

HUNGARIAN AND EUROPIAN THINKING ON ECONOMY BY LANGUAGE

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Abstract: *The "interpretational scissors" between the economic terminology and the everyday language can only be reduced by bringing the economy and the common thinking in balance, using the same code system. It is indispensable to come back to the ancient meaning of our language and revive the knowledge and thinking of it in the very last hour. We can reach it by researching the roots of language which illuminates the real content of our idioms, the philosophy of our ancient life in harmony with nature. This re-Hungarianized language used with consciousness as a common property can help us to solve the life-problems of our nation. Witnessing the deadlock of mercantilism we must face the several thousand year old philosophy of our nation.*

Keywords: *culture, civilization, communication, interpretation, technical terms*

INTRODUCTION

In the last 25 years even the most frequently used phrases of economic terminology are difficult to understand for a non-specialist. Using the scheme of communication, there is a disharmony between the communicant and the listener in spite of the working communication channel. The media has enlarged an "interpretational scissors" between the economic terms and the everyday language. It is not healthy but damaging for a society which aims to get around, that its language of economy is ambiguous depending on the speaker. It must be balanced! It is indispensable to come back to the ancient meaning of our language and revive the knowledge and thinking of it in the very last hour. We can get it by the research of roots of language which illuminates the real content of our idioms, the philosophy of our ancient life in harmony with nature. I would like to know what kind of economic activity our words refer to and what kind of thinking they reflect.

We have to find and sort out the real Hungarian idioms from the fashionable phrases of language. Not because we should use words of archaisms today, but we must show that we can get rid of our new word adoptions and speak a Hungarian language without unnecessary international phrases and words. And last but not least we should make sure of our economic traditions in order to get self-confidence out of the history of economy reflected in the language.

MATERIALS AND METHODS

In spite of globalism people and their special culture have their own role in the economy. People are social creatures: part of coherent social groups whose base is the national culture, the collective wisdom built up in thousand years and the individual erudition, which is viable and renewable.

The largest cultural group for us is the nation. It is based on nationalities on one side and on sociological groups having similar cultural roots on the other side. On national level there is an appropriate proportion among the essential sectors. Culture covers all the sectors, the two largest ones are economy and education, while politics is the smallest part, but it also depends on culture. Opposite to it in a global society economy determines everything; culture can only be a "remainder". In this case traditions and thinking are irrelevant; the power of money rules everything.

The most important is to see the relations between economic culture and language. In my opinion it is the base of important mutations in language and lexical increasing. Culture does not only affect the language but it reflects a way of life. In this case it is the economic terminology changing every time. First cause of this change is the professions. This is the dominant group of

language-modifications, which under international pressure adopts and uses new words and phrases from other languages. Today "the intensifying role of English language and its impact on other languages mean a new task/duty both for experts applying technical terms and for linguists" [1].

In the middle of the last century terminologies used to be different for the various professions but, especially because of the "internationalization" of the language of media, they are mixing and create a new group of language with many terms from different disciplines: like law, economics, administration, politics, diplomacy and education, all the vocabulary that the institutions of the European Community are dealing with.

We would like to add to this statement of Jerkusné [2] that the official language of EU shall remain for the experts working in Brussels, but we shall try to translate it into our rich mother tongue with paraphrases if necessary.

Dialects are disappearing from our language today, although the regulated and official literary language became homogeneous only after reformation and neology. This language is a synthetic language formation; it was created from the vocabulary and regularity of dialects.

Our dialects still keep the ancient features of our original language and native culture including economics too (for example: csángó, székely – Hungarian native speaking of Moldavia and Eastern Transylvania; palóc, rábaközi – dialects in Hungary etc.). It is tragically that the everyday language, which was based on dialects earlier, is full of technical terms today. When we analyze different disciplines, for example economic terminology, by historical comparative linguistics we can see that trading, industry and diplomacy mediate words and terms from one language to another faster and faster because of urbanization, state organization and industrial revolution. This fast mediation is due to the permanent appearance and intensive presence of the media. Sometimes people use international words without knowing what they really mean.

Several consequences can be expected of this new language style borrowing mostly fashionable English technical words: the creative Hungarian language modifies the received words by analogies and gives them an individual Hungarian meaning in the everyday language. At best this meaning will be a synonym of the original word. In other cases the original phonetic-form remains with uncertain meaning. Our everyday language seems to increase in vocabulary, but words having identical meanings (synonyms) are pushed into the background while new words are appearing.

We can observe a strict interaction between the correct usage of language and thinking. If a native language is not identical with itself, that means the proportion of traditional and new parts of vocabulary turns over, then the communication will get confused as well. If our professional thinking adjusts to the "internationalized", strange logic of foreign languages too much, than our language breaks between the different crafts and professions, and the terminology incomprehensible or easily misunderstandable for an average man will be the applied language for some privileged groups only.

The "interpretational scissors" between economic terminology and everyday language can only be reduced by bringing the economy and common thinking in balance by using the same code system. The key is the knowledge which is able to translate the abstract terminology into everyday language. So the most important criterion, beside special knowledge, is the unity of thinking and language! I tried to analyze some economic terms using methods of comparative and historic linguistics. My presentation aims to find an answer by examining the modifications of the meaning of some economic terms, showing the constancy or just the modification of our way of thinking by the succession of their synonyms in time by comparing with Hungarian Vocabularies [3-6] with Hungarian and international special linguistic literatures and using literatures of other disciplines (archeology, ethnography, genetic, anthropology). I tried to study the roots of words by Hungarian Lexical Root Dynamics and Structure Analyzing which is exploring again.

RESULTS

Anthropological and genetically researches confirmed that our nation has the specific coordinating way of thinking, the mainly European character and the ancient cultural

similarity or identity and these are also present in other nations which also have got a conjugating language, although they are not in the same "language-family" (That is why we should ignore the classification of "language-family", and we should use *typology* instead. And similarly we should put aside the phrase "language-development" and instead of it introduce the phrase language change) [7].

Analyzing Hungarian thinking linguistic experts (Dénes Kiss, Gábor Czakó, József Molnár V.) [8-10] claim that in the Hungarian way of thinking the human (individual) stands in the middle of the world, and everything is related to this center. At the same time however the "me" (the individual person) is not a separate subject, but part of the large totality: it is a member of the family, of the nation etc. So human mentality consist itself as part of the nature is characteristic for the most ancient communities and our language carries this feature as well. The economic terminology can be found in the Hungarian language from the beginnings. László Bárdi archeologist proves by his excavations that the Huns (ancient tribe of Hungarians) were not only nomads with animal husbandry, but they knew and practiced agriculture and cottage industry [11]. Accordingly they had words and phrases for these parts of life as well, Kornél Bakay also dealt with it in detail in his works [12]. The language of the studied ancient cultures is based on the same thinking. Since our language was not modified significantly during the period of Latin type letters (from 10th century) its logic remained as a stone despite of 40 years of socialism, it has not been changed despite of the prevailing tendencies of western liberal financial theories either aiming to modify our consciousness, so we can anticipate that our language mentality is our ancient heritage.

I wish to demonstrate the approach of our language's logic by selecting 200 significant economic terms, analyzing their history and the modification or constancy of their meaning (I did not choose words from nowadays trivial Anglo-Saxon adoptions). From these words I have chosen the most descriptive and characteristic ones. Let's see some examples!

AD (give) (-vC), ADÓ (tax): The original meaning was "*unsolicited, present*". By words' list of economical vocabulary¹², the greatest number of terms means: *vendor/seller*. It shows terms of regardless approach of an administration, of a threatening authority.

AL-k (-vC) Alku (bargain): originally it meant the *honorable agreement*; today it means *war, victory*.

ÁR- (-vC) (price): If we consider the first root's meaning (*damaging, plunder*): then the price as an economic term does not mean the real value, but it refers to the *price determined by somebody* (opposite of them: *becs-böcs-/value*). The meaning of (árad) (*rise, flow, grow*) presents the permanent *mobility* of value.

ÁRU (-vC) *something which has a price*; By one of the definitions of Cz-F is the next sentence: "*It is an article/product of honest merchants and shopkeepers*", it was one of the characteristics for Hungarian economy at that time.

BECS/BÖCS: (CvC) (*value*): value, price, measurement, as *bailer* it is an extinct word.

BÉR (CvC): Be (*inside*) + ér (*value, credit, merit*) probably somebody's or something's *real inner value*, measured by a payment, by remunerating. Opposite to it its actual mean is almost all about money.

EG (-vC) +ÉSZ: *totality, completeness*; (ld: EGY one > EL' > ELV > EL' > ELV > ŐS (ancestor) > ISTEN (God)).

FIZ (CvC) + ET: *pay* (see: *to stitch, to bind, osier, willow / runic-stick / etc. as a verbal noun*).

FOR (CvC) + (o) + G + ALOM: *buying and selling; active trading; turning round, rotation, spinning by roots*.

HALM (CvC - C) + OZ (*accumulate, hoard, store and heap, pile*): originally: hills made above dead /corpse.

HI (Cv-) + ÁNY: lack of something, *emptiness, vacuity, privation, wants* (vö. HEON – HB) without anything.

HIT (CvC) + EL: *belief, conviction, certainty; credit; loan (honor by confidence)*; the original economic meaning is *belief, "truth of the given word"*.

ÍG + ÉR + ET: *promise, trustworthy*, 1138: *Egírih*: ÉG (sky, heaven) + ÍR (write) it possible: *swear under / for / before God*.

KER (CvC) + (ESKEDELEM): The meaning of economic term in our days is *trade, commerce*; The root is *ker- / kör*; every old meaning included the *circle, circulate, round*.

ÖSZ (-vC) +~: (ÖSZVE) *together*, 1350: *ufve*; *ös- > ösz > összesség* (*going to the origo / God*) as: *complete, full, total*.

PÉN (CvC) + (e)Z: *money* 1211: *Peneze* (pénze) somebody's money. If we accepted the Slavish origin of the word, it still would show relativity with ancient Hungarian roots: *pe- / pö- / pü / pi- > fe- / fö- / fü- / fi-* (there are heads, king's portraits on coins). So these meanings are *real inner value*.

TÓK (CvC) + E: 1293: *Egurthuke* - *foot, stock of alder tree*; the meaning in our days is: *profitable wealth, property*.

TUL (CvC) + (AJDON): *own, personal property*; It suggests: the property used to belong to the community (see: St. Crown-doctrine - old Hungarian constitution).

VÁS (CvC) + ÁR: *purchase and the open air place of buying and selling*; 1055: *uuařara*; *purchase, market*, see: (Persian) *wāzār*; It must analyze: *vas* (*iron*) had meant: *metal* originally; *Vás-ár* would be means: *the place of buying and selling by iron-money*.

VESZ (CvC): *take* 1130: *Wevdi*. *Take something into one's hands* - that shows the original meaning.

VIL (CvC) + ÁG: our days: *World, Earth, Universe*; 1195: *vilagbele*; *light, illuminate, shine > World, Earth, Universe (relationship between God and people) > international*.

DISCUSSION AND CONCLUSIONS

Based on previous examples we can state: Hungarian economic terminology is a correct reflection of folk thinking until the reform ages. Analyzed words (originated from the roots: *ad-, ár-, bér, ér-, gaz-da-, íg-, ír-, ker-, kin-es-, ör-, sor- / szer-, tők-, ve- / vé- vil-*), which existed at the beginning of Hungarian writing using Latin letters, still carry the original meaning and logic in their word-group even until today. They indicate every step of the discrepancy from the clear, human-centered economics. This attitude must have differed strongly from the European methods of industrialization and finance, so Hungarian language was not able to reflect the profit-oriented economic thinking until it became a universal economic practice, affecting people. Széchenyi wrote in *The Credit* (Hitel): "I speak about credit and what is coming from it: about honesty, about the holiness of a given word, the straightness of deeds ..." [13].

Examining the interpretations we can see that we took over / back some phrases with negative meaning from some borrowing languages. It can have several reasons. First: the marked activity was strange or different from own customs, thinking, and habits. Second: distance or antipathy toward the other nation or language. The listed examples, language modifications support the idea of Sarolta Laura Baritz during a presentation in Sopron [14]: "*if the mentality of someone is changing, the structure based on it changes as well*". From the two approaches standing parallel and opposed in the same time by the economist Nun, the changes of Hungarian language-philosophy prove our original virtue-ethical thinking.

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