Did really everybody understand each other before the "confusion" happened at Babel? Or was that "misunderstanding" caused by a mass of foreign "guest-worker" – speaking different languages - coming over to build the huge tower of Babel? This was also the time, when the Acadians – speaking a dialect of the agglutinating Sumerian language – started hiding their power-giving knowledge by introducing kabala and "temura" into the writing system to make it inaccessible for aggressive new immigrants.

A nicely fashioned script can be seen on this 20.000 year-old painting
(Pech Merle - France)

It is a widespread belief that there was a common language spoken by our early ancestors and linguists call it the "proto-nostratic" or „**nostratic language**".

Some linguists try to figure out what this common language looked like and which languages are the closest successors of it. Other linguists however, deny its possible existence or refuse to deal with.

We are convinced that early humans - our common ancestors - were intelligent and lived in well-organized **neighborhoods**. Intelligent people communicate with each other, write down important notes as well as numbers.

Varga Csaba demonstrates in his book "**Signs - Letters - Alphabets**" the over 30,000 years writing history of humans. Our ancestors left beautiful murals and **drawings** behind on cave-walls in South-France and Portugal 30 thousands years ago. They wrote signs and **numbers** on these pictures. Some signs turned out as letters of our archaic alphabets - the forerunners of the Latin alphabet.

The numerals written on these pictures - **dots and lines** - were used in old Egypt, by the Mayas until 1500AD and by Hungarian-Szekely people in the salt-mines of Transylvania until 100 years ago.

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Nostratic Language
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This lines and dots became the wires and balls of the "**abacus**", therefore millions of people are still using those archaic way of calculation all over the world.

Letters of an alphabet can be used by different languages but "**ligatures**" - the combination of several letters - are made for and can be read in one special language only.

The same signs, the same letters returned again and again during the 30.000 years of history across Eurasia. People of different cultures at different times picked always "letters" out of the same "**sign-collection**" (the letter collection) to build an alphabet fitting properly their language.

This means for us that high quality human culture must have existed before 35.000 Years even when most of the artifacts, which could proof this, disappeared due to decay or to natural and man-made disasters. In spite of temporary recessions

because of huge catastrophic **events** around 12.500 and 5-6.000 years ago, human culture must have been continuous until now.

Csaba Varga

SIGNS–LETTERS–
ALPHABETS

Thirty-Thousand Years
of the Alphabet

Signs- Letters - Alphabets

Anima Könyv:
Signs-Letter-Alphabets

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Contents

One of the most beautiful paintings in Altamira
(10-15000 years old)

Nostratic Language
We provide informations about human culture of prehistoric times

Scientists tell us that it could have been 1 million years ago or earlier, when humans were first making fire by rubbing pieces of dry wood.

Soon after – nobody knows when – they supposed to articulate their sensation of shivering by telling others "**FÁ**ZOM" <faazom> = I feel cold (figuratively: I am handling wood or looking for wood) in Hungarian and only in that language (??) (Dénes Kiss)

FA means wood in Hungarian.

Nature builds every living creature organically. It starts with a kernel, which extends like a **fractal** (1,1) obeying strong rules. Early humans were living very close with nature in an "organic culture". Sometimes - in distant past – humans decided to create a language to use for science and to express their metaphysical views. Living "close to Nature", they may have been predestined to do so. These very intelligent people did not spend their time on fake words or things.

Clear rules were set: Divide the universe, as we perceive it, adequately into well separable parts. Name every part suitably and make a sign for it. These names and signs should not be mixed up easily. Just the particular assigned „primordial root" should name everything belonging to one specific part of the universe, nothing else. The Universe - like a cake - was cut into around 20 different slices. For further specification other roots or words are given - "glued on"- to the "sense-giving" primordial roots and the agglutinating "proto-nostratic language" was born.

No language can become organically built and clearly agglutinating if not "somebody" sets the rules for it "artificially" at the very beginning. The once chosen primordial roots build a closed system, which did not change since the dawn of Humanity.

However, several cultures lost their vicinity to Nature and Universe during the long time of history, therefore they lost the original sense of language-creation, they rather inclined to molding and cleverness instead; and the word-building - not based on the primordial roots - started.

See: Csaba Varga "**The Living Language of the Stone Age**" (The "proto-nostratic" language of Eurasia)().

COMPARING HUNGARIAN LANGUAGE WITH OTHER LANGUAGES:

1) ETRUSCAN: Mario Alinei: Etrusco: Una forma arcaica di ungherese, Il Mulino, Fríg publisher 2003.

2) LATIN: Csaba Varga: The Living Language of the Stone Age (the proto-nostratic language of Eurasia), Frig publisher 2003.

3) OLD-GREEK: Csaba Varga: "Ancient Greek = ancient Csango dialect of the Hungarian language", Fríg publisher 2006.

4) SUMERIAN: Maria Dietrich: A szumér kérdés megoldása, "Solving the Sumerian question", Fríg publisher 2010.

5) TAMIL: Szentkatolnai Bálint Gábor: "Tamil (Dravidic) studies, Hungarian-Tamil etymological dictionary", Frig publisher 2005.

6) HEBREW: Katona István: "Comparison of Old-Hebrew and Hungarian root-words", 1941.
Dr. Tóth Alfred: "Comparison of Hungarian, Sumerian and Hebrew words" (On the Internet)

7) QUECHUA: Csőke Sándor: "The relation of the Quechua and Uralic languages" Buenos Aires 1969.

8) BASQUE: Ferenczi Enikő: New Interpretation of the Ethnic Name "Scythian" and its Significance to the Etymology of the "Basque"

9) ENGLISH: Csaba Varga: "The English language from the Hungarian view", 2007 Fríg publisher

10) COMPARING TWELVE LANGUAGES with HUNGARIAN:

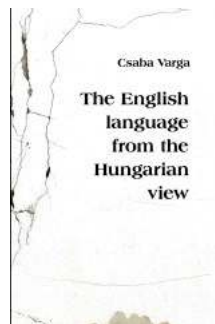Csaba Varga: "Our Words from the Past", Frig publisher 2010,

It is the convincing proof of the proto-nostratic language.
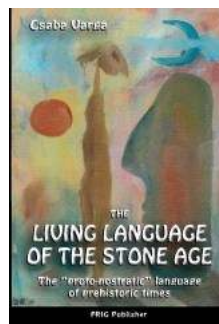
The Living Language of the Stone Age

Our Words From The Past

The English Language from the Hungarian View

Nature uses the fractal method for creation
Out of the book "The English Language from Hungarian view" by Csaba Varga:

In order to learn nature's building methods we take a magnifying glass and look at the structure of a snowflake. This very impressive structure extends from a central point. First a solo crystal will be born. This seed starts further growth by a set way at certain corners of it. This growing or multiplication follows additional geometrical rules. (For example: around a circle only six other circles with the same radius may be placed.) Beautiful structures are built, if the process goes on for a long time.

Snowflake

The mathematical name of this structure is fractal. The basic building or growing method of these fractals is very simple and the newly born crystals will inherit it. Nevertheless, the formation will become a very complicated structure in all dimensions.
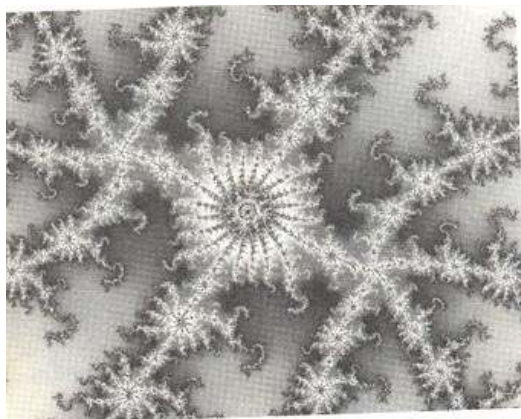
In this case a fractal is produced through a mathematical formula artificially.

The fractal is not just one of the word's curiosities; it is nature's only – basic creating method. If nature creates growth it will have necessarily a fractal structure. This unique building method of nature is well demonstrated by the structures of the brain, a cauliflower and a kernel of a hazel nut as well as the form of a tree or our vascular system.
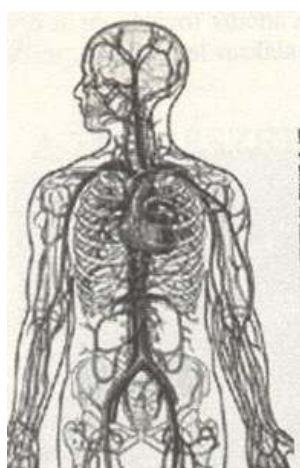
a) Vascular system **b)** Tree **c)** Coral
These are in space openly free developing fractals
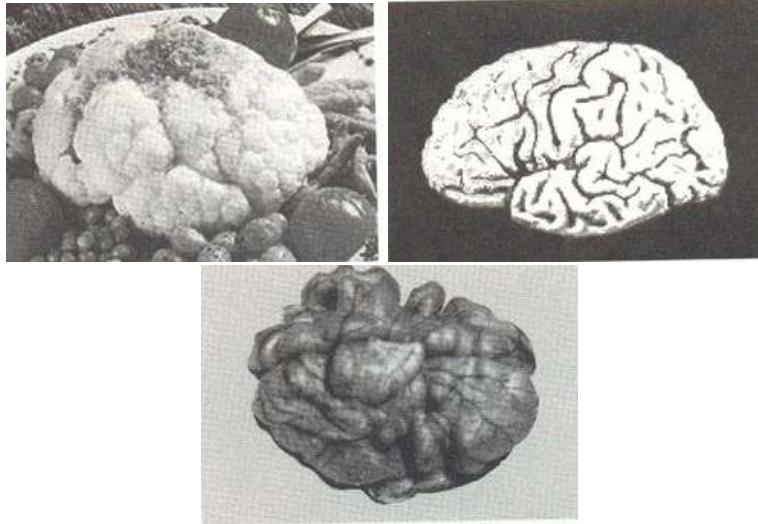
d) Cauliflower **e)** Brain **f)** Kernel of a walnut
These are fractals, which try to fill out most of a restricted space.
Their similarity is obvious.

If we examine any of nature's fractal growths, then it becomes obvious that all of them have started as a seed, which contains the core of this growth. In other words: every natural, all-directionally grown structure has a starting kernel containing the essence of growth (life). In their reproduction, all living features inherit just the basic method of building.
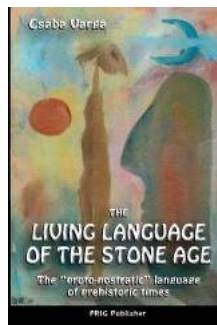
The Living Language of the Stone Age
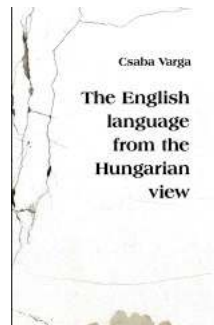
The English Language from the Hungarian View

Anima Könyv:
The Living Language of the Stone Age
(Eurasia's Nostratic Language)
by Csaba Varga 2003 / 2009

The organically built language and the root-system

Varga Csaba, out of the book "A nyelvek anyját tudtam én" **(I new the mother of all languages)**

The language of an "organic" culture (tightly organized by natures' rules) needs to be built organically as well; as it mirrors the speaker's worldview.

A) How can we call a spiritual product like a language "organic"?

1) A growth can only become organic, if it starts from a central kernel and every part of it is built by the same principle. Such growths are the trees as all the plants and animals, but our vascular system as well. Mathematicians call these features "fractals". It means that from every newly built unit of the kernel new outgrowths are built by the same principle. (See more details about this in my book "The English Language from Hungarian view")

2) This is natures' only possible method (fractal) to create organically built features. Only a construction made this way makes it possible that every dot of it is connected to every other dot of this creation. Therefore any torn off part dies. Consequently a language built by an organic culture has followed natures' deepest essence. Cultures and languages, not following natures' path of creation, are necessarily becoming injured, sick or acting strait against nature.

3) Every part of an organic creature is organically built like the vascular system of our body and it is a perfect fractal by itself. The language built by an organic culture can be very similarly viewed as the vascular system in our body.

B) What is the compact core?

This core, the kernel of the organic language (like the seed of a tree) is the collection of a few basic roots, which complement each other to become the whole kernel. These roots were "grown", expanded by agglutination. More and more roots or words were added to them and the language got its wide extending branches. A steady renewal without hurting the organic system became possible by this construction. This assures the capability of self-improvement. An organic vocabulary eliminates the mistakes, if it was not able to correct them. It may even rebuild torn off parts.

C) How does this kind of word creation work?

A word always starts with the root expressing the deepest sense of that what should be named. All what we hang onto this root is just gradually giving a hint of what we wish to determine inside the meaning-area of this basic root. The real meaning of every word is therefore exclusively the essence of its root.

To prove this take as example the root **kör** = **ker** <kœr = kɛr> (circle).

Every word starts exclusively with this root to name something in connection with the circular form independent from its topic. The following examples demonstrate that the parts put onto the root are not widening its meaning; they rather narrow down its broad sense to a required specified area of the **kör**:

körte <kœrtɛ> (pear)	**kör**be <kœrbɛ> (circle round)
kerek <kɛrɛk> (round)	**ker**ék <kɛrek> (wheel)
körlet <kœrlɛt> (district)	**ker**et <kɛrɛt> (frame)
kerít <kɛriitesh> (fence)	**ker**ekít <kɛrɛkiit> (make round)
körzet <kœrzɛt> (area)	**kör**öz <kœrœez> (hovers)
körözött <kœrœezœett> (wanted)	**kör**let <kœrlɛt> (province)
környék <kœrnjek> (vicinity)	**kör**ös-körül <kœrœesh-kœruel> (round about). Etc.

To demonstrate the definite importance of the roots, let us take off the added suffixes of a couple of words. Their deep sense won't change by this procedure, just getting broader and broader.

An intelligent word remains after every step by taking off the suffixes:

Körü~~lötte~~ <kœruelœttɛ> (around him)
körü~~lötte~~ <kœruelœtt> (around)
körül ~~ötte~~ <kœruel> (about)
kör ~~ülötte~~ <kœr> (circle)
or: **környezetében** <kœrnjɛzɛteben> (in his vicinity)
környezete ~~ben~~ <kœrnjɛzɛtɛ> (his vicinity)
környezet ~~ében~~ <kœrnjɛzɛt> (surrounding area)
környez ~~etében~~ <kœrnjɛz> (surrounds)
körny ~~ezetében~~ <kœrnj> (periphery)
kör ~~nyezetében~~ <kœr> (circle)

However, the word becomes meaningless by cutting off the root. For example **ker**íthetetlen <kɛriithɛtɛtlɛn> (unfenceable) without the root **ker**: *íthetetlen* is senseless. We can't put it in the right place of the vocabulary. Otherwise, it will become a word with a sense again by putting different roots before "Íthetetlen". The newly given root will determine a new sense:

meríthetetlen <mɛriithɛtɛtlɛn> (not immerse-able)
vetíthetetlen <vɛtiithɛtɛtlɛn> (not project-able)
téríthetetlen <teriithɛtɛtlɛn> (not divert-able)
sűríthetetlen <shuɛriithɛtɛtlɛn> (not condense-able)
lapíthatatlan <lapiithatatlan> (not flatten-able)
kábíthatatlan <kaabiithatatlan> (not daze-able

As demonstrated above, the word-roots are the pillars of the language. They carry the sense and the rest is acting like the rudder of a ship, which navigates it into the right haven.

D) The most basic root-words (root morphemes)

The word-root **kör** (example above) is already an extended, agglutinated, word like **sá r** <shaar> (mud), **vá r** <vaar> (castle), **bo r** (wine). Therefore, the basic root of **kör** is **kö**, is built from **ko** (kou) and its dialectical variation pronounced softly became even **go**, **gö**, **gu**, **ga**.

Similarly to **kör**, the words
lá t <laat> (sees),
fu t <foot> (runs)
vi sz <vis> (carries)
ra k (puts onto, stacks)

are agglutinated, extended roots (in this cases verbs) as well. The added suffixes here signalize the single third person in present. It's easy to recognize these roots, when used in other connections: "ott van **la**" = **lá** sd, ott van <laashd, ott van> (see, there it is),
lá tó <laató> (who sees, seer)
lá tás <laataash> (sight)
lá tható <laatható> (visible)
lá tszik <laatsik> (it's visible)   and so fort

fu means sweeps, rushes forward, advancing fast.
/ as a verb is built like sü **t** <shuet> (bakes),
kö **t** <kœt> (binds),
ve **t** <vɛt> (sows) /
fu **t** <foot> (he/she runs)
and figuratively, the tool you run with, is named "**foot**" in English.
The root vi or ví (vo, ve, va) means a movement, which forces something else to move:

visz <vis> (carries) **vi**sel <vishɛl> (wears)
víz <viiz> (water) is carrying
everything in it **ve**zér <vɛzer> (leader)
vezet <vɛzɛt> (guides)
vízvezeték <viizvɛzɛtek> (a pipe **vi**torla (sail) it is pulling the boot
carrying water) **ví**vó <viivó> (fencing man)
vitel <vitɛl> (carriage) **vo**ntat (tows)
vív <viiv> (fences, fights) **vo**nszol <vonsol> (hi or it drags)
vívő <viivœœ> (carrier) **vi**szony <visonj> (relation)
vonz (attracts) be**vet** <bɛvɛt> (sows, throws in)
viselet <vishɛlɛt> (wearing) **ve**tkőzik <vɛtkœzik> (undresses)
vet <vɛt> (sows) fel**ve**sz <fɛlvɛs> (picks up)
vedlik <vɛdlik> (sheds) **ve**tekedik <vɛtɛkɛdik> (competes)
vesz <vɛs> (buys)
vesződik <vɛscœdik> (struggels)

The meaning of **ra** in **ra**k is onto, like ház-**ra** (onto the house). The verb **ra**k is built like lö**k** <lœk> (pushes), bö**k** <bœk> (pricks), csu**k** <chuk> (closes)

Roots like these – containing one consonant and a vowel – are called the basic roots (root morpheme). All basic-roots together build the kernel. The whole vocabulary with ramifying branches was "grown" out off this.

It should be emphasized that this is not a theory. The Hungarian language is built that way.

E) About the wholeness of the kernel made out of the basic roots and the number of these roots.

The core built from the basic roots is essentially a whole and closed system. Everything whatever could be needed must be in it. It couldn't function, even if just one basic root missing.

1) Creating words with basic roots would not function if these roots could be mixed up easily.

2) The number of these basic roots must be very small, only then is the choice of the necessary root become easy. Otherwise the system wouldn't work well. As an example in the music: man divided the space of frequencies between a certain frequency and its double by twelve (see the keyboard of the piano). One could divide it by 100, but then we were not able to differentiate the sounds and music had no sense for us. (We could call it the musical laws of nature.) Decisive factors, which we are not able to see and depend on in one second, are practically not existent to us.
What is really a primeval, a primordial root?

F) The system of the primordial roots is part of our mind.

The root, once audibly expressed, as any other word, is just a sound or a sign. Compared to the sirens of an alarm-system, nobody would seriously think, that by examining the siren's sound, they would find out the alarm's trigger. The sound is not identical with the meaning. **The essence of a word, of the speech is in our mind. The word is just the coded expression of what is in our mind.**

Therefore, we have to look for all secrets of the primordial basic roots in our mind, or more precisely in the connection between our mind and the external world.

G) The basic root and the external world.

The balanced motionless condition looks neutral for every living creature. First the breakage of this condition will be registered by a bird, a roebuck or by any other living being. After this the reason for the breakage has to be examined and decided about, if the change is good or bad. Further examination of the details has to follow. We may perceive this procedure with the help of the following example:

The light in itself (in motionless condition) is transparent, not visible. Put a prism in its way and it will revive immediately. The prism separates its components, thus we are able to recognize and evaluate them. We must have an "etalon" of all colors in our mind, in case not all components are presented for making a decision. For example, if only the green color is present, we don't need to see the whole spectrum in order to recognize the green. (Certainly, some people are able to differentiate colors or sounds better than others.)

The mind functions the same way. It switches on the "prism" immediately, when something breaks the balance of the outer world. (The sleeping dog's ear startles due to a scarcely audible sound.) It unfolds the incoming fused message by the primordial etalon and directs the interest to the shrillest change. Staying with the example of light, it can only this way determine immediately , which color's balance – red, green or yellow etc. – was most disrupted. Our mind deals first and mainly with the most disturbing message. This is why we can handle just one thing really well at a time, and why so many accidents happen.

The simple form-recognition functions the same way. In this case the primordial pattern contains the sum of all three-, four-angle and circular forms. (For example: two circles beside each other will be identified as eyes. Lines breaking angularly signalize jeopardy, but curving ones cause pleasant feeling. It is interesting that a repeatedly broken line makes a masculine and a softly curved line a feminine impression.)

It is evident that these forms are "stationary pictures", sharply seen pictures. Contrary to this, it has to be emphasized that a particular change is a procedure happening in time. The recognition of form seems to be connected to the part of the picture sharply seen, but this is only a little part of the picture seen. However, the recognition of a change happens outside of the sharply seen area. We see changes best at the periphery of our field of sight but over there we can't recognize forms in exact matters. As well, the changes are perceived bluntly even at the most sharply seen areas.

The mind differentiates and identifies the perceived but diffusely incoming information with the help of its "prism" by the primordial patterns. In conclusion of the above matters, these patterns have to be distinctly different. But being different is not enough. Any possible change of the outer-world must be able to connect to one of the patterns. The possibility of a sharp judgment would cease otherwise. (A

mistake could happen any time: connecting to a wrong pattern causes panic.)

The primordial patterns must be very distinct prototypes of movements because they deal with changes. The only exception is the one dealing with sounds. (Touching may have specific patterns; as yet I couldn't find any of them, which did not derive from the patterns seen through the eyes).

H) The primordial pattern and the word.

The primordial patterns are therefore a constant measure-assortment inside of our mind. It is there even if we don't speak. A language won't stop to exist, if all speakers are sleeping. **The basic roots, as words, are nothing else than the names of these primordial patterns.**

One should not forget that it is only necessary to name these patterns, because words make speech possible. There is no speech necessary for the worldview guided by the basic patterns. The point is that we observe the world and do our orientation without speech as we demonstrated previously.

Therefore, the root is only a name of the primordial pattern, a naming as well as the numeral is not the number and C, Cis, D, Dis are not the sounds themselves, only the names of them.

In the followings there are some names of possible changes, which are capable to disturb the balanced state-of-rest of the universe, as our mind separated and evaluated them. These are basically different and a mixing up is impossible. In the examples shown only a few dialectical variations are presented..

something breaks the silence: **ro**, **lo** [**ro**ppan (cracks), **lo**tyog <lotjog> (gurgles)]
something spreads away: **to**, **szo** [**to**va (forth, away), **szé**t <set> (asunder)]
something not moving straight: **ko**, **go** [**ko**vályog (strolls), **gö**rbe <gœrbɛ> (curved)]
something is raised, being above something: **ho** [**hó** (snow)]
the position of something is changing: **mo** [**mo**zog (**mo**ving), **mo**tor, etc]
something bent, curving: **bo**, **fo** [**bó**lint (nods), **bó**ja (buoy), **fo**dor (flounce)]
vi, **vo** [**ví**z (water), **vo**n (pulls), **ve**t <wɛt> (sows)] is a movement making something else to move.

Certainly not all the basic roots are presented above. The row is noticeably incomplete. The research on this topic will probably never be complete. But there can't be a great number of these basic roots. Their number is very limited. I have identified more of the word clusters, but they seem to be the derivatives of basic roots, which I couldn't certainly identify yet. It is possible that the presented roots carry some additional meaning, which I didn't connect to them.

Furthermore, it is not easy to describe a basic root (root morpheme) with the words of other roots. Describing the meaning of them is only a paraphrase, a circumscription. Using an animated film could demonstrate the sense of a basic root much better. This method (using pictures) has been successful in the book "HAR" of mine in 2003.

We may assert correctly that the words built from the basic roots above represent around 2/3 of the Hungarian vocabulary with far over one million words.
This is one more reason to talk about the limited number of these roots. It is well possible that a variation of a basic root became a separate entity with somewhat tainted meaning and developed a separate branch of word clusters. The basic roots represent patterns of movements; therefore the research of them is not easy after a certain point.

Thus, this would mean that we might never reach an absolute completeness with this research. But that can be expected everywhere.

A new tool is very helpful in etymology: the picture expressed by the basic root. The roots are only the names of these primordial pictures. The picture shows always the original intention of a word-creation. The picture is helpful, because by comparing two roots there can't be any doubt about their identity, if those basic pictures are identical. For example **kap**tár (<kaptaar> (beehive) and **kap**isgál <kapishgaal> (begins to grasp) are built from the same root, because both are expressing "catching" bees or thoughts like the **cap**italist catches the money. Its picture can best explain the sense of a root.

To compare two randomly chosen roots by their sounding is occasionally an uncertain method. It is like a chair with two legs. With the picture we got a third important fact therefore, a "third leg" to the chair, which makes it stable. For a demonstration let us see an example. To reach our goal, we have to start with the ancient pronunciation.

The root of **szab**lya <sabya> (sabre) is **szá**, **sza** <saa, sa> means **se**paration and in the old dialect with two vocals **szau**. The **u** became very often **v**, finaly **b**, as in this case: from szau became szav >> szab. **Sza**blya was originally **sza**ula, meaning "**se**parate". [From this root derived **szá**j <saay> (mouth), because it **sep**arates by opening or **sza**bó <sabó> (taylor)].
<div align="center">

Szaula >> **sza**vla >> **sza**bla >> **sza**blya.

In the variation of other dialects the u of szaula have been lost

[like köü >>kő (stone)]

</div>
and   **sza**la >> **sze**lő <sɛlœ> (a thing, which separates)

Szaula>>

$$\textbf{Sza}u > \textbf{sza}v > \textbf{sza}b + l\ \textbf{sza}bla > \textbf{sza}blya$$

$$\textbf{Sza}u > \textbf{sze} + l\ \textbf{sze}l > \textbf{sze}l\H{o}$$

Both variations are now used in our vocabulary. In the second part, we will see more successful results by using this method for etymological examinations.

I) Summary and conclusion

It has to be emphasized that nothing is named directly with a basic root or a word. <u>The words only express the mode of disturbance of a neutral state.</u> Therefore, to name material things can't happen in this spiritual world. A man of an organic culture won't take anything out of the world; he won't separate or cut the whole into pieces, not even with words. Nothing can be independent from the whole of the universe. People thinking this way are watching everything from the whole and call the disruption of the wholeness "unnatural" and sometimes they call it even a sin.

A man thinking through this "organic" worldview sees the universe as a Wholeness, as One, as God self. God is the number Egy <ɛdj> the One, the Jó - Jav (good, God), the [Eli - Eleve (First)], (Eli >> Ila >> Alah), the Ős <œsh> (ancestor) >> Is-ten = Almighty Ancestor, who was not born (these were the names of the "One God" for at least 20 thousand years in our language. These names are still in use and even the Israelis and Arabs inherited these God-names used In Canaan (It was then the dominating language of Egypt and Asia-minor). Therefore, ONE equals with everything. The deep sense of this philosophy is best expressed in the ancient script of the "Tabula Smaragdina" by Hermes Trismegistos: "I see everything in myself and myself in everything. I'm in the sea and the sea is in me, I'm in the trees and the trees are in me." Therefore everything is One, there is no extra tree, no extra sea and no extra me. Clear metaphysic like this dominates our vocabulary.

The same thinking dominates the whole of the primordial roots, the spirit of the Hungarian language and even the world of numerals.(See more about this in the book of mine: "A kőkor élő nyelve" (The Living Language of the Stone-Age) 2003.

There we got a problem. We have to find an explanation for this deep spirituality of the Hungarian language, which must have been in it for manythousands of years. This could not occur by itself and not just randomly.

I repeat, what I have told earlier in my previous books: some intelligent people very long time ago (certainly many ten or hundred-thousands years ago) got to the same conclusion as Czuczor Gergely, Fogarasi János in 1830 and myself following their thoughts <u>that the vocabulary and the speech as well as mathematics is based on primordial patterns.</u> Our early ancestors, well armed with intelligence and knowledge, restarted building their language based on nature. Their goal was to get close to the deep sense of the universe as we can see from the final results. They formed the speech based on natures' rules to a language of science and certainly not by chance, they kept the organic structure of it carefully intact. This is the only explanation, how this language itself could become the mirror of nature.

Zoltán Sütő wrote about this topic: "*The Hungarian language is for me a prehistoric language created artificially to express the metaphysical knowledge of the ancient culture of our ancestors. My viewpoint will be well supported by the results of the mathematically clear research of signs and language by Varga Csaba. The knowledge and use of the Hungarian language and culture is certainly the best tool to represent the paradigm of thought of the ancient tradition*"

I know, it is astonishing, what I have written above. I hope, it will be accepted sometimes. Let me quote (immodestly) Schopenhauer:

"Every difficult question goes through three stages until its acceptance: At first man laughs about, later they fight against and at last man finds it obvious"
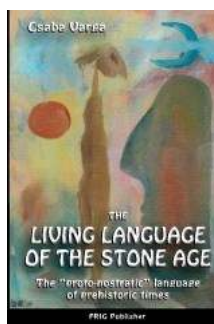
**The Living Language
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The Living Language of the Stone Age
(Eurasia's proto- Nostratic Language)
by Csaba Varga, 2003 / 2009 to order from the author: csvarga @ enternet.hu

All languages of Eurasia and some aboriginal languages in America contain more or less remnants of the archaic, so-called "proto-nostratic" language, the first(?) one of humanity, the language of the Stone-Age, of prehistoric times.

Our culture, customs and religions are the product of this archaic culture, the creator of this language.

The author invites you to explore this archaic but up-to-date language.

One of the most impressive recognition in the book is that the "word of the Stone Age is a picture" (1,2,1). Those early ancestors told pictures to each other, loudly expressed pictures or movements.

This book states in detail that in Europe the Hungarian language preserved most correctly, practically unchanged, this archaic language and its way of thinking as a living petrifaction. In one chapter, the reader can learn how big a treasury of this archaic language the Latin is.(1,2,2)

Further of interest is the presentation of the written numbers of the ancestors and the recognition that the naming of our numbers (1,2,3) is rooted in early prehistoric time.

We can take a delight in the sight of the 15 thousand years old picture show. (1,2,4) Women, men and children are tastefully dressed and shaved accordingly.

Finally we get some explanations about, why the archaic culture broke (4) and could not recover fully up to our time.
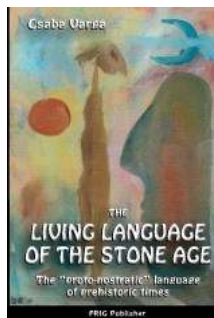
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Word of the Stone Age is a picture

At the dawn of humanity, everything was named by its spectacle
Every word-root was the name of a spectacle

Two words with identical pictures as described by their word-roots, are dialectical variants of one and the same root.

Most word-roots have been used with diverse pronunciations at different areas of the same language territory. Those variations multiplied further by using different languages like (Hu) KöR (circle), CHURCH or (Ger) KIRCHE. The meaning of them can vary as well. Examples: the root of the words **Kir**che, **chur**ch, circular, **kör** <kœr> (circle), **ker**t (garden), **ker**et (frame), Slav **gor**od or after metathesis **grad** and **kör**öz <kœrœz> (**cruis**ing) means a **circ**ular built or encircled, enclosed territory and a circular, not strait movement. (In the case of **church**, the archaic places of worship were round, as Stonehenge and many early Christian churches.) The basic idea of all is a **kör** <kœr> (**circ**le) - more accurately - the imaginary picture of a **circ**le, being **ker**ek (**round**) – not strait.

<u>You rather have to see a word-root's picture to understand it.</u>
<u>This kind of word-building principle is an inheritance of our early common ancestors</u>

KÉP = picture

Every one of our words articulates a KÉP (picture), therefore KÉP has to have a "picture" as well. Let see what the word KÉP (picture) really means in Hungarian.

The words KAPó (catcher, receiver) is not just "related" to KOPó (hound, detective), it is the same word. Both, the hound and the detective are trained to el|KAP (catch) something. They KEPesnek, KAPosnak <kaposhnak>, KAPdosnak <kapdoshnak>, KEPesztenek <kɛpɛstɛnɛk> (are greedy) (after) for something. To understand the identity of these words we have to see their common picture. The KOP|ó is a dog trained to el|KAP (to catch). KAPzsi <kapži> (greedy) is derived from KAPosó. The change [zs>cs] or [osó>csó] happened often in Hungarian:

   /Lépeső <lepɛshoe> became lépcső <lepchoe> (stairs)
    Hágosó <haagoshoo> became hágcsó <haagchoo> (rope-ladder) //

Thus, KAPzsi people are "KAPosó", KAPdosó, are greedy after pecuniary matters, sex, or just after butterflies.
The   KAPosó person KAPos >>KAPdos and the target of the
     KAPosás <kaposhaash> (greediness), a thing or a person being called
     KAPós <kapoosh> (much in request). The person, who
     KAPisgál <kapishgaal>, (begins to grasp it). You may
      KAPdos (snap up) to a slippery soap in the bathtub. Everybody having seen the many outstretched hands onto a
     KAPós (wanted) star on the stage should be able to understand the meaning of
     KAPosni, KAPdosni, the desire to catch.

After this introduction we just can say that KÉP (picture), a front-vowel variation of KAP, KOP is the most beautiful philosophical expression of this word-root.

KÉP is a spectacle we could catch, the caught reality. We may draw, paint or use a camera, we elKAP (catch) a second of the ever-changing world like the lepidopterist the butterfly.

Now, it is possible to understand the extensions of KÉP:
The person who is KÉPes <kepɛsh> does not have a KÉP (picture), but he or she is able to perform, is CAPable of something.
     KÉPesség <kepɛssheg> (ability) means being able to KAP, KAPos (to catch).
The KÉPzés (instruction, teaching) (KÉPezés – KAPozás) in reality is a teaching, the instruction to become a good catcher.
     KÉPtelen (impossible) means that we can't catch a KÉP (picture) of it.
     KAPisgál <kapishgal> = thinking = észre-vevés <esrɛvɛvesh> taking to brain = perception.

Észbe|KAP (remembering suddenly) /getting suddenly into brain/.
     KÉPtelen (without a picture) = KAPhatatlan = elKAP|hatatlan = impossible to catch, to get a KÉP (picture) of it in your brain,(practically, it is not existing for you.)

KÁPrázat, KÉPzelgés <kepzɛlgesh> (illusion, imagination).
KAP|óra jön (come in the nick of time).

The root KAP = KEP = KÉP has many other derivatives, less imaginare, easier to understand.
    KAPál (hacking)
    KAPálódzik (struggles with the extremities)
    KAPar (scratching)

The word KAP can be found in all European languages including Latin, written often with a "c".

In Spain: CAPaz = KÉPes (CAPable)
        CAPtura = KAPtár (beehive)
        CAPriccio = KAPósan (caprice)

In Latin: CAPtator = (catcher) = KAPosó
        CAPio = (the catching) =   KAPás
        CAPto = (snaps up) = KAPkod
        CAPesso = (the snapper) = KAPosó

<u>Without doubt, they are one word, expressing the same picture</u>

A relative long word, KAP|atoz (a plate squeezed onto the guitar to ease the play) is called CAPatasto in Spain. It is a word built the Hungarian way.
    CAPtar (beehive) is an unchanged word since the Stone Age.

The latin COPia (copy) is a caught KÉP of an other picture.
    CAPacity = KÉPesség <kepɛssheg> (ability to COP|e with..)

    CAPitalism is not named after money. Its main attribute is KAPás <kapaash> (catching), it is getting - not giving. It is best connected to
    KAPzsi (CUPid, greedy).

In Latin the CAP|itularii were the helpers of the tax-collectors
The English COP = KAP|oso (catcher)

In Latin:
    CAPesso = KAPoso (catcher)
    CAPaciter = KAPAcitál (to persuade)
    CAPax =   KÉPes (be able)   (the Latin "x" became in Hungarian "s", or "sh")
                    Asterix = ostoros <oshtorosh> (with a whip)
                    Audax = ügyes <uedjsh> (able, brave)

    CAPio = elKAP (catches)
    CAPtabilis = elKAP|ható, (catchable)
    CAPtatio = KAPosás, KAPdosás (the catching)
    CAPtio = KAPás (the catch)
    CAPto = KAPkod (try to catch)
    CAPtura = KAPás (the win)
    CUPide = KAPosoan (vehemently)
    CUPidus = (vehemently wishful)
    CUPio = KAPosik (being desirous)

There we arrived to the little angle with arrows:
    CUPido is in reality
    KAPato (managing the impregnation of cows), who makes his target
    KAP|oshing (desiring) and to improve his effect we may play the music
    CAPriccioso, passionately, vehemently.
    CUPido must have been the creation of a culture speaking Europe's "proto-nostratic" language and probably

introduced into Latin by the Etruscans.
The words KAP = KOP = KEP = KÉP = CUP are one word
with five different pronunciations with identical or almost identical meaning.
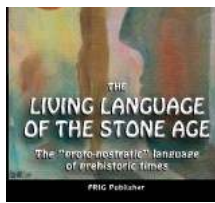
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Big treasury of latin
The developing **archaic Latin**

To examine and prove the distant but real and organic relations of languages is a very difficult job. It is not our task to accomplish this in the following chapters.

I won't say that the Latin and the Hungarian are sweet relatives. I say that many-many Hungarian words and word-groups melted into the developing archaic Latin language and this can easily be demonstrated:

One of many examples:

RÓZSA (Rose)
Cutting off roses in my garden, I got some long bloody streaks on my forearms. This was the point, when I thought that rós(e) got its name because it is "ró"-ing, it scratches with its thorns. This gave me the motive to start looking for the way to prove, how rose and other words landed in the ancient Latin language. How are words like **RÓ**zsa built in Hungarian?

> Ró zsa is built like tor zsa <torža> (stalk, cob),
> hor zsa <horža> (pumice),
> mor zsa <morža> (crumb)
> and rő-zse <roeže> (brushwood)

is even the same word with different pronunciation and modified meaning.

After this recognition we are trying to prove that the "ró" of the rózsa is the same as all the other "ró"-s in our language, like

> rovás <rovaash> (a way of writing, engraving)
> rovatal > ravatal (catafalque)
> rút (ugly)
> rovott (person with criminal record)

The Latin words **RO**sa (rózsa) and **RU**bor (redness) are scattered through Europe to name a flower and a colour.

> Other words built from RÚ are
> RUga (wrinkle, face-line)
> RUgo (puckers, crinkles)

Think of the picture: a man's wrinkled face full of grooves, in Hungarian **RED**ő. (It is interesting to meat the English word RED in this connection.) A **RÚT** (very ugly) man has many wrinkles; his face has been rótt, rútt ("scratched" a lot).

In case of RUScum (butchers broom) the part "cum" means "with" and RUS means in Hungarian "rús"<ruush> scratchy, thorny. In reality butchers broom has as many thorns as roses.

This tells us with certainty that the Latin ROSa got its name, because it has thorns and is **RÓS** <roosh> (scratchy). A similar word is RUbetum (bramble-berry cane). It has thorns as well. A ROStrum (beak) is able to RÓ (scratch).

Struma (goiter) is a protruding growth. The root of this word is "trum". A boulder is MONS, a MONStrum is a monster. So we understand ROStrum better.
RUtrum can't be anything else as a protruding something being able to make grooves. It is a shovel, a spade.
We can state after all that the Latin ROSa got its name, because it is "rós", in other dialects "rús", (thorny, scratchy) out of the "Hungarian" language. The word RÓ (it scratches) is a verb. RÓS <roosh> is its agglutinated form by the Hungarian way, is an adjective and means scratchy, thorny. The "a" in ROSa points only to the feminine gender.

Thus we can better understand the following Latin words below:

> RUS (ploughed land)
> RUO (dig up, scratch)
> RURICOLA (plowman, farmer)
> RURIGENA (farmer)
> RURO (farming)
> RUSTICA (ill mannered (farmer) woman)

RUSTICANUS (plowman)
RUSTICITAS (rudeness)
RUSTICUS (ill-mannered man)
ROBUR (object made of oak)

We have to ask the question: was it possible that RO and RU was taken from Latin into Hungarian? The answer is definitely NO. The words RO and RU do not exist as basic roots in Latin, one cannot explain those out of Latin. Only the Hungarian agglutinated forms, ROS and RUS were used in Latin. Don't forget, the Etruscans gave the Romans the basic cultural contribution to their language, writing, arts and manufacturing. These Etruscans spoke a "Hungarian" dialect (Mario Alinei: "Etrusco: Una forma arcaica di ungherese").

See further examples in the book: "**The living language of the Stone Age**" by Csaba Varga
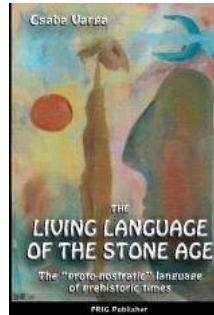
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Numbers

The Hungarian language is interwoven with numbers

Dealing with numbers, using them and writing on a daily basis since archaic times is reflected in the Hungarian language.

SZÁM = number

SZÁMukra (for their number = for those people) meant a lot being taken into account (we just can't tell it differently):

> SZÁM|bavették. (took him into account)
> SZÁM|omra: for my number (for me)
> SZÁM|ba vesznek <saambavɛsnɛk> (they consider me)
> SZÁM|bavétel (taking into account)
> SZÁM|OT kapok (I will get a number), after this they
> SZÁM|olnak velem (they count on me) and I may become a
> SZÁM|ottevő <saamottɛvoe> (considerable) person.
> SZÁM|ítok (I count) they take me seriously.
>   If I did something wrong, then I may become a
> SZÁM|űzött <saamuezoett> (a person with lost number, banished),
>   SZÁMkivetett <saamkivɛtɛtt> (my number being discarded), therefore, I won't
count anymore:
>   Nem SZÁM|ítok. Somebody will be called
> SZÁM|beli, if he belongs to the society of people with a number)

We just can't say it differently

Our word Szem (eye) is in reality the figurative variety of the word identical entities:

> SZÁM|ol = SZEM|el <saamol = sɛmɛl> (calculate – select)
> SZÁM|lál = SZEM|lél <saamlaal = sɛmlel> (count – view)
> SZÁM|oz = SZEM|ez (paginate – inoculate or ogle) Saying
> SZEM|es <sɛmɛsh>, we may think of a cute person or a grainy forage.
If somebody
> SZEM|ez <sɛmɛz>, he/she may look at something interesting or take out cherry-
stones.
One   SZEM of grape = one SZÁM (piece) of grape.

The idea of One is standing behind this equality.

SZÁM = SZEM = 1 = MAG. This equality is expressed in the sign below

The SZEM|es takarmány (grainy forage) is stored in the MAG|tár <magtaar> (granary). I am EGY (one) SZEM (eye, number) MAG|am (myself) EGY|edül <ɛdjɛduel> (lonely), like EGY SZEM MAG (one piece of grain) in my hand. Further more, all these are adjectives of God as well. In our philosophy exists only EGY (one) SZÁM (number): the ONE and all other numbers are only the fragments or multiples of EGY (one).

God is therefore MAGa (self) the ONE.

For the Sumerians the light and life-spending God was living behind the sun (it wasn't the sun) and they called him SZEM|es <sɛmɛsh> (the being with an eye). The sign of SZEM|es was the circle with a dot. This sign has been in use 6-7 thousand years ago in the Carpathian Basin with other "pre-Sumerian signs", found in the excavations by Zsófia Torma at Tordos, Vincsa, Tatárlaka (Transyvania/ then Hungary - now Romania). Later on it became a triangle with a human eye in it.

See more of this in the book:
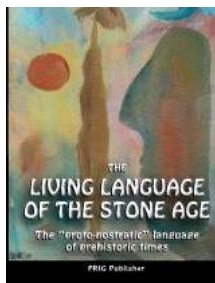
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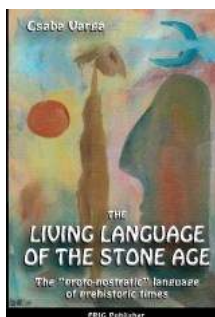by Csaba Varga 2003 / 2009

Prehistoric Picture Show

Around fifty years ago Leon Pencard, French scientist found 1500 stone plates full of drawings in the cave of La Marche. The pictures were copied onto paper, but the finds landed in the storage of the local museum.

Finally, prof.Michael Rappenglück from Munich publicized the pictures. The pictures show mostly animals, but on 155 of them human faces and clothing are visible.

The people belonging to these portraits do not look wild and do not wear animal hides. Most probably, they were city dwellers, shaving daily or having a tended beard. There were fashioned hairdos and capes.

The pictures show individual characters. You cannot invent such unique characters, not as many. Living persons must have been behind every one of them. A really gifted and well-educated artist drew the pictures. It would not matter at all, if he or she had copied the pictures from somewhere else. Somebody could say, the pictures were made 3,000 or just 70 years ago and hidden in the cave. We can say no for two reasons: The finds are 15,000 years old, proven by the usual scientific dating method.

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Axioms of the vocabulary

I. Axiom: Every word is an invention, a spiritual product.

II. Axiom: The same vocabulary can't be formed twice during history. One can't

step twice in the same river.

III. Axiom: It is a basic mathematical statement:

If   a = b = c is true

than   a = c must be true

IV. Axiom: One can't reconstruct the forgotten words from a defective Vocabulary.

There is no turning back in the history of languages.

V. Axiom: Two word-roots with identical meaning and sounding are

really one and the same word-root.

Explaining with other words:

Two words with identical pictures as described by their word-roots are

the pronunciation-variants of one and the same root.

At the dawn of humanity, everything was named by its spectacle.

Every word-root was the name of a spectacle.

The sense-giving picture of a word-root does not change by varying

the pronunciation of its name.

Most word-roots have been used with diverse pronunciations at different areas of the same language territory. Those variations multiplied further by using different languages like (Hu) **KÖR** (circle), (Eng) **CHUR**CH or (Ger) **KIRC**HE. The meaning of them can vary as well. Examples: the root of the words **Kir**che, **church**, **circ**ular, **kör** <koer> (**circ**le), **ker**t (**gard**en), **ker**et (frame), Slav **gor**od or after metathesis **grad** and **kör**öz <koeroez> (**cruis**ing) means a **circ**ular built or en**circl**ed, enclosed territory and a **circ**ular, not strait movement. (In the case of church, the archaic places of worship were round, as Stonehenge and many early Christian churches.)

The basic idea of all is **kör** <koer> (**circ**le) – more accurately – the imaginary picture of a **circ**le, being **ker**ek (round) – or moving not strait. The group of **kör** is just one of many word-clusters.

This kind of word-building principle is an inheritance of our

early common ancestors.

VI. Axiom: Everything was developed out of the simplest condition.

VII. Axiom: The unproductiveness of archeological and other investigations, to learn

about our past history, can prove nothing.

(We can't project the results of our actual fruitless observations

upon our past.)

VIII. Axiom: Humans being able to communicate in written form, are certainly familiar with numbers and write numerals as well.

IX. Axiom: If a rule works than it exists.

(In other words: if a law successfully performs in a system, we cannot have doubt in the reality of this system.)
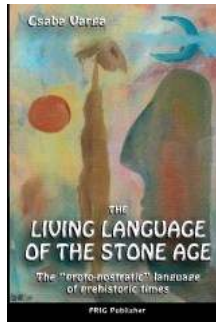
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The English language from the Hungarian view
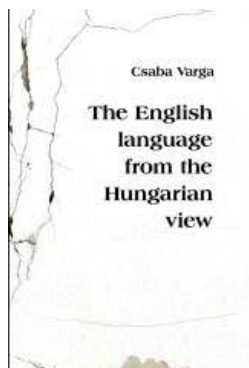
The research to find the proto-nostratic language of Eurasia lately brought more and more results. One of those discoveries is the recognition that a big part of the English vocabulary - as presented in this book - has much more similarity to the Hungarian than we thought before. These similarities are touching the basic elements of both languages. An important detail of this recognition is that we do not have to move people forth and back all over the continents to explain "takeover"- words. The common features are the legacy of an archaic root-language, once spoken by everybody in Eurasia. The recognition of so many common words could be quite useful for Hungarians learning English and vice versa.

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A few words to train our assessement

Articulate loudly these words and you may hear two different dialects instead of two languages.

babouch = **papucs** <papuch>
bezoar = **bezár** <bɛzaar>
bare = **pőre** <pœrɛ> {delivered from **bőr** (skin),
                 it is being used as "naked".}
cheapen = **csappan** <chappan> (getting smaller)
chimney sweeper = **kéményseprő** <kemenjshɛprœ>
chide = **szid** <sid>
chink = **cseng, csengés** <chɛngesh>
chirrup = **csirip** <chirip>, **cirip** <czirip>
chisel = **csiszál** <chisaal>,
chop = **csap** <chap>
harsh = **hars** , harsány <harshaanj>, érdes
heap = **hupa**
hoard = **hord** (össze-hord: carrying together)
house = **ház** <haaz>
leak = **lék**, luk
loch, lakelet = **luk**, (small bay)
loose = **laza**
lumpish = **lompos** <lomposh>
mellow = **málló**
mere = **merő** <mɛrœ>
muck = **mocsk** (mocsok) <mochok>
neck = **nyak** <njak>
night = **nyugt** <njugt>
pis (piss) = **pisi** <pishi>
poorhouse = **pórház** (szegényház)
posh = pos(vány) <poshvaanj>, pos(had) (stale), pocs(olya) <pochoya> (puddle)
puff = **pöf**, pöffen <pœffɛn>
puffed = **puffadt**
sack = **zsák** <žaak>
stellar = **csillár** <chillaar> (luster), csillan (sparkles), csillag (star)
tag, a loose end = vég-**tag** (end-tag, limb)
tusk = **tüske** <tueshke> (thorn), agyar
wander(ing) = **vándor**(lás)
wasted = **vesztett** <vɛstɛtt> (lost)
waste = **puszta** <pusta> (desert, bare),
     = **veszt** <vɛst> (loses)

= **foszt** <fost> (strips)
= **puszt**(ít) <pustiit> (destroys)

There is very little difference between the two sides of the word pairs above (except the chimney sweeper). The variation is less than in the case of "bishop" in different languages: **püspök** – **episcopus** – **wiskup** - **Bischof** – **vescovo** – and in Turkish it became a "beg">> **pisbeg**.

Even the inflection (agglutination) of words is the same on both sides, as you will see later on in other examples.

The first part of the book introduces the Hungarian language

THE AGGLUTINATION

The word agglutinating means adding, gluing, putting pieces together: adapting them one after the other. It is a special way of building words. The added pieces might be categorized in different groups: suffixes, attributes etc. We do not differentiate now; we call them all together suffixes or prefixes. Languages, which build their words this way, are called "agglutinating" or agglutinative.

Hungarian is a well-known member of this language group. It has far over a million words built this way holding on to very tight rules.

Every word starts with the basic root, which is the subject of agglutination. This **contains and only this contains the main topic, the fundamental meaning of the word.** For example: the words
  tolong (jostling),
  tolatás <tolataash> (shifting),
  tolakodhattok (you all might jostle) were not understandable without the word "**tol**" (he/she is pushing). There are over fifty entities built from "**tol**", which itself is already an agglutinated form. The basic root (root-morpheme) is "**to** or **tá**" that means distant from the person, who says it. A mother tells her little child - going for a walk – that "we are going **ta-ta**." This "**to**, **tá**" are to find in the words
  távol (far away), tova (away, gone),
  tavaly <tavay (last year),
  tolul (one's way trough a croud),
  tolóka (slide), **to**ldoz (he patches up).

*

All the suffixes are full-fledged words with independent sense and full importance. The meaning of many suffixes became unclear with time and the sound of some got modified. Many suffixes are still fresh words in every day's use. The complete, ancient, probably original way to build words could certainly be recognized and demonstrated with the help of words, in which the meaning of the word building elements (suffixes) are still explicable.

We call a vocabulary agglutinative for it's organic structure. And we have to accept this fact with all it's consequences.

In the first place and fundamentally, we have to acknowledge and accept that an agglutinative language built from basic word roots is one of nature's miracles, which is as beautiful as life itself. With all this we were able to look into nature's language-building workshop.

*

Zoltán Simon was much engaged with the **similarity of the two languages** (see the list of references). He wrote the next two sentences, which are identical with minimal grammar adjustments:

  Ten old angry chimney-sweepers went across the swampy medow to the curtis lodge's wall
  Tíz ódon ingerült kémény-seprő ment keresztül a zsombékos mezőn a kertészlak falához
  <žombekosh>
  to eat fresh fine cock-neck and water from a brownish cup
  enni friss finom kakasnyakat és vizet egy barnás kupából
  <kakashnjakat>

  We may take the end of the sentence again:

  [In Hungarian **esz**, **enni** does have an **ét** variant.
  [sz>t] like // v**esz** > **vit**(el) (take – carriage),
  or **isz** > **it**(al) (drink)] //

  ét számos friss finom kakas nyakat
  eat some fresh fine cock neck

*

The second half of the book deals with similarities and
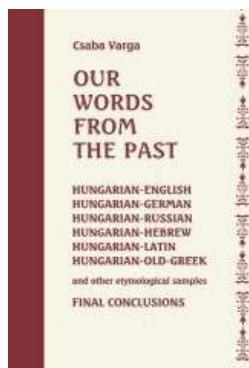
common features in both languages

It is like looking for diamonds in the sand. Having found them and admired them, we may follow an etymological dictionary containing over 700 words.

*

Finally, see "The summing up the etymology"

and the "Postscript" later in the book.

Our Words from the Past

An etymological comparison of word-samples out of 13 different languages.

https://www.createspace.com/3482003

"And the whole earth was of one language
    and of one speech" (Genesis I.11.1)

Where and when did this one language develop?
What kind of language was it?
Is it still around?

Supposedly we found it – what's the proof of it
    being the mother of all languages?

We will find the answers for all these questions
    by reading this book and following the
    author's sharp logic.

1. Introduction

The first part of this book contains introductory and informatory messages. The second part offers **etymological comparisons** of word-clusters taken from twelve (+1) different languages **with their Hungarian counterparts**. The third part contains the theoretical foundation and conclusion.

The twelve languages are: English, German, Russian, Ancient-Greek, Etruscan, Latin, Hebrew, Sumerian, Tamil, Mongolian, Bask, Quechua / Aymara. The words being brought to comparison are practically identical with the Hungarian equivalents.

The most important criterion by the collection of the word-clusters was the easy verifiability. I used one dictionary per language (exception Hebrew), which are available in the book-stores, in the libraries, on the Internet or standing on the bookshelves everywhere.

The biggest help for this work was the "Etymological Dictionary of the Hungarian Language" by Czuczor-Fogarasi, published by the Hungarian Scientific Academy 1862.*

*The dictionary by Czuczor-Fogarasi is a marvellous memorial of the Hungarian language. Without knowing its etymological principles, nobody can say that he understands the words in all details. The two authors' performance in linguistics can only be measured by that of Einstein and Newton in Physics. It differs only by the amount of publicity. The "A magyar nyelv szótára" (The dictionary of the Hunngarian language) is available per Internet from Arcaneum adatbázis.

2. The final conclusion

Should we find that all word-heaps – collected from several different languages and containing mostly different words – independently correspond with different areas of a certain selected language, then we can rightly conclude that this selected language has been the root or the starting-base of all languages of which the word-samples were taken from.

We should call this discovery one of the most important theses of "Historical Linguistics". This acts like a wrench, there is no way out.

Our previous word-comparisons of twelve languages (together over two thousand Hungarian words and word-building elements) proved our thesis. <u>The word-samples taken from different languages have few common features, but they all can be found in the Hungarian language</u>.

Finally, you find in the appendix the **deep-going etymological examination** of
two archaic word-roots of the "**root-language**"

"Prehistoric neighborhoods"

Out of the book "**Signs – Letters – Alphabets**" by Csaba Varga
To order the book see: www.createspace.com/3389848

1) A couple of years ago, in today's France, archaeologists excavated two large Neanderthal sites that revealed signs of craftsmanship. Earlier than that, a tombstone erected by Neanderthal people was discovered – it had an ogham kind of sign carved on it. They buried their dead covered with flowers, the same
way we do it these days. The mental capacities of the Neanderthal people can be especially well figured out with the help of this flute-fragment:
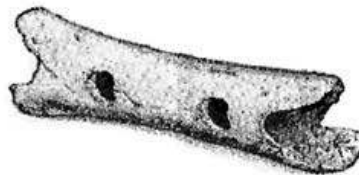
A Neanderthal man carved this approx. 43-82.000-year-old flute.

Although the flute made of the bones of the cave-bear is badly damaged, the position of the fragmented holes between the two intact holes can be easily discerned. And this is more than enough to claim that the flute is not tuned according to the natural pentatonic scale but a minor-version of the modern diatonic scale. Such a scale cannot be a twist of fate: it had to be created. (Even if it is the result of trial and error, decisions had to be made: "This is where the hole should be!") Bob Fink's acoustic analysis follows in the next picture:
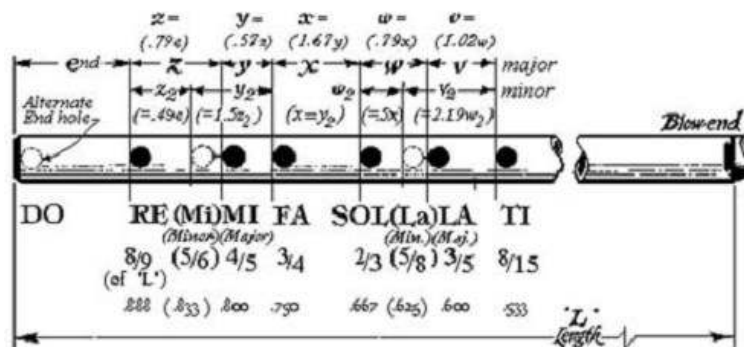
The position of the holes determines the producible sounds.

The above analysis shows that this flute could indeed emit brilliant melodies. Sure we are surprised that music has been with us since the Neanderthal man, but what is more astonishing is that these human beings actually based their music on an artificial scale.

2) The Canadian archaeologist Olga Schöffer found a complete wardrobe
of women's Clothing (80 pieces which are around 29,000 years old) at a location, which is today Czech republic.
This means harvest, flax processing, weaving, measure units and manufacturing, not to mention the occasions they were made for.

3) In Iran a 2000 kilometres underground water channel about 10,000 years old.

4) The drawings above are on the same stone and were made more than 14.000 years ago.

They were found in La Marche in France. (Paul G. Bahn, Prehistoric Art.)

Who could prove that this pictures just happened to slip out of the hands of a primitive individual just walking by? I would honestly like to place a paintbrush in the hands of a modern, educated person (lawyer, doctor, historians or politician) and see the results. It might be less than satisfying unless we chose someone who possesses the talent of illustration.
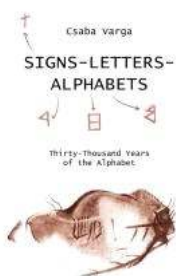
5) Prehistoric "community buildings":

Unearthing of a large bridge that is more than 5.000 years old.
(Kiskundorozsma, in present day Hungary.) Csaba Szalontai, archaeologist.
(Photo: MTI)

This pyramid was found near the isle of Okinava
70 meters below water. Over30.000 years old?

Signs- Letters - Alphabets

Anima Könyv:
Signs-Letter-Alphabets

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Signs - Letters - Alphabets

Csaba Varga

SIGNS-LETTERS-ALPHABETS

Thirty-Thousand Years of the Alphabet
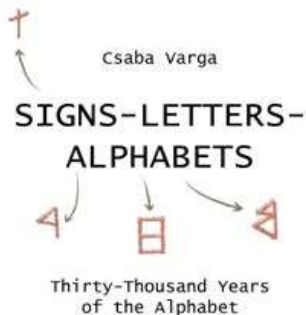
"*Facts are the most fascinating things in the world*" (Molière)

THE MOST ANCIENT WRITTEN RECORDS

(Out of the book: Csaba Varga "Signs, Letters, Alphabets")

Ordering the book possible in US or UK: www.createspace.com/3389848
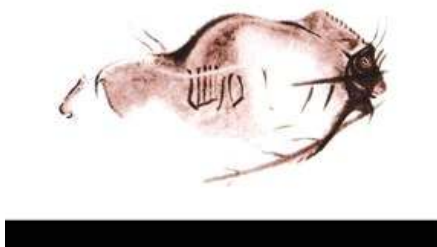
This slab below can be seen in the Pont d'Arc cave-museum and is approx. 30.000 years old. (The paintings and other objects found in the cave are estimated to be 35-30.000 years old. They might be older; however, it is quite sure that they are not less than 30.000 as afterwards no man had set foot in the cave prior to the moment of its discovery. This way, statistically speaking the slab "turns out to be" 32.500 years of age, but to be careful I will say the find is 30.000 years old)

The slab of Pont d'Arc. Most of the signs written on it are still exactly recognizable.

It is without doubt that it was a human to carve those signs on the stone – they cannot be accidental scratches, or heaven forbid, impressions of seashells. There should be one person in front of our eyes who is sitting down to some comfortable place and starts thinking. The arcs and the firmly drawn lines all suggest that their designer was experienced indeed in activities of the kind. The scribe did not put down a coherent text but was simply experimenting with the characters.

On the weather-beaten stone only the ligatures below are totally identifiable:

The ligatures broken up:
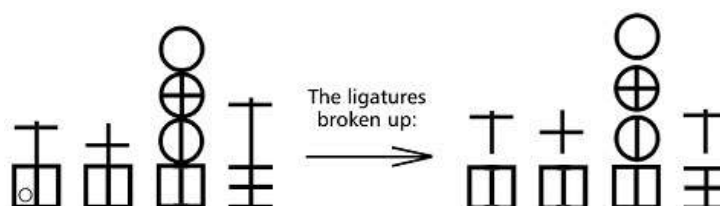
Let me enumerate below the signs of the ligatures and the individual signs:

I┼┼╪王□田⅂ᗰO◐⊕

I only took into consideration the signs that are clearly identifiable.

◯ SUN	⊕ EARTH	◑ ANCESTOR	□ UNITY
In Japan, the circle still refers to the Sun: NIPPON, that is, the land of the rising SUN.	Homeland, earth. Probably this sign has also affected cartography.	Creator, progenitor.	This sign is the precursor of the „YIN-YANG" sign. The ancient meaning of this form is still alive.

According to the above connotations, the meaning of the ligature is the following:

◯ SUN
⊕ EARTH
◑ ANCESTOR
□ UNITY

This is unquestionably the conceptualization of a philosophical world-view. My solution cannot be far from the truth, although there is no evidence that these
signs meant the same back then.

* * *

The painting and the text written on the bison were made around 20.000 BC, and found in the cave of Pech Merle in today's Southern France.
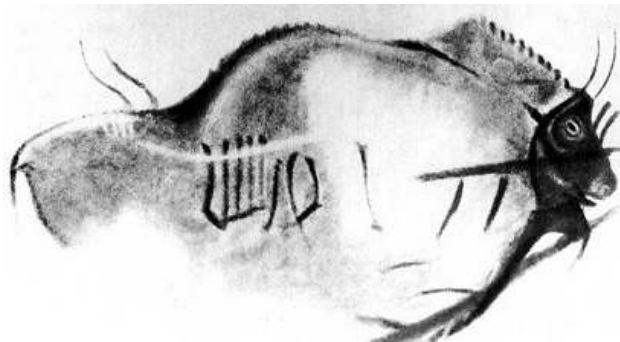
As a first step, the signs need to be cleaned from their stylistic marks. The slightly curved lines of the two middle signs can easily be straightened as they would only make a meaningful difference in case of carefully applied styling and not in a casual hand. The ornamentation of the line-endings hardly performs any phonetic role. This act of cleaning is shown in the figure below:

Ⴎ�III⁄◖ I
III⁄△ I

Of the signs I need to explain only the "hand" character – or geometrically speaking the "comb-hand" –. I present a couple of examples to show just how often this character had already appeared in a variety of texts 10-18.000 years earlier:

This is a Portuguese, 12-14.000-yearold character.
The "comb" is the same as the one on the bison;
even the strong emphasis on the thumb is there.

⧻ šu

Page 2 / 4

Drawn and the cuneiform versions of an approx. 5.000-year-old (or older) Sumerian sign. It represents a word and a syllable sign here. And its meaning: "su" = hand.

An ancient Greek sign representing the "no" syllable. (It is a mystery why the direction of the hand is reversed. Other places the thumb points to the left)

ai

se
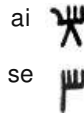
Two Cyprian syllabic signs from 4.000 years earlier.

A collection of signs from various places.
All of these signs had been writing signs, of course.

These series of remarkable concurrence of different times and places (I could present a number of other instances too) can only be explained in one way: in the ancient "comb" sign people had always "visioned" the human hand.

We could 13 signs encounter, which are 30.000 or more years old. Those signs were present in the old but still used "alphabet" of the Carpathian Basin 6-8000BC, the Old-Egyptian Demotic, Aramaic, old Hebrew, all Greek variations and finally in the early Latin alphabet. Etruscan and Latin used only 18 letters, not much more, as the early ancestors. Sumerians used those signs making ligatures to write their syllables, but the early Sumerian signs looked just like them.

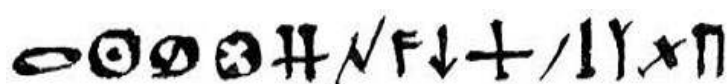**See more finds and further explanations in the book "Signs – Letters - Alphabets" by Csaba Varga.**

The letter collection (LC)

Signs collected from different artifacts of the last 35.000 years.

* * *

Found in Mas'd Azil.

* * *

Signs of the old-Egyptian demotic alphabet.

* * *

aramic	hungarian	greek	latin	TODAY	aramic	hungarian	greek	latin	TODAY

The "ancient Hungarian" attributive in the enumeration left is confusing.

Generally, early records refer to this alphabet as Szekely-Hungarian,

Hunnish-Szekely, Hunnish-Szekely-Hungarian, Hunnish-Scythian.

As this alphabet is fashioned to fit the Hungarian language, just like the Ancient Greek alphabet fits the Greek-, the Aramaic alphabet the Aramaic-, and the Latin alphabet the Latin language, it is reasonable that instead of the many kinds of old definitions, I call the alphabet fashioned for the Hungarian language the "Hungarian alphabet." The more so because the modern Latin alphabet used in Hungary today, is quite a latecomer in Hungarian history.

With this name-simplification I also want to stress that in this book the political maps and the present day-centered approach were given no role.

From the signs of the enumerated four alphabets at the left I mainly Consider those that appear at least in two alphabets. With a couple of exceptions.

IT+‡Ŧ⅂∏◻◻ΛΛᚼYX
ᚦYΛΚИMZ◇WƆDϷOⴲ⊕

The above series comes together after the contraction of the four alphabets:

This is the Hypothetic alphabet, the HA, and from now on I will correlate all newly found signs with the above.

Anima Könyv:
Signs-Letter-Alphabets

Axioms are very useful in the history of writing
Out of the book "**Signs – Letters – Alphabets**" by Csaba Varga

I do not tell a story, I do not put my words in a lyric form, but "exploiting" my mathematical knowledge, I build my statements on axioms. That is, I do what Euclid did: instead of haphazardly dropping statements, comparing tiny details, or trying to spot general truths, I collect extremely simple and indisputable statements that I can use to make my points clear in this research. Therefore, those who find the use of axioms unpleasant for some reason can only blame the powers above.

Some comments:
I would like to say a couple of words to the reader who is not involved in science professionally: Any statement can be an axiom – anything that is obvious and corresponds with a phenomenon that we experience in our everyday life so much so that it would be ridiculous to prove it false. (Here are some of

Euclid's axioms, for instance:
Two points determine a line. / Three points that are not on the same line determine a plane. / Two lines intersect in one point, etc.) There is no limit regarding the number of axioms. We can pick as many axioms as we need. (Euclid happened to make up 22 axioms.) Of course, some restrictions exist.

We have to be aware of two, really important conditions in putting together our axioms:
1. The collection of axioms must be free of contradiction. In case one of our axioms contradicts the other, we should not think twice: we must throw away one of them. (It does not matter which one, the important thing is that no inconsistency remains in the end).
2. Not one axiom should be deductible from another. Since if an axiom is a result of others or even one other axiom, then it is not an axiom, a self-evident truth. However, there is no problem; again, we should simply get rid of that statement. (Of course, this does not mean that it cannot be a brilliant thesis or definition). The world of axioms is this simple. If they fulfill the above conditions, and if we have chosen the right ones, all we have to do is rely upon them excluding everything else, and we will surely find several truths.

THE AXIOMS

I found that the following axioms could be used in the history of writing:

AXIOM I: Every set of signs is an invention.

AXIOM II: It is not possible to invent the same set of signs twice (You cannot step into the same river twice).

AXIOM III: I will make use of a basic and very simple mathematical thesis:
If $a = b = c$ is true,
Then $a = c$ is true as well.

AXIOM IV: It is not possible to reconstruct the forgotten letters of an alphabet from an incomplete set (In writing history there is no way back).

AXIOM V: If there is a congruence of 50 percent or more between two groups of signs, we have two sets of the same origin.

AXIOM VI: Everything develops from the most basic state.

AXIOM VII: This is the "Martian-axiom." The unproductiveness of the scientific studies aiming at past events does not prove anything (Generally, we cannot project contemporary observation results onto the past).

I will not perform complicated operations with these axioms; I mostly intend to use them as navigation lights when it becomes easy to get lost in the dark.

It is in the nature of axioms that they do not need explanation. In the next couple of pages I want to explain them anyway. The reason why I am doing this lays in the peculiarity of the so-called "European" way of thinking. When I say "European" I do not only take the geographical sense of the word but use it as the attribute of the Indo-European culture as well. An interesting characteristic of the world-view of this culture is that it took only well sorted out happenings of the past into it's own "history". This is why a

great part of our knowledge of the past is unilateral and therefore confusing.

Here are some simple examples: Surely everyone noticed that the reports about the discoveries of the 1500s are misleading. How is it possible to "discover" America when great cultures have already dwelt there before? How can we say, "the Mayas are discovered?" We can discover a coalmine but not a contemporary human being – we could only get acquainted with them.

One of the most revealing examples of this completely egocentric view from the age of "discoveries" is the following: We are taught that the Spanish Álvaro de Meňdana discovered New Guinea. But what was he to find there? He encountered Chinese merchants and Moslem missionaries among the residents. In spite of this we call Meňdana the discoverer of New Guinea, what is more, it is only since Meňdana that we regard the island as a separate entity.

Thus, we can conclude that the statement "America was discovered in 1492" does not mean more than the fact that it was only in 1492 that its existence became known to the Europeans.

The same can be said of the sciences, mainly of mathematics, geometry, medical science, and astronomy. The Pythagorean thesis, or Euclidian geometry, for example, had been widely known thousands of years before Pythagoras and Euclid were born; so the only thing we can assert is that the Western European people learned of these ancient scientific results through these famous scientists.

There is a puzzling question that works well to support the above: Why is that we use the Arabic numbers in Europe and why do the Arabs not use European numbers?

Our studies show that it was Giordano Bruno who discovered for humankind that the Earth was round and revolving. A modern cock-and-bull story is this.
The Mayan people, for example, had a separate god of the earth-axis: Itzamna.

Another example: more than two thousand years ago a Greek man calculated the length of the perimeter of the Earth (the Equator) using a smart and simple trick. His estimates are quite close to the actual numbers. From the positioning of ancient observatories we can claim one thing for sure: the astronomers of the age took advantage of their knowledge about the spherical form of the Earth.

Is it not confusing that we call our belief-system religion and at the same time we call that of other people superstition and so we despise them for their superstitiousness?

Thus, slowly (in about two thousand years) the great fog that came down on those eager to find out about ancient winding paths of spiritual achievements, which has become real hard to penetrate, and even the wisest can get lost in it. Due to our upbringing it is difficult for us to accept that the human spirit is one complete entity and there are no honored stages in this entity – that in the spiritual world of humankind everything is connected.

The above made me want to dust off the simplest and clearest possible statements before descending into the abyss of time.

Signs- Letters - Alphabets

Anima Könyv:
Signs-Letter-Alphabets

Beautiful paintings and drawings of our early ancestors


One of the most beautiful paintings in Altamira

This drawing was found in the cave of Altamira. It is indeed clear that someone was busy studying motion, and he or she even put down the results of his or her examination, more than 10.000 years prior to the famous researches and photographer Mybridge and the development of film.

The cave of Les Eyzies has preserved for us this beautiful, 14-24.000-yearold antelope that moves so daintily in the drawing. The drawing is not completely in profile as the animal is looking on into the distance:
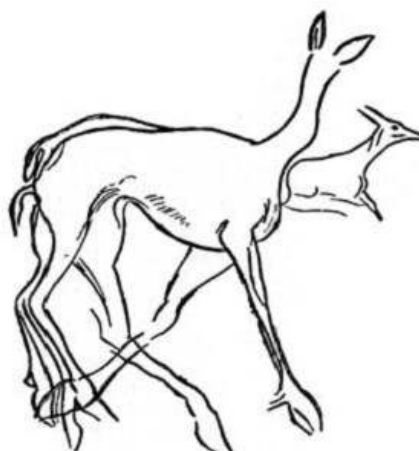
It is especially interesting to note that the one who made this drawing seems to have been fascinated by the laws of motion. Only a skilled artist is able to create such a refined drawing.

Csaba Varga

SIGNS-LETTERS-

ALPHABETS

Thirty-Thousand Years
of the Alphabet

Signs- Letters - Alphabets

Anima Könyv:
Signs-Letter-Alphabets

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Numerals

It is a numeral beyond doubt

Many other different signs of numerals
have been found in Lascaux:

Writing numerals in Mesopotamia 10.000 years ago:

It is very informative to compare the 17.000 years old numbers from Lascaux with some of the numbers found in the Transylvanian salt mines. There are even identical numbers. This can happen by using the same system and numerals of writing (Writing the number 3451 today will look the same everywhere in the world using an identical numeric system).
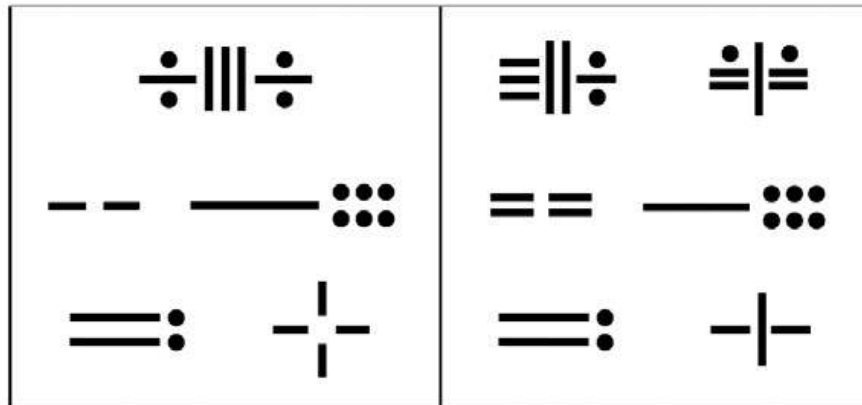
Lascaux 17.000 years ago   Transylvania, beginning of the 20-th Century

It is remarkable that this kind of numeral writing was until recently used in Transylvania, where the archaic runic writing has been sporadically used even today (See the Chapter "The Hungarian alphabet and the Hungarian way of writing"). The same numeral writing was used in ancient Egypt and in China, but the Chinese drew perpendicular lines instead of dots.
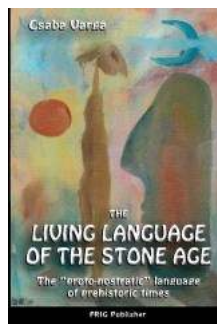
The Living Language of the Stone Age

Anima Könyv:
The Living Language of the Stone Age
(Eurasia's Nostratic Language)
by Csaba Varga 2003 / 2009

Signs- Letters - Alphabets

Anima Könyv:
Signs-Letter-Alphabets

Abacus

Abacuses have been the most used and fastest calculators during the human history.
Yearly calculating-competitions are organized in Japanese schools.
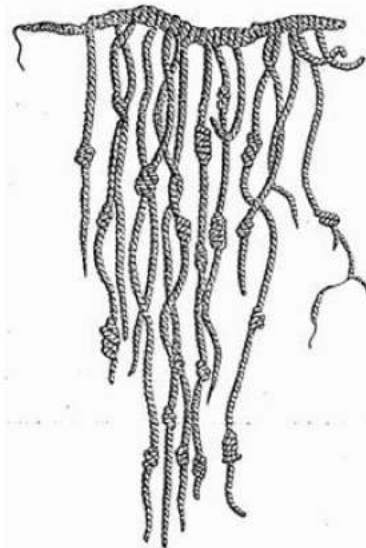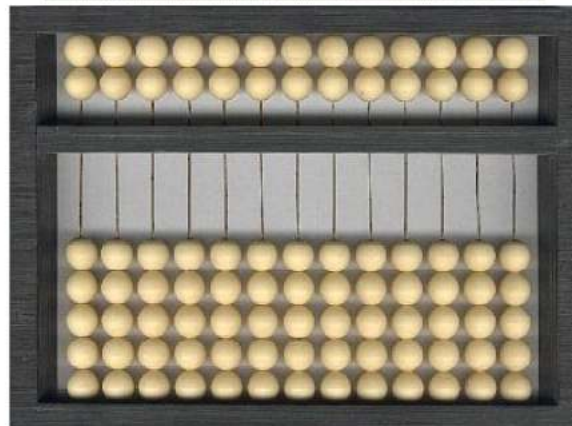
The Incas used cords with knots on them.   Mathematicians counted with them at medieval time.

WE PROVIDE INFORMATIONS ABOUT HUMAN CULTURE IN PREHISTORIC TIMES

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Ligatures

Ligatures emerged duly on ancient written artifacts. Since the oldest find bears numerous ligatures, and even later this way of sign building emerges quite frequently, it is very likely that this writing method is about the same age as the proto-alphabet.

I must state that according to modern results the contraction of letters has always been up to the person who was putting down those letters. If that person was not in the mood to create ligatures, the text he or she was writing, was completed with no ligatures in it. This must have been the same way in ancient times, too, as most of the uncovered text-fragments included ligatures, one or two at a time, scattered among the rest of the characters.

The foremost point of ligatures is that the compound signs need to be read out sound by sound. Here is an example to show this, according to the modern pronunciation of letters:

The ligature above reads like this: PAX

Our ancestors used ligatures daily. They must have enjoyed using them as their imagination could have indeed come into full display. They built ligatures from concepts rendered to signs as well:

The Sumer ligature above according to a Sumer meaning of 4-5.000 years reads "big family", and "children", "goat-kids" (See it in details in the Sumer chapter of the book).
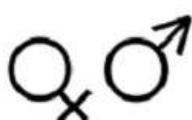
The above modern ligature could have been easy for anyone 31.000 years ago as the four signs that make it up are included in the proto-alphabet as well, and sign-compounds exactly like this did exist at that time (Sign "+" would pass as a concept in connection with family also in the Sumer language. Why is it so – I do not know).

Generally speaking, therefore, phonetic ligatures are syllables or words when uttered, ligatures built from or on concepts, read one after the other, are
(at least) simple sentences. Each sign-compound can be understood at their utterance. According to the above: every ligature can be uttered. A ligature is easy to spot: the basic signs are always clearly seen. Below is the collection of the so far discovered ligatures (along with the single elements that make them up). The cultural historical importance of these ancient sign-combinations is invaluable.
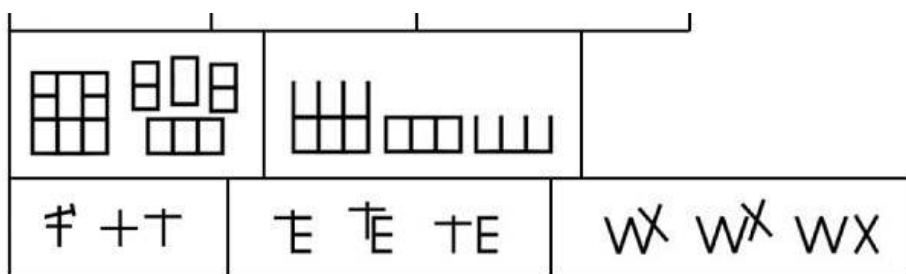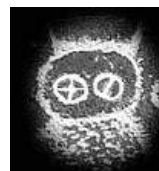
From the Lascaux-"cages" I present here but two at this point, I have already brought to the reader the whole scale of similar signs. It is interesting to note
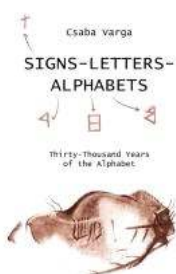that the ligatures (found on the bone-flute and in Alvao) in the bottom row point to sound writing.

Pyrenees, 31.000 B.C.

Arabic Peninsula, approx. 8-3.000 B.C.

The Alps, approx. 6-2.000 B.C.

Signs- Letters - Alphabets

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Signs-Letter-Alphabets

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Sign-collection

The letter collection (LC)

Signs collected from different artifacts of the last 35.000 years.

* * *

Found in Mas'd Azil.

* * *

Some signs of the old-Egyptian demotic alphabet.

* * *

aramic	hungarian	greek	latin	TODAY	aramic	hungarian	greek	latin	TODAY

The "ancient Hungarian" attributive in the enumeration left is confusing.

Generally, early records refer to this alphabet as Szekely-Hungarian,

Hunnish-Szekely, Hunnish-Szekely-Hungarian, Hunnish-Scythian.

As this alphabet is fashioned to fit the Hungarian language, just like the Ancient Greek alphabet fits the Greek-, the Aramaic alphabet the Aramaic-, and the Latin alphabet the Latin language, it is reasonable that instead of the many kinds of old definitions, I call the alphabet fashioned for the Hungarian language the "Hungarian alphabet." The more so because the modern Latin alphabet used in Hungary today, is quite a latecomer in Hungarian history.

With this name-simplification I also want to stress that in this book the political maps and the present day-centered approach were given no role.
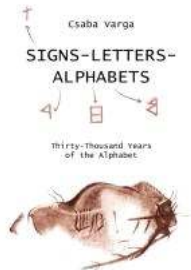
From the signs of the enumerated four alphabets at the left I mainly Consider those that appear at least in two alphabets. With a couple of

ΙΤ+≠Ξ⅂ΠΟⅢΛΛᴧᎧYX
ᴧΨΔКИМΖΦШϽDᑭOΦ⊕

The above series comes together after the contraction of the four alphabets:

This is the Hypothetic alphabet, the HA, and from now on I will correlate all newly found signs with the above.

Csaba Varga

SIGNS—LETTERS—
ALPHABETS

Thirty-Thousand Years
of the Alphabet

Signs- Letters - Alphabets

Anima Könyv:
Signs-Letter-Alphabets

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Catastrophic events

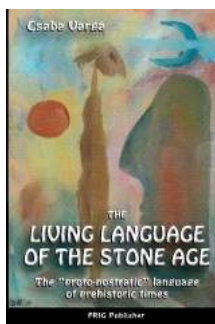Let me recite Graham Hancock-Santha Faiia in a nut-shell.

"The globe, 3000 years before the end of the last Ice-Age and melt-down, faced an enormous collision with an asteroid (around 9000 years ago). This resulted in a chain reaction of earthquakes, geological deformations and tidal waves.

Paleo-magnetic investigations reviled that the magnetic poles of our earth changed by 180º around 12,400 years ago. ".

Human life and culture were undeniably affected by these catastrophes.

The disappearance of many land mammals

In just a few seconds 10-12,000 years ago the face of the earth was almost wiped clean and the rest is a story of "re-emergence".

**The Living Language
of the Stone Age**

Anima Könyv:
The Living Language of the Stone Age
(Eurasia's Nostratic Language)
by Csaba Varga 2003 / 2009