

THE EESSA-EXODUS IN THE PALEOLITIC AGE (AN EPIGRAPHIC AND HISTORICAL STUDY)

by

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Summary

A short abstract claims that:

- there existed long-long time ago a “lingua franca” which was HUN;
- the texts on the archaeological finds or in glossaries so far published, provided they are very old, are written in this language; the respective linguistic finds are dispersed over the whole world from HARAPPA, over SUMER, or Provence to Peru. J.J. White III. guessed the entailment of the language intuitively when he called it: “Earth Mother’s Sacred Language”, (EMSL). The Sumerian “EMESAL”, the language of women, is identical with this idiom.
- the TAMANA toponyms and other sacred notions prevailing (barely damaged) until today prove the reality of EESSA-exodus which had populated the then habitable territories of Earth by HUN fugitives.
- BABEL and ATLANTIS are to be found in the neighbourhood of CHAN.DURI-lake, to the north from Delhi (India).
- from all this a great deal of linguistic, cultural, religious etc. consequences can be drawn, e.g. about the similarities of megalithic buildings in Egypt (or even in BHUTAN) and Mesoamerica, the legends of origin (which are extremely colourful, but “under the surface”: identical!) etc. etc...

Of course I know that these views are not orthodox and, thus, it will not be easy to have them accepted, in spite of the fact that archaeologists demonstrate almost every day (e.g. in various TV programs) that they are very actively “searching” for something (from Provence to Borneo), however, they don’t know, what it is, because they never heard about the EESSA – exodus!

Introduction:

THOMAS MANN writes in his book: Joseph and Brothers that „deeply deep is the past's well”; we can look into it only if we can speak to the oldest archaeological, epigraphic, religious etc. remains. Contrary to general belief, the legacy is very rich! The **toponyms** should be mentioned in the first place. A few years ago Vámos-Tóth and Miss Hargenrader published a paper in the EFODON Synesis (1) about the „TAMANA phenomenon” and arrived at the conclusion that the so called TAMANA toponyms and -structures around the world should be regarded as morpho-structural survivals of the Ancient Civilisation covering the five continents. Thanks to the tireless work of **archaeologists**, the linguistic remnants of this culture are accumulating from over the whole world with remarkable pace since about the middle of the last century. If „working up” means systematisation and publication of the linguistic material, then we can say with certainty: it has been mostly done, except a few cases (e.g. Ebla).

A. J. Evans, S. Davis, P. Meriggi, G.P. Carratelli and not at last F. Schachermeyr, just to mention the best known authors, published the finds of Crete in original papers and glossaries; similarly the Frenchman O. Masson collected and published the linguistic remains of Cyprus in a thick volume; A. Deimel, A. Falkenstein and others dealt with the Sumerian linguistic heritage and so on. In spite of this, our knowledge of events prior to written history is very limited, indeed, and based so far mainly on the Bible (even when its statements - at least according to G. Huesing, an „elamist” - cannot be verified (2)). This is due to a large variety of reasons.

I SPENT ABOUT 15 years to analyse the (since extinct) language: „Earth Mother Sacred Language”, EMSL, as the Editor of the Midwestern Epigraphic Society, J. J. White III. called it a few years ago, in order to

learn as much as I can about the relevant historical background, as well, (the key-points of which can be found in the Genesis chapter of Bible and in chronicles like the „Stele of Lemnos” (3), the very peculiar three clay tablets of Praisos, in Crete (4), the Egyptian „Book of Dead” (5), parts on site A of the „Disk of Phaestos (6) and other very old (!) Cretan tablets, like the Hagia Triada: HT 118 (dealing with the consequences of a devastating cataclysmic event), or P 121 from Phaestos (whose theme was re-occupation of the lost „motherland” in India)) etc. etc..

Actually, the EMS language was (ancient!) HUN, which must not be confused with Attila's reign in the Carpatian Basin, in the 4.-5. century AD. Attila's HUN empire was nothing else as the last golden offspring of a highly developed ancient civilisation, which went back several ten-thousands of years in time and was deadly damaged (by the natural disaster previously mentioned) already at about 32 000 BC.

The toponyms:

Let us collect a few mosaic pieces of mankind's ancient history based on the valid claim by Vámos-Tóth et al. that the worldwide distributed TAMANA-toponyms belonged to an antic culture, with great probability of relation to that which we are dealing with now. The about 7000 TAMANA items collected so far provide for a rich source in epigraphy and guidance in ancient history, as well.

IT IS WIDELY believed that after the deluge Noah's bark stranded on the hillside of mount ARARAT. The meaning of ARARAT is this:

(HUN) HA. HAR. HA. HAR. HAD = HA. HAR. DEE. HAD = (ENG) „**deadly flood**” thus, the name of the mount has to do something, indeed, with a „flood”, but „HA. HAR” has two meanings: the first is „flood” in the usual sense, the second is: „movement,

migration of human beings in masses". Therefore, it is not easy to say which is the correct one here. (However, irrespective of the answer, to my opinion, it is a naive approach to look after the remains of Noah's bark on the hilltop! The explanation will be understood when the reading of this manuscript is finished).

Let us investigate now the meaning of the famous sunken civilisation: ATLANTIS (which is, supposedly, to be found in the Atlantic Ocean, and this misbelief is persistent even after the detailed cartography of the Ocean's floor by US military experts a few years ago, providing unanimous proof that no such continent ever existed there). The reason follows from the word's meaning:

(HUN) HAD. (...) L. HAN. (HA) DEESS > (meaning: changes toward) ATLANTIS = HADUR. JAMUNA. NADI. HID. EEGARI. HASS = (ENG) "warlord (of) JAMUNA river, EESSAR. REED. DI SSEET. I. HASS".

Thus, the notion ATLANTIS is a sort of identification insignia of the (fugitive) warlord and his troops who left the territory of the river JAMUNA, in North-India. It is a real surprise that the name of the river did not change since the Paleolithic Age. The meaning of SEET will be revealed later.

ACTUALLY, this manuscript deals with the „PLACE of the REEDS" (see underlining!), though this translation of „ESSAR. REED..." is far from being exact. The importance of the PLACE of the REEDS can be judged from the 1995 (No.6) edition of the National Geographic Magazine (7), which, on p.35 deals with a Mesoamerican historical theme culminating in the following text:..."at OAXACAN as well as Maya sites, hieroglyphs refer to TEOTIHUACAN in the contexts suggesting great reverence to it as the „PLACE of the REEDS". In the traditional histories of Mesoamerica this was the

legendary place of origin of civilisation itself".

The statement is valid! One can only surmise, how this information could have been passed over there practically without the loss of its sense over about 1400 generations and travelling thousands of kilometers!

It is worth to glean further! According to Vámos-Tóth among the toponyms there is one, namely TAMANA, possessing priority notion, because it repeats itself with unyielding steadiness. One meaning of TAMANA sounds like this: (HUN) T. HAM. HANA = T. HAZU. HUN. EEGA. HANA = (...). HUN. EEGA. DEE. HAD. (EE). BEE. L. HAL. EE = (...). HAD. EVET. EEL = (ENG) „War (rages in our) home-land || (The) house (of) death sets fire (to) EESSAR. REED. DU. HUN. HA ||".

The linguistic structure: T.HAZU was saved in the Akkad language, and it means: „war". The word EVET is HUN (it is present in the old Hungarian (=MAG)), too, and has two meanings: "squirrel" as a noun and „to burn down by fire", as a verb.

It is easy to recognise, too, that BEE. BEEL. LEE > (ENG) Bible, moreover, BEE. BEEL. LEE = BEE. DEELLEE, which forms a direct transition to the Book of Genesis, 2/12, where we find the following sentence (it is translated from the Hungarian Bible, thus it may deviate from the standard English text!): "The quality of gold is excellent. Also onyx stone(s) and BDELLIUM can be found there" (i.e. in HAVILLA). I am convinced that for all the readers of the Bible this sentence with BDELLIUM is nothing else, as a parable. Let us see, what is DELLI. (UM) hidden beneath the text's surface. It is easy to observe that BEE. DEEL. LEE and the Biblical B(EE).are (apart from the doubling of the vowel „EE") identical from epigraphic point of view, with the following meaning: (HUN) BEE. DEEL.

HA. LI = BESSAR. REED. DEE. HA. LI =
BU.HAR.HASS.HAD.D.HABEEL.HAL.HA
GA.LI =BU.HAR.HASS.HAD.DU.HUN.HA.
HAL. (HA). SSEB. EEN. HUSI. SSED. I.
JU. HUN. HASSA. LI

The expanded text is also HUN, yet parts of it exhibit surprising similarities to ancient HUNGARIAN texts. The English translation is as follows: **(ENG) „Murderous death kills (the) troops (of the border-) ward (in) EEGAR. HAD. DU. HUN. HA. || (The) people (of) my beautiful, heroic (and) good HUN home (of) SEED. I is dying ||.”**

The (HUN) BU = MA.HALAL = (ENG) „murderous death”. (HUN) HABEELLA is identical to the word: HAVILLA in Genesis 2/11, and has a number of meanings, e.g.: „home (of) war’s flood”, or that used in the translation. EEGAR, EEGAR.I is one of the territory’s name. Although HAD. DU > HAT. TU means „six lakes”, the correct meaning seems to be: „six tribes”. (The correct structure is: HAD. I. I. DU and the two additional „I” vowels modify the sense). Then it is improbable that on the roughly 40-50 000 km² of morassic land, which was the „Lebensraum” of fishers, six lakes could have been situated in ancient times. (Today there is only one; vide infra). The word: SSEED, SSEET, SSEET.I characterises the people living in EEGAR.I. The (HUN) LEE, LI is: „people”.

As last example in the introductory part of this writing, let us see (in all probability) the first registered name of Egypt (to be found on the clay tablet: HT 118, cf. (8)): „WERUMA”. The word:(HUN) WEER derives from BEEBEER > BIBEER by regular consonant (and vowel) modification in the syllable: BEEB > BIB > PIP > W, where the enclosed „I” vowel cannot be seen any more. The German (=GER) word: BIBER (cf. (M.ENG) BEVER) had the meaning: HUD (> (MAG) „hód”). Thus, the original

(older) structure of WEERUM was: „HU.DU.HUM (i.e. ”snow-lake home”). This linguistic structure, as UDUM, plays important role in the Ugaritic „KERET” epos (9). HU.DU > Latin (=LAT)) OTO = (ENG) EAR = (HUN) BEEL.(L), thus, finally we find that WEERUM = (LAT) BELLUM, i.e. (ENG) „war”, hence, the „snow-lake” had experienced not simply a „war”, but the most brutal massacre in the history of mankind! The etymon: „HA”, in WEERUM.HA, has the meaning: order”, and supplies additional information: (HUN) HA = HU. HUR. T. HAN. EEG. HADESS. HA. HAR = HASS. HA. NUB. EEB. HUR. T. HABUR. HADESS. HA. HAR = (ENG) „(The) house (of) HAG. GAR’s (border-) ward (has been) hurt (by) war || (and by) HADESS’ flood”.

BABEEL, the deluge and the EESSA-exodus:

The „HADESS - flood” has double meanings: „hostile military action” and/or „deluge” caused by the evaporation and falling back (as rain, hail or snow) of extremely huge amounts of water, due to a „sea of fire”. The „symptoms” are identical to those which characterise a meteor-impact, only the „scale” is smaller. Yes, this was Noah’s deluge which immediately followed the burning of the high-growing Indian reed. HADESS’ military action must have occurred in winter, when the reed, covering EEGAR.I’s territory more or less uniformly, was dry.

Several questions can be raised: where and when this military attack had taken place? Who were the aggressors and finally: what happened thereafter?

From the little epigraphic mosaic pieces just described a fairly true picture of the events can be reconstructed!

„KAIN’s people (and I would like to add at the beginning: there was no living person at that time with this name !), known also as “HU. TU. LI” = “people of the snow-lake”, had been living in HARAPPA, at the junction of the rivers: CHENAB and RAVI, in North-India. They, by reasons unknown (maybe from envy), attacked the HUN fishers, the people of ABEL (<HABELL), who lived on the left side of JAMUN. HA river. In ancient times the river-bed was situated near the city of today’s MUZAFFAR NAGAR (about 80 km to the north of Delhi) and the lake: CHAN.DU.HOR.I, which is hardly visible on ordinary maps, yet, **due to its extraordinary historical importance nearly all lakes over the world derive their names from this one.** Here, near the lake, it should have existed a bottle-neck on the river JAMUN. HA with a (pile?-) bridge, connecting the two sides. On the left side I suppose the existence of a military observation tower because the scenario would be unimaginable without it (its reconstructed name: SSED. DU. BA > STUPA). The tower of BABEL, the „ÉTEMENANKI”, built in the city of Babilon about 42 000 years later, was certainly oversized and -decorated, but the name : ÉTEMENANKI reveals its close historical connection to the original ! According to the Ugaritic „KERET” epos (where the name: „KERET” belongs to the war-lord of the agressor!), **the lord of UDUM was PABIL (<BABEELL = BU. HUN. HA. HALAL = [ENG] “murderous home of death).** There are epigraphic hints that the loss of the old fatherland was due to drunkenness of the guard. Thus, even though we will never be able to be acquainted with the truth, it is probable that during the winter solstice festivities the ward neglected their duties and the army of KAIN from HARAPPA could have filtered through the bridge in order to kill (they used lances, a „modern” weaponry, unknown to the HUN’s!) and to ignite the dry reed. The arson (<HA. HAR. HASS. HO. HON !) was more rewarding than expected:

Cretan sources (after several thousands of years !) remembered that there were 40 000 dead, burned alive to death (thus, KAIN did not slay and sacrifice his „brother” [a disturbing exaggeration in the Bible!] ABEL (<HABEELL), „he” let ABEL burn to death, alive!), and 120 000 fugitives, two tribes of mixed ethnic composition from the then existing seven, who ran HAMUG (>”amok”), in every direction of the wind.

The exodus had the name: „EESSA”, which means „snow” in English. The importance of these events (even when we can see only the „bare bones” with some certainty) cannot be over-emphasised, for the story we are discussing now is identical to that described in the Bible about the Tower of BABEL, the original sin, the upheaval of languages by God and their numerous historical consequences.

This turn of history was and remained determinant for mankind for tens of thousands of years to come and its effects are felt even today!

In summing up: the city of Babilon in the heart of Asia Minor (founded in about 2200 BC), without questioning its role and importance in mankind’s history and culture, is nothing more than a historic relic. **The real events connected with the name: BABEEL occurred about 42 000 years sooner and not in Asia Minor, but in North-India! (I am sure, this dating is too early for those who did not read R. Rudgley’s book on this topic yet [10]. This neglect should be remedied as soon as possible!).**

And what had happened to the people of SAR. REED? From among 7 tribes (about 420 000 men) 40 000 died and 120 000 became fugitives. They were referred to as people of HAM (one meaning is: „war”) and JABEED > JAPEET (means: (HUN) JU. EEGEER. EESSA. HUN = (ENG) „good

EEGEER snow home"). In the following thousands of years they populated all the then habitable territories of Earth; arrived soon at Iran and Asia Minor; later, in about 42 000 BC (according to the Encyclopaedia Americana) they appeared in Egypt („WEERUMA"), North-Africa (the notion: MAGAR. EB > „MAGREB" states goes back to this time), and reached even the Hispanian Peninsula and migrated further to Provence, Brittany/France and (as the Channel was certainly dry) even South-England. Thus, I have serious doubts concerning the dating (accepted date: about 2600 BC) of:

ISSATU. HUN.EHEN.HAGEE > STONHENGE because the undamaged structure means: HUDU (=BALA.TU) HUN.EE.GAR.I.HA.SS, thus,

i.) about 40 000 years after the real events the name was absolutely unreasonable;

ii.) Stonhenge is a characteristic megalithic structure, of which at least a few hundred are known, scattered over the world. (They are all reminders of ESSA!).

iii.) Is it not strange that replacing the etymon "HU" by BALA of identical meaning and the (HUN) NAG (>(MAG) "nagy") by the (reconstructed) GAR. EE. HAD > "great", we arrive at **HUNGARIA, the ancient name of Hungary and at a lake's name: BALA. TU. HUN > BALATON? In addition EEN. HAGEE > Sumerian = (SUM) ENKI, the name of water-god.**

The legacy of Bible, stating that Egypt admitted mainly HAM's people and the Aegean Islands (including Crete and Cyprus) and Greece (< EEGAREE. SSEE) proper those of JAPET's, is, to my opinion, a misunderstanding of the original Biblical text. Instead of reading the notions: SSEM, HAM, JAPEET separately, the relevant information should be obtained from the linguistic

structure: SSEM. HAM. I. HA. BEED. It is a sort of very valuable summary of the ancient historical events!

Those, who had taken the direction to the south, left behind archaeological legacies in: MOHENJO DARO (meaning: „home (of the) **assassin HU. DU. HUM** defeated (the) army (of) HAG. GAR. I. HA", where the text with bold characters is a convincing linguistic proof of EESSA), in EELLOR. HA (an unforgettable place even today, near to AURANGABAD) and ADICH. AN. ALLUR(E) in South-India, where the etymon: „ADICHA" is nothing else as: „HADESSA"!

Ceylon, today: SRI. LANKA have had a more beautiful name in the past: (I)SSAR. I. LAN. **EEGA = (ENG) „little MAGAR.I girl". (The „little girl" in Hungarian is: LANKA > „lanyka").**

The name: ABORIGINES in Australia is a composite of two HUN words: HABU. HUR > ABOR (i.e. "war") and EEGEENEES (>(MAG) "egyenes", (ENG) "straight"). If we make use of the (GER) synonym: GERADE, the meaning of ABORIGINES is: "war, EGER house".

The people's forefathers who had left the burned up land in southern direction (and thus have had ample opportunities to mix with South-India's pristine Negroid inhabitants, which influenced skin colour, appearance of lips and so on) arrived at the northern parts of Australia (today: Kakadu National Park) in around 41 000 BC (11).

I think so that the American Continent had seen the North-Indian fugitives first at around 38 000 BC; later waves of immigrants should have arrived to TEOTIHUACAN, on the Mexican Highland, not later than 36 000 BC.

TEOTIHUACAN has a really strange meaning; when expanded, the (HUN) text reads: „SSEED. I. HAD. HALU. HUM. HA || NEEB EESSA. HAR. HABU. HUR. (EE). BEE. BEELL(EE) || = (ENG) „(The) **might (of) SSEET.I || people (of) EESSA. HAR. (EE). WAR (in) BIBELL(E) ||**”. When one investigates the sense of the misty „war in Bible” with greater scrutiny, the mist clears away: „**war sets fire (to) SSAR. REED. EE. I. DU. HUN HA (DU. HUN = ”home of, or at the lake”) of the people of hate**”. Of course the hate was boiling both in the attackers and the fugitives, as well.

As (HA). BAN. EEGAL. HADESS. HA > „BANGLADESH”, its people belongs also to EESSA, proving that the exodus was random, was directed toward the eastern territories, too (like „Indo-China”, China, Korea or even Japan, where megalitic pyramids have been found recently under the sea level (12)).



Figure 1: Symbol of hands

The people of EESSA left behind everywhere a characteristic identifying mark: the impress of an open palm! An old man of the GAGUDJU tribe, in Australia, still remembered a few years ago (cf. (11)) how these pictures had been made: the natural pigment (clay or iron oxide, suspended in water) was sprayed around the hand to create a negative picture on the wall's surface, similar to those found in the „Deaf Adder”, Kakadu National Park (see Fig.1).

Over the world (in Japan, Borneo, Celebes, the Kakadu National Park in Australia, the highland TASSILI (Algeria), Spain, Portugal, South-France and in Pueblo Bonito (New Mexico, USA), or even in Patagonia!) there are a great deal of similar pictures found on cave walls, boulders (so called petroglyphs) etc. etc.. The most beautiful relics of this kind are to be seen in the caves of Provence: Pech Merle, Gargas and as the newest and most revealing (concerning the time of their origin; vide infra), the cave: „Cosquer”, near Marseilles.

The picture of open palm is a „text” in itself, and reads like this: (HUN) HU. HUN. HA. SSEED. I || ISSAR. REED. D. HABEEL. LAGA. LI = (ENG) „people (from the) land (of) SEED. I || EESSAR. REED. DU. HUN. HA || death annihilated (its) people || ”.

In the text we find „HAG”, which, in strict sense, does not mean: „to annihilate”.

However, wrong-doing, rape etc. (even killing) is always expressed in the HUN as: „HAG”, i.e. (ENG) ”cover”!

And all this is condensed in the symbol of a hand.

We did not deal with the historical time of ESSA, yet. **Detailed proof of the claim that the exodus occurred around 44 000 BC, cannot be given here**, because the verification would take too much time. Nonetheless, one point seems to be very important and it can be settled quickly: **all of the cultures cited (together with those not mentioned with accentuation, like the Cretan) had been cave cultures**, due to a number of reasons, of which the **climate** was very important! Actually, the climate was cold and this can easily be proven: the location of entrance opening of the Cosquer-cave is to be found today 37 meters deeper than the sea level. During the long-lasting ice ages (5-10 thousand years) huge amounts of ice accumulated on the Earth's poles and high mountains which led to a relative drying out of world seas. In the last 60 000 years mankind experienced two (big) ice ages: the Würm II. lasted about 18-20 000 years. Its minimum (measured as the average temperature of Earth) was reached at about 54 000 BC. The second, the Würm III. began in around 19 000 BC and ended abruptly in 9000-7500 BC, when, due to a meteor impact (cf. (13)) an unusually rapid warming up followed. (Meteor impacts usually cause fast cooling of the atmosphere).

The question is, which of the two ice age periods is relevant from the point of view of ESSA-exodus?

When one sees, what kinds of animals (of which a great number was already extinct in the time of Würm III.) are depicted together with the hand marks, it cannot be questioned that the relevant time was the (end) of Würm II. Even though 44 500 BC was 10 000 years behind the temperature minimum, the climate was (even in India) cool and the northern parts of continents were covered by permafrost.

I think, I can cite an additional short argument, supporting the previous dating. In the well-known Biblical chronology: ADAM, SET, ENOS, KENAN, MAHALALEL, JARED, HANOK, METUSELAH, LAMEK and NOE there are ten notions (of which that of NOE = NOAH is a rough falsification), that are no personal names really, rather linguistic time-periods, when the respective structures were used most often. The notion: MAHALAL.EL < MA. HALAL. EEL, (meaning: "murderous death of ISSAR. REED...etc.") is the fifth in the previous series, and is a reminder of a similar event, namely that of the first **local deluge**, which occurred earlier. **This one was a global disaster**, caused by a meteor impact, killing a large percentage of mankind.

The (cited) chronicle of Praisos (Crete) is particular in that it describes 1000 year's condensed history in one row each, commencing at about 48 000 BC. (The text is written by ancient Greek and Greek characters, but the language is fairly good HUN). The events of the MAHALAL.EEL flood can be found in the 15-th row, which means in other words that it should have occurred in 32 000 BC. The last correct item (in the series) is LAMEK, with an approximate date of 18-17 000 BC. Thereafter we find a hiatus of 3-4000 years (during the minimum of Würm III. history was not registered!). **Thus, the relevant ice age cannot be the Würm III.**

If 9 to 10 „names” refer to an about 30 000 year time-period, then the average is 3000 years per “name”. Unfortunately, the scale is not uniform. The name: SSEED > SSEET, cited previously, follows the forefather ADAM (<HAD.HAMU) and **the EESSA-exodus occurred during ENOS (< EE. EEN. EE. HUSSEE) which means:**

(HUN) **EEG. EEL. HAL. EESSEE =**
(HA). **BEEL. LAGA || NEEBAL || HASS.**
HAG. GAR.
I. HASSAG. EE. EEGARAME. NEEB.
HADEE ||

where the expressions, like **HABEEL. LA (> HAVILLA), NEEBAL (> NEPAL), HAG. GAR (who had been chased into the desert by HABUR. HA. HAM > ABR. HA. HAM, indeed, but about 40 000 years earlier than the Bible let it surmise!) we met already.**

The last underlined part of the text (**EE. EEGARAMEE...etc.**) is a very interesting epigraphic „hoard”; slightly expanded it reads:

(HUN) **JASS. HASSA. HARA. MEE.**
NEEB. HADEE =

(ENG) „snow home dies (by the attack of the) army of hate || murderous deluge kills (the) land (of) **EESSAR. REED. DU. HUN. HA. BEEL. LAGA (of) NEEBAL (and the border-) guard: SSEGEEL people, people of hate**”.

The underlined text decorated sacrificial altars, libation vessels, plates etc. ...in Crete, as Schachermeyr described in (14). Maybe, it is a surprise: the notion **HAG. GAR. EE. EEN. I = (ENG) „ward of HAG. GAR (=BIBEL. L(E))”** was ethnic name (instead of the present one) of the Hungarian's till about 1100 -1200 AD (15).

EMS (HUN) language:

Before attempting to prove the most important statements of the previous parts of the text, let me tell first a few phonetic details of the language, which influenced this writing too, from technical point of view.

i.) The phonetic rules of J. Grimm (with minor modifications) are valid even for the vowels. A great number of consonants like:

C,F,J,K,P,S,T,V and Z did not exist in very early times. They appeared later, „gradually”.

ii.) The symbol „EE” is actually: „EH.HE” (in the German language it means: „marriage”). For a long time EH and HE were spelled separately, giving the language a stuttering habit. Later, EH.HE changed to „HE”, „E”, and to „I”. Behind the doubling of the „EE” sound I see ritual causes.

iii.) Originally there was no „A” sound either, only : „HA”. If it followed a consonant, or it was the first syllable (like **HABEEL > ABEL**), very often (in the case of first syllables : as a rule) the „H” became silent. The intonation was similar to: **HABEL, ABEL.**

There was another, similar syllable, as well, the : *HA*, which was spelled deeper (disappeared from the English language?). The meaning of *HA* was : G. HA. HAR. EE. As in ancient texts *HA* and *HA* are to be found often in structures like: *HA .HA*, their recognition may cause serious difficulties ! The name of the Sumerian goddess: IN. HAN. HU. HUN. *HA. HA > (SUM) INANNA* is a good example for that, then the expanded text is: IN. HASSA. BAB. U. **HUN. EE. GAR. I. HA**, where the part in boldface characters is once again the ancient name (HUNGARIA) of Hungary. The name is not Latin, it is HUN!

iv.) In early times only the syllable: „HU” (spelled long drawn-out) existed. Very often it appeared doubled, like HU. HU, which cannot be recognised by any means. Fortunately, in a few Indo-European languages the first HU changed regularly to HO (> O) (like „labour, hour, neighbour, colour, doubt etc. etc.) and this helped a great deal.

As the „twins”: „*HA. HA*” may cause problems, I have written *HA* always and consequently by italics.

After this short introduction into the most important phonetic rules of the HUN, let me say a few additional words about my experiences so far.

i.) I state earnestly that **all the living and today already extinct languages, too, are composed of HUN syllables!** It may, of course, happen, like in the case of the AINO language (in Japan) that the old syllabic structures could not resist the destruction of time and disappeared (among the about 16 000 words I studied with scrutiny, there was only one saved from the oldest times: (HUN) „tó” = (MAG) “tó”, i.e. „lake”) but, the new words, called into life by the needs of everyday life, are built up of the same old etymons !

ii.) **Today’s modern words (neglecting modifications by the later grammar) are stereotype HUN sentences (!).** If the damage (caused mainly by loss of vowels) could be corrected, it would be a relatively easy task to carry out translation. Those examples, where this could have been done, prove that the „modern meaning”, containing general knowledge, is only the surface, the specific content lies hidden beneath it and is available only for those, who are, or were in the „know”.

I can show an interesting example, to make this understandable. The (ENG) „bridge” (and the (GER) „Brücke” etc.) is a mechanical structure to permit travel over a river, valley etc. and is nothing more. However, the ancient syllabic structure was this: (HUN) (HA) BU. HUR. EED. EEG. EE = (HUN) WAR. EEL = WAR. EESSAR. REED...etc.

and EEDEEGEE > (ENG) „edge” (> ”idge”) = (HUN) EEL = (MAG) “(kés-)él”, **which is a very strong indication, that there was a bridge, indeed, across the river JAMUN.HA, connecting the two sides.**

This experience can be generalised: when analysing HUN texts, one must have a sort of „split personality”: one half sees the „surface”, the other half the information hidden „below the surface”. I am convinced that **this treatment is a must in epigraphy.** For those who read B. Thiering’s novel: „Jesus the Man” (16), may I mention that **this is not the Hebrew „pesher” technique !** Simply, the ancient phrase contained more information than the modern meaning, appearing very often deformed or at least modified in its sense, or even fully out of context.

iii.) Extinct and living languages are created from the ancient HUN by ramification (and further independent development). At the time of EESSA the language was uniform and meant the same for each tribe. After BABEEL „the Lord scrambled” this wonderful language: the diversification took place slowly, during thousands of years, the result of which is the present state. In other words, **I claim that EMSL or HUN is the oldest Eurasian language linguists are seeking after incessantly...and at the same time they cannot recognise that little pieces of this sacred legacy are saved in each extinct and living idiom, irrespective of whether it is classified (artificially) into Indo-European, Finno-Ugrian or even Dravidian etc. families of languages.**

I am convinced that this language and the Sumerian “EMESAL” are identical, because EEM >(ENG) EM means: SSEGEEL, SEKEL, SIKIL, (MAG) “székely” and EESSAL = HUL (a really artistic solution to avoid formation of the etymon MU!) meaning: SEED, SSEET i.e. MAGAR, “magyar”. Thus, the Sumerian word EMESAL has the meaning: “székely + magyar”! Unbelievable!

„Watershed” between conjugating and agglutinating languages is, whether the respective fugitive tribe returned (later) to India and its linguistic development occurred under the early influence of Sanskrit (i.e. Old Indian) language or not? Tribes or people which had left India once for all retained the ancient isolating character of the HUN and, in order to ensure unanimity, inflexion was introduced later. This step was done, to my mind, in various ages and at different levels of linguistic development (some languages in Asia Minor did not use grammar even in the first centuries BC), but not sooner than in about 8-5000 BC.

Those tribes or people which remained in contact with India (IGAREE was re-occupied by the military action: „SESAM” around 42 000 BC) developed agglutination.

iv.) From all this follows that **in the ancient HUN was no grammar** (that is the reason why I used parentheses when indicating grammatical relations!), and **word order followed sacred rites**. It seems to me that in early times little importance was ascribed to the otherwise wonderful ambiguity.

The absence of grammar is clearly seen on the modern words, as well, showing that their stereotype structures developed before the appearance of grammar. This is very important from the point of view of translation: **in the case of ancient EMSL scripts and even modern words**, if their damaged syllables can be repaired (and non-wanted etymons of the grammar separated), „mirror-translation” is possible, syllable after syllable to a point where the sense of the text (for the given linguist) becomes intelligible. I called this method :„word-ladder principle”. It is a real linguistic wonder: originally proposed by American mathematicians for linguistic plays, I recognised that it can be used even in serious instances: it works precisely to the

last etymon(!),...and this is not my merit any more ! It is due to the ancient scribes who were artists of their profession. The lengthy process to develop a **linguistic system** capable to undergo (repeated) mirror translations resulting in nearly identical translation variants (according to the sense), where each variant adds new information to those already known, might have lasted very many thousands of years. **I do acknowledge this as one of the greatest intellectual achievement of human brain!**

I know from experience that „word-ladder” is and remains a puzzle because only a few understands how the translation has to be carried out, and what kinds of languages are to be used to help translation. Momentarily (as the length of this writing should be kept within limits), I ask the reader, to be satisfied with a brief answer: the meanings of the oldest HUN syllables should be acquired from the oldest languages, like Sanskrit, Hindi, Sumer, Akkad, Ugaritic, ... and, please, don't be surprised: from the English, Provencal, Cretan, Latin, German, Greek, and for me from the best known source: ancient and modern Hungarian.

A few evidences:

As concerns ancient fatherland (actually: „motherland”!), Sumerian (=SUM)) historic legacies mention two linguistic structures. One of them is (SUM) KIENGI < GEE. EEN. EEGEE = GEEG. EEGEE = LI. ISSAR. REED. I. HID. EEGEE, meaning:(ENG) „**People (of) ISSAR. REED || (I). SSEEGEEL. HADAM. EE. GOLD. snow house || MAG. GAR. I.(border-) ward house || EEGEER. I MAGAR army ||**”.

New and surprising elements are the words: SSEEGEEL > SIKIL, (MAG) “székely”, HADAM (> ADAM, our forefather), EEGOLD = HASS.HAMUUN (**where MU. UN > (ENG) MOON!**), and EEGEER, a

variant of IGAR.EE which was used in the time of EESSA.

I would like to assure the readers that the appearance of the word: MAGAR (probably with the structure: MAH. HAG. GAR = „glorious will”, not forgetting that : WILL < BEBEEL. HAL(EE), i.e. Bible), is not due to accident! According to very old epigraphic sources (see e.g. Ovidius (17), Diodorus, Siculus (18) etc.) „the father of ESSA” was: „Μακαρ”, i.e. MAGAR and the authors cited gave detailed (and correct!) enumeration of „his” ethnic tree, as well.

In the time of the EESSA-exodus the word’s structure changed to: MA. HAG. HUG. HA. HAR. (where MA. HAG HOG > MAGOG is an important and sacred linguistic legacy in Hungary) which means : (ENG) ”deluge murders EEL” and with this misgiving the structure disappeared as ethnic name till about 1100 AD (15). In 895-896 AD, in the year(s) of the Hungarian land-taking and thereafter the Hungarian ethnic name was:” AGAREEN.I” (< „HAGGAR. EE. EEN. I”), i.e. ”ward of HAGGAR” or „ward of (the) BIBLE”, however, they did not mean the „script”, rather their ancient „motherland”!

It is very important that the word: „SSEGEEL” > „SIKIL” can be found in a source of the Sumerian mythology compiled by S. N. Kramer (19). The place of the epos: „ENKI and NIN.HURSAG” („land of women”) is DILMUN, which was located certainly outside of Sumer. The rows:
That place is clean, that place is bright,
In Dilmun the raven uttered no cries,
The kite uttered not the cry of the kite,
The lion killed not
The wolf snatched not the lamb
Unknown was the kid-killing dog... etc. etc.

reveal convincingly that the time was the „Golden Epoch”. (My estimate is that it might have lasted about 3500 years). What was missing in this paradise land, was **sweet water**. (This is a parable; one gets the real meaning „beneath the surface”, because there is a line in the epos: **”He, who crosses the river utters no”**...(and here the text breaks down) disclosing the existence of a river and, of course, sweet water, too). **And so, the goddess of DILMUN, NIN. SIKIL, pleads ENKI (the Sumerian water-god) for sweet water.**

The goddess of DILMUN was called also: „SIKIL (< SSEGEEL) NIN (=women)”!
The people: „SEKEL” (written the correct way as: “székely”) is a Hungarian minority (numbering about 1.7 million), living in Transsylvania, which, after the Trianon decision was allotted to Rumania. The “székely” soldiers gave the border-ward from times immemorial, however, **that time goes back to the „Golden Epoch” and the székely people are still alive is a wonder, indeed!**

The other surprise is DILMUN, proper. Though Kramer is of the opinion that it is a district corresponding to the eastern shores of the Persian Gulf, he is certainly in error.

The structure of the word is this: DIL. MU. HUN, where the etymon: „DIL” is the (MAG) „tél”, meaning: „winter”. The „winter” in the (HIND) is:”SAR. .DI” < SSAR. REED DEE. The ancient (HUN) MU =(HUN) SSA = (HUN) HAD(AR), with the meaning: „border”. I have shown previously that: EESSA > ISSA is HU (= (ENG) snow) thus **DIL. MU. HUN = (I)SSAR. REED. DESSA. HUN = (I)SSAR. REED. DU. HUN**

This very important notion, however regrettable, cannot correctly be translated neither in English, nor in German. „Mud-

meadow-lake-home" let surmise the word's „atmosphere”.

Also both (SUM) epigraphic relics: „KIENGI” and „DILMUN” prove the existence of „EEL”: **Where could have been located „EEL” exactly?**

The second linguistic legacy of the Sumerian „motherland” was: (SUM) (EE) GAL. HAM. HU. HUM. HA. HA > KALAM. MA, where (HUN) EEGAL means: „people of EEGEER”, the part underlined is: HASSA. WEERUM. HA = HASSA. HU. HUR. REED. DI. HA = HASSA. IN. DIA. Yes, it means: „IN. . DI. HA”.

Another translation of TAMANA (vide supra) reads: (HUN) T. HAZU. HUN. EEG. HA. HASS. HABA = T. HAZU. HUN. EEG. HADESS. HASSA. IN. .DI. HA.

Unequivocally, ISSAR. REED was in India, on the left side of the river: JA. MU. HUN. HA and its „brain-centre” was near to the „CHAN. DU. HOR. I - lake”.

The lake's extended structure is this: (HUN) (...) SSAN. HAD. DU. HUR. I = (I). SSAR. REED. DU. GUR. HABA which is a well-selected structure leading, after a few steps, to:

(HUN) (I). SSAR. REED. DU. HUN. HA. N. HAD. D. EEG. HA. HAR. I. MAG. EE. GAR. I. HA, where MAG.GAR.I.HA, MAGARIA is a „new” structure and notion. Now, I can disclose that (HUN) SSEED.I > SSEET.I means also MAG.GAR.I.

500 km to the north from the CHAN.DU.HOR.I-lake there is an ancient (and very poor!) land: „NEPAL”. NEPAL consists of over 50 % of „CHAR. .TI

MAGAR's”, i.e. „(I).SSAR.REED.DI MAGAR's”, who, when fleeing from the „motherland's” fire-sea, selected the northern direction (like the inhabitants of Tibet !). They are living there since about 46 500 years and have forgotten completely where they had arrived from! **NEPAL means: „people of MAG.GAR.I.HA”.**

I think, this approach is convincing in that **the military centre of MAG.GAR.I.HA was near to the lake.** It is believed and ancient székely written sources (20) substantiate that actually **this centre was situated on the peninsula of the lake**, maybe as the oldest city of the world, like TIHAN (correctly: Tihany) on the BALATON's little peninsula in Hungary. (The similarity is striking, indeed). We hope, not causing annoyance, mentioning that BALA. TO (cf. BALA. TO. HON > BALATON!) was one of the oldest names of the lake. Probably HU. DU > HU. TU (> UTU, the sun-god of Sumer), in English: „snow-lake” was the oldest.

And what can we tell about HARAPPA? Of course, a great deal could be told about HARAPPA. A few years ago the Finn linguist A. Parpola published a big volume on the “Deciphering the Indus Script” [21]. **Even when he could not read a single character of this writing** (which is identical with the ancient Indian linear script, or M. Gimbutas' “old European linear script” [22]; see later), the book's collected linguistic material is nearly complete, permitting expert working up of the theme later. Currently we must be satisfied with what I have told previously: the aggressors of HARAPPA had been HU.TU.LI = “people from the snow-lake (home)”. The secret of their identity lies in the notion

HA. HAR. HAB. HA (>HARAPPA?) = HA. HAR. (EE). SSA. HU. DU. HUM. HAG. EEGAR. EE = **“flood of murderous war HAG. EEL. MAG. GAR”.**

In analysing linguistic heritage one always has to seek the least compromising treatment, because ancient history is intimately linked with the present, however unbelievably this may sound. (Let me remember the readers to the HU.TU massacre by the TU.SI tribe in Ruanda about 8 years ago. **The roots of history are so deep!** Nevertheless, I cannot understand why should the HUTU's have followed the fugitive TUSI's in Africa? It is certain that the aggressor HUTU's occupied the ancient fatherland shortly after the BABEL massacre!).

The cited TAMANA and the Biblical name of the aggressor, KAIN, help our orientation, too.

Let us see TAMANA first: (HUN) T. HAM. HAN. HA = T. HA. ZU UN. EEG. HA ...etc. Here, the etymon: **ZU is god of the Nether World, and ZU. UN. EEG > „ZUNIK” is the (ENG) „devil”, itself.**

school of fishes and above with the TURUL-bird (symbol of MAGAR warlord). On the little hillock, in the middle, we see that IN. HANN. HA. HA, the Sumerian goddess of MAG. GAR. I. HA, strikes down onto ZU (just as „he” is rising out of the hell; see arrow), using a mace. (Kramer is in error once again: this god is **not** UTU, the Sumerian sun-god!). ZU replaced by the (MAG) equivalent of Nether World : „HAL. (E)VIL. (HA) LAG(U)” results in:

(HUN) T. HAL. EVIL. HADU. UN. EEG = **T. HAL. EVIL. HADESS. HA. UN** ...etc. and here „T.HAL” is a well defined territory in India, a few tens of kilometres to the west of HARAPPA (between the rivers INDUS and CHENAB).

GA. EEN > KAIN is a very specific (HUN) structure, with a number of possible interpretations. The most simple is this: (HUN) GA. EEN = LIL. EEG. EEN = BI. HAR. HASS. HA. SSIN = (ENG) „(the) storm of assassin's”, then in exceptional cases the language permits extension by an

additional etymon (here by „SSA”).

I earnestly hope, I could show that the „iron tooth” of very long time did **not** distort too much these linguistic structures.

The more is this belief valid if we regard those with sacred historic or religious content, or when, as in the case of „TAMANA toponyms” or ancient family names, a community or a family had cared for their survival! About 14-15 years ago I felt that **the reality of EESSA could only be convincingly proven, if, in addition to**



Figure 2: The print of a Sumerian cylinder seal

Fig. 2. shows the print of a Sumerian cylinder seal, with the pantheon of „gods”. The first from right is HANU, the second is EN. (HA)GI > „ENKI”, the water-god, with the

TAMANA toponyms, sacred linguistic structures of general validity over the world will be found, not only in the agglutinating, but in the Indo-European languages, as well. SAR. REED seemed to be a good choice! During this time, mainly at weekends, I collected and filed about 250-260 linguistic items connected directly or indirectly to SAR. REED (in structures like: EEGAR. REED, which is equivalent to HASS. SAR. REED or a similar structure and meaning). In the following I show a small sampling. The whole collection would be boring and to reach the goal: to demonstrate the world-wide occurrence, a smaller sample will still be satisfactory!

Linguistic relics of (EE)SSAR.REED from over the world:

Territory of France:

On the example of (late) President of France: GISCARD (ESTAING) will be shown how and what kind of information can be obtained from this treatment.

The numbers in the parentheses:{...} belong to my file. First (the supposed) structure is shown:

{6} (EE) GEESSE. EEGA. HAR. REEDD > GISCARD (ESTAING) (late French President of State);

If part(s) of the structure is/are underlined, it means that the text contains invaluable additional information, worth to be discussed briefly. Here (HUN) (EE) GESSEGE (> (MAG) „egészség” = (ENG) „health”) was very often expressed as: „non-illness” = (HUN) NEE. MARUD. We know this expression from the Bible or other historical sources with a slight distortion: NEEMARUD > NIMRUD, NIMROD. This „person” is to be seen on the first place of the left side of the Sumerian cylinder seal (see Fig. 2.). According to the Bible: „he” was a „great hunter” <I. GAR. EE. HAD. DU. HUN.

(HAN. HAD). DEER, where the last etymon means: „HU.HAR” = „EESSAR”, thus, „his” date of birth equals to that of EESSA. „His” Biblical deeds, like founding of a number of cities, should be valued accordingly. (Nevertheless, I don’t doubt that the history of a few very old settlements began in the time of EESSA!).

Let us continue with French examples:

{166} SSUSS. HA. HAR. REEDD > „SCHUCHARD” (chocolate manufacturer); here (HUN) SSUSS = (HUN) (HA). BESSU. HUN. HA > (Biblical): PISON. The meaning of the old structure: (HUN) HABUR. (EE). WEER. HU. HURU. HUN. HA is close to „SSUSS” = (MAG) “zúz” = (ENG) „crush”.

{173} HABUR.HA.EESSAR.REEDD > „FRAISSARD” (family name); HABUR, HABUR(U) both means „war”; here HA = HUGAR (> UGAR), HUGEER, thus, the underlined text reads: „HABURU. GEERU. HAR. REEDD”.

GEERU is identical with Cretan = (CR) KIRU = (ENG) „dead”. **The Cretan “word-twins”: KURU and KIRU play important role in the history of linguistics!** J. Chadwick writes in his book „The Decipherment of Linear B”: „Only one word’s meaning is in linear A certain: KURO is to be found always before items which should be added, thus it means: „sum”. (He erred seriously, the (HUN) GURU > (CR) KURO means „living”, „alive”, then the HT 118 table deals with the cadaster of settlements destroyed (KIRO) or remained undamaged (KURO) after the 32 000 BC deluge!). **If one could find a similar word in a known language, we would be capable to solve the problem of (Cretan) linear A. However regrettable, linguistic research did not result in convincing result, yet.”**

No comment!

{150} BEEL.HA.L.HAN.EESSAR.REEDD
> „BLANCHARD” (family name);
HABEEL. LA > HAVILLA is an item of the Bible (2/11); or a lake in Berlin, or the name of the Czech President of State: Havel, etc..

The meaning of the notion is fairly distressing: (ENG) „death (of) SSAUDI (= „SSAWIRI”, „MAG. GAR. I”) chair (in) SAR. REED, (of the) people (in) MAG. GAR. I. HA”. (If I remember correctly, there is a country on the world-map with the name: „SAUDI”, but, I will bet that no one knows the notion’s meaning!).

{175} (EE) GAL. HALU. HUSSAR. REEDD > „CLOCHARD” (the French homeless).

Now, let’s see a few common words:

{26} EEGAR. REEDD > „ECRIT” (the writing); In a great number of languages the synonyms of „writing”, „to write” **prove convincingly that writing was born in India! The people could do a great deal of things: they did know the fishing net, could build barks (!), handle a lot of low melting metals (gold, silver, tin), and they developed even writing !** There is a real „flood” of such written materials in the form of archaeological finds in the museums and in the glossaries (cf. that by Falkenstein (23), e.g.), however, as far as I know, not a single line has been transliterated of this ancient corpus. **In Rudgley’s book [10] we find a few historical linguists and epigraphists who at least realised that such a script exists and its remnants are to found dispersed over the whole world since the Upper Palaeolithic, and later in the Mesolithic and Neolithic periods (over about 40 - 45 000 years), but its decipherment did not succeed, yet.**

It is a syllabic writing with limited capabilities (was good only for the registration of sacred

notions), but, later on it was extended by the phonetic values of numbers and hieroglyphs and thus it became useful even for the everyday praxis! I could decipher a number of them and maybe in a later publication I can show on a few examples, how it works.

{137} EESSAR. REED. DU. HUN. HAN. HA. EE. I > „CHARDONNAY” (the excellent French wine).

{E} HABEEL. L. HASSAR. REEDD > „PLACARD” (name of a specific cave in Provence).

Let’s see the territory of England (late: HALABI. HO. HON > „ALBION” = „good home of fishers”).

The territory of the UK:

{A} HAR.EESS. HA. HAR. REEDD > „RICHARD” (first name); The (HUN) HAR. EESS (> (MAG) „harc”) means „war”, too.

{B} EED. HU. HAR. REEDD > „EDUARD” (first name); The etymon: EED > HED > HIT =(ENG) „hit”, and : HU. HAR = ESSHA. HAR.

{125} EEGEER. EESSA. EESS. HA. HAR. REEDD > GRIZZARD” (family name);

A wonderful linguistic structure! GEEREESSA = GEERU = „dead” (as shown previously). ESSA. EESS > **IZA. IZ appears on the stele of LEMNOS (3), in the first row** (which indicates the historical time, as well) and reads: (HUN) EESSA. NUB. EEB (> „snow”) + BAL. HAL (> „fall”), i.e. it means “snowfall”. **This short condensed trext (expressed in number of languages) is capable to describe the dramatic events of the ancient fatherland with fairly high precision!**

{E} EEGAR. REED. EE. EED. EEN > „GARDEN” (common word); EE. EED. EEN

is nothing else as: „Eden”, the Biblical abode of Adam and Eve, in the state of supreme happiness! **The real meaning (I do regret, indeed): „chair of NEEPAL”.**

{185} BU. LEEL. EESSA. EESS. HA. HAR. REEDD > „BLIZZARD” („snow storm”, common word). It occurs very seldom that the modern word retained so much of the original meaning which reads here: **„murderous, storm(y) snow-fall (and) flood (on the reeds)”.**

Though „reed” means a specific **plant** now, at that time it had double meanings. The other meaning was: „meadow”, „green”. Both are correct, because the respective territory was a morassic, meadowy land (which was preferred for settlement even after the exodus), rich in living rivers and great parts of it had been covered by Indian reed.

It is an interesting task to compare the original meanings of “meadow” and the respective (HIND) synonym: KSETR. HA. (HA) < EEGEE. SSEED. HADUR. HA. (HA)!

The „meadow” is a bit „terrific”: MEE (= MASSAG. GAR. EE > „massacre”) + HADU (=HADEESSA) + W (< BAB = BU. HUN. NEE = „murderous home of death (where the war (was) lost”) = (HUN) MEE. HADU. BAB > „meadow”.

The (HIND) synonym is fairly „humble”: EEGEE (= “dies”) + SSEED (= “MAG. GAR”) + HADUR (= “war-lord”, in genitive) + EEGAR. EE. HA (= „area of the land”) = EEGEE. SSEED. HADUR. HA .HA =KSETR. HA. (HA).

The word: „Aryan” is derived from: „HAR.EE.HA” > „area”. {174} (HA)SS. EEGU. EER. HA. HAR. EEL > „SQUIRREL” (the little, lovely animal). To ascribe this linguistic structure for the little animal was not „fair” of the linguists,

because it means: „assassin + HAG (= “covers”) + (the) land (of) EEL (by) deluge”.

The (MAG) EVET has two meanings: the first is „squirrel”, but the second: „sets fire to”.

{F} LI. ISSAR. REEDD > „LIZARD” (common word); with the meaning: „people of ISSAR. REEDD”. The (MAG) equivalent was: „GEEG” > „gyik”. The deeper sense, when compared with the habits of lizards, is probably not correct, because they were friendly (mutual love played important role in their life!) and very capable people. The word „lizard” suppose lazy men who warm themselves under the sun.

{151} EEEGEESS. EESSAR. REEDD > „GIZZARD” (common word); The underlined part of the text changed to: „IZIS”, who was the sister and wife of „OZIRIS” in the Egyptian legends.

{146} HU. HUR. HASSEE. SAR. REEDD > „ORCHARD” (common word); **The meaning of the first part is: „HABEEL.L’s house weeps || flood hit (EESSAR. REEDD) ||** Thus, the word „orchard” had nothing to do with fruits and gardens; that was only the „surface”. Below it we find (in the Hungarian synonym): „(HA)G. EEM. EEL. HA. LI. ISS” > (MAG) „gimilcs” (>“gyümölcs”) = „fruit”. The trouble is that the corrected structure reads: „kills. SSEEGEEL. ISSAR. REEDD ... etc.”.

{71} IGAR. REED. DU. HUN (= HASS. I. SAR. REED... etc.) > „CARTOON”. This is a nearly whole structure. The synonym words: „draw”, „sketch” etc. and the activity itself whose wonderful products, e.g. in the Cromagnon (= „Abyss’ flood HAG. HASSA. BA. BU. HUN. (HA)”, where the underlined part means: „dream”) cave had fortunately been saved till today, identify the people itself.

In the Kakadu National Park (North Australia) „drawing” was the task of the shy MIMI’s (cf. (11)).

Let me cite just only one toponym (there are many):

{179} EESSAR. REED. D. HA. BEEB. EEL. L (EE) > „CHARTWELL” (toponym); The late Minister President, Churchill, had a family house here. Even though „well” is only a source of water, the ancient structure shows clearly that it is derived from BEE. BEEL. L (EE) > „Bible” (= „the storm of war” = (HUN) BEE. HAR. HAN. EEG (EE)).

The territory of the Carpathian Basin:

Below the readers find a little selection from the Hungarian ESSA-file.

We find names of flowers:

{A} MA. HA. HAR. EEGAR. REED. D. HA. (HA) > „margareta” = „marigold” (common word), where (HUN) MA. HA. HAR = „murderous deluge”, but (LAT) MA. HA. HAR. EE > „MARE” means: „sea”.

The Ugaritic „KERET” epos contains a sentence, stating: „The sixth (< EEGEE. SSEED. HA. HA, meaning: (ENG) „(the) throne of MAG. GAR. I. HA”) was destroyed by the flood of sea”. As used to be, this sentence is absolutely misleading! There was and could not have been any sea within a distance of about 1300 km! The Hungarian mirror translation reveals that the „flood of sea” is nothing else as „(HA) DEEN. HAG. EER(U)” where DEEN. GEER > „(MAG) ”tenger” = „sea”, (however > (SUM) DINGIR = „God”!) meaning: „(the) warlord attacked (the) border (of) MAGGAR . I”. ”HADEEN” (i.e. the „hadúr”) is known in the Egyptian religion as „HATOR”, with the „little” mistake that „HATOR” was female. (In reality, „KERET”, the aggressor, was certainly male!);

We find names of arms:

{B} (EE) GAR. REED > „kard” = (ENG) „sword” (common word);

Names of country taverns:

{87} (EE) SSAR. REED. D. HA > „csarda” (common word) etc. etc. Maybe it is not very surprising that the often cited Transsylvanian “székely” minority’s name goes back deep in the past.

{E} SSEEG. EEL (> SIKIL), meaning: „throne of HASS. ISAR. REED. DU. HUN. HA”.

Gleaning in the rich Hungarian collection, there is a very interesting family name, where the characteristic etymons of ESSAR. REED appear in reversed order:

{66} REED. EESSAR > „RETEZAR” = “meadow” + „blizzard” (family name). Near to EGER, in North-Hungary, there is a little, secluded mountain village: {B. Vámos-Tóth} HAB. HASSAR. HA > ABASAR; and a hillock, called : {B. Vámos-Tóth} SARI. SARI = SAR. REED. DI;

According to the Hindu legends (see the MAHABHARATA) the fairies of IN. (NEED). D(EE)R. HA > INDRA’s heaven had been called: (HUN) HAB. HASSAR. HASS > (HIND) ”ABSARAS”.

And who was INDRA ?

Even when we may know what the name means, it is impossible to find out who „he” or „she” was exactly! Nonetheless, we know (after L. Cottrell (24)) that INDRA’s soldiers were Aryans, and in 1984 BC they invaded India and drove back the earlier (?) Dravidian population into the southern part of the sub-continent. (It seems to me that they have forgotten their origin!).

By the way, ABASAR is world-famous for its riesling-wine. I used to say, the single

toponym: „ABASAR” in Hungary is a convincing proof of the North-Indian origin of the Hungarian nation.

Territory of the United States of America:

Though there are a few toponyms (of American Indian origin) related to SAR. REED, like

{D} ISSAR. REED > „SARD” (N 46° 3', E 117° 5'), or

{185} EESSEE. HAR. (HU)L. HA. LEESS (A) - lake > „SEARLESS - lake” (about 125 miles from Los Angeles, north-eastern direction) where (HUN) SSEE. HAR > (ENG) SEAR is equivalent to SSAR. REEDD and (HUN) HUL. HA = „HAG. EEL” = (ENG) „hail”,... almost all of the relevant family names are originating from Irish (e.g. EEGAR. REED. DEER > „Carter”), Hungarian (e.g. BUG. EEG. HA. HAR. REEDD

> „(H.) Bogart) or other immigrants.

Territory of Germany:

This is also a rich collection from the (fairy-tail) „hostel”

{D} SSEEP. EESSAR. REED > (GER) „SPESSART” (toponym ?) meaning: „beautiful EESSAR. REED”, to

{E} EESSAT. HUT EET. EEGAR. REET > (GER) „STUTTGART” (toponym) where EESSAT = EVET, HUT. EET = (HUN) MA. HAG = (ENG) „murder”, thus, the name of Stuttgart transforms easily to: „**assassins set fire to EEGAR. REED**”, which is a linguistic proof of the structure I suggested previously.

By the way, HUTEET. EEGAR. REET is identical (as concerns meaning) to MAG. GAR. REET. It was the ancient (before about 1200-1300 AD) name of „NAZARET” (NAS. HASS. I. SARREET

= (ENG) „house of death: ISAR. REET”) in Israel.

What seems to be very interesting, is (HUN) GEEL. B > (GER) GELB, for „yellow”, because the etymon: „GEEL” is the same as in the name of the Sumerian hero: GEEL. G. HAMEESS > (SUM) GILGAMES, who was the leading character in the epos of similar title, dealing with the deluge.

One possible structure of his name: (HUN) GEEL. G. HAMEESS(E) > (V)VAR. .D HASS. HAB. HASS. HA. HAR = (ENG) „ward (of the) home: HAB. HASSAR”.

In other words, this mythical „person” was born also in EEL, so it seems to be improbable that he could have been king or ruler in Sumer at about 2700 BC, as the Sumerian „List of Kings” claims.

Territory of Sumer:

Only a short remark should come over here in addition: a more detailed linguistic analysis reveals that GILGAMES was (the, or one out of several) war-lord(s) of EESSAR. REED. If this is true (and I think, it is) then the deluge described in the „GILGAMES epos” is identical with that **local flood** which followed the burning up of the „reeds” in the ancient „motherland”. (Let me remark that in the Mojave Desert (California) rain can always be brought about by igniting the cactus-forest).

The names of the other characters in the epos, like EEN. EEGEE. DU > ENKIDU, „**HU. DU. HUN. HA. NAP. EESTEEM**” > „UTNAPISTIM”, (but, „EESTEEM” > (ENG) „esteem” = (HUN) HU. HUR. EEG. **HA. HAR. REED** > „regard”), HASS. HUM. EE. BA. BA > CHUM. BABA (the etymon: EEBA, meaning: „mistake”, changed over very long time to: „EVA”, „EVE” etc., „who”, supposedly, was ADAM’s companion

in the paradise) etc. are each in agreement with the dating.

The notion: „EESSAR. REED. D” was well known in *Asia Minor* (e.g. ancient: „LYDIA”), Greece, Cyprus, and Crete, too.

In Italy (beside family names, like „ASSARETA”, „SAR. TI”, or toponyms: „LAGO DI. GARD. HA. (HA) etc.) I have found a settlement near to the Austrian and Slovenian border with the name:

{186} HALU. GEEB. HU. DU. HUM. HAN. EEG. HA. HAR. REED. DU. HUM > (?) LOG. POD. MAN. GAR. DOM.

This structure is simply unbelievable! It means: (ENG) „people of HABEL. LAGA („LAG” = „abode”) || MAG. GAR snow-flower (from the) house of flood in India || home of six tribes ||”.

All the Biblical characteristics are present: HALU (means: „net”) = J. HA. LI = (HA). BEEL. LAGA. LI; (HUN) GEEB = (HUN) (EE)VIL. LAT > „EVILAT” (but, they did not settle in „EVILAT”, they had left „EVILAT”, a big difference!); HU. DU. HUM (= „snow-lake home”), should not be translated as „war”, because the “classic”: HAN. EEG = HABUR = „war” is also present.

A linguistic structure of this kind cannot be created „artificially”, because it is correct and almost intact HUN, thus, it goes back to the times of EESSA settlers. As mentioned previously, the people of the exodus preferred morassic lands for settlement. Not far away from Hungary we know a few of such territories in Greece (Thessalia), Rumania (the „Iron Gate” of the river Danube), SAR.

REET in Hungary, Poland (the MAZURI-lakes), Germany (the morass, near to Dresden) etc..

In Africa (from Egypt to Morocco, or even Mauritania) there are a number of very interesting linguistic relics, like the Egyptian:

{78} HADEESS. HA. HAR. REEDD > (EGY) „DESRET” (>(ENG) “desert”!) meaning: „destroyed earth” (exact!).

{162} HET. HU. HA. HAR. REEDD > (EGY) „HETUARRET” (ancient name of AVARIS, in the DELTA), meaning: „EVET hit by deadly flood”.

{160} BA. BAD. EEGAR. REEDD > (EGY) „WAD. I KARIT” (a dry river bed).

After some hardships, I have got from Hawaii University the Tibetan: „GEESSAR - epos” (= HAN. HAD. HA. HAR) for copying. I could not analyse the text in detail yet, nevertheless, from that I have seen already it is certain that it deals with the people of SAR. REET. **Here we can read that**

{158} „SAR. (REED.) DU” was the „person”, „who” kidnapped the „golden boy” = HAR. HA. LI || MAG. GAR. EEL ||.

Here we have to finish! India, Kashmir and Pakistan have also such linguistic relics, but I think so, already this little sampling shows convincingly the reality of the ancient exodus: EESSA. Since I have finished this manuscript, a number of further examples could have been added to my EESSA file.

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Összefoglalás

A bibliai bábeli torony története, a nyelvek összezavarása (az Úr által), Káin rémtette Ábelrel stb. stb. nem kitaláció; valamennyinek történelmi magva van, jóllehet kb. 46 500 évvel ezelőtt ezek az események nem "egészen" úgy mentek végbe, ahogyan azokat a Biblia leírja. A lényeg egy, a maga korában hallatlanul fejlett halász- (és gyűjtögető-) kultúra rendkívül kíméletlen kipusztítása, életterének tűzárral való felégetése, ősmagyar HUN népének elűzése arról a területről, ahol megelőzően kb. 3500 éven át lakott. Ez a szörnyű sors a HAR.I.I.BAD-i hazában 6 törzsnek jutott osztályrészül és minden jel arra vall, hogy Káin népének HU.TU fajú (HA)NEEG (>"Nyék") törzse volt a támadó. Azok, akik nem égtek meg és nem fulladtak bele a tűztengert követő vízárba (NOE özönvize) kb. 40 000 halottat hátrahagyva ámokfutással menekültek a szélrózsa minden irányába. Emlékük mindenütt fellelhető, ahol hosszabb rövidebb ideig letelepedtek: az ausztrál ABORIGINESS ősiszten: "ÁLMUDJ" nevéttől a japán sziklafeliratokon, a szerte a nagyvilágban fellelhető kéz- és lábnyomatokon át a barlangi sziklarajzokig. A lemnoszi sztélén az exodus EESSA néven említődik, ami azt jelenti: "hó", nem pedig azt amit nyelvtudósaink a Halotti beszéd ISA PUR ÉS HOMU..."ISA" szaváról mondanak.

A dolgozat az ősi haza EEL, EEGAR.REED, HASSAR.REED, ESSAR.REED.DU.HUN.HA stb. nevének, lényegében tehát a SÁR.RÉT-tel összefüggő nyelvemlékeknek a legkülönbébb nyelvekben való előfordulásával bizonyítja, hogy valóban volt ilyen exodus, amely ősmagyar telepésekkel népesítette be a Föld lakható területeit Európától, Ázsián, Afrikán, Ausztrálián át az Amerikáig. A menekülők birtokában voltak egy kezdetleges lineáris szótagírásnak (kb. 12 000 évvel a krétai lineáris A írás előtt) és sorsuk keserveivel teleírták a fél világot (sziklafeliratok). A hideg időjárás barlangokba kényszerítette őket; művészi rajzaik, kéz- és lábnyomataik az egész világon fellelhetők.

Ebből a tényből messzemenő nyelvi, vallási, kulturális (egyebek között apiramis építkezéssel kapcsolatban: műszaki-) következtetések tömege vonható le!

A bibliai HÁBEEL.LÁ (> "HAVILLA"), a MÚ és az ATLANTIS kultúrája az észak-indiai MUZAFFAR-város és a BALA.TÓ közelében (DEL.HI-től kb. 80 km-nyire, északi irányban) pusztult el kb. 46 500 évvel ezelőtt.

AUTHOR'S MAIN PUBLICATION'S

P. Fejes published about 30 papers in the last decade dealing with epigraphy and ancient history. The scripts, in Hungarian language, are to be found in the "A Nap fiai" ("The sons of the Sun"), issued by Clara Barczikay in Cap Fed (Argentina). A few of the manuscripts can be read in English as well, in the 1998 Yearbook of the Midwestern Epigraphic Society (Editor: J.J. White III., Columbus, Ohio, USA).

A brief selection of the most interesting titles:

- "The word-ladder principle; generalisation of translation"
- "Translation of the clay tablet: HT 118 from Hagia Triada (Crete)"
- "Ursprachen der Menschheit"
- "Earth Mother Sacred Language: a bridge from the late Palaeolithic Age to the present"
- "The petroglyph found in Kitayama (Japan)"
- "Ancient Hungarian linguistic relics of the ESSA-exodus from Japan to Greece"

Relics of the EESSA-exodus in Japan

Prof. Dr. Pal. Fejes

THE FUGITIVES of the EESSA-exodus had left remainders everywhere they had settled, the impress of an open palm, or leg. Such pictures are to be found over the whole world: from Borneo, Java, Celebes, the Kakadu National Park in North-Australia, the highland TASSILI in Algeria, over Spain, South-France to Pueblo Bonito (New Mexico, USA) or even in Patagonia. I was wondering if Japan had similar relics, therefore, I have written a letter to the Secretary General (today: President) of the Japan Petrograph Society, N. Yoshida, in order to obtain some useful information. This happened on the 11th November, 1996, at the time when he just got the galley-proof of his book: "The Heritage of Gods", thus, he asked me for agreement to let him include in his book the most important theses my letter had dealt with, together with my picture (see Fig.1.). I agreed. Later on, in 1999, X-mas time I have got the very book. The chapter dealing with the hand- and footprints is not without important conclusions as concerns validity of EESSA-exodus in Japan, as well, in about 44-43 000 B. C. In order to avoid any kind of misinterpretation it seems to me obligatory to give an abbreviated version of the Japanese text, extending it by a few words of explanation.

ACCORDING TO Yoshida, the Japanese archaeologists were surprised by Prof. Fejes' theory. Therefore, it is worth to discuss the theme briefly.

More than 10 years ago Takashi Togi, professor emeritus of Oita university, had mentioned that there were two tribes in Buzen district, the tribe "NAGA" and "TOBI". The people of NAGA honoured the

"Snake God" (the name is closely related to SAR.REED.DU [= MUD.REED.LAKE]), the TOBI believed in the "Kite God" ("he" was the "War God" of the border-ward SEKELI people in the same motherland).

AS PROF. FEJES has mentioned in his letter, carved on boulders, hand- and footprints are to be found – indeed – in Tokunoshima island (Kagoshima Prefecture), at Yoshitsugu Pass (Kumamoto Prefecture), in Jigamidzuka (Kitakyushu city, Fukuoka Prefecture), Kareki-horayama-koboiwa (Gifu Prefecture), and finally in Sakaori (Ena city, Gifu Prefecture). All these places were inhabited by "sea-people", who were fishers and artisans, as well. During thousands of years they developed the famous "Sobata Jomon" culture (cf. R. Rudgley [1], p. 28). The pottery from here seems to be the oldest in the world: the earliest dates go back to 12 700 B.C., but, certainly there were even earlier attempts to produce fired clay vessels.

Spindle weights for spinning machines were found at the compound ruins of Jomon and Kayoi in Kamagarijima (≡ "home of MAGARI SEKELI soldiers of the war") island (Hiroshima Prefecture).

V. Buhat, director of the National Research Institute of Indian Prehistory, is convinced that **the weights resemble in every detail to the old Indian ones**. Even the old Indian weaving techniques could be recognised in Setoaikai area, Japan.

Japan's old name was "WA" (<BA.BA = BAMEEN) which means: "people from MAGAR.IHA (!), MUD.REED.LAKE HAR.HAN [i. e. "Gold"] home, where

assassination had taken place". (It is even for me unbelievable!).

According to Prof. Fejes, the ancient civilisation in North-India had been destroyed by the enemy (may I add: H.U.TU), tribe in the region of the later Harappa-Culture, around about 44 500 B. C. The HUN fugitives of this deadly migration (the "ESSA-exodus") had populated the then habitable territories of Earth from Central Asia (reaching lake BAIKAL) to the Caspian Sea (and let me add: to Africa, Europe, the Americas and later even the Pacific islands).

THEY WERE not riding, used, instead, their own feet; carried no dangerous arms (because they had none) rather their little children and the day-to-day food and fishing utensils...and a great deal of experience they had collected during about 3500 years spent in relative

peace (between 48 000 – 44 500), including a sacred syllabic writing system (I call it: "ancient Indian linear writing") which was then common over the whole world.

LET ME SUM up the most important conclusions: Japan, too, was reached by the MAGAR EESSA-exodus already in ancient times, thus, its "virgin" territories are rich on EESSA relics (readable petroglyphs) even today.

Yoshida's comments on my letter are closing with the sentences: "I have made Professor Fejes' letter public at "Kyoseki Matsuri" ("Big Rock Festival") in Ajimu city, Oita. All those who were present were impressed by the great prehistoric story."

Literature

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