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IMRE PACHAI (Hungary)\*

**THE EASTERN CHARACTER OF SOME ELEMENTS  
OF THE HUNGARIAN LANGUAGE  
(The comparison of similar Chinese and Hungarian structures)**

**Abstract**

The results of the comparative investigation of the Chinese and Hungarian languages demonstrate that parallel structures exist in the divers domain of the compared languages. The similarity of the compared structures reflect the similarity of the world concept and the parallel traits of word-creation, which are determined by cultural and linguistic traditions. The presented parallels are important from the point of view of the typology namely these parallels traits are not examined in the linguistic works.

**Key words:** *comparative studies, Chinese and Hungarian languages, parallel structures.*

**1. The coordinative compounds as common Eastern elements of the linguistic model**

Studying the typical method of the word-derivation of Eastern-Eurasian languages, we observe the parallel structures in the Hungarian and Chinese languages. These structures are named by common technical term «coordinative compounds» in the examined languages. During the scientific investigation of the coordinative compounds we constated the equivalence of semantical groups in Hungarian and Chinese languages: the synonym, antonym and summarizing compound, which is very important for the point of view of the comparison, namely the semantical character is the fundamental and exclusive connection between the components established by the researchers (Gabelentz, 1876; Lewi, 1911; Pais, 1951; Fokos, 1962; Semenas, 1976).

One of the most important characteristics of the Hungarian language is the use of the coordinative word composition. This type of derivation has already driven the attention of the famous dictionary writer Calepinus in the 16<sup>th</sup> century. The analysis of this linguistic phenomenon has become more and more important since the beginning of the 18<sup>th</sup> century. Both Hungarian and foreign linguists, such as E.Lewi (1911), K.E. Maitinskaja (1959) paid special attention to such compound structures like *búbánat, hadsereg, szélvész, szánt-vet, jön-megy, szemfüles, körös-körül, csínja-bínja*.

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\* College of Nyíregyháza, Department of Russian language and literature, prof. E-mail: drpacasai@gmail.com

The old character of Chinese coordinative compound is proved by the dictionary of 17 volumes that was compiled by the Chinese emperor's command in 1723. The material of these dictionaries are compiled by the semantical fields (temathical groups).

During the comparison of Hungarian and Chinese coordinative compounds appear the common structural, morphologic and semantic traits which represent the next examples:

### Compounds made up of synonyms:

Chin.: *bēi'āi* 'sorrow, grief' + *bēi* 'sorrow, grief' + *āi* 'sorrow'; *fù-yù* 'rich + 'abundant', plentiful'; *gǔ* 'ancient' + *lǎo* 'old' > *gǔ-lǎo* 'ancient, ancestral'

Hun.: *bú* 'sorrow, grief, distress' + *bánat* 'sorrow, grief' > *búbánat* 'sorrow, grief, distress'; *bús* 'sad, sorrowful' + *komor* 'gloomy, sombre; surly; morose' > *búskomor* 'melancholic, depressed'; *dús* 'opulent + *gazdag* 'rich' > *dúsgazdag* 'immensely rich'; *ős* 'ancient' + *régi* 'old' > *ősrégi* 'ancient, ancestral'

Chin.: *sheng* 'news' + *ming* 'name' > *sheng-ming* 'reputation'; *hang* 'row, line' + *lie* 'line' > *hang-lie* 'lines'

Hun.: *hír* 'news' + *név* 'name' > *hírnév* 'reputation'; *sor* 'line' + *rend* 'order' > *sorrend* 'order'

### The antonym-created compounds:

The antonym created compounds form a specific group. Among the above mentioned concept - signifier functions can be observed further differentiation. The number of the Chinese structures is much larger than the Hungarian ones, and certain groups are much more separated in the Hungarian language. The reason for this should be searched for in the unity of «*jin* and *jang*» contradiction, which makes up the basis of Chinese philosophy.

Chinese: *mǎi - mài* 'buy and sell' > *mǎi - mài* trade; *lái* 'come + *wǎng* 'go' > *lái-wǎng* 'traffic'

Hungarian: *ad-vesz* 'sell + buy' > trade'; *jön - megy* 'come + 'go' > walk/roam about

Through the elements, having the opposite meanings, parametrical features are expressed with the highest and the lowest grades of the parameter.

Chinese: *dà-xiǎo* 'big' + 'little' giness, dimension; *kuan* 'broad, wide' + *zai* 'narrow', tight > *kuan-zai* breadth, width; *shen* deep, profound + *quian* 'shallow, flat' > *shen-quian* 'depth, deep'

Hungarian: *apraja-nagyja* 'little + big > '1) all dimension; 2. young and old'; *széles* 'broad, wide' + *hosszú* 'long' > *széltében-hosszában* 'far and wide, everywhere';

The similar notion observes comparing the Chinese *hǎo* 'good' + *dǎi* 'bad' > *hǎdǎi* 'difficultly, affliction' and the Hungarian *jó* 'good' + *rossz* 'bad' > *jóban-rosszban* 'during the affliction, for better or worse'.

It is hypothesized that when these compounds were forming, the measures for weight, distance and time had not yet taken shape.

### The expression of uncertainty:

The interrelation is an important function of antonym created compounds in the third group /the expression of uncertainty and probability/.

Chinese: *zuǒ* 'left' + *yòu* 'right' > *zuǒ-yòu* 'approximately'; *shàng-xià* up + down > approximately; *lǐ* 'inside' + *wài* 'outside' > *lǐ-wài* 'approximately'; Hung: *körül* 'around' + *belül* 'inside' > *körülbelül* 'approximately'; *ez-az* his + that > some; *itt-ott* 'here and there' > in /some/ places';

The parts of the compound do not preclude categorically each other's meaning; the stress falls to the territory between the two poles. The presented Hungarian and Chinese examples demonstrate.

The structures consisting from the antonyms are the typic elements of nt Chinese and Hungarian languages, which proves the next examples:

Chinese: *Tā lái de zǎo-bu-zǎo?* (OKJ 241) 'Did he come early?'; *Nǐ shuì de wǎn-bu-wǎn?* (OKJ 241) 'Did you go to bed late?'; *Nǐ qù-bu-qù miěshùguǎn?* (OKJ 351) 'Are you coming to the Museum of Fine Arts?'

Hungarian: *Egyszer volt, hol nem volt, volt egyszer egy király.* 'Once upon a time there was a king.'; *Ettem is, nem is,* így éhen maradtam. 'I ate a little bit, and I stayed hungry. (lit: I ate and I didn't eat.)'; *Eszi, nem eszi,* nem kap mást. 'He eats or doesn't eat, he doesn't get other food.'; A fiú *tudta is, nem is* a leckét 'The boy knew the lesson a little bit (lit.: The boy knew and didn't know the lesson)'.

### The summarizing compounds

In the case of the summarizing compounds we often find parallels to the semantical fields. Both the Chinese and Hungarian summarizing compounds indicate gender with the help of connecting elements expressing species. The two particular elements of the structure are able to indicate the whole semantical field. Thus the extension of the new genetical concept differs from that of the closed construction consisting of elements sharply divided. For instance the Hungarian structures *szánt-vet* 'cultivate' < *szánt* 'plough' + *vet* 'sow' and the Chinese *ghen-zhong* 'cultivate' < *ghen* 'plough' + *zhong* 'sow' signify also the the whole semantical field of the agricultural jobs.

Chin.: *tian – di* 'sky + earth > world, nature'; *shan-he* 'hill + river > mother country';

*feng-yu* 'wind + rain > rain -storm'; *shui-huo* 'water + fyre > 1) contrary, 2) afficton';

*cai-feng* 'cut(out) + sew > master tailor,

Hun.: *ég-föld* 'sky + earth > world, nature', *hegyen-völgyön* 'over hill and dale', *tűz-víz* 'fyre + water > afficton'

Chin: *cao-mu* 'herb + tree > flore', *niu-ma* 'cow + horse > standard animal', Hun.: *fű-fa* 'herb + tree > flora', *kígyót-békát* (kiált) '(cry) snake + frog' (frazcol.),

Parallel semantical fields are the following: place and time, the phenomena of nature, animals and plants, parts of the human body, denominations of the different degrees of relationship; meals, objects, and instruments. These fields act as comparisons of themes. They cover the basic vocabulary and its most ancient elements.

The results of scientific investigation demonstrate the similar traits of Hungarian and Chinese coordinative compounds, which demonstrate the similar fundamental groups of compared structures. The fundamental regularities of Chinese language, analyzed by A. L. Semenas (1976) are typical for the Hungarian structures and the similar structures of East-Euroasian area. The semantical and morphologic traits and the function of compared structures demonstrate the common East-Euroasian traditions, which is not typical in the European languages.

### **The signification of the hierarchical (social) position by verbs of motion**

The specific aspect of linguistic model reflects the parallel Hungarian and Chinese structures, which connect the social traditions. In the Chinese structures the mentioned relation, explained with the verbs and adverbs *shàng* 'up' and *xià* 'down', and in the Hungarian structures we can observe the affixes *fel* - 'up' and *le-* 'down' signifiant not spatial relation.

The Hungarian expressions *felmegy a fővárosba* 'goes to the capital', *felmegy a királyhoz* 'go to the king' signify not the spatial relation but the hierarchical positions. The example *felmegy a fővárosba* use the person domiciled in the region of the high mountains namely exprime the social position of the capital.

In the Hungarian vocabulary we observe the verbs and nouns with the affixe *fel-* 'up': *feljelent* 'denounce (lit. denounce up)'; *felpanaszol* 'complain of, make a grievance of'; *fellebbez* 'lodge an appeal (against), give notice of (an) appeal'; *felperes* 'plaintiff, claimant, demandant'; *felirat* 'representation made to higher authority, petition, address of the Parliament to the King (lit.: document to up)' which also represent the mentioned relations.

### **The Chinese expressions**

The Chinese structures containing the word *shàng* / *шàng* 'above, up, aloft, high up; upper, higher, superior' also signified the similar notion: *shànglái* / *шàngлай* (OIII 12/79) 'arrive in the town (lit.: go to up)'; *шанцзэ* (OIII 11/79) 'travel to town from the village (lit. travel to up)'; also use the word *shàn* / *шàn* (OIII 10/79) 'up' signifiant the hierarchical relation.

The other Chinese expressions *шànсинвэн* / *shàngxinwen* (OIII 11/79) 'representation made to higher authority, petition (lit: the document going to up)'; *fellebbez* 'lodge an appeal (against), *шанкун* / *shàngkung* 'lodge an appeal (against), give notice of (an) appeal'; *feljelent* 'denounce (lit. denounce up)'; *шанвэнь* / *shàngwen* 'report to head of department, report to higher administrative organ (lit.: speech to up)'; *шансу* / *shàngsu* 'complain of, make a

grievance of addressed to highs judicially authority' also connected with the hierarchical position.

Comparing the Hungarian and Chinese expression we observe the similarity of semantic traits in the domain of concrete and more abstract relations. The identical meaning of expressions: *feljelent* 'denounce (lit. denounce up)'; *felpanaszol* 'complain of, make a grievance of'; *fellebbez* 'lodge an appeal (against), give notice of (an) appeal'; *felirat* 'representation made to higher authority, petition' *уапсу* 'complain of, make a grievance of adressed to highs judicially authority' *felperes* 'plaintiff, claimant, demandant';

The Hungarian expression *lemegy viékre* (H-ED 1245) 'leave for the country, betake oneself to the country' and the Chinese *сясан / xiàxian* (ОШ 197/1973) '1) travel to the village; 2) go to the people', use the common elements : Hung. *le* 'down', Chinese: *xià / ся* (ОШ 197/1973) 'down, below''

The results of the scientific investigation of compared structures demonstrate not only the common type of word-derivation and the special type of signification of more abstracts notion

The typical and specific structures of the Chinese language are the locations of numeral character containing the classifiers which are determined by the semantic character of counted objects. In the Chinese the next types of these structures are used.

### The specific character of Chinese and Hungarian quantitative expressions

The linguistic works analyzing the Chinese grammar emphasize the specific character of **quantitative expressions**, which reflect the linguistic model connected with the morphological, syntactical character and the method of word-building of the Chinese language. According to the Russian sinologist A. A. Dragunov, the Chinese classifiers serve the concretisation of the substantive. According to the linguistic mind of the Chinese linguistic community the substantives don't represent the concrete objects, but the class of the specific notion. In the speech act is necessary the signification of the singularity of the counted substantive. The original meaning of the Chinese classifiers *yǎn* 'eye', *tiào* 'streak, stripe', *zhī* 'twig, rod' reflect the character of the substantives figuring in the quantitative expressions.

#### Some examples of the Chinese classifiers:

- 1) *yǎn* 'eye': *yì yǎn jǐng* / и-янь цзин (ОШ 534 5764) '1 well (lit.: one eye well)'
- 2) *zhāng* 'leaf': *sanzhāng zhuōzi* '3 tables'; *yìzhāng xipào* '1 ticket to the theatre';
- 3) *tiào* 'streak, stripe': *liǎngtiào hé* '2 rivers'; *wǔ tiào yú* '5 fishes';
- 4) *zhī* 'twig, rod': *sìzhī gǎngbǐ* '4 pens'

- 5) **bǎ** 'handle': liǎng**bǎ** dāo '2 knives'; s**ì**bǎ yǐzi '4 chairs'; s**ān**bǎ chǐzi '3 rulers'; liǎng**bǎ** suo '2 fans'  
 6) **běn** 'root': s**ān**b**ěn** shū '3 books'; liǎng**běn** zázhi '2 newspapers';  
 7) **gēn** 'root': s**ān**g**ēn** zhē '3 nadels'  
 8) **tóu** 'head' wǔ **tóu** niú '5 cows'  
 9) **zhī** 'twig, rod' s**ì**zh**ī** gāngbǐ '4 pencils'

The linguistic works examining the Far-Eastern languages present the typical character of the quantitative expressions beyond the Chinese also in the Korean and Japanese languages (more typical in the Korean). This grammatical structure spread by the borrowing, which explain the strong Chinese cultural effect to the mentioned languages. The influence of the Chinese language in the mentioned areas proves the significant quantity of Chinese words borrowed by these languages and the Chinese script borrowed and used by Japanese language.

Studying the Hungarian quantitative expressions, we observe the marks of Eastern traditions. In the Hungarian quantitative structures we observe the formule Numeral-Classifer-Substantive of the Far-Eastern quantitative expressions: *egy szál szalma* 'a straw'; *egy szem szilva* 'a plum'; *egy levél tészta* 'paste roled out thin'. In the Hungarian quantitative expressions the words *szál* 'thread', *szem* 'eye', *levél* 'leaf' have similar role as the Chinese classifiers.

The functional similarity between Chinese and Hungarian structure prove that the Hungarian words in the role of classifiers also connect with the form of signified substantives.

The word *szál* 'thread' connected with the long and thin objects: *egy szál szalma* 'a straw', *egy szál fű* 'a blade of grass'; *egy szál haj* 'a (single) hair'; *egy szál gyertya* 'a single candle'; *egy szál kolbász* 'one (large) sausage'; *két szál rózsza* 'two roses' (H-ED1172).

By the word *szál* 'thread' signified the man in the quantitative expressions: *három szál katona* 'three soldier', *két szál muzsikus* 'two musicians', *szép szál férfi* (H-ED1172) 'a well built man' The expression *mind egy szálíg elvesztek* 'perish all to a man' also represents this function. This influence demonstrates the other expressions: *egy szál bútor nélkül* (H-ED1172) 'without a stick of furniture'; *egy szál ingben* (H-ED1172) 'in one's shirt(tails)'.  
 The phraseologic character of the Hungarian quantitative expression represent the structure: *egy szem fia van* 'he has only one son'.

The word *fej* 'head' is also used in the Hungarian quantitative expressions: *két fej hagyma* 'two onions', *három fej káposzta* 'three heads of common white cabbage'.

The variant *fő* of the word *fej* 'head' with the meaning «person» is used in the structures of quantitative character: *három főből álló bizottság* 'a committee of three (persons) (H-ED 682); *száz főre tehető* (the number of people present) may be put at a hundred (H-ED 682).

The Hungarian words *fejeshagyma* 'common onion', *fejes káposzta* 'common white cabbage', *fejes saláta* 'cabbage-lettuce, common lettuce'.

In the Hungarian expression *egy levél tészta* 'paste roled out thin (Lit.: one leaf of pasta) 'use the word *levél* 'leaf' which concretites the quantity of the pasta.

In the European languages the semantical equivalents of Hungarian quantitative expressions don't use similar structures: *egy szem búza* ' — Slovak: 'zrnko pšenice' (СЛВС 743); *egy szem lánya van* — Slovak: 'mat' len jednu jedinu dcéru' (СЛВС 743), Russian: 'иметь одну-единственную дочь'; *egy szem szilva*; Russian: 'одна слива'; German: 'eine einzige Pflaume' — English: 'a plum'; *egy szál fegyverrel* — German: 'mit einer einzigen Waffe'; Russian: 'одним ружьем'; *három szál virág* — Russian: 'три цветка', *egy szál gyertya* 'a single candle' — German: 'ein Stücke Kerze'; French: 'une chandelle', *egy szál ingben* ' — Russian: 'в одной-единственной рубашке'; German: 'im bloßen Hemd'; *egy szál ruhában* — Russian: 'в одном-единственном платье': *mind egy szálíg* ' — German: 'bis auf dem letzten Man'.

In the Chineseise grammatic writing by A. A. Dragunov the semantical character of Chinese structures compare with the Russian substantives signifiant with the singular character. Comparing the meaning of the Russian words *жемчуг* 'pearl', *дробь* '(lead) shot, small-shot' and *жемчужина* 'one stock pearl', *дробинка* 'one stock small-shot' Dragunov presents the Eastern character of the Russian structures, namely the singular character represents the words which are derived by specific affixes.

In the Hungarian language we also observe the phenomenon of the mentioned syntactic and morphologic motive which have Eastern areal character. The word *szem* 'eye' in the role of the classifier: *homokszem* 'grain of sand'; *porszem* 'grain of dust, mote'; *babszem* '(a) bean'; *borsószem* 'a pea'.

Hung.: *gyöngyszem* '(a single) pearl'; Slovak *perla*, *perlička*, Ruman.: *mărgarităr*, Hung.: *búzaszem* 'grain of wheat'; *egy szem szilva* 'a plum'; *egy szem szőlő* 'one (single) grape', *egy szem fia van* 'he have one san'

**szál:** : *szalmaszál* '(stalk of) straw', *cérnaszál* 'thread', Slovak: *nitka*, *hajszál* 'a (single) hair'

The role of the classifiers in the counting structures reflects the specific attitude of the Chinese language, namely the substantives aren't observed as individual objects but the summarizing group of the identical objects.

### The similarity of the structure Hungarian and Chinese personal names

The works studying the Chinese personal names (L. R. Koncevic, 2002) are established the specific character of the structure of the Chinese name. The first element of the Chinese personal name is the family name which is followed by the given name. The examples presented by this work prove the mentioned specific character: *Zhou-gun* 'prince Zhou', *Sun-Furen* 'Mrs Sun', *Ma Shi* 'Mr Ma', *Wáng tóngzhì* 'Comrad Wáng', *Li Xiao-lun*, *Li Zheng-fang*.

Comparing with the Hungarian personal names we observes the parallel character of the Chinese and Hungarian personal names. The first element of the Hungarian personal names is the family name and the baptismal name is the second

element: *Nagy János* < *Nagy* (family name) + *János* (baptismal name), *Kiss Erzsébet* < *Kiss* (family name) + *Erzsébet* (baptismal name). The family names borrowed from the foreign languages *Klein* Erwin < *Klein* (German: klein 'little'), *Szokol* János < *Szokol* (Slovak: *sokol* 'falcon') are modified according to the Hungarian linguistic model. In the German and Slovak the equivalent personal names have the inverse structure *Ervin Klein*, *Ján Sokol*.

In the Hungarian language also use the structures with similar order: *Budai úr* 'Mr *Budai*', *Tóth kisasszony* 'Miss *Tóth*', *Dobó kapitány* 'captain *Dobó*', *Varga mérnök* 'engineer *Varga*'.

The European personal names present the inverse character of the structure: *James Watt*, *Oliwer Cromwell*, *Émile Zola*, *Louis Pasteur*, *Thomas Mann*, *Václav Havel*, *Hristo Botev*, *Lev Tolstoy*. The specific structures which refer to the profession or the rank of the person also reflect the different order of the personal name: *general Wolf*, *president Bush*,

*pán Belica* 'Mr *Belica*', *kn'az Mishkin* 'prince *Mishkin*', *professor Muntean*.

#### The similar structure of adverbs of place

Studying the Chinese adverb of place I observed the similar structure of these grammatical elements.

The comparison of adverbial structures of Hungarian and Indo-European languages appear the difference between these structures. In the Hungarian language the adverbs formed:

a) by suffixes in the end of nominals: *a házban*, 'in the house', *az asztalon* 'on the table

b) by the postpositions: *a ház előtt* 'before the house', *az asztal alatt* 'under the table'

The Indo-European examples present the difference between the structure of compared adverbs:

a *házban* : English: 'in the house', German: **in** das Haus, French: **dans** la maison, Russian: **в** доме,

c) *az asztalon*: English 'on the table', German: 'auf dem Tisch', French: 'sur la table', Russian: 'на столе',

In the Hungarian structures *ház mellett* 'beside the house', *az asztal alatt* 'under the table', *a fák között* 'among the trees' the postpositions succeed the substantives. In the European languages use the inverse sequence of the components.

French: **sous** la table, **dans** le jardin; English: **in** the hotel, **from** the forest, **between** the woods; német: German **auf** dem Tische, **in** die Schule, **aus** Berlin; Russian: **в** школе, **из** реки, **к** столу

In the Chinese language the structures, significant the adverb of place observes the similar order of the components:

dīxià, xiàbian, xiàmian, xiàtou — 'under, below':

Chin.: yǐzi dīxià — Hung.: 'a szék alatt' / 'under the chair'; Chin.: guizi dīxià — Hung.: 'a szekrény alatt' / 'under the wardrobe';



Chin.: **shàng, shàngbian, shàngmian, shàngtou** — 'on, upon; above'  
yǐzi **shàng** — 'on the chair'; zhuōzi **shàngmian** — 'on the table / above the table'

**lǐ, lǐbian, lǐmian, lǐtou** 'in, inside'

hézi **lǐbian** 'in the box'; píbāo **lǐmian** 'in the brief-case'; kèběn **lǐtou** 'in the school-book'

**qián, qiánmian, qiánbian, qiántou** — 'before, in front of'

mén **qiánbian** — 'before the door'; zhuōzi **qiánmian** — 'before the table',

**hòubian, hòumian, hòutou** 'behind, at the back'

mén **hòubian** — 'behind the door', guìzi **hòubian** — 'behind the wardrobe'

**zhōngjiān** — 'between, amongst'

zhuōzi hé yǐzi **zhōngjiān** — 'between the table and the chair'; liǎngge guìzi **zhōngjiān** — 'between two chairs'

**pángbiān** — 'beside'

hézi **pángbiān** — 'beside the box'; mén **pángbiān** — 'beside the door'

(OKJ 87-89)

### The similar semantic character of the Hungarian and Chinese attributive constructions

#### 1) The similarity of the Hungarian and Chinese compounds with the adjectives *kis / kicsi* 'little' *xiǎo / cǎo* (OIII 780/8183) 'little'

Comparing the Chinese attributive constructions with the adjective *cǎo* (OIII 780/8183) '1) little, small, petit; small, tiny, puny; 2) young; 3) irrelevant, unimportant; 4) lower-class, inferior, poor; vile, base, infamous' 5) hypocoristic meaning with the Hungarian attributive constructions containing the adjective *kis / kicsi* (BPC I/ 1136) '1) little, small, petit;; 2) young; 3) few, trifle, some, slight, modest; small, tiny, puny; 4) weak, slender, feeble; 4) irrelevant, unimportant; 5) hypocoristic meaning' we observe the similar semantic phenomena.

The result of the comparative investigation of the Hungarian attributive constructions with the semantic equivalents of the European languages, demonstrate the different character of the linguistic model. The European equivalent doesn't use the attributive structures with adjective significant of the notion «little, small»:

Hung: *kiskatona* (soldier lad) — Russian: 'рядовой солдат; Slovak: *voják, branec*; Rumanian: *soldat, ostaş*; Hung: *kiskirály* — Russian: *королек; самодур*; Slovak: *potentát*; Rumanian: *potentát*; Hung: *kisbíró* 'town crier' — Russian: 'посыльный при сельском управлении; Slovak: 'obecný zriadinec'; Rumanian: *vătăşel, vornic*; Hung: *kiskapu* — Russian: *калутка*; Slovak: *bránka, dverka*; Hung: *kisdolog* 'number one' — Russian: 'мочеиспускание; Hung: *kisdolgozik* 'do number one' — Russian: 'мочиться, испускать мочу'; Slovak: *močiť, pišať*; Rumanian: 'a urina'; Hung: *kiskabát* — Russian: 'пиджак; Slovak: *sako, kabát*; Rumanian: 'veston'; Hung: *kisasszony* 'miss, young lady' — Russian: 'барышня'; Slovak: 'slečna'; Rumanian: 'domnişară'; Hung: *kispap* 'seminarist' — Russian: 'семинарист'; Rumanian: 'teolog'; Hung: *kiskutya* 'puppy dog' — Russian:

'щенок; Slovak: 'šteňa'; Rumanian: 'cățel'; Hung: *kismacska* — Russian: 'котенок'; Slov: *mača*; Rumanian: 'pisicuța';

During the investigation we compared the Hungarian compounds with the semantical equivalents of neighbouring languages connected with the Hungarian. The Slovak structures prove the strange character of the Hungarian words namely not withstanding that the thousand-year-old intensive linguistic and cultural contacts with Hungarian. This model of word-derivation is not accepted by the Slovak language. The Russian semantical equivalents serve the controll materia demonstrating the community of European linguistic model.

The Chinese compounds with the adjective *xǎo* / *сяо* 'little': *сяобин* 'soldier lad; pawn'; *сяовава* 'suckling child, babe'; *сяочжи* '1) nephew (father's line)'; *сяонюэр* 'girl'; *сяожэнь* 'common man; man-in-the-sreet'; *сяочэ* 'trap, hand-barrow'; *сяоцзюань* '1) puppy dog; 2) my son, my children'; *сяогу* 'husband's younger sister'; *сяошуща* 'husband's younger brother'; *сяошю* 'short story; short nnoel; novelett'; *сяогуй* 'little devil' (ОШ 780-782/ 8163) demonstrates the similar typologic traits of the linguistic model.

Comparing the Hungarian and Chinese attributive structures with the adjectives *kicsi*, *kis* and *xǎo* / *сяо* 'little' appear as parallel structures:

Hung.: *kisdolog* 'number one' ; *kisdolgozik* 'do number one' — Chin.: *сяобянь* 'do number one'; H: *kiskatona* 'soldier lad' — Ch: *сяобин* 'soldier lad; pawn'; H: *kisregény* 'short novel, novelett, long-short (lit: litle roman)' — Ch: *сяошю* 'short story, short nnoel, novelett'; H: *kisasszony* 'miss, young lady — Ch: *сяоцзэ* 'miss, young lady'; *сяонянцза* 'miss, young lady'; H: *kiskés* 'pocket, pen-knife (Lit.: small knife' figure in the Hungarian expression: *a kiskésit!* 'dammit!'(H-ED 1097) — Ch: *сяодао[цза]* 'dagger, dirk; pen-knife'; H.: *kisfiam* 'my sonny' — Ch: *сяоцзы* 'litle boy, sonny'; H: *kisbarátom*, *kiskomám* 'the familial adress to the young man (lit: my **little** friend/ my litle chum)'; — Ch: *сяою* 'young friend (lit. litle friend)'; H: *kiskabát* 'jacket, lounge-jacket' (lit: litle coat/ jacket)'; — Ch: *сяою* 'jacket, lounge-jacket'; H: *aprópenz* '(small) change, loose cash, (lit: small money). In the Hungarian language the word *apró* 'small, little, puny' is synonyme of the word *kicsi* 'little, small': *aprójószág* 'small livestock, light beats'; *apró kavics* 'grit, gravel'. — Ch: *сяоцянь* '1) coppers; 2) tip, drink-money'; H.: *kisördög* 'little devil' (use in the Hungarian shot speech: *Vigye el a kisördög!* 'go to little devil!');. Abuse: *Te kis ördög!* 'You little devil' — Ch: *сяогуй* 'little devil' (ОШ 780-782/ 8163).

In the Chinese vocabulary observed the expressions consisting the component *xǎo* / *сяо* 'little' which signifies the notions of the **calendar**: *xǎoxuě* / *сяосюэ* '22-23 november (lit: little snow)'; *xǎoyuè* / *сяоюе* 'short month (consiting 29 day by old calendar, 30 day by new calendar) (lit.: little month)'; *сяолибай* 'Wednesday'; *сяочунь* 'little spring (10th month of the lunar calendar)' (ОШ 780-782/8163).

The Hungarian expressions of the **calendar** *kiskarácsony* 'New Year's Day, the (Feast of the) Circucision /(lit.: little Christmas)' also reflect the similar

conception of word-creation. The funny expression of the Hungarian phraseology *holnapután kiskedden* 'on Saint Tib's Eve, when cherry trees bear cookieshells (never)' use the compound *kiskedd* (lit. *kis* 'little' + *kedd* 'Tuesday') which enclose the adjective *kis* 'little'.

The Hungarian *nagy* '1) large, big; 2) great, grand; high, tall; 3) grown-up; adult; 4) exalted position; important (person) and Chinese adjective *dà* / *à* (ОШ 463/4885) '1) big, large ; 2) great, grand; high, tall; big proportion.; 3) grown-up; adult; 4), exalted position; important (person); 3) venerable, respectable''big' signify the similar notion. The structures with the adjective *dà* / *à* 'big' also is typic elements of the Chinese vocabulary: *дачэ* 'farm-waggon (lit: big cart)'; *даму* 'grandmother'; *дафэн* 'typhoon (lit: big wind)'; *дафу* 'doctor, medical man'; *дахэ* 'friends, the set'; *дауу* 'Arabian chalipate'; *дабин* '1) imperator's guards; 2) main body [of the army]; military forces'; *даду* 'flute'; *дацэ* '1) tow-line; 2) search'; *даму* 'thig, shank, leg'; *дауу* 'expansively use'.

## 2) The similarity of the Hungarian and Chinese attributive structures created by the adjectives *nagy* / *dà* signify the similar notions:

H: *nagykövet* 'ambassador (lit: great envoy)'; — Ch: *дауу* 'ambassador'; *даууцзюнь* 'embassy'; H: *nagygazda* 'large farmer, rich farmer' — Ch: *даху* 'rich man, rich family'; H: *nagygyűlés* — Ch: *даху* 'general meeting, general assembly'; H: *nagyhangú* 'load talking, mouthed, ranting'; Ch: — *дашэн* / *dàsheng* 'load talking, mouthed, ranting' (букв: big sound/voice *shēng* 'sound/voice'); H: *nagymutató* 'minute-hand' — Ch: *дачжень* 'minute-hand'; H: *nagyutca* 'High/Main Street (lit: big street in Hung. folk-speech)' Ch: — *дамалу* 'High / Main Street'.

Comparing the Hungarian, Chinese and European semantic equivalent words, we observe the similarity between Hungarian and Chinese attributive structures and the different character of the European semantic equivalent. During the comparison we presented the words of the neighbouring Rumanian and Slovak languages with which were established the long and intensive contacts. The different forms underline the difference between the linguistic models.

H: *nagybácsi* 'uncle' / Ch: *дае* 'uncle on the father's side (older)' — Rum.: *unchi*; Slovak: *stryko, ujo*; H: *nagykabát* 'overcoat, top-coat' / Ch: *дау* 'overcoat, top-coat' — Rum: *palton*; Slovak: *zvrchník, zimník*; H: *nagykapu* 'carriage-door, gateway, entrance' / Ch: *дамэнь* '1) arriage-door, gateway, entrance'; 2) Your haus (polite expression) — Rum: *poarta*; Slovak: *brána, vráta*; H: *nagylány* 'full-grown girl' / Ch: *данюр* (ОШ 463/ 4885) 'full-grown girl'; — Rom: *fată de măritat*; Slovak: *dospelé dievča*

The important semantic parallel represents the Hungarian *hadnagy* 'second-lieutenant, lieutenant (11-17th century commander, war lord, general) < *had* 'army' + *nagy* 'big'; *őrnagy* 'major' and the Chinese *dàqiāng* / *дацзян* (ОШ 464/4885) '1) supreme-commander, war-lord, 2) general'; *dàbīng* / *дабин* '1) imperator's guards; 2) main body [of the army]; military forces''1) namely these words are expressions of military language. The Hungarian substantives *násznagy* 'witness (to

marriage); best man; groomsman' < *nász* 'marriage' + *nagy* 'big'; *fónagy* 'village mayor' < *fő* 'obsolete word which signified the notion *falu* 'village' + *nagy* 'big' also represent the similar model of word-creation.

The parallel structures of the Hungarian and Chinese vocabulary represent the similarity in the domain of the word-derivation and the similar method of the significance of notions in both languages.

### 3) The role of the Hungarian numeral *ezer* 'thousand' and the Chinese equivalent *qiān* / *цянь* (OШ 226/ 2328) 'thousand' in attributive constructions.

The Hungarian expressions *ezermester* 'jack-of-all trades, man-of-all-work (lit.: thousand master)'; *ezerfelől* 'from all quarters, from far and wide'; *ezerjófű* '1) centaury; erythrea; 2) dittany (lit.: thousand good herb)'; *ezer örömmel!* 'with pleasure (lit.: with thousand pleasure)'; *ezer örömmel eljövök* 'I should, love to come (lit.: I go with thousand pleasure)'; *ezer és egy oka van rá* 'have umpteen reasons for doing sg (have thousand and one reasons)' signifies the notion «innumerable, very much, many». The example of the Hungarian folk-song: „*Ezer csillag ragyog rája*” (lit.: thousand stars twinkled in the sky)' signify the innumerable quantity of the stars.

The next Hungarian words also prove the typical character of the method for the signifiacnce of the mentioned notion: *ezereszű* 'very experienced man, worldly, skilled, (lit.: man with thousand reason)'; *ezerédes* 'sacharin(e) (lit: thousandfold sweet)'; *ezeridegen* 'perfectly strange, completely unknown (thousandfold strange)' (TESz I/ 820).

The Chinese structures also signifies a similar notion. The expression signifies the man with many *цяньфайнь* 'clever/ skilful man, who arrange many tasks' which have similar semantic traits that the man signified by Hungarian word *ezermester* 'man-of-all-work'.

The semantical similarity proves also the Hungarian expression *Ezer éve nem láttalak* 'I haven't seen you for ages (lit.: 'I haven't seen you for one thousand years)' *qiāngū* / *цяньгү* 'a long time ago, far back in the past'; *цяньцю* '1) 'thousand years'; 2) Long live for You! God health!'; *цяньцзай* 'thousand years' > *цянь-цзай шиш(юй)* 'rare agreeable occasion; *цяньцянь* 'crowd; mass'; *цянь-хуй бай-чжэ (чжуань)* 'very much difficulty, hardness' demonstrate also the similar role of the word *цянь* 'thousand' in the linguistic model.

The Hungarian botanical name *ezerjófű* (TESz I/ 820) '1) centaury; erythrea; 2) dittany (lit.: thousand good herb)' deserves attention because it reflects the character of the Hungarian linguistic model. In the Hungarian historical-etymological dictionary was mentioned that the word *ezer* 'thousand' signifies the large quantity.

The Hungarian word *ezerjófű* deserves attention from the point of view of the etymology, namely the element *\*jófű* 'medicinal plant' which is used only in the word *ezerjófű* 'Centaurium, medicinal plant'. This word contains the attribute *jó* 'good' signifying the notion «medicative, healing». The Chinese botanical word *яоцао* / *яоцао* (OШ 495/ 5290) 'medicinal plant' < *яо* (OШ 495/ 5290)

'medicine, medicament; medicinal, healing; cure, restore to health' + *cǎo* 'herb' is interesting by semantical and phonetic traits. The Chinese word used in the compounds *yao* 'medicament'; *yao* 'medicament in tablet'; *yao-y* 'therapeutic material'; *yaozhuo* 'medicinal tincture'.

The attribute *yào* (OIII 495/ 5290) 'medicine, medicament; medicinal, healing; cure, restore to health' by his phonetical traits refer the Hungarian adjective *jó* 'good'. The adjective *jó* «*yó*» in the dialect of the North-East region of Hungary (Nyírség) pronounce by the diphthong «*yao*», which is typical element of this dialect.

### The Hungarian and Chinese attributive structures with adjective *jó* 'good' and *hǎo/xao* 'good'

Comparing the role of the adjective *jó* 'good' in the Hungarian and the Chinese *hǎo/xao* 'good' we observe the intensity of these adjectives in the word-creation of both languages.

**The Hungarian structures:** *jó drága* 'rather expensive'; *jó két órája* 'fully two hours, two solid hours'; *jó korán* 'pretty early'; *jó nagy* 'very big'; *jó sok* 'quite a lot'; *jó sok ember* 'a great many people'; *jómód* 'prosperity, prosperousness, wealth'; *jóllakott* 'full, satisfied'; *jóllakik* 'eat one's fill, have enough'; *jó adag* 'big ration/ portion'; *jó szagú* 'fragrant, sweet-smelling, scented'; *jó sokáig* 'for a very long time'; *jólesik* 'be pleased, be pleasant'; *jótízű* 'tasty, savoury, delicious'; *jótízűen alszik* 'sleep soundly / profoundly'; *jómadár* 'bad lot, artful, dodger (lit. good bird)'; *jórészt* 'most part, mostly'; *jószántából* 'voluntarily'; *jószomszédi* 'neighbourly'; *jómaga* 'onself'; *jószerint* 'practically'; *jót húz az italból* 'have a long drink / gulp'; *jótáll (valakiért)* 'stand surety (for sb)' (lit: stande good); *jótáll (valamiért)* 'garantee (sg), vouch (for sg); answer (for sg)'.

**The Chinese structures:** The Chinese adjective *hǎo/xao* (OIII 297/3044) '1) good; beautiful; well; 2) health; recover, recuperate; 3) comfortable, agreeable; 4) convenient, adequate, satisfactory' is a frequent component of the compounds:

*hǎochī* 'tasty, savoury, delicious (the food)'; *hǎohē* 'tasty, savoury, delicious (the drink)'; *hǎokàn* 'beautiful'; *hǎotīng* 'pleasant -sounding'; *hǎoxiě* 'good writing'; *hǎoxuě* 'easily learning'; *hǎodōng* 'well intelligible, clear, comprehensible'; *hǎoxiàng* 'if, though'; *hǎoyou* 'good friend'; *hǎoshuō* 'be a past master'; *hǎozuo* 'executable, workable'; *hǎojiàn* 'very strong'; *hǎoshēng* 'very strongly, extraordinarily'; *hǎoyán* 'convincing speech'

Comparing the Hungarian and Chinese words we observe the parallel structures consisting the adjectives *jó* and *hǎo/xao* 'good': Ch: *hǎodà/xao dà* 'very big'; Hung: *jó nagy* 'very big'; Ch: *hǎoduō/xao duō* 'very many'; Hung: *jó sok* 'very many'; Ch: *hǎojiàn* 'very strong'; Hung: *jó erős* 'very strong'; Ch: *hǎochī* 'tasty, savoury, delicious (the food)'; Hung: *jótízű* 'tasty, savoury, delicious'; *hǎojiǔ/xaojiǔ* 'for quite a time, for a long time past'; Hung: *jó sokáig*,

*jó régen* 'in very olden times'; *jó ideig* 'for quite a time'; *jó ideje*. 'for a long time past'.

It deserves attention because of the similarity of the Chinese *hǎoyán* 'convincing speech' and the Hungarian *egy pár jó szót szól az érdekében* (H-ED 950) 'maintain (help) his affair; act on sy's behalf (lit: say a few good words on behalf of sy)' .

The Chinese word *hǎoyán* contains the element *yán* (OKJ 686) 'speech' and the Hungarian expression *jó szó* (H-ED 950) contains the element *szó* 'word' which also signifies the notion «**speech**». This semantic character of the Hungarian word is proved by the next examples.

The morphologic traits of the Hungarian verb *szól* 'speak, say, talk' < *szó* 'word' + L 'verbal suffix' the mentioned syntactic relation, namely the verb is derived from the substantive *szó* 'word'. The next expressions also demonstrate this phenomenon: *szót kér* 'request leave to speak (lit. he demand the word)'; *szót ejt róla* 'he speaks about the problem'; *szóba hoz* 'mention, broach (lit: he brings to word)'; *szófükar* 'taciturn, laconic, uncommunicative' *szószék* 'pulpit (lit: word's chair). The function of the he pulpit(place in the church where the cleric speaks) explain this semantical question. *Szószóló* 'mediator, intercessor, advocat' *szóvivő* 'spokesman, mouthpiece'.

The Hungarian coordinative compound *szóbeszéd* 'talk, gossip, rumour' (H-ED 1849) consists of the synonymes that is also connected with this question. This word contains the Finno-Ugric word *szó* 'with the meaning «**speech, talk**» and the equivalent *beszéd* 'speech, talk' borrowed from Slavic languages. The fundamental function of this structure is the translation.

The similar semantic traits of the Hungarian adjective *jó* 'good' and the Chinese equivalent *hǎo* 'good' is observed in the next expressions: Hung *Jóember, észnél van? Mit csinál?* 'are you mad / crazy? (The warning to the man who makes obtuse dangerous activity); *Ne hánykódj már, jó fiú!* 'behave yourself! (The warning to the drunk man who conduct scandalously)'. In this expression the original meaning of the structure *jó fiú* 'good sort, decent fellow, nice chap' changes. The adjective *jó* 'good' in this expression not signifies the positive notion but the inverse negative meaning. The other Hungarian structures *jómadár* 'bad lot, artful, dodger (lit. good bird)'(H-ED 957); *jópipa* 'he is a fine one (lit: he is a good pipe)'; *jó firma* (H-ED 654) 'he's nasty piece of work!, a smouth type/ character' also prove the frequency character of this method in word-creation.

The Hungarian expressions *jól megfázott* 'lit. **good** taken cold', *jó elesett* 'lit. **good** fell down', *jól kikapott* 'lit. is **good** defeated, vanquished', *jó megverték* 'lit. is **good** beaten' present the negativ occurrences.

In the **Chinese grammar** (1952) of the noted Russian sinologist A.A. Dragunov presents a similar example of the inverse meaning of the Chinese adjective *hǎo* 'good'. The expression *hǎorén / xǎo* *жень* 'lit: **good** man' is used in the occasion when the adjective *hǎo* 'good' doesn't signify the positive character of this man

**The parallel semantic traits of the Hungarian verb *néz* 'look, view, regard' and the Chinese equivalent word *kàn* 'look, view, regard'.**

The syntactic role of the Hungarian verb *néz* '1) look, view, regard; 2) consider, take sg, sy for' shows the similar traits with the Chinese word *kàn / kànǎ* (OIII 164/ 1684) '1) look, view, regard; 2) pay a visit, call on, make a call on; 3) consider, take sg, sy for show; 4) think, consider, suppose, assume ; 5) seem, look'. The phonetic variant *kān* (OIII 164/ 1684) '1) watch, 2) take care (of), provide (for), nurse, attend upon (a patient) is registred by some data of the Chinese dictionary.

The Hungarian verb *megnéz* 'look at, regard inspect' derived from *néz* by the affix *-meg* (means the result of the derived verb) signifies also the notion «pay a visit, call on, make a call on» which is demonstrated by the next example: *Vasárnap megnéztük a nagymamát* 'Sunday we visited the grandmother (Lit. : we looked at the grandmother)'. This meaning is observed in the semantic traits of the Chinese word *kànǎwàn* 'pay a visit, call on, make a call on' with the word *kàn*.

The another Hungarian verb, *ránéz* 'look at, look upon, cast a glance at' is also derived from the verb *néz* signifies also the next notions '«1) watch, 2) take care (of), provide (for), nurse, attend upon (a patient)»: *Ránéz a házra* 'he watch/guard the house.; *Rá se néz a betegre* 'he doesn't nurse the sick people'. The Hungarian verb *lenéz* 'despise, contemn, disdain' derived with the affix *-le* 'down' has the Chinese parallel *kanǎcun* 'despise, contemn, disdain' which contains also the word *kàn* (OIII 164/ 1684) 'look, view, regard'.

The similar notions signify the Chinese structures: *kanǎzǔ* 'take care of somenody, care, 'nurse the (children, sickly person)', *kanǎshǒu* 'protect, preserve, save', *kanǎcǔ* 'watch the house'; *kanǎbin* 'nurse the sickly person', *kanǎxū* 'attend upon(a patient)'. The Hungarian examples *Minek néz engem?* 'What do you take me for?' *Úgy néz ki* 'it appears/ seems that' refer to the Chinese *kànǎcǎn* 'consider, take into consideration' since the semantic traits.

The Chinese structure *wǒ kànǎ* 'in my opinion / view' and the Hungarian examples *'úgy nézem, hogy* 'in my opinion / view', *Úgy néz ki* 'it appears/ seems that' represente the other element of the common semantic field.

### **The structures reflecting parallel semantical traits**

Studying the Chinese and Hungarian vocabulary we observed the structures which have parallel semantical character. The notions «sun» and «day» in the Chinese and Hungarian languages are signified by common phonetic elements. The Chinese *rì / жи* (OIII 141/1470) '1) sun; 2) day' and the Hungarian word *nap* '1) sun; 2) day' reflects common Eastern world concept. In the Indo-European languages the notions «sun» and «day» are signified by different words: Hindi: *sūraj* 'sun'—*din* 'day'; Pers.: *āftāb* 'sun'—*ruz* 'day'; Germ.: *Sonne* 'sun'—*Tag* 'day'; Lat.: *solis* 'sun'—*die* 'day'; French: *soleil* 'sun'—*jour* 'day'; Rumanian: *soare* 'sun'—*zi* 'day'; Lithuan.: *saule* 'sun'—*diena* 'day'; Russ.: *solnce* 'sun'—*d'en* 'day'; Slovak: *slnko* 'sun'—*deň* 'day'.

In the Mongolian language the notions «**sun**» and «**day**» we observed also the difference which is proved by the words *nar* 'sun' and *gaan* 'day'.

The examples of the Finno-Ugric language represent the different signification of the mentioned notions. The Wogulish *xomал* '1) sun; 2) day'; the Mordv. *чу* '1) sun; 2) day'; Cheremiss *кэче* '1) sun; 2) day' are signified by the same words. The Finnish *auriko* 'sun' — *päivä* 'day', Zyrian *гож* /*гыж*; *шонди* 'sun' — *лун* 'day'; Votyak *шунды* 'sun' — *нумол* 'day' uses different words for the signification.

The Chinese *zhànyǒu* (ГОП 33) 'comrade, brother-in-arms' < *zhàn* 'flight, combat, battle' + *yǒu* 'friend' refer to Hungarian *bajtárs* (H-ED 134) 'comrade, brother-in-arms' < *baj* 'flight, combat, battle' + *társ* 'comrade, companion'. The Hungarian word *baj* is used in the words *bajvívás* (H-ED 134) 'single combat, duel'; *bajvívó* (H-ED 134) 'champion, combatant, duellist', which demonstrates the meaning «flight, combat, battle» of the Hungarian word. The Chinese *zhàn* 'flight, combat, battle' signifies the same notion.

The Hungarian word *vízszintes* (H-ED 2107) 'horizontal, level' (*víz* 'water') is interesting from the point of view of the areal linguistic, namely in the European languages the notions «**horizontal, level**» is signified by another structures: German: *wagerecht*, French: *horizontal*, Ruman. *orizantal*, Slovak: *horizontálny*, Russian: *горизонтальный*, Polish: *poziomy*.

It is very interesting that this notion is also signified by other structures in the Finno-Ugric languages. The Estonian *horisontaalne* (water: *vesi*) uses the word which has Latin origin. The Finnish *vaakasuora* reflects the German influence, namely the word *vaaka* is equivalent with the German *Wage* 'balance'.

The Turkish semantical equivalents with the meaning '**horizontal, level**' also uses another structures without the signifier word «water»: Turkish *yatay* (water: *su*), Kazakh: *кәлденең* (water: *su*), Kirghiz: *түздүк* (water: *su*).

In the Mongolian equivalent *хэвтээ* 'horizontal, level' doesn't use the component *үс* 'water' also, which demonstrates the other type of signification of the examined notion.

In the Chinese vocabulary we observe the parallel structure *shuǐpíng* (ОИШ 511/ 5501) 'horizon, horizontal, level' which is the calc of the Hungarian word *vízszintes*. The Chinese word contains the element *shuǐ* (ОИШ 511/ 5501) 'water' and *píng* (ОКЖ 660) 'smooth, flat, level' which demonstrate the similar linguistic model and world concept. The words *shuǐpíngmiàn* / *шуйпинмянь* 'horizontal surface', *shuǐpíngxiàn* / *шуйпинсянь* 'horizontal line' demonstrate the similar meaning of the Chinese word.

The Chinese word *shétou* 'tongue', by opinion of the famous Russian sinologist V. I. Gorelov (1984) is element of the ancient military language of the Asiatic peoples, namely this word signifies the notion «prisoner of war, who is interrogated from enemy» (GOR 112). This sense of the Hungarian word *nyelv* '1) tongue; 2) language, speech; style' also have the sense «prisoner of war, who is interrogated from enemy» which prove the example from the roman „*Egri*



*csillagok*” (Stars of Eger) of the famous Hungarian writer Gárdonyi Géza. The story of this roman connected with the siege by Turkish army of the Hungarian fortress Eger in 1552. The Hungarian warrior lead the Turkish prisoner of war to captain Dobo, and tell the news:

„— Jelentem alássan, vitézlő kapitány uram, *nyelvet* hoztunk.” (Gárdonyi, 356) ‘Sir, we bring the prisoner of war, who is important informant (lit.: we bring the **tongue**)’

The citation from the Gárdonyi’s roman prove the similarity of the sence this compared words. The parallel expression is spreaded in the Turkic languages wich demonstrate the next examples: Turkmen. *дил тутуп гетирмек* (ТуркРС 268) ‘catch the «tongue»’; Kazakh. *мил экегу* (КаРС 362) ‘capture the «tongue»’; Khirgh. *милду кармап алалы* (КиРС 734) ‘catch the «tongue»’.

The word *huǒguāng* ‘fire-light, blaze, glare’ < *huǒ* ‘fire’ + *guāng* ‘light’ and the Hungarian *tűzfény* (H-ED/1980) ‘fire-light, blaze, glare’ < *tűz* ‘fire’ + *fény* ‘light’ demonstrate the similar mophologic and semantic traits.

The similarity represent the expression connected with the theatre. The Hungarian expression *vígjáték* (H-ED 2081) ‘comedy’ < *víg* ‘gay, lively’ + *játék* ‘play’; *szomorújáték* (H-ED 1854) ‘tragedy’ < *szomorú* ‘sad, sorrowful’ + *játék* ‘play’ and Chinese expressions *bēijù* ‘tragedy’ < *bēi* ‘sorrow, grief’ + *jù* ‘play’; *xìjù* ‘comedy’ < *xì* ‘galety, joy’ + *jù* ‘play’ use the parallel structures which is not for the European languages.

The Chinese *guìzishǒu* (GOR 48) ‘executioner, hangman’ < *guìzi* ‘executioner, hangman’ + *shǒu* ‘hand’ used together with the disyllabic word *guìzi* ‘executioner, hangman’, later are spreaded the trisyllable form. the Chinese word *guìzishǒu* resemble the ancient Hungarian expression *Hóhérekézre kerül* (H-ED 861) ‘die on the scaffold, be executed (lit.: come to hand of the hangman)’. From the point of view of comparatic linguistic is important fact that in the Hungarian dictionary is fixed the ancient word *hóhérekéz* ‘executioner, hangman’ which is the calc of the Chinese expression.

### Phraseology

The Hungarian proverb *kilátszik a lóláb* (ME 514) ‘the cloven hoof is showing; display the cloven hoof (Lit: the leg of the horse is visible)’. The Chinese parallel *lòu maizyao* (OШ 439/ 4586) ‘appear the evil intention, showing up of falseness (Lit: the leg of hors is visible)’. The Chinese expression contains identical structure with, *maizyao* (OШ 439/ 4586) ‘the real situation (Lit: the leg of the horse)’. The meaning of the Hungarian poverb *Úgy él mint hal a vízben* (ME 300) ‘live at ease, live like a lord, be in clover (Lit.: live like a fish in the water)’. Referring to the Chinese expression *yú-shuǐ* / *юй-шуй* (OШ 827/8577) ‘complete correspondence, harmony, accord’ < *yú* / *юй* ‘fish’ + *shuǐ* / *шуй* ‘water’. The Chinese structure used in the expression, *юй-шуй хэ-це* (OШ 827/8577) ‘happy marriage’. In the Hungarian expression *tűzön-vízen át követi* ‘constant friend in any case (Lit.: follow through fire and water’ the negative condition is signified by

the words *tűz* 'fire' and *víz* 'water' which symbolise the danger. The Chinese expression *shuǐ-huǒ* / шуй-хо (ОШ 511/5501) 'fire and water; antagonism, ordeal, tribulation, trouble, misery, difficulty' < *shuǐ* 'water' + *huǒ* 'fire' use the similar picture for the similar notion.

The Hungarian expression *fehéren-feketén megmondta* 'he said distinctly, clearly (lit.: he said white and black)'. The Chinese structure *xǔ-bái* (ОШ 819/8528) '1) white and black, 2) truth, fact, veracity and untruth, falsehood', which is used in the expression, *xǔ-bái fēn míng* 'very clearly, distinctly', demonstrating the similarity.

During the scientific investigation of the semantical traits of Chinese and Hungarian coordinative compound, we observed the idiomatic character of many structures.

Studying the Chinese and Hungarian phraseology we observe similar traits which show the common elements of the world concept and the characteristics of the linguistic model.

By my opinion there is an important motif of the phraseology, the representation of the spiritual and mental phenomenon. In the Hungarian phraseology by the structures which contain the organs of the human body signifies the psichical notions.: The Hungarian expressions in which the word *máj* 'liver' is used: *Hamis a mája*. '1) she is sly minx (from false-hearted young woman) (Lit.: her liver is false); 2) known a thing or two, be a deep one (from the swindler)'; *Hízik a mája* 'is to pleased for laudation, be glad of sg (lit: his liver fat / large)'; *Nagy mája van* 'the man of the irritable (inflammable) character (Lit.: he has big liver)'. *Nem fér a májához* 'he feels antipathy for sy, dislike sy (Lit.: It is not for his liver)'.

The famous Hungarian poet, János Arany's poem *Toldi*, also uses the phraseological expression for the representation of the psichical phenomenon by the word *máj* 'liver': „*Toldi György nagy úr volt. Sok becses marhája, kincse volt tömérdek, s arra büszke mája*” (Arany, 14) 'The noble Toldi György was haughty and very proud of his fortune'

The young warrior, *Toldi Miklós* has the evil and haughty elder brother, György. The poet uses the structure *büszke mája* (he has the proud liver) characterizing the evil elder brother. This characteristic of the arrogant and bumptious man is very successful and clearly. The connection between the **haughtiness** and the **liver** is typical for the members of the Hungarian speech community.

The Chinese word, *gǎn* (ОШ 227/ 2342) 1)'liver, courage, bravery'; 2) 'honour, reputation' is used in the expression *gǎn-chán cūn-huān* (ОШ 228/ 2342) 'grieve (at sg), be sad, (feel) sorrow (for) significant the stat of mind. The expression *gǎn-xǒ mǎi-shèn* (ОШ 228/ 2342) 'very passionat, short-tempered, vehement refer to the Hungarian expression *Nagy mája van* 'man of the irritable, inflammable character'.

The Chinese word *dǎn* / дǎнь (ОШ 110/ 1166) '1) gall-bladder, cholecyst; bile; 2) the symbole of the courage, bravery, valour' and derived from his expres-

sion *dandà* / даньдà 'courageous , great-hearted, fearless (Lit.: big gall-bladder)'; *danxiǎo* / дансьяо 'coward(ly), faint, weak, rabbit, liver-hearted (Lit.: little gall-bladder)' signified the human character.

In the Hungarian language, the word *epe* 'bile' is used in the phraseology: *Az epe beszél belőle* '(Lit.: His bile is speaking instead of him.)'; *Elfutja/ elönti az epe* 'rouses his anger, his blood is up (Lit.: he is flooded by bile)'; *Felforr az epéje* (ME 178) 'get very angry; fet into a fury (Lit: boil his bile)', *Több epéje, mint a vére* (ME 178) he is always angry (Lit: he has more bile than blood)'.

The Chinese expression *xuè-hàn* / сюэ-хàнь (ОИШ 72/734) 'bloody sweat, difficult and strenuous work, be forced to do one's utmost' < *xuè* 'blood' + *hàn* 'sweat' is used in the phraseologic expression, where the parts of the body signifies the difficultly work.

The Hungarian expression *véres verítéket izzad* (H-ED 2065) 'be very hard put to it, be forced to do one's utmost, work like a slave' present similar motifs. In this Hungarian expression also figure the words *vér* 'blood' and *verejték* 'sweat' during the signification «difficult and strenuous work».

The Chinese compound, *shǒu-jǎo* / шǒу-цзу (ОИШ 327/3262) 'hand and leg' are used in the expression *шǒу-цзу чжун-цзянь* 'be very hard put to it, be forced to do one's utmost'. The meaning 'brothers' is interesting element of the phraseology.

In the Chinese and Hungarian languages the notion «**person**» is signified by the **parts of the body** which is a notable Eastern element of the linguistic model.

Hungarian expressions with the words, *kéz* 'hand' and *láb* 'leg': In the ethnographic work is presented the expression *keze-lába* (ME 435) 'the general servant, maid of-all-work, reliable workwer, (Lit.: It is his hand and leg )' signifie similar notion. The expression *kézzel-lábbal rajta van* (ME 436) 'he wants to reach a goal (Lit: he fights for the goal with hans and legs)'signify intensity of the activity..

The Chinese compound *ěr-mù* 'information, tale-bearer, denouncer' *ěr* 'ear' + *mù* 'eye' and the Hungarian structure *szemfüles* 'open-eyed, attentive' (which was used in the 17th century in the form *szem-fül* (*pogányok*) 'turkish spys' also uses the components *szem* 'eye' and *fül* 'ear' in the similar idiomatic structures.

The parallel semantic traits of the Chinese *gú-xuè* 'children' < *gú* 'bone' + *xuè* 'blood'; *gú-ròu* 'related by blood' < *gú* 'bone' + *ròu* 'flesh' < and the Hungarian structure *testvér* 'brother or sister' < *test* 'body' + *vér* 'blood' reflectes also the similarity of the Eastern character of the language model. The notion of the relationship is signified by the Hungarian structure *testvér*, which is signified by other morphologic structures in the European, Turkish and Finno-Ugric languages. In these languages the modification of the semantic field can't be observed during the signification of the more abstract notion.

In the Hungarian expressions *kígyót-békát kiált rá* 'shame uponsy, abuse sy right and left (lt.: cry the snack and frog.)'; *tücsköt-bogarat összehord* 'talk rubbish

(Lit.: he pile up the cricket and beetle)' we observe the use of animals during the signification of the meaning.

Studying the Chinese vocabulary we observe the great quantity of phraseologic expressions which are demonstrate in the next examples: *лǒу-и* (ОШ 850 / 8820) 'unimportance, slightness' < *лǒу* 'mole cricket (*Grillotalpa vulgaris*) + 'ant (*Formica*)', *ин-цǒйнь* (ОШ 438 / 4360) 'courtiers, attendants' < *ин* '(gyr)falcon)' + *цǒйнь* 'staghound'; *луǎнь-фэн* (ОШ 438 / 4360) '1) husband and wife; 2) good and honest men; 3) talanted, gifted men' < *луǎнь* 'bird Luan (species of the phoenix)' + *фэн* 'phoenix'; *ин-янь* (ОШ 438 / 4360) 'prostitutes' < *ин* 'goden oriole' + *янь* 'swallow (*Hirundo*)'; *пэн-янь* (ОШ 437 / 4521) 'unequal power relations' < *пэн* 'gryphon' + *янь* 'partridge (*Perdrix*)'; *хун-янь* (ОШ 436 / 4492) 'fugitives' < *хун* 'wild-swan' + *янь* 'wild goose'; *зǒу-мǎ* (ОШ 438 / 4360) 'faithful, loyal subjets./depandants' < *зǒу* 'hound' + *мǎ* 'horse'. The expressions with the animals prove the riches of Chinese phraseology.

The structures *чжэу-мò* (ОШ 499/5343) 'contradiction < *чжэу* 'cinnabar' + *мò* 'Chinese waterproof'; *линнь-цзэ* (ОШ 244/2532) 'perfidy and ruse < *линнь* 'scale' + *цзэ* 'tortoise -shell'; *сян-цзè* (ОШ 242/2510) 'unimportant disagreeables < *сян* 'eczem, impetigo, scables' + *цзè* 'tetter, lichen' demonstrate also the richness of the Chinese phraseology.

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*Imre Paçai (Macaristan)*

### Macar dilinin bəzi elementlərinin şərq xarakteri (oxşar Çin və Macarıstan strukturlarının müqayisəsi)

#### Xülasə

Çin və macar dillərinin müqayisəli tədqiqinin nəticələri göstərir ki, müqayisə edilən dillərin müxtəlif sahələrində paralel strukturlar mövcuddur. Müqayisə edilən strukturların oxşarlığı mədəniyyət və dil ənənələri ilə müəyyən edilən dünyagörüşünün oxşarlığını və söz yaradıcılığının paralel xüsusiyyətlərini əks etdirir. Təqdim olunan paralellər tipologiya baxımından mühüm əhəmiyyət kəsb edir, hərçənd paralellərin bu xüsusiyyətləri dilçilik əsərlərində nəzərə alınmır.

**Açar sözlər:** *müqayisəli tədqiqatlar, çin və macar dilləri, paralel strukturlar.*

*Имре Пачаи (Венгрия)*

### Восточный характер некоторых элементов венгерского языка (сравнение аналогичных китайских и венгерских структур)

#### Резюме

Результаты сравнительного исследования китайского и венгерского языков показывают, что в разных областях сравниваемых языков существуют параллельные структуры. Сходство сравниваемых структур отражает сходство мировоззрения и параллельные черты словотворчества, которые определяются культурно-языковыми традициями. Представленные параллели важны с точки зрения типологии, хотя эти черты параллелей не учитываются в лингвистических работах.

**Ключевые слова:** *сравнительные исследования, китайский и венгерский языки, параллельные структуры.*