

ETYMOLOGICAL NOTES

Excerpt from *THE LIVING BOOKS OF PAUL BOWLES*

In: Zsuzsanna Váradi-Kalmár, *The Cultic Code*, Buda, Hungary, 2015. ISBN 978-963-12-2131-2

“The deep etymology of basic paradigmatic terms often holds the key to their original, total sphere of meaning. Here are some of the cardinal terms of our civilisation, explained experimentally from their possible common source, the Hungarian (Magyar) core language. In other words, our major points of mental reference are etymologically deeper than we consciously keep their track. The realisation of conceptual depths and connections is vital, I suggest, in maintaining our existential rootedness and orientation. If we forget what words mean originally, we lose the gift of language, losing at once our way back to our real home, our inner core.”

BAR to PAL: The etymology of the word *bar/ber/bal/pal* leads back to the Sumerian word for *light* or *Sun*, key figure in a complex world-view based on substance, unifying inner and outer aspects of energy. Hungarian *vér* means *blood*, *pár* means *pair*, *pára* means *soul* or *breath*, while *bél* refers to *depth*, *interiority*, *pál* refers to *top*, *crown*, and *ember* means *human*. Significantly, *vár* means *fort* or *castle* (traditionally always on hilltops, similarly to temples, see also Finnish *vuori* meaning *hill*) and also *to wait*. Geographical names specifically with *-vár* are innumerable in the Carpathian basin, but also across the world, from Saka *-var/vara/war/wara* to Celtic *-bury/borough* and beyond. N.B. For the world-wide geographical web of the world’s seed language heritage, see the *Tamana* program. What is explicit in etymology, these juxtapositions, superimpositions, and identifications of the meaning *source of life*, is implicit in the oral space. Here, in the mouth, a particular inner figure forms from the *p/b – l/r* sonic couple (also *f/v – n/t/d*), indicating the analogous figure of metaphysical reference: the organic core union of outside (*p/b*) and inside (*l/r*). In other words, this bar-pal group of etymons presents the innermost psychic code linguistically: the 1:2, or the *mysterium coniunctionis*. The tribal name Berber is by no means the primitive utterance it is portrayed as. On the contrary. Barbarian has turned from its original, organic meaning to refer to a primitive aggressor, due to the linguistic manipulation of the primitive aggressors still busy erasing Berber, and ultimately seed culture. The duplication of the original radix *bar* is a cultic presentation of the two sources of light, the so-called two Suns or the cosmic Sun and Moon. Identification of and with the source of light is the very aim of all transformative and connective processes of the world, so it is easy to see why archaic races and places define themselves in this terminology, especially since name is a sign in terms of evoking a ritual goal and a passage at once. See also personal names of this same oral cultic formula e.g. Barbara, Béla, Paul. See further the unique linguistic treasure of the archaic Hungarian etymon *világ/virág*. The form with the lateral liquid consonant (*világ*) means *light* as well as *world*, and the form with the rhotic liquid (*virág*) light means *flower*. This formally confirms the intuition that these *nuomena* (the Sun, the Universe, and the Earth) are different scales or aspects of the same entity.

CULT: I suggest cult derives from *Káld* or *Chaldean*, the ancient Scythian state where sacral ritualism was the foundation of private and public life. Obviously, this was the natural way of life for the Chaldeans, but new to those races who synthesised the name with the cultic activity. Celtic cult is most probably also identical, springing from the same ancient source.

ETYMONS: A linguistic comparative analysis executed at Sorbonne, Paris, shows the presence and weight of etymons in all living and extinct human languages. (*Etymon* Gr. *source word*, the original root of a word, compact in sense, meaning, and form.) The vocabulary of English has 4% etymon, Latin 5%, Hebrew 5%, Hindi 9%, Tibetan and Sanskrit 12%, Old Turk 26%, and Hungarian 68%, as cites Dénes Kiss, *Before Babel (Bábel előtt)*, 100. More important than statistic data, however, is the extent to which the words of a language present the physical-metaphysical laws of the world, which, in the case of Hungarian, are contained and explicated beyond any possible precalculation. The deep strata of seed languages are also significant in mapping an archaic family tree of races, but also in claiming that even other, dividing and subordinating cultural mentalities stem from a whole heart.

MAG: *Mag* in Hungarian (Magyar) means *seed, core*, which is exactly what the cultic, linguistic code is: a vessel, a seed of life. Its etymological sequences are: *magyar* (*Hungarian*), *Magor* (one of the mythical twin sons of the first king, Nimrod), *magas* (*high*), *magvas* (*essential*), *mágia* (*magic*), *máglya* (*bonfire*). N.B. The last two words are pronounced identically, which reveals a significant connection: the humble act of magic e.g. cultic language or art feeds the bonfire of inner light, while the arrogant act of magic e.g. occult use of the vital code for power feeds the bonfire of inner darkness. The compound *mag-ár* refers to *mag* as stasis and *ár* as emanation, flow, therefore the collective name *magyar* presents the very initial moment of creation, the original impetus, the synergic cooperation between the two qualitative poles of sleeping life and awakened life. *Madár* means bird, indicating the vertical principle of flight in silence. N.B. It may be significant to recognise further creative networking in the language, as *sólyom* or falcon is the totem bird of the Huns, essentially deriving from *szél* (*wind*) and identical with *szellem* or spirit (soul-mind). The connection is not without conclusions. Nor is the further connection or variation of *szerelem* meaning love. *Só* is salt, *szó* is word, *szer* is ritual passage and ritual instrument, *elem* is *element*. On the other hand, the Semitic and Indo-European radical variant of *mag*, *sem* does not explain the operation, nature, or structure of the seed etymologically. It may be possible that the Magyar *szem* (pronounced *sem*), meaning *eye* as well as *grain or seed* was taken at a certain historical point out of its original paradigmatic context and instituted as the core of the colonial paradigm. The Egyptian eye of Horus may also refer to this same common source, i.e. that the one (third) eye is a seed. The sleeping seed of potentiality, however, is not an open eye, but a concealed, closed one. A further possible derivation of the archaic Hungarian szem (seed) may well be the Saxon *Sun/Son*, referring to the connection of eye-wheat-Sun. I also propose that the origin of the *sonnet* form of poetry is the Sun hymn, and Shakespeare might have been aware of this concealed source.

META: The prefix Gr. *meta-*, I suggest, has been misinterpreted since the Aegean colonisation, due to the appearance of the divided mind, and the disappearance of the soul in Europe (the beginning of the “disenchantment of the world”). I argue that *meta-* is an inclusive term, meaning both inside and outside, here and beyond, subjectivity and objectivity stasis and dynamism. As we have seen, this duality is by no means mutually exclusive, but mutually magnetic. Seeing this constant dual nature at the centre of all matter is further justified by the etymological sphere of related and derived Indo-European words e.g. matter, mother, mode, model. Therefore the etymon *meta-* and its precise interpretation is immensely significant, because it refers directly to the innermost core of the unit of substance, the central nature of the soul, the matter of the universe, and all life. It is possible that the term comes from the philosophy of *Méd (Median)* magi. Their world-view, I suggest, is reflected in original Hellenic philosophy, e.g. the Atomism of Leukippos, which is analogous with my cultic system. This shows that valid philosophical, and possibly even religious terminology must originally refer to real phenomena, e.g. astronomical, physical, ritual, linguistic, and cannot be abstract or arbitrary phantasmagoria, such as the antagonism between direct light (substance) and indirect light (shadows, darkness). The notion *meta-* is key in all aspects of this thesis. The term metanarrative is revealed to signify a primary vertical reality diametric to the horizontal narrative, providing its impetus and model, while remaining in text throughout. In the works of Bowles, the figure of the metanarrative unit is always seen at psychic peaks or break-downs, bound by words but always departing from them. This *meta-* thus connects, identifies the split aspects of inner fulfilled wholeness and outward movement, change.

NOUS: As the prefix *meta-*, the word Gr. *nous*, I suggest, has also been misinterpreted since Ancient Greece. *Nous* is originally the unmoving mover, mistranslated as mind, mental, intelligence. *Nuos* or the vanishing point of substance, as I find it, is indivisible and unconditionable – whereas the mind is both. I argue that *nous* is also an inclusive term: both source and aim, directly of all nuomena, indirectly of all phenomena.

CONCENTRIC, SYNERGETIC SYSTEM OF AGGLUTINATION (code 1:Σ): The system of agglutination presents the structural emanation of the inner core. While the core remains autonomous and intact (not inflected), it generates its sphere (word, expression, or sentence) of diffused meaning. While it remains in the centre, it holds its generations (not isolated). This system is capable not only of keeping the original direct focus of the radix, but also of inducing a unified effect in the transmission of energy.

TRINARY SYSTEM OF PERSONAL PRONOUNS (code 1:3): The *I-you-he/she/it* stumbling English circle is smooth and round in Hungarian *én-te-ő*. It reflects inner and outer aspectual/gender, functional/social, and processive/ecological harmony, equality, and coordination, but also the archaic word for God: *Östen* (as Aton). The etymological variations of the compound are numerous e.g. *ős* can mean *ancestor*, *tan* can mean *teaching*. Further, *ős-tenger* means *original sea*, referring possibly to the materia prima or primal all-connecting matter, the common Virgin Mother Goddess of the universe (N.B. *Tengeri* is also the name of wheat.) This suggests that the vertical dimension, as a single point of common reference

suspends and maintains the horizontal characters of narrativity, as the still silence gives birth to the immanent dynamism of the seed of life.

BINARY SYSTEM OF THE RADIX (code 1:2): The radix, the archaic monosyllabic root word or seed very often fuses a nominal and a verbal meaning in Hungarian. This manifests the central code, the very essence of creation, the unified heart and mind, or conscious soul. In this light, stasis and dynamism are two incompatible but complementary qualities of life, silence and sound make sense together. In other words, the binary radix of Mag languages makes it clear that the stasis and dynamism of beings are but two aspects of the same single core of life. Highly poetic, deep existential concepts, seemingly distant, are united in this way, e.g. Hun. *él* (*edge-to live*), *ég* (*sky-to burn*), *öl* (*lap-to kill*), *nő* (*woman-to grow*), *vár* (*fort-to wait*), *sír* (*grave-to weep*), *szív* (*heart-to inhale*), *dob* (*drum-to throw*), *sejt* (*molecule-to intuit*), *fél* (*half-to fear*) etc. This phenomenon can also be sporadically found in divided languages, though the beauty and existential depth is more questionable e.g. (*to*) *house*, (*to*) *bed*, (*to*) *bug*, (*to*) *lie*, but also *sea-to see*, *bee-to be*. Also a sign of this connection of dimensions is Hebrew *dabar* meaning both word and action. In light of this type of powerful radical complexity and condensity, and the great number of such double dimensional radices in Hungarian, it seems questionable that core languages can be historically constructed or randomly evolving at all.

TRIAD / HÁRMAS: Etymologically, the Greek derivation of *Hermes* attributed as *Trismegistos* is to be found condensed and uncorrupted in the Hungarian word *hármás*, meaning *triadic*. The principle of the triad signifies all complete entities creative and created. According to this logo-centric gnosis, what is common in the divine, the human, and the natural world is exactly their triadic aspect. This and only this explains why Hermes is the transgressive mediator between orders of reality, levels of phenomena. In the Egyptian-Greek term, an unexplained name is appended with an explanatory epithet, while the condensed, poignant Scythian-Hun-Magyar attribute refers directly to the structure of a common transgressive path, a trident, tripod, triskelion, or three hills (Hun. *hármás halom*). From the trying rites conducted by Bowles, it is the hermeneutic analytical process which brings the clairvoyance of a new, holistic system of literary interpretation, based on the *hármás* or *triadic* hermeneutic ritual principle. I believe the enigma of the Sphinx identifies the triadic unit of life as the very process of transformation, through their common triadic structure.”