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An indic-hungarian reconstruction

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Abstract

The purpose of this paper is to prove conclusively that Hungarian and by extension all Uralic languages are not a group of languages developed in isolation of other languages but are instead a unique branch of Indo-Aryan. This was made possible by recognizing that Latin, not Slavic or German, was the source of most Hungarian loans, and then extending the same pattern of reduction observed occurring with Latin words to Sanskrit words. All of the required consonant sound changes are identified, as well as the major steps necessary for a complete reconstruction of the transition from Sanskrit to Hungarian. To support the identified processes of change, a complete Holman list is presented. An additional 2,000 Indic-Hungarian words were reconstructed to rule out random chance as the source of the identified sound changes, but are not included in this paper. Some of those Indic-Hungarian words are already the subject of controversy, so they will be explained in more detail. And finally, from this Indic-Hungarian reconstruction, the meaning of the Hungarian self-reference *Magyar* is identified. Only Hungarian is discussed in this paper.

Key words: Finno-Ugrian, Indo-Aryan, Sanskrit, Hungarian, Indic-Hungarian

Introduction

Uralic Theory Overview

The currently accepted linguistic model for the Uralic languages is a tree based one. It proposes a common origin for all Finno-Ugrian speakers somewhere in the southern Urals or western Siberia. From this location various groups migrated westward, these include the Finns and Hungarians. There was also a northward migration of some smaller groups that include the Khanty and Mansi. This paper focuses on Hungarian, other branches are not discussed in any detail. As these groups migrated, traditional theory holds that they acquired a vast amount of their vocabulary from the Slavs; this is most prevalent in the Hungarian branch. Never addressed by the Uralic theory is why the Finno-Ugrian languages contain obviously Indo-Aryan words like heaven; *taviSa* in Sanskrit, *taivas* in Finnish and *taevas* in Estonian. Simply dismissing these words as being the result of some insignificant casual contact.

The anomalous nature of Hungarian is why it was singled out for this study. While not discussed, the other branches are believed to have followed a similar development, with the possibility that Finnish and Estonian are actually two separate lines and not directly evolved from each other, and that some Uralic languages may be based on a much older form of Indo-Iranian instead of Indo-Aryan.

Fallacies of the Uralic Theory

On the notion that there is a common origin for all Finno-Ugrian speakers, repeated genetic studies have failed to find any common genetic ancestor that connects the Hungarians with the other members of its language family, opening the door for multiple lines of development not based on a single origin point. Only casual contact is supported between the Hungarians and the Mansi.

Both Hungarians and Mansi have much more complex genetic population history than the traditional tree-based linguistic model would suggest. (Fehér, et al., 2014) [3]

On the second notion, that Hungarian had to engage in extensive loans from Slavic, this too is believed to be a fallacy. If Finno-Ugrian words were so easily displaced in Hungarian by

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Slavic, why do we not see the same level of loaning in the other Finno-Ugrian languages? Further, the Uralic theory fails to explain why loans appear with such frequency at all in Finno-Ugrian languages. These languages possess all of the tools necessary to construct new words as required, thus reducing the need to loan in the first place.

There are undoubtedly some who would argue that this is due to levels of contact, and that the Hungarians were simply overwhelmed with Slavic words when they settled in Europe. This too is a fallacy. When the Hungarians settled in Europe they abandoned their written language completely in favor of Latin, because of a religious significance of their existing language. Also, unlike the rest of Europe where Latin was only adopted by the clergy, in Hungary, Latin was adopted by all levels of government, right down to the local level. Given that they occupied a large area of Slavic speaking Eastern Europe, the Hungarians would have been conversing with their Slavic subjects in Latin and not the local languages. The proposed avenues of Slavic displacement of Hungarian words simply did not exist. Further, with Latin as the functional language of the Hungarian people for hundreds of years, the Uralic theory, is surprising lacking in Latin etymologies for Hungarian loans, which in itself should have been a red flag for a hidden political agenda and not an actual scientific examination of word displacement.

Loans

It is a reassessment of loans being of Latin origin not Slavic that led to the identification of some of the primary adoption processes from Sanskrit into Hungarian. As part of this reassessment process it was also acknowledged that Hungarian was not defective, as many of the words attributed to a Slavic origin are actually loans into Slavic from Hungarian and not the other way around.

An example of a Hungarian origin is the word for whore, *kurva*. *Kurva* appears in all Slavic languages the Hungarians had contact with, but not in Finnish or Estonian, so it was assumed the Hungarians loaned it from Slavic. The lack of sound changes amongst the Slavic languages should have raised questions. If Hungarian loaned it from Slavic, sound changes among the Slavic languages would have been expected, instead they all use the exact same form of the word, suggesting it is a new word to the Slavic vocabulary. For Hungarian, it will be shown that this word is actually Indic in origin, from *karvarī*, a female demon of the night.

Sanskrit as a Source

Sanskrit was identified as the source language for Hungarian because Indic words have always been a white elephant in the room. Loans from Indo-Aryan to Hungarian, like dog *kutya*, *kutta* in Hindi, have been identified for a long time but never properly explained. They were written off simply as being due to some unknown contact.

Any untrained eye can quickly identify Persian and Indic artwork on Hungarian artifacts during early European contact. Griffins, simurgh's and tulips can readily be found on belt pouches, and the dharma moon appears on most Hungarian coins minted prior to the 13th century. Even more perplexing is the Hungarian herding dog *puli* which is recognized as being similar to the Tibetan terrier. The theory that it was brought to Hungary by the Cuman does not explain the Hungarian words similarity to the Sanskrit word *pālī* meaning a shepherd's wife, or why even the word for dog itself appears to be of Indic origin, since the Cuman are believed to have been Turkic and not Indic.

In 2007 the white elephant in the room got much bigger. Dr Elena Kuz'mina, with support from the Russian Institute for Cultural Research, Moscow, and Harvard University, re-examined the body of evidence available and concluded that the Indo-Iranian homeland was next to the Ural region, and that the Finno-Ugrians had extensive contact with Indo-Aryans.

All this evidence supports the hypothesis that the Indo-Iranian homeland was situated in the neighborhood of the Finno-Ugrian zone and, therefore, one may assign the Indo-Iranians to the Andronovo culture. (Kuz'mina, Elena E., 2007) ^[8]

They all suggested a chronological stratification of the linguistic material and proved that contacts were carried out not only with Iranians but also with Indo-Aryans and that they go back to deep antiquity. This was also confirmed by A. Parpola (1988; see also Carpelan and Parpola 2001). (Ibid)

Further to geographic location, Kuz'mina acknowledges that Finno-Ugrians were worshipping Iranian and Indic cults like Yima/Yama. With the Finno-Ugrians worshipping Indic gods, Indo-Aryan as a source for Finno-Ugrian became a strong possibility. No longer where Indic words in the Finno-Ugrian vocabulary because of an unknown casual contact, but rather due to extensive cultural exchange with their neighbours. If Sanskrit has its roots next to the Finno-Ugrian zone, how could Sanskrit be so influential in the south and yet have almost no impact in the north? Even amongst people who were worshiping Indic gods?

The most logical answer is that this is not the case and that Sanskrit had been just as influential in the north, as it was in the south. But if this was the case then how could this connection have remained hidden for so long? The answer must be that we were simply looking at the Finno-Ugrian languages incorrectly.

Latin Adoption

The first step in determining how Sanskrit was adopted into Hungarian was to look at how Latin was adopted into Hungarian. For example, the Hungarian word *zacskó* was identified to be from the Latin word *sacculus* and not the Slavic word *sáček*, all meaning small bag. If true, then Hungarian was significantly shortening the adopted words to suit its needs. Acknowledging extensive reduction, the comparison of Hungarian *szamár* to Sanskrit *smarasmārya*, both meaning donkey, and Hungarian *ón* to Sanskrit *Anlla* both meaning tin becomes obvious.

During the adoption from Latin, Hungarian was also recombining the adopted word with another word to be more descriptive. In the *zacskó* example Hungarian attached *-kó* onto the end to indicate the objects is a small bag and not just a bag. Removing *kó*, Latin *sacculus* became Hungarian *zacs*.

/s/ /S/ /z/ Sanskrit sounds

When rebuilding Indic-Hungarian the /s/ /S/ /z/ group of sounds presented some inconsistencies. At times it appeared any one of the three sounds could become the Hungarian /z/, and that the Sanskrit /s/ could become Hungarian /c/, /s/ or /z/. Eventually it was realized that in Sanskrit the /z/ is not a true z sound but rather a modification of /s/, and that within Sanskrit these three sounds are almost interchangeable. Frequently a Sanskrit word would be identified with multiple variations of the sound having the exact same meaning. As in *kSara* / *sara* both meaning salt and *sArī* / *zArī* both meaning chessmen. So what was appearing as inconsistencies was simply a recognition that the sound group was fluid within

Sanskrit, and just as within Sanskrit, Hungarian would modify the sound to slightly alter its meaning.

Aspirated sounds

One area that had to be reconciled was that of aspirated sounds within Sanskrit. This did not prove as difficult as first expected. Evidence of aspiration is visible in the Hungarian pre-Latin script which contains both the /k/ and /kh/ sounds. Upon Latinization /kh/ was quickly reduced to /k/. This provided proof of at least some loss of aspiration among Hungarians during their migration period into Europe. So, just as no evidence today exists of /kh/ in modern Hungarian, it is believed other sounds like /bh/ existed within Hungarian but were lost prior to their arrival and became their non aspirated equivalents.

The loss of /kh/ as a final indicator of aspiration was suspect though. If the loss of aspiration was not complete prior to arriving in Europe it was suspected that at least one other sound was still aspirated. Evidence of another aspirated sound was finally identified in Hungarian as /gy/. While other aspirated sounds became their non aspirated equivalents, the Hungarian /gy/ was a direct adoption of the Sanskrit /dh/. As in *ágy* bed, from Sanskrit *adhyAste* lie down upon, and Hungarian *ágyú* from Sanskrit *adhyAdeza*, both referring to a piece of ordinance.

Vowels

Vowel sounds proved to be the most difficult and far more work is required in this area. A suggestion of how to handle vowel sounds was found in the Finnish word for language, *kieli*. In Sanskrit, *kala* means faulty pronunciation of vowels. It was suspected that this was not a mere coincidence but rather the Finns had adopted the word the Indo-Aryans were using to describe their language. From this it was a suggestion that the Finns were also speaking a form of Sanskrit, but the vowel sounds were all wrong. Albeit, the Finns would have based their language on a much earlier form of Sanskrit than the Hungarians given that there is no evidence of a southward migration of Finns.

Compounding a mispronunciation of vowels is the fact that within Hungarian, vowel sounds are frequently pronounced multiple ways to mean something slightly different. For example, *két* means two of something while *kettő* means two, and *-né* means wife of, while *nő* means woman/female. From just these words no reliable indicator appears for their source vowel sound. It would just be a random preference to choose one over the other.

So another method was needed to identify originating vowel sounds. Once again the suggestion came from the *kieli / kala* comparison. If *kieli* was an adoption of *kala* this would mean that reverting the Hungarian vowels back to a base /a/ sound during reconstruction would be a valid method. So that is what was done, Hungarian vowels were reverted back to /a/ and /A/, and from this point vowel/meaning changes were followed. For the purpose of this paper consonant changes were sufficient to rebuild Indic-Hungarian using only approximated vowel sounds.

Lost vowel sounds

When rebuilding Indic-Hungarian it was noticed that Hungarian did not follow the consonant/vowel pairing used in Sanskrit. It was realized that the missing vowels were either dropped during reduction or indicators of a point of fusion. Core Hungarian words it turned out, just as with the Latin adoptions, were not one single word but frequently a fusion of

multiple words. The Hungarian word *merít*, dip/plunge, is not an adoption of a single word but rather a fusion of *me (ma) + rít(rat/Rt)* which is the Sanskrit words *ma*, water, and *Rti*, motion/going. *Marta/marata* in Sanskrit refers to mortality and death so the comparison is only possible if you acknowledge the Hungarians did the fusion themselves after adopting the roots. This means a direct comparison of Hungarian words to Sanskrit would usually fail since the two cultures would have different influences when building new words, but the same roots would still be used. One using water and motion to describe birth and death while the other using water and motion to describe diving.

Remaining consonants

Many Hungarian words end in a consonant. Caution needs to be exercised when rebuilding this final sound. The final consonant may be the final sound of a single adopted word, with the final vowel lost during reduction, as in Hungarian *madar* from Sanskrit *madura*, both meaning bird, or the final sound is all that remains from a separate word that then underwent reduction after fusion. Having fulfilled its need to modify or describe the original word it can then be reduced without affecting the new words meaning.

For example the Hungarian word *rúg*, kick or jump (on recoil) could be *rAga* or *rA + ga*. A comparison to both reveals the source is most probably *rA + ga* with *rA* meaning impart, bestow, give and *ga* meaning moving while *rAga* refers to any feeling of passion. Once again showing there was no failure of the construction processes within Hungarian.

Consonant changes

In the following table it is interesting to note that the Hungarian /zs/ and /ly/ are actually the reduction of two Sanskrit sounds, reduced to the point of singularity. The Hungarian /ny/ requires further research as it appears the /ny/ formation is due to stresses on the Sanskrit /n/ produced by accompanying sounds and is not a straight forward point a to point b change. /ty/ also requires further research as both /ty/ and /t/ forms of words exist in Sanskrit as in *tAtya / tAta* meaning fatherly and father respectively, corresponding to the Hungarian word *atya* meaning father. The table does not include a /v/ to /b/ sound adoption even though it was found in the larger 2,000 word reconstruction, because it is suspected that it was a direct /b/ to /b/ adoption and the Sanskrit /v/ version of the word occurred as a change from /b/ after the Hungarian adoption.

The consonant sound changes required to rebuild Indic-Hungarian are as follows:

Table 1: Sanskrit = San, Hungarian = Hun

San	Hun	San	Hun	San	Hun	San	Hun
b / bh	b	dh	gy	m	m	s / z	sz
s	c	h	h	n	n	t	t
c	cs	y	j	Na / nA / ny	ny	t / ty	ty
d	d	k / kh	k	p / ph	p	v	v
p / ph	f	l	l	r	r	z / s	z
g / gh	g	lay	ly	S / s	s	zas	zs

Word clarification

There are some words in the Indic-Hungarian reconstruction, that due to their controversial nature require further discussion.

Buda

There undoubtedly will be those who will look at Hungarian being based on Sanskrit and attempt to deduce that the name of the Hungarian city Buda has a connection to Siddhartha Gautama Buddha. Based on the predicted sound changes this association is highly unlikely. If there was a connection, the city more probably would have ended up being called Bugya and not Buda. A predictive approach to Buda suggests the word originated as bAda and is more likely a reduction of bAdara, meaning water. This prediction is in line with the cities previous Roman name *Aquincum*, also meaning water. The Hungarians simply translated the Roman name into their language.

Tulip / Tulipan

Much debate has been devoted to the etymology of the word tulip. The prevailing version gives credit to Ogier Ghiselin de Busbecq who, in the 16th century, stated *tulipan* was a word used by the Turks. This paper does not dispute Busbecq's statement. However, subsequent readers of his work have assumed he was referring to Turkey when he said "Turks". At no point does Busbecq state he heard the word used in Turkey, he simply says Turks. What has caused controversy is the fact that the word *tulipan* does not exist in Turkish. To reconcile this contradiction, instead of abandoning Turkey as the source country, broad assumptions are made about possible errors in translation made by Busbecq. While these assumptions have no basis in fact and are purely speculative, they somehow have taken hold as an acceptable etymology instead of considering the next logical choice.

Busbecq said tulipan was a word used by the Turks. In Busbecq's time, going all the way back to the Hungarians first arrival in Europe, Turk was a common word used to refer to Hungarians. On his way to Constantinople Busbecq travelled through Hungary, and *tulipán* is a Hungarian word. The most logical conclusion of Busbecq's use of the word Turks and the fact that the word tulipan does not exist in Turkish is that he was referring to the Hungarians.

A predictive reconstruction of *tulipán* suggests the original word was *tala* + *pAna*. Looking up these words in Sanskrit we see *tala* is a reference to the underworld and *pAna* is a reference to defense. The literal meaning of *tulipán* is that it is a defense against the underworld. This is consistent with Indo-Iranian mythology which uses the tulip as a symbol of death and resurrection, and as previously mentioned, Kuz'mina has already placed the Finno-Ugrians worshipping Yama which was a cult of the dead. Today in India the flower associated with Yama is the lotus, but as there are no lotus flowers in the Indo-Aryan homeland to the north, the lotus most probably displaced the tulip.

Chess

It is well beyond the scope of this paper to debate on how the game of chess entered Eastern Europe. The current etymology traces the Hungarian word *sakk* to the Persian word *shAh* meaning king. Passing from the Slavs to the Hungarians. While this would explain the Albanian word *shah* it fails to explain why /h/ became /kk/.

The Indic-Hungarian reconstruction suggest the Hungarian word *sakk* was brought with the Hungarians to Europe and adopted by the people they came into contact with. Geographically it is believed chess passed from India, through Bactria into Persia. Hungarians, coming from Central Asia, would have been well acquainted with the game prior to arriving in Europe. In Hungarian there are two similar words,

sakk meaning chess and *sekk* meaning check to the queen. In Sanskrit the word *Sukkate* {*Sukk*}, refers to go or move. Far more research is needed, but the possibility that the game of chess was introduced into parts of Europe when the Hungarians settled should be explored further.

Wolf

There are three words in Hungarian, *farkas* wolf, *fark* tail and *far* posterior. The current etymology places it as a reduction of *farkas* to *fark* and finally to *far*, all originated as an Indo-Aryan or Indo-Iranian loan of *vRka* meaning wolf. It has been theorized *farkas* derives from a Finno-Ugrian word **werkas*, wolf, adopted from **vrkas* approx 4,100 – 3,800 BC. (Harmatta, Janos, 1993)

The Indic-Hungarian reconstruction says this is not possible, /v/ and /w/ did not become /f/ when adopting Sanskrit into Hungarian. In actuality it was /p/, /ph/ that became /f/. Reconstructing *farkas* as *par* + *kaS* or *pari* + *kaSi*, we see it is actually a fusion of the words meaning hostile and hurtful. We can also see that Hungarian *far* (posterior) becomes *para* (on the other side of) and Hungarian *fark* (tail) becomes *parAk* which is a reduction of *parAkrama* (going out or away). Reminding the reader that the double consonant suggests either a dropped vowel or fusion.

Ten

The Indic-Hungarian reconstruction has identified a few phonological errors, one of these being the number ten, *tíz*. The number ten as *tíz*, has no equivalent in Sanskrit, and considering that ten is on Holman's list, the lack of a match was considered a potential flaw in the reconstruction. Eventually it was realized that *tíz*, 'ten, half a score', was actually a reduction of the Hungarian word for decade, *tized*. While *-ed* is recognized as a suffix in Hungarian, it does not preclude it from being adopted as part of a word as well. Reconstructing *tized* as *tazad* the Indic-Hungarian word was a reversal of the sounds in the Sanskrit word for decade, *dazat*.

1. *dazat* (Sanskrit - decade) > *tazad tized* (Hungarian - decade) > *tíz* (Hungarian – ten)

While rare, nonadjacent metathesis is recognized in other languages like Spanish, converting Latin *parabola* to *palabra* meaning 'word'. It is suspected that more examples of metathesis exist within Hungarian that remain to be identified.

Wedding

Someone not familiar with Indo-Aryan culture will probably puzzle over the reconstruction equating the Hungarian *nász*, wedding, marriage with the Sanskrit word *nAsA* meaning nose. This is simply explained by the fact that in some Indo-Aryan cultures like Hindi, a nose ring is considered a sign of marriage and in Sanskrit words for wife and nose do share the same root.

Liver

The predictive reconstruction of the Hungarian word *máj*, liver, as *mAya* yielded a surprising result. In Sanskrit *mAya* means magical power, so some research was needed to verify if this was a valid conclusion. A recent human sacrifice in India was identified that could explain this connection. A seven year old girl was sacrificed, her body discarded, and only her liver is offered as the sacrifice to ensure a good harvest. (CBS/AP, 2012) While it has long been known Hungarians participated in Vedic based horse sacrifices, this may be the first suggestion of human sacrifice among early Hungarians. Caution must be exercised though, because the

world only confirms that Hungarians saw a connection between livers and their gods, it is a speculative leap to state what species they obtained those livers from. Far more research is required in the area of Hungarian and Vedic sacrifices.

Strength from the Womb

The Hungarians use the self-reference Magyar. Several attempts have been made to derive its origin. Unfortunately, all of these attempts have failed to include the Hungarian culture as its source, as if Hungarians were incapable of consciously choosing a name. Instead, attempts repeatedly focused on connecting the name Magyar with a lost tribe or even worse, trying to make a direct connection to some primitive proto word without ever having to prove a consistent sound change throughout the entire language. It was simply accepted that Hungarians were primitive so their name origin must be primitive.

The predictive reconstruction suggests Magyar is actually *Ma + gyar*, making the source *ma / maha + dhara*. A nod must be given to *ma* possibly being an agricultural reference. In Estonian *maa* means earth, equating to the Sanskrit word *mahi*, also meaning earth, and in Hungarian numerous agricultural words are prefixed with *ma*. However, in Hungarian *ma* is a time reference. In Sanskrit *ma* has a much broader meaning referring to time and the moon. From here Sanskrit associates menstrual cycles with time and the moon to derive words for fertility, mother and strength. It is this association with fertility, mother and strength that is very significant to Hungarians.

First *ma + dhara* needs to be identified as *ma / maha + dhara* with *maha* meaning mighty and strong and *dhara* meaning womb/preserving. Magyar literally means strength from the womb when reconstructed. To understand the significance of this meaning, a brief summary of Hungarian pre-Christian religion is required.

The most sacred pre-Christian myth that Hungarians have, even today, is the Legend of the Turul. There are even national statues erected to this legend. Yet no connection has ever been made between the name Magyar and this legend.

In this legend, as recorded by Anonyme in the 13th century, the leader's wife has a dream that is referred to as a "divine event". In it a bird of prey, called the Turul, descends on her and impregnates her. From her womb spills for a torrent of people but also a line of kings, the first of which would be the son she currently carries. Because the dream is viewed as a divine event the son is given the name Almos after the Hungarian word for dream. The torrent that spills forth from her would become a prosperous nation but first they must leave their current land. Later Almos would lead his people to present day Hungary, which would be settled by his son. Parallels can be drawn between Almos and Abraham of Judaism as both are figures of posterity and land settlement.

Surely it is logical to pursue a connection between what the Magyars call themselves and the dream that foretold the creation of their nation. A dream that was viewed as so significant that the future leader himself would be named after it. Just as other groups take their names from a religious leader or event, it is logical to conclude that the Magyars would also take their name from the religious event that was leading them to a new home.

This dream allows us to identify the birth place of the Magyars. While the legend states at one time they lived in the land of Persia, the dream is said to have occurred in the land of Scythia. If the Magyars were saying they are the followers of this dream then that is where the name, and by extension the tribe, was born. Their language would be older than this but the Magyars did not exist prior to this. It also explains how they mysteriously appear one day around the Aral Sea with no prior record of their existence. Whatever it was, prior to this, they were known by a different name.

The notion that safety and prosperity could be achieved by following this dream westward, but death would result if they remained where they were, even worked its way into the Hungarians words for west *nyugat*, and peace *nyugta*, both originating as Sanskrit *niguhate* meaning hide or conceal. The idea that going west they could hide from advancing armies in the east and finally live in peace, became integral to their identity.

Conclusion

Considering that a common genetic ancestor for all Finno-Ugrian speakers has failed to materialize as the Uralic theory predicted, and that no successful reconstruction of Proto-Uralic has ever been achieved, a new theory of Finno-Ugrian origin is needed. One that considers multiple lines of development instead of a singular proto-language. In this new theory Latin, not Slavic, must be recognized as the dominant linguistic influence on Hungarian since their arrival in Europe. And given the Finno-Ugrians adoption of Indo-Aryan gods, combined with Indo-Aryan and Indo-Iranian residency next to the Finno-Ugrians, Indo-Aryan must be considered as a source language for the diverse group of Finno-Ugrians. Not with a single starting point, but rather with multiple independent adoptions.

By identifying the required sound changes, a complete reconstruction of proto-Hungarian can finally be achieved. This proto language is not some primitive language developed in isolation of other cultures but is rather a simplified form of Sanskrit, referred to in this paper as Indic-Hungarian.

Previous identifications of loans in Hungarian were naively done with absolutely no knowledge of what words originally existed within the Hungarian language. Simply assuming the Hungarians loaned the words because they did not exist in Finnish or Estonian and were found in Slavic was more a demonstration of a pre-existing bias than any real language exchange. The Indic-Hungarian reconstruction clearly shows that many words originally claimed to be loaned from Slavic are actually loans to Slavic.

And finally, being able to reconstruct Indic-Hungarian successfully, the true meaning of the self-reference Magyar can properly be identified. The Magyars are a people who say their strength come from the womb of a woman, impregnated by a mythical bird. Foretold in a divine dream that is still revered today. And from this dream, just like their leader, they took their name.

Appendix A

Holman List (Holman, *et al.*, 2008)

This list contains 43 words to reflect differences between the Holman & ASJP lists.

	Hungarian	Indic-Hungarian	Sanskrit
1	tetű (louse)	ta / ti / tati	te (they) / tati (mass, crowd) / TiTila (large number)
2	kettő (two)	kat / katata	kaTati {kaT} (divide) / kathA (discussion, conversation)
3	víz (water)	va / viS / viz	va (water) / viSyandin (liquid) / vezAntA (pond)
4	fül (ear)	pal / phal	pa (leaf) / phalati (emit, burst) / utphalati {ud- phal} (burst, expand)
5	meghal / hal (die)	ha / hal	ha (killing) / halAhala (deadly poison) / holati {hul} (kill)
6	én (I, self)	An	Ana (breathing, breath inspired, face) / aNu (soul, life)
7	máj (liver)	mAy	mAya (magical power)
8	szem (eye)	sam	sa (similarity, conjunction) / sama (equal, same)
9	kéz (hand)	kAz	kAzi (fist, clenched hand)
10	hall (hear)	ha / hala	ha (calling) / kAhala (sound)
11	fa (tree)	pa / pha	pAdapa (tree) / pa (leaf)
12	hal (fish)	ha / hal	ha (water) / hala (water)
13	név (name)	nA + va	nAman (name) / nA (ornament) / va (addressing)
14	kő (stone)	kA	kATha (stone) / kAnta (stone)
15	fog (tooth)	pa / pug	pUga (multitude)
16	mell (breast) mellé (next to, beside)	mela	mela (match, company)
17	te (you, yours)	ta	tava (yours) / tvam (you)
18	pálya (path, route)	pAl + ya	pAlI (row, line) / yA (travel) / ya (goer or mover, carriage)
19	csont (bone)	cinat / cinot	cinute {ci} (pile up) / cinoti (build, gather together, heap up, arrange in order)
20	nyelv (tongue, language)	nyA + la + va	nyAya (law, rule) / nyAsa (written or literal text) / lolA (tongue) / vAc (language) / vANI (language)
21	bőr (skin)	bar / bhR	bhruDati {bhruD} (cover, or to collect) / bhRt (/ wearing)
22	levél (leaf)	la / li + vAl	li (sameness) / pravAla (new leaf)
23	éj (night)	Ay	ya (light) / aya (going) / Aya (die) / bhUchAya (darkness)
24	eső (rain)	eSa	eSate {eS} (hasten towards) / Isate {eS} (fly at)
25	öl (kill, put to death)	Al	Alabhate {Alabh} (sacrifice, kill)
26	vér (blood, race, kinship)	vAr	vAr (protector, water) / varga (clan, strength, family) / varNa (tribe, one who wards off)
27	szarv (horn)	sara / sR	zRGga (horn of an animal) / sAra (having spokes, firm)
	agancs (antler, horn)	aga	aga (tree)
28	ember (man, person, human)	amba	ambA (mother) / ambuja (produced in water, water born)
29	térd (knee)	tArd / tRd	tRd (cleave)
30	egy (one)	adh	AdhAra (base, foundation) / Adi (first) / Adya (being at the beginning, first) / adhuna (now)
31	orr (nose, beak, nasal)	Ara	Ara (angle, corner)
32	tele (full, filled, crowded, packed)	tala	ta (womb) / tala (bottom, surface, level) / paTala (heap, multitude)
33	jön (come, be coming, come from)	yan	yAna (moving) / yA (go or come to)
34	csillag (star)	cill / cull	culli (fire-place, hearth)
35	hegy (mountain, point, top, peak)	hadh / ha + dha	haima (snowy) / dhara (mountain) / dhAra (edge, blade, continuous flow)
36	tűz (fire)	tu / tuS	tuSagraha (fire) / tu (one who changes shape at will)
37	mi (we, ourselves)	mi	mitra (friend, sun, ally)
38	ital (drink, beverage)	ita	ita (obtained)
	iszik / isz (to take a drink)	is	iSa (juicy) / iSan (pouring out)
39	lát (see)	lAt / laT	lAti {lA} (taking, receiving) / laT (obtain, present tense)
40	fakéreg (bark) / kéreg (crust)	kAra / kArAga	kArA (binding) / kArAgAra (place of confinement)
41	új (new, fresh, recent)	Ay	Aya (arrival) / Ayu (offspring) / ayAtayAma (fresh)
42	kutya (dog)	kuTa	jukuTa (dog) / kUTa (trap for catching deer, concealed weapon, dwelling)
43	nap (sun)	nap	napAt (path of the gods)

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