

ISSN 1226-4490

*International
Journal of
Central
Asian Studies*

Volume 4 1999

**Editor in Chief
Choi Han-Woo**

**The International Association of Central Asian Studies
Institute of Asian Culture and Development**

The Far-East Ancestors of the Magyars :

A Historical and Linguistic Excavation

by

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I. Introduction.

The Hungarians call themselves *Magyar*, a word that also designates their language. The origins of the Magyars as a people and language have long baffled historians, anthropologists and linguists. Though Magyars have inhabited central Europe surrounded by Indo-Europeans for over a millennium, the Magyar language curiously resembles languages of northern Asian in its crucial features: words, syntactic structures, and speech rhythms. It employs a form of address that puts family name first and titles last, a typically Asian word order absent elsewhere in Europe. Thus János, whose family name is Arany, is addressed "Arany János úr (Mr.)" and not "Ur János Arany". The Magyars are recognized to have migrated from the East, but the location of their ancestral homes, their ethnic makeup, the precise time of, and reasons for their westward movement are all unknown.

De Administrando Imperio, containing the earliest record of the Magyar people, was one of the most important Byzantium geo-historical documents written and compiled by Emperor Constantine VII Porphyrogenitus (905–959). It mentions one tribe among the "Turks" called *Megeris* who entered the Carpathian basin at the end of 9th century [1]. The year 1896 was the millennial anniversary of the Magyar *honfoglalás* ("Homeland Conquest") across the Carpathian Mountains. Pressed by the Hungarian government to date the event, a committee of Hungarian historians agreed to disagree and dated the event somewhere

between 888 and 900 with 895 as the compromise.[2] Now to Western as well as Hungarian scholars, the record of the Magyars begins around 895. The events before that date have been in the domain of legends and conjectures. Narratives vaguely locate the Magyars' homeland in the forest belt of the central Ural Mountains and the upper waters of the Volga, Oka and Kama Rivers. Linguistically, they are related to the Vogul and Ostiak peoples scattered along the Ob River valley in west Siberia. Precipitated by unknown causes, they moved southward into the Eurasian steppes. One story describes seven Magyar tribes forming a federation with some Turkic tribes in the 9th century on the lower Don River. The alliance was known as the On-Ogur (Turkic "Ten Arrows"), which their Slavic neighbors (mis) pronounced as "Vengr," presumably the root word of "Hungary". [3]

The subsequent Magyar history is more certain. Driven by the Pechenges,[4] newcoming Asian nomads, the Magyars moved to the west end of the steppes bordering on the Carpathians around 889. In 892 the Carolingian emperor Arnulf enlisted the Magyars in a war against a defiant Slavic Moravian duke. In 895, the Byzantine Emperor Leo VI allied with the Magyars to fight the Bulgars in the lower reaches of the Danube, but ultimately, the Magyars retreated from joint attacks launched by Bulgars and Pechenges. Led by the chieftain Arpad, the Magyars crossed the Carpathians en masse in about 895 and occupied the sparsely populated plains of the middle Danube and Tisza Rivers.

According to European records, the Magyars raided Western Europe in the next fifty years, striking terror far and wide. However, in 955 they suffered a decisive defeat to the Germans at Lechfeld. Thereafter, they settled into a more sedentary farming life in the Carpathian basin and adopted Christianity, thus beginning their assimilation into Europe.

Poor knowledge of the early Magyar history and a sparse archaeological record due to swift, frequent movements of nomads contribute to the mystery of Magyar ancestry. Comparative linguistics remains one of the only ways to find the origins of the Magyar people and language. The dominant but controversial thought categorizes Magyar into the Uralic language family, [5] comprised of nearly 20 non-Indo-European or non-Turkic languages including Finnish and Estonian. Some 25,000,000 people scattered on either side of the Urals are

included in this family. Hungarian, or Magyar, alone claims 15,000,000 speakers, by far the most populous group. Magyar and two Ob-Ugrics (Vogul and Ostiak) are subgroups of the Ugric branch in the Finno-Ugric group, in turn a subgroup of Uralic languages. However, the validity of Hungarian's inclusion within the Uralic family has been questioned. The putative genealogy is not supported by sufficient archaeological, anthropological, or linguistic evidence. But some take this hypothesis to be mature theory, a mistake that has hampered investigations into the ethnic and linguistic sources of the so-called Uralic people in general and of Magyars in particular.

As some Hungarian scholars have pointed out, Hungarian and Finnish, two major members of the Uralic family, are more unrelated than English and Russian [6] and others suggest they are only as close as English to Persian.[7] On the other hand, scholars of Hungarian have long noticed a sizable Mongolian vocabulary within Magyar. This vocabulary overlap contains names of objects and natural elements, plants, animals, body parts and family relations, as well as words for social structure, military activities, sports and entertainment. This suggests a Mongol stock within the ancient Magyars. The Mongolian layer marks the level of social and cultural complexity at the time Magyar ancestors left their East Asian habitats. It is highly likely that the Ural Mountains were not the cradle of the Magyars but only served as their campsites along the path to their present home.

The hypothesis of "Turkic mediation" has been influential in explaining the source of Mongolian elements in Magyar. It assumes a huge impact, at the time of Genghis Khan's westward expansion in the 13th century, of the Mongolian language on the Turkic-speaking world, and through the medium of Mongolian-superimposed Turkic, its lesser impact on eastern European languages. This is simply not the case, for the Mongolian language was far less powerful than the Mongolian cavaliers. Except for the total Mongolian absorption of the Turkish inhabitants on the Mongolian plateau, Mongols entering central Asia and southern Russia found themselves much outnumbered by the Turkic speaking people and were in time thoroughly assimilated into the languages and habits of their subjugated groups.[8] In post-Genghis Khan era, Mongolian had little visibility in central Asia, not to mention

East Europe. The possibility has to be considered that the Mongolian elements were not imposed on Magyar by Mongolian contacting Turkic groups, but had instead been brought directly from the Far East by ancient Magyars themselves.

In fact, elements of other Far-East languages as well as Mongolian are deposited in Hungarian. The earliest (12th century) language record of Juchen (女真) shows fundamental correlation with Hungarian. Also, a striking similarity between Juchen and Magyar clan-names reveals a kinship between these two peoples. All this suggests that "Magyar" may have evolved from "Mogher" (靺鞨) or "Merjie" (勿吉), names of the Juchen in the Sui (隋) and Tang (唐) Dynasties. I propose that the ancient Magyars spoke a hybridized language of primarily Mogher and proto-Mongolian. Thus, the Magyars must have been an ethnic blend of Mogher and Mongolian-speaking groups, joined by some Turkic tribes before their arrival in Europe. Historically, a conflict between the Chinese Empire and the ancient Manchu provides the impetus for a Mogher migration to the west. The comparative study of language and culture along with historical support is the foundation for the hypothesis that Hungarian people have linguistic and ethnic roots as far as Manchuria, and that the Mogher of Manchuria were the most influential parts among their Far-East ancestors of the Hungarians.

The ancestors of the modern Manchu were known as the Juchen before the 17th century, who can be traced back to the Mogher of Tang (618-907), the Merjie of Northern Wei (北魏, 386-534), and the Su-shen (肅慎) of Zhou (周, c.1111-256 B.C.; "Juchen", a variant of "Su-shen"). Rising to power, A-gu-da (阿骨打) of the Wan-yan (完顏) clan unified Juchen tribes and established the Jin (金, Gold) kingdom in 1115. In 1125, in alliance with the Chinese Song (宋) Dynasty, the Juchen destroyed their overlord, the Khitan (契丹) Liao (遼) Empire. Turning then against their former ally, the Juchen military forces ended the Chinese rule in the north the next year, forcing the Song court to retreat to the south. Over the years the Juchen Jin confronted the Chinese Southern Song along the Qin Ling (秦嶺) mountain range and the Huai River (淮河) until 1234, when they were finally overcome by the Mongol and Song allied forces. The beginning of the 17th century saw the re-emergence of the Juchen in Manchuria. In 1616 their paramount chief Nurhachi (努爾哈赤) created the

Hou (Later) Jin kingdom. In 1635, Abahai (皇太極), the son of Nurhachi, changed the designation "Juchen" to "Manchu", and the next year, the reign title "Later Jin" to "Qing (清)". Prince Dorgon (多爾袞) captured Beijing in 1644 and ruled as regent for Abahai's infant son, the first Manchu emperor seated in Beijing, and decades later the whole of China was under the Manchu reign. The Qing Dynasty was overthrown by the 1911 Revolution under the leadership of Sun Yat-sen.

The language of the Mogher-Juchen-Manchu is classified in the Manchu-Tungus group, a member of the Altaic language family to which Mongolian and Turkic language groups also belong. During the reign of the Northern Wei, a To-pia (拓跋) kingdom in the northern China, the Mogher, then called Merjie, pushed southwest from their ancient homes around the conjunctions of the Amur (黑龍江), Sungari (松花江) and Ussuri (烏蘇里江), to the Nen(嫩) River valley, Fuyu (扶餘), and Liaodong (遼東) areas. In the process, they mingled with the native Mongolian-speaking peoples such as the Siwe (室韋), Khitan (契丹) and Komo-hsi (庫莫奚), as well as the people of the Fuyu region (partial ancestors of the Koreans). It is also during that period that these peoples began contact with north China directly. In the mid-7th century when the Tang empire gained ascendancy, its emperors launched repeated military expeditions against Koguryo(高句麗) in the Liaodong peninsula, which lasted almost thirty years. Allied with Koguryo, the intractable Mogher resisted and inflicted heavy casualties on the Tang armies. In 666, discord in the court of Koguryo turned its dissenting nobility to the Tang who assisted the invading army from within. In 668, setting out from Liaodong bases, the Tang forces stormed the Fuyu region to the rear of the Mogher, marched down the Korean peninsula, and took Pyongyang in September.

There is support for the above events in Chinese records. Xin Tang Shu: Hei-shui Mogher Zhuan (新唐書黑水靺鞨傳, *The New Book of the Tang Dynasty: The Heishui Mogher Chronicle*) states the cause of the Mogher's migration:

The Bai-shan Mogher had been attached to Koguryo, but the imperial army [of the Tang] seized Pyongyang, and a large number of them submitted to the Tang. The Bo-do, An-che-gu and others were

dispersed and their endings unknown. The remaining Mogher joined Bo-hai [Kingdom].

Jin Shi (金史, The History of the Jin Dynasty), begins with the lineage of the Juchen:

The Juchen are descended from the Mogher, whose original name was Merjie. Their habitats were called Su-shen in ancient times. During To-pfa's Northern Wei, the Merjie had seven tribes: one was called Su-mo (粟末), another Bo-do (泊咄), another An-che-gu (安車骨), another Fu-nie (拂涅), another Hao-shih (號室), another Hei-shui (黑水, Black Water), and another Bai-shan (白山, White Mountain). In the Sui Dynasty all existed seven were designated Mogher. In the early part of the Tang Dynasty, there were the Hei-shui Mogher, the Su-mo Mogher, but the other five tribes were no longer heard of.

As can be gathered from these records, the fall of Pyongyang in 668 ended the Koguryo-Mogher alliance, causing the disintegration and regrouping of the Mogher society. From then on, the An-che-gu (安車骨) and Bo-do (泊咄) tribes the backbone of anti-Tang forces fell into oblivion. After this time, evidence of Mogher society begins to appear in the Mongolian Plateau and across the Eurasian Steppes. I believe that the An-che-gu and Bo-do tribes began their westward migration at the time of their disappearance from Manchuria.

Meanwhile, with the downfall of Koguryo and the disappearance of the most militant Mogher tribes, Manchuria enjoyed a short period of peace. Both Su-mo and Hei-shui Mogher tended to conform to the Tang court. The Su-mo tribe was particularly willing and able to adapt to the Tang's political and cultural model. Showing no resistance to the Tang rulers, it went even further and joined the Tang and Silla (新羅) in dividing up the Koguryo territories. It also seized opportunity to crush all other Mogher tribes contending for control. In the early 700's, the Su-mo established the Bo-hai kingdom (渤海國) on the model of China's imperial court. *Xin Tang Shu: Bohai Zhuan* (新唐書渤海傳, *The New Book of the*

Tang Dynasty: The Bohai Chronicle) records that at the beginning of this northern state that was to thrive over 200 years,

Their king time and again sent students over to the capital academy to study the administrative systems and institutions, both ancient and modern. And as a result, they rose to be a prosperous kingdom on the east coast of the sea, which consisted of five *jīng* (京, capital cities), fifteen *fu* (府, prefectures) and sixty-two *zhou* (州, counties).

The said fifteen *fu* were essentially formed by the Mogher tribes and Koguryo provinces:

The Mo-jie (鄭頡) *fu* had jurisdiction over the two *zhou* of Mo (鄭) and Gao (高). The Ding-li *fu* was originally the domain of I-lu (挹婁) tribe.... Shuai-bin *fu* was formerly the Shuai-bin (率賓) tribe.... former Fu-nie (拂涅), the Dong-ping *fu*.... The area of the former Ti-li (鐵利) tribe was now also under Ti-li *fu*....former Yue-hsi (越喜) was under the jurisdiction of Huai-yuan *fu*.

Notice that I-lu, Shuai-bin, Fu-nie, Ti-li and Yue-hsi are all names of Mogher tribes. We believe "Mo-jie" must be a tribe as well. Because "Mogher", "Merjie" and "Mo-jie" are all pronounced much like "Magyar", it can be deduced that the Mo-jie *fu* of the Bo-hai (渤海) kingdom was probably the residence of the remaining tribespeople of the Mogher, a majority of whom had moved to the west and kept the name "Magyar".

The Historical Atlas of China (中國曆史地圖集) marks the *Mo-jie fu* during Bo-hai's peak period (c. 820) as an area bordered by the Nen, Sungari and Sumo Rivers. The two counties Mo and *Gao*, now known respectively as A-cheng (阿城) city and Bin-xian (賓縣) county of Heilongjiang (黑龍江) province[9]. At the convergence the three rivers was a city called *Bo-du-na* (伯都訥, currently Fu-yu in Jilin Province). Some historians believe this name can be traced back to the tribe Bo-do. Very possibly, this region was the former home of the An-che-gu and Bo-do peoples in the late Sui and early Tang dynasties.[10]

What remained of the "dispersed" An-che-gu and Bo-do was designated by their own people as "Mo-jie (鄭頡)". During the Northern Wei Dynasty, their ancestors were the vanguard forces known as the "Mer-jie (勿吉), or "Mogher (靺鞨)", that had driven out the Domo-lu (豆莫婁) and Fuyu tribes and settled down in the Nen-Sungari river plain (松嫩平原). In the Sui and Tang dynasties, they were pivotal opponents of the Chinese Empires. Undoubtedly, these brave pioneers distinguished themselves among the Su-shen peoples as the most militant and culturally ambitious of tribes. Their very names caused such terror to the Chinese imperial state that all other Su-shen tribes were only too willing to adopt the appellation "Mogher", thus allowing their millennial title "Su-shen" to fall into disuse. It was only after the defeat and dispersion of the An-che-gu and Bo-do that the Su-shen peoples renamed themselves "Juchen".

At the turn of the 11th and 12th centuries, the Juchen of the Wan-yan (完顏) tribe asserted themselves after a 200-year-rule by the Bo-hai kingdom and then another 200-year reign by the Khitan Liao Dynasty. The Wan-yan Juchen originated on the waters of the *An-chu-hu* River (按出虎水), now called the A-shi (阿什) river that flows through A-cheng (阿城, old name: *A-shi-he*, i.e. A-shi river) to Harbin (哈爾濱). When A-gu-da founded the Jin Dynasty in 1115, he chose the site of Mo county of Bo-hai Kingdom as Shang-jing (上京), the upper capital. *Jin Shi: Dili Zhi* (金史地理志, *The History of the Jin Dynasty: Geographical Records*) demonstrates that,

In the Juchen language, "gold (en)" is called "An-chu-hu". The An-chu-hu river originates there, hence the region is called "Golden Source", and so the Juchen state is named "Jin" (金, gold).

"An-che-gu" (安車骨) and "An-chu-hu" (按出虎) were originally one and the same designation, according to Han Ru-lin (韓儒林) in 1942.[11] The An-che-gu (Golden) tribe of the Tang period must also have originated in the An-chu-hu valley (Golden Source). Much of the Mogher tribe migrated as far as Europe and by then has called themselves

"Magyar", but those remaining in the An-chu-hu valley may have been the predecessors of the Wan-yan and some nearby Juchen tribes.

If the Magyar language was brought to East Europe by the migrating An-che-gun and its fellow Mogher in the 7th century, and if the Golden Source tribes of the 12th century Jin Dynasty were also descendents of the remaining An-che-gu Mogher, then a comparative study between modern Hungarian and 12th century Juchen language would provide critical evidence for these ethno-linguistic lineage. In fact, the uncanny correspondence I have found between the two languages gives fossil-like evidence for Magyar origins in the Far East.

II. Word Correspondences in Juchen, Mongolian and Hungarian.

Jin Shi (金史, *The History of the Jin Dynasty*) that came out in the last years of the Mongol Yuan Dynasty (元朝, 1206-1368) is noteworthy for its reliable sources and cogent representations. It benefited a great deal from the data accumulated at the end of Jin and early Yuan dynasties through successive and strenuous textual research and emendation by leading Chinese scholars such as Yuan Hao-wen (元好問) and Wang E (王鶚). At the end of the main body of *Jin Shi* (135 volumes) is one appended volume of *Jin Guo-yu Jie* (金國語解, Explication of the Jin Language), giving the Chinese phonetic transcriptions and meanings of vocabulary used by the ruling Juchen tribes. As has been made clear in the *Introduction*, these northwestern Juchen tribes may have descended from the dispersed An-che-gu, and were more distant in kinship to the southeastern Jian-zhou (建州) Juchen tribes that established the Qing Dynasty in the 17th century. If the An-che-gu tribe was among the common ancestors of the Juchen Jin (Golden) tribes and the Magyar, or the Mogher that had migrated westward, then there must exist correspondences between the Juchen Jin dialect and modern Hungarian.

The *Explication* lists only 125 terms, including official titles and clan/tribal names of the Juchen Jin. Indeed, a scanty and random sampling of the 12th-century Juchen language, but nevertheless precious for historical and comparative linguistics.

Seventy-seven of the 125 terms are classified as "human affairs" (人事), "things and objects" (物類), "natural phenomena" (物象). Twenty

out of these 77 are of no consequence to this study, because 1) their definitions are obscure, 2) without Hungarian counterparts, or 3) obviously borrowed from other languages. A comparative study of the remaining 57 with their counterparts in modern Mongolian and Hungarian results in 39 similarities between any two or three languages (see Appendix I). Comparisons between the 57 Juchen words and their Mongolian counterparts on the one hand and Hungarian on the other show 32 matches (boldfaced in Appendix I). About 56% of the 57 Juchen/Mongolian pairings are correlated to Hungarian. This indicates a high degree of kinship between the three languages.

Some background on the morphological and phonological features in Juchen, Mongolian, and Hungarian is necessary for linguistic comparison.

- 1) The velar sounds *k* and *g* in Juchen and Mongolian may have been pronounced *kh* and *gh*, or both simply *h*.
- 2) The ancient Magyars pronounced *h* or even *g* that occurred in the Far-Eastern words they had brought to Europe as the fricatives *f*, *v*, or the semivowel sound *w*.
- 3) Compared with Manchu and Mongolian, adding or dropping the initial consonants occurs rather frequently in Hungarian; for instance, *endagh* ("guest") in the Juchen dialect becomes *vendég* in Hungarian, with an initial *v* affixed, while *noshen* ("harmony"), on the contrary, loses the initial *n*- and becomes *összhang*.
- 4) The initial *n*- in Manchu/Mongolian tends to be varied to *t*- in Hungarian, or reversibly, *t*- in the former to *n*- in the latter; for example, *tuulai* ("rabbit") in Mongolian, but *nyul* in Hungarian.

With all this in mind, it is not difficult to see the relationship between the Juchen words and their Hungarian counterparts. Listed below are the most neatly matching pairs taken from Appendix I:

English	Juchen	Hungarian
guest	endagh (按答海)	vendég

the poor	sheguny (什古乃)	szegény
wrestler	bariso (拔里速)	birkózó
head	wuju (兀術)	fej
tooth	wego (畏可)	fog
two/second	kheodo (益都)	ketto
harmony	noshen (奴申)	összhang
tolerance	ertsuhu (訛出虎)	eltur
fast	sabah (撒八)	sebes
buy	utel (兀帶)	vétel
edge	jeli (斜烈)	él
gold	anchun (按春)	arany
bag	borohun (蒲盧渾)	borönd
jar	khojü (活女)	korsó
red	folaho (活臘胡)	vörös
iron	voron (斡論)	vas
ulcer/illness	foje* (佛熱)	fájó
peak	chuhai* (超還)	csúcs

The last two words ("ulcer/illness", "peak") marked with asterisks are, unlike the others, taken from the southeastern Juchen dialect. They are found to correspond more closely to their modern Hungarian counterparts than the two northwestern ones registered in the *Explication*. As the southeastern Juchen dialect was less influenced by Mongolian than the northwestern dialect, the correspondence in the last two cases suggests that the Mogher words entering Europe along with the ancient Magyars toward the end of the 7th century may have been more properly Tungusic than those used in the An-chu-hu Valley some four or five hundred years later.

Presently, the only remains of the early Juchen and the later Manchu language are in written records. If this Manchu language has not been

totally fossilized, it is because in the Yi-li (伊犁) region of Xinjiang (新疆) province, a small number of people are still speaking it. These are descendents of the 18th-century Sibe soldiers who had been sent out west from Manchuria to garrison China's border territories in central Asia. The following are a few Sibe words related to Hungarian, which have been collected from various books about the Sibe ethnic group. [12]

English	Sibe		Hungarian
mother	anie	(額聶)	anya
sister	non	(嫩)	nover
begger	gekhdu	(蓋克吐)	koldus
wealthy	bayon	(巴顏)	vagyonos
nail(finger)	kohon	(庫渾)	köröm
hand, arm	gala	(嘎拉)	kar
head	uji	(烏傑)	fej
tooth	veko	(畏可)	fog
nose	offo	(歐弗)	orr
chichen	choku	(超庫)	csirke
cow	ihan	(依憊)	tehén
magpie	sasaha	(沙沙哈)	szarka
arrow	niru	(牛錄)	nyíl
food	ide	(依迪)	étel
shoe	sabo	(薩布)	cipo
barn	char	(察爾)	csur
village	gashan	(嘎善)	község
good	sa'in	(薩音)	szép
new	iche	(依徹)	új
old	fo	(佛)	ven

The above vocabulary comparisons, like fingerprints, identify ancient Mogher/Juchen of the Manchu-Tungus language group as the eastern-most predecessor of modern Hungarian, or Magyar. The Vogul and Ostiak people in the Ob river in west Siberia, whose languages are similar to Magyar, could be immigrants of the Wu-gu (烏古) or Wu-jia (兀者), fishing-hunting Tungusic tribes from the Heilongjiang River area. In Chinese histories concerning Manchuria, they are frequently noted (Wu-jia was often called Wu-ti-gai (烏底改, 兀的改) or Wo-jia (窩集)).

A valid claim for the Far-East origins of "Magyar" as a people and a language cannot circumvent the Mongolian layer in Hungarian. There is no dispute about its obvious existence. What has not been agreed upon are the sources of this influence. Where, when and from whom did the Magyars acquire Mongolian elements into their language? (Alternatively, it might even be possible that elements of modern Mongolian had been borrowed from the ancient Moghers or the Juchen, but this hypothesis will not be entertained here.) The answer to this question might be found in the ancient ethnic histories of northeastern China.

Based on Chinese historical records, Mongols can be traced genealogically to an inconspicuous subgroup of the western Siwe tribe before the 13th century. The Siwe as a whole were well known in ancient history and their language is assumed to have been a major component of the ancient Mongolian language group within the Altaic language family. Ethnically, the Hsien-pei is ancestral to the Siwe, who are ancestors of the Mongols, the Sibe, and other modern ethnic groups. The southeastern Siwe tribes had occupied the Nen River Valley east of the Greater Xingan Ling Range (大興安嶺). The *Wei Shu: Siwe Zhuan* (魏書失韋傳, *The Book of the Northern Wei: The Siwe Chronicle*) describes the Siwe:

On its territory run big waters from the north, as wide as four *li* (1.24 miles), by the name of Na Water; its soils damp underneath; its tongue the same as those of Komo-hsi, Khitan, and Domo-lu.

An accurate description of the marshy country of the Nen valley centered around the city of Qiqihar (齊齊哈爾) as well as a classification of the Siwe and other descendents of the Hsien-pei as Mongolian-speaking groups.

Better known than the Siwe among the Mongolian speaking peoples were its siblings, the Khitan, who had originated on the upper waters of the West Liao River. When the Chinese began the Song Dynasty, the Khitan's Liao Dynasty (916-1125) had already developed into a power of world stature. Extending authority along both sides of the Great Wall, it occupied the whole of Manchuria and a greater part of the Mongolian plateau, practically ruling the areas north of China. It is for this reason that the title "Khitan" denominates China in various languages: Mongolian, Russian, Greek and even Middle English.

Colonizing the high, cold, forest-rich Greater Xingan Ling Range and the Nen river valley of abundant water resources, the Siwe tribes developed great fishing and hunting skills, whereas the upper waters of the West Liao river, a hydrologically unstable region with alternating sands and steppes, became the vast grazing land of the pastoral Khitan. The Sungari-Liao watershed that divides the two river systems of Nen-Sungari and Liao along the present-day Tongyu-Changling-Changchun (通榆-長嶺-長春), a moderately elevated area, thus forms the natural yet fuzzy boundary of the two major Mongolian-speaking peoples.

As has been briefly mentioned in the *Introduction*, the Mogher tribes, or the ancestors of the Tungusic Juchen, asserted them during the Northern Wei toward the end of the 4th century. After destroying or annexing the Mongolian-speaking Domo-lu tribes, the Mogher vanguards

pushed upstream along the Sungari to the Sungari–Nen river plain around the Nen's confluence with the Sumo river, and there they merged with the less powerful Siwe natives. The other Mogher tribes pressed down south and conquered the Fuyu region between the Nen and the Liao rivers. Here, displacing the indigenous Korean Fuyu tribes, these Mogher people took root and gradually mixed with southwestern Mongolian speaking peoples such as Khitan and Komo-hsi, a process that transformed the cultural and linguistic geography of the Nen and Fuyu region. During the Sui and Tang dynasties (6th–10th centuries), a blend of the Mogher and Mongolian languages began to emerge through ages of mingling of the two languages (Tungusic and Mongolian) and the three peoples (Mogher, Siwe and Khitan). The linguistic transformation is registered in *Xin Tang Shu: Siwe Zhuan* (新唐書室韋傳, *The New Book of the Tang Dynasty: The Siwe Chronicle*):

Siwe being ethnically collateral to Khitan, ... it's language being Mogher.

The record bears evidence of the overwhelming Tungusic impact on the Mongolian-speaking peoples. Records of the Sibe language also testify to the Tungusic absorption of the ancient Siwe. The ancestors of the Sibe people are said to have been speaking a mixed language that was "neither Manchu nor Mongolian" long into the first years of the Qing Dynasty.[13]

To make the picture whole, the Mogher tribes that had occupied the Nen–Sungari valley and Fuyu region, while essentially speaking their own language, also picked up a great amount of Mongolian from the Siwe, Khitan and Komo-hsi. The An-che-gu (Golden) and Bo-do tribes were very probably speaking an early form of such a hybridized language, whose more visible Mongolian borrowings were to characterize the latter-day northwestern Juchen dialect as crystallized in the *Explication*

of the *Jin Language* (金國語解), The Juchen/Mongolian substratum in modern Hungarian, or Magyar, it can also be reasoned, came directly from the already mixed utterance of their Mogher ancestors in the Sui and Tang dynasties.

What has become of the language of the Siwe and Khitan? The Sibe (錫伯), descendants of the Siwe, were entirely assimilated into the Manchu language in the reigning Qing Dynasty, whereas the once hegemonic Khitan has long since declined and fallen into obscurity. However, the small number of Khitan words reserved in *Liao Shi: Guo-yu Jie* (遼史國語解, *The History of the Liao Dynasty: Explication of the Liao Language*), in addition to providing clear proof of the Khitan tongue as a Mongolian dialect, leads to the discovery of its place in Hungarian. Appendix II is a list of 34 Khitan words with their modern Mongolian and Hungarian counterparts. Comparisons show 24 Khitan words (70%) are more or less identical to their Mongolian equivalents and 19 (56%) related to Hungarian. To give an idea of the kinship between the three languages, 8 Khitan words representing archaic Mongolian and 13 modern Mongolian words with social denotations are here listed and contrasted with their Hungarian counterparts:

English	Khitan	Mongolian	Hungarian
father	atsu (阿主)	etseg	atya/apa
prosperity(1)	jalu (耶魯) (蒲速)	—	jólét
prosperity(2)	boso (窩篤)	—	boség
breed	uldo (何魯)	uulder	fajta
assistant	helu (得失得)	—	helyetta
filial piety	teshite (楚古)	tahim	áhítat
judge	chugu (捺鉢)	shuukh	szuri
campsite	nabo	—	tábor
army		tsereg	sereg
meeting		hural	ülés

wealthy	bayan	vagyonos
official	tushaal	tiszt
hero	baatar	bátor
era	tsag	szak
village	gatsaa	község
city	hot	város
entertainment	zugaa	szórakoz
beg	guikh	kér
cheat	zali	csal
conspiracy	huivaldah	küvés
bleak	tselger	sivár

That *jalu* and *bosu*, the two synonymous words for "prosperity" in Khitan should correspond exactly to *jólét* and *boség* in Hungarian is by no means coincidental. The relationship between the Khitan and Magyar languages suggests not only a linguistic, but also an ethnic relationship between these ancient and modern peoples. This argument will be reinforced in the next section by an excavation of a number of Khitan and Komo-hsi clan/tribe names in the Hungarian name pool, although one must understand that Khitan-Komo-hsi were among, and not the only Mongolian-speaking peoples related to the Magyars.

III. The Mogher/Juchen and Mongolian Names in Hungarian.

In the past nine hundred years, the Juchen-Manchu conquered China twice, but each time assimilated into the culture and language of their subjects. They even adopted Chinese surnames, abandoning what they inherited. However, a considerable number of clan and tribal names of the Juchen and other Altaic language groups have been preserved as Magyar surnames, along with the vocabulary and grammar previously

described probably because the migrants from the Far-East found themselves in a more culturally tolerant central Europe, where their native languages and customs were not obliterated by dominant culture.

The accurate Chinese phonetic transcriptions of the Juchen names registered in *Jin Shi* (金史, *The History of the Jin Dynasty*) are not only valuable for determining the ethnic make-up of the Juchen, but also provide reference to the Far-East origins of the Hungarian. In the volume *Bai Guan Zhi* (百官志, *The List of a Hundred Clan/Tribes*), there are 99 Juchen names recorded, and in the appended *Guo-yu Jie* (國語解, *Explication*) are 31 names (there are repetitions and variants due to regional accents/dialects and different Chinese characters chosen for phonetic transcription). The two volumes were by no means inclusive, as the names in the directories were primarily those of royal, aristocratic, or other influential families involved in civic and military affairs. Still, scrutiny reveals the collection to be quite a medley: mainly Mogher-Juchen in origin (also passed down to the later Manchu people), but inlaid with popular names from a variety of other northern nomadic groups. Here are some examples of each:

Mogher/Juchen names:	Wan-yan (完顏), Ai-sin (愛新), To-the (拓特), Nian-gher (粘割), Nü-i-li (女奚烈),
Khitan names:	I-ley (移剌, I-lu, 耶律), Shi-ma (石抹, Hsiao, 蕭),
Hsien-pei names:	Mo-yan (抹顏, Mo-jong, 慕容),
Hsiung-nu names:	Shu-bo-lo (蘇不魯 Shu-po, 須卜),
Fuyu name:	Pah (把, related to Korean name, Park/Pek, 朴),
Mongolian tribe name:	Ghong-ji-la (光吉勒, Hong-ji-la, 弘吉勒).

It is safe to assert that the Juchen rulers of North China in the 12th and 13th centuries were already a multi-ethnic group, composed

principally of the Juchen, but also of the Khitan, Siwe and other descendants of Hsien-pei, Hsiung-nu, and Fuyu. This mingling occurred a little later than a great ethnic merge in northern China.

As is well known in Chinese history, a great migration took place in the Northern Wei Dynasty. In the 4th and 5th centuries, large numbers of northern nomadic people of various ethnic identities, mainly ancient Mongolian- and Turkic-speaking rushed southward and settled in northern China. There are few typically Tungusic names recorded in *Wei Shu*, (魏書, *The Book of the Northern Wei*) probably because the Tungusic-speaking people were not among the major migratory forces. Today's Mongolian Plateau, west and south Manchuria were relatively vacated after this large-scale emigration, allowing easy conquest of this vast area by Tungusic peoples from the north and east. Events such as "[Mogher] frequent plundering and ravaging of the Domo-lu (常輕豆莫婁)," mentioned in *The Merjie Zhuan* [Chronicle] of *Wei Shu*, and "Merjie driving out Fuyu (勿吉逐夫余)" recorded in *The Kogory Zhuan* [Chronicle] of *Wei Shu*, occurred during this period. The major ethnic merging in the middle and lower reaches of the Yellow River was followed by another great merge between the Tungusic and native groups in today's Mongolia and Manchuria. The Nen valley and Fuyu region witnessed a intense process of fusion when the Tungusic tribes invaded the indigenous ancient, Mongolian-speaking peoples.

What comes as a surprise is that some Hungarian surnames correspond recognizably to characteristic Mogher names as well as notable Khitan, Hsien-pei, Hsiung-nu and Fuyu names which had been absorbed into the Juchen, such as *Illyes* (I-ley, 移刺), *Szima* (Shi-ma, 石抹), *Major* (Ma-jen, 抹顏), *Sipos* (Shu-po, 須卜), *Papp* (Pah, Park, 把朴), and others. The close correspondence of many names indicates similar ethnic content of the 7th-century westward moving Magyars and the 12th-century Juchen. It naturally follows that there exist Tungusic,

Mongolian (spoken by the Khitan and Siwe people at that time), and Turkic elements in Magyar.

The Mogher names that can be found in various historical narratives in the pre-Jin era are few, and of those, mainly aristocratic: *I-li-zhi* (乙力支) [14], *I-li-gui* (俟力歸) [15], *Ni-ru-li-ji* (倪屬利稽) [16], *To-di-ji* (突地稽) [17], *She-li-chi-chi-chong-hsiang* (舍利乞乞仲象) [18], *Chi-si-bi-yu* (乞四比羽) [19]. Among these, "zhi", "gui" and "ji" are probably official titles in the Mogher language; in the last two, "chi-chi-chong-hsiang" and "bi-yu" can be identified as given names due to their position. Take out the titles and given names and what are left should be inherited names (henceforth simply "surnames" or "names", meaning family/clan/tribe names). Then it will not be difficult to recognize the correspondence between the earlier Mogher names, their later Juchen versions, and their Hungarian equivalents:

Mogher	Juchen Name	Hungarian Name
I-li(乙力, 俟力)	–	Illés
Ni-ru-li(倪屬利)	Nü-i-li (女奚烈)	Nyiri
To-di/Do-di(突地/度地)	To-teh(拓特)	Toth
She-li(舍利)	–	Széles
Chi-si(乞四)	Chi-tzan (赤盞)	Csiszar

Toth, *Nagy*, *Szabo*, *Kovacs* and *Horvath*, are most popular surnames in Hungary. *Toth* may have been derived from the Mogher/Juchen name *To-te* (拓特) or *Do-di* (度地). *I-li-zhi* was an envoy in China under the reigning Northern Wei Dynasty. From what he said about his route from home to the Imperial court ("When he set out from home, he first traveled by boat upstream to the west along the Nan River")[20], it can be gathered that he came from the well-known I-lu (挹婁) tribe on the middle and lower reaches of the Sungari (松花江), which from west to

east is itself the lower part of the River Nen (or Na, Nan). So *Illés* was likely transformed from "I-li", meaning "I-lu-an", a person from I-lu. As for the once royal name of the Bo-hai kingdom, *She-li*, and Mogher noble names *Ni-ru-li* and *Chi-si*, they are now *Széles*, *Nyiri* and *Csiszar*, owned by common Hungarian families. All five names should be considered as proper Tungusic.

Of all the surnames in Hungary, *Nagy* is perhaps the most popular one. A considerable number of clansmen by that name must have joined in the Magyars' westward migration. *Nagy* could be the *Nyek*, the first of the seven Magyar tribes listed in the record of Constantine Porphyrogenitus (see Note [1]). American historian P. Golden thought that *Nyek* of the *honfoglalás* time and *Nagman*, an existing Bashkirian clan of the Urals, may have had a common ancestor [21]. However, I believe *Nagman* should be identified as *Naiman* (乃蠻), the name of a well-known central Asian tribe. Pelliot once pointed out that *Nian-ba-gha* (粘八葛), recorded in *Liao Shi*, was a Khitan accented alteration of *Naiman*[22], and Chinese historian Chen Shu (陳述) proposed that it should be a variant of the Juchin Clan name *Nian-gher* (粘割) [23]. Thus, the Magyar name *Nagy* can be nominally traced back to the *Nian-gher* in Manchu.

The Juchen name *Nian-gher* and its variations, *Na-her* (納合), *Na-kher* (納可), *Nian-ger* (粘葛), can be found in *Jin Shi* frequently, probably because they were popular names in the ancient Juchen society. In the Yuan Dynasty, the name *Nian-gher* was known as "the grand clan in Golden Source" [24]. *Yuan Shi: Nian-kher Chong-shan Zhuan* (元史粘割重山傳, *The History of the Yuan Dynasty: Biography of Nian-kher Chong-shan*) states that "Nian-kher Chong-shan was a nobleman of the Golden Source."

In the *Genealogy of the Nians*, the surname *Nian* (粘) found in Fujian and Taiwan is also traced to the "descendants of the noble Golden

Source". It can therefore be deduced that the Mogher version of "Nagy" had been important names in the An-che-gu (Golden) tribe, and that the sheer numerousness of Nagy's in Hungary can be seen as an index of the Golden tribe as a major component in the ancient Magyars that reached Europe.

The Manchu royal family name *Aisin* (愛新) has in most cases been changed to "Jin (金)", a Chinese word meaning "gold". Interestingly, its corresponding Hungarian form *Arany* also means gold, matching *Aisin* in sound and sense. Another Mogher tribal name *Bo-do* (泊咄) has an exact counterpart in Hungarian: *Bodo*. The thesis that great numbers of ancient Mogher people were on the westward journey is further justified by the discovery of more Hungarian names, whether popular or not, that are derived from Mogher/Juchen/Manchu. For instance, *Buza* (Bu-cha, 蒲察), *Dudas* (Du-dan, 徒單), *Feher* (Fe-her, 夫合), *Gyurko* (Guar-kia, 古里甲), *Santa* (San-da, 散答), *Szabo* (Sa-bo-li, 塞蒲里), *Szakał* (Sa-kha-li, 撒合烈), *Tomen* (To-men, 陀滿), *Turi* (Tu-li, 都烈), and others. Listed in Appendix IV for comparison are Hungarian surnames paired with related Juchen clan/tribe names in the Jin Dynasty and northern nomadic tribal names in the Northern Wei period.

Besides the Tungusic there are also Mongolian and Turkic elements in the Hungarian nationality, the identification of which poses a subject of academic significance. Despite disputes over the genealogy of the northern nomadic languages, the view that the Hsien-pei (鮮卑), Siwe (室韋), Khitan (契丹), and Komo-hsi (庫莫奚) were among the Mongolian-speaking peoples, while the Hsiung-nu (匈奴), Juan-juan (柔然), Ti-ler (鐵勒), Ko-che (高車), Khun (渾) were Turkic-speaking, is gaining Mongolian- and Turkic-speaking people as they passed through these regions.

Chinese historical records can identify the Hungarian surnames that stemmed from ancient Mongolian-speaking tribes. *Wei Shu: Merjie Zhuan*

(魏書勿吉傳, *The Book of the Northern Wei: The Merjie Chronicle*) have a number of appellations for Merjie's (or Mogher's) neighboring states or tribes: *Fe-jin* (覆鍾), *Ko-lu* (庫婁), *Su-ho* (素和), *O-i-lan* (鬱羽陵), *Ko-vo-chin* (庫伏眞). Among the twenty-odd Siwe tribal names carried in *Xin Tang Shu: Siwe Zhuan* (新唐書室韋傳, *The New Book of the Tang Dynasty: The Siwe Chronicle*), *Ro-je* (如者), *Bo-go* (婆蒿), *Lo-dan* (駱丹), *Nu-li* (那禮), *Lo-ten* (落坦) have their Hungarian counterparts. The relationship between the names of Mongolian tribes and their modern Hungarian and ancient Juchen versions is clear from the following comparison.

Ancient Mongolian Tribe	Hungarian Name	Juchen Name
je-jin(覆鍾)	Fejes	Fu-ser(吾塞)
Ko-lü(庫婁)	Korosi	–
Su-ho(素和)	Juhos	Ju-hu(術虎)
O-i-lan(鬱羽陵)	Olah	O-lai(幹雷)
Ko-vo-chin(庫伏眞)	Kovacs	–
Ro-je(如者)	Jozsa, Rozsa	Jujia(術甲)
Bo-go(婆蒿)	Bokor	Bo-go-li(蒲古里)
Nu-li(那禮)	Nyul	Nu-la(那拉)
Lo-dan, Lo-tan (駱丹, 落坦)	Rodas	–

Kovacs, a popular Hungarian surname, is probably the transcription of the ethnic designation *Komo-hsi* (庫莫奚). The respective correspondence in the sounds of Hungarian names *Gyongyosi* and *Palfy* with the Mongolian tribal names *Ghongjila* (光吉剌) and *Balhu* (巴爾虎) provides two more examples of the Mongolian elements in ancient Magyars. Evidently, some important surnames among the Juchen and

Manchu, such as "Nu-la" and "Su-hu" originally belonged to the neighboring Mongolian-speaking tribes.

As mentioned before, the two major Khitan names, *I-lü* (耶律) and *Hsiao* (蕭), or their Juchen versions, *I-ley* (移剌) and *Shi-ma* (石抹) have descendants in Hungary by the names of *Illyés* and *Szima*. Add to these two other Hungarian surnames *Boros* and *Bartha*, both likely to have come from the Hsi tribe (shortened version of Komo-hsi). In *Liao Shi: Tai-zu Ji* (遼史太祖記, *The History of the Liao Dynasty: The Chronicle of the Emperor Tai-zu*), it is stated:

In the first year of Tian-xian (926), [Tai-zu] handsomely rewarded the Hsi chieftain Boron and Wang Yu for their triumphant expeditions against the Uighur, Silla, Tibet...

In *Jin Shi: Bo-de Te-rip Zhuan* (金史伯德特離補傳, *The History of the Jin Dynasty: The Biography of Bo-de Ta-rip*) the following can be found:

Bo-de Ta-rip, member of one of the five Hsi chief families, was an administrative officer at the Liao imperial council.

Boron was a Hsien-pei name in the Northern Wei period, which was variously transcribed in Chinese as Bo-lu (撥略), Bo-lu-gu (步六孤), Bo-lu-gen (步六根), Po-lu-han (破六韓). The suffix *n* on the root "Boro" in "Boron" and several of its variants characterizes a Mongolian form of address, while in the Hungarian name "Boros", the substitution of *n* by the typically Tungusic suffix *s* denoting "a person who comes from the Boro tribe", shows how the Tungusic way impinged on the Boro tribe when it merged into the Mogher, or Magyars.

Names that belonged to the Turkic-speaking groups are also found in the Hungarian name pool. Again, the difficulty lies in deciding when

and how the Turkic elements joined the ancient Magyars. Before discussing the names Kocsis, Kun, Orvas and Torok, here are a few Turkic names [25] and their Hungarian counterparts:

Turkic Name (Northern Wei period) Hungarian Name		
Chi-bi	(契必, 解枇)	Csibi
Fu-lü, Pfo-lo	(副呂, 賀樓)	Fülop
Ho-pfa	(賀拔)	Horvath
I-fu	(乙弗, 羽弗)	Iffiu
Shu-po	(須卜)	Sipos
Shoosh	(庾氏)	Soos
Shu-lo-sh	(樹洛于)	Szollos
Do-ku	(獨孤)	Takacs, Tokaji

Kocsi, a Hungarian word for "vehicle", which Hungarian scholars consider to be the source of the European word "coach", is apparently derived from the Turkic word "hoca". As a Hungarian surname, *Kocsis* means "one who drives a carriage or coach". The Kocsis could be the descendants of the Ko-che (高車), that was once a powerful Turkic group on today's Mongolian plateau. Although "Ko-che" in Chinese means tall carriages, and according to Chinese sources it described the huge wheels of their vehicles [26], it is a strained Chinese interpretation of the Turkic pronunciation. The group "Ko-che" means simply, those who drive carriages and they were among the forefathers of the Uighur and other tribes. Quite possibly, the Ko-che met with the west-moving Magyars on the central Mongolian plateau in the 8th century, and part of the tribe joined the Magyars. Case in point: a well-known Ko-che name, Ho-pfa (賀拔), has its Hungarian counterpart, *Horvath*.

Chinese musicologist Yaxiong Du discovered that certain traditional scales, melodies, and lyrics known among the Ugar (Yugur, 裕固族, of China's Kansu province) are also found in Hungarian folk music [27]. Ugars, descendents of the Uighur (回紇), left the Mongolian Plateau in the

mid-9th century for the Qilian (祁連山) Mountain area and remain there for more than one thousand years. Because of their isolation, Ugars have maintained traditional folk melodies which were sung by the people of Uighur and even the Hsiung-nu (匈奴), the remote ancestors of Turkic speaking peoples. According to Chinese sources, Hsiung-nu retreated from northern China after suffering defeats to the military of the Han Dynasty (202B.C. -220A.D.). It is possible that descendents of the Hsiung-nu were assimilated into Magyar melting pot, contributing their language and melodies. This integration could have occurred somewhere, everywhere in the steppes between the 7th and 9th centuries.

In Hungarian, the word *Kun* refers to the Cumans, [28] a well-known Turkic tribe of unknown origin that appeared in Eastern Europe in the 12th century. It is very likely that the Cumans were the *Khun* (渾) mentioned in the Chinese sources. Fleeing from the ruthless oppression of the reigning Liao Dynasty, the Khun moved either westward or into the interior of China. In European sources, the Cumans twice entered what is now Hungary. The first time they withdrew after being defeated, but in the 13th century, attacked and pursued by the mounted Mongolian troops, the desperate Cumans merged with the Magyars, this time permanently.

Another four Hungarian surnames, *Bako*, *Szekeres*, *Bokor* and *Torok* probably descended from the Ba-i-ku (拔野古), Si-kie (思結), Bo-ku (僕骨) and To-lo (同羅), vigorous Turkic tribes that occupied the eastern Mongolian plateau in the 7th century. Led by the Ba-i-ku, the four tribes formed an alliance in 660 to rebel against the reign of Tang, but were suppressed by the Tang forces. [29] These events occurred prior to the fall of Koguryo. The border wars prevented alien groups from invading China, but brought serious damage upon the northern nomadic peoples. From the fact that variants of all four Turkic tribal names exist as Hungarian surnames, it can be inferred that some members of the four

Turkic groups, recovering from their losses, had joined the Magyars on their westward movement some time after 668.

As for the Hungarian surname *Orvas*, it corresponds to the Northern Wei's nomadic clan name *O-vo-sh* (阿伏于). Chinese historian Ma Chang-shou (馬長壽) identifies O-vo-sh as a Juan-juan name on the basis of the military achievement of Zhang-sun Han, son of Zhang-sun Fei, recorded in *Wei Shu: Zhang-sun Fei Zhuan* (魏書長孫肥傳, *The Book of the Northern Wei: Biography of Zhang-sun Fei*):

Juan-juan's chieftain invaded Yun-zhong (云中, now Da-tong 大同), and His Majesty Shi-zu commanded the campaign against him in person, while Han was ordered to head the northern division's generals, officers and families. And from north of Tsan-her, they defeated the Juan-juan assistant commander O-vo-sh in Zha-shan, beheading several thousand, and carrying off ten thousand and more horses as booty.

The Juan-juan could be a Turkic speaking tribe that became powerful on the north of Gobi desert (today's Mongolia) after the days of the Hsiung-nu and Hsien-pei. They suffered heavy losses at the hands of the Ko-che (高車) in the Bu-lei-hai (蒲類海) region (north of today's Hami 哈密) in 508, and in 552, were destroyed by the ascending Blue Turks. From then on, they seem to have disappeared from the Mongolian plateau. European historical records note the entrance of an Asian tribe by the name of *Avars* into East Europe in 568. They later established their kingdom on the now Hungarian territory, dominating the Carpathian basin for more than two hundred years before they were finally crushed by Charlemagne in 800. Many European historians maintain that the Avars were actually the Juan-juan. It is very possible that "Avars" were actually the "Orvas" or "O-vo-sh". The disappearance of Juan-juan/O-

vo-sh in the Chinese record can be tied to the appearance of Avars in the European record in the mid-6th century. The Hungarians had "Orvas" added to their name pool in the late 9th century, when the Avars joined the Magyar newcomers in the heartland of Europe.

IV. Fossils of Language, Traces of the Past.

In Chinese historical sources, an early mention of the ancestry of the Mogher/Juchen appears in an interesting narrative in *Guo Yu: Lu Yu Pian* (國語魯語篇, *Opinions and Views of the Vassal States: Accounts of the State of Lu*):

When Confucius was visiting the state of Chen (陳國), a falcon fell and died in Duke Chen Hui's (陳惠公) courtyard, penetrated by an arrow made of *hu* with stone arrowhead, the length of which was one foot and eight inches. The Duke had the falcon sent to Confucius' residence and asked for his opinion. Confucius said, "The falcon had come from far-away country, for this is Su-shen's arrow. In the old days, King Wu Wang (武王) of the Zhou Dynasty destroyed the Shang Dynasty and opened up contacts with many neighboring states and tribes. He asked them to pay tribute to the Zhou court in the form of their local specialties so that they would not forget and abandon their ancestral arts and skills. Therefore the Su-shen would send in stone-pointed *hu* arrows...."

The wood of "hu" (櫟) refers to birch. A kind of deciduous forest tree growing in the northern temperate areas, birches are abundant in the Greater and Lesser Xingan Ling Ranges but are rare in Yellow River Valley. The Chinese probably got the sound *hu* from their northern neighbors as the Mongolian word for the birch is *hus*. Birch wood is light,

straight, strong and stiff, a suitable material for arrow shafts. Thousands of years ago the Su-shen were already able to make arrow shafts of birch and to hone arrowheads out of some light stone. Such were exactly the "*stone-pointed hu* arrows (楛矢石鏃)" that Confucius told Duke Chen Hui the Su-shen had sent to the Zhou court as their special gifts.

Among the later histories, *Wei Shu: Wuji Zhuan* (魏書·勿吉傳) records: "Year 12 of Taihe (太和十二年, 488 AD), Wuji sent envoys and offered hu arrows and other special goods to the capital again". Until the Qing Dynasty, the Generals (Governors) of Ningguta (寧古塔) and Heilongjiang (黑龍江) periodically paid tribute of birch-arrows to the Forbidden City. This tradition had been preserved for over one thousand years. [30]

Archery, like the Mongolian horsemanship, was instrumental in their conquests. As they made arrows from birch and stone, and developed marksmanship, they also glorified valor and aggressiveness. During the Tang's military expeditions against the Koguryo in Liaodong area, a number of Tang commanders were wounded and killed by poisoned arrows. This so exasperated the Tang invaders that they slaughtered prisoners of war, only to incur fiercer resistance and revenge. When each endeavored to outdo the other in cruelty, the already serious situation became irremediably aggravated. On the other hand, it can be claimed for the Su-shen/Mogher/Juchen that their history and culture were wrought by their arrow making.

In the modern languages of the Manchu and Sibe, the arrow is called *niru* (牛錄) which sounds almost exactly like its Hungarian equivalent, *nyil*. The birch tree in Hungarian is *nyír-fa*, literally the "arrow tree" another piece of evidence that at least part of the modern Hungarian people are descended from that Far-East ethnic group that made arrows of birch.

The ancient Mongolian word *kūriyan* used to denote a certain battle formation of Mongolian troops. *The Collection of Chronicles (Jami' al-Tawarikh)*, the famous Persian work of Mongolian and world histories, gives elaborate information about this word:[31]

The so-called *kūriyan* means a circle. When a tribe was encamped in a certain place, the tribespeople formed a ring with their chieftain in the middle as if the center of a circle, and such formation is called *kūriyan*. In modern times, when an enemy is approaching, [the Mongols] also arrange their men in *kūriyan* to prevent the enemy and aliens from breaking through.

Although the word *kūriyan* is obsolete in modern Mongolian, the Hungarian term for "circle" is *gyuru* and the term for "ring" is *kőr*, both cognates of *kūriyan*.

The loanwords of Chinese origin in Hungarian also attest to the ancient Magyars having lived in northern areas of China. There are phonetic transliterations denoting various goods from China, such as *gyongy* for "pearl" (zhen-zhu, 珍珠), *szál* for "silk" (si, 絲), *csengo* for "bell" (zhong, 鍾), *szuro* for "sieve" (shai-luo, 篩羅), and *malom-ko* for "whetstone" (mo-shi, 磨石).

Bei Shi: Siwe Zhuan (北史: 室韋傳, *The History of the Northern Kingdoms: The Siwe Chronicle*) gives a vivid description of the customs of the Siwe people in the 5th and 6th centuries:

Folks loved red pearls, and women wear pearls for adornment. They wear strings of pearls around their necks, and the more pearls there are, the more valuable she is. If girls did not get pearls, they would not consent to get married.

Pearls were precious products from the south parts of the Yangtze River. For more than a thousand years, pearls have been worn and loved by people everywhere, including women of the northern regions in ancient China. That is perhaps why the sound for the Chinese has been borrowed and inscribed in Hungarian.

Shamanism, a primitive religion prevalent in Altaic peoples, is also discernible in Hungarian, where *saman*, the "wizard", still retains its position (in fact, the English word *shaman* comes from the word for "priest" or "wizard" in Manchu-Tungus). The Manchu and their ancestors worshipped the willow as a symbol of fertility because its leaves resembled female genitalia. The willow branch, called *fo-do*, actually became the totem of the fertility goddess. Even today, Manchu families use willow branches as an offering to the "Fo-do mama (佛多媽媽)".[32] Magyars converted to Christianity one thousand years ago and their pagan beliefs were replaced by the more advanced, civilized creeds of Christianity. But their ancestral rituals had left a permanent imprint on their language. Hungarian curiously retains in its word pool two Manchu sound correspondents related with the willow: *fuzfa* for the "willow tree" (Manchu: *fo-do-ho*), and *vesszo* for the "willow branch" (Manchu: *fo-do*). Of course, they have long since lost their original connotations.

Before crossing the Carpathian, the allied Magyar tribes elected Levedi as their first chieftain. The word *dux* was recored in Latin sources [33] as his title; in later Hungarian kingdoms, *dux* was a title for princes or dukes [34]. During the reign of Stephen I (997-1038), the land of Hungary was divided into 45 county-like administrative units called *megyék*, and placed at the head of each unit was *fo ispan*, a royal official responsible for administering local affairs and collecting taxes [35]. The word *fo* (弗) also used as a title for "a chieftain of tribe" in the north of China during the Northern Wei down to the Sui and Tang

dynasties. It occurs frequently in Chinese sources. There are a few citations from *Bei Shi* [36]:

[The Mogher] were living near mountains and waters, and their paramount chieftain appointed the main *mo-fo-man-do*.

During the years of the emperor Xian-wen, [the Khitan] sent *mo-fo* U-ho-chen to pay tribute.

In the third year of Tai-he, [the Khitan] *mokho-fo* Mer-gan with his more than ten thousand tribespeople and three thousand carriages drove over to pledge allegiance. They were settled east of the Bai-lang waters.

In the fourth year of the emperor Kai-huang of the Sui Dynasty, the *mokho-fo* [of the Khitan] came over for an audience.

[The southern Siwe] gradually fell into twenty-five tribes, each with its *mo-fo-man-do*, equivalent to "head of the tribe". ... [The northern Siwe] had nine tribes. Their paramount chieftain was called Chi-yen *mokho-do*, and under him in each tribe were three *moho-fo* as his assistants.

[The Wu-lo-hou] had no paramount chieftain. The tribal *mo-fo* was hereditary.

It can be reasoned that *mo* (莫) and *mokho* (莫賀) both mean "clan", as in the modern tongue of Manchu and Sibe *mo-kun* (莫昆) is still used for "clan", and the Sibe title for the "chief of a clan" is *mokun-da* (莫昆達). The word *da* (達) is the same as *do* (咄), for *da* in Manchu and *darga*, *tolgoi* in Mongolian all mean "head", or "chieftain". The word *fo* (弗) means the same as *do*. While in some tribes *fo* is assistant to *do*, others have *fo* but not *do*. In the early stages of settlement in central Europe, the Magyars maintained ancestral conventions in using *do* (*dux*) and *fo* for royal family members and local administrators.

A number of words designating or related to animals, plants and vegetables in modern Hungarian are obviously inherited from Far-East languages, such as Manchu, Mongolian, Sibe, and ancient Khitan. And some of these Hungarian items also contribute to clarifying the meaning of ancient Mongolian and Manchu terms. The following are a few such related words in the three languages:

English	Manchu(Sibe)	Mongolian(Khitan)	Hungarian
tree, wood	moo	mo	fa
flower	ilga	tsetseg	virág
animal		mal	állat
domestic animal		mal	marha
horse	morin	morin	ló
ride a horse	moringga/yaluga		lovagol
ox/cow	ihan		tehén
sheep		khon	juh
camel	coko(choku)	teme	teve
rabbit		tuulai	nyúl
chicken			csirke
fish		zagas	hal
dog	kuri		szálka
(dog)bark		nohoi	kutya
monkey	monio(monjh)	khutsah	pacok
vole		(pa)	bolha
flea		bers	szarka
magpie	(shashaha)	shaazgai	alma
apple		alim	borsó
pea	bori	buurtsag	

Problems of correspondence seem to occur only with the three items meaning "fish", "dog" and "horse". However, it is already clear from the above that the Mongolian word for "fish", *zagas*, has a cognate *szálka* in Hungarian meaning "fishbone". Similarly, the Hungarian for "dog", *kutya*, is cognate with the Mongolian for "bark", *khutsah*.

In various Altaic languages, "to ride a horse" is expressed in the opposite order, something like "horse-ride". In Manchu, *moringga* and *yaluga* are two expressions for "horse-ride", *morin* meaning "horse", *ga* meaning "riding". Since the Hungarian word order for "riding a horse" is the same as Manchu's, then in *lova-gol*, *gol* means "riding", and *lova(t)* is the object form of "horse". *Morin* is the modern word for "horse" and *yalu* could be an archaic form. The Hungarian word for "horse", *lo*, may be a shortened form of *yalu*, or might be borrowed from the proto-Siwe/Mongolian language.

During the 260-year rule of the Qing Dynasty, Mandarin Chinese was under the influence of the Manchu. A common dessert in the China called *sha-chi-ma* (沙其馬) is a popular example, originally meaning "cake" in Manchurian. The Hungarian word for "cake", *sutemeny*, so closely resembles *sha-chi-ma* phonetically that common origin is palatable.

V. The Liaodong War and the Westward Migration of the Magyars.

Western historians have attributed the persistent westward movements of the northern Asian nomadic peoples to the strength of the Chinese Empire and the weakness of the Roman empire. If ancient China was powerful, it was only intermittently so. It was repeatedly invaded and conquered by various neighboring barbarians. The Great Wall failed its own mission time and again. But ultimately, the northern minority

conquerors that had crossed the Wall were enticed to adopt the institutions, culture and language of the Chinese majority. Nevertheless, the formidable military of the Tang Dynasty was responsible for the Mogher's no return march to the West.

In the latter half of the first millenium, China was ruled by two royal houses related by marriage: the Sui Dynasty (隋朝, 581-618) of the Yang clan and the Tang Dynasty (唐朝, 618-907) of the Li clan. Yang Guang (楊廣, 569-618), the second and also the last emperor of the short-lived Sui, and Li Yuan (李淵, 566-635), who founded the Tang state, were cousins. Born into military families that had served with and married into northern minority families, the descendents of Yang and Li were multi-ethnic. This kinship might explain why the Sui and Tang authorities were tolerant of non-Chinese ethnic cultures and also utilized their skills. As warriors, the Sui and Tang emperors coveted military glory and pursued it relentlessly.

Of their expansionist activities, the Liaodong battles were beset with obstacles and frustrations. Sui Emperor Yang-di's (煬帝, Yang Guang) willful yet failed attempts on Koguryo fueled nationwide peasant revolts, which soon ended the prosperous and promising Sui Dynasty. The Tang Emperor Tai-zong (太宗), though praised for his good government and liberal policies, managed to ignore his predecessor's fiasco, and when he considered the nation strong enough to fight, renewed expeditions against Koguryo after 18 years on the throne.

The Liaodong war was actually between the Tang Empire and the allied forces of Koguryo and northern Mogher. The kingdom of Koguryo, with a developed government, was in political control of the Mogher tribal forces, which were fearless in battle. Though the Mogher heavily depleted the Tang military forces, they also fought themselves to near extermination.

The first and also the largest of Tang's expedition against Koguryo in Liaodong was waged in 645. The Tang united the whole of China, eclipsed the Turkish power and extended China's former western dominions. Emperor Tai-zong, at the apex of his power, charted more ambitious plans in his mind. Moreover, he gained full support from his civil and military leaders, who tempered through battle, were now in their prime, as Li Ji (李濟, 594-669) and others. The up-and-coming such as Xue Ren-gui (薛仁貴, 614-683), a former farmer and then low-ranking officer, would soon become commanding generals of the Tang army. The Turkic chieftain Asna Simo (阿史那思摩), Chibi Holi (契必何力) the Mogher leader To-di-ji (突地稽), and other surrendered tribal chiefs were moved by the magnanimity of Tai-zong, and all swore to follow him loyally. Convinced by the optimistic internal and external situation, Tai-zong decided to direct the campaign against Koguryo in person, expecting to solve the northeastern territorial problems in one stroke.

The Tang forces made elaborate preparations for the operation. Their strategic plans can be deduced from the chronological descriptions of the events. The land forces, based in Yingzhou (營州, the present-day Chao-yang 朝陽), started the operation in the spring, speedily crossed the Liao river (遼河) before the summer floods, and seized the present Fushun (撫順), Liaoyang (遼陽) and other key places in succession. The sea route forces sailed from the Shandong (山東) peninsula to Liaodong (遼東) peninsula. Performing a pincer attack from north and south simultaneously, they attempted to crush the enemy strongholds on the northern curve of the Liaodong Bay (the area now known as Anshan 鞍山, and Haicheng 海城) to force a short-cut to the Korean peninsula. The overall plan probably was to enter the Korean peninsula in the summer, and to finish the operation before midwinter. But at this juncture, the northern Mogher tribes intervened. They swept over by surprise and

thwarted the Tang troops. Tai-zong had to pull out his troops in disgrace, and the planned battle turned into a war lasting several decades.

The following is an outline of the Tang military actions recorded in *Xin Tang Shu: Tai-zong Ben-Ji* (新唐書太宗本紀, *The New Book of the Tang Dynasty: The Tai-zong Reign Chronicle*):

Year 18 [Zhen-guan, 貞觀, 644]

Day *Jia-wu* (甲午), Month Seven. Commander Zhang Jian of Yingzhou military subarea led troops of Youzhou (幽州, today's Beijing) and Yingzhou, and also Khitan and Hsi, in preparations for an operation against Koguryo.

Day *Jia-wu* (甲午), Month Eleven. Zhang Liang appointed Commander-in-chief of Pyongyang war region; Li Ji and Ma Zhou appointed Commanders-in-chief of Liaodong war region. They commanded 16 divisions of troops to get ready to attack Koguryo.

Year 19 [Zhen-guan, 貞觀, 645]

Day *Geng-xu* (庚戌), Month Two. [Tai-zong] arrived at the Luoyang (洛陽) Palace for attending the operations against Koguryo.

Day *Gui-mao* (癸卯), Month Four. An oath-taking rally held in Youzhou, food and drinks entertained.

Day *Gui-hai* (癸亥), Li Ji captured city Gaimou (蓋牟, Fushun today).

Day *Ji-si* (己巳), Month Five. Cheng Ming-zhen, Commander of Pyongyang war region, captured Shabei (沙卑) city (near Dalian 大連, today)

Day *Ding-chou* (丁丑). Troops reached the Mashou Mountains (馬首山, in the suburbs of Liaoyang today).

Day *Jia-shen* (甲申). Captured Liaodong City (Anshan today).

Day *Ding-you* (丁酉), Month Six.. Captured Baiya city (白崖城, between Anshan 鞍山, and Benhsi 本溪, today).

Day *Ji-we* (己未). Annihilated large Koguryo troops in the Southeast mountain of Anshi city (安市城, south of Haicheng 海城, today). Left Wing Commander Wang Jun-e killed in the battle.
Day *Gui-wei* (癸未), Month Nine. Troops returned.

Abundant records give graphic accounts of the intensity and cruelty of the war. Numerous generals and officers were wounded and killed; as to soldiers, casualties were legion. There were stories of how Tai-zong went to the front and gave first aid to the wounded and the dying, inspiring morale. The Turkic nobleman Asna Simo, who had submitted his tribe to the Tang in 643, "was appointed the Right Wing Commander and sent on the expedition against Liaodong. When he was struck by an arrow, Tai-zong sucked blood from his wound for him. ...He died in the capital soon after." [37] "The emperor launched the campaign against Koguryo, and appointed [Chibi] Holi as Vanguard Group Commander. When his troops were stationed in Baiya City, Holi was wounded by an enemy's spear seriously. The emperor was at his side administering to him." [38] The crucial battle was fought outside the Anshi City. Just as the Tang forces were approaching and pressing on the city gates, there occurred a drastic change in the situation. "The northern Koguryo governor Gao Yan-shou (高延壽) and southern Koguryo governor Gao Hui-zhen (高惠眞) with their relief troops and Mogher tribesmen, altogether 150,000 strong, came to the rescue of the besieged Koguryo troops" [39]. In heated battles "the fierce Mogher soldiers were always in the vanguard." [40] It was clearly the militant spirit and fine archery of the Mogher that inflicted heavy losses on the Tang armies. But in the end, "[Gao] Yan-shou and others decided that there was no way out, so they surrendered." Tai-zong showed great leniency to the Koguryo tribes: "Their 3,500 chiefs were all given official titles, and allowed to settle down in interior areas on Chinese territory. The remaining 30,000

soldiers were allowed to go back home." However, the militant Mogher soldiers were not among those leniently treated. In fact, they incurred such violent hatred that "more than 3,000 Mogher men were slaughtered." [41] Then the Tang troops besieged the Anshi City again for as long as three months. Although they gained some time for rest and reorganization, they found themselves incapable of renewing the war and eventually withdrew in September, leaving the first northeast expedition fruitless. On their way back, it was snowing heavily, officers and men suffered from cold and starvation. Tai-zong was always with his men, sharing their hardships. [42] He was disheartened, though. Tai-zong's later expeditions did not fare well and four years later, he died despondent and in agony.

The cause of the Tang's failure in their first campaign was the intervention of the Mogher troops. Before the war, the Tang court had never considered the Mogher to be a problem. When Tai-zong explained to the messenger from Silla how he would settle the disputes of Koguryo (高句麗), Silla (新羅) and Paekche (百濟), he mentioned the Mogher as if they were at his beck and call [43]:

"I shall have a side force with Khitan and Mogher tribes visit Liaodong, so your state will be relieved for a couple of years. That will be a stratagem..."

The Mogher tribes that had pledged allegiance to the Tang were based in Yingzhou and Yanzhou of the west Liao region, whereas the northern Mogher and Khitan tribes in the more distant Nen, Fuyu, Sumo, and Changbai areas, were not in Tang's control. Also in time of war, military maneuvers took priority over diplomatic relations, so the Tang rulers seem to have forgotten the archaism of "making friends in distant areas and attacking enemies near at hand (遠交近攻)". *Xin Tang Shu*:

Heishui Mogher Zhuan (新唐書黑水靺鞨傳, *The New Book of the Tang Dynasty: The Heishui Mogher Chronicle*) gives a detailed account of how the northern Mogher tribes in alliance with Koguryo fought against the Tang troops:

In the 5th year of Wu-de (622), their chieftain A-gu-lang paid his first visit. In the 2nd year of Zhen-guan (628), he submitted to the court and regularly paid tribute, and his territory was named Yanzhou. When the emperor waged the war against Koguryo, the northern Mogher tribes revolted and allied with Koguryo. Gao Hui-zhen and others led reinforcements to Anshi city. In every combat the Mogher men were always in the front. The emperor took Anshi, and captured Gao Hui-zhen. There were over 3,000 Mogher captives and all of them were buried alive.

The northern Mogher tribes thus became the sworn enemy of the Tang armies. In their later expeditions, the Tang forces would bear down hard on the Fuyu region (between the Liao and Nen rivers). The most ferocious enemy of the Tang armies must have been the two most combative Mogher tribes, An-che-gu and Bo-do, that inhabited the Fuyu-Nen region.

In the ensuing 20 years, Tang and Koguryo were locked in an endless war without decisive results. The Tang armies suffered from their commanders' mistakes and guerrilla warfare. Tai-zong's weak successor Gao-zong (高宗) accomplished nothing significant, and changing his reign name frequently certainly did not bring good fortune. In the *Gao-zong Ben-Ji* (高宗本紀, *The Gao-zong Reign Chronicle*) the appointments of military leaders and the important events in the Liaodong war seem to have been carelessly recorded, so the chronology

of the warfare in Gao-zong's time can only be threaded together with great difficulty.

As for the people of Koguryo and Mogher, twenty years of war was a disaster, and gradually defeated their fighting spirit. The puppet of a Koguryo king cowered under his domineering minister, though he also tried to appease the Tang Empire by underhanded dealing [44]. The old and autocratic Quan Gai-su-wen (泉蓋蘇文) stubbornly pursued his belligerent policies while his sons were impatiently waiting to step into his shoes. The days of the Koguryo kingdom were numbered.

On the death of Gai-su-wen in 666, Koguryo immediately fell into internal strife. His eldest son Quan Nan-sheng (男生) who had succeeded his father as premier and defense minister was soon framed by his younger brothers Nan-jian (男建) and Nan-chan(男產). He escaped to Guoneicheng city (國內城, opposite today's Ji-an, 集安) and sent his son Quan Xian-cheng (獻誠) to seek help from the Tang empire. In June of that year, Gao-zong designated Chibi Holi (契必何力) as the envoy of appeasement to the Liaodong war region. Chibi then led Pang Tong-shan(龐統善), Gao Kan (高侃, commander of the Khitan colony at Yingzhou), Xue Ren-gui (薛仁貴) and Li Jin-xing (李謹行, Chinese name of the Mogher chieftain To-di-ji's son) to Liaodong and assisted the rebel force of Koguryo. In September, Xue Ren-gui won a small battle over a Koguryo army at Xincheng (新城, north of today's Fushun). Quan Nan-sheng with his Mogher and Khitan tribesmen came to join Xue's troops. The Tang army arrived at Jinshan (金山, northwest of today's Kaiyuan 開原, at the confluence of east and west Liao rivers),[45] posing a threat to the Fuyu region. In December, appointed Commander-in-chief of the Liaodong war region, the 80-year-old Li Ji (李淵) took charge of the northeast expeditions. The war escalated.

In September 667, under Li Ji's command, the Tang army defeated their enemy and took Xincheng, the pivotal post on Koguryo's northwest

border. Chibi Holi stayed behind to keep guard and command battles in the northern areas. Various signs show that the Tang had given up the strategy of a quick victory but instead aimed first of all at storming the Nen-Fuyu region and beating the recalcitrant Mogher tribes.

In February 668, commanded by the 54-year-old astute general Xue Ren-gui, a crack troop of 2,000 men captured Fuyu city (the present-day Siping 四平) and consequently, as many as thirty to forty tribes in the Fuyu region paid homage.[46] The Tang forces then entered the habitats of the northern Mogher and Khitan. With their northwest front greatly endangered, Quan Nan-jian used all of his strength to block the connection between the Xue and Chibi's troops. The records show that "150,000 Koguryo troops were stationed along the Liao river, while tens of thousands of Mogher soldiers went to occupy Nansu city(南蘇, now Xifeng 西豐, to the east of Kaiyuan)"[47] . When the Mogher attacked the Tang-occupied Xincheng, Xue Ren-gui turned southward to the rescue but his army was obstructed in the Jinshan area. Avoiding a direct confrontation, Xue Ren-gui darted eastward and unexpectedly took the three cities of Nansu, Mudi (木底, today Xinbin 新賓) and Cangyan (蒼岩, now Donghua 敦化), annihilating 50,000 effectives,[48] pushing further and penetrating deep into the areas inhabited by the eastern Mogher, Sumo (粟末) and Baishan (白山) tribes.

With Liaodong and Fuyu in enemy hands, Koguryo was now stripped of its protective screen; what was worse, its effective strength was largely destroyed on the outskirts, and there was little hope of reinforcements from the Mogher. The capital city of Koguryo was in jeopardy. Then, the entire army under Chibi Holi crossed the Yalu river from what is now Xinyizhou (新義州) and Andong (安東) area and "surrounded Pyongyang tightly." [49] On September 5, Pyongyang fell and the kingdom of Koguryo perished.

As Koguryo was rushing to its doom, the Mogher society was greatly shaken. One historical record reads that "The chieftain and his tribe of the Sumo Mogher that had attached themselves to Koguryo went by the name of Da. When Koguryo was destroyed, it led its people in retreating to and defending the Dongmou (東牟) mountain in the I-lu area (now the mountainous area north of Dunghua)."[50] And another record goes, "The Bai-shan Mogher had originally been attached to Koguryo, but the imperial army [of the Tang] seized Pyongyang, and a large number of them submitted to the Tang...." [51]

As to the An-che-gu and Bo-do tribes of the Mogher, a much more tragic fate awaited them. According to *Xin Tang Shu: Korea Zhuan* (新唐書高麗傳, *The New Book of the Tang Dynasty: The Korea Chronicle*):

Quan Nan-jian mustered an army of 50,000 and raided Fuyu, but Li Ji defeated it on the Saho waters, beheading 5,000, capturing 30,000 people, their cattle and articles.

Judging from the pronunciation, the "Saho (薩賀) waters" must be the same river called "Song-wa (宋瓦江)" in later ages, and "Song-hua" (松花江, or Sungari) today.[52] That is to say, the Saho River flowed through the territory of the An-che-gu and Bo-do tribes. As what exactly happened in the last stage of the Liaodong war is little known; the details of the warfare can only be reconstructed from scanty historical data. After the Tang army occupied the Fuyu region, one can imagine that they forced their way northward into the Nen-Sungari valley in order to destroy the rear bases of the most militant Mogher tribes. As the Korean peninsula was endangered by the eastward intrusion of the main forces of the Tang army under Xue Ren-gui, the greatly alarmed Koguryo armies rushed back to defend Pyongyang. The

Mogher men left in the Fuyu-Nen region now became an isolated force, which was eventually mangled by the Tang army in the Saho River area. The Tang Dynasty often pitted tribal forces against each other. Minority troops, such as those of Khitan and Hsi led by Gao Kan from the Yingzhou area, and those of the southern Mogher under Li Jin-xing from the Yanzhou, may have participated in this mopping-up maneuver. These troops were apparently encouraged to rape, pillage and plunder after their victory, for "capturing 30,000 people and their cattle and articles" into the bargain can hardly have been the behavior of the soldiers from the interior farming areas. Severely crippled, the northern Mogher, Khitan and Hsi who had had an allegiance with Koguryo were now too weak to wage another war of resistance, hence the beginning of the grand fugitive migration that was to involve many tribes in Manchuria and Mongolia. This might explain the disappearance and unknown ending of the An-che-gu and Bo-do.

Fleeing their native land in the Far East, the ancestors of Magyars roamed the vast Eurasian steppes for more than two hundred springs before they finally settled in the Carpathian basin. Over the course of ten generations on the steppes, many different types of blood were introduced into their veins, thus transforming their ethnicity and culture, leaving only traces of their Far-East past. They might have led a tranquil pastoral life in southern Russia where there was plenty of water and lush grass, but the turmoil that arose on the Mongolian plateau in the mid-9th century drove new fugitives into their land, who probably deprived them of their pastures and expelled them further toward the melting pot of Europe. The nation that was self-called *Magyar* now turned a new page and began her history as a European people.

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Appendix I: Correspondent Words in Juchen (Jin), Mongolian and Hungarian

English	Juchen (Manchu)	Mongolian	Hungarian
two/second	kheodo 益都 按答海 什古乃	kheyordokh	ketto
guest	endagh 阿里喜 胡喜) 拔里速	zochin	vendég
the poor	shefuny 胡魯刺 阿合 兀術 粘罕	yaduu	szegény
corral	orish 畏可 牙吾塔 佛熱) 石哥里		
	(khush 漫都哥 忽都 阿息保 奴申	khashaa	karám
wrestler	bariso 訛出虎 賽里 撒八 吾里補	bukh	birkózó

group head	hulule	兀帶 兀典 阿鄰 哈丹	khargalzagch	felügyelo
slave	aha	超還) 阿懶	zarts	szolga
head	wuju	忒鄰	tolgoi	fej
heart	nianhan	沙忽帶	zurkh	szív
tooth	wego		shud	fog
ulcer/illness	yawuta		yar	
	(foje			fájó
urine	shigoli		shees	vizel
fool/ignorance	mandogu		manguu/bodol	buta
share/common	khodu		khuvi	közös
help	ashibo		ajil	segito
harmony	noshen		nairsag	összhang
tolerance	ertsuhu		khultseh	eltur
luck	seli		zol/jarga	szerencse
fast	sabah		khurd	sebes
pile	olibu		ovooloh	halom
buy	utel		hudaldah	vétel
star	oden		od	csillag
mountain	alin		uul	hegy
peak	hadan		oroy	
	(chuhai			csúcs
hill/slope	alai		dov	domb
sea	talin		dalai	tenger
boat	shavdai		zavi	hajo

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Appendix II: Correspondent Words in Khitan (Liao), Mongolian and Hungarian

English	khitan	Mongolian	Hungarian
father	atsu 阿主 夷離的 轄	etseg	atya/apa

wife	ilid	暴里	阿廬朵里	瑟	gergii/ehener feleség
control	hia	奧禮		hianah	fékez
cruel	buli	射		bulai	alávaló
famous	aldori	虎思	幹爾朵	葛兒	aldar híres
rain	so	■		khur	eso
wedding	ori	拍		khurim	eskuvo
invitation	sher	乃捏		zalah	hivni
strength	khush			khuch	ero
palace	ordo			ord	palota
main, chief	gol			gol	fo
slaughter	on			alakh	ölni
vole	pah				pocok
sun	nanie			nar	nap
rabbit	tuli	陶里	tuulai	nyúl	
good	sai	賽伊	sain	szép	
day	urdier	兒奢	urder	nap	
dog	niekhe	捏褐	nokhoi	kutya	
stand	zo	卓	zogs	allni	
heart	suru	算	zurkh	szív	
conquest	dori	奪里	darah	hódí tás	
prosperity(1)	jalu	耶魯	zhurzhih	jólét	
prosperity(2)	bosu	蒲速	degzhih	boség	
gold	jügu/nügu	女古	altan	arany	
jade	gu'un	孤穩	has	gebe	
breed	uldo	窩篤	uulder	fajta	
large	asi	阿斯	aguu	nagy	
assistant	helu	何魯	tuslah	helyettes	
filial piety	teshite	得失得	tahim	áhí tat	
judge	chugu	楚古	shuugu	szuri	
hundred	zua	爪	zuu	száz	

deer	ga	麇	buga	oz
earth	ruvor	耨幹	shavar	föld
horn	shi	犀	ever	szarv

Appendix III: Relatedness between Mongolian (Khitan) and Hungarian

English	Khitan	Mongolian	Hungarian
burning		Gal	futés
main	gol 葛兒	Gol	fo
river		Gol	foljó
run		Guikh	fut
pine		Gutakh	fenyo
grass		nogoo	fu
govern/ control	hia 轄	hyanakh	fékez
half		hagas	fel
crow		heree	varjú
old		huuchin	vén
cut		huvaah	felvag
son		huu	fiú
hot		hal	forró
water		us	viz
willow		ud	fuz
breed	uldo 窩篤	uulder	fajta
cloud		uul	felho
rabbit	tuli 陶里	tuulai	nyúl
lake		nuur	tó
filial piety	tahita 得失得	犀 tahim	áhítat
horn	shi	ever	szarv
one		neg	egy
five		tav	öt
animal		mal	allat

family	ail	család
husband	er	férj
big	aguu	nagy
air	agaar	lég
dig	maltah	ás
mad	galzuu	orült
brain	tarkhi	agy

Appendix IV : hungarian, Juchen and Northern wei Names

Hungary	Juchen	Northern Wei	Notes
Aba, Abai	Abhai	呵不哈	
Acs	Ashu	阿速	
Almas	Alman	諳蠻	
Arany	Aisin	愛申	
Bakos	Baku	把古	
Balla		Balai	拔列
Barta, Bartha			clan: Ba-i-ku 拔野古
Bodo			
Bokor	Bodo	泊咄	
Boros	Bogoli	蒲古里	Hsi name: Bode 伯德
Buza		Bolo	撥略
Csaki, Csiki	Bucha	蒲察	Juchen tribe name
Csarszar, Csiszar	Chaku	夾谷	
Csibi	Chitzan	赤盞	clan: Bo-ku 僕骨
Dobi			Hsi name: Boron 勃魯恩
Dudas		Chibi	契必
Feher		Dabo	達勃
Fejes, Fuzes	Dudan	徒單	
Foldes	Feher	夫合	

Fordo	Fuzse	吾塞		
Fulop			Fodes	扈地于
Gaal, Gal	Fodo	賀都		賀樓
Gyongyosi	Fulu	吾魯	Fulu	蓋輶遲 x
Gyurko			Gal	
Herczegh	Ghongjila	光吉刺	Gyongy	賀若
Horvath	Gurikia	古里甲		賀拔
Illes	Hosugha	和速嘉	Hoszuo	
Illyes			Hopfah	
	Ili	乙力		
	Iley	移刺		

Khitan name: Ilu 耶律

Jozsa,Rozsa	Jujia	術甲		
Juhos	Juhu	術虎	Suhu	素和
Kocsis				
Kopasz			Khopfah	賀拔
Kun				clan name: Ko-che 高車
Major	Majen	抹顏	Mojon	莫興,慕容
Molnar			Monalu	莫那婁
Nadasi	Nadan	納坦		clan name: Khun 渾

Khitan name: Xiao 蕭

Takacs, Tokaji Toji	獨吉	Toku	獨孤
Tomen, Tumen Toman	陀滿		
Torok		Toloji	太洛稽 clan name: To-lo 同羅
Toth	Toteh	拓特	
Turi	Tuli	都烈	
Vassi			Sibe name: Vasi 華西
Voros	Voron	斡論	Vororan 烏洛蘭
