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SUMMARY AND ADDENDUM TO SUSAN TOMORY'S ENGLISH--MAGYAR WORD ORIGINS

This ninety page long fundamental linguistic study carries us -- through the Magyar words which appear as loanwords in the English language – toward a greater understanding of the riches of the Ancient European Magyar culture. The incredibly rich source of the Magyar language was blocked by the enforced official use of the Latin language by the Roman Catholic Church. Later the efforts of the Habsburgs and on the maternal* side the Lotharingian rulers went so far in their attempt to annihilate the Magyar language and culture that they enforced the use of German as the official language and began to teach, in the Hungarian schools, the Hungarian origin from a never existing Finno-Ugric ancestry in order to silence the country's self assurance which comes from knowing their ancient ancestry. Susan Tomory's soul-awakening and eye-opening work brings forward in her English-Hungarian lexicon not only the fact of the ancient Magyar origin, which was recognized by the Sorbonne but, more precisely, she also presents data that this origin is an European origin. It becomes clear that the Magyars did not arrive here at the beginning of history as foreign newcomers but, on the contrary, the Magyars were the hosts of many others arriving in Europe. Hungarian is the ancient language which became the life-blood of the later arriving nations too.

Our author opens these new vistas through a quotation by the British linguist Sir John Bowring. This world-travelled Englishman quotes from the Holy Bible the well known verse of the Apostle John: *"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. ...But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."* Bowring later added to the biblical text the following with great respect: anyone, who solves the secret of the origin of this unique Magyar language, will reach the understanding of the secrets of the creation of the world.

God the Creator brought to life the images of the Word and expressed himself through the Holy Spirit and his Holy Son, -- who is the eternal holy Word – to his children, Adam and Eve, and gave power over the

manifestations of creation and so over our own image too. So the decay of the temporal did not have power over us. According to the Holy Scriptures, our ancestral parents lived about one hundred and twelve years with God in the spiritual unity called Paradise. During this time, everything received its name in the universality of creation with the help of God's Holy Spirit, which creates, and so the mirror of our Magyar ancient culture emerged: our ancient Magyar language. Consequently, the consciousness of our ancient parents fell into temptation and the turning away from God the Creator. Furthermore, the separation of God's Holy Spirit and the power of the Eternal Word became encased into Man's body of sand and subsequently the fall ensued. It came to pass that, with the appearance of the Tempter, Man turned against the will of God: this became his revolt. God warned him ahead of time of this. So Man lost his power over the images of creation and, due to his fallen state, these became only fleeting images before God, when Man, fallen from his unity with God, identified himself with these fleeting images, and then he lost himself along with them and death ensued.

The inner knowledge of himself as revealed by God in Creation began to wilt. It became weak in the consciousness of Man, and his ancient culture and its mirror image within his consciousness was weakened too: the Magyar ancient language itself. This ancient language became even weaker due to migration, when it came under the spell of new vistas and when out of its old fragments new languages sprang forth.

Our ancient Magyar language is the one language which preserved – even in her present vocabulary -- the reality of the Eternal Word: the slumbering seeds of her ancient culture. This is our hope and heritage! The traces of these words can be found in other, newer languages here and there and to find these with the help of God's Spirit is not only our heritage, but it is a question of vital importance. Susan Tomory's work is an eye-opening work striving toward life.

Christ, the eternal Word, God's only begotten Son, incarnated in order to bring back Creation's ancient revelation – which had become damaged – with the help of the Holy Spirit was destined to bring it back from decay to salvation. In our wilting drift he calls upon us „My words are Spirit and Life. No one can go to the Father but through me”. He himself nurtures us to reach eternal life: „Whoever eats my body and drinks my blood has eternal life and I will resurrect him on the last day. Anyone who eats my body and drinks my blood lives within me and I in him”. The reality of salvation pulsates in His words: „I am the resurrection and the life. Come to me all of you...” When we hear Jesus' eternal Words in our ancient Magyar language, the Holy Spirit within begins to speak, enlightens and helps us to be reborn out of the decay. So with this belief in God, the study of our Magyar ancient language is a matter of life and death for us.

Susan Tomory immerses herself in spirit into the ancient Magyar language of our ancient culture. She quotes the spirited researcher of the 20th century, Adorján Magyar, when this excellent researcher brushes aside the fog of the past as he explains the meaning of the laws, agglutination, imaging and sentence structure of this language, which all work within the blessings of its flexible and high flying life, and this is with us even today! We can see the outer reflections of this colorful, enlivening, forming force and the maternal, material force of expression as they merge within the life of this ancient language. We see this happening in the Magyar folk art which encases the Magyar spirit and its „flower-language” as they become one another's mirror images. There is the ancient order of ancient marriage festivities organized to the right and left side of the head of the family and this seating order of the male and female form mirror images of one another. This is present in the seating order of the Reformed Church today and it leads us directly to the burial order of the extended family in the age of Árpád. In the poetic folk legends the hero – incorporating the Sun and Moon – saves the daughter of Heaven from the sleep-breathing dragon. The Magyar poet Kisfaludy wrote the following in the early 1800's: „The quick reapers of the meadow cut their last row. The shadows grow to immense length. We walked there, came to an occasional stop, and when we looked into the water: sky was above us and sky was below us”. Our author shows the importance of this mirroring within the ancient Magyar vocabulary, as it appears in the outer form and it is recognizable immediately, as is the case of the „bökö” (to pierce) and „köböl” (a vessel). Our ancient agglutinative

language continues life's trend toward unification with its postpositions and its visible process, like „be-le” (into) and „benn/ben-ne” (within). Sometimes masculinity and femininity as they mirror one another merge genetically so much so, that the two can be only turned around, but cannot be separated. This is the case of our word „déd” (great grand...) which can be used for father, mother and, without any closer identification, it appears in the word „kis-ded” (babe) and „déd”-unoka (great-grand child). Susan Tomory shows with excellent results that these symbols of the vocabulary of our ancient European culture found their way into the matrix of the English language. The following are known as proof of the ancient European Magyar culture:

1. During the excavation works of the Metro in Budapest, tropical plant remnants from the Eocene Age were found and, as proof of the Miocene Age land connection with Africa, the three-bulbed tooth of an ancient mastodon was found. (Élet és Tudomány 2. issue, 1977. pages I.14:36-37 by the Magyar Állami Földtani Intézet.)
2. The ancient Egyptian gold objects contain red copper found in the copper mines of Transylvania.
3. The remains of Cro-magnon man's advanced culture can be found in the caves of the Atlas Mountains dating from the Ice-Age, which later spread all over the globe (Bálint Hóman: *Ancestral People = Ancestral Hungarians* (Ősemberek = ősmagyarok, Hungarian Cultural Foundation, 1985. Atlanta, Georgia, page 29-30)
4. The clay statue of a man, sitting on a throne, found at Szegvár Tűzköves[1] with the Egyptian-like curved sword (scimitar), the Venus statue of Kőkönyesdomb I, the excavations of the Körös, Tisza, Bükk-Borsod, Bánát ancient cultures (Nándor Kalicz: *Agyagbálványok* = translation: *Clay idols* = Corvina, Budapest, 1970)
5. The inscribed clay disks of Tatárlaka in the Kolozsvár Museum are from the same age as the Sumerian Djemdet Nasr scripts. The same museum holds the collection of Anatolian and Ilium style inscribed tablets of Zsófia Torma of Csicsókeresztur from Tordos Transylvania. [Troy I: The Trojan King's double crowned daughter, Ilione lived here, and the daughter of Tyndares, in other words the daughter of the King of the Fairies, Szép Ilona, the beautiful Helena was brought here, according to Vergil: Aeneid book I. line 650-4 and Book II. line 566-9]]
6. The Magari people in Africa, SW of Lake Chad, which was a part of the old Sao/So nation, and is called by its neighbors Kotoko, have fortified buildings and practice agriculture (Encyclopedia Brit. 1971. *Kotoko*, a Pallas Nagy Lexicon, Vol. 12. page 224. “Makari”). The Pharaoh Sesostris conquered Asia and the remnants of his army settled in the region of the Black Sea and SW Caucasus, and they became the ancestors of the people of Kolkhis. Their southern neighbors are the Sirejm Phoenicians and Makarons who practice the Egyptian style circumcision (Herodotus: *The Histories* Book II. Caput 103-118, Xenophon: *Anabasis* IV.8, Strabon: *Geographica* Soann-es/Sannos-ok, Gondolat, Budapest, 1977., XII.3.18., 578. Index and map: Herbert Zebisch *Pelazgische, eine Iberische Sprache, Linearschriften* – 4. Band. im Eigerverlag, Schârding, Österreich, 1988, Seite 25: quotes Shota Dzidziguri *The Georgian Language*, University Press Twiblisi, 1969. p.7: Kartvel Sprachen: Laz/Chan., Swanetisch, Zan. Kolchisch, Makkariaanisch, usw.) Suanen called Sawiar by the Ossettians, but MK ‘art’s by the East Georgians (Dr. Georg Rosen: *Ossetische Sprachlehre...*, 1846.p.58). Names used by the Jász people remind us of the Sao/So people of Lake Chad, who largely disappeared in the course of history and the Magari people, who still live there, but they also remind us of the name Sabarto Asphaloi which was used to designate the Magyars by Constantinos Porphyrogenetos, Byzantine Emperor, the Zsuan-Zsuan name used by the Chinese historians meaning the Avar people, and the Indian White-Hun (Ephtalita) “pseudo-Avars”, who may be the Caucasian remnants known as Avars, and can be brought into relationship with the Magyars through a few family, personal and geographical names. (Konstantin: *De Administratio Imperio*, caput 38), in the time of the Egyptian 6. dynasty (2345-2185 B.C.)

7. An Egyptian reported, as he passed through the land of Kus, that there is a Makher country. (E.A. Wallis Budge: *A history of Ethiopia, Nubia and Abyssynia* 10. Osterhout, 1970. Quoted from Dr. Baráth Tibor's work.) M'Kher szudáni ország (E.A.W.Budge: *An Egyptian Hieroglyphic Dictionary*, 1978., Dover Publication, New York, vol. II.p.998 a), M'gir/Megir is a province of Syria (E.A.W.Budge: *ibid.*, vol.II.p.999).
8. The ruler of Elám, or Ádzsem/Anshan/Susa, who originally used pictographic writing and later changed to cuneiform, occupied the Sumerian Kingdom of Ur and took her king into captivity. Ur's name today is Mugheir, or Mukkayar. (*Encycl.Brit.* 1971., Vol.8, p.106-107, Young's *Bible Concordance*, 1936 Eardmans, Grand Rapids, Michigan, p.1018, Strong's *Biblical Concordance*.)
9. The American Linguistic Seminar at Bochum University, Germany, including Russian and other linguists, accepted *The One Language of Mankind* as a fact based on up-to-date computerized linguistic research and rejected the existence of a separate Finno-Ugric language family. They came to the conclusion that Mankind had one language and found the Magyar language in its present state to be the closest to the Elamo-Dravidian/Uralo-Dravidian stock's character. They reported it under the Nostratic name, which is a further division of the above along with the Afro-Asian, Kartvel, Indo-European and Altai languages. Obviously this took into consideration only the migratory route and not the spiritual development and the force of expression of the ancient culture which can be found in the language. (Walter Koch: *Language in the Upper Pleistocene*, 1991 Bockmeyer, Bochum, Germany which shows the branching off of the ancient language in figures no. 5.1 by Koch in 1991. the beginning of the study and no. 5.2 by Vitaly Shevoroskin in year 1990. and no. 5.3 by Bateman in 1990).
10. Gordon Childe, Australian born English archaeologist of our age, points to the Danube Valley, which is encircled by the Carpathian Mountains as the originator of Europe's Copper Age. The name of the brother of Kheta-Sar, the King of the Khetan/Hittite King was Madzsarim who fled from the onslaught of Ramses II's army in the Battle of Khades into the waters of the Orontes. The name Madzarim, the King of the Magyars, came down in the inscription of the giant King-statue, the Memnonium of the hundred-gated capital city of Thebes, as it commemorated the Battle of Khades in the poem Pentaur, according to the study of István Erdélyi *Sumer rokonság?* (Sumerian relationships?) Akadémia Publ. Budapest, 1989. page 57.)
11. The city of Árpád in the North-NE part of Syria waged battles from the 9th c. B.C. against Urartu, Hamath and in the KTK state-federation and to 730 B.C. against Assyria. Its name is Rifath. (*Encycl.Brit.* 1971., vol.2, p.470)
12. Nemrat, was the son of the great chief Buyuwawa of Lybia around 1080 B.C. and he inherited the status of chief priest from his father. His son Sheshong I. in 950-929 B.C. again inherited this office and became later King of Tanis and, as Egypt's Pharaoh founded the Bubastita dynasty which lasted 220 years. Nemrat II., the ruler of Hermopolis, lost a battle in 730 B.C. against Piankhy, ruler of the Kush. (Wm. Stevenson Smith: *Ancient Egypt*, 1960 Boston, Museum of Fine Arts, pp. 149-152, 199-200, 210)
13. The map of early Europe shows that the mountain and water names are not of Indo-European origin, and their ancient and still preserved melodies are pentatonic like the Magyar folk songs.
14. Egyptians called their land after the name of two of their ancestors, partly the land of Mezor, partly the land of Cham. (Jacob Bryant: *A New System or Analysis of Ancient Mythology* vol.4. London, 1807)
15. M-K-R name-designation can be found in North Africa's ancient history (*Geography* IV.2.19 Monneret de Villard, 1938:92). Ptolemy describes a Makourai people in the 2nd. c. AD on the Western side of the Nile and the kingdom of the Makorites: Makouria in the 5th.c. AD, between the waterfalls 3 and 5 of the Nile and both of its

banks. O-Dongola, their capital city, was in Nobata. Later, they adopted Christianity. (Christopher Ehret és Merrick Posnansky: *The Archaeological and Linguistic Reconstruction of African History*, Univ. of California Press Berkeley, CA., 1981/2.pp.12-52)

16. The migrating Magyar people carried with them their name, Magor, the names of their settlements and words that were part of the root of their soul where ever they went. (Bátor Vámos Tóth and a few others are trying to collect these names, but the group is still too small to accomplish this task as compared with the richness of this material.)

17. The historical connection of our name and language is clearly visible in the Maukari kingdom of Bihar county in India (322 B.C: and 647 A.D.), where Harsa was their last king. (Encycl. Brit. 1971. vol's 12.p. 139 és 14. p. 1121)

Herbert Zebisch busies himself with the translation of the Phaistos tablet of the Cretan Mesara plateau with the help of the Georgian Kartvel language. In his writings about his experiences he states that the Indo-Europeans have to come to terms with the fact that not everything started with them in Europe. About the study of pre-historic writings, which he considers undecipherable, he wrote a series of books which were evaded as best, but mostly neglected. (Schärding, Austria.)

18. The historian Pliny writes about the Magyars living in India (Plinius Kr.u. I. sz.-ban: "Indiam colunt Magari... Uri...Abaortae, Osii.")

19. Mas'udi knew of the Sevordi Magyars (Sewordik in Armenian), where the name means "the gathering of the blacks" in the NE region of Gandja in Shamkur province and whom he knew as the builders of the wonderful chariots they make for the Persian troops. (Murudj, 11,75, Marquart: *Streifzüge*, 36-40, *Encycl. Islam*, New edition, Leiden, E.J.Brill, 1971. vol. IV., p. 342: *Al Kabak*).

20. The city of Madzsar, on the banks of the Caucasian river Kuma, still stands, and our professionals link the evolution of their runic script to Anatolian connections in Asia Minor SE of the Caucasus. This was also the region where Béla Bartók, while researching the building blocks of the Magyar folk songs, found the closest musical relationships. Magyar anthropologists find the closest line of descent of Árpád's people in the Sarmatian people between the Caspian and Aral seas.

21. The Rh neg. blood samples of the ancient Tisza-Bodroglaköz population, as found at the excavations, are identical to the samples of the present population there. Historians who rely on the text of the ancient Gesta of the 11th century AD report that the people of Nimrod (occasionally Nemproth/Nemrot and Menroth) occasionally, but repeatedly, returned to the Danube Valley which is encircled by the Carpathian Mountains. Adorján Magyar, ethnographer, recognizes that this emigrating and then returning Magyar-speaking people did not call the 600.000 year-old cave culture their home, but the Csallóköz and its islands in the sea that covered the Great Hungarian Plains at the influx of the Danube into this sea, since the culture preserved here is typically representative of the Magyar spirit of this ancient culture. The spirit of this culture, its wonderful Magyar language and its expressive force light up the distances and bring back the wanderers left behind in uncertainty from the region of Kazakhstan's Kus-tanaj and the Uzhbeg lands near Buchara and all those who wandered far and wide on this earth.

Susan Tomory grasped this understanding because it grasped her. God placed this gift of his Word to become the basis of our lives and if we loose this, we cannot live, we collapse. It is for this reason that, amidst the laws of consonants and sounds which color the words by forming word groups, the name of God always remains the same, mono-consonantal word! He is unsurpassable love, merciful and just, because Lord is His name. We

submit ourselves to him, because we are His and no one can take better care of us than He. We follow the lead of His Word which calls on us from within and He blesses this in us: for his glory. This spirit is the unmistakable hope and peace of the Magyar language.

Now our dear author brings forth the spiritual treasures of this ancient culture and shows what we gave to the English, to Europe and to the world. Every newly-recovered word is our returning, newfound gain. This is the enlivening, giving ancient culture, which was and can be demonstrated within the English and other languages of the world and through her it is proof, that we, Magyars, do not live in our European ancestral home as foreigners, but we are the indigenous population there by the grace of God. Ms. Tomory even plans to complete this work with the following: she plans to gather a Magyar folk-vocabulary, to research the migratory routes of the Magyar word-clusters to other languages, to research the contents of the Magyar language as a life-necessity, and so she plans to expand her work in these directions! There can be no other way to look from the standpoint of the Word into the Soul, because the enthusiasm for this work opens up ever wider vistas!

May God bless her for this!

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[1] Ez említett szobrot beszélő szobraink válfájába sorolom: a **széken** ülő alak vállára vetett **szike**, ruháján a **székelyek** jellegzetes **ék** vonalvezetése, s a lelőhely **Szegvár** neve egyöntetűen a székely nevet, s népcsoportot idézi. Bővebben l.: Tomory Zsuzsa *Kezdeteink* c. művében. (Nagy Lajos Király Egyetem kiadása)

