

Horse-archers and “Head-hunters”: The Fearsome Warriors of the East and the West

Edited by Margaret Botos

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¹ The authors of the articles in this book take responsibility for the views they represent. The editor is not responsible for any statement in these articles and does not necessarily share the opinions of the authors.

² The western writers spell this name: Attila. Dr. Grandpierre uses Atilla. I am using the latter spelling in this work. Editor

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Introduction

The word “historian” cannot be applied exclusively to those with a Doctorate in History from a given university. There are many people who have spent a lifetime reading, who are described as self-educated, and who deserve the title *historian*. However, if they draw conclusions from the many books they have read during their life and decide to write a book, they are not usually accepted by Academia and are regarded as amateurs. Yet their observations may become a very valuable contribution to research and might encourage others to continue to research avenues hitherto ignored. History is not an exact science like mathematics. For the most part it records events as they happened in the past, but also proposes theories which the writer must try to prove, although he expects to be challenged. One such theory or hypothesis is the Finno-Ugric theory, which states that the Hungarians are descended from primitive tribes in Siberia. We are planning to disprove this theory by proving that the ancestors of the Hungarians (Magyars) were the original inhabitants of the Carpathian Basin and that they were related to the Scythians and the Celts.

I have included in this book some articles by amateurs such as László Botos, Susan Tomory, Sándor Timaru-Kast, Klara Friedrich, István Vallus and myself. Dr. Atilla Grandpierre has a doctorate in physics and astronomy, not history, yet he has completed extensive research into the Scythians. Dr. László Marácz, a linguist, and Dr. Kornél Bakay, an archaeologist, refute the Finno-Ugric theory. I humbly ask the reader to keep an open mind and consider some alternative approaches to the history of Western and Central Europe.

Margaret Botos

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The Sky is Falling!

The Celts are recorded as being fearless warriors but there was one thing that they were afraid of. Their envoys reported to Emperor Alexander the Great that they were terrified that the sky would fall on their heads.³ There is an English children's tale that expresses the same sentiment, about Henny Penny who was walking in the forest when an acorn fell on her head, and she wanted to run to the King to tell him that the sky was falling. (In the American version she is called Chicken Little). This could have been inherited from the Celts, who inhabited the British Isles from approximately 900 BC. Interestingly enough, the Hungarians have this same story in their folk-tales.⁴ So if the British inherited it from the Celts, is it possible that the Hungarians might also have some relationship with the Celts?

When I speak to people in Hungary and they ask about my origins, I tell them that I was born in Wales, but I am not Welsh. My mother was Irish and my father English. Hungarians often tell me that I am related to them because they believe themselves to be related to the Celts. My knowledge of the Celts used to be very scant. Like most people I associated them with the Irish, Welsh and Scots. We are familiar today with Celtic music by listening to groups like Celtic Woman and River-Dance, and here, in the United States, there are Celtic festivals celebrated every summer and of course huge parades on Saint Patrick's Day. The renowned archaeologist Barry Cunliffe calls the renewed interest in the Celts "Celtomania". It began in the 18th century and has continued to the present time. Several institutions were founded to study the Celtic heritage in Wales, Scotland and Ireland: The Society of Cymmrodorion in 1751, the Cambrian Archaeological Association in 1848, the Society of Antiquaries of Scotland in 1780, and the Royal Irish Academy in 1785.⁵ The first chair of Celtic Studies was founded at Oxford in 1877.⁶

Because I have Irish ancestry, I know I am related to the Celts. But to the Hungarians? My interest was aroused, and I read a book by Sándor Timaru-Kast entitled, *Kelta-magyarok – Magyar-kelták (Celtic-Magyars – Magyar Celts)*. It convinced me that there is indeed a relationship between the Hungarians and the Celts. I will include parts of it in this book, translated into English.

Of course, you would say that this relationship is not possible because history teaches us that the Hungarians, i.e. the Magyars, entered the Carpathian Basin in AD. 896 and conquered the Slavs who were living there at that time and that the Kingdom of Hungary was established by King (Saint) István (Stephen) in AD 1000. Before launching into an examination of the "impossible" relationship between the Magyars and the Celts, we need to learn a little more about the Magyars, who are even today portrayed as barbarians and pagans.

³ Strabo: *Geography* 7.3.8. In: Cunliffe, Barry: *The Ancient Celts*, Oxford University Press, 1997, p. 80.

⁴ Timaru-Kast Sándor: *Kelta-magyarok, magyar-kelták*, Budapest 1999, p. 30.

⁵ Ibid: p. 15

⁶ Davies, John: *The Celts*, London, 2000, p. 183

What most people do not know is that the Magyars were related to the Scythians, Huns and Avars and were the autochthonous population of the Carpathian Basin. According to geological findings, the ancient people worked the land 35,000 years ago, as can be seen in the Pallas territory in Transylvania.⁷ 8,000 years ago, the ancient people knew how to write in a runic script carved on wood or bone. Klara Friedrich, an expert in runic scripts, has written an eye-opening article which proves that the ancestors of the Magyars lived in the Carpathian Basin many thousands of years ago. Her study will be included later. She writes:

The fact that the signs on the Tatárlaka disk are 1,000-1,500 years older than similar Mesopotamian hieroglyphic signs reinforces the hypothesis that the cradle of writing was the Carpathian Basin. The Hungarian people, whose ancestors created these letters, still live there.

Perhaps due to overpopulation or climatic conditions, groups of the ancient people of the Carpathian Basin left their homeland and returned from time to time as Huns, Avars and Magyars. The arrival of the Magyars of Árpád in the ninth century was the last of several waves of migration. As the ancient chronicle, the *Tarih-i-Üngürüs*⁸, written in the 16th century, relates, the Magyars found a people (Üngürüs) in the Carpathian Basin, speaking their own language and they established the Hungarian State in this territory that they had reclaimed, giving their name to the language that was spoken here: Magyar. This state existed as the Kingdom of Hungary for more than a thousand years until it was carved up after World War I, at the Treaty of Trianon in 1920, into a size that is a third of historical Hungary. Parts of Hungary were given by the Treaty to the neighboring states of Romania and Austria, and parts were given to new states that were created – Czechoslovakia and Yugoslavia. The Carpathian Basin is geographically ideal for settlement. It is a large plain surrounded by mountains and well-watered by mountain streams and rivers. It is a territory with natural defenses, accessed through only a few mountain passes. László Botos published his book *The Homeland Reclaimed*, in 1995, in which he proposed the above-mentioned theory of migration out of the Carpathian Basin and the return of the populace in several waves.

⁷ <https://www.youtube.com/watch?v=3aOGN1Kysog>.

http://epa.oszk.hu/00000/00007/00049/pdf/EPA00007_Mikes_International_0412_059-062.pdf.

Bencze Mihály : *A pallagkultúra és a Barcaság*, XII. évfolyam, 4. szám Mikes International Volume XII., Issue 4.

⁸ The *Tarih-i Üngürüs* – *History of the Magyars* was written by the Turkish historian, Mahmud Terdzuman in the 16th century and translated into Hungarian by József Blaskovics. It was published in Budapest in 1982.



Grover S. Krantz, the late Professor of Anthropology at the University of Washington, who established the pattern of the spread of language groups, identified twelve language branches from which he originates all the known European languages. He places the birth of languages to a pre-Mesolithic time with the Carpathian Basin as its epicenter.⁹

In the *Geographical Development of European Languages*, Professor Krantz recognizes the Magyar language as the base of European culture. According to his theory, the Indo-European languages developed very late in time in Europe, and for this reason, 30% of these languages indicate another, non-European origin. For example, he shows that on the early maps of Europe there are no Indo-European river names. We are interested in his following statements:

“The unexpected conclusions here are mainly in the area of increased antiquity ascribed to the original Indo-European dispersion itself, and in the longer residence indicated for some of its subdivisions in their present locations. This would include, for example, developing Greek in its present area *since 6500 BC.*, and Celtic in Ireland *since 3500 BC.* *The antiquity of Magyar in Hungary may be equally surprising: I find it to be a Mesolithic speech that predates the Neolithic entry.*”

And a little later:

“In at least one major instance the commonly assumed direction of migration of population is reversed here. It is usually stated, that the Uralic Magyars moved into Hungary from an eastern source in the 9th century A.D. I find instead

⁹ Grover S. Krantz *Climatic Races and Descent Groups*, The Christopher Publishing House North Quincy, Massachusetts 02171, © 1980 and the *Geographical Development of European Languages*, American University Studies, Peter Lang Publ. New York 1981. (pp. 10-11)

that all the other Uralic speakers expanded out of Hungary in the opposite direction, and at a much earlier date.” [Emphasis by editor]

Grover Kranz was not alone in his estimation of the antiquity of the Magyar language. Sir John Bowring (1792-1872), an English philologist, who spoke many languages, one of them Hungarian, translated many Hungarian poems into English and published his collection in: “*The Poetry of the Magyars*” in 1830. In his preface, he stated: “...*Its construction and composition may be safely referred to an epoch when most of the living tongues of Europe either had no existence, or no influence on the Hungarian region.*” He wrote that the Hungarian language originated “*in an age too remote to be defined or even discovered.*”¹⁰

R. Nisbet Bain, a linguist from the British Museum, noted that the Hungarian language is “*a miracle of word formation.*” Ebersberg, an Austrian linguist, says that the Hungarian language is so perfect that it is as if it were created by a congress of linguists to serve conciseness, smoothness, harmony and clarity of expression. Cardinal Giuseppe Mezzofanti, an Italian writer and linguist, (1774-1849), who spoke fifty-eight languages fluently and was familiar with one hundred, stated: “*After Latin and Greek, Hungarian is the most musical language and the language most suited to poetry.*” Jakob L. K. Grimm, a German linguist, (1785-1863), recommended that Hungarian be adopted as an international language.¹¹

If they have such ancient origins then, why are the Magyars portrayed as barbarians and pagans even today? After Hungary became a kingdom, in AD 1000, she became a strong state in the center of Europe. The Germans constantly attempted to overcome Hungary, starting with Otto the Great and continuing throughout the centuries with the Hapsburgs who ruled Hungary from the 16th century on. The Hungarians waged several freedom fights against the Austrians, the strongest being the 1848-1849 War of Independence, which was successful until the Austrian Emperor, who was also King of Hungary, enlisted the aid of the Czar of Russia to finally subdue them. The Hungarians had always been proud of their past, declaring that they were descended from the Huns, Avars and Magyars. The Hapsburgs realized that they could not subdue this proud nation by military means, so they determined to conquer their spirit and erase their past. They used the Hungarian Academy of Sciences to promote a false theory of the origin of the Hungarians, called the Finno-Ugric theory. Linguists who promote the Finno-Ugric theory of the origin of the Magyars state that the Magyars were so primitive that they had no words to express even the simplest elements, and they picked up their vocabulary from the peoples they met on their travels throughout Europe. Hungarian students are taught that their ancestors were primitive tribes related to the Voguls and Ostyaks and that they originated in the snowy wind-swept steppes of Siberia.

In *The Homeland Reclaimed*, László Botos writes:

Karin Mark, an Estonian anthropologist, has stated that the Magyar origins cannot be found among the Voguls and Ostyaks because there are unbridgeable differences between them and the Magyars. The most famous Finno-Ugric linguist who has been called "the apostle of Finno-Ugric linguistics", Björn Collinder,

¹⁰ The full quotation can be found in Botos László: *The Homeland Reclaimed*, Rochester, NY. 1995. p. 3.

¹¹ This information was taken from a speech by Dr. Lajos Parajdi Incze at the XXVI Hungarian Congress, Cleveland, Ohio, November, 1976 and quoted by László Botos in the aforementioned book.

writes: "The Finno-Ugric phonetic system lacks the Magyar phonemes - á, é, cs, gy, í, ly, ny, ó, ö, sz, ty, ú, ü, zs, - fourteen phonemes, and the Finno-Ugric languages also lack the verbal prefix."¹² Miklós Gábori writes that, at the time of the Sumerians, the territory of the Urals and Siberia was unpopulated. According to the Finno-Ugric hypothesis, the ancestors of the Hungarians lived on these aforementioned territories with their relatives, the Voguls and Ostyaks in 6000 B.C. Gyula László states that the territory which the linguistic science declares to be the "Ural-Finno-Ugric territory" never existed.¹³ He also mentions that there is no Finno-Ugric archaeology, folk art, or anthropology which prove connections with the Magyars.¹⁴ Ferenc Badiny Jós asks on what the Finno-Ugric relationship is based, if the Finno-Ugric languages lack fourteen Magyar phonemes and there is no Finno-Ugric archaeology, anthropology and folk-art to prove a relationship with the Magyars.¹⁵

The Finno-Ugric theory has been taught in schools and universities ever since and is still supported by the Hungarian Academy of Sciences. In the 1890's Gábor Bálint (1844-1913) from Szentkatolna, who spoke more than 12 languages, opposed the Finno-Ugric theory and stated that the Magyar language was related to the Hun and Scythian languages. Even before that, in the 17th and 18th centuries, there were two linguists who researched the antiquity of the Hungarian language: Fóris Ferenc Otrokocsi (1648-1718) and Mátyás Bél (1684-1749).¹⁶ Fortunately, today there are many researchers, studying the language and origin of the Magyars, like Grover S. Krantz, who write that the Magyars are autochthonous to the Carpathian Basin, and their language is the oldest language in Europe. This means that it was the language of the indigenous population of the Carpathian Basin. It is generally believed that the name "Magyar" was given to the language and the people at the time of the Árpád ingress in AD. 896.

Lajos Marjalaki Kiss stated in 1928:

*"I have a strong belief that the Árpád Conquest brought a political change, and formed a new state in this land, but the populace in this territory remained 90% the same as it was before the invasions of the Huns, Avars, Bulgars, Slavs and Germans. The majority of the people did not come into the Carpathian Basin with Árpád. They lived there before the Huns and the Avars and spoke a Magyar language. It is my conclusion that these were the descendants of a Magyar-speaking peasantry who were the Scythian, later called Sarmatian people from the millennia before Christ."*¹⁷

In his book: "Anonymus és a magyarság eredete" (Anonymus and the origin of the Hungarians) Marjalaki Kiss Lajos quotes a list of Magyar geographical names including

¹² Collinder, Björn: *Comparative Grammar of the Uralic Languages*. Stockholm, 1960; in Badiny-Jós, Ferenc: *Ősi Gyökér*, Nov-Dec. 1993, p.171

¹³ László, Gyula: *Őstörténetünk*, Budapest, 1981, p.37

¹⁴ László, Gyula: *Op.Cit.* p.48

¹⁵ Badiny-Jós Ferenc: *Ősi Gyökér*, Nov-Dec.1993, p.171

¹⁶ Otrokocsi Fóris Ferenc: *Origines Hungariae*, 1693. Bél Mátyás: *Hungariae Antiquae et Novae Podronus*, 1723.

¹⁷ Marjalaki Kiss Lajos: *Néhány Árpádkori Helyneveinkről*, Miskolc, 1928. In: László Gyula: *A Kettős Honfoglalás*, Budapest 1978, p. 85.

lakes and rivers, which he attributes to the 12th century historian “Anonymus”, writing in the *Gesta Hungarorum*.¹⁸

Historians in the first millennium AD called the people of the Carpathian Basin Scythians, Huns, Avars, Parthians and Magyars, interchangeably. That was not disputed until 1849, when the Hungarian Academy of Sciences, under Austrian pressure, declared the Magyars to be a Finno-Ugric people and denied their relationship to the Huns, based on the work of János Sajnovics: *Demonstratio. Idioma Ungarorum et Lapponum idem esse* published in 1770. Modern historians treat these peoples as completely separate entities and do not recognize the fact that they were related.

If we accept that a Magyar-speaking people inhabited the Carpathian Basin in ancient times, then it is obvious that the Celts encountered them during their migrations to the West.

Kevin Duffy, writing about the Celts, stated,

*“Numerous countries, all the way across Europe from Hungary to Germany, Switzerland, France, Britain and Ireland, could legitimately claim the ancient continental Celts as ancestors.”*¹⁹ **In the case of Hungary and the Magyars, it is the reverse. They can claim the Celts not as their ancestors but as their descendants!**

Who were the Celts?

Gerhard Herm calls them, *“The people who came from the darkness”*.²⁰ Other writers simply say that the Celts “appeared” in the Hallstatt region of Austria from 500 BC onwards. Peter Berresford Ellis says that they *“suddenly erupted in all directions through Europe.”*²¹ John Davies writes, “The Hallstatt culture *evolved* from that of the Urnfield People” between 1500 BC and 1000 BC.²² If they *evolved* as he says, then they must have evolved from the indigenous people of the Carpathian Basin, i.e. the Magyar-speaking people, and their language therefore should show some relationship to the Magyar language. In fact, Sándor Timaru-Kast has examined the linguistic similarities between the Celtic (Irish) language and the Magyar language, listing many cognates and similar grammatical structures. If they inhabited the Carpathian Basin, there should be archaeological evidence of the Celtic presence there. Having read many books by Western authors specializing in Celtic studies, I have found references to Celtic finds in Slovakia, Yugoslavia and Romania, [all part of the Carpathian Basin and part of Hungary prior to 1920] but very few references to Celtic finds in truncated Hungary except for John Davies, who writes, *“So rich is Hungary in Celtic gold objects that an entire room of the National Museum at Budapest is devoted to them.”*²³

However, since 1987, a series of seven volumes has been published by the Hungarian Academy of Sciences, in English, written by Magdolna Hellebrandt and edited by Tibor Kovács, Éva F. Petres and Miklós Szabó, entitled, *“Corpus of Celtic Finds in*

¹⁸ Marjalaki Kiss Lajos: *Anonymus és a magyarság eredete*, Miskolc, 1929.

¹⁹ Duffy, Kevin: *Who were the Celts?* New York, 1996, p. 65

²⁰ Herm, Gerhard: *The Celts*. New York, 1975. p.1.

²¹ Berresford Ellis, Peter: *The Celts, A History*, 1998, 2004, Philadelphia, PA 2008, Preface

²² Davies, John: *The Celts*, London, 2000, p. 18.

²³ Ibid., p. 45.

Hungary". It is obvious that there was a large population of Celts in the Carpathian Basin. Some of the graves contained inhumations and some cremations. In the Preface of Volume III, we read that the majority of Early Iron Age and Celtic cemeteries of Hungary have not been excavated. "*Systematic excavation in the future will undoubtedly contribute to a better knowledge of to what extent individual artefact types and customs are rooted in earlier ages, in the Scythian or pre-Scythian period.*"

The Irish *Book of Invasions* (in Irish, *Lebor Gabála Éirenn* = *The Book of the Taking of Ireland*), describes five invasions of Ireland. The first four are based on myths, and the peoples who invaded Ireland are pictured as gods. The fifth is the invasion of the Milesians, led by Miled. Thomas Rolleston tells us,

*Miled, whose name occurs as a god in a Celtic inscription from Hungary, is represented as a son of Bilé. Bilé, like Balor, is one of the names of the god of Death, i.e., of the Underworld. They came from 'Spain'- the usual term employed by the later rationalising historians for the Land of the Dead.*²⁴

"Bál" or "Bél" was a Sumerian sun-god, and the name occurs frequently in Hungary as a male name, Béla, or as part of geographical names such as Lake Balaton. It can also be found in Wales, in Lake Bala. This name originated from the Palóc people of Hungary, where it is still a frequent name, originally the name of the Sun. It is worth noting that in Celtic traditions, on May 1, the holiday of Beltane (Irish: Bealtaine) commemorates the Celtic god of fire. The May tree is the symbol of the holiday of Beltane and of the god Bel.²⁵ The Hungarians still celebrate May Day. It is a very ancient tradition. Thomas Rolleston links the Milesians with the Celts, "*With the Milesians we begin to come into something resembling history - they represent, in Irish legend, the Celtic race; and from them the ruling families of Ireland are supposed to be descended.*"²⁶ He says that later Irish accounts, trying to reconcile the myths with Christianity, relate that their place of origin is in Spain or Scythia. In fact, in the Declaration of Arbroath, 1320, the Scots declare that they came from Scythia.

There were, of course, many Celtic settlements in Spain, where the Celts and Iberians intermingled and became known as Celt-Iberians in the 5th and 4th centuries BC. Peter Berresford Ellis mentions the "invasions" of Ireland and talks of Mile Easpain (Soldier of Spain) or Milesius (Miled), who was identified as an Iberian Celt who traveled the world, selling his military services. He married the daughter of the Pharaoh of Egypt, whose name was Scota and who eventually gave her name to Scotland.²⁷

Tamara Talbot-Rice sees an overlap between the Celts in the West and the Scythians in the East. "*This shows that the western Scyths and eastern Celts were in some sort of touch with one another.*"²⁸ She also writes, "*The Scythians vanished from the pages of history as abruptly as they had entered;*"²⁹ Perhaps they were no longer called Scythians, but Celts. She writes that an archaeologist named Párducz, excavating graves in Hungary, found that Celtic and Scythian remains were intermixed. He found the same thing in

²⁴ Rolleston, Thomas: *Myths and Legends of the Celtic Race*, 1911, p. 130.

²⁵ <http://www.noionmegvalositas.hu/noi-onmegvalositas/majus-1-je-a-szerelem-es-a-termekenyseg-unnepenek-kezdetel/>

²⁶ Ibid. p. 96.

²⁷ Berresford Ellis, Peter: *The Celts, a History*. Philadelphia, 2008. P. 181.

²⁸ Talbot Rice, Tamara: *The Scythians*, New York, 1957, p. 189.

²⁹ Ibid. p. 178.

Transylvania.³⁰ Tadeusz Sulimirski supports this view, stating that the Celts advanced as far east as the Lower Volga. Articles of jewelry, brooches of various types made sometimes of silver “including the tendrilled type ‘with the foot turned over’ deriving from those introduced by the Celts (the Bastarnae),” were found in graves on the Lower Volga.³¹ He tells us that the Bastarnae were a Celtic people, called Galatians by ancient writers. Around 280 BC, they crossed the Carpathians and settled along the Dnyester and the Pruth Rivers, “mingling with the indigenous Getae, the Scythians and the Sarmatians”.³² Sulimirski states that they appear to have penetrated farther eastward because numerous La Tène finds have been excavated in the graves west of the River Dnieper.

Several writers mention the Cimmerians. Gerhard Herm says that the Scythians, pressing toward the West between 800 and 700 BC, drove the Cimmerians into Asia Minor.³³ Barry Cunliffe says that they were pushed into the Carpathian Basin followed by the Scythians.³⁴

To talk of these incomings as Cimmerian or Scythian is to oversimplify. For this reason, Hungarian archaeologists prefer to call the early phase the Mezőcsát culture and the later phase the Szentes-Vekerzug culture, after two of the most representative Hungarian cemetery sites.

Gerhard Herm mentions that there was a tribe called the *Cimbri*, who, along with the Teutons, invaded central Europe from a northerly direction. He says that the intruders must have belonged to the same Cimbri who had lived on the Black and Azov Seas, who were driven out by the Scythians and moved to Asia Minor. A small group of them went north, settled on Chersonesus Cimbrica, modern Jutland, and then marched south again.³⁵ Nora Chadwick supports this theory, and states that the Cimbri spoke a Celtic language.³⁶ She includes the Teutones among the Celts. “Moreover, (Teutones) is itself cognate with a Celtic common noun *tuath* (cf. Welsh *tud* ‘people’)” Thus, says Herm, the Cimbri and the Teutones were “the most Celtic of the Celts.” When the Celts were pushed farther toward the West and settled in Wales, the Cimbri became known as *Cymru*.

What did the Celts call themselves? Barry Cunliffe³⁷ says that they called themselves *Celtae/Keltoi*, which is why the Roman and Greek historians used these names. Some Roman historians called them *Galli* or *Galatae*. Caesar called them *Celtae* or *Galli*. Returning to Gerhard Herm’s statement that the Celts “came from the darkness”, we might assume that they came from the East. Professor Tibor Baráth, in his book *The Early Hungarians*, says that Henri Hubert, the most eminent French specialist of the Celts, states that their name contains the root-word *Kel* “implying the idea to rise”.³⁸ He goes on to state that in Hungarian, the word *Kel* means “to rise”, and the word *Kelet* means East, where the sun rises, thus concluding that the Kelti or Celts came from the East. He does

³⁰ Ibid: p. 190. (Párducz, M. *Le cimetiere Hallstattien de Szentes-Vekerzug*.)

³¹ Sulimirski, Tadeusz: *The Sarmatians*, New York, 1970. p. 120.

³² Ibid. P. 128.

³³ Herm, Gerhard: *The Celts*, New York, 1975. p. 106.

³⁴ Chadwick, Nora: *The Celts*, Penguin Books, London, 1971, 1997. Ch. I by Barry Cunliffe: “In search of the Celts.” p. 29-30.

³⁵ Herm, Gerhard: Op. Cit. P. 63-64.

³⁶ Chadwick, Nora: *The Celts*, Penguin Books, London, 1971, p. 57.

³⁷ Cunliffe, Barry: *The Ancient Celts*, Oxford University Press, 1997, p.2.

³⁸ Hubert, Henri: *Les Celts et l’expansion celtique*, Paris, 1950, Vol. I. p. 27 in Baráth Tibor: *The Early Hungarians*, Montreal, 1983, p. 179.

not believe that they were Indo-European. All other western writers state that the Celtic homeland was in Central Europe and that the Celts were Indo-Europeans. John Davies writes, "*Proto-Celtic could have crystallized out of Indo-European in situ.*"³⁹ In other words, Proto-Celtic could have evolved from the language of the ancient people who inhabited the Carpathian Basin, whether they were Indo-European or not.

Professor Davies continues, "*Yet, if there is a majority scholarly view at all at present, it is that Celtic evolved between 1500 and 1000 BC, probably in the region between the Danube and the Rhine.*"⁴⁰ Barry Cunliffe writes about a "*central Celtic linguistic zone*" comprising Gaul, the British Isles, Ireland, Iberia and the Lepontic area. He says that if we accept that a Celt was one who spoke Celtic, "*it enables the uncoupling of 'Celt' from the archaeologically defined La Tène culture, by demonstrating that the Celtic language was spoken considerably earlier than the development of La Tène culture and over a more extensive area.*"⁴¹

He also states, "*How far back in time a distinctive Celtic language could be discerned is a matter of pure guesswork and will ever remain so, but some observers are content to see its origins in the Neolithic period in the fifth millennium BC.*"⁴² If that is so, then the Magyar language, which Grover Krantz believes was spoken in the Mesolithic era, predates the Celtic language, which means that the Magyar-speaking populace of the Carpathian Basin were ancestors of the Celts.

Tibor Baráth tells us that Camille Julien (from Paris) estimates that a hundred million Europeans spoke the Kelti language in the second half of the first millennium BC. He says that the Celtic language can be deciphered by using Hungarian, and he comes to the conclusion, "*The name Kelti or Keleti was the general term designating all the Hungarian speaking ethnic groups*" in central and western Europe.⁴³

John King, in *Kingdoms of the Celts*, lists Herodotus, Aristotle, Sotion, Poseidonius, Julius Caesar, Cicero, Polybius, Diodorus of Sicily (Diodorus Siculus) and Timageneus, and, in the Christian era, Strabo, Pomponius Mela, Lucian, Pliny, Tacitus, Suetonius, Dion Chrysostom and Clement of Alexandria as writers who described the Celts as "*peoples whom they were, in varying degree, keen to characterize as barbaric, alien, uncivilized or threatening. All their accounts, therefore, are unreliable to some extent.*"⁴⁴

Most of the classical authors write their descriptions of the Celts by quoting earlier writers, but some of them were more directly acquainted with the Celts, such as Julius Caesar and Tacitus, and they can be counted as more reliable sources. "*We are forced to rely on the accounts of classical authors, who had great difficulty distinguishing between Celts, Germans and Scythians.*"⁴⁵ Here again is mention of the Scythians.

Just as Hungarian history has been written by the enemies of Hungary, so too was the history of the Celts. Peter Berresford Ellis writes, "*In AD 54 the Roman emperor Claudius officially prohibited the Druids by law. It was an obvious move for Rome to make: in order to conquer any people and absorb them, you first have to get rid of their*

³⁹ Davies, John: *The Celts*, London, 2000, p. 29.

⁴⁰ Ibid. p. 34.

⁴¹ Cunliffe, Barry: *The Ancient Celts*, Oxford University Press, 1997, p. 25.

⁴² Cunliffe, Barry: *The Celts. A Very Short Introduction*. Oxford University Press, 2003, p. 94.

⁴³ Baráth Tibor: *The Early Hungarians*, Montreal, 1983, pp.178-179.

⁴⁴ King, John: *Kingdoms of the Celts*. London, 1998. p. 11-12.

⁴⁵ Ibid: p. 63.

intellectuals and destroy their cultural knowledge."⁴⁶ He says that the conquerors rewrote the history books (just as the Hapsburgs did to the Hungarians). "*As is always the way of conquerors, the people they seek to conquer are denigrated and painted in the worst possible light.*"⁴⁷

Peter Berresford Ellis tells us that archaeology has disproved the picture of the Celts as hordes of nomadic warriors, attacking and looting. They were actually farmers who grew crops like wheat, barley, rye and oats, hemp and flax. They also grew beans, peas and lentils and raised animals: sheep, cattle and pigs.⁴⁸ The Roman historians portray them as "head-hunters" because they cut off the heads of defeated warriors and displayed them in their houses. Berresford Ellis says that they did not go out looking for heads. "*Decapitation only took place after the victims were slain in battle or died, and then only if they were deemed worthy of respect.*" He also tells us that the Celts believed that the soul resided in the head, and, quoting Strabo, that they believed that the soul was indestructible. By keeping the head of an enemy, they may have thought that the spirit was also controlled.⁴⁹

The Celts were also masters of invention. They built the roads in Europe that later became known as Roman roads.⁵⁰ Kevin Duffy tells us that they invented chain armor, horse-shoes, the first mechanical harvester, the iron ploughshare and the first rotary flour mill. Most surprisingly, "*The Greeks credit the Celts with having invented soap.*"⁵¹

John Davies reports that the Celts invented trousers.⁵² Yet the Scythians are credited with inventing that article of clothing. Discussing the costume of the Celts, Tamara Talbot-Rice relates, "*Their profusely trimmed trousers were very like those worn by the Scyths on the Chertomlyk vessel.*"⁵³ Renate Rolle also mentions trousers in her description of the national costume of the Scythians, "*The long braided tunics are of embroidered, fur-trimmed leather. Trousers, embroidered lengthways and soft ankle length boots complete their outfit.*"⁵⁴ She also gives an amusing description of how the Greeks were instructed to mount their horses since they did not wear trousers like the Scythians.⁵⁵

Tibor Baráth writes that the history books mention that around 300 BC the name *Scythian* abruptly vanished and the *Kelti* name made its appearance. "*It follows that the 'Celts' must have been an amalgam of the previous non-Indo-European inhabitants of Europe.*"⁵⁶ He calls them the first Europeans.

Furthermore, he lists the similarities of the most striking characteristics of the Scythians and the Celts: a fortified place protected by embankments, ditches and hedges, the animal images in their art, their love of horses, and sun worship. We might add their practice of collecting the heads of their enemies, their love of gold and jewelry, their costume (trousers and tunics), their use of mirrors, their love of wine and feasting, their

⁴⁶ Berresford Ellis, Peter: *The Celts, a History*. Philadelphia, 2008, p. 55.

⁴⁷ Ibid. p. 14.

⁴⁸ Ibid. p. 99-101.

⁴⁹ Ibid. p. 167-168.

⁵⁰ Berresford Ellis, Peter: *The Celts, a History*. Philadelphia, 2008, 125-136.

⁵¹ Duffy, Kevin: *Who were the Celts?* New York, 1996, p. 13.

⁵² Davies, John: *The Celts*, London, 2000, p. 46.

⁵³ Talbot Rice, Tamara: *The Scythians*, New York, 1957, p. 188-189.

⁵⁴ Rolle, Renate: *The World of the Scythians*, U. of California Press, 1989, p. 58.

⁵⁵ Ibid. p. 104. The full quotation can be found in the Chapter included from *The Homeland Reclaimed* entitled: "Scythian, Hun, Avar, Magyar Connections", which appears later in this book.

⁵⁶ Baráth Tibor: *The Early Hungarians*, Montreal, 1983, p.177.

love of music and dance, their horse-burials and kurgans or tumulus graves containing wagons. They liked to play board games; the Celts played a game similar to chess and the Scythians an unknown board game found on a carpet in a Pazyryk grave. Of course both peoples practiced agriculture and used hemp for their medicine men (druids, magi) to induce trances.

Pliny wrote that the Celts called their *magi* druids. Atilla Grandpierre has written extensively about the *magi* of the Scythians and the Magyars in his article *The Ancient People of the Royal Magi*.⁵⁷ The druids of the Celts were very skilled in medicine, even surgery. Peter Berresford Ellis writes,

“We know that surgical medicine was advanced in the Celtic world... We know from the skulls of several skeletons that the Celts often did neurosurgery and were adept at the trephining operation, making circular cuts into the skull in order to relieve pressure in the case of head injuries.”⁵⁸

Etelka Toronyi,⁵⁹ a Hungarian archaeologist, writes that in Bronze Age graves in the Carpathian Basin, trepanned skulls have been found but states that the practice of trepanation appears to have been discontinued at the end of the Bronze Age, returning with the Magyars in the ninth century AD. This indicates that the people who practiced trepanation migrated out of the Carpathian Basin to the East, returning as Magyars in the ninth century. They obviously also migrated west as Celts, since trepanned skulls have been found in England and Ireland.

Another strange custom described by Etelka Toronyi was that of shaping the heads of newborns to achieve an elongated skull. These elongated or “macrocephalic” skulls were found in Bronze Age cemeteries in the Carpathian Basin and the first mention of them was in the writings of Hippocrates 2400 years ago. This custom also disappeared from the Carpathian Basin cemeteries at the end of the Bronze Age, returning with the Huns. Such skulls have been found in Hun graves of the sixth century AD. Brezezinski and Mielczarek, in their book, *The Sarmatians*, write that the custom of skull distortion appeared among the early Sarmatians and Alans.⁶⁰

According to the anthropological data, the Sarmatian graves in the Carpathian Basin are totally identical to the Hun graves in Central Asia.⁶¹ Therefore, we can state that the Carpathian Basin Sarmatians were actually Huns. Otto Maenchen-Helfen states that the pottery, agriculture, costumes and dwellings of the Huns were similar to those of the Sarmatians.⁶²

Tadeusz Sulimirski tells us that the Sarmatians’ way of life and their economy was similar to that of the Scythians. Their dress and customs were also not much different than that of the Scythians.⁶³ Their grave goods were of the Scythian type.⁶⁴ Brezezinski and Mielczarek write that the Asiatic Scythians and the Sarmatians were generally related.⁶⁵

⁵⁷ Grandpierre Atilla, Grandpierre Endre: *The Ancient People of the Royal Magi*, in *Selected Studies in Hungarian History*, edited by László Botos, Budapest, 2008.

⁵⁸ Berresford Ellis, Peter: *The Celts, a History*. Philadelphia, 2008, p. 105-106.

⁵⁹ Toronyi, Etelka: *A Kárpáti Medence*, Buenos Aires, 1974, p. 27.

⁶⁰ Brezezinski and Mielczarek: *The Sarmatians*, Oxford, 2002, p.13.

⁶¹ Maenchen-Helfen, Otto: *The World of the Huns*, University of California Press, 1973. pp. 169-179.

⁶² Ibid.

⁶³ Sulimirski, Tadeusz: *The Sarmatians*, New York, 1970, p. 26-27

⁶⁴ Ibid. p. 59.

⁶⁵ Brezezinski and Mielczarek: *The Sarmatians*, Oxford, 2002, p.6.

According to Sulimirski, they may be called Scytho-Sarmatians. He mentions that some of the early writers called them the Royal Sarmatians, who took over leadership of the tribes of ancient Scythia from the Royal Scythians.⁶⁶ The Sarmatians displaced the Scythians forcing them to migrate in a westerly direction. Eventually the Sarmatians followed and settled in the Carpathian Basin.

The Romans, on the basis of a military agreement with the Sarmatians, sent large numbers of Sarmatians to aid them in their occupation of Celtic Britain. Susan Tomory has studied the Sarmatian presence in England and Wales in her book, *A New View of the Arthurian Legends* (unpublished). She has also written an article about the Scottish-Scythian relationship which will be presented later.

The Celts are often called “the people of iron” because they perfected the use of iron to make their weapons and tools. But before iron there was bronze, and in the Bronze Age, according to John Dayton, a professor at the University of London, Institute of Archaeology, there was a large population in the Carpathian Basin producing bronze tools and weapons and conducting extensive trade with the Middle East.⁶⁷

Dr. Sándor Nagy also believes that the Carpathian Basin was densely populated before the Indo-European migrations; therefore the “Aryans” (Indo-Europeans) had to go farther north to find territories in which they could settle:

*“At the time of the Aryan migration, the Aryans were forced to move up to the sixtieth parallel, although they would have preferred to settle in the Carpathian Basin, which was located fifteen hundred kilometers farther south, where the climate was much pleasanter and the soil much richer. That indicates that the Carpathian Basin could not have been such a sparsely populated region as the “Vogul” theorists state.”*⁶⁸

It should be no surprise that the Carpathian Basin was a densely populated area during the Bronze Age, when we consider that man had lived in this area for millennia. Archaeologists have found human remains of 94 people dating back 2.5 million years. The skull found at Vertesszöllös dates back 500,000 years.⁶⁹ John Dayton believes that the discovery of metallurgy took place in the Carpathian Basin and continued its development in this area.⁷⁰ He states that the European Bronze Age preceded that of the Near East.⁷¹ Dayton believes that the movement of peoples was the reverse of that accepted by historians. He says that the movement of technology was into and not out of the Near East.⁷²

In 2008, Eszter Bánffy the head of the Department of Sciences at the Hungarian Academy of Sciences, stated in an interview:

*It was formerly believed that every Southern European civilization came from Mesopotamia, and artifacts found farther to the northwest were of a later date. This concept has been rejected because it has come to light recently that **those***

⁶⁶ Sulimirski, Op. Cit. p. 102.

⁶⁷ Dayton, John: *Minerals, Metals, Glazing and Man*, London 1978

⁶⁸ Nagy, Sándor: *The Forgotten Cradle of the Hungarian Culture*, Toronto, 1973. p. 16. Translated by László and Margaret Botos (Originally, *A magyar nép kialakulásának története*, Buenos Aires, 1956)

⁶⁹ Howells, William W.: "Homo Erectus", 1966; Human Ancestors, Scientific American, 1979, p.85

⁷⁰ Dayton, John: *Minerals, Metals, Glazing and Man*, London 1978, p. 122.

⁷¹ Ibid. p. 50.

⁷² Ibid. p. 22.

northern finds that earlier were believed to be the same age as the Mesopotamian artifacts of the end of the third millennium BC., are in fact 1500 years older.”⁷³

There was a big production center of bronze artifacts and tools at Velem St. Vid in Hungary and evidence of active trade. Velem St. Vid is in western Hungary, not far from the Hallstatt area in Austria, where Celtic articles were found, worked in iron, and where salt was mined. At that time there was no Hungary and no Austria. It is possible that the ancient Bronze Age population of the Carpathian Basin evolved into the Iron Age people who became known as Celts. In fact, in *“Celts: Europe’s People of Iron, (Time Life Books, 1994)* this same premise is stated:

“Around the start of the first millennium BC, a new culture took root and began to leave its traces. Skilled in bronze-work, these Europeans eventually became masters of iron as the technology for smelting ore ... Early Greek geographers referred to them in written works as the Keltoi.”

Olivia Vlahos, writing about the Celts, says that the Hallstatt people bore a great resemblance to the Urnfield folk, who might also have spoken a Celtic language.⁷⁴ In fact, the *Hal* in Hallstatt and many other place-names is a Celtic word in Welsh, meaning salt.

Barry Cunliffe writes: *“Urnfield developments in the Hungarian region preceded those in the Alpine zone to the west ...”⁷⁵* This would indicate a migration from East to West. In fact, Gerhard Herm tells us that the Scythians, in their movement toward the West, must have encountered the Urnfield people.⁷⁶ Barry Cunliffe states that the Urnfield culture developed in the heart of Europe as early as the thirteenth century BC in the region that is now Hungary and western Romania.⁷⁷

Returning to the language of the Celts, we know that it was not recorded in written documents because the Druids committed everything to memory. Celtic words are found on stone inscriptions and on coins, and manufacturers’ names are found on pottery. The first Celtic coins were struck in Transylvania.⁷⁸ Several historians, such as Christiane Éluère⁷⁹ attribute the Celts with naming rivers and other topographical markers. However, if the Celts evolved from the indigenous people of Europe, it is more than likely that they adopted the geographical names from the ancient population.

Gerhard Herm states: *“From old river names, we may conclude that, around the middle of the second millennium BC in the whole region between the Baltic and the Alps, the British Isles and Hungary, a single idiom predominated.”* **He calls this language Old European, not Indo-European.**⁸⁰

In the 18th century, Rasmus Rask and Franz Bopp, well-accepted linguists, considered that the Celtic language had been spoken in Europe *“before the coming of the*

⁷³ http://www.otka.hu/index.php?akt_menu=3732 (*“[...] korábban azt gondolták, hogy minden délkelet-európai civilizáció Mezopotámiából jött, és minél északnyugatabbról való egy lelet, annál későbbre datálható. Ez az elképzelés megdőlt, mert kiderült, hogy azok a leletek, amelyeket korábban például a Kr. e. III. évezred végi mezopotámiai tárgyakkal vélték egykorúnak, itt 1500 évvel előbb jelentek.”*)

⁷⁴ Vlahos, Olivia: *The Battle-ax People*, The Viking Press, New York, 1968, p. 171-172

⁷⁵ Cunliffe, Barry: *The Ancient Celts*, Oxford University Press, 1997, p. 43.

⁷⁶ Herm, Gerhard: *The Celts*, New York, 1975. p. 106.

⁷⁷ Chadwick, Nora: *The Celts*, Penguin Books, London, 1971, 1997. Ch. I by Barry Cunliffe: *“In search of the Celts.”* p. 24.

⁷⁸ Duffy, Kevin: *Who were the Celts?* New York, 1996. p. 43.

⁷⁹ Eluere Christiane: *The Celts, First Masters of Europe*. London, 1993. p. 144.

⁸⁰ Herm, Gerhard: Op. Cit.: p. 71.

Indo-European speakers.”.⁸¹ Later, however, it became accepted by historians that Celtic was a member of the Indo-European family, and Rasmus Rask and Franz Bopp changed their minds and accepted the view of the Indo-European linguists.

The Indo-European hypothesis, and it remains a hypothesis because there are no known speakers of such a language, nor are there any written remains, developed during the 17th and 18th centuries from studies of comparative linguistics. August Schleicher, a German linguist, is credited with reconstructing the Proto-Indo-European language (PIE) which represents the common language of the Proto-Indo-Europeans. This is the language from which all the European and Indian language families are supposed to have developed.

Linguists generally believe that the Hungarian language does not belong in the Indo-European language family. They state that it belongs in the Finno-Ugric family because it is very different from any of the other European languages, and although they see many words in Hungarian that are similar to words in other European languages, they attribute this to the fact that Hungarians borrowed these words during their nomadic wanderings. They have not even considered the possibility that the other European languages might have borrowed words from the Hungarian language. Susan Tomory has found 640 Magyar-English cognates and Professor Andor Paposi Jobb more than 2000. In a letter to Susan Tomory, Dr. Gwion Davies, son of the founder of the Welsh National Library, wrote the following:

Your finding ancient connections between the Magyar and Celtic languages gives the preservation of those languages a far greater importance than that of encouraging people, who speak them to feel that they are as good as any other language. (...) Apart from that kind of status of the Welsh language, its possible connections with Central European languages give it a hair-raising dignity – as the finding of an ancient stone axe can be so stirring, in taking you back to ancient times. It arouses a feeling of wonder, such as we get when we see the sky at night, and the cleverness and beauty of the life around us. To think that the Welsh people may be speaking a language descended from that spoken by proud horsemen of the Asiatic steppes. That, if it were true, would give a lot more meaning to our national emblem, the Red Dragon. Another very intriguing aspect of that article is the Asiatic origin of the (Sarmatian) dragon, because it brings us a lot nearer to Schliephak’s “hunting” grounds, in his search for the dragon and bull’s horn motifs, on his travels from S. E. Asia to Siberia.

Dr Gwion Davies continues,

I am astonished at the apparent Celto-Magyar connections illustrated in one of your enclosures. For instance, near Cambridge there are some low hills known to this day as the “Gog-Magog” Hills. To think that the name has a Scythian-Magyar origin – it amazes me. Again, on the lists of Gaelic, Magyar and English words compared, a Welsh one would be an interesting addition. For example, the first word, “mag” in Magyar for “seed/son” is our word in Welsh for “seed”, as applied to the very young blue mussels when they settle. One word for “son” is “mab” (long in both cases). The name for man is “vir” in Irish, and “gwr” in Welsh... The Hungarian name of “Manyó” for “old woman” can be compared with the South-western Welsh name of “menyw” for “woman”. I think that this came from the Irish settlements there long ago, as the North Welsh word is “Dynes”

⁸¹ Davies, John: *The Celts*, London, 2000. p. 173-174.

(*Dyn is Man*). *Very interesting likeness between Balaton and our Llyn (Lake) Bala in Wales. Again, the Rivers "Don" near Aberdeen and at Doncaster – had these indeed, ancient Magyar origins?*

Although it is generally believed that the Hungarian language stands alone and is unrelated to any of the other European languages except Finnish, there is established research comparing Hungarian to more than sixty languages, which are completely isolated from each other. Is it possible that the Hungarian language is related to these languages? Adorján Magyar suggests that the Hungarian language is the *lender* rather than the *borrower*.⁸² Sándor Kőrösi Csoma, the author of the Tibetan-English dictionary, identified 240 Sanskrit words with Hungarian words. József Aczél stated that the Magyar people had a close connection with the Greeks.⁸³ Ármin Vámbéry established a Turkish-Magyar connection.⁸⁴ Bálint Gábor Szentkatolnai studied the Mongol-Magyar connection.⁸⁵ Christoff Sonngott researched the Armenian-Magyar similarity. Zsigmond Varga researched the Sumerian-Hungarian connection.⁸⁶ László Szabédy studied the Latin-Magyar connection. Géza Kúr researched the Etruscan-Magyar identity.⁸⁷ Dr. Mário Alinei, in his book: *Ősi kapocs (Ancient links)* considers the Etruscans to be the descendants of the Magyars, and the above-mentioned Tibor Baráth proposed the Egyptian/Magyar connection. János Fadrusz studied the similarities between the Magyar Runic Script and the Etruscan alphabet, finding all the letters identical except four. Adorján Magyar, who studied the Etruscan numerical system, found similarities between the Etruscan runic numerals and the Hungarian runic numerals. He considered the Etruscan runic script to be a later version of the ancient Magyar runic script and a more deteriorated one at that.⁸⁸

Adorján Magyar writes that it is an established fact that if a people obtained knowledge of an object from another people, then they also adopted the name of that object. The uniqueness of the Hungarian language is that its vocabulary shows a close relationship to most other European languages. This quality led European linguists to state that the Hungarian language was a language of borrowings taken from all the European nations.

Research into the antiquity of the Hungarian language began in the seventeenth century and continues to this day, but it is not sanctioned by the Hungarian Academy of Sciences. Researchers independent of the Academy have conducted research into the relationship of Hungarian to many other languages, notably to the Sumerian language and, in the 20th century, chairs of Sumerology were established in many countries.

Colonel Henry Rawlinson was the first to discover the link between the Sumerians and the Hungarians. He discovered the Behistun inscriptions on a cliff in Iran in 1853. With the help of the Magyar language spoken by his assistant Jácint Rónai, a Benedictine father,

⁸² Magyar Adorján: "A Történelemhamisítások egyik legnagyobbikáról", *Őshonosság*, 1991, No.2

⁸³ Aczél József: *Szittyá-görög eredetünk*, Garfield, NJ. 1975

⁸⁴ VÁMBÉRY Ármin: "Magyar és török-tatár szövegyezések". In: *Nyelvtudományi közlemények VIII.* 109-189. o. 1869.

⁸⁵ Szentkatolnai Bálint Gábor: *Párhuzam a magyar és mongol nyelv terén. Madsar Monghol khojor khele adalithkakhó bicsik.* (Magyar mongol két nyelvet egyenlítő irat). Budapest, Hornyánszky Victor 1877.

⁸⁶ Varga Zsigmond: *Az ősmagyar mitológia – Sumer és ural-aláji öröksége*, San Francisco, CA. 1956.

⁸⁷ Kúr Géza: *Etruszk-magyar rokonság*, Warren, OH. 1966.

⁸⁸ Magyar Adorján: *Az ősmagyar Rovásírás*. Fáklya kiadó, Warren, Ohio. 1966.

Colonel Rawlinson was able to decipher the inscriptions. On this basis, Colonel Rawlinson declared that the cuneiform was written in a "Scythian" language.⁸⁹

Colonel Rawlinson and his team of scholars approached the Hungarian Academy of Sciences in Budapest, hoping that the Academy would embrace their discovery and continue their research. However, in 1853, Hungary and the Academy of Sciences were under the oppressive political, social and cultural control of Austria. Under such circumstances, it was not possible for the Hungarian scholars to work freely and objectively for the identification of the cuneiform writings.

The research of the Hungarian-Sumerian connection was taken up by foreign scholars. Jules Oppert in 1869, A.H. Sayce in 1870, and François Lenormant in 1874, all published their research in their own countries. The Austrian-appointed professors of the Hungarian Academy of Sciences flatly rejected the research of Lenormant, Oppert and Sayce. Joseph Budenz, who did not speak Hungarian, yet who was appointed Professor of Hungarian Linguistic Science, stated, "*The cuneiform writing is not a Ural-Altaic idiom.*"⁹⁰

There was no chair at the Academy of Sciences for the research and teaching of any theory of ancient origins other than the Finno-Ugric theory. In the nineteenth century, Jules Oppert, François Lenormant, A. J. Sayce, Colonel Rawlinson and others acknowledged the linguistic connections between the Sumerians and the Hungarians, but they did not find a large enough number of cognates to prove their theory. Only after World War I did the Hungarian scholars begin to study the relationship between the Hungarian and Sumerian languages.

Ida Bobula, Professor of Sociology and Anthropology at Ricker College 1951-1959, found 535 Hungarian words identical to Sumerian words in the Sumerian lexicon of Anton Deimel. This significant discovery revived the dormant theories of the nineteenth century researchers of Sumerology. The research of Ida Bobula and Zsófia Torma motivated Kálmán Gosztöny, a professor at the Sorbonne University in Paris, to continue the research of the Sumerian-Hungarian connections. He expanded the number of Sumerian-Hungarian cognates to 1200 and presented sixty grammatical rules that were identical in Sumerian and Hungarian.⁹¹ He found that among 53 Sumerian grammatical characteristics, 51 are identical to the Hungarian, and only 21 are identical to the Finno-Ugric languages.⁹² János Galgoczy, Ede Somogyi, Ida Bobula, Zsigmond Varga, and Kálmán Gosztöny have since researched the Sumerian/Hungarian connection and discovered over 2000 cognates and many grammatical similarities between the two languages.⁹³

⁸⁹ Rawlinson, H.C.: "Résumé d'une communication de l'Asiatic Society", London, 1853, p.228; in Badiny-Jós, Ferenc: *The Sumerian Wonder*, Buenos Aires, 1974, p. 15

⁹⁰ Lenormant, François: *Les Principes de Comparaison de l'Accadien et des langues touraniennes*. Réponse d'une critique. Paris, 1876. (Revue de Philologie et d'Ethnographie, T. II. p.98); in Badiny: Op.Cit. p.16

⁹¹ Gosztöny, Kálmán: *Összehasonlító szumer nyelvten*, Paris, 1975

⁹² Gosztöny, Kálmán: *Összehasonlító Szumer Nyelvtan*, Switzerland, 1975, p.35. Original title in French: Dictionnaire d'Étymologie Sumérienne et Grammaire Comparée. Paris, 1975.

⁹³ Bobula, Ida: *Két Ezer Magyar Név Szumir Eredete*, Montreal, 1970; Galgoczy, János: *A Szumir Kérdés*, New York, 1968; Gosztöny, Kálmán: *Összehasonlító Szumer Nyelvtan*, Switzerland, 1977; Somogyi, Ede: *Szumirok és Magyarok*, New York, 1968; Varga Zsigmond: *Öt Ezer Év Távlatából*, Budapest, 1942;

In recent times, the study of the Magyar-Sumerian relationship has taken a back seat and other fields of research have opened up to study the antiquity of the Magyar language. As the most ancient language in Europe, it is obvious it had an influence on all the European languages, including Celtic and Scythian.

If the Hungarians are related to the Celts and the Scythians, and the Celtic and Scythian languages are counted among the Indo-European languages, then Hungarian must also belong in that family. Conversely, the Celtic and Scythian languages could be, along with Hungarian, non-Indo-European. This gives future linguists much food for thought.

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SÁNDOR TIMARU-KAST

KELTA MAGYAROK, MAGYAR Kelták
(*Celtic Magyars, Magyar Celts*)

AR BED Keltiek

THE LAND OF THE CELTS⁹⁴

The sad fate of the Celtic people, their fierce struggle for freedom and their unmerciful destiny

Who were these legendary people, who had such a great influence on the ancient chroniclers?

The Greek and Roman chroniclers of the fifth century BC write about them and describe them as a powerful people. They moved on horseback at full speed from the Atlantic Ocean to the Black Sea, tended their flocks, tilled their land, mined their metals and forged their terrifying iron weapons. They honored the memories of their bravest warriors by burying them in huge kurgans and pit-graves and they also buried carriages with them, in the manner of the Sumerians, the Sabirs and the Scythians. They built huge circular churches and shrines, tended holy trees, groves and springs, which were all centers of their spiritual and religious life, where the Táltos⁹⁵ (holy men) and Druids performed the ceremonies, blessed the newborns, performed marriages, ministered to the sick, made sacrifices to their gods of bulls and white horses, sang the ancient folk songs and trained the future holy-men. They cooked the plants used during sacrifice in cauldrons. It has now been established that the Celtic people were not a primitive barbarian society of robbers, in spite of statements by some Roman “propagandists”. With the aid of archaeology, it has been proven that the Celtic civilization was equal to that of the Romans. Our eyes have now been opened to the high level of culture of the Celts. The Romans adopted numerous Celtic weapons and incorporated names and words of Celtic origin into the vocabulary of their Latin language, e.g. *gladius* (from Celtic *calad* – sword – Hu: KARD).

Peter B. Ellis⁹⁶ writes that archaeology has shown the prosperous, well-developed and rich nature of the agricultural society of the early Celts, as well as their advanced skills in the areas of art, pottery, goldsmith’s work, enameling, and metallurgy. In the first century before Christ, in Caesar’s Rome, there was a great demand for the British woolen goods, particularly the “*sagi*”, the Celtic woolen robe, Hu: ZEKE, ZSÁK, Eng: *jerkin*, *sack*, which originally meant *cloak*. Here we can see how false the propaganda of Caesar was, for he dared to state that the Celts did not know how to weave. At that time in Europe, the free medical attention and the organization of hospitals, which was required according to Celtic law, were incomparable (Ellis).

⁹⁴ Translated by Margaret Botos

⁹⁵ The *Táltos* were a high priestly class. Nobody can simply become a *táltos*, they are chosen by God, and fulfill their calling by His grace. (Editor)

⁹⁶ Ellis, Peter Berresford: *Die Druiden - von der Weisheit der Kelten*, Munich, 1996; pp. 27.-35.

*The ancient Celtic civilization, was described mainly by the Greeks and Romans as a society of wild fighters, who were proud, ignorant and uncivilized, who took life lightly, and lived with childish pleasure, often drinking themselves into a stupor. [...] Even today, we imagine them living somewhat in this way, although this is nowhere near the truth. [...] One of the greatest skills of the Celts was that of road-building. Their knowledge in this area was at one time often doubted but, in recent times, archaeological research has established the existence of well-laid Celtic roads. With this, the myth of the Roman roads has been set in its place and science has accepted the fact that many Latin expressions, for ideas in transportation in particular, were taken over from the Celts. [...]*⁹⁷

The result of their developed agricultural system was over-population. The Celtic migrations began in 450 BC. They occupied Northern Italy and the Anatolian Galata too. At that time, they entered upon a war with Rome. At first, the Celtic tribes had several victories; they even took Rome in 387 BC and looted her. However, from the beginning of the third century BC, when the power of Rome increased with her victory over the neighboring Umbrian and Samnite tribes and also over the Etruscans, she began her expansion into the lands inhabited by the Celts. Since the Celts, like the Scythians, did not establish a world empire, but lived in tribal societies, forming small states, it was easy for the well-organized Roman legions, with their superior force, to conquer them. In addition to this, in the second century before Christ, the Celts were pressed on both sides; Rome from the south and, from the north, the Germanic tribes, expanding toward the south. Finally, in 191 BC, after many battles, the Romans succeeded in overcoming the Northern-Italian Senones and Bojiks, and in 133 BC, they conquered Celtiberia (Hispania) too. With the defeat of the Arverni, Allobroges, Ligurians and Salluvos, in 121 BC, the Roman Province of Gallia Narbonensis was established in present-day Southern France.⁹⁸

Between 113 BC and 101 BC, the first Germanic tribes, the Teutons and the Cimbri invaded the Celtic territories with their destructive force. In 72 BC, the German Suebs appeared in northern Hessen, under the leadership of Ariovist. Other German tribes joined Ariovist's group and they started out toward the south and west of the Rhine. In 61 BC, they conquered the Celtic Aedui tribe. At that, the (Celtic) Helvetians rose up in 58 BC and decided that they would move to the south-western part of Gaul, because the German danger, which already half a century before had forced them out of southern Germany, was again threatening their homeland in Switzerland. Thus, the last Celtic migration began. By

⁹⁷ „Die alte keltische Zivilisation wurde vor allem von den Römern und Griechen als eine Gesellschaft wilder Krieger geschildert, die stolz, unwissend und ungebildet waren, das Leben leicht nahmen, kindlichen Vergnügungen frönten und sich häufig betranken.[...] Diese Vorstellungen hegen wir zum Teil auch heute noch, doch sie haben nichts mit der Wirklichkeit zu tun.[...] Eine der herausragenden Fähigkeiten der Kelten war der Straßenbau. Früher wurde ihr diesbezügliches Können häufig angezweifelt, doch in letzteren Zeit haben archäologische Forschungen die Existenz gut angelegter Keltensstraßen bestätigt. Der Mythos von den Römerstraßen wird damit auf seinen rechtmäßigen Platz verwiesen, und die Wissenschaft akzeptiert zunehmend die Tatsache, daß viele lateinische Begriffe für das Transportwesen aus dem Keltischen übernommen wurden. [...]“ [Ellis, 1996.] (Translated from the German, since the English text was not available to the translator.)

⁹⁸ Senones, Bojiks, Arverni, Allobroges, Ligurians, Salluvos were all Celtic tribes. Translator.

the tens of thousands, they left their homes, villages and towns, burning everything behind them. In the capital city of the Allobroges, today known as Geneva, they united with large numbers of other migrating tribes. The number of fugitives was greater than 368,000, of whom 92,000 were warriors. Their goal was to cross the bridge over the Rhône in Geneva and follow the river south so that they could resettle in Southern Gaul. However, the „merciful” Julius Caesar learned of their plan and immediately ordered the bridge to be destroyed, since at that time, he was the Proconsul of the province. The negotiations fell through and the Helvetians chose to take the northern route across the land of the Sequans. They crossed the mountain passes with two thousand eight-hundred ox-drawn carts. In the territory of the Aedui, on the banks of the River Saône, they came into conflict with the Romans, who wanted by any means to prevent their resettlement among their Gallic brethren. The Helvetian king, Divico, asked for a cease-fire but Caesar demanded hostages. Divico answered him, *“We are used to taking hostages, not giving them”*, and he declared war. At first, the Helvetians were winning but then their attacks came to naught and they were forced to surrender. Caesar ordered the survivors to return to their homes in Switzerland. A small group of the Helvetians still live there but, forced by the Germans to flee to the mountains, they are known as “Raeto-Romans”.

After this, since his interior politics were not popular, Caesar began his destructive campaigns in Gaul, so that he might be more successful with foreign politics and find respect and support in the Senate. First, for no reason, he made a surprise attack on one of the largest and strongest Celtic tribal unions, the Belgians. The Romans attacked the Remi (the city of Reims was named after them), who were unable to defend themselves from the surprise attack. The Belgian horsemen organized themselves too, but the legions drove them back to the River Somme. Caesar also waged campaigns against the Armoricans (Bretons) on the ocean shores, and demolished their fleets. His goal was to isolate the center of Gaul. He also dreamed of taking Germania and Britannia (Albion). Caesar’s Gallic Wars lasted from 58 to 51 BC, and he was able to occupy all of Gaul, but he was not successful in the British Isles because he did not count on the speed of the British fighters.

The blood-baths carried out by Caesar (e.g. the massacre of the Druids) caused anger in the occupied Celtic cities. The Gallic tribes then became united for the first time and, by raising the young prince of the Arverni, Vercingetorix, on their shields, they elected him their leader. One by one, the cities of Gaul sent their bravest warriors to join the army of Vercingetorix. They organized a huge national uprising, a “Holy War” as the Druids called it, against the Roman aggressors. At first, some disputes in distant Rome weakened Caesar’s fame. Hearing about these, the Celtic tribes of the Carnutes, Senones and Elburoni began to unite. The Carnutes proposed a national freedom fight. The Council of Druids met in the forest and gave their blessing to a Holy War of Freedom as the only way to avoid genocide at the hands of the barbaric Romans. The first goal of the attacks was to erase the lines of communication, and then they planned to break into southern Narbonensis and fall upon the cut-off legions of Caesar in the north in the territory of the Aedui. However, Provence was ready for them and they fought off the attack. The freedom-fighters, using burnt-earth tactics, retreated to the capital-city of the Biturges, Avarik (today Bourges). Here the entire military forces of the Celts joined together. After a long and merciless siege,

the city fell and the Romans massacred almost the entire populace. Forty thousand Celts lost their lives in this city. This just served to strengthen the authority of the Arvern leader over the entire Celtic population. After this the Romans laid an unsuccessful siege to the Castle of Gergovia, at which the Aedui rose up and killed every Roman in their country. Caesar hesitated and decided to retreat to Provence.

Now the Gauls were certain of victory but, just as the opportunity arose for them to expel the occupiers from their country, fate turned against them. Vercingetorix, certain of victory, remained behind with the infantry and sent three-quarters of his cavalry ahead to surprise the retreating Roman legions. The horsemen swore that they would not return until they had twice cut down the enemy army. However, they did not expect the Germans who appeared on the battlefield to help Caesar's army. The Roman army turned and pushed back the shattered Celtic cavalry to the camp of Vercingetorix. The freedom-fighters of Vercingetorix, with huge losses, returned to the headquarters of the Mandubi, in Alesia. The speculative Prince of the Arverni sent a unit of the cavalry to drum-up volunteers from the entire territory of Gaul. With eighty thousand of his bravest warriors, he entrenched himself in Alesia, with provisions for one month, and hoped that help would soon arrive. The Romans laid siege to the castle and their ranks could not be crossed. No news could be taken out of the camp to the Gallic troops offering help, so a disorganized, desperate struggle began, a battle without an end in sight. During the battle, many Celtic warriors died heroically, but finally the superior force of the occupiers was victorious. Vercingetorix, the hero of the freedom-fight, was taken into captivity in 51 BC. During the course of the Gallic Wars, a total of 800 Gallic towns and villages and three million Celts fell victim to the Roman barbarians. A head-hunt began for the Celtic leaders and Druids. At this time, the largest settlement of the Celts was destroyed. The Germanic tribes gradually moved into what is now Germany, most of the time peacefully, and they assimilated into the remaining Celts, although there was some „ethnic cleansing”. In Gaul, the Romanization began. They eliminated the intelligentsia, the Druids, killed the political leaders, and cast the population into poverty. Roman settlers were brought in, and the use of the Celtic language was prohibited. In some areas of the country, the population was taken into slavery and transported to other places in the world. In others, the men were pressed into armed service, to serve as foreign legions to defend the Empire. In their place, Roman legions were settled who took the remaining Celtic girls as their wives, and their children became Roman citizens. These are just some of the “civilized” Roman ways to annihilate a people and culture. Although the Celtic uprising was unsuccessful, it shook the whole Roman world. The ensuing civil war against Caesar lasted from 49 BC to 46 BC. Thus it was only after this interior uprising was put down that Vercingetorix, the Celtic hero, was executed. Soon after that, on March 15, 44 BC, Julius Caesar, the butcher of the Gauls, was assassinated in a conspiracy in which his adopted Celtic son participated (according to Christiane Éluère).

In the following years, the last continental Celts also lost their independence, first the Galati in 25 BC, then in 15 BC, Noricum north of the Alps as far as the Danube and, in AD 10, Pannonia also fell into Roman hands. Only in the northern and eastern parts of the Carpathian Basin were some Celtic tribes able to preserve their independence, like the

Anarti, Osi, Kotines, Karpi and a few smaller tribes that, together with the freed Pannonians, survived the Hun occupation.

After centuries of battles and genocides, in AD 43, after a siege which lasted for four years, the last British castle, Durnovaria, (Mai Dún – *the camp / fortress of the chieftain Mai*) finally fell, and there almost ten thousand Celts lost their lives. However, even then, the Celtic resistance in the islands did not erupt. It was not until AD 61 that they rose up under the leadership of Boudicca, the brave queen of the Iceni. The occupying forces ran down a large part of the cities of Camulodunum (today's Colchester) and Londinium (London). Finally, the Romans were victorious, Boudicca committed suicide and, from AD 77, the greater part of Anglia belonged to the Roman Empire (according to Christiane Éluère). Only Wales, Ireland and Scotland remained independent until the 9th century, when the Normans came.

For a short time, between 260 and 274, Gaul and Britain were free, while the Romans were concentrating all their military strength in holding back the Germanic tribes. In 260, the independent Gallic state was established, which was dissolved in 274 by Aurelianus Caesar.⁹⁹

The Celtic national consciousness still existed during the time of the Hun attacks on Rome. When Atilla besieged Aureliani (Orleans) during the Gallic campaigns, the *Bagauda* in the city (anti-Roman Celts recruited from the lower class), rebelled under the leadership of Eudoxius (Gallic: AUDAX, Hu: ÁDÁZ *ferocious*) a Celtic doctor, who had lived in Atilla's court since 448.¹⁰⁰ Today, we can find only slight traces of this once powerful and splendid people. Some Celtic states weathered the storms of time to survive on the perimeter of Western Europe. These are not all independent. Only Ireland, which since 1171 belonged to Britain, was successful in obtaining her freedom in 1916 and 1922. Of the "four green meadows" only one part remained independent. One part, Ulster "the land of Ulaid" (Northern Ireland) is still in foreign hands. However, despite all the oppression and hardship, the language of the Celts has survived.

CELTIC MAGYARS

Since I live in the West, I like to travel the world and I like to breathe in Europe's past and its secrets. The past is all around us. We just need to open our eyes and then we shall see it. Memories of the past lie everywhere in the dust on the road, and they are waiting for someone to pick them up. They immediately begin to speak. Their tales are very exciting; we just have to pay attention.

On my travels with my children, I visited Wales, the land of the Cimmerians (CYMRU). When the car passed over the Severn Bridge, the border of England and Wales, and we were already in Wales at the entrance to Casnewydd (Newport), we saw a puzzling

⁹⁹ Kinder H., Hilgemann W. : *Atlas zur Weltgeschichte* (Volume 1), Munich, 1987; p. 101

¹⁰⁰ Bóna István : „Attila és a nyugati világ“, 'História' Volume XVII., 1995. No. 8.; pp. 3.-6. (4.)

sign at the first exit in Wales. On the sign was written: MAGOR / MAGWYR. Intrigued, we took the exit.

The name of our people (Hungarians, Magyars) has been written and pronounced in many different ways throughout the course of history. We have been Huns and Ungars, who threatened the still young, Christian Europe. We were called Avars and Onogurs, Ugors, Turks, Szabirs, Baskirians, Agerens, Gyaurs etc. but we were never called Magyars. This is why it was so surprising and heart-stirring to find in a foreign land such a familiar and impressive sounding name, “Magor” in English, “Magwyr” in Welsh. The meaning of the name of the little town has been eroded in the mists of time. The owner of the gas-station at the entrance to the town, who only speaks English, stated that perhaps the name of the town meant “castle standing on a high hill”. In Hungarian this would be MAG(as) VÁR / MAGURA = Welsh: MAGWYR. In actuality, before the main square can be found the ruins of a castle from the tenth or eleventh century, built to protect the town from the Viking invasions, and in the center of the castle are the ruins of a castle church. Moreover, the little town (MAGOR) has today almost grown together with a neighboring village, called UNNI. This is in Great Britain, in Wales, a few miles east of Caerdydd (Cardiff) on the border with England! This got us all so excited that we immediately bought an English-Welsh dictionary. Of course, the Welsh language today has been influenced by Latin and English but there are surprisingly many Magyar words in it, although the two peoples could not have met in the past and the Celts lived in isolation. It was exciting to get to know the Welsh language, which tradition calls *the language of Heaven*.

I know there are some who will smile and say that this is just a coincidence. We, Hungarians, who were born in the Finno-Ugric cradle, forced back across the Russian Steppes by the Turks, and pursued by the Pechenegs into the Carpathian Basin, could have nothing to do with these people . . . Or could we?

Our journey took us from Magor toward the north. We stopped in BALA, a small town in North Wales in the Snowdon region. The meaning of Snowdon is *snowy plain*, in Hungarian: *Havasalföld*. It seems that the English name is just as illogical as the Hungarian, and refers to the same kind of geographical territory, *a plain beyond the snowy peaks*, a flat area bordered by a semi-circle of mountains, which serves as a passage between the mountains and the neighboring shores of the ocean. To my knowledge, the name *Havasalföld (Snowy Plain)* is not found anywhere else in the world, just in Hungary and among the Celts. The town of BALA is situated on the shores of Lake BALA. The name means a bay or cove off a river or lake, Hu: ÖBÖL (cf. Vogul: BÖL). The lake, TEGID, was formed when a cliff broke off from the side of the river and blocked its passage. Here the water rose, Hu: meg-DEGED (cf. Irish-Gaelic: TÓG = lift, raise, build, rear > TÉAG = substantial, bulky, Hu: meg-DAGAD).

Our last stop among the British Celts was the famous village of LLANFAIR: LLAN [hlan] originally a clan¹⁰¹, or community, has a religious meaning of *church community* + FAIR, (Mary) meaning good, loved or happy, which in Hungarian is

¹⁰¹ The Celtic word: „clan” meant a tribal union. Ir: CLANN = descendants, followers. Its base-word was GAOL ~ CAOL meaning ‘family, extended family, relations. (> Hu: CSAL-ád)

Boldogasszony falva or village of the Blessed mother / also *Fehéregyháza*, or White Church. The full name of the village is:

LLANFAIRPWLLGWYNGYLLGOGERYCHWYRNDROBWLLLLANTYSILIO GOGOGOCH which, according to the Welsh, is the longest place-name in the world. This is one word, which can be expressed in English with 24 words: Saint Mary's Church in the hollow of the white hazel, near the rapid whirlpool of the Church of Saint Tysilio of the red cave. Broken down, it is LLAN-FAIR-PWLL-GWYN-GYLL-GO-GER-Y-CHWYRN-DRO-BWLL-LLAN-TYSILIO-GO-GO-GOCH. LLAN= Church; FAIR = MARY (*good, loved, happy*, Hu: FIRTOS – the name of the good fairy); PWLL = hollow (Hu: VÁLYU – VÖL-gy valley); GWYN = *white* (cf. Ir: FIONN; Hu: FEHÉR, FÉNY light); GYLL = *hazelnut* (Hu: DIÓ, formerly GYIJÓ); GO = *to*; GER = *near*; Y = A (the indefinite article); CHWYRN = *rapid*; DRO, TRO = *turning* (Hu: TÉRŐ); BWLL = *lake, basin* (PAL- Scythian word meaning *lake*, Hu: ÖBÖL¹⁰²); DROBWLL = *whirlpool*; (LLANTYSILIO = *the church of Saint Tysilio*; GOGO = *cave*; GOCH = *red*).

Translated into Hungarian, it would look like this:

GYORSTERELŐÖBÖLHÖZKÖZELIFEHÉRMOGYORÓVÖLGY-BOLDOGFALVA

In connection with the Sumerian language, Viktor Padányi called this a chain of words. In this the Welsh are world champions.

I stood amazed, two and a half thousand kilometers from my home and could hardly pull myself together. The words of *Gyula Fekete* (Hungarian poet) came to mind:

*The past is what does not allow a nation to die out; the future is what gives her reason to live. [...] We have a newly emerging historical sin. In that period, when we should have been creating and building a socialist nation, we were totally occupied with demolishing our national identity with irreversible consequences. This is clear to every thinking person...*¹⁰³

Who, then are the Celts? What connections could they have with us, Hungarians?

Elek Benedek writes in *Hazánk története*¹⁰⁴:

¹⁰² Scythian „PAL-us Meotis” = the lakes of Meotis; PAL-ki-na (> VOL-chi-nia) name of the Pripety marshes; Etruscan: BAL-si-na (> Lake BOL-za-no, HU: Lake BAL-aton, VEL-ence, PAL-ics) see Hu: ÖBÖL ⇔ Welsh-Cymraeg BWLL (see Vogul: BÖL = *wider part of a river between two bends, looking like a lake*); Hu: PÁLL-ik = *changing to water*; Hu: PO(L)-csolya = *shallow, dirty standing water, puddle*.

¹⁰³ Magyar Múlt, No. 42.sz., 1992

¹⁰⁴ Benedek Elek: *Hazánk története (History of our Homeland)*, 1927 / 1995, p. 5

The first people to live on this land (Hungary), whose name survived, were the Celtic people, who came out of Asia in the sixth and fifth centuries before Christ. These people already knew how to work iron, which was more perfect than stone or bronze. With weapons made of iron, they occupied this territory and became lords of this land. They worked the land, were occupied with animal husbandry and were involved in trading...

When the Celts are mentioned, everyone thinks of the people in the animated film, *Asterix*, but do we ever think about the fact that the person who placed the crown on the head of the first Hungarian King (Stephen) was a Celt, named *Asterik*? The tourist, who visits Budapest is taken up to the Gellert Mountain. Here, he finds menhirs preserving the memory of the Celts. How many Hungarians know that in the 3rd district of Budapest, there is a Kelta Street, or that Budapest itself was built on the site of an ancient Celtic settlement, *Aquincum*?

North of this, rose up the formerly famous Celtic castle of SICAMBRIA, which, before it was Latinized, was called SICAN¹⁰⁵-BHARR, Hu: SZÉK-BERC (a “Szék” or center on a high hill). Such was the Hungarian word-order at that time, e.g. *Hegy-magas* (mountain-high), *Becs-kerek* (esteem-high), *Kereszt-Úr* (Cross-Lord) etc. In Irish, SUÍOCHAN [si:xa:n] means: *seat, place, bench; (county)-seat; gathering-place* (cf. ancient Turkish: SÄKU = *seat*, Tartar: SEKE = *bench*, Japanese: SEKI = *seat, place*) + BARR = *peak, crag*.

The Huns laid siege to the Roman guard defending the Danube line and, perhaps with the help of the local Celts, won a glorious victory. Victory in the Celtic language is BOUDA. Quite possibly they welcomed the incoming Hun regiments with a cry of pleasure: “Bouda!”. The victorious Huns had a liberating influence on them, because their society did not know the “merciless” custom of the “civilized” Romans of taking slaves. Here BUDA castle was founded, the “ancient Buda” which we know from history as “Atilla’s Castle” (Etzilburg).

It is quite possible that the Celtic-Pannonians and the Hun-Magyars were able to understand each other, especially when sharing a mug of fine Celtic mead. (Celt: MEDU = Hu: MEDOS = Hu: MÉZES). We learn from the Greek chronicler, Diodorus, that the Celts loved to make merry, revel and have fun; they loved to eat, and they ate in an orderly manner; the lords and the servants ate together, sitting around a huge cauldron of meat. The warriors, who had fought in a battle, received the best cuts of meat. They chewed on the large knuckles, but they used the dagger that they wore in a sheath at their side for the pieces that they could not bite off. While they were eating, bits of food got caught up in their long, thick moustaches. This imposing moustache served as a sieve and allowed the sweet drink to pass through. The Celts drank beer and mead, which was wine mixed with honey: “*Zugabe von Wasser und etwas Honig*” (Breton: MEZ = Hu: MÉZ = *honey*). They often got drunk, got into fights because they were allegedly very short-tempered, and they

¹⁰⁵ „He (Paris) immediately liked this paradisaical place, and he gave an order that a huge castle be built on the top of the Szikan mountain.” (*Tárik-i Üngürüsz*, or History of the Magyars).

fought till they drew blood. The Celts liked to make merry, Hu: SZÓRAKOZ; Ir: SORCHA = *merry, jolly*, SCORAIOCHT = *merriment*. There were always musicians (lute-players) at their weddings, as can be seen from a vessel that was discovered in Sopron; they liked to talk away the time, recite poetry (bards), test their strength in competitions¹⁰⁶, play matches in teams or play chess, which they called FIDCHELL which means *wooden wisdom*. Diodorus mentions that on a plaque can be seen a game of war, played with wooden dolls¹⁰⁷, that is, he talks of a FA-CSEL = Hu: FA-JÁTÉK = *wooden game*! Cf. Ir: CHELL = Hu: CSAL / CSEL *trick, stratagem, game*; Ir: CALAOIS = Hu: CSALÁS *cheating, deceit, fraud*; Ir: CEALG = Hu: CSAL *cheat, trick*, (CSALI) *angle (angling)*; Ir: CEALA-igh *make disappear, hide*; Hu: CSAL, CSEL, CSALI (cf. Turkish: ÇAL-mak *steal*, ÇAL-dir-mak *play, trick*.)¹⁰⁸.

Our everyday Hungarian language is so much a part of us that nobody questions why we use in our daily colloquial language such expressions as SRÁC (kid), CSITRI (teenage girl), KAMASZ (adolescent), BAKA (foot-soldier), GOBÉ (wily highlander), BALHÉ (rough-house) or BAKI (slip-up).

There would be nothing surprising about this except that these words also appear in the Celtic language. In today's Irish language, the above-mentioned words are as follows: SRAC-úil (*honest, lively, quarrelsome, mischievous boy*); CAITHRE (*adolescent girl*); BUACHA (*young soldier*); BACAIN (*military training*); GOBÁN (*funny, wily; jack-of-all-trades*); BUALLEY [buahe] (*discord, fight, argument*) and BACAI (*to trip; slip of the tongue*), BAC (*barrier, bar*)! All these words along with many other concepts are the "offspring" of the common language that spread in the last century's industrialization, the language of the rural communities that moved into the capital city. I don't believe any of our linguists would ever think of making a statement that these words were brought from Ireland by a laborer, as „borrowed" slang. (...)

Unfortunately, our history writing is full of falsified dogmas. The first and most important is that everything that indicates an important advance in the history of humanity, which is preserved in exhibits in the world's large museums, must have been accomplished by someone who belonged to the great Indo-European people. Therefore, every people worthy of notice (with a few exceptions, e.g. the Semites) automatically had to be Indo-European (such as the Hittites, the ancient Greeks, the Medes, the Scythians, the Celts etc.). The second dogma suggests that if the wonders of the world are attributed to the manual and intellectual talents of other peoples, these peoples have disappeared or have been lost or destroyed in the tempests of history and there are no traces of them. There are exceptions here too, the Chinese or the Indians, but the history-books do not tell us which Chinese, or which Indians. Thus the Mesopotamians (Sumerians), the Egyptians and the Canaanites etc. have been erased from history. A third dogma that the historians propagate

¹⁰⁶ Cf. Ir: BÁIRE [pron. 'bars'] = *competition*, Hu: VERS-eny > BÁIRE-OIR = *competitor*, Hu: VERS-eny-ZÖ; Ir: BARRÓG, Hu: BIROK, BIRK-oz-ás = *wrestling*.

¹⁰⁷ In: George/Brown/Anker: *Die Kelten: Europas Volk der Eisenzeit*, Time/Life, 1995. p. 104.

¹⁰⁸ See Ir: CEOL = Hu: zene = *music* > CEOL-án = Hu: kolomp = *cowbell* (Turkish: ÇAL-mak = *playing an instrument*), Ir: CLAON = Hu: lejtő = *slope*; CLAON-ach = *leaning sideways* (Turkish ÇAL-ik = *slanting*), Ir: CLÉ = Hu: CSALE = *bal, bal oldali* = *left or left-side*.

is that “somewhere in Russia”, where the geographical and climatic conditions could hardly support life, a people and language developed, called Magyar. **László Götz**, in his book: *Keleten kél a nap* (*The sun rises in the East*), writes the following:

Our researchers of ancient history search for the ancient homeland of the Ural-Finno-Ugric peoples [...] in geographical territories in which, according to archaeological research, man could not have lived in the years preceding 4000 BC. Between 4000 BC and 2000 BC, there are indications of only sparse Paleolithic and Mesolithic groups, whose numbers, according to the most recent ethnographic research could not have risen above the average for hunter-fisher-gatherers.¹⁰⁹

Let us pause for a moment ... What does this actually mean?

We, Hungarians, were born where it was not possible for a nation to be born, where the Finno-Ugric language supposedly developed. Because of the sparse population, people met each other, at the most once a month, to exchange conversation, one on one.

In order to avoid any misunderstanding, I would like to emphasize that it is not that we are counted as belonging to a Finno-Ugric language family that causes me a problem, but that, along with this, our students are urged to accept a theory that we were *nomads* and also that the whole theory of language families is rather vague and secretive, opening it up to confusion and, in this confusion making it easier to deceive people.

I was horrified when these words from the Bible came to my mind:

“...when the overwhelming scourge passes, it will not reach us; for we have made lies our refuge, and in falsehood we have found a hiding-place.” (Isiah. 28, 15-19) because:

“...that nation that allows its memories to be forgotten prepares its own epitaph.” (Arnold Ipolyi)

“For there is nothing hidden that will not be made manifest; nor anything concealed that will not be known and come to light.” (Luke, 8. 17)

Dogma is the true “everlasting truth” because it is the pillar of “our edifice” and to interfere with it is very dangerous, even a capital sin, because our castle of cards, called “historical research” would at the same time come crashing down!

The first step should be to establish that the dogmas are mistaken. Let us not replace them with new theories surrounded by bastions of illusions, ploys, or nationalistic lies. We should begin our argument with the following basic assumption that: **nowhere on this earth would a people name the objects in their immediate environment with names that have no meaning in their own language!**

¹⁰⁹ Götz László: *Keleten kél a nap*, 1994

Of course the immediate official counter-argument would be that, today, we do not know what language the ancient Near-eastern people, ancient Germans, ancient Celts or ancient Scythians spoke. Obviously this is true. At the same time, it is a fact that, today, in Europe and the countries on its perimeter, there are very few meaningful geographical names but, coincidentally, the map of this region contains a large number of names, such as place-names, bodies of water or mountains, which have a meaning in Hungarian and they could not be descended from the Germanic, Romanian or Slavic languages of today.¹¹⁰

Who founded the first “civilization” in (Western) Europe? **THE CELTS!**

* * *

Ephorus, the Greek chronicler from the fourth century BC, lists the Celts as one of the world’s greatest peoples, along with the Scythians, the Persians and the Libyans. The Celts populated Europe from the British Isles to Transdanubia and even beyond, to Scythia and Asia Minor. In around 500 BC, the entire territory of Europe was “in Celtic hands”. As is well-known, after the Romans tried to prevent them from settling in Northern Italy, they decimated the enemy legions and even ran down Rome, plundered it (as the later imperial chroniclers lamented) and occupied it. After a few months, they were forced to give up Rome because (as always happened at the very best moment) the plague broke out in the Eternal City.

The Celts were not unknown to the Hungarian chroniclers either. In the first part of the Illustrated Chronicle, the Book of the Creation, the chronicler refers to **Josephus Flavius** and **Hieronimus** to give a short report on the three sons of Noah: “They scattered to three different parts of the world, Sam to Asia, Cam to Africa, and Japhet to Europe.”¹¹¹ From the book of Josephus Flavius, *History of the Jews*, we know that Japhet had seven sons (the Hettites, Hittites?), “whose countries extended from the Taurus and Amanus Mountains in Asia to the River Don (Tanais) and Gadir in Europe. These territories were quite unpopulated, so the settlers gave their own names to them.” The Jewish historian also gives us the names of the seven sons of Japhet: Gomar, Magog, Madai, Javán, Tubal, Mosoch and Thyras. Their peoples took their names from them. “Thus the present-day Galatians were at one time Gomars and the present-day Scythians were called Magors after their ancient forefather, Magog.”, wrote Flavius. The Illustrated Chronicle calls the Galatians, Gauls and writes that, after the fall of Troy, they fled to Pannonia.¹¹² In summary: **the Celts** (Gauls, Galatians) are descended from GOMAR, the son of Japhet – see the Celtic name for Wales – CYMRU, and **the Magyars** (Magors, Scythians) are descended from his brother, MAGOG. According to the Irish traditions, the first conquerors of Ireland, Partholon and Nemed, were the descendants of **MAGOG!**

¹¹⁰ Baráth Tibor: *A magyar népek őstörténete* in A. Dauzat *La toponymie française*

¹¹¹ Berenik Anna: *A félre-magyarázott Anonymus (The misunderstood Anonymus): 1. rész 'Magurától Lebediáig'*, (Part 1. From Magura to Lebedia) 1995, p. 62.

¹¹² Berenik Anna: Op. Cit.

The earliest known Celtic archaeological finds are from 1000 BC, (finds from the Austrian town of Hallstatt). These represent the transition between the bronze and iron cultures. A Scythian kurgan from the Bronze Age was also found here. The settlement disappeared in the fourth century before Christ, following a landslide. It was followed by the *La-Tène* culture, which began around 450 BC. This was a typical Iron-Age settlement. **Friedrich Schwab**, who discovered the La-Tène culture, informs us that it was during the excavations of the region around Lake Neuchâtel (Neuenburgersee) in Switzerland that they came upon the traces of the ancient settlement that is now covered with water. This Celtic village was discovered on the eastern shore of the lake where the water was quite shallow. The local people (the French-speaking Swiss) called this place *La-Tène*, which the experts translated as “*Untiefe*” meaning “shallow” (Hu: ZÁTONY = Ir: ATÓIN)¹¹³ The two words have a similar form, pronunciation and meaning = LA TÈNE. That Hungarians speak a language that belongs to the so-called Finno-Ugric language family, is possible – and might be proven by the fact that we have many ancient, or supposedly ancient cognates and a related grammar – only the „presentation” is bad.

In the light of the above statements we may rightly ask:

What language did the Celts speak?

Is the Hungarian language related to the language of the Celts?

Is the Celtic language related to the language of the Magyars?

The influence of the Scythians on the Celts was not just obvious in the metal objects (first bronze, then later iron) that came to light in the excavations, but it was visible in their “kurgan” (tumulus) burial customs too. Numerous similar burial mounds (Scytho-Hunnic mounds) can be found all across the British Isles: near Stonehenge the “Giant”-kurgan and the famous “crop-circles” in Marlborough in Wiltshire, Newgrange in Ireland, as well as those in Brittany (e.g. in Carnac, where the famous Celtic causeway, and the tumulus of Saint Michel can be found).

Unfortunately, we know very little about the identity of the ancient Celts, but these powerful people have left us a huge material and spiritual legacy. It has come to light that not only the names of some of their weapons (e.g. CALAD = ‘gladius’ *sword*) but words connected to all kinds of technical developments passed from the Celtic language to the Latin language. Moreover, researchers have established that the network of roads, crisscrossing Europe was not built by the Romans but by the Celts, in the period before the Roman occupation. They used these roads for their CARBANTU, their ox-drawn carts: CAR *cart*, BAI NT *connection*, Hu: VONT *connected*, VONAT *train*.¹¹⁴

The official linguists state that the Celtic language was Indo-European, although the few geographical names, names of gods or important people that remain to us – in a Latinized form – from Ireland, across Gaul to Hungary, show very few Indo-European characteristics. Thus ANU (Hu: ANYA = mother), is the ancient mother, the “Mother of

¹¹³ George/Brown/Anker: *Die Kelten: Europas Volk der Eisenzeit*, Time/Life. 1995, p. 28.

¹¹⁴ Ellis, P. B.: ‘*Die Druiden*’ / ‘*Die Kelten: Europas Volk der Eisenzeit*’

all the Irish gods”.¹¹⁵ ESUS (Hu: *ÖS* = ancestor), the name of the ancient god of the Gauls (cf: Welsh: OES, Breton: OET = old, ancient), or the Irish DAGHDHA = the “Good God” (cf: Old Irish DAGH, Welsh: IACH = good, Hu: JÓ and Ir: (A)DHA – Hu: ATYA = father) who was the son of ANU, the mother goddess and BÉL the old father god, and thus the ancient father of all the Irish; or the name of the Irish chieftain, ULAIÐ, who was “the first in his land” (cf. Hu: ELÖD *ancestor, “the first one”*). See also the modern Irish “Cúige Ulaidh” – “*the province of Ulaid (Elód)*” – the name of Northern Ireland – the English “Ulster”.

If we think about the name of the hero of the Gallic freedom fight: VERCINGETORIX¹¹⁶ and his castle of AVARICUM it would be difficult to establish without a doubt that these are words or names of Indo-European origin.

It is interesting that the Franks who invaded Gaul did not even consider that they had common Indo-European roots. The present French city of Bourges (its name from the German *burg* – castle, Hu: VÁR) was built on the ruins of the destroyed Avaricum. Could this be a coincidence or a literal translation?

C. Lévi-Strauss, a French anthropologist, stated at one time: “There is no eternal truth. The scientific spirit seeks not so much the right answer; rather he asks the right questions.”¹¹⁷ **P. B. Ellis**, the author of the book about the Druids, adds that nowhere is it more necessary to ask the right questions than in the search for the truth about the Celts. The “truth” at the present time is actually that which, in the eyes of some researchers, is a fact but which, in the eyes of others, is only fantasy. Since the beginning of the 16th century many researchers have written about the Druids and all that they represented, but their explanations are inadequate because they have misunderstood the subject. The most basic problem for researchers of the Celts is that the Druids and their contemporaries did not leave behind them any written documents. In spite of the fact that we know of some Greek sources that write about the Celts, the majority of the “classical” writings come from the anti-Celt propaganda of the Roman Empire.¹¹⁸ The Romans did their utmost to annihilate the Celts. First, they concentrated on “liquidating” the intelligentsia which was represented by the Druids – which they did in the “civilized” Roman way, by massacring them. They did this (Emperor Claudius decided in AD 54 to completely eliminate them) not only because the Druids, as the only intelligent stratum of the population, were the only ones capable of organizing a war of independence (which they had already done several times in Gaul and in the British Isles), but also because they represented an incredibly dangerous enemy to the “materialistic” Rome: “idealism” – as Peter Berresford Ellis writes in the above-mentioned book, quoting **Nora Chadwick**, a Celtologist.

¹¹⁵ ‘*Mater deorum Hibernensium*’ - *Cormac Glossariuma* > *MacCana, P. 'Kelta mitológia' (P. MacCana: Celtic Mythology), Budapest, 1993, p. 86.*

¹¹⁶ Ver-cin-getor-ix. – cf. Ir: URRA-CÍONA (CEANN) = *leader, fighter, champion* + GEATAIRE = *beating, siege, assault*: see Hu: ‘*Várkony*’ the attacker (cf. VÁRKONY, VALKÁNY, VALKONYA)

¹¹⁷ “*Es gibt keine entgeltigen Wahrheiten. Der wissenschaftliche Geist sucht nicht so sehr nach den richtigen Antworten; er stellt vielmehr die richtigen Fragen*” - Ellis, P. B. ‘*Die Druiden*’ / ‘*The Druids*’, London, 1994, p. 9.

¹¹⁸ Ellis, P. B.: ‘*Die Druiden*’, Munich, 1996, p. 9.”[...] *der Großteil der ‘klassischen’ Berichte besteht jedoch aus der antikeltischen Propaganda des römischen Imperiums.*”

The researchers of the 17th and 18th centuries, who believed blindly in the “true statements” of the Latin writers (some of them even believe them today), painted a very dark picture of the Celts, whom they portrayed as barbarian, primitive, ignorant, plundering hordes. They isolated the Druids from the Celts (because the Celts were perceived as “primitives”), and counted them among the ancestors of the Germanic peoples. See the writing of *Elias Schedius*: ‘*De Dis Germanis*’ published in Amsterdam in 1648. Others, like the Englishman *Thomas Smith*, in his work: “*Syntagama de Druidum moribus ac institutis*” (1664), stated that the Druids were actually the descendants of Abraham. According to *Inigo Jones* (1652), Stonehenge was built not by the Celts but by the Romans, since “*the ancient Britons were remarkable in that they were untrained in any kind of cultural activity*”, and „*In my opinion, Stonehenge was the work of the Romans, and they alone built it. . .*”¹¹⁹

It just as if we can hear the opinions of the Finno-Ugric scholars about the ancient Magyars.

Although, in the following century, there were still those who believed this fantasy, there were yet other historians who rather attributed the establishment of Stonehenge to the Vikings or the Danes. This could be read in the work of *Dr. Walter Charleton*: *Chorea Gigantum* (1663) or in the poems of *John Dryden*. These things were written in that England, where Oliver Cromwell displayed on his banner the “final solution” to the Irish question.¹²⁰

What was the reason for the continued insistence on the uncivilized and barbaric nature of the Celts? The answer is quite simple: The Celts were not considered to be “Indo-European”, in other words, they were not equal to the Romans or the Germanic peoples. Then, at the beginning of the 19th century, the Celts were thrown a life-belt in the Indo-European Studies advocated by *Jacob Grimm*, a fabrication, which, unfortunately for the leading countries of that time, was politically beneficial. After “*Snow White and the Seven Dwarfs*”, based on the Indo-European theory, the “*Übermensch*” was also born. The “wonder” of Göttingen immediately brought the “useful” change in the leading opinions of the world about the Celts, and they suddenly became acceptable in society. *Stuart Piggott* commented on this change-around: “*As a consequence of this change of opinion, the defenseless Celts could change and could actually be portrayed in a romantic light.*”¹²¹

The proponents of the Indo-European hypothesis needed to embrace the Celts, if they did not wish to admit that a large part of the German vocabulary (including many ancient words and names of gods) – which they could not trace back to German or Latin – were taken over from the Celts. Moreover, since they did not want to accept their “cultural underachievement” (*das kulturelle Gefälle*), they contrived the theory that all these words had common Indo-European roots, and they did not shrink from stating that these lies were “eternal truths”. The basic pillar of this lie was the fabricated ancient “common Indo-

¹¹⁹ Ellis, P. B: *Die Druiden*, Munich, 1996, p. 284.

¹²⁰ Ellis: P. B: *Die Druiden*, p. 283.

¹²¹ Ellis, P. B: *Die Druiden*, Munich, 1996, p. 288. “*Im Gefolge dieses Stimmungsumschwungs konnten sich die wehrlose Druiden verändern und sich entsprechend romantisch geben.*“

European language”, more accurately a huge collection of Indo-European words, in a language that nobody spoke.

In the spirit of the Indo-European basic rules, even the Japanese were included in the great and wonderful Indo-European family of peoples. When they noticed this blunder, the Indo-European linguists tried to get out of this mess by saying that the Japanese language was influenced by the language of the highly-cultured Indo-European peoples, precisely the “Iranian-Scythian” peoples. In other words, a new lie (fabrication) was necessary to support the false hypothesis, and so lies built on lies create the “perpetual lie”. The goal of examining this or simply an attempt at a clarification of these hypotheses is the equivalent of the sin of sacrilege. However, there are some German historians, who have a different opinion of the “eternal truth”. **Kinder and Hilgemann**, for example, state:

The Indo-European language family can be proven to exist, not so much with archaeological artifacts, but rather with language. (...) The ancient homeland of the Indo-Europeans is probably the region between Central Europe and southern Russia. (...) It is not possible to establish a certain territory with certain borders. Therefore, it is wrong to talk simply of an „ancient language”, an „ancient people”, or an „ancient homeland” of the Indo-Europeans. (...) The establishment of the individual Indo-European languages can be attributed not only to fragmentation, but also to intermixing with elements of foreign languages.¹²² (...)

As for the origins of the Celts, the Hungarian history-books present them as arriving in Hungary from the region of the source of the Danube and the Rhine, and in the guide-book of the Hungarian National Museum, published in 1992, we read on page 54: “*Inspired by the early Celts of the Rhine region, there emerged here (in Hungary) a typical “Hungarian-style sword” with carved decorations, which was reminiscent of a civilization on a European level.*” According to Irish historians, the forbears of the Celts originated in Anatolia and, sometime at the beginning of the 6th or 5th millennium, they arrived in several waves in the lower Danube region, from where, by following the River Danube, they gradually settled Western Europe. Around 2000 BC, they reached the Atlantic Ocean and then settled into the British Isles. (Nora Chadwick, A.C. Renfrew) Caesar portrays the Celts as an equestrian people in his work: “*De Bello Gallico*”. The Celtic warriors were buried with their favorite horses (see the Bronze Age horse burial in Ribemont-sur-Ancre in Gaul).

At full gallop, they were still able to direct their horses and guide them to where they wanted to go, and they were able to stand on the shaft of the chariot and swing the famous two-edged “Celtic sword”. The Celtic warrior would charge the enemy on

¹²² Kinder, H., Hilgemann W.: Atlas zur Weltgeschichte, 1987, p. 33. „Die Indogermanen lassen sich als Völkerfamilie nicht so sehr aus Bodenfunden, sondern von der Sprache her nachweisen. [...] Die Heimat der Indogermanen ist wahrscheinlich das Gebiet zwischen Mitteleuropa und Südrußland. [...] Ein genau begrenztes Kerngebiet ist unbekannt. Es ist daher falsch, vereinfachend von einer ‘Ursprache’, einem ‘Urvolk’ oder der indogerm. ‘Urheimat’ zu sprechen. [...] Die Entstehung der indogerm. Einzelsprachen braucht nicht durch Abspaltung, sondern kann auch durch Mischung mit fremden Sprachelementen erklärt werden.“

horseback, cut off his head with one blow, and hang it on his bridle. As was the custom of all the equestrian peoples, the “soul” played an enormously important role in their religious beliefs. Cutting off the head of the enemy (where the “gate” of the soul was found), not only served as proof of the warrior’s bravery but also allowed him to take possession of his defeated enemy’s soul, and thus prevent the soul from wreaking vengeance on him. The leaders wore helmets decorated with the hawk, because the hawk was the symbol of the God of War, who helped them in the battle. At the start of the battle “*they made an enormous noise*” – writes *Livy*, a Roman chronicler of the first century BC. “*With terrible songs and shouting*”, they gave themselves courage and scared the Romans. “*Their battle-cries and battle-songs, as well as the terrible noise they made by clanging their shields together, achieved one goal and that was to make the enemy afraid.*”, wrote the chronicler. This threatening demeanor was embellished with the application of lime, hardened into their hair, which they wore combed back – to imitate the mane of their horses – and the long, thick mustaches which hung down beside their faces. According to *Diodorus*, they posed a really frightening picture. The Celts were exceedingly brave in battle, daring and ready to sacrifice their lives, and their bravery was highly praised. They told Alexander of Macedon that they feared nothing except that “the sky might fall on their heads”! What other people would have such a distorted mindset? Only the Hungarians! We also say that the sky could fall on our heads (and it has done so several times). In our folk tales we read: “*Égszakadás-földindulás, fejemen egy koppanás, szaladj te is pajtás*” – “The sky is falling, the earth is moving, there is a thump on my head, run, friend, run.” Is it possible that this is just a coincidence?

As I have already mentioned, the *Illustrated Chronicle* also spoke of the Celts as the people of Magog’s brother, Gomar, who, following the loss of the Trojan War, fled from Asia Minor and settled in Pannonia, where they stayed for 400 years before continuing on to Gaul. What is important here is not whether it is true or not that the two peoples (Magyar-Scythian and Celts) had common ancestors in Biblical personages, but rather that the Chronicle writes about the rise and fall of the Hallstatt culture five centuries before it was discovered.

There are many proofs that here, in the Carpathian Basin, a “new” people was born. First of all, the concept of the Good Mother, the “Goddess”, called DANU, another name for ANU (the Ancient Mother), Ir: DEA-ANU = Hu: JÓ-ANYA (‘*Good-Mother*’) came to life here. The River Danube – Hu: DUNA – was named after the mother-goddess DANU, and this name was used interchangeably with the more ancient name ISTER. The name ISTER is also probably of Celtic origin since, in the Breton language of today, STER means “river”. An interesting coincidence: in Brittany, there is a river named Laïta, which divides the province into Lower and Upper Brittany. In (Great-) Hungary, there is also a river named Lajta, which separates the Roman provinces of Lower Pannonia (today Dunántúl) and Upper Pannonia (today Lower Austria). The Celts, spreading from the Carpathian Basin in all directions, since they could not take with them the Ancient Mother – DANU – (as the Irish Chronicles write), they took her name, which lived on in their rivers: from the River DON in England and in Scotland to the River DON in France, for they were the “sons of DANU” (Tuatha Dé Dannan, the “Danu” tribe). The DUNA

(Danube) became the “holy river” because the ancient Mother, DANU, lived within it. That region, where they were forced to leave behind the Ancient Mother (the God(dess), because God was Mother) they called ANNWN (“the Motherland”). ANNWN [annoon] also became the name of the “Otherworld” to which their loved ones returned. It was also called the “country of the women” – BANNWN [pron. bannoon]. In this name we can easily recognize the later Latin “Pannonia”, the country of DANU, the “Good Mother”, Hu: JÓ-ANYA (Ir: DEA-ANU), later, the country of the Virgin Mother, the Blessed Mother (Boldogasszony). This country was also called MAGH MÁR, meaning “meadow-wide” or “wide meadow”, “*the country of the rivers of sweet waters*” where there was “*a wide choice of honey and wine*” and where there lived “*unblemished and beautiful people*”, as we can read in **MacCana’s** “*Celtic Mythology*”.¹²³ In this country: “*there is no ‘mine’ or ‘yours’ (...) their splendid attire is a joy for visitors to behold, the shades of fox-glove colors are reflected in their faces*” and “*although it is good to see the beautiful plains of Fál (Ireland), after Magh Már it appears to be a barren region.*”

In Europe, there is only one “Wide Meadow” (Magh Már), where today still lives the memory of the “Ancient Mother”: Hungary, the “country of the Blessed Mother” – unique in Europe!

The ancient writings do not offer much about the Scythian-Celtic relationship, nor do the modern history books, but we now know that, although it was not always peaceful, it was much more intense than previously thought. The German historians Kinder and Hilgemann write the following about this relationship:

*With the adoption of the Taurician culture, the Cimmerians strongly influenced the older Hallstatt culture and became the intermediaries for the cultural elements of Asia Minor. The Scythians influenced the later Hallstatt culture and the La-Tène culture. (...) They buried their dead, stretched out on wagons, in burial mounds (obviously under Scythian influence).*¹²⁴

Kinder and Hilgemann continue to describe the La Tène culture (typically Celtic): – “*In the outlying regions, a strong Celtization of the indigenous population took place.*”¹²⁵ **Christiane Éluère**, a French historian, in her book: “*Die Kelten*” (1994) calls this “*die Keltisierung Europas*” (the Celtization of Europe). “*Until the first century BC, the Greeks and the Romans regarded all northern Europeans as Celts and Scythians.*”¹²⁶ **O. F. Menander**, a historian from Helsinki, who, after he had established that the ancient Finns, bringing the typical Comb Ceramic Culture, had settled in the Eastern Baltic region by the end of the third millennium BC, continued thus:

¹²³ MacCana, P.: *Celtic Mythology*, Feltham, England, 1983, *Kelta mitológia*, Budapest. 1993. p. 125.

¹²⁴ Kinder, H., Hilgemann, W.: *Atlas zur Weltgeschichte*, 1987, p. 21. “*Die Kimmerier wirken durch Übernahme der Taurischen Kultur stark auf die ältere Hallstatt-Kultur ein und werden dadurch Vermittler vorderasiatischer Kulturelemente, die Skyten wirken auf die jüngere Hallstatt-Kultur und die La Tène-Kultur. [...] Die Toten werden unter Grabhügel auf einem Wagen beigesetzt (wohl unter skytischen Einfluß).*”

¹²⁵ “*In den Ausstrahlungsgebieten findet eine starke Keltisierung der einheimischen Bevölkerung statt.*”

¹²⁶ George/Brown/Anker: *Die Kelten: Europas Volk der Eisenzeit*, 1995, p. 122. “*In den Ausstrahlungsgebieten findet eine starke Keltisierung der einheimischen Bevölkerung statt.*”

*The arrival of the people of the Corded Ware Ceramics and Battle-Axe culture (the Scythians) (2400-1900 BC.), who are often recorded as being Indo-Europeans, at least linguistically, played an important role in the formation of the Finn people.*¹²⁷

In other words, the mixture of the ancient Finns and the Scythians, which took place in the Baltic region, was the basis of the “present-day” Finnish people and language.

Kinder and Hilgemann refute the assertion that the Battle-Axe people were Indo-European, stating that: “*The people of the Corded Ware Culture (the Battle-Axe people) were not Indo-European, although they had a role in the Indo-Europeanization of Europe.*”¹²⁸ We have more data to prove the Scythian-Magyar connections.

Barry Cunliffe, British historian, writes the following:

*North of the Caucasus [...] there is endless grassland, which reaches from China to Europe and provides the necessary conditions for the constant migrations. Huge rivers: the Volga, Don, Dnieper, Bug, Dniester and the Lower Danube cut into this region which, in the South, is grassland and tundra in the North. The still nameless equestrian and livestock-raising peoples roamed in this “endlessness”. They were called in later historical writings: **Cimmerians, Scythians, Sarmatians, Alans, Huns, Magyars, Bulgars and Mongols**. They, too, influenced the culture of Europe, when they crossed the Danube-corridor or, circumventing the Carpathians, they arrived in the Northern European flatlands. [...] The people of the Puszta (Steppes) played an important role in the development of European culture.*¹²⁹

In connection with this, we can read the opinion of Kinder and Hilgemann about the equestrian peoples. All these peoples (Huns, Bulgars, Avars, Kazars, Pechenegs, Cumanians and Magyars) were possessed of similar characteristics:

*The characteristics of all equestrian peoples, who possess a similar culture and view of life, are **a patriarchal society, a talent for organization, far-reaching plans and the establishment of a world empire on a federative base.** (...) Religion: The wide horizon of the Steppes directs the view of the archers toward the Heavens from where the rain falls on the meadows. There is the seat of the ‘**all-knowing Father of the Heavens**’. The connection with the Gods is made through the sacrifices offered by the shaman, who, in his ecstasy, leads the souls of the dead into the other world. (...) Society: At the head of the hordes of free and equal*

¹²⁷ Bernhard, W., Kandler-Palsson, A.: *Ethnogenese europäischer Völker*, 1986; Meinander, O.F.: *Die Ethnogenese der Finno-Ugrier* p. 369. “Die Ankunft der schnurkeramischen Streitaxtkultur (2400 - 1900 v. Chr.), die ja oft als sprachlich indoeuropäisch aufgefaßt wird, spielte jedoch bei der Ethnogenese des finnischen Volkes eine wichtige Rolle.”

¹²⁸ Kinder, H., Hilgemann, W.: *Atlas zur Weltgeschichte*, 1987, p. 15. “Die Schnurkeramiker (Streitaxt-Leute) sind wohl keine Indogermanen, haben aber an der Indogermanisierung Europas Anteil.”

¹²⁹ Cunliffe, B.: *Illustrierte Vor- und Frühgeschichte Europas*, 1996, p. 11. (Translated from Hungarian because the original English or German were not available to the translator).

warriors is the Prince, who is known as the “Kagan” in the world empire of the nomads. Many of these princes are prepared for their calling by their occupation as smiths or swordsmiths (Hu: TÁRKÁNY). The smith has a connection with the Gods, who teach him his trade, and he is often the chosen-one of the Gods (swordsmith kingdom, Hu: TÁRKÁNYKIRÁLYSÁG). (...) Concept of a world empire: The sky offers the only possibility for orientation in the boundless expanses of the Steppes. The universe revolves around the Polar Star, the „axis of the world” under which the Mongolian world ruler has his throne (the center or “navel” of the world), where the center of the world and the headquarters of the people coincide. Based on this world-view, the nomadic peoples believe they have the responsibility to subdue the peoples of all four corners of the world and help them to live in peace.”¹³⁰

That is what an „objective” historian writes about the ancient Magyars.!

Really, given the geographical location of our place of birth, our ancestors could do nothing without a well-considered plan – and certainly could not have planned the establishment of a homeland on a whim, or in a situation of necessity. The German historians Kinder and Hilgemann, emphasize that:

- Our ancestors, the people of the Steppes, because of their spiritual frame of mind, could not have acted in any other way, other than with a well-thought out, premeditated plan, for Kinder and Hilgemann characterized them as being “*skilled in organization and far-reaching planning*”. Only in this way could they have brought into being the establishment of a homeland, on the basis of a perfect plan many years in the making, with organization that worked with precision and exceptional execution, with the result that our “new” homeland was established in Hungary, within the Carpathian Basin.
- Our swordsmith kings (**Hu: TÁRKÁNYKIRÁLY**) learned their trade from God. (cf: “Tarquinius” Etruscan leader, “Tarján” Hungarian tribe, “Taranis” Celtic “bringer of thunder”, the God of the swordsmiths).

¹³⁰ Kinder H., Hilgemann, W.: *Atlas zur Weltgeschichte*, 1987. p. 113. „Kennzeichen aller Reiternomaden, die eine gleiche Kultur und Lebensauffassung besitzen, sind Herrentum, Organisationstalent, weiträumiges Planen und Weltreichsbildungen auf föderativer Grundlage.[...] Religion : Der weite Horizont der Steppe lenkt den Blick der ‘bogenspannenden’ Völker zum Himmel, von dem der Regen für die Weiden kommt. Dort ist der Sitz des ‘allwissenden Himmelsvaters’. Die Verbindung zu den Göttern stellt durch Opfer der Schamane her, der auch in der Extase die Seelen der Verstorbenen ins Jenseits geleitet. [...] Gesellschaft : An der Spitze der aus freien und gleichberechtigten Kriegern bestehenden Horde steht der Fürst, der im nomadischen Weltreich zum ‘Kagan’ wird. Für viele dieser Fürsten bildet der Beruf des Schmieders, des Waffenherstellers, die Ausgangsstellung für ihren Aufstieg. Der Schmied hat Verbindung zu den Göttern, die ihn seine Kunst lehren, oft ist er der Auserwählte der Götter (‘Schmiedekönigtum’).[...] Weltreichsgedanke : Die einzige Orientierungs-möglichkeit in der grenzlosen Weite der Steppe ist der Himmel. Das Weltall dreht sich um den Polarstern, die ‘Achse der Welt’ unter der der mongolische Weltherrscher seinen Sitz (‘Nabel der Welt’) hat (Zusammenfallen von ‘Welt’ und ‘Ethno’[Volks-Jzentrum). Aus diesem Weltbild ergibt sich für den Nomaden die Aufgabe : Unterwerfung und Befriedung aller Völker der ‘Vier Ecken’ (= vier Himmelsgegenden).

- The ancient Magyars were monotheistic. (They worshipped the “all-knowing Heavenly Father”.)
- Our ancestors had a world-view that was established by the very knowledgeable Táltos. In this world-view, the whole world as well as the cosmos had its determined place and role: The concept and importance of the Center of the World, “Middle Earth” is a characteristic of Hungarian folklore.
- The prince, whose throne was at the Center of the World, “KÁN” (Ir: CEANN = head, chief, leader) wished to subdue and bring peace to the peoples of the four corners of the world. (Sumerian: HUN = peacemaker, Celtic-Irish: CIÚNA-igh [pron: ku:ni] = to reconcile, make peace).

Gyula László in his book entitled: “*Árpád népe*” (*The people of Árpád*) describes the hierarchy of the Hungarian society at the time of the founding of the state: Prince and his court, (holy man [Táltos], treasurer, interpreter etc.), tribal chiefs, clan leaders, important clan members and commoners.¹³¹

There was a similar hierarchy in Celtic society: “*The early Irish society was divided into Druids, fighting noblemen (flatha) and freemen (bó-airigh) and can be compared to the Gallic society that Caesar divided into Druids (druides), horsemen (equites) and commoners (plebs).*”¹³²

DRAOTA (Torda) the druid: he was the holy man and teacher of the Celtic society, the intermediary between men and their ancestors / their gods. He was the Táltos: Ir: DIAIL = Hu: DALIA, DELI *amazing, wonderful*. In a trance he was able to contact the Mother-God and the Otherworld: Ir: RAMHAILLE = Hu: RÉVÜL-és *trance*. He made the sacrifices (Ir: ALTU = Hu: ÁLD-ás *thanksgiving*, Ir: ALTA-igh = Hu: ÁLDA-ni *speak a blessing, bless*). The Celts as well as the Scythians-Huns-Hungarians sacrificed a white horse to the “Good-God”, Daghdha – a name similar to the Hungarian “Jóisten” (Good-God). Although the Celts had shrines (NEMETON), cf: Ir: NEAMH = Hu: MENNY *Heaven*, Ir: NAOMH = Hu: NEMES: *noble, holy, blessed*. (cf: Turkish: NIMET *blessing*), the Druids prayed anywhere, at any time: under an oak tree, at springs, on the top of a hill etc. with upheld arms, stretching toward the sky, their palms turned toward the sky. Sir **John Rhys** considers the Druids to be a “non-Aryan priesthood”. In his article that appeared in the “Celtic Review” (On the Origins of Druidism), **Julius Pokorny** writes the following: “*Druidism possesses many characteristics that are completely foreign to the Indo-European religions.*”¹³³

The Celtic religion was “heroic”: the heroes were “gods” and the gods were heroes¹³⁴; they did not look on their gods as creators but as their ancestors.¹³⁵ The Celtic religion that was characterized by Druids was primarily “monotheistic”. According to a

¹³¹ László Gyula: *Árpád népe*, 1988, p. 61.

¹³² Mac Cana, P.: *Kelta Mitológia*, Budapest, 1993, p. 60.

¹³³ Ellis, P. B.: *Die Druiden*, Munich, 1996, p. 48. “*Das Druidentum trägt viele Züge, die indoeuropäischen Religionen völlig wesensfremd sind.*”

¹³⁴ Ellis, P. B.: *Die Druiden*, Munich, 1996, p. 129.

¹³⁵ Ellis, P. B.: *Die Druiden*, Munich, 1996, p. 124. „*Die Kelten betrachteten ihren Gottheiten nicht als ihre Schöpfer, sondern als ihre Vorfahren, das heißt als eine Art übernatürlicher Helden und Heldinnen...*”

statement made by **Origenes** (AD 185-254), the leader of the Christian school of Alexandria, The Celtic Druids prayed to One God, even before the coming of Jesus. (“...dem einen Gott angebetet [...] vor dem Kommen Christi.”) Therefore, the Celts were in agreement with Christianity, on the basis of the teachings of the Druids, who taught that there was only One God. (“...waren dem Christentum lange schon geeignet aufgrund der Lehre der Druiden [...] die bereits die Doktrin von der Einheit der Gottheit verkündet hatten.”)¹³⁶ The Celts were the first “Christians” in Europe and the “Christian” Druids preached peacefully throughout Europe. St. Martin was a Celt, who was born in Szombathely. The old name for Pannonhalma (Hungary) was Martonhalma (Hu: HALOM = En: *hill*). In German, it is still “Martinsberg”. Ireland was already Christian in the fifth century.

FLATHA was the name for the horse-men (equites): cf. Ir: LÓTH = Hu: LÓ *horse, steed*; Ir: LÁIR (Welsh: LLWAN) *mare*; Old-Ir: LÁEACH = Hu: LOVAS *horseman, rider*. Naturally the ancient Hungarian name for the Magyars comes to mind: “sabartoi asphaloi”. Many scholars have already tried to explain or translate this name, and I would also like to do so, because this name is understandable in the Celtic (Irish) language too, and can be explained with the help of the Irish language.

See Ir: SAIBHIR = rich man + OS- = Hu: FŐ (*chief*), ÉL- ELSŐ (*first*) + FLATHA = Hu: LOVAS, LÓFŐ (*rider, lead rider*). Therefore, the meaning of “sabartoi asphaloi” is “rich (noble) lead rider”.

The Kazars called themselves “Sabirs”. The name “Kazar” comes from the Persians, and even today in the Ossetian language, it means “rich”! Around 1120, **Marvazi** wrote that the Magyars “had many possessions and were obviously very rich”.¹³⁷

The Celts were crazy about horses (**Caesar**). They were willing to do anything to obtain a good horse, which they purchased in the East. Even today, the Irish are the greatest and most famous horse-breeders and, in Ireland, when a youth reaches his 18th birthday, he is given a horse, so that, similar to the Breton youths, he might take his bride (Hu: MENNYASSZONY; Ir: MIONN = Hu: ESKÜ = *oath, vow*), seated on the saddle, to the exchange of vows, (Hu: ESKÜVŐ, MENYEGZŐ = *wedding*), in the church.

BÓ-AIRIGH (the free-men) analyzed: Ir: BÓ (Manx: BOOAG) *cow*: Old-Hu: BUGA + Ir: AIRE = *attention, vigilance, safe-keeping, care* > AOIR-igh = *care for, attend, guard* > AOIRE *pastor, guard* = Hu: ŐR. The concept is that of pastor (guard) and means *rich (free) owner of animals (cattle)*. Even if the two names are not exactly the same, the BÓ-AIRIGH is the same concept as the Medieval-Hungarian “BŐ-URAK” = *rich-men*.

Up until the end of the 19th century, it was universally accepted that the Scythians, Huns, Avars and Magyars were identical:

- The Roman Catholic Popes, Urban V and Gregory XI, and also Nicolas Mysticos, the Patriarch of Byzantium all named the Magyars “Royal Scythians”.¹³⁸

¹³⁶ Ibid. p. 123.

¹³⁷ Kristó Gyula: *A honfoglalás korának írott forrásai*, 1996, p. 45.

¹³⁸ Badiny Jós Ferenc: *Káldeától Ister-Gamig*, Vol. II., 1995, p. 115. according to Raynaldus: Anal.Eccl.XIV.1369.Nr.14.Bull.O.F.P. II., pp. 278-287].

- According to **Procopius**, the ambassador of Emperor Justinus, the Massagetae were Huns: “*Massagetae, quos Hunnae appellamus. . .*” and in another place he calls the Huns of Atilla Massagetae: “*Attilam Massagetarum Scytharumque exercitu armatum adversus Aetium processisse*”.¹³⁹
- **Pope Sylvester II**, in connection with the coronation of King István (Stephen) also called the Magyars Scythians. “*Ours, ours is the Roman Empire. The fruits of Italia give it strength, Gaul and Germania provide soldiers, and we may include the powerful King of the Scythians.*”¹⁴⁰
- “*The first King of Scythia was Magog, the son of Japhet and his people were called Magyars after their King Magog. The descendant of this king was the famous, powerful king, Atilla, who, in the Year of Our Lord 451, set out from Scythia with a strong army.*”¹⁴¹
- “*In the Year of Our Lord 889, the Magyars, the most unrestrained and most merciless savages, came out of the land of Scythia and crossed the marshes that are continually flooded by the River Don. . . If we read the notes of the historians, we will learn some things about the location of Scythia and the customs of the Scythians.*”, writes **Regino**¹⁴²
- According to the Chronicle of **Simon Kézai**: “*There were about three thousand men among the Huns, who fled from the Battle of Krimhild, who in fear of the western nations fled as far as the people of Árpád in the Meadow of Csige, where they were then no longer called Huns, but Székelys*”¹⁴³ –
- According to the Fulda Year Book: “*896 . . . In that same year, the Greeks made peace with the Avars, who are called Magyars.*”¹⁴⁴

From the above list, it is clear how untenable is that improbable and unscholarly “thesis”, which states that we, Hungarians, live in the heart of Europe unrelated to any other people. Truly erroneous is that “historical” concept that insists that the ancient

¹³⁹ Ibid: p. 171.

¹⁴⁰ Sebestyén L: ‘Szkíták, hunok, magyarok’, p. 42. „II. Szilveszter pápa is szittyáknak nevezi a magyarokat István királyunk megkoronázása kapcsán : „Miénk, miénk a Római Birodalom. Erőt ad gyümölcsben Itália, katonát adó Gallia és Germánia, s nem hiányzik nálunk a szkíták hatalmas királya sem.”

¹⁴¹ Anonymus: “*Gesta Hungarorum*” [Kristó Gy. ‘A honfoglalás korának írott forrásai’, (The written sources of the time of the Homecoming) 1995, p. 280.]. – „Szkítia első királya Japhet fia Magóg volt, és népét Magóg királyról nevezték magyarnak. Ettől a királytól származott a nevezetes és hatalmas király, Attila, aki az Úr megtestesülésének 451. évében Szkítia földjéről erős haddal indult el.” – Anonymus ‘*Gesta Hungarorum*’ [> Kristó Gy. ‘A honfoglalás korának írott forrásai’, 1995, 280. old.].

¹⁴² Ibid: p. 194. – „Az Úr megtestesülésének 889. évében a magyarok féktelen és minden fenevadnál kegyetlenebb népe [...] előjött a szkíta területekről és ama mocsarak közül, amelyeket kiadásával végtelenül kiterjeszt a Don. [...] a történetírók elbeszéléseit követve megemlítiünk némely dolgot Szkítia fekvéséről és a szkíták szokásairól.” – írja Regino [uo., 194. old.].

¹⁴³ Ibid.: pp. 348-350 „A hunok közül 3 ezer férfi maradt meg, futással menekülve Krimhild csatájából, akik a nyugat nemzeteitől való félelmükben egészen Árpádig Csige mezején időztek, magukat azonban ott nem hunoknak, hanem székelyeknek nevezték.” The Székely people or Szeklers were the original inhabitants of a part of Transylvania, called Székelyföld (Székely land) which belonged to Hungary for more than a thousand years but was given to Rumania at the Treaty of Trianon at the end of World War I. Many Hungarians still live there and in some villages they make up the majority of the population. Transylvania is still struggling to establish its autonomy within the Romanian state. (Editor)

¹⁴⁴ Ibid: p. 190. old. A Fuldai évkönyv szerint: „896... Ugyanabban az évben a görögök békét kötöttek a magyaroknak nevezett avarokkal.”

home of the Magyars is situated north of the bend of the River Don. According to Hungarian legends, our ancestors (Hunor and Magor) were led to the region of the Meotis marshes by the Miraculous Stag. The afore-mentioned quotations emphasize the Scythian-Hun-Avar-Magyar continuity in this very same geographical location.

The Finnish linguists and historians have their own opinion about the “Finno-Ugric hypothesis”, which has survived to this day. One of their spokesmen is the Finn Meinander, who, in his book, entitled: “*Die Ethnogenese der Finno-Ugrier*” (*The Ethnogenesis of the Finno-Ugrics*), states the following:

*Finno-Ugric or Ugro-Finnic is a fabricated linguistic expression, which describes a group of related languages in Northern Europe. (...) It is a “parabola” of the same kind as “Indo-German” (Indo-European). The philologists are convinced that the determining part of the language of these peoples was formed at one time by a group of people who had a unified language and was probably of the same race and culture, from the same geographical territory, and therefore it is reasonable to speak of an ancient people and their ancient homeland and also of a territory where this ancient people subsequently established a unified closed community. I do not believe that it is out of the question that this concept is merely a fiction.*¹⁴⁵

Many scholars have already raised their voices and pitted their wits against the flood of “official” lies and defamations, from *Ida Bobula* to *László Götz*. Many of them have taken up their pens to uncover the serious and – if they did not cause exceptionally harmful consequences to the formation of the consciousness of the youth, if they were not so sad and painful – we might say ridiculous false explanations of the origin of the Hungarians and their supplementary concepts. Our official linguists and historians have forgotten about a true perpetual truth; in fact, they have forgotten that there is no perpetual truth!

The Celts who settled in Pannonia survived the Roman occupation and came in contact with the Huns. Atilla’s doctor was a Celt, Eudoxius, who led him across Gaul.¹⁴⁶ Atilla’s (*Atila*¹⁴⁷) relationship with the Celts is characterized by the fact that, prior to the Gallic campaign, he wished to convince them of his good intentions. “*According to the writings of Amadé Thierry, Attila, in all his letters and his speeches, had a good*

¹⁴⁵ Bernhard, W., Kandler-Palsson, A. : *Ethnogenese europäischer Völker*, 1986, pp. 363 - 364. „*Finnisch-Ugrisch oder Ugro-Finnisch ist ein konstruiertes, sprachwissenschaftliches Fachwort, das eine Gruppe von miteinander verwandten Sprachen in Nordosteuropa bezeichnet. [...] Das ist ein Parabel von derselben Art wie ‘Indogermanen’.* Die Philologen sind davon überzeugt, daß der sprachbestimmende Teil dieser Volkerschaften einmal eine sprachlich, wahrscheinlich auch rassisch, kulturell und geographisch einheitliche Gruppe bildeten, und daß es somit berechtigt wäre, von einer Urvolk und von seiner Urheimat zu reden, also von jener Gegend, wo das Urvolk zuletzt eine geschlossene Einheit bildete. Ich halte es nicht ausgeschlossen, daß diese Begriffe nur Fiktionen sind.”

¹⁴⁶ Bona István: *Historia* 1995 – No. 8. p. 4.

¹⁴⁷ ATILA in Turkish means attacking, beseiging, skirmishing ; battle

understanding with the Gauls, and he wished to inform them of his good intentions and good wishes."¹⁴⁸

The Huns may have made an alliance with the Gauls. At that time, the center of the Gallic resistance (*bagauda* – from Old Irish: BUACHA = *Hu*: BAKA soldier) was the present-day Orleans. Attila surrounded the city for more than a month but he did not take it. Presumably, the siege was intended to aid the freedom fight of the Gauls, to prevent supplies getting to the Romans, because: "*the Bagauda, who lived in the city, were members of the anti-Roman movement, recruited from the lowest strata of the people of the province, and supporters of Attila*" and their leader was Eudoxious himself (writes István Bona, in the above-mentioned article).

After the death of Attila and the loss of the Carpathian Basin, part of the Hun Empire, the Pannonian Celts (together with the Scythian-Hun-Székelys) must have remained here in the land of DANU-DUNA, in their "Motherland", because later, Celts could be found in the Avar armies. The Celts "*survived the centuries of Roman rule and weathered the storms of the migrations in the Baranya triangle. (...) Therefore, on the side of the Avars, not only Scythians, that is Alans, but also the descendants of the Celts took part in the battles.*"¹⁴⁹

The Celtic influence has survived not only in the European-ranked Hungarian style of sword making or in our living language of today, but also in our arts and even in the names of some settlements. The most famous neck decoration of the Celts is the so-called "TORC" (*torque, neck-band*) (cf: Old Turkish TARYQ-mag, *to tighten*). For no other European people is it characteristic, with one exception:

The migration of Hun leaders from the East to the West, from the provinces of one of the tributaries of the Lena River in Inner Asia as far west as the Rhine, can be traced by archaeologists, who found in the graves of the Hun men very heavy golden torques or neckpieces. It is very significant that almost a third of these neckpieces, and the heaviest of them, were found in the Carpathian Basin and the Vienna Basin", write Éva Garam and Attila Kiss.¹⁵⁰ (...)

It is quite possible that even Árpád's Magyars, who established or reclaimed their homeland in the Carpathian Basin, came into contact with Celtic inhabitants. Otherwise, why would the people of Árpád have given so many settlements names formed from the root-word GAL- / GEL- or KAL- / KEL-? These settlement names are not derived from the name of Saint-Gall (Gallen, Gallus, c. 550 – c. 646), since they existed well before the first Christian missionary from Sankt-Gallen came into Hungary (c. 900).

¹⁴⁸ Bartal György: *A Parthus, Hun-Magyar Scythákról*, 1862, p. 43.

¹⁴⁹ Makkay János: *Indul a magyar Attila földjére* (1996) p. 199

¹⁵⁰ Garam Éva, Kiss Attila: *Népvándorlás kori aranykincsek a Magyar Nemzeti Múzeumban*, 1992, p. 8.) – „A **hun** vezetőréteg keletről nyugatra vándorlását Belső-Ázsiából, a nyugat-szibériai Léna folyó egyik mellékfolyójának vidékétől egészen a Rajnáig a férfisírokban talált, igen súlyos arany torquesek / nyakperecek előfordulásain keresztül követi a régészet. Igen jellemző, hogy e nyakperecek majdnem egyharmada, s tegyük hozzá, a legsúlyosabbak, a Kárpát- és a Bécsi-medencéből került elő.”

Arnold Ipolyi writes: “. . . *that nation, which allows its memories to be lost, is preparing its own grave.*”

„...azon nemzet, mely emlékeit veszni hagyja, azzal saját síremlékét készíti.“

(Ipolyi Arnold).

The music of the Celts is, even today, pentatonic and strongly resembles Hungarian music. One of their prettiest dances is the COR (*turn, twirl*), which, together with the Celtic word DEAS (*pretty, splendid*) is the forerunner of the Hungarian CSÁR-DÁS. The Romans called the dance of a transalpine people CORDAX, which, according to the dictionary definition was a “*splendid, beautiful, ornate dance*” (German: *üppiger tanc*)! What people was it, Celtic or Scythian-Hun-Magyar, whose dance the Romans liked so much? **Lars Kabel**, in his “*Irish-Gälisch Wort für Wort*” (*Irish-Gaelic Word for Word*) handbook writes that the Irish music is “*ein uns fremd anmutender, beinahe orientalisches klingender Klagegesang*” (*to us a foreign, sweet, almost oriental sounding lament*).

*The music world of the Irish and the Moldavian Hungarians is not only spiritually and temperamentally similar, but also in its pentatonia, in the structure, arrangement and variety of the dances. The jig, one of Ireland's oldest men's dances, strongly resembles its eastern counterpart, in which the men and women swing each other around, with alternately recoiling steps, which can be found in every rural community.*¹⁵¹

The Celts themselves search for the origin of the folk dress of today's Celts (Breton), together with the roots of their language in the Turanian territory. The folk embroidery of Kemper in Brittany is almost identical to that of Kalocsa in Hungary and, in general the Breton traditional folk customs, stick-dances or equestrian parades can compete with those of Kalotaszeg in Transylvania.

Kemper is a mid-sized city in western Brittany, the center of the province of PENN AR BED (Head of the World), which is the citadel of the „revival” of the Breton language and culture. The poster of the Breton Museum of Kemper advertising the wonders of the Breton folk art is to us, Hungarians, very familiar. It shows symbols and motifs that could be also Hungarian.

The ancient Celtic writing was a runic script, carved onto wooden rods, which **Gyula Sebestyén** wrote about already in 1903-1904, in a series of articles entitled „Rovás és Rovásírás” (Runes and Runic Writing) in the journal „Ethnographia”: “*The oldest of Ireland's ancient populace say their prayers not with the Rosary beads but they read them from the runic rods.*”¹⁵²

In the development of civilization, the most important moment was the discovery of writing. **Jules Oppert**, a French astrologist, to whom the name „Sumerian” is attributed,

¹⁵¹ (Magyar Nemzet, November 5, 1998. „Tiszán innen Dublin túl” (From the Tisza to beyond Dublin) – Irish and Moldavian Csángó Folk Music.)

¹⁵² Magyar Adorján: *Ős Magyar Rovásírás (Ancient Hungarian Runic Writing)*, 1970, p. 22

in his writing entitled: “*Rapport adressé a S. Excellence M. le Ministre de l’instruction publique et des cults. Archives des missions scientifiques et littéraires*” (Paris. T.V., 1856, 177 lap.) writes: “*It was not the Semites, that is, not the Assyrians, who discovered (. . .) The people who invented cuneiform writing belonged to the great Uralic (Scythian, Tatar or Turanian) group of people.*”¹⁵³

The ancient signs that are found on monoliths in Scotland, Ireland and Northern England are called OGHAM-signs (cf. Old Irish: OG = Hu: ÉK- *carve, cut into, engrave*), in Hungarian: ÉK-writing (cf. Hu: „ÁKOM-BÁKOM” – an incomprehensible childish writing). This writing was a system of signs made up of straight lines carved onto stones or wood, and it was used to record special events, holidays or commemorations.¹⁵⁴

Today, they use the Latin alphabet and struggle with it, as do we Hungarians. The Hungarian concept of carving, “rovás”, could not have been taken over from any other people, because the word “rovás” is only understandable in Hungarian and Irish (Hu: ROV-ás, Ir: RIABH = *stripe, band, line, trace*) and is derived from the verb RÓNI (*to carve*) (cf. Old Irish: RIONN = *to carve*).

In the beginning, writing was every people’s “secret”: in Irish RÚN means “secret”. The early Germans adopted this “secret” and called the writing that they took over from other peoples “Runenschrift” or “secret writing”. The word to carve in German is “gravieren, stechen, einmeißeln” (Gothic: “gameleins” writing).

So who “borrowed” from whom, when and why. . . ?

If we examine the origin of the basic vocabulary of the Hungarian language, as described by the “official” linguists, we can notice that the vast majority of words in our vocabulary (49.3%) are designated as of unknown origin, onomatopoeic, or children’s vocabulary, which are also words of unknown origin. These words are of unknown origin because it has not yet occurred to any of our linguists to look into a dictionary of the Celtic language. Yet the Druids, the Celtic holy-men (Táltos) here, on the banks of the Danube, searched for and achieved the ÉICSE, “the wisdom, knowledge, the highest level of foretelling and poetry” (Hu: ÉSZ), writes P. B. Ellis in his book “*Die Druiden*” (*The Druids*), 1996, p. 128.

In the course of my research, I have collected more than 1650 Hungarian-Celtic cognates which have the identical or very similar meaning and which are pronounced in a similar manner. Most of these words, which have common roots, are exactly those words that are designated as of unknown origin – here is just one example: Hu: GYEREK = Irish: GARLACH *child, urchin* (cf. German: KERL) and its counterpart of Hu: GYERMEK *child, little boy*, Ir: GARMHAC *grandson*, cf. Ir: GEARR- = Hu: GYAR- *small, young; weak* > Ir. GEARRCACH = Hungarian slang: GYERKŐC *nestling*.

¹⁵³ Badiny Jós Ferenc: *Káldeától Ister-Gamig, II.*, 1995, p. 33.

¹⁵⁴ George/Brown/Anker: „*Die Kelten: Europas Volk der Eisenzeit*” (The Celts: Europe’s Iron-Age People), Time/Life 1995. p. 17.) “...die sogenannte Oghamschrift - ein System von in Stein gehauenen oder in Holz geschnitzten Kerben, das nur zum Gedenken an zeremonielle Ereignisse eingesetzt wurde.”

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Atila Grandpierre

The Székely (Szekler) Origins of the Scythians¹⁵⁵

According to popular belief, the Magyars, led by Árpád, entered the Carpathian Basin from the East; according to official historiography, they came from their ancient Finno-Ugric homeland and, according to the Hungarian Chronicles, they came from Asia and were of Asian origin. In the last few decades, particularly in the writings of K. Endre Grandpierre (1979, 1990, 1996, 2005 and 2006), a third theory has evolved (earlier, similar results were found by Bálint Gábor of Szentkatolna, 1901; Lajos Marjalaki Kiss, 1929; Adorján Magyar, 1930), according to which the Hungarians are autochthonous to the Carpathian Basin and Árpád's Magyars were merely returning to their ancient homeland. In recent years, a number of archaeological studies have appeared that support the theory of the origin of the Magyars in the Carpathian Basin, their migration from their homeland and their return. The migration of the Magyars out of the Carpathian Basin and the migration of the ancestors of the Scythian people took place in the 6th millennium BC. In 2001, Douglas T. Price and his colleagues published the results of their examination of the strontium isotope in the archaeological review: *Antiquity* (Price et al., 2001). According to these scholars, the people of the Linear Pottery brought the first advanced civilization to Western Europe, beginning in 5700 BC, in small groups of 10-20 people, comprising mainly of women. This civilization reached the Rhine in 5500 BC and later gradually spread their advanced culture throughout the entire territory of Western Europe. In contrast to this small migration to the West, the ancient populace of the Carpathian Basin made thorough preparations for the migration toward the East, because this was an undertaking of much greater proportions. Six hundred years after the migration to the West, the migration to the East began in incomparably large numbers. This fact is particularly important in the light of the newest discoveries.

In 2004, Blagoje Govedarica, Professor of Archaeology at the University of Hamburg, published his monograph: *“Zeptertrager - Herrscher der Steppen” (People of the Scepters – Rulers of the Steppes)*. One of his main conclusions was that, from 5100 BC, from the Carpathian Basin, more precisely from the Upper Tisza region of Transylvania (I) a large number of people migrated to the Lower Danube region (II), Lake Meotis (Sea of Azov) (III), the Volga Bend (IV) and the Caucasus (V) (Illustration 1).

¹⁵⁵ Translated by Margaret Botos



Illustration 1. The Transylvanian Civilization (I), the migration of the People of the Scepters to the Eurasian Plain from 5100 BC.

For millennia these five centers of civilization influenced the development of Eurasia. These mass migrations, which began in 5100 BC, must have involved a population of millions, since we are talking of several thousands of settlements with an average population of several hundred to several thousand people. Igor Manzura, a Russian archaeologist, published the results of his research in the *Oxford Journal of Archaeology* in 2005 (Manzura, 2005), according to which, from the fifth millennium BC, large numbers of people migrated from Transylvania farther and farther toward the East in waves of settlements that they established in the western Eurasian Plain. The following question comes to mind: Why did the inhabitants of the Carpathian Basin at that time decide to send only small groups toward the West, whereas they migrated to the East in huge numbers?

The answer to this question first came to me when I realized that a similar situation occurred in AD 1492, when the Hungarian King Ulászló II sanctioned the, until then unwritten, ancient law of the Székelys (Szeklers) that stated that the Székelys were permitted to be conscripted in the case of a war, but only one out of ten was to be called to serve against the West, whereas every other man could be called to serve as a soldier against the East. At first glance, it appeared surprising that, according to the ancient unwritten law of the Székelys, it was not all the same to them on which battleground they had to risk their lives. I found the explanation to this phenomenon in the fact that there is a zone in the eastern Carpathian Basin that is part of the plant and animal life of the Eurasian Plain. (Illustration 2) The living conditions indicate that a similar connection has existed for millions of years, making it conceivable that not only the plant and animal

kingdom of the ancient Carpathian Basin spread eastward, but also Homo Sapiens, on a timescale of millions of years. Therefore, it is almost certain that, during the time of the migration of peoples, the ancient people of the Carpathian Basin initially chose to migrate toward the East.

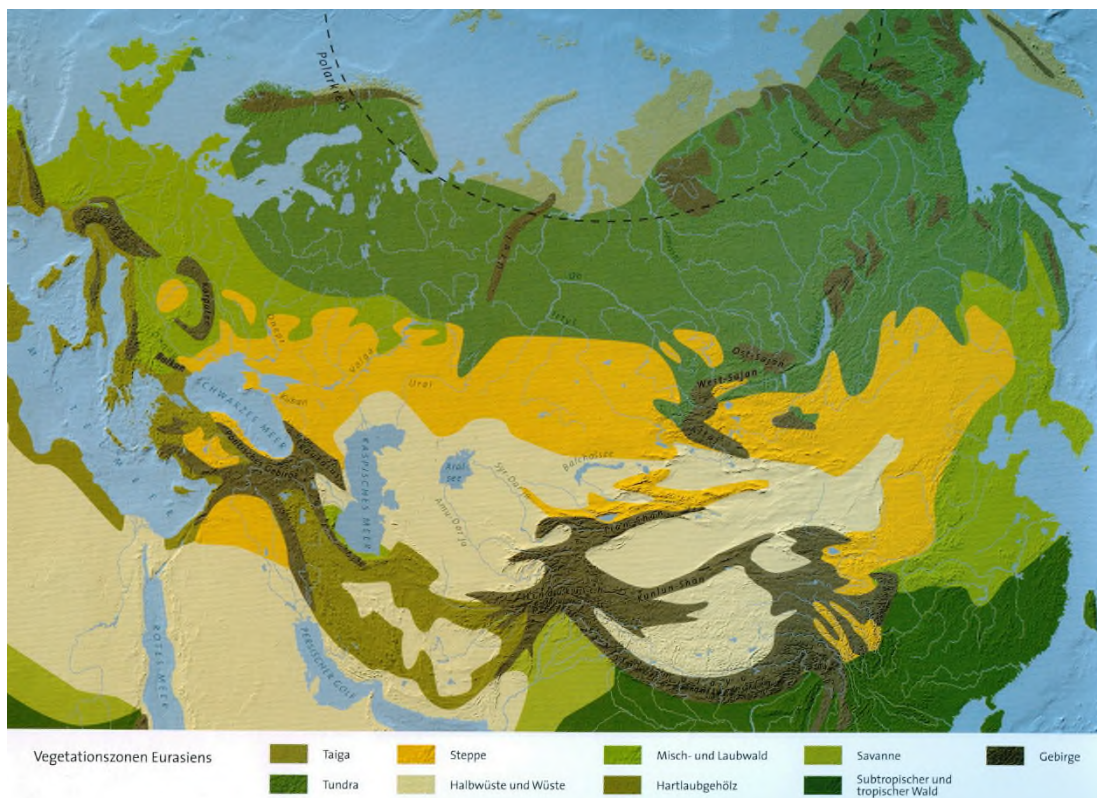


Illustration 2. The Eurasian Plain stretches from the Carpathian Basin to the Pacific Ocean

There is evidence of migrations of people out of the Carpathian Basin from the time of Rudapithecus to the Gravettian Culture. (Grandpierre, 2010) Thus the descendants of the ancient people of the Carpathian Basin, who honored their ancestors and the land of their ancestors, initially migrated to the East in order to ensure the continuation of their race. The ancient unwritten law of the Székely people must also have originated from their ancient customs; this places the ancient origins of the Székelys in a new perspective. If this conclusion is supported by additional new facts (see Orbán-Grandpierre, 2009), then the people, who received the name Scythians from the Greeks only in the first millennium BC, were descendants of the ancient Székelys, who lived in Transylvania in the sixth millennium BC. This startling conclusion is supported by a whole list of significant facts. We shall mention some of them.

K. Endre Grandpierre (1996a, 22-36) and, following him, Dezső Orbán (Orbán, Grandpierre, 2009, 29-37) has shown that the names Székely and Szkíta are two variants

of the same name. Furthermore K. Endre Grandpierre deduced that the Székelys and the Scythians were the same people (1996a, 29 and the following pages). If this identification indicates the Székely origin of the Scythians, then this calls for one of the greatest turnarounds in the writing of the history of the Hungarians.

It is noteworthy that Govedarica calls the “People of the Scepters” the “Rulers of the Steppes”. The scepter is without doubt a symbol of royalty; therefore, the “People of the Scepters” were a royal people. How numerous could this royal people have been? Manzura has recorded data about more than 800 settlements. The average number of inhabitants was between 30 and 1000. At the time and place in question, the people occupied several thousand settlements, therefore the population must have been several hundred thousand, even millions, in the fifth millennium BC. Their new environment encouraged enormous growth, evidenced by the construction of the royal kurgans (see below). The culture of the “People of the Scepters” lasted for 3000 years and was followed by the pre-Cimmerian culture (Timber-grave culture, Srubna culture) and the pre-Scythian culture (Andronovo culture) (Illustration 3.) in the huge territory between the Carpathian Basin and Korea (Govedarica, 2004).

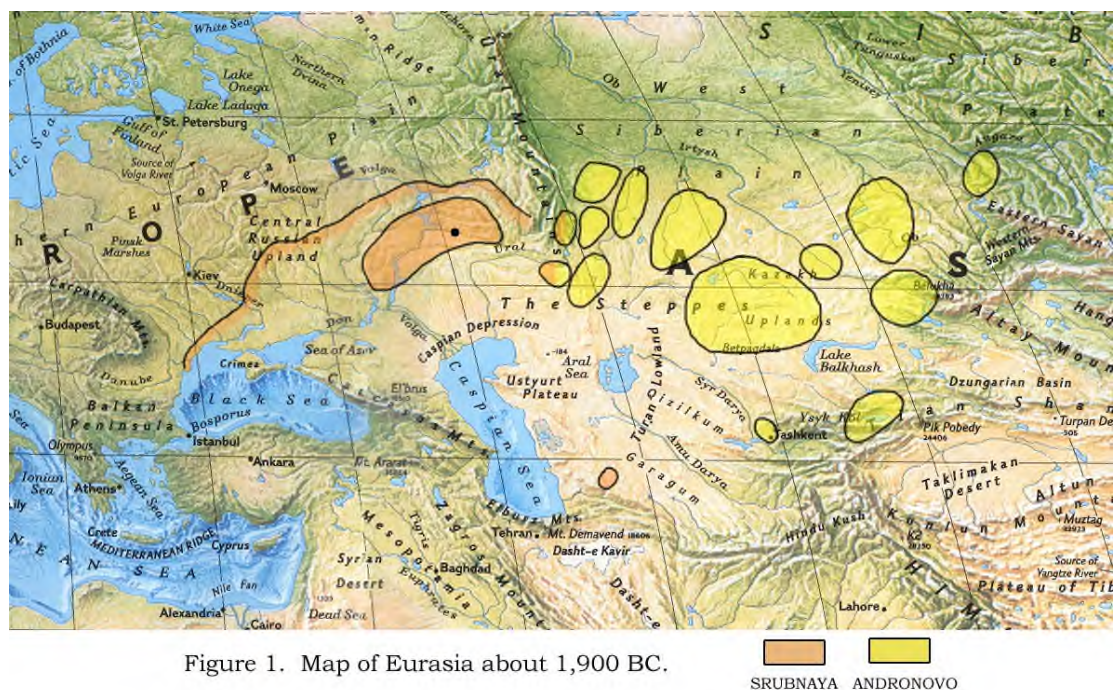


Figure 1. Map of Eurasia about 1,900 BC.

Illustration 3. The territory of the Srubna people (Timber-grave culture, pre-Cimmerians) and the Andronovo people (pre-Scythians or Magyars) in the entire Eurasian Plain about 1900 BC.

In the first half of the first millennium BC, the Cimmerians, Scythians and, in the East, the Huns, ruled the entire Eurasian Plain. According to every indication, these three names referred to the same people. According to Herodotus, at the beginning of the first

millennium, the royal tribe of the Cimmerians and the people of the Western Eurasian Plain, who co-existed with the Royal Cimmerians, were equipped with similar military strength. (We should note that in the Hungarian translation of Herodotus: The Greco-Persian War, Volume IV, § 11, 1989, p. 269, the English word “natives”, meaning autochthonous, indigenous people, was translated as “Cimmerians” and thus the original meaning of “autochthonous or indigenous” was lost.) Thus, the population of the Royal Cimmerians and the population of the people who had been living on the Western Eurasian Plain for millennia should be considered as populations of a comparable number. Moreover, this royal people had a high level of culture and were extraordinarily rich in knowledge and wealth.

Govedarica noted that the people in territory (I), (II), (III), (IV) and those in territory (V), at least from 5100 BC, were closely connected to one another. This means that, throughout several millennia and across thousands of kilometers, these people were able to maintain their unified organization; in other words, they were endowed with an unusual ability to organize a state. This remarkable ability for state organization was a special characteristic of the „Magi” or wise-men in ancient times, just as were the high level of culture, the respect for women and the remarkable level of knowledge possessed by the women. The combination of these characteristics indicates that, in the millennia before Christ, the Carpathian Basin was the center of the Magi, and also that it was the ancient homeland of the peoples of the Eurasian Plains.

Archaeologists generally name the culture of an ancient people after the style of their pottery, their burial customs or the first important site of their finds. This people, which Govedarica names the “People of the Scepters” after their burial customs, most other researchers call the Erősd (Transylvania), Cucuteni (today: Moldova), or Trypillian (Tripolye today: Ukraine) culture, after the location of their finds. This Erősd-Cucuteni-Trypillian culture (Illustration 4.) is today considered to be the first European civilization (History of Europe, 2010).



Illustration 4. Territory of the Erőd-Cucuteni-Trypillian Culture, 5500 – 2750 BC.

This people possessed a well-developed writing system at the end of the 6th millennium (Tordos, Tatárlaka and Vinča) and this writing system of Old Europe (Coppens, 2011) spread from here to southeast Europe (Fehérné Walter Anna, 1975, Volume 1. p. 37; map by Todorovic, Illustration 5).

Todorović "iránytérképe" a vonalasjegyek terjedéséről.



Illustration 5. Todorovic map, illustrating the spread of the Ancient European script from 5500 BC.

Natalia Taranec of the Sydney Powerhouse Museum, in her article that appeared in 2005, (Taranec, 2005) notes that the descendants of the Cucuteni-Trypillian people, living in the western part of the Eurasian Plain from 5500 to 2400 BC, were the Scythians. (Cucuteni-Trypillian Culture, 2010) Therefore, if the people of the Eurasian Plain were the descendants of the ancient inhabitants of the Carpathian Basin, then the autochthonous people of the Carpathian Basin were the ancestors of the Scythians. Since the Székelys speak the Magyar (Hungarian) language and preserve the ancient traditions and customs of that ancient people, then we must come to the conclusion that the ancient people of the Carpathian Basin, the Scythians and the Székely-Magyars, were all the same people, who received different names at different periods in history.

They possessed particular characteristics and therefore, from their burial customs, they also received the name Kurgan or Tumulus Culture. Tumulus burials were common from the fifth millennium BC to the beginning of the second millennium AD, primarily in the Eurasian Plain that spread from the Carpathian Basin to Korea. Archaeologists divide this huge time-span into smaller sections. In chronological order, they are the following: the Sredny Stog culture that is connected to the Cucuteni-Trypillian culture (this includes the birth of the equestrian culture in the 5th millennium), the Pit-Grave, Timber-Grave, Scythian, Sarmatian, Hun and Kuman-Kipchak cultures. If the construction of kurgans can be attributed to one particular people, then this people is the Scythian-Sarmatian-Hun-Kuman-Kipchak people. Moreover, archaeologists have counted 40,000 kurgans in the Great Hungarian Plain. The Kurgan people possessed remarkable knowledge, a superior intellect, and technical, cultural and material wealth. For example, around the period from 3500 to 3300 BC, they began to construct splendid, rich, obviously royal kurgans in the forested plain of the region of Kubán, which lies at the foot of the northern slopes of the Caucasus. Stone pillars surrounded the huge kurgans that had secret chambers deep within them, filled with treasures. In the chambers, 70-liter cauldrons were also found, which came from the Caucasus, made with bronze containing arsenic; beside them were vases made of gold and silver-plate, decorated with images of animals, silver rods decorated with golden bulls, bronze battle-axes and daggers and several hundred tools of gold, turquoise and chalcedony. (Anthony, 2007) Cauldrons are recognized as typical utensils of the Scythian, Hun and Magyar peoples. (Illustration 6. Hun cauldron from Törtel)



Illustration 6. Hun cauldron from Törtel, ca. 400 AD.

Archaeologists label certain peoples after the characteristics of their artifacts, therefore they regularly limit certain people and artifacts to increasingly narrower time-periods and territories. (Grandpierre K. Endre – Grandpierre Atilla, 2006) It is obvious that the Hungarian people of today use different utensils than people used a hundred or a thousand years ago, yet we are still talking of the same people. Similarly, the historical names of peoples are often limited, particularly in the case of an ancient people living in a large

territory over a long period, because those people, in different time-periods, were organized in different ways, and the neighboring peoples called them by different names. Moreover, a certain people might have several important characteristics and only one of them is emphasized when the people is named. The People of the Scepters (Govedarica, 2004) lived in the exact same time-period (5100 - 2400 BC) in the exact same territory (the Carpathian Basin and the Eurasian Plain) and displayed the exact same characteristics as the people of the Erösd-Cucuteni-Trypillian culture (Cucuteni-Trypillian culture, 2010), and the people of the Kurgan culture (Kurgan Culture, 2000); therefore, these three names actually refer to the exact same people. Is it possible among these separate peoples, recognized by historians, to identify whose ancestors we are talking about? Let us try to examine this question independently of the already mentioned facts. To do this we shall examine a different archaeological characteristic – the huge cauldrons that are a distinguishing characteristic of the Huns (Bóna-Cseh-Nagy et al, 1993). It is interesting that, in the English Wikipedia, in the entry entitled: „Cauldron”, there is a picture of a Hungarian „bogrács”, (Cauldron, 2010). Scythian cauldrons have also been found in Transylvania (Illustration 7).



Illustration 7. Scythian cauldron from Transylvania, ca. 600 BC

The Kurgan people also produced huge cauldrons (Sylvia, 2000) and this indicates that the descendants of the Kurgan people were the Huns. From the depths of the huge Issyk Kul Lake, which lies at the foot of the northern slopes of the Tien-San Mountain Range, (today Kyrgyzstan), archaeologists unearthed a huge cauldron, 2500 years old, which was an amazing work of craftsmanship. According to the experts the separate parts fit together with such precision that could be achieved today only by working the metal in an inert gas. It is a riddle how the two Royal Szaka-Scythian peoples, who lived here for more than 5000 years were able to achieve such a high level of technological perfection. Of particularly high quality are the bronze mirrors, the ornamented horse equipment and many other objects. Under the water, they found small gold wire-rings and large six-sided nuggets of gold (Lukashov, 2008). This civilization was at least of equal rank to the recognized highest level civilizations of old, the Greek and the Egyptian. The clothing of the Royal Szaka-Scythians also displayed extraordinary craftsmanship and wealth. (Illustration 8) We may add that, according to the most recent anthropological research, the characteristics of the skulls of the Timber-grave culture were identical to those of the Scythians, who succeeded them in that territory (Dolukhanov, 1996).

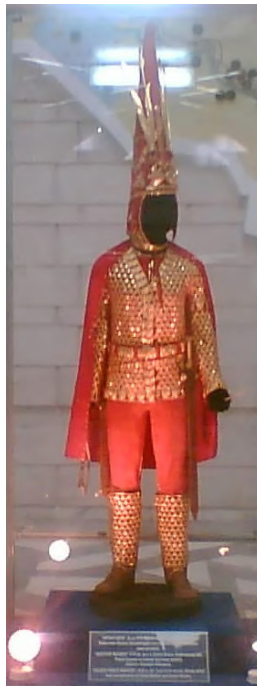


Illustration 8. Golden Szaka. Reconstructed ancient Szekler-Szaka costume from 500 BC. Found in the Issyk Kul kurgan.

Huns who arrived in the region of Ordos in the 8th to the 6th century BC, were called Scythians by the ancient Greeks (Gilbert, 2002, map 2; illustration 9); therefore, both names indicate the same people at that same time-period.

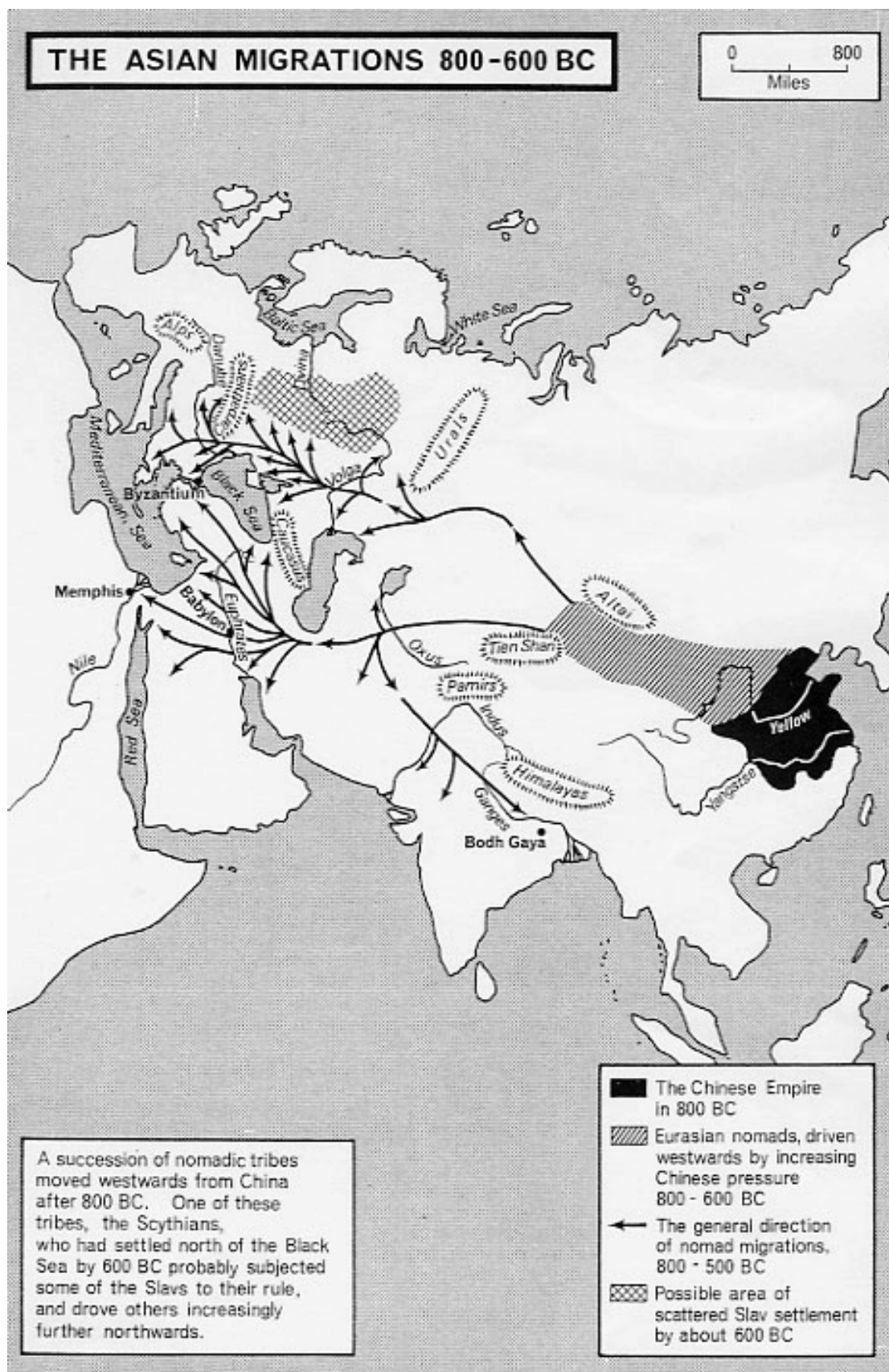


Illustration 9. The Huns that migrated from East to West into Hungary were called Scythians by the Greeks. (Martin Gilbert, 2002)

It is interesting, for example, that the Scythians arrived on the island of Cyprus in the 8th century BC. In their tracks, they left a flourishing society, with royal graves which, although they have been plundered, still dazzle us with their royal opulence. Traces of horse sacrifice, bronze trestles, and huge cauldrons decorated with sirens and griffins, ornamental carts, horse equipment, ivory beads and thrones decorated with unparalleled elegance are all witness to their high level of civilization (Prehistoric Cyprus, 2010).

No doubt, those ancient place-names, which have not been changed by the linguistic imperialism of the conquering states driven by bias, can be counted as certain proof of the presence or absence of one or another people (Grandpierre K. Endre, 1996). The examination of the Eurasian place-names supports the theory of the Transylvanian-Székely origin of the settlements of the Eurasian Plains. (Bihari, 2004) Herodotus writes that the Scythians called themselves: “Szkolota” or, if we remove the –ta suffix indicating the name of a people, we will arrive at the “Szkol, Szikul, Székely” people name. The computer examination of the several hundred million place-names indicates that variations of the place-name “sz*k*(l)” (here the * indicates the possible vowel) are found most often in Transylvania and Moldova, in the Carpathian Basin and then in Eurasia. In the wider search of all of Eurasia, the Transylvanian place-names come up in large numbers. Bihari writes (op. cit. p. 91) that, according to the witness of the place-names, the Székely names are none other than the modern version of the ancient Szaka names. However, the above-mentioned facts would lead us to conclude that the situation is the reverse: the Székely names are the older versions.

According to our examination, the Scythians are of Székely-Magyar origin. From 5100 BC to the time of the ancient Greeks, their population must have multiplied many times. In that geographical territory in which they lived for millennia, from 5100 BC to AD 453, to the time of Atilla’s assassination, they spread from the Carpathian Basin to Korea and Northern India (Grandpierre K. Endre – Grandpierre Atilla, 2006; Grandpierre, 2007; Aradi, 2005). This fact is supported by the observation that the ancient historians considered the Scythians to be the most ancient people with the largest population. “*For if the Scythians were united, there is no nation which would compare with them; I do not say in Europe, but even in Asia...*” (Thucydides, 431 BC, translated into English by Benjamin Jowett, Volume 1, 1881, Clarendon Press, Book II, §97, p. 163). Terdzsüman Mahmud, the scholarly Hungarian interpreter of Sultan Suleiman I, in his ancient chronicle of the time of King Árpád, written in Hungarian, the *Tárik-i-Üngürüs* (History of the Magyars – the name „üngürüs” was the name of the Magyars in the Turkish language) similarly recalls the people found by Hunor in the Carpathian Basin in the time following the Deluge: Hunor, son of Nimrod – “*left the Padisha of Adzsem (Persia) and, with his people, moved to the Province of Pannonia. When they arrived in this province, they saw that there was an abundance of fruit and grain in this country and, in their language (that is in the language of the people of Hunor), they were able to speak to the inhabitants.*”

The ancient chronicle, written by the bards (“regös”, in Hungarian) at that time (before 896 A.D.), proves that the “Üngürüs” people were descendants of the people of Hunor.

This is a perfectly clear line of reasoning that proves the thousand-year-old antiquity of the ancient existence of the Magyar people, and it is a proof that the Magyars were living in the Carpathian Basin in the time following the Deluge, and that they migrated from here in undetermined times to the other land of the Scythians, east of Europe. Endre K. Grandpierre (1979, 1990) has shown that our legends of the Wondrous Stag look back over several tens of thousands of years and bear witness to the return of the Magyars to their ancient home, the Carpathian Basin, according to the will of God.

In agreement with Thucydides, Xenophon also writes that the Scythians ruled Europe: “*in Europe we find the Scythians ruling, and the Maeotians being ruled.*” (Xenophon, Memorabilia, Book Two, cca. 371 B.C.) This statement is fully supported by the archaeological finds (see the map of the Scythian archaeological finds, Illustration 10.).



Illustration 10. The map of Scythian archaeological findings, 1st millennium B. C.

The Scythian influence spread to Korea and Japan. Certain Korean artifacts, even some very important ones like the crown of the Korean Silla kingdom, show Scythian characteristics. Archaeologists have found similar crowns with Scythian characteristics in the Kofun period of Japan (AD 250-538), or the so-called Hun age (Cambon et al., 2006, 282). The Chinese took over from the Scythians the animal style (Mallory, Mair 2000). The influence of the Hun-Magyar folk music on the Chinese folk music can be shown to

be of great importance even today (Juhász, 2005). In very ancient times, before the dawn of the Chinese religion, there could have been organized parishes of the Magus religion (de Groot [1982, VI, II:1187]). In the millennia before Christ, the Magi played a leading role in the Chinese religion (Schafer [2005, 234]). Victor H. Mair, Professor of the Chinese language and literature, found archaeological and linguistic proofs that the Old-Chinese word “*myag” meaning magus, natural healer, philosopher, was not of Chinese but of Central Asian origin (Mair [1990]).

In China, the teachings of the Magi were primarily most important in the ancient royal religion. (Harper, 1995). The Chinese Universalism, Confucianism and Taoism were built upon the teachings of the Magi. We learn from the books of Professor Modi (Modi, 1926) and Eva Aradi (Aradi, 2005) that the Scythian-Magyar-Hun culture had a very basic influence on the history and civilization of India (Grandpierre, 2007). The authoritative and trustworthy historian, Josephus Flavius (AD 37) writes in his work: *Antiquitates* (Flavius, 1957, 59) that the people of Magog and Gomer, after the Deluge, went “*as far as the Tanais (Don) River, and in the West as far as Gadeir (today Cadiz), occupying the land which they came to and **which before them nobody had occupied**, and in their own language, they named the people.*” In his ancient legend about the Scythians, Herodotus notes that Hargita **was the first man to be born in the “uninhabited territory”**, in other words, Man appeared in the Carpathian Basin with the Scythians.

In the Hungarian chronicles of the Middle Ages and in Hungarian folk traditions, is preserved the belief that the Magyars were at one time the most populous people of the world. The ancient kings of the Magyars were the rulers of the four points of the compass; they organized the network of the guardians of the four points, including the four rivers and the four sections of the coat of arms of the lion of Esztergom. The affection for the ancient homeland is expressed in the Medieval slogan: “*Extra Hungariam non est vita.*” (*There is no life except in Hungary.*) (Grandpierre K. Endre, 1996). The several thousand-year-old antiquity of the Székelys in Transylvania has only recently come to light. (Orbán-Grandpierre, 2009).

In the light of all this, it is time that we recognize that it is more appropriate, in place of the Scythian-Hun origin of the Székely Hungarians, to speak of the Székely-Magyar origin of the Scythian-Hun people.

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László Botos

Scythian / Hun / Avar / Magyar Cultural Connections¹⁵⁶

According to Otto Maenchen-Helfen, the Latin Chroniclers of the fifth century A.D. knew *"next to nothing about the Scythians, Cimmerians and Massagetae, whose names the Greek authors constantly interchanged with that of the Huns."*¹⁵⁷ He says that Jerome identified Herodotus' Scythians with the Huns,¹⁵⁸ and he himself identifies the Huns with the Royal Scythians.¹⁵⁹ Renate Rolle describes the Scythian costume, as depicted on a vessel found in the Pazyryk graves in Siberia: *"The long, braided tunics are of embroidered, fur trimmed leather. Trousers, embroidered lengthways, and soft ankle-length boots complete their outfit."*¹⁶⁰ The Hun shepherds wore a pointed sheepskin hat, sheepskin vest or tunic and wide trousers and boots. According to Gyula László, the Magyars of the time of Árpád wore a similar costume.¹⁶¹

The Scythian horseman trained his horse to kneel down. Renate Rolle tells us:

"This was very important in battle as kneeling on command could mean the difference between life and death for a fallen and heavily armed warrior, relatively immobile on foot, who could save time getting swiftly back on his kneeling horse." This was not a custom known to the Greeks. *"If it had been Xenophon would not have left us such exquisite instructions on the mounting of a horse - by clutching the mane or using the lance in a kind of pole-vault in order to catapult onto the saddle. He lays particular emphasis on 'posture'. The ancient writer warns that the rider might otherwise present 'an indecent sight from behind' since trousers were unknown to the Greeks."*¹⁶²

The Scythians/ Huns/ Avars/Magyars all used saddles, stirrups and horseshoes. The Roman army, even in the third century A.D., went to war without those essential pieces of equipment, which were introduced into Europe by the Germanic people, a thousand years after the Huns.¹⁶³ The stirrup came into use in Europe around A.D. 700. The acceptance of the use of the stirrup led a whole era into Europe - the age of Chivalry, according to Viktor Padányi.¹⁶⁴ At this time the stirrup had been used by Turanian peoples, in particular the Uz people, for 2500 years.

¹⁵⁶ Botos, László: *The Homeland Reclaimed*, Rochester NY, 1995. Chapter 5.

¹⁵⁷ Maenchen-Helfen, Otto: *The World of the Huns*, University of California Press, 1973. p.6

¹⁵⁸ Ibid. p.4.

¹⁵⁹ Ibid. p. 125.

¹⁶⁰ Rolle, Renate: *The World of the Scythians*, University of California Press, 1980. p.58

¹⁶¹ László, Gyula: *A honfoglaló magyar nép élete*, Budapest, 1944, p.371.

¹⁶² Rolle, Renate: Op.Cit. p.104.

¹⁶³ Csobánczi, Elemér: *Ósturanok*, Garfield, N.J. 1964, p.108; Deanesly, Margaret: *History of Medieval and Modern Europe*, Vol. I. London, 1956, p.8. 10.

¹⁶⁴ Padányi, Viktor, *Dentumagyária*, p. 406.

The tents of the Hun villages were on wheels and were artistically created. These yurts were comfortable and warm and contained a cooking stove and chairs. The Chinese adopted the Hun custom of sitting on chairs. The Hun families had many children; the Scythian, Hun and Magyar children rode on the backs of the sheep and learned how to use the bow and arrow.¹⁶⁵ There were more women around the tents than men. The women were partners to their husbands and had a voice in decision-making. Hun women had more rights than Chinese women; this is why the Chinese gave some of their women to the Huns for wives. A few of the Chinese wives even organized coups in the Hun history. The Huns had large numbers of skilled workers to supply the hundreds of thousands of soldiers with the equipment they needed, the saddles, stirrups, bits and bridles, the bows and arrows, carriages and wheels etc. Their principal foods were milk products and meat from the hunt. The Huns enjoyed their fermented milk, "koumiss", and the Scythians and Magyars likewise. They all had a custom of riding with a piece of meat under the saddle. It has been commonly believed that they did this to soften the meat and eat it raw, a custom attributed to barbarians. Who would have thought that these "barbarians" knew that the raw meat had healing properties which eased the saddle sores on the mount's back?

In battle the Huns, Scythians and Magyars used the tactics of repeated attack and retreat. The horsemen must have trained rigorously and diligently to have been able to react obediently and swiftly to the signals to attack and retreat, turning their bodies in the saddle and continuing to fire their arrows as they retreated. At another signal they turned around and again attacked the enemy. This was later named the "Parthian shot" and may well be the origin of our phrase "parting shot". The Greeks called the Scythians "horse-archers" because they were so skillful with their small composite bow. These horse-archers were ambidextrous and extremely accurate and their arrows traveled a great distance (over 500 meters). A practiced archer could shoot around twenty arrows a minute. According to Renate Rolle, *"a composite bow of this nature would have taken between five and ten years to produce, as special types of wood and horsehair string were used and long periods of seasoning were necessary."*¹⁶⁶ It required a significant amount of skill to produce such a bow. The arrowheads used by the Scythians were made of bronze. The later Huns introduced arrowheads made of iron which could penetrate metal armor.

The Hun horseman who brought home a head from battle received a glass of wine from the Senyő (emperor). There is no evidence to show that the Huns kept slaves. Bravery was held in high regard and even a brave prisoner was allowed to fight among the leaders. The Huns took care of their injured fighters, about two thousand years before the other peoples of the world. It was the soldier's duty to bring out of the battle the body of a comrade who had died. Those who brought out a corpse inherited all his movable goods.

There is no evidence that either the Scythians or the Huns were fishermen but, according to Renate Rolle, some Scythians were farmers. They grew barley, millet, rye, peas, lentils, beans, flax and hemp. *"In recent years, indications of horticulture have been increasing. The charred pips of apples and cherries verify their cultivation; drying ovens for fruit show a kind of preserving system which is still in use today."*¹⁶⁷ Otto Maenchen-Helfen also

¹⁶⁵ László Gyula, Op. Cit. p.268.

¹⁶⁶ Rolle, Renate: Op. Cit. p. 66.

¹⁶⁷ Ibid. p.110.

writes that the Huns practiced agriculture.¹⁶⁸ Claudius and Ammianus denied them the knowledge of agriculture.

The Huns were the first to develop a tribal system. Later, one tribal leader became ruler over all the tribes. This unified the entire Hun people. The Magyars had a similar system. Within the empire there was a loose territorial interdependence. There was almost total autonomy from the Emperor. Civil wars between the tribes, instigated by the Chinese, caused the fall of the Hun Empire.

A world power such as the Hun Empire must have developed an organized system for keeping order. Their military organization was based on the decimal system. That in itself shows a great level of civilization. The Chinese Annals mention twenty-four high dignitaries. Under each of these were 10,000 men. There was one commander or corporal for every ten men. (This commander in Hungarian is called a "tizedes". "Tiz" means "ten".) For every ten corporals there was one captain. (Captain in Hungarian is "százados". "Száz" means "one hundred".) Over ten captains, was the colonel. (Colonel in Hungarian is "ezredes". "Ezer" means "one thousand".) In charge of ten colonels was a commander called "tizezredes". "Tizezer" means "ten-thousand". The entire army was divided into four army corps. Each army corps had 100,000 men and a commander who was called a "százezredes". ("Százezer" means "one hundred thousand".) These four commanders reported directly to the Senyő (emperor). If the Huns were so "boorish" and "barbarian" as they are so often called, they would not have been able to develop such a precise system, and moreover maintain it for a long period of time. In later years, the Magyars also organized their armies according to the decimal system. The Chinese Annals praise the Hun laws. Between the Senyő and the nation there must have been an agreement that the new Senyő must be elected from among his descendants. In their three-thousand-year history there was not one occasion that the Senyő was elected from another family. The Huns, Scythians and Magyars all had the custom of swearing an oath with blood, (blood brotherhood). By drinking a mixture of wine and their own blood, into which their weapons had been dipped, they swore allegiance for life. Two warriors drank from a single drinking horn. Renate Rolle says: *"This simultaneous drinking was obviously important; it sealed the bond to the death and perhaps even beyond into the next world."*¹⁶⁹ Renate Rolle shows a picture of a gold plaque depicting two Scythian warriors swearing blood brotherhood. This plaque was from the Kul-Oba kurgan from the 4th century B.C. This shared custom of swearing blood brotherhood proves the relationship between the Huns, Scythians and Magyars more than anything else does. In a nation's history, the language might change but the customs generally survive.

There is another custom which is shared by the Huns and the Magyars. Once a year, when the leaders came together for a National Assembly, those who did not participate were expelled from the union. The Senyő nominated his heir but the National Assembly elected him. The rite of election was not regulated. This caused the wars of succession among both the Huns and the Magyars. Benedek Baráthosi Balogh writes that the Magyars, in their thought, their customs, their laws and their temperament were completely identical to the Huns. The Huns were a warlike army people but according to the Chinese Annals, they did not have the custom of vendetta or blood feud.

¹⁶⁸ Maenchen-Helfen, Otto: Op.Cit. p. 174-176.

¹⁶⁹ Rolle, Renate: Op. Cit. p. 62.

Benedek Baráthosi Balogh reports:

*"Whosoever raises his sword against another, shall be killed. Whosoever steals from another, his family shall be taken (probably as servants). For smaller infringements of the law, the penalty is a whipping. For larger ones, execution. The longest term of imprisonment was ten days and very few prisoners could be found."*¹⁷⁰

The Szekel Chronicles of Csik, about 1796, state that the Székelys are the descendants of the Huns and one of their laws stated: *"To be born as a Székely means to be born free."* The chronicles do not mention imprisonment as a punishment for crime. It is commonly believed that the name Székely (Szekel) is derived from Scythia (Scythian).

As for the religion of the ancient Scythians, they worshipped the Sun-God and they also had a custom of sacrificing a white horse. In China, the Huns did likewise but the Magyars no longer sacrificed horses. They honored the white horse and valued horses so much that they buried many horses along with their master. Some of the Hun/Scythian burial customs were carried on by the Avars and Magyars who also buried servants, horses and treasures along with their lord. *"The Hun custom of disfiguring their faces with deep wounds as an expression of mourning was also found among the Magyars. Jordanes mentions it in "Getica."*¹⁷¹ The Scythians also practiced similar mourning rituals of disfigurement.¹⁷² The Scythians, Huns and Magyars all believed in life after death and provided the corpse with all the comforts he would need on his journey to the next world. They regarded the cemetery as sacred ground. The Huns and Magyars also practiced religious tolerance. Among the Huns of Atilla, Buddhism, Nestorianism, Manicheism and Christianity were all accepted. Manicheism, which was the practice of Christianity excluding the Old Testament, originated in the Parthian Empire. Nestorianism was a similar religious philosophy. When the Sassanid dynasty of Persia broke up the Parthian Empire in A.D. 302, the Parthians, who were also known as Aparni, Avars, Huns and Magyars, formed a new empire in the Carpathian Basin which became known as the Avar Empire, and they brought with them these sects of Eastern Christianity. (The Magyars were just as tolerant as the Huns and the Avars. In 1568, at the National Assembly at Torda, Hungary was the first country in the world to announce freedom of religion.) The Senyő of the Huns greeted the rising sun every morning with open arms and every month he greeted the new moon in the same manner. The Huns believed in the spirits of Heaven and Earth. They believed in foretelling the future by the stars. This was a very ancient custom. There were Magi (shamans) among the Huns as among other Turanian peoples.

When the history of the Eastern Huns came into public knowledge, it was not accepted by many of the Western historians because some of the dates did not correspond with those of Western history. The major reason for this reluctance to accept it was that, on the borders of Europe, Hun tribes were found at the time that they were recorded to have existed in China. Western historians did not realize that the Hun Empire was so large that it reached almost to the borders of Europe. In about A.D. 452, the King of Suk-tak sent an envoy to

¹⁷⁰ Baráthosi-Balogh, Benedek: *A hunok Három Világ Birodalma*, Buenos Aires, 1974. quotation from the Chinese Annals.

¹⁷¹ Maenchen-Helfen, Otto: Op. Cit. p. 274

¹⁷² Trippett, Frank: *The First Horsemen*, Time Life Books, 1974, New York, p. 118.

the Hsiung-Nu Huns to ask the Huns to release the merchants who were captured at the Conquest of Kutsang. The country of Suk-tak was the country that the Western historians called the country of the Alans. Because the King of the Alans died fighting against the Hsiung-Nu Huns, his country became part of the Hun Empire. We know from the Western Chronicles, that the Huns, together with the Alans, attacked the Eastern Goths in A.D. 375.

The people of the Csitki Huns, in the middle of the first century before Christ, disappeared from the records of the Chinese. In 91 B.C. the same thing happened with the people of the Northern Huns. They ceased to be mentioned in the Chinese chronicles. In A.D. 261, the Topa peoples were pressing all the peoples who were in their way, including the Huns. At this time, the Black Huns¹⁷³ were living in the territory of the Urals. The White Huns were living on the Eastern shores of the Caspian Sea. Ammianus Marcellinus records the home of the Huns to be beside the Caspian Sea. Marcianus Heracleata writes that the Huns lived in the Boristhenes territory after the Alans. The Magyar Chronicles from A.D. 373 on, record that the Hun leaders were the ancestors of the Magyars.¹⁷⁴ They mention Béla, Köve, Kadicsa, and also a leader named Kádár. The Chronicles mention that two Hun families were eligible for the election of the Senyő, Zemény and Érd. Senyő Kun originated from the Zemény family and also Karotán, Uld and Rugacs. With Rugacs, the family died out. The Érd family was well-known for the Senyős Oktár, Rof, Etele (Atilla) and Buda.

Not only are similarities in customs an obvious connection between the Huns, Scythians, Avars and Magyars but also similarities in the motifs in their art and music. Dr. Miklós Érdy has conducted research in Central Asia in Uighuria, Chorezm, Turkistan (Bukharia), and East Turkistan. He collected folk motifs in embroidery and folk songs, which are identical to Hungarian folk motifs, and brought them back to Hungary. On one of his journeys, Dr. Érdy became acquainted with Du Yaxiong, who conducts research in Chinese folklore and music, and who, contrary to the usual lines of research, is researching the connections between the Hun and the Magyar folk music following it from East to West. Du Yaxiong has stated that the structure of the Magyar folk songs, which are on a pentatonic scale, strongly resembles that of the Uighur folk songs. He supports the statement of Zoltán Kodály that the Magyar folk music is "totally different" from the Finnish folk music. In 1987, Zoltán Kallós, a Hungarian ethnographer, also emphasized that there was no relationship between the Hungarian and Finnish folk music. Where similarities between the folk music of these two peoples were apparent, it was concluded that they were due to the Turkish influence on both. Du Yaxiong states that the Uighur language was "*the same as the Hun but with a slight difference.*"¹⁷⁵ Dr. István Kiszely also supports the relationship between the Uighur and Magyar folk music and folk motifs in embroidery.¹⁷⁶

Both Béla Bartok and Zoltán Kodály noticed that the character of the Chinese folk songs and Hungarian folk songs was very similar but neither of them suggested the influence of

¹⁷³ The Chinese recognized five compass points, each represented by a color. Black was the color of North. West was white, South red, and East was blue. Yellow was the color of the center of the compass. The Western Huns or Ephthalita probably received their name from this. They are often called the White Huns. (Baráthosi-Balogh Benedek: Op. Cit.)

¹⁷⁴ Baráthosi-Balogh Benedek: Op. Cit. p. 134-135.

¹⁷⁵ Du Yaxiong: *Comparative Research of Chinese Folk Songs and Hungarian Folk Songs*, Argentina. 1985, quoting from The History of the Wei Dynasty.

¹⁷⁶ Kiszely, István: *A Huszonnegyedik óra után*, 1988

the Huns' migration to the West. Kodály said: *"Time wiped the Easterners' character from the Hungarian people's faces, but cannot stop the flow of melodies from the depths of their hearts and thus shows the ancient East."* He also said that the Hungarian folk music was *"the ancient tributary of that great thousand-year old Asian music and culture."*¹⁷⁷

The Huns began to move towards the West in A.D. 91. The characteristics of the songs of the Hun peoples remained in the folk music of the Uighurs and the Magyars. According to the French and American history books, the Uighurs in the sixth century were the teachers of the Asian countries. In their zenith they were more advanced than the Indians and Chinese, and the Arabs learned from them. Dr. Érdy states that the German researchers support the Hun-Magyar connection. The research of the Chinese folk music indicates that the Magyar folk music is rooted in the Hun music. There are numerous written documents dating back more than a thousand years, the Magyar Chronicles, the legend of the Enchanted Stag,¹⁷⁸ the writings of Constantine Porphyrogenitus, all of which support the Hun-Magyar connections. Constantine Porphyrogenitus called the Magyars "Sabir-Asphaloi". It is a known fact that the Sabirs or Subareans were a Hun people.

In the Hungarian folk art, the favorite motif is the tulip. Ethnographers believe that this tulip motif is one of the most ancient ornamental motifs of the Magyars. In spite of its ancient origins, historians state that tulips were introduced into Hungary in the seventeenth century from Holland. In his Asian research, Dr. Érdy has found that the tulip motif is a very old motif. The home of the wild tulip is in Central Asia, where there can be found a hundred and twenty-five varieties. Royal Hungarian ornamental objects from the 11th, 12th and 13th centuries, along with money and paintings, have been found bearing the tulip motif. The ivy motif was the favorite motif of the Árpád dynasty. It was found on Atilla's sword and other articles. The tulip motif can be found on the coronation robe of King (Saint) Stephen, which was made in the 11th century. This tulip motif can be traced back to the 5th and 4th centuries B.C. In the Pazyrik mound graves of Huns or Scythians in the Altai Mountains, carpets were found ornamented with this motif. According to the design on one carpet, the dead Hun or Scythian ruler, on his horse, is riding before God who, sitting on a throne, is handing him an ivy vine, with the flower of life, the tulip, at the top. That symbolized life after death.¹⁷⁹

Dr. Érdy describes how the people of the Steppes celebrated the coming of spring. After a long, cold winter, in the middle of April, when the sun warms up, millions of multi-colored flowers cover the Steppes. The people living there count this flowering as the beginning of their year. They count their years, not from the rotations of the moon or the earth, but from the number of times the Steppes have flowered. This is why the tulip flower became known as the flower of life.¹⁸⁰

¹⁷⁷ Du Yaxiong: Op. Cit. from Kodaly, Zoltán: *On the Hungarian Folk Music*.

¹⁷⁸ The Legend of the Enchanted Stag (also called Miraculous or Wondrous Stag) is the origin legend of the Magyars. The two sons of Nimrod, Hunor and Magor, when they were hunting, followed a beautiful doe with stars on its antlers to the land of the Alans, where they found the two daughters of the king, each with fifty handmaidens. Hunor and Magor married the daughters of the king and established the two peoples, the Huns and the Magyars. The Hungarian „szarvasünő” in the legend means „antlered doe” which traditionally is translated as „stag”. (Editor)

¹⁷⁹ Trippett, Frank: Op.Cit. Picture on p. 132.

¹⁸⁰ *Szittyakiürt*, 1989, Mar-Apr. p.8. (Later mentioned in Érdy Miklós : *A magyarság keleti eredete és hun kapcsolata*, Budapest, 2010. Editor)

The Hun peoples brought with them from the Steppes the motifs of the ivy and the tulips. According to Gyula Németh, the ancient name of the tulip was "Lola", and it remains in the Persian and Arab languages as "Lola", later becoming a girl's name. In the Turkish language the tulip is called "la-le".

Besides the tulip, there is another ornamental motif on the coronation robe of King (Saint) Stephen, the bird motif. Until recently, it was thought to be used as a filler, having no significance, yet in heraldry, birds have an important position as protectors. On each side of the tulip, they stand in a watchful stance with their heads turned backwards facing the tulip. The "daru" (crane) is the noblest species of the protecting birds of heraldry because of its extraordinary vigilance. Between the tenth and fourteenth centuries it was widely favored among the Magyars as a domesticated bird used for warning against strangers because its hearing was even sharper than a dog's. This is why it was given a place on the coronation robe as a guard-bird. Two species of these cranes were widespread in Hungary. One was the common grey crane (*Grus g. grus*) and the other was the demoiselle crane (*Anthropoides virgo*). Both species made their nests in almost all the territories where the wild tulips grew. The grey crane nested more to the north of the demoiselle crane. The Magyar people became acquainted with these birds on the Steppes of Central Asia and came to like them. An interesting fact is that the Goths were also steppe people originally, but in the German folk motifs or religious heraldry, these guard-birds can be found in only a few places. At the same time, they are wide-spread in Hungary.

From the early Western European, Byzantine, Armenian, Arab, and Persian sources, it can be shown that the Magyar folk-poetry, folk-tales, folk-art, archaeological findings such as swords and arrows, horses, dogs, Magyar burial customs, their horse burial customs all show connections with the Huns. In caves in China, used by the Huns, Dr. Érdy discovered cave drawings depicting the legend of the Enchanted Stag. He found these drawings in Cave No. 249 at Dun Huang, in the county of Gasu, in northwest China and published his findings in 1984.

Another Hungarian legend, the dream of Emese, can also be found among the legends of the Buryats in Mongolia where the highest shaman was supposed to have been born from a mother who was inseminated by an eagle. According to the Hungarian legend, Ugyek, the descendant of Atilla, took Emese as his wife. On their wedding night, Emese was visited by a great bird, the TURUL bird, a huge eagle, which descended upon her, covering her with his black wings. Half asleep, half awake, Emese had a dream. It seemed that a crystal spring had sprung from her loins and began to flow toward the West, growing bigger and bigger, into a swelling stream, flowing over snow-covered mountains, finally reaching a beautiful plain. There, the river stopped, and a magnificent tree sprang up from its waters. Every branch and leaf of that tree was of pure gold, as was the fruit which grew abundantly on the miraculous tree. Emese, in her dream, lay down under that tree, in the middle of the beautiful land, and fell asleep. When she awoke, she was back in her husband's tent. The memory of that dream stayed with her forever. Nine months later, a son was born to Emese, the first-born son of Ugyek. He was named ÁLMOS (Boy of Dream) and became the father of ÁRPÁD, who led the Magyars across plains and mountains into that beautiful land which once belonged to the Huns and which was, according to the minstrel's songs, their rightful inheritance.¹⁸¹

¹⁸¹ *Hungarian Legends*, Florida, 1971.

In 1983 and 1984, Dr. Érdy researched the Hungarian folk motifs. He found 23 basic motifs identical to the Scythian, Hun, Subarean and Altaic peoples, and none which were similar to those of the Finno-Ugric peoples. In 1989, Dr. Érdy presented the results of his researches to the Hungarian Academy of Sciences, and opened a new avenue of research.

In 1988, Professor Izabella Horváth, an art historian, in a paper entitled "From Inner Asia to the Carpathian Basin" presented the results of her research into the art of the Magyar people, and contested the theory that it was influenced by the Byzantine, Persian and Islamic art.¹⁸²

Izabella Horváth and her colleagues collected animal motifs in the territory of Eurasia. They studied artifacts from the museums, and pictures in archaeological reviews. They developed three charts showing those cultural characteristics which they intended to analyze. The thirty-eight animal motifs were divided into five groups. The chart showed that the motifs of the Scythians, Huns, Avars and Magyars were for the most part identical. The second chart showed so few resemblances between the Finno-Ugric and Magyar motifs, that they can be disregarded. The third chart showed much less of a resemblance to the Sassanidan, Persian, Byzantine and Islamic art than to the Scythian-Hun-Avar art. In the first chart, the griffin motif appears in a substantial number of designs, more than any other animal. The second chart compares the griffin motif in the same way as the first chart. Here it can be seen that the griffin motif appears more often in the art of the Huns, Scythians, Avars and Magyars than it does in the art of any other people. Griffins are often depicted guarding the Scythian gold. Again it was very obvious that in the Byzantine and Islamic art, the griffin motifs were much fewer in number than in the art of the people of the Steppes. In the German or Carolingian arts, the griffin motif appeared even less often, yet Minns, Fethich Nándor, and Talbot Rice, stated that the arts of the Germans originate from the Scythian art.¹⁸³ They based their assumption mainly on animal motifs. Yet in the Hungarian folk art the griffin appears in much larger numbers than among the Germans. This is why it is advisable to reexamine the former conclusions.

Western historians have attributed the origins of the Hungarian folk arts to the Byzantine folk arts, because it never even occurred to them that a "barbarian, nomadic people" with "Finno-Ugric" origins could have developed such beautiful motifs.

It is a well-known fact that among the peoples of the Steppes, birds of prey signified godly origins. The lion and the tiger signified the power and strength of royalty. This is why, in the folk art, the bird of prey and the lion or tiger blended into a single motif and the griffin evolved with a bird's head and a lion's body. The griffin came to signify the godly origin and power of the royalty and the griffin motif was found most often on royal possessions and garments, for example the Hungarian coronation robe, the artifacts in the Pazyrik graves of the Scythians and the Noi-ula Hun graves.

In the Magyar legend of the dream of Emese and the legend of the origins of the Buryat people, the nation originated from God in the form of an eagle. The doe was the ancient mother of the nation. The leader whose father was the Turul bird or eagle, (legend of the dream of Emese) and whose mother was a doe, (legend of the Enchanted Stag) must have had great power at that time. The pair of griffins guarding the tree of life is a motif which

¹⁸² László, Gyula: *Népvándorlások Művészete Magyarországon*, 1968; Dienes: *Honfoglaló Magyarok*, 1972; Arady: *A Művészet Története Magyarországon*, 1983.

¹⁸³ Minns: *The Art of the Northern Nomads*, 1942; Fethich, Nándor: *Tanulmányok a Késői Hun Féművesség Történetéhez*, 1951; Talbot Rice, Tamara: *The Scythians*, 1968.

often occurs in the folk arts of the people of the Steppes and the Magyars. The conception of Álmos, the son of Emese, by the Turul bird, signifies his heavenly origins. Arnold Ipolyi describes Álmos and Árpád as priest-kings.¹⁸⁴

In the folk arts of the Steppe people, the griffin motif indicates the duty of the priest-king towards his people. This cannot be found in the art of the Ostyak and Votyak people living near the river Ob in Siberia, who are supposedly the ancestors of the Magyars. Álmos originated from the TURUL clan from which the Turks, who ruled for a long period in the territories of the steppes of Eurasia, also originated. Csernyecov demonstrates that the Steppe peoples migrated from the south and east toward the north and not, as the Finno-Ugric linguists state, from north to south.¹⁸⁵

The data from the folklore show that there is a resemblance between the Magyars and the Eastern peoples.¹⁸⁶ The tale of the Tree which reaches to Heaven is the most often mentioned. A dragon kidnaps a girl and carries her to the top of the tree which reaches to Heaven. Those who started out to try to save her all died in the attempt. Finally, the little swine-herd tried to free her. With his axe, he cut steps in the trunk of the tree and climbed higher and higher, reaching the different levels. On each level was a different world. On one level lived the Wind, on another, the Moon, and on another, the mother of the Sun. These all helped the little swine-herd to reach his goal. The researcher stated that this folk-tale represents the ceremony of the *táltos* or shaman (holy man). The shaman, in a similar way, climbed higher and higher up a tree which was raised in the middle of the tent. This folk-tale preserves the beliefs of the ancient religion. The ancient people believed in the tree of life which was the life-giver and preserver of every living creature. That there were connections to the cosmos is shown by the fact that on the seventh and ninth branch of the tree lived the Sun and the Moon. Adorján Magyar has related the legend of the Enchanted Stag¹⁸⁷, in which he describes the twins, Hunor and Magor, growing up into hunters. He describes their adventures as small children, climbing higher and higher up the mountain in search of the mother of the Moon and the mother of the Sun.

The archaeological findings seem to prove that the people who used the griffin and ivy motifs were made up of people from three different territories which were far from each other. The people who used only the griffin motif came from the territory of the Iranian plateau into the Carpathian Basin, but not by a direct route. They first went to the territory called Magna Hungaria where they joined with the people who used the ivy motif and here a people who used the acanthus motif, who originated in the Caucasus, obtained power over them. This consolidated group, now called Avars, then migrated to the Carpathian Basin to rejoin their brother-peoples in the land of Atilla.

Those who used the griffin motif came from a territory where there was no forest and birds of prey were dominant. This is how they developed the griffin motif. Those who used the ivy motif came from a territory of dense forests. The griffin is connected to the Magyar legend of the Turul bird and the ivy to the legend of the Tree of Life.

Géza Radics writes: "Herodotus, the father of history-writing, in the 5th century, mentions a revolution which broke out among the Scythians. As a result of this revolution,

¹⁸⁴ Ipolyi, Arnold: *Magyar Mythológia*. 1854.

¹⁸⁵ Csernyecov: *The Prehistory of Western Siberia*, (1974). Izabella Horvath: Op. Cit.

¹⁸⁶ Berze-Nagy, János: *A Magyarság Néprajza* III, Ch.3, "A Mese" (The Folk Tale), Mossy, Sándor: *Keleti Elemek Népmeseinkben* (1927), p.38-43.

¹⁸⁷ Magyar Adorján: *A Csodaszarvas*, Budapest, 1991

the Scythians were forced to leave their territory north of the Black Sea. According to Herodotus, the Scythians settled in the above-mentioned territory of Magna Hungaria. It is not impossible that the ancestors of the people of the griffin motif could be found among these Scythians, who were living near the people of the ivy motif in Magna Hungaria or even together with them until they went together to the Carpathian Basin. It is probable that the Scythian/Magyar identity evolved from here."¹⁸⁸

The story of the tree of life was widespread in almost every territory where the Magyar language was spoken. At the time of the people of Árpád, it must have been even more well-known. This is why we would expect the ornaments of the Árpád era to reflect the knowledge of this tree of life, just as it is reflected in the folk-art of the Eastern peoples. However, in the folk art of the Árpád era, not one artifact represents the tree of life. In the folk art of the Árpád people, the palm motif was often used. Among the early Avars, we can find the motif of the tree of life carved on bones, and also among the later Avars, carved onto belts and belt-buckles. Gyula László writes that wherever the motifs of the griffin and ivy were found, the language was Magyar and suggests that the Magyars inherited the story of the Tree of Life from the Avars.¹⁸⁹

Historians have stated that the legends of the Tree of Life, the Turul bird and the Enchanted Stag are actually totem legends. The progenitress (ancestress) of the twin brothers, Hunor and Magor, was the Doe, which led them through the Meotis Marsh. The belt buckles of the later Avars carried the design of the doe. We may conclude that the legend of the enchanted stag and the legend of the tree of life both originate from the later Avars.

In Hungarian territory, archaeologists have found belt buckles of the later Avars, ornamented with animal representations such as the deer, the bird, the lion, the wild boar and others. The Árpád Chronicles only mention one totem animal, the Turul bird, which Árpád inherited from Atilla. The origins of the belief in the totem animals go back much further than the time of the homecoming of Árpád. Among the Székely Hungarians there is still the belief that they are of Hun origins.

The legends of the Enchanted Stag and the Tree of Life, and the folk music all indicate Avar-Hun connections. The Saint László legend also reveals pagan connections. Saint László, the blond horseman, fought against the black-haired Kun (Cumanian) horseman who had kidnapped a Magyar girl. Originally the legend probably had pagan protagonists, but in the eleventh century, Saint László was the hero. This was originally a cosmic drama in which Light fought against Darkness and Good against Bad. Both warriors were invincible but the Kun had only one vulnerable point, his heel tendon. The Magyar girl cut this tendon and the Kun warrior was defeated. The horses followed their masters' example and fought each other, biting and kicking each other. This legend is also found among the Scythians who predated the Greeks. The Greek legend of Achilles must have been adopted from the Scythians.

These data are important for several reasons. Firstly, because the date of the Magyars' reclamation of their homeland is about four-hundred years earlier than is now accepted. Secondly, the Carpathian Basin was not a sparsely populated area occupied by Slavs, as is commonly believed and thirdly, the Magyars who reclaimed their homeland were not

¹⁸⁸ Radics, Géza: *Az Eredetünk és Őshazánk*, U.S.A. 1992, p.43.

¹⁸⁹ László, Gyula: Op.Cit. p.119-120, quoting K. Éry, Kinga: *Demográfia Folyóirat* 1971, p.1-2.

barbarians but had connections with the Scythians, Huns, Avars and the ancient populace of the Carpathian Basin who had lived there for millennia.

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Susan Tomory

THE SCYTHIAN - SCOTTISH – HUNGARIAN RELATIONSHIP

Hungarian schools do not teach the possibility of any Scottish-Hungarian connections. Chance meetings or visits with the Scottish people inevitably initiate a line of thinking, especially when one hears the first syllable of so many Scottish names, *Mac*, which seems an echo of a distant past to Hungarian ears. In the Scottish language, *Mac* means a boy, a descendant or the seed of someone. (The Irish use *Mc*.) For example, the name *MacArthur* can be translated into Hungarian as the *mag* (seed) of Arthur (Artur magja), where the Scottish *Mac* and the Hungarian *Mag* appear to be twin brothers. After this linguistic curiosity, one begins to pay increased attention to the very Hungarian sounding geographic names in the British Isles, like Lake *Bala*, the River *Don* and the River *Thames*, which all have their counterparts in the Carpathian Basin as Lake *Balaton*, River *Duna* and River *Temes*. One learns of the historical hardships of our new Scottish acquaintances, their unfair treatment by historians, their love for freedom, their generous spirit, and all these ignite a feeling of kinship in any Hungarian soul, since their fate and spiritual aspirations are very much akin to those of the Scottish peoples. Even their beloved instrument, the bagpipe, is familiar, since they too „blow their sorrow into sheepskin” – as the Hungarian saying goes – like their Hungarian counterparts. The name of the River Don encompasses a large territory with identical culture and language from the Russian plains, through Hungary, all the way to the British Isles. The little box with Magyar runic (*rovás*) characters, from the 8th century AD¹⁹⁰ – which was found in Ruthwell in Northumbria – also indicates some ancient connection between these cultures. When and where did this connection begin? The twin of the Hungarian *mag* (seed), the Scottish *Mac* (or Irish *Mc*), leads us into the Scythian antiquity of the Scottish people and, through this, we find the ancient homeland in the Carpathian Basin.

The Scottish fight for freedom and independence is not a new and fleeting interest; it goes back untold centuries. The Declaration of Arbroath¹⁹¹ – composed in 1320 in the Latin language – was made public on April 6, 1320 at Arbroath Abbey, which is not far to the north from the famous St. Andrew’s Cathedral. The goal of this declaration was to convince Pope John XXII, in Avignon, that the Scottish people formed an independent nation and, for this reason, the British demands for their throne were not just. The famous Scottish warrior, Robert the Bruce, defeated the British at Bannockburn in 1314, and reoccupied the border town of Berwick-on-Tweed in 1319. For Hungarians, the most interesting section of this declaration is the part where they talk about their Scythian origin. This Scythian connection is this people’s ancient inheritance, which they do not fail to hand

¹⁹⁰ Peter Baum, *Welten des Glaubens*, South Australian Library Catalogue No. FG 270 1 Published by Thames and Hudson, London, 1959

¹⁹¹ <http://www.nas.gov.uk> (April 2009)

over to their children as do the Hungarian people, even under the watchful eye of hostile occupiers. This common Scythian connection of the Scottish and the Hungarian people may open up many hitherto unresearched avenues of this Scottish-Hungarian relationship, with the promise of success.

The history of the Scots is intertwined with the history of the Celtic population of the British Isles. The history of the British Isles leads us back into a pre-nation antiquity. Their legends and landscapes are filled with beings of light, fairies, and giants. The first historical people there, recognized by today's scholars, may be the Picts. Originally, they came from Scythia in the third century AD, a rather recent event. Their king, Sodrik, died in battle, while attempting to occupy land on the British Isles. They were banished to Caithness, where their population increased greatly. Their society was matrilineal. At the time of their arrival, *they had their own script*, which appears to contain a *pre-Celtic language*, according to western scholars. The name by which they called themselves is not known. The term Pict was given to them by the Romans. Drust, the son of the best-known Pict king, Erp, "ruled for a hundred years", mainly in the fifth century AD. They were noted for their tattoos and the name, Cruithne, given to them by the Irish, means "picture people". The Picts and Scots united in the 9th century. The Pict matrilineal society may have paved the road toward the acceptance of Queen Margaret's strong rule.

The cult of the "*Stone of Destiny*" goes back to Pict origins. Their coronations used to take place in Scone, near Perth. The person to be crowned was seated on a stone. As Scythian descendants, the Scots occupied more and more lands. Finally, Kenneth MacAlpine, claiming Pict ancestry, had himself crowned King of the Picts and Scots. According to Scottish legends, originally a Princess Tea brought this coronation stone from Sumer to Ireland, where she married Tamair. According to Christianized mythology, Jacob slept on this stone and it is known as Jacob's Pillow. This Biblical belief places the origin of this stone in the Sumerian City of Ur, where it was probably also held sacred and probably used in marriage ceremonies or some other holy occasions, and it was for this reason that it was brought to the British Isles, so far from Sumer. The names Tea and Tamair have a linguistic connection with Sumerian and the names of the rivers Temes and Thames are also connected with the Magyar *szem* culture. Tara's landscape (in Ireland) is adorned with round, flat topped mounds clearly discernible even today. These are connected with the Hungarian *tár-tér* words of return, also the name *Turan*. This stone has been used ever since for coronations. Prince Fergus, the founder of *Dalriada*¹⁹² brought this stone from Ireland to the Island of Iona. This name is connected with the *Jász-Magyar* group's name of *Iona*.¹⁹³ Later, Kenneth MacAlpin, King of the Picts, brought the stone to Scone. Edward I of England captured the stone in 1296, and ordered it to be taken to Westminster, to be used in the coronation of the English monarchs. Queen Elisabeth II ordered it to be taken back to Scotland in 1996.

Since there are no coincidences in this world, it is interesting to note that the Scottish Coronation stone, the Stone of Destiny was moved back to Scotland, ready for a

¹⁹² Gaelic kingdom in Northern Ireland and Northwestern Scotland (6th c. AD.)

¹⁹³ *Magyarságtudományi Értesítő*, 1966. No. 2.

new coronation and, at the same time, the Hungarian Holy Crown moved back into the Hungarian Parliament building, also ready to crown a new King.

The Hungarian word *oath* (eskü) contains the word *stone* (kő). According to ethnographer, Adorján Magyar, in pre-Bible days some of the Magyar nations used to swear an oath on a meteor-stone, which was considered pure and uncontaminated, coming from above. Such a holy stone today is the Black obelisk of the Muslim world, which they call Kaba and sometimes even Csaba.

A governing council of seven people ruled the country (Scotland) in the absence of the King. The same custom is echoed in the persons of the Seven Dukes in Prince Árpád's time.¹⁹⁴

Molmutin, the founder of a new royal family, divided his rule according to a *dual-kingship* between his sons Belinus and Brennius. *Belinus* was the main king; *Brennius* became lord over the northern parts of the country (4th century BC). Hungarian ancestry also recognizes the idea of dual-kingship. The names of Belinus and Brennius conjure up many Magyar connections especially with the Palóc and Avar ethnic groups.

The newly awakening Scottish interest in their Scythian ancestry turns their attention toward the Scythians of the Middle East, Egypt and the „lost tribes of Israel.” At this point, I would like to remind our Scottish brethren that, even though historians of our days do not like to think about the Scythian presence there, the still standing walls of Scythopolis are testimony to their Scythian builders, inhabitants and rulers. According to the origin saga by *Diodorus Siculus*, the descendants of *Skythes* extended their rule to the Nile River in Egypt, then to the Eastern Ocean on one side, and the Caspian Sea and the Maeotis Lake on the other. The Scottish legends about Egypt are also supported by historical works. According to Hungarian legends, *Palos*, the son of *Skythes* rests in one of the caves of the holy *Pilis Mountains* awaiting his time of awakening. We also have to pay attention to Professor Lajos Szántai's lecture¹⁹⁵ in which he tells us about the coronation of Hungarian Kings from the house of Árpád, as represented in the Illuminated *Képes Krónika*. The about-to-be-crowned King is standing on a “dobogó”, a podium. The word *dobogó* is connected with the holy Center of the Pilis Mountains and the Dobogókő, the Stone of the Beating Heart. There seems to be some unknown, holy connection between this stone and the Stone of Destiny, in the hope of resurrection.

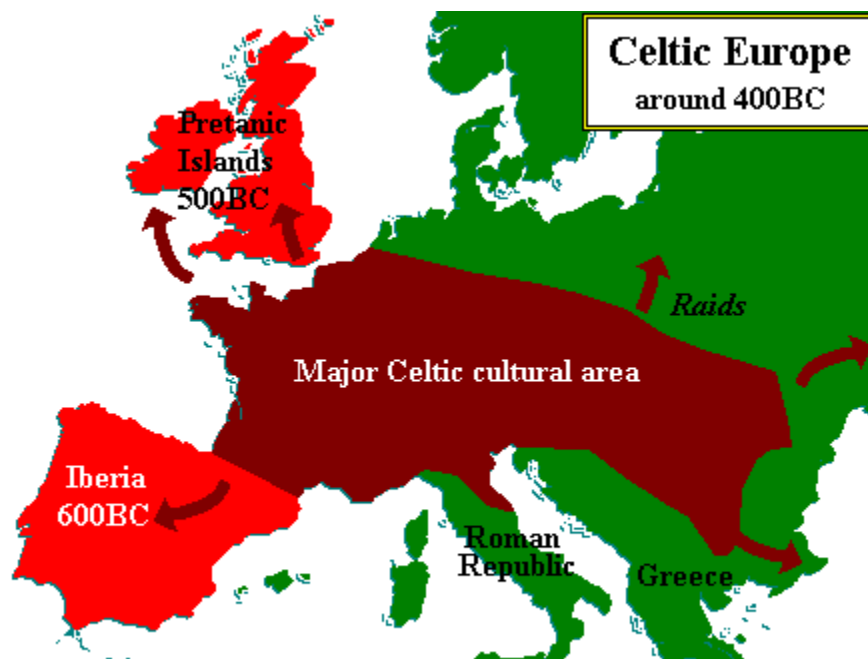
According to Scottish legends, one of their noblemen married the Pharaoh's daughter *Scota* and they have used her name as their own since then. Later, the Scots (Celts) were expelled from Egypt; they wandered for forty-two years looking for a new homeland and finally settled in Spain. This wandering preceded the Mosaic wandering by centuries. The Scots (Celts) remained in Spain for a thousand years and later moved to Ireland and Scotland's Argyll County, which the Scots called *Dalriada* in their own language. The first home of their kings was *Dunadd*. All these names are connected in form and meaning with the Hungarian language.

Before the Scottish occupation of the British Isles, the ruler of Ireland was a Queen by the name of *Cessair*, whose father was *Bith*, son of Noah. The name *Bith* is connected

¹⁹⁴ Prince Árpád ruled in 896 AD. The seven dukes were Álmos, Előd, Ond, Kont, Tas, Huba and Töhötöm.

¹⁹⁵ <http://www.magtudin.org/Kiralyi%20dobogo.htm>

with the Hungarian *viz* (water) – which is a logical name for someone who survived the flood – and it is a part of the Hungarian B-S word-group. According to another legend, the sole survivor of this region was *Fintan*, whose name is related to the Hungarian word *fény* (light). According to legend he was one of the ancient “shape shifting” people, a talent which is often mentioned also in Hungarian stories along with the search for eternal life.



Map produced for The Ireland Story. This map may be used elsewhere provided a link is given to www.irelandstory.com, the site is non-profit and the map is not modified.

Before the Scottish arrival in the British Isles, the Iron Age people in the northern part of the island were in contact with the European Celts, so can be considered to be related to the Celts in Hungary. Later, the influx of Magyar related peoples continued in several waves. One of the last such waves was during the time of Roman Emperor Marcus Aurelius when – according to a military agreement – Sarmatian and Jász military which formed the 6th Roman legion, came to serve on the British Isles. When we follow their presence we find many Hungarian related geographic names, but they all preceded the Sarmatian arrival, since they were already firmly established in the geography of the British Isles. Professor Littleton¹⁹⁶ brings the *Sarmatians into relationship with the Scythians and the Alans*. He believes that the King Arthur legend originated with the Sarmatians. He also identifies Sir Lancelot with the Alans, who arrived here in the 5th century AD, who had a personage with the same name and role. He also believes the following to be part of the Sarmatian-Alanic cultural sphere: the sword of Arthur, his round table and his heroes and

¹⁹⁶ C. Scott Littleton: *Were the Sarmatians the source of Arthurian legend?* Archaeology, January/February 1997

the legend of the Holy Grail, which all became embellished during the adoption of Christianity with the legends of the new faith, which were never really supported by the official church.

The Celtic and Scottish population of the British Isles were not unfamiliar with the Hungarian place names, which they had known from ancient times on, from the Carpathian Basin, and also from Egypt. The Hungarian-sounding place names are also supported by local legends which show a close tie with the Hungarian legends.

The White Horse was a famous symbol of the ancient inhabitants of the British Isles. We are informed by the huge representation of this white horse at Uffington and also the medallions of Silchester. According to both, the ancient population, who created these images, believed themselves to be the sons of the White Horse. Women, even today, visit this image with the hope of increasing their fertility. The 374 ft. White Horse of Uffington dates to the 5th-4th centuries BC. It is also believed to be the totem-animal of the Iceni people who flourished in the 2nd-1st centuries BC. Many other horse figures can be found on the British Isles, such as the representations of Cherhill, Pewsey and Alton Barns but these all date from the 18th-20th centuries AD and show the tenacity by which ancient symbols survive.

King Alfred (849-899) is also connected with such White Horse representations. His name is explained as „*Elf-rede*”, where the first syllable places him into the ancient times of the Fairy folk which inhabited the Isles. He was a courageous, cultured person and his laws ended the bloodshed. The same region also honors a “Horse-goddess” by the name of *Epona*, whose cult was also adopted by the Romans, who called her *Regina*. *Epona*’s name is connected with the name of the *Pannon-Magyar* ethnic group’s name, their mother-goddess, *Panna*, and also the words for sun and light (*nap*, *fény*).

Cerne is the devotional center of the God *Helith*, *Helis* or *Heil*. The rock drawing of the Giant of Cerne shows him holding a huge club (*kalló* in Hungarian) and he also shows other signs of his masculinity, which elevate him to a *symbol of fertility*. Here both the name of the town *Cerne* and the God *Helith* are connected with the Hungarian *kör*, *kel*, (circle, to rise) and also *Kolos*, *Kallós* names. These names are preserved in several city-names in the Carpathian Basin, like *Kolozsvár* in Transylvania. The name of the Roman *Hercules*, who was always represented with a huge *club* was derived from this word group, but they did not understand the connection to these names. The name of the Scythian *Kolaxis*, whom the Greeks mentioned, and *Gelonos*, who was the son of *Heracles*, belong here too.

The meaning of the County of *Kent* is “staff”, which is connected with the Hungarian word *Kan*, meaning maleness. The inhabitants of northwestern Spain, who were defeated by the Roman Emperor Augustus, are called the Cantabrians. Agricola, the governor of Britannia (78-85 A.D.), settled the Belgian Tengri people here as peacekeepers. These are shown on the early maps of Belgium as *Civitas Tugrorum*.

An ancient king or hero of Kent was Brethwald, whose name later became a title of nobility. *Aethelbert* ruled Kent in 597 AD.; the King of Northumbria was *Aetelfrith*. These names signify royal descent and belong in the Atilla-Etele line of history.

The first syllable of the names: *Cantium* or *Cantawara*, in Kent, is identical to the Hungarian *kanta*, *kancsó* (pitcher), which gave rise to the Latin word *cantharus* and the Greek Kantharos, which means a pitcher with long handles (*kantáros* in Hungarian); the same name and object were also used by the Etruscans. The internal space of the pitcher was considered a receiving, feminine symbol; the pouring of a liquid from the pitcher a masculine, inseminating symbol in many cultures of the world. Pagan holy places or churches were usually erected near a natural well to express the same symbolism, which received a meager expression in the holder of holy water in Catholic churches. Adorján Magyar showed in his drawings that the ancient pagan churches followed the form of a female body, since their role and capacity to enclose is a female symbol. The Hungarian word *anyaszentegyház* (holy mother church) brings old pagan times to mind. While the word *egyház* was derived from the name *Ég* (God), the *Egyház* (church, lit.: the House of the One) designates a spiritual community.

The Romans built their holy places in the occupied territories upon already existing religious centers, and they did so in Kent or Cantawara too. Here they built a devotional place for Apollo and this tells us that the ancient population dedicated this ancient place to the Sun. Later, in the Christian era, in 597, they built an abbey to honor St. Augustine, which later became the Archbishopric of Canterbury.

Returning to the name *kancsó* (pitcher), its folk-name is also “*kincső*”, which the people also call the Big Dipper.¹⁹⁷ This name turns our eyes toward the sky. The word *kincs* also means treasure, light and richness. According to this, the ancient name of Cantawara indicated that this castle was a place of light, life and treasures. The ending syllable “-wara” of this name also indicates the presence of the ancient *Avar*, or *Várkun* Magyar ethnic group.

The historian David McRoberts tells us about the rocky road of the Scots toward developing a central government. After the withdrawal of the Roman legions in the early fifth century, four kingdoms began to take shape in the territory of today’s Scotland: Cumbria, between Glasgow and Carlisle, Bernicia between the Firth of Forth and Tyne, the kingdom of the Picts and Argyllshire, which was also called Scotia, to which a few western islands also belonged. These latter ones were inhabited by Scots from Ireland, whom historians called by the name of Picts, meaning painted people. The rest of the territory was Pictavia, with loosely defined borders.

The *Scots*, who claim to have Scythian origins, called their Argyll Kingdom *Dalriada* in their own language. Prince Argyilus¹⁹⁸ is a treasured part of Hungarian folklore and became part of later literature too. Dalriada’s famous hero in the sixth century A.D. was Colum, noted not only for his *literacy*, but also his *voice* which carried for miles, with which *he was able to assemble his troops* from great distances. The consonants of Colum’s name are similar to the consonants of the Hungarian *kürt* (horn). Considering that his field of action was connected with the church of Saint Finnian and the name *Finnian* suggests pre-Christian times, Colum must have been the descendant of an ancient personage, who

¹⁹⁷ Magyar Adorján *Az ősműveltség*, Kun chapter, p. 122.

¹⁹⁸ Prince Argyilus is a Magyar mythical figure.

gave *Dalriada* its name with the meaning of Battle Song, a call to battle (dal = song, riadó = alert). The later King of Dalriada was the Scottish Kenneth MacAlpine in 843 A.D. He occupied the lands of the Picts and brought the Stone of Destiny to Scone in Alba (Scotland)¹⁹⁹.

The settlement of Ireland was accomplished in five waves. One such wave was – according to the *Historia Brittonum* – the arrival of the one thousand people of *Partholon*, who were expelled from their country in the fourth century BC, and finally arrived in the British Isles. Geoffrey of Monmouth places them in this historical era too, but, according to him, they arrived from Spain to *Orkney* and settled later, with royal permission, in Ireland. *According to one theory, the present Irish are their descendants.* They were farmers, busying themselves with animal husbandry, beer-brewing and building projects, and so they brought with them the tools of a peaceful life-style. Partholon's descendants were Nemed and Fir-Bolg, who in time developed small kingdoms. The name *Partholon* and the story of the expulsion from their former home bring him into connection with the Hungarian words *part*, *pártos* (border, dissenter) and the *Parthian* Empire and deserves further research.

Nemed's name reminds us of the name Nimrod, ancestor of the Hun-Magyar people. J. B. Hannay, who did not speak the Hungarian language, translated the name Nemed as “*the begetting rod*”, which is the exact translation of the name Nimrod too. Arnold Ipolyi brings up a quote from Műglein from the *Chronicon Rythmicum* 6.: *Nemprot avus Hunorum / triginta cubitorum / me recolo legisse / in longum extitisse*, which speaks of the truly remarkable manly qualities of Nimrod, fit for a pater familias. Nimrod here is the rod of procreative powers. The giant drawings of male figures on the British Isles echo this concept; they are still visited by women hoping for children. The survival of giants was the longest in Cornwall, from where “Gogmagog” originated. One of our great Hungarian poets, Endre Ady begins one of his poems: “I am the son of Góg and Magóg...”, bringing the land of the Magyars and Cornwall into close relationship.

Arnold Ipolyi also mentions the name Nemere, which is the name of a high mountain, and also the *north wind of the Székely (Sicul) land in Transylvania, which can even kill people*. The composition of the name Nemere again contains the procreative powers. We know that the winds are not only the agents of destruction, but also of life by pollinating flowers. One Székely folk song says the following: „*Nemerének hideg szele, / fű a kalászos rétre le / attól rózsám meg nem fázik, / sőt inkább megpirosodik.*”²⁰⁰ (The cold wind of Nemere blows onto the fruitful meadows; my sweetheart will not catch cold from it, and what's more her cheeks will get red...)

Scottish traditions preserved the most ancient Celtic names for us. The same legends preserved the *Fin* legends and words, and the later incoming Scots probably adopted many names, words and customs from the ancient inhabitants. The Scottish people lived under patriarchal rule. Out of forty of the ancient Scottish names I collected, there are only seven that don't begin with the initial Mac, and this hints toward their Magyar

¹⁹⁹ Alba is an archaic name for Scotland, derived from Gaelic.

²⁰⁰ Ipolyi Arnold *Magyar mythologia* I:209-211. old.

ancestry. The very important MacArthur family's name in Hungarian means the seed of Arthur, it can also be stated as Arthurfi. **The „fi” particle means a man-child in both Celtic and Hungarian.**

It is also interesting to note that, from the forty ancient Scottish families twelve lived in Argyll, which brings the story of the Hungarian Prince Argyélus to mind. It is also important to note that the most ancient Scottish families' burial place was *Iona* which is the name of the indigenous Jász population of Transdanubia, which is also connected with the concept of *Jász* and *gyász* (mourning).²⁰¹ The *Ionreach* family's home was in *Kintail* County: both preserved the Jász and Kun connection on the British Isles as they live side by side in the Jász-Kun region of Hungary. Presently the *MacKenzie* family states that it originates from here and so this name serves as a bridge again toward the Ion and Kun branch of the Magyar people.

The symbolic flower of these families was almost exclusively the fir tree or some other evergreen plant, a sprig of which they traditionally wore on their hats. The evergreen fir was the symbolic plant of the White Hun ethnic group. The color of Scottish attire and their symbolic flowers belonged to a certain family and could not be used by anyone else and they could not use their crest either. These colors and flowers were part of a pre-crest antiquity, the Golden Age.

The MacArthur family was believed to be of royal descent. The English had the head of this family executed; their holdings were taken away. The fate of Scottish nobility from then on resembled that of the Hungarians during the rule of the Hapsburgs, who were Emperors of Austria and Kings of Hungary. The popular saying in those days was the following: “The Austrian Emperor forever wages war against the Hungarian King.”

Their family crest includes the isosceles sun cross, which is probably mankind's most frequently found and most ancient symbol, and three crowns. Their name carries the name of the legendary Arthur. Many Hungarian legends include motifs of the Arthurian legends. Among these are legends of the sword, and a holy cup, known in later centuries in Western Europe as the grail. These legends again are connected with the Golden Age of mankind. The name Arthur brings to mind the hero of the Arthurian legends and almost all elements of the saga of God's Sword (Isten Kardja). Among the heroes of the Round Table we find his son **Bors**, whose name is part of the geography of the Carpathian Basin, such as County Borsod (i.e. the place or seat of Bors). Archaeologist Ilona Sz. Czeglédi considers this name to be of Slavic origin, in her article in the *Journal of Archaeology*²⁰², and does not take into consideration the many place-names that are based upon the word Bors, nor does she consider the linguistic connections of this word. For example, there is a Bors township in Bihar County, a Borsa town in Transylvania and Máramaros, some smaller settlements called Borsád in Veszprém County and, with the help of a good map, we could continue this list ad infinitum. I, myself, believe the origin of this word lies within the B-R word-group, where it means a round, hard seed. It is related to the *boróka* (juniper), which the Székely call *borsika*.²⁰³

²⁰¹ Magyar Adorján *Az ősműveltség*, Jász fejezete.

²⁰² *Archaeologiai Értesítő* Vol.91, 2. sz. 1964. 234-235. old.

²⁰³ Czuczor Gergely és Fogarasi János *A magyar nyelv szótára* Pest, 1862 II. kötet.

A most thorough research was done by Miklós Szabó concerning the Celtic names of the Carpathian Basin in the first and second centuries A.D. He based his research upon the Greek language, because “*it is characteristic that, even in the most ancient layer of the Roman personal names, there is hardly any common Indo-European system.*” He mentions *Cuchulainn* as an ancient Irish name, where the first syllable “Cu” means dog, which is *kutya* in Hungarian. The original Hungarian dog breeds carry the “ku or ko” syllable, like *kuvasz*, *komondor*, which also hints at their wedge (*ék*) shaped heads. The reciprocal of the *Ku* contains the symbolic word *ék* of the Huns. Szigeti says that the *Setantii*²⁰⁴ clan’s name is also ancient Irish, which means “westerner”. In Hungarian, *sötét* means darkness and there is a clear connection with the direction of the sunset, which is west. (cf. *Setantii* and *sötét*)

At the excavation site of Potzneusiedl-Gattendorf, an inscription of the word “*mutsa*” was found, which was translated by a researcher, Holder, who did not speak Hungarian, as “*mocsok*”, meaning dirt.

Szigeti mentions, as a Celtic name, the *Welsh family name of Euryn*, “*arany*” in Hungarian, which means gold. He also found several connections with the word “*matu*”, like *Matumarus*, *Matugenta*, *Maturus*, *Matto*, *Matta*. All these names are connected to the Hungarian words *mét*, *megye*, *mező* (land, county, meadow). Miklós Szabó brought these into connection with the M-T word-group’s *medve*, which was a solar symbol. He does not use the Celtic names which were supposedly mixed with the language of the Veneti²⁰⁵, but I have to mention the words containing the *il(l)o* suffixes like *Ab-ilus*, *Bas-ila*, *Diar-ilos*, *Suad-illus*, *Mag-ilo*, *Cucc-illo* since they are in connection with the Hungarian words *élet*, *lélek* and *illó* (life, soul and volatile).²⁰⁶

During the Celts’ sojourn in the Carpathian Basin, they became closely connected to the language and culture of the Magyars. When the opportunity for a new meeting presented itself, during the time of the occupation of the Irish islands, they were even more easily able to retain these memories, which can still be recognized in their different cultural elements. A Hungarian historian, Dr. Tibor Baráth, originates the word Celtic from the Magyar word *keleti*, meaning *eastern*.

The Celtic migration from the Carpathian Basin is connected with the Hallstatt (8th-6th c. BC) and La Tène (5th c. BC-1st c. AD) cultures. The famous settlement of the late Hallstatt era is Heuneburg on the Danube. Its inhabitants possessed all the achievements of a cultured and settled life and also maintained trade routes with the Mediterranean cultures. Western scholars attribute their high life-style and architecture to the influence of the latter. The grave of a Celtic princess, which was excavated at Mt. Lassois near the Seine is by no means inferior to the pomp of the famous and well known Etruscan and Egyptian burial places. Brian Fagan writes that the design of the gold jewelry “*contains classical elements, like the very complex palmetto design which was mixed with the indigenous Hallstatt and nomadic elements.*”²⁰⁷ He does not tell us that in that age, in the fifth century AD, the

²⁰⁴ The Setantii were a pre-Roman British tribe, a sub-tribe of the Brigantes, living in northwest England.

²⁰⁵ Veneti: a Celtic tribe in Brittany

²⁰⁶ *Archaeologiai Értesítő* Vol. 91. 2. sz. 1964. 165-174. old.

²⁰⁷ Brian Fagan *Herding Fields Of Ancient Ireland*, Archaeology, November/December 1994

indigenous Hallstatt and the classical culture were both in close connection with the decorative elements of our ancient Magyar peoples. Neither does he mention that the ancient culture of the Carpathian Basin arrived in Western Europe several thousand years later.

Considering that, from the time of the ancient meditative movement, which took hermits to the sulfur caves of Ireland and they became known as “the heroes who visit Hell”, the connection between Ireland and Hungary was established. We believe, based on certain evidence, that these connections began in the pre-Christian era. The first written sources date from the 14th century and the Abbey of Melk. The Royal Library of Vienna holds the writings of a Hungarian priest from Losonc concerning this age.²⁰⁸ The first student at Oxford was also a Hungarian. His name at the time of registration was *Nicola de Hungaria*, and his education was supported between 1193 and 1196 by Richard the Lionhearted, the brother-in-law of Queen Margaret.²⁰⁹ It is no accident that the origin of the Magna Carta and the Magyar Golden Bull are so close in time.

Taliesin was among the four great poets of Rheged.²¹⁰ His name is translated as “*Radiant Brow*.” He preserved the memory of an ancient home among the summer stars. The first syllable of his name (*Tal*) is connected with the Hungarian words for shine, splendor (*dél, deli*), song (*dal*) and also the name of the Magyar *Táltos* priestly class, whose members taught people through song. Arthur’s name belongs in the same word-group (T-R, T-L). The last syllable of *Taliesin*’s name (*sin*) has the same root as the Hungarian word *szem, szen* meaning eye, seeds (which are eye-shaped, like the grains of wheat). The Hungarian meaning of *Taliesin*’s name is *Shiny Eye*. His home “among the morning stars” may also be connected with *Arctouros* (Arcturus) and the rotation of the sky. This celestial drama is the original source of the Arthurian legends. As a matter of fact, the *Shiny Eye* may carry the meaning of *star* too. The Hungarian tale of the *Star-Eyed Shepherd* preserved this image for us. The image of “star-eyed” individuals was quite common and was part of folk and representational arts.

The ancient memories were preserved by the poets of *Rheged* on the British Isles and the *regős* in Hungary. Their voices were drowned out in blood. The great Hungarian poet, János Arany, in his poem, *The Bards of Wales* mourned both.

Albactanus, King of Scotland, was killed by the Huns in a battle, 25 years after the arrival of the Trojans, according to one tradition, around 1070 BC.²¹¹ Later they were expelled from the southern parts of the Isles where – during flight — the leader of the Huns by the name of **Humber** drowned in a river. *Since then, this river has been called Humber*. The Huns were present in the British Isles before Christ, so much so that they even wrote their names into the geography. In the patrilineal Hun society, the rivers were symbols of

²⁰⁸ Fehér M. Jenő *Középkori magyar inkvizíció*, p. 146.

²⁰⁹ *The Hungarian Genius* Budapest, 1944

²¹⁰ Rheged (Welsh pronunciation: [ˈrɛɡɛd]) is described in poetic sources as one of the kingdoms of the *Hen Ogledd* (“Old North”), the Brittonic-speaking region of what is now Northern England and Southern Scotland, in the Early Middle Ages. <https://en.wikipedia.org/wiki/Rheged>

²¹¹ Geoffrey Ashe *Mythology Of The British Isles* p. 78. and L. A. Waddell *The Phoenician Origin Of Britons, Scots and Anglo Saxons* p. 157

masculinity to which the words *ondó* and *ont, önt* (semen, to pour) testify. Professor Ashe believes that the Hun name stems from an error of later ages, since this Humber of 1070 BC precedes the Huns of Atilla by centuries. Therefore, he is unable to make use of the ancient Hun vocabulary to which the Hungarian word *hon* and the English *home* belong, along with the Hungarian *him* (male) and the words *homo, human* which are believed to be of Indo-European origin but can be traced back to the ancient Hun vocabulary. The Hungarian *hamu* (ashes) belongs here too. In ancient times this was the symbol of a settled life, of people around a fire. The poetic expression of this can be found in the story of *Hammas Jutka*, the Cinderella of the British culture and the story of the boy who turned into a deer, whose figure was immortalized by Béla Bartók's *Cantata Profana*.²¹² The very important symbolism of this ballad was explained by Gábor Pap.

The river name, *Habren*, also has Hungarian linguistic connections, where *hab* means water. This river is sometimes also called *Sabrina* in the Latin environment and *Severn* in English. The first syllable of both is the Hungarian *víz* (water). According to Professor Ashe, neither name can be explained from Indo-European languages. They lead back to untold antiquity and he believes that these names represent the ancient guardian spirits of the waters.²¹³

Considering that most water names of the British Isles originate in a pre-British age and many of them are identical to Hungarian river names still alive in Hungary, which can be explained easily with the Hungarian language, we have to recognize the presence of Magyars in these ancient times in the British Isles and its population. **This Western European line of Hungarian history was neglected by Hungarian historians** and also by the West, to favor the non-existing Asiatic origin of the Magyars. With this, western scholarship was prevented from fully understanding the elements of the ancient Magyar past.

Belinus, the son of Molmutin (4th century BC), the primary king of the dual-monarchy and his brother *Brennius*, the King of the North, bear names which are echoed in the vocabulary of the *Palóc*-Magyar ethnic group and in the name *Béla*, the name of the ancient Sun-god.

Athelney is the name of the marshland near Glastonbury. The word *Athel* here is connected with water, following the lead of the *Atil-Etel* word-cluster, which means water, river, and it is also connected with King Atilla's name. "*Ætheling*", (presently "*atheling*"), a title of British nobility, is also interesting, since it signals a *direct royal descent*. The early and ancient English masculine form is *ætheling*, the feminine version is *æthelu*. The long-time settlement of Árpád's Magyars was *Etelköz*, which, in view of the above, gains the added meaning of "*royal island*"; the "*köz*" particle until now signaled the womb and birthplace and also a land protected by rivers. Similar territory can be found between the rivers Duna and Tisza and the *Csallóköz*. Since the British legends talk about the Huns well before the time of Atilla, this title takes us back into antiquity and has preserved the *title of an ancient Hun office*. According to this *Atilla's name Etele* may have meant a

²¹² Pap Gábor *Csak tiszta forrásból. Adalékok Bartók Cantata profanájának értelmezéséhez.*

²¹³ for further details see Tomory A New View of the Arthurian Legends. Hungarian edition by the Nagy Lajos Király University, Miskolc, Hungary.

Royal Prince, deservedly so, as he was the son of Bendeguz. In the works of the historian Anonymus, Atilla's name appears as *Athile* (Anon. 1 and 5). The later spelling of "Atilla" with two "t"-s conforms only to Germanic linguistic customs. His name, Athile, may also have meant that he was part of the Royal Scythians. Early historians called the Scythians Royal. The word "*ætheling*" changes in German to "*Edel*" which means *noble*. I must mention that the symbolic colors of the White Huns were white and light blue. The flowers of their former territories, now in Austria, the silver-white *Edelweiss* and the blue, tulip-like Alpine flower, the Gentian, were their symbolic flowers.

Later, the dream of Emese²¹⁴ of a future dynasty, symbolized by a huge river, also belongs into the *Atil-Etil-Itil* saga and word-group. Historian Arnold Ipolyi, summarizes the traditions concerning Etele, stating that the name *Atel*, *Etel* is identical to the name of the ancient Eteköz, just as another ancient pater familias, Tana, is identical to the Don-Tanais River. It reminds us of the elemental origin of the heroes and demigods of old, which again surfaces in the life of Álmos, just as it was present in the old Scythian sagas that tell that Targitaus, the ancestor of the Scythians, was the son of Zeus and the nymph of the river Boristhenes (Herodotus 4,5).²¹⁵

Thus Ipolyi traces the name *Etele* directly back to *Scythian ancestral traditions*, from where – as I have demonstrated in my paper concerning the Arthurian legends – the image of the Holy Grail, as a symbol of life, began. Antal Csengeri mentions²¹⁶ that the Finnish word *eteletär* means the daughter of the South-wind. Here the last syllable, *tär*, means a girl, the *Etele* here is the name of the South-wind and can be connected with the Transylvanian Nemere: both contain the name of the Hun pater familias and mean a force of nature. We have to recognize in these names the name of God, whom these peoples revered, who is manifested through the world of nature, may it be a wind storm or a flood. The descendants of these peoples adopted His name for their own children of this world.

Considering that today's historians date the origins of British history to the arrival in the West of the Trojan refugees or of the ten lost Israeli tribes, their modern history begins with William the Conqueror in 1066. The Scythian origin sagas, on the other hand, take us back to the dawn of history and I consider these sagas, and the names of rivers and names of honor a part of the earlier Magyar traditions. We have to remind ourselves that,

²¹⁴According to the Hungarian legend, Ugyek, the descendant of Atilla, took Emese as his wife. On their wedding night, Emese was visited by a great bird, the TURUL bird, a huge eagle, which descended upon her, covering her with his black wings. Half asleep, half awake, Emese had a dream. It seemed that a crystal spring had sprung from her loins and began to flow toward the West, growing bigger and bigger, into a swelling stream, flowing over snow-covered mountains, finally reaching a beautiful plain. There, the river stopped, and a magnificent tree sprang up from its waters. Every branch and leaf of that tree was of pure gold, as was the fruit which grew abundantly on the miraculous tree. Emese, in her dream, lay down under that tree, in the middle of the beautiful land, and fell asleep. When she awoke, she was back in her husband's tent. The memory of that dream stayed with her forever. Nine months later, a son was born to Emese, the first-born son of Ugyek. He was named ÁLMOS (Boy of Dream) and became the father of ÁRPÁD, who led the Magyars across plains and mountains, in 896, into that beautiful land, the Carpathian Basin, which once belonged to the Huns and which was, according to the minstrel's songs, their rightful inheritance.

²¹⁵Ipolyi *Magyar Mythologia* I:203. old.

²¹⁶Csengeri Antal *Az Altaji népek ősvallása*, 13. old.

while Hungary had a well-established central government and county system by 1,000 AD, the same came about only eight-hundred years later in Germany and Italy, after the unification of the small kingdoms.

Incidentally, in the time of Tiberius, during the tax revolt, the Romans encountered fierce resistance in Sirmium around Mons Almus, which is now known as Fruskagora.²¹⁷ Since Álmos was also mentioned as *Almus* in the Hungarian *Gesta Hungarorum*²¹⁸, this Magyar name existed at least one thousand years before the arrival of Árpád and the Magyars in the Carpathian Basin. Returning to Tana's name:

*Tana, the ancient father of our (i.e. Hungarian) chronicles may well be the first Scythian ruler with the name Tana... In the Hungarian language, tanya means a settled mode of living, a permanent base and, as we have seen, it may mean a "seat", settlement meaning the "descensus" of the earlier generation.*²¹⁹

Here Ipolyi also mentions the historical names of *Duna, Don and Dentumoger* which are part of the geography of the British Isles. The Hungarian names *Dana, Damasek* are ancient names for God and tie the Mesopotamian *Dumuzi*'s name to our ancient memories.²²⁰

Athelstan, the son of King Edward the Elder and grandson of King Alfred the Great (Elf-rede) lived in Northumbria and ruled there between 925 and 940 AD. His name is connected with the *Etel, Atil* word-group. One of the legends about King Alfred relates that he took shelter with a poor family after a battle. The wife of the poor man, who did not recognize the king, asked him to watch the cakes while she left to do something and he accidentally *burned the cakes* in the fire. This story is a half-forgotten Hungarian legend, when heroes embarking on a mission always take little cakes baked in ashes with them. It is also connected with the word-group of *hun, hon, hamu* we discussed earlier.

The white horse is an integral part of the *Welsh* mythology, along with a *deer hunt*, in which Annwfyn's gleaming white dogs with red ears try to capture a stag. Both the stag and the dog are symbolic animals of the Magyar peoples. The conical head of a dog is present in an architectural motif of the roof-structure of an early Stone Age house at Röske — Lúdvár in Hungary.²²¹ The stag — the Miracle Stag, Stag of Light — is central to Hungarian mythology as the symbol of the sky and as God's messenger. In the Annwfyn legend the Lord of the Otherworld is *Arawn*, a name which echoes the Hungarian word *arany* meaning gold in present usage, although its original meaning was shine.

The Cornish descent from the giant *Gogmagog*, who came forth from the Princess Albina's union with demons, and her subsequent giving birth to giants are also part of the stories of Scythian-Magyar origin. Ipolyi believes the Hungarian legend of origins from

²¹⁷ *Cambridge Ancient World History* (Vol. 10 p. 370), 1936, 1971

²¹⁸ Anonym 3, Chron. Bud. 35 st. "*ab eventu divino est nominatus Almus*" Ipolyi, *Magyar mythologia* Vol.I. p. 238

²¹⁹ Ipolyi *Magyar mythologia* Vol.I:203

²²⁰ Ipolyi Arnold *Magyar mythologia* I:221. old.

²²¹ Susan Tomory *Kezdeteink*

Góg and *Magóg* is an authentic pre-Christian Magyar tradition²²². He refers to Anonymus, who related an ancient tradition, which – although having become somewhat clouded in the course of centuries – nevertheless had preserved knowledge of the Scythians and the neighboring peoples.

The Tristan and Isolde stories originated in the Pictish legend of Drust. Isolde's name was variably Essylt, Iseult, Isolt, Yseut according to tradition. Tristan's name belongs to the same T-R word-group as Arthur's. The Es-Is-Ys- syllable shows Jász (Iasy) influence and a connection with waters. In this respect, the Tristan story is an almost forgotten fragment of an ancient solar myth concerning fertility and creation. There is mention of a Tristan stone in Cornwall near Castle Dore. A Latin inscription states the following: "Drustanus lies here, the son of *Cunomorus*." The latter name is spelled *Kynovawr*. The syllable "cuno" brings the *Hun*, *Kun* group to mind and the *Várkun* name of the Avars, meaning "the Kuns of the castle."

Mr. Gwion Davies, the son of the founder of the Welsh National Library researched the Scythian origins of the Welsh people. He spoke in his letters about linguistic similarities between the Welsh and Hungarian languages and also the possible relationship of the carving of numbers of the Magyar *rovás* and the Welsh system of carved numbers. Regrettably, our correspondence had to stop, due to his age and illness. I sent him my rendering of the poem by János Arany, the great Hungarian poet, entitled "*The Bards of Wales*". He wrote the following in his answer: "*I was surprised to learn of the lament by János Arany over the loss of the Welsh Bards, and of the kinship felt between the Hungarians and the Welsh...*"

*

The life of the Scottish Queen Margaret²²³ seems to be the summation of the Celtic-Scottish-Hungarian relationships. She was born of the Saxon Aetheling family, as the daughter of Edward, who was expected to become King. He and his family were exiled and they lived in the town of Nádasd in Hungary, as the royal guests of King István I. Margaret was born in Hungary, around 1045 A.D. and was educated there until the age of twelve. During these formative years, she acquired literacy, the love of arts and especially embroidery.

They returned to England, in the company of Hungarian nobles, upon the invitation of King Edward the Confessor. Unfortunately, Margaret's father died in England unexpectedly, so the family decided to return home to Hungary. A storm forced their ships to land on the shores of Scotland – and the rest is history. Margaret married the Scottish King Malcolm III, introduced literacy to the court and became a supporter of arts and sciences. Moreover, she cared for the less fortunate and served their meals herself along with her husband, the King. As the treasury became more and more depleted due to her charity work, the Scottish nobility competed with each other to see who could donate more to charity. Reading this, I was reminded of the Hungarian St. Elizabeth, who married the

²²² Arnold Ipolyi *Magyar mythologia* vol.I:203-204

²²³ <http://www.ewtn.com/library/MARY/STMARG.HTM>

Duke of Thuringia, practicing love and charity to the dismay of the Thuringians, who accused her of depleting their treasury. The care for the less fortunate is a long standing Hungarian tradition, which was practiced by these holy women outside of their homeland too.

The chronicler of Margaret's life was a priest by the name of Turgot from Durham, who eventually became the Bishop of St. Andrews. According to him, Margaret was related to the House of Árpád and the Teutonic royal house, and Gizella, wife of St. King István I. of Hungary was her aunt.

She had eight children whom she raised strictly. This upbringing gave seven very strong kings to Scotland. The Church made her a saint on September 16, 1249.²²⁴

*

The following is not directly connected with Scotland, but with the English-Hungarian connections. The mother of their beloved Queen Anne was a Hungarian from Transylvania, the countess Rhédey.

As we can see the Hungarian connection with the British Isles was a continuum from the dawn of history to ancient monastic times, through St. Margaret, Queen of Scots, the first student at Oxford, Nicola de Hungaria, to Queen Anne, to mention only the most outstanding events and personalities.

*

As a conclusion I have to mention that the history of both the Scots and the Hungarians was written and propagated by their oppressors and enemies. The chronicler of St. Margaret's life, for example, talks about the Hungarians of King St. István's time as uncouth, wild, oriental people and does not realize the contradiction: St. Margaret learned literacy and the arts from these barbarians. The same is true in the case of the Scottish historical picture. Present historians, like David McRoberts, almost apologize for these images, sensing that this must be an inaccurate representation of these people.

It is the same spirit which tries to preserve the heritage of the ancestors in both Scotland and Hungary. I wonder if these ancestral traditions have gained a place in public education in Scotland. The other Celtic-Scythian nation, the Welsh, finally gained permission within recent memory to erect a national library. There are no universities for Hungarian Studies in Hungary even though the Hungarian Academy of Sciences was founded with such a purpose by Count István Széchenyi.

The Trianon dictate of 1920 severed the body of Hungary and she lost two thirds of her territory and population. The most Hungarian region, Transylvania, fights for its existence amidst cultural and ethnic genocide as we speak.

The only independent university in Hungary, founded by Dr. Agnes Gyárfás, the Nagy Lajos Király University, was deprived of its school-buildings, even though this is the

²²⁴ Eternal Word Television Network, 5817 Old Leeds Road, Irondale, AL 35210.

<http://www.ewtn.com/library/MARY/STMARG.HTM>, from the reprinted works of David McRoberts.

last citadel of Hungarian Studies and Hungarian scholarship. It is presently existing through donations from Hungarians around the world.

To preserve the past, it would be very important to establish a sister-institute with a similar University in Scotland, since this could resurrect the ancient Scythian ties. I have written this short study, hoping to awaken interest in this subject.

In the following Appendix, I present names in the British Isles related to Hungarian names.

My 640-word dictionary of related English-Celtic-Hungarian words is available upon request to students of Hungarian and Celtic studies at zsutomory@gmail.com www.tomoryzsuzs.weebly.com

Excerpt from Appendix **Hungarian Connections to the Geographical Names of the British Isles.**

The following geographical names form only a Baedeker-like list. Even so, they contain enough similarities with Hungarian mythology and language to warrant further research into this subject.

Aesica is the name of a stronghold and contains the Hungarian word *ős* (ancestor). **Aran** is a mountain. The Hungarian river, mountain and county name, *Aranyos*, is identical to it and it is connected to the word *arany* (shine in ancient times, now gold). **Armagh** is a stronghold, built in the fifth century. According to legend, it was built by queen *Macha*. Her ancestor, the fairy, Macha, bore twin boys from her marriage to a mortal. The Magyar, or Makar origin legends are based upon the twin sons of Magor, the Sun god. The names and the twins point to a common origin of this legend. According to this legend the Irish society had its origins in the fairy-folk, just as did the Magyar. **Avebury** is famous for its stone circles. The island's first agriculture was practiced near the Windmill Hill (*Szélmalom domb*). **Silbury**'s hill was 50 ft. high. It is affiliated with the many *Szil* place names we discussed in connection with the Sarmatian-Magyar presence in the Carpathian Basin. The word *szil* belongs in the same word-group as *szél* (wind). For this reason, I believe the name Windmill Hill is a later translation of the *szélmalom domb* at Silbury or Szélvár (Castle of the Wind). **Ure** valley is near the Yorkshire Dells. The first word seems to be connected to the Hungarian word *Ur*, meaning Lord. (We find a similar meaning in the words Altai Ural and, which translate into "*the lowlands call the mountains Lord*" or the mountain rules the lowlands.)

Derivatives of the Hungarian word - Bál:

Bala is a lake near the base of the Aran and Berwyn mountains, in north-west Wales. In Hungary, Lake Balaton bears the same name. Both are derived from the Palóc names of **Bál** or **Béla**, the name of their Sun god.

Bala is a town at the base of the Aran and Berwyn mountains, at the southern end of Lake **Bala**.

Ballabeg, the 1000 ft. high Round Table (*Kerek Asztal*) is a backdrop to ancient mythology. I connect the first syllable of this name with the name of the Sun god, **Bál** or **Béla**.

Bally Namallard and **Bellanaleck** are locations of lakes. The name **Bel** and *leck* (*luk*, *lok*) words are identical in form and meaning. **Kesh**, **Lough** Erne, **Lisnakee** are in this region also. **Kesh** is related to the Hungarian *kis* (little) and the name of the city of **Kassa**.

Balmoral is a castle. The highest elevation of the region is the 3786 ft. high Locknagar Mountain.

Belfast is the capital of Ireland.

Belas Knap is a 1000 ft. high, Neolithic stone hill with an ancient chambered burial place.

Banna, or **Magna** lies north of castle *Thirlwall*, and completely encircles Hadrian's Wall. The Hungarian words *tér-túr* carry the same meaning; the Hungarian *fal* and the English *wall* belong in the same category. We may translate the meaning of this word as circular wall, or *térfal* (archaic use), *körfal* in Hungarian. **Banna** itself bears relationship to the Pannonian culture sphere.

Caerleon is a city. Its first syllable is identical with the Hungarian *kör* (circle).

Camlough Mountain's name is related to the Hungarian *kan*, *kam* (male, a protruding part), the *lok* and *kamlik* (chimney).

Cornwall's name and the symbolism of the region bring this name in connection with the Hungarian *kör* (circle) with the meaning of *Körfal* (circular wall).

Deva is a city. The name is identical to the Hungarian city of **Déva**.

Hale's name is connected with the words *hely* (place) and *kör* (circle).

Hunstanton is situated on England's south-eastern shores. Its name contains the **hun** and „**ton**” tanya, names. The former is the known name Hun, the latter means a holy place, a residence, a settled habitat. The second syllable (stan) may be also a form of stone (ME, OE stan).

Kennet district's hills are the conical hills of Avebury, and Silbury. A place named *Long Barrow* near Western Kennet is a 350x8 ft. burial place with 30 graves from the early Stone Age. It is England's largest burial place with chambered graves. **Malmsbury** is nearby, once a residence of King *Athelstan*. The material of this excavation site is important from a Hungarian point of view.

St. **Machar**'s church in Aberdeen was built in the sixth century A.D., but its base is an ancient place of worship. The name **Machar** is without doubt connected with the name of **Magyar**, or **Makar**, the Sun god.

The Valley of **Manger** is here and in it the Dragon Hill; now it is believed to be connected with St. George, but this name leads us into greater antiquity and contains the name of the God **Mén**. Manger's name means **Ménkör**, the Circle of Mén and it is identical in concept with Menhirs. The nearby Wayland Smithy's vaulted graves are from 2500-2000 B.C.

Mousa's castle was built without any mortar; its walls are five ft. wide. I don't have the time-frame within which it was built. The name is similar to the name of the Hungarian county and city of Moson.

Oban is in the Grampians and contains the Magyar *Pannon* peoples' name and its title of nobility. The *O* particle means ancient in the Hungarian language.

Omagh Tyrone is a town near Lough Erne, Northern Ireland. Tyrone's name is part of the T-R word-group of the Arthurian legends. The name of **Omagh** means *Ancient Mag* (seed) in Hungarian.

Orme Head in Wales contains the Hungarian word *orom* meaning the peak of a mountain.

Rufus' stone commemorates King William's death during a hunting mishap in 1100; his death was caused by an arrow. In the early centuries of Roman Catholicism such hunting mishaps were frequent in Hungary too, in which the boar seems always to have a key role.

Rivers:

Bann is a river near Londonderry, and the Giant's Causeway. The several town names within this B, P-N word-group all contain the name of our Pannonian indigenous population, the *Pannon*.

Don is a river, and its affiliation with the *Don-Duna-nedű* (liquid) words were discussed above.

Lagan, Leven, Lledr and, Lune are rivers and the names are connected with the Hungarian word for liquid (*lé*).

Leach River's name has not been explained as yet; it is supposed that it may mean something wet, a wet place. Hungarian *lék* (leak) and the above *lé* is related to this.

Mersey is a frequent Hungarian last name.

Nadder and Bourne Rivers empty into the Avon and Stonehenge is nearby. At a place called Old *Sarum* the remnants of prehistoric structures can be found. *Nadder*'s name is related to the Hungarian *nedű* (liquid) the word *Bourne* belongs to the Avar cultic B-R vocabulary, where the word *bor* reflects the name of God **Bar**-ata and mother goddess **Bar**-anya; the latter is still the name of a county. The word *Boristhenes* was the name of a river of Scythia. The word *vár* (castle) is also part of this word-cluster. *Sarum*'s Hungarian variant is *sár* meaning shine and was discussed in relation to the Sarmatians. All these names are logical parts of Stonehenge's astronomical role.

Neb is a river with Ballbeg, the Round Table, Glen Maye, Mull, or Meayll Circle at Cregneish on its banks, with an ancient burial place with six chambers. The word *Neb* is similar to the Hungarian *nap* (sun) which is again a natural consequence of the fact that ancient astronomical places are nearby.

NeVERN is a river. On its banks, near Stonehenge, there is a richly engraved 12.5 ft. Celtic cross. For this reason, it may be connected with the Hungarian word *nap* since the cross has been an ancient sun-symbol since the most ancient of times.

Ugie is a river in the Grampian region. It can be connected with the Hungarian geographic locations beginning with the syllable *Ug*, like the name of County *Ugocsa*. It

is also connected with the word **Űk** meaning ancestor, ancestral. The Hungarian river **Bug** is a B-variation of these; it is also a word of a humming sound, longing and procreation.

Nith is the river of the southern part of the uplands. It is reminiscent of the Hungarian **nyit** (to open), **Nyitra** County and river.

Ogwen River and Lake are near Lake Bala in Snowdon. Its Welsh name is Ewyri. Its first syllable, **Og** is the same as the Hungarian **óg** meaning the highest point of a dome where light comes in.

Ore is a river on the south-western shore, and the island of **Thanet** is here. **Ore**'s name is related to the Hungarian word **őr** (guardian), which fulfills any river's defensive position. **Thanet**'s name contains the Magyar God's and ancestor's name **Tana**, its reciprocal is also connected with the concept of water (**nedű**).

Ouse flows in middle England and another **Ouse** in Sussex. **Úz** is a Hungarian historical name; **ős** means ancestor.

Roe flows near Londonderry. This monosyllabic word contains the Hungarian word **ró**, which means to carve out something, like the river carves its own path. Mythology of the region may give further clues.

Sark is called by the local inhabitants, who don't speak the Hungarian language, the *jewel of the Channel Islands*. Here we have to deal again with its ancient meaning, which is related to the Hungarian words **ék** (wedge, jewel), **sarok** (corner), and **sár** (shine).

Seiout is a river in Wales and this name is related to the Hungarian **saj**, **sajó** (to flow).

Sid (pronounced *sí*) means sliding (*sí*, *siklás*) in Hungarian.

Soar means **száll** (to fly) in Hungarian. Linguistically the two words have the same root. The name of the rivulet **Szele** in Hungary bears a similar form and meaning.

Stour Rivers are in Essex and Kent. It is a known fact that the names of **Kent**'s rivers belong into the oldest linguistic strata of the region. I believe it is an S variation of the T-R word-group. The Hungarian river name **Túr**, a subsidiary of the river Tisza is part of this word-group.

Taff in S. Wales, another **Taff** River, also in Wales, is connected with the Rivers Severn and Rhymney. The Hungarian geographical names **Tab**, **Fót**, **Fadd**, **Fátra** belong in the same category.

Tavy and **Tawe** rivers are identical with the Hungarian word **tavi** (from the lake).

Tay flows through central Scotland into the sea. The Hungarian **té** and **lé** (liquid) words belong in this word-group.

Tees is a river in Northern England which empties into the North Sea. Its meaning may be connected with the above. Its present day pronunciation seems to be connected with the Hungarian **tíz** words (ten) and **tűz** (fire).

Teme, **Thames**, **Temes**, are identical to the Hungarian river name **Temes** in Erdély (Transylvania) and all are related to the word **nedű** (liquid), as its reciprocal form.

Ure and **Yore** rivers flow in the county of Yorkshire and are related to the Hungarian **Úr** (Lord) and **Jár** (to walk) and are part of the Jász cultic vocabulary.

Thourne, **Tand**, **Trent** river-names are part of the T-R word group. The Hungarian **túr** means to dig and we already mentioned the river **Túr** on the great plains of Hungary.

Tyne flows in the region of Lothian and Northumberland. Again the Hungarian **té** and **lé** (liquid) words come to mind. The name Humber was discussed earlier.

Usk — **Caerwent**, **Caerleon** localities are situated on the banks of this river in S. Wales. The syllable **caer** is part of the Hungarian K-R word-group where the words *circle* and *city*, any circular structure (*kör*) belong. Its Latin name is *Isca Silurum* and it was the second legion's territory. **Usk** is related to the Hungarian **ős, úz** (ancient and also the name of a people; presently it is a last name). *Isca* in Hungarian vocabulary means ancient stone (*ka*); the *Sil* syllable is identical to the city of *Szil* (pron. *Sil*) in Hungary; its history highlighted by Sarmatian presence.

Whitham's first syllable means white, the second syllable is identical with the Hungarian **ham, hon, hun** (ashes, home, and the Hun) names. Its meaning is White home, White-Hun. (*Fehérhon Fehérhún*); the first meaning is also connected to the English hamlet which means an enclosed settlement.

Yare River gave its name to the city of Yarmouth in south-eastern England. Its name is connected with the Hungarian word **jár** (to walk) and it is a part of the **Jász** (Ion, Iasy) cultic vocabulary.

Yeo is a river in south-eastern England and its name is identical to the Hungarian word **jó** (good) which is also a part of the **Jász** cultic vocabulary and a vast word-group.

Yore is a river in north-eastern England in **Yorkshire**. Its name is as above in the case of Yare river. **Dale** is a flatland next to the river and is part of the T-R/L word-group and the Hungarian word **tál** (plate) Considering that because of its flatness it is also unshaded, sunny, this word may also be connected with the Hungarian word **dél** (shiny).

Islands and other natural formations.

Barra is the largest island of the Hebrides; Kisimul castle is located here. One of its hills is called **Ben** Heaval. The word **ben** means mountain, the **bán** in Hungarian is a lofty social standing. Its reciprocal is **nap, fény** (sun, shine). Hungarian ancestors always originated their own name and every important, life-giving substance on which their life depended, from the name of the sun. The word **bán** originally meant man, son or a reflection of the sun in the Pannon vocabulary, as its reciprocal form indicates.

Colonsay and Oronsay islands grow rare orchids. The first syllable of these names is connected with the Hungarian words **kör** (circle) and **őr** (guardian), **orom** (elevated location, mountain peak), the second syllable with **saj** (river, water). In case of an island, the water is truly encircling the earth.

Gogmagog Hills' name contains our origin legends and these names contain the memory of its ancient inhabitants.

Iona Island bears the name of the **Jász, Ion** group. It is a burial place. Its connection with the **Jász** has been discussed earlier. The word *gyász* (mourning) is part of the **Jász** cultic vocabulary.

Islay and **Jura** islands have the most ancient Celtic crosses. The word **Jura** is a Hungarian geographical name.

Kew is an island in the Thames. It is noted for its botanical garden. Considering that it is an island in a river the **kő** (*stone*) affiliation is acceptable.

Magee Island is the birthplace of many legends and cradles many caves and megalithic tombs. It carries Magor the Sun god's name. The discussion of these legends would fill a separate volume.

Man: this island has been inhabited since Mesolithic times. Its round wood-huts are known. The Romans were never able to occupy it. Its language is called *Manx* and is almost extinct, only a few names have remained. The world's oldest known parliament is here. The *Manx* cat (which has no tail) originates from here. Their fences are formed by living fuchsia hedges. It is a pre-Celtic habitation. The name of the island and the name of the language contain the name of the god **Mén**, of its pre-Celtic inhabitants. The round huts are peculiar to the ancient Hungarian "sun-houses".

Pen Caer is an island, which is rich in prehistoric burial sites; the graves are chambered graves. The **Pen** syllable preceding place names is frequent in this region, which points to the **Pannon** cultic vocabulary and the name of shine and sun (*fény, nap*). Considering the meaning of the Celtic crosses this name (*nap kör* = sun circle) is logical. (*Pen* in Welsh means *head*.)

Porth Oer is famous for its whistling sands. The name is related to the Hungarian words **part** and **őr** (port and sentry, guardian). Further we find Porth Isgadan, Iche and Golmon. The name **Iche** is identical to the name of the **Ika** township and castle in Erdély (Transylvania).

Scilly's islands are in Cornwall (150-200 islands) and all hold prehistoric graves. The famous Cornish tin-mines may have been here at one time. This name through the name of the **Siculs** of Hungary, and later through the name of **Sicily** is connected to the Hungarian **szik** word meaning sprout, salt and the **Szikul-Székely** nation name.

Skye, south of it, the following islands can be found: **Eigg, Muck, Rhum and Canna**. All these have Hungarian counterparts, such as **Szik** (as above), **Ég** (heaven), **mag** and **makk** (seed and acorn) and **kan** (male). **Rhum** contains the M-R word element of **Mármaros**.

Sheathland, or Zetland is an island (Shetland Islands). The Ronas hill is its landmark, from which a midsummer night can be beautifully observed. The town of **Sumburgh's** name seems connected with the Hungarian **szem** (eye, seed), **szemlél** (to observe) and **vár** (castle) words. People who observed the midsummer night from here gave this place the logical name of **Sumburgh**. This name's Hungarian meaning is "Observation Castle".

Thanet is an island amidst marshes. It is connected with the Hungarian name **Tana** and the words for settlement and water (*tanya, nedű*).

A town's name in Anglesey:

Llanfairpwllgwyngyllgogerychwyrndrobwl-llantysiliogogoch.

I leave its historical identification to the future.

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Klára Friedrich

Our Letter of Ownership to the Carpathian Basin is the Runic Script²²⁵

I. The meaning and importance of the Magyar (Hungarian) runic script

The runic script ('rovás' writing, lit.: carved writing) is the ancient script of the Magyars. Its exceptional significance lies in the fact that it verifies the ancient Hungarian presence in the Carpathian Basin of at least eight to nine-thousand years, and the Magyar-Scythian-Hun-Avar continuity.

Hungarian chroniclers and scientists, like *Simon Kézai*, *Márk Kálti*, *János Thúróczy*, *Antal Verancsics*, *István Szamosközi*, *János Thelegdi*, *János Kájoni*, *Mátyás Bél*, among many others, call this script Scythian-Hun writing. The expression *rovásírás* was coined by the leading sculptor *János Fadrusz* at the beginning of the 20th century. It is more accurate to use the term Scythian writing, even though, according to some relics, this writing already existed 20 thousand years ago in the Paleolithic Age. We do not know by what name the Hungarian ancestors, who carved these letters onto wooden sticks and lived at that time in the Carpathian Basin, called themselves.

The ancestors of the Hungarians used this writing in the entire Carpathian Basin and helped its spread to distant lands. The written words that remained among the common people indicate that there was no illiteracy from the most ancient times on. Everyone, from the simple shepherd boy to the king, knew how to write.

II. The place of the Magyar runic script in the universal history of writing

The writing systems of the world are organized into the following categories: hieroglyphs, ideograms, and syllabic and phonetic writing, in which every sound (phoneme) is marked by a separate letter (grapheme).

The internationally accepted theory, which holds that the first phonetic writing was created by the ancient Semites of the Sinai some 3,500 years ago, can be disputed on two grounds. One reason for opposing this view is that, in the Sinaitic writing, the vowels were not marked, so it cannot be considered to be a phonetic writing that follows the sounds. The consonants, which are lined up side by side – in absence of vowels – can be interpreted in several ways. For example, the „g.m.l.” can mean both a camel and the rope of a ship, truly different meanings.

In the ancient Magyar runic script, the vowels – A (Á), E (É), I, O, Ö, U, Ü – all had a separate letter. The Hungarian language owes its beauty partly to the fact that it avoids the clustering of consonants.

²²⁵ Published in: *Selected Studies in Hungarian History*, edited by László Botos, Budapest 2008. Translation by Susan Tomory and Margaret Botos

The second argument that the Sinaitic writing could not have been the first phonetic writing comes from the fact that neither the scholars who hold this view nor the Hungarian writing experts were sufficiently familiar with the ancient Magyar system of writing. *I. G. Gelb*, of Polish ancestry, was a professor at the University of Chicago and was considered to be one of the greatest international experts in writing. He stated that the Magyar runic alphabet consists of 12 (!) characters, even though a copy of the Gyergyószárhegy stick calendar of the 12th century had already been known for decades, and also the 32 runic characters of the Nicholsburg alphabet, which originated from before 1483 (the former is owned by the Library of Bologna, the latter by the National Széchényi Library in Budapest).

Even the knowledge of the Hungarian experts is scant or inaccurate. *Béla Kéki's* book *Az írás története (The history of writing)* shows the alphabet of the afore-mentioned stick-calendar with many mistakes and the direction of the *Konstantinápolyi Felirat*²²⁶ (*Constantinople Writing*) from 1515 is incorrectly portrayed in his book.

In the Magyar runic script, every sound of the Hungarian language has a letter and, therefore, we can state that this writing developed along with the language. It was not borrowed or adopted from someone else. When we were forced to change over to the Latin letters in the 11th and 12th centuries, there were no letters for 13 of the sounds of the Hungarian language (TY, GY, NY, LY, SZ, ZS, CS, K, J, Á, É, Ö, Ü). With this writing system (i.e. Latin), which was completely inadequate for the Hungarian language, the development of literacy was impeded for centuries and Hungarians were forced to adopt the low level of literacy of contemporary Europe. For example, the word „gyümölcs” (fruit) with Latin letters could be written only as „gimilc” in the absence of adequate letters, and in the *Vizsoly Bible*, they wrote the word „új” (new), as „WY” as late as in 1590.

Taking into consideration Hungarian language relics from the Paleolithic, the Tatárlaka²²⁷ discovery, and archaeologist *Zsófia Torma's* (1840-1899) discovery of several thousand written tablets from the banks of the Maros River in Transylvania,²²⁸ we can justly suppose that the oldest writing on our globe developed in the Carpathian Basin. The fact that the signs on the Tatárlaka disk are 1,000-1,500 years older than similar Mesopotamian hieroglyphic signs reinforces the hypothesis that the cradle of writing was the Carpathian Basin. The Hungarian people, whose ancestors created these letters, still live there.

The Magyar runic script – considering its age – could not have adopted signs from others, but the ancestors of Hungarians were the disseminators of writing, in many instances. Therefore, we may recognize ancient Magyar letters, with more or less different sound values, for example, in ancient Chinese, in the Pelasgian, Etruscan, ancient Greek, Phoenician and Iberian languages, in the Latin capital characters and in the Türk and German runes. *Ferenc Kállay* wrote in his book *A pogány magyarok vallása (The religion of the pagan Magyars, 1861)*, that the Pelasgians imported 16 Scythian letters to Greece.

²²⁶ Vince publ. 2000

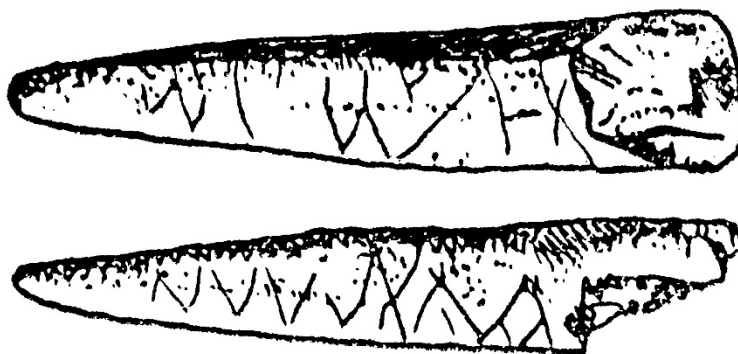
²²⁷ Tatárlaka is now Tartaria in Romania. (Editor)

²²⁸ Transylvania was part of Historic Hungary and was annexed to Romania by the Treaty of Trianon in 1920. The Wallachians received the name „Rumanian” at the Berlin Conference in 1878 on the suggestion of Count Gyula Andrássy. The name they received was „Rumanian” and not „Romanian” as they write it today. The name „Romanian” is misleading because it gives the impression that they have some connection with Rome. (Editor)

Based upon the testimony of the remaining runic texts, we may safely state that the ancient Magyar runic script was the first alphabetical writing on Earth, formed in the Carpathian Basin, and, being the source, it greatly influenced the later developing writing systems of other peoples.

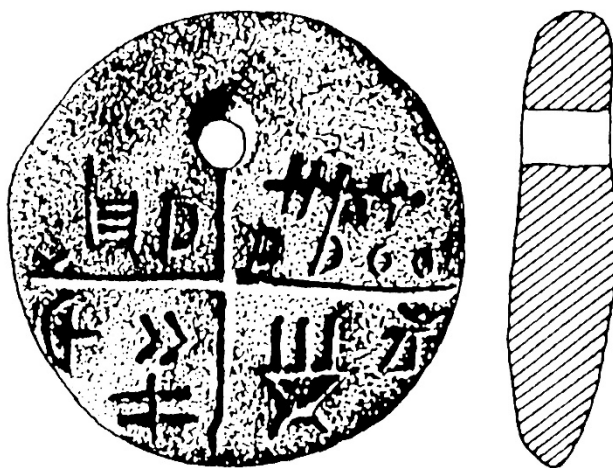
III. Some significant remains of the Magyar runic script and important milestones

The oldest writing discovered in the Carpathian Basin comes from the Jankovich Cave of Bajót, from a 15-20,000-year-old layer. On both sides of the broken off stick, runic-signs are lined up, among which we can also see a probable SK ligature.



Picture 1
Stick fragments from the Jankovich Cave

In 1961, in a cremation grave in Tatárlaka, archaeologists found a burnt clay disk, measuring six inches in diameter, on which the runic signs for the letters Z, Ny and Gy can be seen. Its age is approximately 8,000 years.



Picture 2
Tatárlaka Disk

Zsófia Torma, the world's first female archaeologist, excavated 4-6,000-year-old clay disks from the banks of the Maros River, on which writing is found. On several of her finds, displayed in the Museum of History in Kolozsvár²²⁹, ligatures are visible.

The picture of a three-thousand-year-old bronze hatchet-case, which was found on the meadow of Campagna, near Rome, was drawn by archaeologist, *John Lubbock*, the later *Lord Avebury*, in his book *Prehistoric Times*, in 1865. He came to the conclusion that it was made in the Carpathian Basin and it is of Scythian origin. A sentence written in ligatures reads: "*Segít is, üt is, ró is*" ('It helps, it hits and writes too'). It was deciphered by Judge *Miklós Debreczeni* in 1914.



Picture 3
Bronze hatchet case

On 14 of the 23 gold vessels of the *Nagyszentmiklós*²³⁰ *Treasure*, there are runic writings. Researchers place these into the Avar age. In this writer's opinion, this treasure belonged to Roga, King of the Huns (390-434) and his family.

On the Szarvas needle holder of the 7th century Avar period, there are approximately sixty runic signs. Its extraordinary importance lies in the fact that it was found in the grave of a female of the common people and so it testifies to the literacy of the Hungarians (Avars) in an age when not even Charlemagne, Emperor of the Franks could read and write.

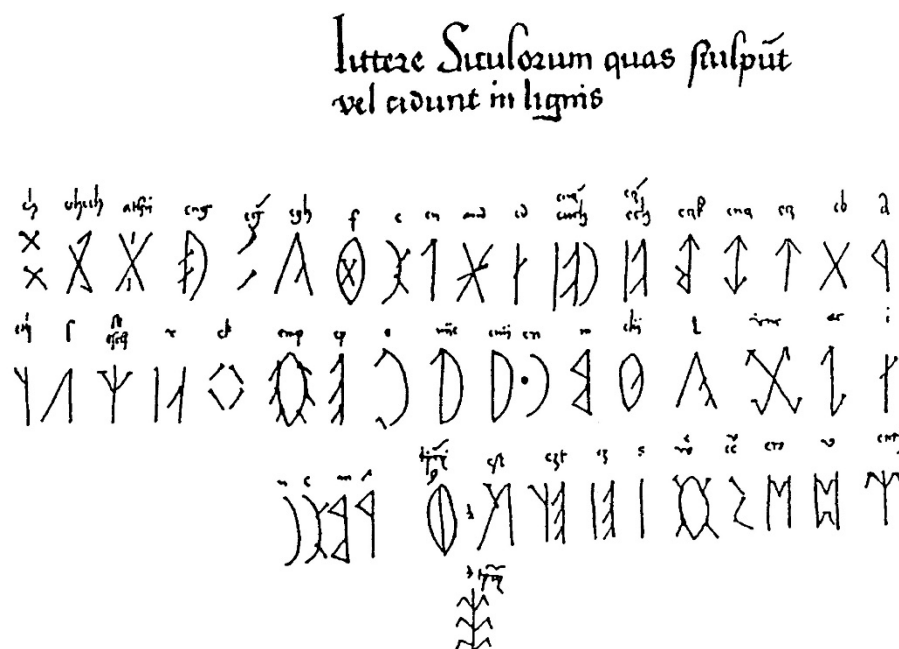
The inscription on a blow-pipe from a 9th-century foundry at Bodrog-Alsóbű, from the time when the Magyar group of Árpád entered the Carpathian Basin, testifies to the literacy of the common people and, at the same time, indicates the high technical level of the foundries which superseded those of Europe.

²²⁹ Currently called Cluj in Romanian.

²³⁰ Nagyszentmiklós is now called Sinnicolau Mare in Romanian. The treasure is presently housed in Vienna.

L.F. Marsigli, an Italian military engineer, copied a stick calendar with runic writing, in 1690, in the Franciscan Abbey of Gyergyószárhegy. The last word of this 200 letter inscription is *Áldás* ('blessing') which is the greeting of the *Táltos*.²³¹

The *Nicholsburg Alphabet* was written before 1483 and it can be seen at a large exhibition at the National Széchényi Library.



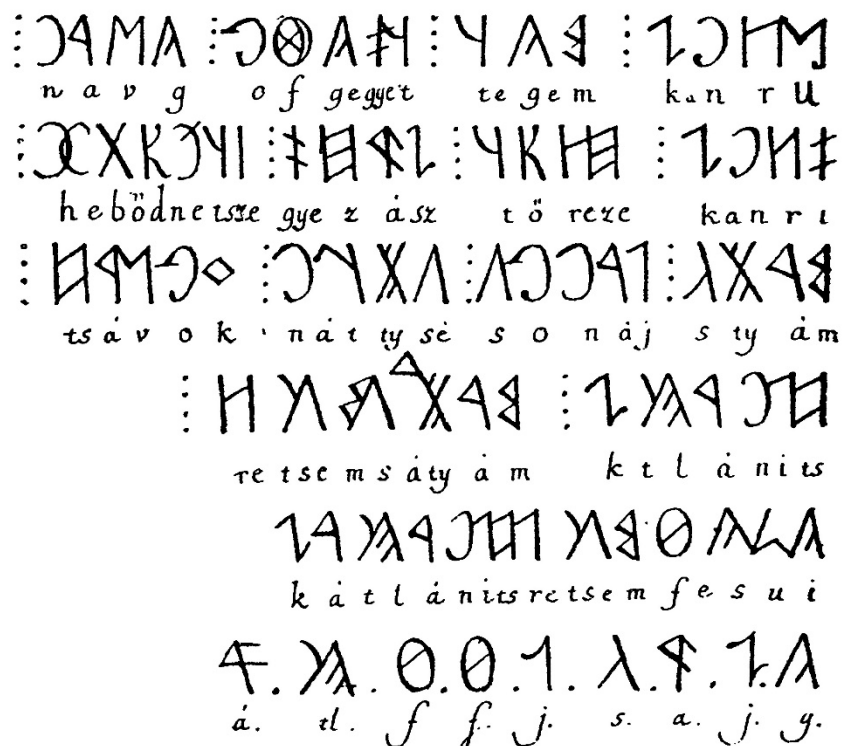
Picture 4
The Nicholsburg Alphabet

The inscription from the Csíkszentmiklós²³² Church (according to other sources the Csíkszentmárton²³³ Church), built in 1501, is another proof of the literacy of the common people and it contains the names of the builders of the church. We have only copies of it.

²³¹ The *Táltos* were a high priestly class. Nobody can simply become a *Táltos*; they are chosen by God, and fulfill their calling by His grace.

²³² Csíkszentmiklós is now Nicolesti in Romanian.

²³³ Csíkszentmárton is now Sínmartin in Romanian.



Picture 5
Inscription from the Csíkszentmihály Church

The few afore-mentioned examples of the Magyar runic script have helped us familiarize ourselves – without the claim of completeness – with those who preserved the most important part of the ancient Hungarian culture, the writing. This includes the following:

István Szamosközi (1570-1612), historian of *István Bocskai*, recorded his visit to the Library of the Count of Florence, where he saw a printed (!) book with Scythian letters. We also have his notes written in runic script.

In 1598, *János Thelegdi* (1574-1647), later Roman Catholic prelate, assembled a sixteen page-long schoolbook about the rules of the ancient script. He uses the Pater Noster and the Credo as text-exercises. Regrettably, we have it only in faulty copies. Thelegdi was also the writer of the book *Rudimenta, Priscæ hunnorum linguæ...* (*The rudimentary elements of the old language of the Huns*). His goal was to spread again the knowledge of the runic writing.

János Kájoni (1629-1687), Franciscan friar, who was a collector of folk songs, an organ builder and the developer of a printing press was active in preserving runic alphabets.

György Muzsnai, Unitarian minister, prepared the inscription of the Énlaka²³⁴ church in 1686.

Lutheran bishop *Mátyás Bél* (1684-1749) had a significant collection of runic texts.

²³⁴ Énlaka is now Inlaceni in Romanian.

Péter Bod (1712-1769) a pastor of the Protestant Church, was a writer, who also prepared a dictionary. A runic inscription and a list of letters have remained from his work.

Károly Antal Fischer (1842-1926) is the author of the book *A hun-magyar írás és annak fennmaradt emlékei* (*The Hun-Magyar writing and its remaining texts*).

János Fadrusz (1859-1903) was one of the greatest Hungarian sculptors and the creator of the Tuhutum statue in Zilah²³⁵ which displays runic writing.

Gyula Sebestyén (1864-1943) was an ethnographer, who has written extensively about the runic script. He erected a memorial stone with runic writing in front of his villa at Lake Balaton.

Adorján Magyar (1887-1978) was a linguist, ethnographer, historian, artist and author of several articles concerning the runic script.²³⁶

Anna Walter Fehér (1915 - 1992) was a historian of writing and publisher of a related periodical; she has written a two-volume book which describes the runic writing, titled *Az ékírástól a rovásírásig* (*From the cuneiform to the runic script*).

Sándor Forrai (1913-2007) professor and Protestant presbyter, was the author of several books concerning the ancient Magyar runic script, and the organizer of several exhibitions which travel around Hungary.

IV. Destroyed Magyar runic texts

As we have already seen, the Magyar runic script contained a sign for every sound of the Hungarian language, so that it could be perfectly written down. In 1985, Sándor Forrai wrote the following: “*The writing of the Hungarian language with Latin letters was possible only with great distortion or not at all. The reader will always be a witness to the battle which our language fought against the intruding foreign letters.*”

Then why don't the Hungarians use their ancient writing as the Chinese, Japanese, Greeks, Arabs and Hebrews do? The answer can be found in the first sentences of this study: because it proves the ancient origin of the Hungarians in the Carpathian Basin and it is their letter of ownership to this region. It is for this reason that the cultural genocide began forcefully in the 10th and 11th centuries and has since continued. The Codices with runic writing and the carved runic sticks were burned; the Táltos were killed or incarcerated. Beginning with King St. István, all the kings – with the exception of King Mátyás in the 15th century – accepted the orders of the Roman Pope to destroy the so-called pagan culture.

András I, son of Vazul (also known as Vászoly),²³⁷ issued an edict in 1047, which, under penalty of loss of wealth and head, forbade the use of the „*ancient Scythian national religion*” and the pagan writing. Béla, the younger brother of András I, eradicated the old Székely (Sicul) Hungarian names expressing rank. He had the old names of families, castles and towns changed to the names of saints and had the ancient family libraries burnt.

²³⁵ Zilah is now Zalău in Romanian.

²³⁶ His booklet published in Switzerland titled *Ancient Magyar Rovás Writing* can be seen at www.tomoryzsuzsana.weebly.com . and at www.magtudin.org

²³⁷ Vazul was killed in a most cruel manner by unknown persons, probably faithful to the court; hot lead was poured into his ears.

Mátyás Jenő Fehér writes in his book *Középkori magyar inkvizíció (The inquisition of the Magyars in the Middle Ages)* that there were Magyar documents and books well before the *Halotti Beszéd (Funeral Sermon)* and the *Mária Siralom (The lament of Mary)*²³⁸.

Unknown hands removed the book, printed in Scythian letters, which István Szamosközi saw in 1592, from the library of the Duke of Florence. His report is verified by *Antonius Maginus*, an Italian geographer, who described this book in 1595.

We know from Anna Walter Fehér that the correspondence in runic writing of Prince Ferenc Rákóczi II (who lived in exile in Rodosto, Turkey) with the Spanish Court, where it was filed, was later made to disappear.

The notes of the friar and scientist János Kájoni, dated 1673, dealing with the “Hun-Magyar Runic Script” disappeared as well.

The collection of the runic writing of Mátyás Bél, and *Pál Király*, literary historian and director of a teacher’s training college (20th century) also mysteriously vanished.

Balázs Orbán (1830-1890), the chronicler of the Székely lands, mentions in the section dealing with the runic inscription of the Énlaka Church, which was still visible then, that “two other such Hun-Scythian inscriptions existed in Csík, in the Csíkszentmiklós and Gyergyószentmiklós churches, but both were destroyed by ignorant priests who considered them pagan remnants.”

Bálint Gábor Szentkatolnai (1844-1913) was a Hungarian scholar who spoke more than thirty languages. His collection of runic writings was burnt on the orders of *Pál Hunfalvy* (formerly Hunsdorfer), the chief librarian of the Hungarian Academy of Sciences, in order to prove his thesis that the Magyars did not have their own writing prior to the adoption of Christianity. Researchers of the 20th century, *János Jerney*, *Károly Antal Fischer* and *Károly Szabó* looked in vain for these writings of the Hungarian ancestors in the manuscript department, where they were originally registered.

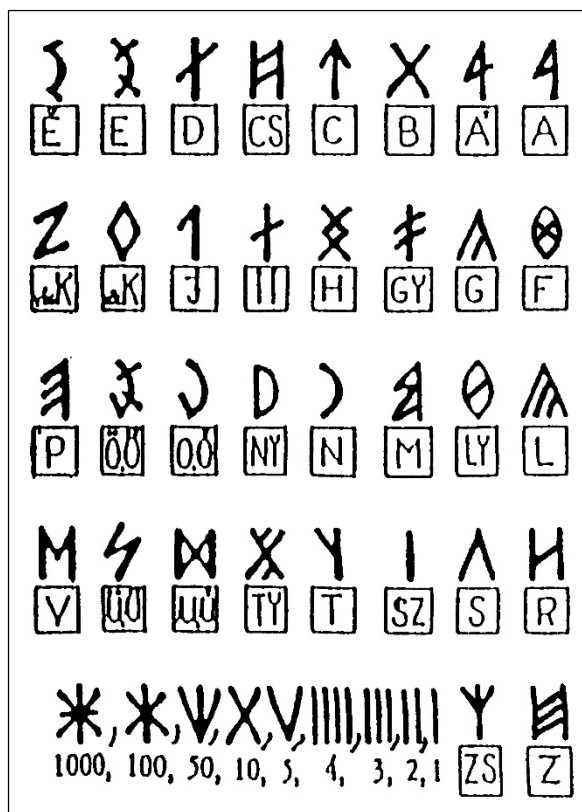
Adorján Magyar writes that the Austrian government hired a secret agent by the name of *Stromler*, whose duty was the destruction of the ancient Magyar cultural treasures. He was later appointed to a leading position under the name of *Thallóczy* in the Hungarian Academy of Sciences.

This list contains only a small portion of the runic writings which are mentioned in authenticated sources and which cannot be found in their original material form. Many more could have been stored in the 150 castles across historical Hungary, which were considered masterpieces from a strategic and architectural point of view and which the Hapsburg Emperor Leopold ordered to be destroyed at the end of the 17th century.

V. The major rules of the Magyar runic script and their mastery

Alphabet by Adorján Magyar



²³⁸ These last two have been considered by official scholarship the first Hungarian written documents.

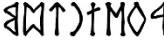

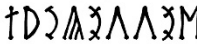




Alphabet by Sándor Forrai

4 = A	1 = Í	H = R
4 = Á	1 = J	Λ = S
X = B	◊ = K	I = SZ
↑ = C	Λ = L	Y = T
H = CS	⊙ = LY	X = TY
† = D	‡ = M	M = U
2 = E	3 = N	M = Ú
3 = É	D = NY	4 = Ü
⊙ = F	3 = O	X = Ű
Λ = G	3 = Ó	M = V
‡ = GY	K = Ö	M = Z
2 = H	2 = Ö	Y = ZS
† = I	‡ = P	1 = AK(?)

Picture 6 Alphabets of the Magyar runic script

1. The Magyar runic script has to be written from right to left, because this is how most of the old samples were written. Writing from left to right is also possible but it is contrary to the traditional use. In this case, the letters have to be turned around and face from the left to the right.
2. The words have to be separated by spaces. Lower case and capital letters are not marked separately. Punctuation marks are the same as in the Latin script.
3. In the runic writing there are two letter K-s in use. According to Adorján Magyar, one is used word-finally, the other within the word. In Sándor Forrai's opinion, the use of the two different K letters depends upon the order of the vowels within the word. According to the research of *Klára Friedrich*, the available runic writings do not verify these theses. It is simpler – and this shortcut is also agreed upon by Sándor Forrai – that we use only the -sign as the letter K. In the past, not only the (e)f, (e)l, (e)m, (e)n, (e)ny, (e)r, (e)s and (e)sz sounds were preceded by the vowel *e* but all consonants. Therefore the (e)b, (e)c, (e)cs...and the..(e)k, are represented by the runic sign .
4. It is a further important rule that we use only those letters which are attested in ancient runic texts.
5. There are no letters Q, W, X, Y in the Magyar runic script. They are represented as follows:

Q=KV pl.	Aquincum:	
	Quartz:	
W=V pl.	Wesselényi:	
X=KSZ pl.	taxi:	
Y=I pl.	Vörösmarty:	

Picture 7 The representation of q, w, x, and y

The original rovás is done upon a surface by a carving or scratching technique; the runic writing today can be conducted with a pencil, pen, or brush. The ancient letters are beautiful, pleasing and also suitable for decoration. At the Sashalom-Rákosszentmihály Church, in the XVI district of Budapest, the *National Anthem* and the *Szózat*²³⁹ can be seen in runic script on two large enamel tiles.

The Magyar runic script is written from right to left, according to tradition. The ancient writings, like the Egyptian hieratic writing, the Etruscan, Pelasgian, Ancient-Greek, Phoenician and Latin capital letters usually followed a right to left path. In Gyula

²³⁹ *Szózat* is a patriotic poem by Mihály Vörösmarty (1800-1855) which is close in spirit to the National Anthem (Translator).

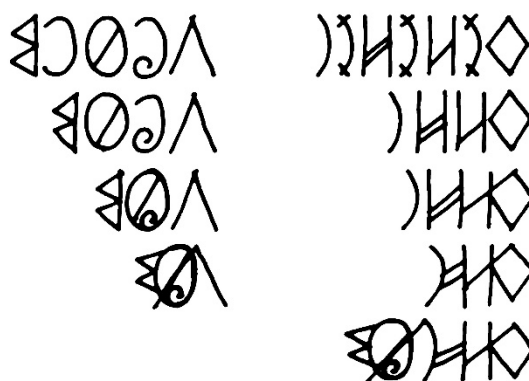
Sebestyén's opinion, the direction of writing began to change when the linear, cursive writing took over. Three old Magyar runic relics were written from left to right to increase the difficulty of reading it in some politically dangerous situations. These are the following:

- The script in the Hungarian language, by *Tamás Keteji Székely*, from 1515, on the wall of the house of the Constantinople Legation;
- A poem by István Szamosközi, written against Emperor Rudolf Habsburg in 1604, in Latin;
- The letter from Peru, from 1756, written by *János Zakariás*, a Jesuit priest, in the Latin language.

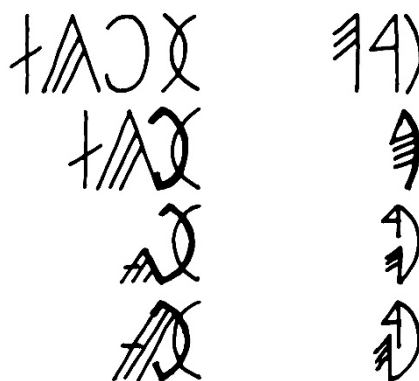
Writing from right to left does not cause any difficulty even for pupils in lower grades, and those who are left-handed mention that it is easier for them to do so. There are some runic relics which were written in a vertical form, like the *Margitsziget Stone* (Margaret Island, Budapest) from the 13th century. On cemetery memorial carvings and on Székely gates we can also find runic texts, written in this vertical manner.

The characteristic of the runic script is that it is written in capital letters; the size of the letters is traditionally equal. Presently, the first letters of the sentences and the first letters of personal names can be marked with capitals, which helps the reading process.

Regrettably, there are no surviving runic relics which might give us a steadfast rule concerning punctuation. Today, we use the same punctuation that the Latin language has. Runic writing can be abbreviated in two ways. One way is the ligature which gives many playful alternatives for writing in the runic script. The following illustrations show *Ferenc Dittler's* ligatures.



Picture 8a
Ferenc Dittler's ligatures



Picture 8b
Ferenc Dittler's ligatures

Another possibility for abbreviation comes with the omission of the letter E, although to facilitate understanding, this letter always needs to be present word-finally. Other vowels may be left out too, if there are several of the same vowels in a word; however, here the first vowel has to be written because only the omission of the vowel E is unambiguous.

Additionally, in times past, the long vowels were not marked separately; we find the first such forms only after the 16th century.

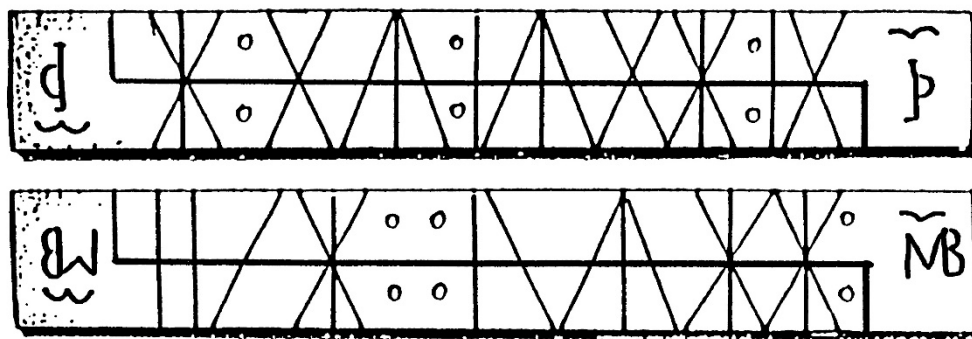
VI. Numerical signs in the Magyar runic script

X	IIIV	IIIV	IIIV	IV	IV	V	III	III	II	I
10	9	8	7	6	5	4	3	2	1	
X	X	XV	V	XX	VX	IX				
1 000	100	60	50	20	15	11				
XX		XX		XX		XII				
1 000 000		100 000		10 000		2 000				

Picture 9
Numerical signs in the Magyar runic script

The writing of the numbers in the Magyar runic script also proceeds from right to left. The ancestors of the Hungarians managed their accounting in a very logical manner.

They carved the debtor's name into a wooden base, or burned the identification sign of the shepherd onto it and then carved the owed sum, or the number of the animals. After that the wooden plank was split down the middle and each of the parties – the debtor and the lender – kept one half. They then went on and continued their usual business. When the time came to account for the lent sum, the two halves of the split sticks were placed side-by-side and the two had to match, thus preventing any possibility of cheating.



Picture 10

Runic sticks (from Anna Bihari - Éva Pócs: *Képes magyar néprajz*, 1985)

The ancestors of the Hungarians were also able to accomplish certain computations with the runic numbers but we have no old examples of these. The majority of runic experts believe that it is not possible to do computations with runic numbers. To prove them wrong, the graphic artist *József Barta* worked out a technique which makes the computation of the four basic mathematical computations possible and which was published in my 2006 booklet *Új Rovásírás Tankönyv és Szakköri Ötlettár* (*New Rovás textbook with suggestions for writing groups*).

The runic script is very easy to learn; children in the lower grades are able to acquire it in only 4-5 sessions, including the writing of numbers and the ligatures. It should be mentioned that the best age for beginning to learn this sign system is after third grade, around age 9. This is partly so, because, in this way, no-one can claim that children's potential problems in learning to read and write the Latin alphabet are due to interference from the runic script.²⁴⁰ The learning of the runic writing has no upper age-limit. *Mrs. János Egerszegi*, the mother of swimming champion, *Krisztina Egerszegi*, learned runic writing as a grandmother and transcribed the entire epic poem *János vitéz* by poet *Sándor Petőfi* into runic script.

²⁴⁰ On the other hand, Hungarian children have to be diligent to achieve the best results in all other subjects in order to be able to get into the schools of higher education because, regrettably, in these the number of Hungarian children is diminishing. According to statistics from April 2007, Hungarian students comprise only one third of the medical student body.

VII. Preservation and promotion of the runic script

Hungarians have been able to preserve the writing-system of their ancestors and its remaining examples in spite of prohibitions and persecutions. We are grateful to those who chiseled it into stone, carved it into wood, scratched it into clay, spindle-heads, needle holders or who wrote it on parchment, slate, paper and the walls of churches.

The scout movement played a great part in the preservation and transmission of the Magyar runic script and, even though this movement was banned by the Communists after 1945, it continued its efforts at preservation, in exile. Beginning in the 1970's, Sándor Forrai, taking on the triple task of research, education and propagation, familiarized a wide circle of his countrymen with the writing of their ancestors, in newspaper articles and traveling exhibitions, showing it on 125 large sized pictures. This knowledge was greatly increased by the research, decipherments and studies of archaeologist and museum director *Dezső Csallány* and Anna Walter Fehér, whose two-volume book, *Az ékírástól a rovásírásig (From cuneiform to rovás script)* was published in Buenos Aires in 1975. It greatly added to the resurrection of the ancient writing that *Csaba Nyers*, an artist, created a postcard, using Adorján Magyar's runic alphabet. Following the lead of these four researchers and authors, new contributions appeared with independent research results, publishing excerpts from Sándor Forrai's or Anna Walter Fehér's works. The official position of the Hungarian Academy of Sciences has been to ignore or deny the existence of the Magyar runic script. Instead, imposed theories of its Phoenician, Türk, Kazár, Aramaic, Ancient Semitic, or Ancient Slavic origin have been promoted and attempts made to validate them as such, even though the ethnogenesis and literacy of these people occurred thousands of years later than those of the Magyar ancestors.

Gábor Szakács, writer and newspaper columnist, organized a runic writing contest in 1997 in the XVI. district of Budapest for elementary and high-school students. As a result of the success of this competition, the already elderly Sándor Forrai visited Szakács and the writer of this article. After several meetings, Forrai asked them to continue his life work, which encompasses the research, teaching and propagation of the Magyar runic script. Gábor Szakács extended these competitions to the entire Carpathian Basin and, with the exception of the ancient Órvidék area which is now part of Burgenland, Austria, half of the competitors come from all over the Carpathian Basin, even from beyond the 1920 Trianon borders. The great number of applicants (700 students) made the organization of pre-screening exams necessary in several parts of the country. Due to these competitions, in several schools the teaching of the Magyar runic script was added to the curriculum. In several instances the high-school and sometimes the elementary-school students help their schoolmates prepare for the competition. Since the accomplishments of Sándor Forrai were never acknowledged in official professional circles, our *Runic Writing Association*, to honor him, adopted his name as the name of this organization; this example was followed by other runic writing groups who owed their origin to the works of Gábor Szakács.

Further tasks and suggestions:

- The inclusion into this competition of all Hungarians who live beyond the Trianon borders, or on other continents.
- The organization of newer runic writing circles in foreign lands where Hungarians live.

- The placement of road signs with runic-writing in all Hungarian cities and settlements. This has already begun in Székelykeresztúr²⁴¹ and Gyergyócsomafalva.²⁴²
- Preparation of name-plates in runic script for the doors of houses and apartments.
- The teaching of the basic concepts of the runic script in schools, as part of the curriculum.
- The preparation for re-publication of the basic works of Miklós Debreczenyi, Dezső Csallány, Anna Walter Fehér and Sándor Forrai.
- The publication of newspapers and of classical works in runic script.
- The simplification of runic script in computer programs.
- The inclusion of runic script into the Unicode system.
- The oversight and protection of the remnants of runic writings, especially those beyond the Trianon borders.

These tasks can begin in the present location of interested individuals who are willing to make efforts to promote and preserve our ancient culture. After all, the rovás writing is part of our sacred and oppressed heritage, and its mastery is the noble duty of every member of the nation.



ISTEN ÁLDÁSA LENGJEN A MAGYAR NEMZET FÖLÖTT
(May God's blessing be upon the Magyar nation)

Picture 11 (from the book of Károly Antal Fischer)

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²⁴¹ Székelykeresztúr is now called Cristuru Secuiesc in Romanian.(Editor)

²⁴² Gyergyócsomafalva is now called Ciumani in Romanian.(Editor)

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OBJECTION TO THE FORCEFUL FINNIZATION OF THE ANCIENT HISTORY AND LANGUAGE OF THE HUNGARIANS

Dr. László Marác, Professor of Linguistics, Amsterdam
and

Dr. Kornél Bakay, Professor of Archaeology and Ancient History, Budapest

Part One

Recently Károly Rédei, Professor Emeritus of the University of Vienna, published the second edition of his book, entitled *Őstörténetünk kérdései (Questions in Ancient Hungarian History)*. This book is a criticism of linguistic dilettantism. It was published by the Balassi Publishing House. It is hard to believe that the first edition, in 1998, was so successful that it necessitated a second edition. This book is exceptionally dry and boring and it repeatedly churns out the old Finno-Ugric theory. It is a very difficult book to read. In many instances, it offends good taste and is full of violations of scientific ethics. Rédei simply brands all those who oppose the Finno-Ugric theory, without regard to their position or ability, as representatives of “the intellectual and political underworld”. (p. 110)

We also doubt that such propaganda-type material could be successful in increasing the number of people who believe in the Finno-Ugric theory. Ágnes and Gábor Kapitány, in their book: *Magyarország szimbólumok, (Symbols of Hungary)*, Budapest, 1999, write, on p. 43, that, of those questioned about the origin of the Hungarians in 1999, only 56.8% believed in the Finno-Ugric origin, down from 67.9% in the 1980's.

Rédei's book can be called strange and bizarre for several reasons. In the Communist Era, the author was appointed to the position of Chair of Finno-Ugric Linguistics at the University of Vienna. (His colleagues were appointed to the same position at the Universities of Göttingen and Groningen). From this position, Rédei attacked (and is still attacking) all those who proposed a different theory of the origin of the Hungarians. At the same time, he opposes the professional and amateur proponents of the research of Hungarian ancient history. He does this with the goal of proving that the only scientific theory of the origin of the Hungarians is the Finno-Ugric theory!

It is hard to imagine that, for example, Stephen Hawking, the world-famous physicist and professor of space-research, would dispute the research of amateurs who, in recent times, have written fantastic stories of space-research and filled the libraries with them. Hawking, who is the representative of scientific research, would probably just smile at them. But not Rédei, who actually embarks on a vicious campaign against those who are not willing to accept his Finno-Ugric dogma, especially against those who are unwilling to accept the major Finno-Ugric dogma, which is that the Hungarians are of Finno-Ugric origin. How dare they oppose the prestigious Academy of Sciences? How dare they propose a theory which is not the officially accepted one?

The serious intellectual confusion, reflected in the attitude of the Academy of Sciences, immediately reveals that they no longer feel that they are firmly established, and even they themselves are not convinced that they are on the right path. This is why any kind of different opinion, whether amateur or professional, causes them to be very aggressive. With ferocious indignation, they attack the theories of the Hungarian-Sumerian, Hungarian-Turkish or Hungarian-Celtic relationship.

Rédei's book is also bizarre because linguistic dilettantism was created by the Finno-Ugric theory itself. This dogmatic Finno-Ugric doctrine was established a long time ago and the practitioners of this discipline declared that it was an irrefutable truth. This is why, according to them, there is no need to research further the possibility of a different origin of the Hungarian language. However, in recent times, a tremendous amount of new data has surfaced, which have really created a linguistic explosion, caused by modern technical advances. Above all, there is the World Wide Web where, by pressing a button, one can call up the dictionary of any language in the world.

Obviously, for the Hungarian proponents of the Finno-Ugric theory, time has stopped. They have become bogged down in the swamp of the peaceful era of the Kádár goulash-communism. They have not become aware of the very powerful opportunities offered by the new era. They regard the doctrines of Hunfalvy and Budenz as unchangeable and are unwilling to consider any other data or methods or let alone accept them, because they might disturb the surface of the waters of the Finno-Ugric theory. Not even the sober-minded, linguistically uneducated person would find this situation acceptable, because he knows that change is inevitable.

Although Mr. Rédei, on p.115 of his book, quotes the Greek philosophers: "Panta rei" (Everything flows, changes), he does not apply this to the Finno-Ugric theory. Since the Finno-Ugric dogmas are unable to explain or resolve numerous questions, amateur researchers are looking in new directions and are beginning to research new possibilities. He who searches, will find! New books are appearing in large numbers. We recognize that they often offer provocative data and unusual theories.

Among the writers of these books, there are many amateurs, but these amateurs are just as expert as was, for example, János Sajnovits, whom the Finno-Ugric theorists glorify, who was an absolute dilettante in the field of linguistics. He was an astronomer who, in 1770, dared to state that the Hungarian and Lapp languages were identical. He found more than one hundred words which appeared identical, when comparing letters and sounds. He used the same methods that Rédei (on p. 120) accuses the amateurs of today of using. Rédei accepted from his Jesuit colleague, Father Miksa Hell, the suggestion that the Hungarians originate from Karjala (Karelia in Hungarian), which can be read as the state of Kar-jel. Its meaning in Hungarian is "férfi, erős karral" (man with a strong arm). Sajnovits supports this suggestion with the surprisingly amateurish statement that "*on the crest of arms of the*

King of Karjala, can be seen two arms, one holding a sword, the other holding an arrow.” These are the forefathers and the great science of which the Finno-Ugric theorists are still so proud!

We should mention Antal Reguly, whom the Finno-Ugric theorists glorify, who, as a student of Law, went to Finland and there, without any linguistic preparation, traveled to the land of the Voguls and Ostyaks. József Eötvös, in 1853, in the course of a lecture, called him a restless soul, a wandering traveler who, without any interest in linguistics and without knowing any of the Finno-Ugric languages, began to write about the Finno-Ugric theory. (Cf. to Péter Domokos: *Szkitiától Lappóniáig*, 1998) (*From Scythia to Lapland*) Why did they make a hero of Reguly, who, according to them, proved the relationship between the Hungarian and Finno-Ugric languages? Reguly diligently collected Vogul and Ostyak poems and legends and this was a nice collection but was not relevant to solving the question of the origin of the Hungarian language.

I was also the object of Mr. Rédei's damning criticism. In 1984, I graduated from the University of Groningen, with a degree in General Hungarian Linguistics and, in 1989, I defended my doctoral dissertation on the subject of Hungarian sentence structure. The title of my dissertation was: *“Asymmetry in the Hungarian Language”*. I received an official Degree in Linguistics and worked at various American universities as a guest lecturer and researcher. Since 1992, I have been a professor at the Eastern European Institute of the University of Amsterdam. As a professional linguist, in 1985, I was co-author of the *Nyelvtudományi Közlemények* (Linguistic Publications), the Scientific Review of the Hungarian Academy of Sciences (Volume 87). My research was conducted in the area of Hungarian postpositional phrases. It appeared on pp. 173-187. The other co-authors were László Honti, Tamás Janurik, János Pusztay, and Károly Rédei. The last one was the co-editor of this volume, along with Péter Hajdu. Based on all of this, it is very bizarre that, 18 years later, he places my name and my work among the “amateurs”. There could be two explanations for this. Either Mr. Rédei suffers from amnesia which, at his advanced age is a possibility, or simply he does not like what I wrote about the origin of the Hungarian language in my book: *“The Hungarian Revival”* (*Magyar megújulás*, Nieuwegein, 1995), or in my articles: *“Finnugor elmélet tarthatatlansága”* (*The Indefensibility of the Finno-Ugric Theory*) (*Turán*, 28/1998/5. 11-28), and *“Módszertani elméleti irányelvek a magyar nyelv kutatásához”* (*Methodological Theoretical Principles in the Research of the Hungarian Language*) (*Turán*, 29/1999-2000/ 6;23-35.) In these works, I took a stand against the Finno-Ugric theory. I wish to note that when my colleagues, Kornél Bakay and István Erdélyi, resigned as editors of the *Turán* review, the scientific level of this review was no longer secure and, since then, I have not submitted any of my writings to it.

It obviously annoys Károly Rédei that I, a professional linguist, dare to challenge the Finno-Ugric doctrine. His book, which is under discussion, is an excellent proof of how these “scientists” work: They never debate the subject, but rather just brand the research,

with which they disagree, as the work of amateurs, which should not be taken seriously. According to Mr. Rédei, not even I can advance a scientific argument. (p. 114) So, he does not wish to have anything to do with my work. In the course of many pages, he repeats over and over the old Finno-Ugric clichés.

Naturally, I perfectly understand Rédei's method and why he does not wish to debate my argument. It is because my statements clearly disprove the Finno-Ugric theory.

For example, it is very difficult to isolate the Finno-Ugric languages from the other Ural-Altaic languages, like Turkish and Sumerian and draw comparisons and vocabulary parallels within the Finno-Ugric group. According to the Lakó-Rédei Finno-Ugric dictionary, the Hungarian word "szem" (eye) belongs to the basic vocabulary of the Finno-Ugric people. At the same time the word "szem" has numerous identical forms in the Sumerian and Ural-Altaic languages: In Sumerian **ši**/ see /, Vogul **sām**/ eye /, Ostyak **sem**/ eye /, Votyak **šin**/ eye, face/, Zürjén **šin**/ eye, face/, Cseremiss **šindza**/ eye, face/, literary Mongolian **sinjile**/ to examine/, Kalmük **šindzl**/ to observe/, Kún **syneta**/ to observe/, Mordvin **šelme**/ eye/, Finn **silmä**/ eye/, Estonian **silm**/eye/, Kalmük **tšilme**/ blink/, Mongolian **silibki**/ suddenly glance/, Turkish **sina**/ face/, Osman **symarla**/ single out/. This kind of basic vocabulary comparison can be expanded according to preference. (Cf. *Turán*, 1998: 12-18)

It is of the utmost importance to note that there are no written documents in the original, hypothetical Finno-Ugric language. Thus, there is no documentation of the basic vocabulary, making it impossible to document the phonetic laws or the later hypothetical language groups such as the Ugor, Volga-Finn etc. Therefore, it was necessary to create dozens of theories which have never been proven. It has never been explained why the compound-forming elements of the Finn group of languages are closer to the theoretical ancient language than are the compound-forming elements of the Hungarian language. The question is: Why is the theoretical ancient language not identical to Hungarian?

Even the Finno-Ugric theorists recognize that the so-called phonetic laws have no natural scientific characteristics (cf. L. Honti – A. Gergely – L. Marác: *Magyar fordulat. Magyar tudomány*, 1997/2, 241-243.), so what kind of characteristics do those theoretical phonetic laws have? Tendentious, accidental or conjured up? These questions have never been answered. There may not be any answers. The Finno-Ugric theory can be disputed but cannot be proven.

According to Rédei the voiced plosive consonants were not present in the ancient Finno-Ugric language – *b, d, g*. (p. 32). I ask how it is possible to conclude this, when there are no written documents in the theoretical ancient language. If this were true, then all root words beginning with *b, d*, and *g* would be missing from the Hungarian language and such monosyllabic words and their derivatives as:
gör-, görbe, görcs, gördül, görnyed, görhes,

bel-, belül, belső, benn, bennső,
dar-, dara, darál, darab etc. would be missing. This almost unbelievable.

It is also a strange stipulation that the shorter Hungarian root-words developed from the theoretical two-syllable Finno-Ugric root-words, and that they are surely closer to the two-syllable Finno-Ugric root-words, e.g. the Hungarian **szem**, the equivalent of the Finn **silmä**: divided into syllables – **sil-mä** or **silm-ä**. This is also surprising because all linguists agree that the Finno-Ugric languages are agglutinative. This means that suffixes may be added to the root-words in order to create new words. If we find root-parallels, then the shorter root is the earlier form and the longer root is the later form, i. e. the derivative. The Hungarian roots are monosyllabic; the Finn equivalents are of two syllables. Then why would the Hungarian roots be derivatives of the Finn words? All this means that the Finno-Ugric theorists did not take into consideration the agglutinative character of the Hungarian language or that our language has monosyllabic root-words. Is it possible to base the origin of a language on such confused omissions?

In the Finno-Ugric studies, it is often stated with certainty, that there are 500 – 1000 Hungarian words, which are derived from the ancient Finno-Ugric language. (Rédei, p. 115) This statement appears to be scientific but is nothing more than a bluff. The actual number of these words is more like 419. The Finno-Ugric origin of the vocabulary of the Hungarian language cannot be stated with certainty, because the so-called ancient Finno-Ugric language is a hypothetical, reconstructed laboratory model. The reality is that there are some parallels between the vocabulary of the Hungarian language and the so-called Finno-Ugric languages. According to László Klima: *Magyar nyelv*, 1991, there are 212 parallels between the Finn and the Hungarian languages which may be considered certain. This number is just half of Rédei's bluff. Among these parallels, there are some which we find doubtful. For example, the Finn – **kota**, Hungarian – **ház**, or the Finn – **kunta**, Hungarian – **had**. We disregard these "cognates" because they have no connection, either phonetically or logically. The meaning of the Finn – **kota** is "tent" which is not identical to the Hungarian – **ház**, meaning "house". If we disregard these doubtful word connections and take into account not the words, but the root-words, then the Hungarian-Finn word parallels remain well under 212. The Czuczor-Fogarasi Dictionary lists more than 2000 roots and 80 one-syllable affixes. According to this dictionary, the Hungarian language has 2080 basic word elements. The Finn parallels do not amount to even 10% of this number!

There is another explanation for the Hungarian-Finn word parallels, other than the hypothetical ancient relationship between the two languages, proposed by the Finno-Ugric theorists, but the Linguistics Department of the Hungarian Academy of Sciences has never seriously considered it. In this question, the distorted double-standard operates because, while the Finno-Ugric theorists are not obliged to try to disprove any alternative theory, other researchers have to refute the Finno-Ugric theory point by point. (Rédei p. 120)

Possible explanations of the word parallels:

1. There was an ancient Hungarian-European language, from which those languages, which show parallels with the Hungarian language, broke away. This explanation indicates that Hungarians were the ancient populace of the Carpathian Basin. This theory coincides with the view of the American professor, Grover Krantz, about the geographical development of the European languages. According to Krantz, Hungarians lived in the Carpathian Basin at least 10,000 years ago, and Hungarian is the European ancient language.
2. There could have existed a large Ural-Altaic language family, which was formed in the territory of Eurasia. This is the possibility mentioned by Sajnovits in the foreword of his book: *Demonstratio*, but the Finno-Ugric theorists never mention this possibility.
3. The Hungarian-Finno-Ugric-Turkish and Sumerian linguistic parallels were created by territorial proximity of these peoples. The Hungarian scholar, Mátyás Bél, already proposed this possibility in 1718, in his work: *Tanulmányok a régi hun-szkita irodalomról* (*Studies from Ancient Hun-Scythian literature.*) According to Mátyás Bél, there were several ethnic groups living in Scythia.
4. The Hungarian-Finn word parallels are the result of accidental consonance, because any two languages have mutual phonetic similarities.

The Finno-Ugric theorists have never refuted these possibilities and still do not attempt to refute them, so we can rightly use Rédei's words as a self-characterization of the Finno-Ugric theory: "*monomániás fixa ideától vezérelve s ábránd képeket, lázálmokat kergetve gyártott elmélet*" (p.7) "*monomaniacal theory, driven by a fixed idea, imaginary pictures and feverish dreams*". The Finno-Ugric theory, "*a theory, which attempts to prove a preconceived goal, is a violation of scientific ethics.*" (p. 59)

After so many doctrines leading to a dead end, we consider it justified that Hungarian Linguistic Science return to the traditions of our great Hungarian predecessors -- Ferenc Kresznerics, József Engel, János Nagy, Pál Csató, Gergely Czuczor and János Fogarasi. These linguists studied the roots as the central element of the Hungarian vocabulary. These are lexical elements which, without any affixes, have a phonetic and semantic identity. This was the true revolution of the Reform Age of Hungarian Linguistics, "the Quantum leap", which, after the suppression of the 1848-49 Hungarian Freedom Fight, Hunfalvy and his colleagues successfully sabotaged. Pál Hunfalvy, already in 1851, in the *Akadémia Értesítő* (Academy Report), denied that the Hungarian language even had root words. With this statement, not only did he put the research of the Hungarian language on a side-track but as Rédei's book witnesses, he led it into a dead-end.

The main purpose of the linguists of the 21st century must be to bring to light the true inside structure of the Hungarian vocabulary, whose central element is the root. Mr. Rédei's biased, one-sided attribute is that he regards this urgent scientific duty as a "language game". (p115) Until we have completed this work, we can scarcely state anything definite about the origins of the Hungarian language.

What is already sure is that Hungarian ancient history and Hungarian consciousness of self cannot be built on the less than 10% Hungarian-Finn word parallels in the Hungarian vocabulary. Those who, by every possible means, are propagating the Finno-Ugric theory are doing none other than forcefully finnizing the Hungarian language and culture, just as Florián Mátyás stated in 1858.

László Marác

AGAINST THE FORCEFUL FINNIZATION OF THE HUNGARIAN LANGUAGE

Dr. Kornél Bakay's answer to Károly Rédei

Part Two

It is without a doubt a sad, disheartening situation for an older professor to realize that he is aging out of the teaching field. (Mr. Rédei from 1974 to 2002, has been able to enjoy the advantages provided by the University of Vienna.) Slowly his creative work is diminishing. The time is ripe for him to become a critic. This profession does not require an outstanding talent or diligence. It is enough to have a professional background in order to criticize and brand others.

Károly Rédei was born in 1932 and his book, which appeared in 1998, was published again in 2003. The new edition is not more detailed or more objective, not even more enjoyable to read than the one which appeared five years earlier. In *Turán* 28 (1998) No. 5. (p.3 - 10), I wrote my opinion of the Budapest Finno-Ugric Pamphlet No. 10 (which was later republished in the Szeged Hungarian Ancient History Library No 11. in 1999). Now the Szeged Hungarian Ancient History Library has republished Rédei's book, with the Balassi Publishing House, volume 18, and it has only been expanded by a ten-page epilogue and rewritten footnote section. Therefore, really I should only express my opinion of this new section.

I find it very difficult to force myself to undertake this task, not only because the writer is intent on fault-finding and with his increasingly dull brain, he lashes out at everyone and alienates me, but more importantly because, by my standards, he is not a serious researcher. He just quotes from uncorrected and unchecked short newspaper articles written by his opponents and triumphantly points out all the misprints and clerical errors. (Szeremisz instead of Cseremisz, lett instead of liv, and Mári instead of Mari.) Meanwhile, he has not even read my book: *Az Árpádok országa, (Árpád's Country)* a professional monograph (512 pages) published in 2000 (supported by the Millennium Government Commission) and reprinted in 2002, in which every statement or hypothesis is supported by literature and research. He handled my other book in a similar manner: *Östörténetünk régészeti forrásai (The Archeological Sources of Hungarian Ancient History)* Miskolc, 1997-98, in 2 volumes. Yet Károly Rédei constantly emphasizes the basic law of research, that firstly one must disprove the mistaken theories. (2003: 48, 92) He diverges from the views of most well-known researchers and, if he reads statements that he does not like, he does not judge them on their merits (for example, the recent findings of the Finn and Estonian researchers: K. Wiik, A. Künnap, K. Julku, Meinander) but uses inappropriate adjectives about them, often without even reading many of them. He does this not only to my research work, but also to his own linguist colleagues. For example, he has never mentioned anything about the Italian, Angela Marcantonio: *The Uralic Language Family. Facts and Statistics*, published by Blackwell Publishers, Oxford-Boston, 2003, Volume 35 in the series of the Philological Society (p. 335). When he is pressed, because he has no

knowledge of the subject, (for example, the Sumerian language and the archeology of Mesopotamia), then Mr. Rédei asks for help from outsiders, such as Michaela Weszeli (2003: 140.), and that is really untypical for a linguist. In his pieced-together compilation of the Sumerian language, (published in 2003, 84-91.) he quotes outdated small Hungarian handbooks (like those of 1976 and 1977) and also one published in 1959 and one in 1982 (which was republished in 1994). As an archeologist, I usually use information from the following researchers: A. L. Oppenheim: *Ancient Mesopotamia: Portrait of a Dead Civilization*. Chicago, 1964.; H. W. F. Saggs: *Mesopotamien: Assyrier, Babylonier, Sumerer*. Zurich, 1966.; Barthel Hrouda: *Der Alte Orient. Geschichte und Kultur des Alten Vorderasiens*. Munich, 1991.; W. von Soden: *Einführung in die Altorientistik*, WBG Darmstadt, 1985.; G. Rachet: *Dictionnaire de l'Archéologie*, Paris, Robert Laffont, 1983.; A. Deimel: *Sumerische Lexikon. I-III*. Rome, 1928-1937.; A. Falkenstein: *Archaische Texte aus Uruk*. Berlin, 1936.; M. I. Thomsen: *The Sumerian Language. An Introduction to its History and Grammatical Structure*. Copenhagen, 1984.; A. Sjöberg: *The Sumerian Dictionary*. Philadelphia, 1984; Fr. Ellermeier: *Sumerisches Glossar I. Sumerische Lautwerte 2*. Nörten-Hardenberg, 1979-1980.; W. von Soden-W. Rölling: *Das Akadische Syllaber*. Rome, 1976.

Károly Rédei's style is shocking and the adjectives which he uses to describe his colleagues would not even be used in a tavern, eg. "crazy" (2003: 132.), "uneducated, ignorant" "stupid" (2003: 100), "maniacal" "hallucinating", "charlatan" (2003: 103-104.), "hallucinating charlatan" (2003: 104-105.), "extremist demagogue" (2003: 111.), "illusory hallucination" (2003: 139) "extreme foolishness" (2003: 132) and "suffering impostor" (2003: 120). It is not just stupidity but simply degradation to call several of us "fascist" (2003: 17.), "criminal" historians (2003: 120.) and "members of the scientific underworld" just because we have a different view from his and that of his comrades.

He seems to enjoy greatly degrading and mocking his colleagues who are members of the opposite camp – as he did in the Communist era as a member of the National Postgraduate Degree Granting Board. It did not matter whether they were amateur historians or well-qualified scientific researchers. He lumps together Zoltán Paál, Elek Plessa, László Grespi, József Torgyán, Gyula László, Kornél Bakay, Gyula Mészáros, Ferenc Kemény, István Kiszely, László Szabédi, László Marác, and Géza Balázs, believing that with this unethical action, he can, with one blow, strike down all his opponents.

Károly Rédei does not regard me as a scientific opponent because – he says – my topics and methods are unprofessional. (2003: 61.) Even so, I will propose some professional observations, but first I will quote János Makkay, my archeologist colleague's words:

Károly Rédei is not in the position to judge my archeological research, either to approve or disapprove of it, since his knowledge of archeology and ancient history is not sufficient to do so. Whoever reads his last book can easily determine that his

knowledge on these subjects is very limited. In spite of this, the title of his volume is: *Questions about our Ancient History*. (*Magyar Nyelv* 95, 1999, 254)

First of all, I would like to comment on the nature of “true science” and the idea of “scientific scholarship”.

The methods of the research of ancient history are not really any different than those of historical science. (2003: 18.) Moreover, we must emphasize the harmony between the different areas of science. This does not mean that the social sciences and, within them, historical science, can be compared to the natural sciences. It is more than stupidity to compare the fictive, artificially created Finno-Ugric basic language with electricity. (2003: 77.) The research of ancient history is built primarily on scientific hypotheses and will continue so in the future. Theoretically every established hypothesis is of equal value. They are not equally substantiated. The mutual agreement of researchers and especially the judgment of those in high positions have enormous influence on decisions about careers and appointments. (2003: 75.) They have no influence on historical truth or on how many researchers or which researchers actually make certain statements. Hasselblatt’s view is that certain statements will not become more probable or more convincing if they are continuously repeated and published in different languages. Mr. Rédei quotes Hasselblatt (2003: 131.), but he does not apply this statement to the Finno-Ugric theorists whose dogmas are “everlasting fundamental truths”, which they certainly are not!

Let us see some of the themes of Professor Emeritus Károly Rédei, which are supposed to be scientific truth and which are every one of them fictitious theories – the Uralic basic language; the Samoyed-Uralic relationship (which is strictly based on the “intuition” of Kai Donner); the Uralic Age, 6000-4000 BC; the location of the Uralic ancient homeland; the existence of the Finno-Ugric primitive language; the location of the Finno-Ugric ancient homeland; the Finno-Ugric Age, 4000-3000 BC; the Ugor Age, 3000-500 BC; the so-called Ugor ancient homeland in the Ural-Volga-Kama territory; the Magyars’ separation from this territory in A.D. 500; the so-called Magyar ancient homeland in Baskiria; the Magyar-Turk relationship which varied from close-knit to loose-knit depending on the era; the location of the so-called Indo-European ancient homeland; and so on.

What unfounded statements he makes, as a linguist, about the languages of the ancient peoples! He can make these unfounded statements because there is no definite knowledge of these languages. There is no indisputable proof or intelligible language remains of the language of the Scythians, Hsiungnu, Huns, Avars, Pechenegs, Kazars or Kabars! Not even to mention that Rédei has no basic knowledge of the elements of the archeological research of Eurasia. The same can be said about the Carpathian Basin, Inner and Central Asia or the ancient East.

According to Rédei, the Scythians surely spoke an Iranian language. The Huns, Avars, Kazars, Kabars, Pechenegs all spoke a Turkish language. The Kushans were of unknown origins. Although we have no knowledge of the language of the Kazars, he states that the Magyars adopted Turkish loan-words from the Kazars, with whom they lived for 200-300 years.

Let us examine the question of the Pecheneg language. It has been stated for centuries, that the Pechenegs had a decisive victory over the Hungarian ancestors, the Magyars, and this resulted in the Magyars fleeing from the Pechenegs and establishing themselves in the Carpathian Basin. The unbiased research of scholars has proved that at the end of the ninth century, there was no Pecheneg attack against our ancestors, the Magyars. (*Őstörténetünk régészeti forrásai II.* Miskolc, 1998, 316-317. – (*Archeological sources of Hungarian Ancient History II*) -- *Magyar Nyelv* 94/ 1998/ 140-141, 149 – 97/2001/ 10-14.) Linguists believe that the Pechenegs, (Kangars) spoke a Turkish language. (cf. A. M. Scserbak).

Linguists bring forth linguistic data to show that the Scythians, Pechenegs, Huns, Kazars, Avars, Turks, Magyars all had writing, but it was in the runic script!

Constantine Porphyrogenitus, the Byzantine Emperor, in the middle of the tenth century in his work: *De Administrando Imperio (On Imperial Administration)*, in Chapter 38, names eight territories of the country of the “Pacinakia” Pechenegs, in Greek writing: Erdim, Csúr, Julia, Külbej, Karabaj, Tolmács, Kappan, Csaban, and the names of the princes of these territories: Bajcsa, Küel, Kerkutaj, Ina, (Ipaosz?), Kajdum, Koszta, Jazi, and Bota. Finally, he lists the names of the castles: Aszprom, (Fehér), Tun-kataj, Karakna-kataj, Szalmas-kataj, Szaka-kataj, Jaju-kataj, Banamuni, Tejgua.

It cannot be denied that the Pechenegs were able to write. In the ninth century (obviously earlier too, at Lake Aral, in the Syr-Darja territory, in the territory next to the Oguz Turks, and in the territory near the Magyars, between the Volga and the Lower Danube) the runic alphabet was used, but the decipherment of the runic script was very problematic. We can read these writings in Turkish and in Hungarian, since the letters were classified as the Pecheneg runic script. The runic scripts found on the gold vessels of the Nagyszentmiklós Treasure, on the water-bottle of Novocserkaszk, on the Majackoje castle, on the bull's skull at Eliszta and the stick-runes of Acsiktas are in the opinion of Gyula Németh, Sz. I. Malov and in my opinion too, more likely to be Hungarian runic script than Turkish, but it is still possible that they could be Turkish. The Turkish linguists, based on some remains, consider the following words to be Pecheneg words: ertim = előkelő, fényes (illustrious, shining); baj = gazdag (rich); bal = méz (honey); balcsár = harci balta (battleaxe); boka = bika (bull); boró = szürke (gray); bulla = tarka (multi-colored); burlik = krétás (chalky); jabdi = világos, ragyogó (clear, bright); jazi = alföld, styep (plain, steppes); jaju = ellenség (enemy); jula = gyula (prince, Julius); kapaja = agancsszarvas (antlered stag); karamán = sötét (dark); kataj = erőd, vár (stronghold, castle); kulin = csikó (colt); kurkut = rémület, ijedj meg (fear, get scared); kegen = haragos, bösz (angry); küel = kék (blue); külbej =

méltóságnév (name of a rank); küre = kovács tűzhely, kohó (smith's fire, furnace); kücsüg = öcs (younger boy); ormán = erdő (forest); pitik = írás (writing); szaka = hegyoldal (hillside); szalma = elhagyott (deserted); szuru = szürke (gray); tolmács = tolmács (interpreter); tat = vad (wild); pogány = pogány (not Muslim); temir = vas (iron); tivan = héja, ölyv (hawk, buzzard); kabuksin = kérges (calloused); kara bej = fekete bég (black bey – Turkish governor); kara-köl = fekete tó (black lake); kopon = vadkan (wild boar); cselgü = szablyacsapás (sword-stroke); csopon = pásztor (shepherd); csúr/ súr/ = méltóságnév (name of a rank); (from the Russian quoted work p. 108)

Professor Emeritus Rédei meets with no success either in advocating the Magyar-Turkish relationship, because almost every statement he makes is based on outdated information. (2003: 56-67). The international linguistics still classify the Turkish, Mongolian, Mandzsu-Tunguz, Korean and Japanese among the Altaic languages. (I note in parentheses that it is not an empty statement to speak of the possible relationship between the Hungarian and Japanese languages. /2003: 47, 51, 132-133/, since the late Lajos Kazár found similarities in 600 word groups and 35 inflectional similarities between the two languages (Cf. *Magyar Nyelv*, 92/1996/127). The research of Hungarian-Japanese affinities as started by Klaproth in 1823 is certainly not useless and is definitely not unscientific!)

In regard to the formation of the Turkish language, there is a very serious point of view that there is an obvious connection between the Sumerian and Turkish languages, but let us return to Rédei's contention that there is a connection between the Hungarian and Turkish languages.

Almost all of his statements are unfounded. The ancient homeland of our ancestors was not in Baskiria. No source mentions anything about the supposed aggression of the Sabirs, and it is only a theory that the Kazar language was a Turkish language. Yet more and more texts written in runic script are being discovered. The written remains which mention the Pechenegs have been declared to be Kazar writings (*Magyar Nyelv*, 80/1984/13.), and most researchers wish to classify them as Turkish writings. This is still only a theory, nothing more. The Kiev letter, *hoqurim* (*oqurim*) = *I read it*. This is very important, but not even this proves that the Kazar language was a Turkish language. However, if it was, then was it Chuvash or Turkic?

The origin of the Turks has not yet been able to be determined by means of linguistics because there are no definite Turkic remains before 600 A.D. There are no sources earlier than the seventh century which talk of the origins of the Turks. (*Magyar Nyelv*, 94/1999/386 skk.) Instead of linguistic conjecture, only archeology and anthropology can give reliable answers. Obviously not even the Turks came from nowhere.

Based on the geographical names which appear in the sources (Kem = Jenyiszej, Afu = Abakán, Kin-san = Altaj = aranyhegy etc.) we should look for the Turkic "ancient homeland" in the valley of the Minuszinszk and the territory of Altaj, that is, in the

historical Magna Scythian land, where the Ripe/Rife = Ripaeos Montes, = Imaus/ mountains are found which are identical not to the Urals but the Altai Mountains. The Southern-Siberian and Inner-Asian archeological excavations have brought to light that the Scythian-Hsiungnu-Hun-Turkish cultures have common origins and common roots! From the third millennium BC, in these territories and in the territory of Northwestern China (Russia), the majority of people were of the Europid race (the Afanaszjevó, Okunyév, Andronovo, Karasuk, Tagár, Tastyk cultures, as well as the Scythian-Hun-Pazyrik, Bulán-Kóbi remains), who possessed a characteristic civilization.

According to recent information, the people of the Andronovo culture, from the second millennium B.C. spoke an Iranian, Altaic and possibly an Ugric language. From 700 BC. on, the people who used pit-grave burials, catacomb burials and mound burials intermingled with the partly Mongoloid people, who migrated from the south, with the knowledge of metal-smelting. (Karasuk 1600-900 BC) This culture was called Din-lin by the researchers. Their territory extended to the Urals territory (Szintasta, Arkaim, Galics, Szuhanyiha). The Din-lin people were Europid people with fair-skins, black hair and blue eyes (Bej-si), who lived in the territory of Ordos.

In the Taklimakán Desert (Zaghunluq, Lopnor, Kroren, Szubesi, Jingpen) up to now more than 500 preserved mummies, with intact clothing and organic materials, have been found by the Chinese archeologists. (Wang Binghua). They have been dated to between 1400-400 BC. Most of them were Caucasian and Turanian type Europid people.

The populace who developed the Andronovo Culture from the beginning of the first millennium BC., changed from agriculture and animal husbandry to nomadic stock-raising and this change made it possible for them to work the territory where the climate had become colder (Altaj, Tien-san, Hákászia, Minuszinszk-valley, and Fergana). The Indo-Iranian ethnic group was probably a part of this populace but the majority was supposedly ancient Ugrians (Ardzsán, 9th and 8th centuries BC).

The pre-Scythian Tagar culture (between the 8th and 5th centuries BC.), and the Scythian Tastyk culture (between the 5th and 2nd centuries BC) are directly connected to the archeological findings in the Carpathian Basin.

The Scythian-Hun-Avar-Turk-Magyar peoples' cultural, religious, economic, and partly ethnic and genetic relationship is not a figment of the imagination and is not a castle in the air (2003:18.), but is a hypothesis, based on hard facts from archeology and anthropology. (This is not an empty hypothesis and there is no such thing as a full hypothesis but there are many empty heads.) That the Turk-speaking Hun-Bulgar-Onogurs and the Ugor-Magyar-speaking Hun-Sabir-Magyars were bilingual is a realistic supposition, (*Magyar Nyelv*, 83/1987/ 448-454; 94/1998/78/91.), and more likely than Károly Rédei's naïve statements (2003:62).

The remains of the Avar language in runic script, that is names of ranks, (found at Szarvas and Nagyszentmiklós), can also be read in Hungarian. (Boila, Csabis, Csupán, Csúr, Jabgu, Tegin, Sád, Canizauci – this word is not taken from a comic page – 2003: 142. Kagán, Katun, Kapkán, Jugurru, Tudun, Tarkán). Personal names (Baján, Bokolabra). None of these has been proven because they are foreign words. (*Magyar Nyelv*, 82/1986/129-151.)

Among the Huns and Avars there could have been and probably were people belonging to the Turkish and Mongol races, who spoke the Turk and Mongol languages, although some linguists deny that the Huns spoke a Turk language. (*Magyar Nyelv*, 59/1963/53-66.) The three Hun words which remained in the writings of Priscos and Jordanes, (strava, kamosz, medosz) are surely not of Turk origin, nor are words which start with “l”, “r” or “v”. The Asian Hsiung-nu also belonged to the great European race, although the small number of linguistic remains, which have been found to this day, are hardly understandable because of the distortion in the Chinese writing.

About the Sumerians, I note only that, compared to the fabricated, reconstructed Uralic Finno-Ugric basic language, the Sumerian cuneiform remains are authentic, although we still do not know how the cuneiform syllables and words were pronounced at that time. There are very few linguists who believe that the Sumerian people were assimilated into another people, but it is true that we do not yet know whence they came to settle between the two rivers, maybe from India, maybe from the southeastern territory of the Caspian Sea. The early Stone Age cultures in Mesopotamia, which had no ceramics, were not the predecessors of the Kengir (Sumerians). The Sumerian writings were the most important development of mankind. The idea of writing spread from here first to Egypt, then Elam, later to India and toward China. What Károly Rédei wrote about the Sumerians can be called anything but up to date. He is still reiterating the statements that were made thirty years ago.

The most recent linguistic research explains the formation of languages and the question of the relationship of languages very differently from the research of that time. It is more and more probable (through DNS examination) that, already in the Upper Paleolithic Age, there were people living in the Carpathian Basin, speaking an Ugor-Magyar language. As the ice-cover melted, a large group of them moved north and northeast and they could have given their language to those who were originally called Indo-Europeans, the ancient Finns. The ancestors of the Finns obviously did not migrate to their present homeland from the east, from the territory of the Urals. The observations of the Finn archeologists should be taken into consideration.

Contrary to the accepted prehistoric east-west migration, it is more probable that the migration took place from south to north. That this was the direction of migration is being shown in recent times. Some of the groups of the Hungarian ancestors, arriving from the south in the seventh century AD, settled in the territory of Baskiria (the Magyars of Julianus). The majority of the Magyars lived in the more agreeable territory of Kazaria,

whence they moved, at the beginning of the ninth century, to the territory between the Don and the lower Danube and from here, at the end of the ninth century, to the Carpathian Basin.

The Hungarian language is radically different from the Vogul and Ostyak languages in phonological, morphological, lexical and syntactical characteristics. This is now accepted by many linguists, most recently, the Italian, Angela Marcantonio, who criticizes Péter Hajdu “in a friendly way”. (*Magyar Nyelv*, 91/1995/129.) She demonstrates that the Finno-Ugric theorists raised one hypothesis to the level of scientific truth and they neglected to prove it. (Marcantonio, 2003: 270.). This is why the Finno-Ugric theorists’ preconceived attitude led to a circular argument. (“*This can lead to a circularity of argument.*” Marcantonio. 2003:269). József Budenz’ linguistic comparisons were totally unsatisfactory. (“*We saw that his comparative corpus is unsatisfactory in modern terms.*” Marcantonio. 2003: 270) Today, linguists do not accept 81% of Budenz’ contrived linguistic comparisons. Marcantonio states: “*There was never a unified Uralic language and not even a Uralic language family.*” (Marcantonio, 2003: 271, 274.) “*In this review, I have examined the Uralic languages at all relevant levels of language. I have failed to uncover any evidence at all to support the notion that these form a unique genetic family!*” (Marcantonio. 2003: 273-274) We can only speak of linguistic groupings and the close connections between them, like Finn, Magyar, Obi-Ugor, Samoyed etc. “*Hungarian should be classified as an Inner Asian language. This classification would be consistent with the testimony of the historical sources.*” (Marcantonio. 2003: 275)

The methods used for linguistic comparison up to the present time are therefore outdated and manipulated because, for example, if there are certain basic linguistic elements lacking, the Finno-Ugric linguists say that they are lost. If they find contradictory elements, then they state that they reflect a language which has died out. If even this still does not help, then they speak of accidental similarities. (2003:66, 89.) Angela Marcantonio poses this question: “*Where did the process go wrong? How is it possible that a community of scientists can base its work, for over 100 years, on a fundamental belief in the U-node, which is simply not supported by the evidence, and indeed is contradicted by a good body of evidence?*” (Marcantonio. 2003: 277)

Marcantonio finds the explanation in the influence of Darwinism, but it is now sure that we have to break away from the paradigm of the Ural-Finno-Ugric linguistic relationship. “*I believe that a shift in the paradigm can no longer be delayed.*” (Marcantonio. 2003: 278) However, “*it is in the interest of those who are sitting in the stronghold of the Finno-Ugric theory that their ‘truth’ remains unchanged.*” (Péter Király: *Magyar Nyelv*. 96/2000/67.)

This article appeared in the Hungarian monthly magazine KAPU vol. XII.2004.02., pp. 35-41

APPENDIX

New research

Amateur researchers often present new conclusions that they have formulated independently, and therefore have no official „sources” which they can cite to support their conclusions. They do not belong in the group of the „official” historians, who are constrained by the limits of their positions. Therefore, they are free to introduce ideas that contradict the accepted theories.

We would like to present here the research of István Vallus, who has spent the last eight years researching the Celts. He offers some original explanations of the runic symbols found on some artifacts and monoliths in Ireland and Scotland, which are similar to those in the Carpathian Basin. This explains the lack of sources. We hope that this study will pave the way for discussion and further research.

What do the Stones in the British Isles reveal?²⁴³

István Vallus

The objects found in the mysterious, beautiful landscapes of Britain have, for centuries, been the focus of the research of many scholars. In addition to the official researchers, many amateur historians have devoted their time to the study of these artifacts. With the present study, I would like to contribute to the already expanding field of knowledge in this area.

I base my study on the results of my eight-year research of the Celts. These results strongly contradict the accepted views of scholars in Hungary. The Finno-Ugric theory of the origin of the Hungarians, imposed on them by order of the Austrian Emperor, in the 19th century, after Austria occupied Hungary, is still an open wound. Thank God that the new generation of Hungarians considers it to be a laughable fairy-tale, although it still taught in the history books today. In October, 2000, in the Science Magazine, there was an article by Semino et al that stated that an unusually high percentage of Hungarian men today (70-90%) are descended from four people, who lived in the Carpathian Basin 35,000 years ago. Another surprising result that they found, which contradicts the theory of our Asian origin, was that Hungarians do not possess an Asian gene-marker, and the Finns, who are considered related to them, do possess this marker.

Seventeen scientists conducted this gene research. There was not a Hungarian in the group, so it would be ridiculous to attribute the reported surprising results to some kind of

²⁴³ Translated by Margaret Botos

nationalistic tendency. Actually, in Hungary, instead of taking these results and capitalizing on them, researchers question whether there were enough subjects in the study.

They justifiably ask: What is behind the theories of the Hungarian relationship with you, Brits, Scots, Irish and Welsh? My answer to this question is quite simply this: The “secret” signs on the Neolithic structures found in Scotland and Ireland, in my opinion, can only be deciphered with the help of the Hungarian language. It must be recognized that we were the autochthonous population of Europe 35,000 years ago,

This study explains the system of the pictographs found there. Enjoy reading about them!

Eger, May 22, 2015

István Vallus

Let us begin with GOD

During the course of my research of the Celts, I came upon so many linguistic and symbolic similarities between the descendants of the Magyars and the Celts that it would be a crime on my part to keep silent about them, so I ask the reader to permit me to show these connections through the analysis of the Hungarian word ISTEN (meaning GOD).

We have very little knowledge of the origin of our word ISTEN and its exact meaning. In general, we know only what we can learn from the Bible after the adoption of Christianity. All that we know about the religion of the Magyars before that time, is that they were pagan and that they had some kind of a pagan god, and so, generally, they are counted among other pagan peoples and their pagan gods.
²⁴⁴(Forrai Sándor)

Today, this is still the accepted historical opinion in Hungary. Everywhere we hear, almost as a chant, that King István (1000-1038) (Saint Stephen) was the first king, who, with fire and sword, spread the Christian religion among the Scythian people, and led them out of the darkness into the light.

Naturally, there is not a word of truth in this statement. The Neolithic and Bronze Age people, living in the Carpathian Basin, had a well-formed view of God, a way of thinking in several dimensions and a logical, systematic idea of creation.

I am not going back as far as the Neolithic Age. I shall begin my analysis of the system of symbols in the Bronze Age. I state categorically that the signs that the Bronze Age people used on their artifacts were not intended to be decorations. They were used to impart knowledge and facts. Decoration is the art of “the man of leisure”. In the Bronze Age, everyone struggled with existence every day: Can I make a fire? Can I be successful in the

²⁴⁴ Forrai Sándor: *Az Isten szavunk eredete, jelentése és a történelmi háttér* 1. oldal
 rovasiras.uw.hu/forrai.doc

hunt? etc. Forty years was the general life-span and survival was the everyday concern. For this, they called upon God for help.

I believe that the Hungarian word for God, ISTEN, should be analyzed thus: I-S-TEN. I shall support my statement with different symbols and word-roots, which together form a complex idea.

Let us begin with the explanation of the runic symbol: “I”

ǀ = A	ǁ = Í	ǂ = R
ǃ = Á	Ǆ = J	ǅ = S
ǆ = B	Ǉ = K	ǈ = SZ
ǉ = C	Ǌ = L	ǋ = T
ǌ = CS	Ǎ = LY	ǎ = TY
Ǐ = D	Ǒ = M	ǒ = U
Ǔ = E	ǔ = N	ǖ = Ú
Ǘ = É	Ǚ = NY	ǚ = Ü
ǜ = F	ǝ = O	Ǟ = Ű
ǟ = G	Ǡ = Ó	ǡ = V
ǣ = GY	Ǥ = Ö	ǥ = Z
ǧ = H	Ǩ = Ő	ǩ = ZS
ǌ = I	ǎ = P	Ǐ = AK(?)

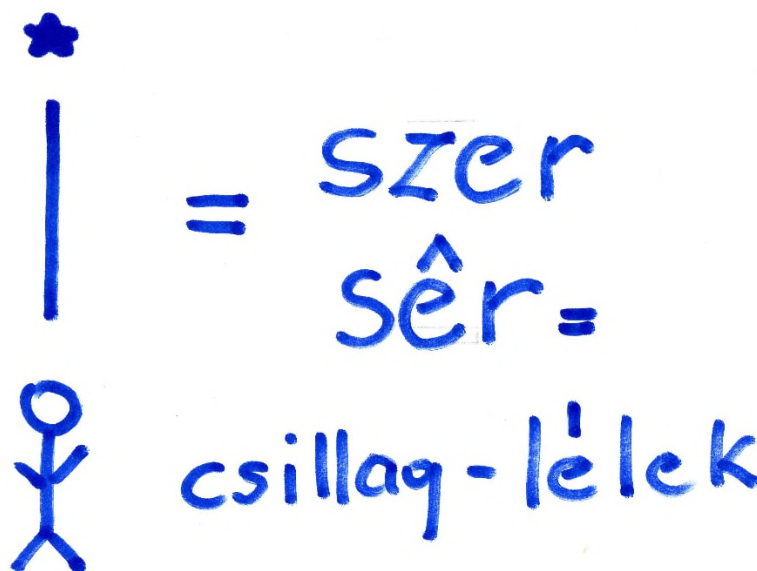
1. Runic Alphabet according to Sándor Forrai

This symbol²⁴⁵ can be found in the Magyar/Székely system of runic writing, pronounced in Hungarian as SZ, (in English S). In the very beginning, it was not a sound, but an ideogram. Its pronunciation today can be found in the Hungarian word-roots: SZER, SZÜR, SZÁR, SZÖR, the SZ pronounced with the English S. Each of the mentioned word-roots indicates a progression from point A to point B.

In modern Hungarian writing and speech, we use the word-root SZÁR- to express the idea that someone originates from somewhere, comes from somewhere, or descends from someone. In English, we need a complete sentence to express: “I come from Budapest.” meaning: Budapest is my home. In Hungarian all we need to say or write is “Budapest-**í**

²⁴⁵ The runic symbol I appears in the word ISTEN as the Latin letter I. (Translator)

vagyok”, in other words: “I originate (SZÁR-mazom) from there.” The symbol for this concept of originating is a vertical line which goes from point A to point B. This refers not only to geographical places, but also to the line of descent from father: “apa-**i**” or mother: “anya-**i**”. This is the Hungarian runic sign that has survived in today’s Hungarian alphabet.



2. The journey of the soul (my own illustration)

csillag = star: lélek = soul

According to the ancient belief-system, every star in the sky is the soul of a living person who has died. The eternal movement of the soul to the sky and back to earth is a concept that is represented by the Hungarian word-root: SZER-. From this word-root, we can create many words. We will notice that every word that begins with SZER- is connected to the actions of the soul. So it becomes clear that the Hungarian word “SZERelmes” (SZER-él-más) means: my soul lives in another person. It is obvious that the pious person, who follows God’s ways, is a “SZERzetes” (a monk). In the Palóc region, not long ago, they still asked a lively youngster: “Mi SZER vagy?” (What is your origin? Where did you come from?)

The Hungarian language follows this ancient logic. We speak of the population of a village as so many “souls”. We also use SZER in counting: egy-SZER, két-SZER, három-SZER (once, twice, thrice etc.) Is the poultice made of herbs that we wrap (köt) around a wound a „köt-SZER? Is the herbal tea that we drink to heal us (gyógyít), a „gyógy-SZER (medicine)? There is no question. The answer is YES.

It was not by accident that, in my illustration, below the word SZER there was another word: SER. In the Welsh language the word SER means star, thus following the connection between the Welsh SER and the word SZER, meaning star or soul, in the Scythian language. I am fortunate (SZER-encsés) to have been able to discover this connection.

We receive our souls from God and we return to him. In connection with the symbol for SZER, I was lucky enough to capture an interesting photograph in the community of Bodony.



3. Sunset over the Mátra Mountain (my own photograph)

If my logic is correct, then our ancestors represented people (or souls) with a vertical line. Even today, the Hungarians refer to the „loss of souls” when a ship or a boat sinks.

SZER as an indication of rank or organization:

The Scythian [and also the Hun²⁴⁶] army counted the soldiers (souls) thus: egy-SZER (one soul), két-SZER (two souls) etc., until they got to 10 (tíz). The organization of the Scythian army was also based on the decimal system. So, the leader of 10 (tíz) soldiers was the “tizedes” (corporal). God gave him ten souls to lead. The commander of ten “tizedes” was the “száz-ad-os” (captain) (száz = 100), who had 100 souls in his charge. Ten “százados” were commanded by the “ezer-ed-es” (colonel) (ezer = 1000). The highest commander of the army was the “tábor-SZER-nagy” (general). Naturally, I can support my statements with facts, not just in Hungary but also in Scotland, because they too were Scythians.

²⁴⁶ Baráthosi-Balogh, Benedek: *A hunok Három Világ Birodalma*, Buenos Aires, 1974. (Translator)



4. Russian artifacts indicating the Scythian golden badges of military ranks

Of course, the badges of rank follow my logic concerning the connections between the concepts of SZER = “soul” = “soldier”. You are familiar with the phrase “death reaps”, aren’t you? Well, the concept of SZER = soul, origin also applies to the sheaf of corn. When we harvest corn, the cut stalks are gathered into a sheaf and when there are many of them, they are bound in the middle with some sort of binding, just like those on the shield above. Therefore, the KEVE (rank) is the sheaf. In the Scythian military ranks there is the KEVE and his rank is indicated by the sheaves on the shield. Here is another interesting comparison, which supports my logic. At the time of harvesting, the corn sheaves are leaned against each other and they form a rick or stack (Hu: asztag). If several platoons or squadrons combine to complete a manoeuvre, this combined armed group is called an “osztag” (detachment). This word differs from “asztag” by only one sound.



5. Battle symbol of a Scythian leader

Naturally, on this war-symbol, each single tassel represents a single military unit. Therefore, the tassel, as a unit of combined souls, originates from this ancient logic.



6. Scottish kilt

In the sporrán (pouch) worn on the Scottish kilt above, like the Scythians, the Scots carried healing plants (gyógy-SZER), fire tinder (tűz-SZER-szám) and talismans for luck (SZER-encse). On the sporrán the three tassels signify 30 lancers, for this number was required to establish a clan. Since the priesthood also fought in wars, it is not surprising that, on the Church shields, the souls belonging to the religious community were indicated by tassels.



7. Crest of the Benedictine Order in Pannonhalma

The representation of souls with a vertical line can also be found in Ireland. My theory is that they drew the souls thus: I I I I I I and then drew a circle around them, making it into a tassel, the symbol of a leader.

In the photograph on the left, we can see a drawing of a boat, carved into a rock in Newgrange, in Ireland. In the photo on the right, the same boat can be seen, the contours of which I have emphasized to aid in understanding the picture.



8. Solar ship from Newgrange, Ireland

In the picture on the right, it can be seen that the carver was very careful to make sure that the objects reached to the lower line, the outline of the boat, which can be easily distinguished separately from them.

First of all, I state that we are not talking of a sail-boat here, but a flat-bottomed row-boat, which was no longer than 5-6 meters. This boat is not Egyptian, but it is the river-boat, or row-boat found in the Carpathian Basin, which is called a “punt” (Hu: ladik).

The symbols on the boat can be deciphered only by using Hungarian or Scythian logic. The drawing of the body of the boat indicates that we are talking about a flat, shallow river-boat. The vertical lines that do not touch the outline of the boat, which I have indicated with numbers, represent five people or souls in the language of sailors.

Even today, the Hungarians call the nave, the part of the church in front of the altar, where the “souls” pray, “the boat” (hajó).

The genius of the carver and his method of thinking on several levels can be sensed in his representation of the body of the boat. It can be immediately noticed that the boat has no rudder in the back. It is not needed, because the steersman or navigator is God the Father, the Creator himself. We can see the body in the back, bent over and holding his two arms in front of him. His head is drawn as the Sun. In the drawing of the body, the carver has also indicated a cabin: the two arms are the two walls of the cabin, the back is the top of the cabin. What is the purpose of the cabin? It protects us from the inclement weather. This

is a flat-bottomed row-boat with a cabin and two rowers. The rowers are not drawn, just their two supporting pillars on each side of the boat.

We can decipher the Irish carving in the following way. “Under the protection of God, our Creator, and, with His help, five Scythian souls fortunately reached shore.” This carving was made at the location of their landing in Ireland.

Unbelievable as it seems, the flat-bottomed row-boats on the River Tisza in Hungary, after several thousand years, still look like the one that we see on the carving.



9. Flat-bottomed boat with cabin on the River Tisza

I suggest that the Scythians of the Carpathian Basin be included among the early boat-people.

The comb as a symbol of order (rend-SZER)

Let us continue to examine the SZER- or the “rend-SZER” (system, order). To keep order between the threads, or the “souls”, the best tool was the comb. The Palóc woman, after she was married, combed her hair into a topknot on top of her head, indicating that she now had a husband, she was part of the “system” (rend-SZER) and she would never again appear on the street with her hair down.



10. Sarmatian comb from Tiszagyenda

This is why it was a custom to give combs as wedding-presents. On the picture above can be seen a Sarmatian comb from Tiszagyenda, from the fifth century B.C.



11. Scottish Menhir

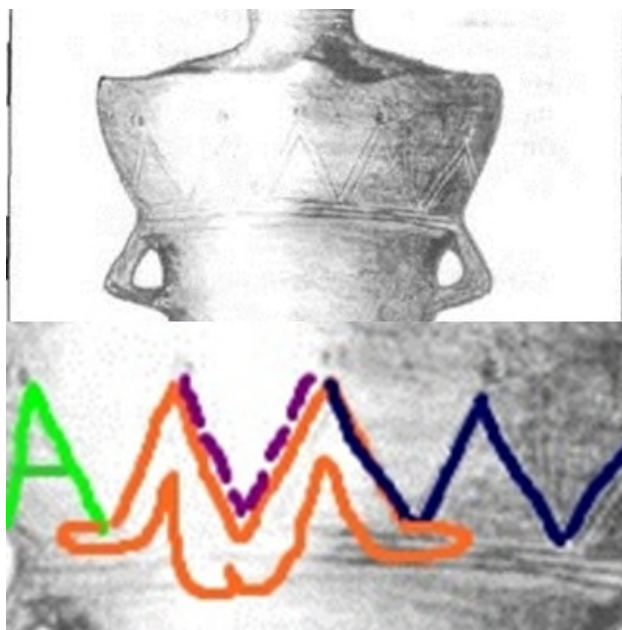
In the above picture, a Scottish menhir can be seen. On the lower left side there is a stylized drawing of the Sarmatian comb seen above. Weddings were held at this stone.

In the upper right corner, a letter S can be seen. The letter S is the second symbol of the Hungarian word for God: I-S-ten and it indicates the place of origin.²⁴⁷

The explanation of the runic ideogram for S (an upside-down V)

*There are many explanations for the origin of our word ISTEN, which have appeared in books and in the media. These differ from each other quite a bit, but there is one thing on which they agree: it is an ancient word. In their book: **Miről vallanak a magyar szavak**, Magda Fajcsék and Aladár Szende, as well as Vilmos Dioszegi in his book: **Az ősi magyar hitvilág**, but particularly the former, concentrate on the origin of only the first syllable, IS, which also appears in the **Halotti Beszéd**²⁴⁸, in the word “isemüket”, an ancient form of the Hungarian word “ősünket” (our ancestors). They all attribute the word IS to the entire word ISTEN (GOD), as a variation of the Hungarian word „ős”. They do not consider the last syllable: TEN.²⁴⁹ (Forrai Sándor)*

It has not occurred to many researchers that the people of the Linear Band Keramik culture expressed ideas in their wavy lines, and that it is a script and not a decoration. In the English language territory, it is known as zig-zag symbols.



²⁴⁷ The Celts of the Roman times may have interchangeably used the runic sign for S and the Latin letter S. (Translator)

²⁴⁸ The Halotti Beszéd (1192-1195) is a Funeral Sermon and Prayer, considered to be the earliest Hungarian text written in the Latin script. (Translator)

²⁴⁹ Forrai Sándor: *Az Isten szavunk eredete, jelentése és a történelmi háttér* p. 2. rovasiras.uw.hu/forrai.doc

12. Design on a Bronze Age pot from Csólyospálos

I have outlined in color those Latin letters that could have originated from the ancient people of the Carpathian Basin, who spoke Hungarian. It is not accidental that the word for “one” in English is A. We shall see later that a similar runic sign is used to represent the movement of the Sun. It is not accidental that, in the runic script, the Latin V is the M sign and it is not accidental that the English word for woman begins with a W, and the word for virgin begins with a V. Woman is the one who welcomes and protects. These concepts entered the English language with the Scythians or Scythicized Celts in several waves.



13. A Scythian warrior prepares his bow for the battle

Today there is no question that a boxer or a martial artist would not wear a recipe from a cook-book on his clothing, but symbols that represent his individual characteristics.

Similarly, the Scythian archer wears symbols on his shoulder, which can only be deciphered with the Hungarian language; other languages would call them just zig-zag symbols; however, they can only be deciphered with the runic script of the Carpathian Basin. On the basis of the symbols, we can establish that this is a warrior, belonging to one or other Scythian people, whose creator was the Sun and whose mother was the Moon. On the lower picture, the symbol is magnified and emphasized.

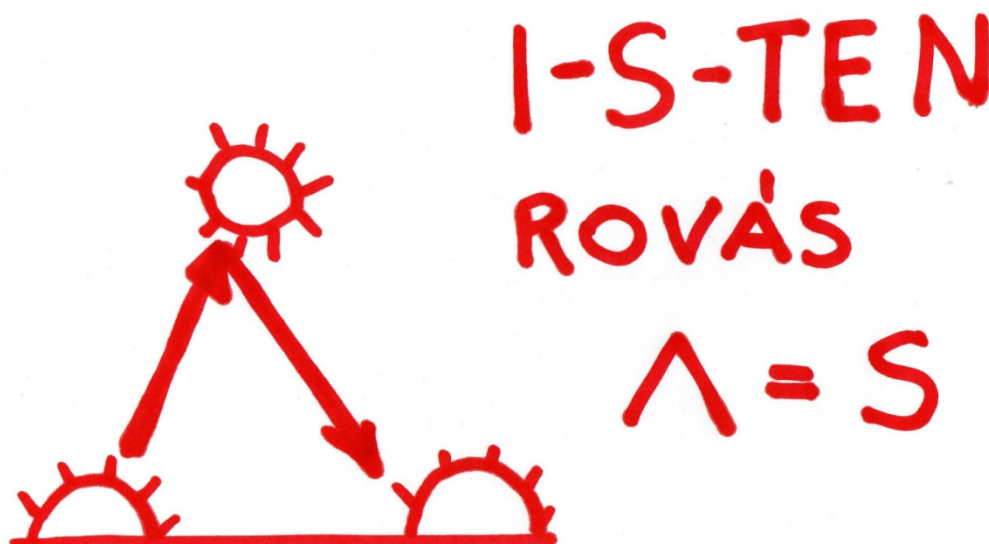
If we look at the runic sign for S, then we will see a sign that appears to be two hands joined in prayer – or an upside-down V.



14. Bronze Age pots and the runic sign for S

It can be seen on the pots that the runic sign for S, in a repetitive form, is a basic element of the writing that is known as linear decoration.

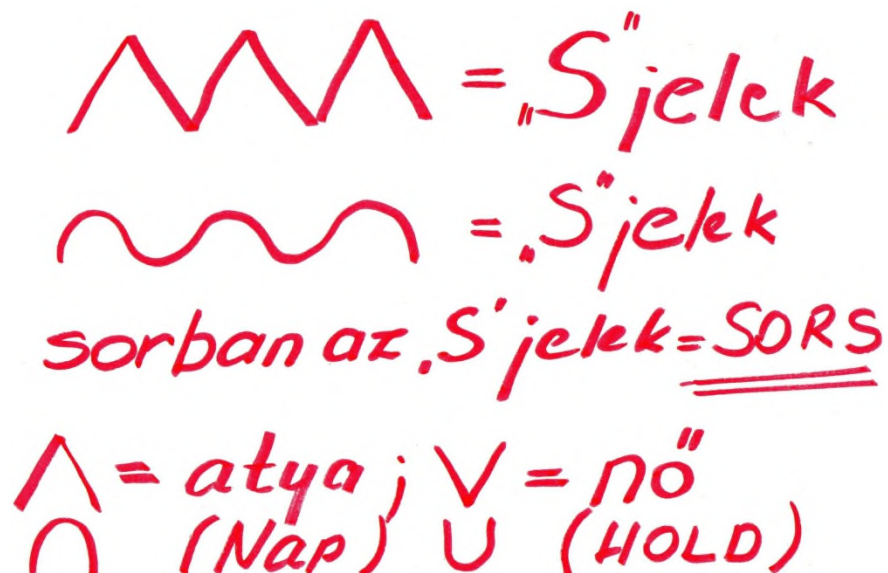
I believe that the runic sign for S is a stylized representation of the Sun's journey through the sky.



15. Explanation of the runic sign for S. (My own illustration)

From the religion of our ancestors, we know that, for the reproduction of a third person, a male and a female entity are necessary. In Hungarian, this female entity is called the Earth Mother, who is considered to be a virgin and is represented in the form of the Moon. The exchange of positions of the Sun and the Moon can be seen on the ceramics in what are called linear decorations. This is none other than the Heavenly Way (the Milky Way) or the Triumphal Way.

When a Hungarian man takes a wife in the eyes of God, in Hungarian he takes another half: FELESÉG. According to the linguistic rules imposed on us by the Germans, this word can be divided into syllables: fe-le-ség. This has no meaning, because the Hungarian word FELE is an independent root-word, which means half of something. Half of the ideogram for S represents the female concept in Heaven, and this is the Hungarian word FELESÉG. Our word FEL-S-ÉG also indicates a heavenly origin, from the Triumphal Way.



16. Explanation of the Hungarian word: sors (fate) (My own illustration)

„S” jelek = “S” signs

Sorban az „S” jelek = SORS (“S” signs in a line = SORS = fate, destiny)

atya = father; nő = woman

Nap = sun; hold = moon

By analyzing the Hungarian word FELESÉG from right to left, (ÉG-S-FELE) we see that it reads: “from the sky toward the S”, which means that the choice of the female partner takes place in Heaven, in other words, it is the will of God. In my illustration, the word SORS (fate, destiny) can be seen. This means days and nights continuously following each other, which have previously been determined.

From the facts presented above, the meaning of our word-root I-S is “Szár (mazik, ered) a Hadak Útjáról”, “Originates from the Triumphal Way”.

The Palóc women, even today, still follow this more than a thousand-year-old logic in their embroidery.



17. Palóc embroidery

Therefore, I state that the runic S sign is a Scythian-Celtic sign for the Triumphal Way. The reader may be familiar with the name: Vercingetorix. This name, the name of a Gallic leader, has been preserved on coins. On the coin, which appears below, the name seems to have been misspelled. It appears as Vercingetorixs. In my opinion, the name on the coin is not misspelled. The S letter has an important meaning, for it is a qualifying adjective.



18. Coin with head of Vercingetorix

Has nobody yet noticed this slip? The inscriptions of the Celts are filled with such inconsistencies. The letter „S” can also be found in the hair of Vercingetorix. Of course it

should be there, since the meaning of the sign is „divine leader”. This indicates the place of origin of Vercingetorix. The S symbol is the Carpathian Basin representation of the Triumphal Way. He was born to be a leader.



19. A stater of Vercingetorix

On this coin is the proof of what I am stating. The image of Vercingetorix is on this coin, with the letter S on his forehead, indicating his divine origin. It is not true that the Celts had more than 400 gods. They worshiped a god and a goddess. They named them according to their divine manifestation. Behind the names was God, the Creator. Such manifestations were Ogmios, the eloquent; Toranis, the avenger; Teutates etc. The Picts took this culture with them out of the Carpathian Basin, through Gaul to the present lands of Scotland, Ireland and Wales.²⁵⁰ If you can accept my explanation, then it will soon become clear why the battle horns of the Celts are shaped like an S.

²⁵⁰A British historian, the Venerable Bede, states that the Picts came from Scythia and were refused permission to settle in Ireland. They went to Britain, he wrote, where they were offered wives by the Scots and then began the occupation of northern Scotland. *Bede's Ecclesiastical History of England*, London, 1907, p. 20. translated by A. M. Sellar (*Historia ecclesiastica gentis Anglorum*) (Translator)



20. Battle-horns of the Celts (carnix), in the form of an S

With these horns, the free Celtic warriors were called to battle, and together they prayed to God, who lived in the Triumphal Way, for his mercy. Continuing my line of logic, I present the reason for the ritual bending of the swords of the Celts. Julius Caesar, in his work: *De Bello Gallica*, writes disparagingly about the poor quality of the Celtic swords. He writes: “*The Celts are forced to their knees in battle, because of the inferior quality of their swords.*” I would not expect any other opinion from the man who became famous for the Roman massacres. He writes this of the people who were called “*the people of iron*”. He probably knew the real reason for the bending of the swords, but he lied, which was not for the first time. He did not see the swords being straightened out, but being bent into the shape of an S. The Celts took with them into battle their sacrificial swords, which had not been heat-treated. In the village of Ludas, not far from where I live, a Celtic settlement was excavated 7-8 years ago. The bones showed traces of a fierce battle. They fought alongside the Scythian inhabitants against the invading enemy. Historians write about Scythicized Celts in many places in the Carpathian Basin.



21. Celtic sword bent into the shape of an „S” /Ludas/

There was a reason why they bent the sword into the shape of an „S” during the battle. After it was bent, the sword was placed onto the chest of the fallen warrior. This was nothing more than a message. They were prepared that none of the warriors would survive the battle. There would be nobody to report who fought valiantly. With this sword, they gave the message to the widows who would later walk through the battlefield. The soul of the warrior would be in the Triumphal Way, where it would live in the form of a new bright star. In this way they gave him the appropriate final honors.

The S-shaped sign is represented on the clothes of the Hungarians, and also on their pots. Everything that they eat, or wear is given to them by God, so they should give him thanks. It is not only the Hungarians who wear the sign of God, but the Scots do too. I know what the rhombus-shaped symbols on the kilt signify.



23a. Northern Hungarian „Palóc” embroidery designs

23b. Celtic jug

In the Hungarian designs, the wavy lines in the form of an S are interchangeably blue and red. Just as in the Triumphal Way, or in the sky, the sun and the moon interchange their paths eternally. (. . .)

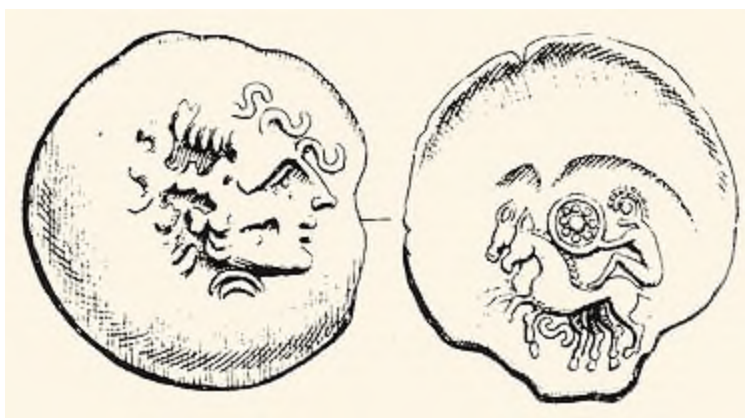


24. Neolithic symbol from Ireland



25. The S symbol from the Carpathian Basin

I could list those symbols which the “unknown sailors” left behind them on the shores of northern Scotland and also in Ireland. Those early sailors belonged to the Scythian culture, which today we call Magyar, and the world recognizes as Hun, who spoke the language that we Hungarians speak today. The Celts learned from us and used the ancient S runic symbol and the Latin variation.



26. Drawing on a Celtic medallion

Hungarians, even today, if something is not certain, give it a number (KÉT = two) followed by an S sign. This word is KÉT-S = két-es (doubtful) (TWO-S) or „ké-tes”. The latter (modern) hyphenation is absolutely illogical, for it has no meaning.




27. Celtic medallions

On these Celtic medallions, my logic is very clear. On the right side of the medallion on the left, the runic S signs can be seen one under the other, in other words the Hungarian word SORS (fate) can be seen with the exchange of the Sun and the Moon. On the medallion on the right this same concept is represented, using the Latin letter S. From the belly of the horse, three lines are drawn toward the S. This is our symbol for E, with the meaning of “the Most High”. I cannot go into detail due to space limitations. However, we can state that Scythians and Celts used the ideogram S to indicate the Triumphal Way.

The meaning of the Hungarian word TEN

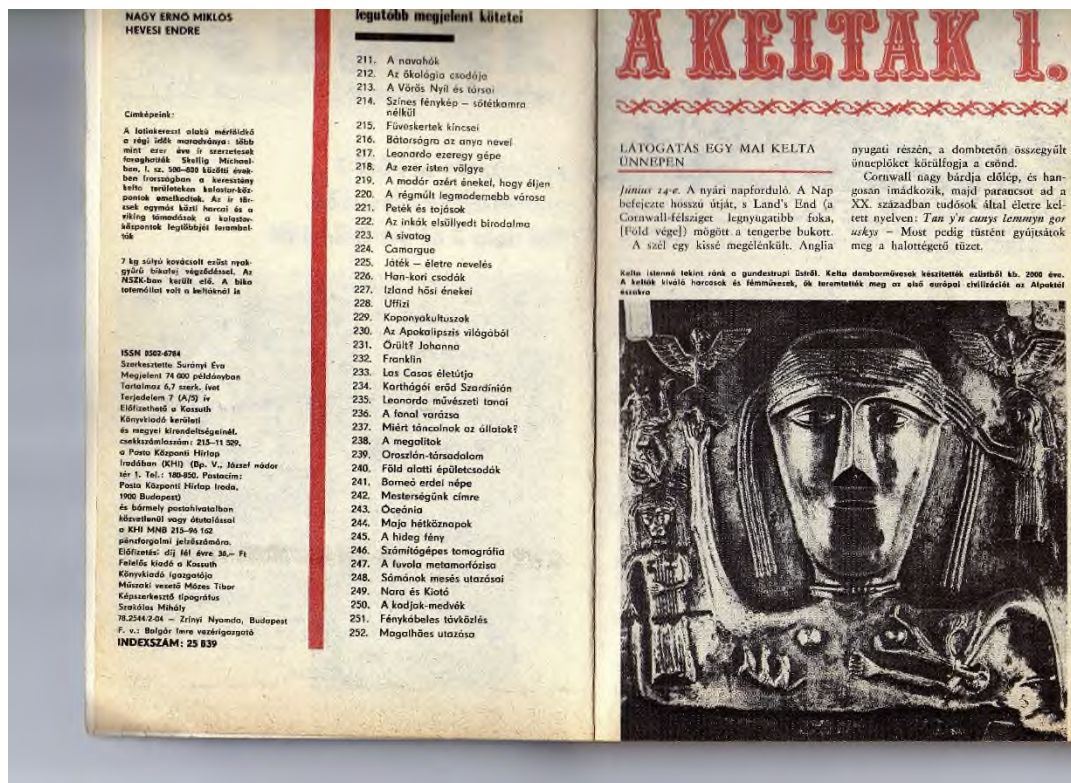
Since I am basically mostly involved with the research of the Celts – because of my own Celtic origin – I was excited to read the book by Sándor Timaru-Kast: *Kelta magyarok, magyar kelták* (Celtic Magyars, Magyar Celts). I believe, as I expressed above, that the Celts of the British Isles took the pictographic system and their language made up of Hungarian words, or rather word-roots, from their ancient home in the Carpathian Basin. In this language, the root-word TEN can be found, but let us not get ahead of ourselves.

They do not examine the root-word TEN. Its equivalent in Sumerian is DINGIR, in Turkish TINGIR, in Mongol TENGRI, and its meaning is infinity, soul, spirit, Heaven or GOD. Here I would like to note that it is interesting that the Sumerian cuneiform sign D, which originated from a pictograph, is phonetically equivalent to the Magyar runic sign for D, which is , whereas in other runic scripts, it can be found but with a different pronunciation. One version for the name of GOD (ISTEN) in the Turkish ancient religion was “tan-ri”. The refrain of a Turkish-Anatolian folk song is: “In the name of Tanri, to horse, to battle! Do not forget that Atilla is your ancient father!” The Chinese name for God was “tien” and the Japanese use “ten” or “tenno” which was the name for the Emperor, who was the representation of God. In Etruscan, it was “tin” or “tinia”.²⁵¹ (Forrai Sándor)

The exposé of the TAN-TEN word-root in the above mentioned languages is very logical. None of these languages gives us a concrete explanation of the meaning of the word. Let

²⁵¹ Forrai Sándor: *Az Isten szavunk eredete, jelentése és a történelmi háttér* p. 2. rovasiras.uw.hu/forrai.doc

me make up for this lack by quoting from the Scythicized Celtic language the exact meaning of the surviving TAN-TEN word-root.



28. Univerzum Magazine, No: 78/4²⁵²

On the first page of a three-part article I noticed a very interesting sentence, which the Celts of Cornwall wrote in their own language: **Tan y'n cunys lemmyn gor uskys**, meaning: *Now light the cremation fire*. It can be found on the right side above the picture. I know very little of the language of the people of Cornwall but it must be similar to the Scottish Gaelic language and to the language of the Celts of Wales. The Welsh equivalent of the Hungarian TŰZ (fire) is the word TÂN, which is pronounced TAN in Welsh.

If we accept that the word-root TAN-TEN means fire, then the word I-S-TEN means “originates in the fire from the Triumphal Way.” This means that we refer to the Father of everything, who comes from the Sun to Earth, in other words the GOD of the Magyars.

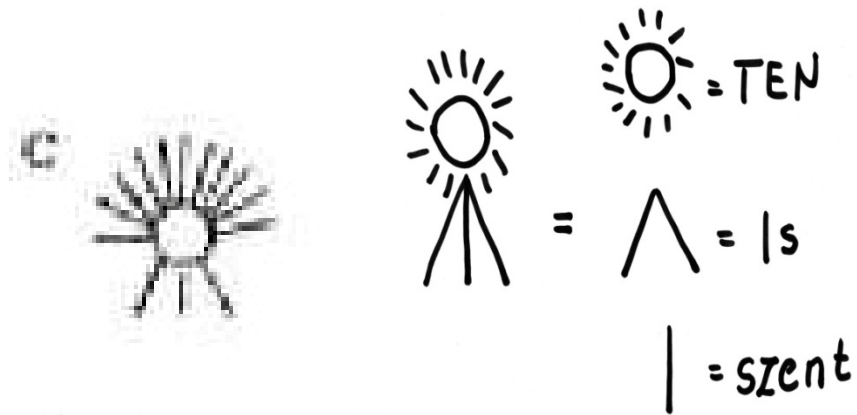
Logically then, the afore-mentioned Japanese expression “tenno” takes its place here, as the Japanese honor their Emperor as a God, and the symbol of God is the fiery sun which they still use today on their flag.

We can form numerous words with the word-root TEN or TAN. In Hungarian, we call the laws of God, TAN. We call a dance – single or double –TÂN-C. The teacher who teaches us about the world is called TAN-ÁR or TAN-Í-T-Ó in Hungarian, and from the ancient

²⁵² Univerzum magazine. No. 78/4. p. 3 ISSN 0502-6874. Published by the Kossuth Publishers. Hungarian Translation of an article by Merle Severy which appeared in the National Geographic.

word-root originates the Hungarian word TEN-G-ERI, referring to the sunny yellow color of the corn. I could list many more words.

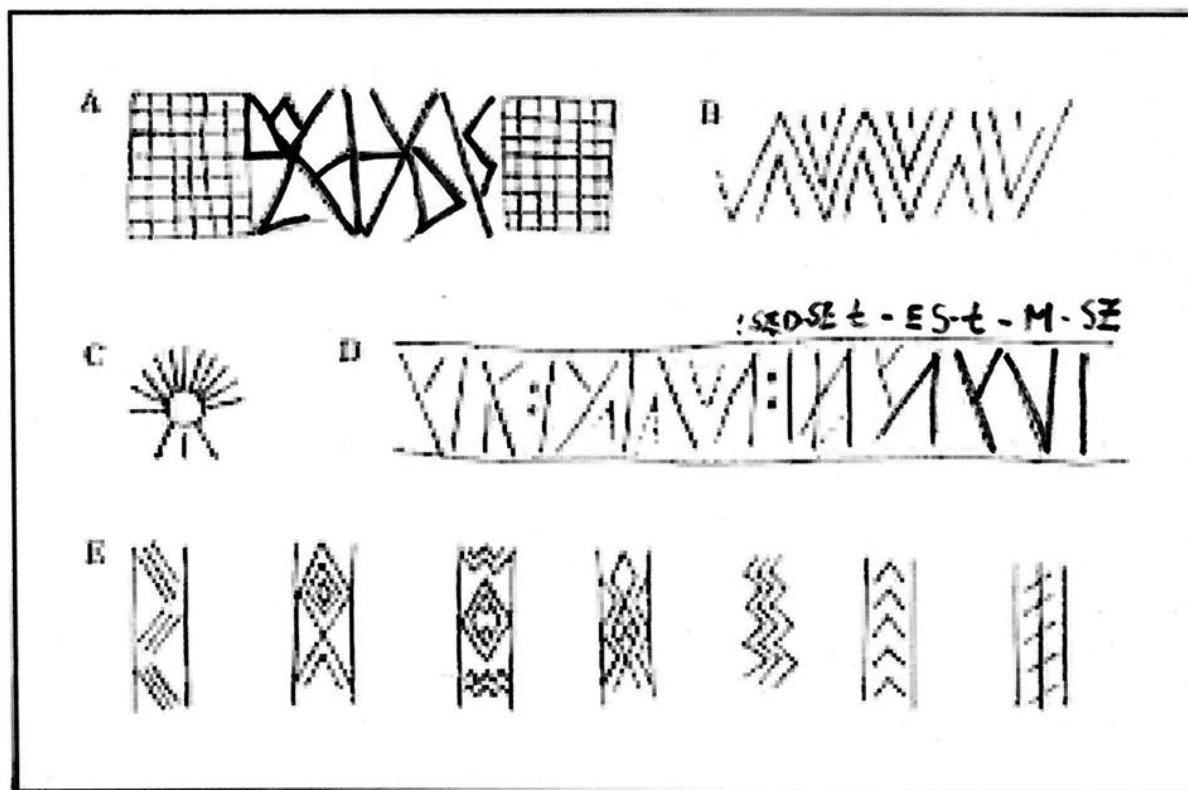
As we have mentioned before, the symbol I means origin (SZÁR), the symbol S indicates the Triumphal Way, and TEN means God the Creator stepping down to Earth from the Sun. Thus another symbol is understandable, also from Newgrange.



29. Sun Symbol in a chamber at Newgrange

I believe these symbols to be Scythian, and their meaning is “holy God”.

What I have presented so far have been similarities between symbols from Ireland and the Carpathian Basin. I state that the early inhabitants took over all these from the Scythians, (Magyars) and altered them according to their own taste. To crown my logic, I have saved the fact that part of the proto-writing found in Ireland can be deciphered and understood, following my logic.



76 Proto-writing

- A Symbols on spiked object, Skara Brae
- B Zig-zag symbol outside House 7, Skara Brae
- C Sun symbol in chamber at Newgrange
- D Symbols on bed in House 7, Skara Brae
- E Symbols on the Brodgar Stone, Stenness

30. Proto-writing in Ireland and Scotland

First of all, I call your attention to the symbols in the line marked B. Earlier, I gave my decipherment of this symbol, the concept of the Triumphal Way. Therefore, the Sun (runic symbol S) can be considered a male concept and the Moon (W-V-M) a female concept. Above the female symbol is a little vertical line, indicating the genital passage.

I have already given the decipherment of the symbol, which is indicated by line C. Now let me explain the first part of the symbol indicated by D.

This writing can be found in Northern Scotland, in a building in the region of Skara Brae, carved above a bed.

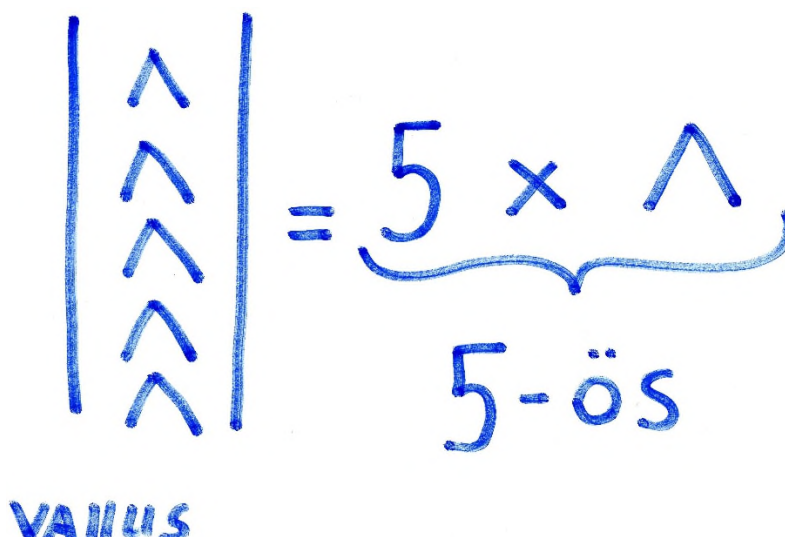
So, from right to left are carved the runic symbols for SZ. M. S. T. SZ, which in Hungarian is: SZEMET SE TESZ ... meaning: “not even close the eyes”. Therefore, the person was not able to go to sleep. This is why the writing is above a bed. The only difference is that the branch on the runic symbol for “t” is on the opposite side from that used today. The decipherment of the rest of the text will be a task for experts who are more skilled than I am.



31. Palóc embroidery

The double-points separate ideas here as they do in carving.

I believe that, when these carvings appeared on stone, they indicated numbers in a different way than they do today. The concept of numbers was expressed with ideograms. Since five sailors arrived on the coast of Ireland, it is not surprising that the carvings on the Brodgar Stone contain five symbols. In the table presented above, among the symbols in the E group, I call your attention to the sixth and seventh symbol, because Scythians, speaking the Hungarian language, left these carvings.

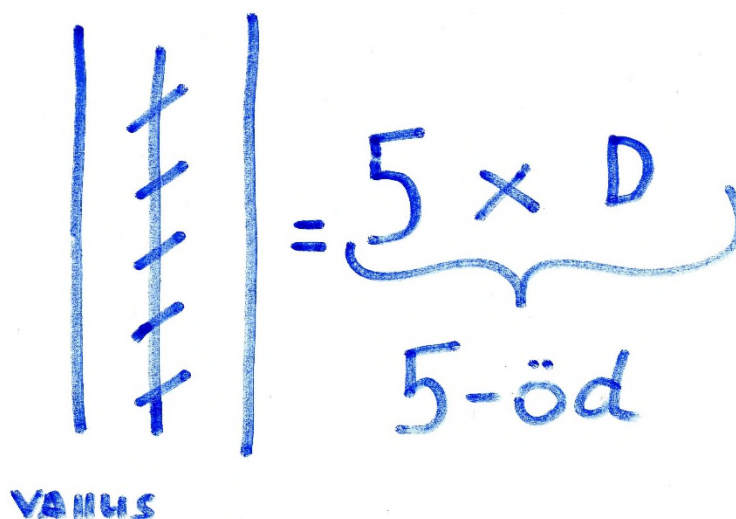


32. Explanation of the word „ötös” (five-man)

The runic sign for S is repeated five times beneath each other between two lines. This represents five sailors, sitting behind one another. The two vertical lines are the two sides of the boat.

Even today, when we refer to a boat with several paddlers, we talk of a KAJAK KETTES (two-man kayak) or KENU NÉGYES (four-man canoe) to indicate the number of paddlers. Just as on the carving, this was the kind of boat, in which four men were paddling and one was steering, and it was called an ÖTÖS HAJÓ (a five-man boat)

When a Hungarian wants to state that, in addition to himself, there are four other men in a group, he says: ÖTÖD MAGAMMAL VAGYOK. (There are five men, including myself). Following the logic of the carved boat in representing the concept of five, I would represent the concept of ÖTÖD MAGAMMAL (five, including myself) by drawing two vertical lines and within them five runic D symbols.



33. Explanation of the concept of „ötöd” (five including myself)

This is the last symbol in the E group on the table. Across one vertical center line, there are five slanting lines. The Hungarian runic sign for D is a vertical line with one slanting line across it. This sign joined with four others represents the five and the sign D in the same pictograph. So, the meaning of the symbol is ÖTÖT AD (it gives five) following the logic of ÖTÖD MAGARA (five including oneself). The symbol represents five sailors.

Naturally there are many symbols in Scotland that may be deciphered on the basis of my logic, because every, and I emphasize every sailor, who spoke Hungarian, left them behind. They were the first who, in five-person, unstable, wide, flat-bottomed boats, made maps of the shores of Ireland and Scotland. They were the ones, who before the appearance of the Vikings, drew the first maps. I found a symbol in Scotland, which expresses a similar name as in Hungarian, and leaves no doubt about the meanings of the symbols that I have already deciphered. On the basis of the comparisons that I have introduced in this study, I suggest that the scientific standpoint on the Scythians and the Finno-Ugric origin of the Magyars

be re-examined. We Hungarians are the descendants of the Scythians, those Scythians, who worshiped the Sun as their creator and the Moon as their birth-mother.

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ABOUT THE AUTHORS

MARGARET BOTOS

I was born in Bridgend, South Wales on April 20, 1939. I obtained a B.A. in French and German from the University of Wales, Cardiff, in 1961 and my M.A. in Comparative Literature from the University of Rochester, NY in 1975. I traveled to Canada in 1964, where I met my husband, László, who was a freedom-fighter in 1956, who had fled to Canada. We were married in 1966 and we have two children and six grandchildren. I worked as a teacher for many years and later as a social-worker. We now live in a small village in New York State.

I helped my husband first with the translation of Dr. Sándor Nagy's book, *A Magyar nép kialakulásának története*, which was published as: *The Forgotten Cradle of the Hungarian Culture* in 1973; then with various translations for Dr. Ferenc Badiny-Jós and Dr. Sándor Csőke. I also translated *Corvin köz, 1956* (*Corvin Circle, 1956*) by the leader of the freedom fighters, Gergely Pongrácz, which was never published. In 1995, we published *The Homeland Reclaimed*, and in 1996 *Hazatérés*. In 2000, we published *The Road to the Dictated Peace* followed by *Út a Trianoni Békeparancshoz*. In 2005, we established the Magyarságtudományi Intézet (Institute of Hungarian Studies) www.magtudin.org in order to publish on the Internet works which have been ignored or unpublished, in both Hungarian and English, and Hungarian books which are out of print, in order to further the research of Hungarian studies. In 2008, I helped my husband with editing *Magyarságtudományi Tanulmányok* and, with the help of Susan Tomory and others, I translated it as *Selected Studies in Hungarian History*. These last two books were published by the World Federation of Hungarians.

I became interested in Celtic studies after reading a book by Sándor Timaru Kast, *Kelta Magyarok, Magyar Kelták*, which I translated. (The translation is as yet unpublished.)

* * *

SÁNDOR TIMARU-KAST

My field of research is the Celtic world and, within this, the question of the Celtic-Magyar relationship. I started to work regularly in this field in 1994. I gave my first lecture on this

subject, in 1995, at a Conference on Ancient History in Tapolca, at the Zúrich Magyar Historical Association's summer-camp. I was offered membership in the fall of that year, and I have been a member of the ZMTE (Zürichi Magyar Történelmi Egyesület) since that time.

1995–1998: I delivered lectures on ancient history at the meetings of the ZMTE.

At the International Conference entitled „Our Eastern Roots”, October 29–31 1999, to commemorate the 215th anniversary of the birth of Sándor Kőrösi Csoma, I first presented my lecture entitled *Celtic Magyars, Magyar Celts*.

Further lectures concerning the Celtic-Magyar relationship were held between 2000 and 2007 in Budapest, Frankfurt, Szentendre, Marosvásárhely, and Győr (with several returns), and also Szabadka, Kecskemét and Hódmezővásárhely.

My presently published book is: *Kelta magyarok, magyar kelták*, Budapest, 1999, Magyarok Háza.

My most important studies:

A kelta-magyar rokonság nyelvünk tükrében (1995)

A magyar kelták (1998)

A vaskor népe. A kelta Anyaország és a kelta Honfoglalás (2000)

A kelta mondavilág (és magyar párhuzamai) (2001)

A „Jóanya” törzse. A kelta hitvilág, hagyományok, művészet és világkép (2003)

* * *

DR. ATILLA GRANDPIERRE

Dr. Grandpierre completed his university studies at the Eötvös Lóránd University (ELTE). He has his Ph.D. in Physics and is a candidate in astronomy at the Hungarian Academy of Sciences (MTA). He is the chief associate in Science at the Konkoly Thege Research Institute of Astronomy of the Hungarian Academy of Sciences. He is on the board of editors of many international scientific journals. He is occupied in researching the origin of solar activity, the nature of the Sun and the Universe, biology and its connection to the natural sciences and the firmament, the connection between Man and the Universe, the world view of the ancient Hungarians, ancient knowledge, music and history. He is the founder and singer of the musical groups Vágtató Halottkémek and Vágtázó Csodaszarvas.

His books on the subject of ancient history and ancient religion are the following: *Karácsony* (Barrus Könyvkiadó 2006). Co-authored with Grandpierre K. Endre: *Atilla és a hunok. A szkíta-hun-magyar folytonosság* (Napkút Kiadó, 2006); *Királyi mágusok ősnépe: a magyar* (HUN-idea, 2007). His web page: www.grandpierre.hu/ujdonsagok0.htm.

* * *

LÁSZLÓ BOTOS

I was born on January 3, 1935 in Simontornya, Hungary. I grew up in Újpest but finished my public school in Bercel, Nógrád County and Budapest. Due to a football accident I could not continue my education for years, because of constant headaches and strong dizziness. This is why I enrolled in the Mátyás Rákosi Technical College in Csepel, as an industrial student.

After a long recuperative period, lasting for years, I underwent an operation, which was second in the world, conducted by the three most famous brain surgeons of the country. I was able to fulfill my dreams, as far as sports are concerned, in the Kayak-Canoe Association of the Budapest Builders Association, which gave me back my self-confidence, after such a long period. In September, 1956, I was selected to be a member of the Hungarian Kayak-Canoe Junior National Team. After the fall of the 1956 Freedom Fight, I fled from retribution, through Yugoslavia, first to Italy and then to Canada.

During the bitter years of homelessness, I began to study the origin and history of the Hungarian nation. I felt a need to refute the deliberate falsification of Hungarian history and to participate and contribute – with my meager resources – in making known the true history of the Hungarians. Our first undertaking was the translation into English of a book by Dr. Sándor Nagy, entitled *A magyar nép kialakulásának története* – the history of the development of the Magyar people. My wife, who was born in Wales, helped with the translation. The book was published under the title: *The Forgotten Cradle of the Hungarian Culture*. After this we translated Gergely Pongráz's book *Corvinköz. (Corvin Circle '56)*. We have translated for the linguists, Dr. Ferenc Badiny-Jós and Sándor Csőke. We also translated many petitions and information books.

In 1995-1996, I published my books: *The Homeland Reclaimed*, and *Hazatérés*. These were followed, in 2000-2001, by the *The Road to the Dictated Peace* and its Hungarian version *Út a Trianoni Békeparancshoz*. Both of my books received a gold medal from the Árpád Académie in Cleveland. I collected the necessary materials for the books for ten years, during my lunch hours, and waiting for my children at their karate, swimming and piano classes. In 2005, I initiated the organization of the Magyarságtudományi Intézet – Institute of Hungarian Studies. On its website, www.magtudin.org we publish scholarly

studies in two languages from authors who are shunned by the MTA – the Hungarian Academy of Sciences in Budapest.

In 2008, I edited the bi-lingual publication of the *Magyarságtudományi tanulmányok – Selected Studies in Hungarian History*, which contains articles by many scholars about the ancient history of people speaking agglutinative languages, our connections with them and their spread from the Carpathian Basin. This was published by the World Federation of Hungarians in Budapest.

* * *

SUSAN TOMORY

I was born on September 11, 1930 in Budapest. I spent my early childhood in Majsza Miklósvár in Tolna County. We moved later to Dombóvár, where I lived until my high-school graduation. During World War II, we fled to Bavaria and lived there for almost a year as refugees. Returning home to Soviet-occupied Hungary, I struggled for livelihood under the double burden of being a „class foreigner”, and „having been in the West” – both were unacceptable in those years. I lived in Budapest during the 1956 Revolution and Freedom Fight. I crossed the Hungarian border to Austria on November 27, 1956, and came to the USA. I married and became the mother of three children. My American-born children are bi-lingual; all speak Hungarian. I have one grandson.

The most influential person in my life was Adorján Magyar, linguist, ethnographer and artist. It is through him I learned about the ancient European origin of our people, the Magyars, and their culture-building role in this sphere. I strive to further these studies even today and to share them with all, who are interested in this subject.

My studies and qualifications:

Számviteli Főiskola Budapest, chartered accountant, 1952;

Szt. László Hospital Budapest, School of Nursing, 1955;

Nursing degree in the State of Illinois in 1972, Certified Gerontological Nurse, 1989; University of Connecticut 1957–58;

Harvard University Graduate School of Arts and Sciences Sumerian/Akkadian language studies 1963–64;

Due to political restrictions in Communist-occupied Hungary and financial restrictions in the USA, most of my education has been informal.

Job experience: I was employed as the Director of Nursing in retirement and nursing homes until my retirement.

I organized a weekend Hungarian School for 60 children, to teach Hungarian culture/history/language and *rovás* (runic) writing.

Writings: Books, articles and lectures in the field of religion/language/ethnography/ancient history. I was also the founder-editor of the bi-lingual *Journal of Hungarian Studies*. Today the Institute of Hungarian Studies continues this work.

* * *

KLÁRA FRIEDRICH

I was born in 1948 in Budapest. My father's ancestors were teachers in Bars County, my mother's were farmers in Tolna County. I was striving for a degree in Art History, but I was declared a „clerical reactionary” and, for this reason, I was refused admission to University three times. Therefore, I chose to become a children's speech-therapist (logopedist). I worked in this field for 34 years, and loved helping children with special needs. I learned the *rovás* (runic) script from my father, and I started to research it as an adult. I received a lot of help in this field from my husband, Gábor Szakács. We have written several books and pieces of music together. We have one child who lives and works in the U.S.A. as an engineer.

My works are the following:

- *Múltunk szétgurult gyöngyszemei* (1994)
- *Roga koronája* (1997)
- *Tanuljuk és tanítsuk rovásírást* (1998)
- *Rovásírás gyakorlatok nem csak gyerekeknek* (2000)
- *Attila ifj úsága* (2002)
- *Rovásírás tankönyv és szakköri ötlettár* (2004)
- *Roga királyfi* (2004)
- *Rovásírás játék nem csak gyerekeknek* (2005)

Works co-authored by Klára Friedrich and Gábor Szakács:

- *Kárpát- medencei birtoklevelünk a rovásírás* (2003) –
- Kőbe vésték, fába rótták* (2005)
- *Tászok-tetőtől a Bosnyák piramisokig* (2007)
- *Attila ifjúsága* and *Pogány imák* (lyrics of the songs)

* * *

DR. LÁSZLÓ KÁROLY MARÁCZ

László Károly Marác was born in 1960 in the city of Utrecht, Holland to parents who were refugees following the Freedom Fight of 1956. The memories of the events of 1956 made a deep impression on the family and they determined to preserve the Hungarian language and culture. He graduated from the University of Utrecht with a Master's degree in Philosophy, summa cum laude. As a second-year student, he translated into Dutch a novel by Ferenc Sánta: *Az ötödik pecsét*. He received his Ph.D. from the University of Groningen in 1989. His doctoral thesis was written in English: „*Asymmetries in Hungarian*”. Between 1990 and

1992, as a recipient of the Nielsen-Stensen Scholarship, he conducted research at MIT in Boston, USA, as a “visiting scientist”. He delivered lectures at American and Canadian universities on the subject of the Hungarian language and grammar. Since 1992, he has been a professor at Eastern European Institute of Amsterdam University, where he teaches the Hungarian language and history and presently lectures on Central European politics.

Since 1995, he has been occupied with Hungarian-Dutch connections. He is working on Hungarian-Dutch co-operation in the field of education. In connection with this he has published a series of books, under the auspices of the Teleki László Central European Institute. (For example: *Magyar tükkör – segédkönyv a hungarológiai oktatásához.* 1995) At the request of the Hungarian and Dutch police chiefs, he is evaluating the collaboration between the Hungarian and Dutch police forces. (See: Dr. L. K. Marác: *Evaluative Survey, 1993–1995. Police Partnership Programme, The Netherlands – Hungary*, p. 62.). In 1998, the European Cultural Foundation asked him to edit a book about the integration of Central Europe (see: László Marác: *Expanding European Unity, Central and Eastern Europe. Yearbook of European Studies, Annuaire d’Études Européennes* nr. 11, Amsterdam – Atlanta, GA, 1999, p. 171.)

In recent years, Dr. Marác has been researching the structure of the vocabulary of the Hungarian language, the system of word-roots, the origin of the Hungarian language and the renewal of the Hungarian language. He believes that the Hungarian language was formed independently and was not tied to the Finno-Ugric relationship. According to László Marác the renewal of the Hungarian language is basic to the renewal of the Hungarian people. In 1996, he received the Bocskai prize for his dedication to the Hungarian people and his work on behalf of the Transylvanian Magyars. He was honored in 2001 with the title of „Knight of the Hungarian Culture” „for his work in the research of the Hungarian language and the European Integration.” In 2005, he received the Gold Cross of the Hungarian Republic for his work on behalf of Hungarian Culture. In 2007, his latest book was published: *Magyar újjászületés – Politikai emelkedések Közép-Európáról.*

* * *

DR. KORNÉL BAKAY

Kornél Bakay was born in Kalocsa, Hungary on 27 May 1940. He is an archaeologist and politician. His tertiary studies were at the University of Budapest where he read Archeology and History. He was a pupil of the eminent archeologist Gyula (Julius) László. He received a scholarship from the Institute of Archaeology of the Hungarian Academy of Sciences (1963-1965). Following this he worked for the Academy until 1972, first as a

research worker, then as head of its Archaeological Institution. Since 1977, he has been Director of the Municipal Museum of Kőszeg. He began to teach in 1981, first at the Educational Academies of Szombathely and Eger then at the University of Miskolc, where he was Professor and Head of the Department of Hungarian History. His field of research is Ancient Hungarian History, Medieval Archaeology and History of Religion. In 2000, he participated in an archaeological excavation in Kazakhstan and in 2001, he was on a study trip in Armenia. His works include *Scythian Rattles in the Carpathian Basin and their Eastern Connections* (1971), *The Founding of the Hungarian State (A magyar államalapítás)* (1978), *Die ständige Ausstellung des Jurisich Miklós Museums Kőszeg-Burg* (1983), *Who are we? Where did we come from? (Kik vagyunk? Honnan jöttünk?)* (1994), *Sacra Corona Hungariae (A Magyar Szent Korona)* (1994), *The Archaeological Sources of Our Ancient History, vols I-III (őstörténetünk régészeti forrásai I-III)* (2004, 2004, 2005). The University of Miskolc bestowed an Honorary Doctorate on him in 2000.

* * *

ISTVÁN VALLUS

I was born on December 2, 1966, in Ózd, an industrial city in Hungary. I was trained to be an electrician, but I have also worked as a steel-worker and driver, and unfortunately, after the closure of the factory in Ózd, I became unemployed. Then I joined the police-force, where I served for 16 years.

I climbed up the ranks and, from a policeman on the beat, I became a criminal investigator and then a commanding officer. The highest level of education I achieved was the Police Academy, where I learned investigative methods and applied them in my own life. I do not have a background in history, but I do not consider this a disadvantage.

Eight years ago, I accidentally learned that the Treveri Gauls lived in the valley of the Moselle River at one time, and they called their plough the „vallus”, which is my family name. At that time, I began to research the Celts, particularly the Treveri tribe. I noticed that there were many similarities between the Celtic culture and the Magyar culture, although, according to official historiography, these two cultures do not have much in common.

I retired in 2008 and was able to spend more time on research. Using my logic, I came upon a very ancient system, on the basis of which I can offer explanations that may be accepted or may serve as subject of debate. I offer decipherments of the symbols found on megaliths in Ireland and Scotland, and their counterparts in the Carpathian Basin. I am deciphering more and more symbols all the time. I have not yet published my results. God has given me a wonderful partner in the person of my wife, Andrea, who has given me two beautiful children, my 16-year-old son, Balázs, and my 11-year-old daughter, Emilia.