JOURNAL OF EURASIAN STUDIES

Volume II., Issue 1. / January — March 2010

_____

CALL FOR PAPERS

We encourage everybody to submit to the Editorial Board (**joes_cfp@federatio.org**) papers in the fields covered by the Journal. The papers will be assessed solely on their academic merits, and these are the few prerequisites the authors and their papers should adhere to:

Can be written in any language. However, if written in a language other than English, please provide an English summary of at least A4 length.

A brief (max. 10 sentences long) professional CV in English.

NEWS BRIEF

The news brief section features the latest news from the past three months prior to publication of each Journal of Eurasian Studies issue in the areas of anthropology, archaeology, ethnology, folklore, genetics, and linguistics with a special focus on Asia and the interaction between various European and Asian peoples. News pieces outside the three-month period or our scope of focus may also be included if they are found to be of great value and relevance by our editorial board. Please submit a short summary of those newsbytes (max. 100 words) in English to the following email-address: **joes_newsbrief@federatio.org**, indicating the source as well (also URL if applicable). The column is edited by *Andor Zombori*. If the original news is only available in hardcopy, please send us a copy to the following address: **Journal of Eurasian Studies, P.O. Box 10249, 2501 HE, Den Haag, Holland**. The names of the contributors will be published in the journal unless they ask otherwise.

CONTENTS

DEAR READER,

OF MOVIES AND BOOKS…

« Movies are the lingua franca of the twentieth century » — proclaims Gore Vidal at the beginning of his second memoir entitled *Point To Point Navigation*. And he adds a few pages later: « Today, where literature was movies are. » There is lot of truth in these words, though I am not quite sure if the situation is really so unbalanced towards the Tenth Muse (as the movie is called in Italy).

Recently I have ordered both the movie and the book *Slumdog Millionaire*. Due to a delay in shipment the book arrived some two weeks before the movie, hence I had the chance to first read the book and then watch the movie. It was the last time I did such a thing. Not that I did not like the movie; it is a good one indeed. For me it perfectly symbolizes our current, interwoven world: a western-eastern co-production, with mostly a western staff and an all-out Indian cast, set in one of India's fast-growing economical centers, Mumbai, featuring an Indian theme. One may say: *India as a topic is hot…*

The movie has many merits and rightfully won so many Oscars and it seems to be a great ticket-office success as well. Despite all this I had a strange feeling, an unsatisfied expectation when I watched it, and it became to me obvious why: I read the book first! The book of Vikas Swarup, himself a career diplomat, is in spite of its high-tension drama not a documentary of the slums of India, but a sharp and witty examination of the many layers of modern Indian society. Each answer to the quiz questions is almost an individual drama; reading the book is like reading a series of high-tension real-life adventures, with philosophical excursions. And this is exactly where the movie fails to produce this richness. And probably this is why many people consider the movie as a remake of *Salaam Bombay!*

The cause of this ´narrow focus´ is not the fault of the producers and cast. It is a fundamental and structural difference between the possibilities of a novel and a movie. I have realized this so many times in the past and with this one I learned the lesson: never read the book before watching a movie!

And the good news is that the book itself is an international bestseller, translated into forty-two languages so far. Seemingly the Tenth Muse could not kill the other Muses. But the best thing is that with both the movie *and* the book, people all around the world can learn more about India. And this is good news for us, indeed.

Flórián Farkas

Editor-in-Chief

The Hague, March 15, 2010

OUR AUTHORS

BENCZE, Mihály

Mathematician, teacher, poet. Born in Négyfalu in Transylvania in 1954. Graduated from the Babeş-Bolyai University, Kolozsvár/Cluj/Klausenburg (Transylvania), Faculty of Mathematics in 1978. Since his graduation he is teaching mathematics in high schools, currently in the Áprily Lajos High-School in Brassó/Braşov/Kronstadt (Transylvania). Next to teaching his activities cover the following fields: he was involved in the establishment of a Hungarian high-school system in Brassó/Braşov/Kronstadt; founded the Hungarian Mathematics Competition in Transylvania; founded the *József Wildt International Mathematical Competition*; mentor of students who create student periodicals; editor-in-chief of the international mathematical journal OCTOGON MATHEMATICAL MAGAZINE; founder of the publishing house *Fulgur* (1993), which specializes in publishing Hungarian books. He is author of several books including poetry and mathematics and several hundreds mathematical papers.

BÉRCZI, Szaniszló

Physicist-astronomer who made a new synthesis of evolution of matter according to the material hierarchy versus great structure building periods. This model is a part of his Lecture Note Series Book on the Eötvös University. He also organized a research group on evolution of matter in the Geonomy Scientific Committee of the Hungarian Academy of Scince (with Béla Lukács). He wrote the first book in Hungary about planetary science From Crystals to Planetary Bodies (also he was the first candidate of earth sciences in topics planetology). He built with colleagues on the Eötvös University the Hungarian University Surveyor (Hunveyor) experimental space probe model for teachers for training purposes and development of new constructions in measuring technologies.

CZEGLÉDI, Katalin

Studied Hungarian-Russian-Altaic languages and literatures at the University ´József Attila´ in Szeged, Hungary. She was given the title ´dr. univ´ at the same University, too. As a teacher Ms. Czeglédi taught foreign languages at all type of state schools, and linguistics at state universities. Her major research topics cover linguistic prehistory in general and applied linguistics. Currently she teaches linguistic prehistory at Private Universities called ´Nagy Lajos király´ in Miskolc, Hungary and ´Kőrösi Csoma´ in Budapest, Hungary. She regularly delivers scientific lectures at conferences and meetings. Ms. Czeglédi published about 80 essays and two books: ´History of Scythian-Hunnish languages 1. Phonetics 2. Presyntaxe´. Currently she is working on the third volume of this series ´3. Accidence (1. System of roots of words 2. System of forming of words.´). Her major aim is to learn the history of our language and our people in the best possible way and to convey this knowledge to as many people as possible.

DE PINTO, Marco Syrayama

Born in São Paolo, Brazil in 1979. Received a BA in Languages with specialization in Arabic language, literature and culture in 2002 at the Universidade de São Paulo (University of São Paulo). In 2006, at the same university, he received a Master's degree with a dissertation entitled: "Arabic loanwords in Modern Standard Turkish: on borrowing and linguistic purism". Graduated cum laude. Currently he is a Ph.D. candidate in Romance Philology and Portuguese Language, at the same university. He translated several Turkish books into Portuguese, which were published in Brazil. In August 2009 he translated from Arabic into Portuguese a certificate bestowed by the King of Saudi Arabia on the Brazilian President Luiz Inácio Lula da Silva. Author of several articles.

DI GIOVINE, Paolo

Professor of 'historical /Indo-European linguistics' at the University of Rome '*La Sapienza*'. Among his numerous publications, one may mention his work in 3 volumes dealing with the complex issue of the verbal system (in particular its perfect tense) within the Indo-European languages (Studio sul Perfetto Indo-Europeo; Roma: Il Calamo, 1996). Prof. Di Giovine is a distinguished member of what can be called the 'Italian school' of historical linguistics, that has a 'conventional' (as against 'realist') approach to reconstruction of language families in general, and to the reconstruction of the Indo-European family in particular.

EKUKLU, Bülent

Was born in 1973 and graduated from the Middle East Technical University, Computer Engineering Department. In 1998 he started his MA studies at the Cinema-TV Department at Yeditepe University; he did further research in cinema in 2001 in Italy. In 2003 he successfully completed his master degree education with the thesis "Change of Cultural Society of Turkey in post-1980 and Cultural Construction of Yavuz Turgul Cinema". Since then he has been working in various TV series, short films, radio programs, documentary films as script writer and consultant. Starting from 2005, he attended a master class called "Playwriting Workshop" for a period of one year at Mehmet Ergen management. After that class, he finished his first play entitled "Amber-eyed woman". Since 2006, he is giving lectures called "Dramatic Writing and Script Writing Workshop" at Sinematek Association. Since 1998 he has been working in different roles in the IT sector and currently is working as IT consultant.

HIRTH, Friedrich (1845-1927)

German-American sinologist who was born at Gräfentonna, Saxe-Gotha. He was educated at the universities of Leipzig, Berlin, and Greifswald. He was in the Chinese maritime customs service from 1870 to 1897. In 1902, Professor Hirth was appointed to the professorship of Chinese in Columbia University, New York. He is the author of numerous books and articles.

KÁRPÁTI, Gábor Csaba

Born in Szeged where he completed his secondary school education. Graduated at the Budapest Technical University (Faculty of Electrotechnic) in 1993. During the next 4-5 years he worked as software- and system engineer. In 1999 he established his own company and started to publish books, this led to the founding of the HUN-idea publishing company. During the summer of 2008 he was awarded the "Golden Ring for the True Hungarians" by the MBE King Nagy Lajos Private University. At local level he is working for the preservation of traditions and reestablishment of natural lifestyle. In his free time he is involved in the research of the roots and culture of Hungarians and that of Far Eastern and ancient cultures. Next to that he is providing Aikido trainings.

MAHAPATRA, Debidatta Aurobinda

Received a Ph.D. degree from the School of International Studies, Jawaharlal Nehru University, New Delhi. He is currently part of research faculty at Centre for Central Eurasian Studies, University of Mumbai, India. He is also associated with the Institute for Conflict Research, Belfast, International Mediating and Negotiating Operational Agency, Rome, Human Dignity and Humiliation Studies Network, and Journal of Alternative Perspectives in Social Sciences, Florida. Mr. Mahapatra was a research fellow at Moscow University in 2003-2004. He has written two books, co-authored two and co-edited one. He has contributed over hundred papers to various national and international journals and magazines. His prominent works include *India Russia Partnership: Kashmir, Chechnya and Issues of Convergence* (2006), *Central Eurasia: Geopolitics, Compulsions and Connections* (2008) and "The Peace Process and Prospects for Economic Reconstruction in Kashmir," *Peace & Conflict Review* (United Nations University of Peace, Fall 2008). His areas of expertise are conflict and peace building, Kashmir, terrorism and strategic aspects of Central Eurasia.

MARÁCZ, László

Born in 1960 in Utrecht, the Netherlands. Received his degree from the University of Groningen. Between 1984 and 1990 he was with the University of Groningen as assistant professor. Between 1990 and 1992 as a Niels Stensen scholar he was with MTI, MTA and CNRS as a guest researcher. Since 1992 Mr. Marácz is lecturer of the East-European Institute of the University of Amsterdam. His areas of research cover general syntax, Hungarian grammar, the relationship of Hungarians and the West. Author of numerous scientific publications and books.

MELLÁR, Mihály

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

MOLNÁR, Zsolt

Received a doctor univ. degree in Management and Organization from the Budapest University of Technology, Faculty of Social and Natural Sciences in the field of "Cognitive Modeling of Organizations". Currently he is working in the field of cognitive sciences focusing on the research of creation of meaning. His special interest is the investigation of the Hungarian language based on the meaning principle. In line with his research he is also working on new language teaching methods based on theoretical findings.

MOLNÁRNÉ CZEGLÉDI, Cecília

Ms. Molnárné Czeglédi is working as teacher and teaching methodology developer. Currently she is working in an elementary school, does applied research, practical adaptation and effective introductions in the field of teaching methodology development. At present her main area of interest is the developmnet of a new Hungarian language teaching method, based on the theoretical findings of the meaning principle.

OBRUSÁNSZKY, Borbála

Historian, orientalist. She completed her studies at the University Eötvös Loránd in Budapest between 1992 and 1997 in history and Mongol civilization. This is followed by a postgradual study at the Mongol State University, where she is awarded a Ph.D. degree in 1999. Between 2000 and 2002 she worked as external consultant of the Asia Center at the University of Pécs, and organized the Mongol programs of the Shambala Tibet Center. During this period she participated in several expeditions in Mongolia and China. Ms. Obrusánszky is member and/or founder of several Hungarian scientific associations and she is author of numerous books and articles, and regularly provides analyses on Central-Asia in the scientific press. Next to that she is the editor-in-chief of an educational journal.

USMANOVA, Larisa

Dr. Larisa Usmanova was born and bred in Kazan, Republic of Tatarstan, Russia. She took a master´s degree in journalism and a doctorate in education from Kazan State University. After 8-year experience as a journalist, she went to Japan to obtain a master's degree in international politics at Aoyama Gakuin University, Tokyo, and then a doctorate in sociology at the University of Shimane. Her research interests include the Russian-Japanese political relations as well as the migration and Diaspora experience of the people in the 20th century.

ZOMBORI, Andor

Born in Budapest, Hungary. Acquired a B.A. degree in Japanese language and international relations in 2003 at the California State University, Long Beach in the United States. Also studied

Japanese language, culture, and international affairs for one year at the Osaka Gakuin University in Japan and Korean language and culture for another year at the Kyungbuk National University in Korea. Mr. Zombori has been living in Japan since 2004 and working at a Japanese automotive industry consulting company as the department head of English-language publications. His primary area of specialization is the Asian automotive industry and market.

Z. TÓTH, Csaba

Freelance researcher of the cultural and social history and the Hungarian prehistory. After studies of fine arts (Academy of Fine Arts, Budapest, Scenic and Costume Design Faculty, 1979-1981), from 1999 he learned cultural and visual anthropology in the University of Miskolc. Since1990 he published more than eighty articles, mainly in periodicals (among others in the Harmadik Part, Országépítő, Liget, Kapu, Hitel, Életünk, Képmás, Turán). Since 2002 in the quarterly Országépítő he published a series about the political history of the 19th-20th century. He examined — in the footsteps of Carroll Quigley and Antony Sutton — the Anglo-American political influence in our time, particularly through the analysis of the activities of Cecil Rhodes and his "Secret Society", the Round Table. In 2004 he published more articles, e.g. *1914 – the question of British responsibility*, in autumn *The Balfour-declaration and the Zionism*, and in the winter issue *The 21st Century – a looking back from 2992.* Since 2009 he is the editor of Turan, the Hungarian prehistorical quarterly.

NEWS BRIEF

COPYRIGHT INFORMATION: Please note that the copyright of these news briefs belongs to each website as indicated at the bottom of each story.

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

BANGLADESH

Archaeology Fresh excavations to unearth further secrets of an ancient fort city at Wari Bateswar, one of Bangladesh's major archaeological sites, were launched on Saturday. This is the ninth dig over the past decade at the site, which has already divulged the sub-continent's oldest silver punch-marked coins. Local government minister Syed Asharaful Islam, inaugurating the new excavations, said: "The archaeological findings of this area are signs of a 2,500 year old civilisation. We have to hold on to that heritage."

Bdnews24.com (Jan. 9, 2010)

http://bdnews24.com/details.php?id=150558&cid=2

Archaeology Archaeologists in Mahasthangarh archaeological site have recently discovered an ancient city gate, used as the city's entrance at least 1,500 years ago. A joint archaeological excavation team of France and Bangladesh found the ancient city gate on February 1 on the south-western side of the site. After the discovery, the team claimed that the age of the gate considering the earth and area is at least 1,500 years as they made a similar archaeological discovery at the location last year.

The Daily Star (Feb. 6, 2010)

http://www.thedailystar.net/newDesign/news-details.php?nid=125099

CAMBODIA

Archaeology A team of Cambodian and Japanese archaeologists said it has uncovered an ancient man-made drainage system at the site of the Bayon temple at Angkor Thom, local media reported on Thursday. The temple, built in the late 12th and early 13th centuries during the reign of King Jayavarman VII, has been the subject of

three digs since 1999, but this is the first time such a drainage system has been discovered, according to the archaeologists. "The drainage system is for rainwater flow from the first and second levels," the Phnom Penh Post quoted Heng Kamsan, one of the archaeologists as saying.

CriEnglish.com (Feb. 11, 2010)

http://english.cri.cn/6966/2010/02/11/1361s549794.htm

CHINA

Archaeology The two mysterious bronze statues unearthed in central China's Henan Province in the 1980s was found to be Eros, the Greek God of Love, an archaeologist said here Tuesday. The two statues, which can be dated back to around 500 A.D., were about 5 centimeters high, each with two holes on both sides, suggesting that they may have been used as pendants. The statues bore apparent similarity with Eros in appearance as they both featured baby-faced boys with wings, said Huo Hongwei, a scholar with National Museum of China.

Xinhua (Dec. 1, 2009)

http://news.xinhuanet.com/english/2009-12/01/content_12570605.htm

Archaeology ANSTO research has shown that an area of desert in north-western China was once a thriving Bronze Age manufacturing and agricultural site. The new findings may help shed light on the origins and development of the earliest applications of Bronze Age technology. Dating, using ANSTO's precision techniques, was used to identify the age of seeds, slag, copper ore and charcoal at two sites. The findings show the material is up to 3700 years old, but that smelting was still being carried out as recently as 1300 years ago.

ScienceAlert (Dec. 3, 2009)

http://www.sciencealert.com.au/news/20090312-20338.html

Archaeology Chinese archaeologists have discovered 11 possible sections of ruins of the Great Wall of Qin (221 B.C. and 206 B.C.) and Han (202 B.C. and 220 A.D.) dynasties in northeast China's Jilin Province, with four of them confirmed, according to a report of the China News Service. The ruins were found in Tonghua county by a research team organized by the province at the request of the State Administration of Cultural Heritage in June, the service reported Saturday.

Xinhua (Dec. 13, 2009)

http://news.xinhuanet.com/english/2009-12/13/content_12640738.htm

Archaeology A secure supply of alcohol appears to have been part of the human community's basic requirements much earlier than was long believed. As early as around 9,000 years ago, long before the invention of the wheel, inhabitants of the Neolithic village Jiahu in China were brewing a type of mead with an alcohol content of 10 percent, US archaeologist Patrick McGovern discovered recently. McGovern analyzed clay shards found during excavations in China's Yellow River Valley at his Biomolecular Archaeology Laboratory for Cuisine, Fermented Beverages, and Health at the University of Pennsylvania Museum.

Spiegel Online (Dec. 24, 2009)

http://www.spiegel.de/international/zeitgeist/0%2C1518%2C668642%2C00.html

Archaeology The tomb of Cao Cao, a renowned warlord and politician in the third century, was unearthed in Anyang City of central China's Henan Province, archaeologists said Sunday. Cao Cao (155-220 A.D.), who built the strongest and most prosperous state during the Three Kingdom period (208-280 A.D.), is remembered for his outstanding military and political talents.

Xinhua (Dec. 27, 2009)

http://news.xinhuanet.com/english/2009-12/27/content_12712471.htm

Archaeology Stonewares of the Neolithic Age have been found in Medog County, Nyingchi Prefecture, southeastern Tibet, according to the Nyingchi Prefectural Bureau of Culture, Radio and Television. During the third national cultural relics survey, members of the Tibet Autonomous Regional Survey Team and the Nyingchi Prefectural Survey Team discovered 34 stonewares and collected 28 of them, including axes, adzes and chisels.

Xinhua (Dec. 28, 2009)

http://news.xinhuanet.com/english2010/culture/2010-01/17/c_13140059.htm

Archaeology A rarely seen 400-year-old map that identified Florida as "the Land of Flowers" and put China at the centre of the world went on display on Tuesday at the Library of Congress. The map created by Matteo Ricci was the first in Chinese to show the Americas. Ricci, a Jesuit missionary from Italy, was the first Westerner to visit what is now Beijing in the late 1500s. Known for introducing Western science to China, Ricci created the map in 1602 at the request of Emperor Wanli.

Iol (Jan. 12, 2010)

http://www.int.iol.co.za/index.php?set_id=1&click_id=588&art_id=nw20100112135337701C944961

Archaeology Chinese Academy of Social Sciences has announced the country's top six archaeological discoveries of 2009. Among them are the Neolithic Ruins at Dongshan Village in eastern Jiangsu province. The site has evidence of the earliest Chinese civilization ever found. The size of the excavation covers more than

2,000 square meters. It's divided into two parts: the eastern area where eight tombs have been found with over 200 pieces of jade, stone vessels and pottery and the western part where a number of small tombs and house ruins have been discovered.

CCTV (Jan. 16, 2010)

http://english.cctv.com/program/newshour/20100116/102226.shtml

Archaeology Excited archaeologists hope the discovery of rare bamboo-strip books will reveal the owner of an ancient tomb being excavated in Hubei province. Work to uncover the tomb in Yancang, a village near Jingmen, began on Jan 17 and experts believe the site dates back to the Warring States Period (475 BC to 221 BC). "We cannot tell how many we've got and we have no idea what's written on them, but the discovery of bamboo strips itself is exciting," Shen Haining, director of the provincial cultural heritage bureau, told China Daily.

China Daily (Jan. 23, 2010)

http://www.chinadaily.com.cn/china/2010-01/23/content_9365954.htm

Archaeology Unidentified tomb raiders hit more than 10 ancient tomb sites Monday in east Jiangsu Province, using bulldozers, and stealing most of the articles they unearthed, in an unprecedented sacking of the country's cultural relics, local archaeologists said. The incident came almost a month after the Chinese Academy of Social Sciences claimed a major discovery of the tomb of Cao Cao, a renowned warlord and politician in the 3rd century AD, in central China.

Global Times (Jan. 28, 2010)

http://china.globaltimes.cn/society/2010-01/501682.html

Archaeology The family tombs of an high-ranking general of the Han Dynasty (202 B.C.-220 A.D.) was unearthed in northwest China's Shaanxi Province, providing evidence to China's military history, archaeologists said Friday. The tomb in Weiqu Town of suburban Xi'an, provincial capital of Shaanxi, belonged to Zhang Anshi (?-62 B.C.), a major general of Han Dynasty and he was conferred the titled of Liehou, top level of entitled officials of the dynasty, after helping Liu Xun (91 B.C.-49 B.C.) to become the emperor, said Zhang Zhongli, vice president of Shaanxi Provincial Institute of Archaeology.

Xinhua (Jan. 29, 2010)

http://news.xinhuanet.com/english2010/culture/2010-01/29/c_13156192.htm

Archaeology More than 700 km of ancient Great Wall has been discovered in Gansu and Shaanxi provinces, as a result of the third national survey on cultural relics started in April, 2007 and will end in December, 2011. "We found 15 sections with a total length of 26 km of ancient wall and three beacons built in Western Han Dynasty (206 BC - AD 24) in our county recently during the nationwide survey," said Liang Shilin, deputy director of the culture bureau and director of the Museum in Jinta county, Gansu province.

China Daily (Feb. 9, 2010)

http://www.chinadaily.com.cn/regional/2010-02/09/content_9452939.htm

Archaeology Chinese archaeologists have unearthed 18 ancient tombs while working on a south-to-north water diversion project in Xingtai City in north China's Hebei province. The tombs were found in Xiqianliu village, in Xingtai's Qiaoxi District, Li Enwei, chief of the city's cultural heritage bureau, said Wednesday. Li

said 16 of the tombs dated back to the Qing Dynasty (1644-1911) and contained about 100 pieces of porcelain, tiles and copper coins. The other two tombs date back to the Yuan Dynasty (1206-1368 A.D.) and had apparently been robbed of all their valuables.

Xinhua (Feb. 17, 2010)

http://news.xinhuanet.com/english2010/china/2010-02/17/c_13177979.htm

Archaeology Bricks dating back 5,000 to 7,000 years have been unearthed in northwest China's Shaanxi Province, adding between 1,000 to 2,000 years onto Chinese brick-making history, archaeologists claimed Saturday. "The five calcined bricks were unearthed from a site of the Yangshao Culture Period dating 5,000 to 7,000 years ago. Previously, the oldest known bricks in the country were more than 4,000 years old," Shaanxi Provincial Institute of Archaeology researcher Yang Yachang said. The bricks, including three red ones and two gray ones, all uncompleted, Yang said. The site under excavation is located at Liaoyuan Village of Baqiao District, and Huaxu Town, Lantian County of Xi'an, capital of Shaanxi Province.

CriEnglish.com (Feb. 20, 2010)

http://english.cri.cn/6909/2010/02/20/53s551381.htm

Genetics The ancestors of human beings began to settle down on the Qinghai-Tibet Plateau in the late Paleolithic Period at least 21,000 years ago, according to a study completed recently. The study, conducted by researchers of the Kunming Institute of Zoology of the Chinese Academy of Sciences, is a systemic and comprehensive one on the matrilinear inheritance structure of modern Tibetan people. Researchers believe that the study has given a relatively clear answer to the debate as to when human ancestors began to settle down on the Qinghai-Tibet Plateau, 4,000 meters above sea level.

Xinhua (Dec. 10, 2009)

http://news.xinhuanet.com/english/2009-12/14/content_12645443.htm

CYPRUS

Archaeology Four ossuaries were found during excavations at the church of Ayios Nikolaos, on the site of the 10th century Georgian Monastery, at Gialia village in Paphos, which have been completed, the Department of Antiquities said. Inside the ossuaries archaeologists found the bones spread irregularly around the site, along with a large number of clay vessels. Moveable finds, which mainly consisted of bowls, date to various periods between the 12th and 15th centuries AD.

Cyprus Mail (Dec. 5, 2009)

http://www.cyprus-mail.com/cyprus/excavations-uncover-four-ossuaries-georgian-monastery

The third season of systematic excavations (12.10-20.11.2009) was conducted at the site of Katalymmata ton Plakoton, of the Akrotiri peninsula. During this season the excavation of the rest of the western part of what was most probably the narthex of a very important ecclesiastical building of the end of the 6th or the beginning of the 7th century A.D., which began in 2007, was completed. On the east of the raised area, the stylobates of the aisles of the central nave have been found.

Cyprus, Ministry of Interior (Jan. 11, 2010)

http://www.cyprus.gov.cy/moi/pio/pio.nsf/9c0256267bb09565c2257076004d0270/f810138d415a31fac22576a8004f8316?OpenDocument

GREENLAND

Genetics Scientists have sequenced the DNA from four frozen hairs of a Greenlander who died 4,000 years ago in a study they say takes genetic technology into several new realms. Surprisingly, the long-dead man appears to have originated in Siberia and is unrelated to modern Greenlanders, Morten Rasmussen of the University of Copenhagen and colleagues found. "This provides evidence for a migration from Siberia into the New World some 5,500 years ago, independent of that giving rise to the modern Native Americans and Inuit," the researchers wrote in Thursday's issue of the journal Nature.

Reuters (Feb. 10, 2010)

http://news.yahoo.com/s/nm/20100210/sc_nm/us_human_genes

HUNGARY

Archaeology Archaeologists have discovered rare gold objects from the time Hungarian tribes first arrived in the Carpathian basin, near Szeged, the head of the excavation told MTI on Monday. Tibor Paluch, archaeologist of Szeged's Ferenc Mora Museum, said that the relics - thin gold sheets to cover the eyes and mouth of a dead person - had been found in one of eight early graves. The archaeologist said that the purpose of applying the covers was to protect the soul of the dead. He added that warriors had been buried in six graves, which included the sculls of their horses. Hungarian experts have only once found similar relics before: at an excavation near Eger (N) in the 1960s, Paluch said.

Caboodle (Dec.1, 2009)

http://www.caboodle.hu/nc/news/news_archive/single_page/article/11/ancient_gold/?cHash=4b6a65eec3

Archaeology Archaeologists of the Budapest History Museum have unearthed the largest Scythian cemetery ever found within the premises of Budapest, said Bencze Zoltán who leads work at the site. "We were aware of a few other burials, but in terms of the number of graves this is the largest" said Mr. Bencze. The 5th century BC cemetery includes 84 graves of which 33 cremations and 51 natural burials.

Múlt-Kor (Feb. 10, 2010) Source in Hungarian

http://www.mult-kor.hu/20100210_hatalmas_szkita_temetot_tartak_fel_soroksaron

INDIA

Archaeology Newly discovered rock engravings at Buddhana Jeddu in Udupi district have evinced keen interest among research scholars engaged in archaeology. It is a significant and unique rock art site near Neralakatte, on the right side of the Kundapur-Kollur main road, in Kundapur taluk of Udupi district, said Prof T Murugeshi of Ancient History and Archaeology of MSRS College, Shriva. He said that during exploration in Buddhana Jeddu, apparently a significant name in the vicinity of Karkunje panchayat, his team had noticed Buddhist remains and a few engravings in the Bhimana Paare.

The Times of India (Dec. 3, 2009)

http://timesofindia.indiatimes.com/city/mangalore/Buddhist-era-rock-engravings-found-in-Udupi-dist/articleshow/5297409.cms

Archaeology The Department of Archaeology in Tamil Nadu has taken up the digital documentation of ancient and historical manuscripts, including inscriptions on stones and thus preserve them. At the outset, the varied collection of the Government Museum, located at Egmore in Chennai city has been

chosen for this massive exercise in which documents dating back as old as 2000 years are being digitalised. There are over 60,000 multi-lingual inscriptions preserved various museums and libraries in the country out of which 25,000 are in the custody of Tamil Nadu's Department of Archeology.

News Track India (Dec. 3, 2009)

http://newstrackindia.com/newsdetails/136579

Archaeology A group of naturalists from Amravati districts has discovered a set of 17 unique cave paintings in the nature-rich Satpura range of Madhya Pradesh – which opens up newavenues of research as this art form are believed to be of Paleolithic period. The first cave with a rock painting was spotted in January 2007. "It is really unique and must be preserved," says scientist Dr V T Ingole speaking over phone from Amravati.

Sakaal Times (Dec. 4, 2009)

http://sakaaltimes.com/SakaalTimesBeta/20091204/4746261122615229204.htm

Archaeology The ongoing archaeological excavations in Pattanam region near Kochi in Kerala have now made another significant recovery; shreds of an amphorae (wine jar) of Spanish origin belonging to the period between 1st century BC and 2nd century AD. Remnants of a Spanish jar used to contain fish sauce too have been recovered from here. Experts have said that such remnants from the Catalan region of Spain of the period were being recovered for the first time in India.

India Today (Dec. 7, 2009)

http://indiatoday.intoday.in/site/Story/73920/India/First+century+Spanish+pottery+found+in+Pattanam.html

Archaeology Archaeological Department has unearthed a Hindu deity's idol Kurukshetra,

which statue is made of white sandstone and depicts Goddess Parvati and her two sons Ganesh and Karthikeya. "A few centuries ago, a pilgrimage might have been situated here on the banks of holy river Saraswati. We were excavating this ancient pilgrimage's pond and found this idol buried deep inside. This idol is made of sandstone and Uma Maheshwari's (Goddess Parvati) depiction is engraved on the statue along with her two sons, Ganesh and Karthikeya," said Rajendra Rana, Archaeological Department, Sri Krishna Museum. "This idol is 1x1 big and is made of white sandstone. This could be almost 1000-year-old statue belonging to 10th or the 11th century," he added.

News Track India (Dec. 12, 2009)

http://www.newstrackindia.com/newsdetails/138265

Archaeology The radiocarbon dates of archaeological sites from New Phor, Movolomi and Khüsomi were recently received from the Beta Analytic in Miami, United States. The dates further 'pushed back' the antiquity of Naga ancestral sites as early as 50 BC, according to Dr. Anungla Aier and Dr. Tiatoshi Jamir of Anthropological Society of Nagaland. The Beta Analytic Inc., an internationally renowned institute of physical and chemical sciences has been providing efficient technical assistance to the research since the early part of this year, a note from the two researchers said.

The Morung Express (Dec. 26, 2009)

http://www.morungexpress.com/frontpage/40361.html

Archaeology A 7th century Buddha statue has been discovered in Kargil — the tallest Buddha statue ever found in the state. The sculpture was discovered during a survey by the officials of the state Archives, Archaeology and Museums Department from Sankoo, a village on Kargil-Suru valley road. "This is a 7th century

monument," said Khurshid Ahmad Qadri, director of J-K's Archives, Archaeology and Museums Department. "It's 7-metre tall and has been completely cut out from a rock. There is another Buddha statue in the area but that is a smaller one."

Indian Express (Dec. 28, 2009)

http://www.indianexpress.com/news/7th-century-Buddha-statue-found-in-Kargil/560515

Archaeology A rare 15th century relic — a combination of veeragallu and mastigallu — was discovered at Kalkeri village in Hangal taluk of Haveri district recently. In an official release, deputy director of archaeology and museums, S K Potnis, said that the stone was rare as it was a memorial to a brave soldier and his wife who laid down her life after a `Sati' (bride burning) ritual. The stone was erected during the reign of king Veera Harihara Rama of the Vijayanagara kingdom.

The Times of India (Jan. 8, 2010)

http://timesofindia.indiatimes.com/city/hubli/15th-century-relic-discovered-in-Haveri/articleshow/5425218.cms

Archaeology A three-and-a-half foot stone idol of goddess Amman and a mud pot containing a hoard of ancient copper coins were unearthed by construction workers at two different places near Mannargudi. Jayalakshmi of Ambedkarnagar in Neduvakottai who wanted to construct a house decided to relocate the mango tree located in her site. The workers dug a four-ft deep pit on the border of the site on Saturday when they stumbled upon idol of goddess Amman.

Deccan Chronicle (Jan. 25, 2010)

http://www.deccanchronicle.com/chennai/amman-idol-copper-coins-unearthed-near-mannargudi-458

Archaeology Fragments of pre-historic ostrich eggshells estimated to be 25,000 years old and earthen dice belonging to the Kushan period are the latest additions to a treasure trove of archaeological objects discovered in Bundi district of Rajasthan. The findings are set to throw new light on the hoary past of the Hadauti region which is believed to have sustained an ancient civilisation. Amateur archaeologist Om Prakash Sharma alias Kukki, who has made the spectacular discoveries, was honoured at the Republic Day ceremony of the Directorate of Archaeology at Albert Hall Museum here on January 26.

The Hindu (Feb. 3, 2010)

http://www.hindu.com/2010/02/03/stories/2010020358960500.htm

Archaeology A Vaishnavaite temple of Narasimha swamy was found on Sunday by Puttakota villagers in the valley close to Mahadwaram of cantonment of erstwhile Reddi kings of Kondaveedu. While the main deity is missing, the architecture of the temple suggests it was one of those from the early days of Reddi kings (1325 AD) establishing their capital at Kondaveedu and lived at the foothill and built some Vaishnavaite and Shaivaite temples for their religious purposes. This is one of the many such temples (about 15 of them) in and around the cantonment built by the kings, who ruled from this place and stayed there for more than 100 years.

The Hindu (Feb. 8, 2010)

http://www.hindu.com/2010/02/08/stories/2010020853140500.htm

Archaeology A secret chamber probably built by an Assam king to hide his lovelorn daughter from Krishna's grandson has been dug up by archaeologists near Tezpur. The find, experts are saying, could be a confirmation of the legendary

love story of Aniruddha, Krishna's grandson, and princess Usha, daughter of King Bana. The underground chamber is part of a temple, ruins of which were discovered recently at Torajan Kumargaon, 4km from here. Then called Sonitpur, Tezpur is littered with remnants of architecture dating back to King Bana's time.

The Telegraph (Feb. 9, 2010)

http://www.telegraphindia.com/1100210/jsp/northeast/story_12084986.jsp

Archaeology Newly discovered archaeological sites in southern and northern India have revealed how people lived before and after the colossal Toba volcanic eruption 74,000 years ago, according to Press Trust of India (PTI) on Tuesday. The international and multidisciplinary research team, led by Oxford University in collaboration with Indian institutions, has uncovered what it calls 'Pompeii-like excavations' beneath the Toba ash. The seven-year project examines the environment that humans lived in, their stone tools, as well as the plants and animal bones of the time.

Bernama (Feb. 23, 2009)

http://www.bernama.com/bernama/v5/newsworld.php?id=477252

Archaeology An inscription in Tamil was found at the Kurudumale Vinayaka temple in Mulbagal taluk of Kolar district on Saturday. The four or five lines of inscription in Tamil was found during an excavation work at the temple, K.R. Narasimhan, Joint Director of Collegiate Education, Dharwad, told The Hindu. Mr. Narasimhan has made extensive study of ancient temples in Kolar district and published many works. "Since the stone was noticed in the evening, details were not available," the expert on the temples in this region said.

The Hindu (Feb. 28, 2010)

http://www.hindu.com/2010/02/28/stories/2010022854640600.htm

Genetics Despite their animosity, do Jews and the Pathans in India come from the same ancestral stock — the biblical lost tribes of Israel? A subject of speculation among academicians in the past, the Israeli government has now asked an Indian geneticist, Shahnaz Ali, to study the link between the Afridi Pathans based in the Lucknow region and certain tribes of Israel who migrated from their native place to all over Asia a few thousand years ago. Ali, who has been granted a scholarship by Israel's foreign ministry to work on the project, is genetically analysing blood samples of the Afridi Pathans of Malihabad near Lucknow which she collected earlier to confirm their Israeli origin.

The Times of India (Jan. 11, 2010)

http://timesofindia.indiatimes.com/india/Lucknow-Pathans-have-Jewish-roots/articleshow/5431654.cms

Linguistics The last speaker of an ancient tribal language has died in the Andaman Islands, breaking a 65,000-year link to one of the world's oldest cultures. Boa Sr, who lived through the 2004 tsunami, the Japanese occupation and diseases brought by British settlers, was the last native of the island chain who was fluent in Bo. Taking its name from a now-extinct tribe, Bo is one of the 10 Great Andamanese languages, which are thought to date back to pre-Neolithic human settlement of south-east Asia.

Guardian (Feb. 4, 2010)

http://www.guardian.co.uk/world/2010/feb/04/ancient-language-extinct-speaker-dies

INDONESIA

Archaeology Yogyakarta Prehistoric Legacy Conservation Center (BP3) office has started preparing excavation plans for a recently found archeological structure, believed to be part of an ancient temple, in the compound of the Indonesian Islamic University (UII), Yogyakarta. Construction workers using a backhoe had come across a stone structure that appeared to be part of an ancient temple, at a depth of about 3 meters, while digging foundations for a new library building at the university on in Sleman regency on Friday.

The Jakarta Post (Dec. 15, 2009)

http://www.thejakartapost.com/news/2009/12/15/conservation-center-prepares-excavate-%E2%80%98temple%E2%80%99-site.html

Archaeology The Archeological Heritage Preservation Board (BP3) of Yogyakarta has confirmed that a site discovered at the Indonesian Islamic University (UII), Yogyakarta, used to be a shrine, not a bathing facility (petirtaan). The leader of the excavation team, Budhy Sancoyo, said, however, to which religion the shrine belonged and when it was built could not yet be determined because no important leads had been found so far. On the second excavation day, the team succeeded in unearthing the shrine`s main gate which was 50 cm in width, a 6x6 meters wide main yard and a 60 cm wide entrance.

Antara News (Dec. 21, 2009)

http://www.antara.co.id/en/news/1261411521/archeological-team-finds-ancient-shrine-in-yogyakarta

Archaeology A statue of Nandi, the sacred bull that carried the Hindu god Shiva, was discovered on Wednesday among the ruins of what is believed to be an ancient temple at an excavation site in Yogyakarta. Indung Panca Putra, the head of the excavation team from the Yogyakarta Antiquities and Relics Conservation Agency, said the discovery of the statue, which in Hindu mythology is said to embody sexual energy and fertility, meant that the team would now continue its work until Jan. 20.

The Jakarta Globe (Jan. 6, 2010)

http://thejakartaglobe.com/news/sacred-statue-uncovered-at-site-of-ancient-hindu-temple-in-yogyakarta/351256

Archaeology A megalithic settlement has recently been unearthed at Skendal village, 10 kilometers from the town of Pagaralam in South Sumatra. Irfan Wintarto, an official at the Lahat Culture and Tourism Agency's Historical and Archeological Preservation Department, said local residents had discovered around 36 types of rocks on a 150-by-300-meter plot in the middle of a 2-hectare coffee plantation. The site is currently being investigated by the Archeological Region Conservation and Heritage Center (BPPP). "The findings are believed to date back to around 5,000 B.C.," Irfan said.

The Jakarta Post (Feb. 17, 2010)

http://www.thejakartapost.com/news/2010/02/17/megalithic-site-found-south-sumatra.html

IRAN

Archaeology A villager has stumbled upon an ancient site near Iran's Parishan Lake located southeast of Kazeroun in the southern province of Fars. A local farmer found huge ancient jars and columns of a fortress while expanding his agricultural lands near the lake. Primary studies showed that the fortress was built during the Sassanid era and the jar was part of the Zoroastrian burials once containing the remains of the dead. The jar was spotted in the walls of the fortress and no skeletons were found in it, Mehr News Agency reported.

Press TV (Dec. 7, 2009)

http://www.presstv.ir/detail.aspx?id=113105&sectionid=351020105

Archaeology Iranian archeologists have found more than 200 ancient sites in the country's western Chaharmahal-Bakhtiari Province. "Excavations in Ardal town yielded some 212 sites dating back from the Middle Paleolithic to the Qajar eras," said head of the archeology team Alireza Khosrozadeh. The team also found shards of pottery, stone pieces, cemeteries and ancient sites located on natural mounds. According to Khosrozadeh, the majority of the discovered sites inhabited nomadic tribes of ancient Persia as well as Elamite and Islamic periods.

Press TV (Dec. 16, 2009)

http://www.presstv.ir/detail.aspx?id=113906&sectionid=351020105

Archaeology A team of archaeologists has stumbled upon an ancient coffin bearing a skeleton of a child buried in a Parthian mound in Khuzestan Province, southwestern Iran. The team, which had previously been assigned to demarcate the site, found the coffin in mid December after the recent heavy rainfall removed the earth from the coffin, Khuzestan Cultural Heritage Enthusiasts Society (Taryana) spokesman Mojtaba Gahestuni told the Persian service of the Mehr News Agency on Saturday. An intact pottery jar and several other artifacts were also buried along with the child in the coffin, he added.

Tehran Times (Jan. 10, 2010)

http://www.tehrantimes.com/index_View.asp?code=211251

Archaeology Once again pre-Islamic Iranian heritage faces destruction, this time the victim is the famous historical platform known as the Anahita Temple, in the township of Kangavar in Kermanshah Province. The damages have been caused by construction activities including excavations for concrete-footings on the ancient platform, reported the Persian service of Mehr News on Sunday. The construction has outraged archaeologists and cultural enthusiasts who are voicing their concerns over the destruction.

Circle of Ancient Iranian Studies (Jan. 20, 2010)

http://www.cais-soas.com/news/index.php?option=com_content&view=article&id=109:sections-of-anahita-temple-at-kangavar-destroyed-by-new-construction-&catid=38

Archaeology The discovery of fragments of ancient cuneiform tablets – hidden in a British Museum storeroom since 1881 – has sparked a diplomatic row between the UK and Iran. In dispute is a proposed loan of the Cyrus cylinder, one of the most important objects in the museum's collection, and regarded by some historians as the world's first human rights charter. The Iranian government has threatened to "sever all cultural relations" with Britain unless the artefact is sent to Tehran immediately.

Guardian (Jan. 24, 2010)

http://www.guardian.co.uk/science/2010/jan/24/cyrus-cylinder-iran-museum-row

Archaeology The Achaemenid dynastic structure known as the Ka'aba of Zoroaster is on the verge of collapse due to escalating earth sinkage at the ancient site of Naqsh-e Rostam in Fars Province. The measured earth sinkage previously reported by experts was five centimetres, but a new survey shows that this amount has increased over the past few days, the Persian service of the Mehr News Agency reported on Monday. Experts believe that the occurrence may lead to the destruction of 2500

year-old edifice, which is located at a distance of five meters from the sinking earth.

Circle of Ancient Iranian Studies (Feb. 3, 2010)

http://www.cais-soas.com/news/index.php?option=com_content&view=article&id=112:achaemenid-kaba-of-zoroaster-on-the-verge-of-collapse-&catid=40

IRAQ

Archaeology A foreign excavation team has unearthed an ancient burial mound dating to the first millennium B.C. The Antiquities Department in Arbil said the grave was found in the central of the town and that the authorities had to purchase a few houses to make way for the digs. Arbil is reputed as the world's longest continuously inhabited site in the world and the modern city is built around an ancient mound with several archaeological layers on top of which stand fascinating old-style houses.

Azzaman.com (Dec. 1, 2009)

http://www.azzaman.com/english/index.asp?fname=news\2009-12-01\kurd.htm

Archaeology Iraqi police seized a small cache of ancient statues and other artifacts in the south of the country that officials said were set to be smuggled abroad and sold. Iraq, home to relics of the world's most ancient urban civilizations, has had its priceless heritage plundered and sold to collectors abroad in the chaotic years since the U.S.-led invasion. The 39 artifacts were discovered stashed in a hole near a shrine outside the southern city of Nasiriyah, said a police official. They included statues and shards with writing on them dating back to the ancient Sumerian civilization.

The Seattle Times (Jan. 5, 2010)

http://seattletimes.nwsource.com/html/nationworld/2010699694_apmliraqantiquities.html

Archaeology Iraqi archaeologists said they have discovered a 2,000-year-old Sumerian settlement in southern Iraq, yielding a bounty of historical artefacts. The site, in the southern province of Dhi Qar, is in the desert near ancient Ur, the biblical birthplace of Abraham. "There are walls and cornerstones carrying Sumerian writings, dating back to the era of the third Sumerian dynasty," said Abdul Amir al-Hamdani, head of the provincial government's archaeology department.

AFP (Jan. 8, 2010)

http://www.google.com/hostednews/afp/article/ALeqM5hP50KSUlnnkdVQVMQDAUudFrz6ZA

Archaeology Netherlands authorities say they last week returned to Iraq a 4,000-year-old clay tablet discovered when it was put on sale on an online auction site. "The police found the tablet last December on the Marktplaats auction site," the Culture Ministry said in a statement. "The owner voluntarily gave it up after being informed that it was illegal to trade in Iraqi cultural artefacts." The tablet, 7 centimeters by 4.5 centimeters, has been dated to 2040 BC, and comes from the ancient city of Ur. It is inscribed with an administrative list with numbers, names and payments for services rendered.

The Daily Star (Jan. 19, 2010)

http://www.dailystar.com.lb/article.asp?edition_id=1&categ_id=4&Article_id=110802

Archaeology The Iraqi General Authority for Monuments and Museums along with international archaeological organisations are working on a master plan to restore the ancient city of Babylon and the Iraqi Museum which was turned into a military camp following the war in 2003, a top Iraqi official has said. Dr. Amira Edam, director general of the National Iraqi Museum and Representative of Iraq in World Heritage Committee said: "The Iraqi

General Authority for Monuments has been getting international support and the United States has offered a grant for the damage they caused to Babylon.

Gulf Times (Feb. 28, 2010)

http://www.gulf-times.com/site/topics/article.asp?cu_no=2&item_no=345659&version=1&template_id=36&parent_id=16

ISRAEL

Archaeology The remains of a Minoan-style wall painting, recognizable by a blue background, the first of its kind to be found in Israel, was discovered in the course of the recent excavation season at Tel Kabri. This fresco joins others of Aegean style that have been uncovered during earlier seasons at the Canaanite palace in Kabri.

ScienceDaily (Dec. 7, 2009)

http://www.sciencedaily.com/releases/2009/11/091109121119.htm

Archaeology The Israel Antiquities Authority announced that it had found physical proof that the Hasmoneans' rule, which lasted from the middle of the second century BCE to the middle of the first, extended deep into the Negev. "We are talking about a revolutionary discovery that will redraw the maps of the region which describe that era," Dr. Tali Erickson-Gini, the scientific editor of the excavation, said in a statement.

The Jerusalem Post (Dec. 10, 2009)

www.jpost.com/servlet/Satellite%3Fcid%3D1260447411204%26pagename%3DJPArticle%252FShowFull+%22Hasmonean+rule+reached+the+Negev,+archeologists+declare&cd=5&hl=ja&ct=clnk&gl=jp

Archaeology DNA taken from the shrouded remains of a man discovered in a tomb next to the Old City of Jerusalem shows him to be the first human proven to have suffered from leprosy, according to Hebrew University researchers and North American and British collaborators. They published their findings in the December 16 issue of the PLoS One - the US Public Library of Science journal.

The Jerusalem Post (Dec. 15, 2009)

www.jpost.com/servlet/Satellite%3Fcid%3D1260894117527%26pagename%3DJPost%252FJPArticle%252FPrinter+%22Remains+in+2,000-year-old+tomb+near+Old+City+show+first+known+case+of+leprosy&cd=1&hl=ja&ct=clnk&gl=jp

Archaeology Archaeologists have discovered the first known burial shroud in Jerusalem from the time of Christ's crucifixion - and say it casts serious doubt on the claimed authenticity of the Turin Shroud. Ancient shrouds from the period have been found before in the Holy Land, but never in Jerusalem. Researchers say the weave and design of the shroud discovered in a burial cave near Jerusalem's Old City are completely different to the Turin Shroud.

Mail Online (Dec. 16, 2009)

http://www.dailymail.co.uk/news/worldnews/article-1236161/First-burial-shroud-carbon-dated-time-Christs-crucifixion-caves-near-Jerusalem.html

Archaeology In a stone-age version of "Iron Chef," early humans were dividing their living spaces into kitchens and work areas much earlier than previously thought, a new study found. Archaeologists discovered evidence of this coordinated living at a hominid site at Gesher Benot Ya'aqov, Israel from about 800,000 years ago. Scientists aren't sure exactly who lived there, but it predates the appearance of modern humans, so it was likely a human ancestor such as Homo erectus.

LiveScience (Dec. 17, 2009)

http://www.livescience.com/culture/091217-stone-age-homemakers.html

Archaeology Archaeologists in Israel say they have uncovered the remains of the first dwelling in Nazareth believed to date back to the time of Jesus Christ. The discovery sheds light on how people lived 2,000 years ago, when Christians believe Jesus was growing up there, Israel's Antiquities Authority said. A spokeswoman said Jesus and his childhood friends likely knew the home. It was found near the place where angel Gabriel is believed to have told Mary that she would give birth to Jesus.

BBC News (Dec. 21, 2009)

http://news.bbc.co.uk/2/hi/middle_east/8425094.stm

Archaeology The most ancient Hebrew biblical inscription was deciphered. A breakthrough in the research of the Hebrew scriptures has shed new light on the period in which the Bible was written. Prof. Gershon Galil of the Department of Biblical Studies at the University of Haifa has deciphered an inscription dating from the 10th century BCE (the period of King David's reign), and has shown that this is a Hebrew inscription. The discovery makes this the earliest known Hebrew writing.

EurekAlert! (Jan. 7, 2010)

http://www.eurekalert.org/pub_releases/2010-01/uoh-mah010710.php

Archaeology Remains of a prehistoric building, the earliest ever discovered in the Tel Aviv region and estimated to be between 7,800 and 8,400 years old, were recently discovered in an archaeological excavation in Ramat Aviv. Ancient artifacts thought to be 13,000 and 100,000 years old were also discovered there. "The site is located on the northern bank of the Yarkon River, not far from the confluence with Nahal Ayalon.

Haaretz (Jan. 11, 2010)

http://www.haaretz.com/hasen/spages/1141836.html

Archaeology The Israel Antiquities Authority and Jerusalem Development Authority unveiled archaeological findings from the Byzantine era that confirm an ancient map of Jerusalem. The Madaba map, which is made of ancient mosaic, was found in a Jordanian church in Madaba, and depicts the land of Israel during the Byzantine period. The Madaba map is the oldest surviving depiction of Jerusalem dating back to the 6th-7th centuries CE.

Haaretz (Feb. 10, 2010)

http://www.haaretz.com/hasen/spages/1148845.html

Archaeology Israeli archaeologists say they've discovered a 1,400-year-old wine press that was exceptionally large and advanced for its time. The press measures 21 feet by 54 feet (6.5 by 16.5 meters) and was discovered in southern Israel. Excavation director Uzi Ad of the Israeli Antiquities Authority said the press apparently produced large quantities of wine that were not meant for local consumption. Ad said the wine could have been intended for export to Europe or Egypt, then a major export market.

AP (Feb. 14, 2010)

http://www.google.com/hostednews/ap/article/ALeqM5hX4N6zesUPfO5v4WwfKZA_MTVXDwD9DSFGIO0

Archaeology A home renovation in Jerusalem's Old City has yielded a rare Arabic inscription offering insight into the city's history under Muslim rule, Israeli archaeologists said. The fragment of a 1,100-year-old plaque is thought to have been made by an army veteran to express his thanks for a land grant from the Caliph al-Muqtadir, whom the inscription calls "Emir of the Faithful."

AP (Feb. 17, 2010)

http://www.google.com/hostednews/ap/article/ALeqM5iJfa-QD2MQYwlFeOwLk5hERiUkOAD9DTVGR00

Archaeology A well-built aqueduct from time of King Herod was unearthed near the Jaffa Gate in Jerusalem during work on infrastructure in the area. The site of the discovery is not far from the place where a Byzantine street was unearthed. Israel Antiquities Authority archaeologists say they found about 40 meters of the ancient waterway, which was part of the sophisticated aqueduct that brought water to Jerusalem from springs in the Hebron hills to the south to the Mamilla pool, which still exists today, and from there through the aqueduct to Hezekiah's Pool within the walled city.

Haaretz (Feb. 21, 2010)

http://www.haaretz.com/hasen/spages/1150924.html

Archaeology A section of city wall that enclosed ancient Jerusalem and was probably built by King Solomon in the 10th century BC was found during recent digs, the Hebrew University of Jerusalem said. The unearthed wall is six metres high (20 feet) and 70 metres (230 feet) long, a statement said. "We can estimate, with a high degree of certainty, that this was built by King Solomon toward the end of the 10th century BC," archaeologist Eilat Mazar, who excavated for three months, said in the statement.

AFP (Feb. 22, 2010)

http://uk.news.yahoo.com/18/20100222/twl-ancient-wall-found-in-jerusalem-prob-3cd7efd.html

Archaeology Two parts of an ancient biblical manuscript separated across centuries and continents were reunited for the first time in a joint display yesterday, thanks to an accidental discovery that is helping to illuminate a dark period in the history of the Hebrew Bible. The 1,300-year-old fragments, which are among a handful of Hebrew biblical manuscripts known to have survived the era in which they were written, existed separately and with their relationship unknown, until a news photograph of one in 2007 caught the attention of the scholars who would eventually link them.

Times Online (Feb. 27, 2010)

http://www.timesonline.co.uk/tol/news/world/middle_east/article7043329.ece

ITALY

Archaeology Researchers announced that the skeleton of a man has DNA that indicates an East Asian ancestry. Sadly he may have been a slave. His sole surviving grave good, a single pot, can be seen on the far left. A person was buried on top of him and appears to have been given more grave goods. This appears to be the first time that a skeleton with an East Asian ancestry has been discovered in the Roman Empire.

The Independent (Jan. 26, 2010)

http://www.independent.co.uk/news/science/archaeology/news/ambassador-or-slave-east-asian-skeleton-discovered-in-vagnari-roman-cemetery-1879551.html

JAPAN

Archaeology A total of 331 broken pieces belonging to 81 ancient bronze mirrors have been unearthed from a stone chamber of the Sakurai Chausuyama burial mound in Sakurai, Nara Prefecture, according to an archaeological institute. The pieces, which belonged to 13 different kinds of mirrors, were the largest number to be excavated as burial items from an ancient tomb in the nation. The tomb dates to between the late third century and early fourth century.

The Yomiuri Shimbun (Jan. 9, 2010)

www.yomiuri.co.jp/dy/national/20100109TDY03104.htm+%22Bits+of+81+ancient+bronze+mirrors+unearthed&cd=10&hl=ja&ct=clnk&gl=jp

Archaeology Pieces of iron armor owned by ancient Japanese emperors have been excavated from the ruins of Japan's eighth century capital of Nagaoka-kyo in Kyoto Prefecture, archaeologists said Thursday. Nagaoka-kyo, Japan's capital between 784 and 794, is believed to have been located in what are now the cities of Muko, Nagaokakyo and Kyoto, all in Kyoto Prefecture. The pieces of armor are believed to have been produced during the seventh and eighth centuries, the Muko City Center for Archaeological Operations, which conducted the excavation work, said.

Breitbart (Feb. 18, 2010)

http://www.breitbart.com/article.php?id=D9DUGDG82&show_article=1

KOREA, NORTH

Archaeology Efforts for preserving red-and-blue paintings, a valuable heritage of the Korean nation, in their origin have been made in the Democratic People's Republic of Korea. Red-and-blue painting is a kind of decorative art used in construction of wooden buildings in Korea from olden times. Under the direction of the government, all the colorful paintings across the country have been preserved or restored to their original state with Popun Temple in Mt. Ryongak as a model.

KCNA (Dec. 10, 2009)

http://www.kcna.co.jp/item/2009/200912/news10/20091210-13ee.html

Archaeology An archaeological team of Kim Il Sung University has discovered a mural tomb and a ruined chomsongdae (old astronomical observatory) belonging to the period of Koguryo in the construction site of Pyongyang Folk Park in the area of Mt. Taesong. The former is on a hill west of the ruins of the Anhak Royal Palace at the foot of Mt. Taesong and the latter is about

250 meters west of the western gate of the palace. The earthen tomb consists of a passage and a square stone chamber.

KCNA (Dec. 23, 2009)

http://www.kcna.co.jp/item/2009/200912/news23/20091223-11ee.html

KOREA, SOUTH

Archaeology Bone fragments found in the Tomb of King Muryeong have been attributed to the king or his queen 38 years after it was excavated in Gongju, South Chungcheong Province. The tomb is that of King Muryeong, who ruled the Baekje Kingdom from 501 to 523, and his wife. There are no signs of court attendants having been buried alive together with the dead king and queen, meaning the bone fragments must have belonged to King Muryeong or his queen. This is the first time bone fragments presumed to belong to a king or a queen have been found in an ancient tomb in Korea.

The Chosun Ilbo (Dec. 9, 2009)

http://english.chosun.com/site/data/html_dir/2009/12/08/2009120800477.html

LAOS

Archaeology The discovery of Iron Age human bone fragments in Laos has shed new light on the region's prehistoric burial customs, state media reports said Friday. A team of Lao and foreign archeologists foundthe fragments last week in a burial ground believed to be about 2,000 years old when South-East Asia was in the Iron Age, the Vientiane Times reported.

EarthTimes (Jan. 22, 2010)

http://www.earthtimes.org/articles/show/305145,iron-age-discovery-uncovers-prehistoric-burial-customs-in-laos.html

Archaeology President Choummaly Sayasone, Prime Minister Bouasone Bouphavanh and high-level officials yesterday broke ground to

begin construction of the Vientiane City Pillar Pavilion in Phiavat village, Sisattanak district. The building will help to preserve an important archaeological site linked to the city's origins. The construction project follows the discovery of 193 ancient stone pillars at the site on January 16, 2007. Archeologists unearthed another 225 pillars on December 29, 2009, and another 55 pillars on January 7 this year, bringing the total to 473 pillars.

Vientiane Times (Feb. 25, 2010)

http://www.vientianetimes.org.la/sub-new/Previous_47/FreeContent/Free_Work.htm

MALAYSIA

Archaeology Earth-works for the new ring road and sewage system in Chinatown here have uncovered hundreds of ancient coins and other artefacts. And there is concern that workers at the site and the public may have been quietly digging up these items to sell. Site manager Omar Mahmod said many items might have been sold before he realised that his worksite contained buried treasures when he uncovered a porcelain vase that he believed was from ancient China.

The Star (Jan. 13, 2010)

http://thestar.com.my/news/story.asp?file=/2010/1/13/nation/5462153&sec=nation

Archaeology Archaeologists have stumbled upon human skeletal remains believed to be from the Mesolithic Age in the Bewah Cave in the Kenyir Lake area, according to a university professor. The remains, believed to be those of a youth, are estimated to be between 8,000 and 11,000 years old. The remains were uncovered at a depth of 65 to 70 centimetres. The find was the second in the Kenyir Lake area, the first one being in the Batu Tok Bidan Cave in 1975.

The Star (Feb. 6, 2010)

http://thestar.com.my/news/story.asp?file=/2010/2/6/nation/20100206193148&sec=nation

MIDDLE EAST

Genetics A study published in the journal BioMed Central found a gene found in small dogs, IGF1, is closely related to one found in Middle Eastern wolves. Archaeologists have found the remains of small dogs dating back 12,000 years in the region. In Europe, older remains have been uncovered, dating from 31,000 years ago, but these are from larger dogs. "Because all small dogs possess this variant of IGF1, it probably arose early in their history," said Dr Melissa Gray from the University of California, Los Angeles.

BBC News (Feb. 24, 2010)

http://news.bbc.co.uk/2/hi/science/nature/8530423.stm

MONGOLIA

Archaeology Ancient Mongolian tomb holds the skeleton of a Western man. The remains of a 2,000-year-old skeleton found in eastern Mongolia reveal a man of multi-ethnic heritage. This long-dead individual possessed a set of genetic mutations on his Y chromosome, which is inherited from paternal ancestors, that commonly appears today among male speakers of Indo-European languages in eastern Europe, central Asia and northern India. The same man displayed a pattern of mitochondrial DNA mutations, inherited from maternal ancestors, characteristic of speakers of modern Indo-European languages in central Asia, the researchers say.

Discovery News (Feb. 3, 2010)

http://news.discovery.com/archaeology/mongolian-tomb-western-skeleton.html

PAKISTAN

Archaeology Sindh Minister for Culture and Tourism Sassui Palijo on Saturday inaugurated the excavation work of Lakhen Jo Daro in Sukkur. Addressing a ceremony, she said the Sindh government has established the Archaeology Board to promote culture and archaeological sites of Sindh. She said the Sindh government has allocated Rs one million for each district for archaeological sites.

The News (Dec. 20, 2009)

http://www.thenews.com.pk/daily_detail.asp?id=214285

PALESTINE

Archaeology The Hamas-run ministry of tourism and antiquities in Gaza on Monday announced the discovery of ancient artifacts near the Egyptian border town of Rafah. "The most important of the findings are 1,300 antique silver coins, both large and small," said Mohammed al-Agha, tourism and antiquities minister in the Islamist-run government. He said archaeologists had also uncovered a black basalt grinder, a coin with a cross etched on it, and the remains of walls and arches believed to have been built in 320 BC.

AFP (Jan. 11, 2010)

http://www.google.com/hostednews/afp/article/ALeqM5jRXo1fCXa2CmsXDPI_VJTdvsYaQw

SAUDI ARABIA

Archaeology A 7th century village has been unearthed in the Al-Raaka district of Dammam near the shores of the Arabian Gulf, the Supreme Commission for Tourism and Antiquities announced Monday. Researchers say the village has been dated to the early Muslim era. "From the materials that we have discovered at the site, such as ceramic pottery and other artifacts, it is quite easy to ascertain the period to which they belong," said Dr. Ali I. Al-Ghabban, deputy secretary-general for antiquities and museums.

Arab News (Feb. 9, 2010)

http://archive.arabnews.com/?page=1&section=0&article=132632&d=9&m=2&y=2010

SYRIA

Archaeology The Syrian National Excavation Expedition working at Tal al-Kasara archaeological site in Deir Ezzor Province (Northeastern Syria) discovered a 44-meter long mosaic painting. The painting was found in the cool hall of a bathhouse at the site. It is the first of its kind that was discovered in the Middle Euphrates Region and it represents geometric shapes and fishes with opposite heads. The site was discovered by the British expedition for the first time in 1849 and a survey was conducted during the French mandate.

Global Arab Network (Dec. 13, 2009)

http://www.english.globalarabnetwork.com/200912134000/Culture/byzantine-era-geometric-mosaic-unearthed-in-syrian-archaeological-site.html

Archaeology Cemeteries, public baths and archaeological discoveries were discovered in Daraa city (Southern Syria), all of which were documented in order to trace the actual era and the successive civilizations of this area. Head of Bosra's Antiquities Department, Wafa al-Audi said that an ancient tomb was unearthed in a house for a citizen in Daraa dating back to Byzantine Era where three copper bracelets, an iron one in addition to some shards. Other four tombs with basaltic ground and a stone gate were also found at the same site.

Global Arab Network (Jan. 6, 2010)

http://www.english.globalarabnetwork.com/201001064271/Culture/archaeological-cemeteries-and-public-baths-unearthed-in-syria.html

Archaeology The archaeological expeditions have discovered many archaeological findings in the central Syrian Palmyra city, conducting many surveys, excavations and restorations during certain seasons. The Syrian-Swiss expedition, working at Qasr al-Hir al-Sharqi Palace has conducted four surveys to the north of the palace with different dimensions through which the expedition unearthed the foundations of some buildings' walls made of mud and bricks.

Global Arab Network (Jan. 12, 2010)

http://www.english.globalarabnetwork.com/201001124343/Travel/syria-important-archaeological-findings-in-the-ancient-palmyra.html

Archaeology The Syrian-Swiss archaeologists of Joint Excavation Expedition made four probings in Qasr al- Heir al-Sharki (The Eastern Walled-Palace) through which, walls made of adobe, stones and mud were unearthed. Two gypsum pictures were discovered in the probings. The first picture portrays a horseman, riding his horse, wearing an oriental dress and holding in his left hand his horse's bridle and in his right hand a dove. Botanical decorations appear behind the horseman. The second picture shows a lady and human images.

Global Arab Network (Jan. 18, 2010)

http://www.english.globalarabnetwork.com/201001184410/Culture/syrian-swiss-archaeologists-pictures-of-humans-unearthed-in-palmyra.html

Archaeology Chairman of the Ruins Excavation Section in Aleppo Ruins and Museums Department Youssef Kanjo pointed out that the Syrian-Japanese joint expedition working in Didarieh Cave, northern Aleppo, unearthed lots of stony tools dating back to the Yabroudi civilization. He added that excavation works included the part returned to the Musterian Civilization, as hundreds of flint and bony tools were used by the Neanderthal Man, to whom the Musterian Civilization belongs.

Global Arab Network (Jan. 30, 2010)

http://www.english.globalarabnetwork.com/201001304589/Travel/archaeological-findings-highlight-syria-role-in-human-civilization.html

Archaeology Archaeology Department in Daraa city (Southern Syria) discovered on Thursday 3 cemeteries eastern Tal –al-Ashar including a number of important findings of historical values. The three cemeteries date back to 2 thousand BC when Canaanites lived in the region. During excavation at Kherbet al-Baaleh, eastern Tal al-ashtara, a mosaic picture was discovered dating back to the Byzantine age and bases for houses and buildings for priests and olive-presses were discovered.

Global Arab Network Feb. 5, 2010)

http://www.english.globalarabnetwork.com/201002054680/Related-news-from-Syria/4-thousand-year-archaeological-cemeteries-discovered-in-syria.html

Archaeology According to Syrian media, archaeological expeditions working at North-eastern Syria (Hasaka Province) have discovered several collective tombs and parts of seals with different shapes in addition to 27 cuneiform tablets dating back to 2500 BC. Director of Hasska Antiquities Department Abdul-Masih Baghdo said that the British expedition working at the site of Tal Barak had studied many clay jars discovered at the site.

Global Arab Network (Feb. 6, 2010)

http://www.english.globalarabnetwork.com/201002064686/Travel/archaeological-findings-cuneiform-tablets-seals-and-tombs-unearthed-in-syria.html

Archaeology The recent discoveries of the archaeological expeditions working in Damascus (Syria) and its countryside helped shed light on the role of the city in human

civilization during various historical periods. The annual report of the department of excavations and archaeological studies at the General Department of Archaeology and Museums said that the national, foreign and joint expeditions uncovered new discoveries that show the depth and diversity of civilizations that once lived in the oldest continuously-inhabited city in the world.

Global Arab Network (Feb. 9, 2010)

http://www.english.globalarabnetwork.com/201002094718/Travel/archaeological-discoveries-in-damascus-show-depth-and-diversity-of-civilizations.html

TANZANIA

Archaeology China and Kenya plan to search for ancient Chinese ships wrecked almost 600 years ago off Africa's east coast. An agreement was signed for a three-year project funded by China's Commerce Ministry to explore waters near the popular tourist towns of Malindi and Lamu, the official Xinhua News Agency reported Friday. Exploration work will be conducted for up to three months each year, with the first group of Chinese archaeologists due to arrive as early as July, Xinhua said.

The Washington Post (Feb. 26, 2010)

http://www.washingtonpost.com/wp-dyn/content/article/2010/02/26/AR2010022601828.html

THAILAND

Archaeology Archaeologists have confirmed fossils of the world's oldest primate, which roamed the earth about 35 million years ago, have been found in a deserted coal mine in the southern province of Krabi. The fossils, discovered by Mineral Resources Department archaeologists 14 years ago, were named Siamopithecus eocaenus. Yaowalak Chaimanee, the department's senior fossil expert and a member of the archaeological team, said the

discovery was the best evidence yet that primates originated in Asia and not Africa.

Bangkok Post (Jan. 7, 2010)

http://www.bangkokpost.com/news/local/30566/oldest-primate-fossils-found

TURKEY

Archaeology Istanbul's Marmaray Project, which is to connect Asia and Europe through a tunnel under the Bosphorus, is held back as archaeologists excavate a fourth-century Byzantine port and other important remains. "Archeologists are working around the clock on a huge swathe of land is being taken apart little by little," a publication by the Voice of America News recently reported. "Eventually it will be the city's new transportation hub. But for now, it is a massive archaeological dig."

BalkanTravellers.com (Dec. 1, 2009)

http://www.balkantravellers.com/en/read/article/1615

Archaeology Ancient clay tablets (such as this one) inscribed with cuneiform script, a type of ancient writing once common in the Middle East, have been found in southeastern Turkey, archaeologists announced in October 2009. Clay tablets inscribed with cuneiform, an ancient script once common in the Middle East, were unearthed in summer 2009 in an ancient palace in present-day southeastern Turkey.

National Geographic (Dec. 9, 2009)

http://news.nationalgeographic.com/news/2009/12/091209-ancient-tablets-decoded.html

Archaeology A 4,000-year-old lentil seed found during an archeological excavation has germinated, exciting scientists as the event might lead to invaluable data for comparisons between the organic and genetically engineered plants of today. 'It would be the first seed from

very old times whose genes were never modified,' say the scientists.

Hürriyet Daily News and Economic Review

http://www.hurriyetdailynews.com/n.php?n=ancient-seed-came-into-leaf-2009-12-16

Archaeology Project Paphlagonia is the first fully published multi-period archaeological and historical survey of the little explored region of north-central Turkey. Today this region includes the provinces of Çankiri and parts of Karabük. Directed by Professor Roger Matthews (UCL Institute of Archaeology), the project surveyed an area of almost 8,500km2 over three years and located and recorded more than 330 historically significant archaeological sites.

PhysOrg.com (Dec. 16, 2009)

http://www.physorg.com/news180185776.html

Archaeology A temple complex in Turkey's Göbekli Tepe that predates even the pyramids is rewriting the story of human evolution. After a dozen years of patient work, archeologist Klaus Schmidt has uncovered what he thinks is definitive proof that a huge ceremonial site flourished here where hunter-gatherers met to build a complex religious community. Across the hill, he has found carved and polished circles of stone, with terrazzo flooring and double benches. All the circles feature massive T-shaped pillars that evoke the monoliths of Easter Island.

Newsweek (Feb. 19, 2010)

http://www.newsweek.com/id/233844

SAUDI ARABIA

Archaeology In 2008, a soil-survey team was working on a barren dune field in the Western Region of Abu Dhabi, United Arab Emirates. On the surface of the sands, at a place that had been recently disturbed by herders and livestock, the

surveyors picked up a two-centimeter, minutely inscribed cylinder. No potshards or any other signs of pre-modern habitation were found.

University of Pennsylvania (Jan. 2010)

http://www.sas.upenn.edu/home/SASFrontiers/pittman2010.html

Archaeology Saudi Arabia has announced the discovery of a 7th century village, which has been unearthed in the Raaka district, Dammam, near the shores of the Arabian Gulf. The site contains a compound village, which contains more than 20 houses, containing rooms and accommodation units, in which coins, fractures of pottery, limestone (steatite), and glass pieces dating back to the 1st and 2nd centuries AH (7th & 8th century AD) were found.

eTurboNews (Feb. 10, 2010)

http://www.eturbonews.com/14326/saudi-arabia-announces-new-archeological-finding

Archaeology Before the time of the three monotheistic religions that now dominate the world, there once ruled different gods with many names, shapes and sizes. Of these, one reigned high above in the sky, casting her holy light on her people – the sun. Inside a small, ancient beehive of a building, a single ray from the sun creeps in through a tiny opening. It is the only light inside. Once it has passed there is only the dark and the damp.

The National (Feb. 20, 2010)

http://www.thenational.ae/apps/pbcs.dll/article?AID=/20100220/NATIONAL/702199874/1139

UNITED STATES

Archaeology A rarely seen 400-year-old map that identified Florida as "the Land of Flowers" and put China at the centre of the world went on display on Tuesday at the Library of Congress. The map created by Matteo Ricci was the first in

Chinese to show the Americas. Ricci, a Jesuit missionary from Italy, was the first Westerner to visit what is now Beijing in the late 1500s. Known for introducing Western science to China, Ricci created the map in 1602 at the request of Emperor Wanli.

Iol (Jan. 12, 2010)

http://www.int.iol.co.za/index.php?set_id=1&click_id=588&art_id=nw20100112135337701C944961

VIETNAM

Archaeology The Department of Culture, Sports and Tourism in the central province of Ha Tinh and the Vietnam History Museum began a third excavation December 29 of the Phoi Phoi - Bai Coi archeological site in Nghi Xuan District. Archeologists will carry out work on the 200-square-meter area until next April in hopes of learning more about two prehistoric cultures known as Dong Son and Sa Huynh.

Saigon Giai Phong (Dec. 30, 2009)

http://www.saigon-gpdaily.com.vn/Culture_Art/2009/12/77721/

Archaeology Archaeologists have unveiled a tomb aged between 2000-2500 years old at an archaeological site in Van Thach commune, Van Ninh district, central province of Khanh Hoa. Between July and November, archaeologists from the Archaeology Institute and the Khanh Hoa Museum excavated this site, collecting more than 2,000 objects including tools and jewelry made of bronze, iron, porcelain, bone and shells.

VietNamNet (Dec. 31, 2009)

http://english.vietnamnet.vn/lifestyle/200912/Ancient-tomb-up-to-2500-years-old-discovered-in-Khanh-Hoa-887141/

CURRENT & UPCOMING EVENTS

Mapping Conflict and Peace in Eurasia, edited volume

The Eurasian Conflicts in international politics are known for their embedded nature transcending beyond a mono-factor for analysis. Owing to diversity and fragility many states have not matured towards coherent status of nation building; rather it appears the agenda has remained unfinished due to disturbed ethnic aspirations, fragile borders, inherent complications and power interventions. These factors have made this emerging region in the post-Cold war era a hotbed of conflicts. Papers are solicited for an edited volume analyzing major conflicts in the region (including South Ossetia, Abkhazia, Kosovo, Nagorno Karabakh, Chechnya, Kashmir, Balochistan, Tibet, Xinjiang) with main focus on the attempts and prospects of peace; aim of the volume being understanding the Eurasian conflicts from a peace perspective.

Interested contributors should send a 500-word abstract along with two page CV by April 15, 2010.

Dr. Debidatta Aurobinda Mahapatra

Centre for Central Eurasian Studies

University of Mumbai,

Mumbai, India.

Email: a.mahapatra34@gmail.com

MATISSE TO MALEVICH

— Pioneers of Modern Art from the Hermitage —

6 March — 17 September 2010

Hermitage ~ Amsterdam

Amstel 51, Amsterdam

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

Outstanding works by Matisse, Picasso, Van Dongen, De Vlaminck, Derain and many other contemporaries of theirs will be seen in a magnificent display from 6 March 2010 to 17 September 2010 at the Hermitage Amsterdam in the exhibition **Matisse to Malevich. Pioneers of modern art from the Hermitage.** For this exhibition about 75 paintings have been selected from the Hermitage St.- Petersburg, which has one of the world's finest collections of French painting of the early twentieth century. Apart from the world-famous French masters, such equally celebrated Russian contemporaries as Malevich and Kandinsky will be represented. These artists are seen as the pioneers of Modernism. Almost all the works exhibited are on permanent display in St.- Petersburg. Most come originally from the Moscow collections of Morozov and Shchukin. This is the first time that this extensive collection of avant-garde masterpieces will be on display in the Netherlands. The exhibition explores the origins of modern art as an art historical phenomenon, but also looks at the passion of the artists, when at a crucial moment in art history at the beginning of the last century they initiated a revolution in art.

Morozov and Shchukin

The Hermitage's impressive collection originated with the famous Russian collectors Ivan Morozov (1871-1921) and Sergej Shchukin (1854-1936). Both were textile dealers, and they brought French art to Russia because they wanted to change the course of art in their homeland. They provided a tremendous stimulus. Shchukin was the most conspicuous collector of his time; no one else bought so many works by Picasso (51) and Matisse (37). Morozov and Shchukin dared to buy the revolutionary paintings – sometimes with the paint still wet – and during the turn of the century they dominated the art world in Moscow. What they bought was shown at regular intervals in their own house. This enabled the young Russian artists to see what was in vogue in France. With the outbreak of the First World War collecting came to an end. During the October Revolution of 1917 the two collections were confiscated, and in 1948 a large part of them was given to the Hermitage in St.- Petersburg.

A documentary presentation in one of the rooms of the Hermitage Amsterdam gives the visitor a picture of the lives of both collectors and an insight into their idiosyncratic and progressive collecting policy.

Artists like Matisse, Picasso, Derain, De Vlaminck and Van Dongen were searching for renewal, for liberation from nature and from the academic traditions in painting. They formed the first important avant-garde movement of the twentieth century, which arose in French painting around 1900 in reaction to Impressionism and Pointillism. Bright and contrasting colours, rough brushwork, simplified forms and bold distortions characterised the new art. Light and shadow were depicted without intermediate shades and without soft transitions. In traditional painting the artists still wanted to represent three-dimensional space. For the pioneers that was no longer important; that was what photography was for. Through their work they provoked emotional reactions. Matisse, the most gifted and influential of them, was the focus of a group of artists known as the Fauvists or 'wild animals'. No less than 12 paintings and 4 sculptures by him will be in the exhibition (including *The red room*, and *Jeu-de-boules*).

Picasso is represented by 12 paintings (including *The absinthe drinker*, and *Table in a café*). Throughout his long and productive life he constantly experimented with new techniques, and from 1907 he laid the basis for Cubism: this new style developed from a harder and tighter manner of expression and the use of thick layers of paint.

Kandinsky (Winter landscape) met Picasso and Matisse in Paris and was deeply impressed by the colour effect in their work, but was also influenced by music (Schönberg). He wanted to represent his own feelings and expression yet more, he heard the colours of the music and his colours evoked music. Malevich went a step further, he had had experience of everything new in the twentieth century and finally brought everything – nature, life, 'being' – down to a geometrical plane (*Black square*).

CHRONICLE

DI GIOVINE, Paolo

The Issue of the Language Families in the Light of Recent Research

Paper presented at the Round Table held at the Hungarian Academy of Science in Rome, on the 21st of October 2009, on the occasion of 'The Year of the Hungarian Language':

"The issue of the language families: the Indo-European and the Finno-Ugric families"

1. The coming into being of the concept of "language family".

The concept of 'language family', that is, the existence of a group of languages sharing a set of correlations that can be accounted for in terms of genetic descent and can be represented through a family tree diagram, goes back to the Finno-Ugric (FU) linguistics of the late eighteenth century (with Sámuel Gyarmathi and, before him, János Sajnovics and Lorenzo Hervás y Panduro).

From the field of FU studies this genealogical linguistic model has been introduced into the field of Indo-European (IE) studies first by Rask and Bopp, then – in a more explicit formulation – by Schleicher (as is known). Thus, the IE studies are in debt to FU studies for the acquisition of the concept of language family. This being the case, should now the IE studies abandon this concept to keep up with recent developments in FU studies, where the family tree model has been recognised as not fit for the purpose[1], and therefore rejected? Yes and no, *not so fast*, as the British colleagues would say.

2. The criteria for reconstructing genetic relationships.

The lexical correlations do not constitute a reliable evidence of genetic relations – contrary to what was commonly believed during the pre-scientific phase of historical linguistics – since words can travel long distances (see for example the numerous exotic words that entered the Western languages, as discussed in Mancini (1990)). In reality, the hypothesis of the existence of a genetic relationship among the IE languages – relationship that is linguistic only, I should emphasize – appears to be the necessary conclusion if we consider the following facts:

-> the IE languages are connected by phonological correspondences, that is: it is possible to trace back the phoneme inventory of two or more languages having similar structure to an older phase of development and, whereby these inventories 'converge' and correspond to each other; they can therefore be reconstructed;

---

* The first part of a report on this Round Table was published in the October-December 2009 issue of our Journal, pp. 25-40. This paper was translated from Italian into English by Angela Marcantonio. [Ed. Journal of Eurasian Studies]

[1] On the non-validity of the Uralic theory see Marcantonio (2002).

-> the IE languages are connected by morphological correspondences, that is: it is possible to identify common grammatical categories, on the basis of either the ones which are actually attested or the ones which can be attained through a process of 'internal reconstruction'[2]. For example, the reconstructed verbal system represents a pre-historic, rather uniform 'point of convergence' of the verbal system of the various IE languages, as argued in Di Giovine (2009: 6 - 17-21).

Since the IE languages also display several remarkable affinities in the cultural and ideological domain - as testified particularly by the cultural world of the classical languages (Latin and Greek), Sanskrit and Old Germanic - and since these affinities cannot be accounted for in terms of contacts and borrowing, these extraordinary cultural and formal affinities lend support to what is widely claimed, that is: the IE theory is scientifically founded. There cannot be therefore any doubt that the concept of 'language family' does indeed comprise and represent a linguistic (as well as cultural) tradition shared by a set of attested languages.

3. The limitations of the concept of 'language family.

Within IE studies the equation: 'linguistic family = ethnic family' has enjoyed changing fortunes. At the time of 'Romanticism' this identification constituted the basic assumption, the ideological background of the concept of language family (see for example the position of Jacob Grimm). The validity of this identification was then called into question by the so-called 'neo-grammarians' toward the end of the nineteenth century, to resurface later on in the early twenty century with *Wörter und Sachen*[3], and then in the 1970's with the passionate search of the homeland of the (assumed) IE peoples.

The concept of 'linguistic family' has to be kept completely distinct from that of 'ethnic group/family'. The genetic relationship among languages is not be interpreted in terms of a progressive binary split of speech communities, each of which will then form a new, independent ethnic group and speech community. In other words, one should avoid any automatic identification of 'language' and 'ethnos', and therefore reject as unfounded the notion of a IE *Urvolk* (this has recently been highlighted by the late lamented Roberto Gusmani in his: *Lingua, cultura e caratteri genetici in un'ottica ricostruttiva* (Gusmani 2008: 118 ff), and has been pointed out several times by Belardi - see in particular Belardi (1990b: 80-86)).

According to Sokal and his school[4], the correlations established among genes – if and when corresponding to established linguistic correlations – are simply to be considered as a consequence, as a secondary result of pre-existent linguistic and cultural communities, and not *viceversa*, that is: as the primary triggering factor of the existence of the linguistic communities in question. The latter thesis has

---

[2] On some methodological aspects of internal reconstruction see Belardi (1990). See also Di Giovine (to appear) for an update of these issues.

[3] For a comprehensive analysis of these issues see Morpurgo Davies (1996) as well as (2009). In the latter work the Author analyzes the horrid historical events resulted from the application the concept of 'race' to linguisitcs; see also Römer (1985) on this topic.

[4] Among the many publications in this field I would like to quote: Belle & Barbujani (2007), Madrigal & Barbujani (2007) and Barbujani (2009).

been put forward by Cavalli-Sforza and his school (see for example Cavalli Sforza (1999)), but has in fact been disproven by historical, documentary evidence.

The question then arises: what is the correct interpretation of the concept of 'language family'? As pointed out above, a 'language family' cannot be equated with an 'ethnic family' – and this is the case not only for the IE family, but also, and even more so, for other language families, such as Uralic and Semitic. Neither can this concept be conceived of as a sort of 'parthenogenesis' (*cladogram*, according to current terminology), through which the various languages forming the family tree came into being splitting in ordered sequence. The concept of language family is instead to be interpreted in terms of an 'archetypical' (and not necessarily compact) linguistic entity that subsumes within itself all the features present in the early attested languages for each language group of a given family. In other words, a 'mother language' in the strict sense of the term does not really exist; rather, this is a metaphor through which linguists represent the oldest reconstructable 'point of convergence' of the shared features of a given language group/family, and from which these shared features are then passed on to the historical languages.
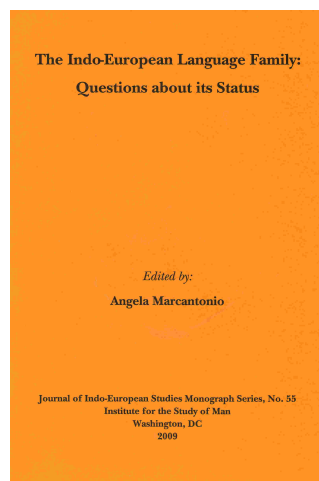
Since we cannot be at all sure that an IE population existed in pre-historical times, we have to strongly doubt also the existence of an IE homeland. Instead, there must have been a community – quite possibly an ethnically distinct community, as it was often the case – that used a relatively homogeneous linguistic structure. This linguistic structure then in time evolved into those old historical languages whose (more or less extended) records have been passed on to us. It is only in these terms that we can legitimately talk about and use the concept of language family, without charging it with ethno-sociological implications it cannot have – unless one is prepared to stretch its meaning in an inappropriate and unscientific way.

REFERENCES

- Barbujani, G., 2009. "Confini genetici e diversità linguistica", in P. Cotticelli Kurras e G. Graffi (a cura di), *Lingue, ethnos e popolazioni: evidenze linguistiche, biologiche e culturali*. Atti del XXXII Congresso della Società Italiana di Glottologia, Roma: Il Calamo, pp. 33-54.

- Belardi, W., 1990a. "Genealogia, tipologia, ricostruzione e leggi fonetiche", in Id., *Linguistica generale, filologia e critica dell'espressione*, Roma: Bonacci, pp. 155-216

- Belardi, W., 1990b. "A proposito di lessemi romanzi nel bavarese meridionale antico", in *Stirpi e imprestiti*, Roma: Dipartimento di Studi glottoantropologici, pp. 77-86.

- Belle, E. M. S. & G. Barbujani, 2007. "Worldwide Analysis of Multiple Microsatellites: Language Diversity has a Detectable Influence on DNA Diversity", *American Journal of Physical Anthropology* 133, pp. 1137-1146.

- Cavalli Sforza, L., 1999. *Geni, popolazioni e lingue*, in G. Longobardi (a cura di), *Le lingue del mondo*, Quaderni "Le Scienze" (ed. it. di *Scientific American*), 108, giugno 1999, pp. 46-52.

- Di Giovine, P., 2009. *Verbal Inflection from "Proto-Indo-European" to the Indo-European Languages: A Matter of Coherence?* in: A. Marcantonio (ed.): *The Indo-European Language Family: Questions about its Status*, Monograph series nr. 55 of 'Journal of Indo-European Studies', Washington DC: Institute for the Study of Man, 2009, 6 (pp. 1-27).

- Di Giovine, P., in stampa. "Comparazione e ricostruzione", *AIΩN* 30 (2009 [2010]).

- Gusmani, R., 2009. "Lingua, cultura e caratteri genetici in un'ottica ricostruttiva", in R. Bombi e F. Fusco (a cura di), *... Sand Carried by a Stream. Scritti in onore di Vincenzo Orioles*, Udine: Forum, pp. 117-126.

- Madrigal, L. & G. Barbujani, 2007. "Partitioning of Genetic Variation in Human Populations and the Concept of Race", in M. H. Crawford (ed.), *Anthropological Genetics*: *Theory, Methods and Applications*, Cambridge and New York: Cambridge University Press, pp. 19-37.

- Mancini, M., 1990. *L'esotismo nel lessico italiano*, Viterbo: Università degli Studi della Tuscia, 1990.

- Marcantonio, A. 2002. *The Uralic Language Family: Facts, Myths and Statistics*. Oxford: Blackwell.

- Morpurgo Davies, A., 1996. *La linguistica dell'Ottocento*, Bologna: Il Mulino.

- Morpurgo Davies, A., 2009. "'Razza': usi e equivoci nell'Ottocento", in P. Cotticelli Kurras e G. Graffi (a cura di), *Lingue, ethnos e popolazioni: evidenze linguistiche, biologiche e culturali*. Atti del XXXII Congresso della Società Italiana di Glottologia, Roma: Il Calamo, pp. 55-82.

- Römer, R., 1985. *Sprachwissenschaft und die Rassenideologie in Deutschland*, 2. ed.. München: Wilhelm Fink Verlag.

————————

The following volume was in the focus of this Round Table, the author of this paper, Paolo Di Giovine being one of its contributors. Below you can find the details of it. We intend to publish more reviews on this important monograph in the next issues of our Journal. — Ed. Journal of Eurasian Studies

The Indo-European Language Family:
Questions about its Status

Edited by:
Angela Marcantonio

Journal of Indo-European Studies Monograph Series, No. 55
Institute for the Study of Man
Washington, DC
2009

Editor: Angela Marcantonio

Title: The Indo-European Language Family: Questions about its Status

Journal of Indo-European Studies Monograph Series, No. 55

Publisher: Institute for the Study of Man, Washington, DC

http://www.jies.org

Year of publishing: 2009

Language: English

ISBN: 978-0-941694-03-2

MARÁCZ, László

Hungarian Catholic Bishops' Conference Truth Paradoxes

On September 19, 2009 the Hungarian Catholic Bishops' Conference (HCBC) published an Episcopal letter against what the Hungarian bishops have labeled the threatening expansion of 'neo-paganism' in Hungary. The letter was read the day after its appearance on September 20, in all Catholic churches in Hungary. The letter is a clear ideological stance against what the HCBC has labeled 'neo-paganism' in Hungary. The letter is confusing because it does not define what is meant by neo-paganism precisely. The Hungarian bishops speak in this letter only about 'a sort' of neo-paganism. If one reads the letter carefully it should be understood as a mixing of all sorts of activities having to do with the study and cultivation of ancient Hungarian history. However, only examples of neo-paganism are referred to in the letter without presenting a clear definition of the phenomena themselves. The Hungarian bishops take this firm stance against 'neo-paganism' because they consider themselves as the guards of true Catholic faith in Hungary representing the heritage of the first Catholic Hungarian king, St. Stephen who was crowned in 1000 AD. Striking is that not only the concept of neo-paganism is not defined clearly but neither are the people or circles referred to who are being accused of practicing or spreading neo-paganism in Hungary. In fact, the letter is a compilation of well-known conspiracy thinking against those who do not follow the true faith of the Catholic Church in Hungary. In this sense, its style, tone and even terminology is unmistakably related to comparable letters of Hungary's Bolshevik past.

Let us try to understand what the Hungarian Catholic Bishops' Conference has meant by neo-paganism and let us try to reconstruct the line of argumentation resulting into a set of ideological doctrines pursued by the Catholic Church.

Firstly, in the view of the HCBC neo-paganism is different from modern life, from consumerism and a hedonic life style which is in the same letter also rejected by the Hungarian bishops. Obviously these phenomena are connected by the HCBC to communism, modern liberalism and globalization. Modern liberalism is rejected because it is stated that it allows the relativization of truth. Globalization is rejected by the Hungarian bishops because Catholic faith is not international but rather supranational instead. According to the Hungarian Catholic Church, communism and modern liberalism are anti-Hungarian and anti-Christian.

Secondly, it is stated in the Episcopal letter that there is an indissoluble connection between the Hungarian cultural legacy and Christianity, such that Hungarian culture, which according to the bishops is 1000 years old cannot be understood and studied without Christianity. This implies that the HCBC only considers Hungarian culture to be real and worth studying starting with the reign of the Catholic king of Hungary, St. Stephen (1000 AD). This implies that the revival of the Hungarian culture after the

collapse of communism is supported by the HCBC, if and only if it is Christian, otherwise it is not even Hungarian in their view.

Thirdly, it is explicitly stated in the letter that the sciences in Hungary are also subject to these set of doctrines. This implies that a research agenda and the results of scientific research are accepted only by the Hungarian bishops, if and only if they are in accordance with the above doctrines. Claims on Hungarian culture, even if argued for scientifically, are considered illegitimate and false, if they are not supported by the Catholic faith.

Fourthly, although no definition of 'neo-paganism' is given it is clear that neo-paganism is considered an ideological mind-setting and that this is true for the activities related to it outside the framework dictated in the Episcopal letter. The line of reasoning is as follows. 'Neo-paganism' is a violation of Hungarian identity because it is not Christian and it is a violation of Christianity because it has nothing to do with the correct Catholic faith defended by the HCBC. Neo-paganism is referred to by the HCBC as an ancient Hungarian syncretism represented by shamans (the Hungarian word for shaman is táltos 'seer') and pagan Hungarian religions. Actually neo-paganism is considered by the bishops as a sort of mix of ideological activities and practices like occultism, spiritualism and fetishism whose goal is to confuse the true Catholic faith of ordinary followers of the Catholic Church. According to the HCBC, a number of NGOs fostering traditional Hungarian culture are infiltrated by those followers of neo-paganism that want to disturb the true Catholic faith. In particular the HCBC refers to studies on the ancestry and identity of Mary, the Holy Virgin and the identity of Jesus as a Partian Prince. All these studies are considered by the HCBC unscientific not in accordance with true Catholic faith.

It is clear from the above doctrines that the Catholic Church claims to possess the truth alone and it is the only true representative of Hungarian identity. Its ideological enemies that are not defined precisely but including ideologies like communism, modern liberalism, globalization and what the Hungarian bishops call neo-paganism have nothing to do with the Hungarian culture or identity. Hence, Hungarian ancient history and the study of it before St. Stephen is not only considered anti-Christian but it has nothing to do with the Hungarian culture at all. It cannot be called Hungarian because it is not Christian, according to the HCBC.

Furthermore, ancient Hungarian culture cannot be studied a priori because it is unscientific, for the Catholic Church claims the right to monopolize its doctrines also in the field of sciences. Hence, the studies on the ancestry of the mother of Jesus, Mary is not considered scientific. Here the HCBC is clearly referring to the books by Ferenc Badiny Jós on this issue that have appeared in recent years concluding that Mary was a Partian princess. Nowhere in the Episcopal letter is however Badiny's name spelled out. The references to the activities of the neo-pagan, shaman religions are questionable because we do not know who the HCBC is referring to. Is this the so-called Táltos school of Kovács András (www.taltos7.hu) or the Kurultaj association (www.kurultaj.com) organizing a cultural event each year to foster ancient Hungarian culture and ties with peoples from Central Asia that are considered to be related peoples, in any case in the cultural field? We do not know.

To begin with the term 'neo-pagan' is not very illuminating. Because the people and movements under gun-fire by the Hungarian bishops, like Badiny Jós consider themselves Christians. Actually they

are accusing the Catholic Church to betray the heritage of Jesus. In this sense, Badiny Jós and his followers should rather be called Gnostic believers. Note that Gnosticism is a world-wide Christian and religious movement questioning the doctrines of the Catholic Church based on scientific research of the rediscovered gospels. Badiny can be said to represent a Hungarian interpretation of this stream. In any case, whatever the scientific worth of Badiny's work there is no reason to isolate this phenomenon as something specific Hungarian labeling it 'neo-paganism'. So we must understand that the label neo-paganism is actually an anti-Hungarian stereotype in the Hungarian context pointing to those who are not in agreement with the doctrines of the Catholic faith.

It is not the place to defend the scientific statements put forward in the work of Badiny Jós but it is clear that it is unquestionable that no-one can be denied the right to study the ancestry of the Holy Virgin Mary. Whether Badiny has been successful in defining the ancestry of Mary as 'Partian' is a different question that should be answered on the basis of a critical review of his work but that has not been undertaken by the HCBC as far as I know.

It is unacceptable that the HCBC rejects the scientific study of the ancient Hungarian history and culture on the basis that it should be not Hungarian, because accordingly it is not Christian and hence it is a priori unscientific. This sort of unclear, illogical reasoning should be rejected by anyone searching for scientific truths. But also an important aspect of the Hungarian identity is the ancient history of the Hungarians and their ties with Central Asia as illustrated by many studies in this journal as well. Are these studies all suspected examples of 'neo-paganism'? That is hard to believe. It is bizarre to consider such studies non-Hungarian, or unscientific a priori because they are not in accordance with the Catholic faith. Well I have to remember the HCBC that the times of Galileo Galilei are long ago past and it is not possible to turn back time, even if the HCBC is hoping that Hungarian politics will share this goal. The results of scientific research is not something the Catholic Church is justified to evaluate only. The Catholic Church has no monopoly on sciences and should not try to dominate scientific research agendas, even if this has to do with Hungarian identity.

The traditional Hungarian churches could have played an important and positive role in Hungary's transition to a democratic society respecting liberal freedoms after the collapse of communism. Actually, the main obstacle for this is the fact that the traditional churches, the Catholic Church included, were not able to clear up their role under communism harshly suppressing the Hungarian people. A number of scientific publications have appeared in recent years making clear that the so-called traditional churches were heavily infiltrated by the Hungarian security services and that they were hotbeds of secret activities directed towards ordinary believers under communism. So far no official investigation has taken place under the guidance of the Catholic Church to clarify this. Until this has not happened it is simply unconvincing to claim that the HCBC is against the relativization of the truth as is done in the Episcopal letter of September 19. This is simply untrue. To study and to uncover the data and the search for truth reflecting on the history of the Catholic and other traditional churches during communism should not be neglected. I must point out that this is against the doctrines outlined above. It is precisely this sort of 'truth paradoxes' which make many people in Hungary skeptical about the traditional churches, like the Catholic one.

The Hungarians have the right to know what happened under communism and why the so-called traditional churches collaborated with the party-state and who of the priests were serving as informants for the communist secret service. The HCBC has never taken position in this, as far as I know. Actually it has no moral or ethical problems with accepting continuation with the communist Kádár-regime, as can be seen from the fact that the archbishop of the Kádár-era, Paskai László is still a member of the HCBC, as if nothing in the world has happened.

HISTORY

BÉRCZI, Szaniszló

Ancient Celtic Art of Eurasia

Example issue from the Coloring Booklet Series of Eurasian Arts[1]

Introduction

The new booklet of the Eurasian arts series displays a selection from the Celtic Art from Western Eurasia. As we did in the earlier exhibitions our collection focuses on the cultural layers emerging from ancient times.

Fig. 1. Heads characteristic to the ancient Celtic art: Basse-Yutz (France), Kleinaspergle (Germany), Chatenay-Macheron (France), Waldalgesheim (Germany), Oxford (England), and Paris (France).

---

[1] The complete series can be accessed in electronic format at: http://www.federatio.org/tkte.html. The graphical illustrations of this paper are the author´ drawings and paintings.

Celtic people are often mentioned as masters of Europe. Their art had been first described from the first millennium before Christ in Eastern France, Switzerland and Austria (La Tene culture, Hallstadt culture). They migrated and organized several regions in Europe, and reformed the everyday life. Their tribes were present in the Carpathian Basin, too. They formed characteristic art forms (Hungarian art period in the Celtic Art). They have rich archaeological sources in the Carpathian Basin, mainly at the Balaton Lake, in Transdanubia and all over the country.

Fig. 2. Circular patterns from the art of the ancient Celtic people: Villa Vecchia (Italy), Matzhausen (Germany), Desborough (England) and Schwarzenbach (Germany).

During the first half millennium B.C. the Romans and German tribes defeated them and forced to move to west, where they survived in Gallia and in Britain. Till today the name of several European countries goes back to the Celtic ages: Helvetia, Belgium, Wales. In England some geological period has Celtic-related name: Ordovicium, Szilur.
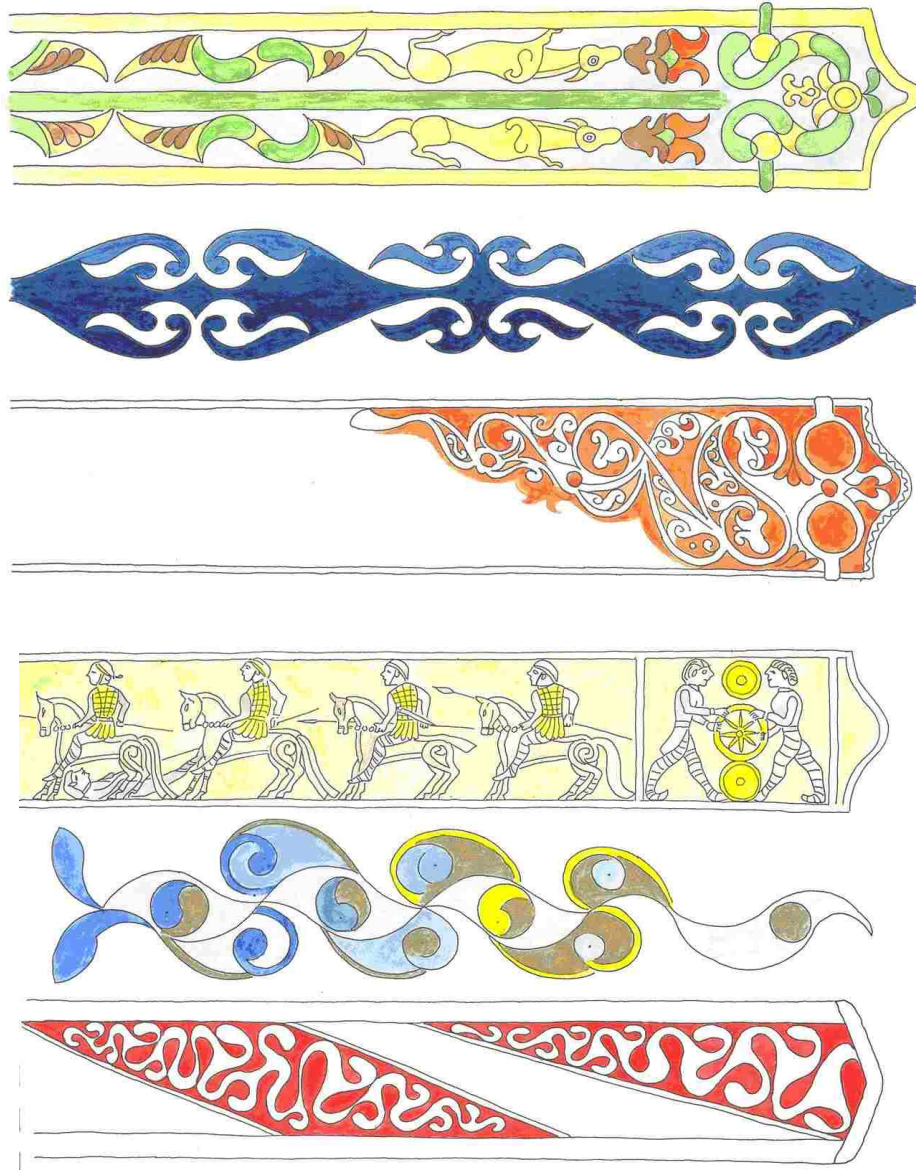
Fig. 3. Ornamental patterns on swords from the Celtic art: Hochscheid (Germany), Lisnacrogher (England), Kiskőszeg (Hungary), Salzkammergut (Germany), Lough Crew, Meath (Ireland), and Litér (Hungary).

Today in Europe Ireland preserves the most Celtic heritage. The Celtic tribes in Ireland were formed by various Viking and Anglo-Saxon pressures. Most ancient links to the ancient Celtic art can be found

in the age of Christianity: especially the Romanesque art preserved many of them (church doorways mostly).

Fig. 4. The famous crosses are also characteristic to the Celtic Christian art:
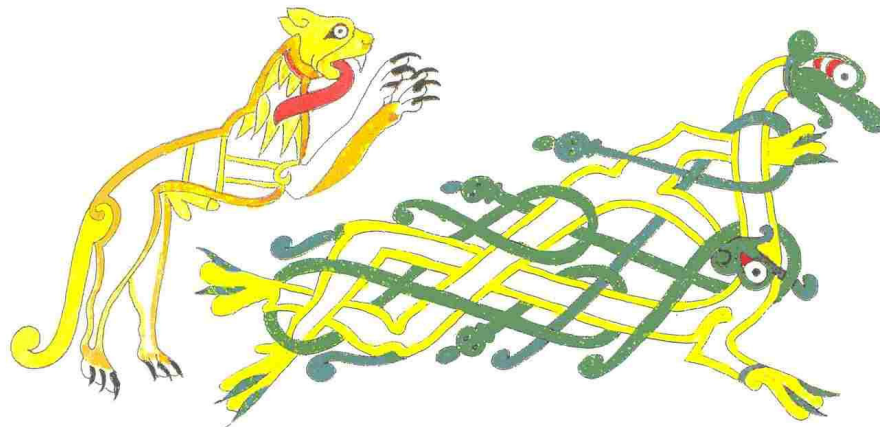Killamery (Ireland), Aberlamno (Great Britain).

Fig. 5. The Book of Kells in Dublin, Trinity College is the well-known illuminated codex of the Celtic
Christian art, where the text is adorned by beautiful and expressive animal scenes.

Their animal style is related in several aspects to the Scythian animal style. They show the domesticated animals (dog, hen, cat) between the rows of the famous Book of Kells (Codex), preserved in Trinity College, Dublin. In the clay jar of Lábatlan we can see animal fighting, also related to Scythian art as a frequent motif there. There are woven and knotted ornamental friezes, too, with rich mathematical background, as shown by Bérczi (1989).
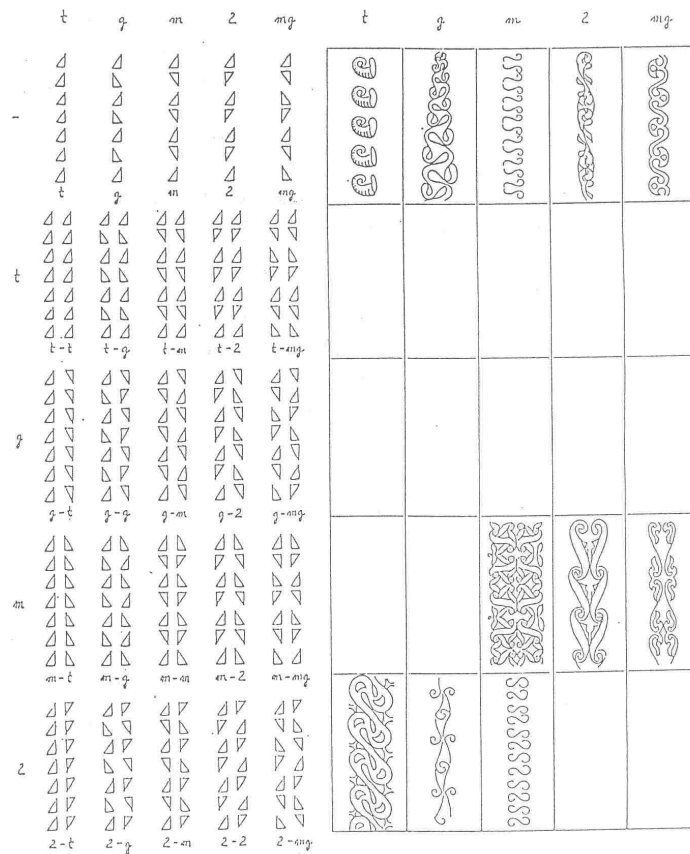
Fig. 6. Ethno-mathematic works discovered the rich double-frieze pattern found all over the Celtic ornamental art (Bérczi, 1986, 1989). Here, they are arranged according to the basic frieze types t, g, m, 2, mg and according to the doubling operation in the rows.

The representation of the sea by waves is also a frequent motif in Celtic art. However, the waves of a bronze mirror give the final perimeter sketch of a human face, too. The whorls also refer the seaside life. This is a common heritage motif of the seaside people from the British Islands to the Japanese Islands in Eurasia where the fractal character of the waves can be frequently deciphered.
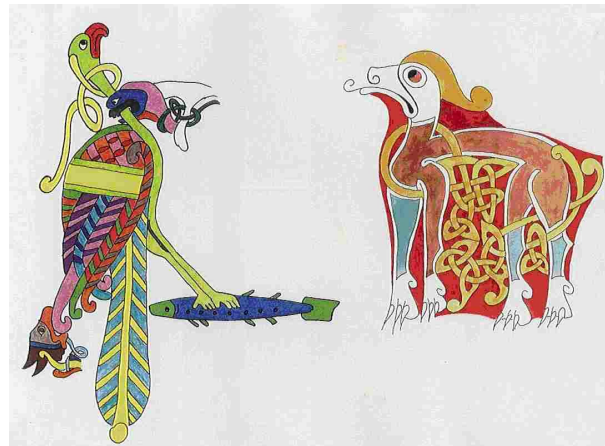
Fig. 7. Animals in the rows of Book of Kells: painted drawings from the coloring booklet Celtic Art.

References:

- Bérczi Sz. (1986): Intuitive Mathematical-Technical Discoveries of Communal Arts. Exhibition on *Symposium and Exhibition on Symmetry*, *Darmstadt Technical University*, Darmstadt, 13-17 June 1986.

- Bérczi Sz. (1989): Symmetry and Technology in Ornamental Art of Old Hungarians and Avar-Onogurians from the Archaeological Finds of the Carpathian Basin, Seventh to Tenth Century A.D. (in: Symmetry 2.Ed .I. Hargittai, *Computers Math. Applic. CAMWA*) 17. No. 4-6. pp. 715-730. Pergamon Press, Oxford

- Bérczi Sz. (1993): *A műveltség rétegződése: Gondolkodási és cselekvési rendszerek*.(214 old.) Természet és Környezetvédő Tanárok Egyesülete, Budapest.

- Bérczi Sz. (1996): Kelta kifestő. TKTE-Uniconstant, Budapest.

- Bérczi, Sz., Bérczi, K., Bérczi, Zs., Kabai S. (2001): Coloring Booklet Series about the Arts of Central Eurasia with Rich Heritage of Ethnomathematical Ornamental Arts. *Symmetry: Culture and Science, 12.* No. 1-2. p. 231-239.

- Megaw R., Megaw V. (2001): Celtic art. Thames and Hudson.

- Szabó M. (1971): Kelták nyomában Magyarországon, Corvina, Budapest.

- Szabó M., Petres É. (1971): Decorated weapons of the La Tène Iron Age in the Carpathian Basin. Magyar Nemzeti Múzeum, Budapest.

OBRUSÁNSZKY, Borbála

State Structure of the Huns

In the past few centuries many scientists — historians, orientalists — dealt with the questions regarding the Hunnic statehood. Most of the European scholars focused on Attila's European Empire, but they have not enough historical sources in order to describe this Empire as a whole system, because the late ancient Greek and Latin historical sources (4-5th centuries) fragmentally recorded Attila's state and its governance, hence it is very difficult to reconstruct the state of the European Hunnic Empire from these sources only. In order to reveal the managing system of the huge empire, historians and orientalists have worked out a comparative system, from which the reconstruction of the operation of the Hunnic Empire becomes fairly precise. They used the results of several scientific fields like archaeology, history, linguistics, history, numismatics, and ethnography.

Main results

Among the European scientific researchers, the first man, who composed a significant publication about the Huns was Deguignes. He collected and printed those ancient Chinese sources, which recorded the life and history of the Huns. Next to that he wrote analyses about the origin of the great people of that time. Additionally, he listed those, who could be the descendants of the Huns; he listed the Turkic people, the Mongolians and the Hungarians. His great work determined the European scientific way of thinking until the second half of the 19th century. Unfortunately, the positivist historical theory broke with the above mentioned scientific methods, which was based on historical sources, and historians "removed" Huns from the history of the world, and mentioned the Huns a few times and even then as "wild and barbaric" people. On the places the Huns populated these historians put fictive nations, and the Eurasian territory was populated with unknown Siberian people; they called them first "Finn-like people", then Finno-Ugric, at present they are named Uralic. These peoples actually have no historical roots, we do not possess any historical sources about them, which would record their appearance in the past and the archaeological findings do not belong to them.[1]

In the field of Oriental Studies Stein Aurel's expeditions represented a great leap forward. Thanks to his activity, the European scholars became familiar with the documents of the Dunhuang libraries, and it became obvious, what a flourishing civilisations populated the territories of Eastern-Turkestan from the ancient times. In the written documents we read about such local people, as the Scythians[2] and the Huns, and then about those peoples, who inherited their heritage. Roughly at the same time, in 1899, the first Hunnic tombs were excavated in the Russian Far-East, and in the course of the 20th century significant artefacts of the Huns´ material culture were discovered, both quantitatively and qualitatively. The above mentioned large documents were studied by several Sinologists and historians, who researched among

---

[1] About the theories: Marcantonio, 2002.

[2] According to the scholars, Yue-chi in Chinese sources was Saka or Scythian. Boodberg, 1977, 5. Christian, 1998. 190.

others the state structure of the Huns, and they clarified many issues. At present, most scientists recognise that nomadic states did exist, established by the Huns for the first time; they state moreover that later steppe empires, like Chingis Khan's Mongolia was based on the Hun state tradition. Scholars also agree that the tribe structure could be the elementary political organisation of the Inner-Asian "bow stretching" or steppe peoples. Besides the Russians, many Americans also expressed the opinion that the steppe-empire came into existence as the result of inner development, and they did not borrow the model from sedentary people.[3] Previously, Burham thought that nomads had a more efficient organisation than sedentary people, because horsemen had to manage huge territories.[4] Some Russians, as Khazanov, reported that the Scythians were a state organizing people;[5] he proved it with relevant antique sources, and archaeological findings; among the later evidences can be found dignitary insignias, diadems, etc. which refers to the fact that they lived in a developed society, and they had kings and queens as well. Such Scythian coins, on which Greek inscriptions recorded the word *basileus*, or name of the king, were excavated not only in Inner-Asia, but in Afghanistan and Indian territories, too. The above mentioned objects prove that they had kingdoms, hence formal state structure.[6]

Regarding the questions of Hunnic state we need to turn our attention to a significant problem, which has divided the scholars for years. Some of them stated that the Huns, who appeared in Chinese sources as xiongnu were different from the Indian Hunas or European Huns. Thanks to the huge amounts of archaeological findings and historical evidences, nowadays most scholars recognize that the Huns created a united empire throughout Eurasia and were in contact with each other through diplomacy and trade until the middle of the 6th century AD, when Turks began to dominate Central-Asia.[7]

Chinese scholars also brought new scientific results to light and rewrote entirely the history of the Huns; they also clarified the appearances of the names of the Huns in their own sources. They state, that the Huns have other names in the early Chinese chronicles. Regarding the periodisation of the names, Chinese scholars show that during the Shang-dynasty Huns were called as *Xunyun* (or Hunor),[8] during the Zhou-era as *Xianyun*. But all these names go back to the following reconstructed form: **hun** or **hung**;[9] that is the same form as later Qin *xiong-nu* or Indian *huna*. The worldwide used expression, *xiong-nu*, began to be used only from 318 BC, when the independent Chinese states began to unite, and many of them used the same name or expressions for the northern horsemen. Besides xiongnu, we can find many other ancient names for the Huns, in the Qin and Han sources, as *hu*, *bei di*, *xunyun*, *lu*, etc.

---

[3] Barfield, 1981. 52.

[4] Burnham, 1979. 349-50.

[5] Khazanov, 1984.

[6] Beside the coins of the Crimean-penisula we can find the Greek-originated title *basileus* in Central-Asia.

[7] Deschodt, 2006. Priscos recorded the supremacy of the European Huns, spread over the coasts of the Black Sea and Caspian Sea. (Priscos's fragments, 2000. 117)

[8] DeGroot's reconstruction, DeGroot, 2006.

[9] Their summaries are: Uchiraltu, 2008.7-8, Wu. 2005. 3-4.

Some questions regarding the chronology of the Hun Empire

It is evident from the historical sources, that Huns had significant role in world history. The steppe or bow stretching people – Scythians and Huns – established the biggest empires of the ancient period, which were greater than the Roman Empire or Alexander the Great's occupied territory. The empires of Scythians and Huns had survived longer than the above mentioned two big ones. We know from the historical sources, that the united Hun Empire lasted until the 1st century BC, divided states from Ordos via Northern India to Caucasus existed until the 8th century AD.[10] As late antique sources reveal, their power was preserved in the Carpathian Basin, too.[11] Therefore it is clearly stated that the Hun state and civilisation determined the commonwealth of the Eurasian steppe belt for at least thousand years.

Some scholars opine that the establishment of the Hun state happened only in 209 BC, when Maodun became the supreme king, or shanyu of the Huns, but the Chinese sources do not prove this. As Shi Ji recorded, the event of 209 BC was only a coup, when Maodun (or Baatar) grabbed the power from his father, Touman. Moreover, Chinese sources recorded that the title of the Hun supreme king, *shanyu*, existed well before this date, e.g. 265 BC.[12] The great Chinese chronicler, Sima Qian himself recorded several times that Huns had an ancient history. He wrote that the Huns had derived from the ancient Xia-dynasty, whose last king, Chunwei escaped to north and he became the king of the Huns. Sima Qian summarised the early history of the Huns as the follows: "More than thousand years past from Chunwei to Tou-man, during that time tribes divided parts, their numbers increased. That is why it is impossible to record the descendants of Hun leaders."[13]

The above cited dates also show us that the Hun state had already been established before the officially accepted date — 209 BC. It is best possible that we would not get any exact date to determine the beginning due to the lack of accurate historical sources. When the Huns did appear in the Chinese chronicles, they already had a well-developed state.

Tribal organisation

The first significant monograph, which deals with steppe society, was written by B. Vladimircov, who analysed the Early Mongolian social structure.[14] According to him, mounted-nomads are engaged in breeding animals like horse, cattle and others, live in round-shaped tents, and developed tribal-clan organisation. They are able to create big empires on the Eurasian steppe belt during the course of history. They have a special way of life, with some variations. István Erdélyi showed samples and he summarised some of them, and concluded his research with showing what varieties can be found in Inner and Central Asia. We can find "classical" pasture change way of life, pastoral breeding in the mountains, or the semi-nomadic form.[15] The life-style greatly depended on the weather conditions of the

---

[10] New data on Huns in Caucasus: Gmirya, 1995. 4. Survival of the Hunnic tribes in Carpathian Basin: Obrusánszky, 2009. 27-34.

[11] DeGroot, 2006. 21.

[12] Shi Ji 81. In: Csornai, 2007. 44.

[13] Shi Ji. 110.

[14] Vladimircov, 1934.

[15] Erdélyi, 2000.9-10.

given place. Present-day Mongolians, who live in the Gobi Desert need to move from settlement to settlement often, e.g. monthly, but those tribes, who live in the northern part of the country, are able to stay on a particular territory longer, some half a year. Among Huns, as other people in that region, ought to be craftsmen, traders, who lived in settled places and were involved with their profession only in order to satisfy the domestic trade and military requirements.

We need to consider some very important expressions, which were widespread among the steppe people: bow-stretching in the Hunnic era and yurt-walled tribes in the Mongolian period. They designated only those ones, who lived in tents on the steppe and moved between the settlements periodically, but also those ones, who settled down, lived in cities or villages, though they preserved their ancient traditions.[16] The above mentioned expressions help us to identify some tribes. For example, when Maodun captured the cities along the Silk Road in the course of the 2nd century BC, the population of the 26 cities and countries were not considered as foreign ones, but they called them as "bow stretching" people, who had been incorporated into the Hunnic Empire as relatives, and got equal rights with the Huns. They belonged to Sakas or Yuezhi tribes or people, who shared the same civilisation with the Huns. Hence, they did not belong to Indo-Europeans, as most scientist thought.[17] If we consider the Hunnic ideology, and later their successors, e.g. the Mongolians, the foreign civilisations must be captured and ruled over, but the relatives must be treated as their own tribes.

The steppe people kept track of ancestors orally, and then when literacy spread among them, they recorded tradition in written form. It was an elementary need of the whole community, in order to keep count line of the legal king, who rules for the benefit of all. Among the leading tribes, which originated directly form the Hunnic royal clan – or Maodun in Asia and Attila in Europe, a man had the chance to become the emperor. If we follow the line of Hunnic shanyus in the history, as Friedrich Hirth did, we can see that Attila and the later Hungarian leading clan, Árpád, belonged to Maodun's clan.[18]

When we analyse the nomadic society, we must clarify a further issue. These empires contained lots of ethnic groups, who differed from each other anthropologically. When we talk of the leading tribes of the empire, we must concentrate on the leading allied tribes, which concluded agreements and assigned the characters of the empire, and chose the emperor from among themselves. The whole community got its name after the leading clan or tribe.[19]

---

[16] A later sample perceived the Eastern approach of invasion or union. When the Mongols (in Hungarian sources: Tatars) launched a campaign in Europe, they had a knowledge of Hungarians, they were yurt-walled people in the past, that is why they offered Béla IV the possibility to conclude an alliance with them. It was so unbeliable to Mongolian scholars, why Batu Khan sent 30 letters to the Hungarian King. In most cases they sent only one.

[17] Unfortunately, in the scientific world the various nations are classified in language groups. This method extended even to such historical people, who had no written sources. The Scythians had been listed among the Indo-European one, while Huns "became" Turkic. But the historical sources and archaelogical findings proved their close relationship.

[18] Hirth, 1901.

[19] The Mongolian and Inner-Mongolian scholars, moreover the Hungarian linguistics like Rásonyi László and Czeglédi Katalin state that the name of a tribe originated from a personal name; it reflected their big leader. The ancient historical sources underscore this theory. As Herodotus recorded, the Scythians got their name after their ancestor, Skolotos. Byzantine sources emphasized, that the Avars were previously Huns, but after their leader, got the name Avar. The Hungarian chronicles state that Hungarians had an ancestor, Magor.

Establishment of the state

Sworn brotherhood – the act through which two or more men, who are not relatives, become brothers by mixing their own blood – was the main important act for establishing a state in steppe society. It is impossible to follow entirely the historical process of this custom, because we have no written sources of that time. It is likely that this kind of form was used in the period of tribe-organisations, in order to strengthen the friendship between two or more leaders. When the tribes developed and entered into a higher stage, the leaders of the tribe-alliance concluded an alliance among them and thus created the state, which was regulated in the beginning by spoken oath (oral constitution). They chose a king or princess from a highly respected clan, who had outstanding ancestors as Maodun, Attila or later, Chingis Khan. It was obligatory for both parties to keep the oath. According to the remained texts these alliances served multiple purposes: military alliance, union of clans or tribes, or as I mentioned above, create the state. Because the bow stretching people or steppe people concluded their agreements orally, – when this custom was recorded later, firstly by foreign chroniclers, then by Hunnic people or their descendants themselves – the recorded customs exhibit various forms. The steppe people of the Eurasian steppe belt used the words *ant* or *and* for sworn brotherhood ship. The etymological dictionaries defined these words as oath. It is possible to have another meaning, as friend, as the Hungarian dialect shows it.[20] The first mention of the word ant in written sources can be traced back to the Turkic period;[21] in one Avarian tomb in Zamárdi, Hungary, archaeologist unearthed a belt with inscription, where the word ant was imprinted into a belt-hook with runic script. Other evidence for early appearance of this word can be found in Turkic texts in Siberia. They refuted Wang Kuo-wei's earlier theory, that words ant, and originated from the Khitan language.[22]

Among ancient historians Herodotus was the first, who recorded the custom of sworn brotherhood among Scythians. He summarised the elements of the alliance in the following way: they pricked themselves, or cut a wound in their body (mainly arm), their blood was poured into a vessel and mixed with wine. They dipped their sword, bow, bard or lance into the mix, and then the parties proclaimed the purpose of their alliance, and finally drank the mixture of blood and wine.[23] Besides the external sources there is also an inner one about the existence of sworn brotherhood among Scythians; archaeological findings from Russia contain Scythian artefacts on which Scythian craftsmen portrayed that scene. Among the later ancient writers, Pomponius Mela and Solinus recorded the Scythian sworn brotherhood. Sima Qian and later other Chinese sources dealt with the customs of the Huns, where that kind of alliance can be found, too. Huns offered sacrifices to the Heaven (Tengri) at that occasion and sacrificed white horse on that occasion. If we investigate the friendship alliance among the bow-stretching or steppe people, we can find it at each of them.[24] We do not know exactly how many alliances were established within the steppe state. The Hungarian scholar Hóman Bálint mentioned, that

---

[20] Wang Kuo-wei thought that word and, ant meant friend.

[21] Clauson, 1972. Doerfer, 1965, II., 128.

[22] Liao-si. 1949, 111.

[23] Herodotus: IV. 70.

[24] Detailed information about that: Obrusánszky, 2005.

the Hungarian tribes probably concluded lots of treaties through their history, until they established the state of Seven-Hungarians (Dentü Magaria or Hétmagyars).

The blood alliance was an ancient agreement within the steppe community that prescribed the rights and obligations for the concluding parties. They had to say the oath together, in which they listed the purpose of the alliance, including the tasks. At the end, they proclaimed a curse form, which contained the punishment of those who broke the alliance. The orally concluded oath was to be sealed by blood, as I mentioned above.

The sworn brotherhood was an effective protection mechanism for the steppe tribes, and contributed greatly to the establishment of a nomadic or bow stretching state, because the equal tribes-leaders united their powers and elected a khan or king above themselves. This kind of alliance not only helped the unification, but also functioned as a safety-valve against the dictatorship of the ruler. In the course of Eurasian steppe history it can be observed that the elected emperors did not have limitless powers, and those questions, which affected the whole community – like wars, reforms, modifying administration or code, etc. – were decided together at the parliament or kurultay.

Legislation

The earliest legislative organisation of the bow stretching or steppe people was the tribal assembly, which was derived from an early clan forum. In these meetings, whose early Mongolian name was *eye*, Hungarian was *ser* (*szer*) – the free herdsmen and clansmen took part.[25] The word '*eye*' means unity, which refers to the fact that the participants of the meeting must decide commonly in significant matters like war or alliance, etc.[26] From eye developed the organisation of steppe parliament, which got the name kurultay in the Middle Ages.[27] The legislation of the steppe people – compared to other societies in the world – was a democratic one, because the participants chose the emperor, who became the military and administrative leader, they decided in the matter of war and peace, and solved critical questions. The decisions of the assembly had to be accepted by everybody. If the emperor or khan died without nominating his successor, the kurultay had to deal with that issue. The Russian Vladimircov coined the term steppe democracy, which is a very felicitous word, because the assembly was a very effective forum of local political agency.

This kind of assembly can be found in the Hunnic state, as well. In the Chinese ancient chronicle, Shi Ji, it is recorded that Huns had three big parliaments, where they argued the military, political and economical affairs, and offered sacrifices to the ancestors and gods. "During the first month of the year different leaders held a little assembly in the tent of Shanyu and offered sacrifice. During the fifth month they held a great assembly in Longcheng, where they also offered sacrifices to Hunnic ancestors, Heaven and Earth, and Gods and ghosts. In autumn, when horses are fat, they held a great assembly again. That

---

[25] Gongor, 1978. 8, MNT 152, 154.

[26] The name of the ancient Mongolian tribal meeting is eye, only later got a new name — kurultay.

[27] Vladimircov, 1934. 100. Gongor, 1978. 8.

time they rode horses around a forest and performed other sacrifice."[28] Although, the Chinese historian emphasized the religious deeds, maybe he was able to see only that part of the event. We have knowledge from historical and ethnographical analogies, when leaders discussed important affairs there. We also know from later analogy that the country leaders discussed state affairs at the beginning of the year, in autumn when they gathered the duties, and counted livestock.[29] The Chinese chronicles recorded that Huns in this assembly decided about peace and war, and they discussed with whom to conclude alliance. It is obvious from these sources that already in the Hun period the assembly had the right to elect the emperor, so this was the only legal way for a danhu or shanyu to become king of the whole empire. As I mentioned above, the decision of the assembly was compulsory for everybody, and the happenings there were secret to the outside world. The individual, who told about the events at a kurultay to an external person, lost the right to enter there again.[30] After the meeting was completed, the participants drank together, in that way they pledged their word and consecrated the decisions.[31] This kind of consecration appeared in the Chinese sources. Section 94 b of Han shu recorded that after the death of the Hunnic Hulugu danhu the decision-making Hun nobles elected Hun Yan Di[32] as a new emperor, they drank an "oath-cup"[33] together, this way they consecrated the election. The Hungarian legal tradition also preserved this ancient custom. Anonymus' Gesta Hungarorum recorded several times a similar kind of this pledge, when Hungarians lived under Árpád's leadership. The survival of this custom is proved, moreover by the decree of Torda in 1545, which prohibited the application of the above mentioned "pagan" tradition in the private treaties. The decree declares that the Hungarian-Székely (Siculus) leaders kept themselves to this Scythian custom.[34]

Chinese chronicles recorded counsellors of the shanyu/danhu, they created the organisation of the Wisemen Council. According to Shi Ji, their number reached 24, and called them *da chen*, or ministers. Omeljan Pritsak called them "majesty". According to him they were the main counsellors of the emperor, who helped him in administration and gave advices before the session began in the parliament.[35]

It is likely that logades in Priscos's record had the similar role in Attila's court, because those people had high ranks in the Hunnic state. The above mentioned title is unknown to the scientists. In the Greek

---

[28] Sima Qian, 1997. 39. The tradition of ritual riding around the mountain can be found in a Hungarian record, in Tarcal's story. In: Anonymus: Gesta Ungarorum 16. In: Györffy, 1986. 149.

[29] Shi Ji 110.

[30] MNT 154. Belgütej conveyed the decision of the kurultay to foreigners that they were not allowed any more to participate at it.

[31] MNT 154. The word pledge in the Mongolian source is "ötök", which is unknown for linguistist. According to Inner-Mongolian Uchiraltu, the root "etü/ötü" connects with the ancient Earth Goddess of the steppe. (Uchiraltu, 2008. 89) As he pointed out, that word is related to cults of ancestors in the Mongolian age, but today it is unknown. The Mongolians preserved the ancient custom of pledge at the blessing the obo (sacred mound), and everybody drinks brandy for the sake of ancestors.

[32] De Groot, 2006. 245. The source is the following: "When the danhu died, Wei Lü and the shanyu's chief-wife intended to conceal his death, they issued a false degree, and the nobles drank a glass of oath in honour of throne accession of the right-handed yuli king, Hu Yan-Di."

[33] yin meng

[34] More about the Hungarian pledge: Ipolyi, 1853. 528-532.

[35] The council of wise men was an important institution both in Europe and Asia. Pritsak, 1954. 239-254.

---

language there is no such word or root as "logad" or "lo"; it must be a foreign Scythian or Hunnic word. It would be interesting to investigate the parallel with the Hun descendant Székelys (Siculus), who had the following title as "lófő" (head of horses); they had the same role as logades or dachen in the course of the Middle Ages in the Hungarian Kingdom.

Administration

The analysis of the Hunnic administration was not a popular topic in the literature. In the past few years Eastern researchers (Russian, Japanese, Korean, etc.) analysed very deeply that question. They used their own traditions and written sources from various periods, and brought to light new results. They began to analyse this question form the earliest times, and according to them the bow stretching state came into existence in the time of the Huns. The heads of the Hun state as well as their descendants divided territories into three parts (Mongolian: *gar*, Turkic and Hungarian: *kar*). The Chinese sources give the exact places of the locations of the gars or wings; according to that, the eastern wing stretched from Ordos to Korea, the right one united people from the right bank of the Yellow River to the yue-zhi land (present-day Chinese Xinjiang).[36] The main wing – in the opinion of most scholars – was situated in present day Northern China, it is most likely that that was the Ordos plateau, and sometimes they chose as centre the surroundings of the Yin-shan Mountain. The main wing was managed by the Hunnic emperor, whose title in Chinese sources is shanyu/danhu[37]; his court being the capital of the empire; the name of the center was called *ordu* or *hordu*. As the Inner Mongolian linguist, Uchiraltu, expressed, Chinese recorded the word as *yutu*, which is the equivalent of the above mentioned ordu.[38] The name ordu can be found later, Turkic, period, with the meaning of tribal or principal court. Later it became the mean military camp both in Mongolians and Osman Turkic. The Turkic word *orta* as center is similar to that, where the word refers to the main position of the emperor's court.[39] The Russian *gorod*, or town, center belongs to that group; its ancient form was "ghordos", which derived from the word ordu/hordu.[40] It is doubtful that the city suffix *grad* in the Carpathian Basin was the heritage of Slavs, because thousand years before them the bow stretching people had ruled the Eastern-European steppe and the Carpathian Basin as well.

We can summarise from the above mentioned information that the Huns and their descendants held parliament (kurultay) in the main court or ordu and it functioned as administrative center of the empire.

---

[36] Shi Ji. 110.

[37] Regarding the Hunnic title for king, lots of researchers investigated, and tried to reconstruct that. Pulleyblank found connection with the Turkic tarkhan. (Csornai, 2007. 363.) Banzarov and Uchiraltu think it was the title of Tengri Khan, with the meaning of "burden people gathering khan". In Chinese sources the translation of the danhu/shanyu is tian wang or tengri. Boodberg agreed Bazarov's theory on shanyu title and he recorded that the word Chingis derived from that. The Mongolian Ishjamts and Kürsat-Ahlers agreed with Boodberg's theory. In: Christian, 1998. 206.

[38] Clauson, 1972. 203.

[39] Clauson, 1972. 204.

[40] The dictionary gives the root of the word as the form of *gher, which is similar to Mongolian ger or rounded tent. The explanation of gorod is the following: circular settlement, which was cultural and administrative center. The rethinking of that word is necessary for clarifying the Eastern-European and Hungarian history, because settlements there with the final word 'grad' are not Slavic, but steppe originated. Csernih, 1993. 206.

The two main wings were managed by the *xian wang* (or wise king)[41]; generally they belonged to the Hunnic ruling clan. According to the Hun tradition, the left wing was the place for the leading prince, the descendant of the emperor; he was the left sided xian wang. The power division was done with purpose, to allow the crown prince to prepare for the later tasks. The leader of the wing had to manage the civil and military administration, and the judicial system. Such a concentrated power was assigned to the Transylvanian *gyula* and Hungarian *ban*s in the Medieval Hungarian Kingdom. Chinese sources know that wise in Hunnic language is *tuqi*[42]. Lots of scholars tried to explain the meaning of the word during the last 150 years. Uchiraltu showed the connection with the Hunnic and Turkic title *tegin* (prince) and Early Mongolian *sechen* (wise).[43]

But János Fogarasi thought that the root of the tuqi was similar to the Hungarian "tud" (to know), and its parallel roots can be found in the Mongolian *tüsimel* or officer, or Mongolian *todun* (clear, known). He found connection with the title *tudun*, which was a high rank among Avars and Turks, who reigned over a huge territory.[44]

Concerning the title wang, it appeared in the history of the Huns, according to some scholars, when the Huns borrowed it from the Chinese. If we check it in the Chinese dictionary of titles, we can find that it is a rank with an unknown origin;[45] it is possible that that title arrived from the steppe and spread over through the wandering period. The Chinese wang has various forms as *bán/ban* in Parthia, Persia, but also in the Eastern-European states of the Avars, Croatia or the Hungarian Kingdom. According to some Hungarian scholars' point of view, Avars brought that title in the 6th century, but the Chinese sources point to its origins to an earlier period, probably from the Hunnic period. In the Medieval Hungarian Kingdom *ban* was the leader of an autonomous region. Regarding the origin of ban in Hungary, János Fogarasi showed its connection with Mongolian and Persian. He was the first, who stated that the Chinese wang and Hungarian ban had the same root. According to him the meaning of the title was the following: "lord, leader or prince".[46] His theory was proved by foreign scholars, later Littleton and Malcor thinks that ban was a Sarmatian title in the course of late antiquity.[47]

The Chinese Shi Ji recorded the division of the Hunnic state; there we met the expression of *luli* or *guli wang*. It was a fairly high rank: second only to the xiang wang. The meaning and function of this rank remains an unsolved question among scholars. According to the Hungarian scholar Katalin Csornai, the reading of this expression in Old Chinese pronunciation would be *gyiukla*,[48] and sounds in present-day

---

[41] The title wang is not a Chinese title, but it originated from the steppe. See: Obrusánszky, 2007. 130-134.

[42] Shi Ji, 110.

[43] Uchiraltu, 2008. 18-28.

[44] Czuczor-Fogarasi, 2003.

[45] Hucker, 1985. 562.

[46] Czuczor-Fogarasi, 2003.

[47] Littleton-Malcor, 2005. 113.

[48] (Csornai, 2007. 365.) She used Karlgren´s dictionary.

Chinese as *yuli-wang*. She found it as *guli, kokli, luli* and other transcriptions, but the sign has not only "gu" but "yu" phonetics, as well.[49]

The title has parallels among steppe society, the Hungarian *gyula*, or the Hephthalite *gula* (or *gollas* in Byzantine sources)[50], which remained in Mihiragula's name. Its parallel can be found in the *Jula* personal name in the Mongolian Jangar epos, or the Mongolian expression "joloo", which means rein.[51] As previously Gyula Németh showed, the Hungarian *gyula* has connection with the Old Turkic "yula", or Khitan clan name, Yila.[52] This title appeared earlier as the Turkic Empire was established. The title was known not only by those people, who arrived to Europe, but among those ones, who remained in Asia as well.

In the steppe history the *choban* or *shoban* title occurred many times among Huns and their descendants. For the first time the ancient Chinese sources recorded it as *zhai-wang*, etc.,[53] which exhibits similarities with the above mentioned ones. The Han dynasty, which has Southern-Hunnic origins, used the expression *zhao-wang* as title and ruling epoch,[54] the same one, or *supan*, appeared among the Persians. Later, through the Middle Ages we find the word Choban in the Persian and Caucasus region. Some Hungarian scholars thought that those ones were analogous to the Hungarian choban,[55] moreover Géza Fehér pointed to Attila's third son's name, *Chaba*, a variant of the choban. The antiquity of the title choban confirms the tribe name of the Pechenegs, Choban. Some Hungarian scholars have drawn the attention to other information that nobody used it as evidence. Gyula Moravchik published two variants, *choban* or *chaban* from the 6th century.[56] Later, Louis Ligeti recorded, that an Onogur prince was named Chupan, but nobody used that important data,[57] despite the Hunnic origin of the title. Recently, the Hungarian historian Jenő Darko drew the attention to similarities between the personal names Chaba from the Hungarian historical chronicles and tradition and the title choban. The above mentioned scholar referred to the story of Bahram Chobin, Persian king, who fought with Byzantine in the forefront of the Caucasus.

---

[49] We can find other data in Bernhard Karlgren's Grammata Serica work: "sense of part of name", so it must be a record of a name. In Mathews' dictionary after the sign of gu, there is an expression of yu phonetics in the followig way: "name of a branch of the Hsien pei".

[50] Moravcsik, 1942. II. 108.

[51] Szentkatolnai, 1877. 23

[52] He, Abaoqi, was the founder of the Lioa-dynaty, who belonged to the Khitay Yila tribe, who ruled in the 10th century. (Mote, 1999. 37)

[53] Obrusánszky, 2007. 133.

[54] Thanks to Csornai Katalin for the information.

[55] In the Bolgarian etymological dictionary, the word choban and Chobanin has Persian origin. Georgijev, 1971. 627.

[56] Moravcsik, 1942. II. 121.

[57] Ligeti, 1986. 140.

Justice

The historians, who deal with the steppe people, tried to reconstruct the justice system of the Huns. Most of them realised that the provision of justice happened first at tribal level, but after the establishment of an empire, the representatives of the local decimal organisation were given power. Analogously with some historical people in Inner Asia, we can assume that the fundament of the judicial system was the local custom (Mongolian *yosun*). As we can see from the Chinese historical sources, a central code existed in the Hunnic Empire, which was valid all over the empire.[58] The Shi Ji chronicle, then the later Chinese sources recorded some "brutal" acts regarding Huns, because those legal customs were unknown for them. The Shi Ji noticed that Hun statutes are easy to keep with, so in their view, the governmental deeds are very easy for the Huns.[59]

The 110th chapter of the Shi Ji recorded some Hunnic statutes as the following: "Regarding the Hun statutes, the man who pulls his sword from sheath in peaceful periods more than half sing, is sentenced to death. Who is condemned for theft, all his property will be expropriated. Custodial sentences of minor crimes included the crushing of the ankle-bone. Those who committed serious crimes were always sentenced to death. Nobody was imprisoned for longer, than 10 days, and no more than a handful of people were incarcerated in the whole empire."[60]

As we can see from above, in case of theft, serious crimes, the judges sentenced to death the guilty persons; this legal practice and the philosophy of the punishment is quite similar to the later Mongolian Code, Jasag, which is based on the local custom, too. Probably, the nomadic lifestyle of the steppe empires is not consistent with the practise of imprisonment, and they favoured quick decision: the guilty has to be executed or he had to compensate the victim directly.

In the early period, the head of the Judge was the Hun shanyu or danhu. According to the sources, the eastern wing of the Empire, the Hu-yan, and the western one the Xu-Bu tribe led the justice. The Shanyu orally appointed them and often controlled their work, and in some cases the shanyu judged.[61] In the administration the leader (wang) of the wings was responsible for this task. In the course time, the shanyu transferred these tasks to reliable officers or relatives, so in the decades of the 1st century AD, an independent justice chief was established. The Japanese Yamada thinks that originally the head of the tribe worked as judge, which is underscored by the above mentioned sources, but he refers to Hou-Han-shu, where the leading clans (Hu-yan, Xubu and Lan) took part in judicial activities among the Southern Huns.[62] Regarding the Hu-yan name, Katalin Csornai has found an interesting data. The old Chinese pronunciation of that is similar to the old Hungarian title, *horka*, which was the leading judge among Hungarians.[63] Hungarian scholars related that word to a Turkic one, but it is likely to be an

---

[58] Boldbaatar, 1997. 19, Yamada, 1989. 301.

[59] Shi Ji 110.

[60] Shi Ji. 110.

[61] Boldbaatar, 1997. 20.

[62] Yamada, 1989. 301.

[63] Csornai, 2007. 368.

earlier, Hunnic version, like the above mentioned titles. Therefore, as we can see from above, for the first time, besides the Shanyu, only the head of the wings got judicial rights in their appointed territories.

In the late history of Huns, regarding its function, other name of the title appeared: *gudouhou*. As Sima Qian Shi Ji wrote, gudouhou assisted the shanyu in governance. Probably, it was the first stage of those title bearings. Later, the gudouhou became the leading judge of the empire. According to Uchiraltu, the gudouhou took part in judicial activities, and the pronunciation of the name was *kutugu*;[64] he also found that from the 2nd century AD the Chinese sources mentioned it as the leading judge, and the name was preserved until the Mongolian Empire, too.[65] Some Chinese scholars are of opinion that there are other variants of qudouhou, like *kadagu* or *katagu*, etc, among those Huns, who moved westwards.[66] The data of the ancient Hungarian historical chronicles reinforce the above mentioned scholars' point of view. They preserved a very significant tradition concerning the name and function of the Hunnic judge. The Hungarian Kézai-Simon's Chronicle and the Képes Chronicle, which were composed from ancient sources and traditions, the Huns, after they had entered the Carpathian Basin, chose a chief-judge, who was *Kadar*, from the Torda-clan.[67] In these stories the title remained in use as a personal name. Besides the Hungarian sources there are many evidences that *kadar* was the name of the leading judge among Huns and their descendants. Gyula Moravcsik found such a Hunnic tribe as *kadourioi* in Theophanous' chronicle; they lived in the 5-6th centuries at the border of Persia.[68] It is very likely that the Khazarian title *kadir* was derived from it, because they lived exactly at the border of Persia, and they were one of the descendants of the Huns. As the Hungarian historian, Györffy György stated, the Khazarian kadir title is related to the Hungarian kadar.[69] It is an important result, which means that variants of the name for judge existed in Inner Asia. The following list of kadar-like titles shows its significance: there is *kadar* in the Uyghurian history, as Kharjaubay presented it. When he analysed the Uyghurian names, he realised that one name of the Uyghurian tribe was not *kutugu*, but we had to read it as *kadar*.[70] The Secret History of the Mongols recorded some tribal names, which might have connections with the Hun kutugu. We must notice that the chronicle was written down in the 13th century, but it preserved early customs, and names. That is why we find *kutuktu*,[71] *kutu, kadagin, katagin*, etc. forms inside it.[72] Therefore, we have some evidence that the Huns and their descendants preserved the name of the judge in various kinds of forms, as personal or tribal name.

---

[64] Uchiraltu, 2008. 42-49. The Inner Mongolian linguistics refers to the ascertainments of Chinese experts that next to the word kutugu there existed the other one, namely katagu. On this basis, the Hungarian tradition would be right. They recorded the chief judge as Kadar, but the Mongolian chronicles also had katagin, the latter is presently used as tribal name.

[65] Uchiraltu, 2008. 42-49.

[66] Uchiraltu, 2008. 42-49.

[67] Képes Krónika 7. Györffy, 1986. 185. (Kézai Simon's Chronicle)

[68] Moravcsik, 1942. II. 133.

[69] Györffy, 1986. 293. In footnote 399 the Hungarian historian wrote the following: "Kadir is a Khazarian title, which appeared in the Hungarian Kingdom in the Árpád-era in personal names, geographical names and the clan Kadarkalauz.

[70] Kharjaubay, 1986, 46-47.

[71] Kutuktu became an ecclesiatic expression for Mongolian Buddhism, so this name is used until present day.

[72] MNT (The Secret History of the Mongols. 224. kadagin, 225. katagin, kutu, kudu, ad 226-227.

Literature:

- BÁLINT, István János (ed.): Priszkosz rétor töredékeiből. Magyar Ház Könyvek 6. Budapest, 2000.

- BARFIELD, T. J.: The Hsiung-nu imperial confederacy: organisation and foreign policy. In: JAS 41. 41-61., 1981.

- BATSZAJHAN, Zagd: A hun népek története. Fordította: Obrusánszky Borbála. Farkas Lőrinc Imre, Budapest, 2006.

- BELLUS, Ibolya (transl.) Képes Krónika. I-II. Hasonmás kiadás. Helikon, Budapest.

- BOODBERG, Peter, A.: Selected paper of Peter A. Boodberg. University of California Press, Berkeley and Los Angeles. 1979.

- BRASHINSKIJ, I. B.: Szkíta kincsek nyomában. Helikon, Budapest, 1985.

- BURNHAM, Philip: Spatial Mobility and Political Centralization in Pastoral Societies. In: Pastoral Production and Society. L'Equipe écologie et anthropologie des societies pastorals. Cambridge University Press, New York-Cambridge, 1979.

- CEVEENDORJ, D. - BAYAR, D. -ERDENEBAT, U.: Mongolin ertniy hot suurin sudalgaa. In: 139-190. Mongolin arheologiyn shinjleh uhaan. MongolUlsin Shinjleh Uhaani akademi. Ulaanbaatar, 2007.

- CHANG, Ch.: Chinese civilization. Harvard University Press. London-Massachusetts, 1974.

- CLAUSON Gerald: An Etimological dictionary of Pre-thirteenth century Turkish. Oxford: Oxford University Press, 1972.

- COSMO, Nicola di: Ancient Xinjiang between Central Asia and China. The Nomadic Factor. In: Anthropology & Archaeology of Eurasia. 87-100. 1996.

- Chernih, P. Ja: Istorika etimologicheszkij slovar sovremennogo russkogo yazika. Russkiy yazik, Moszkva. 1993.

- CHRISTIAN, David: A History of Russia, Central Asia and Mongolia. Vol. I. Inner Eurasia from Prehistory to the Mongol Empire. Blackwell, Massachusetts, 1998.

- CSORNAI, Katalin: Négy égtájon barbár csillag ragyog. Az ázsiai hunok a kínai forrásokban. László Gyula Egyesület, Budapest, 2007.

- CZUCZOR Gergely – FOGARASI János: A magyar nyelv szótára. Arcanum, Budapest, CD ROM, 2003.

- DeGROOT J. J. M.: Hunok és kínaiak. A hunok története a Kr. sz. előtti évszázadokban – kínai források alapján. Közzéteszi: Bakay Kornél-Csornai Katalin. Raspenna, Budapest, 2006.

- DESCHODT, Eric: Attila. Gallimard, 2006.

- DOMANSZKIJ, J. V.: A Kaukázus a késő bronzkorban és a korai vaskorban. 11-15. In: A szkíták aranya. A leningrádi Ermitázs vendégkiállítása. Katalógus. Szépművészeti Múzeum, Budapest, 1985.

- EBERHARD, W.: Conquerors and Rulers. Brill, Leiden, 1952.

EBERHARD, W.: A History of China. University of California Press. Berkely-Los Angeles, 1969.

ECSEDY, Ildikó: Old Turkish titles of Chinese origin. In: AOH. 83-91, 1965.

ECSEDY, Ildikó: A korai kínai állam kezdetei. Akadémiai Kiadó, Budapest, 1987.

ERDÉLYI, István: Archaeological expeditions in Mongolia. Mundus Press, Budapest, 2000.

ÉRDY, Miklós: A hun lovastemetkezések. Magyarországért, Édes Hazánkért, Budapest, 2001.

FEHÉR, Géza: A bolgár-törökök szerepe és műveltsége. Budapest, Királyi Magyar Egyetemi Nyomda, 1940.

FOGARASI, János: Székely Népköltészet. In: Nyelvtudományi Közlemények, 3. 361-388. 1864.

GEORGIJEV, Vlagyimir (ed.): Bolgarszkij etimologicsen recsnik. Bolgátr tudományos akadémia, Sofia, 1971.

GERNET, Jaques: A kínai civilizáció története. Osiris Kiadó, Budapest, 2001.

GMIYJA, L. B.: Strana hunnov u Kaspiykiy vorot. Mahachkala. Dag. kn. izd.vo. 1995.

GROUSSET, René: The Empire of the Steppes. A History of Central Asia. Translated from the French by Naomi Walford. Rutgers University Press, New Jersey. 1979.

GUMILJOV, L. N: Hunni v Kitaye. Tri veka voyi Kitaya so steppeni narodami. 3-6 v. Nauka, Moskva. 1974.

GYÖRFFY, György (ed.): A magyarok elődeiről és a honfoglalásáról. Gondolat, Budapest. 1986.

HARJAUBAY, Sz.: Toguz-oguz ba on-uygur. In: Arheologiyn sudlal. Tom. XI. Fasc. 3. 23- 50. 1986.

HERBERT, Frank – TWITCHETT, Denis (eds): The Cambridge History of China. Vol. 6. Cambridge University Press. Cambridge, 1994.

HIRTH, Friedrich: Hunnenforschungen. In: Keleti Szemle. 81-90. 1901.

HOU, Yonjiang (ed): Tongwancheng yizhi zong he yan jiu. (Tongwancheng romváros tanulmányozása, vizsgáata) SangQin, Xian, 2004.

HUCKER, Charles O.: A Dictionary of Official titles in Imperial China. Stanford Universtiy Press. California, 1985.

HULSEWE, A. F. P.: China in Central Asia. The Early stage: 125 BC - A.D 23.Leiden, E. J. Brill. 1979.

KHAZANOV, A. M.: Nomads and the outside world. Translated by Julia Crookenden. Cambridge Universty Press. Cambridge. 1984.

KRAGYIN, Nikolay N.: Gift economy and structure of power in nomadic empires. In: The 8th International Congress of Mongolists. Summaries of Congress Papers. Secretaries IAMS, Ulaanbaatar , 195. 2002.

LIGETI, Lajos: A pannoniai avarok etnikuma és nyelve. In: Magyar Nyelv. LXXXII. 129-151. 1986.

- LIU, Mau-Tsai: Die Chinesischen Nachrichten zur Geschichte der Ost-Türken (T'u-küe) I-III. Göttinger Asiatische Forschungen. Otto Harrasowitz, Wiesbaden. 1958

- LUVSANDANZAN: Altan Tobchi. (Golden Treasury) Höhhot: Inner Mongolian People Publishing, 1984.

- MAENCHEN-HELFEN, Otto: The world of Huns. University of California Press, Berkeley, Los Angeles and London. 1973.

- MASPERO, Henri: Az ókori Kína. Gondolat, Budapest. 1978.

- MORAVCSIK, Gyula: Byzantinoturcica I-II. die Byzantinischen quellen der Geschichte Der Türkvölker. Pázmány Péter Tudományegyetemi Görög Filozófiai Intézet, Budapest. 1942.

- MOTE, F. W. Imperial China 900-1800. Harvard University Press. Cambridge, Massauchusetts, London, 1999.

- MURAKÖZI Gyula (transl.): Hérodotosz: Görög-perzsa háborúk. Budapest, Osiris Kiadó, 2002

- NÉMETH, Gyula: Attila és hunjai. Budapest, Akadémiai Kiadó. 2. kiadás, 1986.

- NÉMETH, Gyula: A honfoglaló magyarság kialakulása. Akadémiai Kiadó, Budapest. 2. kiadás, 1991.

- OBRUSÁNSZKY Borbála: A mongol népek története. Farkas Lőrinc Imre Könyvkiadó, Budapest, 2005.

- OBRUSÁNSZKY Borbála: 2006. A hunok kultúrtörténete. Farkas Lőrinc Imre Könyvkiadó, Budapest

- OBRUSÁNSZKY Borbála: A nesztoriánus kereszténység. Farkas Lőrinc Imre Könyvkiadó, Budapest, 2006. a.

- OBRUSÁNSZKY Borbála: Four Assumable Hunnic-Chinese Names of Dignitaries in the Hungarian and Slavic Medieval Tradition in Central Europe. In: Eurasian Studies Yearbook (79) 130-138., 2007.

- OBRUSÁNSZKY Borbála: Hunok a Selyemúton. Masszi, Budapest, 2008.

- OBRUSÁNSZKY Borbála: Late Huns in Caucasus. In: Journal of Eurasian Studies. Vol. I., Issues 2. April-September. 27-34. 2009.

- PAULER, Gyula- SZILÁGYI, Sándor: A magyar honfoglalás kútfői. Magyar Tudományos akadémia, Budapest, 1900.

- PERLEE, H.: Mongol ard ulsin ert, dundad uye-yin hot suurin tovchoon. Ulsin Hevlelyin erhleh horoo. Ulaanbaatar. 1961.

- PREOBRAZHENSKIY, A. G.: Etimologicheskiy slovar russkogo yazika. I. Moskow, Academy of SSSR, 1959.

- PRITSAK, Omeljan: Kultur und Schprache der Hunnen. In: Festschrift Dmytro Chyzhewskiy zum 60. Geburstag. Berlin, Harrasowitz, 239-249. 1954.

- PRUSEK, Jaroslav: Chinese Stateless and the Northern Barbarian in the period 1400-300 BC. Dordrecht, Reidel. 1971.

- PULLEYBLANK, E. G: A Sogdian colony in Inner Mongolia. In: T'oung Pao. Pp. 317-356. 1952.

- SERRUYS, Henry: Arrow and oaths among the Mongols. In: Journal of american Oriental society. (78). 279-293. 1958.

- SINOR, Denis (ed.): The Cambridge History of Early Inner Asia. Cambridge Universtiy Press, London, 1994.

- TEKIN Sinasi-TEKIN Gönül Alpay: Rasid-ad-din: Jami –at tawarikh. Harvard University Press, 1998.

- VLAGYIMIRCOV, B. J.: Obchesztvenniy stroj mongolov. Nauka, Leningrád. 1934

- WATSON, Burton Records of the Grand historian of China. Translated from the Shih-chi of Ssu-ma-Chien. New York- London, I-II. 1961.

- YAMADA, Nobuo: The formation of the Hsiung-nu nomadic state. The case of Hsiung-nu. In: Historical studies of nomadic peoples in North-Asia. Tokyo University Press, Tokyo. 295-304. 1989.

- WU, Mu Zhu: Xiong nu shi yan ju. Key Research Institute in University. Lanzhou University, Lanzhou, 2005.

LINGUISTICS

CZEGLÉDI, Katalin

The Name of Hungarian People «*hungar*» in the Mirror of Geographycal Names

> The original names of Finno-Ugrian people are given mostly by fields or rivers where these people lived.
>
> (Hunfalvy 1876:389)

This statement is neither refuted nor confirmed by linguists yet.

1. One of the Hungarian ethnonyms is *hungar*, and the country is also named *Hungary, Ungarn, Hongrie, Vengrija* (KISS, FNESz).

The ethnonym *hungar* has not got a clear etymology. According to sources the name *hungar* can be related to the names: *ogur, ogurda, ungri, hunugur, ugri, nukurda, nukarda, hujur; Jura, jugra, ugra, Hungaria, Unkurijja.*

The first mentions of the *ogur*s and *onogur*s occured in the region of Kuban and in the Western regions of mouth of the Volga River. The *ogur*s and *onogur*s are the same as the *hun, savir, magyar* peoples. The territory of Bashkir was named *Hungary* in the East and South of the Mezen River.

The linguists do not interpret the sources in the same way. We have separated the views:

1.1. The *Ugra* was home of the *hun* people and they spoke the same language as *magyar*s (MACARTNEY 1968:272). *Hunnivar* is a river, not a castle name. The *ogor* is included in the legends of Vogulish people. The river names are on the top regions of Sosva and Sigva rivers next to Ural, wich are famous as ethnonyms. That two rivers have Syrjan name *Jögra* and Russian name *Vogul* (HUNFALVY 1876:389). The names *onogur, hunugur, unigur* are rather geographical concepts (ZICHY 1923).

The name *hungar* has a consonant-relations nasal and explosive (-*ng*-) problem. The relation of consonant (-*nk*-) had a denasality in the Syrjan and Hungarian languages, so we understand the form *yugra* (HAJDU 1952:264-269). Menandros mentioned the *ogur*s and *onogur*s as two different people, but did not say they whether they were different people speaking the same or different languages (HALASI-KUN 1986:71-100).

1.2. The name *hungar* came from Turkish languages

The ethnonym is primary and the name of the territory is secondary. The *ugor* was a western Turkish language, and the *ugor* came from *unnugur*. The *ugor*s were in contact with Turkish people for 500 years in the East from the curve of the Volga River. *Jugria* keeps the memory of the Bulgarian-Turkish people from the Ural region. The most ancient variant is the form *Ugra*, and *j-* as a front vowel is a normal Russian result, Syrjan forms *Jögra, Jogra* are from Russian (NÉMETH 1991:22, 142). The form *ugra* is more original and the *jugra* is a following. The *obi-ugor* was the name as a summary name of the Vogulish and Ostjakish people. The Turkish form *onogur* came from *ongur* as an old Russian name of *Hungar*ian people and sounded *ongri* around the 9th century in the old Russian. The following unnasalised forms *ugre, ugri* are names of Hungarian people in the Russian Chronicles. The borrowing of the form *onogur* was in South-Russia, but the borrowing of the form *jugor* was in the North of the Ural region. The begining *j-* of *Jugra* was in other Russian word too, but the ending *-a* is the affix of the region and of the ethnonyms, the same as the ending *-a* of the following words: *merja, muroma, cseremisza, Obdora*. The name *Jugra* is a faultless derivation and its meaning is nation `Vogulish-Ostjakish` (ZSIRAI 1928-1930:446). The Hungarian people could borrow the name *onogur, ugor* from *onogur* people in the region Kuban and from the Bulgarians in Volga region. The Magyars had 4 influences of Bulgarian language: 1. The Magyars moved to the latest Bashkir-Volga-Bulgarian region around 500 A.D. 2. During the 9th century in the land Pontus. 3. The influence of the Bulgarians from the Kasar land. 4. The influence of the Kavars. (CZEGLÉDY 1976:82-89). The *onogur*s appeared in the forefront of the Caucasus in the year 463, after them the Sabirs in the delta of Volga. The Kasars became stronger again and the *ogur*s migrated (CZEGLÉDY 1981:57-70).

RÓNA-TAS András expressed his views about the *ugor* problem from a grammatical and historical point of view. We know from the sources that from 460 A.D. on the western shores of the Ural River groups of *ogur* or *ugur* people appeared, speaking *r-* Turkish that is a Chuvash type of Turkish language. This group came from the East, from the Kazakh steppe, so we must exact: where came the *ogur*s from. (RÓNA-TAS 1986:177).

1.3. Other opinions

According to sources *jugars* are ancient people related to *hun*s and Magyars. *Jugria* is the ancient land from where *hun*s and Magyars moved to Pannonia. *Jugria* and *ogur* are the same. (GOMBOCZ 1923:171-191). *Juɣur* had previously the form *ujiɣur*, from that could come *ujɣur* and *juɣur* (LIGETI 1931:300-314). Outskirts of Meotis, the patria *Onogor*ia is the west side of the Kasar Empire. Ancient Hungarian people did live in this region in dependency of Kasars not in the time of Levedi but earlier. (LIGETI 1931:362). The name *Jugra* first occured in the Muslim, Arabic-Persian geographical literature in the 11-13th centuries. The old Russian form could be *onogur.* The Hungarian peoples´ name was *ugry* but the name of Ural people was *jugra.* First the *Onogur* `Hungaria` can be located in South Russia and secondary *Onogur* in the Northern part of the Ural region as an ancient home of Magyars. We have to explain *Jugra* from *ujgur.* (VÁSÁRY 1982:247-259).

There are different suggestions about the origin of the ethnonym *hungar*, but they all have problems (see RÓNA-TAS 1996:209-242).

2. The proper names and the common nouns are connected with the ethnonym *hungar*.

2.1. Geographical names in the Volga-Ural region

Xon'kkar m. Ašm.XVI.168.: Chuv. *Xon'kkar*[1], name of the marsh, NAP.:-, Ar.:-.

Xon'kkar kiremet rel. Ašm.XVI.168.: Chuv. *Xon'kkar* kiremet, name of kiremet, NAP.:-, Ar.:-.

< Chuv. *Xon'kkar*

　　　+ *kiremet* `kiremet`.

Ukarinuškăně s. Ašm.:-, NAP.: Chuv. *Ukarinuškăně* Rus. *Ogarinkino* ← *Ogarkino* Šu., Chuvash village, Ar.:-.

< Chuv. *Ukarin*

　　　+ *uškăně* ←—— Chuv. *uškăn* `settling`

　　　　　　　　　　+ *-ě;*

Rus. *Ogarinkino* ←—— no Rus. *Ogarinka*

　　　　　　　　　　+ Rus. *–in*: affix

　　　　　　　　　　　+ *-o.*

　　Ogarkino ←—— no Rus. *Ogarka*

　　　　　　+ Rus. *–in*: affix

　　　　　　　+ *-o.*

Tašinker r. TB.140.: Bashk. *Tašinker* Rus. *Tašinkir'* Karm., left-side affluent of the river Rus. Karlaman.

< Bashk. *Taš*

　　　+ *inker* comp. Mar. *enger* `stream`

　　Rus. *Tašinkir'* ←—— no Rus. *Tašinkir'*, Bashk. *Tašinker*

Ungar r. TB.153.: Bashk. *Ungar* Rus. *Ungar* Sterl., left-side affluent of the river Rus. Kuganak.

< Bashk. *Ungar* ←—— Bashk. dial. *ongar, ungar* `pit, hole, gap, canal`

　　Rus. *Ungar* ←—— Bashk. *Ungar*

---

[1] That is the question: The vowel *x-* < *k* or *x-* < *t-*.

Äger r. TB.176.: Bashk. *Äger* Rus. *Agir* Tujm., right-side affluent of the river Rus. Usen' .

< Bashk. *Äger* see mari *enger* `stream`.

Rus. *Agir* ⟵— 1. no Rus. *Agyr* 2. Bashk. *Äger*

Ägerkül l. TB.176.: Bashk. *Ägerkül* Beleb.u., lake.

< Bashk. *Äger* see mari *enger* `stream`

+ *kül* ⟵— Bashk. *kül* `lake`

Ägertamak s. TB.176.: Bashk. *Ägertamak* Tujm. settling.

< Bashk. *Äger* `name of the river`, see mari *enger* `stream`

+ *tamak* ⟵— Bashk. *tamak* `mouth of river`.

Agyr jazy r. TB.176.: Rus. *Agyr-jazy,* stream.

< Rus. *Agyr* ⟵— no Rus. *Agyr*

+ *jazy* ⟵— no Rus. *jazy*

Ünkerδ℮ r. TB.158.: Bashk. *Ünkerδ℮* Rus. *Unkurda* Belok., right-side affluent of the river Rus. Vas-jelga.

< Bashk. *Ünker* ⟵— see Mari *enger* `stream`, Bashk. dial. *ünker, onkor, ongor, ongar, ungar*

`pit, hole, gap, canal`

+ -*δ℮*: affix

Rus. *Unkurda* ⟵— no Rus. *Ünkürdä*

Agarδy r. TB.18.: Bashk. *Agarδy*, left-side affluent of the river Rus. Karmasan.

< Bashk. *Agar*

+ -*δy*.

Ägerže s. TB.176.: Bashk. *Ägerže* / *Ägeržä* Rus. *Agirz`a* Karaid. Name of the settling, see the name of the water *Ägerže*

< Bashk. *Äger*

   + -že

      Äger

   + -žä

Rus. *Agirz`a* ⟵── 1. no Rus. **Ägyrže* 2. Bashk. *Ägerže / Ägeržä*

Ašit enger r. GMA: Mar. *Ašit enger* Rus. *Ašit* TASSR, Vor., left-side affluent of the river Rus. Ilet'.

< Mar. *Ašit*

   + enger ⟵── Mar. *enger* `stream`

Rus. *Ašit* ⟵── no Rus. *Ašit*

Jaksi enger r. GMA: Mar. *Jaksi enger* Rus. *Jeksej* Not., left-side affluent of the river Rus. Šukšan.

< Mar. *Jaksi*

   + enger ⟵── Mar. *enger* `stream`

Rus. *Jeksej* ⟵── no Rus. *Jeksej*

Vüžüng ängür r. GMA: Mar. *Vüžüng ängür* Rus. *Vyžum* Ki., Ju., left-side affluent of the river Rus. Vetluga.

< Mar. *Vüžüng*

   + ängür ⟵── see Mar. *enger* `stream`

Rus. *Vyžum* ⟵── no Rus. **Vüžüm*

Ošman ängyr r. GMA: Mar. *Ošman ängyr / Ošman enger* Rus. *Ošmanka* Ki., Me., left-side affluent of the river Rus. *Arja.*

< Mar. *Ošman*

   + ängyr ⟵── see Mar. *enger* `stream`

   Ošman

   + enger ⟵── Mar. *enger* `stream`

Rus. *Ošmanka* ⟵── no Rus. *Ošmanka*

Jakort ăšni gr. Ašm.IV.168.: Chuv. *Jakort ăšni,*

< Chuv. *Jakort < Jakor*

+ -*t*

+ *ăšni* ⟵ see Chuv. *ĕšne*

+ -*i*: possessiv ending

Šĕrpel s. Ašm.XIII.108.: Chuv. *Šĕrpel* Rus. **Jangorčino,** inhabitants of Šĕrpel moved from Rus. Civil'sk. NAP.: Chuv. Šĕrpel I., Chuvash village. Ar.:-.

< Chuv. *Šĕrpel* ⟵ see Chuv. *Šĕrpüjel

Rus. *Jangorčino* ⟵ no Rus. 1. *Jangorča*

+ Rus. -*in:* affix

+ -*o.*

2. *Jangorčin* < *Jangor*

+ -*čin*: affix

+ Rus. –*o*

Vangyrju r. TSK.14.: Ko. *Vangyrju* / *Vangerja* Rus. *Vangyr*, leftt-side affluent of the river Rus. Kosju, length 112 km.

< Ko. *Vangyr* ⟵ Manshi *vangyr* 'branching, forked', Chanti *vankyr* 'branching, forked'

+ *ju* ⟵ Ko. *ju* `river`

Vanger ⟵ Manshi *vangyr* 'branching, forked', Chanti *vankyr* 'branching, forked'

+ *ja* ⟵ Manshi, Chanti *ja* `river`

Rus. *Vangyr* ⟵ Ko. *Vangyr*

Ugra r. Ašm.:-, NAP:-, Ar.:-, Fa.IV.147.: Rus. *Ugra*, 1. leftt-side affluent of the river Rus. Oka, 2. affluent of the river Rus. Zap(adnaja) Dvina.

< Rus. *Ugra* ⟵ no Rus. *Ugra*

Variants of the names: Bashk. *inker, Ungar, Ünkerδe, Agarδy, Ägerže, Äger, Agyr*, Rus. *Agir, Unkurda, Agirz`a, Akarej, Ogarin, Ogarkin, inkir', Ungar, Jegor, Jangor, Vangyr, Ugra, Ankart, Akar, Akra, Ukarin, Jakort,* Mar. *ängür, ängyr, enger*, Ko. *Vangyr*.

Chuv. *Xon'kkar* belongs to them, if the begining *x*- is *t*- by the origine.

Final -*t* of the names *Ankart, Jakort* are the rest of the last element of the compound words (*Ankar + -t, Jakor + -t*). This element -*t* has a variant -*δ* voiced spirant (*Agarδy: Agar + -δy*).

The elements (*inker, Ungar, Ünker, Agar, Äger, Äger, Agyr, Agir, Unkur, Agir, Akarej, Ogar / Ogara, Ogarka, inkir', Ungar, Jegor, Jangor, Vangyr, Ugra, Ankar, Akar, Akra, Ukara, Jakor, ängür, ängyr, enger, Vangyr, Vanger)* are the same by the origine.

2.2. Geographical names of the Carpathian Basin in relation with the name *hungar*

Hungária, Ungarn etc. (variants of land names), *Ököritófülpös, Agárd, Eger, Vingard, Vekerd, Biharugra* (settling names) (KISS FNESz, KÁZMÉR).

Last elements of the names *Hungaria (Hungar + -ia), Ungarn (Ungar + -n)* are originally later and unfamiliar affixes. The old form of the first elements *Ököritófülpös (Ököritó < Ököri + tó* 'lake' *+ fülpös)* is *Hüküri.* The final *-d* of the names *Agárd (Agár + d), Vingard (Vingar + d), Vekerd (Veker + d)* are the rest of the compound words. The last element of the name *Biharugra (Bihar + ugra)* is remarkable.

The elements (*Hungár, Ungar, Ököri, Hüküri, Agár, Eger, Vingar, Veker, ugra*) are the same by their origin. They are compound words.

The elements of the names (*Hungá + -r, Hükü + -ri, Ungá + -r, Agá + -r, Vingá + -r, Veke + -r, ug + -ra)* are putting in types: the first elements: **hVngV, hVkV, VngV, VgV, vVngV, vVkV,** the second elements: **-r, -rV.**

2.3. Head names in connection *hungar*

The name *Hunnor* can be found in Attila`s family tree in the chronicles. Its structural type is: **hVnnV + -r.** It is noted, that the *-nn-* are because of the assimilation, see *–nk- / -ng-*.

2.4. Personal, mostly family names are connected with *hungar*

Akar[2]*, Agárdi, Egri, Hunor* (isn`t in KÁZMÉR)*, Honorka, Hunyor, Jükér, Gyökér, Ungar, Unger, Vekerdi, Vikár, Vingárti,* (KÁZMÉR 1993).

The final elements of the names *Agárdi (Agár + -di), Vekerdi (Veker + -di), Vingárti (Vingár + -ti)* are compound affixes: *-d + -i, -t + -i.*

The names without *-ti, -di* (see *Akar, Agár, Egr / Eger, Hunor, Honor, Hunyor, Jükér, Gyökér, Ungar, Unger, Veker, Vingár)* are the same by their origin, and belong to following types: **CVCCV + -r, CVCV + -r, VCV + -r.**

The common nouns in connect *hungar*

As ethnonyms: *hungar (hunga + -r), ungar (unga + -r), venger (venge + -r)* as the names of *magyar* people, *inkeri (inke + -ri)* as the name of Balti-Finnish, obi *ugor (ugo + -r)* as the name of Vogulish and Ostjakish

---

[2] Isn`t in KÁZMÉR.

people, *ujgur* `name of Turkish people`, Rus. *ukrainskij* (*ukra + -inskij*) `Ukranian (people)`. By the types of the first and the second elements: **CVCCV + -r, VCCV + -, VCV + -r, VC + -rV.**

The other common nouns: Mansi *xuŋari* (*xuŋa + -ri*) `depression, valley`, Mari *enger* (*enge + -r*) `stream`, Finnish *vinkura (vinku + -ra)* `split, precipice`, Komi *jegyr* (*jegy + -r*) `marshy wood in the North`, Hungarian *ugar (uga + -r)* `fallow, waste, idle`, *henger (henge + -r)* `cylinder, roll`, *árok (á + -rok)* `depression, valley, split`, Bashk. dial. *ünker, onkor, ongor, ongar, ungar* `pit, hole, split, ditsh, canal, stream`, *ünger* `leaning bank, leaning mountain`, *jugary* `top, upper (that shows the source part of the river)`, Rus. *ugar (uga + -r)* `virgin, unbroken soil, is not maiden field`.

By the structual types: The first elements: **CVCCV + -r, VCCV + -r, CVCV + -r, VCV + -r.**

3. Grammatical comment

Let us study the word *hungar* and its variants from a phonetic, inflectional and semantic aspect.

3.1 Phonetic aspect

The study of grammatical developments of the geographycal names of the Volga-Ural region reveals that the consonants determine the changings of the vowel sounds, so we write them as V (vocal).

The ethnonym *hungar* as one of the Hungarian peoples´ names is a compound word: the first element: *hunga*, the second element affix *-r*. The first element of *hungar* (*hunga + -r*) originally is from the word belonging to type **CVCCV, CVCVCV**. The variants *ogur, ugar* become with further denasality. The consonant *-t-* can have another way of changing: *-t- > -d-* (voicing) > *-δ-* (becomes spirant) > *-j-* (English writing *-y-*) (see *ujigur > ujgur*).

The beginning *j-* in the names *jugur, jogur, jugar, jugor* was originally *t-* as an ancestor of the *j-* (*jongra, jugur, jegyr* etc.). So the first element *jugur* (*jugu + -r*) could originally begin with *t-*:

Tunguska[3] `one of the three largest , right-side affluents of the river Rus. Jenyiszej` ... *Upper Tunguska, Angara,* Rus. *Verxn`aja Tunguska* (KISS FNESz) the names have the same meaning, so they make stronger each other by their meaning. < *Tungu + -ska, Anga + -ra.*

Tugyδtimer r. TB.145.: Bashk. *Tugyδtimer* Rus. *Tugustimer* Oren. , left-side affluent of the river Rus. Bol'(šoj) Jušatyr.

    < Bashk. *Tugyδ (< Tugy + -δ)* comp.: 1. Bashk. *tugyδ* `nine`[4] 2. Old Turkish *ügüz* 'river'

        + *timer*[5]

---

[3] The *-ϑ-* unvoiced spirant (or voiced *δ*?) could become *-r-*.

[4] Meanings of numerals could come from the water names. We will discuss them in another work.

[5] It could be the same as the first element by its etymology.

    79

Rus. *Tugustimer* ⟵ no Rus. *Tugustimer*

Tekerle śyrmi r. Ašm.:, NAP:-, Ar.: Chuv. *Tekerle śyrmi* Čgs.

< Chuv. *Tekerle*: *Teker*[6]

        + *-le*: affix

      + *śyrma* ⟵ Chuv. *śyrma* `stream`

          + *-i:* possessiv ending.

Tigermän s. TB.: 142. Bashk. *Tigermän* Rus. *Tegermenovo*

< Bashk. *Tigermän* < see *Tiger*

          + *-män*

See Hungarian **Tekerőpatak** r. LELKES *Tekerőpatak* (*Tekerő* + *patak*), see Hung. *tekervény* `curved, rolled`, *teker* `wind, spool, roll, twist`.

Jugyδgurgy r. TB.180.: Bashk. *Jugyδgurgy* Rus.. *Juguz-gurga* Arx.,, right-side affluent of the river Rus. Lemeza.

< Bashk. *Juguδ* (see. OT. *ügüz* `river`)

     + *gurgy* (comp.: Bashk. *kurgy* `valley of the river with the wood`, Hungarian *horhó*).

Jugyδ r. TB.180.: Bashk. *Jugyδ* Rus. *Juguz* Duv., , left-side affluent of the river.

< Bashk. *Jugyδ* ⟵ see OT. *ügüz* `river'

Rus. *Juguz* ⟵ 1. no Rus. *Juguz* / *Jugus* 2. Bashk. *Jugyδ*

Jugary Sumgan r. TB.180.: Bashk. *Jugary Sumgan* Rus. *Verxnij Sumgan* Belor., left-side affluent of the river Rus. Sumgan.

< Bashk. *Jugary* ⟵ Bashk. *jugary* `upper, the source part of the river`

    + *Sumgan,*

Rus. *Verxnij* ⟵ Rus. *verxnij* `upper`

  + *Sumgan* ⟵ no Rus. *Sumgan*

---

[6] See: river *Tigris* (< *Tigri* + *-s)* in Mesopotamia.

The beginning voice of the name *venger* can belong to the origin of the *t-* by changing: *t- > d- > δ- > w- > v-*.

The begining consonant *h-* of *hungar, j-* (*y-*) of *jugur* (*yugur*) are from *t-* (> 1. *ϑ- > h-*, 2. *δ- > j-*, 3. *d´- > j-*) too.

3.2 Inflectional aspect

About the coincidence of structural types of the proper names and the common nouns:

The inflectional study of the name *hungar* reveals that it is a compound word in co-ordinate relation *(hunga + -r)*, its first and second elements have originated from onomatopoetic word. The first and the second elements are separated in the names, this fact gives reason for origin co-ordinate word. Now the second element is used as an affix, too.

3.3. Semantic aspect

The geographical names are: right/left-side affluent of the river, stream, canal, ditsh, valley; medow; marsh, bog, fen, swamp; lake; settling next to the river, stream; religious place next to the river, valley. The common nouns have the following meanings (see in **2.5**.): 1. marsh, bog, fen, swamp; 2. depression, ditch, canal, stream; 3. upper, the source part of the river; 4. curve, bank, leaning-mountain, turn(ing), cylinder, roll; 5. virgin, unbroken soil, is not maiden field. These meanings become available by moving of the nouns because of their similar meanings.

The study of the semantic aspect has showed that the elements of the name and the name have synonymous meaning: *hungar*: *hunga + -r* means the same, and the original form can be the same as the first and the second elements: $*CVCCV + C$ (< CV < CVC < CVCC < CVCCV)

Its variant developments lead to words with the meanings `marsh, source, upper, stream, valley, curve`. The further variants of occur by sticking to the meaning. The word *hungar* as a common noun originally with meaning `springing from the marsh, streaming on the marshy place, making an opening, cutting valley, ditch, bed for the water, curving´, so this meaning rested in the names of the rivers at the source, in the names of the rivers, streams, marshes and in other geographycal names. The name of the water served as a basics for the people´s name; it served as a template to a person´s name, because humans are creatures as the rivers (or simply the water) are. The birth of the river and the person is the same procedure. The personal names became dynastic names and then became the name of people. The pagan names became family names and came into general use during Christianity. Further they became the geographical names of other geographical places.

4. Summary

The name of the Hungarian people *hungar*, the hydronyms of the Volga-Ural region and the common nouns connected to these hydronyms have same origins by their forms and their semantics. The identity of the names of such high degree can not be explained with the late movement of people to the Ural region.

The hydronyms, as the most ancient geographycal names in the Volga-Ural region, have tracks not only in the Hungarian and Turkish languages, but further in Scythian and Hunnish as well. This means, that the language culture was born during Scythian and Hunnish time in the marshy regions of the two sides of the Ural Mountain, at the sources of rivers, where the marshies were/are the sources of the rivers.

Tracks of this language culture can be detected in the Uralic, Altaic languages and even Russian. This means that we have to think over not only the general connection of the Hungarian and Turkish languages, the Uralic and Altaic languages and Russian, but Scythian and Hunnish, too.

The grammatical lesson

We have to search the origin of the names *hungar, hun, magyar* in common geographical places in accordance with the data provided by historical sources and with the opinion of scientists. As a starting point we have the hydronyms. According to some the name of the territory came from the ethnonym. According to others the ethnonym *Hungar* came from the dynastic (< personal name) name. The beginning *h-* in *Hungar* is originally a consonant.

The begining *j-* in *Jugra* can not be Russian development. Its origin is more ancient. The final *-a*[7] can not be Russian affix of the region and ethnonym in the names *Jugra, merja, muroma, mescsera, cseremisza, Obdora.* So the name *Jugra* can not mean `people Vogulish, people Ostjakish`. The name *onogur* (< *on* 'ten' + *ogur*) can not come from *ongur* (< *ongu* + *-r).*

The geographycal names in the Volga-Ural region are in use by people speaking languages belonging to the Ural-Altaic and Russian languages, and the proper names in the Carpathian Basin, the common nouns in Uralic and Altaic languages have systematic connections. This fact can be explained as follows: the identicity is either due to borrowing words or to the genetic identity of words.

The parallel developments in Turkish and Hungarian phonetic history (LIGETI 1986:53-88) and the fact that the written sources identify the Hungarian and Turkish people and their names as relatives, gives reason for the genetic identity, too.

We need to stress the fact the Hungarian-Turkish language connection was more intensive and is more ancient than many scientists presentlt think, because of the common Scythian and Hunnish connections.

The language connections of old Hungarian and Slavic languages can be based on the following facts: the ancestors of Slavic people came from the Nordic regions to the places of Ukraine and to the western

---

[7] See the *ugrak* ethnonym in Kasgari.

part of the Ural Mountain where Scythian, Hunnish and old Hungarian people lived before them. This could be the primary reason for the ancient Slavic-Hungarian language connections. This is why their study is essential and will help to clarify the connections of the Hungarian and Turkish languages, too.

Historical lessons

The written sources, historical chronicles can lead to different readings as was thought up until now by many scientists. The hydronyms of the western and eastern parts of the Ural Mountain reveal that in this area the languages of the Scythian, Hunnish and Hungarian people were used. They lived in other regions as well, where the geographical names are variants of the proper names and common nouns of the Ural region. One of these regions is the Carpathian Basin.

Abbreviations

Abz.:	Abzelilovszkij rajon
Ar.:	Archives
Arx.:	Arhangelszkij rajon
Bashk.:	Bashkir
Beleb.u.:	Belebejevszkij ujezd
Belok.:	Belokatajszkij rajon
Belor.:	Beloreckij rajon
Bižb.:	Bizsbuljakszkij rajon
Bir.:	Birszkij rajon
Burz.:	Burzjanszkij rajon
comp.:	compare
Cu.:	Civil`szkij ujezd
Čist.u.:	Csisztonszkij ujezd
Chuv.:	Chuvash
gr.:	ground
Duv.:	Duvanszkij rajon
r.:	river
s.:	settling
I.:	Ibreszinszkij rajon
Ju.:	Jurinszkij rajon

Karaid.:	Karaidelszkij rajon
Karm.:	Karmaszkalinszkij rajon
Ki.:	Kiginszkij rajon
Ko.:	Komi
Kurm.:	Kurmikszkij rajon
l.:	lake
m.:	marsh
Magy.:	Magyar
Mar.:	Mari
Me.:	Medvegyevszkij rajon
Not.:	Novotorjalszkij rajon
Oren.:	Orenburgszkij rajon
OT.:	Old Turkish
rel.:	religion
Rus.:	Russian
Šu.:	Sumerlinszkij rajon
Šterl.:	Sterlitemszkij rajon
Tat.:	Tatar
TASSR.:	Tatarszkaja Avtonomnaja Szovjetszkaja Szocialiszticseszkaja Reszpublika
Tujm.:	Tujmazinszkij rajon
Zianč.:	Ziancsurinszkij rajon

Sources

- ➕ ANDREJEV 1961 - ANDREJEV, N. A. 1961. Csuvasszko-russzkij szlovar. Moszkva.
- ➕ Ar. = NIKITIN
- ➕ Ašm. - ASMARIN, N. I. 1928-50. Thesaurus linguae Tschuvaschorum I-XVII. Kazan - Csebokszari.
- ➕ GMA. - Gidronimy Marijszkoj ASSR.
- ➕ KÁZMÉR 1993 - KÁZMÉR, Miklós 1993. Régi magyar családnevek szótára. Magyar Nyelvtudományi Társaság, Budapest.
- ➕ KISS FNESz - KISS, Lajos 1980. Földrajzi nevek etimológiai szótára, Akadémiai Kiadó Budapest.

- NAP. - Naszeljonnyje Punkty Csuvasszkoj ASzSzR. Csebokszari, 1974.
- NIKITIN - NIKITIN, I. D. Toponimika (nazvanija urocsis, ovragov, leszov i drugih punktov szelenij) Csuvasszkoj ASzSzR. Naucsnyj arhiv CsNII, knizsnoje posztuplenije N. 72. Kézirat.
- SIS - SANSZKIJ, N.M. - IVANOV, V.V. - SANSZKAJA, T.V. 1975. Kratkij etimologicseszkij szlovar russzkogo jazüka. Moszkva.
- SW. - Dr. Fokos Fuchs, Syrjánisches wörterbuch I-II. Budapest 1959.
- TB. - Szlovar Toponimov Baskirszkoj ASzSzR, Ufa, 1980.
- TESz. - A magyar nyelv történeti etimológiai szótára I-III. Budapest. 1970.
- Tolk. - BORISZOV, T. K. 1932. Udmurtszko-Russzkij Tolkovyj szlovar. Izsevszk.
- T-r. - Tatarszko-russzkij szlovar. Moszkva, 1960.
- TSK - TURKIN, A. I. Toponimicseszkij szlovar komi ASzSzR, Szyktyvkar, 1986.
- ÚMTSz. - Új magyar tájszótár A-D. Akadémiai Kiadó, Budapest, 1979.

Literature

- CZEGLÉDY 1955: CZEGLÉDY, Károly 1955. Kaukázusi hunok, kaukázusi Avarok, Antik Tanulmányok II.
- CZEGLÉDY 1976: CZEGLÉDY, Károly 1976. Etimológia és filológia, Nyelvtudományi Értekezések 89. sz.
- CZEGLÉDY 1981: CZEGLÉDY, Károly 1981. Ogurok és türkök Kazáriában. Tanulmányok a bolgár-magyar kapcsolatok köréből.
- GOMBOCZ 1923: GOMBOCZ, Zoltán 1923. A magyar őshaza és a nemzeti hagyomány. III. Jugria. NyK. XLVI.
- HAJDU 1952: HAJDU, Péter 1952. Az ugor kor helyének és idejének kérdéséhez. NyTK. LIV.
- HALASI KUN 1986: HALASI, Kun Tibor 1986. A magyarság kaukázusi története. A magyarság őstörténete.
- HOFFMANN 1993: HOFFMANN, István 1993. Helynevek nyelvi elemzése, Debrecen, A Debreceni KLTE Magyar
- HUNFALVY 1876: HUNFALVY, Pál 1876. Magyarország ethnográphiája, Budapest.
- KISS FNESz: KISS, Lajos 1980. Földrajzi nevek etimológiai szótára, Akadémiai Kiadó, Budapest.
- LIGETI 1931: LIGETI, Lajos 1931. A jugarok földje Mny. XXVII.
- LIGETI 1986: A magyar nyelv török kapcsolatai a honfoglalás előtt és az Árpád-korban. Budapest, Akadémiai Kiadó.
- MACARTNEY 1968: MACARTNEY, C.A. 1930. The magyars in the ninth century, reprinted 1968.
- MUNKÁCSI 1895: MUNKÁCSI, Bernát 1895. Az "ugor" népnevezet eredete. Ethnographia 6.

- NÉMETH 1991: NÉMETH, Gyula 1991. A honfoglaló magyarság kialakulása, 2. kiadás, közzéteszi Berta Árpád, Budapest.

- RÓNA-TAS 1996: RÓNA-TAS, András 1996. A honfoglaló magyar nép, Balassi Kiadó, Budapest.

- VÁSÁRY 1982: VÁSÁRY, István 1982. The "Yugra" problem, Chuvash Studies, edited by András Róna-Tas, Budapest, Akadémiai Kiadó. 247-259.

- ZICHY 1923: ZICHY, István 1923. A magyarság őstörténete és műveltsége a honfoglalásig. (A magyar nyelvtudomány kézikönyve. Szerk. Melich János, Gombocz Zoltán, Németh Gyula) Budapest.

- ZSIRAI 1928: ZSIRAI, Miklós 1928-1930; 1931. Finnugor népnevek. Adalékok nyelvrokonaink történetéhez. I. Jugria. NyK. XLVII. 1928-1930.

_____

LANGUAGE TEACHING METHODOLOGIES

_____

MOLNÁR, Zsolt & MOLNÁRNÉ CZEGLÉDI, Cecília

The Creative Hungarian Language and Its Special Teaching Method

Part 3. : The Roots and Their System[1]

In the previous parts of this series we highlighted the essence of Hungarian language: the method how it creates the wordbushes from the roots by creators and examined the origin of basic morphological elements: the sound symbolical nature of our language. Now we turn more deeply to one group of the basic elements, the roots, and will examine their nature, origin and system.

The roots in Hungarian language

As we wrote earlier in the first part:

Roots are the basic starting point in every Hungarian word creation. They form the base of every Hungarian word by holding the basic meaning of it. In every case during word creation we build upon the root, which most strongly determines the meaning of the word. The other elements, mainly the creators, only modify it, or to be more precise, provide extra meaning, or alter the meaning of the root. This modification is sometimes significant, sometimes less.

Root is the smallest unit in language with clean cut meaning, to which no suffixes (creators, relators) are suffixed.

Roots are built from one, two or three (and rarely four) phonemes. Units built from more then this could be dissociated into smaller elements; the practical speaking sense could separate into minor units.

One-element roots are the phonemes themselves. According to Marácz László[2] the vowels of the Hungarian language are the one-element roots. He counted 20 in this group.

The two-element roots are the vowel–consonant pairs, in this direction or backward. Their number could be theoretically 14x24x2 = 672 or 16x26x2 = 832, depending on how many vowels and consonants we differentiate. These are only theoretical possibilities; we do not use all of them. Marácz László counted 481, from which 335 are vowel–consonant type and 146 are consonant–vowel type.

All three-element roots are consonant–vowel–consonant type. The theoretical possibilities could be 24x14x24 =8064 (if we calculate only with the lesser possibilities). According to Marácz László there are

---

[1] Authors´ homepage is: http://www.tisztamagyarnyelv.hu/

[2] Marácz László: A kétszer kaksi igazsága http://www.kincseslada.hu/magyarsag/content.php?article.258

1500 roots in this category used in practice. (The vowel–consonant–vowel units are not roots because we separate them to a vowel consonant root plus a vowel creator. Our speaking sense always does this.)

Czakó Gábor pointed out that there are a few four-element roots, too. Examples are: prüsz, trüsz, brum, krák. All are sound imitators.

There are about 2000 roots; they are deeply interconnected by family ties. The consonant–vowel–consonant types are the most frequent; they constitute 75 % of all roots.

Some of the roots are used alone nowadays, e.g. kar, kör, mar, rom, rag, etc.

Other roots are not used alone nowadays, only in further created form (but were used earlier), now they could be inferred from their wordbush, e.g. ker, gör, tap, etc.

Trunk: it is a word derivated from root with creator(s), but not used today alone, we only use now its descendants.

Parts of the root

As the root is the smallest unit of the language with clean cut meaning, it does not mean that it does not have smaller identifiable parts, with characteristic features. All of these smaller parts are expressing special meaning-direction contained in the root.

Core of the root: The first one or the first two phonemes (if they are not roots themselves) are called by CzF the core of the root. They define it as: it is the seed of the root, from which the root is created with adding one phoneme, but not real creator, e.g. in roots *göb*, *göcs*, *gör*, *göm*, the core of the root is *gö*, but in the words *itt*, *ide*, *ott*, *oda* the *i*, *o* are roots, because *t* and *d* are real creators. We define it as the shorter first part of the root, expressing special meaning-direction.

Frame of the root. The consonants of the root constitute the trunk of the root. In many cases the meanings of the roots with the same consonant frame differ only with the colour of the vowels, therefore are very similar. Marácz László calls this frame: 'creating root'. The formula in case of three element roots is: C_C. In case of K_R the roots are: *kör*, *ker*, *kor*, *kar*, etc. All of them carry the meaning: 'line or movement curved, round, reverting or folding back into itself'[3].

According to our research every phoneme and phoneme pairs of the root could be considered as 'part of the root'; this question is only relevant when we compare the roots or look for relatives. In other words: what is the connection between two (or more) roots: the first phoneme(s); the frame of consonants; the same phonemes, but in converse order; the last phoneme(s) (seldom), or other? In Hungarian it is very frequent that the meaning connection of the roots goes hand in hand with the formal connection between them.

This strong relationship between meaning and formal connection gives us the system of the roots.

---

[3]   Marácz   László: Nyelvi   és   képi   gyökök   a   magyar   kultúra   megtartói. http://www.kincseslada.hu/magyarsag/content.php?article.177

System of roots

Roots are not single, island entities, but are organized according to family ties.

Roots are tied according to some type (in order of frequency, mainly from the research of phoneme *Ny*):

1. According to their first one or two phoneme ('core of the root').

Examples: *nyi: nyikkan, nyifog, nyiszog, nyiffan, nyivákol, nyihog; nya: nyaggat, nyakkan, nyaszál, nyafog, nyavalyog; nyö: nyög, nyökög, nyöszörög, nyu: nyúl, nyújt, nyúz, nyurga, nyugodt* (in case of this last ones the *nyu* unit could be taken as a root); *gö: göb, göcs, gör, göm;*

2. According to the frame of the root.

Examples: *ny_l: nyíl, nyél, nyel, nyál, nyal, nyúl, nyől, (nyolc); ny_sz: nyiszál, nyaszál, nyeszetel, nyösztet, nyüsztet; ny_g: nyegle, nyaggat, nyög, nyugszik, nyűg; ny_v: nyivákol, nyávog, nyavalyog, nyuvaszt, nyüves; ny_m: nyámmog, nyammog, nyom;*

3. According to the change of the order of the phonemes in the root.

Examples: *viny – nyiv: vinnyog, nyivákol; nyom – mony; nyaf – fany: nyafog, fanyalog; nyif – finy: nyifog, finnyás; nyak – kany: nyaklik, kanyar, kanyul; nyeg – geny: nyegle, genny; suh – hus: suháng, husáng, suhog, hussan; if – fi: ifj, ifjú, fi, fiú; köp – pök; laf – fal: lafatyol, falogat; pat – tap: pattan, tappancs, pattog, tapogat; gyík – kígy: gyík, kígyó; siv – vis: sivít, visit;*

4. According to the last phonemes of the root (this is more seldom, than the earliers).

Examples: *_eny: genny, szenny; _any: anya, banya, nyanya; _ony: konyul, fonnyad; _uny: szunnyad, huny, tunya, punnyad; _any: sanyar, fanyar;*

Examples above are given from the roots starting or ending with *Ny* in category 1, 2 and 4. In 3 we could give only some examples, therefore we looked out for other phonemes too. (*Ny* is a softened *N*, like in English: new. It is one phoneme, only its writing form consist two signs: *N* plus *y* as a 'softening sign'.)

According to the most frequent 1, 2 family ties, we could give the system of the three-element roots starting with *Ny*:
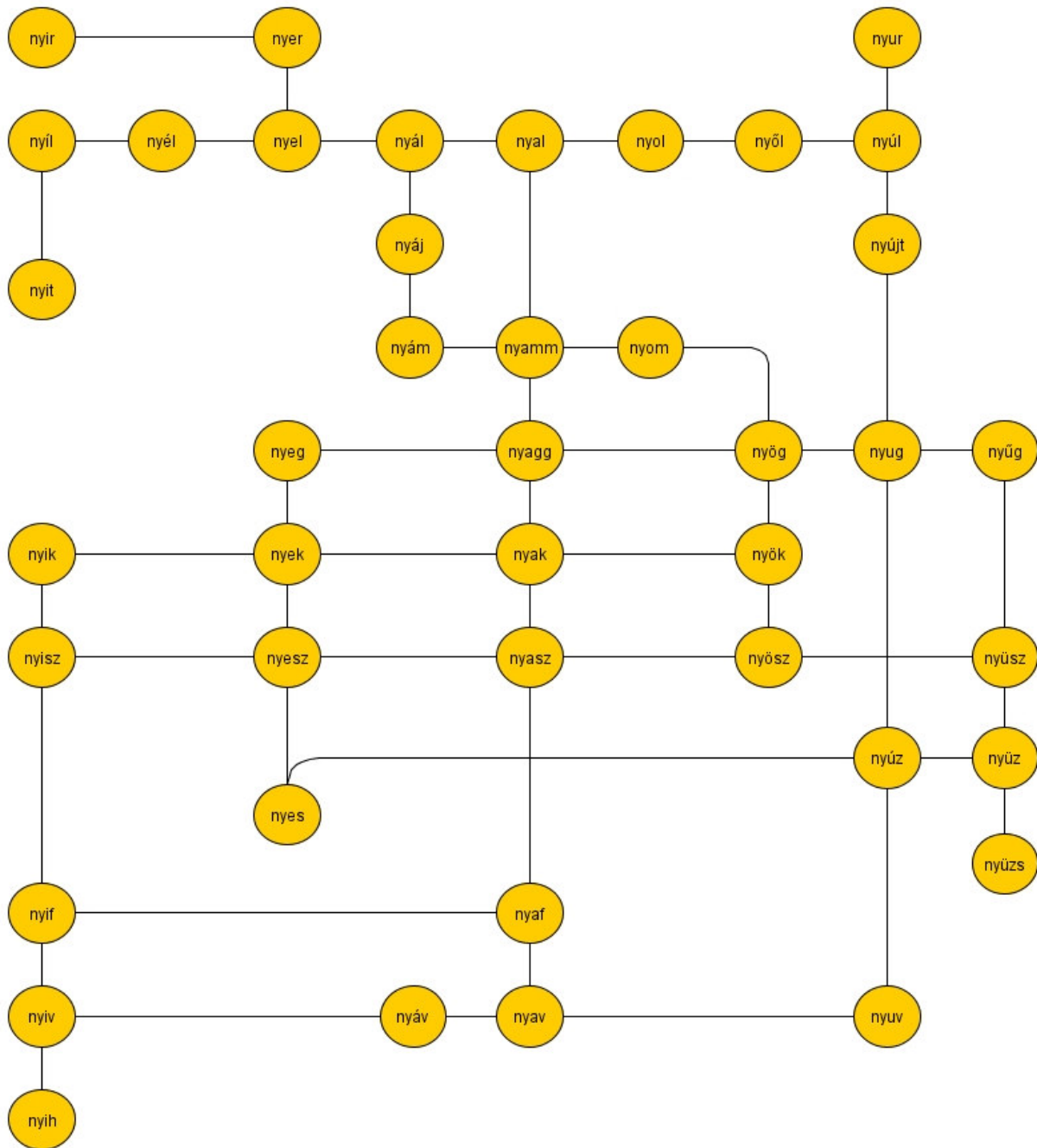
Figure 1: The system of three-element roots starting with *Ny*

From this drawing we could see the 1 and 2 type connections (which are the most frequent ones) between these roots. We could see that roots starting with *Ny* are a very robust, solid agglomeration in meaning and in form. Let us examine them in detail.

1st type connections:

nyi: *nyikkan* (squeak), *nyifog* (squeal), *nyiszog, nyiffan, nyivákol* (yowl), *nyihog* (snicker, whinny); all are sound imitators.

nya: *nyaggat* (chivy), *nyakkan* (scrape), *nyaszál* (slice), *nyafog* (whine), *nyavalyog* (snivel); all are sound imitators.

nyö: *nyög* (moan), *nyökög* (whimper), *nyöszörög* (groan), all are sound imitators.

nyu: *nyúl* (rabbit or stretch), *nyújt* (lengthen), *nyúz* (flay), *nyurga* (lanky), *nyugodt* (staid), *nyuvad* (ruin), all are expressing stretch. (Several researchers e.g. CzF consider *nyu* as root, meaning stretch, glutinosity.)

nye: *nyegle* (foppish), *nyekken, nyekereg* (fiddle), *nyeszlett* (scrubby), *nyes* (slice), sound imitators or expressing stretch, glutinosity.

nyü: *nyűg* (drag), *nyüszög* (whimper), *nyüzüge* (thin), nyüzsög, sound imitators or expressing stretch, glutinosity.

etc.

2nd type connections:

ny_l: *nyíl* (arrow), *nyél* (shank), *nyel* (swallow), *nyál* (saliva), *nyal* (lick), *nyúl* (stretch and rabbit), *nyől* (grow); all expressing stretch, glutinosity. (Some could be considered sound imitators, too, e.g. *nyel, nyal*, expressing sounds of swallowing, licking).

ny_sz: *nyiszál* (hack), *nyaszál, nyeszetel, nyösztet, nyüsztet*; all are sound imitators.

ny_g: *nyegle* (foppish), *nyaggat* (chivy), *nyög* (moan), *nyugszik* (pillow), *nyűg* (drag); sound imitators or expressing stretch, glutinosity.

ny_v: *nyivákol* (yowl), *nyávog* (miaow), *nyavalyog* (snivel), *nyuvaszt* (make ruin), *nyüves* (wormy); sound imitators or expressing stretch, glutinosity.

ny_m: *nyámmog* (nambing), *nyammog, nyom* (press); sound imitators.

etc.

3rd type connections are not presented in this graph; it could be shown outside of it:

viny – nyiv: *vinnyog* (squeak), *nyivákol* (mewl); sound imitators.

nyom (press)– *mony* (egg); sound imitators.

nyaf – fany: *nyafog* (mewl), *fanyalog* (pout); sound imitators and latter one express some glutinosity too.

nyif – finy: *nyifog* (whine), *finnyás* (queasy); sound imitators and latter one express some glutinosity too.

nyak – kany: *nyaklik* (flex), *kanyar* (curve), *kanyul* (crumple); expressing stretch, glutinosity.

nyeg – geny: *nyegle* (foppish), *gennyes* (purulent), expressing stretch, glutinosity.

etc.

4th type connections are not presented in this graph; it could be shown outside of it:

_eny: *genny* (purulent), *szenny* (muck); expressing stretch.

_any: *anya* (mother), *banya* (crone), *nyanya* (old woman); expressing softness.

_ony: *konyul* (crumple), *fonnyad* (wilt); expressing stretch.

_uny: *szunnyad* (lie dormant), *huny* (drop off), *tunya* (torpid, slack), *punnyad* (slack); expressing stretch.

_any: *sanyar* (wry), *fanyar* (acrid); expressing stretch of taste in mouth.

Notes:

1. The graph basically is a **researching and learning tool**. It is used for systematically examining three-phoneme units of our language. It systematically contains the three-phoneme roots and trunks, too, but the roots are always at a much higher level than the trunks in these graphs. In most cases it is easy to classify which are the real three-phoneme roots and which come from two-element roots. E.g. *nyúl*, *nyú(j)t, nyur, nyug, nyúz, nyuv* are considered as trunks (or words) created from the root *nyu*. Even so we included them in the graph because they strongly show and highlight the inner nature of the roots and trunks created from *Ny*. In rare cases the discrimination is little doubtful, e.g. *nyüzs* generally considered as sound imitator, but someone could consider it as derivation from the root *nyü* (worm). In this graph, beside *nyu*, only *nyit* and *nyíl(ik)* could be considered as created trunks, their root could be *nyi: nyit* (open something) and *nyíl(ik)* (being opened).

2. We did not include some roots in this graph, which starts now with *Ny: nyár/nyar* (summer), *nyar(gal)* (scud), because according to CzF their origin is different from *Ny. Nyargal = jargal = jár, járkál* (go about). *Nyar = arat , ér + Ny* as only a presound.

3. In some nodes two (or more) roots should be presented. In case of roots starting with *Ny* there are only two nodes with such kind of need. According to CzF *nyer* covers three roots, the first one is the root of *nyers* (pure), which comes from the sweat, juice of a plain wood; the second is *nyer* (win), which comes from 'to reach something'; the third one is *nyereg* (saddle), which comes from *er* (emerge) plus *Ny* as presound. We can see that the first two are closely related to stretchness, glutinosity of *Ny*. The only other node with two meanings is: *nyir*, one is *nyirok* (sweat) *nyír(fa)* (birch), which is a moist, clammy plant and lives in such place; the second one is the verb *nyír* (cut). The first meaning is very close to meaning of stretchness, glutinosity. (The second one according to CzF comes from *ar(at) + Ny* as presound)

4. Two-element roots starting with *Ny: nyú* meaning stretch and *nyű* meaning as verb: pull, draw, and as noun: worm. Two-element roots ending with *Ny: eny*, not used nowadays alone, rather trunks

derivated from it: *enyv* (glue), *enyeleg* (wanton), *enyész* (slip away), *enyhe* (mild); *íny* (palate), *any* → *anya* (mother). We can see that all these express glutinosity, stretchness.

Consequences

From the above we can conclude that **all roots, which contain *Ny*, express some kind of glutinosity, stretch or are sound imitators** (but which are correlated to glutinosity, stretchness of *Ny*).

We could examine the same phenomenon in case of the other roots, using other phonemes. The extension of this essay is not enough to examine all.

In the graphs of other roots we may get similar results to the above, they are very robust, solid agglomerations in meaning and in form.

The three-phoneme root graphs prove that roots are closely tied according to their constituting phonemes.

Connection chains, clusters

In the system of roots relationships extend beyond the closest relative (one further away), but again and again longer connection chains or larger clusters emerge. We have to search not only the ties between the roots with the same starting (or ending) phonemes, but the longer connection-chains, clusters, too.

The first step in the research of the one-phoneme based graphs is to examine the relatives that are one step away in wide range; they show to us the wideness of the relations and present the linchpin force of one phoneme (and by the way we can use it to discover the meaning tendency of this phoneme).

The second step of research — after the analysis of the one-step-wide connections in the system of roots — is concerned with the analysis of the longer connection chains, clusters in meaning and form. These connection-chains, clusters cover more changing steps, but in narrower tunnel, they show us the longer ties in extension. Let us see one example through the viewpoint of frame of the roots.

K and *G* are relatives, *R* and *L* and *Ly*, too: *K – G* and *R – L – Ly*

K_R based roots are: *kör, ker, kor, kar*, etc.

If we change *K* → *G* we get:

G_R based roots are: *gör, gur, gir, ger*, etc.

If we change *R* → *L* we get:

G_L based roots are: *gal, gul, gol*.

If we change *L* → *Ly* (softened L) we get:

G_Ly based roots are: *goly, guly, galy*.

K_R → *G_R* → *G_L* → *G_Ly*

Let us examine the connection of the meanings:

K_R

kör (circle): *köröz* (circulate), *köret* (garnish), *körlet* (bound), *körül* (around), *környék* (neighborhood), etc;

ker: *kerület* (district), *kerülő* (roundabout), *kert* (garden), *keret* (frame), *kerítés* (fence), etc.;

kor: *korong* (disk), *korsó* (jar), *korona* (crown), etc;

etc.

All express circle form or movement.

G_R

gör: *görgő* (roller), *görget* (roll), *gördül* (wheel), *görbe* (crooked, curved), *görbít* (make crooked), *görcs* (cramp), *göröngy* (ball of earth), etc;

gur: *gurul* (roll), *guriga* (ball for rolling), *gurít* (make sg to roll), etc;

ger: *gerely* (javelin), *gereblye* (rake), *gerenda* (timber), *gerinc* (backbone), etc?

etc.

All express rolling movement, curved or cylindrical form.

G_L

gal: *galacsin* (pellet), *galagonya* (haw), *galand, galád* (perfidious), etc.

gul: *gúla* (stack), etc.

gül: *gülü* (bulging).

All express roundness, curved bending, deflect, or ball form, etc.

G_Ly

goly: *golyó* (ball, bullet), *golyva* (goitter), *golyhó*, etc.

guly: *gulya* (cattle herd).

galy: *gally* (twig).

All express globular, rotundity, curtsey.

KöR
KeR
K_R KaR
KoR
GöR
GiR **G_R** GeR
GuR
GaL
G_L GuL
GoL
GoLy
G_Ly GaLy
GuLy
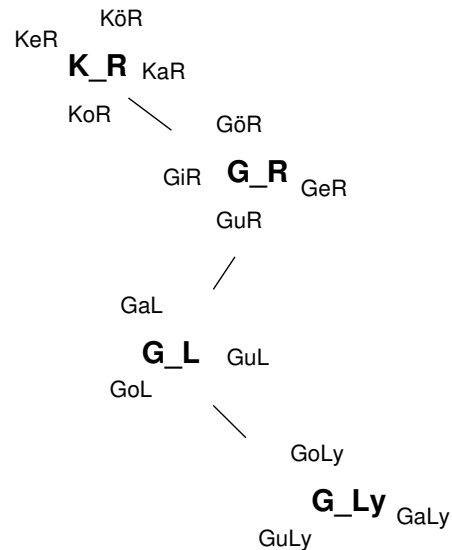
This was only one example. See another example in the work of Marácz László; it describes the cluster of round, globular fruits[4].

There are several clusters in the system of roots. Our task is to search and discover all.

Summary

In this essay we discussed the roots, what they are, what parts they have and how they are organized into a system.

We have seen that with the use of the three-element root graph we could discover in width the two most frequent connection types between the roots: the connection according to the 'core of the root' and the connection according to the 'frame of the root'. Adding to these the other two connection possibilities (swapping the order of phonemes and last phonemes of the root) we could search in width the system of the roots.

After the analysis of one-step long connections we could go ahead to discover longer connection chains, larger clusters in the roots of our language.

---

[4]   Marácz   László: Nyelvi   és   képi   gyökök   a   magyar   kultúra   megtartói.
http://www.kincseslada.hu/magyarsag/content.php?article.177

References:

- Czakó Gábor: *Beavatás a magyar észjárásba*. Cz. Simon Kiadó. 2009.
- Czeglédi Katalin: *Nyelvünk gyökrendszeréről*. Mikes International, Volume IX., Issue 4.
- Czuczor Gergely – Fogarasi János: *A magyar nyelv szótára*, (The Dictionary of Hungarian Language), 1862.
- Marácz László: *A kétszer kaksi igazsága*. http://www.kincseslada.hu/magyarsag/content.php?article.258
- Marácz László: *Nyelvi és képi gyökök a magyar kultúra megtartói*. http://www.kincseslada.hu/magyarsag/content.php?article.177

(To be continued)

ANCIENT WRITING SYSTEM RESEARCH

MELLÁR, Mihály

The Reading of the Cretan Hieroglyph Texts

The Cretan Hieroglyph writing is a transition between logographic and consonantal phonographic writing methods. This is an **organic writing**, in which beside the phonetic signs, i.e. letters, the pictorial representation, the overall picture counts as well. Beside its *phonetic value*, the sign (logogram/hieroglyph) can have *local or positional value* as well, to be more precise: *the sign can get a phonetic appendix coming from its relative position*. Expl. B-B > B-k (-k, plural) > B-_K; B-C-B > B-k-ben C (in-between [-ben] B-k [pl.] is C) > B-_KB_N-C.

Every text is a 'charade', the reading and interpretation of which demands an active involvement, making their understanding a real achievement. To unbind, smelt, solve (in Hungarian these words have the same root: ki*old*ás, *olv*asztás, *olv*asás) the message, to find the clue to the picture and word puzzle is a real adventure, but over the provoking anticipation of the secret and over the pleasant excitation of the exposure, the solution itself is the biggest gratification: the contamination free, crystal-clear Magyar language!

No other people on the world can see the state of their mother tongue as clearly from four thousand years afar as the Magyars. Four thousand years! – an outsized perspective in the realm of people and languages.

The transliteration is simple matter, the rebus principle is the only less known method often occurring in the Minoan texts. In essence, the consonantal frame of the name of the manifested object or bearing is filled with vowels to form a new word. For example, the sign ◉ for *ten* (TíZ) can stand for the words *fire* (TűZ) and *do* (TeSZ), or even for parts of a word: ◉ ◉ = '10' '10' = T_S/Z+T_S/Z = TüZeTeS (*precise, detailed, thorough*). The scribes usually do not differentiate between the letters S (Eng. sh), SZ (Eng. s), Z and ZS (the Eng. s in usual), even though the signs are available. The correctness of the reading is ascertained by the legitimate and intelligent Magyar texts.

Let us look into a hieroglyphic text in more details. On the #**138** ZA Imp Doc: CMS II 7.215 on HMs 35/1-3 (2SSN document sealing) document both CHIC (Corpus Hiéroglyphicarum Inscriptionum Cretae, edited by J.-P. Olivier and L. Godart) and John Younger has noted two hieroglyphs:
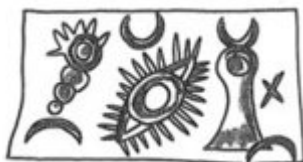
	impression	transnumeration	transliteration
	X ⚱ 🐚 {shell, arcs}	X 044-005	*KO-Rv*

the first one is ambiguous, the second is incorrect, as a consequence, the text is undecipherable, i.e. according to Younger, the KO-Rv is equal to Linear A's "~KI-RO ("owed") text – for him every text is about bookkeeping. By the way, KI-RO, on the contrary, is asks, requires (KéR), by form and meaning the closest word in English would be QueRy!

Let us describe the picture precisely, in details, but briefly, the way it was written: X stands for here (iTT), in this case it means we have to read from right to left. The arc ☾ (íV) and sky/burn ⛎ (éG) are forming a ligature and on (-en) them is a dot ● for ten (TíZ), on (-en) top the sign ⛎ éG, where the flame should be, there is an ☾ íV sitting (üL). In short: {((íV+éG)-eN TíZ)-eN íV üL}⁺ = {_V+_G-_N-T_S/Z-_N _V-_L_}⁺. In the middle of the text are an eye 👁 (SZeM) and and another arc ☾ íV: SZ_M+_V. On the left-hand side, on (-en) an arc ☾ (íV) a wafer-cake (oSTYa) with crest ⚑ (TaRaJ) is growing (NőL) bigger and bigger: {íV-eN TaRaJ-oSTYa NőL}⁺ = {_V-_N T_R_J _ST_ N_L_}⁺.

impression	transnumeration
X {((☾⛎)-en ●)-en ☾ 'ül'}⁺	X {((M08+044)-_N+'10')-_N M08+_L}⁺
👁☾	M04-M08
{☾-en ⚑ 'ostya' 'nől'}⁺	{M08-_N-171-_S_T_N_L_}⁺

In the next step, J.G. Younger transcribes the transnumeration into syllables derived from Linear B. There is no reason for this step, as from Linear B being a syllable writing system doesn't follow automatically and there is no proof forwarded that the Cretan Hieroglyphs are also syllabaries. For fifty years, the assumption that Minoan writings are syllabaries, didn't brought the scientists a step closer to decipherment of the texts, instead we transliterate the phonetic and positional values of the signs of this ancient text into the corresponding consonantal root:

_V_G_NT_S/Z_N _V_L SZ_M_V _V_N T_R_J_ST_N_L_

A frightening row of illegible letters, but if we do the filling in of the vowels as it goes to make the row legible, than the íVeGen (☾⛎ -en) by its sounding suggests the *üvegön* reading and the ten (TíZ) as *tes* will stick to the word, etc. and after a little experimentation, we will get the following intelligent statement:

üVeGöNTéSeN, éVeL SZáMó'Va, éVeNTe RaJoS TaNuLó.
(on glass-casting, by year to year counting, yearly [there are] swarming students. Take the note that in the Hungarian sentence the verb is not needed.)

This is a precise, brief, and plain Hungarian text! Today, and a bit more verbosely, it would sound:

Az üvegöntésen, évről évre számolva, évente tanulók raja (zsong).
(On glass casting/founding, by year to year counting, yearly swarm of apprentices make themselves busy.)

For the reassurance of the unconvinced, the above interpretation of the text doesn't need any special proof, since it is only a simple transliteration, from an ancient set of characters and methods of writing the text is transcribed to modern day characters and methods, interpreting in the meanwhile the pictures and the pictorial inherences, when they were perceptible, self evident and unambiguous.

The first and last hieroglyph is composed from other signs, in these hieroglyphs not just the individual elements, but the whole picture counts as well, they are *talking ligatures* and marked with {}+. It is hard to tell beforehand when a ligature is a talking one, but the picture talks for itself, its appearance is out of ordinary, looks dissonant.

The six different signs denote 19 consonants, out of these the scientific world, after hundred years of research, had recognized nearly two!

The arc (íV), the burning (éG) candle, the eye (SZeM), the crest (TaRaJ) are signs that are using the rebus principle to denote one consonant (uniliteral), two consonants (biliteral) or three (triliteral). (The rebus principle, in essence, is when the picture of an eye could stand for the English words *eye* and *I* [the first person pronoun]). These root-words can be pronounced with different vowels designating a hard to depict object or word: a concept or an idea. Sir Alan Gardiner named this very important element of hieroglyphy the *rebus principle* of writing, Borbola János calls it the *ancient Magyar vowel-shifting*.

Due to the restricted length for this article, we cannot reproduce the whole sign-table of Cretan Hieroglyphs, we only list the ones used in the examples. The positional appendixes are explained in the notes to the reading of inscriptions.

Note *that every single dot, every "picture" counts, there is no worthless, useless "decoration" on hieroglyphic documents.*

#072. MA/M He (HM 1654 [*Mu* I, 8]), medallion [<--]; from Mu III 3b, angle I 17 (3.1 x 3.3 x 0.3 cm). **MA/M Style 4**
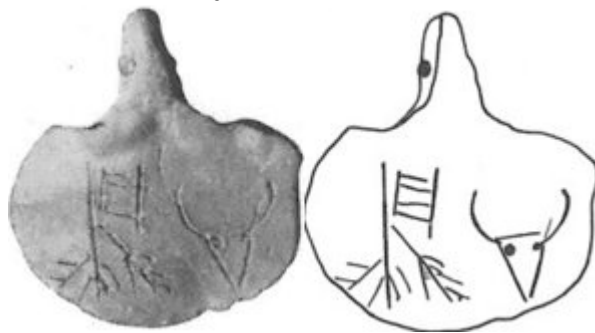
A ⟨sign⟩ 029 M *fölé* van rajzolva a ⟨sign⟩ 038 J/L és a szöveg mindkét irányban olvasható. Jobbról olvasva is a 029 jel megelőzi a 038-at. Több értelmes olvasat is adódik. The ⟨sign⟩ 038 J/L sign is drawn above (fölé) sign ⟨sign⟩ 029 M and the text can be read in both direction. Even when reading from right to left, 029 is before 038. There is more than one meaningful reading.

inscription	transnumeration	Transliteration
⟨signs⟩ { ⟨sign⟩ 'fölé' ⟨sign⟩ }+	011-{029-F_L_-038}+	R_M_ F_L_J/L

Hiero	Num.	Trnslit.	Ph. value	LinA	Comment, acrophonic and rebus roots of signs
�	011	SI	R		Rénszarvas/Rémállat (Reindeer/phantom-animal)
✺	029	MA	M		Mirtusz [morotva, méreg] (Myrtle)
▯	038	JA	J/L	*57	Járom/Lóiga (Yoke)

Column Trnsit. lists the phonetic values of the signs according to prof. J.G. Younger.

← � {✺ 'fölé' ▯ }⁺ : R-{M-F_L_-J/L}⁺ : RáM FüLeJJ!; RoM FeLe Jó; RoM FaLa Jó. RéM, FeLeJJ!; RéM FüLe Jó. : Lissen to me!; Half of the ruin is good.; The wall of the ruin is good.; Spectre/ghost answer me!; The spectre/ghosts's ears are good.

→ {✺ 'fölé' ▯ }⁺ ⌝container : {M-F_L_-J/L}⁺-R : MiFéLe JóRa? : For what kind of good?

Rám fülejj!; Rom fele jó.; Rom fala jó.; Rém, felejj! Rém füle jó.; Miféle jóra?	*Listen to me!; Half of the ruin is good. The wall of the ruin is good. Spectre/ghost do answer me! The spectre/ghosts's ears are good. For what kind of good?*

***

#**045**. KN He (HM 1280 [SM I, P91]), medallion [-->] (2.2 x 2.2 x 0.6 cm)

As on the medallion corrected by MM

side	inscription		transnumeration
a	X {{ ⌝container 'és' ✲✲ }⁺ 'közé' 'szúr' ◉ -t}⁺		X {{011-_S-034}⁺ K_Z_ S_R_-077-_T}⁺
b	Ψ 'dölt' ☾ 'le'		031-D_LT_V_L

a. Az irnok a ⌝container 011 R és ✲✲034 T jelek *'közé' 'szúr'* egy ◉ 077 L-*t*. The scribe inserts (szúr) an ◉ 077 L (-t, accus.) between (közé) ⌝container 011 R and (és) ✲✲034 T.

b. A Ψ 031 R jel *'dölt'* (fekszik), az íV ☾M08 pedig le-felé néz, de ha ez nem elég szembetűnő: baloldalon még csurgóra is áll. Sign Ψ 031 R is slanting (dölt); the arc (íV) ☾ M08 facing down (le), to make this obvious on the left side it has even a flow.

Ψ	031	RE	**-R_**	*27	Rakó? [-ra/-re rag] (Rack)[on/onto suffix]
⁂	034	TA	**T/TY**	*59	Tejőgy (tőgy), Tit (csecs), titthe (görög), titte (ném.), didi; teat (Ang.)
◉	077	RU₂	**L**		Lég…? (Lung)
☽	M08		**_V**		íV (arc, arch)

'és' ⁂ : R-_S-T : ReST : lazy, sluggish, slothful

'közé' : K_Z_ : KeZe : his/her hand

'szúr' ◉ -t : S_R_-L-_T : SéRüLT : injured

Ψ 'dölt' ☽ 'le' : R-D_LT_V_L : RáDöLTéVeL : by ReSTing/leaning on it

Rest keze sérült rádöltével.	*The hand of a lazy is injured from resting on it.*

***

#039. KN He (HM 1270 [SM I, P86]), medallion [-->] (4.1 x 4.0 x 1.3 cm)

as on the medallion corrected by MM

side   inscription   transnumeration

a
X ☐ {'1' 'rák'-n}⁺ ⸙ X ⸕ ✛   X 056 {'1' R_K-_N}⁺ ~~023~~ X 043-070
X ⚇ { ◉ 'szúr'}⁺   X 020-{077-SZ_R}⁺

b
X ⚏ ⬦ X Ψ {[⟨] ⸙ } ⚬ ⁎   X 042-017 X 057-{061+023} 051
~~120~~ '120'   ~~120~~ '120'

a. A ☐ 056 _G jel után egy szembetűnő '1'-es egy rák-on (a rák ollói és lábai világosan kivehetők). A ◉ 077 L jel félreérthetetlenül szúr (ilyen szúró tőrrel csak a #045-ön van ez a jel felszerelve, ott is ebben az értelmben).

Following ☐ 056 _G there is a striking '1' on (-on) top of a crab (the claws or pincers and legs are drawn clearly). The ◉ 077 L sign is unmistakably pricking (this sign is equipped with such a pricking torn on #045 and with similar meaning).

b. A ⸙ 023 T szárát képező ⟨ 061 _S/Z_T_ jelet nem lehet nem észrevenni. One cannot miss the ⟨ 061 _S/Z_T_ sign as the stem of ⸙ 023 T. 120 = százhúsz = SZáZHúSZ = SZ_ZH_SZ.

☞	017	AU	**K**		Kutya (dog)
☞	020	AI	**B**		Bogár (Bug)
☞	023	TU	**T**	*69	medvetalpfű[?] (acanthus; OLIV by Younger)
☞	042	A	**A/E/Ö/U, A(z)**	*8	Ásó? Ácsbalta [bármely mgh] (Ax, Adze [any vowel]) the, that
☞	043	SO	**S/SZ**	*363	SZakóca/SZekerce (hatchet, axe)
☞	051	KU₃	**K_S**	*312	KéS (knife)
☞	056	KU	**_G/_GY/_K**	*326	éG, égő mécses (burning wick), #328, #71
☞	057	KI	**K**	*67	Kulcs (Key, Clef)
☞	061		**_S_T_ _SZ_T_**		oSTó=űző, ostor, villám=isten ostora!, uSZíT/ó, ösztöke (chase/r, inCiTe, lightning [as scourge])
☞	070	RO	**R**	*2	Rekesz (compartment)

☞ : _G/_GY : aGY : brain
'1' : _GY : eGY : one
'rák'-n : R_K-_N : RoKoN : relative
☞ ☞ : S/SZ-R : SZóRa : on the word
☞ { ☞ 'szúr'}⁺ : B-{L-SZ_R}⁺ : BeLeSZúR : get a twinge of sg, get a brainstorm
☞ ☞ : A-K : AKi : that, which
☞ { ☞ ☞ } : K-{_SZ_T_+T} : KéSZTeT : urge to do sg
☞ : K_S : KiS : small, little
'120' : SZ_ZH_SZ : SZűZHöZ : to the virgin

Agy egy rokon szóra beleszúr, aki késztet kis szűzhöz.	*The brain get a brainstorm from a word that is a relative of its name (agy [brain] – ágy [bed]), which urges me to go to my little virgin.*

Az irnok az agy-ágy szavakat nevezi rokon szavaknak. A "*rokon szó*" itt nyelvtani fogalom, mely egyértelműen egy *szócsalád*ba helyezi az agy és ágy szavakat, mivel azok mind formailag	The scribe puts the words agy [brain] and ágy [bed] in the same word-family. The "related words" expression is a grammatical term here, which sorts the two words into the same word-family,

<table>
<tr><td>

mind értelemszerűleg rokonok: *az agy a gondolat ágya* és a magyar hasonlót hasonlóval fejez ki emberemlékezet óta. Irnokunk tehát nem hisz a finnugor elméletben.

</td><td>

being both by word-form and by definition similar terms: the brain [agy] is the bed [ágy] for thoughts. In the Magyar language, similar ideas are always expressed with similar words. It seems the scribe did not believe in the Finno-Ugric theory, by which every Magyar word is a borrowed one, so there cannot be any correlation between them.

</td></tr>
</table>

***

#**130** MA/M Imp DoN on HMs 1087 (nodulus, DoN); from Mu III 17

impression	transnumeration
fok: degree, step, rung; hosszúnyakú: long-neck; behálóz: ensnare, enmash	
♛ '2' '4 fok'	054 '2' '4'-F_K_
{'hosszúnyakú' ♛ }⁺ 'behálóz'	{H_SZ_N_K 053}⁺ 'behálóz'

♛	052	NE		=053
♛	053	JA	**K_N_CS_**	KaNCSó (jug, pitcher)
♛	054	DE	**K_R_S_**	KoRSó (pitcher)

♛ : K_R_S : KáRoS/KóRoS : harmful/abnormal

'2' : K_T : KiT : whom

'4 fok' : N_GY F_K_ : NaGYFoKú : intense, the highest degree

'hosszúnyakú' : H_SZ_N_K : HaSZNoK : advantages, profit, gain

♛ : K_N_CS_ : KoNCa : its juicy tidbit

'behálóz' : behálóz : behálóz : ensnare, enmash

<table>
<tr><td>

Káros/kóros kit nagyfokú hasznok konca behálóz.

</td><td>

It is harmful/abnormal when someone is ensnared by juicy tidbits of high profits.

</td></tr>
</table>

***

#**288** MA/V S: HM 2184 (4RPr of white steatite)
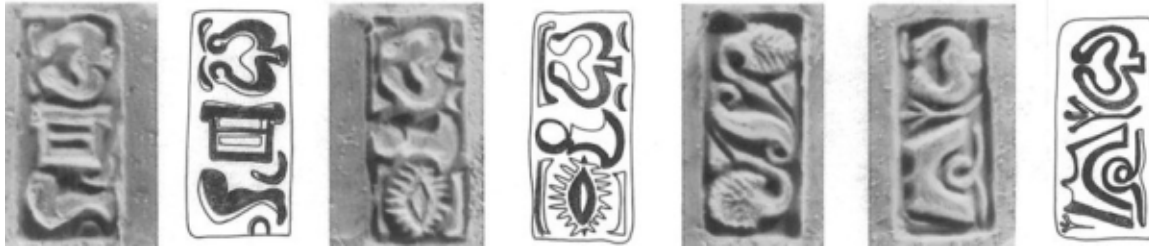
side inscription	transnumeration
a. ⚇ {([⚇⚇]=)⚇-k}⁺ ⊞ [Ϛ]⁄[Ϛ]	092-{M06-_K}⁺ 038-M08-010 M08
b. ⚇ 'tető' ([ϹϹ]=)Ϲ-k ♁ ✳ {⚇ 'pár tető'-k-ben}⁺	092-T_T_ M08-_K 044 ~~005~~ {M04 P_R T_T_KB_N}⁺
c. {('agy' [△])-k-ban [Ȝ]}⁺	{_GY-072-_KB_N M05}⁺
d. [⚇]{'karika'-n ⍦}⁺ [⚇] ⚇	023-{K_R_K_-_N 036}⁺ 023-092

b. A ⚇ 092 L jel felett egy *tető* van, a rúdacska másik végénél egy *pár tető* van, eze*k-ben* helyezkedik el a ⚇M04 SZeM. There is a cover (tető) above the ⚇ 092 L sign, at the other end of the bar there is a pair (pár) of covers, between (-ben) these (-k, pl.) is the eye ⚇M04 SZ_M.

c. Lehet, hogy anatómiailag nem a legpontosabb, de jól felismerhető az *agy* a gerincvelővel és mellette a △ 072 T jel, ezek (többesszám!) közé-*ben* van a ȜM05 TaLoN jele. Anatomically may not be perfect, but the brain (agy) with the spinal cord is well recognizable and next to it is the △ 072 T sign, between (-ban) these (-k, pl.) is the sign for talent, ȜM05 T_L_N.

d. A *kariká*ba tekeredő vonal-*on* van a ⍦036 S. Sign ⍦036 S is on (-on) a line bent into ring or circle (karika).

✐	010	RI	**L**		Láb (foot to Leap [lép] with)
⍦	036	SA₂	**S/SZ**	*41?	Sátor (tent)
♁	044	KO	**_G/_GY**	*326	éG, égő gyertya (burning candle)
△	072	KA	**T**	*69	
⚇	092	RU	**L**		(segg)Luk ([ars/ass]hole)
⚇	M04		**S/Z_M**		SZeM (eye)
Ȝ	M05	mina	**T_L_N**		TaLoN, súlyegység, a kétkarú mérleg akasztó horgai (talent)
⚇	M06		**S/Z, _S/_SZ**	*58	Spirál, csigavonal [öSZpörül] (Spiral)

('agy' △)-k-ban : _GY-T-_KB_N : aGYaToKBaN : in your brains
Ȝ : M05 : TaLáN : perhaps, maybe

'tető' : L-T_T_ : áLTaTó : deluding, misleading, deceiving

-k : _V-_K : éVeK : years

: _G : éGő : burning

'pár' : SZ_M P_R : SZeM-PáR : pair of eyes

'tető'-k-ben : T_T_KB_N : TiToKBaN : in secret

-k : L-S-_K : LeSőK : watching out for sg

: J-_V-L : JóVaL : with good

: _V : éV : year

{'karika'-n }+ : T-{K_R K_-_N-S}+ T-L : TaKaR; KöNNYeSTőL : cover, hide, wrap; with tears

Agyatokban talán áltató évek, égő szem-pár, titokban lesők – jóval év takar, könnyestől.	*In your brains there may be misleading years, burning pair of eyes, watching in secret – year will wrap it with goods, together with tears.*

***

#119. MA/P Hi 01 (HM 1378 [ÉM, H. 30]), tablet (7.6 x 2.7 x 1.6 cm)

As on the tablet corrected by MM

r.   { ○ 'alá' **49** }+   013 {049-073-056 'alá' **49** }+   057-050

l. i.   042-056-035

v.   068 009-056-050 070

The number 49 is written underneath (alá) the letter-signs.

	009	A₂	**K_Z_S**		KeZeS (hand-like)
	013	MU₂	**M**		

卩	035	SU	**S/SZ**	*58	öSZpörül, összehúzódik pörögve, szögletes változata az M06-nak (spiral, cornered M06)
幽	042	A	**A/E/Ö/U, A(z)**	*8	Ásó? Ácsbalta [bármely mgh] (Ax, Adze [any vowel]) the, that
·↑·	049	RO₃	**_R**	*26	áR (awl, bodkin)
↑	050	TI	**T**	*37	Tető (Top, roof)
Ď	056	KU	**_G/_GY/_K**	*326	éG, égő mécses (burning wick), #328, #71
Ұ	057	KI	**K**	*67	Kulcs (Key, Clef)
彡	068		**T_R_T_**		TéRíT/TaRT (direct, drive/head for)
✛	070	RO	**R**	*2	Rekesz (compartment)
○	073	QE	**G**	*78	Görgő (roller)

☁ : M_ : Ma : today

·↑· ○ Ď : _R-G-_G : ReGiG/RöGiG, reggelig régiesen : till morning

'alá' : _L_ : áLL : stands

Ұ ↑ 幽 Ď 卩 : K-T—A-_G-S : KúT-ÁGaS : well-sweep

彡 : T_R_T_ : TaRT, nyújt folyamatosan : offer, provide continuous

Ƿ Ď ↑ : K_Z_S-_G-T : KeZeSSéGeT : security, guarantee, in accus.

✛ : R_ : Rá : on it

Ma regig áll 49 kútágas, tart kezességet rá.	*Till today morning 49 well-sweeps are standing, s/he offers continuous guarantee on them.*

***

#126 MA/M Imp DoN on HMs 1052 (nodulus, DoN); from Mu V 5, SE corner

impression   transnumeration

X 彡 ○ Ƿ Ď ↑ ⊱   X 036-047-009-056-062 ⊱

Comments

CHIC: 2 identical impressions on the nodulus.

For the signgroup, ⟐ ⟐ 009-056, see Notes to Signgroups App. XXXII, which suggests a separation here.

JGY normalizes, beginning with sign ⟐ 009, and reading counterclockwise; the initial X may be misleading, as the Linear A parallel to the complete group of signs strongly suggests: ⟐ ⟐ ⟐ X ⟐ ⟐ 009-056-062 X 036-047

One shouldn't discipline with such force and incriminate the poor seal-maker, - he knew exactly what he was doing, - and we should be rather more attentive in reading his message.

impression	transnumeration
X ⟐ [●] ⟐ [●] ⟐ '1' {[●●]-ban ⟐ ⟐ -én}⁺ [●]	X 062-'10' 056-'10' 009 '1' {'20'-B_N 036-047-_N}⁺ '10'

A *TiZ*esek jól láthatók, a ⟐ 036 S a *HúSZ-ban* van! és a ⟐ 047 T-*n*! The tens (TíZ) are clearly visible, the ⟐ 036 S is in twenty (HúSZ-ban), in-between of two dots! and on (-n) the ⟐ 047 T.

⟐	047	QE	**T**	*325	Tőr/Tűr (Trap, lasso)
⟐	062	NA	**N**	*6	Nől (grow)

⟐ ● : N-T_Z : NóTáS : singing, singer
⟐ ● : _G-T_Z : íGaTáS, iszogatás : (keep on) drinking
⟐ : K_Z_S : KöZöS : common
'1' : _GY : üGY : affair, case
●●-ban : H_SZ-B_N : HáZBaN : in the hose
⟐ ⟐ -én : S-T-_N : SáTáN : Satan
● : T_Z : TeSZi : does (it)

Nótás ígatás közös ügy, házban sátán teszi.	*Singing booze-up is a common affair/case, in the house the Satan does it.*

***

#**127** MA/M Imp DoN on HMs 1053 (nodulus, DoN); from Mu V 5

	impression	transnumeration

062 N *fekvő*, a gálya vitorlája egy 049 R jel és a M06-*k-ban* van. The 062 is lying (fekvő), the galley's sail-yard is a 049 R sign and is between the M06-s.

{'fekvő' }+   {F_K V_-062}+

{([ ]= -k)-ben[ ] }+   {M06-_K-B_N 049-040}+

	040	RO₂	**G_L_**		GáLYa [G_J/L/LY_] (GaLLey)

The 040 hieroglyph, without any doubt, is the life-like picture of a galley; therefore, its phonetic value is G_L_. The galley's name in Greek is γαυλος, Italian galea, galéra, French galère, German Galeere, and in Magyar it is *gálya* and it is in the same word family with *hajó* (boat, ship, liner, yacht), [g>h, ly=j].

'fekvő' : F_K V_-N : Fék VaN : there is a break

-k-ben : _SZ-_K-B_N : eSZeKBeN : in the minds

: R-G_L_ : ReGGeL : in the morning

Fék van eszekben reggel.	*In the morning, there is a break in the minds.*

***

#**089**. MA/M Hf (04) 01 (HM 1676 [*Mu* I, 3]), lame with 2 faces [pierced from a->b]; from Mu IV 5 (2.5 x 8.3 x 0.8 cm) : kétoldalú lemezecske

As on the lame

side	inscription		transnumeration
a	X ⚶ ⚶ ⚶ ∣ *vacat*		044-049-023 ∣
b	⚶ ⚶ ⚶ ∣ { ⚶ ⚶ }+ { ⚶ ⚶ }+		034-041-084 ∣ {051-051}+ {051-041}+

b. ⚶ 051 K_S + ⚶ 051 K_S = K_S-k (pl.) = K_S-_K. ⚶ 051 K_S + ⚶ 041 V = K_S-V_ is the same as small (KiS) ⚶ 041 V = K_S-V_.

⚶	041	WA	V	*54	Vászon (linen, TELA by Younger)
⚶	084	I	I		Ing (shirt), LANA (by Younger)

⚶ ⚶ ⚶ : _G-_R-T : íGéRT/íGéReT : (s/he) promised/promise, offer

⚶ ⚶ ⚶ : T-V-I : TaVa'I, tavalyi : last year's, of last year

{ ⚶ ⚶ }+ : {051-051}+ = K_S-_K : KoSoK : wethers

{ ⚶ ⚶ }+ / {'kis' ⚶ }+ : {051-041}+/{K_S-V_}+ : KéSVe : comming late

Ígéret: tavalyi kosok késve.	*Promise: last year's wethers coming late.*

The word-root system is the most phenomenal creation on the world! Even before I heard about the existence of the Minoan texts, I have written in an article (*Hun csillagok – görög-római szupersztárok*) the followings: "Probably the *kos* (ram) and *ürü* (wether) words exchanged their meanings: the *kos* could be the castrated, knifed (*kés*-elt) ram" As it follows from the above text, the Minoan scribe shares this opinion. He is using the knife (*kés*) not just for the phonological association with word *kos*, but for the mnemonic association with the operation performed on the animal. The scribe relays on the word-root system, for him 051 is not just a biliteral (K, S), but the '*kés*' sign is a concept and word, and the belonging word family aids the reading.

A szerves írás egy tipikus példája: a többesszám három késsel megjelenítve azért, hogy feltűnjön a negyedik jel kis mérete, a kis 'v'! A *kis* jelzőre emellett a hangosan kiejtett *kés* maga is segíti rávezetni a magyarul beszélőt. Sőt, már két kés is többes, tehát KéSeK → KoSoK és a hamadik KéS + V_ is a KéSVe szót adja. J.G. Younger *Cretan Hieroglyphic Wool Units (LANA, double mina)* című dolgozatában, szigorúan belső módszerekkel következteti ki, hogy az	A typical example for organic writing is the use of three identical symbols for making plural of knife (*kés*). The purpose is to make obvious that the fourth sign is smaller; it is a small (*kis*) 'v'. The '*kés*' itself strongly alludes on '*kis*' in Magyar. What's more, two knives are plural already, the third *KéS* + V_ again gives the same word. J.G. Younger in *Cretan Hieroglyphic Wool Units (LANA, double mina)* 'strictly internally' reasons out that the 'shirt' (084) is LANA, a wool unit and

'ing' (084) a LANA, a gyapjú súlyegysége, a 'kés' (051) pedig az úgynevezett Double-mina (dupla z), egy másik súlyegység jele. Younger professzor megfigyeli, sőt még a transzliterácójában is jelöli, hogy WA (041) kisebb a többi jelnél, de erőltetve vesszőparipáját, mely szerint a krétai irnokok megszállott könyvelők voltak, akik mindent számláztak, egyenlegeztek, jut olyan következtetésekre, melyeknek semmi alapja sincs.	the 'knife' (051) is the so called Double-mina, another wool unit. Professor Younger notices, even marks it in his transliteration that WA (041) is smaller than the other signs, but forcing his hobby-horse, by which the Cretan scribes were obsessed bookkeepers invoicing and balancing everything, came to a conclusion with no merit at all.

J.G. Younger sees balance ledger and transaction terms on every Minoan document, and as it is always the case, he misses some of the very obvious:

- The sign 161 depicts a VaSe (VáZa) or pot (FaZék) with a (mint)Tea 025 Tea stem in it. It is actually a ligature: V_Z_+T_ > (V>F, or F_Z_+T_) > F_Z_T_, which can stand for FiZeT = *fizet*, in English: pays, makes a payment, discharge, settle (up). We could reason another way to the same conclusion: the tea-leaves and other herbs are cooked in the pot to get herbal or medicinal extract, decoction, in Magyar *főzet* > F_Z_T > *fizet*.

- The sign 153 is also a ligature of a fish (HaL) and the 023 T sign. The stem of the Tulip is across the fish, the petals of the tulip are the lobes of the fin, and hence it is a fish-like T: HaLaS-T > HaLaSZT > *halaszt*, in English postpone, defer, put off. Nowadays, not a very often used banker's term.

Out of the 300+ Cretan Hieroglyphic documents, more than one hundred are deciphered, - or less pretentiously, but more accurately – are transliterated and interpreted (read through). They are accessible on the *Ősmagyar nyelvek* (http://osmagyar.kisbiro.hu) website. The decipherment is only a reading of the transliterated texts, but it is not that easy, because we have lost our ability to compose (képez, lit. to picture) our thoughts (in writing), instead we voice them.

ETHNOMUSICOLOGY

BENCZE, Mihály

Ancient Musical Instruments of Barcaság[1]

During the Hungarian Revolution of 1848 music for dancing parties as well as for military recruiting was insured by lute, lyre, zither, violin, bagpipe, blow-pipe, flute, drum and also by brass bands. In his description of Székelyföld, Balázs Orbán mentions the lute as an ancient musical instrument of the Csángós of Hétfalu: "the lute is a guitar-like musical instrument that has five ribs, a short neck and eight strings, these are played with feathers and it replaces in the orchestras the difficult-to-move cymbal and I may not be mistaken if I identify this with the lute used by old-time poets, as its name also suggests."

Our ancient culture, the Sumerian and later the Egyptian also mentions musical instruments similar to this. Scythian archaeological findings also contain it. I would like to present an interesting relation. The ancestor of stringed instruments was the stretched bowstring, our ancestors – the Hungarian people, too – were regarded by the chroniclers as the best bowmen. Onto the stretched bowstring, to make it sound better, an empty pumpkin's shell was fastened. The most suitable for this is the bottle-gourd of which hard shell is a great amplifier. The mandolin, the tambura is white just like the bottle-gourd. White was the ancient colour of the Cumanians – let us not forget white funerals as ancient customs that was still practised in Bácsfalu around 1964 – our word for pumpkin ("tök", Hung.) is of Cumanian origin and is a relative to our word for sphere ("teke", Hung.) that is globe. The bottle-gourd is ball-like and white that is it has a belly like a sphere ("teke-alakú", Hung.). The violin's ancient Kabarian name is the lute ("koboz", Hung.) that was a reference to the bottle-gourd. Consequently in Csík it is called "hedegű" which is more correct since it was also the aspirate pronunciation of our word for nerve ("ideg" – "hedeg", Hung.). The violin's twisting head has the shape of a goat's horns; its opening is in the shape of an egg and is twice curved in Kabarian-style. Its name had to be "koboz", "kobuz", "kobor". In German the bow is called "Bogen", to bend is "biegen" which sounds similar to the Bock he-goat. Our words for bending ("hajol", "hajlít" and "kajla", Hung.) are identical with the Cumanian word for snake, "kijó", "haijó".

The short-necked, ball-like bellied, eight-ten stringed lyre-like plucked with a plectrum is the singers' preferred instrument. At our Moldavian Csángó brothers it has remained known with its old-time playing mode as the lute. The Kazakhs call it "kobiz", the Kirghiz "komuz", the Osman Turks "kopuz" and "kobuz". Its short-neck version is the Chinese bipa. The lute is mentioned by Anonymus in Chapter 46 of Gesta Hungarorum. It is a well-liked instrument even today among Arabs; it reached them through Persian links. The Uyghurs still use it. Just like we used to, they also tune it G, D, g, c or D, a d, g.

According to Zolnay László the first mentioning of the lute – of course after the destruction of the runic memories by King Stephen – is between 1237-1325, as the name "Choboz" in Veszprém County.

---

[1] The *Barcaság* (German *Burzenland*, Romanian *Țara Bârsei*) is a historic and ethnographic area in southeastern Transylvania with a mixed population (Romanian, Hungarian, German).

1327 – Johannes dictus Kobzos de Zabadi, 1364 – Nicolaus dictus Kobzos, 1470 – Michael Kobzos. In the word-index of Codex Cumanicus the sonator – musician's Cumanian correspondent is cobuxci – lute-player. It can be found in various forms among the nations of Central Asia. Instead of using a bottle-gourd, the instrument was carved from wood. It can be found in Western Europe in the 14th century, it is mentioned by a German source as "die Kobus mit der Luten" and also in the Wartburg Castle a lute-like example can be found. Polish sources also mention it. The Don Cossacks accompany their heroic songs with lutes in the 17-18th century. The lute's Turkish "ut" and Arab "ud" version was used in court music.

In the lay (romance) written in 1560, Mihály Szilágyi is sitting in the window of his cell, "lute in his hand, played his sad song beautifully". Miklós Zrínyi also played the lute. In the all-time lute-player Sebestyén Tinódi Lantos' (1505-1556) self-drawn coat-of-arms a Caucasian long-necked lute can be seen. The strings of the lute are tuned in fifths or fourths with which pentatonic tunes can be easily played. The Székely lute-players that came to play in the Saxon villages of Barcaság (1550), the soldiers that occasionally appear in the fortresses of Felvidék, the blow-pipe-players of Nyírség, who are also mentioned by Mélius (1565) and pub-musicians of Transylvania whom bishop Liszti mentions (1568) all either made their instruments or bought them from traditional craftsmen. The zither, the beggars' musical instrument in the 16-17th century in Western Europe is the organistrum – popularly called hurdy-gurdy – alongside the ancient flute and bag-pipe, enriches the old-time Hungarian folk music's empire with lyrical and epic elements of songs (of which authors are known) at the initiative of the aristocratic and bourgeois literature. These instruments were also popular in the villages of Barcaság, the family names Sipos, Dudás, Dobos still exist up until today, but in the previous century family names such as Kobzás and Citerás were also known. When the Vienna-court started to disliked the Hungarian music they took away the lute ("elkobozták", Hung.). This is our "confiscate" ("elkobozták", Hung.) word. In several Asian countries the Koboz name is still present as family name, company name, newspaper name etc.

The zither is an ancient Hungarian musical instrument, its roots reach back to 19,500 BC to the Athaisian culture. The stretched bow, as a musical instrument also used horsehair to create sound. Later by stretching the cords onto a flat piece of wood we discover the zither. In Ordos, the shaman-center, there already existed well developed versions; it was the 24 Hun Union's religious, entertaining accessory. According to existing documents in Ordos the zither was already made in 2785 BC by arrowhead-smiths and through Shaman Bihar it reached India. The Hun, Scythe, Avar, Hungarian continuity can also be observed on this instrument. For example, in the Avar centers, in the Viennese Depression, around Pozsony, in the once Bács-Bodrog County, Baranya, Bihar and around us in the area of Bácsfalu and Zajzon. The reconquering Hungarians brought it with them and Anonymus mentions this in his Gesta Hungarorum as "citharédi". The Hungarian people that remained in Asia up to this day sing their songs accompanied with zither-like "dombrava". In Inner-Mongolia the "huija" ("hungzseia"), the Huns musical instrument still exists of which some Hungarian musical instruments originate and the Uyghurs still play it today. Starting from 1100 the Cziterás family name is mentioned and in the documents the "cituár", "zedoária", "zwitter, "zitwer, "chituár" names appear. From the Huns it reached the Chinese, too, it still exists today under the name of "guzeng". On Chinese paintings dating from the 4th century the zither can be seen. The Japanese also get acquainted with it through the Huns

and call it "koto". Its variations appear elsewhere as well, the "kaja-gum" in Korea, the "ku-csin" in China and the "valiha" in Madagascar. The Indians call it "vina" and received it through Scythian intermediaries. The Old Testament knows about the zither as "kinnor" and "negina". Egypt named it "kánun" and this is how it is known in North Africa. Our zither is identical with the Finnish "kanetele" and the Ukrainian "bandura". Pythagoras used is an instrument to measure the distance between notes and the Pellazg also called it zither. This is proven by Csaba Varga. The Greeks also used its monochord. The West borrowed it from us, Praetorius in 1619 mentions the "scheitholz" as a popular musical instrument. It is the basis of the French épinette, the Norwegian Langley, the Danish humle, the Swedish hummel, the German Scheitholt.

In 1862 Max Amberger built the modern concert zither. Otto Hermann studied the zither at the end of the last century. It is the favourite musical instrument of the Carpathian-basin Hungarians, except the Moldavian Csángós. Because of unknown reasons it has not remained among them. According to old Székelys of Csík, during World War I, soldiers from the Plains of Hungary made it popular in Székelyföld. In the Carpathian-basin the better known zithers are: the lobe zither, loft zither, horse-headed zither, gutty zither, two cased zither, inner-headed zither, harp zither, four cased zither, and diatonic zither. In the Lowlands they also call it tambourine. The value of each one is raised with the fact that they are beautifully carved. The tuning up of the two rowed zither is seen by the history as Hungarian method. The layout of the tune string, bass string and the elbow string depends mostly on the knowledge of the zither maker. Once upon a time every village of Hétfalu had skilful zither makers. In our schooldays we used to hitch differently strained rubber, with which we imitated the zither.

The instrument has a rectangle shape; its length is half meter long. On one of the linear sides of it, we find the stopper, the graduated cylinder. The two rowed frets are placed on the stopper at different distances. On the external row there are the seven shaft notes, at the width of two and a half octave, and on the internal row we find the chromatic notes. This coincides with the role of the black and white keys on the piano. Next to the stopper on the right side is the flanker where they play it. The Hungarian zither has mostly mixolid scale, it is a quintet instrument. Without transposing it is in harmony with the C-major, D Dorian, E-frig, g mixolid type of melody. Kálmány Lajos (1852-1919) ethnographer and Kiss Lajos folk song researcher dealt with the zither, too.

The Hungarian dance of the Csángós in Barcaság, the "csűrdöngölő", the "csárdás" called slow Hungarian, became universal in the last century. Among the musicians there were the zitherists, too. Before Christmas the men chose their representatives in the dance house or in the spinner house, they performed the inauguration of the boys and girls, they rented a dance house, hired the musicians, and with the learning of the songs they were getting ready for the series of holiday greetings and dancing. In the time of the conglomeration between Christmas and New Year's, men gathered and ate at the shared accommodation. The leader was the front man, its replacement was the second man, and the writings were made by the notary. The greetings and felicitations which travelled from door to door, were spread by the spokesmen, the songs were led by the cantor. The Bíró, Kántor and Kulcsár survived as surnames. The calling and taking of the girls to dance was the girl divisor's job, and if the girls were late than they were carried in by horse in a cart or wheelbarrow. The toll was the "janitor", the water carrier also took care of watering the floor, the sorting of the dances was the job of the dance master, the filterer. The judge imposed punishments for the violations, and this was the job of the punisher, clapper or clapper

master. Before Christmas took place the inauguration of the boys, when the 16-18 year old ones became men with full rights. After the listing, the formal investigation and proclamation they were cheered and lifted three times. This was followed sometimes by the "broom dance", elsewhere by an inauguration ball. At dawn on the first day of Christmas, everyone solemnly spanned their pairs into the dance house, than after church they danced until evening, this was followed by the István (Stephen)-day dawning, after that the second day dance. The newly weds were greeted with tales. On the third day the János' (Johns) were greeted the same way. On the fourth day of Christmas, the girls were birched besides greeted; this is the time when the children's dance was held. Once upon a time in all Barcaság's villages people danced "Borica", a dance that due to Austrian prohibition, then Romanian, survived only in "Háromfalu". The Old Year dance was followed by New Year dawning and mask walk. At the end of the New Year's last dance, the girls were spinned out of the hall, and spending the ceremonial rests for the resignation of the first man.

The reed pipe was our childhood's common flute. It is made in spring from the willow's young branch, when its peel comes off easily. The peel is softened by tapping, pulled off while repeating verse rhymes: "Come, come little horse, Vulture legged little horse, In winter and in summer, In every year…" At the end of the willow cut a small hole is cut, then in front of this hole a small cotter like part is incorporated. On the other end it is pushed back the cut out part; this is why it gives a distinct tune. On the shore of the river Dirba we can find many willows and playing children as well. Part of our medieval instruments got into Western Europe due to the crusades.

In Barcaság the "tárogató" (Turkish pipe, Engl.) was well-known´, which is our Eastern heritage. After Athais we can find the oldest copy of it in the Sumerian town of Ur. The one the Uighur people from Central Asia have is identical with the Hungarian Turkish pipe. It was also used in the army because of its sharp and extraordinary volume. It became the symbol of the Rákóczi War of Independence; after its suppression, the Austrians banned it. This was the time when it was left out of Barcaság. By the 19th century it had been updated and renovated by Schunda József. The shepherd's pipe is an Eastern heritage, it is not known in the West, but it remained a popular instrument for the Moldavian Csángós. The tile pipe is a roundish pipe made out of 4-6 holed tile; it is an ancient Hungarian musical instrument, its 9-10th century artefacts in Hungary are well-known. It was maintained in the Sumerian civilization as well. By pouring water into it, it makes a bubbly, chattery sound. According to Torma Zsófia and Badinyi Joós Ferenc the Hungarians who left the Carpathian Basin 12,000 years ago were already using it. Its commercialized version can still be found at our fairs. During my childhood the weekly fairs were held at "Vásár" (Fair, Engl.) street in Csernátfalu, but these slowly ceased. This was the time when I bought for the last time tile pipe from my home village. You can still find it in Székelyföld, Korond has a variety of them.

The flute is an ancient musical instrument of the shepherds; the Eastern imitation of the Hungarian flute is still used at the edges of the Gobi Desert. The fluters were trained in a shaman center in the Bálvány Mounts (the twin of the Transylvanian Bálványos and Bolnok shaman centers) near Ordos. The legend of the river Tatrang in Barcaság says that the beautiful Bacsó Anna could not really enjoy her beauty because she was cursed. She married her husband against his father's wishes, a shepherd who herded his sheeps on the green grasses of Csukás. For her disobedience the fairy cursed her that she could only see her beloved husband when he comes down from the alps. She is not allowed to go up to

him to give him food or love. Anna disobeyed the curse, went up to her husband, but on the mountain a storm sprung and she got hit by a lightning and she turned into a rock. Anna's husband approached the new rock while playing the flute and he was amazed that the rock had the same shape as his wife. His heart was captured by desire, as he reached the rock he began playing a moaning song. As the song was over, the rock-lady's heart broke, and she began crying so hard that a river as big as Tatrang was formed. The surname Bacsó is an ancient Hungarian heritage, known mostly as a name in the Avar region; it means leader, front man.

The flageolet was also brought into Europe by us, the double flute is known in the Sumerian culture from the town of Ur, similarly in Egypt. In the Avar graves of the Carpathian Basin double flutes were found made of bird bones, and Csajághy György was the one who revitalised it so the old styled, five related Hungarian folk songs can be perfectly played on it. It survived at the Csángós. Also in the Carpathian Basin a 36,000 year old flute was found made out of bear bone, on which Horsch Sándor plays perfectly Hungarian folk songs. He was the one to confirm Varga Csaba's claim on Hungarian language and music, that states that this is the ancient language and music, from it descend the world's other languages and music. The bagpipe was a musical instrument used in war, the shepherd's inevitable music instrument, but the bagpipe was sounded in churches, baptisms, weddings as well. It is in the memoires of Athais and Ordos, we handed it over to Europe. The jughorn is also our ancient musical instrument, leather or parchment is tightened to the top of a large pottery. A 1-2 span long reed is fastened to the cover, the reed is rubbed with wet or resined hand. The cover takes over and amplifies the vibration and creates a rumbling sound. It is the musical instrument of the story tellers. The "kolomp" served as part of the shamans rituals next to marking the herds. Parts of the "kolomp" were bells, tinklers, which are mentioned by the society of the Huns of Ordos; Borica from Barcaság captured the sacral usage of these. The chained stick is nothing else than a chain fastened on a stick, and by patting it to the ground it makes a rattle sound. It is used in story telling to accompany the rhythm. The whizzer or thunderstick is a piece of wood tied to a string making a humming sound. The rattle's ancestor is the roaring wood or the roaring bull, which imitated the sound of our ancestors at the shaman's gatherings.

The stringed instruments have Athaisian, Ordosian and Hungarian roots. The usage of horse hair was obvious to the horse riding people. The first stringed instruments´ head was horsehead shaped, with a bow out of horse hair, also called as "nyirettyű". The Arabs took it over from Persians. The word violin (hegedű, Hung.) comes from the New Year's greetings (hejgetés, Hung.), in some other form. On the violins from Gyimes a fifth string is used. After World War I the violin virtuoso Vak Ferenc was known almost everywhere. The horn is an ancient Hungarian instrument; it is offered a special attention by the Horn-colony tribal name, the Horn of Lehel, the drinking horn of the covenant of blood, and the rank which is indicated by it on the ancient representations. Besides its sacral role, it is the ancient instrument of the shepherds and the army. The decoration of its surface are masterpieces of artists. The cimbalom is also an ancient Hungarian instrument, between the two World Wars it was used by the orchestras of Hétfalu. Today the world's greatest cimbalom players are Hungarians. The drum is an indispensable instrument of the shaman school from Ordos. Our ancestors fastened the kettle drums on the sides of a horse; this was the way they played them. It is a transcendental accessory for our shamans. St. Stephen began forbidding it; finally the Hapsburgs forbade its usage in the army in the year 1767. Since then it is

used by the symphonic orchestras, but is not used any more when playing folk songs. The strainer drum is the accessory of the rituals of the ancient Hungarian shamans and wizzards; it is still used by our Csángó brothers. The Moldavian Csángós still use the bull, the Jew's harp, but the Csángós from Barcaság forgot about it. The cymbal is a Hun, Avar and Hungarian instrument; it was mostly used in the army. According to the findings of the historian Barabási László, the Csángós living outside the Carpathian Basin, the ones living in Asia, Africa, North- and South-America have similarities in their instruments and dressing as well.

The ancestors of the organ are the pan's pipes of Athais and the hose-pipes. The 24 Hun Alliance was familiar with the seng, this is a blowing instrument which still exists in China and the Far East. Their essence is that the pipes have a common air chamber, in which the player blows the air, and by covering the hole on the pipes it gives sound to the certain pipe, even many pipes at the same time, giving the possibility to play polyphone songs. The oldest instrument, which can really be called an organ is the water organ, the hydraulos. From the 4th century the pneumatic system instead of the hydraulic pressure equalizer is mostly used for the water organ. In the 9th century people started using the organ for Church music purposes, in the 10th century the first closet shaped organs were built. The pedals were first used in the 14th century. With the perfection of the airbox, pipes and tract the organ became a real musical instrument; it was the most appreciated in the Baroque. In this the collaboration between Johann Sebastian Bach, the great organ player and Gottfried Silbermann (1683-1753), the best organ builder, played a great role. The pneumatic tract became popular in the early 19th century, the electric one at the end of the century. These made possible the building of giant organs, which were needed by the romantic era of music. The organ was the only instrument, which was not forbidden by the Church in the Middle Ages, and it remained a characteristic instrument of it.

In Apáca the organ was built in 1886 by Saukenik János, in Krizba in 1853 by Mäywald Hendrich, who was the student of the master who built the organ in the Black Church, in Barcaújfalu the organ was built in 1752, but it was disassembled when the Romanians broke in 1916 and it was put back together only in 1923. The organ of the Lutheran Church in Brasov was built by Schneider Péter senior in 1636, which has the same age as the Bocholz organ in the Black Church. It is sad that this is forgotten by most and that they only pay attention to the commercialization of the Black Church. One of the celebrities in Bácsfalu in 1848 was Simon István, who escaped the Bach era by moving to Bucharest where he became famous thanks to his inn, and his commercial spirit. During his old days he returned to Bácsfalu, where he was the first who in 1898 installed the wood tubed water-conduit. Under the community center in Bácsfalu, layed the old cemetery near the church. Simon István enlarged the cemetery, where he tried to establish the line burial. For this he was honoured with Hungarian state awards. For his merits the Új street was named after him, and we should claim it back. Bácsfalu's organ which was built in 1814, was replaced in 1893 and given to the new church in Hosszúfalu-Fűrészmező, and they took over the organ from Csernátfalu, its coagulation was financed by the earlier mentioned Simon István's cousin, Simon István. The organ player was Simon Gyula. Its altar was given as a donation by the Saxon Church from Szentpéter, and then in 1910 Borcsa Mihály donated a new altar picture. In Türkös the altar was built in 1910. In Csernátfalu the old organ was replaced in 1891 and donated to Bácsfalu. The new organ was built by Dangl Antal. In Tatrang the organ was built in 1856 by Nagy József, in Zajzon, instead of the old side-organ was built a new one in 1838. Pürkerec, thanks to the intervention of priest Fejér Gyula,

obtains the organ from the Roman Catholic Church in Brasov, situated on Kolostor Street. Barcaság had famous cantor teachers and cantors. The most important are the following. In Apáca: Varga Olga, Simon Viola, Bölöni Margit, Krájcsovits Izabella, Szilágyi Márton, Kovács Károly, Koródi Sámuel, Mátyás István, Rosondai János, Balog Mihály, Köpe János, Sárai Mihály — he started in 1799. In Krizba: Adél, Nagy Adél Erika, Illyés Enikő, Sala Ida, Máté Karola, Domokos Gyula, Osgyáni István. In Barcaújfalu: András Csilla, Jakab Piroka, Csibi István, Jámbor Mária, Nagy Sándor, Dani Mária, Koppándi Péter, Line Márton. In Brasov: Kovács Klára Ildikó, Raduch Magda Irén, Bálint Mihály cantor teacher and school director. In Bácsfalu: Gyerkó András, Papp Margit, Gillich Rita, Bacsó Anna, Simon András, Szotyori József, Kocsis János. In Türkös: Fogarasi Vilma, Gödri János. In Csernátfalu: Mátyás Ernő, Kiss Emese Mária, Kanabé Gyárfás. In Alszeg: Papp Magda, Kerekes Sára, Sipos Dóra. In Felszeg: Kajcsa Tünde, Kovács Klára, Bíró Emilía, Molnár József. In Tatrang: Tamás Ildikó, Bálint Jutka, Mezei–Vitos Margit, Dinka Csuka István. In Zajzon: Mikes Márta, Taizs István, Rab Csilla, Bálint János — cantor teacher, who came home from Petrozsény —, Mátyás Etelka, Pajor László, Pajor Árpád. In Pürkerec: young Mátyás Etelka, Mátyás Etelka, Barkó András, Deák János.

As serfs of the Saxons from Brasov, the Csángós from Barcaság lost their ancient musical instruments, dances, music knowledge. The Lutheran religion, the forcing of the German language and culture got its result; slowly the musical nads were born in Hétfalu. The Independence War in 1848 led to the establishing of military bands, after its repression they became naturalized in the villages in Barcaság as brass bands. Each village had its own brass band. As the tradition lost territory, on the picnics the music was provided by brass bands, and similarly on the funerals as well. The Honterus excursion place near Brasov was first the Saxons´, and soon became the Hungarians´, favourite entertainment space. During World War I the Hungarian bands flourished again, and after Trianon the young ones became part of the music bands. The official stamp of the band from Bácsfalu dates from 1915 and they were taught by Geham Saxon conductor. Its most important conductors: Mártis András, Mezei Árpád – who was an honoured member of military band of the Romanian King Mihály and from 1947 took over the band in Bácsfalu -, Bálint Árpád and Bálint Árpád Jr. The band took part of many festivals; on the ´We Sing for you Romania Festival´ won the third place. The celebrations in the community hall and its yard, the picnics are part of the bands beautiful memories. The band from Türkös was founded by Csere Rudi; he gave up his beautifully started activity after a few years and joined the band from Bácsfalu. The band in Csernátfalu took another shape in 1932 under the name of Voluntary Fire Department Band, with the support of the millman Köpe István. The culture in Csernátfalu was revived by the foreseeing and charismatic activity of Lutheran priest, Dr. Kiss Béla. During and after World War II many sons of the nation hid or fled here, to Barcaság. One of them was the music teacher Klitschka, the conductor of the Czech military band, who supported our priest's musical activity with the organ concerts held in the churches of Csernátfalu and Tatrang. For a while he took over the control over the brass band. Gyulai Nagy András (1911 – 1983) from Csernátfalu had a remarkable musical talent even in elementary school; he was discovered besides the director Kanabé Gyárfás, by our priest as well. His childhood dream became reality in 1947, when he reorganized the band from Csernátfalu, which in a few years became the most famous in the county. Parea Mihály was a refugee from Basarabia; in the past he was a Russian military band's flieger, after this he became a member of King Mihály's band. He became also a strong member of the band in Csernátfalu, as well as an invited musician of the guest circuses performing in Brasov. In 1958, in the competition between rayons he won the second place, he was preceded only by

the best Saxon brass band. Besides him, founding members were: Gyurka István, Kapitány Sándor, Buda András, Vajda Péter, Pap István, Girás János, Kiss Istók István, Bálint Bandi, Peltán István, Gyulai János, Tóth István, Péter János. He learned the secrets of musical instruments and music playing from Klitschka. As a tailor, he made uniforms for his band. He taught his musicians to read and write music sheets, he started a serious education of the people. The blowers of Barcaság are his students. He gathered the young ones from Hétfalu, taught them to intelligent fun. The authorities deported him in 1951 to the Danube Canal. In the mean time, his innocence came to light, and he was able to return after one year. He continued where he had left off, with the only difference that he had to play on the communist holidays, and not only on Hungarian ones. Between 1958 and 1960 he manoeuvred a jazz band too. His band was the highlight of the Szabó Hall, the Papp beer garden, the picnics, the Fire Department's ball. Every member of the Hétfalu community sang together with them on the Fire Department's march, which was composed by Gyulai Nagy András for the lyrics of Köpe István. They bought the instruments with their own money; sometimes Köpe István gave them financial assistance. The instruments were repaired by Kubath Wilhelm in his shop from Brasov. Veres Jenő (1910-1988), a true entertainer and the world's unique "official smuggler" introduced them many times. Half of Barcaság's people still get their heat from the Dutch stoves he built for them. For him building a stove was a small celebration, he told stories, gave books to the family. He considered the Hungarian-speaking natives from Moldavia to be his heirs, and he quoted Berzsenyi Dániel to say goodbye to them: "I confront bravely the darkness of my grave, It is frim, but it can not be that evil. Because it is your work, it spread there, too, Your hands cover my bones." The followers of Gyulai Nagy András were forced by the government to have the winder band function in the pioneer house. The activities did not last long; the director of the pioneer house gave most of the instruments to Saguna Highschool. This was the end of the most famous brass band. Tamás András continued to lead for many years the brass band from Csernát village. In 1945, in Hosszúfalu Fabich Károly reorganizes the fire-fighter's winder band. The most important bandmasters were Laczkó Márton and Pari János. In 1920 the Evangelical Winder Band is created in Tatrang with the help of minister Szórádi Lajos, chorister Zsigmond István and choir leader Pajor Árpád. In the city of Brasov existed the nab called 89 Tüzérezred. The brass band from Tatrang used to buy their instruments from that band. Most of these archaical instruments can also be found today. The interesting thing about these instruments was that all the other instruments from Barcaság were B tuned but those from Tatrang were H tuned. In 1946 a parallel fire-fighter band is created with the help of the Csere, Váncsa, Bálint, Csabai, Pajor, Koszta and Veres families. They bought their instruments from Szászhermány. The generation change of the two bands ended up with combining the two. The most important choir leaders of the band from Tatrang were: Pajor Árpád, Bálint György, Koszta István, Csere István, Szász János and Csórik István. Beside religious events they also attended outdoor concerts. In 1982 on the Festival "We Sing for you Romania" they received the second prize. In 1925 the villages of Zajzon and Pürkerec created together the Baptist Winder Band. Founder members: Máthé Géza, Rab Sámuel, Szász Sámuel, Sipos András, Koródi Sándor, Rab Márton, Fejér István, and Simon Mihály. They bought their instruments from the Firefighter's Band from Tatrang. The diminution of the Baptist congregation broke up the band, so with buying the instruments from them, in 1979 the Evangelical Winder Band is founded, its members being Deák István, Bálint István, Sipos Tibor, Bódi Gábor, Vajda István, Fejér István. The congregations of Bodola, Keresztvár, Oltszakadát used to invite them for different events. In 1985 Precizia Factory also creates a winder band, its choir leader

being Gyurka Árpád. Unfortunately the last twenty years broke up all four winder bands from the four villages. In 1993 Gyurka Árpád founded the United Band of the Csángós from Hétfalu, which starting in 2002 is a formal legal entity. He teaches the young, trying to save what still can be saved. Compared to Hétfalu, Réty is a small village, and there Kelemen Antal runs a brass band of 50-60 members and a music school too. There is a Festival, organized by Réty, where the bands can compete. His students are famous around the world. In Apáca, the musicians who were recruited in World War I, left their instruments to their wives so they would take care of them. The brass band functioned between the two World Wars as well. The music sheets were inherited by the young ones from the old members. After World War II, Szász Ernő, teacher at the school in Apáca, reorganized the band with some help from the church. In place of the hundred year old instruments he bought new ones from Hungary. The important conductors of the brass band: Orbán János, Jakab János, with the guidance of Jakab László provides music, besides on harvest balls, carnivals and the traditional ritual of shooting the rooster, on funerals as well. In Apáca, after World War II, Csere György founded a band for the classes, which worked until the 1960s. In 1974 Slatnikar Albert (1911-1996) founded in Krizba a band, after one year a next one was founded in Barcaújfalu. The two bands were awarded many times, on the Festival of Réty, and on the Golden Trompet Festival in Constanta. In 1991 Páll Gyula merged the two bands and took over the leadership of them. This band is a big part of the German Forum's band in Brasov; they already have many CD recordings as well. In 1994 they took the Band from Orosháza as their brother band, they meet in different places every year, and they play.

Barcaság had many musical talents, but due to the hardness of the history they remained anonymous or they left. Hatházy Mihály and Dodé Árpád after completing the Conservatory of Kolozsvár, became violinists of the Philharmonic in Szeben in 1967. Dodé Árpád – his father was the one of the founding members of the band in Bácsfalu – is still an active member; from 1970 Hatházy Mihály is the violin teacher at the Music School in Brasov. Some important students: Sárai Éva, music teacher at the school in Bácsfalu, Gyurka Gellért, violinist in Germany, Koszta Árpád violinist, who is the cultural director of the Folk Band in Sepsiszentgyörgy, Koszta István violinist, he is now the Lutheran priest in Krizba, Vajda István, violinist and pianist of the wedding band in Zajzon, Pajor Olga, organ player, who is cantor in Tatrang, Bartalis Hajnal, violinist at the Philharmonic in Brasov, Bartalis Emese, cello player in Bucharest, Bartalis Csaba, oboe player at the Philharmonics in Brasov, Bartalis Tünde, who plays flute in Déva. Soós Sándor from Türkös, after Marosvásárhely, Kolozsvár and Bucharest plays the flute for the Philharmonics in Germany since 1970. Gyerkó András, after completing the Conservatory in Kolozsvár became an active music teacher in Négyfalu, who taught many children the beauties of playing an instrument. Famous students: Simon-Peteu Zsuzsa, who is a singer in Frankfurt-am-Main, Simon-Peteu Johanna, who plays the cello in Bucharest. Simon Katalin is also a graduate of the Conservatory in Kolozsvár, performed as a singer at the Opera in the same town; she settled down in Debrecen in 1990. Bálint Ibolya from Csernátfalu after graduating from the Conservatory in Kolozsvár, is a music teacher in Négyfalu. Hammas Katalin from Alszeg, also a graduate of the Conservatory of Kolozsvár, in 1975 became a cello player for the Opera in the same town, she also settled down in Hungary. Musát Gyula from Bácsfalu after completing the Consevatory in Kolozsvár, plays the flute at the Music School in Sepsiszentgyörgy since 1980. Hatházy Gábor graduated from the Conservatory in Kolozsvár, at the classical guitar and piano department, after this he worked as a teacher, also in Négyfalu. Páll Mihály from Alszeg, is a singer and a wedding violinist. Simon András, director at the school in Bácsfalu, has

taught the violin playing for many years. Katona Gyula Jr. is a violinist at the Philharmonics in Germany. He held mandolin concerts linked to the exhibition of the painter Bálint István, and Vigovszky Gyula held guitar concerts in the same manner. Kovács Attila, teacher at the Protestant Theology in Kolozsvár and worldwide famous organ player, held in 2006 in the church in Csernátfalu the ancient premier of the "Kő Kantáta" Symphony. The folk bands slowly acclimatized the accordion, the clarinet, saxophone and countless new instruments. In the past, every village, church had a folk dance ensemble, today only the Kéknefelejcs exists. Our schools in Hétfalu still have flute bands. In old times every village had its own choir, today only the polyphone choir of Gyerkó András exists, which is a permanent guest of our events. After World War I the band of the violinist Vak Feri was the permanent guest of the merriments, weddings, and the Papp beer garden; after the ruling in Vienna he left to Hungary. His violin was inherited by Szabó Pista. From Háromszék came the Karácsonyi and Demeter family bands, who played for a longer time at weddings. After World War II, the band of Vak Feri was replaced by the accordion player Katona Gyula band. Kónya Sándor sets the roots of a modern music playing band in 1980, which worked until 1999. From the bands which were once in competition, today only the "Hangulat" band exists, which was founded by Tóthpál István in 1998 with Csórik István, Pari János, Nagy Gábor and Fejér István. Besides all this, the highlight of the music in Barcaság is the preserved Borica in Háromfalu, which has a sacral content and an ancient musicality which goes back to the Athais times. It is time that the Borica, which is one of our pearls of World Heritage, should be protected as Hungaricum by the United Nations.

_____

Translated by Andrea Muerth and Dávid Borzási

GEOSTRATEGY

MAHAPATRA, Debidatta Aurobinda

Volatility and Ethnic Instability in Post-Soviet Trans-Caucasus

Abstract

Post-Soviet Caucasus is one of the most intriguing phenomena in world politics. Besides being part of the past Soviet legacy, its location in the world map as a bridge between East and West, its ethnic mosaic and energy resources make the region a multi-dimensional riddle yet to be grappled with in all its dimensions. Hence, any analysis of the Caucasus must take into account the evolution of the region as a new entity in 21st century post cold war, post-Soviet era. Though of late analysts have focused on this evolving phenomenon, much remain to be explored. The current paper analyses some of the interrelated aspects of Caucasian politics while focusing on the South Ossetian crisis in order to demonstrate that the conflict potential in the turbulent region still remains high and volatile, mainly owing to diverse interests of diverse players both regional and external.

Key words: Caucasus, Armenia, Azerbaijan, Georgia, Russia, US, South Ossetia, Abkhazia

_____

What makes the Caucasian region a complex subject of analysis is its character of an ethnic cauldron. The whole region starting from the Black sea in the east to the Caspian Sea to the west and from the southern Russia in the north to Turkey and Iran in south is inhabited by numerous ethnic communities. The earlier Soviet system had promoted the ideal of a nation where about 130 ethnic groups lived together in peace and harmony. (Souders and Kanet 1994, p. 134) However, the inter-meshing of divergent ethnic groups and its haphazard treatment and acquiescence during the Soviet era suddenly burst up after the collapse of the Soviet Union. Whether it was Nagorno-Karabakh between Armenia and Azerbaijan, or Abkhazia and South Ossetia, or Chechnya, the region has witnessed not only bloody wars but also mass exodus of people from their native places. Further compounding the problem, the ethnic monster has been nursed and protracted with religious terrorism and fundamentalism. Despite international attention the region is still a hotspot of ethnic rivalry, arms accumulation and concentration and jingoism fuelled by oil money.

One trend found in the countries of the region is their common dislike of Russia; perhaps Armenia is the sole exception. Both Georgia and Azerbaijan are enthusiastic to join NATO to counter Russia's influence, while Russia considers the region its backyard to be watched and nursed carefully and sometimes with force. Besides Russia's proximity as a factor, the Russian minorities in the post-Soviet states have evinced Russian interest in the region. Protection of 'Russian-speakers' abroad is a foreign policy priority for Russia. (Valdez 1995, p. 104) Taking into factor these issues, Russia abhors any

Western influence in the region as interference in its strategic sphere. The paper is an attempt to unravel some aspects of Caucasian politics. It also focuses on the recent flare up in South Ossetia to demonstrate how the conflict potential in the region still remains high and volatile.

Geostrategic Profile

The Caucasus region is a vast mountain area consisting of many ranges. It forms part of the traditional border between Europe and Asia. The whole Caucasus region is confined not only to the post-Soviet states of Armenia, Azerbaijan and Georgia but also the southern segment of Russia. The region is considered cradle of many civilizations with more than fifty indigenous peoples and languages. The three countries in the region remained under the Czarist rule for about two centuries before coming under the control of Soviet socialist regime in the early twentieth century. These countries also had experienced imperial rule under Persian, Roman and Ottoman empires. It is only after the collapse of the Soviet Union in 1991 these countries emerged independent but found themselves in total disarray. Problems of boundary settlement, the ethnic turbulence and lack of stable and vibrant political system confronted all these countries. Rules by various empires and lack of any constant source of strength have left the region prone to instability due to endless rivalries. The region has traditionally been volatile due to competition between Russia and Persia, China, or Great Britain.

The Caucasus gained wide recognition as the site of disputed territories and armed conflicts in the final years of the Soviet Union. The break up of the Soviet Union had already brought radical changes in the geopolitical situation of the region. The region witnessed a morass of ethnic conflicts and bloody power struggles, which further impeded its needed push towards democratic development and nation building. Whether it is Nagorno-Karabakh or Abkhazia or South Ossetia or Chechnya or disputes over oil rich Caspian Sea basin, the region is known more as a zone of instability and bloody clashes than for any positive development. Maintaining and consolidating stability on the territory of the former Soviet Union remain formidable tasks, involving both domestic developments in the new states and their external interactions. These new states are operating in conditions of enormous structural fluidity and change. Domestically, excessive pressure is placed on decision makers in minimising conflict among competing actors in the decision process, maintaining fragile coalitions, and reorganising bureaucratic procedures when new approaches are desperately needed to cope with an unpredictable international environment. (Dawisha 1995, p. 4)

The Republic of Armenia spreads about 29,743 sq km (11,484 sq miles) with a population of about 3 million. Majority of its people practice Christianity, and major languages spoken are Armenian and Russian. Situated along the route of the Great Silk Road, it has fallen within the orbit of a number of empires and encountered many cultural influences throughout its history. One of the earliest Christian civilisations, its churches were founded in the fourth century. It later spent centuries largely under Turkic or Persian control and its rich cultural and architectural heritage combines elements from different traditions. The Armenian language is part of the Indo-European family but its alphabet is unique. An independent Republic of Armenia was proclaimed at the end of the First World War but was short-lived, lasting only until the beginning of the 1920s when the Bolsheviks incorporated it into the Soviet Union. When the Soviet Union collapsed in 1991, Armenia regained independence but retained a

Russian military base at Gyumri. In the mid-1990s the government embarked on an economic reform programme which brought some stability and growth. The country became a member of the Council of Europe in 2001. Unemployment and poverty remain widespread. Armenia's economic problems are aggravated by a trade blockade, imposed by neighbouring Turkey and Azerbaijan since the dispute over Nagorno-Karabakh. The conflict over the predominantly Armenian-populated region in Azerbaijan overshadowed Armenia's return to independence in 1991. In the presidential election held in February 2008, Serzh Sargsyan became President of the country.

The Republic of Azerbaijan spreads about 86,600 sq km (33,400 sq miles), with a population about 8.4 million. Majority of its people practice Islam, and major languages spoken are Azeri and Russian. The republic gained independence from the Soviet Union in 1991 amid political turmoil and against a backdrop of violence in Nagorno-Karabakh. It is known for its oil springs and natural gas sources. In the 19th century, this part of the Russian empire experienced an unprecedented oil boom that attracted international investment. By the beginning of the 20th century, Azerbaijan was supplying almost half of the world's oil. In 1994, Azerbaijan signed an oil contract worth $7.4bn with a Western consortium. Since then Western companies have invested millions in the development of the country's oil and gas reserves. Caspian oil is now flowing through a pipeline running from Baku through Georgia to the Turkish port of Ceyhan (known as Baku-Tbilisi-Ceyhan pipeline), providing western countries with ready access to a vast new source of supply. Azerbaijan became a member of the Council of Europe in 2001. Often accused of rampant corruption and election rigging, ruling circles walk a tightrope between Russian and Western regional geo-strategic interests.

Situated at the strategically important crossroads where Europe meets Asia, Georgia has a landmass of 69,700 sq km (26,911 sq miles), with a population of about 5 million. Majority of people practice Christianity, and major languages spoken are Georgian and Russian. Over the centuries, Georgia has been the object of rivalry between Persia, Turkey and Russia. It was eventually annexed by Russia in the 19th century. Following an interlude of independence after the 1917 Bolshevik revolution in Russia, it was incorporated into the Soviet Union in 1922. Following the collapse of the Soviet Union in 1991, Georgians voted for independence and Zviad Gamsakhurdia as president, who was replaced in 1992 by Eduard Shevardnadze as the country's new leader. Shevardnadze was ousted in November 2003 following mass demonstrations over the conduct of parliamentary elections, named 'Rose Revolution' and was replaced by Mikhail Saakashvili. The rupturing of trade ties with Russia had caused the Georgian economy to decline. Georgia has started receiving an increasing proportion of its gas from Azerbaijan. Since its emergence, Georgia has endured periods of civil war and unrest as well as violence related to the independence aspirations of the breakaway regions of Abkhazia and South Ossetia. Russian peacekeepers have been stationed there since the early 1990s. Moscow is regularly accused by Tbilisi of siding with the unrecognised states. The Georgian parliament has demanded that an international force replace the Russian peacekeepers in both regions. After protracted discussions, Russia agreed in 2005 to withdraw from its two remaining bases in Georgia, one in Ajaria and the other in southern Georgia.

Rising Tensions

Developments in the recent years have indicated tough posturing by the courtiers of the region. The tensions have not only confined to bilateral level, but it has acquired multiple dimensions involving multiple players with conflicting alignments. The year 2007 has witnessed a spurt in this trend. Following a meeting of CIS Collective Security Treaty Organization (CSTO) secretaries in Bishkek on 21 September 2007, Nikolai Bordyuzha, the secretary-general of CSTO told journalists that the organization's members are concerned by 'militant statements' of intent expressed by South Caucasus officials to resolve 'frozen' conflicts by resorting to military force. According to him, the increase in defence spending planned by Georgia and Azerbaijan constitutes a 'serious threat' to CSTO members. (Radio Free Europe/Radio Liberty News line 21 September 2007)

The Russian-Georgian rivalry too has played an important role in the rising tensions in the region. In the Tkvarcheli incident, the Georgian forces entered in the name of 'counter-terrorist operation' Abkhazia's Tkvarcheli district and allegedly attacked an Abkhazian army training camp, killing two Russians, and taking 6 Abkhazians and Armenians to Tbilisi where they were put behind bars. In another incident, on the night of 27 September 2007 dispatches began to arrive for the mass shootings on the southern outskirts of Tzkhinvali, the South-Ossetian capital by automatic weapons, heavy machine guns, grenade throwers, and mortars. Almost simultaneously, attacks were launched on the northern outskirts of the South-Ossetian capital, adjacent to the Georgian village of Tamarasheni, where Georgian troops and police had entered before in violation of all previous agreements. Several residents of Tzkhinvali were wounded. And even though the shooting appears to have stopped, there is no guarantee that it would not be resumed. Unlike previous events of the kind never stopping since 2004, this time South Ossetian troops opened return fire and the government of Abkhazia decided to deploy several auxiliary contingents at its border with Georgia. The Russian media's increasing advocacy to recognize the de facto states of Abkhazia and South Ossetia provoked such an action from Georgia.

According to some analysts, Georgia has taken such a step in order to divert attention from domestic instability. In this context, it can be mentioned that the charges labelled by Ex-Defence Minister Irakli Okruashvili against President Mikheil Saakashvili has become an issue of public debate about the integrity of administration at Tbilisi. It can be further noted that the president had imposed emergency in the whole country in the first week of November 2007 amidst huge protest. There have been frequent attacks on private media such as Imedi. Radical Georgian leaders such as Kitovani have made statements like, 'peaceful unification of Georgia is impossible. The problems of Abkhazia and South Ossetia can only be solved in war.' Washington's earlier praise of Georgia as the 'democracy standard bearer' might have ensconced Georgian leaders to take such a drastic action to assert their rights over de facto republics of Abkhazia and South Ossetia. Saakashvili's reelection as president in 5 January 2008 elections would like further strengthen Georgia-US relations and feed to suspicions of further worsening of Georgia-Russia relations.

Like Georgia, Azerbaijan too has recently raised bellicose tactics over Nagorno-Karabakh issue. Its emerging economy due to energy resources has paved the way for hardcore policy towards the issue, not only in terms of public display of sabre-rattling but also in terms of increasing defence budget. The problem is that there are no Azeri enclaves in Nagorno-Karabakh and the buffer zone where weapons could be delivered the way Tbilisi authorities do in the Kodor Gorge and Liakhv corridor. Owing to this

and other factors a successful Azeri 'blitzkrieg' in Nagorno-Karabakh is actually out of the question, whereas the danger of probable major provocations or even hostilities along the entire Armenian-Azeri border is significantly growing. (Areshev 2007)

The current system of the military and political alliances prevents any possible escalation of conflict to the level of large scale war. Russia-Armenia agreement on military cooperation is matched by the military support of NATO countries to Georgia and Azerbaijan. However, the tensions in the region would likely to continue and aggravate in the near future. While Georgia allegedly is afraid of Russian superiority in the region, Russia is concerned about Georgian complicity in Chechen terrorism. There are reports that Pankisi Gorge in Georgia has been a safe haven for Chechen terrorists. In overall prevailing scenario, it can be emphasised that the spirit of cooperation instead of conflict needs to be fostered in the region. Georgian unity and statehood with the borders of the former Georgian Soviet Socialist Republic is difficult to materialize without good relations with Russia.

The presidents of the five Caspian countries agreed tentatively and in general terms to create an institutional framework for regional cooperation on economic, legal, and some security issues at their summit in Tehran in October 2007. The presidents, who had not met since 2002 in this format, decided to hold regular five-country summits each year. At the Tehran summit, Iranian President Mahmoud Ahmadinejad proposed the formation of a Caspian Sea organization, which would 'facilitate economic cooperation and trade, maintain security and peace in the sea, prevent military and naval competition, and deal with trans-border crime.' Then Russian President Putin endorsed Ahmadinejad's proposal. However, many hurdles need to be overcome before the proposed organisation becomes a reality. On legal issues, the presidents agreed that all shipping, fishing, and transportation in the Caspian Sea would be carried out exclusively under the flags of riparian countries. This decision besides formalising the existing situation also prevents external powers to play role in the dispute over the sea basin. The summit declaration calls for all legal issues to be resolved peacefully by the riparian states themselves — a formulation apparently designed to forestall official assistance from other parties. However, the presidents avoided discussing the differences among riparian countries over the method of dividing the seabed and waters. (Socor 2007)

Another crucial development took place on 4 November 2007. Meeting in Sukhumi in Abkhazia on this day, the presidents of the unrecognized republics of Abkhazia, South Ossetia, and Transdniester — Sergei Bagapsh, Eduard Kokoity, and Igor Smirnov, respectively — pledged in a joint declaration to continue political cooperation aimed at 'preventing the tensions engendered by Georgia from erupting into full-scale conflict' and to draft a joint strategy for countering external aggression. They also signed agreements on economic, financial, humanitarian, and cultural cooperation. The Abkhazian leader told that the three republics share the goals of formal international recognition and strengthening cooperation with the Russian Federation. Kokoity emphasized on the need of the presence of the Russian peacekeepers in the Abkhaz and South Ossetian conflict zones should remain there until those conflicts are resolved. (Radio Free Europe/Radio Liberty News line 7 November 2007) It can be mentioned here that Georgia has demanded the immediate withdrawal of the Russian peacekeeping contingent in Abkhazia.

The imposition of emergency in Georgia in 2007 has raised questions on the commitment of Georgian leaders to democracy. Just aftermath of the imposition, the US State Department, the OSCE, and the EU

all dispatched senior diplomats to Tbilisi with the aim of persuading President Saakashvili to lift the nationwide state of emergency. Josep Borrell Fontelles, the special representative of OSCE Chairman in Office was quoted on 12 November 2007 by Caucasus Press as saying that during 'frank and open' discussions with the Georgian leadership, "I...relayed the chairman in office's call to immediately lift the state of emergency; to restore full freedom of the media, especially all broadcast media in Georgia; to respect the freedom of assembly; and to ensure all conditions for free and fair elections." On 11 November 2007 Semneby toured the headquarters of the independent television channel Imedi, which was ransacked on 7 November 2007 by Georgian Interior Ministry special troops who deliberately smashed broadcasting equipment, destroyed the station's archives, and manhandled and insulted staff. Both the Georgian opposition and the international community have construed President Mikheil Saakashvili's decision to hold preterm presidential elections on 5 January 2008, as a concession to the opposition's multiple political demands. But it may equally have been part of Saakashvili's larger strategy aimed at neutralizing any challenge to his authority and, depending on just how deep popular dissatisfaction and resentment runs may likewise be a calculated risk. (Fuller 2007)

In view of these developments, there are only rare occasions when the Caucasian countries and Russia take unified stand. However, Azerbaijan, Georgia, Russia, and Ukraine were among 11 states that abstained on 13 September 2007 from endorsing a UN General Assembly Declaration on the Rights of Indigenous Peoples. The declaration states that native peoples have the right 'to the recognition, observance, and enforcement of treaties' concluded with states or their successors. It also prohibits discrimination against indigenous peoples and promotes their full and effective participation in all matters that concern them.

The South Ossetian Crisis

On the eve of celebrations of the 32nd Olympics in Beijing on 7 August 2008, the Georgian forces marched into one of its breakaway republics South Ossetia with the declaration of 'restoring constitutional order.' The de facto ruler of the region opposed the Georgian forces, and the next day Russia joined the battle to retaliate the Georgian forces. In this scheme of first developing events, Georgia announced ceasefire on 9th of August and withdrew its forces and called for international mediation, while Russia continued military strikes till the 13th of August when the French brokered peace deal defused the tension. However, with Russia recognising independence of South Ossetia and Abkhazia on 26 August 2008, the politics in the region has become more intense. In fact beyond these apparent events a lot remains to be analysed, with Russia, Georgia and South Ossetia with their own stories to tell. Interestingly, the South Ossetian conflict brings into fore not only the issues of territorial integrity and sovereignty, but also the dynamics of power politics, power projections in Central Eurasia and prospects of NATO expansion in the former Soviet space.

South Ossetia covers an area of about 3900 km with a population of 70,000 (of which 70 per cent are Ossetians and 26 per cent are Georgians, remaining constitute Russians, Armenians and Jews). Before the collapse of the Soviet Union, its status was of an Autonomous Oblast (equivalent to district) within the Georgian Soviet Socialist Republic. The people of this region along with other two regions of Georgia, Ajaria and Abkhazia are ethnically different from the Georgian people. In fact, the erstwhile Soviet

Union was an ethnic melting pot, with many ethnic minorities scattering throughout the vast territory. Under the leviathan control, the borders of all the Soviet republics were arbitrarily drawn for the sake of administrative convenience. Hence, it was but natural, when the 'parade of sovereignty' took over after the collapse of the Soviet Union, all the different regions with different identities aspired to be independent. Hence, on the anvil of the Soviet disintegration numerous regions such as Nagorno-Karabakh, South Ossetia, Abkhazia and Chechnya declared independence.

In 1990 under the wave of perestroika and glasnost South Ossetia declared itself a Soviet Democratic Republic which was rejected by Georgia. Violent conflict broke out between the breakaway region and Georgia towards the end of 1991 leading to death of about 1,000 people and displacement of about 100,000 people both from South Ossetia and Georgia, mostly across the border into North Ossetia. In 1992, a peacekeeping force comprising Ossetians, Russians and Georgians was established. In November 1992, the Organization for Security and Cooperation in Europe set up a Mission in Georgia to monitor the peacekeeping operation. Then Georgian leader, Eduard Shevardnadze, also the former Soviet Foreign Minister, adopted a reconciliatory approach and promised autonomy to breakaway republics of Abkhazia and South Ossetia within Georgian federation. After the Rose revolution of 2003 which thrust the 36 year old Western educated, Mikheil Saakashvili to power, Georgia took a tough approach towards the breakaway republics. Saakashvili promised to integrate the breakaway republics with Georgia. Under his leadership a new Ministry of Reintegration was set up with the task of integrating breakaway regions. Violent clashes between Georgia and South Ossetia occurred in 2004 and 2007 but without any positive outcome.

After Saakashvili came to power in 2003, the conflict in South Ossetia got further embroiled in power politics with Saakashvili insisting on withdrawal of Russian forces from South Ossetia, and ouster of Russia from any dialogue process for the resolution of the conflict. Saakashvili made the following demands for a peaceful resolution of the conflict. In 2006 and 2007, there were violent clashes between Russian supported South Ossetian and Georgian forces in Tskhinvali, the capital of South Ossetia. In April 2007 Georgia retained control over parts of the region's eastern and southern districts where it created a Provisional Administrative Entity of South Ossetia under the leadership of Dmitry Sanakoev. Saakashvili appealed to the UN for its intervention in the conflict as the existing format for conflict resolution, dominated by Russia, is not workable as Russia supports the breakaway republic under the leadership Eduard Kokoity. Georgia has insisted for dialogue directly with Tskhinvali without any outside interference. Saakashvili has insisted that South Ossetia is an internal affair of Georgia; hence there is no need for Russian interference in the conflict.

In case of South Ossetia, three factors make it prominent the context of power politics in Central Eurasia. First, its location between Georgia and Russia has made it a crucible of power politics between the Western oriented Georgia, and the lost super power but rising Russia. Second, South Ossetia in Georgia and North Ossetia in Russia ethnically belong to the same stock. It provides Russia the leeway to interfere in South Ossetia to enforce peace in the region and to protect people holding Russian passports. Third, the location of South Ossetia at a distance of 55km from the oil pipeline that passes from Baku via Tbilisi to Ceyhan in Turkey, make it strategically important as it is one of pipelines that does not pass through Russian territory. Hence, an independent or Russian integrated South Ossetia

would provide leverage to Russia to strike the pipeline in case of intensification of Russia-Georgia rivalry.

The Russian Defence Ministry document released on 2 October 2002 by Sergei Ivanov, then Defence Minister, mandated Russia to use force in any part of the former Soviet Union, which threatens its security and integrity. Ivanov cited 'instability in border areas' as a reason for Russian military strike as, "We cannot absolutely rule out preventative use of force if Russia's interests or its obligations as an ally require it." Hence, the Georgian attack on South Ossetia might have provided occasion to interfere as it pertains not only to instability in its borders but also due to security as thousands of South Ossetians crossed over to North Ossetia in Russia as refugees. Besides, Russia has insisted that Georgia in its Pankisi Gorge has sheltered Chechen terrorists, who establish training facilities there and make chemical weapons to attack Russia.

Some other factors must be kept in mind in the context of Russia-Georgia rivalry. The recent Kosovo crisis, in which Russia almost lost its face in diplomatic channel, has motivated Russia to harp on a policy to disintegrate Georgia. Kosovo, a conclave of majority Muslims within Serbia, demanded independence from Serbia in the wake of the disintegration of Yugoslavia in early 1990s. Serbia, a Slavic country like Russia, strongly desisted the Kosovan independence movement, supported by NATO and EU. Kosovo finally emerged independent in February 2008. Russia applies the same logic to South Ossetia and Abkhazia, as both are ethnically different and both in their referendums (as in Kosovo) voted for independence. In a referendum on 12 November 2006, the de facto independent republic of South Ossetia voted for independence by a majority vote. It appears a kind of tit for tat policy, and Russia is determined to punish Georgia directly for supporting the West in Kosovo, and to reply the West by returning the Kosovo with South Ossetia and Abkhazia.

The situation got worsened after Georgia declared its willingness to join NATO. The NATO Secretary-General Jaap de Hoop Scheffer visited Georgia in October 2007 with a mission to study the possibility of Georgia's joining with the military alliance in near future. Russia's Foreign Minister, Sergei Lavrov, has reported to have said, "Russia would do anything to prevent Ukraine and Georgia to be members of NATO". Earlier, in February 2007, then Russian President Putin in Munich conference had criticised NATO as redundant as this cold war military machine has no rationale for existence in post-cold war period. Some of the Russian analysts argue that the Georgian plan in attacking South Ossetia was to trigger Russia's response, thus facilitating its quick admission to NATO without formalities like a membership plan. The NATO supported Caspian Sea Guard, with the declared motive to protect BTC, has irritated Russians as they see it as a design to achieve some other ambitions.

On 15 July 2008 under the code name 'Immediate Response 2008,' one thousand US troops began a military training exercise in Georgia. The Georgian cooperation with the US and the NATO to minimise the Russian influence in the post-Soviet space has created much animosity between Georgia and Russia. For instance, in the Caspian Sea basin region, Russia has dominance over the energy resources as well as pipelines. But, the Baku-Tbilisi-Ceyhan (BTC) oil pipeline, operationalised in 2005, is the first such pipeline which bypasses Russian territory, thus reducing Russian influence in the region. The 1,770km pipeline pumps up to 1 million barrels of oil per day from Azerbaijan to Turkey, where it is loaded on supertankers for delivery to Europe and the US.

The April 2008 Bucharest NATO summit, in which the membership of NATO by Ukraine and Georgia were debated, can be considered another friction point between Georgia and Russia. The post-Soviet countries such as Ukraine, Georgia and Azerbaijan have shown interests to leave the Russian orbit and to integrate with the West. Georgia's relationship with Turkey (another rival of Russia), the recent inauguration of Baku-Tbilisi-Kars rail road (called iron silk road, connecting Azerbaijan, Georgia and Turkey) and especially Saakashvili's attempts to picture Russia as the main villain of peace in the Trans-Caucasus to the much chagrin of the Russian leadership might have further contributed in complicating the crisis.

The recent flare up started on 7 August 2008, the day the 32nd Olympics celebrations in Beijing started. The Georgian leadership might have calculated the absence of Putin in Moscow (as he was away in Beijing representing Russia) as a right moment to attack South Ossetia to bring the break away region under total control. The attack of 7,500 Georgian troops backed by upgraded Soviet-era T-72 tanks and Su-25 attack planes led to capture of most of Tskhinvali on 8th itself despite stiff opposition from the de facto ruler Eduard Kokoity. The 2,500 Ossetian fighters and 600 Russian peacekeepers were unable to confront the Georgian forces. The Georgian attack reportedly claimed lives of 1500 civilians and 15 Russian peacekeepers. According to a report, Russia lost 70 servicemen in combat, while another 171 were wounded, including the commander of the Russian 58th Army, which took a major part in the counter strike. The Russian forces along with long-range Tu-22 and Sukhoi fighter planes forced the Georgian units into full retreat by bombing military facilities across Georgia to disrupt supplies and reinforcements.

The war led to mass displacement of people across border to North Ossetia. Reportedly, 30,000 people from South Ossetia crossed over to North Ossetia for safety and shelter. Russia counter attacked the Georgian forces on 8th, with heavy mortars and shelling, leading to the defeat of Georgian forces. Russian attack had its casualties especially in Kodori Valley, killing almost a dozen people. The more appalling was the media war that followed. Georgia openly castigated Russia for initiating the attack and interfering in its internal affairs, while Russia openly criticised Georgia for fomenting the recent crisis and for causing the refugee situation in North Ossetia. Georgia declared ceasefire on 9th, while Russia continued its onslaught, and another breakaway republic, Abkhazia threatened to attack Georgia. According to the United Nations High Commission for Refugees, the number of people displaced by the week-long conflict has risen to 115,000 including some 68,000 displaced in Georgia proper (mostly in Gori town) and 15,000 who have fled south into Georgia from South Ossetia.

The international response to the crisis was highly polarised as polarised the relations between Georgia and Russia. The US led NATO and many members of EU particularly the UK called for withdrawal of Russian forces and immediate ceasefire. The US Secretary of State Condoleezza Rice called on Russia to withdraw its combat troops and cease attacks on Georgia by aircraft and missiles, respect Georgia's territorial integrity, and withdraw its ground combat forces from Georgian soil. Countries like Germany and France adopted a cautious approach in criticising either Russia or Georgia. China remained silent without making any policy statement on the crisis. French President, Nicholas Sarkozy, the incumbent Chairman of the EU, made a personal attempt by visiting Moscow to persuade Russia to stop the attack. On 13th August, Moscow finally agreed to ceasefire and declared end of its military activities in South Ossetia. However, its recognition of South Ossetia and Ossetia on 26 August

2008, which was later strongly criticised by NATO and EU, would likely further intensify power rivalries in this strategic region.

Conclusion

The crisis in Trans-Caucasus needs to be seen from a broader East-West (Russia-West) confrontation in the former Soviet sphere. While Russia is accustomed to think the former Soviet space or 'near abroad' as its natural sphere of influence, the West has adopted a pro-active policy to woo the countries of the region into its fold in an attempt to diminish Russian influence and to have control over the energy resources in the region. Particularly, the countries like Georgia and Ukraine have recently become sore points between Russia and the West. Some other issues such as Kosovo, energy politics, and NATO's eastward expansion have added to the tensions. In this background, it appears improbable that the South Ossetian crisis will be resolved soon. It is difficult for Georgia to confront the military might and petro-power of Russia. Probably that is understandably one reason for its closeness with the West. The Georgian case can be read as a test case between Russia and the West how to deal a conflict situation and to avoid the nemesis of the cold war.

References

- Areshev, Andrei, 2007 "Unless the Whole of the Caucasus Catches Fire…," *Strategic Culture Foundation* online magazine, 27 September. http://en.fondsk.ru/article.php?id=980.

- Dawisha, Adeed, 1995 "Introduction," in Adeed Dawisha and Karen Dawisha, ed., *The Making of Foreign Policy in Russia and the New States of Eurasia*, New York: M. E. Sharpe.

- Fuller, Liz, 2007 "Georgian Preterm Presidential Election: A Concession or Calculated Risk?," *RFE/RL Caucasus Report*, 10(27), 15 November.

- Radio Free Europe/Radio Liberty News line, 2007, 11(176), 21 September.

- Radio Free Europe/Radio Liberty News line, 2007, 11(207), 7 November.

- Socor, Vladimir, 2007 "Caspian Summit Envisions Creation of Regional Institutions," *Eurasian Daily Monitor*, 4(194), 19 October.

- Souders, Brian V. and Roger E. Kanet, 1994 "An Emerging Inter-State System: Russia and the Other Former Republics of the USSR," in P. L. Dash, ed., *Russian Dilemma: The Ethnic Aftermath*, Cuttack: Aryan Prakashan.

- Valdez, Jonathan, 1995 "The Near Abroad, the West, and National Identity in Russian Foreign Policy," in Adeed Dawisha and Karen Dawisha, ed., *The Making of Foreign Policy in Russia and the New States of Eurasia*, New York: M. E. Sharpe.

Z. TÓTH, Csaba

Abduction of Europe

"The federation of Europe is the only hope we have" — Lord Robert Cecil of Chelwood, 1897.[1]

In searching for the sources of the European unification process following the World War II, I came upon an unprecedented book in 2003, published in New York at the beginning of 1899. In the light of this book it is imperative to review among other things the popularizing concepts about the antecedents of the European Union. The author of the book is almost totally unknown in the present time, even for the educated public. William Thomas Stead (1849-1912), a reputed journalist and editor of his age, but first and foremost a founding member of the Rhodes-Milner group.[2] This latter gives prophetical weight to his statements and questions.
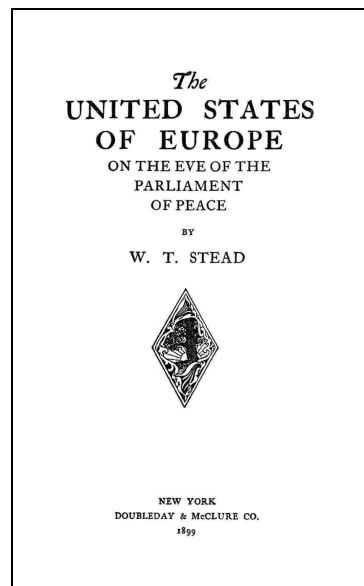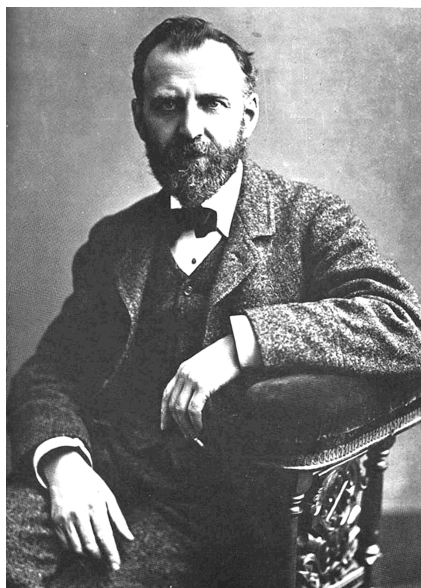
The "seer" W. T. Stead, editor-in-chief, Review of Reviews,
and the title page of ´The United States of Europe´ of Stead

This is an abridged version of the review published in *Országépítő*, 2004/1.

[1] David Cecil, *The Cecils of Hatfield House: An English Ruling Family* (Boston, MA 1973); cited in: James Bruggeman, *The Political and Occult Connections* www.historicist.com/history/19thcent.htm

[2] *The W. T. Stead Resource Site*, www.attackingthedevil.co.uk/index.html, and the two basic book of Carroll Quigley in the net: John Hancock Institute for International Finance http://www.libertyparkusafd.org/lp/Hancock/CD-ROMS/GlobalFederation\World Trade Federation - 98 - Tragedy and Hope.html, and: http://www.libertyparkusafd.org/lp/Hancock/CD-ROMS/GlobalFederation\World Trade Federation - 136 - The Anglo-American Establishment.html

The book came out early in 1899 with the title of ´*The United States of Europe on the Eve of the Parliament of Peace*´. Faithfully to the title of the book he concentrates, among other events of the world politics — like the first colonialisation war of the US in 1898, and the Peace Rescript of Nicholas II., the Tsar of Russia[3] — on the grandiose long-term plan of the unification of the European States into a single federation. Considering the total absence of the real possibilities of the European unification even in its most rudimentary form at that time, this idea took a surprisingly concrete form in Stead's book. On several occasions it seems as if he was revealing an old "secret" scheme, with special regard to the recipe on "empire-building" attached to this short review. In it he writes that as early as 1880, in an election campaign, he already highlighted the importance of a unified Europe from the point of view of British interests: **Question: "What is England's mission abroad?" Answer: "To maintain the European Concert — that germ of the United States of Europe — against isolated action; to establish a Roman peace among the dark-skinned races of Asia, Polynesia and Africa; to unite all branches of the English-speaking race in an Anglo-Saxon Bund, and to spread Liberty, Civilization and Christianity throughout the world." — W.T. Stead: The Elector's Catechism. General Election of 1880. (op. cit. p. 60.).**

These apparently noble goals are almost identical with those expressed by Cecil Rhodes in his Confession of Faith, 1877, except for the fact that Rhodes did not use the term of the "United States of Europe" yet, as he was "only" talking about "the absorption of the greater portion of the world under our rule."[4] According to Carroll Quigley, a researcher of the Rhodes-Milner group, Rhodes embraced the ideas of Stead much earlier than they actually met (on 4 April 1889), and then they jointly set up their secret society for the establishment of the Anglo-American Union and the creation of the Anglo-Saxon world hegemony on February 5, 1891. Stead continues: **The conception in those day (1880) was confined to few, but nowadays the parties led by Lord Rosebery and Lord Salisbury would view with each other in asserting their readiness to recognize the European Concert as the germ of the United States of Europe, and to develop the concerted action of six Powers in relation to the question of the East into a Federated Union of all the European States. It may perhaps be well worth while to form some idea of this new organic entity which it is the first object of our foreign policy to create. Are we repeating the crime of Frankenstein, or are we fashioning, like Pygmalion, a beautiful creature into which at the appointed time the gods will breathe the breath of life? … There was a fair Europa in the mythology of the ancients, whom Jove loved, and whose story once suggested to Tenniel the idea that John Bull might aspire successfully to play the part of the Father of gods and men**. (p. 61.)

Although John Tenniel was only a famous English illustrator (1820-1914), these views about John Bull and Uncle Sam's aspirations are shared by the liberalist-unionist Stead and his circle, too. This stubborn British colonizing attitude that however is not short of resourcefulness, gradually transformed from

---

[3] Original documents: The Avalon Project of Yale Law School, www.yale.edu/lawweb/avalon/lawofwar/hague99/haguemen.htm. The leaders of the American delegation in the first Peace Conference of Hague, 1899, was the chairman *Andrew Dickson White,* the foundation president of Cornell University, *Stanford Newel*, the U.S. ambassador of Belgium, and *dr. Seth Low,* the president of Columbia University. All they were members of the Skull and Bones Order, which is the filiale of the Rhodes-Milner group in the USA; see from the author *The Order of Skull and Bones*, Országépítő, 2003/4.; further reading: Antony Sutton, *America's Secret Establishment*, Trine Day, Updated Reprint, 2002, and Webster G. Tarpley-Anton Chaitkin, *The Unauthorized Biography of George Bush*, 1992. www.tarpley.net

[4] Z. Tóth Csaba, The Life and Secret Society of Cecil Rhodes, Országépítő, 2002/2,3.

---

conservative into liberal in the course of the 19th century. In another book Stead makes mention of the "dominion of the World" and unintentionally reveals the rather controversial foundations of the British sense of mission, for which reason it is worth citing a longer passage: **The swelling phrase, 'dominion of the World', is one at which long experience teaches us to look askance. It should be no ambition of ours to dominate the world save by the influence of ideas and the force of our example. The temptation to believe that we are the Vice-gerent of the Almighty, charged with the thunder-bolt of Heaven, for the punishment of evil-doers, is one of the subtle temptations by which the Evil One lures well-meaning people to embark upon a course of policy which soon becomes indistinguishable from buccaneering pure and simple. But when all due allowance has been made for the danger of exposing the English-speaking man to the temptation of almost irresistible power, the advantages to be gained by the Reunion of the Race are so great as to justify our incurring the risk. Such reunion, to say the least of it, affords the world not merely the shortest but the only road by which we can attain to a realization of the ideal so nobly described by Sir John Harrington, when writing in his 'Oceana', he asked: — "What can you think but, if the world should see the Roman Eagle again, she would renew her age and her flight? If you add to the propagation of civil liberty the propagation of the liberty of conscience, this empire, this patronage of the world, is the Kingdom of Christ. The Commonwealth of this make is a minister of God upon earth, for which cause the orders last rehearsed are buds of empire, such as that the blessing of God may spread the arms of your Commonwealth like a holy asylum to the distressed world, and give the earth her Sabbath of years or rest from her labours under the shadow of your wings."[5]**

John Bull (Review of Reviews, 1902, from the Punch)

---

[5] *Americanization of the World, or the Trend of Twentieth Century*, Review of Reviews, London 1902, p. 163., Chapt. III. Steps Towards Reunion.

The controversy in the Anglo-American folk spirit lies in that the Anglo-Saxon people are incapable of renouncing an outdated imperial drive, the enforcement of their racial material interests whereas they are deeply convinced, often in a very naive way, that with this they are creating a "kingdom of Christ". Although England is said to have ceased to be a colonial empire after 1945, she is far from giving up its old dreams. An example of this unchanged intention can be found in an understandably less often quoted speech of *Winston S. Churchill:* **"We do not of course pretend that United Europe provides the final and complete solution to all the problems of international relationships. The creation of an authoritative, allpowerful world order is the ultimate aim towards which we must strive. Unless some effective World Super-Government can be set up and brought quickly into action, the prospects for peace and human progress are dark and doubtful. But let there be no mistake upon the main issue. Without a United Europe there is no sure prospect of world government. It is the urgent and indispensable step towards the realisation of that ideal. After the First Great War the League of Nations tried to build, without the aid of the U.S.A., an international order upon a weak, divided Europe. Its failure cost us dear."[6]**

A similar declaration was made by *Robert Strausz-Hupé* in 1957, a less well-known American member of the Round Table group, who nevertheless exercised great influence on Brzezinski, Kissinger and Huntington: **"Will the coming world order be the American Universal empire? It must be that — to the extent that it will bear the stamp of the American spirit. Since the American spirit is that of an open society — open to all men and all cultures — and since the political genius of America is the federative idea, the distinction between rulers and ruled will fade into a continuous process of assimilation. The coming world order will mark the last phase in a historical transition and cap the revolutionary epoch of this century. The mission of the American people is to bury the nation states, lead their bereaved peoples into larger unions…"[7]**

The facts indicate that — independently of the generally problematic conspiracy theories that are from the outset spread with manipulative purposes and are only seeking scapegoats — there is a ghastly recipe-like quality about the Endeavour of the background politicians of the open conspiracy — citing the expression from the Fabian H.G. Wells[8] — together with other involved international factors, to create different unions in the 20th century, first on basis of the principle of "divide and rule" and later that of "unite and rule". They create and finance opposing countries, empires, and then turn them against each other, at the same time participate in the wars and in the war business on both sides and eventually — as the only real winners — participate in the reconstruction expanding their power to further territories of the Earth. The Soviet Union, the Third Reich… — the European Union, the African Union, the Arab Union, Eastern-Asian Union, World Union? Moreover, they had elaborate plans: *Averell Harriman*, who was a key figure of the Order of Skull and Bones and the international financial oligarchy,

---

[6] United Europe Meeting, 14 May 1947, Royal Albert Hall, London, in: *His Complete Speeches*, 1897-1963, Vol. 7. 1943-1949., Edited Robert Rhodes James, Chelsea House Publishers, 1974.

[7] Robert Strausz-Hupé, *Balance of Tomorrow*, New York, 1957, cited in: dr. Robert D. Crane, *The Neo-Conservative Alliance: A Constelation of Competing Paradigms*, May 1, 2003, and Executive Intelligence Review, 25. January 2002. *'Open Conspirators' Behind September 11 Coup Plot;* and the website of the first American 'think tank', Foreign Policy Research founded by Robert Strausz-Hupé and collaborators: www.fpri.org

[8] H. G. Wells: *The Open Conspiracy*, 1928., see notes 7, EIR, and: http://users.cyberone.com.au/myers/opencon.html

put it himself in an official interview in connection with the Marshall plan and the European unification process, commenting rather loftily about Jean Monnet, the lauded "father" of European Union: **"On the sidelines we had Jean Monnet".** As he outlined the roadmap of the European unification in the following way: "**Our whole concept of the unification of Europe was that it would first contribute to economic unification. Then, we hoped to secure an economic-military unity and finally a political unity."**[9] Their hopes came true, their successes are astounding. From this all can be clearly seen who were the genuine initiators, those in control of the events, unnamed by the mass media today. Obviously it is inadmissible that the nations of Europe will sooner or later become the subordinate parts of an Anglo-American Union. As a matter of fact the British-American secret society which embraced irredeemably the social Darwinism and imperialism of the 19th century, is not in the least thinking of its child, the European Union with wholehearted benevolence. If we adopt the concealed dialectics of the "machinators", with which they mean to master the working of reality from outside, as a third party, then we have to look for the counterpart of the EU, the "evil", with the help of which a world government can be brought into being in the West: this is the Islamic world today, and will later evidently become China. Will an escalating West contra East war ensue in which our region (i.e. Eastern Europe), the "outpost" of the West, will be used as a shield and "bait"? This process has already been referred to in several ambiguous allusions and seems to have begun with September 11, 2001. Let us take a look at a few prophecies of William T. Stead from 1899, which today — what a wonder? — form the backbone of the EU:
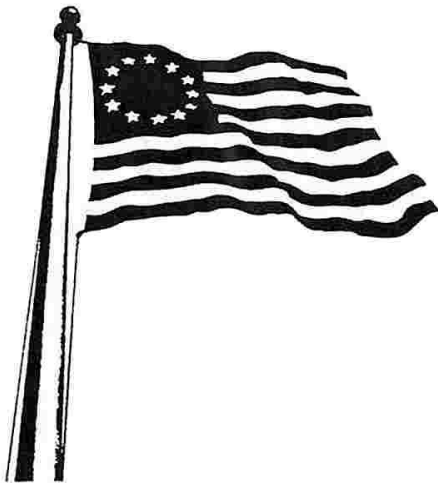
A new flag for the European Union

(Economist, September 1, 1990)

    p. 7. What are the New World conditions? They are these — all the States dwell together in Federal Union, without hostile frontiers and without standing armies,…

    p. 20. … sooner or later Europe will have a common currency.

    p. 41. We are therefore within measurable range of seeing the establishment of a real federated Europe which will not be crippled by the principle of the *liberum veto*.

---

[9] The interview with W.A. Harriman in 1971: www.trumanlibrary.org; William A. Harriman and Skull and Bones see notes 3.

p. 41. In the European Areopagus decisions will have to be taken without absolute unanimity, and in this, as in other things, the minority will have to yield to the majority.

p. 45. For it Europe can be accustomed to act practically as a unity, it will in time bring about the United States of Europe, which will be none the less welcome because it will be born of mutual fear and distrust rather than of brotherly love and neighborly confidence. (Stead here is referring to the threat of the Ottoman Empire, the Turks, who were earlier seen by him as a well-functioning evil, an excellent means to forge a European unity, but later judged inapt for this role — *Z. T. Cs.*).

p. 56. How long will it be, … before unified Europe has its Parliament House, and the Federation of Europe finds for itself a headquarters and a local habitation for a permanent representative assembly?

p. 80. The Federation of Europe at present moment is like an embryo in the later stages of gestation. It is not yet ready to be born. But it has quickened with conscious life, and already the Continent feels the approaching travail. It has been a slow process. The great births of Time need great preparations.

p. 81-82. In preparing great political events Nature works with the same almost inconceivable patience and inexhaustible profusion that may be witnessed in the formation of the crust of the earth or in the evolution of a highly organized species. For, as Ibsen has said, Nature is not economical. And in the preparation of the foundation of Europe she has hurled into the deep trench so much of the finished workmanship of preceding ages as to provoke a comparison with the work of the barbarians, who made hearthstones of the statutes chiselled by the pupils of Praxiteles, and who utilized the matchless sculptures of the temples of the gods in the constructions of their styes.

Finally the author, though not in the midst of self-reproach, concludes openly the experiences of his round-trip in Europe in 1898, summing up the blunt opinion of the Old World of the new fangled action of the New World, America's colonial war, thus providing us with quite a few historical details and their current political implications, in which the unbroken tendency ever since is clearly displayed:

p. 436. In fact, dislike of the American seizure of the Philippines and a conviction that the humane enthusiasm which made the war possible was a mere mask of cant assumed in order to facilitate conquest … The American declarations are almost universally derided as hideous examples of a worse than English hypocrisy.

p. 437. "…the Anglo-Saxon… always begins by calling heaven to witness his unselfish desire to help his neighbors, but he always ends by stealing their spoons."

p. 438. "Mere national brigandage, nakedly odious Phariseeism," is a phrase which roughly represents the judgment of the Old World on the recent developments of the New." – writes W.T. Stead, without any particular explanation, idealistic, perchance Christian mea culpa. Then he openly adds:

p. 441-442. … the trump card of the Anglo-American *entente*, which henceforth will play a leading part in all the dealings of the English-speaking people with their jealous and suspicious neighbors…

_____

If things go on as they are going now, every English-speaking man will feel as I have felt throughout this war — that he has not one Ambassador, but two, in every capital in Europe, and that wherever he goes he is shielded by the might, not of one Empire, but of two, a combination beneath whose shadow the whole world may yet learn to rest in peace.

How this "shadow" taught the 20th century, savages and those civilized for a thousand years, to rest in peace, and how it intends to continue so in the 21st century, is illustrated by a longer passage from the work of William T. Stead, which amounts to a self-confession of the Rhodes-Milner group and gives us some insight into the mystery of union-building. I trust that upon reading it lot of unbelievable phenomena will become believable again, thus the Anglo-American support for and use of Bolshevism and Nazism, among other things in order to ensure the gradual, multi-staged establishment of the European Union.

_____

W. T. Stead:

The United States of Europe

(Chapt. IV. The European Concert, p. 45-46.)

In discussing elsewhere the question as to the forces which would tend to bring the United States of Europe into the most visible and tangible existence, I pointed out that there were two elements that were needed if the Federation of Europe was to be attained by the same road as that by which other federations had been brought about on a similar scale:

The first and the most necessary is the existence of some extraordinary force sufficiently powerful to necessitate the union of those whose existence it threatens. In other words, in order to found a Kingdom of Heaven it is necessary that you must have an effective working Devil. John Bull in the eighteenth century was the incarnation of evil, in protest against which the American Union came into existence.

In our own century it was the menace of French aggression which alone possessed sufficient force to overcome the centrifugal tendencies of the German peoples. Where are we to find an adequate Devil to overcome the force of inertia as well as the more active elements of national rivalry and race antipathies, so as to bring about the federation of Europe? The other element which is lacking is a central power sufficiently strong to compel the recalcitrant States to come into the alliance. Of course it is a nobler ideal that free and equal States should voluntarily, of their own goodwill, unite on a basis of absolute independence. But human nature is not made that way. There is usually a recalcitrant minority which needs to be compelled to volunteer. Nearly every European State, England not excepted, represents the result of a process in which a strong central power has gradually crushed all rivals and established

_____

authority which is now recognized by consent, by the summary process of beheading or slaughtering those whose devotion to their private and local interests led them to refuse to coöperate in the larger unity. The most helpful analogies are to be found in the United States of America and the Republic of Switzerland. There the federation was established by the coöperation of the sovereign States without the need for the intervention of any predominant central power; but alike in Switzerland and the United States, the federation which began in goodwill had to be enforced by the armed hand, and we need not be surprised if the United States of Europe only gets itself into material existence after considerable bloodshed. That, however, is a detail, and it is a thousand times better that men should be killed in order that their corpses should pave the way to the reign of law, than that they should be slaughtered merely to perpetuate the existing anarchy...

THE EUROPEAN CONCERT   45

which have been his chief resource in government since the time he entered Europe. For if Europe can be accustomed to act practically as a unity, it will in time bring about the United States of Europe, which will be none the less welcome because it will be born of mutual fear and distrust rather than of brotherly love and neighborly confidence.

In the old myth, when Jupiter bore Europa across the sea, he landed her in the Island of Crete, where she bore three sons—Minos, Sarpedon, and Rhadamanthus. It was a curious coincidence that a European army commissioned by the six great Powers, and acting under the collective orders of Europe, should for the first time have made its appearance on the Island of Crete. But the coincidence was of happy omen, that the new Europa may bring forth, if not Minos the lawgiver, and Rhadamanthus the inexorable judge, at least a system of international law which will be interpreted by an international tribunal.

In discussing elsewhere the question as to the forces which would tend to bring the United States of Europe into the most visible and tangible existence, I pointed out that there were two elements that were needed if the Federation of Europe was to be attained by the same road as that by which other federations had been brought about on a similar scale:—

The first and the most necessary is the existence of some extraordinary force sufficiently powerful to necessitate the union of those whose existence it threatens. In other words, in order to found a Kingdom of Heaven it is necessary that you must have an effective working Devil. John

46   THE UNITED STATES OF EUROPE

Bull in the eighteenth century was the incarnation of evil, in protest against which the American Union came into existence.

In our own century it was the menace of French aggression which alone possessed sufficient force to overcome the centrifugal tendencies of the German peoples. Where are we to find an adequate Devil to overcome the force of inertia as well as the more active elements of national rivalry and race antipathies, so as to bring about the federation of Europe? The other element which is lacking is a central power sufficiently strong to compel the recalcitrant States to come into the alliance. Of course it is a nobler ideal that free and equal States should voluntarily, of their own goodwill, unite on a basis of absolute independence. But human nature is not made that way. There is usually a recalcitrant minority which needs to be compelled to volunteer. Nearly every European State, England not excepted, represents the result of a process in which a strong central power has gradually crushed all rivals and established authority which is now recognized by consent, by the summary process of beheading or slaughtering those whose devotion to their private and local interests led them to refuse to coöperate in the larger unity. The most helpful analogies are to be found in the United States of America and the Republic of Switzerland. There the federation was established by the coöperation of the sovereign States without the need for the intervention of any predominant central power; but alike in Switzerland and the United States, the federation which began in goodwill had to be enforced by the armed hand, and we need not be surprised if the United States of Europe only gets itself into material existence after considerable bloodshed. That, however, is a detail, and it is a thousand times better that men should be killed in order that their corpses should pave the way to the reign of law, than that they should be slaughtered merely to perpetuate the existing anarchy. In looking round for the necessary Devil whose evil influence is strong enough to compel the European States to federate, we fail to find any excepting our old friend the Assassin at Constantinople.

Photocopy from the pages 45-46 of the book of United States of Europe

CHRESTOMATHY IN WORLD POLITICS OF THE "PAID ENEMY"

— from William T. Stead to Zbigniew Brzezinski —

William T. Stead

An influential journalist, occultist, and, with his magnate friend, Cecil Rhodes, a founder of the British-American "pressure group", The Round Table.

"In discussing elsewhere the question as to the forces which would tend to bring the United States of Europe into the most visible and tangible existence, I pointed out that there were two elements that were needed if the Federation of Europe was to be attained by the same road as that by which other federations had been brought about on a similar scale: The first and the most necessary is the existence of some extraordinary force sufficiently powerful to necessitate the union of those whose existence it threatens. In other words, in order to found a Kingdom of Heaven it is necessary that you must have an effective working Devil. … The other element which is lacking is a central power sufficiently strong to compel the recalcitrant States to come into the alliance. (in: The United States of Europe, 1899, New York, Doubleday & McClure)

Sir Halford Mackinder

The father of the British geopolitics.

"A victorious Roman general, when he entered the city, amid all the head-turning splendor of a 'Triumph', had behind him on the chariot a slave who whispered into his ear that he was mortal. When our statesmen are in conversation with the defeated enemy, some airy cherub should whisper to them from time to time this saying: Who rules Eastern Europe commands the Heartland [or "geographical pivot": Russia, Central Asia, Caspian region]; Who rules the Heartland commands the World-Island [Eurasian continent]; Who rules the World-Island commands the World." (in: Democratic Ideals and Reality, New York, 1919, p. 150.)

Robert B. Stinnett

"Lieutenant Commander Arthur McCollum, a U.S. Naval officer in the Office of Naval Intelligence (ONI), saw an opportunity to counter the U.S. isolationist movement by provoking Japan into a state of war with the U.S., triggering the mutual assistance provisions of the Tripartite Pact, and bringing America into World War II. Memorialized in McCollum's secret memo, dated October 7, 1940, the ONI proposal called for eight provocations aimed at Japan. Its centerpiece was keeping the might of the U.S. Fleet based in the Territory of Hawaii as a lure for a Japanese attack. President Roosevelt acted swiftly… The intercept summaries were clear: Pearl Harbor would be attacked on December 7, 1941, by Japanese forces advancing through the Central and North Pacific Oceans. On November 27 and 28, 1941, Admiral Kimmel and General Short were ordered to remain in a defensive posture for ´the United States desires that Japan commit the first overt act.´ The order came directly from President Roosevelt." (Day of Deceit — the Truth about FDR and Pearl Harbor, Free Press, 2000)

Winston S. Churchill

"We do not of course pretend that United Europe provides the final and complete solution to all the problems of international relationships. The creation of an authoritative, all-powerful world order is the ultimate aim towards which we must strive. Unless some effective World Super-Government can be set up and brought quickly into action, the prospects for peace and human progress are dark and doubtful." (1947, Royal Albert Hall, United Europe Meeting; in: The Completed Speeches).

Robert Strausz-Hupé

Founder of the first American 'think tank' of foreign policy (FPRI: Foreign Policy Research Institute):

"Will the coming world order be the American Universal empire? It must be that — to the extent that it will bear the stamp of the American spirit… The mission of the American people is to bury the nation states, lead their bereaved peoples into larger unions…" (in: Balance of Tomorrow, New York, 1957)

Carroll Quigley

"There does exist, and has existed for a generation, an international Anglophile network which operates, to some extent, in the way the radical Right believes the Communists act. In fact, this network, which we may identify as the Round Table Groups, has no aversion to cooperating with the Communists, or any other groups, and frequently does so. I know of the operations of this network because I have studied it for twenty years and was permitted for two years, in the early 1960s, to examine its papers and secret records. I have no aversion to it or to most of its instruments. I have objected, both in the past and recently, to a few of its policies…but in general my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known." (Tragedy and Hope, Macmillan, 1966, p. 950., www.libertyparkusafd.org John Hancock Institute for International Finance, see more The Anglo-American Establishment)

Antony Sutton

"We find there was a link between some New York international bankers and many revolutionaries, including Bolsheviks. These banking gentlemen — who are here identified — had a financial stake in, and were rooting for, the success of the Bolshevik Revolution." (Wall Street and the Bolshevik Revolution, 1974)

"Investment in Nazi Germany (along with similar investments in the Soviet Union) was a reflection of higher policies, with much more than immediate profit at stake, even though profits could not be repatriated. To trace these "higher policies" one has to penetrate the financial control of multinational corporations, because those who control the flow of finance ultimately control the day-to-day policies." (Wall Street and the Rise of Hitler, 1976, www.reformed-theology.org)

Z. Brzezinski

"…as America becomes an increasingly multi-cultural society, it may find it more difficult to fashion a consensus on foreign policy issues, except in the circumstance of a truly massive and widely perceived direct external threat." (The Grand Chessboard — American Primacy And Its Geostrategic Imperatives, Basic Books, 1997, further reading: How Stupid Do They Think We Are? Michal C. Ruppert, www.copvcia.com, www.fromthewilderness.com)

Michel Chossudovsky

"The PNAC (Project for a New American Century, an influent neocon think tank) blueprint … outlines a consistent framework of war propaganda. One year before 9/11, the PNAC called for 'some catastrophic and catalyzing event, like a new Pearl Harbor', which would serve to galvanize US public opinion in support of a war agenda." (America's War for Global Dominance).

LITERATURE & ARTS

DE PINTO, Marco Syrayama

On the Difficulty of Translating into Portuguese the Ottomanisms x Neologisms in Tuna Kiremitçi's *Dualar Kalıcıdır*

Abstract

The present study has two main driving factors: one literary, and the other linguistic. The first one deals with the largely unexplored territory of the vast archive modern Turkish literature, in the words of Turkish scholar Azade Seyhan. Besides, as this author states, the scarcity of translations (especially into Portuguese, but to a lesser extent into English and German, for example) and the widely held perception of the Middle East, in the words of Victoria Holbrook, "as an exclusively sociological area where humanities never happen". The second factor, and also main one in the study, is the rather unsurveyable stage in which the lexical development of Turkey's Turkish is currently. This topic doubtlessly deserves more attention by linguists, for the Turkish language underwent in a few years (lexical) changes that sets it aside as a special case in the history of languages in general. In this study, we shall discuss the ways we found most suitable to translate the various pairs of ottomanisms x neologisms in Kiremitçi's work.

Keywords: Tuna Kiremitçi, neologisms, ottomanisms, Turkish language.

The Plot of *Dualar Kalıcıdır*

First, in order for the reader to get a general glimpse of Kiremitçi's work and its linguistic peculiarities to be discussed below, we shall summarize its plot. The book has been translated into English as "Prayers Stay the Same" by Çiğdem Aksoy in 2008 and was translated by myself and will be published in 2010 in Brazil. The story deals with a woman, called Rosella Galante, who, as the un-Turkish name suggests, is Jewish, had found refuge in Istanbul during World War II and Pelin, a young Turkish girl studying in Germany, where both of them live. Mrs. Galante, a refined lady who is fluent in French and German as well as Turkish, after the death of her husband, decides to hire a Turkish speaking "servant" whose only duty is to talk to her in Turkish. Pelin, a university student, after reading the ad and going to be interviewed by Galante, lands the job and then goes almost every day to her house just to talk. Their

conversations range from tragedies suffered during World War II against the Jews, old flames, family issues in the case of Galante, and imaginary boyfriends from several different nationalities in the case of Pelin: Sarkis, an Armenian, Ivan, a Russian and Dimitri, a Greek. Pelin also talks about her difficult relationship with her mother, who had left her and her father and eloped with another man, and with her father as well, whom she does not get along well at all. Galante, already old, in her eighties and awaits death to come soon. Her speech, consequently, is fraught with words that have fallen out of use in modern Turkish, due to the language reform, and she also uses others who Pelin does not even understand. The novel then is perfect to discuss this issue of language change that has been largely unexplored by linguists.

Dil Devrimi and a brief background

The Turkish language reform, or *Dil Devrimi*, as the Turks very suitably call it and which literally means "Language Revolution" in Turkish, is a rare phenomenon to happen in languages, and which can, to my mind, only be compared to Modern Hebrew in scope. It all started at the time of the World War I and the demise of the once-mighty Ottoman Empire (1299-1923) when, with the help of a real hero to the Turks, Mustafa Kemal (to be later called Atatürk, or Father of the Turks) led the country, doomed to be divided into several pieces by European powers, to freedom and eventually to a full fledged Republic in 1923. Among the many reforms proposed by Atatürk in order to modernize the country were the change of alphabet, one based on Arabic, with some minor additions to make up for the phonemes that occur in Turkish but not in Arabic, to a Latin one, again with some minor additions, such as c /dj/, ş /š/, ı /"the dotless i"and ğ /:/. After the change of alphabet, however, Atatürk decided that the Turkish language should be purged of, in principal, all Arabic and Persian borrowings, which were to be replaced by "pure" Turkish words, or *öztürkçe*. When the task proved to be too hard, for there were as many suggestions for new words as there were people to suggest (common people were also invited to send in their suggestions), Atatürk ingeniously devised a theory that, according to him, Turkish was the mother of all languages, the *Güneş-Dil Teorisi*, or Sun Language Theory. By this time, however, the mess had been set up. Many people, from all walks of life, felt the urge to create words according to their own fancy, which was clearly leading to chaos. With the creation of the *Türk Dil Kurumu*, The Turkish Language Society, the project was continued even after Atatürk's death. The result is that (mainly) the lexicon changed so much that such common words as "school" (*mektep > okul*), "result" (*netice > sonuç*), "example" (*misal > örnek*), "situation" (*vaziyet > durum*), among many others, were introduced in the language. Obviously, there was no way of knowing beforehand which words were going to stay in the language and become part of it and which ones were fated to soon drop out of use

and become relics of the time. Turan & Özel (p. 105,106) tell that in 1935, in the program of Aratürk's party, a total of 245 neologisms, along with their derivations, were used. For example, for "art" the French derived *ar* was chosen, for *menfaat* (benefit), *asığ*, for *müstesna* (with the exception of), *ayral*, for *hemşire* (nurse), *bakı kadını*, for *huzur*, *sükûn* (calmness), *baysallık*, for *laik* (lay, adj.), *dışdinsel*, for *memur* (civil servant), *işyar*, for *belediye* (municipality), *şarlık*, among many others. According to a study carried out by the author, out of those 245 words, 146 (59/60 %) survived to our days, and 39 survived with some degree of variation. None of the words listed above, for example, survived, which number 60 in total.

It is, after all, the people, the users of the language, who will eventually dictate which is to stay and which is not. It so happened that, as with all living languages, the Turkish lexicon is in a state of flux, and some words are still competing, being used by speakers, and in such cases it remains uncertain which one is going to prevail over which in the future. Lewis (1999) describes 3 possible outcomes of words for the neologisms: the ones that gain acceptance and become wholly integrated into Turkish, the ones that fail to gain acceptance, as mentioned above, and the ones that do survive, but with a diverse meaning from the intended one when originally coined. The latter category is dealt, for example, in Mehmet Çelik's paper entitled "Neologisms in Contemporary Turkish", who discusses 11 common pairs of neologisms which are contrasted according to their meaning and frequency.

Ottomanisms x neologisms in *Dualar Kalicidir*

Unfortunately, the old Italian adage *Traduttore, Traditore*, so often repeated when the nuances of translations that cannot, for some reason, be carried over from the original language to the target one should be once more repeated in this context. This is so because even with such a rich literary past as the Portuguese language enjoys, it was hard to find synonyms for pairs such as *durum*, a neologism created as recently as 1935 to replace the old *vaziyet* (from Arabic *waḍʿat* "situation; positivism"). Also, the oft-repeated saying among linguists that there are no synonyms which are exactly alike in meaning is brought into question as this topic is discussed. That is why no matter the choice of words to translate to word, which was always "situação" in Portuguese, will not give the reader the full flavor of what the associations that are triggered in the mind of a Turkish reader. It is interesting to note that this word, *durum*, was initially only used jokingly by the population. This is to emphasize the fact that when it comes to languages, linguists can never be fortune-tellers. But it is important to say that both words co-exist in modern Turkish, and only time will tell which one is going to prevail.

Another word that was used in the mouth of Rosella, was *nisyan* "oblivion", in the sentence "*...yavaş yavaş nisyan da başladı*" (oblivion starts little by little) which, in Portuguese I translated by the literary "olvido" (cognate with the common Spanish word for "to forget" *olvidarse*). *Nisyan* is an ottomanism that comes from the common Arabic word for "forget" (< root *nsy*) "forgetfulness". Pelin's reaction to the word is very revealing, for she retorts "*Pardon, ne başladı?*" ("Sorry, what starts?"), indicating that she does not have a clue of what that word means. Rosella's answers, *unutuş*, being promptly understood by Pelin, also tells us that that word, from an original Turkic root *unut-*, is the common one in modern Turkish.

In chapter 3 occurs another difficult case of translation involving 3 words that basically mean the same thing: *tecessüs*, *merak* and the French *curiosité*, all meaning "curiosity". The context is as follows: after using the word *tecessüs* (from the Arabic *tajassus* "espionage"), Pelin again does not understand and asks "*Ne uyandırmakta?*" (Awakens what?) and Rosella, who speaks German and French as well, answers using the French word (a common second language, by the way, in Turkey at the beginning of the 20th century) *curiosité*. Pelin, in turn, uses the current Turkish word for "curiosity" *merak*, which is, ironically, an Arabic derived word as well. The solution devised by me was to use the French word *curiosité* in the place of the ottoman *tecessüs*, for her reaction was just as if she had heard a foreign word. Obviously, *mutati mutandis*, there is much less of an impact in hearing (or reading) the word *curiosité* as compared to its Portuguese cognate "curiosidade" than when hearing *tecessüs* as compared to *curiosité*.

The fluctuation of acceptance is well illustrated by the use of the pair *talebe* vs *öğrenci*, both meaning "student". The etymon of the first, however, an ottomanism, is the Arabic *ṭalabat*, plural of *ṭālib*. The second is derived from the Turkic root *öğren-* "to learn" and was coined in 1935. It is interesting to note that in chapter 4 of *Dualar Kalıcıdır* to similar questions are asked, one by each woman, and each using one of the words mentioned above: Pelin asks about Aldo, Rosella's late husband "*o da öğrenci miydi?*" (Was he a student as well?), while in the following chapter Rosella asks about Dimitri, one of Pelin's "suitors": *talebe mi o da?* (Was he a student too?). Such use, perfectly understood by both women, corroborates Çelik's finding (p. 8,16) in which there does not seem to have occurred any substantial semantic differentiation between the two variants and is indicative of Tuna's sharp linguistic perception.

Another curious pair is *mektep* x *okul.* The first, a genuinely Arabic word and enjoying a long tradition in *Osmanlıca* (Ottoman Turkish), was, without a doubt, one of the first words to be thought of being replaced, due to the centuries of association of school and Islamic studies that often went together in the Ottoman Empire. Its substitute *okul*, however, was harshly criticized by some sticklers to the rules of Turkish morphology, for it bear a striking resemblance with the French word *école*. But the point is that it coincides perfectly with the Turkic root *oku-* meaning "study, read" + a supposed suffix –*l*, which does not exist in Turkish, according to those

purists[1]. That word is used by Rosella several times, as in the sentence: "*Dükkânlar, sinagoglar ve mektepler yakılıp yıkılıyor...*" (The shops, the synagogues and the schools were being burned down and destroyed…). *Okul*, in turn, the preferred word in contemporary Turkish, is doubtlessly used by Pelin, as in the sentence: *Okuldaki bir Rock grubunda bas çalıyor* (He plays the bass in a rock band at school).

Another source of difficulty in the choice of words in Portuguese occurs in chapter 2 when Rosella says: *Mütenevvi şeyler yaşamış bir insanın ifadesiyle bakıyorlar*. (They (eyes) look like people who have lived several things). The point here is the word *mütenevvi*, an Arabic word meaning "several", from the root *nwᶜ*, and which Pelin does not understand and asks: *Nasıl şeyler?* (What kind of things?), to which Rosella replies: *mancherlei… Çeşitli…* The first is the German word for "several" while the second is the current word (of Persian origin, incidentally) for that concept in Turkish. The solution of using "diversas", a more formal Portuguese word for "several" does not give the same nuance as *mütenevvi*, which is obsolete (described under that entry as *eskimiş* by the Türk Dil Kurumu).

Another interesting occurrence is of the type *İkinci Cihan Harbi*, as Rosella says, and *İkinci Dünya Savaşı*, both meaning "Second World War". The second phrase is not mentioned in the book, and surely it would be in the mouth of Pelin, but it is the current wording in contemporary Turkish. But it is noteworthy that, excepting *ikinci* "second", which is of Turkic stock, *cihan*, meaning "world" comes from Persian, whereas *harp*, meaning "war", is of Arabic origin. For "war", nowadays, *savaş* is used, but it is not a neologism, but a very old Turkic word, which occurs even in the Turkish epic *Dede Korkut* (16th century), as when Dirse Han says *Savaşmadan urışmadın alı vereyim* (I shall give them to you without a war or a combat). Rosella uses the word a second time when referring to the Turkish War of Independence as *İstiklâl Harbi*, whereas it is known in modern Turkish *Kurtuluş Savaşı*, having been completely turkified. Finally, *dünya*, in turn, is of Arabic origin too, which means that the phrase found its place by itself in modern Turkish, without the aid of purists. Needless to say that no matter which of the phrases are used in the work, the translation will always be the same into Portuguese: "Segunda Guerra Mundial".

Conclusion

This article is the product of some ruminations during the translation process of Tuna Kiremitçi's Turkish novel *Dualar Kalıcıdır*. It is a well known fact that no two translations of the same original will ever be exactly the same when done by two different translators, or even by the same one, at different times, but it was my attempt to show in this article that the Language

---

[1] Lewis, 1999, 117-119.

Reform of the Turkish language, initiated in the late 20's and lasting for several years after that, does have an effect, not only on the choice of words by the Turkish authors themselves, but also, and to an even greater extent in my opinion, on the translators of works of contemporary Turkish literature, and especially this specific one by Kiremitçi, where neologisms co-occur, in the mouth of different characters, with what I chose to call "ottomanisms", that is, words that were once common in Osmanlıca, but, due to several reasons, are obsolete, or in the process of becoming so, competing with their neologisms.

Bibliography

- Çelik, M. "Neologisms in contemporary Turkish". Available at: www.latrobe.edu.au/linguistics/LaTrobePapersinLinguistics/Vol%2008/4Celik.pdf.

- Heyd, U. *Language Reform in Modern Turkey*. Jerusalem: The Israel Oriental Society, 1954.

- Johanson, L. & Csató, É. Á (Ed.). *The Turkic Languages*. London: Routledge, 1998.

- Kiremitçi, T. *Dualar Kalıcıdır*. İstanbul: Doğan Kitap, 2007.

- Lewis, G. *The Turkish Language Reform*: A Catastrophic Success. Oxford: Oxford University Press, 1999.

- Moya, S. "The History of Arabic loanwords in Turkish". Thesis available at: http://www.swarthmore.edu/SocSci/Linguistics/Theses09/smoya1%20LingThesis%20final%20pdf.pdf.

- Seyhan, A. *Tales of Crossed Destinies*: The Modern Turkish Novel in a Contemporary Context. New York: Modern Language Association of America, 2008.

- Turan, Ş. & Özel, S. 75. *Yılda Türkçenin ve Dil Devriminin Öyküsü*. Ankara: Dil Derneği, 2007.

EKUKLU, Bülent

Slumdog Millionaire (eng)

"I thought we could meet only in death."
(The phrase that Latika says to Jamal at the final stage)

Danny Boyle who attracted attention of the cinema audiences with his different cinematographic language and expression with *Trainspotting* in 1996, and then won the hearts with his *The Beach* and *28 Days Later* works, commercially successful signings of him, made *Sunshine* before *Slumdog Millionaire*, his latest film.

The movie "*Slumdog Millionaire*" which is inspired by a true story, stages a lot of Indian actors, mainly Dev Patel and Anil Kapoor in leading roles, tells the story of a poor young Indian, named Jamal who enters a contest, India's "*Who wants to be a millionaire?*" and rises up to the last question.

The main character of the movie, Jamal Malik, is a lad who works in a big call center as tea maker (kind of waiter) after his childhood days in suburban Mumbai. And he enters a contest, the "*Who wants to be a millionaire?*" which has a large audience in India.

When he answers all questions correctly, it raises the suspicion of the person who manages the contest and when it comes to the final question, Jamal is arrested on suspicion of cheating. During the investigation, even a secret chip on the body is searched and after all, it is understood that the correct answers he gives to the questions are related to turning points in his life. Jamal begins to tell the police the life story of continuous cross-cutting challenges and his brother Salim and Latika, his beloved from childhood. As the story goes on, it is realized that every single detail in Jamal's story is a way which provides answers to questions in the contest. On the road to the final, the audience becomes a partner in Jamal's story.

The movie starts with a scene when Jamal and his friends are chased by the police, and then the story of his whole life is given by a complex narration which has no certain flow and is without beginning and end. Jamal's life is a kind of poverty history and he tries to rescue his life and his beloved by winning the biggest money prize in the major contest of the country. The movie tells Jamal's effort to answer the questions in hidden details, step by step through the film. It explains/deals with the issues such as destiny, love, money, brotherhood by referring to clichés from time to time. A sad moment in Jamal's life is given in every question. Hence, the answers to questions are in fact no simple bits of information provided by Jamal, they are rather important events in his life, hidden in his memory. In fact, the answer to the question asked at the beginning of the movie, is "*D-written*". The film adopts a fatalistic approach and this is understood by the sequence of questions in contest: The sequence of answers related to the bad memories increases the belief that this is Jamal's fate.

Jamal's story, which is told in the forefront during the film is an extremely naïve (starry eyed) story. This story, which becomes a fairy tale / fantasy from time to time, is connected to the memories and sub-stories through questions; and those parts (the memories and sub-stories) include much more severe and realistic elements. India's Muslim-Hindu conflict, beggar children, school teachers in the beating process, and suburban life creates a realistic background which is described in the film, too.

The first part of the film which plays out in Mumbai suburb is extremely impressive. But as time passes, the effect of the film starts decreasing because of this fatalism and forefront-subtext relationship.

On the one hand, global capitalism's new capital, Mumbai's transformation is explained with a critical perspective, on the other hand, the message "the people who are most oppressed (one of the most oppressed) by this system, can be a millionaire and can skip class-gaps if they obey the rules of the system and if compliance happens. But in the end, this can happen through a set of coincidences" is given. Indeed, the film's final words, expressed by Latika to Jamal ("I thought we could meet only in death.") indicates that even the heroes of the story believe that the happy ending of their story is possible only by death or miracle.

Boyle's film gives a sense of "An Oliver Twist Story In India". And Boyle shows poverty to some extent in the film and he promises grand prize in television contest as the only way out in life for a poor young man. Indeed, with the image of the night of Jamal's final race, television program is presented as a "happiness umbrella" which combines everyone under. The statement "From rags to raja" speaker says Jamal in contest, is interesting in this context. This statement expresses the possibility of switch in India's caste system which is not possible at all. Perhaps the most important benefit of globalization, or integration to capitalism is starting of shaking of the caste system. However, the money (funds) is the only determinant for the classes (inter-class transitions) and this is not much better than the caste system.

In this respect, the 'fatalism' highlighted in Jamal's story and the destiny of being a millionaire of "a slumdog" with God's providence may reach agitation sometimes and somehow. However, the character that is remaining a little more in background in the film, his brother Salim is a more realistic character. But he is lost and is a very weak under "good character / bad character" contrast in the movie. For the sake of highlighting this contrast, as a cruel person who rapes his brother's beloved and as a shooter, Salim sacrifices himself for his brother whom he had never seen for years and ruined his life. This cliché is used to convert Salim to a goody-goody. Yet we know that (just like kids in Brazilian films, '*City of God*'), the youths, who are forced to be suburban, mafia or to live in the rear of barriers, doomed to the ghettos by global capitalism, sometimes have no option other than to be Salim.

(Indeed, Ayush Mahesh Khedekar in the role of Jamal and Ismail Mohammed Azharuddin in the role of little Salim were really living in slums. The film's success also gave them a chance of being a student and also provision of social security. This is a very pleasing development on their behalf, but what about the rest of the children?)

Evaluating the flowing film, the childhood scenes of the movie should be noted as sections that beautify the film. In the background of the text, there is a criticism to the gloom and the despair coming with the modern world. Indeed, there is a silhouette of bleakness over the city caused by the shadows of the huge ugly buildings, built instead of the old ones. In this respect, the narration of the film itself is in accordance with the story that is flowing.

Danny Boyle's "*Slumdog Millionaire*" is benefiting from documentary but is also a fictive story of poverty. Although it is talking about the poor Indians, it also mentions Oliver Twist as almost a tribute to the British origins and there is also an additive about The Three Musketeers (at the same time this was the last question of the contest). The movie both refers to the poverty in India, the violence of making children blind and to force them to beg and the difficult living conditions and also it follows the known and popular dramatical patterns of Charles Dickens and Alexander Dumas.

Making an eastern film by a western director in most cases does not work well. In many films, the screenwriter and the director was caught in the trap of Orientalism, and represent the East as an exotic escape point or a country of fantasy. It is the main handicap of these films to tell the story by using the superficial image or the general perception of the East, without diffusing in the depths of the society that they were telling. However, this is not the case with "*Slumdog Millionaire*"; no one can say that there is an orientalist view in Boyle's film. In fact, the only characters that are judged by the film are the western people who thought that they can find spirituality by coming to India.

However, by placing the collective dances of Indians to the credits part of the film, Danny Boyle does not forget to send a greeting to Bollywood.

Boyle's brisk shooting of which we are familiar from *Trainspotting* and aesthetic transitions of time by flashbacks, near flashbacks and present moment, represent a rich visuality in the film. From the opening sequence to the end, the film is flowing in a compatible way in between these three time periods. There is also the feeling of "tripping" in the film which is similar with the one in *Trainspotting*. But this time, it is the India's colorful, full of life ghettos, the chaos of its own and the sweetness of the children that makes the minds misty.

The movie was received with a lot of interest all over the world and won numerous awards. People loved the story of Jamal and Latika, because they want to believe in miracles. *Slumdog Millionaire* is telling a kind of fairy tale of modern date. People fear the global chaos and despair from time to time, and this film gives them what they want to see by using the "magical realism" of the cinema.

EKUKLU, Bülent

Slumdog Millionaire (tur)

"*Bizi yalnızca ölümün kavuşturabileceğini düşünmüştüm.*"
(Filmin finalinde Latika'nın Jamal'a söylediği söz).

1996 yılında *Trainspotting* ile dikkatleri çekerek farklı anlatımı ile sinema seyircilerinin gönlünü kazanıp daha sonra *The Beach* ve *28 Days Later* gibi ticari açıdan başarılı yapıtlara imza atan Danny Boyle, *Slumdog Millionaire*'den önce en son Sunshine ile sinemalara konuk olmuştu.

Danny Boyle'nin 2008'de yönetmenliğini yaptığı, Dev Patel ve Anil Kapoor başta olmak üzere bir çok Hintli aktörün başrolleri üstlendiği ve gerçek bir hikayeden esinlenilerek senaryosu yazılan filmde, Jamal isimli Hintli fakir bir gencin Hindistan'ın "Who wants to be a millionaire?" yarışmasına katılıp son soruya kadar yükselmesi anlatılır.

Filmin kahramanı Jamal Malik Mumbai'nin banliyölerinde geçen hayli hareketli çocukluk döneminden sonra büyük bir çağrı merkezinde bir çaycı olarak çalışmaya başlayan genç bir delikanlıdır ve Hindistan'da büyük bir izleyici kitlesi olan "Who wants to be a millionaire?" adlı bilgi yarışmasına katılır. Bütün sorulara doğru cevap veriyor olması yarışmayı yöneten kişiyi kuşkulandırır ve son soruya geldiğinde verilen arada hile yaptığı gerekçesiyle tutuklanır. Üzerinde gizli bir chip olup olmadığının dahi araştırıldığı sorgu sırasında tüm sorulara verdiği doğru cevapların hayatındaki dönüm noktaları olduğu anlaşılır. Jamal polislere çocukluğundan itibaren kardeşi Salim ve sevdiği kız olan Latika ila sürekli kesişen zorlu hayat hikâyesini anlatmaya başlar. Jamal hikayesini anlattıkça hikayesindeki her bir detayın yarışma sorularının cevaplarına giden birer yol olduğu anlaşılır. Finale giden yolda, seyirci de Jamal'ın hikayesine ortak olur.

Hikâye Jamal ve arkadaşlarının polis tarafından kovalandığı sahneyle açılır ve bundan sonra hayatına dair tüm anlatılar belli bir başlangıcı ve bitişi olmayan, girift bir anlatımla sürdürülür. Hayatı fakirlikle geçmiş Jamal'ın yarışmadan büyük para ödülünü kazanarak hayatını kurtarması ve sevdiği kıza kavuşması çabasını, yarışma sorularına gizlenmiş detaylar üzerinden adım adım anlatan film, kader, aşk, para, kardeşlik gibi konuları zaman zaman klişelere başvurarak anlatır. Her soruda Jamal'in hayatından iç burkan bir anı verilir. Yani soruların cevabı aslında Jamal'in bilgisinde değil hayatında önemli yer edinmiş anılarda gizlidir.

Filmin en başında sorulan sorunun cevabı da aslında bu yüzden "D-written" olur. Çünkü filmin kaderci bir yaklaşımı benimsediği, yarışma sorularının kurgusundan anlaşılır: Kötü anılardan yola çıkılarak verilen cevapların arka arkaya gelmesi, tüm bunların Jamal'in kaderi olduğu inancını arttırır.

Film boyunca ön planda anlatılan Jamal'in hikayesi son derece naif bir hikayedir. Zaman zaman masal/fanteziye kaçan bu hikayenin sorular aracılığıyla bağlandığı anılar ve alt hikayeler ise çok daha

sert ve gerçekçi unsurlar taşır. Hindistan'daki Müslüman-Hindu çatışmaları, dilenci çocuklar, okullardaki dayakçı öğretmenler, varoş yaşamı filmin arkaplanda anlatılan gerçekçi yanlarını oluşturur.

Filmin Mumbai varoşlarında geçen son derece etkileyici ilk bölümü de biraz da bu kadercilik ve üst-alt metin ilişkisi dolayısıyla dakikalar geçtikçe etkisini yitirir. Bir yandan küresel kapitalizmin yeni başkentlerinden olan Mumbai'nin dönüşümü eleştirel bir perspektifle anlatılırken, diğer taraftan da bu sistem tarafından en çok ezilenlerin (ezilenlerden birinin) sisteme uyum gösterdiği takdirde milyoner olabileceği ve sınıf atlayabileceği ama bütün bunlarında uç uca eklenecek tesadüfler aracılığıyla olabileceği mesajı verilir. Nitekim filmin finalinde Latika'nın Jamal'a söylediği söz de ("Bizi yalnızca ölümün kavuşturabileceğini düşünmüştüm.") onlar için mutlu sonun ancak ölümle ya da bir mucizeyle mümkün olduğuna kahramanların da inandığını gösterir.

Boyle, "Hindistan'da bir Oliver Twist hikayesi" duygusu veren filminde yoksulluğunu belli ölçüde gösterdiği yoksul gence hayattaki tek çıkış yolu olarak televizyon yarışmasındaki büyük ödülü vaad eder. Nitekim, Jamal'in finalde yarıştığı gecenin görüntüleriyle söz konusu televizyon programı herkesi birleştiren bir mutluluk şemsiyesi olarak sunulur.

Yarışmanın sunucusun Jamal'e söylediği "From rags to raja" ifadesi de bu bağlamda ilgi çekicidir. Hindistan'da hiçbir şekilde aralarında geçişin mümkün olmadığı kast sisteminde geçişin mümkünlüğünü dile getiren bir ifadedir bu. Globalleşmenin, kapitalizme entegre olmanın en önemli getirisi belki de kast sistemi'nin sarsılmaya başlamasıdır. Ancak paranın sınıfların (sınıflar arası geçişlerin) tek belirleyicisi olması da kast sistemini aratacak cinstendir.

Bu bakımdan, Allah'ın takdiri ile kaderinde milyoner olmanın yazılı olduğu sokak çocuğu Jamal'in hikayesi üzerinden vurgulanan 'kadercilik' yer yer ajitasyona kadar varır.

Oysa filmin biraz daha arka planda kalan karakteri Jamal'in abisi Salim burada daha gerçekçi bir karakterdir, fakat filmdeki 'iyi karakter/kötü karakter kontrastı altında geçiştirilmiş biridir. Bu kontrastı vurgulama uğruna, kardeşinin sevgilisine tecavüz edecek kadar zalim ve tetikçi yapılan Salim'in, hayatını mahvettiği ve yıllardır görmediği kardeşi için kendini feda ederek iyilik timsaline dönüşmesi klişesi kullanılır.

Oysa biliyoruz ki (tıpkı City of God filmindeki Brezilya'lı çocuklar gibi) küresel kapitalizmin varoşlaştırdığı, mafyalaştırdığı, bariyerlerin arkasına ittiği, gettolara mahkum ettiği gençlerin bazen Salim olmaktan başka pek seçenekleri yoktur.

(Nitekim filmdeki minik Jamal rolündeki Ayush Mahesh Khedekar ve küçük Salim rolündeki Azharuddin Mohammed İsmail gerçekten gecekondu mahallesinde yasayan çocuklarmış. Filmin başarısı onlara da okullu ve sigortalı olma imkanı sağlamış. Bu gelişme onlar adına çok sevindirici, ya geri kalan çocuklar?)

Nitekim Slumdog Millionaire'i filmin akışı içinde değerlendirecek olursak, çocukluk dönemlerine ait sahnelerin filmi güzelleştiren bölümler olduğunu belirtmek gerekir. Filmin alt metinle birlikte getirdiği eleştiri, yani günümüze adım atınca, modernleşen dünya ile birlikte savrulup gelen bir kasvet ve umutsuzluk söz konusudur. Nitekim eski yoksul binaların yerine dikilen kocaman çirkin binalar da tüm sevimsizliğini şehrin üstüne düşürür gölgesiyle. Bu açıdan filmin kendi içindeki anlatımı da anlattıklarıyla uyumlu bir akış izler.

Danny Boyle'un 'Slumdog Millionaire'i kendince belgeselden de yararlanan ama aynı zamanda 'kurgulanmış' bir günümüz yoksulluk hikâyesidir. Hindistanlı yoksullardan bahsetmekle birlikte, 'Milyoner' adeta İngiliz kökenlerine hürmeten 'Oliver Twist' hikâyesini izler, Fransız 'Üç Silahşorler'i de ucundan işe katar (yarışmanın son sorusudur bu aynı zamanda). Film Hindistan'daki yoksulluğa, çocukları kör edip dilendirmeye kadar varan şiddete, zor hayat koşullarına değinir ve bir yoksulluk hikâyesi anlatırken Charles Dickens ve Alexander Dumas'yı, bilinen melodramatik/ popüler kalıpları izler.

Batılı bir yönetmenin Doğu ile ilgili film yapması çoğu zaman iyi sonuçlar doğurmamıştır. Pek çok filmde senarist ve yönetmen oryantalizmin tuzaklarına yakalanmış, Doğu'yu egzotik bir kaçış noktası ya da fantezi ülkesi olarak göstermiştir. Anlattığı toplumun derinine nüfuz etmeden sadece imajı ve yaygın algılanma biçimi üzerinden hikaye anlatma yüzeyselliği bu filmlerin başlıca handikapıdır. Ancak Boyle'un filminde Hindistan imajının egzotik hale getirildiğini ya da filmde belirgin bir oryantalist bakış olduğunu söylenemez. Hatta filmin yargıladığı tek karakter Hindistan'a gelip spirituality bulabileceğini sanan batılılardır.

Ancak Danny Boyle credits kısmına hintlilerin Bollywood filmlerinde topluca yaptığı ünlü danslardan koyarak Bollywood'a bir selam göndermeyi de ihmal etmez.

Boyle'ın *Trainspotting*'den beri alışık olduğumuz tempolu çekimleri ve estetik geçişleri zamanı aktarma yöntemi olarak flashback, yakın flashback ve o anı seçmiş bir film için zengin bir görsellik sunuyor. Filmin açılış sekansından sonuna kadar hikaye bu üç zaman dilimi arasında uyumlu bir şekilde akıp gidiyor. Filmde Trainspotting'dekine benzer bir "tripping" duygusu var. Ancak bu sefer kafayı buğulandıran Hindistan'ın rengarenk, hayat dolu gettoları, kaosu, kendine özgü keşmekeşi, çocuklarının sevimliliği.

Film bütün dünyada çok ilgi gördü, pek çok ödül aldı. İnsanlar filmi ve Jamal ile Latika'nın hikayesini sevdiler çünkü mucizelere inanmak istiyorlar. *Slumdog Millionaire* de bir tür modern çağ masalı anlatıyor zaten. Sinemada sık sık karşılaştığımız "büyülü gerçeklik" aracılığıyla global dünyanın kaosundan korkan ve zaman zaman umutsuzluğa kapılan seyirciye istediğini veriyor.
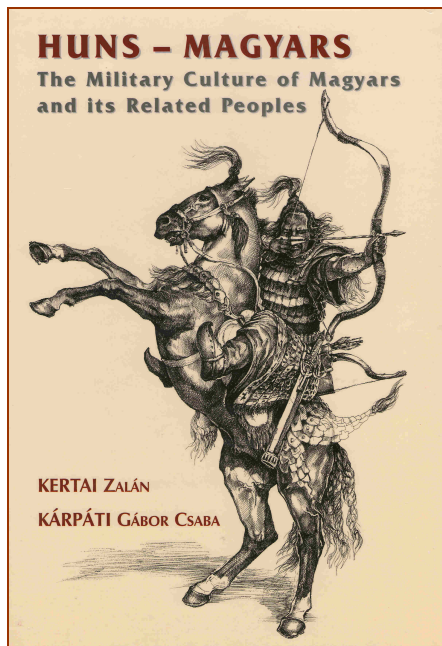
BOOK REVIEW

KÁRPÁTI, Gábor Csaba

We, Huns — We, Magyars

The Military Culture of Magyars and its Related Peoples

Paper originally published in the following book[*]:

"History is written by the victors." This is true for the history of Hungarians, and also of those people, who do not live in freedom, according to their own culture, tradition and values. Yet one characteristic of societies evolved from equestrian cultures of the past is the love of freedom above all, which unconsciously recalls the infinity of endless plains from the collective memory. The Hungarians' famous love of freedom is reflected in our (written) history: Since our return to the Carpathian Basin in 895, we have fought numerous battles to keep or regain our independence. We have fought against the Germans, Mongols, Turks, Hapsburgs and, in the last century, in both world wars.

The first consequence of World War I. was the peace agreement in Trianon, which resulted in the brutal and inhumane mutilation of our country, the territory of the Carpathian Basin, which represented an organic unity. As a result of this, three-fourths of our territory and two-thirds of our population fell

---

[*] Private persons can order the book from the publisher: HUN-idea, info@hun-idea.com, Molnár u. 23, Budapest (V. district), Hungary, +36-1-266-9292, http://www.hun-idea.com/. Resellers can order the book from: Pult Nagykereskedés, Csángó u. 8, Budapest (XIII. district), Hungary.

into the hands of our Slavonic neighbours, who fostered definite animosity towards Hungarians. After the Second World War, we suffered at the hands of the Soviet bear, while the shadow of Communism was projected not only on the hearts, but also on the minds. The soul of the Hungarian people could not bear this oppression for long. They gave evidence of their superhuman strength and vitality springing from sacral depths when, in 1956, they revolted against Russian tanks and local servants of the Russians, who were in numerical superiority. Our bloody, but clean revolution – for the umpteenth time – fell, and the slow erosion of souls and memory continued to a greater extent than ever.

Just like plants, nations are also damaged fatally if their roots are eaten away by some disease. The Austrians knew Talleyrand's famous saying well ("If you want a nation to be your servant, take its past."), and from the end of the 18th century they methodically set out to erode, then later to transform totally our ancient history. Thus, the pre-conceived Finno-Ugric theory was born, which broke away from all the former traditions of Hungarians, and outlined a totally new theory of origin, which presented the Hungarians as underdeveloped as possible.

While our myth of origin, the legend of the Miraculous Deer connects the Hun and Magyar nations to Hunor and Magor (Magyar), King Nimród's twin-sons; while all our Medieval chronicles consider our Hun origin unequivocal, even obvious; while Great King Atilla is respected as the King of Hungarians and his family-tree is traced back to Hunor in 33 steps, the Saxon, Paul Hunsdorfer and the German, Joseph Budenz, who could not even speak Hungarian in the beginning, as members of the Hungarian (!) Academy of Sciences, after the suppression of the 1848–49 War of Independence, under orders from the Hapsburgs, worked out a theory about a nation which never existed, and unfortunately, since then, this has been taught as Hungarian ancient history, beginning in primary school.

While the resemblance between our greatest kings was undeniable – the herma of "Shaman king" Saint László from the 11th century and the sculptures of the Parthian princes from more than a thousand years ago show startling similarity –; while King Mátyás the Just, in the 16th century, considered himself Atilla's reincarnation, the Finno-Ugric theory is still trying to link the ancestors of the Hungarians to such primitive people as the Voguls and the Ostyaks, living far in the North, who are now becoming extinct.

Rejecting the settled life-style of the stock-raising Scythians the Finno-Ugric theorists developed an image of a nomadic people of hunter-gatherers, consisting of hordes of tribes, which did not even have its own language; the majority of their words consisting of loan-words picked up during their wanderings. This theory is, even today, exclusively the official theory in the field of Hungarian linguistics, due to the efforts of the enthusiastic followers of Hunsdorfer and Budenz (paid by the government), who – in the interest of their own scientific careers – keep alive this old-fashioned distorted theory, which was obviously born for political reasons.

It is thought-provoking, however, that Cardinal Giuseppe Mezzofanti, who spoke 58 languages (among them Hungarian), ranked our language "before all others, on the same level as Greek and Latin"; that, at the beginning of the 19th century, world-famous researchers, such as Jules Oppert, Francois C. Lenormant, Archibald H. Sayce and Anton Deimel, considered Sumerian to be related to Hungarian and that in the 1950's the Finnish Ministry of Education officially rejected the theory of Finnish–Hungarian relationship. In the last decade, several scientific studies have been published (by non-Hungarians),

which prove unequivocally that the Finno–Ugric theory is a false-scientific creation. For example, an Italian linguist, Professor Angela Marcantonio, has proved that the Ural–Finno–Ugric language-family does not exist, and the method by which it was created was – nicely-said – unscientific. This is only the linguistic side. What does archeology show? After all these facts, it is perhaps not surprising that "Finno–Ugric" archeological findings do not exist. How could there be material relics of a people who have never existed?! On the other hand, numerous relics have come to light from Scythian kurgans, from Hun territories in Ordos and, of course, from the most important centre of Huns–Avars–Magyars: the Carpathian Basin. The style of the objects (jewellery, metal impressions, fibula, decorative saddlery, bows, arrows, swords, etc.) shows an unquestionable relationship, which also supports the Scythian–Hun–(Avar)–Magyar continuity. The Sumerians, Parthians, Hatti, Hiung-nu, Sarmatians, Heftalita, Turks, Subareans, Onogurs and other bow-using people can also be inserted into this chain without any special force. These people are all branches of a huge tree, which is often called the family of "Turanian" people, sharply separated from the other two groups, the families of Arian and Semitic people.

A few years ago, another proof came to light from a totally different field, based on the use of the most modern scientific means, using genetic analysis to examine the relationships of Hungarians. The DNS analyses of Béres Judit, a human-geneticist, have thrown light upon the fact that Hungarians do not show any genetic relationship to (Arian-Viking) Finnish people, but they are the closest relatives of Ujgurs, descendants of the Huns, who live in the western part of today's China.

The eastern roots of Hungarians are seen in the way they built their states. The equestrian peoples founded their states by organizing the independent units into bigger and bigger units. The fundamental unit was the extended family, which organized into clans, then tribes, and developed into a strong community, the members of which were free but, at the same time, could be mobilized in pursuit of common goals. Today we might call this a "developed democracy", but in fact it was not this, but rather a kind of "natural hierarchy", where the organizing power lay in the value of the individual. In an ideal case, this social system could stand up to outside (often hostile) influences in a unified and flexible way – and then, for the most part, it was proved to be unbeatable. However, on several occasions, it so happened that the smaller units, which were unable to agree, got into inner conflicts, which resulted in dividing, then weakening the whole society. A classic example of this was the inner conflict among the Huns, after the death of Great King Atilla, which soon led to the dissolution of the enormous Hun empire.

The ruler stood at the head of the community (his name was different among different peoples: king, great king, tan-hu, kagan, reigning prince). He received his power and worldly destiny from Heaven. The leader – also in an ideal case – was aware of this fact, so he attributed his power not to himself, but to Heaven. This sacral tradition still lives on in Hungarian history, and received its concrete form in the concept of the Holy Crown.

The Holy Crown of Hungary is not "a crown", but "The Crown", which is the earthly manifestation of the heavenly power mentioned above, in other words the material symbol of the God of the Hungarians. Its major characteristic is that, in the Carpathian Basin, all property, movable and immovable, including every living creature, is the body of the Holy Crown, that is to say, an organic part of it – and therefore inalienable. If we consider how noble this concept is, we can acknowledge that the

realization of the concept of the Holy Crown ensures the welfare, security and independence of the population. An additional outcome is that everybody (peasants as well as aristocrats) is the subject of the Holy Crown, and its most humble servant is the king himself. In the ancient social system of Hungarians, everybody was regarded as a "free nobleman", that is a human being, deserving of respect. An enormous amount of literature exists about the Holy Crown of Hungary but the "official" historiography tries to trivialize its origin and its influence. Tradition, however, holds that the Holy Crown, which is presently guarded in the Hungarian Parliament Building, is a lot older, and was already in the possession of the Avars (who were actually Huns, who came to the Carpathian Basin in the 6th century). After the Hungarian Home-coming in 895 (which was the umpteenth time that Scythian-Hun people returned to their ancient land), the aim of the regular Hungarian military campaigns was – besides preventing hostile German tribes from unifying, which would have been fatal for us – to repossess the Holy Crown, which was stolen by Charlemagne's Franks from the Avars. These campaigns were not adventures with the goal of conquering and plundering.

For a long time, the West did not understand why the Holy Crown was so important to Hungarians – but once they realized the reason, they often tried to use its amazing power as blackmail. Among other examples, this was how we joined the Roman Catholic Church at the turn of the millennium.The other common cultural heritage of equestrian people, which is at the same time the cultural treasure of the humanity as a whole, is the Runic Script, which is also called the Scythian ("Szittya"), Hun–Magyar or Sekler ("Székely")–Magyar Runic Script ("rovás").

Some years ago, a Hungarian researcher, Szőke Lajos proved, by the process of experimentation, that the sounds of the Hun–Magyar Runic Script generate energy-lines, which produce 95% of the alphabet of the Runic Script. So our ancestors did not "discover" their alphabet, but with the help of their holy priests (called "táltos") they recognized the sounds and the connection to the energy produced by them.

After these thoughts we should mention my personal reasons for publishing this album.

In primary and secondary school, I also learnt the "Finno–Ugric" theory, but even then I felt that something was not quite right. As a student, I could not look behind the scenes but I was bothered by the dichotomy between the writings of our great national poets (Arany János, Petőfi Sándor, Kölcsey Ferenc, Vörösmarty Mihály) and writers (Gárdonyi Géza, Wass Albert), who all wrote unanimously about the Scythian–Hun origin (Bendegúz, Great King Atilla's father, was also included in our national anthem), and historiography which speaks about the Finno–Ugric origin. Later, as my interest turned towards our ancient and modern history, the reason for this dichotomy became obvious, as I have outlined it above.

Kertai Zalán, the painter who drew the graphics of the album, experienced a similar situation and he returned to his ancestors' culture as he matured as an artist. His "realistic historical" style, based on archeological findings, shows us unequivocally who the Hungarians really are and where they came from. Besides being loyal to material relics, Kertai bravely uses – but does not misuse – artistic freedom, and courageously employs the possibilities offered by creative imagination. Consequently, the graphics are not fantasy-works, the products of an imaginative world, totally bereft of historical reality. At the same time Kertai has broken away from the "accepted" western custom, which tends to describe Hun–Magyar nomadic horsemen as mongoloid, evil little dwarves.

Why does he do so?

Besides the fact that the bones from Hun tomb-findings disprove this unequivocally, one of the main considerations of drawing the graphics was that the figures should show the beauty and aesthetics of the proportioned human body, and that their themes should represent the elemental, but not beastly power hidden in military cultures. We search in vain among the pictures for the so-called realistic, downcast people, struggling for their everyday existence, "almost human", even unnatural, unhealthy or deformed figures. In the glory of the mediocrity of today's valueless era, most often the tendency for being different at any price takes priority.

The artist purposely shows the figures as "heroes" because today there is an urgent necessity for real role-models, who can fortunately be found in the ancient history of the Hungarians and the peoples related to them.

Let us see what the artist himself says about the style of his own works and the process of their creation.

"I would like to say a few words about the style of the graphics to allow the viewer to understand my thoughts and spiritual aims while I was making the drawings.

I grew up on the great masters of the late Renaissance. I studied Leonardo da Vinci's sketches of warriors, battles and all sorts of fantastic machines. I was taken up with his military inventiveness, which preceded his era by 500 years. Leonardo wrote the following letter to Lodovico Sforza:

'For the sixth time: I am going to construct absolutely secure, inviolable tanks which, if they infiltrate the lines of the enemy with their cannons, will force the biggest army to withdraw and, behind them, the infantry can march in security and without any mishap.'

(It is possible that he had dreamt of what Churchill considered a continental warship, not to mention his later success, which entered military history as 'tank' after the First World War.)

Because of their very complex drawing style and Leonardo's manual dexterity, these drawings presented to me, as an adolescent, an ideal, which was a real challenge for a sixteen-year-old boy. The spirituality of Leonardo's pictures has forever influenced me, not to mention the dreadful fantasy-game that this amazing polihistor was capable of, in addition to his brilliant militarism. This genius also received the criticism that his ideas were unaccomplishable. This total spiritual effect shocked my ideas pulled between fantasy and reality and later became more and more influencial in my art.

My interest in history and strategy was born within me. Maybe I inherited it from my Sekler grandfather, Pataki László, who fought as an ensign in the First World War at the age of eighteen, and later became interested in the ancient Hun-Sekler-Magyar Runic Script.

Of course all these influences gave me spiritual inspiration, the graphics were developed from the excitement of searching and recognition. The renaissance fantasy – fortunately today we are living at the beginning of the renaissance of Hungarian ancient history and tradition –, plucked a string inside me, which encouraged me to show the Central-Asian and European Hun military culture in a new way.

I would like to say a few words about the elements I used as ancient knowledge from the world of the Huns.

A large number of line-drawings, figures engraved onto rocks and dishes, have remained from the Hun, Hiung-nu, Ujgur, Turk, Bulgarian, Kuman peoples… it is even difficult to list the many related nations. The fine stylization of the engravings has broken the walls of my imagination: these battles, these warriors have come to life in front of me – of course within the limits of graphics. Perhaps I have managed to assemble such a world that can be comprehended as thought-provoking and tradition-preserving…"

Besides artistic reconstruction, the other crucial point is the military culture itself, the interpretation and practice of which today is totally erroneous. The aesthetics of battle are not equal to the cult of brutality, wild violence and destruction.

The Warrior is one of the timeless expressions of the male archetype. We reveal great ignorance if we restrict the existence of battle to the physical level only: we rather fight our greatest battles inside, in the theatre of war in our souls against the dark demons living inside us, against the Hungarian mythical "Ármány" ("Intrigue"). Interpreting it symbolically, the outer, physical battle is the reflection of the inner struggle. Therefore, if we consider several examples from the present, it can easily be seen what sort of inner state, what kind of soul is manifested in the perfidious, hypocritical, cowardly, ignorant, brutal, – in one word: inhuman – fight taking place in the outer world, where a faceless mass, hiding behind the refuge of weapons of mass destruction and mechanical military technology, destroys everything it sees, shoots at everything that moves. In this situation, it is impossible to talk about military culture.

The western world projects this kind of misshapen image – of course with contemporary scenery – back on the equestrian peoples, especially on Atilla and the Huns. Although, if we examine the facts objectively, it can easily be seen that this is none other than the petty-minded vengeance of the formerly defeated, but later the winning side, which does not only show, but also (re)interprets history – according to their own taste. So the national Hungarian heroes are invested with all kinds of bad features and are described as ugly and stupid barbarians. Nimród has been deformed to a godless, superstitious despot and Atilla to a fratricide tyrant and gnome (!), who ignorantly destroyed the "developed" West.

This attitude was reflected in the recent past, for example by the behaviour of "civilized, superior, cultured" white people towards "barbaric, cruel, superstitious, ignorant" Indians in Northern-America. The regrettable result proves our above-mentioned theory: depopulation of the Indians, extinction of the bison, deforestation, ruthlessly polluted nature and the rapid decline of man's level of awareness... Just as a nation has its own guiding star and astrological sign, it also has a particular quality, which is not primarily good or bad. It becomes good or bad depending on how the nation uses this quality. Our ancestors, the Huns–Magyars were Warriors and we Hungarians are still fighters, just like the Indians (North-American, Aztec, Maya, Inca, Toltec, Olmec, etc.), Lacedaemonians (Spartans), Japanese, Berbers and our great enemy, the Romans. It is natural that these peoples grew up in a military culture; their society was governed by laws in line with this, which may seem meaningless and alarming in today's emasculated, "hard outside, soft inside" society.

On the other hand, the archetype of the real Warrior is characterized by an absolutely different natural form: hard but resilient inside, like bone (firm, strong-willed, unshakeable, faithful to his principles, courageous, honourable…), but soft and flexible outside (polite, ready to forgive, noble,

cheerful, showing calmness (!), helpful…). Oh, and let us not forget that the Warrior is not a "lone-wolf", as the media insist nowadays, but a social individual, who serves the community, who places the interests of the community above his own interests because he knows that what is good for the community is also good for him, but what is good only for himself is actually bad. It can also be seen from this that these peoples (in their days of glory) had another characteristic: they possessed the knowledge of their heavenly origins. Otherwise, why would tradition hold that the magori (Magyar) people are also the People of Knowledge?

We had many heroes, among whom many were real Warriors: they demonstrated the characteristics of Warriors. We hope that, with the help of these pictures, we can represent these characteristics adequately.

Of course we know that here the idealization is "exaggerated" – not everybody was a brave hero, a wise shaman or a faithful subject and the graphics of this album do not show the everyday people.

We would like the Reader – with the help of this album – to "get a feeling for" the organic culture that characterizes us Hungarians and our related nations, to look into our heads a little and understand how we, Hungarians, see our ancient history, our ancestors and our roots from "the inside".
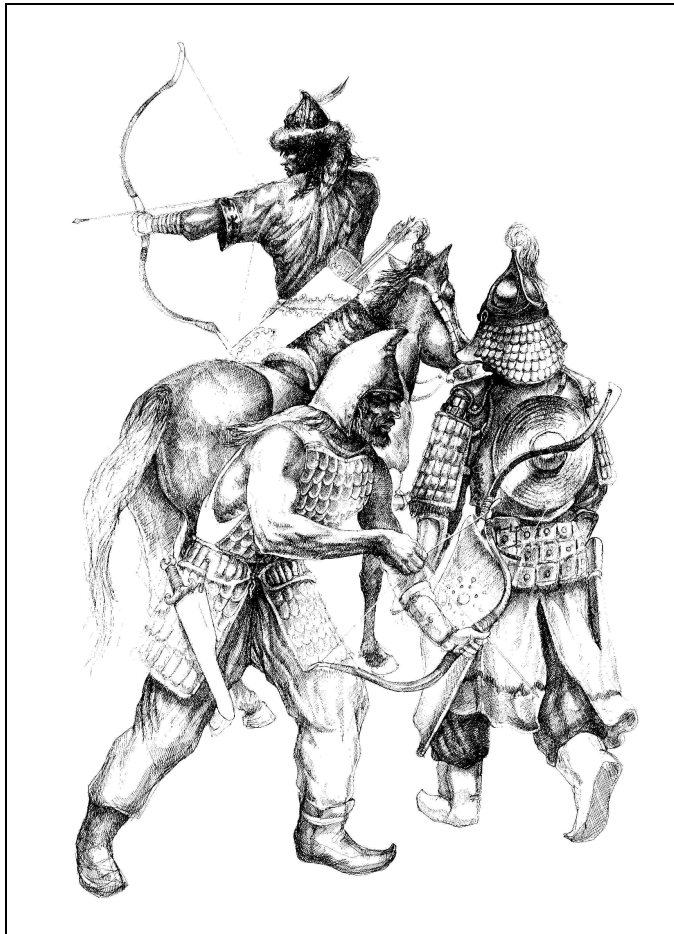
Scythian–Hun–Magyar

This allegorical picture refers to the common origin and common roots. Hungarian history creates the bridge, which – starting from the past and arching over the present – leads to the future.
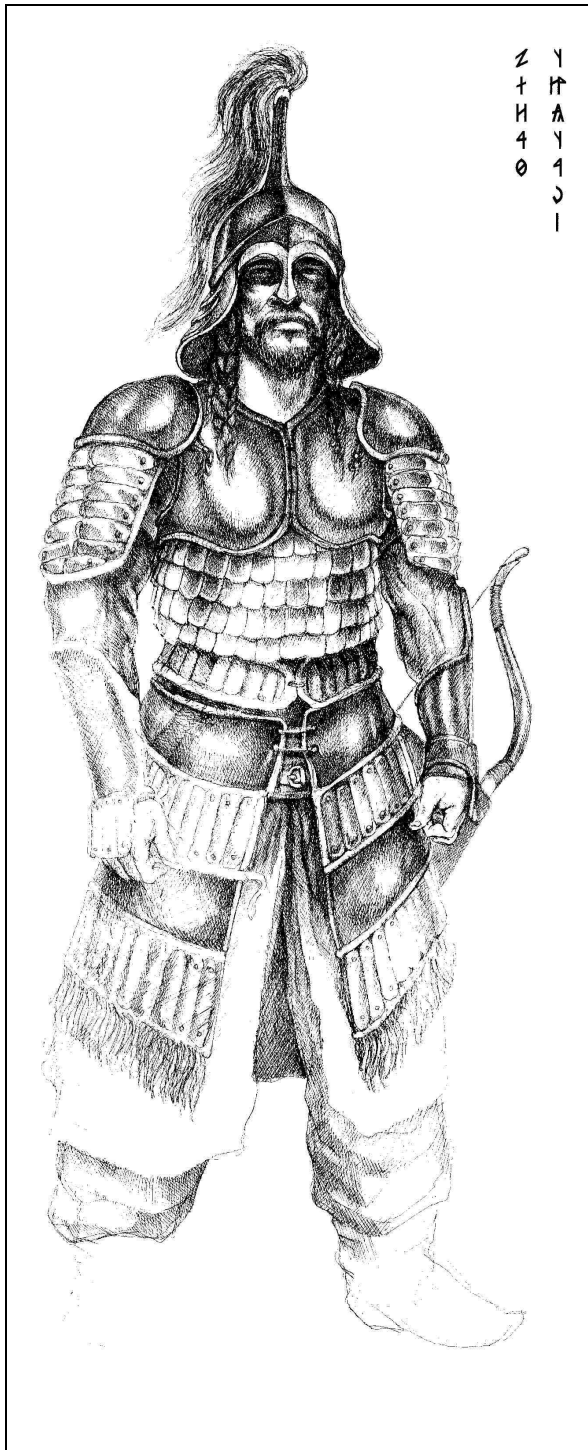
Targitaos, the first king of the Scythians

We continue our historical overview with the Scythian people. According to Herodotus, the borders of Scythia – in Hungarian "Szittyaföld" (The Land of Scythia ["Sittja"]) – were Pontos Euxeinos (Black Sea) in the South, the Tyras (Dniester) in the West, the Syrgis (Donec) in the North and the Tanais (Don) in the East. Scythians occupied these vast steppes, arriving from the East in the 8th century BC. They called themselves – also according to Herodotus – "scolotos", that is, archers. This self-identification has two meanings: on the one hand, it means that they belong under the astrological sign, Sagittarius (as Hungarians do); on the other hand, it refers to their equestrian way of life, their military culture of archery. According to Scythian tradition, Targitaos, of heavenly origins, was a legendary king, who passed on the ancient knowledge to the Royal Scythians through his youngest son, Kolaxais.

"His quiver is like an open grave, and they are all heroes."(Jer. 5:15–17.)

A Hun (Hiung-nu) warrior pointing at the Great Wall

The Chinese historical works call the Asian Huns of the time before Christ "Hiung-nu". The Chinese built the Great wall against the Hiung-nu attacks. The fighter's armour was made of hardened leather plates. The same kind of armour, which protected the whole body against distant arrow-shots, was also found among the Chinese. The helmet is decorated with a tuft made of horsehair.
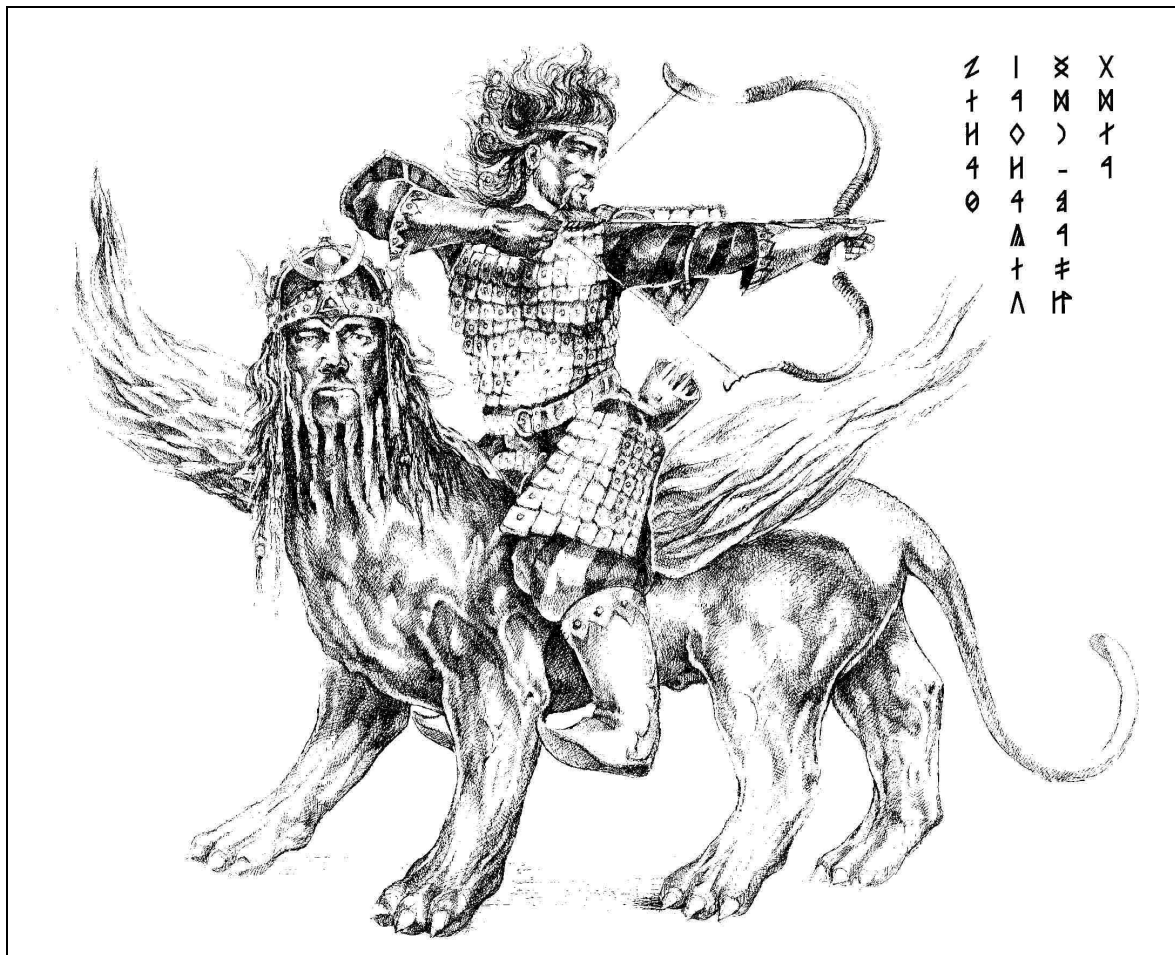
Buda, spiritual King of the Huns–Magyars

The figure of historical Buda has several mysteries. According to some theories, he was only his younger brother's, Atilla's shadow, as the king of the eastern territories. But if we look at the mythical Buda – as for example the legendary Celtic King Arthur, who also has a mythical side –, Atilla and Buda are the two sides of the coin: while Atilla is the symbol of the active, extrovert, fighting, creative power (yang), Buda is the symbol of the meditative, introvert, spiritual power (yin). Historically, it is also possible that Atilla was the warrior-king and Buda was the priest-king. The authority of this double-kingdom guaranteed that the government of the Hun Empire was effected by the combination of fighting power and heavenly wisdom. This graphic was inspired by the "Heavenly Hunting" scene on the 2nd jug of the "Atilla-treasure" from Nagyszentmiklós (Carpathian Basin – now in Rumania). In the picture – which was composed of the elements of Turanian art – Buda, the spiritual King is riding on a mythical miracle being.
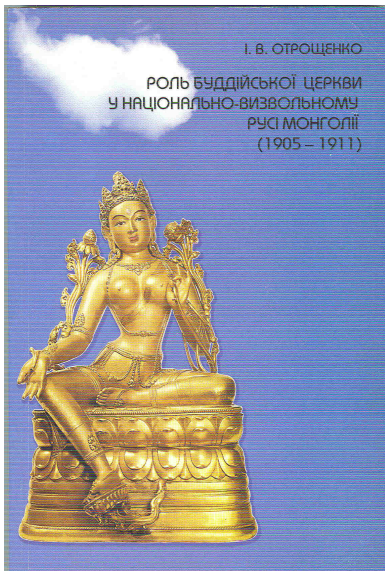
Atilla: the Whip of God, Scourge of the World ("Atilla, flagellum Dei, malleus orbis")

Numerous books have been written and several films have been made about the great Emperor of the Huns–Magyars. The majority of these present the "primitive" leader from the point of view of the "later victors"; so they show the quite prejudiced opinion of Indo-German authors. But Atilla – although he could have done so – did not plunder Rome like the Vandals, did not throw his enemies to beasts like the Romans and did not torture the "unbeliever" aborigines to death like the Spanish conquerors "spreading civilisation". For Hungarians, Atilla was a national hero for many centuries – King Matthias the Just, one of the greatest Hungarian kings from the 15th century, considered himself the reincarnation of Atilla –, just as important a personality as Genghis Khan for Mongolians or President Roosevelt for North-Americans. The Atilla-mythology commemorates the flaming sword of the War Lord, which was found and brought to Emperor Atilla by a shepherd. Before this Atilla had a predictive dream, in which the War God gave him a sword to create order among the nations. In the picture, the mature, wise, unstoppable but just king is departing to battle with this sword.

OBRUSÁNSZKY, Borbála

I. V. Otroshenko. The Role of the Buddhist Church in the Mongolian National Movement (1905-1911)

This monograph examines the influence of the religious factor on the development of the liberation idea and movement within the Mongolian society at the beginning of the 20th century. One of its main merits is the use of original archive sources and authentic photographs. The history and social functions of the Buddhist community of Outer Mongolia are investigated in depth, and great attention is paid to the role of the 13th Dalai Lama and 8th Bogdo gegen (the later was the head of the Mongolian Buddhist Church) in the Mongolian liberation movement. The sources show that the peculiar historical development of Mongolia has determined the broad participation of the clergy in political life even prior to obtaining state independence. The great authority of the church influenced Mongolian society thoroughly: concentration of broad social functions, comparatively developed organisation, reliable economic base, — all these factors have facilitated the Buddhist hierarchy's transition to dynamic political activity that took place in the beginning of the 20th century. Since the years 1905-1906, catalyzed by the policy of the Tibetan governor 13th Dalai Lama, we witness the beginning of the movement for the separation of Mongolia from the Manchu Empire; he even suggested to the Mongolian elite to request help from Russia.

Representatives of both the high clergy and ordinary Lamas took active part in the liberation movement of 1911, when Mongolia got independence from the collapsed Manchu Empire. Certainly, the

key role in these events was played by Bogdo gegen, who appeared to be a reasonable leader for all Mongols and ruled the movement. The independence of Mongolia was declared due to the unhesitating position of Bogdo Gegen, who became the Mongolian khagan or great king of that time. He could manage to consolidate in this struggle both the clerical and secular elite, and secure its support from Lamas and other strata of society. Successful consequences of the liberation movement reinforced the intention of the Mongolian elite to devolve the supreme power to Bogdo Gegen. Thus, the Mongolian national-liberation movement was formed and passed through under the leadership of Buddhist hierarchy, despite opposition of certain nobles.

The analysis of archive documents allows us to conclude that the leading role in the beginning phase of the liberation movement (1905 — early 1906) was played by the Eastern Mongolian or Khalkha aristocracy, whose members lived in present-day Mongolia or Outer Mongolia. They embraced the idea of pan-Mongolism or all-Mongolian alliance since 1905 and it was developed by representatives of Eastern Mongolia, whereas the elite of Inner Mongolia embraced the idea only after 1917.

The social situation in Mongolia during the discussed period determines the character of policy of two concerned states, namely Russia and Japan, in respect of the "Mongolian problem"; they divided their own "influence belt". The first treaty was concluded in 1907, the second in 1912. Both countries, working on strengthening their ascendancy, had actively used the religious factor in areas of their influences: Japan in Inner Mongolia and Russia in Outer Mongolia.
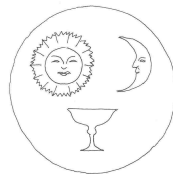
USMANOVA, Larisa

Aynur Sibgatullin. Tatar Internet

Author: Aynur Sibgatullin

Title: Tatar Internet. (Second edition)   **www.idmedina.ru**

Publisher: Medina, Nizhny Novgorod   **www.islamrf.ru**

Year of publishing: 2009 (first edition 2008)   **www.islamnn.ru**

Language: Russian   **www.nizgar.ru**

Number of pages: 114

ББК 32.973+63.3 (2Рос - Тат), УДК 681+9с (Тат)

This book (the first edition was published in 2008) gives a detailed picture of current situation and prospects for development of national (Tatar) segment in the Internet.

Although a number of books exist concerning the Internet influence on social environment, this is a first paper to be devoted solely to the Internet influence on transformation of national identity of minorities that have no own sovereign state. Nowadays many IT programs and systems already support not only official national languages, but also non-official languages of minorities. We see how national

segments in the Internet, which are not based on *lingua franca* (English), are developing very quickly. Therefore the book "Tatar Internet" that tells about development of the very concrete national segment would be interesting and helpful for many readers whose native language is not English.

The author supposes that "Tatar internet" (*Tatnet*) is a set of information resources of the Internet not only in Tatar language but in any language that provide information concerning the Republic of Tatarstan and/or the Tatar nation. It is significant that a special emphasis is put on regional and ethnic belongings of information in this definition.

First of all, the readers will be provided with information on subject: the paper presents the most popular sites of the Tatar internet in Tatar and in Russian of different types – from sites of official organizations and mass media of the Republic of Tatarstan up to Tatar blogs, social networks and Tatar Wikipedia. It is a catalog of links. Here we can find some sites of Tatar Diaspora outside of the Russian Federation that repeat information in languages of those countries where is located, so it is clear that the Tatar virtual space is not confined linguistically. The history of the Tatar Internet is fully presented for the first time in this book. It began in 1994 in the USA (this fact stresses virtual but not regional aspect of the internet features) as a simple e-mail-list of the Tatar e-Mail Group that exists today. The book is a catalog of links, so we can know all about information resources concerning the Tatar nation.

Second, the paper identifies a lot of problems that need to be discussed in order to develop the national internet. There is no doubt that these problems are common for all developing national segments in the Internet. The paper gives a chance to know not only the author's opinion on problems like a necessity to have a high level domain for the Republic of Tatarstan, which is not a sovereign nation-state, and using Latin script for Tatar (this is a common problem for all languages that aim to adapt to the globalization), a possibility of state and/or non-state supporting non-commercial (cultural) information resources (per instance, web-sites).

Third, the author brings to notice to *Islam-net* – a set of information resources about Islam and web-sites of the Muslim organizations in Russia. Although in this case it seems that there is neither territorial, nor ethnic connection with "Tatars", the author notes that because Islam is a traditional (religious) component of the Tatar identity, it is naturally to present this segment of the Internet in Russia to readers. The point is that Islam has many devotees of different nationalities in Russia, not only of Tatar one. Thereof we can see how the national Tatar segment overlays with other national segments. However this theme has not received all the attention it deserves in the book. It is likely that a different paper solely devoted to *Islam-net* in Russia would come to light next in near future.

After having read the book one realizes clearly that the process of consolidation of the Tatar nation has going on steadily by the Internet after the end of the Cold War and collapse of the USSR. It has been a spontaneous, unregulated process. It is significant that in the preface of the book the author quotes an opinion of the famous Tatar political leader R. Khakimov about a need of state strategy of the information revolution in the Tatar world that can help to unite the dispersed nation (Tatars are among the most scattered nations in the world). The book illustrates the aims of the concrete minority group to survive in the globalization age and consolidate by the presence in the virtual space. It underlines Robert A. Saunders' opinion that any nation, which feels its identity threatened by globalization, can safeguard it by virtual communication, as its culture is safe and most accessible in the cyberspace. It is very

important for national minorities that were under political pressure to be assimilated and lose their own culture, to break down the barriers between them and those fellow countrymen who had to leave the homeland due to political persecution. Such actions against minorities is impossible in the cyberspace as the monopoly of the nation-state on information, that is to say, the monopoly of leading nation in the nation-state that restrains other minorities' culture from full development has disappeared. It is only the Internet that ties dispersed national communities around the world together. A national elite can even create and maintain a whole virtual nation, can declare its own national identity. The author believes that "the Tatar internet is not the goal, but rather the mean to promote and spread Tatar culture, history and language over the world by the Internet". Change the word "Tatar" in this sentence for any other name of an ethnic group and you get the universal definition of the "internet" as a tool to develop national culture and language.

The author states that the *Tatnet* (Tatar internet) was not highly developed segment of the cyberspace by the end of 2009 when the book was issued. On the one hand, he cites a fair number of the web-pages on different languages, including Tatar based on Cyrillic and Latin scripts that have been created; there is even an annual contest "Stars of the *Tatnet*", of which the author is the permanent president; readers are studying Tatar very quickly; the Tatar cultural heritage is presented to the world on a wide scale. In author's opinion, the Tatar virtual space seems quite presentable among other Turkic virtual segments, first of all among those existing in the Commonwealth of Independent States (CIS) – Kazakh, Uzbek and Azeri cyberspaces. On the other hand, as contrasted with these segments that are supported by their nation-states, the Tatar internet is advancing mainly by the enthusiasm of ordinary users. The author sees a main problem in the slow development of the *Tatnet* and, thereupon, consolidation of the nation, in the lack of request for state support from the national elite. But it is likely that the first edition of the book will influence the Tatar statesmen. In 2009, for the first time, the government of the Republic of Tatarstan has started to financially support some cultural Tatar internet-projects. This fact gives the author and us a hopeful proof that the *Tatnet* (Tatar internet) is the "most effective mean to consolidate the Tatar nation and help it to adapt to globalization".

УСМАНОВА, *Лариса*

Айнур Сибгатуллин. «Татарский интернет»

Автор: Айнур Сибгатуллин

Название: Татарский интернет, второе издание   **www.idmedina.ru**

Издатель: Издательский дом «Медина», Нижний Новгород   **www.islamrf.ru**

Год издания: 2009   **www.islamnn.ru**

Язык: русский   **www.nizgar.ru**

Число страниц: 114 стр

ББК 32.973+63.3 (2Рос - Тат), УДК 681+9с (Тат)

Книга, вышедшая вторым изданием (первое увидело свет в 2008 году), представляет подробную картину нынешнего состояния и переспективы развития национального сегмента (а именно, татарского) информационной сети Интернет.

Работ о влиянии интернета на развитие национальной идентичности народов, не имеющих государственного статуса, пока немного. Сегодня многие компьютерные программы и системы уже поддерживают не только государственные языки мира, но и языки многочисленных

меньшинств. Мы видим, как в мире активно развиваются национальные сегменты, несвязанные с lingua franca современности – английским языком. Именно поэтому книга Айнура Сибгатуллина «Татарский интернет» о развитии конкретного национального сегмента интернета будет интересна большому кругу читателей, чей родной язык - не английский.

Автор понимает под названием «Татарский интернет» совокупность информационных ресурсов сети Интернет, не только на татарском языке, а на любых языках мира, рассказывающих о Республике Татарстан и/или о татарском народе. Примечательно, что акцент делается не столько на языке, сколько на региональной и этнической принадлежности информации.

Книга, прежде всего, сама отвечает информационным требованиям сегодняшнего дня: дает возможность познакомиться с наиболее популярными сайтами Татнета как на татарском, так и русском языках по различной тематике – от сайтов государственных организаций Республики Татарстан и официальных масс-медиа до татарских блогов, социальных сетей и даже Татарской Википедии, являясь своеобразным каталогом ссылок. В ней представлены и некоторые сайты татарской диаспоры вне Российской Федерации, которые дублируются на языках тех стран, где расположены, тем самым расширяя лингвистически рамки «татарского виртуального пространства». В книге впервые полно представлена история татарского интернета, начавшаяся в 1994 году в Америке (что подчеркивает виртуальность, а не региональность проблемы!) с обычной для сегодняшнего дня информационной рассылки TMG (Tatar e-Mail Group), созданная по образцу американских почтовых рассылок и существующая поныне. Таким образом, можно составить представление обо всех информационных ресурсах, в той или иной степени связанных с этим народом.

Во-вторых, книга поднимает множество спорных вопросов развития национального интернета. Несомненно, эти проблемы актуальны и для других развивающихся национальных сегментов. Книга предлагает познакомиться не только с мнением автора, но и мнениями, иногда противоположными, активных участников Татнета по таким вопросам, как необходимость получения домена первого уровня республикой Татарстан, не являющейся отдельным государством, внедрение латиницы на татарских сайтах (специфическая проблема языков, стремящихся адаптироваться к процессу глобализации, но использующих пока иную графику), государственная или иная поддержка некоммерческих (культурологических) ресурсов.

В-третьих, автор уделяет внимание так называемому «исламнету» - информационным ресурсам об исламе и сайтам мусульманских организаций. Хотя в данном случае кажется, что нет ни территориальной, ни этнической связи с «татарами», автор отмечает, что, так как традиционно составляющей национальной идентичности татар является ислам, логично представить информацию о развитии этого сегмента интернета в России. Хочется отметить, что в России ислам исповедуют не только татары, таким образом, в «исламнете» происходит взаимодействие национального татарского с другими национальными сегментами. В книге эта тема не до конца разработана автором и, думается, что появление отдельной работы об «исламнете» в России не за горами.

После прочтения книги становится понятным, что после окончания Холодной войны и распада СССР происходит постепенная консолидация татарской нации посредством интернета.

Происходит это пока спонтанно, неуправляемо, нерегулируемо. Знаменательно, что предисловием к книге автор выбрал слова одного из татарских политологов Р.Хакимова о необходимости государственной стратегии информационной революции в татарском мире, которая поможет объединить дисперсный народ (татары – один из тех народов, что исторически разбросан по всему миру). Книга - яркий пример стремления конкретной культуры меньшинства к выживанию и консолидации в период глобализации посредством выхода в виртуальное пространство. Она подтверждает слова Роберта Сондерса о том, что нации, чья идентичность поставлена под угрозу процессом глобализации, могут посредством виртуального общения сберечь и закрепить свою идентичность, потому что их культура получает в киберпространстве защиту и широкое распространение. Это особенно важно для национальных меньшинств, исторически подвергавшихся ассимиляции, уничтожению своей культуры, лишенных контактов с соплеменниками за рубежом вследствие политических причин. В киберпространстве это уже невозможно, так как разрушается государственная монополия государства, вернее, монополия лидирующей нации в данном государстве, препятствующей полному развитию других культур. Именно интернет связывает разбросанные национальные землячества в одно целое. Элиты «некоренных народов» могут создавать и поддерживать даже целые виртуальные нации, могут открыто заявить о национальной идентичности. Автор уверен, что «татарский интернет – не самоцель, а лишь способ продвижения и распространения по всему миру посредством сети Интернет татарской культуры, истории и языка». Замените в этом высказывании слово «татарский» на название любой другой этнической группы и вы получите универсальное определение интернета как инструмента для развития культуры и языка.

Автор констатирует, что Татнет на момент выхода книги в конце 2009 года находится не на самом высоком этапе своего развития. С одной стороны, создано достаточное количество сайтов на разных языках, в том числе на татарском как в кириллице, так и в латинице, существует даже ежегодный конкурс «Звезды Татнета», бессменным председателем которого является автор, активно продвигается обучение татарскому языку, демонстрируются миру культурные достижения татарского народа. Как считает автор, среди тюрко-язычных виртуальных пространств, прежде всего в СНГ – казахского, узбекского и азербайджанского сегментов – татарский сегмент выглядит вполне прилично. Однако, в отличие от вышеуказанных сегментов, являющихся государственными, татарский развивается в основном за счет энтузиастов. В отсутствии государственной поддержки со стороны национальной элиты автор видит главную проблему в медленном развитии «татарского интернета», а следовательно и консолидации нации. Однако, вероятно, первым изданием своей книги автору все же удалось «достучаться» до элит. В 2009 году впервые государство в лице Республики Татарстан начало финансировать некоторые культурные татарские проекты. Этот факт дает основание для уверенности в том, что интернет (Татнет) - «это самое эффективное средство для консолидации татарской нации и противостояния глобализации».

CLASSICAL WRITINGS ON EURASIA

HIRTH, Friedrich

Hunnenforschungen

* * *

Friedrich Hirth published several papers regarding the history of Huns. He was one of those prominent scholars, who proved the identity of xiongnu in Chinese sources and Huns in Late Antiquity. In this article he presented some evidence from written sources, and compared Asian Hunnic names, which were recorded in Chinese sources with European ones, which were preserved by the Hungarian historical tradition, namely in the Thuróczy Chronicle. He found lots of similarities as we can see in this work. He also pointed out that the original meaning of Chinese xiongnu form was Hung-nu in ancient times.

This paper was published in *Keleti Szemle* [Oriental Review], Budapest in 1901.

* * *

Bei einer früheren Gelegenheit wurde in diesen Blättern[1] über meinen Versuch, ein in der Chronica Hungarorum des Johannes von Thurócz mitgetheiltes, bisher als apokryphisch angesehenes Verzeicbniss der Vorfahren Attila's auf die in den chinesischen Aufzeichnungen des Alterthums erhaltenen Regentennamen des centralasiatischen Hiung-nu-Volkes zurückzuführen, Bericht erstattet. Es handelte sich damals um einen vor den vereinigten Abtheilungen für «Centralasien» und «China und Japan» des XI. internationalen Orientalisten-Kongresses in Rom gehaltenen Vortrag, worin nur die hauptsächlichsten Argumente meiner Untersuchung mitgetheilt wurden. Seitdem ist die eigentliche Arbeit mit dem sinologischen Beweismaterial erschienen.[2]

Wer mit der Transscriptions-Methode vertraut ist, nach der die Chinesen des Alterthums fremde Laute in den damaligen Silbenschatz ihrer Sprache zu zwangen versuchten, wird nicht umhin können, von der linguistischen Übereinstimmung gewisser Namen in den beiderseitigen Aufzeichnungen frappirt zu sein. Hätten wir keinerlei andere Gründe, das Herrschergeschlecht, das unter Attila seine höchste Macht entfaltete, mit den Regenten des Hiung-nu-Volkes in Zusammenhang zu bringen, so würde diese Thatsache allein genügen, uns mindestens als Spur zu dienen. Die Gleichungen Bagtur (Mau-tun) — Beztur; Mingi (Lau-schang) = Mike; Isgi (I-tschi-schö) = Iske (durch Alliteration zum vorhergehenden:

---

[1] Revue Orientale *(Keleti Szemle),* Bd. I. (1900), pp. 81—87. Vgl. «Neue Forschungen über das Geschlecht Attila's» in der Beilage zur «Allgemeinen Zeitung» Nr. 177 vom 4. Anglist 1900.

[2] Bulletin de l'Académie des Sciences de St.-Petersbourg, V-e Série, Tome XIII No 2, St.-Petersburg 1900, pp. 220—261: «Sinologische Beiträge zur Gesch. d. Türkvölker. I: Die Ahnentafel Attila's nach Johannes von Thurócz».

Miske); Hu-lu-ku = Kulche; und Hü-lü-kuan-kü = Levente, wobei jeder Name genau der Generation entspricht, der er nach der vorzüglichen Überlieferung der chinesischen Historiker angehört, leuchten selbst durch die magyarisirten Verunstaltungen, denen der türkische Urlaut durch die Chronisten oder ihre unbekannten Quellen ausgesetzt wurde, so deutlich hindurch, dass für mein persönliches Gefühl jeder Zufall ausgeschlossen ist. Aber es sind ja noch ganz andere Gründe vorhanden, die uns dazu zwingen, die Identität der beiden Völker, der *Hannen (Hunno-i)* und der *Hiung-nu* (im Dialekt von Canton, der in der Regel dem Altchinesischen am nächsten steht: *Hung-no),* und damit die grosse Wahrscheinlichkeit der Identität ihres Herrschergeschlechtes vorauszusetzen.

Man führe dagegen nichtan, die Hunnen seien kein bestimmtes Volk, sondern aus den Völkerschaften verschiedener Abstammung zusammengesetzt. Denn genau als das, was sie kurz vor ihrer Vermischung mit den Alanen waren, werden uns die Hiung-nu schon unter Mau-tun (Bagtur) im 3. Jahrhundert vor Chr. geschildert, ein Mischvolk; dessen Beherrscher die Hiung-nu waren. Mau-tun hatte im Anfang seiner Regierung (209 vor Chr.) das Volk der Tung-hu, d.i. der Tungusen, besiegt und seinem Reiche einverleibt; andere Völker, darunter die vielgenannten *Ting-ling*[3]) die Völker *Lóu-lan* (in der Gegend des Lop-nor),

---

[3] Nach einer Scholie zu *Schi-ki.* Kap. 110 p. I I, ein Volk im Norden der Hiung-nu, nach anderen Quellen *(T'ung-tién,* Kap. 197 p. 1 u. *Wei-schu,* Kap. 103 p. 20) ein Zweig des Volkes Kau-k'ü, also Uiguren, während sie nach einer Stelle des *T'ang-schu* (Kap. 219 p. 10) als Vorfahren der Sehi-wei, die wiederum als Zweig der Kitanen geschildert werden, eher ein mongolenartiges Volk gewesen sein können. Die Schreibweisen der zweiten Silbe *ling* sind zwar verschieden, aber ich setze mit dem Verfasser des text-kritischen Anhangs zum Kapitel 94 A des *Ts'én-han-schu* Identität des Lautes voraus. Damit ist zwar nicht die Möglichkeit des Zusammenfallens von Völkern verschiedener Abstammung unter demselben Namen ausgeschlossen; aber es scheint doch, dass die Ting-ling des *Schi-ki* recht gut durch Wanderung mit den übrigen Hiung-nu-Stämmen in die verschiedensten Theile Asiens, und selbst Ost-Europas gelaugt sein können. Einem Vorschlage RADLOFF'S folgend, bin ich geneigt, den Namen *Ting-ling* als Transscription von *Teleng* in dem pluralischen *Telengut* zu erklären. *Telengit* nennen sich, nach RADLOFF die früher doppelzinspflichtigen altaischen Berg-Kalmüken an der Tschuya. Ich vermuthe, dass der Name in modificirter Gestalt auch in dem Verzeichniss türkischer, uiguriseher, u.s.w. Gebiete des *T'ang-schu,* (Kap. 34 B p. 3) vorkommt, das sich auf die Zeit des 7. Jahrhunderts bezieht und wo ein Stamm To-lan-ko (cantonesisch : Tö-läm-kot) genannt wird. Nach dem *T´ung-tién* (Kap. 199 p. 18) sass das Volk der Tö-läm-kot an der Ostgrenze der Tardusch (*Sie´-yen-t´o)* in der Nähe des Flusses T'ung-lo (Tongra); es hatte 10.000 Soldaten. In etwas verschiedener Schreibweise bei gleicher Aussprache wird auch ein Volk Tö-läm-kot uuter den von den Hiung-nu abstammenden Tölös-Völkern aus dem Anfang der Dynastie T'ang (618 nach Chr.) genannt (S. meine «Nachworte zur Inschrift des Tonjukuk» in RADLOFF'S *Alttürk. Inchr. der Mongolei,* II. Folge, p. 133.). Dem Wanderleben dieser Völker entsprechend finden wir, wie gesagt, das Volk Ting-ling im Laufe der Jahrhunderte an verschiedenen Orten. Schon im 3. Jahrhundert nach Chr. sass es westlich von den sayanischen Kirgisen und nördlich von K'ang-kü (Sogdiana), also wohl in der heutigen Kirgisensteppe oder am Unterlauf des Ob im jetzigen Gebiet der Ostjaken. Die T'ing-ling wurden damals als ein Nomaden-Volk mit 60.000 Soldaten geschildert und ihr Land sollte «berühmte Mäusefelle» (*ming-schu-p´i)* erzeugen. Dies ist vermuthlich der bei Jordanes unter dem Namen «pelles murinae» vorkommende Handelsartikel der Hunuguren. RADLOFF theilt mir mit, dass dabei in Frage kommen können 1. die gestreifte sibirische Zieselmaus (burundak), 2. der Erdhase (kolonök), 3. das Murmelthier und 4. das Eichhörnchen. Denn dies seien die aus dem nördlichen Altaigebiet nach dem Westen ausgeführten kleinen Felle. Das sibirische Eichhörnchen ist nicht roth, sondern im Winter mäusegrau, wie mir RADLOFF sagt, indem er hinzufügt, dass hier nur das Grauwerk, das von jeher der eigentliche Pelzhandelsartikel Sibiriens gewesen ist, in Betracht kommen kann. Ausser den sogenannten «Mäusefellen», kamen aus dem Lande der Ting-ling, nach meiner chinesischen Quelle des 3. Jahrhunderts *(Wei-lio* im *San-kuo-tsch'i,* Wei, Kap. 30 p. 32, vgl. darüber *Nachworte,* etc., p. 41, Anm. 2, und SYLVAIN LÉVI «Les Missions de Wang Hiuen-ts'e dans l´Indes», *Journ. Asiat,* Mai-Juni 1900, p. 97 des Separat-Abzugs) noch «die Felle Pai-k'un-tzi und Ts'iug-k'un-tzi». *Pai* und *ts'ing* sind nur die Bezeichnungen der Farben *weiss* und *blau; k'un-tzi* halteich für die Transscription eines dem teleutischen *kyrsa,* der Fuchs, entsprechenden Hiung-nu-Wortes und übersetze demgemäss «die Felle des Weiss oder Eisfuchses« und «des

Wu-sun (am T'ién-Schan) und *Hu-kié* (im Cantonesischen *U-kit,* was für *Ugir* stehen kann) wurden noch zu seinen Lebzeiten unterjocht, so dass der chinesische Historiker des 1. Jahrhunderts vor Chr. (Ssï-ma Ts'ien im *Schï-ki*, Kap. 110 p. 13) berichten konnte, Mau-tun habe mit den 26 Völkern, die er dem Reiche der Hiung-nu einverleibte, die sämmtlichen «Bogenspanner» [der den Chinesen damals bekannten Welt] zu *einer* Familie vereinigt. Kein Wunder, dass auch die Hunnen des 4. Jahrhunderts, von den Alanen und späterem Zuwachs abgesehen, ein aus türkischen, tungusischen und mongolischen Elementen zusammengesetztes Völkergemisch bilden! Was jedoch von Mau-tun bis Attila im Auge behalten werden muss, ist die *ununterbrochene Oberherrschaft des Hiung-nu-Volkes* über diese bunte Volkermasse. Es scheint mir nun nichts einleuchtender, als die Voraussetzung, dass diese Oberherrschaft des Volkes Hand in Hand ging mit der Herrschergewalt seiner Monarchen, und darin liegt ein wichtiges Argument für die Wahrscheinlichkeit, dass Attila als Erbe des Hunnenthrones sich seiner Abstammung vom Gründer aller Hunnenmacht in Asien, Mau-tun oder Bagtur. vollkommen bewusst war.

Ich habe vielleicht dieses Moment bei meinen Vergleichen der Thuróczischen Ahnentafel mit den Regenten der Hiung-nu nicht genügend betont, indem ich lediglich auf den literarischen Nachweis der Identität der Hiung-nu mit den Hunnen verwiesen habe, den ich vor zwei Jahren in einer besonderen Untersuchung[4] erbracht zu haben glaube.

Es handelt sich dabei, um die wichtigsten Beweisgründe noch einmal hervorzuheben, um folgende Argumente:

1. Die *Hunnen* besiegten und unterjochten, wie aus allen bisher bekannten europäischen Quellen hervorgeht, in der zweiten Hälfte des 4. Jahrhunderts nach Chr. das Volk der *Alanen.* Nach der von mir angeführten, von allen europäischen Überlieferungen vollkommen unabhängigen chinesischen Quelle, dem *Weï-schu* des 6. Jahrhunderts, besiegten und unterjochten genau um dieselbe Zeit die *Hiung-nu* das Volk der *An-ts'ai.* Dieser letztere Name, der in der chinesischen Literatur mit *A-lan, A-lan-liau* und *A-lan-na* wechselt, ist von Sinologen und Historikern längst mit dem der *Alanen* identificirt worden. Da nun die Alanen logischer Weise nicht gleichzeitig von zwei verschiedenen Völkern besiegt und unterjocht werden konnten, so *müssen Hunnen und Hiumg-nu dasselbe Volk sein.* Quod erat demonstrandum.

2. Ein Theil des Hiung-nu-Volkes hatte bereits im 1. Jahrhundert vor Chr. unter einem Nachkommen Mau-tun's, dem mit seinen Verwandten an der chinesischen Grenze in Zwietracht lebenden Khan *Tsch'ï-tsch'ï*, von einem herrenlosen Gebiete im Norden des Staates Sogdiana (chines. K'ang-kü) Besitz ergriffen. Tschï-tschï war der älteste, von Rechtswegen thronberechtigte Sohn des im Jahre 60 vor Chr. verstorbenen Grosskhans der Hiung-nu Hü-lü-k'uan-kü, dessen Name in der Vorfahrenliste des Johannes von Thurócz in Levente magyarisirt wurde. Sein Grossvater war der Grosskhan Hu-lu-ku, dessen Name in der Chronik als Kulche erscheint. Er selbst würde nach meiner Hypothese dem 13. Vorfahren Attila's namens Leel entsprechen. Energisch und gewaltthätig, wie er geschildert wird, «erzwang er von einem Volke namens *Ho-su* jährliche Geschenke». Einem chinesischen Scholiasten des

---

Blaufuchses». Da die Ting-ling der Chinesen ein von den Hiung-nu frühzeitig unterjochtes Volk waren und die Hunuguren des Jordanes und der griechischen Autoren als Abtheilung der Hunnen geschildert werden, so wäre auf Grund ihres charakteristischen Pelzhandels die Möglichkeit der Identität beider Völker in Betracht au ziehen.

[4] «Über Wolga-Hunnen und Hiung-nu», Sitzb. d. philos.-philol. und histor. Classe der kgl. bayer. Akademie der Wissensch., 1899, Bd. II, pp. 245—278.

7. Jahrhunderts verdanken wir die Mittheilung, dass dieser Name mit An-ts'ai identisch ist, also sich ebenfalls auf die *Alanen* bezieht. Wir gehen daher sicher nicht fehl, wenn wir aus diesem, in dürren Worten von einem der zuverlässigsten Historiker der Chinesen *(Ts'ién-han-schu,* Kap. 70 p. 7) geschilderten Tribut-verhältniss den Schluss ziehen, dass schon 400 Jahre vor ihrer Unterjochung die Alanen in ihren Ostgrenzen dem Gebiet der Hiung-nu unter Tschï-tschï benachbart waren. Im Jahre 90 nach Chr. floh ein anderer, ebenfalls abtrünniger Khan der Hiung-nu vor den mit «einem eigenen Volke verbündeten Chinesen nach Westen und soll, wie vordem der Khan Tschï-tschï, nach K'ang-kü oder Sogdiana gelangt sein. Man darf annehmen, dass er mit dem Reste, d.i. den energischsten und widerstandsfähigsten Elementen seiner Armee die alte Hiung-nu-Kolonie an der Alanengrenze verstärken half.

3. Aus den Mittheilungen des *Weï-schu,* der oben erwähnten chinesischen Quelle des 7. Jahrhunderts, geht hervor, dass während der Regierungszeit des Kaisers Kau-tsung (452—466 nach Chr.) eine Gesandtschaft am chinesischen Hofe der Tartaren-Dynastie Toba eintraf, die aus einem im fernen Westen gelegenen Lande *Sogdal* gekommen war. Ich verweise wegen der Übersetzung und Erklärung dieses Berichtes auf meine frühere Untersuchung, wo der chinesische Urtext abgedruckt ist. Eine Paraphrase der betreffenden alten Schilderung, die sich in einer 1869 erschienenen umfangreichen «Untersuchung über die Länder des Westens zur Zeit der Dynastie Han» *(Han-si-yü-t'u-k'au,* Kap. 6 p. 4) findet, versetzt die fragliche Gesandtschaft in den Anfang der Periode T'ai-an (455 nach Chr.). Der Verfasser, Li Kuang-t'ing, dessen mangelhafter Kenntniss der europäischen Geschichte man es zu Gute halten muss, wenn er das Land An-ts'ai irrthümlicher Weise mit der Gegend von Tobolsk identificirt, umschreibt den Inhalt der von ihm benutzten chinesischen Quellen wie folgt:

«*An-ts'ai,* jetzt das Gebiet von Tö-po-ïr-ssï-k'o (Tobolsk) in Sibirien, dem östlichen Theile Russlands, weil im *Ts'ién-han-schu* zu lesen ist, «es liege an dem uferlosen grosser} Gewässer und dieses sei das Nordmeer», wurde unter den östlichen Han A-lan-liau genannt als Besitzthum von K'ang-kü [Sogdiana]; zur Zeit der drei Reiche [3. Jahrh. nach Chr.] gehörte es nicht mehr zu K'ang-kü. Im Kapitel über die westlichen Barbaren des Kommentars zum *Weï-tschï* [Geschichte des Hauses Wei, auf die Zeit 220 bis 265 nach Chr. bezüglich] wird gesagt: ,An-ts'ai, auch A-lan genannt, liegt an einem grossen Gewässer, in alten Zeiten gehörte es zu K'ang-kü, jetzt gehört es nicht dazu'. Zur Zeit der nördlichen Wei [386 bis 535 nach Chr.] wurde das Land von den Hiung-nu ausgelöscht und hiess nunmehr Su-tö [cantonesisch Suk-tak], auch Wön-na-scha [vielleicht Umschreibung von *Waradjan,* Hauptstadt der Hunnen bei Ps. Moses Chorenaçi und Moses K'alankatvaçi, nach Marquardt, «Die Chronologie der alttürk. Inschriften», p. 87]. Im 8. Monat des Jahres 435 schickten sie eine Gesandtschaft an den chinesischen Hof, desgleichen in den Jahren 437, 439 und 444. Als die Weï [das damals in China regierende tartarische Herrscherhaus Toba] die Stadt Ku-tsang eroberten, waren viele Kaufleute dieses Landes, die in Liang [jetzt Liang-tschóu-fu] Handel trieben, von den Weï gefangen genommen worden. *Im Anfang der Regierungsperiode T'ai-an* [455 bis 460 nach Chr.] herrschte der Hiung-nu-Fürst Hu-ni [alter Laut nach der Aussprache in Foochow, Hwok-ngiek, und der Transscription Hu-Lin, alter Laut Hut-Lim für Hulm etwa: Hut-nik, was für *Hurnik* stehen kann] seit der Besitzergreifung des Landes in der dritten Generation. Derselbe schickte Gesandte, um die Gefangenen auszulösen. Ferner trafen Tributgesandtschaften ein in den Jahren 457, 467, 474, 500 und 564. Nach den späteren Historikern hat man nichts mehr darüber gehört», etc. Die Jahreszahlen für die am chinesischen Hofe eingetroffenen Hunnen-Gesandtschaften sind theils

dem *Weï-schu,* theils dem im 10. Jahrhundert entstandenen *Ts'ö-fu-yüan-kui* (Kap. 969 passim) entnommen, wenn auch mit kleinen Abweichungen. Nach der letzteren Quelle kamen Gesandte aus Sogdak an in den Jahren 435, 437, 442, 467, 474, 477, 479 und 564. Ich weiss nicht, welcher Quelle der moderne Autor die Jahreszahl 455 [*T'ai-an-tsch'u,* das erste Jahr T'ai-an?] entnommen hat, wenn nicht der Stelle *Peï-sch'ï,* Kap. 2. p. 24, wonach im Jahre 456 Gesandtschaften aus Sogdak und Khoten eintrafen, welches Ereigniss im *Weï-schu* in den ersten Monat des Jahres 457 verlegt wird. Drei Generationen *vor* dieser Zeit aber würden, zu 100 Jahren berechnet, etwa auf das Jahr 355 als die Zeit der Unterjochung der Alanen durch die Hiung-nu führen, und dies entspricht vollkommen dem, was wir über die Hunnen aus anderen Quellen wissen.

In der Hof-Chronik des *Weï-schu* (Kap. 4.) werden noch besonders bezeugt die Gesandtschaften aus Sogdak mit Angabe des Datums der Ankunft in den Jahren 435 gleichzeitig mit den Gesandten vom Lande Ho-si, und 437 gleichzeitig mit den Gesandten aus den Hiung-nu-Gebieten K'ui-tzï, Yüé-pan, Karaschar, K'ü-schï, Kaschgar, Wu-sun u.s.w. Das Land Ho-si, durch dessen Gesandte diejenigen der Hunnen von Sogdak gewissermassen beim chinesischen Hofe eingeführt wurden, ist identisch mit dem Lande Liang, dem Zielpunkte der Handelsexpeditionen aus Sogdak. Sein Fürst, auch Ho-si-Wang, d.i. «Fürst von Ho-si», genannt, hiess Tsü-k'ü Mu-kién. Tsü-k'ü war der Familienname des Fürsten, Mu-kién sein Personenname. Sein Vater hiess Tsü-k'ü Möng-sün. In der Biographie des letzteren, die sich im *T´sin-schu* (Kap. 129 p. 1) findet, wird die Herkunft des Geschlechtes, wie folgt, erklärt: «Tsü-k'ü Möng-sün war ein Tartare aus Lin-sung [am Südufer des gelben Flusses südöstlich vom Kuku-nor]. Seine Vorfahren bekleideten das Amt des linken Tsü-k'ü bei den Hiung-nu, und der Geschlechtsname Tsü-k'ü ist aus dem Namen dieses Amtes entstanden.» Da die Zischlaute *ts* und *s* in den chinesischen Transscriptionen türkischer Laute gern vertauscht werden (vgl. türk. *sängün* in den Inschriften für chines. *tsiang-kün,* Feldherr), stehe ich nicht an, den Titel Tsü-k'ü mit dem alttürk. *sü,* das Heer, in Zusammenhang zu bringen, dem vielleicht, das Affix *ky* angehängt ist, also etwa *süky,* «zum Heere gehörig» (vgl. *kabky,* «für Säcke bestimmt», *von kab,* Sack, Badloff, Alttürk. Inschr. d. Mongolei, N. F., p. 168). Dieser Ausdruck wird bereits in der Geschichte des Hiung-nu-Khanes Mau-tun erwähnt, und zwar als ein militärischer Titel, von dem der Scholiast Yen Schï-ku sagt, der spätere Geschlecbtsname Tsü-k'ü sei davon hergeleitet *(Schï-ki,* Kap. 110 p. 10). Tsü-k'ü Möng-sün, der Vater, war ein hochintelligenter Mann, er beschäftigte sich mit Astronomie und liess von einem indischen Missionär, der an seinem Hofe lebte, indische Sutra in's Chinesische übersetzen. Als im Jahre 397 Tuan Yé den nordwestlichen Grenzstaat Peï-liang gegründet hatte, wurde er dessen Kanzler, tödtete aber seinen Herrn und bemächtigte sich 401 der Herrschaft, die er bis zu seinem Tode 434 behauptete, worauf ihm sein dritter Sohn Tsü-k'ü Mu-kién folgte.[5] Dieser Hiung-nu-Fürst war es, der mit den Hunnen des Landes Sogdak die erwähnten freundschaftlichen Beziehungen unterhielt, indem er ihre Gesandten beim chinesischen Hof einführte. Sein Land war nämlich so gelegen, dass alle Kaufleute, die in das Innere von China vordringen wollten, sein Gebiet passiren mussten. Der Kaiser T'ai-wu (409 bis 452) hatte ihm seine jüngere Schwester, der er den Titel «Prinzessin vonWu-weï» (so hiess damals das heutige Liang-tschóu) verlieh, zur Gemalin gegeben, aber eine Hofintrigue endete mit einem Vergiftungsversuch an der Prinzessin seitens der Brüder einer Favoritin des Fürsten: der Kaiser verlangte die

---

[5] Wegen der Chronologie der Dynastie Peï-liang s. ARENDT «Synchronistische Regeotentabellen zur Gesch. d. chines. Dynastien», *Mittheilungen des Semin. f. Oriental.* Jahrg. III, Abth. 1, p. 83 und pp. 105—-117. Vgl A, Deguigues, *Gesch., d. Hunnen,* übers, v. Dähnert, Greifswald. 1770, Bd. I. 384 ff. u. V. 272 f.

Auslieferung der letzteren, und als diese verweigert wurde, beschloss er sich an seinem Schwager zu rächen. Er stellte sich persönlich an die Spitze eines Heeres, um Mu-kién zu bekriegen, schickte ihm jedoch gleichzeitig eine formelle Klageschrift zu, worin ihm zwölf verschiedene Staatsverbrechen zur Last gelegt werden. Darunter sind zwei von besonderem Interesse. Mu-kién, heisst es darin, habe, «wohl wissend, dass es der heilige Wille des kaiserlichen Hofes sei, fernen Völkern Freundschaft zu zeigen und widerstrebende Elemente zu beruhigen, durch drückende Besteuerung der Handel treibenden Tartaren *den Verkehr abgeschnitten»*, und ferner habe er *«durch prahlerische Berichte über die Überlegenheit der westlichen Barbaren seinem eigenen Hochmuth gefröhnt«* (yang-yen si-jung kau, tzï kiau-ta). Es scheint, dass der Kaiser seinem Vasallen, dessen Land ja, wie wir aus den Berichten über das Land Sogdak erfahren, mit den axis Hunnen und Alanen bestehenden Bewohnern desselben in reger Handelsverbindung stand, diesen Verkehr nicht gönnte. Sicherlich hatte Tsü-k'ü Mu-kién dem chinesischen Hofe mit seinen Beziehungen zu dem mächtigen Volke Attila's, seines Stammverwandten, imponiren wollen. Zwar waren Gesandte von Sogdak, wahrscheinlich im Auftrag, oder doch unter den Auspicien der Gebrüder Attila und Bleda, in den Jahren 435 und 437 an den Kaiserhof gelangt; aber von einem Handel mit China, den der Kaiser augenscheinlich wünschte, wird nichts berichtet. Als nun T'ai-wu-ti im October des Jahres 439 seinen renitenten Schwager in seiner Stadt Ku-tsang, die dem jetzigen Liang-tschóu-fu in Kan-su entspricht und wo der Hiung-nu-Fürst sich verschanzt hatte, nach kurzer Belagerung zur Unterwerfung zwang, verzieh er ihm zwar, da der Fürst ihm reuig und mit verhülltem Antlitz entgegentrat, aber er degradirte ihn zum General und *liess über 30,000 Familien[6] von Liang-tschóu nach der Reichshauptstadt* (Ta-t'ung in Schan-si] *abführen.* Diese Thatsache, sowie der Inhalt des hier über Mu-kién Gesagten, findet sich in der im *Weï-schu* (Kap. 99 p. 14 ff.) mitgetheilten Biographie des Fürsten. Unter den 30,000 Familien, die in Schan-si internirt wurden, befanden sich wohl auch die gefangenen Kaufleute aus dem Lande Sogdak. Unterthanen Attila´s, gleichviel ob Hunnen oder Alanen, wurden also etwa 15 Jahre hindurch an der chinesischen Mauer unweit der Stelle, wo soeben noch Deutsche und Franzosen chinesischen Truppen gegenüber standen, bis zu ihrer Auslösung gefangen gehalten. Mu-kién wurde 447 wegen wiederholten Aufstandes hingerichtet.

Attila hatte wohl weder Zeit noch Lust, sich um den fernen Osten zu kümmern. Es scheint, dass während seiner Alleinherrschaft nach der Ermordung seines Bruders Bleda (444) keine Gesandtschaft von den westlichen Hunnen in China verzeichnet wird; die Gesandtschaft vom 12. Monat 444 dürfte noch zu Lebzeiten Bleda´s ihre heimat verlassen haben, wenn sie nicht etwa die Meldung von Attila´s Alleinherrschaft bezweckte. Erst nach Attila´s Tode, im Anfang der Periode T´ai-an, womit vielleicht die Gesandtschaft von 456 (*Peï-schi*) im ersten Monat (*Weï-schu*) gemeint ist, schikt sein Nachfolger im Lande Sogdak, dem ursprünglichen Alanenlande in der Krim, Gesandte an den chinesischen Hof, um die dort seit der Eroberung von Ku-tsang durch den Kaiser T´ai-wu gefangen gehaltenen Kaufleute loszukaufen. T´ai-wu war inzwischen gestorben, und die Regierung war nur wenige Jahre vorher (452) auf seinen erst zwölfjährigen Sohn Kau-tsung oder Wön-tsch´öng-ti übergegangen. Der alte Groll über den inzwischen hingerichteten Hunnenfürsten Tsü-k´ü Mu-kién war längst verraucht, und so wurde es dem Nachfolger Attila´s nicht schwer, die Befreiung seiner Landsleute zu erwirken.

---

[6] Nach der Hof-Chronik *(Weï-schu,* Kap. 4ᵃ p. 21): *«20,000 Bewohner der Stadt nahst ungezählten Schätzen an Pretiosen aus ihren Magazinen.»* Wer weiss, ob sich unter den letzteren nicht manches von den Hunnen Attila's an ihre Stammverwandten im Herzen Asiens verschleppte europäische Beutestück befand.

Ich habe den Namen *Hu-ni* (Hut-ngiek oder Hut-nik) nach dem Texte des Weï-schu früher *Hu-ni-ssï* gelesen.[7] Die Herren Arendt und Parker schlugen mir nun als Conjectur vor, für *ssï* das diesem Zeichen sehr ähnliche *i* (Zeichen der Vergangenheit) zu substituiren. Ich stimme diesem Vorschlag um so lichter bei, als auch der oben mitgetheilten chinesischen Paraphrase diese Auffassung zu Grunde liegt. Der alte Laut *ngiek* für *ni* lässt sich auf Umwegen reconstruiren. Es kann daher recht gut der Name des jüngsten Sohnes Attila´s, *Ernak*, damit gemeint sein, doch wäre andererseits *Ellak*, wenn auch linguistisch weniger plausibel, nicht ganz ausgeschlossen.

Auf Grund alles dessen, was wir über die Gesandtschaften des Landes Sogdak am chinesischen Hofe und ihren Vermittler Tsü-k'ü Mu-kién erfahren, darf ich den dritten Punkt meiner Beweisführung dahin zusammenfassen, dass *der fortgesetzte intime Verkehr des aus Alanen und Hiung-nu zusammengesetzten Volkes mit den Nachkommen der Hiung-nu an der Nordwestgrenze China´s geeignet ist, den Identitätsbeweis für Wolga-Hunnen und Hiung-nu zu unterstützen.*

4. Der Name Sogdak (Su-tö, Suk-tak), den die chinesischen Berichte im 4. bis 7. Jahrhundert auf das Land der von den Hiung-nu beherrschten An-ts'ai, d.i. Aorsen oder Alanen, beziehen, findet sich bereits im Anfang des 3. Jahrhunderts an der Süd-küste der Krim. Tomaschek (*Centralasiatische Studien*, I p. 11) reconstruirt aus den verschiedenen Formen, die dieser Name zu verschiedenen Zeiten in verschiedenen Literaturen des Westens angenommen hat, ganz von dem ihm unbekannten chinesischen Namen Su-tö oder Suk-tak abgesehen, als echte *Form* den Namen *Sughdag* und nennt den bereits im Jahres 412 genannten Ort *eine Gründung der Alanen*. Es scheint nicht ausgeschlossen, dass die *Satager* oder *Sadages*, nach Zeuss «ein alanisches oder hunnisches Völkchen», daher ihren Namen haben; vielleicht auch die nach Pomponius Mela (II 3, 4 u. 10) im 1. Jahrhundert nach Chr. neben den Tauriern die Halbinsel Krim bewohnenden *Satarchae* oder *Sarthagae*.

---

[7] S. «Über Wolga-Hunnen», etc., pp. 248, 255 f. und 261 ff.

    186