated marriage with the daughter of the western Roman emperor — did they seek to supplant others' political authority with their own. They wanted the spoils of war without strings. They were warriors for war's sake, for the loot it brought, the risks, the thrills, the animal satisfactions of triumph.

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<sup>6</sup> Keegan P. 95

<sup>7</sup> Morris, Donald. *The Washing Of The Spears*. Sphere, London, 1968. P.38

<sup>8</sup> Stan Schoeman, retired South African anthropologist, personal information.

<sup>9</sup> <http://hu.wikipedia.org/wiki/Hadtudomány> Accessed 03/10/2009.

<sup>10</sup> Primitive War. Its Practice and Concepts. Columbia, S.C. 1971.

<sup>11</sup> Keegan.P. 91

<sup>12</sup> Keegan. Pp. 188-89.

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Does this statement, which sums up the Western perceptions of the Eurasian nomads' behaviour in war stand the test of historical fact? This is important. After all, there is indeed a difference between just looting and between a military campaign, which also has a political objective.

That objective might be to conquer another empire, as in the case of Alexander the Great. Or the objective might be to increase one's power within the existing polity, such as the conquests of Julius Caesar. After all, neither Transalpine Gaul nor Britain posed any threat to the Roman republic, but Caesar's campaigns are seen as above the "military horizon" because they served a political purpose, namely, to advance Caius Julius Caesar Dictator's (to give his full name) position above that of his fellows — within the framework of the Roman republic.

And yet, it cannot be denied that the Romans also systematically looted and plundered the territories they conquered.

While this raises a number of moral issues, it does make sense within the limited ambit of military history. Did the nomads, then, have any political objectives in their "raids"? To continue Keegan's argument:

The horse and human ruthlessness together thus transformed war, making it for the first time 'a thing in itself'. We can thenceforth speak of 'militarism', an aspect of societies in which the mere ability to make war, readily and profitably, becomes a reason in itself for doing so.

Yet militarism is a concept that cannot be applied to any horse people, since it presumes the existence of an army as an institution dominant over but separate from other social institutions. There was no such separation among Attila's Huns, nor would there be among any horse people until the Turks espoused Islam. The fit and adult males of a horse people were the army, but not the sort of army by which Turney-High measured a society's position above or below the 'military horizon'.

To this, two answers suggest themselves:

First, many modern and early modern peoples had and still have citizen militias. Two examples would include the Independence War-era Americans, among whom all men (and many women) could shoot and who organised themselves into militias to defend against Native American Indian attacks and later, the British. Another example would be the 19<sup>th</sup> century Boers, who also organised themselves, under elected officers, into militias. The Boer word for a militia is "commando" and the word today means "elite soldier" or "special forces soldier" around the world, which goes to show the impression they made on their British opponents.

Second: To answer Turney-High's "army with officers" requirement, even a cursory glance at nomad military organisation will show that plentiful sources exist that they had officers.

Herodotus' description of the Scythians' fighting against Persia gives a hint of some military organisation among them, but only mentions commanders, not an officer corps.<sup>13</sup> However, some centuries later, Chinese histories mention the Xiongnu or Asian Huns using a decimal system.<sup>14</sup> Thus there were commanders of 10, 100, 1000 and 10,000.

Here is a clear case of "an army with officers". In modern terms, a commander of 10 men would likely be a corporal, that is, a non commissioned officer (NCO), whose task it is to interpret the orders of the officers toward the rank and file. Commanding about 10 men would be the rough equivalent of a modern infantry section, the smallest tactical unit.

A commander of about 100 men today would be, depending on the military in question and arm of service, likely a captain, that is, a company commander in the infantry. A captain is certainly reckoned to be an officer. The officer in charge of 1,000 or so soldiers would more or less be a regimental commander, that is, a senior officer and likely to be a lieutenant colonel at least. And of course, anyone in command of 10,000 troops would have to be a general officer.

It is interesting to note how the main modern unit formations, section, platoon, company, battalion, regiment, brigade and division are largely reflected in the Xiongnu ranks. Unfortunately, their battle order is not well known. Perhaps further research will reveal it.

Other Eurasian nomads had officers, and some ranks of the original Türk are known, and of course, better-documented armies like those of Sogdiana or the later Bulgars and Magyars most definitely had officers mentioned in documents written by Greeks, Chinese and other sedentary authors.

It would seem, therefore, that the Eurasian nomads and nomad-city, or nomad-agricultural states had organisations that approximated the Ancient Greek citizen armies, the early Roman citizen army as well as medieval Swiss and early-modern citizen armies, where: "The fit and adult males of a horse people were the army."

Even this has to be looked at critically. For instance, among the Boers of the Transvaal Republic, many "fit and adult males", did not have to fight, because they were religious leaders (Dominees) or involved in important duties (lawyers, administrators, specialist craftsmen and others).

In the same way, in a nomadic polity, there would be shamans, smiths of various kinds, wheelwrights, wagon-makers, bowyers and other expert craftsmen who were not fighters. It is not possible to make a composite recurve bow on the move, nor can wheels or wagons be made in an ad hoc fashion. Finally, the sheer numbers involved make the idea that the pastoralist shepherd or cowboy could quickly fashion a wagon, a bow or a sword and then go and fight, impossible. As Maenchen-Helfen put it:

The idea that each Hunnic archer could make his own bow could have been conceived only by cabinet scholars who never held a composite bow in their hands.<sup>15</sup>

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<sup>13</sup> Herodotus. *The Histories*. Penguin Harmondsworth, 1977. Pp. 310-14.

<sup>14</sup> Barfield, T.J. *The Perilous Frontier. Nomadic Empires and China, 221 B.C. to A. D. 1757*. Blackwell, Cambridge, MA. 1989.

<sup>15</sup> Maenchen-Helfen, O. *The World Of The Huns*. Studies in Their History And Culture. UCLA, Los Angeles, 1973.

Those who made them, as Maenchen-Helfen also said, had to be professionals. These would therefore not fall under the “fit and adult male” category mentioned by Keegan.

In fact, it is precisely this idea that in a nomad society, all the men were herdsman and all of them were warriors that is a recurring, serious error in Western histories about them. Two examples of foundries should suffice to underline this point:

A late 9<sup>th</sup> or early 10<sup>th</sup> century Magyar iron-working find is described by János Gömöri<sup>16</sup> in Nemeskér, western Hungary, and an Avar one at Tarjánpuszta<sup>17</sup>, also in Western Hungary. Both show long use and produced large amounts of iron, recovered locally. Gömöri says the 10<sup>th</sup> century Magyars produced some 20 tons of iron, an amount that needed large numbers of men to find, smelt, and forge the iron ore into weapons or tools.

Obviously, if the Magyars of the 9<sup>th</sup>/10<sup>th</sup> centuries had ironsmiths, and the Avars in the 7<sup>th</sup> century also had them, it would be difficult to imagine the Huns, the early Türks, who, according to Barfield: “Were subjects of the Jou-jan (Rouran) and renowned for their skill in ironworking”,<sup>18</sup> somehow lacking ironsmiths or foundries.

While some specialist craftsmen might not have been fit for combat, as in the legend of the “lame smith”, the existence of such large amounts of iron show that many expert craftsmen could not have been warriors. It must therefore be clear that not all the “fit and adult males” fought in nomad armies.

Considering the possibilities of how many men can organise themselves into a raiding party, a group of bandits or even an army, the basic necessity of leadership is clear. Without any leadership there would merely be a mob, which could break up and scatter as the slightest problem arose.

Another aspect that shows the existence of an officer corps was what is called “command and control.” The leaders of a large group of men have to somehow inform the rank and file of their intentions. Nowhere is this more crucial than on the battlefield. The commander, or lesser leaders, have to have some means of giving orders to their men so these can begin harassing archery fire; feigned retreat; encirclement; or attacks or counterattacks against the enemy. All these manoeuvres are well documented among nomad forces.

But a group of even 100 horsemen cannot advance, release arrows *in arcade*<sup>19</sup>, wheel, fire off aimed shots, return to their own lines and repeat the manoeuvre and at the right moment, charge the enemy without commands. It can be imagined what would happen if, without some form of command or signal, the 40 riders wheeled to the right, while 60 turned to the left!

Precisely how much thought has gone into the concept of the disorganised “nomad horde”, without officers, without commands or some organisation, is hard to guess, but it seems, not much.

And if 100 horsemen needed control, how much more would a Mongol “tuman”, or Magyar “tömén” of 10,000 men require it! It should go without saying that if command and control methods existed and if

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<sup>16</sup> Lovasnépek vaskohászata Pannoniában. IN: *Az Őshazától A Kárpátokig*. Panoráma. Budapest, 1985. p.335.

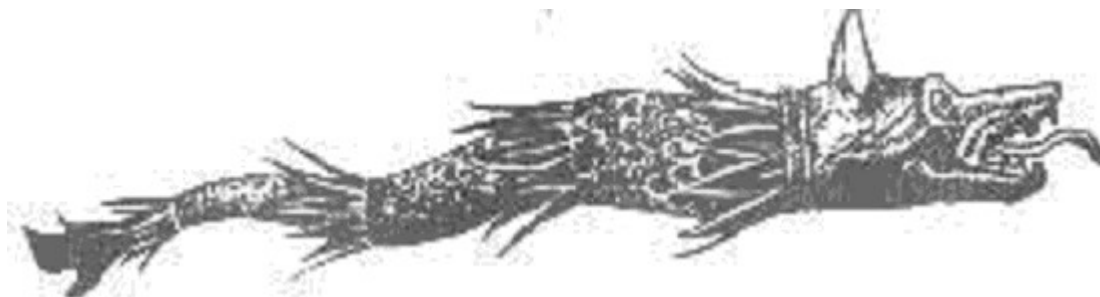
<sup>17</sup> p.340

<sup>18</sup> Barfield, P. 132

<sup>19</sup> Normally nomads shot arrows in dense clouds at a steep angle, without aiming carefully. See Hildinger p.27 and others.

there was an officer corps, no matter how rudimentary it might seem to a modern soldier, and then there had to have been a chain of command.

Fortunately, references to nomadic peoples using command and control methods do exist. Professor János Makkay in an article<sup>20</sup> on the Sarmatians and Alans of the 2<sup>nd</sup> century A.D. describes the Sarmatian standard as having the head of either a dragon or a wolf with an open mouth and something like a cloth or leather windsock attached to it.



Dacian Draco. The Dacians adopted the standard from their Sarmatian allies, as did the Romans later.<sup>21</sup>

It might be of interest that the Hungarian word for dragon is "sárkány," which means both "dragon" and "kite". It is not impossible that some of the Iazyges, another Sarmatian group, retained their ethnic identity and customs up until the Magyar Conquest, as Makkay suggests. If so, this apparent coincidence could underpin his argument. Makkay writes:

These standards may have indicated the position of the given Iranian troops and their command posts during the battle and also the wind direction for the Sarmatian/Alanian archers.

The use of the draco cavalry standard, as well as the Sarmatian heavy lancers were adopted by the Romans and had likely been fully included in the Roman cavalry by the mid 3<sup>rd</sup> century.<sup>22</sup> The Romans called these heavy lancers "*cataphractarii*" and their steppe origin is widely recognised. Here too, the concept of lightly armed nomads who could only use hit and run tactics is shown to be wrong.

In the 8<sup>th</sup> century, the Türgish, a people of Transoxania:

<sup>20</sup> Makkay, J. The Sarmatian Connection. IN: The Hungarian Quarterly, Volume XXXVII. No. 144, Winter 1996

<sup>21</sup> Copyright note: Drawing from Wikipedia used under a Creative Commons Licence.

<sup>22</sup> Connolly, Peter, *Greece and Rome At War*. Macdonald & Co. London, 1988.

Made considerable use of martial music, not just for morale purposes, but also for command and control in battle. Drums were the most important instruments and were played by elderly, experienced warriors.

According to an article by Dr David Nicolle<sup>23</sup>, author of a number of books on medieval warfare. In a book dealing with the early Arab conquests, Nicolle also writes about how:

Muslim troops concentrated on overthrowing a pagan Turkish army's drum-master and thus destroyed the enemy leaders' ability to communicate with his troops.<sup>24</sup>

To return to Keegan's benchmark of an "army," that is, a separate organisation with officers, the nomads would rank as a "citizen army". To insist that all organisations, to qualify as "armies", rather than "mobs" or "hordes", should be institutionally separate from the rest of society, would disqualify the Spartans and the early republican Romans, as well as many other peoples. As for having officers and a chain of command, some examples have been shown above and more research needs to be done in this area. There is little doubt that such research would yield results, however.

### Conclusion

The definitions of two leading military historians have been investigated above and applied to nomadic troops from various periods throughout Eurasia.

It would appear that existence of a clear system of military units and of communications for the purpose of command and control both indicate the presence of a group of unit leaders that could reasonably be called an "officer corps". Given that both officers and methods of relaying commands are attested in at least some of the nomadic empires, it may be concluded that they operated above Turney-High's "military horizon" and therefore must be referred to as "armies", rather than mere "hordes".

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<sup>23</sup> Nicolle, D. Sons of Attila. Central Asian Warriors, 6th to 8th centuries AD. IN: *Military Illustrated*, July 1995, Number 86,

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ZÁHONYI, András

## Four Archangels on the Holy Hungarian Crown?

An attempt to identify the "original" figures on the Hungarian Crown

*Is it possible to fit a system of 19 to a duodecimal? Or a duodecimal to a system of 7? And what about the number 9? The same problem comes up if we look at the seven days of the week, at the 12 signs of the Zodiac, at the 7 main Sumerian gods, at the 19 figures of the Hungarian Crown and at the 9 planets revolving around the Sun. In this work I would like to present an interesting approach solving such problems: the example is the Holy Hungarian Crown, with its 19 enamel pictures.*

*The proposed solution: 3 (Holy Trinity) + 4 archangels (representing the four elements) + 12 Apostles and Saints (the signs of the Zodiac) = 19.*



**The Holy Hungarian Crown**

Why are there only eight Apostles on the Holy Crown?

There were Twelve Apostles, who became Jesus' Disciples. On the Hungarian Crown there are only 8 Apostles. You can raise the logical question: Why?

In József Kovács' explanation (József Kovács: A Magyar Szent Korona, 1984) the 4 missing Apostles — Jacob Jr., Simon, Thaddeus and Matthias — represent the *Holy Spirit*.

Peter and Paul belong to the *Lord* (the Holy Father).

Andrew, Jacob Sr., John, Philip, Bartholomew, Thomas represent the *Son*. (See the Credo.)

So on the Crown we can see only the representatives of the Lord and the Son.

In István Kiszely's opinion there were only 8 Apostles at the entrance to the medieval churches, so his remark makes acceptable the fact that on our Holy Crown there were originally 8 Apostles only<sup>1</sup>.

In my opinion we can explain the fact in another way, too. Looking at the feasts of the 8 Apostles which are on the Crown, the enamel-paintings can be arranged in pairs. The missing 4 can not be fitted into the system, because their places are "occupied".

### Apostles

### The sign of the Zodiac (belonging to)

Jacob junior (25 <sup>th</sup> July)	— Leo
Simon (5 <sup>th</sup> January)	— Capricorn
Thaddeus /in other opinions he is Judas/?	— Taurus
Matthew (24 <sup>th</sup> February)	— Pisces

And what about the so called pairs of healers and soldiers (the Saints)? Following Tibor Berta's idea<sup>2</sup> I suppose that they were fitted on the Crown because they form — together with the 8 Apostles — a complete duodecimal system.

Berta's starting point is correct, but he relates George to the sign of Aries. This procedure is false, because the feast of George is on April 24<sup>th</sup>, which belongs to Taurus<sup>3</sup>.

Cosma's feast is on September 27<sup>th</sup>, in the sign of Libra. (Not in Taurus, as Berta says.<sup>4</sup>

Damian belongs to Libra (In this case I agree with Berta).

But there is a problem in the correction of the duodecimal system: Libra appears twice (represented by Cosma and Damian), and Aries is missing.<sup>5</sup>

To solve the problem I suggest the following:

Consider Damian the representative of Aries (the physical counterpart / "corporeality"/ of Libra /"spirit"/, the opposite sign in the Zodiac) ! Damian — unlike Cosma, who restored people to health free of charge — accepted some gifts for the healing. From this point of view it is the manifestation of corporeality.

<sup>1</sup> [www.kiszely.hu/istvan\\_dr/038.html](http://www.kiszely.hu/istvan_dr/038.html)

<sup>2</sup> Berta, Tibor: *Időkód (Time Code)*, Bp., S. n., 2002.

<sup>3</sup> Op. cit. p. 139.

<sup>4</sup> Op. cit. p. 139.

<sup>5</sup> I suppose that was the reason why Berta joined Saint Cosma not to Libra, but to Taurus (to the opposite sign).

In the case of Damian we have no other choice (only Aries), because the other signs have been occupied.

Anyway the Apostles are arranged in holy pairs, following a central symmetry:

### Apostles (Disciples)

### Properties

Andrew (Sagittarius) November 30 <sup>th</sup>	— Philip (Gemini) May 26 <sup>th</sup>	they evangelized the Scythians in the East
Peter (Cancer) June 29 <sup>th</sup>	— Paul (Aquarius) January 25 <sup>th</sup>	Peter evangelized the Jews, Paul the pagans they established the (Mother-)Church
Jacob (Leo) July 25 <sup>th</sup>	— John (Capricorn) December 27 <sup>th</sup>	the first brothers who died as martyrs
Thomas (Pisces) March 7 <sup>th</sup>	— Bartholomew (Virgo) August 24 <sup>th</sup>	they evangelized in India

### The four Saints

### Properties

Damian (Aries)	— Cosma (Libra)	healer Saints
George (Taurus)	— Demeter (Scorpion)	warrior Saints

The only irregularity in the symmetry is caused by the exchanged positions of Peter and Jacob. Opposite Leo is the place of Aquarius and opposite Cancer is the place of Capricorn — but the arrangement on the Crown is different (see Structure 2a).

I wonder why this exchange occurred. The familiar connections can explain the case. Andrew and Peter were brothers, so concerning the ties of blood they can be beside each other. Jacob is John's brother, so the exchange of Peter and Jacob is logical; if later somebody is to "rearrange" the pictures of the Apostles.<sup>6</sup>

By the exchange of Peter and Jacob the representatives of the watery signs can be found above Mary's picture. Apostles Andrew and Jacob, the representatives of fiery signs (Sagittarius, Leo) are also placed side by side.

<sup>6</sup> In the Papal bulls Petrus is on the left of the Lord and Paulus on his right. So you can see that the arrangement mentioned is just the opposite that on our Holy Crown (i.e. in a mirrored position) — Bakay, Kornél: Az Árpádok országa (The Country of the Árpáds), Kőszeg, MBE NLKME, 2000.

Above Jesus (the Son of God born to the Earth) we find the natives of the earthy signs (John, Bartholomew). Paul and Philip — the representatives of airy signs (Aquarius, Gemini) — are now beside each other on the Crown.

### **The enamel paintings allegedly have been exchanged on the Crown**

(Whose pictures were originally on the Holy Crown?)

Who could be the "original" figures on the Crown? The members of the Holy Family, the archangel, the disciples, the healer and warrior Saints — or in the opinion of Kornél Bakay — the "Grand Dukes" (Constantinos, the Byzantine Emperor, Géza and Álmos)? In Bakay's opinion the presence and the change of the enamel painting with the portrait of Virgin Mary (the Virgin Mother) is inconceivable<sup>7</sup>. It was a widely known fact that king (Saint) Stephen had offered his Crown and land to "Boldogasszony" (i. e. Virgin Mary), so none of the Hungarian kings could have taken the liberty to have it removed.

In Gábor Pap's opinion in the present place of Michael Ducas could be seen the picture of Virgin Mary, and the portraits of Constantinos and Geobitzas-Géza are in the supposed places of Attila and Buda<sup>8</sup>. The exchange of the three enamel pictures could have been done during the rule of Joseph II (1780-1790). Joseph II was called "king with a hat", because he was not crowned with the Holy Crown. He had the Crown carried to Vienna, so he had the chance to alter the pictorial order of the Crown.

So the picture of Virgin Mary mentioned by Péter Révay may have been on the Crown (see the previous discussion).

In Berta's opinion<sup>9</sup> the four archangels are to be identified in the enamel pictures (their epigraphs are written in Greek letters) beside Virgin Mary and Jesus. Berta proves his statements also by mathematical methods: the 19 figures on the Crown can be divided into a system of 12+7. The seven "Holy Figures" (representing sanctity) consist of the "Holy Trinity" (with the Virgin Mother in the place of the Holy Spirit)

Holy Father — Jupiter

Son — Sun

Virgin Mary — Moon

and the Holy Quaternity formed by the archangels.

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<sup>7</sup> Bakay, Kornél: *Az Árpádok országa* (The Country of the Árpáds), Kőszeg, MBE NLKME, 2000.

<sup>8</sup> Pap, Gábor: *Hazatalálás* (Finding Return Home), Bp., Püski, 1999.

<sup>9</sup> Berta, Tibor: *Időkód* (Time Code), Bp., S. n., 2002.

The duodecimal system (consisting of Disciples and 4 Saints) has been discussed before, so it is time to explain the archangels' roles!

According to Berta they correspond to the so called *four elements* (and thus to four planets):

Michael (the leader of the celestial army)	— Fire	(Mars)
Gabriel (carrier of the message of joy)	— Water	(Venus)
Raphael (escort, healer)	— Earth	(Saturnus)
Uriel (the Light of God)	— Air	(Mercury)

Remark: Explaining the correspondence Berta gives us the conjunction of planets on the supposed day of Virgin Mary's and Jesus' birth.

Raphael	Mary	Gabriel	
Saturn	Moon	Venus	22 B.C. (September 11 <sup>th</sup> )
Michael	Jesus	Holy Father	Uriel
Mars	Sun	Jupiter	Mercury 6 B.C. (April 1 <sup>st</sup> )

The idea — the presence of the four archangels on the Crown — is a good starting point. But Berta's order is problematic. On the Crown we can find Michael's and Gabriel's picture beside Jesus' (so not Michael's and Uriel's).

Remark: Other resources do not confirm the dates of birth mentioned by Berta.

After arranging the Disciples and the Saints into a system based on their feasts let us try to think over the archangels' order!

Michael	(September 29 <sup>th</sup> )	— Libra	(Air)
Gabriel	(March 24 <sup>th</sup> )	— Aries	(Fire)
Raphael	(October 24 <sup>th</sup> )	— Scorpion	(Water)
Uriel /Auriel/	(no feast in the calendar)	— (Taurus ?)	(Earth ?)

Raphael is a healer, the protector of travellers, passengers going to the "other world". On the fresco of the Buda castle Raphael is the companion of Toby. His emblems are the pilgrim's staff, the drinking vessel and the haversack<sup>10</sup>.

Uriel is the protector of the Earth<sup>11</sup>. In Hungarian tradition he is a figure highly appreciated by the *csángós* (Hungarian-speaking natives) of Moldavia<sup>12</sup>.

To make the system complete we suppose that one of the earthly signs (Taurus, Virgo, Capricorn) can match Uriel. There are some arguments which confirm that the Zodiac sign in question is Taurus. Aurora (the name means dawn) is considered to be the female partner of Uriel, who is connected to Venus (the morning star). This connection gives us the idea of Taurus (an earthly sign), because in astrology Venus rules Taurus.

We can connect the following names to Uriel (based on the sound categories): Valerius, Valeria (whose feasts are also in Taurus (April 28<sup>th</sup>)). Accepting the above-mentioned relationship to Taurus the four elements can be observed in the order of the archangels. Besides, two axes (Aries-Libra representing the "Little Year", Taurus-Scorpion, representing the "Great Year") can be observed in their order.

We know that the supposed presence of the four archangels on the Holy Crown needs further investigation, but the idea suggests that there could have been a period in the history of the Crown in which the figures represented a purely celestial order. By this suggestion the pictures of the earthly potentates were included later.

The system becomes totally symmetrical if the pictures of Michael and Gabriel are beside Mary's, Raphael's and Uriel's are beside Jesus'. So it could be very useful to investigate Michael's and Gabriel's enamel pictures to see whether there are any marks on them indicating the exchange. Anyway, the elements "water" and "earth" belong to the female attributes. "Fire" and "Air" correspond to the male character, so a complete symmetry is not necessary.

### **Was Charlemagne crowned and buried with this Crown in 800?<sup>13</sup>**

Maybe. See the picture of Wilhelm von Kaulbach: The coronation of Charlemagne. On the painting we can recognize the Hungarian Holy Crown.

### **The present arrangement of the enamel pictures on the Holy Crown — Structure 2a**

(The only irregularity in the symmetry is caused by the exchanged position of Peter and Jacob. The enamel figures in the uppermost line are not original.)

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<sup>10</sup> Molnár V., József: *Egész-ség* (Health and Wholeness), Pécs, Melius Alapítvány, 1995.

<sup>11</sup> [www.engelhaftes.de/galerie/erzengel.htm](http://www.engelhaftes.de/galerie/erzengel.htm) and [www.uriel.de](http://www.uriel.de)

<sup>12</sup> Molnár V., József: *Egész-ség* (Health and Wholeness), Pécs, Melius Alapítvány, 1995.

<sup>13</sup> Szigeti, István: *A Szent Korona titka* (The Secret of the Holy Crown of Hungary), Aachen, 1994.

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Geobitzas	MICHAEL DUCAS	Constantinos
(Pisces)	(Taurus)	(Gemini)
	Thomas	
	Jacob	
Cosmas		Damian
Andrew	Peter	HOLY FATHER
		Paul Philip
George		Demeter
	John	
	Bartholomew	
Michael	JESUS	Gabriel

### The supposed arrangement of the enamel pictures on the Holy Crown — Structure 2b

(Peter and Jacob changed places, Rafael and Uriel got their places beside Virgin Mother/Mary. The names of the four *Elements* are in brackets.)

(Earth)	Raphael	VIRGIN MATHER/MARY	Uriel	(Water)
		Thomas (Pisces)		
		Peter (Cancer)		
Cosmas (Libra)				Damian (Aries)
Andrew (Sagittarius)	Jacob (Leo)	HOLY FATHER	Paul (Aquarius)	Philip (Gemini)
George (Taurus)				Demeter (Scorpion)
		John (Capricorn)		
		Bartholomew (Virgo)		
(Air)	Michael	JESUS	Gabriel	(Fire)

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### The picture of Paul(us)

(The name is written "PAVLUS" — similar to the Greek Pavlos and the Slavonian Pavel.)



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# *LINGUISTICS*

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**CZEGLÉDI, Katalin**

**The Linguistic Background of the  
Scythian-Hunnish-Avar-Hungarian Continuity**

1. In this paper I am going to cover the Scythian-Hunnish linguistic marks, which justify the Scythian-Hunnish-Avar-Hungarian continuity; they indicate their connections with other languages. The results of other branches of learning can confirm them, for example the latest archeological, historical and Hunnish linguistic researches. The results of studying the geographical names in the Volga-Ural region and comparing them with geographical names in the Carpathian Basin, Hungarian proper names, common nouns and verbs are witness to the close unity of material and intellectual culture, and language. This unity is more complete among some peoples and their languages, and it is less complete among others, and there are peoples and languages for which only the mosaics of them are known.

The language connection of the Hungarian, Scythian and Hunnish peoples is complete and is witness to a big material and intellectual culture. Geographical names in the Volga-Ural region take care of mass of Scythian-Hunnish marks which are to be found in the Carpathian Basin, in other Eurasian regions and in the languages of progenies of Scythian-Hunnish people. We can discover lots of marks in the languages classed among the Uralic language family and Slavic, too. But these agreements with Hungarian have other reason.

The studying of the geographical names in the Volga-Ural region has been providing results in establishing the truth about the value of language relationships and shows that the opinion of the Hungarian Academic of Sciences in this question is unwarrantable. It is very important to establish the lingual connections in a right manner since this knowledge has philological and historical consequences, too.

2. In present work I focus on the points of the compass. Their interpretation is possible only in their relationship to each other and we can only solve them if we put ourselves in the shoes of our ancestors, i.e. we are trying to think of these terms as they did. The logical system of connections presents itself in the Hungarian language in a complete form. We are able to see the unity of language, material and intellectual culture. In other languages the reason behind the absence of some links in the chain is that they have not taken part in the forming of the language from its birth. It is reflected by their material and intellectual culture appearing in background of their language. These people have another way of thinking. We start out from Hungarian denominations for verification of the above stated thesis.

## 2.1. Points of the compass

The words studied here certify that the rising and setting down of the Sun had capital importance for names logic, at the same time the birth of water, river and their further formations gave sample to denominations. It was of great influence, that in our forefathers' opinion the Sun had masculin and the Earth female properties.

**2.1.1. Hungarian *kelet*** 'it is point of the compass, where the Sun is rising, the region to the East from Center-Europe, mainly parts of temperate and warm zones of Asia.' There are Hungarian language developments. (TES)

The Hungarian word *kelet* means 'coming arrival, advent of the Sun'. The root of the word is *kele-*, affix is *-t*. The root of the word is in relationship with the Hungarian verb *kél-*, we can read about it in TES the followings: *kel-* / *kél-* 'somebody, something changes his place, going, coming, rising, spring, coming out of his lying, standing up of his sitting, waking up (vegetable, part of plant crawl out, coming up, putting out bids, growing out, crawling out of the egg, restoring to life, (Sun, Moon, star) appears on the sky, setting of, start, begin to do something, start an attack against somebody, rebel against somebody, recovers strength newly, (paste from fermenting material) swells, becomes swollen, leading word of the letters, documents in means: there was written, born, sent out, (material, goods) are sold, being without let, comes to an and disappears, (tumour, bump) grows, comes into being, (part of the body) comes into being information, suppurates, comes in useful, it is necessary, hulls, raises, wakes up, raises from the dead, picks up, incubates, young birds' crossing-place.' The word is an ancient spiritual heritage from the Ugric ages, maybe Finno-Ugric ages, see: Vog. *kāl* 'raises up, reach bank of the river, land', Osty. *kul-* 'stand up, land', Zury. *kelni* 'wade the river, wander', Voty. *kol-* 'step into the water', Cher. *kelām-* 'wade (in the water, marsh, snow)', Md. *kel`ems* 'wade, (wading) go further', Lp. *gallet* 'wade into something'. (TES)

The basic meaning of the words in Hung. *kél*, *kel* (< *ké-*: root + *-l*: affix, *ke-*: root + *-l*: affix) is connecting with the meaning of birth, starting up, see: Chuv. *kil-* 'arrive, come', Kāšγ., Kirg., Kaz, K.kalp., Nog., Alt., Oyr., Tuv., Shor, Uzb. *kel-*, Azerb., Uyg. *kāl-*, Bashk., Tat., Hak. *kil-*, Yak. *kel-*, Turkm., Osm., Gag. *gel-* 'arrive, come'. (YEGOROV 1964). The first meaning of the Turkish words 'coming up, to be born'. Phonetically it is important that there is *-l* in words: Hungarian *kelet* and Chuv. *xěveltuxáš* 'coming up of the Sun' < *xěvel* 'Sun' + *tuxáš* < *tuxă-* + *-š*. Chuv. *xěvel* is in relationship with Uyg. *kuyaš*, Uzb. *kuyoš*, Tat., Bashk. *koyaš* 'Sun', see Sumer *gibil* 'God of the Sun'. (YEGOROV 1964) The odd thing about it is that the Chuv. *xěvel* is closer to Sumer *gibil* as to the another Turkish words having not *-l* but *-š*.

There is the Chuv. *tux-* 'go out, go up' on the second part (*tuxáš*) of the Chuv. word (*xěveltuxáš*). Its adequates are known in other Turkish languages, too. See Uyg., Uzb. *čik-*, Osm., Tat. *čyk*, Kaz., Nog. *šyk*, Bashk. *syk* 'go out, go up'. (YEGOROV 1964)

The translation of Russian *vostok* is: 'up' + 'stream', it means 'going up'. See: Russian *vos-* 'up' (prefix) + *tok* 'stream, flow' (root of the word). The words in Russian *tok*, Chuv. *tux*, another Turkish *čik*, *čyk*, *šyk*, *syk* are related. We have to look after the origin of the words in the Scythian-Hunnish languages.

The adequate words in English *East* < *Eas* + *-t*, German *Ost* < *Os* + *-t*. The beginning consonants of the parts of the words have disappeared and there is only the beginning consonant of the second part of the word. It means that the original Scythian-Hunnish structure is to be found word by the word in Russian, English and German, too. We have to make a note that the Hungarian *kél*, Chuv. *kil* and English *go*, German *gehen* are related, their roots being in Asia.

**2.1.2.** Hungarian *dél* 'point of time of the day, when the Sun is standing on the highest point of the Sun orbit, point of the compass, where we can look at the Sun on his highest point on the Northern hemisphere, noonday (of the way of life and career), daylight, lunchtime, midday meal'. The word is not in Chuvash language nowadays. (TES)

Hungarian *dél* (< *dé*:- root + *-l*:- affix) meaning 'point of the compass and point of the day' has the following characteristic feature: full, complete, being on top as the Sun is on the pick, on top at this time. At the end this leads us to saturated water, source, flood tide. From the other side *dél* connects with the Moon. Hungarian people know *árdeli Hold* 'full Moon', *árdeli* as *árdagály*<sup>1</sup>. It means *deli*, *dagály*, which are the same. Phonetically *dagály* (< *dagá*:- root + *-ly*:- suffix) 'pride, haughtiness, irritation, rising of the sea's water, swelling, bump, high-flown' has fuller form to *dél*.

Root (*dagá*-) of the word (*dagály*) is in relationship with roots of Hung. *dagad* (< *daga* + *-d*), *dagaszt* (< *daga* + *-szt*), *dagonya* (< *dago* + *-nya*). Hungarian *tele* (< *te* + *-le*) 'full' and Chuv. *tulli* 'full, full to overflowing', Kāšγ. *tolun*, Kirg., Uyg. *toluk*, Uzb. *tulik*, Tat., Bashk. *tuly*, Tuv. *dolu* 'full'.<sup>2</sup> See Chuv. *tul*- 'become full', Tat., Bashk., Uzb. *tul*-, Uyg., Kirg., Kaz., K.kalp., Nog., Oyr., Hak. *tol*-, Osm., Gag., Turkmen., Azerb., Tuv. *dol*- 'become full'. (YEGOROV 1964) The affixes Hung. *-l* (see *dé* + *-l*), *-ly* (see *dagá* + *-ly*), *-le* (see *te* + *-le*), Chuv. *-li* (see *tul* + *-li*), Tat., Bashk. *-ly* (see *tu* + *-ly*), Tuv. *-lu* (see *do* + *-lu*), Uzb. *-lik* (see *tu* + *-lik*) are connected. too.

As *dél* see Chuv. *kāntār* 'midday, day-, of the day, South (point of the compass)'. Old Turk. *küntüz* 'day, day-, of the day', Kāšγ., Uyg., Kirg. *künduz*, Hak. *kündüs*, Kaz., Nog. *kündiz*, Azerb., Gag., Kum. *gündüz*, Uzb. *kunduzi*, Tuv. *xündüs*, Tat. *köndez* 'light part of the day, midday, day-, of the day'. (YEGOROV 1964) Chuv. *kāntār* is a compound word: *kān* (< *kun*) 'day' + *tār* see Hung. *dél* has *-l* as a suffix, but it knows *-r* too, see Hung. *dellő* / *delelő*, *derlő*. It seems, Hung. words have affixes *-l*, *-r*, Turkish words have affixes *-r*, *-z*, *-s*. These affixes are in relationship with each other. The previous voice was *-δ* and *-l*, *-z*, *-r* follow from the foregoing *-δ* (< *-t*). The affix *-s* follows from foregoing *-t* on another way, see the word Chuv. *tāra* 'height, upper part', see Osm. *doruk* 'hill, height, upper part'. (YEGOROV 1964)

Our forefathers knew that the mid was the highest peak, top, the highest point of the peak and this point divides into halves too. So the Hung. *fél* 'half' is closer to *dél* and Chuv. *tārā* is closer to Chuv. *šurā*, *šur*, *šurma* 'half', Old Uyg. *yarīm*, Azerb., Turkmen., Osm. *d'arīm*, Hak. *čarīm* 'half'. (YEGOROV 1964) The words with *-l*, *-r* (*-rā*, *-r*, *-rma*, *-rīm*) are all related.

Chuv. words *tuši*, *tuvši* 'upper' (< Chuv. *tu*, *tuv* 'hill, hillock, mound, rising' + *-ši* (affix) 'beeng close to something, belong to. Words in Chuv. *tuši*, *tuvši*, *tārā* are variants, their roots are *tu*-, *tuv*-, *tā*-. See Hung.

<sup>1</sup> *-ly*: see palatal *-l'*.

<sup>2</sup> The Chuv. *tulli* and Engl. *full* are related, too.

*dagá-* (*dagály*), Old Turk., Uzg., Hak. *tag*, Osm., Azerb. *dag*, Turk., Tuv. *dag*, Uzb. *tog*, Kirg. *too* (dial. *tov*), Nog., Kum., Karaim *tav*, Oyr. *tuu*, Kaz., K.kalp., Karach., Tat., Bashk. *tay* 'hall' (YEGOROV 1964)

It is very important that the properties 'source, big, full' are in Chuv. words with *-l* but they do not show the point of compass or the point of time of the day, but the sources of the words are common. See Chuv. *talay* folk. 'sea, ocean', Alt., Hak. *talay*, Tuv. Mong., Bury. Mong. *dalay* 'sea, ocean', Mong. *dalay* 'total world, monumental'. (YEGOROV 1964) See Chuv. *talāk* (*ta* + *-lāk*), *tavlāk* (< *tav* + *-lāk*) '24 hours, period of one day', Uzb. *tāvlik* (< *tāv* + *-lik*), Hak. *tegilek* (< *tegi* + *-lek*) 'round'. (YEGOROV 1964) Turk. affixes *-lāk*, *-lik*, *-lek* and Hung. affixes *-l*, *-le*, *-ly* (*-l'*) are related. too. Turk. affixes have fuller forms. It is important to note that the *-l* is not only in Chuvash, so the *-l* can not be a mark for the Chuvash language. The long voice *-é-* in Hung. *dél* is from *-Vk*, *-VkV*- (*vocal* + *-k* + *vocal*): *-Vk*- > *-Vγ*- > *-Vw*- > *-VV*- > *-é-*. On the other side: *-k*- > *-g*-, *-Vk*- > *-Vγ*- > *-Vw*- > *-Vv*-.

There are the words: Bashk. *yugari* 'upper' (< *yuga*: root + *-rī*: affix), Russian *jug* 'South'. The root (*yuga-*) of Bashk. *yugari* and Russian *jug* have the common source. See Russian *verx*<sup>3</sup> (< *ve-*: root + *-rx*: affix) and Bashk. *yugari* are variants having the same source. The first consonants of affixes (see up) are *-l*, *-r* (< *-δ* < *-t*), *-s* (< *-t*) are related with Engl. *-th* (see: *South* < *Sou-*: root + *-th*: affix), German *-d* (see: *Süd* < *Sü-*: root + *-d*: affix).

**2.1.3. Hungarian *nyugat*** 'point of the compass, where the Sun goes down, the regions, countries to the West from us.'

See Chuv. *xěvelanās* 'West, Sunset' (< *xěvel* 'Sun' + *anās* < *anā*: root + *-s*: affix). The first part of the word is *xěvel* 'Sun', the second part of the word is *anās*, the root of it is *anā*- see Chuv. *an-* 'fall, climb down, go or swim to the flowing way of the river, go down, sit down (see Sunset)', see Old Turk., Osm., Turk., Hak., *in*, Azerb., Shor *en* 'descend', Tat. *iñ* 'descend, climb down, sit (Sunset)', Sagay (dial. of Hakas) *in* 'swim down in the river', Kirg. *eñ* 'bow down, touch the land', Old Uyg. *ön* 'descend, go down'. (YEGOROV 1964)

See Russian *zapad* 'West' (< *za-*: prefix + *pad*<sup>4</sup>: root of the word), see Russian *padat* (< *pada* + *-t*: infinitiv) 'fall down'. See Hung. *esik*<sup>5</sup> 'fall down', *este* (< *es-*: root + *-te*: affix), *vecsernye* (< *vecser* (< *vecse*: root + *-r*) + *-nye*: affix), *pata* 'foot', *pedál* (< *pedá*: root + *-l*: affix). The roots (Russ. *pad-*, *pada-*, Hung. *esik*, *es-*, *vecse-*, *pata*, *pedá*-) are related.

There is another word in Russ. *zakat* 'West' (< *za-*: prefix + *kat*<sup>6</sup>: relative root see Russ. *katit* 'roll, trundle, wheel, push'). It means the moving of the Sun and water. too.

<sup>3</sup> See Engl. *very*.

<sup>4</sup> See *-d* < *-t*.

<sup>5</sup> See *-s*- (*-š*-) < *-č*- < *-t'*- < *-t*-.

<sup>6</sup> See: *kat* < *ka-*: absolute root + *-t*: affix, Hung. *kör* 'round' < *kö-*: absolute root + *-r*: affix (< *-δ* < *-t*), Hung. *kerék* 'wheel' < *ke-*: absolute root + *-rék*: affix (fuller form).

The roots of Engl. and Germ. *West* (< *Wes-*: root + *-t-*: affix), Hung. *vecse-* (see *vecsernye*), *vacso-* (see *vacsora*), *esik*, Russ. *veče-* (see *večer* 'evening') are related. The affix *-t* in English, German and Hungarian (see *nyugat*) are the same.

**2.1.4.** Hungarian *észak* 'Nord' point of compass that is opposite South. It is a compound word, the first part of it is *éj* 'night' and the second part of it is *szak* 'part, piece' (TES)

The first part *éj* is in connection with the words Vog. *ü*, Zury. *voi*, Voty. *uj*, MdE. *ve*, Fi. *öö*, Est. *öö*, Lp. *iggjâ*, *jijj* 'night'. In spite of these connections the Hungarian words *éj* and *szak* can not be old heritage of the age Finno-Ugric.

See Chuv. *śursěr* 'North' (< *śur* + *śēr*). This is a compound word, the first part of it is *śur*: see *śural* 'to be born' (*śura-*: root + *-l-*: affix), the second part of it is *śēr*: see *śēr* 'Earth'.

Russ. *sever* (< *seve-* root + *-r-*: affix) 'North', Engl. *North* (< *Nor*: root + *-th*), Germ. *Nord* (< *Nor* + *-d*). The roots *Nor* and Russ. *sever*<sup>7</sup> have an original meaning 'round, turn', see in Asia: Russ. *Kuku-nor*, mong. *nuur* 'lake'. The lake has a round shape, too.

## 2.2. Seasons

**2.2.1.** Hungarian *tavas* 'spring, season between the winter and summer.' In the opinion of TES the root of Hung. *tavas* is an old heritage of the age Finno-Ugric. See Vog. *toj-poŋ* (*poŋ* 'head'), Md. *tundo*, *tunda* 'in spring, spring', Fi. *touko* 'sowing work, time of sowing work', Est. *tõug* 'sowing in spring, sprong-corn', Zury. *tulis*, *tuvis* 'spring', Voty. *tulis*, *tules* 'spring, in spring'. (TES)

Hung. *tavas* (< *tava-*: root + *-sz*: affix) has an original meaning 'birth'. See Chuv. *tu-*, *tāv-* 'to be born, to give birth', see 'to do, to produce, to create, to bring, to lay eggs'. Old Turk. *tog-* 'to be born, to give birth', Kāšγ. *tog-*, Osm. *dog*, Azerb., Turkm. *dog-*, *dogul*, K.kalp. *tuil*, Nog. *tuv-*, Tat. *tu-* 'to be born', Zamaxš. *tugur*, Osm. *dogur*, Azerb. *dog-*, *dogur*, Uyg., Uzb. *tug-*, K.kalp., Alt. *tu-*, Tat. *tudir*, Kirg., Kazak *tuu-* 'to give birth', Hak. *tug-* 'birth'. Some languages have meaning 'to lay eggs', 'to rise (Sun)', see Mong. *togurbi* 'to give birth' (YEGOROV 1964)

The Hung. word *tavas* has more relatives. The word *tavas* can not be an old heritage of the Finno-Ugric age. This means that *tavas* is not a loan word either. We have to clear up phonetically the voice *-v-* in *tavas* from *-k-* or *-t-*. In that case if it is from *-t-*, the roots of *tavas* and Md. *tun-*, Zury. *tuli-*, *tuvi*, Voty. *tuli-*, *tule-* are related as variants, moreover the following words too: Turkm. *dogul*, Uzb. *tigil*, Uyg. *tugul*, K.kalp. *tuxl*, Osm. *dogur*, Azerb. *dogur*, Mong. *togur* and Hung. *szül* 'give birth, give life'. In that case if the voice *-v-* is from original *-k-* (*-v-* < *-w-* < *-γ-* < *-k-*), the parallel words are: Kāšγ. *tog*, Osm. *dog*, Azerb., Turkm. *dog*, Uyg., Uzb. *tug*. There are the consonants *-l-* (< *-δ-*), *-v-* (< *-w-* < *-δ-*) in words Zury. *tulis*, *tuvis*, Voty. *tulis*, *tules*.

<sup>7</sup> See Hung. *sarok* 'pole, pole region of the globe and sky' < *sa-*: absolute root + *-rok*: affix.

See Chuv. *śur*, *śurkunne* 'spring', Old Turk. *yaz*, Azerb., Turkm., Osm., Gag., Tat., Bashk. *yaz*, Kirg. *žaz*, Nog. *yazlık*, Oyr. *d`as*, Karach. *džaz*, Kum. *yaš*, Hak. Tuv., Shor *čas*, Yak. *saas* 'spring', Uyg., Nog. *yaz*, Uzb. *yoʻz*, Kaz., K.kalp. *žaz* 'summer' (YEGOROV 1964) Chuv. *śur* 'summer, marsh' see Hung. *sár*.

See Russ. *vesna* 'spring' (< *ves-*: root, see Russ. *ves`oliy* 'cheerful', Old Ind. *vasantas* 'spring') (SIS)

The roots of Engl. *spring* (< *s-*: prefix + *pring*), Germ. *Frühling* (< *Früh* + *-ling*) are in connection with the roots of Engl. *first* (< *fir*: root + *-st*: affix), *birth* (< *bir*: root + *-th*: affix) and Turk. words: see Chuv. *pěr* 'one', Osm. *bir* 'one'. It means, spring is the beginning of life. So the root (*ves-*) of Russ. word *vesna* means 'whole', see Russ. *ves`* 'whole'. The spring is in connection with the seed, and seed is whole.

**2.2.2.** Hungarian *nyár* 'summer'. The origin of it is discussed. See Osty. *loŋ* 'summer', *loŋim* 'place, where there is no snow', Fi. *suvi* 'summer, thawing of the snow in winter'. Hung. *nyár* 'marsh', see Turk. *yaz* 'spring', Chuv. *śur* 'spring' (TES)

The summer is the time of thawing of the snow and water is the life. See Hung. *nyár* 'marsh, marshy place', Vog. *ńēr* 'marsh', *ńār* 'marsh', Zury. *nur* 'marsh', Voty. *nur* 'damp, wet (tree, corn), wetness, humidity, marsh, swamp', Fi. *noro* 'wet valley, stream', Est. *nõru*, *nõrg* 'stream, gutter, gully'. (TES)

See Chuv. *śu*, *śāv* 'summer', Old Turk., Old Ozb. *yay*, Azerb. *yay*, Bashk. *yey*, Tat. *ž`ey*, Kirg. *žay*, Oyr. *day*, Karach. *džay*, Tuv., Hak. *čay*, Yak. *say* 'summer' (YEGOROV 1964)

See mong. *nuur* 'lake', it means 'full of water', Hung. *tó*, told 'lake', *tele* 'full'.

The root of the Russ. word *leto* (< *le-*: root + *-to*: affix) and Hung. *lé*, *lev-* 'liquid, fluid' are in connection. Russ. *leto* has the meaning of 'place, time with water'. It means, *leto* 'summer is the season of water'.

**2.2.3.** Hungarian *ősz* 'autumn, season between summer and winter'. See Vog. *tüks*, Osty. *sõyäs*, Md. *śoks*, *śoks*, Fi. *siksi*, Est. *sügis*, Lp. *čâkčâ* 'autumn' (TES)

The spring and summer are the same in some of the languages; the autumn and winter are also the same. This is due to the conditions of nature and climate. It is very important that the Hungarian language has four seasons, third of them is *ősz* 'autumn, that is time of ripening, maturing of nature. It means that during autumn the vegetables, fruits ripe, nature becomes red, spices appear. On the other hand it is becoming white and snowing begins with maturing. Hence, humans have white hair during this time.

The Chuv. word *kěr* 'autumn', *kěrkunne* 'autumn' (< *kěr* 'autumn' + *kunne* < *kun* 'day' + *-ne*: affix) is not in etymological connect with Hung. *ősz* 'autumn'. See Kāšy., Polovec, Uyg., Kirg., Kaz., Nog. *küz*, Uzb. *kuz*, Alt., Oyr., Tuv., Hak., Yak. *küs*, Bashk., Tat. *köz*, Turkm. *guüz*, Osm., Gag., Kum. *güz*, K.kalp. *güz* 'autumn'. (YEGOROV 1964) The basic meaning of the words is: becoming dry and turning red. See Chuv. *xār* 'become dry', Uyg., Kirg., Osm., Kum. *kuru*, Uzb. *kuri*, Tat., Bashk. *kor*, Azerb. *guru*, Turkm. *gura*, Hak. *xuru*, Yak. *kuur* 'become dry' (YEGOROV 1964), see Hung. *kóró* 'dry stalk', it means 'dry, hard stem of several plants, old people', see Hak. *qobrak* 'whistle of reed and plants, whistle are made of them', Alt. *qōrok*, CC. *qovra* 'stem of grass, corn, straw, weeds', Kaz. *qūray* 'plants with empty stem',

Bashk. *quray* 'reed, rush, flute of reed', Kirg. *qura* 'reed', Tat. *qura* 'dry stem of grass, weed', Chuv. *xura* 'dry grass'. (YEGOROV 1964) See Chuv. *xărăk* 'dry', Chag. *kuruk*, Uyg. *kuruk*, *kurgak*, Kirg., Kaz., K.kalp., Nog., Karach. *kurgak*, Turkm. *guri*, *gurak*, Azerb. *gur*, Osm. *kuru*, Tat. *korı*, Bashk. *koro* 'dry, dried up', Mong. *kuuran* 'dry', see Chuv. *xăr-* 'become dry' (YEGOROV 1964). Phonetically the words make sure that Hung. *-ó* both of them of *kóró* are long because of  $-Vk: -ó < -oV < -ow < -oγ < -ok$ .

The red colour is in connection with maturing, too. See Chuv. *xěr* 'become red', *xěrlě* 'red', Old Turk., Kirg., Kaz., K.kalp., Nog., Osm., Tat., Bashk., Alt., Tuv. *kizil*, Uyg., Uzb. *kizil*, Azerb., Turkm. *güzül*, Hak. *xizil*, Yak. *kihil* 'red'. (YEGOROV 1964) See root of the Russ. word *krasnüy* ( $< kras-$ : root ( $< kra-$ : root +  $-s$ ; affix) +  $-n-$ : affix +  $-iy$ ) 'red'.

Hung. *ősz* ( $< ő-$ : root +  $-sz$ : affix) and Russ. *osen* ( $< o-$ : root +  $-sen$ : affix) are related. Osm. *sonbahar* 'autumn' ( $< son$  'Sun' + *bahar* 'spice'). Osm. *kır* 'white hair' is in connection with words having kVr tipe.

See Engl. *autumn*, *fall* ( $< fall$  'go down') with meaning 'fallen leaves of the tree' and 'passing, going to death'. The root of the Germ. word *Herbst* 'autumn' has a meaning connected with spice plants and medicinal plants.

**2.2.4.** Hung. *tél* 'winter' is one of the four seasons. See Vog. *tääl*, *tāl*, Osty. *täläx*, Zury. *tev*, *tel*, *töl*, Voty. *tol*, Cher. *tel*, *tele*, MdE. *t'el'e*, MdM. *t'alā*, Fi. *talvi* 'winter', Est. *talv* Lp. *dalve* 'winter, snow'.

Hung. *tél* and the words in Finno-Ugrian languages are really related; in spite of this the Hung. *tél* can not be borrowed from the Finno-Ugrian languages. See Hak. *sīs* 'winter'. The following Turk. words can not be in etymological connection with Hung. *tél*: Chuv. *xěl* 'winter', Uyg., Uzb. *kış*, Kirg., Osm., Tat., Bashk., Oyr., Tuv., Gag., Kum. *kış*, Azerb., Turkm. *giş*, Kaz., K.kalp., Nog. *kis* 'winter'. See Mong. *xoldox* 'freeze', *holdüü* 'frozen, cold'. (YEGOROV 1964) These words with the beginning *k-* belong to the words meaning 'autumn' too. It means that autumn and winter have not different character. They are the same; there are cold, with freeze and snow.

The Hung. word *tél* is for the fourth season, when the nature sleeps after birth, thawing, achievement and maturing, drying. It means that winter is the season of dream, see Hung. *álom* 'dream', *bel-* 'sleep', Chuv. *tělək* 'dream', Old Turk., Old Uyg. *tül*, Yak. *tüül*, Kirg., Oyr., Tuv. *tüş*, Uzb. *tuş*, K.kalp., Kaz., Hak. *tüs*, Nog. *tu's*, Osm. *düş*, Turkm. *düş*, Bashk., Tat. *tös*, Uyg. *čüş* 'dream' (YEGOROV 1964)

Against them the root of Russ. *zima* 'winter' is in connection with freeze, Engl. *winter*, Germ. *Winter* ( $< Win + ter$ ) we can not find the meaning 'dream'. But Engl. *sleep*, Germ. *schlafen* 'sleep' are related with Hung. and Turk. words meaning 'dream'.

## 2.3. Parts of the day

**2.3.1.** Hungarian *reggel* 'morning'. Part of the day after the night rest, beginning of the day, early part of the day after day break.'

The root of the word *reggel* (< *reg*: root + *-gel* / *vel*: affix 'with') is the same as the root of the Hung. words *rögtön* (< *rög*:- root + *-tön*), *régen* (< *rége*:- root + *-n*). The roots have the basic meaning: 'source, birth, beginning'. See Hung. *régen*, *rég* 'old time, past', it means at the beginning, starting, time of birth. They are belonging to the source: seed. Hung. *rög* 'Earth, clod of Earth, ground', *rokon* (< *roko*:- root + *-n*: affix) 'relative'. We have to collect and examine the words meaning 'birth', because of the Hung. *tavas* has the meaning 'birth', too. See Chuv. *tu*-, *tāv*- 'to give birth', Old Turk. *tog*-, 'to be born, to give birth'. Turk. *tu*-, *tāv*-, *tog*-, Hung. *rög* are etymologically related.

**2.3.2.** Hungarian *dél* 'noon'. Point of the time of the day, when the Sun is on the highest point of his orbit, top of life, daylight, eating at noon, midday meal'. It is the loan word from Turk., tipe Chuv. see: Kirg. *tüş*, Mong. *düli* 'noon, (as a part of the day and as a cardinal point)' (TES).

The Hung. *dél* is not a loan word from Turk. languages. See Hung *délibáb* (< *déli* + *báb*), it means 'doll on his peak, doll on his top, head'. Hung *délibáb* is an occurrence, a picture in the region called *Hortobágy*, where the trees, houses seem on their head, on their top because of the hot air.

See Chuv. *kāntārla*, *kāntār vāxāčē* 'noon, time of the noon', Russ. *polden* 'midday, halfday', *obed* 'lunchtime', Engl. *noon*, *midday*, Germ. *Mittag* 'midday' (< *Mit* + *tag* 'day').

**2.3.3.** Hungarian *este* 'evening', variants: *est*, *este*, *estve*, *estvel* 'after Sunset, part of the day after Sunset, the last part of life, meeting in the evening'.

Hung. *este* (< *es*: root see Hung. *esik* 'fall' + *-te* compound affix), *estvel* (< *es*: root + *-t*: affix + *-vel*: affix 'with'<sup>8</sup>)

See Hung. *vacsora* (< *vacso*: root + *-ra*: affix) 'evening meal', *bocsora* (< *bocso*: root + *-ra*: affix) 'evening meal, meal consumed to commemorate dead persons', Russ. *večer* (< *veče*:- root + *-r*: affix), *večer`na* 'religious service in evening'. The Hung. roots *es*-, *esik*, *vacso*-, *bocso*-, *vecse*- and Russ. *veče*:- are relatives. Turk. words 'evening' are in connection with other Hung. word *késik* 'be late'. See Old Turk., Uyg. *kič* 'late', Osm. *geç* 'late', Tat. *kīč* 'evening, late', Uzb. *keč* 'late'. Chuv. *kaś* 'evening'. (TES)

**2.3.4.** Hungarian *éjszaka* 'night'. It is a variant of the words *észak*, *éjszak* as name of season, too.

The Chuv. *šēr* 'night' is in connection with the Russ. root of the word *čornŭy* (< *čor*: root + *-n*:- affix + *-ŭy*) 'black', Chuv. *šēr* 'Earth, country place', Old Turk. *yār*, *yir*, Osm. *yer*, Uyg. *yār*, Uzb., Turkm., Azerb., Kum., Nog., Bashk. *yer*, Kirg., Kaz., K.kalp. *žer*, Tat. *žir*, Oyr. *d`er*, Hak. *čir*, Tuv. *čer*, Yak. *sir* 'Earth, country, place' (YEGOROV 1964)

The evening, darkness, Earth as the World and devil are relatives. See Hung. *Csörszárok* (< *Csörsz* (< *Csör*:- root + *-sz*: affix) 'Föld' + *árok* 'canal'), *Ördögárok* (< *Ördög* (< *Ör*: root + *-dög*: affix) 'devil' + *árok*

<sup>8</sup> See: *reggel* < *reg* + *-gel* / *-vel*, *holval* < *hol* + *-val* 'morning'.

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'canal') are variants of the canal meaning 'Földárok', the same as 'Earth canal'. Hungarian *Csörsz*, *Ördög* and Engl. *Earth* etymologically are the same.

### 3. Summary

In this paper we have demonstrated the connecting topic for a group of the words and we have indicated those mistakes that the academic system makes in respect to the etymology of Hungarian words, grammar, and language. We have also indicated that we have to judge the connections of the Hungarian language to other languages in another way that is currently taught in Hungarian schools.

For this we need to know the material and intellectual culture of the ancient Hungarian people, which is belonging to the culture of the Scythian and Hunnish people, including the languages. Furthermore, the Hungarian language and culture are also closely related to the culture and languages of the descendants of the Scythian and Hunnish people. This knowledge was up until now officially suppressed, deriving Hungarian basic words from Uralic, Finno-Ugrian or Ugrian ages as ancient spiritual heritage raises difficulties in understanding our language, while the etymology of the words and the explanation of basic words are incorrect. On top of all this, these academics consider as late development or loan from some languages those words, which they could not put into the Uralic language family. All the remaining words are classified by them from an origin perspective either as unknown or of uncertain origin.

The names of points of the compass, names of seasons, names of parts of the day belong to the most ancient core of our word-stock, they can not be loanwords from Slavic languages and they can not be an ancient heritage from Uralic, Finno-Ugrian or Ugrian ages. The roots of ancient Hungarian words are of thousands of years old, they lead to Scythian and Hunnish languages and even to the culture of Mesopotamia. At the same time we can gain universal way of thinking from studying Hungarian words.

The main tenants of life are: birth, achievement, way to death and time of dreaming. The last part of the season contains death and source of new life at the same time; that is why *tél* can be the time of dreaming in accordance with the laws of nature and Universe.

### 4. List of abbreviations

Alt.	— Altaic, Altaian
Azerb.	— Azerbaijan
Bashk.	— Bashkir
Bury.Mong.	— Buryat

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CC.	— Codex Cumanicus
Chag.	— Chagatay
Cher.	— Cheremis
Chuv.	— Chuvash
Engl.	— English
Est.	— Estonian
Fi.	— Finnish
Gag.	— Gagauz
Germ.	— Garman
Hak.	— Hakas
Hung.	— Hungarian
Ind.	— Indian
Yak.	— Yakut
Karach.	— Karachay
Kaz.	— Kazakish
Kirg.	— Kirgiz
K.kalp.	— Karakalpak
Kum.	— Kumik
Lp.	— Lapponish
Md.	— Mordvin
MdE.	— Mordvin-Erza
MdM.	— Mordvin-Moksha
Mong.	— Mongolian
Nog.	— Nogayish
Oyr.	— Oyrot
Osm.	— Osmanish
Osty.	— Ostyakish
Russ.	— Russian
Tat.	— Tatarish
Turk.	— Turkish

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Turkm.	— Turkmen
Tuv.	— Tuvai
Uyg.	— Uygurish
Uzb.	— Uybekish
Vog.	— Vogulish
Voty.	— Votyakish
Zury.	— Zuryanish

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# *LANGUAGE TEACHING METHODOLOGIES*

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**MOLNÁR, Zsolt & MOLNÁRNÉ CZEGLÉDI, Cecília**

## **The Creative Hungarian Language and Its Special Teaching Method**

### **Part 2. : The Sound Symbolical Nature of the Hungarian Language<sup>1</sup>**

In the first part of this series we illuminated the essence of the Hungarian language: the method of how it creates the wordbushes from the roots by creators. Now we turn more deeply to the basic morphological elements of our language, and will examine their nature, origin and features.

#### **The basic semantical units of Hungarian language**

In western linguistic tradition words are considered as the smallest, most basic semantical elements which have their own, well defined, separate, invariant meaning and form. Morphological elements below the level of words are not considered as stable, separate entities or can not be identifiable at all. This dogma is maybe true for languages studied most deeply by western linguists, on which the western linguistic tradition has been built up, inflecting languages and some isolating ones. But this dogma is apparently not true for Hungarian – as we have seen it before, and will be studied more deeply later – and presumably neither for other agglutinating languages. In Hungarian roots, creators and relators (and if we differentiate, markers) should be considered as basic bricks with which the construction of the semantic net starts. These elements are strictly defined and invariant; they carry exactly determined meaning and have stable form. They have all the features which basic semantic building blocks should have.

Sir John Lyons in his famous and several times published underlying work on semantics<sup>2</sup> wrote the followings: *“For an agglutinating language is one in which the word-forms can be analysed as sequences of morphemes, each of which is invariable; in the same sense that the words of isolating languages are invariable; and it is the morphemes, rather than the words, that are the basic grammatical units. But in inflecting languages like Latin and Greek, with which Western traditional grammar was primarily concerned (and from which some of its concepts were inappropriately transferred to languages of a different type), ... the analysis of word-forms into smaller grammatical segments (where they can be so analysed) does not result in sequences of morphemes, each of which is invariable.”*

In an agglutinating language morphemes should be considered as basic grammatical elements. In Hungarian from cca. two thousand (or slightly less) roots, with help of cca. 30 primary creators (and

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

<sup>2</sup> John Lyons: Semantics. Cambridge University Press, 1977 - 1996, p. 72.

some ten compound ones) we create the organic net of words, structured into the wordbush system. The amount of the words is quite high, because of numerous combinatorical variances we have during the creating process. Practically the amount is very high, almost “endless”, because of the high number of possibilities we have in the 5-6-7 long creation chain. It is combinatorical law, that if we have only a limited pool, but more steps, the end amount could be quite huge, because it increases exponentially with the number of steps. In practice creators are not completely freely tied together, which lessen the number of possibilities, but the extent of is quite high anyway. In case of Hungarian (and presumably in case of other agglutinating languages also) Chomsky’s ‘generative grammar principle’ could be applied not only for the formation of sentences (creating them from the words), but for the formation of words too (creating them from the morphemes: from roots and creators).

Are the roots, creators (and relators, markers) the smallest units of meaning in Hungarian language?

Below the morphemes there is only the level of phones (or phonemes as they are called in phonology).

Sound is a traveling wave, transmitted through some physical medium and heard by the ear. Source of sound could be natural, artificial or human too. Phones are the sounds of human speech. Phonemes are the groups of slightly different phones, which are all considered to have the same function, they are the smallest units of human speech, employed to form meaningful contrasts between utterances.

### Sound symbolism

Since the work of Ferdinand de Saussure (1857-1913) the western linguist tradition mainly represents the extreme view, that there is no direct link between the meaning and the form, i.e. the link between them is mostly arbitrary. The only minor exception is the phenomena of onomatopoeia, the imitation of sounds, but these sound imitating words do not represent significant part of the vocabulary at all.

Is it true for every language?

No. Western linguists also acknowledge that especially agglutinating languages could easily annex sound imitating words into themselves. (We hope the reason of this is very clear for everybody after our former essay.) Researches show that in examined agglutinating languages the rate of sound imitating words is very high. Japanese is relatively widely and deeply examined in this aspect, several works have been born about the Japanese sound imitation words and their high rate. Korean is also examined in this aspect well. Keith M. McCune has mapped out the also agglutinating Indonesian language<sup>3</sup> and found that practically all of the Indonesian words have phonosemantic components.

Hinton, Nichols and Ohala (HNO) edited a comprehensive work on this topic<sup>4</sup>.

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<sup>3</sup> McCune, Keith: The internal structure of Indonesian roots, Doctoral thesis at University of Michigan in 1983, published in 1985. Badan Penyelenggara Seri Nusa, Universitas Katolik Indonesia Atma Jaya (Jakarta)

<sup>4</sup> Hinton, Nichols, Ohala (eds): Sound Symbolism, Cambridge University Press, 1994.

*"Sound symbolism is the direct linkage between sound and meaning. Human language has aspects where sound and meaning are completely linked... A scale can be set up between these utterances and completely conventional, arbitrary language, where sound and meaning presumably have no direct relationship at all."*

There are more typologies of sound symbolic words, Japanese researchers prefer to distinct two main classes, as we can read at HNO: *"Language like Japanese and Korean abound in reduplicated sound-symbolic expressions, traditionally dichotomized by Japanese scholars into two great classes: on the one hand giseigo or giongo (lit. „imitate-sound-words“) and on the other hand gitaigo („imitate-attitude-words“)"*

Other scholars like to distinguish more, HNO themselves prefer more classes:

*"Corporeal sound symbolism: This is the use of certain sounds or intonation patterns to express the internal state of the speaker, emotional or physical. This ... is related to the biological roots of sound symbolism (as well as language in general)...."*

*Imitative sound symbolism: This relates to onomatopoeic words and phrases representing environmental sounds. ... Very frequently, languages represent movement with the same sorts of sound- symbolic forms that they use for the representation of sounds. ... the rhythms of sound and the rhythms of movement are so closely linked in the human neural system that they are virtually inseparable. ... just as humans are capable of translating rhythmic sounds into rhythmic movements, they are also capable of the reverse: translating rhythmic movements into sounds, including sound-symbolic language forms. ..."*

*Synesthetic sound symbolism: ... this realm of sound symbolism can be defined as the acoustic symbolization of non-acoustic phenomena. Synesthetic sound symbolism is the process whereby certain vowels, consonants, and suprasegmentals are chosen to consistently represent visual, tactile, or proprioceptive properties of objects, such as size or shape. For example, segments such as palatal consonants and high vowels are frequently used for diminutive forms and other words representing small objects. ..."*

*Conventional sound symbolism: This is the analogical association of certain phonemes and clusters with certain meanings: e.g. the "gl" of glitter, glisten, glow, glimmer, etc. ...There is some debate as to whether these units really have a special status, or whether they should be classed as a type of morpheme instead."*

The Czuczor-Fogarasi Dictionary of the Hungarian Language (CzF) differentiates only the sound imitation words (hangutánzó szavak), and inside this group the so called "temper" words (kedélyszók) and passion words (indulatszavak):

*"Sound imitator: ... words, which were generated to follow the natural sounds, and which are almost infinite in our language, either as separate words, e.g. csepp, szí, szél, síp, dob, horty, korty, szusz; either as abstract roots, e.g. böf, buggy, csacs, csatt, csett, csisz, csön, csör, csur, don, döb, dör, dirr, durr, föcs, füty, gág, hars, hor, hör, kocz, kon, kop, koty, köh, kuruty, locs, toty, mocz, mok, nyaf, nyif, nyik, patt, poty, pöf, pön, pör, puf, recz, rop, roty, suh, szisz, top, zör etc."*

They use the term "passion" words and give the following definition: *"words with which we express our particular inducing emotions, by which we usually brake out impulsively."* Examples: 1) Joy: ujj, ujjong, etc. 2) Pain: jajj, fáj, etc. 3) Surprise: ejj, ni, etc. 4) Irony: úgye, lám, etc. 5) Wish: vágy, oh, bár, etc. 6) Urge: no, uccu, uszu, etc. 7) Silence: csitt, piszt, etc. 8) Horror, disgust: huh, jujj, etc. 9) Appease, attenuation: hó,

hő, hők, etc. 10) Regret: kár, fáj, etc. 11) Skepticism: vajh, etc. 12) Enquiry: hogy, vajh, etc. 13) Allowance: hagy, etc. 14) Fret, annoyance, anger: eh, heh, etc. 15) Offering: ne, nesze, neh, etc. 16) Warning: a, e, ni, né, lá(m), etc.

Beside this they do not give the definition, but use the term “temper words”: which show the inner states of humans. These words give back the sounds which human made, when he “voice out” his inner states, emotions, etc. This group is taken as a subgroup of sound imitation words. Examples of such roots: ah, áh, ám(ul), át(ok), eh, ih, un, út(ál), bár, beh, bü, fáj, för(med), hál(a), huj, jaj, saj, sany, sóh, sop, sóv, szán, ször(ny), vágy, á, isz(ony), út(ál), bán, bú, foh, ha, har, hu, kac, nyih, szen(v), vih, vid, zor(d), etc. We could see that there is quite overlap between “temper words” and “passion words”.

Beside the above mentioned ones CzF give sound origin for a lot of roots, derivating it from features of the sounds constructing the roots.

### Sound symbolism in Hungarian language

Based on the above definitions and on our practice, we prefer to distinguish the following categories:

**Mood “imitating” words (hangulat-, indulat- “utánzó” szavak):** these words are expressing the inner states, temper, induction of humans. They are born as a sudden impulse from inner emotion, motives, etc. These words really are not imitating, but expressing; one “speaks out” his internal moods, emotions, impulses. This category is more or less in line to corporeal sound symbolism of HNO and “passion words” and “temper words” of CzF (But there are differences; concerning HNO categorisation: we do not consider here the human sounds which do not bind to any inner emotion, motive, which are only simple imitating of sounds uttered by humans e.g. köh = cough, etc. Regarding the CzF classification: we do not consider 6. urge, 9. appease 15, offering, 16. warning.) There are at least 50-70 roots in this category.

Examples of roots and some words from first level of their wordbushes:

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
u	un	bore
	undor	disgust
	utál	hate
ujj	ujjong	hoop
jaj	jajdul	wail (once)
	jajgat	wail (more times)
	jajong	whine (cont.)
á	ámul	wonder
	ábránd	dream, fantasy
	álom	dream
	áhít	yearn

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
oh	óhaj	wish
hál	hálás	grateful

**Inducement words (indító, noszogató szavak)** emerge from the stronger inner impulse, motivation of the person – similarly to mood imitating words –, but using them we would like to induce some activity: starting-, stopping them, etc. CzF consider these words as a subgroup of “temper words”. There are about 20-30 roots in this category.

Examples:

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
no	nosza	drive on, goad
	noszog(at)	make sy to move
	nógat	prod
hó		stop
	hóköl	make sy to stop
csitt		be silent
	csitteg	tell to be silent
	csitít	make sy silent
haj		start it
	hajt	drive (animal)
	hajsza	pursuit
né		warning sign
	néz	watch

In few cases there is some overlap with other categories, e.g. “csitt” is not only an inducement word, but sound imitator, too. We could take this pool as a special subgroup of mood imitators.

**Sound imitation words (hangutánzó szavak)** give back as much as possible from the natural, artificial or human sounds; imitate them as closely as possible. This is the phenomenon of onomatopoeia and it is the best known and most easily understood part of the sound symbolic realm. In Hungarian there are a lot of sound imitating roots, scholars count cca. four-five hundreds, and of course all of the words in their word-bushes are sound imitation derivative.

Some example of such roots and words from the first level of wordbush:

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
puf	puffan	whang (once)
	pufog	puff (many times)
	puffaszt	swell, inflate

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
	pufi	fatty
	pufók	chubby
pöf	pöffen	chuf (once)
	pöfög	chuf (many times)
	pöffesz(kedik)	flaunt, bridle
	pöfék(el)	puff
	pöffeteg	sy puffed up
potty	pottyan	plop
	potyog	stream
	potya	soft snap, sponger
pötty	pöttyen	dot
	pöttyed	slack
	pötyög	strum
	pöttyös	spotted
pukk	pukkan	pop, once
	pukkad	pop, from oneself
	pukkaszt	make to pop
	puki	small pop
pat	pattan	snap (once)
	pattog	snap (many times)
	pattint	to make snap
	pata	hoof
	patkó	horseshoe
	patak	rivulet
pih	pihen	rest
	piheg	pant,
	pihe	flake, flock, fluff
puh	puhít	make softer
	puhul	get soft
	puhos	to be soft
	puha	soft
	puhán	on soft way
	puhány	boneless, sissy
	puhatol	grobe
tip	tipeg	paddle
	tipos	tread
	tipor	stomp

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
tap	tapad	adhere
	tapod	trample (on sy)
	tapos	trample (cont.)
	tapint	touch
	tapics(kol)	paddle
	tapog(at)	palpate
	tapasz	patch, plaster
	taps	handclap
	tapló	touchwood
	tappancs	foot of some animals
berr	berren	buzz (once)
	berreg	buzz (many times)
csap	csappan	clap, slap (once)
	csapong	being discursive
	csapdos	chop (many times cont.)
	csapkod	chop (many times cont.)
	csapó	clapper, hitter
	csapód(ik)	being lashed
	csapodár	fickle
	csapott	clapped, hitted
	csapat	team
	csapás	stroke, slap, chop
	csapda	trap
zuh	zuhan	fall
	zuhog	rain pelts
	zuhany	shower
	zuhatag	cascade
	zuhé	gust of rain
csúsz	csúszik	slip
	csusszan	slip (suddenly once)
	csúszó	slipping
	csúszott	slipped
	csúszka	slider
	csuszan	throw
	csúszda	slip-way
szisz	szisszen	hiss (once)
	sziszeg	hiss (more-continually)

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
izz	izzik	glow, smoulder
	izzít	incandesce
	izzad	sweat, perspire
	izzaszt	sudorific
	izzó	glowing, smouldering
	izzás	flagrancy

**Movement "imitation" (-expression) words (mozgásutánzó szavak):** As HNO wrote sound and movement sensations are very close in the inner human neural system. Movement expression words do not only simply express movement, but this phenomenon resembles to a sort of "movement imitation". These words carry themselves the inner sensation that sounds constituting the root, "imitate" the movement. In some cases this link is more abstract, but in other cases the noises, which are caused by the movement, could be the link. The number of these movement imitation roots is cca. 100-150 or even more. (There is some overlap between sound imitation roots and movement imitation roots, because some roots could be listed here and there, too.)

Examples:

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
bill	billen	tilt (once)
	billeg	tilt (many times – cont.)
ball	ballag	amble
bic	biccen	hop (once)
	biceg	hop (many times – cont.)
boly	bolyog	spatiate
	bolyong	knock around
	bolydul	get trepidiant
döc	döccen	bump, jolt (once)
	döcög	bump, jolt (many times – cont.)
fity	fittyen	dangle (once)
	fityeg	dangle (many times – cont.)
	fittyed	get dangled
	fityma	foreskin
lib	libben	flick (once)
	libeg	flicker (cont.)
leb	lebben	flitting (once)
	lebeg	float (cont.)
	lebeny	lobe

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
	lebernyeg	dewlap, lap
	lebzsel	lollop
lob	lobban	flicker (once)
	lobog	flicker (many times – cont.)
moc	moccan	stir (once)
	mocog	stir (many times – cont.)
	mocorog	stir (cont.)
moz	mozzan	stir, move (once)
	mozog	stir, move (many times – cont.)
	mozdul	get stir, move
rez	rezzen	wince
	rezeg	vibrate
	rezdül	wince onself
	reszket (rezked)	tremble
ráz		shake
	rázint	shake a little
	rázogat	shake (cont.)
	rázódik	are shaken
	rázkódik	being in shaking
	rázat	make to be shaken
	rázó	sg which shakes
	rázott	shaken
	rázás	shaking
roz	rozzan	get dicky (one momentum)
	rozog(a)	dicky
	rossz (rozz)	bad, wrong

**Feature imitation words (jellegutánzó szavak)** “imitate” (=follow) the features of some natural, artificial or human phenomena. The link here between the root and the phenomenon is more hidden and abstract than beforehand. Movement imitation words are the first step in this direction – they could be considered as a subgroup of feature imitation words -, but there are other type of words which recall very closely to the nature of the described phenomenon with their inner speech-sounds (phonemes).

Examples of feature imitation of nature:

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
vil	villan	flash (once)
	villog	flashing (many times –cont.)

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>English translation</i>
	villong	strife
	villó(dzik)	phosphorescence, flashing from itself (cont.)
	villám	lightning
	villany	electricity
	világ	world, light
csill	csillan	glint (once)
	csillog	glisten (many times – cont.)
	csillag	star
	csillám	mica, glance
	csillár	chandelier
tűn	tűnik	seem
	tüntet	flaunt, demonstrate
	tündököl	being glorious, -gorgeous
	tűnődik	ruminate
	tűnedezik	getting to be transient
	tűnő	seeming, caducous
	tűnékeny	evenascent, transient
	tündér	fairy, sylph
	tünemény	phenomenon

Examples of feature imitation of shape:

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>Possible English translation</i>
ker	kerít	ring-fencing
	keret	frame
	kerül	bypass, get to
	kering	circulating, orbit
	keres	search, look for
	kerek	circular
	kerge	giddy, mad
	kerék	wheel
	kert	garden
	kéreg	rind
kör		circle
	körít	garnish
	köröz	circulate
	körös	circle like

<i>Root</i>	<i>1<sup>st</sup> level words</i>	<i>Possible English translation</i>
	körül	around
	köret	garnishing
	körny(ék)	region, surroundings
	körönd	circus
	körlet	dormitory, abound
	köröm	nail
	körte	pear
kor		cycle, era, period
	korsó	jar
	korong	disc
	korona	crown
	korlát	railing
	kori	from the era
	korán	early
	kornyad	curve, feel seedy
kar	karika	ring
	karima	fladge, rim,
	karéj	slice (of bread)
	karám	fold, corral

### Rates of sound symbolism in Hungarian

Some scholars examined the rates of sound symbolism in our language and got interesting results. Kálmán Virág in the first part of his work<sup>5</sup> identified 450-480 different sound-sources, which means similar volume of sound imitation roots, too.

We have performed our own researches in this field, as well. We have classified the roots in CzF according to our categorisation and found the following rates: mood imitators and inducement roots: cca. 5 %, sound imitators: cca. 25-30 %, movement imitators: cca. 10 %, other feature imitators: cca. 20 %; altogether: cca. 60-65 %. The rates are loose figures especially in the case of indirect sound symbolical roots, because of their not so easily definable nature. Maybe with more deep examinations we will get higher percentages, this task and the result is hardly depends on the “ear” of the researcher.

We have asked other persons to do this categorisation and got more or less similar rates, but with higher deviations, some persons hear more the sound symbolism in the words, than the others. (All persons had some prior knowledge about this field; they were not “persons from the street”.) The results are in a little wider range: direct sound imitation roots (mood, inducement, sound imitation) cca. 25-30 %, indirect sound imitation cca. 5-10 %. It means a quite high rate, as we consider that it is not widespread knowledge and practice to identify our roots, words in this aspect.

<sup>5</sup> Virág Kálmán: Rend a szóhalmazban. <http://nyelvgenetika.uw.hu>

This field needs more deep and systematical research in the future.

### **Possible explanation of sound symbolism**

In case of mood expression, sound imitation and inducement words, connection of words to form of sound is quite clear; words imitate physical sound which is created by nature, equipments or human being. In case of movement- and other feature imitation words connection between the phenomena and the word is more abstract.

Explanation of sound imitation is quite easy, the given word is a good sound imitator if it resembles as much as possible to the sound effect of the phenomenon which is depicted. This process is a “simple copying” procedure. Phones of the word and their complete resonance should resemble as much as possible to the original sound. Phones are chosen according to their similarity to the copied sound. This similarity is valid not only for the single phones, but for their group, their resonance, too.

Explanation of feature imitation (including movement imitation) is harder. Here the “copied”, represented event primarily is not a sound effect, but some other, more abstract phenomenon, its feature and character, for example movement type, natural effect (e.g. lighting, glimmering), or shape, or some other. Impressive representation of these phenomena is not easy, but in a lot of cases it could work well. Base of this resides in phonetical characteristics of phones.

CzF also explain this feature imitation with the basic features of the phonemes or phones of human speech. They do not lay down one in one that every phone has unambiguous, clean-cut, certain meaning, but say that every phone has some “meaning-initiative”, which more or less determine what kind of meaning tendency the phones carry with themselves in their roles during word creation. This kind of explanation many times stands its ground.

Representational characteristics of phones are based on two segments. First is the sound effect of phone, which effect impresses the ear of the hearer and induce some impression, sensation. Second one is the sense which muscular labour causes to us when we produce (pronounce) the phone.

This type of characteristic is to some degree different in case of consonants and vowels. Both production and sound effect generally are more complex in case of consonants; speech organs should have to execute precise movements (e.g. stop and unlock or release), make exact channels, etc. This sophisticated production results in more complex, characteristic sound effect. In case of vowels, movements of speech organs are not so complex, the result is plainer, too. Sound effect of vowels in essence is based on the size of the vibrating chamber in our mouth, practically it is the only parameter which speech organs have to “set up”, the larger the size the deeper the vowel we produce. The above do not mean that vowels do not have their own characteristics, only their features are less refined, diverse and marked than of the consonants; they are simpler.

### Characteristics of consonants

In case of consonants characteristics is based 1) on the sound effect they produce, 2) on the inner senses we feel during production.

Organs which take part in production of consonants:

1. Tongue (nyelv) is our most important, most mobile organ in speech production; it is not accidental that Hungarian uses its name for naming the language (nyelv).
2. Lips. Their stance, and in some cases their stop or channel, take important part in the formation of phones.
3. Vocal cords give voice to the phones.
4. Chambers of mouth, nose or throat are places where the phone takes shape. Chin moves up and down as needed for production of phone.

According to the above Hungarian consonants have the following main features:

1. Nature of phone. It could be the following main types: plosives (stop and open), fricatives (channels, rift - persistency), mixed ones: affricatives (stop than release through a fricative), trill (repetition), flapping (flitting).
2. Place, where the above events occur (bilabial, labiodental, dental, alveolar, palatal, velar, glottal, etc.) This influences the main features produced by aspect 1.
3. Vocal cords resonate (voiced) or not (voiceless).
4. Chamber of nose resonate or not (nasal or not).

According to the above features the characteristic of consonants could be analysed. Some example:

T

It is a very strong plosive, we produce it at the dental area, tongue stops to the teeth and snap up.

We use it when we have to present the strident, strong burst out, or toughness of some phenomenon, e.g. tör (crash), tett (act), tok (capsule), etc. Its role is quite obvious when we use it as creator (derivation suffix), because it is applied mainly as the creator of strong activity; acting on, affect someone else, e.g. dolgoz-tat, mos-at, okos-ít, zöld-ít, etc.

## D

It is a middle strong plosive, less strong than T, because of voicing with vocal cords reduce the airpower. Otherwise we form it in the same way as T.

Its role is quite obvious when we use it as creator, because it is applied mainly as the creator of middle strong activity, acting on themselves or being passive, e.g. dolgozó-d(ik), mos-d(ik), für-d(ik), okos-od(ik), piros-od(ik), etc.

## N

Mellow “plosive”; we form it close to D, but plus we flow out some air through nose-chamber, which lessen the airpower more. It does not snap up sharply, but “melt away”.

We use it when we would like to present the mellow, single occurrence of some phenomenon, e.g. nő (grow up, woman); it has the feature of little lengthening words and phenomena, e.g. bolyog → bolyong, tolog → tolong, zsibog → zsibong, etc. As a verb creator it creates the momentum verbs, e.g. kopp-an, dobb-an, rett-en, etc. (See comparison with the frequency verbs: kop-og, dob-og, rett-eg, etc.)

## Sz

(Pronunciation is like S in English)

It is a persistent sound, voiceless, dental (or dento-alveolar).

We apply it - beside very frequent use in sound imitation words, e.g. szisz, szusz, szesz, szól, szél, etc. - to express the persistency of something. Its role as creator is to express persistency, both in case of noun creation, e.g. lelk-ész, jog-ász, szül-ész, csillag-ász, and in case of creating nouns and verbs together, e.g. vad-ász, hal-ász, madar-ász, etc.

## Z

It is a persistent sound, voiced, dental (or dento-alveolar).

We apply it - beside very frequent use in sound imitation words, e.g. zizz, zúz, zaj, zúg, zuh, etc. - as creator to express the persistent activities, happenings. It creates persistent, transitive verbs, e.g. fül-ez, fej-ez, por-oz, labdá-z, etc.

## R

Tongue snap to the alveolar part behind the teeth than snap up, and this is repeated again sometimes. It is not easy to pronounce this phone, force has to be used.

It has a very special characteristic: repetition. This is the only phoneme with this feature. We have to express this meaning often, therefore we use R frequently, and especially very frequently as second consonant of the roots; R is prominently the most frequent phoneme in this place. The reason could be

that something has to be repeated, and this has to be expressed, before to sign the fact of repetition. Examples: for(og), für(dik), fúr, fer(geteg), kör, ker(ing), kor(ong), pör(ög), per(eg), etc. As starting phoneme it often expresses the same: ráz, rezeg, reszket, remeg, repül, rebben, robban, etc. It reflects not only repetition, but force, too: erő, ár, robban, ráz, ró, etc.

## L

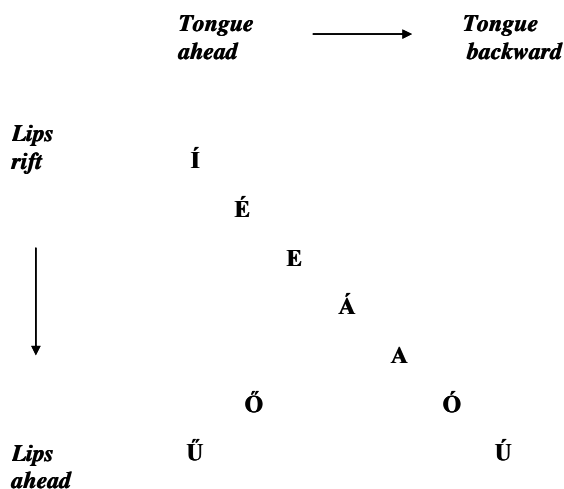
The nib or first part of fringe of the tongue slightly snap to the alveolar part behind the teeth and flap up. This is a soft flapping, flipping.

Because of this flapping characteristic L very often expresses flapping movements, fluidity, or continuity. E.g. libben, lebben, lobban, lafog, lappang, lassú, lép, láb, lóg, lódul, etc. As verb creator it reflects the continuity of activities, e.g. fül-el, fej-el, por-ol, kez-el, etc.

All of the other consonants could be analysed in the same way, looking for the characteristics and analysing the tendencies of their usage. In Hungarian there is propensity to use consonants according to their characteristics both for direct sound imitation and in indirect feature imitation words.

## Characteristics of vowels

Vowels are much simpler sounds than consonants, mainly size of the resonating chamber of the mouth is the most important feature, and this determines the pitch (frequency) of the vowel. Shape of the chamber influence the formants, the colour of the vowel, also. Size and shape of the chamber is determined mainly the stance of the tongue and the lips (and the chin). Saying through the scale I, É, E, Á, A, Ó, Ú we feel that our tongue goes from ahead to backward and lips to ahead from narrow rift, chamber is increasingly bigger, wave length is rising, vowel is more deep. Let us see it:



Ő and Ű are quite interesting; in case of Ő the tongue is in the same stance as Ę has (phoneme between E and É) and the lips are as in case of Ó. In case of Ű the tongue is in the same stance as Í has, the lips are as in case of Ú. So, mainly stance of the tongue determines highness-deepness of the vowel.

Following from the above, vowels mainly express some “scale-qualities”, e.g. proximity-distance, smallness-bigness; higher vowels express closeness, smallness, deeper vowels express distance, bigness, etc. We found it not only in a lot of opposition pairs, but in gradual scales too.

Examples:

	<u>closeness-distance</u>	<u>smallness-bigness</u>
Opposition paires:	itt –ott, ide – oda, ily – oly, ez – az, erre – arra, ennek – annak,	lik –luk, csip – csup, dirib – darab, pip – púp, gyim – gyom, csikló – csukló tipeg – topog rebben – robban,
Gradual scales:	itt – ott – túl	libben – lebben – lobban, libeg – lebeg – lobog

### Summary

Sound symbolism is a quite widespread phenomenon in the Hungarian language; we feel that it is deeply rooted in the nature of its origin.

As we have seen, high percentage of the roots is direct sound imitator, these, together with mood imitators and inducement words (altogether the direct sound symbolical words), add up to at least one fourth - one third of the roots. There are a lot of indirect sound-symbolical roots too (“movement imitators” and other feature imitators). As we have seen, at list one fifth - one fourth are considered now in this group, but this labeling deeply depends upon the person, who makes the categorization, how deeply he feels the features of phonemes. According to our expectation this percentage will be much higher, as more and more features of the phonemes, roots will be discovered.

Sound symbolism gives the base to the interpretation and explanation of the higher level language units, especially to roots, creators, etc.

These discoveries will have high impact on language education, too.

(To be continued)

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# *ETHNOMUSICOLOGY*

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DU, Yaxiong

## Comparative Research between Fundamentals of Chinese and Western Music Theories

### Introduction

When China suffered military and political defeats at the hands of western powers in the 19<sup>th</sup> and 20<sup>th</sup> centuries, many Chinese scholars regarded western culture (including music) as not only an alternative but also a categorically superior one to their own. Consequently, social and educational leaders often totally rejected most forms of Traditional Chinese Music (TCM)<sup>1</sup>, and only Classical European Music (CEM)<sup>2</sup> theory has been taught in Chinese schools since the beginning of the 20<sup>th</sup> century (Fan 1994:17).

The new Chinese education system, following European prototypes, resulted in some very serious problems for Chinese music and music education. In China today, professional composers, all thoroughly trained exclusively in western musical theory, write in an essentially western style, and compositions of TCM have virtually come to a standstill. The influence of western music has also brought about some profound changes in the construction of instruments, orchestrations, as well as in attitudes regarding voice-production.

Because of the absence of a Chinese music theory, the efforts of Chinese and non-Chinese scholars to study and understand the intricacies and features of Chinese music have also been greatly hindered. Scholars study and try to comprehend Chinese music exclusively according to western music theory, and this method at best gives a distorted understanding of the characteristics of Chinese music and its position and role in Chinese culture.

To address the problems sketched above, there is dire need for a comparative research between TCM and CEM. Many scholars already compared the temperament, scales and modes and found those aspects of TCM and CEM to be quite similar. Both use three related temperaments: the one Pythagoras worked out mathematically, the pure temperament, and the twelve-tone equal temperament invented by Zhu Zhaiyu. Both use pentatonic and heptatonic scales and similar modes.

Actually, the basic element of music in all culture is the individual sound itself. Although musics use both musical sounds and noises as their material, musical sounds are their main vocabulary. Musical sounds display four different characteristics: pitch, duration, dynamics, and timbre.

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<sup>1</sup> By Classical European Music we refer to the music tradition of Western Music (often referred to as part of European written chiefly by composers) that developed in the past 300 years in Western Europe and whose theory is taught worldwide in institutions of education. It is also this theory that many ethnomusicologists employ to describe the music of cultures other than western.

<sup>2</sup> Chinese Traditional Music refers to pre-1840 music, and the music uninfluenced by western music theory. Music written according to western music theory is termed "new music" in China.

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Among these four characteristics, pitch and duration have traditionally been considered more important than dynamics and timbre, both in China and the west. While pitch and duration are basic features of both CEM and TCM, the concept of pitch in TCM cannot be equated to the concept of pitch in CEM, and the same holds true for the concept of duration. The reason for the different concepts in TCM is the Chinese language and the underlying philosophical system, namely Taoism.

In this paper, the author compares two basic concepts of CEM and TCM-pitch and duration, and examines how and why these concepts are different.

## Pitch

### A. the concept of pitch in CEM

Let us begin by briefly examining the concept of pitch in CEM theory. Pitch is defined as the relative height or depth of a musical sound and a certain pitch is determined by the rate of vibration of the medium. In CEM theory, there are two concepts of pitch: the pitch of the notes and the pitch of the temperament. A pitch that has a steady, constant frequency is called a tone (Hickok 1979:4). European composers use the note to write a tone. In European classical melody, each note (a tone!) has a certain pitch, and the pitches of notes cannot be changed. If the pitch of a note changed while performing the written notes, it would be considered incorrectly played according to the European theory.

### B. the concepts of pitch in TCM

#### 1. The concepts of “sheng” and “yin”

Unlike in CEM, there are three concepts of pitch in Chinese theory: “sheng”, “yin”, and “lü”. “Sheng” refers to a single tone, while “yin” is the plural of “sheng”. “Lü” is the standard pitch in the temperament. Master Zheng Xuan (127-200 AD), who was a famous Confucian philosopher during the Eastern Han Dynasty, said, “Gong, shang, jue, zhi and yu, (the five basic Chinese tones, which can be understood as do, re, mi, sol and la — Du), are each called *sheng*, and when we put several *sheng* together, they are called *yin*” (Xue 1993 237).

Concerning the relationship between “sheng” and “lü”, we find useful information in the *Shang Shu*, a history book compiled by Confucius: “Sheng change their pitch according to the intonation of the language and we use the *lü* to coordinate the *sheng*” (Wang and Zhang 1992:264).

#### 2. The concept of “yaosheng”, or unfixed tone in TCM

When we listen to TCM, we often feel the pitch of a tone is moving, unlike the tones played on the piano which have a certain, defined, steady pitch. They are called “yun” by Qin players and I think it is preferable to use the term “yaosheng”. “Yaosheng” might be translated into English as “unfixed tone”, (“yao”= moving, “sheng”= tone). “Yaosheng” therefore is a note whose pitch can move.

The concept and use of the unfixed tone is a most important characteristic of TCM, and it makes Chinese music sound very “Chinese” to most western ears.

A “*yaosheng*” cannot be said to be composed of two or three distinct “*shengs*” or tones such as are the ornaments in European music. In notation sometimes they are marked by a single symbol. Rather, it is best described as a progression of ascending or descending pitches, such as the sound of a police siren — to give a crude example.

There are various “*yaosheng*” in TCM compositions — both for voice and instrument — the “*yin*”, “*rou*”, “*chuo*”, and “*zhu*” being the most important ones. A “*yaosheng*” whose pitch descends is called “*zhu*”, and when the pitch rises it is called “*chuo*”. When a note is played going down and up in rapid succession, it is called “*yin*,” and if we increase “*yin*” by a big margin we will get the “*rou*” (Du 1995:11).

Why is there “*yaosheng*” in TCM? Again, we find our first hint for our answers in the old texts. In the first chapter of the *Yue Ji*, (Music Notes) a Chinese music classic written by the musicologist Gongsun Nizi who was a student of Confucius during the Spring and Autumn period, we read, “When many *shengs* are organized together, some of them will change their pitch. In this way, we have a melody” (Sima 1992: 294). Another history book called *Shang Shu*, edited by Confucius says, “*Shengs* change their pitch according to the intonation of the language and we use the *lü* to coordinate the *shengs*” (Wang and Zhang 1992 264). These two classics quite clearly point at the relationship between music and language.

It is common knowledge that Chinese is largely a monosyllabic and tonal language. There are four tones in Mandarin also called *sheng*: the high tone, the rising tone, the low tone and the falling tone. A tone in Chinese is considered to be the variation of a pitch. The first tone is the high tone and its process of pronunciation is 5-5; the second tone is the rising tone and its process is 3-5. Its process is like “*cuo*”. The third tone is the low tone, its process being 2-1-4, and it can be equaled to “*yin*” or “*rou*”. The last one is a falling tone; its process is 5-1, similar to “*zhu*”.

Tones in Chinese are important because they carry meaning differences. For example: if we read “Ma” in the high tone, it means mother; in the rising tone, it means hemp; in the low tone, it means horse; and in the falling tone, it is a curse word.

The music must follow the tones of the syllables of a song. It is only in this manner that the syllables can be pronounced clearly and the melody sung according to the accepted manner that is according to Chinese sense of aesthetics. In Chinese music, — contrary to CEM — a note does not have to have a certain pitch; rather the pitch of some notes is required to change while the music is in process.

Not only Chinese but almost every language of the Sino-Tibetan family is tonal, so not only the Han traditional music but songs and music of many minority nationalities who speak a Sino-Tibetan language use the “*yaosheng*”, which means we can find “*yaosheng*” almost all over China.

The concept of “*yaosheng*” is basic to TCM theory and is firmly planted in the tonal character and requisite of the Chinese languages.

## Duration

### A. the concept of duration in CEM

In CEM the steady pulses that mark off equal lengths of time are called beats. Beats constitute the most basic unit of musical time. Instead of measuring the length of individual tones in seconds, or

fractions of seconds, CEM uses the beat as a basic yardstick. A tone is judged as lasting one beat, several beats, or a fraction of a beat (Hickok 1979:19).

Beats can be grouped into equal units, (units of two or three beats each) called meter, and the units themselves are called measures. Double meter, triple meter, quadruple meter and compound meters (for example 6/4, 6/8) are the basic meters of CEM music. Music which is organized on the basis of equal measures is usually referred to as metrical.

Since word stress is a significant feature of European languages, similarly meter in European music is the scheme of regularly recurring accents. For example, the first beat in a measure of the triple meter is the accented beat and the second and the third are weak beats. The accented beats often fit the accents in the lyrics.

Being a more general term than meter, rhythm has to do with the unequal and diverse aspects of musical time. In a European melody, the meter maybe regular (two or three beats to a measure), but the rhythm involves the unequal note values that lend diversity to the melody, opposing the regularity of the pulsation of the beats and the regularity of the melody.

Meter and rhythmic variation are the two fundamental forces continually at work in CEM musical time. The concept of meter has the built-in assumption of even regularity and equality. It controls, regulates, and provides the basic grouping of sound. Rhythmic variation opposes meter in the sense that it lends diversity and inequality to a piece of music, yet sudden changes, or improvised changes do not occur in CEM very often.

The word "rhythm" is "rhythme" in French, "rhythmu" in German and "ritm" in Russian. Besides musical rhythm, in European languages the word also means the rhythmic scheme in poetry and any movement which is characterized by regular recurrence of beat, accent, and other features (Guralnik 1970 : 490). For example, in English, we can say "the rhythm of an engine", "the rhythm of heart", "the rhythm of seasons", and "the rhythm of speech". One contraceptive method is called "the rhythm method".

Because there are accents (word and sentence stress) in Indo-European languages, rhythm is displayed in poetry by the appearance of accents. Thus, from this base, rhythm can not be separated from meter. Sposobin, a famous Russian musicologist, said in his book entitled *The Fundamental Theory of Music*, "The meter and the rhythm always appear together. Only in the abstract concept, can they be separated from each other." (Sposobin 1956:33). Hickok, says the following of rhythm and meter, "These two forces, (meter and rhythm), however, are interdependent, with each providing the basics for the existence of the other." (Hickok 1979:20).

## **B. The concept of duration in TCM**

### **1. The concept of "pai"**

A beat in Chinese is called "pai" (to clap, or pulse). We know that the duration of each beat in CEM is fixed. For example when we play a melody, the tempo is 60 beats to a minute, and the meter of the

melody is 2/4, so every quarter note takes 1 second. But the beat in Chinese music, just like the pitch of a tone — as we elaborated above — is subject to alteration. That means sometimes the duration of beat is of equal length, but sometimes it is not. To illustrate the importance of this, we refer to the works of two musicologists living in the Qing Dynasty (1644-1911) who wrote, “When we sing, some beats must be augmented and some diminished. In this way, we have the correct meter” (Liu and Han 1989:350).

The question is, of course, why the beat in Chinese music is changeable. In order to answer this question, we looked into the historic and linguistic background of China.

Before the Han Dynasty (206 B.C.-225 A.D.), “*pai*” was a verb in Chinese and was not yet a measure word. It became a measure word for music during the Three Kingdoms (220-265). At first, it referred to a paragraph in a music piece. For example, Cai Wenji, (177 A.D.- ?) a famous woman composer wrote a piece called “18 *Pai* for a Hun Flute”, commonly translated into English as “18 Songs on a Nomad Flute”. It is actually one poem, having 18 stanzas, some longer, some shorter, each independent of the other, yet forming a whole (Zhu 1982:9). From this composition it is obvious that “*pai*” at that time did not have a certain designated time length, since it meant a sung verse of variable length.

Later, during the Tang dynasty (618-907 A.D.), a “*pai*” referred to one poetic phrase — one phrase having usually five or seven syllables — and in the Song dynasty (960-1279 A.D.) and Yuan dynasty (1271-1368 A.D.) it was used as a beat for setting off irregular number of syllables at the end of a line of verse that rhymed. In other words, a line of text became a musical beat.

In the Ming dynasty, folk musicians started to even up *pai*, and made each *pai* basically even. Shen Jing (1533-1610 A.D.), a famous musicologist recorded the results. This again demonstrates that previous to the Ming Dynasty, the “*pai*” was not evenly measured (Wang and Zhang 1992:111), and cannot be equated to the concept of beat in CEM.

The Chinese language is intimately connected to music, as we saw in our previous discussion. Morphemes in Chinese are predominantly monosyllabic. Morphemes can be independent words when used separately. When Chinese is spoken, the length of each syllable (which is also a word) is very flexible. This is another reason that the length of a “*pai*” can be changed, since in a song the syllable can be pronounced longer or shorter as the feeling and aesthetic requirement demands it. TCM, then, is intimately linked to, and takes advantage of the natural features of the language also in the aspects of “*pai*”, and cannot be equated to the concept of beat of CEM.

Nevertheless “*pai*” has its rules. When time intervals between “*pais*” grow successively it is called “*che*”. When the intervals begin to shorten it is called “*cui*”.

In TCM “*pais*” are considered to be of two distinct types — “*ban*” and “*yan*”. The terms came from opera music. In the orchestra of the traditional Chinese opera, a wooden clapper is used for an initial beat called “*ban*”. Following this beat, successive beats played on a certain place on the face of the drum is called “*yan*”. Because of Taoist dialectics, except one-quarter meter, a TCM musical bar cannot have uneven number of beats, although the beats can be unevenly timed.

## 2. The concept of “*banshi*”

The concept of “meter” as it exists in CEM is unknown in TCM. It is more accurate to say that instead there are two categories of “*banshi*” to a measure. The first is called “*youban*”. “*Ban*” means “beat” while

"you" means "to have". "Youban" can be translated as "the meter having beats". The second category is called "sanban": "san" means "come loose", "fall apart", or "not hold together". Therefore "san ban" is best rendered into English as "the meter losing its beats", or "the meter having no beats".

"Youban" includes four categories: 1. only "ban" beats without "yan" ("you ban wu yan"). 2. One "ban" and one "yan" ("yi ban yi yan"). 3. One "ban" and three "yan" ("yi ban san yan"). 4. One "ban" and seven "yan" ("an qi yan") (Du 1984). Except for the first one, all of them have even number beats. Even in the first one ("you ban wu yan") the "ban" can be divided into two different parts — "yin" and "yang", called "black clapper" and "red clapper", and so triple meter is rarely found in TCM. This double rhythmic practice is culturally related to the cosmological principle of duality which is most evident in the "yinyang" theory.

"Sanban" is a very special measure in TCM. In the western countries, it is referred to as "non-metered format" (Liang 1985:25). Actually, there are beats in "sanban", but they are not uniformly timed. Generally speaking, the meters of the "youban" have beats of equal duration, but these can be lengthened or shortened according to the needs of musical expression. In the "sanban", almost every beat has independent duration, resulting in beats that are not regular.

This variability is directly tied to the Chinese languages and philosophy. The predominantly monosyllabic nature of Chinese does not require word stress, such as exists in English. For this reason stress / non stress can vary in a musical line without meaning loss, forming part of the aesthetic requirement. This variation cannot be done in CEM. Definite, uninflected tones and even unchanging beats are aesthetically unacceptable in Chinese music. This concept is directly related to Taoism that stresses change. Tao teaches that nothing is ever the same and change itself is the essence of Tao. Because of this, we can say that the European musical concepts are in direct opposition to Chinese thought.

For the same reasons, stress also does not necessarily have to be in the first beat after the bar line in TCM. For example, in quadruple time, sometimes the accents appear on the second, third, or even fourth beats, and the first beat is not accented (Jiang 1994). It is more important that the words of the text and the notation be accented according to the needs of the tone of the language and musical expression, and accented and unstressed beats can change their relative position. Again, this practice is diametrically opposite to CEM practice, where beat is fixed, and accented beats must appear on the first beat of each bar.

Because word stress in Chinese is subordinated to tones, the rhyme scheme in Chinese poetry is similarly based on contrasting and corresponding tonal patterns. A Chinese poem therefore, can be sung in any meter (including the "sanban") and any rhythm. This is not permissible with poems written Indo-European languages.

In TCM, the concept of rhythm is also different from the European concept. A similar term in Chinese is "jiezou". This is a compound word. "Jie" means "to stop" and "zou" means "to play". Gongsun Nizi (Warring States period) explained the meaning of "jie zou" in his book *Yue Ji*: "jie zou" means "to act and to stop". "Act" refers to play (an instrument — Du) and "stop" refers "to control". (Wang 1980:410). So, the original meaning of "jie zou" is the organized alignment of tones, intonations, and rests, having the same or different durations. It does not mean "meter" or "rhythm" as understood by CEM which has strong and weak beats.

The concept is connected to the characteristics of the Chinese language having tones but no accents. Therefore, the appearance of “*sanban*” is an inevitable feature in Chinese music. In the songs and instrumental pieces adopting “*youban*”, the stress may or may not occur in the strong beat after the bar-line. If it occurs, the “*youban*” can be called “functional “*youban*”. If not, it can be called “non-functional *youban*”.

The number of “*ban*” in a certain piece is very significant. For example, in ceremonial music there should always be 64 “*ban*”, corresponding to the 64 hexagrams of the *Yi Jing*. In some scholar’s music (one of the categories of TCM) the composers use 68 “*ban*”, 64 to correspond to the 64 hexagrams, plus 4 more to correspond to the four seasons of the year. In Beijing opera the basic melody is called the “*erlouban*”, or “two times six “*ban*”, to represent the 12 months of the year. Compared to the insignificance of the number of bars to a composition in CEM, we can see that in Chinese music the number of bars to a piece must be in harmony with the cosmological numbers.

### Conclusions

In his book *Dao De Jing*, Laozi said: “Being and non-being grow out of one another; difficult and easy complete one another; long and short test one another; high and low determine one another; *sheng* and *yin* give harmony to one another; front and back give sequence to one another.” (Laozi 1994:4). He continues, “There is catastrophe in happiness, and happiness in catastrophe.” (Laozi 1994:134). “The Tao (way) that can be told is not the eternal Tao. The name that can be named is not the eternal name” (Laozi 1994:3).

These are examples of Taoist dialectics, and the theory of TCM, as well as the Chinese languages, is intimately connected to this very philosophy and world view. According to the philosophy of Taoism the musical pitch which can be fixed is not the true pitch; the beat which can be measured is not the true beat.

So pitch and beat can not only be, but must be changed in TCM. Indeed, the philosophical requirement of constant change and flexible, being and non-being, balance and harmony, form the very base of Chinese music theory. Within each pitch are the infinite changeable pitch variations; though there is rhythm, it is not always evenly pulsating. Everything is in flexible, yet everything is in harmony. The only unchanging thing is that things change all the time.

One cannot understand Chinese music without understanding Chinese language and Chinese philosophy, as well as Chinese history. Only in this context does the fullness of traditional Chinese music emerge as an integral part of the society. And that is in keeping with the Taoist view as well. The parts make the whole, yet the whole is not merely the sum of the parts.

If we understand this much, it is also clear why European music theory has been unsuitable, and continues to be unsuitable, to describe traditional Chinese music. If we insisted on playing Chinese music according to the European method the inevitable fate of Chinese music would be extinction. By default, most of its characteristics would be lost. On the other hand, to play European music according to the Chinese music theory would be meaningless, if not impossible.

About 60 years ago, Dr. Wang Guangqi, a well-known Chinese musicologist, said: "We will ascend the highest peak of Kunlun Mountain, sound the traditional standard pitch of Chinese music, and revive the indigenous musical spirit of the Chinese people." (Wang 1990:10). I believe Dr. Wang's long-cherished wish will come true, if Chinese music theory can also be taught in China. Traditional Chinese music is not only one of the treasures of China, but of humankind as well.

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Glossary of Chinese Terms

An qi yan 暗七眼	A form of meter, about 8/4 in CEM.
Ban 板	A kind of beat.
Banshi 板式	The forms of ban and yan, like meter in CEM.
Che 撤	Decreasing beat.
Chuo 绰	A kind of “yao sheng”, rising pitch.
Cui 催	Increasing beat.
Dao de jing 道德经	Taoist classic written by Laozi.
Er liu ban 二六板	A popular “ban shi” in Peking opera.
Gong 宫	A note of the pentatonic scale, (about do in CEM).
Gongsun Nizi 公孙尼子	A musicologist living in the Warring States period.
Jie zou 节奏	A term of duration, (close to the meaning of rhythm in CEM).
Jue 角	One of the notes of a pentatonic scale, (about mi in CEM).
Laozi 老子	Famous philosopher, the father of Taoism.
Lü 律	Temperament.
Pai 拍	Beat.
Qin 琴	A plucked string instrument.
Rou 揉	A kind of “yao sheng”.
Sanban 散板	A special meter in Chinese music, (close to the meaning of free meter).
Shang 商	A note of a pentatonic scale, (about re in CEM).
Sheng 声	A single note in Chinese music.
Shangshu 尚书	A history book edited by Confucius.
Yao sheng 摇声	Moving tones.

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Yang 阳	The masculine of positive principle in nature, a concept in Taoist philosophy and Chinese medicine.
Yi ban yi yan 一板一眼	A form of Chinese meter, (about 2/4 in CEM).
Yi ban san yan 一板三眼	A form of Chinese meter, (about 4/4 in CEM).
Yin(1) 音	Melody.
Yin(2) 阴	A concept of Taoist philosophy and Chinese medicine, the opposite of Yang, the feminine of negative principle in nature.
You ban 有板	A category of Chinese “ban shi”, (close to the meaning of meter in CEM).
You ban wu yan 有板无眼	A form of meter, (about 1/4 in CEM).
Yu 羽	A note of the pentatonic scale, (about la in CEM).
Yue ji 乐记	A musicological classic written in the Warring States period by Gongsun Nizi.
Yue jing 乐经	A music fundamental book written in the Spring and Autumn period and burned in the Qin dynasty.
Zheng Xuan 郑玄	A Confucianist living in the Han dynasty.
Zhou yi 周易	The Book of Changes, a classic of Chinese philosophy written in the Spring and Autumn period.
Zhu 注	A kind of “yao sheng”.



# *ANCIENT WRITING SYSTEM RESEARCH*

## MELLÁR, Mihály

### A Critical Look at J. Younger's Homepage for the Linear A Writing

Professor John G. Younger's website<sup>1</sup> for the Minoan Linear A and Cretan Hieroglyphic writing is a very advantageous site. All the finds connected to the Minoan language and its written relics can be accessed here in the one place or followed up using the substantial collection of references concerning the subject matter.

The Linear A texts are transliterated using Linear B values for Linear A signs assumed to be the same. The phonetic values of the signs used for the transliteration of the texts were taken from the grid<sup>2</sup> put together using the work of L. Godart and others. Evidently, this is done so with two preconceptions in mind:

1. Linear A is a syllabic writing, and
2. the tablets are balance ledgers.

Neither of these preconceived notions had been proved, nor can it be. Never the less, the transliteration still can be used, with due precautions, to look for other than the expected and hoped for indo-European solution.

List of words appearing in both Linear A and Linear B

DA-I-PI-TA (ZA 8.5, 10a.4-5; KN B 799.1)

I-JA-TE (PH Zb 4; PY Eq 146.9)

I-TA-JA (HT 28a.6; KN Ap 769.2, Xe 537.2)

KI-DA-RO (HT 47a.4, 117a.9, 122a.2-3?; KN E 842.3), A-KI-DA-RO (KH Wa 1001a+g)

PA-I-TO (HT 97a.3, 120.6; KN 59 occurrences)

SE-TO-I-JA (PR Za 1b; KN 22 occurrences)

SU-KI-RI-TA (PH Wa 32; KN 9 occurrences), SU-KI-RI-TE-I-JA (HT Zb 158b)

possibly A-RA-KO (KO? Zf 2; KN 5 occurrences)

The above list is the basis for for the phonetic transcription. Here is a similar list of English and Serbian words:

PACT (pact) : *PACT* (pronounced *ra:st* = growth)

HAM (ham) : *HAM* (pronounced *nam* = for us)

TYPE (type) : *TYPE* (pronounced *tu:re* = tours)

But to stick with linear writings, it would help to look more closely into those words:

DA-I-PI-TA : **TÉVeTT**, *tévedett* : made a mistake, DEViaTe

(SI-MA •) I-JA-TE : (**SZeMe**) **ELŐTT** : in front of (one's eyes, SEEM!)

I-TA-JA : **ÉTeL/e**; **ITaL/a** : food (**EATable**, **EDible**); beverage, drink (/somebody's)

SE-TO-I-JA : **SZiTóJA** (I: -I/-J [tárgy] + JA: -A/-E [3. sz. névrag] = -JA/-JE) : inCiTer of sg, who stirs up things, exCiTe

<sup>1</sup> <http://www.people.ku.edu/~jyounger/LinearA/>

<sup>2</sup> <http://www.people.ku.edu/~jyounger/LinearA/ABgrids.html>

SU-KI-RI-TA : SZaKéRTő : expert, authority, SeCReT (effective but not generally known method)

SU-KI-RI-TE-I-JA : SZaKéRTőJE (I: -I/-J [tárgy] + JA: -A/-E [3. sz. névrag] = JA/-JE) : expert on, authority on, specialist in

A-RA-KO : ÖRök : everlasting, permanent, ARCHaic (from the beginning)

The analysis is done with the hindsight of a decipherment. Now, whatever is your stance on this decipherment, it is there, and you must draw some conclusions from it, especially if it turns your own statements against you, or if it comes up with counter-examples to your solutions, as it does, indeed.

## Decipherment

“There are, however, two approaches that I don't believe work: the "acrophonic" principle, and using vocabulary to identify a language.”

The objections to the acrophonic process are easily refuted:

1. When you have a good guess of the language involved, the acrophonic process can be used, and can be very useful. Example:

\*308 : SZéL (\*308 vitorlát = sail! - ábrázol); SZ\_L\_ : wind (\*308 is a picture of a sail – szél! same pronunciation, and sail is used for capturing wind!); SZ\_L\_

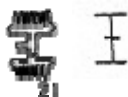
it is a linear drawing of the t3w Egypt hieroglyph with the same meaning (Sir Alan Gardiner: Egyptian Grammar, 499)!

2. The acrophonic process works well for both AB23 and AB80: MU is Marha (= cattle), MA is MAcska (= cat). (Is the cat and cattle accidental?)

The texts were written using the acrophonic principle, among other organic means of writing, so it is not a question of what one believes, but hard facts. \*344 is the linear picture of a (molar) tooth (= FOG) crowned with a RO sign. Without using its phonetic value RáFOG (= use sg as an excuse, falsely accuse sy of doing sg) there is no way one can decipher HT 96. The scribe is very helpful by spelling out the word with a tomahawk (= FOKos, K>G) as well, to make sure the reader reads it properly.



The problem with these organic writing methods is that it demands an active participation from the reader, who has to resonate with the mind-set of the writer. On the phaistos disc there is this number 21 sign, it is a hairbrush, a comb (= NYű, in old Hungarian), its linear drawing is NE (\*24) with ?? in your grid, your guess was spot on, but just that: a guess. With the acrophonic principle, it is now proven. Amongst the 1000 words, deciphered so far, NE turns up 25 times with the phonetic value of N and 11 times as NY (like n in new), no other readings for the sign.



### Using vocabulary to identify a language

Contrary to scholars, who attempt to etymologize a small number of individual words, largely ignoring overall context, J.G. Younger has his own method:

“My own method has been strictly internal, to examine the texts as accounting documents, and to identify transaction terms and patterns in vocabulary, paying special attention to vocabulary variations especially in prefixes and suffixes, in order to tease out a grammar.

Whatever language Linear A turns out to be (Semitic, Indo-Hittite, Greek, or Martian), will be fine with me; I have no set predisposition. “

The problem with this declaration is the one-sidedness he accuses the other side with. To explain and stress the bias on both sides, let me use a citation from the book *RAETIC An extinct Semitic language in Central Europe* by Prof. Dr. Alfréd TÓTH & Prof. Dr. Linus BRUNNER, Mikes International, The Hague, Holland, 2007, p. 12.:

“With help of the etymological method we may come to correct results, i.e. we may find out the correct meanings of words and therefore classify the language to which these words belong, to the right language family. But we must be careful, since the etymological method is semiotically a system of evidence, but not a device of proof and is logically based on a vicious circle. The best evidence in judging if a translation won by using the etymological method is correct, is a native speaker’s knowledge if a certain language may be related to his mother tongue or not. Alternatively, we may consult experienced linguists whose language proficiency is quasinate. The combinatorial method should only be used as a helping aid, for example to make sure, if a verb, whose meaning won by etymology is “to dedicate” or “to sacrifice”, fits in the context of the inscription or not. It is superfluous to mention that the combinatorial method is useless outside of the context of inscriptions. But the nowadays more and more widespread criticism against the etymological method in general, favoring the combinatorial method alone instead, is to refuse by all means: Used without the etymological method, it leads necessarily to nonsense, since this method, too, is based on a vicious circle, but this vicious circle is much more dangerous than the vicious circle of the etymological method, since by using the combinatorial method alone there are no possibilities to prevent or correct mistaken results by aid of linguistic comparison.”

For example, the variety of meanings for KI-RA/KI-RO: *balance, owed, itemized payments, debts, totals* and so on, arrived at by internal/combinatorial methods have to be checked and fixed formally to known words with similar meaning and form. The word *QueRy* would do as a first step. If you look up the word in other European languages, you may find out that the domain of the adequate Magyar **KÉR** word/root would suite more precisely the meaning and form you looking after.

On the basis of a wrong predisposition, like the one viewing the texts as *accounting documents*, one cannot tease out a grammar. And what kind of grammar, only an indo-European, or it can be, say, a Martian, agglutinative one?

Language “*identifications depend largely on vocabulary, which is notoriously easily borrowed*”, but only when there is a superior culture whose cultural goods you borrow with the belonging vocabulary. If you about to build up a civilization from scratches, then with the new goods you have to make up your own new words as well, there is no one to borrow from.

“if the vowels are ignored we are leaving out half the information”, but only if there was any information presented in those vowels. How can you prove that the signs of LinA are syllables? The usual argument is that because LinB is syllabic LinA have to be as well. By the same token, one would conclude from the Cherokee (Tsalagi) syllabic writing that English is also a syllabic writing system as both are using the same Latin ABC.

LinA is an endemic writing evolved to the needs of the Minoan language, LinB is in a given moment and place declared writing system with declared (new) rules to the new needs. Just like the *clearly phonetic* Greek writing system taken over from the *strictly consonantal* Phoenician, written with adopted and adapted Phoenician acrophonic signs meaning nothing in Greek.

Another argument is the sheer number of signs, but there is no theoretical limit to the number of signs in an acrophonic writing system.

PA yields meaningful statements for Fa (= tree, wood) in HT 8, HT 123, etc., Fú (= grass) in HT 120, Fǒ (= head, capital) and Fǒ'/Fe' = föl/fel (= up/upwards) values on ICS §323. PA as a suffix can be -Ba (= in) with back-vowel or -Be (= in) with front-vowel words.

The preposition about LinA being a syllabic writing excludes all languages using vowel harmony: to have two signs for the same -Ba/-Be suffix would be ridicules. As far as we know, LinA is an endemic writing system evolved to the requirements of the Minoan language and we don't have any indication which would exclude languages with vowel harmony from the list of contenders for the Minoan language.

“if the language of LinA does not belong to a well-known family, than the chances of identifying it are nil.” Is Hungarian in a well-known family?

*Phonetic values of signs* are inevitably loaded with IE values. What if, say, the texts are written in a Martian language, where DA is used in personal names, DE in naming things, DI in naming ideas, etc., but their phonetic value is always the same D consonant?

### Arrangement of the tablets and texts

- “short lists” is a preposition hard to prove: Say, the 1-s on tablet HT 117 are word separators and used to emphasize the text, they are standing for “number one”, “first of all”, “primarily” and similar expressions. It could be called the “bold-face” of the tablet.
- The supposed “short heading” implies that the tablet starts with a place or personal name followed by a transaction abbreviation. The longer HT 117 “heading” introduces an emphasized statement and has 2 transaction terms: KI-RO : KÉR : QueRy and KU-RO 10 : KéReTeZ : QueRy or CReDiTing (10 = TíZ in Hung., DiaZ in Spanish). HT 93 has actually 7 subheadings: it is portioning the ratios of the due grain, earned by harvesting, between the different workers.
  - Commodities are very rarely listed.
  - Only 5 names in the more than 100 texts deciphered.
  - “A number of Linear A sign-groups recur in Linear B, often with different endings” (Hooker 1975), because in LinA the word-endings are in logograms, “fractions” and numbers!
  - The noticeable characteristic of LinA, its compression can be interpreted as: word + number/fraction = word + suffix(es) or word + word (exp: 20 = HúSZ, -HoZ/-HeZ/-HöZ; or 6 = HaT, -

HaT/-HeT; 7 = HéT, -HeT/-HaT). HT 38 is about diseases affecting sheep and pigs: \*54+\*81 = WA+KU : VaKú' : become blind; \*54+\*70 = WA+KO : VaK : blind. WA+KO > BlaCK/BleaK is possible.

• The “*administrative documents*” is a very loaded expression, because there can be other uses for logograms than agricultural products, just like in English: I could draw a FIG and add “ure” = FIG + “ure” = *figure*, which has nothing to do with agricultural products. AB 30 NI figs is not one sign: on HT 88 it's very obviously a ligature {NI+TI}, on HT 12 it's {NI+DA}, etc. Linear A should be treated as an **organic writing system**, where both the scribe and the reader are actively involved in making the rules, which always adapts to the new situation, the scribe uses new tricks, shorthands, which the reader with common sense can follow.

## Vocabulary

### Transaction Terms

- A-DU = “assessment”? : HT 95.b1 (and elsewhere)

A-DU/A-DE : AD/ó, el-AD/ó, össze-AD/ó : to give/giver, sell/seller, ADD/join as an increase or as put together two numbers.

Here you can see how counter-productive, or even stupid is this quotation from Chadwick “*identifications depend largely on vocabulary, which is notoriously easily borrowed*”, because the borrowed word could help understand its own original meaning, even though the ADD in English has narrowed down from the original: give, present, grant, donate, deliver, sell, etc.

- DA-I = “total”? : HT 12.6; cf. DA-I-PI-TA, ZA 8.5

DA-I : DúI, járandóságai : **due** parts of loot, property, allowance

(DA-I-PI-TA : TÉVeTT, tévedett : made a mistake, **DEViaTe** – has nothing to do with “total”).

- E-\*82 = “assessment” or “paid”; ZA 4

E-\*82 : (munka)ERő; ÉR/Érték/Értékelés : (work) force; (be) worth/value/assessment

(As you will notice, in those days, the workforce was the biggest value; both are expressed with the same root.)

- KA-PA = “summary account” vel sim.; cf. HT 6.1 & 4-5, 94.1, 102.1; cf. KU-PA (see below)

KA-PA : KaP/ó : receives, gets / receiver, (be able to hold/**keep**)

- KI =

- KI-RA: HT 49a.8

- KI-RO? (Raison & Pope1978: 47-48); cf. HT 118; and mentioned on HT 49a.7&8

KI : Ki, Ki-von, pl. 4 KI 1 = 3, Kevesebb, mínusz : out (of), less, minus, e.g. 4 KI 1 = 3

- KI-RA = “balance”? , a transaction term on HT 103.5 (Schoep 1994-5, 71, n. 60); cf. ZA 8.1

- KI-RO = “owed”, “deficit” (Younger 2003)

- KA-I-RO = “balance”: ZA 8.6

KI-RA/KI-RO : KÉR/ő, követel : ask/ing (for), **query/queriing**; **credit**, demand; s/he who asks for

KA-I-RO : KÉR : asks (for), **queries**; **credit**, demand

(The word is stressed by spelled out in full.)

- “balance”: HT 1

S/he who asks for...

- “itemized payments/debts”: HT 88.4, 93b.1, 94b.1

S/he asks for items/trades people as listed on HT 88. HT 93 b. is an unintelligible fragment. On HT 94, the context, a list of injuries makes it unambiguous that here:

KI-RO : **KáR** : **damage, loss, harm, injury**

- ◉ "owed" (Hooker 1975; Duhoux 1989, 79): HT 30.4, 123a; HT 118; cf. HT 49: a.1-7 totals 10; if KI<RO> 1, then 9, which is what a.8 records (5+4), with the KI<RO> 1 repeated

On HT 30 KI-RO = KI-B<sup>frac</sup>, on HT 123 KI-RO is what the olive-pickers are getting for picking the olives. From their side it is what they asks (= **kér**) for, from the employers side it is owed to the pickers, it is CReDiT (= **KéReTeT, kérelem**), the picker is a creditor (= **kérő**) till s/he is paid. See above for KI.

- ◉ KU-PA, possibly a transaction term on ZA 11a.5 (Schoep 1994-5, 67, n. 47); cf. HT 110.2

KU-PA : **KuPa** : **CuP**, on HT We 1020 and KH 5 also.

- ◉ KU-RO = "total" (Younger 2003)

- ◉ secure: HT 9.a & b, 11.b, 13, 25.b2-4, 85.a, 88.4-6, 89.4, 94.a3 & b1-4, 104, 117.a1-6, HT 118 (with 5 having been omitted), 122?, 123.a, 127.b4-7; ZA 1?, 15, 17; cf. HT 116.
- ◉ with restorations: HT 27a.1-7, 100, 102
- ◉ rounded off: HT 119
- ◉ also mentioned: HT 39.5, 40.3, 46a.2

Perhaps the word is related to Semitic kl. "whole". (see Hooker 1975) or the Greek 'kolon', with the often Linear A 'u' substituting for Linear B 'o', and thus meaning 'sum')

KU-RO : **KöR**, (**baráti**) **kör**, **együvé tartozó dolgok**; **KeRet**, **KeRekítés**, **egybekötve, összesen** : **ring, circle** (of friends), **things belonging together; available (funds), rounding, bind together, altogether**

Total as the sum of identical things is out of question as it is explicitly stated on HT 13, where the "total" number is named as FÉLE (= kind), or on HT 85 as the number of different things needed to erect a fence.

- ◉ PO-TO-KU-RO = "grand total" (Palmer 1995): HT 122.b6 (off by one?), 131.4 (with restoration) [JGY: if KU-RO is Greek {see above}, could PO-TO-KU-RO be some kind of "power total"?]

PO-TO-KU-RO : **PóT-KeRet** : **additional, supplementary, extra, substitute availability**

HT 122 is exact in this sense of the word, when interpreted properly.

To conclude: the long list of "transaction terms" on Younger's Homepage I have shortened significantly to include, here above, only the ones we have some agreement in interpreting. By doing so, for the remaining list of A-DU, DA-I, E-\*85, KI-RA/KI-RO/KA-I-RO, KI, KU-RO and PO-TO-KU-RO, *we have proven both*

- "strictly internally" by J.G. Younger, in some cases spot on, in others to related words or at least to the conceptual class, and
- *etymologically*, by finding their equivalent in the language of the little green men and checking their contextual compliance.

As you could already noticed, they not exactly transaction words, as we would define them today, nevertheless, one can see in those words the roots of the vocabulary used by our administrators.

The conclusions drawn from HT 95 & HT 86 about A-DU, DA-DU-MA-TA & A-KA-RU are the extreme wilderness, where the strictly internal method *unchecked*, can lead serious scholars of best intentions. Tablet HT 95 is about kid-show, side a. is listing the number of maximum points goats/kids (DA-DU-MA-TA : **GiDa/GöDe-MuTó** : (**GoaT**)-**KiD**-pro**Mo**Tion) can get on the show for particular features,

virtues; side b. lists the points the jury can give (A-DU) to the kid in question. HT 86 has no real numbers, since:

10 : TÍZ; TŰZ; TeSZ; T\_Z/T\_SZ : ten (=tíz) pronounced with ú: pin, stitch, fire; with e: do, put, place, lay, make; T\_Z/T\_SZ

20 : HÚSZ; -HOZ/-HEZ/-HÖZ, HOZZÁ; HOZ; HOSSZ/ú; H\_Z/SZ : twenty; to, towards sy; bring, carry; length/long; H\_Z/H\_SZ

Tablet HT 86 is about a big and strong, i.e. ox-like (A-KA-RU KU-{NI+ZO}-SU : ÖKÖR-KiNéZéSű : with ox-like apperance) dog (*komondor*, the Hungarian sheep-dog!), which is given (A-DU) to guards and rescuers (MI-NU-TE 20 : MeNTő+HöZ : to/for rescuer).

See in details at the end of this article.

### Fractions (and what used to be called fractions [D, DD])

- Since ABB occurs (KH 86), is seems logical that A is greater than BB; if B is 1/3, A may be 5/6.

There is no such fraction!  $A^{\text{frac}} = \text{PA!}$

The ABB group of signs on KH 86 can be and should be read as FA-FA/FA-RO-RO. The conclusion that “A may be 5/6” is contradicted in summary by 1/6. From A = 1/6 follows ABB = 5/6 and retrograde! For A = 5/6 and B = 1/3 follows ABB =  $1\frac{1}{2} = 1\text{J}$ , why bother with ABB than?

On HT 91, there is a list with  $A^{\text{frac}}$  values: 5/6 (or 1/6?) of an olive or olive tree or a fig make no sense. The tablet is about trees/woods: FIC PA = FűGe-Fa = fig tree, OLE+MI PA = \_L+M\_ Fa = aLMa-Fa = apple tree, OLIV PA is unusual, because in oLiVa Fa “Va” is the Fa altered (oliva < *olifa* > olajfa > έλαιφα), so *lit.* it is oil tree tree.

- B (1/3?). B occurs singly, once as a pair (KE Wc 2b), once as a pair after A (1/6; KH 86.2), once after E (1/4). Since EB occurs (KH 9.2), it would seem logical that B is less than 1/4 (E is 1/4; see below); but on KH 9.2, EB occurs after K (1/16?), and it is therefore tempting to read this set of fractions retrograde (BEK); if so, then a descending sequence could be maintained (1/3, 1/4, 1/16). B occurs singly and in pairs (ZA 8.2-3, 6, ZAa.2).

“Since ABB occurs (KH 86), is seems logical that A is greater than BB”, to maintain this same “logic” you have to “read retrograde” the KEB sequence. This is a very arbitrary step for which is not given any reason.

Let us take a closer look into this KH 86 tablet: this is a good quality picture, which doesn’t show any fracture in the second vertical line of “ABB” seen on the facsimile drawing.

The next tablet in the series, KH 87 would disprove the whole “fraction” preposition, if transliterated properly. For the BOSm, which is actually a ligature, [PA+U = BŰ (= big, rich) as Blson] one horizontal line is missing, therefore it should read “AB”, but there is a big problem with that: “JAB 1” = “1/2 1/6 1/3 1” is a rather strange fraction! Isn’t it?

To make things worst, there is NO KEB sequence on KH 9.2! The sequence is  $K^{\text{frac}}$  FIC  $E^{\text{frac}}$   $B^{\text{frac}}$ , where  $K^{\text{frac}}$  follows and modifies VIR from the first line. Hard to imagine what sequence 1/16 of a man and 7/12 of a fig would make!



As it turned out, this writing is in Martian, an agglutinative language and B is a suffix.

B<sup>frac</sup>: RO = -Ra/-Re, R<sub>-</sub> (elnyúlóbb vízszintes vonallal) -Rú'/-Rú' = -RóL/-RóL, (Ra+eL), (-TóL/-TóL); RóLa;  
 R\_L\_: RO = suff. on, to, at, by, R<sub>-</sub> (with longer horizontal stroke) suff. from, off, of; from/of/about  
 him/her/it; R\_L\_

- D (A703) =? 1/5 (suggested by Dr Dieter Rumple; also see Double Mina, below). HT 115a.4 writes D four times, which suggests that five D's might = a unit. Three texts list various fractions plus single or multiple occurrences of D that total or approximate whole units: the numbers and fractions on HT 115 a+b total 12; on ZA 8 total an approximate 13 (actually 12 59/60); and on KH 85 total 61/80 or a little more than 3/4 (60/80).

D = TALON, talent(um); T\_L\_N

D = 1/5 makes no sense. How would you read on KH 7: CYP+D<sup>frac</sup> 1 J<sup>frac</sup> E<sup>frac</sup> = CYP+1/5 1 1/2 1/4 = CYP+1/5 1 3/4, how would you interpret this? Is CYP+D<sup>frac</sup> not a ligature anymore? If yes, what would be CYP+1/5? On HT 115 there is no sum 12 to aim for, the aim could be to make the 5 D's one whole, but I cannot see any requirement for that either.

The total being *approximate* to 13 or 3/4 is a bizarre way of proving that D = 1/5! On HT 30, there are 8 D-s: than D =? 1/8 or the total is N+3/5, but if we read RO on .4 as B<sup>frac</sup>, then the total is N+14/15, which is approximately N+1. Come on, Mr. Younger!

Let us put this whole fraction issue in another perspective: on HT 100, we have CYP 5E, FIC 2DD, VINa 2J, OLE+U 2H etc. Their sum is 12 1/4 of what? *We can add together only apples with apples*, exact or approximate does not matter.

HT 115: The other arm of a TI sign on b.4 is not visible on GORILA picture and drawings. I would say it is a DA sign. But compare I on b.4 with the I on a.1, they not the same! On b.4 it is a ligature: {RE+E<sup>frac</sup>}. The word reads A-{RE+E<sup>frac</sup>}-DA-KI = A/ER\_\_S\_D\_K\_ : ERőSöDiK : it's getting stronger. The faint reading of .5, .6 and .7 could be: KA-PO-RU 1 RI-SU-MA NU-WA SU D<sup>frac</sup> : KoPáR, eGY LaSSaN NöVő, SöTaLaN : Barren, one slow-growing, without salt. The tablet is about grazing grounds, it's impossible to draw conclusions about any of the signs, without understanding this.

- E (A704) = 1/4 (Pope 1960) occurs 52 times, the 2nd most common fraction (Hallager 1995); see HT 9.a

On HT 9 a.6: (assuming KU-RO = total), if J=1/2; E=1/4, then 29+3J+2E should equal 31, not 31+J+E so, this is not the best context to prove that E=1/4, but it proves that E = éS (= and/+). Line b.1 reads: PA<sub>3</sub> [•] = 10 WA-IA-PI- [ E<sup>frac</sup> 1 ] (the signs in [] are quite legible, though unacceptable, because they don't fit

the paradigm) : *FóTeSZ VaLóBan, éS 1 : It's exaggerated indeed, plus 1* (meaning: the exaggerated sum of  $30\frac{1}{2}$  is even inflated by one). The whole tablet is about a tradesman's account of  $31\frac{1}{2}$ , which is in reality only 24, and  $E^{\text{frac}} = \text{and}/+$ , has no mathematical value!

In the expression  $CYP + E^{\text{frac}}$  on KH 7, 11 etc. E cannot be interpreted as  $\frac{1}{4}$ ; it makes no sense for CYP being anything but a number, which is not. It may stand for something like  $1/4^{\text{th}}$ -with = *forthwith*, in that case: *E<sup>frac</sup> is not a fraction but a semanto-phonetic sign – for what I'm arguing all along:*

$E^{\text{frac}}$  : *éS/eS/S; \_S : and/+; \_S*

$E^{\text{frac}}$  is a linear drawing of a *Sarló* (= Sickie) [*áSó* (=Spade)] ; *\_S* is a very frequently used affix/formative in Magyar. (For those who don't like the last word, let the **green text** stand for the **green language of the little green men from Mars!**)

- **F (A705) =  $1/8$  (Pope 1960); HT 8; see HT 93**

Yes, on HT 8, there are 3 E-s and 2 F-s, and there is a not explained JJ! The new interpretation proposed by Brent Davis confirms nothing until he explains why to ignore PA 3J, why is SU-PU<sub>2</sub>-\*188 different from other "names", what marks it for *received* and not *given*, what "did something else" means?

To get HT 93 in "balance", you need " **$1/4$  F[ to be filled by an entry on line b.1.**" but it is not there, so again, not a very reliable proof, is it?

$F^{\text{frac}} = RO + E^{\text{frac}} = R\_ + \_S$  : *RéSZ/e; R\\_SZ\\_ : part, SHaRe (by mirroring the word), piece, proportion , section (of sg)*

- **J (A 707) =  $1/2$  (Pope 1960), occurs 93 times, the most common fraction (Hallager 1995); see PE 1, ZA 4a.4, HT 9.b, HT 10**

$J^{\text{frac}}$  :  $\frac{1}{2}$ ; *-VEL/-VAL; FELE, ügyFÉL, FÉLE, gyöke a FÉL, amihez társít; MEG, MÉG; V\\_L/V\\_F\\_L/M\\_G :  $\frac{1}{2}$ ; with *suff*, half, client, partner, kind, its root is *fél* (= half), party one associates with; and/plus, as well; V\\_L/V\\_F\\_L/M\\_G*

This is the only "fraction" used on some texts for its mathematical value!

E, F, J fractions: on HT 20 EF is a normal and FJ is a retro sequence, on HT 6, 9, 89, 96, 100 and KH 7 EJ is transliterated as JE. On all these tablets J is atop of E, so, it should read EJ. Where the JE sequence is needed, the scribe put J unmistakable in front of E, like on HT 26, or even more so on HT 8.

- CAPm on HT 20 is  $PA + E^{\text{frac}} = P\_ + \_S = (P > V)$  *VaS* (= iron) and the word is also spelled out as *WA- E<sup>frac</sup> = VaS* on the tablet. On this tablet the word *SaRLó* (= sickle) is spelled out,  $E^{\text{frac}}$  is the actual linear drawing of the sickle! A very significant tablet!
- **H (A706) =  $1/16$  (by shape related to  $1/4$ ,  $1/8$ , perhaps  $3/8$  since K can be demonstrated to be  $1/16$ ; or if it must be an aliquot fraction,  $1/10$ ,  $1/12$ ,  $1/14$ ): HT 6; HT 100; prob. HT 94 - No comments!**

$H^{\text{frac}} = E^{\text{frac}} + TI$  : *eSeT; oSZT; \_S/SZ+T\\_ : case, instance, event; divide, distribute; \_S/SZ+T\\_.*

On HT 6, a.7 J+E is a ligature, the bottom part of which is the corner of a square with a line "in" it. H is the same on b.2 and they both read *RÉSZBEN* = in part. On HT 100, 94 and so on the context proves very well the above value for H.

- $K^{\text{frac}}$ : " – " sits ON " | ", in Magyar as suffix *-oN/-eN/-öN/-N*, in English as preposition ON, meaning just the same.

What on earth would be  $CYP + K^{\text{frac}} = CYP + 1/16$ ?

- $W = *710 = RO + RO$
- $X = *711 = FA + FA$

Like it or not, you have to take the little green men very seriously, because the fraction-hypotheses took you into the (green) woods. Notwithstanding, if you not prejudiced, than the “fractions” are still there, mostly as word-terminating suffixes. You don’t necessarily have to venture outside the box to see “fractions” as word endings or additions: some scholars, like Winfred P. Lehmann, Joseph H. Greenberg and Linus Brunner are suggesting that the Pre- and Proto-Indoeuropean were also agglutinative languages.

Conclusion: *All the “fractions” are suffixes, words or semanto-phonetic signs, and as such, they are mostly word-terminating signs. J is the only exception, it is both a suffix/word and a real fraction.*

Even the numbers can be very unreliable, without knowing what they quantify, one cannot trust them. Tablets HT 17, 19 and 43 are about laundry stuff. By superficial reading of the texts, there are 43½ clubs (DU-ME-DI) for stirring the cloths. Now, half of a stick is ridiculous, the sign for ½ need some other interpretation, furthermore 43 clubs would make a really huge pile and the laundry they belong would be of palace-size. The only logical interpretation for this statement is that there **are** (=VaN) 3 **big** (=NaGY) clubs **yet** (=½=MéG):  $43\frac{1}{2} = 40 + 3 + \frac{1}{2} = \text{NeGYVeN } 3 \text{ MéG} = \text{NaGY VaN } 3 \text{ MéG}$ .

Some of the numbers are used also as words or roots, keeping their consonantal base, but changing the vowels (rebus principle). Examples:

1 (I-KU) : EGY, ÍGY, EGYEN; ELSŐ; ELŐ/ELV; \_GY/\_G : one, this way; first, I (the first person); in front; \_GY/\_G

1 E<sup>frac</sup> : EGYeS, EGY+\_S : number one, some

1 J<sup>frac</sup> E<sup>frac</sup> L2<sup>frac</sup> : EGYESSEL (EGY+\_S+V\_L) TÖRVE, egyesével, egyenként : one by one, one after the other

1 RO : EGYRe : on and on

2 : KETTŐ; K\_T/G\_T : two; K\_T/G\_T

2 NE : KeTTeN : the two of them

2 E<sup>frac</sup> : KéTeS; KóTiS (K\_T+\_S), moszár törője; hímvessző : daubtful, dubious, suspicious; pounder, pestle; penis

2 E<sup>frac</sup> K<sup>frac</sup> : KeTTeSSeN, duplán : doubly

3 : HÁROM; HÁRÁM, elhárítom; karám, kerítés; H\_R\_M : three; I beat off, repel; pen, fence; H\_R\_M

3 OLE+NE : HáRaMoLóN, visszahát : on a retroactive way

4 : NÉGY, mélyhangon NAGY; N\_GY : four, but with back vowel: big; N\_GY

The texts of the Libation Formula do not use these shortcuts, - the fractions and numbers, - instead the suffixes are fully spelled out:

- J<sup>frac</sup> = -VaL/-VeL, -Va’/-Ve’ = -WA-JA  
on KO Za 1, IO Za 2, 3, SY Za 1, 2, 3, 4, TL Za 1, PK Za 12,  
and on PK Za 11 as -WA-E.
- E<sup>frac</sup> = éS/eS, -S/-\_S = -SI  
on IO Za 2, 9, KO Za 1, TL Za 1, TL Za 1, AP Za 2, and -SE on PK Za 12
- K<sup>frac</sup> = -oN/-eN/-öN/-N = -NI/-NU/-A-NE  
on AP Za 2, PL Zf 1, IO Za 2, 6, PK Za 11, 12

Here is a tablet, the most perfect example to finish this part of the overview:

There is a play to hide numbers in words. It seems, the Minoans did like it very much. As we'll find out from tablet ZA 10, they called it **VaKoLÓ** (WA-\*362 = WA-{QA+RO+I} = **plastering/plasterer**, **riddle/puzzle**. The root is here **VaK/FeK** (WA-QA) = **blind/BlaCK/BleaK/FaKe** and the logic behind this naming is that as plaster makes the bricks disappear from your sight, blinds you in a way, just like fake does with the real thing, so does the word make the number disappear, it is plastered over, faked with a word. (By the way PLaSTeR is FaLaS-TeR = WaLL'S TaR)

**ZA 10** (HM 1621) (GORILA III: 168-171) (Palace XXVIII, LM IB context) **ZA Scribe 4**

line	statement	logogr	num	frac	szavak : words+pronunciation	
a.1	TA-NA-TE		<b>2</b>		TaNíTó	
a.1		PA+[?]	<b>1</b>		Fő	aGY-
a.1-2	A[-]KU-MI-NA		<b>1</b>		-A KeMéNY	áGY-
a.2	A[-]TA-NA-TE		<b>1</b>		-A TaNíTó	aGY-
a.3	A[-]MI-DA-U		<b>1</b>		-A MeDDŐ	aGY-
a.3-4	A[-]{TI+DU}[-]KU-MI-NA		<b>1 2</b>		-A TuD KeMéNYe-	-KeT
a.4-5	DA-I[-]PI-TA		<b>1</b>		DE BuTa	áGY
a.5	{TI+DU}[-]RE-ZA-SE		<b>2</b>		TuD RáZóSa-	KaT
b.1	WA-*362{QA+RO+I}		<b>2</b>		VaKoLÓ-	-KaT
b.1-2	{TI+DU}[-]RE-ZA-SE	VINb	<b>5</b>		TuD RáZóS bor	ÖTT-
b.2	U-*49		<b>6</b>		-ŐRe	HAT
b.2-3	MA-ZA		<b>5</b>		MaGa	ű'T
b.3	MA[-]KI[-]DE-TE		<b>5</b>		Ma Ki DűT-	-öt(T)
b.3-4	SA-MA		<b>5</b>		SZáM-	-oT
b.4	A-DE		<b>4</b>		ADo-	-N áGY
b.4-5	A-{MI+NU}-TA		<b>3</b>		AMiNT	KáRoM-
b.5	RA <sub>2</sub> [-]RO-RE		<b>2</b>		-Ra RőRö-	-GeT
b.5-6	PA-JA-RE		<b>1</b>		FeLéRe	íGY
b.6	KA-KU-NE-TE			<b>I</b>	CSöKKeNT	FeLe'-
b.6-7		TA	<b>2 1, 1</b>		-T	eGY áGY
b.7		TI+DU	<b>1</b>		TuD...	

TA-NA-TE : TaNíTó : teacher

PA : Fa; Fű; Fő : tree, wood; grass; head, person, main, principal

1 (I-KU) : EGY, ÍGY, EGYEN; ELSŐ; ELŐ/ELV; \_GY/\_G : one, this way; first, I (the first person); in front; \_GY/\_G

1 / 1 A : aGY/A; áGY/A : brain/(his/her brain); bed/(his/her bed)

A[-]KU-MI-NA: A; KeMéNY: A; hard  
 A[-]TA-NA-TE : A; TaNíTó : A; teacher/teaching  
 A[-]MI-DA-U : A; MeDDŐ : infertile, sterile, fruitless  
 A-DU-KU-MI-NA 2 = A[-](TI+DU)[-]KU-MI-NA 2 : A; TuD; KeMéNYeKeT : A; know; hard, *pl. accus.*  
 DA-I[-]PI-TA : DE; BuTa : *conj* but, still, however; stupid, dull, silly, foolish  
 DU-RE-ZA-SE v. 2 = {TI+DU}[-]RE-ZA-SE v. 2 : TuD; RáZóS v. RáZóSaKaT : know; rough, bumpy, ticklish, tricky, v.: *pl. accus., double talk*  
 WA-\*362 2 = WA-{QA+RO+I} 2 : VaKoLóKaT, (szó/szám) rejtőket : plastering, here: (vord/number) riddle/puzzle, *accus.*  
 VINb : bor : wine  
 5 U-\*49 : öTTÖRe, öntőre : on the one who is pouring  
 6 : HAT; HAT, (segéd)ige; -HAT, igeképző; másokra (rossz) hatással : 6; act, take effect; may do; influence others (badly)  
 MA-ZA : MaGa : *pron* you; him-/herself, alon  
 5 : öTT, önt; úTT, ült : pour; sitted  
 MA[-]KI[-]DE-TE 5 : Ma; (a)Ki; DúTöTT, öntött : today; who; poured  
 SA-MA 5 : SZáMoT : number, *accus.*, but számot *ad* = give an account of sg  
 A-DE 4 = AD\_+N\_GY : ADoN; áGY (ad-adon mint vagy-vagyon, visz-viszen) : gives; bed (the spliting is unusual, but it's a play!)  
 A-{MI+NU}-TA : AMiNT : *conj* while, when, as soon as  
 3 : HÁROM; HÁRÁM, elhárítom; karám, kerítés; H\_R\_M : three; I beat off, repel; pen, fence; H\_R\_M  
 3 RA<sub>2</sub> : KáRoMRa, rajtam; (erkölcsi) sérelemre : upon me; harm, grief, grievance  
 RA<sub>2</sub>[-]RO-RE 2 : RA<sub>2</sub>; RőRöGeT, dörzsölget : RA<sub>2</sub>; rubing against repeatedly  
 PA-JA-RE : FeLéRe : on/to its half  
 KA-KU-NE-TE : CSöKKeNT : reduce  
 J<sup>frac</sup> : 1/2; -VEL/-VAL; FELE, ügyFÉL, FÉLE, gyöke a FÉL, amihez társít; MEG, MÉG; V\_L/V\_/F\_L/M\_G : 1/2; with *suff*; half, client, partner, kind, its root is fél (= half), party one associates with; and/plus, as well; V\_L/V\_/F\_L/M\_G  
 J<sup>frac</sup> TA : FeLe'T : answered



*Tanító 2 fő ágya: kemény ágya, tanító ágya. Meddő ágya tud keményeket, de buta ágy tud rázósakat.*

*The teachers 2 main brains/beds: his hard bed, his teaching brain. His sterile brain knows hard things, but the stupid bed knows tricky ones.*

*Vakolókat tud, rázós. Bor öntőre hat: maga ú't ma, (a)ki dűtött.*

*He knows puzzles, tricky. Vine effects the one who is pouring: he who poured had been sitting alone today. (So, he poured to himself!)*

*Számot adon ágy: amint káromra röröget, felére így csökkent, fele't egy ágy, tud...*

*The bed gives an account: a grievance upon it, while rubbing repeatedly something reduced to its half size, one bed answered, knows...*

The hidden numbers in the (Minoan) Magyar texts are underlined, as you may notice, they all are “plastered in”, but one. For those people who don’t speak Minoan here are the numbers from 1 to 6: egy (I-KU), két/kettő (QE-TU), három, négy, öt (O-TI), hat.

In the puzzle the numbers are in receding order: öt, négy, három, két/kettő, egy, fél = ½.

You can make up puzzles like this in every language, but *you cannot translate **play on words** to another language*, that means, in plain English, **the Minoan is Magyar**.

The *agy/ágy* (= brain/bed) similarity makes sense: the brain for thoughts is like the bed for flowers. This is the base of the word-root system: similar is named similarly.

The mystery of KU-MI-NA, TA-NA-TE, MI-DA-U vs. A-KU-MI-NA, A-TA-NA-TE, A-MI-DA-U is solved, actually it never existed in the first place.

The other mystery regarding the word KU-MI-NA has been also resolved and it clearly demonstrates how the two methods, the combinatorial and the etymological should go hand in hand: KU-MI-NA :

**KeMéNY** : **hard** is actually the attribute of an aromatic seed. In (Minoan) Magyar the full name for cumin, caraway seed is *keménymag/köménymag*, lit. hard seed, which it really is. The same way LinB *si-to* (= wheat) is a descriptive attribute for a kind of grain specially suited for baking: *Sütő gabona* (= baking grain), *ki-to* (= tunic) is *Kötő ruha* (= tied, fastened clothing), etc.

## Grammar

Now, with the “numbers” and “fractions” in their right place, let us tease out a grammar, an Indo-European one, of course. We don’t even put up some simple, easy to answer questions, which would put us on another course. Say, it is very easy to see that the nouns, following numbers greater than 1, are in singular (numerus absolutus), the expressions and sentences don’t necessarily need a verb – the predicate can be a noun, also it can be an adjectival attribute, etc.

For a change, we can set out from the English language to tease out a good deal of grammar for the Minoan language. Let us find out what all those -TE and -TI suffixes stand for. The English forms the past participle by adding **-t** or **-d** to the verb. S/he actually materializes the present, makes it an object s/he can possess: s/he **has learnt/learned**, while s/he **is** only *coexisting* with the present. Nowadays, s/he makes a noun into an object of the sentence only by placing it after the verb, but **“it”** is the proof that in

the cradle of the European civilization the noun as object had this -\_t/\_d ending as well (őT = him/her/iT).

As you can see, we did find out what these -TE/-TI suffixes are about in the Minoan language by looking into the “past” of the English language! Example: **PK Zb 21**: KI-TA-NI-TE : KiTaNú'T, kitanult (a mester értékelése) : s/he qualified (the master's appreciation)

The Minoan is an organic language, the -TE/-TI ending are used from derivation of objects in sentences, through forming past tense and adjectives to making verbs which are materializing things. Not the same scope, but still the English pp was a good start to unveil its use in (Minoan) Magyar.

“SU-KI-RI-TA (PH Wa 32) - Sybrita (in the Amari valley). From SU-KI-RI-TA, there derives a clear adjective: SU-KI-RI-TE-I-JA (HT Zb 158b), appearing on a pot that it probably describes as being "Sybritan" (cf. the similar adjective WA [for wa-na-ka-te-ro] and names in the genitive on stirrup jars inscribed in Linear B).”

SU-KI-RI-TA : SZaKéRTő : expert, authority, SeCReT (effective but not generally known method)

SU-KI-RI-TE-I-JA : SZaKéRTőJE (I: -I/-J [tárgy] + JA: -A/-E [3. sz. névrag] = JA/-JE) : expert on, authority on, specialist in

As it turns out, s/he is an expert on overweight: there is nothing new under the sun.

## Verbs

Most of the postulated verbs are wrong for a very simple reason: 3<sup>rd</sup> singular has no personal suffix, it can be anything, accidentally even -SI, or TA<sub>2</sub> for both 3<sup>rd</sup> singular present tense with no personal suffix and 3<sup>rd</sup> singular as a suffix for past tense:

☉ KI-RI-SI -- 3<sup>rd</sup> singular (TY 3b.1)

☉ KI-RI-TA<sub>2</sub> -- 3<sup>rd</sup> plural (HT 114a.1)

KI-RI-SI : KeReS/i : he/she/it looks for/around, seeks, demands, earns for sg generally/concretely, example: keres egy utcát = s/he is looking for a street, keresi a Petöfi utcát = s/he is looking for the Petöfi Street; CiRcles around looking for sg

KI-RE-TA<sub>2</sub> : KeRíT/i : he/she/it fences in, enCiRcles sg generally/concretely, keríti requires accusative; GaRD, GaRDen means encircled area

KI-RI-TA<sub>2</sub> : KéRT : s/he asked for, past tense, 3<sup>rd</sup> singular!

Now, these three verbs belong to the same word-family as KI-RA/KI-RO/KA-I-RO : KéR : asks (for), queries; credits, KU-RO : KöR : altogether and KI-RO : KáR : harm and at least a thousand other words. Since this large word-fractal is the product of continuous compilation going back thousands of years it determines the meaning of every word in it with more rigour than the best dictionaries ever can. This is the main strength of a word-root system.

## Adjectives

There are no -I-J/A, -E-JA & -A-JA endings: in the words A-MA-JA, A-RI-JA & A-SE-JA the signs MA, RI & SE are only consonants with no vowel to detach. JA can be a consonant with sound values J/L, but also it can be a suffix -JA : -Ja/-Je/-i : his/her/its+possession, PA-SE-JA : PoSZáJa, satnyája (foszlék) : its stunted

## Prefixes

Just to show a couple of “prefixes”:

word: DA-MA-TE : GYáMíT, gyámolít : support, aid, help, protect

I-word: I-DA-MA-TE : IDoMíT/ó (alakít tárgyat és jellemet) : train, adopt (form and mould)

English counter example: deal - ideal

word: TA-JA K<sup>frac</sup> = {TA+DA}-JA K<sup>frac</sup> : Tó'DaLón, toldottan : appended, extended

(TA is a ligature on HT Zd 157+156+155, the protruding line is not a mistake, but part of the DA sign.)

I-word: I-TA-JA : ITaL : beverage, drink

English counter example: sober - isobar

word: JA-PA : JoBB : better

I-NA-word: I-NA-JA-PA-QA = I-NA-JA; PA-QA : INNeJ, innen régiesen; BéKe : from here on; peace, pax

English counter example: kyle - inky, quire - inquire

word: KI-RA : KÉR/ő, követel : ask/ing (for), query/queriing; credit, demand

SI-word: SI-KI-RA : SZaKRa, részre : on/to/at section, part, division

English counter example: delight – sidelight, derail – sidereal, dingy - siding, mile - simile

By the way, the Libation Formula is nonsense, because (Minoan) Magyar doesn't have, rather doesn't need a strict syntactic structure: the word endings can change the role of the word(s) irrespective of its place in the sentence.

## HT 86 (HM 1328) (GORILA I: 134-135) HT Scribe 6

side.line	statement	logogram	num.	szavak : words+pronunciation	
a.1	A-KA-RU •			ÖKöR	
a.1-2	KU-{NI+ZO}-SU			KiNéZéSú	
		GRA+K+L2	20	BoZo+N+TORT	HoZ
a.2	SA-RU		20	SZÖR/e	HoSSZú
a.3	DI-DE-RU		20	GönDöR	HoSSZa
a.3	QA-RA <sub>2</sub> -WA		10	KiRoJ-	-ToZó
a.4	A-DU •			AD	
a.4	DA-ME	GRA+B	20	DáM	BeZáRó- -HoZ
a.5	MI-NU-TE		20	MeNTő-	-HöZ
a.6	<u>vacat</u>				

A-KA-RU : ÖKöR : ox, bullock; steer

KU-NI-SU = KU-{NI+ZO}-SU : KiNéZéSú : appearance, looks

GRA : BúZa, alapja az iZ/iZS gyök: BiZeg/BuZog mint a BúZa szemek; tükörszava ZaB;  
 BiZSeg/PiZSeg/PoZSog mint a RiZS vagy RoZS szemek; B\_Z\_: wheat, its root is iZ/iZS,  
 expressing the moving stirring nature of the seeds, BIZeg/BUZog for the BúZa (=wheat); its mirror  
 word is ZaB (=oats); BiZSeg/PiZSeg/PoZSog for RiZS (=rice) or RoZS (=rye); B\_Z\_.  
 K<sup>frac</sup> : -ON/-EN/-ÖN/-N; INNen, ONNan; -\_N : suff on, in, at; from here, from there; -\_N  
 L2<sup>frac</sup> : TÖRT, TÖRVE, aprózva : divided  
 GRA+K+L2 : BoZoNTORT, bozontost : shaggy, bushy one, accus.  
 20 : HÚSZ; -HOZ/-HEZ/-HÖZ, HOZZÁ; HOZ; HOSSZ/ú; H\_Z/SZ : twenty; to, towards sy; bring, carry;  
 length/long; H\_Z/H\_SZ  
 SA-RU : SZŐR/e : hair, its hair  
 DI-DE-RU : GöndÖR, kondor! : curly  
 10 : TÍZ; TÚZ; T\_Z/T\_SZ : ten (=tíz) pronounced with ú: pin, stitch, fire; T\_Z/T\_SZ  
 QA-RA<sub>2</sub>-WA 10 : KiRoJToZó : frayed  
 A-DU : AD/ó, eAD/ó, összeAD/ó : to give/giver, sell/seller, ADD/join as an increase or as put together  
 two numbers  
 DA-ME : DáM(vad) : fallow-deer  
 B<sup>frac</sup> : RO = -Ra/-Re, R\_ (elnyúlóbb vízszintes vonallal) -Rú'/-Rú' = -RóL/-RőL, (Ra+eL), (-TóL/-TőL); RóLa;  
 R\_L\_ : RO = suff. on, to, at, by, R\_ (with longer horisontal stroke) suff. from, off, of; from/of/about  
 him/her/it; R\_L\_  
 GRA+B 20 : BeZáRóHoZ (B\_Z\_+R\_+H\_Z) : to/for lock up man/guard  
 MI-NU-TE 20 : MeNTőHöZ : to/for (life-)saver, rescuer

Ökör kinézésű bozontort hoz, szőre hosszú, göndör hossz(ában), kirojtozó. Ad: dám bezáráshoz (biztosítóhoz),  
 mentőhöz. (A leírás a komondorra illik!)

He/she brings an ox-like, shaggy one, its hair is long, curly all along, frayed. (He/she) gives (it): to lock up guard,  
 to rescuer. (The depiction suits the **komondor**, the Hungarian sheep-dog!)

HT 95 (HM 1320) (GORILA I: 154-155)

line	statement	logogram	number	szavak : words+pronunciation
a.1	DA-DU-MA-TA •	GRA		GiDa-MuTó BúZa > VÁZ-
a.2	DA-ME		10	-iDoM
a.2	MI- <u>NU</u> -TE		10	MeNeT
a.3	SA-RU		20 / 20	SZŐR HÚSZ/HoSSZú
a.3-4	KU-{NI+ZO}- <u>SU</u>		10	KiNéZéS
a.4	DI-DE-RU		10	GöndÖR
a.4-5	QE-RA <sub>2</sub> -U		7	KöRÚ'- -HeT
b.1	A-DU •			AD
b.1	SA-RU		10	SZŐR
b.2		[•][GRA]		BúZa > VÁZ-

b.2	DA-ME	10	-iDoM	
b.2-3	MI-NU-TE	10	MeNeT	
b.3-4	KU-{NI+ZO}-SU	10	KiNéZÉS	
b.4	DI-DE-RU	10	GöNDÖR	
b.4-5	QE-RA <sub>2</sub> -U	10	KörÜ'	TűZ

DA-DU-MA-TU : GiDa-MuTó/MuTató (sü-t, sü-tögethez hasonlóan volt mu-t, mu-togat : GoaT/KiD-proMoTion, kid-show, indices for ranking kids

GRA : BúZa, alapja az iZ/iZS gyök: BiZeg/BuZog mint a BúZa szemek; tükörszava ZaB; BiZSeg/PiZSeg/PoZSog mint a RiZS vagy RoZS szemek; B\_Z\_: wheat, its root is iZ/iZS, expressing the moving stirring nature of the seeds, BiZeg/BUZog for the BúZa (=wheat); its mirror word is ZaB (=oats); BiZSeg/PiZSeg/PoZSog for RiZS (=rice) or RoZS (=rye); B\_Z\_.

GRA DA-ME : Váz-iDoM, a csontváz arányos, jódom! volta : skeleton form, its proportionality

MI-NU-TE : MeNT, MeNíTett, MeNTes, nélküli; MeNeT, járás : without, devoid of, less; gait, walk

SA-RU : SZőR/e : hair, its hair

20 : HÚSZ; -HOZ/-HEZ/-HÖZ, HOZZÁ; HOZ; HOSSZ/ú; H\_Z/SZ : twenty; to, towards sy; bring, carry; length/long; H\_Z/H\_SZ

KU-{NI+ZO}-SU : KiNéZÉS/ű : appearance, looks

DI-DE-RU : GöNDÖR, kondor!, itt: göndörség : curly, here: curlyness

QE-RA<sub>2</sub>-U : KörÜ', kerül = kitelik tőle, megesik : can achieve, can befall

QE-RA<sub>2</sub>-U 7 : KörÜ'HeT, kerülhet = kitelhet tőle, megeshet : could achieve, could befall

QE-RA<sub>2</sub>-U 10 : KörÜ' TűZ, körül tesz ki = e körüli lesz : will be/get around

A-DU : AD/ó, elAD/ó, összeAD/ó : to give/giver, sell/seller, ADD/join as an increase or as put together two numbers

10 : TÍZ; TűZ; T\_Z/T\_SZ : ten (=tíz) pronounced with ú: pin, stitch, fire; T\_Z/T\_SZ

Gida-mutató: váz-idom 10, menet 10, szőr 20/hosszú, kinézés 10, göndörség 10 kerülhet. Ad: szőr 10, vázidom 10, menet 10, kinézés 10 körül tűz (ki).

Kid-ranking: (for) skeleton 10, gait 10, hair 20/long, appearance 10, curlyness 10 can befall. (He) gives: hair 10, skeleton 10, gait 10, appearance 10 will get around.

HT 16 (HM 18) (GORILA I: 32-33) HT Scribe 10

side.line	statement	logogram	fraction	szavak : words+pronunciation
.1-2	KA-KU-PA • DI-NA-U		F	KőKaPu GYÓNÓ- -RÉS
.2-3		• WA	B RO	Vá- -Ró-
.3		*188+KU	E F RO	-OKa és Ro-
.4	SA- <del>PO</del> 1 J	MA+ZE	K	-SSZ 1 FELE MEG- -EN

KA-KU-PA : KőKaPu : stone gate

DI-NA-U <sup>Frac</sup> : GYÓNÓ-RÉS, javításhoz alkatrés : part for mending, repairs

WA-RO : Váró : wait/ing

\*188-KU : OK/a: (its) reason

$E^{\text{frac}}$  :  $\acute{e}S/eS/S/+;$   $_S$  :  $\text{and}/+;$   $_S$

$F^{\text{frac}} = RO + E^{\text{frac}} = R\_+_S$  :  $R\acute{e}SZ/e;$   $R\_SZ\_$  : part, SHaRe (by mirroring the word), piece, proportion, section (of sg)

RO-SA :  $RoSSZ$  : bad, out of order

$J^{\text{frac}}$  :  $\frac{1}{2};$   $-VEL/-VAL;$  FELE,  $\ddot{u}gyF\acute{E}L,$   $F\acute{E}LE,$  gyöke a  $F\acute{E}L,$  amihez társít; MEG,  $M\acute{E}G;$   $V\_L/V\_F\_L/M\_G$  :  $\frac{1}{2};$  with *suff*; half, client, partner, kind, its root is *fél* (= half), party one associates with; and/plus, as well;  $V\_L/V\_F\_L/M\_G$

MA+ZE  $K^{\text{frac}}$  :  $MeG\acute{E}N,$  *megint* : *adv* again, once more

*Kőkapu gyónó-rész (alkatrész) váró oka és rossz 1 fele megint.*

*The reason for waiting for the repair part of the stone gate and 1 half is out of order again.*



Here the half is used in typical Magyar way: one half gate is actually one wing of a two winged gate, - half hand is one of the hands, *feleség* = wife is *half*-ship(!) of the couple.

As you can see, these tablets are not accounting documents, and I repeat confidently, accepted or not, I have outlined a solution, you have to deal with, in one way or the other. In any case, this is a new page in the decipherment of Linear A.

The purpose of this writing was to show that the declaration of not being prejudiced is not enough when all the tools you're using are biased towards a certain solutions. J.G. Younger derives a language structure from unproven premises using the tools of the Indo-European "Universal" Grammar. Just one example how "universal" this grammar is: All languages are either SVO, SOV, or VOS (Subject, Verb, Object) languages, the English being SVO: Peter hit John. In Magyar: 1. *Péter üti Jánost*, 2. *Péter Jánost üti*, 3. *Üti Péter Jánost*, 4. *Üti Jánost Péter*, 5. *Jánost üti Péter* and 6. *Jánost Péter üti*, all these sentences are not just legitimate, but all they vary the simple statement by emphasizing different sides of the conflict: sympathy, accusation, etc. A native Hungarian speaker always would choose the appropriate sentence best suited to his/her affinity, bond, account, recount, etc. to the conflict.

Am I biased towards the other extreme? Yes, but I'm able, at least, to check the solutions both ways and show the common roots whenever they are obvious. One can reject all these correspondences out of hand, but it would be highly regarded to make that statement in a scientific manner by showing the probability for such a big number of correspondences to occur by pure chance.

Was the Magyar language chosen without first analyzing the texts? Everybody comes out with a hypothesis and checks the facts against it. There are ample of ancient Greek words similar in both form and meaning to basic Hungarian words. The Greco-Roman and Hun constellation and star names put next to each other would perfectly describe those stars in the Magyar language. Investigating the possible explanation for this curiosity turned my attention to the undeciphered Minoan writings. It was tablet HT 31, a tablet with words attached to different shape vessels, which made me realize that I can read Minoan texts and the note annexed to it in red

Duhoux 2000-2001 (and cf. Perna 2003):

1. quoting Goold & Pope 1955: xii: this is a very important tablet, whose half dozen words "collectively ... provide a sure touchstone on which any theory which professes to identify words may be subjected to a decisive test."

assured me that I am on the right track, and I did nothing but followed this track ever since.

As it turns out, against all the "scientific" believes, the (Minoan) Magyar language had been lived on continuously in the Mediterranean until the first century of our time as Etruscan (see Mario Alinei). In the X issue of the Mikes International is the reading of the Dipylon Inscription from the 8<sup>th</sup> century BC (and the reading on the Lemnian stele from the 5<sup>th</sup> century BC is going to be in the next issue) deciphered by László Pál FABÓ, and from myself the decipherment of the Phaistos Disk, and in the April-June 2009 issue of Journal of Eurasian Studies (Volume I., Issue 2. pp. 110-2) the decipherment of an eteo-Cypriot text from the end of the 3<sup>rd</sup> century BC. In all these texts the language is the same Magyar, not a related one, not a proto-, but the undistinguished Magyar language. The writing methods are an evolvement from logographic-consonantal to consonantal with (jumped-over) vowels and the signs are going from hieroglyphs, through linear drawings and Etruscan alphabet to the Székely-Magyar rovás signs.



# *GEOSTRATEGY*

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## CHATTERJEE, Suchandana

### From the Past to the Present: An Indian Retrospective on Eurasia

#### *Introduction: old and new formats*

In the past two decades, scholarship about a changing Asia was largely focused on ground developments in Central Asia and its neighbourhood, keeping in mind general features of transition. Developments in Central Asia were compared with the changing patterns in Russia, Caucasus, Afghanistan and the Baltic states. Area studies programmes in the universities were structured within the framework of conventional disciplines like geography, history, political science and international relations. Gradually, with the initiation of a multidisciplinary approach, the scope and span of Central Asian studies widened. The hypotheses of transition were modified and the emphasis was on theme-centric views about ethnicity, religion and culture. Intricate questions of space and identity led to new methodological approaches especially in the field of history-writing. The history of different disciplines of Central Eurasian studies became a research field in itself.<sup>1</sup> New research directions opened up and there were fresh insights about historical time frames. There was significant interest not only in Eurasia's imperial past but also in several interactive phases in Eurasia's history. The significance of historical interludes was emphasised and there was an urge to study Eurasia's Turkic, Persian and Mongolian historical legacies. Secondly, there seems to be growing interest in Eurasian communities, their settlement patterns and the roles they played in the realm of finance and trade and their evolution as 'diasporic' groups.<sup>2</sup> New approaches about imperial history indicate the cultural milieu of the imperial era and cross-cultural contacts that were born out of close negotiations with domestic partners.<sup>3</sup> In the

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<sup>1</sup> Foreword by Stephane A. Dudoignon and Hisao Komatsu, *Research Trends in Modern Central Eurasian Studies (18<sup>th</sup>-20<sup>th</sup> centuries): A Selective and Critical Bibliography of works published between 1985 and 2000, Part I*, Tokyo: The Toyo Bunko, 2003, p. ix.

<sup>2</sup> The focus primarily is on the historiography about substantial economic activity of prominent trading groups of India that include the Shikarpuris and the Multanis who since the 1550's were engaged in commercial operations with Iran, Central Asia and Russia. The profile of these groups has raised a series of questions about whether traders and merchant communities can be considered to be a 'diaspora group'. In the process, there is an attempt to disengage these local narratives from mainstream economic historiography and highlight local specifics of an Indian community that was dispersed over a Eurasian neighbourhood and played a prominent role in the Eurasian trading network. Stephen Frederic Dale, *Indian merchants and Eurasian trade 1600-1750*, (reprint New Delhi: Foundation Books, 1994); Claude Markovits, *The Global world of Indian Merchants 1750-1947-traders of Sind from Bukhara to Panama*, Cambridge: Cambridge University Press, 2000; Scott C. Levi, *The Indian diaspora in Central Asia and its trade, 1550-1900*, Leiden, Boston Koln: Brill, 2002.

<sup>3</sup> Eurasia's cross-cultural connections have been indicated in individual writings as well as in conference presentations. In the case of British India, Kate Teltscher, a literary critic has portrayed the world of cultural encounter in Bengal in the late 18<sup>th</sup> century pointing to the diplomatic negotiations between the East India Company and Tibet. Teltscher portrays three different cultural settings — East India Company's Bengal, Manchu Chinese and Panchen Lama's Tibet. Her book is a treatise of cultural mobility and depicts the colonial visitor's frame of mind. Kate Teltscher, *The High Road to China*-George Bogle, The Panchen

post-Soviet period therefore, the gaze of researchers has extended over a wide gamut of social networks that were prevalent in Eurasia, extensively focussing on the aspect of community activity.<sup>4</sup> Thirdly, in the domain of political science and international relations, the relevance of debates about Asian geopolitics has been pointed out. Scholars have projected Central Asia as the pivot of new Asia's geopolitical interests taking into consideration a wide gamut of foreign policy initiatives of Central Asia especially those that are related to multilateralism and regional integration.<sup>5</sup> The debates about the heartland<sup>6</sup> has recreated images of the 'centrality of Central Asia' and has turned the spotlight on new spatial categories as Inner Asia,<sup>7</sup> Central Eurasia,<sup>8</sup> Greater Central Asia<sup>9</sup> and so on. Some of these ideas have echoed in diplomatic circles and think tanks and policy analysts in Central Asia have clearly indicated their policy priorities about Eurasia in general and Central Asia in particular.<sup>10</sup> In India too, there have been such diffused opinions, but with some basic differences.

The Indian and non-Indian perceptions of the region differ mainly because of the diverse interests of each side. Very rarely have Indians studied Central Asia from a wide-angle perspective and very seldom does one come across field surveys. There are some exceptions that have hardly been noticed so far. For instance, there is very little interest in the information that was disseminated by the travel writings of the Indian scholar-traveller Rahula Sankritayayana (1879-1964) as he travelled to the colonial outskirts of the British Empire in the 1930's and the 1940's in search of knowledge. There is miniscule appreciation of

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Lama and the First British Expedition to Tibet, London: Bloomsbury, 2006. Colonial encounter in a despotic setting was the subject of Adeeb Khalid's path-breaking work on cultural reformism in the Emirate of Bukhara. In this book, Khalid describes the region's contact with modernity and the mood of reformism and the dissemination of reformist literature in the Emirate due to contact with the Russians. Adeeb Khalid, *The politics of Muslim cultural reform: Jadidism in Central Asia*, Berkeley: University of California Press, 2000. About similar reflections in symposia and seminars one can mention *Beyond the Empire-Images of Russia in the Eurasian Cultural context* organized by Slavic Research Center, Hokkaido University, 13-15 December, 2006. Also published as Mochizuki Tetsuo edited *Beyond the Empire-Images of Russia in the Eurasian Cultural context*, Sapporo, 2008.

<sup>4</sup> There is a line of thinking about a unified 'world system' and its various subsets. It takes into consideration the Afro-Eurasian trade features, the Silk Road theory and other formulas of regional integration and trans-ecological exchange ranging from trade to disease to religion and ideas. The size, variety and synergy of the Eurasian and Afro-Eurasian world system have been addressed by western and non-western scholars. See for example, David Christian, 'Inner Eurasia as a Unit of World History', *Journal of World History*, Vol 5, No 2, 1994. Tansen Sen offers a historical background to these Eurasian trade patterns. In his review of Sino-Indian relations in the medieval era, Sen discusses the nature of spiritual exchange between India and China that was followed by new patterns of Sino-Indian trade. See Tansen Sen, *Buddhism, Diplomacy and Trade-The realignment of Sino-Indian relations, 600-1400*, Delhi: Manohar Publishers, 2004.

<sup>5</sup> Oleg A. Donskikh, 'Russia as Eurasia: an attempt at self-identification', in *Asia Annual 2007-Envisaging Regions*, Delhi: Manohar, 2008; Anita Sengupta, *Russia, China and Multilateralism in Central Asia*, Delhi: Shipra Publications, 2005.

<sup>6</sup> Anita Sengupta, *Heartlands of Eurasia: The geopolitics of political space*, Lanham, Boulder: Lexington Books, 2009.

<sup>7</sup> Suchandana Chatterjee, *The steppe in history: Essays on a Eurasian fringe*, Delhi: Manohar, (forthcoming).

<sup>8</sup> Kimitaka Matsuzato edited *Emerging Meso-Areas in the former socialist countries: histories revived or improvised?*, Sapporo: Slavic Research Center, Hokkaido University, 2005.

<sup>9</sup> S. Frederick Starr, *In Defense of Greater Central Asia*, Central Asia-Caucasus Institute Silk Road Studies Programme, Policy Paper, September 2008.

<sup>10</sup> The Tashkent-India dialogues have laid the foundations of rich cultural and historical exchanges in the post-Soviet period. Jyotsna Bakshi edited *Central Asia-India Dialogue: Building a partnership on the foundation of rich cultural and historical heritage*, (Based on the proceedings of international seminar at Tashkent March 14-15, 2008), Tashkent, 2008.

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Sankrityayana's wide-ranging ethnographic pursuits. The present Indian mindset about the spatiality of Central Asia is often restricted to the societies of Islamic tradition. Very seldom do we find reflections about Central Asian borderland cultures or transnational identities in Eurasia.<sup>11</sup>

There is a degree of governmental interest in the energy resources of Sakhalin which however, has not progressed beyond a point. Very occasionally there are goodwill exchanges between India and Central Asia and cultural departments of both sides are euphoric about the gestures of cooperation through cultural exchanges and annual cultural festivals. Foundation projects like Himalayan Foundation, India-Central Asia Foundation, Observer Research Foundation have tried to establish networks through people-to-people contact and scholarly meets.

So, the overall impression that one gets about Indian scholarship is that there is a dispersal of thoughts about Central Asia, which is lacking for Siberia or the Russian Far East. The study of the Central Asian region within the 'area studies format' was itself a challenging task. To undertake field-based research in the region without adequate language training is an ambitious programme that cannot be pursued beyond a point.

### *Indian musings about Central Asia: dispersal of thoughts*

As far as Central Asia is concerned, Indian scholars have not reworked the framework of area studies but have showed their inclination towards specific areas of interest, e.g. ethnicity, religion, culture and history. These issues were treated more comprehensively in Mansura Haidar's work on Central Asian history. Haidar belongs to the Aligarh school of historians and has a long duree approach of Central Asian history — i.e. the long history of exchange of ideas, men and commodities between Central Asia and India.<sup>12</sup> Her re-reading of chronicles of Indian origin, preserved in the Indian libraries of Rampur, Hyderabad and Aligarh Muslim University has brought to the limelight strong Indo-Central Asian cultural connections. The culinary delights of the Mughal empire, the emperors' artistic and literary fascination, interest and promotion of scientific learning that led to the induction of Central Asian works of art, calligraphy, painting and artefacts to the Mughal courts, their regular exchange with men of letters, the commentaries that have been written on various Central Asian treatises, the encyclopaedic literature as well as Persian-Arabic-Central Asian historical sketches indicate the wide array of Indo-Central Asian cultural exchanges that took place during the medieval period. Her analysis of the entire gamut of court literature during the medieval period is a remarkable source-based study about artistic links in the medieval period. It is also a revelation of the miniscule but praiseworthy source-based studies that have been conducted in India. The relevance of Mansura Haidar's study lies in the methodology of her research, also undertaken by Central Asian scholars working on the musical

<sup>11</sup> Indian scholarship about Central Asia was initially restricted to the Islamic component of the five republics of the erstwhile Soviet Union while Siberia was treated as part of European Russia. There are exceptions like B.N. Puri, Phunchok Stobdan, Tulsiram and K. Warikoo, who have talked about syncretic links in the Himalayas because of Buddhism.

<sup>12</sup> Mansura Haidar, *Indo-Central Asian Relations: From early times to medieval period*, New Delhi: Manohar, 2004.

traditions of Central Asia and India.<sup>13</sup> Their research is also based on a study of manuscripts in Rampur, Khuda Bakhsh Library in Patna and the Asiatic Society collections in Kolkata.

Haidar's contemporary, Purabi Roy has also engaged herself in source-based study. Based on her findings in the Comintern Archives under RTsKhiDNI, State Archives of the Russian Federation (GARF), Ministry of External Affairs (MID) and the Russian State Military Historical Archive (RGVIA), Prof. Roy and her Calcutta team has brought out a two-volume compilation of documents on Indo-Russian relations during the crucial period of India's freedom struggle, i.e. 1917-1947, that has thrown open new frontiers of historical research about India's independence and address a number of themes related to activities of Indian revolutionaries in Central Asia and Russia, the responses of CPSU leadership and debates and differences about the formulation of an appropriate strategy for independent India.<sup>14</sup>

A new direction of historical research in India is the setting up of resource bases with oriental collections. The National Archives' Foreign-Political Departments' Proceedings of the Government of India are fairly informative about British and Russian activities in Central Asia during the late 19th and early 20<sup>th</sup> centuries. Madhavan Palat, the JNU historian and a Russia-specialist who was associated with Delhi's Indira Gandhi National Centre for Arts (IGNCA) has helped the Indian research community by acquiring archival material on Turkestan *guberniia* from the INION collection in Moscow and storing it as Eurasia collection in IGNCA. The material comprises of bibliographies about travel as well as statistical collections about Turkestan Governor Generalate in the 19<sup>th</sup> and 20<sup>th</sup> centuries. The purpose of these acquisitions is to inculcate interest in source-based studies and also to make primary material available to Indian scholars. Such an initiative was welcomed by practitioners of Russian history in India who had become aware about Palat's expertise in the field of intellectual discourses of the Tsarist era e.g. westernism, Slavophilism, populism and so on.<sup>15</sup> Another Delhi-based historian Arup Banerji, also associated with archival source material of the Soviet period, wrote an outstanding book on the character of Soviet historiography. Banerji's analysis of Soviet intellectual space is influenced by the writings of Anatole G. Mazour, the non-partisan historian of the Cold War period whose dossiers on Russian and Soviet historiographical traditions are special because of their in-depth analysis and wide coverage.<sup>16</sup> Very recently Banerji has researched extensively on the activities of the trade groups of Northwest India in the medieval period. Banerji deconstructs the works of Scott Levi, Markovits and Stephen Frederic Dale to give us new clues about Eurasia's arterial trade and trading communities. Banerji's study turns the spotlight on trading communities like the Pashtun Lohanis, the Punjabi Khattris, the Marwaris of western and north-western India. Such findings indicate the progress in Indian studies about Central Asian communities since the time of Surendra Gopal, the Patna-based historian who was enthusiastic about millennia-old links cultural links and the evolution of a common cultural complex. His brief

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<sup>13</sup> Diloram Karomat's study about musicology includes lyrical patterns and use of musical instruments in Indian and Central Asian music of the medieval period.

<sup>14</sup> *Indo-Russian Relations, 1917-1947 (Part I) and Indo-Russian Relations, 1929-1947 (Part II): Select documents from the archives of the Russian Federation*, edited and compiled by Purabi Roy, Sobhanlal Duttgupta and Hari Vasudevan, Calcutta: Asiatic Society, 1999 and 2000.

<sup>15</sup> See for example, Madhavan K. Palat, *Social identities in revolutionary Russia*, New York: Palgrave, 2001.

<sup>16</sup> Anatole G. Mazour, *Modern Russian historiography* (revised edition), Westport, Connecticut: Greenwood Press, 1975; Mazour, *The writing of history in the Soviet Union*, Stanford University: Hoover Institution Press, 1971.

sketches about North Indian artisan communities in Central Asia were based on the findings of the Soviet period.<sup>17</sup>

Indo-Russian trade connections have inspired historians like Hari Vasudevan to undertake expeditions to retrace obscure paths of travel that are antecedents of Indo-Russian commerce, business and professional contacts. In this connection it is worthwhile mentioning the expedition organized by the historian Hari Vasudevan who is a Russian history specialist based in Kolkata where he has taught at the University and is presently the Director of Maulana Abul Kalam Azad Institute of Asian Studies. The purpose of the expedition was to retrace trade contacts that were established in the aftermath of the journey of Afanasy Nikitin, the first Russian trader from Tver who made the trip from Russia to India between 1466 and 1472 along the Volga-Caspian trade route. Nikitin's journey opened the southern trade corridor to India via the Persian Gulf — an opportunity for potential investors today in the North-South Transport Corridor. Nikitin's journal describing his adventures came to limelight only in the 19<sup>th</sup> century, and was subsequently rehabilitated by Soviet geographers in the 1930's. Nikitin catapulted to national fame in Russia because of Soviet interests in Russia's past greatness and also due to the emergence of India as the world's largest neutral power and the concept of friendship among the people of the Indo-European stock. Thus Nikitin emerged from obscurity and since India's independence, Russians made special efforts to attract Indians about Nikitin's endeavours to establish trade links along a southerly route reaching as far as the Bahamani kingdom in South India. Indians hardly remember him in the same way, probably because his contact with India was brief. In November 2006, Vasudevan organized an Indian expedition to Russia in order to retrace the path taken by the solitary traveller more than 500 years ago. Guided by intense historical curiosity, the trip was undertaken in two phases, the first one of 35 days was conducted in the borderland territories of South Russia and with the second one conducted in March 2007, the team completed trekking and tracking the Nikitin route into Indian territory. Such heritage tours are of enormous historical significance because it retraces the Indo-Russian connections across Caspian Sea, Black Sea and Arabian Sea. Vasudevan's exploratory mind is a rare quality that reflects the Indian historian's appreciation of textual sources as primary source material on historical links and contacts.

Such source-based studies have continued with Mansura Haidar and Purabi Roy. These works are very different from the works of other scholars of their generation. Historians like Devendra Kaushik, Surendra Gopal, R. Vaidyanath and Barun De were influenced by leftist ideas and the spirit of socialism during the heyday of Indo-Soviet friendship. They belonged to the coterie of Indian scholars of the post-Independence generation who were optimistic about Central Asia's 'progress' under socialist banner. Encouraged by a perspective of goodwill relations, scholars like Kaushik, Gopal and Vaidyanath have written their accounts of Central Asian history.<sup>18</sup> The nationality issue was broached upon as a historical

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<sup>17</sup> Three articles of Surendra Gopal indicate the Indian scholars' continued interest in primary material about India-Central Asian cultural and commercial links. The articles of Gopal are 'Indians in Central Asia in 16<sup>th</sup> and 17<sup>th</sup> centuries', 'Indian Traders in Uzbekistan in the Eighteenth Century', 'Indians around the Pamir Plateau in the First Decade of the Nineteenth century: a view of contemporary Russians' in Surendra Gopal edited *India and Central Asia-cultural, economic and political links*, Delhi: Shipra Publications (on behalf of Maulana Abul Kalam Azad Institute of Asian Studies, Kolkata), 2001.

<sup>18</sup> Devendra Kaushik, *Central Asia in Modern Times*, Moscow: Progress Publishers, 1967; R. Vaidyanath, *The Formation of the Soviet Central Asian Republics: A Study in Soviet Nationalities Policy, 1917-1936*, New Delhi: People's Publishing House, 1969;

event in the long history of communist transformation. How the Soviets 'succeeded' in 'solving' the nationality puzzle by smoothly bringing a 'solution' to the Tajik-Uzbek tangle or the Kazakh-Uzbek leadership tussle are episodes that have been highlighted by these two scholars. Kaushik has been immensely popular in the Central Asian circuit for propounding the view that the Soviets modernized the Central Asians. Vaidyanath however has his reservations about accepting what the Soviets thought to be a fool-proof system. His book, written in the late 1960's, contrary to the general Soviet-friendly trend, expresses the negative aspects of Soviet nationality policy. Not denouncing entirely the Soviet formula of national delimitation, Vaidyanath is of the view that the Soviets had marked a break by reorganizing national borders of Central Asia. There was also the question of making the best choice possible and bringing all acrimonies about territorial and ethnic delimitation to an end. The emergence of the 'new nations' of Central Asia was pitted to be the most momentous socialist experiment, though it was not a very apt solution.

Reflections of Barun De are stylistically different.<sup>19</sup> He not only imbibed the ideals of secularism and leftist socialism, but was also inspired by the cultural virtues of Turco-Iranian civilization stretching all the way from Istanbul and Kabul to southern Kazakhstan and the Caspian Sea. These secular traits were noticeable among a very limited section of Central Asian intellectuals like Academician Asimov in Tajikistan. It is his secular values that brought De closer to this 'inner circuit' of intellectuals — a memory that he has cherished throughout his life. The new Uzbek set up is something that he feels alienated from. His own words reflect his state of mind when he revisited the region in the late 1990's to fulfil his responsibilities first as visiting professor and then as Nehru Chair at the University of World Economy and Diplomacy, Tashkent. His disillusionment with the Soviet system began since the 1970's when Soviet Union was slowly losing faith in itself. By the 1990's, the contradictions had come out in the open: the Soviet nationalities policy of 1924 appeared to be farcical leaving almost every nationality alienated. The Tajiks complained the Uzbeks to be dominating and proud; the Uzbeks wanted the Russians to leave. As 'alien observer from the sideline', he commented on the social malaise though party circles boastfully claimed that the nation was remaking itself.

There are indications of a 'socialist hangover' among younger scholars who are openly critical of the dysfunctions of the post-Soviet setup. In their reviews about the post-Soviet scenario, scholars in India seem to be wary about new-generation economic policies and tend to argue in favour of socialism as the alternative model. Two of them are Ajay Patnaik of Jawaharlal Nehru University and P.L. Dash of University of Mumbai who have tried to evaluate external and internal challenges of the CIS countries. Patnaik has specifically written about the dilemma of ethnicity in Central Asia and how intra-state and inter-state tension among ethnic groups and minorities has mounted in the aftermath of Soviet disintegration. According to him as well as others in the Delhi circuit, the newly created states had to encounter too many internal challenges. The most common assumption was that ethnic competition between titular nationalities led to ethnic strife, and that nationalities of all hues and categories felt

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Surendra Gopal, *Dialogue and Understanding Central Asia and India: The Soviet and post-Soviet Era*, Delhi: Shipra Publications, 2005.

<sup>19</sup> Barun De, *Secularism at Bay: Uzbekistan at the Turn of the Twentieth Century*, Delhi: Manohar, 2005.

alienated not only from the Slavic ethnic groups but also from each other.<sup>20</sup> Dash has a wider focus and has treated a broad range of issues like chaos resulting from internal migration in the post-Soviet Central Asian states, disengagement of Siberia and the Far East from Russia's clutches and an entire range of thorny social issues in Central Asia.<sup>21</sup> Such writings indicate that Indian musings about Russia's paternalistic influence on Central Asia have not changed over generations.

Writers depicting cultural expressions like films and fiction and literary genres in Central Asia and Siberia represented the different trend. Rashmi Doraiswamy of the Academy of Third World Studies, Delhi has set the trend by interpreting Chingiz Aitmatov's works and expressing the sensitivities of Central Asian intellectuals.<sup>22</sup> She has also dealt with the aesthetic appeal of village prose writing in Siberia during the Soviet period.<sup>23</sup> Phunchok Stobdan conveys his thoughts about civilizations acting as a merger between India and Central Asia.<sup>24</sup> His ideas about Buddhist linkages in Tibet, Mongolia and Central Asia have added a new dimension to the pre-Islamic civilizational links and the interactive space that the Himalayan region represents.<sup>25</sup>

### *The civilizational gaze*

The civilizational gaze of research groups and institutions in India has increased. The Centre of Central Asian Studies was formally set up in 1978 by the University of Kashmir to study the "Cradle of Civilization" stretching from China in the east to the Caspian Sea in the west and Russian steppes in the north to Khorasan-Iran in the south. The focus of the Centre is on the fabulous cultural mosaic of the region and its ethno-tribal-linguistic diversity which assumed primacy since 1983 within the structure of the Area Studies Programme of the Centre.<sup>26</sup> The Centre's journal *The Journal of Central Asian Studies* propagates its mission by publishing articles on historical ties among the Turkic ruling dynasties of the

<sup>20</sup> Ajay Patnaik, *Nations, Minorities and states in Central Asia*, Delhi: Anamika Publishers (on behalf of Maulana Abul Kalam Azad Institute of Asian Studies), 2003.

<sup>21</sup> P.L. Dash, 'Russian depopulation and demographic insecurity', in Anuradha Chenoy and Ajay Patnaik edited *Commonwealth of Independent States-Energy, Security and Development*, New Delhi: Knowledge World, 2007; P.L. Dash, 'Imagining a Russia minus Siberia: issues and implications', in Suchandana Chatterjee, Anita Sengupta and Susmita Bhattacharya edited, *Asiatic Russia-Partnerships and communities in Eurasia*, New Delhi: Shipra Publishers, 2009; Dash, 'Migration impact on Asiatic Russia', paper presented at seminar *Aziatskaia Rossiya, Tsentral'naya Aziya I Indiya: migratsii, regiony, regionalism v istoricheskoi dinamike*, Baikal, Ulan Ude, 19-21 July 2009.

<sup>22</sup> Rashmi Doraiswamy, *The post-Soviet condition: Chingiz Aitmatov in the nineties*, Delhi: Aakar Books, 2006; Rashmi Doraiswamy, 'Borders and frontiers in Aitmatov's works', *Himalayan and Central Asian Studies*, Vol 10, Nos 2-3, April-September 2006.

<sup>23</sup> Rashmi Doraiswamy, 'Rasputin's *The Fire* and perestroika', in Suchandana Chatterjee, Anita Sengupta and Susmita Bhattacharya edited, *Asiatic Russia-Partnerships and communities in Eurasia*, New Delhi: Shipra Publishers, 2009.

<sup>24</sup> Phunchok Stobdan, *India and Kazakhstan: Civilizational Explorations*, Delhi: Heritage, 2003.

<sup>25</sup> Phunchok Stobdan, 'Challenges before Buddhism', Paper presented seminar *Aziatskaia Rossiya, Tsentral'naya Aziya I Indiya: migratsii, regiony, regionalism v istoricheskoi dinamike*, Baikal, Ulan Ude, 19-21 July 2009.

<sup>26</sup> Profile of the Centre of Central Asian Studies, University of Kashmir, 2009.

Uighurs and the Karakhanids (9<sup>th</sup>-10<sup>th</sup> centuries), the Seljuqs (10<sup>th</sup>-12<sup>th</sup> centuries) and the Shaibanids (16<sup>th</sup> century).<sup>27</sup> Because of these long-established historical links there seems to be a preference for 'partnership' among countries that feel attracted to a Turkish model. Relations between Turkey and Central Asia are a crucial component of the Kashmir centre that also promotes academic collaboration with universities in Turkey and Central Asia.

Maulana Abul Kalam Azad Institute of Asian Studies in Kolkata also keenly associates itself with Central Asian regional specifics. The Institute was set up in 1993 to actualize the wishes of Prof. Nurul Hasan, the then Governor of West Bengal (who was a historian and India's ambassador to the Soviet Union during 1982-86), about sensitizing Calcutta's intellectuals about the transformation in the Asian neighbourhood. Prof. Hasan was of the view that post-Soviet Central Asia was part of the same geo-cultural, geopolitical and strategic canvas as Afghanistan, Iran and Turkey — states that shared a Turco-Iranian-Mongol heritage and were at the border of the Russian Empire and the Soviet Union. He wished that Calcutta should regain its old intellectual position in the subcontinent by encouraging its scholars and researchers to study the process of transformation in the neighbouring countries that were situated in the same heritage zone and that extended all the way from Istanbul and Kabul to southern Kazakhstan and the Caspian Sea. As and when the Institute started functioning in 1993 with Prof. Barun De as its first Director, emphasis was given to an academic understanding of the Asian hinterland, its regional geography, cultural patterns and foreign policy — themes that were not discussed within the domain of university-based faculties. Hence, keeping in mind the truncated views about Russia's regions and perspectives that subordinated Turkestan and the Caucasus to linear narratives about colonial encounters, the Institute's Central Asia research team, a skeletal group which began working on themes and issues specific to the region and having contemporary relevance for India, has now broadened its scope of research by integrating ideas about the relevance of Afghanistan's internal developments in the post-Taliban phase to India's security interests in the south and southeast Asia.

Scholars in MAKAIAS have increasingly engaged themselves in internal and external intellectual debates about Eurasia's transformation. The subject of historiography has acquired emphasis and there has been an examination of the grand narrative and the local narratives during the pre-Soviet, Soviet and post-Soviet periods.<sup>28</sup> Though the primary concern in the Institute is the features of transition in the post-Soviet space, there have been attempts to examine the connections of earlier periods in history. Scholars have been explored a diverse range of issues, all reflective of the characteristics of a regional specimen. The studies are (a) sub-regional loyalties of the Pamiris in Gorno-Badakhshan, features of social fragmentation and regional competition in post-Soviet Tajikistan that accounted for the alienation of regional groups like the Kulyabis, Garmis and Pamiris vis-à-vis the Khojentsis,<sup>29</sup> (b) peripheral and

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<sup>27</sup> Examples are 'Mushtaq A. Kaw, 'Ethno-historical ties between Turkey and Central Asia', *The Journal of central Asian Studies*, Vol XVIII, No 1, 2009; Ali Mohammad Rather, 'Mohalla system of Uzbekistan and Kashmir', *The Journal of Central Asian Studies*, Vol XVIII, No 1, 2009.

<sup>28</sup> In one of her recent articles on Siberia, this author has examined the competing narratives of the region. Suchandana Chatterjee, *Siberia: Tangled histories*, presented as invited talk at Siberian Studies Centre, Max Planck Institute of Social Anthropology, Halle, June 10, 2008. The paper is being revised for publication in the journal *Sibirica*.

<sup>29</sup> Suchandana Chatterjee, *Politics and Society in Tajikistan in the aftermath of the Civil War*, Gurgaon: Hope India Publications and London: Greenwich Millenium Press Ltd, 2002.

marginalized communities like the Armenians in Kolkata<sup>30</sup> and (c) diasporic groups in India's north and west that moved to and fro between inland trade centres of Central Asia and Russia.<sup>31</sup> Compared to the wide canvas of the Delhi scholars, the MAKAIAS group started with a regional perspective, taking into account the dialectics of Soviet and post-Soviet transition in Central Asia, especially in Uzbekistan and Tajikistan. The contradictions of border delimitation and the fluidity of borders, the complex roles of ethnic, religious and linguistic identities, push and pull factors of migration that resulted in group-exclusiveness and ethnic division in Central Asia were examined carefully.<sup>32</sup> The idea was also to compare these trends of social exclusion in Central Asia with similar trends in South Asia, especially Sri Lanka and Bangladesh. Scholars of the Institute re-examined the theoretical premises of a Eurasian space taking into consideration new assessments of spatial categories like Central Eurasia, Inner Asia, and Greater Central Asia that includes the post-conflict zone of Afghanistan.<sup>33</sup> The Eurasia group in MAKAIAS also made a modest beginning in language studies by attempting to learn Central Asian languages like Kazakh and Uzbek as well as Armenian besides Russian, Turkish and Farsi within the limited scope of language learning that is available in the city.

### *Getting started*

Unlike Delhi-based scholars who focussed on the twin poles of post-Soviet chaos and reordering, the Calcutta group critically examined the dialectics of transformation, taking into account the rhetoric and counter-rhetoric of nation-building, highlighting issues of convergence and divergence. The purpose was to connect the past with the present and make a retrospective analysis of supra-nationalism (i.e. the Soviet identity), nationalism and sub-nationalism (interpreted as popular nationalism, separatism and secessionism). The MAKAIAS newsletters and group discussions and internal seminars disseminated early research findings of the scholars on these issues of state building and the challenges of the newly independent states of Central Asia in the aftermath of disintegration of the political and social fabric.

Central Asia's pan-Turkic identity attracted a lot of attention and the MAKAIAS scholars were not immune from this influence. Very recently there has been an attempt to take this point further by

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<sup>30</sup> Susmita Bhattacharya, 'The Armenians of Calcutta', in Himadri Banerjee, Nilanjana Gupta and Sipra Mukherjee eds *Calcutta Mosaic: Essays and interviews on the Minority communities of Calcutta*, London: Anthem Press, 2009; Susmita Bhattacharya, 'Trans-regional Nation, Nationalism and Identity: A Case-Study of Armenians', *Asia Annual 2007-Envisaging regions*, Delhi: Manohar, 2008.

<sup>31</sup> Anita Sengupta in an article that reviews the works of Stephen Dale, Scott Levi and Claude Markovits, highlights the extent of India's exchanges with regions to its north and the west. See Anita Sengupta, 'The Indian 'trade diaspora' in Eurasia: Some debates', in Jayanta Kumar Ray ed *Interpreting the Indian diaspora: Lessons from history and contemporary politics*, Delhi: Centre for Studies in Civilizations, 2009.

<sup>32</sup> Anita Sengupta, *Frontiers into borders: the transformation of identities of Central Asia*, Gurgaon: Hope India Publishers, 2002; *The formation of the Uzbek nation-state: A study in Transition*, Lanham: Lexington Books, 2003.

<sup>33</sup> Arpita Basu Roy, *Afghanistan: Towards a viable State*, Gurgaon and London: Hope India and Greenwich Millennium, 2002.

exploring the secular Turkish model and its regenerative influence on Turkic regions of Eurasia.<sup>34</sup> There are other regional dynamics that the Institute has also paid attention to. These are Tajikistan, Kazakhstan, Kyrgyzstan and South Siberia. As mentioned in an earlier section, some years back, Tajik regionalism constituted a major field of interest for this author.<sup>35</sup> The Tajiks' Iranian identity reflected through the literature on Samanid ancestry was examined. There was also an attempt to connect the past with the present — the Sovietized environment of Tajikistan juxtaposed to the Civil War situation of the 1990's and the chaotic phenomenon of *mahalgaroi* (regionalism) combined with the Afghan deadlock in the aftermath of Taliban upsurge that led to refugee exodus from Afghanistan into Tajikistan and drastically altered the demographic profile of the country. The study started with the basic argument about social fragmentation that was augmented by regional competition, represented by a north (Khojent)-versus-south (Kulyab) divide-an issue that was getting attention from the worldwide academia, and the ones that were less represented — i.e. the south-versus-east (i.e. Kulyab and Kurgan Tyube versus Garm) divide that could be traced back to the Soviet days when different groups representing different regional lobbies vied for political power. Group interests therefore were not a post-Soviet phenomenon. While examining the segmentation of Tajikistan through a complex process called *mahalgaroi* (localism), there was an attempt to concentrate on two case-studies—that of Garm and Gorno-Badakhshan. While studying the manifestations of the regional divide in Tajikistan, the focus was not only on the Khojenti-Kulyabi clan-based and economic competition that dated back to the Soviet era, but also on the feeling of isolationism among the Pamiris and the Ismaili community and the belligerence of the Garmis.

The argument revolved round Garhi radicalism that was nurtured by community identities. The community identities in Garm had turned the region into a nest of belligerent activities of the self-assertive *beks* and *mirs* since the late 19<sup>th</sup> century and it was no surprise that the region became a major contender in regional politics in Tajikistan after the Civil War. The subsumed status of the Pamiris, belonging to the Ismaili community and represented by prominent intellectuals during the Soviet era is an aspect that has been seldom studied. Heterogeneities in the Pamir region and their linguistic differences that were subsumed in the Soviet representations of a Tajik ethnos are addressed in my book. In their search for social distinction, the Pamir literati seems to be relatively detached from the over-enthusiasm of a nation-building discourse. The 'restructuring' formula of the Ismailis is value-oriented and is detached from the post-conflict political patch-up in Tajikistan. In a section subtitled *A Case Study of Gorno Badakhshan*, the author dealt with the aspect of proliferation of an Ismaili identity among the Badakhshanis/Pamiris that gave them recognition as a special linguistic group and made them stubbornly conscious of their Eastern Iranian heritage and yet subsumed them in the overall framework of Tajik nationhood. In the 1990's, this isolated group represented themselves as the heirs of the first generation of a Tajik *nomenklatura* that was defamed by Stalin in the late 1930's. During the Civil War, this group of intellectuals demanded renewal of their heritage-based identity.

Garm, a region that is shrouded in mystery and stereotypically portrayed as the bastion of Islamic radicalism in Tajikistan that turned into a theatre of war and rebel activities in the 1990's is also taken up

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<sup>34</sup> The recent project of Anita Sengupta *The Turkish model and the Turkic world: a study of Turkey's political culture from the 1990's and its impact on relations with the post-Soviet Turkic regions*.

<sup>35</sup> Suchandana Chatterjee, *Politics and Society*.

as a case-study. In standard depictions about radicalism, the chaos surrounding Garm was highlighted but not its history. Its significance as a region with sub-regional identities, represented by groups as the Karateginis, Darwazis and Yazgulemis that were inducted as Eastern Bukharan *viloyats* (provinces) under the control of Uzbek *beks* (chiefs) who owed allegiance to the Manghyt sovereign, i.e. the Emir of Bukhara has been seldom taken into account. What is also not considered is the fact that these local chiefs virtually turned them into spheres of influence which according to archival data grew apathetic to central control, manoeuvred from Bukhara. Now this mood of estrangement from the Tajik ethos gave the Garmis an exclusive identity that they retained till the time of the Civil War. Thus, the book *Politics and Society in the aftermath of the Tajik Civil War* tries to connect the regional history of Garm with contemporary Tajik developments.

Regionalism in Tajikistan therefore had a 19<sup>th</sup> century background: political authority of the Emirs of Bukhara, the power exercised by them till the establishment of a Russian protectorate in 1868 and the subsequent 'transformation' of that status and authority in the 20<sup>th</sup> century. The 19<sup>th</sup> century history and subsequent developments, i.e. the restructuring of the Emirs' authority and a Bukharan identity juxtaposed to a Turkestani identity during the First World War and the Revolutions of 1917, the transfer of power and the establishment of the Young Bukharan People's republic in 1920, the republican years 1920-24 and the creation of the Tajik Soviet republic in 1924 — all that constituted the core of the present author's doctoral thesis *Emirate of Bukhara, 1868-1924: Encounters with Transition* (2002). The purpose of this study was to point out the centrality of Bukhara even as a Turkestani identity was taking shape. The thesis indicates that a Bukharan history in the early 20<sup>th</sup> century has hardly got a fair treatment that it deserves: that the Emirate showed resilience even when 'reforms' were being worked out in Turkestan. The hypotheses that were challenged in the thesis were (a) degeneration of the Emir's power (b) group identity of the Young Bukharans and (c) demise of Bukhara as a cultural and political entity. There is ample evidence that Bukharan society was fractured at the turn of the 20<sup>th</sup> century and that 'loyalties' within the Emirate were divided which were otherwise held in check by the Emir under his strong centralized rule. The implication of the thesis is that the ultimate authority of the Emirs was never seriously encroached upon either by the Russians or by the Young Bukharans. Moreover, despite the abdication of Emir in 1920, Bukhara survived as a political entity for four years as power transferred to the hands of the Young Bukharan leaders.

### *Wider horizons: vision of development*<sup>36</sup>

In sharp contrast to the portrayal of chaos in Tajikistan are accounts that highlight early 'achievements' in post-Soviet Kazakhstan and Kyrgyzstan. In developmental literature, there is an appraisal of the structural changes that facilitated 'economic take off' in these republics. This was not, however the complete picture of the societies in transition. Despite the permissive environment and free information space in Kyrgyzstan and Akaev's potential as crisis manager and Nursultan Nazarbayev's

<sup>36</sup> Suchandana Chatterjee, *Mind and Vision: Perceptions of reform in Kazakhstan and Kyrgyzstan*, Delhi: Bookwell, 2006.

internationalist image that stepped up foreign direct investment (FDI), local economy was entirely in the hands of manipulators and this process could not be controlled. My study of post-Soviet developments in Kazakhstan and Kyrgyzstan was based on two aspects (a) the milieu of reform and (b) people's responses to those reforms. Hence, people's attitudes to reform have also been taken into account. So, on the one hand there was a lot of expectation about the reforms that were introduced. On the other hand, there were inner complications emanating from divergent interests and represented by diverse groups and nationalities. Group competition between ethnic groups, tribal and clan divisions, rural-urban mentality were manifestations of this divergence in Kazakh-Kyrgyz society. The perception of threat among the Kazakhs and the Kyrgyz towards the Russians and the Uzbeks illustrate the phenomenon of divergence. Side by side, there was an aspect of tolerance. The permissive environment in the Central Asian neighbourhood was reflected in the Kazakhs' nostalgia about the Russian past, respect for values in Kyrgyzstan and preferential treatment of Uyghur minorities in China. The Kyrgyz authorities' rhetoric of a common cultural home, the Kazakh President's ideal of 'social harmony' were ways to 'manage diversity' in the two republics. Part of this new thinking was the urge to reach out to Asia rather than the west. The re-establishment of links with Asian borderlands, connectivity between macro and micro-regions of Asia, the interconnectedness of territories beyond the Semire'che were taken into account. "Borderland cultures" and migrant communities settled in borderlands received wide attention — e.g. Kazakh minorities settled in the Altai (west Siberia), Mongolia and the autonomous districts of north-western Xinjiang and eastern Xinjiang, Uyghur migrants settled as compact groups in the Kulja district and sharing the 'silk route experience' of the Kazakh and Chinese traders across the Xinjiang corridor. A section of my study dealt with this particular aspect of Central Asia's interconnectedness with her eastern borderlands that brought Xinjiang into focus. The 'past' of Xinjiang is as important as its present. The rationale of the present was the 'outward focus' of Kazakhstan and Kyrgyzstan, prompting them to reach out to their non-Han minorities in Xinjiang. The cultural unity among these non-Han minorities in China (comprising of Uyghurs and Kazakhs) also implied that Central Asia would become involved in Xinjiang's affairs.

A comparison of case-studies of Central Asia offered contrasting pictures of success and failure — on the one hand, there were success stories of privatization and market reform in Kazakhstan and Kyrgyzstan and on the other hand there were descriptions of state breakdown and social fragmentation in post-Civil War Tajikistan. In attempts to create and recreate histories, attention shifted to borderland histories and borderland cultures of Central Asia that widened perspectives about Central Asia as a spatial unit.

### *The steppe as Eurasian fringe*

The multiple dimensions of steppe history which otherwise tends to get framed in a discussion about Eurasia's colonial transformation are central to the present author's study of the steppe as Eurasian fringe. In this study, there is an attempt to analyse the Turko-Mongol domain stretching from Hungary in the east to Lake Baikal in the west — a region that was transformed from a citadel of political

authority of the three Mongol Hordes to a post-Mongol dispensation that was dominated by Tatar tribes and Cossack riders who entrenched themselves subsequently in a settler-dominated Russian fort area. So, the basic idea of the steppe is a region that was filled with grasslands, barbaric raiders and horsemen and distanced from the locus of imperial power. It is only recently that the steppe, a continental landmass on the south of Russia that overlaps with Mongolian and Chinese borderlands, has received fair treatment as an interactive space. While it is still very difficult to pinpoint writings that deal with the steppe as a social phenomenon, one can still cite a few works that questioned earlier formats. Here, we are concerned with both Soviet and post-Soviet approaches, the former expressing a predictable set of opinions and the latter questioning that set of opinions. The study, now awaiting publication, takes into account the old and new formats of borderlands' history of the Russian empire and examines the perceptions about the steppe not merely as an imperial fringe but also as a zone of competition among tribal chieftains of the Middle and Small Hordes, the khan of Kokand and others with fragmented loyalty to the Golden Horde.<sup>37</sup>

The underlying assumption of this study is the following — even as we take note of the colonial connotation of the Eurasian steppe, we ought to remember that it is the inter-tribal relations of Eastern and south Eastern Siberia that actually determined the nature of that Asiatic space of Russia. For instance we have the Buryat Mongols in the Lake Baikal area sharing space with the Tungus tribes as well as with the Yenisei Kyrgyz of the Krasnoyarsk region. So the eastern reaches of the Siberian khanate (concentrated on the Irtysh River) that include the Tatars as well as the non-Tatars, i.e. the Tomsk and Tobolsk Tatars and the Mongols and Tungus groups of Buryatia, Irkutsk *gubernia* (governor generalate) and Trans Baikal actually denote the steppe space of Asiatic Russia.

Russia's Asiatic kaleidoscope leads us to further enquiries about what has been termed as 'Inner Asia'. The reconceptualization of Inner Asia as a new arena for inter-ethnic communication is the subject matter of my ongoing project in the Institute.<sup>38</sup> In this, I try to review the new literature about Inner Asia as an interactive space reflected through musings about a Mongol commonwealth, a spiritual Buddhist space and an Asiatic locale representing the ideals of pan-Mongolism and Buryat nationalism.

### *Conclusions—disclaimers*

Indian scholarship on Central Asia tends to be Moscow-centric. However, there is growing interest about the extent to which China also has a stake in the region — an interest that is indicated by the trilateral alliances in which China has taken the lead role. Over time, scholars have discussed more openly global and regional formulas of development stretching from the Caucasus in the west to Korea in the East. The Silk Road is a metaphor for development that connects Europe and Asia and an ongoing

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<sup>37</sup> Suchandana Chatterjee, *The steppe in history: Essays on a Eurasian fringe*, Delhi: Manohar, (forthcoming).

<sup>38</sup> See in Institute's website [www.makaiaas.gov.in](http://www.makaiaas.gov.in)

project of MAKAIAS proves the recent preoccupation of scholars in this direction.<sup>39</sup> The institutional framework of Central Asian studies has marginally expanded in India. But individual writings indicate a range of interest about Central Asia as a regional specimen. Reappraisals about Eurasia indicate the emphasis on regional dynamics and the attention shifts from the Central Asian heartland to Siberia, Far East and other pivots of Asiatic Russia.



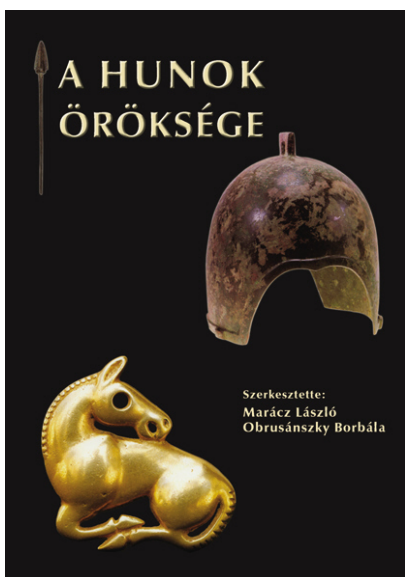
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<sup>39</sup> Sreemati Ganguli's current project in MAKAIAS entitled *The concept of the Silk Road in Eurasia in the post Cold War era—revival or representation*. In other works, Ganguli has indicated the emphasis on Silk Road projects within the globalized framework. See Sreemati Ganguli, 'The revival of the concept of the Silk Road: the impact of globalization', in *Globalization and Turkic Civilization-Indian perspectives*, Papers presented at the Third International Congress on Turkic Civilization, Bishkek, 2007.

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# *BOOK REVIEW*

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**MARÁCZ, László — OBRUSÁNSZKY, Borbála****The Heritage of the Huns****Editors:** László Marác & Borbála Obrusánszky**Title:** A hunok öröksége (The Heritage of the Huns)**Publisher:** HUN-idea, Budapest**Year of publishing:** 2009**Language:** Hungarian\***Number of pages:** 469**ISBN:** 9789637014376**<http://www.hun-idea.com/>****Preface**

In the past one and half decades the research of the Huns has been gaining importance on the international research agenda. This can be seen from the results of international scientific conferences. The participants of such conferences, both from the West and the East, have reevaluated fundamentally the role of the Huns, one of the most prominent people of the Steppes. In recent publications, we have received a rather uniform image of the world of the Huns. The main task of the international scientific community should be to combine their efforts now to elaborate on a coherent monograph on the Huns. It is precisely the framework of this research program that this volume is trying to develop. The more precise details of this program await further research.

International scholarship has been involved for a long time already with the history and civilization of the Huns. First the Chinese, then other settled peoples have documented the appearance of this people of the Steppes, who succeeded in establishing an independent and uniform culture from the Yellow River in China to the Rhine River in Germany. Early European scholarship took the translations of the Chinese chronicles by Deguignes as a point of departure. Following this French historian and polyhistor,

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\* The English version of the volume is being prepared and is expected to be published in 2010.

the internal scholarly community sketched a realistic image of the Huns from the second half of the eighteenth century until the middle of the nineteenth century; while afterwards, positivists regarded the Huns as a people without history and culture. With positivism, the view that the Asiatic Huns have nothing to do with the European Huns began to dominate. The research in the past century has made clear, however, that there exists a continuity between the Western and Eastern Huns. At present, only a few researchers do not accept the continuity of the Eurasian Huns. From archeological findings, historic sources and ethnographic data, it is unambiguously clear that the Huns established a powerful and uniform world empire that had its maximal geographic extension from the Yellow Sea to Central Asia. This world empire had several centers. Some of these were to be found in Asia. In Europe, the kings of the Huns settled down in the Carpathian Basin. It is interesting that the Huns called their capitals 'White Castle' and that these names are still used by the successor peoples of the Huns, like the Mongols. The Hun Empire was the biggest state of late antiquity; in earlier times, the Scythians had established such a state. The Huns probably wanted to create a state of a similar size.

German researchers branded traditions of the Magyars, which present the Scythians and the Huns as their ancestors, as fairy tales. These German scholars did not accept the oral traditions of other peoples either. Instead of taking these traditions as the starting point of research, they started to develop theories on the basis of "linguistic" similarities. This determined the European attitude toward the Huns. The pejorative "barbarian" stereotyping of the Huns is still alive in Western international academic circles, although, due to the new scientific results, this expression is used by fewer researchers. The use of the expression "barbarian" can be traced back to the antique attitude that all the people located outside the Greco-Roman world were considered uncivilized. For the most part, this attitude determined the results of research. In the course of the twentieth century, the image of the Huns has been changing gradually, due to the archeological excavations in Russia and Mongolia and due to the fact that many more Western scholars have started to study the Chinese chronicles. This has led to the changing image of the Huns among the historians of the world. The research was extended to other domains and territories, like India, Central Asia and the Caucasus. At the turn of the twentieth century, excavations of the Hun heritage were started in the surroundings of the Baikal Sea. In the century that has passed since then, we have received a great deal of archeological information about the material culture of the Huns. Unfortunately, the recent results are still evaluated in the framework of the old linguistic classification. In the second half of the nineteenth century, the Scythians and the Huns were classified in different language families, although, at that time there were no available coherent linguistic fragments. Hence, the Scythians were accepted as "developed" Indo-Europeans, while the Huns were considered to be Turkic people, speaking a barbarian language. In recent years, however, we can observe changes, and increasing numbers of linguists demonstrate that the basis of the Turkic and Mongolian languages was the language of the Huns.

Most of present-day researchers hold the view that the Huns were not wandering nomads but had a sophisticated life-style and always made use of the features of the places in which they settled. Sometimes these were towns; sometimes they lived a nomadic life. In urban settlements the Huns had a different way of organization than settled peoples but the town offered them the same functions: the cities served as commercial centers and centers of handicrafts. The types of settlements that can be found in the Eurasian Steppes are quite similar. From this observation, it follows that they must have been

developed inside one and the same empire. The instruments and artifacts that are found in the excavated graves were made at the spot in the Steppes where big, industrial capacity and suitable handicraft workers were at their disposal. In some cases, the Huns built independent cities for themselves. Such cities are Tongwancheng (White Castle) or Nanxi, in Zhejiang. However, quite often, just like other people, they took earlier buildings into their possession.

In this volume, each paper adds a new aspect to the research of the Huns and focuses on important questions that have been neglected in earlier research. Gadzsijev introduces the circumstances of Hun life in the fifth and sixth centuries, on the basis of the enormous defense wall that was built against the Caucasian Huns. Helilov and Nyitray consider the relationship between the Caucasian Huns and the Hungarians. The authors indicate the precise location of the ancient Hungarians on the territory of today's Dagestan. They are also able to locate the Savardian Hungarians. Osawa summarizes the Buddhist heritage of the Hephtalite Huns that has been almost completely ignored in the literature so far. According to Baykuzu, the Turkish stone sculpture did not develop in the sixth century but belongs to the heritage of the Huns. Izabella Horváth analyses the methodology of historiography of the well-known Chinese chronicler, Sima Qian, and demonstrates that he has carefully collected the data of the Huns. Miklós Érdy demonstrates, in his analysis of the Siberian rock paintings, that the carvings along the banks of the Yenisey River are connected to the Huns and that these carvings depict ancient rituals. Katalin Csornai discusses the Chinese sources about the Asian Huns. From these sources, we learn what the Chinese thought about their Eastern neighbors. Craig Benjamin has made an excellent summary of the Yuezhi-Hun wars. From this paper, we come to know where the borders between the Huns and the Scythians were. Szaniszló Bérczi has made a mathematical analysis of the elements of the Hun-Scythian ornamental art. Mukeseva discusses, in her paper, the Kazak equivalents of Hungarian fairy tales that originate from an age when both were part of the same empire. This must be the Scythian or the Hun period, when the whole of Eurasia was populated by these people. The Mongolian archeologists, researching the urban centers, argue that the northern Huns, who were considered nomads, also built important steady settlements, which served as centers of handicrafts. Some of the settlements served holy purposes. The studies of Éva Aradi, Sergej Bolatov and Frederic Puskás-Kolozsvári analyze the relationship between the Huns and the Scythians in the Eurasian space and stress the historic continuity of this relationship. Bolatov and Puskás-Kolozsvár present new data on the origin of the Hungarians.

In this volume, two linguistic articles have been included. The Inner Mongolian scholar, Ucsiraltu, discusses his method of analyzing Hun linguistic remains. Katalin Czeglédi supports the claims of Ucsiraltu in her contribution, point-by-point. István Erdélyi reports on the archeological excavations of the Huns in Mongolia. Here, some of the most important stirrups were found, dating from the second century A.D. Unfortunately, the discovery of these artifacts did not attract any attention in international scientific circles. These artifacts are connected to the Avars. László Marác analyzes the stereotypes of the Huns in Western sources. His study explains why the Huns became "barbarians", while the Roman authors, who stereotyped the Huns, had not even met them personally. The second point Marác's study stresses the geopolitical framework, claiming that the two most important territories in the centers of world power are Central Asia and Eastern Europe. These are precisely those territories where the Huns were extremely strong and active in their times. The Dutch ancient historian, René van Royen, demonstrates in his paper the differences among peoples, like the Getians and the Sarmatians that lived

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in the territories which were regarded as “barbarian” by the Romans. Borbála Obrusánszky looks for analogies among the state structures of the Central Asian peoples, provided by the elements of the Hun state structure. Obrusánszky was inspired by the work of Péter Váczy, who tried to reconstruct the functioning of the Hun state, on the basis of historic-ethnographic and archeological data. The papers in this volume do not cover all our knowledge of the Huns. From earlier studies, we also have much evidence in order to support the claims of Hungarian researchers that the Magyars are also descendants of the Huns.

From the studies in this volume, we learn that the Huns did not disappear from history quickly. They expanded in the Eurasian space and determined, for a long time, the culture of this area. The impressive dynasty of the eastern empire of the Huns, the Da Xia Empire, succeeded in maintaining power until the fifth century A.D. The rest of their empire integrated into the Turkic Empire. The leading tribe of this empire, the Asina, derived its origin from the Huns. The Mongolian scholar, Batsajhan, concludes from the comparison of the Chinese sources (Bei-shu) and the most recent Mongolian findings that the northern Huns, who became independent in Mongolia, had their own empire until 410 A.D. They were defeated by the Zuan-zuan and not by the Xianbei. The empire of the Xianbei covered the territory of present-day Inner Mongolia. Several dynasties ruled over this empire. In this territory, a number of archeological findings have surfaced, while, in Mongolia, not a single grave has been found.

In this volume, the Scythian-Hun territories, neglected so far, have been presented, like Northern India and the Caucasus. These territories are important because it can be proved that the Huns remained in these territories at least until the middle of the sixth century, when the Turkic Empire started to expand westward. The Huns in the Caucasus were even so strong, after 453, that the two dominating forces in the region, Byzantium and Persia, built a defense system during the 5<sup>th</sup> and 6<sup>th</sup> centuries, comparable to the Chinese Wall, that was called the ‘long wall’.

Apart from the archeological findings, the most extensive information about the Huns in the enormous Central Asian region is provided by numismatic findings. Robert Göbl compiled a catalog of these findings in the sixties of last century. This work is the basis for any research into the question of Hun numismatics. From the work of Göbl, it appears that, during the eighth century, there were independent Hun tribes on the territory of Afghanistan, in the neighborhood of Kabul. In recent years, a number of numismatic findings have surfaced that the scholars have classified as late Hun, instead of the Arab-Sassanid types. The names of a number of unknown rulers appear on the findings. This means that new discoveries can be made in this field as well.

The Huns are not only present on the covers of the history books but some elements of their material and spiritual culture have lived on until now among the Central Asian and the Eastern European peoples. The motives of fairy tales, the far eastern equivalents of the Hungarian popular ballads, all refer to the civilization of the Huns. Although present-day scholars acknowledge that it was the laws of Genghis Khan that guaranteed the different denominations religious freedom for the first time in the world, religious tolerance was in fact typical for all the steppe peoples. This was also true in the case of the Huns. They not only practiced their own religion but along the Silk Road, they engaged with other religions, like Christianity, Buddhism and even with Zoroastrianism. From the eastern sources, it appears that, in antiquity and in the Middle Ages, there was no exclusive religion in Central and Inner Asia but the people living there could practice several religions at the same time. Perhaps, due to this

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extensive freedom, the greater religions of the world could appear and spread quickly. The steppe peoples had problems in Eastern Europe with expanding Christianity because they did not understand why it was not possible to practice several religions at the same time.

The survival of the European Huns is an issue that has to be evaluated again in the light of new results. The earlier point of view, that important Gepid elements dominated the Carpathian Basin, is not supported by convincing evidence. There is no single source mentioning the disappearance of the Huns or their extermination. Rather, Jordanes reports that the Huns were subjugated by other peoples in Pannonia. This means that they stayed in their original living places. This explains why, in the Western sources, the reference to the 'ungarus' people appears in 561 A.D. According to the Hungarian historian, Péter Király, this is the first reference to the Hungarians in the Carpathian Basin. The motives of the Hun arts survived in the Carpathian area and also in Western Europe. It appears that the artifacts that were considered in earlier times pieces of German art are, in fact, pieces of Hun fashion that were made by gold and silversmiths from the Steppes. These artifacts were still popular in Western-Europe in the sixth century, among the Merovingians, and in the Belgium courts, also in the sixth century. The expansion of the Gepid Empire in the Carpathian area is neither supported by archeological evidence nor by evidence from historic sources. Sarmatians were certainly living in the Great Hungarian Plain but there are no continuous Gepid settlements in the so-called Székely area in Transylvania. There is no evidence from written sources that, after the death of Atilla, the Carpathian Basin became depopulated because the Huns left the area. The Hungarian oral tradition informs us only about the fact that the youngest son of Atilla, Irnik, or in the Hungarian tradition, Csaba, returned to Scythia with 3000 people. Scythia is today's Dagestan; at least that is where the sources locate Scythia. The Western area of this territory is one of the Hungarian 'Urheimats', the marshes of Lake Meotis that was a center of ruling dynasties for a long time. New research in this domain by Helilov and Nyitray throws some light on this issue; the chronicle of the Derbent name reports about a city named Madzsar. The fact that the Magyars stayed in the area of Lake Meotis is supported by other important data. In the easternmost corner of the Crimea, in Kercs, there lived a Hun king named Muageris, whose name is most probably related to the name of the Hungarians, i.e. Magyars. Furthermore, we should not forget the appearance of several Hun peoples (Kutrigur, Utrigur, etc.) in Moldavia and in the eastern area of the Carpathians. Moreover, the sources refer to Hun rulers in southern Hungary and the Vojvodina area. The Ostrogoth leader, Theodoric, used these people against the Gepids that were living in southern Hungary and in the Vojvodina region. There is little evidence about the westward expansion of the Huns in Moldavia and it is uncertain whether they reached the neighboring Székely area. This is important for our project because the Székelys inherited the tradition of their ancestors that they are the descendants of the Huns, who were awaiting the Magyars who occupied the Carpathian Basin. In the neighborhood of the city of Székelyudvarhely, in Transylvania, there are many sagas about castles that are connected to the Huns.

As was mentioned above, an increasing number of linguists are interested in what the language of the Huns was like. Several researchers have tried to answer this question since the beginning of the period of early modern times. In earlier times, the group of Eurasian languages was labeled 'Scythian' and a number of scholars claimed that these languages were related (Sajnovics, Rask). The Scythian label was changed for 'Turanian' in the mid-nineteenth century (Müller, Bálint). Moreover, the Hungarian linguist, Gábor Bálint, argued that this family of languages is also covered by the term 'Ural-Altaic.' In fact, all

these terms are included in the same language family. The language of the Huns has been compared mainly with Mongolian and Turkic. The Hun words that can be found in Chinese chronicles have been reconstructed on this basis. Siratori was the first to take up this question. After him, several sinologists tried to do the same thing. Pulleybank and Ligeti hypothesized that the Hun language survived in the small languages of Siberia. Of course in the Siberian languages, Hun words may appear because these peoples were also part of the Hun Empire. This theory is easy to falsify, however, because the so-called Hun words in these small Siberian languages also appear in Mongolian and Turkic. This is not surprising because the Huns dominated the whole of the northern territories as well. Hence, aspects of their language are preserved by the peoples from this area as well. Recent linguistic research unambiguously demonstrates that Ancient Turkic and Ancient Mongolian are rooted in the age of the Hun Empire and that the Hun language was the ancestor of languages presently spoken in Eurasia.

The heritage of the Huns can be found all over the Steppes of Inner Asia. The sacred places of the Huns were adopted by the peoples succeeding them. Batsaihan refers to the fact that the holy mountains of the Mongols, including Burkan-Kaldun, Otgon-tenger and Silin-bogd, might have been ancient ritual centers of the Huns. It is uncertain whether these places were used by the Huns, who became independent in the first century A.D., or whether these cult places are much older, maybe originating in the Bronze Age. The historic continuity is even observed in the case of some of the towns. The Hun town of Gua-Doc was first conquered by the Turkic tribes and then by the Mongols. In this town, Genghis Khan had a palace-residence and the diets electing a new khan were held in this town. The valley of the Central Mongolian Orhon River was first a center of the Hun rulers. Afterwards, it served the same purpose for the Turkic and Uygur rulers. From 1220, it was the seat of Genghis Khan. There is still a lot of research going on in order to find the seat of Atilla in the Carpathian Basin. It is documented that the ancient seat of the Hungarian kings of the Árpád Dynasty, the so-called White Castle that was based on a Roman fortification, was located somewhere in the Pilis Mountain area. The early Hungarian chronicler, Anonymus, has written about this. Of course the seat of Atilla or his summer residence could have been somewhere else, maybe in the region between the Danube and the Tisza Rivers, where the Avars settled and, later, the dynastic center of the Magyars was erected. In Transylvania, the oral tradition informs us about Budvár (Budcastle), near Székelyudvarhely that was one of the centers of the Huns, after the Huns moved from Wallachia toward Transylvania.

A number of eastern researchers hold the opinion that the Turkic peoples inherited a coherent system of runic writing. Hence, the system must be much older than the Turkic peoples themselves. A lot of short runes have survived in Hun excavations and rock paintings. These runes have been collected by several Mongolian researchers, like Csuluunbaatar, Szumiyabaatar and Batsaihan. The latter compared the Hun runic writing with the Chinese Yin-Zhou script and he discovered a number of similarities. Most of the Mongol researchers have adopted the results of Perlee, who states that the runic writing originates from cattle-branding. The Hun writing system seems to be the result of an internal development in any case. It can not be a borrowing from abroad. The signs of the writing may be different, depending on time and space, due to the enormous territory, in which they lived. The runic writing is used today in daily life by two peoples, the Hungarians in the Carpathian Basin and the Crimean Tatars. For the latter, the runic writing functions as a bringer of good luck or as a preventer of

problems. Apart from their own writing system, the Huns were also familiar with the other writing systems in the area. The Huns used the Chinese or the Indian Brahmi script as well.

It is the goal of the 'Heritage of the Huns' to highlight the scientific research of the Huns again. This is especially valuable for the West, including Hungary, where the study of the Huns and their relationship to the Hungarians are investigated on the basis of the old negative stereotypes of the Huns. It is high time for a revision of the ancient history of the Hungarians. An enormous amount of new data has surfaced in the past decades. We have to make clear that the writing of the ancient history of the Steppes and the Hungarians, based on so-called linguistic evidence, has been a dead end street. This line of research is not supported by evidence from any other discipline. Moreover, it has recently been discovered that the Hungarians are genetically not related to the so-called 'Finno-Ugric' or 'Uralic' peoples. Of course, there might be similarities between Hungarian and the languages and cultures of the peoples in Siberia. This is due, however, to the fact that these peoples borrowed a part of their language and culture from the Huns, the ancestors of the Hungarians. The Hungarians are, however, the descendant of the ancient Scythians and Huns and, in the language and the culture of the Hungarians, the heritage of these ancient peoples is recoverable.



# *CLASSICAL WRITINGS ON EURASIA*

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## BÁLINT DE SZENTKATOLNA, Gábor

### **Preface of the *'Romanized Grammar of the East and West Mongolian Languages with Popular Chrestomathies of Both Dialects'*<sup>1</sup>**

Translated from Hungarian and Introduction by Borbála Obrusánszky

#### **Background**

Gábor Bálint de Szentkatolna, the first Hungarian Mongolian scholar composed a text-book after arriving home from Mongolia. It was one of the first complete Mongolian text-book in Europe. Unfortunately, it remained unpublished up until now. From the preface we can understand Bálint's opinion on some important Mongolian linguistics questions.

Bálint's English-Hungarian text-book provides detailed data both for linguists and orientalists. From the here published preface we got some preview of the Mongolian historical, cultural and religious tradition, where some gods and the great king, Chinggis khan (in the text: Tschingis khan) are in the focus. Regarding the linguistics, we got full images on Mongolian dialects and the main ruling systems. He lists the Mongolian tribes from Inner-Asia to the Caspian-sea, where he did fieldwork, and gathered folklore tradition from local pastorals and Buddhist lamas. They were the primary sources for him. As Bálint pointed out in some previous works, he did not want to study the written Mongolian language, but he was interested in folk speech and language system. In order to learn the living Mongolian language, he settled down in such places, where he could contact such kind of people. The best place for him was a school or a Buddhist monastery.

He was not only a great talent in learning languages (he learnt at least 30 languages), but he was also able to process the collected materials in a methodological manner. Moreover, in the textbook he presented not only various Mongolian dialects, but he found parallels with other "Turanic" words, which belonged to the South Indian Dravidian and the Hungarian (Magyar) language as well. Naturally, he used such a linguist expression ("Turanic"), which was in common useage in his time, but previously these languages throughout the Eurasian steppe belt were named as Scythian languages. Bálint found that Mongolian was rather an independent language in the Turanian group, as he explained, less affected by foreign influence. That is why this would be an important element of the Inner Asian historical-cultural research.

Bálint' main merit is that he created a sufficient grammar summary; in it he thoroughly showed examples of each grammar case in order that the students or learners could understand it. It contains 124 pages in manuscript. It became one of the world's best textbooks, but unfortunately, it remained unpublished, until now.

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<sup>1</sup> A short introduction into the life and œuvre of Gábor Bálint de Szentkatolna can be found in the very first issue of the Journal of Eurasian Studies, pp. 7-9. – Ed.

The second half of the book is the Chrestomathia, where Bálint summarised his folklore collection. Regarding the folksongs, he recorded the original Mongolian version, next to it he translated it into English, and additionally he created a Mongolian-English vocabulary. Unfortunately, in the section dealing with the Mongolian customs the vocabulary is missing, that is why it is hard to understand some old Mongolian expressions. The only one difficulty is the transcription system of the textbook. He did not want to write down the Mongolian words in order to make easier for his students' sake, hence the reading of these texts today request a good practise in the Mongolian language. The Cyrillic and Uighur-Mongolian or Classical Mongolian scripts should be rewritten.

The document bears the following title:

**A Romanized Grammar of the East and West Mongolian Languages  
with popular Chrestomathies of both dialects**

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Containing alliterative folk-songs, anecdotes, Conversations, fables, proverbs, prayers, letters, writs  
and the inscription of the Characteristical Usages and Housekeeping of the Mongolians,  
every piece with faithful translation

by

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PREFACE

To write a grammar and not the first one for the language of a nation seeming to be by the circumstances doomed to give only her name to the design of a large race of mankind was not very promising work and chiefly not in the present practical period. And yet I think to have had some reason to write such one, for I would write it in a manner different from the existing ones. I had the purpose in writing this Romanized Grammar of the two principal dialects of the Mongolian language to show that both dialects exist since they are on the lips of the respective people and to make the knowledge of them accessible to all, who wish to know the mentioned nation in her language and genuine literature. For nearly all existing grammars, chiefly treating the more artificial written language fit rather to check than

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to promote knowledge, are accessible only to professional philologists, who will themselves, no doubt, approve this task of mine.

By what means I was able to try to effectuate the above purpose, I think, I must shortly refer here to.

In the year 1871 I was in the possession of the theoretical knowledge of Turkish, written Mongolian, Manju and other Oriental languages, sent out by the majority of the Hungarian Academy of Sciences into Russia and Mongolia to study the Turk-Tataric and Mongolian spoken languages. The fact that a minority (two naturalized Hungarians) thought as fit to spread out the rumor that such a person (adulterating my name) “was sent out to search the forefathers of the Magyars or at least prove the Magyars to be as closely as possible connected with the world storming Mongols”, it may be signaling the horrible tactic of the infallible philologists, who are able for some handful tribes’ sake to subvert all traditions and history of a self-conscious nation making herself the stock of the scattered tribes, but hardly an offspring of these. Who would base the Grammars and history of the European Aryaic nations upon that of the scattered Gipsy tribes though their language be closely allied to the Sanscrit, the typical language of the Aryan nations?!

But suffice to say, my senders’ opinion was that the studying of the languages of the small and scattered Finnic and Ugric (?) tribes without history and self-consciousness is not quite sufficient for ethnography and prehistoric studies.

In this way I studied the North-Turk-Tataric tongue in the school of the Christian Tatars at Kazan, founded in consequence of the wise advice of N. I. Ilminski, an excellent knower of the Turk-Tataric dialects. It should be mentioned that the proportionally small herd (about 50 thousands) of the christianized North-Turks (Tatars) — mostly peasants of a basic education — exhibit in their genuine language (written with phonetically adapted Russian characters) much more than their far more numerous Mohamedan brethren — mostly town people — in their highly adulterated language (mixture of Osmanly Turkish, Persian and Arabic). Such is the result of stagnation of Mohamedanism!

The result of my studies at Kazan consisting of dialect is being edited by the Hungarian Academy of Sciences.

From Kazan I went to Astrachan. There I was during seven months preoccupied with the spoken language of the Khalmiks among the pupils of the Khalmik Institute, aided in my task by Mr. Shamba, a Khalmik born, clever teacher of his own language at the male and female branch of the mentioned Institute. The number of the male pupils was at that time (in 1872) 72 and that of the female pupils about 25, representing nearly all tribes of the Khalmiks. Many of these pupils were studying surgery; many again were frequently admitted to the Russian gymnasium with good success.

I am convinced that had I lived for many years under the tents of the Oirat- (Öiräd) Mongolians — so call the Khalmiks themselves when speaking in confidence — I could hardly have a better opportunity to pursue my purpose than I had in the above mentioned Institute. Here I had the occasion to hear the talking, singing of the pupils, look at their playing and partake their amusements. After having gathered a good number of folk-songs, fables, proverbs and other materials for a dictionary and mark a draft of the Khalmik-Mongolian grammar, I left Astrachan for St.-Peterburg to study there the Finnic and other related tongues; in this task I was highly supported by the late Chief Bibliothecary of the R. Imp.

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Academy of Sciences, A. Schiefner, the knower of many Turanic and Aryaic languages and editor of numerous philological works.

In the month of February of the year 1873 I went with the recommendation of the R. Imp. Asiatic Department into Mongolia and there at da-Kürrien (Russ. Urga) I became a welcomed guest of the R. Imp. Consul I.P. Shishmarov and his secretary I. V. Taderin, both excellent knowers of the Mongolian language. Again, I did not live under the tents of the Mongolians, but the mentioned consul was so kind to arrange for me the help of a Mongolian speaking Khara-lama (a Mongolian married clergyman), who had wandered in several parts of Mongolia, and a Mongolian yamun officer for the Manju language. For 155 days I did nothing else than writing down phonetically all things my lama or the persons he called to me were able to dictate to me. I read the whole fable of Geser Khan with my lama and transcribed it in the spoken language. I must remark that my lama was not literate; nevertheless, he was cleverer and more experienced than many of the learned ones. I tried with that class of people, too, but it did not go well, because the learned persons can not dictate else than by syllabifying the matters they had once memorized and the Mongolian language syllabified after the writing sounds is indeed very different from the spoken one. At my Manju studies I experienced the usefulness of Romanized dictionaries of the Manju language, published by the late Conon von Gablentz, which though a small tome, contains nearly all words of very large native dictionaries.

I directed my main attention to matters concerning the customs and traditions of the Mongolians; therefore I wrote down the customs and ceremonies of birth, marriage, and death, which are given in the second part of the present grammar. As for the traditions, I could get no more, than an extract from the Black Book of Tshingis Khan, which my lama dictated me from memory. As I could not give this piece without increasing too much the size of the present work, I will mention its chief contents in order to show how cunningly the lamas have brought the inextirpable national feelings for the great Khan Tshingis in consistency with the Buddhism or better said, Lamaism. Firstly, it is mentioned that the ancient or black religion of Tshingis' people had permitted to torment and kill living beings (men and animals) without the least remorse and make funerals by killing the best horse and hounds of the deceased and break his bows and his other instruments. In order to erradicate this black religion, three religious books Altan Gandshur (Gold Gan-dshur the translation of Buddha's words), Altan yum (Gold y.) and Altan Dan-dshur (The gold translation of doctrine) were sent in a blue crystal box by Khormuzda tenger (Ormuzd god, the father of Tshingis) from heaven among thunder and shower to the earth at the cave where Tshingis khan's eldest son was meditating. The son, perceiving the books, took them and followed by his two disciples went to his father Tshingis khan. He told him that the three books were requested by himself from his father Khormuzda tenger before his appearance on earth in the shape of a triangular stone; and now about leaving this world he mandated him as Dalai Lama the duty of keeping the religious books and making the living beings gods until the appearance of Maydere (Maitreya), the burkhan (god of Buddha) of the future kalpa and with this command gave him the yellow flag. Hereupon Tshingis khan gave his see and the blue flag to his son Tshing-Taidshi and ordered him to be the emperor of the Manjus; he promised him safety from all kinds of evil, if he will pray to Khormuzda tenger, offer sacrifice with the different products of his empire and avoid at least the 10 black sins (see the Chrestomathy). The third son Khung Taidshi received from his father the red flag and was appointed to be the emperor of the Ölöts.

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At last appeared before the great khan his fourth and youngest son Dzalar Khung Taidshi, who happened to sit before him squattingly, which manner of sitting denotes haste and tending to go far. (yarbol, yabon so =if thou makest haste sit squattingly. Prov.) The great khan appointed him to be the emperor of Russia and rule over all nations of the false doctrine (ters boro nomtan) until Maydere's Kalpa arrival, when he shall accept with all his people the yellow religion (Buddhism). He gave him the nine pronged white flag, a round cup, a round seal and the well hitting sorcerer's ax (Almosin süke), astonishing him by instructing not to harm with his numberless army the people of the Mongolian race (Monghol idzaghortan). The instruction Tschingis Khan gave his second son Khung Taidshi the khan of Ölöts is interesting: "When the various foes shall attack thee, thou must but pray to Khormuzda tengger, shake thy red flag and thou shall rejoice at having no enemies. Thy people are indeed bad, but thou must make up thy mind, acquire all kind of science and knowledge, gather the wise and sage about thee, endeavour to multiply welth and instruments, patronize the religion and chiefly follow my path and then thou will have success. During my life I turned the stones into men, the rocks into horses; I turned to the waterless places into watered ones, the plains into mountains and the mountains into plains; I took the gold and silver snares from the heaven and I turned the sunless regions into sunny ones, the moonless regions into moony ones; I turned the fireless regions into such as having fire; I make the far countries near and near foes I make far; I threw the rocks big as mountains like a play bone; if thou will follow my example, thou shall do all these!"

As the lower class of lamas (one of whom was my leader too) are nearly replacing and representing the ancient shamans, I was curious to hear about the fortune telling by means of the sheep shoulder blade (scapula Mong. dalo). Hereupon brought my teacher to me an unburnt scapula (tsagan dalo, white scapula) and a burnt one (tülesen dalo) and pointed out on the first one the characteristic marks and the fine splits on the second one, out of which the dalatshi kün (soothsayer) reads like out of an opened book not only the future but the cases of theft, too. He also told me the history of this well-paid practice. According to his recital, a 120 years old anchorite (arshi-in dayantshi) called Otshir was the first who taught partially this art to the 82 years old Naran Dshirghalang (Sun-delight). This in his turn passed over his knowledge to his son Sara Mandal' (Moon disk) and sent him to Tibet, China and Manjuria to learn the languages and sciences of those people, too. As the tan was setting out the father burnt a scapula and looking at the splits found that his son would encounter two cases of danger on his journey; firstly a Tibetan lama would try to destruct him by the Kharialin tarni (dharani of malediction), but by throwing it into the fire he would be saved and the head of the Tibetan lama would split into three parts; then when he finished his studies on his returning he would encounter the second danger by the poison of the Manju governor but he would meet a supernatural virgin and she would save him. The son went away and all happened as his father had foretold him. He met with the virgin called Naran Ghoo (beautiful like Sun), who was the daughter of the 120 years old lama, Otshir and had in her possession all books of the science both of burnt and unburnt scapula. After the mutual recital of their fate they become friends and continued their journey together. As they were returning to Mongolia passing the border, the Manju governor invited them, they accepted the invitation but before entering the governor's house, the Dakini girl put her jewel into the mouth of her companion and so when asked by the governor about his success he could not speak and when food and drink was offered could not taste them. The governor came to the conclusion that "Sara Mandal" was already made useless for his nation and let them go freely. Thus they returned safely to Mongolia, where they spread out their science.

As the other pieces written down by me exhibit more importance for the language than in their contents, and the prosaic epos of Geser Khan published and translated by I. I. Schmidt is well known. I will not detail them. I mention only that this epos though well known by the Khalkhas, too, is written in the Dzünghar dialect, for more proverbs and expressions are not current in the Khalkha dialect. As for the collected Khalmik fable (15 in number) they mostly treat heroic actions executed chiefly against snakes, giants and monsters. The one given in the Khalmik Chrestomathy (see II. p.) bears some analogy to the European tale "Aschen brödel" (Scullion) The Mongolian language in its present state exhibits 4 chief dialects. The first is the East-Mongolian or Khalkha; the 2<sup>nd</sup> is the West-Mongolian called also Dzünghar (or Oirat =Öired, Ölöt or Khalmik); the 3<sup>rd</sup> is the North-Mongolian or Buriat; the 4<sup>th</sup> is the South-Mongolian or Tshakhar. The principal dialect is that of the Khalkhas, for though its pronunciation is much rougher, than the last one, which as spoken by the Volga-Khalmik, contains Tataric and some Russian elements, too. The most adulterated dialect is that of the Buriats whom the Khalkhas call khaghas' keletei (half tongued). The Tshakhar differs from the Khalkha chiefly in pronouncing tsh for ts and dsh for dz. Nevertheless all these dialects are much nearer to each other than the Turk-Tataric dialects (without the Yakutic) for people speaking their respective dialect can converse with one another. I treated in this grammar the two principal dialects not only because these two are explaining one another; the Khalmik dialect with its reformed (since 1648) writing indicates the contractions to be made in the vague Khalkha writing (nearly so defectuous as its original, the Uighuric) and this on its side regulates the often unduly made contraction of the Khalmik, for instance: the Khalmiks write kharid (turning, having returned) and the Khalkhas write khari-gh-ad, the former ones pronounce khäri-äd, or khär-äd, while the Khalkhas pronounce khäried. The chief difference between the Khalkha and Khalmik (Oirat) pronunciation is that the Khalkhas pronounce a strongly aspirated 'k' for the Khalmik simple guttural k, very often t' or th for t, dz for z, o for Khalmik u and the Khalkhas cannot pronounce the com.preserve sounds ö, ü, so clearly as the Khalmiks do. Both dialects agree:

a) in changing nearly all words with hard vowel sounds (a, o, u) into words with soft vowels (ä, ö, ü) under the influence of the vowel I, thus: khari- (to return), bari- (to seize), amin (the life), etc. are pronounced s in both dialects as khäri-, bäri-, ämi-n, etc.

b) in tending to make disappear the diphthongs by pronouncing a long vowel instead of it, thus: bai – (to stay, to be), baishing (a building, a European house), khoi-na (after), etc. are nearly sounded bäi or be, bäishing, khöinä, etc.

Those kinds of alterations are of course of later time, they are the result of the natural tendency of the language to become shorter and softer; but we should ask the question, whether the great difference between the Khalkha writing and the actual pronunciation is the result of such a tendency or not?

I am inclined to answer that Tshingis Khan had pronounced the Mongolian language nearly so as it is now pronounced, and followingly the cause of the great difference lies in the defectuousness of the Uiguric alphabet, which was not adopted to, but simply forced upon the language; else there would be not such a conformity in the pronunciation of most dialects spoken by people living far from one another. If the Mongolians living about Kōkō-Nór (Blue Lake) pronounce nór (a lake) like those living about the Baikal, while they write na-ghor and the Khalmiks on the shores of the Volga write and pronounce nūr, and again if the written a-gh-ola (a mountain) is pronounced by the East-Mongolian óla and by the Khalmik, written and pronounced úla (manju alin), there can be no doubt, that it was never

pronounced as naghör or aghola, but that the alphabet having no letter for the long vowel, this was presented by two syllables. But the diverging of the pronunciation from the writing is not restrained only to the long vowels, for there are written in the initial syllables e-s for ö, ü (edor = ödör, day, ebul = übül, winter) i-s for a (mikha = makha, flesh) tshi for tsho, tshö, tshü and even for tso, tsu and shi for sho, shö, shu, shü. In many cases this manner of writing might be indeed proved by the etymology, but very often the reasons are wanting for.

My opinion on the collection of the Mongolian language with the other Turanic languages is, that the Mongolians being less crossed nation, their language is also more independent (homogenous) than any of the North-Turanic tongues, of which the Manju-Tunguz (1) is the next allied to it, then come the Turk-Tataric (2), Hungarian (Ugric) (3), Finnic (4) and Samoyedic (5) languages; from the South-Turanic languages the Dravidian and Japanese. As for the monosyllabic languages as Chinese, Tibetan, etc. the Mongolian language hardly has more relation to these than to the Aryaic and Semitic languages. The pronouns of the Mongolian like those of the families 1.2.3.4.5 bear resemblance to the Aryaic pronouns; while the manner of suffixing or putting the pronouns after the nouns points to the Semitic logic. It seems to me that the Dravidian languages have remained the most faithful to the genuine logic of the Turanians.

As the sources for the study of the Mongolian language are laid out in detail in the excellent article "On the present state of Mongolian Researches" by Prof. B. Jülg published in the Journal of the Royal Asiatic Society (New Series, Vol. XIV. Part I. January, 1882. London. Frübner ed. Cie;), I refer the kind reader to that. I only mention that in the present grammar there is with respect to the Mongolian language hardly any thing that I had not heard from the Mongolians themselves; and the Chrestomathy consisting of a selection from my double collection contains again merely original matters. I did my best to make the learning of this language easy for even not professional philologists and profitable this work to those, who will have the opportunity to speak to the open-hearted people of Tshingis Khan.

