



FOREIGNERS ABOUT THE MAGYAR LANGUAGE

Every product of culture and language remains alive the longest in its place of origin.

Adorján Magyar

What do foreigners say about the Magyar language?

Jacob Grimm,

story writer (19th century) and the creator of the first scientific German grammar said:

The logical and perfect construction of the Magyar language superseeds all other languages.

- **N. Ebersberg** Viennese scientist (19th c.)

The structure of the Magyar language is such as if a congregation of linguists would have created it in order to include all regularities, compactness, harmony and clarity.

- **George Bernard Shaw** drama writer (he discussed this in an American BBC report more fully):

“After studying the Hungarian language for years, I can confidently conclude that had Hungarian been my mother tongue, it would have been more precious. Simply because through this extraordinary, ancient and powerful language it is possible to precisely describe the tiniest differences and the most secretive tremors of emotions.”

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Sir John Bowring British diplomat and linguist

stated in his book titled **Poetry of the Magyars**, published in 1830: *“The Magyar language stands afar off and alone. The study of other tongues will be found of exceedingly little use towards its right understanding. It is molded in a form essentially its own, and its construction and composition may be safely referred to*

an epoch when most of the living tongues of Europe either had no existence, or no influence on the Hungarian region."

- **Ove Berglund** -- Swedish physician and translator:

As I have some ideas by today of the structure of the language, my opinion is that the Magyar language is the pinnacle of human logic. (Magyar Nemzet December 2, 2003, p. 5.)

Ede Teller (1908-2003 – atomic scientist)

Even though Ede Teller is not a foreigner, but what he said concerning the Magyar language in Paks Hungary, is significant. (It is important to note that he spent 77 years of his 95 years outside Hungary, but even shortly before his death he spoke Magyar perfectly):

"...My new and important discovery is that there exists only one language which is the Magyar." (*Mai Nap, Budapest, 1991.9.*)

"Ede Teller said that had he not met the world through language of creation of the Magyar Poet Ady, he probably would not have made of himself more than a highschool teacher." (Quotation from the New Year greeting of Miklós Patrubány in 2003, President of the World Federation of Hungarians, MVSZ)

Confessions of the great Magyar mathematicians belong here too: "Well, it is easy to be a great mathematician with a Magyar mother tongue."

Arthur **Custance** quotes the Canadian Sir William **Dawson** from his book titled **Fossil Men and Their Modern Representatives** of 1883:"

If we leave out of account purely imitative words, as those derived from the voices of animals, and from natural sounds, which necessarily resemble each other everywhere, it will be found that the most persistent words are those like "God," "house," "man," etc., which express objects or ideas of constant recurrence in the speech of everyday life, and which in consequence become most perfectly stereotyped in the usage of primitive peoples. Further, a very slight acquaintance with these languages is sufficient to show that they are connected with the older languages of the Eastern continent by a great variety of more permanent root words, and with some even on grammatical structure. So persistent is this connection through the time, that pages might be filled with modern English, French, or German words, which are allied to those of the Algonquin tribes as well as to the oldest tongues of Europe, Basques and Magyar, and the East."

(http://custance.org/Library/Volume6/Part_V/Chapter1.html)

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ADORJÁN MAGYAR:

He was the first, who employed ethnography and linguistics side by side in his linguistic research.

Magyar, Adorján:

„...again and again we have to realise, we have to come to the conclusion that the Magyar language is the miraculous expression of Nature, the realities of nature, their mirror image expressed in sounds,

which will serve as a base to much research in the future.” (Manuscript: p. 2744)

In conversation:

„The Magyar language could not have been created by human minds, it was created by the forces of nature, just as the snowflakes and crystals.”

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Geographic Development of European Languages

By **Grover S. Krantz**

PETER LANG, New York – Bern – Frankfurt am Main – Paris, 1988.

American University Studies. Series XI. Anthropology and Sociology. Vol. 26.

(Krantz was the teacher of Physical Anthropology at Washington State University; he developed a model by which he studied the origin of the European languages.)

Excerpts:

Page 10-11: “This would include, for example, developing Greek in its present area since 6500 B. C., and Celtic in Ireland since 3500 B. C. The antiquity of Magyar in Hungary may be equally surprising; I find it to be a Mesolithic speech that predates Neolithic entry.”

Page 11: “It is usually stated that the Uralic Magyars Moved into Hungary from an eastern source in the 9th Century A. D. I find instead that all the other Uralic speakers expanded out of Hungary in the opposite direction, and at a much earlier date.”

Page 64: “The frontier of the full Neolithic economy continued to move eastward and eventually pinched out between the converging lines of the 120-day growing season on the north and the edge of deep soils on the south. These met on the western slopes of the Ural Mountains, and this point should have been reached about 1750 B. C. Beyond the 120-day season, both north and east, there would be the reindeer-based Uralic pastoralists. To the south, in the deep soils, would be the cattle-based Altaic pastoralists.”

(So, there you have it. This is the historic background of the relationship between the Uralic and Altaic people, and their language. The eastward expansion also supported by archeological finds.)

Page 72: “Uralic languages today are spoken across much of Northern Europe and Asia, and in Hungary. Within the U.S.S.R. the Uralic Altaic minorities are now distributed with the former mostly in the forest zone and the latter in the steppes. According to most authorities the original Uralic homeland was in the Ural Mountain area, hence the name. From this central location these people supposedly spread out in all directions to reach their present distribution, and entered Hungary in 896 A. D.

I find all of this highly improbable for various reasons. A geographically central location is no evidence that this is the original site of a language group. The reason for its spread must be demonstrated – it cannot be assumed to have expanded automatically, and equally, in all direction. The penetration of Central Europe in the 9th century by a northern Asian tribe is possible. **But a population replacement, or even a language change, by such tribe within a well-populated agricultural region like Hungary at that time is clearly impossible.** Any such claim should be accompanied by an explanation of the mechanism whereby this change might have been accomplished.

Given these objections the actual Uralic speaking distributions would allow only one alternative explanation – that the family originated in Hungary and spread out in the opposite direction. This poses no serious problem if the time for this origin and dispersion is put at the earliest Neolithic. **If this is true it means that Hungarian (Magyar) is actually the oldest in-place language in all of Europe.**

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The Economist: **The marvellous Magyar microcars**

How Hungary circumvented Stalin and also had a bit of fun

Dec 16th 2010 | *BUDAPEST* | from PRINT EDITION

“Such skill at innovative thinking could well be rooted in the complexity of the Hungarian language, which has three levels of formality, direct and indirect conjugation of verbs, and also demands rhyming vowel harmony. **Saying anything in Hungarian demands an instantaneous series of mental calculations before a sentence can be constructed and a clear meaning communicated.** A Hungarian, the old joke goes, is someone who enters a revolving door behind you but comes out in front. This inbuilt skill at seeking solutions to complex problems, and a talent for quick lateral thinking, proved vital for the Magyars during centuries of foreign rule and was especially useful under Communism.”

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NOW LET US SEE HOW IT BEGAN...

**THE GUIDING CONCEPTS
AND THE ANCIENT BUILDING BLOCKS OF LANGUAGE**

-- Susan Tomory --

The Biblical concept of a mono-language-mankind seemed to the enlightened linguists of earlier centuries a fable and was dealt with accordingly in their research. Closer familiarity with the structure and essence of languages brought about a realization that this fable might have had some validity. Some present day researchers dared to advance the Nostratic theory based upon a cloudy Proto-language which raises its head no matter what language is researched and on what continent. With this the realization of a common process of language development comes to the forefront. Since today's linguistics was developed by scientists who were of Indo-European origin the common base of language development was believed to be of Indo-European roots. The soil which nurtures these roots remains to be recognized.

In this type of research no consideration is given to the fact that several millennia have to pass before a sound becomes a word, which is a nature word and slowly evolves into a cultural word, then these words become a sentence, sentences become a language and then this language becomes a part of a language family, if in fact this language development was repeated several times in different places and independently of one another and are able to become – what it seems to be -- a language family.

Sounds as the mirrors of the environment.

Adorján Magyar – linguist, ethnographer, artist, trained in Florence – was born over a hundred years ago. He spoke eight European languages and their dialects. He found – among many others -- that the roots of languages cling to the environment where they have their beginnings and are a reflection of the same. This „map” can always be re-established through the most basic roots of a language.

The Magyar language is the expression of nature through sounds and forms an inconceivably perfect unit. The use of sounds is never arbitrary but always follows a very logical rule. The pre-speech and pre-literacy world of us humans was the land of ideals and we are destined to transplant this world into our present three-dimensional world. Our first thought transmitting tool was the song; its melody was expressed with one vowel. It was born of the harmony of sounds in the Universe. Songs always carry even now the ideals expressed in words and language which were created during the centuries of further development.

The most ancient words consist of one vowel. These vowels express emotions. In fact vowels formed the first language of mankind which I call the *emotional language*.

The *mono-syllabic* word roots are reflecting the environment of their bearers through the sounds they employ. For example: people living on a land of rolling hills and gurgling waters the use the warm and round „G” sound was preferred as opposed to the harsh „K” sound of mountain dwellers. The beginnings of languages adhere to these images and sounds connected to them and express their thoughts within the limits of these sounds which nevertheless are able to give rise to a highly extended vocabulary.

The meaning of vowels.

Each of the vowels carry an independent meaning. It is the language of intangible *ideals and emotions*.

Deep vowels denoted a *possibility*, while the high vowels carried the joy of *fulfillment*.

Later in some circumstances vowels alerted us to the presence of *gender differences*: deep vowels represented masculinity, high vowels femininity.

Temperature was expressed with vowels: the sound „i” (pronounce it as „ee” in need) always expressed cold, the creaking sound of snow and ice. The words that were formed at language’s purest stage were also in connection with cold. The water has the lowest specific heat on our planet, so the word „víz” (water) is formed with the help of this cold sound (i).[1]

Patterns and colors

Only objects of nature can give birth to stylized patterns. Where these two cannot be found side-by-side, the stylized pattern is an adaptation from another culture, where the two coexist.

The symbolic colors of the ancients were never arbitrary but reflected an aspect of their environment. *According to my observation colors are the sum total of emotions, the emotions are condensed memories.*

Mono- and bi-consonantal words and their role.

Early man’s language reflects a spiritually highly elevated being, the exact opposite of the club-twirling brute we are so used to through the images our scientists bring to our attention. Their beginning vocabulary is mono-syllabic and mono-consonantal. Their mono-consonantal words are removed from earthly interests and give

voice to transcendental concepts, dealing with God, life, truth, love. As they become more anchored in their material world, the bi-consonantal words encircle the openness of ideals and place them within human reach. At this stage the most frequently used consonants are the „M” and „N” sounds of matter and occupy the second, ending position in the word.

The people of this culture knew about the interchangeability of energy and matter in creation and built this knowledge into their language. Energy, motion, the ability to act, to give was considered masculine. Matter, the ability to contain, to open up was considered feminine. These two aspects are interchangeable and this is expressed through the law of reciprocity[2] in the language.

The ancient language constructed the words pertaining to two-dimensional concepts with the sound “R”. The concepts of three-dimensional aspects of creation were expressed with “L”.

Reciprocity of words

The reciprocity of words – which is not discussed by linguists in context with the Indo-European languages, although it is present there too – is already operating at this stage. The reciprocal of each word has an organic connection with its parent word, only it emphasizes a different stage of its development, substance, gender, etc. The reciprocity of words expresses the ancients’ knowledge of the interchangeability of energy and matter. This aspect is unique to this ancient language and can be found in other languages only as far as their contact with this basic language enabled them to adopt it. All these thoughts will be further explained in the later part of this paper.

Gender and the role of vowels

Nature and creation molded the language as much as it did the rest of creation. This language did not use gender differentiation in its structure. It used the concept of the male-female in its *philosophy* describing the *role* the object plays in creation which determined the use of sounds that made up a particular word. The operating principles of gender differences became part of the language too. Take for example the process of insemination: the movement of the male substance, the semen, and the act of procreation is an active, almost an aggressive fight for life with the will to create. The female ovum’s route is the exact opposite: its slow movement and later stationary position became part of the feminine concept in language. The routes of the bees, butterflies are all action, the flower remains a stationary participant. So any action, strength and its object of fight within the first language will be considered masculine, the stationary, enfolding, remembering quality of matter a feminine concept. *Objects were not given a gender status, only to their role and their position within creation was considered male or female.*

The definite articles were free of gender constraints too, as it still is in the English („the”) and Magyar („a”, „az”) languages. The Magyar definite articles (a, az) were also used some times as postpositions. Further research is needed to determine the origin of the Greek “os” word-endings. They may be a half-forgotten remnant of this ancient “az” used as postposition.

The names of the parents of Creation were always mono-consonantal. The Son/Sun-god’s and Mother Earth’s names were bi-consonantal, as they appear within the closed circle of our material world.

Basic components of energy: force and matter and their interchangeability.

Force and matter are the basic components of our three-dimensional world. Their combined action is present as

energy and fulfills their role in creation. Energy contains a masculine (force) and feminine (matter) component which are expressed within its consonantal structure, where their *position* makes them the bearer either of the masculine or the feminine concepts. The symbol of energy was a straight line, like a stick, a pole, a column. The symbol of materiality was always an object that is able to encircle, to contain, to absorb, and to enfold; the most frequent symbol for this was the ring. Another example: the word „bat” as symbol of strength was considered a symbol of masculinity, its consonantal reciprocal forms the word „tub” which is able to contain and so it is a feminine concept. At this point we have to realize that the ancients knew that male and female are just an aspect of energy, but are essentially the same.

Ancient nature words.

As the mono-syllabic bi-consonantal words are mirror images of their bearers' environment they are closely connected with nature. We call them *ancient nature words*.

Where this trait, this close connection with nature is not present in a word then this is not the original ancient nature word of that given culture even though it describes a part of nature, but has undergone some change due to outside influences. Even so at its core one can always find the original mono-syllabic ancient form. Any word, that stands alone without a nature word to rest on in the vocabulary of a people is not her own, but an adopted word.

Cultural words.

Only nature words can give birth to words of cultural concepts and technology. It is similar to the case of symbolic representations, where the base of a symbol is always an object of nature. All words that stand alone in the vocabulary of a language are borrowed from a language where the related group of nature words lives. If the word in question is a word of technology it is borrowed from a language where the corresponding nature word and its word group lives. The following is an example of some cultural words with a base of the Magyar *kő* (ka, ke, ko, kú) = stone. (From Adorján Magyar.)

***KŐ*— Ancient Nature Sound (Stone)**

I. First derivatives of *kő* (stone)

Magyar

a. **KOVA, KOHA** (flint stone)

Finnish: kova = kemény (hard.) The Finnish language created its own word for hardness and stone from the Magyar word for flint [kova], but the basic word *kő* is missing.

Finnish: kive = *kő* (stone)

b. **KEMÉNY** (hard)

c. **KOPOGNI, KOCCANNI** (to knock and to knock against something).

Italian: percutere = *üt*ni (to hammer)

coccare = koccanni (to knock to something)

Slavic: kucati = kopogni (to knock)

d. **KOHASZTANI, KOVASZTANI, KÖVESZTENI** (to cook with the help of hot stones.)

Italian: cocere = to cook

German: kochen

Slavic: kuhati

English: to cook

II. Second derivatives

ad. a. **KOVÁCS, or KOVÁS** (smith, or the one who has a flint)

Slavic: kovac = kovács (smith)

kovati = kovácsolni (to forge)

Italian: coniare = kovácsolni (to forge)

ad.b. **KEMÉNY** (hard)

Slavic: **kamen** = kő (stone). The Slavic language created its word for stone from the Magyar word expressing hardness = **kemény**.

Slavic: **kremen** = kovakő (flintstone)

ad. d. **KONYHA** (kitchen)

Italian: cucina = konyha

German: Küche = konyha

Slavic: kuhinja = konyha

Italian: cuoco = cook

German: Koch = cook

Slavic: kuhar = cook. I am adding to Mr. Magyar's list the following:

English: to cook

cook

kitchen

The base of all these words, the ancient **KŐ** (stone) and its Magyar derivatives are missing completely, in the Indo-European and other successive languages, or exist in a misused form. Nevertheless they express their culture words connected with cooking, hardness with the Magyar **KŐ** (stone) nature-word as their base.

The birth of words

Both mono- and bi-consonantal words are able to accept suffixes which clarify their status concerning time, space, number, or any attribute. The root-language frequently used for example the attributive adjective as a suffix, like **Becs**kerek = kerek becs (castle+round) = round castle.

The evolution of a word through these suffixes brings about an apparently endless opportunity for growth contrary to the self-limiting system of prepositions. The Latin language is a transitory state between the two: it used suffixes and prepositions, sometimes within the same context, like *mecum* and *cum me*.

Word roots as the bases of language

Grover S. Krantz deducted through his research the existence of twelve language groups in the ancient language of Europe, but was unable to connect these groups with any sound-values. Adorján Magyar's research into the Magyar ethnography and dialects brought forth the existence of sixteen distinct dialectal word groups. Every Magyar ethnic group's vocabulary he researched was based upon a central idea which was expressed by two consonants and their related sounds. The central idea was always God, creation, Life and life-sustaining materials. These are the following:

NAME	SOUND	SYMBOL	MEANING
1. MAGYAR	M - G	MAG	a round cernel, a seed
2. KUN/HUN	K – N,T	ÉK	wedge (Latin cuneus)
3. BLACK KUN	a.a	TOMPA ÉK	cut wedge
4. SZEMERE	SZ,S, Z,ZS,C,CS - M	SZEM	an oblong seed, like wheat
5. BESENYŐ	B - SZ, CS,	CSEPP	a drop of water
6. JÁSZ	J - SZ, S, Z,ZS,C,CS	JÁZMIN	jasmin
7. SZÉKELY	SZ - K	SZEKFŰ	carnation
8. KAZÁR	K - Z	GÚZS	twisted rope design
9. KABAR	K,H,G,GY - P,B,V,F	BAK	bock
10. TÖRÖK	T,D - R,L	TÚR	bull
11. KÖRÖS	K,H,G,GY – R,L	KÖR	circle
12. AVAR	B,P,F,V – R	VÁR	castle

13. PALÓC	P,B,F – L	BÁL/LAP	an erect/flat structure
14. PÚN/PANNON	P – N	FÉNY	light
15. SZOLIM	SZ, S, Z,ZS,C,CS - M,N	SZÉL	wind
16. MARMAR	M,N – R, L	MÁLNA	raspberry

**NAMES OF GOD/
SON OF GOD**

	SYMBOLIC COLORS	ANIMALS	NUMBERS
1. ÉG / MAG-UR	RED-WHITE-GREEN	ÁKOS, ÉKES (stag)	Decimal syst.
2. ÉK / KUN	WHITE-BLUE	KAN (boar)	12
3. ÉK / KUN	BROWN-BLACK	KUTYA (dog)	
4. ŐS/ SZEM	YELLOW-LIGHT BLUE	SZIMI (dove)	3-6-12-24
5. IS / BISUR	BLACK – RED	BISON	1-6 +
6. JÓ / JÁSZ	BLK/DK.BLUE-WHITE	JÁZINU (elk)	4-8
7. ÉK / SZIKÚR	RED – GREEN – BLUE	KOS (ram)	
8. ŐS/KOS	KAZÁR - DEEP RED	KOS (ram)	
9. OK/ BAK	RED	BAK, BOG (bock)	
10. UR/TUR	TURQUOISE, RED	TURKA (bull)	
11. ŐR/ERKEL	GOLD	HARUSZLÁN (lion)	
12. AR/BAR	RED	PARIPA (horse)	4 -8
13. ÁL,ÉL/BÁL	YELLOW,WHITE, GREEN	LEBÉD (swan)	
14. FŐ/FÉNY	RED, GOLD	FÉNY-MADÁR (phoenix)	
15. ÉL/ SZÉL	GOLD	SZALAMB (dove)	

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These sixteen dialects are integral part of the Magyar language and culture. Each of these dialects are based on a different philosophy of life and are rooted in a different environment, requiring a different life-style, different tools to bind them into a whole, working unit.

These sixteen dialects form the basis of all ancient languages and can be found in varied degrees within a certain culture. The further we go back in time, the closer we get to the center of this mother culture in the Carpathian Basin.

Migration occurred from this base as a result of overpopulation or to the pressure of some other natural phenomena: earth-quakes, floods, pole changes, volcanic activities, to name only a few of the possibilities. The closer these wandering culture-units remained to their original homeland, the clearer the language remained.

Migration was taken on usually by more than one dialectal group at a given time and their route can be followed as they have written their presence into geographic names. As they arrived to new lands, each attempted to find an environment which resembled their original homeland and which formed their life and language to be in perfect harmony with that particular environment. Mountain peoples' vocabulary remained more or less relevant in a mountainous area, the wheat farmer' language remained accurate in new grassy expanses and so on. When this type of settlements were not possible, the two or more groups' joint effort was needed to form a habitable environment. The ancient ties of language and nature became loosened, old concepts were applied to new objects without the organic connection between them. Philosophies were forgotten and only words remained, mixed with the language of the other groups in total disarray. Words hung in space without their ancient roots and the support of their life-sustaining philosophy. This is the time when God's language became the post-Babel language we find today. The deterioration of languages still goes on and slowly they become totally devoid of reality: all we have to do is to think of the initials of products and people that float around us in life and the electronic media, which only the „initiates” can understand, but nobody is nurtured by them, neither in spirit or body.

In this paper I am bringing forth the original philosophy of the above mentioned sixteen dialects to demonstrate how they are appearing within the English language and through them we will be able to establish which of these ethnic groups exerted the greatest influence upon the language we call today English.

At the beginning of each word group I will bring their philosophy, language, customs and mythologies in order to bring closer these word connections when we meet them within the English language. I need to ask for patience at these occasions, as they are the stepping stones toward further understanding.