



MAGYAR-ETRUSCAN AFFILIATIONS FROM A MAGYAR POINT OF VIEW

by
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Professor Mario Alinei is a linguist, a member and president of the International Society for Dialectology and Geolinguistics for seven years. He is also a member of seven – linguistics related – academies and societies, and the founder of Societa Linguistica Italiana. He has written several books and over 200 articles within his chosen field. Among these the *Origini delle lingue d'Europa* (two volumes) and the *Etrusco: Uno forma archaica di ungherese*, (the Magyar title: *Ősi kapocs, A magyar-etruszk nyelvrokonság*) are of great significance to the above subject and they also help broaden the present frontiers of linguistics.

Professor Alinei has written an extra foreword to his book's Hungarian edition to not only make the Etruscan subject more familiar to the Hungarian readers, but make it more familial, similar to the familial connection of the Italian readers toward the Etruscan culture. This separate foreword emphasizes the following:

1. He supposes that the Etruscan subject is far removed from the Hungarian reader since Hungarian universities don't have an Etruscan department and consequently familiarity could not develop.
2. Geographically speaking the Etruscan origin from the Carpathian Basin can be considered proven fact.
3. He stated that "Of course the Carpathian Basin's Danube people are not yet Magyars."
4. According to the continuity theory the Uralian peoples were already present in paleolithic times on the Eastern parts of Europe during the last Ice Age, which he dates to 13,000 B.C. The Eastern-most group of all these "Finno-Ugrian" people were the Magyars and he designates the banks of the river Ob as their homeland at this time.
5. "...the present spread of the Ural languages completely corresponds with our theory" states the author. **The only exception is the Magyar, who**

6. "...separated from the rest of the Ugor peoples before the period of final settlements in order to occupy the Carpathian Basin."

7. With a giant leap Dr. Alinei arrives at this point to the Magyar arrival in the Carpathian Basin and the much debated question of the "double occupancy" represented by the Avar arrival prior to the home-coming[1] of Árpád's people.

8. Prof. Alinei stresses two theories of continuity in today's scholarship in order to understand the paleolithic cultures. One is favored by him and the Hungarian researchers, which is the *Uralian* theory, the other is the *Indoeuropean and Altaic* continuity and he suggests the following internet address for further reading:
www.continuitas.com

9. According to the *Indoeuropean and Altaic* continuity the *Indoeuropean* population was indigenous to the greater part of Europe and the *Indoeuropean* parts of Asia, while the *Altaic* people were indigenous to Central Asia.

10. According to Professor Alinei the combination of the above mentioned two theories of continuity makes a new theory feasible which also helps to prove that the Magyars are the ancestors of the Etruscans.

11. According to the *Altaic* theory the Turkish and Mongolian people lived from the Paleolithic Age in Central Asia where not only the great cultures belonged to the *Altaic* languages but also those first nomadic horsemen too who appeared 4,000 B.C. on the Western steppes of Asia and in Europe.

12. Prof. Alinei emphasizes the great importance of using the horse as mode of transportation, and also the development of the kurgan cultures, *most of which* belonged to the *Altaic* peoples and *must have belonged* to the Turkish language group.

13. According to Prof. Alinei all Hungarian readers know what great influence the Turkish language had on the Magyar. He mentions the following:

- a. All the words pertaining to the horse and riding in the Magyar language are of Turkish origin.
- b. These words correspond to the words of the Obi-Ugor languages.
- c. Other Turkish (mainly Chuvash) loanwords concerning agriculture, societal and political expressions *do not* correspond with the Obi-Ugor expressions. (Italics are mine.S.T.)

14. He comes to the following conclusions from the contents of the above (a-c) points:

- a. The Magyar and the Obi-Ugor languages were unified in *Western Asia* in the fourth and third centuries B.C.
- b. When the Magyars separated from the Obi-Ugors they came again under Turkish influence.
- c. The Magyars arrived 3,000 B.C. to the Carpathian Basin and their role in the formation of the Villanova and Etruscan culture is undeniable.
- d. The Magyar influence is present in both type of incoming people whether they arrived on land or the sea-routes.

e. There may have been further connections with the Sea-People. The official Hungarian scholarship acknowledges these Sea-Peoples as the Magyars of 2,000 B.C.

f. One of these is the famous Tursha group who fought with the Egyptians. The Lemnos inscriptions make this supposition even more plausible.

15. The two Latin names of the Etruscans, the Tusci and Etrusci are originated by the researchers of the Latin language from the Greek Tyrsenoi. Prof. Alinei poses the following question: could all these names be connected with the Turkish name Turchi. Or is it possible that this name precedes the long line of the Altai or Turkish tribal names which the Magyars gave during the course of history: Magyar, Avar, Turkish, Bashkirians, Huns, which are all of Altaic origins.

Prof. Alinei places the birth of the ancient Magyars "*who are believed to be a Turkish people*" to the Bronze Age when the spread of population was helped by the growing industrial development of the Carpathian Basin.

16. Professor Alinei has based his research onto the results of Massimo Pallottino's hermeneutic/combinatoric method, which examines the internal structure of the language. Prof. Alinei uses these results, but he also goes a step further when he compares the Etruscan language with other languages.

According to etruscologists, this language is

a. agglutinative

b. it places the emphasis onto the first vowel, like the Magyar and the other Uralian languages.

c. vowelharmony is present

d. it uses exclusively aponic occlusive consonants

e. an open syllable structure is representative in this language which is connected with a syllable ending with a vowel.

Professor Alinei's foreword brings many thoughts to the forefront concerning the Magyar and Etruscan languages which he discusses on the following 500 pages. Since he is not familiar with the Magyar language and the Magyar culture the elucidation of these can be accomplished only by a similarly extensive work. My present article is designed to outline the road toward a fuller understanding and some points of contact.

Before I begin this I have to point out the anti-Magyar activities of the Hungarian Academy of Sciences (MTA), which is not fully realized in the scientific circles outside of Hungary. Beginning with the Habsburg domination of Hungary there is an ongoing cultural and linguistic genocide combined with efforts of material ruination even in our days which do not shy away from the use of any weapon. These knowledge will be useful mostly to the scientific circles outside Hungary and the newly educated young Hungarian scientists and the non-professional but interested citizens who don't have the tools to realize these machinations. Their research – by necessity – is based upon false informations and have to be reevaluated.

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It is noticeable even in the first lines of Professor Alinei's introduction how much the Magyar history and through

it the consciousness of the entire nation was violated through the above mentioned Habsburg oppression which spirit still holds the nation captive. This trend strived to eradicate Hungary's right to exist in Europe and all her historical memories. This effort perpetuated and disseminated false historical data to the unsuspecting foreign or young Hungarian researchers and so they based their works onto false premises and for this reason impartial researchers were unable to achieve correct results. This trend was especially strong in the 19th century marked by the fact that the Hungarian Academy of Science -- which was founded by Count István Széchenyi to serve the elevation of the national language and culture -- became the puppet of Habsburg tyranny so much so that the founder of this institution withdrew his spiritual and material support from it in an official document.

All the Academy's officials were placed forcibly into their respective positions by the Habsburg regime, and they represented a foreign spirit and were the tools of Hungary's destruction. For example:

Emperor Franz Joseph's distinguished accomplice was Armin Wamberger. His historical views moved within the limits of reality until he was invited to a dinner to the Emperor. After this he began to preach the Asiatic origin of the Hungarians and explained the arrival of Prince Árpád in the 9th century as the arrival of the entire Hungarian nation.[2] His work and the works of similar "scientists" was the equivalent of a cultural Tatar-destruction.

The MTA's influence, or let us state clearly, the waves of its unrecognized falsification of history left its mark on the work of Professor Alinei, this very objective Italian researcher. Where ever he talks about the Magyar past, her history he always relies on suppositions, possibilities when there are masses of accurate linguistic and cultural data available among the works of scientists who were out of favor by the MTA.

The above statement -- falsification of history -- seems rather strong. An episode of which happened in the not too distant past brings the validity of this statement closer to the reader. Dr. Komoróczy, professor of the Near Eastern languages, member of the MTA summarized his view in an interview dealing with the works of linguists concerning the Sumerian-Magyar connection as follows: "I would deny this (Sumerian connection) even if it were true." Ecce the impartiality of the MTA which still is the elevated instrument of a long past Habsburg regime which paved the road of both, the Drang nach Osten Germanic expansionism and the Slavic spread toward the West.

I would like to discuss some of Professor Alinei's introductory statements followed by some samples of his word-comparisons. The thorough examination of his excellent work requires an equally thoughtful and extensive work which will follow at a later date.

I bring Professor Alinei's remarks in italics. They are not a verbatim quotation since the Italian original is not within reach. The remarks written in the usual manner of the preceding lines are mine.

ad.1.

The Etruscan subject is far from the Magyar reader since the Hungarian universities don't have an Etruscan department and for this reason there never developed a "familial" connection.

Even though the "official" scholarship distanced itself from the Etruscan subject and all the other languages -- which come under the title Uralian in today -- many selfless scientists worked to fill this gap with no outside help.

Adorján Magyar researched the Etruscan language and has written a book in the Italian language about the subject. This book was published in Italy in the 1930-es or early forties. He discussed three Italian dialects as the clearest remnants of the Etruscan language. In his *Az ősműveltség* (translation: The Ancient Culture) he organized the connection between the ancient Magyar and the Etruscan language. I will discuss these later.

Dr. Zsigmond Varga professor of the ancient Near Eastern languages discussed in his works the structure and connections of these ancient languages especially the Sumerian. His observations may be of value in researching the Etruscan connections.

Rev. Géza Kur was a Hungarian minister living in the USA spent his years researching the Etruscan-Magyar connection. His works – by necessity – focused on grave inscriptions, which were more readily available to him. It is to be feared that his life-work will be lost.

Historian Dr. Tibor Baráth, researched the monosyllabic Magyar words. Even though he focused on the Sumerian and Egyptian languages several of the word elements he mentioned in his work *The Ancient Hungarians* – which is an abbreviated version of his six volume Hungarian work of the same title – are connected with the development of the Etruscan language. I am thinking here of the language development and language changes of the migrating people after the Ice Age.

Rev. Zoltán nagyernyei Szabó – having been a missionary for years in North Africa – constructed a five-language dictionary of these languages and their connection with the Magyar language. This dictionary may be a guide toward the further connections of the Etruscan language.

H. Zebisch who lives in the city of Schärding in Bavaria and is an engineer by profession studied the Etruscan language and published a book concerning this subject. He also held a lecture at the MTA concerning the agglutinative aspect of both the Etruscan and the Magyar. The MTA did not support his efforts and used the well developed weapon of silence and ridicule concerning his work.

Árpád Orbán's work *Folio Hungarica, Déli magyar őshaza, az új délies, sokszöges, poligonális szórokonítási rendszer és diadalútja* (translation: Folio Hungarica, the Southern Hungarian Ancient Home and the New Polygonal Linguistic Method in Word Comparisons) researched the languages in the following groups:

- a. Magyar, Slavic, Latin, German
- b. Sumerian, Akkadian
- c. Ancient Greek, Ancient Turk
- d. present day classifications

He has done his research at the Sorbonne University in the early days of computerisations. His research shows that the English language contains 4% ancient etinoms, the Latin 5%, the now extinct Ancient Turk 25%, the Magyar 68%.

The summary of his book states the following: "The III. volume of our book and its theses takes into account the new polygonal, complex method of research and its further connections with the many subjects that touch other branches of science too and which were also left out or were modified in almost their entirety by the imperialist HABSBURG line who were in power for over one hundred years and these (researchers) could not rid themselves from the elevated emotional spirit and prejudices like Halévy's Bible research. The multitude of these more than conservative "professionals" were frequently led by foreign interests.

On page 103. of his book he discusses the Altaic connections of the Magyar language and its treatment in the "Northern line" of scholarship. Some examples:

According to linguist Géza Bárczy the Magyar language is of Chuvash character. He cannot understand the Iranian influence which occurred at the same time... The Onogurs are the ancestors of the Magyars. "Trained in the Turkish school (cohabitation) did the Magyars reach the higher levels of nomadic culture."

Péter Hajdu, linguist: "Very carefully we may say only that the transmitting tribes of the Turkish loanwords of the Ugor age cannot be identified historically."

Concerning the Turkish loanwords Orbán states the following on page 109: "The 150-200 years of the Kazár age and its 'Turkish-type leadership' which became elevated in the Magyar ancient life by the Northern school is not enough to take over the 200-300 Turkish type words which are acknowledged by this school. As we have seen even the ancient layers of the Magyar language show a settled, agricultural people with developed societal structure with well developed literate and law related culture-words. These words are more numerous than all the so-called Turkish-style words the Northern school permits as loan-words in the Magyar language. This vocabulary by the way is not the accessory of a nomadic people! If for no other reason, we have to consider the Northern School of linguistics and ancient history as unscientific."

ad.2.

Geographically one can consider the Etruscan origin from the Carpathian Basin as proven.

ad.3.

"Of course the Carpathian Basin and Danube people are not yet Magyars."

All the linguistic, archeological, ethnographical and other cultural heritage of the ancient population of the Carpathian Basin proves here the ancient presence of the Magyars.

In the field of archaeology and anthropology I will mention here only the excavations at Bodrogköz[3], where the inhabitants of these 6000 year old graves were of the same Rh negative blood-type as the present day inhabitants here. The excavations in the same 6000 year strata at Vésztő-Mágó show a **continuous** habitation leading through the Avar age to the present. The profile of the 6000 year old statue show the same features as the present inhabitants.

In the evolutionary layers of the European languages we can observe that the Magyar language was always the transmitter until these ancient words blossomed into the great variety of cultural words. I would like to refer here again to the afore mentioned Adorján Magyar article, but he listed thousands of similar word groups and their spread into other languages in his *The Ancient Culture (Az ősműveltség)*.

In the field of material culture I feel it is important to mention the ancient site of Ohábonor, Erdély (Transylvania), with good quality moustier-type stone tools with a great variety of animal remains, among which – it is important to mention from our subject's point of view – we find the evolutionary traces of the ancient horse: the coldblooded ancient horse (equus aff. Abeli Ant.) and the median sized ancient horse (equus ferus fossilis Pall). In other Transylvanian sites huge quantities of decorative elements can be found and the complete lack of arms is striking. It is also from Transylvania where the Siculo peoples' favorite decorative element began to migrate first to the Aegean islands and found their way later to the Etruscan and Celtic cultures.

ad. 4.

According to Professor Alinei's theory of the Stone Age continuity, the Ural people were already present in Eastern Europe at Paleolithic times during the last Ice Age which he places into the timeline of 13000 B.C. According to him the eastern-most part of these "Finno-Ugrian" people was the Magyar and their territory at the river Ob.

Not one example can be found within the history of Mankind's cultural development that could place the Magyars to the East. Every sign points to the Magyar presence -- from the most ancient times on -- in the Carpathian Basin. The deeper we probe into time the closer we come in place to the Carpathian Basin and the Magyars' ancient presence there. I am attaching as no. 2 a graf taken from my book *Kezdetek* (Our beginnings) showing our continued presence in the Carpathian Basin.

The best measure of a people's cultural development is the presence and the advanced state of its writing system. The Magyar literacy is proven by the Tatárlaka tablets from 7000 B.C. Its ancient characters translate into Magyar text[4]. These tablets were found *in situ* which prove their origin in the Carpathian Basin. Zsófia Torma found 10,387 clay tablets in Tordos Transylvania. These are 4500 years old. She identified 4 Székely-Magyar rovás (runic) signs, which later research extended to nine easily identifiable characters. All these early beginnings got their final form in the Székely-Magyar rovás (runic writing). The structure of the signs for numbers shows that the Etruscan people were the first inheritors – with some minor changes – of this system of numerical rovás.

The Latin inheritors of this writing did not recognize its internal structure which was completely destroyed in their hands (attachment no. 3). We have to add to the history of the Magyar rovás that when – under papal guidance – the Hungarian King István ordered these "pagan" writings destroyed, Székely (Sicul) people living in the mountains, separate from the rest of society continued to use this writing and preserved it to our days. Considering that not the well educated people, but the people of the lower rungs of the societal ladder preserved this writing it becomes clear that in Magyar society there were no illiterate people from the ancient times on.

I also have to mention that if we speak of any cultural aspect of people, may that be the language, writing, folksongs, ethnic art – and we may continue ad infinitum, -- the origin of these cultural products goes back thousands of years. The unbelievable richness of the Magyar language, the perfection of its ancient writing shows us a society which lived a **peaceful** and **settled** life for thousands of years.

Considering that the ancient layer of the Magyar language can frequently be found in the European languages proves the central position of the Hungarian language and homeland. For this reason we have to recognize the pre-Villanovan language as a language which originated from the Magyar language. At this point article 2. can be proven linguistically too and also the fact that the Magyar culture was already present in the Carpathian Basin before the Bronze Age.

In order to establish the linguistic validation of this statement it is necessary to re-evaluate the methods of present day linguistics and to bring to the fore-front the Magyar word-root structure which is already requested by several Magyar linguists. The inherent value of the system of *nature words* and *cultural words* in language transmission was worked out by Adorján Magyar; he stressed that the base of any culture-word is a nature word. If two languages share a culture word the transmitter of this word is the language where its nature-word base exists, and the other language where the nature word does not exist is the borrower. He explains this with the word-root *Kő* (stone) and its culture-word derivatives as they appear in different European languages. (See Appendix 4)

The so-called “talking statues” are also a form of early literacy. Here I will discuss the Tűzköves statue, which has the following message:

The statue shows a man sitting on a chair (**szék**). His face is wedge shaped (**ék**). He holds a sickle (**szike**) on his shoulder. His clothing is decorated with wedge shaped (**ék**) lines. All these syllables spell the word **Székely** (Sicul), the name of one of the Magyar ethnic groups 4500 B.C.

We tend to forget that a lot of time is required for language formation. The extended vocabulary of a language signals its age and the ages upon which its formation depends. Stacked libraries contain the necessary materials to prove this thesis. The Magyar language is well equipped to express everything beginning from its ancient one-vowel word[5] for ancient to the specific concepts of our modern age. Non Magyar linguists who knew this language bow in admiration to its qualities:

The Italian linguist Mezzofanti who spoke over fifty languages and knew the Magyar language perfectly too stated the following: “The Magyars are not even aware what treasure lies in their language.”[6]

The famous man of letters and diplomat, Sir John Bowring was the first who translated the gems of Magyar folk poetry into English. There are several quotations of his statements. For a full review of Sir John Bowring’s Hungarian connections see the article by Zsolt Bánhegyi, chief of the MTA Library’s computer department on <http://www.matud.iif.hu/04apr/08.html> A widely circulated quote you will find in Appendix 7. In the following I am bringing the quote found by Dr. József Végvári:

„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 moulded 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.” (Preface vi.)

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“It is this much and it is not little” says Professor Végvári as he continues: “From the Introduction that follows (*Introduction p. iv*) we learn for example that Bowring was fully aware of one of the basic characteristic of the Magyar language: the system of radicals and word clusters which is still known by only a few linguists. Further on: he was the first in the world who published in print the Magyar folk poetry. Bowring’s work was studied and published by Aurél Varannai – as far as he was able too -- since regrettably the Bowring material presently cannot be accessed.” (Debrecen, november 23. 1997. Dr. József Végvári.)

Maybe the presently inaccessible material contains the widely circulated Bowring quote of Appendix 7? Who knows. Future Magyar researchers may have a chance to clear up this question. Here I have to mention that the great Magyar linguist Sándor Körösi Csoma’s[7] still unpublished linguistic works, resides under lock and key at the Library of the British Museum.

Young Magyar computer scientists’ study states that the full richness of the Magyar vocabulary can be expressed only in astronomical numbers.

From an anthropological point of view the Carpathian Basin is the only territory which was able to provide such a continuous, peaceful environment. Prof. Evan Hadingham, expert on the European Ice Age stated that the population of Central Europe achieved a high degree of human evolution independently from other influences.[8] Later he clarifies the exact location of this “*Central Europe*” and he places it into the Danube Valley between the cities of **Érd** and **Tata** in Hungary.

Magyar sagas of their origin mention the island of Csallóköz – which is near the places Prof. Hadingham mentioned – as the land of their birth and preserved the memory of mankind's Golden Age here at the Danube and modern archaeology supports their statements.

According to Greek legends Heracles seized the Tree of Life from the land of the Danube and planted it into Greek soil.

Sumerian lore tells us that the wood for the bed of the Sumerian Inanna arrived also from the Danube to the Fertile Crescent.

Sanudo's 15th century map shows the exact place of these activities: he drew the Island of Csallóköz to a size covering almost all of Europe in order to emphasize its importance in the development of human culture.

ad. 5.

"...the present spread of the Uralian language fully supports the suppositions of our theory" says Prof. Alinei and he adds that *the only exception is the Magyar, who*

ad. 6.

"...separated itself from the rest of the Ugrian stock during the years of non-permanent settlements in order to occupy the Carpathian Basin."

The Magyars – who were cited as the only exception – could not have separated from the rest of the Ugrian stock at an age of impermanent settlements since we can readily perceive that they were the indigenous inhabitants of the Carpathian Basin. The only possible appearance of Magyars at this time at this given time comes from some of the Magyar groups who migrated from the Carpathian Basin to different lands to handle problems of overpopulation there, or simply to explore different lands. The ethnic components and the routes of these wandering groups can be accurately charted by following the appearance of their very specific word-groups in lands outside the Carpathian Basin. The presence of such migrating groups can be found in the developing Sumerian, Egyptian and Etruscan cultures, mentioning only the most known.

Our linguistic contact with the Sumerian language was researched by Dr. Zsigmond Varga, Professor of ancient Near Eastern languages. His work was continued by Dr. Ida Bobula; her work was supported by Professor Deimel. Presently Dr. Ágnes Gyárfás, Dr. Veronika Marton carry forward this work.

Here I need to add the recently published work of Mrs. Buró, Ágnes Benedekfy titled: *Egy titokzatos nép holt (?) nyelve: AZ ETRUSZK* (Translation: A mysterious people's dead (?) language: The Etruscan.) The book was published with the help of Dr. Ágnes Gyárfás director of the Nagy Lajos University of Miskolc (full title: Miskolci Bölcsész Egyesület Nagy Lajos Király Magánegyeteme). Mrs. Buró utilizes researches into the Etruscan language and re-evaluates some of the Etruscan characters. With this help she is able to reconstruct these ancient texts which thus become understandable in the Magyar language.

The Carpathian origin of the Magyar language and culture was studied by Prof. Grover S. Krantz professor of anthropology at the Washington University. He organized the basic components of cultural and linguistic spread first within the American Indian cultures, then he turned his attention to Europe. He found twelve language-groups of which he originates the European languages we know today. He places the birth of European languages into pre-Mesolithic times with the Carpathian Basin as its center.[9] He identified twelve language

branches from which he originates all the known European languages. He places the birth of languages to a pre-Mesolithic time with the Carpathian basin as its epicenter.[10]

In his *Geographical Development of European Languages*, he recognizes the Magyar language, – which until now was considered and treated as Europe's stepchild – the base of European culture. According to his theory the Indo-European languages developed very late in time in Europe and, for this reason, 30% of these languages indicate another, non-European origin. For example he shows that on the early maps of Europe there are no Indo-European river names. We are interested in the following:

*“The unexpected conclusions here are mainly in the area of increased antiquity ascribed to the original Indo-European dispersion itself, and in the longer residence indicated for some of its subdivisions in their present locations. This would include, for example, developing Greek in its present area since 6500 BC., and Celtic in Ireland since 3500 BC. **The antiquity of Magyar in Hungary may be equally surprising: I find it to be a Mesolithic speech that predates the Neolithic entry.**”*

And a little later: *“**In at least one major instance the commonly assumed direction of migration of population is reversed here. 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.**”*

According to Krantz the network of dialects of different regions is understandable to people living in close proximity to one another. This situation changes according to the distances placed between them. He believes that **10.000 years ago Europe and the Near East was one linguistic network.** This view coincides with the one held by the Hungarian historian Dr. Tibor Baráth.

Professor Krantz's theory accepts the theory of great migrations only as far they become necessary to counter overpopulation. According to him every nation was born and lived its life, achieved nationhood on lands where they presently reside on mass. Adorján Magyar – who spoke eight languages and was very familiar with the Magyar ethnography, music and culture in general -- stated similarly nearly a hundred years ago that *every product of a culture remains alive the longest in its place of origin.* The root of cultures which seem to have disappeared from the stage of history is still recognizable at their place of origin: in the Carpathian Basin's Magyar language and culture.[11]

Traces of this ancient language can be found world wide and the geographic names of distant continents even carry the formative role of this ancient language. The thousands of these geographic names were charted by Dr. Bátor Vámos Tóth and his work-group.

The presence of the Magyar language at such an extensive geographic spread going into ancient times is the proof of a once unified world-language of which the longest surviving remnant is the Magyar.

ad. 7.

The “debated question” of the Magyar conquest, or the double conquest...

The above debated question of conquest by Prince Árpád's people can easily be solved by taking into consideration the frequent return to the homeland of people who left the Carpathian Basin in more ancient times. The “debated double conquest” refers to the returning groups of the Avar-Magyar people. Géza Radics's works deal with these returns and the ethnicity of the Carpathian Basin extensively. We may count the present return of the 1956 refugees to Hungary – who left due to unbearable pressure of history in those years -- as such an

occasion, even though at a miniture scale.

Ad. 8. és 9.

Up to these points the theories of Turkish cohabitation, the connection with Asia rest upon chains of supposition only.

ad. 10.

According to Professor Alinei the combination of the two theories of continuity will make room for a new theory which will help to prove that the Magyars are the ancestors of the Etruscans.

The linguistic, and other cultural traces of the ancient Magyar presence in the Carpathian Basin will make the early connections of the Magyar and Etruscan culture clear.

ad. 11.

According to the Altaic theory the Turkish and Mongolian people were already in Central Asia beginning with the Paleolithic where “not only the great cultures belonged to the Altaic language group, but those first nomadic horsemen and their people who lived in the 4th c. B.C. on the Western steppes of Asia and in Europe.”

The development of culture and literacy is possible only under peaceful, settled conditions. If the Magyars would have led a horse-riding, fighting, nomadic life, we could not talk – for example – of Etruscan-Magyar relationships, of which the most illuminating aspect is the transmission of writing.[12]

ad. 12.

*The most representative aspect of this age is the employment of the horse for riding and the formation of the kurgan cultures, **most of which had to belong** to the Altai people and the Turkish language group.*

This thesis rests only upon suppositions. The so called Turkish relationship I shall discuss in a later section.

ad. 13.

According to Professor Alinei all Hungarian readers are aware of the great influence the Turkish language had upon the Magyar language. He mentions the following examples:

a. All Magyar words pertaining to the horse and to riding are of Turkish origin.

b. These expressions are the same as their Ob-Ugrian counterparts.

c. All the other Turkish (primarily Chuvash) loanwords pertaining to agriculture, society, and politics do not show a relationship with the Ob-Ugrian languages.

I quoted in the preceding part of this study Gosztonyi's research in connection with the Turkish influence according to which – I have to add – the supposed the time of the Turkish-Magyar cohabitation was not enough to form any significant linguistic connection. I also have to mention that the linguistic dictionaries prepared under

the guidance of the MTA very openly strive to deduce every Magyar word from a foreign tongue. Such an example is the Magyar csizma (boot) which – according to the MTA – is a Turkish loanword; the only problem here is that the Turks never wore boots but slippers and so they had to invent a word in ancient times so they could loan it to the horse-riding, boot sporting Magyars in one of the coming centuries.

The Slavic loan words of these MTA inspired dictionaries – which in reality belong to the most ancient mono-consonantal group of Magyar words – can be found only in Slavic territories which neighbor Hungary, but are absent in the great Eastern expanses of Slavic languages. This sheds a completely different light onto the direction of word-transmission. There are no Turkish,-- foremost Chuvash and Ob-Ugrian – so called loan-words mentioned in Prof. Alinei's book. It will be easy for later researchers to clarify this matter. Prof. Dr. László Marác is researching presently the question of "official" loanwords in the Magyar language.

ad. 14.

The above three theses resulted in the following answers:

d. The Magyar and the Ob-Ugrian languages were unified in Western Asia in the 3rd. and 4th c. B.C.

e. When the Magyars separated from the Ob-Ugrians they came under Turkish influence again.

f. The Magyars arrived at the Carpathian Basin 3,000 B.C. and their role in the formation of the ancient Villanovans and Etruscans is beyond doubt.

g. The Magyar presence is present in the over-land and over-sea arriving population.

g. Further contact could have happened during the contact with the Sea People. These "Sea-People" are recognized as Magyars by the official Hungarian scholarship too and they place it into the II. millennium B.C.

i. One such famous "Sea-People" is the Tursha group who fought with the Egyptians. Egy ilyen híres tengeri nép a tursha népcsoport, akik az egyiptomiakkal harcoltak. The Lemnos inscriptions make such a meeting probable.

The 14th point shows us again the Magyars struggling between the Ob-Ugors and the Turks. He places our arrival into the Carpathian Basin to the 3rd millennium B.C. which is a very late date if we take into consideration the time needed to develop language and literacy. The Magyars had their own writing at 7,000 B.C. in the Carpathian Basin and its beginnings lead us into a great antiquity.

According to Prof. Alinei's thesis the Magyar and Ob-Ugor languages were unified in Western Asia in the 4th and 3rd millennium B.C. This supposition can be accepted only as far as later research will prove the presence of Magyars there, and who were the remnants of a once migrating group coming from the Carpathian Basin.

The Magyar connection with the Sea People never reached the popular consciousness of the people and never became a subject of history in Hungarian schools. Independent researchers show which Magyar ethnic groups can be counted among the "Sea People", among which I will mention now only the most obvious Ias and Pannon people.

ad. 15.

Professor Alinei mentions that the two names for the Etruscan – the Tusci and Etrusci – are originated from the Greek Tyrsenoi. He also poses the question: could one attach all these names to the Turchi or Turk name. "In

other words could it precede the long line of Altaic or Turkish names which the Magyars gave during the course of centuries: Magyar, Avar, Turk, Baskir and Hun all of which are of Altaic origin.

He places the birth of “the Turkish people believed to be ancient magyars” to the Bronze Age when the increase of industry in the Carpathian Basin facilitated the expansion of population.

I am discussing the Tusci, Tyrsenoi, etc. names of the Etruscans in the forthcoming linguistic section in detail, first Professor Alinei’s theory concerning the first appearance of these names and later the basic linguistic layer of these names.

“The ancient Magyars believed to be Turkish people” and their birth is being placed into the Bronze Age when industry facilitated their expansion.

The flourishing of an industry depends upon the settled state of the supporting society. Concerning the metal industry we know that all – so called – “Metal-ages” (gold, copper, bronze, iron and their alloys) began in the Carpathian Basin in Europe[13]. The basic words for metals and their finished products rest upon Magyar root-words.

*

SOME BASIC CHARACTERISTICS OF THE MAGYAR LANGUAGE.

The “official” Hungarian linguistics never researched the basic characteristics of the Magyar language, which are different from the characteristics of the Indo-European languages. Its comparative studies relating to word origins are still walking on the first insecure linguistic steps of the 19th century and for this reason they deprived the linguistic communities of the world to find their way more safely to their own beginnings. I am discussing these specific Magyar linguistic phenomena in my work: *Organic Magyar Linguistics*[14] In my present article I will bring up the origin of a few words mentioned in Professor Alinei’s book and their specifically Magyar properties.

The first one to mention is the Magyar word-root system which is the mirror of the thought patterns of a given ethnicity and their expression. Adorján Magyar recognized 16 such linguistic units each of which expressed their particular cultic vocabulary pertaining to God, Life and sustenance within a closed consonantal unit within the Magyar language.

A few of these units:

Name Consonants God’s name Symbol Sungod Name of Man

-

Magyar	G, GY, H – M, N	Ég	Mag	Magúr	Magyar
Szemere	S,Sz,Z,Zs,C,Cs-M,N	Ős, Ur	Szem	Szemúr	Szemere
Kun	K – N, T	Ék	Kő	Kund	Kun
Jász	J – S, SZ, Z, ZS, C, CS	Jó	Jázmin	Jós	Jász

Óstörök	T, D – R, L	Ur	Turka	Tor, Török	Turkán,
Marmar	M, N – R, L	Ar	Márna	Mord	Marmar

I do have to explain here that the above names are only the basic components of the ancient ethnic groups' names and vocabulary and a great many concepts and names belong to each of these groups. I also have to emphasize that all these linguistic groups – I may call them consonantal groups also but then I would leave out the essence of language development – belong within the unity of the Magyar culture and language beginning at an age when only God and his man appeared on the stage of history. These groups during their later stage of development became parts of the newly forming nations. Sometimes a newly formed nation kept the name of its most influential ethnic component but **these cannot be equated with the name of nations who live today within a political unit under one of these ethnic names.** More closely: The ancient Török or Turuk ethnic group undoubtedly played **a large part** in the formation of today's Turkey and the Turkish language, but this was not its only component. The Turks of whom Constantinos Porphyrogenetos has written in his *De Imperio* was a part of the still living ancient Turuk-Magyar (and not Turkish) language group which still spoke the ancient Turuk (Turk) dialect of the Magyar language. This fact is not recognized by today's Hungarian linguists, but was well recognized by Constantinos. The Turuk emissary visiting his land was Tormás, whose name also belonged into the same T-R wordgroup of the Magyar language.

These consonantal linguistic roots can be found in every language of the world; our question needs to be the following: which ancient groups formed the language and culture of a certain people and in what percent. Most often we find the agricultural Szemere Sz-M consonantal group's influence which unwittingly supports Prof. Krantz's theory where he discusses that the agricultural people had the greatest role in expansions of cultures since they had the most surplus in grain and other goods. It was this group that can be found even at great distances from the Carpathian Basin. Settlements close to the Carpathian Basin could be formed by fewer participants and resources. In case of the Etruscan civilisation the ancient Török group's spread was such.

Professor Alinei's theory in connection with the ancient name of the Etruscans is very correct and it can be lead back to this T-R Turuk word-group.

We also have to mention the system of reciprocity in the Magyar language which expresses the masculine/feminine concepts, or the relationship of force and matter through reciprocity. All Magyar ancient consonantal groups used this method, except the ancient Turuk, which signalled with **vowels** the masculine (a, o, u) and the feminine (á, é). In languages which borrowed these words the use of these vowels and the concept behind them becomes obscured and are frequently incorrect. The word **tér** (space) designates a two dimensional, the word **tár** (to open wide) a three dimensional concept which is also present in the line of the speaker's mouth as one pronounces these: pronouncing the first (tér) we draw our lips horizontally, in case of the second (tár) we have to open it wide thus there is an organic connection between concept and sound-formation.

The Óstörök and the Szemere group was part of the culture we call today Sumerian. Oppert counted them among the Skythians. The Óstörök dialect left its mark in the Sumerian language, like in the name of the city of Ur which they founded. There are several bull/turka decorations in this region. The decoration of a music box shows Ur-opa (Father Ur) between two bulls (turka)[15].

In Hungary they marked their presence in the following geographic names: the river *Tur. Turján, Durján*, (these words mean raised earthen structures), *Túróc, Túrkeve, Dorog, Dorozsma*, in Szatmár county *Túrvékonya, Túrmező* (its Croatian name is *Turopolje*).

The *Túring*s of *Túringia* are from the Óstörök group. The *Turinheim, Turingheim* place names also preserved

their memory.

Dürkheim (in Bavaria), the crest of the city shows a pair of bull-horns (*tulokszarv*) in a mirror-image position.

Tirol's name is akin to the **turul** word (this is the symbolic birds of the Magyars). *Its crest shows an eagle, the Turul.*

Trento is south of *Tirol*, in Roman times it was called Tridentum.

The Etruscans who moved between Switzerland and Italy left the following place names:

Raetia (it is a segment of Switzerland which included Tirol), and its inhabitants were believed to be Etruscans. The Magyar word *rét* designates a *matriarchal* branch of the Óstörök group. In Raetia the Etruscan language was still spoken in the 2nd century A.D.[16]

Razenna's name is also matriarchal. According to Adorján Magyar's research the base of today's *Rétoromán*, *Ladins* and *Furlán* dialects is Etruscan. Razenna also carries the name of the symbolic flower of the Óstörök group, which is the *rózsa* (rose), which leads back in its reciprocal form to the word *sár* = light, shine.

Turusk was a variation of the Etruscan name. The „isk” ending here is the equivalent of today's Magyar “i” meaning “from” and it is known from history, like:

Falisk = from Italy

Avarisk = from Pannonia

Nordisk = Germanic

The German equivalent of this “isk” is “isch” (Ungarisch, etc.), in the Slavic languages it is the –szki, –icki, –szko, –szka suffix.

Torino, or *Turin*, in Roman times *Taurinum*, or *Taurasia*, shows a bull (*turka*) in its crest.

Troy – This city's architecture emphasizes the bull-horn designs (*turka tülkös*). The cities of Torja, Torda in Hungary belong to the same word-group. The word “torja” means rotation. The founder of Troy was Dardanos and his name belongs also in this T-R word-group. The Roman Emperor Diocletianus founded Dardania in Transylvania.[17]

The reciprocal of the Etruscan Goddess *Turán*, *Tezan* is *rét*, *retenna*, *razenna* which is also their own name. I recognize as the earliest representation of the Goddess Turan the Venus of Lausel, which is a 35,000 year old relief on which a female form holds a bull horn (*turka tülök*) in her uplifted right hand. It was at the same time that bovines became numerous in this region states the scientist who researched this region.[18] The text of the famous Etruscan bronze mirror also mentions the Goddess *Tezan*, who is identical with *Turán*.[19]

The knowledge of copper (*réz*) is at the base of this T-R dialect.

The Italians call the Etruscans as *Toscano*, *Tosco* and *Tusco* néven nevezik. It has variations of *Torkán*, *Torko*, *Turko*, *Török* and today's Turkish are also called *Turco*.

The Latin word *terra* belongs into this word group and it is the word of the Óstörök *tér, tár* – meaning a circle returning within itself.

Rutennu – the Assyrians fought with these people.

Ruténs – this name with which they designate themselves is of Óstörök origin too.

Turuk people are mentioned in the Assyrian cuniforms.

Rotennu people and a *Ruten* country is remembered in Syria by Egyptian historians.

The common denominator of all these names is the Óstörök T-R word-root and their presence.

The Etruscans who were remembered as *Tyrseoi* is based upon the same linguistic base as the Goddesses *Turán, Tezán* and it is their name remembered in the name of the Tyrrhenian Sea and Tuscany.

The softened T-L words are also part of this T-R word-group.

Ell, elleni (to birth) is connected with birth and a watery beginning (*lé*=liquid), and the word *lét* (existence) belongs here too along with – some change in meaning -- the Latin river *Lete*. In Magyar the words *lóre, lötty*, etc. carry the meaning of watery environments, where *ladik* (boat) is the vehicle of travel on water.

In Asia Minor the country *Lydia* and *Líd* nation still has a purely Turkish population, which echoes their connection with the ancient Óstörök. Professor Alinei mentions Herodotus in connection with the *Etruscans* who arrived from *Lydia* under the leadership of *Tyrseos* and all these names are part of the Óstörök T-R word-group.

Today the ancient Sun-deities are remembered as national heroes. Some of these are: the Estonian *Toll*; here father and son are called by the same name which already shows a deterioration of the ancient language and the concept behind it. The Father, the Old God's name is always mono-consonantal and so it should have been *Ol* in ancient times. It is very probable that words for antiquity, of age like the German *alt*, the English *old*, were derived from this name. The bi-consonantal name *Toll* was the name of the Sun-, or Son-god.

The legend of William Tell originated in *Uri* canton of Switzerland which is still famous for its cows and cattle (*turka*).

The Magyar Miklós *Toldi* was once a Sun-God figure.

The above Sun-deities had one thing in common: they all carried a huge rod or some other poking instrument, or weapon which was the symbol of their male strength.

After this short introduction I will discuss some linguistic details of Prof. Alinei's work. I am going to begin with some words that belong to the ancient nature-words, keeping in mind the scope of this paper and this will be followed by some cultural words mentioned by him. Concerning the latter I have to emphasize again that by the time a nation reaches the higher societal standards and the names of offices upholding these functions become standardized several thousand years have to elapse. If the people whom Professor Alinei mentions as Villanovans from the Carpathian Basin inherited these words from the inhabitants of the Carpathian Basin, then these had to be Magyars in culture and language. For this reason the statement of paragraph 3: "*Of course the*

Carpathian Basin and Danube people are not yet Magyars” is not only questionable but discardeable.

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5.1. **RASNA: “tartomány, terület”** (territory)

The author’s interpretation of this word mentions the following words: *határ, terület and tartomány* (border, territory). He equates these with the Magyar word **rész** which means part of something and also carries the meaning of a piece, a dose of something.

We may add to this Rasna the Etruscan **Tarkste** meaning market-place which became later the namegiver of Trieste, a city south of Retia whose old name was Tergeste, Tergesta which – correctly – should have ben Tarkaste to avoid the accumulation of consonants.

All these words and names of settlements belong into the **T-R** word-group and under certain circumstances they are the reciprocal forms of one another (Tergeste – Retia).

The word affiliations of the word root **rész** is the following:

Tér, tár word of femininity always denote territory and the capability to encompass, to enfold, to receive and are always expressed – as mentioned before – with high vowels. The words *határ, terület and tartomány* (border, territory) rest upon this base along with the words *terem, terület* (a hall, territory).

The words **rét, rész** (meadow, part of something) are the *reciprocals* of the word **tér**. The **túr, túr, tor** elements are the masculine variation of these and mean strength and motion.[20]

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5.2. **MEX: it is the name the Etruscans called themselves.**

I would like to call attention -- before discussing anything else -- to the fact that the Etruscans called themselves with the same **Mag** name as the Magyars call themselves even though outsiders recognize this nation only by the name Hungarian. This name which shines through the mists of history is of prime importance.

It is an equally important fact that they used their own Mag name in conjunction with their ethnic T-R word-group’s Turuk or Óstörök name and identity which is clearly present in their later names and their language, and all the “outsiders” called them by this ethnic name. They still recognized themselves as **Mag**, just as much as all the Magyar ethnic groups still call themselves by their ethnic name within the Magyar culture: Székely-Magyars, Palóc-Magyars, etc. So if we want to call the Etruscans correctly we need to bring their ethnicity within the Magyar culture to the forefront and call them Turuk-Magyars, Óstörök-Magyars. *We owe great gratitude to Professor Alinei to focus our attention to the Mag name of the Etruscans.* After this introduction let us see Professor Alinei’s further deductions:

“*The magyar/mager* word-combination’s first part, the *mag-/meg-* **is not present anymore in the Magyar language**, unless we consider the form *mese* (in this form it is present in other Ugric languages)” says Professor Alinei. It is very hard to resist temptation to grab the word *mese* (story, fiction) and turn the researcher’s attention toward the MTA. At the same time he accepts the word *mex* as Magyar, but as far as its origin is concerned he turns toward the mansi and handles it as “the only Ugor word.” There are a great many examples of the Mag name in antiquity: on the Aegean islands Heracles was known as Makar and Mag, the Phoenicians called their

God who thought them agriculture Mag.

In the above table we already met the base of the mag word, which is still alive and going on strong, which belongs into the Magyar M-G consonantal group. Its origins can be lead to the following mono-consonantal ancient forms:

Ég the name of God. It is still used in the expression “Ég áldjon” , may God bless you!

ég to burn, which is also part of our metabolism.

egy one. It is also a name of God

egyed individual as a part of God

ige the word of God

igaz truth, light

agg very old

Ok cause. It is also another name of God.

etc....

When the M sound of materiality is attached to the above, we get:

mag seed, the base of the earthly life

Magor the Lord of the Seed, the Sun, which was considered a mag.

Magyar the child of Mag-úr or Magor,

megye land of the Magyars

megyer a symbol of the Sun (in the palóc dialect it is called pálca, etc.)

meggy sour-cherry, a round, one seeded fruit, which is also a Sun symbol.

Őskun vocabulary:

Mén the name of God

mén stallion, the symbol of the ever wandering Moon. The German Mond, the English Moon and the Italian mendicare take their origin from here.

menés to walk

mony symbol of the masculine

monno	archaic one
manó	man
manyó	old woman
menyecske	young woman

stb....

The above mentioned *mese* belongs into the Sz-M vocabulary of the agricultural Szemere. At this point – due to the limited scope of this paper -- I am unable to discuss this word-group but it is important to mention that the spread of this word-group and ethnic component of the Magyar culture can be found almost everywhere.

I also would like to mention that the base of the kom, kum words is the Óskun K-N word-group's *kan* word which means an universal male-ness.

The er, ar words mean strength and so male-ness in the ancient Magyar vocabulary.

THE ETRUSCAN WORD AND PLACE NAMES

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1. Main aspects of the Magyar-Etruscan identity.

We find under this title the following sentence: “...*In one respect this could explain the evolution of Etruscans into Magyars...*” This turning into Magyars is a hereditary impossibility, which the Etruscans did not need since they were part of the Magyar Óstörök dialect from their birth and they remained Magyars as long they preserved this ancient heritage. The sense of belonging to the Magyar culture may have been weakened under foreign influences but they were never completely eradicated. Proof of this is the *mex* word in the previous paragraph which they maintained as their national name, and Prof. Alinei considered it Mag.

“*The Magyars originated from the Finno-Ugrian branch of the Ural languages...*” The previously mentioned Sir John Bowring was the first Western European linguist who considered the Magyar language the ancient root of languages. His realization is supported by thousands of scientific data (archaeology, ethnography, etc.) The Mansi, Hangi, Vogul and other languages originated from here too and all I have mentioned concerning the Etruscan culture, equally applies to them too. The mentioned German *Lautverschiebung* cannot be used as a base of comparison since the Magyar sound-structure is non-existent, or may be present at a limited degree in the language families that separated from their base a long time ago.[21] The Magyar vowel-structure is not present in the surrounding Indo-European languages, like for example within the T-R word-group, where

vowels can indicate the feminine-masculine traits as discussed above.

Vowels can indicate the changes in temperature, like the differences between cold and glowing hot (with the sound i).

Vowels can indicate the age of something (with the sound ó)

Vowels can indicate the condition of matter before creation (with the sound a)

Vowels can indicate the condition of matter touched by light. (with the sound á)

Vowels can indicate space and need (with the sound ú)

The possibilities are endless and I would like to refer the interested researcher to my Organic Magyar Linguistics. One aspect I would like to mention: **vowels formed mankind's first, emotional language.**

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2.1 Proofs

Professor Alinei examined the words *AIS*, *EIS* within this chapter and their derivatives: "*isten, istenek*". He recognized very correctly that the Magyar "is" is an ancient form of "ős" (ancient). His further deduction that with the passing of time a -t and an -n diminutive article was attached thus forming today's "Isten" is incorrect from a language-history point of view. In the Magyar belief system God (Isten) had an active, creative role and the Bécsi Kódex of the early 15th century called him Tenő.[22] Professor Alinei presupposes that the word *ős* must have meant sometimes great-grandfather in the mirror of the Latin, Finnish and Ural languages. Here I have to mention a Magyar linguistic fact which does not exist in the presently accepted, Indoeuropean based linguistics, according to which the words of ancient creation are mono-consonantal and "**ős**" was the name of this ancestral, eternal (öreg and örök) God. The concept of *ős* mirrors universality. God as progenitor is connected with materiality and his name comes from the bi-consonantal vocabulary. This distinction is already lost in the later languages but it is still present in the Magyar.

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ATI "anya"

Professor Alinei connects this word to the concept of sweet (édes). His view is correct as far as in Magyar the mother is frequently called édes, but only as an abbreviated form of the édes-anya (sweet mother), which is still the standard name of mothers. God too is frequently called édes Istenem (my sweet God)! even though he is the epitome of maleness.

Variations of the word édes (sweet):

ét, étel, édi, édes, izes (food, sweet, tasty) and the verb eddegél (to eat slowly).

One also must note that the Magyar word *anya* (mother) contains the ancient vowel "**a**" and the "**n**" which are the ancient sounds of matter.[23] This linguistic rule was already obscured in the receiving Sumerian language in the name of Anu, who is a male deity.

65. oldal

ETA ITA EIT TA stb. "ez", ETANAL ETNAM ITANIM "igy", ezáltal.

The author mentions in connection with the Magyar *ez* and its derivatives that in ancient Magyar the order of pronouns was expressedly rich. There is a lot of time needed for a language to reach such richness and a stabile, peaceful environment is just as important. According to these linguistic facts the ancient Magyar was a peaceful, settled agricultural society.

LUPU “buried with honor” > (?) “dead person”, LUPUCE “he was buried with honor”.

Professor Alinei brings the word LUPU in conjunction with the Sicul *Lófő*. He believes that *lófő* is the name of an ancient name for the Székely nobility and so he does not follow up this line. Instead he brings the Asiatic burials to the forefront in which the head of a horse was placed into the grave and he connects it with the meaning *halott* (dead).

I have the picture from an over 2000 year old Hun burial site in Asia where a portrait of the buried Hun shows features identical to the Magyar inhabitants living between the rivers of the Duna and Tisza and his grave does not contain horse-remains. So let us see our other possibilities:

There is a qualitative difference in the Magyar language between the two words: *fő* and *fej* (head). The word ***fej*** is a *material* part of our body, the word ***fő*** moves on a higher level of *ideals* (a main theory, the head of an organization, capital sin, etc.).

The organization of the Székely szék is still a living reality even though the Székelys cannot actualize its functions following the Trianon decree. According to the Székely (Sicul) constitution all Székelys are noblemen, free of taxes and these privileges do not cease after a Székely moves to other parts of the country: as long he resides within the limits of the Holy Crown of Hungary these privileges are his. The organization of the Székely szék is three-layered and within this the ***lófő*** Székelys (primipilus) form a knighthood.[24] The linguist Mór Ballagi is of similar opinion.[25]

A more ancient interpretation of this title (*lófő*) leads us back to the dawn of Magyar history. Arnold Ipolyi[26] connects it with our Táltos traditions since “...the horse is the miraculous táltos of our legends”, possesses powers which are above time and space. In the chapter *lófő* he also mentions *lófi* which is connected with the Kun, Hun and Székely origin-sagas which hold that they are the sons of the White Horse (Fehérló fia), and so the word *lófő* also sheds light to the line of descendancy. I do have to mention that in their symbolism the moon was represented by a white horse which was the symbol of eternal movement and wandering. At the same time, the moon (*hold*) was known as a dead (*holt*) heavenly body and was occasionally the symbol of death. At this point we reach Professor Alinei’s conjecture with the idea of death. But the idea of *lófő* cannot be connected with the buried head of a horse since this bloody custom came about in the recent historical past, but was fully unknown among the ancient Magyars in the Carpathian Basin where and when this word and historical background was formed.

A prayer dating from the time of the Hungarian King András II. in which the pagan Vata was cursed, he was mentioned as *lófő*. So just as in Etruria a lady of high standing was honored by this title, it was a title of honor in Hungary too.

CULTURAL WORDS

GYULA

Professor Alinei holds this title a Turkish loanword. He does not examine the ancient nature-word base and he brings it into affiliation with the Türk, Turkish-Bulgarian, Besenyő, Baskir cultures where this word serves as their tribal names.

According to my research the word base of **gyula** is the **gyúl** (to ignite) ancient nature-word according to the conclusions of many scientists engaged in Magyar studies in the 1930's and discussed this subject exhaustively. Here I quote a section of my study *Karácsony* (translation: Christmas)

“The Gyula represented the high priestly office of later years and the symbol of the office was a bundle of twigs. He was the custodian of the holy fire. At the age of the Magyar King István I. they were considered only as the initiators of household fires, but their old honor went a lot further as we can see from King István's Decree 1:9 where he absolves the Gyula from under the mandatory mass on Sundays. In ancient times they brought the year's first fire from the Sun to the earth with the help of a mirror. The Sun and fire bring warmth to the Earth as does the mirror which can collect and disperse the rays of the Sun, brings light. For this reason the mirror was the symbol of the soul. The *Gyula* tended both lights – earthly and spiritual -- and knows that the two are one. This high office rests upon the *gyúl* verb and it is connected with the *gulás* = guardian and the *gúla* which plays part in the fire-symbolism as is the ancient Persian *Ghulab* -- the name of a cap which symbolizes flames – and this is the cognomen of Mythra too. The word *deus* belongs to this base also and it is this name by which the Székely (Sicul) people called for God's help. Today's Hungarian linguists hold this statement a misunderstanding on the scribe's part even though it has roots in the vocabulary of light and fire symbolism. They did so maybe because it is too evident that not the Magyars but the Latin people were the ones who inherited this word from the ancient Magyars. The word *gyúl* (to congregate), *gyülekezet* as a religious congregation belongs into this word-group. *Gyúl* is also used for inflammation in one point where white blood cells accumulate causing heat and redness. The Gyula is the defender of the family, its judge and leader on the road of enlightenment. The office of Gyula was a hereditary office of the descendants of Duke Tuhutum.”[27] The twig-bundle as the symbol of the Gyula was connected with burning, with fire and light just as much as the similar symbol and the name of the Roman Lictors carries the concept of light (lux).”

The last vowel of the Gyula is the postpositional use of the Magyar definite article **a**.

This word, which was originally connected with spirituality and enlightenment became in the later centuries of societal organization a name of a high office and it was taken over by others as such in their own vocabulary. Again I have to remind ourselves that if the ancient nature-word base is missing concerning a word in a language then this word was borrowed. If this ancient base of the Gyula is present in – let us say -- in the Kazár language, so this language cannot be counted as a Turkish language, but a Magyar group which migrated to lands outside the Carpathian Basin.

The office of the Gyula evolved the following way according to Arnold Ipolyi's research:

At the time of Árpáadian return in the 9th century A.D.:

The high priestly office was held by: **Kádár – Rabonbán**, or **Gyula supremus**.

Below him were *three* **Gyula maiores**, or a **Horkáz maximus**

Under each there were *six* **Gyula minores**, or a **Horkáz supremus**

Under each there were *three* **Rabonbán maiores**

Under each of these there were *three* **Horkáz minores**

Similarly below them there were *five* **Rabonbán minores**.

Under each there were *two captains (százados)*, one equestrian and one infantryman.[28]

KENDE

This word signaling an office is researched by Professor Alinei in its present culture-word state. He believes that this word “became soon obsolete so much so that its phonetic form cannot be determined with certainty.” He mentions as a possible surviving element the Magyar word **kend** which he believes to be a Turkish-Tatar loanword.

As always we have to look for the ancient nature-word base. In the case of *kende* it is easy to find the relevant base which is *kan*. Its primary meaning is the universal male-ness and is the same as the word *him* (male) in both form and meaning. Both are the reciprocal forms of the ancient **ék** (wedge) and all their later forms remained within this context: the word *kan* (male) always signals some concept of movement, pushing forward, a wedge-like entry somewhere. Its later forms are connected with animals, like the *vadkan* (boar), where its wedge-shaped head, its forward movement is emphasized and both the male and the female can be called by this name. Even later the word *kan* means its *gender* as a male animal (*kan-disznó*).

The tender of swine was the *kondás* (swineherd) and this name goes back to the undifferentiated meaning and role of male qualities. In ancient stories always the little *kondás* goes on journeys to distant lands or climbs the tree which reaches heaven. Similarly the *Kun, Hun* people fulfilled their destiny through wandering to distant lands, by forging ahead. The personal name *Kont* belongs into their vocabulary and is from this same word-group.

Here are a few examples from Adorján Magyar’s word-list[29]:

Kun/Hun ancient ethnic group:

The name of their chief deity is the hardened version of the mono-consonantal Magyar *Ég*, which in their dialect became **Ék** (it means both wedge, like the rays of the Sun and also shine)

The name of their Sungod was the bi-consonantal **Kám, Kán, Kún, Hun**. These names are the reciprocal forms of the Magyar *mag* (round cernel), and *makk* (acorn).

Their religious symbol was the stone (*kő*) and their wedge-formed monuments, the menhirs, which are called *kőszeg* (stone-nail) in Magyar.

The following people can be counted among them: *the Kun, Hun, and Kani* people, (which is the Babilonian name of the Celts) and a long list of Biblical names and offices, like *Khamor, Hámor, Canaan* and the *Kuman, Kamán* people who were defeated by the Assyrians.

Names following names were inherited by the Greeks: *Kun, Kiun, Kaun, Kamor, Kam* which are the names of Ares and Mars.

The Egyptians inherited the name *Kuen-Aten*.

The Japanese inherited the word *Kámi* – meaning God.

It is also Adorján Magyar who discusses in detail the language of the Kuns and concluded, that they spoke Magyar – with slight dialectal variation – even during the reign of the Hungarian King Béla IV.[30] This dialectal

difference is still present within the population of the Kúnság.

“*Kont the hard hero*” is well remembered even today. This name expresses the stone-culture of the Kuns and also his masculine role which is one station away from the office of the Kende on the linguistic and cultural road. According to legend our hero was so strong that with one strike he cut such a big hole with his spear onto the door of Byzantium that a child’s head was able to fit through; it is clear that here the story talks about his masculinity clothed in garbs of history. In the mindset of the ancient Magyars the city was a feminine, the spear a masculine symbol.

MATERIAL CULTURE

I mentioned earlier that at among the Oháaponor excavation the skeleton of two types of ancient horses were found. In view of this the horse was present from the beginnings of its development in the ancient millennia. Their use and all modes of transportation must have started on this land. If one takes only this much into consideration it is inconceivable to believe that the words connected with the horse, riding, and riding-gear, boots etc. would be of Turkish origin. According to the MTA’s explanations, the word *csizma* (boot) is of Turkish origin, even though the Turk never wore boots but slippers, the Magyars on the other hand placed neat boots into the stirrup (*kengyel*) which is also a Magyar invention.

Discover Magazine’s January issue of 1994 (page 37-38) shows an approximately 17,000 year old rock drawing where a man walks his horse on a lead. A bone bridle (*zabla*) from the Aurignation Age near Dordogne is decorated with cernels of oat (*zab*).[31] This linguistic connection between object, and drawing (*zab-zabla*) places the word *zabla* within the Magyar language.

Among the other objects connected with horsemanship I mention the word *hám* (harness). The origin of this word is an ancient nature-word: it means the outer layer of the skin, or fruit and grasses. Ballagi’s dictionary talks about leads made of hemp and leather among the equipment needed for horsemanship.

The word *fék* (brake) is also counted among the Turkish loanwords, even though it is the “f” variation of the word “ék” (wedge). The brake of a wagon is truly a wedge between the wheels which prevents their further rolling.

The name of the wagon (*kocsi*) is of well known Magyar origin and it was adopted along with the wagon itself by many nations and languages: the German uses it as *Kutsche*, the English as *coach*. The clay wagon-model excavated in Budakalász is the first such find in Europe.[32]

The word *nyereg* (saddle) may be considered the reciprocal form of *reng*, *rengő* (to rock) verb.

*

It would not be correct to touch Professor Alinei’s work in such a haphazard manner if one does not hope to come forward with a thorough study at a later date and after a lot of research. These present lines would like to bring to his attention the present state of “straight-jacket” situation as far as the Hungarian research concerning the Magyar language and history. The loosening of its grip is slowly evolving within the possibilities of free research of our modern age and its technology. One has to express our joy upon the recognition that Professor Alinei recognized much of this situation through his impartial research:

He knows that the present borders in the Carpathian Basin came about through the Trianon dictate and that these borders are not the borders of the ancient Magyar cultural sphere.

“...beginning from this simple deduction, the arrival of the Magyars in the Carpathian Basin in the 9th century or a few centuries earlier (as the new theory of the “double occupation” – see it later – supposes) is simply untenable. It is by no accident that Grover S. Krantz, Renfrew starting from the theory of Uralic Continuity recently stated that the Magyars were present in the Carpathian Basin on Magyar lands since Paleolithic times...” “...Or the mirage-like hypothesis (délibáb) of a primitive and nomadic Magyars is for this reason untenable...”

The Magyar river-, and geographic names of the Carpathian Basin and Europe easily solve the doubts concerning the indigenous population of the Carpathian Basin.[33]

APPENDICES

I.

Adorján Magyar’s letter no. 47. to Susan Tomory

ONE OF THE GREATEST FALSIFICATION OF HISTORY

by

ADORJÁN MAGYAR

It is widely held these days that the Magyars came from Asia and that they wandered as nomads into Europe about 1000 years ago. This is thought in schools too. This is a newly propagated story which is not supported by even one historical document. The developer of this is of course a non-Magyar person by the name of Herrmann Wamberger, a writer and oriental traveler. But because this theory supported the politics of the Austrian Emperor Franz Joseph, he was not only invited into Vienna, but he was also invited to the table of the Emperor as a beloved guest. This move was not in vain, because – even though previously he held the opinion that Árpád’s people were Turks – he began to write a different history after his visit in Vienna. He began to state that the bulk of the Hungarian people arrived with Árpád and some Finno-Ugric elements came with him too. He emphasized that the “present day Hungarians are par excellence a mixed lot” and that “the Hungarians have not one drop of blood of the ancient Hungarians”. Contrary to this it can be verified that 98 % of the Hungarians today belong to a unified race and linguistically speaking their language is also an ancient European tongue into which some unnecessary foreign elements were incorporated (which can be easily omitted) only after the arrival of Christianity and later under Austrian rule.

Wamberger not only received the greatest praise from Vienna, but the Emperor gave him the rank of Hungarian nobility after which he adopted the Hungarian sounding Ármin Vámbéry name.

Later, following the instructions of the Emperor this theory was made official and gladly done by the German Ministers he sent into Hungary, even though the old school of Austro-Hungarian professors never accepted it. To counter this Wamberger has written several books which were supported by the Austrian semi-government in Hungary, they were translated into several languages and distributed world-wide. In these the Hungarians are an Asiatic, nomadic, tent dwelling people which lost its original identity and became a mixed lot, inflicting with this theory a great wound into the fabric of Hungarian history and historical truth in general. It was in this way that this theory has spread in ever wider circles, which was supported with great enthusiasm by all Austrian and German chauvinists, even though it is well known that the Hungarians are one of the most characteristically agricultural people of Europe. Later the Germans were not even satisfied with the image that the Hungarians are Turkish nomads, but they began to teach even in schools that the Hungarians are of Mongol origins. The propagation of this theory served the Austrian Imperial Powers to justify their politics toward the genocide of the Hungarians.

They never mentioned that there is not one historical evidence of the Asiatic origin of the Hungarians. The end-result of this politics was that everyone who was not well versed in linguistics and anthropology, in other words the greatest part of the Hungarian population accepted this false doctrine because they heard it from all sides: in school and press, sometimes served in a pleasant, romantic setting.

The truth of the matter is that the Hungarians, just as the Finns, Estonians and Bask are the remnants of Europe's pre-Arian population, a fact that can be proven through historical documents, linguistics, ethnography and anthropology very accurately. The Hungarians survived the many difficulties, foreign settlers in this land, which is surrounded, and well protected by the Carpathian Alps which are difficult to cross.

To obscure the fact that the vocabulary Magyar language is in closer relationship with the European ancient languages than with the Turkish language, the false doctrine was established that it is a "mixed language" and almost every word was taken from some non-Magyar source. The fact is that the words of the Magyar lexicon are in the most logical way connected with one another, -- which is impossible in a "mixed" language because there is no connection between its heterogen elements – and if there is some similarity between the Magyar and some Indoeuropean words that word can always be reduced to its ancient Hungarian roots and only its secondary derivatives found their way to other languages. I cannot bring tables of comparison in a short letter as this, but still, I would like to mention a few facts:

Magyar: kő, (stone)

Ancient Magyar: ka, ke, kú,

In today's dialect: kű.

Magyar: kemény (hard).

Szlavic: kamen = kő.

The very ancient words are always monosyllabic. The Magyar kő, ka, ke, kú is not only monosyllabic, but it consists only of two sounds. To an ancient man the main characteristic of a stone was its hardness, which is completely correct, because the hardest substance on Earth, the diamond is also a stone. It is for this reason that the ancient Magyar formed its word for hardness (kemény) from the word stone (kő). So there can be no doubts that the Slavic kamen (stone) can only be a derivative of the Magyar kemény (hard) word, because it is formed with five sounds, it is bi-syllabic and so it is of a later origin, it is the derivative of the Magyar kemény.

Going even further, between the Magyar kő and kemény (stone and hardness) there is a logical connection between sound and meaning, but this generic unity is missing in the Slavic kamen and tvrdó = stone and hardness and the two words did not evolve from one another as is the case in the Magyar kő and kemény. In the Magyar ancient language the words are always connected with one another in phonetics which is not so in the so called mixed languages because words here are thrown together by accident and are not one another's derivatives.

The Magyar víz, the Finnish vete, the Slavic voda, the German Wasser are phonetically related to one another (v-z, v-t, v-d, v-sz), but we have to realize that the Magyar word is still mono-syllabic, all the others are bi-syllabic, or consist of four or five sounds and for this reason they have to be of later origin.

Opposed to this in the Turkish language the name of water and of the stone are totally different. The water is su,

the stone is tas. So if the Magyars came from Asia, how come that they did not call the water and the stone as the Turks, but they called these in the European manner??? Or the “nomadic Magyars” did not know water and stone in Asia and they became acquainted with them only after they arrived in Europe and borrowed one of these words from the Germans, the other from the Slavs? Or maybe the Europeans did not know water and stone and borrowed these names from the nomadic, newly arrived Magyars? Is this not absurd? Yes, it is but it can be silenced. And it is silenced. Even though every linguist knows that when an uncultured people adopt something from a more cultured people, they adopt their name at the same time too.

What is the solution of the above problem? The solution is that all these words originated in Europe’s ancient times and that the Magyars, being an ancient European people preserved the ancient, mono-syllabic name of water and stone.

This deduction is completely logical and simple but it can be pushed into obscurity.

Further: Culture word can be derived only from an ancient nature word and never the other way round. For example: viz (water) is an ancient nature-word, but vízvezeték (water-tap) is a culture word. Would it be possible to derive the word for water (viz) from the word water tap (vizvezeték)? Not with a clear mind. And still these were held true in order to preserve the theories of the Emperor and Wamberger.

I have a “scientific” article in my possession which states similar things by stating that the Magyar word hártya is the derivative of the Latin charta (paper). The Magyar word hártya means a thin, skin-like substance, a totally non-specialized nature word which may mean animal and plant substance and even an artificial material also, like film. It is related to the Magyar kéreg (bark) which is also a skin-like cover, but it is thicker than skin. Undoubtedly the Magyar hártya and the Latin charta words are related in sound and form. But the Magyar hártya is closely related to the word kéreg (h-r, k-r). Many have wondered why the wooden flasks in Transylvania are called kártya? This is very clear: they were called so because in earlier forms the word kártya meant kéreg and these wessels were made of kéreg as are the kászú, another vessel made of tree-bark. But that the Magyar word hártya is an ancient word of the Magyar language is proven that it has several relatives in sound and meaning in this language, (but the borrowed words stand alone, without relatives in a language), but also that in the northern, related languages kerta = bark, which is linguistically related to the Italian corteccia = bark. Beyond this the German Kork, the Slavic kora = bark, and these last two remind us of the Magyar korsó (pitcher) which – as we have seen – was made of bark (kéreg) in ancient times. In Asia, in the Turkish language the name of the kéreg (bark) is kabuk, a totally different word form.

Appendix 2

Ancient settlements:

AGE AND HABITAT.

DWELLING

OBJECTS USED

500.000 **Vértesszöllős**

cave

stove

Stone tools

70.000 **Ohábaponor**

cave

Stone tools

70.000 **Érd and Tata**

cave

Stove

Stone tools

(42 varieties)

Fine workmanship

36.000 **Szeleti cave**

cave

Stove with flue

Stone mining,

tools

30.900 **Istállóskő**

cave

Stone and bone tools

Musical instrument (flute)

30.000 **Zemplén**

Underground dwelling

mining

Above ground houses

Healing baths at natural hot springs

18.600 **Ságvár**

Underground dwellings,

above ground houses

hoes made of antlers

17.400 **Ságvár settlement**

Above ground houses

Hoe made of antlers

Stone knives with handles

fThe same cultural level in N. Europe

8000 years later.

Statues of femals and animals

Bones decorated with geometrical forms

Meat drying process

7.000 **Gorzsa**

Town, graneries

owen

Saddle-roofed houses, walls were decorated with red and yellow colors

Chapel within the house, altar, chest, table, shelves, loom

4,500 **Tűzköves**

Settled, agricultural

Preserved the previous vessels made of bark, wood and gourd
Animal husbandry

5.000 **Bodrogköz**

As above

4.000 **Dombóvár**

Continued settlements

Well developed ceramics

The **authenticated stone-age settlements of county Somogy** or „Somogyország” (Country Somogy) as it is called[34]:

Andocs, Alsónyíres, Balatonboglár, Balaton Endréd, Balatonkeresztúr, Balatonkiliti, Balatonlelle, Balatonszentgyörgy, Bonnya, Böhönye, Bószénfa, Csákány, Csokonyavisonta, Ecseny.Felsőseged, Fonyód, Gamás, Gölle, Gyöngyösmellék, Igal, Inke, Kadarkút, Kapoly, Kaposhomok, Kaposvár, Kastélyosdombó, Kánya, Kéthely, Kőröshegy, Lábod, Lengyeltóti, Libickozma, Mernye, Mozsgó, Nagyatád, Nagybjom, Nagyberki, Nágocs, Németegres, Orci, Pamuk, Ságvár, Simongát, Somogyaszaló, Somogybabod, Somogy-szentinre, Somogyszil, Somogyszob, Somogyvamos, Somogyvár, Szántód, Szenna, Szigetvár, Szólád, Tab, Taszár, Torvaj, Tótszentgyörgy, Vásárosbéc. This list is not complete, it contains only some examples. How much more is hidden in the treasure chest of Hungary!

I am reminding ourselves that it takes several centuries for a settlement to become a town. **So these authenticated stone age settlements originated in a much earlier time.**

Appendix 3

Some basic words of the Magyar M-G word-group

Ég God and Universe

Egy the word of singularity and God

Ügek a later name for the Old God

Óg a structure imitating the sky

Igi, ügy eye-ball. In ancient representations these big, round eyes express the peoples ethnicity.

Ág, aga Lit.: branch. This was the first hoe of the ancient agriculturalists. It was made of a branch or antler. This instrument was known from the earliest times on in the Carpathian Basin. The shape of this **ág** (branch) became the rovás sign for the letter “**A**”.

Ag, ug, mag, méh, megye -- all meant earth

Mag It is the name of a uni-centered geometric body. It is also a masculine symbol

Gyöngy Lit.: pearl. The meaning a.a..

Gyümölcs Fruit, the reciprocal of the seed (mag) and the life it contains.

gyám, gyombó A staff with a rounded head, the ancient weapon of the Magyars

Magyar Originally it meant a human, later a man. Its variation with "K" is **Makar**, in Greek it means happy. One of the Magyar names of God the Creator is Happy God (who bears the burden of the poor...)

Gomoly Originally: the ancient nebulae. Today it means a cloud.

Some representative words of the

Kun K- N, T wordgroup

K it is the sound of hardness

kő Stone. Its reciprocal is:

ék wedge, the first tool

kan, hím, makk male concepts

Kám he has the role of progenitor

ne female

kitta arrow

Their **m-n** words connected with God, life sustaining concepts, walking, wandering:

Mén stallion. Its white variant is the symbol of the ever wandering Moon, later it attains also the meaning of progenitor.

Menny the sky

mony the virile male's organ. Later an egg.

monnó ancient one

manó man

manyó woman

menyecske young woman

The female concepts are connected with water and wetness.

nedű, mut, mat, mad. Lit.: liquid, with the meaning also of mother and the female.

nád reed, a plant which grows near or in water.

Nádszál kisasszonyunk – Lit. Miss Reed and the Egyptian **Neit** (the reciprocal of the Magyar **Tündér** = fairy) are the same.

Some representative words of the

Sz-M Szemere wordgroup.

Szem The name of the Sun. Its IE derivatives: Sonne, Sun, Son, Summer

szem lit. the eye

szem lit. a kernel of wheat, or any oblong seed

személy person

som cornel cherry, which is oblong and has one seed.

szemcse granule

számos, számol to count. The original form of the numbers in the Székely/Magyar rovás (runic writing) was in the shape of a seed.

szánt to plow

szán sleigh

szamár donkey, the symbolic animal of Szemúr (Lord of the Seeds). This ancient memory was preserved in the folk-story: "Why has a donkey a cross on its back?"

szunnyad, szumnyad. To slumber. this is represented in Magyar art with a half closed eye.

messze The concept of far and is the reciprocal of "számos" (plurality)

*

Appendix 4

The relationship between the ancient nature-words and

the culture words in the mirror of the work kő (stone).

ka, ke, ko, ku, kő = stone

I. degree derivatives

kohaszt (to cook) **koha** **kemény** (hard) **kopogni** (to knock)

köveszt (a.a.) **kova** (flintstone)

koccanni (to knock) Finn. kive(stone)

kovaszt Finnish kova (hard) It.percuotere

It. cozzare

Italiann cocere (to cook)

Slavic kucati

German kochen(a.a.)

Slavic kuhati (a.a.)

II.degree derivatives

konyha **kovács, v. kovás** Slavic kamen=kő

Ital. cucina Slavic kovac (kovács) Slavic kremen=flintstone

German Küche Slavic kovati=kovácsol

Slavic kuhinja Ital. cominare=kovácsol

Ital. cuoco (cook)

German Koch (a.a.)

Slavic kuhar (a.a.)

As one can observe the non-Magyar languages obtained their words for stone from a secondary Magyar derivative. They also use the stone word's culture-word but don't have the original ancient nature-word (kő=stone) upon which it should rest.

Appendix 5

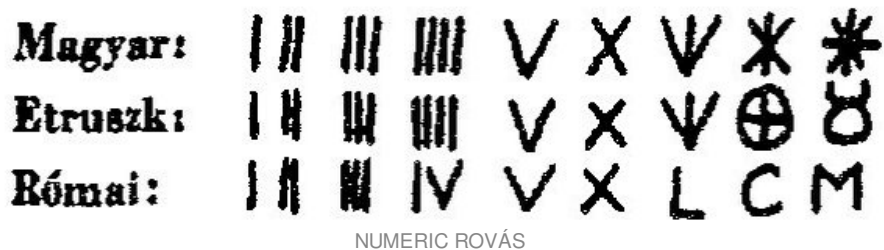
ADORJÁN MAGYAR'S NUMERICAL ROVÁS (RUNES)

Excerpts

The letters of the Hungarian runic writing cannot be compared with the letters of any other writing. Therefore, it is a fact that a very long time ago the Hungarians created their own letters. The figures of the Hungarian numerical runes have a resemblance to the Roman numerical figures, yet this was not merely copying on the part of the Hungarians. It was simply based on a common origin which can be made clear by the following:

The greater part of the culture of the Romans was inherited from the Etruscans and not from the Greeks. As we all know, the Etruscans conquered Rome and the Etruscan Tarquinius became Roman kings. Later, however, the Romans managed to drive them away and conquered Etruria, and the Etruscans consequently became assimilated by the Latins. This did not hinder but furthered the Romans in taking over and learning the much higher culture of the Etruscans.

Furthermore, the Hungarian runic numbers agree much more closely with the Etruscan runic numbers than with that of the Romans.



Magyar, Etruscan and Roman numbers

Outside of the Etruscan and Hungarian figures of the number 50, you cannot find a similar figure in the whole world. It calls, however, for an explanation as to how such an agreement was possible between the Hungarian and the Etruscan runic numbers, especially if the Hungarians came to Europe only 1,000 years earlier. In that case they could not have learned the numbers of the Etruscans who had already vanished 1,000 years before, but could have learned only that from the Romans. The only way we can understand this is to suppose that the Etruscans and Hungarians had the same origin in primeval times, or that the Hungarians already lived in Europe when the Etruscans were there...

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Appendix 6.

Prayers from King Adrás' times – data received from Mr. Imre Jenő Oláh with his explanations.

“The following tests were copied from Professor Badiny's book: Káldeától Ister-Gámig page 213.

It is interesting to note that it must have been written by some foreign educated priest. The logical separation of sentences is totally absent and of course the then only experimental rendition with Latin lettering caused a lot of mutilation. The sign (és=and) was injected by Professor Badiny here and there.

The Magyar rovás texts according to my research are a lot clearer and intelligent, sometimes “folksy” in expression.

Prayers of the King ANDRÁS-AGE

(from about 1200 A.D.)

I.

O Jézus /és/ zent maria azzuna hyweuc ysten rontha papa ur ellench bodug leo para urc megwacyttuac

nhelveun choncittiac oudalum waguk bacun futua hazuactual zeles feoldun zaranduglu zegh- en nypec /és/
prasbitrucut fool vur turcuan fuithou couruc grazdua lufuu: Wutu peccis lughala toran munhi ni zobathaja heu
gehnahabul Step lughalu ur fuogudaia zenthiel ur ysten odutt wola gymultstul zent urzagnuc nagh pannona leun
chinios certh paradisa munc chu wav felduk yse -- wiz foulua angheluc eurec wulu hotulmual --- horogtoul papa
urunc --- zenti ielesus andreas ur uthoya hyweuc azen /és/ amen.

II.

O Jézus /és/ zent maria hyweuk zent ighus har-eus zent ielesuc ogchuusuc --- ne memuagguc barduos
eseulwec er tala azun nip calambuc papa ugeuwel morouzzuk /és/ nizeu uzi ultulmaul /és/ rezitelie meg tubi
haznul munce uduezetutuul /és/ angole cur enecuel aleluia /és/ hymnus partuasue zyzek alelui /és/ cyasson
aleluia aleluia in secula amen. ---

" Ó Jézus, szent Mária asszonya, hívők !

Isten ronta papa úr ellen s bódog Leo papa úrt megvakítják, nyelvén csonkítják, ó'dalonvágott bakon futva.
Házaktól széles földön zarándokló szegény népek, presbiterüket félvér turkány fattyu, kuruc-garázda **Lófó**: Wata
peccis lugála, mennyei törvény ne szabadítsa hő gyehennából. Step(hán) lugál úr, fogadja szentjéül Úristen.
Adott vala gytümölcstül szent országnak Nagy Pannonia, lőn csinos kert ...”

Mr. Oláh emphasizes in these texts the **Lófó** title as a leading personality of the military. “It is interesting to note
-- says Mr. Oláh -- the “félvér turkány fattyu” expression in which he names this person as a “halfblood Turk
bastard”. This may apply to the Turkish elements which came in with or before Prince Árpád and exercised an
oppressive role over the population. It may be for this reason that in some regions of Hungary the people who do
not belong to the town are called Turuska.”

Appendix 7

Sir John Bowring on the Magyar language.

The Hungarian language goes far back. It developed in a very particular manner and its structure reaches back to times, when most of the now spoken European languages did not even exist. It is a language which developed steadily and firmly in itself, and in which there is logic and mathematics with the adaptability and malleability of strength and chords. The Englishmen should be proud that his language indicates an epic of human history. One can show forth its origin; and alien layers can be distinguished in it, which gathered together during the contacts with different nations. Whereas the Hungarian language is like a rubble-stone; consisting of only one piece, on which the storms of time left not a scratch. It's not a calendar that adjusts to the changes of the ages. It needs no one, it doesn't borrow, does no buckstering, and doesn't give or take from anyone. This language is the oldest and most glorious monument of a national sovereignty and a mental independence. What scholars cannot solve, they ignore. In philosophy it's the same way as archeology. The floors of the old Egyptian temples, which were made out of only one rock, can't be explained. No one knows where they came from, or from which mountain the wonderous mass was taken. How they were transported and lifted to the top of the temples. The genuineness of the Hungarian language is a phenomenon much more wonderous than this. He who solves it shall be analyzing the Divine secret; in fact the first thesis of this secret: "In the beginning there was Word, and the Word was with God, and the Word was God."

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[1] See László and Margaret Botos' book: *Homecoming*

[2] Adorján Magyar's private letter 47. to Susan Tomory, attachment I.

[3] István Lázár *Kiált patak vára*, (Translation: *The Castle of Patak Cries Out.*) Published by the Szépirodalmi könyvkiadó vállalat Budapest, 1974

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[5] Zsuzsa Tomory *Szerves magyar nyelvtudomány* Budapest Heraldika Kiadó 2004

[6] Adorján Magyar *Az ősműveltség*.

[7] He was the first to compile a Tibetan English dictionary.

[8] Evan Hadingham *The Secrets of the Ice Age*, p. 64

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[16] Adorján Magyar *Az ősműveltség* page 600.

[17] Adorján Magyar *Az ősműveltség* page 631

[18] *Atlas of British History*, Martin Gilbert, Dorcet Press, page 18

[19] Adorján Magyar *Az ősműveltség* 586. old.

[20] For further details see Adorján Magyar's *Az ősműveltség, chapter Török*.

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[26] *Magyar Mythologia* page 314.

[27] Zsuzsa Tomory *Karácsony* (translation: Christmas) page 57.

[28] Arnold Ipolyi *Magyar mythologia* Vol. II. page 229

[29] Adorján Magyar *Az ősműveltség* Kun chapter

[30] He discusses the language and origin of the *Codex Cumanicus* in detail

[31] Evan Hadingham *Secrets of the Ice Age*, 106. old.

[32] Zsuzsa Tomory *Kezdeteink* page 47

[33] Alinei *Ősi kapocs*, page 445.

[34] These data were obtained from the Museum of Kaposvár Hungary.

