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Hunca 鐵伐 Tie-ba [< tie'fa] ve Sakaca Ταβίτι [Tabiti]

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The Huns and the Scythians, constitute two of the most leading mounted nomadic communities of antiquity and had the similar nomadic lifestyle and culture. So it is very probable to find the words, which carry phonetic and semantic resemblances, in the languages of both communities. This paper revolves around a particular word, which seems to be common in the languages of both communities.

Key Words: Hunnic, Scythian, Turkic, Proto-Bulgarians, Kuturgurs, Iranian Languages.

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One of Hunnic words recorded by the Chinese was tie-ba [< tie'fa] 鐵伐 meaning iron. (Shiratori, 1902: 6). Before passing on the explanations about the mentioned Hunnic word I would like to give answer to German scholar Doerfer, who is known as the most opposed name to the claim that Huns speak Turkic, rejects all connections between Hunnic and Turkic and saw the existence of Hunnic words in Turkic as a borrowing (Doerfer, 1973: 1-50; 1986: 71-134) with one linguistic evidence. I will discuss Doerfer's claims in an upcoming work of mine which will be released soon.

Supposing that Doerfer's views of the language of the Huns are correct and there is no linguistic affinity between Hunnic and Turkic. What kind of justification would Doerfer make about Hunnic word which can be analyzed only on the base of Turkic below or would he see its existence in Turkic as borrowing if he were alive?

Our word is *khiuŋ-lío/kunlu*, dated to the 1st century BC, recorded by the Chinese, which means "tent" in the Huns' language and could not be explained by any linguists. And even Russian linguist Dybo, who is of the view that Huns spoke an archaic form of Turkic, regarded it as a word which is not of Hunnic origin (Dybo, 2007:81) for the fact that she could not find cognate for this word in any language. As will be seen now, there is a perfect equivalent of this word.

The word 穹廬 *khiuŋ-lío* (Schuessler, 2014: 252,274; Ssu-ma Ch'ien, 2011: 275; Pulleyblank, 1962: 242; Pulleyblank, 1986: 242; Prùšek, 1971: 131) or *kunlu* (Taskina, 1968: 142) in Huns' language is preserved in its purest form in the stories of Dede Korkut which is one of major literary products of Turks. The word *günlük* mentioned in those expressions *Günlügi alturluça odasına geldiler.* (Ergin, 1989: 33), *Aruz dahi altun günlügin dikmişidi.* (Ergin, 1989: 224), *Basat altunlu günlügin tiküp oturur iken...* (Ergin, 1989: 209), of the stories means 'umbrella, tent in the form of an umbrella, tent with an umbrella and pavilion with an umbrella'. (Ergin 1997: 33; Dilçin, 1983: 104; Pekacar, 2011: 147; Gösterir, 2015: 185) Yes, the word *khiuŋ-lío/kunlu* in Huns' language is the exact equivalent of the word *Günlük* or its older form, *künlük* in Turkic.

This word, recorded by the Chinese, has revealed three important linguistic facts about the language of the Huns: the first one, the equivalent of the tent meaning in Huns' language; the second one, the presence of the Turkic word *kün*

meaning sun in Huns' language; and the last, the {+lXk} suffix, which is the derivational for making a noun from a noun in Turkic, is present in Huns' language in the same form.

The Hunnic word mentioned is, of course, linked to the sun. Both the umbrella and the tent are for protection from sun. Indeed, the fact that the word *günlük* was described with the meanings 'shade and tent' (Alizade, 1992:114) in another source confirms this inference. Also, the meaning umbrella besides the meaning tent was derived from this word in Turkic as the word *şamsıya* which means umbrella was derived from the word *şams* which means sun in Arabic.

The word *gün* 'sun' is in the form *kün* (Tekin, 2016: 305; Gabain, 2007: 285) in Orkhon Inscriptions and it is found in Volga Bulgarian inscriptions with the form *küwen/kün* (Tekin, 1988: 145). The word *künlük* in Huns' language explicitly shows that the language the Huns spoke was an agglutinative language like Turkic. Huns have created the word *Künlük* [*kün* + *lük*] by adding the suffix {+lXk}, which is an suffix that derivates a noun from another noun, to the word *kün* in their language, which means the sun.

The namings used for sun in Yeniseian dialects are *i* and *êga* and *êgä* (Castrén, 1858: 254; Kotorova & Nefedov 2015: 202). And there is no appropriate word used for tent in Ket dialects that resembles *künlük* phonetically. The words used for sun and tent in Mongolian dialects are all the way different than Turkic *kün* and *künlük*.

The astronomical namings used for sun, star and etc. constitute one of the most basic parts of a language. Now it is necessary to ask the following questions to Doerfer and those who agree with him. Why did the Huns use a naming of Turkic origin for sun or why did they prefer to use a naming of Turkic origin if they were not of Turkic origin? Did they not have any substitute names that can be used for sun in their own language?

Even a simple example illustrated above is against the views and claims that the Huns did not speak an archaic form of Turkic. The most striking and crux thing in relation to the claims that the Hunnic was not Turkic is virtually without exception to all of those, who support anti-Turkic assumption about the origin and language of the Huns, defend the view that the Scythians were of Iranian

origin unconditionally and categorically although there is really no evidence between the Scythians and Iranian speaking communities.

Honestly, there is still artificial and pointless debate created and continued by those who don't want to see the Huns as a Turkic speaking tribe. No doubt the Huns spoke Turkic. In the future we will witness to the fact that all linguistic materials left by the Bulgarians in reality belonged to the language of the Huns.

We know for sure that the Bulgarians, who were considered the followers of the Huns and descendants of Attila, spoke Oghur dialect of Turkic. But the question remains unresolved, where after the collapse of the Hunnic state, Irnak, son of Attila, migrated and settled with the Hun masses attached to him. Historians agree that the Huns under the command of Irnak led the Bulgarians and established a sovereignty with them.

However, a statement in the List of Bulgarian Khans, which has hitherto been missed by all historians, linguists and researchers, completely refutes this accepted view. In the list mentioned, first five leaders are named starting from Avitohol, who was identified by the majority of historians except for some objections as Attila, and the following explanation is given: “*These 5 khans reigned with shaved heads on the other side of the Danube, and then Isperih Khan came to this side of the Danube; and there he (still reigns)*” (Pritsak, 1955:35; Beševliev, 1980: 482; Benzing, 1986: 14; Tekin 1987: 13; Mosko, 1988: 25; Kiril, 2008: 4).

“The shaved heads” expression is thought to mean that Bulgarian khans or people shaved their heads (Tekin 1987: 66). However, the sentence does not contain any indication that the Bulgarian khans shaved theirs.

For the first time in the scholarly world it was claimed that this explanation was used for a community that the Bulgarian khans, who are the ruling authority and the Huns' descendants, shared the common fate with (Şengül, 2013: 182).

Tekin argued in his work about the language of Danube Bulgarians, where he opposes the idea that the Common Turkic word *tokuz* ‘nine, 9’ Nemeth tried to see in the first syllable of the word *kutrigur* is the metathesis form of the word *tokur* which is the form with an /r/ in the Bulgarian Turkish, suggested that this word can be associated with the adjective *kotur ~ kutur*, meaning ‘bald, baldhead’, and that the syllable {-gUr} can be explained as its round form of the plural suffix

{-gIr} with a vowel at the end of the Altai tribal names (1987:66). Tekin made an explanation of this kind as only one of a series of statements about the ethnonym *kuturgur*.

Not being able to have a full grasp of the true essence of meaning he decided to adopt the view in the scientific world on the same tribe name and could not realize that the expression ‘shaved heads’ in the list of Bulgarian Khans mentioned above is a reference to the Kuturgurs.

Contrary to popular belief, it was claimed that the expression [shaved heads (= bald heads)] mentioned in the Khans List is the indisputably Kutrigurs/Kuturgurs, and that the real truth implied by this expression represents a historical reality that the Huns under the command of Irnak, after retreating from the European territory, turned further backwards and they have continued to reign together with Kuturgurs, who settled in right above the Azov Sea (Şengül, 2013:182).

Indeed, the historical discovery built over the Kuturgurs provides a very important clue as to where Irnak went. If Irnak and the Huns under his command had led a community named Bulgarians and reigned with them, the person who prepared the Bulgarian Khans’ List and stated the indirect expression of the Kuturgurs should have implied the Bulgarians, not the Kuturgurs. The question is; Why did the rulers, who were the descendants of the Hun ancestry, reign with the Kuturgurs and not with the Bulgarians?

In the future I will give answer to this kind of a rightful question with evidences and the connections and evidences I will present first time will lead us to accept the fact that Huns are identical with the Bulgarians while the linguistic materials left by the Bulgarians belong to the Huns. Naturally, unnecessary debates about the language of the Huns will come to an end.

A language can borrow a word from another but borrowing an affix for making a noun from a noun is almost impossible unless forced. For this reason, the derivational affix in Huns’ language invalidates Doerfer's argument.

Every language has the affixes peculiar to itself and it goes without saying that the affix {-lXk} is of Turkic origin. Derivational affixes in the language of the

Huns are not limited to the affix {+lXk}. There are also other affixes. They are also of Turkic origin. We will witness to them in time.

To get to the main point, It is clear that Chinese recorded Hunnic word as *tie-ba* because there is no letter /-r/ in Chinese and the original form of Hunnic word is *tie-bar*.

Those, who believe that Huns spoke a Yeniseian language, associate the Hunnic word *tie-ba* [<tie'fa] with *t'ip* and *t'ep* in some Yeniseian dialects (Doerfer 1973:7) and even interestingly, Doerfer claimed that the same Hunnic word may be of Old Ket origin (1973:7).

There is a data neglected by both Doerfer and the supporters of Yeniseian argument, the most nonsensical and baseless opinion proposed about the language of the Huns. Those namings [t'ip and t'ep] don't exist in all dialects of Yeniseian languages. For example, the word for iron in Yenisei Ostyaks is *ê* (Castren, 1858:236) which has nothing to do with *t'ip* and *t'ep*. This fact reveals that those namings used for iron in Yeniseian languages are Turkic borrowings.

Shiratori and Dybo connect Hunnic word to Turkic *temir/temür* 'iron' because of the change /m/ > /b/, which is very common in Turkic (1902:6; 2007:96). Tekin's statements about the same word supports this view. According to him, Hunnic word is identical with *täbir* 'iron' in Shor and Lebed dialects and *tebir* 'iron' in Sagai dialect of Turkic (1993:17).

In my opinion, Hunnic 鐵伐 *tie-ba* is related to Scythian *tabiti* (Ταβιτί), which is a naming belonging to the cultural world of the Scythians.

While Herodotus, who recorded nearly all information, -known to us-, about the Scythians in what is today Ukraine in fifth century B.C., explains the names of Scythian Gods with their Greek equivalents, He uses the namings such as *Api* (Ἄπι) for Gaia, *Papaios* (Παπαῖος) for Zeus, *Argimpasa* (Ἀργίμπασα) for Aphrodite, *Thagimasada* (Θαγιμασάδα) for Poseidon, *Oitosyr* (Οἰτόσυρος) for Apollo, *Tabiti* (Ταβιτί) for Hestia, *Ares* (Ἄρης) for Ares (Herodotos, 2004/IV: 59).

All of the Scythian deities above are of Turkic origin. I will make further statements about the resting deities like *Tabiti* in a future work.

Hestia was the goddess of 'hearth, home, family' in Greek mythology. Those who explain this Scythian word in Iranian languages relate it to the word *tapatí*,

which means “The Burning-one” in Indo-European languages. (West, 2007:267) This is the only consistent explanation of the Scythian deities on the basis of Indo-European languages. Unfortunately, other god names have no explanation on the basis of Indo-European languages. Minns confesses this truth and clearly states that Iranian explanations made about the names of Scythian deities are not satisfactory (1913: 39-40).

But even such an explanation [“The Burning-one”] cannot go beyond weak arguments when compared to the following Turkic ones.

Tap or *tep* root, which means fire, is very common in Eurasian geography and is found in almost every language. The Scythian word indeed lives in the words *Tabit* and *Tabu* ‘the god who protects the house’ (Tavkul, 2000:370) in Karachay-Malkar dialect. It must also be mentioned that Turkmen word *tebit* ‘heat, warmth’ (Tekin et al., 1995: 622) is identical with Scythian word. On the other hand, the mentioned Scythian word is really the exact equivalent of the naming used for ‘spirit and deity of fire’ in Turkic shamanism.

Tap means ‘heat, fire’ in Kazakh dialect (Koç, 2003: 520). *Iti*, constituting the second element of the Scythian word, is the same as the word *İti*, which is one of the most common words used for the namings ‘god and spirit’ (Tanyu, 1980: 11) in old Turks’ beliefs. In other words, Scythian *Tapiti* is essentially the exact equivalent of the word *Tapiti* in Turkic which means ‘spirit and deity of fire’. Epithet of deity of fire in the belief of Yakuts is *dabıy* (Pekarskiy, 1945: 248). Earlier form of *dabıy* seems to be *dabıd* because the change *d* to *y* is very common in Turkic. It goes without saying that the form *dabıd* is identical with Scythian *tabıti*.

The root of Turkic words *tebir* and *temir* ‘iron’ seems to be *tap/tab* and *tep/teb* meaning ‘fire and heat’ because iron is closely related to heat and never takes shape without it. It can easily be said that Hunnic *tie-ba(r)* and Scythian *tabıti* come from the same root.

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