

**THE FORGOTTEN CRADLE
OF THE HUNGARIAN CULTURE
S A N D O R N A G Y**

SÁNDOR NAGY

The Forgotten Cradle of the Hungarian Culture

Translated by László and Margaret Botos

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TRANSLATOR'S PREFACE.

The Sumerians, who were living in Mesopotamia in the third and second millennium B.C. are generally believed to have scattered and died out after the Akkadians and Assyrians attacked their cities and drove them from their arable lands. Their language is also supposed to have gone out of use.

In this book, Dr. Sándor Nagy states and convincingly proves that the Magyar (1) (Hungarian) language and people are directly descended from the Sumerians. He does not take his material from books already written, but presents his readers with the results of fifty years of research and offers his conclusions.

At the beginning of this century, when the writer was a student at the University of Budapest, Ede Somogyi, a Sumerologist called his attention to the Sumerian-Magyar relationships and the similarities between the two languages. From that time on, Dr. Nagy made a thorough study of the Sumerian language. He also studied the Codices of the Árpád dynasty, (2) sixty-three volumes written in Latin, from which he takes numerous examples of settlement names (3) which can be analyzed with the help of the Sumerian language. (4)

At the same time as he was studying the Árpád Codices, between the two World Wars, he traveled extensively through the land of Trianon Hungary (5) so, besides the written historical proofs, he was able to collect geographical, linguistic and ethnological data to prove his statements. To this end, he researched the Museum exhibits of Budapest and other important cities and he himself made archeological excavations.

Dr. Nagy successfully proves the Sumerian origin of the Magyar (Hungarian) language and people and in so doing, disproves

the currently believed theory, which is taught in schools in Europe and all over the world, that the Hungarians are descended from the primitive Vogul people who live in Siberia, and that the Hungarian language belongs to the Finn-Ugrian language family. This theory was introduced by the Hapsburgs after the Revolution of 1848. The Hapsburgs, seeking revenge, committed spiritual murder, in that they tried to break the spirit of the Magyar people by insisting that they learn of their lowly origins and become ashamed of their barbaric ancestors. This theory is linguistically weak in that the relationship is based on two-hundred cognates in the Finnish language, whereas in recent years more than two-thousand Magyar (Hungarian) words have been traced to the Sumerian language.

Dr. Sándor Nagy's book is not a dry, linguistic study, but it offers the average Hungarian an interesting, readable account of his ancient origins. In translating this book we have kept as near to the original as was possible and we hope that this translation will arouse in the English-speaking Hungarian emigrants a pride in their ancient heritage and a desire to research this subject further in order to overturn the old theories and recognize the ancient forefathers of the Magyar people, — the Sumerians.

We are greatly obliged to Elizabeth Bielski Pozo for giving the manuscript its final shape.

L.B. and M.B.

FOOTNOTES TO TRANSLATOR'S PREFACE.

All footnotes are translator's notes unless otherwise stated.

1. In this translation, the adjective **Magyar** means Hungarian and is used to describe anything Hungarian. The noun **Magyar** means Hungarian(s). The **ancient Magyars** or the **ancient forefathers** are those descended from the Sumerians, who were living in the Carpathian Basin at the time of Árpád's invasion, the Magyar Conquest, which is often referred to as **the Conquest of A.D. 896**. The **Conquering Magyars** are Árpád's army, descended from the Megyeri tribe, who gave their name to the country — Magyarország (Hungary) — and to the Magyar people and their language. **Modern Magyar** is the Hungarian language spoken today. **Old Magyar (O.M.)** is the language derived from the Sumerian, and its name is taken from the conquering Magyars.
2. The Árpád dynasty was the ruling house of Hungary from A.D. 1000 to A.D. 1301, named after Árpád the leader of the conquering Magyars.

The Árpád Dynasty:

1000-1038 Saint István (Stephen)

1044-1046 Peter Orseolo

1041-1044 Aba Sámuel

1047-1060 Endre I (Andrew I)

1060-1063 Béla I

1063-1074 Solomon

1074-1077 Géza I

1077-1095 Saint László

1095-1116 Kálmán

1116-1131 István II

1131-1141 Béla II

1141-1162 Géza II

1162-1172 István III

1162-1163 László II

1162-1163 István IV

1172-1196 Béla III

1196-1204	Imre
1205	László III
1205-1235	Endre II
1235-1270	Béla IV
1270-1272	István V
1272-1290	László IV
1290-1301	Endre III

The Árpád Codices were manuscripts written during the Árpád dynasty, referred to in the text by number of Chapter, volume and page, e.g. (Ch.I.3.65) This is from the document collection of György Fehér: **Codex Diplomaticus Ecclesiasticus ac Civilis Regni Hungariae**. Gustav Wenzel's document files of the Árpád Era are quoted as W.Volume and page, e.g. (W.III.520). The documents from **Hazai Okmánytár** of the Árpád Era are quoted as: H.O. volume and page, e.g. (H.O.V.13).

3. All place-names (settlements, cities, counties) in the translation are Hungarian, unless otherwise stated.
4. In the text, Sumerian words appear in boldface type, Hungarian words in double quotation marks and English translations of Hungarian words in single quotation marks. Note that there is a pronunciation chart at the end of the book.
5. "Trianon Hungary" is the term used to describe Hungary under Admiral Horthy (1922-1944) after the Treaty of Trianon, 1920, which gave large parts of Hungary to Austria, Yugoslavia, Rumania, Czechoslovakia and Italy.

FOREWORD: FROM THE AUTHOR.

Those issues which will be discussed in this book are certainly not new, yet until now they have been hidden from the Magyar (Hungarian) people. The reason that these facts were hidden, is that our Magyar historians and linguists were prevented from studying the documents and charters of the Árpád dynasty by intruding political situations. None of the historians recalls these works. They always quote later writings in which there are mistakes and thus the mistakes are compounded.

The Árpád records consist of sixty-three volumes, each containing eight hundred pages. From these written documents, the researcher can accurately describe the society of that era, its economical and legal structure. By neglecting the Árpád Codices, the Magyar linguists mistook the origins of the Magyar people, and they not only believed but very firmly advocated that the Magyars originated from the Vogul people, whose standard of living was similar to that of the Wallachian gypsies. To make this theory hold water, they invented the following ludicrous fairy-tale: In the fifth century B.C. in the Asian wilderness, where the Vogul were living, a tribe of "Turkish" (1) horsemen conquered them. They intermarried with the Vogul and from these unions descended the Magyars (Hungarians). This is patently an invention because the "Turks" came into existence for the first time in the sixth century A.D., while the Vogul did not appear until the twelfth century.

This book should explain why previous Magyar linguists had to invent that Vogul fairy-tale and spread it all over the world. In writing this book, I suffered many discouragements, but love for my people continually sustained me. I know it is difficult to change a habit and more difficult to give up a passion, but the most difficult task is to try to change the mistaken beliefs of experts. I dare to attempt that task and I believe that I must succeed, because the documents and evidence are decisive.

Dr. Sándor Nagy

TRANSLATOR'S FOOTNOTE TO FOREWORD:

1. The term "Turkish" was applied to a number of nomadic tribes who rode horses and fought with bows and arrows. It does not mean that they came from the land we now call Turkey.

STUDY OF SETTLEMENT.

Magyarország (1) (Hungary) is situated between the forty-third and forty-ninth parallels, at approximately an equal distance from the Tropic of Cancer and the North Pole. So her climate is moderate. The winter is not very cold and the summer is not too warm. In her soil, everything can be grown except citrus fruits or bananas. The upper layer of soil is quite thick, and with good soil cultivation, gives a rich harvest. This variety makes life pleasant in a land whose climate is as free of extremes as is her average annual rainfall. In her mountains we can find all the important minerals and ores and enough salt for the country's needs. Her waterways are the most superb in Europe and were especially so in ancient times. The Árpád documents show this to us clearly. The abundance of fish insured a more secure way of life.

This land is located in the middle of Europe, and thus in the middle of the Aryan (2) people, who populated practically all of Europe. Their settlements can be found as far north as the Northern Ice Line. In Persia, which was their homeland, only twelve people were able to live in the area of a square kilometer, whereas in Magyarország (Hungary) one hundred and five could subsist per square kilometer. Therefore they were forced to leave Persia because their land could only support a small number of people and there was very little precipitation. So, before recorded History, they overran India and Asia Minor, from which they populated Europe to such an extent that they even absorbed into their race the whites who had survived the Ice-Age.

This is shown especially with the Germanic and Slavic peoples, because the language of the Aryans, mixed with the language of the white Europeans, produced the Germanic and Slavic language families. Both these language families originated in Europe and did not, as many German linguists state, enter Europe already formed. (3) The origin of the Magyar (Hungarian)

language also gives linguists cause for dispute. As there are similarities between the Asian on the one hand and the Germanic and Slavic language families on the other, we can find similarities between the Magyar language and many Asian languages, but because the Germanic, Slavic and Magyar developed independently, we cannot definitely state their origins.

This "island" of Turanian (4) people not only resisted the Aryan invasion, but also maintained its own way of life for centuries after that. Was this isolation accidental? Or was it the result of historical factors? The complete isolation of such a people from the entire surrounding territory cannot be accidental because accident does not make History. History is made by the efforts of nations to conquer or resist attack. In theory, the accidental case cannot be an important historical factor, although it could temporarily affect a man's life or a nation's progress. Therefore that little island in the middle of the Aryan "ocean" must exist as the outcome of its resistance to the Aryan influence and attacks in that part of Europe. But what does this prove? It proves that if the Turanian peoples had not settled in the Carpathian Basin before the Aryan peoples migrated there, then the Aryans would have settled there instead, just as they did all over Europe. Moreover, if the Turanians had not outnumbered them, the repeated attempts of the Aryans to settle in that region would have been successful. In some sparsely populated places, they did settle among the Turanians. If the Aryans had outnumbered the Turanians, the Turanian language family would have died out in time, which it did not, because the language of the majority always survives, unless the language of the minority is forced upon the majority, e.g. by compulsory language study in schools.

The Germanic language family was formed in the Southern part of the Scandinavian Peninsula. The Slavic language family was formed in that part of Europe which lies between the Dnieper and Vistula rivers. But a language can only remain pure in a land where the dominant race is the original race, and where no other races or languages have intermingled with it. Therefore, in Europe, we have no pure species or language.

Which of the Turanian peoples and languages absorbed the language of every race which settled near it in the Carpathian Basin, without essentially changing its structure? Without doubt, it is the race which has survived to the present time through all the troubles which confronted it in the heart of Europe. (5) I firmly believe that in this conclusion there is no bias.

The Magyar language was spoken in the Carpathian Basin a few thousand years before Árpád's conquering regiments settled there in 896 A.D.

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 further 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 (6) state. Since my conclusion is incontrovertible because of its basis in historical fact, it may stand as my number one milestone on the route to the truth about the origin of the Magyar people and language.

The historical proofs of my claim will be as follows. I will have to prove that the Carpathian Basin was a well populated area in ancient times. Moreover, I will have to prove that these ancient people were speaking the same language as we Magyars speak today, although it was a primitive form of the language. This is what we call progress.

TRANSLATOR'S NOTES TO CH.I.

1. Magyarország — The translator intends to use the Hungarian name for the country we know as Hungary. In the first chapter, the two names will be used, but thereafter only Magyarország will be used. This is to make it clear to the reader that Hungary, as we know it today, is only a remnant of its former territories which once covered the Carpathian Basin.
2. Aryan— a member of the Caucasian race, one branch

of which occupied the Iranian plateau, while another branch entered India and conquered the primitive inhabitants. The Aryans spoke the language from which the Indo-European languages are derived, not to be confused with Aryan as used in the Nazi philosophy, one of a theoretically superior Caucasian race; a non-Jew.

3. This is Dr. Nagy's own theory.
4. Turanian — a nomadic people who preceded the Aryans in Europe and Asia.
5. i.e. the Magyar people.
6. Vogul theorists: those historians who state that the Magyars (Hungarians) are descended from the Vogul people.

II.

THE MOST ANCIENT REMAINS IN THE LAND OF THE MAGYARS.

In 1964, news traveled all over the world, about the excavation, in a town called Vértesszöllős (1) (Hungary) of the oldest human remains in Europe. together with burned animal bones and primitive tools. The remains are older than the Neanderthal or Aurignac remains, and are believed to be 400,000 years old. Vértesszöllős is near the old lake near Tata, which was fed with hot springs. I do not wish to identify that place with the Magyar settlements. However, at that time, men in this area were living in communities to overcome hardship, to be able to obtain the necessary foods and defend themselves. Besides Vértesszöllős, there were many places in the Carpathian Basin suitable for settlement, e.g. at the hot water springs at Buda and many other places. Near Tata in a town called Környe, a metal foundry was discovered, which was three thousand years old. According to the findings, they were able to cast not only copper, but also bronze. Where there is a foundry, there must have been miners as well, who sold the ores to the foundry, which supplied the craftsmen who sold their products to the people. The people had to pay in kind, specifically with food. So, in this land, there must have been agricultural and livestock farming.

Geologists place the Copper Age from 3000 B.C. to 1800 B.C. Then came the Bronze Age from 1800 B.C. to 1000 B.C. The Iron Age followed the Bronze Age. Burial customs in these periods indicate large settlements. To the north of Környe, where the river Átalér runs into the Danube, there is a village called Neszmély, where a cemetery for sepulchral urns was excavated, which is 2800-3000 years old. The people put the ashes into little urns and closed them tightly, so that the spirit could not come out and bother the living. There were also similar urns found with three small holes around the neck. This was for the soul to come in and out. They even put food and water in the urn to pacify the soul. Another cemetery of the same kind was excavated at Süttön, near Neszmély. Near Várpalota Fürdőkut Creek, the workers of Veszprém Museum excavated a settlement which was 7000-8000 years old. This proves that this land was populated in the Stone Age. Várpalota is situated near a thick forest called Bakony. The ancient people at Várpalota were probably living from fishing, hunting and eating wild berries.

Many graves containing sepulchral urns, and dating back to the first and fourth ^{in Hermina} centuries B.C. were found around Dunaújváros. Extremely remarkable is the Kősziderpadlás hillock on the shore of the Danube. Here were found traces of the early Stone Age. A cemetery was found, fifty-seven acres in area. It is true that archeologists cannot determine exactly the age of that cemetery, but it is nevertheless proof of a large settlement in the vicinity. Similar traces of men, indicating a densely populated area, were discovered at Táborszállás, Rácdomb and Pipacsdűlő. At this last place, many already excavated Bronze Age graves are to be found.

The original name of the city we now call Dunaújváros, was Pantaleon, the name of a Greek martyr. Its name was changed from Pantaleon to Pentele, to Dunapentele, to Dunaújváros. Pantaleon was the patron saint of the Greek convent, whose mother-house was in the Veszprém valley. St. István 'Stephen' richly endowed this convent with the gift of the villages of Szántó and Om-

pod near Pentele. The name Szántó, meaning 'plowland', is **Szon-tu** in Sumerian; Ompod, meaning 'leader of women' or 'mother superior', is **Em-pa-d** in Sumerian. The name of the ancient settlement of Kosziderdomb can be analyzed in Sumerian **Ka-szu-dar**, which can be translated as 'city-water-high' or 'high-water-city'. Neszmély, the name of a city on the Danube, is also of Sumerian origin, **Na-szu-mel**, which means 'big-water-deep' or 'deep-big-water' the Danube. Környe is another Sumerian name, **Ker-na**, which means 'circle' or 'big circle', that is a large settlement. **Therefore this densely populated area was settled in the Copper and Bronze Ages by the Sumerians, because they alone could have given Sumerian names to their homes.**

The Romans changed the name of the city of Koszider to Intercis. To emphasize its importance, they placed a cohort of Roman soldiers there, one half of the Tenth Regiment. It was also a distribution center, at one time called Emese, after the Syrian city, Emat, because, before the Sumerians migrated to this place, a Sumerian related people was living near Emat in Syria. The Sumerian word **eme** means 'nourishing mother', as does the Magyar word "emse". The Sumerian **emat** means 'food', 'nourishment'. Shortened forms of this word are the Magyar "ét, étel", "étkezni", meaning 'eat', 'food', 'to dine'. A little to the north of Emat, Syria, and also in Syria, there was a city called Arpád and by the sea there was a city-state called Arad. (2) **These place names clearly show us what was the ancient homeland of the settlers in the Carpathian Basin.**

But let us go back once more to Dunapentele because, in its neighborhood, there is a village called Nagyperkáta, where a castle made of clay or earth was found, and rich bronze workings, dating back to 1800 B.C. were excavated. Anthropologists state that this place was an agricultural settlement, as was Budakálász near Buda. Here they found in a sand-dune, together with human bones, a cup made of clay, in the shape of a carriage, which was 4000 years old. The purpose of this carriage cup was to supply water for the soul for its long journey. That carriage-

shaped cup is very interesting, because a simple clay cup would have served the same purpose. This little cup proves that people in those times already knew and used the four-wheeled carriage. Most important of all is that a similar carriage-shaped cup was found in a king's burial place, dating back to the third century B.C., in the city of Ur in Mesopotamia.

The carriage is the invention of an ancient agricultural people: the Sumerians. Its first version was the two-wheeled chariot, which they called a *gig*. In the counties of Győr, Tolna and Baranya, this kind of chariot, which is drawn by one horse between two shafts, is still called by the same name: "*gig*". That cannot be accidental either. From this two-wheeled chariot evolved the carriage, or as the Sumerians called it, *gigir*, which became in Old Magyar "*szigir*", which is now expressed in Modern Magyar "*szekér*". So the Sumerians brought the carriage to the Carpathian Basin. They put their belongings into it and a horse or camel in front, and fled to many places in the world.

In the village of Pécsvárad, in the county of Baranya, archeologists excavated a four-thousand-year-old settlement from the Copper or Late Stone Age. This discovery proves that there was life, population, in the Bronze Age, the Hallstadt, (3) La Tène (4) and Roman Ages as well. It must have been an important center because, in the year 1015, St. István established a Benedictine Monastery there, and from forty-one villages, he gave 1107 slave families to the Benedictine monks. (Ch.I. 291) The occupations of these families were varied. Forty of them were vine-dressers, which is a process of advanced agriculture. They squeezed the grapes with an implement they called a *sahtu* (O.M); we Magyars do the same work today with the "*satu*".

The Great Magyar Plain was just as well-populated as the county of Baranya. In a field near the village of Szegvár, in the county of Csongrád, was found a village from the Old Stone Age, which the museum of Szeged states is approximately 4500 years old. Between Szegvár and Szentés, near the highway, five huge hillocks were found. Their age cannot be determined, but it is

obvious that they are man-made. The people piled up this enormous amount of earth to protect themselves from the flood of the Tisa and to defend themselves from men and animals. Certainly these structures provided work for many people for a long time and the findings indicate that they were made in the early Stone-Age. When I was there and saw that work, I couldn't help but wonder how they were able to pile up such a large amount of earth, with their ancient and primitive tools. Then I concluded that they must have been able to work in wood with their stone tools, more easily than they were able to work with stone. So we must have had a Wood Age before the Stone Age, but we do not have any proof of this because the wood has rotted away.

South of Öthalom, at the confluence of the Tisa and the Maros, there is a region called. Lebő. This Lebő has natural defenses; therefore it was a very suitable settlement place in the Stone Age. That it was a defensible settlement place is proved by the objects found during the excavation of the different layers of soil. The Stone Age tools found here were chipped from obsidian. This obsidian has the same characteristics as flintstone, only its color is black, and it can only be found in the Tokay mountains, from which they had to carry it a long way upstream on the river Tisa. These people had a flourishing agriculture at the beginning of the Copper Age. Near here, archeologists excavated the millstones with which the wheat was milled, and there is also the ruins of a large granary. The layers of soil indicate that the houses, which were made of reeds, were often burned down. This is also indicated in the Sumerian name for this place, *lag*, which in Magyar is "lang"; *lag-bő* or *láng-bő* (O.M.) means 'big flame'. That is the meaning of Lebő. A village named Tápé must have got its name from the Sumerian word *tapu*, from which we get our word "társ" meaning 'partner'.

Near Zenta, a cemetery was excavated in which the graves are 4000 years old. The skulls which were excavated send their message from the second part of the Stone-Age to present-day

man. These skulls are round and fairly short. They definitely belong to the present Magyar type. (5)

I could continue to give you more facts and statements supported by proof in many museums, because I have studied all the well-known museum exhibits, except those in occupied territories, (6) which simply offer the same evidence and which must lead to the same conclusions. I believe that the discovery of ancient tools says more, much more, than books. Books, for example, generally state that Magyarország, at the time of the conquest by Árpád, was sparsely populated by Slavs and Avars. But what do the graves prove to us? They prove that this region was already populated in the Early Stone Age. In the Copper and Bronze Ages the population had increased.

This land could not have been a sparsely populated region in the Aryan territory because, if it had been, the Aryans would not have had to move up to the cold north, when a good southern location in the Carpathian Basin was there. They would have taken this part. Therefore, if in the Copper and Bronze Ages, this was a fairly well populated area, then 3000 years later, when the Árpád Conquest took place, this territory must have been densely populated for that time.

TRANSLATOR'S FOOTNOTES TO CH. II.

1. Museum exhibits in Vértesszőlő and in other places in Hungary substantiate the information mentioned in this chapter.
2. Arad is also the name of a Hungarian city which was given to Rumania in 1920 at the Treaty of Trianon.
3. Hallstadt Epoch (1000 B.C. to 500 B.C.): The first epoch of the Iron Age in Central and Western Europe, represented by the Hallstadt civilization, a Celtic or Alpine race, situated at Hallstadt, Austria.
4. La Tene Epoch (500 B.C. to A.D. 100): A period of civilization of the Iron Age in Europe, following the Hall-

stadt epoch and situated at La Tene, the shallows at the N.E. end of the Lake of Neuchatel, Switzerland.

5. This is Dr. Nagy's own observation.
6. The "occupied territories" are those parts of Hungary which were given to Czechoslovakia, Yugoslavia, Rumania, Austria and Italy after the Treaty of Trianon 1920.

III.

POPULATION OF THE CARPATHIAN BASIN.

Nobody can doubt the museum exhibits. It is a fact that the Carpathian Basin was a densely populated territory, evidenced by the people's ability to defend their border-lines. This ancient people survived and so did its language. A language dies when the people who speak it die out. According to the law of Nature, every living race multiplies and its language is spoken in wider territories. Because of the evidence I have found, I can state that the language which we Magyars speak is the ancient language which was spoken in the Danube valley, which adopted some elements of other languages but kept its basic form. So this language was formed in the Danube valley, and did not come from the wilderness as a ready made language, as the "Vogul theorists" state, nor did it come from anywhere else. Every people who went through that area left its mark on it, but the lan-
guage. In the case of a language mixture, the one which is spoken by the largest number of people always absorbs the other..... *

This ancient people and language received a name, a new name, a different name, which it still has today, from that nation of soldiers which was led by Árpád. Only a conquering people could give its name to the conquered. If Batu Khan, (1) in 1241, after his decisive victory at desolate Mohi, had finally settled in the Danube valley, he would have become the great founder of the nation which would have developed under a different name. His victorious people would have divided up the land and goods, and his generals and officials would have formed the upper class,

* language was basically unchanged, since it was 23
spoken by a majority. In the case of...

the aristocracy. The descendants of Árpád would have become servants or slaves, just as the Huns and Avars, who had settled there before Árpád, became his slaves. Later on, this people of Batu, the Tatars, would have picked up the language and religion of their slaves, who were in the majority. They would also have kept their slaves' lands, which is the right of the conqueror. Among the surrounding nations, they would have been the masters, and the country and power would have been theirs. I note that there was no obstacle in their way. The Magyar army was almost completely vanquished. The Tatars could have absorbed the remains of the army into themselves, just as the Magyars had done with the remaining regiments of the Huns and Avars. (However, after a year of looting and devastation, Batu Khan and the Tatars returned to Asia with their booty and a considerable number of Magyar slaves.) (2) So the Magyar people and language are rather mixed, but so are all the other European nations and languages. I state this fact as a linguist and ethnologist. Therefore the Magyar people and language have no close relation in the whole world. When we compare our people or the Magyar language to others, we have nothing to be ashamed about. The expressiveness of our language and the bravery of our people must fill our hearts with pride. One of the French historians, Seignobos, wrote in his book, **The true History of France**, that the French people are the most mixed people in Europe. We do not want to take that title away from the French. Luckily for them, they wound up at the far end of the "people ocean", at the end of the road, while we Magyars are at the cross-roads. That is the reason that so many nations have bumped into us in the past, and still do in the present.

TRANSLATOR'S FOOTNOTES TO CH. HI.

1. Batu Khan was the leader of the Tatars.
2. This was inserted by the translator to make the historical facts clearer to the reader.

THAT ANCIENT PEOPLE WHO LAID THE FOUNDATION OF OUR LANGUAGE — WHERE DID THEY COME FROM AND WHEN?

Vegetation, the animal kingdom and the human race spread into Europe from the South. That was the only part where life existed during the Ice Age. To the North, life almost completely perished. One route of the northward migration was from Asia Minor through the Bosphorus, toward the tributaries of the Danube. Another route went through the Caucasus mountains and the Black Sea Plain and finally to the West. All the western European nations were populated by means of these passages.

This theory is supported by the following facts. With a few exceptions, all of the European nations are of Aryan descent. The ancient home of the Aryans was Persia and the area around India. They had to migrate to Europe and their numbers were so large that they were able to absorb the surviving white Europeans. They were, as I have said before, the forefathers of the Germans and Slavs. So the ancient blond Europeans became linguistically part of the Aryan language family, although there was a big difference between them in racial characteristics and also language. Therefore the Germanic and Slavic language families were formed in Europe from a mixture of the languages of the Aryans and the Northern Europeans. The true Aryan has black hair and brown eyes. These characteristics always signify far southern origins. The white-skinned, blond, light-eyed, long-headed Northern types still claim that their forefathers did not sunbathe enough.

The statement that the European peoples were migrants from the South, applies not only to the Aryans but also to the Turanian Magyars who occupied the central part of Europe. Their forefathers must have come from the South to their present land because that was the only source of the people migration. The route of the Turanian people was through the Caucasus over the Black

Sea Plain to the lower Danube territories. The geographical names clearly prove this. The first river which waters that plain from the Caucasus is the river Don. This name is a pure Sumerian word. The Sumerian word **du** or **do** is in Magyar "hangot" meaning 'sound'. The "n" at the end of the word Don is a suffix. The meaning of **Don** is 'loud, murmuring, rumbling river'. From this Sumerian root developed these Magyar words: "duda" 'bagpipe'; "dob" 'drum', and many others.

The river Donec flows into the Don. Donec, from the Sumerian **don-tu** means 'give sound', 'make sound', and is the word from which Dontu-Magyarica (1) gets its name. The next river to the west is the Dnieper, in Sumerian **Don-aba** or **Don-aper**, 'the father of the Don' or 'the Great Don'. It is true, it is the biggest river in the whole plain. Then comes the river Bug, a name which has a similar meaning to Don. It means 'roar'. Then comes the Dniester, the **Don-Ister**, 'the divine Don'. After that comes the Prut, a name similar to the ancient Sumerian name for the Euphrates: **puratu**. Analyzed, the name **buru-atu** means 'father of water springs'. Then comes the Szeret, **szerat** 'the good father'. Finally comes the biggest river of them all, the other **don-aba**, 'the great Don', which the Romans called "Danubius", the present Danube, in Magyar "Duna". The Romans must have taken this name from the people who were already living on both sides of the river. The Romans could not have given Sumerian names to these rivers. Another name for the river Danube was Ister. Ister was the favorite goddess of the Sumerians. She was the Goddess of the power of Nature. The people of the Carpathian Basin called the upper part of this river "Ister" and the lower part "Duna".

TRANSLATOR'S FOOTNOTES TO CH. IV.

1. Dontu-Magyarica was a region north of the Black Sea, where Árpád's people lived before the Conquest of the Carpathian Basin.

THE ANCIENT SETTLEMENTS OF THE DANUBE VALLEY.

I have pointed out the fact that the Danube Valley was definitely a populated region before the Aryan invasion. Otherwise this land would have been overrun by the Aryans. At the beginning of the Aryan invasion there must have been a strong Turanian settlement there. To decide where they came from is not very difficult. In Mesopotamia, between the Semitic and the Aryan peoples in the lower regions of the Euphrates and Tigris rivers, lived a dark-haired, short, round-headed people, who spoke a language which was partly analytic and partly agglutinative. These ancient people were different in appearance from the neighboring long-headed Semitic and Aryan people and their language was different also, a fact which has been proved by excavated tablets.

These people were the Sumerians, who were living in the fifth and sixth millennium B.C. in Mesopotamia, where they developed an advanced agricultural and spiritual culture, surpassing that of all the ancient civilizations. It not only influenced the progress of the neighboring countries such as Armenia, Assyria, Babylon, Phoenicia, Elam, Chaldea, Media, Egypt, Palestine and Syria, but also affected mankind in general.

They were the first to succeed in writing down human sounds in letters. This writing technique was copied by the Babylonians, who passed it on to Phoenicia. The Greeks copied it from the Phoenicians and from the Greeks it went to the Latin peoples and from them to the whole of Europe.

Grain was growing wild at that time, a sure form of human nourishment, all the more important because their climate was dry. They could not depend on the rainfall, so they were forced to develop irrigation farming. So the daily bread was insured and the wild grain became the greatest gift that mankind has received.

Their rivers, the Euphrates and Tigris, in Sumerian **Puratu** and **Diglat**, were flooding from the middle of March to September, while the snow was melting in the mountains of Armenia.

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So it was very easy to irrigate the lower levels of the river. They were able to harvest twice a year. This land must have resembled a big, green garden. The development of the idea of the Garden of Eden seems natural.

Besides, the Sumerian word **Ēden** has a structure similar to words in the Magyar language. **Ed** is the base of the word, **n** is the suffix and **e** is the conjunction. The Sumerian suffix **n** was softened in the Magyar language to "ny" and was often used in ancient times. In the majority of words, the ancient suffix **n** has changed with time to "-os", "-es" and "-ős". However, in place-names and family-names the ancient suffix has survived. In the present, 413 village names still have the ancient Magyar form, e.g. Sásony in the county of Moson, if it had developed according to rule, would now be pronounced Sasos. Lapány, in the county of Zala would be pronounced Lapos. Turony in the county of Baranya, would be Turos; Gyümölcvény, in the county of Baranya, Gyümölcös; Hangony, in the county of Borsod, Hangos; Eszeny, in the county of Ung, Eszes; and Ludány, in the county of Nógrád, would be Ludas. Therefore, according to rule, **Eden** has become in Magyar "édes" meaning sweet, pleasant, beautiful. In the word "édesanya", as the Magyar call 'mother', this meaning of the word has remained. This word had a similar meaning in Sumerian.

The survival of a civilization is dependent on the success of its economy. A civilization which uses up all man's efforts just to produce the needs of his stomach cannot progress because civilization develops from the reserves of energy which remain after the material needs have been taken care of. Therefore, every civilization grew out of a furrow and progressed. First, in that ancient time, they had to cultivate the soil, before they could cultivate the spirit. The Sumerians were advanced not only in agriculture, but also in economy. They used bronze 1500 years before the Europeans and steel 1000 years before them.

Unfortunately, the Magyar historians have completely neglected the Sumerian people and language. At the time of Hunfalvi,

Szinnyei and Budenz, (1) only those people who accepted the "Vogul theory" could make a successful career of ethnology in Hungary.

The writer of this book received his Doctorate in Eastern Languages from the University of Magyarország. He studied the Sumerian language independently but he could not have access to original Sumerian texts, because, at that time, they were not available in Hungary. The University did not have a department for the study of Sumerian, but only for Assyrian, which was a later development from the Sumerian civilization. Other than European languages and Assyrian, they had a chair for Finn-Ugrian comparative linguistics.

As a result, the Magyar historians followed the wrong track. Our linguists, in studying the roots of the Vogul language, explained that the Magyar people descended from these poor people who were dogged by ill-luck, and who live in extreme misery at the lowest level of society. Those who do not have the breadth of sight to recognize connections between nations within the progress of mankind, or who disregard these connections, will never see history in its true light; and those whose heads have been filled with false knowledge will only pass on to future generations the fallacies which they have learned. A false theory is very difficult to change, for no other reason than pride, because men become attached to it.

At the end of the third millennium B.C., Babylon was taken over from the Akkadians by the Semitic Amorites, later on by the Semitic Assyrians and finally by the Chaldeans in the year 621 B.C. At this time, in Mesopotamia, only memories of the Akkadians and the Sumerians remained. Their political power, as a people, had ceased to exist. One section of the people emigrated and the captive ones intermarried.

Half a millennium later, on the stage of European History, a Turanian people appeared, whom the Romans called Quadi. They lived in Csallóköz and Mátyusföld, and fought against the conquering Romans in Pannonia. Marcus Aurelius, the Roman

Emperor, when he conquered the Quadi and the Marcomanni, who at that time were living in the land where the Czechs are living today, wanted to form a Marcoman dominion and a Sarmatian dominion (which included the Quadi). However, according to the Romans, the Quadi were also a Turanian people. "Sza-uromata" is a Greek word meaning cattle-farming, which was the occupation of a minority of the Scythians. However, the majority of the Scythians were almost entirely horse-raising people. This is the only difference in occupation among these people. Therefore Herodotus classified the Sarmatians as Scythians. From this information, I can understandably conclude that the Akkadians and the Quadi are the same people, more so because these names are phonetically similar in Magyar. (2)

I searched Csallóköz and Mátyusföld up and down, as far as Trencsén, tracing the remains of these people. At last, at Bény, I found a completely untouched three-ringed earth stronghold, right beside the river Garam. It could have been their headquarters. At the same time, I found the composition of the name Trencsén very interesting: In ancient times, two names had been put together: "tren" and "cson". The first **tren** means three in the Gallic or Celtic languages. Cso is the Sumerian word for water, which remained in the later formed Magyar language. So the meaning of Trencsén is 'three-water-place' or 'three-spring-place'. How correct my word analysis is, is shown in the three springs which gush out of the Castle Mountain, even at the present time. There is one at the top of the mountain, that at one time served as water supply for the stronghold, but now it runs quietly down the side of the mountain. The second spring is half-way down the mountain, on the side where Pöstyén village is located. The third one is at the foot of the hill. The proof of Nature is stronger than the proof of language. The name Csallóköz also comes from the Sumerian word **cso**. Csolu means 'watery-place'. "Köz" in Magyar means 'between'. So Csallóköz means 'watery-place-between.'

One wonders how the Quadi dared to oppose the Roman Em-

peror in the year A.D. 375. A Quad delegation met Emperor Valentine I. at Oszöny, and they so firmly opposed the wish of the Emperor, that he had a stroke in his anger. In that same year, the Huns crossed the river Volga and every people, including the Quadi, from the river Volga to the river Rhine, recognized them as their masters. The Quadi were conquered by the Huns, the Avars, and finally by the Magyars. They never appeared again as an independent nation. Why not? Because the Quadi belonged to that ancient Sumerian people, whose language assimilated the language of all the conquering peoples, as it did with Árpád's conquering forces.

TRANSLATOR'S FOOTNOTES TO CH. V.

1. Hunfalvi, Szinnyei and Budenz were linguists who followed the Vogul theory (Finn-Ugrian theory).
2. In Magyar "Akkad" meaning 'Akkadian' and "Quadi" are phonetically very similar.

VI.

POINTS OF INTEREST ABOUT ANCIENT SETTLEMENTS.

I have already disclosed many facts to my readers, which have been heretofore unknown, and which they might doubt. This is because I am not re-writing accounts that others have previously written, but I am telling you about my fifty years' research and conclusions. We need a lot of time and caution to select the right things from this research. When I was just a beginner, I wrote a long historical work, but I could not publish it because I could not find a publisher. However, I have not regretted it, because the more I became absorbed in it, the more I differed from my first statements. A historian has to look for the truth for a long time before he finds it. The rest of my account shall be as original as the preceding, and I shall continue to supply statistics to support my statements.

Now I will examine the names of certain villages. Among

these I will take the names of settlements with the suffixes "d", "n" and "ny". These are very old. The "d" and "n" suffixes go back to Sumerian times. These localities got their names from the Sumerian settlements. However, we do not have these suffixes any longer. Time has changed them to "os", "es" and "ös".

In my studies, I was able to determine when these new suffixes came into use. Queen Mary, the wife of King Béla IV, in the year 1269, gave a village named Mogyoród (Munerod) in the county of Esztergom, to a faithful man of hers, named Benedek. The document recording this gift says that Magyorós was also called Muneros. (Ch. IV. 3. 522) Master Simon Kézai (1) says that in the year 1047, Saint Gellért and his two companion bishops, going from Fehérvár to meet Prince Endre, spent the night near Tétény, in a village called Diód. In time Diód became Diósd, and this is its present name. Diós and Mogyorós are, as you can see, more recent than Diód or Mogyoród. There is a village called Ludas in the county of Heves; villages called Ludány can also be found in the counties of Vas, Békés and Nógrád. There is a Libád in the county of Esztergom and Ludad in the counties of Békés and Vas. Ludad, Libád and Ludány must be very old names, while Ludas received its name around the thirteenth century.

There is a village called Aba in the county of Fehér. This is a very old name, because it comes from that time when the present word "Apa" meaning 'father' was "aba". The Magyar word "apa" was **aba** in Sumerian, and **abu** in Akkadian. **Aba** then changed to "apa". In 1046, Saint István's brother-in-law was called Aba, King Aba Sámuel, yet two hundred years later, in 1244 King Béla IV rewarded Mihály Apa-fia for his merits. (HO.I.22) There is a village called Abád in the county of Szolnok, beside the river Tisa, where Saint István had Tonuzaba (2) buried alive. There is an Abod in the county of Udvarhely; Abony can be found in the counties of Pest and Heves, and Abas in the county of Udvarhely. Abás is definitely more recent than the others, like the village of Apar in the county of Szatmár.

When we find names of settlements ending with “d”, “n” and “ny” occurring more often than other place-names, we can conclude that the ancient populace was denser there. In other words, we can determine the ancient population spread and the direction of settlement. In the following table, I will demonstrate how many village names in each county end with the ancient suffixes “d”, “n” and “ny”. These name tables are from 1944 and include the temporary territories which were given back to Hungary. Unfortunately I do not have a list of the names from the former land of Hungary.

Counties	„d”and„n” suffix	„ny” suffix
1. Baranya	66	36
2. Zala	40	15
3. Somogy	38	17
4. Marostorda	37	10
5. Szatmár	34	6
6. Bihar	33	11
7. Sopron	25	18
8. Vas	23	13
9. Pest	20	14
10. Borsod	20	9
11. Szilágy	19	14
12. Bars--Hont	18	15
13. Tolna	18	11
14. Udvarhely	18	0
15. Komárom	17	17
16. Veszprém	17	13
17. Szabolcs	16	11
18. Abauj	14	14
19. Zemplén	14	13
20. Heves	14	9
21. Nógrád	12	20
22. Fehér	11	10
23. Nyitra-Pozsony	11	2

Counties	„d"and,"n" suffix	„ny" suffix
24. Bereg	10	11
25. Szolnok-Doboka	10	9
26. Kolozs	10	5
27. Esztergom	9	5
28. Győr	8	9
29. Beszterce	8	5
30. Gömör	7	11
31. Bács-Bodrog	7	3
32. Békés	5	5
33. Ung	4	18
34. Háromszék	3	8
35. Arad Csanád	3	1
36. Máramaros	2	7
37. Ugocsa	2	5
38. Csík	1	2
39. Csongrád	1	2
40. Jász NKSZ	1	7
41. Hajdu	0	2
	<hr/> 626	<hr/> 413

What do the above statistics prove to us? They prove that **ancient settlements spread over the whole territory of Magyarország or the whole Carpathian Basin, and all the people spoke the same language before Cleo, the Goddess of History, inspired historians to write about these lands and peoples, who gave names to their little settlements and, in so doing, preserved their ancient language and abandoned homeland memories. These people could only have given to their new places names which already existed in their language. So these names originate from their ancient language. These people did not come in regiments, but rather in little groups with their working tools, and they tamed the soil where the soil had never before been cultivated by anyone.**

So started the life of the Ancient Magyar lower class in

the Carpathian Basin. Larger groups settled in the second century B.C. when the Semitic people were occupying the city-states of the Sumerians, Akkadians, Subarians (3) and the Hurrians, (4) one after the other. The county of Baranya has 102 ancient villages. This proves that the triangle of land between the Danube and the Drava was, in those times, a safe territory which an ancient group was able to settle and to populate. From the statistics, we know that they were not following the Danube river because, in Tolna and Fehér counties, the village names ending with "d" and "ny" are fewer than in Somogy, Zala, Vas and Sopron counties in the North West. This route also followed the mountain chain, because there was more protection there in time of danger, than near the river. That the early Sumerian settlers kept to the protected, mountainous areas is also proved by the other route of migration, which started out from the lower Danube and went towards Irongate, the Great Plain and the mountain territories, the meeting place of the counties of Szilágy, Bihar, Szabolcs and Szatmár. From here they spread to the Transylvanian Basin (5) and to the uplands of Northern Magyarország.

The Transylvanian (Szekler) (6) settlement is an interesting one itself, because it proves my statement that **the Szeklers were there, long before the Conquest**, because if they had settled there in the time of Saint László and his descendants, as the "Vogul theorists" state, then the county of Maros-Torda would not have been in the fourth position on the statistical table, but instead would have ranked among the last, like the county of Csik. The data of the Maros-Torda settlement proves that those ancient people, who populated the other places in the Carpathian Basin, also lived there.

The county of Csik was populated at the time that the villages were being named after patron saints, and the "os", "es" and "ös" suffixes occurred in place-names, e.g. Békás, Tölgyes, Verebes, Rákos and Hódos: In the county of Csik, only one place-name ends with "d". This is Tusnád, but here the "d" is the last

letter of the word "nád", which means 'reed'. Tusnád is a compound word which is made up of "tus" and "nád". "Tus" means 'stone' and "nád" means 'reed'; Tusnád means 'stone reed' or 'hard reed'.

The counties of the Great Plain are witness to the fact that ancient peoples only very sparsely populated this part. That statement applies to county Pest also because, if we divide the number of populated settlements by the number of districts or ridings, then we will get exactly two villages in each riding as compared to sixteen in the county of Baranya. This is because the Great Plain, as the continuation of the Szarmata Plain was called, was taken by the Scythians, a nomadic, horse-riding people, in the seventh century B.C. This ancient people moved toward the mountains, to seek more security.

In the time of the Romans, a people called the Jazyges were living between the Danube and Tisa rivers. Their territory was bordered on three sides by natural boundaries. From the West and South, the Danube was defending it; from the East, the Transylvanian mountains with their heavy forests; from the North-East, the marshy meadows, Sárrét. From the North, a man-made moat, Csörsz-árka, defended them. This mighty moat started out at Káposztásmegyer, went through Arokszállás, Visznek to Aroktő where it joined the Danube and the Tisa. From Aroktő on the other side of the Tisa, the name changed to Ördögárok, Devil's Ditch, and ran into the marshy meadows.

A long time ago, I looked closely at this moat, Csörsz-árka. It was not difficult to work out for what purpose it was dug, because only the south side of this moat has a bank. The north side has only the bed of the river, into which a number of streams were made to flow. At Visznek, the Nagypatok and the Gyanda streams run into it, while at Zsadány, the Tarna runs into it. At Aroktő we still have the original height of the bank. At that ancient time, the height of the bank was increased by beams and logs. This moat was a stronghold.

The statistics show that Borsod, Bars, Nógrád, Zemplén and all the northern part of Magyarország was occupied by the ancient populace. In ancient time, this people shared some parts of their land in the Carpathian Basin only with the Celts. At this time, the Slovaks, on their grazing lands, were dreaming of a better, warmer location.

These undeniable statements which I have written, are based on facts and are proof that those ancient people who gave place-names to their settlements, came from the South towards the North, and not from the Verecke Pass in the North towards the South. These people were not Árpád's conquering regiments, but were an ancient populace which arrived many thousands of years before.

The spreading of settlements was slow. The people spread as they grew in numbers. The moat of Csőrsz, that stronghold, could also tell us a few things; we only have to know how to make it speak. Nobody would build a ninety-three-mile-long stronghold for pleasure. To build a structure like this, in those days, must have been an extremely large undertaking, but the attainable goal must have been much more important than the sacrifice; otherwise they would not have done it. That important goal could not have been anything other than the existence and security of these people on the south side of this stronghold. The conclusion is that this part of the Carpathian Basin, which was difficult to defend, was populated by a strong people who were able to complete such a mammoth project. But those people, against whom they built that stronghold, could not have been a few wanderers either, if a project like this was necessary.

Now let the reader judge the knowledge and conscience of those Magyar historians who advocate that, when the Árpád Conquest took place about a thousand years later, Árpád found the remnants of a Slavic and Avar populace in the Carpathian Basin. When was this stronghold probably built? Supposedly in the Iron Age, because to excavate that tremendous amount of earth, they needed the proper tools. It was probably long before the Ro-

man Conquest, because otherwise the Romans would have heard of this tremendous project and one of their writers would have recorded it in his work. It was definitely in the early part of the first ^{millennium} century B.C. when the Aryans, who had populated the Northern part of Europe, started to move towards the south. The names of the settlements of Trencsén, Liptó and Lipcse, in the territory of Mátrahegy, are half Magyar and half Gallic, which leads us to conclude that there was an Aryan people in the surrounding area. According to the analysis of these words, in the Northern part of Magyarország, together with the ancient Sumerians, Gauls and Celts were also living, in a mixed populace. These people, Gauls or Celts, descend from Aryans.

TRANSLATOR'S FOOTNOTES TO CH. VI.

1. Master Simon Kézai was a Magyar chronicle writer.
2. Tonuzaba was buried alive because he would not become a Christian.
3. The Subarians were a people of Subartu, a region north of Babylon. They spoke a Mitannian language.
4. The Hurrians were an ancient non-Semitic people in Mesopotamia around 1500 B.C.
5. The Transylvanian Basin is in the Eastern part of Hungary.
6. The Szeklers are the people of Transylvania. The word is analyzed later.

VII.

THE LANGUAGE OF THAT ANCIENT PEOPLE.

Let the ancient people who were living in the Carpathian Basin speak for themselves. It is not easy, because we do not have written documents, but documents could not remain. But although we do not have such remains, **we do have numerous names of bodies of water, mountains, forests, and place names which have stayed on to the present.** Naturally the names belong to the vocabulary of a people, just as do words which express thoughts and feelings, because men give names to their surroundings and objects with the purpose of distinguishing one from another.

In the Sumerian legend of the Creation of the Earth, darkness has a devilish, frightening name: **Mumú**. Is it accidental that in Transdanubia, in the present, they still try to frighten children by saying: "If you are bad, the Mumus will take you away". **Kingu** was also a similar type of god. According to Sumerian mythology, a younger god, **Marduk**, killed him, mixed his blood with clay and formed the first man whom he called **Lulla**. Is it accidental that in the county of Somogy, there was a village called **Lulla**, where King **Endre II**, in 1208, gave eleven families of vinedressers, with their land to Archbishop **Janos**? (Ch. III. I. 66.) That village, **Lulla**, still exists in County Somogy, in the name of a farmstead near the village of **Endred**. The name of the god **Kingu** remained not far from there, in a village name in the county of **Veszprém**, **Kingus** or **Küngös**. (HO. VII.281.) (Palatine of **Omode's** Writ of Judgement, 1299.)

Only the river **Tigris** separated the country of **Elam** from the country of **Sumeria**. **Elam** in Sumerian means 'living mother'. According to the most recent Sumerian researchers, the people who formed the Sumerian city-states originated from the **Elam** mountain region, so their language must have been quite similar to the Sumerian. In the country of **Elam** there was a river called **Kerka**, and beside it a city called **Pakod**. **Kerka** is a Sumerian word. **Kerk** in Sumerian is "kerek" in Magyar and means 'circular', 'round'. The ancient Sumerian word for 'running water' is **a**. **Kerka** means 'circulating or winding water'. **Pakod** is also a Sumerian word. **Pa** is "fő" in Magyar meaning 'head'. **Gu** means 'bull' or 'herd of cattle', in Magyar "gulya". So the meaning of **Pakod** in Magyar is "gulyás", 'herdsman'. Is it accidental that, in the county of **Zala**, we still have a river called **Kerka**, and a village called **Paka**, and near this another village called **Pakod**?

The name of the **Danube**, before the Conquest, was **Ister**, and there was a city called **Istergam**, or as we call it today, **Esztergom**. The meaning of this name is 'curve of **Ister**' because **gam** in Sumerian means 'bend, curve or sicle'. That bend in the **Danube** is still there at **Esztergom**; **Ister** was the Sumerian goddess

of fertility, the stars and war. What people could have given that name Ister to that beautiful river, and the name Istergam to the city, if not that people in whose mythology there was a goddess called Ister, and in whose language gam means 'bend'?

I note that gam in the present Magyar language has become "gomb" 'button', "gömb" 'ball', "kampó" 'hook', "gamó" 'hook', "gamós" or "kampós" 'cane'. This last word is still often used in Magyarország. We also have a village called Gamás, in the county of Somogy. The curved streets in this village still preserve the Sumerian meaning of this word. We have a farmstead named Gamásza, in the county of Somogy near Lake Balaton. Gamásza got its name from the Sumerian word, gamoszo, which means 'curved-water'. Near this village, we find that beautiful big lake, Lake Balaton. This name is also indisputably a name of Sumerian origin. Balaton, as we now say it, preserves the name of the ancient god Bál or Bél, Baal. The Greeks, in the first century B.C., called Balaton, Pelszó. The Greek word Pelszó, the Sumerian Belszo or Bel, god of water, were the basis of the present name, Balaton. The Romans took over this name from the Greeks, when in A.D. 9, they conquered Pannonia. The people of Pannonia worshipped the god Baal and the goddess Ister.

The syllable "ton" is an ancient form of the present word 'tó' which means lake. In county Zala, we have a village called Hottó, which in 1278, King László IV called "Holtton" in documents. In 1426, another king's document mentions it under the form of Holtton (Zala documents I. 88. and II. 450.) There is another village in the county Szolnok-Doboka, in the riding of Magyarláros, called Libaton or Libató.

The worship of the god Baal was very widespread in the ancient land of the Magyars. In Bélmura and Bély, county Zemplén, Bálványos, county Somogy, Bálványoscsaba in county Szolnok-doboka, Bélbor in county Csik, and Bálványosfüred in county Háromszék, we can meet with the name of the god Baal or the traces of his worshippers. I found fifty-eight names of villages, bodies of water and mountains all over the country, which men-

tion the god Baal. It is a fact that in the whole Carpathian Basin, the same religion was practised and the same language was spoken.

The worshippers of Baal were more numerous in the territory of the Balaton. Therefore Saint István founded the Benedictine monastery in Bakony-Bél to convert them to Christianity. This shows that in the time of Saint István the place name "Bél" was already there, so a Sumerian populace must have been there also. Later on, in 1055, King Endre I, for the same purpose, founded a Benedictine monastery in another part of the Balaton, at Tihany, and King Béla IV. founded one at Szigliget.

Another center of worship of the god Baal was the county of Bihar, where there are still fifteen village-names which include the name of the god Baal. Saint László therefore founded a Benedictine monastery in county Bihar, beside the river Berettyó, which he called the Abbey of the Holy Hand (Szentjogi apátság). This word *jog* is Turkish and means 'hand'. This is a proof that at the time of Saint László, the descendants of the conquering Magyars had not forgotten their "Turkish" language; in fact they were still using it.

The Transdanubians (1) and the Szeklers of Transylvania still call the gatepost "bálványfa". This comes from the old folk saying, when someone leaves without a word: "Elsem búcsúzott a kapufélfától". This means: 'he did not even say goodbye to the gatepost'. "Félfa" means literally 'half-post'. However, the gate does not have, and never had a half-post. The explanation is that "félfa" was originally "Bélfa". This changed to "félfa" in order to pronounce it more easily. The people who live in the country do not understand why it is called "félfa" when it is not cut in two. Probably, in ancient times, the image of the god Baal was carved on it, and therefore they called it "Bélfa" or "Bálványfa".

According to ancient beliefs, the heart is the center of our feelings and the sanctuary of the god Baal (in Magyar "Bál".) Therefore the Magyars call the left side of the body, where the heart

is located, "bál", in honor of the god "Bál". In addition to this, great celebrations bear that name today. "Bál" in Modern Magyar means 'ball or dance'.) Baal was the most popular, the most celebrated and the most worshipped god. He was the god of Spring, the reviver of life, the conqueror of death in Springtime. His holiday was celebrated in the Springtime, when trees, grass, flowers and the warm sun were announcing to men that there was a new beginning and a new hope for fresh new bread. This holiday was celebrated in the open air, near a bubbling spring, and people gathered from far away to join in the festivities.

These customs were so deeply rooted into the lives of so many people that not even Christianity was able to change them, so Christianity adopted them, and gave absolution for pilgrimage to these holy wells or springs. Later on the pilgrims marched under the Church banners in the pilgrimage (in Magyar "búcsú"). The word bucsu actually means 'rich spring water' in Sumerian and in Old Magyar, but the meaning was transferred and became 'pilgrimage to rich spring water', and in time only the idea of pilgrimage remained. This proves that the religious custom of pilgrimages in Hungary was originally a Sumerian custom. In my childhood, I saw and heard such a pilgrimage (búcsú), since the crowd was passing near my hometown to Szentkút (Holy Well). Here there was a church which had been built over the spring. and also a village.

If the name "Balaton" bears the name of the Sumerian god, Bal, then there must have been other Sumerian remains, and there are — three different mountain peaks: Badacsony, Csobánc and Hegymagas. The first one, Badacsony, in Sumerian **Bo-d-csony**, means 'deep, plentiful water'. This name refers to the spring, which comes out of the Badacsony mountain. This side of the mountain now bears the name of the Magyar poet, Sándor Kisfaludy.

The second peak also has a Sumerian name — Csobánc, in Sumerian Cso-bo-tu, which, in that word order, means 'water-plentiful make', in other words 'give plentiful water'. On top of the

mountain there is a spring which gives very cold water, even in summer. When I was there, we put a pail ("csöbör" in Magyar) on a hook and were able to draw water from this spring. The "Csöbör" 'bucket' is also a word of Sumerian origin. Cso-bör in Sumerian, meant 'water-sack made of leather'. That is what this was in ancient times; now the name applies to a clay pot.

"Hegymagas", the name of the third peak, is a word of pure Sumerian construction. The noun is in front — "hegy", meaning 'mountain', and then comes the adjective — "magas", meaning 'tall, high'. In the Magyar language, compound words are now formed inversely. "Hegy" in Sumerian is **he** and "magas" is **mag**. The word for priest is **magus** meaning 'magician', and it comes from **mag** meaning 'high' because priests were outstanding in knowledge and filled high positions.

There is a fourth mountain near these peaks, which has a Sumerian name **Rezi**. This comes from the ancient Sumerian word **resu** or **rezsu** which means 'mountain', 'mountain peak' and also 'obliquely'. In Transdanubia, people still use "rezsut" to mean 'obliquely'.

Near the Balaton, there are three villages called **Tomaj**. One is located at the foot of the **Badacsony** mountain, one beside the waters of **Lesence**, and the third one beside **Hévíz**. This name **Tomaj** comes from the Sumerian word, **to** meaning 'lake' and the Magyar word "ma" meaning 'big', 'great', 'large'. The meaning of the word "Tomaj" is 'big lake' and that is the **Balaton**. Probably **Badacsony-Tomaj** was the first village, and the other two got their names from it. The name **Toma** can also be found in many family names. There is also a trace of **Toma** in the place-name, **Mohi** and **Mohács**. **Mohi** means 'desolate'. If we analyze **Mohács** as "ma-cso" it means 'big water'. This is understandable because the **Danube** is right beside it. The **Macsó** territory got its name from here.

Szepezd is located on the shore of the **Balaton**. It appears to be a Magyar name, and, although we cannot analyze its meaning in the Magyar language, we can in the Sumerian. In this word,

the Sumerian **zeeb** has become “szép” in Modern Magyar. “Szép” means ‘nice’. The “d” suffix is the Sumerian and Magyar suffix which is expressed today as “os, es, ös”. The “ez” in between is the distortion of the Sumerian word **szo** meaning ‘water’. The original form of the word is **Zebszod**, which means ‘nice-water-place’.

That same pure Sumerian word-root can be found in the name of **Zebegeny**, a village beside the Danube. **Zebe-gin** means in Sumerian ‘nicely curved’, and there is actually a curve of the Danube. In fact, this same word can be found in these words: **Szepes**, **Szepesség** which we would now pronounce “szépes, szépség” meaning ‘pretty’ and ‘beauty’. This is a proof that in **Szepesseg** a territory surrounded by forests, the same kind of people were living as were living around Lake Balaton in ancient times.

Csicsó is a little village north of **Szepezd**, but just as old in origin as **Szepezd** itself, and its name is also of Sumerian origin. **Csi** or **cse** in Sumerian and Magyar means ‘a newborn baby’. In Transdanubia, the newborn child is still called “csecse baba”. (**Csó** in Sumerian means ‘water’.) It is understandable that the word “kicsi”, “little”, which is used in Modern Magyar to express the idea of smallness, came from a syllable meaning the same thing. “Kövecs” became “**kicsi kő**” meaning ‘little stone’, “**csi-be**” became “**kicsi barom**” ‘little chick’; “**csi-csó**” became “**Ki-csi viz**”, ‘little water’. Near the villages of **Balatoncsicsó**, **Somogy-csicsó** and **Csicsó** in county **Komárom** and **Csikcsicsó** and **Csicsó** in the county of **Szolnokdoboka**, we can still find little streams.

The village name, **Csopak**, is also a Sumerian word meaning ‘water-pot’ in Sumerian. The stream beside the village is still flowing, just as it did three thousand years ago. The water is still carbonic.

The name “**Kenese**” originated from the Sumerian word **kanu-su**, which means in Magyar “vizeskanna”, ‘water can’, and the name “**Kanizsa**” has the same meaning, so these ancient words are not of Slavic origin, as some of the Magyar linguists state.

The village of **Bálványos** must have had a temple for worshippers in ancient times, where there were probably formal wor-

shippers or priests of the god Bál. In those times, every god had formal worshippers.

Esztergály is a village near the castle Zala and the river Zala. Its ancient name undoubtedly retained the name of the goddess Ister. Istergál or Istergár means 'people of Ister'. Her name was also retained in the names of the villages of Esztár in the county of Bihar, and Nagyesztergár in the county of Veszprém.

I could mention many more names of Sumerian origin around Lake Balaton, but let me mention only one more village name, Balatonudvari. Here I must mention that Magyar historians succeeded in spreading the theory, not only in Magyar literature, but also internationally, that the word "udvar" is of Slavic origin and that we Magyars took it over from the Slavs. According to them, it came from the Slavic word *dvor*. This is what all the Magyar historians and linguists state and this is what Géza Bárczy says in his book on page 95, *Magyar Szókincs Eredete*, (*Magyar Vocabulary Origins*). He lists many other Magyar words as having Slavic origins, and all without proof.

Let us see the truth. What does the Sumerian language say? It says that **ud** is a Sumerian word meaning 'light'. The word **ur** or **var** means 'fenced-in place without a roof'. Therefore the Sumerian word **udvar** means a 'light fenced-in place' or 'light castle' in Magyar "*világos vár*". But the castle may have another smaller, fenced-in place which is under a roof, so it is not light. The upper half of its side is open. This is called **pítuvár** 'open castle'. In Sumerian, **pitu** means 'open'. According to territorial customs, this **pítuvár** has been called other names too, such as "*gádor*" or "*folyósó*" but its usual name is "*pitvar*". From this word grew another name, "*patvar*" or "*patvarista*", the old way to express 'lawyer's apprentice', who used to work in his employer's open or front room. From this word "*udvari*", we can conclude that, in ancient times, in Sumeria, there must have been in common use a big house with a large fenced-in place, called **udvarház**. Therefore I will describe a Sumerian **udvarház**, fenced-in house or manor house.

The first half of this word "udvar" we already know. The Magyar word "ház", 'house', comes from the Sumerian word **hu-us-su**. This house was built surrounded by acreage. Usually this house was fenced round with "palánk" (Magyar), (**palaku** in Sumerian). Beyond the fence was the "rét", 'meadow' (Sumerian **retu**) or "mező" (Sumerian **masu**) and the "szántó" 'plowing-field' (Sumerian **szontu**). Here the grain, Magyar "gabona", Sumerian **gabni**, was cultivated. One seed is "szem" in Magyar, **szeim** in Sumerian. When the grain grew, Magyar "nől", Sumerian ~~is esz or eszag~~, while in Magyar it is "esz" or "eszik". ~~There~~ Sumerian **nilu**, it was put into a sack, Magyar "zsák", Sumerian **sza-ku**, then it was put onto a cart, Magyar "szekér", Sumerian **szi-gir**, taken to the mill, Magyar "malom", Sumerian **mumu**, where it was ground, Magyar "őrölték", Sumerian **ara**. After that, they ate the flour in bread, Magyar "kenyér", Sumerian **kurun**, or ate it in pastry, Magyar "tészta", Sumerian **daszta**. 'To eat' in Sumerian is **esz oreszag**, while in Magyar it is 'esz' or "eszik". There was usually some deep water nearby, which was called in Sumerian **meli biz**, in Magyar "mely víz" or "tó" which is **to** in Sumerian also.

Inside the fence, beside the "udvar" yard, was the "kert", 'garden' (Sumerian **kiru** or **kirtu**). Through the garden, one came into the "pitvar" 'open castle', and from there, over the "küszöb" 'threshold', (Sumerian **kiszib**), where the "háznép" people of the house, (Sumerian **asznaab**) lived. ('To live' is "élni" in Magyar and **aal** in Sumerian.) These people were the "apa" 'father', (Sumerian **abu**) and "anya" mother (Sumerian **ana**). "Ük" means 'great, great' (in Sumerian **ugu**). (It is a prefix in such expression as great, great grandmother, "üknagymama".) Children are "gyerekek" in Magyar, **dumugu** in Sumerian. "Ős" means ancient, in Sumerian **us**. The servant is "szolga" in Magyar and **Szukul** in Sumerian, also "szolgáló" in Magyar and **szukalu** in Sumerian. In the Magyar folk-tongue, "szóga" and "szógáló" are synonyms. The Sumerian words have phonetically a greater similarity to the people's language, the folk-tongue, than to the literary language.

In the kitchen was the stove, Magyar "tűzhely", Sumerian **ki-izi**. In Sumerian **izi** means 'fire', Magyar "tűz", but in Modern Magyar the following words are to be found: "izzó" meaning 'glowing', 'red-hot'; "izzad" meaning 'perspire', and "izzik" meaning 'it is glowing'. From this ancient word **izi**, developed the Magyar word "iziten" or as it is expressed today "Isten", God. The word "isten" literally means 'firemaker', 'firegiver'. Fire was the much suffering ancient man's greatest benefit and the greatest benefactor was He who let mankind know about fire: God.

It is interesting to note that the Greeks called the god of fire **Hefaistos**, but in this word, only the last part, the **faistos** is of Greek origin, while the **he** is the equivalent of the Magyar word "hő", meaning 'heat'.

Here, in the kitchen, is a large water-pot. 'Here' is in Magyar "itt", in Sumerian **iti**. 'Big' is in Magyar "nagy", in Sumerian **nad**. 'Water' is "viz" in Magyar, **biz** in Sumerian, and 'pot' is "edény" in Magyar, **edin** in Sumerian. In some places in Transdanubia, they still say "edin" instead of "edény". There was also in the kitchen the "csöbör", 'water-holder', in Sumerian **csö-bör**, meaning 'water-holder made of leather'. We call the smaller sized one "csupor", in Sumerian **csö-po-haru**. When they were thirsty they had a drink from the "pohár", Magyar, **po-haru** Sumerian, which as you can see, is not a word of Slavic origin, but Sumerian. "Thirst" in Magyar is "szomj", in Sumerian **szuumu**.

A water bowl made of wood, the Magyars call "sajtár", Sumerian **so-tar**. In Sumerian **so** means 'water', **tar** means 'bowl'. There was a smaller form of this water-bowl, which was called "fejősjátár" in Magyar, 'a bowl used when milking cows'. This changed eventually to the more easily pronounced "zséter". There, in the kitchen, could also be found the "vödör" pail, Sumerian **bader**; "kosár" basket, Sumerian **kaser**; "garabok" reed-basket, Sumerian **garru**; "vizes kanna" water-can, Sumerian **kan-na**.

In the storeroom were kept the different kinds of tools. 'Storeroom' is "kamra" in Magyar and **kumu** in Sumerian. In the

"kamra" we find the "kasza" 'scythe'; in Sumerian **kaz** means to cut; "ásó" 'spade', Sumerian **usutu**; "ostor" 'lash', Sumerian **kinazu**, which has come down to us in Modern Magyar as "kínzó" which means 'tormentor'; "lapát" 'shovel', Sumerian **lapatu**; "kapa" hoe, Sumerian **kapa** also; "kalapács" 'hammer', Sumerian **kalapattu**; "kaparó" 'scraper', Sumerian **kaparu**; "hor-dó" 'drum', Sumerian **haru**.

The "kamra" storeroom, Sumerian **kumu**, was also a sleeping place at night. Here originated the Magyar word "**koma**" which means 'pal, old friend, room-mate'. The word "pajtás" has the same meaning. The "pajta" barn, shed or outhouse was an airy place and was used in summer as a sleeping-place.

In the stable were the animals "marhák", in Sumerian the same word. This word "marhák" or "marha" originated from the Sumerian verb **mar** which is the equivalent of the Magyar word "megfogni" 'to catch'. "Marha" livestock means 'caught, tamed, domesticated animal'. Other Magyar words come from this Sumerian verb **mar**; they are "marok" meaning 'handful', "marad" 'remain', and the verb "marasztal", to detain.

The Magyar word "barom" 'cattle', sounds like **bulum** in Sumerian. The Magyar word "barany" 'lamb', is **barin** in Sumerian. We still call the lamb "bari" for "bárány".

In the stable were also the horses, Magyar "ló", Sumerian **hilu** or **assza**. From the latter word descended the other Magyar word "huszár" meaning 'horseman', 'cavalryman'. The horse must have had to feed on what we Magyars call "abrak" 'fodder', Sumerian **ubru**. There was the "szérű" threshing floor, (in Sumerian **szieru** means 'dry' Magyar 'száraz'); 'the barn for storing maize', "góre" in Sumerian **gur** or **guru**, and the "kazal" rick or hay-stack, in Sumerian **gizal**.

Lastly, in the "ól" pigsty, Sumerian **aul**, we find the pigs. The sow is called "emse" in Magyar, in Sumerian **eme** or **emes**, generally meaning the 'life-giving, nourishing mother'.

The entire "udvarház" 'manor', in Sumerian **udu-ur-hu-u-szu**, had an alert guard, "őr", Sumerian **uru** or **reu**, which was

the dog, Magyar "kutya", Sumerian *kuda*, at whose barking, Magyar "ugatás", Sumerian *ugatu*, every animal, Magyar "állat", Sumerian *alad*, even the sparrow, Magyar "veréb", Sumerian *buraba*, was scared away.

Above the nicely settled "udvarház" 'manor', there was the starry sky, Magyar "ég", Sumerian *ug*. The star, Magyar "csillag" was *csillag* in Sumerian also. The first syllable of the word "csillag", the *csi* or *cse*, in both Magyar and Sumerian means little, and the second syllable, *lag*, an ancient Sumerian word, changed to "láng" in the Magyar language and means 'flame'. The meaning of the word "csillag" star is 'little flame', to differentiate it from the sun and moon, big flame.

It is interesting to note that a peasant mother of today, when baking bread, always fries "lángost", fried dough, for the little children, and when she gives it to them she says, "Here it is 'csillagom' (my little star)" She still speaks to them in Sumerian.

From these proofs, such as the origin of the name of the village Udvari, on the shores of the Balaton, it is evident that those primitive Sumerian words were the ancestors of the present Magyar words, and that most Magyar people are the blood descendants of the ancient Sumerian speaking people. Otherwise, those people would have died out in time, from one misfortune or another, and their language would have disappeared with them and today, a different people, speaking a different language, would be living around Lake Balaton and in the whole Carpathian Basin. Such cases can be found often in history. Therefore, nobody should be sceptical because he sees slight differences between the Sumerian and Magyar words which I have presented. Every language follows the law of progress, and as it progresses, the imperfect becomes perfect.

The Sumerian language is both phonetically and structurally more simple than the language of today. I can show examples of this also.

Since I know the Árpád documents perfectly, I can make a comparison between the Modern Magyar and the language spoken

nine-hundred years ago. I take an example from the year 1055, from the document recording the founding of the Benedictine abbey by King Endre. (Ch. I. 388) In this document the boundaries of the land which the King gave to the Benedictine abbey are described, and this document was written in a language which the common people were speaking. A phrase from the document **nogu aza feke rea** is expressed in Modern Magyar as “**nagyaszó fokára**” (large angular section of land used for grazing horses). The word “**aszo**” at that time meant ‘horse grazing land’, from the Sumerian word **assza** meaning ‘horse’. This word also left its mark in the following Magyar place-names: **Asszófő**, **Aszód**, **Megyaszó**, **Szikszó** and many others.

Here are some other examples: “**Mortis vasara kuta rea**” is expressed today “**Martonvásár kútjára**” ‘on the well at Martin’s market’. “**Feheru varu rea mene hodu utu rea**” became “**Fehérvárra menő hadi útra**”, ‘on the army route to Fehérvár’. “**Petre zenaia hel rea**” has become “**Péter szénája helyére**”, the place where Peter’s haystack was standing’.

Having seen how different our language structure was, only nine-hundred years ago, one can imagine the difference five thousand years had made. The “**ra-re**” suffixes were separate from the noun in those times, not joined with it, as they are now. Our language was partly analytic, just like the Sumerian. Today, the Magyar language is entirely agglutinative. This change took a long time.

From the undeniable evidence presented in the previous pages, even the most stubborn “Vogul theorists” must admit that **only a Sumerian speaking settlement or another ancient people related to the Sumerian could have taken the Sumerian related Magyar language into the Carpathian Basin. There can be no other, more convincing explanation.** To clarify this fact a little more, I will mention a few Magyar place-names and geographical names, which it is only possible to analyze in Sumerian. These names must have come into our land with the ancient Sumerian settlements.

I have already written about the ancient city of Istergam, Esztergom, named after the goddess Ister and the bend of the river, but I did not mention that this city was there long before Árpád's Conquest because, one thousand years before that, it already had its name. In A.D. 9, when the Romans conquered Pannonia, (2) after forty-four hard years of war, they changed its name to Salva. This change indicated the existence of the name, for it is only possible to change an already existing name. Esztergom was an ancient city of an ancient people of Sumerian origin. This ancient name survives because the people did not accept the Roman name. Therefore, that ancient people's language and religion live on in that name, Esztergom. Its castle was invincible in ancient times, because it was built on an island in the Danube. Simon Arragóni was able to defend this stronghold against the Tatars, in the year 1241.

Throughout its historical existence, the name of the ancient city of Esztergom reflected that ancient people's language structure. Of the Slavs, there was never a trace. Yet Gyula Pauler, Professor of Magyar History at the Budapest University of Arts and Sciences, declared Esztergom a Slavic nest. This unfounded statement appears on page 107 of his work *Magyar Nemzet Története, The History of the Magyar Nation*. On page 187, he says: "The foundation of Christianity in Hungary was laid by the Slavs." To Gyula Pauler, "a single word of Slavic origin 'malaszt' meaning 'divine', proves much more than hundreds of others (of Sumerian origin) like "püspök" 'bishop', "apát" 'abbot', "kanonok" 'canon', "monostor" 'monastery', which attempt to prove the opposite." This matter will be treated in greater depth later.

West of Esztergom, is another city, Komárom. This city must have been called by this name in ancient times, because this is also a typical name of Sumerian origin. Komárom can be analyzed in Sumerian as follows: **Ka-mor-on**. Ka in Sumerian means 'gate', but not only the gate of a castle or a city; it sometimes meant the city itself. Babylon's ancient name was **Ka-dingiri** meaning 'God's city'. From this word **dingir** meaning 'god', came the Ma-

gyar word “tündér” meaning ‘elf’, which remained in the name “Tündér Ilona”. This can be analyzed as follows: **Il-ana** or **él-ana**, in Magyar “**élő anya**” means ‘living mother’. **Anu** was an ancient Sumerian goddess who, according to the Sumerian mythology, gave birth to the world. The Sumerians saw in the **ana**, Magyar “**anya**” meaning ‘mother’, the beginning of life, because every living thing is formed in the womb and comes into the world as a ready-formed creature. Therefore the goddess of creation was called **Anu**, which for the sake of easier pronunciation, changed to “**anyu**” or “**anya**”. The “**n**” changed to “**ny**”, but the essential ancient concept of life-giver remained.

... No other language in the world except Magyar, calls the mother “**anya**” after the goddess of Creation; the Magyars inherited not only the word from the Sumerians but also the concept of life-giver. In the Sanskrit language, the name for mother is **mata**, in Greek **meter**, in Latin **mater**, in Italian, Spanish, Portuguese and the South-American languages **madre**, in French **mere**, in German **Mutter**, in Danish, Swedish and Norwegian **moder**, in Dutch and Flemish **moeder**, in English **mother** and in Russian **mat**. Therefore, there is no doubt as to which language and people are descended from the Sumerians.

The name **Komárom** (**Ka-mor-on**) proves that statement also. The first syllable can be traced to the Sumerian word **ka** meaning ‘gate’; the meaning of **mor** is ‘earth’ or ‘something made of earth’; **o** is a conjunction and **n** in the Sumerian is the equivalent of the “**os, es, ös**” suffixes in Modern Magyar. The meaning of **Komárom**, after analyzing it is “**földvár**” ‘earth-castle’ and not “**szünyoghely**” ‘mosquito place’ as the Slavic theorists invented from the Slavic word **komarci** which means ‘mosquito’. **Komárom** really was an earth-castle in ancient times. This can be proved by the fact that not for miles, not even accidentally, can a trace of a stone be found. Therefore the ancient people strengthened the entrenchments with logs on both sides and filled in the center part with earth. These walls proved to be stronger against primitive attacks than stone walls. Not even the Tatars were able to con-

quer it in 1245. To support this statement we have a document from King Béla IV. (Ch.VI.I.114.) King Béla IV gave land to one of his brave men called Folwyn (Faluvene), because he saved Komárom from the Tatars. This piece of land was in the village of Hetény, which was completely depopulated after the Tatars killed all the population.

West of the city of Komárom, beside the little Danube, there is the city of Győr, whose name was Arbó before the Romans conquered Pannonia. The Romans changed this name to Arrabona. Arbó is a word of purely Sumerian structure; the noun comes first and the adjective follows. The noun is *ar* and the adjective is *bo*. *Ar* in Sumerian and in Magyar means 'a large quantity of something'. If too much water comes down the river, flooding, it is expressed as "meg-árad" in Magyar. There is not only "víz-ár" meaning 'flood' but also "légár" meaning 'breeze', "fényár" 'flood of light' "illatár" 'flood of fragrance', "szóár" 'flood of words', and "színár" 'rainbow'. The Sumerians said *színárvány*, flood of colors, and the Magyars now say "szivárvány" for easier pronunciation. One can see how this last word is not 'flood of heart', ("sziv" in Magyar means heart) but, flood of colors.

The names of the rivers Rába and Rábca, which flow near Győr, have the same structure as Arbó. These rivers received their names from the ancient Sumerian population, just like the city Arbó. The word "Rába" is an easier form of the word "Arbó". Rábca comes from the Sumerian *Ar-bo-tu* meaning 'swollen-flood-maker', in Magyar "bőáradás". How correct my analysis is, is shown in a little episode which happened when I was near the Rábca as a young student. In the middle of the night, we had to flee, because the river Rábca flooded all of a sudden, and was just about to burst its banks. In the fields of Győr, there is a farmstead called "Hecsé". This word, analyzed in Sumerian as *hő-cso* means in Magyar "hővíz" 'hot water'.

The ancient city of Győr (Arbó) and the two rivers, Rába and Rábca are not accidentally so named; these names could only have been given by a people in whose language Arbó, Rába and

Rábca mean 'heavy flooding'. I note, as an interesting fact, that the simple country folk in this territory still call the River Rába "Rábó", which is the easier way to say Arbó. Győr received its name from the word "gyűrű" (Magyar) meaning 'ring', because the castle had a ringed or circular shape. In connection with the word "ar", I must mention the Magyar city (now in Rumania), Arad. This name has the same meaning in Sumerian and Magyar. It means 'flood-danger-area'.

These are not the only facts of interest, for in the land where the Hurrians and Canaanites were living in ancient times, there were two cities called Arad. The Hurrians and Canaanites were Sumerian related peoples. One city of Arad was on the southwest shore of the Dead Sea, the other was on the Phoenician coastline. The Bible mentions the first Arad: "When the Canaanite King of Arad, who lived in the Negeb, heard that the Israelites were coming along the way of Atharim, he engaged them in battle and took some of them captive." (Numbers XXI. I.) So in the land of Canaan, before the Israeli Conquest, a city-state called Arad existed, in which a king and his people lived. This city-state of Arad later on ceased to exist and its people scattered. The other Arad was a very rich coastal city state in Phoenicia, in the third and second millennium before Christ. It developed a large scale maritime economy. Its ships traveled all over the world of that time. The city was built on an island near the shore, so not only the sea and the island's strong walls defended it from attack, but its strong fleet also.

Mohammed's fourth generation descendant, Ottoman, was able to conquer this almost invincible city. Constantine Porphyrogenitus, the Eastern Roman Emperor, who wrote in great detail about the conquering Magyar tribes of Árpád in his work "**De Adminis trando Imperio** (Ch. VIII.), describes the destruction of Arad in the tenth chapter of this book. Three hundred years after the city's conquest, in Constantine's reign, this rich city was still unpopulated and later on dissappeared completely. **However, the name of this city never died out because, in the Carpathian Basin,**

beside the river Maros, a castle called Arad was built, and also a city called Arad, which still exists. This city was there in the time of Saint István, because the county of Arad received its name from this settlement.

Is it imaginable that there is no connection between the destruction of the cities of Arad in Palestine and Phoenicia, and the growth of the city Arad in the Carpathian Basin? This is very difficult to believe, because only a people who spoke the language which was spoken in the former cities of Arad, and who were forced to flee from these cities, would have been able to give one settlement's name to another settlement of the same kind.

Apart from this, between the ancient Magyar and the ancient Phoenician populace there was another obvious connection. Arad was an important Phoenician city-state and thus the citizens of it would wish to perpetuate its memory. Here I must note that in the southernmost part of the Sumerian land, where the river Euphrates runs into the swamp-land, before it reaches the Persian Gulf, there was a city called Eridu. In this name, the root consonants are exactly the same as those in the word "Arad". So the origin and meaning of these two words are the same. Since the word "Arad" is phonetically completely formed, this word formation is older than that of "Eridu".

In that territory, which stretches from the Persian Gulf in a crescent shape, some other interesting things can be observed. The Fourth Book of Kings, XVIII.34 reads as follows: "Where is the God of Emath and of Arphad?" and IV Kings, XIX. 13: "Where is the King of Emath and of Arpad?" Emat, today called Hama, was located beside the river Orontes, in Mesopotamia and, south of this, there was a city called Emese. Eme is a Sumerian word meaning 'nourishing mother'. "Emlő" is 'breast', which is the means of the baby's nourishment. Emes in Sumerian means 'the nourisher', and emat nourishment'. The same origins can be traced for the word "emésztés" in Magyar meaning 'digestion', which is the final act of eating. The same Sumerian word can be found in the Magyar word "emse" meaning 'sow'.

Moreover, in the county of Győr, is a village named Enese, which is the word Emese phonetically improved.

North of the Phoenician Arad, there was another Magyar-sounding city. This was Ugarit, situated on rich flatland. Ugar in ancient Sumerian and Modern Magyar means 'arable-land'. It in the Aramaic language, which was the language of the populace, meant 'men' and itta meant 'women'. This is an old language which has died out. Jesus spoke in this dialect when he spoke to the daughter of Jairus: "Talitha cumi." 'Girl, I say to you, arise.' "Ugarit" means 'agricultural man' or agricultural populace, but later on it became a distinguished commercial city.

I mentioned all this because I wanted to show the reader where else in the world Magyar place-names can be found, related phonetically and in meaning to the Magyar language. Were they found in the wilderness where the Vogul were living, or in Mesopotamia and its surrounding territories? If one single place-name, similar to the Magyar language, had only been found in the land of the Vogul, how joyfully that single proof would have been trumpeted to the world to justify the relationship between the Magyars and the Vogul. However, not even one was found, so by their silence, the Vogul theorists wished even more strongly to ignore these proofs of an opposing theory and statements such as those I have just made, which speak so loudly.

Sabaria was the name of the city which became the capital when the Romans conquered Pannonia in A.D.9. The fact that this city became the capital of a colony shows that it already existed before Roman times, and also that it was suitable for such a position. In the word Sabaria, only the "ia" suffix is Latin. Sabar is a Sumerian word meaning 'wet, watery place', in Magyar "sáros". Sza or szo in Sumerian means 'water', just like to, so and cso. In Sumerian bara means create, 'bear, generate'. The obvious union of these terms would be a place of earth, generated from water: "sár" a Magyar word for 'mud'. So the name-giving populace must have been Sumerian also. Many other places called "Sza-

bar" can be found in the Carpathian Basin. The ancient name of the present village of Győrszentmárton was Szabar. The Romans changed this to Sabaria Sicca, meaning 'dry Sabaria' because this village was built on the side of Pannon Mountain, so the water ran down and did not make mud.

An anonymus writer noted that the stream which comes out of the mountain-side, not only furnished Árpád and his generals with drinking water, but they watered their horses from it also. The name of the stream which flows beside this ancient village is Pannosa. In Sumerian, Panno-so means 'Panna's water'. This name, Panna, was just the nick-name of Anu, the ancient Sumerian goddess of Creation. This stream is now called Pánzsza, for easier pronunciation. In spite of this small change, the stream has basically preserved its Sumerian name. There is a place called Szabária, west of Szombathely, in the present Burgenland, and there is another called Zalaszarbar, in the neighborhood of the ruined castle, Zala, where there is a swamp. In county Baranya, there is Hercegszarbar; in county Nógrád, there is Nograd-szarbar; in county Sopron, there are the villages of Alsópor, Felsőpor and Sobor; and lastly, in county Veszprém, there is the village of Szapár. All are situated on sticky, muddy clay. I have seen all these places except Alsópor and Felsőpor.

These Sumerian place-names very clearly prove that, many hundreds or thousands of years before the Roman Conquest, people were living there, in whose language 'mud' was szabar. These people did not assimilate into the Aryan people, who actually overran Europe, but they became the foundation of the later formed Magyar people, and their language became the base for the Magyar language. Both the people and their language were formed there, in the Carpathian Basin. Every people which crossed that territory, left its mark on it, but the language was basically unchanged, since it was spoken by the majority. Árpád and his people were the last to conquer this land. He just gave it a new name (Magyarország) because he was the conqueror, but in ex-

change for power, he gave up his own language, as did every military nation in Europe.

The aforementioned Sobor is located on the borderline between County Sopron and County Győr, beside the river Rába. This name analyzed, **So-bo-ar**, means 'fast-flooding-water'. Its word structure and meaning are undeniably Sumerian. This word is the base of the name of the city of Sopron. This name analyzed is **So-bo-ar-on**, meaning as before 'fast-flooding water'. Geographically, the meaning is clear, because beside it is the lake Fertő. So the meaning of Sopron is not 'wading city' as some of our linguists state, according to the Gallic language. Anyway, a city cannot itself wade in water the way a stork does, and cannot walk through swampy places. Pozsony (3) has the same meaning and structure, **Bo-so-on**, Magyar "bővizű hely" meaning 'place with plenty of water'. The "B" changed to "P" for easier pronunciation. The meaning is correct, there is no doubt, because the Danube passes beside it.

Although the examples are plentiful already, I wish to continue because it is difficult to prove such a theory and it would be best to present innumerable examples.

Kazsok is a village in County Somogy and, in the time of the Árpád dynasty, it was the king's property. (Ch.V.I.96.) Kazsok was mentioned as "Kasuc" in the king's documents. It is another word of clear Sumerian structure and meaning. It means 'many gates'. **Ka** in Sumerian means 'gate', "sok" in Magyar means 'many'.

The villages of Bozsok (Bosuc) and Buzsák (Busuc), in county Somogy, also belonged to the king. Bozsok was given by Saint István to the church of Veszprém (Ch. VI.2.350.) and Buzsák was granted by King László IV. in 1279 (HO.III.14) to János the bailiff, who fought against the rebellious Henrik Németújvár, and especially, on the meadow of Morva, against Ottokár, the king of the Czechs, just like an angry lion. Both village names mean 'much, plenty' and are words of entirely Sumerian structure.

Csaba (Csobo) is now a farmstead in the county of Somogy,

but it used to be a village. This name appears in the document of King Endre II in the year 1222 (Ch. VII.I.209.). According to the Sumerian structure, **cso-bo** means 'water-plenty'. We can find this same structure in the names of the cities of Békéscsaba, Piliscsaba and Rákócscsaba. All these names contain the word **cso** which means 'water', and even today, water can be found nearby.

In the name Csanád, the Sumerian **eso** meaning 'water' and **nad** meaning 'big' (presently pronounced "nagy") are combined. The meaning in Modern Magyar is "nagy viz", 'big water'.

The village of Szálsok (Salsuk) in county Baranya, appears in St. István's documents, dealing with the Pécsvárad Abbey in 1015. (Ch. I.291.). The meaning of the name is "sokszállást" 'plenty of shelter'. It has a typical Sumerian structure.

Susuk (Susuc) means "vizsok" 'plenty of water'. The structure of this name is also Sumerian. King Endre III gave it to bailiff Mihály in 1298 (Ch. VI.2. 122).

The village of Luzsok can be found in the ancient county of Baranya. Lu-sok or "sok ló" is the meaning of this word. "Sok" in Magyar means 'much, many' and "ló" means 'horse'; "sok ló" means 'many horses' in Magyar and in Sumerian. So, let us conclude that there is a large horse-raising territory here. The structure is also Sumerian.

Szekszárd is a Magyar city, a name of Sumerian origin and structure, whose Sumerian meaning equals "szék" 'seat' and "száraz", dry. In Modern Magyar it would be inverted "száraz szék" 'dry seat'. The document recording the founding of the Benedictine Abbey of Pécsvárad, mentions Szekszárd among those villages which Saint István gave to the Benedictine Abbey of Pécsvárad. (Ch. I. 291.) The second part of Szekszárd, "száraz", received its name from the ancient city (the old section of the present city) which was built on a slope so that the water ran down. The Romans changed its ancient name to "Alesca", so it must have been an established city before Roman times and it must have had its present name. This ancient name could only have been given by a people in whose language "száraz" means dry.

It is a word of Sumerian structure, so the people living there must have been Sumerian or a Sumerian-related people.

In its neighborhood there is a village called Szekcső, analyzed *szék-cso* meaning “szék” seat and “cso” water. In the Magyar language it means “vizes szék”, ‘wet seat’. It received its name from the Danube, but it must have been a very long time ago, because it is also a word of typical Sumerian structure, just like the village names Kaposszekcső and Tápiószekcső.

Bélmura was a place for the honor of the god Bél or Bál (Baal) beside the river Mura. Now its name has changed to Muraszombat. King Endre III gave it to Steven, the son of Harold in 1297. (W.X.250.) I note that not only was the god Bél Sumerian, but also the structure of the place-name Bélmura.

Öllye is a village in County Somogy. The Árpád documents called it “Elya”. (W.III.190.) The Sumerian god El and the ancient Magyar god “Élő” are united in this word, and only a homeless people could have brought it with them into the Carpathian Basin. I found another document mentioning the god Él. This document was sent by King Steven V in 1273 to the nuns of “Nyúl” (rabbit) island, where his sister, Saint Margaret, was living. I am talking of an island between the island of Csepel and the village of Taksony, in the county of Pest. It is called Ölbő. The document calls it “Ilbeu”. (W.XII.242 and Ch. V. 1.49.) “Ilbeu” can be translated as ‘the riches of the god El’. There is another village called Ölbő in County Vas.

The village of Szomor can be found in County Komárom and is mentioned in the document of Queen Erzsébet (Elizabeth) of Hungary in 1275. (Ch.V.2.286 and W.XII. 144.) It is clearly a word of Sumerian structure and meaning. (So means ‘water’ *mor* means ‘clay’.) The Sumerians not only built their houses of clay, but they also wrote on clay. The frame of the house was made of common reeds, which were plentiful, and then both sides of the frame were covered with “mór” ‘clay’. In Transdanubia, the poor Magyar people still build their houses with

“mór”. There is a village called Mór in County Fehér, and the name is very fitting because of the muddy earth.

The village of Mócsa in County Komárom has the same meaning. It appears in the documents of Queen Fennena. (Ch. VI.191.) The village of Tomor in County Abaúj means ‘muddy lake’, **to-mor**. **To** means ‘lake’ in Sumerian and “mór” in Magyar means ‘mud’. The meaning and structure are also typically Sumerian.

King Steven V gave a piece of land called Malomsok to the guests of Győr. (Ch. V. 1.11.) The borderline of this land was from Győr to Zámoly. This village of Malomsok does not exist any more, but in the county of Győr, in the riding of Sokoralja, beside the river Marcal, two villages can be found with that name, O-malomsok and Uj-malomsok. (Old Malomsok and New Malomsok.) These settlement names are also typical of Sumerian structure, first the noun and then the adjective. In that name, Malomsok, “malom” means ‘mill’, and its root could only have come from the two Sumerian words **ma** and **mu**: **ma-l-mu**, meaning ‘grind’. The Sumerian people were the world’s first wheat-growing people and they must have been the first millers also. The Latin word “molere” meaning “őrlőni” to ‘mill’, originated from them, as did the Russian **melnik** or the Slovak **mľinár**. In the third millennium B.C., agriculture, particularly wheat-growing, was flourishing in the land of the Magyars. At that time the grain had to be milled in order to make bread.

Queen Mary, the wife of King Béla IV, with the acknowledgement of King Béla, gave the villages of Bős and Árpádsoka (called Árpasuka in the document) which belonged to the castle of Pozsony (now Bratislava) to Bailiff Miklós in 1269. (W. VIII.265.) Bős means ‘good productive land’. Árpádsoka means ‘much barley land’, (“árpa” means ‘barley’). This is also a word of Sumerian structure and it proves that we took the word for barley from the Sumerians .

The village of Tósok, which the documents refer to as Thusuk (Ch.VI. 7.350), can still be found in County Veszprém. This word

also has a Sumerian meaning and structure, 'lakes-many' or 'many lakes'. The village of Tótsok was given to the order of Teutonic Knights by King Béla IV. Before that, it was the possession of Szolgagyőr Castle. The documents refer to it as Suk. (Ch.IV.I. 313.) and (W.II. 152.) ("Tot-suk" means 'many Slovaks'.)

There were two villages named Magyarsok in Magyarország (Hungary) in the time of the Árpáds. One belonged to Sopron Castle, which King Endre III. exchanged with Bailiff Mihály in 1298 (VI.2.122). The other was in the riding of Vágsellye in County Nyitra. It is a name of a typical Sumerian structure meaning 'many Magyars'.

The name Tarcsa can be analyzed as **Tar-cso** meaning 'water-holder'. **Tartő** means 'holder' and **cso** means 'water'. It is clearly an ancient word of Sumerian structure and meaning. Magyarország (4) had seven villages by this name. One of them can be found in the ancient county of Vas in the present Burgenland. It is a famous spa, where two kinds of healing waters bubble up, dating back many thousands of years. One is sulphate water, the other carbonic. Since a settlement must have been there also a few thousand years before the Árpád Conquest, it received its name from that people who called water **cso** and the waterproof overcoat **csuha**, the water-jug **csupor**, **csobor** and **kancso**, the boat **csónak**, canal **csatorna**, and a water jug carried by the neck, which later on became a wine-jug **csutora**. The Magyar people still call the wine-jug by this name, but they do not know why. The ancient meaning was 'water-jug', because men drank water from it before they found out about wine. So the **csutora** existed before wine.

The history of Tarcsa is just as ancient, because only those people, in whose language the word "tarcsa" meant 'water-holder', and in whose time water was called **cso**, could have given the name Tarcsa to that settlement. Villages named Tarcsa can be found in the counties of Moson, Pest and Békés. Beside the river Kőrös is Kőröstarcsa; in county Bihar there is Értarcsa, and in Háromszék there is Tarcsafalva. **These names indicate**

that the same kind of people were living in the whole Carpathian Basin, at the time when water was called cso.

Two more villages have names which are just as ancient: Alsópula and Felsőpula. **Pula** is a Sumerian word. In the Magyar language it means "gyerek", 'child'. In many parts of the country, a child is still called "pulya" and the shepherd dog "puli". There was a distinguished Hungarian family called Zápolya, from which János Zápolya came who became the Magyar king right after the Battle of Mohács.

As I was dictating this work, I received a report from a friend of mine, Dr. Sándor Pálfalvy. In this paper, he writes of two clay tablets, which will definitely interest everyone, especially every Magyar, because the text of these tablets is undoubtedly connected with Magyar ancient history. These tablets were found in the ruins of the oldest Sumerian city, Ur, and date back to approximately 3500 B.C. They are in the British Museum in London. On one tablet is number 307, and on the other is number 863. One of the tablets records how many animals belonged to a Sumerian family named Kuth, and the other states the same thing for a family named Bana.

The Kuth family's 216 horses were grazing in the fields and the shepherd was guarding them with eight "Kuvasz", a Magyar breed of sheepdog; the 167 cows were watched by six "komondor", Magyar white sheepdog; the 620 sheep were divided into two flocks and guarded by six "puli", small, very shaggy, black Magyar sheepdog. The Bana family had 72 horses and two "kuvasz" to take care of them; 436 cows in two different fields, each field guarded by six "komondor" and two "puli", the 840 sheep were in three flocks, each guarded by two "komondor" and three "puli".

The above mentioned "kuvasz", "komondor" and "puli" are trying to bark into the deaf ears of the present Magyar people, from five and a half thousand years ago, to tell them that they are the name and blood ancestors of the same named species

of today. These dogs came into the Carpathian Basin with those people who, 5500 years ago, kept them, raised them and worked with them, when the Euphrates was called Puratu. These dogs are still serving the same people, who still keep them with love, in the territory of the Danube and the Tisa. There is no better explanation than this.

Not only are the above-mentioned dogs still living in Magyarország (Hungary) today, but the two family names are also still in existence. Many families named Kuth, or according to the present pronunciation — Kuthi — are living in Magyarország. I myself met quite a few. Of the Bana family, I even found written proof in the Árpád Codices, e.g. in the "Archives of the Homeland" Vol.IV, Page 88, we can read this: "A committee in the county of Vas, whose duty it was to return to the castle its former possessions, took a village named Szünőse (in the document Scynse) from a man called Bana, since this land was formerly a castle possession. King Béla IV gave this land back to him, because he (the king) had formerly given it to him in exchange for his lands named Veliken, near Léka." (H.O. IV.88) In 1259, King István V gave land to Páris, son of Bana, in the village of Káld. (Ch. VII. 3.39) In different parts of the country, families named Bana can still be found. In my childhood, in the village of Tét, in the County of Győr, I knew a family of that name. The Evangelical Parish Register of Births can give more detailed information.

The dog in Sumerian is Kudda. The Magyars say "kutya". The root of the word is kud. Its meaning is 'bite'. The word **do** means 'maker', so **kuddu** or **kudda** means 'bitemaker' or 'biting animal'. The Magyar word "kutya" is the descendant of the ancient Sumerian word **kudda**. This word has just changed to an easier form of pronunciation.

The Sumerians called the horse assza. The "kuvasz" (Magyar shepherd dog for guarding horses) had an ancient Magyar form: "kuassza", Sumerian **kuasz**, meaning 'a horse guarding

dog'. The "komondor" (Magyar shepherd dog for guarding cows) was in Sumerian *kumundur*. It is a long haired dog. The "puli" which is a small shaggy dog, looks after the sheep. Sometimes a little girl or a very short man is called "puli".

Tobaj is also a name with Sumerian structure. Its meaning is "tó-bő" or 'lake-wide'. In the present Magyar word order it would be 'wide-lake', and this name is very fitting because, between Tobaj and Némethújvár, there is a lake which is called Halasto: Fish Lake. This is a word of pure Sumerian structure and meaning, just like the neighboring village Tarcsa, whose meaning is 'water-holder'. The same ancient people gave them their names. The village of Némethújvár was built after the Conquest. King Géza II. mentions it for the first time in one of his documents in the year 1157. (Ch.VII. 5.117.) In this document he mentions the possessions of the castle which was built at that time.

Csobaj is a village in County Szabolcs. It has the same Sumerian structure as Tobaj. The only difference in meaning is that "tó" means 'lake' which always suggests a bigger body of water than "cso" which means water. The meaning of the word Csobaj is clear because the river Tisa flows beside it, and a little river, called Takta flows from a lake nearby.

The farmstead of Sömjensúka is located in a field of the Magyar village of Gyarmat in County Győr. "Sömjén" meaning 'barren land', originated from the word "semmilyen" meaning 'worthless'. In Transdanubia, the barren land or Steppes is called "sömjénes" and only bad weeds, which cows cannot eat, grow there. It is also a word of pure Sumerian structure.

The first syllable of "Somorja", "so" means 'water'; the second syllable "mór" means 'earth' or 'clay', so its meaning is 'earthy or muddy water'. It resembles the already mentioned village name Szómor, both in meaning and in structure. The former name of the river Maros was Mor-so and its meaning is 'muddy-water'.

Varsány is also a word of Sumerian structure and meaning. It means 'a fishing basket', woven from the branches of a willow,

which were later on replaced by string. That fishing basket had a neck which narrowed so that the fish could go into it, but there 'was no way out. The name Varsány means 'water-castle' or 'water-trap.' In ancient times this was a favorite means of fishing. The names of villages which took their name from this implement definitely prove this: Nagyvarsány, Kisvarsány in County Pest; Varsány in County Nógrád and County Veszprém, and Varsád in County Tolna.

Koroncó is a village in County Győr. There are very few people who have heard of it. It is a very remote place. It missed all the interesting events, although there are very few villages older than this in Magyarország. Its name in Sumerian is **Kuruntu**. **Kurun** in Sumerian meant "kenyér" 'bread'. The **tu** means 'making, cultivating, raising'. So its meaning today is 'bread-producing place'. This name is very fitting because the soil near this village of Rábapatoná is as black as in Bácska.

But how did the word "kenyér" grow from the word **kurun**? It was according to the rule of easier pronunciation. Among the vowels, the "ú" and the "ü" are the hardest to pronounce. To pronounce these vowels we have to round our lips and stretch them forward. Therefore, in time, the "u" changed to the easier "o" and **kurun** became "koron" which later changed to the easier "keren". To soften this word we get "kenyér". Kerény, a village in County Bács received its name at this time. In the middle of the word, there is the hard-sounding letter "r". When this "r" was pushed to the end of the word, it became "kenyér", the Magyar word for 'bread'. How much time it took to change, is difficult to tell; on the excavated tablets "kenyér" is still **kurun**. The change to "koron" and then "kenyér" must have occurred much later, in the Carpathian Basin. In 2500 B.C. there was much wheat-growing in the land of Magyars. So the change to the word "kenyér" must have taken place in the Carpathian Basin. I found the word "kenyér" written in a document from the year 1210. It states that the Chapter of the Cathedral at Győr took important steps on behalf of the people of Varsány and Lázi, (vil-

lages which belonged to Saint Martin's Abbey) because the forest rangers who were living around a farmstead called "Kenyér" were molesting the people. (Pannonhalmi document I.619.)

Beside Koroncó there flows a middle-sized river. The people along the riverside call it "Marcó" but its official name is Marcal. Saint István gave the village at the source of the river to the church at Veszprém, under the name of Marcalfő. (Ch.I.289.) Its original name must have been Marcó, because, as such, it has a meaning in Sumerian. Mor-tu (Marco) means 'mud-maker' or 'earthy, muddy water'. I think the Romans gave the name Marcal to the river, after one of their men called Marcellus. But the people did not take any notice of name-changes; they just continued to use the name they had learned from their ancestors, just as they do today.

I will mention just one more word inherited from the Sumerians, because after so many proofs, every open-minded reader should be convinced of the truth of my statements. The stubborn sceptics and those who contradict everything cannot possibly be convinced.

Now I will mention an ancient curse which is still used in Magyarország (in the Sumerian language): Gézengúz gazember. I have heard this expression, which is certainly not an expression of praise, in Dunáninnen, Transdanubia, Northern Hungary and in Transylvania; in fact, all over Hungary. The Magyar people think they know the meaning of the second word, "gazember". They say that "gaz" means 'a parasitical weed' which kills the useful plants, so it is a useless weed. However, they misinterpret the meaning. Gaz in Sumerian means 'killer'. Those parasitical weeds received the name "Killer" because they killed out the cultivated plants. The first syllable of the first word "gézengúz", "géz" or "Giz" has changed in the past few thousand years to "kéz" meaning 'hand', which is more easily pronounced; the "gúz" has changed to 'guzs' meaning 'shackles'. So this ancient expression in Modern Magyar means "Kötözött" 'hand-tied killer'

on 'killer meriting tied hands', "kötnivaló gyilkos". I have to say that our ancient Sumerian forefathers were not very selective in composing expletives, especially if they were angry.

We have the remnants of an old Sumerian song. In ancient Sárköz, the little girls still sing this refrain: "Al-e, dudal-e, rozsam szeret-e". The Sumerian word **al** means in Magyar, the verb "élni" 'to live'. **Du** is also a Sumerian word meaning in Magyar "hang" 'sound'. **Duda** is 'a musical instrument, a pipe'; **dudal** means 'to give sound or to sing. So the little refrain means in Magyar "Él-e, beszél-e?" 'Does she live, does she speak?' The remains of this ancient yet still living song proves to us that the ancient Magyar populace was a Sumerian related people, because these words could only have been handed down by their descendants.

Only a people descended from the Sumerians would have been able to give that name Koroncó to a settlement, at the time when "kenyér" was called 'koron'. These people continued to live there, even when time changed "koron" to "kenyér". It is interesting to note that, although the word for 'bread' changed in time, the name of the settlement remained. The name of settlements have preserved the ancient past; therefore the analyses of these names are correct.

TRANSLATOR'S FOOTNOTES TO CH. VII.

1. Transdanubia is in the western part of Hungary.
2. Pannonia was a Roman colony in the Carpathian Basin.
3. Pozsony was the former capital and coronation city of Hungary. Since 1920, it is called Bratislava and belongs to Czechoslovakia.
4. Magyarország here is Greater Hungary, Hungary before Trianon 1920.

VIII.

THE CULTURE OF THE ANCIENT PEOPLE.

Agriculture is the basis of every civilization, for growing seeds is necessary for the daily bread; men had to eat in ancient times also. Hunting was an uncertain pursuit for ancient man, because of his primitive weapons. Therefore ancient men always settled near a river or a lake because, at that time, fishing was the surest and least dangerous way of getting a daily food supply. Ancient man commonly used a net or woven basket to catch his fish. But men are not only meat-eating creatures. Our molars prove that ancient Stone Age men chewed or ground much grain with their teeth. It was difficult, heavy work, to loosen up the soil with a stone shovel, and after that, to plant the seed, to mill the flour, and do every other process by hand, with a piece of stone.

The man of Vértesszöllös, who lived 400,000 years ago, must have had a very hard life; therefore he settled near Lake Öreg-tó, Old Lake, near the city of Tata, so that he could live from the fishing. The man of Nagyperkátá, who lived about 4000 years ago, and the man from Lebő, who lived about 5000 years ago, definitely had an easier life. The name Koroncó, Koron "kenyér" (bread) proves clearly that there was an established system of agriculture. The Sumerians and their followers brought agriculture into the world.

I can safely say that the men in the Carpathian Basin, in the last two thousand years, produced the grains necessary for life and also their other material needs. This has been proved by the museum excavations in Magyarország.

At that time, in agriculture, the more important yet easier branch of work was animal raising. To take care of animals was much easier than to cultivate the soil. But the point which interests us most, is that the cattle of the people of the Carpathian Basin do not show any resemblance to the European breeds, but rather to the Mesopotamian, Syrian and Egyptian breeds; this type is the pitchfork-horned ("villasszarvú"), white-haired breed,

which has been a typical breed of Magyar cattle until the last hundred years. This also shows us where the ancient people of the Carpathian Basin came from.

A special characteristic of the ancient people of the Carpathian Basin was their proficiency in written communication. This is proved by the existence of their own calligraphic system. The knowledge of writing has been, in every era, and for every people, a measurement of culture, and this was so in ancient times also. The Sumerians and Egyptians were the literate nations of ancient time, and they were also the torchbearers in the production of material goods.

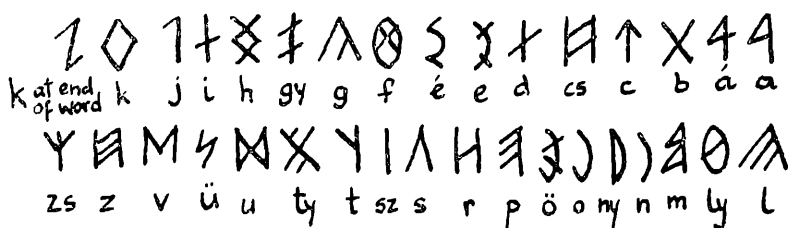
However, their method of writing was very limited because they expressed thoughts with pictures and small lines, which we now call Cuneiform. In order to record the sounds of their language in a written form for their own use, the writing experts formulated a calligraphic system of signs, which developed into the later writing systems.

Phoenicia was made up of separate city-states. The best known were Tyre, Sidon, Berythus, Byblos, Arad and Ugarit. The population of these cities was mainly constituted of merchants and laborers. The requisite bookkeeping and rapid exchange of goods made it necessary to use a writing system which simplified and expedited trade. In that way, the writing of letters came into existence in Phoenicia, and not among other, more agricultural peoples.

Anyone who examines the Phoenician calligraphic system, and compares it with the best-known calligraphic systems of that time: the Egyptian hieratic or priests' calligraphy, the Sinai calligraphy, the ancient Greek and the ancient Hebrew calligraphy, must come to the conclusion that the ancient Greek alphabet evolved from the Phoenician alphabet. The Latin alphabet came from the Greek and, from the Latin evolved all the European writing systems, including the alphabet used in Hungary today.

Those ancient people who were living in the Carpathian Basin

in ancient times, also had their own writing system, but this writing system does not resemble any system, neither the Phoenician nor any other. It completely differs from all writings.



Ancient Magyar Runic Script.

This ancient Magyar runic alphabet of thirty-four letters is older than any European alphabet, including the Greek. This writing system was used only in the Carpathian Basin and only by this ancient people. We can safely say that this is the oldest alphabet. It probably descended from the notes of the Sumerian calligraphers who, in ancient times, wrote down human sounds, but it developed in the Carpathian Basin. This is why we cannot find traces of it in Mesopotamia or Phoenicia, while in the Carpathian Basin, it can be found as a well-established writing system in ancient times, long before Christianity.

Historians place the development of the Phoenician writing system in the thirteenth century B.C. At that time, the Carpathian or ancient Magyar writing system must have existed, otherwise this system would have adopted some of the Phoenician notes, just as the Greeks took over all of the Phoenician alphabet. In the epitaph on the grave of King Esmun of Phoenicia, I found only two letters which are similar in shape to the ancient Magyar letters. Adorján Magyar wrote a little book, rich in meaning, called Magyar rovásírás (Magyar Runic Script). In this book, he reveals the thirty-four ancient letters, which were written from right to left. From the evidence presented by this alphabet, we can state that we cannot find, among any other alpha-

bets, the letters developed by the Magyars; therefore these letters are their own. Adorján Magyar writes:

“In Europe, Magyarország was the only nation which had its own alphabet before Christianity, and not one taken from someone else. Therefore, they had writing experts before their Christianization. Moreover, it was a gross error or a sign of blind hatred, to state that the Magyars were a nomadic and uneducated people before their Christianization. Uneducated people have no writing system, let alone an alphabet of their own. Therefore, we can see that the Magyar people were more advanced than the Greeks and Romans of this same time, because the latter did not have their own alphabet. It is well known that the Greeks took their alphabet from the Phoenicians and the Romans took theirs partly from the Greeks and partly from the Etruscans. One must only compare the Phoenician, Greek and Roman alphabets, and this will be immediately obvious.”

Then Adorján Magyar states that the German word “Rune” and the Greek word “rabas” meaning ‘runic’ are descended from the Magyar words “ro” and “roni” meaning ‘notch’.

The writer asks, in his book, how it was at all possible for the Magyars to ride into Europe only about a thousand years ago, as an uneducated, tent-living, nomad people:

“Is it not clear that here we are dealing with the world’s greatest historical swindle? Those who know just a little more about the Runic Script collapse that theory, that impossible story of the Magyar Asian nomad, like a castle built of cards. There are hundreds and hundreds of proofs of the existence of the ancient Magyar European people, anthropological, historical and ethnological.”

In the Sumerian language ru means the same as “ro” or “ir” in Modern Magyar, in English, ‘to write’. Is it not clear that the

ancient form of the present Magyar words "ro" and "ir", the word **ru**, must have come into the Carpathian Basin in that tongue, (Sumerian,) and it changed to the more easily pronounced form "ro"? The above-mentioned ethnologist has come to the same conclusion as I did fifty years ago, as I worked through the Árpád Codices, and that is that Árpád's army was the last conquering people to settle in the Carpathian Basin and make servants of the ancient people, and later on they adopted the ancient language, just like other conquering peoples have. They kept and used the people's spiritual and cultural treasure, their alphabetic and numerical system. No kind of force was ever able to extinguish the ancient writing and numerical system. Extinction was especially impossible with an ancient group of people, the Szeklers. I will come back to them in another chapter.

As the Magyar word "ro" comes from the Sumerian word **ru**, so must the ancient Magyar runic letters originate from the Sumerian. Just as the Egyptian hieroglyphs were replaced by the Phoenician letter writing, so a replacement for the Sumerian cuneiform was developed, the Magyar runic script, which is also composed of letters. Adorján Magyar asks in his book:

"How is it possible that the ancient Magyar runic numerical system resembles the Etruscan much more than the Roman, while the Etruscan runic numerical system disappeared centuries ago, before the Magyar nomad people (i.e. the conquering Magyars led by Árpád) conquered the Carpathian Basin in the tenth century? The answer is simple and very clear. The Etruscans like the ancient Magyars were an ancient European people."

He is right; the forefathers of the Magyars were an ancient European people. It is precisely this fact that I want to prove in my book, with undeniable proofs. The conquering Magyars whom Árpád led into the Carpathian Basin were not the ancient people. The conquest of the ancient European people is recorded

in definite written documents (A.D. 896). The ancient people were the ones whom Árpád and his legions, and, before Árpád, all the conquering peoples, found in the Carpathian Basin, as an ancient populace, which, after the Conquest became servants and supporters for the new conquerors, because soldiers have always been supported by their conquered subjects, since the beginning of the world. This ancient people, who became the commoners and from whom the Szeklers are descended, were the originators of the runic script. This is why the runic script was found first of all among the Szeklers and secondly among the common people, and not among the conquering aristocrats. Another fact is that this runic script was the writing system of the ancient populace in the whole Carpathian Basin, but it was suppressed by the Latin-speaking Western Church, just as the national language was omitted from the church ceremonies.

It is very probable that the ancient language very much resembled the Etruscan language, but it is very difficult to prove because there are very few Etruscan remains. The Etruscan runic numerical system is very similar to the Magyar. This proves either that they must have originated and fled from the same cultural background, or that their later settlement and mutual cultural bonds bound them together for a long time. Either explanation is feasible or possibly both together.

The similarity in the numerical systems of these two different peoples cannot otherwise be understood, because equal cultural achievement can only be attained under the same cultural conditions. Now we can conclude that the two peoples, before their separation must have had a mutual culture. It would lead me too far from my goal if I were to become involved in proving this. Géza Kur (a Sumeriologist) has already started the difficult task of explaining the Magyar and Etruscan language relationship, with good results; therefore, I do not want to become involved, but rather I will return briefly to the ethnic relationship between these two peoples.

In 1955, in the Louvre gallery in Paris, an Etruscan exhi-

bition was held. From among the exhibits, I was able to obtain reproductions of four busts and a sarcophagus ornament, the statue of a human couple. Among the four busts are three women and one man. One of the women is without a hat, the second has her head completely covered and the third has her head half-covered. The man has a shaven face, except for a little round beard on his chin, as was the fashion in Egypt and Syria in the second century B.C. The woman sitting on the sarcophagus, has a head covering like a stewpot. Her hair hangs down to her shoulders in four braids. The man has long hair which falls onto his bare shoulders; his short beard is thick. He has no moustache and under the lower lip the hair is shaven. I have noticed the same style on men in Assyrian murals. The shape of the heads was both short and round, except for that of the man who was sitting on the sarcophagus, which was neither short nor round. All the statues are excellent works in shape and facial expression. All of them have the secret smile, which only a great master can put into stone.

In one aspect, especially, all are the same, The outside corner of the eye is a little higher than the inside. The head structure and eye-slits are the same as the description of the Sumerians or those Magyars who did not mix with the Aryans, and whose head and facial shape fit the same description. The man on the sarcophagus has eye-slits which are more definitely slanting. **Therefore, I can safely say with authority that the ancient people of the Carpathian Basin are a race close to the Etruscan people, and this fact allows us to suppose a language relationship also.**

A Latin tribe, with Etruscan leadership, settled to the south, along the Etruscan border-line, in 753 B.C., because the Greeks were becoming aggressive from the south, building their city Neopolis (New City) which is today Naples. It is possible that, previously, they had already filled the border-guard positions with those Szikul or Szikel (Szeklers) from whom Szikulia or Szikelia (Sicily) to which they migrated, got its name. Originally

its name was Trinacria. Southern Italy at that time was called Great Greece. In the name Székely (Szekler), Szikelia or Sicilia can be recognized. It is a fact that these names cannot be analyzed either in Latin or in Greek; however, they can easily be analyzed in the Magyar language. The people of Transdanubia still call the chair "szik" (Magyar "szék"). In this word "szik", Szikel and Szikelia can be recognized.

It is a historical fact that the first kings of the little Latin group from which the Romans descended, were Etruscan, and among these, the Tarquins ruled arbitrarily. This Etruscan influence lasted from 753 to 510 B.C., then the Romans freed themselves from the Etruscan yoke, and became a republic.

The name of the principal God of the Romans was Jupiter. This is a compound word: "ju" and "piter". Of these two words, only "piter" is the Latin word, meaning 'God the Father'; but "ju" or "jó" is not a Latin word. Only in one language, in the Magyar language, can it be analyzed. "Jó" in Magyar means 'good', 'one who helps others'. Jupiter, with the help of the Magyar language, means 'Good father' or 'helping father'. However, it becomes more interesting when we apply the case-endings to this word, Jupiter, because Latin only uses endings with the "Ju" and not with the "piter", and this indicates that this last part was added later on to the "Ju". The genitive case is "Jovis", the dative "Jovi", the accusative is "Jovem" and the ablative "Jove". So Latin has five endings for the "Ju". The wife of Jupiter was "Juno", "Jóné" in Magyar. Can it be accidental? No, not by any means!

So the Etruscans, the teachers of the Romans, really must have had some connections with the ancient people of the Carpathian Basin, because the Romans undoubtedly did not take these words from the distant Carpathian people, but rather from the Etruscans with whom they were living in a mutual political and cultural society. This is the explanation for the Roman adoption of their numerical system also.

Among the three systems the ancient Magyar is the oldest, because the Etruscan and the Roman are modified forms of it. A modified form is always younger, more recent than the one from which it was taken.

Magyar:					∨	X	⋈	✳
Etruscan:					∨	X	⊕	⊗
Roman:				IV	∨	X	L	C M

The Magyar runic numerical system is clearly a logical system. I will not explain the single markings because they are easily understandable. The number five was made from two lines meeting at the point at the bottom. Two of these joined at the points made the number ten. A small vertical line, meeting the inside of the point of the five made the number fifty. This little line was the sign for tenfold. A vertical line through the inside point of the ten made the hundred. The thousand was formed by drawing a line horizontally across the hundred. Then the hundred looked like a six-pointed star, while the thousand looked like an eight-pointed star. In writing these numbers, the ink or paint easily ran into a blot at the cross-lines. The Etruscans, to avoid this, made a circle and put a cross into it to indicate a hundred, and they made the thousand by drawing a circle with a half-circle on top. The Romans simplified this even more. They represented the fifty with a letter L, the hundred with a letter C, and the thousand with the letter M. In the writing of these numbers, the ink did not run. In chronological order, the Magyar numerical system came first; the Etruscans simplified it, and the Latin simplified the Etruscan.

How could this have happened if the Magyar culture had been born in the Vogul forest, from that miserable people married to

the warlike Turks in the fifth century A.D., and who, in A.D. 896 rode into the Carpathian Basin? How could they have developed a linguistic and cultural unity with the Etruscans, the teachers of the Romans, before the foundation of the Roman Empire, which took place in 756 B.C.? That unity could only have been possible if the most ancient group of these different ethnic groups, which later on became one ancient Magyar people, the group which gave its name to the language, were already living in the Carpathian Basin before the Aryan invasion of Europe. The only peoples who were able to break away from this ancient group were the Etruscans and their neighbors, the Picenes, (1) who were also Turanian peoples.

The Western writers take the Etruscans to be a seafaring people. That is possible, but then their center of origin must have been around Mesopotamia. This center could have been Arad, the Phoenician city-state, because it was better able to transport the overflow of population by boat to a less dangerous, richer and much better place. In the third millennium B.C., Arad was a flourishing coastal city-state, and the Arabs conquered and devastated it only in the eighth century A.D. So this state existed continuously for 3700 years and during this long period of time could have emigrated many excess people. In 3700 years, two people would increase to 500,000, if the populace doubled itself every two hundred years.

The following facts are undeniable: History knows about three cities called Arad. One was on the west side of the Dead Sea before the Semitic invasion. The second was in Phoenicia, in the third millennium B.C. and it was a flourishing coastal state. The third (2) was built beside the river Maros, in unknown time. In the reign of Saint István, this city was already there, because the castle became the centerpoint of the county. Only the ancient people could have built it. At that time their language was still Sumerian, because Arad in the Sumerian language means 'flood-ing place'. The identical names of these three cities allows us to conclude that there were identical languages and peoples there,

or at least a close relationship between the peoples and languages.

The course of events clearly shows that the people of these city states had plenty of reason to flee because, in the middle of the second millennium B.C., Syria and Phoenicia were conquered by Egypt, as far as the river Euphrates, and then the Hittite aggression followed, because the Hittites did not want to miss out on the riches that the city-states offered, and thirdly, the Assyrians became involved in the fights between the two rivals. So this rich territory became a permanent battlefield, and those who could had to flee to a more peaceful territory. At this time, such a place was the central part of Europe, the Carpathian Basin, the Balkan Peninsula and the northern part of Italy, because these lands were not yet in the path of the great conquerors.

How the ancient populace of the Carpathian Basin established a related contact with the Etruscan forefathers, cannot be clarified by the pragmatic historical method. However, this does not matter, because the important fact is that, in the Carpathian Basin, a Sumerian-related people was living in ancient times, and the Etruscans were also so related, not only in external racial characteristics but also in respect to their language

One might say that a number of words, related in meaning, do not make two languages related to each other. Then the language structure has to be similar. In the Sumerian language, the noun comes first and the adjective follows. In Modern Magyar, the reverse occurs. In Sumerian, the possessed object comes first and the possessor follows; the suffix and prefix are interchangeable.

Now I will call the attention of my reader to those words I have already mentioned: Tósok, Malomsok, Magyarosok, Hegymagas, Szekszárd, Szekcső and others. In all these place-names the noun comes first and the adjective follows. There are many more place-names like these. What does this prove? It proves that the ancient Magyar people in the Carpathian Basin used strictly Sumerian word order in the formation of words and also in the sen-

tence structure. But this is no longer so. Why not? Because everything that is living has to progress. Progress means change and we cannot stop nature's progress.

Man, in his speech, follows the rule of logic. He emphasizes what he thinks and feels is important and gives it first place. The emphasis is always on the adjective because it expresses the quantity, quality and its value. Therefore, Modern Magyar no longer uses a construction such as: "Pesten malom sok van", 'in Pest mills many are', but rather "sok malom van Pesten", 'many mills are in Pest'. We no longer hear 'Balaton mellett egy hegy magas van', 'Balaton beside a tall mountain is', but rather "Magas hegy van a Balaton mellett", 'a tall mountain is beside the Balaton'. Actually, in the name Hegymagas, we have kept the ancient Sumerian word order and meaning, which we truly preserve. Today we no longer say: "Finnországban tó sok van", 'in Finland lakes many are' but "sok tó van Finnországban" 'many lakes are in Finland', because the emphasis is on the adjective "sok" many.

In my childhood, in the ancient land of Transdanubia, I heard the "Miatyánk", the Our Father, prayed like this: "Kenyerünket mindennapit add meg nekünk ma", 'Give us this day our bread daily'. Today we pray it: "Mindennapi kenyerünket add meg nekünk ma". 'Give us this day our daily bread'. I do not think there is a place in the whole land where they would still say it according to the old way. The emphasis has changed from "kenyér", 'bread', to "mindennapi", 'daily'.

In time, the word "sok" became a derivative ending. The noun "erdősok" is today "erdőség". "Erdő" means 'forest', "sok" means 'much'. "Erdőség" means 'forestry'. "Polgársok", ("polgár", citizen, "sok", 'many') today is "polgárság" meaning 'citizenry' (population). "Katonasok" (soldier-many) today is "katonaság" and means 'soldiery', (army). It is very interesting that the meaning of the present Magyar suffix "ság" and "ség" is the same as the ancient word "sok", 'much, many'. In particular cases it expresses the meaning of totality; "munkásság" ("munka",

work) means 'working-class'; "polgárság" means 'citizenry or 'population'. In the use of the "ság" and "ség" as suffixes, the Sumerian word order did not change at all. Therefore it is not very proper to write the following without real knowledge: "To acknowledge the Magyar language as the continuation of the Sumerian language, is an unscientific fairy-tale."

These words come from László Báthory, a stubborn Vogul thearist, who has read a lot, but, without sufficient knowledge and judgement, has believed everything and has loudly advocated his beliefs. In this article on Turanian ancient history, which appeared in the paper called "Szemle" in Jan.1963, he wrote: "In Western Siberia, were found traces of ancient hunters of mammoths. The remains of the roast mammoth, charcoal, ashes and primitive stone tools indicate that this civilization did not reach the standards of the one-time Western and Southern European civilization."

First of all, this overbearing writer mistakes culture for civilization, and education for social progress, because those stone tools which were found, definitely signify culture rather than civilization. Culture means erudition, education, cultivation, accomplishment and spiritual progress. Civilization means the acquiring of citizens' rights. The word "civis" is a Latin word, meaning in Magyar "polgár", in English 'citizen', more exactly, 'a citizen with full rights'. Civilization is a continuous process and endeavour for people on every level of society to become equal citizens. So civilization does not mean culture, but the acquisition of citizens' rights.

Then this supercilious writer also believes that, with their primitive stone tools, the ancient hunters were able to hunt down a thick-coated 20,000 pound mammoth. The present day hunter would not dare to attack an animal monster or even an elephant, which only weighs about 4000 pounds, with a stone spear or with a real steel spear. The modern elephant hunter only dares to shoot at an elephant with a gun. This writer also believes that the animal monster was able to eat from that icy land 1200 to 1400 pounds of grass which it needed daily. László Báthory also mentions in

his work, the Kamasin (3) people, an Asiatic people whose language has changed twice in sixty years. A village, let alone a people needs centuries to make a major change in its language. He states that the Kwarezmi people were numerous among the conquering Magyar people. The village names, Kaliz, Kalász, Kálózd, Koroncó and Böszörmény stem from this people.

Now I will call the attention of my reader to the name Koroncó, which I have already analyzed, (4) and every man can make his own conclusion.

With this, for the time being, I will end my discussion of the ancient history of the Magyars. I say "for the time being" because I might return to it after the appearance of this book.(5) I will now go on to the historical period, in which there are written documents from which I can quote.

I believe I have been able to convince my readers already of the fact that **the largest group of Magyar people today are the descendants of the Sumerian or Sumerian-related people, and that they are the blood and language descendants of that people who came into the Carpathian Basin in ancient times, before the Aryan invasion, and who have kept it until the present time.**

I also hope that I have at last made those scientists, who are of a different opinion, think about this; it is an accomplishment for me, because those who think about it can find the right answer. Only those who do not think, can believe such a mediocre fairy-tale as that about the Magyars descending from the Vogul.

TRANSLATOR'S FOOTNOTES TO CH. VIII.

1. The Picenes were an ancient people in Eastern Italy.
2. Arad: See footnote No. 2. Ch.II.
3. Kamasin people: a Samoyedin people on the Upper Yenisei River, Siberia.
4. **Koroncó** was already analyzed in Ch. VII.
5. Dr. Sándor Nagy died on January 17, 1973.

IX.

THE PANNONIANS.

The history of the land, which later became Magyarország, was recorded when the Romans conquered the land between the river Danube and the river Sava, and added this land to the Roman Empire, referring to it as Pannonia. The Roman Emperor, Augustus, in his autobiography, relates the story as follows:

“By means of Tiberius Nero, who is my natural son, and who was at that time my general, I conquered the Pannonian tribes, put this land under Roman rule, and pushed the border of Illiricum further on, up to the shores of the river Danube”.

His statement that, before him, the Roman people's regiments had never approached the Pannonian tribes, can be understood, since they had not even dared to approach them before this time, and his regiments needed forty-four years to conquer them, from 35 B.C. to A.D. 9. A longer war than this has been recorded only once in European war history, and that was the English-French Hundred Years War, from 1339 to 1453; however, in this war there were intervening decades of peace.

In those times, the world's strongest military force was the Roman army. Therefore, the conquered Pannonian people's military force was not negligible. A people which was able to resist the world's strongest military force for forty-four years, could not have been weak, in military force, in populace or in economic power. So the Romans did not conquer an empty or sparsely populated region, but a strong and relatively densely populated land with a brave and cultured people. And thus, at the time of the Magyar Conquest, 887 years later, this land, the Carpathian Basin, could not have been as sparsely populated as the Vogul theorists claim.

But where does the name Pannon come from? The Latin writers, in general, take it to have originated from the name of the Roman God, Pan. Only Dio-Cassius (115-229) wrote that they received their name because of their particular folkdress. The word

his work, the Kamasin (3) people, an Asiatic people whose language has changed twice in sixty years. A village, let alone a people needs centuries to make a major change in its language. He states that the Kwarezmi people were numerous among the conquering Magyar people. The village names, Kaliz, Kalász, Kálózd, Koroncó and Böszörmény stem from this people.

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“pannus” is a Latin word meaning ‘cloth texture’ or ‘cloth material’. This explanation is as weak as the one which claims the God Pan as the derivation. I mentioned before that the mountain of Györszentmárton was called in ancient times “Pannonhegy” ‘Pannon mountain’, and the stream which flows beside it “Pannosa”. **Pannosu** is a Sumerian word meaning Panna, the Sumerian goddess of water. This Panna was simply the nickname of Anu, the Sumerian goddess of Creation who, according to Sumerian mythology, gave birth to the whole world. **Pannon** in Sumerian and in Magyar means belonging to Panna or Anu, just as Balaton is the lake of the God Bál. In my mind’s eye, I can almost see the big throng of people around that strong water spring, as it comes out of the middle of the hillside, celebrating Anu, whose name later came Ilona, Előanya or Tündér Ilona.

Of Marcus Aurelius, (A.D.161-180) history noted that he freed the land of Pannonia from slavery, by killing out the Marcomanni, the Sarmatians and the Vandal people. After the Roman conquest, these people had settled down among the Pannonian people and made them their servants, but Emperor Marcus gave an order and took this land back from the invaders.

The most interesting event during the reign of Emperor Constantius II., was the revolt of the people of Pannonia, in the triangle of land between the river Drava and the Danube, against the Emperor, in A.D. 359, because they could no longer bear the weight of increasing taxes. The Emperor Constantius seemed to be a good-natured man, because he tried to mitigate the people’s rightful dissatisfaction with words. To do this, he summoned them all out of the ancient city of Szerém, which was Latinized to Sirmium, to the capital city, Acimincum, where he wanted to convince them, with verbal diplomacy, to pay all his taxes. However, when he proceeded to declare that the taxes had to be paid, one of the desperate listeners took off his boot and threw it at him, with the words: “Marha! Marha!” At this very second the revolt had begun. The angry people ran to the Emperor, tore off his golden robe and broke his golden throne. He, himself, was

able to escape. First, he had to put on a soldier's robe and helmet, then find a horse and ride away from this humiliating place. This story is related in Chapter XIX, section 48, of **The Decline and Fall of the Roman Empire** by Edward Gibbon, the American historian.

I wished to research the sources of Gibbon's historical information. I found it, with detailed records, among the general and historical writings of Marcellinus Ammianus, titled **Rerum Gestarum**. (Book XIX. Ch.II. Section 10.) Ammianus was the Emperor Constantius' trusted and well-liked man, so the Emperor appointed him to be army advisor to the most famous Roman General of that time, Ursicianus. Immediately following this appointment, the Emperor called both of them to discuss certain military arrangements, because the Persian War had broken out. Therefore Ammianus had the opportunity to hear about the revolt in Pannonia from the Emperor himself. He must have been a real historian and probably interrogated the interpreter himself. Only a person who was able to speak the people's language was able to tell him what "marha" means in Latin and how it is written correctly in Magyar. That is the explanation of how this word "marha" was transferred correctly into his work, and from his book to Gibbon's book.

Here I have to mention that the Magyar historical works never mention the incident. I never heard about it at the University as history, nor from my Latin professors either. This stubborn silence cannot be accidental. Now, what kind of conclusion can we draw from this story? **First of all, we could not have taken that word "marha" from any other language in the world, but we could have inherited it.**

How did we inherit it? The tracks lead us to Mesopotamia, to the Sumerian language. In the Sumerian language, the word *mar* means 'something to hold'. In the present Magyar language there are words which are derived from this: "marok" meaning 'hollow of the hand', and "marek" meaning 'a handful of something'. From this word also originated the words "marad" meaning 're-

main' and "marasztal" meaning 'to detain'. The meaning of the word "marha" is 'caught, held in hand, domesticated, tamed animal' as opposed to the wild or free animals. The Modern Magyar word "vad" means 'wild', the Sumerian equivalent, **bad**, meaning 'to run'. When the herd runs away into the plain, the herdsman says in his dialect "megvadult" which means 'turned wild'. When the horses run away with the carriage, the Magyar farmer still says "megvadultak".

It is a fact that this word "marha" can only be found in the Magyar language. Not even in the Finn-Ugrian language family can it be found, and it is even less likely to be found in the Aryan and Semitic languages. Not even Árpád's conquering people were able to have taken it with them into the Carpathian Basin, because 537 years before the Árpád Conquest, the people who had been conquered by the Romans, not only used this name for their domesticated animals, but also, in anger, for their fellow-men, including the greatest master of the earth at that time, the Roman Emperor. Árpád's conquering people had to learn this word, along with the whole language in the Carpathian Basin, from the people whom they took as slaves and servants, and who were the descendants of the Sumerian people.

The story, thanks to Ammianus' meticulousness, preserved that single word of the ancient Pannonian language, but in this word, the entire Magyar language is included, just as a drop of sea-water contains all the basic elements of an ocean. This statement of mine sounds very poetical, but the fact justifies it. That word could only have been used by the people who used an ancient form of the vocabulary of Modern Magyar, 1608 years ago. Here, not only the meaning of the word, but also the customs surrounding its use justify this theory of its origin. We Magyars still call not only the domesticated animals by this name, but also, in anger, our fellow-men, just like the Pannonian people who lived around Sirmium, who called the Emperor Constantius by this name in A.D. 359.

Where did we learn that custom, we Magyars of the present?

Only from our forefathers, and back through this chain of relationships, we finally reach that people who called the Emperor "marha" and meant the same as a modern Magyar would. Out of this, with the purest logic, comes this conclusion. The people who called the Emperor "marha" were not only our linguistic, but also our blood ancestors, because this linguistic background was inherited from our forefathers and passed down from generation to generation, to the present time.

Sirmium was the Emperor's place of residence. Its name is not Latin, but the conquering Romans latinized it. The ancient name was Szerém. "Eme, emes, emese, emse" as I explained previously, come from the Sumerian word eme which means 'nourishing mother'. The word "szer" is probably a Sumerian inheritance although I have not been able to detect it. Words with such rich meanings must be very ancient. The word "alszer" meaning 'sub-' or 'vice-' comes from it, and also the following words: "felszer" 'shed', "kisszer" 'pretty', "nagyszer" 'large' "jogszer" 'lawful', 'legal', "gyógyszer" 'drug', "ékszer" 'jewelry' "ószer" 'ancient object', "jószer" 'good thing', "rendszer" 'system', "kényszer" 'force', 'compulsion', "újszer" 'new thing', "mosószer" 'washing agent', "kábitószer" 'drug', "szerszám" 'tool', "szerelem" 'love', "szeretet" 'love', "szerény" 'modest', "szerencse" 'luck', "szertartás" 'ceremony', "szerzet" 'monastic order', "szertelen" 'immoderate', "szerfelett" 'beyond measure', "szeret" 'he likes', "szervez" 'organize', "szerkeszt" 'make', and many more. I traced the word "szirmium" to the ancient word "szerém" which means 'normal nourisher'. The territory of Szerém justifies this name, because already in ancient times it proved to be an outstanding wheat and grape growing land. This word must be of very old descent because it must have taken a very long time to engender so many variations.

Those people who were living around Sirmium at the time of the Roman Conquest lived there in ancient times and stayed there during the Hun conquest as well as during the Avar conquest, and the people of Árpád found them there also and made them their servants.

Not only the words "marha" and "szerém" give us an idea as to what language these ancient people were speaking, but the documents of King Béla IV do also. In the document issued in 1237 to the Bélakuti Cistercian monastery, which he founded (W.) VII.27), we can see which villages, located near Sirmium, the king gave to this monastery: Nyárad, Csuda, Acsád, Ined, Lázár, Ökörd, Monoros, Letemér, Lúház, Erdőel, Váralja, Furni, Perben, Szépfalu, Asszony, Harang, Pokalj, Komlos and Ujfalu (1).

After the Romans, the Huns conquered the Pannonians, who called the Emperor "marha"; after them a few German tribes, the Goths, Lombards and Gepidae (2) became the masters for a short time. Then came the Avars or the Avar-Huns. Their rule was supplanted by the German Franks and the Turkish type Bulgars and they in turn became masters of the Carpathian Basin. Finally a confederation of "Turkish" tribes settled there, under the rule of Árpád. **The leading tribe of this union was the Megyer or Magyar tribe which, later on gave its name to the whole confederation and also to the conquered people. This is the birth of the Magyar people in the Carpathian Basin.**

TRANSLATOR'S NOTES TO CH. IX.

1. These names are ancient settlement names which have meanings in Sumerian and can be analyzed with the help of the Sumerian language. They were in existence when Árpád conquered the Carpathian Basin and can still be found in Magyarország.
2. The Gepidae were a Teutonic people akin to the Goths and were eventually absorbed by the Lombards.

X.

THE PANNONIAN POPULATION IN ROMAN TIMES.

One may estimate the population density of a certain area by the number of settlement names, villages and towns because, since ancient times, men have lived in groups in villages and towns. Circumstances forced them to live like this, in order to ob-

tain their daily food and to defend it also, which was a difficult task. Usually, those who were descended from mutual ancient forefathers grouped together. An exception was made when, in order to defend their land, more families united.

I would not dare to state of the Pannonians, that they had no more settlements than those that actually remain, because it is probable that their settlements numbered many more than have survived in name only in written documents. The present insignificant village of Bakonyszentlászló, for example, was noted under the name of "Crispiana", while the ancient city of Veszprém, which was an important checkpoint on a Roman highway, was not mentioned anywhere in Roman times.

Now I shall name a few cities or places of settlement, the number of which, since they evidently existed at the time of the Roman Conquest in A.D. 9, would have quadrupled in number nine hundred years later, at the time of Árpád's Conquest. Therefore, our historians are very wrong when they state that, at the time of the Conquest, the present land of Hungary, Magyarország, was sparsely populated by Slavs and Avars. This statement is unfounded as is evident from the following settlement names: Sabária (the present Szombathely), Aquincum (Buda), Brigetio (Őszöny), Arrabona (Győr), Intercisa (Dunapentele), Salva (Észtergom), Scarbantia (Sopron), Campona (Nagytétény), Lugio (Dunaszekcső), Sophianae (Pécs), Altinum (Oroszvár), Ad Flexum (Magyaróvár), Calamantia (Iéányvár), Ad Mures (Ács), Azaum (Dunaalmás), Lepavista (Süttő), Crumerum (Nyergesújfalu), Crippe (Dunabogdány), Ulciscia Castra (Szentendre), Salina (Adony), Pax (Paks), Altaripa (Tolna), Alesca (Szekszárd), Antiane (Baranyában), Limusa (Szigetvár), Silacaene (Beleg), Valeum (Fénépuszta), Mogentianae (Somlóvásárhely), Mansvetina (Ódombóvár), Herculia (Fehérvár's ancient situation), Floriana (Bicske), Triciana (Ságvár), Caesariana (Jutas).

Those of our writers who are not very familiar with the Sumerian language, say that the village of Paks got its name from

the Latin word **Pax**. On the contrary, **Paks** is a more ancient name. It comes from the Sumerian word **Pak-su** meaning 'water-holder'. It has the same meaning as the earlier mentioned village of **Csopak**. In Sumerian, **cs** means a smaller body of water than **su** or **so**. Actually the water at the village of **Csopak** is a slowly moving trickle, like a little creek, while the water at **Paks**, the Danube, flows with a strong current.

XI.

OTHER PEOPLES.

In this section I will discuss those people who were living in the Carpathian Basin some time before the Magyar Conquest. I do not mean to say that, apart from these people, no other people settled there when, in ancient times, the land of the Magyars was a gateway between the East and West. One of the oldest remaining records is that of the Aghatir people, who were living in Transylvania. Herodotos, the Greek historian, (484-425 B.C.) wrote that the river Maros comes from the country of the Aghatirs and he classified these people as Scythians. He noted: "They are very opulent and live in polyandry. Therefore, they are all like brothers and sisters, as if they are an extended family, not envying each other, and not hating each other either. Their clothes are like the Thracians'."

In connection with the Thracians, I remember the Greek philosopher, Plato's classification of the people of his time. (427-347 B.C.) He distinguished three different types of people, according to character. In the first group, he put the brave people, and among these he placed the Thracians and the Scythians. In the second group, he put those who like money above everything else like the Phoenicians and the Egyptians, and in the third, he put those who love science, like the Greeks.

The Thracians were the first horsemen, who came from the Asian steppes to Europe, nine hundred years before Christ. They were similar to the later Scythians, Huns or the people called "Turks". (1) Their traces can be found in Magyarország. The

Aghatir polygamy remained as a very old human custom, a remnant of that time when every possession was a mutual possession, even women. When an individual was not able to insure the daily food or needs, because the task overpowered him, the people needed to unite, or needed mutual cooperation. Those necessary social structures existed in the time when people were living by hunting, fishing and cattle farming, when weapons were made of stone.

When people began to work the land and live from its benefits, the extended families were beginning to break up into smaller elements or smaller families, because a diligent family was not willing to support a lazy, work avoiding member. The Aghatir polygamy disappeared in time. A few hundred years later, history makes no more mention of them, but rather, in their land, a new people, the Daci, is mentioned. The Daci were Scythian horsemen and, very probably, they conquered the Aghatir people. The Daci occupied not only Transylvania, but also Havasalföld (Wallachia) (2) to the river Danube.

In the reign of Emperor Augustus, they were a threat to the Roman Empire's Balkan section, and Augustus himself led a campaign against them. As he boastingly says in his autobiography, he was able to push them to the left bank of the river Danube, and make them acknowledge the power of Rome. Finally, Emperor Trojan conquered them in A.D. 106 and, calling it Dacia, occupied their country and added it to the Roman Empire. Emperor Gallineus, in A.D. 261, retreated with his legions from Transylvania and, in A.D. 275, Emperor Aurelianus gave up the entire country of Dacia. The Daci were assimilated into the German and Hun peoples.

The Magyars of today are interested in the Daci insofar as the Wallachian agitators, looking for distinguished ancestors, inferred that the Daci married the Roman legions who were ordered to be in Transylvania. Of course these "historians" did not take into consideration that the Roman legion was a foreign legion, (hired by Rome), and obviously their language was foreign

too, not Latin, and therefore they could not have had the Romans' Latin ancestry.

In the great Magyar Plain, between the river Danube and the river Tisa, there was also a people of nomadic horsemen, in the first century A.D., and probably before that time also, because this land was really a very suitable place for settlement in ancient times. These people were called Jazyges. The Greek writers mention them as "Methanasta", which means 'a roving, rambling people'. The Turkish word "jazig" has the same meaning. They fought many times against the Romans and finally Emperor Constantine the Great conquered them, and then they retreated to their present territories, today a worthy and good element of the people of Magyarország.

The Romans ruled Transdanubia, a part of Hungary, at that time called Pannonia, for four hundred years, and Transylvania for one hundred and sixty years. Historians generally write a great deal about the spread of the Roman culture in the conquered countries. Every aspect or progress which has undetermined roots they attribute to the Romans. In this respect, there is hardly any difference between the Magyar and non-Magyar writers; in the Magyar agricultural trade book, for example, we can read that Roman soldiers were clearing forests and drying up marshes or swamps, building roads and laying down water-pipes, and also that they introduced a winery into Pannonia. These writers have obviously neglected the fact that the Pannonia which the Romans conquered had a city called Vindobona, which later became the Seat of Upper Pannonia, and that its meaning, according to the language of the Celtic people living there, was "Vin de Bona", which means good wine. The Italian, Spanish and French language still use those same words. So in Vienna (Vindobona), which is Bécs in Magyar, and the surrounding flat territories, bordered by mountains, with crumbling slopes of trachite, there was a flourishing wine production before the Roman time. The grape or wine agriculture was introduced into Europe by the Sumerians or a Sumerian related people and by the Syrian settlements, in

ancient times with barley and wheat growing, when they were forced to leave their homeland and flee to Europe and start the fight for survival again.

The Romans did not conquer just to spread their culture, but took for themselves the already existing cultural benefits, as a form of tax, and whatever they could gather as booty. We can get an idea of what tremendous plunder they took home after conquering a land, from Emperor Augustus' autobiography. Among the many signs of a conqueror's wealth, I will just mention one: after his five years reign, he gave to 120,000 men, one thousand sestericia (3) each. Actually they robbed every land because every wealth comes from robbery. But Rome really gave Europe two inestimable things. Inside that huge empire, she stopped the peoples' wars against each other. The settled peace became a definite pillar for the economic and intellectual progress. Beside this, she built a network of roads in the western part of Europe, which eased transportation and made possible the exchange of cultural treasures. That is why Western Europe left the East behind, including the one-time teacher and master, old Asia. This is why Europe became the intellectual and economic leader of the other continents.

Of course the roads were not built by the soldiers as the naive historians believe, but by the ancient populace. These people were digging the earth and breaking the stones, and the soldiers utilized the native work-force. However, the people benefited from it too, because their carriages and animals were using these good roads too. Why did Rome build roads everywhere? Because the major part of her regiments, the legions, were infantrymen and only on good roads was it possible to mobilize them quickly to intervene if the barbarians broke into one part of her distant borders. The roads were built for the use of the army, but they helped the populace's traffic as well. These roads were built to last. They remained after the fall of the Roman Empire. Some of them still exist. Pannonia also benefited from four hundred years' peace

and the outstanding network of roads. These benefits can still be noticed.

TRANSLATOR'S FOOTNOTES TO CH. XI.

1. The terms Scythians, Huns and Turks were synonymous for the same kind of horseriding, nomadic tribes, and these terms were in use at different periods of time.
2. Wallachia is the former name for Rumania.
3. Sestercia (pl.) Roman coins.

XII.

SETTLERS AND CONQUERING PEOPLES.

The Chapter title suggests two different types of people. The settlers took over an empty abandoned land which they tamed so that the land might become suitable for agricultural purposes, and so that they could produce the goods they needed for their daily sustenance. It was a very long way from the stone hoe to the steel hoe, and that long road was wet with men's perspiration. Since the Birth of Christ, the biggest favor that struggling man has asked of God has been the daily bread. As the Lord's Prayer says, man asks primarily for the one basic necessity of life: "Give us this day our daily bread". Jesus himself taught that prayer to the apostles.

We can find another reference to this dependence in the word "módos" which means 'wealthy'. **Mu-du** is a Sumerian word. In the present Magyar language, it means 'seedmaker' or 'grain producer', 'farmer'. The opposite is the Sumerian word **Nu-mu-du**, which in Magyar means 'nomad', 'not grain producer', rather, 'animal raiser' or 'stock farmer'. From the Sumerian word **mu-du** developed the Magyar word "mudus", later "módos" which means 'rich' or 'wealthy'.

So the settlers all over the world, were the ones who made the land productive. They worked not only on agriculture, but also developed industry, mined copper and iron and used these to make more suitable tools for the workers. But I have already

written exhaustively about the ancient Magyar populace, where they come from, and how in ancient times, through their hard work, they made a flourishing country, and by their own power they reached great heights in erudition because they had an alphabet native to their own thought processes and culture and not one taken from someone else.

There were also, in ancient times, people who did not live by their own physical work, but rather depended on other people to support them. These people I call conquering people because, by the power of their weapons, they made the peaceful, working people slaves or servants. After that, as an army people, they forced the people to support them. Of these, the most important in Europe were the Romans. Their ancient territory, Latium, was only 1468 square miles. In 753 B.C., when they built their city Rome, it was approximately as big as the present county Pest. In A.D. 110, under Emperor Trojan, this little country grew to 6,250,000 square miles.

This fact would be exceptionally startling, were there not other examples of such conquests. Genghis Khan brought together an even bigger empire, Tamerlane too, and also the Mohammedan Arabs. All that is necessary in such a society is to put a group of people into a regiment, give them weapons and send them to war after training them to be soldiers. The culture must train them to accept wounds, even possible death in exchange for the benefits of the booty.

From the time of Julius Caesar, the Roman army was composed entirely of non-Roman troops. So it was not the French who originated the idea of a Foreign Legion. In legions like this, it was possible for a general to fight against his own country, just as Julius Caesar did. Therefore, the Roman expeditions of conquest were clearly economically motivated projects, because the general, just as the last soldier in the regiment, went for the plunder. In the Roman legions at that time could be found good soldiers who were also good thieves.

The greatest fighters among these mercenaries could even

become Emperor, like Maximianus Trax, who was a Thracian and Philippus Arabs who was an Arab. Maximianus was a descendant of a Karp tribe, which was a people of Sumerian origin, living around the Carpathian mountains. (The Carpathian mountains received their name from this tribe.) Dioclecian transferred the Karps to Pannonia, near the city of Pecs. Constantius I. was a German mercenary soldier. The pure Northern type and the typical German body build especially shows on his younger male cousin, Constantine the Great, as he is represented in the bust which is kept in the Palazzo dei Conservatori in Rome.

Julius Caesar's illegitimate son, Emperor Augustus, boasts in his autobiography of the tremendous profit a warlike expedition brought in. I mentioned before that in the fifth year of his reign, he gave a very large gift to his men. But besides this, he gave another 120,000,000 sestercia to his soldiers; 100,000,000 each to the temples of Apollo, Vesta and the revenging Mars. He also gave 600,000,000 to the treasury, and 170,000,000 to those soldiers who had remained a long time with him. In the Gladiator Arenas which he originated, ten thousand men fought and 3500 African animals perished. In order to demonstrate a sea battle, he ordered a trench, eighteen hundred feet long and twelve hundred feet wide to be dug, and ordered them to dig it so deep that thirty iron-nosed navy vessels and many more smaller boats were accommodated in it and on these boats three thousand soldiers fought. Many more such projects were undertaken by Augustus with the booty he stole from the conquered peoples.

These robberies were made more unbearable by the so-called "body-tax". This tax had to be paid by the people of every conquered land, including the old people and babies, to save themselves from slavery. After this, came the "head-tax", which every adult had to pay. On top of these came the property tax. This property tax was levied according to each person's ability to pay. So, in other words, the taxpayers had to pay as much as the Romans were able to squeeze out. Those who did not pay were simply sold for slaves.

How did the Romans enforce these taxes? Salvianus, a Roman author wrote:

“An unbearable and terrible situation; a well-balanced and normal man shudders when he thinks about it. A poor man who sticks to the ground is turned off his land, and when at last he has nothing more, he still has to pay tax for his lost property. The land has already slipped out of their hands; they do not have any valuable belongings, but the head tax is still pressing upon them.”

What did Augustus do to those who could not bear the slavery any more, and who escaped and turned against the Regime with arms in hand? He boasts: “I gathered them all together, about thirty thousand of them and gave them back to their masters, to be killed.” So it is no wonder that: “From the borders of Illiricum to the border of Gallia, all the people revolted at once. Nor is it any wonder that that big empire so easily fell apart. The over-taxed populace now acknowledged the German and Hun conquerors as liberators. Jordanes was a Goth bishop, and his work which he called *Getica* was written in A.D. 551. Therefore he may be considered as a contemporary writer to the fall of Rome. He relates the last Chapter in the story of Rome:

“Orestes, Commander-in-chief of the Roman army, stood at the head of the army and moved out of Rome to meet the enemy. He arrived in Ravenna where he declared his son Augustulus to be Emperor of Rome. Nepos, the Real Emperor, when he heard of this, escaped to Dalmatia, where he died in exile.”

“When Orestes declared his son to be Emperor, in Ravenna, Odoaker the king of Turcilingus, who came from a tribe called Rugius, recruited a regiment from the Scirus, Heruli and some other Germanic tribes and occupied Italy, ordered Orestes killed, dethroned Augustulus, the son of Orestes and punished him by exile to the castle of Lucculus in Campana.”

“So the Western Roman Empire, whose first Emperor was Octavianus Augustus, died in the year A.D. 709 with the death of Augustulus, 520 years after the city’s foundation. After this, the kings of the Goths were reigning over Rome and Italy.” (Jordanes *Getica*, p. 241-243.)

According to the Western Calendar this happened in A.D. 476

Obviously Jordanes did not live until another Germanic tribe, the Lombards, took power in Northern Italy in A.D. 568. Their name has remained in the present province of Lombardy, but their language, just like the language of the other Germanic tribes, was assimilated into the Northern Italian Gallic language, the ancestor of the modern Italian language.

Italy was conquered by several Germanic tribes. Southern Italy, with the island of Sicily, was occupied and organized to become a country by one branch of those same Normans who conquered England, under William the Conqueror.

These German tribes were conquering army people. The country became theirs and also the power to rule, to tax and to control the people’s perspiration, but the language remained as it was previously; the language remained for the people. It was possible to take away from the conquered people their belongings, money, land, clothing, their food, treasures and even people for slaves, but they could not take away their language because a language is intangible. It is possible to take away a language from a people only if another one is given in exchange, by teaching, and for teaching, teachers are definitely needed; in ancient times there were no teachers. The conquered people did not need their masters’ language to do their forced labor, but the gentry needed the language of the conquered people, at least to be able to demand, give commands, to delegate jobs and gather the fruits of the work.

XIII.

THE FORMATION OF THE LANGUAGE OF THE MEDIEVAL CONQUERORS.

In the last Chapter, I discussed that in the case of a mixture of conquered and conquerors' languages, the language of the minority or of the conqueror always dies out, whereas the language of the commoners remains. To make this clearer, I shall describe the formation of the language of the medieval conquerors.

I start on the Western side of Europe, with the Iberian Peninsula and the Pyrenees. Here the ancient people consisted of the Latin-related Gallic tribes. These people were conquered by three Germanic tribes, the Vandals, Suevi and the Visigoths, and by a Turanian people, the Alans. The Vandals conquered the southern part of present-day Spain. Their name has remained in the name Andaluzia (Vandaluzia). A part of the Suevi and Alan peoples occupied the present Portugal, the Visigoths the middle and northern part of modern Spain. The other part of the Alan people formed Catalonia (Gotalania). This people became the masters of the conquered peoples, but at the same time, they lost their own language, and picked up the conquered peoples' language, the present Spanish language.

The present country of France was also occupied by three Germanic tribes: the Burgunds, the Franks and the Normans. In A.D. 407, with the sanction of the Romans, the Burgunds settled down beside the rivers Saone and Rhone. The Franks were living at the mouth of the river Rhine. Clovis, their chieftain, in A.D.486, chased Sigerius, the Roman Governor out of Gaul and conquered the whole of Gaul. The Normans, a hardy, seafaring people, settled down in Northern France much later, in 923, when France was already formed. The northern part of France is still called Normandy. Charles (the Simple), King of France, had to stand by and watch this conquest. All three of these conquering peoples lost their ancient Germanic language and picked up the language of the conquered people. Although

this language takes its name from the Germanic Franks, and the country does too, it is not Germanic but a development of the ancient Gallic language with a few borrowed Germanic words.

How much time is needed for a conquering people to lose their language is shown in the history of the Normans. These Norman people came to the land of France under the leadership of Rollo or Rolf in A.D. 923. At the end of that century, the Normans were speaking French around Rouen, so they sent their heir to Bayeux to learn his ancient German language. When William (the Conqueror), who was then the heir to the French throne, went to England in 1066 and conquered it with his regiments, who were descended from this Germanic source, they were completely French-speaking. In the cathedral of Bayeux, there is a tapestry, which pictures the battle between William the Conqueror and King Harold of England. On that tapestry we can read: "In praelio ceciderunt simul angli et Franci" which means 'in the battle English and Franks died together.' So this text calls them not Normans but Franks. These were the ones who carried the French language into the island of Britain, and a large percentage of the French words in the English language originate from this conquest. Naturally, after a short time in England, these Franks became English-speaking.

The ancient populace of Britain were the Britons — Picts, Scots, Irish and in the southern part the Belgian Gauls. In 54 B.C., under the command of Julius Caesar, the Roman legions conquered them. Later, in the fifth century, when the Romans left the island, the ancient populace disagreed and fought among themselves, and this situation was to the advantage of people like the Angles, Saxons and Jutes, Germanic tribes who were living around the peninsula of Jutland, and they conquered Britain. Later, the Danes settled there, in the eastern part of the island. William the Conqueror's Normans finally conquered Britain. The ancient British populace retreated into the mountains of Wales, while another group found refuge in north-west France, in that territory which we still call Brittany.

The conquering German and French tribes lost their language in England also. Theirs blended into the so-called English which was based on the ancient British language, which had an evident Germanic structure. The Welsh and Breton languages still exist in the remote areas, although a storm fifteen hundred years old, passed over their heads; they were not a conquering but a settled people.

Germany and the Germanic tribes were never conquered by any other nation; therefore I have no more to say about them.

In Italy the situation was different. Northern Italy's ancient populace was the Gauls. First the Germanic tribes of the Heruli, Scirus and the Turcilingus settled here. Odoaker, the leader of Heruli, put an end to the Western Roman Empire in A.D. 476. He was conquered by another Germanic people, the Ostrogoths, whose king was Theodoric. The power of the Goths was broken by the Lombards in A.D. 555. Their name remains in the name Lombardy, but their language was lost with the other Germanic languages, in the ancient Gallic language, from which, later on, the Italian language was formed. The Normans, who conquered southern Italy, also came from Normandy with the French, just like their brothers who went to England. After they had pushed the Arabs and Byzantines out of the land, they became masters of the land but they too, lost their language in exchange for the Italian.

To organize Russia into a country was the task of another Norman tribe, the Germanic Vareg, who were actually invited into the land of the Slavs by the Slavs themselves, who said: "Our country is big. We have everything here in plenty; only order and justice are missing. Occupy it and rule us." That happened in A.D. 862. Conquering Rurik's (1) third descendant, Igor and his wife Olga, still kept their Germanic names, but their son received a Slavic name — Szavasztozlav. His heir became Russian, not only by name, but by language too. He was Vladimir (972-1015) and his Vareg people followed him and in A.D. 988, became Christian.

The organization of Poland into a country was also the accomplishment of the Scandinavian Normans. Miesko or Micislav, King of Poland, was of Norman descent and, with all his soldiers became Christian in 966. They also exchanged their language for the Slavic language of the conquered.

The Bulgarian people, of "Turkish" origin and language, conquered their present homeland in A.D. 660. They settled among a Slavic people and also gave their name to the country and the language. However, their own language did not survive, but the language of the Slavic people remained.

The Czechs, Serbs and Croats were not conquering peoples. The Czechs settled in the places abandoned by the Celtic groups who moved into Italy. Therefore a language mixture did not occur, and their language remained. The Serbs and Croats were settled in the Balkans, in A.D. 640 by the Eastern Roman Emperor, Heraclius, because that land had become sparsely populated. These people, like the Czechs kept their language because they were settlers. They were the majority of the populace. In the case of a language mixture, the language of the majority always survives.

Except for the Magyars, I have briefly mentioned the language formation of all the European nations, which went through such a language mixture.

All the Magyar historians teach that, before the Magyar Conquest of the Carpathian Basin, the area was occupied by a large Slavic populace, with smaller Avar and Frankish groups. They were more numerous than the conquering Magyars, yet this minority of Magyars absorbed all these languages into theirs, and this near-impossibility seems to be taken for granted by these "historians". When I deal with the formation of the ancient Magyar language, I will return to this question, but before that I wish to talk of the two brother nations of the Magyars: the Huns and the Avars.

TRANSLATOR'S FOOTNOTES TO CH. XIII.

1. Rurik was a Scandinavian prince, founder of the Russian Empire.

XIV.

HUNS.

The Huns, who took the Danube-Tisa territories from the Romans, were a war-hardened, horse-riding army people. At the time of the birth of Christ, they were living near China. The famous Great Wall of China, which is so wide that a carriage could travel on it, was built to give protection against the Huns. However, the Chinese gathered all their forces and they pushed the Huns back from their borders, so the Huns were forced toward the West. They fought through the desolate country of Asia. When they reached the river Volga, the border river of Europe, in A.D. 375, they had such fearful regiments that any resistance to them was in vain. The people had two choices: to join them or to run away from them. The ones who ran pushed nations in front of them, and so started the Great Migration.

Before A.D. 400, the Huns reached our lands, and the Great Magyar Plain became their center. At the time of King Attila (434-453) their territories extended from the river Volga to the river Rhine. The Huns gathered in 451 to attempt to overthrow the Roman Empire. Of the Germanic peoples, the Heruli, Marcomanni, Ostrogoths, Gepidae and Salian Franks (1) joined the Huns, while the Visigoths, the Riparian Franks (2) and the Burgundians stayed with the Romans. This battle ended in a draw. The Hun cavalry was not able to break through the Roman Legion's wall of shields and forest of spears. In the following year, Attila attacked Italy, the Roman center itself. After he had broken through the upper front line, he moved against Rome. Pope Leo I. went to meet Attila, and the result of the negotiations was that Attila retreated. After this, he married the Burgundian King's daughter, Brunhilda and on the wedding night he died unexpectedly. In the previous year, Brunhilda's father had been

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fighting against Attila, and supposedly the death of Attila was not natural.

At that time, European writers wrote derogatorily about the Huns. I will quote only one of them, Ammianus Marcellinus, who was a general under the Roman Emperors Constantine II. and Julianus. He knew the Huns by hearsay and wrote the following of them:

"We do not know much about the people of the Huns from earlier historical sources. They live beyond the Moor and are unimaginably wild. All of them are stocky and strongly built, thick necked and fearfully horrible, so we could call them two-legged animals.." "...So boorish that they do not even need fire or tasty foods; wild roots and all kinds of half-raw animal flesh are their foods. They put the meat under the saddle, so that they can warm it a little before eating."

"They do not have houses; more exactly they avoid them, as if they were some kind of a man's grave or tomb. They grow into hardship from an early age; they are used to bearing cold, hunger and thirst..."

"Their clothes are made of linen and field-mice skins, and they exchange them when they practically fall off them in pieces..." "They are not very suited to infantry war for they look as if they had grown onto their ugly but very hardy, persevering horses. They do business on horseback, sell, buy, eat, drink and even sleep on horseback."

"When they attack, they form a V-shape, and they charge with a fearful warlike shout. Because they move easily and swiftly, they make horrible bloodshed. Because of their unusual swiftness, no one even knows when they are attacking the defenses, the moat, or when they start robbing the camp..."

"From these proofs we can declare them the hardest warriors, because they start the battle from afar by archery. To the tip of the arrows, with remarkable skill, a sharpened bone is fastened. After this, they start to charge and, without

caring for their personal safety, with sabre in hand, they fight the enemy. If the enemy soldiers try to defend themselves against the sabre, the Huns tie them together with the lasso, so that they cannot do anything on horseback or on the ground."

"Nobody plows the soil; they just wander from one place to another on their carriages. These carriages are their homes, where their wives weave their ugly clothes..." "They have no religious beliefs or superstitious fears; they long for gold above all. This unrestrained people has only one urge, that is to rob other countries. This desire oppresses their hearts..." "They went as far west as the Alans who are in almost every respect similar to the Huns."

But the Huns' belongings, which were excavated from their graves, contradict these statements. These belongings cannot lie as people can. The largest excavations that I found were at the museum of Szentes, where more than five hundred Hun graves are exhibited. On a bone plate can be seen the ancient Hun runic script; this uneducated, barbaric people, as the western countries called them, had their own writing system. There are also a few sickles. In those times, the sickle and not the scythe was used for the wheat harvest, all over the world. Where they harvested, they must have had to plow and sow, and not only corn and wheat, but flax and hemp also, because these did not grow wild. Before the flax and hemp became underwear or a shirt, it had to go through many different kinds of processes. As proof of this, in every woman's grave, we find the spindle. There are carvings of tendrils and animals on their clothing ornaments, bronze pins and leather belt pins, metal buttons with such an artistic finish that they could now be an example for any handicraft.

The bronze rust on a few ornaments preserved the material. From this I was able to determine that they were very finely woven clothes. The outer garments were made of very fine qua-

lity woven materials. Moreover, I found, in women's graves, very fine, artistic earrings, bracelets, rings and glass beads.

What kind of a person Attila, the so-called barbarian, (according to the Western nations) must have been, and what good taste he must have had, Priskos writings clarify. Priskos was the leader of the delegation to Attila from the Romans. At the extravagant banquet which Attila gave in honour of his guests, he did not serve meat which had been softened under the saddle, but rather well-spiced foods served on golden plates, and the best wine served in golden cups. The Huns appeared in expensive and well-ornamented suits; only Attila appeared in a simple suit without ornaments, and he was eating and drinking out of carved wooden plates and cups. He stands out among the present day kings and people of high position, in regard to good taste, because these present day leaders have so many ornaments, medals, stars and so many other things that their chests are just not wide enough for the decorations and so their stomachs must receive the balance.

These Huns never robbed Rome, although they broke through the Northern Italian defense line. There was no army which could have kept them back. Only a fragile old man, the Pope, went to them as an envoy, asking for mercy, and the Huns turned back. The Germanic tribes, the Visigoths, Vandals, Burgundians, Ostrogoths, Alamanni and Franks all robbed the Eternal City. It is interesting that the West did not understand, or would not understand, Attila's noble gesture. Some pious soul fabricated the story that a miracle saved Rome. The apostles Peter and Paul appeared with shining sabres above Attila's head and, at this sight, the barbaric robber was scared and ran home. Of course, he alone was able to see this appearance; not even his closest companions saw it. This is what the fairy-tale said. Of course the question arises, why did those two saints not pull out their sabres to chase away Alarich, Genserich, Theodorich and all other "-ichs"? So it suited the Western thinking to classify the incomprehensible behavior of Attila with the horrors of Alarich, Genserich and Theo-

dorich, whose truly Germanic meticulous robbery and devastation of Rome would otherwise have been seen to be shameful acts, compared to Attila's spiritual goodness.

This goodness is supported by the letters of Sophronius Eusebius Hieronymus (Saint Jerome) (letters no. XXVII and XXVIII) in which he writes of the conquest of Rome by Alarich:

"They occupied the city which encompassed the whole world. Before they occupied it, the whole city perished of hunger. Only a few survivors were captured. They ventured to eat godless foods. In their desperate hunger, the people were eating each other; even the mothers had no mercy for their children and took the flesh back to their bodies from which it had been taken just a little time before... The ancient city which ruled for such a long time now lay in ruins. In the streets and houses lay a tremendous number of unburied bodies... and everywhere just death and death... there is not a province which is not filled with fugitives... one-time churches burned down... who would not cry over this tremendous sorrow?"

Saint Jerome, the writer of this letter, only lived to see the first robbery of Rome, which was committed by Alarich, the leader of the Visigoths, in A.D. 410. He did not live to see the robbery by the Vandals and the other robberies, because he died in A.D. 420.

Pope Leo I. had a successor who painted that "appearance" of Saint Peter and Paul, who, with shining sabres, chased Attila away. This picture can still be seen in the Vatican Gallery. So Attila remained forever in Western history as a barbaric robber, and Alarich, Genserich and Theodorich as Germanic heroes. The West did not understand, or did not want to understand, the Magyar nation's many good gestures, although through its bloodshed it defended the West for a millennium against the Eastern enemies.

After the death of Attila, his empire fell to pieces, partly be-

cause the Germanic tribes united, and partly because of the Hun's internal quarrels. Dengizik, one of Attila's sons, tried to reunite the Huns, but he failed. He died in 469. The other son, Irmik, retreated with some of the Huns to Scythia. The others stayed in the well-defended territories of the Carpathian Basin, where later on, they blended into the ancient populace. One hundred years later, appeared the Avar-Huns, who became an element in the formation of the Magyar nation.

TRANSLATOR'S FOOTNOTES TO CH. XIV.

1. The Salian Franks were those living along the river Sala.
2. The Riparian Franks were those living along the river Rhine.

XV.

THE AVARS.

Among these people who conquered the land later called Hungary, the Avars were the most important, next to the Huns. They first appeared in Europe in A.D. 557 to play the part which God had appointed for them. In that year, an Avar envoy went to meet Justinianus, the Eastern Roman Emperor. At this time, the Avars were living between the river Volga and the river Don, and they asked Saros, the leader of the Alans, to be the intermediary. The Alans were a tribe which was living at this time on the north-western shores of the Caspian Sea. The Avar envoy offered a military alliance to the Emperor and asked, in exchange for this help, a yearly tax, gifts and a suitable place for settlement beside the river Ister, (the Danube). The Emperor sent his envoy to the Avar Khan to discuss the details. The result of this treaty was that the Avars often sent decisive help against the enemies of the Empire.

When the danger passed, the Emperor forgot to keep his part of the bargain, and the Avars marched into the Lower Danube territories, near the North-eastern borders of the Roman Empire. This happened when the Ostrogoths moved from Pannonia to Ita-

ly, and the other Germanic tribes, the Gepidae and the Lombards, became involved in a fight over the abandoned territories. Then Albion, king of the Lombards, made a treaty with the Avars against his rivals, the Gepidae and, with combined forces, they annihilated the Gepidae, and the Danube and the territory surrounded by the Carpathian mountains, in which the Gepidae were living, was taken by the Avars. Later, in 568, when the Lombards also moved into Italy, their land, which later became Magyar territory, became the land of the Avars. In the time of Bajan Khan, the Avar Empire stretched from the river Enns to the river Dniester, and the Eastern Roman Emperor contributed to their support, by paying a yearly tax to them.

What language did this people speak? What were their origins and what cultural standards did they have? Malalas, a Byzantine writer, called them Huns, by language and species and says that, when their envoy appeared for the first time in Constantinople, the same interpreters, who spoke the language of the Huns and had translated for Attila's envoy, were able to interpret the envoy's words. The Avars also called themselves Huns. The Western and Byzantine writers therefore called them the Huns. Einhard, a Frankish writer, writes as follows, at the time that Charlemagne (Charles the Great) conquered them: "I wish you luck my King, as you place under your rule those wild Huns, whom you conquered, whose ancient wildness was so awesome."

Later on, the names "Scythian" and "Hun" went out of use and were replaced by the name "Turk" and this name has survived, unchanged until today, whereas the names "Scythians" and "Huns" have been preserved in the pages of history. It is also a fact that those words which express occupational jargon and personal names have been left by the Huns, Avars and conquering Magyars and it is only possible to understand them and explain them, by knowing the "Turkish" language or some of their dialect.

Each of these names had a certain era of currency. When the name "Scythian" was in fashion, the name "Hun" was un-

known. When the Huns became well-known, their name spread quickly too, but the name Scythian did not go out of use completely to apply to all these peoples. When the name "Turk" came into use in A.D. 552, every horse-riding Asiatic people, using bows and arrows, was called "Turkish" but each tribe kept its original name for its own use.

What do the graves say about the Avars? Here I can refer to my own research because, when I studied in this area, in the city of Győr, my professor Arnold Börzsönyi and I dug out many Avar graves ourselves, but I also know the Avar exhibits of our rural museums very well. These graves are very similar to the Hun graves, except that the Avar graves are richer, and more gold and silver articles can be found within them. In the city of Győr, I found metal castings for vest buttons also. It is interesting to mention that, in my childhood, the peasantry around Győr wore a holiday suit of blue felt, and on the vest, I recognized buttons of the same type of metal-casting design that I found in the Avar graves. The rich ones had buttons made of silver. The shape of these metal buttons was the same as that of the buttons which were found in the graves. This similarity must have come from an Avar heritage. It is very possible that these people were partially descended from Avars.

In the Avar graves, I also found the signs of Christianity. The museum of the city of Veszprém is rich in exhibits of this kind. In this museum, I found, among the contents of a noblewoman's grave, an equal-sided gold cross, which proves that its owner was a Greek Orthodox. Therefore I cannot accept that explanation, which many Magyar historians propose, that the Avar graves containing Christian symbols were the graves of Greek women. The Christian religion could have been introduced to the Avars just as to the Huns, because, in the Caucasian territories, Christianity spread more rapidly than in that part of the Empire which did not belong to the Roman Empire.

In the land of the Scythians, who were living north of the Black Sea, Christianity spread, or at least it was known already,

in the fourth century A.D. For the Eastern Roman Empire had a large interest in having the friendship of the Scythians, Huns and the Turks in turn, against the Persians and later on against the Arabs. Gold was not the only way to obtain this, but the Cross also. The spreading of Christianity by pious fathers was definitely much cheaper than a yearly tax. However, both at the same time proved to be most effective.

XVI.

THE FRANKS.

The Germanic Franks conquered the Avars, and took possession of a part of the Carpathian Basin, Pannonia, and so I must mention them too. At the time of the Romans, the country which is now called France was called Gaul (Gallia), after the Gallic speaking populace. These people were conquered by the Germanic Franks, whose king was Clovis, right after the fall of the Roman Empire. France received her name from these Franks. The ancient Gallic language also received the name "French" after the Germanic Franks, although neither the populace nor the language became Germanic. Actually the opposite occurred. As usual, the language of the conquering Germanic minority became assimilated into the language of the conquered people who were in the majority.

Clovis' family reign was followed by the reign of Pepin, the son of Charles Martel, the conqueror of the Arabs. Pope Steven II. crowned him king in A.D. 754. Pepin's son and successor became called Charlemagne. Charles was not satisfied with being a king. He wanted to be the Roman Emperor, and asked to receive the title of Emperor and marry a princess, but the Eastern Roman Emperor refused his request. Then Charles turned to the Pope in Rome, and Pope Leo III., in 799, on Christmas night, crowned him Emperor because he found him worthy of the title, since he had defeated the Bavarians, the Saxons, the Lombards and the Avars and christianized them. It was also an important factor that he and his father several times defended the Pope

against enemy attacks, and he began the customary support of the Pope.

We are only interested in that part of the history of the Franks, which has some connection with Magyarország, and that is the war against the Avars, their victory over the Avars and the fact that Pannonia became part of the Frankish Empire.

The Avars did not just wait idly and watch Charlemagne approaching their borderline, because they knew that the time would come when they would have to repel this invasion. The Lombards were old allies of the Avars, the friendship dating from the time of the Pannonian conquest. Their friendship did not spoil later on, which fact is shown in the writings of Bertarid, a Lombard prince. Bertarid, in his youth, had fled to the Avars and asked for protection. The Avar prince welcomed him with joy and swore to his gods that his guest would come to no harm. Bertarid's enemies wanted to get rid of him by any means. They offered a large sum of money for Bertarid, but the Avar prince, with these words, refused that dishonorable offer: "May the Gods end my life, if I commit the sin of breaking my vow."

In honor and morality, this so-called Barbarian Avar prince surpassed the Western statesmen who followed the theories of political convenience, and whose policy was to form an alliance even with the devil, if it brought profit to them. The thirst for self-interest is a primitive ancient urge. Ancient man found this out for himself, when he ate his rival and made a drinking cup out of his skull. This concept and mentality are the causal factor for the present world situation. The more things change, the more they remain the same. Every change is only an exterior change; the principle remains and its symbol is the drinking skull.

The Avar Khan (prince) did not break his vow, yet this was not the reason for Charlemagne's attack on the Avars, for Charles had different plans. He wanted to be a neighbor to the Eastern Roman Emperor, who had refused Charles' request, because Charles had only conquered a part of this land of the Avars, which bordered on the Roman Empire, after eight years of bloody war.

Now I quote the writings of Einhard, the biographer of Charles the Great:

“This was planned and conducted with the greatest exertion and dexterity, and even so lasted eight years. The now-ruined Pannonian residence, which is razed to the ground, clearly shows the number of battles and the blood which was shed there. The Hun aristocracy all died, their glory perished and their treasures became booty. In the memory of man, there was no war in which the Franks became so rich, because up to now they had been so poor.”

Before they crossed the Avar border, they feasted and prayed but their religion did not prevent them from robbing the Avar people completely. A few years later, the territory east of the Danube was occupied by the Bulgars. The country of the Avars fell to pieces. The conquered Avars joined the regiments of Krum, Khan of the Bulgars in 814, who led them against the Eastern Roman Empire.

After the Avar defeat, the Franks and Bulgars had accomplished only a military conquest, but a people conquest, a resettlement, did not take place. Neither the Franks nor the Bulgars were so numerous that they were able to do such a thing. Both tribes had small but hardy armies and both lost their original language when they settled in this area. The ancient populace of the Carpathian Basin continued to live there, but they paid their taxes to new masters. These poor people have always remained there, although they shared equally in the storm of war. After the war, they always started again or continued from where they left off. The conquering peoples, the leaders, the ones who collected the taxes, changed, but the land-working people remained. Sometimes conquering people descended to the level of these people. This happened with the Avars, too.

According to the Magyar historians, the conquering forefathers, at the time of the conquest, found only a sparsely populated

ed area where the Avars, Franks and Slavic people lived, in the land which is now Magyarország. But nobody discovered that there was a nameless working class, which had been living there since ancient times, and which did not belong to the conquering class. They cultivated the soil, and paid one-half of their harvest to their masters. They had had masters and taxes all the time. Only the masters changed, but the taxes remained, because the ruling class needed their daily bread and needed the ones who provided it. This working lower class was always and everywhere greater in number than the supported upper class, the armed soldiers. When the sword fell out of the soldier's hand, for some reason, there was nothing else for him except to take up the steel of the plough. This happened to the Avars by the mercy of the victorious Franks.

In that unpeaceful time which we call the Great Migration, every country in Europe had a very colorful face, if we look at population and languages. When these waves were slowly calmed, then similarities between languages developed, which lasted through the centuries. This westward migration found a great obstacle, which was the Magyar people's bloody and sacrificing mission to defend the West. Many times Magyarország became a desolate, burned-up land, and many times this land had to be repopulated with foreign elements to fill out the sparse Magyar populace. To these people, the Magyars gave land, a home, a living and equal rights with the Magyar people and finally these people took away that land which gave them refuge. This is what happened in Trianon.

XVII.

THE SZEKLEERS (SZÉKELY).

The reason that I write of these first before the conquering Magyars, is that the Szeklers belong to the ancient populace and therefore they were in the Carpathian Basin before the conquering Magyars. My book's principal aim is to convince people that the present Magyar language did not grow out of the Vogul for-

est in the fifth century A.D. by intermarriage of the Turkish horsemen and the Vogul people, but was formed in the homeland, surrounded by the Carpathian mountains, over a period of thousands of years, by the influence of the language of the ancient people and that of the conquering nations on each other. The Magyars, the last conquerors, named the people and the language, and in time, the language of the conquerors was also assimilated into the language of the ancient populace.

If the Huns had retained their power over the Carpathian Basin, then the people living there would have been called Huns, and the country would have been called after them. The same thing would have happened if the Avars had remained in power. However, they were conquered by Charlemagne, Holy Roman Emperor. The conquered people, the lower class at that time, remained, and the regiments of Árpád also found them there in the region of the Danube and the Tisa.

I have already shown what kind of language was the language of the ancient people who, in their despair called the Emperor "marha" and who even revolted against the Roman Emperor, Constantius II. However, this is only a single word out of the many which make up the Magyar vocabulary.

To prove my theory more decisively, I refer to the Szeklers because I can prove that they were in the Carpathian Basin long before the Árpád Conquest. They are of the ancient populace. The present language is descended from the language of the ancient populace and was formed in the Carpathian Basin, long before the Árpád Conquest. At that time, they spoke the same language which is still spoken today; moreover they spoke the same expressive dialects which are still used today.

The Magyar historians' statements about the Szeklers have, up to now, been very unclear and weak. The Szekler people and their name and origin are still not officially determined. In the days when I was a university student, I read Doctor János Kárácsnyi's articles about the Szeklers. He traced the name "Szé-

kely" from the Slavic word "szekul" which means 'lumberjack'. This is an erroneous conclusion because every historian must know that the Szeklers were a military nation and not professional lumberjacks and, when they were in the regiments, they always fought in the front line. Therefore they were a military, professional, armed people.

The Magyar historian, Gyula Németh, finds József Thury's statements about the origin of the Szeklers, very reasonable. Thury traced the name Székely to the Csagatáj-Turkish dictionary, where he found a word: "Sikil". This word "sikil", as I will later on explain, Gyula Németh express as "eszkil". He changed it knowingly. This word "sikil" means 'noble', 'aristocratic', 'reigning'. Later on, it was found that this word "sikil" was a printer's error in the dictionary, and so ended the "noble" origin of the Szeklers.

László Rázsonyi, Magyar linguist, says: "The possession of available historical data allows us to conclude that the Szeklers are of Turkish origin." He quotes a statement of the Szekler writer, Domonkos Gyalay: "We can still see from the folk beliefs, that the Szeklers, in ancient times, took the white mare to be a wandering creature, and believed that they were actually descended from it." This is a foolish theory, not only for the Szekler people to have had, but also for those who believe in this kind of science. László Rázsonyi does not see why we cannot trace the name "Székely" to the Turkish word "sekul" or "sikul" whose meaning is 'white-legged horse' or 'white spot on the horse's forehead'.

But something is wrong here too, because in the Turkish language, the above-mentioned horse is called not "sekil" but "kesil". This word "kesil" is equal to the Magyar word "kesely" which means 'pale or cream-colored horse'. An ancient folk say-in goes: "Fehér az én kesely lovam lába, azon visz a babám udvarába..." This means 'my horse's legs are white; on these he will take me to the garden of my baby (girlfriend)'. All this is a nonsensical fairy-tale, and I wonder how serious men, who

expect to be given the title of a scientist, dare to face the public with such fabrications.

Gyula Sebestyén believes that the Kabars (1) were the forefathers of the Szeklers, because the Kabars were also a tribe consisting of three clans, just like the Szeklers. However, this theory has in opposition to it two facts. First, the Szeklers were in the Carpathian Basin before the Árpád Conquest, long before the Kabars appeared on the scene. The Szeklers were living in the land we now call Hungary, as an ancient populace, at least a couple of thousand years before the Conquest took place. So they could not have come with Árpád's regiments as vanguards. But what especially contradicts Sebestyén's theory is that, if the Szeklers were the vanguards, the conquering Magyar people's first and bravest tribe, they could have occupied the best fertile land — according to the writings of Emperor Constantine — since they were the first conquerors, rather than the snow-covered, infertile land of Gyergyó and Csik, were they lived with the responsibility of defending the passes of Bodza, Ojtoz, Gyimes, Békés and Tölgyes.

It is precisely this indisputable logic which is the proof that the Szeklers were settled in their present location and were planned as a frontier guard, by a superb military power, because the Carpathian mountain passes were very important military points.

Then the Szeklers were called without reason, "the three-tribes people", from the explanation of some Magyar writers for the Latin expression: "Trium generum siculi". The Latin word "genus" means 'family', 'species', so it really means a smaller group of people with blood relationship, a clan. In Latin, the word "tribus" meant 'tribe', or a larger group of people which was a political unity because it absorbed foreign elements into itself, and was composed of not only blood-related peoples. If the Szeklers had consisted of three tribes, "tribus", then they could have occupied the whole territory of Transylvania, so this

treasure-land of the Magyars would not now be Wallachia (Rumania).

According to the Szekler Chronicles, the Szeklers consisted of not three, but six clans. They were: Halon, Eulie, Jenő, Meggyes, Adorján and Abrán. Halon is an ancient word. The "n" suffix was used in Sumerian also, and can be found in Magyar too, and it is the equivalent of the Magyar suffixes "os, es,ös". In Old Magyar, for example, "vadon" is the equivalent of the Modern Magyar "vadas" meaning 'wilderness'; "mezőny" becomes "mezős" meaning 'field' "szurony" becomes "szűrös" meaning 'bayonet'. Thus "halon" became "halós" meaning 'determined to die' or 'ready to die'. That was the ancient characteristic of a soldier. The Szekler writer, Balázs Orbán changed this word "halón" to "halom", which means hillock or pile, arbitrarily and without reason.

"Eulie" is a word which is found in writings of the Middle Ages. Only those who are at home with this kind of document can explain it as "ölő". It means 'killer', and to kill is also a characteristic or duty of a soldier. Balázs Orbán writes it "őrlecz", where the first syllable fits the duty or occupation of the Szekler, because the Szeklers were "őrök" borderguards. However, the "lecs" is not understandable. King Károly III., in 1724, issued a decree concerning the Szekler constitution, in which he mentions "Eölcz", which is parallel to "ölös" in Modern Magyar which means 'killer'.

Jenő is the name of the fifth Magyar clan. This is a Turkish word, whose meaning in Magyar is "új" which means 'new'. It means 'a newly joined clan'. In the Turkish language, the word "janicsar" or "janicseri" comes from this word "jenő". It means 'new boys', and is the name of the Turkish infantry.

"Meggyes" is a medieval Magyar word, whose ancient form could be "Meggyed" or "Meggyen" meaning 'morello-cherry'.

"Adorján" is a Magyar name. It can be found as a family name among the Transylvanian Szeklers as well as in Transdanubia, among those who remained when the Szeklers went to

become frontier-guards. In the village of Felsőőr, many families have typical Székely names: Adorján, Pál, Imre, Benedek, Bálint, Fulop, Gabor, Miklos, Pongracz, Simon.

The reason that we find many Christian names as family names among the Szeklers, is that some time ago, as a warrior nation, the families did not scatter, but stayed together because all those of mutual ancestors created a military unit, and only the eldest had the family name. Therefore, their soldierly duty required that the descendants of the same forefathers stay together. Only the ancient family had the full name. In the time of Christianity, within this family frame, the others received a Christian name. In these names there is not a trace of the "horse-descentence". In former times historians did not use the pragmatic method of writing history, as all historians should.

One of the Magyar chronicle writers' Master, Simon Kezai, wrote about the Szeklers:

"There were three thousand Huns, who saved themselves by running away from the Battle of Krimhild. These people, scared of the Western nations, remained in the field of Csigle until the time of Árpád. There, they did not call themselves Huns but Székely. These Szeklers are the remainder of the Huns. When they heard that the Magyars were coming to Pannonia for the second time, they went to meet them at the borders of Ruthenia, and when they occupied Pannonia together, they received a part of it, not the Plain of Pannonia but the border-line."

Simon Kézai was King László Kún's favorite priest. He completed his education at one of the Italian universities with a "magister" degree. This means that, at that university he received first of all the "baccalaureatus" degree, then the Licenciatus. "Licet" is a Latin word meaning free or rather, free to teach at the University. After the third examination, he received the highest scientific degree. Only a university was entitled to give this

degree. With this degree, he became master of all the University subjects. At that time the Doctorate was only given to those who, after the final examination, developed a scientific work and wrote books. Therefore Simon Kézai belonged, in this time, to the scientific and spiritual upper-class and, as such we have to take his works seriously. Therefore, if he says that the Huns and Magyars are brother nations, it means that, in his time, it was an accredited belief or a wellknown fact. In the face of this proof, the present-day historians have no reason to be doubtful of the validity of his statements.

He was the first Magyar historian to write a universal history. He wrote not only about the conquering military peoples, the upper class, the history of the aristocrats, but he also wrote of the settlers and the conquered people as well, a valuable source of information for later generations. "Some people are interested above all in who is the Lord High Steward, who are the people of the castle, and other farmhands, free people and slaves, of whom the whole country is full and also from where they are descended. I find it fitting to add this to my works." The Árpád documents support what he wrote about all these people.

How much does this knowledge of the Szekler origin serve the true history of the formation of the Magyar people? The Szekler people belonged to the ancient Sumerian settlements, and they differed from the majority of the people only by occupation, because the Szeklers were a military people and served as a border-guard.

My discovery is that the name "Székely" is a Magyar word of the same origin and structure as the name "Erdély" (Transylvania) which means "erdő-el" 'land beyond the forest'. Today, the "el" is a verbal prefix. "Elmegyek" means 'I go from here, I go beyond this place'. However, in the ancient language, the "el" was an adverbial complement. What is a seat? (szék) It is a piece of furniture, which we sit on, and similarly, a piece of land on which a group of people "sat" or settled was called a "szék hely" meaning 'place of settlement', and the people were

called the "Székeli" people or 'people of the settlement place'.

What was the Szek-eli land? It was that land which was beyond the people's settlement place. Which were the Szek-eli people? They were those who guarded the people in the "szek" land. They lived beyond the settled occupied land and guarded not only the lives of the people, but also their goods because, in those lawless times, raw power created laws. At that time it was called force, and we call it that today also, force such as only a stronger power was able to resist, and is able to resist today. The Szék-eli, according to the theories of language formation, later became called Székely, and were guarding some of the places along the border. Later on, the country border-line guards were called Székeli or Székely (Szekler).

In the Magyar language, besides the words Erdély and Székely, there are other similar words, "estély" which means 'evening' or, more exactly, 'the time after the sun has set'. ("Le-este" means after the fall of the sun.) Formerly, people believed that the sun ran its course and then fell down (le-esik). From here originated the Magyar words "nap este" or "este" which now mean 'evening', but formerly meant 'when the sun fell'. Today we say it more finely "lenyugszik" which means 'settles down' but the word "este" has still remained in our language from ancient times. Sometimes "este-eli" 'evening gatherings' are organized, and sometimes people stay together late at night, "késő ejj-elig". When the sun rises again, "felrekken" here is the "reggel" 'morning'. After breakfast, "reggeli" we start the day again. However, the "dé-eli" the rest after lunch, does not apply to people, but to animals. We say "delelnék" which means 'they are resting'. The meaning of "dé" is "nap" which means 'sun'. It is a word taken from the Gallic language. As an example of the ancient usage of the word "szék", I mention the name of the city Sziszek, which was a fortress for the Pannonians. In this name is the Sumerian word szo which means 'water'. In modern Magyar, the equivalent of this name Sziszek is "vízszék", in English 'water-chair' or 'watery chair' or 'watery

settlement place'. Emperor Augustus occupied this fortress in 35 B.C. Beside the river Drava is Eszék, whose ancient name was Ószék, which means 'Old Chair'. The Romans mention it as "Mur-sa". This word is not Latin, but Sumerian. Mur means 'earthy, muddy'. The word szo means 'water', so its meaning is 'earthy water'. This is understandable because through there flows the often muddy river Drava.

In the Magyar language, a "szék" (seat) had its own place and the later formed counties and ridings had a "seat". Moreover the country had a "székes főváros". Now we would call it "főváros" which means 'capital city'. In ancient times the people of the Carpathian Basin called every settlement "szék" and the guards for each settlement were the Székely people. The Székelys did not descend from a horse, but from those ancient people who populated the Carpathian Basin, in whose language an extended family's place of settlement was called "szállás", 'shelter', "ülés" 'seat', but more often "Szék" 'seat', meaning a settlement.

When the law of progress and circumstance united the small units into bigger units, or the conquering force pushed the smaller units into a large group, then they chose a separate tribe to defend their borders and simply assigned this tribe to their duty. These people were not paid money for their services, but they were free men and they did this in exchange for the land which they received for their services, and this land they paid for with their blood. That the Szék-eli people became this kind of a border-guarding people for the Carpathian Basin, seems necessarily true because this name and these people remained only in these border territories.

In the whole Carpathian Basin, from the time of the start of the Great Migration till the Magyar Conquest, there were only two nations. They were the Huns and the Avars. The Huns ruled over all the people from the river Volga to the river Rhine, and the Avars ruled from the river Enns to the river Dnieper. Both these peoples recruited into their own army the ancient Szekler

army people as well. So the Szeklers became first Huns and then Avars.

Under Charlemagne, King of the Franks, the present Germany, France and Italy united forces after eight years of terrible war, broke the power of the Avars, and took from them the present Lower Austria, Transdanubia, and the land between the river Drava and the river Sava. Then the Avar military leadership took the Avars and the Szeklers out of the western parts and settled them wherever they were needed the most; more exactly in the Transylvanian passes, because, Krum, the Bulgar Khan was preparing to attack the rear of the weakened Avars. That attack took place, not through Transylvania as expected, but through the unprotected lower Danube regions, with the result that the land from the left bank of the Danube to the peaks of the Carpathian mountains, fell to the Bulgars. So the Szeklers, who had settled into Transylvania (Erdély), became Bulgar subjects.

Their dialect which they took with them was unmistakably Transdanubian. If they had learned the Magyar language in Transylvania, after the Árpád conquest, then they would have spoken with the County Bihar or County Szilágy dialect, and not the Marcal, Rába, and Göcsej dialect. This is an indisputable fact, and is as easily provable as the fact that, if they had gone to the isolated Transylvanian valleys with a different language, then they would speak that same language now. Because of their isolation there was no possibility to teach them any other language, when they did not even learn the languages of the neighboring Wallachians or Saxons. I experienced myself how Transdanubian the Szekler language is, when I walked over the whole country of Transylvania, and heard it in that territory.

In 1892 an article appeared in an old paper called "Századok." József Huszka, a Magyar art historian wrote:

"In my ornamental research work, as I examined closely the Szeklers' wooden houses, especially their high horse-

shoe shaped gates, I was just stunned by the incomprehensively luxurious hand-carvings, their number and their huge size which gave a special atmosphere to the whole yard.

"Among the carvings on the gates of Csik, I noticed an open fan shape. For a long time, I took it to be an imitation of a Baroque shell. Under this fan, was a rose and tulip bouquet, covered with thick enamel, and for a long time I was unable to understand this. The thick stems of the flowers seemed to grow out of a big pot and on both sides of the pot, leaves and flowers were falling down."

"On the gates of the houses of Udvarhely, beside the gate posts, we find a half pillar (split), carved with very special snails and with pillar chapters on it. These do not reach up to the lintel, but they terminate below it in a small palm branch. On some of the gates of Udvarhely we can see the palm branch decoration, although the half pillar is not there."

"This palm branch of Udvarhely, leads me to solve the secret of the Csik fan-shape, which is also a palm, and whose enamel trunk is unmistakably a faithful imitation of a palm trunk."

"Where do the palm tree and palm leaves come from, and how? There is not even a trace of palms north of Constantinople. Where had the Szeklers seen palms, so that they were able to copy them so faithfully and in such a stylized manner? I asked a Szekler folk-artist why he carved the palm on the foot of the gatepost. He said: 'I do not know. That is the way they used to do it. This is the way I have seen my elders doing it; they have done this for a long time.' "

What does this mean? It means that those Székely folk-artists who ornamented their gates with ancient Szekler shapes, wrote their history in pictures. They wrote that their forefathers came from those territories where the palm tree grows: the area between the rivers Tigris and Euphrates, the country of Sumeria. Their forefathers were Sumerian farmers, growing not only corn

but vines and palms also. Dates were their fruit, and from the seeds of the dates, they pressed oil. From the grapes they made wine before the time of Noah. As every people learned agriculture from them, and also fruit farming, so did the Judean shepherd people, one of whose ancient forefathers was Noah.

When, after a long struggle, their walled cities were taken from them, the Sumerians had to flee from this garden of Eden and give up their grape and palm oases. But they did not forget their old home when they reached their new home-land. They ornamented the entrance gate of their homes with the trunk of a palm tree and leaves of the palm tree, and they still do it just as their ancient forefathers did many thousands of years ago. This custom must have continued without a break from the time of the Sumerians right up to the present, just as their language did, because a long interruption would have made them forget both.

The gates of the Szeklers and the ornaments on them are just as different from the ornaments of the surrounding European countries, such as the Greeks, Romans and other peoples of Aryan descent, as is their language and old writing system, which was developed by the ancient Carpathian people. Therefore the Szekler runic script is a totally unique system and must be an ancient heritage.

This design which the man carved into the wood with an axe and a hatchet, this same motif the woman sewed on her clothes. I possess an old Szekler tapestry. In the center of that picture, there is an altar, and beside it, on each side, a spotted animal, a leopard or jaguar, and on both sides a well-developed palm tree can be seen.

In history, nothing is accidental, because, whatever happens can be traced back to some cause. I have already analyzed a regiment of settlement names with the help of the Sumerian language. Therefore their name-givers must have been Sumerian or Sumerian related people.

The Szeklers are still using Sumerian motifs, and, because

they could not have learned it from any other people, they must have inherited the art from their forefathers, who brought these motifs with them from the ancient land. From what land? A land where the palm tree grows, and where the grapes have their origin, and where among the wild animals can be found spotted animals.

After these explanations, I believe that the origins of the Szeklers are clear to my readers, because of the Sumerian meaning of their names, their vocations, their ancient language and culture, which are identical to the language and customs of the people of the Carpathian Basin.

The following is from the writings of Toni Bonfini, King Matthias' historian of Italian descent, who wrote about the Szeklers:

"...The Szeklers are quite different from the Magyars. They only marry Szeklers and no other peoples. They are very proud of their rare origins and afraid of the mixture of different bloods, and do not want to lose their purity. They have a different writing system and do not write on paper, but carve on sticks, and with a few signs, can express much. Agriculture, especially animal husbandry, is their principal occupation. The Szeklers are excellent soldiers. Swords, javelins, bows, and arrows are their armaments. Their bodies are covered with cloth armor. Their love of freedom is boundless."

They have thirty-four letters in their alphabet but, in addition, they have signs which signify words and even sentences. Therefore, they are able to express many different meanings with a few signs. This writing system once belonged to all the people of the Carpathian Basin, but it remained only with the Szeklers because, in other parts of the country, the Western Church succeeded in abolishing it.

In connection with the Szeklers, I will clarify and prove an important fact about the Magyar Conquest. In this important fact, the Szeklers will be my key witness.

When the conquering Magyars were still living outside of the Carpathian Basin at Etelköz, the Székely people were living in the present land and spoke the language they still speak. It isn't easy to prove this, because well-established and very learned historians, in the service of the Vogul theory, quite jumbled the lines of history. However, there are other sources for trust-worthy information. Two Arab and one Persian historian wrote of the settlement of the conquering Magyars at Etelköz and of their borders, and all of them mention that the country of the Szeklers and the country of the Magyars were located side by side. These three writers were Ibn Ruszta, who wrote around A.D. 900, Gardizi, who wrote about 1051, and Al Bakri, who wrote around 1080, but none of them described the territory from their own experience, but from former writings of Arab travelers. The mutual consistency of their writings lets us conclude that, from among their different experiences, there was one to which all three were faithful. This common spring of knowledge is quite exact and reliable, but it isn't right to view the above data with a preconceived idea, as all the Magyar historians did, who believed in the Vogul descent of the Magyar people.

I quote Ibn Ruszta: "Between the Pecheneg country and Szkl, which belonged to the Bulgars, is the first border of the Magyars." Gardizi wrote the same thing: "Between the country of the Bulgars and the Szkl land, which also belongs to the Bulgars, is the border of the Magyars." Al Bakri wrote: "The Magyars are living between the country of the Pechenegs and the Bulgarian Szkl country."

At that time, the Pechenegs were living between the river Don and the Dnieper. The river Dnieper separated them from the Magyar Etelköz settlement. Therefore the Pechenegs were living east of Etelköz. Now the country of Szkl was opposite to the Pechenegs, therefore it must have been west of them and west of the neighboring Magyars, because the Magyars were living between these two countries of the Pechenegs and the Szkl.

All three writers mention the southern borders of the Ma-

gyars in their tenth chapter. Ibn Ruszta wrote: "One of their borders stretched to the sea of Rumia." Gardizi says: "Their territory is bordered by the Rumia sea." With Al Bakri we find this: "Their country borders the Rum country." What was the Rum country? In those times, the Eastern Roman or Greek Empire was called "Rum". This name is a name for Rome, which the Greeks used. So the Rums were the Eastern Romans, in other words, the Greeks, and the Sea of Rum was none other than the Black Sea, which at that time was a possession of the Eastern Roman or Greek Empire. Therefore the southern border of the Magyar settlement at Etelköz was the Eastern Roman Empire and the Black Sea.

None of the Arab writers mentions the northern border of the Magyars. Probably, they did not have a definite border at the north. However, they mention three geographical co-ordinates which exactly determine the borders of the Magyar settlements at Etelköz, and these points cannot be misunderstood, although they may have been purposely changed and knowingly misinterpreted.

Then we have to make clear what people were designated by "Szkł". In Arabic, an unpointed language, as are all the classical Semitic languages, only the consonants were written down, and not the vowels, because anyone who knows this language and reads it well can read these words where only the consonants are written. In the spoken word, the vowels are not the distinguishing sounds, but the consonants, a not very correct name for these sounds which are created in our throat (speech apparatus) by a definite movement, while the vowels are formed as the air comes out of our lungs and is formed by our lips. Therefore these sounds are easily changed while the consonants are not. Therefore the consonants are the most important ones.

All three writers mention the same people, because the names they mention, all have three consonants, "Szkł". Only one people has always existed in the world with this name, the Székely. Therefore the name of these people, which was written by three

Arab writers as "Szk1", should have been recognized by all the Magyar historians and linguists as Székely. But up to now, none of them has read it so. Therefore the Vogul theorists had purposely misinterpreted the evidence offered by the three writers, according to their own false theories. They could not possibly have allowed these truths to come to light: that the Székelys were already living between the peaks of Erdély (Transylvania), and speaking the ancient language (which they still speak), at the time that the people descended from the Vogul and Turkish mixture, from which the Magyar language was supposedly formed, were still on their way to the Carpathian mountains and were actually only at Etelköz.

I quote from Gyula Németh's book, **"The Formation of the Conquering Magyars"**, from page 154: "Ibn Ruszta clearly writes about the Magyar home in Levedia. In the first sentence, we understand: "The first Magyar border is between the country of the Pechenegs and the Eszkilbolgars". This sentence concerns the Baskirian Magyars." He has purposely changed the "Szk1", which is obviously "Székely", to a non-existent Bolgar people which was created by Németh, "the Eszkil". Gyula Pauler calls them "Ezegel".

This name never existed in world history, and does not exist now. Therefore it is a made-up name, or a deliberate falsification. Gyula Németh makes the same daring falsification when he states that the statements of the above-mentioned writers concern the Baskirian Magyars. The Baskirians were living in the upper part of the river Volga, around latitude 55, and they live there today also. This is approximately thirteen hundred kilometers from the northern shores of the Black Sea, as the crow flies. Therefore this little people's southern border could not have reached to such a distance at that time either. Why has Gyula Németh made this purposeful falsification? Only because he wanted to return a favor, and he was obliged to the Vogul theorists, because they sent him to Turkey for a long time at the expense of the Academy of Sciences, and they gave him the title of professor. For this, he

sold not only his knowledge, but also his reliability to the Vogul theorists. In such an exchange, there is always a loser, and it is the Truth, in this case. Now if that lost truth affects a people, a nation, or a country adversely, then this crime, which was committed against the truth, is a very serious treason.

Gyula Németh's scientific prestige affected all those scientists who were not very sure of themselves before. All of them accepted and adopted his theories, to the great advantage of the Vogul theorists. Of these latter I have nothing to say.

I hope that the young Magyar scientists, in the search for Truth, will accept my statements as at least a starting point. It is possible that they will dispute my findings, but there is no doubt that, in the end, my statements will be proven and this could be the starting point for a nation's revival.

TRANSLATOR'S FOOTNOTES TO CH. XVII.

1. The Kabars were one of the "Turkish" tribes which entered the Carpathian Basin with the Magyars.

XVIII.

THE CONQUERING MAGYARS.

The people who conquered and occupied the Carpathian Basin in the year 896 A.D., were Magyars, under the leadership of Árpád. This later grew to be Magyarország (Hungary). At one time, foreign writers called them not Magyars, but Scythians, Huns or Turks.

The Magyar legends mention the "Scythian" forefathers, probably not without reason, because Pope Silvester II, who gave the crown to Saint Stephen, called them by this same name. In his document, praising the German Emperor, Otto III., Pope Silvester II. said this: "Ours, ours is the Roman Empire; fruit-farming Italy gives power, Gaul and Germany give soldiers, and we do not lack the support of the powerful king of Scythia." By this name Scythia, he meant that people to whom he gave the holy crown for their first king, St. Stephen.

Who was Pope Silvester II.? He was born in the South of France, in Aurillac, into a poor family. His name was Gerbert, and he became the most intimate advisor and friend of the world's greatest lord at that time — the Western Roman Emperor. He was worthy of his position. It has been noted of him that he was the most intelligent and best educated man of his time. He was outstanding not only in the science of theology and the art of speech, but also in mathematics and astronomy. That was why his friend the Emperor appointed him first Archbishop of Ravenna and then Pope. Therefore, if he called the conquering Magyar people Scythians (that is Árpád's military people), then they were Scythians, because he stated it on the authority of his great knowledge and also on the authority of the Pope's historians, who investigated the entire past of this people before the Pope would send a crown for their King.

On the other hand, this crown which Pope Silvester II. sent to St. Stephen was later on welded onto another crown, which King Géza I. received in 1075 from Michael Dukas, the Eastern Roman Emperor. On this crown, beside the bearded figure of King Géza, can be read in Greek letters: "Geobitz despota pistos krales turkis." The translation of this is: "Lord Géza, believed to be King of the Turks".

Here is the other name of the conquering Magyars — the Turks — and it is written onto the Holy Crown as a proof. This proof is at least as reliable as the authority of Pope Silvester II., because if the origins of the Magyars were known in Constantinople, then they must have known about them in Rome. Perhaps they knew even more, because their relationship was more ancient. Later on, I will say more about the book of Constantine Porphyrogenitus, Eastern Roman Emperor, *De Administrando Imperio*, in which he too calls Árpád's people "Turks".

There is an objection which can be raised which says that the Emperor sent the crown, not to the Magyar King Géza, but to a Turkish king named Geobitz.

But Geobitz is King Géza's name translated into Greek. The Greeks and the Romans always used to do this if there were a possibility to do so. In the name "Géza" there are two syllables, each having a separate meaning in the Greek language. The first syllable, the "ge" is also a Greek syllable "ge" which means 'earth' e.g. geology, geometry. The second syllable "za", in the Greek language means 'life', e.g. the chief God of the Greeks is called Zeus (Zaos), meaning 'lively'. However, they did not add the Greek God's name to the first syllable of Géza's name, but another Greek word whose meaning is exactly the same — 'live'. This word is "bios". So Géza's name became "Gebios" or "Geobitz", the name written on the crown which he received from the Emperor. It is possible that this name was in use among the Greeks at that time.

In any case, the text which is on the crown could not be a mistake, because, if it were, King Géza would have sent the crown back to be corrected, and he would not have joined it to the crown of King Stephen. We also have to remember that the Emperor himself would have checked over the text of the crown also, because his image, and that of his son and heir were also engraved on the crown.

We have a third very dependable work in which the author calls the conquering Magyar people "Huns". The writer is someone whose education I have already mentioned, Simon Kézai, King László Kún's favorite priest, who left behind him the first Magyar History.

Then we have a fourth very reliable source, who called the conquering Magyars "Huns" also. His name is Gotfried Viterbroi, who wrote in his book, *A századok emlékezete, Memories of the Centuries*, in 1185 about the conquering Magyars: "We read that there are two Hungarys, one is on the border of Europe and Asia, in the Moors of Meotis, and the other is entirely new, in Pannonia. Some people call it New Magyarország (New Hungary). The Magyars are called "Huns" also. (Ungari enim etiam hunc sunt appellati.)"

The name of the country "Hungary" and of the people "Hungarians", originates from the name of the Huns, and not from the "Onogurs" as was made up by Bálint Hóman, the university professor, in order to relate the Magyars to the forest living Voguls.

Finally I mention another historian who even consulted Chinese resources, just to be able to make a true picture of the Huns. His name is Deguignes, a French historian, who wrote a valuable book about another horse-riding people of the Asian Steppes. The title is *Histoire Generale des Huns*. In one of his chapters he writes the following about the "Turks": "These Turks are the Huns who were for a long time in contact with the Persians and, during the reign of Sassanida (Persian ruling family) conquered Persia and India also." These Huns or Turks were the Parthian people who used to live in the Eastern corner of the Caspian Sea, and, in those times, they won many a glorious victory over the Roman legions, and also they were the ones who crushed the tremendous regiment of Cyrus II., the Persian King. Their brother nation was the people of the Medes, from whom the Megyeri or Magyar tribe is descended. This was the leading tribe among the eight conquering Magyar tribes. Chronologically, they were called first the Scythians, those equestrian nomad people who were living East of the Erdély (Transylvanian) mountains, towards the river Volga, and down as far as the great and fertile land around the Black Sea.

Herodotos (484-425 B.C.), the father of historical writings, often mentions them. I think I would infringe upon the limits of clarity if I were to attempt to really explain Herodotos' notes. But the information in Herodotos is plenty; they were the "flying squad" of that ancient time, because at that time, they used the fastest available means for their transportation — the horse. Therefore they definitely had a big advantage over people on foot.

This is the explanation for their suddenly expanding empire. At the time of the Scythians the name "Huns" was unknown.

When the Huns became famous, their name spread fast also, but the name "Scythians" did not go out of use entirely. When the Turks, or Turkish people became famous in 552 A.D., every group of Asiatic people practising archery and riding horses, became known as Turks. However, every such tribe kept its original name for its own use. The names "Scythians", "Huns" and "Turks" became such general names, denoting many different groups, just as in our time, the terms "Germanic, Slavic or Romance" are used as general terms.

The Avars, Magyars, Pechenegs, Kuns, Uz, Medes, Parthians and Bulgars all belonged to that family of nations which were called (in chronological order) first Scythians, then Huns and then Turks, but they kept their own original names as well. These nations were related to each other linguistically just as the Germanic or Slavic peoples are. The Turkish peoples differed from each other mainly by dialect but sometimes Germanic tribes were living among the Scythians too. The language of the Avars, it is noted by Malalas the Byzantine historian, was essentially identical to the language of the Huns because, in the palace of the Byzantine Emperor, the words of the Avar delegate were translated to the Greeks, by interpreters speaking the same language as those who had previously done the same thing for Attila's delegates.

The most important factor in this discussion is that the ancient family names of the Huns, Avars and Magyars, can be understood with the help of the Turkish language. Also, the excavation of the graves of Huns and Avars has uncovered buttons, buckles, earrings, on which the designs are almost identical, except that the Avar graves are richer, and I can state this from my own experience, because at one time, I dug a few hundred Avar and Hun graves myself.

THE ETHNIC ORIGIN OF THE CONQUERING MAGYARS.

The hardy army people who conquered the Carpathian Basin in 896 under the leadership of Árpád, were called "Turks" at their last place of settlement. The place they started out from was called Etelköz, ("viz-köz", meaning place between water.) This place was bordered by the rivers Dnieper, Bug, Dniester, Prut and Szeret.

This land had a very pleasant climate and was rich in growing things and was suitable for the people. The reason that they left it was not the same reason that forced our forefathers to look for a new home, but because of the dangers of being neighbors of the Pechenegs and Bulgars. How wise our forefathers were to move to behind the Carpathian Mountains is shown in the fact that, in that place which the Magyars gave up, and which the Pechenegs, who were much stronger than the Magyars in numbers, took over, these same Pechenegs were completely wiped out later.

In the search for the origin of the name of the conquering Magyars, who were classified as a military people, I choose as a key witness, Constantine the Great, the Eastern Roman Emperor, who wrote about the conquering Magyars and called them Turks. The title of the book in which he mentions them is *De Administrando Imperio*. In his book he talks of them and says they used to live beside the country of Kazar, the so-called Lebed which was named after their first Vajda (leader) Lebed. At that time they were not called Turks, but for some reason, Szabar-tojaszfalo. With this name we must stop and spend more time in analysis, because this word was analyzed many times, but not correctly and reasonably.

Emperor Constantine, in the 38th chapter of his book, writes of the conquering Magyars' forefathers. This emperor ruled from A.D. 912 to 956. The Magyar conquest was completed in 896 A.D. with the help of Constantine's father, Leo the Wise, the Byzantine Emperor. The first part of the war took place on the Bulgar

territory, against the Bulgars. This phase ended with a sure victory for the Magyars. Because this main Bulgar regiment was not able to aid the Bulgar regiments in the Carpathian Basin, the Magyar regiments subsequently won another sure victory there too.

Sixteen years after these events, Constantine became Emperor, so we can state that he was a contemporary of the Magyar conquest, therefore, whatever he wrote about the conquering Magyars included his own experiences also. So we have to take his writing as being authoritative and acceptable. He writes in his history book that the conquering Magyars were Turks. At first they lived near the country of Kazar, on that land which is called Lebedia. At this time, they were not called Turks but "Szabartojaszfalo." He tells us also that a war broke out between the Turks and the so-called Kangarn (Pechenegs). (1)

The Pechenegs beat the Turkish regiments and broke them in two. One part moved east toward Persia and kept its former name "Szabartojaszfalo". The other part with their leader, Lebedi moved west and settled at Etelköz. Emperor Constantine writes of the Eastern part of the divided Magyars that, for some reason unknown to him, they were a people called "Szabartojaszfalo". So in this compound word he did not recognize a word of Greek meaning. But not so Gyula Németh, who cut this long compound word in two, separating "aszfalo" meaning "unflinching" and "szabarto" meaning "Szabard". According to him the whole name means "unflinching Sabards".

What can we conclude from this statement? The conclusion is that the Greek Emperor didn't know his Greek language well, at least not as well as Gyula Németh did!

Is my conclusion a reasonable one? Yes, but is it possible even to suppose that the Greek Emperor didn't know his language well? No! Because, not only was his mother tongue Greek, but he finished his studies with the outstanding Greek scholars. Not only was the official and conversational language in the Greek Empire, Greek, but the Emperor himself wrote an excellent

book, *De Administrando Imperio*, which is still available. I have had a copy in my hands also, and I have not only read it through, but I have used it as background information.

Why did Gyula Németh cut that word "Szabartojaszfalo" in two, right at "aszfalo"? Because as a Greek linguist, he knew that, in the Greek language, if a word begins with "a" and this letter does not belong to the root of the word, then it is a privative, which denotes absence or negation, e.g. the Greek word "thanatos" means "death. If we put the letter "a" in front of it, it becomes "athanatos" which means 'deathless' or one who cannot die. (In English "athanasia" means "immortality" or "deathlessness".) If the "a" belongs to the root of the word, as in "archia", the Greek word meaning "domination, reign", the verb form is "archomai" meaning 'to rule', then a separate letter "a" has to be put in front of it as a privative, e.g. "anarchia" means "without rule" and an anarchist is one who opposes every rule or reign.

Naturally all our historians and linguists followed Gyula Németh's theory without opposition. Not even Victor Padányi discovered this falsification. He used this theory and traced the descent of the conquering forefathers, first of all from a tribe called Megyeri, which he said originated from Subartu (2) which gave them the name Sabir. According to Victor Padányi: "the validity of the ancient Magyar line of descent is based on the question of whether the chieftain Álmos belonged to the Sabir tribe or the Onogur tribe."

In my opinion, nothing depends on this, because Álmos was the chieftain of the Megyeri tribe which gave its name to the Magyar nation, and did not belong to the Sabir tribe. This Megyeri tribe was the richest and the strongest in numbers, among the eight loosely united tribes. That was the main factor in the selection of Árpád (son of Álmos) for their chieftain. In those warlike times, the weaker people always turned for help to the strongest. That was one of the reasons that they selected Árpád to be their leader. The other reason was that Árpád was a brave

and outstanding soldier, with a wide experience in war strategy. Where Árpád's forefathers originated from couldn't have been an important matter in their choice of him.

The results of my research show that the name of the Subarians never appeared as Sabir. We have much historical proof that the Sabirs were living in Asian grasslands, and not on the mountains of Subartu, and they were not the Hun kind of horsemen. The first reliable reference to them was written in A.D.460, by Priskos, a Greek diplomat, previously a delegate to Attila. He noted that the Saragurs, Urogs and Onogurs asked the Byzantine Emperor for permission to settle down, and also for some money, because they had been pushed out of their land by the Sabirs. The Sabirs had been pushed to the west by the Avars, and the Avars had been forced to move by the "ocean people".

This "ocean" was the Caspian Sea. Therefore the Sabirs were living between the Caspian Sea and the Black Sea, on the great grassland. After A.D. 527 the Sabirs were in alliance with Justinianus, Eastern Roman or Byzantine Emperor. This was recorded by Malalas, the Emperor's chronographer, who was not exaggerating when he stated that the wise Sabir Queen Boarik was prepared to fight with one hundred thousand soldiers. The Emperor had sent her a great sum of money and royal gifts. The west side of the Caspian Sea was the only passage through from south to north, through the Caucasus, and this passage was guarded by the Sabirs. That gateway later became known as the Derbend Gate.

Although the Persian and the Byzantine Emperors were bidding against each other to insure the Sabir-Huns' help and co-operation at this time, by the seventh and eight centuries, we hear no more about the Sabirs. Probably they intermingled with other peoples. Among the conquering Magyars there were a few groups of them. Who can prove this? Or who would dare to deny it? A historian is not allowed to use his imagination and fantasy. This is the first principle in the writing of history.

How can we analyze that name "Szabartojaszfaló?" Whoever

knows the Greek language, is able to see at first glance that it is not a Greek word, but a foreign word with Greek letters and suffixes. What kind of a foreign word is it? We have to free the word of the Greek suffixes, and in that way we will get the original word formation. Gyula Németh should have done that also, and all the others who ever analyzed the word.

We find two Greek suffixes in it undeniably. These are the nominative singular "asz" and the nominative plural "oi" case endings. If we free the word of these endings, the original form remains: "Szabartoifal". This is a very interesting and surprising compound word, because it can be analyzed and explained completely from the Sumerian language.

The word "Szabar", I analyzed from the city-name "Szabaria" (presently "Szombathely"). This means 'muddy', and the word to in Sumerian and in Magyar means 'lake'. The fa means, in Sumerian, 'family'. It came down into the Aryan languages in the word "famil" and in the Magyar language it remained as "falu" (village), "falka" (group of animals), "fajta" (breed), and "fa" (tree). In our ancient language, "fa" and "falu" meant a 'big family', a family which descended from the same forefathers, and who, in ancient times, lived and stayed in the same settlement. The Magyar word "falu" did not mean just all the homes together, but the spiritual unity of the people. The "falvak" do not go far from the "templom" (church) says a law of King (Saint) László. This sentence is meaningful only if the "falvak" (villages) meant people and not houses, because houses do not walk.

The word "Szabartofai" meant "people of Szabarto" in the Magyar language, and it meant the same thing in the ancient Sumerian related language also. If we can have "Sarkozi" people now in the Magyar language (meaning 'people living between muddy lands') then we could have had "Sartoi" people at one time (meaning 'people living near the muddy lake'). But who were these people? Were they those people who lived on the northern shore of the Black Sea, which the nomadic Turkish horsemen

conquered, among whom they settled? Under the Pecheneg force, these Turkish societies began to crumble and the people who had been conquered by the Turks separated and moved back to where the conquering Turkish people had pushed them from originally. The Turkish people moved towards the west, to Etelköz, to escape from sure slavery.

This is the only way to understand the Emperor's writings when he says that formerly the Magyars were not called Turks, but for some reason Szabarto people, or "Sártói nép", meaning 'mud-lake people'. Why did they move towards Persia from the Black Sea? It is very simple to answer; because they originated from there, and the conquering Turkish people had pushed them from there.

From this tribe or group of people formed the other country of the Magyars, which was located beside the river Kuma. From the branch which moved toward west, and settled at Etelköz, came that conquering Magyar group which occupied the Carpathian Basin under the leadership of Arpad in A.D. 896.

TRANSLATOR'S FOOTNOTES TO CH. XIX.

1. Footnote from the author, Dr. Sándor Nagy:

"The Pechenegs were the strongest people on the Great Plain, north of the Black Sea. Emperor Constantine, in the fourth chapter of his book, writes to his son: "If the Roman Emperor lives in peace with the Pechenegs, neither the Turks, (Magyars) nor the Russians dare to attack the Empire. Even the Bulgars are afraid."

Emperor Constantine calls the Pechenegs **Pacinacita**. Historians have explained "**Pacinacita**" in many different ways, but the most usual explanation is that it is the name of the Pechenegs.

The word "**paci**" in the Pecheneg language does not mean 'roast' ("pecsenye") but 'horse', and it originated from

the Pecheneg word **Pacinik** which means 'a horse-breeding or horse-raising people'.

The writer of this book knows this because in the village where he was born are many Pecheneg descendants. In the time of King Zsolt in A.D. 907-947, they settled there, west of the city of Győr, in the territory of the rivers Rába, Rábca and Marcal, as border guards. Therefore in the language of the people of my village, many Pecheneg words are playing horse ("ló"), do not say "lovaznak" but "paciznak". The farmers, when they drive the horses say: "gyi paci". The foal is still called "kis paci". ("Kis means 'little'.) It is remarkable also that the territory around the village Tét, which at one time belonged to the Pechenegs, is still called "Kanger". This word comes from the Turkish **kan-gar** and means 'Regiments of the Khan' or 'people of the Khan'.

2. Subartu — see map.

XX.

AN INTERESTING EXAMPLE OF THE VOGUL THEORISTS' TYPICAL DISTORTION.

I tell you this because it is a fine example of the historians' knowingly purposeful distortion. Justinianus, the Eastern Roman Emperor from A.D. 527 to 565, had a historian in his palace whose duty was to write down in a yearbook the most important events which took place within the Empire and in the surrounding countries. His name was John Malalas, a priest. Malalas, as a responsible and professional historian noted the following event.

Gród, the King of the Huns who lived in Kimiria beside Bosphorus, came to Constantinople in the first year of Justinianus' reign, and became Christian. The Emperor became his Godfather and authorized him to be the guardian of the city of Bosphorus. The straits beside Bosphorus, joined the Azov Sea to the Black

** remained, as did the word "paci". The children, when they are playing horse....* 141

Sea. Gród boasted at home about his success, but the priests, the army, and his brother Mougel did not like it. Later when he melted the gold and silver statues of the Hun gods, and exchanged them for Byzantine gold, a revolution broke out. The people killed him, because the priests incited the public to violence.

The same history was written 300 years later by a Greek historian called Theophanes, who took the data from Malalas' writings. But he grecianized the name of the Hun king, Gród, and changed it to Gordas, and changed Mougel's name to Muageris.

Another two hundred years later, this story was written down again by another Greek historian called Kedrenos, who took the important facts out of the work of Theophanes. He took everything word for word from Theophanes except the name Muageris, which he found did not sound very Greek, so he changed it to Muageras.

We must trust the work of Malalas, the contemporary one, who wrote down the names of the Hun King and his brother, as they were pronounced in the Hun language. The other two distorted the Hun names to conform with the Greek style of writing. These two distorted the Hun king's name so well, that the Vogul historians, instead of checking these two writers' reliability, as I did, started to analyze and explain the name Muageris.

Karoly Szabo and Joseph Thury (1) found, in that name, the origin of the name of the Magyar people. Bálint Hóman did the same thing, and name "Gorda" became "Ogorda" and "Onogorda", because he wished to trace the lineage of the conquering Magyars from the Onogurs. Gyula Németh in his book *A Honfoglaló Magyarság Kialakulása (The Formation of the Conquering Magyars)* on page 176, writes as follows:

"These two kings were called Mougeris and Gordas. The first sounded like Mogyeri and Gordas' name, to which was added the suffix 'da'. I read as "Ogurda". It is hard to believe that, among these well-known Vogul historians, none thought to look into the original writings of Malalas. Possibly the historical truth was here purposefully neglected, so that they could prove that the Magyar

people originated from the forest-hidden Voguls, whose standard of living was as low as that of the Wallachian gypsies.

All the Magyar linguists and historians, after Gyula Németh, took the "d" suffix to be a diminutive, although it never was so. To use a diminutive implies diminishing or lessening something. For example, take as the base word the Latin "bos", meaning 'ox' or 'cow'. If we add on to this Latin baseword the Magyar diminutive suffix, "ce", then we will get the word "bece" meaning 'little ox' or 'calf'. In Transdanubia, the calf is still called "boci", "bece" or "becce".

The "d" is not a diminutive because it does not diminish the word's basic meaning, but on the contrary, it enlarges it. The village of Mogyoród did not receive its name from a single hazel bush, but rather from many. The village of Diód received its name from many walnut trees, and Almád from many apple trees.

The following settlement names prove the same thing. "Nyűved" means 'something that has been used for a long time'. "Tínód" means 'bullocks which have been spayed'.

"Ebed" means 'dogs'; "Tyúkod" 'hens'; "Kölesd", 'millet'; "Kányád", 'crows'; "Szunyogd", 'mosquitos'; "Bogárd", 'bugs'. The 'd' suffix in settlement names always meant much or many of something. This was the noticeable interesting factor and therefore worth preserving. To prove this there are two documents which cannot be misinterpreted. One of them was issued by King Béla IV. in 1269 to a faithful man of his who was called Benedek. In this document, the king gave to Benedek the village of Munerod (now called Mogyoród) which according to the document was also called Muneros (now Mogyorós) (Ch. IV. 3.522.) The other document comes from King Endre III. in 1298. In this document, we can see that the king gave to the sons of Baas a village called Szárazd in the County of Tolna. (W.V.185) This document writes the village name "Egenzázraz". This name, in our present language would be written "Igen-száraz" which means 'very dry'. Therefore, it is an undeniable fact that the "d" suffix

did not lessen the meaning of the base word, but it emphasized or enlarged it.

Gyula Németh invented the idea of this “d” suffix, being used as a diminutive and, from this time on, all the Magyar historians and linguists accepted this untrue statement. This means that none of them has read the Árpád Codices because otherwise they would have found out the truth, just as I did.

I have to mention Victor Padányi’s statement, which is very pertinent. In his book *Dentumagyaria*, on Page 258, he mentions the names Ogurda and Muager as reliable forms although, as I proved in my work, they are not reliable at all, but a series of mistakes, or purposeful falsifications. It is too bad that Victor Padányi did not read the *Chronography of Malalas*. Malalas writes also that the major part of the Magyar people arrived from the territories of the source of the Tigris and Euphrates from the land called Evilat. First they settled in the moors of Meotis where, after a rest of 170 years they regained their power and came into the Carpathian Basin.

Strictly speaking, he stated almost the same thing as I do, only there is one very important difference: the time and the name of the people. Malalas states that the conquering people of Árpád descended from these people, and this is what he called the ‘major part’.

However, this ‘major part’ is not Árpád’s people, but rather the people who had occupied the Carpathian Basin since ancient times, as an ancient settlement from which the later Magyar people, the common class, was formed. Árpád found them in the Carpathian Basin, conquered them and made them servants. The census of 1848 shows clearly who was the major part. According to the census, the aristocracy (the conquering Magyars) numbered 539,350, whereas the commoners, or the conquered part numbered 10,960,650. Which was then the major part?

Then Victor Padányi writes on Page 273-274:

"Many, many Sabir men died with their exhausted horses in the capricious swamps of the Meotis Moors, before they learned of a route by following the wild animals. They were all men, companions in the depths of the moors. First of all they gathered into small groups of robbers, half robbers, half soldiers. They were fighting for survival."

"In the territory of the Don, they stole horses and cows by surprise attacks on the well-established cattle-raising and horse-breeding people, the Kazars. Their other necessities, they stole from the Crimea, from Greeks, Armenians and Goths and Jewish merchants, while their women they found in the Meotis moors where, here and there, some Alan settlements remained."

All this might have happened as Padányi says if the people in those territories were weak like rabbits rather than strong like wolves, and if these girls and women did not have fathers, husbands, boyfriends, lovers, fiancés, brothers and sisters.

This fairy-tale has already been written about the Romans, but here it also turned out to be a good fairy-tale and nothing more.

"Opos, who belonged to the Magyar type, arrived with his little tribe and in his personality appeared the only thing which was still missing from the life of the wanderers: the broad-minded, eloquent leader commanding respect, an organizer who could hold all of these tribes, small and large in one hand. With these qualities, he altered the wandering robbers into a settled society and, in the swamp which they occupied, they became a nation, dependent on the Kazars. So came into existence Dentumagyararia."

I can only say about this writer, that he became fanatical about his own theory which states that the major part of the conquering Magyars were Sabirs, and these Sabirs were chased out

of Subartu by killing Mohammedans. These poor homeless men could indeed only have become robbers in the Meotis moors, but robbery is not a basis for the foundation of a society. Every society has certain conditions for existence: a unifying force, the united work of all society members, the uniquely valuable productive work, and the produced goods, exchanged according to their value, protected by a massive rightful, defense of their land.

Robbery can be the foundation for a robbers gang, but not for a working society, because a robber can only rob. Therefore, not even with a new leader can the whole society become a peaceful working unit because, to change society, we need a complete change of the internal order.

Anyway, it is completely unreasonable to try to hide these people who come from the southern part of the Caucasus, in the Northern territory of the Caucasian moors, because there they were already out of reach of the severe Mohammedans. The Mohammedans were not even able to set their feet on the other side of the Caucasus, or north of this, even for a temporary time. Thus, none of these people became Mohammedan in these times. The interesting thing is that the only passage through the Caucasus was guarded in the sixth century, by these same Sabir-Huns from whom Padanyi traced the descent of these refugees or robbers of the ninth century.

Malalas wrote in his Chronography that Emperor Justinianus paid a yearly tax and fantastic gifts to the Sabir Queen, Boa, just to gain the friendship of the Sabirs, because the Persians wanted to have the Sabirs as their own allies. Who can state with responsibility that the tribes of Sabir origin were among the conquering Magyar tribes? This possibility isn't excluded and never was, because these tribes, who freely joined each other, very easily transferred allegiance. Only one big interest bound them together tightly, and that was the protection of their life and insurance of wealth. If that was promised, with more assurance, from another group, then they changed their allegiance to that one.

But I don't see any reason for guessing about the make-up of the conquering Magyars, their military organization, vocations, culture and civilization, because very few nations exist which have such reliable and rich information about their past as is found in the book of Constantine Porphyrogenitus, Eastern Roman Emperor, writing about the conquering Magyar forefathers. The writer of this book was the Emperor himself; therefore the prestige of his name supported the validity of this book. The material in this book was gathered by those Byzantine scholars who worked in the palace as regular writers, and who were responsible to the Emperor for the correctness of their information.

They must have taken their information from many varied resources. Among these were the diplomatic reports and the priests who traveled all over the Empire, spreading Christianity, with the opportunity to meet all kinds of people. Besides these, there were the nomadic peoples, who were living beyond the Black Sea. The informants have given reliable information because there were regular diplomatic relations between the tribes and the Emperor. The Empire and these nomadic peoples had a mutual interest, and this was to stop the Mohammedan religion at the Caucasus. Because otherwise, not only Constantinople could have fallen into danger, but these nomadic peoples' trading posts, the cities north of the Black sea, which numbered 30-40 in the sixth century A.D. were also threatened. These mutual economic ties were stronger than the ties of sympathy. This friendship was very costly for the Emperor, but it worked because otherwise the existence of the Empire was in danger from the terrible attacks of the Persians and the Arabs.

TRANSLATOR'S FOOTNOTES TO CH. XX.

1. Károly Szabó and József Thúry were Magyar linguists.

WHAT DID CONSTANTINE PORPHYROGENITUS WRITE OF THE CONQUERING MAGYARS?

In Constantine's already mentioned book, the thirty-eighth Chapter is devoted entirely to the "Turks". The title of this Chapter is 'About the Turks and their origins'. First of all he states that the conquering Magyars were "Turks". Then he writes that the "Turks" were living next to the Kazars, in that place which they called Lebedia, after their first chieftain. The Turks consisted of seven tribes. They did not elect a prince from their tribes, nor from any other foreign source either, but they had army leaders, whom they called Vajda. The first was Lebed, to whom the Kazar king Kagan gave a very eloquent woman in marriage. Therefore the ancient forefathers of the Magyars did not come from a band of fugitive robbers hidden in the moors.

After the already mentioned Pecheneg attack, King Kagan called Lebed to him. When Lebed arrived he asked Kagan why he had called him. Then Kagan replied to Lebed: "You are the leader of the Turks, and also an experienced, wise man, and I intend to appoint you to be ruler of the Turks, on one condition: that you acknowledge me as your superior." Lebed thanked Kagan for his generous offer, but he did not accept this honor, because he said he was not suitable for it. Instead, he recommended another "Vajda", Almos or his son Árpád because he said they were more fitted to the position. Kagan liked this kind of speech and therefore he sent a delegate at once to the leaders of the Turks to settle this important matter.

At the meeting which was held on the territory of the Turks, they decided to chose Árpád, "because he was wise, intelligent, brave, and suited to fulfill such a task". "Therefore, according to the Kazar customs, they lifted Árpád on shields, and declared him prince. The Turks, before Árpád, had never had any other prince, and from that time on, the Turks (Magyars) have always elected their prince from the descendants of Árpád."

I quoted the last paragraph here, because a few years ago, all the Magyar newspapers in the five continents were full of the news that Prince Álmos' skeleton had been found near the village of Zemplén in a wooden coffin and, because the head of the skeleton wasn't in its place, but beside the shoulder, they stated that the leaders, with the knowledge of Árpád, killed him and cut his head off, because he wanted to introduce a very centralized system and limit the tribes' freedom.

I also want to mention that fact, which Emperor Constantine (Porphyrogenitus) the contemporary wrote in his book, that Álmos never was the prince of the Magyars, because the first prince was his son Árpád. Therefore, Árpád didn't need to kill him to inherit his position. According to Constantine, in his credible book, Árpád was the first prince of the conquering Magyars. I also asked those men who examined the discovered skeleton, if they found a split vertebra, because that would have been a proof of Álmos' decapitation. But I didn't get any answer.

Finally, among many honorable people, the Emperor mentions all the Árpád family by their names. Among them, he writes of Árpád's cousin, Tevel, whose son Termacs, had just returned with Bulcsu, the third prince of the Turks, and his generals, and he was released in great favor from Bulcsu. The year was 943.

Recently, more young Magyar historians have declared, following the theory of György Györffy, that Árpád was not the first prince, but Kurszán was. Árpád was only the "Gyula" or governor. Györffy recalls the Arab writer Ibn Ruszta and the Persian writer Gardizi, who wrote that the Etel-köz Magyars had two leaders. One was the chieftain called Kende, the other called Gyula, who acted as governor or lawyer. Györffy has quoted his sources exactly. Now from this statement, we cannot logically conclude why Árpád wasn't the prince, but Kurszán was instead. Györffy's argument that the one-time German historians never mentioned Árpád's name only Kurszán's, is not true. On the contrary, the Emperor Constantine mentions, by name, all the descendants of

Árpád, who were living on friendly terms with the Eastern Roman Empire, but he does not even mention the name of Kurszán.

In my opinion, Kurszán was the Commander of the western border guards. This is why the Germans knew him. The cause of his death was that, in 904, the Bavarians invited him to a "friendly feast" where they massacred him with all his company. This fact itself clearly proves that Kurszán couldn't have been the main prince, because, as such, he couldn't have gone to a border feast. (1) Prince Géza did not even go to Emperor Otto the Great's Quedlinburg celebration in person, but sent his representatives, although the Eastern Roman Emperor was there himself, the king of France too, all the German princes and the Slovak "Kral" (2).

Emperor Constantine even mentions, in his book, the names of the conquering tribes. These were: three tribes of Kabars, Nyék, Megyes, Kürtgyarmat, Tarján, Jenő, Kara, Kaza. Among these, the tribe called Megyes, whose Vajda was Árpád later became the Magyars with Árpád as their prince. So the tribe of the Magyars came first in rank among the others and became the leading tribe, and later on became the name-giving tribe for the whole people.

TRANSLATOR'S FOOTNOTES TO CH. XXI.

1. The Magyar princes never accepted an invitation to a German feast because they did not trust the Germans. They usually sent representatives.
2. A Kral was a leader of the Slovaks like the Khan of the Mongols.

WHERE DOES THE MAGYAR NAME COME FROM?

Bálint Hóman, one-time president of the Magyar Science Academy, Magyar minister of Education, University Professor answered this question with a theory establishing the Vogul word "manszi" as the source of the name Magyar.

For the purposes of further research, then, the question was settled, because one of the Magyar professors of linguistics had stated it. Of course Gyula Németh had led him to this conclusion by saying that the word "manszi" and the word "Magyar" are phonetically the same. Homan's linguistic analysis is as follows: The Voguls call themselves "Manszi". Now, if we add the Turkish syllable "er" to it (meaning men), then we will get "manszeri", and from this, the word "Mogyeri" supposedly is derived, and later the name "Magyar". Isn't it very simple?

Let us look behind this linguistic discovery. Is this word-analysis correct? The syllable 'ma' is really included in the words Magyar and Manszi. Therefore phonetically, up to this point, the theory seems correct. But the easily pronounced sound "nsz" never will become the two most difficult sounds in all languages, the "gy" and "r". The "gy" is not phonetically related to the letter "n", because the "gy" originated from the "dj" sound as in "mondja" meaning 'say'; "modja" meaning 'this is the way'; "védje" meaning 'defend'; "szidja" meaning 'scold'; "áldja" meaning 'bless'; "hazudja" meaning 'lies'. The Magyars pronounce all these words with a "gy". Therefore these sounds values "nsz" and "gy" are not the same.

The "r" sound, which is the most difficult sound among them all, comes from the trilling of the tongue. A number of languages avoid pronouncing the final "r" while many languages slur the internal "r".

A language consists of sounds, and every language has a rule, which is made by the speaking instruments, the most important of these being the tongue, which forms the sounds. The law for

this instrument is to find the simplest way to form the sounds which present the thoughts and words, e.g. the Greeks need four mouth movements to pronounce the word "Okeanos". The other European languages, including the Magyar need only three movements "Ocean". American English uses only one "oshn". The English do not say "vacation" with four mouth movements, but only two "vikeshen". The Americans like television very much but they do not pronounce it with five movements, but with a weak three, "televishn".

The word "manszi" is such a word, which the human tongue from ancient times, has formed from another word following the rule of easier pronunciation. Therefore, according to ancient men's unchangeable laws, there cannot be a more difficult pronunciation derived from this word.

The pronunciation of the word "Magyar" is much more difficult than that of Manszi, therefore the Magyars couldn't have originated from the word "Manszi".

You see how simple is the linguistic science also? Only the human tendency makes it blurred and difficult, because each man wants to use it for his own goal.

XXIII.

WHERE DID THE MEGYERI TRIBE ORIGINATE FROM?

Of those eight tribes which had made an alliance among themselves, the tribe of Megyeri was not only the strongest of the eight, but also had the power to provide unity between the eight tribes. If the election of the prince took place as the Emperor suggests, then the power of this leading tribe was the decisive factor when the eight tribes chose a prince. Leo the Wise, Eastern Roman Emperor, father of Constantine Porphyrogenitus, contemporary of Árpád, wrote in his book *The Tactics*, about the ancient Magyars and the conquering Magyars: "Populous and free, this "Turkish" nation placed the emphasis not on comfort and pleasure but always on behaving heroically before their e-

nemy. This people supports tiredness, cold, heat and need with nobility and, like the people of the Steppes, hardly feels suffering." The tribe which epitomized these qualities was the Megyeri.

When I analyze the word "Megyeri" I have to find its root and its suffix. The root of this word is "med" and the suffix is the "er". These two formed the word "meder" or "medjer" which, in time, to be pronounced more easily, became "megyer" and finally "Magyar". The "er" suffix in Árpád's people's language means 'male' or 'originated from somewhere'. In Modern Magyar it is still used to speak of, not only the source of the rivers, but also male attributes and peoples' origins, and the consequence of human actions.

Where did this Megyeri tribe, whose "Vajda" was Almos, originate from? The name itself tells us very clearly. It originated from the people who were called Medes. The Medes were also "Huns" or "Turks", an equestrian type of people, who practised advanced animal farming and united with other agricultural peoples. Already in the ninth century B.C. we read of them in the Assyrian writings which mention the Medes or Madaj, or the Madak country, from where Tiglatpileсар, king of the Assyrians, returned with a rich booty and especially brought many camels and horses. In 673 B.C. Asserhadden led a regiment against the distant Medes or "Pattusar", Parthians, from where they also returned with many camels and horses.

The Parthian nation was a brother nation to the Medes. According to Socutu, the Japanese historian, on the land which at one time belonged to the Medes and the Parthians, we can still find a lot of Magyar-sounding place names. Socutu called these to the attention of Bálint Hóman who, at that time, was the Magyar Minister of Culture. He answered: "Unfortunately I am not a linguist". However, he felt he was qualified enough as a linguist to suggest the theory of the "manszi".

The Babylonians called the Medes "Ummonmanda", when in 614 B.C. they occupied the capital of Assyria, Assur, and finally suppressed this blood-sucking people. The Babylonian historians

wrote of the Medes as follows: "God of Marduk gave help to the Babylonians... in the King of the Ummonmanda, who is unique. He flattened Assyria from the top to the bottom, just as the flood, took revenge for Babylon and paid for everything!"

From another source, Herodotos, the Greek historian as a contemporary, wrote that the Persians wore Median clothes because they found them nicer than their own. This is very understandable because the upper clothes of the Aryans and the Semitic people consisted of a piece of cloth which they fastened together on their right shoulder with a clasp. The Roman toga, the Greek chiton and the Semitic chitonet were like this. The horse-riding Scythians, Medes, and the Magyars had fitted upper clothes. This is the explanation for the fact that today the Persian people still believe that they are related to the Magyars. One of my acquaintances told me that, when he was studying at the Sorbonne, there were Persian classmates who demonstrated that they were proud of their relationship with him. This Persian costume can only descend from the Medes, because the Persians are descended from the Aryan people.

The priests of the Medes were called by the same name as the priests of the Sumerians. After the subjugation of Sumeria and the migration of her people, the Sumerian "magi" (priests) first of all found refuge with the neighboring Medes. Therefore the religion of the Medes must have been similar to that of the Sumerians, and even their languages couldn't have been entirely dissimilar. Later on, Persia became a major power, and in the sixth century B.C., King Cyrus II. overcame the Medes and added their country to Persia. In 529 B.C. the King wanted to suppress the Parthians also but, in the war which he waged against them, he lost his life.

Ammianus Marcellinus, the Roman general and historian, also mentioned the Medes and the Parthians. He wrote of the Medes, that their land was full of rich cities and villages which were built as strongholds. He himself visited their land. The ploughlands which belonged to the Magi were very fertile in this part. Then he

quoted Plato who said that the doctrine of magism is the purest religion. The Medes were a fearless people and after the Parthians they were the most to be feared. The Parthians believed that he who dies in battle is the happiest of men and he who dies by another cause is degenerate and cowardly. The Parthians and the Medes governed Persia until 262 A.D. Then Ardasir, the Persian general, organised a national revolution and overcame the Parthians and the Medes.

Near the former capital of Persia, Persepolis, is a carving in a cliffside depicting the scene when Ardasir, on horseback, walked over Artoban, the last "Arsach" or the last Median ruler, until he died. On this cliff we can see depicted an event similar to the one when the Parsee high priest, on horseback, walked over one Mede high priest (*fōmāgus*), on whose forehead can be seen the snake, the symbol of the magus (priest). In the Old Testament, the snake represents the knowledge of evil. He gave the fruit of the tree to the first human couple, and caused their sin and damnation. The Semitic and Parsee priests implacably hated the Mede Priests because of their superior knowledge. The proof of this superior knowledge is in Archimedes himself, whom science believes to be Greek, although his name means "ruling or high-born Mede". In Greek, "archoma" means "to rule" and "medes" means "Median man".

From this time on, history does not mention either the Medes or the Parthians, although they were the ones who halted the spreading Roman Empire at the river Euphrates. What happened to them? Some of them accepted the Persian rule and become the cavalry regiments in the Persian army, because the Persians were infantry. So they received equal rights with the Persians, and slowly they became Persian in language also, although they exerted a strong influence on the Persians, because this language lost its clear Aryan characteristics.

These tribes of Medes and Parthians which valued freedom above everything else, above every other kind of human right, crossed over the north side of the Caucasus, into the territory of

the rivers Kuban and Don, where they picked up some other tribes and formed the conquering Magyar people, whose leading tribe, descended from the Medes, became the Medjer or Megyer tribe.

But around 800 A.D. a much stronger people, the Pechenegs attacked them, which caused them to split. One part of them, the "Turkish" horsemen (Magyar) an army people, moved toward the West, where they became the conquerors of the present Magyar land and also gave their name to the land (Magyar). The other part, the Szabarto, had been pushed out of the territory of the Caucasus by the Turks and returned to the Caucasus, traveling towards the Persian territories, just as Constantine Porphyrogenitus wrote. They remained on these territories up to the time when the Tatars appeared.

XXIV.

THE ERRONEOUS BELIEFS ABOUT THE MAGYAR PEOPLE'S VOGUL DESCENT.

First of all I must write about that greatly mistaken theory according to which the Magyar people and the Magyar language originate from the lowest level of human misery, from the intermarriage of the struggling Voguls and a Turkish people, in the ancient Vogul forest in the fifth century A.D. According to this theory, after the union of Voguls and Turks, the conquering army people took over the Vogul language with its small vocabulary, yet kept some of their own. But the structural characteristics of this new language were Vogul or, as it was later christened, Finn-Ugrian.

It would show that I did not understand comparative linguistics and the pragmatic historical writings, if I were to deny the relationship between the Magyar and the Finn-Ugrian languages. Even in this book I will give rich information about the relationship of the origins of these languages. Now I shall refute the a-

bove-mentioned fairy tale, with sufficient historical proof and on linguistic bases, because these theories are not only produced by historians who do not know their history, but they are also purposeful falsifications, directed against the Magyar nation by prejudiced enemies.

I do not raise these objections only for the sake of saying something new, nor do I wish to appear conspicuous; such a point of vanity is far from me, because always, in everything, I always serve the truth. Whatever I say here, is the result of very long and very painstaking research.

This mediocre fairy-tale was started by János Sajnovits, a Jesuit father. He was a famous scientist of his time, in the natural sciences and astronomy. So he became the leader of the "Óbudai Csillagda" (observatory) and, as such, was sent out to northern Norway to watch and study stars and the "Northern Lights". Here he met the Lapps and the Finnish related peoples, who were, as now, living in the northern part of Finland and Norway, and were supported by reindeer husbandry.

As his job kept him there for a long time, he became acquainted, not only with the hard life the Lapp people led, but also with their language, and probably he was able, from the beginning to understand a few words, and was able to make himself understood. In his happiness at finding a people who were related to the Magyars by language, he at once wrote a little book in Latin, which he published in Copenhagen on his way home, in 1770. The title of his book was: *Demonstratio Idioma Hungarorum et Lapporum Idem Esse*. (Proof that the Magyar and Lapp Languages are the Same.)

But they are not the same, because only a very distant relationship exists between the two languages. The Lapp language is nearer to the Magyar than the Vogul is, but to declare that the two languages are the same is completely without foundation. The scientist astronomer failed as linguist, and not only he, but all those who accepted his statement and superciliously acclaimed it and still do now. If somebody states that the Magyars and the

Székelys speak the same language, or the Germans and the Austrians, or the English and the Americans, then he speaks the truth, because he can prove his statements. If someone says that the French and the Spanish languages are the same, he is definitely mistaken, because between the two languages there is only a familial relationship. Therefore between the Magyar, Lapp, Finnish, Vogul, Ostyak languages, only the relationship, and a very distant relationship, can be proved.

The incorrect statements of János Sajnovits were accepted by scientists and his followers even added to them and extended them to include the Vogul-Ostyak relationship.

Zoltán Trócsány, a Magyar high-school professor of languages, and a one-time school-mate of mine, in his book *Észak Nomádjai* (The Nomads of the North) writes as follows:

“A daring Jesuit scientist, János Sajnovits, was not afraid to write his shocking statements, which say that the Magyar and the Lapp languages are the same. A Magyar proverb says “the dog is barking, yet the caravan moves on”. The protest of public opinion was in vain; Science moved along that road which was shown by Sajnovits and now many foreign scientists follow it.”

The unscientifically formed word “Magyar” was written down for the first time by József Szinyei, who was professor of Finn-Ugrian studies at the Budapest Academy of Science, and he advocated that those who deny the Ugrian descent of the Magyar people and language, are un-Scientific. We have approximately 200 Finn, Vogul, Ugrian and Ostyak words on which we can base the relationship. But what kind of language relationship is that, when we have only in the written language, discounting the spoken entirely, about 15000 words which we use. We have approximately that many words in the small Magyar dictionary, and every born Magyar knows them.

How could the Finn-Ugrian and the Ostyak languages have shrunk to only 200 words in the Magyar language, when the Magyar language supposedly originated from these languages? How was it possible? According to their theory, in the forest, the Voguls were in the majority, and among the tribes, the Megyeri tribe which descended from the Ugrian Manszi, and which gave its name to the country later, was the largest tribe. Then how is it possible that we cannot understand the Ugrians remaining in the forest, since according to Bálint Hóman, the Magyar people and language come from the same root. At least we should be able to understand the Ugrians, as the Slavic peoples understand each other.

Shouldn't the greatest part of the Vogul language be included in the Magyar language, since at one time the whole vocabulary should have been included? How was it possible for so many Ugrian words to disappear from the Magyar language? Words cannot disappear as water evaporates. Words can only go out of use. According to the Finn-Ugrian scientists, the same Vogul Ugrian people live in Magyarország (Hungary) now. But how could these words have gone out of use?

When I was still at home in the Old Country, I spoke about this with a highly intelligent high-priest. When I mentioned all the historical facts to him, I noticed that he became sad. The disillusion touched him deeply, because Bálint Hóman had influenced him previously with the magic of the fairy-tale. How did Hóman say it? "The Magyar people's historical birthplace is the Western Siberian forest range and the border lines of the Eurasian Steppes. The Eastern branch of the Ural-Altic family is the Finn-Ugrian group, and the Western branch is the Turkish people from which sprang the proto-Magyars and the Onogurs who united into a new stable blood relationship. Perhaps, in ancient times, the blood mixture of the two different temperaments and characters formed a union in which we can find the vitality of the Magyar people." (Magyar History p.32.)

There are about five thousand Voguls living today. Then sixteen hundred years ago when this union supposedly took place, they must have consisted of about twenty people because, in sixteen hundred years, twenty people will multiply to about five thousand. Twenty people are four families, and four families will not make an entire race. Therefore, because at that time there were not enough Voguls and also because the Turks had not yet appeared, this inter-marriage between the peoples could not have taken place. The unjust and incomprehensible Vogul theory spread even among the emigrants, although they had left the old enemy's oppression behind them.

In those days, the only scientists who could earn a living were those who supported the Vogul theory (the Finn-Ugrian school). Gyula Németh is a good example. He was sent by the Vogul theorists to Turkey, for a long time, and then they appointed him University Professor. So obviously he supported Bálint Hóman's linguistic discovery, that is, how the Magyar name came out of the Vogul name: *Manszi*.

The attitude of those Vogul theorists who live as emigrants, seems to be very positive and superior. Their belief is that they are the professional scientists and they are the well-known writers; therefore their statements are everlasting and irrefutable. While on the other hand we can find the nonprofessionals, whose patriotic eagerness is the only thing which protects them from a stern judgement.

I took these categories from Tamás Bogyay's work, *A Magyarok Eredete és Őstörténete* (*The Origin and Ancient History of the Magyars*) which appeared in the newspaper *Uj Látóhatár* (*The New Horizon*). (1) Here he wrote that the Budapest Science Academy, the Magyar Scientific Institute, held classes for the public with the outstanding professionals whose lectures the institute published in book form also. The preface is as follows:

"The Magyars, by origin, are not Mongol nor Aryan, but a young vital branch of the Finn-Ugrian peoples, which are found in the north-east of Europe. The Magyars began their

independent life around 1000 B.C. in the Ural mountains on the European side. In this first home they spent about 1500 years and this homeland was called the Uralian ancient home. In the last century of the 1500 years, they wandered to the eastern part of the Urals. This part of the mountain range is easily manageable. Here they gave up their former way of life, gathering seeds and whatever they found. They changed to a modest form of the West-Siberian horse-riding nomad people.

"In the fifth century A.D., a Turkish people, migrating from east to west, attacked the horse-riding nomad Magyars in the West Siberian settlement which we call Tobol-Isim.

"The Magyars united with these home-searching people, the Turks, and from this time on, for about 500 years, they remained in alliance, neighbors of the Turks. With the Turkish alliance or under their pressure, they moved from the Urals to the Caucasus, and from Lebedia through Etelköz, to the present land of the Magyars in the Carpathian Basin."

This is a much better, more precise explanation than Hóman's, but it is the same unreasonable fairy-tale. First of all, in 1000 B.C., men didn't have to go up between the sixtieth and the sixty-fourth parallel to be able to get their food because, at that time, along the fortieth parallel, men could find land easily. Man occupied bad lands by necessity. Since the climate is more unfavorable for living, men occupied these lands much later. This truth has been proved many times by the history of men's settlements. Can we believe of the Voguls that, instead of looking for a mild and pleasant temperate land, they rather chose a spot where winter lasted about nine or ten months?

The great European migration began with the movements of the Huns. According to historical proofs, in 375 A.D. they crossed the river Volga, which is the border between Europe and Asia.

If the Magyars were living independently in 1000 B.C., it means that, at that time, they must have been an organized na-

tion or people. Therefore they came into existence before the Roman Kingdom existed. This latter was formed in 753 B.C. They were established as a nation before any of the European nations were established. Also the Magyar Nation came into existence before the establishment of the Greek city-states which are the oldest European states because they were formed around the ninth century B.C.

If the Voguls formed a nation they must have had a great number of people. Did those scientist-editors, who proposed the theory concerning the Magyars' ancient history, think of that? Two thousand years passed from the year 1000 B.C. to the Magyar Conquest. If we follow the basic theory that man multiplies by two every two hundred years, then two men, 2000 years later become 2048, and 2000 men, which is only about a middle sized village, which I suppose they must have been to start a separate life, would have been 2000 years later one thousand times more; 2,048,000 people. Today the Vogul population is five-thousand people. Therefore they could not have existed in 1000 B.C.

Then this poor people, who lived from gathering seeds and wild berries and from fishing, suddenly changed from settlers to become a horse-riding nomad people. Of course these historians thought that this change was as simple as it sounds. The Vogul just went to the horse market where they bought the horses and saddles. They did not think about the fact that it was only possible to get horses from the Scythians, who, in the fifth century were living between the fortieth and fiftieth parallels, about one thousand kilometers from the Vogul home-land. Neither did they think by what means these people could have bought horses and saddles in large quantities. They did not have gold or silver; they only had dried fish and wild seeds. Their trading goods could have been the furs of wild animals, but even furs would have had to have been first of all sold for good currency. Also the Scythian merchants did not go up to the fiftieth parallel not only because of the distance but also because their lives would have been in danger, in those uncertain times. And who goes to do business in poverty settlements?

Therefore the Voguls never were horse-riding nomad people. They don't have horses now either. They don't have domestic animals except for dogs, and they only have dogs because they pull the Vogul sleds, instead of horses. These dogs were pulling sleds at that time also. The dogs were their horses.

Having established the Voguls as horsemen, the Vogul theory goes on to propose that, in the fifth century A.D., a Turkish people, migrating from east to west, moved through the Western Siberian Tabol-Isim settlements, when, at that time, the Voguls were horse-riding nomads. Those scientists did not think that, in those times, the Turkish nomad people did not even exist, because they were formed only in the sixth century A.D. In the sixth century a Turkish horse-riding nomad people were living in the western Asian grasslands. Their leader was called Tumen. He was an outstanding general and organizer. He organized a well-trained regiment from the neighboring related tribes, and with this regiment, in A.D. 552, he beat the Asian Avars, the tax-collectors of the nomadic peoples at that time. After his victory, all the allied tribes stayed together and, from these tribes, was formed the Turkish people.

Therefore the aforementioned year, 552, is the birthday of the Turkish people. Therefore a people whose existence began in the sixth century are not able to fall upon another people in the fifth century. For the same reason they were not able to marry the Vogul, because a people not yet born are not exactly marriageable, although the whole Vogul-Magyar relationship is based on that marriage.

Isn't it depressing that among many outstanding scientists at the Budapest Science Academy, the Magyar Scientific Institute, nobody found out the historical truth, while Gyula Németh kept silence although he knew the fact which I just mentioned. He himself is witness to the fact. In his book *A Honfoglaló Magyarság Kialakulása* (the Formation of the Conquering Magyars) he mentions the battle of Tumen on page 194, but in his later theory he

forgot his book and let the not-yet existing Turks fall on the not-yet existing Vogul.

Donner Kai, the outstanding Finnish scientist, searched all the Vogul and Ostyak territories and, after that very basic and detailed research and study, he stated that the Vogul and the Ostyaks did not occupy those territories before the twelfth century at which time, they were just beginning to move in there.

Tamás Bogayay mentions more about the Vogul theory in his article about the origins of the Magyars. He refers to the work of Elemér Moór, a University professor:

According to Elemér Moór, the history of the Magyars or the Voguls began in 4000 B.C. in the territory of the river Kama, where they were living together with the other Finn-Ugrian peoples. This place is on the sixtieth parallel, where the winter still lasts nine months today."

"First of all there were the Western and the Volga Finns. The Ugrian and the Permian people separated from them, and moved to the West. Later the Lapp and the Ugrian forefathers mingled with the Permians. Between 3000 and 2000 B.C. following another dry period, the Proto-Ugrians crossed the river Volga towards the West. Here they came into contact by trade with the proto-Iranian people and later on probably became dependent on them and a class distinction developed."

"At the beginning of the second millennium B.C., an unknown people pushed the Proto-Ugrians back toward the East, to the other side of the river Volga. Here they found an ancient European people from whom they learned horse-husbandry. Then, on the territories of Vjatka and the river Kama, they conquered the ancient fishing and hunting populace of a lower cultural level, the so-called "Por" people, and with them, they formed two classes, a social community practising exogamy."

"Among this group of ancient Ugrian people, because we can call them by this name, the proto-Magyars, (the Vogul)

were the most northerly. As the climate changed and became worse, under the influence of the neighboring Samoyed people they changed from horse-husbandry to reindeer husbandry."

"Then between 700 and 300 B.C. they joined with a group of Permians, through exogamy, and in memory of this, remains the other term for the Magyars, "brothers of the Permians", which replaced the name "brothers of the Por".

"Around the birth of Christ, in another dry period, the forest range moved back again and the proto-Magyars (Vogul) on the wooded Steppes, under the influence of an unknown people with an unknown language, practising animal husbandry, returned to the horse."

"From the lower Kama basin to the Samara river, was the territory where from 300 to 600 A.D., through the intermarriage of an unknown people with the Ugrian people, the ancient Magyars were formed. The ancient Magyar language was none other than the Permian mothers' pronunciation of the Ugrian language."

I have quoted these writings, word for word, from the article of Tamás Bogay. Therefore, if you find some incoherence and inconsistencies, do not attribute that to me. An "unknown people" pushed them to the other side of the river Volga; an "unknown people" taught them horse-husbandry. At one time they were on horse-back, at another time they were running to and fro on reindeer, according to how the forest range moved up or down. That baseless and daring statement of his, that the Magyar language was nothing more than the Permian mothers' pronunciation of Ugrian, invites criticism! The pronunciation of words is no more than the sound of words. Since this dialect was not a written language, we can prove how the Permian mothers were pronouncing the words, only if somebody at that time (between 1700 and 1300 B.C.) could have recorded it on a tape or on a record, and then this Professor Moór could have played it back. This method

of proof is impossible, therefore Professor Moór probably thought that nobody could check his irresponsible statement.

His other statement is just as daring and without foundation when he states that the Magyar (Vogul) history started in 4000 B.C. at the sixtieth parallel, in the territory of the river Kama. From the period around 4000 B.C. we only have data about the territory up to the thirtieth parallel, and we can be sure that that territory must have been populated even if the population was sparse. Groups of people, kingdoms and principalities were developed later on in that territory. Scientists have stated that the Sumerian cities of Ur and Lagash were built in approximately 3500 B.C. These cities were located on the thirty-second parallel, where winter is unknown.

In Egypt, the kings Narmer and Menes built Memphis, the capital of upper Egypt. This city is located on the thirtieth parallel. On the same parallel we can find Persepolis, the ancient Persian capital. This, however, was built later on. The cities of Phoenicia, Tyre, Sidon, Byblos, Arad and Ugarit all grew up in the third millennium B.C. We can state the same thing of the other Sumerian cities. Therefore, around the thirtieth parallel, if the small city states were being formed at that time, then there was land available also in that mild and very fertile territory for human settlement. It is unimaginable that people moved up to the sixtieth parallel to find a home for themselves, where the winter lasted nine months when, around the thirtieth parallel, people did not know of winter.

Whoever states this, does not know the history of men's settlement nor does he know human nature. 4000 B.C. was the time that the New Stone Age began. From this time we have the remains of stone axes, but men did not yet use these axes for chopping wood or clearing forests, nor did they use them for building houses. They served only one purpose: to make a hole in the enemy's skull. Therefore the stone axe wasn't a civilized tool. They could not chop wood with it. Whoever states the opposite probably never chopped wood with a steel axe either.

Also the Vogul could not have been in contact with the Persian merchants because, from the capital of Persia, Persepolis, to the sixtieth parallel is three thousand kilometers. Nobody could have dared to risk that long road, not only because of the distance, but also because of the hazards of the journey.

The time has come once and for all, to clear up these linguistic and historical theories, regardless of the superciliousness of those who perpetuate them. Here it is not necessary to bring up more linguistic and historical proofs, because to convince fanatics is almost impossible. This century old debate shows clearly what went on between the Vogul theorists and the historians who worked entirely with science. The Vogul theorists were always supercilious and very loud, because they felt behind them the anti-Magyar political force of the Hapsburg ruling house. This situation has always existed, ever since circumstances (2) forced the independent Magyar aristocracy, after their defeat in the Battle of Mohács, to elect Ferdinand Hapsburg as Magyar king. Their purpose was to add this always free country to the Hapsburg family's inheritance. The nation rose against this aspiration, under Ferenc Rákóczi and, in 1848, under Lajos Kossuth.

The Magyar Honvéd regiment decisively beat the Emperor's regiment and chased them out of the country. Then the Emperor turned to the Russian Czar for help. The tired nation could no longer take the war and surrendered to the Russians' numerical superiority. Then came Emperor Franz Joseph's wretched and inhuman revenge. The valiant Honvéd generals, and many of the nation's political leaders, were executed and some of them hanged. This regime the Magyar history calls the "Bach Regime" after the first executioner of the Emperor, Sándor Bach. There was not only a political Bach regime, but a literary Bach regime also. Its aim was to calm down the foreign public opinion, because they were up in arms against this inhuman slaughter, and to convince the foreign public that the Magyar people were not worthy of their sympathy, because they were an uneducated, wild and uncivilized people who originated from the Vogul forest, from the world's

most backward and most miserable people. This is the reason they could not be trained to be a cultured people.

The politicians of the Emperor advocated this theory not only to foreign nations, but they also wanted to make the Magyar people believe in the low level of their origins, that these descendents of Voguls were on the same level as the Wallachian gypsies. To propagate this theory they brought in a German called Joseph Budenz, in 1874 from Rasdorf, Germany, to whom the Magyar Academy of Sciences at Budapest gave an academic seat in 1878. This was the Finn-Ugrian language chair. In this work he was helped by Pál Hunfalvy (originally Hundorfer) and Ferenc Toldi (Schedel) and Bernát Munkácsi (Munk) and József Szinnyi (Ferber). They were the leaders, the first Vogul theorists. They had to advocate, and make it believed at home and abroad, how the conquering Magyars were a completely uneducated, wild people, speaking a language of a very small vocabulary.

At this Vogul crossroads, we need such proof which cannot be denied, or disproved. We need such proof which carries an elementary fact of truth. Therefore, I will turn not to the science of linguistics, but to the natural sciences and more exactly to the section of heredity, which is natural law, and cannot be disproved. ,

TRANSLATOR'S FOOTNOTES TO CH. XXIV.

1. Uj Látóhatár (The New Horizon) (Vol.3, 1960.)
2. There was no heir to the throne.

THE LAW OF HEREDITY.

This law is that the characteristics of every living thing, that is those of the plants, animals and the life of man, are inherited by the descendants, from the ancestors, not only in the external appearance, but also in the internal structure and system. According to the newest physiological research, heredity is transmitted in the bodies of plants, animals and men, by the so-called Goliath molecules.

Inheritance is controlled by the chromosomes. These form innumerable genetic patterns, build, form, grow and color the plant, animal and human systems and form the new body perfectly identical to the ancestors.

"Eagle will breed eagle and leopard of Nubia will not bear a cowardly rabbit". Dániel Berzsenyi, one of our outstanding poets expertly expressed this truth of life. Obviously an ancestor can only leave behind for his descendants, such molecules which are included in his own system. Whatever system, structure and characteristics the ancestor has, will be inherited by the descendant. From a small piece of wheat, more wheat will grow, and the new pieces of wheat will be exactly the same as the mother seed, not only in appearance, but also in the internal values, such as consistency of starch and gluten. The miller will make the same quality of flour from the new wheat as he did from the old. Moreover, the so-called bearded wheat will reproduce the same identical kind while the so-called bald wheat (beardless) will reproduce bald wheat. The nightingale nestling will be exactly the same as the parent birds, not only in the color of the feathers, or in its appearance but also in the tone of its voice. It will trill or warble as its parents do and will not chirp as the sparrows do, or croak like a crow.

Man's descendant inherits not only the parent's shape, body structure, and the appearance from the hair to the little toenails, but the internal characteristics as well: logical thought and in-

telligent, sensitive life. The boy children inherit the beard and moustache of the father, but if the parents did not have a beard or moustache, then the descendants will not have it either.

This is the unchangeable law of Nature, and there is no exception to this!

We Magyars are a bearded, moustached people, according to the unchangeable law of Nature. Therefore, our forefathers could not have been beardless, and moustacheless, bare-faced Voguls and Ostyaks. Therefore, according to the strictest logic, the indubitable truth is that the Magyar people's supposed descent from the Vogul is entirely without foundation and neglects all the principles of science. Therefore the attempt to trace the origins of the Magyar people and language to the Vogul has failed and will never be revived, because it conflicts with genetic theory.

How was it that only I applied this genetic theory to the supposed Vogal ancestry of the Magyar people? It can be explained by the fact that, when I was at the university, I was always deeply interested in Natural Science. As a linguist, I frequently did research work in unusual areas. As a man of law, I explained many judicial cases. As a history professor, I worked through all the sixty-three volumes of the Árpád Codices, which were written in Latin. That was the way I found that blunder, which some "scientists" still call the truth. For more than a hundred years, how many University professors and members of the Magyar Academy of Science have advocated this Vogul-Ostyak descent? They declared it to be the only truth and wrote a whole library of books about it. Anyone who did not believe this theory, was a lost man in the field of science, especially if he dared to attack the theory. He was at once unscientific.

I know that this statement of mine will cause a major upheaval among the present Vogul theorists. Perhaps they will wish to dispute with me. Perhaps they will attack me, but every attempt of theirs will be vain because my proofs come from the law of Nature which is stronger than any arguments of theirs. Perhaps, finally, a great and holy Magyar union will grow,

strengthen and safeguard the Magyar people. We will not betray our people and heritage, even if we are abandoned, even if the whole world turns away from us. We need a devoted sacrifice and a holy unity among the Magyars.

Here I submit two pictures, one of the Vogul, the other of an Ostyak man. I show you these so that my readers can see with their own eyes the truth which I present here. This remnant of a broken people remained from the great Mongol group of people, because their characteristics are clearly Mongoloid, without moustache or beard. We Magyars are not and never were a Mongol type of people. I took these pictures from Zoltán Trocsányi's book **Észak Nomádai (Nomads of the North)**. Even though he was a faithful follower of the Vogul theory, and therefore he has selected the nicest Vogul and Ostyak pictures, even his pictures disprove his own theory.



Vogul man



Ostyak man

TRANSLATOR'S NOTE TO CHAPTER XV.

1. The drawings of the Vogul and Ostyak men are the work of Christine M. Goding.

XXVI.

THE CONQUERING MAGYARS' RACE AND LANGUAGE.

I have proved by the unchangeable law of nature, that the ancient elements of the later-formed Magyar nation could not have descended from the bare-faced Voguls and Ostyaks. This statement especially applies to the conquering Magyars. I have examined the appearance of all the species of man and I state that there are three groups of the moustached and bearded type of people in the whole world. There are the Turks, the Aryans and the Semitic peoples. There is one more little group of bearded people, the Ajnu, located in the northern part of Japan. The rest are entirely bare-faced or with very sparse hair.

One summer when I was working on this book, I often walked out into the fields, and found there bald-wheat and bearded-wheat side by side. It was fascinating to observe the great laws of nature so closely. When I looked even more closely at this wheat, sometimes I found on the ear of bald-wheat, a few weak bearded lines. This was the consequence of cross-pollination. Such "cross-pollination" is possible with humans also, but this is not general rule.

Such "miscegenation" we can notice to a greater degree with the Mongol people especially. Since the conquering Magyars were neither Aryan nor Semitic, they must therefore have descended from the moustached and bearded Turkish people.

Whether the Huns, Alan, Kazar, Szabir, Medes or Parthians were in the majority among conquering Magyars is difficult to decide from two thousand years' distance. History is not mathematics. In history, we cannot make a decision of one hundred per cent accuracy. Here we can only use the theory of probability, especially if we take into consideration human weakness, misinformation and ill will, in the writing of former happenings, and to unroll the real truth from this, isn't an easy task.

Let my reader think about the impossible stories that have been made up about the formation of the Magyars, and let him think not only about human ignorance and misinformation, but also about the guilty purposefulness. There is for instance the "Manszi". Hóman Bálint's social prestige and influence prevented so much objective research. He became not only a government official, a university professor, President of the Academy of Science, but at Tass, he became an aristocrat as well.

Although Emperor Constantine consistently referred to the Magyars as Turks, and not only he, but all the Byzantine writers as well, yet the conquering Magyars never used this name. Before the Magyar peoples came into the Carpathian Basin, the Magyars called themselves Huns or Scythians. The generally accepted and used name was Hun. Now from this name Hun the word "Hungar" was formed, by adding the Turkish word "gar", which means people: Hun people. The whole world calls the Magyars by this name now.

At the end of the thirteenth century, the language of the conquering people and the language of the conquered people blended together. That was the time when the Magyar name was finally formed from the name of the ruling Megyeri or Magyari tribe. The largest percentage of words in this language came from the language of the ancient Sumerians or Sumerian-related peoples. From these people, the conquering Magyars made a class of commoners.

I have already written about the formation of the language of the conquering army peoples. Without exception, the language of the conquering people becomes absorbed into the language of the conquered people. Could this have been the reverse with the conquering Magyars? No, because the laws of Nature do not make exceptions. Of course, it is obvious that many words of the conquering Turks have remained in the Magyar vocabulary.

THE RELIGION OF THE CONQUERING MAGYARS.

The Byzantine documents do not mention it, but we know from the Persian writers that the religion of the neighboring Huns, Medes, and Parthians was exactly the same as the Persians, until the time of king Zarathustra. They honored fire, air, water and home-land. The creator of these they called Isten, to whom they offered bloody sacrifices. Their priests were called by the same names as the Sumerian priests: Magus. That name was a Mede inheritance. This is also a very good proof that the Megyeri tribe was descended from the Medes.

János Turóczy, a Magyar historian, noted that when the Magyars revolted against king Peter, in 1046. János, the son of Vata, was still able to gather around him a lot of Magi and "búbájos". "Búbájos" was that personage who was able to resolve a lot of trouble and difficulties. Transdanubians still use the word "bő" which means 'plenty' as does "bű".

Simocattes Theophilaktos, a monk of Constantinople, in A.D. 630 was spreading Christianity in the Caucasian territories and the territories of the Black Sea. He wrote about the Turks who were living there, that they were honoring fire, air, water, and they praised the motherland by song, but they only worshipped and prayed to Isten (God) who created all this. He also wrote of them, that Christianity was not unknown to them, because there was a cross tattooed on the forehead of some of the Turks, who were sent as prisoners of war to Mauritius, the Emperor of Constantinople.

I note this fact because not one of our historians found it worth mentioning. There is one significant fact confronting us, and that is that the conquering Magyars' religious, moral and scientific leadership was in the hands of the Magi (priests). They were a small society already in Sumerian times, and man's knowledge and progress can be grateful to them. They were the first to write down man's thoughts and sounds in the form of letters. Writing

made it possible for human knowledge to become inheritable, for the following generations and people all over the world. Therefore these people whose spiritual leaders were the Magi (priests) could not have been a people backward in spiritual culture. These Magi existed until the time of St. István (Stephen) when the conquering Magyars accepted Western Christianity. Then they slowly died out, but under such great pressure that the Magyar historians were only able to transmit that exceptionally great and holy inheritance, secretly, mentioning it with a sad irony.

Among the tribes living in the Caucasus, the Kabard, Adighe, Osszét and Abkáz tribes, there is a belief that they are the descendants of those Magyars, who in ancient times lived in the territories of Kuma and Kuban. In the language of these tribes "sten" means 'fire-maker'. The origin of this word is clearly similar to the Sumerian word *iziten*, which in Magyar has also the same meaning, and from this word originated, in the language of the ancient populace, the Magyar word "Isten", which means God.

The religions of the conquering Magyars and the fire-worshipping or fire-honoring Persians are a very good proof of the fact that I have already declared, that the conquering Magyars are descendants of the Mede and Parthian peoples who had a great past and fame. The latter had economic and cultural exchanges with their neighbors, the Persians. At least the strongest, the name-giving tribe, the Megyeri tribe was descended from them.

Fire-worshipping goes back a very long way to the time when man discovered how to make fire. For ancient men, this was the biggest blessing and gift that they could receive. Fire protected them from the cold and by using it they were able to make a warm meal. Ancient man did not know what happened to the wood while it was burning. Even today, very few people can explain the phenomenon, but they feel the good effect of fire. Therefore it was natural to look on it as God's gift. The fire had to burn constantly, not only because of its benefits, but also, as a gift from God, it was not allowed to die out.

Together with fire, among the conquering Magyars, the Sun was also honored as the world's greatest benefit. The greatest expression of honor was to sacrifice a white horse to it. The only white horse it was possible to sacrifice, was one which had never pulled a wagon nor had been saddled. The principle of their belief was this:

“Worship Isten (God), be true to yourself and patient with others. Be helpful and do not take what belongs to another. Try to think good thoughts, speak good words, and act well towards everyone, so that the great Isten will reward you with life.”

XXVIII.

THE ACCOMPLISHMENTS OF THE CONQUEST.

The conquest of the Carpathian Basin by the Magyars was not only a project of war, but a well-thought out, well-developed diplomatic move also: a realization of what was best for the nation and the fulfillment of a plan. The eastern and southern borders of Etelköz were wide open to the two unfriendly neighboring military powers, the Pechenegs and the Bulgars. The Pechenegs were settled along the river Dnieper, east of the Magyars, and the Bulgars possessed not only the lower Danube, but also the eastern part of the collapsed Avar empire, from the Danube line up to the Carpathian peaks. Such territory was more defensible. The Magyar settlements at Etelköz almost separated these newly occupied Bulgar territories from the motherland. This was a big disadvantage for the Bulgars. Therefore, the Magyars at Etelköz were very much in their way.

So the Magyar settlements at Etelköz were not in a friendly neighborhood, but rather in the grip of an unfriendly power. A Pecheneg-Bulgar attack could crush the whole nation. For this reason the Magyars had to go beyond the well-defensible mountains of the Carpathians. The nation was able to make the two

major powers in Europe, at that time, acknowledge and accept this goal. Therefore the Eastern and the Western emperors accepted the endeavor. The German King Arnulf, who later became Emperor, made an alliance with the Magyars against the Moravians, in 892. Leo the Wise, the Byzantine Emperor, in 894, made an alliance with them against the Bulgars. So the Bulgars would lose their large territories and be conquered by even a stronger people coming right behind the Moravians. That was the Magyar conquest's political goal.

The Magyars twice successfully helped King Arnulf against the Moravians. Then in 894 there was an alliance with the Greeks. Levente, son of Arpad, led the Magyar regiments to a complete victory over the Bulgars. Simeon, the Bulgar Czar, in his distress, asked the help of the Pechenegs, and just speeded up the conquest of the Carpathian Basin. A Pecheneg attack could only have reached the Magyar rear-guard, anyway.

The Pecheneg army power remained a serious power in the opinion of the leaders of the Magyars. Emperor Constantine, in his book, in the eighth century, wrote down the suggestion which his delegate Gabriel made to the "Turkish" (Magyar) leaders, to purge the Pechenegs from their territories, because previously this land belonged to him. The Magyar leaders unanimously protested against this suggestion, saying: "We do not oppose the Pechenegs, because their territories are very large, and their population is innumerable, and, besides this, they are very good fighters."

Victor Padány very realistically wrote about the strategy of the Magyar Conquest. He has only praise for it and no criticism. However, I find his total estimates of the forces a little too high. He estimates the total number of the Magyar conquering people to be 400,000 while, in the census of 1848, the descendants of the conquering people numbered 539,350. In one thousand years their number had increased only by 139,350. How could this be, when the populace, by his (Victor Padány's) own theory, doubles every two hundred years? The total populace of the Magyars in 1848

was eleven million and the aristocrats (i.e., the conquerors) only five percent of that. According to my calculation, the conquering Magyars could not have been more than 120,000. Of this total number the army numbered about 20,000 to 30,000. This number was very significant in those times.

In any case, the conquering Magyars must have been strong enough to conquer the new land, because they did it. An anonymous writer writes of this event in prose. If he had been able to write poetry he would probably have written about their ancient glory in hexameters. The Magyar conquering army first of all occupied the territories which belonged to the Bulgars, up to the line of the Danube. Pannonia was the next, where they pushed their frontier territories to the river Enns. The western border was finally agreed upon in 973, in the time of Géza, by a peaceful settlement, when István, the son of Géza married Gisella, the daughter of Henrik, the younger brother of Otto the Great, the Bavarian prince. Her dowry was the territory between the rivers Lajta and Fischa.

XXIX.

WERE THE BATTLES OF THE CONQUERING MAGYARS ROBBERY CAMPAIGNS?

Let us check any of the history books which were written by Magyar historians, and we will find that all of them state that the conquerors' battles from 896 to the loss of the Battle of Augsburg, in 955, were called "robbery campaigns" or, in other words, "the adventurous period". However, this also means that the Magyars were wandering, with weapons, without any military purpose, or with only one purpose: robbery.

Gyula Pauler, Professor of History at the Budapest Science Academy, wrote in his book: *A Magyar Nemzet Története Szent Istvánig. (The History of the Magyar Nation to Saint Stephen)* page 45: "The Magyar vigor only showed itself in robbery cam-

paings." On page 49, we can find this: "Sometimes a group of one thousand outlaws, because that is what they were in the tenth century, destructive Magyars, gathered." Ferenc Eckhard, in a similar position as history professor at the Budapest Science Academy, in his book *A Magyar Nemzet Története (The History of the Magyar Nation)*, on page 26, said: "The wealth of the Western nations increased their eagerness for robbery again and again." Many more things were said in other histories which were similar. I just cannot keep silent about the shame of these Magyar historical writings, because up to now, there was no one who would attack this kind of sacrilege of a nation. First of all, it is a fact that Charlemagne, the Holy Roman Emperor, was not the only one to decide to add Pannonia to his empire because, in earlier times it had belonged to the Roman Empire. Many of the German Emperors thought themselves the lawful successor of the old Roman Emperor, of course without any legal right.

At the end of the ninth century with the death of Charlemagne, the Carolingian Empire came to an end, but out of this grew the Eastern Frankish Empire, the German Empire, which took the policy of "stretching towards the east" because, towards the east, the Empire only had uncertain borders to the river Enns. They wanted to push this border out to the river Danube. That was the reason that Ludwig, the German King who reigned right after the death of Árpád in 907, sent an enormous German regiment against the Magyars.

Aventinus, the Bavarian chronicler, fully writes down all the episodes of the war. Surprisingly the Magyar historians barely mention this important military project which was, in scale and size, very similar to the campaign which the great Frankish Emperor, Charles the Great (Charlemagne) led against the Avars. The advance to attack was exactly the same. On both shores of the Danube was a very strong regiment and, on the Danube, a well-equipped fleet moved toward the borders of the Magyars. The King, with the reserve regiment, remained in Ennsburg (Innsbruck). The German chronicler mentions: "The Magyars were

fighting for their lives, and not for glory; therefore they resisted hard." The Magyar generals were informed in time of the military preparations and the gathering of the regiments, so they sent an easily-moved regiment to meet the Germans, with the idea of making movements of supplies very difficult and, with their sudden attacks, did not let the Germans rest day or night.

So, one of the German regiments, the leaders of which were all bishops, arrived at Pozsony (Bratislava). This regiment was the armour-clad regiment; the other arrived at the field of Morva. The Magyar regiment first met the German regiment on the right bank of the river, on August 9th, with a strong and very efficient attack. The same night they swam across the Danube on their horses and, before the Germans on the left bank had heard of what had happened to the Germans on the right bank, the Magyars attacked at dawn and annihilated this German regiment. The same thing happened on the third day with the fleet.

Now I will quote the Bavarian chronicle about the action of the battle. "The largest part of the aristocracy and innumerable commoners perished."

Before the fleeing Germans reached Ennsburg (Innsbruck) the victorious Magyar army was upon them. King Ludwig at once attacked the Magyar vanguard regiment, with his reserve regiment.

After the first battle the Magyars, according to their tactics, were retreating. The Germans, hoping for victory, followed them in tight formation but, at this moment, out of the nearby forest which surrounded the battlefield, another Magyar regiment broke out and encircled the Germans and annihilated them. Only the king and a few men were able to break through and reach Passau.

This happened in the year 907 A.D. The German politicians revealed their unchangeable determination to have Pannonia by any means, yet Pannonia never was a territory consistently occupied by Germans, nor was the present land of Austria because, in Roman times, this land was occupied by Gallic-Celtic people.

The ancient name of Vienna was Vindobona, Vin-de-bona, a Gallic word meaning 'good-wine'. Near this was a settlement of Sumerian speaking people, which was called "bo-csu" meaning 'plenty of water'. From this word "bo-csu" came the later word "Bécs" as we Magyars call Vienna. Moreover, the present Bavaria also used to be a Gallic territory. It was the Celtic "Bojo" country where Marcus Aurelius settled the Marcomanni in Roman times. The present Magyar settlement of Dunantul in Transdanubia was already there in Roman times and the Romans named this territory Pannonia. These Transdanubian people were none other than the ancient settlers of the land.

When the conquering Magyar regiments occupied Pannonia up to the river Enns, the ancient Pannonian populace was an ally of the German king, Arnulf. This territory belonged to Berengar, the king of Northern Italy, whom the Pope appointed to be emperor, as the blood descendant of Charles the Great (Charlemagne). Then the attack of the Magyars provided a unifying force for the developing German-Roman Empire, which was suffering under much interior war. It was not the fault of the Magyars that that alliance was dissolved. In 904 A.D. the Bavarians invited a distinguished Magyar army leader called Kurczon for a friendly visit, just as I mentioned before, and there they massacred him with all his retainers. This the Magyars considered a very brutal act because according to their code of honor, the guest's person is honored and invulnerable. With them, the guest's life is protected even when the host's life is at stake. Therefore to enforce the principle of living peacefully side by side the Magyars had no other means than weapons.

This is one of the reasons for the Magyars sudden attacks on the Germans. The other is that, measured realistically and logically, the factional German tribes should not have been allowed to unite, but had to be held back for as long as possible because, if they had united, then the balance of peace in that area would have been upset because of the German Emperors' eagerness to become lords of the world. This happened later on in world politics

and led to world war. This is the reason that the Magyars supported each prince and count who revolted against the Emperor. History did not note one case where the Magyars would have fought with the Emperor against his subjects, against the German people. Yet we have many cases where the Magyar regiments supported the princes and counts who were fighting against the Emperor's policies of centralization. Therefore the Magyar regiments always won their own military goals by supporting others. Among the many which were conquered, I will just mention Otto the Great, whose own son, Prince Luidolf of the Swabs, and whose own son-in-law, Conrad the Red, the Lotharingian prince, revolted against him. The Magyars first went to Lotharingia, where Luidolf and Conrad led them against the Emperor's party. This battle in the year 954 was not a victory for the Magyars, because of the Emperor Otto's excess of caution. In the following year, 955, there was another battle and, before the Magyars got there, the Emperor succeeded in defeating his opposition, and also made an alliance with the Bavarians, so the Magyars fell into a trap and lost the battle of Lech.

It is a fact that Emperor Otto was not anxious to attack Magyarország, because he knew their military power was still unbroken. Therefore he accepted Prince Géza's peace offer, when he sent his delegate to Otto at Quedlinburg. At the treaty, the Germans gave up the idea of getting Pannonia, and the Magyars retreated from the present land of Austria or, more exactly, from that territory which stretched to the river Enns. As I wrote earlier, this political treaty was strengthened by marriage. What made Otto the Great, Frankish-German emperor accept these conditions, if not the realization that it would be a very big mistake to make the Magyars a permanent enemy of the Empire? At the Battlefield of Lech, he won a tactical victory over them, and this could only have happened because the Magyars couldn't use their bows in the heavy rain. With this treaty, Germans gave up the idea of occupying Pannonia, and so the Magyars had no reason to attack Germany.

All those who claim to be Magyar historians or history professors, should know all this.

I have read the History books of many nations, and every time I felt that the historians did a great honor to their own nation. Even the actual mistakes that their nation made, were painted in nicer colors, covered over and certainly a nationalistic historian would not concoct information detrimental to his nation's reputation, such as a humiliating name or an accusation against his own nation. It looks as though we Magyars are the world's most patient people since we gave the spiritual upbringing of our youths to foreign and defamatory historians.

XXX.

THE SOCIAL ELEMENTS IN MAGYARORSZÁG AFTER THE CONQUEST.

Before the appearance of Árpád's conquering people in the Carpathian Basin, there were only two types of people who ruled over the ancient populace. One of these peoples was the German-Frankish tribe, who, after conquering the Avars, settled in Transdanubia and the land between the rivers Drava and Sava, or that land which was called, by the Romans, Pannonia. The other conquering people was the neighboring tribe to the Magyar settlement at Etelköz, the Bulgars, who were related to the Magyars. But the two peoples lived as enemies. This Bulgar people, when the Avar country fell, occupied the left side of the Danube, up to the spine of the Carpathian Mountains. Árpád's regiments first occupied this Bulgar territory, and then Pannonia, whose borders they pushed up to the river Enns, so that the old Noricum, or the present land of Austria, was occupied by them.

As I mentioned before, Austria at that time was not inhabited by a German-speaking people, but by the ancient Gauls and Celts, who were living there in the time of the Romans, or even before them, because they were also an ancient populace. This people

and led to world war. This is the reason that the Magyars supported each prince and count who revolted against the Emperor. History did not note one case where the Magyars would have fought with the Emperor against his subjects, against the German people. Yet we have many cases where the Magyar regiments supported the princes and counts who were fighting against the Emperor's policies of centralization. Therefore the Magyar regiments always won their own military goals by supporting others. Among the many which were conquered, I will just mention Otto the Great, whose own son, Prince Luidolf of the Swabs, and whose own son-in-law, Conrad the Red, the Lotharingian prince, revolted against him. The Magyars first went to Lotharingia, where Luidolf and Conrad led them against the Emperor's party. This battle in the year 954 was not a victory for the Magyars, because of the Emperor Otto's excess of caution. In the following year, 955, there was another battle and, before the Magyars got there, the Emperor succeeded in defeating his opposition, and also made an alliance with the Bavarians, so the Magyars fell into a trap and lost the battle of Lech.

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As I mentioned before, Austria at that time was not inhabited by a German-speaking people, but by the ancient Gauls and Celts, who were living there in the time of the Romans, or even before them, because they were also an ancient populace. This people

also had scattered settlements in the Carpathian Basin, but the Sumerian-related ancient people absorbed their Gallic language into their own. This is the explanation for the appearance of quite a few words of Gallic origin in the Magyar language.

In 973, Prince Géza hoped that if he gave this territory of Austria to the German Emperor, Otto the Great, peace would be established between the two nations. A marriage took place between Géza's son István (Stephen) and the Emperor's niece Gizella, in the hope that this would strengthen the peaceful settlement.

So the final borders of the new homeland were the Carpathian mountain range and the rivers Lajta and Sava. On this territory, the conquering army people, under the leadership of Árpád, became the masters. They occupied these territories under a tribal system and, within these territories, every family occupied as much land as it needed. The allocation of land was done on the honor system and no one checked them, not Árpád, nor the tribal leader. In this matter, the only standard guide was the size of the family and the number of their animals. They had plenty of land for the one hundred eight families.

Some families were naturally larger than others. These families were military units as well, therefore another name for them was "had" 'troop'. The leader of a "had" was a "hadnagy", (1) and the total of the "had" troops made up the "hadsereg" 'regiment'. Some of the "had" were called in the language of the conquering Turks "gar" or "kar". The word "kar" in the language today, (i.e., in Magyar) means 'much of the same kind of something': For example, "Énekkar" 'choir', "zenekar" 'band', "Tisztikar" 'body of officers', "tanárikar" the teaching profession', "orvosikar" 'medical profession'.

There is a phrase which is still used even today, "milyen nagy garral vagy", which means 'such great power you are boasting of'. At that time, to have power, one had to have a large family. The old parliamentary address was: "Tekintetes Karok és Rendek". The "Karak" were the members of the immediate family, while the "Rendek" were those who, because of their position,

were the non-aristocratic functionaries of the king such as bishops, and abbots.

Who were the aristocracy? They were those who originated from some of the conquering families, or those to whom the king granted the title of aristocrat because of their outstanding deeds. These new aristocrats had the same rights as the "born" aristocrats. Those families who took part in the conquest possessed their land by right of conquest, which meant complete independence; not even the king had the power to interfere. At first, the heads of the conquering families had that right but, when the families broke up, every individual member of the family received that right. The Árpád documents prove this with thousands of statements.

King Béla IV., in 1246, gave to his goldsmith István, a piece of land in the village of Keszi or Kérd, in the territory of the castle Hont, with as much right as if it were an ancient possession (Ch. IV.2.14).

This same king gave, to a newly arrived Polish aristocrat, who had helped him and who was always at his side at the time that he had to flee from the Tatars, and who even lost one of his arms, a piece of land which belonged to the castle Abauj, and which was called Boszva, with all the conqueror's rights. (Ch.III. I. 193.)

Then again, King Béla IV., in 1243, granted the possession of Esztergár, in the county of Nógrád, to the sons of Waczik along with the right of conquest over the land. Before the Tatars came, the Lord High Stewards had lived in Esztergár. In 1260, the king took back this grant because his Lord High Stewards came back, nineteen years after the Tatars' occupation. Maybe the Stewards escaped from Asia. The name Esztergár originates from the name of the Sumerian goddess Istár. The word "gár" means 'people or unity'; so in our present day Magyar it means "Istár people" (people of Istár). Therefore it was an ancient settlement, because Istár herself was an ancient goddess of the Sumerians. At the time of the Conquest, the Sumerians became

servants with the others. The King donated them to the sons of Waczik, as farming people to work the land.

In the county of Trencsin, in the village of Vörösló, in the year 1243, King Béla IV. raised the simple people of the castle to "the Saint King's feudal tenants". This meant that they became totally independent landowners and not even the king had the right to give away their land. In nearby Liszkó, a castle villein called Paka, who fought heroically in the Czech war, where he lost his life, was honored by the king. His family received a full aristocracy on their land. (W. III.256.)

King Endre II. in 1223, donated Rőjtökör, a possession of the Castle of Sopron, with "szállás" rights (rights of conquest) to Simon and his family, who immigrated from Aragon. (Ch.VI. I. 193) King Endre III., in 1297, donated the possession named Zsigra (Sygra), which belonged to the castle Szépes, to Master Perény, with full aristocratic rights. (Ch. VI. I.250) In the year 1300, Korotnok, the neighboring possession of Zsigra, was given to the younger brother of Mark, canon of Szépes, whose name was Mihály, and this also with the full rights of aristocracy. (Ch. VI.2. 248.)

Up to now the quoted documents have mentioned aristocrats, castle villeins, people of the castle, Lord High Stewards, the Saint King's feudal tenants, but have said nothing about slaves. Therefore I quote St. István, from a document which dates back to 1015, to the foundation of Pécsvárad Benedictine Abbey. (Ch. I. 291.) This document clearly states what the king donated to the abbey. From forty-one villages, he donated 1107 slaves who had families. Among these, 156 served with horses, 409 served with horse and carriage, 110 were wine-dressers, 36 were farmers, 50 were fishermen, 13 were shepherds, 3 were swineherds, 3 were stud-grooms, 12 were apiarists, 10 were blacksmiths, 6 were coopers, 12 were lathe-operators, 9 were bakers, 19 were cooks, 6 were tanners, 5 were goldsmiths, 8 were wheelwrights, and 20 were miners. The total of these formed a large industrial society. Here all the workers or craftsmen were slaves.

King Imre, in 1201, donated a possession called Szántó to Ugryn, bishop of Győr, and along with it twelve slave families, in the neighborhood of Bodajk and Igar. Today, Igar is a farmstead beside Magyaralmás in County Somogy. (H.O.V.4.) King Endre II., in 1226, donated a piece of land vailed Vinar with eight pieces of ground covered with vines, and eight slave families who were vine-dressers, and another 160 "holds" (2) of land to one of his followers. (W. VI.432.)

I could quote many more documents but I think that this is unnecessary, because the reader can see for himself the social classes and occupations of the people of Magyarország. First of all there was a ruling class, an upper class or aristocracy who, for their services in the wars of the Conquest, enjoyed complete possession over their belongings. According to the documents, they possessed the land by the so-called "szállás right", or with complete aristocratic rights, and not by the mercy of a later king who might use it as rewards to his followers. Those who gave service won the eternal right to the land.

In the conquering battles, the participants took over the land by shedding their blood. They did not do that so that the King or prince could do whatever he wanted with it, so that he could give to his subjects, in payment for their faithful, loyal service, to rule over in a feudal system, as in the Western-European countries. On the contrary, the Magyar warrior did not accept such a complicated feudal system. He as an individual, thought of it this way: Just as the whole conquering nation had the right to all the land which was occupied by bloodshed, so the tribe had a right to the tribal settlement (szállás place), the families had the right to the land they occupied, and the single warrior had the right to that territory which he occupied. This way of thinking, which was the only acceptable one, had a real foundation in the spiritual contract sealed with blood. The substance is as follows: "Whatever is earned by combined powers, cannot be taken from the individual."

This statement can also be found in the second chapter of the second laws of Saint Stephen:

“We agree with the demands of the whole assembly, so that everyone does whatever he wants with his own land, and also the land donated by the king, for as long as he lives — with the exception of the possessions which are considered to belong to the church and the county — and in case of his death his sons inherit the same right.”

In the text of this law, “everyone” meant only the aristocrats because the common folk did not have right of possession to the land. A man who was not an aristocrat could only have the right of possession to the land which he was able to buy with his own money. This was a very rare thing at that time.

This word “everyone” is interesting, as it appears in the text of this law, because it means that, in the time of St. Stephen, the personal or individual right of possession was in the process of formation. Before the individual was considered, the right of possession was not a personal thing, but only concerned the family or the whole clan, and an individual was not a significant unit. It seems that at that time the individual right of possession was in the air, and the king found it timely to make this progress official.

Here I must pause and mention the position of two of the Magyar historians on the subject of Magyar aristocracy. One of them is Gyula Pauler who, in his book which I have mentioned, wrote the following: “The aristocracy in the time of Árpád, were tied to the land. Only later on, following the example of foreigners, was that new class created.” I can prove the exact opposite of this statement with thousands of documents. I find enough proof in the laws of St. Stephen to contradict that statement of Pauler’s. The aristocracy was made up of those people who took part in the conquest with weapons and, later on, those who received land from the king with the “szállás” right. The aristocratic class was in existence before the time of the Conquest, among the free Magyars, and those who took part in the conquest and their blood descendants; therefore it did not originate from foreign example.

This right existed in 1222, according to the thirty-first paragraph of the Aranybulla, **The Golden Bull of Hungary**. Of the European agreements between King and Lord, only the English **Magna Carta** is older than the Aranybulla, seven years older. This **Magna Carta** did not serve as a model for the Aranybulla, because the latter was a purely Magyar creation, and not a foreign copy. Professor Pauler had no scientific basis for his statement; at best, it would have shown he was sympathetic to a foreign and unfriendly power.

The other historian is László Szalay, who says, in his book **Magyar Történelem (Magyar History)**, "Today, I don't think there is anyone who is so feeble-minded as to think that the Magyars were all aristocrats, in the meaning of Werboczy." The previous statements of mine refute his supercilious statement also. The difference between us is that he wrote his book after using twenty or thirty books or sources of research, but without reading the Árpád documents, while I worked through all the sixty-three volumes, each of eight hundred pages, in Latin. Therefore all my statements are based on the primary documents.

The conquering families' biggest accomplishment was the occupation of the land, and the later aristocracy saw to the defense of the country. The aristocracy's duty during the Middle Ages was to defend the homeland. Later on I will treat the question of the conquered people and in what way one section of them took their share of the defense of the home.

From this chapter we may now make a conclusion which is far-reaching: every man who had the "szállás" rights (conquerors' rights) belonged to Árpád's conquering army people or, in other words, to the newly arrived, and the people who didn't have this right belonged to the conquered, to the servants, who were actually the ancient populace. Here I also state emphatically that the life of the Magyar people did not start at the time that Arpad's conquering regiments appeared in the Carpathian Basin, but already flourished in the Stone Age, according to our

museum exhibits. The rate of settlements was much greater in the different metal ages, especially in the Iron Age which, among the Sumerians, in Mesopotamia, was probably one thousand years earlier than anywhere else.

TRANSLATOR'S FOOTNOTES TO CH. XXX.

1. Footnote from the Author:

In Transdanubia there are still some villages where the leader of the village is not called the usual "bíró", mayor, but "hadnagy".

2. A "hold" is a Hungarian measurement of land.

XXXI.

THE CLASS STRUCTURE OF THE CONQUERED PEOPLE.

Those tribes and families who took part in the Conquest, took up their position in the newly-occupied country and their social position is clear. It is also natural that the defense of that country which was conquered by bloodshed, was also in the hands of the conquering army people. Therefore, the Latin name for the aristocracy in the laws of St. Stephen is "miles" meaning 'soldier'. In the middle of Europe, it was not possible for a land or country to be without a defense and a militia which was ready to move at any time, especially when its neighbors were always getting ready to attack. The tribes themselves only mobilized in immediate danger, and only this danger could raise them against the enemy. That was a big, tactical disadvantage. Therefore, the great founder of the country, St. István (St. Stephen) formed a great permanent military organization.

First of all, he announced that all land in the country which was not occupied by the tribes and families was to be the king's property, and occupied so as to make a profit out of its use, and from this profit he formed a royal army to keep the enemy back. At the same time, he built up the strongholds of the country's defense system.

Only in this way was it possible for the king to have the larger part of the country and complete "szállás" rights (rights of conquest) over it, which meant that a major part of the land and all the common people fell under the King's jurisdiction. These people were much more numerous than the newly-arrived army people. The principal task in dealing with them was to form a united people acting together.

St. István (Stephen) accomplished this task. He was the great organizer, the country's founder. The medieval legends portray him as always praying, looking up to the sky, with the appearance of a humble father. Yet he was not this sort of person at all. He was a far-seeing, dispassionate, hard statesman who, without any foreign influence, followed his own paths, even if he made mistakes.

He allocated some of the ancient populace to the old castles and some to the new ones he had built, on the land on which they were living. In other words, he divided the country into districts, (with a castle at the center,) or counties as we say today (vármegy, vár-castle, megye-county). Every county was an independent organization, to which belonged all the populace within that territory, regardless of occupation, except the descendants of the conquering families, the aristocracy, who became members of the later formed aristocratic county.

He recruited suitable people from the ancient populace for soldiers and trained them. They had to move into war under the command of the king, and under the flag of their local leader, the so-called "várispán" (governor of the castle). These people were called "várjobbág" or military. St. István so created a permanent royal army, and made them ready for the defense of the country. Every county had to have a complete battalion, and the leader was the governor of the castle, (várispán) who was appointed by the king from among his suitable men. In return for their military support, they received sufficient land for their own use, from the land which belonged to the castle, but not with the right

of conquest, because this right was only the king's. Therefore this army was a permanent military force.

These castles had to be kept in good condition, so they were constantly repairing them. The king designated laborers for the castle from another group of people. They could freely work the land of the castle, but they had to turn over half of their harvest to the castle-governor, who kept one third for himself as his salary, and gave two-thirds to the king on St. Michael's day. Subsequently, and until quite recently, the renter usually rented the plowland by paying half of the harvest. I know numerous cases where the renter only received one-third of the total harvest. Therefore, St. Istvan offered very reasonable wages for the people of the castle, which can be especially appreciated because the castle-people did not pay any extra taxes.

The support of the state household, or more precisely at that time the king's household, fell on the shoulders of a different group of people. History calls them "udvarnok" or High Stewards. Their duty was to supply all the needs of the king, and they received their name from here. "Udvar" means 'court', and "udvarnok" are people who have something to do with the king's household (court). These "udvarnok" (High Stewards) had different terms for themselves, according to what kinds of service they did for the king. Among them we can find farmers, vine-dressers, gardeners, stable-grooms, fishermen, hunters, falconers, bear-hunters, guards, news-carriers, tanners, blacksmiths, cooperers, cooks, washers, weavers and others.

The major-domo of these servants was the king's "ispán", 'bailiff', or in other words the "nádor" palatine (1), who was in charge of the Lord High Stewards. This name "nádor" originated from the Sumerian word nad which in the present Magyar language is "nagy" or 'big', and ur meaning 'Lord'. In present day Magyar, the word "ur" comes from the same origin as does the word "nagyur" but at the time of the conquest, it was pronounced "nad" as in the Sumerian language and it has remained in this form in our word "nádor" meaning 'Palatine'.

Probably the man who bore this name before the Magyar Conquest of the present land of Magyarország, was the leader or ruler of the pre-Conquest populace, because the name not only has a clear Sumerian formation, but it matches that title which we still use in the words "nagyur" meaning 'great Lord' or "nagyaszonny", 'great lady'. The Magyar documents also quite often mention a servant class of people named "tárnok". The word *ta-var* in the Turkish language means 'cow'; the suffix "nik" means some kind of quality or occupation. Therefore, this word's correct translation is 'cattle herdsman'. This name came into our present language from the Turkish language of the conquering people. Therefore these "tarnok" people were the servants of the conquering tribes and families and, as such, served on the land of the Kings and our ancestors.

Really, the conquering people were a cattle herding people. The major part of their wealth was in living animals (cattle), but for their self-support, they grew corn also. The name for their craft remained for quite a long time in the new land, too. At the time of King László IV., we have documents which talk of "udvarnok" (High Stewards) and "tárnok" (cattle-raising people). László IV., in 1280, raised several of his tanners from Timar to aristocracy, and gave them their lands. (W. XII. 295.) The hamlet of Timar still exists between the villages of Dobos and Tárnok in county Fehér. The king must have had a lot of "tárnok", because he appointed over them a high-official called a "tárnokmester", who was none other than the king's estate organizer and handler of the incoming wealth, in the present language, the king's minister of finance.

This working class, with different occupations, were free people. If the kings from Saint Stephen to King Endre II. granted various nobles land from their estates, they always emphasized that the people who lived on the land could not be taxed any more. The common people's only duty was to pay as much tax as they had previously paid to their king. Our kings often granted unpopulat-

ed land only and, in such a case, the king settled the populace somewhere else.

The document of Pécsvárad shows us that there were slaves in the country too, and in large numbers. One friary of Pécsvárad received, from forty-one villages, 1107 slave families from the king. These villages, with the exception of one or two, were all located in the county of Baranya and they are still there. In county Baranya, sixty-six ancient village names ending with the "d" suffix, and thirty-six ending with the "n" or "ny" suffix are to be found today. These last two suffixes existed in the Sumerian language also (e.g. the names Eridu, Abaid, Eden). Now this means that these 102 villages must have existed in the time of the ancient populace. In county Baranya, we have twenty-five Sumerian formed names of villages like Szekcső, Udvar, Szubar, Pócsa, Pécs. These last two were formed from the Sumerian word Bo-csu which means 'plenty of water'. Among the 331 villages in county Baranya, two thirds already existed before the conquest. Therefore the conquered land was not such a sparsely populated, empty land as the Vogul historians state without any proof. This land, economically and socially, was not behind Western Europe.

The populace was not only occupied with animal husbandry, but was also growing corn, fruit and vines in the entire land. I will quote only a few of the documents of St. István who in 1006 donated grape-vines to the monastery of Nyitra and, moreover, he gathered for them, from the village of Párutca, Molonos, Kőnyök, Kereskény and Gyurkova, one tenth of the wine and corn harvest. (Ch. I. 285.) According to the document of the foundation of Pécsvárad 1015 (Ch. I. 291), he donated 110 vine-dressers families to the Abbey. To Szekszard Abbey he gave plowland, vines, reeds, meadows and forests. The industrial workers were 78, the miners were 20, the farmworkers were 780. This data proves quite effectively that, in the Carpathian Basin, the populace was quite dense and had an advanced economic life much before the Conquest.

If the economic situation was such in county Baranya, then it had to be the same or similar, in the entire Carpathian Basin. In Lebő, where apart from the plowland no minerals can be found, not even the stone for making tools — obsidian — which had to be brought from the territories of the Tokay mountains, the peasants even in 2000 B.C., had a flourishing agriculture.

Therefore the ancient populace could not have consisted of a sparse population of pre-agricultural peasants (cowboys). Such statements could only be written by those who do not know the Árpád documents, or who received a very high salary and position for down-grading our nation. Moreover, we have only to scratch the Magyar words of unknown meaning, and just below the surface we find an ancient Sumerian word. Let us analyze the word "nomád". In Sumerian it is Nu-mu-du. In the present language it would mean "not-seed-maker" or "not-seed-harvester". In other words, the other aspect of subsistence was their occupation: animal husbandry. Therefore, we should not take the name nomad as a derogatory or shameful word, because the nomad was a very important part of Magyar society.

I mention the nomads here because our first kings, St. István (Stephen), St. László and King Kálmán had to make laws to forbid the "falvak" villages to move far from the church, so that they did not wander from one place to the next, especially if their church was made of stone. Saint István ordered at least one church to be built for every ten villages. (II. Law 34.Ch.) The laws of Saint István are as follows: "If a village leaves its church and moves to another place, the power of the Bishop and the command of the King force it back to the place it left." (I. Law 19. Ch.) The laws of King Kálmán include punishment also: "The villager in whose village there is a church, should not go far from the church. If he leaves, he should pay ten Penz (2) and return. (II. Law 12. Ch.)

Obviously, this law does not apply to an already settled people, but it applies to a nomad people. It does not follow that the

whole populace lived a nomadic life, but it is obvious that one part of the populace did not have a permanent settlement, otherwise there would have been no need to propose this law. How could a village depart from the church? Here, the word "village" does not refer to the group of houses, but rather to the group of people. Therefore the Magyar word "falu", in the time of King Kalman, in 1095-1116, meant great families or, in military language, "had" or troop.

Among every ancient people, economy was the most important factor which made the people decide to change and wander, or remain in one place of settlement. Those practising animal husbandry and those leading a shepherd's life had to be on the move because, if the animals ate up the grass or if the grass died out, they had to find a new territory. They had to pick up the "sátorfát", that is, pick up the tent supports. Therefore Al Bakri, the Arab writer was right when he wrote of the Magyars in Etelköz: "This people lives in tents and barracks, following the drops of the rain and the growth of the grass."

According to this information, the conquering forefathers were living as nomads in Etelköz, and they could not have changed all at once when they arrived in the Carpathian Basin, into a corn-growing and wine-producing people. Rather, they continued their previous customs and development.

Few people know that the major part of the Magyar agriculture was animal husbandry. The living animal was able to go on its own feet to the foreign markets. But to carry corn without the proper roads was not at all possible; it was even difficult to carry it to the home markets. The agricultural and wine-producing people were tied down. Therefore they lived beside their cultivated lands, because their lands had to be defended against thieves who appeared very often. Out of such agricultural villages, which were located on important crossroads, grew the cities, where the populace had located the source of their economy and commerce as well.

The facts prove that in the eleventh, twelfth and thirteenth centuries, in Magyarország, there was a great deal of nomadic animal husbandry, but our museum exhibits prove that, in the Copper and Bronze ages, there was quite a flourishing agriculture in the Carpathian Basin. The exhibits of the Pécsvárad excavations show the same thing. The village of Pécsvárad was built on a hill at the foot of Zengőhegy. It was a well-defensible and a well-strengthened place, and therefore it became a castle before the Conquest. According to the exhibits, in 2000 B.C. an agricultural and mining people were living here. The exhibits found here prove that this place was a consistently inhabited territory from the time of the Copper Age. The agricultural life of the people was uninterrupted because we find exhibits from all eras: Roman, Avar, and Hun.

I have exhaustively written about the Benedictine Abbey at Pécsvárad, that Saint István formed in 1015.

The language that the people of the Carpathian Basin were speaking, is clearly indicated in the Pécsvárad documents by the village names and the names of natural objects. All the forty-one villages which were mentioned in the Pécsvárad documents are Magyar: (e.g. Kölked, Köves, Várasd, Várkony, Héteny, Órmond). These villages were there long before the conquest. From this, it follows that the people who had given the names to these villages had also lived there from ancient times. The ancient populace was a settled, agricultural, wine-producing, fruit-growing people.

A village called Gyümölcsény in county Baranya still exists, and the name Gyümölcsény is like a witness of the present "os, -es, -ös" suffixes, when "gyümölcsös" was still called "Gyümölcsény". The word "gyümölcs" means fruit. This was much before the time of the conquest. If I place that time at about two thousand years before the Conquest, I can substantiate my statement because the "ny" is a soft form of the "n" which was a Sumerian suffix.

To which people did the laws made by St. István, St. László and King Kálmán apply? I believe my readers can answer this. It was not the ancient populace, by any means. They applied to Árpád's army people, the conquering Magyars, because they were nomads and lived from animal husbandry when they entered the Carpathian Basin, and they remained so for centuries until the law of Nature and progress forced the small aristocrats to grasp the handle of the hoe, the scythe and the plow.

The more well-to-do aristocrats farmed their land through feudal tenants. The forest and the pasturelands remained in their hands until quite recently. A lifetime ago it was so.

TRANSLATOR'S FOOTNOTES TO CH. XXXI.

1. The office "nádor", (palatine) was the highest administrative position of feudal Hungary.
2. Pénz is the unit of currency in Hungary.

XXXII.

DOCUMENTS WRITTEN IN THE LANGUAGE OF THE COMMON PEOPLE.

This chapter will be concerned with those people who, in ancient times, in small groups, occupied the Carpathian Basin and, on that land, with their working tools, not only built homes, but established their culture there also. These ancient settlers, gave names to land, bodies of water, mountains and settlement places of their new home in their own language, many of which names I have analyzed with the help of the Sumerian language. The common people, who were called in Latin *vulgus* slowly became natives of the Carpathian Basin. They were finally conquered by Árpád's regiments and, compared to the conquerors who had full "rights of conquest", these commoners had no rights or very limited rights. I have already noted these sections of the Árpád documents, which show how some geographical names were expressed in the vernacular.

I am quoting only such documents whose location can be easily traced. These documents were filed by the royal secretary, who had full responsibility to see that those documents which came before the king to be signed were absolutely free of mistakes. Because these documents were written in Latin the writers of the documents used Latin words for the explanatory prose but when the document refers to a geographical place-name, it is written in the language of the common people: the vernacular. The common people could only be the ancient Magyar common people and not foreigners, that is, that people which Árpád's regiments found in the Carpathian Basin, conquered and made servants.

I note that the documents only refer to that language which was spoken by the commoners from the time of St. István to King István V. Later on the documents made no distinction between the language of the commoners and that of the conquering gentry. This means that, by that time, the language of the commoners was no different from that of the gentry.

The conquering gentry, of necessity, learned the conquered people's language. They gave up the language which they had brought with them and which they had used up to that time (that is, the "Turkish" language) and they picked up the language of the ancient populace, just as happens to all conquering peoples. The language of Árpád's people, "Turkish", could not be the exception to this general rule. That it was not an exception is indicated by the fact that the Magyar language today is not the language of the conquering "Turks", but the language of the conquered ancient populace, which was a language of Sumerian descent. The descriptive word *vulgas* pertaining to a language never appears in the documents after King István V. and even less in the documents of the Anjou era. (4)

Saint István was baptised as a teenager. His Godfather (Deodatus) was from the distinguished gentry of Southern Italy. Deodatus settled in Magyarország and St. István gave him many rich lands, among which was the village of Tata in the county of Komárom. Because this village is near the city of Tóváros (Tó —

lake, Város — city) it is called Tatatóváros. The original document (Ch. IV. 3.103.) says St. István named this village Tata because in the language of the common people Tata means "God-father". In a territory which has kept a purely Magyar heritage, I have heard this word in use in several places but only by the people and not in the formal language.

St. István, in the documents which he prepared for the foundation of the church at Veszprém (Ch.1.289) granted two ancient villages named "Ős" to the church. One was in county Veszprém and the other in county Fehér. If these village names were very old at the time of St. István, then these villages must have existed many years before St. István, perhaps long before the Conquest. Therefore they could only have received their names from the descendants of the ancient Sumerian people, because the place names were clearly Sumerian words. The name "Ős" written in Sumerian is us but was pronounced "ūs" (meaning ancient).

The documents which King András I. in 1055 prepared for the formation of the Benedictine Abbey at Tihany are very rich in words from the language of the ancient people. (Ch. I. 388 and W. VI.66.) In these documents, all the border lines of the estates belonging to the Abbey are written down, in detail, in the vernacular. From this nine-hundred year old document we may determine what language the common people of that time spoke. I will note both the common people's pronunciation and the documents' spelling of the words in consideration. The document says that Tihany, in the vernacular, is **Tichon** or **Tikhon**. In Transdanubia, the name of the hen (tyuk) is "tik" and "hon" means 'home'. Therefore Tikhon means Tyukhon which means 'hen's-home'. Probably at one time a lot of wild hens were living in this isolated place.

Then, in the document, comes the other description of the various border lines. **Fok** or **fuc** is known today as Siófok. **Huluoodi** is today a village called Ólved. **Zakadat** now Szakadók, means 'abyss'. **Aruc** now called Árok, means 'ditch'. **Ursa** now is Alsó-

őrs. **Zilikut** is a “kút” (well) which now instead of **szile** has “széle” or “káva” (edge). **Cuescut** now **Köveskút** (a well rounded out with stone). **Certhel** now **Kerthely** (garden-place); **Ceuristue** now **Kőristő**, (ash-roots); **Szecueuze** now **sekélyvíz** (shallow-water); **Uueize** — **óvíz** (old or stagnant water); **ziget zadu** — **szigetszád** (island mouth); **fyzeg** — **fűzes** (willowy); **munurau cerecu** — **mogyorókerék**, **mogyoróerdő** (hazel-wheel, hazel forest); **uluues megaja** — **Ölves megyéje**, **határa** (border); **monorau bucurea** — **mogyoróbokor** (hazel-bushes); **fizeg azaa** — **fűzes aszó** (willowy pasture); **Aszo** meant ‘horse-grazing land’ in the Sumerian language, and **assza** meant ‘horse’; **curtuelfa** — **körtvélfá** (peartree); **hurcu** — **hurok** (slip-knot); **zarfeu** — **Szárfő község** (village of Szárfő); **eri itu rea** — **őri útra** (on the guard road); **ohut cuta rea** — **óút kútjára** (the old well); **holmodi rea** — **almásra** (apple orchard); **gnir uuege holmodia rea** — **nyírvégi almásra** (definition of a local place name); **mortis uusara cuta rea** (**Martonvásár kútjára** (to the well of Martonvásár); **nogu azac fece rea nagy aszó fokára** (great grazing land); **feheru uaru rea meneh hodu utu rea** — **Fehérvár-ra menő hadi útra** (**Fehérvár military road**); **petre zenaia hel e rea** — **Péter szénája helyére** (on that place where Peter’s haystack used to be); **aructue** — **Ároktő** (village-name); **lean syker** — **leánysír** (girl’s grave); **aruc fee** — **árokfő**; **luazu holma** — **lőház halma** (horse-house or stable); **asuuegi utu** — **aszóvégi út** (road at the end of the grazing land); **baluana** — **bálvány** (idol); **eluui humuc** — **élői homok** (lively sand); **harmu ferteu** — **három fertő** (three marshes); **ruozlicu** — **ravaszlik** (they called the fox cunning); **harmuhig** — **három híd** (three bridges); **baba humca** — **babaistennő homokja** (baby goddess’ sand); **oluphel rea** — **alap-helyre** (on the base); **cuesti** — **Kövesd** (village name); **fecte cumuc** — **fekete homok** (black sand); **fucgnes humuc** — **fűenyés homok** (grassy sand). In that territory, even today, the people still call the “fűenyés” sand, “fővény” and “köves” meaning stony, they call “kües”.

All these words were written in Old Magyar in the vernacular, the common people’s language. Therefore, it is certain that

the language of the common people was the language of the ancient people, which we today call Magyar, and not the language of the conquering army which Prince Árpád led into the Carpathian Basin only one hundred years before. At that time the conquerors still used their ancient "Turkish" language.

Almost another 150 years passed before Simon Kézai, the chronicle writer, in 1280 wrote, of the "Meñfői" battle, that: "In our language (i.e. the language of the aristocrats) we call that place 'Weznemut' (Vésznémet) or as it is expressed today 'Németvész' which means 'German danger'." Therefore the language of the common people had already become the language of the whole population, by that time, including the aristocracy. The places listed are an ancient form of our mother-tongue. The frequent use of the "u" suggests a strong Sumerian relationship and especially the fact that the suffixes are not yet joined to the roots of words, but appear as separate words, just as in the Sumerian language. For example, this is a line from the documents in O.M. "Feheru uaru rea mene hodu utu rea" ("Fehérvárra menő hodi utra" in M.M.) (The road which leads to Fehérvár.) This style in the documents had entirely Sumerian characteristics.

It was an irresponsible act for Vámbéri to state that Tihany was a Slavic word and a Slavic settlement, when every tree, bush, stream, valley, creek and hillock carried a Magyar name which dated back to ancient times.

In 1082, King László made a list of all the estates which the Abbey of Veszprém received from St. István. The document mentions a village Besne or Bosuló. (Ch.VI. 2.350.) The common people call it Telek. It also mentions a village called Leány (girl) which the commoners called Simegfalu or Sümegfa. Our word "fa" even in ancient-times also meant in the Sumerian language "family". "Sümegfa" therefore was the Sumeg family's home. With the "l" suffix, the word "fa" became "falu" meaning 'village', and "falka" meaning 'flock'. With the "j" suffix, formed the words "faj" meaning 'race or species' and "fajta" meaning 'kind'. To the church at Buda, King Géza II. gave the fishing

rights on the Danube from the Megeri Ferry to the big island, Csepelsziget. The document says that in the commoners' language this place is called Tanya (Tonya) (Ch.II.129.) At that time, and for a long time after that, the word Tanya meant a temporary place of rest.

Konstancia, daughter of King Béla III., was the wife of the Czech king Ottokar I. Her dowry was land in Magyarország, specifically a city called Tirnávia (Trnau). The document says (Ch. IV. I. 135) that, in the Magyar common language (in *vulgari Ungarico*) (the vernacular) it was called Konstancia Szombatja, which means Konstancia's Saturday. From this, later on derived the Magyar city-name, Nagyszombat. In this document, the vernacular received the distinction of the name "Magyar" which means that the common people became Magyar also, after the conquering Megyeri or Magyari tribe. Before that they were generally called commoners, and had no name to relate them to the conquering Magyar people. Unless we see this Sumerian-related language as the language which the ancient populace spoke, this expression "Magyar common language" cannot be analyzed or explained. There was a "Magyar eloquent language" also, and the commoners did not speak this language, only the gentry, the ruling class, the conquering army people, the aristocracy who had full rights. This language was the "Turkish" language.

In 1267, King Bela IV. granted his slaves in County Nyitra in Udvard to the St. Martin's Abbey. The document (Hazai O.K. I.) says, in the commoner's language, that they were called "halaszok" (halous). The word "halous" can be pronounced "hálós" also. "Hálós" means 'man with a net'. In the Sumerian language, the word halo 'net' was the equivalent of 'halu'. At Tarnatelek in county Ugocsa, in the time of Béla IV., settlers were living and the document (Ch. VII. 3.48.) says that, according to the Magyar common language (*vulgo Hungarico*), they were called "királyháziak" which means 'people of the king's house'. The Magyar common language was already acknowledged and descended from the language of the common people, the "vulgus".

King István V., in 1272, gave an estate named Finta, to his border-guards. The document (H.O. V. 46.) says they called the border guards "ör" in the commoners' language. (Terram spiculatum vulgariter eur dictorum.)

The chapter of the Abbey of Pozsony noted in a report (W. II. 222.) that some villeins appeared before them, who were called, in the language of the commoners, "szállásadó". This word means "someone who gave shade to the travellers". At that time there were not any inns or hotels, so a traveller had to be taken care of by the "szállásadó" or villein. One of the documents, (Zalai Document I. 215) says that Hévíz Fürdő (hot springs), which is located near Keszthely, is called by this same name in the common language (Hewyz).

Master Simon Kézai, in about 1280. wrote and proved extensively in his chronicle, that the conquering class completely lost their ancient "Turkish" language and picked up the language of the conquered people. Of the High Stewards, he wrote that they were called by the "home-name" (*patrio nomine*). The battle field in county Győr, the field of the village of Ménfő, where many Germans fell, in the German language was *Florum pajur*, (*verloren bayern*), and in our (Magyar) language it is called *Vész-német* (*Weznemut*). It means "German danger". This name — *Vész-német* is a word of Sumerian structure — the noun precedes the adjective. Today we would say *Német-vész*. Therefore the Magyar common people of the thirteenth century, faithfully kept the Sumerian language structure. Master Simon Kézai, our chronicle writer, calls this language "our language" (*lingua nostra*), so the language of the commoners became the language of the whole population, and the "Turkish" language of the conquerors ceased to exist.

At the end of the thirteenth century, the language of the conquered ancient populace became the language of the whole population in the territory between the Rivers Danube and Tisa.

TRANSLATOR'S FOOTNOTE TO CH. XXXII.

1. The Anjou Era was 1308-1386.

WHAT DO THE PEOPLE'S NAMES AT THE TIME OF ARPÁD PROVE?

After man had progressed, spiritually and physically as far as he was able, in expressing his wishes and thoughts with coherent words, he gave names, not only to the surrounding natural objects, but also to his fellow men. This name-giving served to distinguish one from the other. Man's ancient name was his personal name. This distinct personal name became, in the time of Christianity, the Christian name. In the time of the Arpád dynasty, only personal names existed. Sometimes, to make it clearer, the father's name or the village name stood in front of the personal name. The meaning of a person's name, in most cases, served to point out to which group of people he belonged.

I noted what kind of names that dependent people, the servants whom the king granted with the castle and land were using at that time. At the same time, I noted those personal names of people who received a grant from the king: in other words, the names of the aristocrats with full rights. In comparing these sets of names, we may decide which of the two spoke that language which today we call Magyar. Beside the names of those who received a grant from the king, I will write the references in the documents from which the name is taken. I will take the example of land grants in county Vas, because here there were fewer grants to church estates than in the other Transdanubian counties and more to particular persons.

King Endre II. granted the village of Szecsőd to the son of Csernuk, István (Ch. III.I. 21). The same king also donated the village of Uraj to András, who was descended from the Ják family (Ch. III.I. 329).

Béla IV. granted the following estates in the county Vas: He gave the village of Gáh to his follower Tiba (W. VIII. 59) and the village of Szünőse to his follower Bana (HO. IV.88). Szünso is a Sumerian word which, in the present day language, means

“diminishing” (e.g. “Szünő víz” means ‘disappearing water’). To the family of Csém, he granted the estate named Óvár (W.VII. 161). To his follower named Herrand, he granted more unspecified estates; and he gave three of his men to Moricz, Lord Chief Treasurer (a high feudal rank in Magyarország), and to János and Dóta he gave the villages named Rum and Buad (Ch. IV.44) and finally he granted to his bailiff, István of Pozsony, the village of Mezdyn with a lifetime ownership (HO. II. 4).

The grants of István V. are the following: to Páris, son of Bana, he granted a part-ownership of Káld (Ch. VII. 3.30). From the village of Sorok, a castle-villein, named Vasas, was raised to the rank of aristocrat (W. IX. 6). The castle-villeins were commoners, therefore the name of Vasas was a commoner's name. Jakab Osl received his estate from the King, in the village of Alcsép. The Osl family was of Pecheneg descent.

The following persons received their estates from King László IV.: András, son of András, received the village of Hidvég (HO. II. 14). András, son of Csapó, received the land of Póka (HO. III. 42). The King's Lord Chief Treasurer and cellar-master received land at Káld (HO. VII. 161). The Ják family received the village Kovácsi (W. I.X 58). Lencs, (Leonch), son of Csiszár, received land in the field of Sorokusztág, and the son of Doroszló received land in the territory of Doroszló and Rum (W. IX. 6). Renold and Kemény, descendants of the Csák family, received the usage of the forest beside the river Rába (HO. III. 52). The bailiff of Mocsia (Mochia) received the estates of the unfaithful governor Henrik, in the village of Bolda (HO. VIII. 229). His followers, László and Gergely, received estates in Hőgyész. Herrand, the Lord High Steward of a royal house, received the land of the unfaithful archer in Felsőlövő (W. XII. III.) Denes, Bishop of Győr, received Szabária, the present Szombathely and land between the Szöllős estates, in 1276 (W. XII. 168). Ják, son of Ebed, received the village of Teszár (Ch. VII. II. 69). Péter and Iván Boksa, the descendants of the Ják family received Bottyan (Ch. VII. 3.72). Péter and István, sons of Miksa (Mixe) received Mis-

ke (HO. IV. 50). Endre III. granted to his follower Bicso (Bycsov) part-ownership of the Hidegség (W. XII. 503). He gave to István the son of Hahold, Muraszombat which, at that time was called Bélmura (W. X. 250). Finally, to Bailiff Miklós, he granted Alsó-lendva (HO. VIII. 16). The conquered common people and serving people used the following names:

Acél (steel); Adós (indebted); Ajándék (gift); Aludt (slept); Almás (made from apple); Áldomás (toast); Akadás (stop); Apa- (father); Após (father-in-law); Aratás (harvest); Árkos (not smooth, furrowed); Árva (orphan); Álnok (untrustworthy); Áros (expensive); Árpa (barley);

Bátor (brave); Bogár (bug); Buga (cluster); Búza (wheat); Bot (stick); Bolt (store); Bős (plentiful); Buta (stupid); Butuka (little silly); Beled (your intestine); Bandás (staying with a gang); Bűdös (stinky); Bögyös (someone with a big belly); Bodor (curly); Borz (badger); Baj (trouble); Baja (somebody's trouble); Béke (peace); Bárány (lamb); Bab (bean); Botos (someone with a stick); Boda, Boka (ankle); Bolhás (someone who has fleas); Békés (peaceful); Bősz (furious); Bús (sad); Bizodalom (hope);

Csípő (hip); Csimá, Cseke, Csúcs (peak); Cseperke, Csokor (bouquet); Csibe (little chick); Csuda (untranslatable); Csalad (family); Csuka (pike); Csinos (handsome); Csendőr (police, guard of silence); Csók (kiss); Csóka (jackdaw); Csúnya (ugly); Csomós (knotty); Csonka (mangled); Csáb (lure); Csupor (mug);

Dob (drum); Dobos (drummer); Doboz (box); Diós (walnut flavor); Dara (grits); Duda (bagpipe);

Fiad (someone's son); Falka (flock); Fodor (frill); Fogas (coathanger); Féltő (solicitous); Főerős (strongest); Fene (devilish); Fele (half of something); Feles (rent out something for half the profit); Files (something with a handle); Füles (the most recent pronunciation of Files); Farkas (wolf); Feled (forget); Fegyveres (armed); Foltos (patched); Főd (head); Fiók (drawer) Fias (pregnant);

Ebed (your dog); Egyed (individual); Eleség (edible); Emese (life-giver, mother, goddess); Erős (strong); Erdő (forest);

Erdőd (your forest); Eső (rain); Erdős (forested); Égető (burner); Érző (sensitive); Él (alive); Éles (sharp); Érd (ripening);

Galamb (pigeon); Galambos (somebody who has pigeons); Gombos (somebody who has a lot of buttons); Gyenge (weak); Gyűrű (ring); Gyürke (crust of bread); Gyüge (crackpot);

Hab (foam); Harcos (warrior); Haragos (angry); Hazug (liar); Hely (place); Helyes (right, nice); Henye (lazy); Házas (married); Hála (grateful); Honos (indigent); Holdas (moonlit); Hivatal (office); Hogyél (how he, she, it lives); Hugyos (wet from urination); Hangya (ant); Hús (meat); Hajmás, Hatalmas (mighty); Hímes (ornamental); Hőseb, Husvét (Easter); Isa, Inas (sinewy); Iharos (maple-grove or somebody who has a maple tree); Jólégő (something which burns well);

Kokas (rooster in Transdanubian dialect); Korpás (husks); Kemeny (hard); Kenő (for greasing); Kényes (touchy); Kérő (suitor); Kese (pale); Kevély (presumptuous); Keserűd, Kereső (someone who is looking); Kalandos (adventurous); Kevereg (encircling); Komor (serious); Kéreg (bark); Kérős (somebody who is asking a lot); Kezed (your hand); Karácsony (Christmas); Kulcs (key); Kő (stone); Kesely (pale-horse); Kevés (not enough); Kíván (wish); Kínos (painful); Keserű (bitter); Kása (porridge); Kezes (tamed); Kék (blue); Kékes (bluish); Kozma (burn); Kós (untranslatable);

Lenke (girl's name); Léged; Lőlkős; Lug (lye); Lila (purple); Lát (sees); Látós (sight); Látomás (vision);

Magas (tall, high); Magos (transdanubian dialect meaning the same thing); Majd (sometime); Mohar (moss); Mese (fairytale); Megszeg (broke his promise); Mórocz, Mákod (your poppy seeds); Medve (bear); Maradék (remainder); Modor (manner); Modoros (mannerly); Munka (work); Munkás (worker); Mező (field); Nézetes, Nyalka (dashing); Nemél (does not live); Nemhisz (does not believe);

Ok (reason); Óriás (giant); Oszlop (pillar); Ország (country); Ős (ancient); Őlves (buzzard); Őlbő (untranslatable); Ősőd (your

ancestor); Ördög (devil); Patkó (horse-shoe); Patak (stream); Posza; Petes; Poczok (field-mouse); Péntek (Friday); Patkány (rat); Puha (soft); Póka;

Regős (bard); Rugós (kicking); Rest (slothful); Repes (flut-ter); Ruha (clothes); Remény (hope); Részeg (drunk); Róka (fox); Sóma (Cornelius); Seb (wound); Semmilyen (none of any kind); Süke, Süket (deaf); Síkos (slippery); Sólyom (falcon); Sok (many); Sudár (slender);

Szóló (solo); Szamár (donkey); Szentes (saintly behaviour); Szerda (Wednesday); Sziget (island); Széna (hay); Szeret (love); Szemes (who sees everything); Szerecsen (Moorish); (Saracen); Szombat (Saturday); Szomorú (sad); Szőlő (grape);

Tálas (one who makes plates); Tokos (pin-feathered); Torkos (gourmand); Teke (ball, bowl); Tomor, Takaró (blanket); Tompa (not sharp); Tönkös (stumpy); Tolvaj (thief); Tömör (solid, compact); Tündér (pixie); Torma (horseradish); Tegez (quiver); Te-kerő (winder); Tarka (multicolored);

Ugod; Utód (successor); (descendant); Unoka (grandchild); Utáló (hating someone); Vendég (guest); Vénbor (old vine); Vö-rös (scarlet); Vitéz (hero); Vendéges (somebody who likes to en-tertain); Vidékes (from the country); Vőlegény (groom); Varangy (bullfrog); Vas (iron); Vasas (fitted with iron); Vétkes (guilty); Vid (proper name Guy); Vadas (pertaining to game); Vásár (mar-ket); Vese (kidney); Zab (oat); Zabos (land where oats growing); Zálog (pawn); Zeke (jacket); Zászló (flag); Zöld (green);

The following were names given only to girls:

Aglény (old creature); Ajándék (gift); Balzsam (balsam); Hitvánd (wretched); Legyes (with flies); Liliom (lily); Csibe (chick); Csinos (handsome); Csók (kiss); Csáb (lure); Csúnya (ugly); Emese (life giver); Féltő (solicitous); Helyes (cute); Le-gényes (boyish); Halálos (deathly); Emlő (breast); Mula, Mező (field); Szegény (poor); Szemes (alert); Szépe (nice); Szerető (lover); Szerelem (love); Szerelmes (in love); Szellő (breeze); Szálas (tall); Szerecseny (Moorish); Szeretem (I like it); Szo-

morú (sad); Szombatka, Szombat (Saturday); Szentés (holy); Tündér (fairy); Viola (violet); Vénvér (old blood).

I believe it is unnecessary to say any more about this subject. The names themselves say more than a library of books. The bearers of these names all belonged to the conquered class. It is undeniable that the present Magyar language was the language of the conquered people and not the language of the conquering army people. It was formed in ancient time in the Carpathian Basin. It is a fact also that all these names have Magyar meanings, therefore that people spoke an ancient language.

I have taken all these names from the Árpád Codices; none is made up or taken from other sources. This fact proves that the usage of these names originates from the ancient populace, from the people whom Árpád's conquering people made servants, because the language of the conquering aristocracy was the "Turkish" language. The conquered class used these names not only in ancient times, but also in the Christian Middle Ages, from the time of Saint István until the names of the Christian Church forced these names out of use, as Pagan relics. Among the names of the ruling class, quite a few were of German origin. How deep an attachment for their language the ancient people must have had, that they were able to keep their names for such a long time, even in the Christian era.

THE TEACHING OF COMPARATIVE LINGUISTICS.

At one time, I occupied myself with comparing some other languages to the Magyar Language. I discovered the fact that the vocabulary of the Magyar language shows a relationship to many languages. I also noted that the Magyar language vocabulary has cognates in many languages from Gibraltar to the Csuzima Straits, or from Spain to Japan, including the languages of the Semitic and Aryan peoples, who were located near the ancient country of the Sumerians, in the land between the Tigris and Euphrates. I also determined that the Magyar linguistic relationships in this large territory could not be the result of the scattering of the Magyar people or their language, but that the ancient form of the Magyar language was the Sumerian language and it was the Sumerian people who scattered.

That the Sumerian people scattered is a historical fact because, in China, the Sumerian refugees introduced agriculture through irrigation into the Hoangho and Yangtsekiang valleys. The cause of their scattering was partly overpopulation, because the arable land was limited. The climate was dry and there was not enough rain. With irrigation, they were able to make productive the land which was lower than the floodlevel of the swollen rivers. Most of the people were forced to leave the ancient land because the neighboring desert peoples, the Semitic tribes occupied their cities and productive wheat-growing lands, and the Sumerians fled in every direction from sure slavery. I will not list the territories to which the Sumerian peoples scattered, because that alone would take up a whole book. This I leave for those linguists who will follow in my track. Many disputes and arguments will be provoked by my statements, but those who wish to discover the truth will find it only on the road which I have marked out.

Now I will mention an interesting event which a Magyar Cadet related to me. His name is László Stubacher from the village

of Romhány in the county of Nógrád. At the end of World War II. he found himself in Germany with the Magyar Cadets which were the cream of the nation's youth. At the end of the war they were not allowed to go home as they should have, because the French somehow recruited them into the French foreign legion. The Magyar army leaders were also involved in this transfer. László Stubacher, as a foreign legionnaire, was transferred into French Indochina, the present South Vietnam. From here he sent a letter to István Gazsi at Romhány, who forwarded it to me. From this letter, I quote as follows: "I'm in the Eastern part of Indo-China, in a county named Turan. According to History, the ancient Magyars started out from here toward the West. I spoke with an older Magyar boy, who has been here for four years. He told me that in the ancient forest there are still some tribes who speak our language." No doubt, the last sentence means that they speak the Magyar language. These facts must be true because there is no reason to doubt the writer's honesty. The original letter is in my possession.

It is a fact, also, that these ancient forest people, whose language is related to the Magyar, did not arrive there from the present Magyarország (Hungary). Large groups of people did not migrate from the land of Hungary through the Carpathian mountains. Only our ancient Mesopotamian forefathers could have migrated to Southern China at the time when some of their groups reached the Carpathian Basin. But why are they still living in the ancient forest? The name of the county, Turan, means "circle" or "park" in Sumerian and there are many words which have Sumerian cognates. In those times, Sumerian refugees were living there, but in time, the Chinese slowly settled there also and, with persistent work and because of large numbers, took over this good, productive land and the Sumerians moved to the security of the ancient forest. Stubacher's letter gave us information on this also, when he stated that: "here (where he was), the populace is Chinese, and they are agricultural people. The nearest city is Tai-Fu." This whole territory belongs to the Southern Chinese sea

resort region, which is today called Fu-Kien or Ho Kien. This Chinese dialect is very well known, because it contains many words which resemble Magyar words in meaning and pronunciation, as Ede Somogyi has written, and called to my attention the Sumerian Magyar relationship when I was just a university student.

The following Chinese words are identical to the Magyar words in meaning and pronunciation. For example (1) én — én (I); ég — ég (burn); fi — fi (boy); gaz — gaz (weed); hang — hang (sound); hit — hit (belief); hiu — hiu (vain); hó — hó (month); hon — hon (fatherland); hős — hős (hero); ír — ír (write); is — is (also); íz — íz (taste); hamu — homu (ash); kincs — kincse (treasure); kő — kő (stone); ló — ló (horse); kupa — kupa (goblet); kút — kút (well); mag — mag (seed); mos — mos (wash); nap — nap (day, sun); oszt — oszt (divide); pad — pad (bench); pej — pej (pale, cream colored horse); pír — pír (flash on face); sík — sík (flat-land); szén — szén (coal); szép — szép (nice); szív — szív (heart); szög — szeg (angle); tó — tó (lake); tor — tor (feast); tű — tű (needle); vív — ví (fencing); víz — víz (water); zsir — sjer (lard).

Any Hungarian speaking person can understand the exact meaning of these words and there are many more parallels which have only a slight difference in pronunciation. What do these words prove? They prove that in ancient times in those territories, an ancient people lived who had a cognate language to the Magyars', and their vocabulary included these words, which are now included both in the Magyar language and the so-called Ho-kien Chinese dialect, having identical meanings and word formation. Therefore the common origin of these words must have been the language of a migrating people,(2) one part of which settled here, the other part of which populated the Carpathian Basin.

If in two different languages there are many words which have the same meaning and identical pronunciation, and if there is no possibility that these languages borrowed these words from each other, then these words could only have come into the two

languages from a common root: a third language. From this fact, it now follows that, if in the Hokien language, those words originated from the Sumerian language, then the Magyar equivalents of those words could only have originated from the Sumerian language. The linguistic proofs are at least as strong as if they were carved into Sumerian tablets. Therefore the Magyar words, which are the same as the words of the Southern Chinese, must have originated from the Sumerian language also.

China has a county named Ordos, beside the Yellow river, where the people speak almost the same language as the present day Magyar. The only explanation of this fact is that the forefathers of the people of Ordos and the tribes in the forest of South Vietnam must have descended from the Sumerians who were scattered in ancient times. This fact allows us to conclude that, in the Magyar vocabulary, there are many more words that originate from the Sumerian language.

It is natural that, in ancient times, the similarity between these two Sumerian offshoots was greater. We could even conclude that they were the same language. The words which remain, which have equal meaning, logically allow us to conclude this. We can believe Stubacher, that these people in the ancient forest in South Vietnam still speak the original ancient language, because they were far from any language influence. That language was understood by the older foreign legionnaire,(3) who found it identical with the Magyar. Of course this similarity does not apply to all the Magyar vocabulary, nor the structure of the Magyar language, because a few thousand years have passed since the original language was used and time changes everything, even language.

I have an interesting remark about two Chinese words: "ho-mu" and "kincse". In the "Halotti Beszed"(4) (Funeral Speech) instead of "hamu" (Magyar) meaning ash, we used "homu" (as in Chinese). In the Chinese language 'ho' means 'fire', and in modern Magyar we also have "ho" which means 'very hot'; "mu" means "tree". Therefore the meaning of "homu" is 'hot or burned tree', corresponding to the Magyar word "homu"

which means 'ash', or the remains of fire. Therefore, because the word "homu" is included in both languages, Chinese and Magyar, this word probably is of Sumerian origin, and meant the same thing: 'burnt tree'.

The first syllable of the word "kincse" is "kin" meaning 'gold' in Sumerian and the "cse" means 'little child' in Sumerian as in Magyar. In Transdanubia, the baby is still called "Cse-cse baba". In the Magyar language, the syllable "cse" became a diminutive. It is interesting too, that in the Isle of Csepel and its surroundings, even now, numerous families can be found with this name, "Kincse", and these families did not migrate from China, but they are ancient settlers. The Kincse family of the village of Szigetszentmiklós is an example. The explanation for this is that, in ancient times, the word "kincse" also had the form "kincs" (treasure) but in time the "e" was dropped from the first form. However, the "e" remained in the family name because the family heritage kept it. Therefore the family name "Kincse" originates from the Sumerian people.

In Szigetszentmiklós on the Isle of Csepel, there is a strip of land called Tebe. This word "tebe" is the ancient Sumerian cognate for the present Magyar "teve" (camel). Therefore this name could only have been given to this strip of land by the ancient Sumerian populace.

I do not think we can raise any objection to this fact because the camel was not an animal raised on the Asian grasslands, but rather in Mesopotamia, where the Sumerians used it, together with the donkey and the white, pitchfork-horned cattle (marha). According to documents, at the end of the twelfth century, the Magyars had camel husbandry. In 1190, when Friedrich Barbarossa, the German Emperor, marched through Hungary with his crusaders, King Béla III. ordered a big feast for him and invited him to hunt in the mountains of Pilis. The German chronicle writer noted that, as they returned from the mountains, they saw many camels on the pasture land. These camels had been

brought there by the ancient Pannonian populace, who raised them in those times when the camel (teve) was called "tebe". The name of the strip of land of Szigetszentmiklos was a definite proof of this.

According to our nameless chronicle writer, "Anonymus"(5) when Árpád and his soldiers saw the richness and fertility of the Isle of Csepel, they decided to take this land as the prince's possession, and Árpád later built castles here. This chronicle writer was probably there himself, with the king and his court, in the summer, when it was very unpleasant in Fehérvár because of the mosquitoes in the surrounding reeds. In any case, he writes that the land was fertile. The fertility could only have been determined by the rich and plentiful harvests of corn. Therefore, before the Conquest, there must have been a flourishing agricultural system, from the hands of the ancient populace.

St. István's land grant proves this statement also when he gave a village called Ompod, on this island, to the Greek convent (W. 1. 347). Ompod is a Sumerian name, meaning 'woman leader' or 'mother superior'. The ancient name of the village of Szigetszentmiklós, which has so many Sumerian remains, is Gála. This originates from the Sumerian word gal which means in Magyar "nagy" (big). This Sumerian word gal can still be found often in the Magyar family names. We also use it in the sense of "díszes" meaning 'ornamental' or "ünnepölbe" meaning 'holiday suit or dress', which is often expressed as "Gála(ba)" meaning also 'holiday suit or dress'. With time, this word became the family name Gyála (Ch. VIII. I.91).

I will prove the relationship of the ancient Indian language, Sanskrit, to the Magyar language by reference to the work of the distinguished Magyar linguist Sándor Csoma Körösi. He went to India and Tibet in 1822, where he sacrificed his life in researching the origins of the Magyar language. As a result of his extensive production, he became the world's most knowledgeable linguist. He wrote:

“To me, as a Hungarian, the study of the Sanskrit language and literature, has a very special meaning, because I can state proudly that the Sanskrit language shows no stronger relationship to any other language than it does to the Magyar.

“The Sanskrit language and literature and the other Indian dialects offer numerous bases for study regarding the origin of the Magyar people, their language and customs. The difference between the Sanskrit language and the Eastern European languages is just as great as the relationship between the Magyar language and the Sanskrit language. I will mention just a few examples to show the resemblance: the Magyar language does not use prepositions but adds simple suffixes to the root-words, and in this way are formed the active and passive verb forms, the optative and conjectural, so forming the different meanings of the words, just as the Sanskrit language did, and neither language has the auxiliary verb “to have” which is an indispensable part of speech in the Western languages.”

Sándor Csoma Kőrösi, in his list of cognates left behind two hundred and forty Sanskrit words which are identical with the Magyar in meaning and pronunciation. This word and language resemblance can be explained in the same way as the Magyar-Chinese relationship. Borrowing between Sanskrit and Magyar is out of the question. Only the interposition of a third language makes the resemblance coherent and acceptable.

The case of the Mongol-Magyar language resemblance is similar. Bálint Gábor Szentkatolnai, an outstanding linguist who spoke and wrote thirty languages, discovered that relationship and he stated that numerous Mongol words are the same in meaning and pronunciation as the Magyar words. There is no racial relationship between the two peoples, and an obvious contact between the two peoples occurred only once: the Mongol invasion of Hun-

gary in 1241. Batu Khan's purpose was not to come to Hungary to spread his language; therefore, logically we have no other explanation of the linguistic relationship than the interposition of a third language: the Sumerian.

In this way I would also explain the question of the Northern Turanian or the Finn-Ugrian language relationship with the Magyar, in so far as these language families are of Mongol origin. These people broke away from the Mongol block and ended up in that cold climate of the North, because their life was in danger in their former place of settlement. They were Society's outcasts. To ensure their existence, they had only one course of action: to remove themselves to no-man's land and accept the cold northern climate and all kinds of miseries. In that land where they are now living, life can not really be pleasant because winter lasts nine to ten months, and the temperature may drop to sixty degrees centigrade below freezing. Their hair and eyes are brown or black and this shows that their forefathers were, at some time living in sunny lands. From these lands the stronger nations pushed them towards the Northern territories, and from there, their own particular tragedies led them to the colder climate. Wherever they went, they took with them their racial characteristics, which show a resemblance to those of the inhabitants of the Central Asian Mongol territories and not to the Magyars. These racial characteristics are found in the Finnish people also who, in the Middle Ages, went through an important change in body-structure, through intermarriage with the Swedish people.

The explanation is that they were conquered by St. Erik, the Swedish king, in the twelfth century, and forced to become Christian. From this time on, until 1809, they were living under Swedish rule and then they fell under the Russian yoke, because Napoleon simply handed them over to the Czar Alexander. During the Swedish rule of approximately seven hundred years, many Swedish settled among them, singly or in smaller groups. The language of these people remained Finnish, but their racial characteristics, during this long mixed relationship, slowly changed,

because such characteristics are inherited. Therefore, among the dark-haired Finns can often be found tall, blond, broad-shouldered men. This mixture of racial characteristics cannot change, or only slightly, the growth of hair on the face: the moustache and beard. In the "haeme" type,(6) particularly, there is very little change. This is a Mongolian atavism. The Finnish language is also descended from the Mongols, because they took that with them from their ancient home.

The Finnish language is related to the Magyar, to the same extent that the Sumerian language shows a relationship to the Mongol language. An immediate influence of the one language on the other was out of the question for the Magyars and the Northern Turanians, because of their geographical location. The inter-marriage of the Vogul and Turkish peoples is the most ridiculous fairy-tale in the history of the Magyar people and its language.

In the 1930's, I had some business to do in the city of Tokaj. There, accidentally, I ran into a group of Japanese representatives who were visiting Hungary at that time. The Magyar guide with them was an old friend of mine. Naturally, he invited me to join them. Their interpreter was a young Japanese university student who, at that time, was studying at the Budapest Academy of Science. From him, in the course of the conversation, I found out that "Tokaj" in the Japanese language means 'mountain' or 'bulging', and in the Magyar language, "toka" means 'double-chin'. My family-name is Nagy. This is a Magyar word meaning 'big' or 'great'. In Japanese "nagai" also means 'big' or 'great'. The Magyar word "kis" means 'little'; in Japanese it is "chisai". The Magyar word "daru" (bird), is the Japanese "turu" (bird). The legendary Magyar "Turul bird" (7) was probably what we refer to in the word "daru". This student also said that the Magyar word for God "Isten" also resembles the Japanese word for God "Tenno", whose meaning is 'maker, creator'. Then he mentioned other cognates ending with the statement that the Japanese language is just as agglutinative as the Magyar. What conclusion can we draw from this? The same as

we did of the Chinese language relationship. There is no race relationship between the two peoples. The geographical distance between them is more than ten thousand kilometers. Therefore only the interposition of a third language could explain the relationship.

Then, after the first World War, I met, at Budapest, the son of a Cossack "ataman" (headman), who was living in the territory of the Lake Bajkal and whose name was Demeter Baljuk. I asked him the meaning of his name in Magyar. He answered that it meant the same as the Magyar word "Balog" (left-handed). For them, also, the God Baal was their ancient God, before they became Christian. The "juk" in the Cossack language means 'hand'. He also said that the word "baljuk" means the entire left side of the body, which they believed to be the source of eloquence because, according to their ancient religion, the heart was the source of every goodness. In the "Turkish" language of the Conquerors, the word "jog" meant 'right hand'. Therefore, to preserve the right hand of Saint István (Stephen), Saint László founded the Szentjogi Abbey. This name later on changed to Szentjobb.

Another Cossack with him had the name of Ladislaw Bende. The name Bende was known among the Huns and the conquering Magyar families. Therefore, these Cossacks are the descendants of those Kazars, who were neighbors to the conquering forefathers in the territory of the Don, and who, for a long time, were in alliance with them.

TRANSLATOR'S FOOTNOTE TO CH. XXXIV.

1. The Magyar words come first.
2. The Sumerians.
3. Stubacher's Magyar friend in China.
4. The Halotti Beszéd is a document which predates the Conquest of 896 and which is written in Old Magyar.
5. This chronicle writer never revealed his name. He always

signed his work "Anonymus" and has always been referred to by this name. It has recently been suggested that he was a bishop of the twelfth century. All other anonymous writers in Hungary are referred to as "nameless" to avoid confusion.

6. The "haeme" type is one part of the Finnish people.
7. The Turul bird is the legendary Magyar sacred bird.

XXXV.

THE RELATIONSHIP BETWEEN THE MAGYAR AND SLAVIC LANGUAGES.

It is undeniable that, in the Magyar language, there is a group of words which has the same meaning and pronunciation as a group of words in the Slavic language. The ancient land of the Slavs, where the Slavic language was formed, was the territory around the Dnieper and upper territory of the Vistula, today the U.S.S.R.

The greater part of the people and their language comes from the Aryan people, but a remarkable part of it comes from the ancient European Whites (1) and the Sumerian settlements which carried over remnants of the Sumerian language. This is the only explanation for the similarity between some Magyar words and some Slavic words, and also for the unusual circumstance that there are more words in the Magyar language which have a similarity to the Russian language than there are words which are similar to the Slavic. Yet in the past it was almost impossible to establish a relationship between the Russian and Magyar nations. Therefore only words from a third language could have been absorbed into both languages in ancient times.

Here I remind my readers of the names which I analyzed in the Sumerian language: Caucasus mountains, Don, Dnieper, Bug, Prut, Dniester and the river Duna. This means that the language influence comes from the Sumerian language because, on the

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shores of these rivers, already in ancient times, an agricultural people of Sumerian origin were living. The lower parts of these rivers and the northern part of the Black Sea were very fertile and had sufficient precipitation. This land was the first safe spot that the people who fled from Mesopotamia found as they were running away from the Assyrians, who kept up a steady genocidal war.

In the fifth century B.C., in this territory, as Herodotus wrote (484-425 B.C.), we could find the horse-riding people of the Asiatic grasslands, the Scythians, under different names, from the present Transylvania to the Caspian Sea. What was the effect of the attacks of the Nomadic Scythians on the Sumerian related populace of this area? One group of them, on the defensible part of the coast, built walls to surround their cities, and so they were able to defend themselves. Others placed themselves under the protection of the Eastern Roman Emperor. Others moved along the above-mentioned river banks up to the north, into the hilly and forested territories which were out of the way of the regiments, where they mingled with the farming Slavic peoples.

To prove my statement I call the attention of the critics to that fact that there, on the right side of the Vistula, is its tributary, the river Bug. The river which is the northern border for this territory is the Duna, which name differs only in dialect from the other river Duna (Danube). The name of the Vistula itself cannot be analyzed in any Slavic language, yet the Sumerian word **Biz** is the Magyar word "viz", (water) so the first syllable of the name Vistula is the same in Sumerian and Magyar. The syllable "tula" is the equivalent of the Sumerian word **tal**u and the Magyar word "tal" both of which mean 'plate'. The meaning of Vistula, therefore, is 'water-plate', in both Sumerian and Magyar. The laws of linguistics indicate that the river Vistula was formerly called **Viztula** and, with time, this word which was more difficult to pronounce, changed and acquired an easier pronunciation. The tongue forms the word **Viztula** with three difficult movements, while the word **Vistula** almost flows.

Is it a coincidence that, on the river Vistula, which means 'water-plate', there is an ancient city, whose name cannot be explained in any Slavic language, but only in the Sumerian and Magyar languages? This city is Varsó (Warsaw), later the capital of Poland. We can analyze this word as Var-so. The meaning of this in the Sumerian and Magyar languages is "Vár-viz" or 'castle-water', which in the present word order would be "viz-vár" or "water-castle", because flowing beside it is the Vistula ("vizestál" or water-plate). In the modern Magyar vocabulary, the Sumerian word tarso is incorrectly spelled "tarsoly" (bag) and is related to the word "korsó" (Magyar) meaning 'jug'. The Sumerian word sotar is now "sajtár" (pail). These words are related to the name of the city Varsó (Warsaw) and also to the Magyar word "varsa" which means 'water-block', and "vizi-vár" which means 'water-castle'.

It was necessary for me to mention this linguistic point so that my readers would know definitely that, in the case of those words which are the same as Slavic words, the Magyars did not do the borrowing, as the Magyar historians and linguists have presumed up to now, but these words, which are the Magyar linguistic heritage, were borrowed by other languages, which are not even related to Magyar in structure or in vocabulary, from the language of the ancient Sumerian forefathers, which spread in all directions over the world.

There is no other reasonable explanation for this and no other explanation is possible. This explanation is at the same time the undeniable proof that an intermediary language, Sumerian, was at one time identical to the Magyar ancient language.

I have emphasized the ancient language of the Magyars, because the most important law of language, just as life itself, is constant change. Therefore, the Magyar language of today, as a progressively developing language, is no longer identical, either phonetically or structurally, to the ancient Sumerian language which went out of use a long time ago, and which therefore ceased

to progress. Yet the relationship to, or more exactly the direct descent of the Magyar from the Sumerian is indubitable.

The present Magyar language is not even identical to the language of much younger Halotti Beszéd, the funeral sermon. We no longer say "vagymük" and "ösmüket", but "vagyunk" and "ösünk". So how could the Magyar language have been identical to the spoken Sumerian language of four to five thousand years ago? Yet the relationship is close enough to differentiate the words of Sumerian origin from those of Slavic origin. For example, the Magyar words "nádor" meaning 'palatine of Hungary', "bán" meaning 'governor', and "ispán" meaning 'bailiff', have been traced to the Slavic language, by the Magyar linguists and historians. Yet the word "nádor" originates from the Sumerian word *nad*, which is "nagy" in the present Magyar language (meaning 'great' or 'big'). *Ur* means 'lord', "Nádor" means "Nagy-ur" which means 'Great lord', and these words have remained in the Sumerian word-order.

There is a village, in county Hajdu, called Nádudvar. This should not be analyzed as Nád-Udvar (reed-garden: *nád* meaning 'reed', *udvar* meaning 'garden'), but it should be traced to the Sumerian word *nad* meaning "nagy" (big). Therefore, "Nagy udvar" means 'great garden' or 'household'. I have already analyzed the Sumerian origin of the word "udvar".(2) The word "udvar" has a meaning which expresses place. Therefore it can be a big or a small garden or terrace in the front or in the back of a dwelling, but a terrace which is made of reeds, or one where reeds are growing, cannot exist. Therefore Nádudvar, together with the word "nádor" clearly bears witness to the Sumerian origins.

The Magyar word "ban" (the Sumerian form is *banu*) means, in the present language, 'to take care of, to fix, to rule'. This last meaning was borrowed by the Assyrian language from the Sumerian language, in the name of Assurbanipal, the Assyrian king. Analyzed, this name is "Assur-banu-apal". It means "Assur, God appointed to rule" or "Assur made me ruler".

A parallel exists in the Magyar language in "jól" (well), rossz (badly) **banni valakivel** (to treat somebody well or badly). In the Middle Ages, **ban** was a ruler in Croatia and Slovakia. The manager of a smaller castle and its territory was called "is**ban**" which later became "ispán" (bailiff). These titles and names came into the present language from the language of the ancient populace. More exactly, they have come down from ancient times to the present. The ancient language already called the ruling personalities "nagyur" (**nadur**) and "nagyasszony" ("asszony means 'lady'). Probably the Slovak word "pan" comes from the Sumerian word **ban** because "pan" is an easier pronunciation than "ban". This consonant shift was not necessary in Magyar, because the ancient populace always kept and used the ancient Sumerian words. The Magyar word "érsek" (bishop) is not of Slavic origin as the Magyar linguists suggest, but it comes from the Sumerian words Uru-suk "őr-sok" meaning guard, or leader of many.

It is a very widespread belief that Magyar Christianity is of Slavic origin, and also that the Magyar populace is descended from a Slavic root. Gyula Pauler, at one time Professor of Magyar History, wrote in his book *A Magyar Nemzet Története Szent Istvánig* (A History of the Magyar Nation up to Saint István, page 29): "The greater part of the populace was Slavic, just as on the left side of the Duna (Danube) south of and west of the Carpathian Mountains". Then he also wrote: "That one word — "malaszt", (meaning 'divine') — is a proof that Christianity was introduced by the Slavs into the land of the Magyars, and it cannot be disproved by a hundred bishops, abbots, canons, monasteries and other such words".

Ármin Vámbéri said, in his book *A Magyarság Keletkezése és Gyarapodása* (The Magyars' Origin and Growth, page 256): "The greater part of the populace in the time of Saint István belonged to the Slovaks. We are probably not mistaken in stating that the populace of Hungary was 80 percent Slav and only 20 percent Ural-Altaic.

What is the truth in that supercilious statement? First of all, if the populace of Hungary in the time of St. István was eighty percent Slavs then, in a few hundred years, the Slavic majority would have absorbed the twenty percent Magyars. I have already proved this inevitable process with historical data. As for the theory of the Magyar Christianity being of Slavic origin, I will refute this theory with convincing and plentiful data and proofs.

Dr. Antal Czermann wrote a little book about the Martyrs of Szirmium, the Southern Pannonian capital. In this book, we can find 206 Christian names of people who died for their religion in Szirmium, in the second and third centuries A.D. These people were mainly the Christian leaders, because the Romans always disposed of the leaders first. From this number (206) we can surely conclude that there was a large number of Christians living in Pannonia in the second and third centuries. Constantine the Great started out from Pannonia with his crusaders to free the Christians in the year A.D. 312.

The Christian bishop of the state of Illiricum held a synod in Szirmium in the year 326, and among those present were the Bishop of Mursa (the present Eszék), the Bishop of Sziszek and the bishop of Szabaria, whose name was Mogasius. Now if we leave out the Latin suffix "ius" from this name, we get the word "mogas" or as it is now pronounced "magas", which means tall, high. This word cannot be analyzed in any language except in Sumerian and Magyar. The Sumerian word mag, as I have already mentioned, means 'tall' or 'high' in the Magyar language. Therefore this bishop, whose name was Magas, and whose congregation understood him 570 years before the Magyar Conquest, was the bishop of the present city of Szombathely, which at that time was called Szabária, and his name has a meaning in our present-day language.

From this we may conclude that the populace of Szabária spoke that language which we Magyars speak today, and in which the word "magas" has the same meaning as it does now. Moreover, I have previously analyzed the name of Szabária, its connec-

tion with the Sumerian language, and its meaning ("a muddy place") in Magyar and not in Slavic.

Then, south of Székesfehérvár, in a field in the village of Tűcz, in the so-called Fövenypusztá, the foundation of a three-arched Christian church has been excavated. I have seen it myself. I stated that it was the cathedral of the Roman city of Herulia. I found it to be larger than the basilica at Székesfehérvár, which was founded by St. István himself. Dr. Arnold Marosi, who at that time was the curator of the museum of Székesfehérvár, told me that these ruins were visited by many foreign scientists. Among them was Dr. Rudolf Egger, Professor of the Vienna Archeological University, who stated that the basilica's centre archway existed in the third century. Such a large structure could not have been built by just a few men. A larger group was needed for that. Therefore, many Christians must have been living at that time at Szabária and in the surrounding area.

In the city of Pécs, there is a burial-place, a so-called catacomb of the fourth century, which is built of bricks. On the wall of this grave, Christian symbols can be found, therefore its occupant must have been a Christian. It was probably the bishop himself. The name of the present city of Pécs, in the fourth century was "Ad Quinque Basilicus". This means "city with five churches". A city which needed five churches must have had a large Christian population. More than likely, the whole populace was Christian because, if I remember correctly, not even today are there more than five Christian churches at Pécs.

The grave of a bishop, also of the fourth century, was excavated in 1957 at Ószőny, when the foundation of a new oil-refinery was being dug, together with the stone grave of a priest called Valerius. According to the statements of professionals, the bishop's body must have been buried in about A.D. 300. In that same place were also found much older Christian graves. Therefore, this Christian cemetery indicates that Christianity, as a global historical movement, spread quite early through the entire land of Pannonia. It definitely proves that it wasn't St. Steven's Ger-

man priests who spread Christianity for the first time in the land of the Magyars, as even today the official Church History states.

In the centuries following the burials at Ószőny, Christianity spread even further in the Carpathian Basin, because its driving force was man's ancient dream: equality. We have proof of this in a Protestant church, in the village of Szalonna, on the banks of the Bodva river. The church existed before the Conquest, therefore much before the Reformation, as a Christian Church. In one of my research journeys I visited it and found beautiful paintings on the wall, which dated back to the ninth century. These paintings depict the martyrdom of Saint Margit of Asia Minor. If this hidden village had a Christian Church, which was not an ordinary, casually erected building, then in the Carpathian Basin, which was a more centrally located and rich territory, many such churches must have existed which perished in the path of the attacking armies.

In those times, not only the ancient populace was Christian, but the conquering Avars were also. When I was studying the museum exhibits at Veszprém, I asked the curator, Gyula Réh, to show me an exhibit of an Avar grave of the eighth century, whose occupant can be proved to be Christian. He was surprised at my request, but after that he led me smilingly to a glass cabinet where findings from an Avar woman's grave were displayed. On a very distinctive Avar necklace, there was a golden, equal-armed Greek cross. The reason that I asked for proofs from the eighth century, was that the Avars became Christians (of the Eastern rite) quite freely, without outside pressure before the ninth century. Charlemagne, the Frankish Emperor, at the beginning of the ninth century, subdued the Avars, and one of the peace conditions was that they should adopt Western Christianity, whose head was the Roman Pope.

Let us look closely at the religious terminology of the Middle Ages in Hungary to determine which language was the "altar" language of Christianity, and which people were already Christian in the early Middle Ages, in the Carpathian Basin, the land

of the Magyars. Magyar words used in the terminology of Christianity: Atyaisten (God the Father); Anyaszentegyház (Holy Mother Church); Anyaegyház (the same); fiókegyház (side-church); apát (abbot); apáca (nun); áhitat (devotion); ájtatosság (adoration); áldozás (communion); átváltoztatás (transformation); átlényegülés (transubstantiation); áldás (blessing); árny (intrigue); alamizsna (alms); egyházi átok (church-curse); kiátkozás (damnation);

bűn (sin); bűnhődés (punishment); bűnbocsánat (forgiveness); bocsánatos (remissable); búcsú (annual festival in commemoration of the dedication of the local church); búcsújárás (pilgrimage); búcsús (pilgrim); búcsúfia (souvenir from the pilgrimage); bűnbánat (repentance); böjt (fast); böjtölés (fasting); bérmálás (confirmation); Boldogasszony (the Blessed Virgin Mary); Kis Boldogasszony (little Virgin Mary); bálvány (idol); bálványimádás (idolatry);

csoda (miracle); csodatétel (wonder-working); csodatevő (miraculous); csodálatos (wondrous); csuha (monk's habit); ereklye (relic); egyház (the church); egyházfi (sacristan); egyházatya (doctor of the church); erkölcs (morals); egyházi rend (ecclesiastic order); elkárhozás (damnation); égiboldogság (heavenly happiness); eretnek (heretic); erény (virtue); érdem (merit); érsek (bishop); eredendő bűn (original sin); Élőisten (the living God); Jóisten (Good God); Fűúisten (God the Son); felekezet (religion); feloldozás (absolution); feltámadás (resurrection); gyónás (confession); gyülekezet (gathering); gyertya-szentelő (the blessing of candles);

főbűn (mortal sin); fogadalom (resolution); hamvazás (imposition of the ashes); hamvazó (distribution of the ashes) Szerda (Wednesday); hit (faith of belief); hitvallás (creed); hitélet (religious life); hívő (believer); hiszekegy (I believe in one God); hitetlen (incredulous); hittan (religious instruction); házasság (marriage); harang (bell); harangozó (bell ringer); húshagyókedd (Shrove Tuesday); húsvét (Easter); halálos bűn (mortal sin); hajnali mise (mass at dawn); halotti szentség (last sacrament);

Isten (God); Istenháza (house of God); istentisztelet (mass); istenfélelem (fear of God); istenfélő (God-fearing); ima (pray); imádság (prayer); imádkozás (praying); imaóra (prayer-hour); írástudó (able to read and write); Istenfia (Son of God); Isten báránya (lamb of God); Isten anyja (Mother of God); kínszenvedés (anguish); kegyelem (mercy); kegyhely (shrine); kegyúr (patron); kegytárgy (object of piety); kehely (chalice);

lélek (soul); lelkész (clergyman); lelkiatya (confessor); lelkipásztor (pastor); lelkiismeret (conscience); lelkiismeret vizsgálat (examination of conscience); lelkigyakorlat (spiritual exercise);

megváltó (Saviour); megváltás (redemption); mennyország (heaven); miatyánk (Our Father); megtestesülés (personification); mennyég (heavenly sky); mennybemenetel (ascension); megtérés (repentant);

nagyhét (Easter week); nagypéntek (Good Friday); nagy-sombat (Holy Saturday); nagyasszony (Holy Mother);

oltár (altar); oltáriszentség (Blessed Sacrament); oltárkő (altar stone); ószövetség (Old Testament); ördög (devil); örökkévalóság (everlasting light); örök boldogság (everlasting bliss); örök üdvösség (everlasting salvation); örökimádás (everlasting praying); őrangyal (Guardian angel); pap (priest); papság (priesthood); pápa (pope); pokol (hell); öröktétel (everlasting judgement); örök kárhozat (eternal damnation);

rózsafüzér (rosary); szent (saint); szentírás (Holy Scripture); szentlélek (Holy Spirit); szentháromság (Blessed Trinity); szent-egyház (Holy Church); szentek eggyessége (union of the saints); szentbeszéd (predication); szentség (sacrament); szentségimádás (act of adoration); szentségtörés (sacrilege); szószék (pulpit); szentségtartó (pyx, ciborium); szentlélek (Holy Spirit); szerzet (monastic); szerzetes (monk); szertartás (ceremony); szenteltvíz (holywater); Szűz-mária (Virgin Mary); szentkép (devotional picture); szentelés (consecration); szenttéavatás (cannonization);

teremtő (creation); teremtés (act of creation); teremtmény (creature); tízparancsolat (ten commandments); tisztítóhely (pur-

gatory); tanítvány (pupil); tisztelendő (reverend); tiszteletes (pastor);

úrangyala (angelus); úrvacsora (Last Supper, Holy Communion); utolsókenet (Last Sacrament); Ujszövetség (New Testament); ünnep (holiday); üdvözítő (saving); üdvösség (salvation); utolsó ítélet (the Last Judgement); utolsó vacsora (last Supper); üdvözlégy Mária (Ave Maria);

vallás (religion); vértanú (martyr); véték (sin); vegyes-házasság (mixed marriage); virágvasárnap (Palm Sunday);

zárda (convent); zarándok (pilgrimage); zarándoklás (pilgrimage).

Also used in church documents are the following Hungarian words of Greek origin:

chatedra (pulpit)

chatedrális (cathedral)

Krisztus (Christ) Gr. Christos (anointed)

kereszt (cross) Krisztusfa (wood of Christ)

keresztség (Christianity) Krisztushoz csatlakozás (joining to Christ)

keresztény (Christian) Krisztushívő (believer in Christ)

Biblia (Bible) Gr. Biblos (book)

zsolthár (psalm) Gr. psalterion (song)

deák (clerk) (diakon)

parokia Gr. paroikia (residence)

bazilika (basilica) (king's edifice)

liturgia (liturgy)

litania (litany)

ceremonia (ceremony) Gr. cheironomia

zsolozsma (chant)

presbyter (presbyter)

kanonok (canon)

püspök (bishop) Gr. episkopos (supervisor)

angyal (angel) Gr. anġelos (herald)

chrizma (anointing)

kireeleison (God's mercy)
 katekizmus (catechism) Gr. katechizmos (schoolbook)
 evangélium (gospel) Gr. euangelion (good news)
 teologia (theology) Gr. Theologia (doctrine of God)
 monostor (monastery) Gr. monasterion (building with separate rooms)
 hierarkia (hierarchy)
 dogma (dogma)
 anathéma (curse)
 zsinat (council, synod)
 eklesia (congregation)
 katakomba (catacomb)
 apostol (apostle)
 paradicsom (paradise) Gr. paradeisos (God's dwelling)
 pünkösöd (pentecost) Gr. pentekostes (fiftieth day's holiday)
 fele (half) Gr. filios (dear)
 arkangyal (archangel) Gr. archangelos (leader of the angels)
 pater (father — addressing a priest) Gr. pater (father)
 satan (satan) Gr. satanas (full of hate)

The following are, or are borrowed from, Latin technical words:

templom (church) lat. templum
 káptalan (chapter of a cathedral) Lat. capitulum (main community)
 frater (Latin for brother)
 patronus (patron)
 plébános (parish priest) (means caretaker of people)
 pásztor (pastor, shepherd)
 káplán (chaplain) Lat. kapellanus (caretaker of the chapel)
 mester (master craftsman, schoolmaster) Lat. magister (teacher)
 prépost (provost, dean) Lat. prepositus (placed forward)
 kálvária (Calvary) (sufferings)
 kolostor (cloister, convent) Lat. klostrium (religious house)
 cella (cell, room)

mise (Mass) Lat. missa (sending)
misszionárius (missionary, someone sent out)
ministrans (ministrant, altar-boy)
ostya (host) Lat. Hostia (sacrifice)
sekrestye (sacristy) Lat. sacrista (holy place)
stáció (station of the Cross)
oltár (altar) Lat. altaria (high place)
pogány (pagan) Lat. paganus (rural, country)
pédikáció (preaching, lecture)
testamentum (will, testament)
kántor (cantor, singer)
penitencia (penance)

Few ecclesiastical terms are found which are borrowed from Slavic:

malaszt Slav. milost (mercy)
vecsernye Slav. vecser (vespers)
barát (friend)
felebarát (fellow-man)

Why have I treated this question in such detail? Because with the strength of numbers I wanted to refute the loud but empty statements of Pauler and his followers regarding the spreading of Christianity among the Magyars.

How does Pauler's unsubstantiated statement relate to the truth? It relates as 4 relates to 193, because the number of Magyar technical words is 193, the Slavic words 4, the Greek 38, and Latin 24. I could not express that truth any better than these numbers. Let us now see what the Magyar technical words prove. They prove that these words can be understood by every Magyar speaking person because these words are Magyar. Now how is this possible? Because these words originated in the second and third centuries A. D. and were all in use (speaking of the Christian religion) in the sixth and seventh centuries A. D.

How is this possible when the Magyar Conquest took place in the year 896 A.D.? It was possible that the Magyar language was

not brought into the Carpathian Basin by Árpád's army people, but rather by the ancient populace whom Árpád's people found there and conquered. Only the ancient populace could have used these Magyar technical words, because they were speaking the same language as the Magyars of today. There is no other comprehensive explanation on this topic. The Christian religion belonged entirely to the ancient populace. Árpád's "Turkish" people picked up this religion at approximately the same time that they picked up the language from the ancient people, and so they slowly became Christian also. As history shows, the descendants of the conquerors revolted against the new religion in the reign of King Endre I. in the years 1047-1060.

TRANSLATOR'S FOOTNOTES TO CH. XXXV.

1. Those who remained after the Ice Age.
2. For Sumerian origin of "udvar" see Ch. VII.

XXXVI.

HALOTTI BESZÉD (FUNERAL SPEECH).

Linguists and historians used to state that this speech was the oldest written document in the Magyar language. Because it is a Christian ceremonial speech, it cannot be older than Christianity. In this work, I found the names of many Magyar settlements, which are many thousands of years older than the text of the so-called *Halotti Beszéd* (Funeral Speech). This funeral speech is without doubt the oldest Christian ceremonial text, which is read by the priests out of a ceremonial book in the presence of the mourners around the coffin. Rather than being a spontaneous speech, where the text is changed according to the person who died, it was a specified text in the ceremonial book, because the burial was a Christian ceremony, as were Christening, Confirmation or Marriage.

Which church did this Magyar ceremonial speech belong to?

It belonged to the ancient Magyar Christian church, of the Eastern Rite. In this Church, the ceremonial language was a formalized version of the language of the people. So the vernacular was used as the altar language. On the other hand, the Western or Roman Church had only one ceremonial language — Latin — which all nations used. Here, it wasn't important whether the people understood it or not or whether they progressed spiritually. The important thing was to keep the laws of the church, the laws which applied to everybody. The Latin Church did not care whether the people understood the Sunday Mass which they were compelled to attend. At last, almost two-thousand years later, came very intelligent Pope Paul VI., who corrected that obvious mistake, and made the vernacular the altar language in the Western Church also.

If the text of the *Halotti Beszéd* does not originate from the ceremony of the Western Church, but rather from that of the Eastern Church, then this text dates back further than the time of St. István (Stephen), because in the reign of St. István, the Western or Latin ceremonial language came into use and replaced the old one, the people's tongue, as a ceremonial language.

We cannot determine linguistically from which century before St. István this speech in the Magyar language originates. No doubt it is very old, because in it, the word "homu" is used instead of "hamu" (ash) and the word "eleve" instead of "élő" (living). These two words are formed according to the Sumerian pattern. The word "homu" as I have already analyzed in the Sumerian language, means "burned wood". "Eleve" in the Sumerian language meant "Élő Isten" 'the living God', who gives life to every creature, because He is the Source of life and its Creator.

Someone among the Vogul theorists fabricated the explanation that "eleve" meant 'at the beginning of time' and, ever since, every scientist, even today, explains it as such, and disregards the fact that, if the word "eleve" in the *Halotti Beszéd* is an adverb of time, then the sentence in which it is used has no subject. It was József Szinnyei himself, the great Vogul theorist and pro-

fessor at the Budapest Academy of Science, who wrote a Magyar Grammar, in which he states that every sentence has to have a subject and predicate, because without these, there is no sentence.

The writer of the *Halotti Beszéd* (Funeral Speech) was an experienced writer, because he took the word "eleve" as the subject of the sentence, and as that person who created Adam. Therefore, because He created, He must have been God, and that was what He was only his name was not pronounced exactly as it is written in the documents. This was a Roman attempt to reproduce a non-Latin pronunciation in a written form, with Roman letters.

At that time, I read many thousands of documents from the Árpád Era, therefore I must have some experience in reading these documents correctly. These documents seemed to follow no strict grammatical rules and the authors had to attempt to reproduce in Roman letters such Magyar sounds which they did not have in the Roman alphabet. Such a sound was, for example, the "ő". In one of the Árpád documents, the village name "Ökörd" is written "Vkvrd" (Ch. IV. 2. 488) The writer replaced the letter "ő" with the letter "v". In another document (Ch. V. 1.49), the island of "Ölbó" is written "Ilbeu"; in a third one (H.O. V. 26), the name of the village "Lő" is written "Luew".

The word "eleve" cannot be read exactly as it is written, but we have to read it in the context of these documents. According to these facts, the syllable "eve" in the old Roman writing technique, should be pronounced "ő". Therefore, the correct pronunciation of the word "Eleve" (he who created everything) is "Élő". The word "Eleve" therefore has meaning also, because "élő" (living) is the adjectival participle of the verb "élni" (to live). Therefore the word "eleve" is related to the following words:

"élet" (life); "éles" (living); "élmény" (a delightful experience); "élénk" (lively); "élvezet" (pleasure); "élelem" (food); "eleség" (food); "eleven" (living); therefore "eleve" cannot be the equivalent of the word "kezdet" (beginning), which the

Vogul theorists fabricated without any foundation and against the laws of linguistics.

Therefore this falsification stands alone, independent of other cases in the history of languages, yet many professors and members of the Academy of Science have declared it to be true. Theologians paid no attention to the last words of Jesus on the cross when he sighed "Eli. Eli. lamma sabaktani?" meaning "My God, my God, why hast thou forsaken me?" In Magyar this is "Élem, Élem..." Jesus spoke these words in Aramaic, and the letter "i" is a possessive suffix.⁽¹⁾ Therefore I have translated it to "Elem" which corresponds to the Magyar word "Élő". So, Jesus called the creator "él" or "Élő" just as all the people in Mesopotamia did at that time, under the influence of the Sumerians.

The Magyar linguists should have at least recalled this relationship for, until recently, when one went before a jury, one had to make an oath in this form: "Esküszöm az Élőistenre hogy tanuvallomásomban igazat mondtam". ("I swear to the living God that in my statement I have spoken the truth.") Who was that Élőisten? He was the Sumerian God, the Creator, who gave life and created the world, who in the **Halotti Beszéd (Funeral Speech)** was described in words which cannot be misunderstood, who created the first man, Adam, through his mercy, and placed him into Paradise (the Garden of Eden), into a home fit for God.

This name for God "Élő" was borrowed by the Arabs, neighbors of the Sumerians, as "Allah", yet the Syrian, Phoenician, Chaldean and Aramaic languages use "Él", and the Hebrew language "Elohim". There is no doubt about the relationship of this word to the Magyar "Élőhim" (stag). Later on this name changed to Bél, Bál, (Baal). One part of the ancient Magyar-Sumerian speaking populace kept the form "Él" or "Élő", and another part kept "Bél" or "Bál". The writer of this book researched fifty-eight settlement names which include the name of the God "Bél" or "Bál". The form "Élő" (living) was not therefore an attributive adjective to the word "Isten", because to even the most backward people God is everlasting. Therefore it is a

fantasy to state that the meaning of the words "Eleve" and "Elő" of the **Halotti Beszéd** (Funeral Speech) is to be "kezdet" (beginning), and swindle the word out of its meaning: God.

Where did the text of the **Halotti Beszéd** appear? It was found as part of the binding material in the hard cover of the so-called "**Pray Codex**" of Gyorgy Pray, a Magyar Historian. What was this? It was a Latin ceremonial book of the year 1220, and this one sheet of paper, on which the **Halotti Beszed** was written, was found between the wooden cover and the outer leather cover of the Codex.

How could it have got there? It could only have got there when the monk who covered the codex put it there as filler paper. Now only this one page, but the whole book became worthless filler paper because this old ceremonial book, which was written in the vernacular, was condemned to be replaced by the new ceremonial language of the church: Latin. Therefore it is a matter of accident that this one page of the Magyar ceremonial speech has survived. This Magyar ceremonial speech is older than the Latin ceremonial book.

To give my readers a clear picture of the political situation of this time I will treat more thoroughly overall the political background of church and state. In the year A.D. 476, the Western Roman Empire ceased to exist. The last Emperor, Augustulus Romulus was exiled to the beautiful, rich former palace of Lucullus, by Odoaker, commander of a German regiment. Odoaker established a military rule, with himself as leader. He sent the Emperor's Crown jewels to Constantinople to the Eastern Roman Emperor. Odoaker could not enjoy his power for long, because, Theodoric, the leader of another Germanic tribe, the Ostrogoths, not only took away his power, but also his life. Theodoric was in his turn chased away by another Germanic tribe, the Lombards. A fourth Germanic tribe, the Franks, took over the power from the Lombards.

From this Germanic tribe descended Charles, King of the Franks, whom history calls Great, (Charlemagne) who conquered

the whole Western Europe. The title of King was not enough for him; he wanted to become an emperor and, more precisely, Emperor of Rome. This would only have been possible if an actual Roman Emperor had given him this title, just as in former times, when the Roman Emperor passed on the title to his successor. This title of Emperor could only be conferred by one who already possessed it. The only Emperor at this time was the Eastern Roman Emperor, whose capital was in Constantinople. Charles therefore asked that title of the Eastern Roman Emperor, and the hand of a princess, but the proud Eastern Roman Emperor refused the German leader who was as yet unknown. Then Charles turned to Pope Leo III., who in 799, at Christmas time, in Rome, crowned him Emperor of Rome although Pope Leo had absolutely no right or power to do so. However, this was unimportant, the fact that Charles became emperor was the important thing. Who dared to question the right of the Pope?

It was obvious also that the deeply humiliated Charlemagne wished to pay back his humiliation as soon as possible. Therefore he planned to gain control of a state neighboring the Eastern Roman Emperor, in order to show the Emperor his power. In his way was a strong military state, the Avars, who were on good terms with the Emperor of Constantinople. They were also partly Christians, or more, exactly, they belonged to the Eastern Church, as did the ancient populace whom they previously conquered in the Carpathian Basin.

To clarify the events of the war, I will quote parts of Einhard's biography of Charlemagne.

"This war was prepared and conducted with the greatest care, skill and effort; yet in spite of this it still lasted eight years. The now demolished Pannonia, with the King's palace, which was razed to the ground, clearly shows the number of battles and the extent of the bloodshed. **The Hun (2) aristocracy fell last, their glory dissolved into air, and their treasure became booty. In human memory there was never a war in**

which the Franks became so rich, because up until this time they had been poor."

I remind my readers that, at that place where at one time the capital of the Avars stood, there is a desolate stretch of land called Fövény, where archeologists have excavated the foundation of a church with three arches. The Christian Franks destroyed this Christian church because, in this church, the people did not worship God in the same way as they did, in the Latin language, but in their own tongue. They belonged to the Eastern rite and not to the Roman, under the Pope in Rome. Before the Frankish regiments stepped over the Avar borderline, they feasted and prayed for three days, but this religious hypocrisy was only a mask, because it did not prevent them from committing un-Christian acts of devastation or robbery.

The country of the Avars was entirely destroyed. It was in vain that the leadership of the remaining Avar army, after the fall of Pannonia, transferred the Pannonian Western guards, the Szék-éli army people, (Szeklers) to the Transylvanian mountain passes. The Bulgars, encouraged by the Franks, occupied the whole territory of the Carpathian Basin bordered by the river Danube, and it was no accident either, that the Bulgars, in 814, reinforced with the remaining Avar regiments, attacked the Eastern Roman Empire.

It was not accidental either, that the Eastern Roman Emperor made an alliance with the ancient Magyars who were living right behind the Bulgars at Etel-köz (Atil-köz). It wasn't accidental that the Magyars began the conquest in 894 and completed it in alliance with the Eastern Roman Emperor. The Bulgar regiments who were defeated in their own homeland,(3) were not able to give aid to their regiments in the Carpathian Basin. So the whole Carpathian Basin fell into the hands of the Conquering Magyars in 896 A.D.

It isn't accidental that Skylitzes the Greek historian noted that, in 943, three Magyar leaders, Termacs, a descendant from the house of Árpád, Gyula, second in rank after the prince, and

Bulcsú, nicknamed Horka, were christened in Constantinople, and the Emperor himself was their Godfather. They all received the greatest Roman decoration, the title of Patrician. There is obviously a connection between this decoration and the fact that in 954-955, in an attack against the German Emperor, Bulcsu was the commander-in-chief.

Yet this military engagement ended with a Magyar defeat and a German victory. However, this victory, even according to the German Emperor (Otto I.), was only a tactical victory. That was the reason he did not take over Magyarország with his victorious army. He wanted first to ease the tension between the two Empires by diplomatic negotiations and then, with united forces, fall on the Magyars.

After a lengthy preparation the German Emperor, Otto I. created a closer friendly relationship with the Emperor of Constantinople, when his son Otto II., who became his successor a year later, married a Greek princess named Theofania in 972. In the same year, the German Emperor himself regained Ostmark, (the present Austria), which the Magyars, since their decisive victory over the Germans in 907, had occupied up to the river Enns. The Germans were at the river Lajta and, at the lower Danube, was their relative, the Greek Emperor, the so-called Bulgar killer, Vazul, who took Bolgárfehérvár (the present Belgrade) from the Bulgars.

The relationship between the two emperors meant, in political language, that the question of the Danube valley would be solved with mutual understanding and according to mutual interest. In 972 Prince Géza, the father of King Stephen who later on became Saint Stephen, was able to measure correctly the new political situation and its bearing on the future of the Magyars. Therefore, in 973, at Easter, when Otto the Great, the German or Holy Roman Emperor, at the peak of his glory, held a celebration at Quedlinburg, at which the Eastern Roman Emperor, the King of France, all the German Princes and the Slavic kings appeared, Géza's first step was to send an envoy of twelve mem-

bers to the gathering, offering a friendly treaty to the Germans. According to the German chronicle writer, the twelve bearded Magyar representatives made a big impression. This friendly gesture resulted in the marriage of Stephen, the heir to the Magyar throne, to a German woman, Gisella the Emperor's niece, daughter of his younger brother, the Prince of Bavaria. Gisella's brother, under the name Heinrich II., in the year 1002 became German Emperor.

The Magyar foreign policy, the Magyar nation, or more correctly the Magyar ruling house, finally had to choose in which direction to turn, East or West. To the East, the Emperor's power was weakening. To the West, the German power was strengthening. To the East, the Church had very little influence on the politics of the State; yet to the West, the most reliable supporters of the ruling house were the military bishops, as regiment or troop leaders. These bishops were not motivated by self-interest, therefore they became more reliable as supporters of the ruling house than the Emperor's brothers. In other words, in the west, the Church and the throne relied on mutual support. These military bishops were not only supporters of the throne, but also of the dynasty, the ruling house. St. István also founded a dynasty.

Besides this, the west had to consider the power of the Pope. A war broke out between the German Emperor Heinrich IV. and Pope Gregory VII. The Emperor lost and, at the castle of Canossa, in 1077, for two winter's days, the Emperor had to wait barefoot in the Pope's hall until he was allowed an audience. History calls this expiation "Canossa-járás" ("Canossa Going").

St. István was a clear-sighted man, a real politician. That was the reason that he brought the Pannonian Christians, who belonged to the Eastern rite, under the influence of the Roman Pope, so that he could use the power and influence of the Pope against the German territorial demands. His political awariness saw that this action was necessary. In every bishopric he appointed a reliable Western priest, and, through them, he gained the support of the Pope. Pope Sylvester II., who gave the crown and the title

of King to St. István, praised him as a powerful king of the Scythians, when he spoke of him to Otto III., as I have previously mentioned.

For the last thousand years not one historian has dared to question the validity of Saint István's decision. The writer of this book can only say that that hand, which was able to hold together his people's factional powers, was a holy one. Yet deep inside there was undeniably a wound. Why couldn't the language of the *Halotti Beszéd*, the Magyar language, have remained as an altar language, since this would also have had a strong effect on our future and on our language also?

I have extended this explanation a little, but now I believe that the present Magyar people will easily understand how it was possible for one page of our Magyar Language Ceremonial book to become part of the cover of the Pray Codex. Between the Eastern and the Western Christian Church, there was a rift which was unbridgeable, therefore if the Western Church became influential in places where the Eastern Church had previously been influential, they destroyed every trace of it. Hungary was one place where this happened.

“Látjátuk feleim szümtükkal mik vogymük iszappor és homu vogymük. Mennyi milosztban teremté Élő mü ösmüket Ádámut...”

Original text of the *Halotti Beszéd*.

TRANSLATOR'S FOOTNOTES TO CH. XXXVI.

1. In Magyar “-em” is the possessive suffix.
2. At that time the names “Avar” and “Hun” were synonymous. They were commonly called Avar-Huns.
3. The Bulgars were defeated by those Magyars who remained in Etelköz and who made an alliance with the Eastern Roman Emperor. These Magyars did not accompany Árpád and his conquering tribes into the Carpathian Basin.

GREAT HUNGARIA.

I have to mention a country named Great Hungaria, to which King Béla IV., in 1235, sent a Dominican father named Julian and three companions, to search out the related tribes which remained there. The Vogul theorists who called this land Great Hungaria, were mistaken, because only one country existed with this name and that is the present Magyarország (Hungary) in the Carpathian Basin. It seems that King Béla IV. wanted to use this Magyar-related people, who were also from Asia, to settle in his area and to fight against the Mongol invasion. In the Carpathian Basin there was plenty of place for such a large new settlement of the related tribes.

On his return Father Julian's journey was recorded by Brother Richard. According to the chronicle, four of them started out on the expedition but two of them could not take the physical hardship and turned back halfway. The third died from privation. Father Julian offered his services to a Saracen (Mohammedan) priest and, with him, he reached Great Bulgaria, beside the river Volga, from where the Danubian Bulgars originated.

Here he met an Ungar woman who directed him to the right place, and thus he reached Great Hungaria, which at that time, and even today is called Bashkiria.(1) According to Brother Richard:

“He found them beside the big river Ethil (Volga), and when they saw him and understood him and recognized him as an Ungar, they were very happy. They carried him from house to house, from village to village, and asked all kinds of questions about their blood descent, the Christian King and about the country. They listened with the greatest interest and attention to whatever he wanted to tell them about religion or any other subject. That was possible because both their language and his were Ungar. They are Pagans, do not know God, and they do not worship idols either. They do not cul-

tivate land, but they raise horses. They have plenty of horses and weapons and in battle they are very brave.

“The Tatar prince is a neighbor of theirs. The Tatars engaged in battle against them and were not able to beat them. In fact, in their first battle they defeated the Tatars. In appreciation of their strength, the Tatars chose them as partners, so they joined with the Tatars and together with them they completely ruined fifteen countries.

“In this land of the Ungars, Father Julian met the envoy of the Tatar Prince, who told him that the Tatar army, which at that time was five days distant, wanted to fight against the Germans. Therefore they were waiting for another regiment which the king had sent to Persia.”

This land today is Bashkiria, and the people who were living there under the name of Ungars, were the “Bashkirian” people. This name is made up of two “Turkish” words, “bas” meaning ‘five’, and “gur” or “gar” meaning ‘tribe’. Therefore “Basgur” or “Baskir” means five tribes. These tribes broke away from the conquering Magyar people at an unknown time, and moved up towards the North, to an area beside Great Bulgaria. The Magyar people in the Carpathian Basin in the time of King Bela IV. remembered that earlier a considerable number of people broke away from them and they even remembered where these people had gone (Bashkiria). According to the most recent information there still exist two tribes among these people, the Jenő (Jeney) and the Gyarmati (Jurmati) which were also included among the Magyar conquering tribes. These facts prove that at least part of these two tribes came with Árpád into the country which is now Magyarország, while the other part remained in Asia. **These tribes therefore have “Turkish” names and they are army peoples of Turkish origin. They defeated the Tatars in battle.**

The Voguls were a poor people who existed by fishing, hunting and picking wild seeds and berries and, except for their dogs, they had no other animals; even today they have none. It was

not likely that they could have had horses at that time. They are living today in tents, two or three to a settlement, within one or two day's walking distance from each other. The Vogul theorists disregarded these facts and they stated that those Bashkirians who were found by Father Julian, were Voguls and that their language in Father Julian's time was a Finn-Ugrian language and later on it became a Turkish language. According to them, this was the only way Julian could have understood them, and they him, because the Magyar language which he spoke was of the Finn-Ugrian family.

I have never been to Bashkiria, it is true, but I have met a pure Bashkirian man whose name was Galimdzsán Tagan. He was a Russian Colonel in World War I. and, after the war, he settled down in Magyarország. He had previously been a prisoner of war. I first met him at the home of the curator of the Ethnographical Museum, Dr. István Gyóffy. When we were introduced it seemed to me that we had met before. He had typical "Turkish" Magyar features. I asked him if there were any Vogul influences on the Bashkirian language. He answered that others had also asked him the same question and had even encouraged him to write about the relationship between the Bashkirian and the Vogul languages. He had refused every encouragement because the Bashkirians, not only in their name, but also in language and origin were "Turkish" at the time when they were living together with the conquering "Turkish" peoples, who later became the conquering Magyars, and from whom they separated.

In this question a decisive factor is that, according to the writings of Brother Richard, the language of the remaining Ungars (Bashkirians) was: "entirely Ungar, and they understood him and he understood them." What was that Ungar language spoken in Bashkiria? It must have been the language which the Bashkirians spoke as their mother-tongue, but this language was also spoken by Father Julian and only in the land of Magyarország. This common language is the proof of the relationship between the Bashkirian and Ungar (Magyar) peoples.

What was that Ungar language spoken in Magyarország? It could not have been the language of the ancient conquered people because, in King Béla IV.'s documents, the language of the conquered people was called the "Vulgaris", that is the commoners' language spoken in the entire Carpathian Basin. Therefore the only language which could have been the Ungar language was the language of the conquering army people, (Magyars) who were commonly called Ungar (Hun-gar) (Huns), and the country was called after them (Hungaria). In the time of Béla IV., the language of the Ungars was still "Turkish", just as the Bashkirian language still is today, while the Hungars (Magyars) in Magyarország acquired the language of the conquered ancient people and, at the same time, lost their own "Turkish" language, as I have written previously.

TRANSLATOR'S FOOTNOTE TO CH. XXXVII.

1. Bashkiria is an autonomous republic in East Soviet Russia.

XXXVIII.

THE MAGYAR PEOPLE'S FIGHT FOR THEIR EXISTENCE AND INDEPENDENCE IN THE NEW HOMELAND.

Saint István was almost a fanatic for he thought that his people's existence was dependent on a friendly relationship with the neighboring German Empire. He also thought that, if he were able to persuade his people to adopt Western Christianity, his country would become a member of the Great Western Church. The resulting friendly atmosphere would end the struggle between the two nations. **To this end the Magyars even sacrificed territories. On their own accord, they gave up the territory between the River Lajta and the River Enns to the Germans.**

In the little Austrian city of Melk, on the road to the ancient abbey, there is a little tablet on a stone pillar which states:

Melk in the Middle Ages was called Molk. It was the bor-

derline stronghold of the Magyars from 906 to 984. Prince Heinrich Hohenstaufen, who later became Emperor, took it from them.

The truth is that the Germans did not take this place from the Magyars by armed force, but the Magyar forefathers, in the hope of peace and friendship, moved out of it on their own accord. Heinrich Hohenstaufen was Saint István's brother-in-law, Princess Gisella's brother, who became Emperor as Heinrich II. This territory, between the rivers Lajta and Fischa, Princess Gisella had brought as a dowry, in 973.

According to our chronicle writer, St. István was so attached to the idea of Christianity, that his uncle Koppány was ordered to be cut into four pieces, because he was the leader of a revolt of the Christians of the Eastern rite. His Christian name was Mihály the Christian. István ordered Mihály's son, Vazul, to have his eyes pushed out, and he ordered soft lead to be poured into his ears, so that he would be unsuitable for the throne. The sons of his other uncle, László Szár, the young Endre, Béla and Levente were exiled from the country, because they were not friends of the Germans. They had no faith in the support of the Western or German Emperor, but rather in that of the Eastern or Greek Emperor. István did not let these exiled nephews come home after the death of his son Imre. If he were to die, there would be no heir to the throne except for these nephews. So he chose as his heir, Peter, the son of his sister and the Venetian Doge, Otto Urseolo. Here he disregarded the Arpadian seal of blood,(1) which stated that the Árpád family alone had the right of succession.

Why did he do all this, this hard, cool individualist and clear-sighted politician? He did it so as not to jeopardize the existence of Magyarország; the country had to have peaceful policies toward the West. In order to step into the great community of Western Christian people, there was only one condition, to have the same religion, where the Western Roman or German emperor

had the same duty as Propagator and Defender of the faith, as the Pope himself. This is the only way to understand the deeds of St. István when he often acted against the customs and rights of his people. His ultimate goal was to ensure the nation's future existence.

In what was Saint István mistaken? He was mistaken in supposing that his German neighbors were thinking in the same way as he did. Yet during the course of history, he often did not learn from his native wisdom, but from hard lessons. The desire for power, and the possibility of the accomplishment of his ends, often made him forget reason, and often caused a national catastrophe.

While his brother-in-law was the German Emperor, there was no trouble because the relatives had a mutual understanding. The Magyar king even sent troops to support some of the German Emperor's engagements. When the Emperor, István's brother-in-law, died in ~~1201~~, and the crown was inherited by Konrad II., the Germans immediately resumed their offensive policies, attempting to bring the neighboring peoples under their control. 1024

The Germans started the hostilities. From the neighboring land of Bavaria, from time to time they broke into the Western territories of Hungary. Obviously the Magyar border-guards retaliated quickly. In addition to direct attacks, Emperor Konrad II. tried those encircling policies which Emperor Otto the Great had attempted in his time. He wanted to make a friendly alliance with the Eastern Roman Emperor against the Magyars; but he was afraid to rely entirely on his own power in this experiment; the Magyar warlike virtue could not be underrated. Therefore, Konrad II. sent one of his reliable men, Bishop Werner of Strasbourg, to Constantinople. That was in 1027. Werner, with a large escort, got as far as the Magyar border, but St. István learned the purpose of this bishop's secret plan and denied him entry to his land. Of course the Germans exaggerated the seriousness of this action, because they needed an excuse for Konrad's manoe-

ver, which he had planned a long time before. Therefore they had to stimulate the Germans' nationalism in order to make the officials accept the war.

In the year 1030, the German military crossed the Magyar border near Moson, in order to be able to march on the right bank of the river Danube towards Esztergom. At the same time a Czech regiment, under the command of Prince Bratislav, marched on the left bank of the river. This regiment advanced to the river Garam, and ruined and robbed everything, but the German regiment was stopped at the river Raba, because the Magyar main regiments strongly defended the river crossings.

The Emperor's attack was a complete failure and, to his shame, he was forced to turn back. The Magyar army completely scattered the defeated German regiments and occupied Vienna. The Emperor, without his regiments, was chased by the Magyar frontier troops into the Monastery of Altaich and from here to the territories of the Rhine. St. István, however, did not make his regiments overrun Germany because he was not aggressive. All he hoped for and wished to accomplish was the safety of his country from the West. Therefore he offered peace to the Germans. This offer was accepted by the Emperor's son, Heinrich, Prince of Bavaria, who was the representative of the Emperor himself. Therefore the territories between the rivers Lajta and Fischa finally became Magyar territories, and the land north of the Danube, from the right bank of the river Morva up to the tributary of the river Thaja, also fell under Magyar command.

After the death of St. István in 1038, there was peace with the Germans, but in the time of the successor of Saint István, King Peter, the new German Emperor again interfered into the interior problems of Magyarország, to fulfill his old dream of conquering Magyarország, but he did not succeed.

TRANSLATOR'S FOOTNOTE TO CH. XXXVIII.

1. The seven chieftains of the Magyar tribes pledged their allegiance to Árpád, their leader, by a seal of blood. They pledged always to elect an heir from his line.

A GERMAN FEUDAL STATE.

After the death of Saint István, according to his plans, his nephew Peter Orseolo was easily raised to the throne by the castle-bailiffs aided by the German "guests". In the time of Saint István there were forty-five castle-bailiffs. That meant forty-five royal battalions. The "guests" were the immigrant knights. "The Guests bring great profit", wrote St. István in his memoirs, to his son Imre, "because, since they come from different territories and states they bring accordingly different weapons and military science, which honor the country, and they are a show of splendour for the king himself, and they chase away the foreigners' boldness. A country where there is only one language and moral code is weak and flimsy..."

Just as today, only the power of weapons was able to chase away the foreigners' boldness. Therefore, St. István, in writing to his son, recommended as friends those foreign knights who helped him to weigh the scale on his side against his uncle Kopány. Therefore the Magyar historians and amateur politicians are mistaken in their explanations when they say that, in this respect, his theories are very advanced for that time. He advocated the peaceful co-existence of peoples speaking different languages.

These foreigners whose families at that time could not yet have spread, or even married into the conquering families, could only have maintained their power by a close unity among themselves and with the bailiffs. Aligned against them in the struggle for power were the heads of the conquering families who were leaders of the Magyar army. These factors were at the root of the conflict between King Peter and the nation, and this conflict was even more aggravated by Peter's attitude. As Simon Kézai, the Magyar Chronicle writer noted of him: "he despised the nation's aristocracy and the nation's army leaders." Therefore the nation's church leaders cautioned him to be more considerate to-

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wards the powerful aristocracy. This did not help either, so the nation took up arms and chased him away, and in his place elected St. István's brother-in-law Sámuel Aba, who was sympathetic towards the conquering families.

Peter ran to the German Emperor, Heinrich III., for refuge. Heinrich was the son of Emperor Konrad who was defeated by St. István. He inherited a huge empire and his father's driving urge to conquer. He possessed, of course, the German principal cities and the earldoms in Burgundy, Alsace, Lotharingia, Northern Italy as far as the Papal States, Holland, Belgium, Czech-Moravia and Poland. He was also expecting a dowry from his wife Agnes: the entire territory of Aquitaine, the Southern part of the Loire, in the country of France. Therefore it is possible that he wanted to see Magyarország among the feudal states. His readiness to help Peter suggests this.

The Emperor moved his regiments against the Magyar homeland in 1042. The Czech prince Bratislav was with him also. This engagement, however, was not a big success, because it only resulted in his obtaining Hainburg (Hunnenburg: Hunvár: Hun-vár, meaning Hun castle), and Pozsony, because Heinrich could not or did not want to go to Transdanubia where the Magyar regiments were waiting for him. So he was obliged to return with unsettled business.

In the following year, 1043, he marched up again to the Magyar borders, but Sámuel Aba, the Magyar king offered him a very advantageous peace-offer, which he found very acceptable. In that peace treaty, King Aba gave up the Magyar territories of the Lajta as far as the mountain of Szárhegy, and also promised to pay a ransom of four-hundred pounds of gold, backed by guarantors and to set free the German prisoners of war. However the nation's self-esteem did not agree to these humiliating conditions, so King Aba did not dare to fulfill his obligations.

In the following year, 1044, the Emperor attacked Magyarország with a strong power. The world's greatest lord of that time,

with the greatest army was not willing to undertake further negotiations. One of the German chronicle writers openly wrote that the German Emperor's goal was to conquer Magyarország.

Master Simon Kézai writes of this campaign in detail. He mentions that the Emperor was attacking from the direction of Sopron, but at Babót could not cross the flooded river Répce and the flooded territory of the little Rába. Therefore he marched back along the river Rábca until he found a suitable crossing place, and so he was able to march along the highway to Győr. The battle took place on July 5, in the village of Menfő, near Győr. Although the Emperor won this battle, and scattered Aba's regiments, it was not an easy victory, because the German chronicle writers do not boast anywhere of a big victory.

Simon Kézai writes of the battle as follows: "In this battle a large number of Germans died." Therefore, this place where the battle took place is called in the German language, even at present "Florum Paiur" or "Verloren Bayer". This place in the Magyar language is called "Weznemut" or "Vésznémet". "Vész" means 'danger'. "német" means 'German'. According to the present Magyar word order we would say "Németvész", but at that time the Sumerian word order was still in use. That is proved indubitably in this word.

King Sámuel Aba lost his life in the retreat. Emperor Heinrich marched into Székesfehérvár, and the victory celebration and the Vassal's Pledge took place in the same cathedral that St. István had built, where his remains had rested for six years. Here the Emperor accepted the feudal pledge of Peter. In the text of the pledge was included that the Magyar King was a faithful subject and vassal would not leave his feudal lord, and would not rebel against him, but rather help him in material goods and arms in every engagement. Also included in the text was the statement, that Magyarország would be a part of the German Empire, as a feudal state. With this, Magyarország lost her independence and sovereignty.

In a symbolic action, Peter handed a golden spear to the greatest feudal lord, the German Emperor. So St. István's life's creation, his life's ideal, crumbled at his grave. Therefore this idea was symbolically buried beside the grave of St. István. The most important figure in this burial was Peter whom St. István himself had arranged to become his heir. The proud and happy victor was the German Emperor of whom the Magyar nation could rightfully have expected a peaceful neighborly life, because the Magyars, in giving up Ostmark (Austria) made a territorial sacrifice.

The Germans soon forgot this sacrifice. Therefore there was no other choice than to hammer this lesson again into their heads.

XL.

THE RECOVERY OF NATIONAL INDEPENDENCE.

The celebration at Székesfehérvár had ended and the haughty Emperor left the country with the sure feeling that he had succeeded in overcoming the hardy Magyar army nation, and that its King Peter, would have a peaceful rule. This tranquility was only a facade because the Magyar nation could not tolerate such humiliation from anyone. Like an injured wild beast, the whole nation roared. All at once the differences between the tribes and families and the castle armies disappeared.

In the space of one day, this saying was formed as a national proverb: "We do not pay the Germans in gold, but in steel." The Magyars did not look on Peter as their king, but rather as the German Emperor's pawn. I have noted from different sources that even the foreign church leaders and knights stood for the Magyar nation. Bishop Gerard, with two of his partners, ran to Endre when he heard of his arrival. Martin, the bailiff of Pozsony (Bratislava), who twice defended his stronghold against the Germans, was the son of that Vecellin who killed Koppány in the battle of Veszprém. The believers in the ancient religion, under the leadership of Vata, also supported the Magyars. Prince Endre came

home with his younger brother Levente, as soon as he was asked to. When the people learned this news, revolution broke out throughout the country. Peter tried to flee but he was caught beside Fehérvár, in the village of Zámoly, where he was blinded. Endre took over the power with a firm hand. First of all, he wiped out all trace of the pagans. He offered peace to the German Emperor and even appealed to the Pope for intervention. But the Emperor made conditions that the nation could not accept.

In the year 1050, Gebhard the Bishop of Regensburg, a relative of the Emperor, attacked the western part of the country and ruined it. The Magyars at once responded and attacked the castle of Hainburg.

The Emperor, after recruiting a very large army from the entire territory, in 1051 moved against Magyarország. The German fleet on the Danube which was equipped with food and armaments, was under the command of Bishop Gebhard. On the Northern side of the river Danube, another very strong militia marched under the command of Bratiszlav and Welf, the prince of Carinthia.

To avoid the moors of Rába and Marcal and also to lead the Magyar army leaders astray, the Emperor marched from the direction of Carinthia through the counties of Vas and Zala, took the old Roman military road at Sümeg and moved towards Fehérvár. The Magyar scouts soon enough found out the direction of march. Therefore they evacuated the populace and animals from a wide strip of land and destroyed all the food. The Magyar tactics were, first of all, to tire out the Germans in small fights, then to defeat them first morally, and then to break their resistance and their fighting spirit. Under these circumstances, when the German regiments reached Fehérvár, they were already defeated. They could not take the capital. The Emperor ordered a fast retreat and led his regiments home along the shortest way towards Győr and Sopron.

The Magyar regiments were outstanding in chasing the enemies, as Leo the Wise, Emperor of Byzantium mentions with

praise in his book "The Tactics". In such a situation, they did not care for booty like the other European regiments, and their goal was the enemy's complete annihilation. So the enemy retreats turned into a run. But the infantry was not able to run in front of the light cavalry or the heavy steel cavalry. Therefore the loss of the German regiments was obvious.

The same fate was waiting for the northern regiments. The fleet, which could have been a vital supply source for the German regiments, had previously retreated, because Bishop Gebhard sent a letter to the Emperor asking for another command for further action. This letter got into Magyar hands, and in the name of the Emperor, they gave them the command to retreat at once.

The Emperor arrived at Hainburg October 25 and on November 12 he was in Regensburg. The deeply humiliated lord thought only of revenge. Therefore Endre's peace proposals were in vain, although Adalberg, an Austrian Marquis, and Pope Leo IX. personally intervened for peace.

In the following year, 1052, the Emperor appeared with another large regiment at Pozsony. The soil rumbled under his battle-machines and under the weight of his heavy cavalry. His battles were in vain. In vain he moved his regiments on the land and water. The Magyar castle defenders and the relief troops' heroic fights annihilated the huge German regiments. The Emperor was not able to break the Magyar military force with all his empire's power. The Czech prince Bratiszlav (after whom this heroic Magyar city is now named), was also there at this battle and was always with the Emperor, as were the other Czechs who were footmen to the emperors from the time of Charlemagne to the time of Franz Joseph.

On October 7, the Emperor was again in Regensburg, with Pope Leo, and he tried to soften Endre with the curse of the Pope. The Magyar King was not able to accept the Emperor's feudal rule over the Magyar nation under any earthly pressure.

It became obvious to the whole world that the German Emperor was not able to break the Magyar military power with all his

military force. This fact was assured by the Pope's secretary and trusted man, Wiebert, who noted in his diary: "The idea of the Roman Emperor conquering Magyarország has dissolved into the air." The weapons of the Magyars shook the German Empire to its roots, because after the success of the Magyar resistance, war broke out in Lotharingia, Flanders, Poland and Southern Italy. Everywhere a great whirlpool opened up around the high-reaching, blind Emperor.

The world's greatest lord at that time, who even gave the Pope orders, who considered himself the feudal lord above all the Christian kings, this lord who had the entire world in his hands, gave up the idea of conquering Magyarország, in which he had already established his title as feudal lord. He no longer wished to have the homage of Endre, but instead looked for his friendship, and therefore arranged the engagement of Endre's son Salamon to his own daughter Sofia, who was already engaged to the heir to the French throne. This marriage took place as a witness to the equality of the two powers. Really, this Magyar victory was of great consequence in World History, and it is worth the world emphasizing it and recording it.

Again a large crowd gathered at the Basilica of Székesfehérvár. They celebrated a Mass in which they expressed thanks to God. All the important people of the country were there, including Endre, the victorious king. They placed the Holy Crown once again on his head. There was also his young brother, Béla, the outstanding commander-in-chief of the victorious army. Their brother, Levente, was already resting beside his forefather Prince Taksony in a family vault. In spirit the whole nation was there, with a heart grateful to Almighty God, and with recognition toward the great King (St. István) and his worthy successor, the present king. Both of them were great, because they lived for the nation and so they belonged to the nation.

Now it became obvious that the exiled princes were not pagans or friends of the Greeks, but they were Magyars to the core,

and they were a great credit to their uncle St. István. Endre followed his politics. His brother Béla, whose son became the famous King László, initiated the case which canonized his uncle (István). He was the one who established the Szentjogiapátság (the Abbey which guards the sainted King's right hand) which exists even today.

XLI.

THE FAILURE OF THE GERMAN ATTACKS.

After Heinrich III. there were still a few emperors who tried to put the Magyars under the German yoke, but all tried in vain. Such emperors were Heinrich V. and Konrad III. They had to look hard for reasons to attack Magyarország.

Heinrich V. blamed King Kálmán, after Kálmán's conquest of Dalmatia, for endangering the border lines of the German Empire. Here is Aesop's fable of the wolf and the lamb as it applies to the Emperor. At that time the islands beside Dalmatia belonged to Italy and Italy was a part of the German Empire. The Croats and the Dalmatians were hoping for the help of the Magyar king against the Venetians, the German Empire and the exploitation of the Eastern Roman Emperor. That was the reason that they crowned the Magyar king in Zara to be the King of Croatia.

Venice is a city which is partly built on wooden pillars. The rapid growth of the city forced the people to drive pillars into the shallow part of the sea. For this project, they needed much wood and it was only possible to obtain this wood in Dalmatia. Therefore they cut down the whole Dalmatian mountain forest and these mountains became known as the Karst region. This Magyar reign meant the possibility of an insurance for existence for the people on the Dalmatian sea-shore, because the Magyars were able to defend them against three great powers.

King Kálmán was the most intelligent king of his time. His uncle, St. László, who did not have a son, was planning to give him

nate his brother Géza's son, Prince Álmos, to be his successor while he had the older one, Kálmán, brought up as a priest. According to our chronicle writer, Simon Kézai, Kálmán was already a bishop when King László died. He was blessed with a natural wisdom and firmness. Therefore it was not difficult for him to claim the right of a first-born. He became the rival of his splendid-looking younger brother, who already felt that he was king of the Magyars, because his uncle (St. László) had already crowned him as King of Croatia.

When Álmos's hope disappeared because of his brother Kálmán, he turned to the Germans for help. Emperor Heinrich V. at once started out with his regiments against Magyarország in the year 1108, to surprise the Magyar regiments and make their defense impossible. But the Emperor was mistaken. He could not fool King Kálmán. Kálmán had already reinforced the strongholds and strengthened the wading places along the Western borders.

The German regiments were able to overcome these obstacles but only with great difficulties, and they were only able to advance as far as Pozsony (now Bratislava) which they had been uselessly attacking for a long time. So they were forced to retreat without meeting the Magyar regiments. The German historians relate this campaign in a very dry manner. In the course of the campaign they could not find a moment which could add even a little to their glory. In all of the German writings one can feel the bitterness about the fact that the German Emperor with all his power could not overcome Magyarország.

The last serious attempt at conquest was not entirely the Emperor's project. The Emperor only appeared in the background, in case of defeat, so as not to ruin his prestige. Therefore the Emperor Konrad III. entrusted the direction of this campaign to the Prince of Austria. The reason for the campaign was, again, interference in the private affairs of the Árpád family. King Kálmán had an illegitimate son called Boris, whom the heir to the throne, the elder son, did not accept as a son of his father. The question

of succession was not cleared up even after King Kálmán's death, when King Géza II. was reigning. Boris was thirty-three years old when, after many attempts, he turned for help to the German Emperor. Obviously, the German Emperor had no business to interfere in this family problem.

However, he needed a reason to attack Magyarország. Therefore, on the advice of the Czech prince, the Emperor gave a helping hand to Boris, but he authorized Prince Heinrich of Austria to fight the campaign. Then, with skillful cunning and a great deal of money, he paid off the leader guards, and so was able to occupy the stronghold of Pozsony (Bratislava). With this accomplishment, the Magyars lost their defense line's strongest position, so the enemy had a definite hope for success. King Géza was on the alert also. He at once sent a delegation to the Emperor and to the Austrian Prince to express his displeasure and to ask for an explanation for their violating the borders. At the same time he ordered a general mobilization of the entire army and he encircled the castle of Pozsony.

Both the Emperor and the Prince of Austria were evading answering King Géza's delegation. Then Géza took the stronghold of Pozsony with a heavy attack. The German castle guards realized that reinforcements would not be forthcoming so they surrendered the stronghold for three thousand pounds of silver and a free retreat. With that, Géza eliminated the possibility of the German's over-running the country and he lined up his army at the river Lajta. Opposite them were the Saxons, Bavarians, Austrian and Czech regiments.

The battle took place on September 11, 1146. The Magyars' attacking spirit was bolstered with righteous anger and desire for revenge. Even the chronicle writer, Mark, a Minorite father, lost his patience when he recorded the Magyar curses which were not elevating to the spirit. Following often-used tactics, the Szekler and Pecheneg vanguards of the Magyar army turned back at the first attack. The German army followed them right into the

main Magyar regiment, which was composed of armored men, and into the surrounding circle of the Magyar ambush regiment. The German defeat was obvious. That was stated by Otto, Bishop of Treisingen. He said, "In this battle fell the greater part of the German aristocracy and innumerable commoners."

In addition to the notes of Father Mark, I will add that, in this battle, the German power was so effectively broken that they did not dare to retaliate even against the Magyar peasantry along the German border.

With this, the era of the German ambition to conquer came to an end. The Magyar people with their weapons had hammered the lesson into the Germans' heads that they would defend their freedom and their country to the last drop of their blood, and therefore they would not make a bargain with anyone under any circumstances. Since that time, the German Empire has never made a serious attempt to conquer Magyarország. King Zsigmond was also German Emperor, but it did not even occur to him to absorb Magyarország into the German Empire. Only later on, when the Hapsburgs obtained the Magyar crown through marriage, the Magyars had to fight against the Austrians, their life-death battle for their independence.

CONCLUSION.

In this book, I have not taken the material from five, ten or twenty other books, but I have revealed my own researches. I believe that I have been able to convince the logical mind of the impossibility of the origin of the Magyar people and language from the Vogul people, with the everlasting laws of nature, whose proofs are tangible. Therefore I hope that the believers of the Vogul theorists will now believe rather in the unchangeable laws of nature than in the Vogul roots.

I have also successfully proved that the present land of the Magyars, that is the Carpathian Basin, in ancient times, even before the Aryan invasion, must have been so thickly populated that it was the only place in Europe that the Aryans could not invade, and therefore they were obliged to move to the North. The whole of Europe, peoples and language, is Aryan-related, except for the central part of Europe where a Turanian people put down their roots before the Aryan migration. This is an indisputable truth. Although settlements of Aryan people were to be found in the land of the Magyars, these settlements were established there later on with the consent of the Magyars.

I have proved acceptably that that people who occupied the Carpathian Basin in ancient times, and who have ever since kept it in their possession, were a people of Sumerian descent speaking a Sumerian language. Those settlement names which I have analyzed, with the help of the Sumerian language, make up only a small percentage of the total. There are still many more settlement names which have a Sumerian root and meaning. What does this fact prove? It means that only a people speaking a Sumerian language could have given Sumerian names to their settlements and to natural objects which were around them, because people can only give names in their own language. These Sumerian settlement and place names could only have remained until today if that ancient people, speaking a Sumerian language, had remained there. Otherwise the people who later settled there would have given new names to them in their own language.

If I accept that Sumerian language relationship, then I also have to accept that these people were not only people speaking a Sumerian language, but were also people of Sumerian descent, who came from Mesopotamia, from the land of the Sumerians, into the Carpathian Basin in ancient times. A great migration started in the reign of Sargon I., King of the Akkadians, (2369 to 2314 B.C.) and continued until the time of the Amorites and the Assyrian Conquest by genocide. In this long war, all the Sumerian city-states collapsed and their populace fled from slavery in all directions. This migration probably ended under Saragon II., King of the Assyrians (721-725 B.C.), when the Sumerian people finally ceased to exist in Mesopotamia.

The largest group of the Sumerian fugitives hid in the Carpathian Basin, a territory which at that time was the most secure because it was not in the path of the great conquerors. This main route of Sumerian migration went through the Caucasus to the lands north of the Black Sea, as I mentioned earlier. On that flat territory, from the river Don to the Danube, every river has a Sumerian name, which only a Sumerian people could have given it, before the Aryans settled there.

I cannot leave this subject without mentioning that, in the ancient language, the equivalent of "river" was "a". This word has been included not only in the four major rivers of the Magyars (Duna, Tisa, Drava, Sava) but we still have it in at least forty other rivers or streams. This also means that the name-giving ancient populace was Sumerian-speaking and remained so, naming these rivers and streams: Rába, Rábca, Lajta, Pinka, Zala, Kerka, Mura, Zsitva, Galga, Zagyva, Tarna, Rima, Bódva, Borsova, Iza, Béga, Nera and numerous others.

The "a" which meant "water" was included in the name of the ancient Sumerian city Buda. Analyzed, this name is Bu-d-a which means 'plentiful water', Bud-bő meaning 'plenty' and "a" meaning 'water'. Here the meaning refers not only to the river Duna but also to the hot springs which were in ancient times freely flowing into the Duna. One of these hot springs still has a

Sumerian name: **Rudas**. Rudas, in the present Magyar language seems to mean 'provided with poles' but this cannot be because a hot spring cannot be provided with poles. **Abrudu** is a Sumerian word meaning 'gully, river-bed'. One of our mines received its name from here: **Abrudbánya**. (Abrud mine.) Beside this mine there is a village called **Búcsony**, which means 'place of plentiful water'.

Later on, beside the Sumerians, a small group of Gauls settled near the hot springs at Buda, and they named this place in their own language **Akvink** which means 'five waters'. In later years the Romans renamed this in their language **Aquincum**.

Kalocsa is also a Sumerian word. Analyzed it is **Kalo-cso** which means 'hit or smashed water' because it is a place which is often flooded (i.e., punished with water).

Mezőtúr sounds Magyar, yet it does not have a meaning in the present-day language. But it does in the ancient Sumerian language, where **Mező** meant the same as in modern Magyar (field). The word **Túr** meant 'place or territory'. Therefore **Mezőtúr** meant 'field-place'.

The neighboring village of **Túrkeve** is analyzed as **Tur-ka-ba** meaning 'great-city-place'. Time has changed it from **Turkaba** to **Turkeve** for easier pronunciation.

The city of **Baja** means 'rich water' because the Danube flows beside it. The village of **Becse** which is on the river Tisa has the same meaning. Analyzed it is **Bo-csu-a** 'plentiful water'. **Pancsova**, on the Lower Danube has the same meaning.

To analyze the name of the village of **Orsova**, **Ar-su-a** means 'flooding water'.

Next to it is **Kazánszoros** (szoros — narrow). The Sumerian root of this words is **Kaz** which means 'to cut', 'to tear'. It has remained also in the Magyar word "kasza" meaning 'scythe'. The word "kazán" (**kaza-an**) in the present language means 'to cut through'. Some really tremendous power cut through the one thousand meter high mountains so that the inland sea in the Carpathian Basin ran down into the present Black Sea, in the Tertiary

Era, leaving in the Hungarian Plain, sand which was at one time milled by the sea.

The meaning of Szabadka can also be analyzed in Sumerian. Szabad meant the same thing in Sumerian as it does in Magyar: 'free'. Ka as I have analyzed meant 'city'. Therefore "Szabadka" in Sumerian and in Magyar means "Free city".

Torontál — Tur-on-tál means 'large place plate' (the territory looks like a large plate). This is another clearly Sumerian-formed city name with a meaning in Sumerian also. Kikinda is another. Ki in Sumerian means 'place', Kinda means 'ruined or oppressed'. The meaning of Kikinda in the present Magyar language is 'ruined place'.

How was it possible for the meaning of this obviously Sumerian word to have remained stable until now? It remained for the same reason as the others remained. The names of Buda, Esztergom, Zebegény, Magura, Koroncó and many others I have already analyzed with the help of the Sumerian language, and there are others which I have not analyzed. It is fitting here to analyze the name of the ancient city of Debrecen, because all of our linguists and historians consider it a Slavic word and a Slavic settlement, yet if we analyze it in Sumerian Du-buru-son in the present language it means 'give stream of water' or more exactly, 'water spring'. To make for easier pronunciation it became first "Dubrucon" and then Debrecen. I do not know if this spring still exists or not, but it must have been there when the first settlers arrived because the spring attracted the first Sumerian wanderers and they settled around it.

This fugitive people from the land of the Sumerians, Mesopotamia, became the foundation of the later-formed Magyar people and language. The purpose of this book has been to give information of how this formation took place and what peoples made up the Magyar people. To sum up: the present Magyar language which we call Magyar was not taken into the Carpathian Basin ready-formed by Árpád's armies, as all our historians and linguists state. The conquering Magyars were entirely "Turkish"

as a race and also linguistically, just as Constantine Porphyrogenitus, the Eastern Roman Emperor, indisputably proves.

Therefore these people were only able to take their own "Turkish" language with them into the Carpathian Basin, their new homeland and only later did they change it for the language of the conquered, but much more numerous ancient populace, just as I have proved in Chapter XIX. "The Ethnic Origins of the Conquering Magyars". This conquest took place in 894 to 896 A.D.

Árpád's people did not conquer a bare or sparsely populated area, but a quite densely populated land, for that time, whose populace not only worked in agriculture but also in industry, and even had an ancient culture. The conquerors possessed an occupied land by force, while the ancient populace became servants and supporters for their armed lords. It is a fact that the most ancient human remains in Europe were found in Magyarország in the village of Vértesszőlős (in 1964). It is also a fact that human remains dating back to the end of the Copper Age (2000 B.C.) were found in Magyarország, and these were traces of an agricultural people. From this time on man was no longer totally dependent on Nature as a provider, but with his tools, was able to produce food for himself.

I mentioned that groups of the Sumerian people entered the territories of the Carpathian range after their neighbors, a homeless people, took from them their agricultural lands; therefore they fled all over the world. Their first settlement place was that territory north of the Black Sea. As a proof we still have the Sumerian names of the rivers in that area. From here they scattered in smaller or larger groups all over the world, but the largest group settled in the Carpathian Basin. These ancient people were here for an unknown length of time and gave Sumerian names to their settlements and to the surrounding natural objects. Only a Sumerian-speaking people could have given Sumerian names, the meanings of many of which I have been able to analyze with the help of the Sumerian language. There are many more names still waiting to be analyzed! I hope that those who are looking for the

truth, will follow my example and will reaffirm my statements.

Let us return for a short time to those two tablets numbered 307 and 863 written in Sumerian, which are kept in the British Museum. Anthropologists state the age of these tablets to be about five and a half thousand years. They date back to 3500 B.C.

One of the tablets mentions a farmer's family named Kuth and another family named Bana, and they state the number of their animals, the shepherded dogs and the grazing animals. The word Kuth has the same meaning (well) in Sumerian and in Magyar. The first syllable of the word Bana, *ba*, in Sumerian meant "edifice or house", the *na* has the same meaning as "nagy" (big). Therefore the meaning of this word is "big house" which signified that the man who owned it was a man with a big house, in other words, a rich man.

The Sumerian word for horse was *hilu* or *assza*. From the word *hilu* we have the Magyar word "ló" meaning 'horse'. From the word *assza* we have the Magyar word "huszár" which means 'cavalry-man', and also the word *ku-assza* became in Magyar "kuvasz" which is a type of dog which guards the horses. On the tablet, the word for cattle is *Abaly* which has the same meaning as *Gu* in Sumerian, meaning "bika" (bull) or "gulya" (cattle), which added to *Abaly* becomes "guabal" which is the ancient form of the Magyar word "gőböl". The word for sheep on both Sumerian tablets is *Kojly* which has remained in the Magyar word "Kajla". It actually means 'crooked'. The names of the shepherd dogs are still the same today as they were five thousand five hundred years ago in the country of the Sumerians. The Puli is still called "puli", the Kumundur is still "komondor" and the Kuassza is still "kuvasz".

I have proved with authentic royal documents that the Bana family existed in the reign of King Béla IV. and King István V. in Magyarország. This name still exists in the village of Tét in County Győr. Because this family belongs to the Protestant religion, the Church register of births could undoubtedly prove it.

What is the most interesting conclusion we can make from these two facts? It is the fact that these two family names can be found with the animal names, but only in the Carpathian Basin in Magyarország. How can this fact be explained? The explanation is that the Bana and the Kuth families migrated with their animals from Mesopotamia, from the territories of the Tigris and Euphrates to the Carpathian Basin, to the territory of the Duna (Danube) and the Tisa where they have existed with their animals until the present day.

The ancient populace of Magyarország were the direct descendants of the extinct ancient Sumerian people of Mesopotamia. Only in this way can we explain and understand that historical fact that in the territory between the rivers Drava and Sava, which was occupied by the Romans, beside the ancient city of Szerém (Syrmia) (Sirmium in Latin) in the year A.D. 359, the people called the world's greatest lord at that time, the Roman Emperor Constancius II., "Marha" in Magyar, and even defeated him. "Marha" means 'cow' in Magyar. This happened five hundred and thirty seven years before the Magyar Conquest, and the settlement of Árpád's people in the present homeland. Therefore only the ancient populace could have used this language, which today we call the Magyar Language.

I believe that this statement of mine has given a very good answer, not only to that fairy tale of the Vogul descent, but it also answers those Magyar historians and linguists who so stubbornly deny the Sumerian origins of the Magyar people. There is another decisive proof of the origin of the ancient populace from the Sumerian people. This is that many of the families among the ancient populace have Sumerian names today. It was possible to analyze many of these names with the help of the Sumerian language.

Unfortunately, I haven't had a chance to apply these facts to further primary research, because I wrote the text of this book in the United States and I still live far from my homeland. I call the attention of those historians who are looking for the truth to those meaningful opportunities.

I still remember a few family names from my birthplace. Such are, besides Bana, Kernya, Csanda, Csupor, Csemez, Barta, Barza, Halál, Nagy, Szép, Mészáros, Süke, Salamon, Szabó. The name Kernya originates from the Sumerian word *keri* or *kirina*. Its meaning is "kert nagy" or (garden big) or according to the present word order "nagy kert". This name referring to a man, means a man with a big garden "nagy kertű", which again indicates a rich man. The name Csanda analyzed is *cson-du*, meaning 'water-giver' or 'water spring'. Csupor analyzed is *cso-poharu* meaning 'water-jug'. The name Csemez could mean in the present language "kicsi mező" (little field), but its ancient form could also have been *cso-mazu* meaning 'water field'. Barta or Barcza analyzed is *bara-tu*. Bara is a Sumerian word meaning 'to create or make something'.

In my childhood, in the territory of my birthplace, those men who were building the new stone roads or the new dams of the river Marcal were called "baraber" *bara ember* — (creative men). The carts of these men were of a Sumerian type also, drawn by one horse and called a "korde" or "gig". A man who was able to fix all kinds of things was called "barkácsoló" man, in English a "Jack of all Trades". Analyzed, this name is *bara-kacs* meaning to make or create with the hands. "Kacsó" means hand in Magyar. The stem of the climbing plants like the ivy or the grapevines are still called "kacs" in my territories.

The ancient Sumerian forms of "Halál" (death) were *al-el*. *Al* in Sumerian means "life" and *el* means "beyond". Death is really a condition beyond life. When somebody faints, in Magyar we say "elájult", in this territory where I was raised they say "elalélt".

The Sumerian form of the word "nagy" (big) was *Na* or *Nad*. The Sumerian form of the present Magyar word "szép" was *Zeb* pronounced "szeb". The Sumerian form of the present Magyar word "Mészáros" (butcher) was *Maszaru*, meaning "to cut to pieces". Actually the butcher cuts up the meat.

The Magyar word "Süke" or "süket" is the equivalent of the Sumerian word **saku**. The law of easier pronunciation changed it to **Süke** and this is a form older than the presently used "süket". **Salamon** comes from a Sumerian word **Salamu** the meaning of which is friendly, peaceful. The word **Szabó** is clearly a Sumerian word presently meaning "cut out", "tailor".

What is the only right acceptable explanation for all these? The explanation is that the ancient Magyar people continued the life of the Sumerian people who were chased out of the ancient land of Mesopotamia. I have proved this not only linguistically, but also with the facts of descent.

Which European people has such an ancient written past as ours? Which European ruling family has such an ancient family tree as the Magyar people has, and which breed of dogs has such an undeniable pedigree as the disdained (1) Magyar **kuvasz**, **puli** or **komondor**? There is not one other people in the whole of Europe which during its history went through such hardship and sufferings as the Magyar people, because they were in the path of the Conquerors.

There was no lack of heroism on the part of the Magyar people. They were able to sacrifice with blood if need be. There are only two great lessons of History which the Magyars were not able to learn: **Unity among themselves, and sacrifice and devotion to this unity**. This last does not apply to blood sacrifice, because this they can do, even in vain as recently, in 1956, but it applies to a less worthy financial sacrifice which would further the cause more effectively than with bloodshed. **If this book were to encourage the Magyars in the right direction, toward national unity, then the writer of this book would be able to dream fine things about his nation's future, even in the grave.**

Dr. Sándor Nagy.

TRANSLATOR'S FOOTNOTES TO CONCLUSION.

1. This is a very common breed of dog in Magyarország, and therefore "disdained".

PRONUNCIATION GUIDE

Hungarian is pronounced as it is written.

Precise differentiation between long and short vowels is important.

Hungarian Letter	Phonetic Symbol	Pronunciation	Example	Meaning
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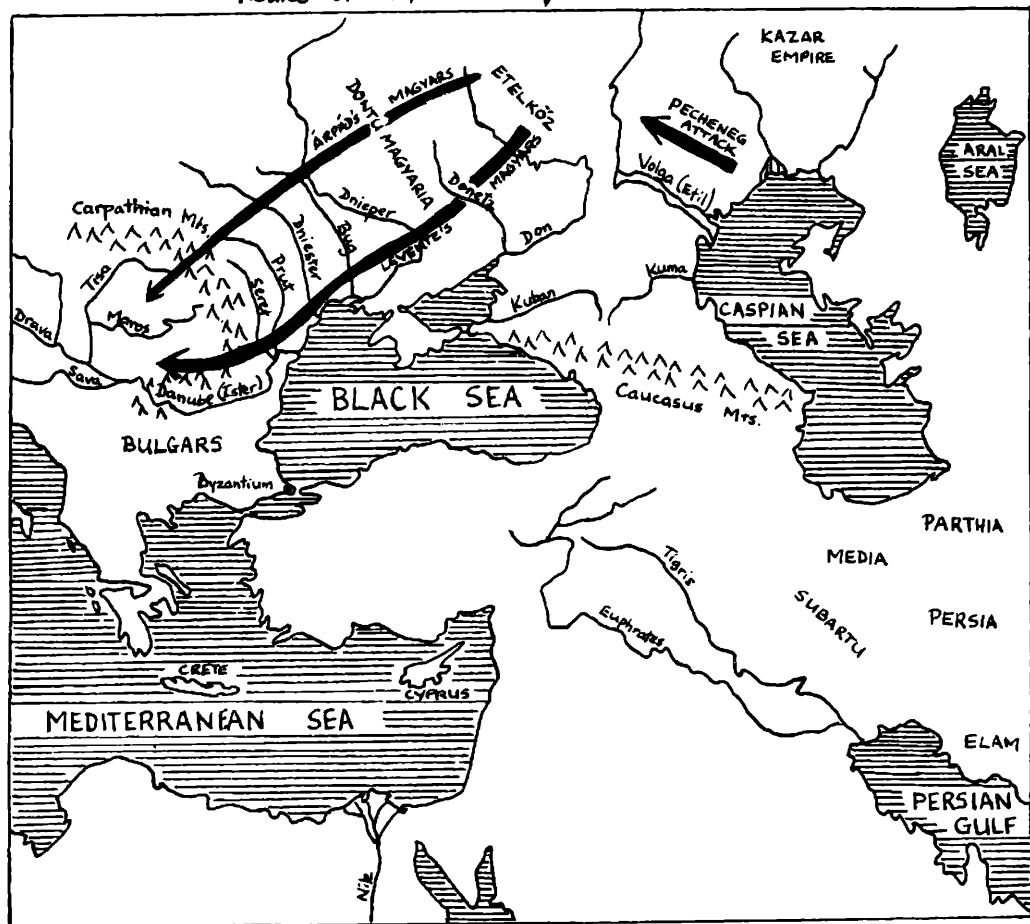
a	[a]	hot, what	ablak [ˈablak]	window
á	[a:]	ah! ball	tál [ta:l]	dish
b	[b]	but, bring	bab [ˈbab]	bean
c	[tʃ]	tʃ as in hats	cím [ˈtʃi:m]	address
cs	[tʃ]	ch as in chair	csak [ˈtʃak]	only
d	[d]	dig, dog	dél [de:l]	noon
e	[ɛ]	get, pen	ember [ˈɛmber]	man
é	[e:]	day, name	kép [ke:p]	picture
f	[f]	five, life	kefe [kefe]	brush
g	[g]	give, ago	ág [a:g]	branch
gy	[dʒ]	during	gyufa [ˈdʒufa]	match
h	[h]	he, hat	ház [há:z]	house
i	[i]	is, lip	mi [mi]	what
í	[i:]	he, key	híd [hi:d]	bridge
j	[j]	yet, you	jó [jo:]	good
k	[k]	cat, back	kép [ke:p]	picture
l	[l]	lean, low	láb [la:b]	foot
ly	[j]	yet, you	golya [ˈgo:ja]	stork
m	[m]	mine, must	ma [ma]	today

Hunga- rian Letter	Phone- tic Symbol	Pronunciation	Example	Meaning
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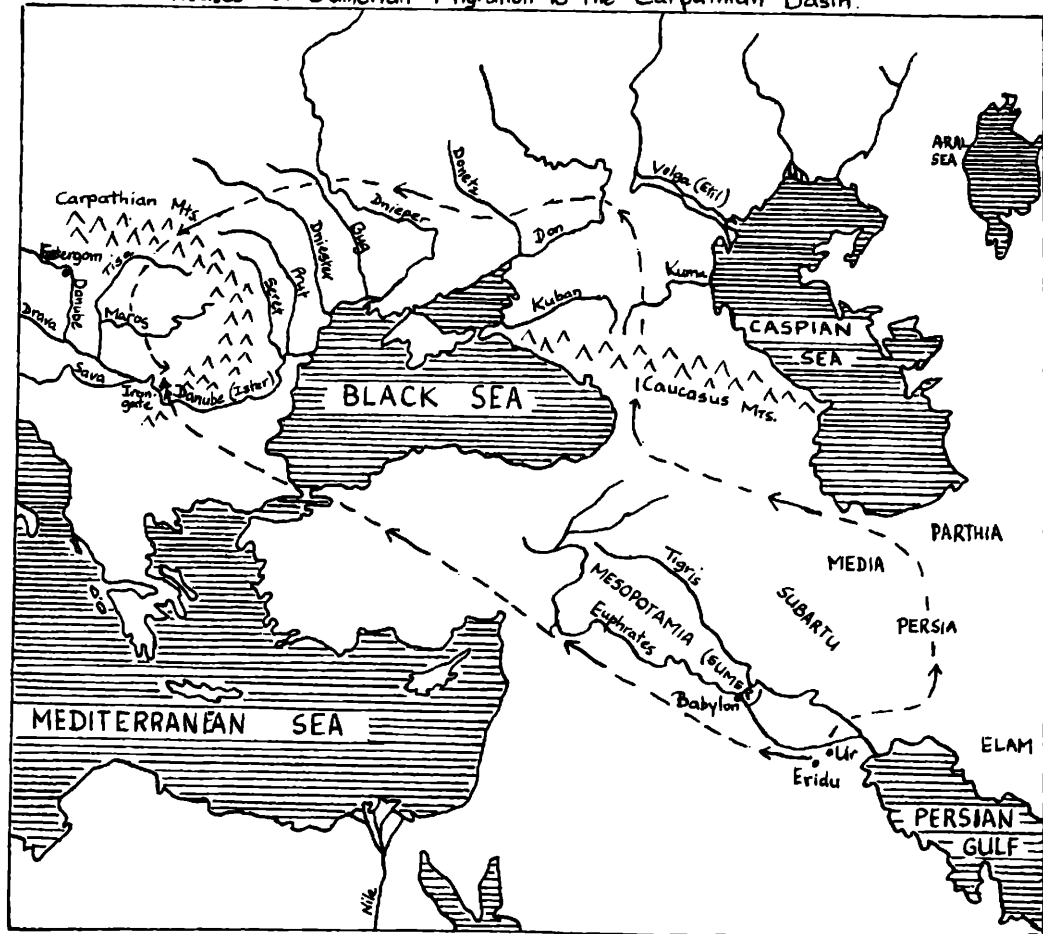
n	[n]	not, nine	nap [nap]	day
ny	[nj]	new, neutral	nyak [njak]	neck
o	[o]	November	toll [tol]	pen
ó	[o:]	hole, coat	tó [to:]	lake
ö	[ø]	dirt, worse	öt [øt]	five
ő	[ø:]	girl, earth	nő [nø:]	woman
p	[p]	pit, lip	apa [apa]	father
r	[r]	rule, run	óra [o:ra]	clock
s	[ʃ]	ship, shoe	és [e:ʃ]	and
sz	[s]	see, slow	szép [se:p]	beautiful
t	[t]	two, taxi	te [tɛ]	you
ty	[tj]	tune, student	tyúk [tju:k]	hen
u	[u]	good, put	tud [tud]	he knows
ú	[u:]	noon, do	út [u:t]	way
ü	[y]	French u, tu	ül [yl]	he sits
ű	[y:]	long French u	tű [ty:]	needle
v	[v]	very, never	világ [vila:g]	world
z	[z]	zeal, zoo	zene [zene]	music
zs	[ʒ]	measure	zseb [ʒɛb]	pocket

The letters q, w, x, y may occur in foreign words and names.

Routes of Árpád's Conquest (A.D. 896)



Routes of Sumerian Migration to the Carpathian Basin.



Magyarország after the Treaty of Trianon (1920).

