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Another Hungarian-Raetic isogloss: Hung. gede, gida, gödölye “kid, little goat”.

Az egyegtlen HASZOS-omnak.

1. Introduction

After our earlier study about the common Sumerian origin of Hungarian rejteni/rejlik and Raetic Ritu as well as many related words in several languages and dozens of language families that showed that both the Hungarian and the Raetic word, from which all other words spread out, go back to one and the same Sumerian root-word (Toth 2007a), I would like to show in the present study the common origin of Hungarians and Raetians in tracing back Hung. gede, gida, gödölye to Raet. khat-, gad- “little goat” - obviously without having a common Sum. basis.

2. Word history in the different language families

In the “Etymologisches Wörterbuch des Ungarischen” (Benkő et al. 1992ss.), we find the following etymologies for Hung. gede, gida, gödölye:

“Zum Grundwort vgl. mundartlich *gid* (Lockruf für Schweine). Ähnliche Benennungen, die auf einen Lockruf zurückgehen: dt. *Kitz* ‘Junges von kleinen Wiederkäuern’, alb. *k’ith* ‘junger Bock’, usw. – Aus demselben Grundwort mit einem anderen diminutiven Bildungssuffix: *gedi* ~ *gidi* ‘Zicke, Kitzlein, Kitz’. Von ungeklärter Zugehörigkeit” (1992, pp. 460s.).

“Aus demselben Grundwort wie *gida* mit diminutivem Bildungssuffix –l > -ly. Herleitung aus dem Dt. ist kaum wahrscheinlich” (1992, p. 472).

Aside from the fact that the name of the goat has hardly been derived from a mating call for pigs, the Albanian form indicates clearly that the Hung. words cannot be derived from German as insinuated in the second entry. So, all that stays from EWU’s information is “von ungeklärter Zugehörigkeit” = “of unknown origin” = “ismeretlen eredetű”.

According to Bárczi (1941, p. 97), Hung. gödölye is “valószínűleg a német nyvj. *gittele* ‘nőstény kecskegida’ átvétele”.

As already stated, the Alb., and – as we will see – other forms in different languages exclude a German origin. Furthermore, Germ. *gittele* cannot explain Hung. gede and gida.

The assumed German respectively “unknown” origin of these words is also due to its total lacking in the other “Finno-Ugric” or “Uralic” languages, and therefore, the other Hungarian and Uralic etymological dictionaries do not even mention it. The best information, however, we find as usual in Czuczor-Fogarasi’s (1862) “A magyar nyelv szótára”:

GED, elvont gyök. Ha figyelemre méltatjuk a következő rokonhangú héber szokat: (ki-, le-, elvág), , (levág, kivág, tör), (gedó, gida, melyet a nyelvbuvárok a hasonló hangú arab gyöktől származtatnak, ez pedig el-, leszakasztást jelent), akkor könnyen feltaláljuk a ged szó közelebbi értelmét, mind a székelyes gedeleg, gedelget szókban, melyek szűk, szigorú táplálékot jelentenek (mint a levágott v. letörött ágé), mind a gedél szóét, melynek értelme: csalogatás, édesgetés, hízeltetés, mintegy a többiek közül kiszakasztás, kiválasztás. Ez utóbbi értelemben rokonok vele ked, kegy gyökök is.

GEDA, l. GEDÓ.

GEDE, (1), (ged-e) elvont törzsök, melyből gedél, gedelés, gedélet erednek. Jelent csalogatást, édesgetést, hízeltetést.

GEDE, (2), l. GEDÓ.

GEDE, (3), SZARVAS~, falu Nógrád megyében; helyr. Gedé-n, ~re, ~ről.

GEDÉL, (ged-e-el) áth. m. gedél-t. Valakit hizelegve, nyájasan, szerelmesen csirógat, csábítgat; túlságos kedvezéssel elront, megveszteget. Oktalan anya, ki gyermekét gedéli. Másképp: gegyel.

GEDELİG, (ged-el-ég) önh. és gyakor. m. gedelıgtem v. gedelgıtem, gedelıgtél v. gedelgıttél, gedelgıtt, htn. ~ni v. gedelgeni, v. gedelgni. Székelyesen am. szűken, szigorúan éldegel, tengődik.

GEDELÉS, (ged-e-el-és) fn. tt. gedelés-t, tb. ~ik. Cselekvés, melynél fogva valakit gedélünk. V. ö. GEDÉL.

GEDÉLET, (ged-e-el-et) fn. tt. gedélel-it. Gedelés elvont értelemben véve.

GEDELGET, (ged-el-g-et) áth. és gyak. m. gedelget-tem, ~tél, ~itt. Székelyesen am. szűken, vékonyan, szigorúan táplálgat, tengődtet. Szathmár vidékén: gédelget.

GEDELGET, l. GEDELGET.

GEDÉLTET, (ged-él-tet) mivel. m. gedéltet-tem, ~tél, ~itt. Eszközli, hogy valakit gedélnek.

GEDELYE, l. GÖDÖLYE.

GEDÓ, (ged-ó, rokonok vele a héber , latin haedus); fn. tt. gedó-t. Kecsefi, kecskeolló, kis kecske. Kutyának kutyó a fia, kecskének gedó. (Km.). Másképp a különböző tájnyelvi név szerint: geda, gedu, gida, gidó, s göde, gödölye.

GEDU, l. GEDÓ.

GIDA, (1), férfi kn. tt. Gidát. Gedeon helyett élünk vele bizalmasabb társalgásban. Másképp: Gedus. l. GEDEON.

GIDA, (2), l. GÖDÖLYE.

GIDE, pusztai Szathmár megyében; helyr. Gidé-n, ~re, ~ről.

GIDÓ, l. GÖDÖLYE.

GIDOFALVA, erdélyi falu Háromszékben; helyr. Gidofalvá-n, ~ra, ~ról.

GÖDE, (göd-e) l. GÖDÖLYE, GIDA.

GÖDÉNY, (göd-ény) fn. tt. gödény-t, tb. ~ik. A legnagyobb vízi madarak egyike, melynek kanalas nyaka alatt erszényforma nagy bögye (gögje) van, fiai számára eledellel és itallal megtöltve. Innen a telhetetlenség és torkosság képjele. Iszik, mint a gödény. (Km.). Nagytorku gödény. (Pelicanus onocrotalus).

GÖDÖLŐ, GÖDÖLLŐ, mv. Pest megyében; helyr. Gödölő-n, ~re, ~ről.

GÖDÖLYE, (göd-öly-e) fn. tt. gödölyét. Kecsefi, kis kecske, melyet a magyar gid, ged, gida szókkal hívogat, szólóztat; gyöke rokon a héber , (gedi v. gdi), angol kid, svéd kidd, német Kitze szókkal, s megvan a latin hoed-(us) névben is. V. ö. GED, GID.

GÖDÖLYEAKOL, (gödölye-akol) ösz. fn. Akol, melyben gödölyét tartanak, nevelnek.

GÖDÖLYEBŐR, (gödölye-bőr) ősz. fn. Gödölye-, vagyis fiatal kecskebőr, nyers vagy kikészített állapotban.

GÖDÖNY, puszta Zemplén megyében; helyr. Gödöny-be, ~ben, ~ből.

From Czuczor-Fogarasi we learn that *gede*, *gida*, *gödölye* and their phonetical variations and morphological derivations belong together to Hung. *gédelni* that does not even appear in the newest and biggest Hungarian dictionary, the “Magyar Német Nagyszótár” (2001), edited by the Hungarian Academy of Science, but for example shows up in Szinnyei’s “Magyar Tájszótár” (1893, p. 684), which informs us, that a side form of *gédelni* is *dédelni* with its derivation *dédelgetni* in the same meaning of “csalogatni, édesgetni, hízelegni” given by Czuczor and Fogarasi. Furthermore, most interestingly, Czuczor and Fogarasi propose a Semitic etymology for our words.

Since Semitic etymologies are generally not accepted anymore by true Finno-Ugrists – despite such great works like Beregszászi (1796), Kiss (1839), Giesswein (1887, 1888), Zakar (1975) and the many Akkadian etymologies in the various works of Ida Bobula (f. ex. Bobula 1951, 1967) –, this leads us back to the etymology proposed for *dédelgetni* by EWU: “Der Stamm könnte mit dem von *gida*, *gödölye* zusammenhängen; das Wort wurde ursprünglich wahrscheinlich im Zusammenhang mit Tieren gebraucht.” (1992, p. 247).

But vice versa, under *gida* and *gödölye*, EWU doesn’t refer to *dédelgetni*. Most remarkable is the assumption by EWU that the meaning of “to caress” should be derived from the name of the goat (1992, p. 247) which was itself derived from that of the pig (1992, pp. 460s.). This idea goes probably back to an expired false etymological connection of German *kitzeln* “to tickle” and *Kitz* “kid” (Kluge 2002, p. 491). Since the German etymology has been proven false decades ago, the Hungarian etymology proposed by EWU is false, too.

Since all existing etymological dictionaries of Hungarian and Uralic agree that *gede*, *gida*, *gödölye* don’t have a FU/Uralic etymology, since etymological connections with German have been proven mistaken (and no other borrowings have been proposed), we may return to Czuczor-Fogarasi’s proposal of a Semitic etymology. But we don’t start with Hebrew and Aramaic like our ancestors did following the languages of the bible, because after these first attempts to trace back Hungarian etymologies to Semitic roots, Akkadian was deciphered already in the 19th century, and since the early 80ies of the 20th century, Raetic was proven to be a Semitic language, most closely related to Akkadian and the only ancient Semitic language spoken in Central Europe between ca. 1200 B.C. to the 8th century A.D. (Brunner and Tóth 1987, Tóth 2007b).

The Raetic inscriptions in which the word for “goat” – one time in the singular and one time in the plural – appear, are the following:

USIPE KHATIV MIAPE

“Multiply the kids (goats)! (Here is) sacrificial food.”

(Brunner and Tóth 1987, p. 60; Tóth and Brunner 2008, p. 85)

ETU KHAT

“I give a kid (goat).”

(Brunner and Tóth 1987, p. 58; Tóth and Brunner 2008, p. 87)

In Tóth and Brunner (2008, p. 115), we find the following information:

KHAT for *GADA “kid (little goat) (Acc. Sing.)”, KHATIV for *GADIU id. (Acc. Pl.)” = Akkadian gadû, Arabic ġady, Hebrew, Aramaic gedī “id.” (Raet. Acc. Pl. –iu = Akk. – ē)

Von Soden’s assumption (1965, vol. I., p. 273) that the Akkadian word is a borrowing from Aramaic is impossible because of the age of the Akkadian word, because of its presence in Raetic and because the word is common-Semitic.

Since both Sumerian and Raetic were spoken in Mesopotamia and since mutual borrowings are galore (cf. Zimmern 1917, Lieberman 1977), we have to check if the common-Semitic stem *ged-, gad- “kid, goat” could be borrowed from Sumerian, the oldest testified language in the Euphrates-Tigris area. In the best and most updated reference work, the “Sumerian Dictionary of the University of Pennsylvania”, we find the following Sumerian words for “goat”, their Akkadian equivalents and the contexts in which they appear:

durah [GOAT] (499x: Ur III) wr. durahx(DARA4); durah "wild goat, mountain goat" Akk. turāhu
LAK20 [GOAT] (3x: ED IIIa, 1st millennium) wr. LAK20 "male goat"
maš [GOAT] (10699x: ED IIIa, ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, 1st millennium) wr. maš2; maš "goat; extispicy; sacrificial animal for omens" Akk. būru; urīšu
mašdara [GOAT] (1x: Old Babylonian) wr. maš2-tarah "young wild goat?"
mašdarea [PAYMENT] (359x: ED IIIb, Old Akkadian, Lagash II, Ur III) wr. maš-da-re-a; maš2-da-re-a;
maš2-da-re6-a; maš-da-re6-a "a type of payment" Akk. irbu
mašgal [GOAT] (3581x: Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian) wr.
maš2-gal "billy goat" Akk. mašgallu
mašnita [GOAT] (1x: Old Babylonian) wr. maš2-nita "male goat" Akk. daššu
mašuzudak [GOAT] (13x: Old Babylonian) wr. maš2-uzud-da; maš2-uzud "breed-goat"
sala [GOAT] (2x: Old Babylonian) wr. sa-la2; za-la2 "bug-ridden, lousy"
suhurmaš [FISH] (7x: Old Babylonian) wr. suhur-maš2ku6; suhur-mašku6 "a mythical fish" Akk. bitrû;
suhurmāšu
šadug [~GOAT] (800x: ED IIIb, Old Akkadian, Ur III) wr. ša3-dug3 "a designation of goats"
šeg [ANIMAL] (15x: Old Babylonian) wr. šeg9 "a deer or mountain goat" Akk. atūdu
šegbar [ANIMAL] (346x: Old Akkadian, Ur III, Early Old Babylonian, Old Babylonian) wr. šeg9-bar "a
deer or mountain goat" Akk. šapparu
uzud [GOAT] (3299x: ED IIIa, ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old
Babylonian, 1st millennium, unknown) wr. uzud "(female) goat" Akk. enzu
uzudga [GOAT] (1x: Old Babylonian) wr. uzud-ga "milk goat"

Obviously, none of these words can be related phonetically to Hungarian gede, gida, gödölye. Therefore, having used the “stratigraphic method” of traditional etymologists, the

oldest possible root for our Hungarian words is in accordance with Czuczor and Fogarasi Semitic.

Having found the only possible etymology instead of being satisfied with the “unknown etymology” proposed by the Finno-Ugric Hungarian dictionaries or the mistakes offered by them, we may in a next step try to connect the Semitic root *gad-, ged > Raet. khat-/gad-, Akk. gadû, Arab. ġady, Hebr., Aram. gedī “kid, goat” with phonetically and semantically similar words in other languages.

In the Indo-European languages, we find Latin haedus “young he-goat” (Walde 1910, p. 359), Old High German geiz, Gothic gaits “kid”, (Swiss) German Geiss, Gitz, Gitzi, English goat, kid. A hypothetical root PIE *ghaidos, assumed by most Indo-Europeanists, is senseless, because we have only one Italic and one old Germanic record. Moreover, the PIE form doesn’t explain the Semitic cognates that have always initial g- and not, as one would assume (cf. Brunner 1969, p. 46) h-. Wadler’s proposal to relate Sum. udu “sheep, lamb”, Latin haedus and Hebrew gedī (1997, p. 162) presupposes a phonetic development Ø- > h- > g-, which is impossible, while the reverse development is possible.

3. Conclusions

Like in my earlier study (Tóth 2007a), I have shown here the common Hungarian and Raetic origin by using only one isogloss. Unlike Hung. rejteni/rejlik, whose stem is present in several languages around the world, the word for “little goat” seems to be only present in the Semitic languages, in Hungarian, in Latin and in very few German languages. Thus, the Latin word could be a borrowing from a Semitic language, and the German reflexes borrowings from Latin.

The present study is indeed an even stronger proof of the common Hungarian and Raetic origin, since it shows that the Hungarians must have taken their word for “little goat” directly from the Raetians still in Mesopotamia, i.e. before Sumerians and Akkadians split, and this means between the 26th and the 13/12th centuries B.C., since the first date indicates the oldest Raetic records and the second date the Raetic exodus at the time of the Sea-People-wars (cf. Tóth 2007b). Perhaps the fact that the word for “little goat” is not present in the other language families researched in EWU (Tóth 2007) - not even in the other Uralic and Altaic languages – proves that the word was taken from the Raetians only by these Sumerians who wandered into the Carpathian basin to become the Hungarian nation. This, however, must have been very early, since according to EWU, chapter 5, Hungarian shares from all the languages of the world the highest percentage with Sumerian. Therefore, we come to the conclusion that the Hungarians borrowed the words “gede, gida, gödölye” from the Raetians still in the 2nd millennium B.C.

The results of this study were already finished and communicated to many colleagues – yet not published, when, on October 17, 2006, the French geneticist Pierre Taberlet’s study

(Fernández 2006) appeared, in which a team of 9 scientists proved that the goat originates in the Zagros mountains in Mesopotamia. This genetical study, fully independent from my results presented here and from linguistics at all, does not only corroborate the validity of our linguistic reconstruction, but is extremely interesting insofar as the Zagros mountains and their antique population, the Subaraens (cf. Ungnad 1936), are still today considered by many Hungarologists (cf. f. ex. Bíró 1986a, 1986b) the original homeland of the sabarthoi/subartoi asphaloi mentioned by Konstantinos Porphyrognetos (Moravcsik 1983, pp. 261ss.). Since the only Zagros language from which we know at least a few names and words, is the language of the Kassites (cf. Jaritz 1957), which adopted very early Akkadian and whose language is thus still unclear as far as its genetical family is concerned, the scrutiny of Jaritz's word list could probably enlighten not only the origin of Kassite, but also its relation to Sumerian-Hungarian and Raetic.

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