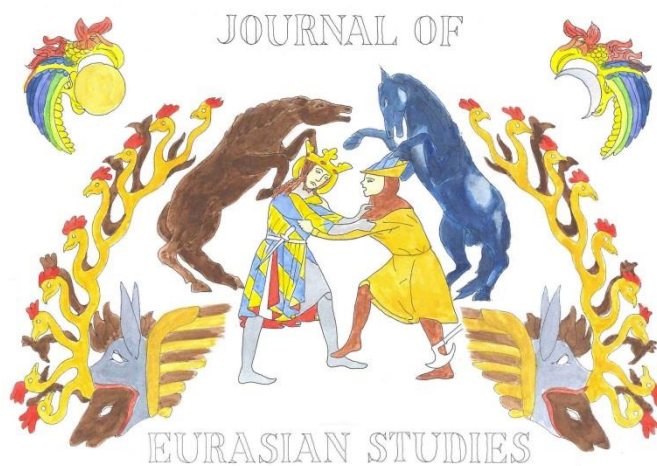


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1. An analytical article should have at least 5,000 words including notes,
2. The author(s) must elaborate the theme of the article logically,
3. References must be uniform and clear (the author(s) should follow consistently a particular pattern, like Chicago style, or Harvard style),
4. Author(s) must take all care to develop their ideas on their own; there should be no cases of plagiarism,
5. Wikipedia is not a scientifically authoritative source; referencing it must be avoided, unless Wikipedia or its usage/influence is the topic of the paper,
6. The article can be written in any language. In case it is written in a language other than English, an English summary of at least A4 length is required,
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DEAR READER,

THE 8TH VOLUME OF *ZOHAR* — THE PRITZKER EDITION

Prior to 2003 a new project was started with the aim to provide a new scholarly English translation of the Kabbalistic masterpiece *Zohar* (The Book of Radiance). The whole project is founded by the Pritzker family under the auspices of an academic committee. The first tangible result was the publishing of the first volume in 2003 by the Stanford University Press.

This is the first translation ever made from a critical Aramaic text of the *Zohar*, which has been established by Professor Daniel Matt based on a wide range of original manuscripts. From the start it was established that the work would eventually span twelve volumes (ten volumes covering the bulk of the *Zohar*, which consists of a running commentary on the Torah, from Genesis through Deuteronomy and two subsequent volumes covering other, shorter stories). The extensive commentary, appearing at the bottom of each page, clarifies the Kabbalistic symbolism and terminology, and cites sources and parallels from biblical, rabbinic, and Kabbalistic texts. It is a real treasure house, which greatly enhances the understanding of this great mystic book.

During the years, with an average interval of two years consecutive volumes were released. In February 2014 the 8th volume was released, covering the commentary on the end of Leviticus and the beginning of Numbers. It is a renewed testimony to the scholarly dedication of Professor Matt.

By this I wish all the best to Professor Matt for the coming years to be able to bring this great project to a successful conclusion for the benefit of all of us!

Flórián Farkas

Editor-in-Chief

The Hague, September 30, 2014

HISTORY

BÉRCZI, Szaniszló

Mesopotamian Arts¹

In ancient times, between the broad valleys of two rivers, the Tigris and the Euphrates, pioneering civilisations had been formed, several times. The historical assembly of the Sumerian City States had been gradually organized by the Sumerians in the 4th and 3rd millennium B.C. As we know from the history of the Assembly of the Greek City States, there was a second stage of development, that one city state collected enough power to control other states and finally to govern all of them. In Sumer, Ur, Uruk, Kis, and Lagash were such ruling city states. During the 2nd millennium Akkadians gradually conquered the Sumerian cities and later the Assyrians and Babylonians organized the rule in Mesopotamia. Although, the new states preserved the benefits of the earlier city organisations of Sumerians and even the language of Sumerians survived until the time of Jesus Christ.



Fig. 1. The front cover of the booklet shows the symbolic ruling position of a princeps (upper figures) and animal fight scene (lower figures).

¹ Example issue from the Coloring Booklet Series of Eurasian Arts No. 20. (with the drawings of the author)

The American historian Samuel Kramer listed in 27 points the pioneering achievements of Sumerian inventions of these early times. Some of them in the city civilisation belong to the fields of city organisation, language and writing, astronomy (calendar), and technologies. In industry they used the following: dam building for flood control, water storage for irrigation in agriculture. They were good in craftsmanship of copper-working, glass-making, textile weaving, pottery making on the rolling disk. The Sumerians had also a good school system. Their architecture is also worldwide known by the zikkurats. However, till today the most well-known achievements of Sumerians are writing and astronomy based on calendar.

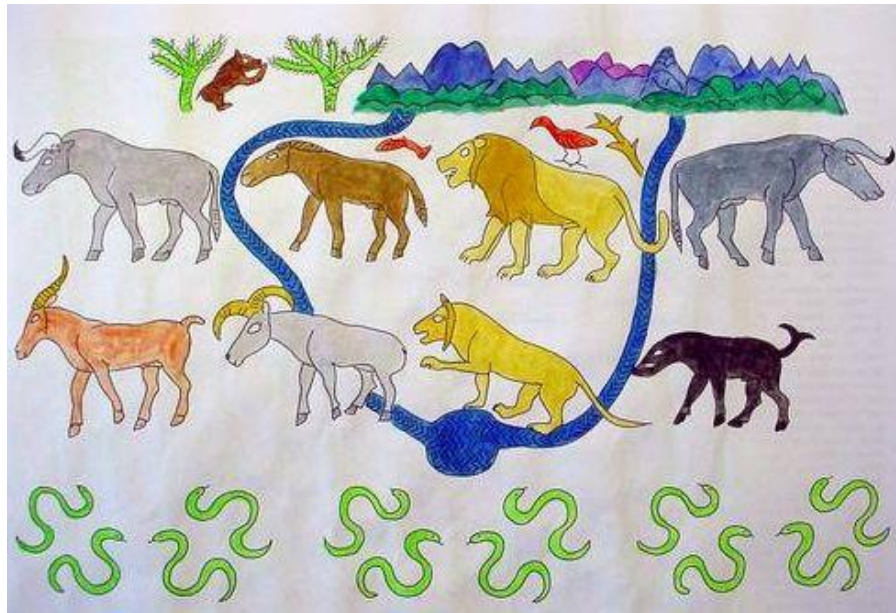


Fig. 2. A famous archaeological find: a cup exhibits the map of ancient Mesopotamia: the two great rivers of Tigris and Euphrates. In the background we can see the Caucasus Mountains.

László Götz summarized the roots of distribution of these inventions in great distances in Eurasia. In his book *The Sun Rises in East* he tells us that the society developed high production power in agriculture which resulted in increased population. Sumerian cities launched settlements for commercialism of rare resources. Their expeditions frequently visited the chains of merchant settlements and transported the metal ores, minerals, and even wood. The settlements launched by the high population explains also the distribution of the cultural achievements to far distances.



Életsfajelenetek 2500 évvel ezelőtt a kelelmesi kardmarkolaton és közelmúltban készült hímzésen. Az ősi kultusz kecskéinek, vagy más patás állatainak, a palma-dítfát megporzó királyainak vagy szárnyas griffjeinek helyét később ragadozók, szarvasok és madarak vették át. Az alsó jelenetek pecsétengerekről valók.

*Fig. 3. Life tree scenes from rolling seals and from a sword scabbard found in a Royal Scythian Tomb.
The life-tree scene has been always a popular topic in the Hungarian folk art.*

László Götz also explains the fact that large regions of Eurasia are populated by peoples speaking agglutinative languages, by the fact that the Sumerian language is an agglutinative language. The most well-known of these languages are: Hungarian, Finnish, Chanty-Manyshi, the Türk languages, Mongolian, and Japanese. Archaeology did not reveal till today the time-sequence relations between the great irrigation cultures in Eurasia. It is known that the Sumerians arrived from Northern Mesopotamia and settled in the delta of the two main streams of Tigris and Euphrates (Hassuna and Samarra Cultures in the 7th and 6th millennium, B.C.). The famous Russian archaeologist, Tolstov investigated the Central Asian irrigation city cultures and he described them as also very old, maybe equally old as the Sumerian cities (Margiana).

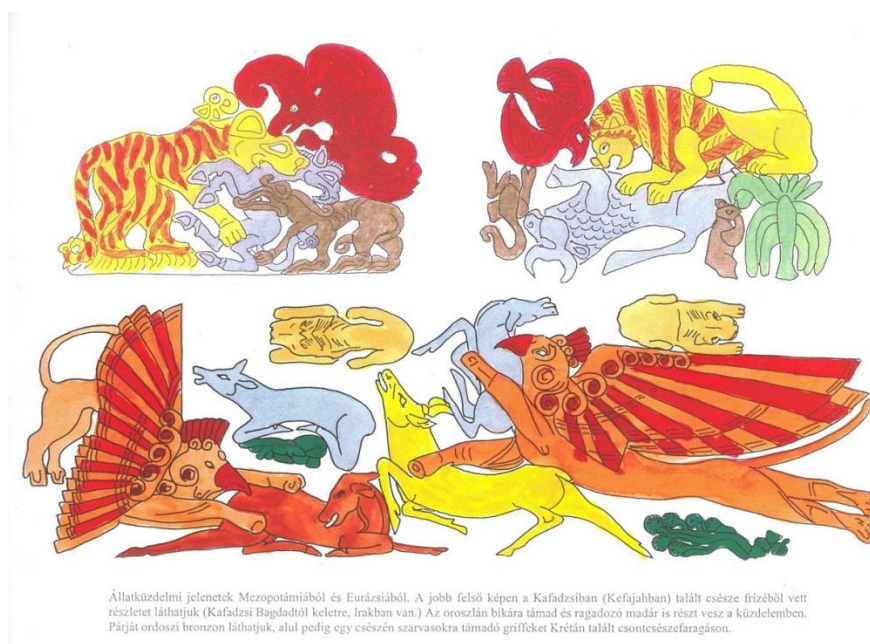


Fig. 4. Artistic representation of the animal fight had dispersed in Eurasia. The upper pair consists of a B type belt buckle of Hun (Xiongnu) Scythian art, the thematic pair to this was found by Sergey Miniaev, a Russian archaeologist, in Khafajah, Iraq, the ancient Mesopotamia. In the lower image the animal fight scene is from Crete.



Fig. 5. Innin, the Shumerian goddess with bird legs is standing on animals (lions), between owls (birds of knowledge). A little bit similar arrangement was found in Magyargyerőmonostor, Transylvania, excavated from the church wall. There the young lady with birds legs nurses two snakes.

The Sumerian achievements dissaminated in Eurasia, and that is the reason why there are so many artistic traditions of our days which have roots in the Sumerian world. These are the animal fighting scenes, the life-tree arrangements, the mythology, and one interesting funeral tradition, the gold face-masking. The most ancient car-funeral ritual was also in Sumer, in the 3rd millennium B.C. Use of cars in funeral tombs are also known from the Carpahian Basin. The disc excavations from Tatárlaka, Transylvania display and prove that such writing style was present also in the Carpathian Basin.



Fig. 6. The figures of gods and goddesses frequently occur as shown standing on the back of an animal in the Sumerian cylinder seals. This style and representation had been taken over by later cultures. Even in the cathedral of Pécs (Hungary), in the romanesque old building there were sculptures where angels were standing in this position. Cavalier sport riding is also present represented by postmen standing on the back of two horses, guiding also 3 or even 8 other horses strapped together, which is the descendant of this ancient ruling arrangement.

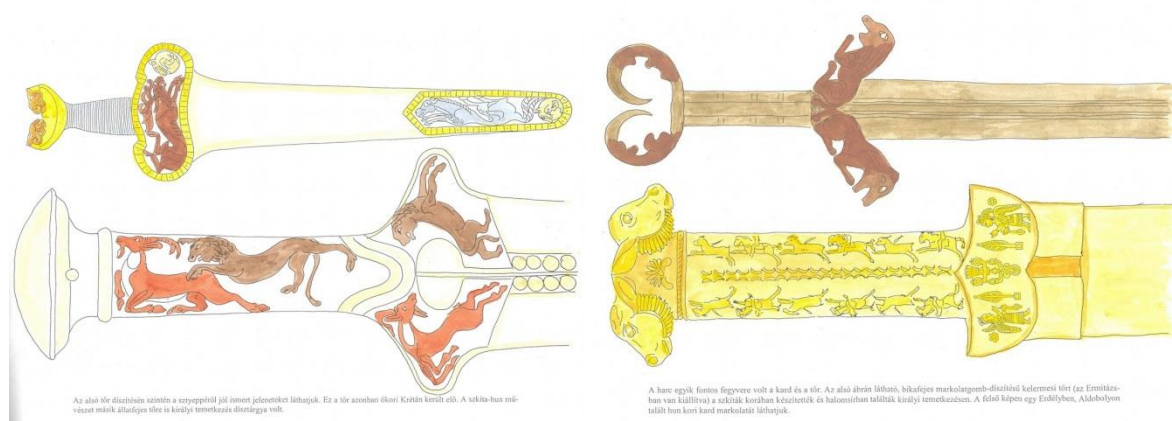


Fig. 7. Animal fights and life-tree scenes representations on ancient Scythian and Hun (Xiongnu) swords. The Aldoboly Sword (upper right) we could admire in the Scythian Treasures Exhibition of the Hungarian National Museum at Budapest.





Fig. 8. Animal fights and life-tree scenes representations can be seen on the backside of the famous mirror from the Kelermes Scythian Royal Tomb.

Gradually we can identify which traditions survived till today and can be found as a living tradition emanating from the Mesopotamian culture. The Franciscan priest Árpád Daczó found living traditions in the vicinity of Csíksomlyó of the old Babba Mária tradition. Babba Mária also represents the Moon, and the old Mesopotamian fertility goddess.

The Hungarian Posta, a well-known horse riding sport preserves the times and traditions when the duke of the community exhibited his rule as standing on the back of animals, as known in sculptures from the ancient Eastern cultures of Mesopotamia and even from Urartu. In the London British Museum exhibition the fertility goddess also stands on the back of lions. In Magyargyerőmonostor, Transylvania the young lady nurses two serpents. Lions are carved on the scepter of the Hungarian crowning arms, and this sceptre was also known as ruling arm in Sumerian times. The old pair (3rd millennium B.C.) of these lions adorned a "modern" (1st millennium A.D.) scepter, which was found in Kis, originating from 2600 B.C.

We can see the old strata of cultural and artistic traditions which go back to the Sumerian art and other arts from Mesopotamia. Our 20th booklet of the Eurasian Art series displays some of them. We wish good inventions while painting the drawings and we wish you to find new readings in this extraordinary exciting historical topic.

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LINGUISTICS

KISAMOV, Norm

Ethnic Affiliation of the Scytho-Sarmatians

Introduction

Turkological literature, and not only the Turkological literature, contains a mass of comparisons and parallels between the Scythians and the Türkic peoples. They are based on specific observations covering particular aspects from the perspective of the relevant discipline. No work has yet assembled an inventory of such parallels in comparison with the Scythian-Ossetian-Iranian theory. More or less consistent lists of arguments are contained in Turkological literature on ethnonymy and ethnology, but being limited to these disciplines, they leave numerous aspects related to other disciplines outside of their field of vision. This overview attempts to fill the gap by incorporating observations from extended range of disciplines. The list is obviously not complete, not only because the increased attention to details makes the potential volume of the list almost unlimited, but because there is no limit to individual disciplines pertained to the subject. The review has no chance of being all-encompassing, the subject is just too large and complex. Every piece of evidence can be used as a starting salvo of an argument. Every literary reference has its own depth and place, and the body of evidentiary material continues to grow exponentially. Accordingly, the task of the listing is not to cover all aspects, but to include the most expressive features from various disciplines that reflect most fundamental or distinct features. A compilation of randomly selected representative series numbering a dozen arguments would be sufficient for an unbiased mind to instill confidence in the whole concept.

The assertions are somewhat grouped together by respective disciplines, although they all are invariably interlaced and conflated. Not all raised aspects are well established, some, like lactose tolerance, are fairly new and in their infancy. The forms Scyth and Scythian, Sarmat and Sarmatian are synonymous. The checklist format allows to draw predictable pro and con results, epitomized in the timeless joke about a donkey, its owner, and a neighbor. When a scholar met a Scythian at a bazaar, he greeted him "I've heard that Scythians are Iranians". The friend replies, "Menim dil Türkçe" (I talk Türkic), to which the scholar responds, "You see, my trusted colleague is right, you do speak Iranian!".

References are cited only in respect to specific details in presentation of generic arguments, with background readily available on the Internet. In most cases, the volume of publications for each point is quite substantial, on-line, in print, and in periodicals. For the purposes of argument, the documented evidence is attested evidence, not ascribed evidence. To be attested, either a modern trait must be traceable into the past by historical or ethnological testimony of contemporaries, or appropriate testing must demonstrate that a past trait is distinctly connected with a party in the contention. Speculative assumptions and inferences are not considered to be attested. The historical period is the literate period, with written evidence, everything else is pre-historical. Archeological, anthropological, and other pre-historic evidence is by nature mute, following the golden rule that "pots don't talk". An artifact found

today can't be ascribed to today's population unless there is direct link between the population and the people that left that artifact. An absence of present evidence is positive evidence for the absence of the phenomenon.

Overview

It is widely recognized that the terms “Scythian” and “Sarmatian” are multi-dimensional. Herodotus described Scythian kingdom as an empire that for a generation included Medes, and in more static description included Greeks, half-Greeks, and Sarmatians who on Herodotus' scale were ethnologically indistinguishable from the Scythians, some land tillers, some forest people, nomadic Acathyrsi Scythians, and so on. Some vague folks were just called Budini, in Türkic a term for a human mass, perhaps Finnic tribes [“*Old Türkic Dictionary*”, Ed. Nadelyaev V.M. et al., 1969: *budun/bodun/boḍun/boiun*“ population, subjects, people”]. Like any other empire in the world and at all times, the Scythian empire had a ruling ethnos (now politely termed “titular”) and subject ethnoses, and thus the “imperial” Scythians were likely multi-lingual and multi-cultural. That does not make the Scythians themselves (“proper”, or “per se”) linguistically, culturally, and traditionally amorphous. Under the Scythians, the subject tribes continued their own way of life, their economy, and their own traditions.

When the western Scythians were pushed to retreat, their empire shrank to a kingdom and to smaller principalities, they were reduced to the Scythians proper, distinct and homogeneous in their language and culture. During a millennium, the European Scythians absorbed linguistic and cultural influences of their neighbors, the Scythians neighboring Greece became somewhat Hellenized, those neighboring Illirians- Illirianized, and so on till we pass China. Some were totally assimilated, lost their ethnic identity, culture, and original language, while others prevailed in the melting pot and became Tabgaches (*Tuoba* in Pinyin), Empire Wei, and a dozen of other Chinese “dynasties”, while the third and the largest group carried the nucleus of their culture and language into the modern times.

In the second half of the 20th century, the Scytho-Ossetian-Iranian theory gained popularity, taking place of an axiom in the Western science. The substance of the theory is that the Scythians, and by extension the Sarmatians, were Iranian-speaking. In the context of the theory, the term *Iranian* is treated generically, in a conventional sense, without clear definition of what is Iranian and what is not. Only in the past decade the notion of the Indo-Aryan migration was correlated with the dating provided by genetics, formed a definite scope and scenery, and turned from a vague notion into established fact [A. Klyosov, 2009, *DNA Genealogy, Mutation Rates, And Some Historical Evidence Written in Y-Chromosome, Part II: Walking the map*//*Journal of Genetic Genealogy*, vol. 5, No. 2, pp. 217-256]. In the last 20 years (1990-2010), the Scytho-Ossetian-Iranian theory has been retreating, first allowing a presence of non-Iranic elements among the Scythians (treating Scythians in the “imperial” mode), then stipulating multi-cultural and multi-linguistic people (still treating Scythians in “imperial” mode), thus preserving the Iranic prevalence, and finally retreating to a position of non-Iranic Scythians ruled by a great Iranic dynasty (treating Scythians in “proper” mode). This series of metamorphoses yields only to the pressure of facts, not to the contending theories and not to the contending opponents, and the retreating process went bit by bit, yielding only as much of the conceptual territory as the facts forced it to yield, and without overt recognition that the yielding was to the particular ethnicity against which the whole Scytho-Osseto-

Iranian Theory was concocted. For the purposes of this compilation, the Scythians are solely the “Scythians proper”, without any mixing or non-Scythian nationals to confuse the subject.

In the world prior to the 1700's, the Scythians were known in Europe only from the works of the ancient writers, principally Herodotus and Classical historians. At that time, the accepted vague wisdom was that the Herodotus' Scythians were precursors of the Türks, with the Türks branching into Slavic, Mongol, Finnish, Baltic, Ugrian, and other unspecified variations. There was a 2-millennium-long string of historical references linking Herodotus' Scythians, Assyrian Ashguzai, and the Hebrew Ashkenazi with the Türks, that was not a scientific concept, but a common knowledge. This knowledge was not based on archeological discoveries and artifacts, anthropological measurements, or biomarkers of modern science. It was fed by the utilitarian needs of the rulers, trade, war, and at times religion. There was a need to communicate with Cimmerians, Scythians, Sarmatians, and Türks. Statesmen had their emissaries, translators, interpreters, and scribes, their storage of records, and schools to prepare diplomatic corps. On the proficiency and perpetuity of the diplomatic system depended fates of the rulers and countries; and the palace chroniclers and poets had to record for posterity the affairs with the foreigners.

On encountering a new counterpart, rulers had to search in their cellars for the right tools, and meet the new challenge by utilizing whatever expertise was on hand. Thus, it came down to us through the ages that Cimmerians and Scythians were somehow related, that Scythians and Sarmats were somehow related, that on the western front, Scythians and Sarmats were somehow related with Huns and Avars, then with Bulgars and Bechens, then with Kipchaks and Oguzes, and finally with Tatars. On the southern front we have Ashguzai and Saka, then Saka and Hunas or Chionites, then Hunas, Masguts, and Savirs. On the eastern front we have generic or chopped down to a tribal level Kangars, Huns, Usuns, Tokhars, and Türks.

By the 10th c. AD, the Cimmerians, Scythians, and Sarmatians were long gone, but the diplomatic tradition, reflected in chronicles and histories, kept recollecting the old knowledge, applying the old term to the flow of new players coming to the thresholds of the states. Every new intruder rising to power, if it did not absorb the existing state apparatus, started history from the moment of its rise; so the Medes started with Saka, ignorant of the Ashguzai; but their literate Greek neighbors have Medes ruled over for 27 years by the Scythians/Ashguzai, while the Medes call the same Scythians Saka. In the east, the Hans started with Huns, holding them to be Juns (戎), who previously were also called Zhou (周). Or Zhou belonged to the Juns (Romanized as *Rong* in Pinyin). Once the new power coheres and bureaucratizes, the continuity restarts anew, the Huns are connected with Se (Saka 塞), the Se with the Türks, and from there it is a breeze.

In the flow of the diplomatic events, when rulers encountered newcomers, the traders were a pool of knowledge. The traders had to bargain, place orders, and specify quality and quantity of goods; they had to deal with every tribe and principality along the way; they had to know who is who and how to deal with everyone; they were a pool of linguistic and customs knowledge, always ready to be called upon in time of need, to advise on how to communicate with the strangers, or fill in as foreign service staff when nothing better was available. Historians used the eyewitness accounts of traders and travelers, and that's how it came to us from the lips of the historians.

Then there was mercenary nomadic cavalry serving in every army of the Eurasia. The courts had to deal with them, sometimes on a very intimate scale, because a number of various rulers used nomadic mercenaries as their Praetorian Guard. The times were changing, the rulers changed, nomadic tribes changed, but the communication between the rulers and mercenaries remained continuous and permanent. The courts had an intimate knowledge of the nomadic languages, and when the ancient writers tell us who is like whom, it should not be taken lightly, or dismissed offhand because the ancients were confused and had no clue. They were not confused, and they did have clue. Their knowledge came to us that Scythians were precursors of the Türks, and that was how we entered the Modern Age.

Before the Northern Pontic area fell into the lap of the Russian Empire, there was no known nomadic archeology to contend with. And only when the spectacular kurgans and their contents became known in the West, the question of their attribution came to the attention of the Western scientists. Archeological excavations in the 19th c. have shown that Herodotus and other historians faithfully recorded specks of the Eurasian peoples' history. Archeological excavations created a tremendous opportunity to analyze and absorb the newly found predecessors into the "we-world" of the then reformulating Western Europe.

Early in the 19th c., Heinrich Julius von Klaproth (1783-1835) was commissioned for ethnographic expedition to the recently seized portions of the N. Caucasus, in 1812-14 he published "*Reise in den Kaukasus und nach Georgien unternommen in den Jahren 1807 und 1808*" (I-II, Halle and Berlin, 1812-14) with an appendix, entitled "*Kaukasische Sprachen*", where for the first time von Klaproth formulated a hypothesis of Scytho-Sarmatian origin of the Ossetic language. At that time, the Georgian term *Ovs* covered numerous tribes north of Georgia, including the Türkic Balkars and Karachais, called Ases by the Irons and Digors. In his 1822 work, von Klaproth completed the sequence Scytho-Sarmatians > Alans > Ossetes ("*Memoire dans lequel on prouve l'identite des Ossetes, peuplade du Caucase, avec les Alains du moyen-age*" ("*Nouvelles annales des voyages No 16*", 1822, pp. 243-56). The term Alan, widely known from historical literature, in Türkic means "Low-Landers", "Plain People", so there is little that can be connected with ethnicity unless the tribal affiliation can be established. The term gained ethnical connotations with the establishment of polities, centralized political alliances, and has as much ethnical meaning as the generic Scythians, nomads, or Wendeln - "Wanderers" - Vandals. The Alans that held the Daryal Pass, for example, were As-Tochar compact, hence the Georgian *Ovses* (Ases), *Taulases* (Mountain Ases), *Digors* (Tochars) and the like. For von Klaproth, Alans were a distinct ethnic group somehow affiliated with Ases, hence Alans > Ases > Ovs > Ossetes. As will be shown below, in the von Klaproth's time, *Ossete* was a form used by the Russian expeditionary force for the Georgian *Ovs*.

The von Klaproth's hypothesis suggested to identify Ossetes with the nomadic horse husbandry Scythians, it started as a global hypothesis that covered all aspects of the entire ethnicity and its entire history. The hypothesis remained notional for most of its existence, till the multidisciplinary evidence led to its shrinkage, eventually reducing it to a purely linguistic hypothesis.

K. Zeiss furthered that hypothesis with a publication in 1837; based on the religion and territory of the Persians, and common Scythian and Persian words; he suggested to identify Scythians with the Persian-lingual tribes. The sequence was completed by the prolific writer count Vs. Miller and philologist V.I. Abaev (Abaev V.I., 1949, "*Ossetian language and folklore*", Moscow-Leningrad). The Scytho-Osseto-Iranian

Theory was officially inaugurated and canonized in the USSR, with a corollary that the Türkic people in Europe were a mass of invaders asking for ethnical cleansing. At the end of the WWII war, in preparation for a campaign against Persia and Turkey, all Muslim “invader” peoples were deported from the Caucasus and Crimea, taken from their idyllic valley homes to the cattle cars, and dumped in the Kazakhstan semi-desert.

V.I. Abaev's work was introduced in the western linguistic publications, and his conclusions were widely accepted by the Western linguistics, although his work has never been translated into the western languages. The greatest pearls of the V.I. Abaev's book did not gain linguistic appreciation: that Ossetic lexicon is 80% non-IE, that only about 10% of the Ossetic lexicon belongs to the Iranian family, and that the key language features of phonology, typology, agglutination, morphology, semantics, and syntax in the Ossetian languages are not compatible with IE and Iranian language families. In spite of all declared linguistic properties, V.I. Abaev declared Ossetian languages to be Indo-European and Iranian, and by a feat of the chain link connection, the language of the Scythians.

The following citations summarize the V.I. Abaev's work. Since 1949, numerous philological works were dedicated to the Ossetian languages, but none of them refuted statements formulated by V.I. Abaev in the 1949 publication.

“Hence we have about 20 % of elucidated Indo-European words (*i.e.* 800 words, 10% Iranian IE and 10% non-Iranian IE - NK). ... from the major languages of the Near East Asia: Arabian, Persian, Türkic and Georgian... the number of these words also reaches 800 (20 % - NK). Accepting for the remaining somehow “elucidated” words the maximal figure of 400 (*another* 10 % - NK), we still have about 2000 words remaining, *i.e.* 50% of the dictionary not touched by the linguistic analysis (*i.e.* the Caucasian languages, specifically the local language of the deported and not mentionable Nakhs-“Chechens” - NK)” [Abaev V.I., 1949, “Ossetian language and folklore” p. 103]

“For the Indo-European languages these (*Ossetian*- NK) phonemes are alien”; p.96; “from the different angles, we witness that the correct presentation of the Ossetian phonetics cannot be made while ignoring the Caucasian-Japhetic (*i.e.* non-IE - NK) phonetic facts” [Abaev V.I., 1949, “Ossetian language and folklore” p. 25]. “Again and again, from different angles, we witness that the correct presentation of the Ossetian phonetics cannot be made while ignoring the Caucasian-Japhetic phonetic facts, and the attempt to reduce it all to the “Indo-European” can cause only that a number of the most interesting phenomena would end up outside of the sphere of the scientific research.” [Abaev V.I., 1949, “Ossetian language and folklore” p. 96]

“we have well developed agglutinating declination, and each Ossetian case finds more or less exact typological equivalent in the declination of some of the Caucasian languages (*i.e.* non-IE - NK) with the same semantical meaning and the same syntax function” [Abaev V.I., 1949, “Ossetian language and folklore” p. 99]

“We find a similar (*to Ossetic* - NK) picture both in neighboring Japhetic languages (*i.e.* non-IE - NK), and in the languages of the Finnish and Türkic groups” (*i.e.* non-IE - NK) [Abaev V.I., 1949, “Ossetian language and folklore” p. 108]

“the scope and the importance of this non-Iranian both in the language and in folklore the Ossetes cannot be hidden from any researcher with the most superficial acquaintance” [Abaev V.I., 1949, *“Ossetian language and folklore”* p. 95]

“the number of facts in the Ossetian language..., because of the impossibility to connect them with the facts of the Iranian, Aryan, or Indo-European, were until now left out from the circle of attention of the traditional linguistic school” [Abaev V.I., 1949, *“Ossetian language and folklore”* p. 95]

Thus, forgetting phonology, agglutination, morphology, semantics, and syntax, if a name in Olbia happened to sound like an Ossetic word, there are 90% chances that Ossetic word is not Iranian, 80% chances that that Ossetic word is not IE, and 50% chance that it is a Caucasian Adyge or Nakh word. In the Nakh linguistics, Ossetian language is counted as a language of the Nakh group. It might as well be counted as Adyge, with Nakh and Adyge each having more reasons than either Iranian, Türkic, or non-Iranian Indo-European classification. How such irrational approach could convince any member of the “consensus of scientific community” is in the realm of psychology, not applied sciences.

Besides lexicon, the agglutination in Ossetic as an IE language makes it a white crow: of the 450 IE languages, 440 are black sheep flexive languages, and about 10 held as IE are white crow agglutinative languages. If like Ossetic, they are unrelated to IE in phonology, agglutination, morphology, semantics, and syntax, and carry 20% of IE lexicon, in a court of law they would win their case only with an overly sympathetic jury. If Ossetic has anything to do with the Scytho-Sarmatian languages, any objective jury would conclude that the Scytho-Sarmatian languages were also agglutinative, like the Türkic or Nakh. As for V.I. Abaev's mastery in oblique phraseology, in 1949 in the Former USSR the deported Nakhs were not mentionable by sane people, hence the off-Biblical “Caucasian-Japhetic” euphemism.

In the USSR, archeologists fell in line and from then on defined their digs as Iranian-lingual Scythians and Sarmatians, archeological cultures were published as Iranian-lingual, the history was re-written in the umpteen's time, and 200+ ethnic groups in Russian public schools were informed on the Iranian-linguality of the Scythians. Close to a hundred of these groups were of Türkic origin, the state was robbing their children of their own history on an industrial scale. From about mid 1950's to about 1990's, when teaching of history in the Former USSR was interrupted to re-write the history again, the Türkic teachers of Türkic children had to teach kids with a full knowledge that they are teaching a blatant, state-dictated, politically motivated lie.

From the very beginning, existed alternate opinions, like those of K. Neumann, 1855 (K. Neumann, *“Die Hellenen im Skythenlande”*, Berlin, 1855), who came to differing conclusions. G. Moravcsik in 1958 published his work that promised to decimate the new paradigm (G. Moravcsik, *“Byzantinoturcica II”*, Berlin, 1958). The alternate opinions managed to introduce a factor of inconclusiveness in the concept, but failed to impress the “consensus” of the European scientific community into revising the upsurging concept. Some scholars hedged their opinions by qualifiers. Others dropped the shades and selected sides, joining the universal acquiescence of the Indo-European concept by the European scientific community. In the 1930's, the brilliant Russian school of Turkology was physically wiped out, and the half-baked replacement scholars had to follow the 1944 edict against “ancientization” of the Türkic history. There were opinions, but no voices, not even kitchen table whispers. At the conclusion of his 1949 work, V.I. Abaev declared that any alternate opinions are unscientific, thus putting all potential

improvident dissidents on notice. The Dark Age did not end in 1960's with the publication of the works of L. Gumilev and O. Suleimenov, who dared to break the cover of silence. Against all odds, the Scytho-Oseto-Iranian Theory is still a sole doctrine of the Russian Academy of Sciences.

In the process of adaptation, the ancient Iranians unwittingly gained brand new phenotype, they become flatter-faced, shovel-fanged semi-Mongoloids with somewhat Caucasoid appearance, with ladies a little more pronouncedly Mongoloid than the men. The South Slavs are distinguished by the inherited Mongoloids' wide face, frequently credited to all Slavs, but the Baltic Slavs retain the narrow-faced morphology of their Baltic ancestors, and the Western Slavs keep the narrow faces of their ancestors.

A separate Scythian-related question is the ethnonym "Türk". If it came after a leader under that name, it happened many centuries before the name Türk became an ethnonym, and still more centuries before the name Türk became a politonym in the 6th c. The first known records of the Türks are millenniums older than the modern notions of the linguistic family and the ethnos termed "*Türkic*". "In the mid-first century AD (i.e., before 50 AD - NK), the *Turcae* "Turks" are mentioned there (living in the forests north of the Sea of Azov - NK) by Pomponius Mela." [C. Beckwith (2009), "*Empires of the Silk Road*", p.115, K. Czegledy (1983), "*From east to West*", P. Golden (1992), "*Introduction to the history of the Türkic people*"]. This is smack in the middle of the Sarmatian territory, during the period of the Alan leadership, when the Roman Empire just started paying an annual tribute to the Sarmatian Alans.

In the mid-first century AD the N. Pontic steppes were occupied by Sarmatians, the conglomerate of many European tribes headed by the Alan rulers, and among the many tribes already were the tribes of *Turcae* "Türks". The *Turcae* "Türks" are also mentioned in the "*Natural History* of Pliny the Elder (i.e., before 77 AD - NK), spelled *Tyrcae* "Türks". [C. Beckwith (2009), *Ibid*, p.115, D. Sinor(1990), "*Cambridge History of Early Inner Asia*", p. 285]". These Latin classical references to the Türks are direct and overt, and should be familiar to any proponent of any Eurasian ethno-linguistic theory, they should be complemented by the toponymic terms that are still mistreated as of unknown provenance or habitually ascribed to the Iranians against protestation of the Turkologists.

In the Middle Asia, in the land of Massaget (future Alans) Sarmats, in the Antique period are minted coins that use the word "Türk" as an adjectival synonym of the word "state" [A. Mukhamadiev(1995), "*Turanian Writing*"/ [Linguoethnohistory of the Tatar people](#)]. Nearly simultaneously, Ptolemy places *Huns* and *Ases* in or around the present Moldova, into the territory populated by the Sarmatian Yazygs (*Yazygs, Yases, and Ases are allophones*- NK); he also places the Hunno-Bulgarian patently Türkic tribe *Savars* right in the N. Pontic seven rivers area in the headwaters of Don and Sever (*Savar* - NK) Donets, and places the Scythian *Agathyrs* around the Carpathian mountains contiguous with *Savars*, and located in the Yazyg territory. The ancient geographers throw a real monkey wrench into the machinery of the Scytho-Oseto-Iranian Theory, conflating Sarmats with the Türks, Huns, and Savars centuries before their alleged appearance in the Central and Eastern Europe according to the dogmas of that theory.

From the historiographical standpoint, the body of the Scythian-related scientific publications is yet to be analyzed statistically, both retrospectively and as a running total. On the source study, vast layers of material remain unturned, for example the fundamental work of Agustí Alemany, 2000 ("*Sources On The Alans*", Universitat Autònoma de Barcelona, 2000) completely omitted Islamic sources, which yet may add valuable information on the notion of Sarmatians. A retrospective statistical analysis of the Classical

writers can provide a three-dimensional image of the references, and locate the centerline for the perceptions of the contemporaries, the perceptions so cavalierly dismissed by the architects of the Scytho-Osseto-Iranian Theory.

A running total of the genetic publications may give a “consensus” picture quite different from that advertised as “consensus of scientific community”, and it would have an advantage of reflecting the facts on the ground. For example, a cursory look on the references to the Türkic analogies pertaining to the Kurgan cultures versus the overall analogies tends to create an impression that the facts on the ground are unambiguously leaning toward the Türkic side, but a more accurate statistics may reveal a much richer picture. Statistically, the advertised “consensus” may not exist at all.

Discussion

The following is a listing of the major colliding traits. They are loosely grouped into categories of historiography, archeology, ethnology, linguistics, literary, corollaries, and ethnic appellations. The problem cases briefly state subjects related to the Türkic versus Indo-Iranian aspects.

Historiography

1. Until the 1930s, even the official Russian historiography recognized in Scythians the Türkic tribes. In 1930s, the Russian Academy of Sciences lost its academic independence, from a scientific association it was forcefully converted into a political tool, and the Soviet historiography has dramatically changed its course. Next, the Türkic peoples of Eurasia turned from being native people into migrants-conquerors. Ironically, the Western “mainstream” in humanities now trots the course decreed by the most inhumane regime of its time.
2. The Scytho-Osseto-Iranian Theory was introduced in the USSR as an official scientific dogma by lavishing official praise and awards to V.I. Abaev. In the six decades since the Theory was promulgated, not a single scientific conference was conducted on the validity of the Theory or its debatable aspects. Not a single open forum has been held publicly or officially, not a hint of a discussion, nothing, nada. In contrast with any and all scientific principles, in contrast with the science itself, the *“science being a study of the everything that exists anywhere using theoretical models and data from experiments or observation”*. That is in stark contrast not only with the international scientific practices, but even with the Russian scientific practice, where contested topics are routinely debated at the publically held academic conferences. Given that the Scytho-Iranian Theory is a subject of continuous and persistent multifarious assaults from within and without the Russian Academy of Science, and the skepticism it is treated with by many outlets of the Russian Academy, the historical fact of an absence of a single academic discussion about or around the Theory is a testament on its known incapacity.
3. In the scientific world, it is impossible to find a subject, however specialized, that does not have its own historiography. Subjects so narrow that they involve a handful of scholars across the whole large world and have no contentions have their historiography. For larger issues are routinely published bibliographical and historiographical periodicals. The Scytho-Osseto-Iranian

Theory is unique in the scientific world. Although it was born as a controversy, lived as a controversy for one and a half century, and involved innumerable disputes and publications, there has never been a work that gave an overview of the history of the subject and its historiography. Accordingly, there have never been historiographical updates that bring historiography up to date. One can't find a standard phrase "*For full historiography on the subject, see XYZ*". And that is in spite of the never extinguished heated debates and the immense volume of publications. If there are Cinderellas in humanities, the subject of the Scytho-Osseto-Iranian Theory is one of few that qualify for that high status.

Archeology

4. The key word here is documented vs. ascribed. Scythians, Cimmerians, and Sarmats buried their dead in kurgans. Among the Türkic people, the Kurgan burial tradition extends to the present. In the historical period, except for the Türkic people, no other group has practiced Kurgan burial rite, which is an expression of the Tengriism etiology. Documented are only Türkic people, the others are either cultural borrowings (Phillip, the father of Alexander; Rus princely burials, etc.), or ascribed to nations without documented evidence (Scytho-Iranians, Germanics, etc.). Cultural borrowings are easily detected, because as an alien tradition the kurgan burials do not extend to the body of the people, they only mark the elite, while the Türkic kurgan burials are a fabric of the national etiology, and the Türkic ordinary burials differ from the elite burials only in opulence.

In case of the Slavs, archeologists and anthropologists state in unison that no Slavic remains were found because the Slavs cremated their deceased. That shows that the Rus princes of Slavs were not Slavs, they were buried in a tradition alien to the Slavs. The most important attribute of the Tengrian burials, and least understood by uninitiated archeologists, are the provisions for travel: food in dishes, cart or horse for transportation, and a set of travel necessities that reflects the time and space, like whetstone, knife, bow and arrows, axe, and so on. Naturally, nobody sets out for travel naked, so the deceased are properly attired in their travel caftans, travel boots, bonnet hats, and belt carriers. The funeral inventory was changing with time, from the Neolithic to the Metal Age and on to Antiquity, but its purpose remained the same, let the deceased to reach Tengri for reincarnation. It is well known that none of these typical Scythian, Hunnic, and Türkic funeral traditions can be found in the innate Indian or Iranian historical last rites.

Scythian belt



Kipchak belt



Modern belt



5. The key word here is documented vs. ascribed. The use of ochre in burial ritual, like in item 1, is documented only among the Türkic people, including today's Sakha and their ancestors the yesterday's Kurykans. The Scythian burial ritual with a horse, typical for the Sakha, is the same as

the ancient ritual in the Altai Mountains, then the same as the ritual of the ancient Kipchaks, then of the ancient Kangars and ancient Bechens-Bosnyaks, then of the ancient Uigurs, and then the same rite as the ritual of the ancient Türks, and then the rite of the ancient Huns, Sakas, and the Scythians-Sarmatians.

The continuity and heritability of the kurgan burial ritual did not escape a single researcher, in fact, archaeologists have complained that the typology of the kurgan burials hampered the ethnic definition of cemeteries: *"the burial ritual of the Türkic peoples is generally extremely monotonous"* [C.A. Pletneva (1990), "Kipchaks", Moscow, Science, ISBN 5-02-009542-7, p. 31]. That uniformity is traceable from the present time till the first Scythian burial kurgans in Europe and Asia.

6. Scythians buried with their dead dozens, and sometimes hundreds of horses, in contrast with Indo-Iranians.
7. Scythians' embalmed bodies of the Scythian chiefs, in contrast with Indo-Iranians. Herodotus 6.71 described in detail the embalming procedure.
8. The Kipchak balbals typologically are identical with the Cimmerian and Scythian balbals. Two types of balbals are distinguished, one representing a deceased, and the other representing his or her slain enemies. The first type is a sculptural depiction of the deceased, the second type symbolizes victories, and range from untouched slab (*mengü* in Türkic, *mengir/menhir* in English) to slightly touched to reflect a specific individual, usually a shape of his distinct hat. Until enough positively identified samples were accumulated quite recently, archeologists could not positively tell the attribution of the balbals, even now museum exponents carry a generic description "sculpture from nomadic kurgan" for both Scythian and Kipchak sculptures. No traces of the balbal tradition were ever found in Indian, Brahman, or Iranic ethnology.

"Kipchak balbals" is a trade name, like the "English ivy", ethnically they are associated with Kipchaks and nearly all other Türkic people from Pacific to Mediterranean, and in places reaching Atlantic.

9. Archeologists uniformly link the Scythian and Hunnic archeological cultures, denoting a common cultural and ethnological origin. The spread of the Scytho-Siberian culture is beyond anybody's imagination, the diagnostic hallmark of the culture is the Scythian Triad, found along a strip of 14 time zones. At the dawn of the Common Era, the whole length of the strip was populated by a continuum of the ethnically Türkic people, most of whom did not suspect that in the future they will be called "*Türkic*". Most of that length has no traces of Iranic archeological cultures.

The spread of the Seima-Turbino metallurgical province (1800–1500 BC) overlays the same territory, it is centered in the Altai, it reaches the Middle East on one end and China on the other. In the Middle East, it is attributed to the horsed nomadic tribes with transparently Türkic names recovered from the Sumerian cuneiform writing, Guties and Turuks, which happened to be allophonic with the Türkic Guzes and Türks. In addition to the names of the Middle Eastern horse husbandry people being nearly identical with the generic names of the Türkic tribes, they also wielded unique cast bronze axes with unique method of joint with the handle. Those were

the same axes found thousands kilometers away in the Altai area, and the same unique axes were found thousands more kilometers away in the Inner Mongolia and Northern China, in the territories populated by nomadic animal husbandry people [R. Bagley "[Early Bronze Age Archaeology. The Northern Zone](#)" (i.e. South Siberia - NK)/M. Loeuwe, E.L. Shaughnessy, eds "*The Cambridge History of Ancient China: From the Origins of Civilization to 221BC*", Cambridge University Press, 1999, p. 223)] whom the Chinese called Juns and Zhou (apparently, *Türkic terms Hun and Juz in Chinese rendition* - NK). More than that, the Chinese word for the knife "ge", and Greek word for knife "akinak" happened to be allophonic and congruent with the *Türkic* word for knife "kingirak" that the ancient Chinese rendered as Zhou's "ching" [G. Dremin "*Scythian Vocabulary*", <http://kladina.narod.ru/dremin/dremin.htm>, see review "[Scythian Word List Sources](#)", look for *akinak*]. The *Türkic* name for axe *balta* is found on the other end of the steppe belt in the name *Baltic Sea*, which was documented in the Classical time as called so because of its axe form.

10. The Scythian rock art, their petroglyphs are found across Eurasia, in areas invariably populated by the *Türkic* people: Urals, Itil/Volga, Caucasus, Northern Pontic, Middle Asia, and Siberia. Numerous petroglyphs are complemented by *Türkic* written inscriptions, which caused experts like I.Kyzlasov to be astonished by the extent of literacy among the ancient *Türkic* people. The body of documented surviving rock inscriptions numbers in many hundreds. The spread of the rock art is congruent with the other hallmark traits: kurgan burials, Seima-Turbino Metallurgical Province, spread of cauldrons, and the like, none of which is typical for the Indo-Iranians.
11. Ceramics is an enduring vestige of the ethnical, social, and temporal life. Comparison of the typical Eastern Hunnic ceramic vessels with the corresponding vessels of the Beaker culture in the Western Europe attests to their indubitable similarity. The similarity is striking because the objects hail from the layers of 3000 years temporal distance and 10-12 time zones geographical distance. The Beaker culture is associated with the origin of the Celtic people and their circum-Mediterranean migration from the Pontic steppes to the Iberian peninsula between 5th - 6th mill BC and 2800 BC, it is traced by the dating of R1b Y-DNA marker. The Eastern Huns were a confederation of predominantly kindred *Türkic* tribes of the Asian steppe belt at the turn of the eras, archeologically and ethnologically they are identified with Scythians. The marker R1b Y-DNA is positively correlated with the bulk of the *Türkic* people. That makes the commonality between the proto-Celtic and later *Türkic* ceramics consistent and predictable, and it adds to the store of the other common traits of these two groups.

The Celtic ancestors departed from the N. Pontic two millennia before the Eastern Europe gave a shelter to the farming refugees from the central Europe, and four millennia before some of those refugees ventured to migrate to the South-Central Asia. The Celtic ancestors conceptually could not have anything to do with the much later pra-Indo-Arians, they were moving from different stations at different times and in opposite directions. This combination of the genetic and ceramic evidence presents one more conundrum for the Scytho-Oseto-Iranian Theory, it could not foresee such scenario nor predict these archeological effects. The Scythian Huns with the Celts, and the Indo-Arians belong to unrelated flows of the human migrations.

Hunnic Ware

Huns//Lesser Encyclopedia of East Baikal Area,
series Archaeology <http://encycl.chita.ru/encycl/concepts/?id=6772>



Beaker Ware



If the Eastern Hunnic beaker would have been found in Europe, it would be classified as belonging to the Beaker culture. Some differences in vertical dimensions are irrelevant, and can be attributed to the local traditions.

12. The mobile nomadic society with mobile property can't survive without codified means to identify and authenticate property. Such identification is provided by tamgas. Systematic historical cataloguing of Türkic tribal tamgas is documented from the 8th c. on, the tamga markings and whole "tamga encyclopedias" are registered across Eurasia, most of the Türkic nations, and only the Türkic nations have retained their historical tamgas, some peoples preserved their tamgas to a clan and family level. Archeologists specifically identify the ancient tamgas with the Eurasian nomadic pastoralists, and among the Türkic people this trait has

survived through the Christian and Islamic periods, while the Indo-Iranians, Indians, non-Türkic Persians, and Brahmans have no historical recollection of the tamgas in their past. Specialists figured out the development of tamgas between branches and generations, making tamgas a tracing tool. The traditional Scythian territories of Crimea and Dobruja are notable for the wealth of their tamgas. As with the elite burials, tamgas among the other ethnicities are either cultural borrowings (some recorded dynastic tamgas), or they are arbitrarily ascribed to nations without a thread of documented evidence (e.g. "Iranian-lingual"). Unfortunately, explorations of uncultured archeologists wiped out most of the unknown "primitive" markings from the pages of history, some of the greatest discoveries were saved by a chance encounter of a learned professional.

Ethnology

13. Scythians lived in felt yurts; they widely used felt products in their life, in contrast with Indo-Iranians.
14. Scythian original method of cooking meat in a stomach over a fire of bones and wood, in contrast with Indo-Iranian cooking methods.
15. Scythian method of scalping enemies by incising skin around the head at ear level; carrying around scalps of felled enemies, in contrast with Indo-Iranian traditional methods.
16. Historical memory of the Northern European peoples (Germanic, Scandinavian) connects their origin with the Scythian people and the people of the Scythian circle, the As people. The historical memory is supported by a wealth of corroborating evidence: archeological, ethnological, literary, linguistic, societal, and biological.

The most prominent archeological evidence includes elite burials in kurgans and nomadic archeology of the Goths, Vandals, Burgunds, etc.; the most prominent ethnological evidence includes numerous parallels with the Classical literature's ethnological descriptions and that of the Türkic people [G. Ekholm (1936) *The Peoples Of Northern Europe: The Getae And Dacians*//*The Cambridge Ancient History*, Volume XI, The Imperial Peace, Cambridge University Press, http://archive.org/stream/cambridgeancient015566mbp/cambridgeancient015566mbp_djvu.txt]; the literary evidence consists of the sagas and documented historical memory, and it includes the conspicuous presence of the toponyms and ethnonyms with the Scythian "Sk", as in Scandia, Scythian, Saka, Sciri, Σκλαβόι "Sclavenes", Sekler, Sakar, Sagadar, Sagay, Saha, and more, and ethnonyms with the Cimmerian "Kim" like Kimbri in "Cimbri", "Cymry", "Kimbroi", Kimberly, and Cambridge; the linguistic evidence includes a mass of the ancient Turkisms in the Germanic and Scandinavian languages, without any trace of Iranisms or Ossetisms; the societal evidence includes parallels between the societal traditions of the Germanic, Scandinavian, and Türkic nomadic societies; the biological evidence contrasts the blondish constitution of the northern European peoples with the brunette constitution of the Indo-Iranic peoples, and their contrasting genetic make-up like predominance of R1b vs. predominance of the later days' bra.

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17. Chinese chroniclers noted very specifically the nomadic dress, with bashlyk bonnet hat and left-lapel caftan and leather boots and waist belt. No ethnographic description of Brahmins, Iranians, Indians, etc. ever noted bashlyk hats etc., but to these days they are the national dress in Kazakhstan, Bashkiria, and everywhere else where we have ethnographic evidence on the Türkic people or depictions on the Türkic and Scythian balbals. The bashlyks of the modern Russian generals ascend to the Cossack bashlyks that is an inheritance of their Türkic past. The symbology of the nomadic belts is paramount throughout millennia, from the Scythian monuments to the present pastoral Türkic and Mongolic population, although in modern times belt as a tool shack is replaced by automobile trunks. As far as the Indo-Iranians are concerned, on the ancient pictures experts discriminate them from the Türkic people precisely by their distinctly different attire, the depictions of the Scythian and Türkic traditional dress vs. Indo-Iranian are vividly incompatible. Notably, the Türkic attire, together with its terminology, became a typical dress for the Slavic peoples to such a degree that it is rated as inherently Slavic, which in this one ethnological aspect makes Slavs incompatible with the Indo-Arians.
 18. From the first historical records, a sequence of nomadic warriors served as mercenaries under the general names of Scythians, Huns, and Türks. No small or great empire in Eurasia escaped paying tribute to the mounted nomads and enlisting them as mercenaries. The Alexander sarcophagus of the 4th c. BC depicts Greeks fighting Persians, and all "Persians" uniformly wear Scythian (or Kazakh, or Bashkir) bonnet hats and riding boots, the Persians proper are nowhere to be found there; the sarcophagus also depicts a Parthian shot two centuries before the Parthians entered the pages of history. Until the Modern Times, no army of sedentary agricultural states could resist the cavalry armies, and no empire could master a cavalry force compatible with the Scythian, Hunnic, or Türkic armies, or compete with their military aptitude, and that includes the states of Indo-Iranians, Indians, Persians, and the forces of the Brahmans. The continuity of methods, organization, strategic and tactical maneuvers, arms, training, dress, military aptitude, and trustworthiness of the Scythian, Hunnic, and Türkic mercenaries makes them uniquely distinct across time and Eurasian space. There is nothing compatible on the Indo-Iranians serving as eternal mercenaries in the states across Eurasia.
 19. Türks and Scythians demonstrate an amazing congruence of their geographical and political development. At the dawn of the historical period, when literacy was limited to the Middle Eastern area of the inhabited world, the people called Kang left their footprint in the space spanning from the Middle Asia to the Middle East. A millennium later, in the historical period, Scythians ventured from their states in South Siberia and Tuva to establish their states in the Middle East and N.Pontic area. In the next historical period, Huns established their state covering South Siberia and Tuva, reaching from the Middle Asia to the Far East, and eventually establishing a state in the Eastern and Central Europe. A few centuries later, in the same geographical space the Türks stretched their Türkic Kaganate state from the Central Asia to the Eastern Europe, while their Türkic opponents established the Avar Empire, Bulgar Empire, and Khazar Empire that extended from Volga to Central Europe and Balkans. All these expansions, in addition to the temporal symmetry, have a common denominator: these people were horse-mounted warriors, they produced vast herds of horses, they valued trade opportunities, they
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expanded from a steppe pasture area to a steppe pasture area, and they settled in the choicest suitable areas. The sedentary agricultural states of Rome, Greece, Persia, Khorasan, India, and China abutted the steppe empires on the west and south. The Scytho-Osseto-Iranian Theory can't offer anything comparable in scope or in substance.

20. Most of the time, the productivity of the nomadic horse husbandry far exceeded the productivity of the sedentary agriculturists. Animal pastoralists needed free markets to sell their surplus horses and animal raw materials. The value of GDP can be derived from the size of the cavalry army: 1 warrior per family and 30 horses (with sheep converted to equivalent horses at 10 sheep per 1 horse) annually produce 20% or 6 horses for sale per family. At 20 solidi a head and 20 solidi/lb, it is 6 lb of gold per family if they sell all their merchandise at Byzantine market prices. The local markets probably were able to provide only 10% of that, or 0.25 kg of gold, or 5 kg of silver annually per family [Angeliki E. Laiou, Editor-in-Chief, *"The Economic History of Byzantine: From the Seventh through the Fifteenth Century"*, 2002, Dumbarton Oaks, <http://www.iisg.nl/hpw/byzantium.pdf>]. A 10,000-strong army represents a 40,000 to 50,000-strong tribe with potential annual trade income of 2,500 kg of gold, or 50,000 kg of silver at local market prices, not exactly living in poverty, but only when there is a trading partner available. C. Beckwith noted that at all times the first objective of the nomadic Scythians, Huns, and Türks was the trade, every peace treaty that reached us required allowance and facilitation of free trade on the part of the sedentary states. Here is notable the unique ethnological similarity between the Scythians, Hunnic, and Türkic people [C. Beckwith, 2009, *"Empires of the Silk Road"*]. Indo-Iranians and Iranians, on the other hand, are not known as exporters of neither horses, nor of their grain. If they were Scythians, they would have to either export horses, or to expand exponentially under pressure of increased herds and needs for pastures.
21. The extensive Scythian and Türkic ethnology documents such cultural attributes as dress, food, drinks, conservation of produce, family relationships, housing, sanitary traditions, military traditions, societal organization, cosmological concepts, literary traditions, mythological and folk tale traditions, art, and a myriad of other traits. In many cases, the prominence of these traits far exceeds the significance of the other characteristics. For example, the Scythian mercenaries were a major, if not the only, force in the armies of a number of the states, during almost a millennium period. The Scythian warriors in the Scythian conical hats, Scythian boots, Scythian pants, on the Scythian horses, and with Scythian composite bows are shown innumerable times in the historical records, and became a staple image of the generic Scythian. The Ossetian ethnography of the historical period would have to come up with at least a remote echo of these mercenary military traditions wearing Ossetian conical hats, Ossetian boots, Ossetian pants, riding the Ossetian horses and with Ossetian composite bows. In the absence of such ethnological links, the Scytho-Iranian Theory remains a murky propaganda myth. The so-called universal acceptance can become a scientific concept only when the multidisciplinary evidence converges to the same conclusion. As we know, it not only does not converge, it stubbornly keeps conflicting with it in every aspect.
22. The Türkic traditional succession order is Lateral Succession, the rule passes from older brother of the dynastic clan to younger brother, and when the brothers run out, the next in line is their

nephew, an eldest son of the senior brother who had to have served as a ruler. In the succession order, children of brothers who for any reason did not serve as rulers were bypassed. The passing of the scepter from brother to brother was noted among the Scythians, Huns, and all Türkic people. Lateral Succession is an oddball tradition in the human societies, it was noted among a handful of people in the world, and it is drastically different from that of the IE people (and Chinese too). That Türkic custom was also the rule in the initial Rus society [http://en.wikipedia.org/wiki/Order_of_succession#Lateral_succession], which left us detail descriptions on the procedure. History has not brought to us the principles of succession among the tribes that became Ossetians after the Russian conquest of the 19th c., even if they had thrones and succession order. But since Ossetian was just an artifice to reach the pier of Indo-Europeanism via Iranian languages, the differences between the Indo-European traditions of succession and Türkic traditional order of succession is another argument for a fundamental incompatibility.

23. A drastic difference between the Türkic and IE tradition is the equality of sexes (pre-Islamic, pre-Christian, and not under influence of sedentary agricultural nations). In the Age of Enlightenment, the inequality and equality of sexes was expressed in terms of *Patriarchate* and *Matriarchate* by the people grown up with a mindset of the male-dominated societies, that concept was applicable to the Türkic societies only superficially. In the literary tradition, we do not have systematic descriptions of the Scythian customs other than striking examples on the equality of sexes reflected in the stories about the Scythian Amazons and the story about Scythian girls marrying only after killing an enemy. In archeology, it is noted in the presence of the female warriors buried under the Scythian and Sarmatian kurgans; in the Türkic literary traditions the equality is embedded in the canvas of the story, like the specifically Bulgarian single combat between an admirer and his bridal selection; and in real life, in spite of religious proscriptions, in the Türkic societies the women nowadays still enjoy a commanding status incompatible with the surrounding population whose traditions were born from the agricultural sedentary past.

The high status of women in Türkic societies was shocking and was noted by all travelers grown up in the Middle Eastern Persian and Arabic tradition, by European travelers, and by the Chinese observers. On the Scythian female status we have sensational anecdotal testimonies, but for the Türkic societies we have literary evidence that women were the owners of the state, people, and land, and men respected the matrilineal priority. Women called assemblies for the election of the heads of state, and the maternal tribe was evaluating and approving or declining male candidates for the leadership position. Nothing of this nature is documented within the agricultural societies, among the Iranians, Indo-Iranians, or Indians; to the contrary, females in those societies are traditionally abused and subservient. Unfortunately, the civilization, the world religions, and the admixture with agricultural people not only did not bring any benefits to the Türkic women, but in the present conditions significantly reduced their former status.

In the Scythian, Hunnic, or Türkic “imperial” social order the equality between men and women was not universal, the traditions of each ethnic group were observed, and women's status depended on the prevailing tradition in each group. Social conditions dictated stratification of the social relations, recorded directly and indirectly by the ancient written sources, and described in

later chronicles and modern ethnological research. Conqueror-conquered and master-dependent were the most well-known particular cases of social relations. That attitude has always been one-way: while the mobile society could keep sedentary society subjugated, the reverse was not possible, slow moving forces could not dominate over the fast and adapted to rapid movements population. As a result, the winners treated their sedentary subjects as mobile property, on the same level with their flocks, which also needed care and attention in order to be productive and useful to their hosts, but have not had a voice in how they were treated. The Scythian example was documented in the legend about the "Son of the Blind"/"Koroglu". The Hunnic examples are documented in the chronicles of the 16 Kingdoms period in China and the Hun period in Europe, and in later anthropological studies. Among the many aspects of nomadic domination over dependent population, the status of women had three grades. The gender equality, endemic for the members of the Türkic society, did not apply to the other two classes, allied tribes and dependent population. The women of the allied tribes could be taken as second wives, they had full ownership and rights to their own household and property, but their descendants had no right of equal treatment with the descendants of the first wife, who had to belong to the maternal tribe of the marital union. The children of the second wives were given status of the ordinary members of the paternal tribe, or senior members of the maternal tribe. Unlike the Scythian, Hunnic, or Türkic women belonging to the tribes of the marital partnership, these women did not have to be active warriors in case of a need, probably because they were not brought up prepared for effective use in the battlefield. The third class of women was made up of the dependent population, they could be maids and concubines, and their offsprings were admitted to the paternal tribe as regular members, or they could join the rest of the mother's family.

24. The Scytho-Iranian Theory has a real problem with the Scythian pantheon and rituals. The Indo-Iranian vs. Scythian onomastic parallels wander wildly, and etymology either gets lost, or defaults to the Türkic-based terms. In contrast, the Türkic etymology is direct and transparent: 3000 years later, *Papai* is still a forbearer, and *Ar* (*Ares* in Greek) is still a man and a warrior. The ritual of paying homage to Ares with a sword as a symbol is recorded for the Scythians, Eastern Huns (Yin Han Shu, story about pilgrimage to the ancestors to the Yung Yang mountain, *ching-lu* ~ *kingirak* sword, and ritual drinking the blood-wine mixture from the cup made of the skull of the Tokharian king), and for the Attila's Western Huns. The tradition of making ritual drinking cup of enemy's royal head is consecutively noted for the Scythians, Huns, Bulgars, Kangars, and other Türkic tribes. Ditto for the ritual of sacred oath, where both participants partake to drink jointly a bloody mix from the cup, cheek to cheek; for Scythians it is depicted on ceramics and described verbally; for the other Türkic players it is recorded in the chronicles. None of the veneration of ancestors, sword as a symbol, drinking cup of crania, or oath by joint drinking of a blood mix from such cup was recorded for the Indo-Iranians.
25. The surviving information about religion of the Scythians, Massagetae/Masguts, and Alans does not contain even a hint at anything Iranic-Zoroastrian [Gmyrya L.B., *Religious ideas of the Caspian Dagestan population in 4th-7th cc. (According to sources)*, Makhachkala, Science, 2009, ISBN 978-5-94434-134-1]. In the absence of real facts, V.I. Abaev boldly substituted the religious beliefs, language, and mythology of the modern "Ossetians" for that of the Scythians. That was typical

- for the Russian Potemkin villages in humanities [V.I. Abaev, *"Pre-Christian religion of the Alans"*, 1960, p. 3].
26. The Scythian golden plow, yoke, battle-axe, and drinking-cup that fell from the sky do have a Türkic mythological basis in the Türkic astronomical nomenclature, but are unexplainable within the Scytho-Ossetian-Iranian Theory.
 27. In contrast with the Iranian mythology that is nothing like the Scythian genesis legend, the Türkic mythology fairly closely parallels the Scythian legends, with numerous variations peculiar to the different Türkic nations. S.P. Tolstov noted the parallelism of the Oguz-khan legend with the Scythian legend down to details and personal names: "...the Scythian myth displays features that are connected not only with all three links of the genealogical cycle *Avesta - Shah-name*, but with the Türkic cycle of *Oguz Kagan*". The Heracles of the Hellenic-version is the Türkic *Er-Kül* "Man-Lake", i.e. "a Man as great as a lake"; the Scythian version is naming Targitai, the Türkic *Törügtai*, semantically congruent "Law-Giver-clan"; on parting with the snake-maiden, Targitai-Heracles leaves her a bow and a belt with golden cup that is inherited by his younger son, in the Scythian version the younger son of Targitai also gets drinking-cup with a battle-axe as symbols of power, close to the Oguz-Kagan motive with hidden golden bow and three arrows that go to his younger sons. (S.P. Tolstov, *"Ancient Horezm"*, Moscow, 1947, p.295)
 28. In Türkic tradition, the older brothers have to leave the parental nest and establish their own domains. The youngest son inherits the parental domain. The prerogative of the youngest son is recorded for the Scythians (Herodotus' genesis versions), Huns, Kök Türks, etc. That tradition of opposition between the youngest son and his older brothers is preserved in numerous tales among Türkic peoples and their neighbors, including the Hebrew Bible. The IE tradition is the opposite, the stronger (the elder) gets it all. Here the Indo-Aryan, Iranian, and IE traditions clearly belong to different, non-Scythian trunks.
 29. The Nart epos of the peoples of Northern Pontic and the Caucasus is connected with the Scythian mythology, the Narts of the epos are believed to be the Scythians, the epos is shared by the Abkhazes, Adygs, Ingushes, Karachai-Balkars, Nakhs, Kumyks, and Ossetians. Of this lineup, the IE-centered opuses indiscreetly leave out everybody but the "Ossetians", another Potemkin village. The names of the gods of smithy among the non-Türkic Abkhazians, Adygs, and Ossetians are Türkic. Were the Scythians the Iranian-speaking ancestors of the Ossetians, these names would have been Iranian, and not Türkic. Ditto for the name of the eponymous pramother of the Narts *Satanai*, where in Türkic *ana* is as much "mother" as *adam* is "man".
 30. The Scythian original way of divination using willow twigs and linden bast is confirmed by the oldest Türkic runiform book "[Irk bitig](#)" ("Book of Omens"); in contrast, the Indo-Iranians do not have such tradition.
 31. The Scythian names for the deities exactly match the Karachai-Balkar names for the deities. In contrast with Indo-Iranians, the Scythian mythology was inherited by the Balkars and preserved in their folk memory to this day.

32. The Türkic term for giving a vow is very peculiar: *and iç* (*and ich*) “drink up the oath”, inexplicable without knowledge of the Scythian and Türkic ethnology and history. The origin of the expression is illustrated by the records of Herodotus 4.70 and Ibn al-Faqih al-Hamadani (c. 950 AD) “*Mukhtasar Kitab al-Buldan*” (“Concise Book of Lands”) chapter on the Türks, Türkic cities, and their peculiar traits: (Herodotus 4.70): “All treaties of friendship, sanctified with oath, are thus among the Scythians. Wine mixed with the blood of the parties is poured into a large earthenware bowl, for that the skin is punctured with an awl or made a small incision with a knife. Then into the bowl are dipped sword, arrows, ax, and spear. After this ritual are recited long spells, and then the participants of the treaty, and the most distinguished of those present drink from the cup.” (al-Hamadani): “And when Türks want to take an oath from a man, they bring a copper idol, hold it, then prepare a wooden bowl, into which water is poured, and place it between the hands of the idol, and they then put into the bowl a piece of gold and a handful of millet, bring women’s trousers and place it under the bowl, and then say to the one swearing the vow: “If you’d break or violate your vow, or turn out flawed, let Allah turn you into a woman, to wear her trousers, and turn you over to what will tear you into smallest pieces, like this millet, and turn you yellow as this gold”. Then after the vow he drinks that water...” In contrast, no records of Indo-Iranian “drinking up the oath” exist in the historical or linguistic sources.
33. The Scytho-Iranian Theory has a real problem explaining how at least 20 Türkic nations west of Altai mountains inherited the Scythian legend “Sons of blind” recorded by Herodotus, and developed at least 20 versions of the legend in *dastans* (poems, frequently musical and oratorical) under the same name, *Kerogly* “Blind son”. Although in the past 2700 years the story blossomed with different flowery details, various scenery, and a spectrum of eponymous heroes, the core of the story remains exactly as was relayed by Herodotus in the 5th c. BC: the nomadic conquerors blind the vanquished men and force them to toil caring for their horses; the sons of the conquered blind raise in revolt; rebellion takes a global character; in the head of the uprising fights the “Son of blind”, called *Kerogly* in the Türkic legends; the victorious rebels marry wives and daughters of the vanquished Scythians, or of various oppressors in the Türkic legends.

In 1937, 12 years before the Scythians were officially decreed to become Iranians, in Moscow was staged an opera “Kerogly” by Uzeir Abdul Gusein Ogly Gadjibekov, attended by then USA ambassador to the USSR J.E. Davies. The plot of the opera was captioned in his memoirs: “opera “The sons of a blind man”. It was the characteristic story of the oppression of the people by the ruling Khan, who destroyed the sight of his Master of the Horse because he did not get him a horse that he desired, and the vengeance of the son, who became a bandit leader of the people. The performance was very interesting and unique.” [Joseph E. Davies, 1941, “Mission to Moscow”, p.317]. It is superfluous to state that neither Ossetians (other than the Balkarians and Karachais), nor Indo-Iranians, nor any Brahmans have a “Sons of blind” myth on their books that they pass on to their posterity and disseminate among other Iranic people as flowery poems or operas.

Linguistics

34. Linguistic theory of V.I. Abaev (Scytho-Osseto-Iranian Theory) is a complete fake, Abaev eluded the certified lexicon (quite a few words, by the way, including *Caucas* and *Caucar* for Caucasus, i.e. "White Rockies" and "White Snow (tops)" in ancient Scythian and in modern Türkic, like in *Kapckoe Mope* "Kar Sea", "Snow Sea"), and instead used names from the Olbia graves, presumed to be Scythian, which ethnically could be anybody's graves even if the paleography was correct, which is doubtful. The gravestones were demolished in the 19th c., so there is nothing to verify what was written on the gravestones, they could have been bi-lingual, but at the time no European scholar could foresee the discovery of the Türkic runiform alphabet.

In modern science in ethnical studies, the names as literary evidence are discounted, with nearly a sole exception of the Scytho-Osseto-Iranian Theory. That means that we have documented literary evidence on the Scythian language, it has Türkic lexicon, and we have none of the attested Iranian or Indian lexicon. [Assyrian records, A.D. Mordtmann, "*Über die Keilinschriften zweiter Gattung*", ZDMG XXIV, 1870, p. 50; Classical records, G.Dremin "*Scythian Vocabulary*", <http://kladina.narod.ru/dremin/dremin.htm>, see review "*Scythian Word List Sources*".] Furthermore, for his Olbian reconstructions V.I. Abaev used the "Ossetian" Digor language, the language mutually unintelligible with the "Ossetian" Iron language, the Iranian origin of which he ventured to prove. The linguistic aspects of that linguistic theory demonstrates that it has neither a base nor a fabric.

35. Among many exercises performed to prove that "Ossetic" Iron language belongs to the Iranic branch, more than one substantial exercise was prudently omitted. Based on the genetic study of I. Nasidze et. al., it can be predicted that a linguistic reconstruction of the Iron's 800-word lexis of the Iranian layer would ascend not to the mythical links of the "North-West Iranian", not to the mythical links with Pashto and Barushadsky, but to the very specific Middle Persian, from where the Iranian women were imported during the Middle Ages to satisfy procreation whims of the Caucasus mountaineers [Nasidze et. al. (2004), "*Genetic Evidence Concerning the Origins of South and North Ossetians*."//*Annals of Human Genetics* 68 (6), 588-599]. That linguistic reconstruction suggested by genetic results would clearly show the unsustainability of the Iron-Scythian connection.
36. The canonic linguistic analytical tool of the Swadesh List has never been published neither for Iron, nor for Digor, not for the aggregated "Ossetian" languages. That analysis would clearly show the unsustainability of the Iron-Iranian and Iron-Scythian connections. No multi-volume linguistic descriptions of the "Ossetian" language would obscure the absence of the canonical Swadesh List analysis.
37. In constructing the Scytho-Osseto-Iranian Theory, V.I. Abaev used the Digor language without any hint on the provenance of the Digors. In the Rashid ad Din listing of the 24 Oguz tribes in the book "*Djat-al-Teravikh*" (814), Duker is an Oguz tribe with the ongon (lucky omen) eagle and an eligibility for right front thigh of the horse served at the formal receptions; the right side shows a maternal side tribe, and front thigh shows a princely lineage (fillet mignon is for the royals only).

800 years later, similar information is provided by the Abulgazi list (before 1663) of the 24 Oguz tribes. Düger (Düğer, Tüger, Düver, Töker, Tüker) is still one of the Turkmen tribes; Düggers are still split into fractions located on the both banks of the Caspian, the Caucasian Digors and the Turkmen Düggers; the Caucasian Digors are still split between Karachai-Balkaria and Ossetia, during the modern times they lived with the "Ossetian" tribes and with the Türkic tribes and incidentally, one of the most prominent Turkologists in Russia is a Balkar Digorian (Ismail Miziev, 1940 -1997). In constructing the Scytho-Osseto-Iranian Theory, V.I. Abaev used a long-known trick of the card games, pulling from a sleeve at a convenient moment the card of a Digor ace. Yes, Digors (Tokhars, Tuhsi) were a Scythian tribe 2000 years ago and earlier, the Türkic and the Adyge "Ossetian" slivers of their language might have preserved traces of their language from 2 millennia ago, but that has nothing to do with the Middle Persian sliver in the Iron language [Rashid ad Din (814), "*Djat-al-Teravikh*"; Abulgazi (1663) "*Genealogical History of Tatars*"; Zuev Yu.A. "*Early Türks: Essays on History and Ideology*", Almaty, 2002].

38. Since the Scytho-Iranian Theory was reduced to exclusively linguistic undertaking in conflict with history, literary sources, archeology, anthropology, odontology, and ethnology, the linguistic evidence is the most weighty counterargument. Linguistic comparison of IE and Altaic (read: Türkic) pra-lexicons [A.V. Dybo, "*Pra-Altaiian World According to Comparative-Historical Linguistic Semantic Reconstruction (abstract)*" <http://altaica.ru/LIBRARY/semrec.htm>] found that pra-IE does not have lexicon for mounted riding, instead pra-IE has riding carts and chariots, while the pra-Altaic has developed vocabulary for mounted riding. The core of the pra-Altaiian economy was seasonal pastoralism, or developed seasonal hunting with a corral component, it has terms with horses and riding; the role of agriculture was less significant. In the Proto-Altaic, the terminology of clothing and footwear is more differentiated, for example, it contains the names for pants and kneeguards (associated with horse riding), which the PIE does not have.

The mobile pra-Altaiian has more terms related to the boats/rafts (e.g. *salla* in Türkic, *sail* in English). In contrast, the core of the pra-Indo-Europeans' economy were agriculture and well-developed sedentary pastoralism. There is a sea of difference between sedentary pastoralism and nomadic pastoralism not only in the skills and technology involved, but also in drastic difference in the types of the herd animals, one can drive horses, cows, sheep, and pigs around the village, but one can't drive them across a waterless steppe range. The lexical evidence excluded the possibility that the IE people were engaged in nomadic horse husbandry, which is impossible without super cowboy-type lifestyle of the Eurasian nomads, excluded that IE people could drive huge herds of horses for thousands miles between summer and winter pastures, live in mobile home wagons, or knew the technique of portable yurt construction.

The pra-IE reconstruction does allow for horse terminology, for stable maintenance of horses, their local pasturing, cart riding, and terminology associated with sedentary horse husbandry, that culture reached Middle East that already had donkey husbandry technology, but any IE horse husbandry that reached the Indian subcontinent was somehow copiously lost among the local Indo-Arians. India did not know the culture of horses until the migration of the Saka (Ch. *Se/Sai/Sak* 塞) Scythians a millennium after the arrival of the Indo-Arians.

This linguistic observation of A.V. Dybo correlates perfectly with the genetic tracing of the Y-Hg R1a marker migration from the Central Europe (4300 BC) to the South-Central Asia (2000-1600 BC) and archeological tracing of the Corded Ware agrarian populace in the northern part of the Central and Eastern Europe. With the help of genetic dating, the Corded Ware archeological culture can be positively identified with the PIE vernacular(s), and the PIE reconstructed lexicon accurately depicts results of the archeological conclusions on the Corded Ware economy. For the events in the European linguistic kitchen prior to the 4300 BC and in the period of 4300 BC to 2000/1600 BC we will never have any evidence, but the

1. displacement of the Corded Ware people by the people of a spectrum of different cultures after 2300 BC,
 2. the literary evidence brought over to the South-Central Asia from the Eastern Europe with the 2000-1600 BC migration, and the
 3. numerous linguistic connections between the Baltic, Balto-Slavic, and Slavic languages with the Sanskritic languages
- provide massive corroborating evidence on the Corded Ware - Indo-Iranian linguistic and genetic continuity.

Fig. 4. Geographical distribution of carriers subclades R1a1-M198 subclade Z93, according to information from commercial databases (Courtesy of I. Rojansky)



Corded Ware Culture of the Central and Eastern Europe, 3200-2300 BC (Wikipedia)

“Yamna” is Russian for Pit Grave; diagram depicts how the Globular Amphora (R1b) split and pushed into opposite corners the Corded Ware (R1a1); the Globular Amphora (R1b) and Pit Grave (R1b) are two genetic and linguistic branches of the same trunk; the eastern fraction of the Corded Ware (R1a1) under pressure of Globular Amphora/Pit Grave migrated to South-Central Asia (Indo-Iranians, subclade Z93)



Indo-European languages and haplogroup I

The Hg I population component is spread across Europe, reaching in most places a quarter of population, and in the Balkans and Scandinavia rising to nearly 50%. Scandinavia in general, and Norway in particular, has a very limited spectrum of haplogroup components, most unambiguously connecting one of their predominant haplogroups with their IE language. The three Norwegian dominating haplogroups, Hg I (40%), Hg R1b (26%) and Hg R1a (25%) account for 81% of total. As a haplogroup that may be connected with the IE language, the R1b (Kurgan, Celtic) component should be definitely excluded *a priori*, the R1a component should be excluded because compared with the I component it is a demographically inferior runner-up, and even worse, it is solidly connected with the Asian non-IE migrant elite Ases with their kurgan culture and non-IE supreme deity Thor. That leaves only a single haplogroup candidate for endowing Scandinavia and Germania with the IE language, the dominating haplogroup I, a single viable candidate. This thesis is consistent with the linguistic observation that the fraction of IE linguistic traces declines with increase in distance from the Central Europe eastward.

39. Europe, and the European languages carry a heavy load of Turkisms, many of which are explainable by their Scythian and Sarmatian origin. Ironically, that can't be said about Iranic languages, whether Eastern or Western Iranic, Southern or Northern Iranic, or even Ossetian with its feeble sprinkle of 10% Iranic lexicon. While the ancient Turkisms of possibly Scythian and Cimmerian origin are noted in the Frisian, Camry, Vulgar and proper Latin, Germanic, English, and Romance languages, the Scythians and Cimmerians did not leave a trace of Iranic languages in these European languages, at least no trace is noted in the linguistic literature.

The same observation is true in other areas ascribed to the Iranian speakers in the huge territories of the Eurasia steppe belt of the pre-Scythian times, the various languages of the people in those territories are notable for the absence of any Iranic traces in their languages. Not only the toponymy of the Central Asia is predominantly Türkic, the traces of the Middle Persian language there date to no earlier than the Sassanid period. The reconstruction of the Sogdian language, the language of the settled population in the Central Asia, leads not to a proto-Iranian language ("proto-Eastern Iranian") ascribed to the Scythians, but to the profoundly post-Scythian Old Persian language of the Iranian Plateau. Once again, the Iranic language of the Scythians is nowhere to be found.

40. Scandinavian historical tradition contains numerous references to Ases and their Asian origin, it holds Ases as founders of the Scandinavian statecraft and statehood. Although direct connections between the language of Ases and the Ases themselves have not survived, numerous Turkisms in the Scandinavian languages have endured to become an integral part of the Scandinavian languages to this day (OT *dan* "sunrise", Old Norse (ON) *dagr* "day", double pronouns OT *ikkiin* ~ ON *okkar* - 1st p., *ykkar* 2nd p., and many more). No such traces of the Iranian or Ossetian languages are left by the Asian Ases or their kins in the Scandinavian languages. Numerous ethnological features demonstrate the ancient Türkic-Scandinavian genetic links that find confirmation in the Scandinavian sagas about the Ases, and that includes the Scandinavian runes. The Germanic authors of the Scytho-Ossetian Theory have forgotten the presence of the Asian Ases in their own heritage.
41. Scytho-Iranian Theory with a dead silence avoids not only the thousands of references in the Classical writings to the Türkic people as Scythians, but equally avoids the hundreds of references to the Germanic people as Scythians. Jordan, for example, uses the terms Goths and Scythians interchangeably, sometimes in the same sentence: Jordan called the King Antir(us) of the Scythians who fought the Darius invasion a "King of the Goths". Linguistically, the reason for such scholarly shyness is clear, nobody ever accused Germanic languages of being Northern, Southern, Eastern or Western Iranian or Ossetic, so the Theory turns a salient blind eye on the conflict it is powerless to address. In contrast, the exceedingly numerous Türkic cognates in Germanic languages (*Herr/er* "man", *earth/yer* "earth", *Sir/sir* "Lord", to name a few words that everybody knows) reliably link the Türkic and Germanic languages, easily explaining the Germanic linguistic phenomenon and the reasons for Classical statements. These parallels are not limited to the linguistic aspect, numerous ethnological features also demonstrate the ancient Türkic-Germanic genetic links that historically can only be mediated by the Scytho-Sarmatians, including the Huns (See G. Ekholm [German Ethnology](#)). The Germanic authors of the Scytho-

Ossetian Theory have forgotten the presence, for example in the Nibelungenlied, of the Hunnic king Etzel, a German form of the name of Attila the Hun, in their own heritage.

42. Few inscriptions found in kurgans or adjacent settlements were written in runiform alphabet and read in Türkic languages. Among such inscriptions with known provenance is the Issyk inscription found in the kurgan of a presumably Saka prince (500 BC), alphabetic characters found in the Hunnic princely kurgan (13 AD), inscriptions of the Humar fortress in the Caucasus (ca 10th c.), and inscription from the Samara Bend city (ca 10th c.). In spite of the scarcity of the preserved inscriptions, they substantially complement other written materials in Türkic runiform scripts in the Kurgan culture territories, facilitating cross-reference and reading. The Indo-Aryans did leave behind neither kurgans nor the runiform inscriptions related to kurgans.
43. Scytho-Iranian Theory relies on unbroken chain of linked necessary postulates: Ossetians are Ases → Ases are Alans → Alans are Sarmats → Sarmats are Scythians, thus Ossetians are Scythians. The linkage does not allow any Türkic presence. A break in any link breaks the whole chain and the spine of the theory. Except for the documented affinity of the Sarmats and Scythians, every other link is artificial, tenuous, contested, and has plenty of contrary observations. The Don runiform script and the observed burial traditions testify to the falsity of the theoretical postulates. The Don runiform script belongs to the family of the Türkic Eurasian alphabets that include distinct Don, Kuban, S. Enisei, Achiktash, and Isfar versions of the Türkic runiform alphabets. The Don script is associated with the kurgan burials, kurgan catacomb burials, and with the mountain cave burials; the first type of the burials is archeologically attributed to the tribes of the Türkic Bulgar and Khazar circle, and the other two types are attributed to the Alan tribes, within the Saltovo-Mayak culture of the 8th-10th cc. Accordingly, the supposedly Iranian-Ossetian Alans in the 8th-10th cc. were quite literate and used the Türkic language and the Türkic traditional runiform script that genetically belongs to the same phylum as the well-studied S. Enisei Old Türkic script. The complex of the Saltovo-Mayak culture inscriptions positively breaks the spine of the Scytho-Iranian Theory. To add offence to the injury, in the following 800 years the literate Türkic-writing Alans turned into ignorant illiterate Ossetians, who supposedly learned writing only after the Russian conquest [I.L.Kyzlasov, "[Runic Scripts of Eurasian Steppes](#)", Moscow, Eastern Literature, 1994].

To resolve the conundrum, either the accuracy of the Classical testimony must be accepted, that the Alans are the Türkic Masguts, which destroys the Scytho-Iranian Theory, or the "Alan" burials must be re-classified as that of the Türkic Bulgars and Khazars, leaving Alans without distinct archeological signature and so making them and their kingdom some ephemeral mass that vanished without a trace. Either way, the Scytho-Iranian Theory runs into insurmountable counter-evidence and is unsustainable.

44. The terminology of early Christianity has inordinate number of Türkic cognates. Probably, some of the Türkic cognates are tentative and will never be confirmed, but the sheer number of the cognates leaves little doubt that the coincidences are not random [N. Drozdov (2011), "[Türkic-speaking Period of European History](#)"]. At the time, the term "Türkic" has not flared in Europe, the Türkic borrowings could only come from the neighboring languages that were termed "Scythian" or "Sarmatian", which points directly at very close cultural, religious, and ideological exchanges

between the Greek and Türkic-lingual tribes at the religiously most turbulent time in the Christian history. The Scythian/Sarmatian venue appears to be a single plausible explanation for the borrowings, it excludes the Iranic provenance of these influences, and thus excludes Iranic from the Scythian paradigm.

45. The pre-Christian Hebrew Bible terminology and Hebrew religious terminology also has inordinate number of the Türkic cognates (*Adam* "man", *Eve* "wife, woman, pussy", *Ashkenaz*, *Togarma*, *yirlahim* "sing" *succoth* (tent) "Saka, Scythians", *alim* "gain, addition", *tov* "so", etc.). The sheer number of the cognates leaves little doubt that the coincidences are not random. Hebrew has a long history of living with Persians, the terms could have come from Persians, but then they would not be consistently Türkic. The Scythian venue appears to be a single plausible explanation for the borrowings, thus excluding Iranic from the Scythian paradigm.

Similarly, the pre-Christian Greek mythology has numerous Türkic cognates (*Gorgon* "scare", *Augean* (stable) "stable", *Hercules* "Lake Man", *Herros/Gerros* "land" (*yer/yeearth*), etc. These also could have come from the Persian, Greeks also have a long history of living with Persians and Scythians, but then the words would not be so consistently Türkic and not Iranic. In the Greek case, the Scythian venue also appears to be a single plausible explanation for the borrowings, excluding Iranic from the Scythian paradigm.

46. For the millennia of their existence, Scythians bordered on, co-existed, and served for the literate nations. It is inconceivable that the Scythian leadership did not pick up and use the benefits of the literacy. That is especially inconceivable considering the high mobility and high turnover of the Scythian people in and out and around the surrounding countries. Scythians minted their own coins with concise legends. We have a record of the Chinese annals that Huns were literate, wrote side to side, and used letters, in contrast with the Chinese script. The early Türkic literacy is confirmed by the analysis of the Türkic runiform script, which partially ascends to the early Mediterranean scripts, in particular the Phoenician script [A.Amanjolov (2003), "[History of ancient Türkic script](#)", Almaty, "Mektep"]. The only way the early Mediterranean alphabetic scripts could have propagated to the Eastern Huns was by the Scythians adopting some elements of it and incorporating it in their own script, which came to our attention via the Huns as the Scythian (Türkic) kins. The Persians first adopted cuneiform script, since the 3rd century they adopted Phoenician/Aramaic alphabet for domestic religious use, and since the 7th century they adopted Arabic script. The Chinese annals could not have referred to the later Persian Phoenician/Aramaic alphabet in respect to the Huns, this excludes Iranic from the Scythian paradigm.

Literary

47. In the millennia-long literary tradition, a drawn-out string of historical references specifically linked Herodotus' Scythians with various Türkic tribes, such as the Huns, Türks, Bulgars, Khazars, etc. Between 400 AD and the 16th century the Byzantine sources use the name Σκῦθαι in reference to twelve different Türkic peoples, the overall number of such references in the Byzantine sources, counted by G. Moravcsik, is astronomical, numbering in thousands (G.

Moravcsik, *"Byzantinoturcica II"*, Berlin, 1958, p. 236-39). The Scytho-Iranian Theory makes a joke of itself and its subject by ignoring the two millennium-long continuous experience of the foreign affairs department at the Byzantine court, its staff of interpreters, its spies, informers and scribes, and making light of the experience of the Byzantine and Roman diplomatic corps who were intimately familiar with the Persian, Parthian, and Scythian languages and their temporal variations, and never identified Scythian with anything Iranian or even with the Sogdian languages.

In the Near East, Scythians were called Ashguzai (Assyrian and related records) and Ashkenaz (שְׁכֶנֶז *škuz* and אֲשֶׁנָּז *šknz*, Hebrew, Biblical records, pl. *Ashkenazim*), identified solely with the Türkic tribes, including the Judaic Khazars who migrated to Germany. The transparent Türkic-based etymology of the ethnonym *Ashguzai/Ashkenaz* is As Tribe *As-guz* or Tribal People *As-kiji* where *As* is apparently a generic word for "tribe" (otherwise it stands for generic "Flatlander", akin to generic *Yirk/Hyrcani* "Nomad") and a tribal ethnonym, *kiji* is "people", and *guz* is "tribe"; this is conventional and oft-repeated scheme of self-identification among the Türkic tribes, with uncounted examples. In modern times, Ossetians call their Türkic Balkar neighbors with the ethnonym *As*, and *Ases* are known to be members of the mighty Türkic Kaganate. The European and Near Eastern evidentiary records on the Scythians mutually corroborate, they are consistent one with the other, and point amply to the Türks, completely excepting Iranians, Persians, Khorasanis, and everybody else deemed to be Iranian and located within the ancient European and Near Eastern horizons.

48. The Biblical literary tradition, shared by the Christians and Moslems, directly connects the righteous progenitor Noah (Koranic *Nuh*) with the Scythian Ashkenazim, and Ashkenazim with the Türks. The canonized version of Genesis in the Bible lists Noah's son Japheth, grandson Gomer (*the Hebrew form of Cimmerian - NK*), and great grandsons Ashkenaz (*Biblical Scythians - NK*), Riphath, and Togarmah (*Biblical Tokhars - NK*). The letter of the Khazar Kagan Joseph traces Khazar's ancestry to the Noah's third son Japheth, then to the ancestor of all Türkic tribes his grandson Togarma, and his ten grand-grandsons Uigur, Dursu, Avar, Hun, Basili (Balkars - NK), Tarniakh, Khazar, Zagora, Bulgar, and Sabir. The Biblical account is weightily corroborated by modern research, the popular among the Siberian peoples haplogroup Q is abundant among the Ashkenazi Jews traced to the Türkic Khazar descent, and their distinct alleles are concordantly dated by not more than a thousand years back. A common ancestor of Jewish bearers of haplogroup Q lived 675±125 years ago [Klyosov, A.A. (2008) *Origin of the Jews via DNA Genealogy//Proceedings of the Academy of DNA Genealogy*, vol. 1, No. 1, 54-232, ISSN 1942-7484]. Linguistic evidence also supports the Biblical account, the Mayan tribes of the American Indians, who belong to the haplogroup Q, were found linguistically connected with the Türkic linguistic group. This line of corroborating literary, genetic, and linguistic evidence leaves no wiggle room for the Scytho-Iranian Theory.

Biology

49. No nation with lactose intolerance could have survived nomadic diet of milk and meat. Infants would have died out even in good years, and there was no substitute for the nomads following their herds. Iranians and Indians (and Chinese) are known for their lactose intolerance. This is a very weighty argument, the Brahmins did not bring to India neither their kurgan burial tradition, nor their nomadic lactose tolerance, ditto the Iranians to the Iranian Plateau. They were grain-eaters, instead of the lactose-persistence mutation they carried the genetic code for amylase AMY1. The lactose tolerance is an abnormal deviation among humans, it is known to arise five times within five unrelated human populations, with five independent genetic modifications that propagated within five non-agricultural pastoral economies. Three mutations originated in Sub-Saharan Africa, the fourth originated in Arabia. The areas of these four mutations are localized. The fifth mutation arose in Eurasia and spread from Ireland to India, with its highest frequencies across Northern Europe. The mutation originated ~7500 ybp.

Consecutive analyses of the Old Europe farmers that lived 5000 ybp showed that none had the lactose mutation. These were the farmers that soon fled from the European “killing fields” to Scandinavia and Eastern Europe, and 3500 ybp their fraction reached South-Central Asia as Indo-Aryans and without lactose mutation. The mutation-free farmers of the Old Europe were supplanted by R1b Kurgans, the forebears of the later Scythians, they came to Europe in waves after 6500 ybp, now they constitute a majority of the Western European population, and they brought the lactose-persistence mutation to Europe. Another telling focus of lactose-persistence is bordering on India, it is the area of the ancient Indo-Scythians and Indo-Saka, another tentacle of the Central Asian nomadic Kurgans. In Europe, the exponential spread of lactose-persistence spread to 75% of the population. The estimated duration to get to 50% lactose tolerance frequency is 6,000 years, and even Mongols, who switched to animal husbandry at about 200 BC, have only about 50% tolerance frequency.

The Old Europe population of haplogroups G2a (20 samples) and I2a1(2 samples) from 5000 ybp did not carry the 13910TSNP lactose tolerance mutation (South France, [Lacan et al, 2011, *Ancient DNA reveals male diffusion through the Neolithic Mediterranean route*//*Proceedings of the USA National Academy of Sciences*, vol. 108 no. 24]). The samples dated just a little later, 5000-4500 ybp, from the Basque country in the Pyrenees, had that mutation in 27% of the samples [Plantinga et al, 2012, *Low prevalence of lactase persistence in Neolithic South-West Europe*, *European Journal of Human Genetics*]. This is consistent with the hypothesis that circum-Mediterranean R1b Celtic migrants from the N. Pontic brought lactose tolerance to Europe, that Celtic migrants brought animal husbandry to the Western Europe, and that R1b is associated with the Türkic people. The results are still spotty, but they are consistent with the origin of the Eurasian-type mutation. The Indo-Aryans departed E. Europe 1000 years later than the Celtic arrival to Iberia, and they (the Indo-Aryans) did not bring along their lactose tolerance.

50. Anthropology and demography recognized importance of safe drinking water for the survival of humanity, and defined two methods of disinfecting drinking water that divided humanity into

two sundered camps, boilers and alcoholics. Boilers disinfected their drinking water by boiling, they developed the culture of tea; alcoholics disinfected their drinking water by mixing it with fermented products, they developed the culture of wine, bear, koumiss. However important was the safe drinking water for sedentary populations, tied to the same water sources for generations, it was even more important for the nomads that had to cross desert tracts as a routine part of their economy; a murrain of the horses could be tolerated, but epidemic among shepherds ensues a disaster. The sparseness and isolation of the nomadic population exaggerated the problem: an epidemic involving only few dozen people on the march, driving their herds to the remote pastures, could wipe out a whole clan. Scholars accurately divided the sedentary world in respect to the water disinfection, but the nomadic landmass largely escaped their scrutiny, and the role of fermented milk drinks in carrying on cultural and technological exchanges between sedentary isolates so far remains in a shade. The ancient writers mention fermented koumiss, also spelled out as fermented mare milk, as a drink of the Scythians, Sarmatians, Huns, Türks, and anything in between and afterwards, the Türkic koumiss tradition belongs as much to the modern times as to the 1st mill. BC.

The Türkic diluted koumiss is called *airan*, it is lactose free, and can be used by sedentary people noted for their lactose intolerance, in Iran it is called *doogh*, and is drunk equally by its Türkic and non-Türkic population. Notably, in contradiction with the Scytho-Oseto-Iranian Theory, the Indo-Arian India belongs to the boiling world, the Indo-Arians did not bring the most essential horse nomadic sanitary tradition to the Indian subcontinent. The “Ossetes” have no part of it, while the distinctive feature of the neighboring Karachai-Balkarian kitchen is koumiss, along with the typically Scythian fare of the horse-flesh, foal *shashlik* “kazi” etc. The “Ossetian” Digors, however, have little to do with the “Ossetes”, not only the “Ossetes” do not understand the Digor language, are Christians versus the Moslem Digors, but the Digor cuisine is also distinct from the “Ossetian”, it is the cuisine of their neighbors Türkic Balkars, with koumiss and horse-flesh. This distinction extends to the past, in 1779/1783, Jacob Reineggs identified Digors with Bulgarians-Utigurs, Besse singled out Digors for a close kinship of Digors, Balkarians, Karachais and Hungarians. In China, fermented koumiss is an isolated tradition of the Türkic pastoralist minority there, the sedentary agriculturists there keep drinking solely boiled tinctures. Neither Chinese, nor Indians had a prohibition against the *airan*-type drinks, and in Muslim countries it was allowed under Sharia, thus excepting a possibility of the alien tradition suffering from ideological injunctions.

51. In the mythology of the Scytho-Ossetian-Iranian theory a prominent place occupy the Indo-European blonds and the corollary Indo-Aryan blondes. Not once the discovery of the light-haired dead was hailed as an evidence of the linguistic Indo-Europeanism. Had anybody ever seen a blond Brahman, Indian, or a Persian? Chroniclers repeatedly mention light-haired Türkic tribes of different provenance (Tele, Usuns, Kipchaks, etc.). Apparently, the genes for the light hair and eyes accumulated among the northern Türkic people who coexisted and admixed with the Fennic people, that admixture is reflected in the proportion of the haplogroup N among the Türkic people. The Caucasoid remains found in the Altai royal kurgans, and the Caucasoid remains found in the Tarim basin were all found to be consistent with Uigur or South Siberian

Türkic population [http://s155239215.onlinehome.us/turkic/60_Genetics/ThorntonSchurr2004-OJATarimUigurGenetics.pdf]. At the same time, all chronicles that describe Brahmans, Indians, or Persians never mention that “Brahmans are blonds”, or that they are notable for their light eyes. Ditto for the Indians. Ditto for the Persians.

Solely for the Western Iranian people (excluding Kurds, Lurs and Bakhtiari), anthropological descriptions for the Iranic people do allow some Near Eastern type dull green eyes and 7% non-black or dark brown hair, an obvious admixture to their genetic pool. No wonder, these people lived with the Semitic and Near Eastern Guties, Turuks, and other nomads for 2.5 millennia, plenty of time to gain some variety while preserving their core phenotype. On trekking across Central Asia, the Indo-Arians could not conceptually totally lose their blondish genetic phenotype, along with all the hallmarks of the traditional nomadic economy and culture, all the while preserving their own Arian language intact.

In the human history, the genetics of the light hair and light eyes, like the genetics of the lactose tolerance, is an abnormal deviation, and is transmitted to the future generations in the directional and restricted genetic exchange; accordingly the presence of the fair hair and light eyes requires quite specific ancestors, either northern Eurasians (read: the Finns, i.e. the carriers and descendants of the Y-DNA haplogroup NO) with a unique mutation, or Papuans/Melanesians of the Y-DNA haplogroup D with a unique ASPM mutation. To meet the Scythian-Ossetian-Iranian theory and meet the blondish genetic phenotype, the linguistic Brahmans, Indo-Aryans, and Iranians had to co-exist for long and frequent periods with either Finnish North Eurasian blonds, or with a certain group of Papuan/Melanesian blonds, and then lose their genetic heritage step-wise upon reaching the end of their migration. Such a fastidious scenario can exist only in the Scythian-Ossetian-Iranian hoax and folk tales.

52. Nearly all remains in the kurgan burials were found to be of Caucasoid-Mongoloid admixture with clinal distribution of Mongoloid component receding from the east to the west [Bouakaze, 2009, http://s155239215.onlinehome.us/turkic/60_Genetics/TeleGeneticsBouakaze2009En.htm; Keyser, 2009, http://s155239215.onlinehome.us/turkic/60_Genetics/TeleGeneticsKeyser2009En.htm]. Non-admixed Caucasians are rare and noted by archeologists as atypical addition to the local population. Neither the Aryan, Indo-Arian, Indian, or Persian studies ever identified any notable fraction of Mongoloid admixture in their make-up. On top of that, their cultural inhibitions would not allow Mongoloid admixture, and their marriage traditions preclude a massive penetration of Mongoloid traits into the bulk of their population. That is confirmed by genetic analyses, the few thousand Mongols of the Chingizid Persia did not leave significant genetic imprint on the Persian population, the nomadic armies that ruled India did not leave significant genetic imprint on the native Indian population, and the Caucasoid-Mongoloid descendants of the kurgan burials are not traceable in the Brahman caste.
53. The flood of recent genetic studies of the kurgan culture internments clearly left the Indo-Iranians outside of the picture. A simple statistical compilation of the genetic cognates leaves Türkic people squarely in the center (Tuva/R1a, Kazakh/C, Altaians/R1a, N. Altaians/R1a, i.e. Kipchaks, Teleuts, Shors, Turkish/J, Sakha-Yakuts/N3), with fringes occupied by Fennic Mansi, Tunguses,

and... the Portuguese, and the rest are framed into a wreath of murky definitions like Paleo-Siberian, Asiatic, Central Asian, and North-Eastern Asian, which likely describe the very same core group and fringes. The Portuguese sample is likely an Alan marker. Notably, two studies of Andronov culture kurgans brought up mixed Caucaso-Mongoloids and blue eyes [Bouakaze, 2009, http://s155239215.onlinehome.us/turkic/60_Genetics/TeleGeneticsBouakaze2009En.htm; Keyser, 2009, http://s155239215.onlinehome.us/turkic/60_Genetics/TeleGeneticsKeyser2009En.htm]. Nowhere under the blue sky close to the kurgans are mentioned any genetic Brahman Aryans or Iranians. A small fraction of Indians is mentioned in one study, confirming a millennia-old alliance of Central Asian nomads and Indians, especially visibly reflected in the Buddhist influence in the earliest recorded Türkic toleutics [C. Lalueza-Fox, 2004, http://s155239215.onlinehome.us/turkic/60_Genetics/CentralAsian13BC-1BC_gensEn.htm] and in the Old Türkic Buddhist lexis. The sparse and open nomadic population did absorb some input from the huge Indian human mass, but the reverse is not true, except for the ethnic isles in India (e.g. Gujratis, Jats) and in Afganistan-Pakistan (e.g. Duranies, the Saka clan of Pashtuns), the nomadic admixture was statistically insignificant to affect the indigenous population on the Indian subcontinent as a whole.

54. Of the nominally 82 distinct Türkic ethnic groups, many of which consist of distinct subgroups that are separate ethnicities in their own right, only a smaller portion has been genetically examined, and of those only a small portion was examined comprehensively. However, the available picture provides sufficient information to depict an exceptional picture. The spectrum of admixtures across the range of the genetic portraits is consistent with the literary and archeological Eurasian spread of the Scythian and Sarmatian people. Among the Türkic phylum it includes characteristic genetic lines innate for Tunguses, Mongols, Chinese, Kamchatkans, Eniseans, Fennic people, Tibetans, Indians, Caucasian peoples, Balkan peoples, Slavic peoples, West European, and Scandinavian peoples. That Eurasian genetic spectrum of admixtures, although still with essentially incomplete inventory, can't be matched by any other group in the Eurasia, and specifically by the people tapped in the construct of the Scytho-Osseto-Iranian Theory [Graphic images: [Türkic Genetic Charts](#)]. The Türkic genetic picture is perfectly consistent with the literary records, myths and sagas, archeological, anthropological, and ethnological evidence.
55. Two facts are well-established, one that the European Scythians originated in the Altai area and moved to Europe from there. It was established by tracing the route of the Scythian kurgans [Aleksiev A Yu. (2001), "[Chronology of Eurasian Scythian Antiquities Born by New Archaeological and 14C Data](#)"//Radiocarbon, Vol. 43, No 2B, 2001, pp. 1085-1107]. The other fact is that Amerindians descended from the Eastern Eurasian peoples. Naturally, the IE people originated in the Western Eurasia, their Indo-Arian branch trekked eastward to the Indian subcontinent and the Near East from the Eastern European Plain after 2000 BC, they predictably should be genetically different from the Amerindians, and predictably some Siberian and Eastern Eurasian people would share some markers with the Amerindians. This obvious foresight found confirmation on both sides. The mtDNA Hg X is a suitable marker restricted to the northern Amerindians, including Ojibwa,

Nuu-Chah-Nulth, Sioux, Yakima, and Na Dene-speaking Navajo (Brown M.D. et al., (1998) *"mtDNA haplogroup X: an ancient link between Europe/ Western Asia and North America?"*//Am J Hum Genet 63 pp.1852-1861). The historical Indo-Iranians do in fact lack the mtDNA Hg X, while it is present, first of all, in the Türkic Azeri population (4%). The Azeri population also shares the appellation As-People of the Ash-guzai Scythians, and also happened to live in the historical Scythian Sakacene in the territory of the modern Azerbaijan. Then it is present in the Türkic Bashkir population (4%) that straddles the Ural mountains. Also it is present in the Türkic Chuvash population (1%) that now straddles the Itil/Volga middle course; then it is present in the Türkic Nogai population (4%) that migrated to the Eastern Europe from the Central Asia in the course or after the Mongol conquest; then it is present in the Türkic Turkish population (3%) that generally migrated westward from the Central Asian Oguz Yabgu state early in the 11th c. AD.

The genetic marker is consistent with the linguistic observations, it was found that the agglutinative Na Dene languages share some basic lexicon with the Türkic languages. What is especially interesting, the mtDNA Hg X appears to be a female companion of the male Y Hg R1b, its spread duplicates the 3rd mill. BC route of the Hg R1b from the Eastern Europe by circum-Mediterranean and overland routes to the Western Europe, with some traces left in the area between the Middle Asia and the Near East by the Scythian, Hunnic, and Türkic horse riders. Under the Scytho-Iranian Theory, the picture would not be so decisively black-and-white, the Indo-Arians would be obligated to share at least some of the Türkic and Amerindian traits. The biggest problem of the Scytho-Iranian Theory is its utter inability to predict future developments, like the results of the Scythian kurgans' C14 radiocarbon tracing, the Türkic-Amerindian-Ash-guzai Scythian genetic links, or the phenomenon of Hg mtX appearing in the west of the Eurasia and in N. America. The Theory is a backward-looking, solely linguistic theory, with a myopic time limit horizon within the 17th-20th cc. on the outside.

56. Anthropological studies invariably uncover Caucaso-Mongoloids from the oldest to the newest explored kurgans. No kurgans of any time period found population free of Mongoloid admixture. Odontological examinations corroborate craniological studies, and like the craniological results they indicate a growth in the proportion of the Mongoloid component starting in the 1st mill. BC that raised the initial Mongoloid contribution. In the vicinity of the Aral Sea, along the Central Asian rivers, the original population was craniometrically Uraloid (read: Fennic, i.e. originally East Asian); the aridification at the end of the 2nd mill. BC displaced the Central Asian Uraloid population to the north, to the Urals and to the northern Central Asia, likely adding their Uralic genes to the genetic pools of the Andronov culture.

Linguistic speculation on the fate of the Central Asian Uraloid population does not exist, but it is unlikely that anybody will ever suggest that the distinct Uraloids were IE speakers. The 2nd mill. BC was the time of opposing migrations, part of the N.Pontic agrarian population was migrating south-east across Central Asia to the Iranian Plateau and Indian subcontinent, and the Central Asian pre-agricultural Uraloids were migrating north and north-east toward the forest-steppe belt.

57. The maps of the modern Eurasian and European blood group distribution show a clear dividing line cutting the Eastern Europe into northern and southern halves. The northern half of the

Group B allele runs latitudinally across the Moscow latitude along the archeological line that separates kurgan burials zone south of the Oka River from the Fennic area north of that line. The southern half, where the frequency of the Group B allele exceeds 15%, runs across Ural mountain range in the east to the Hungary in the west, abutting the Black and Caspian seas, and extending deep into the northeastern Caucasus area almost reaching the modern Iran, it closely matches the historical belt of the Scythian, Sarmatian, Hunnic, and Türkic tribes.

The modern Eurasian distribution of the Group B allele maxes out in the meridional center of the Eurasia, with the highest values coinciding with the map of the Epthilite state, Middle Asia, and extending via historical lands of the Türkic Tele tribes east of the Ural mountains all the way to the Kar Sea. The blood group B is not a Mongolic trait. Notably, the elevated levels of blood group B in the north-east of the Western Europe coincides with elevated traces of Türkic languages in the same areas. The blood group B distribution is consistent with the Türkic Scytho-Sarmatians, and can't be explained with the Scytho-Iranian Theory, which obviously would generate a drastically different distribution.

58. Hippocrates, *"De Aeris, Aquis et Locu"*, lib. iv., and Strabo noted a weird practice of artificial cranial deformation among the Scythians. Same practice is extensively documented among Sarmatians, and its traces are documented in the area of the Central Europe that Ptolemy called "Sarmatia". The *"Smithsonian Report"* for 1859 published an article by Prof. A. Retzius that noted that the custom of artificial cranial deformation still existed in the 19th century in the south of France (the lands of the Burgund horse nomads) and in parts of Turkey. That custom was described among the Kushans, Huns, Avars, Kangars, Bulgars, and Türks, and among other Türkic people. Notably, that custom was also observed among the R1b people in Egypt, both the skulls of Tutankhamen and Nefertiti were artificially deformed. That custom was not documented among the Indo-Iranic people; more than that, the *"Encyclopedia Iranica"* emphatically declares that Iranian people did not practice artificial cranial deformation. Then, Iranian people could not have been the Scythians. The custom of artificial cranial deformation is extremely ancient, it was noted on the Neanderthal skulls. The proportion of population with cranial deformation among the nomadic people who practiced it in antiquity was very high, among Sarmats it reached 70-80%. According to the debased Soviet archeology, those were cranially-deformed Iranians that did not practice artificial cranial deformation. Go figure.

Corollaries

59. In the arena of politicized history, some consequences of the Scytho-Iranian Theory lead to a circus-like comedy situations.

Take Ossetes, a textbook example of a scientific folly. In Türkic, *yassı* is "flat", *alan/alanı* is "flat (location)", *alan yazı* is "plain flat", i.e. "plains", "Flatlander", "Steppe People", "Prairie-men", and the like [H-M. Yiliuf, 2008, *"Origin of Some Ethnonyms (Kirgiz, Kazak, Circassian, Alan, Yas, Kaytak, Kaysak, Alash, Khakas, Walach, Roma, Dungan)"*, Semey, Republic of Kazakhstan, ISBN 9965-13-699-8], the Georgian term *Ovs* had no linguistic or ethnological meaning that we know of, the term was applied to the nomadic tribes north of Georgia, it was a geographical definition for

hate-and-love neighbors, whose name in Türkic was *Yassı/Assi* “flat”, and *Taulu* “of upland, of plateau”, i.e. “mountaineers”.

The Russian conquest early in the 19th c. (Digoria, the present North Ossetia, was occupied in 1767, Balkaria in 1828) captured the N.Caucasus lands with numerous ethnic names, including the people Digors (politically in Northern Ossetia), Irons (politically in Southern Ossetia), and Taulases (Tawlases/Tavlases, self-name *Tualläg*, Türkic *Tawlu* “mountaineer”, politically in Southern Ossetia), whom the Russian military administration, with all the military decisiveness and intellect, at first termed Tatars, a generic for “Türkic people”. During the Russian conquest, a Russian military report of 1834 called Karachais and Balkars the “Ossetian tribes”. Then the territory was subdivided into military districts and one of them was named Osset. The Osset comanderie controlled the tribes of Digors, Irons, and Tawlases. Thus, the Russian politonym “Osset” covered not the people Ases (Balkars' self-name *Ases*, Karachais self-name *Kara Ases/Harase* “Black Ases”), but their neighboring tribes who fell under that new designation named after their comanderie.

It took generations and repeated registration and passportization to induce people to get used to the new politonym, and now each Ossette has 2 or even 3 ethnonyms, with the latest addition of the Northern and Southern Ossetias. Meanwhile, the Iron Ossetes continue to call their Türkic Balkar neighbors *Ases*, and Karachais - *Ghara-Ases*. Neither Irons, nor Digors, nor Taulases call themselves *Ases* (although it is a part of their historical ethnonym), it remains their name for the neighboring peoples. The Balkars hold themselves to be *Ases*, their substrate self-appellation is *Alan*, they do not use the term *Ases* for Ossetes, or Irons, or Digors, or Taulases.

In Türkic, the *Tauly Ases* are “Mountain Ases”, they were the closest neighbors to the Georgians, and apparently gave their name to the Georgian term “Ovs”. *Ases* were a male dynastic tribe of the As-Tokhar confederation, and *As* was an ethnonym of the ruling tribe and politonym for all other members of the confederation. But after the Russian military blunder of naming Ossetes after the once-dominant Balkars-*Ases*, now the Ossetes became *Ases* themselves, and claim the legacy of the *Alans*. The absurdity made a full half-circle, without the Türkic Balkars-*Ases*, the Ossetes would not have their new appellation.

Take Azeris, whose name is a calque of *As-kiji* and *As-guzes*, following another Türkic naming convention for naming the tribes: *As-eri* is “As People”. Historically, a southern group of the *Ashguzai* Scythians settled in the immense foothill valley south of the Caucasus. Their land gained a name Sakastan, Sestan, Seistan, and the like. They remained there ever since, keeping their ethnonym *Azeri* for two and a half millennia, that's how they were known to all their neighbors, including the Achaemenids, Parthians, Persians, and Arabs. Ibn Hawkal (travelled 943-969, written in 977) reported that in Caucasus are two lingua franca, Azeri and Persian; that was more than two centuries before the Mongol invasion and the alleged Turkification of the Azeris. For exactly the same reasons the two powers, one in the north, and the other in the south, ventured to falsify the history of the Azeri people for their own empire-building ambitions, de-“ancientize” their history, steal and re-manufacture Azeri ethnicity and history, and in the process pauperize their own histories. The absurdity initiated by the Scytho-Iranian Theory made a full half-circle.

60. The Iranian/Ossetian Scythian theory has all the traits of a politically correct theory. It is built on a thinnest foundation of a still obscure language, is not supported by the evidence, and does not provide a foresight connected with what is usually called a scientific theory. Some evidence, like the infamous Zelenchuk inscription, has all traits of a purposeful fabrication: not only there is no trace of either the monument, nor of the cemetery claimed by the author of the theory, but the published inscription was successfully read in four languages belonging to three separate linguistic families, a sure manifestation of certain nonsense. The cultural heritage, traceable for millennia among other peoples of the world, has not been shown to display links between the Ossetian, Pashtu, or other Iranian-speaking peoples, and the details of the Scythian life described by the ancient writers.

No traces specific to the Scythian nomadism of the historical period found their parallels in the historically attested Indo-European societies. That is well shown in the work of a prominent expert on nomadism A. Khazanov [A. Khazanov, *"Nomads and the Outside World"*, Cambridge University Press, 1984]. A. Khazanov noted a telling detail on the meaning of the kurgans: the fill of the tested kurgans was of the best humus transported over great distances, transported in incredible quantities for large kurgans. A. Khazanov interpreted that as the Scythian kurgans representing pasture, the deceased were given not only horses for travel, but were also supplied with a symbolic pasture for the horses. Every nomad knew that a well-fed horse was a necessary condition for a successful enterprise, and what could be more important than the travel to Tengri for reincarnation. As often happens, later generations are unaware of the reasons for their rites, and probably the modern followers of the Kurgan tradition do not have a clue on why they are building kurgans. Naturally, the historical Indo-Iranians did not built pastures for their deceased, for them kurgan was an alien and weird custom.

Ethnic appellations

61. Most of the Türkic tribes carry compound names, with a fairly narrow range of the the second component that generally means "People, Men, Tribe". The most popular Türkic designations are *-hun* for "kin, kindred tribe", *-as*, *-guz/-gut* for "tribe", *-sai/-tai* for "clan". The sources did not record any native plural endings. If a plural marker had been used in the endonym in the native language, it would have been carried over in the alien sources as an integral part of the name, and would have reached us in the Classical records. We do not have any trace of that. Where the plural endings are used, they belong to the alien language of the writer: Scythae, Massgetae, Kangha, and the like. The Iranic names would have included plural markers *-ha* (inanimate) or *-an/-yan* (animate), like in *Iran* and *Eran*, or *Kangha* for Kangar, there the Classical informers used colloquial Persian designation. The typically Türkic absence of the plural ending in the ethnonyms of the Central Asian nomads was noted in the scientific literature (S.P. Tolstov, *"Ancient Horezm"*, Moscow, 1947, p. 243). With few exceptions like *Kangha* (Ch. *Kangju*, Gr. *Kangar*), the Scythian ethnonyms do not have any traces of the Iranian origin (listing follows).

At times, the generic for "tribe" is used as an ethnonym: Huns, Ases, Guzzes, Oguzes. The use of the determinant *-hun* for a wide range of the Central Asian nomads, including Huns, Türks,

Kirkuns, Agach-eri, On-ok, Tabgach, Comans, Yomuts, Tuhses, Kuyan, Sybuk, Lan, Kut, Goklan, Orpan, Ushin and others shows that the term “Hun” in each separate case was endonym of a tribe, but at the same time it was a wider concept, reflecting a certain commonality of ethnic origin [Yu.A. Zuev, “[Ethnic History of the Usuns](#)”//Works of Kazakh SSR Academy of Sciences, Alma-Ata, Vol. 8, 1960, p. 12]. A large number of nomadic tribes included versions of the *-guz/-gut* for “tribe”, with dialectal allophonic versions *-goth*, *-get*, *-gur*: Oguzes, Ogurs, Guzzes, Guties, Visigoths, Massagets, Onogurs, and so on. A number of the Scythian tribes had *-sail/-tai* for “clan” in their names or in the names of their eponymic ancestors. Most of the tribes bearing Türkic determinants are positively known as Türkic tribes, and none of them carry Iranian determinants (M.Zakiev, [Origin of Türks and Tatars](#)”, Moscow, “Insan”, 2002)

62. Classical sources gave us numerous ethnic names for the Scythian tribes and clans. Under the Scytho-Ossetian-Iranian Theory these people do not exist any more, they have all vaporized. More likely, vaporized only those designations that were better known not as permanent tribal names, but with some other appellations, like personal name of a leader or location. Some names are still alive and kicking: Agathyrs, Alazones, Assaioi, Gelon, Hyrcani, Massaget, Parthians, Sai/Saka. Most of them still are Türkic-speaking, and all of their names have Türkic etymology that ranges from historically attested to high confidence to most likely, versus either absent or dubious proposed Iranic cognates on a level of wild geese chase. Like the basic elements “tribe”, “kin”, “clan”, the tribal ethnonyms are recorded in numerous allophones, variously distorted by alien languages and transcriptions. The very terms *Scythian/Saka/Skolot* are united by the shared anlaut *S’k* meaning “piedmont, foothill”, observed in numerous interrelated ethnonyms and toponyms: Saklans, Scots, Scandia, Esgel, Seklers to name just a few out of many dozens.

1. Ἀγαροί - connected with the name of the Scythian king Agar (Aga “Elder, Senior”, + roi Gk. “royal”, i.e. Senior King)
2. Agathyrs-Akatirs-Katiars - Scythian tribe, name of the people kindred with the Scythians
3. Alazones - (Herodotus) Alat tribe, also Altı Alash (Six Alash [tribes]), Khalaj in Iran, Kalat in Khorasan, Pashtun in Afganistan, Ghalzae in India, Alat in Kazakhstan, and Alat and Alachin in Altai in Russia. Chinese *E-lo-chji* (root *E-lo*, *-chji* is “tribe”) and Boma (calque of Alaat “spotted, motley horse”). Alats were suppliers of motley horses to Chinese.
4. Amadok (Ἀμαδοκοί) - Scythian tribe or clan
5. Amazons - Scythian female tribe
6. Amurgion (Ἀμυργιον) - Scythian tribe or clan
7. Arimaspoi (Ἀριμασποί) - “one-eyed” tribe in Herodotus *Geography* (*arim* “one of a pair”, *spu/sepi* “eye”, i.e. half-eyed, “squinted-eyed”)
8. Arimoi (Ἀριμοίσι) - Cimmerian tribe (Homer). Assyrian (13th century BC) Arima, Urartian Arm (*arim* “half”, i.e. half-tribe)

9. Assaioi (Ἀσσαῖοι) - Scythian (Stephen the Byzantine), Sarmatian (Ptolemy) tribal name *As* (Ptolemy was right, or more accurate)
10. Avhat, Avhatai (Ἀυχάται) - (Herodotus) Scythian clan; *av* - "hunt", *avchi* - "hunter"
11. Budin - people akin to Scythians, lived in forests; *budun* - "people, masses, dependent tribe"
12. Gelon, Gelons - farming people living in forested land (Herodotus) "Gelons were Greeks, they speak partly in Scythian, and partly in Hellenic"; *elan/gelan* (Oguz/Ogur) - "snake", a totem-name
13. Herrs - (Herodotus), lived in Scythia in the Gerros area, a royal necropolis. *Gerra* "heartland" in Ogur, hence English *Earth* from Oguz *Yer*
14. Hyrcani - (Pliny) East of the Caspian, hence the Hyrcanian Sea". *Iyrk* is generic "nomad", Greek/Persian "Iyrkae/Hyrcani" - "nomadic Scythians"
15. Katiars - Scythian clan. Katiars, Avhats, Trasprians and Paralats are of the tribe of the royal Scythians - Skolots
16. Massaget (Massagetae) - Scythian/Saka people; lit. "Main, Leading, Head tribe"
17. Myrgetai (Μυργῆται) - (Hecateus) Scythian people
18. Palos (Πάλος) - (Diodorus Siculus) Scythian clan (Now possibly Pálos/Palóc ethnic group speaking Hungarian)
19. Paralat, Paralates- (Herodotus) Scythian clan
20. Parthians (Παρθυατοί) (Jordanes), Παρθυατοί ("Parthiat" or "Parthyat") (Aelius Herodian) - a tribe of Dahae (Tokhar, Togar of P. Trogus) Scythians
21. Sai (Σαῖοι, Saioi) (text of an Olbia decree honoring Protogenes) - Scythian tribe, lit. "clan"
22. Saka (Σακᾶι, Sakai) - Persians called Asian and European Scythians "Sakas", lit. "Piedmonsters, Foothillers"
23. Skolot - (Herodotus) - tribes of Avhats, Katiars, Traspi and Paralat are collectively called Skolots, lit. "Piedmonsters, Foothillers"
24. Tiragets - (Pliny, Ptolemy, Strabo) Scythian tribes that lived on the shores of Ister (Danube)
25. Traspies - Scythian tribe or clan, Traspi-Trucks-Thracians
26. Trer, Trers, Trars (Τρηρες, Τραρες) - (Strabo) Cimmerian (Scythian) tribe
27. Tyrus - (Herodotus) Scythian tribe
28. Ugutum - Saka tribe (Assyrian). Guties, Guzes, generic for "tribe"

The following is an utterly incomplete listing of the direct Scythian descendents in the Eurasia. One day, general genetics and DNA genealogy will turn to their genes. A number of future discoveries can be forecasted right now, and undoubtedly discoveries will bring about a wealth of new insights that we do not suspect of yet.

In sources	Recent
1 Agathyrns	Aghajari and Agatharias in Iran. Agathyrns is one of the two Scythian tribes that in literary sources can be traced from the 6th c. BC to the present. The Türkic Agach-Eriler (Türkic pl. of Agacher) migrated to the region of Marash-Elbistan in Central Anatolia, and then immigrated to the Safavid Persia
2 Alazones	Khalaj in Iran, Kalat in Khorasan, Pashtun in Afganistan, Ghalzae in India, Alat in Kazakhstan, and Alat and Alachin in Altai in Russia
3 Assairoi	As - self-appellation and exonym of Balkars, Karachais. As and Yas was appellation for Bulgars, modern Chuvash and Itil Tatars
4 Gelon	Gilani, Gilaki in Iran, Kaitak in the Caucasus, also a component of Kumyks, Kayı in Turkey, Uran and Uryankhai in Dzungaria. Gelon is one of the two Scythian tribes that can be traced in literary sources from the 6th c. BC to the present. Gelon branch Kayı is one of the most prominent Türkic tribes, they were an "old dynastic" maternal tribe of the Eastern Huns and nucleus of the future Ottoman Empire
5 Hyrcani	Yörük in Turkey, Yörük in Turkmenistan, Mazandarani in Iran
6 Massaget	Masgut, a component of Kumyks
7 Parthians	Name survived in forms Pers and Farsi, Persia was the name of the country from Antiquity to 1930s, modern name Iran
8 Sai/Saka	Tribes called Türk, where Türk is a tribal name for the tribal descendents of the Saka Kök-Türks, vs. generic name. Saka is a division of Afganistan Pashtuns

Conclusion

Each presented argument may be infinitely extended to ever smaller incongruent details and traits, the arguments may be disputed, reinterpreted, or skillfully explained away, but the compound picture created by the preponderance of the multi-disciplinary evidence can't be dismissed off-hand. As a theory, the Scytho-Osseto-Iranian Theory has utterly failed, it is unable to explain the past, and is unable to predict the future discoveries, or even to advise on the perspective directions for research.

The de-facto rejection of the Scytho-Osseto-Iranian Theory is happening in front of our eyes with publication of studies that penetrate deeper into the substance, bringing up new and newer controversies and conflicts with the scummy Theory. The "consensus" opinion in favor of the Iranian paradigm is not really there, with only the IE linguistic portion of the global science lagging somewhat behind in adjusting to reality, probably because of the embarrassing vested mass of the past IE efforts

and publications. Fortunately, re-evaluation or abandoning of the Iranian paradigm promises to be a boon to the major parties involved, that of Russia, China, Iran, and India, even though the last does not carry a burden of colonial and empire-building aspirations anyway; these countries, and a number of others, will be able to recover their history in a more multi-color, richer, and open fashion, giving credit where the credit is due, and immensely enriching the narrative of their brilliant national histories.

For the historical period, efforts to negate the eyewitness accounts of the contemporaries over and over again bring nothing but failures. Every effort to negate evidence leads to the opposite, a raise of additional, usually independent, corroborating evidence. The evolutionary contiguities between the archeological and literary Scythians and the Türkic people are unmistakable, while in the Scytho-Osseto-Iranian Theory the descendence consist of few dots bridged by gaping disconnects. The cleanest method to follow the Scytho-Osseto-Iranian Theory is to monitor the operation of the "Lord of the gaps" that mysteriously fills evidentiary gaps with notional assertions, otherwise called speculative interpretations.

M. Gimbutas artfully reconstructed the IE mythology, religion, and gender relations in the context of the IE's westward kurgan migrations, riding the "Lord of the gaps" to construct the most popular IE creationist story, the so called "mainstream consensus". The Lord of the gaps did hold its supremacy until the moment of truth, when it encountered the earthly facts: M. Gimbutas confused the eastward movement of the IE's with the much prior westward movement of the Kurgan people, with the two movements separated in time by a whooping millennium and then some. Her conflation let the "Lord of the gaps" loose, but once the gaps are filled with the reproducible mundane evidence, the interpretive arches bridging the gaps collapse in a house of cards fashion.

The tell-tale indicators show up at the first glance at the evidentiary references. The staunchest proponents of the Indo-European paradigm stumble into problems as soon as they leave the sphere of airy constructions and descend to the earthly world. To avoid invoking the ubiquitous Eurasian Türkic sea, the sneakiest proponents turn to the ethnology of Mongols and Chingiz-Khan, the others use Türkic ethnological parallels, in clear manifestation of the lack of the IE examples, independently of the trait on hand: be it yurts, kurgans, burial rituals, mounted warriors, horseflesh, kumis, all kinds of artifacts, myths and legends, genealogical lines, etc.; one way or another they all default to the Türkic examples.

In case of Mongol and Chingiz-Khan detour, the purity of example is solely terminological, the Proto-Mongol foot hunters *Dunhu* were associated with the Türkic ethnos ever since they were subjugated by the Hunnic Maodun ca 200 BC; some Türkic tribes from the old were called Mongols after half-a-million Huns submitted to the Syanbi Mongol minority in 93 BC and adopted the Mongolic name Syanbi. They continued their undisturbed daily life under the Syanbi politonym, and largely preserved their distinction until the conquest of the Oirat Mongols in the 15th c.

Similarly compromised are the Chingiz-Khan examples, his genealogy ascends to the Tele Uigur dynastic tribe Yaglakar, which became Jalayir in Mongolic, an offshoot of which was the Chingiz-Khan's Borjigin line. The Mongolic examples may confuse only uninitiated, ethnologically they do not extend deeper than the 13th c. for the term "Mongol", and 200 BC for the term "Syanbi".

It remains unknown whether any Iranian-speaking tribes ever took to systematic, Scythian-style horse husbandry nomadism. In the course of millennia, numerous foot hunter societies did that, becoming

bona fide horse nomads, but examples of sedentary agriculturists becoming transhumant nomads on a tribal level are known only from the archeological observations, evidenced by the “pots that do not talk”. Any evidence that notable masses of peasant people from agricultural societies abandoned their fields, switched to nomadic animal husbandry, and left any documentary evidence on their linguistic affiliation is yet to come to light. In contrast, there is plenty of opposing evidence, that peoples that neighbored horse nomads decisively did not do that: no ethnically Chinese, Indian, Sogdian, Dravidian, Greek, Slavic, or originally Iranic nomads are known from the Classical or later periods. We have the examples of Dunhu, Magyars, and Tibetans becoming nomadic pastoralists, but the type of their original economy is not positively known.



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Ethno-linguistic Description of Measuring Names in Kazakh and Turkish

Abstract: This paper will focus on measuring names in Kazakh and Turkish from an Ethno-linguistic view point in order to reveal the world views, every day life, traditions, believes of Kazakh and Turks. This is because ethno-linguistics is an ethno-semantic, anthropo-linguistic branch of linguistics which appeared on the border between ethnography and lexicology and which is engaged into a comprehensive investigation of the mutual relation of the ethnos and its language. Ethno-linguistic research helps us to reveal the aspects of the Kazakh and Turkish languages that elucidate the culture.

I will focus on only the linguistic expressions that are connected with the measures in both languages. Thus, I will argue that these expressions appeared in both languages because the history of words and its meanings are closely connected with the history of the nation who speaks that language. The importance of household and everyday life is that the nations see and use them in every day of their lives that is why it plays important role. The environment influences ethnos consciousness and it builds in their language. So, from the linguistic expressions that is connected and aimed to show the meanings of measure, I will discuss how the ethno-linguistic investigations are important.

Key words: ethno-linguistics, Sapir-Whorf Hypothesis, measuring names, ethnos, language, traditions, culture, world-view, life style, consciousness.

I. INTRODUCTION

For hundreds of years Kazakh and Turks were herders who raised fat-tailed sheep, Bactrian camels, and horses, relying on these animals for transportation, clothing, and food. Nomadic way of cattle breeding lifestyle of Kazakh, affected to their culture and world-views, certainly, also on language (expressions), because they used language in everyday life for communication and also to express their feelings and thought. That's why most of the measuring names in Kazakh language are related with nomadic life. Why it is not affected Turkish language we will discuss it later. I will investigate these measuring names from the ethno-linguistic view point, because language has a cohesive force binding together a nation in its homeland and it can reveal a nation's outlook, and world view.

Whorf in one of his hypothesis had been said that the native language is strongly influences or determines the world-view he will acquire as he learns the language (Brown 1976: 128). The famous specialist in Turkic philology Mahmud Qashqari in his *Divani Lughat it-Turk* (Dictionary of Turkic

Languages) researched the importance of extralinguistic factors like life style of the nation, everyday life, occupation, geographic differences etc., and also spent a lot of time for the research of national onomastics (Qashqari 1997: 3). Kononov and Nigmanov (Kononov et al. 1981) also wrote about this. The great work of the great poet Alisher Novaii *Suzhdeniye o dvuh yazikah* (The Judgement of Two Languages) written in 1499, is also important from the ethno-linguistic view point. He proved in his work the richness of Turkic literary languages giving examples from the life of Turkic nation. He is also proved comparing Turkic languages with Persian language and concluded that Turkic language has a lot of synonyms of the words. He gave 100 verbs as an example from Turkic languages which has not the meaning of those words in Persian language (Nasimov 1981: 152).

Language is the mirror of the ethnos, as Abduali T. Kaydar noted, in order to reveal the nation's outlook and culture, we have to investigate ethnos in *language vicinity* which means ethnos and language should be taken and investigated as a whole. The Kazakh scholar Kaydar suggested investigate ethnos always with its language (Kaydar 1985: 18-22), because ethnos and its language is connected with the spiritual and cultural life. Foreign scholars like Johann Gottfried von Herder and Wilhelm von Humboldt¹, Edward Sapir and Benjamin L. Whorf², Roger Brown (Brown 1976: 125-153), Paul Kay and Willet Kempton (Kay et al. 1984: 65-79) among others have also studied ethnos together with its language.

Today, the theme of language expressions connected with measuring names interested many Kazakh and Turkish scholars like Kaydar (Kaydarov 2003), Zhanpeiisov (1989), Hasenov (1996), Ahmedova (1975), Akkoshkarov (2004), Ahmetzhan (2003), Imanalieva (2005), Kurkebaev (2003), Sarbassova (2010), Baitelieva (2007), Iskakov (1991), Bolganbaev (1989), Ablaeva (2006), Kurkman (1991), Kaymaz (1998; 2000; 2001), Tatli (2004), Karaca (2005), Hintz (trans. Sevim) (1990), Baykara (2007), Ozyetgin (2003; 2008), Seyhan (2007), Orkun (1935), Inalcik (1984), Orhan (1987), Arat (1952), among others.

Zhanpeiisov in his work *Ethnocultural lexica of the Kazakh language*, part 3, which is dealt with the roman epoch *Abai zholi* by the Muhtar Avezov, selected all the measuring names from this roman epoch and researched it from the etymological, ethno-linguistic meanings, and developmental stages of the language while using those measuring names (Zhanpeyisov 1989: 135).

Hasenov divide measuring names into three by the meanings: 1) the measuring names related only with the numerals, which directly connected with the meaning of numbers: *zharty, zhalgiz, zharym, qos, egiz, singar, etc*; 2) abstract numerals: *bir uyir zhylqy, bir tabyn siyir, biro tar koi, biro tar koi, tayak tastam zher,*

¹ German scholars Johann Gottfried von Herder and Wilhelm von Humboldt and their followers in the idealist-romanticist tradition, emerged again in the United States as a result of the discovery of the vastly different structure of American Indian languages, as delineated by the American anthropological linguists Edward Sapir and Sapir's student Benjamin L. Whorf.

² Edward Sapir, one of the foremost American linguists and anthropologists of his time most widely known for his contributions to the study of North American Indian languages, was a founder of *ethno-linguistics* which considers the relationship of culture to language. Sapir suggested that man perceives the world principally through language. He wrote many articles on the relationship of language to culture. In 1931 he wrote that thorough description of a linguistic structure and its function in speech, might provide insight into man's perceptive and cognitive faculties and help explain the diverse behavior among peoples of different cultural backgrounds. Sapir's theory considers the relationship of culture to language mostly known nowadays as a Sapir-Whorf Hypothesis. See: <<http://www.britannica.com/EBchecked/topic/523671/Edward-Sapir>> (25.01.2013).

koz korim zher, at shaptyrym zher, koraly koi, etc.; 3) words related with the calculation: *bir uzum nan, bir karyn mai, bir zhutym su, bir uyis bidai, bir qulash arqan, etc.* (Hasenov 1996: 300).

Iskakov's view point is on the opposite sides, he states that these kinds of words are not belong to the numerals, as they do not have exact numbers. They are similar with numerals just because they are semantically near to the meanings of measure (Iskakov 1991: 92).

Ahmedova from the scientific view point have argued and stated that numeral words are not denote the object, it denote the calculative meaning of the object. She divided these into three: 1) unit or number of the object *bas, tal, tup, etc.*; 2) group number of people *taipa, top, qauym, etc.*; 3) herd number of cattle *uyir, tabyn, kora, etc.* (Ahmedova 1975: 16).

Sarbassova collected most of the old measuring names used by the Kazakh and Turks before the metric system were standardized. She noted that the most of the measuring names in Kazakh language were related with the cattle breeding lifestyle and household life. This affected the way of time, distance, and weight were measured in Kazakh language. As in Turkish measures were mostly related with the religion, nature, season, and fishing (Sarbassova 2010).

Zhanar Baitelieva concluded in her dissertation that the most linguistic expressions in Kazakh concerned with the cattle breeding exactly with the horse which is characterize the national life and culture of the Kazakh. She noted that many expressions referring to horse is its age and sex, breeding and natural features, body parts, coloring, illnesses, appearance, characters, movements, shelter and equipment (Baitelieva 2007).

Karadja researched in his dissertation *Language expressions with the meaning of numerals in Turkic languages (Kazakh-Turkish)* semantic and morphological peculiarities of numeral language expressions in Kazakh and Turkish (Karadja 2005).

The work of İnalçık Yuk (*himl*) in *Ottoman silk trade, mining and agriculture* devoted for the measuring names used in Osman Empire (Inaldjik 1984).

In 1987 the work of Orhan *Osmanlılarda ölçü ve tartı sistemi* (Orhan 1987), and the work of Tatlı in 2004 *Kültürümüzde ve Divan şiirinde para değerleri ve ölçü birimleri* (Tatlı 2004) were published which is devoted for the measuring language expressions in Turkish.

Arat's work *Türklerde zaman ve vakit tespiti* states the time of measure from the religious view point (Arat 1952).

The work of Baykara *Türklerde takvim ve zaman ölçümü* also states year, season, and time of measures (Baykara 2007).

And many other works will be discussed in this paper among others.

II. THEORETICAL BACKGROUND

Let us start with the research what does ethno-linguistic mean. The Greek word for nation is *ethnos* derived from ethnicity (Conner 1994: 43). Ethnicity refers to the cultural practices and outlooks of a given community of people that set them apart from others (Cohen 2011: 47). Anthony Giddens stated that the members of ethnic groups see themselves as culturally distinct from other groups in a society and are seen by those other groups to be so in return. The most common characteristics of ethnic groups are language, history, ancestry, religion and style of dress (Giddens 2001: 246). Linguistics is the scientific study of language. There are broadly three aspects to the study, which include language form, language meaning, and language in context. Thus, *ethnos* together with its language may consider ethno-linguistics that part of anthropological linguistics concerned with the study of the interrelation between a language and the cultural behavior of those who speak it. In other words, ethno-linguistics is an ethno-semantic, anthropological branch of linguistics which appeared on the border between ethnography and lexicology and which is engaged into a comprehensive investigation of the mutual relation of the *ethnos* and its language (Sarbasova 2010: 120). Wilhelm von Humboldt adumbrated his *Weltansicht* hypothesis in the following manner:

“Language appears to present to us subjectively our entire mental activity (in a manner of our procedure), but it generates at the same time to object in as much as they are objects in our thinking... Language is, therefore, if not altogether, at least in terms of perception, the means by which [each] human being constructs at the same time himself and the world or by which he, rather, becomes conscious of himself by discriminating between himself and the world” (cited and translated after Konrad Koerner) (Konrad-Koerner 1992: 179).

This idea was further developed by the followers of Wilhelm von Humboldt. The Humboldt-Sapir connection was explored in 1967 by Mattoso-Camara (1970) and more recently and more fully by Drechsel (1988) especially with regard to the *inner form* concept by Sapir (Sapir 1921: 115) and the so called Sapir Whorf Hypothesis.

The ethno-linguistic investigations of the Kazakh language were first introduced in Kazakhstan by academician Abduali T. Kaydar, who contributed a lot to the development of Kazakh ethno-linguistics. Kaydar was the first who raised the issue of ethno-linguistics in Kazakhstan and the author of the present paper will conduct the research based on the theoretical principles proposed by Kaydar in 1985. Kaydar's theory investigates *ethnos* in *Language Vicinity*. This means that ethno-linguistics is the research of language questions which are connected with the spiritual and cultural life of a certain territory (*ethnos*) speaking that language; with the everyday life of the *ethnos*; with its outlook, its traditions, its consciousness (Kaydar 1985). The definition of ethno-linguistics is the history of ethnogeny and *ethnos*; the language processes in internal and interethnic mutual relations; the role of language in *ethnos* formation, in its existence; the peculiarities of thinking of a certain *ethnos* and language; the language itself and the traditional culture (consciousness, customs, religion etc.). Thus, having defined the essence of a nation it shows its difference from other nations. Moreover, it considers the classification of world languages and many other questions (Sarbasova 2010: 120-122).

The ethno-linguistic investigations of the Turkish language are directed to the linguistic studies of the history, geography and culture of the nation; interrelation of intercultural studies during the study of foreign languages; area studies; and national ideology (Sarbasova 2010: 120).

Therefore, Kazakh and Turkish language expressions referring to the naming of measures are closely connected and, undoubtedly, can give information about the everyday life, ideas, and outlook of people.

III. MEASURING NAMES IN KAZAKH AND TURKISH FROM THE ETHNO-LINGUISTIC VIEW POINT

In the paragraph of *Theoretical Background* I have discussed what does ethno-linguistic research mean. Now, we know when research the ethnos with its language, it can be revealed the ethnos world views, culture, traditions and beliefs. The environment influences ethnos consciousness and it builds in their language.

Kazakh as the nomadic people, most of their language expressions referring measures connected with the cattle breeding life style. As in Turkish language most of their linguistic measuring expressions connected with the religion, nature, seasons of the year, weather, and fishing lifestyle.

Linguistic expressions in both languages connected with measures arose from their beliefs, traditions, everyday life, and world views. Unfortunately, I can not list all the expressions, so let us look at some and analyze them. In Kazakh language has the following expressions:

mal orgende early morning when cattle expel on a pasture, i.e. have a measure of time meaning *early in the morning*;

siyir sauim vakit the whole time spend for milking the cow, milking takes *approximately 15-20 minute*. This phrase is appeared before the metric system was standardized and was used to show the time;

biye sauim vakit the whole time spend for milking the horse, milking takes *approximately 30 minute*. This phrase is appeared before the metric system was standardized and was used to show the time;

sut pisirim uakit the whole time spend for boiling the milk, of course it depends on the liter of the milk but it generally used *approximately 5-10 minutes*.

et pisirim uakit the whole time spend for boiling the meat, the measure phrase used in order to show the period of time *approximately 2 hours*.

zhilki zhusar kez time when people feed the horse *early in the morning*. This expression is appeared before the metric system was standardized and was used among Kazakh to show the time of the early morning;

biye baylar kez time to milking the horse in *spring approximately in May*, when Kazakh give special feed and care (by separating the horse from the herd) in spring in order to get a lot of kumyz (horse milk);

bir biyeden ala da tuadi, qula da tuadi (from one horse may born marked and bay horse) this became a proverb that means *the same female may born as good as bad person*. In medieval ages Kazakhs killed

marked horses when they born. They believed that the marked color brings unhappiness. So the marked color for Kazakhs has a bad association;

at *shaptirim jer* the measure phrase is associated with the ability of the horse to run without becoming tired, this is *approximately 25 kilometers*; and *kulin shaptirim jer* the measure phrase is associated with the ability of the foal to run without becoming tired, this is *approximately 10 kilometers*. These phrases are also appeared before the metric system was standardized and were used to show the distance, among others etc.

For nomads the sun was a great guide. Nomads arrange their life according to it. They subordinate their life to the sun. Be always on the move! That is what nomad is learning from the sun. The great image of the sun which is always moving over the blue sky is a real symbol of life for nomads. They knew very well astrology as spent days and nights under the blue sky. Therefore, many language expressions related with the astrology emerged in Kazakh language. For example: *Urker tua* (when Pleiades born); *Urker tobege (mandaiga) kelgende* (when Pleiades arise); *Urker zherge tuspei* (before the Pleiades come down to the Earth); *Sholpan tuganda* (when Venus born). All of them meant the measure of time. The grassroots which do not know the astrology very well they used to say according to the move of the sun. For example: *tan kilan bere* (early morning then the sun just rising and giving the lights); *tan bozarganda* (time in the morning the light of the sun is totally shine); *kulkyn saride* (early morning approximately 4 o'clock a.m.); *tan syz bergende* (time in the morning between 4-6 a.m. when the weather is colder than usual); *agarandai bastagan tanga* (when the sun totally arise in the morning); *kun kiza* (when the sun rise and the air becoming warm); *kun naiza boyi koterilgende* (the sun rising like spear); *kun tobege kelgende* (when the sun comes at the top); *kun bata* (sun set); *kun uyasina kirgende* (when the sun goes to his nestle); *tus auip kete* (when daytime is over); *kun enkeye bergende* (when the sun bow); *kun boyi* (during the daytime when the sun is exist); and many others.

Kazakh also used to show the measure of time, length, and weight by the body parts. For example: *kulash boyi* (measure of length between right and left arms when men open his arms like embracing smb so this is approximately 1,5 meter, anyway it depends on the men's size); *kozdi aship zhumgansha* (duration of opening and closing the eyes); *bir eli* (one eli is the the breadth of finger, so this was used instead of cm.); *bir karis* (bir karis is the length size between starting from thumb fingertip to the little finger fingertip in an open form of the hand); *bir adim* (one step of the foot); *kirpik kakkansha* (without batting an eyelid); *bir shimshim* (one pinch); *bir uyis* (one handful); *kos uyis* (both handful); etc.

Islam spread the Kazakh and Turkish lands. Since as they accepted this religion in both languages some of the Islamic words which are connected with the praying like *namaz* and keeping the fast like *oraza tutip*, *auiz bekitu* became the measure of time for religious people. For example, *таң намазы кезінде/sabah namazı vaktinde* (in the morning pray), *бесін/оғле намазы vakti* (in the noon pray), *үлкен (ұлы) бесін/namaz vaktinde* (during the big pray in the noon), *кіуі бесін/namaz vaktinde* (during the little pray time in the noon), *екінді/ikindi* (at the pray time about 4-5 p.m.), *екінді мен бесіннің арасы/ikindi ve oğle namazı vakt arasında* (during the time between noon pray and the pray time which is after about 4-5 p.m.), *ақшам/akşam namaz vakti* (at the pray time in the evening), *ауыз ауау/iftar vakti* (time during the fast early in the morning for having food around 4 a.m.), *құтпан/yatsı* (pray time before slipping), *намаздыгеп/akşam namaz vaktinde* (at the

pray time in the evening), намазуам/akşam namaz vaktinde (at the pray time in the evening), cəpəci (cahap)/sahura, kalkma vakti (time during the fast when the sun is set in the evening for having food); жұма намазы уақыты/cuma namazı vakti (during the Friday pray time around 1-2 p.m.) etc.

Turkish people also knew the importance of time, and men should not waste it for nonsense. So, there are sayings: *Vakitsiz öten horozun başını keserler* (one should cut the head of the cock which is crow untimely); *bugünün işini yarına bırakma* (do not leave your work for tomorrow which you can do it today). Let us look and analyze the Turkish language expressions: *kirpik ile kaş arasında* (distance as between eyebrow and eyelash); *gözü açıp kapayınca kadar* (duration of opening and closing the eyes); *bir sigara içim vakit* (time spending for smoking one cigarette); *et pişirim vakit* (the whole time spend for boiling the meat, the measure phrase used in order to show the period of time approximately 2 hours); *süt pişirim vakir* (the whole time spend for boiling the milk, of course it depends on the liter of the milk but it generally used approximately 5-10 minutes); *çay kaynayınca kadar* (time spend for boiling the water for the tea); *bir bardak çay içim vakit* (time spend for drinking one cup of tea about 5-10 minute); *balık avlama zamanı* (time for fishing); *kuşluk vakti* (early in the morning when birds start to sing); *güneş doğmadan* (before the sun born/rise); *tan ağırmadan bir az evvel* (a little bit before the time of the sun rise); *seher vakti* (early morning); *tan ağarma vakti* (sun rising time); *karga kahvaltısını yapmadan* (time before the crow have its breakfast); *siyah ipi ak ipten ayırma vakti* (in the day time when one can see the white and black thread); *şafak soktu* (in the morning when sun is shining); *tan yeri* (early morning); *tan ağarmak* (time when sun rise and become seen); *tan yeri ağarınca* (when people is going to wake early morning around 5 a.m.); and many others.

As you can see many above mentioned expressions is mostly related with the everyday life and also with the move of the sun. Nomadic way of life style is not affected or as Seval Orhan [Orhan 1987: 2-3] and Taylan Tatli [Tatli 2004: 3] noted in their works, Turks just forgot it and/or did not leave any writings from the literary language for the future generation. They have some expressions related with the body parts as well as in Kazakh. For the Turkish people smoking and drinking tea became a part of their culture. So, this affected on their language and arose some expressions related with it like *bir sigara içim vakit* (time spending for smoking one cigarette); *çay kaynayınca kadar* (time spend for boiling the water for the tea); *bir bardak çay içim vakit* (time spend for drinking one cup of tea about 5-10 minute); etc. Turkish land has 4 seas, that is why fishing life style is also affected on Turkish language and arose some expressions related with like *balık avlama zamanı* (time for fishing); *balık tutma zamanı* (time for fishing); etc.

At the beginning I have said that many Turkish expressions also related with the nature, seasons of the year and weather. So let us look at some language expressions: *soğukların kırılması* (spring when the cold is over); *ağaçların su yürüme zamanı* (time for giving water for the trees); *bağ budama ve kalem aşısı zamanı* (spring time for cutting the grapes and hybridization of the trees); *kırlangıçların gelme zamanı* (time when swallows are coming); *kırlangıç fırtına zamanı* (time when the swallows coming too much); *hamsin'in sonu* (the end of hamsin, hamsin – this is a 2nd period of the winter starting from 31st of January and lasting for 50 days); *Mart dokuzu soğuğu ve fırtınasında* (time in the month of march when the storms are exist); *çaylakların gelme zamanı* (time when peregrin(e) come); *çiçeklerin açma ve bülbüllerin ötme zamanı* (spring time when flowers blooming and nightingales sing); *lale mevsimi* (season of the tulips); *serçelerin yavrulama zamanı* (time when tomtit make born); *gül mevsimi* (season of the roses); *çapa zamanı* (time for mellow); *koyun kırma zamanı* (time for cutting lamb's wool); *hasat mevsimi* (time for sins); *senenin en uzun günlerin başlaması* (summer time when the long days start of the year); *üzümlerin olgunlaşmaya başlaması* (time of the grapes' ripen); *arıların bal yapma*

zamanı (time for honey of the beers); pamuk toplama zamanı (time for gathering the cotton); turnaların gitme zamanı (time for leaving of the crane); yemişlerin kemale ermesi (time when the all fruits are ripen); yaprakların sararması (time when leaves become yellow); çaylakların gitme zamanı (time when peregrin(e) leave the place); yaprak dökümünün başlaması (time when leaves fell down); yağmur mevsimi başlangıcı (starting of the rainy season); ağaç dikme ve çelikleme zamanı (time for seat the trees and give water); bağ bozumu zamanı (time for gathering the grape); ağaç budama zamanı (time for cutting the trees); balık mevsimi (season for fishing); kuş geçimi fırtınası (storm season when the birds leaf the place in autumn); leyleklerin gelme zamanı (winter time when stork come); yaprak dökümü sonları (winter time when the leaves totally fell down); etc.

All above mentioned linguistic expressions in Kazakh and Turkish appeared because the history of words and its meanings are closely connected with the history of the nation who speaks that language. The importance of household and everyday life is that the nation can see and use them in every day of their life that is why it plays important role. The cattle was everywhere in Kazakh life so many expressions connected with it. They used cattle as a food – drink its milk and eat its meat; as a clothes – from its leather made coats, fur coats, boots, and from its wool made socks, pullovers, and also carpets; as a cartage; in military/wars; in economics and commerce; and in social life. Horse played a central role as the horse helped Kazakh to conquer the lands and win the battles, since it plays crucial role in their traditions and customs. As Turks they were with the nature, while conquering the lands and seas with beautiful nature proves how Turkish people is close to the nature, so it appeared on their language and many language expressions are related with the nature, weather conditions, seasons of the year and many others.

Generally, all expressions in both languages have different meanings and formed by different directions. These linguistic expressions are stable phrases, component words of the phrase lost its first lexical meaning, and its new meaning has more persistency so that phrases having nominative meaning then it is impossible to separate these words from each other, they live as a one whole. Most of them appeared by the help of the environmental action and how people perceive the world. All semantic and meaningful groups of the phrases wholly is include men and his action, physiological form and condition that has a various emotions concerning with the psychological processes based on the emotions such likes and dislikes. The reason is that because formation of such phrases formed by men's conception of space environment and made it by various self images, representations, symbols, comparing with other actions, using epithet, depict, and association. By all means the role of such phrase formation is important in language directed to anthropological researches.

IV. CONCLUSION

As a result of this study, I propose that the historical past is one of the important sources forming national language. For that reason, today, ideas of preserving cultural heritage are becoming popular. I argued at the beginning of this article that nomadic way of cattle breeding lifestyle of Kazakh, affected to their culture and world-views, certainly, also on language (expressions), because they used language in everyday life for communication and also to express their feelings and thought. But Turks could not save these, as I have discussed, on their language from ancestors as Turkish scientists Tatli and Orhan noted. But they could save language expressions related with the nature, weather and seasons. But these

expressions are formed on Turkish language after the period of the nomadic life, I think. So, it means that Kazakh language expressions are more ancient than Turkish, because most of Kazakh language expressions are related with the nomadic life. Kazakh could save language expressions from generation to generation from their ancestors.

The findings that I have presented suggest that from ethno-linguistic research is possible to reflect on a nation's outlook and the spiritual treasury of the people. This is because ethno-linguistic data is a widely open window to the history of people, the history where the genetic roots are shown, the mutual relations with other people are revealed, and the original spiritual and material culture is preserved. Studying any language expressions promotes the national consciousness of Kazakh and Turks; it forms their cultural image and determines their course for the future. Research into the six-thousand-year histories of Kazakh and Turks, complete with its historical-ethnographic and culturological implications, made it possible to throw light on the material and spiritual achievements about them, which would not otherwise be clear. The material and spiritual world of Kazakh and Turks, their traditions, rituals, beliefs and world views were discussed in this paper, because all these aspects of traditional culture is important from the point of cultural heritage. Measuring names of the language expressions provided a special key to understanding the culture of Kazakh and Turks.

For future research I suggest that the demand of present day is to give people ethnic-cultural knowledge through carrying out various ethno-linguistic research. This is because the ethnic cultural knowledge is knowledge directed on the preservation of ethnic-personal conformity of a person through mutual mastering of a native language and own culture, values of the world culture.

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PHILOSOPHY

MIRABILE, Paul

F. Nietzsche and José Ortega y Gasset

Topographic Meditations: The Creation of don Quixote and Zarathustra

Introduction

Topography, Projections and Figures

Topographic relief assures the contemplator or meditator projections that enchant, absorb, and inspire. Infinite plains draw within, elevated alpes draw upwards, sloping deep valleys draw downwards. All topographic relief draws the meditator's projections *outwards!* Thoughts that follow the rhythm of sighing wind, babbling brooks; that follow the rhythm of the surf of the sea, the ebb and flow, cyclic, ever renewing. The hollowness of a valley or the murmur of the wind draw the meditator outwards into the reliefs that fashion the forms and sounds of his projecting *active* or *creative imagination*.¹ For the creative imagination configures a form out of thought. Figures are created and controlled by the intellect, the intellect being the organ of this figure perception and conception. The imagination is creative because it transforms potential thought-matter to Figures. Figures subjectively produced from potential thought-matter are projected objectively outwards as an act of their reality. A foamy crown of a wave or the icy crest of a mountain are not figures, nor are they thoughts in themselves; they consist of potential thought-matter which may enchant, absorb and inspire the meditator's projections. If the intensity of the exchange is steadfast, ensared within the rhythm of this criss-crossing process, a Figure will be formed, endorsing thus the act of Figure creation. Thus was Nietzsche's *Zarathustra* wrought. A Figure shaped out of his prolonged meditation upon alpine forests and sharp mountain reliefs, during which he let his thought-projections penetrate and be borne along with the rhythm of the landscape-projections which made the process and the creation possible.²

José Ortega y Gasset when meditating one Spring afternoon upon the hilly, wooded surroundings of El Escorial's lyrical stones, guided his thoughts into the rhythms of the Coniferous and Poplars of his natural retreat, whence the projected Figure of his Don Quixote gradually emerged before his eyes. Now

1 We insist on the expression **creative imagination**. **Creative imagination or creative imaginal**, unlike fantasy, conjures images or pictures by removing the meshes of egoism, reaching out to free the pettiness and fear of one's personal world, bloated with self-indulgence and unexpressed emotions. It is visionary imagination that creates Figures not sightless fantasy. In short, the **creative imagination** constructs the explorer's world whilst fantasy exhausts and consumes him...

2 This being said, this Figure-creation is not analogous to 'incarnation' or 'reincarnation'. The Figures remain 'forms' or 'appearances', yet very real because created from reality!

this Figure did not 'spring out and up' effortlessly. The Spanish philosopher had to explore his topography with the firm will of immersing himself within Nature's projections, and from them intermingle his own fibrous projections, some oozing from the barks of trees, others out of the hollows of the hills. Some wide as a meadow, others as narrow as lanes of aligned Olive trees. Projections flexible, pliable and adaptable, streaming from the sougling Bamboo and WeepingWillow. From these raw and natural thinking patterns, maintained steadily in their rhythmic flow by the ever-ruminating Ortega, nascent images, then full Figures came to Being out of the cadent projections that Nature offers us, ones that settled firmly in the mind of the Spanish philosopher.

These Figures 'translate' the circumstances of the Encounter between the meditator and natural relief. For what lies deep within the creative imagination of the meditator now rises before him, like the sun over a duned desert, or the moon over the edge of a sea. There the Figure is recognizable because it is the symbiose of Man's creative imagination penetrated by Nature's elevations, whose intense Encounter acts like a sift, distilling fragmentary and superfluous thought patterns first into images, then solidifying them into Figures.

This alchemical process has no specified Time-frame, obeys no Time limit. The reaction works itself out in a limited Space, there dispersed, distilled and solidified within the circumstantial realms of the meditator's seeking and probing imagination. It is in these realms that this study will be played out. For it is within these natural spaces that Nietzsche gave birth to *his* Zarathustra and José Ortega y Gasset *his* Quixote.

Now topographic Figures abide only to the rhythms of Nature and to the intensity of the explorer's meditative explorations. Landscape is visualized, not personalized. The explorer does not 'lose himself' in it. He learns to read and interpret the image-signs that lead his wandering imagination towards the Figure to attain; teaching him to 'perceive' or 'visualize' it *without becoming wholly part of it*. The explorer remains both inside and outside the landscape that he is traversing by intertwining intelligently his own projections of the Figure amongst those that solicit and allure him within the landscape. Indeed a Figure may emerge in a streak of light, or else rise like the slow, burning flame of a waxing taper. It may take days, months or years before a Figure dawns. But this is of no great importance to the meditator...

It is these topographic circumstances that we wish to explore and meditate upon concerning Nietzsche's Zarathustra and Gasset's don Quixote. For these men, more inductive than deductive, less philosophical than prophetic, learnt very early in their lives that one should not subordinate Nature to their intentions, but rather let Nature continue on Her own course, aligning Hers with his, and in doing so, ally his forces to Hers in one rhythmic élan.³ For to struggle with (and not against) Nature, once embarked upon Her mighty route, means to preserve Her, and thus in turn to preserve our Selves. This mutual preservation reveals our deepest sentiments of love, admiration, joy and devotion. To 'master' Nature technologically (in other words to destroy Her) causes the drying up of the fount so ontologically and existentially essential to Man's Self. Friedrich Nietzsche's and José Ortega y Gasset's greatest triumph as thinkers lies surely in their victory over the phantasy that technological society, governed by

³ In the words of Albert Camus when referring to the great difference between Marx and Nietzsche: « Pour Marx, la nature est ce qu'on subjugue pour obéir à l'Histoire, pour Nietzsche ce à quoi on obéit pour subjuguer l'Histoire. » *L'homme Révolté*, ed. Gallimard, 1951 page 107.

the élite and maintained and consumed by the masses, would render mankind completely autonomous. No. Autonomy implies limitations, and this is precisely what Nature teaches the topographic thinker: the limits of what man is capable of inflicting upon his Self! Indeed, it is this limitation which confides in him the confidence he needs to overcome that most formidable of obstacles: his Self. And only Nature's bountiful attributes can expose this to us.

It should be made clear at the outset of this essay that Figure-Creation is not an ersatz of a philosophical construct or school; it is neither a preparatory phase, a design, a layout, a project of philosophical constructs or schools of thought, nor should Figures be labelled as connections, joints or markers in the apparatus of philosophical systems. Figure-Creation is not a means or instrument of notional thought, conceptual cognizance, system-building; it is a method of attaining the practical truths of Existence, the meaning that lies behind our daily thoughts and gestures. In other words, a *modus vivendi* ontologically motivated and existentially orientated because firmly rooted to the daily life that the Figure-Creator leads consciously, intensely, unwaveringly.

José Ortega y Gasset et *his* don Quixote

Ortega closes his *Meditación preliminar* of *Meditaciones del Quijote*⁴ with the following phrases:

« Tales fueron los pensamientos de una tarde⁵ de primavera en le bosque que ciñe el monasterio de El Escorial, nuestra gran piedra lírica. Ellos me llevaron a la resolución de escribir estos ensayos sobre el 'Quijote' »

El azul crepuscular había inundado todo el paisaje. Las voces de los pájaros yacían dormidas en sus menudas gargantas. Al alejarme de las aguas que corrían, entré en una zona de absoluto silencio. Y mi corazón salió entonces del fondo de las cosas como un actor se adelanta en las escena para decir las últimas palabras dramáticas. Paf...paf...Comenzó el rítmico martilleo y por él se filtró en mi ánimo una emoción telúrica. En lo alto, un lucero latía al mismo compás, como si fuera un corazón sideral, hermano gemelo del mío lleno de asombro y de ternura por lo maravilloso que es el mundo. »

« Such were those afternoon thoughts of Spring in the woodlands that girt the monastery of El Escorial, our grand lyrical stone. They have resolved me to write this essay about 'Quixote'.

The blue twilight had flooded the whole countryside. The chirpings of the birds lay silent in their tiny throats. Moving away from those running streams, I entered an area of absolute silence. And then my heart reached out from the depths of all things like the actor who strides to the front of the stage in order to deliver his final dramatic words. Boom...Boom...The rapping rhythm began, and by it a telluric emotion sifted into my spirit. Above, a bright star beat the same measure, as if it was a sidereal heart, twin brother to mine, and like mine full of amazement and

⁴ Cathdra 1998, page 175.

⁵ Ortega indeed says 'una tarde' 'one afternoon'. But this should not be read as a 'real' Time reference to his meditations and to the fashioning of his Figure. It was during one of the many afternoons at El Escorial that he resolved his decision to write on Quixote, a Figure that had been taking shape within and without him for a period of time that cannot be determined nor defined.

tenderness for the marvel that is the world''⁶

This epilogue is not rhetoric: It situates Ortega's topographic quest and his ontological commitment within this described topography that gave rise to his Figure of Quixote. The epilogue rejoins Ortega's opening phrases of his meditation, ones which bear all the weight of his resolution:

« *El Monasterio de El Escorial se levanta sobre un collado. La ladera meridional de este collado descende bajo la cobertura de un bosque, que es a un tiempo robledo y fresneda. El sitio se llama 'La Herrería'* ».⁷

« *The Monastery of El Escorial rises upon a hill. The southern slope of this hill descends under the mantle of a wooded area, now of Oak trees now of Ash. The place is called 'the Ironworks'* ».

By situating his Self within this landscape Ortega prepares his quest of don Quixote. The surrounding landscape is no mere metaphorical support or allegorical anecdote; Quixote was wrought from those hilly woodlands that Ortega truly made ring:

« *Una de estas tardes⁸ de la fugaz primavera, salieron a mi encuentro en la Herrería estos pensamientos.* »⁹

« *On one of those afternoons of a transient Spring, these thoughts sallied out to meet mine in the 'Ironworks'* ».

The expression 'salieron a mi encuentro', 'came to meet me' or 'opposed me' posits the meditator as both passive and active within his topographic relief: passive because he must dwell there, letting these thoughts circulate and penetrate the hills and hollows of the relief; active because these thoughts gradually make their way back to him in forms that he must host, assemble and transform if they are to lead him to his projected Figure. In the case of Ortega (and also of Nietzsche), in lieu of thoughts we would say projections.

The wandering over the sloping woodlands of El Escorial should be read as Ortega's **method** (μέθοδος) 'on the way' of living his philosophy, or living *tout court*! His Way of coming to grips with the Reality of his research; namely, the Figure to be attained.

The innumerable topographic allusions and references in Ortega's writings attest to this intimacy with Nature, some of which recur oftentimes as semantic leitmotifs. For example, **hontanar** is a word

6 All translations from Ortega's works are the author's.

7 Page 97.

8 Again we read 'from one of those afternoons' 'una de estas tardes'. The time again is imprecise. All we know (and Ortega, too!) is that it was during a quickly passing Spring (fugaz primavera) that Quixote came to Being. What is precise, however, is the Space in which he was wrought, precise because Ortega takes pains to seize the circumstances round him, and incorporates them into his quest with minute detail.

9 Page 98.

rich in relief, which expresses a place where fountains and springs flourish, used in selvatic circumstances such as: « ...es un hontanar de quien nos llega un rumor débil en brazos del silencio y que podríamos descubrir a los pocos pasos... » (page 103).

« ...it's a flourishing place from where a feeble sound in arms of silence reaches us, and that we could discover in a few steps... »¹⁰

Fountains and springs of Being rush out of this sylvan landscape because the projected imagination of the explorer has opened his heart and mind to them. **Hontanar** is thus a 'place of Being'; an ontological Space that offers the possibility to the explorer to act in his creations: « El bosque es una suma de posibles actos nuestros.. » Ortega has said. « The forest is the sum total of our possible acts » (page 103). In other words, *acts of Being or Existences!*

Total immersion and communion within a 'place of Being' forge thus the myriad possibilities of attaining the Figure sought for.

The word **vertiente**, too, in Ortega's writings: « vertiente ideal de las cosas » « the flowing ideal of things » not only depicts the 'fluss dem Dinge' when measuring the emerging and merging circumstances of daily life, but measures them as a 'slope' or as something that 'slopes down' (vertiente), which creates an extraordinary image that combines the flowing movement of both liquids and solids. The word is not casually employed (no words either in Ortega's or in Nietzsche's works are casually employed); it seeks to convey an image-thought that gradually solidifies or imparts life to the Figure that dwells fragmentarily in the surrounding landscape. For Ortega, the force of Nature, through its colours, forms and sounds represents a network of relations « una red de relaciones » that reflect the reality of the Figures sought for by the explorer. And this is the very reason why we read florid details of trees, colours of flowers and sundry synonyms for Ways and bodies of water which enliven and illuminate Ortega's philosophical explorations. Now although this topography may respond analogically to Nietzsche's own topographic leitmotifs, we should not deduce that Ortega's quest took up where Nietzsche's one left off. True, Ortega's use of the word **hontanar** may compare with Nietzsche's **Brunnen**, where the « springenden Brunnen » 'leaping fountain's' speak to Zarathustra because « und auch meine Seele ist ein springender Brunnen » (KSA 6: Das Nachtlid: 1-2).¹¹ Or his much used **Lust** in the expression « Born der Lust » which becomes indeed a topographic image of Life itself: « Das Leben ist ein Born der Lust » (Vom Gesindel:1-2). Ortega may indeed have drawn inspiration from Nietzsche's 'Walde der Erkenntnis' (Von der Erhabenheit:14)¹² when construing his 'selva ideal' (ideal forest) whose superficiality and profoundness are to be respected as equipoise in nature and in function if true knowledge or wisdom is to be attained. We shall discuss this complementarity in due time. For now, we must insist that these seemingly borrowed 'images' are neither metaphorical nor imitated rhetoric: their 'real' analogy lies in the techniques of Figure-creation that both Nietzsche and Ortega applied. These Figures are not punctual brain-storms; they are the very images that enlightened their respective Philosophies of Life. No Way is imitable, however close the wayfarers seem to wend. Topographic

10 Note that Ortega employs the subject relative pronoun of animate objects 'quien', which we have translated as 'where', when referring to the **hontanar** as if that particular landscape were a animated being!

11 « And my soul too is a leaping fountain. » (Translation R.J. Hollingdale)

12 'Forest of Knowledge'.

explorations oblige the explorer to meditate upon 'his' landscape and 'his' Self immersed in the circumstances of that landscape. The results of this penetration lie deep in the subject make-up of the wanderer, his own dealings with the circumstances that allure and charm him. Topographic exploration is a daily practice *in situ*, not a peering-out-of-the-window reverie or a conceptual mimesis gleaned from books...

Born in Madrid in 1883, José Ortega y Gasset received his doctorate in philosophy at the University of Madrid in 1904. Between 1905 and 1907 he studied at the universities of Berlin, Leipzig and of Marburg where he sat in on Heidegger's lectures. Now it goes without saying that Heidegger's promenades through forests upon paths that have no end must have certainly stimulated the imagination of the young Ortega, especially when these woodland escapades blended in nicely with the German philosopher's interpretations of Nietzsche's own mountainous images. And it is true that when Ortega returned to Spain, Germanic culture grew more and more important in his historical interpretations of Spain, and of Spain's rôle in the construction of Europe, be it during the High and Low Middle Ages or the Europe in which Ortega lived and taught his theory of a dual culture, Mediterranean and Germanic, expounded, developed and refined at the Central University of Madrid where he lectured on metaphysics from 1910 to 1936.

It goes without saying that his love of Germanic culture, especially Goethe and Nietzsche, and his academic affinity with Heidegger does to a certain extent explain his topographic thinking. Yet this was surely a latent desire embedded deep within his subjective make-up; it only had to be sounded and exploited. For indeed, the young student needed an outside stimulus to awaken this penchant towards a world that he had hitherto ignored but nevertheless had been lying within him.¹³ This awakening Heidegger accomplished with or without reference to Nietzsche. And Ortega, once back in Spain, exploited and transmitted this initial sounding through meditative saunterings and writing of them. Two inseparable exercises that mark Ortega's 'style' of writing, akin to that of Nietzsche's. A narratological style that couches fully one's landscape as a vehicle of thinking.

Ortega expressed this philosophical way of life in the proposition: « Soy yo y mi circunstancia » « I am me and my circumstances ». The Spanish philosopher realized that all that surrounds him is part of his Way because the reality of these surroundings is bound within his own projected reality. Two realities - imaginative and circumstantial- (what we call topographic in our study) that collide and withdraw like the rhythm of the sea upon a strand. For this reason, Ortega's explorations provide us details of the sights and sounds that drew him into his surrounding circumstances, and from which he drew his philosophical insights in the shaping of his don Quixote. Drawn in a rather fragmentary fashion at first, the majority of these insights found their written forms in the diverse newspapers for which he wrote, or in the reviews that he himself founded. Nevertheless, his highly literate, and seemingly metaphorical style should not divert our attention from the philosophical acumen that it embodies. His surroundings withhold meaning, and this meaning lies in the *forests* 'bosques', *streams* 'arroyos' and *golden orioles* 'oropéndolas' that permit him to expose his theory of depth and surface (profundidad y superficie) from

13 German writers, too, like Hebbel influenced Ortega's thinking: « Ese fondo de ideas ha de entenderse como una cadena de montañas que cerrara el paisaje » (page 168). « This backdrop of ideas should be understood like a chain of mountains that enclose a landscape. » in connection with his writing of ideas and concepts that are integrated from without, then transformed into works of art.

whose concordant complementarity the Figure of Quixote emerged. Thus Ortega steers us through uncharted lands that he explores, penetrates and meditates. By beginning with the forest that girds the monastery Ortega enlivens his saunterings to us. This offers us a vision of the Way that led him (and us) to his Figure of don Quixote. Now the creation of don Quixote should not be confused with Cervantes' don Quijote de la Mancha, that love-blinded, chivalrous knight of the XVI^o century who battles monsters and injustice. Obviously, Ortega's Quixote draws inspiration from Cervantes' literary Figure, however, Ortega's Quixote is a *creation*; it is not a *product* of a long stream of articles or books that have scientifically considered and reconsidered Cervantes' knight in the light of methodological analysis or new technological academic research. His Figure is not the produce of a chain of reasoning or deduction of the prototype. In fact, Ortega refers very rarely to any Quixotic or Cervantian study. His meditation seeks not to produce any new contribution to Quixotic studies. His Quixote, drawn indeed from Cervantes' incongruous hero¹⁴, has nonetheless not been recreated from a XVIth century Cervantian La Mancha landscape of Being, but from a XXth century El Escorial and Marburg one!¹⁵

This Vision of Quixote appeared to him by degrees, fragments merging then emerging in accordance with an exterior reality that bade his imagination perceive both the trees and the forest as a Whole reality; that is, its superficiality and depth. Indeed we may say that Ortega subjectivises the forest, albeit it remains an objective reality. The only path that can lead the meditator to integrate the forest as a part of a philosophical Way towards the fashioning of a Figure is to perceive both the forest and the trees at the same time, yet perceive them as distinct elements, similar to the distinction between Being and Existence, Existence being a surface manifestation of Being. To perceive both the surface and deep strata of the forest implies avoiding the idealized Romantic vision of Nature as being a full organic part of one's Self. The necessary entering of the forest (*entro necesariamente yo*); that is, its 'physical' penetration, triggers the possibility of the forest entering into relationship with the Self, from whose Encounter (*encuentro*) a substantialisation of the Figure of the quest becomes possible. In other words, the forest draws the explorer within physically, but only inasmuch as it remains objectively distant to disclose to him both the Way and the Figure sought.

This very complex process is played out like a drama¹⁶ whose action, rôles and composition Ortega relates in a narratological, story-telling fashion. Story-telling because the Encounter, with the emerging Figures that are the fruit of that Encounter, is lived as 'projects of action' (*que-hacer*) since they are elements that become part of us; they are not simply concepts that we intellectually vehicule. For this reason, we must consider both the Way to the Figure and the Figure Itself as real inasmuch as the energy at once physical and mental that have been spent in its fashioning is not a toil of pure rationalisation. Inductive forces guide one's **creative imagination** upon the many paths to tread until after many *tours* and *detours* the full vision of the Figure is comprehended. The dramatic event that gave birth to don Quixote and to Zarathustra position the meditator as both spectator and rôle-player, similar to a dream state, in which one perceives oneself acting out a rôle. Yet unlike the dream state this drama

14 We prefer the adjective incongruous rather than anachronic because Quijote, if indeed battling in mediaeval chivalrous fashion during the Renaissance, this battle was due to the inappropriateness or alienness of *his* 'circumstances.'

15 We shall speak of the El Escorial and Marburg topographic relationship further on.

16 We use the word 'drama' in both its Greek meaning 'δράμα' 'action, deed' and in its modern meaning of 'a literary composition' or 'a series of events which involve conflicting elements'.

is real because it fuses to the landscape the **creative imagination** as it gropes its way through.

Drama, thus, as a project of action implies that the actor not only perceives himself within his landscape or circumstances, but more importantly, that he also expresses his action in a dramatic way; namely, by transforming conflicting images into a plot. Ortega's meditation on don Quijote becomes a tale of a hero (Ortega?) who sets out on a difficult mission through the wooded hills of El Escorial in search of a Vision! And as far as we know this is exactly what Ortega had in mind. « El paisaje es siempre un escenario para el hombre. » «Landscape is always a stage for man ». And « El paisaje que se pinta se pinta como un escenario para el hombre ». « Landscape that is painted is painted like a stage for man. » (page 230) The path trodden acts like the stage upon which the drama is being played out and narrated as the quest for Quixote thickens. The quest thickens at two levels: ontological and existential. Ortega's own Self seeking amongst the landscapes of Spain, which gradually draw him closer and closer to the reality of the existence of *his* don Quijote, who once 'meeting up' with him becomes real because Ortega finally perceives him in the combined light of his probing imagination and the one streaming from the outer circumstances of his quest. This encountered reality situates the explorer as the hero of his own story « Héroe es, decía, quien quiere ser él mismo. » (page 231) « The hero is one who wants to be himself. » Indeed, it is the heroic will of the meditator that projects his Self into his dramatic circumstances, breaking paths towards the cherished Figure that he so desperately seeks. Is the meditator then a mere 'projection' of this Figure? A surface vision of his Self?..

Nietzsche and *his* Zarathustra

The circumstances, perhaps more 'dramatic' than those of Ortega's, that led to Nietzsche's fashioning of Zarathustra are also to be sought in his propinquity to the topographic relief that enveloped him, especially amongst those spiralling and lusty landscapes of Ober-Engadine in Switzerland, at Marienbad's hills and forests, and round Lake Maggiore at Stresa. Forest and mountain solitude ripened Nietzsche's years of philological toil at the university. Ripened them because the wild solitary 'projections' of this topography were intune to the essential projections of his own Self. Landscape projections in physical contact with Nietzsche's mental projections are the 'methods' by which he created Zarathustra. Did Nietzsche not narrate to us in *Ecce Homo* how his Zarathustra was revealed to him?

« Ich erzähle nunmehr die Geschichte des Zarathustra. Die Grundconception des Werks, der Ewige-Wiederkunfts-Gedanke, diese höchste Formel der Bejahung, die überhaupt erreicht werden kann-, gehört in den August des Jahres 1881: er ist auf ein Blatt hingeworfen, mit der Unterschrift « 6000 Fuss jenseits von Mensch und zeit. » Ich gieng an jenem Tage am See von Silvaplana durch die Wälder, bei einem mächtigen pyramidal aufgethürmten Block unweit surlei machte ich Halt. » (KSA 6: Also sprach Zarathustra I: 1-11).¹⁷

17 « I shall now tell the story of Zarathustra. The basic conception of the work, *the idea of the eternal recurrence*, the highest formula of affirmation that can possibly be attained-belongs to the August of the year 1881 : it was jotted down on a piece of paper with the inscription : '6.000 feet beyond man and time.' I was that day walking through the woods beside the lake of Silvaplana ; I stopped beside a mighty pyramidal block of stone which reared itself up not far from Surlei. » Translation R.J. Hollingdale, Penguin 1979.

This detailed narration carries the existential weight of his life as a topographic thinker.¹⁸ His thoughts are configurised or 'played out' amongst the lakes, summits and forests of his surrounding landscape, here '6000 feet beyond man and time'! Other thoughts were stirred on a grassy plot beside a cliff, looking down upon a rushing mountain stream « where I like best to lie and where I have my best ideas »¹⁹, as he wrote to his colleague Paul Deussen, and he adds that he needs a: « blue sky above me if I am to collect my thoughts. »²⁰

At Silas-Maria where the air is clear and bright, Nietzsche's academic scholarship lightened before the tininess of his village life and the grandness of the landscapes that engulfed this life. A wintry existence of frosty, vigorous jaunts and cold contemplations from which ideas appeared upon the horizons of snow-capped peaks and white powered evergreens. It was there that Zarathustra matured. Now Zarathustra's creation should not be wholly identified with Zoroastre, the Persian prophet and author of the *Zend-Avesta* (VIIth century B.C.), although Nietzsche's Zarathustra does originate from this religious Figure. In spite of this origination, Nietzsche's Zarathustra remains a *creation* not a *product*! Zarathustra has not been resuscitated through a long stream of articles or books about the Persian prophet. He has not been considered or reconsidered scientifically through analysis and university methodology. His Figure has not been *produced* on the chain of reasoning and deduction of the proto-type. Nietzsche seeks not to produce any new contribution to Zoroastrian studies. He explains his Vision of Zarathustra in *Ecce Homo*, and by doing so situates him in the European context of his lifetime. Nietzsche reveals to Europe his Zarathustra because his Figure embodies a mission of truth, integrity and intellectual cleanliness; a passion of Explorations and Encounters, equipoise to those of academic pursuits of an objective nature or value.

Creations thus they are. And being so, both Figures rejoin the dawning births of Zoroastre and Quijote, yet not as the VIIth century B.C. Persia, or Cervantes' XVIth century Spain had created them, but as Zoroastre and Don Quijote seemed to have 'created themselves'. Who then is Zoroastre? A Persian creation of ancient Iran who, by his voyages, meetings and martyrdom, little by little became the prophet of a vast geographical area and a large number of people? Nietzsche's Zarathustra has not been recreated from a Persian landscape of Being, but from a XIXth century European one! Nietzsche explains clearly to his readers why he created Zarathustra, and why his creation surpasses the Persian prophet, not only because fifteen centuries have elapsed, but more importantly, because Nietzsche considers Zoroastre seriously enough to overcome him! An overcoming that the ancient disciples of Zoroastre never imagined to undertake since they firmly believed more in him than in themselves:

« ...:denn was die ungeheure Einzigkeit jenes Persers in der Geschichte ausmacht, ist gerade dazu das Gegentheil. Zarathustra hat zuerst im kampf des Guten und des Bösen das eigentliche Rad im Getriebe der Dinge gesehn,- die Übersetzung der Moral in's Metaphysische, als Kraft, Ursache, Zweck an sich, ist sein Work. [...] Zarathustra schuf diesen verhängnissvollsten Irrthum, die Moral: folglich muss er auch der Erste sien, der ihn erkennt. [...] Die Selbstüberwindung der Moral aus Wahrhaftigkeit, die Selbstüberwindung des Moralisten in

18 Topographic thinkers are not to be confused with 'Nature lovers' , 'nature walkers' or with those who advocate a 'return to nature' programme. For Nietzsche and for Ortega Nature is Being, and consequently an existential method of accomplishing their Being.

19 Erinnerungen and F. Nietzsche, Leipzig 1901.

20 Idem.

seinen Gegensatz-in mich- das bedeutet in meinem Munde der Name Zarathustra. » (KSA 6: 3: 1-25).²¹

In short, just as the Persian Zoroastre and Cervantes' Don Quijote were Beings of a particular landscape or topographic relief, so are Nietzsche's Zarathustra and Ortega's Quijote. Each Figure being a creation because wrought from the multitude of the living dramas that had shaped them during the XIXth and XXth centuries of a Europe in abysmal conflict.

Being and Becoming

The landscape of Being is the realm of Reality. The projections (relief) it offers generously to us may or may not encounter our own projections. This depends upon the ontological commitment of the meditator who penetrates and dwells therein. This being said, all landscapes have forged mythological, legendary and historic Figures.²² And it is indeed within this triad that we understand the dramas played out by Cervantes' and Ortega's Quijote; ones that synthesise all three dimensions: the mythological value of a Spaniard's ardent desire to grandeur as the founding myth of his personality, his heroic gallantry, however incongruous or absurd, and his name inscribed historically for ever, whatever the posthumous effect on future generations would be...²³

The wisdom of the Oriental Zoroastre enshrined in his missionary preachings, imbued with the exaggeration and distortion of two thousand years of reported speech and story-telling, place him too within an identical triad. This became clear to Nietzsche as his ardent desire to grandeur grew in proportion to his solitude, his constant striving in overcoming his Self, however unreasonable or droll, and his name inscribed historically for ever, whatever the posthumous effect on future generations would be...For landscape not only offers the explorer the possibility of fashioning his Figure, it incites him to fashion his own Self in the image of this Figure. He *becomes* the Figure he is ardently seeking.

But is this a contingency or a cyclic reality? Does the meditator wish to become the Figure he is seeking to create? Does this quest dissimulate the impossibility of Becoming what one is? Can we only become through a projected Figure, or does the Figure confirm what the meditator projects? Ortega's *Meditaciones* expose in romanesque form the Art of Becoming in its sundry manifestations: here the sylvan wanderings of a philosopher writing his own Vision of a literary Figure of the XVIth century in a literary style! This was not Ortega's first work, but it was his first book. This being said, like the short and long articles that he had been publishing since 1902, this 1914 creation, albeit in book form, is

21 « :for what constitutes the tremendous uniqueness of the Persian in history is precisely the opposite of this. Zarathustra was the first to see in the struggle between good and evil the actual wheel in the working of things : the translation of morality into the realm of metaphysics, as force, cause, end-in-itself, is *his* work[...] Zarathustra *created* the most fateful of errors, morality ; consequently he must also be the first to *recognize* it[...] The self-overcoming of the moralist into the opposite- into me- that is what the name of Zarathustra means in my mouth. » Translation R.J. Hollingdale, Penguin 1979.

22 In the words of W.B. Yeats: « *Have not all races had their first unity from a mythology that marries them to rock and hill?* » 'The Stolen Child'.

23 And indeed we read in English the meaning of the adjective 'quixotic': 'foolishly impractical especially in the pursuit of ideals' (Merriam Webster's Dictionary), the adverb 'quixotically' and even the noun 'quixotism'. The French will say 'donquichottisme' or 'en don Quichotte', or 'jouer les don Quichottes'.

organized in short or long rubrics that act as halts along the Way of Becoming. Indeed, Ortega never *really* arrives (or becomes?), since his initial intentions were to write two more meditations.²⁴ But the fact that he never wrote them could evince that the one meditation proffered a Figure of Quixote that would have sufficed him because it was complete; it revealed and accomplished his own sought-after Self! Ortega becomes this Quixote-Figure not because it accomplishes his own projection (and not Ego!), but because his Quixote acts as a central Figure that concentrates past reflections into a present form. For this reason, the 'unaccomplished book' does not mean that the Figure was never attained, but rather that the meditator set out to 'accomplish' it in other forms with the Figure of the first meditation. Ortega's Quixote thus is a pretext to guide him on his Way of Becoming. The circumstances that gave rise to the meditation -impending war- obliged him to act. And it was by acting as he did that Ortega created his Quixote to whom ontologically and existentially he related. Not like some inept knight. Not to be read with a polite but ironical smile. But to be taken and read *seriously*! As seriously as any story or drama should be read, especially Cervantes' Quijote! For the Act of Becoming is a dramatic quest that requires the utmost seriousness in both its wending and its revelation. Ortega, like Cervantes' Quijote himself, dramatises his own Way of Becoming. It is in light of this parallel wending that Ortega's book should be read, and that his Figure of Quixote should be grasped, not quite a mirror of himself,²⁵ but a projection of this Self by which the sense of the reality of the projection can be perceived, and thus assimilated and transmitted. Ortega's Quijote remains a Figure that the philosopher appropriated and assimilated. One that he assumed and dwelled upon as his own. This painstaking creation not only measures the immense **creative imaginal** projection of this seeking Self, it measures the aspirations of a whole nation. Here nation meaning the Spanish people. «¿ Qué es España? » « What is Spain? » is Ortega's question as he journeys through and over the landscape of Becoming; El Escorial! For it is by this grand Figure of Cervantes' Quijote that the reality of Spain and its Destiny can be perceived. This 'libro profundo', this 'profound book' reveals to the meditator the gravity of a situation that only he can discover by his exploration of it. Quijote is a « part of ourselves » « parte de nosotros mismos », and to integrate the Figure of Quijote as a reality of our Selves is to discover the human condition of what the Spanish nation profoundly signifies in its historical sense. The will of don Quijote to live his life as a seeker of adventures « en busca de aventuras » and become a hero of his own drama translates a Spanish condition of Being. And it is with the very Being of heroism, will power and dramatic seriousness that Ortega perceives his own Self in quest of his Quixote. Again, Ortega's Becoming joins his Quixote's coming into Being, and this osmotic growth links both to the ontological and historical problem of Spain.

We observe an analogous 'style of Being' in Nietzsche's creation of Zarathustra. Now if Nietzsche indeed rejected Zoroastre's theological steeped Light and Darkness dichotomy, this refusal²⁶ drove

24 « Cómo Miguel de Cervantes solía ver el mundo? » and « El alcionismo de Cervantes » (page 18).

25 In other words, a fantasy or self-indulgence.

26 But did Nietzsche really refuse this supposed dichotomy conjectured as such by Christian thinkers, or did he perceive a theological monotheism as professed by the prophet Zoroastre? The issue is a vital one: in fact, if we were to read Muslim philosophers like Ibn Sina (Avicennas) (980-1037) or Sohrawardi (1155-1191), we come to understand that there is no division at all between Light and Darkness, but a gradual diminishing of the intensity of Light into Darkness. Darkness is thus a part of Light, neither severed from it nor engendered from without it. Zoroastre preached a monotheist religion, for if he had not the Prophet Muhammad would never have considered the Persian Zoroastrians as a people of the Book (Ahl al-Kitab), sharing the

Nietzsche to 're-enact' Zoroastre's missionary steps in cadence to his own present circumstances; to identify himself to the erring Persian Figure so as to surpass him. Zarathustra may not be an avatar of Zoroastre, but the Persian's wandering life and prophetic wisdom certainly stimulated Nietzsche's imagination and scholarship. His Zarathustra is as historically circumscribed as Ortega's Quijote: an industrialising Europe tottering on her archaic agricultural structures, unable to comprehend mentally the vast mechanising of a society whose rapid evolution either caused mistrust and fear in those who could not cope with this unforeseen rapidity, or cynicism and greed in those who fuelled it ever onwards. Zarathustra ascribes not only an intellectual and an emotional reality of the epoch, but a prophetic one. And one to be overcome. *Thus Spoke Zarathustra* is the drama of a European wanderer in the years 1881 to 1884, and the style in which it is written as dramatic as the situation of its author. One feels that the Destiny of Zarathustra, who returns to his cave after a thwarted attempt to warn Europeans (humanity?) of their impending tragedy if they continued to abide by the canons of archaic and unwavering conviction is both Nietzsche's and Europe's. That Nietzsche became the projected Figure that he created is certainly not false. As is known, the dramatic circumstances under which Zarathustra came to being are intimately connected to those of Europe's and of Nietzsche's. An historical and ontological crisis which cannot be separated if the reality of Zarathustra is to be grasped in the twilight of the XIXth and the XXth centuries, and in the light of Ortega's own projected Destiny that his Quixote incarnates.

Indeed, if the solitary alpine air helped forge the Figure of Zarathustra, or the coniferous hills of El Escorial Quijote, these pristine and silent realms put into relief the emerging urgency of the crisis that was boiling up 'below': racism, anti-semitism, fascism, totalitarianism...war. If Nietzsche had conditioned his Self through will power and seriousness as the means to project his Figure, these ontological and existential assets are intrinsically linked to the historical circumstances of decision-makers and mobbing crowds preaching and practicing the contrary: laissez-faire, cowardness, baseness, mediocrity! If Ortega saw his Quijote as the embodiment of Spain, Nietzsche's Zarathustra was a far cry from a symbol of the German nation, indeed the very antipode of it! And yet, because Zarathustra exposes Germany's (humanity's) deepest problems, these problems are shared by all European nations...all nations! Zarathustra is as much un-German or anti-German as Ortega's Quijote is Spanish. And paradoxical though it may seem, both meditators strove towards a European unity, the first rejecting nationalism in favour of an intermingling of peoples and nations, the second insisting that by building strong national identities bridges could be spanned between neighbouring countries because their national frontiers would be all the more clearly defined. In sum, if, as we believe the thinking methods of Nietzsche and Ortega run parallel, their processes may appear to us diametrically opposed. Yet, European unity embodied by the 'good European' was the conclusive result of their quests; and however opposed their processes may appear to us, their conclusions are similar because the methods which prompted and lead to the conclusion are similar.

The topographic landscapes that made emerge our two Figures are to be limned against the convulsive historical circumstances that their creators witnessed and lived through. This conjunction unites their ontological commitment and respective existences as the entwining forces of their analogous

same monotheist statue as the Jews and Christians in the Koran, nor would Ibn Sina and Sohrawardi have risked a synthesis between Ancient Iranian theology, Platonism and Islamic theology as projects of their lives.

methods, styles and image-making in the creation of Figures do. True to their methods, Friedrich Nietzsche and José Ortega y Gasset became what they were: good Europeans.

Germanism and Latinism: The Great Encounter

Ortega had always felt that the Visigoth influence of mediaeval Spain (420-711) would contribute to Spain's full integration into Europe, provided that the Spaniards ceased to believe in their Iberian peninsula autarchy and nostalgic 'siglo de oro' supremacy in the Americas (Cuba and Puerto Rico were lost to the Americans in 1898!).²⁷ These orgulous attitudes isolated Spain from Northern Europe, and thus from identifying its History with Europe's. A History already enmeshed with Northern-Germanic culture since the Visigoths had founded the first monarchical State; namely, a royal dynasty, an aristocracy and a Christian Church. Ortega's ideas on the cultural oakum between Northern and Southern Europe, which he had written upon and had taught between the two world wars, brought acrimony against him. His theory of full Spanish integration into Europe was understood as an apology to the German theories of race supremacy. It is curious to remark that Ortega's 'Germanism' was as misunderstood as Nietzsche's 'blond beast', as if the simple mention of 'impureza racial' (race mixture), 'interbreeding' 'cultura mediterránea' or 'cultura germánica' supposed a theory of race supremacy. Ortega's conception of Europe, and ultimately of the 'good European', reposes upon this phrase: « Europa comienza cuando los germanos entran plenamente en el organismo unitario del mundo historico »²⁸ « Europe began when the migrating Germanic peoples fully integrated into the unified organism of the historical world ». In other words, the migrating Northern-Germanic nations during the High Middle Ages (the Franks in Northern France and in Belgium, the Burgonds in Burgundy and in Switzerland, the Visigoths in Southern France then in Spain, the Ostrogoths and Lombards in Italy, etc.) intermingled and slowly assimilated with the Southern populations of Europe thus changing the ethnical, political and religious face of the continent. This Great Encounter between Northern-Germanic peoples and Gaulish-Romans, Iberians and Italicos, and their gradual mixing through alliance, war and marriage created a European identity. 'Race mixture' thus belies any theory of biological race supremacy; it bespeaks rather of the historical creation of Europe. The word 'race' in Ortega's mouth (and in Nietzsche's too!) refers to an historical fact, not a biological one.

Now Ortega believed that the good European²⁹ should be a composite of Germanic 'profundidad' and Latin 'superficie'. A coalescence which he drew inspiration from Ménez Pelayo's 'nieblas germánicas' and 'la claridad latina', but which he considered « un interesado error » (page 129) « a

27 It is quite known that Ortega consulted the works of the great German philologist Ernest Gamillscheg who had done extensive research in the field of Germanic loan words introduced in the Latin-speaking populations of Hispania (Spain) during the High Middle Age Visigoth migrations from Gotland to Spain. See for example, 'Historia lingüística de los Visigodos' in *Revista de Filología* 1932, xix, pp. 117-150 and 224-260.

28 From *La Decadencia del Occidente* 1923, page 202.

29 As far as we know, Ortega never used this coined phrase. But his idea of a European citizen is rooted in his philosophical teachings and practises. One similar to Foscolo's or to Goethe's, whose love of their respective countries opened their hearts and minds to the neighbouring nations that helped forge the identities of their own!

biased error »! Indeed, climatic differences, albeit for the most part metaphorical, should not be confused with existential distinctiveness. Ortega transforms the word 'nieblas' to 'profundity' and 'clarity' to 'surface'. Concepts which he applied to his meditation of don Quijote. The depth of some thing -be it a forest or a Figure- could not exist without its surface for it is the surface that 'reveals' the depths. Depth has neither priority nor supremacy over surface: both are equivalent because complementary, dependant upon each other for existence.

The Great Encounter of Northern-Germanic 'depth' and Southern 'surface' created a European landscape. Germanic warriors and migrants were gradually absorbed into the Southern social tissue during the High and Low Middle Ages, now transforming it now being transformed by it.³⁰

The Figure of don Quijote incarnates this Encounter because Ortega's Figure composes the surface and depth of this European identity: He is a Figure that can only be comprehended if his surface perception is equipose to his deep perception. They are indistinguishable in **terms of value** because distinguishable in **terms of perspective**. The Figure of Ortega's Quijote, being the 'selva ideal' is composed of a bark surface which visually draws the meditator into the tree, the tree into the forest, and in those inky forest depths, there perceived and comprehended as a Whole. Depth does not imply any arcane message in recondite runic writ. The surface which revealed the depth is in turn revealed by it. The dissimulated depth responds thus to the visible surface, casting a newer light on it after its depths have been sounded.

Southern suns and seas complement Northern forests and icebound mountains. Did Nietzsche not constantly praise Italy's warm, dry weather? Did he not warm his chilled Northern bones in Southern sunshine, meditating upon the Mediterranean Sea and her shores, comparing himself to ship captains of yore who plied the briny deep in search of uncharted isles? Coming from the Northern forests and mountains, Friedrich Nietzsche preferred to dwell in clearer, bluish climes. And although he denounced his own nation, praising the more southernly Europeans for their refined culture: more gay, light, springy, his model, nevertheless, for the good European was Goethe, he who synthesized those Germanic qualities with Italian ones; Germanic qualities linked directly to those 'southernly' Hellenic ones that many educated and refined Germans had studied and 'integrated' into a Philosophy of Life, be it pagan, aesthetic or literary. And it goes without saying that Friedrich Nietzsche thought himself an excellent example of this European synthesis...

Now we could extrapolate Nietzsche's existential complementarity and follow its course through his untimely meditations that led him to the creation of Zarathustra: Is Zarathustra a complex of 'heavy' Teutonism and 'light' Latinity? 'Misty' Prussia and 'clear' Italy, and like Ortega's Quijote, be he that nice blend of Northern depth and Latin surface?

Ortega's love of Germany and Germanic culture translates his love of philosophy and wisdom, neither Bismarkian militarism nor Prussian Real Politik. In Spain he searched out a Latin transparency that would reflect the dense opaque depths of the North. His 'amor intellectualis' is composed of and functions within reconciled opposites, the only means to gauge the experience of Being.

30 Ortega says: «¿que es germanismo más que la absorción del latinismo por los germanos a lo largo de la Edad Media?» *La Decadencia del Occidente I*, page 209. «What is Germanism but the absorption of Latinism by the Germanic peoples throughout the Middle Ages?»

As to Nietzsche, his distaste of Germany translates a love of light and cheery philosophy, one that he found in 'Latin' writers such as Stendal and La Rochfoucauld.³¹ He sought the gaiety of words that reflected the pure icy caps of the Alps and the clear blue transparent skies of Italy. Be that as it may, the reading of Goethe's voyages to Italy also inebriated Nietzsche's imagination and intellectual élan. In short, Ortega and Nietzsche consciously attempted to blend existential values both into an ontic and a geographic Whole: the good European, the primal motor or prototype of European unity...

Topographic Images

The explorer, as he meditates upon his Figure, has recourse to images which abet him in seizing the signification of the topographical relief that his own projections encounter as he traverses it. The vital Encounter between mental projections within, begot and sustained by the **creative imagination**, and physical projections without is rarely defined in abstract, deductive terms. Schemas (from the Greek 'configuration, figures': σχῆμα) arise here and there, and as we said, gradually fashion a Figure. But other expressive devices are required to arrest and couch these visions in written forms. Symbolism, lyrics, tropes, images. For this reason, Nietzsche's Zarathustra and Ortega's Quixote repose more on an iconographic experience rather than a purely textual one. Words they indeed penned out, but ones that stir in colour; that dance before our eyes; that paint tiny miniatures which little by little frame a full, piebald portrait!

The Experience of the Way, with the Figures depicted therein, is a Poetic one. Zarathustra and don Quixote are Figures of Poetry. To reduce them to pure philosophical concepts would deprive them of their vital *raison d'être*; namely, the attained Vision of the quest whose vivid contours lay looming large in the mind of the meditator. Figures are images, not concepts! The meditator's quest and perception of his Figure should be read as a Poem; that is, as a narrative recital, and his Way, one of wisdom...

The sage has recourse to images. The philosopher to discourse: μῦθος opposed to λόγος? Perhaps.³² Yet, this dichotomy would do no justice to the structured discourse required in presenting the visual impact of the arrested images that comprise the Figure. Therefore no dichotomy or antagonism exists, so to speak, but rather a nuanced balance of both. To make this point clearer, here is a short survey of some of Nietzsche's and Ortega's topologic images as they tentatively drew the respective portraits of their Figures.

Ortega opens his meditation with topographic projections such as *boscaje* 'woods', which is *robleado* 'of Oak trees' and *fresnada* 'of Poplar trees'. He informs us that these wooded lands gird the El Escorial monastery with 'silvery white' *cobrizo* during the winter, 'golden hues' *áureo* during the autumns, and 'dark greys' *verde oscuro* during the summers. The trees are laden with leafy fronds *frondas opulentas* of 'clear green' *verde claro* that cast into shadow the emerald green grass *herba de esmeralda*, 'the babbling

31 But Nietzsche also appreciated 'Northerners' like Fyodor Dostoevsky.

32 « El mito es siempre el punto de partida de toda poesía, inclusive de la realista. » « Myth is always the starting point of all poetry, including realist poetry. » And « el mito es el punto de partida al interpretar la materialidad de una cosa » (page 221). « Myth is the starting point in interpreting the materiality of a thing. »

brooks of clear water' *aguas claras corrientes que van rumoreando*, the 'yellows of the daisies' *el amarillo de las margaritas*, the earth 'violet of assorted lavenders' *morado de los cantuescos* and the 'singing little birds and golden orioles' *avecillas y oropéndolas que cantan*. (pages 97, 98). Ortega's incipit topographic narration readies us for the dramatic Encounter to come. For a double drama is occurring...a double crisis: Ortega's and Spain's! And without this landscape, this ontic incipit, there would have been no Encounter, no physical projection to absorb, assimilate and transmit the seeking projections of the explorer's **creative imagination**, no stage upon which the drama must be played out! We are not dealing with a quixotic Spaniard wandering crazily in a forest of pathless possibilities, but with a firm-willed philosopher of life on the woodsy trail towards his Quixote who will provide an answer to Spain's Destiny...to the 'nueva España'. (page 89),³³ and correlatively to his own...

Nietzsche opens his Prologue with these two incipit sentences: « *Als Zarathustra dreissig Jahre alt war, verliess er seine Heimat und den See seiner Heimat und gieng in das Gebirge. Hier genoss er seines Geistes und seiner Einsamkeit und wurde dessen zehn Jahre nicht müde.* »³⁴ This elevated narration is far from pastoral. We are plunged in a landscape in which a double drama is occurring...a double crisis: Zarathustra's and Nietzsche's! From the lake home to the mountain home: It is a journey that must be accomplished in order to open newer horizons. Nietzsche's? The mountainous scenery corresponds to Zarathustra's projections of the Overman; it corresponds to Nietzsche's projections of Zarathustra. The double projection is both an intellectual and a dramatic process. Induction conducts the heart from projection to projection, from image to image, and deduction sifts and solidifies the myriad fragments. Mountains, lakes and forests do not *incarnate* the Figures; their reliefs and colours only project the attributes that the explorer pieces together as perceived in *his* projection of his Figure. Nietzsche was no wayward German professor promenading listlessly within picturesque alpine decor. He was a firm-willed Philosopher of Life on the frosty trail towards his Zarathustra, who was to be an answer to Europe's Destiny, to the new inter-national Europe...and correlatively to his own...

After the initial decision to 'go down' *untergehen* the mountain, the drama of Zarathustra's return to humanity is played out against a decor that appears incongruous to his assimilated woodsy weeds! Zarathustra appears so incrustated with topographical relief that he cannot 'relate' to others who have not experienced his topographical penetration. Topographic assimilation has all but transformed him into landscape scenes that have become the drama of his 'going down':

« *Würdig wissen Wald und Fels mit dir zu schweigen. Gleiche wieder dem Baume, den du liebst, dem breitästigen: still und aufhorchend hängt er über dem Meere.* » (Von den Fliegen des Marktes: 5-7)³⁵

« *Meine ungeduldige Liebe fließt über in Strömen, abwärts, nach Aufgang und Niedergang. Aus schweigsamem Gebirge und Gewittern des Schmerzes rauscht meine Seele in die Täler.* » (Das Kind mit dem

33 It should be remembered that Spain's historical crisis is also Ortega's: « El individuo no puede orientarse en el universo sino al través de su raza, porque va sumido en ella como la gota en la nube viajera. » « The individual cannot situate himself in the universe other than by his race because doused in it like a droplet in a passing cloud. » (page 169).

34 KSA 4, Vorrede I: 1-3. All of the following passages have been cited from the KSA edition. "When Zarathustra was thirty years old, he left home and the lake of his home and went into the mountains. Here he had the enjoyment of his spirit and his solitude and he did not weary of it for ten years." Translation R.J.Hollingdale, Penguins 1979.

35 « Forest and rock know well how to be silent with you. Be like the tree again, the wide-branching tree that you love : calmly and attentively it leans out over the sea. » (Translation R.J.Hollingdale)

Spiegel: 21-23)³⁶

« Wohl bin ich Wald und eine Nacht dunkler Bäume: » (Das Tanzlied: 14)³⁷ And further down:

« Still ist der Grund mienes Meeres:... » (Von den Erhabenen: 1)³⁸

« Am Fusse wohne ich meiner Höhne: wie hoch miene Gipfel sind? Niemand sagte es mir noch. Aber gut kenne ich meine Thäler. » (Die Stillste Stunde: 22-28)³⁹

« Der Pinie vergleiche ich, wer gleich dir, oh Zarathustra, aufwächst: lang, schweigend, hart allein, besten beigemsten Holzes, herrlich-, » (Die Begrüssung: 26-28)⁴⁰

Because he has learnt from this ontological transformation, Zarathustra praises and preaches his denizen dwelling amongst the doughty topographic projections to those whom he meets :

« Ich liebe den Wald. In den Strädten ist schlecht zu leben: da giebt es zu Viele der Brünstigen. » 'Von der Keuschheit: 1-2)⁴¹

« Und mit Bergen soll der Erkennende bauen lernen! Wenig ist es, dass dero GSeist Berge versetzt- wusstet ihr das schon? » (Von den berühmten Weisen: 11-12)⁴²

« Man soll den Morast nicht aufrühren. Man soll auf Bergen leben. » (Die Heimkehr: 26-27)⁴³

Zarathustra's fusional sentiments for his mountain and forest solitude, expressed for example in the vocative « O Einsamkeit! Du meine Heimat Einsamkeit! »(Die Heimkehr: 22) resound in joyous agog, full of colour and verve:

« Liegst du nicht in einem himmelblauen See von Glück? » (Das Honig-Opfer: 13-14)⁴⁴

« Wohl ist ein See in mir, ein einsiedler ischer, selbstgenugsamer; auber mein Strom der Liebe reisst ihn mit sich hinab- zum Meere! » (Das Kind mit dem Spiegel: 31-33).⁴⁵

36 « My impatient love ouverflows in torrents down towards morning and evening. My soul streams into the valleys out of silent mountains and storms of grief. » (Idem)

37 « To be sure, I am a forest and a night of dark trees. » (Idem)

38 « Still is the bottom of my sea. » (Idem)

39 « I live at the foot of my height : how high are my peaks ? No one has yet told me. I know my valleys well. » (Idem)

40 « To the pine-tree, o Zarathustra, do I compare him who grows up like you : tall, silent, hard, alone, of the tinst, supplest wood , magnificent. » (Idem)

41 « I love the forest. It is bad to live in towns : too many of the lustful live there. » (Idem)

42 « And the enlightened man shall learn to build with mountains ! It is a small thing for the spirit to move mountains-did you know that before ? » (Idem)

43 « One should not stir up the bog. One should live upon mountains. » (Idem)

44 « Do you not lie in a sky-blue lake of happiness ? » (Idem)

45 « There is surely a lake in me, a secluded, self-sufficing lake ; but my stream of love draws it down with it- to the sea ! » (Idem)

« Dem Winde thut mir gleich, wenn er aus seinen Berghöhlen stürzt: nach seiner eignen Pfeife will er tanzen, die Meere zittern und hüpfen unter seinen Fusstapfen. » (Dem höheren Menschen:20: 11-13)⁴⁶

So high has he climbed those cloud-touching mountains that the thin air has imbued him with the strength and wisdom to transform them into holy mountains:

« Ich schliesse kreise um mich und heilige Grenzen; immer Wenigere steigen mit mir auf immer höhere Berge, - ich baue ein Gebirge aus immer heiligeren Bergen.- (Von alten und neuen Tafeln 19: 24-26).⁴⁷

Finally we learn that Zarathustra's very soul lies upon some distant 'high ridge' « auf hohem Joche » (Das Nachtwandler-Lied: 3-5) 'wandering like a cloud between past and future'⁴⁸ « -zwischen Vergangenem und Zukünftigem als schwere Wolke wandelnd. »

The story of Zarathustra bespeaks Nietzsche's inner and outer ambulations amongst deep, winy colours, oncoming glows of morning suns and of silvery moons, gilded sunsets « vergüldetes Abendrot », crimson twilights « zwischen purpurröten » and dark mountains « dunklen Bergen »! It is a tale of dancing, singing and poetry, and yet built upon the absolute seriousness of Nietzsche's quest of the Overman that embodies Zarathustra.⁴⁹

Such scenic detail that the meditator absorbs during his Way and which he transmits to us as the drama unfolds, are not mere stage props 'to fill in space': They are equipose in intrepidity and heroism to the protagonists of the drama as they are to the meditators themselves! After Ortega's incipit narration, he leads us through a forest brimming with 'streams' « arroyos » and 'Golden Orioles' « oropéndolas », a stage labouriously acted upon during the attainment of his Figure, and which he now resets for us so that we might share the dramatic coming into Being of the Vision. To reset the stage of an ontological and existential experience translates the narrative movement of the meditator. For example:

« Hace poco tiempo-una tarde de primavera, caminando por una galiana de Extremadura, en un ancho paisaje de olivios, a quien daba unción dramática el vuelo solemne de unas áglilas, y, al fondo, el azul encorvamiento de la sierra de Gata-, » (page 124)

« A short time ago-one Spring afternoon, on a walk through the small woods of Extremadura, in a narrow passage of Olive trees to which a solemn flight of eagles offered a dramatic unity, and, in the

46 « Be like the wind when it rushes forth from its mountain caves : it will dance to its own pipe, the seas tremble and leap under its footsteps. » (Idem)

47 « I form circles and holy boundries around myself ; fewer and fewer climb with me upon highter and higher mountains : I build a mountain-range out of holier and holier mountains. » (Idem)

48 English translation by R.J. Hollingdale, Penguin Editions 1969 p.327.

49 We read in Karl Jaspas's Nietzsche : 'Einführung in das Verständnis seines Philosophierens' this thought : « Nature et paysage acquièrent des formes plus précises, deviennent plus marqués par le destin. C'est comme s'il s'identifiait avec eux, ils deviennent comme son être propre » Nietzsche : Introduction à sa philosophie, edition. Gallimard 1950 for the French translation. It is also interesting to note in Nietzsche's 'Die Zukunft Unserer Bildungsanstalten' (1872) that the young lecturer or speaker (he was 28 years of age!) in his first and fourth conference, set the stage for his future philosophical methods of inquiry by drawing a rather romantic inspiration from the forests of the Rhineland mantled in mists, whose trembling leaves emitted the scent of lilac, and over which scudded clouds of pinkish tinge ! It is this environmental 'mise en scène' that will gradually absorb Nietzsche's whole being, and cease to be a mere narratological device or technique.

background the curving blue mountain chain of the Gata- »

It was during a long walk with the writer Pio Baroja that Ortega wrote out his reflection. It evinces quite clearly the essential source of his philosophical thinking in Figure-creation. Against the narrow passage of Olive trees and the blue curve of the sierra the whole scene re-enacts Ortega's meditations within a landscape that little by little, due to both Baroja's discussion and the physical projections, became the lieu of a drama that Ortega would include in his overall meditations of don Quixote. Topographic meditations written out in guise of narratological drama that Ortega would perceive in writers such as Goethe, and develop with reflections such as « La vida es una drama » « Life is a drama », or this long passage « Yo veo nuestra vida como un permanente drama[...] el factor decisivo de ella algo transcendental que la domina, [...] Este algo transcendental es...el puro Azar. Lo más esencial de la vida es que es constitutivamente azarosa. » « I see our life as a continuous drama[...] its decisive factor something transcendental that dominates[...] This transcendental something is...pure Chance. The most essential thing in life is that it is constituted by Chance » in his book *Goethe and Diltthey*.⁵⁰ Here Ortega introduces the notion of Chance or Risk 'Azar' because it is what constitutes the very Encounter between the meditator's thoughts projected outwards and the topographic projections that embrace and merge with them. For the Spanish philosopher, Goethe's *Faust* is « ...,sin duda, una de las cimas más altas en la cordillera poétic... » (page 87) « ..., without a doubt, one of the highest peaks of the poetic mountain chain... » conditioned within « ...el verde sonreír de estas colinas y la severidad de estos picos congelados. » (page 87) « ...the smiling greens of these hills and the severity of those frozen peaks. » This digression o'er the landscape of Goethe allows Ortega to perceive other Figures both within and without his own projected Quijote, in this case Goethe's *Faust*!

Ortega's topographic ambulations and their written dramatization, like Nietzsche's, seek to entrap and draw the reader into this complex, iconic world. When asked to explain his insistence on such minute description of the El Escorial landscape he confided this answer to his readers in 1915:⁵¹

« Permitidme que en este punto os traiga un recuerdo privado. Por circunstancias personales, yo no podré mirar nunca el paisaje del Escorial sin que vagamente, como la filigrana de una tela, entrevea el paisaje de otro pueblo remoto y el más opuesto al Escorial que quepa imaginar. Es una pequeña ciudad gótica puesta junto a un manso río oscuro, ceñida de redondas colinas que cubren por entero profundo bosques de abetos y de pinos, de claras hayas y boj es espléndidos.

En esta ciudad he pasado yo el equinoccio de mi juventud: a ella debo la mitad, por lo menos, de mis esperanzas y casi toda mi disciplina. Es pueblo es Marburgo, de la ribera del Lahn. » (pp. 93 and 94).

« To answer this, permit me to recall an innermost souvenir. Due to personal circumstances, I could never look at the countryside of Escorial without vaguely, like the filigram of a web, perceiving the countryside of another remote town whose landscape is the most opposed to that of Escorial's imaginable. It is a little Gothic city nestled next to a dark, dense river (manso río oscuro), girt with great vast hills (redondas colinas) that completely cover the thick woods of Evergreens (profundo bosques de abetos) and Pine trees, of white Poplar and splendid Box trees (claras hayas y boj es espléndidos).

50 Alianza Editorial 1983, pp. 100 and 129.

51 Recorded in *El Espectador*, VI 'Meditación del Escorial' 1927. I could also translate 'azar' by 'risk, vicissitude'.

In this city I spent the Spring of my youth, and to it I owe at least half of my hopes and almost all of my discipline. This town is Marburg, on the banks of the Lahn. »

This remarkable reminiscence of the past grasps the very essence of Ortega's philosophical Way, along which his Figure of Quixote was wrought. From Marburg to Escorial and back again...He dramatizes both scenes by collating them to the topography into which he was deeply drawn, and out of which his way of thinking developed. For indeed, we read the same 'wood covered splendid hills' and 'thick flowing streams' that Ortega never tires to describe to us as if a place had no Being without this circuitous topographic garb! The landscapes that unite Marburg and El Escorial enlighten us to a cyclic, spiral thinking, whose minute topographic images transform words into images, concepts into Figures.

Also *Spach Zarathustra* and *Meditationes del don Quixote* are more iconically oriented than textually. More poetic than prosaic. More recitative than argumentive because they constitute ontological and existential Paths of Accomplishment rather than scientific studies. These works of Art pose the problem of autobiographic probity in the making of philosophy. But are these two aforesaid books works of philosophy? For us they are testimonies of a Way of Wisdom that the Figures of Zarathustra and don Quixote accomplished. And much of this Self-Accomplishment was played out in exile...

Exile: the Historical Man

When Ortega published his *Meditaciones* he described himself as a professor of philosophy *in partibus infidelium*. Irony of a Destiny that will await the philosopher between the years 1923 and 1945 not only because Ortega found himself marginalized in his attempts to 'convert' his own compatriotes to his methods of philosophical thinking, which he hoped would restore to Spain that intellectual aura she had espoused and nourished during the Middle Ages when Jewish, Arab and Christian translators, philosophers and metaphysicians vied in disputation or controversy (in the mediaeval sense of the word) and debate, but more tragically because he resigned from his academic position at Central University of Madrid in protest against Primo de Rivera's fascist regime (1923-30), then at the outbreak of the Civil War in 1936, chose voluntary exile to Argentina, Peru and Europe until the end of the Second War when he returned to Spain, and there until the end of his life, assumed the political and philosophical responsibility of convincing his students and peers the imperativeness of his sagacity...

Exiled within his own country and without, Ortega's thinking and writing grew round this dual banishment. A developing tone of conviction and revolt rang out loud and clear in university halls and newspaper columns from Argentina to Oegstgeest, Holland, Lima and New York. He compared his exile to Descartes'. Indeed he felt himself to be a lone maverick,⁵² wandering the Western world in search of truth that would bring him back to Spain and there gather round him disciples in order to offer his Way-wended wisdom as a guide which would lead Spain to her philosophical accomplishment: European unity!

⁵² Or an 'intellectuel précaire'...

And indeed when he did return to his country he founded the Institute of Humanities, a seed that he trusted would spawn into a myriad shoots, spreading thick and wide over the face of Spain and Europe. It did not. Due to lack of funds the Institute was obliged to close its august doors two years later...

Ortega's long imposed exile brought him closer to his nation: The further one explores superficially the deeper one penetrates profoundly, and vice versa. An individual cannot 'be' without his nation, his ethnic community, Ortega would exhort. For the individual's Destiny is irrevocably bound to his nation's! When he declares that « cada pueblo es un estilo de vida... » (page 173) « all people are a style of life... », this truism applies to each and every individual that comprises the nation in question. Because man has no nature he has only History. And his History is confounded with his nation's because wrought from it. Ortega's Historical Man is he who makes himself within the frontiers of his nation, then bears this History outwards into other nations. An Historical Man composed of a network of relations, endogamic and exogamic: Iberic-Greek-Byzantine-Romain-Wisigoth-Arabic and Berber-Spanish; South American- Dutch-French,-Italian. A sort of sub and superstructure individual produced in the *vagina nationum*.⁵³ The long *chevauchée* over diverse landscapes bore Ortega back to the original ones of Spain, where the paladin in pursuit of adventures, conscious of his failed mission due to the closing of his Institute, to the dearth of philosophical acumen because of Franco's repressive military machine, to the overall reactionary attitude of his compatriotes towards the rest of Europe, descended his steed and laid down the sword in resignation.

Nietzsche's own self-exile perhaps elucidates many of the attributes of Ortega's Historical Man. A combination of his internal ostracism due to the publication of the *Birth of Tragedy*, whose investigations were deemed philologically incompetent or fantastic by professors and erudites, and his self-exile from Germany's university system where in Switzerland, Italy and France he crossed the landscapes that would reveal the Overman, the Will to Power and the Eternal Recurrence to him. And like Ortega, years later those foreign landscapes would bear him back to Germany, not in triumphant pomp as Ortega had orchestrated his return to Spain, but as an ill and insane man unable to cope without the perfidious help of his sister and the obtusive indulgence of his doctors. It was by this dual exile that the possibility of an Historical Zarathustra surely originated.

Now the exiled or self-exiled thinker is one who draws his wisdom from three founts: His Childhood, Education and Voyages. The Childhood fount is very deep for it is culturally rooted in fusional family relationships in which one's mother tongue shapes the ontological make-up. Nietzsche's love of the German language and Ortega's love of his Spanish language owe their flame and ardour to this profound cultural root.⁵⁴

The fount of Education pours knowledge into us, both practical and ideological. It may saturate and bear heavily on our existence, but not necessarily on our ontological make-up, this depending upon the

53 Jordanas' 'factory that produces nations' in *De Origine Actibusque Getarum*, 551-552. His idea of the origins of the Northern-Germanic peoples of Gotland, Scandinavia. Jordanas was bishop and historian of the Gothic peoples in the VIth century.

54 One must read Hannah Arendt's own testimonies about her love for the German language. Her use of English in America, her country of adoption, could not efface the affection she had towards German, and this in spite of her forced exile. Perhaps for this ontological reason Arendt's reflections on Adolf Eichmann's testimony were considered by Israelis as unpatriotic; and yet, Arendt had said that her only patrimony was 'language', not a country or a religion!

strong or weak personality of the student, his resignation to or revolt against the educational system in question. Ortega and Nietzsche's existences were forged upon the anvils of iron discipline at universities, and both largely profited from them. Professors they became, and thus widely respected for their teaching and research. That Nietzsche would deviate from this royal road does not put into question his excellent education at German schools and universities. Finally, the fount of Voyaging or of exile fuses the ontological childhood make-up with the educational and existential one. The wanderer discovers the Other, discovers the alterity of the Other: language, eating, dressing, thinking... This Other may either alter the wanderer's childhood or educational acquisitions, or contrariwise, reinforce them, almost to a point of hostile reaction. Whatever be the case, the ontological make-up and existential development undergo a period of reminiscence and retrospection whose superficial and deep image-gleaning confront both founts in a struggle for dominance. And it appears to us that Ortega and Nietzsche, after prolonged contact with the Other, traversing circumstances or landscapes quite beyond any imaginable Education fount, diverted their paths away from a staunch and dry academic existence to ones intimately bound to the landscapes of their Voyages. This could explain both Ortega's and Nietzsche's 'outgrowing' of Kant's philosophical verbosity and unrealistic reality: « Durante diez años he vivido en el mundo del pensamiento kantiano: lo he respirado como una atmósfera y had sido a la vez mi casa y mi prisión[...] Con gran esfuerzo me he evadido de la prisión kantiana y he escapado a su influjo atmosférico. »⁵⁵ « For ten years I have lived in the world of Kantian thinking: I have breathed it like atmosphere and it has been both my house and my prison[...] With great effort have I escaped from the Kantian prison and have fled from his atmospheric influence » sighed Ortega after ten years of Neokantianism. Nietzsche's critical aphorisms about Kant are all too known...

Nietzsche's Zarathustra is a subtle blend of German sub- and superstrata and those of the countries in which he spent most of his self-exile. Zarathustra is Nietzsche's Historical Man: the Overman. The image of his Self within Germany and without. In sum, the good European whose ontological and existential projections had been renewed and reforged due to prolonged contact within the landscapes of the Other. This being said, in spite of his scathing remarks against Germany, his self-exile and loss of German citizenship, Nietzsche remained in constant contact with his country, never severing his ties with German professors and friends; never ceasing to believe in a cultural Germany, one that needed other European nations as much as those nations needed Germany. Similarly with Ortega, whose terse, sarcastic remarks with regard to Spanish conservatism, narrow-mindedness and philosophical bias never made him renounce the idea of an integrated Spain in and of European culture, of which his Figure of Quixote was to be the very ontological and existential embodiment...

⁵⁵ Kant, IV: 25.

Conclusion: Poet or Fool?

Does don Quijote's 'insanity' create a world of Figures? Does Cervantes' novel trace the delicate line between reality and madness? Is Zarathustra an erring sage or fool who expounds things so profound or absurd that no crowd could even imagine where he conjured up such imageful ideas? Does Nietzsche trace a conscious frontier between the sublime and the ridiculous? Ortega knows well that: « de lo sublime a lo ridículo no hay más que un paso » « From the sublime to the ridiculous there is not more than a step ». Indeed. But was this step taken? Nietzsche's references to Cervantes' don Quijote are few but outstanding. There is no doubt that he identified with the wandering knight in several ways, one being a seeker of adventures in a world perhaps not quite ready for his solitary battles, lost or won! A paladin setting out across the landscape of Being, tracing his own existence that would become a Destiny for others to read and follow. A knight-errant who perceived the surface of things as *things-in-themselves*, a phenomenological reading not a metaphysical one. Is Nietzsche projecting his fantasies rather than labouring his imagination? Is he, or Zarathustra, a fool or a poet? In *Daybreak* we read:

« Qual hellsehtig über sich selber, so wie der Dichter es von dem armen sterbenden Don Quixote erzählt. » (KSA 3)⁵⁶

Nietzsche's remark corresponds to Ortega's profound reflections on Quijote: A poet's life, « verdaderamente profundo » 'truly profound'! The chivalrous world of Cervantes' don Quijote might have been interspersed by the bumps and bruises of harsh reality, but these spurts of Reality awakened the poetry of his grand adventure. It is not Quijote's 'imaginary' world that should be read as poetry, but the Reality of his instinctive desire to overcome, affront and surpass the obstacles set before his Path of Accomplishment. Both 'sides' of this Reality coincide and complement each other, one madly sublime, the other absurdly ridiculous. Yet, without the Reality of the depths of his fantastical desire, defeated before the Reality that rose to the surface, there would have been no 'enlightenment' over the 'delusion' of life; namely, Poetry! Because if **creative imagination**, and Reality as a receptacle of this imagination, do not communicate, there would be little possibility of adventuring along the Path of Accomplishment in quest of Figures. On this difficult Path have trodden Ortega-Quixote and Nietzsche-Zarathustra. Both in quest of Reality, no matter how illusory, deceptive or mad it may have seemed to them...to us! In the *Gay Science* Nietzsche again refers to don Quijote: «...und wenn andererseits tatsächlich die grosse Form des Lebens sich immer auf der seite der unbedenklichsten πολύτροποι gezeigt hat. Es könnte ein solcher Vorsatz vielleicht; mild ausgelegt, eine Don Quixoterie, ein kleiner schwärmerischer Aberwitz sein;... » (KSA 3)⁵⁷ This adventurous life of semblance, of loyalty and nobleness to one's Reality, of constant erring fraught with self-delusion, whose overwhelming generosity and painstaking risks, however illogical or quixotic,

56 Zweite Buch 114: 17-18. « ; at the moment of supreme agony he acquired an insight into himself of the kind told by the poet of the poor dying Don Quixote. » (Translation R.J. Hollingdale, Cambridge Press 1982.)

57 344: 25-29. « , and when the great sweep of life has actually always shown itself to be on the side of the most unscrupulous πολύτροποι. Charitably interpreted, such a resolve might perhaps be a quixotism, a minor slightly mad enthusiasm ;... » (Translation Walter Kaufmann, edition Vintage Books 1974.)

revealed the will and desire of a **creative imagination** that projects into Reality in order to create out of it a Figure that would incorporate this trodden Reality. And this Figure, out of whose double projection the long tedious Path had been traced, and for whom the great adventure had been risked, is no other than the Poet himself! He who creates in order to be created. He who enchants in order to be chanted. He who gradually emerges before the weary meditator in order to merge with him. A dual creation from which Poetry has sprung because Poetry has always been the 'simplest' way of depicting a complex Encounter. Its images are the most vivid! Poetry makes visible the folds of complexities in a precise and resplendant manner. When Ortega speaks of El Escorial as 'piedras líricas' (lyrical stones) he exclaims poetically what Quijote had ventured and accomplished for the whole of Spain. When Nietzsche depicts the disappearing Zarathustra as « *glühend und stark, wie eine Morgensonne, die aus dunklen Bergen kommt.* » (Das Zeichen) he acclaims poetically what Zarathustra ventured and accomplished for the whole of Europe.

The Poet-Philosopher alone is capable of tracing the dual projection of an emerging Figure whose topologic attributes reflect the Path traced by the dual projection. *Also Spach Zarathustra* and *Meditaciones del don Quijote* are two masterful meditative Poems, two narrative recitals written by two accomplished Poets, in whose narratological images the Poem and the Poet entwine, converge and diverge to such an extent that even the diverse landscapes traversed by Ortega and by Nietzsche suddenly appear so strangely similar, so strangely familiar...

Positing the analogical points or the shared traits between Nietzsche's Zarathustra, and to a large extent Nietzsche himself, and Ortega's Quijote, prompts three concluding remarks: first, it would be cavalier and partial to depict Zarathustra only as a suffering and tortured Christ-like Figure, although it is true that Nietzsche's **Thus Spoke Zarathustra**, to a certain extent, does echo several pages of the Evangelies. Second, Zarathustra-Nietzsche like Ortega's Quijote, assumes the rôle of the errant knight, fully conscious of the insurmountable task to be accomplished, even the incongruity of that task, yet unwilling to relinquish it. It is the unyielding resolution to overcome all odds, the firm-footed and clear-sightedness to gain the goal that attests affinity between Zarathustra-Nietzsche and don Quijote. Unyielding resolution, staunch firmness and perspicacious lucidity are indeed those noble values that Zarathustra and don Quijote share because these values originate in the nobleness of the heart and the mind of their creators. Third, don Quijote, be it Cervantes' or Ortega's Figure, should be taken as seriously by the reader as don Quijote took himself seriously. For it is the seriousness of the effort that should be gauged and not the 'comical' or 'irrational' results. And in the case of Zarathustra (Nietzsche himself?), the disappointing failure to persuade or to win over, albeit far from comical or irrational, was indeed a serious disheartening.

A final word. Some may infer that Nietzsche's Zarathustra and Ortega's don Quijote are products of sublimation. We disagree, unless we adhere to Kantian sublimity in which imagination and reason vie in bold conflict, out of whose combat figures of tragedy are cut. As we see it, these figures are in no wise tragic, nor do they 'symbolize' objects which conform to a normative social framework. Nietzsche's Zarathustra and Ortega's don Quijote do not emerge trivial before the grandeur of their probing **creative imaginations**, nor are they Freudian corollaries of repressed sexual or aggressive pulsions. They are complete and real Figures because historical in their making. And although Zarathustra fails in his mission to humanity, it is a temporary failure. He remains, nonetheless, merry and cheerful, those very

attributes with which he had been fashioned. To label him a tragicomic figure would moralize a problematic that Nietzsche himself sought to overcome...

Similarly with don Quijote, whose failed efforts to achieve chivalric magnanimity do not impute tragedy: His efforts, more than the results obtained, should be appraised and understood as an accomplishment *in itself*. He is not a tragicomic figure because his imagination, through will and action, vanquished his book-learned fantasies. And this great battle between **creative imagination** and fantasy Ortega and Nietzsche both overcame. For if they had been defeated, neither Nietzsche's Zarathustra nor Ortega's don Quijote would have ever seen the uplifted arm of rosy Dawn...



POLITICS

MAHAPATRA, Debidatta Aurobinda

The Silk Route in Kashmir

— Preliminary Research Findings¹ —

The post-Soviet world witnessed a flurry of research activities in Central Asia, among which the study of the silk route emerged a crucial one. Numerous studies on the silk route trace its origin, spread, and geopolitical and economic dimensions (Brotton 2003, Foltz 1999, Liu 1996, Nebenzhal 2004, Wood 2003). In this context, the silk route in Kashmir assumes renewed significance. The Munshi Aziz Bhat museum located in Kargil town of Ladakh region of Kashmir testifies to the role the silk route played in trade and interactions in the past. The route still holds promise for regional cooperation between the Indian subcontinent, Central Asia, and China.

The research for this report was conducted in the Ladakh region (which includes both Kargil and Leh districts) of the Indian state of Kashmir in July 2006 and May 2007 as part of a broader study of the silk route's significance for India, Pakistan, and the other silk route countries. The 2006 study was conducted under the Project on Kashmir, which I headed at the University of Jammu, Jammu and Kashmir. The study focused on the prospects of opening the silk route, as it had been closed due to the division of Kashmir between India and Pakistan. The 2007 study was facilitated by the Scholar of Peace Award by Women in Security, Conflict Management and Peace, a New Delhi-based non-governmental organization supported by the Dalai Lama Foundation. In this study I focused on the issue of families divided when borders were redrawn after the Indo-Pak wars in 1948, 1965, and 1971. Some of the findings of these studies are incorporated in my recently published book on Central Eurasia (Mahapatra 2008) and many others will be used as a basis for further research.

One of the important aspects of both the 2006 and 2007 studies was to make a preliminary study of the silk route in Kashmir and to interview local people to ascertain their views on the route. Keeping in mind the continuing turmoil in the region and lack of relevant statistical data, I used the method of random sampling to interact with 110 respondents from the border villages of Hunderman, Hunderman Brok, Kirkit Badgam, Latoo, and Kaksar in the Kargil district of the Ladakh region. None of these villages are accessible to outsiders owing to security reasons. I obtained special permission from the Senior Superintendent of Police in Kargil to access these sensitive areas. The interviews were unstructured in order to make people comfortable. In addition to the interviews I used informal conversations and observations to collect data. The interview questions focused on the silk route in the region, its utility, problems, and prospects of opening it. Mohammad Afzal from Kaksar and Ghulam

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Rasul Dar from Kirkit Haral in Kargil district accompanied me throughout the surveys in the mountainous terrains and worked as interpreters to translate the Balti and Shina languages spoken by the people of the region.

The historical importance of Kargil as a link in the silk route trade motivated me to conduct the preliminary research there. The Indo-Pak border dispute and heavy presence of security forces on the Line of Control (LOC) posed serious difficulties in accessing the entire route in Kashmir. I confined my research to the Indian side of Kashmir as the current Indo-Pak border disputes make it difficult to conduct research on the Pakistan side of Kashmir. I explored two branches of the silk route in Kashmir: one branch that extends from Kargil to Skardu then onwards to Central Asia, and the other branch that extends from Nubra valley in Leh towards Tibet.

The visit from Srinagar, the summer capital of Kashmir on the Indian side of the LOC, to Kargil is about 250 km, but six kilometers before Kargil town one has to turn north by crossing the Singo river on a route closed to all public access except border people with identity cards. Along the bank of the Singo one has to travel six kilometers further to the last post of the Indian army, which indicates the end of India's side of the state of Kashmir. The route moves onward to the Gilgit-Baltistan region (called Northern Areas by Pakistan) of the undivided state of Kashmir that is currently under the control of Pakistan. From the last post of the Indian army to Skardu, the nearest town on the silk route in Gilgit-Baltistan, is 169 kilometers. I found despite long years of negligence and non-use, the route is still intact, and with minor expenditure and repair the route can be ready for use. Currently, only the army uses this route.

My interviews with the border residents of Kargil identify their overwhelming interest in seeing this branch of the silk route open. As many as 90 per cent of the respondents told they want this route to open, the other ten per cent chose not to respond to the issue. I also interviewed Sheikh Mohammed Ahmedi, the Vice President of the prominent Islamia school and a highly venerated Shia leader, to ascertain his views on the route.² Ahmedi told me that "the opening of the silk route is one of my childhood dreams, as it was closed when I was a child. We have kith and kin across LOC." He along with other respondents explained that after the partition of the Indian subcontinent in 1947-48, the Kargil-Skardu route was closed. Opening of the route was publicly discussed after the peace process was initiated by India and Pakistan, under which they agreed to open border routes as part of confidence building measures. While two intra-Kashmir routes were opened in 2005 and 2006, this route has not been opened so far. The majority of the respondents expressed discontent at the absence of progress toward opening this route and blamed it on the slow peace process between India and Pakistan.

Answers varied as to why this route needs to be opened. Seventy percent of respondents argued for opening the route as it would accrue economic benefits to them. They could bring apricots from Gilgit-Baltistan (respondents stated that the Skardu variety of apricot is of one of the best varieties), raisins, and other fruits having medicinal value for personal and commercial purposes, while they could sell sugar, tea, garments, and vegetables to the people of the other side of Kashmir. However, in my fieldwork I observed that many of the apricot fields lying on the silk route on the LOC, such as the Brolmo area between India and Pakistan, have gradually become barren; the fields there were either

² Interview at Islamia School on 25 July, 2006.

neglected due to fear of war and military intervention, or used for landmines. Many respondents also argued that the opening of the route can help revive tourism: resorts could be opened and roadside stalls could sell local products. This would provide employment opportunities to them. As their villages lie near the silk route on both sides, it could be a good source of income for them. The respondents suggested that the utility of the route also lies in its durability in winter months. During the winter the Kargil region is cut off from the main Indian land due to heavy snowfall on the Srinagar-Leh national highway. The Zojila pass that connects Ladakh to Srinagar remains impassible for about six months (October-March), thus bringing immense suffering to the people as they remain almost cut off from outside world. And yet the Kargil-Skardu route, which lies in a cold but arid region, remains passable even in these harsh months. Mohammad from Hunderman, who has a small shop in Kargil town, told me that "If this route is opened we can go to Skardu in winter for marketing and other business purposes." Aziz, the *Numbardar* [elected village head] of Hunderman Brok, a village nestled on top of a mountain near LOC, told me that it becomes difficult in winter months to get rations and other necessary items for the people of his village.

The responses to my interviews painted for me a broader picture of how a revived silk route could provide opportunities in all seasons of the year for India, Central Asia, and China to conduct trade: the undivided Kashmir touches Afghanistan and China, and the Karakoram highway from China to Pakistan passes through this region. Forty percent of the respondents mentioned the Munshi Aziz Bhat museum in Kargil as a witness to the silk route trade between India and Central Asia. I visited the museum on July 26, 2006. Located on a hillock at the outskirts of the town the museum inaugurated in 2003 is a rich storehouse of the silk route trade. I found collections such as shoes, caps, headgear, machetes, guns, overcoats, cottons, and utensils, which are dated from the medieval period until the 19th century. Some of the collections were from Samarkand, Ashkhabad, and Bukhara. Evidence of this past silk route trade raises the prospects of forming a regional silk route economic cooperation organization. The idea of such organization has also been highlighted in some studies (Asian Development Bank 2001, Suri 2008, United Nations Development Program 2005).

The humanitarian dimension of the route's opening was emphasized by 70 per cent of respondents. They argued strongly, often with an emotional tinge, that the reopened route would facilitate the meeting of the members of divided families on both sides of the LOC. Sixty-five-year-old Mariam from Badgam village expressed grief, as she had not been able to meet her husband for the last 38 years. Her husband went to market to Skardu and the 1971 war took place, thus restricting his mobility until after the war, when the ceasefire and related restrictions made his return almost an impossibility. She exchanged occasional letters with him through the postal service, but this stopped in 2000. The border in the Ladakh region between India and Pakistan has been redrawn three times due to the wars in 1948, 1965 and 1971, and this has made the repeated divisions of families a harsh reality. I met 40 people like Mariam who have their near and dear ones living across the LOC. There are about seven hundred divided families in the Ladakh region. The opening of the route can be a blessing for these grieving families.

The other branch of the silk route, Nubra-Tibet, is in passable condition as well. Though my primary research was mainly focused on the Kargil-Skardu branch of the silk route, I also interviewed 28 people in Nubra valley. I selected them randomly. All of them were aware that this route was used by

traders in the past. They told me that caravans coming from Tibet halted and rested in Nubra valley in Ladakh region before confronting the Karakoram passes towards Central Asia. Eighty-two-year-old Haji Khuddam told me that “the valley provided medicinal hot water springs and rich and fresh supplies of food to the travelers.” Legacies of the past are passed down the generations: Haji Khuddam told me he learned from his grandfather that the two-humped camels that are found in this region were brought from Central Asia. Sonam Norbu pointed out that besides trade, this route provided the shortest road connection to the Hindu religious site of Mount Kailash and Lake Mansarovar situated in Tibet. At present, due to the closure of this route, the pilgrims have to take a long detour through the Indian state of Uttaranchal, which is highly prone to landslides.

This preliminary research brings into focus the economic and humanitarian dimensions of a potential opening of the silk route in Kashmir. The route’s potentials for tourism and local and regional trade provide the rationale for a deeper study and detailed survey on the reopening. I will use these preliminary findings as the basis for a detailed study of these two branches, discovery of other possible branches of the silk route in Kashmir, and prospects for their opening in order to promote trade, peace, and political stability in the region.

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MARÁCZ, László

Hongaarse parlementsverkiezingen 2014:

Orbán mag door met zijn herstelbeleid¹

De zittende premier van Hongarije, Viktor Orbán heeft met zijn centrum-rechtse coalitie bestaande uit een lijstverbinding van Orbán's eigen partij, de Hongaarse Burgerunie (Fidesz) en de Hongaarse Christendemocraten (KDNP) een landslide overwinning behaald bij de Hongaarse parlementsverkiezingen van 2014. Fidesz-KDNP scoorde 66,83 procent van de stemmen, terwijl de centrum-linkse oppositie, dit keer verenigd in een lijstverbinding van vijf partijen, namelijk de Hongaarse Socialistische Partij (MSZP), Democratische Coalitie (DK), Samen 2014-Dialoog voor Hongarije (Együtt 2014-PM) en de Hongaarse Liberale Partij (MLP) op 19,1 procent van de stemmen bleef steken. De linkse coalitie kon de hoge verwachtingen die vooral door de leiders van de centrum-linkse oppositie zelf waren opgeroepen, namelijk dat zij de regering Orbán zouden aflossen bij lange na niet waarmaken. Het Hongaarse electoraat dat maar matig was opgekomen met 61,2 procent - zeven procent minder dan bij de parlementsverkiezingen van 2010 - heeft het herstelbeleid van premier Orbán gewaardeerd en hem een nieuw, zeer ruim mandaat verleent om door te regeren. De posities aan de buitenkanten van het politieke spectrum worden ingenomen door partijen, die in de vorige cyclus ook al in het Hongaarse parlement vertegenwoordigd waren. De ecologisch-linkse Politiek kan Anders (LMP) verloor duidelijk ten opzichte van de verkiezingen in 2010 maar haalde via de landelijke kieslijst zeer nipt de kiesdrempel van vijf procent, terwijl het extreem nationalistische Beweging voor een beter Hongarije (Jobbik) ten opzichte van de vorige parlementsverkiezingen ook terug viel van 12,18 procent naar 11,56 procent. Blijkbaar is er onder het Hongaarse electoraat weinig vertrouwen in radicale oplossingen in de politiek.

Hongarije kleurt oranje van Fidesz

Op de verkiezingsavond van 6 april werd al rap duidelijk dat de kaart die het Hongaarse districtenstelsel weergaf oranje, de kleur van Fidesz, zou gaan kleuren. Aan het eind van de avond hadden in de 106 kiesdistricten slechts tien oppositie-kandidaten van de Hongaarse Socialistische Partij gewonnen, de opvolgerpartij van de oude Communistische Partij. Van deze tien kiesdistricten waren er ook nog eens acht in de Hongaarse hoofdstad Boedapest, hoewel ook in deze districten de verschillen met kandidaten van Fidesz-KDNP soms binnen de marge van één procent bleven.

¹ Originally published in June 2014 in the *Internationale Spectator* (Jaargang 68 nr. 6), the journal of the Clingendael – Netherlands Institute of International Relations, a Dutch think tank and diplomatic academy that aims to enhance insight in international relations. Republished with permission.

Hoewel voor de verkiezingen de algemene verwachting was dat Fidesz-KDNP de verkiezingen zou winnen, bleef het lang spannend of de centrum-rechtse coalitie wederom een tweederde meerderheid zou behalen. Hierdoor zou de nieuwe regering van Orbán eveneens de mogelijkheid krijgen om de grondwet te veranderen. Hoewel de regeringspartijen in absolute cijfers ruim één procent minder stemmen kregen dan bij de parlementsverkiezingen van 2010 werd uiteindelijk met 133 van de 199 zetels net meer dan tweederde van de stemmen gehaald. Hierdoor heeft de nieuwe regering Orbán een riante uitgangspositie. Er zijn een tweetal redenen aan te geven voor de eclatante verkiezingswinst van Orbán cum suis: het succesvolle economische herstelbeleid na bijna een decennium van economische krimp; en de onmacht van Orbán's politieke tegenstanders om met een wezenlijk politiek alternatief te komen.

'Orbanomics'

Het economische beleid dat Orbán in 2010 ingezet heeft, heeft duidelijk vruchten afgeworpen. Hoewel de economische crisis heel de EU in zijn greep heeft, is Orbán erin geslaagd om Hongarije tegen de stroom in de recessie uit te leiden. Het gevaar voor een financiële meltdown van Hongarije dat zowel in 2008 en in 2010 dreigde is definitief afgewend. Ten grondslag van dit economische herstelbeleid ligt de analyse dat Hongarije als land in de periferie van de globalisering niet zonder staatsinterventie kan. De enige actor in het Hongaarse krachtenveld die via belastingen een sturende rol in de financieel-economische sfeer kan afdwingen, is de overheid zelf. Orbán greep in 2010 in het financieel-economische leven in en introduceerde een reeks onorthodoxe maatregelen waaronder banken belasting te laten betalen, energiebedrijven te dwingen de vaste tarieven te verlagen, private pensionfondsen te nationaliseren en telecombedrijven, megasupermarkten en energiebedrijven crisisbelasting op te leggen. De maatregelen die hieruit voortkwamen, troffen in eerste instantie Westerse bedrijven en ondernemingen die in de afgelopen twintig jaar in Hongarije vrij spel hadden gekregen op de markt. Het resultaat van deze maatregelen was dat er geld vloeide van de private sector naar de overheidsector, waardoor de overheidstekorten en de vaste lasten voor de burgers afnamen. Tegen de verwachting van zijn eigen neoliberale adviseurs, de Europese Commissie, het IMF en andere Westerse economische analisten in bleek dit herstelbeleid dat inmiddels 'Orbanomics' is gedoopt de economische groei aan te jagen en voor het eerst weer gunstige macro-economische cijfers te genereren. In het laatste kwartaal van 2013 was er in Hongarije voor het eerst sinds zeven jaar weer economische groei van 2,7 procent van het BNP. De verwachting is dat deze groeicijfers in 2014 zullen doorzetten. De inflatie werd onder controle gebracht en het begrotingstekort daalde onder de drie procent van het BNP. Dit in overeenstemming met de voorschriften van de eurozone waar Hongarije lid van wil worden. De werkeloosheid daalde onder de tien procent, wat beduidend beter is dan het gemiddelde werkeloosheidscijfer in de eurozone dat rond de twaalf procent van de beroepsbevolking ligt.²

² Zie Zoltan Simon, Marton Eder and Edith Balazs, 7 april 2014, 'Hungary Returns Orban as Prime Minister After Power Boost', (<http://www.bloomberg.com/news/2014-04-06/hungarians-return-orban-as-premier-partial-results-show.html>, geraadpleegd op 22 april 2014).

Handelspolitiek en energie

Ook werd de oriëntatie van de Hongaarse handelspolitiek richting het Oosten verlegd. De banden met China en Rusland werden nadrukkelijker aangehaald. China kreeg toegang tot de Hongaarse markt en met Rusland werd begin april een energieakkoord afgesloten over de vernieuwing van de atoomreactor in Paks die van Russische makelij is. Het akkoord is een lang lopend contract van 2014 tot 2025 waarbij de Russische partner niet alleen de technologie levert om Paks te vernieuwen maar ook een lening biedt ter waarde van tien miljard euro, die tachtig procent van de kosten van deze investering dekt. Het akkoord werd door Orbán met de Russische president Vladimir Poetin met wie de Hongaarse premier de afgelopen jaren een ijzige relatie had onderhouden vlak voor de verkiezingen in Moskou ondertekend.³ Toch heeft het atoomakkoord tussen Hongarije en Rusland Hongarije niet volledig van Rusland afhankelijk gemaakt als het gaat om lands' energievoorziening. Hongarije zette ook in op energiediversificatie.

Als oppositieleider heeft Orbán meermaals gewezen op de energie-onafhankelijkheid die Europa moet nastreven juist om ten opzichte van Rusland politieke speelruimte te behouden. Direct na zijn aantreden in 2010 heeft de regering Orbán zich beijverd voor de Hongaars-Slowaakse gas-interconnector die op 27 maart 2013 gereed kwam met subsidie van de Europese Unie.⁴ Hiermee werd voor het eerst een energie-gaslijn van noord-zuid op het Europese continent gelegd, die in noordelijke richting verbonden wordt met Polen en de Baltische landen en in zuidelijke richting met Kroatië. Deze noord-zuid verbinding moet een alternatief bieden voor de eenzijdige gas-interconnectoren, die in Europa van oost-naar-west lopen en die de Europese Unie met het Russische netwerk van gaspijplijnen verbinden.

Coalitie van verliezers

Lange tijd wilden de voormannen van de linkse partijen geen lijstverbinding. De beoogde premier Attila Mesterházy van de MSZP, de oud-socialistisch premier Ferenc Gyurcsány van de Democratische Coalitie, ex-premier Gordon Bajnai van de lijstverbinding Samen 2014-Dialoog voor Hongarije en Gábor Fodor van de Hongaarse Liberale Partij werden echter naar elkaar toe gedreven vanwege hun persoonlijke aversie tegen premier Orbán. Men kon het lang niet eens worden over wie de lijstverbinding zou aanvoeren en de uitdager van Orbán zou worden. De keuze viel op Mesterházy, die duidelijk minder politieke ervaring heeft dan de andere oud-gedienden in de post-communistische Hongaarse politiek.⁵ Mogelijk dat Gyurcsány, Bajnai en Fodor geoordeeld hebben dat er in deze verkiezingen weinig eer te behalen zou zijn en de onervaren Mesterházy voor de leeuwen hebben geworpen. Maar het meest opvallende was dat dit gezelschap post-communistische politici eigenlijk geen inhoudelijk alternatief te bieden had voor de vastbesloten politiek van Orbán. Het linkse alternatief

³ Aláírták a paksi hitelről a megállapodást (akkoord over de lening van Paks ondertekend), *Magyar Hírlap*, 2 april 2014.

⁴ 'Hungarian-Slovak gas interconnector "historic", says PM', 27 March 2014, (<http://www.politics.hu/20140327/hungarian-slovak-gas-interconnector-historic-says-pm/>, geraagpleegd op 22 april 2014).

⁵ Zie voor een uitvoerige bespreking van post-communistische politiek in Hongarije mijn bijdrage aan dit tijdschrift László Marác, 2013, 'Rebellie aan de Donau: gespannen verhouding tussen Hongarije en de Europese Unie', *Internationale Spectator*, Julie/augustus 2013, jaargang 67 nr. 7/8, blz. 55-61.

bleef stranden in rellerige symboolpolitiek, zoals de macabere voorstelling op 29 september 2013 die het begin van de verkiezingscampagne inluidde.

Een plastic beeld dat Viktor Orbán moest voorstellen, werd van zijn sokkel getrokken en door de straten van Boedapest gesleept. Deze scène moest blijkbaar herinneren aan het omver werpen van de communistische dictatuur gesymboliseerd in het van zijn sokkel slaan van het Stalinbeeld waarmee de Hongaarse Opstand op 23 oktober 1956 begon. Het Orbán-beeld werd kilometers door de stad gesleurd, waarbij er op het beeld met messen werd ingestoken en onder goedkeuring van de lijsttrekkers van links uiteindelijk de kop eraf gesneden werd. Ten slotte werd het rompbeeld afgeleverd bij het Huis van de Terreur, het Museum in Boedapest waar de verschrikkingen van de totalitaire dictaturen van de twintigste eeuw tentoongesteld worden.⁶ De verkiezingen werden in het linkse kamp net zo afgesloten, als de campagne begon: met een schandaal. Dat de frustratie in het linkse kamp hoog is opgelopen, bleek uit het feit dat de socialistische kandidaat-premier Mesterházy weigerde om Orbán en Fidesz te feliciteren met de overwinning.⁷ Zijn belangrijkste argument was dat de verkiezingen in Hongarije “oneerlijk” zouden zijn verlopen zonder echter precies aan te geven wat hij daarmee bedoelde. Mesterházy kwam echter niet met een formeel protest waarmee hij de uitkomst van de Hongaarse verkiezingen in twijfel had kunnen trekken. Desondanks kreeg hij meteen weer kritiekloos een politieke geestverwante uit Europa aan zijn zijde. Niemand minder dan de voorzitter van de Europese Socialisten in het Europees Parlement, Hannes Swoboda had binnen een luttel aantal uren na de Hongaarse verkiezingen op zijn website gezet: “Orbán moet EU wetgeving en waarden respecteren”.⁸ Hiermee blijkbaar suggererend dat Hongarije in de afgelopen vier jaar tot een dictatuur verworden was en dat er tijdens de verkiezingen vals gespeeld was. Orbán’s landslide verkiezingswinst was niet in de laatste plaatst te danken aan het onvermogen van linkse post-communistische politici die dachten dat rellerige symboolpolitiek genoeg zou zijn om de verkiezingen te winnen en de arrogantie van hun Europese geestverwanten die de bekende comfortabele Westerse vooroordelen over Oost-Europa, zoals “Hungarians are unfit for democracy” voor het voetlicht brachten en de Hongaren wel eventjes zouden vertellen hoe het geciviliseerde Europa vond dat er in Hongarije gestemd zou moeten worden. Wat dat betreft zijn de Hongaarse verkiezingen een breuk met ruim twintig jaar post-communistische politiek en interventie vanuit Europa. Het Hongaarse electoraat is volwassen geworden. Het is ook in Hongarije niet meer mogelijk om zonder gevolgen onzin in de politiek te verkopen.

⁶ Zie over het Orbán-beeld incident waarover in de Nederlandse pers bij mijn weten niet gerapporteerd is Zsolt Szabo, 2013, ‘Premier Orban verdient lof, maar oogst slechts hoon’, *NRC Handelsblad*, 6 april 2014, blz. O&D10.

⁷ Je vraagt je af wat het nut is geweest van de grote sommen subsidie die West-Europese linkse partijen in het kader van bijvoorbeeld het Nederlandse MATRA-programma’s hebben uitgegeven om hun Oost-Europese zusterpartijen te trainen op democratische, politieke cultuur. Wat is er mis gegaan?

⁸ Zie ‘Swoboda on Hungarian elections: “Orbán must respect EU law and values.”, 7 april 2014, (<http://www.socialistsanddemocrats.eu>, geraadpleegd op 7 april 2014).

Hongarije en Europa

Orbán zal op de verkiezingsavond zijn politieke tegenstanders in binnen- en buitenland dankbaar geweest zijn. Mede dankzij hun laakbare gedrag is zijn verkiezingswinst zo verpletterend uitgevallen. De eerste die wel begreep hoe de verhoudingen in Boedapest liggen, was de voorzitter van de Europese Commissie, José Manuel Barroso. Barroso feliciteerde Orbán met zijn verkiezingswinst namens de Europese Commissie al in het begin van de avond. Hiermee gaf Barroso aan dat hij erop rekent dat de verhoudingen tussen Brussel en Boedapest zullen verbeteren.

De Hongaarse verkiezingen hebben tevens duidelijk gemaakt dat er in Hongarije een riant meerderheid is voor steun aan Europa. De verwachte opmars van de radicale Beweging voor een beter Hongarije dat wil dat Hongarije uit de EU treedt, is uitgebleven maar er is ook geen echte steun voor een neoliberaal beleid dat Hongarije aan het eind van het eerste decennium van de nieuwe eeuw aan de rand van een faillissement had gebracht. Hongarije is loyaal aan de Europese Unie, mits er in eigen land een sterke regering zit, die op gezette tijden Brussel tegengas kan geven of zoals Jan Buruma het in dit tijdschrift verwoordde “een luis in de Europese pels kan zijn”.⁹ De verwachting is dat de verhouding met de Europese Commissie minder gespannen zal zijn dan de afgelopen vier jaar, al heeft Orbán wederom een tweederde meerderheid, waarmee hij het huidige herstelbeleid energiek zal voortzetten en de Europese Commissie corrigeren kan vanuit Boedapest. Orbán heeft al aangekondigd dat hij zal zich verzetten tegen teveel inmenging van Brussel in Hongaarse zaken. Ook blijft de bankenbelasting voorlopig gehandhaafd.

Links Hongarije: wat nu?

Voor links in Hongarije blijven er de oppositie-banken maar dat kan louterend werken. Het zou goed zijn als er in Hongarije nu eens een echte linkse politiek zonder de last van het (post)-communistische verleden ruimte krijgt. Mogelijk dat Politiek kan Anders van lijsttrekker András Schiffer de kern kan gaan vormen van een dergelijke politieke beweging, die op moderne progressieve thema's inzet, zoals ecologie en de 'empowerment' van de civiele samenleving. Hiervoor is zeker ook in Hongarije een politieke markt. Partijleider Schiffer bracht in ieder geval wel het fatsoen op om Viktor Orbán te feliciteren met zijn klinkende overwinning, zoals dat in een normale democratische rechtsstaat ook hoort.

⁹ Jan Buruma, 2013, 'Hongarije een welkome luis in de pels', *Internationale Spectator*, november 2013, jaargang 67 nr. 11, blz. 80-81.

Het Hongaarse kiesstelsel

Het Hongaarse kiesstelsel dat sinds de eerste vrije verkiezing in 1990 bestaat, is een vrij ingewikkeld systeem. Het is een kruising tussen een landelijke lijst en een districtenstelsel. De keuze voor dit 'hybride' systeem was ingegeven vanwege twee overwegingen. De Hongaren wilden niet kiezen voor een meer West-Europees systeem, zoals in ons land, met uitsluitend een landelijke lijst waarbij de relatieve score wordt vertaald in het aantal zetels in het parlement of voor een Brits stelsel dat uitsluitend uit kiesdistricten bestaat waar het 'winner-takes-it-all' principe regeert. Hongarije dat hiermee zijn neutraliteit ten opzichte van bestaande tradities in Europa wilde markeren, introduceerde derhalve een kruising tussen de twee modellen. Een belangrijk voordeel van dit model is dat de verliezer uiteindelijk toch in het parlement vertegenwoordigd is en wel via de landelijke lijst en dat de winnaar via de kiesdistricten een bonus krijgt. Hierdoor wordt de regeringsvorming na de verkiezingen vergemakkelijkt, omdat de winnaar een gedegen kans heeft de absolute meerderheid te halen en van eindeloze coalitiebesprekingen afgezien kan worden. De Hongaarse kieswet is een van de vele wetten, die door de regering Orbán II (2010-2014) is herzien waarbij besparing van kosten en transparantie van het systeem de leidraad zijn geweest. Het aantal mandaten in het parlement werd van 386 teruggebracht naar 199, waarbij 106 via de kiesdistricten kunnen worden bemachtigd en 93 via de landelijke lijst. De kiesdrempel bleef gehandhaafd op vijf procent, die vooral een belangrijke rol speelt bij de landelijke kieslijst. Hoewel er in geen enkel kiesdistrict gewonnen hoeft te worden, is parlementaire vertegenwoordiging dan ook haalbaar via de landelijke kieslijst. Ook werd de tweede ronde geschrapt, die eigenlijk niet veel toevoegde aan de trend die zich vaak al in de eerste ronde aftekende. Voor het eerst konden vertegenwoordigers van de Hongaarse minderheden in de buurlanden van Hongarije meedoen aan de Hongaarse parlementsverkiezingen, mits zij een Hongaars paspoort hadden aangevraagd. Een woonadres in Hongarije is nu niet meer nodig. Vanwege het feit dat een dubbele nationaliteit alleen geaccepteerd wordt in Roemenië, Servië, Kroatië en Slovenië maar niet in Oekraïne, Slowakije en Oostenrijk hebben deze stemmen veel minder invloed gehad op de uitkomst van de verkiezingen dan aanvankelijk gedacht werd. De verkiezingen in Hongarije zijn zonder noemenswaardige incidenten verlopen.

MARÁCZ, László: Orbán Wins Landslide Victory in Hungarian Parliamentary Elections of April 2014

This article discusses the results of the Hungarian parliamentary elections of April 2014 and the reasons for the election outcome. The Hungarian PM Viktor Orbán has won a second landslide victory in the 2014 parliamentary elections repeating the outcome of the 2010 elections, when Orbán and his centre right coalition of FIDESZ and the christian-democratic KDNP won a landslide victory scoring more than two-third of the mandates in the Hungarian parliament. This time Orbán and his coalition partners reached the same results taking 133 of the 199 seats. The Hungarian electoral system is a mix between a British-style county system and an individual political party list, like in the Netherlands or Germany. Of the 106 mandates of the county system 96 went to the FIDESZ-KDNP coalition and only 10 were won by the largest opposition party, the Hungarian socialists. There are basically two reasons for Orbán's devastating electoral victory. First of all, Orbán's recovery policy, Orbanomics has been successful. Macro-economic indicators after going down in the first decade of the new millennium under socialist rule are rising again and the financial-economic meltdown that threatened Hungary in 2008 has been avoided by the measures of the Orbán-government. One of the important financial tools in the process of economic recovery has been the introduction of banking tax. The Hungarian government can guarantee dropping of the energy prices for foreign investors because with Russian support the nuclear power plant of Paks will deliver cheap energy. The second reason for Mr. Orbán's election victory and the renewal of his mandate has to do with the impotent way the left-wing political parties have conducted oppositional politics. This was based on creating a rioting atmosphere of symbolic politics. However, this could not convince the Hungarian voters who are interested in real results and not in ideology anymore. The advance of the far-right Jobbik party has not taken place contrary to the prognoses of the election results.



TRAVELOGUE

HORVÁTH, Izabella

Lessons Learned by an American Wife in China

— Field Notes —

My crash course in cross-cultural awareness took place on August 25, 1992, at the Beijing airport where I discovered, to my dismay, that I had become invisible. My illusions about China vanished in a puff of smoke while waiting in the dingy luggage pickup area for our suitcases. This was my first hands-on contact with China.

My love-affair with China is almost as old as I am. When I was six years old, I sat at my father's knee and listened with awe to the stories he told of a faraway land, called China. For me, this was a magical, fairyland-like place, with age-old traditions, exotic buildings and dark-eyed, smiling people in colorful silks, politely bowing and thinking esoteric Taoist thoughts. As a teen, I devoured all the books I could find on China by Pearl Buck, Lin Yutang and Xueqin Cao, pored over museum exhibits, and at university made Chinese friends from Taiwan and Singapore. It was a closed off place few could reach, and none got out of.

But now, I was actually in China. I was ready to see, taste, hear and touch everything I heard about, and my excitement was palpable. After 18 hours of flying, bleary-eyed and queasy, my eight-year-old daughter and I landed at the Beijing airport where my husband was expecting us. He is Chinese and at that time was the chair of the musicology department at the Beijing China Conservatory of Music. We had just married in Chicago the month before and we decided to live in China, after he had finished teaching at Indiana University.

I had hardly recovered from my dismay at the broken orange linoleum -tiled floors and the dilapidated walls of the baggage claim area, when a little old Chinese grandmother shoved me aside with amazing strength, rolled the loaded luggage trolley right across my feed, and moved on. That was when I began to suspect that I had suddenly become invisible. Everyone except the "lao wai" -that is "old foreigner" a fond appellation for non-Chinese—was fighting his or her way to the conveyor belt for the luggage. The rush was frantic. Any visions I might have had of polite, deferential Chinese in conservative grey suits, sporting benevolent smiles, saying 'no, no...after you....please,' were quickly vanishing.

Already tired, I was the last to pull our suitcases off the belt. However, we could not exit without first being bumped by a number of hurrying airport officials. My suspicions of having become invisible were now confirmed.

At that time I did not realize that the Chinese feel the only sure thing in life is that nothing is for sure. To gain some control over life in general, power is craved, and once acquired, is wielded most assiduously, regardless of the “rules.” As the Chinese saying goes, “There is the law, and then there is reality.” Spot on.

I was obviously experiencing reality first hand. In a place where the rule is that nobody knows what will happen next, people move—fast-- when opportunity knocks. It was only much later that I understood that the mad rush for the luggage was the application of this well-learned lesson: get it while you can. This was survival, an instinctive response. Who knows what could happen to the luggage at the very last moment? Indeed, once I did learn that many things could happen to a luggage at the Chinese airport terminal. Chinese people are prepared for practically any contingency.

Thinking on your feet is an art in China. I witnessed this response at a bus terminal. There were only five people waiting for the bus. The empty vehicle pulled up and the driver opened all the doors. Suddenly, all five people rushed to one door, and pushed each other, trying to get through it, ignoring the other two doors. Well-learned old lessons die hard.

What about consideration for others, you may ask. The answer is that consideration is given only to family members and circle of friends and acquaintances; everyone else is invisible. The grandmother at the airport did not know me. I did not belong to her network of relationships. I had no social position she knew of, ergo for all practical purposes, I did not exist.

I soon learned that all social activities flow through connection networks and the fastest way to gain a position is through marriage. I enjoyed endless benefits from friends and acquaintances of my husband, simply because I was his wife. I could access museum collections, talk to scholars, travel to special places most tourists don't get to see, receive child care arrangements, because now I had a position in society. I was a wife.

It took me a while to learn this. I was constantly in the state of surprise, but the Chinese were not surprised at my surprise. Whenever I told them about my latest discovery about life in China, my listeners would smile, nod, and say, “Ah, now you understand Chinese custom.”

However, at the airport, this knowledge was yet to come to me. On that night in August, being two of the few Americans on the plane from Anchorage, as we pushed our trolleys and exited to the airport lobby, we were met by a sea of eyes—some curious, some amused, some thoughtful. The last ones to exit, we were a sensation. The sheer number of eyes staring at us made me feel I had just regained visibility at the most inopportune moment.

We squeezed ourselves toward my husband, who was pushing through the shoulder-to-shoulder crowd. We kissed, to the entertainment of the surrounding crowd, some of whom were admiring my daughter's curly brown hair, stroking and petting her. She was not amused. In the United States we teach children to be distrustful of strangers. She clung to me with bewildered eyes, hiding herself from the smiling, chattering faces. She sensed that my verbal reassurance was not quite genuine.

Hot and tired, I expected to escape the crowds and ride home peacefully in a taxi to our Beijing apartment. This was not to be. Outside the terminal, in the sweltering August night, the shouting, pushing crowd gave me the uneasy sensation that something unwholesome was going to happen. Needless to say, nothing did. This was just innumerable people looking for relatives, catching shuttle buses, and bargaining with taxi drivers.

Eventually I got used to the dense crowds on a daily basis, so much so that now I feel exhilarated on crowded streets and buses, while the nearly empty streets of American suburbs fill me with an unexplainable sadness. Chinese streets are vibrant, and except for a few hours between 1 and 5 AM, they are full of life and activity. There is also little privacy because most people live in small living quarters, often in extended families, so their definition of privacy is different from ours. Physical distance between individuals is often minimal, and causal body contact carries no sexual meaning. Chinese believe that the only real private place is in the mind and soul, where one can think and feel unbridled.

In a country where interpersonal relationships are the most highly valued, and where a child is still most important, a child who is admired has proud parents. A child is introduced to society from birth, to be admired and admonished so she can learn. Admiration manifests itself by adults bouncing and stroking other people's children. This is done publicly with no sinister intent. When I admired their children, many Chinese mothers offered their babies to me for a bounce or two. Thus I learned that such behavior presented no danger to my own child. Chinese children are indulged, doted on, and tolerated to great extent and attended to by the parent's circle of acquaintance.

Outside the airport, we were met by my sister-in-law, who was waiting by a car with two other men. One was my husband's student and the other a stranger to me. We smiled, shook hands, and muttered shy greetings. The car—complete with chauffeur—belonged to a friend of my husband's student. I wondered why we could not just have taken a taxi. I felt sorry for the poor driver, a friend inconvenienced on a miserably muggy day. As I calculated, we had already taken up at least five hours of his day.

I needn't have worried. He was part of my husband's circle. I eventually learned that without connections it is difficult to accomplish even the simplest things in China. Had I been just another tourist alone, with no husband or Chinese friend waiting for me at the airport, it would have taken hours to get to a hotel. That, after heavy-duty arguments with taxi drivers, hotel clerks, chambermaids just to name a few. I witnessed such events with some of my Western friends who came to China to visit. Like me, they discovered that they also became "invisible." They were not part of a network and as such, were considered, well... an inconvenience to be dealt with eventually.

Since time immemorial, family and friends have been the lifeblood of Chinese society. To my sister-in-law it was natural to spend half a week's salary on the bouquet of flowers in my honor. I was family, and one has a duty to one's family. She thought nothing of taking the day off work to meet me, or babysitting at a moments notice: family and friends come first, everything else is secondary and negotiable.

The terms “family” and “friend” encompasses a much wider sphere of rights and duties than they do in the United States. Most economic and social benefits flow through these channels. Let’s just say, the country runs on such a network, members performing reciprocal services for each other, each to the best of her ability. Now that I am part of the network, I reciprocate. It is an unspoken rule. It is second nature to everybody, like breathing and nobody needs to talk about it. Relationships last a lifetime.

In China I have witnessed, not uncommonly, acts of friendship that extends far beyond any limits I have ever expected. It is not considered heroism, only a gesture and goodwill from one friend to another. Nothing is expected in return. When my car broke down and I called one of our friends, he came to my aid immediately. Only later did I discover he was sick with a high fever, but it never occurred to him to refuse help. It was a truly humbling experience for me.

This ancient and well-oiled, tried-and-true system of networks is well and alive not only in China, but anywhere where Chinese people live. There is no sign of it becoming extinct. When it comes to the ‘old boy’ system, the Chinese wrote the book. Yes, it breeds corruption, but the Chinese see corruption as a human phenomenon and pragmatically assigns it to manifestation of the abuse of power. Indeed, the Chinese have neither the corner on corruption, nor have delusions as to the fate of corrupt leaders. China has had many an emperor who met with untimely demise because of such abuses.

The punishment is called the “retribution of heaven,” showing its displeasure with the tyrant. The Chinese know that if you play for high stakes, you stand the chance to lose—big time. We need only to remember the fate of Mao Zhedong’s wife and the “Gang of Four.” Retribution may be long in coming, but it is impending. The idea of retribution goes hand in hand with infinite patience—waiting and striking when the time is ripe. The Chinese are grand masters of everyday Bing Fa—the Art of War.

Yet, cold-heartedness or lack of humanity is not the order of the day. The silent young man, dirty and ragged, who sowed up one day in our Beijing neighborhood, never lacked for food. He never had to beg for it from the many small shopkeepers on our crowded streets by the Conservatory. He spent the day walking around, looking wide-eyed at everything and everyone. We never found out anything about him, since no amount of coaxing would break his silence. Yet, no one made fun of him, or bothered him. He was accepted for what he was and his human needs were recognized and met.

Well, eventually we did arrive at our Beijing apartment, which marked the start of my long-term education. Having completed the crash course during the first hours of my arrival, made me realize my lack of preparation. I had arrived in China with expectations that I acquired through hearsay and reading, filtered through values of my own culture. Ideas of courtesy, privacy, duty, friendship, family, and humanity had specific definitions for me. But contrary to common belief, these definitions are not universal. Because I wanted to understand China, I had to find the Chinese definitions for these concepts. I learned that I cannot look at another society through my own cultural spectacles. Well...I can, but then I’ll “miss the boat,” wondering why I cannot get on with “those people;” not a very practicable attitude for cross-cultural interactions.

And I learned that everything has at least two sides—yin and yang and often one more—and suddenly I could relate to the venerable smiling sage, thinking esoteric Taoist thoughts in the privacy of his own mind. The world does not turn to the tune of Western values. But the Chinese are forbearing and tolerant of the “old foreigner.” They consider us the new kid on the block, as it were, and know that learning takes time. For me the beauty and mystery of the beloved China of my childhood has not disappeared. It only deepened, more than I had ever expected. The more I learn of China, the more I realize how little I know. That is the wonder of it.

In august of 1992, I embarked on a most exciting journey of learning and discovery, and this—being a Chinese relationship—will last a lifetime.



OUR AUTHORS

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

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Born and educated in Moldova, Mr. Kisamov spent a 40-year carrier as an industrial automation engineer. He emigrated from Russia to the USA in 1978, when the USA patronized immigration of educated people from Russia. For the last 15 years, he was the webmaster of the site <http://turkicworld.org>, which serves as a non-commercial, educational publishing outlet for the Turkologists who could not propagate their studies in Russia and whose works were unknown to the Western world. He has translated a number of Turkological books to English, most of them were posted at that site, a few were published in Russia, in post-Soviet countries, and one was supposed to be published in Germany. Mr. Kisamov was assisting the writers as a volunteer. In his 15 years of working with various aspects of Turkology, he has amassed a significant collection of Turkisms cited by various authors, who were pointing out Turkisms in English and/or Germanic languages. Tracing and verifying etymologies of the cited lexemes, he encountered numerous other cognates, which led him to assemble a draft of the article that is published abridged in this issue, and unabridged as Supplement. By that time, the volume of the lexicon far exceeded accepted criteria formulated to discern random borrowings from genetic kinship. Mr. Kisamov is not a linguist, nor does he pretend to be a scholar. However, with some kind help from the sites contributors, he was able to systemize and organize his collection, and prepare etymological comments. His interest in Turkic history arose quite accidentally, but it quickly riveted him, he was growing into it for the last 25 years, and still, after a quarter century of reading and translating, he has only scratched the surface. Previously, he has authored a couple of articles on Turkological subjects related to the Scythian history.

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

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