

Roots of the Hungarian Origin

Contemplation on the Carpathian Origin of the Hungarian Language and People

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Introduction

As a born Hungarian I lived in Hungary for over fifty years. Having survived the Second World War the then so-called 'socialistic revolution', its negation the '56 revolution as well as its repression and revenge, during a harsh anti-national propaganda – or as its consequence – my soul became Hungarian as well. When I was eighteen I would have been able to leave my home country without any doubt, but after ten years, when a good occasion arose to leave her without any serious consequences, I was not able to do it. I have already been bound by my Hungarian feeling, by my culture, by a spirit the origin of which was not clear to me but I felt existed.

Being an active caver I spent a lot of time at Jósvalfő¹ – where we often dug trenches for electric cables – as a supplementing 'sport' of our intellectual work in our office. A lot of pieces of old pottery were uncovered with the aid of our pick-axes. Some were robust, rough and the archeologist told us they were two millennia old, they were Hallstattian. Below these there were even more pieces of much finer, shiny, black pottery called Linear Band Ceramics (LBK). According to the archeologists they were eight to nine millennia old; they were Neolithic. A couple of millennia before much finer pottery had been produced here? It was very interesting.

The discharge of the karst springs had also been measured and there was a dam crossing the valley behind the spring from where again many pieces of potter were dug, mainly older ones. According to the villagers the dam had not been built by them, it was ancient. We called it the *Cavemen's Dam*, i.e. the dam of the primitive men. According to the archeological terminology, *primitive man* is the man who existed long before the Neolithic Age, nevertheless we used this name. Later we have found the remnants of an ancient foundry in the valley of the Lófej. Yes, the Hallstattian people had built it. It was also ancient.

What can we do with these ancient people? Were they our forefathers? Who were they? Who were the earliest ones? What do we have to do with them at all?

According to our basic education we have nothing to do with them. We, the Hungarian-speaking people did not live here in this ancient time. When the Neolithic was flourishing here, – now we know, it was at least eight millennia ago – we were very primitive forest dwellers in Siberia, somewhere behind the Ural Mountains. Who knows where, as there is no concord in this matter among the Hungarian historians. The most important thing is that we, the recent Hungarians, can not be on the same level as the highly cultured people of their age, like the Hallstattian people – the Celts –, the later Slavic people, the Germans, not to mention even the Greeks or Romans.

I have not bothered with this problem for a long time. We have visited the cave at Istállóskő² in the Bükk Mountains, and seen its ancient archaeological materials in the National Museum in Budapest. Some other caves of the same mountains also contained similar materials and we had to learn that there had been an active human population in the ancient time there, mostly before the ice age, a couple of tens of millennia ago, or as I will use it in the followings: before present (BP). Similar remnants of men were found in the Buda Mountains (Remete Valley) as well as in Transdanubia in a couple of places, in Tata or in the Gerecse Mountains, where no doubt the primitive men had been living. Then, in the early sixties, the sensation came – the discovery by László Vértés in Vértesszőlős. A primitive man with the brain capacity similar to ours had been living there a couple of hundreds of millennia BP. He was called Samu according to the name of the Saint of the day of finding and he was a real primitive man, the true cave man.

What have we to do with him? Well, we did come from behind the Ural Mountains. Our language has also been picked up piece by piece during our long travel like a band of robbers. That has been taught in the elementary schools, in the secondary schools and in the universities, echoed by the journals and the media, supported and propagated by the Hungarian Academy of Sciences.

Meanwhile besides my Hungarian mother tongue I have learnt a couple of languages. According to the pressure from my dad, as a hobby or as a part of my jobs out of Hungary, it does not matter why and how. I have learnt to speak German, English, Russian, French, Croatian, Polish and Japanese. Based on these languages the other European languages with the exception of Basque, Albanian and Greek turned to be literate for me – I could read, however I was not able to speak them. Later other and more peculiar languages came to me and it became more and more clear that my mother tongue was not a riff-raff language! There was something wrong in the education that I had received at school. I could not stay in peace and I started to study the languages supposed to be relative to my one, such as Finnish. Later I came familiar with Dravidian languages through my kind Tamil friends. I then came to Australia to work here and the local Hungarian emigrants started to bombard me with the Sumerian model. I was not able to resist and some of the ancient languages like ancient Greek, Hebrew, Sanskrit, Akkadian, Hurrian and Sumerian languages came into my studies. The logic, stability and startling compactness of the Hungarian language became in-

¹ a small village in Northeastern Hungary, near to the Slovakian border with one of the longest European cave in its vicinity.

² a cave in Bükk Mountains, the living place of the eldest modern man in Europe with Aurignacian culture.

creasingly more obvious. I did not understand it. Not believed the ideology I took also the corresponding archaeological materials into my hands and I passed through a couple of thousands of pages. Some were exciting, others made me feel they were product of mad minds, but the material arising from the books had to be categorized, placed in a logical order and its obvious contradictions excluded.

During this tedious work some very funny materials also came into my hands. One of them was a newspaper report with Prof. K. Redei, the head of the Finno-Ugric Department of the Vienna University. The other one was the book entitled: *The Chronicle of the Hungarians* by F. Glatz, at that time president of the Hungarian Academy of Sciences, the director of the Institute for the Hungarian History. I came to a decision that I had to prepare this work. I had to share my information with my fellow Hungarians as well as with an international audience. I am not a graduate historian neither am I a graduate linguist nor an anthropologist. I am a research scientist in materials engineering and as a scientist, handling the literature (reading, processing, and presenting) was an essential part of my work. It was also essential to use logic and not to believe in theories, in ideologies, but to remain always as objective as much possible. As a material scientist I could not have accepted to handle material with prejudice.

This was my most important guide while this material was being prepared. I do not respect any ideology, any belief, any pre-judgement, but I respect only objective data – if any of the data might be regarded as being objective. The material available to me was full of ideologies, beliefs and pre-judgements. It was my task and duty to select the objective data from the confused material and I tried to do my task as correctly as I could. We must face a lot of contradictions. Nevertheless, I believe that the seeds of the Truth can be obtained from this confused material. The condition of the success is to handle the material with strong criticism and humility.

The Hungarian version of this book was published and distributed among fellow Hungarians a couple of years ago. During the preparation of that book I had had many discussions with my fellow Australians and made them known the basics of my findings. They all encouraged me to prepare the English version of the topic and publish the concept as soon as possible in English language, too. It is now the time to perform the task and write the English version of the original study. It is not merely a simple translation from the Hungarian to the English as there is a great difference in the cultural and educational backgrounds of the Hungarian and the foreign readers, therefore I had to rewrite a few sections according to these differences. For example the exposition of the topic was written particularly for the Hungarians therefore I had to modify most of the text of this chapter. There is also new data made public since the Hungarian edition – data from serology and human genealogy – which eventually supports the conception presented in the original work therefore they are also included in this version.

This work is based on a lot of literature, a big portion of it is written in Hungarian language. I have to cite the original words of the authors in many cases but their words are translated to English. To keep the possibility the reader to check the original words of the cited works I give the Hungarian version in the footnotes. The only exception is the analysis of Padányi's work on comparison of the horse riding cultures to the settled ones in chapter 2 where the original text is not cited. The reason is that: it would have been too long and only the essence of the thoughts of Padányi is important, which is discussed there, not his words in details.

I must also show the reader many Hungarian words in this work. I will use the original Hungarian spelling of the words because the Hungarians use a sound-to-sound writing, i.e. they write as they speak therefore all the consonants and vowels have identical meaning and spelling independent of their environment. The Hungarian language – as I will show in a later chapter³ – has many consonants and vowels barely used in English, as it is very rich in the sounds. We recently have more than 46 sounds and due to this richness we have to write accented vowels and double consonants to express properly the pronunciation of our words using the Latin alphabet. There are only very few exceptions, which do not follow this law, to make spelling easier. The written forms of the Hungarian sounds with their international code are given in the Appendix. Please consult Table 6.

³ See in **Chapter 3: Ethnography, anthropology** from page # 110.

Chapter 1: Who are the Hungarians?

Who am I? Who are we Hungarians? Are we the descendents of a primitive folk, the former robbers of Europe as the official Hungarian historians describe us? Or are we the descendents of the heroes from the steppe who were known in their own time as the Scourge of the God, *i.e.* the Huns as many western sources describe them? Or are we even the late descendents of the former Sumerians as many believe, based on the language of which has many features similar to or common with the Hungarian language? Why is there this discrepancy between the conceptions of our origin? What is the real truth? Let us go behind the data and try to find the traces of our real origin.

There are two basic theories concerning the origin of the Hungarians. One of them is the so-called Finno-Ugric concept of origin, which leads back the Hungarians to the Tundra of Siberia and declares our closest relatives to be living in Northern Europe or Northern Asia, but basically our closest relatives are European. The other one leads back to the folk of the steppe only and sees our origin in Far East in Asia, or even in the Fertile Crescent of the Middle East; consequently our closest relatives are Asian. I will now show both of them to familiarize non-Hungarian readers with these basics. Let me start with the official academic hypotheses the Finno-Ugric origin.

1.1 The Finno-Ugric origin

As an official theory, Hungarian Academy of Sciences declared that the Hungarian language and folk were descendents of the Finno-Ugric languages and people, their culture was originated from the hunting-gathering culture of the primitive folks living now on the Tundra east of the Ural Mountains. This declaration closed a so-called ‘Ugric-Turkish war’ of the scholars in the second half of 19th century when the Minister of Culture Mr. Ágoston Trefort declared in 1877:

“[...] but here, – as a Minister – I have to look at the interest of the country and therefore I accept the principium of the Finno-Ugric origin as more advantageous from the point of view of external respect, since we do not need Asian but rather European relatives. The government will support in the future only those representative of the science who stand by the Finno-Ugric origin.”¹

What does this concept mean?

It is based only on the Hungarian language itself. Our language is a rare and unique language in Europe without any close relatives. Hungarian is an agglutinative language alien to all of the European languages with the exception of Finnish, Estonian and a couple of smaller languages in northern Europe. Until the end of the 18th century the Hungarian language was believed to be a lonely language, which did not have any relatives. At that time a man called János (John) Sajnovich traveled to Lapland and found some Lappish words with very distant similarities to the corresponding Hungarian words. Later some other similarities were also found between the Hungarian and the Finnish languages and so forth, a couple of other languages related to the Finnish language. These languages were the Estonian, Lappish (Sami), Karelian, Vepsian, Mordvin (Erza), Mari (Cheremis), Udmurt (Votyak) and Komi (Zyryan) languages. Again later on, in the 19th century two other languages were found isolated on the eastern side of the Ural Mountains around the Ob River, which were related to these latter languages. They were Khanty (Ostyak) and Mansi (Vogul), which were later known as Ugric languages. Further on in the northern central part of Siberia the group of Samoyed languages (Yuryak, Selkup etc.) have also been found to belong to this group due to their grammatical similarities and a couple of words with potential common origin. Though they did not have closer relations to the Indo-European languages they were regarded, however, to be related to each other. Nevertheless, this relationship is very far; there is no close contact between the members of this group of languages. Since most of them are geographically near to the Ural Mountains, these languages were grouped as a family of the Uralic languages.²

The most extreme exception is the Hungarian language, which is even more distant from them and the people speaking the Hungarian language live very far from the Uralic region, they live within the Carpathian Basin and its eastern ridges. Recently the biggest language of this family has become Hungarian, spoken worldwide by more than 14 million people. Altogether less than 9 million people speak all the other Finno-Ugric languages; from that 5.5 million speak Finnish and 1 million speak Estonian. However, Hungarian is not mentioned in the name of the family at all. Zsirai, one of propagators of the hypothesis in the early 20th century gives the ‘logical’ explanation as follows:

¹ Cited by . In Hungarian: „... én azonban – mint miniszter – az ország érdekeit kell nézzem, és ezért a külső tekintély szempontjából előnyösebb, a finn-ugor származás principiumát fogadom el, mert nekünk nem ázsiai, hanem európai rokonokra van szükségünk. A kormány a jövőben csakis a tudomány ama képviselőit fogja támogatni, akik a finnugor eredet mellett törnek lándzsát.”

² Crystal (1997), p.: 306.

“Hungarian is the name of a single language therefore a name of a group of languages cannot hold this name.”³

It ‘cannot hold’, at all, its is true, however, Finnish is also a name of a single language and it is not only the name of a branch of the tree of languages, but it is the name of the whole family as its name starts with this word, too.

If we regard the set of words of these languages – as we will see later on⁴ – Hungarian shows more similarities to the Ugric languages and the official hypotheses describes Hungarian as a derivative of these two Uralic languages, *i.e.* Khanty and Mansi. The people speaking these languages live in the tundra or forestry northwestern part of Siberia, near the Ob River. They have a hunting-fishing way of life and share a few hundred words of their language with Finnish language much less with the Hungarian.⁵ The grammar of the Hungarian language, however, as I will also show later on, is quite distant from that of the Ugric languages and is somewhat closer to that of the Finnish language.⁶

After the 1848 Hungarian revolution and freedom fight against Austria, the Austrians commanded the Hungarian Academy of Sciences to accept these languages as the source of the Hungarian language and, consequently the culture of the folks speaking these languages as the basic culture of the Hungarians also. This means, that the Hungarian culture of that age was completely denied, and all that the Hungarians knew and practiced was declared to have been borrowed (or stolen) from other cultures and languages. Since the overwhelmingly portion of the words of the Hungarian language does not fit to the languages of her so-called ‘relatives’ nearly the whole of the language has been declared to have been borrowed from other languages of Eurasia. The German and Austrian leadership was going to prove that the Hungarians were alien to Europe and were fit only to serve the higher ranked nations such as their own as well as all the other ones in Europe. This was the reason why Minister Trefort made his decision to find European relatives to the Hungarians and did not examine anyone from the East. Their concept was built on the language tree having been developed that time for the Indo-European languages and was applied to this new family of languages called since then as Finno-Ugric family. We will show the characteristics of the Hungarian language comparing it to the so-called ‘relative’ languages in a later Chapter.⁷ The hypothesis of the Finno-Ugric origin has only linguistic reason, it has no archeological support, however, and the scholars dependent on the Hungarian Academy of Sciences try to find or produce some archeological ‘evidences’, as well.

According to this theory once upon the time there was an ancient language spoken by an ancient nation⁸ called Uralic living somewhere near to the Ural Mountains. The basis of the geographical position has been derived from the fact that the name of a couple of trees has common roots in the different Finno-Ugric languages and these trees can be found in our time at this territory. These are the trees of the transition zone between the tundra and the deciduous forest. This area is called the ancient home of these people.

Where was this ancient home? According to the hypothesis it should have been either on the southern border of the tundra, or somewhere near to Ural Mountains, in its eastern or western side or somewhere else in Siberia. It might have been even further. No one knows its real position, there are no archeological evidence supporting this concept.

Professor Rédei summarizes the essence of the conception in his interview in the daily Népszabadság. Mr. Daniss asks, Professor Rédei answers:

Daniss: *“How far can the linguistics of the end of the 20th century go back in searching the past of the Hungarians?”*

Rédei: *There was an ancient language between the 6th and the 4th millennia BC. According to the regular changes a regiment of languages have developed from it during the time. And, perhaps, an ancient nation did exist, which was genetically highly mixed even that time. The Uralic ancient language divided later into two branches – this division into two was later repeated. From the Uralic language the Samoyed and the Finno-Ugric languages were formed. From the Finno-Ugric language the Finnish-Permian and the Ugric ones were formed. From the Ugric language the Hungarian and the Ugric languages at the Ob did evolve. From the latter one the Vogul and the Ostyak did come into being. The Ugric branch might have*

³ Zsirai (1935), p.: 111. In Hungarian: „A finnugor elnevezés pedig nemhogy hibás, hanem szerencsés – szinte azt mernők állítani: finnugor szemléltre valló – műszó, mely a gyűjtőfogalmat, azaz a nyelvsalád két jellegzetes tag, illetőleg ág nevének összekapcsolásával jelöli.”

⁴ See from page # 131.

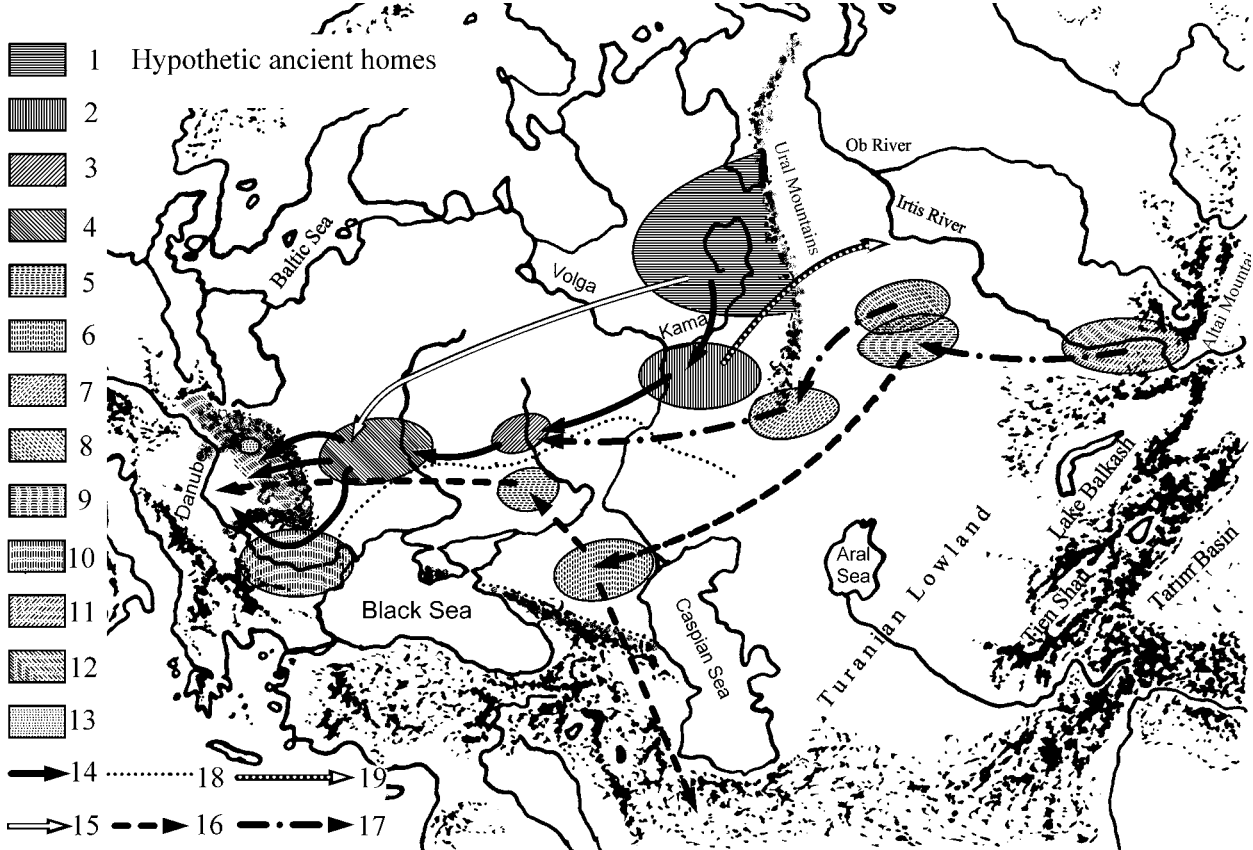
⁵ See **Table 4 Comparison of basic** words on page # 353 in the Appendix.

⁶ See from page # 145.

⁷ See from page # 122.

⁸ Gyula László has already questioned this concept, László (1981). pp.: 38-39. It will be discussed later on, see on page # 125.

been existing in dialects not long before its split: people living on the northern land spoke the dialect of would be Ugric languages, the southern group of nations spoke the future Hungarian.⁹



Map 1 Hypothetical original homes and migration routes with transitional cites of the Hungarians.¹⁰

1: Volosovo culture, 2: Ananino culture, 3: Levédia, 4: Etelköz, 5: Avars, (DentuúMagyaria) 6: Caucasus – Ingush River, 7: Magna Hungaria (Bashkiria), 8: Ob River 3rd Millennium bp, 9: Ob River from Altai Mountains, 10: Danube Bolgars, 11: Altai Mountains, 12: Carpathian Basin, 13: Bükk culture, 14: Roaming from Western Ural into Carpathian Basin, 15: Way from Volosovo Culture, 16: 1st Conquest from Avar territory, ways to and from Caucasian home, 17: Way from Altai Mountains, 18: Limit of Khazar rules, 19: Wandering of the Ugric people to the Ob River.

According to the different conceptions as shown in Map 1 four different places have been given as the possible original home of the Uralic people in around 7th millennium before present (bp¹¹). They basically mean three ancient homes in the hypotheses. One of them might correspond to the Volosovo culture west from the Ural Mountains (1), the other ones were at southern slopes of the Ural Mountains (7) and at the north western edge of the Altai Mountains (11). The ancient home of the Altai is based on the general grouping of the languages, as the Finno-Ugric languages are similar to a couple of languages related to the Altai Mountains. These are the Turkish languages, the far eastern agglutinative languages as the Korean and the Japanese and also the Dravidian languages at southern edge of the Indian continent. These homes were the living places of the ancient people in the Uralic age when all languages

⁹ Népszabadság, 17 March 1998. This is a report of G. Daniss with Professor K. Rédei, the head of the Finno-Ugric Department of the Vienna University. In Hungarian: Daniss: „– Meddig nyúlhat vissza az időben a XX. század végének a magyarság múltját kutató nyelvudomány?” Rédei: „– A Krisztus születése előtti hatodik és negyedik évezred között létezett egy ősnyelv. Abból az idők folyamán különféle szabályos változásokkal egész seregnyi mai nyelv alakult ki. És föltehetőleg létezett egy genetikailag talán már akkor erősen keveredett ‘ősnép’. Az uráli ősnyelv utóbb kétfelé ágazott – ez a kétfelé ágazás később újra és újra megismétlődött. Az uráliból lettek a szamojéd nyelvek és a finn-ugor. A finnugorból a finn-permi és az ugor. Az ugorból a magyar és az obi ugor. Az utóbbiból két legközelebbi rokonnyelvünk, a vogul és az osztyák. Az ugor ág nem sokkal a szétválás előtt már nyelvjárásokban létezhetett: az északabbra élők az obi ugorra fejlődő nyelvjárást, a déli népcsoport a leendő magyart beszélte.”

¹⁰ Glatz (1996), p.: 11, Radics (1991), p.: 2, exhibit 1.

¹¹ I use ‘bp’ as an abbreviation of ‘before present’. This abbreviation is generally used in recent historical literature, particularly connected to the carbon dating method. When the date given with mark is a date determined by carbon dating using tree ring calibration the mark is given in capital letters, i.e. BP, the first form means it is a non-calibrated, or estimated date. I use BP when the date is expressed as an absolute date.

of the hypothetical family supposed to have been on a common place. Then this hypothetical ancient folk were broken in two parts. The recent Samoyeds left Uralic people and wandered to the northeast deep into the Siberian tundra (not shown in Map 1). The rest, the so-called Finno-Ugric people remained at their original home. Two ancient homes would also serve as secondary homes of the Finno-Ugric nations in the age called also Finno-Ugric (2, 7 and 8, 9 – both have two geographical sites close to each other).

In 4-5 millennia bp other division happened, the Finnish and the Ugric branches were separated. Depending on the position of the ancient home either the Finnish branch left to the west or the Ugric branch left to the east of the Ural Mountains respectively crossing the mountains. As a reason of this split some shortage in food is mentioned in the academic literature, but there is absolutely no evidence supporting this concept. The Finnish branch then divided again into two parts, to the Baltic-Finnish and the Volga-Finnish, or Permian branches respectively. The Baltic-Finnish branch includes the Finnish, Estonian and Lappish languages the Volga-Finnish branch includes the Karelian, Mari, Mordvin, Udmurt, Komi and Vepsian languages. The people at the eastern side of the Ural Mountains were living on the tundra or taiga as fishing-hunting-gathering folk. All others formed also fishing-hunting societies living on a woody part of Northern Europe. Finally in 2.5-3 millennia bp the Hungarians separated from the Ugric folks and started their individual life as Hungarians on the steppe somewhere west from the Ural Mountains. The territories of their homes that time might be the areas marked either by 2 or by 3 in Map 1.

I have to remind the reader, that all of the names of the individual branches of the Finno-Ugric family of languages mentioned above are purely hypothetical; they were created only in the last centuries. E.g. Ugric nation, Ugric language have never been mentioned by anyone or anywhere in the history, this name is completely artificial that was created only in the second half of the 19th century. The Hungarians also do not name themselves as Hungarian. This name has its origin in West Europe only after the Hungarian conquest and holds the memory of the Western nations remembering the former Huns in the Carpathian Basin. The Hungarians name themselves as Magyar, which word has no etymological root in the Hungarian language; it is not a Hungarian word and first appeared in the literature of the 13th century.¹²

According to the official hypothesis the Hungarians first have lived as separated nation or folks on the steppe south from Ural after their separation from the hunting-fishing Ugric people. Their culture before the separation was that of their predecessors in the North. That was the time, when they should have learnt all cultural features necessary to live in steppe environment including preparation of potters, smelting metals such like copper, herding and riding horse, herding cattle and lamb, managing agriculture, building homes, i.e. houses or yurtas, etc. According to Glatz¹³, the people who have taught the Hungarians for these arts were Turkish and Iranian folks. The hypothetical area of the first settlements of the Hungarians were either at the join of the Kama and Pechora rivers west from the Ural Mountains (2), or south-east from it, just above the Aral Sea (7), or even at the mouth of the Volga River (6). No one knows it exactly, all these area are hypothetical positions. According to some linguists this was the time period when the Hungarian language had developed by the effect of Turkish, Indo-European, or some unknown nations and languages. As I mentioned above, there are a huge amount of words in the Hungarian language that cannot be derived from the Finno-Ugric hypothetical basic language. Neither the official linguists nor the archaeology can accept that the Hungarian language might have words with its own origin; all the words of non Finno-Ugric origin must be derived from any other foreign language. Nevertheless, these words that are alien to the Finno-Ugric languages are mostly also alien to the foreign languages mentioned by the scholars.

Some archaeologists believe that the people of the Ananino culture appeared southwest from Ural Mountains at the Kama River in the 7th century BC were former Hungarian. Not only archaeologist but also the linguist, the head of the Hungarian Institute at the Vienna University (Austria) Professor Rédei holds this concept as he answers the question of the reporter:

Daniss: “Where did the ancient people live and where did later live these groups of people speaking the languages mentioned above?”

Redei: “There are two basic conceptions concerning the place of this ancient home. Mainly the Hungarian linguists proclaim the theory of a geographically closer ancient home. Accordingly in six or eight millennia before present our ancestors were living on the eastern slopes of the Ural Mountains in Western Siberia between the middle and the lower sections of the Ob River.¹⁴ In order to have an easier livelihood the population having been propagated in their number during the long centuries has wandered to the western

¹² See e.g. Anonymus.

¹³ Glatz (1996), p.: 16.

¹⁴ See 8 in Map 1.

side of the Ural Mountain in the area of the Pechora and the Kama [rivers],¹⁵ into the Finno-Ugric ancient home. One portion of them remained here, but our further relatives in the language the Zyryans pressed the Voguls and the Ostyaks back to the area of the Ob in the 10th to 16th centuries CE. The other theory is that of the 'wider ancient home' proclaimed by the Finnish colleagues from the beginning of our century and being accepted recently worldwide, according to which the Uralic ancient home extended from Western Siberia up to the Volga [River] and the Finno-Ugric ancient home extended from there up to the Baltikum. The scholars confessing this theory – including myself – believe that people speaking the recent Finno-Ugric languages are living on the same place where they have been living before millennia with the exception of the Ugors of Ob and the Hungarians."¹⁶

Were the Finno-Ugric – or better told: the Uralic – people living on the eastern slopes of the Ural Mountains, moreover on its northern half and even more importantly in the 8th millennia bp? That time this area was a swollen lake or muddy marsh, there were no human beings living there.¹⁷ The first population did arrive there only during the 7th millennia BP. From where did Professor Rédei get his information that 'the population having been propagated in their number during the long centuries'? Are there any supporting data of it? No, there are not, I have doubt!¹⁸ Moreover, the ancient home declared by the Finnish scholars is the ancient home of another ancient people and languages, e.g. according to Anthony¹⁹ or Gimbutas²⁰ it was that of the Indo-Europeans. What is the real situation? Are there two contemporary ancient homes on the same territory with two absolutely alien families of languages? Or, perhaps, is it not proven, or even can it not be proven at all?

Let me have a couple of other provocative questions. If the people living in the eastern slope of the Ural Mountains among hard conditions have been multiplied, then had the people living in the western slope of the Ural Mountain among much easier conditions not been multiplied? If yes, why? Or were there no people living west from the Ural Mountains at this time? If yes, why? If there were people living on the western slopes of the Ural Mountains how did the eastern ones remove or chase the western ones in the 4th or 5th millennia BP? It is very hard to chase people for hundreds or thousands of kilometers long running by foot, as that time there were no transporting vehicles including horse riding, even there were no military tools necessary for chasing or killing human beings in this area. It was even more difficult to chase anyone on that place since the population density was very small due to the style of life of that age and area (10 to 20 km² for one person).²¹ It is also hard to fight with stone knives and hand axes as these people did not know how to smelt metals and how to prepare military tools from them. They were even not capable to prepare potter. But no worries, there is also no traces of war that time in that area.

There were people who had already had stone weapons and practiced human killing at the same age but they were living in the steppe thousands of kilometers south from this area, south from the edges of the forestry area.²² The copper smelting technique has already been invented, but not in this area and even not in its closer territories. Moreover the metals suitable to prepare weapons from it will appear more than a millennia later. How is it now? We will see later on.²³ Anyway, I have to take the attention of the reader to the last sentence of Rédei. I agree it! I agree it with a small correction, that is – perhaps – *the Hungarians are also living at that place where they had been living millennia before!* This is not a new idea, the late ethnographer Adorján Magyar has declared many times telling: **"We did not come from anywhere! The ancient home of the Hungarians is the Carpathian Basin!"**²⁴

¹⁵ See 2 in Map 1.

¹⁶ Daniss (1998). In Hungarian: „– Hol élt az “ősnép”, és hol éltek az említett későbbi nyelveket beszélő embercsoportok?” „– Az őshaza helyéről két alapföltevés van. A földrajzilag szűkebb uráli őshaza elméletét ma főképpen magyar nyelvészek vallják. Eszerint a hat-nyolcezer évvel ezelőtti elődeink Nyugat-Szibériában, az Urál-hegység keleti lejtői és az Ob alsó és középső folyása közötti területen éltek. Az évszázadok hosszú során megszorodott számú népesség a könnyebb megélhetésért átvándorolt az Urál nyugati, európai oldalára, a Káma és a Pecsora vidékére, a finnugor őshazába. Egy részük itt is maradt, ám a távolabbi nyelvrokon zürjének később, az időszámításunk kezdete utáni X–XVI. században a vogulokat és az osztjákokat visszaszorították az Ob-vidékre. A másik, finn kollégáktól már századunk elején hangoztatott és mostanában világszerte tért hódító 'szélesebb őshaza' elmélet szerint az uráli őshaza Nyugat-Szibériától egészen a Volgáig, a finnugor őshaza onnan egészen a Baltikumig húzódott. E föltevés vallói – magam is közéjük tartozom – úgy vélik, hogy a mai finnugor nyelveket beszélők az obi ugorok és a magyarok kivételével lényegileg már évezredekkel ezelőtt is ott éltek, ahol utódaik ma.”

¹⁷ Götz (1994), p.: 311 cites the answer of Gyula László to Peter Hajdú in a debate: “Sorry, on this territory that is designed by Peter Hajdú there is no traces of the human life in that mentioned age.” This territory extends east and north from the elbow of the Volga River towards the northern part of East-Europe and West-Asia and the time is the Mesolithic, which was south from this territory in the 6th millennia BP.

¹⁸ See from chapter 4.1 Linguistic questions and the problems of the from page # 125.

¹⁹ Anthony (1996), p.: 34.

²⁰ Gimbutas (1982), p.: 34, or described in more detailed in Gimbutas (1991), pp.: 352-401.

²¹ László (1981), p.: 38, and cited in more detail on page 127.

²² Gimbutas (1991), pp.: 352-356. Moreover as they had had 'more developed' cultures therefore they should have been Indo-Germanic people, if we believe to Zsirai (see his words cited on 138.).

²³ I will return to this question more detailed in chapter 6.3 The Neolithic: Settled Societies. from page 202.

²⁴ Cited by Badinyi-Jós (1986), p.: 5 and Badinyi-Jós (1996), p.: 24. The concept of C Magyar can be read more detailed in Magyar (1996), pp.: 45-46. Accordingly the Hungarians have been within the Carpathian Basin since before the end of the last Ice Age. Adorján Magyar writes in

There are many problems in this concept that are difficult to be resolved. First of all the ethnical image of the people of the Ananino culture has practically no common with that of the Hungarians. It is also very important that the culture of the Hungarians of the conquest does not reveal to the Ananino culture at all. Nevertheless, according to some of the Hungarian chronicles the Hungarians lived in Magna Hungarica before their arrival in the Carpathian Basin. This place is close to the place of the former Ananino culture and holds a couple of geographical names, which were also present after the conquest inside the Carpathian Basin. This is a seemingly contradiction, we will explain it in a later chapter of this work.²⁵

The story from this point goes parallel with that of the non-official, alternative hypothesis: the Hungarians as horse riding people of the steppe settled into the Carpathian Basin at the end of the 9th century CE. Before the conquest they have been on the territories east from the Carpathian Mountains, called Etelköz²⁶ (Etelközü). They have formed an alliance of seven tribes on that place. There were also additional 'tribes' called Kabars joined to this alliance. The Kabars were going to escape from the oppression of the Khazars and this was why they had joined to the alliance of the tribes called Onogurs. However, this alliance had had only some Hungarian 'tribes' and also some non-Hungarian tribes. According to the accepted hypotheses only three tribes might have spoken the Hungarian language.

The heads of the 'seven tribes' – but only seven captains, or seven chieftains, i.e. military leaders if we believe the story of the Hungarian chronicles – made a contract just before they would have entered into the Carpathian Basin. This is the famous Blood Contract, an analogue to many similar contracts known from the Scythian times. The captains or chieftains agreed to unify their power and people under one single leader to assure a future secure leadership of the alliance. That time they selected Árpád, the son of Álmos as their highest chief, as leader. Álmos then disappears from the records and the historians suppose, he suffered a ritual sacrifice, he was killed to assure the success of the conquest.

Before their sites west from the Dnieper River (Etelköz) these people were on the territories supervised by the Khazar Khaganate as vassals of the Khazars with their task to protect the northern and the western borders of the Khazarian Empire. That time they lived in Levedia which might have been somewhere between the Dnieper and the Don Rivers. When the Pechenegs – warrior, horse riding, pastoral people who had arrived from above the Aral Sea – were going to find their pasture on the territory of the Khazar Empire the Khazars offered the title of king to Levéd, the head of the leading tribe, Megyer. This title served to assure more power to him to be able to organize a more efficient military resistance against the Pechenegs. Levéd did not accept this title; however, he nominated another man for this dignity. That was Árpád, that time head of the tribe Tarján, who did not accept the title as well.

This is the earliest historical message that we can obtain from the chronicles with some certainty concerning the people of the conquest. All data before this time, that is a generation prior the conquest, are hazy and have different interpretation according to the source which is dealing with them

Nevertheless, a couple of sever questions arises now again. Where were these people a century before the conquest of the Carpathian Basin headed by a chieftain called Árpád? There is no credible archaeological or historical data. Might they have lived on those sites where we could meet names relevant to theirs, i.e. where the so-called name of their tribe remained later on?²⁷ This is the upper part of the Volga River. Or might they or a part of them have been at the southern slopes of the Caucasus at the valley of the Ingush River? Or even at other sites? Who knows it? There is even no agreement among the scholars who were the people of Árpád. According to the official opinion they were mixed folk with an Ugric majority. Padányi and Götz declared them also mixed folk, but their majority including the leading tribe was Sabir,²⁸ i.e. non Finno-Ugric. Anonymus believed that all they were descendent of the Huns. According to the *Képes Krónika* the Scythians were their ancestors. According to Glatz the Kabars mentioned in the chronicles were rebelling Khazars, i.e. they were Turkish people.²⁹ According to Padányi they were Ogurs,³⁰ more exactly, they were the three Onogur tribes called Nyék, Keszi, and Kér, and they belonged to the original seven tribes. That is the Kabars were included, they did not mean additional peoples with respect to the main

the Forewords of his book (Magyar (19956)) the followings (highlights by me): “I note here that I use the Turanian name in connection to our race only because it is already generally accepted although I know the ancient home of our race was not the Turanian highland but the Carpathian Basin of Middle Europe, i.e. the territory of Hungary”. From the work of Magyar it comes out very clearly that his concept is highly independent on the result of archeology and natural sciences of our age and based only on analysis of words. Nevertheless, I find important this concept and will return to it a couple of times in this work.

²⁵ See on page # 268.

²⁶ Etelköz literally means an area between rivers. The exact position of this territory is not known, however, the historians agree that this meant the steppe area east from the Carpathian Mountains extending up to the Dnieper River. Seret, Bug, Dniester Rivers are running here from the north towards the Danube River and the Black Sea. The southern edge of this area is the Danube River.

²⁷ László (1967), p.: 91.

²⁸ The word means *roaming, straying* in the Turk languages. See Sebestyén (1997), p.: 66.

²⁹ Glatz (1996), p.: 34.

³⁰ Padányi (1985), p.: 347.

body. Kálmán Magyar,³¹ as well as Vilmos Diószegi reckon the tribe Megyer and Nyék to be only Hungarian, all the others were Bolgar-Turks.³² According to Kovács³³ the Bolgar-Turk does not mean Turk, it means Alan, what is an Iranian tribe, and in the reality, the Alans were ancestors of the Huns whom he also regarded to be Iranian.

Anonymus mentions the alliance of seven chieftains forming the Blood-Contract before the conquest³⁴ and this kind of event was well known among the Scythians. The *Képes Krónika*³⁵ speaks about seven captains leading the troops of the conquest. When number of seven appears somewhere in the early traditions the concept of the seven satellites seems to be a possible reason of it as is shown by Gábor Pap³⁶. According to Anonymus³⁷ another seven *Kun* captains of non-Hungarian nationality joined the coalition after the battle at Kiev. The idea to move into Pannonia to occupy the Carpathian Basin was their idea. According to Padányi³⁸ these '*Kuns*' were Late Avars, as the people with the name of Kun appear in Europe only after a further century. The Avars who had occupied the Carpathian basin three centuries before were really 'true Avars'; they were regarded as false Avars, known also in another name of *Uar-chun*.³⁹ The uncertainties can even continue without an end.

We meet the Hungarians according to historical certainty only at the end of the 9th century CE at Etlköz that literally means a territory between rivers, such like Mesopotamia. Etlköz might have been west from the Dniester River or close the Dnieper River, possible near to the town of Kiev. How and when did the Hungarians leave the area of the Kama River, if they have really lived there before? Where did they go from that place and when? No one knows it. According to some legends the Hungarian served the Khazars west from the Don River called Levédia or *Dentu-Magyar*.⁴⁰ Other legend tells us that they could have been found near to the Caucasus Mountains around In-gush River at the end of 8th century CE. This is the territory of the recent Chechens near the marshes of the Meotis (Sea of Azov). There is no agreement between archaeologists in this question as there is any genuine data or written information. The only historical fact is that the Hungarians are known to be among the Carpathian Basin from the end of the 9th century CE with the date of a military invasion in either 895 or 896. This event is known as conquest, following the attack of another steppe tribe called Pechenengs.⁴¹ It is also an accepted conception, that the Hungarians tried to escape themselves from the Pechenengs and therefore their wandering from the steppe into the Carpathian Basin was a refuge act.⁴²

The military folk occupied the territory of the later Hungarian Kingdom as own territory according to the feudal right of the former Hun chief Attila.⁴³ Therefore the people of the conquest were known for the West as Hun. Hence the name of the country, Hungary in English, *Ungarn* in German or *Wengry* in northern Slavic languages.⁴⁴

Let us follow now the words of the greatest recent authority of the topic, those of Dr. Glatz, the president of the Hungarian Academy of Sciences, who was also head of the Hungarian Institute of History of the Academy of Sciences in the time of the publication of his book. He writes about the conquest:

*"The seven tribes took the Carpathian Basin step by step. Their number estimated by recent historical records was 400-500 thousands. We estimate the fragments of nations living there to be 100 thousands."*⁴⁵

³¹ Magyar (1993), p.: 172.

³² The meaning of the word *bolgar* in the Turkish languages is *mixed*. See Sebestyén (1997), p.: 64.

³³ Kovács (1997), pp.: 79-81.

³⁴ Anonymus (1977), 6, pp.: 83-84.

³⁵ *Képes Krónika* (1978), pp.: 56-62.

³⁶ Pap (1996), pp.: 121-128.

³⁷ Anonymus (1977), pp.: 87-88.

³⁸ Padányi (1985), p.: 347.

³⁹ *Uar-chun*, i.e. it was a Turkish tribe. See on page# 248.

⁴⁰ The name appears in Anonymus (1977), 1, p.: 74 as *dentumoger*. 5 in Map 1 indicates its most probable position.

⁴¹ Glatz (1996)p.: 39.

⁴² The ethnic cleansing carried out in the 20th century has showed us that noway. The Serbian action in Kosovo is a typical example of it. There was a tremendous death toll within the refugees of the Kosovo people during their escape from the war territory in spite of the international aids supporting them by foods, tools etc. Without such kind of support but under a permanent military attack, a mass with a couple of hundreds thousands of people could not have survived without a tremendous loss of human life. The available documents, however, do not report such a loss.

⁴³ Many Hungarians are regarding Attila as high king of the Huns. The concept of kings and kingdom, however, are connected strictly to religions, as the king is the earthly representative of the God. This cannot be proven for the Huns. The people of the steppe formed huge empires but their leaders were not connected to any deity, they were rather arose from their people than being anointed by a high priest of any religion; therefore their social position was rather a chief than a king. This does not mean any superiority or inferiority, this is only the background of a conception. The power of a chieftain of the steppe might have been overwhelmingly greater than that of a king in the parallel Christian word.

⁴⁴ According to Sebestyén (1997), p.: 66 the origin of the name is the *Hunugar*, a synonym of the *Onogur*. The common stem in all of these names is the suffix *-gar*, *-gor*, *-gur* or *-ugor*, which can be synonyms of the suffixes *-er*, *-ar* with the meaning of human. See Sebestyén (1997), p.: 119. The word *gur* in Turk languages means tribe.

The first problem arises from the figures, given by Glatz. There is some other estimation as well. Padányi finds the number of the people carried out the conquest to be 350-400 thousands.⁴⁶ According to Kiszely they were 250 thousands.⁴⁷ Götz⁴⁸ calculates with an average population density of 7-9 fő/km² at the beginning of the Neolithic and using this figure together with the possible dwelling area of the Basin (~230,000 km²) he estimated the possible total number of the habitants to be over 2 million. According to Makkay⁴⁹ the population density of the Neolithic Körös-Starčevo culture corresponded to that of the Mesopotamian culture and degree of development of the same age and was 36-44 in a km² on an area of 13.000 km². This means more than half million people were living on this small area within the Basin at the onset of the Neolithic. According to Kiszely the number of the native inhabitants together with the remnants of the Avar-Kuns was also 250,000.⁵⁰ Götz estimates the number of the people of the conquest to be not more than 300-350,000, as well as the number of the native inhabitants to be the same, using an average population density of Europe to be 1.8/km².⁵¹ In another paragraph Glatz writes:

“The population density of the steppe is 1-2/km², this figure was 3-6/km² in the Carpathian Basin at the age of the conquest and within a century it had been multiplied.”⁵²

Here we can witness a massive self-contradiction of Glatz. The habitable part of the Carpathian Basin was then and is even now to be 230,000 km².⁵³ In case of a population density of 3-6/km² there must be at least 0.7-1.4 million people here and not 100,000 as Glatz has given above. Is this number a couple of times higher within a century? Were it even at the time of the conquest much higher than 100,000? Among optimal conditions the population of the European Middle Age countries was doubled in every two centuries,⁵⁴ i.e. there was a yearly increase in the population of 0.35%. This figure is in a good coincidence with later statistical data even within the Carpathian Basin.⁵⁵ How can a nation produce a much higher rate of growth in the population when this nation is in a permanent war, carrying out roaming and military campaigns? Even the lower value in the population density does not fit the higher population of the Basin given by Glatz even at the same page of his book. Besides, only a small portion of the Carpathian Basin was a steppe, a much greater portion of its territory was an arable land where the population density must have been much higher than the figures given by Glatz. Settled people have cultured this territory even in this time.

How is it possible that after a couple of millennia of the Neolithic there is much smaller number of populations on a multiple greater territory than that of the Neolithic culture? How is it possible to imagine such a small population on one of the best agricultural terrain of Europe in that time? Or the highly cultured Christian Franks of Charles the Great have killed most of the former population a century before? No, I am in doubts.

On the map of Glatz showing the geography of the country there is a territory with the name of *Sclavinia* in the 9th century CE, i.e. at the time of the conquest;⁵⁶ and Glatz mentions that later Hungarians named this territory as Tot Country.⁵⁷ The word *tót* was originally used to the Germanic people settled at the northern part of the Carpathian Basin between 4th and 6th centuries, the Longobards. This word originated from the Celtic word *Teutonic* that the Celts

⁴⁵ Glatz (1996), pp.: 8-9. In Hungarian: “*A hét törzs fokozatosan vette birtokba a Kárpát-medencét. Létszámukat a mai történetírás 400-500 ezer főre teszi. Az itt élő különböző néptörzseket 100 ezerre becsüljük.*”

⁴⁶ Padányi (1985), pp.: 24, 366.

⁴⁷ Kiszely (1996), p.: 212.

⁴⁸ Götz (1994), p.: 817.

⁴⁹ Makkay (1982), pp.: 113-133.

⁵⁰ Kiszely (1996), p.: 212.

⁵¹ Götz (1994), pp.: 362-363.

⁵² Glatz (1996), p.: 9. In Hungarian: “*A sztyeppe népsűrűsége 1-2 fő/km², a honfoglalás korában a Kárpát-medencében ez a szám 3-6 fő/km² és egy évszázadon belül ennek többszöröse.*”

⁵³ This figure is only estimation. The territory of the former Hungarian Kingdom was 302,000 km² just before World War I. We should subtract the territories south from Sava River from this figure, as they did not belong to the conquest territory of the Hungarians. There are also uninhabited territories in the mountains and others covered by close forest (main lines of the Carpathians, Bihar). I use this figure, however its value can be argued. According to my belief this figure is not far from the reality. I use it to show, that even with this reduced figure together with the given population density the data of Glatz are overwhelmingly false.

⁵⁴ Padányi (1989), p.: 25, in footnote. The rate of population growth in the Neolithic is given in Renfrew (1973), p.: 228. See his Figure 45. In this Figure we can well recognize that even in this very dynamically growing period 400 years was needed to double the population density in this Greek Island. According to Götz (1994), p.: 818, 250-300 years were needed to double the population in the Neolithic.

⁵⁵ See Glatz (1995), pp.: 102, 195, 243, 343, 393, and 485. The earliest figures derived from 1300 CE and report a population of 3 million. In the age of Mathias (Mátyás) King of Hungary the population of the Hungarian Kingdom was similar. It means, there was no growth in two centuries. The dates before Mathias are uncertain. The figures show a strong decrease in the population after the age of Mathias. This is due to the Turkish occupation and the permanent wars of the Habsburgs against the Protestantism. In the age of the Habsburgs the rate of the population growth was high as a consequence of their policy to settle non-Hungarian speaking people in the tightly populated areas. After the census in 1710 we have regular census data and until 1910 we find a constant rate in the population growths of 0.35% per annum, corresponding to the average rate given above.

⁵⁶ See the map of Glatz (1996), at p.: 35.

⁵⁷ Glatz (1996), p.: 69.

used to name their German neighbors and it has a meaning of *human, man*.⁵⁸ The word became only much later to name the Slovakian peoples who did not live there that time.⁵⁹ They have been settled in the Carpathian Basin only after the Mongolian invasion to fill the vacant places cleared by the Mongols in the middle of the 13th century CE.

The name *Sclavinia* of this part of Transdanubia on the western side of the Danube contradicts to the Slavic concept. Anonymus has mentioned also *sclavi* in his *Gesta Hungarorum*, as folks living there, which word is generally translated from the Latin by Dezső Pais in his recent translation as Slovenian,⁶⁰ however he made the following remarks:

“People settled as nation before the conquest in our country with a name of Sclavi as Anonymus mentioned them are named in this translation as Slovenians. Formally the corresponding word would be Slavic but this word is used as a common name of a family of languages, however Anonymus understood quite clear only a single folk under this word that is neither Russian, nor Polish, nor Czech, nor Croatian nor Serbian. On the basis that the old Hungarian name of Slavonia being on the western part of the territory between the Drava and Sava Rivers was Tot Country we could name the nation called Sclavi by Anonymus also Tot. As we do not find to much reason to equate them with the ancestors of the recent Slovaks we are not going to give occasion to confuse them by the use of a common name.”⁶¹

The belief of the Slavic cultural effect on the Hungarians has derived from a name coming from the Chronicle of Anonymus written in the 13th century where the word *Sclavi* can be read. To translate this word as a Slavic or a Slavonic is a complete misinterpretation. The word *slava* means in the Slavonic languages glorious and they used this word to name themselves only after the appearance of the pan-Slavic ideology in the 17th century. In the Latin etymological dictionary we can read about the words used by Anonymus:⁶²

Sclava: Captiva, serva → *Sclavus*

Sclavare: pro sealvare

Slave: piscis genus

Sclavus: captivus servus, Italis: schiario, nortis Enslave. Matth. Paris ann 1252: *Cum Christianis Sclavis, sic namque vocantur captivi, etc.*

Thus, this Latin word has a general meaning of *captive*, and does not mean a nation; neither a group of languages, which has not been known many centuries before their first appearance in the 17th or 18th centuries. Consequently, the word *sclavi* does not have the meaning to be Slavic. It rather means a *captive, serf* and when it used in a meaning of a folk, or people, it means the conquered people of the occupied country, – who were highly degraded in the eyes of Anonymus – the so-called *várjobbágy*⁶³ the native inhabitants of the Carpathian Basin.

We can also read in the *Gesta* of Anonymus⁶⁴ that the conquest was a step-by-step action. But Györffy declared in his introduction to the Hungarian translation of the *Gesta*⁶⁵ that the names that Anonymus cited could have not been found in any other documents of his age. Besides, there are a lot of names known from other sources that Anonymus did not cite, consequently, the *Gesta Hungarorum* has no historical credit.⁶⁶

⁵⁸ Berresford Ellis (1994), p.: 127.

⁵⁹ The Avars and the Byzantine have the Slavonic nations settled from their original home at northern Central Europe to the Balkan. The aim of the resettlement was partly to divide their military power (preventing an uprising), partly they were employed to protect the borders of the Avars. Hence there are two Moravia, one in the Czech Basin, other one on the Balkan. This is why we find Sorbs at the north near to the join of Oder and Elba Rivers and Serbs south from the Danube at the Balkan, there are white Croats near to Krakow and red Croats in the south at Dalmatian. During the Avar age there were no Slavic-speaking people within the Carpathian Basin, neither in Transdanubia nor in the northern highlands of the Balkan. See more details in Götz (1994), pp.: 226-227, and in Baráthosi Balogh (1931), pp.: 51-62.

⁶⁰ Anonymus: (1977), p.: 166.

⁶¹ Anonymus (1977), p.: 166. In Hungarian: *“A sclavi nevű népet, amelyet Anonymus hazánk honfoglalása előtti lakói között emleget, mi szlovéneknek mondjuk. Alakilag pontosan szlávok felelnek meg, azonban ezt ma egy egész népcsalád összefoglaló nevéként használjuk, holott Anonymus egész világosan egy népet ért rajta, amely nem orosz, lengyel, cseh, horvát, szer. Azon az alapon, hogy a Dráva-Száva-köz nyugati felén elterülő Szlavóniának a régi magyar neve Tótország, az Anonymus-féle sclavit is mondhatnók tótoknak. De mivel ezeknek a mai szlovákok őseivel való egyeztetésére nem sok alapot látunk, a közös név használatával nem akarunk alkalmat szolgáltatni a két nép összevarására.”*

⁶² Dominu (1883), p.: 357.

⁶³ The meaning of the word is now *serf* or *servant*. Concerning the meaning of the word at that time see the last chapter in the work *Kézai Krónikája* on page 172. See also footnote # 14 on page # 172.

⁶⁴ Anonymus (1977), 13-54, pp.: 93-121. When I refer to Anonymus the figures in italic refer to the number of chapter in his original work.

⁶⁵ Anonymus (1977), pp.: 8, 16-17.

⁶⁶ Anonymus itself is even now a matter of discussion and interpretation. Recently e.g. Anna Berenik has published her thoughts in the volumes with the title of *Félremagyarázott Anonymus* [The misinterpreted Anonymus] (1995, 1996 and 1998). See its recension from Kornél Bakay in *Turán*, I/3, pp.: 95-97.

Further contradiction arises if we do not forget that the chronicles did not mention any tribes, they were referring only to seven captains, or chieftains who had been the heads of military units each consisted of 3,000 warriors. So the total number of warriors carried out the conquest was 21,000. This is a generally accepted number of warriors in a Turkish military tribe at this age.⁶⁷ The total number of people in such a tribe is around 70,000.

If we accept the concept of the 7 tribes, another problem arises. We do not know where did the confederation of these tribes exist 100 years before they had entered the Carpathian Basin and settled there as people of Árpád; there are no authentic data relating their whereabouts. Nevertheless, a mass of 7 tribes in confederation ought to have been seen on the steppe that time. Might they live at the Volga River where similar geographical names remained that we could find also around their settlements within the Carpathian Basin and believed to be the names of the tribes?⁶⁸ Perhaps one of their parts lived at the Ingush valley of the Caucasus. May be somewhere else? Who knows it? As we could see above that there was even no concordance concerning the true identity of the people of the conquest.

According to the official hypothesis the territory of conquest was only slightly populated. The population included the rest of the former rulers called Avars who were conquered by the Franks and the Bolgars at the beginning of the 9th century. Above we could also read that there was also some Slavic population as well as rest of Pannons, Illyrs and other nations in small minorities. I have to mention again, that we do not know any comprehensive data supporting this concept. According to Glatz, as we could read above, the total population of this territory was estimated to have been not more than 100 thousands⁶⁹ and the people of conquest numbered 400,000 but definitively not more than 500,000 consisted of different nationalities. According to our chronicles there were seven captains or chieftains of people of the conquest therefore there is a belief that the people was also consisted of seven tribes making this number of population possible. After their settle down in steppe area within the Carpathian Basin the names of their sites show again different ethnic composition of these people. From the names it comes out that only a part of the people could have been Hungarian-speaking. From the seven 'tribes' of the conquest only three but definitively not more than four might have been Hungarian speaking.⁷⁰ According to another concept only one tribe that of Nyék was Hungarian speaking. All the others were not. We also know it well, that the official language of the Hungarian Kingdom established in 1001 was not the Hungarian, it was the Latin.

Therefore a serious question arises here. If neither the former settlers of the Carpathian basin nor the majority of the invaders were Hungarian speaking, nor the official language of the state they formed was Hungarian, why over 13 millions people living in the Carpathian Basin speak yet the Hungarian language? Why the people of this territory do still speak Hungarian after a Mongolian invasion, which perished 1 million people in the middle of the 13th century followed by documented foreign resettlements. Why do we speak Hungarian after a one and half century rule of the Turks that has covered one third of the Hungarian territory?

There is another concept that the roaming Hungarians have been split and one of their portions has arrived in the Carpathian Basin two centuries before (in 670 as the second wave of the Avars). This is the hypothesis of the double conquest worked out by late Professor of archeology Gyula László.⁷¹ Were these people Hungarian speaking? Did they form the majority of the native population of the conquest?

According to the official hypothesis the action of the conquest is motivated by an attack of the Pechenegs from the eastern part of the steppe and the Hungarians must have fled away from their previous home. This concept has appeared in the hypotheses in the early decades of the 20th century and was first interpreted in an early work of Szekfü.⁷² Hóman and Szekfü have further developed this concept later in their common work⁷³ and since then it is a solid part of the official hypothesis.⁷⁴ It is however a historical fact that a Hungarian army took part in the war on the Balkan in an alliance with Byzantine against the Bolgars in 895. The 'invasion' of the Carpathian Basin was happened simultaneously with this war. Two powers have ruled the Carpathian Basin that time. The splitting of the Carpathian Basin and its division between two powers were the result of the 796-800 campaign of the Franks as well as the 803 campaign of the Bolgars. Analyzing the real and potential events of this era Padányi is arguing in details, that there is no reason to flee for such a big military power. He also shows that there is no possibility to flee for such a huge amount of population on a rout of more than 1000 km in length. This is a physical impossibility and there is no reason to do so. It is also worth to mention that the historical records do not support such an event at all.⁷⁵

⁶⁷ Padányi (1971), p.: 24 in footnote # 7.

⁶⁸ László (1967), p.: 91.

⁶⁹ Glatz (1996), p.: 9.

⁷⁰ Padányi (1989), pp.: 140-142.

⁷¹ László (1978)

⁷² Szekfü (1917), p.: 23.

⁷³ Hóman-Szekfü (1928), p.: 70.

⁷⁴ This event can definitely be read in Bethlen (1996) *Honfoglalás* CD. According to the authors Hungarians coming from the Seret River arrived as rich persons, those coming from the Dnieper River arrived into the Carpathian Basin as pure people as the Pechenegs plundered them.

⁷⁵ Padányi (1989), p.: 371 and see on page 266.

According to the official belief the people of conquest were the robbers of Europe.⁷⁶ There is only one reason supporting this belief that they have visited a couple places in West Europe and robbed a couple of Monasteries as well as that they have killed their enemies on the battle fields in the decades after the conquest. The written records are from those people who have suffered these 'robbery' visits. This period is called as the time of roaming about. Nevertheless, we must add, that the monasteries visited by the Hungarian troops were all those, which were established by Charles the Great from the wealth robbed from the conquered Avars. The battlefields were those where the Hungarian troops appeared according to the invitation of the quarreling western nobility to decide their own right. The Hungarians did not conquer any other territories than that of the Carpathian Basin. Unlike the Normans, they did not rob rich cities of the West or of the South.

The original culture of the Hungarians of the conquest has been developed by the official hypothesis of origin from that of the hypothetical relatives, i.e. from the hunting-gathering culture of the folks living on the tundra in Siberia. Everything that did not correspond to the culture of the hypothetical ancestors was declared to have been borrowed from some other nations, most of them from the so-called highly cultured Indo-Europeans, first of all the Slavic nations. This culture includes the agriculture that the inhabitants of Hungary have practiced immediately after the conquest. The Hungarian cultural life that had been suppressed in this way did also include its original religious life supposed to be a pagan religion. This religion has been eliminated within a century following the conquest as the Hungarians were forced to convert to the Catholicism that they had accepted without a blood shed within a couple of decades. The nature of their original religion is a matter of debate even now that we can also not bypass. I will return to this question later on.⁷⁷

The said truth is that the official academic hypothesis of the origin of the Hungarians is based only on linguistic data. There are very small archaeological facts supporting this hypothesis, if there is any at all, even less evidences can be produced from the ethnography and practically nothing from the folk art and folk traditions. The hypothesis has been worked out after the Hungarian revolt against the Austrian Empire in 1848 when the Austrian officials were going to humiliate the rebel Hungarians. In 1877 the Minister of the Culture of the Hungarian government that was totally dependent on the Austrian Empire, Mr. Ágoston Trefort declared his command as cited above.⁷⁸

The representatives of the Hungarian Academy of Sciences established in 1832 by Count Széchenyi accepted the command and since then, the official historical and linguistic research were stand on this hypothesis. Since that time, this hypothesis is the official hypothesis of the Hungarian scientist in history, in linguistic and in folk tradition. This hypothesis is known all over the world, as this is the official concept of the Hungarian origin. The Hungarian Academy of Science has accepted a political decision and has been continuing his work accordingly since then and even in the recent time.

I have already put some comments to it. Now we ought to look deeper into the background and cite some data, which have been deliberately disregarded by the followers of the official hypothesis, as there are a lot of data obtained from independent sources that contradict to it. I will discuss most of them in later chapters, but we have to summarize here also those ones, which have general importance. The Hungarian Academy of Sciences rejects them as alternative hypotheses called *dreams with tulips*.

1.2 Alternative hypotheses of origin

In the Hungarian intellectual public of the 19th century there was another hypothesis on the origin of the Hungarian language and folk. This is the hypothesis of the Turkish origin. According to this hypothesis the Huns are our straight ancestors, but generally looking the origin of the Hungarian language and people goes back to the Turkish environment in Asia and before. So the people in conquest who captured the area of the Carpathian Basin and settled here forming a highly organized society have been horse riding steppe folks for millennia before. Their language belonged to the Turkish tree of languages. Consequently, the Hungarian language has only some Finno-Ugric elements derived basically from some contacts with the Finno-Ugric people during the long wandering on the steppe. That is the Hungarian is not a Finno-Ugric language; the Hungarian people are not descendents of the Finno-Ugric people. The ancient Hungarian legends and chronicles served the basics of this hypothesis.⁷⁹ These chronicles were those of the Hungarian nobility of the conquest and were compiled in the 12th or 13th century, the last one, the *Tárik-i Üngürüsz* was written in the 16th century.⁸⁰ The other and more important reason of this hypothesis was derived from

⁷⁶ Glatz (1996), p.: 7.

⁷⁷ See in chapter 2.41 Rites and beliefs from page # 60.

⁷⁸ See on page # 8.

⁷⁹ These are *Gesta Hungarica* of Anonymus, *Chronicle* of Simon Kézai, *Képes Krónika (Chronicle with Pictures)* and finally *Tárik-i Üngürüsz*.

⁸⁰ This chronicle has been found in the library of the Turkish capital in the 19th century and translated to Hungarian only in the recent times. A copy of the original work has been from the end of the 19th century in the library of the Hungarian Academy of Sciences but it has been

a lot of similarities in the set of words between the Turkish and the Hungarian languages, particularly concerning the words of agriculture, animal herding and order of battle. The Hungarian and Turkish languages will be compared a bit more later on, but we have to state here, that the Hungarian cannot be derived genetically from the Turkish languages as their set of basic words match only very scarily. The similarities in the grammar of the two languages derive from the agglutinative nature of both languages and not from a closer relations to each other. However, the Turkish origin of the Hungarian people was seriously discussed in the 19th century.

According to these legends and chronicles there were two brothers called Hunor and Magor who have been living with their tribes in Scythia, i.e. in the East-European steppe, probable on its southern part, near to the Caspian Sea, or even further in Iran. They were descendent of Nimrod or *Menrod*, the great hunter mentioned both in the Bible stories and in the Sumerian legends. Once the brothers have been chasing a deer at hunting. The chasing has been continued out of their territory when finally the deer disappeared. Their story then starts on this foreign territory.

All of the Hungarian chronicles originate the Hungarian people from legends of deer. Since the legends of deer are generally known from Middle Asian nations, many put the origin of the Hungarians also to this geographical area into Asia, i.e. to the place of origin of the Huns and Avars. This is one of the bases of the Turkish origin. It is also a step towards the Sumerian origin as the ancient father of the two brothers called Hunor and Magor was the biblical Nimrod, the Great Hunter of the Sumerian legends. The Turk people are also regarded as descendants of the Sumerians who had fled to the steppe after the collapse of their agriculture in Mesopotamia in the 17th – 5th centuries BC. Dümmerth notes the legends of deer:

*“The legends of the hunters chasing deer can be found in countless variations from the British islands until Japan. The problem is complicated by the fact that it can also be found among the Voguls with fishing-hunting way of life whose language shows close relationship to the Finno-Ugric language of the recent Hungarians.”*⁸¹

Consequently, a model of origin cannot be built to the legend of deer alone. It is also important to note – as we will also see later on – that there have also been ‘people hunting deer’ living within the Carpathian Basin before the end of the last ice age (Würm). They were the Gravettian people who have turned even here from hunting the mammoth to the hunting the deer. The legend of deer chasing can also be originated in the Carpathian Basin. We do not need to find an origin out of this territory. Gyula László shows another projection of this legend:

*“We receive some references concerning our earliest ancient history that it has happened in forestry environment. In contrast of this, the legend of turul⁸² as we will see leads us characteristically to a steppe environment.”*⁸³

*“There is something else in the legend of the miraculous deer, which has not been mentioned up to know: the two hunting brothers have moved to the girls and they do not take their wives home. This is a very old habit of marriage keeping matriarchal characters.”*⁸⁴

These are very important issues. The matriarchal society is alien both for the Romans and the Greeks. But it is also alien to the steppe dwelling, horse riding people of the age of the conquest. The matriarchal nature was not alien, however, for the Celts as well as some former inhabitants of the steppe, i.e., the Scythians and the Massagatae. It was also not alien for the ancient inhabitants of the Carpathian Basin, as the men both of the Bükk and the Cucuteny cultures lived in forestry environment and practiced traditionally matrilineal society for millennia with a respect of the woman and the fertility. The goldsmiths of the Scythians have represented the deer in many of their products. The gold alone points to the Sun, since its color and shine cognate. Moreover, the gold is the metal of the Sun. The golden deer is the symbol of the Sun. But the meaning of this symbol is very broad therefore we can not form a definite conclusion from it alone. Gyula László also feels it as he writes:

closed from the scholars. See introductory words of Blaskovich (1988). The scholars do generally not accept this particular translation, as it is a fake copy of the original one. The text itself is exact, only the authority of Blaskovich is doubted.

⁸¹ Dümmerth (1977), p.: 35. In Hungarian: “*A szarvast űző vadászok mondája a néprajzi kutatások szerint számtalan változatban megtalálható, a brit szigetektől Japánig. A kérdést bonyolítja, hogy a finnugor, halász-vadász életmódot élő voguloknál is megvan, akiknek nyelve a magyarok mai, finnugor nyelvével közeli rokonságot mutat.*”

⁸² It is a big praying bird similar to the eagle existing only as a sacred animal. According to the chronicles this bird impregnated Emese, the ancient mother of the Hungarians resulting the dynasty of the conquest, Ámos. It is rather a legend of joining two dynastic lines than a totemic tale.

⁸³ László (1967), p.: 51. In Hungarian: “*A szarvasmondában bizonyos utalást kapunk arra nézve is, hogy legkorábbi őstörténetünk erdős környezetben játszódott le. Ezzel szemben a turulmonda, mint majd látni fogjuk, jellegzetesen sztyeppe területre vezet minket.*”

⁸⁴ László (1967), p.: 52. In Hungarian: “*Még valami van a csodaszarvas mondában, amiről eddig nem esett szó: a két vadásztestvér költözik a leányokhoz, s nem ők viszik haza asszonyaikat. Ez igen régi, anyajogú vonásokat őrző házassági szokás.*”

“However, – we believe so – this is not a hunting scene, but it is the representation of the fecundation. If it were true than the picture would speak from our legend of turul⁸⁵. Namely, as it has already guessed, that the name of Emese originally means ‘she stag’. It is really so. At the people of Northern Siberia the name of the she stag is ‘eneche’ and it means the ‘mother of the kin’. Accordingly in the original form of the legend of turul he impregnates a she stag, thus the dynasty of Árpád derived from the wedding of the turul and the she stag.”⁸⁶

In the legend of origin of the Frank Meroving dynasty there are also two ancestors, the *bear* and the *sea*. When we meet such a story there is always the suspicion that the dynasty is a result of the amalgamation of two families with two independent traditions. The turul, however, did not dominate the Hungarian traditions as a praying bird:

“The turul has also been represented by the Hungarian gold smiths, – it is true, only scarily.”⁸⁷

Later when I discuss the Hungarian folk traditions I will show that the representation of pray animals in the Hungarian folk art is very rare, the representation of pray animals does not characterize the Hungarian folk art. Such kind of representations can more frequently be found at the ruling elite, not at the village dweller peasants. The tradition with the turul means only that one of the original two branches of the Árpád dynasty was the Hun. This is the male branch. The female branch is unknown. Another important message of our chronicles is that the folk of Árpád – at the same way and following the same reason as the Avars – has arrived into the Carpathian Basin as the rightful heir of Attila, the King of the Huns. Hence is the idea of the Hun-origin. Dümmerth is dealing with this problematic and derives that the tribe of Árpád might be the straight derivative of the tribe of Attila, his dynasty was the descendent of the Dulo dynasty. But he also points out that the ruler named Attila in our chronicles does correspond rather to Kovrat, than to Attila itself. Kovrat lived two centuries after Attila in the Russian steppe. The descendent line of the Árpád dynasty is continuous rather from Kovrat⁸⁸ than from Attila –, as I will show in a later chapter⁸⁹. Thus, our chronicles echo the deeds of Kovrat rather than those of Attila. Gyula László writes:

“[...] The remembering on their descendent from Attila has been living among the Árpád’s, [...] Had we really something to do with the Huns? We can answer it with high probability: Hungarian people certainly belonged to the Hun Empire and at the same time it means that its family of chieftain and its leading class got out the Huns. Besides it there might have got a lot of Hun element into the population through the Avars and Bolgars.”⁹⁰

Consequently, the deer was not a real animal, it was rather a heavenly sign instructing the two brothers to leave their home and go to the Carpathian Basin because the descendents of their ancestors are waiting for their help. So the brothers came first to Meotis – which is probable the name of the marshes near to Sea of Azov – where they found wives for themselves forming two independent tribe inheritances. From this place they went to the land of the Scythians. As they have started their move into the Carpathian Basin from the land of the Scythians, the people of the later conquest are also believed to be the descendants of the Scythians through the Huns.

The chronicles from this point have much reliable data showing the whereabouts of the people forming later the folk of the conquest. I will show in a subsequent chapter the succession of the ruling dynasty of the Huns forming later the dynasty of Árpád the head of the conquest.⁹¹ Accordingly Isperek might correspond to Irnik, the youngest son of King Attila, i.e. to Csaba, who was the former leader of the Székely people.⁹² However, the name *Csaba* is not a personal name, it is rather a name of a social role. Many of names of villages, settlements witness it.⁹³ According to Turkish conceptions the youngest born boy has an outstanding role, he has the power of a *táltos*, i.e. he has some

⁸⁵ Turul is a sacred bird in the Hungarian sagas. It is similar to but not equal with the eagle.

⁸⁶ László (1967), pp.: 56-57. In Hungarian: “Csakhogy - mi úgy véljük - ez nem vadászjelenet, hanem a megtermékenyítés ábrázolása. Ha pedig ez igaz, akkor a kép voltaképpen turulmondákról szólna. Ugyanis régebben sejtették már, hogy Emese neve eredetileg ‘szarvasünőt’ jelent. Ez így is van. Észak-Szibéria népeinél ugyanis a szarvasünő neve: ‘eneche’, s annyit jelent, mint ‘a nemzetség anyja’. Eszerint a turulmonda eredeti alakjában a turul egy szarvasünőt termékenyít meg, az Árpádok családja tehát a turul és a szarvasünő nászából származik.”

⁸⁷ László (1967), p.: 59. In Hungarian: “A turult ábrázolták a magyar őtvösök is - igaz, hogy ritkán.”

⁸⁸ The literal meaning of this name in the Turkish language is ‘you should collect your people’. See Sebestyén (1997), p.: 66.

⁸⁹ See in chapter 6.72 **Avars** from page # 247.

⁹⁰ László (1967), p.: 83. In Hungarian: “... Árpádok között élt az Attilától való származás tudata, ... Volt-e valóban közük a hunokhoz? Erre csak nagy valószínűséggel felelhetünk: a magyar nép bizonyosan beletartozott a hun birodalomba, s ez egyúttal annyit jelent, hogy fejedelmi családja, vezető osztálya a hunok közül került ki. Ezenkívül a bolgárokon és az avarokon keresztül a néphe is jelentős számú hun elem kerülhetett.”

⁹¹ See on page # 251.

⁹² According to Henrik Marczalik Csaba is a mythological name, he finds it identical to the Finnish *szampo*, i.e. with a godly treasure being praised in the *Kalevala*. Kiszely (1996) cites it on p.: 278.

⁹³ Padányi (1989), p.: 280.

magical power. The word *csaba* meant the smallest one.⁹⁴ In opposite stands the name of the first born one, the *kál*.⁹⁵ The smallest son of King Attila, named *Irnik* was also *csaba*.⁹⁶ Moreover, the Onogur chief, Kurt⁹⁷ has also a son called *Csaba*, who has appeared within the Carpathian Basin in 679.

Until to this statements the concept of Padányi can be regarded as hypothetical, from this point on his history can be justified by real historical data. As the descendents of King Attila we were able to come until *Csaba*, and he might have been *Isperek* itself. Padányi knows *Isperek*, and he writes that *Isperek* has left Bat-Batján, the Onogur Khan in 679 and moved with his people in Carpathian Basin, i.e. in Transylvania.⁹⁸ However, Padányi does not bound *Isperek* to the Árpád dynasty but he suggests another story as the history preceding *Csaba*. Thus, *Csaba* has derived from a Sabir⁹⁹ dynasty that had escaped from the Muslim rule from the eastern slope of the Caucasus Mountains toward northwest at the time of the jihad. This harboring mowing has been preceded by the series of the wars between Byzantine and the Muslim powers.

*„The bloody fighting has been on for hundred years with small interruptions from Justinian on in which the smaller nations of Asia-Minor have gone to pieces. Since these nations, have all been Caspian-Turkish ones with Sumerian lineage, not reckoning the Semitic nations at the south and with the exception of some of the Aryan nations of Asia-Minor, this means the so-called Turanian nations such like the Uz, Avar, Hun, Sabir descents, the ‘Turanian’ ethnic group was coming desolate”.*¹⁰⁰

According to another sources extension of the Avars toward west in the second wave happened through the Sabirs to the northern slope of the Caucasus Mountains in 463 CE.¹⁰¹

*“The unbearable has started when over the ruins of the two exhausted power broken down side-by-side at the end of the long lasting Persian-Byzantine duel a new conquering power, the Arabian did appear in the first third of the 7th century.”*¹⁰²

The Sabir/Hungarian people then left their pastures and wandered to a territory called Dentu-Magyararia. This name is not known in the written history, it derives from the Hungarian Chronicles, particularly from that of Anonymus. There are a lot of conceptions to find Dentu-Magyararia on the map. Generally it might be somewhere on the Russian steppe, anywhere from the northern part of the Black Sea (*Pontus*) up to the bent of the Don River, from the Volga River at the east and the Dnieper River at the west (see 3 or 5 in Map 1).

The two tribes have then been multiplied to form the people of the conquest, the people of Árpád. We will return to the consequences in a later chapter.¹⁰³

1.21 Sumerian origin

Padányi guides out the Sumerians from Mesopotamia after the Kassite rule¹⁰⁴ and forces them for a long wandering. Accordingly the former city dwellers have turned to be herding horses on steppe areas and basically the horse-riding cultures are their descendants. He derives the people of the Altai Mountains also from the Sumerian descendents and guides them in a couple of hypothetical steps as refugees from the Persian conquest into the marshes of Meotis, i.e. to the north from the Caucasus close to the Sea of Azov.¹⁰⁵ From this point the story goes straight according to the story of Hunor and Magor, i.e. according to the Hungarian Chronicles, and the people of Árpád are formed from the people of the Sumerian descendents.¹⁰⁶

⁹⁴ Padányi (1989), p.: 282.

⁹⁵ Padányi (1989), p.: 282.

⁹⁶ Kiszely (1996), p.: 144., Padányi (1989), p.: 282.

⁹⁷ The literal meaning of the word Kurt corresponds to Kovrat or Kuvrat. See in footnote # 88 above.

⁹⁸ Padányi (1989), p.: 283.

⁹⁹ The word Sabir has a literal meaning in the Turkish language as ‘one who is returning from the way’, ‘roaming’ or ‘straying’. See Sebestyén (1997), p.: 66.

¹⁰⁰ Padányi (1989), p.: 262. Padányi here explicitly states that he regards the Turanian people as ancestors of the Sumerians, however, he cannot prove it. In Hungarian: *„Justiniánustól kezdve, kisebb-nagyobb megszakításokkal száz éven át folyik a véres küzdelem, amelyben elsősorban a kisebb előázsiai népek őrlődnek fel. Mivel pedig ezek a délibb szemita népeket leszámítva, az örmények és néhány kisázsiai ‘árja’ kategória kivételével egytől-egyig szumir-leszármazású káspi-török, ú.n. turáni népek, úz, avar, hún, szabir származékok, elsősorban a ‘turáni’ etnikum pusztul.”*

¹⁰¹ Kiszely (1996), p.: 232.

¹⁰² Padányi (1989), p.: 263. In Hungarian: *„Az elviselhetetlen akkor kezdődik, mikor a hosszú perzsa-bizánci párbaj végén kimerülten egymás mellé leroskadt két hatalom romjai felett a 7. század első harmadában megjelenik az új hódító, az arab.”*

¹⁰³ See in chapter 6.8 The conquest: Árpád’s folk from page # 256.

¹⁰⁴ Padányi (1989), pp.: 187-218 ‘derives’ five waves of wandering out of Mesopotamia towards East.

¹⁰⁵ Padányi (1989), pp.: 261-271.

¹⁰⁶ Padányi (1989), pp.: 407-423.

Bobula has another ‘solution’ of this genealogy. First she guides only the Sumerian high priests, the so-called *magi* on the Hurrian territory¹⁰⁷ then into Persia, where we can meet them as high priest of the Zoroastroism.¹⁰⁸ The *magi* then turn to be the high priest of the Scythian territory and later as the *táltos* or *shamans*, i.e. the high priest of people of Árpád will come into the Carpathian Basin as Hungarian speaking intellectuals.¹⁰⁹

Imre has another solution.¹¹⁰ He starts from the conception of Katz.¹¹¹ Accordingly both the Hungarians and the Sumerians have originally lived in the recent Afghanistan before the end of the Würm and have separated in the 10th or 11th millennia bp bringing the agriculture and the sheep herding as their common source. The two nations wandered later on partly to Egypt, then to the south forming the Kushite Empire, then again back to Mesopotamia forming the Kassites, leaving behind the Hurrians. The other branch has wandered to the northwest forming the Pelasgians, the ancestors of the Greeks. Later they wandered back to the steppe and formed all the Turkish nations and at the end came back among the Carpathian forming the Hungarian nation and language.

The details could be extended into thousands of pages. These conceptions have only one common sense: the language having the closest relationship to the Sumerian is Hungarian. The second common sense is that these authors try to form a chain of cultural superiority from all of Eurasia showing that the bearer of this cultural superiority has always been connected to Sumer and to the Sumerian people. Their concept can be described in a very short form as the Sumerians, Scythians, Medians, Huns, Avars and Hungarians are all one and the same intellectually high standing people all over Eurasia. The essence of this conception has been compiled by Götz¹¹² that finally all Eurasian cultures are derivatives of the Sumerian and whole Europe can be regarded as descendants of the Sumerian colonialists. I will return to this question in later chapters a couple of times, because neither archeological evidences, neither cultural analysis, nor ethnical background supports these concepts.

It is obvious that both of the two contradicting concepts contain some parts of the truth, but non-of them can be accepted as overwhelming and final truth. Padányi commits besides the real facts and true statements a number of rough errors in his work, which I will show below. These errors do not differ in their bases from those errors that he criticizes – with full right. He has, however, also strong prejudice, like those sources that he criticizes due to their prejudging way of data handling. Götz accepts, that the Hungarian language has some Finno-Ugric connections, he also accept the existence of a former Finno-Ugric nation and its history – as at the end it comes out also from Padányi –, but he denies that the Hungarians were ethnically Finno-Ugric. He and Padányi both put the Hungarians much above the Finno-Ugric nations, the Hungarian culture of their culture and derive the Hungarian culture back to the Sumerian. These Sumerians have left their homeland and were dispersed all over Eurasia. As a supporting set of data Sándor Nagy¹¹³ derives the names of the localities, rivers, lakes, water conducts and generally the geographical sites of the Hungarian Kingdom also from supposed to be Sumerian words. E.g. all name of the rivers and lakes are derived from the word *bő víz* with the literal meaning of *plentiful of water*. However he leads back the tonality of these words to the most ancient Sumerian forms, which is highly unsure, as the ancient Sumerian languages have been written by pictures and not by logograms. What are his sources? We do not know, as he did not give proper references. He does not give historical background either, he states only that these words must have come from the Sumerian refugees escaped from Sumer in the time of Hammurabi, i.e. in the second millennia BC who have wandered into the Carpathian Basin.

¹⁰⁷ Bobula (1982), pp.: 82-83.

¹⁰⁸ Bobula (1982), pp.: 90-91.

¹⁰⁹ Bobula (1982), pp.: 96-100. I have to note that the *táltos* and the *shaman* are not the same. The *shaman* acts in a so-called ‘poisoned’ state, the *táltos* never. See more details in e.g. László (1974), pp.: 22-23, where referring to volunteers he shows the psychological result of that poisoning effect of the mushrooms under that the *shaman* is ‘chatting’ with the representatives of the nether world. The *táltos* however does it. The *táltos* is an educated scholar, a teacher, a judge and a physician of the community, similar to the wirinuns in the Australian aboriginal communities. László (1995), p.: 10., in the chapter titled of *Nem volt táltos* [There was no táltos] repeats and reconfirms that there was neither *saman*, nor *táltos* in the Hungarian culture of conquest, but there was cosmological belief (the cosmic fight of the light and darkness, as can be seen on a wall painting of the legend of St. László).

¹¹⁰ Imre (2002)

¹¹¹ Imre (2002), pp.: 6-7 cites Katz (1994).

¹¹² Götz (1998)

¹¹³ Nagy (1987)

Chapter 2: Hungarian culture

Human is a communal being. People living in communities and having collective activities do not only express their common belief in rites, in dances, in picturesque artifacts, in wordy and musical language, they also show their mutual relationship to each other. People can basically be in two social relationships. One type of relationship is when one or more persons are subordinated to the other one or ones, *i.e.* they are not connected to each other with equal rights. One of the two persons in this relationship is always in a higher, in a commanding position while the other persons are in a lower, executive one. Their relationship is unidirectional dependent. There is the lord, the boss, the commander who commands the other person or persons, the serfs, the dependent subjects, who are acting according to the commands. The later ones are the executive persons following and executing the commands of the chief. This relationship is well known. It means a hierarchy and in our time practically most of the organizations are built up accordingly. A pyramid can represent this relationship. The commands are running from the top towards the bottom of the pyramid. The lower levels are subordinated to the upper ones. Beöthy¹ defined the society even by this concept. According to him, there is no society without a chieftain. He does not understand the society of the Australian aborigines, where there are no bosses, and therefore he declared this society to be only a primitive horde. There is no doubt, everyone knows this relationship well and it is generally accepted as well.

The opposite of this system is the coordinating form of relationships. No person is subordinated to the other one in this one. The activities in the coordinating relationship are characterized by equivalence. This kind of relationship can be observed many times even within the subordinative societies when persons acting on the same level and they are compared to each other. However, a member of the upper level coordinates the activities of the people being side by side and acting coordinately within the subordinative system. This relationship is also well known and widely accepted.

There is, however, a particular case of the coordinative relationship when the persons supposed to be equivalent and acting on the same social level are not bound together by another one from an upper level. The question arises: can they be acting cooperatively in this case? May a society exist with equivalent members only, where there is no chieftain at all? Many – as we could see including Beöthy – gives an unambiguously *no* answer saying that without a coordinating third person, the relationship of two persons is destined to be disordered, or anarchic. It means an order is dismissed and this results in some kinds of chaos. The question now arises: *is this statement true?*

My unambiguous answer is *no, it is not true*. I can list many items of social life as examples where people are successful in their mutual activities without the superiority of anyone, without anyone being in a superior role among them. The best examples for this kind of relationship are the small musical ensembles. Naturally, there is often a person who is the engine of the activities, but just as often the driving force is the music, the product itself, giving the beat. Consequently the production is a result of the cooperation of equal musicians. The mediating person (if he/she exists) is not a chief here, but a *leader* standing out of the community whose members are otherwise equal among equals.

A similar case can be seen in the Australian aborigine peoples as a living example of the coordinative relationship of a bigger group of people. They form a complete society where this relationship and living form have been existing for many millennia. They did not own land, they did not run wars, they did not kill each other in stockpiles, but they shared peacefully their common land, resources and cooperated with each other to keep the society and their culture alive. This is a coordinated type of human relationship based on coordinative way of thinking.

In his book Gábor Lükő showed the Hungarian culture as coordinative one. It reads:

“Two different respects are realized at the same time by the Hungarian compositions according to the coordinative sense.”²

“The Hungarian artist pushed the items close to him under the horizon; the further items were risen above it and draw it onto the sky.” [...] “Such kind of filling of the space or the plane derives from the coordinative way of thinking of the eastern man.”³ (Highlights by me).

Lükő has supported his statements with many examples in his book.

Zsolt Zétényi cites István Kocsis⁴, who writes:

¹ Beöthy (1878), pp.: 27-140, ill. Beöthy (1882), pp.: 154-174.

² Lükő (1942), p.: 194. In Hungarian: „Két különböző szempontot érvényesítenek egy időben a magyar alkotások a mellérendelés értelmében.”

³ Lükő (1942), p.: 189. In Hungarian: „A magyar művész a közeli dolgokat lenyomta a látóhatár alá, a távoliakat meg fölébe emelte és felrajzolta az égre.” “A tér, ill. a sík ilyenforma kitöltése is a keleti ember mellérendelő észjárásából következik.”

⁴ Zétényi (1997), p.: 17.

“We should not forget: there were many lawful people in the old ages as the Doctrine of the Sacred Crown did not reinforce the subordinative consciousness but it did reinforced the sense of responsibility, as well as the cult of the equivalence and the cult of the dignified attitudes determined by the constitutional concept of the Membership of the Sacred Crown; because it promoted the concept of the coordination and not that of the subordination in the attitude of the inhabitants of the country.”⁵ (Highlights by me).

We will show later, that the coordinative way of thinking can be recognized in the Hungarian language and in a broader sense in the social political concepts as well. At the same time Gordon V. Childe in his book *The Aryans* explained the great success of the Aryan people by the subordinative character of their language.⁶

There is no doubt that the Hungarian culture with a coordinative way of thinking has been in existence for at least a millennium within the environment of an absolutely opposite way of thinking. Let us examine in detail what is the essence of these contradicting concepts and how the coordinative way of thinking of the Hungarian culture is resembles to that of the cultures in the East and Far east.

2.1 Subordinative and non-subordinative ways of thinking

To make the problematic clearer let us examine the family first. What are the human relationships there? They are naturally very complicated as the relationship between the parents and the children is subordinative most of the time, but the parents in their character are rather leaders than chieftains. The relationship of the parents to each other is, however, not necessarily subordinating. This relationship is even not necessarily subordinating if we consider and compare the two basically different roles of the family – that of the *mother* and that of the *father* – as non-equivalent ones. We have two different qualities here but we are not forced to transfer the differences into a category of values that relate one unto the other as more or less valuable.

The problem can better be understood if we take the relationships of animal families into account, first of all those of the birds. It is well known that most of the female birds are gray or colorless, however, their male partners are very frequently colorful. Kata Beke⁷ has dealt with this problem in her splendid book *“Because the human have two sexes”* in the chapter entitled *Colorful feathers color-blind males*.

The difference in the color of the females and males of the birds is not accidental. It is closely related to their biological roles in the protection of the family, which is completely different for the female and the male. One of them should protect the nest and the young chicks from the beast of prey; the other one has the task of luring the beast from the nest. The first task needs a high capability to hide, and, when unexpectedly the beast appears at the nest, the bird needs to find a method of an imminent protection. This requires high tactical capabilities. On the other hand, the other task needs strategy. Firstly he needs to engage the attention of the predator to himself, then to lure the enemy far from the nest – offering himself as a victim – and when they are far away from the critical place he needs to take care of his own life or security. The male is therefore colorful and strategic, the female is colorless and tactic. Their properties are determined by their biological roles and tasks to keep their family alive.

Which one is subordinated to the other one, as a coordinating third one is missing from this relationship? Neither is. The two roles are equal with respect to the security and existence of the ‘family’; the two parents are reliant on each other and have coordinated roles commanded by their coordinative way of thinking. The Hungarian word for *wife* is *feleség*, which has a titular meaning of halfness in the Hungarian language. We can immediately value this expression when we compare it to the English one, where the male is a *husband*, which means a man who owns his wife. The wife is a property there and is not an equivalent half of a relationship called ‘family’.

The two kinds of human relationships are the consequence of two different ways of thinking. In societies characterized by the subordinative way of thinking the human relationship – as well as all the relations, events, phenomena and qualities regarded in philosophical terms – are all subordinated to each other. The metaphysical examining method in philosophy is basically a subordinative method. In this philosophic method, the phenomena follow each other strictly by subordination both in time and in logic; the result is determined by the reason and the result never reacts back upon the reason. Interaction is generally not possible in this system. The coordinative way of thinking, however, is known as dialectic method in the philosophy, where the reason and the results can also be in interaction, they are not subordinated to each other. In order to eliminate any confusion let me remark that Marxism has been declared as dialectic materialism but it should not be rejected solely because this ideology declared itself dialectic.

⁵ Kocsis (1996), p.: 288. In Hungarian: „*Ne feledjük: a régi korokban azért volt sok a törvénytisztelő ember a Szent korona országában, mert a Szent Korona-tan nem az alattvalói tudatot, hanem a Szentkorona-tagság közjogi fogalma meghatározó felelősségérzetet, valamint az egyenrangúság és a méltóságteljes magatartás kultuszát erősítette: mert az országlakosi magatartásban a mellérendelés és nem az alárendelés elvének az érvényesülését segítette elő.*” Cited and highlighted by Zétényi (1997), p.: 17.

⁶ Childe (1926), p.: 4.

⁷ The book of Kata Beke is not available for me at this moment therefore I cannot give its edition, year etc.

The difference between the two ways of thinking is more important when we extend our investigation to the dimension of a society. Today the subordinative way of thinking is always present where there are stories of kings and heroes who have been glorified, ancestral lines are counted and recorded in legends, in sagas and tales, which are given from mouth to mouth, or carved in stones, or baked into clay.

The coordinative way of thinking is, however, hiding and it is mostly invisible in the sea of subordination in many times. The only pledge of its existence is its intellectual power or knowledge, which is not available for societies with subordination, but they need them such like the metallurgy, i.e. the secrets of the refinement of metals suitable to prepare weapons, *etc.* In societies producing metals and metallic products there is no need for subordination, even if they produce weapons they can keep their coordinative nature. This kind of society is only visible by its products. They are not mentioned in the legends or tales of the subordinative societies by name, as they do not have gods they do not have legendary names as well, but they may appear there as masters. Many times, they appear as masters from foreign countries, with the knowledge of a foreign nation, supposed to be under the rule of foreign kings who are also without name. Alternatively, even as dwarfs as we can read about them in *Snow White* the tale of Andersen.

Generally, we can state that the dominating way of thinking in Europe is subordinating. In this way of thinking any of the non-equal phenomena immediately requires the valuation: which one is the *original*, i.e. the *primary* and which one is the *derived*, i.e. the *secondary*. These may equally mean order in the time and/or order in a logical relation. Nevertheless, this relationship does not express only an order; it also expresses the relationships of values. According to the Finno-Ugric hypotheses the Hungarians are always secondary with respect to other Finn-Ugrics, all the others in the language family represent the primary ones. It is a result of a characteristically subordinative way of thinking and that does not start from the Hungarian side. When the world of belief of a culture is studied and gods are not found there, it is immediately declared that this culture is an underdeveloped one. Because *it did not reach to the concept of gods* – as we can read in the introductory paragraphs of the book of Ipolyi⁸. The system or world of belief, thought and ideas of their own are regarded always as primary, as superior ones, consequently they are more valuable than the other ones. In the coordinative way of thinking the differences, however, are not regarded as different values. The reasons and the results are not standing against each other, the results can affect the reasons, and interaction is accepted. Therefore the question what is superior or inferior in a relationship of two non-equal phenomenon or object is not necessarily put.

The consequences of the subordinative way of thinking are easily visible, they are well known by all of us. This way of thinking characterizes the structure and the actions of the Catholic Church, it is generally characteristic of kingdoms. The kings are generally subordinated to their gods or are even derived from them; the people under the rule of the kings are subordinated to the kings. The best example for this relationship is the Egyptian Pharaoh who is deemed the Son of God, i.e. a demigod, during his initiation by anointing with the fat of the sacred crocodile called *messhiah*.⁹ The concept of the Son of God can be derived from this action.

In contrary, the coordinative way of thinking does not create superior personalities, whom must be worshiped and feared. In a society with mixed concepts where there is a chieftain with subordinative way of thinking over a mass of people with coordinative way of thinking, the latter ones may respect the god of the lord, or may bow their knees or heads before him without fear of a punishment. So they do not aggravate the lord by denying it. This might be a matter of life and death. It can be done, as there is no fear of the punishment of his/her own 'god'.

The best example for the coordinative way of thinking in the Hungarian culture – which is known as '*brain over brawn*' – is the Doctrine of the Sacred Crown. In an area, when everywhere the feudalism was the accepted social system, none of the nations could have bypassed the ownership of the land. The Hungarian society bypassed it, however, by establishing the Doctrine of the Sacred Crown.¹⁰ They have created a sacred object equipped with personal characteristics and the land was given into its possession. Formally, a 'superior being', or better say a 'being supposed to be superior' was created without the real content of its essence. The Doctrine then subordinated the King to the Crown. The inhabitants of the country were also subordinated to the Crown but not to the King – both were made to be equal members of the Crown. The king is the head; the people are the body of the Sacred Crown, which owns the country. Thus, in Hungary the king did not own the country he was subordinated to the Crown as equal partner of the nation itself. In this country, a human had not legally owned another human being until the age of Werbőczy in the 15th century when the Doctrine of the Sacred Crown was re-mastered, this time according to the feudal concept. The Hungarians did not generally accept the feudalism dominating the European societies until the age of Maria Theresa, i.e. until the end of the 18th century. The Doctrine of the Sacred Crown represented a coordinative way of thinking, but the dominating feudal system did a subordinative one.

⁸ Ipolyi (1853), pp.: 39-41.

⁹ See eg Osman (1993), p.: 152, or Knight (1997), p.: 155.

¹⁰ See more details in Cser (2000), pp.: 79, 181, or in Zétényi (1999), p.: 17.

The acceptance of other people as equals promotes the learning and the efficiency of teaching. As it does not create born aristocrats, the social memory is not filled with the legends and stories of aristocrats, their inheritance lines or heroic deeds; however, it expresses the answers for the inner spiritual and social problems of the society. Instead of heroic legends educating tales, stories, songs, poems are born there. Let us compare the Hungarian tale of *The All-seeing Princess*,¹¹ which is a tale using the coordinative way of thinking to the Greek story of *Wonderful Atalanta*,¹² which is a story based on the subordinative way of thinking as typical examples.

The essence of both stories is that a girl is looking for her pair and calls boys to marry her by completing a test. The boys want to marry her as well; therefore, they submit themselves to the announced test.

There is no importance of the self-identity or personality in the case of the coordinative way of thinking; therefore the people are generally not named. They bear only the titles of *princess* or *swineherd*. In the subordinative story, however, the girl has a definite name – in our case it is *Atalanta*, who actually did not want to marry as an oracle had said her that she would become an animal after her marriage. Her godly or heavenly inheritance is an important essence of the subordinative story. The same is valid for the boy (in the Greek legend his name is *Melanion*, and *Hippomenes* in the story of Ovid), to whom inheritance and a heroic past are also very important. However, the boys are less noble than *Atalanta* – they are less valued, *i.e.* less significant as well.

The boys in both stories need some help to complete the task. The boy of the coordinative way of thinking gets his helpers by offering his own help to them during his trip to the princess. He is humane and he is generally a good boy. He helps of his own accord. In contrary, the boy of the subordinative way of thinking needs to obtain the grace of a god (in the Greek story she is *Aphrodite*, she is *Venus* at Ovid) what can be achieved by some kinds of rite.

To complete the test successfully is determined by the behavior of the boy in the coordinative way of thinking. It depends upon how is he skilful or ingenious, how can he be cooperating, *i.e.* how is he good? It is very hard to be hidden otherwise. In contrary, the boy with a subordinative way of thinking, must overcome the girl, he must defeat her. It is impossible among natural conditions, but he does not enhance his own skill, his power or his speed. Instead he utilizes the weakness of the girl: he throws the golden apple before her, and while she stops to pick up the apple the boy gets the advantage. The golden apples were obtained from the deity as a reward of his fidelity to her.

The success of the test is not humiliating in the story of coordinative way of thinking, as the boy does not conquer the girl. The closing sentence of the tale is *you are mine and I am yours*. In contrary, the boy conquers the girl in the subordinative story and he gets to be her ruler and commander. It is the final point of the Greek story that they provoked the anger of Zeus (or of Cybele at Ovid) when they were married and the deity turned them into animals. This act was absolute humiliating for both of them. The differences between the two extreme way of thinking is clear from this short summary, however, I will discuss this folk tale a bit more detailed later on.¹³

Finally in this introductory chapter we should be dealing with the concept of the king.

The king is a ruler who receives his license to rule over subordinated people from a deity. The deity has generally selected him to be a ruler over his people and this selection is inherited from father to son with rear exceptions when women are also involved in the inheritance. This phenomenon is characteristically subordinative. The Hungarian word describing the *king* has neither Hungarian, nor Finno-Ugric origin. It is *király* and this word is generally accepted to have originated from the name of Caroling dynasty of the Franks.

The societies with coordinative way of thinking does not have kings, however, they have leaders as well. These leaders do not have license 'to rule', as they do not rule, they lead the society of which they are the 'head'. In the Hungarian language the name of the leaders of the society being formally in a position that of the kings is *fejedelem*. The Hungarian word is derived from the word *fej* with the English meaning of *head* as the leader has in the role of thinking and decision making head of the society. It is similar to the role of the king in the Doctrine of the Sacred Crown. He or she is not a commander or ruler over the society such likes the kings in that of subordination. This concept is generally translated to the English as *chief*, or *chieftain*, or (*reigning*) *prince*, which, however, is not a proper description of this post in the societies with coordinative way of thinking. The different aspects of these two ways of thinking are evident from these names. People with coordinative way of thinking accept the leader as being selected from among them and give him or her the role to be the *head* of the society. On the other side, in another type of society the title of king is given by the deity (represented by the chief priest of the religion) and assures him the right to rule through a hierarchy even if the person is stupid or maid.

It does not mean, however, that the societies with coordinative way of thinking are anarchic. In most events of life of the society parallel activities can be conducted with local regulation where local order assures the fluid activity, but in case of emergency the leader also has right to command. His main role within the society is, however, to

¹¹ Kovács (1994), p.: 102, *Zöld Péter*, in the tale of Gál Istvánné, or Aszódi (1962), pp.: 104-110.

¹² Grimal (1965), p.: 152, see also as a story of Ovid in Grant (1995), pp.: 343-5, 392.

¹³ See on page # 76.

coordinate the activities of the sub-units, to give guidance and to make balance in the interests of the society as a whole.

2.2 Official characterization of the Hungarians

What do we know about the cultural life of the Hungarians after the conquest?

We know a lot but nevertheless we know also too small. The artifacts given by the archaeological diggings present some image about this culture.¹⁴ The linguistic background can only be obtained from some scattered written remnants found in Greek or Turkish documents of this age. Some information is available from the old chronicles, from the statutes of the kings or could be deduced from the old names of the settlements and the geographical places. Now we know it well, that the culture of Hungary has been formed from the age of Steven I. (István) by the intellectuality of the Roman Christendom. It is also evident that all the interest of the Christian scribes was to eliminate even the last traces of the preliminary Hungarian culture and for that very reason they were carried out a potential total clean up. The official standpoint of the Hungarian scholars, that of the Hungarian Academy of Science is based on the data available after a careful cleansing. However, we can find some rests of the old culture in another sources, in the folk art, in the sagas and legends, which can give us some standpoints to find the truth.¹⁵

We will show the picture available from these hidden sources,¹⁶ but now, let us continue with the discussion of the official standpoint. Next are the words of Ferenc Glatz, the former President of the Hungarian Academy of Sciences, the head of the Institute of History of Hungarian Academy of Sciences describing the cultural behavior of the people of the conquest:

“The military fraction of the tribes settled having continued their life style in Etelköz conducted again and again roaming-robbing campaigns in Western Europe. (Similarly to those of the nations, the Huns and the Avars who have been settled in the Carpathian Basin earlier). At the beginning they destroyed the Principality of their northern neighbors the Moravian (902), they conquered Pannonia (900) after their former allied, the eastern-Frank king died. They were more and more courageous to hit behind the mountains at the west. They have defeated the army of the new eastern-Frank king (907), and then conducted robbing campaigns in Italy, moreover in the recent Spain up to the Pyrenean, as well as up to Byzantine in the east (a lot of slaves were taking back to their settlements in the Carpathian Basin). A contemporary chronicle has recorded the pray of the west European peaceful inhabitants: ‘Our Lord, redeem us from the arrows of the Hungarians!’”¹⁷

I cannot resist putting my questions and thought here. Were the west-European *peaceful inhabitants*? If yes, what was the reason that the remaining population within the Carpathian Basin before the conquest had only been 100,000? How and why did decrease this population from an expected 1 million to 100,000? Or were there only the peaceful people praying? The others, who were on the battlefield, were not so much peaceful? The rain of arrow, which was the reason of this praying was only on the battlefield as an introduction of the battle.¹⁸ It was the first attack of the light cavalry who rained the arrows on the first rows of the opposing army targeting to kill their horses before the total attack.¹⁹ The peaceful inhabitants generally do not stand in the first row of an army at the battlefield. Particularly not in this age, after the ‘peaceful’ army of the Franks has already conquered half of Europe.

From where did Glatz subtract his information concerning the life style of the Hungarians in Etelköz? Did they conduct *rooming-robbing campaigns* also from Etelköz because he mentions that they have continued their former

¹⁴ See e.g. László (1974), pp.: 234-264.

¹⁵ Burányi (1999), p.: 49 writes: “We have ferry tales that bring us squealing messages from the centuries in the change of the religion with their understandings built up by their symbolism behind the text in the show window. There are others when being interrogated speak us from a distance or from the vicinity in the space and the time with the authenticity of witnesses about knowledge, world views or about their fighting to each others absolute differently from the authentic ones.” I will return to the ferry tales later on in chapter 2.41 Rites and beliefs and in the other ones following it. See from page 60.

¹⁶ See from page # 59.

¹⁷ Glatz (1996), p.: 8. In Hungarian: „A megtelepült törzsek katonai rétege, folytatva az etelközi életformát, mindegyre kalandozó-rabló hadjárato-kat vezetett Nyugat-Európába. (Hasonlóan a Kárpát-medencében korábban megtelepült népekhez, a hunokhoz, az avarokhoz). Először szét-verték északnyugati szomszédaik, a morvák fejedelemségét (902), elfoglalták Pannóniát (900), miután korábbi szövetségeseik, a keleti-frank király meghalt. Mind bátrabban csaptak át a nyugati hegykaréjon. Megverték az új-keleti-frank király hadait (907), MAJD Itáliába, sőt, a mai Spanyolországba, a Pireneusokig, keleten Bizánc városáig vezettek rabló hadjáratot. (Sok rabszolgát cipelve településhelyükre, a Kárpát-medencébe). A korabeli krónikás megőrizte a nyugat-európai békés lakosság fohászát: ‘Ments meg Istenem, bennünket a magyarok nyilaitól!’” Nagy (1993), p.: 77 notes that he himself has examined the text of the praying in the Dome of Modena containing this fraction of text. See also in *Honfoglalás CD, Forrás* (Source), where Masudi’s remark is cited concerning the shower of arrows in the battle of the “Turks” against Byzantine Empire in 932.

¹⁸ Nagy (1993), p.: 79, Padányi (1989), p.: 397.

¹⁹ Padányi (1989), pp.: 397-398.

life style? What is the source that would support the statement, that the Hungarian have taken a lot of slaves back? Anonymus and Kézai did really mention the robbery, and capturing slaves,²⁰ but e.g. Györffy founded Anonymus without historical value, i.e. to be historically unauthentic. How is it possible to select between authentic or unauthentic information of a given source? The laws of later kings do not mention slaves, as slavery has not been accepted in the Hungarian Kingdom, particularly for Christian captives. It is highly possible, that it was also non-accepted before. In the reality our chronicles from the Middle Age were all the product of the intellectuals derived from the nobility consisted off the people of the conquest. It means that we can see in these chronicles is the glorification of the nobility that has been settled above the original farming population of the Carpathian Basin. Nevertheless, it is also known, that they were conducting three campaigns from Etelköz, however, definitively according to invitations.²¹ The east-Frank king Arnulf invited them in 883, Brezlav the King of Lombard did it to support the Franks against the Moravian Kingdom in 892 and finally in 894 they were in a battle against the Franks in alliance and according to the invitation of Svatopluk.²² It means, this was not their style of life, rather it was the life style of the ‘peaceful western rulers’ who had invited them to help in deciding their claims against others.²³ This was the real reason why they went on the battlefield. Naturally, the warriors have also claimed their rewards for the ‘friendly aid’. Glatz continues in another paragraph:

“The nomadic life style of the steppe met [that of] the solid, western European villager communities having been settled for centuries.²⁴ [Those] who are now accumulating their wealth and building the frames of their life according to plans. The moral of the common life of permanent communities proclaims the security of the Christianity, of the wealth, of the family consequently that of the production. This has conflicted to the worth of the roaming, predatory pagans. (Contemporary with the Hungarians, the Norman in North Europe and the Arabs in the South have conducted their robbing campaigns).”²⁵

Here we can see clearly that the author regards the Christian values above all: *accumulating their wealth, building the frames of their life according to plans*, etc. But he does not show any relating data. Or did he consider Charles the Great, in relation to *accumulating their wealth* as he and his troops had been collecting the wealth of the Avars? There are data proving how many carts were carrying the wealth of the conquered Avars out of Pannonia and the valley of the Danube and proving also that Charles the Great have donated the gold and silver of the Avars to the monasteries having been established by him. However, the real lifestyle of the horsemen people, i.e. the ‘roaming’, equestrian culture called as ‘nomad’ by the European historians will be compared to the ‘peaceful’, ‘civilized’, ‘settled’ culture of the contemporary west European people based on the first chapter of Padányi’s: *Dentu-Magyararia* later on.²⁶ Let us continue now to read Dr. Glatz.

“After death of the east-Frank dynasty the Saxon dynasty organizes his power (Henry I then Otto I) on the inherited territory of the Caroling: from these territories Otto forms the bases of the later Holy German-Roman Empire (962). Their strong cavalry equipped with heavy weapons was able to resist the robbing Hungarian light cavalry. In 955, near to Augsburg they have ultimately defeated the Hungarians having been thought to be non-defeat able for a half of century. With this victory they have cut the western way of the robbing-roaming campaigns.”²⁷

²⁰ The corresponding text of the Chronicle of Kézai is given and discussed on page # 171.

²¹ Glatz (1996), p.: 32.

²² Glatz (1996), p.: 38.

²³ “Arnulf has been far end wide blamed because of his coalition with the pagans (898), but the gallant and thought to be undefeatable Hungarian troops have been invited to help again and again by the princes and the bishops.” Nagy (1993), p.: 76 cites it with the reference to István Diénes. Gyula László also means, that the so-called roaming were basically the consequences of the quarreling of the western powers, and when the power of Otto I. was strengthened, and then being the reason ceased these campaigns ended, too. László (1996a), p.: 211, and *Népszava* 1 November 1975.

²⁴ In contrary of this statement the archaeological diggings of Gyula László at Felgyő have unambiguously proved, that even on a steppe territory a village from in the age of the conquest contained built houses, i.e. with inhabitants of settled culture. László (1996a), p.: 189, *Tiszatáj* 1978. February, pp.: 36-40.

²⁵ Glatz (1996), p.: 9. In Hungarian: “A sztyeppe nomád életformája találkozott az évszázadok óta megtelepedett, nyugat-európai, szilárd faluközösségekkel²⁵. Akik már kis vagyontárukat gyűjtik és életkereteiket tervszerűen építik ki. Az állandó közösségek együttélésének erkölce, a kereszténység, a tulajdon, a család, és így a termelés biztonságát hirdette. Ez ütközött össze a vándorló, zsákmányoló pogány nomádok értékrendjével. (A magyarokkal egyidőben folytatják Észak-Európában rabló hadjárataikat a normannok, délen az arabok).”

²⁶ See in chapter 2.31 Settled and equestrian cultures from page 34.

²⁷ Glatz (1996), p.: 9. In Hungarian: “A keleti frank dinasztia kihalása után a százsz dinasztia (I. Henrik, majd I. Ottó) megszervezi uralmát a korábbi Karoling-örökség keleti területein: Ottó e területekből alakítja ki a későbbi Szent Német-római Birodalom államszervezeti alapjait (962). Erős, nehézfegyverzetű hadakozó lovashadseregük már eredményesen száll szembe a rabló magyar könnyülovassággal. A fél évszázadig legyőzhetetlenek hitt kalandozó magyarokra 955-ben megsemmisítő vereséget mérnek a mai Augsburg mellett. A rabló-kalandozó hadjáratok nyugati útját ezzel elvágják.”

Here we can see the ‘objective’ opinion of a historical belonging to the Hungarian Academy of Sciences, following the command of Mr. Trefort. We were able to read four paragraphs from the same page of the book and in these paragraphs we could have learnt five times that the Hungarians were robbers. They received five times the most honorable adjective: *robbers*. This question, particularly the defeat in the field of Lech at Augsburg and its consequences must be discussed a bit more detailed later on, as the coin has two sides.²⁸ We are to be familiar with the other side in considering the real nature of the Hungarians at the conquest. Let us continue to read the opinion of Glatz concerning the culture of the former Hungarian folks:

*“Around 1020 the intellectual culture of the Hungarians was characterized by the strong ethnic bounds. Certainly, the recording of the speech by a system based on written signs should have been known before the Hungarians, but what we call now as literacy did appear among their circles only by the acceptance of the Christianity.”*²⁹

Now we must stop here again to cite and discuss one of the statutes of King István (Steven) I:

*“An order from King István I signed and made to be a statute by the Consultants of the King, according of the meaning of which: given out to perform it in the future at the Christian Church by Domokos the Archbishop of Esztergom and at the same time by him Pope Sylvester to be informed: accordingly following the suggestion of Pope Sylvester it is decided that the figures, carvings the pagan writing from the right to the left used by the Hungarians, Székelys, Kuns as well as by the Hungarian Christian priesthood of the Church must be ceased and instead of them the Latin characters be used. It is also ordered that the priesthood would be educated for their use with awards and they should forbid from the pagan writings with a penalty of 20 Gold Pensa and the loss of their priestly position. Furthermore the records, documenting books written by the pagan writing found at the church must be eliminated, and replaced by Latin ones. Furthermore persons who deliver old pagan documents be awarded by 1 to 10 Denars. The delivered documents and carvings are to be destroyed by fire and iron in order the remembering to and wishing the pagan religion be ceased.”*³⁰

What is the matter in this order of King István I? We can be informed in it, that the Hungarians had had their own writing system in the ages of Árpád,³¹ and this fact has also been accepted by Györfly and Harmatta.³² However, these authors declared this system of writing to have an origin in Iran. Parallel they have also declared that the knowledge of writing is not a part of the culture of any nation.³³ Glatz might not be familiar with this material as he writes:

“The new institutions – cathedrals, churches, monasteries – needed books to carry out the rites and to perform the education. After the certain poor beginning the library of the Abbey of Pannonhalma has owned nearly 80 handwritten books and codices at the end of the 9th century.

The secular literacy started to arise in that time. Some of the orders of King István have been included into documents, his statute have been recorded and probable another records and collections did help the governing.

²⁸ See from page # 49.

²⁹ Glatz (1996), p.: 54. In Hungarian: “1020 körül a pogány magyarság szellemi kultúráját a szóbeliség és az erős etnikai kötődés jellemezte. Bár bizonyosan ismert volt a magyarok előtt a beszéd lejegyzésének írásjeleken alapuló rendszere, a mai értelemben vett írásbeliség csak a kereszténység felvételével jelent meg a körükben.”

³⁰ Vatican in 1000 IX. Cal. Oct. Die Festo Iac. (After the Hungarian translation of Mr. András Vitéz Vikar at Rozsnyó, 1816, in: Jóna András Múzeum Évkönyve, 1969-71, Nyíregyháza). In Hungarian: “I. István király tanácsbeliével aláíratott és törvénnyé lett rendelet, amelynek értelmében kiadott: Mely szerint Szilveszter pápa tanácsolása folytán határozatott, hogy a magyarok, székelyek, kunok, valamint az egyházi magyar keresztény papság által is használt régi magyar betűk, vésetek, a jobbról balra pogány írás megszüntetődjék és helyébe a latin betűk használtassanak. Itt rendeltetik, hogy a papság azok használatára jutalmazás mellett betanítottassék és a pogány írástól, valamint tanításától papi állásának vesztese és 20 arany pensának büntetése fizetése mellett eltiltassék. Továbbá, hogy az egyházakban található pogány betűkvelí felírások és iratok megsemmíttessenek és latinval felcseréltessenek. Valamint pedig azok, akik régi pogány iratokat beadnak, 1-től 10 dénárig kapjanak jutalmat. A beadott iratok és vésetek pedig tűzzel és vassal pusztítottassanak el, hogy ezek a kiirtásával a ‘pogány’ vallásra emlékezés, visszavágódás megszüntetődjék.”

³¹ About the writing of the Hungarians see more details e.g. Varga (2003), Varga (2000), etc. and in Forrai (1994). It is remarkable that a book dealing with the writings of all over the world – Daniels (1996) – has even not mentioned the Hungarian writings at all, however, a couple of pages are given to the German runic writing. Naturally, it does not mean that the Hungarian runic writing did not exist, it means only that the Hungarian histology has not done anything, or too small before the international forums to have the Hungarian writing been recognized. We will also be dealing with the Hungarian writing system later on. See from page # .

³² Györfly (1997), p.: 145.

³³ See more details in chapter 4.4. The written language from page # 156.

The culture transmitted by the Church have been recorded in writing, regarding her view, however, it was international. While the pagan epochs, legends and songs were telling in Hungarian from the heroes, history of the Hungarians, the acceptance of the new belief made accessible the cultural treasures of the Christendom transmitting a past of a millennium. Naturally at this time only for a priestly minority, who knew the Latin."³⁴

The secular literacy started to arise in that time – writes Glatz. The question is what does this mean for Glatz? The *secular literacy* of the Mediterranean culture is known since the middle of the first millennium BC. It is also well known that the Turks have had secular literacy as well³⁵ (one kind of runic writings). It is also well known that the Khazars had had writing, both Turkish runic and the Hebrew.³⁶ The Celts did have also the ogham writing that they did not use for religious purposes as it has been banned to write down the religious thought.³⁷ It is true that the Slavs have received their Cyrillic writing at this time and the Germans have started to use their runic writing contemporary. In contrast to these nations and cultures, the Hungarians had had their own runic writings for a long time before. Can these nations and cultures not be regarded as secular? Were they based on religion and churches? Perhaps the Khazarian yes, but the others not.³⁸

At the same time introducing the Latin writing and the Latin language into the religious and the secular culture in Hungary the records written by Latin characters and in Latin language could have been produced and read only by the Christian priest, but not by the inhabitants. There is no data indicating that this writing would have been propagated among the 'uneducated', non-Christian population as also Glatz has noted it. But the ban of the previous writing did not relate only to the priests, it was also related to all people. Consequently we must regard the former literacy of the Hungarians to characterize a much broader layer of the inhabitants than only the priests and some secular officer near to the King. The last paragraph cited above has, however, a sentence with a new proclamation "*the acceptance of the new belief made accessible the cultural treasures of the Christendom transmitting a past of a millennium*". It cannot be related to the broad layers of the inhabitants as it was available only for a "*priestly minority, who knew the Latin*". Nevertheless the people have been cut from their own culture, or at least there were serious and consequent steps to do so. The writing system of the Hungarians will be discussed in details later.³⁹

Let us discuss now, that why this writing mentioned by Györfly and Harmatta and the epoch mentioned by Glatz are pagan? The authors understand the meaning of this word as *uneducated, not cultured, not a believer, primitive*. According to the Hungarian dictionary of language history the meaning of the word is "*pagan*" = "*rough, uneducated, atheist, worshiper of idols*", etc. It is a bit contradicting to read *uneducated writing*. What is the original meaning of this word?

According to the Oxford Dictionary the word *pagan* gets its root from the Latin *pagus* with the meaning of *rural*. Another meanings are *rustic, civilian* and *person holding religious belief other than those of the main religions of the world*. Pap writes his interpretation as follows:

*"[...] its only meaning is: villager. Another meaning is pagan, i.e. not a Christian. Later: pagan alia, i.e. church feast in the village. The Greek Bible uses the word ethnos when it means pagan that has also a meaning of people's. The so-called pagan religion of the Hungarians does not mean anything else in the first approach than not Christian, villager, and people's religion which can also be characterized as the ancient religion of the forefathers".*⁴⁰ (Highlights by Pap).

Concerning this ancient religion, its nature, the opinion of the literature being in a harmony with the official hypothesis declares a belief in soul. As they cannot do anything with this concept they project the recent religion of the

³⁴ Glatz (1996), p.: 54. In Hungarian: "*Az új hit intézményeiben – székesegyházakban, templomokban, monostorokban, – könyvekre volt szükség a szertartások elvégzéséhez és az oktatáshoz. A minden bizonytalanság után a pannonhalmi apátság könyvtárában a XI. század végén már közel 80 kézzel írott könyvet, kódexet őriztek. A világi írásbeliség is ekkortájt bontakozott ki: István néhány rendelkezését oklevelekbe foglalták, törvényeit lejegyezték, s talán más feljegyzések, összeírások is segítették a kormányzást. Az egyház által közvetített kultúra tehát írásban rögzült, szemléletét tekintve ugyanakkor nemzetközi volt. Amíg a pogány hősénekek, mondák vagy dalok magyar nyelven, a magyarság hőseiről, történetéről és életéről szóltak, addig az új hit meghonosodása a kereszténység akkor már évezredek múltja visszatekintő kultúrkinccseit tette hozzáférhetővé. Egyelőre persze csak ama maroknyi pap számára, aki tudott latinul.*"

³⁵ Varga (1993b), p.: 173.

³⁶ Varga (1993b), p.: 173.

³⁷ Berresford Ellis (1994), pp.: 162-167.

³⁸ Kiszely (1996), p.: 240 and in Koestler (1990), pp.: 50-58. In the latter one the documents of the correspondence in Hebrew between rabbi Hasddai and Joseph, the King of Khazaria is discussed.

³⁹ See more details in chapter 4.4. From page # 156.

⁴⁰ Pap (1997), pp.: 43-55. In Hungarian: "*aminek az egyetlen jelentése: falu. Mint melléknév: falusi. Másként: pogány, azaz nem keresztény. Kétségtelenül: paganalia, azaz falusi egyháznapok. A görög Biblia a pogány kifejezésnél az ethnosz szót használja, ami megint csak a népi értelmet jelenti. A magyarok u.n. pogány vallása első közelítésben semmi mást nem jelent tehát, mint nem keresztény, falusi, népi vallást, amit más szóval az ősök, az apák vallásának is mondhatunk.*"

so-called 'relative nations' to the present Hungarian religion.⁴¹ Since the supposed to be original religion cannot be recognized from the available documents and data sources therefore there is a general belief among the scholars that the Hungarians have already forgot their original belief.⁴² In a contrast of this conception let us consider the statutes of a later Hungarian king, Andrew I (King Endre I, ruled from 1047 to 1079) where we can find some reference concerning the beliefs of the Hungarians at the age of the of the Árpád house⁴³

"[... he] commanded, that all of the Hungarians, all incomer to Hungary, who will not give up the ancient Scythian behavior, and does not return immediately to the true religion of Jesus Christ and do not listen to the holy statutes having been given by the glorious King István should be punished by the loss of his/her head and wealth."

The highlighted part of the statute in the Latin original script sounds 'scythico, gentili et ethnico ritu', which can be translated also as 'Scythian national and people's rite'. This part of the statute also refers to the old Hungarian tradition, according to which the Hungarians believed that they were the descendents of the Scythians.⁴⁴ However, there are named deities in the Scythian belief that cannot be stated with respect to the Hungarian⁴⁵. One of the Scythian gods is that of the War and his symbol is the sword.⁴⁶ This is however absent in the Hungarian belief, therefore the reference to the Scythian ancestry and rite can rather be accepted as those of the people of the conquest, the ruler nobility, and the tribe of Árpád but not for the most of the population. We can also get some information about the religion of the forefathers from the age of another early king of the Árpád dynasty, i.e. King Béla I (1060-1063):

"The most condescended King has sent barkers to all parts of Hungary to invite eloquently elders from each locality into the council of the King. Having heard of this [call] not only those who had been invited but virtually all peasants and servants together with the totality of the common people of Hungary did assemble before the King at Fehérvár. The King, the bishops and the highest nobility were terrified seeing the huge mass that they would attack them by chance. Therefore they were withdrawn into the city and were watching the mass from there.

The people have elected leaders for themselves for whom they built platforms from timber in order the people could see and listen to them. The leaders then sent legates to the King and to the highest nobility telling them "Let us have the traditions of our fathers and live in a pagan way."⁴⁷ (Highlights by me).

Eloquently elders use to speak to the mass from *platforms built from timber* according to the Manichean traditions and we could learn here that this was the so-called *pagan religion, pagan way of life* of the early Hungarians.

Jenő Fejér Mátyás writes:

"Photius Byzantine patriarch calls the leaders of the Hungarians, i.e. the family of Álmos⁴⁸ being in the fortress of Kiev to be Manichean. In his 'apologetic' document dealing with heresy, while scanning the nations in contact with the Byzantine Empire he writes in 895 that 'the Turks in Kiev are the followers of Manichean heresy'."⁴⁹

Theophylactos also remarks:

⁴¹ See e.g. Zsirai (1935), pp.: 124-125, Ipolyi (1853), pp.: 47, 58., Diószegi (1973), pp.: 6, 21.

⁴² Komjáthy (1955) is a characteristic example who *creates the Hungarian world of legends*, as he was not able to find what he supposed to find. See more details from page # 70.

⁴³ *Magyar Törvénytár* p.: 42, cited by Pap (1997), p.: 42. In Hungarian: "... megparancsolta, hogy minden magyar avagy jövevény Magyarországon, ki a scythiai ősi pogány szokást el nem hagyja, Jézus krisztus igaz vallására nyomban vissza nem tér és nem hallgat a szent törvényre, melyet a dicsőséges István király adott vala, feje és jószága vesztésével bűnhődjék."

⁴⁴ Anonymus (1977) I, pp.: 78-91. *Képes Krónika* 5-6., pp.: 38-40. The figures in *italic* mean also in references to the *Képes Krónika* the numbers of its chapters. *Kézai Krónikája* Book I, Chapter I, 5. § the Scythian origin of the Huns is given, but it leaves no doubt, that the conquest of Árpád is regarded as the second conquest of the Huns. See Introduction to Book II.

⁴⁵ I will return to show the Hungarian belief in details later on. See in chapter 2.41 Rites and beliefs from page #60.

⁴⁶ Ipolyi (1853), p.: 52.

⁴⁷ *Képes Krónika*: 95, pp.: 101-102. In Hungarian: "Legkegyesebb király kikiáltókat is küldött az egész Magyarországra, hogy minden helységből hívjanak meg két ékesszóló öreget a királyi tanácsba. Ennek hallatára nemcsak azok, akiket hívtak, hanem jóformán az összes paraszt és szolga Magyarország köznépének összességével együtt eljött a királyhoz Fehérvárra. A király, valamint a püspökök és a főurak a mérhetetlen sokaság látán megrémültek, hogy azok esetleg rájuk törnek. Ezért visszavonultak a városba, s onnan figyelték a tömeget. A nép pedig vezetőket választott magának, akiknek fából emelvényeket készítettek, hogy az emberek láthassák és hallhassák őket. A vezetők azután követeket küldtek a királyhoz és a főurakhoz, mondván: 'Hagyd meg nekünk atyáink szokását, hogy pogány módra éljünk'"

⁴⁸ He was the father of Árpád.

⁴⁹ Fejér (1968), p.: 138, cited by Pap (1997), p.: 55. In Hungarian: "A kievi várban már manicheusoknak nevezi a magyar vezető réteget, tehát Álmos családját, Photius bizánci pátriárka. Eretnekséggel foglalkozó 'apologetikus' iratában seregszemlét tartva a bizánciakkal kapcsolatos népek fölött, 895-ben írja, hogy a 'kievi törökök manicheista eretnekség hívei'"

“The Turks respect the fire, the air, the water, they sing songs praying the earth, but they worship only that one who has created the heaven and the earth and who is regarded by them as the only God.”⁵⁰

This is, however, not characteristic to the Manichean belief, this is something else. But either of them means paganism according to the interpretation of the Christian Church and of the recent.

Mani was a prophet in the 3rd century CE. Pap characterizes him as follows:⁵¹

“[... Mani] did not reject the Old Testament as a first-rate form of the revelation concerning the salvation”.

Then he adds:

“The [... Manichean] way of salvation bases its strategy to the recognition that everyone – be either a person or a nation – should follow his/her/its own way towards the ‘Home of the Light’ and non of the ways could be replaced by another one therefore there is no reason to lead back one to another. If by chance someone has born to be a Jew, it is obvious that he/her will come to the highest degree of the perfection through the Jewish traditions (the thoughts of the Old Testament); then it is equally obvious that he/her can use own sacred inheritance as a provision of the journey. The two kinds of concepts seem to be irreconcilable only from the view of the ‘other side’, i.e. from that of the Church (Rome, Byzantine).”

Mani – in Greek Manes, however his original name was Curbikos – has inherited the library of a widow of a philosopher called Buddas (in another variation called Budes). In this library there were all those thoughts on which he could build his religious system – that means, *“he had found in a ready form all these books that he published as his own works”*.⁵² Budes was a student of the Saracen philosopher Scythianus who lived and was active in Alexandria, and *“whom had been a Scythian bearing the name of his people as his own as he had joined all their wisdom in himself”* – wrote Steffen.⁵³

Accordingly the Hungarians of the conquest had clear and well-developed religious concepts. It was either the Manichean belief characteristic to the nobility of Árpád,⁵⁴ or an older belief of the settled people, the native inhabitants of the Carpathian Basin.⁵⁵ This religious belief must be filtered through the documents of the age of the conquest as well as they must be found somehow in the folk traditions and legends. One of the ways to track back this religion can be obtained from the analysis of the religious words of the Hungarian language. I will discuss them later on.⁵⁶ In advance I only point to the conclusion of this analysis. The Hungarian words describing the concepts of the religious life have mainly Hungarian origin, i.e. they can be found among the words of a declared Finno-Ugric origin. Moreover, mostly they can be derived from the oldest (Altaian) layers of the hypothetical ancient language. The number of words with a potential Slavic origin is negligible low (3) therefore it is unacceptable to declare that the Hungarians have received their religion by the transfer of the Slavs as the official hypothesis declares it. It is absolutely unacceptable, as using either the Latin (Roman Christians) or the mother tongue (Byzantine Christians) has been performed the conversion to the Christian faith and never another transmitting language, never the mother tongue of the people conducting the conversion. The main field of the conversion was originated from Rome where the Latin has already been used in the religious life for centuries. The Hungarian Kingdom has also used the Latin as a language of

⁵⁰ Szabó (1878), pp.: 431-432, cited by Badinyi-Jós (1986), p.: 21, 15, notes. Ipolyi (1853), cites Theophylactos in the same manner, pp.: 85, 265, 279, 288, 293. In Hungarian: *“A turkok tisztelik a tüzet, a levegőt és vizet, a földnek énekeket zengenek; de csak azt imádják és tartják Istennek, aki az eget és a földet teremtette.”*

⁵¹ Pap (1997), pp.: 50-51. In Hungarian: *“[...] nem vetette el az Ószövetséget, mint üdvtörténeti szempontból elsőrendűen fontos kinyilatkoztatási formát”* *“A [... manicheus] útvonalterv arra a felismerésre alapozza a stratégiáját, hogy mindenkinek – akár egyénről, akár népről essék szó – a maga útját kell megtalálnia a ‘Fényhon’ felé, s az egyik út nem helyettesíthető a másikkal, éppen ezért egyik a másikra semmilyen ürüggyel sem ‘vezethető vissza’. Ha valaki történetesen zsidónak született, az magától értetődő módon, a zsidó hagyományon (Ószövetség tanításrendszerén) át jut el a tökéletesség magasabb fokára, ha viszont nem zsidó, akkor ugyanilyen magától értetődő biztonsággal használhatja útravalónak a saját szakrális örökségét. A kétféle elképzelés, mint látható, csakis a ‘túloldalról’, a ‘nagyegyház’ (Róma, Bizánc) szögéből nézve tűnik összehághatóknak”*

⁵² Pap (1997), p.: 32 cites from the work of Webster (1924), p.: 25 entitled *Secret Societies and Subversive Movements* without reference.

⁵³ Pap (1997), p.: 51 cites Steffen (1930), p.: 11.

⁵⁴ Ipolyi (1853), p.: 56 definitely denies that even the possibility of this religion would be Manichean.

⁵⁵ Josephus (1966), Book XVIII., 5, p.: 381 remarks in his opinion concerning the Essens: *“However, they most resemble the sect of the so-called Dacians and their style of life is the same as that of those ones.”* The interpreter of Josephus added (p.: 534) that *“The comparison of the religious habits of the Essens to those of the Dacians is completely not understandable. It is possible that there is a deterioration of the text. According to Strabon VI 3,7 one Thracian group has been living ‘without women’ just as the Essens, and the Thracians are also relatives of the Dacians.”* According to my opinion, this is not a case of text deterioration; nevertheless the text of Josephus is highly remarkable. I will return to this problem later on (see on page # 40).

⁵⁶ See from page # 62.

the official secular life and the Latin has remained the official state language in Hungary nearly up to the Hungarian revolution in 1848.⁵⁷ The conversion to the Christian belief was conducted according to the orthodox tradition.

We can now conclude in advance that the Hungarians had well-developed religion where they used their own words and expressions for the rites and the words of foreign origin describe only the hierarchy and the structure of the Christian Church, not the religion. The Slavic effect can even completely forget; it did not influence the religious life of the Hungarians at all – and therefore it is highly possible that either their cultural life. I should also note here, that there have been already Christian communities, churches and even basilicas in Pannonia (Transdanubia) since the beginning of the 4th century (325 CE).⁵⁸ In Fenékpusztá e.g. there was a Christian basilica in 374 CE, which has been formed from an old guesthouse.⁵⁹ In this time there were no Slavic population within the Carpathian Basin at all, they were living north from it.⁶⁰

The Hungarians have been *pagans* at the age of King István I according to the opinion and use of words of Vatican only,⁶¹ as they did not believe in the only acceptable religion, the true Christianity. They did respect and worshipped the only supreme God who had created the Earth and the Heaven.⁶² Besides they also respected the light and the fertility, particularly the fertility of the women, but only a single God existed for them and that was the only God. There is no any trace of idols, which have appeared in their culture only after the age of King István I in the form of holy pictures, carvings and sculptures in the temples. It is remarkable that the kings having ruled after the acceptance of the Christianity as state religion offered the Country to Virgin Mary but not to Peter⁶³ (Rome) – so did even King István I just before his death,⁶⁴ then King Géza I,⁶⁵ later King Béla⁶⁶. This Country has been known since then as the Country of Mary (*Regnum Marianum*). Consequently the Hungarian Kingdom was not a vassal state subordinated to the Pope in Rome,⁶⁷ although, the concept of *Regnum Marianum* has a much later origin. The word of religion of the Hungarians will later be discussed in more details.⁶⁸

Naturally it is not out of the question that some tribes having arrived from the steppe (Pechenengs, Kuns, and Iazygs) might have partly or fully been believers in shaman's rite, however this is also hard to prove.⁶⁹ The double character of the culture (settled and equestrian ones) can be observed within the Carpathian Basin for a long time after the conquest. It should be noticed that the conversion to the Catholic religion was nearly complete within two generations after the age of King István I. The so-called 'pagan rebellions' in the later age do not mean that the Hungarians would not have been Christians (Catholic). We should regard these rebellions as protest against the hierarchy, against the organization and the policy of the church but not against the religion itself.⁷⁰ The couple of tens of thousands Kuns, who settled within the Carpathian Basin in the second half of the 13th century, were not Christian without doubt. They have kept their original religion up to the time of the reformation (beginning of the 16th century, i.e. for nearly 3 centuries), while they have been living within a kingdom, with a total environment of Catholic belief, with the Catholic Church and under unquestionable Catholic rulers and statute.⁷¹ When the Protestantism has arrived to them, then they were converted to the protestant religion,⁷² what was a highly interesting decision from them.

⁵⁷ According to Glatz (1996), p.: 388 the first official step to use the Hungarian in the law and the administration was in 1840, the 1844:II statute declared the official language in Hungary to the Hungarian one.

⁵⁸ Chadwick (1994), p.: 25.

⁵⁹ Sági (1994), p.: 194.

⁶⁰ Baráthosi Balogh (1931), pp.: 51.

⁶¹ Koestler (1990) pp.: 132-133 refers to the Austrian Chronicles where it was described that more than twenty of the Austrian princes ruled before the acceptance of Christianity there were of Jewish. Koestler also notes that many of them had had Ural-Altai names. As the Austrian princes that time were of Avars their Jewish background is rather ambitious. They might have some religion with a single God such like the Manicheism, or even they might belong to the Orthodox Church which were alien to Rome but were not pagan; therefore they could have been regarded as would be Jewish.

⁶² Ipolyi (1853), pp.: 53,85.

⁶³ Pope Gregory answers to king Géza I in 1074: "You would have been able to listen from the elders of your country that Hungary having been offered to St Peter by king Steven by all the rights and power does belong to the Roman Holy Church." Pope Gregory VII reminded here King Géza, that his country belonged to Peter that is it was a vassal of the pope. See Dümmerth (1977), p.: 261.

⁶⁴ Bakay (1998), p.: 3, Dümmerth (1977), p.: 328, *Képes Krónika*, 156, p.: 154.

⁶⁵ *Képes Krónika*, 124, p.: 122. I. Géza [Géza I. "After his coronation [Géza] has gone to the same place where the vision had happened and discussed with his brother that where should they lay the basement of the Church to be built for the honor of the Virgin Mother [...]"

⁶⁶ Dümmerth (1977) p.: 376, cites the script above the door of the dome to St. Adalbert in Esztergom.

⁶⁷ This fact is also highlighted in *Honfoglalás* CD.

⁶⁸ See chapter 2.41 Rites and beliefs, from page # 60.

⁶⁹ The shaman's belief is not a religion. The shaman having fallen into a trans mediates between *this world* and *netherworld*. The shaman belief is known at the people living in northern part of Siberia, it is unknown at people in the south – where the Turks mentioned does belong – the saman belief is completely unknown. Kiszely (1996), pp.: 464-466. The *táltos* known as a teacher, religious leader, medical doctor etc. in the Hungarian society is not a saman! p.: 467.

⁷⁰ *Képes Krónika*, 82, p.: 88, when they were rebelling against King Peter and the bishops, 83, p.: 91, when bishop Gellert has also been killed.

⁷¹ Glatz (1996), pp.: 102, 109, Mándoky Kongur (1993).

⁷² Mándoky Kongur (1993)

2.3 Alternative characterization of the Hungarians

According to the official hypothesis the Hungarians of the conquest were equestrian, steppe dwelling people. No doubt, they were. Glatz called this culture as pagan-nomadic and as an opposing culture of it and on ethical basis he emphasized the settled Christian culture. However, according to the alternative hypotheses of origin the Hungarians have been also horsemen. Glatz has sentenced the nomadic culture to be robbery, and the Christian one to be peaceful one. What we have seen above, however, that the Hungarians were characteristically settled people in the time of the written history of Hungary. Was there a sudden change in a very short time in the life style of the Hungarians? Or was there a double culture from the beginning of their existence within the Carpathian Basin? To resolve the discrepancies and to be able to give a proper solution concerning the origin of the Hungarians we have to analyze the nature of the steppe dwelling, equestrian cultures, which have not been a nomadic – roaming – culture at all. Let us see another side of the problem and take the book *Dentu-Magyararia* of Viktor Padányi⁷³ and to see what are the real differences between the settled and the so-called ‘roaming’ cultures.⁷⁴ I have to note that in many questions I agree with Padányi, but I cannot accept his way of view particularly not his prejudice. As he does not use the chronology based on the ¹⁴C, his historical data are mostly irrespective. When such a data need to be valued I will note the difference in the time. However, he has a remarkable analysis of the equestrian cultures what is worth to show and discuss.

2.31 Settled and equestrian cultures

The title of the first chapter in his book is “‘*Barbaric*’ and ‘*Civilized*’” [‘*Barbárok*’ és ‘*civilizáltak*’]. Let me continue with the words of Padányi:

“When in the 19th century the European sociology stood up a historical theory of values which categorized the antique and middle age nations in their human values and racial qualities according to their way of life into a ‘settled’ i.e. superior and in a ‘nomadic’ i.e. inferior categories respectively, it did not recognize the fact which was loudly shouting that the continent did not only have shore region, but it had also inner part and in the antiquity the territories without waterways i.e. without proper traffic consequently without societies were completely uninhabited or at least small Diaspora vegetated along smaller rivers or streams without a hope to develop.

Human beings must have passed a long time development until they were capable to work out such a civilization form by the help of which forming societies was also possible in the middle of the continental territories.

Working out this civilization form meant a revolution in life of the antique people as it made them free from the shackles to be bound to water.”⁷⁵

Padányi mentions here civilization form. He himself and those authors referred by him⁷⁶ reckon the *civilized* form of life to be superior and are treating it as a value. As the word *civis* which is the base of the words *civil* and *civilized* means *citizen*, therefore the *civilized life* means only a city form of life. Thus I do not find this word as a proper characterization of people also holding positive value. The word *civilized* does not mean anything else from my point of view than human life among the conditions of a city. The non-civilized means that it is not from the city. A carousal living in the city in a dirty flat or under the bridge drinking alcohol or consuming drugs does live a civilized life, i.e. that of the city. The peasant in the country without electricity but with a clean fountain on his court, working hard day by day has a non-civilized, but probably a highly cultured life. I find the latter one much more valuable than the former one. To differentiate between the ‘inferior’ or ‘superior’ ways of life the culture should also

⁷³ Padányi (1989), pp.: 11-32.

⁷⁴ The first chapter of the book of Padányi will be cited here nearly fully to show the problematic in its complicity. However, I will break the text frequently in order to give my comments and to explain the topic in better way for the non-Hungarian reader. I am not always agreeing, I have to criticize his concept many times. I show here also his footnotes. To be able to differentiate between his and my footnotes his ones will not hold number, but will hold some other signs. (*,\$, etc) and will be printed in *italics*. No Hungarian version of the text is cited here. Translating the text of Padányi is very difficult as he compiles very long and complicated sentences. Although I am not familiar this kind of style of the English language, I try to make a comprehensive translation following his style and structure of thoughts and I do not cut his sentences in smaller parts.

⁷⁵ Padányi (1989), p.: 11.

⁷⁶ In the book of Childe (1954) the adjective ‘civilized’ means a superior form of life with higher cultural level. However, he regards only the life style of the cities to be civilized. Gimbutas (1991) discusses the concept of the civilization in the introduction of her book, p.: viii, and she rejects the opinion, that this concept can mean only the city form of life with a strongly hierarchical organisation under male chieftains.

be added.⁷⁷ It is unacceptable to project the recent life or way of life retrospectively for centuries and make judgement on this basis. In one of the later chapters Padányi explains in more detailed what is his opinion about the meaning of the word *civilized*. Let us see it now:

*“Besides, we have to separate the concept of the word of ‘civilized’ containing social content grown together from practical, expedient and comfort elements from a concept with individual content of the word ‘cultural’ consisted of intellectual, ethical, esthetical elements i.e. from those of the concept of value, we should compile the points which determine the ‘civilized’ and the ‘non-civilized’. According to the common opinion they are the clothing, the nourishment, the residency, the hygienic, the tools and the quality and way of the behavior against other ones. To be ‘civilized’ is available for anybody; therefore it is more or less compulsory.”*⁷⁸

My other remark is, that the despising, belittle tone used in connection of the people who do not live at waterways with respect to those ones who do at the same time but settled near to the waterways is totally unacceptable. He uses the word ‘*vegetated*’ as a quality marker of their life and it is absolute intolerable. My another remark is that the inner parts of the continents have not been uninhabited in the ancient time. When they have been really uninhabited – in a millennium or more after the termination of the ice age, when the ice has been vanished from there – the limit of the habitation was not the ‘incapability for the development’ of the people, but it was presence or absence of the flora and the fauna suitable to feed humankind.

*“The epoch-making social historical event was the discovery of the horse and the traction by horses that has made possible the formation of societies also in the inner spaces of the continents and with this [event] life has started in historical sense on tenth of millions of square kilometers, which immediately made the habitable territory of the earth bigger by hundred times”.*⁷⁹

This statement is an exaggeration because a great portion of the Eurasian continent has already been inhabited in the 8th millennia BP, i.e. at least a millennium before the time the horse riding as a continental form of the material and human transport has first appeared.⁸⁰ The cart as tool for the material transport has been discovered many centuries after the oldest sign of the first horse riding, i.e. in the middle of the 6th millennia BP. However, at the beginning the cart was driven by oxen (in Europe) or donkeys (in Mesopotamia) and not by horses. The traction by horses has been used at least a further millennium later. The horse riding and the cart appeared in Europe on the steppe and spread from here together with the people of the battle-axe and – naturally – together with the conquer and the war that have also been invented at the same time by the equestrian people of the steppe. Before the horse would be able to drive the cart the connection of the horse to the cart should have also been invented. That was not simple, as the horses do not have such a broad shoulder as the oxen have therefore the yoke cannot be attached to the neck of the horses.⁸¹ The proper solution – the harness – will be born only a couple of millennia later (eventually during the last millennium). The horse driven battle-cart appeared at about the change from the 5th to the 4th millennia BP and it changed dramatically the political and military relations both in Europe and in Western Asia, later on the same manner in India and Egypt. At the same time, parallel to the spread of the battle-cart, that of the Indo-European language can also be observed.⁸² The invention of riding the horse and more importantly that of the cart made it possible a fast transport across the direction of the big rivers of the Russian Plane and made also possible the material transport to places far from the riverbanks. The concept of Padányi should be understood in this way.

“Creation of the equestrian form of civilization was the greatest historical achievement of the human intellect beside the immobile civilization form of the shores as the latter one was only a compliance to the a priori facts, the former however was fully a human creation, and why the latter one does mean ‘superior-

⁷⁷ The problematic of the superiority and inferiority arises mainly in the subordinating way of thinking. This has been discussed in more details above. See chapter entitled by 2.1 Subordinative and non-subordinative ways of thinking from page # 24. In the coordinative (non-subordinative) way of thinking such kinds of justice on values does not appear, the form of life, the way of life depends on the conditions and on the environment, therefore the way or the form themselves alone can not bear any value. It is not the question of grades. I am for this approach.

⁷⁸ Padányi (1989), p.: 291. The individual cultural elements will be discussed in the subchapters below.

⁷⁹ Padányi (1989), p.: 11.

⁸⁰ According to Anthony (1996), p.: 34 horsemen have been recounted around 6000 BP at the banks of Dnieper River. Gimbutas (1991) put this age a couple of centuries earlier and to the area at the middle part of the Volga River. According to Gimbutas the homogeneity of the *Jamna* and the *Kurgan* cultures along a more than 1000 long stripe already states a fast traffic that makes the horse riding as a highly probable concept.

⁸¹ Childe (1954) deals with this problem in more details in his book see pp.: 90-92.

⁸² Childe (1926), pp.: 16-24.

ity' and the former one does mean an 'inferiority' only, the European scholars of the 19th century would be able to tell.

*This form was appeared in the 3rd millennia BC, the form, which has been revived by the condition that there are natural road systems, extended river fields, and Mediterranean only in a limited number of places.'*⁸³

I have to correct and complete Padányi again, as the age he is manipulating is incorrect. The earliest sign of a bridle in a horse head buried in a grave has been found at the southern part of Dnieper River at recent village of Dereivka in a stratum of 6.5 millennia BP (i.e. 4.5 millennia BC) old.⁸⁴ This date is two millennia older than that Padányi gives. This sign was seen on the teeth of a horse head being characteristically wearied off. This place is a dry, grassy steppe terrain close to the Dnieper River where plant growing agricultural activity could have not been developed before the invention of the steel plough due to the very stiff and tough soil. The people having lived here were dealing with animal herding and their culture did differ in each element from those of their neighbors at the northern side of the river who were, however, settled people growing grain on a loess soil. The culture of the settled people is cold Tripolje or Cucuteny. This culture belonged to linear band ceramic culture (LBK) and its specialty was the note headed pottery.⁸⁵ Even before this time another culture was known extended from east from the Don River between the Ural and Caucasus Mountains that at the beginning has consumed the horse, but later on the horse has been worshiped and again later ridden. The oldest tools to kill human being have been found also in their graves 7.5 millennia BP. The first signs of the appearance of the nobility have also been found here. Their graves suggested that they have been superior to the other people of the same place as their graves were much more decorated – actually also by the newly invented weapons to kill human beings.⁸⁶

The Tripolje/Cucuteny culture was an organic part of the Balkan–Körös–Tisa–Danube culture; it formed on the eastern parts of the Carpathian Basin and the Carpathian Mountains in the late Neolithic and flourished during the following Copper and early Bronze Ages. Based on the tree ring calibrated carbon dating⁸⁷ the Neolithic and early copper age cultures were flourished from 8,300 BP until around 4,800 BP west from the Dnieper River. This culture has been demolished even by the horsemen of animal herding culture arriving from the east from it during invasions between 6,500 and 4,900 BP in a couple of waves.

In a few centuries after the first sign of horse riding the people of the steppe (east from the Dnieper River, the pit grave, or so-called Kurgan culture) started to move first towards southwest, to the Balkan. That was the first Kurgan invasion towards Europe. They have burnt up the peaceful settled cultures which has already been standing on the edges to form cities and living in huge villages some of them with a couple of tens of thousands of inhabitants. Not too much later the then invented cart spread within a century from Mesopotamia up to the polish plane started to spree towards northwest on the forestry-grove territories of the Russian Plane up to the Atlantic Ocean crossing the Polish, then the German Planes. In a further three centuries the horsemen have started again to move from the same source in the steppe, i.e. north from the Pontus and then as the people of the battle-axe together with the Kurgan burial feature has now settled over the former peaceful agricultural societies. The two cultures were then amalgamated and as a consequence of it a new social order did appear in these territories where there was no more equality among human beings. There were however, the lords, the military elite and there were the settled peasants, the servants or even slaves within and around strengthened settlements.⁸⁸ The Balkan, the Körös, the Tisza, the Lengyel, the Danube I and the Danube II cultures have been flourished peacefully for more than two millennia before this invasion called second Kurgan invasion. What was the great invention of this time? Were the people of the steppe too much different in their intellectual abilities than those living in the villages, those who have reformed the agriculture to be able to eliminate the exhausts of the soil?⁸⁹ No doubt, their intellectual power did not differ but their motivations did. To use the power of the battle-ax or to use stone knife to kill humans in order to subordinate them does not mean higher intellectual or mental capacity; it means only another culture. Nevertheless, Padányi sees it differently:

“The wonderful intelligence of the same genius did make possible to create this form of life which had filled up the broad empty continental gaping territories between the shore lines with life, societies, history for two millennia forming broad political connections; who has invented the writing and the towers. The

⁸³ Padányi (1989), p.: 12.

⁸⁴ Anthony (1996), p.: 37, Gimbutas (1991), p.: 361.

⁸⁵ Makkay (1982), pp.: 87, 99-101.

⁸⁶ Gimbutas (1991), p.: 354.

⁸⁷ See the methodic in more detailed in the book of Renfrew (1973). The new and correct chronology is consequently used by Gimbutas (1982), Gimbutas (1991), Rudgley (1999) and. Ryan (1998).

⁸⁸ Eisler (1987), pp.: 42-54.

⁸⁹ See later in chapter 6.3 The Neolithic: Settled Societies on page # 210.

*concepts of a society sitting on horses instead of the back of the waters were epoch-making the same manner at time of the primitive humanity stuck to the land as the invention of the locomotive four thousands years later; and who sees primitiveness, 'barbarism' in it deserves hardly the title of 'scholar in history'. The appearance of the equestrian civilization started in the Caspian-Mediterranean and was the achievement of the same race of Turan who was literate, who used to cut the hair, did shave, wear underclothing, bathe regularly,⁹⁰ and who has towered above the world of the muttering, tousled land dwellers.'*⁹¹

Here I have to stop again, as I strongly disagree with the highly distinctive view of Padányi. First of all the horse has been ridden first by animal herding people of the steppe north from the Pontus and probable they were rather the ancestors of the Indo-Europeans but definitively not those living on the Turanian Plane. They could definitively not be Turanids.⁹² They were tall, gracile Europid people with long head, and were from the so-called Caucasian race. The writing has not been invented by them or even by the Turanids. The oldest traces of writing go back before the Neolithic,⁹³ i.e. much before the age of the invention of the horse riding. The writing has already been within the Carpathian Basin and in the surrounding cultures (Cucuteny, Lengyel, Balkan, Karanovo, Thessaly etc.) before the beginning of the Copper Age, i.e. 7-8 millennia BP that is at least two millennia before the first horse riding was proven. It was also present that time at south from the Caucasus. People who have invented the writing using characters expressing already sounds and not merely images have nothing to do with horse riding even millennia later. However, they were also not Turanids. The basement of the oldest tower was unearthed in the Levant (Jerico) and in 10 millennia BP the Proto-Mediterranean men of the Natufian culture have built it.⁹⁴ From the data of the invention of the locomotive given by Padányi it comes that he does not think the horse riding would have been invented before the end of the 5th millennia BP. He has an absolutely wrong chronology; his chronology is younger at least by 2-3 millennia than the real one.

Padányi is definitely wrong in characterizing the equestrian culture of the steppe to be Turanian. He is much more wrong in leading back the cultural achievements to one single race and declaring all the other ones to be on the level of apes. There was no race on the world 'towering above the others' in 7-8,000 BP or in 4,000 BP as Padányi reckons. Each species of the *race* – according to my opinion only *species* as the humans are only one race but might be different as *species* – should be adapted to the geographic and climatic environments to live on a given area. Not only the settled people, but also the equestrian steppe dwellers, the animal herding nomads of the desert and the hunting-fishing people of the Tundra should be adapted to their resources and climate. To be getting a higher level of the languages (grammar) needs a densely populated society and this cannot be achieved in the harsh northern environment, so the underdevelopment of a language concerned from the view of the city dwellers does not mean an under developed society, or intellectually inferior people. A higher level of the language can be achieved in city dweller societies due to their much higher population density and sharing of the work. It does not mean again, that the intellectuality of these people would be superior with respect to the non-city dwellers. So, this is also applicable for the steppe dwellers, the horsemen of animal herding societies. Padányi is definitively wrong in his approach following that way.

The middle of the European continent – the Carpathian Basin and its close environment – have been populated by settled, agricultural societies from the Neolithic but these societies did not transform into city dwellers, however, one of the most developed agglutinative language can be found here. This is the Hungarian language. The cultures of Neolithic and the Metal Ages have developed within the Carpathian Basin parallel with those at south from the Caucasus. The so-called Turanian people, however, did enter to this cultural flow only much later. The population density in the Turanian Lowland started to increase with developing societies only in the middle of the 5th millennia BP. It is more difficult to prove that these early Turanian people would have such hygienic culture, which one Padányi described on the bases of the records written in the 8-10th centuries CE. The people regarded to be from the family of

⁹⁰ This evaluation cannot be extended for all of the equestrian, i.e. Turanic people even in the 9th century. See details in the report of Fadlan about his Bashkirian experiences. I will show the details on page # 106.

⁹¹ Padányi (1989), p.: 12.

⁹² See Gimbutas (1982), and Roux (1992) also supports it. However Renfrew (1987) is arguing with the opinion of Gimbutas, and he tries to prove (pp.: 120-177), that the Indo-European language has spread parallel with the spread of Neolithic. Recently, however, he has given up his concept (see Golbino (2000)). Götz (1994), (pp.: 937-946) has also severely and rightfully criticized this model– although through the criticism of the works of Gimbutas. His concept on the Kurgan barrier culture being inheritance of the Sumerian culture has no supporting data at all, and is completely erroneous. The appearance of the kurgans precedes the appearance of the Sumerian culture by millennia. Here is the main error of Götz as he is working with an absolute wrong chronology. Renfrew agrees, however, that the spreading of Indo-European language and culture towards the east has really started from the Russian steppe and at the time given by Gimbutas. Gimbutas (1991), rejects Renfrew's model of Neolithic spreading the Indo-European language (pp.: 352-401) and she proves through a comprehensive analysis of Indo-European cultural heritage that these steppe folks with the horses were the ancestors of the Indo-European people. See more details from page # 212.

⁹³ Varga (2001) pp.: 105-111 shows the oldest alphabet to be from Central Europe and its oldest elements were over 30 thousand years old.

⁹⁴ Mellaart (1975), p.: 37.

nation called later as Indo-European really turned to a settled style of life in four-five millennia after the invention of the horse riding.⁹⁵ Notwithstanding, the equestrian society of the 7-12th centuries CE consisted of really mainly from Turanic people⁹⁶ including the last known one, the Mongol.

"This form is that of a special type of civilization in which not that idea is developing into a system, that the material and intellectual goods satisfying the needs are moved through the invisible barriers of the space by people bound to a place – because it is not possible due to the lack of system of roads – but the man and its house economy are mowing, i.e. he overcomes the distance between himself and the material bound to the place and his needs in his own personality. Precisely the same idea, initiated from the same compulsion arises in Europe three millennia later on the universities. As the printing of books in the West at the Middle Age was not yet known, the goods satisfying the intellectual needs can be found only scarily therefore the consumers obliged to move themselves personally there to call on them on the site. This is the way how the deposits of the intellectual goods are taking shape around a library and a couple of scholars dealing with it in the 12th century, which are then called on from everywhere. The idea and the solutions are equally 'Turanic' and 'nomadic'.

To move a complete society naturally needs a huge amount of horses and their herding, feeding, holding and utilizing does not only form centers of the social and the political activity and is the determinant of the life form, but it is also the shaper of the civilization and the culture. This is that forms and shapes the civilization form of the numerous societies with high population on this Eurasian area with huge distances.

Our typical 'west European' and typical view of history is misinformed from 19th century and as would be unjust and untrue against the ancient and middle age equestrian civilizations and consequently the view of the European ancient age is dissimilar and one-sided. The 'antiquity' means, Mesopotamia, Egypt, Hellas and Rome and a little bit China and India for the western historical view and this infuses such a suggestion in us that besides these ones and outside of them there would not be existing ancient history or the antiquity and it would mean only quantities outside of the humanity. The European evaluation looks the equestrian form as a degree of civilization (and rather inferior degree) and not as a civilization form, i.e. the 'nomads with horse' is not looked as a stand alone category of civilization and form of life, but merely as a primitive step of 'the' civilization and 'the' culture and is certainly handed with despise."⁹⁷

Padányi is in many respects right here, but again, in other respects he is wrong. For him and also for Götz, however, the cultural life of Middle-Europe in this particular age is not inspiring. In his book entitled *Keleten kél a nap*⁹⁸ Götz criticizes the book of Gimbutas published in 1963⁹⁹ and he reduces the chronology of the Carpathian Basin regarding it to be 2-3 millennia younger than it is in the reality. Perhaps, its aim was to show the definitely inferiority of the Middle European culture with respect to that of the Mesopotamian and the Mediterranean. Nevertheless, they are not alone in this course, as Gordon V. Childe did follow this chronology until his last work published in 1958.¹⁰⁰ In her early works Gimbutas has acknowledged, that the Carpathian Basin was the cradle of the Indo-Europeans people. Later on she has modified her belief and in her books published in 1982 and particularly in that one published in 1991 she has found even the Indo-European people guilty in destroying the settled high villager culture of these people based on cultural comparisons. Götz denies the validity of the results of the ¹⁴C chronology¹⁰¹ and ac-

⁹⁵ Although most of the Germanic tribes conducted a nomadic – or better said: animal herding – life even in the 7th century CE, their settle has ended in the 10th century, Padányi is also wrong in writing about the *people of the western societies having been settle for centuries.*

⁹⁶ The concept of Turanian is not fully determined. The geographical place, *Turanian Plane* or *Turanian Lowland* covers the plane east of the Caspian-sea. The concept before World War II did include from the Caspian region to the eastern edge of Asia practically everything. So we can see at Foyta (1961), pp.: 158-162) that both of the recent Chinese and the Japanese are all Turanians. Today the attention of some Hungarians is turning again towards this geographical region. Baráthosi Balogh e.g. raised the Tocharian culture having been believed to be Uygur with a pray into the heaven in 1931, (pp.: 102-109). Today the inhabitant of the territory of the former Hun Empire is regarded to be Turanian including the Uygurs as well as the Tocharians having lived there before. However, the anthropology of the 2-3 millennia old mummies found in Tarim Basin recently shows typical Caucasian nature, i.e. they are gracile, tall people with narrow face and long head. The Uygurs are, however, Pamirid people (Kiszely 1997, pp.: 400.). This means a definite change in the ethnic in the Tarim Basin since the beginning of CE. See more in Kiszely (1997), pp.: 127-129.

⁹⁷ Padányi (1989), pp.: 12-14.

⁹⁸ See Götz (1994), pp.: 431-439 ill. 738-739. He raises the chronology of the Vinča culture in the change from the 4th to the 3rd millennia BP respectively.

⁹⁹ Gimbutas (1963)

¹⁰⁰ Childe (1958), p. 74, Renfrew (1978), p.: 117.

¹⁰¹ Götz (1994), pp.: 893-924.

cepts the so-called ‘gap in the chronology’¹⁰² in Middle Europe. However, the stratigraphic chronology of Europe is now connected to that of the Eastern Basin of the Mediterranean and the good accord with the carbon dating shows that neither Götz, nor Padányi is right in this problematic. I have to note, that Götz refers on the book of Renfrew, but he completely disregards the chronological importance of Sitagroi as well as the message from Renfrew that G. V. Childe had withdrawn his theses in 1958 those thesis on which Götz based his owns in 1990 or later.¹⁰³ Middle Europe is also present on the so-called ‘way of civilization’ and from 8,500 BP to 4,800 BP it has really dominated the culture of that age and it had had remarkable and stand alone development. The metallurgy of Middle Europe in the 8th to 5th millennia BP had had a decisive importance in the cultures of Old Europe,¹⁰⁴ which cannot be connected to Mesopotamia as its critical phases (e.g. copper smelting) preceded those of Mesopotamia or were at least contemporary with them. I have to mention e.g. a sculpture of a ‘god’ excavated at Szegvár-Tűzköves and had been created in 7,300 BP,¹⁰⁵ which represent a ‘god’ with flat face – even similar one cannot be found in Mesopotamia at all – and who holds a sickle on his shoulder. The form of the sickle corresponds to those one prepared from copper and a similar sickle has been excavated in Transdanubia from the place of Zalaszentmihály.¹⁰⁶

This is a solid evidence that people at the bank of the Tisa River were able to smelt copper in the 8th millennia BP as the existence of such a tool supposes that the copper has not been a rarity in that time. It suggests the knowledge of copper smelting, since such a tool cannot be prepared from natural metallic copper. That time there was no Sumerian culture, nor equestrian at all. The copper mines at Rudna Glava near the Danube River in the southern edge of the Carpathian Basin (recent Serbia) support this concept as there was a pottery and sacrifice material originated from this age in a depth of 25 m in one of the mines. The excavation of the copper ore cannot serve decoration etc.; it must serve only the copper smelting. The culture producing the pottery was the Vinča culture with an age of 7,500-6,500 millennia according to both the stratigraphy and the carbon dating.¹⁰⁷ Götz refers also copper artifacts found in the Caucasus Mountains, which were not alloyed from local components, they contained Silver. He finds it as a proof that these artifacts were not indigenous; they were brought here from a distance.¹⁰⁸ According to him – quite naturally – the distant place is only Sumer. However, Sumer has no Silver! The Northern hills of the Carpathian Basin and Transylvania (South-eastern corner of the Basin) might rather be the source of that relic and even with a higher probability, as there are a lot of places where gold and silver are mined on the same place.¹⁰⁹ At the same time there are evidences that the contemporary steppe cultures covered their copper need from the Cucuteny culture.¹¹⁰ Thus, the Carpathian Basin could serve metal artifacts that might be found later on in the southern parts of the Caucasus Mountains, or even in Sumer. Consequently, Middle Europe cannot be excluded from the intellectual development of the civilizations.

Gimbutas in her later work¹¹¹ explicitly expresses this idea in concord with Anthony¹¹² and Roux.¹¹³ Accordingly, the people having started their roaming from the eastern bank of the Dnieper River known as battle-ax people should be regarded as ancestors of the Indo-Europeans and not the people of Middle Europe. That is the ancestors of the Indo-Europeans were not those people, who are not on the top of culture in the eyes of Padányi. The culture of Middle Europe was called as ‘*Old European*’. So far that I had to remark in advance, I will return for these questions in

¹⁰² Renfrew (1973), pp.: 115-117 refers to this hypothetic gap which was between the chronology based on the traditionally ages used by Childe and his followers and that of the tree-ring calibrated carbon dating. This was an artificial, and only a so-called gap. The scholars using the traditional chronology loudly declared, that northwest from the gap the carbon dating was non realistic, it was non-valid, however, it was valid southeast from the gap, e.g. in Greek, Anatolia, in Mesopotamia and so on. Such kind a ‘gap’ cannot be accepted on the basis of the science. The carbon-14 watch has the same rate of decomposition all over the world; it does not differentiate between eastern and western parts of Europe.

¹⁰³ The list of references of Götz is highly impressive. However, he does not know anything from the critical parts of Renfrew’s book, what he cites in his references. I can only conclude that he has not read the book referred by him. His citations in connection to the history of Mesopotamia are derived nearly exclusively from Müller-Karpe, Narre or from the *Propylen*. His critics towards Renfrew derive first of all from Narre. Götz might not read original works on English and his references might be derived only from second hand references that cannot be accepted to be correct.

¹⁰⁴ Renfrew (1973), pp.: 183-192.

¹⁰⁵ Gimbutas (1982), p.: 84, Gimbutas (1991), p.: 250, and in *Time Life* (1995), p.: 44.

¹⁰⁶ Gimbutas (1982), pp.: 84. In Figure 48 a sickle is visible on the shoulder of the sitting god and it cannot be prepared from stone blades fixed into antlers, as its curvature is much smaller. Sickles prepared by the Neolithic people cannot follow the curvature of the shoulder. Such kinds of sickles can be seen in Figure 2-31c and Figure 1-1 of Gimbutas (1991), pp.: 5, 39.

¹⁰⁷ Renfrew (1978), p.: 209.

¹⁰⁸ Götz (1994), p.: 797.

¹⁰⁹ Ascherson (1996), p.: 223 describes that the metals in the Scythian gold and silver artefacts having been found in the territory of the Kingdom of Meotis are mostly from Transylvania. Sumer as a source of metals is also questionable, as she did not have her own ores, i.e. the source of the metals.

¹¹⁰ Gimbutas (1991), p.: 361.

¹¹¹ Gimbutas (1991), pp.: 352-401.

¹¹² Anthony (1996), p.: 34.

¹¹³ Roux (1992), pp.: 227-229.

more details in another chapter.¹¹⁴ Disregarding my strong negative criticism concerning the paragraph above, I am deeply in accord with the following paragraphs:

“This attitude is based on two impressions obtained impatiently and superficially.

One of them is that monumental values of the equestrian civilization in ancient and middle ages remained scarcely, more precisely, the archaeology did not find monumental remnants concentrated in a small area and in remarkable amount, but it has generally even not searched for it, not to mention that the grass from the entrance door used densely is being eliminated, and all the rubbish having thrown out remains in the corner of the court.

The lack of the relics trapped into the depth delivers the negative impression and hasty justice that the equestrian civilizations and cultures have not been civilization and culture as they did not have monumental relics.”¹¹⁵

An impression might easily be arisen that Padányi does not respect the cultural relics that human has built or curved. It is not so. The whole content of his book denies it. There is no doubt that the huge stone relics get the viewers to respect their producer, however at the same time the invisible signs of another culture should not definitively mean its lack. I regard this concept in the following parts of this work as a highly important one. The cultures at the eastern basin of the Mediterranean have all been building; all have left huge mounds of stone and clays behind as their signatures. But we cannot find such ones in the Carpathian Basin for millennia.¹¹⁶ However, the intellectual life and the metallurgy representing a high degree of culture can well be observed here and also we can see many-many signs and even the relics of a rich religious life. Nevertheless, we cannot find built churches, palaces and church economy either.¹¹⁷

“If we consider a bit how natural or even necessary is that the settled societies are building, produce cities, pyramids, churches, forums, walls, amphitheatres, circuses i.e. they are being urbanized and create heavy, non transportable works of art, it is also equally a necessity that the equestrian society does not create such kind of products or creates them however, in a smaller manner but it is not because of they would be ‘inferior’ with respect to the previous ones and its bearer would not have the ability to do so, it is simple because the essence of the equestrian societies is not expressed by the ‘urbs’.

There is three conditions which assure the essence of the life form with horse: the geographically mobile society; not to transport and distribute the goods fixed to a given place but to visit them and utilize them on the spot where they are and at last to select the most important biological basis in such a way that it would be able to change its place of existence as the society subsist on them i.e. it should not be sensitive against the distance as the dead material is. Therefore the character of the form of live is ‘rural’.”¹¹⁸

I agree with the content of these paragraphs. Nevertheless I have to supplement Padányi’s ideas given above.

There was a very important characteristic of the settled societies within the Carpathian Basin and in the surroundings in the Neolithic and the time when the horse riding has started. They were egalitarian.¹¹⁹ The societies were not divided into chief and subordinated, into rich and poor, into wealthy and without anything people as well as into owners and property. On the other hand the social stratification is evident in the societies – both in the ‘rural’ equestrian, that of the steppe and that of the Mediterranean and its environment including Mesopotamian and Egyptian. The *hierarchy* is essential in the so-called *civilizations* with huge amount of people to be activated, coordinated and to have them worked, and they also require some kind of memory keeping and recounting techniques. This require-

¹¹⁴ See in chapter 6.3 The Neolithic: Settled Societies from page # 202.

¹¹⁵ Padányi (1989), p.: 14.

¹¹⁶ Recently a new archaeological site has given the lie to it. Near to Gyulafehérvár (Transylvania) close to Kisompoly (Ampoita) the remnants of a circular church built from stones and being similar to the Stonehenge has been found which was built in between 5,200 and 4,800 BP. The site showed also places where there might have been human sacrifice. The church has been connected to Indo-European culture existing that time in this place. See *Népszabadság*, 57, No: 186, 24 August 1999.

¹¹⁷ In order to resolve this contradiction let me cite the Jewish diaspora. In their case their former culture in Palestine did live behind stone monuments but after their spread all around into another cultures at the beginning of Common Era they did not produce huge stone monuments, they have lost their church traditions and church economy as well. The Jewish culture have survived in such a manner that it did not produce huge building would have been express their identity. They have even no chance to build, they have been existing and keeping their identity as a diaspora having been adapted the culture of their close environment. See more in Dimont (1994).

¹¹⁸ Padányi (1989), pp.: 14-15.

¹¹⁹ The egalitarian (coordinative) and the hierarchical (subordinative) way of thinking and societies have been discussed previously. See in chapter 2.1 Subordinative and non-subordinative ways of thinking from page # 24.

ment is satisfied by the literacy of such kind of civilizations in the eastern basin of the Mediterranean. The ‘civilizations’ within the Carpathian Basin and those in its environment including the Cucuteny culture having been extended up to the Dnieper River did not produce such kind of monuments which would have needed the cooperative acts of huge amount of people. They did not dig out monumental channels necessary for irrigation, they did not build big churches from stone to worship gods, such like the Maltese society,¹²⁰ they did not build high pyramids or mound for burial purposes like the Egyptian society, etc. Consequently they also did not need a hierarchical organization. It is interesting that the Cretan society did not build churches in the 6th millennia BP and according to Götz¹²¹ this was because they have been a colony of the Sumerians. However, it is not clear why the lack of churches in one place should mean that this place was a colony of another society that was strongly characterized by building churches and particularly by church economy like the Sumerian? The spread of the Christian churches was strongly parallel with the English, Spanish or French colonization. The Sumerians were characterized by their church economy, but the Cretans not. It does not mean, however, that Crete must have been a colony of Sumer, not at all. The only meaning of this evidence is that the Cretan society did not based on church; it was not a definitively subordinating society at that time. She did not have a central priesthood, which was one of the determining and most important factors of the Sumerian social life. Until the appearance of the *battle-ax people* from the eastern steppe, there was no social stratigraphy in the societies within the Carpathian Basin. Similar characterization can be given for the Harappa culture flourished in the Indus Valley at the same period and collapsed contemporary with the arrival of the equestrian and cart driven people from the Russian steppe in around 3,700 BP.¹²²

The egalitarian, settled, agricultural societies had settlements in smaller or bigger villages, not in cities. At the bank of the Dnieper River or in the middle of the Balkan the villages might have had a couple of tens of thousands of inhabitants, their population might have been a multiple of that of the contemporary cities in Mesopotamia. They were basically religious societies. They were also literal – or better said, they had had their writing system – as it is proven by the evidences dug out in Transdanubia, in Tordos and in Tărtăria (Tatárlaka) in Transylvanian, in Vinča, in Karanovo and in some other places in the Balkan and in Cucuteny.¹²³ Renfrew¹²⁴ analyzed the literacy of the Old European cultures and declared that here the aim of the literacy was to conserve religious thoughts and not to keep commercial records of the priestly or secular owners of the land or was a belonging of the initiation as Childe did conclude.¹²⁵ Therefore the scripture did not need the eternity but to keep a short-term and probably religious memory. Consequently it could come rarely on solid, non-perishable material; most possibly it was either carved on wood or painted on bark. Götz¹²⁶ refers to the Hurrians who had had their runic writing system similar to those of the later Phoenicians in around 4,700 BP independently from the Sumerian and the Egyptian scripts – consequently, they were also similar to the script of the Székelys.¹²⁷ The Sumerian culture did not give its marked signs on that of the Hurrians, nevertheless, they were geographically close to each other. The Hurrians lived in the northeastern mountains¹²⁸ of Anatolia before they would have been known as one of the determining powers south from the Caucasus (19th century BC, i.e. 4 millennia BP). They were characterized by their high level metallurgy and their gray and finally worked pottery which was very different from that of their contemporary neighbors at the south.¹²⁹ In this manner their culture resembled to that of the Bükk culture in northern area of the Carpathian Basin a couple of millennia before their time.

Padányi continues:¹³⁰

¹²⁰ Renfrew (1973), pp.: 147-166. Rudgley (1999), p.: 23.

¹²¹ Götz (1994), pp.: 776-777.

¹²² Hawkes (1973), as well as Johnson (1995)

¹²³ Gimbutas (1982), pp.: 85-88, as well as Forrai (1994), pp.:158-248

¹²⁴ Renfrew (1973), p.: 181.

¹²⁵ Childe (1954), p.: 95.

¹²⁶ Götz (1994), p.: 570. Some written signs can be seen on portions of pottery found in Chuëra. That times this territory belonged to the Hurrians without doubt. Götz refers here to the works of Mortgam.

¹²⁷ It contradicts to Speiser (1941). According to him the language of the Hurrians has been deciphered on the basis of clay tablets with cuneiform writings. The language is far from the Sumerian language and as – similarly to the Hittites – they have used cuneiform writing in the 17th century BC it does not proves that centuries before they did not use writing with linear characters. The characters of the writing system of Old Europe in the early Copper Age resemble and approach to those of the Hurrian but proceeds far their age. See later in Figure 30 and the description of the system there on page # 159

¹²⁸ Speiser (1941) pp.: 2-4 derives the word *hurri* from the Hittite language, but the Hurrians named themselves as *Mitannian*. Others, e.g. Badányi-Jós try to develop this name from the Sumerian language. A word *kur* sound similar and it means *mountain* in Sumerian language, as the Hurrians were habitants of the mountains.

¹²⁹ Roux (1992), pp.: 157-161. Götz does not accept that anyone else than the Sumerians would know the techniques of the metal smelting and metal technology. Therefore he supposes the presence of Sumerian settlers and colonials at each places where there were metallurgy that time. See e.g. second chapter in his book IV, pp.: 714-814.

¹³⁰ Padányi (1989), pp.: 15-16.

“It is naturally that the societies with ‘urban’ characteristic also have ‘rural’ or even ‘nomadic’ attachments, like the equestrian societies with ‘rural’ characteristic or if it is more acceptable the ‘nomad’ societies also have ‘urban’ attachment. This is however only an attachment of the essence.

The form of the reactions against the distance means the difference between the two characters. The ‘urban’ society reacts to the fact of the distance in such a way that it contracts itself into a small territory, presses close together in nuclei, however the ‘rural’ society [expands] itself in a big space – sits on the horse. The first one controls itself being adapted to the fact of the jam-packing, the other one values life without ties. The first one decorates its environment; if it gets tired of it, the other one replaces it. The first one respects the monumentality; the other one respects the speed. The virtue of the first one is the adaptation that of the second one is the animation. The life-experience of the first one is the permanency that of the other one is the variability. All these equally determine the materials, form, place and the direction of the development of the cultural and civilization products at one as the other. The form of life by horses and that by water are completely different, they are incomparable worlds both in the ancient time and in the Middle Age which are no way in a relationship of ‘inferior’ or ‘superior’ with respect to each other.

The societies with horse should have filled their existential and aesthetic needs with such kinds of civilization and cultural products that could have easily been taking with them. These are the culture of clothing being on a much higher level with respect to those of the ‘European’, culture of the weapons, the jewelry and the travelling, that of the wonderful home worked out to fit to the mobile style of life, that of the entertainment and the intellectual foods in the field of arts formed to fit the change of the living places; and according to the mobile form of life the products of the art are small and light – leather, wood, bone, precious metal, textile – its dimension and weight is small. In one word, they are light and transportable, such like jewelry, rug, works of goldsmiths, or the three or four sided wooden sticks of the runic scripts, or dance, the musical instruments and songs. The incomparable richness of the Hungarian dances, thousands of the Hungarian folk songs, unprecedented to the nations of Europe gives us an image about the development of these two branches of art in the Middle Age at the ‘nomadic’ and ‘barbaric’ nations.”*

I have again a couple of questions. First of all let us concern the Hungarian dance and the Hungarian folk songs that Padányi mentioned. Is it sure at all that an equestrian culture did produce the Hungarian folk songs and dances? No, it is not at all. Up to know there is not even single evidence that would prove that the Hungarian culture expressing its richness would have been originated exclusively from an equestrian culture of the steppe. As we will see later on¹³¹ that the culture of the Carpathian Basin in the age following the conquest was characterized nearly exclusively by the characteristic signs of the settled ones rather than those of the pastoral equestrian.¹³² It is even more surprising that how fast the cultural elements of the horsemen did disappear from the general characteristics of the people in the Carpathian Basin and how small from the obviously equestrian cultural elements did remain in the recent folk art of the Hungarians. The origin of the cultural element of the steppe in the Carpathian Basin can be followed back to the beginning of the 3rd millennia BP, starting with the Cimmerians, continued with the Scythians, Celts, Sarmatians, Huns, Avars, the Hungarians of Árpád, and so on with the Pechenengs, Iazygs until the Kuns. All these people were equestrian warriors characterized by the particular cultural elements of the steppe. However, even not more than a century after their arrival these cultural elements have been dissolved within those already were characteristics to the indigenous people of the Basin. This means a very strong superiority of the cultural power of the former people as well as dominance in their number with respect to the new incomer ones.

However, who were the settled people, those ones, who had had a continuous cultural influence here, which dominated the culture of the new incomer? We will also see later on¹³³, that the Hungarian language is a massive, developed language in which the set of words characteristic to the settled life and economy are built in deeply and in a great portion following the form of the recent Turkish language close to Anatolia. The Hungarian ballad, legends and songs also tell about life of the villager, settled people and only scarcely that of the heroic steppe folk. Their origin

* *This art of small volumes did the ‘sesshaftig’ Goths learn from the ‘nomadic’ horsemen at the time their existence at Meotis (189-370 CE) and transfer it back into Western Europe as a ‘Gothic’ art.*

¹³¹ See in the next chapters.

¹³² There is a striking example for it, that the *táltos* in the Hungarian religious world does not transform into a horse but rather into a bull as Diószegi (1964) has pointed out based on the evidences of oral traditions being collected from the whole territory of recent Hungary (pp.: 108-122). However the *shamans* of the steppe are fighting against each other many times in the form of horses. The *táltos* of the Hungarian ferry tales being in the form of horse never transforms into human.

¹³³ See chapter 4.3 from page # 131

can neither be bound to the Turk, nor to the Slavic cultures, they are basically Hungarian.¹³⁴ To refer only to the Hungarian dances and folk songs in respect to value the culture of equestrian folk of the steppe is not correct. This must be the characteristic of the Hungarian culture – and we will see, it is highly probable so. Padányi continues:

*“We believe, that carving, goldsmith and pottery production, rug weaving, leather ware production small plastic art, forging of weapon, embroiling, music, dance, heroic legend, fable, sagas are also culture.”*¹³⁵

I agree. It cannot handle the culture in another way. The culture can only be defined including very wide area. The monumental buildings, pyramids, amphitheaters, channels and columns are only a small part of the cultural expressions. And not only the material culture forms the essence of the culture, the verbal, the musical, the dancing elements are also closely related to the human intellectuality. It is true, however, that the cultural elements before the written history can mainly be discovered only from the artifacts of the material culture. Studying the living culture of the recent natural people might help us to discover the hidden elements of the individual cultures using the ‘similar to similar’ concept. But the conclusions driven from the analysis of the recent natural people should not be necessary correct. Here I have to point to those attempts where the recent life and culture of the people hunting reindeer at the arctic is tried to project to that one of the former Hungarians supposed to have been also reindeer hunters 2-3 millennia before and conclusions are made concerning the culture at the time of the conquest or even today. The results coming out from the study of the recent culture show that this attempt is false, misleading and basically erroneous.¹³⁶

*“The facts that the easy to transport product of clothing, small plastic art, potters and gold smiths as well as the light materials conserving the intellectual culture due to their ability to get lost and their frequent moving** were not able to overcome perishing effect of the millennia unlike the stone or the marble as well as the different traces of the settled form of life having been remained on the surface of the earth or under it, and as a consequence of it only small amount of their relics have been found by the archaeologist; and it does not mean that the equestrian culture were inferior. By all means, today the civilized world does not wear the modernized descendents of the long shirts, togas, tunics, dalmatics of the ancient world or the sleeveless clothing of the Germans falling in the front and at the back, joined at two sides by a girdle, but the pairs of trousers, top-boots, girdle, hat, jacket⁵ button up in the middle and with sewn up sleeves of the Turanian equestrian nations although modified in their cut according to the mode but basically in their essence; basically and essentially unchanged for millennia. The civilized world today uses stirrup, saddle and spur, which he has received from Turanian equestrian culture through Hun, Avar and Hungarian mediation instead of the old Roman and German one, which did not know the stirrup, and he does not sit a cart with fixed axes and German wheelbarrow but on four wheeled coaches¹³⁷ with turn away axes having*

¹³⁴ This highlighted e.g. by Diószegi (1973), p.: 8 in the connection with ancient religious belief of the Hungarians.

¹³⁵ Padányi (1989), p.: 16.

¹³⁶ See a couple of chapters in the book of Zsirai (1935) or recently the book dealing with the results of an expedition to study the ethnography of the Ugors at the Ob River supported by the Duna TV station, published by Winter (199?). See also the work of Komjáthy (1955) how he is creating a non-existing Hungarian Saga or the works on the Hungarian world of religious beliefs of Diószegi (1973) where both authors try to ‘reconstruct’ the already ‘forgotten’ elements of beliefs of the Hungarians from those of the ‘relative nations’. Nevertheless, there is a suspicion that these supposed to be elements are not part of the Hungarian culture; they had never been parts of it. See more about it in a later chapter, from page # 81.

** *That how far is it so; the intellectual cultural production of the first quarter of the millennium of our Christian Middle Age is an example. The age from 1,000 to 1,241 has produced by all means many times as much than that of the sparse and poor amount which had survived from this age the unbelievable destruction of the Mongol invasion. That the Hungarians of multiple million having built an empire on a territory of half a million of square kilometers by connecting Croatia, Slavonia, Dalmatia, Rama, Northern Serbia, Halich to Hungary and producing monumental churches, fortresses and palaces would have produce in the literature only so much during a quarter of millennium that the Funeral Oration, the Legend of Steven, the Instructions, the Legend of Gellert, the Gesta of Anonymus and some literature fragments in miserable quantities means, is simple impossible. When Saint Steven, Saint Ladislav, Béla III had already had a historian in the court, it unimaginable that ‘Könyves Kálmán’ (Koloman of the Books), who was probable the most educated ruler of the Middle Age and who had a fully theological education as originally he had been going to be a priest, or the vain Andrew II holding an international and opulent court with distinguished foreign relationship would not have had. The Hungarian King of the age with his yearly income of 22 million silver dinars was one of the biggest income earner of Europe; Peter the prepost of Buda hiding beneath the name of Anonymus had graduated on the Sorbonne and he was not alone. We know e.g. from the contemporary romantic historian the Trojan War written by King Koloman in Hungarian only on the basis of Slavic translation as the Hungarian original has completely disappeared. With the kingly court and 10 bishop’s court and many monster the intellectual products of the long time between 1000 and 1241 makes at least hundred times as mach that have remained. It is impossible to imagine how many things got to be the victim of the fire during the Mongolian Invasion. It is exactly the same with our Middle Age culture.*

⁵ *The Hungarian name of this piece of clothing is ‘kabát’, it is in Sumerian and Accadian ‘kabatu’. This piece of cloth that was unknown either by the Greek, Romans, Celts, Germans is the ancestor of all upper piece of clothing wearing today by all the men of the white civilization including the tail-coat.*

¹³⁷ *The cart unearthed at Budakalász (Hungary) is a four-wheeled one and derived from 5,000 BP, when these equestrian ‘nomad’ ‘civilizations’ have already not existed. Therefore Padányi is wrong in all probability when he derives this invention from them. See Gimbutas (1991), p.:*

been developed in the 'nomadic' civilization and has also taken its name as well. The societies along the shores have received the 'light cavalry', the rug of the 'east' (!) the wrought steel for the weapons, the so-bering developed to be an art, riding the horse, the 'Blitzkrieg' even from the Turanian equestrian culture,⁵⁵ as the herding of horses, the 'Scythian bow',¹³⁸ the tether and many more the 'Turanian' origin of which the world is not aware and if anyone would demonstrate how much basic tool and knowledge has not 'Aryan' origin, there would be scarcely item on the other list. Certainly, the relics of the Turanian equestrian civilization is not only swallowed by the earth, but the – Aryans as well."¹³⁹

They are very remarkable thoughts to be kept in mind. Particularly because the people who have created the equestrian cultures are – with a high probability – those ones, who have also initiated the transformation into a subordinating, hierarchical form of the Mediterranean settled cultures a couple of millennia after their first movement to occupy Europe. This initialization means an amalgamation with the older culture of the same places. The language of the conqueror equestrian people was definitively Indo-European. They were *Aryan* people. It is very interesting to follow the study the clothing of the so-called Ürümchi mummies.¹⁴⁰ The highly probable origin of these people is also on the steppe just above the Caucasus Mountains. They were definitively steppe dwelling people. They were, however, people with true Caucasian characteristics, i.e. they were gracile, long statue people, with particularly long legs, long heads with narrow face. Resembling to those who have been populating the steppe between the 7th and 4th millennia BP. Their language was the *Tocharian* – and this could have determined without doubt from their writings – according to our recent understandings it was an Indo-European and not a Turanian language.¹⁴¹

However, the definite form of the equestrian civilization characterized above could have been developed much later, only after these movements have already been over, in that time, when the Turanian territory has also filled up with a population and when the Eurasian steppe has got again be populated in north up to the Tundra and in east up to Mongolia. The horsemen of the previous ages have already settled above the former agricultural societies and produced the double cultural characteristic of them. Since that time the ruling class does appear on the surface with its movement and it turns to be a determining factor, while below them the strongly conservative agricultural population remains as the bearer, recipient and developer of the culture. At the analysis of the Iron Age European cultures¹⁴² we can also find that besides the relics of the equestrian pastoral culture on the surface there are also the relics of another one on the same territory which belongs to the settled population and shows characteristics dependent on the area. This latter one is amalgamated with the first one (Scythian, Thracian, or Celtic) resulted the archaeological materials of the given territory showing also territory dependent variations.¹⁴³ The clear characteristic for the equestrian civilization can only be obtained in our era and cannot be projected back to the proposed origin. In this manner Padányi is wrong. Let us however continue the sequence of ideas of Padányi:

“There was also another superficial impression leading to the staggering sentence formed over the civilization with horse.

This impression derived from the fact that the civilizations and cultures with horse in the ancient and then in the Middle Ages, where they were adequate did not develop in a renewed form and in as much similar manner as it had happened in the case of the civilizations and cultures at the 'shore'.

However, the retrospective sentence of the European New Age impression in the 19th century equating the civilization of horse with barbarism and primitiveness did forget to count with two things. First, while the

374. The carts with turnable axes have been invented much later and are really the product of the Carpathian Basin from where they have obtained their name. The place is called Kócs (spelled *coach*). The place was a settlement, the invention cannot be regarded as 'nomadic'.

⁵⁵ *The Hungarians industry of goldsmiths was as much known in the 9th, 10th and 11th centuries as e.g. the Bulgarian leather, the 'bagaria' or the blade of Damascus. The 'horses and silver of the Hungarians' (i.e. processed by goldsmith) are mentioned by a lot of sources of the 9th, 10th and 11th centuries as highly wanted goods. There have been complete goldsmith tools buried together with the dead man in graves of the age of the Árpád.*

¹³⁸ We have to be dealing with the problematic of the Scythians in more details (See from page # 228). Padányi means they are Turanian i.e. non-Indo-European. Their leading layers (Royal Scythians) were without doubt horsemen, the bow of the age of the conquest with frightful range has been their invention, but their ethnic origin is unsure (See: Taylor (1998), pp.: 380-390). Scholars of the recent time hold they were Indo-Europeans. See e.g. Kovács (1997), pp.: 30. Later, (pp.: 49-64) he develops that the Scythians could not have derived from Mongolia and at the end (pp.: 77-87), he points out, that the Akatirs, the Bolgars and the False-Avars are their late descendents. Thus, they all have been Iranian people as e.g. the Avesta had also named them (p.: 68). Kovács supports his conclusions by comparison of words found in so-called authentic sources.

¹³⁹ Padányi (1989), pp.: 16-18.

¹⁴⁰ Barber (1999), pp.: 25, 29-40 and pictures 1, 3 and 5.

¹⁴¹ Barber (1999), p.: 115, Lockwood (1972), pp.: 253-259.

¹⁴² Taylor (1998), pp.: 371-410.

¹⁴³ Szabó (1971) It is characteristic not only to this age. See the introductory part of the book of Mellaart (1981), or footnote # 52 on page # 115.

civilizations built on the water-transport have historical grades – river, Mediterranean, ocean; that can be expressed in the huge increase in the capacity of the ships during the millennia from the primitive river bark up to the ocean sailor with 4-5,000 tons – the civilizations with horse might have not grades such as ‘ancient – middle age – new age’. The another thing from which the European history with ‘racial’ conclusions might have forgot that it had missed to stand its own ‘European’ civilization of the early Middle Age besides the civilization and culture of the Middle Age societies with horse or that what it had stand besides was not from the Middle Age and most importantly was not – ‘European’.

The first one does not need more explanation.

The technical degree of horse riding might be increased up to the acrobatic level, the cart-riding might be combined, modified, it is possible to harness 2-3-4-6-8 horses, to make the saddle, cart, harness expedient, be decorated, fit by cushion, be spring, cover by gold or densely decorated by precious stones, but the speed and transporting distance, the loading capacity of the horse as well as the hors-driven cart cannot be increased in a great manner. That was nearly exactly the same in 1,000 BC as in 1,800 AD. This is the reason why the culture and the civilization of the societies with horse came to a standstill sometimes around 1,000 AD nearly at the middle of the Middle Age. In another words it means, that the societies in the inner spheres of the Eurasian continent did not stand in a deeper manner in the first centuries of the Middle Age, but they should have fallen inevitably behind at this point of the increase of the humanity that corresponds to the center of the Middle Age on the whole due to the crippling resistance of the space as maintaining the adequate amount of live-stock following the permanent grow of the societies was no more possible without the society would fall into pieces. The form of life with horses can not be concentrated and as it needs big territories that can not be kept together and protected therefore it should fall to pieces.

The reason why the civilizations with horse of the Middle Age have fallen to pieces was not the inferiority of the Turanic race, but that was the increase of the dimensions of the humanity.”¹⁴⁴

I completely agree with these statements and even more with the valuation of the German culture of the 9th and the 10th centuries in the followings. I particularly find worth the following thoughts of Padányi to be kept in mind.¹⁴⁵

“The excessively sure of himself man of Europe of the 19th century has divided the human societies into ‘nomad’ and ‘settled’ ones, and declared the former to be ‘inferior’, the latter one to be ‘superior’, and he had obviously no idea of the huge history-forming and society-building weight of the tragically civilization problems of the distances, but he has also bypassed that the societies of the Negro villages at the Congo River or mountain dwellers in the Balkan having remained primitive were as much ‘settled’ as e.g. the politically and socially equally amorphous, non civilized miserable amount of Slavic people with their level of pitfall homes, having been resettled to the southern, western and northern boarders of the ‘nomadic’ Empire of the Avars in the early Middle Age in contrast with the ‘nomadic’ but empire keeping society of the Avars. Since the same age has also declared that the ‘Asian’ equestrian societies are ‘nomadic’ societies, the scientific justice that our Turanian societies with horse of the last millennia and the Middle Age were barbaric and inferior has been passed eventually automatic.

The sentence expressed over the Turanian race by the 19th century being as much staggering as perfunctory has been based on a ‘scientific’ statement. The European science of the 19th century has called the man of the Turanian civilizations with horse to account the lack of a highly arbitrary overvalued ‘European’ trait. This trait was named as ‘Sesshaftigkeit’ by the German historians and an obviously high ‘civilization’ value has been attributed to this Sesshaftigkeit”¹⁴⁶

Padányi stops here and gives a detailed footnote to this sequence of ideas that I found valuable to highlight and analyze in the main text. Although, the idea relates to the age following the conquest by Árpád, I feel that in order to make the cultural image of the horsemen people clearer and unambiguous I cannot bypass this footnote without my comments. The footnote is the following (from pp.: 21-22):

¹⁴⁴ Padányi (1989), pp.: 18-20.

¹⁴⁵ See also the footnote of Padányi on page # 20.

¹⁴⁶ Padányi (1989), pp.: 20-21.

“The German historical literature of the 19th century has ‘established’ – and it has been accepted by the whole of the international historical science – that the nomadic Hungarians were forced to be sesshaftig by the ‘slaughter of Hungarians’ (Ungarschlacht) at Augsburg (in the field of Lech). This statement has lack of all bases, because;

1. That a nation sends military campaigns into foreign territories who return to the basis after the action has been completed is not a nomadism; the military actions of the Hungarians in the 10th century have been performed only by warriors, men, but not with families like roaming Germans (if the operations of military units sent from inland to foreign land would mean ‘nomadism’ than Germany of both World Wars would be a ‘nomadic’ state);

2. The military actions have not ceased by 955, they have been continued unchanged in the area of the Balkan until 970;

3. These actions have not been performed by the total of the ‘nomadic’ Hungarians, but only their boarder securing military organizations, the southern boarder-securing sentry, Jenő (whose commander was this time Botond) in the foreground of the Balkan at the south on the northern section Kéri (its commander was this time Lehel). With the exception of two big Hungarian campaigns (937 and 954) of the 10th century all the intimidating, plundering or revenging armed actions in the west as well as in the Balkan have been performed smaller or bigger units of these three tribes. The animal herding, agricultural, hunting fishing and the majority of the Hungarians being in trade has been living behind this line. The military actions carried out in the foreground of the western boarder have not been ceased after 955 because of some kinds of ‘Sesshaftigkeit’ (since the Hungarians have been from the first minute of the conquest as much ‘sesshaftig’ as in their former home for centuries), but simple because the total of he offensive force at the western boarder protecting tribes, approximately 5,000-5,000 men after having down the arms at the field of Lech have been slaughtered by the Germans (only seven people mutilated by having cut their ears and nose were sent home) and as also in the 10th century the Hungarian mothers gave birth only ones in a year approximately 18 years were necessary to fill up the emptied attacking frames because the younger generations should have grown up. At the time this has been reached there was dramatic change in the foreign policy by getting Prince Géza on the throne in 970 and from the policy of ‘intimidating’ it has turned to that of ‘adaptation’ (starting to convert, sending envoy to Quedlinburg, action for reconciliation by Judith the Mother Princess of Bavaria – who was the cousin of Vêrbulcsu). This one has ceased the campaigns in the foreground of the boarders also on Balkan (where there was no Augsburg) and not in 955 but in 970 and not the appearance of some ‘Sesshaftigkeit’ has ceased it as the positions of Hungarian tribes having got in 896 with minor modifications is the same until now.”

In addition to the footnotes of Padányi given above I also have to tell something more about this event and its precedence. Before all – and this is only seemingly independent from those that Padányi writes about, as they are highly interrelated in the reality – I have to give some words in advance concerning the loss of power of the Avars.¹⁴⁷

It is well known that Charles the Great has conducted military campaigns to the east in many steps since 781 during which, he managed to break the power of the Avars, which has been unquestionable in their territory up to that time. We cannot state without doubt if the internal disputes among the highest leaders of the Avar Empire due to their conversion to the Christian (Catholic) belief had a role in this event or not.¹⁴⁸ The Frank chronicles however report the number of the carts necessary to transport the golden and silver wealth of the divided and conquered Avar chiefs from the Carpathian Basin in 796. The most important pieces of which have been distributed among the monasteries newly established by Charles the Great and partly to the pope in Rome. The question arises that what was this act that the army of Charles the Great did? Because it was a robbery according to common sense, it was even a qualified robbery. It was a robbery even then when the robbed wealth has been donated to newly established monasteries. It was robbery in that case when the Tudun of the Avars has invited the army of the Franks into his country to help him in his dispute with the other chieftains as we can read in the book of Glatz already been cited above.¹⁴⁹ Má-

¹⁴⁷ See more details about the Avars in chapter 6.72 **Avars** from page # 247.

¹⁴⁸ According to Dümmerth (1977), p.: 510 their inner disputes were the primary reason and the attack by the Bolgar Khan Krum in 803 was decisive. He refers to most recent sources where it was given that there were really the Avars who were inviting the Franks to decide their inner disputes, like nearly a century later the Eastern and the Western Franks, the Byzantine and the Moravian did call the Hungarians to do the same.

¹⁴⁹ Glatz (1996), p.: 32

tyás Jenő Fehér¹⁵⁰ has, however, pointed out that the routs of the ‘roaming’ – with the exception of a couple of campaigns carried out according to the wish of the Pope or that of some local chieftains in western Europe – have been conducted conspicuously to those monasteries where Charles the Great have the wealth sent. Kálmán Nagy also refers to something similar:

“One unite has crossed the Po River at Piacenza and [marching] through Parma did have a camp in the city of Modena in 26 of January 900, next day, according to Italian historians, it has left the place and did not take anything, did not damage anything even has left the wealth of the church untouched. The pray of Modena.

*Consequently, their main aim has not been robbery and plundering. Next day, however, they did burn the monastery of Nanotola 20 km away and killed their inhabitants. It is true; Charles the Great who has plundered the wealth of the Avars and distributed among the churches has established this monastery. The letter of foundation was dated in 798.”*¹⁵¹

That means – as we have already noted – that not all rout of the ‘roaming’ lead to strategically target. And some scholars have also known this fact before. It is a pity, that the historians of the Hungarian Academy of Sciences obstinately disregard these data, as they do not fit their Finno-Ugric hypothesis and their view concerning the Hungarian culture and reality. Well, the reason of the cessation of the former military campaigns and actions might also have been that most of the wealth having been robbed previously from this territory already returned where they had been before. We can also put the question: how do we stand with the ‘Sesshaftigkeit’? Who was the real robber? According to the common sense it is not those persons, who take back the wealth but those ones who had taken it away from the rightful owners.

This is the place where we have to consider first and in a serious form the problematic of the Hungarian Sacred Crown as this might be connected to those given above. Art-historian Gábor Pap has given a series of lectures concerning the Hungarian Sacred Crown in Budapest at the end of the eighties for enthusiastic listeners in the rooms of the Vásárhelyi College of the Budapest Technical University. Both the topic and the resolution of the questions were totally heretical for the listeners who have received an education according to the official hypothesis of the Hungarian past, including the origin and the importance of our Sacred Crown. That time we had learnt that it was Holly Crone, and not Sacred as later we could have accepted it. The text of these lectures can now be read in a couple of books and publications.¹⁵²

It is known that the Hungarian Sacred Crown has been taken away from Hungary at the end of World War II and was returned from the USA in 1974. According to our recent knowledge its scientific exploitation could have started only that time and did actually start even later. The aim of the study was to understand its nature, find out its origin and the time when it had been prepared. According to the official and orthodox conception the Sacred Crown has been built sometimes between the 12th and 14th centuries from two independent jewelers of the church produced at different places somewhere in Europe and in different time. Glatz gives this concept in his book referred above.¹⁵³

The Sacred Crown consists of basically from two pieces. There is a lower part called hoop and an upper part with a form of an equal armed cross, called cross-band. This latter one is believed to be a Latin; the hoop is believed to be a Greek piece respectively. The categorization comes from the script on the pictures decorating the crone. In the Latin part the names of the saints are written in Latin letters, on the Greek part naturally in Greek ones. The hoop is regarded to be Byzantine and supposed to have originated from the Byzantine Empire as a coronation jewel given by Emperor Constantine to King Andrew I. The origin of the upper, Latin part made more problems, as such kind of jewel could not have been found around. Glatz¹⁵⁴ e.g. mentions that the hoop was probable the crone of Synande the wife of King Géza I and this concept can be supported by the three pictures at the rear of the Sacred Crown (they were the pictures of Ducas, and of those supposedly read as Géza and Constantine). This concept has been questioned by many scholars including Dümmerth who pointed out that the enamel of the three pictures are much finer

¹⁵⁰ Pap (1997), p.: 37 cites Fehér (1972).

¹⁵¹ Nagy (1993), p.: 81. In Hungarian: „Egy osztag átkelt Piacenzánál a Pó folyón, és Pármán át a 900. év január 26.-án Modena városában táborozott, másnap elhagyta a helységet, és az itáliai történészek szerint semmit el nem vitt, meg nem rongált, még a templomi kincseket is érintetlenül hagyta. Modenai ima. Tehát nem rablás, zsákmányolás volt a főcéljuk. Viszont másnap, az oda kb. 20 km.-re eső nanotolai kolostort fölgették, lakóit elpusztították. Igaz, ezt az avar kincseket elzsákmányoló és az egyháziaknak szétosztó Nagy Károly császár alapította. Az alapítólevél 798-ból volt keltezve.”

¹⁵² Pap (1997), Pap (2001)

¹⁵³ Glatz (1995), p.: 64.

¹⁵⁴ Glatz (1995), p.: 64.

than that of the other nine pictures on the hoop that means, the hoop should be much older than these pictures on the rear. He writes, “*They are obviously older than the Byzantine enamels*”.¹⁵⁵

The metallurgic and goldsmith investigations carried out at the early eighties did change this concept dramatically.¹⁵⁶ It came out definitively that the two parts of the crone are contemporary and they were produced at the same time according to a single conception to form a unique crown with an intellectual message on it. It means the crown might have not been a work of dilettantes. The enameled pictures on the upper part have been prepared to be curved in advance. The Pantocrator on the top in the middle of the cross form is the Father and not Jesus, however, and the Father and the Son are the same. It has been formed also in advance in that way that a gold cross would be fixed there. It means the hole at the navel of the Pantocrator has been designed and prepared there before the enamel and not later on by a barbaric drilling as suggested by the official hypothesis. The enamel is not damaged. It also became known that those three pictures on the rear were not original ones, as they did not fit their frame, they had been fixed there later on and with barbaric carelessness proven by the damage caused on the rest. This replacement has probably been performed at the end of the 18th century in Vienna when the crown has been kept for a couple of years in the court of Emperor Joseph II.

The Sacred Crown is the product of the Caucasian goldsmith – or better said a goldsmith from the school of the Caucasus. This technique was known for and applied by the Hungarian goldsmiths in the age of the conquest as well. Three pictures have been removed from the crown but there is scarcely information about their content as well as their whereabouts. Gábor Pap tried to find out their content by the analysis of the intellectual message of the Sacred Crown.¹⁵⁷ According to his results the picture missing from the middle position in the rear must have been that of Virgin Mary, or better said, the Mother. The two other pictures might have been the pictures of a pair of brothers, two Huns, Attila and Buda. He concluded on them utilizing the astronomical message connected to the feast day of the names corresponding to the persons on the pictures. The picture of Virgin Mary is supported by the report of the guard of the Crown, Peter Révay in 1613.¹⁵⁸ Kiszely¹⁵⁹ discusses the official, traditional models and cites István Szigeti¹⁶⁰ and Lajos Csomor¹⁶¹, the latter one was one of the members of the team of physicists who were able to investigate the Crown. Concerning the missing pictures he does not accept the hypothesis of Pap, and it is no wonder, Pap also did refuse the concept of Szigeti and Csomor.¹⁶² They agree however that the Sacred Crown has not been a kingly crown it should have been a Crown of Initiation. According to Pap the intellectual program is much more in harmony with Manichean rite than the Christian, Szigeti has suggested also Manichean message expressed by the pictures of the Crown which numbers 16. The probable date of the origin is in between the 6th and the 8th centuries and the Avars may have used the crown; it may have been a part of the wealth of the Avar principalities. Therefore it is also probable that Charles the Great who did probable use it in his coronation ceremony had sent the Crown to the Pope. If we do not reject these probabilities we can understand why the Hungarians did use the word *flagare* in respect to their wish to have a crown for their first king István (Steven) in 999 and did not use the word *pregare*. The first one has a meaning to demand back; the other one is used to ask for.¹⁶³ Here we meet the connection between the two problematic.

However there is no sign that the Sacred Crown would have been used in the coronation of King István I. The history shows that the first Hungarian king who might have been crowned by it was King Géza I. In the time of his coronation the crown sent to King István I has already been returned to the Pope by Otto who had taken it back from King Peter who followed King István I on the throne when Otto had made Peter to be his vassal. King Andrew I has received a crown from the Byzantine Emperor (1047 CE) and this crown has been earthen upon the escape of King Salamon before the next king Géza I in 1074. This crown was found and unearthed in the second half of the 19th century (1860) at Nyitra-Ivánka and it can be seen now in the National Museum in Budapest.¹⁶⁴ So King Géza I did not have crown to use for the coronation ceremony. Nevertheless, he has been crowned in 1074 and the chronicles do not tell us anything about the origin of the crown used for his coronation. It is quite sure, however, that those crown – that of King István I or that of King Andrew I – could not have been either.¹⁶⁵ Glatz mentions, however, that it should be some borrowed crown, but he does not show any evidence to support his opinion. Nevertheless we can read in the

¹⁵⁵ Dümmerth (1977), p.: 312.

¹⁵⁶ Csomor (1985), pp.: 727-740.

¹⁵⁷ Pap (1997), p.: 32-33.

¹⁵⁸ Pap (1997), p.: 29, Zétényi (1997), p.: 49.

¹⁵⁹ Kiszely (1996), pp.: 737-778.

¹⁶⁰ Szigeti (1995), p.: 123.

¹⁶¹ Csomor (1994), p.: 12.

¹⁶² Pap (1997), p.: 36.

¹⁶³ Pap (1997), p.: 36, Benda (1979), p.: 9

¹⁶⁴ Badinyi-Jós (1986a), p.: 2.

¹⁶⁵ Dümmerth (1977), p.: 250, *Képes Krónika* 124. p.: 122.

Képes Krónika the first time the expression *corona regni* i.e. crown of country instead of the expression used before *corona regali* i.e. kingly crown.¹⁶⁶ The expression of *crown of the country* can be read later on many times.¹⁶⁷ The coronation of King Béla I has been occurred yet by *corona regali*.¹⁶⁸ King László I following his brother King Géza I on the throne of Hungary in 1077 was reinforcing the wish of King István I, i.e. he declared again that his country did belong to Virgin Mary and not to Peter,¹⁶⁹ i.e. she was not a vassal of Rome.

The basis of the concept that the crown has an origin in a later time is the evident appearance of the Crown-smith or Sacred Crown Idea¹⁷⁰ which was known first time during the rule of King Kálmán I. (Koloman of the Books, 1095-1116 CE) when the Hungarian kings gave up their right to nominate bishops, i.e. their role as apostles.¹⁷¹ Naturally this does not mean that the Sacred Crown would be prepared at that time. It means, however, that the sacred nature of the crown was then already known and accepted.

Let us turn now back to the battle at Augsburg as it has hidden some very interesting events and messages. According to the historical records two Hungarian armies¹⁷² were perished there but the Hungarians had been very indignant after the battle. Something had happened there that triggered emotions and some others did not as the victory was only local, an appearance of the German army did not happen to utilize the fruits of the 'catastrophic defeat of the Hungarians'.

First of all let us show the reasons of the battle. There was some dispute between Otto I and his vassals. The vassals did ask for the help of the Hungarians as they had done a couple of times before. But for the time the Hungarian troops did arrive the vassals and Otto cleaned their dispute, the vassals had accepted Otto as a chief and their army had joined to that of their formal opposition. So the Hungarians should have faced with a huge army of Otto supported by his former opponents.¹⁷³ The battle started and there was no escape route for the Hungarians they had been defeated by the much stronger military power. Glatz and the Hungarian official history writer report catastrophic defeat i.e. a victory with overthrowing power of Otto.

That the 'victory' was not with an 'overthrowing power' is first of all witnessed by that I mentioned above. It was a fact, that the Germans did not come to Hungary as conqueror to utilize their victory, i.e. to broaden their territory and to push the Hungarians under their power as vassal. That means there remained enough military power of Hungary to protect herself. Moreover the Germans even have not intended to attack Hungary for decades. Something might have happened after this terrible 'defeat'. As the Hungarians did conduct military campaigns after that time to the south, i.e. to the Balkan and the Germans did not visit Hungary, this fact proves the information that we could read from Padányi above. That means it was not their total and dominant military power in Germany, there was only an annihilation of the military power of a tribe but not that of the whole nation, or country. The army perished in German soil did not go to there according to the wish of the Hungarians; the warriors were invited there. This may also mean, that no reason has remained to visit the west any more, the Hungarians had already achieved what they

¹⁶⁶ *Képes Krónika* 124, p.: 122. In the original text we can read 'hungaris coronas' The Latin text on the CD- is hard to read.

¹⁶⁷ *Képes Krónika* 140, p. 136, where we can read 'corona regni'. The official Latin name of the Hungarian Sacred Crown is *Sacra Regni Hungarici Corona*. From this name it is unanimous that the crown is not a kingly crown. It is the crown of a kingdom (*regnum*, in genitive) and also that it is not a jewel of the church (*sancta*), it is a sacred object (*sacra*). See more in: *György Csihák: Sacra Regni Hungarici Corona*, Zürichi Magyar Történelmi Egyesület, Budapest-Zürich, 1999, pp.: 51-54. The interpretation of the word *hungarici* is disputed. The word is an adjective for the word *regnum*, and as such means to belong to the *hungar*. The word *hungar* can be understood from Turkish languages where the word *gur* means *tribe*. So the complete meaning of the official Latin name of the Hungarian Sacred Crown is *sacred crown of the country of the tribe Hun*. This meaning corresponds to the conditions being in the country under the rule of the dynasty of Árpád.

¹⁶⁸ *Képes Krónika* 94, p.: 1000. „Consequently Prince Béla whom was named Benni did go to Fehérvár triumphantly and with victory where the bishops anointed him and crowned him with the kingly crown luckily.” The Latin text on the CD is hard to read also here, but a word of *regnum*, or similar cannot be found there.

¹⁶⁹ *Képes Krónika*, pp.: 122-123. The legend of the deer comes back on the pages of the chronicle and László stand a church to Virgin Mary on the spot shown by the deer and not to Peter as was promised a couple of paragraphs before. “[...] it is that place where we should build the church of the Virgin with Joy and not on another place!” See also page # 33.

¹⁷⁰ Dümmerth (1977), pp.: 311-315. According to Gyula László it was King László I who established the Sacred Crown Idea (László, 1996, p.: 221). The Sacred Crown Idea – today the Doctrine of the Sacred Crown – does need more attention. Not only because it has appeared in such an old time. It is important because one of its essential elements is that the Crown owns the country and the people living in the territory of the country forming the nation, irrespective to their believe, language or heritage they are all *members* of the Sacred Crown. It means, there are not one or more *persons* as owner of a country, but it is an *object* being regarded as a living creature (Pap 1997, p.: 5). The king, the nobility and the people are equally members of the Crown. The King however is its *head* all the others, i.e. the nation is its *body*. In contrary to this concept the ownership of land in the environment of Hungarian Kingdom is different: the land *and* the people living on the land is owned by the *lord* (in Western Europe) or by the *czar* (in Eastern Europe). In the land of the Hungarians the owner is the Sacred Crown and a human being is not owned by another human. This has been the righteous law up to the time of the 'illuminated' queen, Mary Theresa in the second half of the 18th century. It seems no to be by chance that the Sacred Crown was tried to be modified (i.e. *reprogrammed* according to the words of Pap (1997), see pp.: 19, 34) even in the age and in the court of her son, King Joseph II.

¹⁷¹ Dümmerth (1977), p.: 303, before the Council of Guastall in 1106 Kálmán the Hungarian king resigned from his previous right for the benefit of pope Pascal II.

¹⁷² Each 'army' had approximately 5,000 warriors.

¹⁷³ *Honfoglalás* CD (1996).

wanted to achieve. The wealth of the former Avars robbed by the Franks had already returned, the German high nobility had yielded to Otto, and a strong power arose at the west, consequently the borders had also been stabilized. But the Hungarian chronicles also tell us another evidences, i.e. that there were not only two armies at Augsburg, there was also a third one not very far from the battlefield. This third army started a punishing campaign after the massacre of their fellow Hungarians who had already been resigned warriors i.e. people without weapon. This act was against all military ethics. So the third army surprised the Germans being in feast upon their victory and annihilated them, and when the German army had perished they went along the German soil and devastated the whole country. According to Anonymus:

“Botond and the other surviving Hungarian valiant looking that they got to be wedged in due to the wicked trick of the enemy stood surety bravely. They did not leave each other but did they best to be on the aid doing their part in the danger [...]”

“Like wounded lion did they run shouting into the weapons and brought down the enemy with terrible slaughter. And although they had been defeated however they did defeat the victorious ones with a more glorious victory moreover with a terribly great slaughter.”¹⁷⁴

Simon Kézai writes about this event as follows:

“16. §. The triumph of another troop of the Hungarians

The another troop which had been further from Ágosta (Augsburg) having understood that the Emperor took their comrades unawares came together and after having known that the troops of the Emperor had been disbanded they got the bigger part of the troops going towards the Rhine chased and when they overtook the troop on the field in rush that like the bees had come together which did not leave either to be withdrawn or to be stand shutting them by their arrows whom at the end leaving them as would be dying into the hands of the Hungarians. Those whom they had captured did decapitate as the revenge of their comrades. There were about eight thousands warriors and shield bearers whom had been decapitated.

17. §. On the victorious return of the Hungarian troops

Thereafter starting from here they crossed the water of the Danube at Ulm and got to the monastery at Fulda from that they robbed great wealth and then having revenged the whole land of the Svabians, they crossed the Rhine at Worms and did meet two princess namely those of Lorraine and Svabia who had come with great forces against them and after having them defeated and flown they did go to France where they committed strong chase on Christians and monks. Thereafter having started from there and going up to Rodanus River (Rhône), they robbed two cities namely Segusa and Taurina (Turin) and they took their way through the Alps of Italy, and then having watched the plane of Lombardy they galloped fast taking a lot of wealth by robbing they did return finally to their homeland.”¹⁷⁵

The *Képes Krónika* report this event as follows (probable following the text of *Kézai Krónika*):

“61. Another troops did camp far from the city of Augsburg with a massive forty thousands of warriors in it; they have listen how strong their comrades had been restricted, captured, killed: they had been withdrawn to some island and were watching when the troops of the Emperor would be dissolved; and when the bigger part of the warriors of the Emperor started to move towards the Rhine the Hungarians surrounded them in a field and first they killed their horses by the reins of arrows and they have not left them either, to stand or to run away all over the day. At the end when they might have to get into move and have surrendered, they have redeemed their comrades having been kept in Regensburg. After such a lucky case they have burnt the monastery at Fulda having picked up a lot of gold in it; then they crossed the Rhine and ravaged by fire and iron the Principality of Lorraine then around Strasbourg – the Latin name of which is Argentina –, they ravaged the principedom Lorraine with fire and iron, in a battle they have captured Eckhard the prince of Lorraine and Bethold the prince of Brabant who had been in hurry to help him and have decapitate them. Then they have cruelly been roaming about France, revenged angrily the house of the God, revenged the country of Metz, Trier and Aachen; then they opened their way through the steep mountains of Senon and the people of Mars by sword. There they have ruined the cities of Susa and Turin,

¹⁷⁴ Anonymus 55 (1977), p.: 129.

¹⁷⁵ *Kézai Krónikája*, Book II, chapter I

they have passed the mountain having been mentioned and when the plain of Lombardy has opened before their eyes, with fast galloping they revenged the whole province; so did they return to their country with glory.”¹⁷⁶

These descriptions are contradictory. First of all they inform the reader about the robbing deeds of the Hungarian and these fractions might have served as the source of the heavy judgement: the Hungarians had been the robbers of Europe. However, we should not forget that these chronicles have been formed in the 12th and 13th centuries when the heroism and the proof of the glorious deeds were normal and these statements should not be taken literally. The other thing to be commented is that it is a fact that no military actions of the German Emperor against the Hungarians did follow the ‘annihilating defeat of the Hungarians’. This expression is generally used by the Hungarian historians describing and commenting this event, such as Györfly who states:¹⁷⁷ “*The unified army of King Otto stroke an annihilating defeat at the Hungarian army in the field of Lech at Augsburg*”. However, there were no consequences of this defeat. Why? It is highly probable that because this defeat was not annihilating with respect of the army of the country. The chronicles of the Hungarians have therefore more credit in this topic. That means the Hungarians revenged immediately the cruel death of their comrades being unacceptable according to the military moral, i.e. the slaughter of unarmed surrendered warriors. According to the chronicles they also have slaughtered their captured enemies but this event as revenge did not made high waves in the history. But to hang the captured commander of a surrendered army having been invited, as an ally is strongly against this moral.

Padányi is right in that sense that the equestrian cultures are neither inferior nor more robbery or ugly ones than the Germanic culture that time already being settled. Let us continue the analysis of Padányi concerning the culture of the ‘nomadic’ people and societies:

“We have to be dealing here with the historical problems of the ‘Turanian’ but classified to be ‘nomadic’ in a bit more detailed. The expressions ‘nomad’ and ‘nomadic nation’ as terminus technicus bear in themselves all the characteristics of the ‘scientific’ style of the 19th century.

The usage of the word ‘nomad’ in the special literature is neither accurate nor unambiguous and the general usage of the word abuses with it. If the ‘nomadic form of life’ means a permanent and on the circumstances dependent roaming, i.e. ‘roaming to and from’, the scientist who has first used the expression of ‘nomadic nations’ did not know what he was speaking about.

To show the scientific absurdity of the expression we have to open first the content of the word ‘nation’.

The social science is speaking about genus, clans, troop, big family and kin having direct bound by blood derived from a concrete single ancestor as the lowest ranked, most rudimentary, most primitive and smallest ancient societies; in the ancient time as well as in the Middle Age the numbers of souls in them was a couple of hundreds or perhaps one or two thousands. The next one, a bigger society with a higher degree is the tribe (tribus) having formed by the union of a couple of hordes and which includes more hordes, kin; and as the political and military union of more tribes is the nation which usually comes into existence in that way that talented and aggressive head of one or the other strong tribe forces other weaker tribes but with a relating language and form to join them.”¹⁷⁸

If it is by force or by willingly according to a well recognized interest the tribes join and accept the leadership of any of them that might be the matter of discussion. However, the alliance of the tribes is a non-disputable fact. This is already a higher level of the social organization where the seeds of the later state can be recognized. In this higher level of organization the level of the leadership, organization, supply and telecommunication must also be on a more complex, higher level to assure the fluent functionality of these societies. The settled, city form of life could have not been assured in the steppe on the technical level and complexity of the tools on that time, it was simple impossible. The alliance of tribes can therefore regarded as the form of state of the steppe where the population density was much smaller then in those territories where the environment made possible a population density to form cities. In the following it is worth to record the numbers concerning the measure of a tribe, the minimal number of souls to form a nation and how do they depend on the military orders of the equestrian societies.

¹⁷⁶ *Képes Krónika 61.* (1978), p.: 70

¹⁷⁷ Györfly (198?), p.: 16.

¹⁷⁸ Padányi (1989), pp.: 22-23.

“Since the ancient times among the militarily organized warrior folks of the Turanians the number of souls of a ‘tribe’ was highly uniform even at the end of the ancient ages and forth and it was 50-60,000. The criteria to be a ‘tribe’ at the Turanian folks are military criteria. The tribe should contribute to the defending organization built up by decimal numeral system by one ‘tuman’ i.e. by 10,000 warriors since 270 BC which corresponds to a recent division, and 10,000 warriors means 50,000 souls [20%]. When the tribe growth much above [this number] it will split into two, if as a consequence of some catastrophic events it has decreased in a great manner it will merge in another tribe, but the minimal number of a tribe is always the same.^{*179} When we are speaking about Turanian ‘tribes’ we always think to an organized amount of people with approximately 50,000 souls in it. As a nation, a Turanic federation of ‘tribes’ must consisted of at least from three tribes – we do not know any smaller federations of tribes with less than three tribes – a nation – according to the Turanic conceptions – is definitely more than 100,000 souls. The number of the people having carried out the conquest is estimated to be 400,000 souls.**

Well, if we accept as a quantitatively determining basis that a nation is a mass of over 100,000 souls even in the Middle Age suddenly it comes clear that the expression of ‘nomadic nation’ according to the recent general understanding is a nonsense. The yearly need in salt of hundred thousands people nourished by cooked foods with the highest savings is 250 tons that should be cared like the water or the air nevertheless with a roaming style of life it is impossible to pick up, acquire by looting or to rob so much here and there, all over the places. The delivery of salt must regular and it involves *expressis verbis* either mining or commerce in the case of a mass with 100,000. The set of tools (iron, weapon, and vehicle) of a society with a mass of 100.000 or even 400.000 produced by its manufacture has such a huge permanent need that cannot be produced parallel with roaming, since e.g. 70.000 warriors have a yearly need of arrowhead makes even in a peace period one and half million (at least 20 arrowheads per annum are lost that cannot be found) and this is 50 tones of pure iron per annum. And it is 500,000 hours of work to produce which requires the permanent production of 250 blacksmith workshops of arrow. The permanent or a couple times in a year change of the place of a mass of hundred thousand [people] is such a task which needs purposefulness, intelligence, securing the way, aim of the travel and a prospering central direction and control, since if there is not such the 100,000 people gathered in hordes – particularly in case of troubles, danger or hunger – go one to another, rob, butcher and disintegrate.

Only smaller hordes – like the German formulas in the 5th century – are able to roam.

Each member of a society of 100,000 must be unbelievable organized, educated better than the average, wonderfully disciplined by military sense to be a ‘nomad’. A formula with a couple of thousands of people can be nomadizing but a nation of hundred thousands cannot. This is a physical and biological impossibility. Hundred thousands of people means 13-14,000 of pairs being potentially been impregnated which means daily 20 childbirth and if the moving nation does not stop 20 families have left back each day or 20 babies and mothers – dye.¹⁸⁰ Who are bleeding for days cannot be carried on bumpy cart of ox in dusty way with millions of flies and mosquitoes.

* The Turanic coalitions of tribes i.e. ‘nations’ are different in their dimensions depending on their grouping (onogur – ‘ten tribes’, besgur – ‘five tribes’, tukurgur – ‘nine tribes’, uturgur ‘thirty tribes’, ücsogur – ‘three tribes’, altiogur – ‘six tribes’, etc, etc which means in a military organization ten, or five, or nine, or thirty, or three, or six etc. divisions) but the traditional number of the tribes determined by the bases of the ‘recruiting’ is approximately the same. Half of the ‘tömény’ (division) of the individual tribes i.e. 5000 heads is a defensive force (home guard) the other half is an offensive one. According to the decimal counting system the military organization at Huns in the 2nd century BC, at the Onogurs in the 5th century CE, at the Khazars in the 7th century CE (e.g. the four border protecting tribes at the Onogur territory of border in Lebedia should have sent 20,000, those at the southern Barsil boarder 10,000 warriors into the army of the Khazars), at the Hungarians in 9th century and at the Tatars of Chingiz (Genghiz) Khan in the 13th century is the same. The ‘tömény’ (its commander is the khan) is divided into ten brigades consists of thousand heads (its commander is the Kal), each brigades are divided into ten ‘kad’ or ‘had’ consisting of hundred heads each, (its commander is the kad-ur [kádár]) and finally each kads is divided into ten units, called probably ‘örs’ or ‘örös’. The head of the whole army is the khagan or later on at the Hungarians it is the ‘horka’, its deputy and ‘chief of staff’ (this expression exactly fits the conception) is the ‘kusán’. The highest commander of the technical troops is the ‘tarchan’.

¹⁷⁹ As a supplement to the footnote above see Kovács (1997), pp.: 79-81, where he expresses that according to his opinion the name *onogur* means tribes in Iranian (Alan) language. I am for Padányi’s explanation. The word ‘had’ means in the Hungarian language *army*. The word ‘tömény’ means in Hungarian *dense, concentrated*. The word ‘tarchan’ had had a meaning of blacksmith in the ancient Hungarian language.

¹⁸⁰ A couple of tragedies of the recent age has been proven it quite unambiguously. I refer e.g. to the ethnic cleansing by the Serbs in Kosovo when thousands of the Albanians left their home and wandered away to find secure place. Although a lot of achievement of the recent, modern society gave aids them; there was a surprisingly huge amount of death derived mainly from the fact of the fleeing besides the systematic killing by weapons.

If, however, the word 'nomadic' does mean permanent and occasionally roaming but e.g. a twice a year swapping the grazing field in spring and autumn time like a pendulum according to the conditions of the herding and within the same bigger territory, 'country' where the pasture for the animals amount hundreds of thousands or millions of the society of 100,000, or 400,000 is secured by the power of weapons against other societies who similarly are intending to be grazing there, i.e. there is a regular national defense on more or less defined boarder lines, the expression 'nomad' is more emptied and superficial.

*That is a 'nomadic' nation with hundreds of thousands in this sense are not 'pasturing' and 'nomadizing' in the wholeness of the society. Such a big national organization has a leadership, because without a leadership it can not be existing, therefore it has a center, moreover, as being the discussion about broadly extending geographical form it has also sub-centers, it has organized self-defense, military power, border securing power, because it has to protect his pastures and livestock, it has rich and poor members, it has leaders, nobility and masses. Such a big society has huge and permanent industrial needs, it has rules and statutes, therefore jurisdiction, it has some kind of religion, so religious life, it has agriculture to supplement the animal herding and broadening the nourishment, it has fishers and ferries across the rivers, it has gunsmiths, arrow-smiths, bow-makers, strapless, cartwrights, girdle makers, websters, *kálló, csapó*, goldsmiths, and as all families cannot produce everything, it also has merchants, moreover, if it does not have mines and miners, it has foreign trade, because the salt and the iron should be obtained from somewhere.*

All those who are carrying out the functions above are not pasturing, and neither the border protector nor the blacksmith, nor the goldsmith, nor the fisherman, nor the ferryman, nor the potter, nor the cartwright are nomadic and cannot be nomadic. There is no 'nomad' society of hundred or four hundred thousands and there have never been. Such a huge mass has only part, half or one third is 'nomad', nevertheless its most important basis is assured by animal herding if the pendulum like movement is really a nomadization as it is not. The form of life with horses based on animal herding is a form of civilization and not a degree of civilization.*"¹⁸¹

I completely agree the last sentence: this is a *civilization form and not a degree!* Naturally, only in that case if we accept that meaning of the word *civilization* what has already been accepted today which already has a transmitted meaning expressing the quality of the life. If, however, the word covers the city form of life, then it is acceptable to speak about the degree of civilization, but in this case the pastoral way of life cannot name as civilization, therefore it means another form of life again and it cannot mean any degree concerning the level of life. The practice of the *nomadic form of life* has been remained until now. The form of life of the Bedouins verifies the argumentation of Padányi. On the deserts are hordes of Bedouins roaming to find water and food for their small societies consisted of a couple of ten or hundreds of heads. They are really nomadizing; they are true nomads. The arid territory is unable to keep bigger groups, i.e. it cannot assure higher population density, and it needs couple or dozens of square kilometers for a single person to keep in live.

The steppe zone in Eurasia offers different living conditions. The amount of precipitation is just enough to practices agriculture, but before the mass usage of steel tools to cultivate the soil and before harness of the beast of burden the territory could have not been used for agricultural activity as its soil was tied and hard to cultivate. Therefore only the grass was its dominating plant and rivers with medium to high but temporary discharge are crossing it. As it is a plane with very low tilting the river beds are curved therefore their banks served as good fields for herding big animals like horse and cattle assuring a population density of 1-3/km² for the equestrian, animal herding societies. The settled form of life making the urbanization possible needs higher population density and therefore it is completely different from that of the steppe. But the city form of life has not been possible on the steppe just because the technical achievement of the world has not made it possible in those times. That is, it does not mean a difference in the level of the intellectuality, or in the mental power of the men living in the steppe preventing them to build cities but it is the steppe of the Middle Age alone. However, the high mental and intellectual capacity of people living on the steppe makes them being adapted to the conditions of the broad plains without stone and timber which are generally necessary to build cities and without plants to grow necessary to have high food income.

It needs also to be highlighted that the societies with horse could not have been existing without military power, warriors and without a strong, hierarchical leadership. This kind of organization is included naturally in this form of life. A life in organized form, illustrating art, sagas and legends known from such kinds of societies do not contradict to this statement. Padányi justifies it in the following paragraph:

* *The science of the history of the 19th century called this form as 'nomad' but understands the word as 'nomad' – screw.*

¹⁸¹ Padányi (1989), pp.: 23-28.

“This three hundred year long struggle with huge dimension and world historical consequences, which the that time already 2000 years old ‘Scythian’¹⁸² world has conducted in the Caspian Mediterranean against the contemporary pressures of China from the east and Rome from the west from 50 BC up to 250 CE has not been written by anyone in its global wholeness and not according to an external attitude but according to an internal Turanian one. No adequate picture has been built up organically and centrally which would emboss that the Caspian-Mediterranean world being reorganized again in 250 CE after the disintegration of the trout-fly living Asian ‘world-empire’ of the Macedonian Alexander the Great and chasing away the Macedonian satraps from this world which has been wiped out by Rome from the west and China from the east through a stubborn struggle lasted for ten generations at the end of a 2,000 years old story, contemporarily with the newly reorganized Hun kingdom in the eastern region of the sea, with the newly reorganized Avar-Uz Kingdom in the south-western region of the sea and with the newly reorganized Sabir Kingdom (the so-called Scythia) in the western region around the South-Caucasian–Kur–Araxes region were the world of the people akin to each other, belonging to the same race having a common origin.”¹⁸³

The idea of the ‘same race’ comes here again. However, there are no evidences that would prove or even indicate only that the people of the equestrian societies were ethnically related to each other, the less evidences are available to indicate even their homogeneity. The oldest equestrian culture of the Russian steppe was the so-called Kurgan culture and then the culture of the battle-ax people.¹⁸⁴ Their world of belief had the most similarities to those of the so-called Nordic people besides the similarities between their world and that of the Aryan Germans and Indians, the Hindus. Ethnically they were consisted of dominantly from gracile long-headed Caucasian people with long statue. Later on short-headed people also appeared within the equestrian societies until the last invaders, the Mongols who were mixed Chinoid and short headed Caucasian people. The last expansion wave from the Russian steppe was towards the southeast at the end of the 5th millennia BP,¹⁸⁵ i.e. in that time where Padányi puts the onset of the culture. After the last exodus people remained on the place and their descendents might have been the Cimmerians appeared in the middle of the 4th millennia BP as rulers of the steppe folk. They were followed by the Royal Scythians as rulers in the beginning of the 3rd millennia BP and whose center was probable at the middle part of the Don River.¹⁸⁶ They followed the kurgan traditions, they were buried also under big kurgans up to the end of the 3rd millennia when they left the steppe and moved to Iranian territory forming the kingdom of the Medians. In the with gold richly decorated graves of the Royal Scythians¹⁸⁷ the people who were buried there were no doubt gracile, long headed long statue people, i.e. they did not belong to the Turanian race but were representatives of the Caucasian, Indo-European race. Besides their ethnical characteristics their culture was the linear continuation of that of the kurgan men. They have regarded themselves as noble people and they ruled ever inferior nations on the bases of the concept of the *Tripartite*¹⁸⁸ whom have been also regarded as Scythians however there are no evidences to show their ethnical, cultural and linguistic equality. There are evidences for the opposite. The ruled people having been regarded to be inferior showed many times rather a coordinative way of thinking that was not characteristic to the ruler Scythians at all.¹⁸⁹ Herodotos wrote about the Scythians mentioning that they were racially and culturally very heterogeneous. The first intruders from the neighborhood of Tien Shan and Altai Mountains did come to this territory during the 3rd millennia BP. The process was continued particularly after in middle of the 3rd millennia BP when other equestrian cultures claimed territory from the Scythian ruled nations and tribes and started to invade the Russian Plane from over the Ural Mountains basically from the Caspian Reservoir.¹⁹⁰ The first one was the Sarmatian coalition and they were definitively Indo-European tribes.¹⁹¹

¹⁸² Padányi extends here the concept of Scythian far behind its meaning. There are no solid evidences that the Scythians had been living on this territory before the 7-9th centuries BC, i.e. their presence here did not precede their disappearance by two millennia. Before their appearance as ruling steppe people they cannot be found unambiguously and equate with any known tribes of the steppe or of the environment. From later chapters of the book it comes out that Padányi equates the Scythians with the former Sumerians therefore he believes that the equestrian society were the descendents of the perished Sumerian. This belief frequently appears among Hungarian alternative historians due to the far resemblance of the two languages but – as I will show in the forthcoming chapters, – this conception is wrong. See more details from page # 228.

¹⁸³ Padányi (1989), p.: 28.

¹⁸⁴ Gimbutas (1991), pp.: 353-401.

¹⁸⁵ Gimbutas (1991), p.: 385, Childe (1926), p.: 16, Renfrew (1987), pp.: 38-42.

¹⁸⁶ Taylor (1998), p.: 390.

¹⁸⁷ About the Scythians see more in chapter 6.61 Scythians from page # 230.

¹⁸⁸ I have to comment that the concept of the *Tripartite* as a dominant characteristic can also be found in the Sumerian culture besides the late Neolithic and early Copper Age cultures of the Russian steppe. See Roux (1992), p.: 133.

¹⁸⁹ Taylor (1998) pp.: 371-410.

¹⁹⁰ Osetzky (1978), pp.: 58, 68.

¹⁹¹ Childe (1926), p.: 38. The meaning of the word ‘Iranian’ here is definitively Indo-European i.e. Arian.

The horsemen who were resisting to Rome and China mentioned by Padányi arrived to this territory during the 1st millennia CE (2nd millennia BP). They and those who were following them were racially really Turanian mixed with Chinoid (Mongolid), but non-of them was racially homogeneous. They were mostly of Turkish origin.¹⁹² However, as we will see later on, one of their most known people, the Huns were also ethnically mixed. One quarter of their population was racially Mongolian; the remaining three-quarter was also mixed Turanian and Iranian.¹⁹³ Whoever did belong to their Empire had held the name Hun. So neither the racial homogeneity nor the linguistic identity nor the common ancestry has evidences, so Padányi exaggerates in this concept again.

“The classical studies consisted of exclusively from Europeans in the 19th century did dig out the names of the obscured small Germanic and Celtic tribes from the Roman records by dozens that could not have been recorded either before or afterwards but did not struggle too much with organization and evaluation of the huge amount of sources being on its disposal from the last millennium of the ancient age of Asia-Minor and that has been established at the end [that] there is nothing to be gained from it.

It has been established from the equestrian national units swarming out in succession from the Caspian Reservoir during the last millennia of the Ancient Age and in the second half of the Middle Age that they were ‘Asian nomadic hordes’ which belonged to the inferior ‘Turanic’ race and this primitive mass of people was historically an unimportant material with respect to the superior Aryan civilization.

This European view of history is characterized by two conspicuous, moreover surprising marks.

One, that the culture and civilization of the cultured-people and their culture derived definitively from Asia-Minor i.e. non-‘European’ with Mesopotamian origin, content and character in the non-‘Indo-Germanic’, non-‘Nordic’, non-‘European’ Mediterranean are regarded as ancient age of ‘Europe’ and as an achievement of the Homo Europaeus; the other one is that the history of the bigger part of the European area being east from Middle-Europe and having incomparable superior and ancient and Middle Age history with respect to the western part is hushed up conspicuously.”¹⁹⁴

Here again the question arises: why would be the equestrian culture and civilization of ‘Mesopotamian origin’? As I mentioned above,¹⁹⁵ the origin of the equestrian way of life and culture is definitively the Russian steppe. The horse belonged to the original ancient fauna of the steppe and horses have not lived in Mesopotamia. The battle-cart driven by horse has also been originated from here and came from here to the south of the Caucasus at the end of the 5th millennia BP by that movement of people which has changed later the originally agglutinative languages to flec-tative ones from Anatolia to India. The army with horse appeared north from Mesopotamia in the beginning of the 4th millennia BP and spread further e.g. into Egypt as the army of the Hyksos. The movement of the so-called Aryan people gets the earlier cultures being moved in military sense and so in the time of Hammurabi the army of the Kassites being armed already by the horse driven carts does also appear in Sumer. This is the earliest time when the horse gets into Sumer. The sad consequences of the new weapon i.e. the horse driven carts is that the equilibrium of powers among the empires and kingdoms has overturned for centuries. That was the practical end of the rule of the south over the north, i.e. that of the Sumerians over the Accadians. Padányi himself does also refer to the horse as decisive factor in the military relations,¹⁹⁶ but he regards the Kassite horsemen, as would be Mesopotamian one. Although, all the evidences show that they were from the northeast, i.e. from the territory of the later Assyria (Zagros Mountains). Their ruling elite was consisted off Aryans who had settled the techniques of the horse driven combat units there from the north.¹⁹⁷

“The mater is made even more stranger by the circumstances that – if it is possible to speak about stand alone ancient civilization in Europe at all – the European endeavor recruiting stand alone ancient civilization and history for his own continent might search this one only on its eastern part in the region of Caspian-Caucasus-Black Sea-Lower Danube since outside the projects established by the Mediterranean colonizer’s having arrived to ‘Europe’ as conquerors with foreign language, foreign race and foreign civilization and culture there is neither at north, nor at south sole city, sole building, sole row of writing, sole scientific or technical or artistic creation, sole state forming nation, or political deed until the onset of

¹⁹² The settling down tribe of the Alans are Indo-European....

¹⁹³ Kovács (9197), pp.: 413-420 regards the Huns first of all as Iranian folks – Alans with Scythian origin – due to their heterogeneity.

¹⁹⁴ Padányi (1989), pp.: 28-29.

¹⁹⁵ See on page # 36.

¹⁹⁶ Padányi (1989), pp.: 205-214.

¹⁹⁷ Roux (1992), pp.: 247, Childe (1926), p.: 18.

the so-called Middle Age, moreover, even in the first three centuries of the Middle Age there is only one European and 'Nordic' action worth to mention in the history: the demolition of the colonizing results of the Mediterranean. In the western, northern and the middle region of Europe there is a total prehistoric dusk until the onset of the Middle Age of which southern edge-zone is illuminated by Mediterranean sunbeam coming from the south. 'Western Europe' has no 'Ancient Age'. Ancient Age does only belong to Eastern Europe."¹⁹⁸

Padányi's opinion is very hard here. I do not agree that this mass of people has Mesopotamian origin, as there is no archaeological evidence at all to support this statement. Though Padányi tries to form a model in the later chapters of his book explaining how the people of Sumer would have been able to come into the Turanian Lowland. E.g. the city-dweller Sumerians leave their cities at the end of their fighting against the Semitic peoples and go to the Turanian Lowland where they turn to be horse herding pastoral horsemen. Nevertheless, this is again a conception without any evidence. I do not agree, too, with the concept that Europe had not had stand alone civilization in the ancient times, as Europe does not equate to North Europe. Moreover, the existence of the European cultures preceding the existence of the Turanian equestrian cultures is proved by thousands of solid evidences.¹⁹⁹ The culture of the Celts should also not be disregarded and indeed their culture satisfies the requirements to be a civilization. Even though the Celts did not build huge buildings, they did not leave behind libraries with baked clay tablets. It is, however, a fact no doubt that there is no cultural event or creature to be worth to mention in the centuries following the beginning of our era in the north outside the territory of the Roman Empire.

"There are remnants of civilization, political organizations with broader dimension than that of the tribe, armies, taxation, building, in one word historical age at the ancient times with none Mediterranean origin at the first centuries of the Middle Age only on the eastern part of the continent. The western part will be conquered in a centrally coordinated and globally guided war by the Huns of the eastern part and not reversed. There is no political machine in the west to be comparable to the exemplary organized economical, diplomatic and military machine of the eastern part. There are only tribal chieftains in the west.

All these have almost no traces in the European literature of the historical science of the 19th century and no traces in the popularizing literature of the historical sciences. On the contrary the historical science remembers the nations having lived in the territory of Southern Russia in the late ancient and early Middle Ages with a sensible subjectivity consequently as inferior 'nomadic', 'barbaric', 'Turanic' nations whom it regards and marks as 'hordes arrived from Asia' and it understands the mark 'Asian' as barbarism and inferiority but under the mark 'European' according to the suggestion of the world view of the 19th century 'superiority' and civilization, however it was quite opposite in both of the Ancient and Middle Ages respectively. Mesopotamia, what has been the basics, creator and onset of human civilization and culture of all times which has been ahead Europe by a series of millennia is as much 'Asia' as its creatures, the Caspian-Mediterranean, the Caucasian region, Asia-Minor and to her belonging Archipelagus, or India, China, Japan, Mandzhuria and forms as 'Siberia' named Western-Asia which have been far ahead the inhabitants of Europe in civilization as much the so-called 'Turanian' people; were they either 'nomads' or not."²⁰⁰

I have to take the attention again to the fact, that Padányi is not familiar with the history of Europe in the Neolithic or if he is familiar with it then – in accord with Götz – he positions it to a much later age than it has ever existed. From the next chapters of his book it comes out evidently that he – similarly to those ones, that he severely and rightfully criticizes in connection to the Northern people – stands beside the superiority of the Mediterranean men and deeply despises the European men of the Ancient and the Middle Ages. I find both approaches erroneous and highly one sided. I cannot accept any born superior or inferior types of human or race. The people get and experience their culture during their social life and they chose it according to their living conditions, environments. If two cultures are hermetically close from each other than it might happen that one of them passes the other one particularly before the eyes of another and independent observer, it might happened temporary that one of them turns to be inferior or superior with respect to the other. But this is always a temporally difference. At the cultures being in long time and in active contacts with each other this cannot be happened, because the people living within these cultures always have the choice to select where to belong to or what to live in. The questions of the grades and levels are therefore short living as the rate of movement of the cultures is much higher than that of the peoples or ethnic

¹⁹⁸ Padányi (1989), pp.: 29-30.

¹⁹⁹ See in more detailed in the following books: Rudgley (1999), Cunliffe (1997), Gimbutas (1982), Mellaart (1981) and in this work later on..

²⁰⁰ Padányi (1989), pp.: 30-31.

groups.²⁰¹ We can observe very frequently the change of the cultures both in the Ancient and in the Middle Ages but the movement of whole nations is rather limited. This one has Padányi diligently shown above. I will also cite his ideas and remarks in a later chapter referring to the conquest of the Hungarians at the end of the 9th century CE.²⁰² One of the greatest motion of people happened in the Ancient time i.e. nearly in or more than 3 millennia BP, that was the invasion of the so-called 'sea people' in the eastern basin of the Mediterranean. This invasion has shocked the civilized or cultured world of that time. Consequently the Hittite Empire did collapse, the Egyptian Empire had been pushed into the Third Interim Period getting into chaotic state, and even the Assyrians had expiated this invasion. New states and new political relationships had formed; the economical and political map of the region had changed completely. The history has not registered before and since then a movement of people with such great political and economical effects to the region of the invasion – naturally if we disregard the mass movement of people connected to the butchering of millions in the recent times. This is, however, a process of different kind. The estimated number of people in this invasion was, however, only a couple of hundred thousands, not more, may be even less.

"If now we put the question at the end of the summary on the equestrian civilizations given above and from the 'Asian' as qualification mark of the Ancient and Middle Ages that what is the basis of the solid, staggering sentence asserted equally in all of the relating works of the European historical science, ethnology, recording of history and generally 'Indo-German' man on civilization level of the 'Turanian' nations, more closely on the Huns, Avars, Khazars and Hungarians the only possible answer might be that they hold their own primitive European and 'Indo-Germanic' Ancient and Middle Ages from the point of view of civilization or generally as a quality superior with respect to the 'Turanian' civilization of the same ages.

Therefore it is necessary to show the civilization and cultural level of Europe and its men in the Ancient and the Middle Ages up to the end of the 9th century CE i.e. until the inferior Hungarians arrived in this world with a superior level of civilization in a summary."²⁰³

So much is so far. The man of the Mediterranean is a long-headed gracile man with medium stature, dark eyes and hair. Mainly this type of human has populated Mesopotamia mixed with a round-headed man with higher stature (Armenoid man²⁰⁴). The Mediterranean man can also be found in Transdanubian in the Carpathian Basin at the Neolithic while an angular headed man, with medium tall, robust type (Crô-magnon B) has populated the northern and eastern hills and mountains of the Basin. This latter one has not been perished in the middle of 9th millennia BP when Mediterranean men did arrive from Anatolia bringing the seeds of the agriculture into the Basin and settled at the riverbanks along the Tisa and Körös Rivers. Padányi finds this colonization as determining event for Europe. According to Götz the culture of Europe has been created in its Neolithic by colonization of people originated from Sumer and stimulated later again and again in each 500 years by people having arrived also from Sumer.²⁰⁵ It means, the whole culture and civilization of Europe is the exclusive product of Sumerian colonizing groups. But the archaeological and the recent genetic records do not support this idea. Moreover, according to Roux the Sumerian even did not colonize their next environment, it had happened reversed: the Accadian and the Kassites have colonized Sumer.²⁰⁶ The military colonizing activity had had a short distance in the Ancient Age it did not extend to the distance of 1000 km or so. Its evident reason was the limited abilities in traffic and transport – as Padányi has properly shown above. The situation has changed by capturing the horse and inventing the cart. Before this time the traffic was limited to that on the waterways. So, the Sumerians were not able to colonize Europe as they did not have the horse, they could not go far from their territory to get colonies and to keep them alive. The colonization by the Greeks and the Romans have also been along shore lines in the first time, their colonization on the continental terrain started only much later, close to our era and not before the middle of the 3rd century BC. The Romans have built

²⁰¹ Renfrew (1987), pp.: 120-144.

²⁰² See in pages 258-266.

²⁰³ Padányi (1989), pp.: 31-32.

²⁰⁴ Roux (1992), p.: 81.

²⁰⁵ Götz (1994), pp.: 714-750, 766-781. One of his arguments is that the European languages are the pidginised form of the Sumerian language, inclusive the Hungarian language. His examples, however, contradict to his theses. He shows in pp.: 182-183 two Sumerian words, which have many, meaning and than he puts Hungarian words parallel showing its variations and meanings. The two Sumerian words are *bil* and *bar*. The corresponding Hungarian words have, however, much greater variations concerning the consonants at the beginning of the words as well as the vowels in the middle of the stems. Therefore they can not be a pidginised version of the others, rather, if they are related to each other, the Sumerian with the smaller variability might be the descendent and pidginised version of the Hungarian words and not reversed as Götz tries to have it believed by the reader.

²⁰⁶ Roux (1992), pp.: 146-150.

paved roads on the continent to improve the traffic and transport of military contingents and material. Before this time there were only equestrian people able to colonize the continent (people of battle-ax, Cimmerians, Scythians, Celts, Thracians, Dacians, etc.) but they did not keep colony from a far distance, they went there and settled over the indigenous people of the region. Naturally, the limit in the traffic did not restrict any population to accept another culture or swap his one to another one of the neighbors or visitors and to develop it further.

I have to discuss here also the concept of *development* and the *progressiveness*. According to the recent historical science having accepted the Hegelian disciple of dialectics the societies can be ranked according to their age and their state of development. So the ancient 'communism' is the lowest ranked society having the communion of people with equal ranks. These societies were non-hierarchical societies with egalitarian social structure and cooperative way of thinking. The next step in the 'development' is the formation of the societies with slaves, such like Sumerian and Kurgan. The next social order is the feudal with a strong hierarchic rank of the property ownership. The next rank is when there is a capital and the people are divided into classes. According to the leftist beliefs the next society will be a return to the first one, but this is hypothetical and there are no evidences that that kind of society can ever be existing for a longer time in our era. So *progressiveness* is defined by the social and historical sciences as a society goes from an order of a lower rank to the order of another one above.

The question is now: is it true? Glatz has attempted to prove in his book that Queen Maria Theresa served the progressiveness when she liquidated the village communities in Hungary at the end of the 18th century,²⁰⁷ as the feudal social system forced to be accepted was higher in the social ranks than the communities of the Ancient Age. Thus it was a progressive society what the Queen forced to form; the latter one was regressive or reactionary. However, that was the social system of the prosperous villages in eastern Hungary and their culture and civilization was even higher ranked than that followed this change. The peasants then left their homes and the Hungarians are since then again roaming people in their country to eliminate their ownership by the landlord introduced that time. This reason comes also out of the work of Lánczy.²⁰⁸ The followers of this idea are arguing that if a peasant does not know which one is his land he cannot cultivate the land effectively. So the ownership of the land is an important factor in the efficiency of production consequently also in the rank of development. Nevertheless if someone is specialized to grow a given plant and there is a rotations of crops in this region, the collective ownership of the land makes him possible to use that part of the land, which is prepared to grow this particular crop. It is neither less developed order of the society nor less effective one. In village communions the ownership of the land does not renders the specialization in production. This social system has been functioning in Transylvania even at the end of the 18th century and to brake it and to introduce the feudal social system has been opposed strongly by the people of the late villages. The new social change destroyed the formal peasant economy and 'civilization' in Transylvania and forced the peasants to leave their home. They would not have to be in a position of a serf, since their social state to be *jobbágy* did not mean to be not free. The meaning of the word changed that time.

Was the new social system in a higher rank of the development? No, it was not at all.

Similarly, Dümmerth declared in his book dealing with the history of the dynasty of Árpád, that the artistic representations following the spread of the Christian (Catholic) belief, expressing its symbols and idols (songs glorifying God, Jesus, pictures and sculptures showing life of Jesus and the saints of the church) are culturally progressive. Their lack, however, shows a cultural regression²⁰⁹ Here we find again a prejudiced way of viewing. If relicts, poems and songs glorifying the God did not survive the centuries of wars and suppressions it does not mean that the society was lack of such poems and songs or relics generally mention art as the poetry does not express the religion, religious belief and life alone, but rather the wholeness of the human life. Places and churches are also not built by the king whose mark authenticate them to his time or by the highest nobility, but the simple people of the country, masons, craftsmen and many others. The decoration of the buildings are also not the result e.g. of the hands of the Árpád dynasty, but rather the hands of those people whose culture has been declared to be inferior by these authors. The ancient Hungarian poem, the *Lamentations of Mary* together with the other text found from the same age, i.e. 13th century CE proves without doubt that there was a highly developed Hungarian poetry that time and its artistic level was not primitive at all.²¹⁰ However, the wars and invasions and cultural cleansing have eliminated most of the cultural products.

²⁰⁷ Tagányi (1878?), pp.: 337-341.

²⁰⁸ Lánczy (1878), pp.: 224-228.

²⁰⁹ See pl. Dümmerth (1977), pp.: 285, 470 and several times he remarks again that the cultural level of the Hungarians is low, but does not give supporting data. It is his feeling only.

²¹⁰ See the work of Mészöly (1944) from the *Old Hungarian Lamentation of Mary*. Mészöly proves without doubt that both the world of ideas and the way of expression, the form of the Hungarian poem was mature and high level. It is only possible after a long time tradition. That means, there should have had Hungarian poetry on Hungarian language much before this time.

The progressive or regressive nature of a culture in a given time is not a yes or no problem and this kind of 'valuation' of any culture is very dangerous and misleading to use with respect to other cultures, particularly on the bases of subordinating way of thinking. The culture belongs to the people and their life, beliefs, intellectuality, economy, community all differ from one culture to the others and none of them is superior by its existence.

* * *

We were able to read the hypothesis on the origin of the Hungarians compiled by the official historical science, as well as that of the alternative historians. We were able to get some impressions about the ancient culture of the Hungarians believed by the so-called scientist and also we could read the other side of the evaluation. The two hypotheses have even not in a 'saluting' relationship to each other; they are antagonistic. We cannot reach any conclusions from either one; therefore we should open our mind and find other evidences to be able to answer the questions: who were the Hungarians? What was their origin? To answer the questions we will analyze the folk art of the presence or of the closest past of the Hungarians. Then we turn our attention towards the ethnical groups using the data from anthropology, genealogy and serology. Finally we will analyze the Hungarian language in a comparison to its so-called relatives and also to another languages with similar and dissimilar nature. Let us start with the recent Hungarian folk art.

2.4 The folk art of the presence

From the sequence of ideas shown above we can conclude that the people of Árpád, and equally the people 'invaded' the Carpathian Basin in the previous centuries (Avars, Huns) were horsemen of the steppe. Padányi has discussed the characteristics of the horsemen – or equestrian civilizations – and I have already commented his ideas. From these ideas it follows that the main features of their art – both the oral and the picturesque – is to glorify the heroes, to respect the pray animals representing their ancestral totems, to memories victorious mighty hierarchies, to present heroic songs and legends. Therefore as a cultural legacy we can expect such kinds of cultural elements to be dominating the later and recent Hungarian folk art. From this respect there is no difference between the official and the alternative models. They are unanimous in their interpretation, that the former Hungarians have been equestrian, pastoral steppe warriors. The two hypotheses differ only in the origin of these tribes: either from a very primitive, regressive society of the Ugors at the north, or from one of the highest cultural performances of the Sumerians at the south, or probable from another ones somewhere in the Far East.

The elements characteristic to the horsemen should also be found in former strata of the inhabitants in the Carpathian Basin as the former 'invaders', i.e. the Celts, Sarmatians, Dacians, Scythians, Cimmerians etc. were equally military, equestrian people. Their fine arts are known, which are dominated by the representation of pray animals, their fighting and struggle.²¹¹ In their legends the description of the deeds of their godly kings, historical events (mainly with victory) are the characteristics. Lajos Kazár²¹² has translated the Japanese heroic legends to Hungarian from where we can learn the struggle of their ancestors derived from the gods. Kazár has found a lot of elements of these legends to be parallel with those of the Ugric legends, partly with the Vogul, partly with the Ostyak, partly with both, but he was not able to relate on any Hungarian similarities. The only similarity between the Japanese and Hungarian legends could be found in a couple of words but not in the events.²¹³ The Kalevala, the Finnish legend of origin is also a heroic one, although Lükő regards it after the opinion of northern ethnographers to be a Scandinavian based story.²¹⁴ The Irish oral tradition dominated by godly kings and military chieftains.²¹⁵ Let us compare with the product of the Hungarian folk art. Let us study in the followings, what are characteristic to the Hungarian folk art? Do the elements of the heroic military equestrian pastoral culture or those of the settled one characterize it? Does it show both of them or – is it somehow completely different from them?

From the Hungarian rites and beliefs we have already given some consideration above.²¹⁶ As following the conversion to the Catholic believe and having accepted it and got it as a state religion all the remnants of the previous culture should have been ceased and transformed according to the new rites. Therefore we must consider the recent culture of the Hungarians keeping in mind that we should remove or disregard all these consecutively stuck cultural elements. Let us do it in a coordinative way i.e. do not stick value to the individual elements. The quality might not mean value and even less might serve as basis for a judgement of values.

²¹¹ László (1967), p.: 47 writes: "The art of the steppe nation started from the age of the Scythians is characterized by representation the fighting, quarreling animals. The pray animals always attack tame animals with hooves."

²¹² Kazár (1982)

²¹³ See footnote at Kazár (1982) pp.: 225-228, where footnotes # 28, 68, 73, 90 and 168 are relevant ones.

²¹⁴ Lükő (1942), p.: 75.

²¹⁵ Berresford Ellis (1994), p.: 113-131.

²¹⁶ See on page # 32.

The elements of the folk art are partly pictorial representations (including the sculptures, carvings, furniture, pottery and buildings), partly oral ones (legends, sagas, songs, poems, tales, etc) as well as music and dance. There is a particularly single feature of the culture; it is the art and habits of the cooking and social feeding. Later on we will investigate the language itself, but now let us restrict us to the content of the verbal culture and not to its form and transporting engine.

Lükő has studied the Hungarian cultural traditions²¹⁷ in his book entitled *The Forms of the Hungarian Soul (A magyar lélek formái)* printed in 1942. He compared the individual cultural elements of the Hungarian folk art with those of the neighbors around the Hungarians as well as with those of the so-called relative nations (Finno-Ugric nations). The title itself communicates his final conclusion: the Hungarian culture is unique and cannot bring into parallel with that of the European environment; the Hungarian culture represents the soul of the Hungarians. Our culture and its material representations are inspired by a particular way of view which can be characterized as the best as *partnership, equality*. Lükő is unambiguous in his opinion, he writes:

*“The Hungarian works of art unify two different points of view at the same time in the reason of the cooperative sense.”*²¹⁸ (Highlighted by me).

*“The Hungarian artist pushed the near things under the horizon, the distant things raised above it and drawn on to the sky.” “The filling of the space in this manner also derives from the cooperative way of thinking of the eastern man.”*²¹⁹ (Highlighted by me).

Kiszely is also dealing with the Hungarian folk culture and with its element in his recent book.²²⁰ The subtitle of his book is: *What did give the Hungarians to the world*, however, in the chapters dealing with the culture Kiszely rather tried to find the origin of the Hungarian folk culture, particularly in Far East. To find the peculiarity and consequently also the origin of the Hungarian culture let us start with the characteristically Hungarian rites and beliefs.

2.41 Rites and beliefs

Many scholars and in a lot of different ways have approached the hypothetical world of Hungarian beliefs. One thing is general in these approaches that the scholars are searching and trying to find the possible similarities between the worlds of belief of the Hungarians and that of the nations close or supposed to be relative to the Hungarians. As the Germans, Latins, Greeks as well as most of the nations in the extended Eurasian environment have well defined pantheons the scholars search first of all for gods connected to legends of origin in the Hungarian world of belief. However, as a pity, it is impossible to find any of them in the Hungarian world of legends, sagas as tales even with the most accurate and careful search.²²¹ The general answer of the scholars to this awkward failure is that they should have been but had already been forgotten; they had already worn away from the Hungarian consciousness. Consequently, the most frequent process is that the scholars are busy to restore these supposed to have been elements of the Hungarian world of belief from those of the so-called or better told supposed to be relative nations. Thus they simple project the world of sagas and legends of the Finno-Ugric (particularly only that of the Ugric) nations to the Hungarian independent on they would have been present or not in the Hungarian traditions. They create a supposed to have been world of the Hungarian beliefs. I refer to the works of Zsirai, Ipolyi, Diószegi and Komjáthy as most flagrant examples. They have declared that the Hungarians so to say have already *forgotten* their sagas, legends and religious rites therefore they go back to the nations relative to Hungarians and *restore* them.²²² What will they restore? First of all they will create the North Siberian world of beliefs, the shamanism for the Hungarians. In such a way the Hungarian medicine-man turns to be a shaman, the ‘hiding’ turns to get stunned, the form of the bull comes to be generally an animal, etc..²²³ However, the *táltos* has never had a transfiguration, he has never been going to descend into the sky to contact soul in the other-world, as the *táltos* has been a teacher, a physician, a priest for the Hungarians. He has been always a human being, like the druids in the Celtic world.

²¹⁷ Lükő (1942)

²¹⁸ Lükő (1942), p.: 194. In Hungarian: „Két különböző szempontot érvényesítenek egy időben a magyar alkotások a mellérendelés értelmében.”

²¹⁹ Lükő (1942), p.: 189. In Hungarian: „A magyar művész a közeli dolgokat lenyomta a látóhatár alá, a távoliakat meg fölébe emelte és felrajzolta az égre.” “A tér, ill. a sík ilyenforma kitöltése is a keleti ember mellérendelő észjárásából következik.”

²²⁰ Kiszely (1996), pp.: 556-653.

²²¹ Diószegi (1973), p.: 8.

²²² Zsirai (1935), p.: 123-125, and Komjáthy (1955), p.: 387.

²²³ Diószegi (1973), pp.: 29, 95-96, and 104. Diószegi criticizes Kálmány (Kálmány (1917)), that his results concerning the shamans are unimportant, as he did not study suitable amount of materials (See in: Diószegi (1987), pp.: 287-288). It is fact, however, that Kálmány did not find considerable amounts of elements in the Hungarian world of legends and sagas referring to shamanism.

If we take the Hungarian tales, sagas, legends, and folk songs and analyze their content according to the question what are they going to tell us,²²⁴ then we can obtain a definite image of the Hungarian cultural peculiarities. Before we would start this analysis some preliminary remarks related to the world of the Hungarian beliefs need to put here. Before all let me declare what are *missing* from the world of belief of the Hungarians.

There is nothing in the Hungarian sagas, legends and tales to hint at deities, particularly to more deities. There is also no deity named by a name. The word *isten* [god] cannot be found in the personal names and it appears only scarcely in geographical names.²²⁵ When anyhow the god does appear in the story, it is only one and single. The word *isten* (i.e. god) appears a couple of times in one of the oldest text written in Hungarian, the *Halotti beszéd*²²⁶ and it appears alone in this form. The god has practically no role in the sagas and legends, nevertheless, when the hero of the story is giving a pray he receives an aid, a help, i.e. he receives strength but not superficial power. The aid coming from the 'god' is rather a cosmic phenomenon and not a personal one. This phenomenon fills the inner part of the human, it turns to be part of his soul and it is not a definitely outer factor – and particularly not a power representation. That we can see, as would be god, however, are the symbols of the soul, and not a ruling god, even less an anthropomorphic phenomenon, i.e. a personality.²²⁷ Adorján Magyar has a similar opinion.²²⁸

There is neither totemistic legend of origin, nor legend of creation in the Hungarian memories. There is no origin from a deity, as well as no subordination to a deity or deities. If it is necessary, the simple man calls his god as a single case second person, like in English (thou), but it is not a person in its reality, it is something completely different from the deities known in the cultures surrounding the recent Hungarian. There is no need to derive the heavenly power to the earth, as the god of the Hungarians is not a being with power above or anywhere else, it is not a matter of power. There are no kings originated from gods in the Hungarian stories, tales, sagas and legends. The kings of the tales are real humans, may be they are nobler than the other persons of the story are, but they do not have heavenly rights at all. The hero of the story gets into the role of the kings and the bases of this change are his mind, consciousness, humanity in one words his charity.²²⁹ There is no weapon with a magic power; however, the sword appears many times as a tool to perish superficial beings (dragon). The solution of the problems in the stories depends mostly on the knowledge, humanity, and charity of the hero but not on his physical force. If a weapon is used in the event, the key factor is rather the moral, the stability, the consequence and particularly the *humanity* of the hero.

It is interesting to mention the personality of the *devil* of the Hungarian stories. It is a small wicked person sometimes with a magic power, but the mind of the peasants can handle it, moreover, he can utilize the devil and his power. It is not equal to the Satan. There is no sign pointing to the shamanism, to accept, utilize and develop magic powers. There is another type of religion in the Hungarian world of beliefs than that of its environment. We can find another concept of religion than that is suggested by the official science of this field. All these are well represented by one of the Hungarian sayings: “*Rather with mind than with force*” – in another words ‘*Brain over brawn*’.

At the same time, if we look at the world of belief of the so-called relative nations, all these factors are missing there; they are completely different. They have gods, they have kings with heavenly origin, they have been derived from totems shown by their tamgas, the devil is a lord of the hell, it is the Satan itself, the hell is the place of the wicked, i.e. the people with sin. Their world of belief is generally in harmony with that of the closer environment around the Hungarians, naturally with minor or major variations in it. As I have already mentioned, the Hungarian scholars dealing with these questions like Ipolyi, Diószegi, Komjáthy and their followers believe that the Hungarians have already forgot their traditional religious world. The question is if this statement were true or not?

We know very few from the world of belief of the Hungarians as the straight evidences are mainly derived from the pen of the Christian priests and practically all of the recent information about this topic is a *reconstruction*. Therefore it is not sure they really have any relationship to the world of belief before the Christian era. To get a proper and probable correct answer of the question relating to the ancient world of belief of the Hungarians first of all let us consider the Hungarian words describing the religious concepts, rites and notions related to the Church and his organizations. The origin of these words will let us be introduced into this foggy world and will show us something from the far past of the nation as well as its culture. They will show the later world of the beliefs modified by the Christians and also might show us something from its relations to the present. This will show us the way of these expressions having been arrived to the Hungarian religious life if they had arrived at all and are not the product of the Hungarians themselves. Zsirai²³⁰ cites a couple of religious expressions among the ‘newcomer’ words such like *bölcs*,

²²⁴ See e.g. Lükő (1942).

²²⁵ Ipolyi (1853), p.: 83. *Istenmező* that means field of god is a rear exception.

²²⁶ Glatz (1996), p.: 89.

²²⁷ Ipolyi (1853), p.: 264.

²²⁸ Magyar (1995), pp.: 17-19.

²²⁹ See e.g. the folk tale of *Zöld Péter* [Green Peter] in Kovács (1994), pp.: 102-105 and its version *Mindent látó királylány* [The daughter of king who sees everything] in *Világszép Népmesék*, p.: 110. About the moral views of the Hungarians see in Magyar (1995), p.: 18.

²³⁰ Zsirai (1935), p.: 43.

*boszorkány, bűvöl, bájol, ige, igézni, sárkány*²³¹ [wise, witch, bewitches, charming, Logos, to enchant, dragon] in order to prove, that the world of belief of the Hungarians has a foreign origin. Gyula László however writes about the same expressions as follows:

“I have taken the Slavic newcomer words of the Hungarian language one after each other and it turned out that they are mainly not related to the belief and the religion but rather on the organization of the Church and – that is now more important – using the Hungarian religious terms with an origin before the conquest the whole Bible can be translated as they are so much divers in the religious imaginations [...] Let us continue with the mere list of the words: harang, böjt, bűn, bocsánat, ige, kegyelem, szánni, üdvözül, üdvösség, szerzet, szerzetes, jószág, áldás, egyház, mennyország etc [bell, lent, sin, pardon, Logos, mercy, to be pity, be saved, salvation, confraternity, monk, cattle, blessing, Church, heaven etc].”²³²

Ipolyi also takes and shows the words one after each other in his study. In his search for the origin of the Hungarian word *isten* describing the name and the concept of the *god* he tries to split the word onto stems and reduce the stems both on an Indo-Germanic (*deo*) as well as on Hebrew (*es*) origin.²³³ He also shows this word in relation to another words and expressions and concludes from this ritual to the original Hungarian belief – but practically without success. In the hope to show a belief in many gods he discusses the words *ördög, tündér, óriás, boszorkány, lidérc, sárkány, tátos, garaboncos, manó, úr, ármány, fene* and *perpatvar* [devil, fairy, giant, witch, incubus, dragon, medicine-man, ? , imp, lord, intrigue, cancer and quarrel] as would be names of gods, but he was not able to show any conclusions.²³⁴ Let me show now the hopefully complete list of the words related to the belief and the religious life of the Hungarians. I used here mainly the list of Nagy²³⁵ supplemented with words of my own research.

The words are arranged according to their probable or supposed to be origin and in order of the alphabet. In the list of Hungarian origin the words typed in *italic* are available in the book of Collinder,²³⁶ what means, they are regarded as words of Finno-Ugric origin, they are derived from the ancient age of the Hungarian language. Words and part of the words with underlining means also original Hungarian words but Collinder finds them to be suspicious (e.g. *szer*). The English meaning of the words are given after the Hungarian words in brackets [...]. As I mentioned in the introduction, I use the original Hungarian spelling in writing the Hungarian words as the Hungarians write as they speak therefore all the consonants and vowels have the same meaning and spelling independent on their environment. The sounds corresponding to the Hungarian alphabet are shown in Table 6 in the Appendix.²³⁷

2.411 Hungarian terms of religion²³⁸

²³¹ Kiszely (1997) discuss the word *sárkány* [dragon] kept by Zsirai as a newcomer one is discussed and has a complete different view. He refers to Kálmán Sárkány on his page 616: *“As this word can not be found in the language of the nations and inhabitants living in places out of Hungary, however people with this name are living in Hungary even now, we can conclude, that people having lent their name to places have already molten in or moved away from there. Furthermore, this word does not name only persons but it also means a concept; therefore it can be taken obvious that most of this kin bearing this name has moved into our country.”* In Hungarian: *„Mint hogy Magyarországon kívül eső helyek népe és lakossága nyelvében e szó nincs meg, nálunk viszont e nevet viselők még ma is élnek, arra lehet következtetni, hogy a helységeknek nevet adó személyek nyomtalanul beolvadtak vagy elköltöztek onnan. Továbbá nálunk e szó nemcsak hely- és személynevet jelent, hanem fogalmat is, azért nyilvánvalónak tarthatjuk, hogy e nevet viselő nemzetség nagyobb része hazánkba költözött”*. The question arises, however, if the expression, the word *sárkány* cannot be found in any other languages why should it be kept as a newcomer within the Hungarian language? The answer is simple and unacceptable: as it cannot be found in any of the other Finno-Ugric languages. This is a sentence of the official Hungarian sciences represented and enforced by the Hungarian Academy of Sciences.

²³² László (1996a), p.: 176, László (1990), p.: 161, cited by Pap (1997), p.: 46. László (1995), p.: 9, and he repeats them under the subtitle *Belief and Superstition*. In Hungarian: *“... sorra vettem a magyar nyelv egyházi jellegű szláv jövevényszavait, és kiderült, hogy azok nem annyira a hitre és vallásra, hanem inkább az egyház szervezetére vonatkoznak, és – ami most fontosabb – a magyar nyelv honfoglalás előtti vallási műszavaival akár az egész Bibliát le lehet fordítani, annyira sokrétűek a hit képzetkörében. ... Folytassuk a szavak pusztá felsorolásával: harang, böjt, bűn, bocsánat, ige, kegyelem, szánni, üdvözül, üdvösség, szerzet, szerzetes, jószág, áldás, egyház, mennyország, stb. stb.”*

²³³ Ipolyi (1853), pp.: 65-67. Varga (2001), p.: 214 accepts the word *ten* as Mesopotamian word with meaning of *creator* and he equate the first syllable *is* to the word *ős* (p.: 215), which means *ancient, ancestor*. However, the Hungarian belief does not deal with creation, therefore there is also no creator there. According to Varga (2001), p.: 214 the word can be found as the Hittite name of the Sun God (*istenu*) or in the form of *Istani* in the Old Persian culture meaning *holly* e.g. within the name of their holly book *Dab-istan*. In Japanese the word *ten* has several meanings, including *heaven* as it is also the meaning of the Chinese word *tien*. I remember the reader, that the Hungarian word for the *heaven* is *menny*.

²³⁴ Ipolyi (1853), pp.: 88-103. I have to note that Ipolyi even did not attempt to relate the world of belief of the Hungarians to the shamanism at all. The material what he had processed did not leave him in this direction.

²³⁵ Nagy (1986), pp.: 208-210.

²³⁶ Collinder (1977)

²³⁷ See on page # 395.

²³⁸ I have put also those words here, which might have vocal forms relative to the Turks, or to another languages of the south such like Sumerian or Accadian. This group contains those words only which might have already been in the set of worlds of the Hungarians of the conquest i.e. these words have not come into the set of words of the Hungarian linguistic culture by the conversion to the Christian belief. This is why the

Atyaisten [Father (God)], apát [abbot], apáca [nun, sister], áhítat [devotion], ájtatosság [pious], *áld* [bless, consecrate], *áldás* [blessing], *áldásos* [blessed, blissful], *áldott* [blessed, good], *áldoz* [sacrifice, receive the sacrament], *áldozás* [Holy Communion], *áldozat* [sacrifice, victim], *áldomás* [pledge, toast], átváltozás [transmutation], átlényegülés [transubstantiation], *áldás* [blessing], ármány [intrigue], (egyházi) *átok*, *átko*, [course], (ki)*átkozás* [excommunication], *avat*(szentté) [inaugurate], (be)*avat* [initiate], (be-, fel-) *avatás* [consecration].

Bálvány [idol], bálványimádás [idolatry], bérmálás [confirmation], bizonyosság [testimony], bizonyosság ládája [arch of covenant], bocsánat [pardon], bocsánatos (-bűn) [forgivable (sin)], boldog [joyful], boldogságos [blessed], Boldogasszony [happy woman²³⁹], (kis-, nagy-) boldogasszony [happy woman], böjt [Lent], böjtölés [abstinence], búcsú [feast], búcsújárás [pilgrimage], búcsús [pilgrim], buzgalom [zeal], bűn [sin], bűnhődés [penitenc], bűnbocsánat [absolution], bűnbánat [repentance].

Csoda [wonder], csodatétel [making wonder], csodatevő [wonder maker], csodálatos [wonderful], csuha [sauterne].

Egyház [Church], (anyaszent)*egyház* [the Church], (anya)*egyház* [mother church], (fiók)*egyház* [???], *egyházfi* [sexton], *egyházatya* [church father], *egyházi* [ecclesiastical] *egyházi* rend [order], *egyházi* erkölcs [morals], *egek* [heavens], *egek* országa [heavenly world], *ég* [sky], *égbolt* [sky], *égi* (-fény, -harsona - hatalom, -jel, -tünemény) [heavenly light, trombone, power, sign, phenomenon], *él* [live], *élet* [life], *életadó* [life giving], *élő* [living], *Élőisten* [living God], erény [virtue], érdem [merit], *eredendő* (bűn) [original sin], ereklye [relic], erkölcs [moral], érsek [archbishop].

Fiu (Isten) [Son], felekezet [denomination], felken [anoint], *feloldoz* [absolve], *feloldozás* [absolution], feltámad [rise], feltámadás [resurrection], fény [light], fényesség [brightness], fényeskedjék [to be bright], *fő* (bűn) [main (sin)], fogadalom [pledge], fohász [supplication], fohászkodik [invoke God].

Gonosz [evil], gonoszság [wickedness], gyalázat [shame], gyaláz [abuse], gyertya (szentelő) [candle (blessing)], gyón [confess to priest], (meg)gyón [confess one's sin], gyónás [confession], gyóntató (atya, szék, fülke) [confessor (father, chair, box)], gyülekezet [congregation].

Hajnali (mise) [mass for the aurora], *halál* [death], *halálos* (bűn) [deadly (sin)], (meg)*hal* [dye], *halott* [dead], *halotti* (szentség) [death-(sacrament)], hála [gratitude], hamu [ashes], hamva [ashes], hamvazó [sprinkling with ash], hamvazás [imposition of the ashes], hamvazó szerda [Wednesday of ashes], házas [married], házasság [marriage], harang [bell], harangozó [bell-ringer], *hit* [belief], *hitvallás* [faith], *hitétel* [religious life], *hittétel* [dogma], *hívó* [believer], *hiszekegy* [Credo], *hitetlen* [infidel], *hittan* [theology], húshagyó (kedd) [Tuesday without meat], húsvét [Easter].

Ige [Logos], igehirdetés [sermon], igehirdető [preacher], igéz [enchant], ima [prayer], imádság [prayer], imádkozás [praying], imaóra [prayer meeting], Írás [scripture], írástudó [scribe], irgalom (atyja) [(father of) mercy], irgalmas (nővér) [merciful (sister)], Isten báránya, anyja [God (the Lamb of, the Mother of)], Istenfia [Son of God], isten(-háza, -félelem, -gyalázat, -káromlás, -tagadó, -tisztelet) [church, fear of God, cursing, blasphemy, atheist, worshipping], isteni (ítélet, küldetés) [divine (punishment, mission)], ítéel [sentence], ítélet [judgement].

Jószág [goods].

Kárhozat [damnation], karácsony(?) [Christmas], (el)kárhozás [being damned], káromlás [being cursed], káromkodás [cursing], kegy [grace], kegyelem [mercy], kegytárgy [object of piety], kegyhely [shrine], kegyúr [patron], kehely [chalice], (fel)ken [anoint], kenet [ointment], kín [anguish], kinszenvedés [excruciation], kísért [tempt], (meg)kísért [tempt], kísértés [temptation].

Lélek [soul], *lelkész* [clergyman], *lelki* (-atya, -pásztor, -ismeret) [spiritual father, pastor, conscience], *lelkiismeret* vizsgálat [spiritual inspection], *lelki* gyakorlat [spiritual exercise].

Menny [heaven], *mennyei* (-élet, -zene, -kórus) [heavenly (life, music, choir)], *mennyország* [kingdom of heaven], *mennyek* országa [land of the heaven], *mennybemenetel* [ascension], *megtetesülés* [incarnation],

words such like as *boszorkány*, the *bálvány* and a couple of other words have been found their place here. This is also the reason why I have distinguished the words according their availability within the dictionary of Collinder supposed to have a Finno-Ugric origin.

²³⁹ This woman is in a spiritual position, she is not a real living creature. It is much like a fairy, who helps the real women in the child birth and protect their life by her advice, etc. See also footnote # 268 on page # 69.

miatyánk [the Lord's Prayer].

Nagyhét [Passion], nagypéntek [Good Friday], nagyszombat [Holy Saturday], nagyasszony [Great Woman], (kedves) nővér [sister (noon)],

Ószövetség [Old Testament]

Ördög [devil], örökkévalóság [eternity], örök világosság [eternal light], örök boldogság [eternal happiness], örök üdvösség [eternal salvation], örök imádás [eternal worship], örök ítélet [eternal judgement], örök kárhozat [eternal damnation], őr(angyal) [guard (angel)], *öröm* [joy], *ős* [ancestor, ancient].

Pap [priest], papi [priestly] papi juss [patrimony], papság [priesthood], pápa [pope], (fő)pap [high priest], pokol [hell].

Rózsafüzér [rosary].

Segedelem [aid], *segít* [help], *szertartás* [ceremony], *szeret* [love], *szerzet* [confraternity], *szerzetes* [monk], *szív* [heart], Szó [word], szószék [pulpit], Szűzmária [Virgin Mary], Szűzanya [virgin mother].

Tanít [teach], *tanítvány* [pupil], terem [create], teremő [creating, creator], teremtés [creation], teremtmény [creature], térít [convert], (meg)tér [repent], (meg)térés [conversion], tízparancsolat [ten commandment], tized [tenth], tisztít [clean, purify], tisztulás [purification], tisztítóhely [purgatorial], tiszteletes [vicar], tisztelendő (atya) [reverend], *túlvilág* [other-world].

Úr [Lord], *úr-* (angyala, vacsora) [(angel of the God, Last Supper)], utolsó (kenet, vacsora, ítélet) [last, final (extreme unction, supper, final judgement)], *újszövetség* [New Testament].

Ünnep [feast], ünnepel [celebrate], üdv [salvation], üdvözít [make blessed], üdvös [salutary], üdvösség [salvation], üdvözül [be saved], üdvözlég (Mária) [Hail (Mary)],

Vallás [religion], vallásos [religious], vallási (-tétel) [religious (thesis)], (Meg)váltó [Redeemer], (meg)váltás [redemption], végítélet [final judgement], *vértanú* [martyr], vétek [sin], virágvasárnap [Palm Sunday].

Zárda [cloister], zarándok [pilgrim], zarándokol [go on pilgrimage], zarándokút [pilgrimage], zarándoklás [pilgrimage].

We should add words that are not used in the Christian religion or they are inferior with respect to the current religions but belonging to the spiritual life as e.g.:

Boszorkány [witch], boszorkányos [witch craft], banya [hag], kísért [haunt], kísértet [ghost], lidérc [nightmare], ludvérc [incubus], manó [imp, hob-goblin], sír [grave], sír [weep], sirat [bemoan], sirató (-ének, -asszony) [mourning (woman, song)], sírbolt [tomb], sötétség [darkness], sötét (-erő) [dark, (power), szellem (-világ) [ghost, spiritual (world)], szellemi (-élet, -ség) [spiritual (life) (spirituality)], temet [bury], temető [cemetery], tündér (-világ) [fairy (world)], tündéri [enchanting].

The words typed in *italic* are words to be regarded as being of Finno-Ugric origin and – interestingly – they can be found in the deepest layer of the proposed ancient language, i.e. they are regarded as would be Altaian words.²⁴⁰ Thus, these words cannot be those ‘having been picked up during the roaming times’. I also have to mention that the greatest portion of these words are classified by Zsirai as newcomer ones to the Hungarian language, as I have shown a couple of examples above, although Zsirai does not give us the origin of these words or the reference to support his opinion. I also have to take the attention of the reader to a couple of words that have definitive importance in the Christian belief such as *menny* [heaven], *lélek* [soul], *úr* [lord] and *túlvilág* [other world] that are words supposed to have Uralian origin. The words marked by underlining e.g. the composition of *szer* mean, that Collinder²⁴¹ does not see them as words with Finno-Ugric origin but as Indo-European origin, although they are in the Hungarian, Finnish and Lappish languages not only with the same form, but also with the same meaning, as well. Varga²⁴² shows that the

²⁴⁰ Collinder (1977)

²⁴¹ Collinder (1977), p.: 148.

²⁴² Varga, Csaba publishes a series of papers in the weekly *Demokrata* entitled ‘From the Secrets of the Ancient Language’ where he compares some simple Hungarian words in a very broad environment. He demonstrates that the basic meaning of each Hungarian word is a part of a shrub of words within the Hungarian language and similar meaning was transformed into many other languages around the Hungarian recent living place, the Carpathian Basin. The No. 5 member of the series is dealing with the word *szer*. Its basic meaning is *connection, bind, and*

word *szér* is one of the most ancient words in the Hungarian language and its appearance in the environment is derived from the Hungarian language. The question arises, if a word has not only exactly the same form but also the same meaning, why they cannot be related to each other? I will answer this question later in this work.²⁴³

It is easy to see, that the Bible can really be translated to Hungarian using the words, expressions shown above and in the translation of Károli the words of foreign origin, which will be discussed below, can be found in an inferior amount. Before we would turn to the words of non-Hungarian origin let us discuss a couple of words and their relationship to words from another languages.

According to Bobula,²⁴⁴ the priest expressed by the word *pap* in Hungarian is expressed in the Sumerian language also with the word *pap*. In the Sumerian dictionary of Halloran²⁴⁵ the word *pap* is really a Sumerian word and means *father, brother, human and leader*. Figuratively it corresponds to *priest* so the Greek word *papas* what is also used on the whole of Balkan as *pop, pópa* and pope must be the derivative of this word. The meaning of the Greek word is *priest* and *pope*. The priest is called in the Finnish language as *pappi*. The same word with the same meaning can also be found in the language of the southern neighbors of the Hungarians, i.e. in the south Slavic languages as *pop*. But in the other Slavic languages there is no similarity in the words used for the priest. It sounds also similar in the Romanian language, as *popa*. Consequently we must question the opinion of Zsirai,²⁴⁶ who believes that this word is derived from the Slavic languages or it is transferred by the Slavs to the Hungarian language. As the word can be found in the Greek its spread in the Balkan is rather motivated by the Greeks and not the Slavs, or even the ancient Hungarians. The Finnish word is *pappi* and it is an interesting thing, as this word is not related to its environment. The head of the Catholic Church, the *pope* has already been connected with the word *priest* by etymological roots.

The present day *pope* is in the role of the *Father* in the concepts of the communion at Dead Sea who has written the famous Dead-Sea rolls. The *Father* is spelled according to their language as *abba*. This word is spelt in the Hungarian as *apa* or *atya*. The word with the same meaning is spelt as *ajta* in the Basque language. Benveniste²⁴⁷ means that this word has an Indo-European origin and its probable ancient form was **atta* as this form appears in the Hittite, in the Latin, in the ancient Slavic, in the Greek and in the Gothic languages. I have to note, that the traditional and most frequently used word in nearly all of the Indo-European languages based on hypothetical ancient **peter* and it is the *father* in the English language (*Fater* in the German). The first form can also be found in the Hurrian language as *atta*.²⁴⁸ The non-Indo-European Hurrians were neighbors to the Hittites. According to my opinion the Indo-European origin of this word is highly suspicious. The other direction of origin is more probable, and one of the potential source is that environmental where the ancient Hungarian has been also an existence.

In a similar way Benveniste declares the word spells as *anya* in the Hungarians that of Indo-European origin,²⁴⁹ gives the hypothetical ancient form as **anna* as this word can be found also in the Hettit, Latine and the Luvian languages. However, it is also true, that the concept is described with the word of *amain* by the Basques and the Etruscan languages²⁵⁰ as well as also in the Sumerian in the form of *an*, and this word also means the *heaven*. Neither of these languages can be regarded as Indo-European, moreover, they are much older than the Indo-European languages. It is also true, that the Latin is heavily based on the Etruscan language and it has borrowed a lot of words and expressions from the Etruscan, including *apa*. It is also characteristic prejudice that we see at the scholar who has collected the Etruscan dictionary. He declared the word *apa* to have a Hebrew origin. The mother is called in the Etruscan language as *ati*, grandmother *ati nanca*. It is also true, however, that the generally used word in the Indo-European languages for the *mother* derived from the hypothetical ancient **mâter*. So, how does we stand with the etymologisation? Which one is the correct? How far can we go from the truth if we disregard the ethnical, cultural and behavior peculiarities?

The word *ördög* [devil] is a very interesting word. The devil is not a heavenly figure in the Hungarian culture, it cannot be equate to the well know Biblical Satan.²⁵¹ The devil is a highly human like figure for the Hungarians.²⁵² In

order. The English *series* is a derivative of this word through the Latin *serere*. The Latin *servus* is also its derivative. This similarity may explain why Collinder did regard this word as being of Indo-European origin.

²⁴³ See on page # 265.

²⁴⁴ Bobula (1982), p.: 62.

²⁴⁵ Halloran (1998), p.: 16.

²⁴⁶ Zsirai (1935), p.: 44.

²⁴⁷ Benveniste (1973), p.: 169.

²⁴⁸ Speiser (1941), p.: 43.

²⁴⁹ Benveniste (1973), p.: 172.

²⁵⁰ Mayani (1961), p.: 449.

²⁵¹ Béla Tolcsvay took my attention the interesting feature, that the words meaning God and its opposite, Satan have exactly the same consonants in the Hungarian: *stm*, therefore in a writing using only consonants the two conception cannot be distinguished unless the characters of the vowels are not given (velar or palatal). As both words seem to be newcomer to the Hungarian language – the relation between the Hungarian *isten* and the Turk *esten* i.e. the Accadian *istin* cannot be denied – therefore the idea of Tolcsvay must be considered.

²⁵² I recommend reading the folk tale as an example in Illyés (1966). pp.: 390-396.

its picturesque representations it is many times naked, but there are two small horns grooving out of its forehead left and right. Its main characteristics are his nakedness; a red and long tongue, and time by time its shagginess. In another time it is represented to have horse hoofs. It is also generally characteristic that it can be overcome and get into the service of the simple man, peasant, by its mind, consciousness and capabilities.

According to Bobula and Zakár it is a word with a Sumerian origin²⁵³ with the form of *udug*. In the dictionary of Halloran²⁵⁴ under the item *udug* we find *pitfall; a demonic being*. The word *devil* sounds like *ukum*, which has the meaning *dust (devil)*. There is no other word to express *devil* in the Sumerian language. Maybe they did not use this notion. Therefore the Sumerian origin of the Hungarian word *ördög* with a meaning of *devil* is highly suspicious. Ipolyi splits the word and tries to relate to another two Hungarian words as *őr* [keeper, guard] and *dög* [carrion] but without any success.²⁵⁵

I have found a word during my work to compare words of different languages,²⁵⁶ which sounds similar to the Hungarian *ördög* in the Welsh dictionary.²⁵⁷ Welsh language has two words expressing the concept of devil. They are *diawl* and *gwr drwog*. Welsh people like the Hungarians also write as they speak and the sound *w* expresses some kind of vowel like *u*. Concerning the etymology of the word, the dictionary cuts it into two parts as *gwr* which means *husband* and *drwog* which means *wicked*. Another word expressing *devil* follows the general Indo-European word is *Duw*, what means the *devil* is also such a concept here that belongs to the heavenly world. In the culture of Welsh, however, the chief god is a male, therefore it is hard to imagine a wicked husband whose wife does belong to the heavenly world with an equal rank with the male gods and he himself does not. Nevertheless, if we change the etymology and base of the word *gwrdog*, that sounds even closer to the Hungarian word, particularly, if we do not forget that the older version of the Hungarian word was *urdug* and it can also be read in the *Halotti beszéd*²⁵⁸ as *urdung*. The Welsh word then is *gwrdog* and it is not a composed word but it is a derivative of the basic word *gwrđ*, which means *lord*. The suffix is *-og* which changes the meaning of the word: *belonging to*, like from *march* (horse) derives the *marchog* (meaning a man belonging to the horse, i.e. a knight).²⁵⁹ The word *gwrđog* means the man, belonging to the lord i.e. the representative of the noble man. Thus it can be imagined the peasant in Pannonia, what did he mean of the Celtic warrior, the *representative of the Celtic noble man* who took his wife or his cattle away,²⁶⁰ and who went to the battlefield naked, wearing its cape with two small horns at the forehead and having a red beard like a tongue hanging out of his mouth. Such a Celtic warrior of the 3rd century BC can be seen on page 14 of a book making the Celtic culture popular.²⁶¹ The Celtic warrior listening to the word connected to wicked persons could have recorded the corrupted word as expressing devil.

Now let us turn to the Hungarian word *lélek*, which literally means *soul* and *spirit*, the latter in the sense of (*Holy*) *Spirit*. There are a lot of groups of words in the Hungarian language that are based on one or two consonants and the words being formed from the consonants describe a circle of phenomena, concept forming a family. These groups of words are called a cluster of related words, a shrub or a bush of words. If we look at such a shrub of words arranged around the consonant *l* at the first syllable we have a series of meaning concerning life (with vowels of velar sounds, such like *e, i, ö, ü*) or death (with vowels of palatal sounds, such like *a, o, u*). The *h* starting the stem can be regarded as silent consonant,²⁶² however, as we will see later, it always sounds. The following words can be included to this shrub of words:

Él, éled, élet, ellik, lel, leledzik, lehel, lehelet, lélek, lélegzik, lő, öl, ölel, ál, álom, áll, hál, háló, alél, hal, halad, holt, halál, hall, hull, hulla, ül, hül, hült, (hol, alá, el, elé), etc [live, revive, life, bear, find, be in a situation, breath, blow, soul, respire, shut, kill, embrace, false, stand, sleep, net, faint, die, advance, dead, death, hear, fall, corpse, sit, cool down, cold (where, under, away, before), etc.]

Let us supplement the list with the words *hold* [moon], *holnap* [tomorrow] and *hónap* [month] then we really meet concepts belonging to the group of concepts of life and of death. The connection between the *lélegzet* [breath]

²⁵³ Bobula (1982), p.: 51, ill. Zakár (1978), p.: 102.

²⁵⁴ Halloran (1998)

²⁵⁵ Ipolyi (1853), pp.: 104-109. According to him the *ördög* is the incarnation of the concept of death, the deterioration, the wickedness, and of the evil. (p.: 109).

²⁵⁶ See in Table 5 in the Appendix.

²⁵⁷ Meurig (1985)

²⁵⁸ Glatz (1996), p.: 89.

²⁵⁹ There is similar way to form the man on the horse using the same ending. The Hungarian word for the horse is *ló*, and the knight, i.e. the man riding the horse is *lovag*.

²⁶⁰ The Celts have regarded themselves as noble people in a contrary to the people whom they had conquered whom they have regarded as inferior people. See in Berresford Ellis (1994), pp.: 37-49.

²⁶¹ Time Life (1994), p.: 14. See also Cunliffe (1997), p.: 360.

²⁶² See the Basque-English dictionary of Aulestia (1989), where most of the words with vowel in their first sound can also be found under the letter *h*. Similarly Kiss (1999), pp.: 58, 63, does not regard the sounds *h* and *j* as consonant.

and the *lélek* [soul] as well as the *élet* [life] is evident. In a broader sense the following words can also belong to this group: *szél* [wind], *szellő* [breeze], *szellem* [ghost], *szül* [give birth], *szól* [say], *szál* [thread], *száll* [fly]. The words with palatal vowels are negating those with velar vowels. Generally the words expressing closeness contains velar vowels in the Hungarian language, those expressing distance have mainly palatal vowels. This can partly be found also in the English language (e.g. *this – that*). (The dead and the moon are expressed in many languages with the same consonant, e.g. *moon – mort*, or in the Basque language *hil – hol*, and the Moon is generally in a connection with death: it dies once in a month and then rises again after the third day). We can catch here a quite solid logic in the languages representing the belief and the culture independent on the language family or race or geographic area. The importance of this circle of problematic in the Hungarian culture comes out from the shrub of words representing life and death. These words are ancient words, they form a logical group, however, and they do not have explicitly Finno-Ugric origin. It does not mean, that the member of the groups are derived from one or more other languages, it means only, that the origin of the words has been determined erroneously, the model is wrong. However, these words brought us closer to the Hungarian culture as this concept may be present from a much earlier age than the official hypothesis has suggested it.

Let us take one more interesting group of concepts based on the Hungarian stem *áld*. The stem has the English meaning *bless, consecrate*. The derived words are as follows: *áldatlan* [unfortunate, evil], *áldás* [blessing], *áldásos* [blessed, blissful], *áldott* [blessed, good, pregnant], *áldoz* [sacrifice, receive the sacrament], *áldozás* [Holy Communion], *áldozat* [sacrifice, victim], *áldomás* [pledge, toast]. That we can see here is the double meaning of the word according to the English terms. One is connected to the *blessing* and the other one is to the *sacrifice*. What does this mean? It is very simple, if we do not forget the coordinative way of thinking in the Hungarian culture. This word is an ancient word belonging to the deepest level of the language. Its basic meaning is something like the *consecration*, i.e. the man is *giving* from itself to another man or to something else, which is above, or away, but basically is not himself or herself. When the Hungarians offer a sacrifice it does not mean killing, it does not require extinguishing a life. It is something that derives from the scarifying person itself; it is such a donation that does not make damage in another person or animal. The Hungarian has no tradition of human sacrifice at all; even its traces are missing from the Hungarian culture.

There is one more word to be shown and this is the word *manó*. According to one of the version of the official hypothesis concerning the origin of the Hungarians, the name of the Hungarians by which they name now themselves is *Magyar*. This is not a Hungarian word. According to the official hypotheses it is derived from a word of the *Manysi* [Vogul] language,²⁶³ where the ancient Ugric word *manca* means *man*. But the suffix *-er* means the same, although this ending is available in the Saxon languages with the same meaning where it is used even now to name the professionals. In its Indo-Germanic ancestor the word **monus* means also man. The word *manó* [imp] with the meaning of wicked, small man might even derived from there.

2.412 Greek terms of religion

Alamizsna (ελεημοσυνη) [alms], angyal (αγγελος) [angel], anatóma (αναθημα) [anathema], apostol (αποστολος) [apostle], arkangyal (αρχιαγγελος) [archangel].

Bazilika (βασιλικα) [basilica], Biblia (Βιβλος) [Bible].

Ceremónia (ιερομωνια) [ceremony].

Deák (διακος) [clerk], dogma (δογμα) [opinion, dogma].

Evangélium (ευαγγελιο) [good news, gospel], eklézsia (εκκλησια) [church], eretnek (αιρετικος) [heretical].

Fele (φιλος) [friend].

Hierarchia (ιερος, αρχη) [hierarchy].

Kanonok (κανοναζ) [canon], katekizmus (κατηχηση) [catechism], Krisztus (Χριστος) [Christ, keresztség (Χριστος) [christening], keresztény [Christian], katedra (χατισμα, εδρα) [seat], katedrális (καθεδρικοσ) [cathedral], krizma (χριζο) [anoint, chrism], kireeleison (κυριε ελεημοσυνη) [Lord be merciful].

²⁶³ Gulya (1997), p.: 85, and Zsirai (1935), p.: 103.

Liturgia (λειτουργία) [office, liturgy], litánia (λιτανεία) [prayer, litany].

Mise (μαζεμα) [gather, mass], monostor (μοναστηριον) [monastery].

Parókia (παροικία) [sojourning, parish], plébános (παροικία) [parish, vicar], presbiter (πρεσβυτερος) [elder, presbyter], püspök (επισκοπήση) [survey, bishop], paradicsom (παραδεισος) [from Avestan: park, paradise], pünkösöd (πεντηκοστή) [fifties day, Pentecost], páter (πατήρας) [Father].

Sátán (σατανυσ) [from Hebrew: satan = adversary, Satan].

Teológia (Θεολογία) [god's words, theology].

Zsoltár (ψαλμος) [song, psalm], zsolozsma (ψαλλο) [chant], zsinat (συνοδος) [meeting, synod].

2.413 Latin terms of religion

Advent (adventus) [arrival, Advent].

Cella (cella) [room], kereszt (crux) [cross].

Fráter (frater) [Brother].

Káptalan (capitolium) [chapter], káplán (cappellanus) [chaplain], kápolna (cappella) [cappa: cloak, chapel], kálvária (calvairia) [skull, Calvary], kolostor (claustrum) [closed place, cloister], kántor (cantare) [cantor], katakomba (catacumbas) [name of an old cemetery, catacomb].

Mester (magister) [master], misszionárius (mission) [send, missionary], ministráns (minister) servant, ministrant],

Ostya (hostia) [Communion wafer], oltár (altaria) [burnt offering, altar], oltári szentség [altar sacrament], oltárkő [altar-stone],

Patrónus (patronus) [protector of client, patron], pásztor (pastor) [shepherd, pastor], prépost (praepositus) [provost, dean], pogány (paganus) [villager, rustic, pagan], prédikál (praedicare) [proclaim, preach] prédikáció (praedisco) [sermon, preaching], penitencia (paenitentia) [repenting, penitence]

Sekrestye (sacristia) [sacristy], stáció (statio) [station], szent (sanctus) [holy, Saint], fölszentel [ordain], megszentel [consecrate], szentírás [Holy Scripture], szentlélek [Holy Spirit], szentháromság [Holy Trinity], szentegyház [Holy Church], szentek egysége [unity of the saints], szentbeszéd [sermon], szentség (sacrare) [hallow, sacrament], szentségimádás [adoration], szentségtörés [sacrilege], szentségtartó [pix], szenteltvíz [consecrated water].

Templom (templum) [temple], testamentum (testis, testimonium) [will, testament],

2.414 Slavonic terms of religion

Malaszt (milost - kind) [divine grace], vecsernye (vecser – evening) [vespers], barát (brat – brother) [monk], felebarát (filost brat – kind brother) [fellow man].

The word *malaszt* appears first in *Halotti beszéd*²⁶⁴ but with a suffix of velar vowel *milostben*. The Hungarian language has strict harmony of the vowels – a similar law is in the Irish language but it does not relate to the whole word –, and this law consequently appears within this text else. This means, that the characteristic of the vowel in the suffix must follow that of the word, here we have the final stem the suffix *-ben* [in].²⁶⁵ Therefore we can conclude that the vowel *o* in the second stem of the word cannot be *o*, it must be *ö* due to the harmony of vowels.²⁶⁶ The Latin

²⁶⁴ Glatz (1996), p.: 89. According to Götz (1994) (pp.: 532-540) the scribe of the *Halotti Beszéd* could not have spoken Hungarian well. He concludes this as the suffixes and postpositions are written nearly randomly and irregularly. His conclusion is right.

²⁶⁵ Suffix *-ben* has a meaning of *in*.

²⁶⁶ It is also questionable the reading and the Hungarian origin of the word *moger* in the *Gesta of Anonymus* (it is translated to Hungarian as *magyar*, the name used the Hungarians for themselves). If it is a Hungarian word, its reading could have not been as *moger* in the age of Anonymus, it should have been rather *möger*. Anonymus indicated the sound *ö* (in the forms of *eu*, or *ou* see: *Gesta. 31.*), and the sound also appears in the *Halotti beszéd* from the age before Anonymus as *w*. It is interesting to study the probable reading of the Hungarian words written by Latin alphabet of those ages. In the word *Gyula* (recently it is a Christian name, Julius, but that time it was also the title of the chief commander of the army). Anonymus marks the letter beginning the word by an accent on the next *y*, indicating that it is not a simple *g* (*Gýyla*,

alphabet cannot describe the Hungarian sounds properly. Zsirai²⁶⁷ believes that the harmony of vowels was not complete in the age of the conquest, it was not characteristic to the Hungarian language. The question arises: if it was not characteristic to the Hungarian language, then what is the source from where it can be derived and when? This formula cannot be found in any of the neighboring languages even it is not complete or even missing in the other languages supposed to be relatives to the Hungarian language. Moreover, if it was not characteristic to the Hungarian language in that time why is it entire even in this text with the exception of this single word? The harmony of the vowels can also be found in the Turk languages.

Let me highlight two words from the Hungarian term of religion: *Nagyasszony* [Great Woman] and *Boldogasszony* [Happy Woman],²⁶⁸ because many sculptures representing women or womanhood have been found in the strata of the age before and just after the conquest. They belonged evidently to the domestic shrines as ritual artifacts. It comes out from the folk traditions that the Hungarian culture has highly respected the women before the acceptance of the Christianity (Catholicism). Many folk tales attest this finding. The women of the tales are generally wise with power but dominantly they are helpful, good and not wicked, not evil,²⁶⁹ in contrary to the ‘heroines’ of the German tales who are evil, sometimes even eating kids. The next expressions can be found as regular expressions in the Hungarian folk tales that old women are telling to the hero asking her for help: ‘[...] *you are lucky to call me as your grandmother, I help you* [...]’ – in Hungarian: ‘[...] *szerecséd, hogy öreganyádnak szólítottál, segíték* [...]’.²⁷⁰ Her help is generally based on knowledge and not on weapon. Kornél Bakay also discussed the respect of the women and the deeply rooted embedding of the concept of *Nagyasszony* in the Hungarian culture in his work.²⁷¹ Lajos Kálmány Lajos connects this concept to that of the fertility:²⁷² the *boldogasszony ágya* [bead of the Happy Women] is the bead of the women to born a child, and *Nagyboldogasszony* helps the birth-giving women in her creating life.

Forming words in the Basque language is rather logical and in many respects resembles to that in the Hungarian language. The Basque forms most of the words connecting to the concept of family from the stem *em-*,²⁷³ which means *woman*. This stem also has a *female* meaning in the ancient Hungarian language. The mother of Álmos, the head of the conquering Hungarians was *Emese*, who was the symbol of the *foremother*. The word *emse* also means a female animal. There is a woman-centered culture in both societies and the language has conserved it. The culture of the Ugric people is not woman-centered; the man dominates it.

Some of the conclusions concerning the origin of the religious words of the Hungarian language have already been given during the review of the official hypothesis.²⁷⁴ Thus, the traditional Hungarian folk culture had had ancient words and expressions to represent the religious life and this states a well-developed religious life of the Hungarians also at the age of the conquest. This religion was the *ancient belief*, the *belief of the forefathers*, which has been described to be Manichean or even to be an ancient Scythian folk religion by Pap. Let us now consider is it true or not?

Anonymus, 6.), but it is a *gy* [dj]. From this mark it is by all means evident, that *gy* sound was used and spelled in Hungary in the 13th century as well as that Anonymus was familiar with it. Zsirai (1935), p.: 103 regards this word as composed one i.e. *mo-ger* consequently for this word the law of vowel-harmony cannot be applied.

²⁶⁷ Zsirai (1935), p.: 58.

²⁶⁸ Literally the first part of the word *boldog* means *happy*, however according to its semantic, this may not be the original meaning of the word. Scholars studying this expression go back to the Sumerian language and found the word *boudug*, which, however, cannot be found among the Sumerian words. According to Zakar (1973), p.: 49 *bou* means *mother goddess*, the mother of the fertility, *dug* means *holy*, *heroic*. However, non-of these words are recorded by Halloran in his dictionary. Kálmány (1885) believes *Boldogasszony* to be a goddess, but he has studied the meaning of this word in his work only from Christian points of view. According to him *Nagyasszony*, means the mother of Mary (Anne) and *Kisasszony* [Little Woman or Young Lady] means Mary herself. From the folk traditions, however, this solution cannot be read as Kálmány also mentions it in his work. See also in footnote # 239 on page # 63.

²⁶⁹ See e.g. Illyés (1966). The folk tales being processed in the last centuries by scholars, such like Illyés, are, however, mirroring the later conceptions. In the so-called folk tales of Illyés the women are many times ‘wicked witches’. But only the older ones are wicked witches, the young heroines are not. These wicked women are mainly characterised by their ability of doing magic and their ‘wickedness’ is shown by their ruthlessness and cruelty towards their beautiful stepdaughters while acting according to the interest of their ugly daughters. Concerning the tale entitled by *Gyöngyike* [Small Pearl] having been collected by Kálmány in around the town Szeged [Southern Hungary at the Tisa River] Ágnes Kovács thinks that (*Magyar mese és mondavilág*, Vol. III. p. 478): “There are a lot of superstition and beliefs concerning the witches all around the country, but non of our folk tales is connected to them. That, that she wanted to make herself younger by the blood of a young girl remembers us to the bloodsucker deeds of the vampires being in the Slavic folk beliefs. It also appears rarely as motive of the tale (*Csonka pajtás és Sánta pajtás*). Behind this tale we can guess the presence of the trash literature.” In Hungarian: „A boszorkányokról igen sok babona, hiedelem szól országszerte, mesénk azonban egyikhez sem kapcsolódik. Az, hogy, leginkább egy fiatal lány vérével akarja magát megfiatalítani, leginkább a szláv néphitben szereplő vámpírok vérszopó tevékenységére emlékeztet. Nálunk is előfordul ritkán mese-motívumként (*Csonka pajtás és Sánta pajtás*). Emögött a mese mögött a ponyva olvasmányt sejtethetjük?”

²⁷⁰ Illyés (1966), pp.: 390-396

²⁷¹ Bakay (1998)

²⁷² Kálmány (1885), pp.: 324-327.

²⁷³ Aulestia (1989), pp.: 167.

²⁷⁴ See on page # 32.

2.415 The belief of the forefathers.

The oral tradition of every nation keeps something as an inner core from the origin and inheritance of the tribe or nation. They are the so-called creation legends or myths. The linguistic culture condenses all what it believes to know about its own past into the creation legends or heroic songs and which makes it different from the neighboring another culture and which also forms the bases of his world of belief. Lükő writes about the Voguls:

*“We only know from their heroic songs that they have embroidered pictures of the bear on their clothing long time ago.”*²⁷⁵

From Zsirai²⁷⁶ we learn that the heroic songs reporting the bears are those of the Ugric people. However, disregarding the chronicles of the Árpád era we do not know any Hungarian heroic songs. Moreover, there is no creation myth embedded into these chronicles as well, although, the origin of the leaders of the conquest are leading back to the Biblical times and territory.²⁷⁷ They are, however, not creation legends. That is, there are no Hungarian creation legends.²⁷⁸ Lükő gives the following explanation:

*“Lajos Kálmány has compared the Hungarian and the eastern creation legends the first time. Since then the Finnish folklorists have established, that these legends are all of Babylonian, Iranian origin. This statement is also proved by their dualistic nature: setting the good soul against the wicked ones. The corresponding part of the Kalevala does not know this dualism and it seems to be primitive enough, however, the Finnish folklorist find it that of foreign, i.e. Scandinavian origin. It is possible, that the Ural-Altai nations have not had any creation legends as they do not have historical consciousness as well.”*²⁷⁹

The Voguls and the Ostyaks, however, have their creation legends.²⁸⁰ The Finns believe that the Kalevala is their creation legend, but as we see Lükő reported that the Finnish ethnographers reckon it of Scandinavian origin. Komjáthy writes in the Epilog of his book as follows:

*“I have known for a long time (as we had learnt in the school) that our mythology, world of beliefs had been vanished without traces and only fragments had remained from them. Legends, heroic songs, the whole naive ancient culture remembering the bygone days have vanished in the whirl of the far distant centuries.”*²⁸¹

Nevertheless, Komjáthy has written his book, the *Mondák könyve* [The Book of Sagas]. He has created Hungarian sagas in concordance with the ruling ideology: he has cut it from such sources that do not belong to each other and pasted them to form a single story. He writes:

“I have inherited from four sources:

*1. From ethnographic collections, first of all from our folk tales a particular old type of them has kept the constituent parts, motives of the eastern world, the definitively close system of the world of our former habits and beliefs until these days. I refer only to the tale of the Égig érő fa [The Tree Growing to the Sky], which alone has conserved the ‘upper’ world of the legends of belief and the shaman ceremony.”*²⁸² *Simi-*

²⁷⁵ Lükő (1942), p.: 67.

²⁷⁶ Zsirai (1935), p.: 121.

²⁷⁷ See e.g. Ipolyi (1853), pp.: 49, 51.

²⁷⁸ Kálmány (1893) has established it in his work. As he was not able to find Hungarian creation myth he visited foreign area and tried to wring something from there, but without a success.

²⁷⁹ Lükő (1942), p.: 75. Götz (1994) p.: 339 points out analyzing the Menroth story of Kézai in his criticism of Bartha that this is rather a Babylonian pagan story and not a story of Biblical origine. Referring Lenormant he supports the opinion of Lükő that the Godly-Trinity of the Kalevala (*Ukkó, Vejnemöjnen* and *Ilmarinnen*) corresponds to the Sumerian Trinity of *An, Enlil* and *Enki* (p.: 830). In Hungarian: „*A magyar és a keleti teremtésmondákat Kálmány Lajos hasonlította össze először. Azóta a finn folkloristák megállapították, hogy ezek a mondák mind babiloni, iráni eredetűek. Erre vall dualisztikus felfogásuk: a jó és gonosz lélek szembeállítására is. A Kalevala megfelelő része nem ismeri a dualizmust s elég primitívnek látszik, mégis idegen, skandináv eredetűnek tartják a finn folkloristák. Lehet, hogy az urál-altái népeknek valóban nem volt semmiféle teremtésmondájuk, mert időérzékük és történelmi tudatuk sincs*”.

²⁸⁰ Kazár (1982), p.: 224 see his footnote # 168.

²⁸¹ Komjáthy (1955), p.: 387. In Hungarian: „*Magam sokáig úgy tudtam (mi még az iskolában úgy tanultuk), hogy mitológiánk, hitvilágunk nyomtalanul eltűnt, csak töredékek, morzsalékok maradtak belőle. A régmúlt időkről emlékező mondák, hősi énekek, az egész naiv régi kultúra elveszett, messzi-messzi századok forgatagában.*”

²⁸² This idea of Komjáthy is seriously questionable. The Tree growing to the sky (*Égig érő fa*) and its different levels of life as well as the deeds of the heroes living on these levels cannot be connected to the shaman ceremonies. Their relationship of *this world* and the *netherworld*, their equivalence and the ability of the hero to move from one to another or back can be recognised from this tale. It seems to be sure, that Komjáthy has not understood the essence of the tale. In the eastern edge of the Carpathian Basin the Cucuteny culture did represent the *tree of life* as early as in the 7th millennia BP. See e.g. Gimbutas (1982), p.: 171.

larly, the folk tale entitled 'Szépmező Szárnya' [The Wings of Beautiful Field] has conserved valuable elements." [...]

"2. The second main resource was the rich material of the folk poetry and legends of belief of the relative nations first of all those of Finns, Mansis (Voguls) and Khantis (Ostyaks)." [...]

"3. To the inquire in the ancient history, the work of Gyula László entitled: *A honfoglaló magyar nép élete* [Life of the Hungarian Nation of Conquest] gave the greatest aid.[...]"

"4. Arany: *Buda halála*²⁸³ [Death of Buda by Arany²⁸⁴] [...]"²⁸⁵

The *égig érő fa* [the tree growing to the sky] is not only an element of the eastern world of legends but it is also present among the symbols of the Neolithic in the Carpathian Basin. Therefore it is unnecessary to bring it from far away into the Carpathian Basin. The fragment of a pottery seen in Figure 1 shows the Tree of Life with its protector animals and this is an example, which was prepared in the territory of the Cucuteny culture, a derivative to the Bükk culture of the Basin.

The value judgement of Komjáthy can well be seen from these sentences above: the Hungarian religious legends and folk poetry is rather poor with respect to those of the supposed to be relative nations.²⁸⁷ It is particularly so if someone is looking for the 'composite elements of the world of legends of the eastern nation' in it. Thus he creates the Hungarian ones in the following way:

"I publish the material of the folk's poetry at the corresponding places nearly without changes (wedding verses, riddles, *regös* [bard] songs, folk songs, songs of Saint Ivan, etc). The bear-songs are literary trans-composing of the original Khanty (Ostyak) bear-songs. A heroic song of 'Napkirály lakodalma' [The wedding of King Sun] has been conserved by the Rumanian folk poetry; the translation of the Rumanian song is literary transplanted into our book with only a slight changes. The legend of the Flood is the melting of a Hungarian folk tale with a Saga of the Mansi (Vogul). The basis of the Saga on the creation of the world is a creation legend being found in the collection of Mansi (Vogul) folk poetry. [...]"²⁸⁸

Consequently the work of Komjáthy does not represent the Hungarian world of legends, it does represent Vogul, Ostyak, Rumanian or whatever but not Hungarian ones. He uses the legends of origin of Hunor and Magor, i.e. that of the later Hungarian elite compiled by Kézai, Anonymus and Túróczi.

We know basically two legends of origin of the Hungarian people – better said: for their state founder leaders, the people of Árpád. One of them is known from the *Kézai Krónika*²⁸⁹ [Chronicle of Kézai], and his followers, the

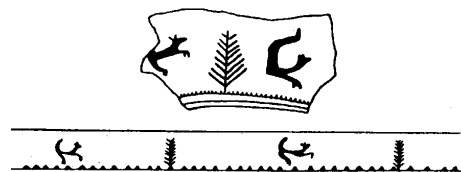


Figure 1 Symbol of the tree of life from Sipintsi, territory of the Cucuteny culture 7th millennia BP.²⁸⁶

²⁸³ This is the ballade of the 19th century Hungarian poet, János Arany.

²⁸⁴ He was the brother of Attila the King of the Huns.

²⁸⁵ Komjáthy (1955), pp.: 387-388. In Hungarian: „Négy forrásból merítettem: 1. Néprajzi gyűjtésből, elsősorban népmeséinkből, amelyeknek egy bizonyos régi típusa napjainkig megőrizte a keleti nép regei világ alkotóelemeit, motívumait, egykori szokás és hitvilágunk bizonyosan zárt rendszerét. Csak az Égig érő fa meséjére utalok, mely egymaga az egész hitregei 'felső világot' és a sámán szertartást megőrizte. Ugyancsak értékes elemeket őrzött meg a 'Szépmező Szárnya' című népmese is. [...] 2. Második fő forrás a rokonnépek, elsősorban a finnek, a manyisi (vogul) és a hanti (osztják) nép gazdag népköltészeti, hitregei anyaga. [...] 3. Östörténetben való tájékozódáshoz László Gyula: *A honfoglaló magyar nép élete c. munkája* nyújtott legnagyobb segítséget.[...] 4. Arany: *Buda halála* [...]”.

²⁸⁶ Gimbutas (1982), p.: 171

²⁸⁷ Unfortunately he is not alone in his view. Gyula László writes in his book (1967), p.: 75: “That our treasure of sagas might have been richer before, we can cite a good example from our Ob-Ugors relatives. They have been wearing the name and coat-of-arms of their kin, the 'tamgas' mainly with the forms of the animals being tattooed on their body”. The Hungarians did not wear such kinds of 'tamgas'. This is rather evidence that the Hungarians did not have the same culture as the Ob-Ugors did and it is not an evidence of that the Hungarian set of sagas should be in harmony with those of the Ugors living near to Ob River close to the Taiga. Moreover, the Polish nobility has produced the 'tamgas' being frequent among them when they were going to bring themselves to the Sarmatian back (see Ascherson (1996), pp.: 238-240.)

²⁸⁸ Komjáthy (1955), p.: 388. In Hungarian: „A népköltési anyagot általában változtatás nélkül közlöm a megfelelő helyeken (lakodalmi rigmusok, találós kérdések, regősénekek, népdalok, szentiváni ének, stb.). A medveénekek eredeti hanti (osztják) medveénekek irodalmi átköltései. A 'Napkirály lakodalma' című hősiéneket a román népköltés őrizte meg, könyvünkben csekély változtatással a román ének fordítása van irodalmilag átülteve. Az özönvíz mondája a magyar népmese és manyisi (vogul) monda összeolvastása. A világ teremtéséről szóló monda alapja - manyisi (vogul) népköltési gyűjteményben megtalálható teremtéslegenda. ...”

²⁸⁹ *Kézai Krónikája*, Book I

other one is known from *Tárh-i Üngürüs*²⁹⁰, which is in harmony with the previous one, but nevertheless, they are different. Both derive the Hungarian people from the figures of the Old Testament and bring Hungarians in a brotherhood with the Huns.²⁹¹ It means, the Hungarian legends of origin are strongly based on the sagas of Babylon – better said on the Old Testament referring the Saga towards the writers of these Chronicles.²⁹² Therefore they cannot be regarded as Hungarian legends of origin. *Kézai Krónika* mentions two conquests; the *Tárh-i Üngürüs* mentions three. Here we understand the arrival of the people of Hunor and Magor as well as their descendents in Pannonia instead of a real conquest. The basis of both sagas is a legend concerning a deer-hunting event, the chasing of a mythical stag, where this event has much more divine meaning. Most importantly, that the deer is a heavenly sign, and its chasing is a divine call: Pannonia is waiting for their return and for their aid as she is in trouble.²⁹³ The people chasing the mythical stags of all the three legends are representatives of equestrian warrior cultures and they exactly correspond to the image of the people of the conquest. As we discussed above, the symbols of this kind of culture are mainly chasing pray animals consequently this is what we can expect in the representations of the folk art.²⁹⁴ This expectation is seemingly supported as Lükő writes:

*“The ‘táltos’ as its name shows has originally been the same as the future telling shaman and has separated from it only later. The Hungarian ‘medicine-men’ and oracle people are fighting against each other in the form of a horse or a bull, such like the shamans in Siberia. These latter ones were wearing decorated by deer antlers as cap; they had had their power in it.”*²⁹⁵

According to Kiszely²⁹⁶ the táltos and the shaman are not identical:

“The táltos is a man of learning, a healing priest, who does not need any epileptic, narcotic, canvas smoked, alcoholic – or produced by the effect of champions – ecstatic state or soul-traveling to do his work.”

Gyula László supports this idea and analyses the origin of the deer in the folk tradition. He notes:

*“[...] our most beautiful traditions connected to the symbol of the ‘male deer’ remained to us in the feasts around the winter solstice and in the magic of the fertility.”*²⁹⁷

He cites the poem of Ferenc Juhász entitled *A szarvassá változott fiú kiátozása a titkok kapujából* [The shouting of the boy having been transformed into a deer in the gate of the secrets] where we can read (by not a literary translation):

“[...] my shaggy big antler would not be able to go into the house,
my entombing antler will not go into your court yard,
my leafed antler is a rattle world-tree,



Figure 2 A deer with shaggy antlers on a clay fragment from the Bükk culture (Csépa) from 8th millennia BP.²⁹⁸

²⁹⁰ Blaskovics (1988)

²⁹¹ The chronicle of Anonymus, the *Gesta* does not give a legends of origin, however, he brings back the ancestry of Álmos to Attila and through Attila to the ‘great Scythian king’ Magog, who was the son of a Jafet. It means he is also a Biblical person.

²⁹² Kézai mentions, that he builds his work on the work of Josephus Flavius, see *Kézai Krónikája*, Book I., 1., 2. §. At the same time Götz refers the work of Sámuel Krausz from 1898, where he points out convincing that not myths from the Old Testament but those of pagan Babylon form the basis of the sagas of origin of Kézai, and they are even in contrast to the Old Testament. See more in Götz (1994), pp.: 335-338. I accept the arguments of Götz.

²⁹³ Grandpierre (1990), pp.: 17-52.

²⁹⁴ Kiszely (1996), pp.: 492-517

²⁹⁵ Lükő (1942), 90. In Hungarian: „A táltos mint neve is mutatja, eredetileg azonos a jövendőmondó sámánnal, csak később különül el tőle. A magyar táltosok, javas emberek ló, vagy bika képében küzdenek egymással, akár csak a szibériai sámánok. Ez utóbbiak szarvasagancsokkal díszített sapkát viseltek, ebben volt az erejük.”

²⁹⁶ Kiszely (1996), p.: 467. In Hungarian: „A táltos tudós, gyógyító pap, akinek a munkájához semmiféle epileptikus, narkotikus, kenderfüstös, alkoholos – vagy gombák hatására előidézett extázisos állapotra, lélekatázásra nincs szükség.”

²⁹⁷ László (1967), p.: 35. In Hungarian: „[...] a ‘fiúszarvas’ jelképéhez fűződő legszebb szokások a téli napforduló körüli ünnepségekben, termékenység-varázslatokban maradtak reánk.”

²⁹⁸ Kalicz (1970), plate # 8.

star is its leaf, Milky Way is its moss, [...]”²⁹⁹

Figure 2 shows a deer with a shaggy antler similar to that referred in the poem. The antlers are unimaginable shaggy, they are not antlers of a living animal; they are symbolic representation of tree of life. This fragment has been obtained from Csépa. It is in the territory of the Bükk culture, in Hungary.



Figure 3 The Lord of the animals (Bee Goddess) on a vase from Boeotian (ancient Greece) from 7th century BC.³⁰⁰

what is a nonsense, an impossibility. Here the female deer with antlers – similarly to that in the poem of Ferenc Juhász – represents the fertility, it is the symbol of the reviving nature and her antler represents the tree of life.

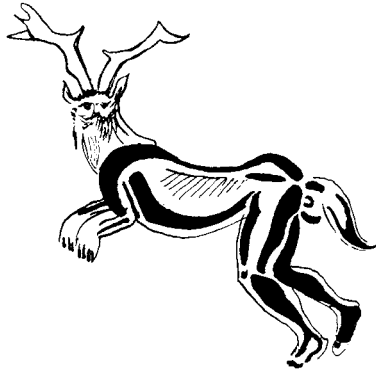


Figure 5 The deer-man from the cave of Three brothers, France, from 15th millennia BP.³⁰²

Gyula László also shows the picture of an ancient Greek vase (Figure 3) where we can see the ‘mother goddess’ surrounded by ‘created animals’ – including bird and fish. This is a relatively late representation of the creative women; here already as a goddess, i.e. she is already a personified element.

László also shows another kind of representation of the creative mother. It is the ‘suckling mother deer’ (see Figure 4), i.e. a female deer, which has huge antlers, represents the fertility, it is the symbol of the reviving nature and her antler represents the tree of life.

Horse with a mask of a deer, demon with antlers, i.e. a human being appeared to be a deer; all they are representations, which go back to the pre-glacier ages (see Figure 5)³⁰³. Consequently, there is no need to get the origin of the tree of life or the deer from the Sumerian world of belief as Götz proposes it referring to László,³⁰⁴ or from anywhere else, e.g. from Asia as many others supposed it.

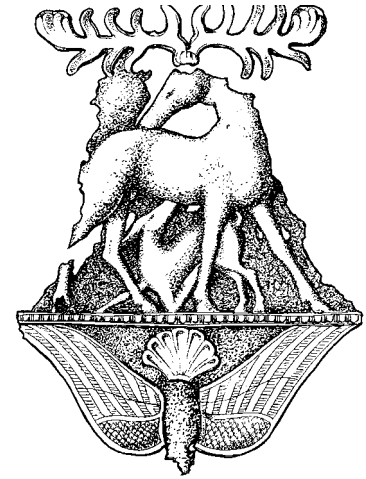


Figure 4 Hind calf on a Scythian work of goldsmith.³⁰¹

As I have already mentioned, the equestrian culture of the steppe expresses itself first of all by representing pray animals, particularly pray birds. A frequent representation is the scene where the eagle or any similar bird is just picking up his ‘victim’. Badinyi-Jós presents these symbols as that of the winter solstice, and interprets the event when the sun-bird just catches the animal being before its collapse as the sun bird lifts up the deer, i.e. Sun-god and takes it back to the heavens.³⁰⁵ However, this symbol can hard be found in the Carpathian Basin. The bird represented in the Car-

pathian Basin is only a general bird. It has no particular character, as this is the case with the birds shown on the Sacred Hungarian Crown pointed out convincingly by Gábor Pap³⁰⁶ The Scythian ‘sun god’ is, however, is the straight

²⁹⁹ László (1967), p.: 35. In Hungarian: „[...] gubancos nagy szarvam nem férne a házadba, temető-agancsom nem fér udvarodba, az én lombos szarvam dübörgő világ-fa, csillag a levele, tejút a mohája, [...]”

³⁰⁰ László (1967), p.: 28, ill. Gimbutas (1982), p.: 183.

³⁰¹ László (1967), p.: 29

³⁰² László (1967), p.: 28.

³⁰³ László (1967), pp.: 28, 38-39, Leakey (1994), p.: 116.

³⁰⁴ Götz (1994), pp.: 831: “In our country recently Gyula László has carried out pioneering researches in this direction. He has pointed out the Mesopotamian origin of many legendary, cosmologic motives, those of tales, which are widespread at Hungarians, and the people of Ural-Altai. (A népvándorlás művészete Magyarországon [The art of the great migration]). Such are: the two hunting brothers and the hind calf with antlers, the tree of life and tree of world (world mountain) the cosmic duel, the ancient great mother goddess (potnia theron), the son of the sun.” See also its parts pp.: 832-837. In Hungarian: „Hazánkban újabban László Gyula végzett úttörő jelentőségű kutatásokat ebben az irányban. Több olyan mesei, mondái, kozmológiai motívumról, amelyek a magyaroknál és az uráli, altáji népeknél széles körben elterjedtek, kimutatta azok mezopotámiai eredetét (A népvándorlás művészete Magyarországon). Ilyenek: a két vadásztestvér és az agancsos szarvasünő, az életfa és a világfa (világhegy), a kozmikus párbaj, az ősi nagy anyaistenő (potnia theron), a nap fia”

³⁰⁵ Badinyi-Jós (1996), pp.: 136-139. He mentions (p.: 295), that the ‘Holy Falcon’ is the bearer of the ‘Holy Spirit’. When we regard it in the sense of symbols, he has certainly right. Badinyi, however, tries to conclude from this much behind this statement, which I do not agree at all. The connection of the bird to the symbol of the soul will be discussed later on (page #75).

³⁰⁶ Pap (1997), p.: 31.

continuation of the ‘sun god’ of the Kurgan (Jamna) culture.³⁰⁷ At the same time we can also learn, that the Hungarian folk art pictures four legged animals only scarcely, and those pictures show nearly exclusively deer. The representation of beast of prey is even more rare (e.g. embroidery of lion on a pattern, which is so much stylized that it is hard to recognize).³⁰⁸ Gyula László has found during his analyzes of the graves of the age at the conquest that representation of animals do not characterize the relics (e.g. plates of the sporrans, which László regards as symbols of the social status of the dead, i.e. coat of arms). They are nearly absent. He writes

*“As we find only one sporrans with plates in the cemetery of a clan, moreover, in the grave of the head of the clan, it is probable, that the sporrans with plates did characterize his rank, dignity – quite like later on its coat of arm. Our observation is even more interesting as accordingly we would expect the drawing of animals on the plates of the sporrans appeared in the coat of arm later on. Though, in vain! With the exception of the single plate of sporrans from Bezdéd the surface of the sporrans are only covered by figures of palmettos. This also shows, that our observation has been right, that the remembering on animal ancestors of the individual kin was not more than an interesting, colorful tale among our people of the conquest.”*³⁰⁹

If indeed there was such a ‘remembering’! László shows a number of animal figures in his book but the sources of these figures were nearly exclusively on steppe areas. He can hardly show similar representations from the inside of the Carpathian Basin. On page 71 he shows the coats of arm of 15 families. With a single exception – that of the family Barsa – all shows the figurine of four legged or winged pray animals. The coats of arm are those of noble families, those of the nobility who have arrived into the Carpathian Basin as people of the conquest and who were all member of the army of Árpád. We can also see the ‘tamgas’ of the Ob-Ugrics on the same pages that showed their where to belonging.³¹⁰ We can also read at Ascherson that these ‘tamgas’ showed the Sarmatian ancestries of the Polish nobility.³¹¹ I have also the reader reminded that the Polish people are living on the former Swiderian area where their ‘tamgas’ have also been found. This is the area from where Gyula László derives the Ob-Ugrics as well.³¹²

About the pray birds we can read from Lükő:

“The pray birds appear only rarely in our folk poetry. They are not in a connection with the ancient totems even then. In the age of the conquest that was the Turul bird making Emese the mother of Almos the leader

³⁰⁷ Gimbutas (1991), p.: 400. The sun is the life-giving symbol of the Indo-Europeans, who is after all the god of the year, a male. The young sun is the spring, the victorious sun is the summer and the elderly sun is the autumn. On the other hand the sun in the culture of the Old Europe is the symbol of the rebirth and therefore it is female.

³⁰⁸ László (1967) p.: 74 shows the reconstructed wall painting with lion of the chapel in Esztergom and notes: *“In the marks both of the Hungarian and the Mansi-Khanty (Vogul-Ostyak) clans only those animals appear that can be found on the same territory where the clan has been developed. For that very reason the lions cause racking the brain which do not live and have never lived on the ancient home of the Hungarians. Nevertheless the lion appears even among the badges of the kings of dynasty Árpád. This decorates the crystal sphere of the sceptre of the coronation, which has been carved from mountain crystal on the land of Egypt in the middle of the 10th century. Lion can be found on the wall painting of the kingly chapel in Esztergom of King Béla III, and it appears in the coat of arm of our kings in the turn of the 12th-13th centuries.”* In Hungarian: *„Mind a magyar, mind pedig a manyisi-chanti (vogul-osztják) nemzetségelekben csupa olyan állat található, amely él azon a területen, ahol a nemzetségek kialakultak. Éppen ezért okoznak fejtörést az oroszánok, amelyek nem élnek és nem is éltek a magyarság őshazáinak területén. Márpedig az oroszán éppen az Árpád-házi királyaink jelvényei közt jelenik meg. Ez díszíti a koronázási jogar kristálygömbjét is, amelyet a X. század közepe táján faragtak hegyikristályból Egyiptom földjén. Oroszlán található III. Béla esztergomi királyi kápolnájának falfestményén, s megjelenik a XII.-XIII- század fordulóján királyaink címerében is”* Dümmerth (1977) p.: 368 comments that this kind of representation of the lion is related to the symbolics of the rulers and it did appear first time here. Its image facsimile in Aragon is from a much later age and is more primitive. Earlier Pippin has also used the lion, the symbol of David. Badinyi-Jós also refers this lion as a Sumerian-Parthian symbol and he tries to justify the relation of the nation of Árpád to the Sumerian culture in this way (see e.g. Badinyi (1996), p.: 292). Nevertheless, the symbol can be interpreted through the funeral ceremony of the Egyptian pharaohs: Osiris (the dead pharaoh) crosses the water of life (Milky Way) and is heads toward the constellation of Lion (see: [Robert Bauval and Graham Hancock: The Keeper of Genesis](#), Mandarin, 1997, pp.: 80, 82-83, 196). Kiszely (1996) on p.: 579 also shows the lion of the wall-painting of Esztergom, but he highlights only the tulip on the end of the sacrament which is similar to a tree of life, but it is hard to see.

³⁰⁹ László (1967), pp.: 126-127. In Hungarian: *„Mivel egy-egy nagycsaládi temetőben csak egy-egy lemezes tarsolyt találunk, méghozzá a nagycsalád fejének sírjában, feltehető, hogy a lemezes tarsoly jelezte rangját, méltóságát – akárcsak később a címere. Ez a megfigyelésünk annál érdekesebb, mert ezek szerint a tarsolylemezeken a később címereken megjelenő állatok rajzát várhatnók. Am hiába! Az egyetlen bezdédi tarsolylemez kivéve csupa palmettás mustra borítja a tarsolyok felületét. Ez is azt mutatja: helyes volt az a megfigyelésünk, hogy honfoglalóinknál legfeljebb mint érdekes, színes mese járta az egyes nemzetségek állat-őséről való emlékezés.”*

³¹⁰ László (1967), p.: 127

³¹¹ Ascherson (1996), p.: 239.

³¹² László (1974), pp.: 230, László (1967), pp.: 84-85.

*pregnant, if even in her dream. The Asian nomadic nations have all derived their most outstanding rulers direct from the totem animal of the tribe – from the soul of their establishing ancestor.”*³¹³

We can again conclude from this that the totems are not part of the Hungarian world of the folk beliefs, they rather characterize the people of the conquest, or better said their elite only. This may also mean that the people of the conquest and the Hungarian people were not from the same stock particularly with respect to their culture and they were only partially overlapped. Concerning the embroidery of the Hungarians and the so-called relative nations Lükő writes:

*“On the embroidery and on the birch-bark utensils of the Finno-Ugric nations the picture of the deer appears in a geometric style.” [...] “Such kind of animals occurs also on our corn-bins, but relatively rarely.”*³¹⁴

This again warns that the Hungarian culture is not really a relative to those of the so-called relative nations. Hence is so funny the ‘creative art’ of Komjáthy, when he forcedly pushes completely alien elements into the world of our folk tales and sagas. The highly positive role of the third – and generally the smallest – son is very characteristic to our folk tales. We can read many times, that the boys start to go to fulfill a given task and they meet a fox or a horse or some other animal. They are talking animals; that is they are animals with soul, but concerning their behavior, e.g. it is not the pray character of the fox is important, but its fitness, consciousness or handiness is dominating the events. This characterization is strongly visible in the folk tale of *Róka meg a farkas a lakodalomban* [The fox and the wolf in the wedding],³¹⁵ The two animals both represent human characters; they behave as humans. These animals can frequently change their body (*bukát vetett és ... -vá/vé alakult*) [he rolled forward and ... became to be ...],³¹⁶ which rather relates to the idea that these ‘animals’ are really souls or spirits in the form of animal who stands beside the hero or against them in the case of the unsuccessful brothers. Anyway, these animals are not ugly, wicked, and blood shedders but they are rather justice makers, righteous, educative.³¹⁷ Even not in the case when they transform the man into a rock who despise the animal or does not share his food with them.³¹⁸ According to Burányi:

*“The appearance as animal is only a way of the expression. In the symbol of the animal the personality, the ‘me’ is the incarnation and the expression of the properties of the personality during the history, in all ages and on the language of the expressing tools of all arts. These animals together with their helping or restricting roles are the incarnations of our conscious and instinct worlds from the ancient myths up to our days radiating the life adventures of the nearly perfect space-time unity and permanency in an organic connection with our real environment.”*³¹⁹

The animal symbols in the Hungarian culture can therefore not be understood, as would be totems; they are rather symbols of soul. The belief of the forefathers was that of soul and its symbols appear in the Hungarian folk art from the age of the conquest up to our days. Let us discover the symbols of life and soul in the Hungarian folk art.

2.416 The soul and its symbols.

³¹³ Lükő (1942), p.: 78. In Hungarian: „Ragadozó madarak csak ritkán jelennek meg népköltészetünkben. S akkor sincsenek kapcsolatban az ősi totemekkel. A honfoglalás korában még a turul madár ejtette teherbe Emesét, Álmos vezér anyját, ha álmában is. Az ázsiai nomád népek mind így származtatták legkiválóbb uralkodóikat közvetlenül a törzs totem állatjától – alapító ősenek lelkétől.”

³¹⁴ Lükő (1942), p.: 103. In Hungarian: „A finnugor népek himzésein és nyírfakéreg edényein geometrikus stílusban jelenik meg a szarvas kép.” [...] “A mi szuszékjainkon szintén előfordulnak ilyenféle állatalakok, de viszonylag ritkán.”

³¹⁵ Kovács (1994), p.: 128, the tale of Kata Szücs.

³¹⁶ See e.g. *Zöld szakállú király* [The green bearded King] in Kovács (1994), pp.: 241-246, where e.g. the daughter of the king transfers into a bumble-bee, then the prince transfers her into a golden ring at the same time himself is transferred to be a bird. In the tale of *Rózsakirályfi* [Prince of Rose] (*Ibid* pp.: 246-256) this formula can be listen many times, e.g. p.: 248. Moreover, in the tale of *Szóló szőlő, mosolygó alma, csengő barack* [Telling grape, smiling apple, clanging apricot] (*Ibid* pp.: 92-96) the wicked soul transformed the prince into a pig

³¹⁷ Magyar (1995) writes on the Hungarian ancient religion on page # 19: „... but, in the same manner what is beautiful and good and noble are also useful; thus they have known that their destiny i.e. their price or their punishment depend first of all from their own good or wicked, furthermore from their clever or erroneous deeds as the benefit of the clever deeds and the damage of the erroneous ones should naturally be occurred since the decree of the eternal law of the Great God, i.e. the Nature is always perfect that means rightful and unchangeable, impressionable”. In Hungarian: „... de ugyanígy minden, ami szép, nemes és jó: az hasznos is, tudták tehát hogy sorsuk, azaz jutalmuk, vagy büntetésük elsősorban is saját jó vagy rossz, továbbá okos vagy téves tetteitől függ, mert az okos tettek haszna, a tévesek kára is természetesen be kell következzen, mivel a Nagy Isten, azaz a Természet örök Törvénye rendelkezése mindig tökéletes, azaz igazságos és megmásíthatatlan, nem befolyásolható”

³¹⁸ Kovács (1994), pp.: 224-228. Here he transforms the heartless, ready not to help prince into a rock but not into a pig.

³¹⁹ Burányi (1999), p.: 48. In Hungarian: „Az állatokkal való megjelenési mód csak kifejezési forma. Az állatszimbólum a személyiség, az ‘én’, az egyéniség tulajdonságainak a megtestesítője és kifejezője a történelem folyamán, valamennyi korban és valamennyi művészeti ág kifejezési eszközei nyelvén. Tudatos és ösztönviláguk megtestesítői ezek az állatok, segítő, vagy gátló szerepükkel együtt, az ősi mítoszoktól napjainkig, egy szinte tökéletes idő-tér egység és állandóság élelményét árasztva, szerves kapcsolatban mégis valós környezetünkkel.”

Soul is a highly important element in the Hungarian culture.³²⁰ Ipolyi, as I have mentioned above, regarded the religion of the ancient Hungarians as a religion of the *natural elements*.³²¹ Again Ipolyi mentions the Hindu religion referring to the purest form of the ancient religions. In his introduction he writes:

„The Sastas as the oldest religious books written on ancient Sanskrit language know it yet so knowing the only ancient monotheism, the only one chief being, the ekhum-eshat or ek-isha = ancestral being from whom the holy elements of the nature depend and rise immediately under the names and concepts of Brahma, Visnu, Siva the creating, maintaining and destroying natural forces into personification.”³²²

This *ancient being* and the *soul* can be regarded as equal. Lükő holds the opinion about the personification of the elements of the soul:

“Only the abstract thinking Indo-Germanic people have personified the ‘elements’, the wind, the fire, the water and the earth (soil). In our country they are symbols only of one unknown: those of the soul. The soul did interest the Hungarian men and their Ural-Altai relatives always in its primitive reality detached from the body in the moment of death.”³²³

I have to take the attention of the reader to the comparison, as the difference shown above will be important in the followings: the elements of the soul are supernatural personalities in the Indo-European way of thinking, i.e. they are *gods* represented by human personality signs!³²⁴ The same can be found in the Sumerian culture, but not in the Hungarian. According to the concepts of the Hungarian culture the soul is only staying within the man. It goes away from the person with his death. According to the belief souls of the deceased can also return. In this case the soul can be damaging, dangerous to the living persons, as it does not find its place on this world. The usual way to prevent this event to take measures of some special actions, e.g. to stand wooden headboard, or cloth a piece of wood with the dressings of the deceased in the belief, the soul will recognize itself and calms down.³²⁵ The soul has no classification; basically it is neither good nor wicked. The dualistic view that basically characterizes the religious concepts of both the Indo-European and Semitic cultures is really missing here. Consequently the place, where the soul is leaving after death – as it is leaving but is not being annihilated – does not have any value expressed as judgement. It means there are neither heaven for the good souls nor hell for the wicked ones. There are two worlds, the other world, or netherworld what is the place of the soul of the deceased and this world where the souls are being in bodies forming the humans. Moreover – as I will see later on – the distance from the two worlds is only that of the space.

In this sense the Hungarian concepts are similar to those of many natural people, e.g. those of the Australian aborigines. According to their belief the soul can be appeared anywhere on the world. So, the rocks, or group of rocks are frequently regarded to be holy places as according to their belief the ‘soul is living within them’. It is generally soul, and not the soul of a particular person. Accordingly, the role of soul can be compared to that of the gods in another societies and cultures, but without the personifications and similarities to human behaviors that are characteristically important in both of the Indo-European, the Semitic and also in the Sumerian worlds of beliefs. It is important to note that the Sumerian world of belief belongs to this latter group and it is dissimilar to the Hungarian one.

From this point of view it is very interesting the tale of the *Mindent látó királylány* [*The All-seeing Princess*] already mentioned above.³²⁶ It has a lot of variations in the set of the Hungarian folk tales.³²⁷

The princess who has the capability to see everything all over the world is going to be married and seeks a husband. The condition for the boy in order to get the girl as his woman is that he must be hidden from her eyes in such a way that she will not be able to find him. There are three trials and if the trials are all unsuccessful the candidate will be decapitated. There are already ninety-nine heads picked on sticks when the pig boy hit the road to catch the hand of the princess. On his way to the princess he finds a couple of living creatures in devastating state and he helps them without an expected reward, moreover, even giving his own work or food to them. In this particular case he

320 See on page # 66 in the connection of the shrub of words based on letter *l*.

321 See on page # 61.

322 Ipolyi (1853), p.: 44. In Hungarian: „Így tudják még az ősz sanskrit nyelven írt Sasták, mint legrégebb vallási könyveik, egyedül az ősi monotheizmust, csak egy fő lényt az ekhum-eshat vagy ek-isha = az ősz lényt ismerve kitől a szent természetelemek, s a máris Brahma, Visnu, Siva nevek és képzetek alatt personificatióra emelkedő teremő, megtartó és rontó természetereők függenek.”

323 Lükő (1942), p.: 30. In Hungarian: „Az ‘elemeket’: a szelet, tüzet, vizet, földet csak az elvont gondolkozású indogermán népek személyesítették meg. Nálunk az elemek mindig egy ismeretlen: a lélek szimbóluma csupán. A magyar embert és urál-altáji rokonait a lélek mindig a maga primitív valóságában érdekelte, elszakadva testétől, a halál pillanatában.”

324 Berresford Ellis (1994), pp.: 119, 123, Guerber (1920), pp.: 3-6, ill. Gimbutas (1991), p.: 400.

³²⁵ Lükő (1942), p.: 33.

³²⁶ See on page # 61.

³²⁷ Kovács (1994), pp.: 102, it is *Zöld Péter* in the collection of Gál Istvánné. The story shown here is from the collection of *Világszép Népmesék* [World's most beautiful folk tales], pp.: 104-110.

helped an eagle, a fish and finally a bush of roses. All of them have promised him that they might be on his aid sometimes and somewhere, but they did not define the place or the time.

In the first day the fish helped taking him on the bottom of the *Tisza* [Tisa] River, but the princess found him immediately. Next day the eagle brought him behind the Sun but again the princess found him straight. On the third day, as the last trial the rose helps him saying ‘*Jump into my bush*’ and the rose has transformed him to be a piece of flower. When the princess comes to find the pig boy, she takes the flower and picks it over her heart and with the pig boy close to her heart she is not able to find him. Now, we have to turn straight to the text of the tale as it sounds:

*“The princess stands to the porch and is looking at the sun: he is not there, looking to the water: he is not there, looking into the stone, he is not there, looking into the tree, and he is not there.”*³²⁸

Following of the enquiry of his father, she repeats by words the same. Thus, it is not hard to recognize here the elements of the soul, but the plant comes on the place of the air. The closing words of the tale are as follow:

“But, my dearest heart, the pig boy was also not idle, jumped out of the rose on the bosom of the princess and all at once he flung his arms around her, kissed her:

- At least my heart, my beautiful sweetheart! You are mine and I am yours!

*- ‘Wow, my soul given pig boy!’ – told the old king – you had won my daughter and half of my kingdom!”*³²⁹

In the Hungarian text the expression of *my dearest heart* sounds *lelkem*, literally that means *my soul*. There is no proper English expression, which corresponds to the first words of the last sentences. Originally we can read *lélekadta*, which has a literal meaning: *one given by soul*. Thus, we can now recognize without doubt that the essence of the tale is soul – naturally in its relationship to the love. The final words of the boy: ‘*te az enyém, én a tied*’ [you are mine and I am yours] occurs very frequently as the closing formulae of the Hungarian tales and suggest a strong coordinating way of thinking. We can it particularly accept it if we discover the word used for the wife in the Hungarian language, which is *feleség* [halfness], expressing in advance that the wife is equal to the husband as she forms the half of a pair, they are equivalent in the marriage. It is worth to compare also the words expressing the husband, which is *férj* in the Hungarian language and has similar meaning to that of the wife: part of the unity. The English word has a meaning *owner*; i.e. he has the woman as part of his property. As a consequence of the subordinative way of thinking the women belongs to the property of the husband in the English culture – and in most of the Indo-European or Semitic cultures, but not in the Hungarian. Here they are partners.

In the creation legends, however, the subordinating way of thinking is dominant: there is one person, from whom his creatures depend, who determines the good and the wicked, who is then judging and punishing. In the world of sagas created by Komjáthy this person is *Arany Atyácska* [Golden Father], who is an element personifying the Sun, no doubt. He has cut a willow twig, has flick a rock, and the rock has immediately transformed into ‘*Ludvérc*’.³³⁰ The *Ludvérc* annoys *Arany Atyácska*, by the time, in order to ‘*get her lost*’ ‘*he has risen the silver sluice of the gurgle brook before his place, and let the water down to earth for seven days and seven nights*’.³³¹ Here it is not difficult to recognize the flood story of Gilgames, where in the same manner, the sluices have been broken to cause the flood and not by a ‘*forty days long*’ rain results it as it is discussed in the Bible.³³²

In the Hungarian tales the good deeds are not created or achieved by threats and punishments, but with positive examples and instructions, thus the men doing good things receive aids from another ones! The case of the man who has come close to the princess as a piece of rose over her heart and has therefore been invisible proves this statement. This event radiates strongly cooperative mentality, whilst the legends of creation and destruction reverse subordinative one. If a story with such a morality was able to remain in the collective memory of the Hungarian peoples then nothing offers a reason why a creation story could have been vanished from the memory, which have much more important consequences to be told than this tale has.

³²⁸ *Világszép Népmesék*, p.: 109. In Hungarian: „*A királykisasszony kiáll a tornáczra, tekint a napba: nincs, tekint a vízbe: nincs, tekint a kőbe: nincs, tekint a fába: nincs.*”

³²⁹ *Világszép Népmesék*, p.: 110. In Hungarian: „*De lelkem, a kondás se volt rest, kiugrik a királykisasszony kebeléből a rózsából, s nagy hirtelen megölelte, megcsókolta: - No, szívem, szép szerelmem! Te az enyém, én a tied! - Ejha, lélekadta kondása! - mondta az öreg király - Megnyerted a lányom s fele királyságom!*”

³³⁰ Komjáthy (1955), p.: 15. The word *ludvérc* means a human like phenomenon responsible for nightmares. A semitransparent ghostly being with glittering edges represents it.

³³¹ Komjáthy (1955), p.: 16

³³² From the flood see in more details on page # 206.

The question can arise with a good reason if there had been any Hungarian legends of creation at all? The cooperative way of thinking does not require such kind of legends. Therefore the creation legends of the Ugric people are completely alien to the Hungarians mentality. The Hungarian way of thinking and mentality is related to the soul and to the relation of soul and men to each other, which – as we have already been able to see in this study a couple of times – does not carry either subordination or superiority. The importance of the soul also permeates the Hungarian intellectual life and it is being expressed in the artistic compositions, or in the folk tales. Thus, the soul of a person existed formerly or generally, as soul around the world, around us may appear in the form either of a fox, wind or a lake. This is the dominating feature of the Hungarian way of thinking. This is a rational mentality still rich and deep in its intellectuality.

Thus it is increasingly clear Lükő, when he writes:³³⁴

“The symbolic of the folk art and poetry have all universal meaning, their most ancient meanings, however, are definitely religious in their nature.”

The archaeological finds of the oldest cultures completely support Lükő’s opinion. It is adequate to cite the works of Gimbutas who has processed the relics of Old European cultures and has proven without doubt their religious nature. First of all the religious respect of the fertility radiates through these relics. The symbols of the fertility are the sun, water, and some kinds of animals such as the snake and bee. In the anthropomorphic appearance of these symbols are the female sculptures dominant otherwise which have already been present among the relics from the Upper Paleolithic e.g. they have characterized also the Magdalenian culture in South Europe (from 32nd to 25th millennia BP). Similar female sculptures carved from stone or baked from clay have also been appeared parallel with the modern man in the Carpathian Basin.³³⁵ In Moravia at Dolni Veštonice the people of the Gravettian culture have however these women torsos baked from clay (Figure 6), i.e. sculptures without face, which were ritually broken: the sculptures have been exploded upon a strong hit.³³⁶ To be able to do it the baking process has been conducted to form a lot of stresses in the sculptures, which indicates a highly conscious intellectual level of this population, also capable to produce potter. As they have not produced potter, this is an indication only that they did not need it. However, these sculptures together with those being carved from stone without a human face can not be regarded as figurines of goddesses; they were only the symbol of the fertility representing it by the female body and by its most important parts in this respect: the huge feeding female breasts.

The soul appears in a lot of symbolic forms in the Hungarian world of belief, both in the picturesque art and in the poetry. Until the soul is existing within the human it is in *this world*, however, after death it goes to the *otherworld*. The *otherworld* is, however, on the same level of existence as *this world*, they are not in a subordinating relationship. The *otherworld* of the Celts (i.e. the *netherworld*) is the place of the rebirth after death and the two worlds are in cyclic consecutive connections, neither of them is subordinated to the other. In the world of belief of the another Indo-European cultures the *otherworld* is subordinated to *this world*, there is no rebirth there; this is the place of the eternal leaving. The way of thinking is subordinating there. Similarly, the way of thinking is subordinating among the people of the so-called relative nations, where the *otherworld* has two sites. One above the surface is the heaven and it is for the good souls. The other one, under the earth surface is the hell and it is for the wicked ones. This kind of division of the *otherworld* is completely missing from the Hungarian culture. The hero of the tale can come to the *otherworld* both upstairs, e.g. through the chimney, or underneath, through wells or under the roots of a tree, which may be the tree of life. He is also able to come back – and he or she used to come back – to this world.

Lükő has expressed his opinion about symbols of soul:

“The primitive nations have also recognized that the human is breathing while being in life, therefore they have equated the power being active within the human i.e. the soul with the air getting on move with the breath. [...] In Siberia primitive nations live even today, the sons of which take a sniff from the breath of the other one as a sign of friendship. After having swapped their soul in this way they have come in kinship



Figure 6 Baked clay figurine from Dolni Veštonice.³³³

³³³ Rudgley (1999), p.: 153. Dolni Vestonice is at Moravia, in the 25th millennia BP when the figurine was prepared it was part of the Szeleta culture.

³³⁴ Lükő (1942), p.: 15. In Hungarian: „A népművészet és népköltészet szimbólumai mind egyetemes jelentésűek, legősbibb jelentésük azonban minden bizonnyal vallásos természetű.”

³³⁵ Gáboriné (1980), pp.: 165, 212, 244

³³⁶ Rudgley (1999), p.: 153, and Ryan (1998), p.: 151.

therefore they have nothing to fear from each other – otherwise they are looking each other as enemies.”

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The symbols connected to the breathing are the so-called swastikas, which can already been observed in the representations of the East Balkan from the 14th century BC.³³⁹ We can also see such kinds of representations, e.g. on relics of Bylani (Morava) from the 1st century BC. They are all available on our today’s decorative art.

On the other hand, if we compare the religious motives of the Carpathian Basin to those of Western Europe then again we can conclude according to the words of Lükő:

“The primitive symbolic has left hard to find traces at the West-European nations. Probably, their system of symbols has not been as rich as our one and as that of the eastern nations. The Bible and the folk tales from the East have also kept the symbols of the western nations in life for a long time but they were not able to prevent them dying out by getting them more and more powerless, and colorless. Nothing has testified better than the symbol of the bird and the flower in the German and French languages going to dusk as a ‘scientific’ term, linguistic determinants of the sexual life (vögeln, fleurt). How much more universal consequently also more poetical and cleaner did remain very same words as symbols in our language: virágzó hajadon [blooming maiden], tűzről pattant menyecske [bride sprung from fire], or in an opposite meaning, hamvában holt [inert, ritually: dead in its ashes], hervadt [withered], szárnya-szegett [with edged wings]. The notions of life and soul are dominating in the attributes in their own primitive willingness, and they come out also in these image-ries: él, mint hal a vízben [he/she is living as fish in the water]; tátog, mint a partra vetett hal [open and close the moth as a fish washed ashore]. The ancient symbols of soul have not become obscene expressions in our language.”³⁴¹

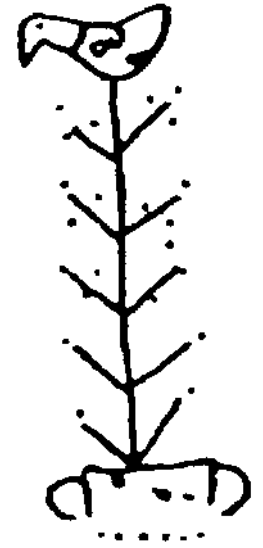


Figure 7 Tree of life with bird.³³⁸



Figure 8 Moving the soul into the body.³⁴⁰

Different cultures have presented the elements being regarded as symbols of soul in different forms. As I have already mentioned, the Indo-European cultures have personified and named them as persons. The symbols of soul have not received names in the Hungarian culture they have not become persons, their representation also does not make human forms. Soul is the power, which gets the material into motion and the two together makes the dead material to be living.³⁴² The incarnation of the air and consequently the symbol of the airy soul is the bird. We meet the bird many times in the decorative folk art, but they appear always together and combined with the plants. The most frequently represented plant elements are the flower, the leaf and the tree, as we can see in Figure 7, where a bird is sitting on the top of the tree of life. This is a representation from Nógrád, prepared in 1919. Lükő writes in his book:

³³⁷ Lükő (1942), p.: 17. In Hungarian: „A primitív népek is észrevették, hogy az ember csak addig lélegzik, amíg él, azért a lélegzettel, a lélegzetkor megmozduló levegővel, széllel azonosították az emberben működő erőt, a lelket. ... Szibériában még ma is élnek olyan primitív népek, melynek fiai barátság jeléül egyet szippantanak a másik leheletéből. Miután így kicserélték lelküket, rokonságba kerültek egymással, s nincs mit tartaniuk egymástól, - különben ellenségnek tekintik egymást.”

³³⁸ Kiszely (1996), p.: 510.

³³⁹ Gimbutas (1982), pp.: 89-90.

³⁴⁰ Varga (1998), p.: 118

³⁴¹ Lükő (1942), p.: 16. In Hungarian: „A nyugateurópai népeknél alig maradt nyoma a primitív szimbolikának. Az ő jelképrendszerük valószínűleg sohasem volt olyan gazdag, mint a miénk és a keleti népeké. A Biblia és a keleti eredetű népmesék sokáig életben tartották a nyugati népek szimbólumait is, de meg nem akadályozhatták, hogy mind erőtlenebbé, színtelenebbé válva ki ne pusztuljanak. Mi sem bizonyítja ezt jobban, minthogy a német és a francia nyelvben a madár, illetve a virág szimbóluma a szexuális élet ‘tudományos’ terminusává, nyelvi meghatározásává szürkült (vögeln, fleurt). Mennyivel egyetemesebb, tehát költőibb és tisztább jelképek maradtak a mi nyelvünkön ugyanezek a szavak: virágzó hajadon, tűzről pattant menyecske, vagy ellenkező értelemben hamvában holt, hervadt, szárnya-szegett. Az élet és a lélek képzetei uralkodnak ezekben a jelzökben a maguk primitív közvetlenségében, s ezek jelentkeznek az ilyenféle hasonlatokban is: él, mint hal a vízben; tátog, mint a partra vetett hal. Az ősi lélek-szimbólumokból a mi nyelvünkben nem lett obscén kifejezés.”

³⁴² Magyar (1995), p.: 20.

*"In our folk art the bird can be seen rarely in the form of independent decoration. It stands regularly among flowers, trees." [...] "the bird sits either on the top of a tree, in another case holds a spray in its beak" [...] "The species of the bird can be recognized rarely. In that cases the picture shows either a pigeon, a hen, a cock, a duck, a peacock or a swan."*³⁴³

When the bird *holds* the spray in his beak, it does not hold it; the bird rather *breathes* the spray out its beak. The spray itself then grows different flowers and leaves. Thus the bird accepted as the symbol of soul³⁴⁴ creates the floral elements, it creates but does not pick up, does not hold them. The symbol brakes through highly brutal from a 'scratched silver cutter' (see Figure 8), prepared in around 1870 and it has been characterized by Varga as symbol of 'branch and bird'.³⁴⁵ A pair is just having sex on the picture while a 'bird' over them 'breath' out through its beak a spray containing also a tulip. Parallel, one of the tail-feathers, which is similar to that of a peacock just touches the body of the man. This picture expresses without doubt the belief that the soul mows into the baby to be born in the woman's body during the act of the impregnation.³⁴⁶ It is undeniable here again that the bird and the flower, as the tree in the tale of *Mindent látó királylány* [The All-seeing Princess] are equally symbols of soul and are not tribal totems.

Figure 9 shows a decoration of furniture where the symbolic is impressive. This symbol is very frequent in the Hungarian pictorial art. The central element is a bird breathing out through her open beak a very complicated series of plants. The plant has grown consecutively different flowers that are symbols of the seed of life. A chain of different flowers attached to the same branch is very frequently present in the pictorial representation of Hungarian folk art.

The picture has a golden background reminding us the Sun, *i.e.* the light, or fire. Three of the four ancient elements can evidently be found in this representation, *i.e.* the air, the fire and the earth. The bird is the soul itself so life is originated from her breathes in the form of a plant. Its shape and form is the same as that of the bird in Figure 8. The plant represents the *tree of life* in its reality, and the symbol of life can be found in this form even in the most ancient representations of the Linear Band Ceramic culture of Old Europe.

Concerning the swan we can read from Lükő:

*"The swan is also a popular symbol of the Finno-Ugric and Turkish-Tatarian nations. The spirit of the Ob River ran away in a form of an old swan of the Ob River when the Russian priests have burnt his picture idol."*³⁴⁸

This idea unambiguously shows the relationship (symbolic identity) of the spirit (soul) vs. bird. Moreover, it also means that the swan has been known not only for the Hungarians but also for the Ugric people at the Ob River. I will return to this statement later when we will discuss the origin of this word.³⁴⁹ Anyway, the swan is nearly completely missing in the Hungarian folk art, or better told, it can be seen only recently, but not before. It has not the role at the Hungarians that it has at the Ugric people at Ob River and at the Turkish-Tatarian nations. Again we have difference between the Hungarian culture and that of the so-called relative nations.

The representation of the birds at the Ugric nations is quite frequent and general. Lükő writes:



Figure 9 Bird breathing out plant with different flowers.³⁴⁷

³⁴³ Lükő (1942), p.: 78. In Hungarian: „Népművészetünkben a madár ritkán látható önálló díszítőanyag formájában. Rendszerint virágok, fák között áll.” ... „vagy fa tetején ül a madár, máskor meg virágos ágat tart csőrében” ... „A madár fajtája ritkán ismerhető fel. Ilyenkor galambot, tyúkot, kakast, rucát, pávát, vagy hattyút ábrázol a kép.”

³⁴⁴ Lükő (1942), p.: 62

³⁴⁵ Varga (1993a), p.: 118.

³⁴⁶ The Australian aboriginal people mean it very similarly. See Cowan (1997), pp.: 44-45.

³⁴⁷ Domanovszky (1985), title page.

³⁴⁸ Lükő (1942), p.: 77. In Hungarian: „Kedvelt szimbóluma finnugor és török-tatár népeknek a hattyú is. Az Ob folyó szelleme, az Ob-i öreg hattyú képében menekült el, mikor az orosz papok megégették bálványképét.”

³⁴⁹ See on page # 136.

“The embroider pattern with water flow can be found on the female clothing of our relatives from the districts of the Ob and Volga Rivers on the wristband of the coat or of the linen shirt, in rarer case on its lower part. In our country the original pattern remained on the sleeve of the shirts only in some of the villages in Somogy district (in Buzsák and in its neighborhood) but already without birds.”³⁵⁰

The question arises again: was a bird on the previous patterns at all? Because this make again a definite difference between the embroidering art of the Hungarian people and that of the people from the districts of Ob and Volga Rivers. We can read further differences from Lükő:

“The decorations of the clothing of the Voguls and the Ostyaks were composed mainly from pictures of birds.”³⁵¹

This means again, that the patterns composed from non-bird motives i.e. those of plants and four legs animals are much more rear. I have already mentioned that the bear appears on these decorations.

“The Cheremises have kept the birds only as rear examples on one or two patterns with water flow.” [...] “In our country the birds included into triangles are hard to recognize. The narrower decoration framing the broad pattern with water flow, the mesterke [the small master] has kept however its ancient picture of a bird until the latest time on our embroideries, as well.” [...] “At the Cheremises only its name keeps the memory of the former pattern. The narrower embroidering framing the bigger patterns are called kek which means bird on the Kosmodjenskaya district.”³⁵²

Here it is worthy to take attention to the joint presence of the two symbols of soul (air and water). The Cheremis people are living in a close contact to Turkish nations and their folk songs are also pentatonic such like those of the Hungarian and nearly all of the Turkish nations. Thus the Cheremises and the Hungarians are both different in this sense from the so-called relative nations, again.³⁵³ The closer relationship of the Hungarians with respect to the Cheremises in this manner again highlights the much greater distance between the Hungarians and their so-called closest relatives, the Ugors.

In the folk poetry we also find the bird as a symbol many times. Next there is a poem where we can meet another symbols representing death like the yellow color. The bird and death are here connected, as the soul is flying away in the case of death and the body turns to be yellow. The song is a lamentation of a lover.

“I buy three yellow shawls When I tie up [it] I will be yellow I will be yellow, like death I will fly away like the bird”	„Három sárga kendőt veszek, Ha felkötöm sárga leszek, Sárga leszek, mint a halál, Elrepülök, mint a halál”
---	---

Püspökladány – collected by Dorogi M.³⁵⁴

The next song also refers the bird as the symbol of soul, but in connection to heavenly, i.e. to divine personalities:

“And there are three beautiful birds on the sky - The first beautiful birds is whose head is golden Even it would be Saint Peter the apostle	„S ahol az égen három, szép madár. Az első szép madár, az kinek a feje aranyos, Még az is úgy volna szent Péter apostol.
Get up Moon, do not go inside Illuminate the heaven in the height So you should go into Jerusalem.”	Keej föl hold, ne menj be. Világosítsad magos mennyországot, Úgy menny Jeruzsálembe.”

³⁵⁰ Lükő (1942), p.: 68. In Hungarian: „A vízfolyásos-madaras himzőmustrát obmelléki és volgamelléki rokonaink női ruházatán, a vászonon, vagy kabát kézelőjén, ritkábban alsó szélén találjuk meg. Nálunk csak néhány Somogy-megyei községben (Buzsákon és szomszédságában) maradt meg az ing ujján az eredeti mustra, de már madarak nélkül.”

³⁵¹ Lükő (1942), p.: 67. In Hungarian: „A vogulok és osztjások ruha-díszítményei legnagyobbbrészt szintén madárképekből álltak.”

³⁵² Lükő (1942), p.: 67. In Hungarian: „A cseremiszek csak mutatóba őrizték meg a madarakat egy-két vízfolyásos mustrán” ... “Nálunk is alig ismerhetők fel a háromszögbe foglalt madarak. A széles vízfolyásos mustrát szegélyező keskenyebb díszítmény, a mesterke azonban a legutóbbi időkig megőrizte ősi madárképeit a mi himzéseinken is.” ... “A cseremiszeknél viszont ennek is csak neve őrzi egykori mustrájának emlékét. A nagyobb mustrákat szegélyező keskeny himzéseket általában kek-kek, madárnak nevezik a Kosmogjenszkaja területben.”

³⁵³ See in chapter 2.42, from page # 87.

³⁵⁴ Lükő (1942), p.: 61.

The second beautiful bird whose feather is velvety
Even it would be our lord, Lord God
Get of Moon, do not go inside

Második szép madár, az kinek az tolla toll-bársos.
Még az is úgy volna mi urunk Úr Isten.
Keej föl hold, ne menny be...

The third beautiful bird, whose tail is of high order
Even it would be Saint Michael the arch angle
Get up Moon, do not go inside

Harmadik szép madár, az kinek az farka főrendes
Még az is úgy volna szent Mihály arkangyal
Keej föl hold, ne menny be....

Búcsú, Vas County – collected by György Sebestyén.³⁵⁵

The *bee* is also a symbol of the air (soul). This symbol appears rather frequently in the Neolithic cultures of the Carpathian Basin and it is hard not to feel the cultic symbol of the fertility in it.³⁵⁶ Formerly the bee is equal to the *cicada* of the Scythians. Later on it was also present at the Celts and in the historical ages at the Huns,³⁵⁷ as well as it was also a cultic symbol of the Meroving kings (the honey meant the wisdom and the bee was their most holy animal).³⁵⁸ Gimbutas regards the bee as a goddess as shown in Figure 3.³⁵⁹

The next ancient element and that of the soul is the earth. The earth and the plants are in an inseparable unity. As I have shown above the spray coming out of the beak of the bird is the symbol of the vegetal life, thus the soul mediated by the plant. Therefore in the unity of the bird and the plant the symbolism shows us the moment when soul is transplanted, transmitted from the *otherworld* to *this world*. The earth is the symbol and the medium of the continuously recovering form of life. The earth is the mother.

In our folk art the representation of plant elements is the absolute dominant. There are a couple of explanation for this phenomenon, including the big clean up at the age when the Catholic transformation has been performed,³⁶⁰ to that also Lükő is pointing in his following thoughts:

“The pictures of the birds themselves are turning into pictures of plants partly in the Middle Age, partly in the 19th century. On the Székely embroideries keeping the style of the Middle Age there is no bird there are only flowers in geometric style. The Church has chased all pagan elements, thus the pictures of the birds, which are representing the soul of the deceased and have erotic relations. This was the way that the picture of the bird has remained until the age of the reformation. On the reformed area the pictures of the birds have not been chased any more, and they soon turned to be the distinguishing mark of the Protestants at the same manner as the wooden grave-posts and wooden headboards did. Now they should be perished from the embroidering and the cemetery of the Catholics, only in the land of the Matyos remained some of them.”³⁶¹

Nevertheless, this is not completely so as the pictures of the plants are ancient symbols both in the folk art and in the Carpathian Basin that is the home of the Hungarians. On the 240 pages of a work dealing with the folk art of the recent age there are only a dozen pictures from the 1,700 where we cannot see plant.³⁶² According to Gyula László the reason of this dominance might have been the influence of the Islam on the Hungarian folk art, as the Islam denies the representation of the beings with soul.³⁶³ If it is so, the question arise, when and where did the Hungarian culture meet the Islam? Naturally we must disregard the 150 years from 1541 when part of Hungary had been under Turkish occupation, i.e. Islamic rule. The people of Árpád might have met the Islam if they have spent longer time south of the Caucasus, but at the already settled people whose folk art is dominated by the plant it is highly dubious.

In the Hungarian folk art – as is taught in our schools – the poems, the songs generally start with a natural picturesque followed by closing ideas relating to some kinds of human relationships. According to the school material, the two parts of the songs or poems have no definite relationship to each other. We could see above, however, that

³⁵⁵ Lükő (1942), p.: 66.

³⁵⁶ Gimbutas (1982), pp.: 110, 184, Gimbutas (1991), p.: 247, Kalicz (1970), photographs 10 and 19.

³⁵⁷ László (1974), p.: 185.

³⁵⁸ Gardner (1996), p.: 171.

³⁵⁹ Gimbutas (1982), p.: 183.

³⁶⁰ I refer to this on page # 27.

³⁶¹ Lükő (1942), p.: 142. In Hungarian: „Maguk a madárképek is virágképekké alakultak át, részben már a középkorban, részben csak a XIX. században. A középkori stílusokat őriző székely hímzéseken nincs madár, csak geometrikusan stilizált virágok. Az egyház minden pogány emléket üldözött, tehát a halottak lelkét jelképező és erotikus vonatkozású madárképeket is. Így maradt fenn a madárkép is a reformáció koráig. A református vidékeken nem üldözték tovább a madárképeket, s így azok hamarosan a reformátusok megkülönböztető jegyévé váltak, éppen úgy, mint a temetői fejfák és a kopjafák. Most már aztán pusztulniuk kellett a katolikusok hímzéseiről illetve temetőiből, csak a matyóknál maradt közülük valami.”

³⁶² Viski (1928)

³⁶³ László (1967), p.: 133.

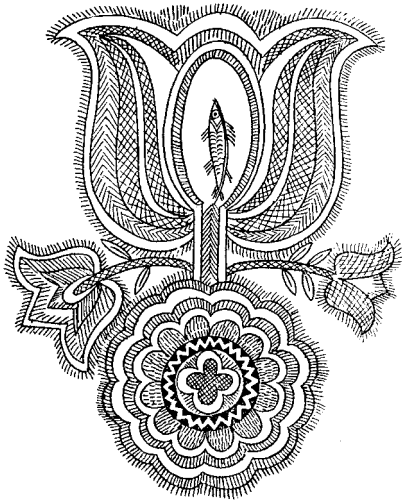


Figure 10 Tulip with a fish in the central part of it.³⁶⁴

the natural picturesque and the essence of the poem or song have similar meaning, they are relatives in their expressions, they tell us the same notion. They use different symbols, however, they are different but equivalent approaches of the same idea. It is a form of different representation of the same thing. This is more valid with respect to the plant symbols in the Hungarian folk art.

The so-called *tulip* as symbol rises high among the other plants and flowers. When we go backwards in the time and investigate this symbol, we can see that the form of a real tulip can be found in our representing folk art only in the last couple of centuries, before that this decoration can be recognized as some kind of flower with chalice. It comes out also frequently in the earlier representations that the seed in the middle part of the 'tulip' is not a petal, but it is something else, e.g. a fish,³⁶⁵ as it is shown in Figure 10. In another case it is a heart,³⁶⁶ or a seed of the plum.³⁶⁷

According to Lükő

"... the most ancient motive of our folk art is the tulip".³⁶⁸

According to Kiszely the origin of the tulip is in Asia (Tien Shan), where it is a native flower, and this flower had been unknown in Europe until the 18th century when it was arrived by the transmission of the Turks. Figure 11 shows a couple of rep-



Figure 12 The women with Triton-shell from the Cretan culture, 5th millennia BP.³⁷⁰

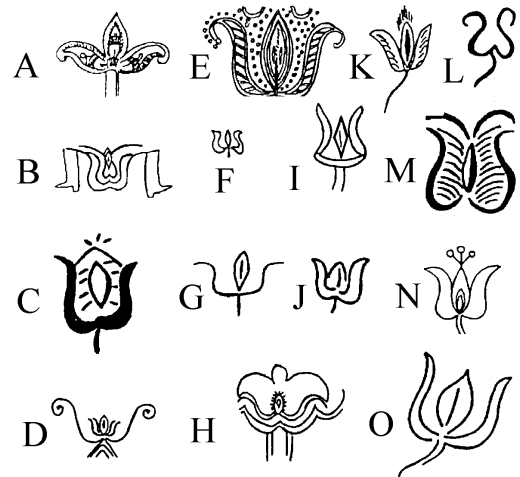


Figure 11 Tulip motives in the Hungarian folk art.³⁶⁹

resentations of the tulip taken from Kiszely using the collection of Mr. Hoppál. The variation of the form and particularly the central part of the representations clearly show that the tulip is not a real flower, it is only a sophisticated symbol, symbol of the fertility of the woman (see particularly figure B, which is an insert from a carved beating wood).

On the bases of the earlier representations symbol of the tulip is related to the horn of the bull, which is used to symbolize the gods in the Egyptian culture. There are much more other representations from the ancient times where the horns of the bull cover the Sun, or even the tree of life.³⁷¹ They all are the

³⁶⁴ Lükő (1942), p.: 47

³⁶⁵ Lükő (1942), p.: 47. The artist represents the inner seed of the flower as the symbol of the water, which is the fish – and also as the fertilising sperm. Two other tulips are growing out from the stem of the main tulip, which is grown out from the symbol of the Sun. This symbol represents the force of life being above all.

³⁶⁶ Kiszely (1996), p.: 586.

³⁶⁷ Lükő (1942), p.199: Picture 107 is a tulip with a seed of plum in its middle and with the Sun on its top. It is pastry roller plate from Debrecen.

³⁶⁸ Lükő (1942), p.: 143. In Hungarian: „népművészetünk legősibb virágmotívuma a tulipán”

³⁶⁹ Based on Kiszely (1986), p.: 587 from the collection of Mihály Hoppál.

³⁷⁰ Gimbutas (1982), p.: 85

³⁷¹ Diószegi (1973), pp.: 11-12, 21 presenting the tree of life notes, that there are the Sun, the Moon and the stars among its branches and they are connected to soul. The tree of world remembers in many senses to the evergreen Igrdasyf of the Nordic myths. Connecting the three worlds, but the tree of life does not grow into the underworld. The tree of world of Diószegi can much more represent as tree of life in the Hungarian culture.

symbol of life and are widely known back to the Neolithic Age. Gimbutas³⁷² shows a similar symbolic form from a lower stratum of the Cretan culture (see in Figure 12).

Lükő writes that the folklorists have already proven that the tulip-forming symbol is really not this flower, its name is *bud of rose*. Thus it is in all cases connected to the birth of a new life and then we ought not to wonder on its central part forming a seed of plum arousing highly erotic feelings.³⁷³

The same symbol can also be found as God Baal in the form of a bull with a sun between his horns (as a Sumerian star *dingir*),³⁷⁵ but also as Hathor in Egyptian representations (see in Figure 13).³⁷⁶

Gimbutas has shown an interesting anatomic comparison of this symbol to the woman body in her last book.³⁷⁷ If the reproducing organs of the woman are projected on the body (ovary, womb and genitalia) a very similar form to that of the symbols of tulip is formed, or, moreover to the head of a bull (see in Figure 14). This kind of relationship is fantastic but not improbable.

The third ancient element is the water. On the embroideries the water appears figuratively and it is frequently called *kigyós* [one with snake].³⁷⁹ Sometimes the waving pattern grows leaves and flowers, which is again evidently symbol of life or soul as it is seen in Figure 9 as the hidden fourth element. One of the frequent representations of the cultures in Carpathian Basin at the Neolithic is the snake, which is described by Gimbutas as goddess representing the cycling nature of life,³⁸⁰ and she immediately connected it to the bird-goddess. Both are ruling over waters and these symbols generally appear on potters holding water. The flowing water (rivers) is also symbolized by waving lines in the representations. It is no doubt; the potters have heads of birds and contain complicated line system on their outer surface as written decoration remembering to the writings of the later ages. The female character of these potters cannot be denied at all. Lükő writes in concerning the symbols of the water:

*“The water is a concrete symbol of soul as the living person consumes and discharges water, the dead person does not. The spring-water rushing up from the stones, the waterfall or the roaming sea catches and fascinates even the modern man, well even the ancient ones, who did not know the laws of the physics and geology and considered the natural phenomena as straight activity of the strength of mind.”*³⁸¹

Myself, as a ‘modern man’ who has spent years with the photography of the ‘water’ both on the surface of the earth and underneath, i.e. in caves, I can support the opinion of Lükő. On the edges of Asia and Africa there are a lot of places holding the name *holy* as they



Figure 13 Hathor³⁷⁴

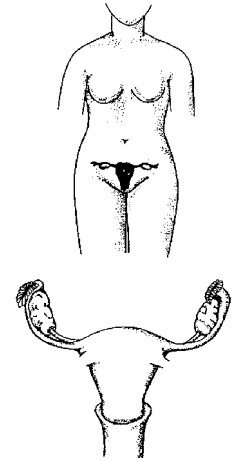


Figure 14 The tulip and the horn of the bull according to Gimbutas.³⁷⁸



Figure 15 The snake as a goddess according to Gimbutas.³⁸²

³⁷² Gimbutas (1982), p.: 85.

³⁷³ Varga (1993a), p.: 111

³⁷⁴ Budge (1989), p.: 291

³⁷⁵ Varga (1993a), p.: 116.

³⁷⁶ Wallis Budge (1981), p.: 291.

³⁷⁷ Gimbutas (1991), p.: 245.

³⁷⁸ Gimbutas (1991), p.: 391

³⁷⁹ Nevertheless, Lükő does not understand the snake symbol. He writes on p.: 49: *“The decoration with snake can only be explained on the water pots by intelligent, natural, reason. The water-snake namely catches the frogs from the well therefore the water in the well will be cleaner, healthier when a water-snake is dwelling in it.”* In Hungarian: *„A kigyós diszitmények közül egyedül a vízesedényeké magyarázható természetesen, értelmes okokkal. A vízisíkló ugyanis kifogja a kútból a békákat, tehát a kút vize tisztább, egészségesebb, ha kigyó tanyázik benne.”*

³⁸⁰ Gimbutas (1982), pp.: 112-150.

³⁸¹ Lükő (1942), p.: 42. In Hungarian: *„A víz konkrét szimbóluma a léleknek, mert az élő ember vizet vesz magához és bocsát ki magából, a halott nem. A kövek közül előtörő forrásvíz, a vízesés vagy a háborgó tenger a modern embert is megfogja és lenyűgözi, hát még a régieket, akik nem ismerték a fizika és a geológia törvényeit, s titokzatos lelki erők közvetlen működésének tulajdonították a természeti jelenségeket.”*

³⁸² Gimbutas (1982), p.: 146

have permanent water flows, water springs, which can be regarded as heavenly wonders on these arid areas. The springs in the Celtic culture have also been regarded, as being originated from the gods.³⁸³ The Arabic name of Jerusalem is *al-Quds*,³⁸⁴ which also means *holy place* as a consequence of its permanent spring in an arid environment. Similarly, *On* became holy in Egypt, due to its water spring³⁸⁵ It also holds the holiness in its name, and which holiness the priesthood has also utilized to improve their finance very well – in the form of consecrated water. The form of the fish, as the symbol of life in water means much more: it reminds to the female genitalia (see drawn figures on the Greek vase in Figure 3³⁸⁶). Figure 15 shows the Snake-Goddess – as Gimbutas declared it. The snake is also a representative of the water.

The Celts hold their water flows as being divine and as the names of rivers, lakes appear in their personal name in a dominant way the tribal leaders originated themselves from waters, mainly from rivers. Outstanding mythical role of the waters can also be found in the Nordic world of religion, as we read in their mythology:

“As the tree Yggdrasil was ever green, its leaves had never withering it served as pasture-ground not only for Odin’s goat Heidrun which supplied the heavenly mead, the drink of the gods, but also for the stags Dain, Dvalin, Duneyr, and Durathor from whose horns honey-dew dropped down upon the earth and furnished the water for all the rivers of the gods.”³⁸⁷

The names of the four stags resemble the name of the four rivers on the Russian Plane running to the south through the steppe, i.e.: *Don*, *Doniets*, *Dnieper* and *Dniester* (or even *Drina* and *Danube* may also be recognized). Thus, the rivers such like *Danube*, *Don* and *Rhine* are creating goddesses in the religious world of the Celts,³⁸⁸ and at the same time also the name of the main and secondary rivers on their territory, including the Carpathian Basin.

In the Hungarian world of sagas and legends, however, the water is the symbol of soul and, as I have mentioned above it is neither god, nor goddess. Besides it is also the symbol of the love. It does mean different things when it is written ‘frozen in’, or has another meaning when it sounds ‘swells’ and again does it mean different when the water is ‘muddy’. Nevertheless, any of its meaning is discovered, it comes out that referring to water in the Hungarian world of belief never means totem, the water has no totemistic meaning, particularly not to forbid the spelling of its name.³⁸⁹ We can analyze any consequences and meaning, the water does not have a totemistic meaning in the Hungarian culture and world of belief. Nothing forbids its pronunciation; there is no such a command. I cite again Lükő:

“What is the reason that the Tisa has frozen in
Has my lovely rose left me alone?
I will now get known why she angry to me is
She knows that she find more beautiful one than me
(Aranyosszék – Jankó J.)³⁹⁰

Mi az oka, hogy a Tisza befagyott,
Az én kedves rózsám engem elhagyott?
Most tudom meg, hogy mért haragszik ő rám:
Azt tudja, hogy szebbet talál nálamnál.

The frozen water means here a cooling love, a frozen love. In the next poem the water does not appears in a meaning of loving partner, but it is a symbol of soul, that of the loving mother:³⁹¹

³⁸³ Berresford Ellis (1994), p.: 134.

³⁸⁴ Osman (1992), p.: 132.

³⁸⁵ Osman (1992), p.: 129. The words *Sion* or *Zion* can also be originated from it.

³⁸⁶ See on page # 73.

³⁸⁷ Guerber (1992), p.: 13.

³⁸⁸ Berresford Ellis (1994), p.: 118.

³⁸⁹ Rédei the head of Institute of Finno-Ugric Language in Vienna mentioned it along an interview recorded by G. Daniss (1998): “*And it should be added that not only words with Turkish origin are in the Finno-Ugric languages but there are also four-five millennia old Indo-European incoming words. There are nearly hundred of them. There is even such a basic word among them, as the water – however, our ancestors obviously knew the water; it should not be taken over from anybody. Nevertheless, the water was important, how to say a holy thing. And the ancient people were not going to name a holy thing, but rather circumscribe it. Or, – as it is in the case of the water– they adopted the word of another language to name this thing. They believed that in case they speak to it on a foreign language the spirits do not understand what they are telling therefore they cannot cause damage them.*” (In Hungarian: „*És mindehhez hozzá kell tennünk, hogy nemcsak török, hanem négy-ötezer esztendősi indoeurópai jövevényszavak is vannak a finnugorban. Majdnem száz. Még olyan alapszó is akad köztük, mint a víz – pedig magát a vizet nyilvánvalóan ismerték eleink, azt senkitől sem kellett ‘átvenniük’. Csakhogy a víz fontos, mondhatni szent dolog volt. És egy szent dolgot a régi emberek igyekeztek nem megnevezni, hanem csak körülírni. Vagy – mint a víz esetében is – az illető dologra átvették egy másik nyelv szavát. Azt gondolván, hogy ha idegen nyelven szólnak róla, a szellemek nem értik meg, mit mondanak, emélfogva nem is árthatnak nekik.”). But he was wrong. The water is regarded as Finno-Ugric word from the most ancient age (Altaian). This paragraph is characteristic to the representative of the official hypothesis how they are going to push the Hungarian culture, language and people down even by constructing such transparent impossibilities, falsehoods.*

³⁹⁰ Lükő (1942), p.: 39.

³⁹¹ Lükő (1942), p.: 40.

“I am orphaned; I do not have supporter
I even mourn the water [...]

Árva vagyok, nincs gyámolom,
Még a vizet is gyászolom [...]

The fourth ancient element is the fire. It has also a couple of appearing forms. The fire, the spark, but also the stars on the sky belong to each other in this sense: they all represent soul – naturally from different aspect than those of the water, air or earth. As an example, this can well be recognized in the following folk song:

“Would I be an oak tree in the forest
If someone would make a fire from me
As the oak tree burns by blue flame without smoke
My orphan heart is never without sorrow.”

„De szeretnék tőgyfa lenni erdőben,
Ha valaki tüzet rakna belőlem,
Mer a tőgyfa kék lánggal ég füst nélkül,
Árva szívem soha sincs bánat nélkül”

Püspökladány – M. Dorogi.³⁹²

The fire without smoke refers to the soul of the singer. The fire and life correspond to each other. ‘*Tüzet viszek, nem látjátok!*’ [‘I bring fire, you do not see it!’] sounds in another song. The Bible also mentions ‘living’ and ‘dead’ coal.³⁹³ The living coal is the glowing charcoal. The same can be state from the stars e.g.:

“My sun, my son, my shiny sun
My star has become dim,
Let you shine once more clearly
Do not shine always dimmed.”

„Napom, napom, fényes napom,
Homályba borult csillagom,
Süss még egyszer világosan,
Ne süss mindig homályosan.”

Gyergyó-Csomafalva – A. Molnár.³⁹⁴

According to the popular belief, everyone has his own star on the sky, which is the representative of his or her soul. When a star is falling from the sky then it is said: someone’s star has fallen, i.e. someone has died. There is an interesting form of the fire in the Hungarian folk traditions, which represent already a qualified soul, and this is the *lidérc* [incubus]. The soul being returned or appeared in the form of a roaming light is neither good nor wicked in itself; however, he ‘wears away’ his spouse even only by his coming home.³⁹⁵ This is neither punishment, nor killing; i.e. it is again not a kind of ruling over the other one whom has remained in this world. It is dissimilarly to that one characterizing the thinking of the Indo-Europeans, who looks a returning soul as doing a penance because of the former sins. The Hungarian concept of the incubus is the expression of a communal feeling, of laws of the communion, in one word of the moral. Similarly the picture of the incubus is also known at the Chuvash people and appears as a fire snake which is however not identical with the dragon of the Persians³⁹⁶

Finally let us summarize the symbols of soul with a picture, which contains all the elements discussed above. It is shown in Figure 16 representing the back of a mirror derived from Transdanubia and prepared in the 19th century. The circular form, its golden basic color remind us the Sun, the mermaid represents the water, the plants shooting from her hands represent the earth and the bird on the top of the picture means the air. In order to eliminate any doubt about the symbol of the bird, it breathes out a new plant indicating the way of creation of living beings. She creates life.

The elements shown on this mirror did not become members of a personified ‘family’; the Hungarian culture has not personified them. The personal characters mentioned above serve to identify them according to their role in the life using the name of other cultures where these elements are personified. Some of them have male role, another ones have female to establish new life or to support existing one. Their role can be recognized in the clearest form in the old Egyptian belief. Later on the system of concepts appeared in the philosophy of



Figure 16 Symbolic elements of the soul on a mirror from Transdanubia³⁹⁷

³⁹² Lükő (1942), p.: 29 cites it

³⁹³ *Living coal*: 3Mozes 16:12, 18:14, 140:11, Isaiah 6:6, Rome 12:20; *dead coal*: Job 14:21.

³⁹⁴ Lükő (1942), p.: 37.

³⁹⁵ Lükő (1942), p.: 31. I mentioned here the male form, but it does not depend on the gender, it can well be reversed. The Hungarian language and the culture do not differentiate the genders as much, as is evident in the Indo-European languages and cultures.

³⁹⁶ Lükő (1942), pp.: 31-32.

³⁹⁷ Dömötör (1981), color photographs

Plato, and even later in the Gnostic doctrines. The role of the *mother* in the Christian religion has already been excluded, the soul remained only as a subordinate member of the Holy Trinity, and she is the Holy Spirit.

The symbols of soul, the ancient elements of life can, however, be very frequently found in the pictorial representations of Hungarian folk art, as well as they also have important position in the symbolic of our folk songs, tales, legends and sagas. The creation stops at creation of life; it does not go further to create a universe in the Hungarian world of belief.

2.42 Structuring the space: pictures, sculptures and buildings

The symbolism of the folk-art has very profound senses. It is impossible to present it in its totality; it cannot be the aim of this work. The symbolic shown above served to indicate the difference in the way of thinking of the Hungarian people with respect to those in their environment as well as particularly to those believed to be the closest relatives of them. We can continue to show the particularities of this way of thinking using the wider environment of the living space.

The symbolism does not stand in itself and alone; it needs space and time. In this section we investigate how the Hungarians utilize and apply the frame of the space; that of the time will be shown in the next section.

The object and its frame determine the space where the symbols appear. The position and the distribution of the signs, the objects, the utilities of the everyday life in the space, their ability to fill the available space are also characteristic to the mentality, the way of thinking of those people who use them. Viewing and handling the space are parts of a culture and they are rather characteristic parts of it. I am going to analyze the assembly of a couple of things here. The first one is how the people present the space in the picturesque folk art? I mean here the decoration of the surface (plane or curved) of the potters, utensils, furniture, buildings etc. The other item of viewing the space is how the people are living a given culture, arranging their farther environment in the space? Here I mean the arrangement of the elements of the living places, homes, working places, buildings, their grouping etc. that all keep something from the view of the space of a given culture. I strongly believe that Lükő is right in his writing:

*“The space is without boundary, the time is timeless for the Hungarian man and there is a reason of the Hungarian picture and song only within the frame of them.”*³⁹⁸

We meet the hidden elements of Hungarian world of religion also in the Hungarian view of the space. The Hungarian way of thinking does not accept a creator of the world as the world is thought to be eternal. It divides the space into two fields. The first is the so-called *this world* where people are living, i.e. where soul is existing within a human body. The second field is the *otherworld*, where the soul leaves after death of the person, and which is the home of souls. In this sense the Hungarian view corresponds to the ancient Celts,³⁹⁹ however, the Celtic way of thinking differ basically. That means, it is not only the soul that goes into the other-world in the Celtic conception, but it is the whole personality, the *man itself* is moving to the *otherworld* at the moment of death as he comes to the life again there at the same time. It was such a strong belief at the Celts that they were ready to lend money to the dying person in the hope they will get it back on the *otherworld* later on, when they both will be there.⁴⁰⁰ In the Hungarian world of beliefs there is a way to return from the *otherworld* without a death there. There is also a return in the Celtic culture from the *otherworld*, but by a rebirth into *this world*, consecutively with a death in the *otherworld*. It is not so in the Nordic cultures, to leave into the *Valhala* is a permanent action; there is no return from there.⁴⁰¹ The ancient Hungarians have also believed that when a man with more noble way of behaviors and thinking dies that is the time to take a mare to the horse to be able to get a foal with finer behavior. The reason is that the soul of the noble man could be transferred into the newborn horse resulting in a foal with fire.⁴⁰²

Filling out the space in the western culture is characterized by mirrored symmetry, which is essential in the western societies. We find the warrior in the grave with his sword at his left side, as according to their belief, the position of the *otherworld* is mirror-symmetric to *this world*. This belief is also visible on the pictures. The decorations are nearly exclusively mirrored symmetric there. At the same time, however, there is not such kind of symmetry at the Hungarian representations. Filling the space is generally without symmetry, or if there is a seemingly mirror symmetry, we can find a lot of elements, small details there which brake the symmetry. Figure 17 shows a recent ex-

³⁹⁸ Lükő (1942), p.: 292. In Hungarian: „A magyar ember számára a tér határtalan, az idő időtlen, s a magyar képnek és nótának csak ezek keretében van értelme.”

³⁹⁹ Berresford Ellis (1994), pp.: 137, 168-176.

⁴⁰⁰ Berresford Ellis (1994), p.: 176.

⁴⁰¹ Guerber (1920), p.: 19, although there is a relation in the rite to the Celts, see Berresford Ellis (1994), p.: 139.

⁴⁰² Lükő (1942), p.: 32.

This kind of destruction of the mirror symmetry is a peculiar way of viewing – and it is unintelligible and unacceptable for the European thinking. That is:

*“The asymmetric composition has therefore transcendent, religious root and the Hungarian view of space receives a form in it. This world and otherworld are not arbitrary names of the empire of livings and dead, but – according to the Hungarian and Ural-Altai way of thinking – they are exact spatial determination of them.”*⁴⁰⁹

As they are spatial determinations, therefore they have no value expressing qualities. The *otherworld* is not a category of quality; even less does it express a judgement by value. The fact that one of them is on a higher place, another one is on a lower one in the picture does not mean values of quality it means only distance:

*“The Hungarian artist pushed the close thing below the horizons; the distant things drew on to the sky.”*⁴¹⁰

The two worlds are separated by the waving water-flow mentioned above. Such a water-flow is seen on the mirror shown in Figure 8 where the bird breathing out the soul is on the upper part, i.e. in the distance, or in the *otherworld*, however, the human pair below is in *this world*.

The *otherworld* and *this world* are in an equivalent, in a coordinated relationship in the Hungarian way of thinking. It is possible to come back from the *otherworld* and that means some kinds of rebirth to *this world*. There is no return from the *otherworld* called also *netherworld* in the Nordic world of myths.⁴¹¹ To go to the netherworld is an eternal leaving from *this world* according to the Nordic mythology and it is not only happens with the soul, as the whole person is leaving then. This is why they give all his weaponry and a lot of utilities with him into the grave but



Figure 20 The bloomer⁴¹⁴

positioned in a mirrored form with respect to the tools having been used in *this world*. In the Hungarian world of belief the *otherworld* is only at different place where only the soul is leaving upon death of the body. There is a cyclic reviving in the Hungarian world of belief but an eternity in the Nordic one. Both views are extending back to the Bronze Age or before when these two basic religious views met and collided in Europe and when the culture of *Old Europe* has fallen as victim to the Kurgan culture of the steppe.⁴¹² In the Hungarian view, however, we can recognize that of Old Europe and not that of the warriors of the steppe. It is interesting to note, that the view of the Celts is much more similar to that of the Hungarian and not to that of the Nordic culture. The Celtic *otherworld* is the place of a rebirth, death is equal to rebirth in the other world and deaths does not mean eternal leaving from *this world* in *otherworld*, however, the cycle is continuous and it is eternal.⁴¹³

The position of the bloomer, called in Hungarian as *búbos kemence* i.e. a large earthenware oven within the house is another excellent representative of the view of space (see in Figure 20). The

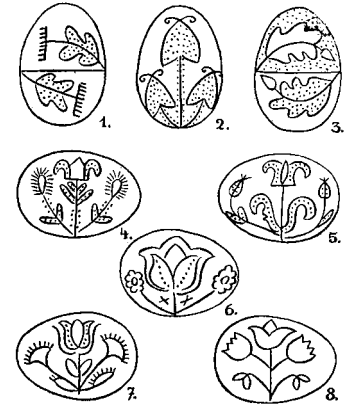


Figure 19 Decoration on eggs according to Lükő.⁴⁰⁸

⁴⁰⁷ Lükő (1942), p.: 193. In Hungarian: „Ha az aszimmetrikus mustra két felét határoló barázda alatt fejjel lefelé lógnak a virágok, még mindig felfoghatjuk naturálisan is tükörképnek, de a magyar népművészet nem mindig szerkeszti össze a mustra elemeit, sokszor csak egymás mellé rakja, a nélkül, hogy szerves egységbe olvasztaná őket... s ha megteszi, akkor sem természetes egységbe foglalja, hanem önkényesen egy szárról nyitja ki a rózsát, szegfűt, tulipánt, búzát, s még bogyókat is teremt melléjük (101. Kép).”

⁴⁰⁸ Lükő (1942), p.: 195.

⁴⁰⁹ Lükő (1942), p.: 176. In Hungarian: „Az aszimmetrikus kompozíció tehát transzcendens, vallásos gyökerű, s a magyar térszemlélet kap formát benne. Innenső és túlvilág nem esetleges megnevezései az élők és holtak birodalmának, hanem – a magyar illetve urál-altáji észjárás szerint – pontos térbeli meghatározásai.”

⁴¹⁰ Lükő (1942), p.: 189. In Hungarian: „A magyar művész a közeli dolgokat lenyomta a látóhatár alá, a távoliakat meg fölébe emelte és felrajzolta az égbe.”

⁴¹¹ Guerber (1929), pp.: 18-21, Crossley-Holland (1980), pp.: 9-14.

⁴¹² See more details in chapter 6.4 The Copper Age: Kurgan Conquerors from page # 212.

⁴¹³ Berresford Ellis (1994), pp.: 137, 176. The druids celebrated death as a rebirth in the otherworld.

⁴¹⁴ Lükő (1942), p.: 273.

top of the oven represents the outer sky with its curvature,⁴¹⁵ the sky that has been created and produced by the God, i.e. which is resulted by the work of the eternal one. The builder puts his creation beside that of the God. It is the so-called nook, which is not curved, it does not form a hemisphere but it is built angular and regarding its dimension it is also much smaller than the product of the God. The bloomery and the nook deliver the life-giving heat to the inhabitants of the house. The bloomery also bakes the bread, which has been so much important in the Hungarian meal that it has also another name in the language wide over the country: *life*. The God does not necessarily means here a person, a ruling personality, which is well known in the Indo-European cultures, it equally means the eternal Nature as it is referred by Magyar.⁴¹⁶ Lükő continues:

*“The relationship of the two is transcendent, as far as the spherical form of the sky and the angular form of the man made house are stand side by side and finds the product of the human incomparable small beside that of the God.”*⁴¹⁷

The bloomery has a hole letting the smoke out from the house into the outer space. The *smoke* leaves the oven, as the *soul* leaves the body, and therefore it is understandable that the two are related to each other i.e. the smoke leaves *this world* (oven) and goes to the *otherworld* (sky). Consequently the chimney, the smoke hole is regarded by the folk tradition as way from *this world* to the *otherworld*. The wells dug into the earth is regarded in the same manner.⁴¹⁸ A lot of Hungarian folk tales use this element to find and bring back someone from the *otherworld* by digging hole and a well under the roots of a big tree (generally an oak) which leads the hero into the *otherworld*. The *otherworld* is similar to *this world*. It means there are fields, rivers, mountains there, the Sun is shining, but the people living there are not real people. Having freed his partner from the forces of the *otherworld*, the hero returns to *this world* bringing back the ‘stolen’ person. During his return he receives the help of strange living creatures, mainly that of birds.

The smoke hole of the oven may have been the hole on the top of the ancient huts. The hut is a general used living place of the northern Tundra people of recent times. It is built from long wooden sticks covered by bark of the birch, by leather, by foliage or their combination with mud. There was a fire lit in the middle of the hut and the smoke left the hut through a hole on its top. The Gravettian people have built very similar huts in the Carpathian Basin at the end of the Würm. The *yurta* has substituted the hut at the later steppe dwelling, equestrian people. The recent semi nomadic Turkish people generally use it even now (particularly in the Altai Mountains and in Mongolia). The *yurta* has also a wooden skeleton, which is covered by felt processed to be very dense. The process to prepare felt is called in the Hungarian: *gyúrt* [knead], which word strongly resembles to the Turkish name of this kind of semispherical hut: *yurt*. It has a semispherical top representing the form of the sky above us and there is also a hole on the top called smoke hole. As the hole on the top of the sky leads to the *otherworld*, the smoke hole also leads there according to folk traditions. In the Hungarian language the hut and the kitchen have close relationship in their spelling (*kunyhó* [hut], *konyha* [kitchen]). Thus it is very probable that the kitchen was originally a hut, which has already been separated from the living rooms in a settled, villager society and turned to be a stand alone building in the court of the peasant farm. The Hungarian word describing the ceiling is *mennyezet*, which is derived from the word *meny(bolt)* [heaven, sky].⁴¹⁹ According to this view, the manmade ceiling is a copy of the sky made by the God, or heaven, the ceiling is the sky on the top of the hut. It is much more so in the case of the Turkish *yurta*, the form of which also resembles to that of the sky.

We were able to see now, that the Hungarian view of space in the picturesque representations basically differs from the European one. Let us continue to analyze the way in which the cultures fill the space with artifacts or symbols, particularly the space of their living places. According to Lükő:

*“If the Hungarian architecture is open and sincere, than the Indo-European is withdrawn and mysterious such like the fortresses in the Middle Age. The fortress building of is really the creature of the West-European soul.”*⁴²⁰

⁴¹⁵ It is interesting that the northern people built their hut in the form of the so-called Indian tent; however, the people in the south did like more the semispherical form. The *yurta* is a representative of this latter one.

⁴¹⁶ Magyar (1995), p.: 17.

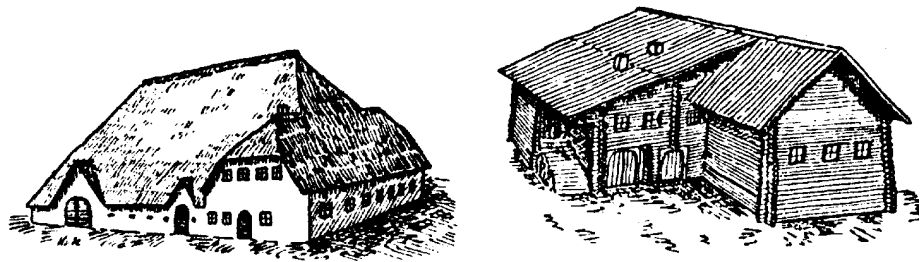
⁴¹⁷ Lükő (1942), p.: 283. In Hungarian: „A kettő viszonya transzcendens, amennyiben az égboltozat kerek és az ember csinálta ház szögletes formáját állítja egymás mellé és aránytalanul kicsinek találja az ember munkáját Istené mellett.” According to the concept of Magyar (1995), p.: 19 the God can here also be equated with the Nature.

⁴¹⁸ Lükő (1942), pp.: 281-282.

⁴¹⁹ See the detailed analysis by Lükő (1942) on page 283.

⁴²⁰ Lükő (1942), p.: 284. In Hungarian: „Ha a magyar építészet nyílt, őszinte, az indoeurópai zárkózott, titokzatos, mint a középkori várak. A várépítés valóban az indoeurópai lélek alkotása.”

This means while the Germanic/Russian so-called *unit-houses* include everything – living rooms, kitchen, granary, stable, hay-shed etc. – the Hungarian peasant farm has separated places on the courtyard of the farm for all of them following their role and relations. The *unit-house* is a huge building similar to the strongholds and first of all the form of building serves the defense against outer attack. Figure 21 shows two forms of the unit houses. The German type is from the western boarder of recent Germany, it is close to Denmark. The Russian type is actually a Finnish house. The close, central, protecting arrangement of the unit houses is well represented by both of the types.



German type

Russian type

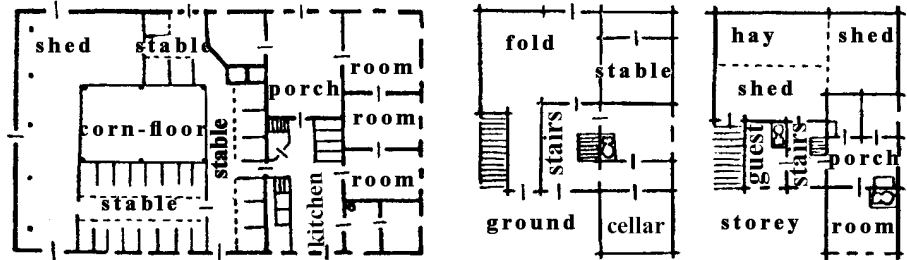


Figure 21 Schemes of the Indo-European unit-houses⁴²¹

The Hungarian peasant farms, however are open, they form courts. Many times it is even not protected by fence, there is nothing to indicate any protection, defense, it follows the needs of the house and the farm economy. Such kind of opened type of settlement is e.g. the Gőcsej house with fence (see in Figure 22), called fenced house,⁴²² or the Kalotaszeg site.

“The ethnographers call this type as grouped court and they calm us that it is not a particular Hungarian form. That was the form how the Ukrainians, the southern Slavs have built their houses. It is sure, that we have learnt this style from Slavic people, or we have kept such an ancient form in it, which has been the common treasure of all kinds of people. The so-called Frank type of court can also be derived from this one.”⁴²³

Lükő evaluated the relationship of the Hungarian peasant house to that of its environment in the followings:

“The house building of the Slavic nations is not problematic any more in the light of the building style of the Kyrgyz and Chinese. The grouped court or grouped house is native only on those Slavic areas, which have been – directly or indirectly – under the effect of the Ural-Altai people for a long time. The Ukrainians have been living for centuries under the rule of the Turks until they had molten the inheritance of Southern-Russia. – The independent northern branch of the Russians has built his unite houses on Indo-Germanic bases. It is natural that the Finno-Ugric nations have imitated the so-called Novgorod-style (Figure 160) from place by place, but besides they have also kept Ural-Altai court system in all places.

The connections of the Balkan Slavs and the Turks are well known. The fifteen hundred years long permanent effect of the Bulgars, Huns, Hungarians and Osman Turks has not vanished without traces over the Balkan Slavs. It is true, however, that the Osman Turks has taken the Indo-Germanic style of the Persians with them but that has acclimatized only in the western part of the peninsula among the circle of the city dweller Bosnian who had been converted to the Mohammedanism. We also know, that the Arabic-Persian

⁴²¹ After Lükő (1942), p.: 246.

⁴²² Lükő (1942), p.: 247.

⁴²³ Lükő (1942), p.: 249. In Hungarian: „Az etnográfusok csoportos udvarnak nevezik ezt a típust s egyben a felől is megnyugtatónak, hogy nem valami különös magyar forma ez. Így építkeznek az ukránok, s részben a déli szlávok is. Bizonyos, hogy vagy szláv népektől tanultuk ezt a stílust, vagy olyan ősi formát őriztünk meg benne, mely minden népnek közös kincse volt. Ebből származtatható a németiség körében igen elterjedt frank udvartípus is.”

*culture has penetrated fully only to the city dweller Turks, the Turks with nomadic form of life are yet keeping their pentatonic songs and circle formed tents in Asia-Minor.*⁴²⁴

The origin, the descent is basically questionable here. This way of view is not having been learnt from the Slavs, since the view of the Slavs on the north – and consequently their architecture – differs from those of the Hungarians. If however, the Hungarians have learnt them from someone else only the people in the north could have been their teachers as according to the official hypothesis the Hungarians had been living there before the conquest. Nevertheless, the northern people cannot be the teachers as they have different view; thus they can be excluded. Again we have found strict contradictions between the facts and the official hypothesis. It is rather probable, that the Hungarian way of view and arrangement of the farm is basically Hungarian. Thus the similarities between the Hungarian and the Slavic forms shows their close spatial relationship, which denies the Uralic origin of the Hungarians.

The village churches also cite the spirit of the grouped courtyard. The bell tower in the villages is generally not built together with the church; it stands beside the church, particularly in the hilly parts of Hungary. The church and the bell tower have two independent functions; they stand independently side by side. The folk tradition regards the tower as woman and the belfry as her skirt. The women-respecting cultural world can be felt in this naming, i.e.: the woman calls the people to attend the religious service.

The churches in recent Hungarian villages are generally in the center of the village (as always-thirsty cavers we used to state that *looking for the church we could find the pub*) as the center means also the cultural center of the community. There is a physical area, which is – and has been in the past – of the center of the communal life of the village. It means it is not a new phenomenon in the Hungarian country life; it goes back for millennia. There is a peculiarity in the villages within the Carpathian Basin and in its close environment of the Neolithic or early Metal Ages, namely the buildings and courtyards of the villages surrounded a center called by the historians as ‘the house of the Lord’. There is a house here with clay baking and metal smelting ovens, with tables for the sacrifice;⁴²⁶ with

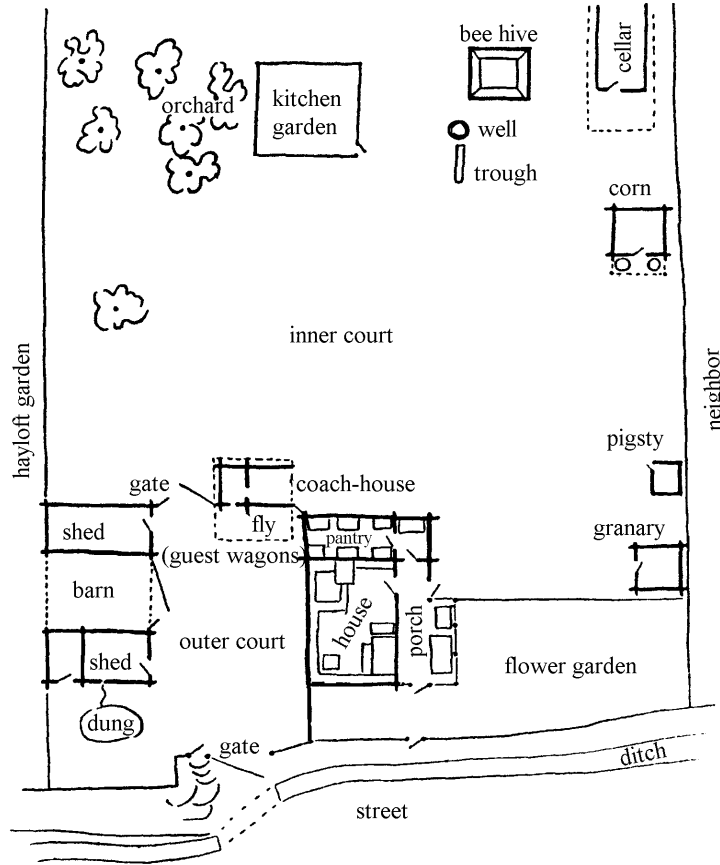


Figure 22 Kalotaszeg farm⁴²⁵

⁴²⁴ Lükő (1942), p.: 257. In Hungarian: „A szláv népek építkezése a kirgiz és kínai építő stílus ismeretében nem problematikus többé. A csoportos udvar illetve csoportos ház csak azokon a szláv területeken honos, melyek – közvetve, vagy közvetlenül – hosszú ideig ki voltak téve az urál-altáji népek hatásának. Az ukránok évszázadokig török uralom alatt éltek, mindaddig, míg magukba nem olvastották a déloroszországi törökséget. – Az oroszok független északi ága indogermán alapon építette fel a maga egységes házáat. Természetes, hogy helyenként a finnugor népek is utánozták az u.n. novgorodi stílust (160. kép) de emellett mindenütt megőrizték az urál-altáji udvarrendszert is. A balkáni szlávok török és magyar kapcsolatai közismertek. Bolgárok, hunok, magyarok és ozmán törökök immár ezeröttszáz éve tartó állandó hatása nem múlt el nyomtalanul a balkáni szlávok felett sem. Igaz, hogy az ozmánok magukkal hozták a perzsák indogermán stílusát is emeltes istálló házak formájában, azok azonban csak a félsziget nyugati részén honosodtak meg, a mohamedán hitre tért város lakó bosnyákok körében. Azt is tudjuk, hogy az arab-perzsa kultúra csak a város lakó törökséget hatotta át teljesen, a nomád életet élő törökök Kis-Ázsiában is őrzik még ősi pentaton dalaikat és kerek sátraikat.”

⁴²⁵ Lükő (1942), p.: 247.

⁴²⁶ It is not sure at all that sacrifices have been shown on these tables. These tables can be regarded, as would be tables of sacrifice only by retrospective projection of the view of the recent days. The judgment of the recent days on the culture of the ancient time is generally made according to the recent view. Gimbutas regards the religious figurines always, as were gods, or goddesses, however, they might have no faces, no personal appearance, they were not persons. Bee-god, snake-god, and water-goddess – all have animal form and no personal character can be observed on them. According to my opinion, they are symbols of the elements, or of the soul but not real gods. Our recent view cannot be drag into the past retrospectively.

figurines connected to the religious rites etc.⁴²⁷ Gimbutas regards these buildings as churches. However, they can rather be regarded as communal houses. These were the buildings where the communities were conducting their communal life. These buildings have not been the houses of the lords; defending fences have not surrounded them, they all show communal characters. The arrangements of these houses showed the same way of thinking, the same view of space, which can also be observed at the later Hungarian villages. The greatest difference between the old and the recent arrangements is that fences in the old age did not protect them; there are no separating, isolating and protecting walls in these villages. The Hungarian word describing the concept of *village* is *falu*, which has similar spelling than the word *falú* that means *one with a wall*.

The grouping arrangement characteristic to the Hungarian villages can also be recognized in the pastoral lodges on the grazing fields. It is generally an open space divided into parts where the animals can be resting depending on the climatic conditions.

“Thus there is separate building or place for the cattle in the Hungarian pastoral loge for each thinkable occasions. It has different places when is milking, another when rests, again another in still than in wrathful weathers respectively, and at the end it is again different when there is wind from up or from below.”⁴²⁸

That is to say, there is a fence of V form in these pastoral lodges, which is open and called as *szárnyszék* [wing seat]. The only aim of it is to assure protection to the animals depending on the direction of the wind in case of strong winds. Therefore it is oriented according to the direction of the prevailing wind. The fence – similarly to the bigger houses – divides the Hungarian language on to *wings*.

“The ancient Germanic houses do not have wings.”[...] “I have already mentioned that the wing seat is unknown even among the Ural-Altai nations.”⁴²⁹

Here again we have obtained such an element, which does not form a community between the cultures, the practices of the Hungarian and the Ural-Altai nations. These differences highlight also that they are also different, they cannot be related to each other by their cultures. The Ural-Altai nations have been – and are even now in parts – fishing-hunting or pastoral nations breeding reindeer or sheep. They have a culture adapted to their conditions of the Tundra or of the northern steppe, and therefore we can expect that we will find common elements connected to the life of the pastoral people. Here we have found even the opposites. The elements being not common between the Hungarian and the Ural-Altai cultures are growing step by step as we go ahead in the knowledge of the Hungarian culture.

There is another tool, the *plough*, which has been the most important one for the agricultural people. According to the official, the traditional model of the origin of the Hungarians it should have been an Iranian type as the Hungarian must have learnt their settled culture from Iranian (or Slavic) nations.⁴³⁰ Lükő however writes:⁴³¹

“The Chinese plough (with curved beam, Székely) and the dragon have been taken by the Huns to the West and we have also received these ones from them. Both have named by words with an origin of Hun (Bolgár-Turkish, Chuvash) in our language. From the Russians only the Ukrainians at the southern area know the Chinese plough, but they name it according to a word of Tatarian origin (saba). It has been taken to the Balkan also by the Bolgars, who are also descendents of the Huns”

Anyway it means, that the Hungarian people did not learn this very important tool – and highly probable its use – from Iranian people. It also does not mean that the Hungarians have received the knowledge of farming when they have received the plough with curved beam from the Huns, they might have known the plough also before, and they did know it really. About the dragon (*sárkány*) I have already expressed my ideas: neither the concept, nor the word should have been received from somewhere else, it might be a Hungarian word.⁴³²

⁴²⁷ Gimbutas (1991): pp.: 122, 331.

⁴²⁸ Lükő (1942), p.: 285. In Hungarian: „A magyar pásztortanyán tehát minden elképzelhető alkalomra külön építmény vagy külön hely jut a jószágnak. Más a helye fejéskor, más pihenéskor, megint más csendes időben, mint haragosban, s végül az utóbbi esetben is más, ha felszél fúj, mintha alszél.”

⁴²⁹ Lükő (1942), p.: 286. In Hungarian: „Az ősi indogermán háznak nincsenek szárnyai.”... “Említettem, hogy a szárnyszék még az urál-altáji népeknél is ismeretlen.”

⁴³⁰ Glatz (1996), p.: 16, Györffy (1997), p.: 148. Glatz (1996), p.: 8 states that most of the cultural elements have been obtained from Turkish tribes.

⁴³¹ Lükő (1942), p.: 115. In Hungarian: „A kínai ekét (görbe gerendélyű székely) és sárkányt a hunok hozták magukkal nyugatra, s mi is tőlük kaptuk őket. Mindkettőnek neve hun (bolgár-török, csuvas) eredetű nyelvünkben. Az oroszok közül csak a délvidéki ukránok ismerik a kínai ekét, ők is tatár eredetű néven (szabánnak nevezik). A Balkán félszigetre is bolgárok vitték el, akik szintén hun eredetűek.”

⁴³² See on page 61.

The effect of the West-European ethnography can now be regarded as one with a subordinative importance in the Hungarian ethnography. However, the ethnographers at the end of the 19th century wanted to show the Hungarian ethnography as a subordinated and dependent form that of the western one. This way leads to nowhere. Basically two views influence the work of the recent Hungarian ethnographers. One of them is turning towards the Ugric nations and the symbols of our folk traditions, the folk art and the life style of the ancient Hungarians are going to be developed from their traditions. A highly characteristic example for this part of ethnography is the book of Erzsi Winter entitled by *Szibériai rokonaink* [Our Siberian relatives] (Duna TV, Fuji and Soros Foundations, no year is given in the work). Nevertheless, the rich photo-collection of the human typology and the folk art shown in the book proves convincingly in comparing to that of the Hungarians that this source is incorrect. The comparisons of Lükő shown above have also proved it; nevertheless, Lükő himself was going not to deny this source.

The other concept is the origin from Middle-Asia. More and more works⁴³³ appear in the last time referring to the symbols from Middle-Asia, Eastern-Asia or from Mesopotamia and compare the symbols to the cache of symbols of the Hungarian folk art and writings. It is all right to compare these symbols to those of the Far East or South, as these symbols can really be found also there. I emphasize the word *also*, as they can evenly be found in the old cultures of Europe, including the Carpathian Basin. The question arises: why do we need to bring a symbol into the Carpathian Basin from a geometrically distant place when this symbol has been within the Carpathian Basin in a distant time before? Moreover, the symbol of the Carpathian Basin is even much older than its counter parts far away in the East or in the South. Let us see its material separated and not necessarily connected to a concrete symbol.

The symbol of the *deer* is generally brought from the area of Altai into the Carpathian Basin supporting the believed to be origin by a number of representations there. As I will see it in more details, there has been, however, a deer hunting culture within the Carpathian Basin at the end of the last glacier that was the culture of the Gravettian people.⁴³⁴ It is not accidentally that the representation of the deer being in connection to the religious belief can well be found here, as it is supported by the relic found in Csépa (South-East Hungary) prepared in the 8th millennia BP.⁴³⁵ I have already discussed the *tulip* above.⁴³⁶ The crescent Moon is also similar to the tulip, what can be seen e.g. on clay fragments dug out in Staraja Buda (North Balkan) or in Sipintsi (Podolian Highland) in the area and time of the former *Cucuteny* culture (6th millennia BP).⁴³⁷

The tree of life is described as a symbol with a Mesopotamian origin. On one of the clay tablets of Tártária dug out in the Maros valley (Transylvania)⁴³⁸ we can see a representation of tree of life from the 8th millennia BP. But there are also a lot of representations of the tree of life in the area of the Cucuteny culture from the 6th millennia BP⁴³⁹ (see e.g. on page 71). The tree of life is a very frequent representation in the Hungarian folk art. It is also visible on the ceiling of the church in Enlaka (Transylvania, 17th century CE, and see in Figure 23). It has also particular figures in the four corners of the picture, which are very similar to the form of the bee, or Snake-goddess called by Gimbutas and dug out from the strata of the Minoan culture (Greece). There is only the lack of the double cross on it⁴⁴⁰ (see Figure 15 on the page 84).

The symbol of the mountain can also widely be found in this cultural area. The symbol can well be seen e.g. on a fragment dug out from Čavdar, which is a site of the late Starčevo culture and shows not only the mountains but also spirals. Similar symbols are also known from Temesvár (Transylvania) as well as from Malce near to Niš on the Balkan.⁴⁴² We can read many times the concept of *mountains from glass* in our folk tales.



Figure 23 Ceiling plate of Enlaka church.⁴⁴¹

⁴³³ See e.g. the work of Kiszely (1996).

⁴³⁴ Gáboriné (1980), pp.: 206-214.

⁴³⁵ Gimbutas (1982), p.: 173.

⁴³⁶ See on page # 83.

⁴³⁷ Gimbutas (1982), p.: 172.

⁴³⁸ These tables will be shown in Figure 29 on page # 159.

⁴³⁹ Gimbutas (1982), p.: 171.

⁴⁴⁰ Gimbutas (1982), p.: 146, Figure 97. I mean the picture is rather a bird, Gimbutas has named it as snake goddess.

⁴⁴¹ Based on Varga (1993), p.: 102

⁴⁴² Gimbutas (1982), pp.: 114-135.

The bird with two heads can also be found in the Carpathian Basin as relics derived from the end of the 8th millennium BP in the area of the early Vinča culture.⁴⁴³ Lükő analyzed the connection of the flowers with chalice and the birds with double head and tried to put the origin into the area of Ural and Altai Mountains.⁴⁴⁴ There is no need to search such symbols out of the Carpathian Basin; they had been inside and in a much earlier age than the potential outer sources. All these symbols and spatial arrangement show again and again the coordinative way of thinking of the Hungarian culture following its ancestors, which can hard to find outside the Carpathian Basin.

Let us now turn to the other factor, to the time. The time is expressed in a culture in their songs and dances.

2.43 Structuring the time: songs and dances

The human community is living in the time, the people of the community divide the time into periods according to their activities. There are daily division of the activities into periods (duties and rites according to the fragments of the day, morning, midday, evening, night, meals, works, recreation, education, entertainment etc) and there are bigger periodicity like the days of the week, seasons and years. The life of settled people has basically been subdivided according to the cycle of the nature that of the seasons, but generally the life cycles of the people living in the nature is strongly determined by the nature. Thus the duties and feasts connecting to the special dates of the year form one of the most important essences of the community life of the individual cultures. In the festal occasions the people celebrate with their songs, dances and rites on their assemblies. The people of the villages have always found the form of the celebration and the feast suitable to all of the possible occasions and the song, music and dance were always there. Besides the feast marking the periods of the work, the duties and life (sprouting in the spring, the summer and autumn harvest, the darkest day of the winter) some events such like wedding, birth of a new life, death of an old one have broken the everyday life of the family and the community. These all brought the corresponding remembering together with their songs and dances characteristic to the communal life.

Even the most primitive societies have their music, dances and songs. These elements form the deepest strata of the individual cultures. The culture expressed in the dance need a separate study; I will refer here only to some peculiarity concerning the Hungarian dances. In this work I turn the attention of the readers mostly towards the music and songs as basic forms of the musical mother tongue. I can only scratch the surface of the Hungarian folk songs and music, as it is so rich that many books could have been written to show their essence. At the recent level of knowledge there are more than 3,000 folk songs in the Hungarian culture. Nevertheless I have to be dealing with them in general, as the Hungarian music and dance are basically different from those of the neighboring nations and even more different from those of the so-called relatives. A comparison between the Hungarian and the Finno-Ugric music and folk songs can be studied in details in the works of Gábor Lükő⁴⁴⁵, György Csajághy⁴⁴⁶ and László Vikár⁴⁴⁷.

The most significant peculiarity of the Hungarian folk music is its pentatonic nature. Zoltán Kodály and Béla Bartók have been studying the pentatonic system of the Hungarian songs and music and tried to find the relatives in this field of the culture. They tried to go to the music of the people supposed to be relatives to the Hungarians, but in vain, the music of those nations is completely different from that of the Hungarian, there is no common tonality. The music of the relative nations is either heptatonic or is so much simple that it is in lack of the tonality at all. The funeral songs of the Ugric people are based only on three tones. According to Lükő,

*"[...] there is only a slight trace of the pentatony in the music of the Vogul and the Ostyak [nations], but generally in the music of the Finno-Ugric nations. Only the Cheremis who are mixed among Turkish nations and we are different from our Finno-Ugric relatives. Many [scholars] hold the pentatony as the most primitive symbol system of the music. The music of the Finno-Ugric nations is not pentatonic, but in other concern it is more primitive than the Turkish music."*⁴⁴⁸

Zoltán Kodály means:

⁴⁴³ Gimbutas (1982), p.: 117 Figure 79.

⁴⁴⁴ Lükő (1942), pp.: 143-144.

⁴⁴⁵ Lükő (1942), pp.: 290-310

⁴⁴⁶ Csajághy (1994), p.: 13.

⁴⁴⁷ Vikár (1977), p.: 291.

⁴⁴⁸ Lükő (1942), p.: 298. In Hungarian: „... a vogul és osztják zenében, sőt, általában a finnugor népek zenéjében alig van nyoma a pentatóniának. Csak a török népek közé keveredett cseremiszek és jó-magunk különböznünk ebben finnugor rokonainktól. A pentatóniát sokan a zene legritimétebb jelkép-rendszerének tartják. A finnugor népek zenéje nem pentaton, viszont más szempontból sokkal primitívebb a török zenénél.”

*“As the seed and mostly used group of sounds of the pentatonic melodies are three neighboring tones [...] it is easy to imagine the appearance of the pentatonic system itself from the reciting formula of three tones.”*⁴⁴⁹

At the other Finno-Ugric nations (with the exception of the Cheremis being the neighbors of Turkish nations) when tonality can be found at all the music is heptatonic. Quite like all the other nations in Europe, where the music is definitively heptatonic, with the exception of the Irish. According to Berresford Ellis the ancient form of the Irish music was pentatonic resembling to the music of the Hungarians.⁴⁵⁰ The music of Middle-Asia, however, has a strong pentatonic nature (Turkish nations) as well as the Japanese folk music is also pentatonic.

Another essential characteristic of the Hungarian folk music is a descending arc of melody. This means that the closing tone of the melody is generally the lowest one, it is the basic tone of the tonality and the melody has descending tones before the closing one. This descending arc of melody is also common with the Irish folk music. The music of the indigenous people in Australia is based first of all on the rhythm, but their melodies definitively have descending arc without a variation in it. It is practically always descending.⁴⁵¹ This arc of melody is also not characteristic to the folk music of Europe, where the melody even terminates with an increasing arc many times. At some melodies the descending arc is seemingly missing as the closing tone is high, but this is a jump to the second subharmonic, the melody here also terminates by the basic tone of the harmony but with an octave above, it ‘jumps’ up.⁴⁵² It lends some kind of color to the melody and also tints the essence to be told.

According to many scholars the pentatonic melody is primitive, but Lükő notes it is not. He has studied this form of musical expression in details in his book and he has established that the pentatonic scale of tones is a perfect, close system. It is really one kind of system of musical expression and as a system it is close and perfect. The melodies can be compiled from the simple tones through the tonality of the second, the tierce, the quart and the quint up to the sext and they are complete in the tonality. In an opposition with the heptatonic scale here the small and big do not mean a half or complete tones of the scale, but it mean complete and one and a half above tones. The Hungarian folk music takes these opportunities as well this is one of the sources of its richness. Béla Tolcsvay⁴⁵³ has showed me that the basics of the pentatonic lay in the dynamic play of three fingers of the hand while the fourth one and the toe are holding the musical instrument. The three middle fingers are free, they are not needed to hold the instrument thus they can close three holes on a flute forming a pentatonic melody. Such kind of flute has been excavated at Istál-lóskő-cave (Bükk culture, Hungary) from the settlement of the oldest Aurignacian men, but the flute carved from bear bone is 25 millennia old.⁴⁵⁴ Nevertheless, two holes are on one side of the flute, the third one on the opposite side so the toe is used to cover it. The idea of Tolcsvay should be considered seriously.

József Kozák⁴⁵⁵ shows another form of the use of this flute and makes the flute sound. According to him this flute is used to produce atonal tones by catching it in different ways. Nevertheless this flute can be compared to the so-called long pipes used even now in Transdanubia (Hungary). Such kinds of pipes are known exclusively from this area. Their characteristic is the neutral tierce, which is alien to the music of both of the ethnic minorities living in Hungary and of the neighboring nations; it is typically Hungarian.⁴⁵⁶ The flute – or better-said pipe – from the ancient age is a so-called *tong plugged* pipe, and as such it is known among the Finno-Ugric and Altaian nations. Kozák cites Emsheimer:

“... our type of flute belongs to an old Samoyed basic level (substratum) of the recent folk culture of the Altaian people. It follows that our type of flute should have existed before the disintegration of the Uralic unity, according to the assumption of some scholars it was before 4000 BC.”

Then he adds:

“Well, the wanted pipe was not only existing in 4000 BC but it had been existing at least for ten thousand years.”

⁴⁴⁹ Kodály (1952), p.: 28. Cited by: Badinyi-Jós (1996), p.: 36. In Hungarian: „ Tekintve, hogy az ötfokú dallamok magva és legtöbbit használt hangcsoportja a három szomszédos hang ... igen könnyen elképzelhető magának az ötfokú rendszernek létrejötté a 3 hangnyi recitáló formulából.”

⁴⁵⁰ Berresford Ellis (1994), p.: 211

⁴⁵¹ I refer here to the CD with authentic Australian aborigine music recorded in the Kimberley area.

⁴⁵² Lükő (1942), p.: 316.

⁴⁵³ He is one of the leading folk-rock musicians in Hungary.

⁴⁵⁴ Gáboriné (1980), p.: 178.

⁴⁵⁵ Kozák (1999), pp.: 3-10.

⁴⁵⁶ Kozák (1999), p.: 10, Footnote # 1. “The Slav multi tonality with tierce does not bear the neutral tierce.”

This leads us to the recognition that when we find a flute with a type of the Carpathian Basin at the recent Finno-Ugric nations then we should not speak about Uralic unity, but that of the Carpathian Basin, which has been disintegrated sometimes before. There might have been a good reason for it the change of climate that meant the end of the glacier just ten thousands years ago. Its effect is well known, the mammoth has died out, and the rein-deer had still drifted to the north. The people should have followed this move with a life style connected closely to the rein-deer. This population having wandered to the north might have formed – with all certainties – the ethno-cultural community of Ural-Siberia, the territory of which was extended up to the northern part of Norway in the Neolithic.”⁴⁵⁷ (Highlight is by me).

Csajághy has studied the Avar pipe of Felgyő and pointed out that this musical instrument was suitable to play pentatonic melody. The pipe is from the late Avar age and Csajághy notes:

“The role of the pentatonic tonality in the music of the Avars is proven by the scale of the Avar pipe of Felgyő. The ability to play a pentatonic melody on this musical instrument however reinforces the double conquest theory of Professor Gyula László in such manner that the pipe of Felgyő came up from a grave of the late Avar age but its tonality is equal to the dominating tonality of the oldest layer of the Hungarian folk music.”⁴⁵⁸

At the same time he analyses the possible Avar and Hun music and following their relationship to the Mongol music he supposes these music to have been pentatonic. Another pipes from the Avar age are however different and they have not been constructed to play pentatonic music, what means even the Avars are not uniform in this sense; they have had different layers of population with different cultures.

The pentatonic folk music can be found first of all in Middle- and Eastern-Asia – thus in Japan –, in addition to Hungarian one. The distance between us and our so-called relative nations is tremendous great, however, in this respect we stand closer to the Irish people, who are also far away in the Globe and have left Middle Europe and moved to recent Ireland before that time when the Hungarians supposed to have left the Ugric nations in the Ural range. We also have more commons with the Turkish nations living in Middle-Asia and with the Japanese who are living in the furthest corner of Eurasia, i.e. in a more tremendous distance from us than our supposed-to-be relatives.

There is a third and a very typically Hungarian characteristic of our folk songs. It has no time; it has lost his time!⁴⁵⁹ There are a lot of songs, the so-called slow silence keeping songs, which has practically no time scale. This is a strange expression for the readers with non-Hungarian background and it is hard to explain. When such a song is on the move, the time dyes, the pulsing rhythms vanishes. The already started melody has seemingly no end; the last line of the verse might frequently be longer than all the previous ones together.⁴⁶⁰ This formula derives from the Hungarian view of the time. This kind of singing is also missing from the culture of our so-called relatives; this is an exclusively Hungarian phenomenon. Lükő derives it from the characteristic Hungarian view of time and relates it to the picturesque representations as well:

“The Hungarian picture or embroidery fill out only a portion of the available space, they leave the rest empty. The Hungarian music also does not fill out the time, but only its fraction and then it keeps silent. The musical silence is expressed by one smoothly extended single tone.”⁴⁶¹

Lükő interprets the lack of the filling of the space and of the time as being the same phenomenon. The Hungarian culture deviates very much from the West-European culture in this manner, but evenly it deviates from the equestrian cultures of the steppe. The silence keeping songs are not characteristic to them either.

⁴⁵⁷ Kozák (1999), p.: 10. In Hungarian: „... az altájaiak új keletű népi kultúrájában a mi furulyatípusunk egy régi szamojéd alapréteghez (szubszt-rátum) tartozik. Ebből pedig az következik, hogy furulyatípusunknak már az uráli egység felbomlása, egyes kutatók feltevése szerint i.e. 4000 előtt léteznie kellett. Nos a keresett síp nemcsak, hogy Kr.e. 4000-ben létezett, hanem legkevesebb tízezer éve van. Ez pedig bennünket arra a fölismerésre vezet, hogy ha a mai finnugor népeknél Kárpát-medencei típusú furulyát találunk, akkor nem uráli, hanem Kárpát-medencei egységről kell beszélünk, ami valamikor fölbomlott. Erre jó okot szolgáltatott az a klímaváltozás, ami éppen tízezer éve a jégkorszak végét jelentette. Ennek hatása közismert, a mamut kihalt, a rénszarvas pedig északra húzódott. Ezt a vándorlást a rénszarvashoz szorosan kötődő életmódú népeknek követniük kellett. Ez az északra vándorolt népesség alkotta - minden bizonnyal - azt az uráli-szibériai etnokulturális közösséget, melynek elterjedési területe az újkőkorban Norvégia északi részéig terjedt.”

⁴⁵⁸ Csajághy (1996), p.: 167. In Hungarian: „A pentaton hangrendszernek az avar zenében játszott szerepét a felgyői avar síp hangsora bizonyítja. A magyar pentaton dallamok játszhatósága ugyanezen a hangszeren viszont László Gyula professzor kettős honfoglalás elméletét erősíti annyiban, hogy a felgyői síp késő avar kori sírból került elő, de hangrendszere azonos a magyar népzene ősi rétegének uralkodó hangrendszerével.”

⁴⁵⁹ Lükő (1942), pp.: 292-320 is also dealing with the Hungarian folk music since the two can be recognized only together.

⁴⁶⁰ See e.g. the first score in Lükő (1942), p.: 293.

⁴⁶¹ Lükő (1942), p.: 292. In Hungarian: „A magyar kép vagy himzés csak kis részét tölti ki a rendelkezésre álló térnek, a többi üresen hagyja. A magyar zene sem tölti ki az időt, hanem csak egy részét, aztán hallgat. A zenei csendet a simán elnyújtott hang fejezi ki.”

*“The Hungarian man is never in hurry, as he does not recognize the pass away of the time and also in the art he does not measure the time. The Hungarian music, the silence keeping songs have bases only in the Hungarian soul.”*⁴⁶²

Writes Lükő and later adds:

*“But when these people fill ashamed of spending the time in vain among so much to do, there is only the Hungarian man brave enough to admit openly that he lets the time ‘pass away’.*⁴⁶³ *Because, his time is enough. It is so much enough that he is even not curious to know how much left of them.”*⁴⁶⁴

Keeping the silence combined with accenting the first stem appears as being shouting for the ears of the neighboring nations. I have to add, that each lines and sentences of the songs and the poems correspond to a stand alone part of a composed sentence,⁴⁶⁵ where the first stem bears the accent, it gets to be more understood such a great disproportionateness of the melodies. Moreover, the melody also takes the rhythm of the text beside its own rhythm, but none of them is subordinated to the other one. Thus, again, we find a coordinative way of thinking and practice here. Lükő has an opinion:

*“This rhythm having been determined from two sides expresses beautifully the eternal variability and dynamics of the life. The rhythm of the music is moved by an outer and by an inner force. The first one is the rhythm of the text; the latter on is the dynamic of the musical rhythm, the attraction by the opposing formula. This remembers us to the most recent dialectic forms of our dynamic art of rhythm.”*⁴⁶⁶

*“The very frequent changes in the tonality and the great distances in the tones prove that the tones of the eastern music are not subordinated to each other.”*⁴⁶⁷ (Highlights by me).

This means, it bears the coordinative way of thinking. It is again a coordinative way of cultural life. Before we would turn to the Hungarian dances with stretched rhythm, let us close our discussion concerning the Hungarian view of time with the explanation of Lükő:

*“However, let us turn back to the question of the rhythm. The luck of the measure of time and of the fine, slightly sensible compliance with length of the syllables of the sung verse raises the notion of the timeless-time.”*⁴⁶⁸

Our view of time is a part of the same hard logical system where the view of the space, the religious belief as well as – as we will see later on⁴⁶⁹ – also our language belong. Individual phenomena appear here also within the frame of a system.

There is one more part of the Hungarian view of the time and this is the Hungarian dance. As we could see above,⁴⁷⁰ Padányi has connected the Hungarian dance to the equestrian pastoral cultures. Let us see how much he is right and how much he is not.

The Hungarian folk dance is very famous and beloved on the European stages. The social life of the villages, of the peasants is expressed in dances. It is believed that their unbelievable dances express the ‘wilderness of the Hungarian lowlands’. However, it is not true; it does not express anything from the ‘lowland’, i.e. the steppe. The Hungarian music must be in a harmony with the Hungarian texts and therefore the rhythm of the Hungarian dances following those of the song and the melody has a strong contra-punctuating. Namely, the Hungarian text has its accent on the first syllable and have secondary accent on each odd syllables making the song with a rhythm of strongly two-biting. This is reflecting evidently in the Hungarian folk music and particularly in the dance music. The contra-

⁴⁶² Lükő (1942), p.: 292. In Hungarian: „A magyar ember soha sem siet, mert nem veszi észre az idő múlását, s a művészetében sem méri az időt. A magyar zenének, a hallgató nótának csak ilyen magyar lelkekben van talaja.”

⁴⁶³ The world to describe *amuse* is ‘*mulat*’ in the Hungarian. The stem of the word has a meaning *to have it passed away*.

⁴⁶⁴ Lükő (1942), p.: 292. In Hungarian: „De ezek az emberek szégyellik, hogy ennyi dolguk közt hiába töltik az időt, meg azt is, hogy unatkoznak, csak a magyar ember meri nyíltan bevallani, hogy az időt ‘mulatja’. Mert az ő idejéből telik. Annnyira telik, hogy nem is kíváncsi rá, hogy futja belőle.”

⁴⁶⁵ Lükő (1942), p.: 315.

⁴⁶⁶ Lükő (1942), p.: 311. In Hungarian: „Ez a kétfelől determinált magyar ritmus gyönyörűen kifejezi az élet örök változatosságát és dinamikáját. A zene ritmusát egy külső és egy belső erő mozgatja. Az előbbi a szöveg ritmusa, az utóbbi a zenei ritmus dinamikája, az ellentétes képlettel vonzása. Ez a dinamikus ritmus népművészetünk legújabb dialektikus formáira emlékeztet bennünket.”

⁴⁶⁷ Lükő (1942), p.: 317. In Hungarian: „A gyakori hangnemváltozás és a nagy hangközök azt bizonyítják, hogy a keleti zene hangjai nincsenek alárendelve egymásnak.”

⁴⁶⁸ Lükő (1942), p.: 314. In Hungarian: „De térjünk vissza a ritmus kérdéséhez. A magyar zenében az időmérték hiánya és az énekelt vers szótagjainak hosszúságához való finom, alig észrevehető alkalmazkodás kelti az időtlen-idő képzetét.”

⁴⁶⁹ See on pages 146 and 165.

⁴⁷⁰ See on page # 43.

punctuating appears however in the dance, that the dancer should raise the leg when there is an accented bite of the rhythm and should stamp at a non-accented one. In this sense the Hungarian dances are related to that of the Irish and the Basque dances but are completely non-related to the dances of the steppe folk. Therefore the peculiarities of the Hungarian folk dances and music cannot be developed from those of the equestrian steppe folks.

The dance is a tool to express all phenomena of the everyday life in the villages. The people are dancing when they are amusing themselves, or if they only let the time 'passed away' (*mulat*). People are dancing when they have joy, when they finished their important deeds in summer, in autumn or even to greet the appearance of a new Sun in winter. The recruited boys as well as the soldiers are dancing even near to the battlefield before or after the battle. The pasture is dancing and the guests on the wedding are also dancing together with the bride.

The Hungarian dance is mainly characterized by its communal nature. Even the solo dances have communal importance. When e.g. the Hungarian boys show their skill, power, compete to each other, there is always more than one dancer on the scene; people are dancing together. The 'choreography' of the dances expresses life of the community. It is different from place to place, however it has many common elements. The form, the choreography of the dance characterizes the geographic area and its radiating distance is relatively small (20-50 km). The dance is different at the end of the harvest, it is different at the engaging event, at the wedding or it is completely different at the recruiting or in an amusement in the village pub. Its aim first of all is visible at pair selection. The girl and the boy make known each other to find their harmony when they are dancing together. The Hungarians 'go' the dance. The Hungarian pairs 'go together' before the engaging. The 'togetherness' expressed in the dance is parallel with the coordinative way of thinking discussed above. Though the Hungarian woman and the Hungarian man differ as much as all other women differ from the men, their role is a partnership in the dance; they are different but nevertheless equal. The initiator in the partnership is generally the man, but when he 'gains' the girl as his partner it does not mean subordination. Their role is different in the village farm but none of them is subordinated to the other one, and this is evidently visible in the Hungarian dances.

The musician is also part of a dancing community. The musician plays the foot-tapping music. Though he himself decides the rhythm and the tempo of the dance but he takes attention to the dancers and it is not the musician, but the dancer who dictates, particularly at solo dance. They 'go the dance' together; as the Hungarian people do not dance, they go the dance.

At the end of the discovery of the Hungarian view of time I want to show a regular turn of our folk tales, which goes only seemingly far from the topic. We can learn this turn e.g. from the folk tales in the collection of Gyula Illyés. According to many folk tales a boy goes to 'see the world' and having run out from his reserves on a foreign land he seeks for some job to be able to get food. The wicked witch whom he was going to serve accepts the boy and she answers:

*"Wow, my son, you have come at the right time. Because I just need a good servant now. The year lasts for three days by me. I give you anything as an award what you wants, there is no bargaining."*⁴⁷¹ (Highlights by me).

The highlighted part of sentence has the literal form in Hungarian: *Nálam három nap az esztendő*. Its literal translation (not with the correct English order of words): *by me three days [make] the year*. The word *esztendő* is another form of the year in the Hungarian language, which is otherwise *év*⁴⁷² and it is an ancient word supposed to have an Altaian origin.⁴⁷³ How is it possible a year to be three days long? Is it an impossible sentence? But when we use the word *esztendő*, we never use it in the form of fractions. We say e.g. in one, or two, or half of an *esztendő*, but never quarter of it. It means, the word *esztendő* is used only to show some periodic distance in the time and not a literally year, it is probable a mark of a given period within the year.

Really, I believe I have found the explanation of this word by founding a similar construction in the Basque dictionary. Thus, the Basque culture has a Holy Week, a period with religious importance, which is really three days long. The week is called as *aste* in the Basque language and it has a beginning, middle and a final day called *astelen*, *astearte* and *asteazken*. To express the concept *holy* they have a couple of words; one of them is *done*. The composite word *aste(n) done* means a sacral week, a Holy Week, which has only three days, those mentioned above. The *n* in bracket puts the expression in genitive. This expression as single word turns in a foreign language with a vowel harmony, which is not present in the Basque language to the form: *esztendő*.

⁴⁷¹ Illyés (1966), p.: 492. In Hungarian: „*Na, fiam, jókor jöttél. Mert énnekem éppen egy jó szolgára van szükségem. Nálam három nap az esztendő. Megadom, amit kívánsz, alku nincs.*”

⁴⁷² Kiss (199), p.: 56 raised the relationship of the *év* and the *esztendő* but he eventually does not understand the difference between the meaning of the two words.

⁴⁷³ Collinder (1977), p.: 99.

The trinity is generally characteristic to the European mysticism. It is also an important number in the Hungarian culture. The *third* is always a decisive number in the folk tales and legend. The third boy, the third occasion or trial is very important. The importance of the trinity also characterizes the Celtic culture. One of its appearances can be seen in the concept of the *Tripartite*, which means that the society has basically three subordinated strata. The Holy Trinity appearing in the Christian mysticism has no Palestinian origin; it is characteristically a European concept.⁴⁷⁴ As I have already mentioned above, the cosmic view was equally characteristic to the early cultures of the Carpathian Basin and the Hungarians living there later. Therefore we can expect to find the basic of the holy trinity in the cosmic phenomena.

Really, the concept of the sacred week lasting for three days can be connected to the Moon. The Moon dies at the eastern horizon once in a month (go in-between the Earth and the Sun). Then it rises again in the third day at the western horizon. Death of the Moon lasts for three days. This death marks the time; this is an event occurring at every 28.5 days. There were cultures (including the Sumerian and the Egyptian in the old times) where the basic period called year was connected to the periodicity of the Moon. Thus the origin of this expression can be explained based on the Basque expression.

Now the question arises: is it possible that the Hungarians have had some close contact to the Basques? If yes, then when and where could they have been such close to each other? According to the official hypothesis such kind of contact was impossible, the official hypotheses answer the question as never and nowhere. The Basque people have been at the same area at least since the 5th millennia BP where they are living even now. But where did they come from? According to some scholars they are descendents of the ancient man, the Crô-magnon, according to others their closest relatives are the Georgian people in the Caucasus, what means, they might have been there sometimes. If they have wandered from the Caucasus to the Pyrenean that case they might have crossed the Carpathian Basin, but the Ural Mountains never. The question remains open.

As a summary of this chapter we can conclude that the Hungarian view of time, the musical mother language does not bring us closer to our supposed to be relatives in the north either. In this field we have more relationship to the south and particular to the Far East. Now we have also some data concerning the folk music of the Sumerians. It was not pentatonic; it was heptatonic, the arc of the melody was also not a descending.⁴⁷⁵ The folk music of the Irish people, however, resembles to the Hungarians and if we accept some kind of close contact between their ancestors and those of the Hungarians, again the Carpathian Basin is the possible place. The Irish and the Basque dance and language – as we will see later on – have also many resembles to the Hungarian, therefore some kinds of cultural contact to these ancient nations cannot be excluded from our further investigations.

The pentatonic tonality of the Paleolithic bone pipes excavated from the Istállóskő cave as well as a couple similar pipes from the Balkan derived from the Neolithic give strong indications that there have been a tradition of the pentatonic music in this area. Recently thirty bone flutes with 7 holes have been found in China prepared in 9th millennia BP. They are real flutes and not only bone pipes, they have a more developed form and they are able to sound more complicated tonality than the old ones. However, the tonality of the flutes is pentatonic without any exception.⁴⁷⁶ But again, these relics do not force us to consider a Far Eastern origin of this musical instrument and the people used them, as their appearance below the Carpathian basin is much older. However, these might show a much broader interaction of the individual cultures along the Eurasian continent as well as the similar reflection of the Human culture and intellectuality to the similar challenges.

2.5 Foods and hospitality

There is another important feature of the national cultures. This is the culture of the kitchen, the foods, meals, drinks, the social life in the family and in a small to medium group of people (up to extended family) connected to the foods and drinks.

When I had to summarize the most characteristic essence of the traditional Hungarian kitchen, I would say, that it was a cooking kitchen. This characterization does not mean, that the Hungarians do not consume dishes baked on open fire, on glowing ember, heated plates or rocks, it is not true at all, nevertheless, it means that the foods for the meals are dominantly prepared using boiling water or water steam. It means the preparation of soups and cooked, stewed or braised materials. The other extreme of the kitchen types is the baking kitchen where most important raw material is the meat, which is baked either on open fire, glowing ember or heated stones or plates. The cooking is first of all the meal preparation techniques of the settled societies. Cooking kitchen can be found along a definite strip from the Carpathian Basin to the Far East. The most western corner of this strip is the Carpathian Basin. It

⁴⁷⁴ Berresford Ellis (1994), p.: 128.

⁴⁷⁵ Kilmer (1976), *Turán* XXIX # 5

⁴⁷⁶ ABC News, August 1999

extends to the east through the Balkan, south of the Caucasus, Anatolia, Turanian Lowland, China, and so forth up to Japan. Both south and north from this strip the kitchen is dominantly baking.

The oldest cooking utensil is known from Japan and derived from the 13th millennium BP. This was a potter with conic bases that could be stand in a tripod over the fire.⁴⁷⁷ An independent invention is the potter in the Fertile Crescent where the farming economy has started 9-10 millennia BP. Parallel with the spread of the farming to the north the potters, both capable to hold huge amount of seed and suitable for cooking spread as well. It also means that the cultures both of storing and cooking spread parallel with the farming. The man can straight consume the seeds of the crop; however, the delight of this meal is low. The milled corn seeds is the flour, which is a dominantly carbohydrate powder (starch) with variable gluten content. It is not good to be eaten directly, it must be transformed in another form to serve as food for human beings.

The transformation needs water at each case. The water and the flour together give the pasta, which is frequently fermented naturally in warm environment and the starch is transformed into a more easy to utilize form. The mixture of the water and flour can however be straight processed to transform the pasta to noodles (cooking) or to cake (baking, pie). The fermented pasta is not suitable for straight consuming it is generally baked to be bread. The baked fermented pasta can be stored for a couple of days, even weeks in a dry environment and serves as a delightful meal for human beings. The oldest form of bread baking is known and used even now in the Middle-Asian societies. The pasta (here generally in a non-fermented form) is rolled out to thin plates and the plates are put onto hot stones where it transforms again to bread in a couple of minutes.⁴⁷⁸ Fermented pasta is baked in ovens heated up to 260-300 °C. The time necessary to have a puffed well baked bread in oven is half an hour or so.

Another way to process the pasta is being cooked in boiling water. This is a frequent technique used in the Hungarian kitchen (e.g. noodles for the soups, side dishes to meats). To keep the material together during the cooking eggs are given to it. Besides the corn a lot of another plants (seed, stem, root and tuber) can be made consumable for human being with high delight by cooking. Such are millet, bean, pea, lentil, etc.

The main nourishment of the equestrian culture is of animal origin. In this sense they are relative to the nomadic cultures. It is particularly true for the early ages of the equestrian cultures where the mowing form of life was much stronger characteristic to their life and, consequently, there was no plant cultivation and only occasional plant consuming. Here the pastoral life form was the dominant. These pastoral cultures with horse were who invaded later Eurasia from the Russian steppe and have settled over the farming population as chieftains. These cultures have a characteristically baking kitchen – if we can speak from kitchen at all. The baking is the most simple and everywhere applicable way to prepare meal from animal meats. This fits the mowing style of life. It was particularly important before the metal ages as utensils from baked clay were hard to move, they were easy to brake.

We could have learnt that the society of the conquest was able to conserve the food for a longer time. There are a couple known methods to extend the lifetime of the food materials. Our ancestors knew these methods and they applied them. The oldest method to conserve food material is to put on a cold place, preferably at or below zero centigrade, e.g. in pitfalls.⁴⁷⁹ A couple of meats can be conserved in such a way, but not all of them and not for a longer period. The meat e.g. of wild animals can be conserved for longer time, but fish cannot.

The other food conservation method is the drying. This is also a preferably method to conserve seeds (grain, bean, pea, and lentil) and different plants including juicy fruits such like plum, apricot, grapes and apple. Red meats can also be dried and conserved in this way, e.g. that of beef, lamb and wild animals. Our ancestors conserved also eggs, fishes and milk by drying technique. This is a way of food conservation for a longer-term. However, the dried foods are hard to consume. When they are put into close space together with water and heated above the boiling temperature of the water, then they will be cooked in the steam and the meal will be suitable for feeding human beings. Such kind of food softening can be found in New Zealand at the Maoris. The Australian aborigines also use the steaming of the plants in their own water content.⁴⁸⁰ The technique is that they dig a pothole, put very hot stone pieces there and then the food material to be steamed and finally they cover the pot by leafs and earth. In a couple of hours the steam formed from the food materials cooks the whole assembly, plants and meats all together.

The other method is that we are boiling water and put the food material in the boiling water. To be able to do so we need a utensil, which withholds the water and resist the fire underneath. This is the utensil, which characterized

⁴⁷⁷ Collett (1991), p.: 34.

⁴⁷⁸ Gábori (1974) makes these ancient but even today living techniques to produce bread known according his personal experiences in Middle-Asia. See pp.: 213, ill. Photo 46.

⁴⁷⁹ Gáboriné (1980), pp.: 135, gives the Érd culture as an example how the ancient people assured their continuous food supply in the ice age and this technique seem to be eventually very reasonable. We can find the ice-pit in nearly every courtyard of the early 20th century peasant farms as a food-conserving store. From the pits the food material stocked there in autumn could be consumed even in the next summer. In winter-time the people filled the pit with big ice blocks cut from the lakes or water flows.

⁴⁸⁰ Flood (1995), pp.: 48, 237. On the tropical climate in the humid, rainy period any food conserving technique fail, even the cooking does not give much longer lifetime of the foods.

one part of the Neolithic; the so-called baked Pottery Age. The Gravettian people in the Moravian Plane in Europe 25 millennia BP have baked pottery the first time. But they did not bake utensils; they baked figurines for cultic rites only.⁴⁸¹ The pottery comes back into the Carpathian Basin much later from the south together with another population probable from Anatolia.

Characteristically water cooked meals are the soups. The soups are highly characteristic to the Hungarian kitchen, as well as also to the Chinese. However, the cooking alone is not enough to prepare delicious meal. The soups highly need the cooking salt. Cooking kitchen without cooking salt is unimaginable. To supply the cooking kitchen it needs some kind of commerce to deliver the cooking salt from the resources to the consumers. Among others this is a solid reason why the cooking kitchen is characteristic most of all to the settled form of life.

Another conserving method is the salting technique. This technique is mostly used to conserve meats and particularly the meat of fishes. The last two methods have been used widely in the Natufian culture in the eastern basin of the Mediterranean in 9th millennia BP i.e. at the beginning of the Neolithic.⁴⁸² The salted meat can also not be consumed in a straight way, it needs again cooking, as the salt should be washed out from the meat and be diluted forming a meal.

The next method to conserve food is the acidification using lactic acid developed by bacteria during fermentation. The lactic acid forms an environment, which protects the meat from the effect of the rotting (saprogenic) bacteria by preventing their ability to be multiplied. This technique was well known and widely used by the people of the conquest and also by those who lived within the Carpathian Basin, but it has not been used in the west from the Carpathian Basin. The lacto bacteria are all around our environment and they ferment the sugar into lactic acid in the presence of oxygen. As they need the oxygen, they are called as aerobe bacteria. These bacteria are human friendly; but the other type of bacteria, the so-called anaerobe ones, which favor the oxygen free environment, produce poison for the human. They are the bacteria of rotten. One of the anaerobe bacteria is responsible even for deadly attacks at the human body. It is the Salmonella. The anaerobe bacteria favor the basic media; they can not be developed and multiplied in acidic media, hence is the conserving effect of the lactic acid. In the presence of the lacto bacteria and oxygen the sugar content of the food transforms to lactic acid and this kills the anaerobe rotten bacteria.

The procedure is naturally goes in milk. The acidified milk falls in to parts. The precipitated part is called cottage cheese and the liquid part is the whey. The whey contains the living culture of the lacto bacteria and can be used as vaccine to transfer the bacteria in another medium. Another bacterium can ferment the cottage cheese and the product is the cheese. This one can be kept for much longer time due to its higher fat and smaller water content.

Our ancestors did recognize that not only the milk and milk products can be conserved using lacto bacteria. Many meats, particularly the so-called red meats are also suitable to suffer a lacto fermentation and then they will be softer and better to consume by the human beings and parallel their lifetime gets to be also longer. The meat of the cattle can even be consumed without cooking or baking after lacto fermentation. The *Tatarian beefsteak* is a good example of this technique and this meal is widely known in the Hungarian gastronomy. The venison is prepared from the meat of wild animals such like rabbit, deer, stag, and wild boar after lacto fermentation of the meats. This is served by storing them in a cold, but not ice-cold place coated by mustard and a couple of other herbs to make the taste better. The sugar content of the meats serves the source of the lacto fermentation.

Lacto bacteria can ferment not only meats and animal product. This technique can also conserve many plants such like the cucumber, cabbage and another plants with high water content, which are therefore ready to be rotten. These plants generally do not contain enough sugar to carry out the fermentation therefore the lacto bacteria are produced in another system and used here as a vaccination supported also by sugar supply. The fermentation of the bread mentioned above is an excellent example of this technique. The starch of the wheat is transformed in a better digestible form. The material used for this fermentation is called sourdough. The carbon dioxide (CO₂), which is formed during the fermentation puffs the bread and makes it light and soft. The lacto-fermentation not only conserves and makes the food digestible but it also forms special and enjoyable taste in it, which are particularly advantageous in cooked meals. The sour cream is the lacto-fermented fat of the milk is widely used in the Hungarian kitchen as a taste-giving herb.

The practice of the lacto-fermentative conservation of foods was unknown in Western Europe before the age of the conquest. Up to that time the western boarder of this practice was at the Carpathian Basin.⁴⁸³

⁴⁸¹ Ryan (1998), p.: 113, refers to the observations of Kula. Accordingly people of Dolni Veštonice baked clay figurines and utensils in the second cooling part of Würm. No doubt, there are a lot of baked clay relics from this age in this area, that means, the technique to bake ceramic was known that time. See also Rudgley (1999), pp.: 151-153. Rudgley highlights that the baked ceramic had only ritual importance in Dolni Veštonice, the people did not prepare any utensils by this technique there and that time. The earliest pottery is known from Japan from around 12,500 BP. See Collcutt (1991), p.: 34.

⁴⁸² Ryan (1998), p.: 173.

⁴⁸³ Barabás (1977), p.: 19. Barabás highlights here only the preparation of the yogurt. From this information, however, we can conclude, that acidic type of conservation procedure was generally known.

Smoking is another conservation method to extend the lifetime of meats. This is also a taste-giving technique. It is generally used to conserve semi-white meats, such like that of the pigs. The most known example for it is the *cabana* or *salami*. These products contain raw meat, herbs and the smoke – particularly the smoke of oak tree – turns them long-term stable and consumable meals.

Cooked food needs taste giving materials. One of them the Hungarians used is the sour *creme* itself. But there are many other herbs grown within the Carpathian Basin, which were used as taste giving materials of the cooked foods. Such are e.g. the dill, onion, garlic, basil, thyme and many more. All these have been widely used in the former time and are being used even today in the Hungarian kitchen to make the food tastier. The paprika (red pepper) characteristic so much to the recent Hungarian kitchen is a later product; it has arrived in the Carpathian Basin only with the Turkish invasion (16th century CE), as it was unknown in Eurasia before exploitation of the American continent. However, similar plant, chilly or another was known and used before. The red paprika is now a *Hungaricum*, it characterizes a great portion of the cooked and even the baked foods in the recent Hungarian kitchen.

I have to turn now to some baked product of the Hungarian kitchen, as they are again unknown in the equestrian cultures. These are special fermented and baked cakes. They need oven to be prepared and horsemen will not transport oven on their long ways.

This is the place where I have to be dealing with the food supply of the horsemen on the campaign. People with horse have had an effective distance of operation of 1000 km from their basis in the 10th century steppe.⁴⁸⁴ They were able to achieve it without need of food supply for the man as he had taken all the necessary food with him. He needed only water to prepare it and his horse needed grass to be fed and water on the way. The food supply of the man was 40-50 kg of materials in his sack, all in dried form. This was enough for 40 days. An army with light cavalry did not need food supply on his way therefore the burn off protection was ineffective against them. However, the burn off techniques was very effective against army where the food conservation technique was not so much developed. First we could read the efficiency of burn off process from the Scythians who used it against Darius in the 5th century BC.⁴⁸⁵ Later on, the Hungarians used also effectively the burn off protection against King Conrad in 1030.⁴⁸⁶ Taking the necessary food in dried, conserved form with them made the burn off techniques ineffective and it also highlight the importance of the food conservation from military point of view.

All these food-conserving methods were widely employed by the village farms even in the beginning in the 20th century in Hungary. At the autumn harvest the seeds were dried (corn, bean, pea, lentil, millet, maize in *gore* or on the dry garrets), the fruits were either stored in cold pits or under the water of a lake in cold environment (apple, pear), dried on the autumn sun (champion, plum, apricot, grape), or were fermented into alcoholic drinks like wine and spirits (grape, apple, berries, apricot, plum). The surplus milk is fermented into cheese. Cabbage and gherkin were also fermented and stored in acidic medium. The surplus meats were cooked, baked or smoked (*denature*).

The winter and early springtime is the developing, expressing period of the culture of the settled peasant societies. This is the good time of the communal and cultural events such like marriages, weddings, dancing ceremonies etc. This is the time for the spinning and weaving, corn-husking (shelling), butchering of the animals fatten up such like pigs and processing, conserving of their meat and these all serve as occasion to develop and express the traditions and the traditional culture. This is also the time for visits when the neighbors and relatives are gathering here or there and according to the ancient traditions these occasions all serve to be honest and receive and serve guests. The *traditional Hungarian hospitality* manifested here. The host receives all his guests with excellent hospitality, with food and drink and at the end of the event everyone also receives additional food not for the dogs but as a guest's right. This is such a social form where those who are devoid of a good harvest and are in trouble – e.g. due to catastrophic weather, storm, hailstorm, damage done by game, flood etc – will be supplied by food. This is a kind of social banking, an investment where the community expresses its social power and care towards each other. The North American Indians (in Canada) had had such social systems before the power of the white men. According to their culture when a family had had excellent harvest or great income they stood a totem pillar and invited as much people as they could supply from their surplus as gift at the end of the celebration. It means they shared their income among the society. When the family comes in trouble, they can surly expect to get aid – may be a similar way – from the other ones, he will be invited and richly presented, formally he receives back his investment or loan. The Hungarian saying *the loaned bread is due back* may express also this social event. This kind of celebration event was strictly banned in the 19th century by the ruling government of the white men as pagan behavior and consequently they have basically destroyed the stability and the native social security of the Indian culture and people.

The hospitality is definitively an expression of the coordinative way of thinking, where the hospitable, the host does not subordinate to the guest, who might be even a completely foreign, do not regard it as a slave but as a mem-

⁴⁸⁴ Padányi (1989), p.: 395.

⁴⁸⁵ Herodotos (1972), 4:120-140, pp.: 253-259.

⁴⁸⁶ See e.g. *Honfoglalás* CD (1996), Foundation of state: German attack.

ber of the family. Before the social experience among the Hungarians this conception is also known back up to the Sumerians and the Jewish Bible has taken over this concept also.⁴⁸⁷ The hospitality in the Hungarian culture includes the feeding and the carousing of the guest, together called hospitality up to over the possibilities of the host. However, it goes further, as the right of the guest is such a command that the law cannot codify within any statute systems, it cannot describe. The guest deserves to be protected, he or she has all the rights, may be even more than any members of the family,⁴⁸⁸ with the exception of only one: misuse this right.⁴⁸⁹

Today the hospitality, the communal and social life requires alcoholic drinks. The Hungarians know and knew practically all types of alcoholic drinks and today – for our sorrow – the Hungarians are world leaders in the consumption of nearly all types of these drinks. It means the beer, wine and the spirits. The most important members of the latter ones are the spirituous drinks prepared from fermented fruits (first of all apricot, plum, berries, cherry and sour cherry etc) commonly called as *pálinka*. Historically in all certainty the drinks fermented from the flour of the corn or from bread were known first. The fermentation offers itself naturally, particularly for the soft fruits. I have seen a couple of times drunken gees swindle round the courtyard of my grandfather's farm caused by the partly fermented mulberries fallen from tree and fermented under the sun by the fungi available everywhere around. Therefore I do not believe that the effect of the fermented fruits would have not taken the attention of the people and not tried to make the same for them. In those places where people conserve the food by drying they also collect the fallen soft fruits in containers where the fruits left the juice, which is fermented within hours or a couple of days. The fermented juice can be drunk or rather distilled and the product of the distillation is the spirit, or *pálinka* in Hungary. The preparation technique is so simple and well known that the city dwellers also exercise it in their kitchen (e.g. using two big utensils only). The fermented and distilled drinks should be kept for a couple month period to be matured before the consumption of a juicy aromatic alcoholic drink. It does not need too much time to search for those fruits, which results in the best alcoholic drink, which have the highest value of pleasure beside the intoxicating effects. It is probable the best fruit for this purpose the wine grape.

Wine grape cannot be grown anywhere on the world; it has a well-limited zone of its existence. Hungary belongs to this zone. Basically three types of wine grape grows in Hungary that have been known since before the Roman times. One of them was indigenous here; it is a Pannonian type. The other one has an origin in the Balkan and the third one might have derived somewhere from the east.⁴⁹⁰ There are a couple of peculiarities in Hungary, which makes this area very favorable for the production of delicious fruits and consequently also wines and spirituous drinks. One is its climate. The other one is its soil combined with a high value of the geothermal gradient. This latter one means the change of the temperature as a function of the depth below the earth surface. The geothermal gradient is twice as high in Hungary than the world's average value; it is as high as in Island, which is sitting on the crossing of two crack lines. Its reason is the specific geographic position of the Carpathian Basin where the rind of the Earth is smaller than that anywhere else, consequently there is a bigger heat flux than in its environment. The another reason is the consequence of the former one: there is a water circulation through this thin rind and thermal waters transport relatively more trace element to the upper surface than anywhere else on the world. Thus the trace elements dissolved from the rock below accumulates in the soil and from the soil they go into the fruits grown over them resulting in a higher aroma content of the fruits and consequently of their juice and drinks prepared from them.

There are also three basic types of soils in Hungary suitable to grow wine grapes. The best known is the soil derived from dark volcanic rocks and ashes. Such are the areas of Badacsony, Mátra and Tokaj Mountains. Badacsony has been a basalt volcano; Mátra and Tokaj has been andesite volcano. The second important type of soil is the loess. Such soil can be found in many area within the Carpathian Basin, the wine area of Eger, Villány and Sopron belong to here. The third type of soil is basically the sand that can be found in the Great Hungarian Plane as e.g. in the area of Kecskemét. The volcanic soils make the southern slide of the mountains to be preferable to grow grapes. The dark

⁴⁸⁷ Exodus 23:9, Levites 23:22, 24:22, Deuterium 10:19, etc.

⁴⁸⁸ A typical example for this concept happened in Melbourne in 21st of February 1999 when the President of Hungary, Mr. Árpád Göntz visited the community. After a verbal attack of an extremist the audience loudly protected his guest with a stormy applause in spite of their strong antipathy against him. The reason was their hospitality and the right of their guest not to be molested.

⁴⁸⁹ There was an interesting case in my cave explorer past serving an excellent example of this concept. Some of the filmmakers of the Film Studio of the Natural Sciences visited László Jakucs the then director of the Baradla cave (Northern Hungary) and Dr Jakucs did explain the nature of the hospitality of the cavers where the guests had all rights. He cited a case in the home of a cave woman where the guests lit fire on her carpet and the host should have not been got hurt. It was not true, that was only a story but Dr Jakucs did not care, he forcedly proved his words. The director of the motion picture did ask a couple of times that were true; the host could not be got hurt. Dr Jakucs insisted his truth. Then the directors picked up a valuable glass vase and throw it through the close window into the harsh winter of Jósvalfő (there was -25 °C outside in that time). The host should not be got hurt; Dr Jakucs should have been smiling and could have not protested. Nevertheless, the host misused his right and the hospitality. But he had right he had been provoked. It was in the middle of the communist times, a daily paper had covered the window as there was no glazing available for weeks, and the valuable vase has also been broken into pieces. However, the outsiders have remembered and been smiling this event for years.

⁴⁹⁰ Barabás (1977), p.: 18.

rocks (Basalt and Andesite) under the soil absorbs and conserves the energy coming from the Sun and assure warmer environment for the roots of the wine grape and so a longer time for the riping. Consequently the sugar content of the grapes becomes higher than the grape grown over light rocks, such like Limestone. It is not accidental that the *aszú* [dried] grows on the southern slide of the Tokaj Mountain, i.e. in Hungary and does not grow on its northern slide of the same hill, in Slovakia. Another aid to prepare the world famous Tokaj wine is the presence of a special fungi, which is capable to ferment juices with high sugar content, i.e. over 25%. The result of all these factors is a sweet and rich in aroma wine, the *Tokaj aszú* as this fungi can ferment the juice of the grapes already dried on the wine-stock, which has very high, even conserving concentration of sugar.

The wine production has many secrets, which has developed for centuries. The production of wines with high delighting value depends not only on the raw material but also equally on the intellectuality and long term experiences of the producer, on his knowledge as well. To grow grape also needs many years before it turns to produce its fruits; therefore it can be produced only by settled societies. The culture of wine can only be there as to grow the wine-stock into a rich wine producing plant needs decades or more. To be able to obtain high quality fruits need long time setting on the same place. The joy of wine originated from the Mediterranean and spread over the area where wine grape could be grown. In the historical time the Greeks produced and exported it for the steppe nations, as they were not able to produce wine. Herodotos describes this commerce between the Greeks and the Scythians. The preferred alcoholic drink in the Hungarian culture is the wine besides the beer, which is fermented from corn seeds (barley). The wine is an organic part of the Hungarian culture and it is not the beer. The wine is not a sacred drink for the Hungarians unlike to the Biblical nations, however, it is an important creating aid for the social connections, and it is sacred in a transformed meaning only.

The wine is not part of the culture of our so-called relatives; the wine has no culture among them at all.

2.6 Hygiene and freedom seeking

Before we close our study concerning the elements of the culture I have to discuss the personal and social hygiene. The personal hygiene concerns the clearness of the person itself, his environment and his living and working places. It also includes the personal utilities its life determining elements, such like clothing. The social hygiene concerns his personal relationship to the community and to the oppressive forces.

The life styles on the wasteland and particularly that on the desert awake the feeling that the everyday needs of hygiene cannot be filled there due to the lack or shortage of the water. It is not accidentally that the nomads practice the circumcision, as its first of all aim is the prevention them from the infections due to their lack of cleaning by water. It is reasonable there as the amount of water hardly enough even for their necessary water income, washing themselves or even bathing is an illusion only.

The situation is not the same at the equestrian cultures on the steppe and even less at the settled societies. They are generally living close to lakes or water flows. The best grazing fields are along riverbanks. The water is permanently present in their living area. Nevertheless, if we compare the hygiene of the different cultures we find great differences. Sydney described the circumstances of the hygiene and homes in West Europe of the 10th century CE in his book entitled of *History of the Middle Age* (Knight and Peasants, New York, 1964). He describes in his book that the homes of the 8th to 10th century in the western part of our continent were huts immersed into the earth with a couple of square meters area, which were suitable for a night asylum place only. The so-called castles of the barons and knights were wooden towers only without window and chimney i.e. also without heating in the winter times. There is no sign of the daily hygiene, there are no underclothes, there is nothing to clean, there is no regular washing, and the high nobility covered the lice by wigs and heals the torturing itching by special scrappers. The Church declared the bathing as unethical action.⁴⁹¹ The food supply in winter was basically unresolved, they did not know the conservation techniques of the food materials, and they killed most of their animals before wintertime, as they were not able to feed them, the animals would be fallen before spring.

Whereas the equestrian animal herding nations were living in a healthy dry ventilated round tent (*yurt*) with a 50-70 m² area within. They changed their underwear at least once in a week, the water was an organic part of their life including the regular washing and bathing.⁴⁹² Padányi cites the following child verse: ⁴⁹³

“Hide, hide green twig
Into green leaves,
The golden gate is open,

“Bújj, bújj zöld ág,
Zöld levelekbe,
Nyitva van az arany kapu,

⁴⁹¹ Padányi (1989), p.: 309.

⁴⁹² Padányi (1989), pp.: 293-300.

⁴⁹³ Padányi (1989), p.: 308.

Just slip through it.
Open your gate, my love,
Let me get in your house,
Sieve, sieve Friday,
Love Thursday
Priest Wednesday.”

Csak bújjál be rajta.
Nyisd ki rózsám kapudat,
Hagy kerüljem házatad,
Szita, szita péntek,
Szelelem csütörtök,
Pap szerda.”

This is an encrypted text. For an explanation we should know a couple of habits of the society from where this song is derived. It was an old villager habit that the young pairs have been passed along the street and the first pair stopped and formed a gate through all the rest passed the gate. The gate forming pair than get the last one and it continued until they got bored, but during this play they were singing this song above.⁴⁹⁴ He also mentions the text of the verse to prove that the Hungarians even have doubt about the proper order of the days as they mention three days in reversed order.

Nevertheless, the song should have proper meaning. First of all generally the girls sing the first four lines, the boys sing the next two lines and all together sing the last three lines. The first and the third parts – as Lükő explained – belong closely to each other and tell the same thing but using different symbolism. We can make the following interrelations: the ‘sieve’ is connected to the ‘hiding’, ‘love’ is connected to the ‘open golden gate’ and the ‘priest’ is connected to the ‘house’. This is the way in which a new pair is forming; these are the steps of the consecutive motives: first the boy approaches to the girl (snooping), then they are going together and finally they marry. The first item is important for us at this moment, the sieve and the snooping.

Namely, the sieve separates not only the flour from the bran, but this is also the name of the upper part of the churning tool. The ‘sieve’ can be used as a water distributor in bathing at home, as a shower. The traditional bathing day was Friday in the Hungarian village culture. This was the reason why it was not recommended to visit anyone in Friday. Naturally, the boys wanted to be watching the girls and the bathing at the corner of the courtyard was a good occasion for it. This habit is exclusively that of settled people, that of life in villages, not of the equestrian societies.

The washing, the cleaning is regularly acts in the Hungarian culture. It is not accidentally that the places serving this activity (bath, saunas) are not West-European traditions and inventions, however they are also known from the area of the Hungarian traditions. The personal tools of the horsemen included the comb and the shaver for the men. It means the shaving and doing they hair was regular among them. There are a lot of tools as well as also legends, ballads connected to the washing of the clothes. One of the tools served to help the washing of clothes in rivers or streams called beating wood (Figure 24). It was a favorite piece for our picturing art. There are many folk tools and also legends and sagas known with the connection of the washing of the clothes. Nevertheless, people wash regularly only swapped clothes, under clothes and linen. These have been not known in West-Europe until the 13th century.⁴⁹⁶ Padányi attributed the culture of the washing to the horsemen of the steppe. It is well known, really, that the culture of the bathing is well accepted among the eastern people but it is not characteristically exclusively to the horsemen. Ibn-Fadlan, the a ‘delicate Arabic’ traveler did not find this culture at the Bashkir people near to the Volga River during his travel there in the 1st century CE. He remembers:

*“The Oguz do not wash themselves after defecation or urination; they do not bath after ejaculation or any other occasion. They do not want to know off the water and particularly not on winters.” [...] “[...] [his underclothes] disregarding from the dirt is fringed, as they have the habit that they never change the underclothes that they are wearing on their body until it disintegrate.”*⁴⁹⁷

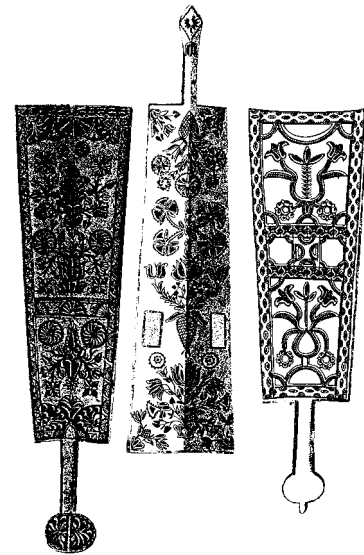


Figure 24 Decorated beating woods.⁴⁹⁵

⁴⁹⁴ Padányi (1989), pp.: 305-306.

⁴⁹⁵ Viski (1928), p.: 214.

⁴⁹⁶ Padányi (1989), pp.: 292-294.

⁴⁹⁷ Koestler (1990), p.: 29 cites Ibn Fadlan. In Hungarian: „Az oguzok nem mosakodnak székelés, vagy vizelés után, nem fürdenek magömlést követően vagy más alkalommal. Nem akarnak tudni a vízről, különösen télen” ... “... [alsóruhája] eltekintve a piszoktól, kirojtosodott, mert az a szokásuk, hogy soha nem váltják a ruhaneműt, amit a testükön viselnek, amíg az széjjel nem álllik.”

Consequently, the need of the cleanness did not necessary arrive to the Hungarians with the horsemen.

Finally we have to be dealing with the social hygiene. The Hungarian people express it in the need of personal freedom. The fanatic freedom seeking is an organic part of the traditions. This can be lead back without doubt up to the time of the conquest but it is also very probable that the freedom seeking is not a new element of the traditional Hungarian culture it must be an ancient element. The *Tripartite* could have not been legally introduced in Hungary even with the acceptance of the famous book of statute of Werbőczy bearing this concept in its title, namely the statute could not come into force.⁴⁹⁸ According to this statute the *jobbágy* [servitor] turned to be a real servitor only this time, i.e. got to be the property of the landlord similarly to the servitor in West-Europe where this system has had a monopoly for centuries. This was a very important change in the social life of the nation in the villages. For example, the *first night right* has been introduced which was an attack to the monogamy of the Hungarian people as the landlord got the bride of a new marriage for her first night. The landlord was now the owner of the couple. The landlord had the right to get the women of his *jobbágy* at any time as his concubine.⁴⁹⁹ He could beat, or kill his *jobbágy* as he was also the only judge above them. The people on the property of the landlord turned to be a slave without any rights and personality. They were not more than parts of the private property.

It was not so in Hungary before. Any Hungarian had been equal with another Hungarian.⁵⁰⁰ It was only after the Turkish rule, when there remained no escape rout for the Hungarians forced to be slaves of the landlords. Particularly in the age of Empress Maria Theresa and her son King Joseph II got this statute an impenetrable law. This is the time when the village communities were eliminated, which had made more than one third of the total population before and subordinated the people under the landlords. The answer for this act was very strong. We can read in the introductory chapter of Lükő:

“The Székelys in exile accepted permanent serf destiny in Moldavia so no kind of suspicion can attain them. They did not choose the easier side of the affair but the more difficult one when they resisted the feudal economic and monarchic military system being imported from the west. They have not been fighting against the essence of the system, but against its form in which they appeared before them: in the form of the violence without any respect to the valid legal situation. The Hungarian has always had strong legal senses; they put their whole life and future for their independence and rights. When he [the Hungarian] remained underneath in the struggle he rather went into hiding in a foreign country but he did not serve foreign lords in his own country. This passive form of resistance has always been more effective than the active uprising with weapons. The Voivod or the Emperor has sent army against the rebels but they could send only soft-spoken diplomats after the hidden people and as we know from the history they have seldom been successful. The Bukovinians did not sing the following song in vain:”⁵⁰¹

Set out on journey, throw on sorrow,
My lover do not believe in every words,
Ow! as who speak to you
Let you have known, not all are for your interest.

Indulj útnak, borulj bűnak,
Ne higgy rózsám minden szónak,
Jaj, mert akik néked szólnak,
Tudd meg, nem mind jódra vannak.”

Balázs Orbán gives an account on this bloody terror in his work describing Székelyföld [Székelyland] e.g. concerning Torockó in around 1710 when their village community was tried to subordinate to the new landlord.⁵⁰² In the time when whole Europe suffered under the feudal *Tripartite*, the territories that has resisted earlier subordinative

⁴⁹⁸ Zétényi (1997), p.: 83. However the statute has been accepted by both the King and the states the King did not sign it and put his stamp on it at the end. It could not come into force formally. Independent of this misdeed the later jurisdiction has been built on this statute as a customary law.

⁴⁹⁹ Padányi (1989), p.: 310.

⁵⁰⁰ Padányi (1989), p.: 311. Zétényi (1997), p.: 17. cites István Kocsis, who writes: “We should not forget: in the ancient ages there was a lot of low/abiding people, because the Doctrine of the Sacred Crown did not reinforced the dependant consciousness, but the constitutional concept of the membership of the Sacred Crown, it determined the sense of responsibility, as well as the cult of the equality in rank and dignified behavior, because it helped the predominance of the concept of the coordination and not that of the subordination. *A Szent Korona tana. Múltja, jelene, jövője. 2. javított kiadás, [The Past, the Present and the Future of the Doctrine of the Sacred Crown, 2nd improved edition]* Püski. Budapest, 1996.p. 288.” (Highlighted by me).

⁵⁰¹ Lükő (1942), p.: 12. In Hungarian: „*A bujdosó székelyek örökös jobbágy-sorsot vállaltak Moldovában, s így semmiféle gyanúsítás nem érheti őket. Nem a könnyebb végét fogták ők meg a dolognak, hanem a nehezebbiket, amikor ellene szegültek a nyugatról importált feudális gazdasági és monarchikus katonai rendszereknek. Nem is e rendszerek lényege ellen küzdöttek, hanem a forma ellen, amelyben azok náluk megjelentek: az erőszak formájában, az érvényes jogi helyzet figyelembevétele nélkül. A magyarságnak mindig nagyon erős volt a jogi érzéke, a jogaiért, a függetlenségéért mindig feltette egész életét és jövőjét. Ha alul maradt a küzdelemben, inkább elbujdosott idegen országra, de a saját házában nem szolgált idegen uraknak. Az ellenállásnak ez a passzív formája mindig hatásosabb volt, mint az aktív, fegyveres felkelés. A lázadók ellen katonát küldött a vajda vagy a császár, a bujdosók után azonban már csak mézesszájú diplomatákat küldhetett, s mint a történelemből tudjuk, ezek ritkán jártak eredménnyel. Nem hiába énekelték mindmáig a bukovinaiak:”*

⁵⁰² Orbán (1982), pp.: 367-370.

expansion of the Kurgan culture,⁵⁰³ have yet kept their old traditions: they owned the land collectively and accepted each other to be equal, they have kept the idea of the personal freedom.

Anonymus also mentioned this infinite freedom loving of the people in his Gesta describing the Scythians:

*"[...] they have been able to wear all hard fatigue, and they were bodily also big, and valiant in the battle. They would not have anything to bring on one throw when they were hurt. And when the victory got to be theirs they did not make effort to go after the plunder such like some of their recent descendents but they were looking only for the glory in this way"*⁵⁰⁴

Bonfini also characterizes the Scythians:

*"The nation of the Scythians is battle-hardened, untamable, the stinginess and the ambitions are unknown fore them, they are merciful to the defeated ones. [...] Their truth is not assured by statute it is inculcated into their veins. The greatest wickedness is the steeling. They do not chase the gold and the silver – due to their moral. Moreover they are very moderate; the honesty belongs to their nature."*⁵⁰⁵

Sabon writes also with reference to that time Scythians:

*"The Scythian people are mare milker and there is no more righteous then they are."*⁵⁰⁶

I should remark in advance, that the name Scythian here does not mean that the Hungarians would be equal to the Scythians. However the chronicles refer to the past when the people named now as Hungarians might have been in the territory under Scythians rule and also the referees could refer one of the nations under the Scythian rule e.g. the ancient Hungarians. We also know from Herodotos that this characterization is not valid for the Royal Scythians, this means for the rulers of their society. I will later return to this question.⁵⁰⁷ These lines were characteristic to and well observable at the Hungarians of the conquest. All these belong to the Hungarian culture and elimination of the village communions meaning the freedom for their members and have sent these people on the way, as they could have not born the subordination introduce by the Austrian Empire in their territory. This is the time since the Hungarians are traditionally rebels.



As a summary of the cultural elements we can conclude that the most important and decisive elements of the equestrian cultures of the steppe are missing from the later Hungarian culture both from the pictorial representations and the oral traditions. The decisive elements of the steppe cultures are subordinating and are characteristically ruling and military, however the Hungarian culture is dominated by coordinative elements with lack of the subordinative ones. It refers to an equalitarian view where equivalent people form a society based on mutual respect and acceptance. The first born male descendent does not have exclusive rights; the society is generally not a male dominated one. This culture radiates social equality even up to the Habsburg rule over Hungary. It can particularly be seen among the Székely people living dominantly in Transylvania who have been free in their village communities, they have been noble people (over 25% of the population remained in this state also after the Habsburgs have extended their right over them).⁵⁰⁸ They have been devoted to their freedom and had been able to keep it up to the end of the 18th century CE.⁵⁰⁹

Whereas the cultures of the Celts, the Nordic people (Germans) or the Hindus – in general that of the Indo-Europeans – the subordination is dominant, which is clearly shown by their casts and by the concept of the *Tripartite*. According to this concept the society is consisted of three social strata. The ruling military nobility forms the upper stratum. The groups of the intellectuals (Druids, Brahmas, priests) and smaller landowners form the middle

⁵⁰³ Gimbutas (1991), pp.: 371.

⁵⁰⁴ Anonymus I, p.: 80.

⁵⁰⁵ Grandpierre (1993) p.: 84 cited Bonfini. In Hungarian: „ A szkíták nemzete harcedzett, megfélemezhető, ismeretlen előtt a fukarság és a nagyravágyás, a legyőzöttekhez irgalmas ... Az igazságosságot náluk nem a törvények biztosítják, vérükbe van oltva. A legnagyobb gaztett náluk a lopás. Az ezüstöt és aranyat - erkölcsük folytán - nem hajszolják. különben is nagyon mértéktartók, természetükhöz tartozik a becületesség.”

⁵⁰⁶ Grandpierre (1993), p.: 82 cites Sabon.

⁵⁰⁷ See from page # 228.

⁵⁰⁸ Tagányi (1878), p.: 347-351.

⁵⁰⁹ Orbán (1982), p.: 367-370.

stratum, and the conquered settled farmers form the lower one. The slaves are out of this system; they are not regarded as human beings. The social equivalence among the Celts, who form the upper stratum of their society, is present. The right of the women was nearly equivalent to their male counterparts there and the first born did not have there more right in inheritance than the other members of the family. The Roman intellectuals did not understand and accept these rights of the Celts. The Hungarian folk tales, however, show similar concept in the Hungarian society, but the cultures supposed to be related to the Hungarian culture did not show any of these peculiarities. The Hungarian culture and form of life is basically different from those of the northern people, from those of people in the east or in the west as well as it also differs from those of the south. It is different; however, it also shows a lot of common elements with these cultures forming a transitional culture between them with a lot of peculiarities, which cannot be found in the cultures the Hungarian connects together. Aladár Fáy compiled this peculiarity as follows:

*“The Hungarian is lack of the selfish and the constructing qualities. The Hungarian art peculiarly stands in between east and west. It has kept its national origin with respect to the west; it has been freed from the hobble of the habitual forms with respect to East-Europe. It is not the geometric reckoning characterizing its abstract decorations but it is the ingenuity and the variety, the rich variability in interlacing the common elements, the eastern dream likeness – and finally the endeavor of the liberation from the inorganic abstraction within the adherence of the stylish bounds, which produce obvious floral sense to the geometrical decorations.”*⁵¹⁰

We can now conclude again, that the area of the Hungarian language is particularly individual in its cultural elements. It contains elements, which connects it to the east, it contains other elements, which connects it to the west, but none of them is determining, ruling one, this culture is characteristically that of the Carpathian Basin. Its coordinative way of thinking separates it both from western settled cultures and the eastern equestrian ones. The coordinative way of thinking is not characteristic to them either. Similar way of thinking can only be found in the Far East or in South Asia. The sum of our cultural investigations shows, however, that a Far Eastern way of origin can also not be applied on the culture of the Hungarians. Neither the Finno-Ugric, nor the Turkish, nor the Sumerian origin can be proven. So we have to return to the idea of the ethnographer Adorján Magyar, who declared: *The Hungarians are from the Carpathian Basin, they did not come from anywhere else; they had developed here and got to be that one they are.*

⁵¹⁰ Kiszely (1996), p.: 617 cited Fay (1994). In Hungarian: „A számító és szerkesztő jelleg a magyarból hiányzik. Kelet és nyugat között sajátosan áll a magyar népművészet. Nyugattal szemben megőrizte népi eredetiségét, Kelet-Európával szemben felszabadult a megrögzött formák nyűgétől. Elvont díszítvényeire nem a mértani számítás a jellemző, hanem az ötletesség, a fordulatosság, a közkeletű elemek összeszövésének gazdag változatossága, a keleties álomszerűség – és végül: a stíluskötöttség betartásán belül a szervesen, elvontságtól való szabadulás igyekezete, mely a mértani jellegű dísznek is kézzelfogható növényi értelmet szerez.”

Chapter 3: Ethnography, anthropology

After the investigation of the cultural elements let us turn to the ethnography and see what is the answer of the ethnography and anthropology to the statements of the official and of its opposing hypotheses. First we ought to get to be acquainted with the terminology and the concept of the human anthropology.

3.1 Human types

The most important human dimensional data in human typology are the length and ration of the body, the thickness of the bones forming the body, the length, width and heights of the skull. These data are generally used to divide the human being in different subgroups called species. There are also other characteristics of the human types such like the color of the skin, that of the eyes, the type, the density and the color of the hair.¹ These data can be used generally to characterize the people of today as these properties perish soon after the burial of the deceased; however, some mummified corps can show also these properties of the ancient people. Recently the blood group and genetic information are also available to characterize both recent and ancient people.² Genetic studies might show surprising connections between the recent and the ancient inhabitants of the same area.³

The determining characteristics of the skulls are the length, width, height and the shape. The length is measured as the maximal distance of its extension seen from the top along the line of the nose. The width of the skull is its maximal dimension perpendicularly to its length. The skull index is the number obtained as a ratio of the width with respect to the length and multiplied by 100. There are basically three groups according to the skull index. The skull is long, when the skull index is smaller than 75, it is short, when the skull index is greater than 80 and is medium length when the index is in between the two figures.⁴ The widths of the face and that of the forehead are also important characteristics to different human types. There are wide and narrow faced people. The width of the face is related to the height of the skull. Within the width of the face it is important to know the width of the jaw and the eyebrow. The shape of the skull includes its general form such like rectangular or curved and as a dimension the curvature of the nape. There are low-fronted, high-fronted, steep- and flat-fronted types as well as there are people with slapped-, curved- and pointed-nape. The shape of the nose is also a characteristic sign, which can be straight, concave and convex. The height of the skull means the height of the head and we differentiate between low and high heads.

Concerning the height of the body there are small and high statute people. The building up of the body can be robust and gracile. There are also differences in the ration of the length of the parts of the body. The human types of the warm climate have long legs with respect their trunk. The cold climate people have reversed ratio; their legs are short with respect to their trunk.

All human beings belong to the same race concerning the biology of humankind. However, there are a several species within the single human race. There are basically five species. They are Veddo-Australian, Europid (Eurasian), Mongolid (Chinoid), Africoid and Amerindian.⁵ This grouping points to three origins; however, the question of multiple or single line origin is a matter of discussion even now.⁶ We should consider only two of them regarding the origin of the Hungarians: the Europid and the Mongolid. The first one has a statue of warm climate, the latter one that of cold climate. The Mongolid man has typically a short statue with short legs; it has broad and flat face and short head. In this sense it is related to the Neanderthal man; however the latter one has a robust building while the Mongolid is gracile. Kiszely mentions that the Mongolid species might have been developed from the Neanderthal man,⁷ but with a gracile building up. The robust ancient man in Asia with bulky bones is the man of Java. Its shape of head can be recognized as Veddo-Australian spaces.⁸ Both the Africoid and the Europid (Caucasian) men have long

¹ See more details in the work of Garn (1969). Naturally, the data originated from the immunology, genetics and hemography are also used today. These data have not been known previously. Accordingly instead of the originally three geographically localised human types there are today nine. They are American, Polynesian, Micronesian, Malenesian, Australian, Asian, Indian, European and African. Concerning other general questions see more details in the work of Kiszely (1976).

² See the books of Nagy (1994 and 2000) for the characterisation of humans according to their blood groups and the paper of Semino (2000) or Underhill (2000) for the relationship of the genetic to the ancient human history.

³ According to recent studies the most similar gene to that of a man died in a cave of Cheddar 9 millennia BP has been found at a teacher of the same village. This highlights the fact that irrespective to the supposed change of the language and observed change in the culture since that time, the recent inhabitants of this area must have been the descendents of the ancient inhabitants. These people have lived on the same area for millennia. See: *Science* (1999).

⁴ Kiszely (1976), p.: 401.

⁵ Kiszely (1976), pp.: 175, 166.

⁶ Gamble (1993), pp.: 65-73, and Leakey (1994), pp.: 86-89.

⁷ Kiszely (1976), p.: 186.

⁸ Flood (1995), p.: 77.

statue; they are gracile with long legs, long heads, and narrow faces. A variation of these types is the Mediterranean man with a similar building up but with a short statue.

The recent typology names the Europid man as Caucasian. Naturally this overall typology does not mean only one single type of human kind; it has also broad variations. But as an overall characterization we can describe the Caucasian man as long statue, gracile man with long legs, long head and narrow face. The long statue is an important character of the classic Nordic people including the Indo-Germans.⁹ The eastern Mediterranean man has, however, short statue. The oldest modern man of Europe is a particular type, it is called Crô-magnon who was long and medium statue robust ones with short legs, long, broad head, and broad fore faces. They are men typically from cold climate. Crô-magnon A was long statue; type B was short statue. Kiszely calls the variation of Crô-magnon B with a shorter head as East-European or East-Baltian species.¹⁰ They are the oldest human types of European continent.¹¹ The Alpid type is a small or medium statue with short and round head, and steep forehead. The Alpid species did appear in Europe at the end of the last ice age, in the Mesolithic.¹² The Lappid type of man stands close to the Alpid man, but with a very short head, definitively short statue and very broad face.¹³

The Easter-Mediterranean man has gracile building up, long or very long head and a narrow softly graceful face.¹⁴ There are three subspecies here called as Iranian, Transcaspian and the Indid. Middle-Mediterranean men are divided into the Pontic, the gracile-Mediterranean and the North-African types. The Caspian variation has long statue, the Pontic one has a medium statue the Iranian one has a long or medium long statue. The West-Mediterranean man is a bit longer and more robust than the mean of East-Mediterranean man.¹⁵ The gracile statue, long head and narrow face did characterize the Proto-Mediterranean men in the Mesolithic.¹⁶

The Armenoid (Taurid, Proto-Asian¹⁷) man is also a very old species. It has short, round head, flat forehead and gracile medium statue body and it is very frequent south from Caucasus.¹⁸ The men of the Sumerian-Accadian civilization were composed from this type together with the Mediterranean type being mixed in 2:3 ratios.¹⁹

The Uralid, the Pamirid, the Turanid²⁰ and the Dinarid (Adriatic) types have been developed later by intermixing. They all are short or medium headed. Lipták estimates the formation of the Turanid (Euro-Mongolid²¹) to be at the beginning of CE.²² The Pamirid and the Turanid types are medium high headed, the Turanid with broad, the Pamirid with medium width of face and medium-long or medium statue. The head of the Turanid type is big, that of the Pamirid is small.²³ The Uralid type is also a Euro-Mongolid variation,²⁴ i.e. they have broad and low face, short head but with a back declining, from the face to the nape broadening skull, and strong Mongolid statue – i.e. short and gracile statue.²⁵ It is a mixture of the Europid and the Mongolid types with a strong dominance of the Mongolid one. The Dinarid type is a high statue man with medium broad and short or even very short head, and narrow face.²⁶

The Crô-magnon types are particularly interesting for us. Type A is generally frequent in West-Europe; type B however is frequent in Middle- and East-Europe. In Hungary the type B occurs mainly northeast from the Great Hungarian Plane. But it is also frequent northeast from the Carpathian Mountains, in the close vicinity of the Mountains as well as north of it. This is also the classical human type of the Slavs and the Finns. It is possible that this human type is the result of the intermixing of the Caucasian and the Carpathian ancient people at the end of the last ice age.²⁷ Although there are a lot of archaeological relicts relating to such kind of intermixing,²⁸ most of the scholars

⁹ This is the classical Nordic type of man, see: Kiszely (1976), pp.: 140-141.

¹⁰ Kiszely (1976), p.: 144. A

¹¹ Kiszely (1976), pp.: 141-142.

¹² Kiszely (1976), p.: 145.

¹³ Kiszely (1976), p.: 146.

¹⁴ Kiszely (1976), p.: 143.

¹⁵ Kiszely (1976), p.: 143.

¹⁶ This man lived in the Shanidar cave in the Mesolithic, i.e. around 11,000 BP. They were probable practising human sacrifices, as each women grave contained also the skeleton of a four years old child. See: Roux (1992), p.: 40. It is worth to cite the burial of the Neanderthal man at the same site around 48 millennia BP. This man did not practice human sacrifices this man healed the sick fellow man, surged the crippled man and kept in life for decades. See more details on pages # 189-190.

¹⁷ Lipták (1977), p.: 239.

¹⁸ Kiszely (1976), p.: 148.

¹⁹ Roux (1992), p.: 81, Osetzky also mentions it in footnote # 48 p.:98.

²⁰ Osetzky (1977) p.: 113, in his footnote # 197 refers Lipták and Sulimirski according to them this type has developed with the intermixing of the Crô-magnon and Mongolid elements approximately in a millennium in the eastern part of the Siberian lowland.

²¹ Lipták (1977), p.: 240.

²² Osetzky (1977) cited Lipták (1955), p.: 238 in his footnote # 93, p.: 103.

²³ Henkey (1998), p.: 48.

²⁴ Lipták (1977), p.: 240.

²⁵ Kiszely (1976), pp.: 153-154.

²⁶ Henkey (1998), p.: 49, Kiszely (1976), pp.: 147-148.

²⁷ Clarke (1965), pp.: 70 mentions basically the Bükk culture and generally the cultures of the Carpathian Basin. I will return to this question on page # 189.

deny even the possibility of intermixing of the two ancient population, i.e. the descendents of the Neanderthal men.²⁹ Lipták introduced a third type of Crô–magnon, i.e. Crô–magnon C and C+ but Henkey, who does not regard these types as would be European, groups them among the Turanid types.³⁰

The Uralid man might have come into life by the intermixing of the Crô–magnon B and the Mongolian types. The coming into being of the Nordic type can be explained by the intermixing of the Caucasian and the Crô–magnon types.

I tried to show above only the typology of the human types, I will return to the genetic questions later on.³¹

3.2 Anthropology of the Hungarians

Let us now see what the anthropology claims about the people of the conquest of the Carpathian Basin. It is dominantly characteristic to the relevant literature that the anthropological material of the Carpathian Basin of that time is compared to those of the area around the join of the Kama and the Volga Rivers and the scholars try to find the similarities. Pál Lipták is our first resource.³² He writes:

“This [Ananino culture] has a particularly important cemetery in the small village Lugovszkoj at the bank of Kama River. Zbrujeva has investigated its archaeological material, and she published the results first time in 1941. The cemetery is very heterogeneous; concerning the human typology a certain Mongolid component – having been wandered here from the Taiga zone of Siberia – can be determined besides the Europids. The writer of these rows had the occasion to investigate this important series of skulls being in the Anthropological Museum of the Moscow State University. It was a remarkable circumstance that the representatives of the Uralid race with both Europid and Mongolid marks characteristic also to one part of the people of the conquest were also present. The material brought by Károly Pápai and János Jankó who have conducted investigations among the Voguls and Ostyaks as well as their observations reinforces that this human type is characteristic to our language relatives.”³³ (Highlights by me).

I have highlighted the sequence: *characteristic also to one part of the people of the conquest* as this clearly tells us that this human type characterizes only *one part of the people* of the conquest and not the whole. It is also important, however, that this type characterizes the whole of the Ugric people at Ob River. I have also to mention here, that the Ananino culture to which this cemetery belongs developed in the beginning of the 4th millennia BP by melting together a culture with metallurgy arrived from south and the other one with Europid human species having already been on that place for centuries. The southern ethnical group assured the majority of the people, and its Mongolid component. According to Orbán this group was Sumerian.³⁴ The Mongolid element however is not characteristic to the Sumerians, so Orbán must be wrong. According to Roux the Sumerians are consist of the mixture of the Arme-noid and the Mediterranean species³⁵ and Osetzky refers also to the same.³⁶ Oppenheimer, however, refers to the presence of a South Asian gene in the same area.³⁷ This gene is available also in Northern and Eastern Asia.

Let us read again Lipták:

“2. The second ethnical component can be called as ‘Turkish-Hungarian’. The name the Hungarians used to call themselves Magyar, or Megyer has derived from a name of a tribe while the neighboring nations

²⁸ Clarke (1965), pp.: 54-66.

²⁹ See e.g. the works of Gamble.

³⁰ Henkey (1998), p.: 48.

³¹ See on page # 189

³² Lipták (1977), pp.: 231-243

³³ Lipták (1977), p.: 235. In Hungarian: „Különösen fontos temetője ennek egy Lugovszkoj nevű kis Káma parti település mellett van. Ennek régészeti anyagát Zbrujeva vizsgálta; csontváz anyagát Trofimova tanulmányozta, és először 1941-be közölte eredményeit. A temető embertanilag nagyon heterogén, europidok mellett egy bizonyos – a szibériai tajga övezetből ide vándorolt – mongolid komponens állapítható meg benne. E sorok írójának módjában volt ezt a fontos koponyasorozatot a moszkvai tudományegyetem Embertani Múzeumában tanulmányozni. Feltűnt az a körülmény, hogy ebben az anyagban a honfoglaló magyarok egy részére jellemző, az europid és a mongolid vonásokat egyaránt mutató uráli rassz képviselői is fellelhetők voltak. A XIX. század végén a vogulok és osztjások között kutatásokat végző Pápai Károly és Jankó János által hozott anyag, illetőleg végzett megfigyelés is megerősíti, hogy nyelvokonainkra ez az emberfajta jellemző.”

³⁴ Orbán (1976)

³⁵ Roux (1992), p.: 81

³⁶ Osetzky (1977), p.: 52

³⁷ Oppenheimer (1999), p.: 211.

have the Hungarians referenced by names which points to the name of a Turk nation, the Onogurs. The word Onogur means ten Ogur tribes. The Onogurs formed one group of the Bolgar tribes.”³⁸

“From the archaeological part it turned out, that the burying rite of the early Bolgars at the Volga resembles to that of the leading stratum of the Hungarians; it is frequent to give horse head with shinbones besides the dead. Akimova performed the investigation of the anthropological material of the cemetery mentioned above [Bolsije Tarhani, 8th to 9th centuries]. 357 graves were discovered as the result of digging work for two years. The remnants of the skeletons were unfortunately in a very wrong consistency. In spite of the careful discovery work only 67 skulls (40 male, 27 female) were suitable to the study”³⁹ (Highlights by me).

I take again the attention of the readers to the highlighted section. It means the burying rites of the Bolgars at the Volga River resembles to that of the *leading layer* of the Hungarians, but do not to that of the Hungarians in whole. The heads of the horse buried with the dead require also attention, as long before the conquest in the Carpathian Basin people buried bullheads with the dead and not horse heads. This was changed in the age of the conquest in a relatively short time, then was continued again. Let us now see the result of Lipták’s investigations:

“3. The third line is the change and transformation of the population of the Carpathian Basin (Middle Danube Basin) by the times but particularly between the 5th and the 13th centuries of both the autochthon ones and those ones originated from the steppe.”⁴⁰

“(a) The Turanid (T), the Uralid (U), the Pamirid (P) and other brachycranial components – e.g. Proto-Asian – are the most characteristic to the leading layer. The series formed from the leading layers of the Hungarians of the conquest at [area] between the Danube and the Tisa proves the Turkish character of the leading layer and the anthropologic material at the Volga from the cemetery of Bolsije Tarhani of the 8th to 9th centuries of the Bolgars support this opinion [...] the short headed Europeans (with more or less Pamirid character) the Turanid and one long headed component are characteristic to both series.”

“(b) The anthropologic picture of the middle layer definitively differs from that of the leading layer, whereas the race component forming the middle layer can also be found in a smaller ratio in the leading layer. The most important components of this military layer are the gracile Mediterranean (M), the Nordoid (N) or narrow faced dolichomorf types; this last one can also be a tall statue robust Mediterranean (AM). Finally the Pamirid (P) race is also important. It is particular characteristic that the Turanid and the Uralid race are practically absent from this layer.”⁴¹ (Highlights by me).

I repeat the most important message from Lipták: the ‘Turanid and the Uralid race practically are absent from this layer’ i.e. from the military component of the people of the conquest!

“(c) We can characterize the components of the commonalty on the basis of the series from the age of the Árpád dynasty. When we look them all together similarly to the middle layer the most important components are the Nordoid (31%), the Mediterranean (28%) but it is also important the portion of the Crô-magnon (22%). Generally the Crô-magnon B (crB) is considerable in some given populations of the age

³⁸ Lipták (1977), p.: 235. In Hungarian: „ 2. A másik etnikai összetevőt ‘török-magyaroknak’ lehet nevezni. A magyarságnak a saját magára alkalmazott népeve a magyar, vagy Megyer törzsből ered, míg a szomszéd népek a magyarokat olyan elnevezésekkel illették, amely az onogur török népnévre utal. Az onogur elnevezés egyébként a ‘tíz ogur’ törzset jelent. Az onogurok a bolgár törzsek egyik csoportját adják.”

³⁹ Lipták (1977), p.: 236. In Hungarian: „ A régészeti részből kiderül, hogy a korai volgai bolgárok temetkezési rítusa hasonlít a honfoglaló magyarok vezető rétegéhez; gyakori, hogy a halott mellé lókoponyát tesznek lábszárcsontokkal. A fent említett (Bolsije Tarhani-i VIII-IX. sz.) temető embertani anyagának vizsgálatát Akimova végezte el. Két éves ásatási munka eredményeképpen összesen 357 sirt tártak fel. A csontvázmaradványok sajnos igen rossz megtartásúak voltak. A gondos feltáró munka ellenére mindössze 67 koponya (40 férfi, 27 nő) bizonyult vizsgálatra alkalmasnak.”

⁴⁰ Lipták (1977), p.: 236. In Hungarian: „ 3. A harmadik szál a Kárpát-medencei (Középső Duna-medencei) autochton és sztyeppei eredetű népesség változása és átalakulása az idők folyamán, de különösen a V-XIII. század között.”

⁴¹ Lipták (1977), p.: 239. In Hungarian: „ a) A vezető rétegre a turanid (t), az uráli (u) a pamiri (p) és egyéb brachykran rasszkomponensek – pl. az előázsiai – a legjellemzőbbek. A Duna-Tisza közti honfoglaló magyarság vezető rétegéből kialakított széria a vezető réteg törökös jellegét igazolja, ezt a véleményt alátámasztja a VIII-IX. századi volgai bolgárok Bolsije Tarhani melletti temető embertani anyaga, mindkét szériára jellemző az europid jellegű rövidfejúek (több-kevesebb pamiri vonással) a turanidok és egy hosszúfejű komponens.” „ b) A középréteg embertani képe a vezető rétegtől határozottan eltér, jöllehet a középréteget alkotó rasszkomponensek kisebb arányban a vezető rétegben is megtalálhatók voltak. Ennek a harcos rétegnek a leglényegesebb összetevői a gracilis mediterrán (m), a nordoid (n) vagy keskeny arcú dolichomorf típus; ez utóbbi lehetett magas termetű robusztus mediterrán is (am). Végül jelentős komponens a pamiri (p) rassz. Sajátos jellemző, hogy a turanid és az uráli rassz ebből a rétegből úgyszólván teljesen hiányzik.”

of Árpád, which – due to its rear occurrence – we must be kept to be characteristic. The short headed elements have much smaller role (13%) than in the age of the Avars.”⁴² (Highlights by me).

This is altogether 94%! The Crô-magnon B is the same as the so-called angular headed species, which lived here before the end of the ice age and had survived the coldest period of the Würm.⁴³ Gordon Childe writes⁴⁴ that the ancient inhabitants of the Carpathian Basin were the angular headed robust, mesatocranial, i.e. medium-long headed and broad-faced people with straight nose and they have not vanished when another race arrived in the middle of the 9th millennia BP from the southeast.⁴⁵ The new arrivers brought the farmer economy into the Basin and they settled on the banks of the Körös and Tisa Rivers and the ancient inhabitants mentioned above has adopted their techniques within a century. We do not know the anthropology of the new incomer people, as there are no human relics. Gimbutas supported this observation⁴⁶ and she highlighted that the indigenous population was the “*local Crô-magnon*” and according to her opinion, these people were the bearers of the culture of the linear band ceramics, or note-head culture. (To have more details from the pottery of the Neolithic and Copper Ages see the work of Makkay and Kalicz⁴⁷).

What does Lipták writes about the relationship of the commonalty and the so-called Uralic relatives? Nothing! Our ‘closest relatives’ does not characterize the Hungarians of the Carpathian Basin according to the anthropological results. The least are they characteristic to the commonalty, which ought to be Uralic the most.

Let us now see how we stand with the Finno-Ugric origin of the Hungarians according to the view of the anthropology. There is 19% from the Uralid species in the leading layer of the Hungarians. The total number of the leading layer is small with respect to that of the overall population. The figure showing the portion of the Uralic species 19% was obtained from Osetzky,⁴⁸ where he refers to the data of Lipták⁴⁹ and he compares these data to those of Lipták (1941) and Nemeskéri (1943) and explains the whole all together. Anyway, the anthropology does not prove the official hypothesis; it rather denies it. Osetzky summarizes his opinion while he explains the data of Lipták:

“It is presumable that an ethnically so much different commonalty might emerge from the ancient inhabitants found by the people of the conquest here only a small portion of them has gone through the great historical changes and remained henceforward as wealthy in the higher stratum of the society. However, according to Lipták it cannot be established with a certainty that in what portion did they arrive with the people of the conquest or derive from the ancient inhabitants that dolichomorf Slavic or Germanic element, which is so much important in the age of Árpád. In such way when we speak about the ethnical composition of the people of the conquest then temporally we do the right thing to take into account only the human relics of the leading stratum of the 10th century and from this on only the strictly ancient Hungarian portion.”⁵⁰

From the resume given by Osetzky it is much cleaner for us how can there be playing with the refined data to get a preconception be proven. The final conclusion of Osetzky is the following:

“Summarizing the above results it can be established that the components, which can be traced back to the Turkish origin makes from the racial composition approximately 35+19 = 61 %, as the component which

⁴² Lipták (1977), p.: 240. In Hungarian: „ c) A köznép embertani komponenseit az Árpád-kori szériák alapján jellemezhetjük. Ha ezeket együttvéve tekintjük, a közép réteghez hasonlóan a nordoid (31%) és a mediterrán (28%) összetevő a legszámtovább, de ezen kívül jelentős a cromagnonidok (22%) részesedése is. Általában a cromagnoid B (crB) komponens is számtovább bizonyos Árpád-kori népegekben, amit – éppen ritka előfordulása miatt – jellemzőnek kell tartanunk. A rövid fejű elemek sokkal kisebb szerepet játszanak (13%), mint az avarokban.”

⁴³ Gimbutas (1982), p.: 27.

⁴⁴ Childe (1957)

⁴⁵ Kerr (1998), Ryan (1998)

⁴⁶ Gimbutas (1982), p.: 27, Gimbutas (1991), p.: 43.

⁴⁷ Makkay (1982) and Kalicz (1970)

⁴⁸ Osetzky (1977), p.: 52.

⁴⁹ Lipták (1954), pp.: 133-170.

⁵⁰ Osetzky (1977), p.: 37. In Hungarian: „ Feltehető, hogy a fajilag annyira különböző köznép nagyobb részben a honfoglalók által itt talált őslakoságból kerülhetett ki, mely utóbbinak csak kis része vészelt át sikeresen a nagy történelmi változást és maradt meg továbbra is mint tehető csoport a társadalom magas rétegében. Lipták szerint azonban jelenlegi tudásunk alapján nem állapítható meg biztosan, hogy az Árpád-korban oly jelentős dolichomorf germán vagy szláv eredetű elem milyen arányban jött be a honfoglalókkal együtt vagy származott az őslakóktól. Ilyen formán, ha a honfoglalók faji összetételéről szólunk, akkor egyelőre helyesen csak a X. századbeli vezetőréteg embertani leletét vesszük figyelembe és ebből is a szigorúan véve ó-magyar részleget.”

can be traced back to the Finno-Ugric ancestors make approximately 19.5 %, the sum of them is 80 % and this corresponds to the Ancient Hungarian component.”⁵¹

Why should our eyes fix to the groups ‘in the higher stratum of the society’? The lower strata representing the mass of a society are not necessarily the same as their leading one, the highest stratum.⁵² The data of Lipták have proved it without doubt that this is the case in the early Hungarian society in the Carpathian Basin in the age of the conquest. Osetzky investigates only the long headed (dolichomorf) component, which has a subordinated importance here, and he immediately throws out the result, as it does not support his conception, the Turkish origin. Anyway, it seems to be sure that the Turkish elements were really the dominant in the leading and in the military layers of the people of the conquest. But it is sure, that the anthropology of the social strata does not match that of the Finno-Ugric people at the North of Europe, either. Let us now see what is the opinion of the archaeologist and historian Gyula László about the anthropology of the Hungarians:

“Our ancient history has become unified for a long time with the examination of the ancient history of the Hungarian language. It was believed that the language is our secure guide in the past millennia. This seemed to be natural and necessary since the historical data hardly extend beyond the preceding century of the conquest. Whereas the Hungarian language keeps our past in inexhaustible richness and remembers us far before the time of the literacy.”⁵³

“If we would depart unattended to the language and the borders – say from Budapest towards the four directions of the world –, we would recognize only after a longer distance that the appearance, habitues [of the people], proportions of their body, their scale of motion, face, color of their eyes and hair changes gradually. The blondness will be more frequent at far north, the dark hair color in the west and south, and the Mongolid element in the east will be more frequent. Within this roomy space none would recognize that he has left the border of the Hungarian language and walks somewhere in Swiss, or in the land of Bavaria or maybe in Ukraine. The Hungarian nation is a characteristically middle-eastern European nation as our folk song says: neither blond nor brown is the true Hungarian species.”⁵⁴

“[...] not only the Hungarians who have lived here for thousand years – if indeed not more – has become a characteristically middle-eastern European nation, but the Hungarians of Árpád and the people of the first conquest have been those as well. Our attention has been taken also by the fact that the members of our confederation of tribes being consisted of seven or ten tribes might have different traditions – and naturally also origin! All-important species of Europe and Asia is in our highly stratified formula of species, however it is true that not in equal ratio. When we wanted to write a Hungarian ancient history, which of them should be followed? Should we regard perhaps the ‘East-Baltian’ as ancient Hungarian? – or the ‘Turamid’? – or the ‘Pamirid’? – or let us regard the biggest one and disregard all the others?”

⁵¹ Osetzky (1977), p.: 37. In Hungarian: „Összegezve a fentiek eredményét, megállapítható, hogy a török eredetre visszavezethető komponensek a honfoglalók faji összetételének kb. 35+19 = 61 %-ot, míg a finn-ugor ősökre visszavezethető komponensek kb. 19.5 %-ot tett ki, ami összesen minimálisan 80 % ó-magyar elemnek felel meg.”

⁵² Mellaart (1981), pp.: 10-11. The author reveals here that the archaeology hunts and handles only the treasure of the elite, while leave the relics of the community untouched, it does not discover, does not process them many times. Gyula László in a Daly, in the 11 March 1979 copy of the Népszava says the followings: „Our chronicles, diplomas, written memories as the resources of the historical science are dealing with the poor people only as references. Only as object of the law, as ones to be punished. But the history does not know anything from their every day and from all of those in which they have been not poorer from those ones being above them. There is no data from them. We, the archaeologist must care those data. We discover the former settlements, villages, cemeteries and try to restore – I do not say it accidentally – redeem all those, that life used to have been formerly.” In Hungarian: „A krónikáink, okleveleink, az írásos emlékek, mint a történelemtudomány forrásai, csak utalásszerűen foglalkoznak a szegény emberrel. Jogi alanyként, büntetendőként. De mindennapjairól, mindarról, amiben semmivel sem volt szegényebb a fölötté élőknel, nem tud a történelemtudomány. Nincs adata róla. Azzal nekünk, régészeknek kell törődni. Feltárjuk az egykori telephelyeket, falvakat, temetőket, s abból megpróbáljuk visszaállítani, vissza – nem véletlenül mondom – álmodni azt, amilyen az élet egykor lehetett.” These words have again been appeared in a collection of László (1996a) on page 333. Gyula László has regarded himself as the archaeologist of the poor people (p.: 332.).

⁵³ László (1981), p.: 16. In Hungarian: „Őstörténetünk hosszú időn keresztül azonosult a magyar nyelv őstörténetének kutatásával. Úgy vélték, hogy a nyelv biztos vezetőnk az elmúlt évezredekben. Ez természetesnek, sőt, szükségszerűnek tűnt, hiszen a történeti adatok alig-alig nyúlnak vissza a honfoglalást előző századokig. A magyar nyelv ezzel szemben kimeríthetetlen gazdagságban őrzi sok ezer éves múltunkat, és messze az írásbeliség előtti időre emlékeztet.”

⁵⁴ László (1981), p.: 18. In Hungarian: „Ha nyelvre és határokra nem figyelve elindulnánk – mondjuk Budapestről a világ négy tája felé -, csak hosszabb út után vehetnők észre, hogy az emberek megjelenése, alkata, testének arányrendje, mozgás-skálája, arca, szeme-haja színe lassan megváltozik. Messze északon gyakoribbá válik a szőkeség, délen és nyugaton a sötét hajszín, kelet felé pedig a mongolos elem. E tágas térségben belül pedig senki nem venné észre, hogy elhagyta a magyar nyelvhatárt, és valahol Svájcban jár, vagy bajor földön, netán Ukrajnában. A magyar nép jellegzetesen közép-keleteurópai nép, ahogy népdalunk mondja: ‘se’ nem szőke, se’ nem barna az igazi magyar fajta”

*Certainly, if e.g. we take the 'East-Baltian' as basis then we must share our ancient history with the Slavs, if we take the 'Turanid' then we arrive into the sea of the Turks. The picture would be disturbed even more if we would follow the trace of the ancient history of the 'Alpid', the 'Turanids' or the 'Mongolid' who means smaller proportions.'*⁵⁵

*"The language is more unambiguous, the anthropology is more multifold – our ancient history is based on their amalgamation!"*⁵⁶

"According to the linguistics we have broken away from the Ugric branch so our nearest relatives are the Voguls (Mansis) and the Ostyaks (Khantis). János Jankó who have already been among them with the expedition of Zichy on the turn of the century noted: 'Until now we have hold the Ostyaks to be an Ugric nation but the anthropology should deny it; the Ostyak is the rest of a dolichocephal (long headed) nation with brown eyes and brown hair which became under Ugric influence, this Ugric influence has been extended to the whole nation in the language, but it did not extend in the culture and the blood on the area beyond the Ob and the Irtysh Rivers.'

I had had an old certitude that if the linguists would have not taken the attention of the scholars of the anthropology to the Ugrics of Ob they would have not looked for our ancestors, relatives there. The observations given by the Estonian Karin Mark in his great summary on the anthropology of the Finno-Ugric nations (1970) fastened me in this certitude. When we take our attention to the map on which Karin Mark has summarized the results of his research it is evident for the first sight that the Finno-Ugric nations at the area of the Volga has different habit than our relatives in language have at the area of Ob, that is wording on the language of the anthropology they belong to another species. We, Hungarians are member of the Volga-European group, while the Mongolid character rules the Ugrics at the Ob. Accordingly only a scarcely, pale connection joins us to our nearest relatives by language, much more pale than it joins us to another people. We are obliged to assume – as another have also considered it – that the Ugrics of the Ob has evolved their recent language by swapping of languages and the donator of the language was probable even the Hungarian. The scene – as that may be derived from the Ugric geographical names in this side of the Ural – somewhere at this side of the Ural, around the Volga.

*If the assumption were correct, than the Ugric of the Ob would keep the early stage of the development of the Hungarian language in their language and the 'kinship' would originate from this. All these should make us hundred times more cautious when e.g. the ethnography of the Ugrics is regarded as it would keep the ancient Hungarian form until our days.'*⁵⁷

⁵⁵ László (1981), p.: 18. In Hungarian: „...nemcsak a mai, ezer évet – ha ugyan nem többet – itt élt magyarság vált jellegzetesen középkelet-európai néppé, hanem azok voltak már Árpád magyarjai, meg az első honfoglalók is. Erre figyelmeztet már az is, hogy hét, vagy tíz törzsből álló törzsszövetségünk tagjainak más és más lehetett a hagyománya – és nyilván a származása is! Igen erősen rétegzett fajtaképletünkben benne van Európa és Ázsia minden jelentős fajtája igaz, nem egyforma arányban. De ha magyar őstörténetet akarunk írni, melyiknek nyomán haladjunk? Netán a 'keletbaltit' vegyük ősi magyarnak? – vagy a 'turanidot'? – avagy a 'pamirit'? – vagy tekintsük százalékban a legnagyobbat, s a többit hagyjuk? Igen ám, de ha például a 'keletbaltit' vesszük alapul, akkor a szlávokkal kell osztoznunk őstörténetükben, ha meg a 'turanidot', akkor a török népek tengerébe jutunk. Még jobban megzavarná a képet, ha kisebb százalékarányban meglevő 'alpi', 'turanid' vagy 'mongoloid' őstörténet nyomát követnők.”

⁵⁶ László (1981), p.: 19. In Hungarian: „A nyelv egyértelműbb, az embertan sokrétűbb – őstörténetünk pedig ezek ötvöződésén alakult!”

⁵⁷ László (1981), p.: 19. In Hungarian: „A nyelvtudomány szerint mi az ugor ágból szakadtunk ki, legközelebbi rokonaink tehát vogulok (mansik) és az osztjások (hantik). A Zichi-expedícióval közöttük járt Jankó János már a századfordulón leszögezi: 'Eddig az osztjákat ugor népek tartottuk, az anthropológiának ezt meg kell tagadnia; az osztják egy dolicephal (hosszú fejű), barna szemű, barna hajú ősnép maradéka, mely ugor hatás alá került, ez az ugor hatás a nyelvben kiterjedt az egész népre, a kultúrában és vérben azonban nem terjedt az Irtyshen és Obon túli területekre.' Régi meggyőződésem volt, hogy ha a nyelvészek nem irányították volna az obi ugorokra az embertan kutatóinak figyelmét, maguktól soha nem keresték volna ott elődeinket, rokonainkat. Ebben a meggyőződésemben teljes mértékben megerősítettek azok a megfigyelések, amelyeket a finnugor népek embertanának nagy összefoglalásában az észt Karin Mark adott (1970). Ha megfigyeljük azt a térképet, amelyen Karin Mark összegezte kutatásainak eredményeit, az első pillanatra látszik, hogy a Volga környéki finnugor népek más alkatiak, mint az Ob mentén lakó nyelvrokonaink, azaz az embertan nyelvén fogalmazva: más fajtához tartoznak. Mi, magyarok a volgai-európaid csoport tagjai vagyunk, míg az obi ugorokban a mongol jelleg uralkodik. Eszerint legközelebbi nyelvrokonainkkal alig fűz össze valami halovány kapcsolat, haloványabb, mint ami a többi népekhez fűz. Kénytelenek vagyunk tehát feltenni – mint ahogy erre mások is gondoltak már -, hogy az obi ugorok nyelvcserevel jutottak mai nyelvükhöz, és a nyelvet átadó nép feltehetően éppen a magyar volt. A színtér – mint az Urálon inneni obi ugor helynevekből sejtethető -, valahol az Urálon innen, a Volga táján lehetett. Ha a feltevés helyes, akkor az obi ugorok a magyar nyelv fejlődésének igen korai szakaszát őriznék nyelvükben, s ebből adódnék a 'rokonság'. Mindez százsoroson óvatossá kell tegyen, amikor például az obi ugorok néprajzát úgy tekintjük, mintha az az ősi magyar életformát őrizte volna meg napjainkig.”

We should add that according to Lipták the ruling upper stratum was different in anthropology from the people of the lower strata and the former one showed the racial form of the area of the Volga. The question comes now strongly in sight: may that model be true, which starts the culture of the Hungarian language from a Neolithic in the middle of the 4th millennium BP and subordinates it to the influences of the ‘cultures with higher rank’ in order to explain the origin of words supposed to have been unknown for the ancient Hungarians?

The question cannot be answered correctly by the official hypothesis. Let us turn now our attention to the anthropology of the recent population of the Hungarian-speaking people. Many studies are dealing with the typology of the recent Hungarians.⁵⁸ Let us summarize the results by the interpretation of Henkey:

“[...] I have to point to the most important result of my research from the point of view of ethnogenetics according to which the Middle-Asian (Turkish) dominance is more than ten times as much – 48.2% with respect to 4.6% – the [Finno-Ugric] types and forms, [those which are] frequent in the old Slavs can be pointed out only in 2.7%.”⁵⁹

The ratio above is that of the sum of the Turanid and Pamirid types with respect to the sum of the Uralid, Lapid and East-Baltic ones. The newest data of Henkey are in harmony with this result. In his later work he gives the following composition as most characteristic to the whole Hungarian population: 31.4% Turanid, 12% Pamirid, 5.8% Dinarid, 4.1% Eastern-Mediterranean, 4.5% East-Baltic, 5.3% Proto-Asian, 2.5% Alpid, 1.7% Lapid and less than 1% Mongoloid, Crô–magnonid, gracile Mediterranean, Nordic and Uralid types.⁶⁰ The 0.1% of Uralid means only 32899 people from the total Hungarian population. However he characterized 30% as to be strongly mixed type!

Thus Middle-Asians are the dominant element in the anthropological picture of the Hungarian population selected first of all as people from families with traditional Hungarian name on Hungarian territories such Rábaköz, Székelyföld, etc. This means more than 43% Pamirid, Turanid species within the Hungarian speaking population. It is, however, surprising that not more than 43% since these species should have mostly characterized all the nations arrived into the Carpathian Basin from the Metallic Ages on (Cimmerians, Scythians, Dacians, Iazygs, Sarmatians, Huns, Avars, Hungarians of Árpád, Kuns, Pechenegs, Turks). All have been arrived from the Russian (Pontus) steppe into the Carpathian Basin and their origin is even from the eastern edges of the steppe where they had arrived definitively from Middle-Asia. The Turanid and Pamirid types are the most frequent on these areas; consequently they ought to have been the most frequent species having arrived into the Carpathian Basin.⁶¹

There are however 30%, which could not have been valued.⁶² The Turanid type (31.4%) also includes the Crô–magnon C type as Henkey ranked the mixture of the two types into the Turanid one.⁶³ These two types also include the Crô–magnon B, the species with angular head, which is present within the recent Hungarian population. Henkey grouped the indigenous population of the Carpathian Basin into the Turanid and the mixed type.

3.3 The genetic data

The human anthropology has recently received new tools and methods to study the human relationships and origin. One of them is the blood group analysis; the other one is sequence analysis of the hereditary materials, the human genes, or in more precise, the deoxy-ribo-nucleic acids – in short DNA.

The human blood holds a lot of information and it can be typified according different parameters. The most important information lays in the blood type, or blood group that can be either 0, A, B or AB. The blood group of the people is a strictly inherited property it can either be that of the mother or that of the father. It strictly follows the Mendel’s law. However, the blood group is subject of the mutation, i.e. that of a sudden change in the type within a close population, which lives for a long time isolated from the other groups. But this kind of mutation is highly improbable; it has a time scale of tens or hundreds of millennia. The basic blood group of human kinds is 0. This group is characteristic to the aborigines people in Africa, America as well as Australia, it is also nearly exclusive among the Basques in Europe. There is a mixture of blood group 0 with another ones in all other parts of the world.

The knowledge of the type of the blood group of the individuals is important, as there are strict restrictions in blood donations. When there is an antagonism the donated blood will not save life of the receptor, it will kill him or

⁵⁸ Kiszely(1996) included a separate chapter in his book to summarize Henkey’s results (pp.: 322-346), Henkey presented the summary of his results obtained on nearly hundred thousands of people also in the bimonthly journal Turán.

⁵⁹ Henkey (1993), p.: 98. In Hungarian: „... rá kell mutatnom kutatásaimnak etnogenetikai szempontból legfontosabb eredményére, mely szerint a közép-ázsiai (törökös) túlsúly jelenleg több mint tízszeres - 48.2% a 4.6%-kal szemben -, a régi szlávoknál gyakori típusok és formák pedig csak 2.7%-ban mutathatók ki.”

⁶⁰ Henkey (1998a), p.: 58.

⁶¹ Osetzky (1977) pp.: 98, 107, referring to Sulimirski characterizes the Scythians and the Sarmatians to be of Crô–magnonid types.

⁶² Henkey (1998a), p.: 58.

⁶³ Henkey (1998), p.: 48.

her. As the basic blood group of human kind is 0, it means every person can receive blood from a person with 0 blood group as there is no antagonism against this blood group: all mutated descendent still remembers this group; there is no antibody against this type of blood. However, people with 0 blood group can receive only blood from

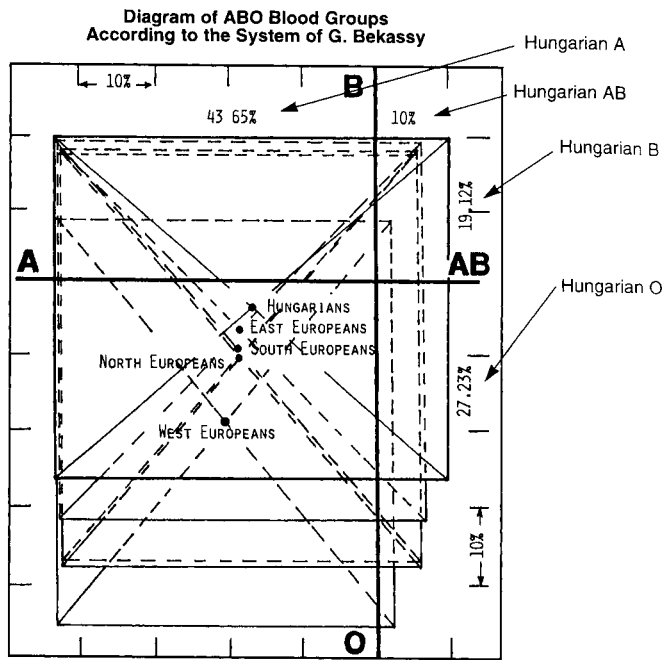


Figure 25 Two-dimensional representation of the blood groups of different nations in Europe.⁶⁶

blood group AB, is not very old, it is relatively recent. This concept is very important for the Hungarians, as the highest ratio of blood group AB can be found among the Hungarians all over the world as well as within the Carpathian Basin. The higher ratio of the AB blood group is for the sake of blood group 0, which again points to the mutative appearance of AB. Figure 25 shows a particular two dimensional representation of the blood groups of the European nations computed and presented by Nagy.⁶⁷ It is well visible that the Hungarians form a separate group according to this analysis and this group is very far from the group where the supposed to be relatives belong. The Hungarians are closer to the east Europeans, and they are much further from the north Europeans.

The blood group analysis again does not support the official hypothesis of the origin of the Hungarians.

Let us turn our attention to another analysis, i.e. to the human genome. There are two genetic factors, which have strict inheritance either from father to son or from mother to daughter only. One is the Y chromosome, which can be found only at the male population and transfers from father only to his sons. It is exclusively a male line of inheritance. The other one, the mitochondrial DNA (mtDNA) of the cytoplasm however is a maternal inheritance that is not transferred from the father to its descendents, only the mother is the source for both genders. The inheritance line based on the genetics of the cytoplasm is therefore an exclusively female line of inheritance. The distribution of the nucleotide bases within the DNA holds the genetic information in both the nuclear chromosomes and the mitochondria.

The DNA sequences of both lines have already been studied in a couple of works. Previously the maternal inheritance line based on mitochondrial DNA analysis has been published.⁶⁸ The hypothetical model of the ‘ancient

their own group as they have already antibody against all other blood groups, particularly against blood groups A and B. These latter blood groups have been formed very long time ago so the bearers of 0 blood have already developed antibody against them. Blood group A is absolute dominating the people living around the Caucasus Mountains. It is highly probable that this mutation did happen here in the ancient times.⁶⁴ Blood group B is the most frequent within the Mongolid (Chinoid) population therefore it is also probable that this mutation occurred there.⁶⁵

The most interesting type is the blood group AB. There were hypotheses that this was the combination of A and B, i.e. it might have been developed as the inheritance from the couple with blood group A in one of them and with B in another one. It is not true as the blood group inherited following the Mendel’s law strictly; therefore one of the ancestors must have an AB blood group. The basis of this peculiarity i.e. the violation of the Mendel’s law is that against the AB blood group there is no antibody formation in any of the other groups, even blood group 0 accepts it. This self-contradiction can be resolved by the concept that the mutation, which produced

⁶⁴ I will give a detailed explanation concerning the reasons in a later chapter. See in **6.2 From Paleolithic to Mesolithic: Archaic Men** from page # 184.

⁶⁵ Nagy (2000), p.: 24.

⁶⁶ On the basis of Nagy (1995), p.: 324.

⁶⁷ Nagy (1995), p.: 324.

⁶⁸ Richard (1998), M et al: *American J. of Human Genetics* **62**, 241, Torromi (1998), A. et al: *American J. Human Genetics*, **62**, 1137. The book of Sykes (2001) is an excellent summary of these studies.

Eve' has been developed on its result; that is, all lines joined in one point that is in the mtDNA of the hypothetical ancient mother of the humankind. There were seven maternal inheritances derived from that of ancient Eve called seven daughters of Eva showing territorial dominance each. According to the estimated – but not proven – time scale of the mutation i.e. the molecular clock the common ancient women may have lived in Africa around 150 millennia BP. She was named as the 'ancient Eve' referring to the genealogy of the Old Testament.⁶⁹

A genetic lineage can be obtained from the mtDNA using the sequencing of its particular part called *control segment*. mtDNA has 16,569 bases and from this stock 440 (or 500), the so-called *control segment* can freely be mutated without effecting the life of the derived cells. The 'molecular clock' was estimated from the number of changed positions using the date of 5 million years as basis when the human gene was separated from that of the chimps. According to the genetics, the hypothetical clock has a tick at each 10 millennia.⁷⁰ As this segment can have not more than 500 ticks, i.e. sites where mutation can be occurred the 10 millennia time for a tick cannot measure 5 million years. Thus this clock is highly imprecise; this is only a lower estimated date to the formation of a branch in the genetic tree. The 150,000 years was estimated in this way and this means only that the origin of the human genetic tree is not younger than this date. However, using the average difference between the mtDNA of the chimps and the human, which is around 60, the 'molecular clock' cannot have a tick for 10 millennia it must have at least 10 times longer time.⁷¹

Recently Semino and an international genetic group studied the mutation branches on the Y-chromosomes of the male population of Europe.⁷² At the same time another group of genetics published their work concerning the Y-chromosome results of the population of the whole globe.⁷³ Here I show only the European results, however, the Y-chromosome genetic lineage of Europe is strongly related to that of the whole population of the globe. The starting part of the genetic tree will be shown elsewhere.⁷⁴

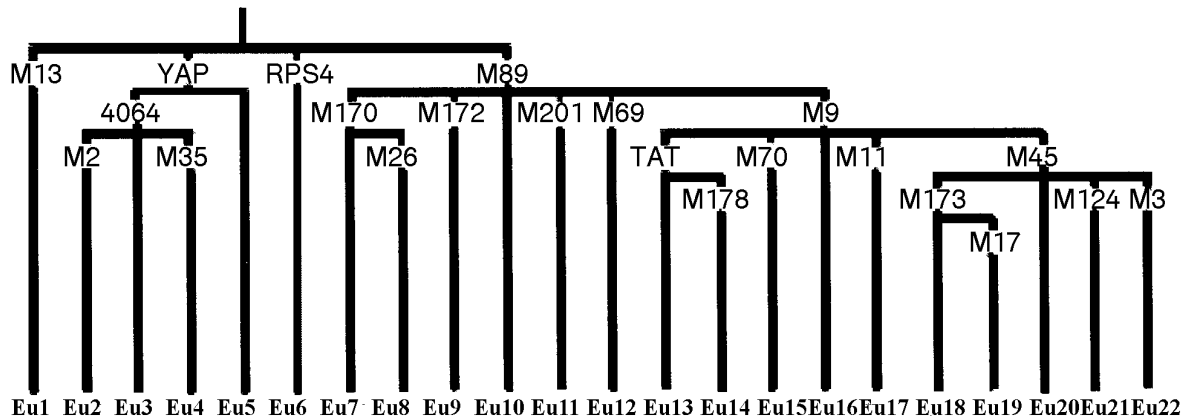


Figure 26 Genetic family tree of the European male population.⁷⁵

Using denaturing high-performance liquid chromatography the scientist divided the non-recombining Y-chromosomes into 25 alleles, i.e. into 25 genetic lineage originated from the M168 shown as a branch of the African genetic lineage which starts from the basic side of the mammals⁷⁶ (see Figure 26). The lineage brakes into four link-

⁶⁹ According to a recent report referring to the work of Thornton and Wolpoff, (Graham O'Neil: *Sunday Herald*, 1999. 25 April. p.: 47), however, the theory of the Ancient-Eva is invalid and the development on a couple of lines is more probable.

⁷⁰ Sykes (2001), pp.: 155-157.

⁷¹ Both the chimps and the human must have independent mutations, that means each can have around 30 mutations since they have separated. The time is at least 5 million year or more.

⁷² Semino (2000) See also the discussion of this work by the historians in Gibbons (2000).

⁷³ Underhill (2000).

⁷⁴ See on page # 200.

⁷⁵ Semino (2000), p.: 1156. This genetic tree is part of the family tree worked out for the whole of the human kind as shown by Underhill (2000).

There is a so-called 'genetic clock!' used to assure a time scale to the genetic tree. The starting point is declared at 45-50 millennia BP. However, if we regard the whole genetic tree of the human kind we can not accept this time scale. It covers the genes of the African people as well but if this tree shows only the genetic tree of the modern man, the absence of the former African stock is shocking. The genetic tree shown by Underhill – and consequently that of Semino – should cover much longer time scale and must be the genetic tree of the human kind. The time estimated for the branching is therefore too much short, it is highly probable that the time scale must be multiplied by 5-10. It is not linear and the time of the branches can not be taken seriously, however, the branches show different p[laces where the human 'developed' from *Homo ergatras* to *Homo sapiens*.

⁷⁶ Underhill (2000), p.: 359. The scientific group of Underhill differentiated 166 alleles within the Y chromosome of the globe using also over 1000 individuals for their test. Semino and his group has found only 25 alleles within the European population, therefore they showed a simplified tree of ancestry.

ages just below the point where the Human line deviated from the African parts.⁷⁷ Two from the four lines originated here and they are very important. One is YAP where M35 i.e. Eu4 lineage does belong. This is probable an African lineage as it is frequent on the territory of the former Natufian culture.⁷⁸ The other main component called M89 has a couple of alleles forming a group of European markers from Eu7 to Eu12, which are not dominant in the Hungarian population, they frequencies are below 5%. Eu4 however is present with a weight of ~9%. M89 has another important lineage, M9. This has two main subgroups, the TAT which is characteristic to the people in Northeastern-Europe and M45, the sub group of which, the M173 marks more than 50% of the recent population of Europe.

M173 is a very old lineage; its age is estimated by the authors to be ~30-40 millennia.⁷⁹ The authors of the paper equated this oldest genetic lineage with the Aurignacian people, which dominate the population of the middle zone of Europe from the Atlantic Ocean up to the Russian Plane. The Hungarians shares 73% of this old gene in their recent population with a dominance of its eastern lineage, M17 (Eu19) in it. However, the lineage characteristic to the population in the area of the Volga is the TAT and the M178, which mark the lineage of the Sami (Lappish), the Mari (Cheremis) and the Udmurt (Votyak) people and is also at least ~4 millennia old. It is worth to mention, that the characteristic allele (TAT) marking the northern people close to the Ural Mountains in a high frequency cannot be found within the Hungarian population at all, i.e. its frequency is below 2%.⁸⁰ The authors write:

„Neither TAT nor M178 was detected in Hungary, where Uralic languages is spoken.”⁸¹

Figure 27 shows the result of the PC analysis carried out on the markers of the individual European nations. They form three well defined groups: one contains the nations living in Western Europe, the other one contains those of Eastern Europe and the third one those of the Fertile Crescent. The Hungarians can be found in the right lower corner together on the middle of a triangle formed by the Polishes, Ukrainians and the Croats. The supposed to be kin of the Hungarians are even not in this Figure as their values would be extremely on the top.

Again we have to come to a decisive result: the characteristics of the Hungarian people are among those of the oldest European population forming its eastern extremes and, as László mentioned above,⁸³ their closest kin in anthropological sense are the people of the Swiderian culture. They are the Slavs. The question of the origin will be discussed later in more details.⁸⁴

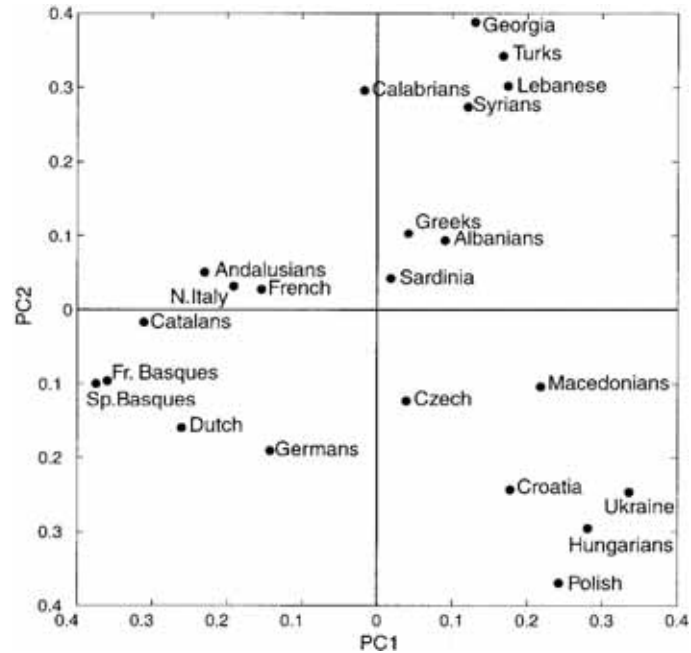


Figure 27 The Principal Component analysis of the markers of the Y chromosome⁸²



⁷⁷ In the original paper this origin was dedicated to the branch from the mammals. It is a wrong message in the paper.

⁷⁸ See the numeric data in the original publication, i.e. Semino (2000).

⁷⁹ The time scale of the lineage is highly questionable. Originally the genealogists were going to use a much smaller time scale to the formation of individual branches. Now they accept a value from 5 to 10 millennia using an estimated change in the nucleotide bases of 2-2.4% per one million year. Although, the time scale for one mutation in the case of mtDNA would be obtained 50 to 100 millennia, however, they use only 10 millennia. This is the time scale that they use to obtain the existence of ancient Eve 150 millennia BP. Using the previous time scale of 50 to 100 millennia necessary to have on mutation in the so-called control segment of the mtDNA would give a much more realistic time scale but it would not be valid for the modern man, it shows the genetic tree of human kind. The age of individual branches of the Y-chromosome is also wrong in a high probability and the branches did happen in much older time than they are estimated now. Nevertheless, we use the given age of the branching in this work when we criticize the results, the interpretation given by the authors. If we use the concept of statistical independent probability of the mutations we can not accept a linear scale of the rate of mutation, as its frequency must also contain the contemporary existence of the individuals and this depends on the number of the humankind populating the globe. This is not constant and this is now an exponentially growing function. See more analysis later on pages # 198 and 219.

⁸⁰ The Y-chromosome of 45 Hungarian males have been studied, one person fits 2.2%. The TAT allele is frequent at the population around the area supposed to be the ancient home of the Hungarians. It is a recent mutation; its age is approximately 4 millennia.

⁸¹ Semino (2000), p.: 1158.

⁸² Semino (2000), p.: 1158.

⁸³ See on page # 116.

⁸⁴ See in chapter 6.3 The Neolithic: Settled Societies from page 202.

We can now conclude, that none of the models, hypotheses concerning the origin of the Hungarians is supported by the anthropology. The origin from the area east to the Ural Mountains is practically excluded. Though there are over 40% of Middle-Asian human species within the recent Hungarian population but their arrival to the Carpathian Basin is satisfactorily documented,⁸⁵ however, their ratio ought to be even higher, this ratio ought to exceed the 50% value or more. It is not the case. The followers of the hypothesis of Sumerian origin refer also this species as would be of Sumerian. Nevertheless, according to Roux, the Sumerian population were composed nearly exclusively from the Mediterranean and Armenoid species and these types – similarly to the Uralid species – are missing from the Hungarian population both in the ages of the conquest and in recent time. The Mediterranean type of population is marked by the gene marker Eu4 is present in the Hungarian population with a ~9% frequency, but their appearance in the Carpathian Basin is also well documented by the arrival of the Körös-Tisa culture.⁸⁶ The hypotheses are all questionable from ethnography point of vies.

At the same time the presence of the robust, angular and wide faced Crô-magnon B type over 10% in the ancient population of the Carpathian Basin of the age of conquest is a merit of attention. Moreover, this ethnical element is present in a remarkable ratio on the eastern and northeastern parts of the Carpathian Basin even now.⁸⁷ This warns us that the ancient population of the Carpathian Basin from the time before the conquest is present in considerable manner even now. This factor cannot be left out of the attention.

Which language culture might belong to this ancient population? Makkay⁸⁸, referring Harmatta regarded the two ethnic groups of the Neolithic in the Carpathian basin as Proto-Greek and Proto-Macedonian. Were they right? Would not be better to regard one of them to be Hungarian? Or perhaps put the first Hungarian-Turkish connection to this time? Or again perhaps would it be good to see this age when the Hungarian language received its agricultural expressions so much similar to the words and expressions of a nation formed later on and called Sumerian?

I will answer these questions in Chapter 6. Let us now turn to the most important argument as basis of the official hypothesis, to the Hungarian language.

⁸⁵ See from pages 228 and 243.

⁸⁶ See more details from page # 196.

⁸⁷ Kiszely (1976) writes on p.: 198 for the Bronze Age in the Carpathian basin, that “[...] *the Crô-magnonid type with small, middle statue can be found everywhere.*”

⁸⁸ Makkay (1982), pp.: 89, 92-94, 100-101.

Chapter 4: The Hungarian language

Let us continue our investigations with the most pronounced reference, the Hungarian language and try to re-start the study again from the linguistic field. Let us compare the Finno-Ugric languages to each other as well as compare the Hungarian language to another languages, which are in a distance both of the time and in the geographical space from the Hungarians. This means, we should carry out a comparison of the Hungarian language to those ones, which do not belong to this supposed family of languages.

First of all, we have to try to estimate the latest time when the Hungarian language might have been in the vicinity of or amalgamated with its supposed to be kin languages. We were able to see above that the linguistic arguments are the only possible references to the ancient history of the Hungarians as they appear so in the compilation of the official hypothesis (e.g. that of Rédei). According to the official hypothesis the Hungarians should have lived in the same place as their nearest kin, the so-called Ugric nations (Voguls and Ostyaks) not later than the 4th millennium BP conducting a hunting-fishing-gathering pre-Neolithic form of life.

As we have also mentioned before, the linguists of the 19th century supposed the languages belonging to language families where the individual languages are in a relationship with each other like the branches on a tree. This is the concept of the language family tree. Accordingly there was an ancient nation speaking a given language called its basic language and living in a close geographical area. This ancient nation (better told: group of people) started to throw off swarms by splitting in different times and forming new branches on the family tree. The branches can then be split again and again in further steps resulting in a complicated tree structure. Such kinds of language trees are widely know, e.g. in *Cambridge Encyclopedia of Languages*.¹ The Finno-Ugric linguists have also drawn their family tree of their language, see e.g. in the book of Ladó.²

The classification of the languages (members of a common family tree) is very complicated and generally not unambiguous – particularly when their origin is going to be investigated. There are some elements, which organize the languages into classes, into bigger units. These are e.g. the identity of the words, common groups of sounds and the identical or very similar elements of the grammar.

Regarding the basics of the grammar there are three types of languages, which are different according to their handling the words, arranged into sentences.³

The *isolating* languages put the word into the sentences without any strict relationship among them and their role within the sentence depend on so-called modifiers, which tell us that the word has a role of a subject, an object, a verb or adjective etc. The modifiers are not connected to the words they are only relating to them. Such kind a language is e.g. the Chinese. From many respect the today English is also started to be an *isolating* language, where a very same word can play a couple of functions depending on its position within the sentence (e.g. the word Budapest can be a subject, an object or even an adjective or a verb).

The other group of the languages compresses the role of the word in the sentences into a single mark, which is connected to the word. These are the so-called *flexional*, *inflecting* or *fusional* languages.⁴ The Indo-European languages (e.g. Latin, Greek, and Sanskrit from the ancient languages) belong here as well as the Semitic languages (e.g. Arabian, Hebrew or Accadian). The main characteristic to these languages is that they change one or more sound of the word depending on its role in the sentence or its time, mode, plurality, etc. The Semitic languages are highly characteristic example for this type, as in most of them three consonants form the concept and its role in the sentences are dependent on the vowels connecting the consonants into a word. Accadian language is nearly perfect in this sense.

The third group is called *agglutinative* languages. The role of the words is determined here by suffixes connected either after the last or before the first syllable of the word forming a single word. There are also multiple syllable suffixes, which may, however, not be connected to the word. The suffixes are stand-alone stems, they cannot be joined into one stem or suffix as it can be done at flexional languages, however, they might be connected into series within the words. The Finno-Ugric, Turkish, and the Dravidian languages are all agglutinative languages, and such are the Korean, Japanese, Basque, most of the Caucasian languages, the aboriginal languages of Australia and America as well as most of the ancient languages in Asia such like Hurrian, Sumerian, Elamian, Kassite etc.⁵

Most of the languages, however, cannot be ranked strictly into one or in another category. There are lots of transience languages. E.g. Russian language is regarded as a *flexional* Indo-European language; however, it is nearly a

¹ Crystal (1997), pp.: 300, 333.

² Ladó: *Bábel örökében* [In the Inheritance of Babel].

³ Crystal (1997), p.: 90.

⁴ Hayes (1990), p.: 10.

⁵ Hayes (1990), p.: 10.

perfect agglutinative language. It has as much flexional verbs (two verbs only) as the Hungarian language has, which is a perfect agglutinative language. Similarly most of the Slavic languages are more agglutinative than flexional ones.

The family trees of the languages are generally based on the sets of words of the languages in the kinship.⁶ The linguists search and compare such words in the languages, which can be related to each other. The complete identity of the words are, however, not accepted in the comparison as the words are going to be derived from a common ancestor with an assumption, that both words have changed their spelling according to a regular way of changes of the consonants. This is a funny contradiction and which makes the comparison of the words on this basis vulnerable. The supposed to be regular changes are compiled in the so-called Grimm's laws.⁷ According to these laws there are a couple of interrelated consonants, which pass regular changes by the time, but with different rate in the related languages. The groups are based either on *p*, *d*, or *g*. This means the forming place of the consonants is constant, only its aspiration is varied. The hard consonant goes towards its aspirated form. The three circles forming Grimm's laws are as follow:

$$bh \rightarrow b \rightarrow p \rightarrow f$$

$$dh \rightarrow d \rightarrow t \rightarrow th$$

$$gh \rightarrow g \rightarrow k \rightarrow x$$

It was Verner who pointed out that the cycles could be closed and returns to their original form again:⁸

$$f \rightarrow v \rightarrow b$$

$$th \rightarrow \delta \rightarrow d$$

$$x \rightarrow \xi \rightarrow g$$

The Grimm's laws are not extended to another groups of sounds. Nevertheless Zsirai discusses such kind of changes where the position of the formation of the sound is dramatically different in the changed word with respect to its original form, e.g. consonants *f* and *s*.⁹ He also tries to extend these so-called laws to the regular changes of vowels. According to Götz,¹⁰ however the Grimm's laws are only seemingly laws where the exceptions are much more frequent than the regularities and he regards the relations of words in related languages as homonyms of the basic words expressed with slightly different consonants. Varga¹¹ reinforced recently this notion in showing a lot of variation of the same consonants forming a shrub of words with interrelated meaning grouped around the same basic notion and can be found in many European languages. These languages cannot necessarily be related to each other as members of the same family tree.

Scholars investigating the interrelationship of the languages are generally satisfied with the relation of a couple of tens or hundreds of words and declare the kinship of the corresponding languages. This is the reason why the same language can be in kinship with a lot of other languages, which sometimes belong to an absolute different group. E.g. the Hungarian language is in kinship with the Finno-Ugric languages according to the official hypotheses based on a couple of hundred of words. Other scholars have already proven also with a couple of hundreds words that it belongs to the Turkish family of languages.¹² Another scholars have found a strong descendent kinship with the Sumerian language,¹³ even the kinship to the Iranian languages has also been 'proven'.¹⁴ All of them have a necessary amount

⁶ Benveniste (1973)

⁷ Crystal (1997), p.: 330.

⁸ Crystal (1997), p.: 331.

⁹ Zsirai (1935), pp.: 54-60.

¹⁰ Götz (1994), pp.: 105-131.

¹¹ Varga (2005)

¹² At the end of the 19th century there was a harsh debate within the frame of the Hungarian Academy of Sciences called *Ugric—Turkish war*. The representatives of the two antagonistic views concerning the origin of our languages have conducted strong arguing but none of them were able to convince the other one.

¹³ The number of the followers of the kinship of the Sumerians and the Hungarians is great today. This concept also has a broad literature. Most of the authors of the works are non-professionals. It was Ida Bobula who has compiled the reasons of this kinship in a scientific form using word relations a couple of decades ago. I refer some books and scientific works in this work whose authors were devoted followers of the idea that the recent Hungarians are straight descendent of the perished Sumerians (László Götz, Viktor Padányi, Ferenc Badinyi-Jós, Ida Bobula, Sándor Nagy, Kálmán Imre, etc). Personally, I am not a follower of the Sumerian origin. I know the works of the authors mentioned above, and I have worked up the data, which could be extracted from the works of the authors mentioned above with criticism where I found any possibility to do so. I have checked some of the results of – e.g. those of Ferenc Badinyi-Jós – and found them incorrect. Therefore – al-

of common words to ‘support’ the concept. However, when there are so many contradictory evidences then the method itself can well be criticized and we should be cautious to use it.

The set of words of a language is generally the result of a long lasting building and changes called generally as development. The culture speaking a language has generally passed many trans-configurations during the long time of existence. The scholars estimate the appearance of the articulated speech to be 40 millennia BP,¹⁵ as that was the age when there was an abrupt change in the tools used by the Paleolithic man both in numbers and in variation. That was also the age of the appearance of the cave paintings, etc. This time the people already have had a hunting-fishing form of life and the communication among the people hunting big games was highly important to result in a success. The population density has also been increased that time and the modern man, the *Homo sapiens sapiens* ‘invaded’ Eurasia with its Aurignacian culture. However, a couple of ten millennia before this time the man has appeared in Australia and without a wordy communication and abstract way of thinking he would have not been able to cross a 90 km wide open sea. Therefore it is much more probable that the articulated speech is much older than 40 millennia and only the speech started to be structured according to the newly introduced system of the grammar in that time. With the new and more sophisticated culture new words must have been formed and it means, the set of words has received another layers of concepts that depended on the culture. The original set of words expressing the everyday activities, the closest environment, and the parts of the human body, i.e. the basic set of words must have been known and used by the people of the individual cultures before this time. There is a set of words with a great portion within the total, which is used by any of the cultures such like words imitating sounds, imitating motions, using by the babies etc. and any culture can use any of them irrespective on their connection or lack of connection. The rest, however, can be used to test the kinship of interrelated languages and even the time since the languages unable to be together can be estimated from the overlapping sets of the basic words. The next layer of the set of words strongly depends on the culture therefore comparing these words and finding their potential origin can help to study the historical contacts of a given language, culture. During the earlier works in comparing words to find the closest kinship of the Hungarian language these conditions have generally not been taken into account.

First Swadesh, then Lee supposed a method by which the kinship and the time since the languages related to each other cannot be in contact could be estimated.¹⁶ This is the glottochronology. The basis of this method is a supposition, that all languages lose words in small, but constant rates. This function result in an exponential form showing the number of the words remained from an original set of words. The formula is the following:

$$\frac{N}{N_0} = r^{\left(\frac{t}{1000}\right)}$$

where N is the number of the remaining words, N_0 is the number of the original words, i.e. at the time regarded as zero, t is the number of the years passed with respect to the zero time and r is the basic of the power function representing the rate of the loss in words. The scholars gave two limits for the exponential base r , which is a positive number with a value less than one. The greater is this number the slower is the rate of loss. Two values used by Swadesh and Lee are (r): 0.81 and 0.86. The data of the table given in *Cambridge Encyclopedia of Languages* were obtained by using a value in between these limits; it was 0.83.

Presuming the kinship of two languages it is possible to calculate the time (t) since the people of the two inter-relating languages can not be in close contact with each other, i.e. since then they are separated. For the calculation we use the so-called basic set of words, i.e. words which are not depend on the culture, are not imitating sounds and motions, words that practically all speaking people have to use as the concept that the words describe belong to the human life. The more words we take into account the higher is the certainty of the calculation, naturally if the two related languages fit the basic conditions. The most important of them is to live on the same area; to speak the same language i.e. the kinship is a real genealogy, which is not always applicable. Therefore Lee and Swadesh have de-

though it is possible that I have been able to find data based on his works and I had to check the validity of the data – I refer to the original data source and not Badinyi-Jós. One of his disputable statements connected to the deciphering of the tablets of Tártária will be discussed later on in more details on page # 160.

¹⁴ See e.g. the works of Kovács (1997). He declares (p.: 89) “*That the half of the set of words of the Uralian basic language has remained and it is believed to be left untouched. On the total wholeness the Ugric inheritance and a big portion of our words being believed to be of unknown origin are derived from the Iranian languages.*” This work can be read in the book of Kovács on pp.: 121-207 and this is repeated in the summary on p. 206.

¹⁵ From the analysis of the strata it came out that this was the introductory period of the last ice age, Würm, i.e. it might be even 100 millennia. Gamble has defined this particular age in his book (1993), pp.: 170-174. We will see later on that this date is highly arbitrary, even the appearance of the modern man cannot be fit to a given date. It is more probable, that the absolute dating of the old relics is irrelevant before this particular date. See more in Chapter 6.

¹⁶ Swadesh (1952); cited: “*The Origin and Diversification of Languages*”, Routledge & Kegan Paul, London, 1972; Lees (1953)

terminated 100 basic notions or concepts, and the words marking these notions in the individual languages being related are compared. The English name of the hundred notions is the following:¹⁷

I, you, we, this, that, who, what, not, all, many, one, two, big, long, small, woman, man, person, fish, bird, dog, louse, tree, seed, leaf, root, bark, skin, flesh, blood, bone, grease, egg, horn, tail, feather, hair, head, ear, eye, nose, mouth, tooth, tongue, claw, foot, knee, hand, belly, neck, breast, heart, liver, drink, eat, bite, see, hear, know, sleep, die, kill, swim, fly, walk, come, lie, sit, stand, give, say, sun, moon, star, water, rain, stone, sand, earth, cloud, smoke, fire, ash, burn, path, mountain, red, green, yellow, white, black, night, hot, cold, full, new, good, round, dry, name

The formula and its constants shown above have been developed in a relationship to find the language family and the depth of the kinship in indigenous Indian languages in North America, but later on the same constants have been used to find similar relationships among the Caucasian languages.¹⁸ I will use this model to analyze the kinship of the Hungarian language in the following chapters and subchapters. The model presumes the existence of the language families in a tree like relationship. It presumes that the rate of the loss of the words is constant and the value of the constant is universal, independent on the language families. None of the presumptions have already been proven. However, the method can be used for comparisons. It is true, if there are a lot of words in the two languages to be related to each other, the distance of these languages is closer than in the opposite case. Nevertheless, there is a great resistance of the scholars to use the method as they could receive such results that did not fit their presumptions therefore the method is severely criticized in a several cases.¹⁹ I will return to this question later on.²⁰

Before we turn to the concrete analysis of the Hungarian and supposed to be related languages, let us look into the problem through the eyes of an archaeologist.

4.1 Linguistic questions and the problems of the archaeology

Gyula László writes the followings with respect to this question:

“It is included unsaid in this family tree theory that in the beginnings there was an ancient nation and an ancient home and the separation of the languages also means the spreading of this ancient nation and newer and newer area of settlements that means newer and newer ancient homes until the nations have settled in their recent homes, and among them we the Hungarians have got to the furthest place.

According to this theory the Ugors have kept the most ancient state of the language, although west from them the development in bigger groups would have been common for a while, then after the separation of another group (Permians) those who have wandered away have remained together for a while then the Volga group has split and at the end the nations of the Eastern Sea have split in two.”²¹

A bit further on, however, we can read:

“Well, from the side of the archaeology and social history we see so that the seemingly reasonable family tree theory leave more question unanswered than it has answered. The chain of the relative languages is a fact, however their consecutive split and division can be explained on a different way, too.

Concerning the Uralian languages Péter Hajdú writes in his study work entitled Uráli népek [Uralian:basic language nations]: ‘These nations do not understand other one’s languages, but once, approximately six to seven millennia before present their ancestors spoke a common language and naturally they have been living together on a more concentrated geographic area [...]’

Gyula Décsi compiles more precisely in his great summary. His German text sounds in Hungarian this wise: ‘Since the Finno-Ugric basic language is a highly uniform system of language, thus the nation, which

¹⁷ Crystal (1997), p.: 333.

¹⁸ Renfrew (1987), p.: 116, where he cites Swadesh.

¹⁹ See e.g. Renfrew (1987), p.: 116-119, Osetzky (1977), pp.: 24-24, and their notes: pp.: 96-97.

²⁰ See on page # 133.

²¹ László (1981), p.: 34. In Hungarian: „E családja elméletben hallgatólágg benne foglaltatik az is, hogy kezdetben volt egy ősnép és őshaza, és a nyelvek szétválása egyúttal ennek az ősnépnek a szétvándorlását, egymástól való fokozatos elszakadását jelentette, s újabb és újabb szállásterületeket, azaz új és újabb őshazákat, míg végre a mai hazájukban telepedtek meg a népek, s köztük a legtávolabbra mi, magyarok kerülünk. E szerint az elmélet szerint a legősibb nyelvállapotot az ugorok őrizték volna meg, míg a tőlük nyugatra nagyobb csoportokban egy ideig még közös lett volna a fejlődés, majd újabb csoport (a permiek) leválása után a továbbvándoroltak ismét együtt maradtak egy darabig, aztán levált a volgai csoport, s végül szétágtak a keleti-tengeri finn népek.”

has spoken this language should have been living on relatively small area for 2000 to 3000 years which also had had an easy transport [...]’ (he notes, that the development of the close Finno-Ugric system would have been impossible on a wide extended territory). Let us cite more from Gyula Décsi:

‘The indisputable fact, that the recent individual Finno-Ugric languages have come to be existing from a single basic language is the only common character, which connects together all the nations speaking today their own language; the ethnology, the archaeology and the anthropology have nothing discovered until now, which would be common among these nations having been derived from the common life from the Finno-Ugric age.’

The ancient home has already been looked for in a couple of territories such as Western Siberia on the Taiga, between the Ural and the Volga knee, in Estonia, moreover, the Academician Erik Molnár has settled at the Sajane Mountains after a couple of variations (e.g. the area of Aral). All these premises have searched the ancient home in a narrow area. A. Joki (Finland), Professor Halikov (Kazan) and I myself have imagined the ancient living area of our nations extending in huge distances. Professor Joki (Helsinki) imagined it between the Volga and the Baltikum, Professor Halikov between the Oka and the Ob, myself between Middle-Poland and the Ural Mountains.”²²

Gyula László as an archaeologist compiles his own opinion in this topic:

“As an archaeologist I can add the followings to those experiments which have imagined the ancient area of settlement of the later Finno-Ugric nations of a narrow area:

Let us take the network of the settlements of the late ice age, Mesolithic and Neolithic in Eurasia. We see that almost all the inhabitable territories have been inhabited. Let us remark for the reader who is less experienced in the archaeology that the hunting cultures of the late ice age have nearly the same appearance in huge area on a continental dimensions since this is why we can work with the appearance of big ages (e.g. Mousterian, Aurignacian, Solitarian, Magdalenian, Eastern-Gravettian etc, etc); at the very most we can observe only local discoloration within the essentially like-minded cultures. This picture changes in the Neolithic suddenly, and the developing agriculture breaks Eurasia into veritable mosaic. A lot of cultures inhabit the areas that are not being connected to each other.

Well, in the knowledge of this, we can establish as a matter of course that such an area which was presumed for the Finno-Ugric age by the linguistic science did not exist.”²³

I emphatic repeat the words of Professor László: There was no such an area, which was presumed for the Finno-Ugric age! There was no such a territory where a Finno-Ugric nation could have existed. Particularly it was

²² László (1981), p.: 36. In Hungarian: „Nos, a régészet és a társadalomtörténet részéről úgy látjuk, hogy ez az okszerűnek tűnő családfaelmélet több kérdést hagy megoldatlanul, mint amennyit megold. A rokon nyelvek láncza bizonyosság, ám az egymás után való leválások, elkülönülések tétele másként is magyarázható. Hajdú Péter írja az Uráli népek című tanulmánykötetében az uráli nyelvekkel kapcsolatban: ‘E népek ma már nem értik egymás nyelvét, de őseik valaha, kb. hat-hétezer évvel ezelőtt közös nyelven beszéltek, és természetesen földrajzilag koncentráltabb területen együtt laktak...’ Décsi Gyula pontosabban fogalmaz nagy összefoglalásában. Német szövege magyarul így hangzik: ‘Mivel a finnugor alapnyelv meglehetősen egységes nyelvrendszer, tehát a nép, amely ezt a nyelvet beszélte, hosszú ideig, nagyjából 2000-3000 évig, viszonylag kis területen, amelynek közlekedése is könnyű volt, kellett együtt élnen...’ (megjegyz: hogy a finnugor zárt rendszer kialakulása lehetetlen lett volna nagy kiterjedésű területen). Idézzünk tovább Décsi Gyulától: ‘Az a kétségbevonhatatlan tény, hogy a mai finnugor külön nyelvek egyetlen alapnyelvből keletkeztek, az egyetlen közös vonás, amely a ma mind saját nyelvet beszélő népeket összeköti: ethologia, régészet és embertan eddig még semmi olyant nem fedezett fel, amely finnugor együttélés korából származva e népek között közös lenne.’ Az utóbbi időben is több területen keresték már az őshazát, így a nyugat-szibériai tajgában, az Ural és a Volga-könyök közt, Észtországbán, sőt Molnár Erik akadémikus több változat után (pl. Aral vidéke) a Szaján hegységnél állapodott meg. Mindezek a feltételek tehát szűk területen keresték az őshazát. A. Joki (Finnország), Halikov professzor (Kazany) és jómagam hatalmas távolságokban elterülőnek képelték a népek ősi szállásterületeit. Joki professzor (Helsinki) a Volga és a Baltikum közt, Halikov professzor az Oka és az Ob között, jómagam meg Közép-Lengyelország és az Ural hegység között.”

²³ László (1981), p.: 36. In Hungarian: „Mint régész, a következőket mondhatom azokhoz a kísérletekhez, amelyek szűk területen képelték el a későbbi finnugor népek ősi szállásterületét: Vegyük elő Eurázsia késő jégkori, átmeneti kőkori és újkőkori településhálózatát. Azt látjuk, hogy úgyszólván az egész lakható terület lakott volt. A régészetben járatanabb olvasó számára jegyezzük meg, hogy a későjégkori vadászműveltségek hatalmas területeken nagyjából egységes arculatúak, hiszen ezért lehetséges, hogy a nagy korszakok (pl. mousteri, aurignaci, solutéri, magdaleni, keleti-gravetti, stb. stb.) keletkezésével földrésznyi területeken dolgozhatunk, legfennebb helyi elszíneződéseket tapasztalunk a velejében egyvású műveltségekben. Ez a kép az újkőkorbán hirtelen megváltozik, és a kialakuló földműves műveltségek valóságos mozaikká tördelik Euráziát. Sok-sok egymáshoz alig kapcsolódó művelődés népesíti be a lakható területeket. Nos, ennek a tudatában már eleve megállapíthatjuk, hogy olyan terület, amelyet a nyelvtudomány uráli-finnugor korra feltételez, nem volt.”

not on this northern area following the warm up of the last ice age, the Würm. It was not at all. Gyula László then continues:

“In the Paleolithic each culture covered huge area, that means there was no culture staffing in small area and including high amount of population (nevertheless, the presumed Uralian language had to be developed in this age). Likewise, later on in the Neolithic there was no such particular culture from the stream away of which would be able to explain the Uralian Finno-Ugric spreading away (those experiments which have been performed in this direction have based on a very small amount of relics).

Well let us imagine on big areas of Eurasia at the end of the Paleolithic – at least on the huge area interesting for us – three ancient homes should have existed: the Uralian, the Indo-European and the Turkish (or if it sound better, the Altaian). Let us suppose that according to the conception the ‘ancient nations’ have really lived in three nuclei, then who else have lived anywhere else on which we find relics representing a uniform population density? When the linguistic presumption would be correct, than we ought to find three different but within itself homogeneous cultures with dense populations in three big nuclei and the huge area in between must have been uninhabited. I believe that the sharp polarization of the question in this manner shows that we have to find the solution somewhere else.”²⁴

We should not bypass without consideration the idea of Gyula László shown in the previous paragraphs. It is really so: culturally completely different ancient homes would fall on the same area, particularly on the Russian Plane. According to Gimbutas²⁵ the southern territory of the Russian steppe was the ancient home of the Indo-European people from the 7th millennia BP and this area carried the culture, which had domesticated the horse,²⁶ produced the cultures of the pit-graves,²⁷ the urn grave,²⁸ and then the bean graves.²⁹ The characteristics of these cultures – absolute male deities, the worship of the weapons, social stratigraphy requiring the subordinating way of thinking, etc – can later be found in the Nordic, Germanic, Celtic and the Hindu myths and legends, in their religious ideas, rites and practice. They are regarded as parts of the Indo-European culture. Let us continue with the words of László:

“We touch upon the archaeological findings only in connection with the question of the so-called language change. Before all we know that in the Mesolithic and the Neolithic the settlements did not condense in one single place, but they were formed fairly far away from each other, actually at small lakes or rivers. They also climbed along the branches of the river in between the forest. However, we know well that even the Siberian hunters equipped with gun venture today in the forest at most a couple of kilometers and so the forests separating the settlers along the secondary water-flows did also separate the settlers from each other and there were great distances between them along the rivers and between the lakes which isolated them from each other. This way of production (i.e. fishing-hunting) required big territories for supporting the small number of population in each small settlement. Thus, we must be thinking in shredded small communities. Nevertheless, somehow they have understood each other. If the presumption of the author would be proven to be correct that the Swiderian culture would be the culture of the ancient Uralian then these isolated settlements would have extend for 1-2,000 kilometers from Middle Poland to the Ural in that age. However, should we take any of the theories we must calculate with the chains of isolated settlements. The big barrier of the theory of the spreading from one seed is that intentionally or unintended thinking in such a population image that has not been in the age of fishing and hunting. It is generally known that the population is nearly constant on this level of production, we cannot calculate with meaningful increase of population, the support of each communities with small number of their members needs great area and

²⁴ László (1981), p.: 37. In Hungarian: „Az őskőkorban egy-egy műveltség hatalmas területeket hatott át, tehát nem volt kis területekre zsúfolódó és nagy tömegű népességet magába ölelő műveltség (márpedig a feltett uráli nyelv ebben a korban alakult). Később meg az újkőkorban ugyancsak nem volt olyan aránylag nagyobb területet összefogó sajátos műveltség, amelynek szétáramlásából magyarázható lenne az uráli-finnugor szétvándorlás (azok a kísérletek, amelyek ez irányban történtek nagyon kevés leletre alapoznak!). De képzeljük csak el: Eurázsia nagy területein az őskőkor végén – legalábbis a minket érdeklő hatalmas területen – három őshazának kellett volna lennie: az urálinak, az indoeurópainak és a töröknek (vagy ha úgy tetszik, altájinak). Tegyük fel, hogy az elképzelésnek megfelelően valóban három gócban éltek az ‘ősnépek’, de hát akkor ki élt a többi területen, amelyeken egyenletes népsűrűséget mutatva találunk leleteket? Ha a nyelvészeti feltevések helyesek lennének, akkor három nagy gócban kellene egymástól különböző, önmagában egységes műveltséget találunk, sűrű lakossággal, és a köztük lévő hatalmas területeknek lakatlanok kellett volna legyenek. Azt hiszem, a kérdés ilyenfajta éles sarkítása megmutatja, hogy más-felé kell keresnünk a megoldást.”

²⁵ Gimbutas (1982), p.: 352.

²⁶ Sherrat (1998a), p.: 168.

²⁷ Sherrat (1998a), p.: 169.

²⁸ Sherrat (1998b), p.: 244.

²⁹ Sherrat (1998b), p.: 245.

even the agriculture and the animal husbandry bring along the increase in population and it comes parallel with the better utilization of the territories. Thus there is a need of much smaller territories to support greater population. Géza Bárczi has also referred to thereupon that there is a need of 100 km² area to support 6-8 men at the gathering form of life, consequently these settlements are far away from each other. Well then – the archaeologist asks – besides the constant level of the population what did induce the Finno-Ugric [people] to be wandering, and mainly, how cold have they been so numerous, that a new swarming could come after each bigger portion has got torn off? These questions have not been put yet in our literature of the ancient history. Well, this is why – as I see – the theory of consecutive swarming from one root puts a lot of unexplainable and improbable questions.”³⁰

Gordon V. Childe³¹ refers to Kroeber when he expresses that the population density of the fishing-hunting population is low. This was not more than 0.68 heads/km² at the American Indians, but on the shores near to the Pacific Ocean it was only 0.11 heads/km², and on the prairies it was not more than 0.044 heads/km². Concerning its order of magnitude these figures correspond to that one given by Géza Bárczi above. Renfrew³² gives 0.1 heads/km² population density then he refers the theory of Luigi Cavalla-Sforza whereas this density increases within a generation to 5 heads/ km² at the resettlement i.e. by introducing the production of corns presuming an average increase by 3.9% in a year. The dynamic development of the languages can be found at settled societies with relatively high population densities. Thus the development of the Sumerian and the Egyptian languages can well be monitored through their written texts. Nevertheless, this ‘former’ state cannot necessarily be regarded as ‘state’ as it is probable that the grammatical markers have been supplemented to the text only that time, when the classical Sumerian language might have even not been spoken by broad population. Until the population used the language as a living one the written form did not need the supplement of the suffixes, grammatical markers and elements as the text was intelligible also in that form.³³ The settlements with high population densities and with an active, regular and permanent communication between the residents might be the workshops of the development of the languages. The state of development, the completeness of the languages of societies with a loose population densities, i.e. those with fishing-hunting, nomadic or even horse-riding culture are left behind those of the societies with high population densities. The settled, even the city dweller style of life of the same family of languages is more developed than that of the wandering tribes with low population density (e.g. compares the Accadian language to the Hebrew).³⁴ Gyula László terminates the flow of his ideas:

“These ideas meet the worries emerged also from the linguists. János Harmatta, moreover up to a certain degree also Péter Hajdú do not sustain satisfactory the theory of the ancient home and family tree. Soviet archaeologists e.g. do not speak from ancient home, but from chain of languages and recently Dénes Sinor (Bloomington) regards the theory of the family tree and ancient homes to be obsolete.”³⁵

³⁰ László (1981), p.: 38. In Hungarian: „A régészeti leletekre most csak az úgynevezett nyelvlánc kérdés kapcsán térünk ki. Mindenekelőtt tudjuk, hogy az átmeneti kőkori és újkőkori i települések nem tömörödtek egy-egy helyre, hanem egymástól jól messze alakultak a telepek, méghozzá kis tavak körül, vagy folyóknál. A folyók mellékágai mentén felkiszáradtak az erdőségek közé is. Jól tudjuk azonban, hogy még a mai, puskával felszerelt szibériai vadászok is legfeljebb néhány kilométerre merészkednek be az erdőségekbe, s így a mellékvizek mellé településeket elválasztó erdők a telepéseket is elválasztották egymástól, s a folyók mentén, egymástól elzárt tavak közt is jó nagy távolságok voltak közöttük. A természetes ez a módja (halászat-vadászat) nagy területeket követelt egy-egy kisebb település kis létszámú népének eltartásához. Szétszaggatott, apró közösségekben kell tehát gondolkoznunk. Ezek azonban valamiképpen megértették egymást. Ha például a szerző feltevése bizonyulna helyesnek, hogy a szvidéri műveltség lenne az ősuráliak műveltsége, akkor ezek az elszigetelt települések már abban a korban 1-2000 kilométernyire terjedtek volna ki Közép-Lengyelországtól az Urálig. De bármelyik elméletet vesszük, számolnunk kell az egymástól elszigetelt települések láncával. Az egy magból való széttrajzás elméletének nagy gátja, hogy akarva-akaratlan olyan népesedési képben gondolkodik, amilyen nem volt a halász-vadász időkben. Köztudomású, hogy a termelés e szintjén a népesedés majdnem áll, jelentős népszaporulattal számolnunk nem lehet, egy-egy néhány tagú közösség eltartásához nagy területek kellene, és a népszaporulatot éppen a földművelés és állattenyésztés hozza magával, ez pedig együtt jár a területek jobb kihasználásával. Tehát nagyobb számú népesség eltartásához jóval kisebb területek szükségesek. Bárczi Géza is utalt már arra, hogy a gyűjtögető életmód mellett 6-8 ember eltartására 100 km² terület szükséges, tehát a települések messze kellett legyenek egymástól. Mármost – kérde a régész – a népesség számának állandósága mellett mi készítette volna vándorlásra a finnugorokat, s főként hogy lehettek olyan nagyszámúak, hogy egy-egy nagyobb rész leszakadása után is új s újabb kirajzásokra kerülhetett sor? Ezeket a kérdéseket eddig nem tették fel őstörténeti irodalmunkban. Nos éppen ezért – úgy látom –, az egy többől egymás után való széttrajzás elmélete egy sereg megmagyarázhatatlan és valószínűtlen kérdést vet fel.”

³¹ Childe (1954), p.: 52.

³² Renfrew (1987), p.: 125.

³³ Hayes (1990), p.: 12.

³⁴ See about the Accadian language e.g.: Reiner (1966), about the Hebrew, e.g.: Harrison (1995).

³⁵ László (1981), p.: 39. In Hungarian: „Ezek a gondolatok találkoznak a nyelvészet részéről is felmerült aggodalmakkal. Harmatta János, sőt bizonyos fokig Hajdú Péter sem tartja kielégítőnek az őshaza- és családfaelméletet. A szovjet nyelvészek nem beszélnek például őshazáról, hanem nyelvláncokról, és újabban Sinor Dénes (Bloomington) is úgy látja, hogy a családfa- és őshazaelméletek elavultak.”

László Götz³⁶ and Renfrew³⁷ have now similar opinion. Gyula László has expressed his hypothesis of the interpreting languages, Götz, however, explains the existence of ‘language families’ by the concept of local leveling of the languages. It is not recommended to cite Götz, he is a ‘*bad guy*’ in the eyes of the official Hungarian historians, he is a follower of the theory of the Sumerian origin. What about Professor Gyula László? What about Professor Renfrew? Or perhaps the official theory of the Hungarian scholars is unsure or even wrong? From the data shown above the latter case seems to be highly probable.

4.2 The Hungarian and the Finno-Ugric languages

Let us see now our own language and compare it to those of the nations believed to be our kin or close relatives. At the same time, let us also compare our language to those of the nations who are not regarded to be our kin, they are rather regarded even as aliens to us. The *Cambridge Encyclopedia of Languages* writes about the Finno-Ugric languages:

*“The Uralic family consists of over 30 languages which have descended from an ancestor, called Proto-Uralic, spoken in the region of the North Ural Mountains in Russia over 7000 years ago.”*³⁸

This idea is completely in a harmony with the official hypothesis concerning the origin of this group of languages. I have already shown above, that there was no human population in this time on that area. The first human population arrived there from the east a millennium later and it was ethnically Mongolid species! I will return to this problem in a later chapter.³⁹

The lexicon shows the number of people speaking the individual languages now. There are four big groups in this assembly. The first one is called Baltic-Finn group. 6.525 million people speak the languages of this group. 5.5 million are speaking the Finnish, 1 million the Estonian and 0.250 million the Lapp (Sami) languages respectively. The names in bracket are the older name of the nations. The second big group covers the Ugric languages and nations. 14.16 million people are speaking the three languages of this group, from this sum 14 million are speaking the Hungarian, only 13 thousands the Vogul (Khanty) and 3 thousands the Ostyak (Mansi) languages respectively.

I ask the reader to take attention to the numbers. There are 14 million Hungarians in this group and the rest is 16 thousands. The ratio is around 1000 to 1! However, this group is two and half times bigger than the previous group, the number of the Hungarian speaking people is nearly three time as much than those speaking the Finnish, the second biggest language among the Finno-Ugric group.

The third group is formed from the Volga-Finnish, or Permian-Finnish languages and nations. All together 2.252 million people are speaking these languages. It consist of from 0.8 millions of Mordvin (Erza), 0.6 millions of Mari (Cheremis), 0.5 millions of Udmurt (Votyak), 0.25 millions of Komi (Zyryan), 0.1 millions of Karelian and finally 2 thousands of Vepsi people.

The fourth group is far the smallest one, only 30 thousands of people are speaking the Samoyed languages whose living territory is covering a huge area in North Siberia close to the Arctic Circle west from the Ob River. 27 thousand from the 30 thousands speak the Yuryak language the rest is distributed among a couple of dozens of languages. It is very well visible from these figures, that the lower the population density the higher is the spreading the languages into different dialects later on into different languages and the number of people speaking the same languages the smaller.

There are all together 22.820 million people speaking the languages of this family. From this sum there are 14 million of Hungarian speaking people, much more than half of the total population of this language family and the name of the Hungarian is not included into the name of the language group. The question arises again and again: why this discrimination against the Hungarian name and language? Why is the name of this language group Finno-Ugric? Why the name of Ugric is there? Surely, the number of the people belonging to the so-called Ugric subgroup is less than the number of the people in the Samoyed group (16 thousands and 30 thousands) and their number is thousand times less than that of the Hungarians? When we are going to be correct, the name of this family of languages should be Hungarian-Finn. As we could see before, that is not the matter, the scholars had had another guides before their eyes when they established a common name for a group of languages who had had very loose connections to each other.⁴⁰

³⁶ Götz (1994), pp.: 407-417.

³⁷ Renfrew (1987), pp.: 145-168.

³⁸ Crystal (1997), p.: 306.

³⁹ See 6.4 The Copper Age: Kurgan Conquerors from page # 212.

⁴⁰ Zsirai (1935), pp.: 108-111.

We can also see from the map of the Lexicon,⁴¹ that the Hungarian language and people are living far away from all of the other members of this group of languages. The Hungarian language is in the Carpathian Basin in Middle Europe surrounded by completely alien languages and nevertheless, it forms far the biggest member of the group. Let us see now, what does a foreign literate know and write about the Hungarian language. Sir John Bowring, the famous English linguist and statesman spoke fluently a couple of languages and understand even more including the Hungarian language. He had a couple of Hungarian friends including Prince Esterházy in former North Hungary to whom he had addressed his book with his English translation of the contemporary Hungarian poetry. Thus he was also familiar with the Hungarian culture of the first half of the 19th century. He has also translated the poetry of a couple of European nations to English making them known for the English readers. Sir Bowring has translated the contemporary Hungarian literature into English and published it with the title of *The Poetry of the Magyars* in 1831. After the 1848 Hungarian Revolution and freedom fighting he has also translated the poetry of the revolutionaries poet Sándor Petőfi.⁴² In the introduction of his book he writes about the Hungarian language:

*“The Magyar language stand afar off and alone. The study of other tongues will be found exceedingly little use towards its right understanding. It is molded in a form essentially its own, and its construction and composition may be safely referred to an epoch when most of the living tongues of Europe either had no existence, or no influence on the Hungarian region.”*⁴³

He continues to show the Hungarian language and among others he writes:

*“The roots of the Magyar are for the most part exceedingly simple and monosyllabic, but their ramifications are numerous, consistent, and beautiful. I know of no language which present such a variety of elementary stamina, and none which lends itself so easily and gracefully to all the modifications growing out of its simple principles.[...] The analogy between words and things is very striking and not only extends to objects with which sound is associated, but sometimes is observable even to the eye. [...] No eight monosyllables in any language could convey a more complete image of the horrors of war than does Kisfaludy's verse: Mars mord dühe a' mit ér, vág, Bont, tör, ront, dul, sujt, öl.[The ... anger of Mars cuts, dissolve, break, destroy, [...] Whatever changes the language, brought by the Magyars into Europe, has undergone on consequence of their intercourse with their neighbours, the construction has been little changed, and retains its Asiatic forms The words which have been introduced have mostly undergone an Hungarian modification, and of late the language has obtained a decided mastery over the Latin, which, for many centuries, had been the instrument of low and literature. [...] The native Hungarian cannot combine two consonants in the same syllable, The words in the language which present such a combination are foreign. [...] It has only one declension, and the possessive pronouns are suffixa to the nouns, as are the personal pronouns to the verbs, modifying both nouns and verbs to a singular uniformity [...] The prosody of the Magyar is very remarkable. There is no measure of Latin or Greek rythmus to which it does not lend itself. [...] The dialects of Hungary are much unlike; and there is no part of the country where the Magyar is so spoken, as not to be intelligible in every other part.”*⁴⁴

⁴¹ Crystal (1997), p.: 306.

⁴² Bowring (1830), and. Bowring: *Translations from Petőfi*, 1866.

⁴³ Bowring (1830), *Preface*. p.: vi. There is another text distributed among the Hungarian enthusiastic based on Bowring's text but compiled later on by another enthusiastic, probable in 1941 by ... The English text circulating parallel with the Hungarian version sounds: *“The Hungarian language goes far back. It developed in a very peculiar manner and its structure reaches back to times when most of the now spoken European languages did not even exist. It is a language, which developed steadily and firmly in itself, and in which there are logic and mathematics with the adaptability and malleability of strength and chords. The Englishman should be proud that his language indicates an epic of human history. One can show forth its origin; and alien layers can be distinguished in it, which gathered together during the contacts with different nations. Whereas the Hungarian language is like a rubble stone, consisting of only one piece, on which the storms of time left not a scratch. It's not a calendar that adjusts to the changes of the ages. It needs no one, it doesn't borrow, does no huckstering, and doesn't give or take from anyone. This language is the oldest and most glorious monument of national sovereignty and mental independence... What scholars cannot solve, they ignore. In philology it's the same way as in archaeology. The floors of the old Egyptian temples, which were made out of only one rock, can't be explained. No one knows where they came from, or from which mountain the wondrous mass was taken. How they were transported and lifted to the top of the temples... The genuineness of the Hungarian language is a phenomenon much more wondrous than this. He who solves it shall be analysing the divine secret; in fact the first thesis of this secret. **‘In the beginning there was Word, and the Word was with god, and the Word was God.’**”*

It is true, this text cannot be found in any of the works of Sir Bowring. Its style also does not fit the solid, objective style of Sir Bowring traceable in his works. Its English grammar shows that it has not been compiled originally in English, it is highly probable a translation from a Hungarian original. This concept is supported by a recent study of the Hungarian radio showing that the text is derived from a Hungarian man who had had in contact with Sir Bowring when he had been in India as an ambassador of England. The book, which has presented this text first time in Hungarian, was published in 1941. Later on I got another information that Badinyi-Jós has attached the last sentence to the text.

⁴⁴ Bowring (1830), *Introduction: On the Language of the Magyars*. pp.: iv, iv, iv, viii, x, xi, xvi, xvi.

Mezzofanti, the 19th century scholar of languages in Vatican spoke 60 languages and allegedly he told the followings to a Czech poet in 1836:

“Do you know – he told to the Czech poet during a conversation – which is the language that I find the most melodious before all of the other languages after the Italian and the Greek ones? It is the Hungarian. I know some of their new poets, some of their poems the melodiousness of them surprise me. Take care to me, there will suddenly be sparkling a poetical genius in this nation and will prove my opinion. Seemingly the Hungarians do not know what a treasure is residing in their language.”⁴⁵

4.3 The spoken language

I am going now to show the elements of this treasure. The spoken language has sounds, which are characteristic to the culture of the speaking people. The sounds create words by which the speaker expresses thoughts, commands etc arranging the words in sentences and the sentences form the message. The relationship and position of the words within the sentence is determined by the grammar. When we are going to compare languages, determine any kinship, interrelationship between them, we have to investigate all these elements and draw our conclusion from them. However, the most important element to be compared is the set of words of the languages. Let us begin to discuss the Hungarian words in the light of the words of other languages. The data, words, sounds as grammatical elements shown in the following pages were inherited from the Finno-Ugric etymological dictionary of Collinder⁴⁶

4.31 Words

We can start with the comparison of the words of the Finno-Ugric languages. I have counted the number of the words of each language found in the dictionary. The words are grouped there according to the languages and within these main groups according to their possible origin in the time. The total numbers of the words found under the main groups are summarized in Table 1. Here I did not take into account what was the origin of the words, in which group were they be ranked, these are the total numbers of the words of each languages with possible Finno-Ugric origin.

Table 1 Number of words in the etymological dictionary of the Finno-Ugric languages.

Language	words	Language	words	Language	words
Finnish	818	Estonian	130	Lapp	788
Cheremis	697	Votyak	508	Zyryan	632
Vogul	842	Ostyak	1113	Hungarian	532
Yuryak	876	J-Samoyed	346	Selkup	537

The greatest number of words supposed to have Finno-Ugric origin can be found in the Ostyak language. This language is spoken by 3 thousands people and disregarding to their small number they speak several dialects. Finn, Lapp, Vogul and Yuryak have also great numbers of words with Finno-Ugric origin and even Zyryan has much more words than Hungarian has. According to my knowledge, the Estonian and the Finnish languages are so close, that they understand each other yet, therefore it is a bit funny for me, why the Estonian language has only 130 words with Finno-Ugric origin. However, the Hungarian has only 532 words and radicals in the dictionary and 28 of them can be found in the parts of supposedly with Iranian or Turkish origin, i.e. their Finno-Ugric origin is disputable. Collinder found therefore only 504 words in the Hungarian language with a certain Finno-Ugric origin. The Finno-Ugric set of words of the Hungarian is much smaller than that of the Vogul supposed to be the nearest kin to the Hungarian.

There is another etymological dictionary for the Hungarian words edited by György Lakó. Professor Rédei was a coeditor of the three volumes.⁴⁷ They declared over 1000 words and radicals with Finno-Ugric origin but a great portion of them holds the marks: unsure, probable, etc. The actual number of words with a certain connection to the Finno-Ugric languages (504) is much less than that the Hungarian linguists believe to be and it is not much more

⁴⁵ Cardinal Giuseppe Mezzofanti told it to Águgust Frankl Czech poet in 1836. Dezső Kosztolányi cites in Pesti Napló 23 February 1919 in his paper entitled of *About the language of the martyrs* and this paper was referred by Kiss (1999), p.: 41. In Hungarian: „*Tudja - mondta a beszélgetés során a cseh költőnek - melyik nyelvet tartom az olasz és görög után, minden más nyelv előtt, leginkább dallamosnak? A magyart. Ismerem néhány új költőjüket, néhány versüket, melyek dallamosságukkal meglepnek. Ügveljen, ebben a nemzetben egyszerre csak fel fog tűndökölni egy költői lángész és nézetemet igazolja. A magyarok, úgy látszik még nem is tudják, micsoda kincs lakozik a nyelvükben.*”

⁴⁶ Collinder (1977)

⁴⁷ Lakó (1967, 1970, 1978)

than those with a certain Turkish origin (over 300 words and radicals). I will return to the methods of the etymologisation later on as it also holds some methodical problems.⁴⁸

Concerning the number of the words with Finno-Ugric origin only Estonian shows a much smaller number than Hungarian, but as I have mentioned above, the value of this particular figure is questionable. The remaining of the languages are really small languages, and they were split the first event from the other languages. There are 30 Samoyed tribes speaking J-Samoyed, the majority of the Samoyeds, which forms 95% of the total Samoyed population, however, speak the Yuryak language.

Rédei, Zsirai, Collinder, Glatz and all the follower of the Finno-Ugric concept mention well-defined dates when the individual groups or languages split from the family tree forming new branches. Let us see now, what does the glottochronology show for these dates.⁴⁹ If the Finno-Ugric languages follow the tree-like development then the concept should be applicable and we can get probable dates for the divisions. The glottochronology works up to 22 millennia, the supposed dates are much closer, we ought to find the date of the end of the Uralic period, the end of the Finno-Ugric period but most probable the end of the Ugric period by this method. I have prepared a Table containing the basic words arranged according to the languages (columns) and the concepts (rows) and I show it in the Appendix. Not only the words of the Hungarian and of the languages supposed to have Finno-Ugric origin are shown in the Table 4, I have collected the words for the 100 basic concept from over 70 languages in it. They are mostly recent spoken languages but as far as I was able to do I have collected the words from a couple of ancient languages, as well. The transcription of the spelling was not simple. For the Hungarian words I give the original Hungarian way of spelling. For foreign languages I tried to use international phonetics with the exception of well-known languages, which use Latin alphabet where I kept the original spelling. The phonetic transcription of the words of the Finno-Ugric languages follows that of Collinder. The corresponding sounds are given in Table 6 also in the Appendix.

The corresponding Hungarian words are the following (I highlighted those ones which can be found in the dictionary of Collinder, i.e. these words are regarded to have a Finno-Ugric, or even an Altaian origin)⁵⁰:

én, te, mi, ez, az, ki, mi, nem, mind, sok, egy, kettő, nagy, hosszú, kicsi, nő, fér(fi), ember, hal, madár, kutya, tetű, fa, mag, levél, gyökér, kéreg, bőr, hús, vér, csont, zsír, tojás, szarv, farok, toll, szőr, fej, fül, szem, orr, száj, fog, nyelv, köröm, láb, térd, kéz, has, nyak, mell, szív, máj, iv-(iszik), ev-(eszik), harap, lát, hall, tud, alv-(alszik), (meg)hal, (meg)öl, úsz-(ik), száll, men-(gy), jön, fek-(szik), ül, áll, ad, mond, nap, hold, csillag, víz, es(ő), kő, homok, föld, felhő, füst, tűz, hamu, ég, út, hegy, piros, zöld, sárga, fehér, fekete, éj(jel), meleg, hideg, tele, új, jó, kerek, száraz, név.

It is well visible that the majority of the Hungarian basic words have only one syllable, they are very simple and therefore probable they are really ancient words. 56 from the 100 concepts can be found in the etymological dictionary of Collinder as words with Finno-Ugric origin.⁵¹ I have highlighted them by printing in bold. Nearly all of them were available from the oldest, from the so-called Uralic section of the dictionary. According to the official hypothesis these words must be older than 7 millennia as they are the residues of the Uralian period i.e. when the Samoyeds has already split from the rank of the population. If we apply the constant rate of loss of the words proposed by Swadesh and Lee we get a different basis, which is much greater than the bases they used successfully for another groups of languages. This value is 0.91, and it means a very slow rate of wearing off, it reflect to a slow rate of changing. It means 9 words from 100 basic ones will be lost in each millennium. This figure is 14 for the Indo-European languages and 19 for the aboriginal languages of the ancient America. The question, however, arises, which 9 words are from the basic set of words formed in the last millennia in the Hungarian language? According to my best knowledge all these 100 words have been used since the time of the conquest. Nevertheless, let us accept

⁴⁸ See on page 136.

⁴⁹ See on page 124.

⁵⁰ The English meaning of the words are given in page # 125.

⁵¹ Zsirai (1935), p.: 91 holds an opinion as follows: "When bowed before the data and the facts we acknowledge, that the ancient stock of the basic stratum of the set of words dominated by 88,4% in the recent parlance has a Finno-Ugric concord, when we also find the peculiarities and the elements bearing the semantic and representing the relationships of the Hungarian morphology, as well as we also find the structural characteristics of the Hungarian syntax within the Finno-Ugric languages, i.e. when we acknowledge with it that the traditional material of the Hungarian language, its structure and organization are identical with those of the Finno-Ugric languages, as a matter of fact we have already taken a stand." In Hungarian: „Ha az adatok és tények előtt meghajolva elismerjük, hogy a magyar szókincsnek alaprétege, a mai nyelvhasználatban is 88.4 % erejéig uralkodó ősi állománya finnugor egyezést árul el; ha a magyar alaktan sajátosságait és jelentéshor-dozó, viszonyítás jelölő elemeit, valamint a magyar mondattan szerkezeti jellegzetességeit is a finnugor nyelvekben találjuk meg, ha tehát el- ismerjük ezzel, hogy a magyar nyelv hagyományos anyaga, szerkezete rendszere a finnugor nyelvek szerkezetével, rendszerével azonos: már voltaképpen állást is foglaltunk" However, we were able to see above, that it is not true even in case of the set of basic words. In the following I will show that it is even less true in case of the sounds, even not to mention the grammar. (See chapter 4.32 Sounds and its following chapters from page 141). Zsirai is wrong.

now this value and use in the next step of the study. It is also worth to mention that the Finnish language has 53 words in the Table with Finno-Ugric origin and 40 words from them are ancient, Altaian words.

The set of basic words of the Hungarian language is ancient. The studies carried out in Sorbonne supported this finding. They have found 68% of the set of words of the Hungarian language as *etymons*, i.e. ancient element which words formed the most ancient words of the languages. These words are sound imitating words; words of the baby language and these are mostly short words with only one or two syllables. We can understand the importance of this percentage when we compare that to the next highest frequency of *etymons*, which is the ancient Turk, the Turkmen language where it is 26%. The Tibetan and the Sanskrit languages have 9%, the languages of the Pacific have an average of 7%, the Latin and the Hebrew have 5% and the English has 4% of *etymons*.⁵² Bowring also remarked the capability of the Hungarian language to sense such concepts, to which there is no sound connected.⁵³ Such are e.g. *dagad* [swells], *sekély* [shallow], *pofa* [cheek], *vastag* [thick], *púp* [hump], *kút* [well], *kátyú* [puddle], etc. Kiss also has a similar opinion and discusses a lot of examples in a demonstrative way in his work.⁵⁴

26 Vogul words and 36 Ostyak words could be developed from the same stem as the corresponding Hungarian words. Using the bigger bases of 0.86 given by Lee the Hungarian language is in the distance from the Vogul and the Ostyak languages at least of 8.9 and 6.8 millennia respectively. That means, this is the minimal time expressed in millennia since the Hungarian language cannot be in contact with these languages and the Hungarian people are not among the people of the Ugric 'nation'. If we use an even lower value supposed by the Lexicon, i.e. 0.8 the smallest distance is even 4.6 millennia and this is twice as much that the official hypothesis declares. Nevertheless, we had to use the basis of the exponent obtained from the number of ancient Hungarian word, which is 0.92.

The distance between the Hungarian and the Finnish languages is even bigger. There are only 15 words with common origin and it means at least 10.2 millennia if we use the basis given by the Lexicon and 8.5 millennia with the unreal small value of 0.8. However, we can generate an exponential basis from the numbers of the remaining ancient words given above for both of the languages. When we suppose that not the same words are lost at the same time in the two related languages, then we can use the multiple of the bases calculated from the basic set of words (0.92 at the Hungarian and 0.88 at the Finnish, the unreal common basis is 0.81). Using this exponential basis we obtain 9.0 millennia for the potential time span from that the two languages have no effect onto each other. This age is a couple of millennia older than the Altaian era. It is rightfully to use a basis of 0.83 or even higher as we know that the rate of loss is lower in our case. So the time when the Hungarian could have been together with the Finns is 12-14 millennia. This is the end of the Würm ice age, when the people of the deer started to migrate out of the Carpathian Basin following the rein deer towards north.

Renfrew discussed the glottochronology in connection to the Indo-European languages.⁵⁵ He remarks that the basic condition is the existence of the family tree, that he also did not accept. It is also a condition that the split would occur suddenly and the environment of both languages should change dramatically. These conditions are generally also not met. Nevertheless, he draws the distances between the members of the Indo-European languages and points out that the numbers are generally without conscious meaning. According to Renfrew, Escalante and Swadesh have found smaller time distances than that he had expected⁵⁶ for the splitting of the Indo-European languages (e.g. 5,300 BP for the Greeks and Slavs, 5,900 BP for the Irish and Latin, 4,100 BP for the Irish and Slavic, etc). However, he also remarks, that for his greatest surprise the reality could have reproduced the expectations in many cases. More precisely told, the calculated distances did correspond to those given by the history (e.g. Spanish-Portuguese in 1,586 CE, English-Danish in 860 CE, English-Germanic in 590 CE, etc).⁵⁷ There may be however another reason of the discrepancy. It is also possible, that the model of the expectation is wrong: the Indo-European people cannot be equated with the settled people of the Neolithic in Europe. We will see later on, that this is the sad reality.⁵⁸

Nevertheless, in the case of the Finno-Ugric languages we obtain much longer distances than that we have expected. The greater distances cannot be explained with a faster rate in loss of the words as the data show the opposite. Therefore the greater distances show in all cases, that the degree of kinship among the Finno-Ugric languages is surely smaller than that among the Indo-European languages. I have carried out the analysis shown above only to present, the results obtained from data of the so-called Finno-Ugric model do not support the official hypothesis even

⁵² Cites Kiss (1999), p.: 100.

⁵³ Bowring (1830), *Introduction: On the Language of the Magyars*. p.: iv.

⁵⁴ See e.g. chapter *Mássalhangzós képletek* [Consonantal formulas] of Kiss (1999), pp.: 132-164.

⁵⁵ Renfrew (1987), pp.: 113-117.

⁵⁶ Namely Renfrew believes that this spreading was parallel with the spread of the agriculture in Europe. See Renfrew (1987), pp.: 157-165. Recently the Y-chromosome analysis has proved that this concept is wrong (see Semino (2000)), therefore Renfrew has changed his mind. See Golbino (2000).

⁵⁷ Renfrew (1987), pp.: 115-116. According to Gimbutas (1991), pp.: 352-400. It is not so, at all, the distances in time are very close to the time of the different invasion steps of the Kurgan culture and therefore it is highly probable that the figures express the realities.

⁵⁸ See in chapter 6.4 The Copper Age: Kurgan Conquerors from page # 212.

in case when the conditions of the traditional model do correspond to the required ones compiled by Renfrew. There are irresolvable contradictions in the official model of genealogy.

The Finno-Ugric linguists tried to explain the fact why the Hungarian is absent from the name of this language group. They stated that the Hungarian is a later branch of the family, therefore it is good not to mention it in the name of the group.⁵⁹ However, when we count the words supposed to have a Finno-Ugric origin of the set of basic words we get an astonishing result. It is rather the Hungarian and the Finnish languages that have greater portion of words with Finno-Ugric origin and not the Ugric languages. How is it possible? Being spread on the northern tundra, protected from other linguistic effects, why the Ugric languages would lose more words from the set of basic words than that language, which has not been isolated, which had had a long wandering among foreign tribes and nations, which has learnt all cultural features and supposedly stolen most of its words from them? Thus, this is again an obvious contradiction. As we see, the Finnish and the Hungarian languages have lost 85% of their corresponding words from the basic set of words. How was it possible, since the people speaking the Finnish language have been living on the same territory for many millennia and did other cultures and nations have not influenced them?⁶⁰ Nevertheless, as we could see, it is not so, as 53 words from the Finnish set of basic words can be found in the book of Collinder as Finno-Ugric words, but not being related to the Hungarian words of the same notion. The same is valid for the Hungarian words. The only possible explanation for the 15% overlap between these two languages is that they have been living for many millennia far from each other.

As a matter of interest let me note, that there are 25 words with common origin between the Hungarian and the Sumerian/Assyrian languages and the majority of these words can also be found in the basic set of the so-called relative languages but with the same changes in the sounds as in the Sumerian language. These words have been collected and published by Bobula⁶¹ using the same cognates of the consonants as the official etymological dictionary of the Hungarian Academy of Sciences uses. Using the 25 cognates the distance between the Sumerian and the Hungarian languages is 9.2 or 6.2 millennia depending on the magnitude of the basic exponent. Both figures are too much big to call the two languages in a straight genealogy. However, the dictionaries of Halloran and Agappa do not contain most of the words shown by Bobula. With their set of Sumerian words there are only 9 Sumerian words with similar appearance than those in the Hungarian, therefore the distance between these two languages is beyond the warming up of the last Ice Age, the Würm. Moreover, the Sumerian language is already dead since three millennia; it is not changing since that time, so its words are also at least three millennia old. Nevertheless the distance with Bobula's set of words and using exponential base of 0.74 is over 5 millennia, that means, if everything would be correct, the Hungarian could have not been living with the Sumerian since the Sumerian state exists. We can see that even including the words given by Bobula regarded as would-be Sumerian words, her concept cannot be verified; the Hungarian language cannot be the descendants of the Sumerian language, the Hungarian people cannot be the descendants of the Sumerian people fled from Mesopotamia. It is even less probable that this getting out could have happened in 3,500-3,650 BP. Nevertheless, in indirect way the Sumerian and the Hungarian might have had cultural

⁵⁹ Zsirai is dealing with this problem through two separate chapters – Zsirai (1935), pp.: 108-111 – and his opinion is read as follows. “*The Finno-Ugric name is not erroneous, but it is rather a lucky artificial word – we would almost dare to state it – which is expressing the Finno-Ugric way of thinking marking the generic term of the language family by joining the names of its two characteristic members i.e. branches*”. However, the Finnish is a name of a single language. (p.: 111). In Hungarian: “*A finnugor elnevezés pedig nemhogy hibás, hanem szerencsés – szinte azt mernők állítani: finnugor szemléletre valló – műszó, mely a gyűjtőfogalmat, azaz a nyelvcsalád két jellegzetes tag, illetőleg ág nevének összekapcsolásával jelöli.*”

⁶⁰ See e.g. the prehistoric cultural maps of Europe in Nagy (1995).

⁶¹ Most of the words shown by Bobula cannot be seen in the recent and most comprehensive dictionary of Sumerian logograms edited by Halloran (1998). They can also not be seen in the English Sumerian Dictionary compiled by Adappa, however, this dictionary contains the words discovered by Krämer and Bobula gave also Krämer as her primary source. Therefore the indisputable cognates fall below 10, that means, the distance is much bigger than it was shown here. Bobula cites a couple of works when she compares the vocalization of the words. She also let great changes in the consonants, far beyond those discussed by Grimm and known as regular changes of the consonants (Grimm's laws). I have contacted Halloran about this problem. He answered me that the vocalization in the earlier works was highly uncertain, and erroneous in many cases, therefore the vocalization from the earlier works should not be taken seriously. It is also possible, however, that Bobula took the Assyrian version of the words from the Sumerian-Assyrian Dictionary of Deimlner. “*The words of the Mesopotamian culture with different origin (Sumerian, Assyrian) can be used as would be one, because, as it is my convention, the ancestors of the Hungarian have wandered out late, after the fall of the New Babylonian Empire and they have taken not only the archaic Sumerian set of words with them, but also the lexical material borrowed from the later, more developed, ‘more modern’ Semitic and another languages, by which they got to be richer and later made another been richer.*” – Bobula herself noted (p.: 58). This idea is incorrect; it has no supporting archaeological data and records. Therefore, when I refer to Bobula's data, always the mutual sense of Sumerian and Assyrian must be taken. In Hungarian: “*A mezopotámiai kultúra különböző eredetű szavait (sumir, akkád, asszír) azért lehet itt együtt használni, mert meggyőződésem szerint a magyarság ősei későn, az új-babiloni birodalom bukása után vándoroltak el és nemcsak archaikus sumir szókincset vitték magukkal, hanem késői, fejlettebb “modernebb” sémita és más nyelvekből kölcsönzött lexikális anyagot is, amellyel ők gazdagodtak, majd később gazdagítottak másokat.*”

or commercial contacts by which they were able to influence each other.⁶² More precisely said, they can both bear the influence or remnants of a third common culture⁶³ and within these culture linguistic effects as well.⁶⁴

Let us consider now the set of basic words a bit more deeply.

It is astonishing that the Hungarian words expressing colors are in the Finno-Ugric etymological dictionary. Only the words *fehér* [white] is missing. However, we do not find there the following concepts *no, earth, land, heat, fire, ash, cold, warm, good* although these concepts might have been also important before the Neolithic and the origin of the corresponding words used recently do not relate to the history given by the official theories. We do not find the words for the notion of *root* expressed by the word *gyökér*, albeit there are words of Finno-Ugric origin beginning with the consonant *gy* [dy], as e.g. *gyalog* [on foot]. The word for the concept of *moon, star* and *bone* are also missing. Two of the concepts are named by words starting by consonant *cs* [tsh] (*csillag* [star] and *csont* [bone]) but there are Finno-Ugric words with this first consonant e.g. *csecs* [udder]. The *sun* is there. The Hungarians also use this word to express the notion *day*. Similarly to the Hungarian a couple of languages also used to name *day* with the word of *sun*, so e.g. the Sumerian, the Basque, some Turkish languages as well as the Maori. I do not know any other languages to do so. The *kutya* [dog] is missing, although the Finnish and the Estonian languages name it as *koira* and *koer*, i.e. the first consonant is also *k*. The Chinese language uses also a word beginning with the cognate of *k, gou* a similar word. The reason of this similarity may be found in the barking of the dog expressed in Hungarian by *ugat*. We find the word *ég* [sky, heaven] there, but only the Zyryan expresses it in a related word *yn* or *üny* however here the Hungarian *g* at the end of the word is replaced by a soft *n*, i.e. *ny*. We do not find here the words *homok* [sand], *has* [belly] and as I have already mentioned *hamu* [ash], although a couple of words are beginning with *h*, e.g. *hegy* [mountain]. The Hungarian word with supposed to have Finno-Ugric origin have front vowel in the first syllable following the *h* as starting consonant. Also there are many Hungarian words with first consonant of *h*, such like e.g. *hám* [harness] or *hal* [fish]. The latter words have back vowel in the first syllable following the consonant *h*, and all corresponding words in the Finno-Ugric languages have *k* as the first consonant and they cannot be found among the words of Finno-Ugric origin. There is no single Hungarian word in this dictionary with starting syllable of *ka-*, although there is a huge amount of words with this starting syllable in the other Finno-Ugric language as well also within the Hungarian language. These words, however, cannot be related to another Finno-Ugric languages such like *kapu* [gate], *kap* [receive], *kapa* [hack], *kalász* [ear of corn] or *kád* [vat, tun]. Why did these Finno-Ugric words disappear from the Hungarian language and what is the source, which has supplied the recently used words instead? Many of the substituting words have only one or two syllables; i.e. they must be old. What is the origin of the *tűz* [fire]? What is the origin of *nem* [no, not, race, species, kind, sort]? Where did derive the word *jó* [good] (spelled as *yoo*)?⁶⁵ May be from the Japanese who use *yoi*? Others (e.g. Lakó in his etymological dictionary) believe to find the stem in the word of *folyó* [river] but the stem of this latter word is *foly-* [flow] and the *-ó* is a suffix. So the *-jó* cannot be derived from it. What is the origin of our word *hegy* [mountain]? Non of our neighbors and non of those people supposed to influence the Hungarian during its long wandering⁶⁶ use this word to name mountain. Lakó and Rédei give the etymology of the *hegy* as follows:

“Its origin is a matter of debate.

*It may have made tallied with the following words: Finnish (LÖNNR) kasa ... ‘etwas Vorragendes, Ecke’ ... kasa .. ‘Winkel, Ecke’, Est kadsa.. ‘das untere Ende an der Schneide des Beiles’...By the influence of the *-c- in the middle of the word the velar vowel changed to palatal (RÉDEI: NytudÉrt. 58:169). The original velar order of the Hungarian word is indicated by the h- at the beginning of the word.*

The original meaning of the word might have been ‘Ende, Spitze’ based on the corresponding words of the relative languages. If the ethymology is right, we should state a development of the meaning of ‘Ende

⁶² The golden artifacts found in the king graves of Ur contain Tellurium. As the only gold with Tellurium as trace element is mined in Transylvania, this is a direct evidence of some kind of contact. See Badinyi (1996), p.: 87.

⁶³ Varga (1993), p.: 11.

⁶⁴ See on page # 208.

⁶⁵ Kovács (1997), pp.: 190-191 states that the word *jó* originates from the Iranian word *ap* meaning river. The Alan language – today’s Osset – should has a role in it as according to the official hypothesis the Hungarian should have been in contact with the Alans. It is very hard to imagine the transformation of the spelling from *ap* to *yoo*. Hungarian has a word for the river as *folyó*, where *ly* is spelled also as *y*, and this word has a stem of *foly-* (foy) with the meaning of *flow*. The suffix *-ó* corresponds to the English *-ing* forming a present participial from the verb.

⁶⁶ Lakó, vol. II (1971), p.: 280.

Spitze → ‘*Berg*’ in the ancient Hungarian. See Germ. *Spitze* peak, as beginning, edge of something, ~ ‘*csúcs, hegy*’.⁶⁷

I take the attention of the reader to that in this case a Finnish *s*, an Estonian *ds* as well as a *-c- consonant of the hypothetical ancient Finno-Ugric languages do correspond to the Hungarian *gy* (dj). A *dj* to *d* relationship can be seen in the Slavic languages due to hardening or softening the consonants depending on their territory of settlement (north or south). At another word e.g. at *hagyma* [onion] (p.: 241) Lakó derives the *gy* from *c*, in another word e.g. *hagy* [let, left] (p.: 230) from *δ* and again in another case e.g. *gyökér* [root] (p.: 231) from *j* (*y*). They are again odd, since we can see in the Spanish language that the original soft consonant *y* changes to *h* when it hardens and not into *dj*. However, these consonants do not belong under Grimm’s law, where only the aspiration is changing from consonant to consonant and never the position of the tongue forming the sound. In these examples – and in many more of this etymological dictionary – there is no change in the aspiration of the consonants, however there are big changes allowed in the position of their formation. In reverse mode, when people cannot spell these sounds with hard character (lisp) then they substitute these sounds – and not only these ones – by a *y* (e.g. *gyere* – *jer* [come]). During his investigation concerning the Turkish origin Osetzky remarks⁶⁸ that words beginning with *dz* in the Turkish correspond to *gy* in the Hungarian. However, most of the words beginning with *gy* in the Hungarian language do not have Turkish corresponding words to be related in a vocalization.

Nevertheless, the change of the consonant *k* to *h* or reverse cannot be properly understood, although, the dictionary uses it consequently in connection to the Finno-Ugric languages. The authors explain the change of the vowel *a* to *e* by the appearance of the consonant *h* at the front of the first syllable instead of *k*. But at the change from Finno-Ugric *kala* to Hungarian *hal* [fish] this explanation does not work. Turning to the Sumerian language, it has two words for the fish, one has *k*, the other has *h* as front consonant (*ku, kua* and (*c*)*ha* with literal meanings of *food* + *water* and *many* + *water*). Götz⁶⁹ argues that the changes of the sounds are completely incomprehensible in the Finno-Ugric languages. He refers to Bernát Munkácsy, who could not use the dictionary of Antal Reguly who had collected the set of words of the Vogul language a half of century before as the language has already changed so much since that time.⁷⁰

I have to take also the attention of the reader that the German *Ecke* does not mean *mountain*, it means mostly *corner*, therefore the so-called relative words are in a very high distance not only in their vocalization but also in their meaning. This word has only a figuratively connection to those of the another Finno-Ugric languages. As we met another word, the *csúcs* [*Spitze*, peak] in this discussion, let us see what does the etymological dictionary tell us about this word.⁷¹

“Perhaps it is identifiable with the following word: *Mordvin* (PAAS, reports TOIV.: FUF. XIX. 158) *totsana* ‘*Gipfel*’ [...] ‘*spitzig, spitz, sharf*’. [...] The –*na* in the *Mordvin* is a suffix.

Both the Hungarian and the Mordvin words have imitative character therefore they might be the results of independent developments.

Should we give further notes to these paragraphs above? I mean, no. “... *Perhaps*...”. The *csúcs* is a sound imitative word and has a meaning of *Spitze* [peak, tip], however, the concept behind the *hegy* is different, it is more than *tip*, more than *Ecke* [corner], it means mostly *Berg* [mountain]. According to the authors⁷² we have to suppose „*development in the meaning*” but should we really do it? Or if this ought to be supposed in the order the Finno-Ugric concept be applied how much does it value?

We find the word *hattyú* [swan] as word with Finno-Ugric origin in the dictionary of Lakó.⁷³ In order to show the authenticity of the Finno-Ugric studies to the reader let me stop here for a while and cite the etymology of this word in full details.

“*hattyú* ‘*Schwan*’ [1282: *Piscinam suam Hathias uocatam frn. (OkISz.)*; 1282/1365: *Quandum piscinam Hothyas nominatam frn. (uo)*; 1380-1410: *hatyw (BesztSzj)*; 1400-10: *hate (SchlSzj)*; 1526-27: *yewe egy feyeer hattyw oda (ErdyK. 637)*].

⁶⁷ Lakó, vol. II (1971), p.: 280.

⁶⁸ Osetzky (1977), p.: 30.

⁶⁹ Götz (1994), pp.: 403-404.

⁷⁰ It is another question that the dictionary of Reguly would have been correct at all, and not an artificial one made by order, since Reguly has not been able to process his own work later on. He excused himself that his “*memory had already faded*”.

⁷¹ Lakó I (1967), p.: 125.

⁷² Lakó and Rédei

⁷³ Lakó I. (1967), p.: 278.

~vog. (WV. 76) kota.η, AK. χoteη, FK. koateη, AL. koateη, Szo. χotaη, ‘Schwan’ | osztj. (KT. 362) DN χoDeη, Trj. koten, V. Vj. koteng, Ni. Choteη, O. χodeη ua.; (PD. 535) Ko. χoteη, J. kotteη ua.

The family of words is probable an incoming word of the living together of Ugric age, see csag qotan ‘Storch, Pelikan’, mong. χutan ‘pelican’, chodang ‘Pelicanus onocrotalus’ stb. (Munkácsi: Ethn. IV, 295, VI, 137, NyK. XXV, 269; uo. 364; Sz. Kispál: uo. 360; Hajdú: ALH. II, 302; Bárczi, Szók. 64, MSFOu. 125: 15). The Turkish word goes back to the *kotan preliminar, which by a sound substitution might sound in the basic language as (Tur. -n> Ugric -η) *kotaη, (>*kottaη) (ZSIRAI: NyK. XLVII, 449; BÁRCZI: Mny. LVVIII, 3, 5 és MSFOu. 125: 15, otherwise: PAASONEN: FUF. II, 102; MOÓR: NyK. LXI, 298). MOÓR (ALH. II, 412, VIII, 71-3, NyK. LXI, 298) holds this word as a North-Asian hunting word.

The Ugric form is *kottaη.

The Hungarians have taken the Turkish word connected to the swan one more times in their stand-alone life in the form of gödény ‘Pelican’ [pelican] (GOMBOCZ: MSFOu. XXX, 72; LIGETI: NyK. XLIX, 199; SzófSz.; MOÓR, AEH. II, 107, ALH. VIII, 72).”

Let us now see what we have above. In the first paragraph the authors list the earliest appearance of the word indicating the date, the written form and the source of the text which is generally Latin at the earliest dates. The last relic was found embedded in a Hungarian text (*hattyw*) written in Latin letters, so the true Hungarian pronunciation has only been imitated. The word appears in the Latin text as *hathias*, *hothyas*, *hattyw* and *hate*. We can learn from these forms that this word has started with the consonant *h* and was a back vowel behind the starting *h* and not *k* with back vowel in the first syllable even at those dates, just after the time of the conquest.

In the second paragraph the authors list how this ‘word’ appears in the different dialects of the Vogul and Ostyak languages. In the next paragraph the authors derive the word from the Turkish languages, where we should learn that the *mother word*, that is the word from the Vogul and the Ostyak variations were originated had a meaning of pelican and not swan. The Hungarian has, however, a cognate to the Turkish pelican with the exact meaning of pelican.

Let us now investigate again the vocalization and its changes. There is a nasal consonant (*ng*) at the end of the words in the so-called relative languages and with a palatal, hard throat *ch* consonant at the start of the first syllable. However, the *h* at the first syllable of the *hattyú* is a soft consonant followed by an even softer double *ty* with a semi vowel, i.e. a long *u* at the end of the word. The Finno-Ugric words however, has a hard *t* at the same position with a nasal consonant as the terminal one. Nevertheless, the Hungarian word with a meaning of *pelican* (*gödény*) cognates to the Turkish word *qutan* or *χutan*. Why did they lead back the Hungarian word *hattyú* to the Turkish ‘pelican’ is not clear, but they did it referring to many scholars of the Finno-Ugric vocalization. Nevertheless, I must note that there is no single man with hunting-fishing culture who would not distinguish between the *swan* and the *pelican* and would name both with the same word. Such a mistake can only happen at a Professor of the 20th century sitting at his writing desk all the time and does not see through the window into the nature. Let me cite the Lapp word *bik’sâ*, which means the breast bone of birds being distinguished it from the breast bone of another animals (which cannot be found in this dictionary, as that word may not be regarded as word with Finno-Ugric origin).⁷⁴ Thus this etymology seems to be forcedly and therefore is completely unacceptable.

Let us now return to the set of basic words again. We find the word *név* [name] in the dictionary. However, the characteristic consonant is the *m* in the middle of the word at all of the so-called relative languages (the first consonant is either *n* or *l*). This is exactly the same at practically all of the Indo-European languages as well. But it is also the same at Japanese⁷⁵ and the Sumerian languages. Thus, the words describing the notion of *name* in the so-called relative languages much more resembles to the Indo-European words. The second – and last – consonant of the Hungarian word is not *m*, it is *v*. This is a single syllable word in the Hungarian language and not a double syllable one as is in most of the known languages. The Hungarian languages does not eliminate the *m* from the middle or the end of the words, it has also a word *nem*. This word has two unrelated meanings. One meaning is *no*, *not*, the other one is *kind*, *sort*, *races*, *spaces* as I have already shown above. These two words cannot be found in the dictionary with either meaning. It is used to say with respect to this question, that it is a Turkish influence to swap the *m* in the middle of the word by *v*, because there are a couple of words in the Chuvash language, which relate to the corresponding Finno-Ugric words by replacing the original *m* in the middle of the words by *v*. The Chuvash people are neighbors of

⁷⁴ Collinder (1977), p.: 27. Collinder here notes that this Lapp word might be derived from the Fins.

⁷⁵ The basic stem in the Japanese language is the *na*. The second part of the word, *mae* means ‘being given’. The *name* means in the Japanese given name. At last, the word *név* means the same, the result of a naming.

the Finno-Ugric Chermis. We must, however, not forget that the *v* is not in the middle of the word *név*, it is a terminating sound of the one syllable word in the Hungarian form of the *name*.

I have to cite again Rédei who answered the reporter:

*Rédei: "We should add to all of it that not only Turkish but four-five millennia old Indo-European incomer words are there also in the Finno-Ugric [languages]. There are nearly hundred. Even such a basic word can be found among them as the water – however, our ancestors obviously knew the water, it could not be 'taken' from anyone. Yet, the water was important, we can say sacred thing. And the ancient people were going not to name a sacred thing, but only circumscribe it. Or – as it is in the case of the water – they took the word of another language to name it. They meant that if they speak about it on a foreign language, the ghost do not understand what they say, therefore they cannot hurt them."*⁷⁶

The words naming water contains a consonant of *v* or some similar sound related to it (*u, w, o, a*) nearly in each of the known languages. These sounds are imitating the sound or act of the drinking. It is impossible to imagine that Rédei would have not been familiar with the origin of this word. However, he cries immediately *incomer word!*⁷⁷ Naturally, only from Indo-European sources, as what else could a word come from? Naturally there is the 'only and true culture', isn't it? Zsirai notes immediately when he meets some signs of a 'more developed' culture in the vicinity of his supposed to be Hungarian environment.⁷⁸

"Up to now no conclusive proof has been found that we should see really the Finno-Ugric [people] in the Neolithic hunting-fishing inhabitants of Northeastern-Europe; however, it is found probable, that the more developed so-called Fatjanovo-culture in the western neighborhood was of Indo-Germanic origin"

The Hungarian word for the water – *víz* – regarded as incomer by Professor Rédei can also be found in the Finno-Ugric dictionary reckoned among the words with Finno-Ugric origin. The international linguistic literature regards this word as basic word used by all cultures, which definitively denies the borrowing hypothesis of Rédei. Why should this word be borrowed from another languages? Is it due to religious reasons? No. We could see above⁷⁹ that the water is an important element in the Hungarian culture and there is no sign at all that it would be under a taboo. The word has really cognates in many languages – including the Indo-European languages – but the reason of the similarities derives from the sound and action imitation of the drinking of all animals, including the human (*w* and *u*), as I mentioned before. This word is really a sound imitating word and ought not to be used as a basis of comparison in the glottochronology. At the same time it is characteristic to the standpoint of Rédei: if something can be reduced to the vocalization of another language it is derived from there, the Hungarian language has borrowed it from there. According to Collinder, the *víz* is a Finno-Ugric word, which is known among the other Finno-Ugric languages in the form of *wit, vid*, etc. These words have more cognates to the Indo-European words as they terminate with *d* or its aspirated form *t*, the Hungarian word, however, terminates by *z*.

This is the place where I have to discuss the personal pronouns. They sound in the Hungarian language as *én, te, ő, mi, ti, ők*. In the ancient form *mi* is spelled *mink*, *ti* was spelled *tik*. This is due to the regular usage of the suffix *-k* forming the plural. It is also seen in Table 7 that the *m* is the characteristic first consonant for the singular first person of the Finno-Ugric languages. Zsirai writes:⁸⁰

*"The personal pronoun in the single first person sounds now: – én Vogul äm. When we accept the general and indorsed explanation, that the vowel at the beginning of the Hungarian and Vogul words is the rudiment of some emphatic element and the Hungarian én has developed from a former *e-men or *a-mi, *e-mi."*

⁷⁶ Daniss (1998). In Hungarian: "És mindehhez hozzá kell tennünk, hogy nemcsak török, hanem négy-ötezer esztendőös indoeurópai jövevényszavak is vannak a finnugorban. Majdnem száz. Még olyan alapszó is akad köztük, mint a víz – pedig magát a vizet nyilvánvalóan ismerték eleink, azt senkitől sem kellett 'átvenniük'. Csakhogy a víz fontos, mondhatni szent dolog volt. És egy szent dolgot a régi emberek igyekeztek nem megnevezni, hanem csak körülírni. Vagy – mint a víz esetében is – az illető dologra átvették egy másik nyelv szavát. Azt gondolván, hogy ha idegen nyelven szólnak róla, a szellemek nem értik meg, mit mondanak, ennél fogva nem is árthatnak nekik."

⁷⁷ What do regard the believers of the Finno-Ugric theory to be an incomer word? See more details the paper of Marác (1998) in the *Turán*-ban with a particularly emphasizing pp.: 18, 24-25, or *László Marác: Hungarian Revival, Political Reflections On Central Europe*, Niuwegen, Aspekt, 1996. Bakay (1998a) cites it on p.: 6.

⁷⁸ Zsirai (1935), pp.: 126-127. In Hungarian: "Eddig semmi döntő bizonyítékot sem találtak arra, hogy Északkelet-Európa e kőkorszakbeli halász-vadász lakosságában csakugyan a finnugorságot kell látunk; azt viszont valószínűnek tartják, hogy a nyugati, délnyugati szomszédságban volt fejlettebb, ú.n. Fatjanovo-kultúra indo-germán eredetű."

⁷⁹ See on page # 84.

⁸⁰ Zsirai (1935), p.: 61. In Hungarian: „Az egyes számú első személynévmás ma így hangzik: – én, vog. äm. Ha elfogadjuk azt az általános és helyeselt magyarázatot, hogy a magyarban és vogulban a szó elején található magánhangzó valamilyen nyomatékösítő elem csökevénye, a magyar én a korábbi *e-men-ből, vagy *a-mi, *e-mi-ből fejlődött."

“... *the vowel at the beginning of the Hungarian and Vogul words is the rudiment of some emphatic element*” – Zsirai believes. When we accept it then a big portion – causeless high portion – of the Hungarian words is the ‘rudiment’ of some ‘emphatic elements’ since there is a huge number of words in the Hungarian – as well as in the Basque – languages, which start with vowel. Naturally, it is some ‘rudiments’, although Zsirai had no idea what kind of rudiment might be cited here. But, why should it be so at all? Namely, Zsirai tries to hide this sorrowful fact by complicated presumes that the Hungarian language deviates from its supposed to be relatives. However, the fact remains a fact. Taking the Indo-European languages also into consideration it can also be seen, that the characteristic consonants found at the first and the second singular persons are *m* and *d*. They are not exclusively characteristic to the Finno-Ugric languages, they are the same at the Indo-European languages as well. See Table 7. *There is only one exception. It is the Hungarian language.* Namely, the *m* also does not appear in the agglutinated forms, either, e.g. *enyém* [mine], *engem* [me]⁸¹ and these words ultimately show that the *én* is not a result of a wearing of some emphatic elements from the word, it is not an accidentally form. There are more cognates between the Indo-European and the Finno-Ugric languages than between the Hungarian and its so-called relatives. The *-m* at the end of the words as suffix will be discussed later on.⁸²

I have also collected another set of words for comparison. It covers the cultural notions, that is those of the Neolithic and succeeding metallurgic ages. The notions of the economy of my grandfather, a devoted village blacksmith were collected into this set together with a bit broader cultural approach of the environment. Thus the notions connected to the home, to the home economy, agriculture, i.e. farming and the words describing the name of domesticated animals, used metals as well as the notions of the equestrian cultures expressed in words by different languages. The set of words is shown in Table 5 in the Appendix. Here I cite only the Hungarian and the English sets parallel. Again, bold printing highlights the words available in the dictionary of Collinder.

The Hungarian set of words is as follows:

erdő, barlang, folyó, tó, tenger, part, ház, fal, kapu, ablak, kémény, udvar, kert, mező, legelő, sarló, eke, vödör, tál, köcsög, balta, kés, kanál, villa, tű, cérna, búza, árpa, rozs, széna, szalma, répa, káposzta, bab, bor, szőlő, sör, bükk, éger, nyír, tölgy, fenyő, alma, körte, szilva, barack, tök, alom, kecske, juh, tehén, ökör, tyúk, kakas, bika, ló, kacsa, szarvas, medve, kígyó, hal, vaj, tej, sajt, túró, hám, iga, nyereg, zabla, kapa, agyag, cserép, kerék, arany, ezüst, réz, bronz, vas, öv, szánt, arat, vet, csépel, őrlő, süt, főz, szó, fon, ró, nyíl, íj, varr, ell(ik), legel, isten, ördög, pap, ötvös, takács, bognár.

The corresponding English words are:

Forest, cave, river, lake, sea, shore (branch), house, wall, gate, window, chimney, court, garden, field, pasture, sickle, plough, bucket, bowl, milk-jug, ax, knife, spoon, fork, needle, thread, wheat, barley, rye, hay, straw, carrot, cabbage, bean, wine, grape, beer, beach, alder, birch, oak, pine, apple, pear, plum, apricot, pumpkin, litter, goat, sheep, cow, ox, hen, cock, bull, horse, duck, deer, bear, snake, fish, butter, milk, cheese, cottage-cheese, harness, yoke, saddle, bridle, hack, clay, potter, wheel, gold, silver, copper, bronze, iron, girdle, (to) plough, (to) reap, (to) sow, (to) trash, (to) mill, (to) bake, (to) cook, (to) weave, (to) spin, (to) cut in, bow, arrow, (to) sew, (to) beat, (to) graze, god, devil, priest, (gold)smith, weaver, cartwright.

There is only 18 words in this set belonging to the hypothetical Finno-Ugric set of words, however, there is only 5-7 ones cognate to the words of the so-called relative languages with the same meaning. At the same time there are again 9 cognates with the Sumerian language using the correct dictionary of Halloran,⁸³ however, using Bobula’s dictionary,⁸⁴ there are 35 cognates. Nevertheless, the cognates of Halloran’s words can be found in many other languages surrounding the Hungarian (e.g. Latin, Greek, Slavic languages, etc.). The linguists have derived these words from those of the surrounding languages; i.e. they were regarded as borrowed words from the languages of the neighbors. In the reality, they are words of the ancient agriculture and were implemented into all of the European languages by the spread of the agriculture. Varga pointed out for a lot of words being in word shrubs in the Hungarian language that they have very similar appearance and meaning within a couple of European languages.⁸⁵

⁸¹ The suffixes *-(?)m* and *-g(?)m* are the suffixes for the possessive cases. (?) means a vowel according to the vowel harmony.

⁸² See on page 146.

⁸³ Halloran (1999)

⁸⁴ Bobula (19)

⁸⁵ Csaba Varga published a series of short papers in the political periodical *Demokrata*. The whole series is now consists of some dozens of words and is going to be published soon in a separate book. At this time of the editing this work the book is not available for the public.

The lack of numerous common words with the other Finno-Ugric languages concerning the cultural notions points again to that, that the Hungarian could have not been in a close cultural proximity with her so-called relatives even in the Neolithic. This is again a strict contradiction within the official hypothesis. It suggest much earlier split than that forced to be accepted by the Hungarian scholars, i.e. in that time, when there was no human existence on that area where the ancient homes are being declared. On the other hand, these ancient homes have been positioned to that place, because the Finno-Ugric languages name some trees living on the edge of the tundra and the deciduous forest with names cognate to each other.⁸⁶ As now this area is behind the Ural Mountains, the ancient people have also to be pushed there. Gyula László writes:⁸⁷

“It is clear, that the ancient home ought to have been there, where the two kinds of forest had interpenetrated. There is such a territory in the recent geobotanical map: it is in this side of the Ural Mountains, approximately along the Kama River. The reader might have recognized where was the source of error of this hypothesis: it projects multiple or even over ten millennia old words to the recent geobotanical maps, as the fauna would have not changed any for over the last ten-thousand years”.

But it is also visible, that the separation – if we can ever be thinking in separation or split – has to be very old. When we accept the glottochronology in case of the Hungarian-Finnish relation, the potential split could have happened 10-14 millennia BP and thus we come closer to the warm up of the last ice age. In that time this particular interpenetrating fauna was within the Carpathian Basin.⁸⁸ The situation is immediately highly different from that one presented by the official scholars! I ask the reader to keep this information in mind for the later chapters.

Let us now discuss the words in Table 5 in the Appendix a bit more detailed starting with the name of the metals. They are *arany* [gold], *ezüst* [silver], *réz* [copper] and *vas* [iron]. The word *vas* is a Finno-Ugric word with the meaning of *ore*. In the Finnish language the copper is named as *vaski*, the Hungarian uses this word to name the iron. The word *arany* [gold] can also be found in the dictionary of Collinder, however, among the words of foreign origin. It does correspond to the Sanskrit *hieranya* and derived from the lower strata of the Sanskrit language according to the book dealing with the Sanskrit language.⁸⁹ Perhaps this stratum characterizes the Sanskrit language in its age being at the South-Russian steppe, i.e. no doubt, it can only be before the 4th millennia BP.⁹⁰ According to the official, traditional hypothesis of the Hungarian prehistory, that time the Hungarian people lived somewhere south from the Ural Mountains and they did not know the metallurgy, any of the metals as they even did not bake pottery. The gold is named as *zoranya* in the Avestan language. The Cheremis name the gold as *sörtni*, the Zyryan as *zarnyi*, and the Ostyak as *saoernyi*. The Vogul name the copper as *tarnye*.

Thus, deeply distinguished Professors of the Hungarian language, please let us known, when and through what transitional stages or transferring media did this word arrive from the deepest strata of the Sanskrit language as an arrival word into the Hungarian language? How and why, when the population had learned the notion of the metals, the metallurgy only much later?

⁸⁶ Zsirai (1935), pp.: 115-117. Zsirai mentions here the *jegenyefenyő* [silver fir], then its name expressed in the ‘relative’ languages. He then adds “The corresponding word, however, is missing from the Hungarian, but we can explain this absence with that, that the Hungarians have wandered deeper to the south after their split from their linguistic relatives, they got out from the region of the pines and had even forgot the name of the tree having got out from before their eyes.” In Hungarian: “A magyarból hiányzik ugyan a megfelelő szó, de hiányát azzal magyarázhatjuk, hogy a magyarság a nyelvrokonoktól való elválás után jelentékenyen délebbre vándorolt, kikerült a fenyőrégióból s elfelejtette a szeme elől eltűnt fának a nevét is.” Later on (p.: 116) we can read concerning reindeer: “The word is absent in the Hungarian and the Mordvin: the obvious reason of this is that the Mordvin and the Hungarians live equally southern from the regular home of the reindeers.” In Hungarian: „Hiányzik a szó a mordvinból és a magyarból: ennek a hiálynak az a nyilvánvaló oka, hogy a mordvinok is, magyarok is délebbre laktak a rénszarvas rendes hazájától”. Concerning the yellow pine Zsirai writes (p.: 117): “The word is, however, absent from the other Finno-Ugric languages – today there is yellow pine only on the Vogul, Ostyak and the Zyryan territory respectively – but it is present in the form of *tede* etc. in the Samoyed”. In Hungarian: “A többi finnugor nyelvből hiányzik ugyan a megfelelő szó – ma csak a vogul, oszják és zürjén területen még cirbolyafenyő – de megvan a szamojédben *tede* stb. alakban”. Thus, his argumentation stands in a very obscure basis. It is worth to mention that the yellow pine did belong to the normal flora of the Carpathian Basin at the end of the ice age Würm, see Gáboriné (1980), pp.: 38-42.

⁸⁷ László (1967), p.: 87. In Hungarian: “Világos, hogy az őshaza ott volt, ahol a két erdőfajta egymásba hatolt. Van is ilyen terület a mai növényföldrajzi térképen: az Urál hegységen innen, nagyjából a Káma folyó mentén. Ezért terjedt el az a vélemény, hogy az uráli őshaza a Káma mentén volt. Az olvasó észrevehette, hogy hol ennek a szellemes elméletnek a hibaforrása: sok ezer éves, talán tízezer évesnél is régebbi szakavat vetít rá a mai növényföldrajzi térképre, mintha tízezer év alatt a növényvilág semmit sem változott volna.”

⁸⁸ Gáboriné (1980), pp.: 38-42, or p.: 217. She writes: “The mean average temperature of July is around 12-13 °C.. It is even lower on the Hungarian Plane. It means, it is similar to that of the edge of the taiga and the tundra.” In Hungarian: “A júliusi középátlag már csak 12-13 °C körül jár. Az Alföldön még alacsonyabb. Tehát olyan, mint a tajga és a tundra határán.” She continues on p. 217: “The north-eastern middle mountains is slightly separates within it, where there was more frequently taiga and tundra and was more precipitation than anywhere else.” In Hungarian: “Még ezen belül is elkülönül kissé az északi középhegység, ahol gyakrabban volt tajga, tundra és nagyobb a csapadék, mint máshol.”

⁸⁹ Burrow (1965), pp.: 24-25.

⁹⁰ Osetzky (1977), p.: 84.

The word *réz* [copper] is not in the dictionary. If we believe the official hypotheses, we should realize that the knowledge of the *copper* did arrive to the Hungarian after they had separated from the Ugric peoples. That time they lived south from the Ural Mountains surrounded mainly by Turkish (or Iranian) tribes. The Turkish – as well as the southern Slavic – languages call the copper as *bakar*. The northern Slavic languages call it as *medj*. All the other languages in this area of interest derive the name from that of Cyprus, i.e. *copper*.⁹¹ The Vogul names the copper as *tarnye*, which resembles much more to the name of the *gold*, i.e. *arany*, or the Sanskrit *hieranya*.

The word *ezüst* [silver] can also not be found in the dictionary. Let us follow the way which has already used for *copper*. The Slavic languages name it as *srebro* or something similar, the Turkish languages name it as *gümüs*, the Saxons (Germans) as *silver*. What is the origin of the Hungarian word? The people concerning the Sumerian origin derive it from the Sumerian *izi* (its meaning is glow, expressed in Hungarian as *izzít*). According to Bobula the Sumerian named the copper as *ri*, but according to Halloran the copper is named as *urudu*. Basque language names the gold as *urre* and the silver as *urrezuri*, i.e. white gold, or by another word *ziddar*. The Basque names the copper as *tupiki*. If the Hungarians have these metals known during their wandering, why do they not name them by foreign words, by the words used in their environment, used by the people from them they have learnt everything? Why do the Hungarian language have names for the basic metals independently on his environment? Why the Hungarian language has own words to name the metals? The answer is simple. It is because the Hungarians have not ‘picked up’ their language from piece to piece, from word to word, but they rather have developed their language on their own record during their life. The similarities should not mean automatically that the Hungarian language has borrowed the corresponding word, it might be reversed process.

I have to highlight again that I am not going to introduce an origin from the Turkish, Irish, Basque, Japanese, Korean or Sumerian languages when I compare something to their corresponding notion, when I take into account a linguistic relations to these languages. I do not accept the derivations of the Hungarians from any of these languages. However, these relationships, connections are existing and there is no single explanation for the similarities that the *Hungarian word or linguistic phenomenon derives from there*. It is also valid concerning the similarity to the set of words of the Sanskrit language. It does not necessarily mean, that the Hungarian word derived from the Sanskrit. It might, however, also mean that in a corresponding time the similar cultures might have been similar, they might have had cultural or any other contacts (not necessarily in a close space, they might have had a commercial contact by long distance commerce). I have also to take the attention that both the *arany* and the *ezüst* have a vowel at the beginning of the first syllable and the words generally do not start with vowel in the Indo-European languages, it is characteristic to the languages with a first syllable accent. In the archaic Greek non-of the words could start with vowel,⁹² as it is also in the Hebrew. The Hungarian language puts and always puts the main accent to the first syllable of the words; therefore the first syllable can also not contain piled up consonants. When the Hungarian language takes over a word with such a feature – such like *school*, or in the original Latin form *scola* – it puts a vowel before, or in-between the piled up consonants and forms the word *iskola*. Basque language does it similarly – it formed *escola* from the Latin *scola*. Thus we can step further and discuss the backbone of the languages, i.e. their sounds, then the engine of the language, the grammar. I will use now another book of Collinder⁹³ where he has collected data of these features from the Finno-Ugric languages.

4.32 Sounds

Let us now consider and compare the set of sound of the individual languages. A comparative Table is shown in the Appendix (Table 6). The sounds are the bricks forming the words. Dénes Kiss means that even the individual sounds bear particular meaning and he supports his opinion with a huge amount of examples in his book.⁹⁴ Yes, it is true; this also fits my experiences as well. According to the Hungarian linguistic instinct the notions we express by words formed from front (velar) vowels have a general meaning of the *closeness*, those contain mainly back (palatal) vowels express rather *distance* than closeness. I have already pointed to this phenomenon⁹⁵ when I have discussed the shrub of word formed from the consonant *l*. They are words connected to the *élet* [life], which happens in this world, i.e. in the closeness and they are expressed by front vowels. The *halál* [death], which means a life on the netherworld, i.e. in the distance away, is expressed by back vowels. This kind of selective usage of the front and back vowels is lawful in the Dravidian languages; however, the Indo-European languages also present a couple of examples

⁹¹ Childe (1926), p.: 87 or Childe (1964), p.: 153.

⁹² Betts (1989), p.: 3

⁹³ Collinder (1957)

⁹⁴ Kiss (1999), 45

⁹⁵ See on page # 67

where this notion is present. Let me mention as an example from the English language the words *this* and *that*. Kiss also declared that the Hungarian is the language of the clean sounds.⁹⁶

The complete list of the sounds in the Finno-Ugric and some other languages being close to their living area is shown in Table 6 in the Appendix. Recently the Hungarian language uses the following set of vowels in its written form.

a, á, e, é, i, o, ő, u, ü

All these vowels have also a longer variation indicated by an accent on the top of the letter. The Hungarian language has had formerly more vowels than it is shown above, as some unusual suffixes remember us to an older pronunciation. The vowels *á* and *é*, however, are not a longer *a* and *e*, because they are formed by a much more opened mouth than *a* and *e*. Long vowels are also formed from *a, á, e* and *é* but they are not appeared in the writing. Our written long vowels are *í, ó, ő, ú* and *ű*. Bowring cites the word *értelem* [intellect] as an example of the spelling of different sounds written by the same letter in the English.⁹⁷ As Bowring has also recognized, we had had at least two distinguished *e* sounds, as there is again a consequent difference kept by some regional dialects.⁹⁸ Earlier the Hungarian language might have had two kinds of *i* sounds, one might have used in words with front vowels, another one in those with back vowels. I have this suspicion, as there is a consequent distinguishing at the suffixes corresponding to the vowel harmony, which is full in the Hungarian language. The full vowel harmony in the Hungarian language means that back and front vowels must not be mixed in a single Hungarian word. If there are such words – as there are – they are either composed words formed from words of different kinds of vowels or borrowed from another languages. According to the vowel harmony the Hungarian has at least two complete sets of suffixes. One with back, the other with front vowel connected to the same consonant. We say *házba* [into house] – with back vowel in the suffix, *-ba* – and *kertbe* [into garden] – with front vowel in the suffix, *-be*.⁹⁹ This kind of vowel harmony is only partly present in another Finno-Ugric languages, and it is not full whenever it is present. According to Zaicz:

“It follows from this, that the velar-palatal vowel harmony proven first of all by the Ugric, Finnish-Volga and Samoyed languages can be regarded as original form of the ancient times and it might have been not full in the basic language.”¹⁰⁰

The question then arises: why is it full in the Hungarian language, when it was not full in the basic language, and even it is not full in another Finno-Ugric languages where it exists at all? As it is full in the Hungarian language and in this respect it is the only known language of the globe, how did the Hungarian reach this fullness? Vowel harmony can be found in a limited manner in some so-called Indo-European languages, i.e. in the Irish and in the Gaelic languages but it is unknown in another Indo-European languages and it is completely alien to the Semitic languages. The rules in the Irish¹⁰¹ and in the Gaelic¹⁰² languages are that before and behind a consonant must be either front or back vowel, however, the rule is valid for the whole of the single words in the Hungarian. The only known another language where the whole word shows vocal harmony is the Sumerian, but the rule is not valid there for the suffixes. The Sumerian language had only one set of suffixes. Turkish languages use suffixes in harmony of the last vowel of the word, however, they do not necessarily have a harmony within the single word. Naturally, the vowel harmony is not extended to the composed words.

Zsirai – and in recent 1994 reprint of his book Zaicz – supposed that there were 11 vowels in the hypothetical basic Finno-Ugric language¹⁰³ but only seven of them are regarded as dominant. These vowels are: *a, o, u, ä, e, i* and *ü*. In addition they allowed 3-4 another vowels as well. At the same time, there is a disorder in the agglutination in the Hungarian language. In that case the consonant of the stem does also change, as in e.g. *tetü* – *tetvet* [lice in nominative and in accusative cases], or *kő* – *követ* [stone]. Although in another words with similar environment it does not change – as it is in cases of *tű* – *tűt* [needle], *tető* – *tetőt* [roof]. There are also a couple back vowel analogies, e.g. *falu* – *falvat* [village] and *kapu* – *kaput* [gate]. This phenomenon reflect to the possibility, that these terminating vowels, as *ö, ü, o, u* might have been combined with the *w* known e.g. in the English or in the Celtic languages.

⁹⁶ Kiss (1999), p.: 38

⁹⁷ Bowring (1830), p.: x

⁹⁸ I refer here to the *ő* dialect of the lowland area particularly around Szeged, which corresponds to *i* in the Vas or in the Fejér country, however, all others area spell now *e* in the corresponding words.

⁹⁹ There is, however, one suffix *-ért* [for], which has only one form, a front vowel form. The linguists say that the reason is, that this suffix is yet new.

¹⁰⁰ Zsirai (1935), p.: 603. In Hungarian: „Ebből következik, hogy mindenekelőtt az ugor, a finn-volgai és a szamojéd nyelvek tanúsága alapján ősi eredetűnek tekinthető veláris-palatalis magánhangzó-illeszkedés (vö. m. ide, de oda) nem lehetett teljes az alapnyelvben.”

¹⁰¹ Ó Sé (1994)

¹⁰² Robertson (1993)

¹⁰³ Zsirai (1935), p.: 602

The consonants in the Hungarian language are as follows:

b, c, cs, d, dz, dzs, f, g, gy, h, j, ly, k, l, m, n, ny, p, r, s, sz, t, ty, v, z, zs

Most of them is used in a longer form e.g. *bb, ggy, kk* ... etc. The hard *h* (*ch* or *kh*) is missing from the Hungarian, however, some of the Hungarian words with initial *h* have a cognate in another languages as *k* and this might refer to an initially hard *h* there. Let us see the sounds of the so-called relative languages. The full set of their sounds is also shown in Table 6 in the Appendix. The following consonants are missing from their language at all:

Finnish and Estonian *b, c, dz, dzs, cs, f, s, (g), zs, ny, ty, gy, á, é*

Vogul and Ostyak: *b, f, g, c, dz, dzs, cs, gy, ty, z, zs, v, á, é, ü (ö)*

At the same time the following sounds used by the so-called relative languages are missing from the Hungarian language: *ng, kh, ae*, although the sound *ae* can be recognised in some regional dialects in Hungary. The nasal *ng* can also be found in some words but exclusively as terminating sound, e.g. in *harang* [bell], *barlang* [cave], or in some sound imitating words such like *kong* [ring], *bong* [cling], *zsong* [murmur]. Two of the corresponding English words have the same termination.

That means, there is nearly no overlapping in the sets of sounds between the Hungarian and the other Finno-Ugric languages. With an irony we can say that the Vogul and the Ostyak people speak with lisping and this is not allowed in the Hungarian language.

According to Zaicz¹⁰⁴ the consonants *c, dz, dzs, th* and *zs* are not inherited from the vocal system of the basic language, they are sounds formed in the stand-alone life of the Hungarian language. What is the matter with the other missing sounds?

We can see that the Hungarian language has much more sounds than his supposed to be relative languages. Thus a lot of soft sounds, such like *h, f, v* are completely missing from the so-called relative languages. Other soft sounds such like *gy, ny* and *ty* are also completely missing or appear only scarily there. The so-called relatives speak generally in harder tone, mainly from the throat. At the same time the Hungarians use many tong (velar) sounds and much less throat (palatal) sounds. I have already pointed out, that some Hungarian word starting with the consonants of *cs, gy* and *ny* are regarded to be of Finno-Ugric origin, which are not present in any of the Finno-Ugric languages in that form as they do not have the corresponding consonant in their language. These sounds, however, are also missing from the Sumerian language.

Where did these sounds arrive to the Hungarian language from? Did they derive from the Slavic languages? The set of sounds of the recent Slavic languages depends highly on their geographic area they are living on. The northern people speak softer, the southern people speak much harder, but they have far not so broad and rich set of sounds than the Hungarian language has. According to the *Cambridge Encyclopaedia of Languages* the sounds are not solely characteristic to the languages, they are more dependent on the geographical area where the language is spoken.¹⁰⁵ There are area where *ö* is spelled, there are other ones spelling *th* and so fort.

The Hungarian language in the Carpathian Basin is existing on such an area, where a couple of such fields is interpenetrating, forming the Hungarian language as one with the riches set of sounds with respect to its neighbors and its so-called relatives. Concerning the vowels, the purest form of vowels *e* and *a* can be found here. Vowel *a* is spelled in the Iranian language and it can be heard in some English words as well, e.g. in *water*. There are some sounds that none of the neighbors of the Hungarians can spell, including the *a*. They spell instead a vowel in-between the Hungarian *a* and *á*. Would these sounds be derived from the Turkish languages? This origin could be more accepted. I am willing to say, however, that these sounds are the sounds of the Hungarian language itself. They are the products of the Hungarian language, they are original characteristics of the Hungarian language, and thus they have not been picked up – or even stolen – during a ‘*long wandering*’ that had never happened.

When we turn our attention to the ancient runic writing of the Székelys (Hungarians)¹⁰⁶ we find individual characters for all of the sounds used by the recent Hungarian language including separate characters for the short and the long vowels. There is a remarkable character (G) for the consonant *gy*. It is read *egy* [one] when it stands alone. This character has widely been used in the very ancient writings as symbol.¹⁰⁷ It appears among the Sumerian characters and is read as *pa* with the meaning of *scepter* or *mace*.¹⁰⁸ It is also present in the Cypriot writing, which is also a syl-

¹⁰⁴ Zsirai (1935), p.: 602

¹⁰⁵ Crystal (1997), pp.: 32-33

¹⁰⁶ I will discuss this topic in a later Chapter of 4.4. The written language from page # 156.

¹⁰⁷ See more details in Cser (2004).

¹⁰⁸ Forrai (1994) p.: 104. It can also be found in pictographic form as the tree on the top of the ‘World Mountain’ and in this case, it has pointed to the ruler. See Varga (1993), p.: 23. According to Varga (1993a) p.: 107, however, its meaning is the earthly power with heavenly origin. Varga (2003) showed it clearly, that this is one of the most ancient written character used by the Old European culture and people living a couple of decades of millennia before this age in Middle Europe.

labic writing such like the later Sumerian one, and it also spells as *pa*.¹⁰⁹ Similar character is also present in the Chinese hieroglyphic writing, but it is not a stand-alone character there, it is used as left component of those characters, which express motion. Szekeres believes this character represents the tree of life.¹¹⁰ The Chinese character representing the notion of *life* is, however, standing on a vertical line and it is the representative of the tree of life as it also have a small stroke on the right end on the top horizontal line (see in Figure 28). The same character is supplied to form a double interpenetrating pyramid by the Egyptian system of symbols.¹¹¹ Its meaning is the earthly power based on heavenly origin. Recent Jews use the very same symbol as Shield of David.¹¹² This character is known in the symbolism as double, or Slavic cross. It is also visible on one of the Tărtăria tablets¹¹³ prepared between 7,500 and 7,000 BP. This character can also be seen among the Neolithic and pre-Mesolithic (19-29 millennia BP) symbols and writing characters found on artifacts within the Carpathian Basin.¹¹⁴ It is also seen as a symbol of the birth-giving woman as Gimbutas called a *bee goddess*¹¹⁵ on a ceramic fragment dug out in Borsod-Derekegyháza¹¹⁶ (Hungary) and prepared in the 8th millennium BP.¹¹⁷ The character is also shown on the runic calendar.¹¹⁸ Notwithstanding, the rod of the calendar derives from the 16th century CE it must be a copy of a former one. According to the name day of the saints carved on the rod, the original text should have not been older than the 12th-13th centuries CE and also it cannot be younger than the 14th century CE. The Hungarian version of the name George is read, as *György* on the calendar and it is the same spelling today. We can also read another names containing sounds characteristic to the Hungarian language such like *c*, *cs*, *zs*, *ny* and *ly*, all carved with individual characters known even now as the same.¹¹⁹ When we read the sentence *EGY AZ ISTEN* ['There is one god'] –, written traditionally from left to the right by the Hungarian runic script:¹²⁰ *netsizaG* – we do not mean that the sentence should be understood literally, or according to the English translation. The word *egy* does not mean only *one*; it has a much broader meaning. The trunk of the meaning is around the oneness, the single, and the unique and so on, but not around the number 1. When we read *egyház* [church, literally: one house] we do not understand it literally, rather we understand it as church, or better told, the house of the single undoubtedly existing one.¹²¹ Thus *egy* is a surely existing single one; perhaps it is an intellectual being, or according to the English concepts, a deity.



Figure 28 The Chinese character for life.

Since the runic character of these sounds cannot be found in the Turkish runic scripts, or they have different forms,¹²² it can also not be stated that the Hungarians have 'picked up' or 'stolen' these symbols, characters from the Turkish tribes or nations during their 'long wandering'. According to Györffy and Harmatta the Hungarian runic writing known as Székely runic writing is restricted only to the area of Transylvania and its close environment. It appears a couple of times parallel with the Turkish runic writings many times being on a single object representing bilingual texts on two different sides of the object (e.g. bilingual text on a harness).¹²³ I will discuss the Hungarian runic writing in more details in a following subchapter.¹²⁴ Nevertheless, the existence of the runic characters describing all the recent Hungarian sounds is a proof of their ancient nature.

When we regard the place in the mouth where the sounds are forming during the speech we can conclude that the Hungarian speakers use all the possible positions of the tongue. The tongue is moving for and back, up and down with

¹⁰⁹ Gimbutas, (1991), p.: 321

¹¹⁰ Szekeres (1993), p. 77

¹¹¹ Knight (1997), p.: 313

¹¹² It is also known as Star of David, however, that is the five-pointed star. The Khazarian hero called David-al-Roy used originally the Shield of David. He had the six-pointed star on his shield during his campaign to recapture Jerusalem in the beginning of the 12th century. The six-pointed star appears next time in the flag of the Jews in the Prague ghetto in 1527 already as a Jewish symbol. See Koestler (1991), p.: 106. The Khazars are mentioned by the *Atlas of Jewish World* (Nicholas de Lange, Times, 1991) as an accidental event (p.: 43) and irrelevant to the recent Jews. The data showed by Koestler prove the opposite.

¹¹³ Forrai (1994), p.: 23, Gimbutas (1982), p.: 88, Rudgley (1999), p.: 59. The tablets will be shown and discussed on page # 159. Another plaque shows pictorial characters including the tree of life.

¹¹⁴ Varga (2004), p.: 366 means it is the duplication of the symbol of *halfness*. He reads it as *egy*, *id*, *ügy* and he understand it as *egy* [single, unique], *egész* [full, whole] and *folytonos* [continuous].

¹¹⁵ Gimbutas (1982), p.: 184. It is seen in Figure 15 on page # 84.

¹¹⁶ See in Figure 33 on page # 166.

¹¹⁷ Kalicz (1970), Photograph 19

¹¹⁸ Forrai (1994), p.: 177

¹¹⁹ Forrai (1994), p.:158-248

¹²⁰ See on Figure 23 on page # 94

¹²¹ Kiss (1999) examines (pp.: 132) the probable essence of this sentence and remarks, that its meaning might be *certainty*.

¹²² Simon (1993), p.: 36. See Table 34 of Forrai (1994), p.: 70.

¹²³ Györffy (1997), p.145-161

¹²⁴ See in 4.4. The written language from page # 156.

great amplitude during the Hungarian speech. In contrast we should mention the English speakers. The tongue of the speaker is nearly always ahead, close to the teeth. In the Hungarian speech the tongue also moves up and down in the whole cross-section of the mouth. Only the sounds formed from deep in the throat (palatal) and those formed at the teeth with aspiration (dental) are not used by the Hungarians (*kh, ch, th, ph*, etc.). Both the Indo-European and the Semitic languages however, frequently use these sounds. Forming vowels the Hungarians open their mouth completely, which cannot be observed at any of other people speaking around the Hungarians. I must refer here to the Russian speakers with nearly completely closed mouth as they press the sounds through their teeth, or also the cut down lips of English people when speaking. Instead, the Hungarians spell e.g. the vowel *i* [e] with very broad drawn lips. That big distance in the motion of the lips, mouth and tongue might be the reason of the vowel harmony: not to change the forms dramatically in a fast speech, use the harmony. That means, a front sound should follow a previous front sound, a back sound should follow a back sound etc. Moreover, an aspirated consonant should also follow a previous aspirated consonant as it is e.g. spelling *asztán* instead of the genetic *asztán* [thereafter], or in the case of verb *nyög* [groan] we write the past first singular form as *nyögtem*, however, we say in the speech as *nyöktem*.

The number of words starting with a vowel is relatively big in the Hungarian language, but it is also so in the Basque and the Sumerian languages. Its reason is the accenting of the first syllable of the word and it is not some kind of rudiment of emphasizing.¹²⁵ When we spell the characters of the Székely runic writing each consonant is preceded by a vowel *e* [a] indicating that it is a normal way to start a syllable by vowel. Thus, due to the harmony of vowels, the following vowels should not be written unless it is a back vowel. When the first syllable of a word contains back vowel, it is written there and then a reader knowing the Hungarian language can read all other vowels. The vowel as first sound of the words in the Semitic languages is not permitted; all syllables should start by consonant. Consequently in the writing of the Semitic languages using only consonants the vowels appear only accidentally (e.g. in foreign words) as first sound of a syllable. In this case a so-called guttural stop is added before the vowel, such like *א* [alef] spelled as a soft *h* or *א*, which is a real stop in the Hebrew. They are stopping the sound coming from the throat. They are not real sounds; they are only a stop in the airflow of the throat. Nevertheless, these stops have a role of the consonant making the rule perfect: each syllable should start with a consonant.

Let us now turn to the grammar.

4.33 The grammar

The Hungarian – as I have already mentioned – belongs to the family of the agglutinative languages. This means, the language uses suffixes to modify the meaning of the basic words according to their grammatical role in the sentence. The suffixes have already been stuck to the words in the oldest available Hungarian texts. The Hungarian language has also affixes stuck to the word at the beginning and modifying its meaning. The suffixes are called as marks, which can be piled up within a single word, and only the last one is called suffix. Generally the suffixes cannot be piled up. The pile up of suffixes or marks is not allowed in most of the Indo-European languages. There are at least two sets of suffixes to fit the need of the vowel harmony. There are only a very limited number of suffixes having only one form (e.g. *-ért* [for]) and their only existing form is the front vowel form. According to the linguists this suffix is yet new. Some kinds of vowel harmony can be found in the Turkish languages as well as in some of the Finno-Ugric languages, however, the vowel harmony concerns only the suffixes in these languages, it does not concern the whole words. The suffixes are in harmony with the last vowel of the last syllable of the words. The Sumerian language is also an agglutinative language with vowel harmony, but there is a harmony only within the word, it does not concern the suffixes. Notwithstanding, the Sumerian language might represent an earlier stage of the language development, however, it is not necessarily so. (Notwithstanding, it is not a preceding stage of the Hungarian language, as a couple of scholars believe it). A limited vowel harmony might appear when the suffixes did not stack to the basic words. It is the case with the so-called postpositions in the Hungarian language (e.g. *mellett* [beside], *alatt* [below], *előtt* [before], etc. all they have two-syllables), which have only one form and are not stuck to the words.¹²⁶

The suffixes of a couple of languages used to modify the basic word in substantive case to form all other cases are collected in Table 7 in the Appendix. This Table also contains the suffixes of such languages, which are completely not related to any of the Finno-Ugric languages, however I show them only for the sake of comparison. Thus the German, the English, the Russian languages are cited from the closest environment, but also a couple of languages e.g. Latin, Greek, Sanskrit, Basque, Irish, Armenian and the Korean are also used for comparison.

¹²⁵ See the opinion of Zsirai on page 138.

¹²⁶ These postpositions form a solid logical system. There are seven basic words indicating before, behind, above, below, around, beside, and inside, and three suffixes indicating towards, from and in. The examples shown in the text have the suffix *-tt* that is an old suffix for the local case used also by the Finno-Ugric languages as well.

Table 7 in the Appendix shows, that the Hungarian language has 27 cases – and it has also several postpositions, which express also individual cases as I have shown above. The Finnish language has 15 cases, the Estonian 17, the Zyryan 16, the Cheremis 12, but the Lapp language has only 5. From the Ugric branch the Vogul has 7 and the Ostyak only 3 cases. All the so-called relative languages standing before the Hungarian according to the official hypothesis have smaller, even much smaller number of cases. The Finnish branch has definitively higher number of cases than the Ugric branch, with a sharp exception: that is the Hungarian. Half of the Finno-Ugric languages does not have suffix in the accusative case, or it is connected only to some pronouns (e.g. in the Ostyak language).

The Sumerian language¹²⁷ has 11 cases. There is also no suffix for the accusative case, but it is normal for an ergative language. Another ergative language in Europe is the Basque and this language has numerous cases, it can nearly not be counted. Due to its ergative nature the suffixes are here parts to form the words and the relationships are expressed by cross-references. This is why the system of suffixes could not have inserted into Table 7. However, I have found true suffixes in the Basque languages in all of the cases where the Hungarian did use two syllable postpositions. All other European languages are accusative languages, together with the Turkish, the Semitic, the Dravidian, the Korean and the Japanese languages. Ergative language can be found among the Caucasian languages, ergative are the Australian aboriginal languages as well as the American Indian languages.

The Turkish languages have 6 cases only, and the suffixes – which are frequently disyllabic – are put behind the words with the suffix of the corresponding cases. The words called postpositions correspond to the suffixes being in the role to determine the direction, cause, etc. of the word. The Indo-European and the Semitic languages put the determining word before the words related to and called preposition. The nouns, the articles of the Indo-European language have also declined cases, originally there were 8, from which some have already been joined together and the number of the cases has already been reduced to 7 or less.¹²⁸ The English language has formally 4 cases, but according to the suffixes, it has practically two (the nominative and the so-called Saxon genitive). The German has 4 cases, the Latin and the Greek, the Slavic and the Sanskrit languages have 6-7 cases, although the suffixes do not differ in each cases. All the 8 cases can be found in the ancient Indo-European languages.¹²⁹ I should have the reader remembered that the agglutinative Ostyak language has only 3 cases. The Irish and the Gaelic languages have 4 cases.

There is an interesting phenomenon in the Hungarian language. Generally, the suffixes are the last syllables in the word and nothing can follow them. However, interesting phenomenon couples two suffixes into one word without a basic word before or in-between them. It means, suffixes have suffixes, they have additional cases. We say e.g. nálam [at me], veled [with you], róla [from him], nekünk [to us], tőletek [from you, plural], rólátok [from them]. The underlined parts of these words are adverbial suffixes; the rest of the words are suffixes of possession personal pronouns. There is a very broad variation of the suffixes holding the suffix of the personal pronoun used also in the conjugation of verbs. This phenomenon is not existing in any of the other Finno-Ugric languages, however with the same personal suffixes in the singular case as in the Hungarian (-m, -d(t), -a/e) can be found in the Irish¹³⁰ and in the Gaelic¹³¹ languages. The suffixes in the plural are however different, in the Irish e.g. they are -inn, ibh, -(c,b)a. In Gaelic language we read: *leam, leat, leis/léi, leinn, leibh* and *leotha*.¹³² The Gaelic derives this form from the personal pronouns, i.e. *mi, thu, é/i sinn, sibh, iad*.¹³³ At the same time this phenomenon is absent from the Welsh language.¹³⁴ It is also absent from the Turkish¹³⁵ and the Sumerian languages. It might be easy to note that this was a Saxon-German influence – or reversed, a Hungarian influence to these languages – as we express the same words in the German as follows: *mit mir, mit dir, von ihm, zu uns, von euch* and *von sie*, and the first sound of the front word has molten with the preposition as it can really be found in around the head of the Danube River. It is worth to note, that this place was where the Celts did arise and this fact is really mentioned in the Gaelic grammar book.¹³⁶ However, the suffixes in the Hungarian language are consequently identical with the suffixes of the possessional pronoun and not only in the singular, but also in the plural. Moreover, the very same suffixes are used in the conjugation of the verbs; thus they form a solid system.¹³⁷ It is not the case in the Irish and in the Gaelic languages either.

¹²⁷ Hayes (1990), p.: 54

¹²⁸ Lockwood (1972), p.: 2

¹²⁹ Lockwood (1972), pp.: 1

¹³⁰ Ó Sé (1994)

¹³¹ Robertson (1993)

¹³² Robertson (1993), p.: 331

¹³³ Robertson (1993), p.: 37

¹³⁴ Rhys Jones (1991)

¹³⁵ Lewis (1967)

¹³⁶ Robertson (1993)

¹³⁷ Zsirai (1935) pp.: 61-64 considers this kind of identity of the suffixes very important and calls it as a decisive proof of the Finno-Ugric relations. At the same time he bypass the evident facts, that these characteristic sounds can also be found in most of the Indo-European languages. Zsirai then develops the suffixes -m and -d from the so-called Finno-Ugric form of the personal pronouns. Here they begins with m-

The form of the suffixes in the Hungarian language does not cognate to those of the so-called relative languages. The most important differences are in forming the plurals. The suffix to form the plural in the Hungarian language is the *-k* and this always stands at the end of the words relating on. It is used to form plural in each possible combination of the grammatical elements, i.e. at nouns, pronouns, verbs, etc. There is only a couple of occasion where the *-k* appears in the so-called relative languages to form plural. The Lapp and the Mordvin languages use it in two or three occasions, but the characteristic sounds to form plural in the other Finno-Ugric languages – including the Lapp and the Mordvin as well – are the *-t* and the *-i*.¹³⁸ At the same time the suffix of plural in the Basque language is again and consequently *-k*.¹³⁹ The *-k* as suffix forming the plural appears also in the conjugation of verbs of the Armenian language, moreover with nearly exactly the same suffixes that the Hungarian language uses.¹⁴⁰ By the way, the suffix *-k* can also be found in the plural of the nouns of the Armenian language (in nominative and in mean cases), and it is *-ch* in all other ones. The *-i-* can also be found as marker of the plural in the Hungarian language when the plural of the possession is expressed. We say mine house as *házam* and mine houses as *házaim*. However, this is a mark and is never at the end of the word, where *-k* always appears when the person is in plural, as in Hungarian expression of houses, i.e. *házaink*. As the cases of the Hungarian and the Finno-Ugric languages are so rarely overlapping, generally the suffixes cannot be compared. The only exception of a single case is the localitive case with the suffix of *-tt*. This is just going to disappear from the Hungarian language, however, we yet use it in connectio of some cities, such like *Győrött* [in Győr], *Pécsett* [in Pécs]), as well as in forming postpositions with the meaning of *in*.

The Sumerian language forms the plural of a noun using the suffix *-eme* (for living beings), or by doubling the word (e.g. *kur.kur* – mountains).¹⁴¹ The Turkish languages use the suffix *-lar* to form plural, but they also use the Arabian suffix *-un*, or *-in*, however, another Turkish languages do not mark the plural, they express it using numerals, or the plural meaning comes from the general environment of the word in the sentence.¹⁴² The Hungarian language never uses the plural after numerals as well as when the meaning requires plural (e.g. after the word *sok* [many], or where there are more than one object). Much more identities in the spelling of the suffixes can be found between the Hungarian and the Sumerian, Turkish, Irish, Gaelic and Basque languages than that of the Hungarian and its so-called relative languages.

I have collected the forms and the suffixes of the conjugation of verbs in Table 8 in the Appendix. The Hungarian language has present, past and future tenses. We form them by marks (i.e. suffixes in the middle of the words), with the exception of only two verbs (to be and to go). Once we had had also composed past tenses (*látta vala*, *látta volt*), but they are just dying out of the everyday, common language. We had also had imperfect tense (*látta*, *látá*), but again, the recent common language does not use it at all. The mark of the past is *-t-*. The suffix of the imperfect is *-a* and in the conjugation with accusative¹⁴³ is *-á*. So the different forms of the past are as follows: the present tense is *lát*, the simple past: *látott*, the imperfect *látta*, composed tenses: *látott vala*, *látta volt* where *vala* is the imperfect of the substantive verb and *volt* is its past tense. Recent Hungarian use composed future tense, but there are suffixes to form single word future tense, e.g. *látand*[will see], *nézend* [will show] but it is now out of use. The suffix can be recognized from the future participle, *látandó* [to be seen], *nézendő* [to be shown].

The Finnish language uses nearly exclusively composed forms to express the past tense. The number of tenses at the other Finn-Ugric languages is smaller, non-of them uses *-t* as characteristic suffix, they rather use *-s* and *-i* to express past tenses. We form the imperative with a mark of *-j-* our so-called relatives express it using auxiliary verbs (e.g. the Finn, Lapp, Vogul, Ostyak, and the Yuryak use the auxiliary verbs of *älä*, *ul ele*¹⁴⁴). The composed past tense is characteristic to the Baltic Finnish branch of the family. The inner mark is characteristic else. The Basque language uses composed tenses, where the basic verb is unchanged and the different tenses and modes are expressed by the flection of the auxiliary verb which also receives the suffixes corresponding to the tenses, the modes and the persons.¹⁴⁵ The main verbs have only two tenses, the continuous and the perfect one. The Irish verbs get a prefix of *d-* at their beginning in the past tense; the past is expressed by *-t* in the Japanese language. Nevertheless,

and *t/d-* with the only exception of the Hungarian, where the first personal pronoun in the singular begins with a vowel and the pronoun does not have the consonant *m* at all.

¹³⁸ Zsirai (1935), p.: 62 affirms repeatedly, that the *-k* is the suffix of the Finno-Ugric plural and shows all known examples as regular cases, but he does not mention at all, that there was another form of the plural there. However, the exception is the rule, not the *-k* form.

¹³⁹ Laka (1998), p.: 2.7

¹⁴⁰ Lockwood (1972), p.: 179

¹⁴¹ Hayes (1990), p.: 76

¹⁴² Lewis (1967), pp.: 25-27

¹⁴³ See below.

¹⁴⁴ Collinder (1957), p.: 26

¹⁴⁵ Laka (1998)

the *-d-* and the *-t-* are also present in the declination of the regular verbs of the Saxon branch of the Indo-European languages, too. These consonants are absolutely absent at the so-called relative languages.

The Hungarian language has one kind of passive mode, which, however, is going to be eliminated from the language since the language reform in the 19th century. This mode is expressed by the mark *-ód-* e.g. *íródik* [it is being written]

The Hungarian language has two complete kinds of conjugation of verb. The verbs with direct subject have different suffixes than those with indirect subject. This kind of differentiation cannot be found in any other languages with the exception of some Finno-Ugric languages of the Baltic-Finnish branch. There are also traces of double conjugation of verbs in the Hungarian language which is normal and full in the ergative languages, such like in the Basque and the Sumerian languages.¹⁴⁶ However, only the second person as subject and the first person as object were included at the Hungarian language. In the ergative languages the object and the indirect subject are related to each other by a complicated cross-referenced form through the marks and the suffixes of the conjugated part of the verbs.¹⁴⁷

In the conjugation with accusative (transitive conjugation) the subject is in 3rd person. So the normal verb with no subject is *látok* [I see], *látsz* [you see], *lát* [he or she sees], *látunk* [we see], *láttok* [you plr. see] and *látnak* [they see]. The conjugation of the very same verb with accusative is *látom* [I see (it)], *látod* [you see (it)], *látja* [he or she sees (it)], *látjuk* [we see (it)], *látjátok* [you plr. see (it)] and *látjuk* [they see (it)]. The form with the second personal subject is available only with first person as object, and it reads *látlak* [I see you]. There is no other personal form of the double conjugation in the Hungarian language.

The Basque language has also transitive conjugation.¹⁴⁸ There is transitive conjugation of verbs in the Finnish and Estonian languages. It also exists in another Finno-Ugric languages in a limited form. In spite of this fact, Osetzky puts the evolvement of this conjugation system of verbs in the Hungarian language behind its split from another Finno-Ugric languages.¹⁴⁹ However, he does not show evidences.

There is no dual plural case in the Hungarian language and it has never been there. It means, there are no other cases than simple singular and simple plural ones, there are no separate suffixes in cases when either the object or the subject of the action is two persons. This form exists in the Turkish languages,¹⁵⁰ in the Ugric languages as well as in the Proto-Indo-European languages,¹⁵¹ although, it has been perished for today from the latter ones.¹⁵² There are no dual plural cases in the western Finno-Ugric languages (Finnish, Estonian and Hungarian); all the others have it, some also with double objects and double subjects as well. The Sumerian language has a complicated conjugation of the verbs using the reflective forms.

There are also a couple of suffixes in the Sumerian language forming verbs from nouns, which can be compared to the affixes in the Hungarian language to modify the meaning of the basic verbs and which can be grouped in the following families: *-g*, *-d*, *-t*, *-z* and *-l*. According to Padányi¹⁵³ these affixes correspond to the words forming verbs in the Sumerian language in their vocalization. The corresponding Sumerian words are: *ag* representing action, *du* representing happening, *tu* representing coming into being, *su* representing becoming something and *lu* representing being turning to be something. These words, however, are stand-alone words in the Sumerian language and are not stuck to the main verb as affixes or suffixes or as modifiers.

The Russian language has no separate verb for the possession, i.e. it has no verb corresponding to the English *to have*, and in this sense it is again similar to the Hungarian language, that also does not have this verb. This verb is also missing from the Celtic and Sanskrit languages. The Irish expresses the possession as *lion – leat – léio*,¹⁵⁴ which literally means *it belongs to me, to you, to him*, as it is expressed by the same way in the Hungarian and in the Russian language. In the Sanskrit the possession pronoun and the substantive verb together express this notion. This verb

¹⁴⁶ Laka (1998), p.: 4.1.(4).

¹⁴⁷ This is a very complicated interrelated conjugation system where the object, the subject and the verb are finely tuned to express all possible relationships. The details would exceed the volume of this work, however, the straight similarity between the Sumerian and the Basque languages is remarkable in this sense. See Hayes (1990) and Laka (1998) and compare their data. The Hungarian has only one form indicating as trace of the double conjugation. We say *szeretek* [I love, or I am loving], if there is no direct subject. However in case of direct subject we say *szeretem* [I love it] if the subject is a third person but we say *szeretlek* [I love you] if it is a second person. The mark *-l-* in the middle of the verb indicates that the target of the action is a second person.

¹⁴⁸ Laka (1998), p.:4.2.1.5

¹⁴⁹ Osetzky (1977), p.: 22 and footnote # 28 on page 94.

¹⁵⁰ Lewis (1967), p.: 26

¹⁵¹ Lockwood (1972), p.:2

¹⁵² Lockwood (1972), p.: 1, and Childe (1926), p.: 14

¹⁵³ Padányi (1989), pp.: 113-116. Götz (1994) discusses similar relationship including the words *dug* and *gal*, as well as he disregards the words *tu*, *lu* and *su* (p.: 274). Götz means that the words *ag*, *du* and *dug* represent action as the verbs *tesz* [do], *csinál* [make] in the Hungarian language. He means that the word *gal* is represented and expressed by *létezik* [exist] in the Hungarian language.

¹⁵⁴ Robertson (1993), p.: 119

is very important in another Indo-European languages as it is also used as auxiliary verb to express tenses and modes. It also means, that the *possession* was very important in the Indo-European cultures and first of all was the *possession of the land*. We were able to recognize at the presentation of the Hungarian culture that the possession has not been too much important in the Hungarian culture. There is now a verb expressing the possession, it is *birtokol*. This is a formed word based on the basic word of *bir* [be able to carry]. From this stem the *birtok* was formed with the literary meaning of [something that is carried]. The suffix *-ol* turns the noun to be a verb with the meaning of own, possess. Thus this word is a derivative of something else and it is connected to really possession and it does not have the meaning of *to have* in English, *haben* in German, *habeo* in Latin, *avoir* in French, or *εχο* in Greek, *(i)mati* in Slavic languages. These verbs as auxiliary verbs are used to express the perfect tense in the corresponding languages with a literary meaning the person owns the result of the already terminated action – i.e. *I have done*. They are undoubtedly similar elements.

The linguists regard the vowel changes in the stem of the verbs in forming the different tenses as in important Indo-European feature. Thus, at the English language e.g. *go, went, gone, or get, got, got*, etc. Nevertheless, this rule is only valid for the irregular verbs. The regular verbs form their tenses without flection by adding a suffix of *-d* to the stem in the English or a *-t* in the German languages e.g. *relate, related, related, or obtain, obtained, obtained*, etc. The new verbs forming in these languages generally follow this regular rule. The Slavic languages, however, do not change the stem of the verb, they use a marker of *-l-* in the past tenses with only a few exceptions (generally they are the substantive verb and *to go*). The linguists regard the lack of flection at the Slavic languages as a Finno-Ugric influence.¹⁵⁵

The recent English language uses one suffixes in the conjugation of the verbs; the German language uses 4. The Slavic languages have 6 suffixes, exactly as much as the Hungarian language has. There are 9 suffixes at the Baltic Finno-Ugric family due to the dual plural forms, as there was the same in the Proto-Indo-European languages. This has remained at the Baltic Indo-European languages even today.¹⁵⁶ Regarding the number of suffixes in the conjugation of verbs we can not drag a separating line between the Finno-Ugric and the Indo-European languages.

The Irish and the Gaelic languages do not conjugate the main verb; they use always auxiliary verbs to express the persons, the number of the object, the subject, mode and the tenses of the action – very similarly to the Basques. There is a word behind the main verb in the Basque language and this word is conjugated according to the complicated reflective system of the ergative language. Only this word in the function of the substantive verb is changed during the conjugation. It is the same at the Sumerian language.

Generally there are no grammatical genders (masculine, feminine, neutral) in the Finno-Ugric languages with the exception of the Selkup, which has two genders. There are also no genders in the Turkish, the Chinese, the Japanese the Korean and the Sumerian languages. The genders are very important, however, in the Indo-European and in the Semitic languages. However, there are also no genders in the American Indian languages as well as in the Armenian language. The Irish and the Gaelic languages do not know the neutral gender; the Basque uses feminine gender exclusively to singular second personal object. There were three genders in the ancient Celtic language,¹⁵⁷ therefore it is accepted, that the reduction of the number to two in the Irish language is a result of a later development.¹⁵⁸ The difference in the pronoun used for feminine or masculine nouns proves this concept. Living and non-living objects were distinguished also in the Sumerian language¹⁵⁹ and Lockwood meant that that had been the first step towards the formation of the grammatical genders.¹⁶⁰ The Slavic languages even distinguish between the living and non-living object within the masculine gender. The Hungarian distinguish between human and non-human being only in the singular third personal pronoun (it is *ő* for the human and *az* for the non-human being, where also the living animals belong to).

Hungarian language uses articles. There are definite (*az*) and indefinite (*egy*) articles there. The definite article relates to the pointing pronoun, and has two different forms: one before vowels (*az*) another before consonants (*a*). The indefinite article corresponds to the numeral one. This is similar to the cases of the Catem branch of the Indo-European languages, where articles are existing. The Latin is a Catem Indo-European language, but with the lack of articles. The Slavic languages do not have articles, however, their close relative, the Greek has. The article is uniform in the Irish and Gaelic languages, it is *an*, and has also different forms before vowels (*an*) and consonants (*a*). This article can also be related to the numeral one, like the indefinite article in the English (*a* and *an*). The Basque lan-

¹⁵⁵ Benveniste (1973)

¹⁵⁶ Childe (1926), p.: 14

¹⁵⁷ Lockwood (1972), p.: 83

¹⁵⁸ Ó Sé (1994), pp.: 17-18

¹⁵⁹ Hayes (1990), p.: 31

¹⁶⁰ Lockwood (1972), p.: 83

guage uses an article at the end of the noun (-a), but this is part of the ergative nature of the language, it means the absolute case and this suffix changes to -e in the case of direct object in the sentence.

There is no article in most of the Finno-Ugric as well as in the Sumerian languages. Some Finno-Ugric languages use article in a restricted form, either the numeral one appears instead of indefinite article or the singular third person pronoun instead of definite article. There is also no article in the Japanese language, although a 'respecting' word (o) is used to distinguish the things important for the speaker: *o cha* means the tea.

The Hungarian, Chinese, Japanese and the Finnish as only from the Finno-Ugric languages form the possession by putting the owner first than the possession follows having a suffix indicating the relationship of the two. The Hungarian uses the suffix -a, -e, -ja and -je stuck to the possession, all other languages – including also all of the so-called relatives, the Turkish and the Sumerian languages – puts genitive suffix to the owner. This is also the case at the so-called Saxon possessive used by the English language (e.g. *owner's possession*). The Indo-European languages put generally the preposition behind the owner; meanwhile the possession precedes the owner. The Sumerian cognates to the Turkish language, its suffix is -a and it is attached to the owner at its rear.

The Hungarian language puts the attribute before the noun, like the Turkish language, the Sumerian puts, however, behind it. From the Indo-European languages the French puts the attribute behind the noun, the other languages put it generally before the noun. However, the former way is also not alien to them.

Now let us continue with the discovery of how the language is forming new words?

Forming new words is a very important part of the grammar. I can not show a comparative table in this topic, as these data cannot be compared straight. The richness of the word forming in the Hungarian language can, however, be shown undoubtedly. According to Benkő:

"From among the grammatical elements of the Hungarian language the problematic of the system of forming [words] has an important prehistoric role"¹⁶¹.

He finds particularly unintelligent those word comparisons and derivations to another languages, when the basic word and its forming suffixes have different origin, when they are not in harmony with each other. Nevertheless, it is dominantly characteristic to most of the works dealing with the derivation of relatives and/or with the origin of the words that the authors do not recognize that some parts of the words are suffixes, affixes or marks, or reverse, stems are regarded as would be suffixes. I have already shown one example, the word *folyó* [river], where the suffix -ó was regarded as part of a separate word *jó*.¹⁶² Consequently the solution published on this bases cannot be correct, it can only be false.

The Hungarian language manipulates with many formative elements and suffixes when ordain a word to a notion. It forms article, verb, noun adverbs from the stems, they can be stratified over each other and so the meaning of the word can be dragged ahead and ahead. I cite here an answer to an amusing question published in a book entitled *The humor of 1000 years*. The question was what was the longest Hungarian word? There were two independent answers. One was concerning the composed words. This sentence contained the longest available Hungarian word in the early thirties of the last century:

"Eltűnt a rádióvevőberendezésengedélyezőkírátkörbélvező."

The English translation of the sentence is:

"The round stamp of the documents authorizing the [usage] of radio receivers has been disappeared."

The underlined composed word is translated into English using many words. According to the rules of spelling in effect by the regulation of the Hungarian Academy of Sciences, we should write a chain of words with this length as one word, which expresses a single notion, or idea. The recent rule has, however, some restrictions concerning the number of the syllables and the number of component words, so, as this word is longer than 12 syllables, it should contain one or two hyphens. At the time of the publication of the book (before 1940) this rule was not in effect. The meaning of this very long word is for all those people that know the Hungarian language, however, intelligible.

The largest non-composed word was shown as follows:

Elkelkáposztásítottalanítottátok

The notion what this word expresses is not existing. However, again, the Hungarian speaking people recognize its meaning; they understand it. It is very hard to translate this word into any other languages, as the notion is not

¹⁶¹ Benkő (1977), p.: 55. In Hungarian: „A magyar nyelv grammatikai szerkezeti elemei közül a képzőrendszer problematikájának van fontos östörténeti szerepe.”

¹⁶² See in page # 135.

existing. So I try to build up the whole structure from the beginning to show the way of forming Hungarian words to describe any new notion.

The stem of the notion is *káposzta* [cabbage]. Adding the prefix *kel* we form another plant, it is savoy cabbage. From this noun we form an adjective by adding *-(á)s-* [a field with cabbages], then a verb from the adjective by adding the forming syllable *-ít* and then adding the prefix *el-* we form a perfect tense of the verb: *elkelkáposztásít*. The approximate meaning of the verb is to transform an area to grow savoy cabbage. Now a series of suffixes or marks put the verb into past tense (*-ot-*). Then we negate the meaning of the verb and turning it as adjective by giving the mark *-talan*. Then again we form a verb from this adjective by adding *-ít-*, expressing the past by adding again *-ott-* and finally giving the acting person, which is plural third person indicating direct subject, we add: *-(á)tok*. So we have learnt, that an area has been cleaned from the savoy cabbage by a couple of persons in the past. This meaning is completely intelligible by another Hungarian speaking people. Kiss¹⁶³ shows the possibility to build up such words for unknown notions using many related examples; most of them are being used in the everyday speech. These are e.g. *meghívattathatnátok*, *megvetethetnének* or *meghívattathatnánk* really representing the unbelievable flexibility and richness of the capability to form new words in the Hungarian language.

There is definite and solid logic as well as overlooking view in these forms.¹⁶⁴ There are another characteristics of forming words in the Hungarian language called verbal prefixes, which are available only in the Hungarian language among the Finno-Ugric family. They are also available in the German language (e.g. *ein-*, *zu-*) but they are not so frequent and broadly used than in the Hungarian. A part of the typical Hungarian verbal prefixes (*át-*, *be-*, *ki-*, *el-*, *fel-*, *le-*, *szét-*) are identical with the adverbs, but another part (*meg-*, *össze-*, *vissza-*) are not. There is no vowel harmony, when verbal prefixes are used. These prefixes modify the meaning of the original verb, usually turning them also to be in a perfect tense meaning. The verbal prefixes are stuck to the verbs, but, however, if an auxiliary verb is used it comes in-between the verb and the prefix and then they form three words: e.g. *megírom*, *meg kell írnom* [I will write, I have to write].

Some other languages also use similar modifications – such like the English – but generally they put the modifying word behind the word to be influenced and do not stick together. The German language verbal prefixes, two of them (*be-* and *ein-*) are stuck to the verb; the third one (*zu-*) might be split.

The conjugation, the inflection are themselves very interesting and complicated way of word formation. The suffixes are put behind the word to be inflected and if it has only one syllable, they are stuck together, they will be part of the word and consequently they require the vowel harmony. Thus two equal important form of the suffixes are existing in the Hungarian language. When a suffix starts with a consonant – or it is itself only a consonant – then a separating vowel is inserted between the syllable and the terminating consonant of the word. If the word terminates with a vowel, than there is no separating vowel. The reason is that the Hungarian language does not bear the pile up of consonants (the average ratio of consonants versus vowels is 1:1).

The use of postpositions is dominant in the Turkish languages in a combination with the declination using 6 basic cases. These words are also used and stand before the related nouns in the Indo-European languages and called prepositions. This is also a reversed situation with respect to those of the Hungarian language, such as the relationship in the expression of the possession.

The way of forming basic stems is also worth for the attention. According to Kiss¹⁶⁵ the consonants bear the most important parts of the meaning of the Hungarian words and he demonstrates it with a numerous examples. One of his funny examples is citing one of the most famous poem of the Hungarian poet Sándor Petőfi written with substituting all the vowels by only one vowel *i* (ee) in the poem. The poem is recognizable therefore it is intelligible. At discussions of the Semitic writings using only consonants it is used to remark that *the reader needs to know the language to understand the written text*. However, the vowels bear significant meaning there, even determine the cases, the time, the mode or the acting person in the Semitic languages. As an example, three consonants determine there the basic meaning of the word, the family of the notion what is going to be expressed in e.g. the Accadian language.¹⁶⁶ Then the vowels will determine if the word is a noun, an adjective, an article or a verb as well as the case, or in the latter case the time and mode of the action. This means the perfect *flexion* of the Accadian language; it changes the sounds in the stem (in this case only the vowels), and *inflected* according to the grammatical role of the words in the sentences. The Hebrew language is similar, but in much less developed and more primitive form.¹⁶⁷

¹⁶³ Kiss (1999), p.: 18, 38

¹⁶⁴ Marác (1998) and Kiss (1999) refer to this logic in their books. I can only agree with their concepts.

¹⁶⁵ Kiss (1998), p.: 12 and Kiss (1999), pp. 36-38

¹⁶⁶ Reiner (1966)

¹⁶⁷ Harrison (1992)

The logic of word forming produces very interesting cases. A big shrub of words formed from *k* or its aspirated pair of *g* and from the *r* consonants expresses the concept of curvature [*görbe*] and round [*kerek*].¹⁶⁸ Götz tried to originate the words of this group of notions from the Sumerian language as similar shrub is existing there.¹⁶⁹ There is another pair of consonants determining the words of another family of notions. They are the consonants *l* and *h* and they form the bush of words connected to life and death as I have already discussed it.¹⁷⁰ The same notions are named using the same two consonants in the Basque languages (*hold* [moon], *holt* [dead, mort]).¹⁷¹ The same family of notions – with much smaller number of words – is expressed in the Indo-European languages by the consonants *m* and *n*. The logic of forming words and the existence of shrubs of words cannot be a matter of discussion. According to Marác¹⁷² when a word belongs to a shrub of words in a given language this is an unquestionable criterion that the word is the product of that very same language. If these words appear solitarily in another languages i.e. without being a member of a shrub of words, this latter language has borrowed that word. Magyar proved by showing many shrubs of words that many words of the Hungarian language supposed to be borrowed from one of its neighboring languages must be the product of the Hungarian language and the other languages have borrowed them from the Hungarian.¹⁷³ Marác expressed a similar opinion in his work but in respect to the so-called relative languages.¹⁷⁴

The grammar also contains many more elements (pronouns, attributes, syntax, etc.). They are all very important elements of the relationships of languages. The order of words is free in the Hungarian languages as it is so in nearly all of the agglutinative languages as the grammatical value of a word is determined there by the suffixes. It is not so, however, in the flectative languages. All Irish sentences must start with a verb. The general order of words in another Indo-European languages are object – verb – subject in affirmative sentences and verb – object – subject in interrogative sentences. Here verb means the auxiliary verb in cases of composed forms. The German puts the verb – or auxiliary verb – to the end of the sentence.

There is no complete sentence in the Indo-European languages without a verb. Only the Russian language is an exception where the predicate should not contain verb (e.g. *the wall is white* is expressed in the Russian as *stena bielaya*, i.e. *wall white*) The Hungarian and the Japanese uses this form in the same situation. We also say *a fal fehér*. It is not permitted in the Indo-European or in the Semitic languages either. The direct attribute stands generally before the noun, but attributing subordinative cases are always behind the nouns. The Slavic languages – particularly the Russian language – use one kind of structure very frequently introduced by the present or past participle. These structures are alien to the Hungarian language, although in some special cases we use them called *Germanism*, as being a Germanic influence.

As the order of words in the Hungarian language is free, we express emotionally effects by varying the order of words in the sentence. Generally the more important items are before the less important ones, the order of words follow the order of their importance. It is not so in the Indo-European languages, as the role of the word within the sentence is determined by its position. Particularly is it so in the English language. This is a consequence of the subordinative way of thinking of the Indo-European people. V.G. Childe characterized these languages as being subordinative ones and he attributed the success of the Indo-European nations to the subordinative nature of their languages.¹⁷⁵ The Hungarian language is also a mirror of the bearer of its culture and shows coordinative way of thinking it is juxtaposition. Everything within the sentence is subordinated to the idea to be expressed by the sentence, but non-of the elements are subordinated to another ones. We can observe the same in the Hungarian language as that can be seen in the Hungarian folk art and culture. The culture, the language and the folk art show basically the same most important characteristics; they are identical in this sense. The range of expression of the language is yet mighty; it is by nothing less than that of the languages in its environment.

When we compare the syntax of the Hungarian language to that of the Basque language the resemblance is shocking. There are hard analogies in the formation of words, the logic of the organization of the sentences as well as the consonants used to express relating notions by shrubs of words. There is an interesting feature in the Hungarian language concerning the name of the days and that of the sun. We use the same word for these related but non-identical notions: *nap* [sun, day]. The same is produced in Europe only by the Basque language, nevertheless, only the stems of the words are identical there: *egu* [day], *eguzki* [sun]. The Turkish use the same concept, they have the

¹⁶⁸ Kiss (1998), pp.: 17-18., Kiss (1999), pp.: 146-149, 244-257, 353, 386

¹⁶⁹ Götz (1994), pp.: 188-189

¹⁷⁰ See on page # 66.

¹⁷¹ Aulestia (1989), pp.: 278-279

¹⁷² Marác (1998), pp.: 19-20 also discusses the bush of words formed from consonants *k* and *r*, but he also present some other bushes of words (pp.: 22-23) based on stems inherited from the work of Czuczor Gergely - Fogarasi János: *A magyar nyelv szótára. I.* [The Dictionary of the Hungarian Language, Vol. I] Pest, 1862

¹⁷³ Magyar (1995), the whole of his book is dealing with these cases. Csaba Varga did show the same.

¹⁷⁴ Marác (1999)

¹⁷⁵ Childe (1926), p.: 4

word *gün* for the day and *güneç* for the sun. The same word describes the sky (*goi*) and the heaven in the Basque language and it is exactly the same manner in the Hungarian language (*ég*). Notwithstanding, the Hungarian language has also another word for the heaven, *menny*, but it is also used in the sense of a heavenly cover, i.e. *mennybolt* [firmament, canopy of heaven]. I have already mentioned the resemblance of the *hold*, *holt* – *hil* [moon, dead] relationship. It is also similar that the womanly notion is expressed by the stem *em-* as *emse* is the name of some female animals in the Hungarian language. The former matriarchal view of the Basque culture is evident from their words connected to the family. Nearly all of these words begin with the syllable *em-*. There are at least 50-60 words in the Basque languages to be able to relate to those of the Hungarian ones with similar spelling expressing similar notions. It is not much less than those relating to the Georgian language in the Caucasian mountains (it is 90), called as relative to the Basque language.¹⁷⁶ There is, however, a great difference between the Hungarian and the Basque languages. The Hungarian is an *accusative* language but the Basque, together with the Sumerian, the American, and the Australian aboriginal languages are *ergative* languages.¹⁷⁷ The order of words in the Basque language is also absolutely free, similarly to the Hungarian language. They also express emotions by varying the order of words within the sentence. However, they have a compulsive element, the verb must stand always at the end of the sentence. The verb means here the auxiliary word, that is conjugated alone, the main verb stands before the auxiliary verb.¹⁷⁸

When we add all these together and take into account, the question arises: how far are the so-called relative Finno-Ugric languages related to the Hungarian one? How far is the Sumerian language related to the Hungarian one? The differences are overwhelmingly great with respect to the common elements. Some of the differences are antagonistic and a great portion of the common elements are not specifically characteristic to the language family. With the exception of the common words, however, most of the element shows rather distances than closeness. It is so, even taking into account that these languages stand in the closest position to the Hungarian language. More closely relationship can be found in the grammar between the Hungarian and the Baltic languages, here, however, the overlapping set of words is small. The Sumerian language is between the two main branches of the Finno-Ugric languages; it is closer to the Hungarian than the Finnish branch but a bit further from it than the Ugric languages. As the Ugric languages are called to be the closest relatives of the Hungarian, the Sumerian language can also be regarded as a relative at the same manner. However, the distance again is very great, it is bigger than the distance between the Indo-European language disregarding the distance between the Armenian and the Celtic languages. Since the Sumerian language has to belong to some language family or branch, it is the big group of Ural-Altai group of languages, where the Hungarian as well as the Turkish and the Dravidian languages can also reckon. This group of languages, however, does not form a true family tree, rather they form language chains as Gyula László expressed it and covers much greater distances than either the Semitic or the Indo-European, or the Turkish families of languages cover.

I have to refer here again the Irish language as part of the Indo-European family of languages according to the accepted traditions. Using the glottochronology I did not find too much words among the set of basic words which would resemble to the words of any other Indo-European languages, but also this is the situation with the Armenian language. There is 80% resemblance among the basic words of the Slavic languages; there is a 50% resemblance between the English and the German languages. The Latvian and Lithuanian languages are more resemblance with the Greek language and less with the other ones, including the Sanskrit language. On the other side the Sanskrit language received his present form only in the 4th century BC by a reform produced by Pāṇini, who transformed the Sanskrit grammar according to mathematical notions.¹⁷⁹ The grammar and the suffixes of the Biblical Greek language cognate to those of the Slavic languages, too. The Russian language might be a Finno-Ugric language based on its grammar, however, its sets of words is mostly Slavic. The Armenian, the Irish¹⁸⁰ and the Gaelic¹⁸¹ languages strongly loll out of the Indo-European languages not only in respect of their basic set of words but also concerning their grammar. As far as the grammar the deviations are more remarkable. From the Turkish family of languages I have grammatical data only from the Osman Turkish language and some fragments from the Mongolian one. Nevertheless, I refer to Rédei who mentioned that the speaker of different Turkish languages do understand each other even today, four millennia after the beginning of their separation from each other. This is proven by their sets of basic and

¹⁷⁶ Gábori (1978), p.: 254

¹⁷⁷ Hayes (1990), pp.: 7-8

¹⁷⁸ Laka (1998), 1.2

¹⁷⁹ Coulson (1976), p.: xv

¹⁸⁰ Ó Sé (1994)

¹⁸¹ Robertson (1993)

cultural words as shown in the Appendix. Disregarding the Arabic influence their grammar should also not be different in a great manner. Kiszely¹⁸² cites Peter Sára as follows:

“The spirit, the structure, the building of Turkish languages are nearly identical to our ones. They also do not have genders. They treat the suffixes, affixes, marks attached to the stem in the same manner as we do, moreover, they fit to the vowel of the stem by solid order of vowel harmony, similar to ours, (I have read, I have seen). They also eliminate the pile up of the consonants, particularly, at the beginning of the word. They even bear hard the pile up of the vowels, similarly to the Hungarian folk spelling. [...] The marks of the past are –d or –t (látta, futott) [saw, run], similarly to us, the mark of the conditional mode and its connection (adnék) [I would give] their negating word (nem, ne) [no, not] are similar to our ones, this latter one do not precedes the verb in conjugated form, but it stands immediately behind the stem of the verb (nem írok) [I do not write]. Their suffix expressing the ablative case (-tól, -től) [from] is close to our one; the suffix of the instructive case is nearly identical to our ones (-val, -vel) [with]. The attribute in the Turkish stands before the word similarly to our one and it is not declined; it does not change either in number or in cases. The attribute can be used without auxiliary verb as predicate (Ez a virág szép) [This flower {is} beautiful], The Turkish language rarely uses auxiliary verb, the possessive verb is missing and we find particularly lot of similarities in the Turkish pronouns. [...] Our conceptions professed and proclaimed about the origin of our language and people should unconditionally be reconsidered, should be recompiled, as overwhelming majority of the basic strata of our vocabulary cannot be handled as orphan due to an erroneous concept, not even that time when the strongest powers and authorities protect this concept”. (Highlights from Kiszely).

The comparison showed above and in Table 7, where no identical suffixes can be found says something interesting. It shows us that most parts of the connections listed by Sára are only particularly or not true at all. There are a lot of similar grammatical elements due to the agglutinative nature of the language. Nevertheless, the lack of numerous cognates in the glottochronology and most importantly a number of contradicting grammatical elements exclude a genetic relationship between the Hungarian and the Turkish languages. However, many similarities are generally characteristic to all of the agglutinative languages and they do not stand the languages using those notions in a genealogy. Based on the data shown above we should put the question mark behind the words of Sára. Would it be sufficient to compare only so much? The Finno-Ugric hypothesis and the Sumerian hypothesis have even more evidences.

Zsirai writes:¹⁸³

“We can state without exaggeration that there is no characteristics of the conjugation and of formation of the Hungarian words, moreover, even tools, which would not be available to be recognized in one of, or in many of the Finno-Ugric languages; in reverse, looking for, we cannot find any of the morphological traditions, the Hungarian analogous of which could not be mention.”

According to the data shown above, I have the feeling that Zsirai exaggerates. There are such elements and their number is not small at all. Nevertheless, if Zsirai would be right than the question arises: why the Hungarian language plays here such a central role? Why do the so-called relatives all show similarities to the Hungarian and why not among them? A logical explanation and answering the question is that the Hungarian language is existing in its own ancient home and that has been the ancient home of the Finno-Ugric languages and it is the Carpathian Basin.

¹⁸² Kiszely (1996), p.: 75. In Hungarian: *“A török nyelv szelleme, szerkezete, építkezése szinte teljesen azonos a miénkkel. Náluk sincsenek nemi megkülönböztetések. A sótóvelek végéhez illesztett ragjaikkal, képzőikkel, jeleikkel ugyanúgy bánnak, mint mi, sőt, ezek is a miénkhez hasonlóan szigorúan hangrendileg illeszkednek a tőszó magánhangzójához (olvastam, láttam). Kerülik ők is a mássalhangzó torlódásokat, különösen így van ez a szó elején. Még a magánhangzó torlódásokat is nehezen tűrik, hasonlóan a magyar népies kiejtéshez ... A múlt idő jele a miénkhez hasonlóan a d, illetve t, (látta, futott), a feltételes mód jele és illeszkedése (adnék), tagadó szavuk is a miénkhez hasonló (nem, ne), ez utóbbi ragozott formában nem az igét előzi meg, hanem közvetlenül az ige után áll (nem írok). Távolító eset ragjuk közeli a miénkhez (-tól, -től), az eszközhatározó-rag szinte teljesen azonos (-val, -vel). A jelző miénkhez hasonlóan a törökben is a jelzett szó előtt áll és nem egyeztetjük; nem változik sem számban, sem esetben. A mellékevet a segédige nélkül is használhatjuk állítmánynak (Ez a virág szép). A török nyelvben ritkán használnak segédigét, a bírni szerkezeti forma hiányzik és különösen sok hasonlóságot találunk a török névmásokban. ... Nyelvünk, népünk eredetéről vallott, hirdett nézeteinket feltétlenül át kell gondolnunk, újra kell fogalmaznunk, mert szókincsünk alaprétegének döntő többségét nem kezelhetjük mostohagyverekként egy téves koncepció miatt még akkor sem, ha ezt a koncepciót a legerősebb hatalmak és tekintélyek védik.”*

¹⁸³ Zsirai (1935), pp.: 60-61. In Hungarian: *„Túlzás nélkül mondhatjuk: nincs a magyar szoragozásnak és szóképzésnek olyan jellemvonása, sőt mi több eszköze sincs, a mely a finnugor nyelvek egyikében-másikában, rendszeren azonban többségében könnyedén fölismerhető ne volna; fordítva: keresve is alig találunk a finnugor nyelvekben olyan alakotani hagyományt, amelynek magyar mását ne tudnók idézni.”*

Consequently, all the so-called relatives have left this area sometimes following the warm up of the last ice age. I will return to this idea in the chapter dealing with the archaeological results of this work.¹⁸⁴

From the actual tables, however it comes out quite clearly, that the Turkish languages are not closer to the Hungarian than those produced by the official hypothesis. I close the series of thought with the words of Gyula László, which I completely agree:

“The Hungarian language was a so close, rich, wholly [language] in the age of the Árpád [dynasty], that it should have had a past of many millennia. This means that the ancestors of the Hungarian people have been living in a close national unit for many millennia, obviously in their own home country”¹⁸⁵

I add to this conclusion that their own home country has been the same where they are living even now, or close to it. This is the Carpathian Basin and its close environment mostly at its northeastern edges. The reader may have get more information from the languages than shown above in the literature cited in this work.¹⁸⁶ I take the reader’s attention to the work of Götz¹⁸⁷ where an excellent and complete discussion of the comparison of the Hungarian words to those of the Finno-Ugric, the Slavic and the Turkish languages can be read.



At the end of the linguistic examination we should ascertain again that non-of the two proposed alternative hypothesis describes properly the characteristics of the Hungarian language, nom-of them does bring the Hungarian language closer to those cited in either models. The Hungarian language being in the Carpathian Basin contains elements, which trigger the suspicion of a relation to the Finno-Ugric, to the Turkish or even to the Sumerian languages. Nevertheless, beside these triggering elements it has many other ones that deny a closer or straight genetic relationship to any of these languages. First of all, it is the glottochronology, which shows lack of many cognates in the set of basic words warning that the distance between the Hungarian and the other proposed to be relative language is great. It is so even that case, when we accept that this method is unable to produce real distances expressed in true and sure figures on the scale of millennia. The lack of the cognates, however, denies a close, or straight genetic relationship. Moreover, we have not to forget that four millennia has passed since the Turkish language started to be split and they can understand each other, even now. The split of the Indo-European languages is supposed to start a couple of millennia before the Turkish separation. The differences among Indo-European languages are also much greater than those being among the Turkish languages, however, these differences are overwhelmingly smaller than those among the Finno-Ugric languages are, and particularly they are between the Hungarian and the other languages. The estimated differences between languages, therefore, can be related to that hypothetical time since these languages were not in a close vicinity to each other. If we accept the existence of language family trees, the separation of the Finno-Ugric language must be much sooner than that of the Indo-European languages, i.e. this time goes back to the end of the last ice age. This time positively denies the correctness of the official theory of Finno-Ugric origin.

At the same time a lot of linguistic elements could be recognized as cognate to languages settled around the Carpathian Basin, surrounding the Hungarian language and have never regarded as possible ancestor or relative to the Hungarian language. These are the Celtic languages, the Basque language, even the German and a couple of Slavic languages. We are in a trouble when interpreting these connections, analogies or interrelated phenomena. However, we should do it so, we must take into account these interactions as they are existing, not less existing than those forced to interpret as Finno-Ugric origin and genealogy. It is particularly important to consider those elements, which belong to a group of phenomena within the Hungarian language (e.g. shrub of words) but the very same element does not belong into a group of phenomena in the other language. Here I refer e.g. the possession suffixes,¹⁸⁸ which one the Hungarian language uses to form not only as possession pronouns and suffixes, but it uses them also

¹⁸⁴ See chapter Chapter 6: The prehistory of the Carpathian Basin From page # 178

¹⁸⁵ László (1977), pp.: 181-182. In Hungarian: “A magyar nyelv az Árpádok korában olyan zárt, gazdag, egész, hogy sok-sok ezer éves múltja kellett, hogy legyen. Ez annyit jelent, hogy a magyar nép elődei is sok ezer éven át szoros népi egységben éltek, nyilván saját hazájukban.”

¹⁸⁶ The Irish, the Gaelic and the Basque language can be studied in more depth from the books given in the footnotes. The Basque language has an excellent material on the Internet at the following URL: <http://weber.u.washington.edu/~buber/basque.html>, from where the material of Itziar Laka: “A brief Grammar of Euskare, the Basque Language”, Euska Harrika Unibarsitate manuscript can be obtained. Nearly the whole set of Sumerian words (with the exception of nearly 1000 composed words) can be downloaded from the URL: <http://www.primenet.com/~seagoat/sumerian/sumerlex.html> from where the work of Halloran can be obtained.

¹⁸⁷ Götz (1994), pp. 471-655. I recommend his book to read, in spite of that he always returns to that the bases of the linguistic connections in Eurasia was established by the Sumerian colonizers during his analysis. He believes and states that the Sumerians were representatives of the only high culture in the ancient world, which had been present, all over Eurasia in a form of commerce organized for continents, as oar explorer and metal producer culture. We will see in the next chapters that it is not the only possible solution of the problematic. The Sumerian language might have other type of influence on the Eurasian languages and it should not necessarily be a direct influence.

¹⁸⁸ See on page # 146.

to express the person of the action as suffixes in the conjugation of verbs. Bowring also mentioned this phenomenon in his study.¹⁸⁹ The difficulties can, however, be resolved if we reject the different competing models of ‘origin’ and ‘arrival’, but we state, that the Hungarian language has an origin in the Carpathian Basin, it has developed here as the descendent of the former Pre-Neolithic cultures. Thus the evidently existing interactions are the result of mutual influence of people arrived here or left this area during its history. Frankly speaking, these mutual influences, relations are appeared in the far past and not in the recent times. Thus the interaction with the Sumerian, Basque, Armenian, and the Finnish languages are from or before the Neolithic, that with the Sanskrit from the Copper Age, that with the Celtic, German and the Slavic languages from the Bronze or from the Iron Ages.

Before we would draw our conclusion we should take care to the written form of the language.

4.4. The written language

One of appearing form of the linguistic culture is the writing. As I mentioned above, the Hungarians might have – or better told: *had had* – their own writing system at the age of the conquest. Let us now examine and investigate this problematic in more detailed. On occasion of the 1100 anniversary of the conquest Györfly and Harmatta published a paper dealing with literacy of the popular cultures. We read the followings in the introduction to their work entitled ‘*Our runic writing in the mirror of the development of Eurasian writing*’.¹⁹⁰

“According to the generally spread opinion of our days the knowledge of writing is an important distinctive feature of a developed culture and on this bases the cultured nations with literacy are frequently faced to the illiterate ‘barbaric’ nomadic tribes with oral traditions. This kind of contrasting of the literacy to the oral traditions, however, has got to be general in the European culture since the invention and widely spread of the printing, this view was alien to the antic Greeks and Romans. If we list the standard elements of representation of barbaric nations within the ancient Greek and Roman empires we can immediately recognize that the knowing and using the writing has no role. The probable reason was that the importance of the literacy in the antic culture was much humble than in the new age, the literacy and the oral traditions had been living side by side in the antic era, and the knowledge and usage of the writing had extended only to a relative thin stratum of the society. Besides, the Greeks and the Romans were surely aware of the origin of their writings, as well as they had been able to recognize the knowledge and usage of the writing at many ‘barbarian’ nations. All these factors took part in that the writing did not became to be a such consistent part of the antic consciousness of cultural identity, which would have reason to contrast the Roman-Greek culture to that of the steppe people”.

What are the authors going to tell us in this paragraph? Is it that the barbaric remain barbaric, does not matter, he would be literate or not, and the civilized remains civilized even in the case of illiteracy? If yes, I cannot agree it, because who has already writing, this is a rank with respect to his culture. Zangger cites data stating that it is a necessary condition to have a higher level of culture to have literacy and *that was the opinion of the antic Greeks*.¹⁹¹ The authors now continues:

“In the last decades, however, the archaeological investigations bought to light many relics with scripture on them, which witness that even the ancient nomadic tribes cannot be listed among the illiterate nations. A lot of precious metallic objects have come out from the kurgans of the Scythian chiefs, which had been equipped with the name of the deceased written by Greek letters. In this case we can think also that possibility that Greek scripts were active in the court of the Scythian chiefs, however, in this case the scripts are also proving that there had already been a need for literacy. This is also reinforced by the fact that we find

¹⁸⁹ See on page # 130.

¹⁹⁰ Györfly (1997), p.145. In Hungarian: “A napjainkban általánosan elterjedt felfogás szerint az írás ismerete fontos ismertetőjegye a fejlett kultúráknak, és ennek alapján gyakran szembeállítják az írásbeliséggel rendelkező kultúrnépeket az írást nem ismerő, szóbeli művelődésű ‘barbár’ nomád törzsekkel. Az írásbeliségnek és a szóbeli művelődésnek ez a szembeállítása azonban csak a könyvnyomtatás feltalálása és széles körű elterjedése óta vált általánossá az európai kultúrában, az antik görögöktől a rómaiaktól még idegen volt ez a szemlélet. Ha sorra vesszük az ókori görög és római birodalomban a barbár népek ábrázolásának állandó elemét, azonnal láthatjuk, hogy azok között az írás ismerete és használata semmi szerepet nem játszott. Ennek valószínűleg az volt az oka, hogy az írás jelentősége az antik művelődésben lényegesen szerényebb volt mint az újkorban, az írásbeliség és a szóbeliség egymás mellett élt az ókorban, s az írás ismerete és használata a társadalomnak csak aránylag vékony rétegére terjedt ki. Ezen kívül a görögök és rómaiak maguk is világos tudatában voltak írásuk eredetének, és az írás ismeretét és használatát számos ‘barbár’ népnél is megfigyelhették. Mindezek a tényezők közrejátszódtak abban hogy az írásbeliség nem vált az antik kulturális azonosságtudat olyan alkotó elemévé, amely a görög-római művelődés szembeállítását a steppei népekével indokolta volna.”

¹⁹¹ Zangger (1993), p.: 197

*longer, multiple lined writings on Scythian relics, which were written by a writing derived partly from the hieroglyphic writing of the Urartian and partly from that having taken over from the alphabet of the ancient Arameans. That the latter two kinds of writings have been known by the Iranian nomadic nations living on the South-Russian steppe before the Scythian age is proven by many longer scripts on potters found in the burial of bean grave culture, which were derived from the second millennia BC.*¹⁹²

The authors did not give references to support their theses and mark the culture of a huge area extending over wide ages by the word 'Iranian'. They did not give which one of the numerous cultures and peoples of the area of the recent Iran they mean and also they did not give what kind of language, which tribe etc. they were speaking about. Namely, the people living on the territory of recent Iran were so much different concerning their language, ethnical composition, culture depending on the age that this attribute 'Iranian' does not mean anything, even not in the beginning of the 2nd millennia BC. Nevertheless we should pay our attention to the early literacy among pastoral people living on the steppe. Namely tribes, nations have been living, producing and creating cultures – including written one – on the recent territory of Iran. The 'ancient people' of Iran have in all probability been non-Indo-European ones. Indo-European people with pastoral culture and with the connected beliefs did arrive here only in the 18th-16th centuries BC. In the possession of the battle cart and riding the horse these pastoral tribes turned to be the aristocracy over the people having already lived there before and these aristocrats did not have writing, they have learnt the writing from the conquered people, the ancient inhabitants of the same area. The linguistic whereabouts of the ancient people of Iran is either unknown, or it did belong to the agglutinative families of languages.¹⁹³ When we speak about the Iranian writing, it is all but 'Iranian', it is the product of the culture preceding that of the conquerors, i.e. that of the pastoral people. Thus the attribute 'Iranian' has no meaning at all, unless that the bearer of this attribute belonged to the superior families of nations such like the Indo-European, Indo-Iranian, Indo-German, etc. The Hungarian historians use the attribute 'Iranian' as synonymous attribute to the Indo-European, because they regard only these nations to be cultured, to be creative, to be superior over the other ones. This attribute represents a prejudice and in a political form it is one kind of racism. I have already set forth above, that there is no superior, or – using the words of Padányi – 'outstanding by the means of tower' races, either Turanian, Iranian, Indo-European, Semitic, or Sumerian. One tribe has transferred the culture to another ones in the territory of recent Iran during the past. Their language might have been different, the way of life should have been adapted to the geography and the climate of the area on the level of actual technology and there are long periods, when it is actually not decidable what language the people did speak there. May be, even not a variation of a single language, or a so-called family of languages. Thus the attribute 'Iranian' is rather an excluding attribute of those ones, who are out of the circle of nations having this qualifying attribute. Reading the oversimplifying opinion of Györffy and Harmatta seems to be dissonant and without any real meaning.

The double character of the culture on that territory was evident during the millennia following the warm up of the Würm ice age. It was particularly evident from the appearance of the horsemen there. However, it is not specific to that particular territory of Iran, it is a general cultural phenomenon from the Atlantic to the Pacific across Eurasia. There are the settled farmers with their own characteristic culture and over them there are the rulers, the nobility. These latter ones do not necessary speak the same language, do not necessary belong to the same race and do not necessary cultivate the same culture as the settled people under them. In this sense the area of fishing hunting and steppe dweller cultures are different, where the double character of culture was absent. We have now huge amount of archaeological data e.g. from Europe or from the Middle East to show this feature and the archaeologist have already started to represent their findings with regards to the double characteristics of the cultures.¹⁹⁴ Thus we should accept

¹⁹² In Hungarian: "Az utóbbi évtizedekben azonban a régészeti kutatások több olyan feliratos lelettárgyat hoztak napvilágra, amelyek arról tanúskodnak, hogy már az ókori nomád törzsek sem sorolhatók az írást nem ismerő népek közé. A szkíta fejedelmek kurgánjaiból egész sor olyan nemesfém tárgy került elő, amelyet az elhunyt nevét tartalmazó görög betűs felirattal láttak el. Ezekben az esetekben gondolhatunk arra a lehetőségre is, hogy a szkíta fejedelmek udvarában görög írnokok működtek, azonban a feliratok ebben az esetben is azt bizonyítják, hogy az írásbeliség iránti igény már megvolt. Ezt erősíti meg az a tény is, hogy szkíta lelettárgyakon hosszabb, több soros feliratokat találunk, amelyeket egyrészt az urartui hieroglifikus írásból származó, másrészt pedig az óaramesú ábécéből átvett írással írtak. Hogy az utóbbi két írásfajta a dél-országi steppéken élő iráni nomád népek már a szkíta kor előtt megismerték és használták, azt több, a gerendasirok kultúra temetkezéseiben talált hosszabb edényfelirat bizonyítja, amelyek még a Kr. e. második évezredből származnak."

¹⁹³ See Childe (1926), pp.: 24-31, 86, Childe (1954), pp.: 175-176, or Renfrew (1987), pp.: 55-56, who mention the Hatti people as non-Indo-European ones, then see pp.: 205-211, where Renfrew expresses his model of B-type of changing the language of the area.

¹⁹⁴ See the collection of a couple of studies in the book edited and partly written by Cunliffe: *Prehistoric Europe*. Taylor (1997) pp.: 373-393 writes consequently about the double character of the culture of the settled nation around Europe – particularly he is dealing with the northern Balkan. The ratio of the elite versus settled people is given in page 390. The number of elite graves per generation was shown to be 2-3,000 when the population of the area was a couple of hundreds of thousands. It means that nearly 1% of the population did belong to the nobility, to the elite with completely different ethnical characteristic with respect to the settled people. It is also valid for the Cimmerian, Scythian, Dacians and Celtic areas. Rudgley (1999) also discusses this problematic. I will return again to this problem in a later chapter. See from page # 243.

the attribute 'Iranian' as a prejudicial conception to highlight the superiority of that culture over the other ones as these tribes had had literacy, the non-Iranian should not necessary have it. The attribute 'Iranian' does not mean more at the end, that some cultural element can *also* be found on the territory of recent Iran. It does not mean and cannot mean that its origin is a high culture called Indo-Iranian and attributed to the recent Indo-European nations. The only intelligent conclusion of the data produced by Györfly and Harmatta in their work is that there were also steppe dweller, equestrian cultures with literacy some millennia BC, thus the literacy cannot only be attributed to city dwelling societies with long range commerce.

In opposition to the opinion of Györfly and Harmatta let us read that of Adorján Magyar:

*"The degree of education of the nations can be judged according to the number of people with literacy. The Hungarian nation belongs to those of minorities in Europe who had had its own writing – which had not been taken from others – before they have converted to the Christianity."*¹⁹⁵ (Highlighted by Kiszely).

Let us first try to find an answer to the question: why did the literacy of the humankind develop? I have already shown during our course along the picturesque representation of the folk culture that this representation is a symbolic one. The culture simplifies the idea, the notion and represents it with symbols. The symbols contain all the intellectual and emotional elements of the person producing them; thus they also contain the way of thinking of the cultural background behind the actor or writer. Thus the way how this particular culture sees the space, the time, the community etc. are present in their symbols, in short, it contains the total intellectual cross section of the culture of which the person forming the symbol is a member. The writing can be regarded as a further step in abstraction,¹⁹⁶ and that we have already established from the symbols are valid even to a greater extent for the writing as a further step in the simplified symbolism.

Looking towards the origin of the writing the traditional belief is that its oldest forms are derived from Sumer (Mesopotamia) and from ancient Egypt. Both writings have been appeared around the middle of the 6th millennia BP and both ones have derived from picturesque symbols.¹⁹⁷

There has been an agreement among the scholars for a long time that the development of the writing has been forced by the need of the long distance commerce attached to the church economy of the ancient societies. The long distance – and consequently the longer time – commercial activity needed a memorable inventory of goods and values to be delivered and the exchange to have come back. The church economy also needed to record the taxes, the duties and the rewards being or to be paid. It means the duties should be recorded in some way to keep them in the memory. Seemingly this concept is supported by the so-called *tokens* preceded the picturesque writing in the eastern basin of the Mediterranean by more than a millennium. They have included the basic elements of the later Mesopotamian – Sumerian – writing system.¹⁹⁸

However, it is not the complete truth. There are written tablets, plaques and potters preceding the appearance of the clay tablets with cuneiform writing in Sumer, even preceding the age of the tokens in Mesopotamia by two millennia or more. In the middle of the 19th century Zsófia Torma Hungarian archaeologist dug in the area of the recent village Tordos (Transylvania, recently it belongs to Rumania), that time part of the Hungarian Kingdom. She has discovered huge amount of ceramic pieces holding runic characters from the Neolithic and Copper Age strata. The characters on the relics were similar to the runic characters of the Phoenician symbols¹⁹⁹ as well as to the characters of the Hungarian runic script from the age of the conquest. Later on the absolute age of the strata has been determined by radiocarbon method and found to be around 7,000 BP. It means, these elements of a runic writing did precede not only the runic writing of Sumer but also its complete existence. The tokens used in Mesopotamia were also much younger than the ceramic fragments of Tordos holding runic characters. That time when the ceramic fragments got into the strata Sumer has even not been existing.

Later on, already in the 20th century more relics came to the light on a much broader area from even older strata and not only from Transylvania. Ceramics with runic characters on their surface have been dug out also from around the Tisa and the Danube Rivers, from the strata of the Tisa, Lengyel, Vinča, and from the Cucuteny culture extending northeast from the Carpathian Mountains up to the Dnieper River then in the Balkan from Karanovo culture.²⁰⁰ All these relics with definitively scriptures got out from strata with an even older age than that of the Tordos relics did. It means, the scripture on them was by millennia older than any written plaque or relics in Mesopotamia or in Egypt. In

¹⁹⁵ Kiszely (1996), p.: 348 cites Magyar but he does not give an exact reference. In Hungarian: „*A népek műveltségi foka ma is legbiztosabban aszerint ítéltető meg, hogy az írni-olvasni tudók számaránya milyen. Európában a magyar azon kevés népek közé tartozik, amelynek már a kereszténységre térése előtt is volt saját – nem másoktól átvett – írása.*”

¹⁹⁶ Varga (1993), pp.: 11-36

¹⁹⁷ Renfrew (1973), pp.: 200-205. Rudgley (1999), pp.: 72-85. Childe (1954), pp.: 111-114

¹⁹⁸ Rudgley (1999), pp.: 48-57

¹⁹⁹ Forrai (1994), pp.: 24-26

²⁰⁰ These cultures will be discussed in another chapter in more details. See from page # 202.

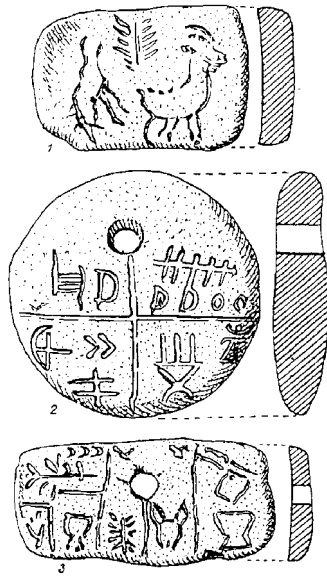


Figure 29 The plaques of Tărtăria²⁰⁴

of the later Székely (Hungarian) runic writing known from the same territory.²⁰⁵

Gimbutas has investigated the religious relevance of the Neolithic and post Neolithic cultures of Middle and Eastern Europe, and concluded to the cosmic belief of these cultures.²⁰⁷ Win has studied and analyzed the characters of the so-called Old European culture²⁰⁸ (he calls them pre-Indo-European) which were baked onto clay and he has divided them into three major groups. Simple characters formed one group. They did appear on everyday used relics. The characters of this group can be found on relics of later time as characters of the Linear A writing. Win grouped the complicated, composed characters into group 3. The characters belonging to this group are found on ritual objects, sculptures. The characters belonging to group 2 cannot be grouped in either previous groups; however, their number is small. These characters can be regarded as the combinations of those from the two other

1961 three plaques were dug out at Tărtăria – Maros valley in Transylvania – from a stratum from the age of Vinča, i.e. it is about 7,300-6,8000 years old (see in Figure 29).²⁰¹ Originally there was a debate that the plaques should have been arrived there from Sumer but the neutron activation analysis of the clay material evidently proved its local origin. They have shockingly proven that the original concept concerning the reason of the writing is wrong. There was no church economy, no commerce in this area at that time;²⁰² however, this area holds the oldest form of literacy that was proven to be here.²⁰³

The plaques – or tablets – were found in a grave of a cremated man. Thus the plaques might belong to that man as amulets. There is a hole in two of the tablets suggesting the man have been wearing them as decoration or neck lance, or ribbon. Thus the tablets can be regarded as ritual tools. The third tablet without a hole shows the tree of life in the middle, a goat on its one side and another unrecognizable animal (or human) on the another side. The small tetragonal tablet contains analogous picturesque signs arranged in three separated fields. The symbols are hard to recognize. Tree of life, barley, ox head can be well recognized on it, the other signs are unintelligible.

The third round tablet is divided into four areas by a cross in the middle and it contains 13 runic symbols, characters; 8 of them cognate to the characters and composed characters (ligatures) of



Figure 30 The characters of the writing of Old Europe grouped according to their basic elements.²⁰⁶

²⁰¹ The findings were published by: Vlassa (1963), Nicholae *Chronology of the Neolithic in Transylvania in the light of the Tărtăria settlement's stratigraphy*. *Dacia* N.S. VII. I did not have the original material in my hands, I refer here to Gimbutas (1982), p.: 272. Forrai (1994) p.: 21 also discuss the results of Vlassa. The graphical representation of the plaques has been published in a couple of works as by Gimbutas (1982), Rudgley (1999), Forrai (1994) etc.

²⁰² Gimbutas (1991), p.: 53. Although Gimbutas refers to some commerce but there are no supporting data. This area was economically close, unlikely to Sumer, it did not need commerce.

²⁰³ Rudgley (1999) discusses the origin of the abstract symbols and finds the much earlier, he describes such characters from the settlements of the Neanderthal man. The number and positions of scratches on bone relics can be interpreted only by conscious action of men. Varga (2001) also interpret the ice age characters as parts of a consciously built up writing system following the language of this area.

²⁰⁴ Rudgley (1999), p.: 59.

²⁰⁵ Forrai (1994), pp.: 23-24

²⁰⁶ Based on Gimbutas (1991), p.: 310

²⁰⁷ Gimbutas (1982), pp.: 89-111

²⁰⁸ See more details about the culture of Old Europe from page # 210.

ones. The round table with 13 characters belongs to this latter group.

All the discovered characters can, however, be produced by the combination of five basic elements shown in Figure 30. These elements are the straight line, two intersected straight lines, two cornered straight lines, the dot and the arch.²⁰⁹ Forrai independently has categorized the set of characters of the Székely (Hungarian) writing following the same concept.²¹⁰



Figure 31 The ancient alphabet of Europe according to Varga.²¹¹

known also in the recent fast script techniques as well as in the Hungarian (Székely) runic script.

He produced the ancient alphabet as shown in Figure 31. The characters of the basic alphabet have single sound value, which may be different from language to language marking to the first characteristic sound of the word of the corresponding symbol. We can see that all of the characters can be fit to the basic elements shown in Figure 30 and these characters are known even from the oldest European pictures, carvings, i.e. from the age of the Magdalenian culture in 30 millennia BP. According to Varga, the runic script was a writing system based on sounds and the decorated form of these characters turned to be hieroglyphs much later on both in Sumer and Egypt, as well as in China. He convincingly pointed out, that the three different kinds of writing in Egypt used the same characters shown in this ancient alphabet, the picturesque appearance of the characters are the result of later development when the writer carried out decoration on the characters.²¹⁴

The later Cypriot writing system contains many of the basic elements. It is syllable writing; its characters represent syllables. They are shown in Figure 32.

The generally accepted concept is now, that the Tărtăria tablets are – particularly the round one marked by 2 in Figure 29 –, ritual symbolic objects, symbols which are not necessary possible being read as text by reading the individual characters as sounds or syllables.²¹⁵ Nevertheless, there are some attempts to read the plaque in such a way. I show here the attempt of Badinyi-Jós²¹⁶ as an example of the prejudiced conclusion from something, which does not contribute to this kind of conclusion.

Badinyi supposed, that this text was a Sumerian text, however, the Sumerian did not exist at the time of its preparation, and particularly not among the Carpathian Basin. According to him Sumerian traders had left this table in Transylvania. Therefore he tried to find similar characters in the runic set of Sumerian writing produced by cunei-

Varga has investigated the linear symbols found on pictures, carved bones or limestone plaques obtained from much older strata or wall pictures of the ancient people on caves.²¹² He supposed that the individual characters form an ancient alphabet and the more complicated characters are ligatures, i.e. the combination of the basic characters as it is

	Cipr	Old Eu		Cipr	Old Eu		Cipr	Old Eu
sa	∨	∨	pe	∩	∩	lo	+	+
se	⊥	⊥	pi	∩	∩	lu	⊙	⊙
si	⊥	⊥	po	∩	∩	ra	⊙	⊙
so	⊥	⊥	pu	∩	∩	re	⊥	⊥
su	⊥	⊥	na	∩	∩	ri	⊥	⊥
ka	⊥	⊥	ne	∩	∩	ro	⊥	⊥
ke	⊥	⊥	ni	∩	∩	ru	⊥	⊥
ki	⊥	⊥	no	∩	∩	wa	⊥	⊥
ko	∩	∩	nu	∩	∩	we	⊥	⊥
ku	⊥	⊥	ma	∩	∩	wi	⊥	⊥
ta	⊥	⊥	me	∩	∩	wo	⊥	⊥
te	⊥	⊥	mi	∩	∩	zo	∩	∩
ti	⊥	⊥	mo	∩	∩	za	∩	∩
to	⊥	⊥	mu	∩	∩	zo	∩	∩
tu	⊥	⊥	la	∩	∩	xa	∩	∩
pa	⊥	⊥	le	∩	∩	xe	∩	∩
			li	∩	∩			

Figure 32 Comparison of the characters of the writing of Old Europe to those of the Cypriot syllable writing²¹³

²⁰⁹ Rudgley (1999), pp.: 64-65 cites Winn (1981). Daniels (1996), p.: 22 refer to Gimbutas but he does not accept that these characters are really elements of writing. However, he also does not know about the Székely (Hungarian) writing, as well. There are several pages in his book dealing with the German runic characters. His explanation is muggy, the reader has a feeling, and he was not going to respect the culture of Middle Europe, particularly not something high before the Sumerian culture.

²¹⁰ Forrai (1994), pp.: 82-86

²¹¹ Varga (2001), p.: 197.

²¹² Varga (2001)

²¹³ Based on Gimbutas (1991), p.: 347

²¹⁴ Varga (2001), pp.: 305-309.

²¹⁵ Rudgley (1999), p.: 62

²¹⁶ Badinyi-Jós (1996), pp.: 184-209 and *Alapelvek a magyar őstörténet kutatásában* [Basic conceptions in the research of the Hungarian ancient history], *Ősi Gyökér*, XVII., #5, 1989, p.: 16. The text what he 'read' sounds as follows: "tur dis más; dis sal-as sar buzur; igi min pa; sa-pir ab". He translates it to the following Hungarian text: "Tor dos mása; Dicső asszony-egyetlen tőkéletes titok; szem kettő(s) fő(nök) v. (ol-talmazó); Orca pír atya". It is evident that there is no solid relation between the 'read' and 'translated' text.

form tools. Having found such characters²¹⁷ he gives the spelling to the character of the tablet. He reads the text as follows:

“The copy of Tordos; Glorious woman-single; perfect secret; eyes double chief (or protector); Face, flush father.”

This is already an interpreted text of the original one. Then he ‘translates’ it to the ‘recent Hungarian’ language as follows:

“The patronage of Tordos, Glorious woman of all secrets. Let us protect by your watching eyes in the light of our Sun-father”.

I have checked only the vocalization of the first characters using available character dictionary of the Sumerian language where mostly the Hungarian related words are collected. I mean it is sufficient to show the credibility of the ‘translation’ using only the first two characters of the text.

According to Badinyi, the first character has a vocalization of *dur* (L436, i.e. code number in Laban’s dictionary). The word *dur* is available also in Csöke’s dictionary as 536,14 (p.: 57) with the same meaning as Badinyi showed it (*to reside*), but the form of the character is different. Badinyi reads the second character as *dis* (L480) and gives its meaning as *one*. The character with a reading of *dis* and with the meaning of *one* is a single stroke at Csöke’s dictionary with the catalog number of 1,2 and it has not the form of D shown on the tablet. Badinyi then changes the *dis* to *dish* (p.: 193), then he puts *tur* to it, which allegedly is another reading of *dur* and this is available at Labat (p.: 195), which means, it is another character. Then Badinyi writes:

“Accordingly, it is proven the spelling is tur-dis. When we apply the rule of vowel harmony (which is recognized by all Sumerologists) then we can read the two characters as tur-dos. However this means that the name of Tordos is 7,000 years old.”

According to Badinyi ... But how much had he to change to get this result? Now it ought to be explained why *dis* is written on the tablet and not *dos*? Perhaps there is no such syllable in the Sumerian language. It does not matter! The *dur* has also turned to be *tur* and neither the first character has a *tur* reading nor the second one has a *dis* reading. When we go further we find two totally different possessive relationships within the same sentence and there are many other fantastic transformations of words to get a reading, which is false in nearly 100% probability. Badinyi has also forgot that the vowel *i* can follow both back and front vowels in the Hungarian language and it is not necessary to change this vowel for another one to fit the vowel harmony.

There is even less sense in the decoding produced by Baráth.²¹⁸ According to him the three tables mean sentry-duty of the Sun. He translates the text as follows:

The god comes before this direction at four o'clock (the sign of the month) on the girdle of Cancer after ten land-strips”.

It is not only the English translation without sense; it is also the Hungarian text given by Baráth.

According to my feelings there is no sense to read this tablet as would be a recording of sounds. The characters are symbols and they cannot necessary be read as would they be sounds or syllables. However, this tablet can show cosmological events, e.g. the changes of the phases of the Moon and some connected religious notions. The disk with its four parts might be the symbol of the Earth. The left upper quarter shows the first half of the waxing Moon, the upper right quarter the full Moon. The lower left quarter shows the waning Moon and the right lower quarter shows the new Moon. At full Moon the symbol of the heavenly-earthly power is visible, at the new moon the power of the Sun is dominant, as it stands before the Moon, i.e. the Moon remains hidden behind the Sun. In the symbolic language the Sun means life, the Moon means death.

The most important significance of the Tártária tablets – beside their age and place of existence – is, that they make senseless to state, that the origin of the writing is in the need of commercial records, as Childe has believed it.²¹⁹ The tablets are at least two millennia older than the oldest recording of syllabic characters in Sumer. Renfrew discusses the literacy of different cultures and establishes that only one of the goals of the literacy is to conserve the accounting for longer time. Frequently it has served only to extend the human memory. For example, it is defini-

²¹⁷ Naturally, he was able to find since, according to Varga, the Sumerians did also use the ancient alphabet in their writing. See Varga (2001), pp.: 326-340. The similarities do not mean that the characters are of Sumerian origin.

²¹⁸ Tibor Baráth: *Magyar népek őstörténete*, [Ancient History of the Hungarian Nations] Vol. III. Ed. Somogyi Zoltán, Franklin Park USA, 1997, p.: 130. In Hungarian: *Ez irány elé jön Isten négy órákor (hónap jele:) Rák övön tíz telek után.*

²¹⁹ Childe (1954), pp.: 111-115

tively so with the writing of people of Eastern Islands.²²⁰ The picturesque writing helped the people to remember the sacred text but the pictures did not have any vocal value. This idea is supported by Hayes when writing, that the Sumerian tablets in their early stage did not contain grammatical elements, although, they must have existed that time, as they appeared later on in an already fully developed form. The lack of the grammatical element in the earlier tablets can be well explained by the people who needed to read the records were aware of the grammar that time. They would know the kind of suffixes, affixes, etc., so the text itself was only to extend their remembering, they did write only the words necessary to be remembered later on.²²¹ Renfrew regards the Tărtăria tables as conserving media to keep the memory of a ritual sentence.²²² This is also the opinion of Gimbutas and Rudgley.²²³

One of the most remarkable characteristics of the writing of Old Europe²²⁴ is that its characters are strongly related to the sign of the linear band ceramics. The characters are also related to those of the later Cretan and the Linear A writing. The source of the linear band ceramic culture was the Bükk culture in the Carpathian Basin, extended from the northern edge of the Great Hungarian Plane covering the hilly, mountainous parts of the northern and the eastern parts of the Carpathian Basin. This culture had had settlements also around the Aggtelek Hills and produced numerous potters, and fragments dug out from the Baradla or Domica caves²²⁵ (the two caves form a single system, Baradla and Domica are two different entrances of the same cave system) and in its environment. I have already mentioned it in the Introduction.²²⁶

Approximately one third of the characters used by the Old European Neolithic culture in the Carpathian Basin and in the Balkan can be recognized among the set of characters of the Linear A writing system forming approximately half of its set of characters.²²⁷ Rudgley traces the origin of the characters of the Tărtăria tables and those of the surrounding cultures to the decorating signs of the previous ages.²²⁸ Varga comprehensively proves²²⁹ that this continuity goes back much before the final stage of the Würm ice age, i.e. before 30 millennia BP until the Magdalenian culture. Nevertheless, due to the lack of long distance high volume commerce of that age in this area, the cultures did not need to record goods. Therefore the signs and later on the characters should be seen either as signs of ritual elements when they had been joined to a system called writing, or – but not exclusively with respect to the previous ones – to keep the remembering and the memory accepted by a community for collective use. The signs keeping the memory alive do not need long-term conservation, therefore these signs and characters are not necessarily carved on stone or baked into clay, but they can be painted or carved on perishable material as well. To decode the short, non-accounting text, however, is very difficult; particularly when the language they represent is also unknown. These writings have very small repetitive fractions, they are generally short, and there is very little aid to decode them. It is also probable they do not represent sounds or syllables, they are only symbols with a possible reading of basic words without grammatical elements and even the language is unknown as we have no information about the language of the long time flourishing settled culture of Old Europe. Some scholars supposed that this was the cradle of the Indo-European languages and cultures,²³⁰ others vehemently denied it.²³¹ However, the Linear A writing could have not been decoded on the basis of flecative languages such like the Indo-European languages.²³²

It is now a fact that the Hungarians had had their own writing at the age of the conquest. This writing has survived the ‘great cleansing’ and is known today as Székely (Hungarian) runic writing. It is Székely as it has been carved or written on wood or bark first of all in Transylvania, in the home of the Székely people for centuries before the 19th century. The Székely people speak Hungarian and their speech is one of the most beautiful dialects of the Hungarian language with the spelling close to that of the Palóc in the Northern Hills and Mountains of the Carpathian Basin. According to Kézai²³³ Chronicle the Székelys have learnt their writing from the aboriginal population of Transylvania called *Blachs*. They have been regarded as noble (free) people independent on were they pure or rich

²²⁰ Renfrew (1987), pp.: 202-204

²²¹ Hayes (1990), p.: 12

²²² Renfrew (1987), p.: 204

²²³ Rudgley (1999), p.: 64 cites Gimbutas (1989)

²²⁴ This concept will be explained later on page # 210. It is the collective name of a couple of cultures existed along and around the Danube valley from the Neolithic through the Copper Age until the Bronze Age.

²²⁵ Gimbutas (1991), pp.: 45-46

²²⁶ See page # 6.

²²⁷ Rudgley (1999), p.: 70

²²⁸ Rudgley (1999), pp.: 72-85

²²⁹ Varga (2003), pp.:

²³⁰ E.g. Makkay (1982), p.: 162

²³¹ E.g. Gimbutas (1991), pp.: 396-401. She compares the cultural elements of the Indo-European people to those of the Old Europe and unquestionably shows their orthogonal nature. Recently Renfrew in possessing the human genetic data has changed his mind and does not state that the farmer economy in Middle Europe had been spread parallel with the spread of the Indo-European language and population, in which he had opposed Gimbutas before.

²³² Rudgley (1999), p.: 70., Gimbutas (1991), p.: 320

²³³ *Kézai Krónikája* Book I, chapter IV, §6

forming over 25% of the total population of Transylvania. In first of all, but not exclusively the village dweller pastoral people have recorded their accounts using this writing. It is Hungarian as the texts recorded by this writing can be read exclusively in Hungarian. The set of its characters is in a good harmony with the decorating elements of the linear band ceramics as well as with the set of elements of the Linear A writing system.

Let us now discuss this writing system. The characters shown in this work in print are prepared and made possible to use on electronic computers as scalable fonts by dr. Gábor Hosszú, Győző Libisch and Tibor Barcza (1997-1998).²³⁴ They have also prepared the composed characters called *ligatures* in scalable form, which are frequently used in the original writing and perhaps the Old European writing system has also formed them.

Many scholars have already discussed the origin of this writing system. Daniels²³⁵ does not mention this writing in his book, however, he spent a couple of pages to show the German runic writing appeared only centuries later than the first known information about the Hungarian one, moreover, which is more simple than the Székely one. The most frequent opinion is that this writing has developed from different sources, e.g. from the Turkish writing as Győrffy and Harmatta has also expressed.²³⁶ Forrai compares the characters of this writing system with those of the writing systems found in further environment of the Hungarian language, both in time and space. He concludes that this writing cannot be derived from the Turkish writing system, as e.g. Barátoshi-Balogh has suggested at the end of the twenties of the 20th century.²³⁷ Forrai's conclusion was based on the fact that only 30% of the characters were in harmony with those of the Turkish writing; however, a bigger portion of the set of characters did harmonize with the characters of the Phoenician writing.²³⁸ Péter Simon regards the Hungarian runic writing as the further developed stage of the Egyptian hieroglyphic writing.²³⁹ He also states that a writing system is always a whole unit, its elements cannot be taken from here and there. Thus his opinion concerning the Székely runic writing is as follows:

“The Székely runic writing does not belong to the family of Semitic writings as do the ancient Turkish writings.

The Székely runic writing provable, the ancient Turkish writing at this time only conclusively have developed straight from the hieroglyphic writings used in the eastern basin of the Mediterranean – in the same manner as all of the syllabic writings of the area as well as the Sinai writing accepted as the ancestor of the Semitic writing.

The relationship of the characters of the Székely, the ancient Turkish, the Semitic and another writing of the ancient age, the relationship in their systematic – a closer or a wider one – can presumably be explained by the relationship as well as by the specialties of the hieroglyphic writings serving as their bases.”²⁴⁰

As part of a fully developed syllabic writing system the linear characters resembling to those of the runic writing systems appeared in the time of the mystic Tuthmoses III (Tothmes III), i.e. in the 15th century BC according to the traditional dating²⁴¹, but in the 12th century BC according to the corrected dating.²⁴² The set of characters in this

²³⁴ I am indebted to them for this treasure. Their work has recently been published in a printed form. See Hosszú (1999)

²³⁵ Daniels (1996)

²³⁶ Győrffy (1997), p.: 156

²³⁷ Barátoshi Balogh (1931), p.: 82

²³⁸ Forrai (1994), pp.: 60-87

²³⁹ Simon (1993), p.: 37

²⁴⁰ Simon (1993), p.: 51. In Hungarian: „A székely rovásírás nem tartozik a sémi írások családjába, mint ahogy az ótürk írások sem. 2. A székely rovásírás bizonyíthatóan, az ótürk írások egyelőre csak kikövetkeztethetően, közvetlenül alakultak ki a Mediterráneum keleti felében használt hieroglif írásokból – éppúgy, mint a térség csaknem valamennyi szótagírása, és a sémi írások ősénektartott sinai írás. 3. A székely, az ótürk, a sémi és más koraókori írások jelbéli, rendszerbéli rokonsága – közelebbi vagy kissé távolabbi rokonsága – gyaníthatóan az alapjukat alkotó hieroglif írások rokonságával és egyben sajátosságával magyarázható.”

²⁴¹ The absolute dating of the strata in the eastern basin of the Mediterranean is based on the king list of Manhetto in the ages preceding the 9th century BC. The historians regarded the pharaohs listed by Manhetto ruling consecutively between the Bronze and the Iron Ages of the area called 3rd Intermeddler Period (TIP). According to the calculation of the archaeologist the period of the confused conditions lasted for over four centuries, reading Manhetto's king list consecutively. This period started by the collapse of the 20th dynasty and ended by the New Kingdom headed by the 25th dynasty. The result of this reading was a catastrophic dark period of the history. The archaeologist were simple not able to find a correct date of the relics as they regarded them to belong either in the Bronze Age or in the Iron Age with a difference of centuries between the ages. The settlements, however, have been continuously occupied, the strata have also been continuously settled during this so-called *Dark Age*, one stratum did touch the other one, there was no break in life of the whole area. However, there was a 2-3 centuries long period in the absolute data, which was practically missing from the relics. The Dark Age of this area has generally been accepted by the scholars and many theories, hypotheses were arose to explain the reason of the darkness for centuries, including catastrophes, disastrous plaques, etc. It is shocking that the archaeologists have accepted that nothing had happened in that literate area i.e. in Greece, Levant, Assyria, Anatolia, Mesopotamia and Egypt, where the people did forget to read and write, to make potters, to prepare weapons, forget the metallurgy etc. and than suddenly all these came back with a totally continuity. An archaeological dating group headed by James Peters has stud-

writing consisted off only 22 and each were consonants. This fact refers to its source: the Egyptian hieroglyphic writing contains also exclusively consonants. A writing system based only on consonants will, however, not be able to describe such a language where the vowels have important role in the meaning, such like the time or mode of the verbs, the number of the objects, etc. as it is in the Semitic languages. Nevertheless, it can properly describe an agglutinative language with vowel harmony such like e.g. the Hungarian or the Turkish languages. In spite of the vowel harmony and agglutinative nature of the Hungarian language, the Székely runic writing contains also all the vowels used in the Hungarian language, moreover, in its recent version, it contains even the long vowels as well. The characters of the Székely runic writing with their reading is shown below:

A A b c C d e E f g G h i I j k K l L m n N o O q Q p r s S t T u U w W v z Z
 a á b c cs d e é f g gy h i í j k k(q) l l y m n ny o ó ö ő p r s sz t ty u ú ü ű v z zs

There are two versions of the character *k*. The first one is used in the middle of the words (including as first consonant) and it is the front vowel version, the second one is used as word terminating character and it is back vowel version. This latter one may correspond to the *q* used in another languages, but at this time do not in the Hungarian. The consonants – as I have already mentioned – are spelled by given an *e* (*a*) at the front of the consonant, e.g. *eb* [ab], *ec* [ats], *ecs* [atsh], etc. This rule simplifies the writing and in its basic understanding, no other vowel ought to be written to make the text been properly spelled and understood, as the misspelling will not change the meaning of the word dramatically. The vowel *e* [a] occurs very frequently in the Hungarian language, therefore writing with consonants only spares work for the carving person without the threat of misunderstandings. Using few simple characters the basic vowel character can be changed and then again there is no need to insert further vowels into the text. However, in the possession of the total set of vowels it makes also possible to transcribe foreign words with proper spelling.

The characters shown above are those of carving and read from right to left, which is a natural way of carving for a right handed person. Thus it is not necessary to originate this element from the Middle East, as it is a natural consequence of the acting of people using their left hand to keep the wooden stick to holding the script and their right hand to carve it. If the direction is reversed, however, their corresponding mirrored form replaces the asymmetric characters. For a representative sample I show here the characters of *a*, *cs* and *t* in case of left-to-right reading: a, C and t.

As I mentioned before, there are many concepts to explain the origin of the characters of the Székely runic writing. Formerly its Turkish origin was favored but scholars have found such relics, which contained bilingual text written the Hungarian text by Székely and the Turkish text by Turkish runic writing.²⁴³ This fact alone brings the Turkish origin out of the scope. Peter Simon²⁴⁴ in accord with Forrai²⁴⁵ believes in the Egyptian origin. They interpret the characters as simplified Egyptian hieroglyphic characters. Simon – as I have show above – also excludes the Semitic origin, and shows the character spelled *ez* (*z*) as a supporting example for his hypothesis. He also means that the form of the character spelled as *eh* (*h*) is also from Egypt, although Szekeres²⁴⁶ finds its origin in the Chinese hieroglyphs. Varga believes that this particular character is from the Sumerian hieroglyphs,²⁴⁷ because the Sumerian

ied the chronology of this era and area and published the results in a book entitled *Centuries of Darkness* (1991). They have established that it is wrong to accept the king list of Manhetto as consecutive rulers of whole Egypt as they have ruled overlapping, parallel in different parts of the Empire. Therefore the absolute chronology after 970 BC should be reduced by 250 years, and the range between 870 and 970 (originally 1220) must be condensed. However, their suggestion, which is absolutely reasonable and justified did not get into the works published later on. The probable reason of the silence is that having the chronology been reduced by 250 years will exclude even the possibility of the existence of Israel with David and Solomon as kings. It is true, that Osman already has pointed out that the great kings of the Unified Israel were Egyptian pharaohs, however, he himself also stuck to the traditional chronology (see Osman (1992)). Whenever I refer to the chronology of the Eastern Basin of the Mediterranean before 870 BC I use the chronology modified by James and *al*, or I give both data and note the difference, as I did here.

²⁴² Forrai (1994), p.: 60. My personal feeling, however, is that they remained there from that particular age. It does not exclude the possibility, that such kind of writings has been existed even millennia before the age of Tuthmosis III but they were put on perishable materials. Thus the direction of the spread, the place of the origin cannot be decided merely on the fact, that we know its oldest occurring in Egypt from that particular age. Götz (1944), p.: 570 cites Moortgat (*Tell Chuera in Nordost-Syrien*, Vorläufiger Bericht über die siebente Grabungskampagne, 1974, pp.: 30-33.), where he report his 7th digging expenditure in Northern Syria mentioning potter fractions from the Mesilim Age, i.e. 5,000-4,500 BP with runic writings on them. As this territory did belong to the Hurrians, Götz concludes with full right, that the runic characters showed that the Hurrians were literate that time, i.e. they did not take over the writing from the Semites, that has to have happened in a reversed direction.

²⁴³ Györfy (1997), p.152

²⁴⁴ Simon(1993), p.: 52

²⁴⁵ Forrai (1994), p.: 105

²⁴⁶ Szekeres (1993), pp.: 55-96

²⁴⁷ Varga (1993c), p.: 207

spelling of it is *ha*, which means *hal* [fish] in the Hungarian language. There is also another word for the *fish* in the Sumerian language. It is *kul* and it cognates to the name of the fish in another Finno-Ugric languages – as I have already mentioned it. The word to name *fish* in another Finno-Ugric languages begins with *k* and which is followed by a back vowel (a, o or u).

Varga tries to derive the character for the consonant *s* (*s*) [sh] also from the Sumerian writing.²⁴⁸ According to him, the source of this character is the word *sar* which means *king* in the Sumerian language. However, this character should represent the sound *s* and not the sound *sh*. Namely, the Sumerian word starts with the consonant *s* and not with *sh*. Besides it has a form of *corner*, and this notion is named in the Hungarian language as *sarok* (spelled *sharoqu*), the first consonant of which is *sh*, i.e. the very same consonant the character represents. Thus, the connection to the starting sound of the corresponding word which one is imitated by the geometry of the character is more evident and shows also evidently that these characters are connected to the Hungarian words and they should not be derived from anywhere else. Moreover, he is also wrong to cite a word which is not a Sumerian word. The Sumerian language names the *king* as *lugal*. It is the Accadian language in harmony with another Semitic languages which names the *king* as *sar*. The Hebrew has another word for it, it is *melech* (מֶלֶךְ)²⁴⁹ which might be derived from the Levantine name of the Sun.²⁵⁰ This character can also be found in the Cypriot writing system with the spelling of *sa* – and not *sha* (see in Figure 32).²⁵¹

I have to put the question again, as I did during the investigation of the cultural elements: why is it compulsory to bring a sign, a symbol, a cultural element or a character of the writing system into the Carpathian Basin from a geographically distant area or from an unreasonable distance in the time when we have strong evidences that this particular sign, symbol or character of writing has been within this area much before its first appearance anywhere else? The *hal* is an ancient Hungarian (so-called Finno-Ugric) word, believed to be older than the Uralian age of the so-called basic Finno-Ugric language, and it can be presumed that the fishing-hunting culture had had a word to name this animal. The form of the character is imitating the fish. The connection between the name and the figure is so much evident. The Sumerian character is not older than six millennia because their writing has been evidently picturesque, or hieroglyphic writing before this age and it was not runic one as was later on. The spelling of the picturesque writing, however, is not known. The very same character spelled in the Turkish language as *b* with a good coincidence with the Turkish name of the fish, which is *balik*. This word also starts with the very same consonant which is the spelling of the character.²⁵² The character has really the form of a fish, therefore the first consonant of the word can be represented by the symbol of the fish and it is independent on the culture or on the language. Therefore, there is an unambiguous connection between the sound represented by the character and the spelling of the word corresponding to the same character.

Moreover, Varga²⁵³ has shown very clearly that these characters have spread even from the Carpathian Basin, where their Hungarian spelling and meaning of the picturesque form of the characters have high correlation and the further the character appears in the space the lower is the significance to have a connection to the object from that the character had formed. Nevertheless, the character corresponding to the consonant *s* [sh] can be seen in twice rotated by 90 degrees in the left lower quarter of plaque 2 of the Tărtăria tablets as seen in Figure 29.²⁵⁴ This character is dominant in the artifacts of the linear band ceramic culture. There is no reason to search for the origin of this character anywhere else, particularly then when there is no semantic relationship between the corner, or peak and the king. Moreover, there is no need to do so when the spelling of the targeted source is different (here is *sh* there is *s*).

The *v* character in the Székely runic writing has a reading of *ev*. This character is also available in the Phoenician writing with the reading of *m*. The basis of the reading in both writing systems is the water which is spelled in the Hungarian language as *víz* and as *mu* in the Egyptian language.²⁵⁵ The meandering and waving lines together with the zick-zacks are traditional symbols for the water in each culture. They are also present in many-many forms and on numerous relics of Old Europe also within the Carpathian Basin and in its close environment from before the Neolithic. In the same manner they appear in the folk art even in the present. The sacred nature, life-giving power of the waters has been known and respected from the ancient times, practically independently on the actual culture or its geographical position. The symbol of water is a timeless symbol and is the same all over the world. In later cultures – including also the Celtic – have been regarded the waters, rivers, lakes etc. as the birth-giving mother of the tribes.

²⁴⁸ Varga (1993a), p.: 105

²⁴⁹ Harrison (1995), p.: 153 and Feyerabend, p.: 180

²⁵⁰ Drummond (1996), pp.: 333, 356

²⁵¹ Gimbutas (1991), p.: 321. See in page # 160.

²⁵² Varga (1993c), p.: 207

²⁵³ Varga (2001), p.:

²⁵⁴ See on page # 159

²⁵⁵ Varga (2001), p.: 221, however, derives the source of the character from the metal *vas* [iron]. It is irrational to derive from the name of a later known metal, particularly therefore that there is no connection between the form of the character and the nature of the metal.

The name of Danube might be identical to Dan the mother goddess of the Celts.²⁵⁶ Thus, again we have found straight relationship between the form and the reading of the character. It is not necessary to bring this character back from the Phoenician writing where it has different reading and the Hungarian reading corresponds to the meaning of this particular symbol.

I have already discussed the symbolism of the character *gy* [dj]²⁵⁸ and shown that it is also an ancient symbol connected to life and it has been found on relics dug out from several Neolithic or pre-Neolithic places in the Carpathian Basin. This character is also present in the Cypriot syllable writing with the reading of *pa*.²⁵⁹ However, its picturesque origin might be driven back to a very old symbol that of the birth-giving woman. One of the best example is a drawing found on a clay fragment dug out in Borsod-Derekegyháza, north Hungary, the area and age of the Bükk culture (9th millennia BP) as seen in Figure 33.

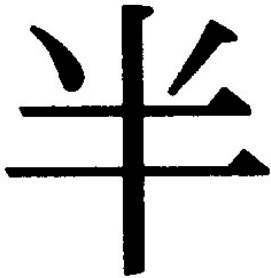


Figure 34 The Chinese and Japanese character expressing a half.

The reading of this character can also be derived from this picture. The mother and her child in the moment of the birth are one; however, they are at the same time also two. These two are one, they are united in one, forming a unique assemble of the two – all are expressed in the Hungarian language using one single word *egy*, which is the spelling of this particular character in the Hungarian runic writing: *G*.²⁶⁰

Varga has a different explanation.²⁶¹ He regards the character as doubled form of the character of half. The two half form the unity, the one, and this concept characterizes the overwhelming majority of the simple characters used by the Old European culture which has straight connection to Hungarian simple words. However the Chinese character for the *half*

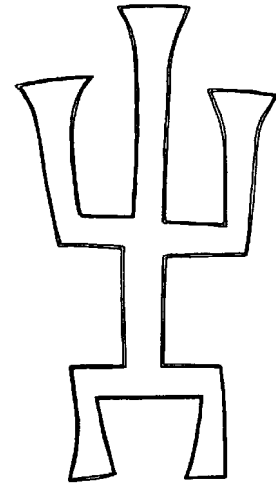


Figure 33 Birth giving woman from Borsod-Derekegyháza.²⁵⁷

contains the character of the *one* appended by two small line indicating the two. Its meaning is *one divided by two*. The character is seen in Figure 34.

According to Varga, the writing system and the language of pre-Neolithic Europe have developed consciously parallel, which resulted in the recent Hungarian language and its old writing.²⁶² As the writing system always form logical unity with the language representing by its own writing systems it is highly improbable to pick up one character from here, another one from there. It is improbable to originate one character from one culture and language, the other one from another culture and language, therefore all attempts to explain the origin of the Székely runic writing using a couple of sources might be definitively wrong. It is much more probable that this writing has been born in the Carpathian Basin and developed parallel with its parent culture, the Hungarian language, and the nature of which the writing system properly represents and describes the language itself – as Varga suggested it. The system of the characters, that of the combined characters (ligatures) show that this writing system is particularly suitable to describe the Hungarian words and the techniques of the writing – the carving of the characters on wood stick – could be used in forestry environment but not in the desert of the Arab Peninsula. All these are in harmony with the purpose of the writing: keeping the remembrance for a relatively short time, for years but not for centuries or forever. Therefore all attempts to derive the writing from somewhere else with different linguistic background and environment, cultural traditions cannot be accepted. If, however, it happens, the writing system is going to be corrupted as is really the case with the ancient alphabet as Varga has shown it.²⁶³ The direction of the expansion of the writing is reversed; the Egyptian writing system may be the derivative of the ancient European alphabet, which spread to the south as a consequence of the Kurgan invasions.²⁶⁴

There is an interesting feature of this runic writing system, that it frequently uses abbreviation, i.e. composes characters from parts of the elements to express more frequently used sound combinations. These are the ligatures as the Hungarian fast scribes are also using in their records. Forrai compared the ligatures of the 20th century fast scripts

²⁵⁶ Berresford Ellis (1994), pp.: 118-119

²⁵⁷ The redrawing of the scratch seen in picture 19 of Kalicz (1970)

²⁵⁸ See on page # 143

²⁵⁹ See in Figure 32 on page # 160.

²⁶⁰ Cser (2004)

²⁶¹ Varga (2003), p.:

²⁶² Varga (2001), p.: 457

²⁶³ Varga (2001), pp.: 441-445.

²⁶⁴ See more detailed in Chapter 6.4 The Copper Age: Kurgan Conquerors from page # 212.

to those of the Székely runic writing and showed that both derived as the consequence of the vocalization lows of the Hungarian language.²⁶⁵ Some of interesting ligatures used in the runic writing are as follows: *nap P*, *nb í*, *us ú*, *vár Ô*, *unk*™. The ligatures, the condensation of characters undoubtedly reduces the length of the carved text, but they do not make it more intelligible, to make the reading easier. In respect to that this writing has never been the writing of the aristocracy, the elite of the nation, or that of the official representative of the Hungarians. However, the common people have used the writing in Transylvania, mainly at those areas where the Székely people live. This writing has been in use there in spite of its ban; therefore it is highly probable that it was in a more general use before the conversion to the Catholic religion. The material used to hold the writing is the wood, or the bark, i.e. perishable materials.²⁶⁶ After the 16th century paper has also been used to hold the writing. During the Turkish occupation some messages have also been written on the walls of the Turkish jales.²⁶⁷ The set of characters used by Old European cultures should be reexamined taking the ligature concept into the mind. The complicated characters shown in Figure 30 might be ligatures.

The number system of the Székely runic writing is also remarkable. The numbers from 1 to 4 are represented by increasing numbers of vertical lines (I, II, III and IIII). The number 5 is represented by V, number 10 by X (twice five, doubling the character of five) and from that it nearly perfectly follows the Roman numbers.²⁶⁸ The numbers 50, the 100, the 500 and the 1000 are already different. The first letter of the corresponding Latin word (L, C, D and M) expresses the Roman numerals, in the Székely runic system, however, the solid logic is continued. The numbers 50, 100 and 1000 are expressed in the Székely runic writing by the following characters: V, B M. The modification of the character for 10 (X) is continuing by using 'I' as additional element to transfer the ten to hundred and '-' to transfer it to thousand. So the half of the hundred is fifty, and the half of the thousand is five hundred. The Roman numbers have definitively been derived from the Etruscan runic writing, where the numbers do correspond to the Hungarian characters up to 99. However, the Etruscans have used two characters representing 100. One did correspond to that of the Hungarian, the other one was a circle with X in it, equal to the consonant *f* of the Hungarian writing (*f*). The figure 1000 is, however, completely different.²⁶⁹

The relics written by characters of the Székely runic writing go back far in the past. Many churches built in Transylvania hold texts written by this system. One of the oldest existing relics is the runic calendar which has probable been cut in the 15th century CE as a copy of an older one. According to the arrangement of the name days its original version might have been cut in the 13th century CE. However, there are many relics with runic characters from much earlier periods in the Carpathian Basin. One part of them has been prepared at around the age of the conquest – as the girdle with bilingual text on it. The ceramic blowing tube of the iron smelter²⁷⁰ came out from the strata just preceding the conquest. This is a straight proof that the runic writing with Hungarian reading has been within the Carpathian Basin before the conquest of Árpád's warriors.

Another parts of the relics are much older, derived from the strata of the Avar Age or even before. The golden treasure of Nagyszentmiklós contains a lot of utensils used by high ranked people. Part of the relics contained runic scripts²⁷¹ but they have not been decoded yet. There is a case for a bronze ax also with runic ligatures dug out from the stratum of the Bronze Age of the Carpathian Basin (4th millennia BP). The text of the ligatures could be expressed by *eGe SET E S T Ees RO Ees*²⁷² and its reading is; *ékesít is, üt is, ró is* [also decorates, also hits, also cuts]. This reading is in a good relationship with the function of the ax making the deciphering reasonable. However, the script of the case of the bronze ax proves it undoubtedly that this kind of characters in a writing system in harmony with the Hungarian language and the Székely runic writing system of much later ages has been used on the same area, i.e. within the Carpathian Basin. That was the very same time or even before when the texts and names have also been written on relics found in the kurgans as cited by Györffy and Harmatta.²⁷³ It is highly characteristic to the representative of the Hungarian official scholars of history that they cite data to precise the Indo-European cultural phenomena on abroad, but they strictly disregard similar or even preceding phenomena, data which can be related positively to their national culture.

²⁶⁵ Forrai (1994), pp.: 113-126

²⁶⁶ According to recent news (Népszabadság 1999, July) archaeologist Kálmán Magyar found a ceramic tube prepared in the 10th century at the cemetery of Bodrog-alsóbü (Transdanubia, Hungary). The ceramic piece did belong to the blowing system of an iron smelter and the following text can be read written by the Hungarian runic characters: *fúnák* [I would blow]. The reading of the text corresponds to the function of the piece, therefore it is another proof that the Hungarian language and writing was within the Carpathian Basin before the conquest of the troops of Árpád.

²⁶⁷ Forrai (1994), pp.: 113-126

²⁶⁸ We can rather state that the Roman numbers did follow these numeral systems.

²⁶⁹ Forrai (1994), p.: 75

²⁷⁰ See foot note # 266 on page # 167.

²⁷¹ Szöllösy (1999), p.: 29

²⁷² Forrai (1994), pp.: 222-223

²⁷³ See on page # 156



It is obvious that the Székely (Hungarian) runic writing is much older than the written history of the Hungarians. It is also obvious that it harmonizes with the runic writing of the Etruscans, with that of the Phoenicians at the Levant. Thus these facts force us again to state: the Hungarian language and culture could not have been behind the Ural Mountains, or even not in the steppe of Eurasia at that time, when the culture of the Etruscan has been flourishing (5th-4th centuries BC) or when the Phoenicians have settled to the shores of Levant (end of the 3rd millennia BP). The numerals of the Hungarian runic writing cannot follow those of the Romans; the situation is again reversed. The image gets to be more logical and self-explicating if we suppose, the Hungarian language and culture – consequently the Hungarian peoples – have been within the Carpathian Basin, i.e. in Middle Europe in this era. According to a more precise compilation they have never been away from this area.

Chapter 5: Summary and considerations

Thus there is a highly developed language within the Carpathian Basin which has strong logical built up, plentiful sets of sounds, suffixes, affixes, broad abilities to form words, verbs and sentences. This language is existing as a solitary island within the ring of completely foreign and alien languages deeply impregnated by the alien cultures since at least a millennia and the last millennium did not made remarkable scratches on the language itself.

The history of most of the surrounding languages is also known from a view of the same distance in time. The last millennium has carved much-much deeper marks on them with much bigger modifications although they lived in the environment of languages relative to them. We can refer here the Latin, Greek, German or particular the English languages, and much more prominently the Slavic languages. The Slavic languages were separated only one and half millennia BP; however, they already cannot understand each other in some places due the great differences in their derived languages. The Hungarian language, however, has remained as a uniform language; even dialects cannot be shown in it.¹ A remarkable example of this stability can be shown on the language of the Csángó, who have been living separated from the other Hungarians on the eastern slope of the Carpathian Mountains for a millennia and their Hungarian is completely intelligible for another Hungarian speaking people.

We cannot find another such a well-developed and rich language among the agglutinative languages as the Hungarian is. The history of the so-called relative languages is not known in a time scale over a couple of centuries. From the families of the agglutinative languages there is only one, the Turkish family from which there are long time data available for us. The differences among the nearly 30 languages of the family are much smaller than the differences between the Hungarian and its so-called relative languages. The Turkish people of different branches of their language family still understand each other; nevertheless, their separation has already been over a three millennia process. There is another agglutinative language from that we have long time data. It is the Sumerian language. This language has already been dead for the first millennia BC, however, the last Sumerian-Accadian text was written on clay tablets with cuneiform characters in 74 BC.² In the time when the Sumerian language has turned to be dead, i.e. not being used by the common people, the language has far not reached that level of compactness, complexity and expression ability that can be found in the oldest Hungarian texts derived from the 9th-11th centuries CE, that is two millennia after death of the Sumerian language, which has been the language of the highest culture of its time with the highest population densities in the Old World. Two millennia was not enough for this language in an environment, which definitively helps the development of a language to approach that level that the Hungarian has already reached for a millennium BP, i.e. at the time of the conquest.

Thus a logical question rises. How could the Hungarian language reach that high level? Moreover, how could it reach that level within such a short time period, i.e. within one and half millennia after the break from its relatives, among such devastating conditions, when the Hungarians were supposedly wandering on the steppe, drifting from one place to the other one? How could the Hungarian language have reached that level when its people had been mixed with other nations, when they have to take all the important elements of a equestrian and settled way of life, etc.? How could the Hungarian language have reached its level of the time of the conquest when it had not been living in a close, dense, settled form, but instead in a mobile nomadic or semi-nomadic one? The close, dense, settled form of life is language developing, the other one is not. It is not close, it is not dense, but it is mobile. The differences caused by the different forms of life can well be seen on the development of two Semitic languages. These are the highly organized, absolute logical Accadian language and the highly primitive Hebrew. Settled people has spoken the former one, pastoral nomads the latter one. Thus, we meet here again an evident contradiction, which is not less important than those ones that we had already mentioned in this work.

According to the common sense an agglutinative language could reach such a high degree of compactness and stability in a flexional environment only in a close, settled life form with high population density for a couple of millennia. Péter Hajdú and Gyula Décsi have already established the need to fill this condition but for the Uralic age preceding and just following the Neolithic. The official hypotheses concerning the origin of the Hungarians do not

¹ Bowring (1830), *Introduction*, p.: xvi.

² Here we must distinguish between the everyday speaking of the Sumerian language in the settled population of the older times and the sacred language of the separated priesthood of the later time. According to Hayes the Sumerian language has been practically a dead language from the beginning of the second millennia BC in the sense that common peoples have not used it as a generally spoken language. The priesthood has only used it as a sacred language. This is clearly shown by the grammatical elements appeared in the writing at that time. The grammatical elements have not been supplemented into the written form of the language when it might have been spoken generally, as the text was intelligible without these elements which were known for everyone. The grammatical element has not been developed only after this period. Thus, it is not completely correct to state that we are able to follow the changes within the Sumerian language for a millennium or two as even the grammar cannot be read from the texts at earlier times. The Sumerians also used the writing as a tool for remembering and in case of reading they have substituted the grammatical elements to the written text. See Hayes (1990), pp.: 256-272.

make it possible for the later ages, i.e. for the Neolithic and the Metal Ages. Nevertheless, the archaeology cannot show these conditions together with a dense population for that area in the corresponding ages. The contradictions cannot be resolved within the official hypotheses of the Hungarian origin, that is, within the concept of the Finno-Ugric model. Regarding the official model we must see again and again that something is wrong in it. Neither the ethnography, nor the cultural traditions, nor the folk tales and legends, nor the traditions of the folk music and even nor the languages itself do support a hypothesis forced by the Hungarian Academy of Sciences to accept as a reality. This model is based on an erroneous interpretation of the linguistic data.

We were able to show through a series of comparison of different languages that the Hungarian language and its supposed to be relatives are very far from each other. The arguments of the official linguist are invalid. The great distance between the Hungarian and its supposed-to-be relative has been shown by the glottochronology. Besides, many of the grammatical analogies hint at a deeper cultural interaction of the Hungarians speaking people in their ancient, settled cultural period with the people in the Carpathian Basin and its closer environment and this interaction was deeper than the level of the commerce. Such an interaction could not be detected between the Hungarian and its supposed-to-be relatives.

5.1 What can be regarded as being facts?

Let us see now, what are the true evidences in this mass a confusion?

1. *The Hungarian language is spoken first of all within the Carpathian Basin and its closer environment (east of it).³*
2. *The Hungarian language has been spoken within the Carpathian Basin and its closest environment since we have factual evidences.*
3. *The people and tribes who have arrived into the Carpathian Basin since the far past were all non Hungarian speaking people (Cimmerians, Scythians, Dacians, Thracians, Celts, Romans, Gepids, Longobards, Sarmatians, Huns, Avars, Bolgars and the people of Árpád called Hungarians), or only part of them might be Hungarian speaking such like less than the half of the people of Árpád. The people arrived into the Carpathian Basin were dominantly 'Iranian', Latin, German or Turkish speaking people.⁴*
4. *The Carpathian Basin has always been populated since the end of the Würm and the incoming people met here always an indigenous population. The incoming people have settled over or among this native population.⁵*
5. *There have been three million people living within the Carpathian Basin before the Mongolian invasion (in the middle of 13th century CE).⁶*
6. *The people of the conquest of Árpád could have not overcome the number of 250-400,000.⁷*
7. *According to our best knowledge, the average rate of growth of population among perfect conditions in the Middle Age is 0.35%/year, i.e. the population doubles in two centuries.⁸*
8. *The inhabitable area of the Carpathian Basin is around 230,000 km².*

Let us compare the evidences. Let us start with the estimation of the potential population of the Carpathian Basin in the time of the conquest. Let us accept the most convenient conditions, i.e. the population is doubled in two

³ Naturally, today there is a huge number of Hungarian speaking people far away from the Carpathian Basin due to the voluntary and forced migration out of their home happened in the last two centuries.

⁴ Dümmerth (1977), p.: 76 refers to the words of Bulcsú, one of the captains of the Hungarian army in the 10th century telling: "... the Hungarians have been speaking the Turkish language of their Khazar ancestors that time."

⁵ This is valid for the whole of the Carpathian Basin. Later we will see (in page # 215) that e.g. the Körös-Tisa culture has been completely eliminated by the second Kurgan movement. But this has not been extended to the entire Carpathian Basin. The Mongolian invasion in the 13th century did also cause a tremendous loss in the population but they did not eliminate the entire population. Disregarding the 2nd Kurgan invasion all the other 'invasions' meant only settlements over of the invaders.

⁶ See Glatz (1996) p.: 102 where he writes that the overall population including the new incomer (Kuns) reached 3 million people. During the Mongolian invasion the loss in the population was estimated to be between half and one million including the loss due to the famine following the killing (p.: 90). The biggest portion of the incoming people was from the Kun (~50,000) people, than the Hospital knights (~1000) and later on king Béla IV had some Slavic population (~10,000) settled there following the invasion. The population to be 3 million before the invasion is rather under- than overestimated.

⁷ To make the problem more pronounced I gave this figure consciously much higher than it could have been the reality.

⁸ See footnote # 55 in page # 15.

centuries. Naturally, this cannot be occurred as there have been always war conditions within the Carpathian Basin after the conquest of the people of Árpád, as well as the conversion of the population to Catholic religion should have not been without loss in human life, however, this was very peaceful here. Disregarding all these problems, we can estimate the possible population of the Carpathian Basin from the underestimated population of 3 million just before the Mongolian invasion. We get an estimated number for all together of 750,000 people at the time of the conquest. This figure should include also the people of Árpád. Consequently the people of Árpád should have met a number of settled people within the Basin at least the same as their number or even more.

As we know, that at least half of the people of the conquest were not Hungarian speaking⁹ and they did not bring a higher level of social organization on this territory, thus the survival of the Hungarian language means that the people as primary settlers of the Carpathian Basin, the indigenous ones of this area, which have been integrated into the people of conquest must have been mainly Hungarian speaking ones. Otherwise we cannot explain why the Hungarian language could have survived that time, that is, why do we speak Hungarian?

There are some data concerning the language of the people having lived in the Carpathian Basin before the conquest. The archives of the records from the age of the times following the conquest prove that in case when the names of the 'várjobbágy' [servants, serf] and people of the villages were written on the language of the common people it was Hungarian.¹⁰ Referring to the common people in the 13th century Anonymus mentions Slavic – due to the concept of the translator of the Latin work of Anonymus. When we see the maps of the age of the conquest, e.g. shown by Glatz¹¹ we find *Sclavinia* at two parts of the territory of the former Avars divided by the Franks into two parts. One was the part between the Drava and the Sava Rivers; the other one was the western half of the Danube Basin. As I have shown above,¹² in the original text we can read the word *sclavi* and it does not mean Slavic, it means exclusively slave, servant, captive. The real meaning of the word as captive servant is in harmony with the data of the archive records where the *jobbágy* [servants] are named always on a name being intelligible by the Hungarian language only. Pais has also drawn the map after Anonymus. In his map the *sclavi* people can be found on Northern Highlands, in Transylvania and in a great portion of Transdanubia. These territories correspond to those of the people with a characteristic cultural picture of griffin and trailers of the former Avars and those of the former culture called Cucuteny of Tripolje.

The chronicle of Kézai determines in details who were the servants and who were the *várjobbágy*. According to the translation of Szabó the last pages of Book II writes:¹³

Chapter II.

About the courtiers, people of strongholds, bondsmen of the strongholds, servants, libertines and slaves.

§1 On the origin of the servants in Hungary

As anybody will be interested to know who are the courtiers, people of strongholds as well as servants and slaves, which make nearly the whole Hungary full and what is their origin, I find it also worth to attach it to this work.

⁹ According to Lipták (1977), p.: 238 only the tribes Magyar and Nyék might have been Hungarian speaking.

¹⁰ See e.g. Nagy (1987), p.: 74 where he writes the case of Constantine II in Szerém (Transdanubia, south of the Drava River) in 39 CE. The Emperor paid a visit to a village to explain the rebelling peasant why they should pay higher taxes. During the dispute one of the villagers took and thrown his boot to the Emperor saying 'marha'. This word has been correctly recorded and reported by the Roman non-Hungarians speaking clerk. The word has no other meaning than Hungarian and it is a scornful attribute with an approximate meaning of 'bastard'. In pp.: 77-78 Nagy lists the names of villages in Szerém which ones King Béla IV donated to the Cistercian cloister in 1237 CE. All the names have Hungarian meaning. Moreover, most of the names of settlements, balks, streams, hills, mountains of that age in Transylvania, in Transdanubia and in the Northern Highlands cannot be understood either in Latin, or German or any Slavic languages (pp.: 27-29, 184-188). It is particular interesting to read the vide lists of personal names listed on pp.: 190-191 where more than 100 Hungarian words are shown as names of villagers and 'várjobbágy'. Such are e.g. (beginning with the characteristic Hungarian consonant of *cs*, p.: 190) : *Csipő, Csima, Cseke, Csúcs, Cseperke, Csokor, Csibe, Csuda, Család, Csuka, Csinos, Csendőr, Csók, Csóka, Csúnya, Csomós, Csonka, Csáb, Csupor* – the rough English translation of the names: Hip, ?, ?, Peak, Dribbling, Bunch, Little-chick, Wonder, Family, Pike, Pretty, Gendarme, Kiss, Crow, Ugly, Knotting, Mangled, Lure, Mug. László (1995), p.: 15 recognizes also the names of the servants to be Hungarian, while the names of the nobility are Turkish of origin. László (1967), p.: 51 also notes in connection to the theory of the double conquest that there are Hungarian names of places on the territories previously regarded as those of Avars that have not been occupied by the people of the conquest

¹¹ Glatz (1996), p.: 35

¹² See on page # 16.

¹³ The text is translated to English from the 19th century Hungarian translation of the original Latin text.

It was so, that when the Hungarians having taken Pannonia into their possession, according to the habit of their people they have killed some of the resisting Christian and pagan captives they took some other more honest ones into their war and granted them some portion of the booty, then some took other ones among their tents used to employ them for different services; these captives had their food from the profit of their own cattle (wealth) or from the booty only, like the Kuns had. Later then, when the Hungarians had taken the belief and the Christening, the Roman Church – as it was told – gave strict command to Chief Gyeig (Géza) and king St. István after they had made Christ known not to take booty and leave Christian captives in their old freedom as there were many noblemen among the captives. As the country was well wide and unpopulated and the people gave later exemption that the captives should cultivate the land and live from the harvest of the land like other Christians. It is therefore that those captives who did not have land undertook voluntarily to give rent, which they have paid to their rulers.

§2 About the courtiers

In the course of the time, however, when the faith has strengthened the aristocracy of the country willing to live according to their autocracy and having numerous captives did not let them going free as the Pope wanted them to do but they ordered those ones whom were named on local name as courtiers to serve their court. Nevertheless, in those times many of the nobility of the country had their captives made such service; in the time of Kálmán the son of king Gylics this had been abolished. He was going to keep such kind of services from his captives alone for himself and for the chief priesthood, to whom he gave a part from his captives. So that the community of the nobility did not take the abolishment hard, the king gave his captives to the Nádor to make them used, that they do for the benefit of the nobility.

§3 People of the strongholds

As it was hard to bear the burden of the faith for the newly christianized Hungarians, since they should get unused to the booty, they put hard work and burden on their captives that did not please the chief priesthood; they mentioned it to the Pope. Having the Pope listen the complaints of the chief priests who had been at him and from whom he made inquiries about the glorious life of king St. István, as it was told he broke into words: ‘As it is told I am apostolic, but he is a really apostle. Therefore I let the regulation of the church of his country also to him approbation and I live the captives redeemed by him only for him to have.’ Thereafter he has redeemed all of them from the Hungarians whom he had found at them with the exception of those ones whom the nobility of the country let the church to have by. He has ordered some of whom to his castles to serve on an easier service.

§4 About the bondsmen of the strongholds

The bondsmen¹⁴ of the strongholds are pure noble people who have applied to the king and to whom the king donated land from that of the castles to protect the stronghold in the time of war.

§5 About the servants

Some others from the same captives have been made servants and king Kálmán has changed those ones into many different forms.

¹⁴ The bondmen of the stronghold – *iobagiones castrorum* can be read in the original Latin text of the *Aranybulla* [Golden Bull] and in the Latin text of the Chronicle. Arany Bulla is equivalent to and nearly contemporary with the *Magna Charta* in England. The Latin etymological dictionary [Du Change (1954) Vol. III p.: 420] knows the word *iobagiones* only from the Hungarian sources and refers to the text of the Arany Bulla reconfirmed by King Louis the Great (Anjou). Later on, after the 17th century the word *iobagiones* has had an equal meaning of word *serfs* being traditionally used to name the working people on the property in the feudal countries of West Europe. This time, however, when the Chronicle was written they were not equal. The Arany Bulla as well as this chronicle use independently the word *servus* to show the *servients* [see Simpson (1987), p.: 349. and Du Cange (1954), Vol. IV. p. 454]. Thus, both texts did differentiate between the meaning of these words, notions. As we see here, the *iobagiones* were noble people, i.e. they have not been captives, however, they did not own land. The Hungarian form of *iobagiones* is *jobbágy*. The first stem means *better*, the suffix *-ágy*, *-eg* or *-ag* is unknown, however, it can be seen at the end of a couple of words, such e.g. *lovag* [knight]. Here the meaning of the word is *someone who is riding a horse* (*ló*). In this manner it resembles to the Gaelic horseman, *murdog*. Another examples are *görgeteg* [boulder], *forgatag* [whirling], *hallgatag* [taciturn], *ingatag* [shaky], *löveg* [cannon]. They are partly nouns partly attributes formed from verbs. The word *servus* is translated to Hungarian as *serviens* i.e. *szolga* in Hungarian.

§6 About the libertines

King St István has performed that a servant if he wants to redeem himself he should redeem himself and the people of his home by hundred Byzantine gold, if he is unmarried and without children own person by twenty-four Byzantine gold or equivalent services. Thus the Hungarians did not let the king to redeem their captives with pleasure but they have been forced to do by St István and by the chief priesthood.

§7 About the slaves

It is written merely from those captives whom have come to captivity from Christian nations, from those who are from pagan nations the Pope does not say anything, besides the Apostolic See wants that they should be submitted to the Christians. From there these captives are called as widows: because those are permitted to have and keep by all of the Hungarians."

We can see from this description from Kézai that the bondsmen, the servants and the libertines were not regarded as part of their own people; they were all captives, according to Anonymus the so-called *sclavi*. These people are mentioned, named by Hungarian names in the archives of the records in the age of the dynasty of Árpád.¹⁵ The level of population of this territory is contradicted even with the chronicle itself,¹⁶ therefore this thesis can also not be accepted. Naturally this does not exclude that the territories suitable only for pastoral herding e.g. the Great Hungarian Lowland between the Danube and the Tisa has really been under-populated in that time and before the time of the conquest.

Thus, we have found data related to the native population of the Carpathian Basin, i.e. people settled there before the conquest of the people of Árpád who could have been only partly Hungarian speaking. The question is that when and from where did the Hungarian speaking people come here – if they did come at all? If they have arrived in a couple of waves separated by centuries from the so-called Ugric ancient home or territory e.g. as the second wave of Avars as Gyula László suggested in his hypothesis of the double conquest¹⁷ then the question is even sharper arises. How the Hungarian language could have developed, or even survived at all, if moreover the tribes have been living separated for centuries, all in different and foreign environment and under foreign supervision?

The answer is no doubt: ***by no means!***

Nevertheless, the Hungarian language is still living and its changes are much smaller than that of the languages surrounding the Hungarian looking from a view of the same distance in time.

5.2 The data and the hypotheses

Renfrew analyses the Indo-European language according to the archaeological data.¹⁸ He defines three kinds of distribution of languages over a given geographical area. First way is a colonization of an empty area. The third way is when there is a long time coexistence of two or more languages and they are mixed together, such like the Celtic, Saxon and the Latin forming the later English. Similarly, the Greek was formed from the intermixing of the native Pelages and the new incomer Hellenic. The second way is the most important and it happens when an elite having a distinguished social order and culture settles over a population with lower rank of culture and social order. In this case the language of the elite is also transformed with the new organization form and offices to the conquered population. The supporting example is the Roman administration. In this case the Roman established schools to teach the local people in order to be able to run the Roman administration over their local organization. The teaching of the local people did help to transfer the Roman language; however, it was not the Latin language accepted there that the Roman itself spoke, that was only a Roman modified, a 'latinised' local language. The Spanish, the Portuguese, the French, the Italian languages are the descendent latinised languages, although the English also shows deep Latin influences. If the elite, however, does not establish new social order, its language is not transformed over the native population; this elite will be dissolved into the indigenous population taking the language of the latter one.

Let us consider the second possibility in the time of the conquest. The people of Árpád forming a ruling elite over the native people formed only an absolute minority within the population. Would they have been able to transfer

¹⁵ Nagy (1987), pp.: 190-191

¹⁶ See §1: "which make nearly the whole Hungary full ..."

¹⁷ László (1978)

¹⁸ Renfrew (1987), pp.: 121-123.

their language to the conquered people of the Carpathian Basin through introduction a higher level of culture and/or social order?

According to both of the historical data and the folk memory the people of Árpád have continued equestrian, animal herding form of life on the steppe. The essence of this way of life and culture – as we were able to show through the words of Padányi¹⁹ – is a warrior way of life assuring high mobility for the bearers of this kind of culture. Both the live stock and the territory used for grazing and herding are threaten by the neighbors and by another tribes from a distance therefore it needs strong military defense. The people of Árpád – and it does not matter in this sense that were there seven tribes or only one, were there an alliance of tribes or not – meant the biggest military power of Europe at that time. Their organization before all served the undisturbed functioning of the equestrian culture and way of life, and it was different from that of a settled state. However, their organization can also be regarded as an organization of a state but not of a settled culture with fix local territories, it was, however a state like organization of a mobile social order. Thus, in time of an organization of the settled state (in not more than a century following the conquest) we find an organization scheme different from that of the mobile way of social order of the steppe. This organization, however, did extend not only over the steppe area of the Carpathian Basin; it did cover its whole habitable area. But this organization did not arrive into the Carpathian Basin with the people of Árpád; this had already been in the Carpathian Basin in the Avar Age, a century before the conquest. The former Avar State may have the elements of the whole basis of this scheme updated consciously by Géza and then by St. István establishing the Christian State, the Hungarian Kingdom in 1001. The Avars did not keep their power over here in the form of a modern state, however, many signs of state-like organization can be observed indicating the basic concept of a settled state might have been here. The proof of this organization are not written documents but it is the fact that they have been able to run an empire for more than two centuries where their rule was unquestionable until their unity had been broken caused by their part with their conversion to the Christianity. This is why they have become as easy pray for the robbing campaigns of Charles the Great and the khan of the Bolgars. During their rule they have organized the resettlements of the Slavic people by dividing the Slavic tribes (e.g. the white and red Croats, Sorbs) into two. They have each of their half settled to the south of the Danube and the Drava Rivers at the northern edge of the Balkan as a protecting buffers against the former steppe folks of the Bolgars, living at the southern edge of their empire.²⁰

Thus the people of Árpád did not bring here a superior social organization with respect to that of the former Avar Empire. Therefore it is no reason to accept the language of the incomer by the conquered people as a new language. Moreover, another fact cannot be taken out of the scope. The official language of the new state, the Hungarian Kingdom was Latin and it remained so until 1848. The official language of the schools, church liturgy, public education, law, all of the offices was also the Latin. The Roman Catholic priesthood has introduced some public education and not the people of the conquest. This education was carried out in Latin.

We could see, that the people of Árpád has brought a higher organization level only in the military field, their economic, cultural influence, however, have perished in a very short time after the conquest. At the same time we could expect the language of the common people to be latinised as that was the common language of the new intelligentsia (priesthood, clerks, judges, lawyers and public teachers). However, the Latin had had practically no influence to the Hungarian language, or to the later languages of the Carpathian Basin.²¹ The Hungarian, however, has replaced the Latin in the literature soon after the 13th century.²² Consequently, the Hungarian language could not have been introduced by the people of the conquest, particularly that reason that both the Sabir and Onogur tribes belonged to the Turkish tribes. Thus, their language did also belong to the Turkish language family.²³ Consequently rather a Turkish language should have been the spoken language of the people already settled in the Carpathian Basin, i.e. that of the indigenous population. Gyula László writes:

¹⁹ See in chapter 2.31 Settled and equestrian cultures from page # 34.

²⁰ Settle the Slavic people in between the two empires did not fit their interest alone, it did also meet that of Byzantine Empire. The Byzantine did ask the Slavic tribes to convert to the Christian belief as an exchange for the territory that they have received from them. It happened so, the Slavic people at the southern Danube really have taken the Byzantine religion. Later on, however, in the 10th century the western tribes, the Croats changed their mind and converted to the Roman Catholic belief and, parallel, surrendered to Rome (Venezia) instead of Byzantine. See Dümmerth (1977), pp.: 292, 302.

²¹ The Rumanian language is now strongly latinised but that happened only after the 16th century during the modernization of the Rumanian language. The Rumanian tribes did arrive to the territory of the Hungarian Kingdom only after the Mongolian invasion.

²² Bowring (1830), p.: viii

²³ Padányi (1986), pp.: 315-336, Götz (1994), pp.: 289-293. Kovács (1997), pp.: 77-87, however, arguing that both languages belonged to the Iranian language. Does not matter that they would belong to the Turkish or Iranian language, it is important for us now, that they were not Hungarian.

“We cannot count with the survival of the Roman and romanized population even at Transdanubia where the Roman rule had been lasted for four hundred years and in less extent in Dacia.”²⁴

The same analysis can be made in case of the Avars and their predecessors in the Carpathian Basin such like e.g. the Huns. The results are staggering: neither of them could bring the Hungarian language into the Carpathian Basin as neither of them meant such level of changes in the culture or social organization, education and religion that would make reasonable to change the common speaking language of the native population. The number of the conquerors was, however, only a fraction of the number of the settled people of the Carpathian Basin, basically they have formed only a ruling elite. According to our best knowledge and to the available documents the language of the Huns and the Avars did also belong to the Turkish languages. The stay of the Huns within the Carpathian Basin was a very short lasting one. The language of the settled people living under their military rule without any recorded conflict with their rulers could have therefore remained, the settled people could have used their own language further on. The Avars have ruled the Slavic people for more than two centuries and the Slavic speaking people have also kept their language further on. This is also a proof, that the language of the ruled people does not follow that of the rulers, it is a general experience, however, that the language of the ruler elite is diminishing, they take over the language of the settled people under them.²⁵

There has been definitively a double culture in the Carpathian basin following the conquest. The animal herding people were settled along river valleys and on the steppe part of the Carpathian Basin such like the Great Hungarian Plane and the valley of the Maros River in Transylvania. The previous settled people have been continuing their farming life on the cultivable area of the hilly parts of the basin. Gyula László writes:

“The another thing the attention should be pointed to is that we can find this double character which always comes to our sight during the investigation of our ancient history. Besides the ‘abstract’ art of the infinitive net musters, an art of principle of the nature have been flourished on the hands of the rug weavers. The parallel life of these two arts witnesses that we should have had a developed, stratified society in the age of the conquest.”²⁶

In this age the settled people have been characterized by the egalitarianism, there are neither church property, nor large estates, nor feudal social organization and social strata. Nevertheless, the presence of military rulers cannot be denied in the era of the Avars and the Huns. The military organization did not become general; the settled village communities were able to keep their own characteristics.²⁷ The ruling nobility appeared here only with the arrival of the people of Árpád or even later, from the time of King St. István – as the archive records of the age show it. It was a ‘republic of the nobility’ – as Gyula László characterized the society of the time of the conquest.²⁸

The feudal system in Europe has fully been established up to this time. The basis of the feudal system is the *Tripartite*, i.e. the division of the society into three social strata or casts. Two ruling strata share the ownership of the land – and also the people of the third stratum living and working on it. One of the ruling strata includes the born military nobility the second one is formed from the priestly intellectuals who are also partly educated from the first stratum and partly from the third one. The third stratum is dominating the society by their numbers and they are the working people who belong to the property and owned by the nobility and by the priesthood (Church). They are the serfs, the slaves; the people called much later by the word of *jobbágy* in Hungary. The artisans who had formed formerly a separated stratum have already belonged to this latter stratum at this time. These traditions of the social order and forms did not derive from the age of the conquest, they can be found as concepts and notions of the so-called ‘civilized’ Eurasian societies and in their political-economical practice as well.²⁹

²⁴ László (1974), p.: 208. In Hungarian: “A római vagy elrómaiásodott lakosság fennmaradásával még a Dunántúlon sem számolhatunk, ahol négyszáz évig tartott a római uralom, még kevésbé Dáciában.”

²⁵ Nagy (1974), pp.:

²⁶ László (1967), p.: 141, in Hungarian: “A másik dolog, amire fel kellett figyelniünk, hogy művészetünkben is megtaláljuk azt a kettősséget, ami eddig őstörténetünk nyomozásakor mindig élénk bukkant. A végtelen hálómustra ‘absztrakt’ művészete mellett a szőnyegszövők kezén alakos, természetelvű művészet virágzott. E kettő egymás mellett léte arról tanúskodik, hogy fejlett, rétegzett társadalmunk kellett, hogy legyen a honfoglalás korában.”

²⁷ Makkay (1996) regards even this feature as an obstacle of the social ‘development’. He divides the Carpathian Basin in three ecological parts. They were Transdanubia, the area between the Danube and Tisa Rivers including the hilly and mountainous area in its northern part and Transylvania. According to him, Transdanubia and Transylvania have sometimes approached the limit to be civilized but the barbaric attacks from the east have always prevented them to reach this stage. Makkay understands a hierarchical organized city dwelling social order under the word ‘civilized’ and he favored this form of life.

²⁸ László (1994). He mentioned this statement during a radio talk of SBS Radio in Melbourne. Dümmerth (1977) p.: 491 writes: “The concept of a heavenly patron, of the freedom of decree with the crown and of the self-determination, which started from the traditions of Álmos and continued by St. István, have been brought to the nation – as an inheritance of the Árpád dynasty following their dying out – through a development towards a *democracy of the nobility*. Highlighted by me.

²⁹ Childe (1954), pp.: 103-105

The very same concept was totally characteristic to the social philosophy of the Celts, the Hindus, the Greeks, the Romans and many others related to them. The lower social stratum of the Celtic society was formed from people with non-Celtic origin. The Celts regarded themselves as noble people and the people settled under them were regarded as lower rank persons. The Celts have formed the two upper strata in the tripartite society. The egalitarian nature of their own 'citizens' was characteristic to the Roman and Greek societies, the subordinated strata were formed from the conquered people as well as from their slaves bought from other nations such like the Scythians or derived from the captives of the war. The origin of the captives was generally the so-called 'barbarian' land, i.e. where there were no cities, no social strata and organization such like their ones. The slaves purchased from the Scythians were derived from the conquered steppe dwellers or the settled farmers of territories north from them. There are no data on our disposal indicating that these captives would have been originated from the Carpathian Basin or its closest environment. Moreover, we have some data about the opposite. The Greeks referred to some tribes who have as much gold as they want but they do not respect the gold. Therefore there is no reason to make a campaign against them since they do not have valuable wealth and live in egalitarian communities. Moreover, they respect their freedom so much that in a case of an attack they rather dye than would be captive, killing at least ten people each in a crazy fight before death. Whenever some of them would be captive, he cannot use as a slave; he rather dyes in captivity than to serve his owner.³⁰

All these were valid for the inhabitant of the Carpathian Basin at the time of the conquest, moreover also at the time of the so-called roaming period.

The metallurgy (iron, silver, gold smithies) was excellent and well developed in the territory of the Carpathian Basin, and its northern and eastern edges outside. Álmos, the leader of the Hungarians just before the conquest has integrated three originally independent settlements into a single protected steel producing stronghold called now as Kiev at the Dnieper River, where they have established that time biggest and most advanced sword producing industry of Eurasia with an outstanding quality of this weapon.³¹ Seemingly this statement contradicts to the words of the Russian Chronicle³² according to which there were Norman leaders in Kiev that time, i.e. in 862 CE and thereafter, and therefore it was not possible to position a foreign sword workshop there. However, it is also possible that both statements are equally correct, they should not necessarily contradict to each other. Later on in the Hungarian Kingdom the body guards of the king was consisted off mainly from Norman warriors. It is therefore also highly probable that the Vikings and the Sabirs (or Hungarians) of Álmos might have cooperated even that time and Norman leaders have acted according to the command of Álmos.³³ We have a couple of definite signs concerning the cooperation of the Vikings with that time Hungarians. First of all, they have never had military conflicts; however, they have been acting on the same territories or on those close to each other. Later on there was an important stock of Vikings in the court of the Hungarian king as guards. The Árpád dynasty have later claimed the areas of Halics northeast from the Carpathian Mountain, just north from Kiev and west from the Dnieper River as their rightful heritage.³⁴ Besides, there are also examples from the former history that centers of metallurgy remained independent strongholds on which both of the fighting parties based their needs of weapons. Gábori mentions it with respect to Mecamor of the early Bronze Age in the Caucasus Mountains.³⁵ Gyula László has characterized even the Bronze Age of the Carpathian basin exactly in this way.³⁶

The sand accumulated in the Danube valley has been one of the riches sources of gold up to the recent times.³⁷ The ore mining activity at the southern edges of the Northern Carpathian since much before the Middle Age is also well known and many geographical names of the territory holds the traces of this kind of activity (e.g. Besztercebánya [Bestertsee mine] – today Banská Bistrica, or Selmecebánya [Shelmets mine] etc.). There are dikes rich in gold and copper also on the northern slopes of the Mátra Mountains (recent northern Hungary). Transylvania was the

³⁰ Grandpierre (1993), p.: 80 cites Strabon. "They are pauper but honest milk eating and mare milking people, there are no straighter and better one than they are". In Hungarian: "Nincstelen, ámde derék tejevő meg kancafejő népek, akiknél nincs igazabb és jobb". *ANONYMUS 1*, p.: 80 writes: "... they were able to carry all sever pains and they are also big in body and were gallant in the combat. There were nothing on the world not to risk if they have sustained an offence. When the victory got to be their one they did not drudge for the prey as the recent ones of their descendents do, but they have searched only for the glory on this way." In Hungarian: "... keményen bírtak minden fáradságot, meg testileg is nagyok, a harcban pedig vitézek voltak. Semmijük sem lehetett a világon, amit ne tettek volna kockára, ha sérelem esett rajtuk. S amikor a győzelem az övék lett, éppenséggel nem törték magukat a zsákmány után, mint utódaik közül a mostaniak, hanem csupán dicsőséget kerestek ezen az úton. "

³¹ Padányi (1989), pp.: 334-336

³² Koestler (1990), pp.: 73, 81 cites it.

³³ Padányi (1989), p.: 343 states it referring to the Kiev Chronicle

³⁴ Dümmerth (1977), p.: 388

³⁵ Gábori (1978), pp.: 316-317. According to Götz (1994), p.: 806, however, the metallurgy at Mecamor should have been carried out by the refugees from Sumer. Neither the time, nor the cultural features of Mecamor support this latter concept.

³⁶ László (1974), pp.: 90-91

³⁷ Sherrat (1998), p.: 170

riches source of Europe in gold, silver and copper, and it has also huge amounts of iron ore even until the recent times. Hungarian Kingdom has produced more than 80% of the gold, 100% the silver in Europe in the age of the kings of the Árpád dynasty.³⁸ As I have already mentioned, the gold of Transylvania is the only gold on the world, which contains Tellurium as trace elements. We can, thus, follow the routs of the gold of Transylvania on all over the world following the routs of the Tellurium in the golden artifacts. Both the treasures of Sargon in Sumer and Tuthankhamon in Egypt contain Tellurium. Consequently, at least a part of the gold in these artifacts has a Transylvanian origin in the time of 3-5 millennia BP. The Bronze is an alloy of the copper with Arsenic or with Tin. The Bronze of the Carpathian Basin, however, contains mostly Antimony as alloying element.³⁹ Antimony is mined on the western edge of the Carpathian Basin, i.e. on the eastern slopes of the Alps in recent Austria. All the necessary materials needed by the old time metallurgy are – and have been – available within the Carpathian Basin and as we could see above, we have many archaeological evidences from the 8th millennia BP on that there was a copper smelting industry in this area.⁴⁰

There are also rich salt settlements along the outer and inner edges of the Carpathian Mountains extending from Transylvania until the northern slopes of the Northern Carpathian Mountains. The salt – more precisely expressed, the cooking salt – is an essential ingredient for the people living on plants as the plants contain Potassium and the Sodium is essential for the animal life, including that of the human. The undisturbed work of the nerve system of the human beings compulsorily needs a given amount of Sodium to Potassium ratio and this ratio is assured by the intake of cooking salt (Sodium Chloride) by the kitchen of the plant cooking societies. The cooking salt is also an important food conserving material, as we have seen above.

The river valleys of the Carpathian Basin and the non-muddy areas between its main rivers are generally excellent territories for plant cultivation. Thus the valleys of the Tisa, the southern area of the territory between the Danube and the Tisa Rivers are first order good fields for grain production. The mountainous parts are preferable for animal herding as well as the river flats of the valleys.

In this broad area, particularly within the Carpathian Basin and on its close outer ranges all the important element of the human life and culture can be found; simple there is no need for a voluminous commerce. Particularly is there no need for a long distance commerce and therefore there is also no need for the registration of the traffic and stock-list of goods. The ‘economy’ of the Carpathian Basin has been a close unit and this unit has forcedly been effected after the time of the conquest. The state having been organized in this territory has been attacked many times from outside. It has been the target of many outside powers, but there have been no attempt to conquer any other states, nations initiated by the Hungarians or by the Hungarian Kingdom until the age of the Habsburg kings. It has remained as a multinational economic unit even until the beginning of the 20th century.

Now, the question can be compiled in a higher preciosity. Is it possible, that the Hungarian language and culture with Hungarian language was products of the Carpathian Basin? Is it possible, that our predecessors – like those of our so-called relatives, as Professor Rédei declared – have lived earlier on the same territory where they live now?

We will investigate the prehistory – or better said archaeology – of the Carpathian Basin preceding the conquest through the view of this idea, which is not new. The late ethnographer Adorján Magyar has declared long time ago,⁴¹ that

“We did not come from anywhere. The ancient home of the Hungarians is the Carpathian Basin.”

Let us consider the history of the cultures of the Carpathian basin and its close environment from the earliest possible ages. Let us try to find the human having lived here, or perhaps having been developed here, but definitively having built his culture here. Was there any such one? If yes, would it be possible that this man has survived here and survived his culture, conceptions, notions, his way of thinking from the far past into the present?

We will see in the following chapters, that there was such a human and its most ancient culture is in effect until our recent time. I will use BP to denote millennia before present until the dates of our Common Era (CE). However, I will mark the dates by BP with capital letters meaning that in the geological ages these dates are those obtained from absolute dating methods, as well as they are tree-ring calibrated carbon dates from the Neolithic. Whenever the dates do not correspond to this requirement I will note the reader.

³⁸ Bárczy (1999)

³⁹ Miske (1904)

⁴⁰ Renfrew (1978) p.: 187-192

⁴¹ See on page # 12.

Chapter 6: The prehistory of the Carpathian Basin

Considering the dating of archaeological data

Before the onset of a historical study we have to consider the time frame where all the events can be positioned, which must be correct in order to make true comparison and to get true direction of the events in their historical interactions.

There are serious dating problems even in the ages of the written history, as our calendar is only the product of the latest age. There are cultures and people even now who use relative dating based on the years of their actual ruler or king (e.g. in Japan). It was so nearly at all the prehistoric societies where kings or emperors were ruling such like in the Middle East or in Egypt. This calendar was suitable for the life of this particular society, but it makes difficult to compare one culture to the other one, or to relate the dates of one nation to the other ones. The situation is particularly difficult when we come to the era of prehistory, i.e. before the written history. This is the sad situation even near the beginning of our era called Common Era (CE) or using its former Latin expression *ante domini* (AD). An incorrect counting of the years of the Egyptian rulers lead e.g. to a Dark Age in the history of the different societies living in the eastern basin of the Mediterranean. That time the settlements were all continuously occupied but the dating of the archaeological artifacts, strata contained a void of two to three centuries. Its reason was that the ruling years of the Egyptian pharaohs were simple summarized, however they did rule in a simple consecutive way on the same place but many of them were on the throne parallel to each other at different places of Egypt (dynasties XXII-XXV)¹.

However we do not have genuine and absolute chronological data for the era before the written history. The absolute date of some events can be given using some datable astronomical events. The interpretation of these data is not unambiguous in most of the cases, as different sources give different dates to the same events not only one². The archaeology can, however, arrange the events represented by the artifacts in different strata to be *preceding* or *following* one with respect to each other. It is generally accepted that the artifact, which can be found below another one, is older than that one, which can be found above it. The latter one is the younger³. We can produce a relative order of time in such a way; however, the absolute date of the individual strata can also be estimated using remnants of some animals or plants or some phenomenon known from there.⁴ This is called *stratigraphic* dating.

Generally the style of the man made artifacts buried in the stratigraphic layers is short living in modern ages therefore a relatively precise dating can be achieved with comparing the different styles of the artifacts in many cases (sometimes even periods of 5 to 10 years only). If a similar artifact also appears in another site it can be accepted that both strata are from the same time or the stratum with a derivative artifact is younger than that of the original one. Consequently the *stratigraphy* can be related to each other in a wider range of the sites; their *stratigraphic chronology* can be connected, determined.

It is not always possible to connect the chronology of archaeological sites in a greater distance from each other in this way. That was the sad situation in the chronology of the Neolithic sites in the western and middle parts of Europe, particularly in the case of the Carpathian Basin with respect to the Mediterranean even until the second half of 20th century. The chronology of Western and Central Europe could have not been connected to that of the original chronology of Middle East i.e. the eastern basin of the Mediterranean. The chronology of the cultures from the Neolithic and the following ages in Western and Middle Europe including that in the Carpathian Basin have not been

¹ See in more details in the work of James (1991) and in a footnote # 241 on page 163.

² Such phenomena are e.g. the total eclipses. Rohl (1996) pp.: 237-240 tried to certify the edge of the Bronze and Iron ages in the eastern basin of the Mediterranean using the probable date of a total eclipse. In clay tablet written in the city of Ugarit a total eclipse was referred to and its potential date was calculated on the bases of recent astronomical data and parameters. The calculated date was then connected to the actual historical events given on the same tablet. Rohl has found a dating by 350 years higher in this area and therefore he reduced the years of this age and area by this value. His result contradicted to that of James et al, who supposed to reduce the years of this area and age only by 250 years. The reality of the dating scheme of James *et al* based on the broader analysis of historical events is better, therefore the absolute date of the astronomical event, and consequently the date of the historical event calculated by Rohl are equally on the question. The Egyptian Sothic year is also connected to astronomical signs, when the synchronization of the appearance of the Sirius to the Egyptian normal year of 364 days is the target. The results are also not satisfactory. See more details in James (1991), pp.: 225-228.

³ This method has a complete failure when the strata are swapped due to some kinds of geological or meteorological phenomenon. Such cases have been observed at some diggings in caves. Gáboriné (1980) has noticed at the discovery in the Jankovich-cave that Mousterian tools have been positioned above Gravettian ones probably due to the heavy floods at the warming up period of the Würm (p.: 199.).

⁴ Gáboriné (1980), pp.: 25-27. First of all this means that they can be connected to geological ages. In Europe they can be connected to different ice ages, either to their cooling down or warming up periods, or to interglacial periods.

connected to those of the cultures situating south and east from them. Their age seemed to be much younger from those of the south and east; consequently the formers were degraded to be following cultures.⁵

Libby⁶ invented a new absolute dating technique in 1947 by which the absolute age of a stratigraphic layer could be determined. This is the so-called *radiocarbon* dating method using the decomposition rate of the carbon-14 atom (¹⁴C) as an atomic clock. The details of this method are given in the Appendix.⁷ The absolute age of an organic remnant, i.e. the number of years before the present (BP) when this organic material has formed can be determined by this method. This method delivered reasonable dates for strata up to 35-40 thousand years of ages before the end of the eighties, but its uncertainty was very high near to the time limit.⁸ Using upgraded samples and recent testing methods the validity of the data can be extended up to 70 thousands years,⁹ but its standard error is also very high at this range. Besides the higher standard error, the smallest amount of contamination will dramatically reduce the age of very old samples. Such kind of contamination might be originated from the urea of animals herded in the ground before a cave from where the artifact had been obtained. The absolute age of the artifacts dug out before Istállóskő-cave in the Bükk Mountains in Hungary might have been severely reduced by such kind of contamination.¹⁰ The early carbon dating result of the Aurignacian or Perigordian culture seem also to be too young as later absolute dating of the geological ages showed much earlier dates for the same stratum.¹¹

There are two different interpretations of the ages determined by *radiocarbon* methods. Formerly the raw data have been calculated from the rate of decomposition of the ¹⁴C atoms in the sample and given in millennia before present. According to the other interpretation the raw data are corrected using calibration data obtained from tree ring dating methods called *dendrochronology*. There are long living trees supplying straight absolute years by their rings and getting the radiocarbon ages of the same layers their differences can be obtained as a function of the absolute age. The calibration available at the beginning of the nineties is shown in Figure 38 in the Appendix.¹²

According to the calibration, the radiocarbon age is equal to the absolute age until the 15th century BC, than the real ages started to deviate from the estimated age in linearly increasing manner. This method has originally been calibrated until 7000 BP, but recently using another absolute age determining method the calibration has been extended up to 35 millennia BP where the deviation already exceeds 4 millennia. The real age is so much higher.¹³ The real, i.e. the calibrated ages are generally given using capital letters in the expression of BP, the raw data are marked with small letters, i.e. bp. The literature however is not consistent in this sense; the authors do not give the way they obtained their data in many cases.¹⁴

As the radiocarbon dating resulted in much older ages for the Neolithic in Middle and Western Europe than the ages estimated from the stratigraphy, there was a strong debate about the validity of these dates in the fifties. In order to connect the stratigraphy of the two major archaeological areas of Europe Renfrew and Gimbutas tried to find a site at the border of the discussed area where there had been a long settled settlement with stratigraphic layers containing artifacts from both sides of the so called chronological gap. This was the site of Sitagroi in Northern Greece, where ceramics both from northwestern culture of Vinča and from southeastern Troy were found. Previously it was believed that they were contemporary, but here, in a good accord to the radiocarbon dates the ceramics from the Vinča culture was by 2 m below that of Troy indicating that the former was at least 2 millennia older than the latter one.¹⁵ The age of the individual stratigraphic layers corresponded to their absolute age determined by calibrated radiocarbon dating method.

If it is possible, I use the calibrated radiocarbon dates in my recent work and I disregard the traditional ages, which are definitely erroneous but are being used by many authors (e.g. Götz, Kalicz, Makkay, László or G.V. Childe). The ages given by them might be even 3 millennia younger than the real ones in around 4-6 millennia BP. It is why I also disregard the models and the hypotheses based on the erroneous traditional chronology, including the

⁵ Götz (1994), p.: 821 cites Schachermeyr: "It seems that the territory of Aegis, together with that of Balkan, the environment at the Danube [River] up to the border of Austria turned to be side sprouts of the Proto-Asian cultural development in the 5th or 4th millennia BP."

⁶ Libby (1949), Libby (1965)

⁷ See from page # 335.

⁸ Flood (1995), p.: 85 declares this value as the upper limit of the method.

⁹ Flood (1995), p.: 85, ill. László (1974), p.: 27.

¹⁰ Personal opinion of Dr. Miklós Kretzói, 30 April 1999

¹¹ Oakley (1966), pp.: 166 shows the Aurignacian artifacts obtained from the first cooling period of the Würm Ice Age to be 30-35 millennia old, however, this period preceded 75 millennia BP. Bordes (1968) also shows much younger dates, however, he refers results from carbon dating.

¹² See on page # 336.

¹³ Flood (1995), p.: 86.

¹⁴ I agree here with Götz in his critics of the relevant literature, as the two types of interpretation have not been consequently identified in it. See in Götz (1994), p.: 900. In the work of Gimbutas (1991), however, all chronological data are from ¹⁴C data, and most of them from data calibrated by dendrochronology. Many hundreds of chronological data published in this book are really BP data.

¹⁵ Renfrew (1978), p.: 109.

so-called culture diffusion model of G.V. Childe. When the results of the radiocarbon dating techniques have already been proven to be correct (however the European stratigraphy had not yet been corrected) in 1956, before his death Childe did null his hypotheses.¹⁶ The chronology of Götz¹⁷ and Padányi as followers of Childe also based to the traditional chronology. My critics concerning the works of Götz and Padányi arise first of all from their incorrect chronology, but also from their prejudiced way of view. Naturally, the reverse can be stated concerning radiocarbon dates at their former limit of 35-40 millennia originally published in or before the sixties.

Here we must also cite the considerations about the prehistoric ages i.e. the geological chronology. The activity and life of the cave men, i.e. ancient men happened in these ages, therefore we have to turn our attention also to them as well. For the time periods of the ancient men the radiocarbon dating does not give any reasonable values. The dates obtained by *thermoluminescent* (TL) method are overlapping with the longest dates of the radiocarbon methods. This method can be used from 10 to 100 millennia BP. The ages of the oldest Australian prehistoric wall paintings have been determined with this method and obtained e.g. 50-60 millennia for the settlements at Malakunanja.¹⁸ At another sample 10 millennia has been obtained which had been estimated previously to be much older one, and so a wrong hypothesis could have been corrected with this method.¹⁹ The method is also discussed in the Appendix²⁰.

The ages where the human being has been developed are much older than the ages where these methods can be used. They are extending into the geological ages. The short discussion of these ages can also not be bypassed.

The geologists divide the age of the Earth into different periods. The presence – where the events mentioned above did happen – is called *Holocene*. It includes the last 10-15 millennia, it marks practically the period after the last ice age has terminated and the climate has warmed up to the recent one. The radiocarbon data are relating to and are correct mostly in this period, the chronology of this period can be determined with the radiocarbon method the best. The geological period before *Holocene* lasted for 1.5 million years and characterized by the alteration of ice ages called *Pleistocene*. This is the time period when the development of the human occurred and the different ice ages are used as a chronological frame. There is a relatively strong periodicity according the different ice ages followed each other. There were several main cooling periods according to the geology. They are marked in Middle Europe by the name of the alpine glaciers around the Danube valley where they showed their greatest influence to the environment. The oldest ones are called *Danubian* but are not discussed in details. The first well known is called *Güntz*, followed by *Mindel* and *Riss* and finally the last known is called *Würm*. At the cooling down period of the ice ages ice is depositing not only on to the continents but it is also thickening at the poles. Consequently the mean sea level of the world oceans is also decreasing. There are some warm up periods between the individual cooling periods called *interglacial*. The *interglacial* lasted generally for a couple of 10 millennia generally for 6. The iced periods are also not homogeneously cold, they have some warm up periods called *interstadial* when there is a local warming, but its highest temperature does not reach that of the *interglacial* and lasts only for a few millennia. The ice ages can well be used to position ancient man in the different ages on the northern continents, but there are high uncertainties to do the same event in the Middle East, but particularly great are the uncertainties in Africa or in South Asia. The chronology of Africa can very hard to connect to that of Europe or Asia in the early periods.

There are a couple of isotopic dating methods for the determination of the absolute age of the geological and the historical events within *Pleistocene*, i.e. for the time period from 50 to 3000 millennia. They are the Uranium/Thorium (U/Th), the Potassium/Argon (K/Ar), or the Cesium/Iodine (Cs/J) methods. The first one can be used to determine the ages of lime containing sediments; the two others make possible to date the sediments with Silicon content (such as clays). Details can also be found in the Appendix.

Different authors gave different absolute dates to the different *interstadial* and *interglacial* periods. These will also be discussed more detailed in the Appendix. The dates cited in this work are generally connected to the absolute

¹⁶ Childe (1958), p.: 74, Renfrew (1978), p.: 117 cites him.

¹⁷ Götz (1994), p.: 432 severely criticizes the *kurgan-battle-ax-Indo-Germanic* theory of Gimbutas and notes: “Everyone who is not unfamiliar in the field of the cultures of late Neolithic or early Metal ages can recognize from this short scratch that Gimbutas – evidently in order of her thesis – consciously falsifies the chronological data of late Neolithic and early Bronze Age of Eastern Europe and Western Asia.” In one of a previous paragraph he writes: “...Gimbutas projects the archaeological culture of the 3rd millennia (kurgan to the 4th millennia, and even she extends it to Western Asia as well.” Many hundreds of carbon-14 dated data can be found in the later works of Gimbutas (1982, 1991) that denies this kind of her back projection as the data unambiguously proves, that the real ages of these archaeological strata are even *one more millennium elder*. In his book, Götz consequently compares cultures together as would be contemporary, however the European culture in the comparison is two to three millennia older than the Sumerian one. His concept of colonization of Europe by the Sumerians in the end of the 3rd or at the first half of the 2nd millennia BC has been based on his wrong chronology. This is the reason why Götz vehemently denies the validity of dating by ¹⁴C in the archaeological sites of Middle and Eastern Europe (pp.: 893-924).

¹⁸ Flood (1995), p.: 283

¹⁹ Graeme O’Neil: *Science Watch* (*Sunday Herald Sun*, 7 June 1998. #7. pp.: 48-49). The work of Bert Roberts, in Melbourne at La Trobe University is referred here. He has developed a method of dating using the TL of even one piece of sand. The sample believed to be 75-176 millennia old was proved to be only 4-10 millennia old.

²⁰ See from page # 338.

dates obtained from temperature of the Globe derived from the Oxygen isotopes in the Calcite layers as well as that of the ice cover of Antarctica. Therefore I disregard most of the dates given in the archaeological literature and replace them by the recent dates calibrated by the geophysics unless the published date was also obtained by absolute dating method. Sometimes these dates contradict to each other. In such a case I give both dates. In another cases we can meet absolute dates however the author does not give the way in which the dates have been obtained, or even the geological chronology of the artifact or events is not given. I will give absolute years only in those cases when they have been obtained by an absolute method such like radiocarbon, TL or any of the isotopic methods and their geologic chronology is not known. In all other cases I refer to the geologic chronology particularly in those cases when the absolute age is highly uncertain. The absolute age can be read from Figure 40 in the Appendix.²¹

The most important and interesting events in the development of human being did occur in the last ice age called Würm. A relevant absolute chronology concerning this period is published e.g. by Flood.²² Lambeck using Australian seal level data, too also support her Figure and the data shown.²³ I accept this concept. Accordingly, the time of warm up of the last ice period is around 18 millennia BP, the top of the cold period is 20-25 millennia BP, the top in the interstadial before the coldest period of Würm is 65-70 millennia BP, the top of the last *interglacial* before Würm is 120-125 millennia BP. I refer to this ice age, which had two cold periods, however, more cold maximums and warm *interstadials* can be differentiating within it. The first cooling period of Würm had a short top of cooling at 115 millennia BP,²⁴ after this short cooling maximum there was a period again with an *interglacial* character until 75-80 millennia BP. This time there were a bit warmer climates than it had happened in another *interstadial* periods.²⁵ This might be the reason why this warm period is reckoned to the previous interglacial period by some authors. A deeper cold peak was observed between 65 and 70 millennia BP and this cold peak is regarded as the coldest part of the first cooling period. The second cooling period also has great oscillation and there are scientists who divide this one also in two. The first cooling part of the last cold section has a slow cooling rate with a temporary warm up around 35-45 millennia BP. These data can be seen in Figure 40 in the Appendix.

The most recent geological age, the *Holocene* had also non-uniform climate. The change of the climate is well seen in the recorded changes in sea level shown in Figure 35. During the first warm up period i.e. 20-18 millennia BP, the melting of the ice deposited on the northern part of Eurasia has started and continued in a high rate. The water resulted by this melting did run to the south crossing the Russian plane and partly crossing the Caspian Sea terminated in the Black Sea. As the Black Sea has not been connected to the oceans due to the closure at the Bosphorus, the water washed out the Basin of the Black Sea and flown into the Marble Sea through the Sakarya valley. The water level of the Marble Sea was initially ~150 m below the level of the Black Sea, there was no back flush from it, and so the water of the Black Sea turned to be fresh water lake. Therefore it is better to call as Black Lake in the following periods, as its salt water was completely washed out by the melt water of the ice sheets.

16 millennia BP the climate has changed. There was a smaller ice age called Older Dryas, which has lasted for one and a half millennia. In this period the melting of the ice at the north stopped and the ice started to grow again. The newly formed ice did not deposit to the place of the already molten sites, but thickened the rest of the ice cover in the north, mainly over Scandinavia. Therefore the loading of the Russian Plane has changed. Consequently, upon the next melting in 14 millennia BP the molten water could not run towards the Black Lake, it had been collected in huge lakes at the leg of the ice cover and than it did run exclusively towards the Baltic. The climate turned to be dry in the Russian plane after the start of the second melting; therefore the Black Lake did not receive enough water to compensate the evaporation. It started to dry out. Its only water source was the Danube and a small amount of water might have come from the Don. In the Sea of Azov a deep canon can be seen in 100 m depth below the recent sea level indicating the decreasing water level of the lake as well as the way of one of the filling source. The rate of the dry up increased in a second cooling period called Younger Dryas when the climate was again and very dry north of the Black Lake. It happened from the 13th to the middle of 11th millennia BP. Another and the last cooling period started in 8 millennia BP when the climate was not as cold as in the ice ages, i.e. the ice did not grow in the northern

²¹ See on page 341.

²² Flood (1995), p.: 29.

²³ Lambeck (2001), p.: 682.

²⁴ This top in the cooling process has been observed mainly in Western Europe. In the Carpathian Basin there was not such a top, here the first and the second parts belonged to each other, the second one was a continuation of the first one. Therefore these two parts jointly are regarded as the first cooling part. See in Bordes (1968), p.: 17.

²⁵ See Figure 4 at Lorius (1985), p.: 594, and Figure 4 at Winograd (1988), p.: 177. In this latter one the top in the temperature of the *interglacial* between Riss and Würm interglacial is in 122-135 millennia BP therefore the recalculation of the time data to the absolute scale has an uncertainty of 10 millennia. Based on Winograd et al the warming period of Riss happened 145, that of Mindel 270 millennia BP. The warming up between Riss and Würm – in an accord with other experiences – was much bigger than that of between Mindel and Riss. The warming up between Riss and Würm returned to an average value of the interglacial between Mindel and Riss after an extreme high temperature plateau (see their Figure 3). Accordingly, the first part of Würm can be regarded as an interglacial up to 70 millennia BP. Their data are from the North-American continent.

part, but it caused a further and stronger dry up around the Black Lake. This cold and dry period has lasted for a half a millennium and terminated in the middle of 8th millennium BP. The draught is indicated by the fact that there was no water even at the upper basin of the Euphrates River. This was the reason why the Eastern Basin of the Mediterranean turned to be a desert and the Don River formed its canon in the basin of the Sea of Azov.²⁶ This is a right indication of the drying up.

At around 7.5 millennia BP the climate warmed up again and the melting of the ice all over the northern continents was continued. The Black Lake that time was definitively a fresh water lake proved by the fauna found in the contemporary sediments. Its water level was 130-150 m below its recent one consequently its water surface covered only half of its recent territory. The northern shore was dry steppe and the territory of the recent Russian steppe was covered by dense forest. The level of the world oceans were continuously increasing and reached its recent level at around 7th millennium BP after a third and sudden melting of the ice in the north.²⁸ All these climatic features all well seen on the variation of the main sea level of the age represented by the data of Barbados shown in Figure 35.

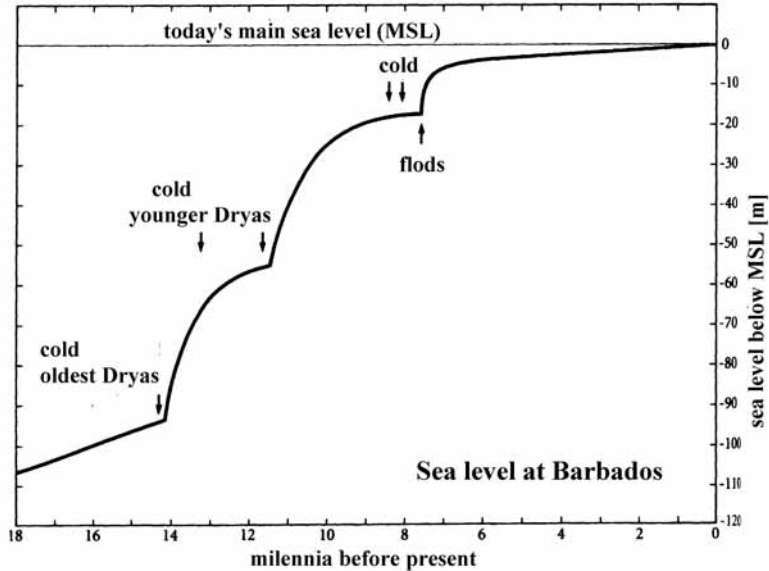


Figure 35 The change in the mean sea level (MSL) as a function of the millennia BP at the end of Würm.²⁷

Practically at the same time with the sudden increase of the water level of the oceans caused by the collapse of an ice block in recent Canada letting huge amount of water from a lake behind it into the oceans – or possible as a result of this sudden increase in the level – the gap at Bosphorus has been broken and the basin of the Black Lake was filled up by salt water in the course of months. Life characteristic to a fresh water lake was killed and replaced by that of the salt water. Consequently huge amount of organic sediment settled to the bottom of the former lake forming a slowly decomposing stratum what is the source of poisoning compounds such as hydrogen sulfide drifting gradually into the upper layers and killing all life on their course.²⁹ This layer determines the recent quality of the sea and marks very sharply the former change. It is also evident from the recent examinations that half of the territory of the recent sea did belong to a dry-land biosphere covered by plants before the brake in of the salt-water around 7.5 millennia BP.

The periods in the climate given above are well visible on the ¹⁸O analysis of the ice layers at the Vostoc station in the Antarctica (see Figure 40 in the Appendix).³⁰ They are also well visible on the variation of the sea level at the coral levels around Australia as seen in Figure 39 on page # 339 in the Appendix.³¹

Finally I have to comment the closest past. The literature marks the beginning of our era in variable forms. There are people who regards the zero year in our calendar as the year before Jesus Christ born, therefore the years before his birth is marked as *Before Christ* using BC, and the years after this year is called *Ante Domini* and marked by AD. The English literature regards divides the calendar into *Before Common Era* and marks it again by BC, the later years are marked by *Common Era* using the abbreviation as CE. This is a matter of definition and does not express a religious standpoint.³²

²⁶ Ryan (1998), p.: 125.

²⁷ After Oppenheimer (1998), p.: 30.

²⁸ Oppenheimer (1998), pp.: 30, 37-38. This was the third sudden increase in the water level of the world oceans.

²⁹ Ryan (1998), p.: 104.

³⁰ After Lorius (1985), p.: 592, Figure 1.

³¹ Flood (1995), p.: 29 and Flood (1997), p.: 6.

³² This choice has no philosophical background. It is now quite certain that the birth of Jesus did not happen that year when our era begins. It is absolutely sure that this date marks the onset of our calendar. About the reason of 1 CE see Chapter 13 (*The Reason for AD 2000*), in the book of Thiering (1995) pp.: 101-107.

6.1 Paleolithic: The oldest humanoids in Europe

According to Miklós Gábori³³ the *Homo erectus* an early predecessor of the modern man did arrive into Europe on two possible ways approximately a half of million years bp.³⁴ One of its ways was driven through Gibraltar. The hominid has then expanded through recent France to the north, above the northern slopes of the Alps up to the Rhine River. Its another rout followed the southern slopes of the Alps up to the Mediterranean Sea where its settlements can be found up to the Po Valley. In the Riss age the hominid extended towards east on the northern edges of the Alps and reached the Dniester River. There are no traces of the man between the Dniester and the Dnieper Rivers on the Russian Plane up to the latest times. The settlements were only in the middle part of the rivers, as the upper parts were frozen for 9 months in a year, the lower parts were muddy marches, both are unsuitable for human population. On the southern way, however, the hominids did arrive into the Carpathian Basin in the middle of the ice age of Mindel.

The second way was driven to the south of the Caucasus Mountains where the *Homo erectus* did arrive approximately at the same time as it did arrive along the western way. Moreover, recently the traces of the *Homo ergastras*, the predecessor of the *Homo erectus* has been also found there, i.e. the hominid did arrive in the area of the Caucasus Mountain even one million years bp, a half a million years before the arrival to the west. As the traces of the early man in Western Europe is scarily, the different sites have contradicting dates, the expansion of *Homo erectus* along the southern parts of Europe towards the west from the Caucasus cannot be fully rejected. From the Caucasus it has surly expanded to the west on the southern edges of the Caucasus Mountains and reached the basin of the Black Sea in around the interglacial between Riss and Würm. From here it spread to the north entering the river valleys of the Russian Plane (Don and Volga Rivers) during the first cooling period of the Würm and has developed to the culture of the so-called 'pioneer-man',³⁵ which was just preceding the modern man. There is basically a gap in the middle of the Russian Plane between the Dniester and the Dnieper Rivers where the hominid did not arrive until the second cooling period of the Würm. Only the modern man has lived here from the last cooling period of the last ice age. The probable reason if it is that the archaic man was not ready to live on open planes on steppe environment such like the southern part of the Russian Plane.

There is a huge amount of archaeological data indicating that the hominid has developed into the modern man along both ways parallel,³⁶ however, independently through a chain of cultures called 'industries'.³⁷ We should include here the hominid living in the middle or eastern area of Asia the tools of which have also been developed parallel to those of living both in West-Europe and in the Caucasus. *Homo erectus* reached Far East and South Asia as their remnants found in China and Java prove it unquestionable.

The earliest hominid and its culture in the Carpathian Basin was found in Vértesszőlős (Transdanubia, Hungary) which belonged to the *Homo erectus* and its culture was *Acheulean*. There are two strata at Vértesszőlős with relics related to the hominid and its activity. The older one was from the Mindel ice age, i.e. from around 350 millennia BP.³⁸ The younger strata was from the interglacial of Mindel and Riss, i.e. 250 millennia BP.³⁹ A fireplace was found in the older stratum and this is the earliest finding of this kind all over the world. The hominid relics of this strata were teeth of child belonged to the *Homo erectus Simanthropus*.⁴⁰ The settlement was in the basin of a thermal spring assuring warmer climate there than in its wider environment. Lime tuff called *travertine* did precipitate over the relics conserving them for the recent. The travertine did also conserve thousands of tools of the hominid snapped from pebble as well as the bones of the animals they consumed and moreover the footprint of one of them.⁴¹ The industry has been assigned to the Acheulean one characteristic to the *Homo erectus* in Eurasia.

A nape bone of another type of hominid was obtained from a place of the younger stratum but from a place of dubious dating.⁴² Thoma did calculate the possible volume of the brain from the dimensions of the nape bone of this

³³ Gábori (1978), pp.: 269-271

³⁴ Gamble (1998), p.: 21 lives open the possibility of the European development. Namely, there are archaeological relics preceding the *Acheulean* industry indicating the European presence of an earlier hominid, the *Homo habilis*. There is no brake in the transition from one to another hominid. The two models are equivalent in that sense that both concepts of arrival suppose that the predecessors of the modern man should cross the Gibraltar that has not been dry in that age. As the hypo has swam cross from Africa into Europe the ancestors of the hominids would also be able to do so. However, I suppose a population from the east, from the Middle East. The Bosphorus was close before the end of the Würm Ice Age, the early hominid could also walk along the shores and valleys from Asia Minor.

³⁵ Gamble (1998), pp.: 19, 25

³⁶ See e.g. Bordes (1968), pp.: 220-227

³⁷ Gábori (1978), p.: 281

³⁸ Krolopp (1990), p.: 180

³⁹ Kretzói (1990), p.: 216

⁴⁰ Thoma (1990), p.: 254, Gáboriné (1980), p.: 74

⁴¹ Kretzói (1990a), p.: Gáboriné (1980), p.: 7

⁴² Dobosi (1990), p.: 269

type of hominid, and received an unexpectedly high value of 1300 cm³.⁴³ This volume is much bigger than the average volume of the brain of the *Homo erectus* (965-1250 cm³), this volume approached the volume of brain of the Neanderthal man (1600 cm³), which followed the *Homo erectus* in Europe and it was also comparable to that of the modern man. The results have only been published in details after death of the discoverer László Vértes, in 1990, therefore they cannot be found in the earlier literature. Vértes assigned the man of the younger stratum to be *Homo erectus Archanthropus*.⁴⁴ This assignment contradicts to the volume of the brain of the man. There are some attempts to resolve this discrepancy but it is worth to mention that the tools and the settlement found in both strata showed also much finer and more developed industries than the contemporary sites all over of Eurasia and Africa. This man produced snapped pebble tools such like the *Homo erectus* in the older stratum and anywhere else and this was the basis of the assignment. It is also worth to mention that the nape bone is not the best piece to calculate the volume of the brain.

However, Vértesszőlős is a very important site for the archaeology as Gáboriné says

“... there were hominid relics, tools, fireplaces, cultural strata and a series of archaeological development ... i.e. all together in one single site ...”⁴⁵

All these together assure the high significance of the site. Not to mention that this site is the oldest site with evidence that hominid *did* use fire, as there was a fireplace with charcoal in it. We should repeat that very fine worked pebble tools were found in the older stratum in a huge mass, which was characteristic to the tools found in much younger strata elsewhere. This hominid did not hunt; the tools are not hunting tools. The Carpathian Basin always showed a relative running ahead in the ancient industries with respect to other sites of the same age and it was also true for the middle and for the end of the Mindel ice age.

Similar tools without hominid relics have also been found earlier around Buda (Hungary), therefore László Vértes discoverer of the relics called this culture as Buda culture.⁴⁶

Both strata are very far in the time from the presence. There was a change in the ice ages between these two strata; Mindel did transform into Riss.⁴⁷ There were nearly 100 millennia between the two strata. The hominid relics in Europe are very rare in these ages. The number of hominids living there was small. On another sites e.g. in northern part of Middle Europe, on the northern German Plane there were settlements with a confirmed much longer occupation. These settlements show slow and continuous development of the industry. This development, however, is not visible in the settlements within the Carpathian Basin.⁴⁸ The next human relics in the time did come out here again from strata nearly 100 millennia younger than the previous one. Meanwhile the number of the settlements of the ancient man has been multiplied and parallel did the human relics as well. Particularly evident this change from the end of Riss, in the interglacial from Riss to Würm.

6.2 From Paleolithic to Mesolithic: Archaic Men

150,000 to 8,500 BP

At around the end of the Riss ice age, approximately 150 millennia BP a human with robust stature did appear in Europe and in the western parts of Asia. It was the Neanderthal man, i.e. *Palaeoanthropus - Homo neanderthalis*. There is a debate even now whether it was a stand alone human genus or a subgenus of the *Homo sapiens*, the modern man, it means it was *Homo sapiens neanderthalis*. It is highly probable that it has developed in Europe from the local *Homo erectus*. The average volume of the brain of these men was 1,600 cm³ that means it was much bigger than that of their ancestors, the *Homo erectus* and it did overcome even that of the modern man (1350-1500 cm³) following it. Its characteristic industry is the *Mousterian*, which has been developed continuously towards that of the first modern man, the *Homo sapiens archaicus* in some independent sites. Their settlements are dispersed from

⁴³ Thoma (1990), p.: 254

⁴⁴ Thoma (1990), p.: 255

⁴⁵ Gáboriné (1980), p.: 83. In Hungarian: „... ezen a telepen embermaradvány, eszközök, tüzelési helyek, kultúrrétegek, régészeti fejlődési sorozat került elő ... tehát mindez együtt és egy helyen”

⁴⁶ Vértes (1990), p.: 539 and László (1974), p.: 43

⁴⁷ According to Vértes (1990), p.: 531 there was 60 millennia between the interstadial I/II of Mindel to the interglacial of Mindel and Riss. Oakley (1990), p.: 544 says that the younger travertine is 370 millennia old, the travertine between the two cultural strata is 250-475 millennia old. According to Cherdintsev (1990), p.: 547 the interglacial stratum of Mindel is 370 millennia old, the first stratum above the culture stratum is 250-475 millennia old, the second site is 250 millennia old. According to Schwarz (1990), p.: 552 the absolute age is between 185 and 210 millennia and it correspond to the interglacial of Mindel and Riss. The loess did strongly contaminate the samples, this might be the reason of the so high scattering of chronological data. .

⁴⁸ If there was it had not been found yet. The archaeology of the oldest times is only feels for the relics on the covered terrain and finds relics accidentally only in quarries such like Vértesszőlős or some of the later cultures in the territory of recent Hungary.

Europe until the Middle East and Western Asia.⁴⁹ Their tools got to be refined by the time and this change has been much faster than the changes of the industry of the predecessors. They have split into two basic types before the onset of the second cooling period of the Würm. One was characteristic to their settlements in Southern Germany – where the classical Mousterian culture had not been present. This one is called as Micoquian culture. Its source was in all probability Middle Europe.⁵⁰ Behind the Carpathian Mountains, on the forestry steppe there were two cultures. One was the classical Mousterian with Acheulean tradition (Eastern Micoquian) and the other one was the refined Mousterian.⁵¹ All these cultures and industries are connected to the Neanderthal man, although in most sites no human relics have been found to prove this connection. That means, this connection cannot be verified by systematic archaeological and anthropological data.

The classical Neanderthal man differs from the modern man in his stature. They had had massive stubby body over short legs characteristic to the cold climate. It is also due to the cold climate⁵² that they had had long head with a sloped forehead and a long nose to warm up the cold air breathed in before it would come close to the brain.⁵³ The stature of the modern man, however, is characteristic to the warm climate, i.e. it has thin body on long legs (to accept less radiation heat from the environment), that of the Neanderthal man is opposite. The weight of the body of recent humankind is reciprocal proportional to the average environmental temperature of their living area.⁵⁴

The fact that their settlements can be found either in the western part of Asia or towards south in recent Levant, or even in South Africa⁵⁵ contradicts to the hypothesis that they would be straight descendents of the earlier *Homo erectus*, which had arrived into Europe at its western end at the Gibraltar.⁵⁶ Moreover, Neanderthal settlements in the Levant are very old; they have appeared there in the first cooling part of the Würm (90 millennia BP determined by thermoluminescent method). They lived here parallel with the predecessors of the modern man for tens of millennia,⁵⁷ as relics of Neanderthal man was found in the caves of Amud and Kebara, those of the contemporary modern man were found in the cave of Qatzeh. The caves are close to each other. The origin of the modern man, however, was determined to be in Africa in the 150-200 millennia BP based on genetic information.⁵⁸ However, this time is a matter of debate as the ticking of the genetic code is highly arbitrary and unsure. Using another rate of mutation the time of the first ‘modern’ man goes back to 1-1.5 million of years BP and the common ancestor of the recent humankind would be a *Homo erectus* and not a modern man.⁵⁹ It is also problematic, that the *Acheulean* culture was characteristic to the man in Africa even up to the end of Würm, so there is absolutely no archaeological data indicating the presence of modern man in Africa before this time.

The modern man, however, did arrive in the European sites nearly with a very high probability from the Caucasus area. The *Homo ergastras* did live here 1-1.5 million years BP and since then the area had always been continuously and densely populated either by the *Homo erectus*, or by the *Homo Neanderthalis* in the later times.⁶⁰ This area has had a warm, subtropical climate during the Riss ice age, such like the climate in middle of Africa today.⁶¹ The genetic data can well be interpreted using this supposition and a slower molecular clock.

In West Europe the modern man and the Neanderthal man have also lived parallel for a long period. Moreover, the Perigordian culture is an evident follower of the Mousterian with Acheulean bases and its lower layer produced the skeleton of modern man, however, with primitive characteristics.⁶² There are many other relics in the Dordogne Valley (France) to prove the coexistence of the two human types. Not only their bones have been dug out but their tools as well, which were also very similar to each other. This is an indication that the tools alone do not reflect to the

⁴⁹ According to Kiszely (1976), p.: 174 and Tullar (1977) p.: 203 their settlements can be found even up to Middle-Asia. Kiszely (1976) suggests in his Figure (p.: 85) that the Neanderthal type of man was even the basis of the Mongolid type developed in the Far East.

⁵⁰ Gáboriné (1980), p.: 156

⁵¹ Gábori (1978), p.: 277, Gáboriné (1980), pp.: 160, 172, Gamble (1998), p.: 33

⁵² Garn (1969), p.: 60

⁵³ Gamble (1993), pp.: 150-152, Gamble (1998), p.: 22

⁵⁴ Garn (1969), p.: 58

⁵⁵ Tullar (1977), pp.: 203-204

⁵⁶ Gábori (1978), pp.: 37, 39, 68, 81, 135. It is well seen in their settlement of Aman-Kutan how the *Homo erectus* has developed into Neanderthal man during the interglacial Riss to Würm.

⁵⁷ Gamble (1993), p.: 154

⁵⁸ Gamble (1993), pp.: 74-90, Leakey (1994), pp.: 79-99.

⁵⁹ O’Neil (1999), Graem: *The Truth about Eve*, Sunday Herald, 25 April. O’Neil refers to the data of Australian scientists Jody Hey and Eugene Harris, the researchers of the Rutgers University who disproved the genetic model shown first ten years ago. They did not disprove the original African source of humankind. Another independent data proving the only African origin are not available.

⁶⁰ Gábori (1978) refers to the archaeological material collected and kept in Tbilisi (Georgia) and shows the development of the tools from those of the prehistoric man to the modern man through the series of the settlements and their ages (pp.: 262-263, 274-278). This material that the man swarmed out from this area towards north and west undoubtedly proves it did not arrive here in a just preceding age, it had developed here from the prehistoric to the modern man.

⁶¹ Gábori (1978), p.: 276

⁶² Bordes (1968), pp.: 220

type of the hominid and also this resulted in evidences that the intellectual capacity of that time Neanderthal man was not evidently smaller than that of the modern man. There are also many evidences that these two human types have been coexisted for even more than 10 millennia. One important example is given from the Carpathian Basin, in the Bükk Mountains. The Aurignacian industry appeared in the Istállóskő cave⁶³ just at the end of the last interstadial of the Würm and there was the Szeleta man with his very fine finished Mousterian spear heads only a couple of tens of kilometers away.⁶⁴ Human relics have, however, not been found in any of the two sites. The bone tools of the Istállóskő cave prove the presence of the so-called Aurignacian man. Apparently the onset of the age of this site is 5 millennia older than that of Aurignac from where the culture did obtain its name.⁶⁵ The Aurignacian culture is definitively connected now to the modern man. The characterization of the man to the modern man at the Istállóskő cave⁶⁶ and Neanderthal at Szeleta cave⁶⁷ has only been made according to their industries, again. None of them have communicated each other, as there is no sign of their interaction in their tools during the fifteen millennia of their coexistence.⁶⁸ But it is worth to mention here the fact, that one of them lived among middle mountain environment, the other one at the legs of the mountains on the plane. Their tools basically show the difference relating to the differences in their living environment. The Szeleta culture no doubt is the product of the Carpathian Basin.⁶⁹ Gáboriné, as well as Bordes, however, believe that the man of the Szeleta culture should not be a Neanderthal man.⁷⁰

Recently relics of the Neanderthal man have been found in Vidinje (Croatia) buried in the 25th millennia BP, nevertheless, the modern man had already lived in this area for over ten millennia.⁷¹ Thus, there is not a big gap between the cultures of the modern and the Neanderthal man⁷² as it has been supposed before.⁷³ Binford believes that there is no gap at all.⁷⁴ There are relics of at least 150 Neanderthal man from different sites and ages and there is a continuous transformation from the classical characteristics of the Neanderthal skeleton toward that of the modern man.⁷⁵ Brose and Wolpoff straight declare that the Neanderthal man is the direct ancestor of the modern man.⁷⁶ Similar concept comes from the Figure of genesis given by Kiszely.⁷⁷

There are, however, many sites without human relics where only the tools are present and the scholars conclude to the human type based only on the characterization of the tools, of the industries. We have already mentioned above, that the Istállóskő cave man has been characterized as the first settlement of the modern man based on its fine bone arrowheads and tools called Aurignacian industry. Its parallel culture a 30 km away from it has been characterized as that of the Neanderthal man as it did not have bone tools, however they prepared very fine worked spear heads with double edges. The straight ancestor of the Szeleta man was that of Subalyuk where remnants of Neanderthal man have been found, therefore the man of the following culture was also declared to be of Neanderthal type. This method of characterization of the people of the culture contains a lot of fails. Namely, there are many times same cultural signs on the sites in settlements in a huge geographical distance from each other where harmonizing communication is excluded due to the great distance (e.g. Acheulean cultures show the same signs at the Pamir Mountains as those of the contemporary Dordogne valley).⁷⁸ At the same time the same cultural features might be present following its common age by tens of millennia. As an example we should mention, that people have prepared the same stone tools in Siberia in the first millennia CE as other ones in the Pamir Mountains some tens of millennia before (Mousterian industry).⁷⁹

The last ice age called Würm started by a slow cooling (see Figure 40 in the Appendix). The interglacial preceding the cooling section was not very long but it has produced an extreme high warming peak. The absolute date of

⁶³ Gáboriné (1980), pp.: 176-177

⁶⁴ Gáboriné (1980), pp.: 169-171. Bordes (1968), p.: 221 regards the Szeletian culture also to be that of the modern man.

⁶⁵ Gáboriné (1980), p.: 180, Oakley (1966), p.: 167. It is also true, that Aurignacian settlements have been dug out from strata of the first cooling period of the Würm which strata are much younger than that of the Istállóskő as well as of Aurignac. See Oakley (1966), pp.: 144, Zeuner (1950), pp.: 151-159.

⁶⁶ Fagan (1989), pp.: 180, 183, Mellars (1998), p.: 56

⁶⁷ Gáboriné (1980), p.: 112 shows undoubtedly, that the Szeleta culture is evidently the continuation of the former Subalyuk culture where relics of Neanderthal man have been dug out. See Gáboriné (1980), p.: 170.

⁶⁸ Gáboriné (1980), pp.: 173, Tullar (1998), p.: 205

⁶⁹ Gáboriné (1980), p.: 114

⁷⁰ Gáboriné (1980), p.: 112, Bordes (1968), pp.: 176-180. Bordes regards the Szeleta culture as upper Paleolithic, i.e. that of modern man.

⁷¹ Fox, Maggie: *New Light on Cavemen*, *The Herald Sun*, 27 October 1999, p. 38

⁷² Appenzeller (1998), p.: 1454

⁷³ Gábori (1978), p.: 273, Appenzeller (1998), p.: 1554

⁷⁴ Tullar (1977), p.: 207 cites Binford (1968)

⁷⁵ Tullar (1977), p. 206

⁷⁶ Brose (1971), p.: 1194

⁷⁷ Kiszely (1968), pp.: 174-175

⁷⁸ Gábori (1978), pp.: 251

⁷⁹ Gábori (1978), p.: 252

this peak determined by geophysical methods was in ~120-125 millennia BP.⁸⁰ Following the warm period a cooling section with small amplitude of oscillation showed a local minimum at 115 millennia BP, which could have been indicated mainly in Western Europe but not in the Carpathian Basin. After this local minimum there was a short warming section and then the climate has cooled to a deeper minimum forming a plateau between 70 and 65 millennia BP.⁸¹ No warm plateau, i.e. true *interstadial* did follow the warming up after the cold plateau. A strong cooling period did follow the heating peak immediately followed by strong oscillations until 35 millennia BP when the final and strongest cooling period started. This whole period is regarded as the second cooling period of Würm; however, in France it is regarded as the third one.⁸² The last cold period had a cooling peak between 25 and 22 millennia BP, which is also often regarded as the fourth cold period of the Würm.⁸³

During the second cooling period following the *interstadial* of this ice age had happened a revolutionary change in the industries of the people as well as in their population density. The type of the human tools has suddenly been multiplied between the last two cold periods of the Würm, i.e. between 70 and 60 millennia BP, their finishing had been highly refined and a 'keeping with changing' feature can also be observed on them. That was the time when the tools prepared from bone had also been appeared and turned to be dominant in many European sites.⁸⁴ In Africa, however, the Stellenbosch culture did continue with Micoquian types, which are based on Acheulean traditions.⁸⁵

Parallel with these features the number of sites had also been multiplied by hundred to two hundred times and also the number of people living on the sites. This period is when the cave art appears together with the cultic sculpture and rock carving. Many scholars relate this revolutionary change to the possible appearance of the articulated human speech.⁸⁶ Others explain the revolutionary change by the appearance of a new humane gene, i.e. the replacement of the Neanderthal man with the modern man in Europe. In the recent time this latter concept dominates the literature mainly using human genetic studies to support the concept. However, there are huge amounts of archaeological data, which contradict to the concept of the single evolutionary line of the modern man.⁸⁷

The hominoid did appear in Australia also at the beginning of the second cooling period of Würm, i.e. approximately contemporary with the jump in the changes in Europe. The oldest sites are 60 millennia old. The first man in Australia was a gracile Chinoid type, who did produce immediately rock art preceding the rock art of the European modern man by at least two decades of millennia.⁸⁸ This man could not have walked to Australia on the foot, as there has never been land bridge between Asia and Australia, there has always been at least 90-km broad free water to be crossed (22 millennia BP, at the lowest water level of 130 m⁸⁹). The man did arrive in Australia in a warmer period when longer distance should have been passed and it was possible only with navigating sea travel. This is, however, impossible without oral communication, i.e. without articulated speech.⁹⁰

In a later period, 30-40 millennia BP another type of hominoid did appear in Australia.⁹¹ These people have even more robust statue than the recent aboriginal people and were also warm climate man; they had had long legs and short body. Both the gracile and the robust men lived along the shore of lakes in the valley of Willandra creek

⁸⁰ Winograd (1988), p.: 1277. According to Lorius (1985), p.: 594 the peak was 125 millennia BP.

⁸¹ Gamble (1995), p.: 43, Winograd (1988), p.: 1277

⁸² Bordes (1968), p.: 17 shows in his Figure 2 the probable temperatures of the ice age based on the falling of loess and notes, that three cold periods can be seen in France, however, only two east from her. The first and second periods did join in the eastern parts of Europe, as there was no intermeddler soil stratum cutting the loess stratum into two representing a warmer climates between the first two periods. The absolute dates given by Bordes to these periods are extremely young.

⁸³ It is evident from the work of Bordes (1968).

⁸⁴ Flood (1995), pp.: 48-49 refers to the Australian conditions and notes that the number of bone tools in Australia is consequently much smaller than that in Europe.

⁸⁵ Zeuner (1950), p.: 287. The Stellenbosch culture is a continuation of the Acheulian with Proto-Levallois culture working with flakes.

⁸⁶ Leakey (1994), pp.: 119-138

⁸⁷ Bordes (1968), pp.: 220-227.

⁸⁸ Flood (1995), pp.: 158. The Wharton Hill rock paintings are 36-43 millennia old, or even they might be older as Nile (1995), p.: 32 report it. There are however much older rock carving and sites with imported hematite used for rock painting and body decoration. The oldest date shows 53-60 millennia for the rock shelter of Nauwalabila in Kakadu National Park (Australia). See Flood (1997), pp.: 9-10. The recent aboriginal population of Australia is not the descendent of the first incomer one. They differ in their statue from both of the two types of their preceding ones. The first settlers were gracile cold climate people and their oldest representative the Mungo-man 3 was at least 60 millennia old, and the hominoids have been living in Australia since that time. See Zimmer (1999). The recent aboriginal people have robust statue with long legs and short body, i.e. they are warm climate people. Nevertheless, Garn (1969) on p.: 132 supposes that they might be direct descendants of the Neanderthal man. I do not agree, as Neanderthal man was a robust cold climate man.

⁸⁹ Flood (1997), p.: 6

⁹⁰ Flood (1995) analyses the problem and states that the people from the shores of Timor could have sailed to Australia on bamboo rafts in 7-10 days travel time. The dominant direction of the wind would transport them to Australia in all cases. The way was, however, unidirectional! There was no suitable wood or bamboo in Australia to build a raft remaining on the water surface for the time to sail or paddle back. All available material drowns in 2-3 days.

⁹¹ Flood (1995), p.: 70, WLH50 man

settled parallel and overlapping.⁹² They have been coexisting for approximately ten millennia with the dominance of the gracile man at the beginning, but with that of the robust at the end of the period, particularly in the age of 15-19 millennia BP.

The robust statue was accompanied by extremely thick skull bone (15-19 mm) and his frontal teeth are even exceeding the dimension of those of the *Homo erectus*. The extremity of the thickness of the skull bone was explained by some kind of thickness in the blood, but the measure of the teeth cannot be explained in this way. The form of the skull could be compared with that of the *Homo erectus* of Java. The gracile man shows a lot of similarities to the *Homo erectus* of China extinct 200 BP.⁹³

The two types of hominoid have been existing parallel, their industries are indistinguishable; i.e. they practiced the same industry. Here again, we can see that the culture does not reflect to the type of the hominoid. The industries relate to the general level of the skillfulness and intellectuality of the man and it does not seem to depend too much on their type. The time when the robust man replaced the gracile one in Australia was the final cooling period of the Würm. The human type surviving the Würm in Australia⁹⁴ was the robust one with a statue similar to that of the Neanderthal man with also similar skull, but with long legs. The recent aboriginal people have developed from this type of man by being mixed with further incomer ones.⁹⁵

The source of the modern man is a matter of bitter debate. It is declared to got out of Africa sometimes around 45 millennia bp, however, there are a lot of data contradicting to this hypotheses. It might also spread from the eastern part of Europe, i.e. from the area of the Caucasus Mountains, particularly from its northern areas. Before the ice age of Würm there were neither hominoids in the Russian steppe area or in its river valleys. There is no trace of either the Neanderthal man, or the *Homo erectus*. Hominoid might have come to the valleys of the Russian plane from the Caucasus area as the logical closest source of human kinds. That happened in the first part of the second cooling period of the Würm. The man spread along the Don River towards north. Its industry was the refined Levellois-mousterian, i.e. it does correspond to the industry of the late Neanderthal man. Their tools have been developed to those of the Gravettian at the valley of the Caucasus⁹⁶ as well as at the Don River in the age of approximately 48 millennia BP.⁹⁷ The same site shows both types of industry just above each other. In the later period of the Würm the site came under ice sheet and the man disappeared from there.⁹⁸ At the same time, however, the modern man with Gravettian industry did appear in the western part of the Russian plane near to the Dnieper River and spread towards Middle and West Europe. There are, however, no human relics at these sites. The human type cannot be determined from archaeological finds. Later on the human type bearing the Gravettian culture in Europe was found to be the Crô-magnon man. However, similar transition can well be observed in Perigord,⁹⁹ and a couple of other places in the Dordogne valley in France, where each element between the Mousterian to the Magdalenian culture can well be traced.¹⁰⁰

I have to highlight again and again, that the development of human in the area south of the Caucasus has been continuous without breaks. It can be followed backwards to Western Asia (the southern area of Asia Minor), where the hominoid could have been found in the interglacial of Mindel-Riss.¹⁰¹ At the same time, there is no trace of the arrival of any hominoid or human culture from the south, i.e. from Africa. It might be imagined that the man of Africa spread into Europe far away from the Caucasus area e.g. through the gap of that time closed Bosporus,¹⁰² but any archaeological relics prove this conception.¹⁰³ Neither tools, nor human relics show such a spread. The spread from the Caucasus, however, is supported by a huge amount of archaeological data.

⁹² Flood (1995), pp.: 42-46

⁹³ Flood (1995), p.: 77

⁹⁴ The climate in Australia was mild and humid during the Würm. The lakes at the southern area were full of water. Now, they are dry.

⁹⁵ Flood (1995), pp.: 73-74. After all both human types are from Asia. The robust shows strong similarities to the Java man, the gracile man showed strong similarities to the China man.

⁹⁶ Gábori (1978), p.: 278. This transition can well be seen in the site of Taro-klde where the Mousterian tools are mixed with the Gravettian ones in a transition layer between the older Mousterian and the younger Gravettian ones. Similar transition can be seen in Khergulis-klde where the Aurignacian tools show similar feature. Also the same can be observed in Chahati in the second cooling period of the Würm. Klde means cave in Georgian.

⁹⁷ Gáboriné (1980), p.: 214, where she mentions the Kostienki culture at the Don river.

⁹⁸ Gábori (1980) p.: 24 discusses this way of transformation from Neanderthal to modern man based on the change of industries along consecutive layers of the Don site.

⁹⁹ The culture is called Perigordian as well as Chatelperronian by another authors.

¹⁰⁰ Bordes (1968), pp.: 147-166

¹⁰¹ Gábori (1978), pp.: 274-278

¹⁰² Fagan (1989), p.: 168

¹⁰³ Non of any presence of the Crô-magnon man could be found out of Europe. The human type that the Africa model has to be spread is a gracile warm climate man with long legs, narrow face and long head. The Crô-magnon man has, however, heavy statue, with broad face and short legs.

That the modern man spread from the stock of the Caucasus over the territory of the Neanderthal man during the final cooling part of the Würm is also supported by human genetic studies described above.¹⁰⁴ The so-called Aurignacian gene in Y-chromosomes has a minimal age of 35-40 millennia and this gene is characteristic to most of the European populations. Overwhelming majority of the recent European population holds this gene. The distribution of the M173 and the M17 alleles of the Y-chromosome correspond to the area of the Perigordian and the Aurignacian cultures and their frequency in the recent population shows the direction of the spread of these cultures.

Parallel with the spread of the modern man, the Neanderthal man has perished in a relatively short time started at 35 millennia BP and lasted up to 25 millennia BP.¹⁰⁵ There are a couple of theories explaining their disappearance from the concept of wars up to that of the gradual disposing. The recent studies¹⁰⁶ challenge the concepts that the transition from the Neanderthal man to the modern man should have happened in a revolutionary way. This transition does not need either the sudden mutation of the gene or the replacement of the population; it is sufficient to state one culture settling continuously over the other one, i.e. to state the dilution of the gene is enough.¹⁰⁷ Gábori has shown such a dilution of 'population' at the Middle-Asian cultures of the ancient man.¹⁰⁸ Clarke and Piggott¹⁰⁹ cite also concrete data to show the interbreeding of these two human types where they cite even data from the Carpathian Basin to support their concept.¹¹⁰ Recently a skeleton of child was found in Portuguese buried in the 26th millennium BP, whose body was definitively that of a Crô-magnon man but his head was that of a Neanderthal man. The scholars have a definitive conclusion over the mixing of the two types of human races proving without doubt that the *Homo neanderthalis* is an incorrect name, it is rather *Homo sapiens-neanderthalis*, i.e. it is a subgenus of the *Homo sapiens*.¹¹¹ It is a fact that the tools, the industries have changed very similarly all over Eurasia¹¹² and this is a proof that the transition from *Homo erectus* to *Homo sapiens* has also happened in a couple of places parallel. Therefore the interim types are genetically not alien; they had had the capability to be intermixed in the later ages.

Nevertheless, the Neanderthal man has completely disappeared from the Eurasian scene before the peak of the second cooling period of the Würm, i.e. before 22 millennia BP and all over Eurasia the modern man dominated the sites. At the initial period of its appearance this was the Crô-magnon man – as it has already been shown¹¹³ – and this man may also be regarded as the product of the intermixing of the modern and the Neanderthal man. There might be a couple of places for this intermixing. One of them was in Western Europe in the recent France (Dordogne valley, Moustier, Aurignac), the other one was no doubt is the Carpathian Basin and its close environment (Bükk Mountains, Dnieper valley, Northern Balkan, Moravian Plane, etc.). The intermixing might also happen in Asia-Minor, so the appearance of the completely different human subgenus (Crô-magnon man, Euro-Africoid, Mongolid, Africoid, etc.) can well be explained.

The Würm did warm up suddenly at 18 millennia BP. We are now in an *interglacial* period since that time. This warm up has produced the suitable conditions for the modern man (or forced him into¹¹⁴) to change its life style from the food gathering, hunting-fishing economy to the food producing one.¹¹⁵ This period will be more interesting for us in our search for the roots of the Hungarians. Nevertheless, now let us turn back to the Carpathian Basin to investigate the ancient cultures of the cave man since the end of the Riss and the beginning of the Würm ice ages in more details.

The settlements of the ancient cave man appeared in a multiple manner within the Carpathian Basin also in the ages following the end of the Riss ice age. The old Acheulean industry characteristic to *Homo erectus* has been replaced by the Mousterian one. The man of the Mousterian cultures, however, has been already specialized hunter.¹¹⁶ All settlements have their special animal whose bones dominate the relics of the site. These finding alone challenge the opinion of Gamble who vehemently denies that humankind before the 40 millennia BP would have been suitable

¹⁰⁴ See in chapter 3.3 The genetic data from page # 117.

¹⁰⁵ 10 millennia is not a short time for this change! The first Neanderthal man lived in 150 millennia BP.

¹⁰⁶ See more details in Appenzeller (1998) and Holden (1998). Holden also states that parallel with the development of the hominoid its language has also been developed in a slow way. He does not regard the appearance of the language as the reason of the jump in the development of the tools, rather he believes, the real reason might have been the change of the expression ability of the language, i.e. the appearance of the grammar

¹⁰⁷ Brose (1971)

¹⁰⁸ Gábori (1978), pp.: 80-81 and 269-283

¹⁰⁹ Clarke (1965), pp.: 64-66

¹¹⁰ Clarke (1965), p.: 70

¹¹¹ ABC News, 1999. 20 April, [http:// www.abcnews.com](http://www.abcnews.com)

¹¹² Gábori (1978), pp.: 68, 83, 132-133, 160-162, 165, 250, 262-263, 274-278, Bordes (1968), pp.: 220-227.

¹¹³ See on page # 111.

¹¹⁴ Pringle (1998), p.: 1447

¹¹⁵ Flood (1995), pp.: 262-264, however, points out, that the Australian aboriginal people did adapt themselves to the supporting capability of their territory. They have limited their propagation. Thus they have not been forced into a food production economy.

¹¹⁶ Gáboriné (1980), p.: 86, Gábori (1978), pp.: 37-39

for any social activities and life, including hunting, as they have not been capable to think in an abstract way.¹¹⁷ The hunting, particularly that of a game such like the wild mountain goat definitely needs an abstract way of thinking, a carefully designed planning and a social organization with suitable information system to perform the task successful. The set of bones of the settlements shown later on can not be explained by supposing that they have been from carcasses being collected by the hominoids as Gamble imagines it.¹¹⁸ The relics found in Shanidar cave¹¹⁹ do also contradict to Gamble's views. The skeleton of a man has been dug out here. It showed an injury at the right arm, which had been amputated and the man remained invalid. He had suffered another accident and as a consequence of it he had been paralyzed. He survived the surgeon on his head, which means, that the 'society' kept him alive by feeding him. A couple of years later he suffered another accident and died. The Neanderthal man in the 48th millennia BP had had ethic and was in the possession of the knowledge of life saving surgery. The invalid man had been kept alive by his fellow men, and after his death they buried him. In another grave – and this graves are unknown for Gamble as he rejects the idea that Neanderthal man buried his dead – the head of the deceased man had been surrounded by groups of pollens indicating flowers, which might have been given into the grave in the time of the burial.¹²⁰ All the flowers are known as herbals including the *Ephedra* used as drug even today.

We can conclude from these data that the Neanderthal man had had moral,¹²¹ which cannot be told with respect to the modern man having been living on the same site 40 millennia later. It is a good example for the change in the burials in an upper stratum of Shanidar cave where 26 skeletons of the modern man have been found buried at the 10th millennia BP. Four of the graves contained the skeleton of women together with the skeleton of a four years old child.¹²² These are the oldest evidences of human sacrifice, i.e. that of ritual killing of humankind – here even young children. Gábori also refers to the social life of the Neanderthal man showing the grave of a child, which contained also a group of horns of mountain goat around the head of a child and he also notes that the Neanderthal man should have had moral.¹²³ The recent life of the aboriginal people in Australia is a straight continuation of their ancient culture of many decades of millennia. Their traditional social life supports the thoughts shown above.¹²⁴

The oldest sites appeared in the Carpathian Basin before the onset of Würm and they have been multiplied during its first cooling period. Their highest frequency is at the warm period just before the first cooling, following the interglacial. According to Gábori they are 47 to 36 millennia old, which corresponds to 90 to 70 millennia according to the modern absolute ages.¹²⁵ Nearly all of the tools in Carpathian Basin have been prepared from pebble, however, this might have been a local feature as there were also tools prepared from flint for another purposes, however, most of the task have been performed by pebble tools here.¹²⁶ It seems that this man did like this kind of material for his tools. This age therefore is called as age of snapped stone, the Paleolithic of the snapped one.

The earliest culture in the Carpathian Basin with Mousterian industry was found in the Bükk Mountains at the Subalyuk cave. Its Mousterian relics can be dated to the interstadial of the Würm, their absolute age, however, is 70-80 millennia BP. Human relics (a mangled skeleton of a woman and that of a child) have also been unearthed and

¹¹⁷ Gamble (1993), pp.: 34-36, and also in Gamble (1977), pp.: 32-41. Rudgley (1999), however, shows the intellectual heritage of the prehistoric man through a couple of chapters in his book (pp.: 224-240). The believers of the jumping transition from the Neanderthal man to the modern man do forget these data regularly. The oldest artistic product is that from the age of the *Homo erectus*, its date is 230 millennia BP and found in the Quneitra cave in recent Israel (p.: 235). This is a sculpture of a woman. There is an Acheulean stone ax snapped in that way that the scallop in the middle of one of its sides would be untouched and visible (p.: 210). It is shown on Table XXVI of his book. All these artifacts are data to show the abstract thinking of humankind.

¹¹⁸ Gamble (1997), pp.: 32-36 describes the Neanderthal man as a hominoid without any communication, social life living in big hordes and collecting carcasses. According to him there was no funeral rite at the Neanderthal man, there was no hunting, no speech, no intellectual activity. He disregards every information, data disproving his concept. He has a fix term in his ideas, 40 millennia BP. Everything, which are characteristic to *Homo sapiens* must be behind this date. He also does not accept the appearance of the first man in Australia before 40 millennia BP, he rejects the dating methods and declares them erroneous, as they show a much earlier time then 40 millennia BP. See e.g. Gamble (1993), p.: 215.

¹¹⁹ Solecki (1971), pp.: 195-196., Roux (1992), p.: 38, Rudgley (1999), pp.: 216-217

¹²⁰ Rudgley (1999), p.: 219. The pollens could be grouped and the flowers of which the pollens were originated are well known in the recent societies as healing flowers including the *Ephedra* the extract of which is the *ephedrine*. This is a drug used even now. The burial rituals of the Neanderthal man can be observed not only at the Shanidar cave. Gáboriné (1980) also describes the graves of buried men in the Subalyuk culture (Bükk Mountains) from the age of the first cooling period of Würm (pp.: 114-115). However, Gamble does not know anything about them. He mentions the Vértesszőlös site; however, he denies the archaeological report of the fireplace there. See Gamble (1997), p.: 25.

¹²¹ Clarke (1965), p.: 63

¹²² Clarke (1965), p.: 63

¹²³ Gábori (1978), p.: 39. Rudgley (1997), pp: 214-215 also describes this scene.

¹²⁴ Flood (1995), p.: 258., Godden (1997), pp.: 21-23., Cowan (1992), pp.: 16-17

¹²⁵ Gábori (1977), p.: 273, Gáboriné (1980), p.: 87. It is doubtful that what period of the Würm does their date means. Gábori (1978), p.: 68, stretches the 21 strata of the Abi Rahmat cave between the interglacial of Riss to Würm and the interstadial between the first and second cooling period of Würm and consigns 45 or 30 millennia to this period. These times generally mean the half value of those determined by absolute geophysical methods. In other place (pp.: 130-132, describing the peopling of Middle-Asia) he gives 50 millennia as the end of the interglacial following the Riss. It is 120 millennia in the reality, according to absolute dating.

¹²⁶ Gáboriné (1980), pp.: 124, 138

this culture has been connected without doubt to the Neanderthal man. The man of the culture was undoubtedly a specialized hunter. For the astonishment of the scholars the most hunted animal on the eastern side of the Bükk Mountains in a planar environment was the mountain goat.¹²⁷As there is no trace of *Homo erectus* here the Neanderthal man should have arrived here from somewhere else. Its origin might have been even the Balkan, but it is unsure. It might have also been Transdanubia, Vértesszőlős or Buda.

The Subalyuk culture has definitively developed at its final stage to that of the Szeleta culture in the second cooling period of the Würm. The Szeleta culture had had very fine stone tools, i.e. spear heads, some of them had been sharpened on both sides. This culture has prepared its stools nearly exclusively from pebbles (Aurignacian pebble industry), however the area had not small amount of flint as well. As its source was the Subalyuk culture the Szeleta culture is definitively the product of the Carpathian Basin. Its limits extended to the west up to the Moravian Plane.¹²⁸ As the Aurignacian culture is connected to the modern man this territory might serve one component of the later Crô-magnon man. The other component might have been the gracile man having been developed at the Caucasian area and produced the Gravettian people.

Parallel with the Subalyuk culture there was another type of culture in Transdanubia. This was the Tata culture. Its origin is probable the southern way where the *Homo erectus* had also been arrived into the Carpathian Basin. Its preceding settlement is probable the Veternica cave in Ivanščica near to Zagreb (Croatia). It was flourishing at the deeper cooling section of the first period of the Würm, i.e. approximately 90 millennia bp. Gábori writes:

*“The Carpathian basin has always been open to the south.”*¹²⁹

*“It is probable that much smaller number of groups have arrived to us along the Danube valley and these groups, cultures have developed further in this site even their effect did not go behind the lines of the Carpathian.”*¹³⁰

The most hunted animal of Tata culture was the mammoth. One of the most important relics of this culture is a polished piece of mammoth bone. This piece of bone has been accepted as a result of conscious act of a humankind even by Gamble, although he refuses that the hominoid having produce this tool has not been a primitive, tool using animal, but social being.¹³¹

The Buda culture has also derived and flourished in the earlier period of the Würm. Its very well processed site is known from the caves of the Remete gorge northwest from Buda in the Buda hills. Gáboriné has found three human teeth there and this is the only human relic obtained from this site.¹³² But this settlement has a predecessor as László Vértes reported tools from the known area as product of the *Homo erectus*.¹³³

The Érd culture has flourished during the first cooling period of the Würm, i.e. from the end of the Riss-Würm interglacial until the middle of the deepest cooling peak. This means 120 to 75 millennia BP, however radiocarbon dating method showed 50-35 millennia bp for the site. It must have been definitively before the last interstadial as bone of a native donkey have also been found among the relics and this animal has disappeared from the Carpathian Basin in the peak of the first cooling period, i.e. at ~65 millennia BP. This is the oldest open-field settlement found ever in the Carpathian basin, as there is no cave in its environment. Nevertheless, this settlement was specialized to hunt the cave bear. Its tools have been snapped also from pebble, however, some flint tools have also been found here. The flint was available in the close vicinity of the settlement. The flint tools might have been in use for some special purposes. Although the main animal in the chart of the settlement was the cave bear, relics of native horse and woolen rhino were also found in the upper stratum indicating a strong cooling nature of the climate that time. There were signs of tundra at these layers (permafrost). The people have returned there a couple of times during the long occupation period over a few tens of millennia. Similar type of tools were also found in the Szelim cave at Bánhida within 100 km from Érd indicating the further development of the culture at that site. This culture was a Charentien one with nearly a perfect parallel in their relics.

Contemporary with the Szeleta culture in the Bükk Mountains another one did appear unexpectedly and without any precedence 30-km west from the Szeleta cave. That was the Istállóskő cave culture. It has been flourished in two

¹²⁷ This is one of the most cautious and mobile games. It is even very difficult to be hunt by modern gun. This animal was also the main food resource at Teshik-Tas cave in Kyrgyzstan at the age of Riss- Würm interglacial. See Gábori (1977), p.: 37

¹²⁸ Clarke (1965), p.: 70

¹²⁹ Gábori (1878), p.: 272. In Hungarian: „A Kárpát-medence délnyugat felől mindig nyitva állt...”

¹³⁰ Gábori (1978), p.: 272. In Hungarian: „A Duna mentén valószínűleg kevesebb csoport jutott be hozzánk -, és ezek a kultúrák, csoportok itt helyben továbbfejlődtek, s még a 'hatásaik' sem lépték át a Kárpátok vonalát.”

¹³¹ Gamble (1998), p.: 35

¹³² Gáboriné (1980), p.: 196

¹³³ László Vértes: *Kavicsösvény* [Pebble path]. I have read the book over two decades before. I do not have it; I cannot give even its data.

periods from the interstadial before the second cooling period of Würm i.e. from around 55 millennia BP. Its first stage was characterized by the dominance of the bone tools together with blade stone tools, the second stage, close to the final cooling peak by finely worked stone blades. It was a typical middle mountain culture. Remarkable amount of birds was there among the hunted animals and some of the bone tools were specialized for hunting birds. The bone points were polished with a slit bases and called 'arrow spears', however, the bow for shutting out the arrow might have not been known at this time, it had been 'invented' more than three decades of millennia later (close to the warm up of Würm, i.e. 20 millennia BP). The stone industry of the second stage already belongs to the blade industry characteristic to the modern man. This settlement has been far ahead its time, because the next settlement with similar industry, that has been discovered in Aurignac is much younger. The age of the Aurignacian culture is estimated to be between 40 and 28 millennia bp based on non-calibrated carbon dating techniques. It has two well-separated layers with different types of tools, the younger one containing more stone tools, the older one more bone tools. Nevertheless, Aurignacian cultural settlement have already been found in strata following the Riss-Würm interglacial in western Europe, i.e. their oldest appearance in Europe is close to 100 millennia bp. The only correctly dated settlement with blade industry has an age of 90 millennia having been determined by thermoluminescent method and found in Levant. Human relics have not been found here, but the oldest human made musical instrument, a bone flute with three holes on it suitable to play pentatonic music was made here from the bone of a cave bear and found in the younger stratum with an estimated age of 25 millennia.¹³⁴ It is worth to remember the reader, that the Hungarian folk music is strictly pentatonic, however, non-of other nations in Europe has pentatonic tonality, with the exception of the Cheremis at the boarder of the Turkish neighborhood.

According to Gáboriné¹³⁵ the Istállóskő culture is unexpected as it is without precedence here. She mentions that it might have arrived from the Balkan as some bone tools have also been found there.¹³⁶ At the same time she points out during her discussion of the Transdanubian Szeleta culture that there were both stone and bone tools on these sites.¹³⁷ She has characterized the tools as Mousterian; i.e. their age precedes the age of the bone tools of the Istállóskő cave. The Mousterian man in Transdanubia was aware how to produce tools from bone. If this man goes to a middle mountain environment where its most important source of food is the bird, he will work out very fast the tools specialized to hunt birds. So the man could have arrived to the Bükk Mountains from the preliminary culture in Transdanubia as it had the skill how to produce fine arrowheads from bone. Thus the arguments, that 'there was no human culture here' and 'there were no bone tools in this area before' are empty, they do not mean automatically that these traditions should have arrived from somewhere from a great distance where these traditions had also not been developed before. The change has started somewhere and for this start the relics found in Transdanubia give convincing evidences that the traditions might have started within the Carpathian Basin. The evidences are even stronger when we do not exclude the possibility that the Neanderthal man would be able to develop into modern man. Similar transformation of tool industry is reported from the Don valley where again the Mousterian tools did develop to Gravettian nearly contemporary with the Istállóskő culture.

Gáboriné believes these cultures did not continue they have been terminated at their end.¹³⁸ However, the skeleton of a one year old child has been found at the Balla cave in the Bükk Mountains buried 12 millennia BP.¹³⁹ This is a strong evidence indicating that there was human life in that very region after the warm up the ice age and no evidence has been found that another people from another region would have arrived here after the end of this culture (Szeleta).

The population image of ancient people has dramatically changed just before the peak of the second cooling section of the Würm in the Carpathian Basin. According to the hypotheses, which have again no evidences at all, the people of the Gravettian culture did arrive from the direction of the Balkan.¹⁴⁰ Their name – Gravettian – does not mean origin or any place; it is the name of their characteristic microlithic tool, an arrow point.

Notwithstanding this concept, this population has its origin on the Russian Plane where they have been specialized hunting mammoth. As the mammoths did not live on hills, i.e. they did not go over 400 m in altitude, these peo-

¹³⁴ Gáboriné (1980), p.: 178

¹³⁵ Gáboriné (1980), p.: 183-185 mentions a couple of caves in the middle of recent Bulgaria and the Jankovich cave in the Gerecse Mountain in Transdanubia (Hungary). There is no relic south from the Balkan Mountain, which would be able to indicate that the modern man did arrive to Europe along the Balkan from Africa as Fagan (1989), p.: 168 has supposed it. Relics with Perigordian (Chatelperronian) cultural background have been found in the Middle East and this culture can be regarded as a transitional between the Mousterian and the Aurignacian. However, the source of this culture is rather Europe than the Middle East. See Oakley (1966), pp.: 153-160. The path connecting Middle East and West Europe is unknown. It is more serious problem that the different cultures characterizing the modern man are much younger in Africa if they did appear at all.

¹³⁶ Gáboriné (1980), pp.: 200-201:

¹³⁷ Gáboriné (1980), pp.: 174

¹³⁸ Gáboriné (1980), pp.: 174

¹³⁹ Gáboriné (1980), p.: 173

¹⁴⁰ Gáboriné (1980), pp.: 206, 239, 248

ple were specialized to live on the planes, just around river valleys, river beds and lakes, or on the open steppe. After their arrival to the Carpathian Basin – i.e. 26-28 millennia BP – their special animal, the mammoth died out. The Gravettian people then changed their chief animal source and started to hunt reindeer.¹⁴¹ The cooling climate assured the presence of the tundra dwelling animals in the Carpathian basin in that time. As typically plane dweller people they did not approach the hills and mountains. Although their origin was supposed to be at northern part of the Balkan – or even from Africa – their oldest settlements could have been found along the Dniester River as they spread towards north following the mammoths. However, the oldest Gravettian industry was found along the Don River in Kostienki, but the ice sheet growing from the north pushed them first towards the south and so they did arrive into the territory of the former Neanderthal man. Parallel, Gravettian points were also found in Taro-klde in the Caucasus mixed with Mousterian tools indicating another site of transformation from the industry of the Neanderthal man to that of the modern.¹⁴² Human settlements with Gravettian industry have also been found over the arctic in the last warmer period just prior the ultimate cooling down of the Würm (e.g. Mammontovaya Kurya, 37 millennia BP). There was also settlements close to Moscow already in the last cooling period of the Würm, it is Sungir with its tombs of very richly decorated people. Its age is around 28 millennia. All these settlements were on plane areas. The men of the tombs in Sungir are gracile, long headed Caucasian type of long stature. They are not Crô-magnon people.

Gravettian people have arrived into the Carpathian Basin through the northern passes, altitudes of which are not higher than 400 m over the sea level and their first settlements within the Carpathian Basin can be found along the northern river valleys. Their oldest settlement was near to Bodrogkeresztúr. According to Gáboriné the carbon dated age of the settlement was 28.7 millennia bp.¹⁴³ Later on their settlements were also found in south from Siófok (near to Lake Balaton), at Szegvár in Transdanubia then at the Danube-Knee, and near to Szeged at the Tisa River. Their tools and hunting camps with wooden tents have been dug out in great amount. They have conducted typically semi-nomadic form of life, like the pastoral people of the steppe much later, or the recent people living close to the arctic. They had had two settlements, one for the summer period, another one for the winter period. They were formed according to the movement of their animals to be hunted. Their summer settlements were around the upper valley of the Danube, their winter settlements, however, were within the Carpathian Basin. The youngest settlements with Gravettian industry, however were not along rivers, but they were on hills such like the Pilis, Gerecse, from the caves of which the tools have been dug out from strata of 10-12 millennia bp.¹⁴⁴ This form of the Gravettian culture is called as ‘cave Gravettian’. Based on the amount of the bones of reindeer the number of the butchered animals was in the order of thousands in the caves.

This culture is characterized by the open field settlements. The Gravettian have built their ‘houses’ i.e. tents with wooden skeleton covered by animal hide and mud. These tents have much resemblance to those of the recent tundra dwellers. The portion of bone tools was increased in their industry with respect to the stone tools and they have already polished their flint or pebble tools. There was no human relics found within the Carpathian Basin, but scholars suppose they must have been modern men. These people could serve the second component over the Neanderthal mass to produce the Crô-magnon type found here after the warming up of the Würm.

The distribution of the cultures in Europe just before and after the end of the Würm is shown in Map 2. It is well seen in the Map that there was basically two cultures over Europe in this time period. One was the general Aurignacian that was later on replaced by the spread of the Gravettian (1) as the descendants of the Aurignacian culture. However, the source of the Aurignacian and the Gravettian culture is not the same.¹⁴⁵ The expansion of the Gravettian culture is shown by white arrow (8). There were also some remaining spots of the old Mousterian cultures or of its descendants such like Chatelperroni¹⁴⁶ in France, Uluzzi in Italy and Szeleta in the Carpathian Basin.¹⁴⁷

Later Mesolithic cultures of the Russian Plane following the warming up of the Würm are also shown in the Map. They are the Dniester-Bug and Crimean cultures. Both have their origin from the Caucasian area and spread later on from the Don valley. The Don people have been jammed in the hilly parts of the northern shore of the Pontus or in the Crimean peninsula at the coldest period of the Würm. The people of the Dniester-Bug culture supposed to

¹⁴¹ Gáboriné (1980), p.: 212

¹⁴² Gábori (1980), p.: 278

¹⁴³ Gáboriné (1980), p.: 218

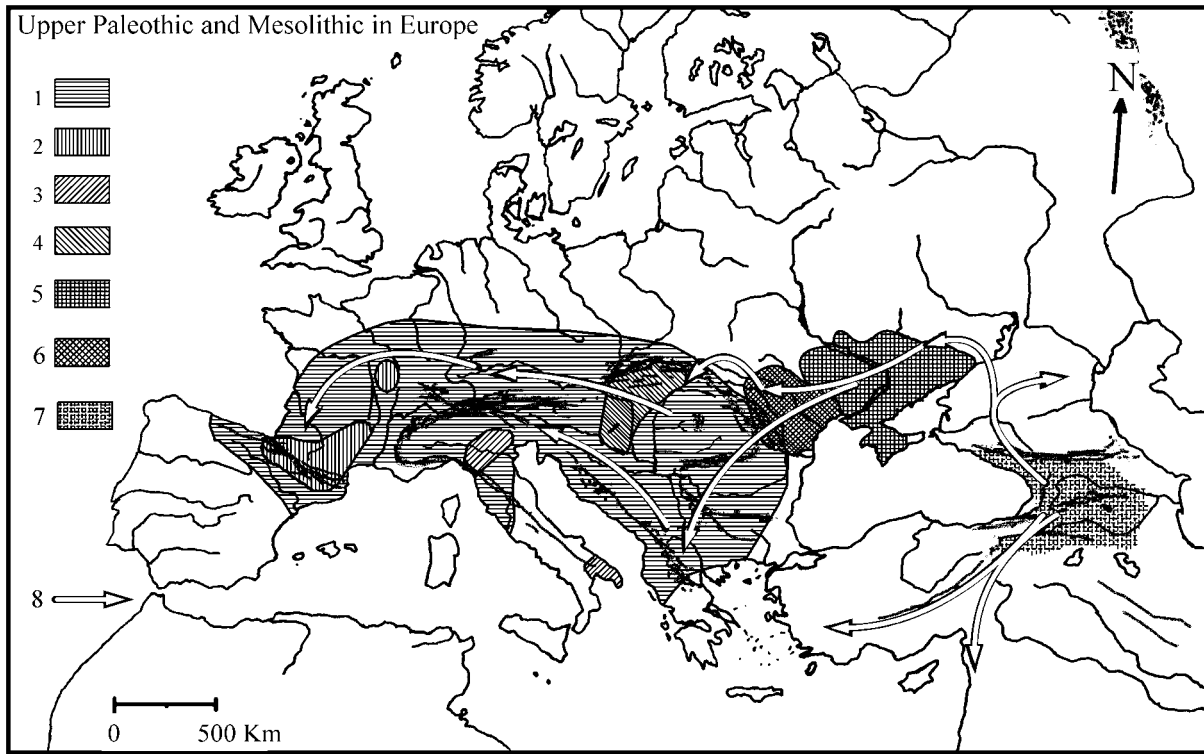
¹⁴⁴ Gáboriné (1980), pp. 244-248

¹⁴⁵ Bordes (1968), pp.: 147-159

¹⁴⁶ Chatelperronian or Perigordian culture is regarded as a transition between the Mousterian and the Aurignacian. The Chatelperronian skull is a matter of debate. Chatelperron was probable an Upper Paleolithic settlement, but its closer dating is impossible. See Oakley (1966), p.: 333. The skull, however, is a non-Neanderthal skull. The relics of this culture followed the Mousterian and preceded the Aurignacian ones wherever the strata can be identified.

¹⁴⁷ As a matter of interest I cannot resist to mention that recently the Basque people are living on the former Chatelperronian area, the Etruscan people lived on the Uluzzi area and the Hungarian people are living on the Szeleta area. The language of these three cultures is definitively agglutinative within the Indo-European languages of the other people in Europe – with the exception of the northern area where the Finno-Ugric languages are also spoken.

formed the Crô-magnon B type of man by intermixing with the man of the Carpathian Basin having survived the coldest period of the Würm. The previous Gravettian or Mousterian settlement north from the Don knee (Sungir, Mamontovaya Kurya, and Byzovaya)¹⁴⁸ have already been perished, their people descended to the southern area of



Map 2 European cultures at the end of Würm.

1 Aurignacian, 2 Chatelperronian 3 Uluzzi, 4 Szeleta, 5 Muzra Koba at Crimea, 6 Dniester Bug, 7 Neolithic cultures of the Caucasus.¹⁴⁹ 8 The wandering of the Gravettian people.¹⁵⁰ 2-4 are probable remnants of the Neanderthal, 7-8 are Mesolithic cultures.

the Russian Plane.

The climatic area at the coldest period of the Würm is shown in Map 3. We find ice sheet, tundra and park-tundra (taiga) on most areas of Europe. The icy territories have not extended toward the north-east, but it does not mean better climatic environment, it does only mean that this area had not been covered by ice due to the dry climatic condition, i.e. the very small amount of precipitation there. The area east from the Ural Mountains was not habitable in spite of the lack of ice sheets there; it was practically a cold desert. There are broad steppe area in the middle of the Carpathian Basin and east from its borders called mammoth steppe. The areas around the seashores were covered by dense forest making them unsuitable for human habitation. Human life that time was possible on the steppe, on the park-tundra and on the southern half of tundra areas (see and compare to Map 2). The people of the Mesolithic cultures, who have followed the blade cultures, can mostly be found on the loess highlands and on the southern steppe area west from the Dnieper River. The area east from the Dnieper turned to be muddy marches after the warming up of the Würm due to the increased precipitation and the melt water of the ice sheet flown towards the south into the Pontus. That means they were also unsuitable for holding human population. Therefore the man has again disappeared from the middle of the Russian Plane. The Mesolithic settlements at around Lepenski Vir was at the lower Danube valley but due to the steep fallen of the riverbed this part has not been turned to be muddy.

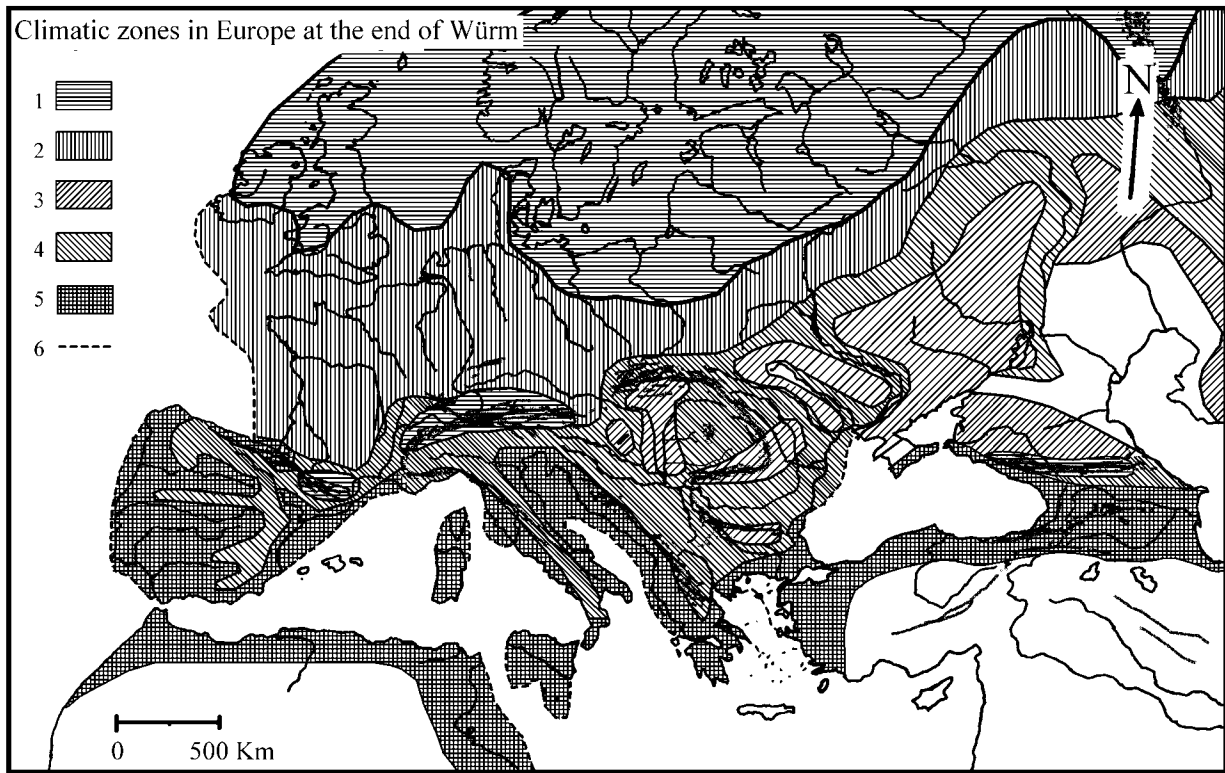
During the warming up of the ice age the Gravettian people have disappeared from the Carpathian Basin. They were behind the reindeer, which were following the park-tundra (taiga) area contracting and extending towards north parallel with the withdrawn ice sheet. Northern Europe started to be populated that time and with a high probability

¹⁴⁸ Pavlov (2001)

¹⁴⁹ Based on Mellars (1998), p.: 65, supplemented by additional information using the written data of Gimbutas (1991), p.: 7 and Gábori (1977) pp.: 271-276

¹⁵⁰ Based on Gáboriné (1980), pp.: 214-216

the source of its population was Middle Europe, i.e. the people of the Gravettian culture.¹⁵¹ Gravettian industry has, however survived the warming up of the Würm in the hilly parts of the Carpathian Basin as it was mentioned previously. The so-called cave-Gravettian culture can be found on the hilly parts of Transdanubia after the warming up



Map 3 Climatic zones in Europe in the coldest period of the Würm.

1 ice sheet, 2 tundra, 3 steppe, 4 park-tundra, 5 deciduous forest, 6 the shoreline of the continent.¹⁵²

period of the ultimate ice age.

The ultimate source of the Gravettian people is the Caucasus, although it has already been intermixed with the former population of Europe, with those of the refined Mousterian culture.¹⁵³ This is another possibility to show the intermixing of the modern man with the indigenous man of Europe.

The fate of the previous cultures on hilly parts remained open. The most upper strata of the caves were under the permafrost during the cultures and they were molten following the coldest climate and were washed out particularly at those sites where the precipitation was also much higher. These strata are therefore disappeared. Their contents, however, might remain intermixed with those of the lower strata, or might have also run out with the water forming non-datable sediments somewhere else.¹⁵⁴ It is a matter of fact that the archaeologists have not found human settlements and their relics from the time period just before and following the warming up of the Würm at those sites, which had been actively populated before.¹⁵⁵ It is not the only possible explanation of the missing relics of cultures that the culture did not exist at all. The archaeologists did not search for the cultures out of the caves. To carry out comprehensive archaeological digging on open territories is extremely expensive and would need huge financial and human resources.¹⁵⁶

¹⁵¹ Gáboriné (1980), p.: 206

¹⁵² Based on Mellars, (1998), p.: 43 and László (1974), p.: 40

¹⁵³ Gábori (1978), pp.: 272-273

¹⁵⁴ Gáboriné (1980), p.: 199. That was the way how the flint relics of the Szeleta age from the Avas Hill 'run' to the building site of Miskolc.

¹⁵⁵ Gáboriné (1980) states on p.: 248. "They were the last cave men – then they had disappeared as their traces would have also been disappear." In Hungarian: „Ők voltak az utolsó ősemberek - majd hirtelen eltűntek, mintha nyomuk veszett volna." At the same time life of the former Bükk culture can well be followed after the end of the ice age. See e.g. Kozáry (1999), p.: 6. Gáboriné (1980), p.: 195 also mentions that the upper strata of the Remete cave in Buda has also been washed out until the beginning of the Würm. The potential population during the whole period of Würm can therefore not be observed there.

¹⁵⁶ Personal information from the letter of Dr. Miklós Kretzói, written on 30 April 1999. I am deeply indebted for his information.

Neolithic settlements really did not develop at these sites in later times, as they were not on arable land. It was also no doubt that the earliest people of the Neolithic culture arrived into the Carpathian Basin and did occupy riverbeds where the soil was easier to be cultivated. Parallel with the new incomer population there were settlements of the Crô-magnon people, northerly on the hilly and mountainous area of the Carpathian Basin where new arrival, however, has not been detected. It is most probable, that as these people did not arrive here, their origin was the Carpathian Basin or better said they might have arrive many millennia before the end of the Würm. They are the indigenous, the native people of the Carpathian Basin.¹⁵⁷ Gáboriné also left a short notice that the old culture might have survived the warming up of the Würm as their potential traces have been completely washed out by the water.¹⁵⁸ Such kind of re-stratification can well be seen in Jankovich cave (Gerecse Mountain, Transdanubia) where there are Mousterian tools in a stratum above much younger ones.¹⁵⁹ Notwithstanding, the tools of the younger stratum might be those of the Gravettian culture, the people of which have been coexisting with the earlier native ones (Szeleta culture) in this area. Thus its population might be the result of an intermixing of both populations, those of the Szeleta and of the new incomer with Gravettian industry.

Parallel with the cultures of the blade industries (Upper Paleolithic) the cave and the rock art did appear in Europe. The Magdalenian culture flourished at the west was characterized by its cave art, however, the parallel eastern Gravettian culture did not produce wall painting, rock carving. Overweight female figurines carved from marble or even flint at the west, however, show some similarities to those produced in the east. The Willendorfer Venus carved from Limestone and the Venus of Dolni Veštonice at the Moravian Plane baked from clay were characteristic figurines indicating the respect of the fertility. These figurines cannot be regarded as deities, they do not have face, and they do not have personality. The cave art is highly characteristic to the area in southern France. We do not find cave art in the Carpathian Basin disregarding a couple of 'bear scratches',¹⁶⁰ but definitively there are no paintings. Nevertheless, the entrance section of the caves in the Carpathian Basin where the human have been settled is very short, they are without an easy entrance into the inner corridors of the caves where generally the wall paintings have been formed in the West-European caves (Charet, Altamira, Lascaux, etc.).

A part of the archaeologists concluded from the wall painting and their content to a higher overall spirituality of the Magdalenian man, to their intellectual superiority over the eastern Gravettian man and particularly over the Neanderthal man. This conclusion is not necessary correct. Not to mention the Natufian man in the Levant living parallel or even later than the Magdalenian man in France and who definitively did not produce cave and rock art at all. The Australian man should also mention who had produced rock art two-three decades of millennia before the oldest cave art in Europe.¹⁶¹ It is also not to forget that the so-called inferior hominoid in intellectuality, the Neanderthal man with late Mousterian industry on the same territory has adapted the cave art immediately and produced similar artifacts parallel with the Magdalenian man there.¹⁶² That is, again, based on the product alone we cannot decide the type of the human producing the artifact, they go so indistinguishable. This again challenges the concept that the Neanderthal and the modern man must be genetically so far from each other that they would not be able to be intermixed.

At the same time a Moon-calendar carved on a Calcite plate has been discovered in the Gravettian settlement of Bodrogkeresztúr¹⁶³ pointing again to a 'superior intellectuality' however, not with a religious but with a rational, cosmological thought. The lack of religious art does not mean inferior intellectuality, it rather mean different way of thinking of the cultures. Namely, the Moon-calendar is a true indicator of the cosmic view of the man living in the eastern-Gravettian culture. The western religious view, however, contained the initial element of the anthropomorphic deities, however, that time they definitively do not have this concept. It was also so in the Dolni Veštonice settlement, which was part of the Szeleta culture with Perigordian influence, where the baked clay figurines have been ritually destroyed. The baked figurine and not the human beings were scarified there. The analysis of the broken figurines showed that these men were aware of the technique to bake pottery, they conducted the baking process on that way that the figurine would be broken upon a hit. These people were capable to bake pottery, but they did not do it, as they did not need pottery to store or cook food in them. However, the difference between the ways of thinking of the people with rational thinking and those praying to anthropomorphic deities can be lead back to their climate

¹⁵⁷ See the works of Childe and Gimbutas cited previously.

¹⁵⁸ Gáboriné (1980), pp.: 172. She writes: "... when the developed Szeleta culture might have terminated, we simple do not know. Namely, the most upper strata are missing. It is also possible that after the second cold period of the Würm."

¹⁵⁹ Gáboriné (1980), pp.: 199-200.

¹⁶⁰ László (1974), pp.: 49-50. László Vértes has found it in the Hildebrand cave. It is believed that these scratches belong to the Aurignacian culture. The scratches in the Hildebrand cave remember to a goat. The Istállóskő culture belongs also to this culture. The cave art started also with similar scratches in France.

¹⁶¹ Flood (1997).

¹⁶² Appenzeller (1998), p.: 1454

¹⁶³ Rudgley (1999), pp.: 98-99, Tullar (1977), p.: 210

dependent life style and social activities. The Szeleta man has been living among hard climatic conditions and their answer to the environmental challenges was matter of life or death. Therefore the cooperative way of thinking, the cooperative social life was advantageous for them to survive, that was the basis of their social existence. The other people were originated from warmer climate – as Gábori described it with the characteristics of ‘Eden’ – so the solution of social problems through the spirituality was acceptable, they were not matter of life or death. An erroneous decision did not threaten the existence of the community; the individuality had had no definite disadvantageous effect on them.

A separating border within the Carpathian Basin characterizes the whole period of Paleolithic. The cultures in the west from the Danube were different from those in the east from it. This border corresponds to a climatic, meteorological border as well.¹⁶⁴ The two cultural areas have remained isolated for over many millennia, the cultures on the two sides of the separating line did not communicate each other.¹⁶⁵ It is basically visible even in the later periods; i.e. Pannonia was always different from Hunnia. This difference might have due to a couple of reasons. One of them is that there was a marshy separating zone between them, impenetrable for the ancient man or rather, there were dense, closed forest isolating human communities from each other. The other reason is also remarkable. It is that although they have communicated but this is not visible on the tools as the typology of the tools followed the area-dependent tasks. The type of the tools depended on the stock of food resources, which naturally depend on the climate and the geographical conditions of the living sphere.¹⁶⁶

The cultures followed each other on both areas of Europe independently on the human type, one culture has settled over the other one. Though some cultures have appeared unexpectedly and without precedence (e.g. Istálóskő),¹⁶⁷ still the dates of interim sites show definite continuity. This is also valid for the development of the human tools, i.e. cultural industries. At the end of the ice age – and parallel at the end of the Paleolithic, i.e. in the Mesolithic – the tools of the next age, the Neolithic are also visible among the old tools, such like the bone hack.¹⁶⁸ Nevertheless, this tool might have been used to ‘mine’ flint from the soil. Even the Gravettian people have dug holes in the soil, cultivated parts of the land to prepare the place for their camps, to be able to build their wooden tents, i.e. they have used the hack for proper purposes. There was also fine stone blades fixed into antler to become later on as sickle for cutting crops. There were known and used all the tools necessary to cultivate the land, to produce food in farming economy instead of gathering it and all these tools were available also within the Carpathian Basin.

The people of the reindeer left the Carpathian Basin upon the warming up of the Würm. They lived on steppe area, on park tundra within the Basin, but in all cases they have used the plane lowlands for their life in the coldest section of the Würm. The border between the ferocious forest and the tundra was also within the Carpathian Basin. If the people of the Carpathian Basin did speak a definite language, however, on different dialects depending on their sphere of life (steppe or hilly environment) – as they must have spoken based on their social organization – then those people leaving the Basin and those remaining there might have had words for naming the trees of the border of the climatic zones being derived from the same roots. One could have taken the words with it; the other one could keep them here. If we call the language of the indigenous population remaining within the Basin to be ancient Hungarian (Finno-Ugric), than the Finnish branch has left the basin, however, the Hungarian (Ugric) remained here. This is the time – after the warming up – when the Swiderian culture appears north from the Carpathian basin, where László has identified tools harmonizing with those of the later Finno-Ugric territories.¹⁶⁹

According to Gáboriné the area got to be empty before the warming up of the Würm.¹⁷⁰ Nevertheless, it is not so, as the environment within and outside of the Carpathian Mountains remained populated, however, the population density should have been decreased dramatically with respect to its former one. The culture and the population of the lowlands have really been disappeared; the river valleys and steppe have been emptied, as the climate changed and the people have followed the reindeers. Later on most of these territories turned to be uninhabitable due to the increased precipitation, they turned to be marshes. However, according to the stratigraphic investigations, as Gáboriné writes:¹⁷¹

“[...] they have survived the ice age”

¹⁶⁴ Gáboriné (1980), pp.: 216-217

¹⁶⁵ Later on, however, the Szeletian culture has spread in Transdanubia as well.

¹⁶⁶ Gábori (1977), pp.: 37

¹⁶⁷ Gáboriné (1980), p.: 176, however, the ‘unexpected’ might be derived from the incorrect dating as Kretzói has pointed to this possibility. The author is indebted to Dr. Miklós Kretzói for his kind comments concerning this problem.

¹⁶⁸ Gáboriné (1980), p.: 248

¹⁶⁹ László (1974), pp.: 229-230

¹⁷⁰ Gáboriné (1980), p.: 248

¹⁷¹ Gáboriné (1980), p.: 248

The cultures on the hilly and mountainous parts have remained on their place, nevertheless, their traces has mainly been perished within the floods of the warming up periods. Such kind of culture was that of the Bükk. It was unique and solely in itself. It extended over the Carpathian Mountains to the west and to the north as well. It also extended to Transylvania to the south as well as to the river valleys of the eastern legs of the Carpathian Mountains. It was able to communicate with the outer parts through the same passes where the people of the Gravettian culture were able to enter the Basin. Transdanubia, however, could have filled up its population again from the south, from the Mediterranean. The double character of the Carpathian basin has remained in such a way.

In the so-called Mesolithic – as well as in the Szeleta culture, that is the cave-Gravettian culture in the Pilis and the Gerecse Mountain – the fine polished stone blades have been produced and used as extended stone knife. Such kind of stone blades have been fit into wood and antler and used as a sickle in the Zagros Mountains in that time.¹⁷² The hack was also available here, which was used to dig holes into the soil, but it was also suitable to cultivate the soil,¹⁷³ and so on, thus all tools of the Neolithic culture were available here to turn to the food producing style of life. Only the seeds of the crop as well as a decision were necessary to do so. The Carpathian Basin was ready to adapt a new way of life, to adapt the food productive techniques of the Neolithic. Whether the adaptation would have been a necessity or rather a voluntary decision it is not important. The so-called agricultural ‘revolution’ as called by most of the scholars,¹⁷⁴ however, was only a slow transition from the hunting-fishing-gathering culture to the food producing one and it was not performed in a revolutionary way at all.¹⁷⁵ It was neither revolutionary in other sites, nor here.

Consideration on genetic markers

Before we would turn our attention to the Neolithic, we should review the human at the end of the Würm in the light of the recent chromosome and mitochondria DNA studies, which has already been partly discussed above.¹⁷⁶ The authors of the work designated the branch of Y-chromosome marked by M173 (Eu18 and Eu19) to the Aurignacian man.¹⁷⁷ However, we should not forget, that the conditions necessary to develop a homogeneous mutation of a gene over a population the mutation should precede the spread of the population. It means, the age given to the Aurignacian gene, i.e. around 40 millennia BP or before must be the age – before and during – the group of the people enduring the mutation must be isolated from the other groups of people. However, the Aurignacian culture did appear in Europe much before this date and do not form an isolated group of humans, this allele cannot be connected to the Aurignacian man if its age is correct. There is an evident solution of the problem that the time scale of the mutation is wrong and the formation of this allele did happen much earlier. First let us investigate the question using the original time scale given by Semino and his coworkers, we will return to the other variation a bit later.

As we have seen, the ultimate and strongest cooling period of the Würm has chased the human out of northern and middle parts of the Russian Plane, these people were then grouped and isolated at the northern shores of the Pontus. When they left the Russian Plane, the people of the Gravettian have already left the Russian plane and were partly close to the Dnieper River or have already spread all over Europe after 30 millennia BP. Thus they have first occupied the Carpathian Basin and its close environment however they have also appeared in a mass at Western Europe. They may, however not form the overwhelming majority of the European population (80%) as there was a massive native people there (Perigordian, Szeletian and Aurignacian). Formally their two sub-alleles (M173 and M17, i.e. Eu18 and Eu19) may show their two branches intermixing with the former inhabitants of Europe partly at the west (Dordogne valley, Magdalenian culture), partly at the east (Carpathian Basin, Szeletian culture), however, this intermixing took place before 30 millennia BP, preceding the age of the allele M173 (Eu18). Both territories produced Crô-magnon population, however, in different statue. Crô-magnon A of the west is tall, with round head, Crô-magnon B in the east is smaller statue with long heads. They are typically cold climate men with short legs and robust statue, they cannot be related to the warm climate African man, which was characteristic to the Middle East and to the Levant. The human type of the Russian Plane, however, was not Crô-magnon, it was a gracile Caucasian man, therefore M173 cannot be the genetic marker of the Crô-magnon people, if the time of its formation is correct.

So the next problem arises. Who were the people of the genetic marker of M170? The authors supposed they were the Gravettian people. Again we should look at the age of the gene. It is supposed to be older than the end of the Würm, i.e. it is about 22 millennia old, however, again, we saw, that the Gravettian people were spread before

¹⁷² Gáboriné (1980), p.: 246. Ryan (1998), p.: 173 refers to the sickle formed from bent antler by inserting fine polished stone blades in it, and this kind of sickle was used to harvest raw barley on the valley of the Euphrates besides Abu Hureyra in between 11,000 and 10,500 BP.

¹⁷³ Gáboriné (1980), p.: 248

¹⁷⁴ Childe (1954), p.: 54.

¹⁷⁵ Pringale (1998), p.: 1450

¹⁷⁶ See from page # 117.

¹⁷⁷ Semino (2000)

this age, much before (at least 9 millennia before and this is why they could bring M173 in Middle and Western Europe). After the Gravettian people did spread in Europe, they have not been isolated in one definite group, but rather in two (western and eastern).

If we look at the distribution of the markers derived from M170 (Eu7-Eu8) we find a very similar distribution to that of the later Kurgan¹⁷⁸ people. It follows that people with the allele of M170 have been separated for a longer time from those of the M173. The man of the Kurgan culture was really gracile Caucasian; therefore they might be the bearers of allele M170. If we accept that M173 marked the Gravettian people or the people spread previously in Europe and the two markers have common root in M89, thus this latter one can generally be connected to the man of the Caucasus area. The condition to form a homogeneous mutation cannot be filled after Aurignacian man spread in Europe; the mutation must precede this event. Thus we should through out the supposed age of the alleles; they are two much young.

This man has another genetic marker, it also holds the mutation of blood group A,¹⁷⁹ which is a very old mutation, since the basic blood group of humankind, i.e. 0 has already an antigen for it indicating a very old mutation in another genes.

Allele Eu4 from M35 has even a higher branch point and diverse from the Caucasian marker near to that of the hominoids from the primates – or if we are correct from M168, the branch characterize the genome of the people left Africa.¹⁸⁰ This allele is frequently present in the population of the Levant and has only a 9% frequency within the recent European population, with a much higher frequency at the southern edges of the continent. We can regard this gene as a really African gene dominating the people of the Levant. That might be the marker of the Natufian people who has wandered into the Basin of the Black Sea in the age of the Younger Dryas discussed later on. Another group has left for Far East and formed the *Homo erectus* of China and Java. The other allele i.e. M89 derived from M168 can well be connected to the remaining population of the southern Caucasus sites. M170 is in the northern part of the Caucasus, which has been expanded after the Gravettian people left the area (not after 30th millennia BP) and occupied the sites north from the Pontus. The southern group (M172, M201 and the rest of M89, i.e. Eu9-Eu11) joined to the people of Eu4 and left the site after the fill up of the Black Sea in 7,500 BP spreading along the southern part of Europe, but taking the modern agriculture with them. This will be discussed in the next Chapter.

Naturally all above consideration is valid only in case the time scales given by Semino *et al* are correct. However, the so-called molecular clock is highly arbitrary and unsure. The given ages can be regarded as minimal ages, nevertheless, even a multiplication factor of 3 to 10 can also well be accepted. In this case another consideration can be taken as the whole genetic tree might represent the human kind from the *Homo erectus* on and then M173 can probably be connected to the aboriginal population of Europe, i.e. to that of the Neanderthal man. To show this variation we have to turn to the mitochondrial DNA (mtDNA) results.

Mitochondria can be found in each animal cell and it is responsible for the breathing of the cell, better defined, for the energy production necessary for each animal being. There are more than 1000 mitochondria in each cell and each of them has its own genetic code, its own DNA. This DNA is highly conservative, as it has to produce the enzymes acting within the energy production by the oxidation of the carbohydrates in the cell and to reproduce the mitochondrion itself. All mitochondrial DNA contains 16,569 pairs of nucleotide bases in a ring form DNA molecule from which there is a short segment without any significance called control segment (around 1200 pairs of bases). This segment can bear mutation, as there is no need to repair the change, it is not life threatening. According to the genetics there is 2-2.4% of bases mutating in one million year. If the mutation takes place in the non-control segment, the organism will exclude this mitochondrion at the next split. However, if the mutation takes place in the control segment it remains. According to the statistical probability, there is 1 mutation in around 100 millennia to fit the 2-2.4% frequency of the 440-500 pairs of bases investigated by the genetic people. However, they use a homogeneous time scale of 10 millennia for a mutation, irrespective to the number of population or the generation time.

The genetic relationship of the people of the globe is studied by extracting the mtDNA, or the Y-chromosome from the person to be investigated. Then given sequences of the DNA are cut out using enzymes and primers to select the interesting segment, which are then separated and their sequence off bases is determined. The determined sequence of bases are then compared to the 'standard' one and the differences in the bases at given positions are analyzed. The genetic tree is then established according to the differences. There are all together 35 places where the human mtDNA of the globe shows differences with respect to each other, with an average difference of 11.¹⁸¹ The overall tree of human genetics based on mtDNA is shown in Figure 36.

¹⁷⁸ The Kurgan people will be discussed from page # 212.

¹⁷⁹ Nagy (2000), p.: 27.

¹⁸⁰ See in Figure 26 on page # 119. However, according to Underhill (2000) this is M168 and not the branch from the mammals.

¹⁸¹ Krings (1999), p.: 5583

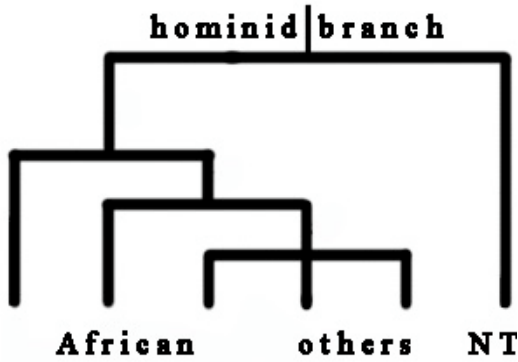


Figure 36 Genetic tree based on mtDNA¹⁸²

The next kin to human beings are the chimps. The average difference between the humankind and the chimps is 94. The supposed time when the humankind did separated from the chimps is 5 million years bp. If we calculate the number of mutations from this difference and divide it by the time we get around 50 to 100 millennia (the mutations in the two branches are independent, therefore both have to show mutation and therefore the time for one mutation may by doubled). However, – I have to repeat! – genetic people use 10 millennia to calculate the time for the branches. They obtain 50 millennia for the time when the man left Africa and around 150-200 millennia for the time when the branch of the modern man formed. They are happy with this artificial result and declare it the age to be the time when ancient Eve did live in Ethiopia.

The question arises: why do they use such a small time scale? Sykes was happy reporting this age as it was much longer than that the scholars have expected.¹⁸³ He was able to show using this time scale that the farming economy did not arrive from the Middle East and spread over Europe, which was a key thesis of Cavalli-Sforza and his followers. That was the hypothesis of the population of Europe from the south, which new population overcame the natives in Europe. However, the genetic result have proven, that the recent population of Europe is the ancestor of its native people, the farming culture did spread with overtaking the techniques without a replacement of the people.

We see three main branches in the tree of genetics formed from mtDNA data connected to the humankind and a separate branch to the Neanderthal (NT) man with an average distance from the human of 35 mutations. However this figure is obtained from only one example and the greatest distance between the humans is the same number as the distance of the Neanderthal man from the average of the recent human population. Hominid branch means here the hypothetical basic configuration of the human kind, which is in a distant of 94 mutation from the base sequence of the chimps. However, it is worth to mention, that the Neanderthal man is also at the same distance with respect to the chips¹⁸⁴ – and this might mean that the Neanderthal man is really not far from the modern man. The archeological data presented by Bordes show the same, there was a couple of places where the Mousterian industry has transformed to that of the modern man.¹⁸⁵ Besides, all the blade industries connected to the modern man (Perigordian, Aurignacian, Gravettian, Szeletian, Solutrean, etc.) are much older in Europe than in Africa if they can be found there at all.

Let us turn now back to the Y-chromosomes. Although the two sets of data cannot be equated, basically they show the same history. The first, the upper part of the genetic tree of Y-chromosomes shown by Underhill is extracted into Figure 37. We disregard now the marker's numbers only the most characteristics are given here. However, to see the intermeddler mutations we have broken the lines going to the markers. SA in this Figure means South Asia, i.e. New Guinea and Australia. We can see a very similar pattern to that of the mtDNA tree of genetics. Alleles of the first two groups can only be found in Africa.

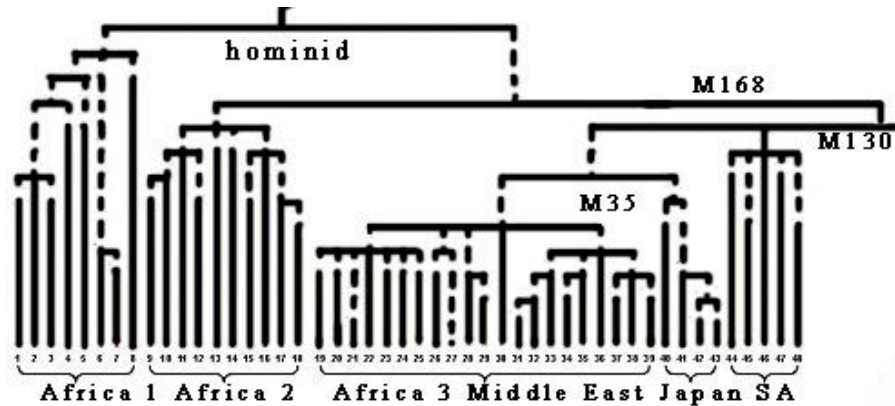


Figure 37 Genetic tree from Y-chromosomes¹⁸⁶

If these markers are branched from the humankind indicating the appearance of the modern man and not from the hominids, then a couple of serious problems arise. First of all, where is the original African population? Do they

¹⁸² Based on Krings (1999), p.: 5584

¹⁸³ Sykes (2001), pp.: 155-157

¹⁸⁴ Krings (1999), p.: 5583

¹⁸⁵ Bordes (1968), p.: 220

¹⁸⁶ Based on Underhill (2000), p.: 359

not have any ancestors today? Did the modern man wipe out his ancestors completely? No, not at all, it is impossible. However, they are missing. If the hominid branch has a time scale of 150-200 millennia and then M168 has a time of nearly 50 millennia, how is it possible to spread the population all over the world in immediate time, or even before this time? We have seen above, that the first man did arrive in Australia around 60-65 millennia BP. If we compare the two trees of genetic the similarity is obvious. However, the tree of mtDNA is much less refined, as there is only a very short segment under the scope. Nevertheless, the same scaling problem arises in both concepts. Where is the original African population from the tree based on Y-chromosome as well? As we have seen, the time scale is highly problematic, if we take serious the difference in the average number of mutation between the chimps and the humankind, a 10-times factor in the time scale is required. Here is the same. Consequently, this tree of genetic cannot be connected only to the branches of the modern man; it does show that of the whole humankind. Its time scale is than nearly 10 times as much than is proposed. It covers approximately 2 million years and not 200 millennia.

If this is true – as I believe it is –, then completely different picture can be drawn concerning the oldest European alleles of the Y-chromosome. In this case it is evident, that M168 is the branch belonging to the humankind left Africa and its further branching draws the way of the spread over the world. M168 belongs to the man arrived in Middle East approximately a half of million years bp. M89 is the branch of M168, and it can be regarded as the allele characterizing the man settled and developed at the Caucasus Mountains¹⁸⁷ as *Homo erectus*. There are a couple of sites in Georgia (northern part, particularly the area of Chiat'ura in the valley of the Quirila River, also the valleys of the Rioni and the Kura Rivers) and in Armenia (southern part, area around the Sevan Lake) where this kind of development can well be followed – although the results are hard to available in English or in French language.¹⁸⁸ These settlements are very rich both in the western and eastern valleys of the Caucasus Mountains and continuous development from industries of the *Homo erectus* until the modern man can well be observed in many sites. M9 might be the genome of the northwestern *Homo erectus* part, separated from the southern rest of M89 and from that M45 sub-allele has split and moved further to the northern valleys. Its sub-allele M173 and its derivative M17 then may mark the native population of Europe during the Würm ice age. They have both formed in the Caucasus and part of M173 left the Caucasus site probably during or rather before the first cooling period of Würm and moved to Europe. M17 remained there and left the Caucasus only during the second cooling period of the Würm, populating the Russian Plane to the north. Later on it has spread both towards the west and to the east. This latter one can be traced as early Aurignacian and Gravettian cultures both in Central Europe and Middle-Asia. Perhaps this is the population appearing as modern men both in Central Europe and in Middle-Asia before the ultimate cooling period of the last ice age. The ratio of M173 with respect to M17 (Eu18 vs. Eu19) reflects to the dispersion of the Perigordian (Chatelperronian) and the Gravettian people along Europe.

When M17 left the Russian Plane, the people remained at the Caucasus having formed from a previous branch (M170) of M89 did replace the people of Gravettian in the Russian Plane before the warm up of the ice age. Thus, we can understand why M170 characterizes the Y-chromosome of the northern people. Another branch, M172 (Eu9-11) has moved to the southern part of the Pontus, in Anatolia. Both might have been developed in the western valleys of the Caucasus.

It is also more understandable how M9 was able come to the Far East marking most of the Chinese and the Siberian population. The eastern (Armenian) population of the Caucasus was diffusing, extending to the south, towards the Indian peninsula and populated the South Asian shores forming an intermeddler population at Malaysian peninsula. From here the man extended towards the east and reached China. From China the man populated northern Siberia where the man did arrive in the Mousterian age holding the M9 allele of the Y-chromosome or its derivative. There is also a straight Middle Paleolithic population for Middle-Asia also from the rest of M9. All these did happen in the Mousterian or late Acheulean ages but not at the end of the Würm as the genetic people has proposed. Only TAT (M46) seems to be formed at the end or after the end of Würm straight from M9 and left for the north.

With this time scale, the genetic data are in harmony with those of the archaeology. With the original time scale, however, not.

One more remark to the so-called biological or molecular clock is necessary to be made. The mutation is a random process and it does take place only when a new individual is forming from the egg. Therefore not the time, but the number of the events is the independent variable in the statistical process. Therefore the time ought to have been weighted with the number of the population taking into account the average time for a new generation. Therefore the time scale of the mutation ought to be strongly decreased with increasing number of generation and this has not been done. The rate of mutation cannot be used as a linear scale.

¹⁸⁷ When we speak about Caucasian hominid we always mean the area south from the main Caucasus Mountains, it means mainly the South Caucasian areas or Transcaucasia.

¹⁸⁸ Gábori (1977), pp.: 273-274

6.3 The Neolithic: Settled Societies

8,500-6,500 BP.

Thus, there was a population of the Carpathian Basin that had survived the end of the Würm and that we can regard as indigenous, native people of the Basin. They had had double character in their human types. The native population of Transdanubia was a Mediterranean type, that of the northern and eastern hills and mountains was a long and angular headed robust cold climate man, the Crô-magnon B type.¹⁸⁹ The double character of the Upper Paleolithic remained. The lowlands and river valleys used by the Gravettian people to settle in the middle of the Basin were unpopulated. These areas turned to be marshes due to the higher precipitation and water discharge of the incoming rivers¹⁹⁰ and remained unpopulated for a long time.

Ryan and Pitman show the climatic situation of Europe following the warm up in details.¹⁹¹ The water derived from the melting of the European ice sheet was conducted towards the south by the rivers of the Russian Plane, partly straight to the Black Sea and partly through the Caspian Sea. This latter was that time connected to the Black Sea through the recent marshes of Meotis, the lowland area north from the Caucasus Mountains. The gate of Bosphorus was then close, therefore the Black Sea was not able to communicate with the world oceans and let its surplus water into the Marble Sea through the valley of the Sakarya River.¹⁹² The water level of the Black Sea at the start of the warming up was approximately 130 m above the water level of the world oceans – including the Marble Sea. The melt water of the ice sheets in the northern parts of the Russian Plane washed out the salt water of the Black Sea which has turned to be a freshwater lake, we call it as Black Lake. The Russian plane north from the Black Lake turned to be marshes covered with huge amount of clay sediments. This area was later on covered by dense forest unsuitable for human population therefore the area east from the Dnieper River up to the area east from the Caspian Sea was completely unpopulated.

As we have already mentioned¹⁹³ the warming up of the Würm was not a homogeneous, continuous process. There was a cooling down period between 16 and 14.5 millennia BP called Older Dryas when again the climate was similarly cold as in the ice age before. The ice sheet on the north did grow again but it did not extend toward south from where a big portion of its original extension had already molten. The cold climate is well visible on both of the water level of the world oceans and of the oxygen isotope composition of the ice sheets in Antarctica.¹⁹⁴ Since the extension of the ice sheet did not change, the loading of the Russian Plane had changed and the ice-covered area did sink a bit lower with respect to the southern parts of the Plane. Consequently, when the climate changed again to be warm and the melting of the ice sheet continued the melt water was not able to run towards south into the Black Lake it did flow towards west into the Baltic Sea. Due to the lack of proper water supply the Black Lake started to dry out, its water level started to decrease.

The warm period following the Older Dryas did last only for one and half millennia only when a second cooling period appeared, the Younger Dryas. The climate that time was not so cold as in the Older Dryas, so the ice sheet in the north did not grow. Due to the dry climate in the Younger Dryas in the southern area of the Russian Plane, however, the Black Lake lost a lot of water and its water level did decrease further. When the Younger Dryas terminated in 11.5 millennia BP the Black Lake had shrunk into the half of its original – and presence – area as it is seen in Map 4. Another short cold period followed the warm up of the Younger Dryas started in 8 millennia BP and terminated in around 7.5 millennia BP.

During these mini ice ages the people of the Natufian culture in Levant and the northern area of Mesopotamia¹⁹⁵ have partly shifted away, partly turned to decrease their population and parallel had also changed their diet. Originally, the Natufian culture did flourish at a Mediterranean climate but after a long-term dry period the remaining population has adopted itself to the dry conditions. Most of the people have left the arid area and resettled into the shores of the lakes or approached permanent water flows at riverbeds. However, that time even the upper Euphrates did not have permanent water flow, it had also dried out.¹⁹⁶ The so-called Fertile Crescent – the area at the Zagros Mountains, Mesopotamia and the Levant together – was the territory of the former Natufian culture. That time the a broad flat area formed at the shores around the Black Lake suitable for human population. The water area of the lake was approximately the half of the recent area of the Pontus. The resettling of the Natufian culture to the shores of the

¹⁸⁹ Gimbutas (1982), p.: 27., Makkay (1982), Lipták (1977), p.: 240

¹⁹⁰ Gáboriné (1980), p.: 250

¹⁹¹ Ryan (1998), pp.: 156-160

¹⁹² Ryan (1998), p.: 158

¹⁹³ See on page # 181.

¹⁹⁴ Oppenheimer (1999), pp.: 27-48

¹⁹⁵ Mellaart (1981), p.: 38, they were long-headed short statue robust Euro-Africoid people.

¹⁹⁶ Ryan (1998), pp.: 173-175 they turned from the settled farming way of life to the nomadic way of life of the desert, which indicated the strong dry up of the climate of their area.

lake of that time Pontus with fresh water is more than obvious. The water level of the lake was that time 120-150 m below its recent level as it is proven by the deep canyon formed at the bottom of the Sea of Azov in the continuation of the riverbed of the Don River. This is an indication of the former water-conducting valley of the Don River.¹⁹⁷

There are a couple of estimations for the final time of the warm up of the Würm. From the geophysical data¹⁹⁸ we can estimate the date of the complete disappearance of the ice sheet in Europe to be at the end of 9th millennium BP. The temperature of the climate did stabilize that time. The ice sheet in North America however did disappear much later.¹⁹⁹ The flora has returned to the area having been covered by ice even in a later time. The change of the vegetation in Europe can well be seen in the Figures shown by Mithen.²⁰⁰ The water level of the Mediterranean Sea has risen 15 m below its recent level only at 7,5 millennia BP.²⁰¹ That was the time when the half millennia long short cooling period finished and since that time is the warm climate of the interglacial uninterrupted. The melting of the North American ice sheet caused by the ultimate warming up has suddenly increased the water level of the world ocean, particularly that event, when the ice block in Canada has broken and a sudden water flow did rise the water level by 5 meters. This sudden rise in water level caused a havoc all over the seashores of the world. That time the gap at the Bosphorus did also break and the basin of the Black Lake had filled up by salt water in a historically very short time (a year or so).²⁰²

In around 8,000 BP – at the onset of the last cooling period, when the climate was absolutely dry – a group of people with farmer culture did appear at the Tisa River between the mouths of the Körös and the Maros Rivers. Their origin is unknown, but it is sure that they should arrive from the territories south from the Carpathian Basin. It is possible that they belonged to those people who had settled into the southern part of the Balkan from Anatolia through interim settlements along the Aegean Sea²⁰³. Later they might have passed the Vardar River passes and so they had populated North Balkan. Their other possible route was along the Danube valley from the east. Their ultimate origin is, however, Anatolia, i.e. Asia-Minor. The human type of their people was a long headed, gracile Europid man and they are related to the Mediterranean people having lived at the southern part of the Caucasus Mountains as well as in Çatal-Hüyük. The former population of Çatal-Hüyük has disappeared in around 8,400 BP.

Until that time all Neolithic settlements were possible to be approached on waterways as they have spread along river valleys. It means, the seed of the crop could be delivered there using water transport. Crossing the pass of the Vardar valley in the Balkan, however, needed continental transport, which had not been assured that time. The cart is yet waiting for its invention. Notwithstanding, that there were human settlements along the shore of that time fresh-water lake of the Pontus, therefore the spread of the population along waterways was highly probable. The new settlers at the Tisa River might have arrived in this way.²⁰⁴

The area around the Tisa River had been unpopulated since the end of the Würm until the Körös-Starčevo or Körös–Tisa culture did arise. The people of this culture were ethnically new formed by intermixing of the Mediterranean, of the local Crô-magnon and of some short-headed type of men.²⁰⁵ They have built their settlements on the sandy riverbanks. The soil between the Körös and the Maros Rivers was easy to cultivate. This culture has already had pottery and therefore we are able to follow the finer details of their culture and social life using their potters. The pottery is also a good mark to compare the interaction of neighboring cultures. Namely there were also two other neighboring cultures within the Carpathian Basin parallel with the Körös–Tisa culture. One was at the west of the Great Hungarian Plane including the Danube valley in Transdanubia, the other one was the so-called second Bükk culture extending along the northern hilly and mountainous part of the Carpathian Basin from the Bükk Mountains through Aggtelek until the Northern Carpathian Mountains.²⁰⁶ Both ethnic groups have been present on their original territory since the end of the Würm. The northern, the Bükk culture means the survival of the local Crô-magnon hunters, the western group means the survival of the gracile Mediterranean and/or Alpid people. Gimbutas called the cultures formed during the European Neolithic as Old European culture.

Map 4 shows the onset of the farming economy in Europe (1). The earliest settlements (1) were along the shores of the Mediterranean Sea in a harmony with the genetic results showing the spread of the earliest population along

¹⁹⁷ Ryan (1998), p.: 157, Kerr (1998), p.: 1132 and Stone (1999), p.: 916

¹⁹⁸ Lorus (1985), p.: 594, Winograd (1988), p.: 1277

¹⁹⁹ Oppenheimer (1999), pp.: 32-3

²⁰⁰ Mithen (1998), pp.: 84-85

²⁰¹ Ryan (1998), p.: 157

²⁰² Kerr (1998) and Stone (1999) See in more detailed in Ryan (1998). See also Oppenheimer (1999), pp.: 251-266

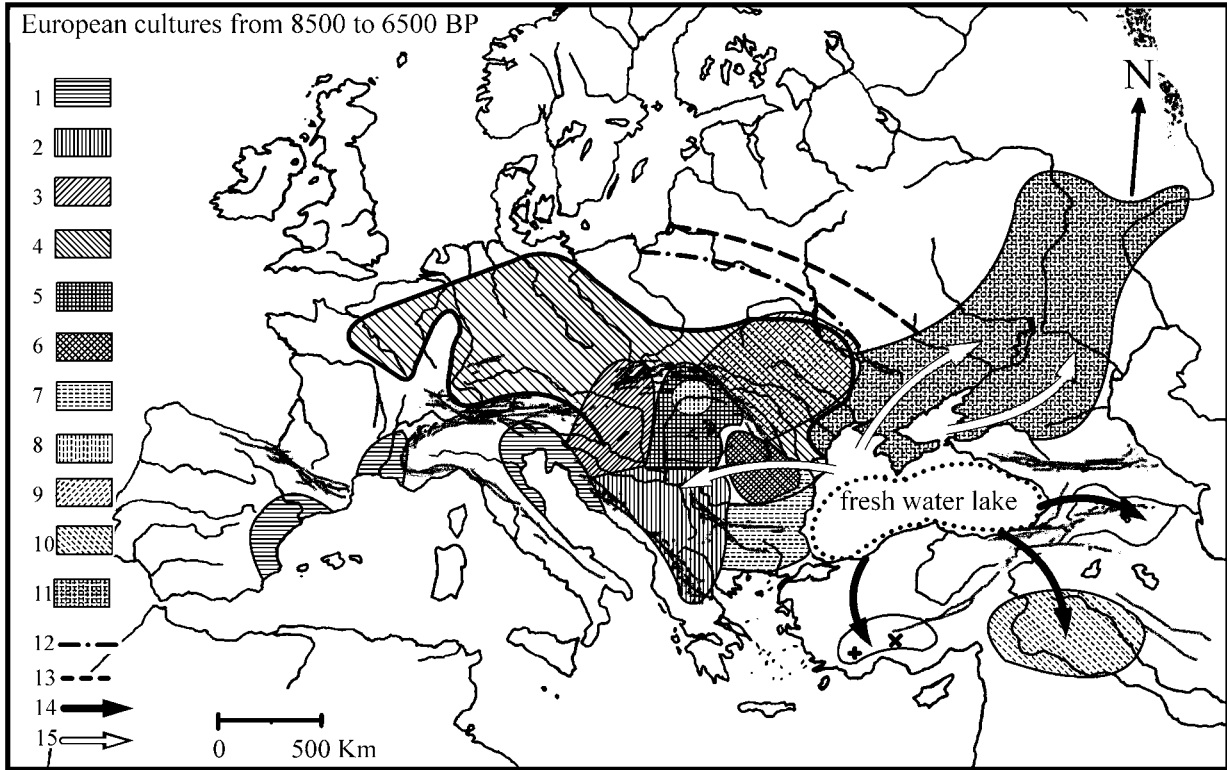
²⁰³ Mellaart (1981), pp.: 244, 245, 247. Mellaart p: 261 says that the Balkan culture shows Anatolian connections and not Syrian at all.

²⁰⁴ Ryan (1998), pp.: 189-190

²⁰⁵ Gimbutas (1991), p.: 26. According to Mellaart (1981) p.: 258 they were long headed, gracile and small statue (163 cm) Mediterranean people with oval face. The local Crô-magnon means the people of Lepenski Vir, where a Mesolithic settlement was found. There are no human relics, nor tools and settlements along the Tisa River since the warming up of the Würm.

²⁰⁶ Makkay (1982), pp.: 75-96. The area of the second Bükk culture overlaps with that of the Szeletian culture before the end of the ice age.

water ways. The center of the Neolithic in Europe is without doubt the Carpathian Basin. It is well visible that the LBK spread from this center toward north and west (2-9), mainly on the easier cultivable territories such like the loess and the sand. Pastoral culture (11) has also developed that time on the southern part of the Russian Plane which was that time a steppe. Fishing-hunting cultures settled at the northern area of Europe (not shown in the Figure). Ar-



Map 4 Neolithic European cultures from 8,500 to 6,500 BP.

1 farming economy at 8,700-8,500 BP, 2 Vinča culture, 3 Lengyel culture, 4 The edge of the linear band ceramic culture in 7,500-ban BP, 5 Tisa culture, 6 Boian culture, 7 Karanovo culture, 8 Bükk culture, 9 Cucuteny culture, 10 Halaf culture, 11 Pastoral cultures on the steppe, 12 Dniester-Bug culture, 13 Nemuna culture. +: Hacilar, x: Çatal-Hüyük.²⁰⁸ 14 and 15 the arrows show the direction where the people settled on the dried area of the Black Lake did escape in around 7,500 when the Black Sea was filled up by salt water.²⁰⁹

rows indicate the escape routes of the population following the fill up of the Pontus. As the result of this escape might have formed the Vinča culture which has later expanded over the Balkan (2). They have expanded as the second phase of the Tisa culture (5) towards north approaching the Bükk culture (8). The Boian culture (6) was also the 'product' of the Vinča culture which joined with the aboriginal Bükk culture (8) to form the Cucuteny culture (9) out of the Carpathian Basin from where the people of conquest did arrive into the Carpathian Basin at 896 CE. This culture has expanded from the Carpathian Mountains over the loess Podolian Highland up to the Dnieper River covering the non-steppe area of the Bug, the Seret and the Dniester rivers of the Russian Plane at the west. The Bükk culture is well visible as a separate culture within the Carpathian Basin which one did produce the LBK cultures with the combination of the Lengyel culture (3) in Transdanubia. This latter one has spread towards west on the German Plane until the Atlantic Ocean. Makkay designed the LBK as note-headed culture.²⁰⁷ The Karanovo culture (7) might have also formed contemporary with the Vinča culture from the escapees of the Black Lake .

The white arrows pointing to the northeast direction show the possible escape routs of the pastoral cultures on the grassy steppe of the Russian Plane. They are known later as Kurgan culture named after the typical burial hills of their elite. The black arrows show the southern escape routes resulting in the Hacilar (10), the Halaf and the Ubaid

²⁰⁷ Makkay (1982), p.: 17

²⁰⁸ Based on Gimbutas (1991), pp.: 5, 35, 53 and Ryan (1998) pp.: 188-201

²⁰⁹ Based on Ryan (1999) p.: 194

cultures as Ryan and Pitman suggested.²¹⁰The latter ones might be the sources of the well-known high culture in Mesopotamia with the Sumerian language in a later time.

The native people of the Carpathian Basin did overtake the farming pottery-producing culture in a very short time, i.e. within a century, the culture that the new incomer population had introduced to the Tisa River. That means the indigenous population has adapted the new culture, the food producing economy and settled life with some modification (forms of the pottery differed in the cultures e.g. the pottery of the Lowland and of the Bükk were different from those of the Körös-Tisa culture).²¹¹ There is, however, no observable change in the ethnic composition of these two areas.²¹² Gyula László writes:

“In around the middle of the fourth millennia BC the people of the band ceramic (they are frequently mentioned in the literature as linear decoration) from the north have settled over the Körösians, as well as a newer population from Asia-Minor has broken the rule over the southern territories from the south.”²¹³

“As far as the Körös culture has appeared on the territories of our country without antecedents the culture of the ‘band ceramic’ seems to be the descendent of those of the Mesolithic. They have learnt the agriculture and pottery making from the Körös people. These people have settled mainly to the north from the Körös River and the characteristic of their culture is that they decorated their potters with scratched bands of waving lines. They have developed a special potter form, the plate with tubular legs.”²¹⁴

Then he adds:

“They might have been very peaceful people as we do not know their weapons.”²¹⁵

“One of the most beautiful groups of the band ceramic is called Bükk culture. The producers of it have been living first of all in the Bükk Mountains in caves. Their thin walled potters stand out from the potters of the age with their graceful forms and beautiful decoration.”²¹⁶

That was the culture, which had produced those potters that we dug out during our cave-supporting work at Jós-vafő and that I mentioned in the introduction. Although the absolute age given by László is not correct as the calibrated carbon dates shows much earlier dates, but his relevance is correct. This culture had had more than 300 densely populated sites in recent Hungary and over 700 sites all together with those found in Transylvania, which is now part of Rumania.

The transfer of the culture and technology in this area is a very important feature. Many scholars – including Götz, Childe, Renfrew – supposed that the ethnic group taking the farming culture from the Fertile Crescent towards the north and west has dissolved the indigenous population in itself therefore it has washed out all the other ethnical groups.²¹⁷ However, this is not the case on the Carpathian Basin and this fact challenges the original concept of spreading the farming economy parallel with the farmers. No, the indigenous people have adapted the new technology – and they have also transferred it further to another territories, toward another people to the north and the west.

The genetic investigations markedly support this conception. Even Renfrew has withdrawn his former conceptions²¹⁸ as the Y-chromosome studies have proven undoubtedly that the Anatolian population has spread only along the Mediterranean but did not spread in the middle and northern parts of Europe. This was also evident from the mtDNA studies a couple of years before.²¹⁹ Thus, the allele Eu4 (M35) has only 8% frequency on average in

²¹⁰ Ryan (1999), p.: 195

²¹¹ Makkay (1982), p.: 78

²¹² Gimbutas (1982), p.: 27, Gimbutas (1991), p.: 43. Mellaart (1981) p.: 262 also highlights that the northern expansion of the Körös-Tisa culture has slowed down, that is they are not the original settlers who are taking and spreading the culture further but the indigenous people did it.

²¹³ László (1974), p.: 68. In Hungarian: “Az i.e. IV. évezred közepe táján északról a ‘szalagdíszes edények népe’ (a szakirodalomban gyakran ‘vonaldíszes’-ként szerepelnek) települt a Körösiekre, délről meg újabb előázsiái népesség törte meg a déli területek feletti uralmat.”

²¹⁴ László (1974), pp.: 68-69. In Hungarian: “Míg a Körös műveltség előzmények nélkül jelent meg hazánk területén, a ‘szalagdíszesek’ a helyi átmeneti kőkor utódaiként tűntek fel. Itt tanulták el a Körös-emberektől a földművelést és az edénykészítést. Ez a nép inkább a Körösöktől északra telepedett meg és műveltségének a jellemzője az, hogy edényeit bekarcolt hullámvonalas kötegekkel díszítette. Különleges edényformát alakított ki: a csöves talpú tálat.”

²¹⁵ László (1974), p.: 68. In Hungarian: „Ugyancsak békés emberek lehettek, mert fegyvereiket nem ismerjük.”

²¹⁶ László (1974), p.: 68. In Hungarian: „E szalagdíszes edények egyik legszebb csoportját a bükki műveltségnek nevezzük. Készítők elsősorban a Bükk barlangjában, hegyeiben éltek. Vékony falú, finom edényeik nemes formájukkal és szép díszítésükkel emelkednek ki a kor fazekaskészítményei közül.”

²¹⁷ Götz (1990), pp.: 779-785, Childe (1954), pp.: 68-70, Renfrew (1987), pp.: 145-177

²¹⁸ Gibbons (2000)

²¹⁹ Sykes (2001)

Europe²²⁰ and this marker can be connected to the people who have originally taken the farming culture into Europe. The frequency of this marker is the biggest on the Balkan. That was the place of the arrival of the farmers in the Neolithic. The marker Eu4 is present within the recent Hungarian people in around 9% indicating the possible share of the Körös-Tisa population within the whole. Alleles Eu9-Eu11 (M172, M89, M201) are also connected to the Anatolian population taking the farming economy out of the Fertile Crescent in another wave. This marker has a very low share among the Hungarians supporting our concept shown above.

The source of the farming culture settled in the Balkan is surely Anatolia where the Çatal-Hüyük settlement and culture have been flourishing for centuries before its termination and the appearance of its population at the north. The settlement of Çatal-Hüyük was a huge one. Its population was approximately 10,000 or more. The people lived in square houses stack together forming a very dense settlement. Nearly all of the houses were shrine where the symbols of the fertility could be found in a dominance. The most important artifacts were sculptures of fat women, ox heads, etc. They were cultivating three types of wheat, barley and different vegetables, herding cattle and goats, hunting pig and deer, and did collect Hematite and Limonite to use for their decorations of the body and the houses. The people knew the copper but their jewels were produced from natural metal, and not from metal smelting. They have conducted commerce using copper as the articles to be exchanged, and have also produced potters.

The ethnic composition of Çatal-Hüyük was a mixed one. The majority of the people were long-headed African (54.2%). Short-headed Alpid type formed 22.9%.²²¹ The long-headed, Proto-Mediterranean population formed only 16.9%. The culture has been flourishing between 8,800 and 8,400 BP when suddenly it has disappeared without destruction. The highly probable reason is that the area has dried out due to the oncoming little ice age. It is also probable that the population has moved somewhere else, e.g. to around the Aegean Sea and then to the Balkan. The Šesklo culture on the Balkan can be regarded as the first continuation of it, and then the next one was Starčevo. Its elements can also be found in Hacilar and in Tell-Halaf south from Çatal-Hüyük, both in Anatolia. According to Ryan the Younger Dryas might have been the terminating factor of this culture.²²² However, the Younger Dryas terminated in around 9,500 BP, i.e. much before the onset of this culture. When the settlement of Çatal-Hüyük started to rise there was a warmer and humid climate in Anatolia. After 8,000 BP a new cooling period started and that time practically all the human settlements disappeared from Anatolia. In contrast, however, they were flourished in the Balkan, that means an egalitarian culture was continued there.

There is a milestone in the human history at the end of this little ice age in around 7,500 BP. That was the time when there were a lot of sudden changes. Cultures have appeared at different sites without precedence. They had had many common features. They had already known the plough to cultivate the land. They had already had domesticated crops, decorated potters, and metallurgy, i.e. they had smelted copper. Finally and most importantly, they had produced anthropomorphic potters. Up to that time there has been no defense around the settlements, however, after this time it appears. The church and the church-based economy together with the landlord and the subordination also rose parallel with these changes. That was also the time when the gap at Bosphorus was broken and the Black Lake had been filled up with salt water and turned to be the Pontus with a catastrophic speed. The sudden changes in the human cultures are contemporary with this change in their close environment therefore it seems reasonable according to the common sense to connect these events. If the catastrophically fast fill up of the Black Lake has touched human settlements on its broad shores the daily 15 cm average rise in the water level and the daily 3-30 km expansion of the water along the shore should force the cultures to escape. Thus, there is a probability that the people expanded from the shore along the feeding rivers like the Danube, the Dniester, the Bug, the Dnieper and even the Don at the north-eastern edge of the lake as well as along the Delice or Kelkit Rivers at the south.²²³ Consequently, if there were settled people on the shore of the former Black Lake, their relics came under the water and the population has spread over the drier environment and formed new settlements somewhere far from the 'Killer Lake'. The event, however, might serve as remembering on a catastrophic flood killing most of innocent human kinds and their animals on that area.²²⁴

²²⁰ Semino (2000). See also in page # 119.

²²¹ Gimbutas (1991), p.: 8

²²² Ryan (1998), pp.: 184-185

²²³ Ryan (1998), pp.: 189-192

²²⁴ Perhaps the Gilgames legend reflects to this event. This story tells the flood differently than that the Bible does with Noah. There is no any word about rein; there is a huge catastrophic water outburst and southern storm due to the collapse of a gap according to the commands of the gods. Bosphorus is at the southern shore of the Pontus. Similar story appears also in the Ugric legend of creation. It was a windstorm from the south. It was also a sudden high water. If we put this event to The Gulf there is no way to escape by going to the mountains, to go upwards, there are no peaks or hills there. However, around the Black Sea – that time Black Lake – there were. The question is made more complicated by the recent sea level studies indicating that the level of the oceans did reach even at the same period 3 to 6 m higher level than its recent one, at different time at different places over the globe. Thus, the settlement of Ur before 7,500 BP without potters is covered by 3 m thick mud layer. See Oppenheimer (1999), pp.: 52-54. Perhaps the *Gilgames* epos remembers this events (translated by Andrew George, Penguin Books, 2003, XI:86-XI:143, pp.: 91-93): "The time which the Sun God appointed – 'In the morning he will send you a shower of bread-cakes, and in the evening a torrent of wheat. Go into the boat and seal your hatch!' that time had now come: 'In the morning he will

Gimbutas²²⁵ and Mellaart²²⁶ also show relating data. That is, a new culture has settled into the southern part of the Danube valley until the Iron-gate gorge after 7,500 BP. It has also taken new ethnic groups there, which was completely different from those living previously in the Balkan. The new ethnic people then spread along the Zsil River to the north and entered into Transylvania.²²⁷ This culture is known as Boian culture and had had long-headed, gracile, Mediterranean men with narrow face.²²⁸ The Vinča culture did appear also at the same time, a couple of hundred kilometers west along the Danube valley and parallel with them did the anthropomorphic ceramic also spread. The origin of these cultures is unknown before the archaeologists and Mellaart particularly highlights this fact in his work.²²⁹ Parallel another cultures on the Balkan have also suffered several dramatic changes. Among the new elements is the appearance of the anthropomorphic potters as well as the domesticated crop everywhere.²³⁰

From that time on a double character in the cultures of the middle and the eastern parts of Europe can be observed together with an antagonistic opposition. One culture is egalitarian without anthropomorphic ceramic; the other one is hierarchical with anthropomorphic ceramic. The differences are even greater when we extend our view to the whole environment of the Pontus. In the southern part not only the hierarchy can be observed, but also this hierarchy is connected to the temple and the temple has his own economy supplying the priesthood and a new formula unknown until this time, the aristocracy.

The people who had escaped from the Basin of the Pontus did not bring only the new agricultural technology with them but they did also bring the names of its elements spreading the common words in their new environment. As we could see with the spread of the farming economy before this event that the culture is transferred from one population to the other one, therefore it is a logical consequence that the words connected to the new technique have also been transferred. This ethnic group might have been settled along the shore of the former Black Lake and did spread around the Pontus following its fill up and taking the allele Eu9-Eu11 (M172, M89, M201) with them.²³¹ All these people could bring with them the words connected to the farming economy and to their religious believe, however, their rout was different. This can be a connection between the later Sumerian and even more late Hungarian culture – and consequently between these languages. Both might have the common words of another older culture. Non of them could be derived from the other ones; there is an indirect connection between them. This source could have been the population on the shores of the Black Lake, which had spread all around at the event of the fill up of the lake around 7,500 BP.

The culture called later on as Sumerian spread towards south. The earlier irrigating farming technique did appear at the Samara culture after 7,000 BP and it probably spread from here towards further south along the rivers and reached the former settlement near The Gulf. There have already been churches there, but in their earlier form they were not more than bigger shrines, e.g. in Ur. Nevertheless, built on these shrines the church and parallel the church economy with separated priesthood, nobility and finally kings did develop soon after 7,000 BP. It is known as Sumerian society only after one more millennia later, i.e. from about 6,000 BP, the time when the Kurgan or Jamna culture of the steppe folk has already destroyed the Old European culture shown in the following chapter.

Let us now turn back to the territory of our interest. The settled, Neolithic culture is spread towards north from the Balkan. The crop appeared first in the valley of Vardar River (8,500 BP), then it reached the line of the Danube (8,000 BP). As it was mentioned above, the indigenous population of the Carpathian Basin reacted immediately and the farming economy appeared also on their territory (7,900 BP). The culture did appear also in the western part of

send you a shower of bread-cakes, and in the evening a torrent of wheat. ' I examined the look of the weather. The weather to look at was full of foreboding, I went into the boat and sealed the hatch. To the one who sealed the boat, Puzur-Entil the shipwright, I gave my place with all its goods. At the very first glimmer of brightening dawn, there rose on the horizon a dark cloud of black, and bellowing within it was Adad the Storm God. The gods Shullat and Hanish were going before him, bearing his throne over mountain and land. The god Errakal was uprooting the mooring-poles, Ninurta, passing by, made the weirs overflow. The Anunaki gods carried torches of fire, scorching the country with brilliant flashes. The stillness of the Storm God passed over the sky and all that was bright then turned into darkness. [He] charged the land like a bull [on the rampage,] he smashed [it] in pieces [like a vessel of clay]. For a day the gale [winds flattened the country,] quickly they blew, and [then came] the [Deluge.] Like a battle [the cataclysm] passed over the people. One man could not discern another, nor could people be recognized amid the destruction. Even the gods took fright at the Deluge, they left and went up to the heaven of Anu, lying like dogs curled up in the open. The goddess cried out like a woman in childbirth. Belet-ili wailed, whose voice is so sweet: [...] For six days and [seven] nights there blew the wind, the downpour, the gale, the deluge, it flattened the land. But the seventh day when it came, the gale relented, the Deluge ended. The ocean grew calm, that had trashed like a woman in labour, the tempest grew still, the deluge ended. [...] On the mountain of Nimush the boat ran aground, Mount Nimush held the boat fast, allowed it no motion."

²²⁵ Gimbutas (1991), pp.: 87-88

²²⁶ Mellaart (1981), p.: 247. According to him the change happens in 7,200 BP (according to the non-calibrated carbon data in 6,400 bp). The sudden change has no precedence. The dark painted ceramic appears e.g. in Knossos.

²²⁷ Gimbutas (1991), p.: 87

²²⁸ Gimbutas (1991), p.: 101

²²⁹ Mellaart (1981), p.: 257

²³⁰ Mellaart (1981), pp.: 247, 249

²³¹ Ryan (1998), pp.: 188-201

the Basin and we find farming settlements in Transdanubia and on the northern hilly and mountainous territories as well. The old societies have taken over not only the farming economy and technology but also the preparation techniques of the potters, however, with different typology.²³²

Besides the dynamic development of these cultures they have a couple of common characters again. First of all they were all egalitarian, there was no difference in the burial between people, there was no social rank. Other important feature is that there were no human killing weapons among their tools and parallel, there was no defense of their settlements and any signs of violent destruction, i.e. wars. Gordon V. Childe writes²³³

“The earliest Danubians seem to have been peaceful folk, weapon of war as against hunters’ tools are absent from their graves. Their villages lacked military defenses. It is no accident that the latest village of Köln-Lindenthal was defended by elaborate fortification, and those weapons were buried in contemporary graves. In the later phases of the Neolithic period in Europe, armaments in the form of stone battle-axes and flint dagger became the most conspicuous items of funerary furniture.”

A high degree of egalitarianism, the respect of the cosmic order and the fertility characterized their intellectuality and are visible at these cultures that we have already discussed above.²³⁴ There is the double (Byzantine) cross among the symbols that Gimbutas did connect to the Bee-goddess.²³⁵ However, it represents rather the birth-giving woman. We have also find the ox-head in the burials as well as the representation, which – as we have also mentioned above²³⁶ – is very similar to the anatomy of the female reproductive organs.²³⁷ The role of the woman in these cultures was very important. It is nearly sure that the social order was based on the maternal heredity and it is absolute sure that there was no overwhelming masculine superiority in the social life. The masculine superiority was however highly characteristic to the contemporary steppe dwelling societies.²³⁸

Thus, contemporary with the fill up of the Pontus a new type of culture with its ethnical group did appear at Vinča tell near Starčevo and spread also towards north transforming the previous cultures also to be similar to its own. This culture has settled over the Körös-Tisa (Starčevo) culture and replaced the former one keeping the original population intact. This means, the replacement was absolute peaceful. It can be regarded as the continuation of the older culture on the same sites. The Vinča culture assured a peaceful development in this area for over one and half millennia and this area together with the dependent cultures around reached its highest cultural level keeping its spiritual richness and its egalitarian way of view. This is the time period of the late Neolithic and early Copper Age. It has started around 7,500 BP and even at its initial period we can see the usage of the runic writing discussed above on a huge amount of ceramic fragments and artifacts.²³⁹ This writing preceded the Sumerian pictographic writing by at least one and half millennia. The writing was very widely used in this area. Not only Transylvania produced a lot of relics with characters on them (e.g. Tărtăria, Tordos) but the neighboring Lengyel culture in Transdanubia and the Karanovo culture in recent Bulgaria have resulted many written relics as well. Altogether more than 300 different written characters could have been recognized on the fragments. Varga has categorized the written characters and showed its highly logical system as well as their logical connection to the agglutinative Hungarian language.²⁴⁰ Generally we can see the simpler characters on the everyday used tools, the cultic relics contained more complicated signs – probable ligatures. One characteristic representation of these writing can be seen on the famous Tărtăria plaques shown in Figure 29.²⁴¹ These plaques have been found among the relics of a cremated man. They were produced in around 7,300-7,500 BP and prepared from the local clay as the neutron activation analysis showed.²⁴² One of the plaques contained runic characters 8 of the 13 characters can be found among the runic characters of the Székely runic writing which has been used on the same territory where the plaques had been dug out. I also remember here the reader that the other two plaques contained picturesque signs including the tree of life.

Parallel with the Vinča culture the copper smelting did also spread not only within the Vinča environment but also far away along the Tisa River. In Szegvár-Tűzköves (at the left side of the Tisa River, north from the Körös River, Hungary) a clay sculpture was dug out with a copper sickle on his shoulder. Carbon dating showed its age also of 7,500-7300 BP, i.e. the same as the age of that of the Tărtăria plaques. A copper sickle with the same shape shown

²³² Makkay (1982), pp.: 14-25

²³³ Childe (1954), p.: 74

²³⁴ See from pages # 70, 75, and 165

²³⁵ Gimbutas (1982), p.: 183

²³⁶ See on page # 84

²³⁷ Gimbutas (1991), pp.: 245, 247

²³⁸ Childe (1954), p.: 73

²³⁹ See on page # 159.

²⁴⁰ Varga (2001), pp.: 198, 457

²⁴¹ See on page # 159.

²⁴² Gimbutas (1991), p.: 320

by the sculpture was found in Transdanubia on a site, which could have not been dated.²⁴³ To bake the gray pottery with graphite content needs as high baking temperature as it is necessary to smelt copper using regulated air supply. Such kind of potters has been found in a great volume in the Aggtelek cave and in its environment. The degree of baking of the potters evidently proves that the oven temperature used to bake the potters was as high as would be necessary to smelt copper.²⁴⁴ That means, there was no technical barrier of copper metallurgy within the Vinča and the Bükk cultures.

There are 9 ancient copper mines in the vicinity of Vinča (Rudna Glava) where potters of Vinča age were found in the depth of 20-25 meters of the mines.²⁴⁵ The depth of the mines at that age following the copper ore dike does also prove that this mine has been used already for centuries before. The aim of mining the copper ore should have been only to smelt copper. Copper ore has not been used for decoration.

The population of this culture lived in angular houses forming big settlements. There was a group of houses in the center of the settlement with potter baking and copper smelting ovens and workshop. G.V. Childe believes that this complex was the lord's house. The arrangement of the houses, however, shows that they have been used for ritual purposes and they can be regarded rather as community halls of the settlements than the house of the lord or that of the matriarch. The copper smelting and the potter baking furnaces can only be found here. The burials also show that there was no lord, or ruling elite in these settlements.²⁴⁶

The forms of the potters were very rich and variable. Besides the everyday used tools and potters some anthropomorphic potters and human sculptures as well as the ceramic copy of the shrines could be found on the settlements, particularly at the southern areas. The religious belief derived from the analysis of the artifacts shows the respect of anthropomorphic deities in the Vinča culture. Some potters show deliberately destruction indicating some sacrifice rites similar to those in Dolni Veštonice in the upper Paleolithic, i.e. in the Szeletian culture.²⁴⁷ The writing did appear very soon on the artifacts used for sacral purposes as I have shown it before.²⁴⁸ Later (6,000 BP) the dominance of the much simpler signs, characters on everyday used potters can be observed. All the above described features were typical in the southern culture, i.e. the Vinča culture extended from the Körös River south across the Balkan including several areas with numerous sites including some huge villages with a population over 10,000. Although, the dimension of these villages was much bigger than that of cities in later Sumer, they have not been cities; they had had no city type social organization.

The northern part of the Carpathian Basin, however, showed partly, but significantly different features. Here the anthropomorphic potter was less characteristic, if it appeared at all. The potters show rather cosmological signs (helioturns, meandering waters, etc.); the decorating signs are forming bands. Hence is their name: band ceramic (in German: Linearbandkeramik, i.e. LBK). Based on their famous settlement in Aggtelek (northern Hungary, just at the border between recent Hungary and recent Slovakia) the scholars have believed, they had been cave dwellers. However, they had been not, they did use the cave only as a sacral ritual site.²⁴⁹ The LBK culture has spread later on (around 6,800 BP) through the Carpathian Mountains to the east on the Podolian Highland between the valleys of the Dniester and the Dnieper Rivers where it has intermixed with the Boian culture forming the Cucuteny (previously called as Tripolje) culture. The ethnic group of the Cucuteny culture was the mixture of the people of the Boian culture and the local Crô-magnon people of the Bükk culture.²⁵⁰

The Cucuteny culture had adopted a lot of cultural elements from that of Vinča, e.g. the copper smelting, the writing, but it did not adopt its religious belief, its subordinate way of thinking. It means, there is no anthropomorphic potters and human sculptures here, or they are very infrequent, rare. Later on their copper smelting techniques has reached such a high level that their products have been exported even so far as the Jamna culture at the eastern edge of the Russian Plane close to the Volga River.²⁵¹

The LBK culture has extended to both sides of the Carpathian Mountains in the north and in the east. This culture seems to be the most interesting and remarkable for us; we may find the origin of the Hungarian language and culture here. The western area of the Carpathian Basin, i.e. Transdanubia was traditionally different from the other parts of the Basin. This refers an undoubtedly Mediterranean influence. The Great Hungarian Plane, i.e. the area in between the two main rivers of the Basin, the Danube and the Tisa has also been populated from the south. The in-

²⁴³ Gimbutas (1982), p.:84 and. Gimbutas (1991), p.: 250

²⁴⁴ Renfrew (1978), pp.: 190-192

²⁴⁵ As I have already discussed above; see on page Map 4 See also footnote # 160 there.

²⁴⁶ Gimbutas (1991), p.: 331

²⁴⁷ Rudgley (1999), p.:153

²⁴⁸ See on page # 159.

²⁴⁹ Gimbutas (1991), p.: 44

²⁵⁰ Gimbutas (1991), p.: 103

²⁵¹ Gimbutas (1991), p.:361

digenous population on the northern and northeastern area however has survived and been adapted to the farming economy. The words of Gáboriné seemed to be realized:

*“ Everything has already been ripped, and only one step was missing to change the way of the economy in its basics, that the human have new relationship to the earth and the animals. And with it a new era of a couple of millennia would start during the period the human did not fight the animals but was fighting each other ... ”*²⁵²

Upon the arrival of the only really missing element, the seeds of the cultivable crop we were able to witness the ‘revolutionary’ change in the Carpathian Basin.

G.V. Childe called these cultures as Danube-cultures using it as a global name. Gimbutas, however, regarded the whole area as one culture called Old European culture and the individual parts as variations of the whole. Old European culture includes all cultures from the Balkan at the south up to north over the Carpathian Mountains excluding the steppe area of the Russian Plane from 7,000 to 3,500 BP.²⁵³ Childe divided this culture in two parts according to the time. The first settlements formed Danube I culture where Körös-Tisa and related cultures did belong. The next one is called Danube II and this culture has later expanded further west along the Danube valley and produced the Neolithic in Western Europe, but only after 6,500 BP. The reason of this date is evident. That time the expansion of the Kurgan (Jamna) culture begun from the Russian steppe and the people of this culture pushed the population out of their settlements and chased towards west or south before their movement. We will be dealing with this movement in the next chapter.²⁵⁴

Now we should investigate the cultural features of Old Europe of this age a bit more detailed. The valley of the Danube belongs to the continental European climate zone. It has an average 600-700 mm of precipitation per annum. The crop farming can therefore be conducted here by dry techniques as the precipitation is more than enough (200 mm a year is the necessary minimum). Irrigating crop farming should be conducted on area with less than 200 mm precipitation per annum. The crop productivity of the soil will, however, be exhausted in a couple of decades when the crop is the single and only product of the land. Recently the problem is solved to grow another plants to restore the producing capacity of the soil as well as fertilizers are added. That time, however, the exhausted soil should have renewed in some manner. The problem was not present in the Nile valley where every year the inundation did restore the producing capacity of the soil. The people of the Danube valley have found a unique method to restore the producing capacity of the soil. They left the exhausted area and let the bush and forest grow again and have conducted their life in another place not far from the original one. This is the ultimate reason why they did not leave tells behind them, as they did not occupy the same settlement for a long time, for centuries. When their next area had already been exhausted, and the bush or forest has grown high enough to bring the necessary trace elements from the deeper strata of the soil into the body of the plant, they returned, and burnt the bush. The ash of the vegetation took back the exhausted elements of the soil.²⁵⁵ Their settlement, however, was not exactly on the previous site. They have moved along the river valleys and formed newer and newer settlements even close to their original one. To keep this kind of farming economy alive the societies do not need the cooperative action of a huge amount of people, there is no need of chieftain, and the leadership is enough to continue the social life of the community. Therefore the settlements in the Danube valley cultures were small. Later on, when there were also really huge settlements formed (sometime with population over 10,000 even up to 40,000 at the Dnieper River, close to recent Kiev) the communities did not required – and have – city-like organization with commanding chiefs, lords and kings. This farming technique, however, is only characteristic to the Danube valley cultures; it cannot be found anywhere else at Neolithic societies.

Vinča is an exception where the settlements has been kept for centuries forming a tell there. That was their original settlement, the farming technique shown above has been modified elsewhere, not in Vinča itself.

The farming culture was able to be formed in the southern part of Mesopotamia only when the irrigation technique had already been developed to that level, that the communities were able to conduct suitable amount of water to their fields. The building of an irrigation system with channels of several hundreds of kilometers long needs, however, the cooperative action of huge amount of people. The condition to carry out such actions is to have hierarchic social order with commanders and with workers and – as one of the most important condition – intelligent design. It was highly necessary in Mesopotamia, as the average yearly precipitation is less than 200 mm there. Therefore the water necessary to grow crops should be inherited from the two great rivers of the area, the Tigris and the Euphrates.

²⁵² Gáboriné (1980), p.: 249. In Hungarian: „ Minden megérett már, és csak egy lépés hiányzott ahhoz, hogy a gazdálkodás módja alapján megváltozzon, hogy az embernek új viszonya legyen a földhöz, az állatokhoz. És ezzel elkezdődjön az a néhány ezer éves korszak, amely alatt az ember már nem az állatokkal, hanem egymással harcolt ... ”

²⁵³ Gimbutas (1982), pp.: 17-35.

²⁵⁴ See 6.4 The Copper Age: Kurgan Conquerors from page # 212

²⁵⁵ Childe (1954), p.: 62

The development of the church economy with subordination was a compulsory precondition to be able to conduct the water from the rivers on lands with greater distance from the riverbeds and to establish the farming economy on a broad area in Mesopotamia. The system should also been kept alive for year on year which also needs permanent physical work along the channels and which should have also been coordinated. Ryan supposes that the basics of the irrigation techniques have been worked out in the basin of the former freshwater lake of the Pontus, the Black Lake. The people after their escape from there at the fill up have taken it in a well-developed form with them to the south.²⁵⁶ Ryan also supposes that the domestication of the crops has also been happened at the shores of the Black Lake. His argument is, that when the crop is cut by sickle year by year for a millennia or more and the crop is re-grown again from the already dropped seeds, this will cause a natural selection of the first ripped seeds as the source of the next year harvest. The knowledge of the irrigation with the already selected crops did later arrive to the southern edge of the two rivers²⁵⁷ as well as into the Danube valley.

There is also not enough precipitation in the Nile valley, however, the necessary amount of water is assured by the yearly regular floods in July. The floods did also restore the fertility i.e. the productivity of the soil, therefore the production of only one kind of plant, barley or wheat, does not influence the further fertility of the soil. The irrigation in Mesopotamia, however, did cause serious problems later on. Namely, the irrigating water did not only deliver the ingredients necessary to restore the fertility as well the amount of water to grow the plant, but it has also delivered sodium resulted in a gradual increase of the salinity of the soil by the evaporation of the water. Thus, first the wheat has disappeared from Mesopotamia, later on the barley did the same washing out the majority of the population from there due to this salinity. That was the ultimate reason why Mesopotamia has been depopulated, why the human has been perished from there. The population has left the sites due to the vanished fertility of the soil following its increased salinity.²⁵⁸

Looking at either of the cultures in the Danube valley one feature is consequently missing. This is the subordination of a man to another one.²⁵⁹ It is missing in such evident manner, that G.V. Childe had an opinion concerning the Danube II culture, which had been extending from the Carpathian Basin far to the west and the northwest in the course of the 7th millennia BP (see Map 4 on page 204):

*“But not even German believers in the ‘liedership principle’ have been able to detect any indication of chieftainship in a Danubian village like Köln-Lindenthal.”*²⁶⁰

He adds:

*“Among pure cultivators, owing to the role of the woman’s contributions to the collective economy, kinship is naturally reckoned in the female line, and the system of ‘mother right’ prevails. With stock-treading, on the contrary, economic and social influence passes to the males and kinship is patrilineal.”*²⁶¹

Childe contrasts the Old-European culture to that of the contemporary culture of the steppe based on the essence of the social orders of both of them. Though the western villages, such like Köln-Lindenthal are much younger than those of the Carpathian Basin are, they show high degree of similarities. Gimbutas remarks this similarity regarding the western people as refugees from the east escaping the killing and subordinating campaigns called Kurgan invasions.²⁶² Childe gives more details concerning the features of the territories of the Danube culture. Thus, the settlements of the Danube II cultures are very dense. Köln-Lindenthal e.g. had 21 houses on 6 and half acres.²⁶³ The hunting had subordinated importance in the economy of the villages in the earlier settlements at the east, but it did play higher importance in the western settlements. The hunting and fishing had also greater importance in the Neolithic cultures along the Nile valley as well as in Mesopotamia.²⁶⁴ The West European cultures were more characterized by

²⁵⁶ The first signs of irrigation were found in the Natufian culture near to Jerico on the 10th millennia BP. This knowledge was disappeared from here parallel with the disappearance of the people in the 9th millennia BP. The Çatal-Hüyük culture used irrigation and this knowledge has also been disappeared from here together with the people in 8,400 BP. See Ryan (1999), p.: 187, Mellaart (1981), p.: 99

²⁵⁷ Ryan (1998), pp.: 194-197. The basis of his arguments is that the Fertile Crescent had been depopulated in the younger Dryas. The re-population is contemporary with the fill up of the Pontus and this population brought there the domesticated crops with a higher productivity as well as the organization of the church economy with the necessary hierarchy as well.

²⁵⁸ Götz (1994), pp.: 827-828 refers to the studies of Jacobsen, but he does not give the original sources. S. Lloyd (1981): *Die Archäologie Mesopotamiens* pp.: 18-19 is the secondary source cited by Götz.

²⁵⁹ The concept of ‘society’ cannot be denied in the Old-European cultures. This evidently denies the validity of the concept of Beöthy (1878) pp.: 27-140 as societies cannot be existing without hierarchical order.

²⁶⁰ Childe (1954), p.: 73

²⁶¹ Childe (1954), p.: 73

²⁶² Gimbutas (1991), pp.: 359, 385

²⁶³ Childe (1954), p.: 61. 1 acre is 0.405 hectares

²⁶⁴ Childe (1954), pp.: 59-60

the pastoral way of life than the eastern ones, as Childe remarks²⁶⁵ ‘*their life style has not been more nomadic than that of the other societies within the Danube cultures*’. Their religious world also reflected that of the settled societies and not that of the contemporary nomadic pastors of the steppe on the Russian Plane. Childe has also recognized in his later work, that this culture was not a copy of something else, it was an original one.²⁶⁶ Gyula László compiled his opinion concerning a part of this culture:

“We just find the fishing-hunting people of the so-called Swiderian culture and this is why we hold them to be Ancient Uralian. One part of these Swiderians has wandered to further in the north in the possession of the potter making knowledge (these are the ancestors of the Finno-Ugric nations), around 4,000 BC their other part took their way towards east (they are partly the Samoyeds and partly the Ob-Ugors) the third group has turned to the animal herding and land cultivating at the edge of the steppe around 2,000 BC. This is the Volosovo group where we guess the ancestors of the Hungarians since they have been camped at the same area from where later on we know innumerable geographical names resembling to the Hungarian ones.”²⁶⁷

The people wandered to the north are not necessarily the ancestors of the Finn-Ugric nation; they might be only those of the Finnish branch alone. The Cucuteny culture, however, is close to the Swiderian. They were also contemporary; thus the former one could have effected its neighbor. The farming economy was introduced on to the steppe area only much longer time later as the steppe cannot be cultivated with wooden plough and with human or cattle force.

6.4 The Copper Age: Kurgan Conquerors

6,500-5,000 BP

Let us now turn our attention to the steppe area of the same and following ages.

A gracile, long-headed man with narrow face, and tall statue, the so-called Caucasian man has settled on the Russian steppe after the warm up of the Würm and spread towards north along the river valleys until the forestry area of the Russian Plane. They formed originally fishing-hunting culture with their most important hunted animal the steppe horse. Following the spread of this animal the culture reached the Kama River and along this riverbed it reached the Ural Mountains. Animal herding did appear in this cultural territory in around 8,000 BP. They were herding nearly exclusively sheep, but parallel they were also hunting the horse. Later on the horse turned to be not only a resource of food but also a part of their religion as horse heads and complete skeletons of horses did appear in their burials as sacred relic.

Between 7,500 and 6,500 BP – i.e. after the supposed spread of the population of the shores at the Black Lake – a uniform pastoral culture has been formed north from the Pontus and the Caucasus extending from the eastern border of the Cucuteny culture up to the Caspian Sea and the Ural Mountains in the east as shown by (11) in Map 4 on page 204.

This culture had a well-developed religious belief, however, generally different from that of Old Europe flourishing west from them. They have respected the Sun, but first of all as the source of the judging and destroying storm and not as the source of the life and driving force of the fertility. The role of the woman was absolutely subordinated in this society. It was undoubtedly patriarchic and male respecting, following the force in their concepts.²⁶⁸ The evidences of the human superiority as well as the inferiority could be dated at least from 7,500 BP. The burial site of S’ezzhee at the Samara River has already shown a distinct order among the graves: there was a small minority with rich graves and a big majority with pure graves. In 7,000 BP a young (1.5 to 2 years old) boy was buried at the upper Volga valley with a flint dagger in his grave and also with a high splendor.²⁶⁹ The high splendor indicated a hereditary higher social rank of the boy, since due to his young age he would have not been able to reach such high level of respect by his deeds. The dagger is the oldest weapon known suitable to kill people.²⁷⁰ The weapon that time seemed

²⁶⁵ Childe (1954), p.: 63

²⁶⁶ Childe (1957), p. 29, 24, Renfrew (1978), p. 220 also cites this statement from Childe.

²⁶⁷ László (1967), p.: 90. In Hungarian: “Éppen ezen a területen találjuk az úgynevezett szvidéri műveltség halász-vadász népeit, s ezért tartjuk őket ősuráliaknak. Ezeknek a szvidérieknek egy része, már az edényműveltséget megismervén, északabbra vándorolt (ezek a finnugor népek ősei), más részük i.e. 4000 táján keletnek vette útját (ezek részben a szamojédok, részben az obi ugorok), a harmadik csoport a fűves puszták peremén már úgy i.e. 2000 tájban állattenyésztővé és földművelővé vált. Ez a bizonyos volosovói csoport, amelyben a magyarok őseit sejtjük, mert éppen azon a tájon tanyáztak, ahonnan később tömegtelen, magyarral kapcsolható helynevet ismerünk.”

²⁶⁸ Gimbutas (1991), pp.: 393-401

²⁶⁹ Gimbutas (1991), p.: 353

²⁷⁰ Gimbutas (1991), pp.: 354-355

to be only a ritual tool, as a prayed, sacred tool sent to the netherworld with the boy.²⁷¹ It is very important to realize the two features together in a grave of a young boy! The discovered elements of the religious belief of this culture correspond to those of the later Nordic – Indo-European – beliefs.²⁷² Nevertheless, this territory does also correspond to that one, where the official hypotheses of the Hungarian origin place one of the ancient homes of the Finno-Ugric people.

We have faced a culture characterized by completely different signs than that one discussed in the previous chapter. The horse as a subject of the rite did change around 7,000 BP. This is the date since the horse had not only been hunted and consumed but probable it had also been ridden north from the Aral Sea.²⁷³ This can give a reasonable explanation why and how this culture could have been so much uniform over a very big territory, i.e. over a couple of thousands kilometers along. To achieve such homogeneity requires a good and relatively fast communication and traffic that could have not been assured by riverboats on parallel running rivers. The cross traffic, however, needs another tool and the horse riding can be the real answer. Padányi discussed that form of transport and I have shown his arguments in a previous part of this work.²⁷⁴ He stated that this kind of transport might assure the homogeneity of this pastoral culture from the northern slopes of the Caucasus Mountains to the Ural Mountains and from the Lower Danube and the Dnieper valleys to the Volga River. In the cemetery of Dereivka – east from the knee of the Dnieper River close to the Pontus – a horse head was found in a grave buried around 6,500 BP. This head showed signs of bridle wearing on his teeth.²⁷⁵ This is unquestionable evidence that this horse has been ridden; however, other evidences show that the knowledge had already been arrived here in a developed form. The horse riding has established the possibility of cattle herding, as cattle herding in mass without a fast running transporting tool, i.e. the horse is hard to imagine.

This culture has introduced another tool as part of his warrior elements. The stone ax suffered here such a transformation that it turned to be suitable to kill people in battle. The name of this special stone ax, the battle-ax²⁷⁶ represents this purpose of the transformation. There is also a new form of burial which appeared around 6,500 BP and then spread along all over the steppe area within this culture where the superior men have received particularly splendor in his way to the netherworld. These men have been buried under high mounds called Kurgan together with the bodies of their horses, horsemen, servants and women.²⁷⁷ The human sacrifice at death of a chieftain was practiced in this society and culture.²⁷⁸ This kind of burial rite strongly proves the existence of a highly ranked society where some people had special high rank. It also proves that they had the belief of a life in another world and supplied the dead with those things that he should use there according to his rank. The society has sent the servants, the wives, the horse and the horsemen also to the other world together with the high ranked person to serve him. The same belief can be obtained from the thought of the Brahmins and the Druids. The social order of this society of that time turned to be generally accepted and practiced one within these modern societies in the Middle Age called Tripartite. This culture had had different names during its existence as it has passed different phases. However, its general characteristic is the Kurgan burial.

Thus, this culture had had completely different characteristics than that of the Old Europe shown before. As long as the culture of Old Europe is characterized by the coordinative way of thinking its opposite is true for that of the Kurgan culture. Though we have already met some signs of the subordination – e.g. when the anthropomorphic ceramics have appeared in the Gravettian culture, as well as in the Magdalenian – as anthropomorphic symbols referring to the superiority of some kinds of phenomena over other ones. The anthropomorphy relates to the concept of the deities shaping them after the humanity therefore they are indicating that there are some people connected to the deity and there are other ones in inferiority with respect to the previous ones who are not. The personified elements and forces of the soul express power over people but these elements can be influenced by human activity, called rite. The culture of the steppe is generally characterized by the kurgans and their people of that time have been known in the relevant literature of the ancient history and archaeology as people of the battle-ax.

²⁷¹ Mithen (1998), p.: 125

²⁷² Guerber (1929) and Crossley-Holland (1980)

²⁷³ Gimbutas (1991), p.: 353

²⁷⁴ See on page # 34 but particularly from page # 36

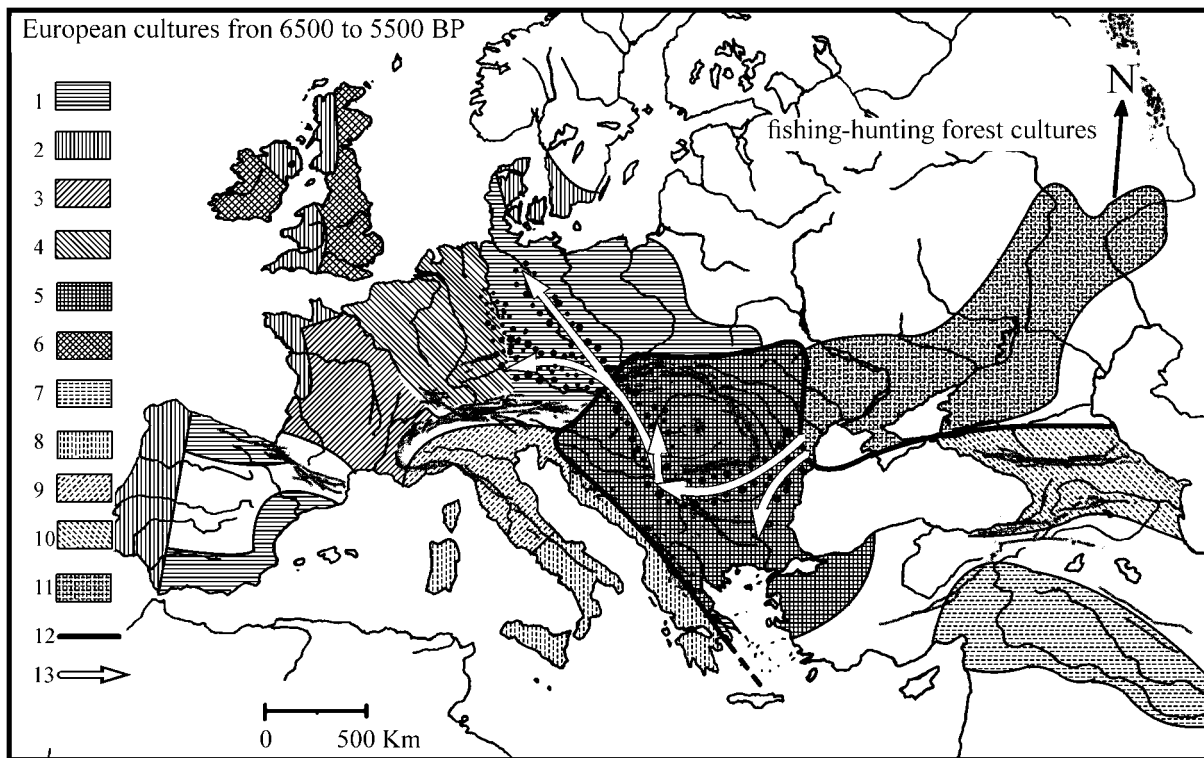
²⁷⁵ Anthony (1996), p.: 34

²⁷⁶ Childe (1926), p.: 150, Gimbutas (1991), pp.: 357, 378, László (1974), p.: 77, Sherrat (1998), p.: 191

²⁷⁷ Gimbutas (1991), pp.: 361, 375. It is interesting that there was also sacrificed men in the graves of the kings of the first dynasty in Ur (Mesopotamia) in around 4,600 BP. This practice has been ceased later on. See Roux (1997), pp.: 136-137. However, the human sacrifice can be followed on the Russian and the Middle-Asian steppe for a couple of millennia, until the end of the Scythian rule, i.e. until close to CE.

²⁷⁸ To be more precise, this is not the earliest sign of the human sacrifice. As I mentioned before (see on page # 190), there were four graves with the skeletons of women buried together with a 4 years old boy at the upper strata of the Shanidar cave. The age of these burials is around 10 millennia BP. The frequency of the skeleton of a young boy in the graves shows deliberately killing however not for a man but for a woman. That society might have been a strongly subordinating matrilineal one.

The subordinative way of thinking and character of culture is now definitively connected to the pastoral societies. We do not know pastoral society with coordinative nature in their culture, however, the subordination is characteristic not only to the pastoral societies. Contemporary to the appearance of the Kurgan culture in the Russian steppe regions subordinative settled societies have also been developed south from the Pontus. Their most important representative society was formed in between the Tigris and the Euphrates Rivers called Mesopotamia (the literal meaning of the word is ‘area between waterways’). The subordination can here well be seen as the *church economy*. The ownership of the land characterizes this culture, which was not characteristic to the Kurgan. The people of the Kurgan used the land but there is no sign that they would own it. Later on when they have settled over the settled native peoples and cultures of Old Europe the ownership of the land cannot be denied, it was essential part of their concepts. However, it was different in Mesopotamia as the society was also organized in a strong hierarchical order with the church in the center and the church aristocracy on the top. Without such a social order and organization the population of this area would have not been possible because in this arid area it was a compulsory need of the coordinated work of huge amount of people to secure the water necessary to grow crops. The human killing weapon can also be found in this culture parallel with the existence of the lord and the slaves. The similarities in the cultures does not mean, however, such an active and unidirectional social dependence between the two cultural areas as it comes



Map 5 Copper Age in European cultures from 6,500 to 5,500 BP

1 Northern farming culture, 2 Megalithic tombs, 3 Western French farming culture, 4 Rhine-Saine farming culture, 5 East-European Copper culture, 6 British farming culture, 7 Ubaid pre-urban culture, 8 Southern Italian culture, 9 Northern Italian culture, 10 pastoral Kurgan culture, 11 Caucasian Copper culture, 12 northern boarder of copper smelting in around 5,500 BP, thick points and arrows indicate the expanding of the Kurgan culture and its intermixing with the local cultures between 6500 and 5500 in two waves.²⁸⁰

out from the conceptions of some scholars, such as e.g. Götz.²⁷⁹

Great changes started in life of Old Europe in around 6,500 BP. The pastoral culture of the steppe which had been on the same place up to this date started to be mowing. In the possession of the knowledge of the horse-riding

²⁷⁹ Götz (1994) – I do not give here pages as his whole work radiates this concept page by page, chapter by chapter. According to his conception all cultural features in Eurasia was based on the Sumerian high culture that the Sumerian colonialists did bring in Europe in the time of the top of their power, i.e. in the 5th millennia BP. However, Götz regards the Old European culture as a consequence of that of the Sumerian culture. He puts it into the 4th millennia BP or later, i.e. at least two millennia after its real existence. He vehemently denies the validity of the carbon dating.

²⁸⁰ After Sherratt (1998), p.: 168, Gimbutas (1991), pp.: 358-359

and weapons suitable to kill humankind in their hands, supplied with their ideologically based superior self estimation started to conquer other ones, first time in the course of human history. This means that the human beings have invented the war and produced all time first warriors. Consequently, the human beings have also established the history. The liquidation of the former peaceful, egalitarian societies together with the killing, annihilating their population started that time in the name of the gods. Later on instead of annihilating the people and societies the people of the steppe conquered and forced them to work as slaves for their newly established rulers, the lords of the land, for the people of the Lords, they have invented the slavery.

The first wave of the invasion targeted the Balkan in around 6,500 BP as shown in Map 5. During this campaign the people of the battle-ax have burnt the Vinča culture. The word 'burnt' should be taken literally as the traces of the way of people of the battle-ax are marked by destroyed villages, both smaller and bigger ones which might had a population even over 10,000. Parallel the richly decorated and supplemented graves did also appear indicating the end of the egalitarian social system and order. In the reality, however, we cannot call these destructive campaigns as wars, because there was no resistance. The settlements to be burnt down did not have defense at all and their people having lived in them were not capable to defend themselves; as we could see above, they had had no weapons!

The first expansion of the Kurgan culture has exclusively been conducted along river valleys and took the pastoral culture there. They replaced the native population, and their culture replaced that of the previous one. That means, it was a real expansion of the Kurgan society towards new areas suitable for their herding way of life. Later on, however, the farming economy did return to the burnt up sites and dissolved the rest of the Kurgan culture – and thus, parallel its very small numbered population as well.

Around 5,500 BP the second wave of Kurgan invasion started, but now its source was not the Jamna culture close to the northern slope of the Caucasus Mountains. It started from the area of the upper Volga River, close to the Kama River, i.e. from the northern edge of the steppe over the Pontus, the place where one of the ancient homes of the Finno-Ugric people was placed. This invasion has already hit the Carpathian Basin.

The invasion was spread along the Danube valley north of the Balkan, and then it entered the Carpathian Basin and spread over north along the Tisa and the Danube Rivers as shown in Map 5 by white arrows. The intermixed culture with lords and slaves is called there as Baden-Vučedol culture. The former culture on their way did collapse; the animal herding turned to be dominant in the area, strongholds, and fortresses did appear on the hilltops. The population density and the number of sites have decreased dramatically. Some smaller settlements did remain untouched as isolated islands.²⁸¹ The new and the old cultures were here again amalgamated. One part of the native population of Danube II culture, however, did escape and fled either towards west or towards south.²⁸² That was the expansion of the LBK culture over these areas as also shown in Map 5. The Cucuteny culture has also been influenced and it has partly amalgamated with the Kurgan culture, however, it has not been 'kurganized' as much as the settlements along the Tisa River. Its old culture – particularly in smaller villages – remained intact.²⁸³ The economic and commercial connection with its conquerors is, however, unquestionable, they have delivered copper products to the Kurgan people. What did they receive for it as an exchange, it is questionable. Perhaps only their life? It is probable so.

The system of cities and city-states has been developed along the river valleys in Asia-Minor during the time of the Kurgan II invasion. In contrast, the previous settlements in Europe with over 10,000 population have that time completely perished. Instead of big settlements smaller fortified villages did appear together with separated and fortified strongholds in their middle or on the hilltops and mountaintops close to the villages. Fortified family settlements did also appear surrounded by the homes of the people serving the family with superior rank over them. The metallurgy came also close to the home of the lords, together with the metal processing workshop. The weapons, unknown in the previous culture were produced here and instead of flint now already from copper.²⁸⁴ At the same time the shrines, small churches, communal halls that had been the place for the metal smelting and potter baking before the invasion did completely disappear.²⁸⁵ Nevertheless, the church economy and the city form social order dominating the cultures in Mesopotamia did not appear here, although the landlord system was evidently present. The smaller settlements, particularly in the areas of the former Bükk and Cucuteny cultures remained intact.²⁸⁶

The pastoral economy dominated the conquered areas and the population decreased there dramatically. They have either been killed or flown away. The small amount of survivors has amalgamated with the conquerors forming

²⁸¹ Gimbutas (1991), p.: 401

²⁸² Gimbutas (1991), pp.: 359 and see in her map on page 385.

²⁸³ Gimbutas (1991), pp.: 369, 384-391

²⁸⁴ Gimbutas (1991), p.: 396

²⁸⁵ Gimbutas (1991), pp.: 107, 122

²⁸⁶ Gimbutas (1991), p.: 401

their subordinated people, the servants. Instead of the former shrines and churches we can see the religious symbols of the pastoral society, first of all the weapons.²⁸⁷

Contemporary with the second Kurgan invasion the farming culture did appear in the Cyclades in the Aegean Sea.²⁸⁸ The newly formed culture at the Cyclades has had writing (Linear A) and the characters of the writing resemble to those of Old Europe and also to those of the later Cypriot syllable writing. There are also many resembling similarities in the cultural features of the Cyclades with those of Old Europe. These features are more characteristic to Vinča culture. It follows from these facts that the people flown towards the south before the invading pastoral people might have populated the Cyclades. This is also the time when a ruling elite did appear in Egypt who did establish the Nile Valley Kingdom during the 6th millennia BP. The connections between their runic writing and that of the later Hungarian discussed above might be from this time: the to be Egyptian elite fled from the territory of Old European culture and took the writing with them. The direction of the interaction between these two kinds of writing system might have even reversed than it had proposed before.

Meanwhile the Kurgan culture at the southern part of the Russian steppe has transformed to late-Jamna culture. This is also a semi-nomadic pastoral economy, which has already herded cattle beside sheep. The Kurgan shaft characterized their burial the walls of which is frequently were covered by timber.²⁸⁹ They might be the descendents of the Pontus culture. According to Osetzky²⁹⁰ their original territory was the northern half of the Caucasus Mountains from there they had expanded to the north reaching the Ural River in 4,800 BP. Later on their expansion has turned towards the west reaching the Crimea Peninsula and the Balkan between 4,500 and 4,300 BP. The people of this culture were mainly from the Crô-magnon stock having been intermixed with people immigrated from the south. This culture has continuously been practicing human sacrifice as it has buried many people into the kurgan of the dead chief.²⁹¹

The cart did appear also in this age and had been spread in all around cultures within a very short time period. Its oldest representation can be seen on a Sumerian vase. Not much later the charts themselves and its copies baked into clay have been found in graves of the ruling elite both in Europe and in Asia Minor. The carts have been driven by donkeys in Mesopotamia and by oxen elsewhere. It is worth to note that the horse driven cart can also not be rejected on the European steppe area, however, there is no proof of its existence. The oldest cart within the Carpathian Basin was found in recent Budakalász (near Budapest) as a ceramic model dug out from the stratum of around 5,000 BP.²⁹²

The third Kurgan invasion started originally from the territory of the late Jamna culture, which did expand between the Caucasus Mountains and the Volga River in around 5,000 BP as shown in Map 6. This invasion did burn up the Tisa culture then it had been amalgamated with the rest of that culture and dissolved it. The answer of the attacked cultures was again two kinds: part of the population had fled before the conquerors, the other part had remained on its original living place and amalgamated with the conquerors.²⁹³

This is the time, when a part of the LBK culture has left towards the Ural Mountains from the northeastern area of the Cucuteny culture during the third Kurgan invasion, which had also a northern section.²⁹⁴ There is a living legend among the Ugric people that they had come to their recent home from the west where they had been horsemen.²⁹⁵ Their ancient movement might correspond to this event and the time fits quite well the time considerations of the glottochronology shown above²⁹⁶ as well as the presence of the TAT allele in their Y-chromosome.²⁹⁷ This is the time when the Voguls and the Ostyaks might have separated from the Hungarians and migrated to the area of the Ural Mountains where their culture had changed to be that of forest dwellers. Now we can see, that the direction might have been reversed: they left northeastern borders of the Cucuteny culture. It is also in harmony with an earlier conclusion that their language has been pidginised and fallen soon into different dialects. They are who have forgotten, and not the Hungarians who remained on the very same area of the Bükk and the Cucuteny cultures. Gyula László writes:

²⁸⁷ Gimbutas (1991), p.: 371 supports her conclusion by showing that the metallurgy went up to the strongholds on the hilltops and mountaintops in the sacred area of the lords.

²⁸⁸ Rudgley (1999), p.: 68

²⁸⁹ Gimbutas (1991), p.: 384, Osetzky (1977), p.: 126

²⁹⁰ Osetzky (1977), p.: 84

²⁹¹ Gimbutas (1991), p.: 384

²⁹² Gimbutas (1991), p.: 374. Nevertheless, the same picture can be seen in another works, as well, but with a different age varied between 4,700 and 4,000 BP., e.g. in *Early Europe: Mysteries in Stone*, of Time Life: *Lost Civilizations* series, (1995), p.: 53

²⁹³ Rudgley 1999), p.: 68

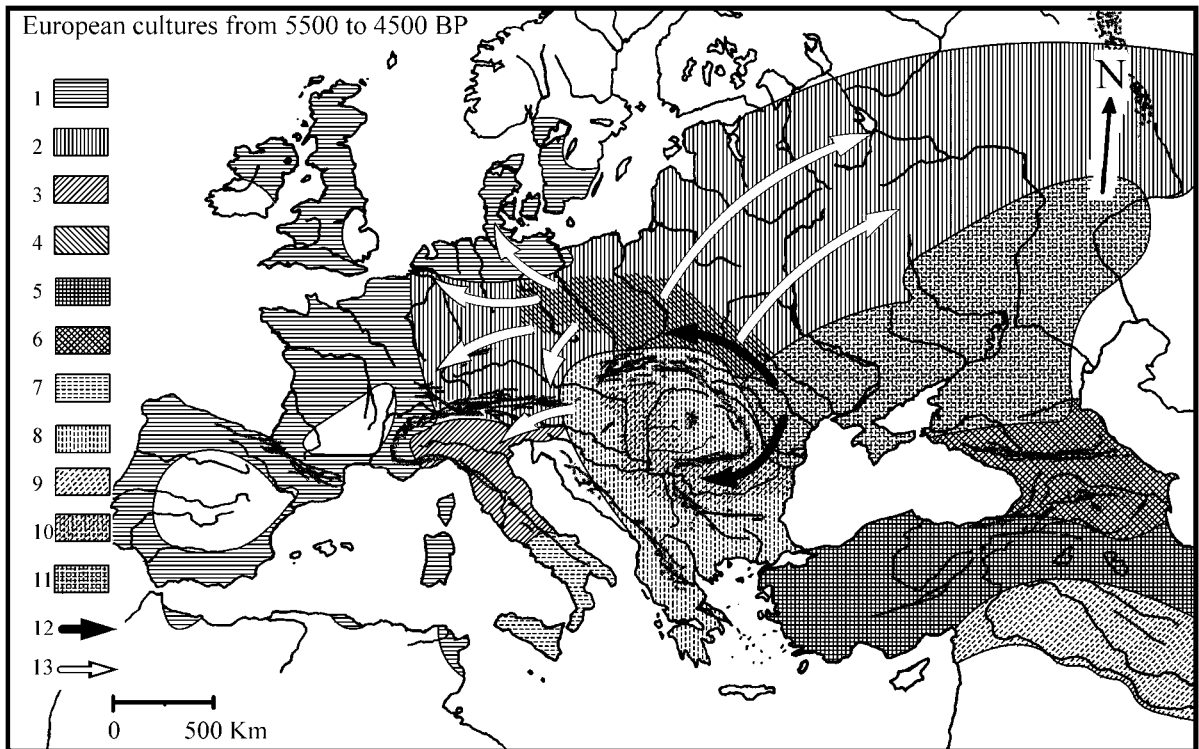
²⁹⁴ Sherrat (1998a), p.: 169, it is well visible on his map that the people of the band ceramic culture did move towards the northeast to escape from the way of the third Kurgan invasion at the north.

²⁹⁵ Zsirai (1935), pp.: 156-157

²⁹⁶ See on page # 124

²⁹⁷ See on page # 219

“Our closest relatives in language, the Ugrics at the Ob are hunting today on feet or – in winter – on snowboard, but the hunters represented on their works on bark are always horsemen and in their legends



Map 6 Late Copper and Early Bronze Age in European cultures from 5,500 to 4,500 BP.

1 Megalith tombs, 2 area of the expanding LBK, 3 North Italian group, 4 the source of the LBK, 5 Early Bronze Age culture of Anatolia, 6 Early Bronze Age culture of Caucasus, 7 South Italian group, 8 metal imitating Middle European culture of Bronze Age, 9 urbanizing cultures, 10 expansion of the Kurgan culture within Carpathian Basin, 11 Kurgan culture of the steppe, 12 expansion of the Kurgan influence 13 expansion of the LBK.²⁹⁹

*citing the ancient past we can listen from ancestors hunting from horse.*²⁹⁸

The phenomenon, the event is reversed again in a harmony with the archaeological data. Thus we have found again data for the dissolution of the Finno-Ugric unity supported by the archaeology, but the solution is basically different from that the Hungarian Academy of Sciences has presented, which are compiled in the hypotheses of that very same Academy. There were not the Hungarians getting out of the old language family, but they were the representatives of the basic language and moreover, they had been within the Carpathian Basin or in its close environment, on the northern and eastern edges before the last separation.

We were also able to see that the original culture of the northeastern Carpathian area together with its population remained further intact, the Kurgan invasions did not cause basic cultural and ethnical changes in this area. The data support this conclusion.³⁰⁰ The population was living in small villages and they continued their settled farming economy and culture, nevertheless, both the animal herding and particularly the metallurgy have gained much more importance during the changes they suffered. Gyula László sees this age – naturally dated to a much later time and related mainly to the southern and western parts of the Carpathian basin – as follows:

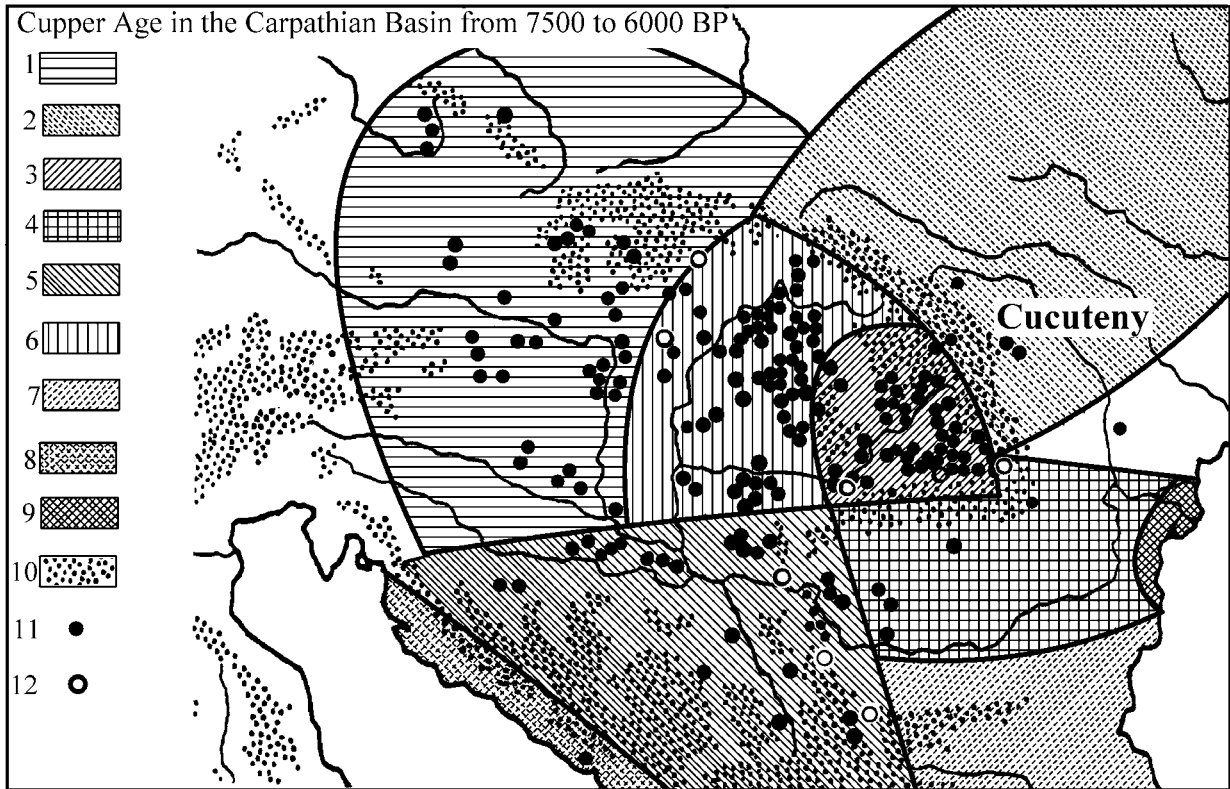
²⁹⁸ László (1967), p.: 23. In Hungarian: “Közvetlen nyelvrokonaink, az obi ugorok ma gyalogosan vagy - télen – hótalpról vadásznak, de a kéregmunkáikon ábrázolt vadászok mindig lovasok, és ősidőket idéző mondáikban is lórol vadászó elődökről hallunk.”

²⁹⁹ After Sherrat (1998a), p.: 169 and Gimbutas (1991), p.: 385

³⁰⁰ Gimbutas (1991), p.: 362

“The processing of the copper in the ancient east has been invented in the 5th millennia BC. This knowledge did arrive into the Carpathian Basin – as well as anywhere else – much later.”³⁰¹

“There was copper ore also on the territory of the Carpathian Basin therefore a particular and well surrounded Copper Age can be observed here. Not only the slow spreading of copper artifacts can be seen in our cemeteries and settlements but also their transforming effect on the society has been taking place before our eyes. The animal herding did get on and on greater importance in the everyday life of this popula-



Map 7 Cultures, copper resources and workshops in the Carpathian Basin from 7,500 to 6,000 BP.

1 Lengyel culture, 2 Cucuteny culture, 3 Petrești culture, 4 Boian culture, 5 Vinča culture, 6 Tisa culture, 7 Karanovo culture, 8. Danilo-Hvar culture, 9. Hanangia culture, 10 Hilly area, 11 artifacts from copper, 12 copper mines³⁰³

tion of the Cooper Age. ³⁰²

The copper processing sites and the copper mines of the Carpathian Basin as well as of its connected cultural areas are shown in Map 7. The cultures shown in this map preceded the Kurgan invasions. The copper processing sites are shown by black spots, the copper mines by open rings in the map. The map also shows the Cucuteny site as well. It is well seen in the map that there is a very broad distribution of the copper processing sites all over the cultural areas belonged to six copper mines. It might not be so if Götz would be right and Sumerian colonialists would have processed the copper. The earliest copper relics is in a layer at least one millennium older than the date given by László for the ancient east.

³⁰¹ László (1974), p.: 74 When László has published this book the absolute chronology of Europe has not been connected to that of the Middle East. Since 1978, however, we know that the metallurgy has been practiced within the Carpathian Basin at the same time, or even earlier than at the Middle East. The stratigraphy of Europe and the Middle East was connected after 1978. In Hungarian: “A réz feldolgozása az ókori Keleten már az i.e. V. évezredben rájöttek. A Kárpát-medencébe – s máshová is – onnan jutott el az a tudás, jó nagy késéssel.”

³⁰² László (1974), p.: 75. In Hungarian: “A Kárpát-medence területén is volt rézlelőhely, s ezért itt sajátos, jól körülhatárolható rézkor figyelhető meg. Temetőinkben s telepeinken nemcsak a rézeszközök lassú térhódítása, hanem a társadalomra gyakorolt átalakító hatásuk is szinte a szemünk láttára játszódik le. E réz kori lakosság mindennapi életében egyre nagyobb jelentőségűvé vált az állattenyésztés...”

³⁰³ Based on Nagy (1995), p.: 23 and Gimbutas (1982), p.: 21

Kiszely gives the following data about the ethnical groups of the area – referring first of all to those of recent Hungary and particularly of its southern part:

“The individual basic types were intermixed in the Copper Age. It is particularly important the intermixing of the Mediterranean, the Alpid (‘grenelle’) and the Dinarid types. This intermixed type did arrive into the country from the south at the beginning of this age. The different variations of the Crô-magnonid and the Mediterranean types are also important, which can be seen as the ‘reinforced’ (‘supply’) of the ancient European type and did arrive into the country from the north (‘Homo sudeticus’). At the end the Alpid and Dinarid intermixed type streaming from the southeast and west cannot be overlooked.”³⁰⁴

Thus the cultural streams are in harmony with the ethnical streams. The native population remained but they are supplemented by the new arrivals from the south and the source of which might have been the flooded basin of the former Pontus, the Black Lake. The end of this invasion is also the time when the writing appears in the southern part of Mesopotamia when the tokens were replaced by pictorial writing. It is also the time when the Copper is begun to be alloyed first by Arsenic,³⁰⁵ then by Tin, and also by Antimony in the Carpathian Basin. Nevertheless, the kingdom in Mesopotamia – i.e. the king as head of a city-state – is absent yet.

Further consideration on genetic markers

Now we can return again to the human genetic and blood group data. Previously we have shown that the oldest Y-chromosome alleles forming the gene of the majority of European men cannot be the so-called Aurignacian gene, it is too young. However, if we accept a much longer time for the forming of the alleles then Eu18 and Eu19 alleles can be connected to the people being settled in Europe during the second stage of the Würm ice age. The next alleles in age were the alleles derived from M170, i.e. Eu7 and Eu8. These genetic markers can be found in higher frequency on the routs of the Kurgan invasions, where the people of the Kurgan culture did occupy and conquer Europe. Thus the population produced this gene can be located to the northern parts of the Pontus having occupied the sites the Gravettian people vacated before the final cooling peak of the Würm. This population might have remained on the northern shores of the Black Lake and on the areas above it, thus, after the fill up of the Black Lake they have occupied the steppe area. They were of Caucasian types, i.e. gracile, long statue, long-headed warm climate people.

Let us turn again to the south of the Pontus. The people of the Natufian culture had mainly disappeared during and after the Younger Dryas. We have already supposed that they might bear the Eu4 allele as originated from Africa. Now we find, that another people have flooded the southern part of Europe from Anatolia bearing Eu9, Eu10 and Eu11 alleles (M89, M172 and M201). The people of the farming economy in Anatolia have been mixed from the gracile Mediterranean long-headed and the gracile short-headed people with their origin from the Caucasus. The latter ones were different in their subtypes and they can now be connected to the alleles of Eu9-11. These alleles have formed as well as the Eu4 has reached its recent form close to our age. According to Semino at all it is approximately 14 millennia BP which fits well the warming up of the Würm and filling up again the Fertile Crescent and its environment with population, however, a much earlier formation of this allele also do not contradict to the concept. Thus, again we can see rather the Caucasian man, particularly their southern groups in the farming societies than people derived only and straight from Africa. This group is basically derived from Transcaucasus as the material of their tools also show strong Caucasian and Anatolian influence.

The TAT, the Uralian allele has been formed around 4 millennia BP as Semino *et al* supposed it. If we disregard the figure, we can rather state it is much younger formation than the previous ones. This means, the population bearing this allele has been closed from the other ones from *before* this date. Now we are able to see fleeing a part of the former Finno-Ugric population towards their recent sites in 5,500 BP, i.e. really before the time when the mutation would be occurred. These alleles cannot only be found in the Finno-Ugric people of northern Europe and western Asia. They are widely frequent among the people occupying the Russian Plane. We have already seen that there was also a southern genetic flow toward this area started from Malaysia.³⁰⁶ This genetic flow has effected the Uralian population on that time when it had already been separated from the Hungarians, as this effect is absent there. Therefore, TAT as sub-allele of M9 is originated from the gene pool spread already over Asia. This is in harmony with the Asian (Chinese) characters in the human types of these populations.

³⁰⁴ Kiszely (1976), p.: 197. In Hungarian: “A rézkorban egyes alapvető típusok keverednek egymással. Különösen jelentős a mediterrán, alpi, (‘grenelle’), dinári keveredés. Ez a kevert típus e kor elején délnyugat felől jött az országba. Jelentős a mediterrán, crô-magnonid típus különböző változata, amely az őseurópai típus ‘erősítésének’ (‘utánpótlásának’) nevezhető, s északnyugat felől hatolt az országba (‘Homo sudeticus’). Végül nem hanyagolható el a délkelet és nyugat felől beáramló alpi, dinári típuskeveredés sem.”

³⁰⁵ See next chapter.

³⁰⁶ Oppenheimer (1999), pp.: 210-211

Finally we can follow the gene stream from the Caucasus towards the east, both before and after the end of the Würm. The people were able to transfer the alleles after their spread from the Caucasian area following the warming up of the Würm. There are definite mass movements in the Kurgan periods towards the east and then – as we will see later on – there happened also reverse stream of people bearing their genetic markers back to Europe.

As we have seen before, the basic blood group types of the human kinds is the 0. In Europe this type has a frequency of around 35-40%. The second most frequent blood type in Europe is the blood group A and it can be found at people living around the Caucasus where there are sites with their frequency over 50%, the other group is 0 there.³⁰⁷ Blood group A is not a Syrian mutation; however, this mutation can be connected to human beings developed in the Caucasus area. The African man is dominated by the blood group of 0, as the Basques have also nearly exclusively this blood group. The blood group B has a relatively homogeneous 20% frequency in Europe; however, it dominates by over 40% the blood group of the people living around and in Mongolia. There seems to be a human developing line around China and this man can be characterized by the blood group B besides the group 0. The blood group of the American Indian as well as the Australian aboriginal people is also nearly exclusively 0.

Now there is the problem with the blood group of AB. Its average frequency is 3-5% all over the world population with the exception of the Carpathian Basin and the Hungarian inherited population all over the world. This blood group has a 10-15% frequency among the Hungarians but this supplement is missing from the frequency of the blood group of 0. The higher frequency does not characterize the recent Hungarians, it has also higher frequency in the population of the historic time tested until the conquest. Remembering that the inheritance strictly follows the Mendel's law, parents with A and with B blood groups cannot have children with AB blood group as it has been supposed previously unless some of the ancestors above already had blood group AB. So the AB mutation can be derived from the 0 blood group and it could have happened on those area where part of the frequency of 0 is missing, and we cannot do anything with the combination of A and B groups.

People with 0 blood group have already antigens against bloods with either A or B groups, but they do not have antigens against the AB. This means the AB mutation should not be so old as A and B mutations are. Now if we compare all genetic information to the archaeological data it comes out again, that the Hungarians – bearing the AB mutation in a much higher frequency than their environment, bearing Eu19 allele in the highest frequency among the Europeans, having Eu4 in 9%, Eu19 in 13% and being lack of the Uralian TAT (Eu13 and Eu14) – should have an origin in the Carpathian Basin. They might be the descendents of the people of the Bükk culture.



We were able to see above that there was copper metallurgy within the Carpathian Basin preceding that of the Sumerians by at least a millennium. We could also see that a higher rate in the animal herding following the Kurgan invasions was not a result of a change initiated intrinsically but it was a social answer to the conquer carried out by the pastoral horsemen from the steppe. The two cultures were amalgamated to survive. The war has born and spread in Europe!

For us it is also a very important information that the native people of the Carpathian Basin in the northern and eastern territories have survived the invasions, they could have kept their culture and conducted life in smaller villages as settled farmers with a higher share of animal herding there. One kind of rational behaving is visible in this area, which was also characteristic to the cold climate ancestors, i.e. a compromise with the invaders. As there were some commercial contacts between the settlers and would be invaders in the past this can be recognized as a sign of the mutual interest. The cosmic belief of the Cucuteny people might have not irritated the belief in human-like gods of the rulers. The belief in an anthropomorphic god at the southern people, however, did.

The third Kurgan invasion was again a result of a wandering elite and it did not mean huge masses of people. It started in around 5,000 BP and its source was the late Jamna culture close to the northern slopes of the Caucasus Mountains. The invaders have crumpled the society, which had already been modified and assimilated to the pastoral way of life. With this invasion the stream of pastoral people from the eastern steppe towards the west has ceased for more than a millennia. The form of the new social order shows that its roots correspond to those, which could be read out from the analysis of the so-called Proto Indo-European language, i.e. it corresponds to the ancient Indo-European society.³⁰⁸ Although it was not the wandering of a mass with hundred thousands of people but only that of a ruling elite but their settling over the settled land-cultivating people as well as their re-settlements had basically changed the original social order of the conquered societies, this changes might have basically influenced also the language of the native people. Thus we can accept here the conception of the 'ancient nation' with a common 'ancient language'

³⁰⁷ Nagy (2000), p.: 27.

³⁰⁸ Gimbutas (1991), pp.: 394-395

which was able to modify the another ancient languages but in a manner and depth dependent on the geographical position, the age and the living condition and language of people in the lower social stratum. The amalgamation of the languages of the rulers and of the conquered people might have resulted in the different Indo-European languages which shows many resembles not only to those languages having been declared to be Indo-European languages but also to the agglutinative languages of Europe first of all to the Hungarian. Similar feature can later be detected when Latin has spread over western languages forming the Spanish, Portuguese and French languages, i.e. the Latin branch of the so-called Indo-European languages. This is the reason why the cultures formed during and after the Copper Age in Europe are regarded to be Indo-European ones. Although they did form to be Indo-European only in this age due to the Kurgan invasions and the forming of a highly subordinated social life over them. The ruling elite has brought the strong language modification elements, which have been amalgamated with the basic language of the conquered people, and so it is differentiated according to the local conditions. This is the event that Götz did name as 'local language equalization'.³⁰⁹

Now there is only one important question remained unanswered. Could have this native population supposed to have Hungarian language survive in the next millennia until the conquest of the people of Árpád? Let us investigate the further events in the Carpathian Basin, particularly focussed on its northern and eastern hilly areas, such like Northern Highlands, Sub-Carpathian and Transylvania.

6.5 The Bronze Age: People of Battle-Ax

5,000 – 2,700 BP

Metallic copper (red-copper) is a relatively hard to smelt brittle metal. Its melting temperature is 1063 °C (1945 °F). By adding 5-10% of Arsenic (As), Antimony (Sb) or Tin (Sn) an alloy is formed the smelt ability of which improves and the product is tougher, harder, consequently the edge of the tool prepared from the alloy is sharper and lasts longer. The copper alloy amalgamated by these elements is called bronze. The first bronze prepared by ancient people contained Arsenic (in Mesopotamia,³¹⁰ in Europe and in Armenia) or Antimony (in Pannonia, i.e. within the Carpathian Basin³¹¹). Later on the Tin was the alloying element; it was used from 4,500 BP in the Middle East.³¹² The melting temperatures of these alloy forming elements are as follows: As: 823 °C (1513 °F), Sb: 631 °C (1168 °F) and Sn: 232 °C (450 °F). Another element, the Zinc (Zn) accompanies the copper in the Anatolian mines and can also be used as alloying metal. This latter alloy is a shiny, yellow colored (yellow-copper) metal. It is some kind of and probable this alloy was known as *orichalchos* in the legend of Atlantis.³¹³ Complete walls were dug out in Troy covered by the sheets formed from this alloy.

Two other metals go also with copper as accompanying element in its ores. They are the gold (Aurum, Au) and the silver (Argent, Ag). The gold is a highly corrosion resistant, yellow, shiny soft metal. Due to its chemical resistance it belongs among the noble, precious metals. However, it is not suitable alone to form tools due to its abrasion and deform ability. The silver is less noble, it is more sensitive than the gold, and it has particularly low resistance against Sulfur. It is a white shiny metal, harder than the gold and it is more suitable to produce human tools as it is soft enough to form by hammering. Its resistivity against abrasion is also higher than that of the gold. The gold is respected as the metal of the Sun; the silver is, however, is regarded as the metal of the Moon. They have therefore sacred importance in the religious rites. The melting temperatures are 970 °C (1778 °F) for Au and 1064 °C (1947 °F) for Ag. Furnaces with regulated oxygen supply capable to achieve 1000 °C and higher temperatures have been working in Middle Europe even in the 8th millennia BP. All three metals (copper, gold and silver) have been appeared as jewelry before the Bronze Age, nevertheless, all could have also been found as natural metals. Electron was an alloy formed from gold and silver in 1:1 ratio. Silver is used to amalgamate the gold in 10-50% to enhance the mechanical properties of the gold making it suitable to produce tools, sculptures, ritual objects for everyday and religious uses.

The earliest known bronze contained Arsenic and is derived from around the Dead Sea (Palestine) from the first half of the 6th millennia BP.³¹⁴ In around 5,000 BP the arsenic-bronze is already a widely used metal in Mesopotamia,³¹⁵ although neither Copper nor Arsenic is available there. The arsenic-bronze was soon available in Europe as well – or it is possible even earlier – as Arsenic could have been detected in the skin of Ötzi, the ancient man found

³⁰⁹ Götz (1994), pp.:

³¹⁰ Roaf (1990), p.: 113

³¹¹ Bárczy (1999), p.: 11 cites Miske (1904). The Antimony is obtained from Velem-Szentvid, near to the recent western boarder of Hungary.

³¹² Tin is called as *tsin* in the Hungarian language, but it should not confuse with the Zinc, which has a chemical symbol of Zn.

³¹³ Zangger (1993), p.: 139

³¹⁴ Roaf (1990), p.: 71

³¹⁵ Childe (1964), p.: 85, Roaf (1990), p.: 113

in the glacier close to the Swiss-Italian boarder. He died in around 5,300 BP and he had also an ax prepared from arsenic-bronze. This means, that the bronze might have already spread widely in Europe that time.

The earliest tin-bronze is known from Thailand from 4,800 BP.³¹⁶ It is sure that these alloys did not derive from Mesopotamia. Tin appears as alloying element in Mesopotamia in 4,500 BP. There was also bronze produced and used in the Carpathian Basin in 5,000 BP but its alloying element was the Antimony.³¹⁷ The popular Hungarian name of the zinc-bronze is yellow-copper.

Tin is available in our time from Europe in Czech Republic, in the Ural Mountains, in Turkey and in traces on the territory of the former Yugoslavia.³¹⁸ In Asia it is available on the western slopes of the Altai Mountains, where there have been open tin-mines before the historical times.³¹⁹ During the written history there were tin-mines in Bretagne, in South England (Cornwall) and in the Apennine peninsula. Tin used by Mesopotamia was probably from Anatolia (recent Turkey) or from the Altai Mountains,³²⁰ although, there is also another hypothesis that the source might have been a site in recent Afghanistan.³²¹ There are also traces of ancient tin mining in the Caucasus Mountains as well as in the area of Mesed in Northern Iran.³²² Nevertheless, Antimony was available in the Carpathian basin, particularly on its western edges (eastern slopes of the Alps) and this element became the alloying element to prepare bronze the primary source of this metal in Europe until the Iron Age (2,600 BP). As the quality of this bronze was excellent and the price was low enough it delayed the introduction of iron into the field of tool preparation in Middle Europe.³²³ The bronze smithies became there as a general profession³²⁴. Gyula László writes:

“Copper and Antimony both can be found in the Carpathian Basin, therefore we are rich in bronze artifacts. This is also the reason that the experiences of the Bronze Age in our country are generally taken account when the Bronze Age is studied. It is not by chance that the first weapons, swords, axes, spears, arm protectors and helmets spread parallel with the mass spread of bronze tools [...] From the cemeteries the separation of the rich from the poor shines out before our eyes. Beside some rich graves there are more and more poorer graves or graves even without any burial supply.”³²⁵

The early Bronze Age of the Carpathian Basin is characterized by the warrior culture of the third Kurgan invasion that respected the male gods and destroyed the social equality. This culture, however, adopted a couple of elements from the conquered cultures and spread slowly towards the west. When the presence of the warrior lord ceased on the conquered area, part of the original population might have returned first of all to Transdanubia and along the Tisa River mainly from the south, which means the Balkan. The old form of life and culture have revived here as Gyula László writes:

³¹⁶ Oppenheimer (1995), pp.: 4-5, 84-85. Götz (1994), pp.: 912-913, however, gives Tepe Gaur (Tepe Gawra) as the site of the earliest bronze production from 5,200 BP. He refers to Müller-Karpe (1974), H.: *Handbuch der Vorgeschichte* III. Band. Kupferzeit, Beck Vrlg. München. p. 126. Roux, however, describing Tepe Gawra does not mention bronze artifacts, moreover, in opposition to Götz he notes that the culture in Tepe Gawra prepared hand made ceramic and did not use writing in the Jamdet Nasr period (p.: 79). Rolf also does not mention the priority of Gawra in the bronze preparation, however, he is dealing with the relics of Gawra in details (pp.: 54, 56 and 66). Jamdet Nasr period corresponds approximately to 5,300 BP

³¹⁷ Bárczy (1999), p.: 10.

³¹⁸ Taylor (1998), p.: 377

³¹⁹ Osetzky (1977), p.: 62

³²⁰ Osetzky (1977), p.: 114. The Sumerians called it as *Harali*; the Accadian called it as *Arali* and both meant some place in a great distance. This information is derived from a clay tablet, which has been written for praising the commerce carried out in Tilmun.

³²¹ Roaf (1990), p.: 113. In the Assyrian age Tin has been known in the commerce undoubtedly as *annakum* and only indirect data refer to its source being in the east, probable in Iranian highland or Afghanistan.

³²² Götz (1994), pp.: 912-913. Götz cites here Müller-Karpe (1974), H.: *Handbuch der Vorgeschichte* III. Band. Kupferzeit, Beck Vrlg. München. p. 126

³²³ László (1974), pp.: 80-81, 90.

³²⁴ Bárczy (1999), p.: 14 referring to Dayton lists the following resources from the area of the Carpathian Basin: Körmöcbánya (Nyitra, gold, silver, Antimony), Selmezbánya (Nyitra, silver), Nagybánya (Szatmár, gold, silver, zinc, lead), Kapnik (Szatmár, silver, Antimony, Arsenic), Offenbánya (Torda-Aranyos, gold, Tellurium), Veresbánya (Alsófehér, gold), Rudnik (Nyitra, copper, lead, silver), Ruda (Hunyad, gold, silver, iron), Nagyság (Hunyad, gold, Tellurium, silver, Manganese), Dognácska (Krassószörény, copper, lead), Oravicza (Krassószörény, copper), Szaszka (Krassószörény, copper), Majdánpatak (Krassószörény, copper), Gölnczibánya (Szepes, copper, Antimony, nickel, Arsenic). See also László (1974), pp.: 90-91.

³²⁵ László (1974), pp.: 80-81. In Hungarian: *“A Kárpát-medencében a réz és az antimon egyaránt megtalálható, s ezért igen gazdagok vagyunk bronzleletekben. Ez az oka annak is, hogy amikor az eurázsiai bronzkort keltezik, messzemenően figyelembe vesszük hazánk bronzkorának tanulságait is. Nem véletlen, hogy a bronzeszközök tömeges elterjedésével egyidejűleg az első fegyverek: kardok, csákányok, kopják, karvédők, sisakok. ... A temetőkből világosan kirajzolódik előttünk a szegénység és a gazdagok szétválása: a temető néhány gazdag sírja mellett egyre több a szegény ember szegényes, vagy éppenséggel minden melléklet nélküli sírja.”*

“After the pastoral life of the Copper Age again peasants living in villages are the characteristics to the age. We have a lot of settlements as tells from around this time which means, that villages settled on a site have remained there for over centuries.”³²⁶

“As if the class stratification would have been broken by the return of the free peasants from the south: the males are buried with their uniform supply (such like small bronze knives, arm pretzels, hear-rings), as well as the women (corolla, diadems, hear-rings, arm pretzels, buttons, neck lances) in the village cemeteries with huge amounts of graves. Practically each villages had bronze smelting workshop and their activities had slowly developed local variations in the clothing.”³²⁷

Gyula László characterizes the third Kurgan invasion as follows:

“The richness in Copper and Antimony of the Carpathian Basin, as well as the fact that it is the last island of grassy steppe towards the west have lured the horse herding pastoral nations with the culture called pit grave from around the Don River into the territory of our country.”³²⁸

“... [the nations burying in mound graves] have overrun the whole Carpathian Basin and even not only once. They were warrior pastoral people. Their chieftains have been buried in high mound graves and stone circles surrounded the burial site. The common people have buried their diseased in normal grave, regularly in stretched form, seldom in crouched state. Later on they have been intermixed with the ancient population and particular mixed culture has formed (e.g. cremated and skeletal graves in the same cemetery, see Egyek culture).”³²⁹

Götz explains the events of the Carpathian Basin in this time by the swarm out of Sumerian colonialists. He puts this age to the time when the Kassites invaded Sumer (3,601 BP, i.e. 1595 BC³³⁰) and writes in connection to the spread of the bronze smelting in the Carpathian Basin:

“We should reckon on a high degree of probabilities that smaller or bigger Sumerian groups were also represented among the colonialist with Anatolian-Transcaucasian origin having been appeared in the Carpathian Basin in two waves in large number about between 2,400 and 2,000 BC.”³³¹

Götz has an error in his idea at least two or even three millennia. The swarming out of Anatolian and Transcaucasian people have really happened – the Vinča culture had formed by their effect – but that time the culture known as Sumerian did not exist. As I supposed, the source of this swarming out might have been the shore of the Black Lake at its fill up time. Nevertheless, Götz declares all Eurasian sites with copper and bronze smelting to have originated from Sumer as well as the work done there being controlled by Sumerian colonialists. He has the following opinion about e.g. the Armenian industries:

“The tin-bronze which was available before only scattered has spread remarkable fast in this time, e.g. around Urmia Lake or in Metsamor where – as we have mentioned above – we find around 2,000 BC industrialized bronze processing.” [...] “Well, this highly developed metallurgical center in this age in the

³²⁶ László (1974), p.: 81. In Hungarian: “A rézkori pásztorélet után ismét a falvakban élő parasztság a kor jellemzője. Ez idő tájból sok ‘tell’ jelle-gű településünk van, ami azt jelenti, hogy az egy helyre települt falvak évszázadokon keresztül ott maradtak.”

³²⁷ László (1974), p.: 83-84. In Hungarian: “Mintha e Délről jövő szabad paraszttal megszakadt volna az osztálytagozódás, aminek a rézkorban tanúi voltunk: nagy sírszámú falusi temetőikben nagyjából egyforma mellékletekkel temetik el a férfiakat (kis bronzkések, karperecek, hajka-rikák) és nőket (párta, diadém, hajkarikák, karperecek, ptykék, nyakláncok). Úgyiszlólván minden telepükön volt bronzöntőműhely, s ezek működése lassan helyi változatokat alakított ki az öltözködésben.”

³²⁸ László (1974), p.: 81. In Hungarian: “A réz és antimon gazdagsága, meg az a tény, hogy a Kárpát-medence Nyugat felé az utolsó szigete a fü-ves pusztáknak, már a bronzkor folyamán Don-vidéki lótar-tó népeket, az úgynevezett gödörsíros műveltség pásztor-nemzetségeit csalta ha-zánk területére.”

³²⁹ László (1974), p.: 86. In Hungarian: “[halomsírokba temetkező nép]... az egész Kárpát-medencét lerohanták, s nem is egy ízben. Harcos, ló-tar-tó pásztor-népek voltak. Főnökeik nagy sírhalmokba temetkeztek, s ezt kőkörrel vették körül. A köznép sírgödörbe temette halottait, rend-szerint kinyújtóztatva, ritkán kuporodott helyzetbe igazítva. Később keveredtek az őslakossággal, s létrejöttek a sajátos keverékműveltségek (például egyazon temetőben hamvasztásos és csontvázas sírok: egyeki műveltség).”

³³⁰ Roux (1992), p.: 246

³³¹ Götz (1994), p.: 810. In Hungarian: “A valószínűség igen magas fokán számolnunk kell tehát azzal, hogy a kb. 2400-2000 között a Kárpát-medencében tömegesen, legalább két nagyobb hullámban megjelent anatóliai-transzkaukázusi eredetű gyarmatosok között kisebb-nagyobb mezopotámiai-szumér csoportok is képviselve voltak.”

turn of the third and the second millennia [BC] might have been, no doubt, Mesopotamian, where the total anarchy, fully precariousness of existence of the Isin-Larsa age reached its peak even in this time."³³²

He also cites the work of Boude from 1938 to support his conception that 87 words of the Basque-Caucasian languages can also be found in the Sumerian language.³³³ I have already shown the relationship of the Basque to the Sumerian language and also shown, nevertheless, their structure is similar, it is not enough to make a direct contact, particularly not a genetic contact between them. To take more credit from his concept let me refer to Gábori who has visited Metsamor and given a report of this site with the eyes of a witness.³³⁴

Metsamor is a late Bronze Age village at the legs of the Ararat Mountain. It was a center of bronze smelting and processing industry in its peak time. To use the word 'industry' is correct as the dimension of the processing was in an industrial scale. There have been copper and bronze smelting furnaces producing raw metals with high capacity from around 5,000 to 3,800 BP. This is at least a millennium older time than that Götz has given.³³⁵ Daggers, swords, sickles, spears, axes have been cast here in huge masses. Besides the tools there were also jewelers cast. The casting forms, channels cut into the rock of the streets conducting the molten metals to the forms are even visible there now. The copper was alloyed in foundries with diameter of 2-3 meters. The molten metal has been purified along the long channels where the metal has flown from the foundry to the casting forms. Circular houses formed the streets. Their wall was built from stone up to 1 meter high; their top was probably built from reed. There were so-called *daily gods* in great masses there, who did not have head. Their eyes were on their body and all of them had had a sacrificial plate. They are not Sumerian cultural elements at all.³³⁶ Therefore the conception of Götz in this respect cannot be accepted at all.

In a similar manner, the individual bronze casting industries in small villages of the Carpathian Basin were the result of its intrinsic development, we should not suppose that it was that of a Mesopotamian cultural influence, and particularly from the future. That means, similarly to Metsamor the copper and bronze casting have been present in these cultures before the existence of the Sumerian city states, i.e. it cannot be explained by the effect of the refugees or colonialists. Moreover the bronze foundries were in a great number in Transdanubia as László mentioned it but even in a greater number in the mountainous villages in the Northern and the Eastern Carpathian Mountains.

New invasion started in 4,600 BP as seen in Map 8. This is the invasion of the people of the so-called Bell-beaker culture. Earlier their origin has been supposed to be in Iberian Peninsula or at the western edge of the North German Plane. Using radiocarbon dating, however, it made undoubtedly clear that their origin was the Carpathian Basin, their oldest relics have been dug out in Somogy country (near to lake Balaton, Transdanubia), i.e. the invasion started from Pannonia.³³⁷ Renfrew does not see migration – even less an invasion – in this culture.³³⁸ Although, he recognizes the culture to be Indo-European, but, according to him, the Indo-Europeans have only wandering in the Neolithic (slow spreading, diffusion) and not in this time. Nevertheless, recently, following the debate over the Y-chromosome studies Renfrew has changed his mind and does not hold the hypothesis that the Indo-European language had been spread over Europe by the diffusion from Anatolia and taking the farming culture in Europe in the Neolithic.³³⁹ According to the data of Gimbutas, however, this was a really migration, but again, it did not mean a migration of great masses (as earlier in time of the Kurgan invasion) but it was that of only a ruling elite. Thus that was the time to finalize the transition of the Old Europe to form an Indo-European Europe.³⁴⁰

The migration started around 4,600 BP from the inner part of Europe, i.e. from Transdanubia, and it was again the migration of an elite only. Götz finds the Bell-beaker culture again to be descendent of the Sumerian. He writes:

"That is, the population of Bell-beaker culture has been consisted of – according to all signs – groups belonging to the same ethnic groups from Asia-Minor dealing with ore exploration and metal processing,

³³² Götz (1994), pp.: 805-806. In Hungarian: "Az azelőtt csak szórványosan található ónbronze ebben az időben feltűnően gyorsan elterjed, pl. az Urmia tó környékén, vagy Metsamorban, ahol – amint fentebb említettük – 2000 körül már iparszerűen üzött bronzművesség találunk." [...] "Nos, ez az igen fejlett féművességi központ a most vizsgált korszakban, a 3/2. évezred fordulóján kétségkívül csak Mezopotámia lehetett, ahol éppen ezekben az időkben hágott tetőpontjára az Isin-Larsa korszak általános anarchiája, teljes létbizonytalansága..."

³³³ Götz (1994), p.: 881

³³⁴ Gábori (1978), pp.: 314-317

³³⁵ Götz (1994), pp.: 45, 805

³³⁶ Götz (1994), p.: 810. This area could have kept its independence and richness in metallurgy up to the Assyrian age. See Roux (1964), pp.: 303-304

³³⁷ Gimbutas (1991), pp.: 392-393

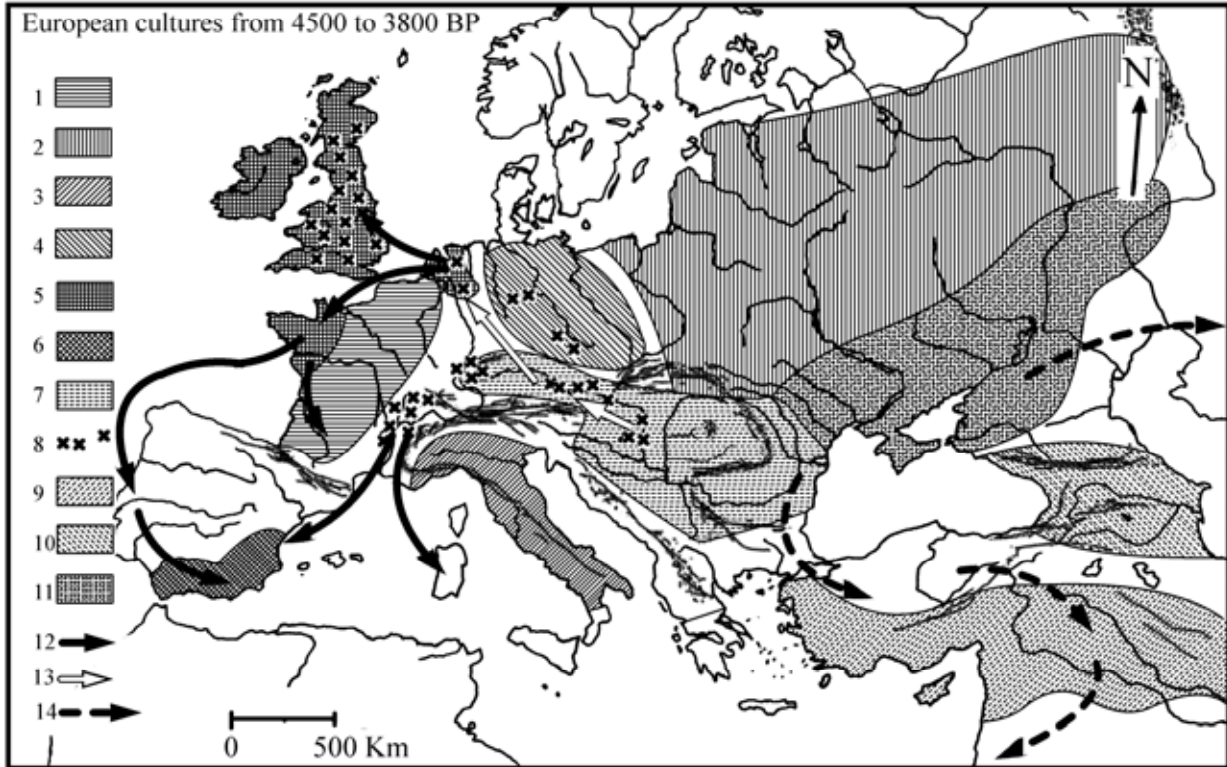
³³⁸ Renfrew (1987), pp.: 86-93

³³⁹ Gibbons (2000)

³⁴⁰ Gimbutas (1991), p.: 393

which have been able to keep their particular culture, burial habits and religious cult, ethnical characters for centuries, and – as a necessary consequence – their Proto-Asian language."³⁴¹

Götz is right in that sense, that the habit, the religious concepts of this ruling elite was similar to those of the Mesopotamian elite (warrior, slave holding, human sacrifice practicing and being high lords, etc.), however, at the same time they were highly different. According to their human types they were also relatives as both the Sumerian



Map 8 European cultures of the Bronze Age from 4,500 to 3,800 BP.

1 Megalithic tombs, 2 late Band Ceramic culture, 3 North Italian culture, 4 Unetice culture, 5 Wessex culture, 6. el Argar culture, 7 bronze culture of Danube valley, 8 Bell-beaker culture, 9 urban culture, 10 bronze culture of Caucasus, 11 steppe catacomb grave (Kurgan) culture, 12 expansion of Bell-beaker culture 13 expansion of Somogyvár-Vinkovci culture (according to Gimbutas the source of Bell-beaker culture), 14 eastern expansion of Kurgan culture.³⁴³

and the Pannonian elite were dominated by the Mediterranean type (~60%). Nevertheless, the European elite is lack of the Armenoid component, which characterized the Sumerian people and equally the Accadian populations. Not to mention the problem, that if the Sumerian would have been looking for ores they could have found them much closer to their country. They should have not sent colonialising groups to Europe, they would have been able to get it e.g. in Western Anatolia. From the beginning of the 6th millennia BP – preceding the height of the Sumerian civilization – Troy has been the center of the commerce of metals based on the copper-mines in its close environment.³⁴²

Most of these data have derived from Transdanubia and from the Great Hungarian Plane between the Danube and Tisa Rivers. We were able to discuss very small amount of data derived e.g. from Transylvania,³⁴⁴ however, what we know from it is that there was no social segregation in the graves, even at the beginning of the iron Age. Transdanubia, i.e. Pannonia is again different from the other hilly and mountainous areas of the Carpathian Basin, i.e. from Hunnia. The steppe of Hunnia belongs to the eastern culture, Pannonia belongs to the western one, and the eastern part of Hunnia does not belong to either.

³⁴¹ Götz (1994), p.: 811

³⁴² Zangger (1993), pp.: 70-71, 139

³⁴³ After Sherrat (1998), p.: 246 and Gimbutas (1991), p.: 392

³⁴⁴ It is a pretty I could have accessed only a small amount of literature dealing with the archaeology of Transylvania. It is sure, there is huge amount of data, but they were not accessible for me.

The late Jamna culture started its expansion towards east and southeast in around 4,500 BP,³⁴⁵ and conquered the cultures there. This is the time when an ethnical group with a basically Caucasian origin appeared in the northern edge of the Tarim Basin in Middle-Asia, taking the Tocharian language there. The Aryan people – the probable source of which is the steppe area east from the Caspian Sea – conquered the Iranian Plateau around 4,000 BP. They did arrive in the Indian continent in around 3,700 BP and took over the territories of the former Harappa culture which had collapsed not much earlier. The language of the Harappa culture was in all probability the predecessor of the agglutinative Dravidian language.³⁴⁶ This culture has also its own writing using characters probable to express syllables.

Osetzky puts the onset of the migration of the Turkish tribes from their ancient territory i.e. from the Turanian Lowland³⁴⁷ towards east for the same time.³⁴⁸ According to him the ancient home of the Turkish people was the Hisar culture at the legs of the Pamir Mountains. This culture has developed into and produced the Karashuk culture at the onset of the local Bronze Age, i.e. around 4,000 BP, which can be called as the ancient Turkish culture. The equestrian people arrived from the steppe over the Pontus and wandering towards east did topple them out from their ancient home in around 3,900-3,800 BP.³⁴⁹ This time precedes the rule of Hammurabi, therefore these people cannot be refugees from Sumer fled from the oppression. The Turkish people were headed for the east. Their rout split at the legs of the Tien Shan, when the Oguz tribes turned towards the north, the Oguz tribes entered into the Mongolian Basin through the Junggar Gate. The semi nomad equestrian Turks did here intermix with the Mongolians, took up Mongolid elements and established that Turkish mass, which would start a massive migration of people back from here, i.e. towards west nearly a millennium later.³⁵⁰

The next direction of migration was to the south, towards the area in between the big rivers in Mesopotamia. The way is marked by the appearance of the horse driven battle cart. The migrating population is known as Aryan people. They formed ruling elite over the settled population in all of the conquered cultures and territories and were amalgamated with the settled people, the native population of the conquered territories. Since this elite carried and represented new social order and organization on the conquered territories the original language of the settled population – mainly agglutinative languages – were also influenced by the language of the lords and suffered transformations. The Hatti language, which had originally been an agglutinative language, turned to be the Hittite, which was, however, already a flectative language. The Hittite language is regarded as one of the most ancient form of the Indo-European languages; however, it shows only an initial influence of the language of the lords on another language of the settled population. The Kassites, people with originally also an agglutinative language turned to be aggressive after having been intermixed with the conqueror equestrian people and learnt their battle techniques using the battle carts. The Sumerian Empire did collapse upon the first attack by their contribution and turned to be an Aryan kingdom for a couple of centuries. The migration reached Egypt in around 3,700 BP (according to the modified dating around 3,450 BP); the horse with horse-riding technique did appear in Egypt that time and naturally the battle cart also with them. The consequence for Egypt was the appearance of the Second Interim Period with the Hyksos rulers and pharaohs for more than a century.³⁵¹

New group of people did arrive into Pannonia at the beginning of the 3rd millennia BP. They have been arrived also from the southwest (see in Map 9).³⁵² Their name was later known as Illyrian or Pannon. The Illyrians were from the Mediterranean stock and were mainly pastoral folks. Today, they have been seen as ancestors of the Etruscans or Albanians. With their appearance – first of all in Transdanubia – fortresses on hilltops did also appear as well as plank-fenced defenses in the marshes of the Great Hungarian Plane.³⁵³ They buried their cremated deceased in urn graves under mounds along the routs heading towards their fortresses. This practice might have been part of their religious rites. The basis of this belief was perhaps that the soul of the deceased turns to be a flame during the cremation. The ashes were collected into urns and were buried on the bottom of the mounds. This kind of religious view can be seen on the urns in artistic compilation. There are triangular shaped women there who are waving, spinning, playing lute etc. The usage of the bronze had been quite general in this age, and this is the time when the wax vesting

³⁴⁵ Roux (1964), p.: 229

³⁴⁶ Götz (1994), p.: 884

³⁴⁷ The Turanian Lowland is the name of a hypothetical ancient home used by the alternative Hungarian historians. It covers the areas east from the Caspian Sea until the legs of the Pamir Mountains, including the Balkash Lake. It is not a precisely defined area.

³⁴⁸ Osetzky (1977), pp.: 59-60, 65-66

³⁴⁹ Osetzky (1977), p.: 65

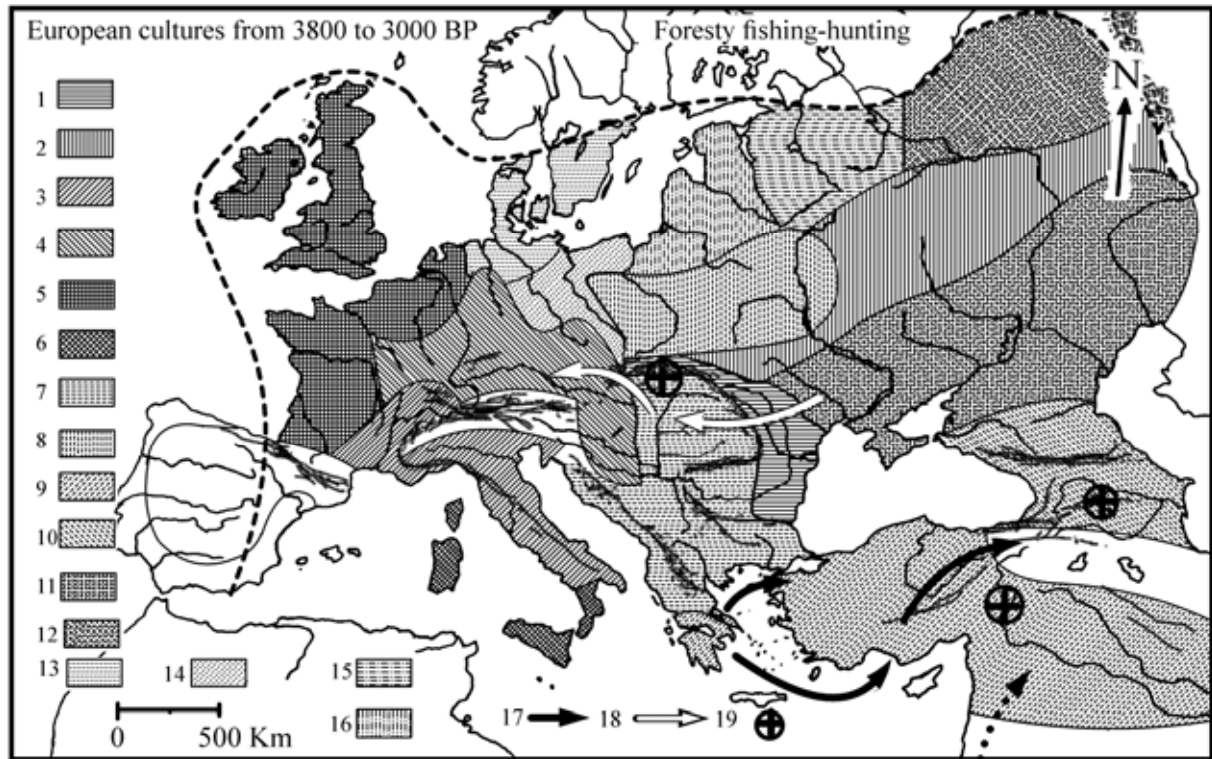
³⁵⁰ Osetzky (1977), pp.: 67-68

³⁵¹ Redford (1993), pp.: 98-122

³⁵² László (1974), p.: 94

³⁵³ László (1974), p.: 94

casting techniques born.³⁵⁴ The graves are frequently very rich in gold. The source of the gold was surely the Car-



Map 9 European cultures in late Bronze Age, from 3,800 to 3,000 BP.

1 Cucuteny culture, 2 Abashevo culture, 3 Rhône-Apennine culture, 4 Tumulus-grave culture, 5 late Wessex culture, 6 South-Italian culture, 7. Bronze-working cultures in Carpathian Basin and Balkan, 8. Trzciniec culture, 9 urban cultures, 10 Caucasian culture, 11 timber grave (Kurgan) pastoral culture of steppe, 12 Bronze working culture in Ural, 13 northern Bronze culture, 14 late Unetice culture, 15 northeastern Bronze culture, 16 late Band Ceramic culture, 17 migration parallel with the spread of battle cart, 18 spread of battle cart in Europe, 19 early iron smelting. Broken line means the limit of bronze-working. Arrow from dots shows the conquering way of dynasty XIX.³⁵⁶

pathian Basin.³⁵⁵

The European bronze-working industry in around 3,300 receives its copper metal from the Alps, Carpathian Basin, Balkan and the Irish Island. The source of tin was Cornwall, Bretagne, and Czech-German Erzgebirge as well as in small portions the Iberian and the Apennine peninsulas. The eastern basin of the Mediterranean Sea, however, met its tin demand from the east, most probably from Afghanistan.³⁵⁷ The bronze industry of the Carpathian Basin did not need tin; it used Antimony. Ötzi, as it was mentioned above, did use Arsenic to produce bronze in the early Bronze Age of Europe (5,300 BP).

In 3,000 BP an equestrian folk did appear in the eastern side of the Carpathian Basin. They were known in the relevant literature as Cimmerians, and were representatives of a new generation of equestrian pastoral cultures of the steppe. Nevertheless, they did not form a nation with huge number of people but again a warrior elite only.³⁵⁸ They tried to conquer areas at the southern parts of the steppe over the Pontus and later, and at the end of their power did only appear in the Carpathian Basin. The Scythians pushed them out of the steppe and only their leading tribe did arrive into the Carpathian Basin, however, that time not as conquerors. They have settled on the Great Hungarian Plane – which belonged to the steppe area – and were dissolved into the former population within a very short time period. The connection between the Cimmerians and their hosts in the Carpathian Basin was peacefully. The sites with

³⁵⁴ László (1974), p.: 95

³⁵⁵ Harding (1998), p.: 310. The other source of the European gold is Ireland.

³⁵⁶ After Sherrat (1998b), p.: 247, Gimbutas (1991), p.:385 and Glatz (1995), p.: 11

³⁵⁷ Harding (1998), p.: 310

³⁵⁸ Taylor (1998), p.: 380-381

farmer population remained again intact, there were no social hierarchy, stratification, no church economy, there was no landlord in the northern and eastern areas of the Carpathian basin. There was only one exception, some settlements of the Cimmerians on the northern edge of the Plane where the graves differed according to the rank of the deceased person.³⁵⁹ The ancient population did remain further identical to that of the Cucuteny culture. According to Gyula László some historians believe that the people of the Cimmerians would have formed big settlements, because:

“Two Hungarian scholars (Sándor Gallus and Tibor Horváth) – recognizing the relation of many of our Iron Age findings to those of the Caucasus and the east – supposed that the people of the Cimmerians would have also penetrated into our country. Nevertheless, it should not be forgotten, that horse herding had developed before them in this territory and so not all grave with horse or tools of horse-riding should be qualified as would have had an origin from the east.”³⁶⁰

Kiszely supplements anthropologic data to this conclusion and it is relating only to the territory of recent Hungary, where the data were mostly concerning Transdanubia, the area between the Danube and the Tisa Rivers as well as the area east from the Tisa River. They do not concern the northern and eastern hilly, mountainous areas. According to him the anthropology of the population after the ‘conquer’ was the following:

“It seems that a great portion of the indigenous population with Mediterranean character has been perished or migrated out and new inhabitants did occupy their place. In a couple of areas the Taurid (Gerhards) element with short head came to the front, which contains many Dinarid and Armenoid characters. The Crô-magnonid type with medium-small statue (163 cm) can be found everywhere.”³⁶¹ (Highlighted by me).



It means the native population has survived even on the conquered territories as well, and remained there. Nevertheless, both warrior migrants have cooled down. They have lost their aggressiveness up to the middle of the Iron Age and were dissolved into the indigenous population. In Transylvania the egalitarian burials can be found continuously in this age, i.e. there is no lord and no serf on that area.³⁶² We could see that the population and the culture remained intact in both the northern and the eastern hilly and mountainous areas of the Basin, the changes have touched mainly Transdanubia and the steppe areas only. There is no sign to show remarkable changes on the untouched areas, either cultural or ethnical. Thus we can have the people of the Copper Age, that means also the Neolithic and that of the Paleolithic living there keeping their egalitarian way of thinking and culture at the end of the Bronze Age, at the dawn of the Iron Age.

6.6 The Iron Age: Warriors

700 BC – 300 CE.

The minerals of the Iron compounds formed by adding oxygen (Limonite, Hematite) are widely distributed all over the earth. The iron is not a noble metal; it reacts with the oxygen particularly on humid, wet environment and forms oxides, mentioned above. Some metallic iron, i.e. natural iron found on the earth was of meteoritic origin. It contains a couple of alloying element in relatively greater amount, e.g. Copper and Nickel therefore the iron meteorites are stable and did not oxidize, such like the stainless steel produced in our times. The frequency of metallic iron is very low; some pieces of them have been kept by the ancient societies as sacred, heavenly relics.

The melting temperature of the iron is 1526 °C (2779 °F). This temperature is too high for the ancient ovens and furnaces to melt the iron metal, however, in reductive flame the metallic iron could have been produced also at lower temperatures. The metal formed in this way, however, contains a lot of small bubbles, it is like a sponge, and hammering, i.e. blacksmith techniques should solidify it.³⁶³ The metallic iron smelt from its oxides at higher temperature

³⁵⁹ László (1974), p.: 82

³⁶⁰ László (1974), p.: 97. In Hungarian: “Két magyar kutató (Gallus Sándor és Horváth Tibor) feltette – felismervén sok vaskori leletünk kaukázusi és keleti rokonságát -, hogy a kimmerek népe behatolt volna hazánkba is. Viszont nem szabad megfeledkeznünk arról sem, hogy a lótarás már előttük kifejlődött e területeken, s így nem minden lovas sír vagy lószerszám minősítendő keleti származásúnak.”

³⁶¹ Kiszely (1976), p.: 198. In Hungarian: “Az őshonos, mediterrán jellegű lakosság jó része, úgy látszik, kipusztult, vagy kivándorolt, s helyüket új lakók foglalták el. Egyes területeken előtérbe kerül egy ‘taurid jellegű’ (Gerhardt) rövid fejű elem, amely számos dinári és armenoid jelleget tartalmaz. Mindenütt fellelhető a crô-magnónid típus kisközepes termettel (163 cm).”

³⁶² Taylor (1998), p.: 378

³⁶³ Bauval (1997), pp.: 111-112 informs us what is the way to decide the origin of iron relics found in the Bronze Age stratum. Is it natural iron, or is it smelted at that time or did it arrive from the heaven?

using carbon of charcoal to assure the necessary high temperature contains a lot of carbon. The carbon is dissolved from the charcoal, which is finely mixed to the ore to assure the reductive environment necessary to remove the oxygen from it. The alloy of iron with carbon, the so-called cast iron, however, is a very rigid, fragile material, it should be toughened by removing most of the carbon from it. Below a given concentration of the carbon the iron shows much better properties and this metal is called as steel. The steel has broadly variable properties according to its handling. This is what the blacksmiths assure by hammering and thermal treating. Only the steel is suitable for armoring but the technology to achieve superior properties is even today a secret. The first secret was how to achieve the necessary but low amount of carbon content in the iron? The next one was how to treat the final piece of product to remain hard, tough and to keep its sharpness for a longer time? How to protect the piece from the oxidation (rusting)? As-molten steel is soft; its cold hammering makes it harder, and this technique is used for sickles or scythes to form their cutting edge by hammering. Sudden cooling from its red-hot temperature also hardens the steel, slow cooling, however, makes it softer. It is reversed at the copper alloys. The first steel products were too much soft (daggers, swords were bending during the fighting), the improving technology should have been worked out before the material would conquer the military area of usage of the copper alloys.³⁶⁴

With the Iron Age we have arrived on the age of the written history. I change now from the radiocarbon absolute dating to the generally accepted form, where BC means before the onset of our dating system, i.e. before Common Era (CE), and thus the CE shows the dates after that time, i.e. according to our dating scale. I have to mention, however, as I have already do it, that there was a serious dating problem before CE due to the erroneously handled king list of Manhetto. The result of this misinterpreted list was a so-called Dark Age in the eastern basin of the Mediterranean in the age of the Third Interim Period of the Egyptian Empire. The Dark Age, however, disappeared when the king list was interpreted by accepting parallel ruling of the pharaohs and the originally 4.5 century long interim period was reduced by 2 centuries. The Dark Age, however, might have been a reality in Greece after the Trojan War when the whole Peloponnisos peninsula immersed into anarchy of civil war. The situation has even be aggravated by the disasters caused by the flooding washing the soil from the hillsides, because the forest had been cut out from these areas in order to build warrior ships.³⁶⁵

The iron smelting has been invented and used in the 11th century BC on both the eastern and western sides of the Pontus.³⁶⁶ The earliest relics, however, are much more old, and are known partly from the Caucasus (1,800 BC) and partly from the Carpathian Basin in Tatra Mountains (1900 BC) and in Transylvania (1,700 BC).³⁶⁷ The iron was also known in Babylon in the age of Hammurabi (1,750 CE).³⁶⁸ It was also generally known in Anatolia around 1,500 BC but it got to be a valuable and usable tool, a weapon only centuries later.³⁶⁹

The secret of steel production has been first invented by the Hittites. The invasion of the sea people in Levant happened already by using steel weapons. The iron did arrive into the basin of the Mediterranean Sea and the valley of the Nile also with this invasion. Nevertheless, iron has been in Egypt before this time, as there was an iron dagger in the burial chamber of king Tutankhamen, but that time this dagger should have been only a royal grace, thus, it was not a general used metal. The sea people delivered the iron in a greater mass together with the iron producing technology in Egypt. This invasion was contemporary with the collapse of nearly all empires in the Mediterranean of that time, such like the Hittite, Mitanni and Egypt. Even Assyria had suffered seriously, however she was in a greater distance from the invaders. The corrected date of the event is around 970 BC.³⁷⁰ The generally accepted start of the Iron Age in Europe is 750 BC, i.e. 2,750 BP.³⁷¹

The cultures dominates the life of Iron Age Europe are shown in Map 10. There were two nations with the greatest dominance. They were the Scythians at the East and the Celts at the West of Europe. Later on, however, Romans were in absolute dominance, around the Mediterranean. The Celts and the Scythians have appeared approximately contemporary on the two edges of Europe and they have also lost their power and perished nearly at the same time. Both nations were equestrian pastoral folks. The Celts were iron-producing people, so their weapons and tools have been prepared from iron and that might make them superior in the battlefield. The Scythians were not metal producing people. They had, however, a very effective weapon the backlashing crossbow. The Celts have ruled the western parts; the Scythians have ruled the eastern part of Europe. The Celts have ruled nearly exclusively settled cultures; the Scythians were also lords over pastoral cultures of the steppe. The rule of the Scythians, however, has extended over Middle-Asia. Their appearance on the steppe must have been influenced by a super mini ice

³⁶⁴ László (1974), pp.: 91

³⁶⁵ Zangger (1993), pp.: 83-85

³⁶⁶ Taylor (1998), pp.: 377-378

³⁶⁷ Taylor (1998), p.: 377. According to *Encyclopaedia Britannica* iron tools have been widely produced in Transylvania in the Bronze Age.

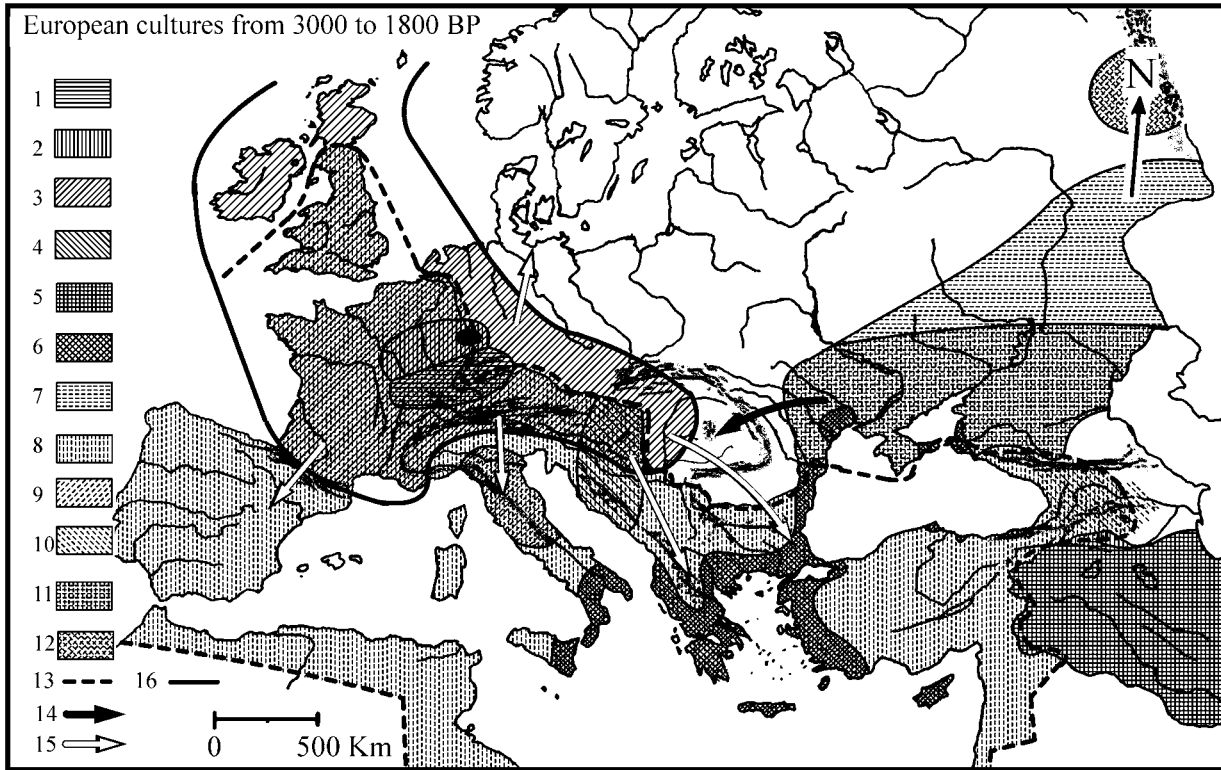
³⁶⁸ Fleming (1976), p.: 80

³⁶⁹ Zangger (1993), p.: 166

³⁷⁰ James (1991), p.: 258

³⁷¹ Taylor (1998), p.: 378

age in Europe, i.e. the cooling down of the climate started in 900 BC turning the climate of the steppe to be colder and drier.



Map 10 European cultures in the Iron Age from 1,000 BC to 200 CE

1 Hallstatt culture, 2 Le Tène culture, 3 Celts, 4. Illyrians, 5 Parthian Empire, 6 Greeks, 7 equestrian pastoral cultures, 8 Roman Empire, 9 Etruscans, 10 Armenian-Georgian, 11 Scythians, 12 Andronovo culture, 13 the limit of the Roman Empire, 14 expansion of equestrian culture, 15 expansion of the Celts, 16 the limit of the Celtic culture.³⁷²

6.61 Scythians

When a pastoral movement started from the Mongolian steppe towards the west due to the cooling climate that time horsemen, the animal herding people of the European steppe, the Massagetaes pushed out the Scythians from their former site around the Aral Sea. The Scythians did appear at that time on the Steppe over Pontus, first north from the Caspian Sea, and pushed out the Cimmerians from their rule in the Russian Plane. Later on they have ruled the whole of the steppe areas up to the Eastern Carpathian Mountains.³⁷³ In the heights of their power they have formed an ‘empire’ from the southeastern slopes of the Carpathian Mountains to China.³⁷⁴ Their own name, *Saka* means deer,³⁷⁵ but their Greek name, *Scytha* might be the Hellenized name of one of their rulers, i.e. king *Colaxais* or *Skoloti*.³⁷⁶ The Scythians had heterogeneous ethnic image.³⁷⁷ According to Gyula László:

“We should, however, not postulate a huge, uniform empire, rather the question is that on the whole uniform way of life of the animal herding-farming nation living along the eastern-western commercial root have been satisfied by uniform art and set of tools spreading fast by the commerce. In such a way groups

³⁷² After Taylor (1998), p.: 374, Todd (1998), p.: 449 and Nagy (1995), pp.: 38-52

³⁷³ Taylor (1998), p.: 380

³⁷⁴ László (1974), p.: 99

³⁷⁵ László (1974), p.: 104

³⁷⁶ Taylor (1998), p.: 381, Herodotos IV: 6-7

³⁷⁷ Taylor (1998), pp.: 375-376

have been evolved and developed locally further, which were similar to each other but on the whole after all they were separated ones."³⁷⁸

Concerning their presence in the Carpathian Basin he writes:

*"It is also very doubtful that the Scythian relics are really Scythian or rather those of the Scythian rule."*³⁷⁹

Kiszely characterizes the anthropology of the Scythians graves found on the territory of recent Hungary:

"The leading element of the types is the Mediterranean of the Pontus but the gracile forms are missing. The other leading type is the Proto-Asian Taurid and such kind of Mediterranean forms, which are being mixed with the Taurid ones. In Szentes-Vekerzug the round-headed elements are withhold and two variants of the long-headed types are present: with 1 very small statue and 2 big-medium statue. They belong partly to the Mediterranean partly to the Nordic types. Some Scythian cemeteries show similarities to the human materials of the Besarabian cemeteries and to the cemeteries around Kiev."³⁸⁰ (Highlighted by me).

We know from the descriptions of the Scythians produced by another cultures around them, that there were basically three social strata among them. Their ruling stratum was that of the Royal Scythians, who ruled the warriors forming the middle stratum and there were the settled, farming and animal herding people at the bottom. This social stratigraphy corresponds to the principle of the Tripartite, which has characterized the Hindu, the Celtic and the Nordic (German) societies since we have information about them. Nevertheless, the Tripartite principle has later been characteristic practically to all of the societies in the Middle Age.

The origin of the Scythians is not exactly known, however, there are a lot of different conceptions to tell it. Some see their origin at the Pamir Mountains, the others believe they were from the Altai Mountains, another state their origin is from the Turanian Lowland. In this course some Hungarian scholars try to drive the Scythians back to Sumer, e.g. Götz, Badányi, Padányi and others.³⁸¹ Nevertheless, we have very small supporting or denying data. Others try to show the Scythians as being derived from the Iranian people that does not mean more than they were Middle-Asian people.³⁸²

The Scythians might have been appeared on the Russian steppe around 1000 BC or later. The first information of their presence in the area above the Pontus derived from the Greek historians in 700 BC. Their legends of origin point to a potentially matrilineal ancient society. There is another idea that in their earlier period – definitively before their connections to the Greeks – the women could have been even warriors (amazon).³⁸³ In their later social structure – known also from the Greeks – the women have already lost their leading or even equal social status and role, and were subordinated to the males. They also got to be burial supplements in the kurgans of the Royal Scythians!³⁸⁴

The Royal Scythians³⁸⁵ were probable Indo-European people according to their national heritage. They were long-headed people of Caucasian type.³⁸⁶ Though, Childe presumes they were of Turkish stock³⁸⁷ as the Sarmatians were knocking them out from the ruling position on the steppe, which were no doubt Aryan people. However, this opinion shows a non-provable presumption that the brother does not attack his brother, i.e. brother nations do not demolish each other. It is basically not so.

³⁷⁸ László (1974), p.: 99. In Hungarian: „Mégsem szabad valami hatalmas, egységes birodalmat feltételeznünk, inkább arról lehet szó, hogy a nagy kelet-nyugati kereskedelmi út mentén élő állattenyésztő-földművelő népek nagyjából egységes életmódját a kereskedelem révén gyorsan szétáradó egységes művészet és eszközkészlet elégítette ki. Így aztán - helyileg továbbfejlesztve - egymáshoz hasonló, de együttesében mégiscsak elkülönülő csoportok alakultak ki.”

³⁷⁹ László (1974), p.: 99. In Hungarian: „Nagyon kétséges például az is, hogy a hazai szkíta emlékek szkíták emlékei-e, vagy pedig a szkíta uralomé.”

³⁸⁰ Kiszely (1976), p.: 199. In Hungarian: “A vezető típuselem a pontusi mediterrán, hiányzanak azonban a gracilis alakok. A másik vezértípus: az előázsiai taurid és az olyan mediterrán formák, amelyek keverednek a szélesarcúsággal. Külön típust alkot a kelet-európai tauriddal keverve. Szentes-Vekerzugon a kerekfejű elemek háttérbe szorulnak, és a hosszúfejű alakoknak két variánsa fordul elő: 1. igen alacsony és 2. nagyközepes termettel. Részben mediterrán, részben nordikus elemekhez tartoznak. Egyes szkíta temetők a besarabiai és Kijev környéki emberanyaghoz mutatnak hasonlóságot.”

³⁸¹ Götz (1994), pp.: 58-59 believes that the Scythians are the continuation of the Sumerians wandered to the west of the Andronovo culture and he also believes, (pp.: 1003-1004), that the southern Sumerian colonialist had established the Andronovo culture.

³⁸² Ascherson (1996), pp.: 115-122, Kovács (1997), p.: 29

³⁸³ Taylor (1998), pp.: 395-397

³⁸⁴ Taylor (1998), p.: 391

³⁸⁵ László (1974), p.: 101

³⁸⁶ Naturally, it is not necessarily true, since the Scythians have already practiced the head deformation, when the head of the child in the plastic state of the bone was deformed. One of its reasons was to eliminate the nose submerging from the face because it was vulnerable during the fighting. Similar head deformation practice was found at the Alans and the Huns.

³⁸⁷ Childe (1926), p.: 39

Padányi, Götz and Badinyi³⁸⁸ standing on the equality of the Scythian and Median people believe that the Scythian were Turkish nation, moreover, people of Sumerian racial type, the rest of Sumerian escapees. They argued that the Turkish nations, as well as the Scythians, Huns and Avars had had similar battle styles and weapons (the Scythian bow), they had also had similar way of life (i.e. equestrian pastoral on the steppe), consequently, they should also have identical language and identical ethnic group together with a continuity of life on the steppe. According to Herodotos, however, the Medians had pushed out the Scythians from Iran, when they had entered there.³⁸⁹ Kovács holds that they were Iranian people and shows word comparisons as arguments.

The Scythians have introduced the so-called back-slashing bow into the battlefields,³⁹⁰ which had been one of the most effective weapons until the invention of the gunpowder and firearms. It has a long-range effect, particularly used by warriors from horseback; therefore the Scythians have been undefeatable, particularly in equitation battles. The living territory of the Royal Scythians was the area between the Dnieper and the Don Rivers.³⁹¹ Their burial sites might have been in the northern basin of the Donets³⁹² with graves, which are the straight continuation of the Kurgan traditions. They have buried the king's concubines, chief horsemen, cook, treasurer and many servants with the king. That was evidently human sacrifice! The battle cart and its horses have also been buried with the king,³⁹³ which had also been the habit of the people having been living on the very same territory before them. The fighting was their chief cultural element; the sword was in a godly position, such like that of the people of the later Nordic culture. The Scythian life was a mobile, animal herding way of life.³⁹⁴ The king was an almighty lord; the subordination was a natural cultural element, only those have reckoned to be man among the warriors who had already killed other ones. They have decapitated their defeated enemies and the scalp of them was taken with them as a glory.³⁹⁵

Their education is a matter of debate. They did not have medicine men. When the king got to be ill a fortune-teller (prophet) had nominated one of their leaders and his supposedly disloyalty to the king and this was regarded as the reason of the sickness. The leader had generally denied the charge, therefore another fortuneteller was asked in this matter. If the two fortunetellers agreed in the charge then the nominated leader was decapitated. If, however, they did not agree, than the fortunetellers together with their whole family have been executed in a ruthless cruel way.³⁹⁶

According to the Greek historians the Scythians did not collect treasure and did not bear the subjugation. This might relate only in the subordinated social strata as the Royal Scythians have conducted conquering campaigns and huge amount of gold have been dug out from their royal burials proving their collection of treasure. They tried to conquer first of all towards the south. Nevertheless, their western borders did not change for centuries, they did not enter to the Carpathian Basin, and they did not penetrate to the Polish Lowland, and further towards the west. In spite of some conflicts with the Celts at the west, they remained east on the steppe area. The Scythians did not subjugate the conquered people but assured military protection to them in exchange for their products. There might be some rational background of this behavior. The settled people could have supplied the Scythian ruling elite with articles, materials that were deliberately necessary for them, such like food, metals, weapons, another military tools and gold articles.³⁹⁷ At the end of their rules the Bosporian Kingdom with its capital of Kerch (Ponticapaenum) showed this richness undoubtedly when the Greek goldsmiths were combined with the Iranian taste and produced tremendous wealth to the kings.³⁹⁸

First the Persians, later the Macedonians set their eyes on the Scythian territory. Darius conducted punitive campaign against them as a revenge of their campaigns in Persia. In 512 BC the Persians bridged the Bosphorus and marched up north an Gatean territory, crossing the Ister River (lower Danube) on a newly built bridge and started to chase and tried to defeat the Scythians from the northern side of the Danube on the steppe area. According to Hero-

³⁸⁸ Padányi (1989), pp.: 240-242., Götz (1994), pp.: 833-838., Badinyi-Jós (1996), pp.: 109-110

³⁸⁹ Herodotos 4:4, p.: 218

³⁹⁰ Taylor (1998), p.: 381, Kiszely (1996), p.: 716, Gyula László Gyula: *Isten ostora*, *Népszava*, 28 April 1973, as Kovács (1997), p.: 55 cites it. *Honfoglalás* CD shows the back slashing bow according to the reconstruction of László in its chapter of *Képek, Fegyverek, Visszacsapó íj* [Pictures; Weapons; Back slashing bow]. See also in Glatz (1996), p.: 41

³⁹¹ Herodotos 4:57, p.: 233

³⁹² Herodotos 4:71, p.: 237

³⁹³ Herodotos 4:71, p.: 238

³⁹⁴ László (1974), pp.: 100-104

³⁹⁵ Herodotos 4:64, p.: 235

³⁹⁶ Herodotos 4:68-69, pp.: 237-238

³⁹⁷ Taylor (1998), p.: 381. When Darius went against the Scythians then the Scythians did ask the neighboring subjected nations for their help. The Agathyrs, Neurics, Androphags, Melanchlaens and Taurics send a message to the Scythians that they were not who had provoked the anger of Darius by an attack, therefore they would help in case of the ultimate need only. See Herodotos (1972) 4:119, p.: 252. There was no subordinated relationship between them; however, they have also been so-called Scythian tribes. (Androphag: cannibal, Melanchlaen: ones with black coat).

³⁹⁸ Ascherson (1996), pp.: 222-224

Herodotus the army of Darius counted 700,000³⁹⁹ warriors, mainly infantry, but there was also some cavalry equipped by and riding on mules and donkeys, as well. However, it was hard to get into combat with the Scythians as there were no cities in Scythia, there were no settled population on the steppe, so the Scythians having sent their own steppe folk to the northern area have continuously been withdrawn before the army of Darius. They did not take battle against them, but have burnt everything behind them until the Persians had already nothing to eat. That time might have happened the following event according to the legends. The two armies faced in battle position when a rabbit appeared unexpectedly. The Scythians started to chase the rabbit instead of caring the opposing enemy before them. They have showed undoubtedly that they keep the events in their hands. This humiliating event did convince the Persian army that they should give up and return home.⁴⁰⁰

Earlier (in 529 BC) Cyrus had also had not more luck with the steppe people when his army should have return from the land of the Massagetae with tremendous loss leaving also the body of their king behind.⁴⁰¹ They were able to bring back only the head of their king from the land of Massagetae.⁴⁰² Alexander the Great has also started a campaign against the Scythians in 333 BC but his army had been also defeated.⁴⁰³

Nevertheless, the Greeks have built a strong commercial connection to the Scythians delivering mainly wine in exchange for crop and slaves.⁴⁰⁴ Willingly or unwittingly, however, they have achieved that the Scythian elite got to be the victim of alcohol consumption. Having got accustomed to the alcohol and as its consequence the change of life style might have been the major reason why did their aggressiveness decrease (cooled down), which lead to the collapse of their rule over the steppe.⁴⁰⁵

Areas under the Scythian rule were the source of crops for the Balkan, particularly for Greece. This is a very important information for us. Besides the cultivated area in Crimea peninsula from where the crop could have been sold for the Greeks the areas between the rivers east of the Carpathian Mountains can be taken into account, i.e. those of the former Cucuteny culture as it is shown in Map 10. (We do not have genuine historical data concerning this area at this time, therefore we have left this area blank in Map 10). The steppe area of the Russian Plane could not have been the resource of the crop as its soil was uncultivable before the spread of the iron plough.

The third stratum of the Scythian society formed equalitarian farming communities with strong metal processing background. Herodotus nominates each one individually; i.e. he does not regard them, as would be Scythians, only as those ones who were living on Scythian territory under Scythian rule. Their culture and way of life differed basically from those of the Scythians. Herodotus positioned these settled and partly farming tribes to the middle part of Dnieper River and emphasizes one of them, the Agathyrs, who have even resisted the Scythians to guide the army of Darius on their territory.⁴⁰⁶ According to Taylor the Agathyrs lived in Transylvania,⁴⁰⁷ to that place the name of a river Maris mentioned by Herodotus might refer.⁴⁰⁸ Nevertheless, Darius did not cross the Carpathian Mountains during his chasing the Scythians and this fact strongly contradicts to this idea. Darius has remained on the plane, on the steppe areas; he did not meet even villages, so the land of Agathyrs cannot be within the Carpathian Basin. The river flown into the Danube called Maris by Herodotus cannot be the Maros, the main river of Transylvania, but it could be e.g. the Seret or the Bug.

There are a couple of other difficulties concerning Darius's' campaign. According to the original description and interpretation, an army with 700,000 warriors, mainly infantry has made over 1,600-km long walk on the steppe area from the Danube to the Don River and back within 60 days. It is impossible. This army had had no organized food supply and did not meet villages to be able to get food from the conquered farmers. Thus, this army was not able to walk to the Don River on the northern area of Pontus and attack a 'city' there. If the data about the crossing of the Danube River and back are correct, the army of Darius could have a campaign only at the western edge of the steppe along some of the river valleys flown from the north (Seret, Bug, Dniester or not more east than the Dnieper). There is no report that the army would have crossed rivers other one than the Danube. There was also huge number

³⁹⁹ Herodotos 4:87, p.: 243

⁴⁰⁰ Herodotos (1972), 4:120-140, pp.: 253-260, Ascherson (1996), p.: 54, Taylor (1998), p.: 394

⁴⁰¹ Herodotos 1:202, p.: 80 describes the event using Scythian attribute to the Massagetae. It is evident from the story that the event did happen in the area of the recent Armenia. It is also true, that the Massagetae had been settled originally east from this area.

⁴⁰² Ascherson (1996), p.: 120. Herodotos (1972), 1:214, p.: 84. Tomirys killing Cyrus and defeating the Persian army was the queen of the people around the Jaxartes River. The Massagetae, however, were also warrior pastoral people, similar to the Scythians. In this time the Scythians might have not had warrior amazons. Herodotos (1972), 4:110-117, pp.: 249-251 reports the event, however, he mentions rather Sauromatae (Sarmatian?) as the name of the warrior ladies. See also in *Lost Civilizations; Persians: Masters of Empire*, Time, 1995, p.: 68 and about Darius on p.: 90.

⁴⁰³ Taylor (1998), p.: 399

⁴⁰⁴ László (1974), p.: 107, Taylor (1998), p.: 394

⁴⁰⁵ Taylor (1998), p.: 399

⁴⁰⁶ Herodotos 4:48, p.: 254

⁴⁰⁷ Taylor (1998), p.: 390

⁴⁰⁸ Herodotos 4:48, p.: 231

of warrior ships following the army on the Pontus, but they have arrived late to the mouth of the Danube. Therefore the other area of the campaign might have been the plane between the southern slope of the Carpathian Mountains and the Danube. The presence of the ship designed to go upwards on the Danube River and their failure to arrive in time explains the failure of Darius. On the steppe against the Scythians Darius might have no hope for a victory and he might have gained nothing valuable from there. However, on the settled part of this area, particularly in Transylvania or the Danube valley could have been a reasonable goal of the campaign, which has ultimately failed.

The Scythians have settled into the Carpathian Basin only after they have lost their rule over the steppe (around 300 BC) – similarly to the Cimmerians – and again only their leading tribe. Earlier, in the 7th century BC, however, they appeared, but not as conquerors, and not in bigger mass, as Gyula László writes:

*“We may show for a more solid Scythian population in the Transylvanian and Sub-Matra group, so to call the kingly relics found on all the other area have only the characteristics of the Scythians, the cemeteries are those of the indigenous population.”*⁴⁰⁹

*“The Scythians of Southern Russia have been dissolved within the Sarmatian nation, those living on the territory of our country into the indigenous population, the Celts and the Dacians.”*⁴¹⁰

I have to mention; however, as we will see later on⁴¹¹ that the Celts have occupied – or it is better said only ruled – mainly Transdanubia. The Dacians in Roman times did also form only a ruling elite in Transylvania and on the steppe area north of it, i.e. along the valley of the Tisa River. The northern areas and all area of the eastern and northern Carpathian Mountains have not been ruled by either folk.

The Sarmatians did appear on the steppe northeast over the Aral Sea from the southern slopes of the Ural Mountains in around 300 BC and have defeated the Scythians for ever.⁴¹² Nevertheless, it seems to replace them only according to the data obtained from the area of the Bosporian Kingdom. That means, that this replacement has not been a sudden event, it took place only gradually, and it was rather a pushing out than a defeat.⁴¹³ Some of the Scythian elements have survived on the northern shores of the Pontus up to the beginning of the Common Era, and then there is no more information about them. One of their tribes, the Parthian tribe, however, did appear in Persia in the middle of 3rd century BC and organized a strong and fearful empire there, the Parthian Empire.⁴¹⁴

I have to take the reader’s attention to the information, according to that the Sarmatians did arrive to the lower part of the Volga River from the southern slopes of the Ural Mountains in the 4th century BC. According to Map 1 and to the official hypotheses of the origin of the Hungarians, this was the very area of the ancient home of the so-called Ugric nation. That was the very territory where the Hungarians should have separated from the other two languages and people, the Voguls and the Ostyaks, and started to move towards south,⁴¹⁵ as the Sarmatians did, and moreover, at the same proposed time.

The Scythians are very important for the ancient Hungarian history, as our legends refer them as our straight ancestors.⁴¹⁶ However, if we compare the Scythian culture to that of the late Hungarian folk it is evident that the two are not the same, they can even not correlate to each other, they are ugly different. This does not exclude the possibility that the former people, those ancestors of the Hungarians had once been living on the territory ruled by the Scythians. Herodotus also mentions the crop producing tribes under Scythian rule, which were living on the area of the former Cucuteny culture, east of the Carpathian Mountains on the highlands of the rivers running from north to the Danube.⁴¹⁷

6.62 Celts

The oldest relics relying to the Celts have been found around the spring area of the Danube River close to the South German Plane on Swabian Jura and they belong to the strata of the 2nd millennia BC (4th millennia BP). Later on two areas of the archaeological findings are remarkable where the probable seeds of the culture called later on as

⁴⁰⁹ László (1974), p.: 103. In Hungarian: “Tömörebb szkíta lakosságot az erdélyi és a mátraalji csoportban kereshetünk, a többi területen úgyszólván csak a fejedelmi leletek szkíta jellegűek, a temetők a földműves őslakosság temetői.”

⁴¹⁰ László (1974), p.: 107. In Hungarian: “A dél-oroszországi szkíták a szarmaták népébe olvadtak bele, a hazánk területén élők pedig az őslakosságba, a keltákba és a dákokba.”

⁴¹¹ See on page #

⁴¹² László (1974), p.: 156. Taylor (1998), p.: 402

⁴¹³ Ascherson (1996), pp.: 223-224

⁴¹⁴ Roux (1992), p.: 418. The Parthian tribe of the Scythians left Turkestan in around 250 BC and under the leadership of Arsaces moved to the territory of the recent Iran.

⁴¹⁵ Glatz (1996), p.: 11, *Honfoglalás CD* (1996), *Hosszú vándorút* [Long way of wandering]

⁴¹⁶ Anonymus I., pp.: 77-78, *Kézai Krónika 1:5§*, *Képes Krónika 5-6* pp.: 37-4

⁴¹⁷ Herodotus 4:48. p.: 231

Celtic have been found. One of them is the area of the Hallstatt (Salzkammergut, Austria) where black-smithy can be confirmed up to the 9th century BC (see 1 in Map 10).⁴¹⁸ The culture of the other area was based on that of the Hallstatt and is north from it called Le Tène culture (see 2 in Map 10).⁴¹⁹ The people of the Le Tène culture formed basically a pastoral society in around 450 BC. No doubt, this culture has been formed by the amalgamation of the conquering elite of the Bronze Age (Bell-beaker) and the conquered settled people of the rest of the Neolithic societies. The double character of their culture is also well visible from the relics. They are the noble pastoral, equestrian rulers and the second order in rank settlers, the workers, i.e. the farming people. The Celtic race has never been existed, there were tall and short statue, long and short headed people among them.⁴²⁰

The Celts did also form a three strata society and used this social organization (*Tripartite*). The two upper strata were consisted off the born military elite and the druids. The druids were their teachers, priests, and their judges, in one word, their intellectuals. They cannot be regarded only as would be priests according to the Christian concept as they did not form groups separated from the population. The druids were living together the people as their teachers, medicine men, religious scholars, and keeper of the intellectual information, transferring the traditions of the past, coordinating and keeping the rites. It means a similar social role, as the *táltos*'s in the Hungarian culture. They were also lawyers, historians, and artist within this stratum. People from the subordinated and despised members of the lower stratum were also capable to be druids, to enter the upper stratum in this way, this social role has not been restricted to the born nobility, to the military leaders of the society. The third stratum was consisted off the farmers and the unskilled artisans. The slaves have not been regarded as stratum forming people; they did not belong to any of they social strata.⁴²¹

We have received most of the data about the Celts from their final age inherited from the Roman resources. These data show rather the concept of the Romans, which passed through the Roman filters therefore they are not necessarily authentic. Recently many scholars are dealing with the processing of the Celtic cultural heritage. Myself cite mainly the works of Berresford Ellis and Chadwick in this compilation.

The 'anarchy' was a natural state in the Celtic society.⁴²² They might have had a very well developed teaching and education system but the knowledge had been kept only in oral form based on the human memory.⁴²³ They have banned to write down their wisdom, their thoughts and intellectual secrets,⁴²⁴ however, there are Celtic written texts available in the Roman age written either by Etruscan or by Latin characters.⁴²⁵ The Cologne Calendar from the 1st century BC is a good example.⁴²⁶ That time the Celts have already been settled to the British Islands having fled from the Roman army. However, they started to settle there in the 7th century BC, contemporary with the Hallstattian culture. This resettlement resulted in the formation of the later Irish nation, where the writing has not been banned; they have used the Ogham writing.⁴²⁷ Its oldest relics are known from the 1st century BC. When the forced conversion of the Irish people to the Catholic religion started,⁴²⁸ the Irish had already had their own religious holy books that St. Patrick have started to eliminate with so much an enthusiasm in the middle of the 5th century CE.⁴²⁹ The earliest Christian seeds, however, were found among the Celts even in the first part of the 1st century CE. That was the Nazarene Church, brought there by Joseph of Arimathea in 36 CE. He has established the first Christian community in Glastonbury with the material support of King Alviragus of Silveria by donating them 120 acre (48.5 ha) land for tax-free cultivation. Twelve apostolic men have directed monastic life in the community.⁴³⁰

The Celtic world and belief still puts a lot of questions. It is declared to be an Indo-European world of belief, however, both the Hindu and the Nordic believes, i.e. the typical Indo-European, differ dramatically from that of the Celts. Notwithstanding, the authors of this area are in hurry and make high efforts to find the common elements rather than they would discuss also the decision-making differences between these worlds of belief.

⁴¹⁸ Time (1994), p.: 25

⁴¹⁹ Szabó (1971), p.: 71. See also Cunliffe (1998), p.: 359

⁴²⁰ Szabó (1971), p.: 26

⁴²¹ Chadwick (1971), p.: 115

⁴²² Berresford Ellis (1994), p.: 140.

⁴²³ Berresford Ellis (1994), pp.: 157-161

⁴²⁴ Berresford Ellis (1994), p.: 164

⁴²⁵ Berresford Ellis (1994), p.: 163

⁴²⁶ Berresford Ellis (1994), p.: 163

⁴²⁷ Berresford Ellis (1994), pp.: 163-164

⁴²⁸ The Irish had been Christian before but they did not accept the power of the Roman Church over them. The discrepancies between Roman and the Celtic Church have been eliminated during a long-term dispute. Since then – the Whitby Synod in 664 CE the Irish people follow the Roman Catholic rite. See more details e.g. in Gardner (1996), pp.: 213-216.

⁴²⁹ Berresford Ellis (1994), pp.: 162-167. This kind of eliminating of the traditional Irish Christian ideas, however, has stopped with the collapse of the Western Roman Empire at the end of the 5th century CE.

⁴³⁰ Gardner (1996), p.: 134

The Celts had had a multiple-god belief. According to their legends and sagas the number of 33 was very important in their belief. E.g. 33 deities can altogether be recognized,⁴³¹ however, this is the number of the vertebrae of the human body. We can find some totemistic gods among them. However, these ‘totems’ are not animals, they are personified watery elements, i.e. rivers or lakes or even islands of the sea. Their concept was basically dualistic. They believed soul and its immortality. Soul was able to live in two worlds, i.e. in this world and in netherworld. Death was not a tragic event for the Celts; it was only the change of the living place of soul.⁴³² When someone dyed in this world, contemporary he or she born in the netherworld and vice-verse. The name of the netherworld was *Truth*⁴³³ with its meaning of *peace*.⁴³⁴ This word remembers to the name of similar notion in the Hungarian language. When someone dyes we say *megbékélt*, which has a literal meaning of *got to be in peace*. The last words of the funeral rite are *nyugodjál békében!* – with its literal meaning *be rest in peace!* In that concept they basically differed from the Nordic concept and are positioned between that of the Nordic and the Hungarian ones. Nevertheless, their concept is also in harmony with that of the Avesta,⁴³⁵ where *Asa* is the name of the netherworld, which, however, meant the spring area of the Ganges River. That was the Paradise of the Avesta.

The *word* had an important role in the Celtic world of belief, i.e. the names of the persons, subjects and conceptions. According to their belief that was *Ra* the first existing one who had jumped out from the ancient chaos and had named himself on the name of *Ra* producing himself as an existing being.⁴³⁶ The newborns do not have soul according to the Celtic belief until they would receive their name during the name giving ceremony equivalent to the baptism of the Christians. Soul is immortal and this concept is in harmony with the teachings of Pythagoras. Scholars believe that this idea has arrived to the Celts from Pythagoras following the opinion of Herodotos,⁴³⁷ however, this idea is completely alien to the contemporary Greek views. It is still in harmony with that of the Celts. Thus we cannot close out the possibility that even Pythagoras has adopted it from the Celts and not reversed.⁴³⁸

The inner equivalence characterized their traditions. But it is valid only for the ruling stratum. From the totemistic legends of their origin the rivers, flowing waters, generally the waters and their deities come along and all they are feminine. The Celtic world – for the greatest surprise and stupefaction of the Romans and the Greeks – has respected the women. The Celtic woman might have become druid, warrior or even king. Neither Greek, nor Latin, nor Nordic woman might become a warrior. The kingdom (leadership) has many times inherited on the woman line; however, their female kings – queens – were very rare.⁴³⁹

Originally the Celtic society has not been warrior, or aggressive. They became so only after having adopted the iron smelting and foundry from the ‘Balkan’, but the conquering Romans might have serve a real model for them. Before the Roman conquests they did not conquer anyone. Though they have been on the plane of the Po River since 600 BC by a slow, peacefully extension of their culture, they have started their campaigns only after 400 BC. At this time they had had conflicts with Etruscans.⁴⁴⁰ Their eastern boarder at the Scythian territory has remained unchanged for centuries. Eventually there is no sign of campaigns against each other with the Scythians.

The Celtic conquest in the Carpathian basin took more than a century (between the 3rd and the 1st centuries BC).⁴⁴¹ It was also rather the expansion of the Celts culture than of the Celtic people.⁴⁴² Particularly the iron foundry has spread as that was the time period when it become characteristic to the metallurgy of the Carpathian Basin in a whole. In such a manner as Gyula László has declared:

*“The first professional iron foundries have been on the territory of our country.”*⁴⁴³

It was also a double culture! A pastoral elite did settled over the farming population and they together formed the Celtic society. Yet there is no church in the Celtic society. There is no church economy in that area and the equality can be found at both social strata, however they were not equivalent to each other. Fortified cities started to be built as Gyula László writes:

⁴³¹ Berresford Ellis (1994), pp.: 114-116

⁴³² Berresford Ellis (1994), p.: 176

⁴³³ Berresford Ellis (1994), p.: 170. “So we return to the basic Indo-European idea of *Truth* being the *Word* and synonym for divinity. For the *Druids and Brahmins, the life-giving principle and sustaining power was the Word or Truth*”

⁴³⁴ Berresford Ellis (1994), pp.: 168-169

⁴³⁵ Berresford Ellis (1994), p.: 169

⁴³⁶ Berresford Ellis (1994), p.: 171

⁴³⁷ Herodotos 4:95., p.: 245

⁴³⁸ Berresford Ellis (1994), pp.: 172-173

⁴³⁹ Chadwick (1971), p.: 118. This meant matrilineal continuity only but not a matriarchal power, a matriarchal society.

⁴⁴⁰ Cunliffe (1998), p.: 362

⁴⁴¹ László (1974), pp.: 108-111

⁴⁴² László (1974), pp.: 111, 113

⁴⁴³ László (1974), p.: 113. In Hungarian: “*Hazánk területén voltak az első hivatásos vaskohók.*”

“Naturally, we should not believe, that Celts have been living on all the territories that became under Celtic rule. They took into their hands first of all the centers of the conquered territories and have continued to build them further (earth strongholds with big dimensions) and they have developed the networks of roads. They have strongly been intermixed with the local, village population, therefore the Celtic culture became as many colored as many area.”⁴⁴⁴

“That how strong was the intermixing is indicated e.g. by the spread of cremation rite among the Celts burying their dead into the earth, that means their image of this world and consequently from the nether-world has changed.”⁴⁴⁵

Kiszely gives some dates concerning the anthropology of the Celts in the Carpathian basin:

“The anthropological studies are particularly important as they have remained in the country and as local population they delivered the indigenous population of later ages. Two characteristic human types dominate among the Celts having arrived here in a couple of waves: 1 the so-called gracile Alpine having formed from the gracile Mediterranean; 2 the long-headed type with long face and high statue. The dominance of these two types characterizes mainly the Middle-Transdanubian material (Ménfőcsarnok, Cece, etc). This ethnical group shows similarities to the material of the Austrian cemeteries of the same age. [...] In Northern Transdanubia – mainly due to the parallel intermixing with the local population – the intermixing of the Alpine the Alpine-Dinarid and Crô-magnonid types is frequent (Pilismarót, Basaharc). This Celtic human material shows rather equivalence with the material of Slovakia from the same age.”⁴⁴⁶ (Highlights by me).

According to Kiszely the anthropology of the cemeteries in Pilismarót and Basaharc resemble to those at recent Slovakia i.e. the people buried there were not traditionally Celtic people. It is another datum concerning the conception that it was not the Celtic ethnical group but only their culture spreading slowly within the Carpathian Basin. Again we have found that the native population has not been replaced, however, they had adopted the incoming culture. The man of the former Bükk and Cucuteny cultures have not been influenced by the Celtic presence in the Basin, they can be found on their original territories, nevertheless, now they can also be detected in Transdanubia on its northern area. The highlighted text above shows it undoubtedly.

Besides the highly developed iron processing technology those of the gold, silver and copper were also improved in the Celtic society. The Hallstattian potters were prepared by using the rotating disk – first in Europe again after a long absence.⁴⁴⁷ There are, however, contradicting data pointing to a rotating disk technology in a much earlier period but this knowledge might have been lost as a consequence of the Kurgan invasions, that is, the population using this technology has completely been perished from the corresponding areas.

The Celtic rule did not cover the Carpathian Basin in a whole. First of all, it did concern Transdanubia and the steppe areas between the Danube and the Tisa Rivers. During the 3rd century BC the Celts has attempted to occupy the Balkan but they were unsuccessful to perform it. However, some of their tribes have crossed the Balkan, settled in Anatolia and conducted attacks along the Anatolian shores of the Aegean Sea. Their descendents are the Galatians.⁴⁴⁸

The Celtic culture, however, has spread also up to the eastern edge of the Carpathian Basin. Settlements with Celtic characteristics have been appearing all over the Basin until the 2nd century BC. In these settlements the previous population (the indigenous as well as the Scythian and the Syginnian) have intermixed with the Celts.⁴⁴⁹

⁴⁴⁴ László (1974), p.: 111. In Hungarian: “Természetesen nem kell azt hinnünk, hogy a kelta uralom alá került területeken mindenütt kelták laktak volna. A megszállt területeken elsősorban a központokat kerítették kézbe, ezeket építették tovább (nagy méretű földvárak), és az úthálózatot fejlesztették. Erősen keveredtek a helyi, paraszti népességgel, úgyhogy a kelta műveltség ahány terület, annyiféle színezetivé vált.”

⁴⁴⁵ László (1974), p.: 111. In Hungarian: “Hogy milyen erős volt ez az összeolvadás, mutatja például az, hogy a halottaikat földbe temető kelták közt elterjedt a halott elégetésének, elhamvasztásának szertartása, azaz megváltozott a világról és ennek következtében a másvilágról alkotott képük.”

⁴⁴⁶ Kiszely (1876), p.: 189. In Hungarian: “Embertani kutatásuk különösen jelentős, mert nagy részben itt maradtak az országban, és mint helyi lakosság, a későbbi korok új alaplakosságát alkotja. A több hullámban ideért keltaságnál két jellegzetes embertípus dominál: 1. a gracil-mediterrán és alpi típus keveredéséből keletkezett, u.n. ‘gracil-alpi’; 2. a hosszú fejű, hosszú arcú, magas termetű, nordikus típus. A kelta temetőknek főleg közép-dunántúli anyagára jellemző e két típus uralkodó jellege (Ménfőcsarnok, Cece, stb.). Ez az etnikum hasonlóságot mutat a hasonló osztrák korú temetők anyagával. [...] Észak-Dunántúlon - nagyrészt a helyi lakossággal való párhuzamosabb keveredés következtében – gyakori az alpi, alpi-dinár, crô-magnonid típusok keveredése (Pilismarót, Basaharc). Ez a kelta emberanyag inkább a szlovákiai hasonló korú anyaggal mutat egyezéseket.”

⁴⁴⁷ László (1974), p.: 108, Szabó (1971), p.: 39

⁴⁴⁸ Cunliffe (1998), pp.: 366-367

⁴⁴⁹ Szabó (1971), p.: 16

Later on having lost their power the Celts have first gathered to the northern hills of the Carpathian Mountains due to the double-sided pressure caused by the Romans from the west and the Sarmatians from the southeast and then they have been dissolved in the local population.⁴⁵⁰ The Romans did replace them in the western parts of the Basin just decades before our Common Era. After a long and multiple attempts the Romans succeeded to occupy Transdanubia in 12 BC and with it to replace the Celtic 'rule'. With this act a new phenomenon arrives into the Carpathian Basin. Thus, new social organization started on the territories controlled by the Romans, the church economy and the personal land property.

6.63 Dacians

At the same time, i.e. at the middle of the last century before CE another conquerors did appear in Transylvania, the Dacians.⁴⁵¹ They were equestrian steppe folks probable of Turkish stock. According to Gyula László they were Thracians.⁴⁵² They formed only a ruling elite first of all in Transylvania but their rule had extended up to the Pontus at the east, and until the mountainous parts of the Carpathian Basin in the north. However, they did not have church economy, this phenomenon remained unknown in Hunnia further on. According to Josephus they were believers of a single god similar to that of the Essens in Palestine of the same time.⁴⁵³ Herodotos⁴⁵⁴ also remember the Gatae religion on the same territory. The Gatae believed that they were immortal and accepted only one god. They called the holly person as *Salmoxis* or *Gebeleizis* to whom they were going to leave after their death.⁴⁵⁵ Herodotos had another story about Salmoxis, who might have been the slave of Pythagoras and this person has taught the Gatean people to the doctrine of the immortality.⁴⁵⁶ These doctrines are believed to have derived from Pythagoras, they are in harmony with both of the doctrines of Plato and the ritual practice of the Thracians to walk through the gap between life and death and back.⁴⁵⁷ These doctrines, however, also resembles the thoughts of the Celts and not only those having lived close to the Balkan, but also those ones who had left for the British Island in the 6th century BC.

The metallurgy in the eastern side of the Carpathian Basin (Hunnia) has been further refined during the Dacian age. The egalitarian way of thinking in the culture, however, collapsed in that sense, that the cemeteries show non-egalitarian burial sites since this time, i.e. social strata has already been developed. The refined metallurgy was concentrated first of all in the land of the Székelys in Transylvania,⁴⁵⁸ and the importance of the Northern Highland has also increased.

6.64 Romans

The Romans appeared on the scene in the 6th century BC as conquerors at south of the Etruscans and have gradually built up their empire. Earlier they have belonged to the Etruscan Kingdom, the power, which has monopolized the commercial roots on the Mediterranean Sea before 450 BC together with the Phoenicians, the Carthaginians and the Greeks. For that very time, however, the Romans have been strengthened so much that they were able to replace the Etruscan by having dissolved them into their nation (449 BC).⁴⁵⁹ Thus, they made attempts to establish their own sea power. First the Romans were conquering along the seaside, however, soon – in 295-290 BC – they were able to rule practically the whole of the Apennine peninsula.⁴⁶⁰ Meanwhile the Greeks has lost part of their power and after the first Punic war (241 BC) the victorious Romans have also got strengthened on the sea and in 229 BC they turned against the Greeks. In that time, the Greeks already had had numerous settlements at the Mediterranean Sea as a result of their colonization. In 218 BC, however, the second war started against Cartage,⁴⁶¹ and Rome got also into conflict with the Galls, i.e. the Celts, who had been the northern neighbors of the Etruscans. That time the attacking party was the Celtic (218-207 BC).⁴⁶² The contemporary ruling elite of the Greeks was Macedonian. They were on the top of their power in the time of Alexander the Great at the end of the 4th century BC, but not at the end of the 3rd century BC. The Romans have conducted campaign against the Greeks and after 40 years of fighting the Greeks have collapsed, and not only their own interior territories turned to be province of Rome, but all territories

⁴⁵⁰ Szabó (1971), p.: 17

⁴⁵¹ Taylor (1998), p.: 404

⁴⁵² László (1974), p.: 118

⁴⁵³ Josephus (1966), *XVIII:5*, p.: 381

⁴⁵⁴ Herodotos (1996), *IV:93-96*, pp.: 245-246

⁴⁵⁵ Taylor (1998), p.: 401 cites Herodotos

⁴⁵⁶ Herodotos (1996), *IV:95*, p.: 245

⁴⁵⁷ Taylor (1998), p.: 401

⁴⁵⁸ Orbán (1982), pp.: 373-383

⁴⁵⁹ Grant (1988), p.: 249

⁴⁶⁰ Cunliffe (1998), p.: 355

⁴⁶¹ Cunliffe (1998), p.: 357

⁴⁶² Berresford Ellis (1994), p.: 30

that they have ruled before became also part of the Roman Empire.⁴⁶³ The third Punic war started in 149 BC following the capitulation of the Carthaginians. Now Rome was who started the campaign against Carthage and had defeated them unquestionable.⁴⁶⁴ In 146 BC, after death of the Macedonian king Philip, Rome was able to attach the whole former Greek world into her Empire.⁴⁶⁵ Having colonized practically the whole basin of the Mediterranean Sea – with the exception of Egypt and her neighboring Palestinian states – Rome started to expand towards the continental territories as well as to the Pontus.

The shores of the Pontus have resisted Rome. There were mostly Greek cities here and Rome has never been able to colonize the Pontus, even to take over the former Greek territories. The Bosphorian king committed then a great error in 88 BC to enter into the war between Rome and the Persians asking the help of Mithradates, the Persian ruler, and the Romans has defeated them in 63 BC.⁴⁶⁶ Thus, the northern shores of the Pontus got to be a Roman province but their rule here did not become a real rule. The former Greek settlements have flourished further as the Persians stopped the Roman expansion here forever.⁴⁶⁷ The Parthian Empire in Persia has resisted the Romans for centuries that Rome has never been able to defeat and have her forced to surrender. Rome has reached her limits on the sea.

For the first century BC the continental conquering techniques of Rome has developed up to a very high level. Together with the development of a new social organization, the uniformly organized legions operating on different parts of the Empire using fast mobile units and transport the efficiency of the army got to be so great that they were able to push out the Celts from the Continent. Before this event the migration of the northern pastoral people did also start (120-113 BC). First the Cimbris and the Teutons⁴⁶⁸ started to migrate towards south. They have crossed Moravia, then the Great Hungarian Plane where they expressed a push on the Celts and at the end they have attacked Roman territories.⁴⁶⁹ Thus the pressure on the Celts increased from many sides.

The answer of the Celts had two actions. One part of them has left the continent and migrated to the British Isles (100 BC) following their ancestors who did the same a half of millennia before. Their other part tried to resist the Roman pressure. During this double-sided fight the European settlements of the Celts have practically been crumbled as the Romans have attacked them permanently and continuously. At the end the Romans succeeded to subjugate the continental Celts (56 BC), only the tribes living in the Carpathian Basin survived for a while. The reasons are evident. The Romans had had well-organized mercenary troops, and the individual Celtic tribes could not join their power, thus one by one they were defeated.⁴⁷⁰ That times the Romans put their attention to the British Isles. In 55 BC under the leadership of Cesar the colonization of Britain did start.⁴⁷¹ Although, it was unsuccessful, a greater part of the British Isles got to be part of the Roman Empire a century later, after 43 CE and remained so until 407 CE.⁴⁷²

Final borders of Roman Empire have also been formed in the north. That was the so-called *limes* that the Roman troops were not able to cross with successful campaigns, however, they have tried it a couple of times (Tiberius then Drusus between 11 BC and 15 AD).⁴⁷³ The *limes* was formed along two rivers, the Rhine and the Danube. The Romans were not able to establish their power north and east of this line, thus the Roman power was practically dead after 14 CE behind the *limes*.⁴⁷⁴ There was also a northern barrier line on the British Island above that the Roman troops were unable to keep occupation,⁴⁷⁵ therefore, to protect their southern territories from the attacks initiated from the north they have built a wall across the island called Hadrian's Wall. The only serious attack to cross the *limes* by the Romans was the 'Transylvanian adventure'. They needed Transylvania to be colonized in order to have a protected commercial and military rout to the western shores of the Pontus,⁴⁷⁶ but were able to colonize only a small southern portion of Transylvania in 107 CE. Pannonia (Transdanubia) has been under Roman occupation and rule for four centuries, however, Dacia (southern part of Transylvania) was free again within a century. Rome has reached her limits also on the land. During the occupation there was a Syrian legion stationed in Dacia, thus as an inherited

⁴⁶³ Cunliffe (1998), p.: 358

⁴⁶⁴ Berresford Ellis (1994), p.: 30

⁴⁶⁵ Grant (1988), p.: 270

⁴⁶⁶ Ascherson (1996), p.: 225

⁴⁶⁷ Grant (1988), p.: 275

⁴⁶⁸ *Teuton* means *Human* in the Celtic language and that was the Celtic name of the people living at the eastern side of the Rhine River. They were the German tribes. See footnote # 61 on page # 16.

⁴⁶⁹ Cunliffe (1998a), p.: 416

⁴⁷⁰ Berresford Ellis (1994), p.: 32

⁴⁷¹ Berresford Ellis (1994), p.: 31

⁴⁷² Chadwick (1971) p.: 68. That was when Constantine III started to withdraw the Roman army from Britain. The formal rule of Romans ended in 446 BC.

⁴⁷³ Cunliffe (1998a), pp.: 429-430, 439

⁴⁷⁴ Cunliffe (1998a), p.: 425

⁴⁷⁵ Cunliffe (1998a), pp.: 430-431

⁴⁷⁶ László (1974), p.: 123

language we would expect a Semitic and not a Latin language in Transylvania as stated by the recent Rumanian historical scholars. The Romans have not been able to enter into the northern part of Transylvania, nor into the Northern Highlands of the Carpathian Mountains. The hilly and mountainous part of the Carpathian Basin did not come under Roman rule.

The social order in Rome at the beginning of his developing power was an aristocratic republic of a ruling elite.⁴⁷⁷ Its origin was a city-state; however, they had had no kings in their first periods. She changed her social order after having been able to colonize the whole basin of the Mediterranean Sea in 27 BC and started to elect emperors.⁴⁷⁸ Her power was based on the imperial organization techniques. The essence of this technique was the employing of mercenary troops, consisted of legions organized from each colonized parts of the Empire, but always used the legion far from the original birthplace of its warriors. The army has determined the state policy and has elected the emperor in an equal right with the Roman citizens. They have conducted consequent conquering and expansion policy. Rome turned, however, towards the continental areas after having colonized the shores of the Mediterranean Sea (190 BC),⁴⁷⁹ and needed protected routs towards the Pontus. For that time Rome has worked out the continental methods of fast transportation, the building of military roads to be able to reach the furthest colony in the shortest time using hors driven carts. The Empire has built military standpoints along the roads using uniform standardized structural bases. She has attached civilizing elements to the stands; thus she was able to assure a better, civilized, city-form life conditions also for the conquered population. Rome did not molest the peaceful population, however, she taxed them seriously, and she ruthlessly destroyed all resistance and revenged the rebellion cruelly.⁴⁸⁰

As Rome has introduced new social organization form as well she organized schools to educate people in her administration, with their expansion her language has also spread. That was the Latin. Properly speaking, Latin might have been the language of a small community with Indo-European roots, but later on, during the coexistence with the Etruscans their original language have been modified dramatically. The Etruscan language is a purely agglutinative language, which has definitively donated huge amount of words into Latin, but its grammar might also have strong influence to the originally flectative language.⁴⁸¹ The Latin language in written form became the lingua franca of the Roman administration and with this, at the first time in the known history, the language of the conquerors has spread parallel with the occupation in an evident manner. The language of the Latin branch of the family, however, does not derive from Latin itself, but they can be regarded as the latinised forms of the language of the conquered people. It may have been a similar effect as has happened a couple of millennia before when the Kurgan culture has colonized the territories of the LBK.

The oldest Hungarian related language relic derived from Pannonia in 359 CE.⁴⁸² Constantinus, the Emperor went to Pannonia to explain personally the peasants why should they pay higher taxes, why the taxes had to be increased. Then one of the peasants in Szerém took his boots and trough towards the Emperor shouting: *marha!* Roman clerks have carefully recorded this word, but they were not able to find out its meaning. This word does not mean anything in either European languages but it has a meaning in Hungarian. It has two meanings. One is the *cattle*, as well as *wealth*, but the other meaning is *stupid, bastard*. That way the meaning of the word expresses the anger of the peasant when he could not accept the explanation of the Emperor and refused it as irrelevant. This event happened one century after the so-called Sarmatian migration into the Carpathian Basin from the area of recent Ukraine.⁴⁸³

The first Christian communities of the Carpathian Basin have been formed on Roman controlled areas. The Christians have built their cathedrals, temples or shrines here. The first Christian basilica was built in Illyricum in 325 CE,⁴⁸⁴ then Pécs, Esztergom, Fenékpuzsta, Tác (close to Székesfehérvár) are the sites where Christian churches were erected in that century.⁴⁸⁵

Contemporary with the Romans, the Dacians formed an elite in Transylvania and the Sarmatians on the northern territories of the Hungarian Plane. The conflicts among these ruling elite were frequent, but non-of them were able to penetrate into the territory of the other ones. The Romans tried to push out the Dacians from Transylvania, but they did not succeed. Although they got to the western shores of the Pontus they were not able to stand there for a longer period, particularly not across land roots.⁴⁸⁶

⁴⁷⁷ Grant (1988), p.: 249

⁴⁷⁸ Cunliffe (1998a), p.: 427

⁴⁷⁹ Grant (1988), p.: 267 who writes: "... in the treaties with Philip and Antiochus had almost made the Mediterranean a Roman lake"

⁴⁸⁰ It is terrifying even through the romanized eyes how this cruelty appeared e.g. in the book of Josephus Flavius, in The Jewish War.

⁴⁸¹ Götz (1994), pp.: 869-871

⁴⁸² Nagy (1980), p.: 74 , Götz (1994), p.: 629

⁴⁸³ László (1974), p.: 156

⁴⁸⁴ Chadwick (1987), p.: 25

⁴⁸⁵ Sági (1994), p.: 194. A guesthouse has been rebuilt to a basilica in 374 CE.

⁴⁸⁶ Ascherson (1996), p.: 82

Pannonia was an important and decisive province of the Roman Empire. First of all, they were able to withhold the waves of the migrating horsemen coming from the east. Secondly, Pannonia had important role in selection of the Roman emperors; she was able to have emperors stepped down! The other important feature of Pannonia, that the Romans were unable to cross its borders in the east and in the north. That was also the border where the Roman troops met a cavalry, which had frightful armor and that the Roman army was unable to defeat. The heavy cavalry of the steppe folks did arrive to the borders of the Roman Empire from the east and they were the Sarmatians. They appeared in the eastern side of the Danube River and defeated the Roman army, i.e. one of their legions in 375 CE at Adrianapolis.⁴⁸⁷ In 407 CE Rome should have withdrawn her army from Britain, as the pressure from the pastoral people in Europe was so great. When the Huns did arrive into Middle Europe, Rome paid taxes to them to protect her western borders from the invading barbarian nations. After the collapse of the Hun Empire in 453 CE, the Western Roman Empire did not last for long; she has been governed by barbarian kings from 476 CE⁴⁸⁸ and this date can be accepted as the end of this empire.

The anthropology of the Roman era is highly variable. The human types of half of the world have transitionally appeared there for a short period only.⁴⁸⁹ This is in harmony with the opinion of Gyula László cited above, i.e. *the Roman rule, even on the occupied territories did not influence the language and the ethnic composition of the population*. Although the Latin language spread, the common people were able to keep their original mother language. This is true for the Hungarians as well. The official language in the Hungarian Kingdom has been Latin from the 11th century until 1848, however, the common people did not use it, they used only their own Hungarian language or the language of any other ethnical groups living in the kingdom.

6.65 Sarmatians

The Sarmatians are very similar in appearance to the Scythians; they should be close relatives to each other. They are undoubtedly be regarded as Iranian people,⁴⁹⁰ who did appear on the steppe over the Pontus around 300 BC⁴⁹¹ pushing out the Scythians from their ruling position gradually. Archaeological data show that they derived from the Prokhorovka culture, which moved from the southern Ural Mountains to the lower Volga region and then into the steppe over the Pontus.⁴⁹² They were warriors and have introduced the heavy cavalry and the related battle techniques in Europe.⁴⁹³ The new technique was fighting with long lance and using an armor prepared from leather reinforced by steel. This kind of warfare assured advantages them among the warrior and conqueror nations for centuries. Similarly to the Scythians whenever they appeared, they formed only a ruling elite; they did not replace the working population. The advance of the Goths from the north and the Huns from the east disintegrated their tribe alliance in the 4th century CE and their tribes were pushed towards west where they have intermixed with and dissolved into the settled native population.

One of their tribes, the Iazygs did settled into the Carpathian Basin along the Tisa and the Maros Rivers around the beginning of Common Era. Later on another 'Iazygs' did settle on the northern part of the Great Hungarian Lowland arrived there from the recent Ukrainian territories. Their graves, however, do not contain weapons as burial supply as well as the graves of the men are equal in richness with those of the women. In the graves of the settlements did arrive the non equivalence of the men and women only a century later (in 271 CE) together with the presence of weapons indicating that the first settlers might have not been true Sarmatians, they were only people of the age of the Sarmatians.⁴⁹⁴ The second migration targeted the villages, where the oppressed people did successfully rebel against the Sarmatian rulers and one part of the Sarmatian rulers left to the Romans, the other parts to the Germans.⁴⁹⁵ Their last wave did arrive following the Alans fleeing before the Huns around 370 CE. They were the true Iazygs.⁴⁹⁶ Gyula László writes and his opinion is very important with respect to our work:

⁴⁸⁷ Ascherson (1996), p.: 223

⁴⁸⁸ Cornell (1992), p.: 211.

⁴⁸⁹ Kiszely (1976), p.: 200

⁴⁹⁰ Ascherson (1996), pp.: 210, 212. According to him they are on of the Alan tribes.

⁴⁹¹ Herodotos mentions the Sauromatians from a much earlier time. According to him they were east from the Don River on time of the campaign of Darius against the Scythians. That time they were in alliance with the Scythians against Darius. See Herodotos 4:123, p.: 253. However, the archaeological material shows they are not identical with Sarmatians, see Taylor (1998), p.: 402.

⁴⁹² Taylor (1998), p.: 402.

⁴⁹³ Ascherson (1996), p.: 223

⁴⁹⁴ László (1974), pp.: 156-157

⁴⁹⁵ László (1974), p.: 159

⁴⁹⁶ Glatz (1996), p.: 25

*“The archaeologist still needs to risk [telling] that at least a small part of the Sarmatians survived the Avar Age, moreover, kept themselves until the age of the conquest.”*⁴⁹⁷

The last arrived Sarmatians attacked the Roman Empire along the Limes. Nevertheless Marcus Aurelius first has defeated them, but instead of killing he took them into his service. That was the time when 5,500 Sarmatian-Alan warriors were sent to Britannia who have protected the Roman territory in north, at the Hadrian Wall against the northern Celtic tribes. Later on they have been dissolved in the local populations.⁴⁹⁸ They were the last equestrian pastoral warriors of European origin⁴⁹⁹ who have visited the Carpathian Basin from the eastern area of the Russian Plane. They have left also deep influences on the Polish nobility, who declared them in the 17th century to be the descendants of the Sarmatians and believed to be superior over the low rank society of the farmers in their possession.

We have the following anthropological data concerning the Sarmatians in the Carpathian Basin:

*“The Iazygs Sarmatians of Iranian origin have streamed the area between the Danube and the Tisa Rivers in many waves. One of their parts is of pure Dinarid-Taurid, Dinarid-East Baltian types; their another part is of Turanian type. The long statue variation of the Dinarid type is frequent. The Mediterranean elements are missing from the cemeteries belonging to the early periods (e.g. Szentcsanak-Kistőke), lesser number represents the northern types and the Pamiro-Turanid characters are more prominent. In the cemetery of the later period (e.g. Csongrád-Határút, Hódmezővásárhely-fehértó part) the northern and the Mediterranean elements can rather be found and the Pamiro-Turanid elements are restricted. This change is probable the result of their intermarrying with the local population”.*⁵⁰⁰ (Highlights by me).

Thus, we can form two important conclusions from this report. The one is that the Iazyg Sarmatians having been taught to be Iranian were not homogeneous concerning their ethnic composition, and they were not typically Indo-European people, i.e. Iranian. The second one is that they did arrive in a relatively narrow territory suitable for animal herding and were dissolved by the native population, which had been there and did survive their rule and presence.

The threefold sectioning of the Carpathian Basin concerning its culture and population got and remained to be evident during the Roman age.⁵⁰¹ The romanized Pannonia (Transdanubia) has definitively isolated from the plane area between the Danube and the Tisa Rivers having steppe characteristics, which has also been isolated from the hilly and mountainous part of the Carpathian Basin at the north and at the east. Pannonia is a part of the Mediterranean; the plane does belong to the pastoral cultural areas. On the contrary of them, where does the mountainous part belong? We can find and have found settled, farming, metal working culture there, being continuous and permanent during the recent and the preceding periods. The pastoral societies did not penetrate to their territory. Rome was also not able to join this territory to her Empire. We met the first immigrating conquest by the people having been regarded as Sarmatians but without weapon in their graves and with equivalence of the races. Whom was this population consisted off? What was their language? Where did they come from? The answer is open, however, we know that the oldest word spoken in Hungarian language was recognized in this period and it was on the Roman territory, in Pannonia. Their culture resembled to those characters that we can find in the recent Hungarian culture.

There is another important conclusion connecting our recent work. The Celts have migrated towards north and northeast only that time when they were fighting for their survival, for their existence, when they have been pushed out from all other sites. It seems to me, that the native population of the northern, northeastern areas gave refuge the Celts, they gave the weapons them for the battlefield, since that was also the most important territory for the iron processing. It is important to see that the powers pushed out the Celts from their sites at the end did not enter this area. Neither the Romans nor the Sarmatians nor the Dacians did appear in an important mass in the northern, northeastern areas, although both the Sarmatians and the Dacians would extend their rule over them. But this rule was not an occupation; it might be not more than to get taxation. The rule was not oppressing; there was no sign of conflicts. The only exception is the final uprising of some villages against the Sarmatians at the end. This conclusion is in har-

⁴⁹⁷ László (1974), p.: 159. In Hungarian: “A régész mégis kénytelen megkockáztatni, hogy a szarmatáknak legalábbis egy része az avar kort bizonyára megérte, sőt, talán a magyar honfoglalás koráig is fenntartotta magát.”

⁴⁹⁸ Ascherson (1996), p.: 236

⁴⁹⁹ Although the origin is not clear, this categorization means only that these pastoral warriors did not arrive to Europe from the Far East.

⁵⁰⁰ Kiszely (1976), p.: 200. In Hungarian: “Az iráni eredetű jazig szarmaták több hullámban özönlöttek el a Duna-Tisza között. Egy részük tiszta dinári-taurid, dinári-kelet-balti, másrészüik pedig turáni típusú. Gyakori a dinári típusnak magas termetű változata. A korai periódusba tartozó temetőkből (pl. Szentcsanak-Kistőke) hiányoznak a mediterrán elemek, kisebb számban fordulnak elő az északi típusok, és kifejezettebbek a pamiro-turáni jellegűek. A későbbi periódusba tartozó temetőkből viszont (pl. Csongrád-Határút, Hódmezővásárhely-Fehértópart) inkább megtalálhatók az északi és mediterrán elemek, háttérbe szorulnak a pamiro-turán elemek. E változás valószínűleg a helyi lakossággal történt házasságok eredménye.”

⁵⁰¹ Makkay (1996), p.: 24

mony with Gyula László,⁵⁰² who showed that the Sarmatians supplied weapons to their conquered population in order to be fighting the Romans, and the people have rebelled against the Sarmatians resulting in the end of their rule over them.



We were able to see that the cultures on the territories of the former Bükk and Cucuteny cultures did not suffer drastically changes in the Iron Age. Another ones have not replaced the cultures and the ethnical groups on these territories but their ‘visitors’ have been dissolved among the indigenous people. The local people did partly remain in their original sites partly migrate into the inner side of the Carpathian Basin. The culture – and perhaps also the language – of this area remained intact further on. The Dacian and the Roman rules in Transylvania did not cause major changes. There were two cultures in the eastern side of the Carpathian Mountains on the loess areas of this age. These were the Przeworsk and the Cjernjakhov cultures. Todd writes about the cultures that were “*characterized with polished pottery, metalwork of high quality and excellent iron equipment*”, however “*the vast majority of the dead were modestly provided for*”.⁵⁰³ This means an egalitarian society. These cultures were terminated in the 4th–5th centuries CE, probable they moved into the Carpathian Basin. The opinion of Josephus Flavius is remarkable concerning this area that proves the further existence of the belief in one single god, which rather means the denial of belief in multiple gods. Thus concerning also Transylvania we can not state that the former population of the Copper and the Bronze Ages would have been exchanged in the Iron Age. The changes in the social organization and order have been small and lasted only for a short time only if they happened at all. Therefore, there is no need to suppose dramatic changes in the spoken language of the people living here. With this we did arrive in a distance of touch to the written history of the Carpathian Basin.

6.7 The age of Migration: Horsemen

300 – 800 CE

It is highly probable, that the climate has been changed in Europe in this age. A cooling period started with the consequence the northern pastoral area of the continent turned to be drier. This change caused emergency situation for the pastoral societies living on the northern part of the Polish and German planes. A migration started towards the south at the end of the 2nd century CE.

Up to that time the migration of the pastoral people had their source in the eastern part of Europe – or in western Asia – and they wiped throughout the steppe towards the west in Europe. The western end of the steppe area suitable for animal herding in continental zone is the Carpathian Basin, the Great Hungarian Lowland. Generally that was the end station of these migrations. After 200 CE, however, the northern nomad pastors were heading towards the steppe regions in the south (see in Map 11). Two branches of the Goths – the Visigoths and the Ostrogoths i.e. the western and the eastern ones – started to migrate to the south on the Russian Plane and arrived close to the Crimea peninsula and settled there on the steppe. The Vandals, the Burgundi were heading towards the pastures on the area of recent France. At the same time there was, however, an additional migration heading from the eastern part of Asia heading to the eastern steppe areas of Europe. In around 335 CE the Huns appeared in Europe.

6.71 Huns

The Huns were steppe dwelling, equestrian warriors. Their origin is unsure. A number of scholars believe to have found both their origin and composition but as many attempt as many result and also as many contradiction. Non of their descriptions is satisfying. The Huns should have had a mixed population. Their anthropologic description is not comprehensive, as it has been derived from the written sources compiled by their enemies, for whom they have been cruel barbarous Asian killing machines of the steppe. What we know is that they had had a Mongolid portion in their population besides a mixed Caucasian one. In the latter part the Turanid type might have been dominant. This race got into the Carpathian Basin with them with an accompanying factor of the deformation of the head – similar to that Scythians exercised a millennium before.⁵⁰⁴ Nevertheless, at the end of their European rule the population of the Hun Empire should have been very heterogeneous as all the nations, tribes, which had belonged to their Empire hold the name ‘Hun’ – similarly to tribes under Scythian rule who also did.⁵⁰⁵ The Huns themselves formed only a small fraction of the populations, of the army. They formed the ruling elite over the conquered people, only.

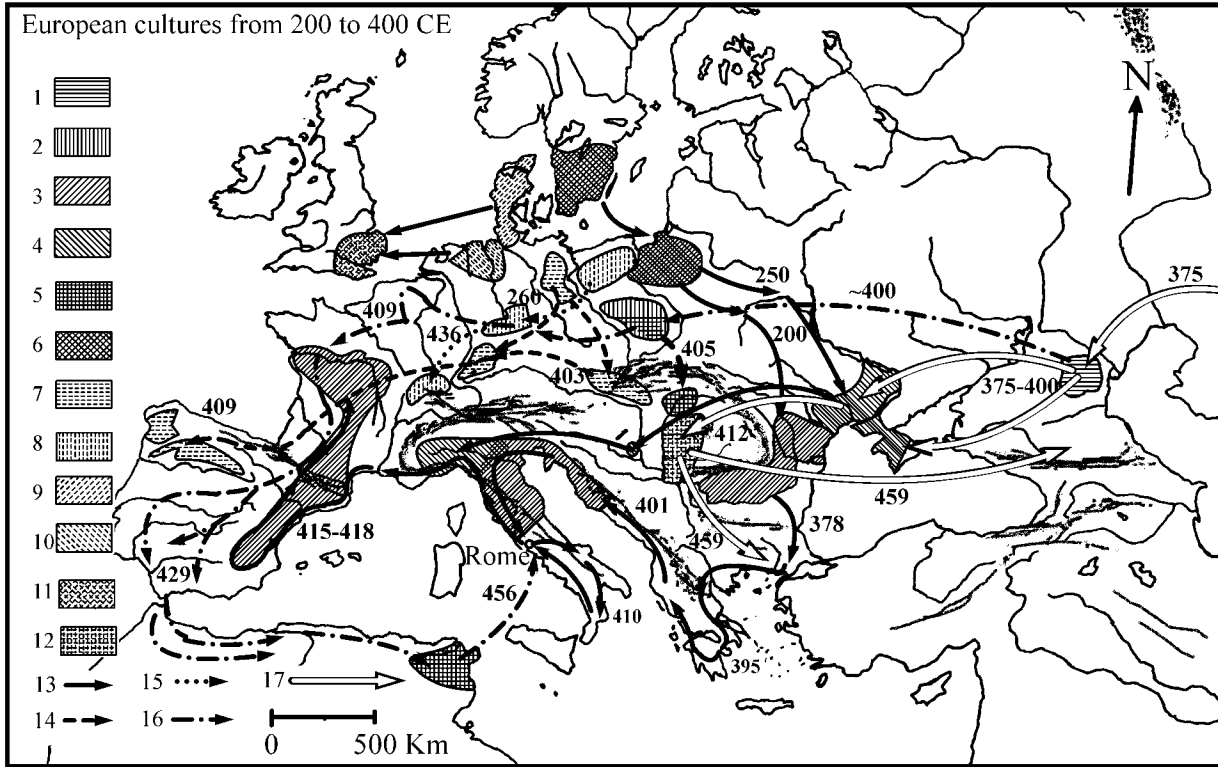
⁵⁰² László (1974), p.: 159

⁵⁰³ Todd (1998), p.: 452.

⁵⁰⁴ Kiszely (1976), p.: 201

⁵⁰⁵ Herodotos describes the different nations in details given the name of the tribes and their main characteristics. Although his description is imaginative in many times, we should take attention to the attribute: farming tribes, like Geloni, 4:99, p.: 247.

The Hun masters did however, not oppress the conquered people, who can generally be regarded as the farming population of the Hun Empire, of Hunnia. The language of the leading tribe has been highly probable a member of



Map 11 European cultures during the first wave of the great migration, from 200 to 400 CE.

1 Alans in 376, 2 Vandals in 400, 3 Visigoths in 270-376, 401, and after 407, 4 Ostrogoths in 200-375, 400, and after 452, 5 Alan-Vandal alliance, 6 Goths before their separation, 7 Suebi in 170, 200-403, and after 411, 8 Burgundi in 160-250, 250-436 and after 443, 9 Herules, 10 Saxons, 11 Angles, 12 Huns in 412-454, 13 wandering routs of the Goths, 14 wandering routs of the Suebi, 15 wandering routs of the Burgundi, 16 wandering routs of the Alan-Vandal alliance, 17 wandering routs of the Huns. The figures attached to the routes mean the approximate date of the movements.⁵⁰⁷

the Turkish family. It is based mainly on the names of their chieftains.⁵⁰⁶

According to the most accepted concepts the origin of the leading tribe giving eventually the name to the Empire was identical to the tribe known as *hiung-nu*, or *hsiung-nu*⁵⁰⁸ in the Chinese sources, whom the Chinese forces had pushed out from the Mongolian steppe in around the 1st century BC. Later on they have camped somewhere around the Kazah steppe in Middle-Asia (Turanian Lowland).⁵⁰⁹ According to the Ancient Bolgar⁵¹⁰ list of kings their reigning Dulo dynasty was established by the descendent of Mao-tun, a cruelly strong handed ruler of the *hiung-nu* people living between 207 and 174 BC near to the Chinese borders. He has established an empire after having included and dissolved the conquered equestrian pastoral people up to Middle-Asia. This Empire collapsed in 48 BC as China had suppressed it.⁵¹¹ The surviving Huns then fled to north on the Siberian steppe.⁵¹² Up to 78 CE the Chinese troops has also liquidated the so-called Western Hun Empire⁵¹³ which remained after the Empire had been split into four parts before. The Chinese troops have finally pushed out the rest of the Huns from Middle-Asia north to the Siberian steppe in 155 CE. From that time until the 4th century CE there are no data concerning the Huns. In the 4th

⁵⁰⁶ Kiszely (1996), p.: 148 cites Lajos Ligeti. According to Gyula Németh their language was the J-Turkish. See in Kovács (1997), p.: 409.

⁵⁰⁷ After Howarth (1995) in inner coverlets

⁵⁰⁸ Based on Béla Szász, Ildikó Ecsedy and István Vásáry as seen in Kiszely (1996), p.: 145. See also the letter of Chen Moon Geum, professor of the history in China in the Appendix of Blaskovics (1988), pp.: 370-372. According to Taylor (1998), p.: 402 they are identical to Ssu-mo Ch'ian, the defenders of the Tocharians in around 176 BC.

⁵⁰⁹ Dümmerth (1977), p.: 47

⁵¹⁰ The word *bolgar* means *mixed* in the Turkish language. The Bolgar as a nation or as an empire means that they were formed from mixed nations or tribes.

⁵¹¹ Dümmerth (1977), p.: 47

⁵¹² Kiszely (1996), p.: 119

⁵¹³ Kiszely (1996), p.: 120

century CE, however, they did appear as a bow stretching warrior nation on the western steppe area of Asia with their leader called Balamber.⁵¹⁴

The Huns are also mentioned as conquerors and rightful kings of India.⁵¹⁵ Others believe that they were descendants of the perished Sumerians, i.e. horsemen whose culture beard Sumerian elements.⁵¹⁶ According to Kovács they are identical with the Alans, thus, they are people with Iranian language.⁵¹⁷ Another scholars argue that they were evidently Turks.⁵¹⁸ Authentic data about them have, however, been obtained only from Middle-Asia, and based on these information they can be lead back to the borders of China. This information consisted of names and a special kettle, which might mark their way of migration and highlight an unknown culture. Some other cultural elements are also available to verify this identification.⁵¹⁹ However, the solid evidences disappear⁵²⁰ before they would have been appeared around the Aral Sea in 4th century CE. The only information about the Huns before this date can be obtained from the Ancient Bolgar king list,⁵²¹ and this is only a name Avitochal with a year of 157 CE.⁵²²

Their equestrian warrior culture seems to be the straight continuation of that of the Scythians. They used the back-slashing bow and they have introduced the stirrup into the European battlefield. The stirrup made them possible to fight from body to body as the position of the warrior on the back of the horse was assured by standing on the stirrup. This was a great advantageous factor assuring a victory over the cavalry without stirrup. The stirrup has spread and was introduced in Europe only at the age of Charley the Great, in the end of the 8th century CE.

Balamber was a great conquering person who got his warriors into movement in around 350 CE and the Huns started to move according to his wish towards the west.⁵²³ First they have pushed out the Alans from their territory north from the Pontus. Both the Alans and the Goths did migrate towards the west to flee from the Huns. One part of the Goths (Ostrogoths) has transitionally settled into the Carpathian Basin (on the eastern side of Transdanubia) and later on they have also left for the west requiring territories from the Romans as far as possible from the Huns. As they have not received that they wanted to have and asked for, the Visigoths lead by their king called Aleric⁵²⁴ sacked Rome in 410 CE. They have marched then along the Apennine peninsula and left for recent France. At the end, with the concord of the Romans they have settled north of the Pyrenean. After a half of century they have formed one wing of the Roman army in the battlefield of Catalaunum against Attila, that times king of the Huns (451 CE). When Aleric and his people sacked Rome the Roman rule had already ceased in Britain. Nearly contemporary with the Goths German tribes also started to migrate into the Carpathian Basin and settled temporally on its steppe areas (Gepids in the northern edge of the Great Hungarian Lowland).

Chasing the Goths, the leading tribe of the Huns entered the Carpathian Basin in 405 CE and settled on the steppe area there east from the Danube. First of all they have occupied the eastern sides of the Tisa River. Their number might have been 20-30 thousands,⁵²⁵ forming only a ruling elite. In 420 CE the Huns have also established their headquarters here. That times their chief leader, or probable now their king was Oktar.⁵²⁶ In around 425 CE the organization and commanding center of the empire was also brought into the Carpathian Basin. That time Ruga had already followed Oktar as Oktar dyed in 434 CE. Ruga is known in the Hungarian chronicles as Bendeguz.⁵²⁷

The Hun leadership has worked out a highly organized alliance system with both of the defeated, the conquered and the surrendered nations, tribes. Thus, the number of non-Hun elements in their army and organization was multiple as much as that of the Huns themselves. Among others there were also Indo-European horsemen in the Hun army such like the Goths, Gepids, Slavs and Alans, as well as numerous other ones.

⁵¹⁴ Osetzky (1977), p.: 72

⁵¹⁵ Osetzky (1977), p.: 72. In 460 CE they have overthrown the Gupta Empire. They are the *white Huns*, the *ephtalites*. The Persians stopped their rule in 577 CE. Kovács (1994) p.: 66 regards the *ephtalites* as Alan folks.

⁵¹⁶ According to Götz (1994), pp.: 273-275, the Hun was identical to the Scythian, who was the descendent of the fled Sumerian. According to Padányi (1989), pp.: 197-198 they were derived from the second Sumerian migration. According to Badinyi (1996) p.: 277 the Alans are also Huns and in p.: 288 he states, that the Gilgames epos was the story dealing with them as they were identical to the Caldeans.

⁵¹⁷ Kovács (1997), p.: 408

⁵¹⁸ László (1977), p.: 182, and Kovács (1977), p.: 420 who cites Gyula Németh.

⁵¹⁹ E.g. Kiszely (1996), pp.: 351-353. According to Szekeres (1996), pp.: 80-89 their writing was one of the Turkish runic writing system.

⁵²⁰ László (1977), p.: 186

⁵²¹ Dümmerth (1977), p.: 47

⁵²² Dümmerth (1977), p.: 43

⁵²³ Kiszely (1996), p.: 134 cites the opinion of Béla Szász

⁵²⁴ The historical works regarded Aleric to be a king.

⁵²⁵ Glatz (1996), p.: 27

⁵²⁶ Dümmerth (1977), p.: 48. I have to refer here to the concept of kings and chieftains analyzed by Padányi and shown in page # . The concept of kings does not indicate either the number of people ruled by him or her or the territory of the regnum, it is only a form of leadership based on the religion. The 'king' of the Huns was, however, a reigning chieftain, nevertheless he has ruled and governed the half of Eurasia that time, and his title was not a king.

⁵²⁷ *Kézai* II. 1\$, *Képes Krónika*, 10, p.: 43, however he is not mentioned either by Anonymus, or by Tárih-i Üngürüs

The brother of Ruga had had two sons named Bleda and Attila. After death of Ruga his nephew Attila has inherited the highest chieftain called later on High King in the Hungarian literature. Attila has Bleda killed in 445 CE and after that time he has built up his empire ruthlessly. Using the military power of the conquered tribes (Ostrogoths and Alans) the Huns started to conquer the rest of Europe in the west. They have already taxed the Byzantine Empire; therefore their only opposition in Europe was Rome. Originally the Huns were allied to Rome against the other roaming tribes to protect the eastern border of the Roman Empire, but this alliance did change after a half of century.⁵²⁸ Rome has already been on her declining stage, however, the army had had a genius called Aetius as its head who had known Attila personally from his child age when he had been staying in Rome as hostage.⁵²⁹

The battle between the Roman and the Hun armies was in 541 CE in Catalaunum, close to recent Paris. That has been the bloodiest battle in the world history until the 20th century, however, non-of the parties were able to claim a real victory. Nevertheless, the position of the Huns was very bad at the end of the first day and they made their preparation for the case of being defeated, but the king of the Visigoths had been killed and the Visigoths left the battlefield before the next morning.

It is true, none could have claimed a true victory, but both empires had lost power, and collapsed soon. Their agony started at the battle and their death was only the matter of time. Next year Attila drove his army against Rome but had stopped before its gates and after having a discussion with the pope he gave up and returned back from Italy. He had a wedding in 453 and on the eve of his wedding he died among mysterious conditions. That was the end of his empire as his heirs were unable to run it, and the empire had collapsed practically immediately.

The winners of the undecided battle were the Franks, a German tribe who has taken soon the ruler's position in Western Europe. With their rule a Dark Age has also started in Europe as practically nothing important had happened in the culture of western and southern areas of Europe for a half a millennium, as it has been shown previously in this work based on the book of Padányi.⁵³⁰ Ultimately the Franks did give an aid to the Roman Catholic Church that had been in an agonizing state among threatening conditions having lost its military power assured by the Roman army and they had restored her power. The Franks then supported the Roman Church in their attempt to expand the Roman Catholic belief over Europe.

The rule of Attila in the relevant literature of the world history is a permanent topic. In the eyes of the humiliated West he had been and remained always a barbaric, bloodthirsty oppressor, the God's scourge according to the Catholic Church. Nevertheless, he was an unquestionable important personality in the fairy tales, in the folk legends – positive in the Hungarian and negative in the western legends. Priscos visited the court of Attila in 448 CE.⁵³¹ We received a much advantageous picture from Attila through his report and personal impressions, as he was able to make personally known him and his environment. Attila was not barbarous, in the sense of primitiveness. He had been a highly educated and civilized person, since he had received his education in Rome. He had been a free thinking genius leader.

After death of Attila in 453 his sons had dispute in shearing his Empire, which had resulted in a brother's war. As a result of it their confederates turned against them and the empire has fallen into pieces. One of their parts left the Carpathian Basin for the steppe or even to Byzantine territories, their other parts had settled among the Alps, in north Spain, and in Transylvania. Kézai writes from their ancestors being in Transylvania:

“Three thousands people having remained from the Huns who have been fled from the battle of Krimhilda [Catalaunum] by running away and being worried because of the western nations and have remained in Sziklamező [Rock-field] until the time of Árpád and named themselves as Székelys and not as Huns. These Székelys are the rudiments of the Huns, who having got to know that the Magyars have come back to Pannonia second times, they went to the borders of Rutenia ahead of those being returned and having taken part in the conquest of Pannonia they obtained part of it, but they have received share not on the Pannonian Plane, but together with the Blachs among the mountains on the borders. From there intermixed with the Blachs as it is told, they used their characters in writing.”⁵³²

⁵²⁸ ???

⁵²⁹ According to another information, Aetius has been a hostage at the Huns. This information also points to the alliance of the two powers. See Cornell (1992), p.: 211.

⁵³⁰ See on page # 55

⁵³¹ Dümmerth (1977), p.: 49

⁵³² Kézai Krónikája, Book I, Chapter IV, §6. In Hungarian: “Maradt még a hunokból háromezer ember, kik a krimhildi csatából futással menekültek, kik is félvén a nyugoti nemzetektől Árpád idejéig a Sziklamezőn maradtak s ott magokat nem hunoknak, hanem székelyeknek nevezték. Ezen székelyek ugyanis a hunok maradványai, kik midőn megtudták, hogy a magyarok Pannóniába másodszor visszajöttek, a visszatérőknek Rutenia határszélein eléjük menének s Pannóniát együtt meghódítván abba részt nyertek, de nem a pannóniai síkon, hanem az oláhokkal együtt a határszéli hegyek közt kaptak osztályrészt. A honnan az oláhokkal összeelegyvedve, mint mondják, azok betűit használják.” I used the original word given by Kézai in his Latin text in the English translation as the word *oláh* does not correspond to it. It is used to name the re-

The people named as Blachs of the Chronicles were the native population in the Carpathian Basin, to whom the Székely (Hungarian) runic writing did belong. This writing, as I showed it above, has a set of sounds of, which is not Indo-European, not Latin, and particularly not that of the later Rumanian. The Rumanians are now also living in Transylvania and they have arrived as pastoral people into the area of the Southern Carpathian Mountains around the time of the Mongolian invasion in the 13th century CE. The older name of these Rumanian pastoral people, *Oláh* resembles to the word *Blach*. Some historians confused the names of the settled native population of the Carpathian Basin called *Blach* with that of the name of later pastoral migrants called *Oláh*. However, it is worth to mention, that the pastoral folks called *Oláhs* of the 13th century did not have writing, they have been illiterate folks arrived from the western mountains of the Balkan. It is, however, highly possible that warrior units from the area of Transylvania took also part in the campaign of Attila and returned after the battle in Catalaunum.

At the end of the rule of the Huns we cannot find either church economy or land ownership in the eastern parts of the Carpathian Basin, i.e. in Hunnia. The arrival of the Huns into the Carpathian Basin followed that of the Germans Gepids by nearly a generation and the presence of the Huns terminated the existence of the Gepids. They were perished or dissolved by the indigenous population. The social organization and order did not change in either parts of the Carpathian Basin (both in Pannonian and in Hunnia) during the stay of the Huns. Thus, there is no need to state that the original language spoken by the settled native population would have been changed. The Huns formed only a small numbered ruling elite. Their aggressiveness has, however, cooled down here. The existence of a huge empire was attached to the person of an outstanding personality, Attila. Their influence has not been extended over the hilly and mountainous part of the Carpathian Basin, although, the whole area has surrounded and then been in alliance with the Huns.

Following the leave of the Huns Longobards have settled close to the Danube River for a short time. Their origin was the middle part of the Elbe River from where they had migrated to Austria in 480 CE and into Pannonia around 500 CE. Here they have been strengthened and their 'king' Wacho established dynastic connection with both the Franks and Byzantine. When the Avars appeared in the Carpathian Basin in 558 CE, their king Alboin found it more secure to leave for Italy and they had settled in the valley of the Po River. The rest of the Pannons, Sarmatians and the Gepids were following them.⁵³³

The Longobards could have been well recognized, as they were highly different from the native population with respect to their anthropology. They were characteristically Nordic Crô-magnonid, i.e. tall, long-headed robust statue people.⁵³⁴ The Gepids who have been on the eastern side of the Tisa River for longer time, were partly long headed narrow faced and tall people, and partly round headed, small or middle statue people with broad face. Again their ethnic composition was heterogeneous.

6.72 Avars

Around 463 CE the Ogur tribes appeared on the northern part of the steppe of the Pontus.⁵³⁵ That was exactly contemporary with the migration of one part of the Huns out of the Carpathian Basin heading to the east. Namely, after the bitter brother-war the youngest son of Attila, Irnik with his tribe has been withdrawn into the area of Caucasus (Meotis Lake, around the Sea of Azov) and they have established a Bolgar Empire there.⁵³⁶ His brother, Busan has established another Bolgar Empire close the mouth of the Danube River. The third brother, Dengiz migrated also towards east and kept alive until only 469 CE.

According to the Ancient Bolgar king list, Irnik started to rule around 453 CE.⁵³⁷ Mundo, his son then Gorda his grand son followed him on the throne. Gorda with his brother Moger appears in the Byzantine literature as Gorda and Muageris. According to Gyula Moravcsik the name of Muageris turned to be the name of the later tribe carried out the conquest in 896, Magyar or Megyer, i.e. the name that the Hungarians use to name themselves. The two brothers lived in the same way and in the same area as the Hungarian chronicles did state for Hunor and Magor. Thus, Hunor might have been identical with Gorda and Magyar with Maugeris. Nevertheless, Padányi denies that Muageris would be the origin of the name Magyar.

Gorda became king of Meotis. He has converted to the Byzantine Christianity and surrendered to Byzantine Empire. That was the reason why his brother Muageris killed him and together with his people had disappeared from

cent Rumanians in the Carpathian Basin, however, at the time of the conquest they have not been there; they arrived only in the 13th century. One of the oldest records was a property with that name *Oláhtelek* [Oláh allotment] at Nagyvárad at the western edge of Transylvania (recently Oradea in Rumania), which king László IV donated to the family of Rátold in 1283 CE. See <http://www>.

⁵³³ Todd (1998), pp.: 478-479

⁵³⁴ Kiszely (1976), p.: 203

⁵³⁵ Czeglédy (1977), p.: 59

⁵³⁶ Dümmerth (1977), pp.: 52

⁵³⁷ Dümmerth (1977), pp.: 54, 56

the border area of the Byzantine Empire and consequently from the Byzantine material. The Hun Empire of Gorda has again split into two in 550 CE as a result of brotherly dispute over the power. The brothers of the dispute are known as Utigur and Kotrigur in the Byzantine records.⁵³⁸

In around 508 CE another tribe, the Sabirs (Savir, Savard, etc.) did appear in Europe and sized pasture between the mouth of the Volga River and the Caucasus for themselves.⁵³⁹ Between 557 and 558 the Uar-Chonites appeared north from the Caucasus and crossing the steppe of the Pontus migrated towards west. They conquered and eliminated the Bolgar Empire in 568 CE, occupied their territories and on the right of inheritance⁵⁴⁰ settled within the Carpathian Basin. They are known on the name of Avar.⁵⁴¹ They were just followed by the western Turks and one of their tribes, the Khazar⁵⁴² took in possession the area north from the Sabirs between the Volga and the Don Rivers,⁵⁴³ that is they have conquered both the Onogurs and the Sabirs.⁵⁴⁴

The origin of all the tribes or nations mentioned here is connected to the Turkish family of people who lived on the territories in front of Chinese interests. Thus we should take into account the Chinese information as well. According to the Chinese sources there were three Turkish groups in inner Asia. They were the *t'ie-lö*, the eastern (northern) and the western Turks.⁵⁴⁵ The Oguz-Uygur group was formed from the most eastern part of the *t'ie-lö* people. The Khazars were probable also member of the *t'ie-lö* group of tribal alliance. The 6th tribe of the Tokuz-Oguz alliance was *Kasar* and they might be identical with those holding the Khazar name in East Europe.⁵⁴⁶ They were subjects of Attila under the name of *Aka-Tsir*, which means *White Khazar*.⁵⁴⁷ They have also been subject of the Turkut Kingdom between 550 and 650 CE.⁵⁴⁸ The Khazars were aggressive conquerors; they have conducted aggressive expansion even as being the subject of the Turkut Kingdom. First they have pushed out the Avars from East Europe and taken over their territories, while the Avar Khaganate moved into the Carpathian Basin. Next they have got to the Sea of Azov having captured Bosphoros⁵⁴⁹ by a siege in 596 CE,

The Onogurs (alliance of ten tribes) regained their freedom in 609⁵⁵⁰ indicating the decline of the power of the Khazars. Nevertheless, in 627 CE the Khazars helped Heracleitos to defeat the Persians with so much success that Persia had collapsed forever.⁵⁵¹ For 642 CE the Khazars has again gained their power and they were strong enough to attack the Bolgar Empire which had been free for a short time.⁵⁵² The Bulgars have split in two in 650 CE. One part of their population moved to the mouth of the Kama River and formed a pastoral empire there. However, they have split further as a part of them left the Kama-Volga territory and moved to the mouth of the Danube River in 680 CE.⁵⁵³ We should come back to these events later on.⁵⁵⁴

In his work dealing with the descendents of the Huns Dümmerth sees the events a bit differently, he shows another interpretation of the same events. According to this work, a late descendent of Irnik was Kovrat⁵⁵⁵ who has born in 605 CE and died in 665 CE. He spent his childhood in Byzantine as hostage like Attila in Rome. His highest honest is to make his people freed from the Avar rule in 635 CE.⁵⁵⁶ There was an oracle shown to Attila that his youngest son would make the empire be flourished again and this oracle seemed to come true with him.⁵⁵⁷ He has ruled his na-

⁵³⁸ Dümmerth (1977), pp.: 38-39

⁵³⁹ According to another opinion the Sabirs were on the north from Caspian Sea and not on its western middle area. Thus when the Turks flattened the empire of the Zhuan-Zhuans in 552 CE then one part of them fled to the west and pushed the Sabirs from their original sites in between the Irtis River and the Ural Mountains. They did deliver the name to Siberia. The Sabirs have pushed the Bolgar Turks further. See Baráthosi Balogh (1976), p.: 30.

⁵⁴⁰ Czeglédy (1977), p.: 59

⁵⁴¹ Dümmerth (1977), pp.: 52-53

⁵⁴² *Kosar* means in Persian language *roaming, straying, running away*. It is the same meaning as the Sabir in the Turkish languages. Masudi Arab writer definitively declared, that the Turks called the Khazars as Sabirs. See Sebestyén (1997), p.: 64.

⁵⁴³ In case, if the Sabirs were in the south. But there are no comprehensive and straight data either to prove or to deny it. All events have happened but the identification of the parties participating in the events is hard and unsure. It is also highly possible that these 'names' are not true names, they are only attributes.

⁵⁴⁴ Onogur means *ten tribes*, Sabir means '*those one, who turned from the way, roaming, straying*' in the Turkish languages. See Sebestyén (1997), p.: 64.

⁵⁴⁵ Czeglédy (1977), p.: 5

⁵⁴⁶ Kiszely (1996), p.: 28

⁵⁴⁷ Koestler (1990), p.: 16

⁵⁴⁸ Koestler (1990), p.: 17

⁵⁴⁹ The city of Bosphoros stands on the southern part of Kerch Pass at Sea of Azov.

⁵⁵⁰ Czeglédy (1977), p.: 62

⁵⁵¹ Koestler (1990), p.: 19

⁵⁵² Kiszely (1996), p.: 238

⁵⁵³ Czeglédy (1977), p.: 63

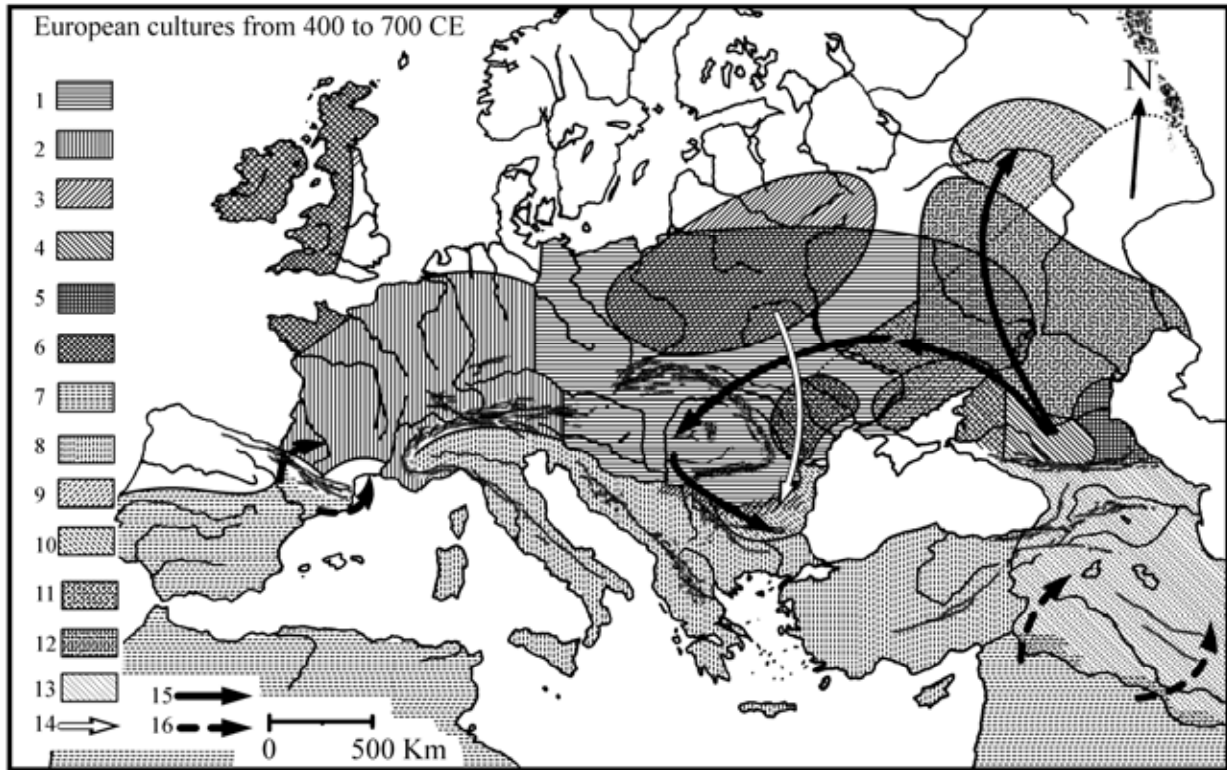
⁵⁵⁴ See from page # .

⁵⁵⁵ The literal meaning of the word is 'the man, to collect the people' in Turkish languages. See Sebestyén (1997), p.: 64.

⁵⁵⁶ Dümmerth (1977), p.: 53

⁵⁵⁷ Dümmerth (1977), p.: 53

tion from 635 to 665 CE and had five sons; the two elders were Batbajan⁵⁵⁸ and Kotrag. They have inherited the empire in 668 and divided it into two. Batbajan, however, has soon surrendered to the Khazars. After death of Kovrat the ruler was Bezmart, who might have been the brother of Kovrat as he was also from the dynasty of Dulo.⁵⁵⁹ The country of Kotrag has been flourished until the 13th century CE when the Mongols have perished it. The distribution



Map 12 European cultures during the second wave of the great migrations, from 400 CE to 700 CE.

1 Avar Empire at its greatest extension, 2 Frank Empire, 3 Slavs, 4 Alans (Sabirs?), 5 Sabirs (?), 6 Celtic-Irish, 7. Arabian Caliphate, 8 Byzantine (Roman) Empire, 9 Dentu-Magyar (according to Padányi), 10 Bolgar remnants, 11 Etelköz, 12 Khazar Empire, 13. Persian Empire, 14 migration of the Slavic tribes, 15 resettlement of the Bolgar tribes, 16 expansion of the Muslim.⁵⁶⁰

of the cultures in Europe in this age is shown in Map 12

Following the collapse of the Huns by a century the people arrived to the Carpathian Basin to establish an empire from there are known as Avars. Their origin is also hazy, such like that of the Huns, and which can be followed as most distantly until the Chinese border where the leading stratum of the Zhuan-Zhuans seems to be their source. They have followed the Huns; their origin seems to be close to the beginning of our era (CE). Priscos mentions the Avars in around 463 CE and it seems that the very same people appeared in 557 CE in the steppe. Therefore they cannot be identical to the Zhuan-Zhuans whom the Turks had defeated in 552 CE.⁵⁶¹ Their language is believed to be the *j*-spelling Turkish language in opposition to that of the *r*-spelling one of the Bolgars. Nevertheless, Byzantine has used the same interpreters (or believed to speak the same language) to negotiate with the Avars in 556 CE as with the Huns a century before.⁵⁶² As the different Turkish derivative languages of the original Turkish languages are so close even today, that the people speaking different Turkish languages do understand each other the identical interpretation only meant that both leading elite belonged to the Turkish family of nations.

Others believe that the Parthians, the former rulers of the Persians are the predecessors of the Avars,⁵⁶³ therefore they are also regarded to be the descendents of the Huns. However, the fact that Kovrat, the descendent of Attila

⁵⁵⁸ *Bajan* means *rich*. Batbajan (or Bat-Bajan) is not a personal name; it is rather the marker of the most distinguished head of a tribe. See Sebestyén (1997), p.: 64.

⁵⁵⁹ Dümmerth (1977), p.: 54

⁵⁶⁰ Based on Nagy (1995), pp.: 70-74, Padányi (1989), Dümmerth (1977) and Baráthosi Balogh (1976)

⁵⁶¹ Kiszely (1996), p.: 232

⁵⁶² Baráthosi Balogh (1976), p.: 28. The author believes that they are identical with the Zhuan-Zhuans and form the part of the fled to the west.

⁵⁶³ Padányi (1989), p.: 264., Badinyi-Jós (1996), p.: 372-377

made his nation free from the rule of the Avar Khagan contradicts to the former statement.⁵⁶⁴ They believed to be identical because both of them have used the same battle techniques, weapons and both have an equestrian, steppe dwelling pastoral style of life. This is also why the people of Árpád believed to be late Huns. According to Kovács they were false Avars as the true Avars, the Zhuan-Zhuans have been their masters.⁵⁶⁵ After the fall of their masters they were got to the northern part of the Volga River and arrived to the Carpathian Basin in 568 from this area.⁵⁶⁶ The false Avars are, however, identical to the Uar-Chonites, the Uar-Chuns.⁵⁶⁷ Padányi writes about the Avars:

“In the first part of this work we pointed to that that during the ancient age there was a permanent swarm out towards northwest and northeast particularly towards the direction of inner Asia from the reservoir of the nations with Sumerian type of the Caspian-Mediterranean, from which, an important ethnical group, the so-called ancient Turkish, or ‘Turanian’, or ‘Ural-Altaiian’ race was being formed besides the Mongolian ancient population, perhaps being mixed with it here and there, the basic stratum of which was assured by the swarming out ‘Dacians’ as well as the ‘Huns’, the ‘Sabirs’, the ‘Avars’ having followed it, and which ones have been multiplied gradually into a particular race during the millennia of the ancient age, particularly since the development of the horse riding and the horse herding, starting with the 2nd millennia BC.”⁵⁶⁸

It is evident from this citation that Padányi regards the Avars, Huns, Sabirs⁵⁶⁹ and the Dacians equally as a ‘nation’ ‘multiplied into a particular race’ who have been formed in the territory of recent Iran. Their first ruling appearance after their Sumerian collapse was known as the Parthian Empire.⁵⁷⁰ According to him the second Avar Empire did form under the leadership of Tuman Khagan at the end of the 5th century CE. He also does not regard the Avars who has occupied the Carpathian Basin, as would be true Avars.

“This empire pressing heavily on the Avar Empire at the area of Aral-Baikal [Lakes] pushes out the Uar-Chonites known as ‘Avars’ from their site (who having crossed East Europe occupies the Carpathian Basin in the middle of the 6th century, in 568 CE, and establishes the Avar Empire there existing until the beginning of the 9th century) then subjugate the Onogur Empire having been established by Irnik at the area of the Volga-Don-Caucasus for a half of century (570-620).”⁵⁷¹

According to Gyula László

*“... the Avars, whom are called as Onogurs”.*⁵⁷²

Kiszely also expresses his worries:

“[...] it is more correct to speak from population of the Avar Age then from Avars, since neither the origin of the Avars, nor their intermixing with the aboriginal population or with another nations is proven.”⁵⁷³

Referring to Lipták he ads:

“The anthropological image of the Avar Age is characterized by an unprecedented heterogeneity.”⁵⁷⁴

As an example, here is the ethnic composition of the cemetery with 711 graves of Alattyán. There are Crô-magnonid 18%, eastern Baltic 24%, northern Europid 18%, and only 3% of the Uralid type in this cemetery.⁵⁷⁵

⁵⁶⁴ Dümmerth (1977), p.: 53

⁵⁶⁵ Kovács (1994), pp.: 82-83

⁵⁶⁶ Kovács (1994), pp.: 82-83, Baráthosi Balogh (1931), p.: 27, Kiszely (1996), p.: 255

⁵⁶⁷ Padányi (1989), pp.: 264-265

⁵⁶⁸ Padányi (1989), pp.: 264-265. In Hungarian: “Jelen mű első részében rámutattunk, hogy az ókor folyamán a Káspi-mediterráneum szumirfajta népeinek rezervoárjából állandó volt az északnyugati és északkeleti kirajzása, különösen belső-Ázsia irányába, amelyből, a mongol őslakosság mellett, itt-ott azzal esetleg keveredve, egy jelentékeny etnikum formálódik ki, az ú.n. ‘östörök’, vagy ‘turáni’, vagy ‘ural-altáji’ faj, amelynek alaprétegét ‘dáhok’, valamint ezeket követő ‘hún’, ‘avar’, ‘szabir’ kirajzások adták, és amelyek az ókori évezredek során, főleg a lovaglás és lötenyészítés kifejlődése óta, a Kr.e. 2. évezreddel kezdődően, a belső-ázsiai szteppéket fokozatosan feltöltő sajátos népfajja szaporodtak.”

⁵⁶⁹ Padányi did not read Masudi, who declared that Turks named the Khazars as Sabirs. See Sebestyén (1997), p.: 64.

⁵⁷⁰ Padányi (1989), p.: 265

⁵⁷¹ Padányi (1989), p.: 265. In Hungarian: “Ez a birodalom előbb az Aral-Bajkál vidéki avar birodalomra nehezede az ‘avar’ néven ismert várkunokat mozdtíja ki helyükről, (akik a 6. szd. derekán Kelet-Európán átvonulva megszállják a Kárpát medencét, Kr.u. 568, és ott a 9. szd. elejéig fennálló avar-birodalmat alapítják meg) azután a Volga-Don-Kaukázus vidékén Irnik által alapított onogur birodalmat vetik uralkom alá egy fél évszázadra (570-620).”

⁵⁷² László (1995), p.: 14

⁵⁷³ Kiszely (1976), p.: 204. In Hungarian: “[...] helyesebb avarokori népességről, mintsem avarokról beszélni, hiszen sem az avarok eredete, sem pedig a helyi őslakossággal és más népekkel való keveredésük nem bizonyított”

⁵⁷⁴ Kiszely (1976), p.: 205. In Hungarian: “Az avar kor embertani képére a példa nélkül álló heterogenitás a jellemző”

Irnik and the Onogur (Bolgar) Empire established by him point back again to the Huns. The Huns having left the Carpathian Basin can be followed by the Ancient Bolgar king list. It is worth to mention that the name of Attila cannot be found on this list.⁵⁷⁶

Were they true or false Avars, they could get the steppe above Pontus under their rule in the 6th century CE including the rest of the Huns (the people of Kotrigur and Utigur⁵⁷⁷ at the Pontus) and as their rightful inheritance they have settled into the Carpathian Basin (see in Map 12). They have established an empire extending from the valley of the Danube until the Don River. The Avars followed the Gepids by a generation who were disappeared that time after having surrendered to the Avars and ultimately were dissolved within their population or within the local population of the Basin.⁵⁷⁸

As we saw above their ethnic composition was highly mixed.⁵⁷⁹ We cannot think either a homogeneous 'race' or a uniform language. They, like the Huns, formed again a small numbered ruling elite over a huge population. Their settlements can be found within the Carpathian Basin mainly in its western areas. Their rule has extended at the beginning until the Volga River over the Russian steppe area, later on, however, at the end of the 6th century CE another power appeared at the eastern edge of the empire, as I have already mentioned, the Khazar. The appearance of the Khazars started a new wave of migration over the steppe and pushed the eastern border of the Avars towards the west.

Avars, like Huns, established headquarter in the Carpathian Basin, and tried to expand from there particularly towards the west, however, with continuous conflicts with the Byzantine Empire. In 622 CE the Avars took the Slavic tribes living north from the Carpathian Mountains into their war-machine by resettling them from their original sites to south of the Danube on the northern part of the Balkan. The Slavic tribes have been divided in this manner in order to form buffer nation against the Byzantine Empire as well as to weaken their strength. However, the Avars have lost the Danube-war against Byzantine. The Avar canoes have been directed by the Slavs. Heracleitos, the Byzantine Emperor donated land to the Slavs that time, with the condition to convert to the orthodox religion. They did it, and this is the time, since the Croats, the Serbs did appear on the south of the Danube River as permanent settlers.⁵⁸⁰ Their name has probable originated in the Sarmatian-Alan language.⁵⁸¹ A decade later in 635 CE Kovrat was successful in freeing his nation from the rule of the Avars, indicating that the Avar power has then already been in a declining part.

The third son of Kovrat, Isperik was born around 630-632 CE. After death of his father he occupied the area between the Dnieper and the Dniester Rivers. Later he has moved with his people on the territory of the recent Bulgaria on the Balkan and has established the country of the Bolgars, which has later converted to the Christian belief with the people they ruled, the Slavic tribes settled there formerly. However, the ruling elite – the Bolgars, the descendants of the Huns – has lost his language and took over that of the people under them. The state language of Bulgaria turned to be Slavic.⁵⁸² Thus, the question remained open: how can we drive back the dynastic line from Árpád to the Dulo dynasty? Dümmerth himself puts also the question:

*“When we reflect back the names remained known from our chronicles from Álmos to Attila we find even with the most favorable calculations that Attila nominated as the ancestor of Álmos might have only been the father of Csaba. Who may have not lived earlier than the 7th century.”*⁵⁸³

*“The year of the second income of the Hungarians, i.e. that of the conquest of Árpád is 677 according to the chronicle.”*⁵⁸⁴

This datum fits well with that obtained from the history of the ancestors of the Huns, namely, around 679 CE:

⁵⁷⁵ Kiszely (1976), p.: 205

⁵⁷⁶ Dümmerth (1977), p.: 47

⁵⁷⁷ In another names, they are Kuturgur and Uturgur. The meaning of the words are *nine tribes* and *thirty tribes*. See Sebestyén (1997), p.: 64. The Kutrigurs helped the Gepids in around 550 against the Longobards.

⁵⁷⁸ Baráthosi Balogh (1976), p.: 33

⁵⁷⁹ László (1974), p.: 190

⁵⁸⁰ Encyclopaedia Britannica, CD 98, International version. Constantinus mentions in his work of *De administrando imperio* that the 'christianized' Serbs and Croats (who are living south from the 'Turks') are derived from the non-christianized ones who live in the north. *Honfoglalás* CD, Források, Konstantinosz. 31 and 32 [Resources. Constantinus].

⁵⁸¹ Ascherson (1996), p.: 242

⁵⁸² Dümmerth(1977), p.: 58

⁵⁸³ Dümmerth (1977), p.: 56. In Hungarian: *“Ha a krónikákban fennmaradt ősnévsort Álmostól Attiláig visszavetítjük, a legkedvezőbb számítás mellett is azt találjuk, hogy ha az Álmos ősenek megnevezett Attila valóban Csaba apja lett volna, nem élhetett korábban, mint a VII. században.”*

⁵⁸⁴ Dümmerth (1977), p.: 55. In Hungarian: *“A magyarok második bejövetelének’ vagyis Árpád honfoglalásának az évszáma a krónika szerint 677”*

“The fourth and fifth [son] crossed the Ister River, which is identical with the Danube, one [of them] with his own [people] went into Pannonia surrendered to the Avar Khagan, the other one, however, to Pentapolis, at Ravenna, where he remained the subject of the Christian Empire.”⁵⁸⁵

“It has also come partly to the light that the history of the Huns of the first conquest is rather that of the Avars and not of the Huns. Our chronicles have the conquest derived from a forestry area, from the area of the Volga (Anonymus) otherwise they keep the traditions of Meotis.”⁵⁸⁶

“One part of the Hun story of the chronicles can be fixed to the Avar Age and quite precisely to the seventies of the 7th century.”⁵⁸⁷

“The Hungarian tradition has amalgamated the memory of Attila perhaps with the personality of Kovrat.”⁵⁸⁸

Csaba (Chaba) was the third son of Kovrat. Thus Csaba and Ispirik are probable identical persons. According to the traditions Csaba has also left for Greece as a king of the Huns and did not return from there to the Carpathian Basin. The memory on the battle in Tárnok-valley and that of Keveháza are from late Avar Age and not from the Hun age.⁵⁸⁹ Here, however, Csaba appears in the chronicles as a leader called Zuard.⁵⁹⁰ Soba – Saba – Csaba, these words have resembling spelling [Shoba, Shaba, Tshaba]. His brother is Kadosa [Kadosha]. The words Zuard, Csaba and Kadosa mean nearly the same in the Turkish language, i.e. ‘one who left the way’, ‘the roaming one’, ‘the wandering one’.⁵⁹¹ We can get more information from the legend of Demetrius.⁵⁹²

„Some sixty years later’ – the text writes and this date does also correspond to the year of the wandering of the son of Kovrat – ‘the Avar Khagan ordered new governor over the foreign nations living in the country including those ones who derived from Greece. This governor was named as Kuber’. When Kuber saw the wish of the Greeks with Christian belief for their country, he decided that he would lead them on Byzantine land as ‘Moses did Israel’. His own people joined him as well as another pagans and they together have rebelled against the Avar Khagan.”⁵⁹³

The Avar Khagan had had five battles against Kuber, the son of Kovrat. Two of them ended with the victory of Kuber. They have then crossed the Danube River at Temes towards south, and left the Carpathian Basin, the oppression of the Avars. Tervel, the head of the Bolgars, the son of Ispirik spoke that the family of his uncle – and here he referred to Kuber – is living around Thessaloniki. Thus, one of the Onogur tribes was then living in the Apennine peninsula, and two others in Byzantine territory.

According to the witness of the cemeteries the people with characteristic symbols of griffin and trailers has appeared in the Carpathian Basin in around 670 CE.⁵⁹⁴ Based on the events written above it is obvious, that they cannot be identical with the Bolgars. Nevertheless, the Bolgars have appeared nearly at the same time as the people with these special characters, but they have also left the Carpathian basin within a generation either towards Byzantine or to the Apennine peninsula.⁵⁹⁵ Gyula László sees the ‘people of griffin and trailers’ as the first settlers of the Carpathian Basin with Hungarian language:

⁵⁸⁵ Dümmerth (1977), p.: 58 cites Theophanes. In Hungarian: „A negyedik és az ötödik (fiú) átkelt az Iszter folyón, mely a Danubiusszal azonos, az egyik övével az avar Pannóniába ment, az avar kagánnak meghódolva, a másik pedig Pentapoliszba, Ravenna mellé, ahol keresztény császárság alattvalója maradt.”

⁵⁸⁶ László (1974), p.: 221. In Hungarian: „Az is részben kiderült, hogy az első honfoglalás hunjainak története krónikáinkban inkább az avarok, semmint a hunok története. Krónikáink egyrészt erdős területről, a Volga vidékéről származtatják a honfoglalókat (Anonymus!), másrészt pedig a meotisi hagyományt őrzik.”

⁵⁸⁷ Dümmerth (1977), p.: 59. In Hungarian: „A krónikás hun története egy része valóban a pannóniai avar-korszakhoz rögzíthető, s eléggé pontosan a VII. század hetvenes éveire.”

⁵⁸⁸ Dümmerth (1977), p.: 57. In Hungarian: „A magyar hagyomány Attila emlékét feltehetően Kovrát személyével olvasztotta össze.”

⁵⁸⁹ Dümmerth (1977), pp.: 59-63.

⁵⁹⁰ Dümmerth (1977), p.: 62.

⁵⁹¹ Dümmerth (1977), p.: 64. The word *Sabir* has similar meaning. See footnote # 542 in page # 248.

⁵⁹² Dümmerth (1977), p.: 66

⁵⁹³ Dümmerth (1977), pp.: 66-67. In Hungarian: “‘Mintegy hatvan évvel később’ - írja a szöveg, és ez az időpont megfelel Kovrát fiait vándorlási éveinek is - ‘az avar kagán új helytartót rendelt az országban lakó idegen, közöttük görög eredetű népek fölé. Ezt a helytartót Kubernek nevezték.’ Amikor Kuber látta a parancsnoksága alá tartozó keresztény hitű görögök vágyakozását hazájuk után, elhatározta, hogy bizánci földre vezeti őket, mint ‘Mózes Izraelt’. Csatlakoztak hozzájuk saját népei és más pogányok is, akikkel együtt fellázadt az avar kagán ellen.”

⁵⁹⁴ László (1974), pp.: 193, 204

⁵⁹⁵ Dümmerth (1977), pp.: 68

*“The descendents of these people, thus already the Hungarian people, have stretched east from the Oka River, at the right branch of the Volga River and the attack of the Kangars might have hit them at this site in the 7th century CE. This [attack] – perhaps – cut the Hungarians into three parts: one part of them has remained there (and father Julianus has found them in the 13th century), their other part took the way towards the west (they got to be the ‘late Avars’), however, their third part settled down at the southern slopes of the Caucasus and has got to be Armenian during the course of the time.”*⁵⁹⁶

Who father Julianus has found there is only in a very loose logical connection with the problematic of the race genetics. Thus, the fact alone, that father Julianus has found people along the Volga River who were *speaking his mother tongue* means only that these people did speak the language of father Julianus, but it does not mean automatically that they were speaking Hungarian. First it should be proven, that the mother tongue of father Julianus was Hungarian. Namely, father Julianus was a son of the local nobility and this nobility was formed from the people of Árpád, who were not necessarily Hungarian speaking people, they were rather people of some Turkish tribes. The name, the form of the elite, the Hun heritage rather point to that father Julianus might have spoken one of the Turkish languages, i.e. he has descended from an Onogur community. About the settled people of the second wave of the incomer of the Avar Age we can learn:

*“We know well the cemeteries of the people with griffin and trailers; they are big cemeteries with many hundreds of graves and the spreading of the cemeteries fits exactly the borders of the Hungarian language in the 11th century.”*⁵⁹⁷

*The cemeteries with big population refers to villages, but the nomads do not have villages.”*⁵⁹⁸

The number of peoples in these settlements could have been big. It is not the representation of only one tribe. However, we were able to see above, that such kind of split into three parts has happened with the Onogurs (Bolgars) who have beared the heritage of the Huns, who had been equestrian, pastoral people, called sometimes as *nomadic*. The name of Kangar is used only much later naming the Pechenengs,⁵⁹⁹ so the Kangars might have rather been the Khazars. Therefore the people with griffin and trailers cannot have been their heritage, their descendents, and they could not come from around the Volga River. Those who had come from that territory are well known and we were able to see that they had left the Carpathian Basin within a generation towards the Balkan or the Apennine peninsula. They did not remain under Avar rule. However, these people might have arrived from the neighborhood, i.e. from western territories of Ukraine, from where the so-called Sarmatians without weapons did also arrive, i.e. from the territory of the former Cucuteny culture. They might have also been the late people of the former Cjernakhov culture.⁶⁰⁰

*The [people] with griffin and trailer have been living in strong kinship, but the decimal counting system was also with them (the Székelys so to say have kept its traditions until recently). ”*⁶⁰¹

According to the Ancient Bolgar chronicle:

*“This clan has ruled over the Danube for 515 years with shaved head. Isperik the reigning prince did come to this side of the Danube after this time who is ruling here until this day.”*⁶⁰²

As the Bolgar Chronicle has been formed in Bulgaria, ‘to this side of the Danube’ means with no doubt the southern side, the right side of the river over the Balkan. As the king list terminates in 767 CE and that was the year of the last Bolgar king, Umer is mentioned,⁶⁰³ the 515 years means the first ‘king’ north from the Danube around started to rule in around 250 CE. The important element here is ‘he ruled’, because this means first of all a ruling elite and not the settled population. Later on we also meet people with ‘shaved heads’ at Anonymus and this may

⁵⁹⁶ László (1967), p.: 90. In Hungarian: “E nép utódai, tehát már a magyar nép, az Okától keletebbre, a Volga jobb partján húzódtott, s itt érhetett valamikor az i.sz. VII. században a kangarok támadása. Ez - feltehetően - három részre szakította a magyarokat: egy részük ott maradt (ezeket találta meg később, a XIII. században Julianus barát), más részük nyugatnak vette útját (ezek lettek az úgynevezett ‘késői avarok’), míg a harmadik részük a Kaukázus déli lejtőjén telepedett meg, s ott időnként folyamán előrményesedett.”

⁵⁹⁷ László (1974), p.: 206. In Hungarian: “A griffes-indás nép temetőit jól ismerjük: sok száz síros, nagy temetők, és a temetők elterjedése pontosan fedi a XI. századi magyar nyelvhatárt.”

⁵⁹⁸ László (1974), p.: 207. In Hungarian: “A nagy létszámú temetők falvakra vallanak, a nomádoknak pedig nincsenek falvaik.”

⁵⁹⁹ See also footnote # 633 on page # 257.

⁶⁰⁰ Todd (1998), p.: 552.

⁶⁰¹ László (1974), p.: 207. In Hungarian: “A griffes-indások erős nemzeti kötelekben éltek, de a tízes rendszer náluk is megvolt (a székelyek úgyszólván napjainkig őrizték e rendszer hagyományát).”

⁶⁰² Dümmerth (1977), p.: 54 cites it. In Hungarian: “Ez a nemzetség uralkodott a Dunán túl 515 évet, borotvált fejfel. És ezután jött a Dunának erre az oldalára Isperich fejedelem, aki itt a mai napig uralkodik.”

⁶⁰³ Sebestyén (1997), p.: 71.

help us to identify those ones having been referred as 'Kun',⁶⁰⁴ and who are the Uar-Chun, the folks of the Avars, or Bolgars, i.e. Onogurs.

From all of this information we can summarize the most important ones for our work. The descendents of the Hun leader have founded an Empire named Bolgaria – or according to others, Onogur – north to the Caucasus Mountains, i.e. in former Scythia. This empire has split into a couple of parts following the pressure of another Turkish tribes originated from the east, and parts of the people migrated to the territory of recent Bulgaria or another part that of Italy, i.e. they did not continue to live on their territory. One of the descendents of Kovrat living at the northern area of the Volga River surrendered to the Khazars and we will meet again his people in the next subchapter.⁶⁰⁵ The other descendents of Kovrat have been continuously living in the area of Meotis and his people could basically form the leader tribe in our chronicles.

Meanwhile there has been a dramatic change in the power structure of the eastern basin of the Mediterranean. Following the activity of Mohamed the Prophet a holy war, the *hedjra* started in 612 CE. In its first 20 years the Muslims have conquered Parthia, Syria, Mesopotamia, and Egypt; they have surrounded the supporting hinterland of Byzantine.⁶⁰⁶ Thus the victory of Byzantine over the Persians in 627 CE was a Pyrrhic victory, now they must have faced a much stronger storm.

The Arabs have broken through the Darband pass behind the Caucasus Mountains between 642 and 652 again and again.⁶⁰⁷ This period was followed by the era when the Khazars had torn the neighboring Bolgar Empire into pieces and conquered one of its parts. After the campaigns against the Khazars, the Arabic forces turned towards the Byzantine Empire and have it attacked in 669, 673-678, and 717-718 CE. The decade between 723 and 737 CE means again Khazar—Arab wars. In the battle of Ardabil in 730 CE the Khazars won, but a newly established Arab army stopped them in their advance in Mosul and in Diarbakir. Thus, the Khazars fled back behind the Caucasus.⁶⁰⁸ Then the Arabs managed to attack the Khazars in surprise at 737 CE when the Khazars fled until the Volga River. The two empires then concluded in a peace treaty in which the Khazars should not have surrendered to the Arabs. Perhaps it would have been necessary to station huge number of troops for the Arabs to assure the surrendering of the Khazars for a longer time and they were not in the position to do it. So the Arabs have returned back south from the Caucasus. That time, however, the Khazars did some extraordinary thing. In 740 CE the Khazarian elite has converted to the Judean belief as state religion.⁶⁰⁹ Charles Martell has also stopped the advance of the Arabic troops in the Pyrenean nearly at the same time (Poitiers in 734 CE), which means the Arabs have reached their maximal expansion towards Europe, they have reached their limit, like the Romans did in the 1st century CE. They were not able to enter in Europe, to get behind the Byzantine Empire. If they would, the European history would have also been different.

The religious image of Europe was now more heterogeneous than ever. The Judaism has just appeared in its southeastern corner with the Mohammedanism and the Orthodox Christianity in its close neighborhood. The Western Roman Christianity has been extended in Western Europe, while the Mohammedanism got a strong base in Iberia. A small 'kingdom' with a Davidic king has also formed in Aquetania.⁶¹⁰ The split between the two main streams of the Christianity having started before the Mohammedanism got into existence, which has meant also the split of the Roman Empire into two parts. Previously the Zoroastroism dominated in the Parthian Empire but at the end of their power Mani tried to amalgamate the Christianity with the Zoroastroism and produced a particular form of the Gnosticism, which spread around the Pontus. This was a religion regarded by Byzantine to be heretical and Byzantine was fighting against it. However, Byzantine was not able to extend her power over the areas having been 'infected' by the Manichean thoughts and rites. The rulers of the Parthian Empire captured and executed Mani in 226 CE. The Manicheism has, however, spread on Turkish areas and only the Mohammedanism was able to replace it. Thus, the eastern region of the Pontus had had a real cavalcade of the religions. This is the area where the first Christian states formed (Armenia in 302 CE, Georgia in 337, called Kartli that time).⁶¹¹ The Mohammedanism then spread forcedly in this area from the end of the 7th century CE. The Judaism has been missing here up to the middle of the 8th century CE; however, from that time it turned to be a state religion for the Khazars.

⁶⁰⁴ Anonymus 8, 10. pp.: 86, 87-88. The word *cumany* is read in the original Latin text and Pais, the interpreter of the Latin text in Hungarian tries to identify this word as the name of a Kabar tribe (p.: 154). He notes "*Albeit the cumanus is the latinised form of the name of palóc-kuns, being appeared in the second half of the 11th century*". It is not a convincing explanation.

⁶⁰⁵ See in 6.8 The conquest: Árpád's folk from page # 256

⁶⁰⁶ Koestler (1990), p.: 19

⁶⁰⁷ Koestler (1990), p.: 20

⁶⁰⁸ Koestler (1990), p.: 21

⁶⁰⁹ Koestler (1990), pp.: 44-63

⁶¹⁰ Gardner (2001), pp.: 185-6, 194, Baigent (1992), pp.: 107, 112-118, 272-274, 416-417

⁶¹¹ Chadwick (1987), p.: 24, Gábori (1978), p.: 311. According to Kiszely (1996), p.: 771 Edessa was the first Christian state, Armenia followed it soon. Edessa, however, was only a city.

Let us now turn back to Western Europe and to the time before the split of the Roman Empire.

There were basically two important bishops in the Roman Empire before Constantine the Great. They have rivaled but the bishop of Rome won when he managed to gain the support of Constantine the Great for the Christendom in 312 CE.⁶¹² The Roman Empire has been declared to be Christian State not much later and the rulers have changed their mind as well. Up to that time Rome has chased the Christians from that time, however, she started to chase the so-called heretics of the Christian belief, those ones, who had had different views of this religion than those of the authentic i.e. Catholic version controlled by the Roman bishop's environment. The Nicaean Council in 324 CE accepted the concept of the 'single god with three principles' (Holy Trinity), which meant, they declared Jesus as a God, not a human being. From this time Bishop Arian and his thoughts together with their followers got to be chased as arch heretics of the Christendom, however, they were very popular in another parts of Europe. Following the battle in Catalaunum the Western Roman Empire has collapsed and the Franks got into a power in Western Europe. Soon, the Meroving dynasty owned and ruled nearly the whole of Western Europe. The attention of Rome turned towards them and in 496 CE St. Remy, archbishop of Reims managed to baptize Clovis the king of the Franks.⁶¹³ From this time on, the Roman Catholicism was the official state religion in most of the Western Europe and the Franks supplied the sword to support the spreading this religion over another areas in Europe. Later on the Bishop of Rome got to be the Governor of the World in the name of Jesus and a new rite in creating kings – then emperors – was worked out. The emperor created by the Governor of Jesus by a holy coronation ceremony made him with this act also to be 'New Constantine'. Thus, the ideological power has concentrated into the hands of Roman Church, and as she had created the emperor, this ideological power had been translated also to be political and economical power.

The allegedly contract between the Bishop of Rome and the kings of Meroving dynasty has ceased by the sudden and expected tragic death of Dagobert II.⁶¹⁴ It is highly probable that the institutions of Rome have produced this intrigue situation which served to open her the way to produce kings and to determine the political line of the power already in her hands. With the coronation and anointing ceremony Pipin was made to be a king in 751 CE – performed by Pope Steven II – and the Caroling rule begun over France. The Bishop of Rome also got to be in a higher position that is of Pontiff, or Pope. The ideological bases of the new Holy Roman Empire, the later German-Roman Empire have already been established with this change.

There have already been Christian temples, basilicas, and communities in the Carpathian Basin since the middle of the 4th century, exclusively on Roman ruled territories. The forced conversion to the Catholic religion over the northern and eastern areas of Europe was continued now with the strong military support of the Franks. This coincided with their expansion as well. The conversion of the Avars has soon started. First monks penetrated into their empire. Later on, when the monks have already been successful and have more and more leaders of the Avars converted to the new religion, in 791 CE Charles the Great started military campaigns as well. In 795 one of the *tuduns* (chieftains) called the Emperor to help him in his dispute with his fellow Avars.⁶¹⁵ In 796 CE the Tudun has converted to the Christian belief in Aachen and surrendered to Charles the Great. The forced conversion of all the other Avars started immediately. Due to the forced conversion a rebellion broke out in September 799 CE, which the Franks have cruelly suppressed and revenged. The Frank Chronicles remember with grace, how many carts were used to transport the legendary wealth, treasure of the conquered and killed Avars back to the Empire.⁶¹⁶ The source of these gold, silver and gem treasures has not been the country of the Franks, but rather the Carpathian Basin as well as Byzantine whom the Avars had also taxed before. That time 90% of the gold of Europe has been obtained from the Carpathian Basin, partly from the sand of the Danube, partly from the mines in the Carpathian Mountains, particularly in Transylvania. As far as the silver production, 100% of the silver in Europe has been produced in the Carpathian Basin. Charles the Great has distributed the treasures robbed from the Avars as donation among the monasteries established by him. The Sacred Crown of the Hungarians may have also been among the treasures as its goldsmith techniques, the preparation technology of its enameled plates, the ideological message of the crown are in harmony with its Avar Age and origin. It is also part of the memories that this crown has been on the head of Charles the Great in his grave.⁶¹⁷ It is also worth to mention that the Pope has crowned Charles the Great to be the Emperor of the Holy Roman Empire following his victory over the Avars.

The end of the Avar Empire came only in 803 CE,⁶¹⁸ when the Avar Khagan did convert to the Catholic religion at the Fischa River and with this action their empire has also surrendered to the Holy Roman Empire.⁶¹⁹ The surviv-

⁶¹² Chadwick (1987), p.: 26, Gardner (1996), p.:156

⁶¹³ Gardner (1996), pp.: 172-173, Dümmerth (1977), p.: 134

⁶¹⁴ Gardner (1886), p.: 223

⁶¹⁵ Glatz (1995), pp.: 32-33, *Honfoglalás* CD (1996)

⁶¹⁶ Pap (1997), p.: 35 cites the research of Mihály Beöthy.

⁶¹⁷ Kiszely (1996), pp.: 768-769

⁶¹⁸ Kiszely (1996), p.: 232

⁶¹⁹ Kiszely (1996), p.: 235

ing Avar elite has been withdrawn to Transdanubia and formed there a vassal state to the Franks. Its population, however, should have survived. The former sites of the Avar leaders have appeared on the map of Europe as Sclavinia,⁶²⁰ indicating undoubtedly their captive state. The eastern part of the Carpathian Basin did not get under Frank rule, however, the Bulgars from the Balkan did occupy it and extended their rule over this part in 803.⁶²¹ The Northern Highlands remained uncontrolled but the forming Moravian Empire, as vassal to the Franks took her eyes to this territory. The area of the former Cucuteny culture, i.e. the mountainous areas of the northern and eastern Carpathian Mountains have remained again intact, they could keep their particular position among the powers unchanged.



We were able to see again, that the power machinations, occupations and oppressions have not influenced the culture and the population of the northern and eastern mountainous areas of the Carpathian Basin. Neither the Huns, nor the Avars did perish them. The survival of the Slavic people with their language and culture is also a solid proof that the Huns and Avars did not eliminate nations and cultures. Namely, they have been under the Hun and Avar rule for centuries supported by documents. It is also visible, that the people living on those areas, which were supposed to speak some Slavic languages based on the Latin name of Sclavi are not necessarily Slavic territories, the population there does not necessarily speak Slavic languages. Some of the cultural elements of these areas can, however, be related to those of the Slavic cultures, but these particular cultural elements are not language specific, they rather show the characteristics of the life style, e.g. that of the settled village life. If we do not forcedly suppose that the Hungarian cultural elements *must be* those of the equestrian steppe culture – and as we were able to see these elements were in a subordinating minority in the Hungarian folk art and culture – than we have not to exclude the possibility that the language of the people along the Northern and Eastern Carpathian have been Hungarian. Part of them have settled into the Carpathian Basin only in the Sarmatian age, another part of them in the Avar Age and settled in the western areas of the basin. The area between the two great rivers of the Carpathian Basin, the Danube and the Tisa Rivers belongs to the steppe and this area was the target of many pastorals, thus its language may have been very variable during the millennia and therefore not the same as that of the other areas. Due to the arrivals in this area, the so-called lazygs have kept their non-Hungarian language even until the 14th century CE.⁶²²

The last mysterious event remained for our study. We have to find now the origin and the nature of the people of the conquest.

6.8 The conquest: Árpád's folk

800 CE and behind

The Normans, i.e. the Vikings or more broadly mention the Nordic people started their expansion and travels towards the continental areas of Europe in the 8th century CE. They have used their rowing boats and traveled along the Dnieper, the Don and the Volga Rivers towards the southern areas until the Pontus and the Caspian Sea.⁶²³ Their journeys were commercial travels; they traded dominantly with slaves, which had been captured on the northern territories they ruled, as well as along their route to the south. However, the Vikings were warriors who have also tormented the nations e.g. along the Caspian Sea. Thus they have got into more and more conflicts with the Jewish Khazar State. Another horsemen called Pechenengs did also appear from the eastern steppe from above the Aral Sea and expanded towards the west threatening the territories controlled by the Khazars. That was a good occasion for some 'allied' nations – or better told tribes – to escape from the Khazarian rule. Generally the settled people do not change their site of life, as the farming economy needs longer-term settlements, investments, cultivation of the land. However, the life of the settled people on the western area got to be more difficult as this area turned to be more and more a crashing zone of the eastern expansion. Thus it was advisable to change their living site and find another one that can be protected much easier and efficiently.

We have reached now to the last stage of our historical walk. The people of Árpád migrate into the Carpathian Basin and having settled down they establish the most advanced Christian state of the age within a historical extremely short time, i.e. within a century. This state is the state of the Hungarians and the people living there are called as Hungarians (Magyar) since that time. As there remained no documents written in Hungarian language – not to mention a couple of Hungarian words or short texts found in a later time embedded into the Latin text – the Latin name of the state, the country, is *Hungaria*. The land and its people are named after the name of the Huns as

⁶²⁰ See the map of Glatz (1996), p.: 35

⁶²¹ Dümmerth(1977), p.: 510

⁶²² Some linguistic features have even remained until our times in the settlements of the former lazyg area.

⁶²³ Koestler (1990), pp.: 67-69

hungaricus, the country is named as Hungary and its people are the Hungarians. The official language of the Hungarian Kingdom was Latin. This language was used in the court of the kings, in the government, in the jury and in the education.

I have already mentioned a couple of times, that there are more unresolved questions, contradictions concerning the conquest than the clear, resolved images, pictures. Let us return now to the people of Árpád, the people of the conquest and to the people of the leading tribe – or may be the only tribe – of the conquest as we have historical records only from this portion of the conquest. They are partly the chronicles of the Árpád dynasty – which ones I have already referred many times, i.e. the chronicles of Anonymus, Simon Kézai and Márk Kálti as well as the *Tárh-i Üngürüs*. We have also some historical records concerning the events in the Carpathian Basin of that age in the libraries of Europe and Asia Minor, first of all in Byzantine capital. The people of the conquest are consequently nominated as Turks and not as Hungarians in the records of the Byzantine court.

As I have already also shown above,⁶²⁴ all of our chronicles introduce the Hungarian history with a deer-legend. But, as Gyula László has shown, these legends go back to forestry area, they cannot be interpreted as steppe stories.⁶²⁵ It has also been shown that the dynasty of Árpád regarded itself, as would be the straight descendent of Attila, the former king of the Huns. We have followed their line up to Kovrat and also we have shown that the two roles, i.e. that of Attila and Kovrat are interchangeable, the chronicles rather remember the deeds and personality of Kovrat than those of Attila. Let us take up the lines here, at this personality and age.

Thus, Kovrat had had five sons and his third son Isperik may correspond to the personality of Csaba, the leader of the Székely people in their legends.⁶²⁶ According to Padányi⁶²⁷ Isperik cannot be connected to the dynasty of Árpád, however, he believes, Isperik was a leader of the Sabir tribe. Thus the Sabirs lived before the Arabic expansion on the southern slopes of the Caucasus Mountains and due to the threat caused by the holy war of the Muslims they fled to the northern side of the Caucasus and entered the marshes of Meotis, near to the Sea of Azov. According to other sources⁶²⁸ the second wave of the expansion of the Avars have pushed the Sabirs to the northern area of the steppe from the Caucasus in 463 CE.

Padányi states that the tribe named as *Megyer* [Medjer] was part of the Sabir alliance having been fled to Meotis thereafter it could not have been a Finno-Ugric tribe. The head of this tribe was the dynasty Álmos-Árpád. A name appears also here, which one Padányi regards as the basic form of the name of this dynasty. This name is 'Upas ibn Madar'.⁶²⁹ It is unknown in that form in the Hungarian records moreover it is an Arabian composition. Which means *Upas the son of Madar*. However, Padányi has found a resembling name in the dynasty of Árpád, and this is Upos (in another form Opos⁶³⁰). He writes, that due to the Arabian pressure '*Opos had fled from his stronghold to the king of the Khazars*'.⁶³¹ Opos may be identical to Upos. Padányi concludes from the historical background that Upos the father of Csaba born in around 690-700 CE, so Csaba might have born in the twenties of the 8th century.

Nevertheless, these are all only hypotheses without solid or even any evidences behind. Both Csaba and Isperik have the same social role in our chronicles, i.e. both have returned to Scythia following 13 years spent in Greece.⁶³²

The Sabir origin of the dynasty of Árpád is derived from a report of Constantinus Porphyrogenetis. Bulcsu, the alleged grandson of Árpád told it to the Emperor in his visit in Byzantine.⁶³³ Dümmerth believes the same Bulcsu to be a member of the Kabar tribe, i.e. he cannot belong to the dynasty of Árpád. Thus Bulcsu might have remembered that the tribe of Álmos had his tribe surrendered and therefore a grievance has lived in him and he might deliberately falsify the true story as revenge.⁶³⁴ So, we can not go too far back on this line.

⁶²⁴ See on page # 19.

⁶²⁵ See on page # 19.

⁶²⁶ According to Henrich Marczalik, Csaba is only a mythological name and he finds it identical to the Finnish *sampo*, which was a godly treasure sung in the Kalevala.

⁶²⁷ Padányi (1989), p.: 280

⁶²⁸ Kiszely (1996), p.: 232

⁶²⁹ Padányi (1989), p.: 273

⁶³⁰ Opos appears in the age of king Salamon as his valiant, but he was not a person from the dynasty of Árpád. See Dümmerth (1977), p.: 242 and *Képes Krónika 101, 107, 118, 121*, i.e. pp.: 105, 110, 116 and 120. We can learn from the chronicle that Opos the son of Martin, the Brave, who follows Salamon on each of his trip. His name appears the last time in section 117 at the siege of Nyitra (p.: 125). There is, however, an *Apas* in the list of genealogy of Árpád published by Anonymus. See in footnote # 649 on page # 259.

⁶³¹ Padányi (1989), p.: 274

⁶³² *Képes Krónika 20*. p.: 52

⁶³³ Padányi (1989), p.: 351, or *Honfoglalás* CD, Források [Resources], Constantinus writes in his *De administrado imperio*, 10:38 "When a war was broken out between the Turks and the Pechenengs called that time as Kangars, the army of the Turks had suffered a defeat and broken in two parts. One of them was heading towards the east and settled down around Persia and these are called on their old Turkish name as *Sabartoi asphaloi*, the other part with their leader and chief Levedi went to the west to live on the place called Eitelküü, where recently the people of the Pechenengs are living".

⁶³⁴ Dümmerth (1977), p.: 76

When Csaba has appeared on the screen the genealogy leads straight to Árpád in the work of Padányi. Csaba had a son called Edemen,⁶³⁵ who had born around 768-769 CE. The power opposing the Khazars was the Sabir Kingdom, which was called as Dentu-Magyaria.⁶³⁶ The exact geographical position of Dentu-Magyaria is not known. According to the hypotheses it was somewhere between the Don and the Doniets Rivers, close to the Pontus, on the Pontic steppe. Padányi supposes it was east to the Sea of Azov, called Meotis, i.e. the marshes between the Don and the Kuban Rivers. Its 'historical' life starts with Edemen, who might have been Sabir Khagan around 790 CE. He started his expansion immediately.⁶³⁷ First he captured the strait of Kerch at the Sea of Azov,⁶³⁸ by which he closed the exit way from the Don River towards the Black Sea. However, the first information about Dentu-Magyaria appeared from Byzantine sources referring to 739 CE when the Arabs attacked the Khazar Empire and the defenders of a stronghold should have escaped from there and they organized the escapees in the marshes of Meotis to form a nation. The stronghold is called as '*oppidulum Mazarorum*' in the records.⁶³⁹

According to another sources the Sabirs did appear at the northern side of the Caucasus Mountains only at the end of the 7th century CE and got immediately in conflict with the Khazarian Empire. The two concepts are seemingly not in contradiction but concerning the reasons of this appearance, there are strong contradictions. According to Padányi the Sabirs filled up the marshes of the Meotis fleeing from the Muslim storm, but the historical data showed, they have fled from the western Turks. There is another contradiction between the concept of Padányi and the other historical sources. Előd, the son of Edemen, the father of Ügek is missing from the genealogy of Padányi and does however appear in the list of the leaders in the chronicles. It is completely reasonable for Padányi to leave out this person, as he has starts the family tree very late; there is no place for Ügek in it. When we accept the data of the *Képes Krónika* to be correct then Isperik must have returned in Scythia before 700 CE and he must have also married that time. Thus, the data of the Chronicles seem to be the correct one.

Dümmerth, however, regards the Sabirs to be Finno-Ugric.

*"The part of our ancestors known as Sabir and speaking probable Finno-Ugric language was not Hun. The particular tradition of origin of this part however has not even survived. They have received their legends of origin together with the dynasty of Hun origin getting the power by the Magyar tribe and with the Onogur people and ruling elite who are brothers to the Huns however they are not Finno-Ugric people but those with Turkish language and culture. Moreover, the tradition of Attila as well as the legend of the miraculous deer are closely related to the Hun origin and also the name of the nation as Hungarian is inherited from the descendents of Attila."*⁶⁴⁰

Dümmerth believes that the dynasty of Árpád has not been derived from the Sabirs but from the tribe of Bat-Bajan⁶⁴¹ who has surrendered to the Khazars and has been living as Bolgars on the northern edge of the steppe.⁶⁴² The academic debate, however, might lose its subject if we remember, that the Khazar and the Sabir might mean the same alliance of tribes, nation.

Let us now return to the history of the dynasty of Árpád as Padányi presented it.

Ügek, son of Edemen born probably around 784-785 CE and was already Sabir Khagan between 810 and 815 CE.⁶⁴³ His wife was Emese, the beautiful girl from the kin of Öned.⁶⁴⁴ During the time of Ügek Dentu-Magyaria was gradually expended along the Dnieper River and formed cities on its shores.⁶⁴⁵ The oldest one is Zaporog. This word – as Padányi believes – is a variation of the name of the tribe, Sabir. Later on other cities were formed towards north, such as Fenyő-káta, Karakám-káta, Szalma-káta, Szaka-káta and Gyana-káta.⁶⁴⁶ *Káta* is a frequent name in the

⁶³⁵ *Képes Krónika* 20. p.: 52

⁶³⁶ Anonymus (1977) I, p.: 74 uses the word *dentumoger*. There is absolutely no vowel harmony in this word; it cannot be a word of Hungarian origin.

⁶³⁷ Padányi (1989), p.: 313

⁶³⁸ Padányi (1989), p.: 330. Padányi writes its name as Surozh

⁶³⁹ Padányi (1989), pp.: 271, 274

⁶⁴⁰ Dümmerth (1977), p.: 40. In Hungarian: "*Őseinknek szavir néven szereplő, és feltehetően finnugor nyelvet beszélő része nem volt hun: ennek a résznek viszont sajátos, ősi eredet-hagyománya nem is maradt fenn. A Moger törzsével uralomra jutó hun eredetű dinasztiával, és ennek kíséretével. egy ugyancsak a hunokkal 'testvér' onogur, de nem finnugor, hanem lovasnomád török nyelvű és kultúrájú néprésszel és uralkodó réteggel együtt kapta a származásmondáit is. Az Attila-hagyományt éppúgy, mint a hun eredettel szorosan összefüggő csodaszarvas-mondát, és az Attila-ivadéktól átörökölt 'magyar' népvét is."*

⁶⁴¹ Bajan means *rich*. It is the marker of the most distinguished head of tribes. See Sebestyén (1997), p.: 64.

⁶⁴² Dümmerth (1977), p.: 77

⁶⁴³ Padányi (1989), p.: 330

⁶⁴⁴ Padányi (1989), p.: 314

⁶⁴⁵ This means, Dentu-Magyaria could have not been restricted to the area of Meotis, the Sea of Azov. The distance between these geographical areas is huge. Or the hypotheses may also be unreal.

⁶⁴⁶ Padányi (1989), pp.: 317-318. The original names appeared in the work of Constantinus were: Tuygattai, Krachnakatai, Salmakatai, Sakakatai and Giaionkatai.

later Hungarian territories and always means settlement on riversides. Padányi supposes that its meaning is *dam*, *weir* as the corresponding Hungarian word is *gát*.⁶⁴⁷ Only two of the names have first parts with proper Hungarian meaning. They are *fenyő* [pine], and *szalma* [straw]. Kara means black in Turkish languages. The most important city of the Dnieper is no doubt, Kiev at the most north. Later on another city north from Kiev did also appear; its name is Győr. Győr can also be found in the Hungarian territories as name of settlement or part of the names. Kiev is on a rocky, stony part of the Dnieper River, and the stone is spelt in the Hungarian language as *kő*, which has, however a consonant *v* in its agglutinated forms – e.g. stone in accusative *követ*. The name Kiev therefore strongly cognates to the Hungarian word stone. The formation of these cities together with the sudden appearance of Sarkel on the Don River built by the Khazars show that there were some conflicts between Dentu-Magyaria and the Khazars, who have already turned towards to commerce and abandoned the warfare.⁶⁴⁸

We should, however, take our attention to the ‘cities’ with *-káta* in their name resembling to the Hungarian names, that all have been formed on the western edge of Dentu-Magyaria ruled originally by the Khazars and not at its eastern edges, i.e. along the Don River. These cities were characteristic only to the western border of Dentu-Magyaria and not its whole area. As mentioned above that the name of Kiev and the Hungarian word *kő* meaning stone are bound logically to each other, therefore the Hungarian language might be on the western side of the Dnieper rather than on its eastern side, on the territory of the hypothetical Dentu-Magyaria. We should also take our attention to the feature, that a nation believed to be equestrian and mobile has built cities, i.e. started to settle down, and turned to a settled way of life. This is not a usual habit, a costume of the steppe dweller people, as they have always occupied the steppe area suitable for animal herding also within the Carpathian Basin. It is rather more possible, that the head and the elite of an equestrian tribe took these cities having built much earlier under their control, their settle over another people has already begun. The Hungarian reading of the Greek words is also dubious.

The son of Emese and Ügek was Álmos⁶⁴⁹ who born in 819 CE and died in 893 CE.⁶⁵⁰ With him we have arrived in touching distance from the written history of the Hungarians. From this time we have more comprehensive records and data, thus their interpretation is more secure. From this time on the official and the alternative hypotheses come closer to each other, however, the uncertainties are continuously great. What was the number of the people of the conquest? What was their language? What was they relationship to the native population of the Carpathian Basin? Nevertheless, we were able to answer some of the questions, so let us continue the story of the dynasty of Árpád and their greatest military action, the conquest of the Carpathian Basin.

At the beginning Álmos was active in Kiev. As the result of his activity the three strongholds having built on three hilltops were connected into a massive fortress as there was a solid steel processing industry there. Better told, there was a blacksmith processing of sword. This industry supplied most of the European and Middle-Asian military nations, the warriors of the battlefields by swords in this time. Kiev had been the western edge of the Khazar Empire where the Khazars had taxed the commerce along the Dnieper River for over 160 years (i.e. between 640 and 850 CE). The Barsil tribe collected the taxes for the Khazars from the commercial traffic on the Dnieper River.⁶⁵¹ In 850 CE Ügek died and Álmos left Kiev as he got to be the Khagan in Zaporog.⁶⁵² When he was going to leave, he left Kiev in the hands of two captains called Ascold and Din. According to the Russian Chronicles they were of northern origin but Padányi denies it.⁶⁵³ In 859 Álmos was again in Kiev, however, the two captains continued their activity.⁶⁵⁴

In all degrees of probability Árpád, son of Álmos, born in 840 CE and died in 907 CE. In 860 he was in Pannonia leading military campaign there.⁶⁵⁵ According to Padányi this was the time when the Nyék tribe stepped out from the Onogur – or Barsil – alliance of tribes.⁶⁵⁶ Not much later – in 870 CE – the Pechenegs did cross the Volga River

⁶⁴⁷ Padányi (1989), p.: 318

⁶⁴⁸ Padányi (1989), p.: 341

⁶⁴⁹ Based on the *Kézai Krónika* I:4 the list of the kin is a bit different. We read there: “[...] Árpád, the son of Álmos, the son of Előd, the son of Ögyek from the clan of Turul ...” Here we see, that Álmos was not the son of Ügyek. Anonymus, however, writes in his Chapter 2 (p.: 80) that “Álmos, the son of Ügyek:son of”. The *Képes Krónika* (p.: 55) writes: “Előd, the son of Ögyek begot a son from a women of the clan Őned in Scythia the name of whom was Álmos”. The genealogy is given as follows: “This [Álmos] was the son of Előd, this of Ögyek this of Ed, this of Csaba, this of Attila, this of Bendegúz, this of Torda, this of Szemény, this of Etej, this of Apos, this of Kadocsa, this of Berend, this of Zsolt, this of Bulcsu, this of Balog, this of Zombor, this of Zámor, this of Lél, this of Levente, this of Kölcsé, this of Ompód, this of Miske, this of Mike, this of Beszter, this of Budli, this of Csanád, this of Bökény, this of Bondorfán, this of Farkas, this of Otmár, this of Kádár, this of Belér, this of Keár, this of Keve, this of Keled, this of Dama, this of Bor, this of Hunor, this of Nimród, this of Thána, this of Jafet, this of Noe. Álmos begot Árpád, Árpád begot Zoltán, Zoltán begot a.”

⁶⁵⁰ Padányi (1989), p.: 337

⁶⁵¹ Padányi (1989), p.: 343

⁶⁵² Padányi (1989), p.: 343

⁶⁵³ Padányi (1989), p.: 343

⁶⁵⁴ Padányi (1989), p.: 349

⁶⁵⁵ Padányi (1989), p.: 344

⁶⁵⁶ Padányi (1989), p.: 345

and spread towards the west expressing huge military pressure onto the whole of the Khazar Empire, particularly onto its western parts, the area between the Don and the Dnieper Rivers.

This area is known also as Doniets Basin after the name of the river crossing it. Today we can find here the greatest iron processing industry of the Russian Plane. Iron smelting and processing has been started around that time in this area. Kiev was one of the sites processing the iron produced in Doniets. We have the reader remembered that this was the area where two of the sons of Kovrat had mowed after death of their father. Their descendents were those Bolgar (or Onogur) tribes that have used this area in subordination to the Khazars.⁶⁵⁷ The tribe Nyék on the eastern end of this area has already fled from the Pechenengs and stepped out from the alliance leaving the Khazars towards west. Due to the push of the Pechenengs the two Onogur tribes got also into a dangerous position. Therefore the thought to leave was evident for them. The road to flee pointed only towards the west. According to Anonymus the seven chieftains headed by Álmos left Levédia – the recent Doniets Basin – in 884.⁶⁵⁸ The tribe headed by Álmos is with a high degree of probability is one of the Onogur tribes. If it is so, then the cities along Dnieper River could have not been under their command, as they lived in Levedia, far from the Dnieper River. Their attention pointed to Pannonia, i.e. to the steppe area of the Carpathian Basin.

“They have heard from the flitting talks about this [the land of Pannonia] that it had been the land of King Attila from the offspring of him Leader Álmos,⁶⁵⁹ the father of Árpád had been descended. However, the seven chieftain persons⁶⁶⁰ have admitted with mutual and true reason that they cannot come to the end of the started rout unless there would not be a ruler over them. Thus the seven man with free will and agreement have chosen the son of Ügyek and those descendents from his dynasty for leader and commander for them moreover for their sons until the last generation, as Leader Álmos, son of Ügyek as well as those descendant from his clan were more excellent in the matter of nobility and higher in the troops.”⁶⁶¹

According to Padányi the Hungarians (Sabirs) have long owned Kiev. Bakay published supporting data of it.⁶⁶² In the same year, i.e. in 884 CE a surprising Norman action did happen in Kiev. In the presence of the warriors of the Sabir and the Nyék tribes a Norman pirate group arrived there. They called out the two captains, i.e. Ascold and Dir to have a negotiation. When the two men was out of the walls the pirates assaulted and killed them.⁶⁶³ All these happened before the eyes of the troops keeping the area unquestionable under their control, i.e. those of the Sabirs of Álmos. The corps have then be taken to the palace of Álmos and buried there. It is highly probable that the Norman groups were in the service of Álmos and carried out the killing for a concession. It is worth to mention that the leader of this group, Oleg became the new overseer of Kiev. Later on Oleg, the leader of the murderers came to be Oleg, the Russ, i.e. Oleg the Russian, and he was the founder of the first Russian dynasty of Kiev.

The events in the east urged the people to act, as Padányi writes:

“The pressure of the Pechenengs increased up to unbearable level and within a few years, around 888 CE the vacation of the area between the Don and the Dnieper Rivers has performed.”⁶⁶⁴

The inner logic of the events supports this statement. This time the Khazars offered the title of king to Lebed, but he refused the offer.⁶⁶⁵ The sources suggest that Lebed (Levéd) did it because another tribe (the Tarján) got in leading position instead of the Megyer. However, it is much more probable that he had to refuse it because he was not in the position to accept a title with a duty to withhold the attack of the people of the steppe. He and his tribe have not been in the possession of the force and the power to take the responsibility for an organized defense. If there had been an attack of the Pechenengs, it would have been in that time and on that area. The attack was first of all

⁶⁵⁷ I have to stop here to put a couple of questions concerning the hypothesis of Padányi. Kovrat had only one tribe. When his sons were spread all as head of a tribe, than they have not born into their tribe, they have inherited their tribes. But from whom? Where did the natural leadership of those tribes disappear? Or the leaders of the tribes were the result of some kinds of selection? Something is not clear in the interpretation of Padányi.

⁶⁵⁸ Anonymus 7, p.: 84. In Hungarian: “Erről [Pannónia földje] ugyanis a szállongó hírből azt hallották, hogy az Attila király földje, akinek az ivadékaiból Álmos vezér, Árpád apja származott. Amde a hét fejedelmi személy közös és igaz értelemmel belátta, hogy a megkezdett útnak a végére nem járhat, hacsak vezér és parancsoló nem lesz felette. Tehát a hét férfiu szabad akarattal és egyetértéssel vezérül és parancsolóul választotta magának, sőt fiainak is a végső nemzedékig Álmost, Ügyek fiát, és azokat, akik az ő nemzetségéből származnak, mivel Álmos vezér, Ügyek fia, továbbá azok, akik az ő nemzetségéből származnak, jelesebbek voltak nem dolgában meg hadban is hatalmasabbak.”

⁶⁵⁹ Dux is read in the Latin text.

⁶⁶⁰ Principales is read in the Latin text of Anonymus.

⁶⁶¹ Anonymus 5, pp.: 82-83

⁶⁶² Kiszely (1996), p.: 191 cites Bakay.

⁶⁶³ Padányi (1989), p.: 353

⁶⁶⁴ Padányi (1989), p.: 353. In Hungarian: “Ebben az időben a bessenyő nyomás már szinte elviselhetetlenné fokozódik és néhány éven belül, 888 körül, végbe is megy a Don-Dnyeper köz kiürítése.”

⁶⁶⁵ Honfoglalás CD, Források. Konstantinosz: *De administrando imperio* 10:38

against the steppe area between the Don and Dnieper Rivers. The tribes have performed the vacation of the area within one-month period and crossed the Dnieper River towards west at Kiev. According to Padányi, there were at least 200 thousands people with animals over one million and all these crossed the river under the military supervision of the Sabirs.⁶⁶⁶ However, it is more probable that it was only one of the Onogur tribes crossing the Dnieper, the other one left for the Caucasus area. This split is mentioned in the historian records.⁶⁶⁷

Around 888-889 CE an 'Avar' delegate appeared before Árpád.⁶⁶⁸ Svatopluk, the Moravian chief and Arnauf the King of the Franks have been reconciled therefore a great pressure arose over the 'Avars'. Svatopluk started to attack their territories and wanted to extend his empire over the northern parts of the Carpathian Basin.⁶⁶⁹ After the fall of the Avar Empire the Franks controlled its western part, the Bulgars did its eastern part and the Moravian Empire did a small part from the northern Carpathian Mountains in the west. However, there was the bigger part of the Northern Highlands without foreign control where the 'Avar' people were living; and Svatopluk targeted this area.⁶⁷⁰ It means there remained a so-called Avar area without the control of these powers. The area can be drawn from the next list that Padányi have given:

*"Not only our historical science has read Anonymus wrongly when did not come to the light that his 'Kuns' are not 'Kabars' as our historical scholars had decided without any base but they are part of the Avars who had been squeezed in Northern Hungary whom have been living for 90 years in the area of the recent Nógrád, Borsod, Heves, Abauj, Zemplén, Ung, Sáros, Máramaros and whom the Slavs around them are named as 'Polovtsves' i.e. not as 'Obors' but as 'Kuns' and the seven chieftains of whom greet the approaching people of the conquest by their delegates, but, it seem so that Anonymus has also erroneously read the ancient Gesta which had listed the contracting tribes and their leaders."*⁶⁷¹

The insert from Padányi lists those areas where the elements of the Bükk-Cucuteny culture have been living within the Carpathian Basin before the conquest. That area must hold the native Hungarian-speaking population. To that people have joined the seven 'Kuns' from around Kiev, the people of the seven 'Kun' leaders. These people have also been resettled into the Carpathian Basin following the military folks of Árpád. Anonymus does not speak of seven tribes of the Hungarians; Kézai mentioned also the alliance of seven captains. The settled people should have been different from them.

This is also the time when the so-called 'Blood Contract' was made, i.e. around 890-891.⁶⁷² That was a very important event. Namely, it means that whatever organization had congregated the members of the contract until the time of the contract, they would act as a uniform nation in the future and they really did it having established a state nearly within a century according to this notion. This contract form the basis of the notion, or officially the Doctrine of the Sacred Crown, one of the oldest constitutions in Eurasia, may be also of the Globe.

The military folk being regarded to be Hungarian⁶⁷³ have often been invited by the quarrelsome kings of the west conducting power debate against each other to help them. Thus, they have visited the West-European battlefields e.g. in 892 CE following the wish of Arnauf to fight against Svatopluk,⁶⁷⁴ in 894 CE according to the invitation of Toscanian Brezlav to fight against Svatopluk, and in 895 CE, now by the wish of Svatopluk to fight against Brezlav, that time even in Pannonia. They did not take their attention to the danger of the Pechenegs from the east, but to the possibilities in the west.

There was also no peace in the southern territories. The Sabirs have panicked due to the attack of the Pechenegs and one of their parts left for the Caucasian Mountain. Álmos remained alone.⁶⁷⁵ The two Onogur tribes have

⁶⁶⁶ Padányi (1989), p.: 357

⁶⁶⁷ See also Padányi (1989), p.: 355

⁶⁶⁸ Padányi (1989), p.: 353

⁶⁶⁹ Padányi (1989), p.: 353

⁶⁷⁰ Padányi (1989), p.: 347

⁶⁷¹ Padányi (1998), pp.: 347-348. In Hungarian: "*Nem csak történettudományunk olvasta rosszul Anonymust, amikor nem jött rá, hogy az ő 'kúnjai' nem a 'kabarok', ahogyan a történettudományunk minden alap nélkül elhatározta, hanem az avarok Északkelet-Magyarországra szorult része, akik a honfoglaláskor már 90 éve élnek a mai Nógrád, Borsod, Heves, Abauj, Zemplén, Ung, Sáros, Máramaros vidékén és akiket a környező szlávok 'polovcoknak', tehát nem 'oboroknak', hanem kúnoknak neveznek s akiknek hét vezére küldöttségileg üdvözlí a közeledő honfoglalókat, hanem úgy látszik maga Anonymus is rosszul olvasta az ősgestát, amely a szerződő törzseket és azok vezéreit sorolta fel.*"

⁶⁷² Anonymus 5, p.: 83., Padányi (1989), p.: 352, and Kiszely (1996), p.: 195 who cites Bakay.

⁶⁷³ We do not know at this time what was the real name of the military folk. The Hungarian name of the Hungarians – *magyar* – does not appear in the written documents until Anonymus. We can read only the Turk, or Hungar forms. The probable meaning of the word *hungaricus* is *Hun tribe*. The word *gur* means *tribe* in most of the Turkish languages (not in the Osman Turk). Anonymus consequently writes the name of the Hungarians as *Moger*. The interpreters translate this word consequently as *magyar* [Hungarian], which is not a necessarily correct translation.

⁶⁷⁴ Padányi (1989), p.: 376

⁶⁷⁵ Padányi (1989), p.: 355

crossed the Dnieper; they refused the offer of the Khazars to regain their independence and self-determination but remains in alliance.⁶⁷⁶ That was the time, when Árpád has been lifted on shield, he became the leader of the alliance, its highest chieftain.

Now we have to discuss a basic question. Did seven tribes exist that time as an alliance? That Álmos remained alone is an unambiguous message that there remained only a small number of people around him. That might have been the reason to form an alliance with another tribes. That one he has made with the Onogurs who wanted to get out from the oppression of the Khazars. But the mass of population was also theirs. This might be why our chronicles mention only ‘chiefs’ or ‘captains’ and not tribes. The people of the seven ‘Kun’ captains might have assured the mass of population. Gyula László writes:

*“It is sure, that our chronicles do not mention that the Hungarians of Árpád would have occupied our country in tribes.”*⁶⁷⁷

Moreover, we can read in the *Képes Krónika*:

*“When they have been in camps, having been afraid that the masters around them would attack them they have decided with one mind that they would elect seven captains from among themselves and be divide into seven army, so, that each army should have a captain over the usually ordered corporals and flight-lieutenants. There were three thousands warriors in each armies over the corporals and flight-lieutenants.”*⁶⁷⁸(Highlights by me).

This information get us suspiciously into thinking: according to Padányi each military tribes had twenty thousands warriors and now we find three times seven thousands, i.e. twenty-one thousands warriors. It is considerable also; that they have selected the captains ‘from among themselves’ and they did not appear as would have been accepted persons due to their inheritance. Anonymus writes:

*“[...] Chieftain Álmos son of Ügyek, moreover those who were descended from his clan were more outstanding in the matter of nobility as well as greater in the warfare. That is the seven chieftains⁶⁷⁹ were men distinguished concerning their nobility, great in army and steadfast in loyalty.”*⁶⁸⁰

We can read from this paragraph that the seven chieftains were all from the clan of Álmos. There are no words about other clans and tribes. Nevertheless, on the shields of Álmos and Előd shown in the *Képes Krónika* the bird Turul is visible as clan symbol. The shields of all other ‘captains’ are either empty, or only the back plate is visible. The shields of all other German chieftains having joined to the dynasty of Árpád show the symbol of their clans.

Gyula László also takes our attention to the uncertainties around the so-called tribes, as he writes:

*“Let us speak now about our tribes. There is no word about them in the Hungarian chronicles. Our single source is Emperor Constantinus Porphirogenetis who wrote his great work De administrando imperio in around 950 CE, where he had written in details about the Hungarians (Turks).”*⁶⁸¹

Later on he continues his idea as follows:

*“It is sure, that our chronicles do not mention that the Hungarians of Árpád would have occupied the country in tribes.”*⁶⁸²

⁶⁷⁶ Padányi (1989), p.: 356. However, it is more probable, that only one of them did it. The other one left for the Caucasus.

⁶⁷⁷ László (1974), p.: 219. In Hungarian: “Annyi bizonyos, hogy krónikáink nem említik, hogy Árpád magyarjai törzsekben szállták volna meg házákat.”

⁶⁷⁸ *Képes Krónika* 27, p.: 56. In Hungarian: “Midőn táborokban lakoztak, félvén, hogy a körülöttük lévő urak rájuk törnek, egy értelemmel elhatározták, hogy maguk közül hét kapitányt választanak, és hét seregbe oszlanak úgy, hogy minden seregnek legyen egy kapitánya, a szokásos módon rendelt századosokon és tizedeseken kívül. Minden seregben - a századosokon és a tizedeseken kívül - háromezer fegyveres férfiu volt.”

⁶⁷⁹ The Latin text uses here the word *principales*, although for Álmos it uses the word *dux*. The difference between meaning of the two words, concerning the rank is enormous.

⁶⁸⁰ Anonymus 5, p.: 83. In Hungarian: “... Álmos vezér, Ügyek fia, továbbá azok, akik az ő nemzetségéből származtak, jelesebbek voltak nem dolgában, meg hadban is hatalmasabbak. Tudniillik az a hét fejedelmi személy nem dolgában előkelő, hadban hatalmas, hűségben állhatatos férfiu volt.” In Latin: *Almu filium ugek et q de ei generatione descenderent. Quia alm dux filius ugek et qi de generatione ei descenderant. Clariores erxni genere et potentiores in bello in eru vii pnetuales alone erant uiri nobiles genere et potetnes in bello fidelabiles.*

⁶⁸¹ László (1967), p.: 90. In Hungarian: “Hadd ejtsünk itt néhány szót a törzseinkről. A magyar krónikákban egy szó sem esik róluk. Egyetlen forrásunk Biborbanszületett Konstantin császár, aki i.sz. 950 tájban írta nagy munkáját A Birodalom kormányzásáról, ahol bőven ír a magyarokról (türkökről) is.”

⁶⁸² László (1974), p.: 219. In Hungarian: “Annyi bizonyos, hogy krónikáink nem említik, hogy Árpád magyarjai törzsekben szállták volna meg házákat.”

Emperor Constantinus Porphyrogenetis cites Vérbulcsu, (or Bulcsu) who might have been the grandson of Árpád, as Padányi means:

*“First is the tribe of the Kabars having been cut from the Khazars, second is that of Nyék, third is that of Megyer, fourth is that of Kürtgyarmat, fifth is that of Tarján, sixth is that of Jenő, seventh is that of Kér, eighth is that of Keszi.”*⁶⁸³

The list of ‘tribes’ shown above rises other problems, as Gyula László shows it, namely:

*“Our historians tried to position our tribes in the Carpathian Basin based on these very geographical names but this work has not been successful in comforting way.”*⁶⁸⁴

*“It is interesting, that the most important name, the Megyer can be found only in compositions among the Bashkir names of tribes; the place names related to Megyer are on the right side of the Volga River. Thus, a great portion of the conquest of Árpád is derived from the Turkish tribes of Bashkiria and we get messages after centuries that there are a lot of Bashkirs in our country and that the Hungarian king is the ‘King of the Bashkirs’.”*⁶⁸⁵

The meaning of the names of the ‘tribes’ can however, be understood in the Turk languages. They are as follows: Nyék means ‘hedge’, this is the protecting position. Megyer means main position, it is in the center (leading). Kürt means advance guard, Gyarmat means back guard – both of them belong to the leaders. Jenő, which is identical with Gyenő means side guard, Kér means rear guard, the last one and Keszi means the rest, it is a fraction.⁶⁸⁶ The authors of the CD do not understand the name of Tarján and they highlights only that the Khazars were going to make Levéd, the head of the tribe Megyer to be a king, but he refuses this offer and nominates Álmos, the head of the Tarján tribe or his son Árpád to be suitable for this post. Pap gives, however, the meaning of Tarján, according to him it means ‘blacksmith’.⁶⁸⁷ They might have been the people preparing the weapons from steel. Their role in Kiev highly supports this notion.

Pap shows his list of tribes in connection to its analyzes of the meaning of the Hungarian names of the days of the week in the calendar,⁶⁸⁸ and which basically corresponds to that of shown above. He orders the following roles to the names based on the organization of the nomadic caravans: Nyék – advance guard; Keszi (Gyula) – rear guard; Kér – side guard. This order corresponds to the main directions of the settlement of military units before a proposed action. Thus Nyék means the western border, Kér means the northern border, Keszi means the eastern border and Jenő means the southern border of the caravan, or camp of the troops.⁶⁸⁹ However, Pap also takes our attention to the magic number of seven, as this number resembles to the number of the seven-planets and with all of which is based on this mystic,⁶⁹⁰ i.e. seven metals, seven days, seven chieftains, seven tribes, etc. Would it be only an astrological sign?⁶⁹¹ Padányi also gives us the organization of the sites where the ‘tribes’ have been stationed just prior to the conquest of the Carpathian Basin,⁶⁹² as it is shown in Table 2. Here the Eastern Carpathian Mountains represents the top of the camp, which means the direction of the attack the troops were going to perform, was towards the west.

The left wing is always the noble one in the Turkish order of settlements and battle order.⁶⁹³ According to all probabilities this arrangement shows rather a proposed attack parallel with the north-south line than that of east-west one. It really happened so; they attacked the Bulgars very soon. The names of ‘tribes’ listed by Constantinus do not necessarily mean the names of tribes; they mean rather military functions according to the Turkish battle order using

⁶⁸³ László (1967), p.: 90 cites Emperor Constantinus Porphyrogenetis. In Hungarian: “Első a kabaroknak a kazároktól elszakadt ... törzse, második a Nyekié, harmadik a Megyerié, negyedik a Kürtgyarmatúé, ötödik a Tarjáné, hatodik Jeneh, hetedik Keri, nyolcadik Keszi.”

⁶⁸⁴ László (1967), p.: 91. In Hungarian: “Történelemkutatóink éppen e helynevek alapján igyekeztek elhelyezni törzseinket a Kárpát-medencében, de ez a munka nem sikerült megnyugtató módon.”

⁶⁸⁵ László (1967), p.: 91. In Hungarian: “Érdekes, hogy a baskíriai törzsnevek közt éppen a legfontosabb, a Megyer, csak összetételben szerepel; a Megyerre vonatkozó helynevek a Volga jobb partján vannak. Árpád honfoglalóinak nagy része tehát baskírföldi török törzsekből való, és századok után is arról értesülünk, hogy hazánkban sok a baskír, s hogy a magyar király a ‘baskírok királya’.”

⁶⁸⁶ Honfoglalás CD, Hosszú vándorút; A hét törzs nevének az eredete [Long way of wandering; The origin of the name of the seven tribes]

⁶⁸⁷ Pap (1996), p.: 216

⁶⁸⁸ Pap (1998), pp.: 121-128

⁶⁸⁹ Padányi (1989), p.: 347

⁶⁹⁰ Pap (1996), p.: 122

⁶⁹¹ Pap (1996), p.: 121-125 derives here that the seven planets area coupled to the seven days reversed with respect of the Indo-European one. The order of the planets is the same but they are mirrored through the Friday, the day of Venus. He believes that this order does correspond to the order of the warfare.

⁶⁹² Padányi (1989), p.: 373

⁶⁹³ Padányi (1989), p.: 373

words intelligible on the base of the Turkish languages. The arrangement of the parts of the Hungarian army east from the Carpathian Mountain is shown in Table 2.

Table 2 The position of ‘tribes’ before the conquest at the eastern side of the Carpathian Mountains

Eastern Carpathian Mountains				
<i>Right wing</i>		<i>Center</i>		<i>Left wing</i>
Location	‘tribe’	‘tribe’	‘tribe’	Location
Lower Danube	<i>Nyék</i>		<i>Kér</i>	Northern plane
	<i>Tarján</i>	<i>Megyer</i>	<i>Kürt-Gyarmat</i>	
Lower Dnieper	<i>Jenő</i>		<i>Keszi</i>	Middle Dnieper

Again and again we come to the Turkish and not to the Hungarian language when we approach the military people of the conquest.

We can read in our chronicles only from ‘leaders’ ‘chieftains’ or ‘captains’. The chronicle of Simon Kézai lists the following names for his captains: Árpád, Szabolcs, Gyula, Örs, Könd, Lél and Vérbulcsu. Árpád made his settlement in Pannonia near to Fejérvár [White Fortress] (according to the recent studies it was close to Buda, Central Hungary); Szabolcs made it close to the recent fortress of the clan Csák (Western Hungary). Gyula settled in Transylvania (South-Eastern Hungary), Örs settled at the Sajó River (North-Eastern Hungary), Könd settled around Nyírség (East Hungary) Lél settled close to recent Nyitra (North-Western Hungary) and Vérbulcsu settled in Zala (South-Western Hungary).⁶⁹⁴ *Képes Krónika* has the following list of captains:

“... it was Árpád, the son of Álmos who was the son of Előd, and who was the son of Ögyek”; “... the second captain was Szabolcs ...”;

Then Gyula follows; the son of him is also Gyula and whose granddaughter is Sarolt, the wife of Géza and the mother of St. István [Steven] the first king of the Hungarian Kingdom. The fourth captain was Kund, the fifth captain was Lél, the sixth was Vérbulcsu and the seventh was Örs. It is seemingly in harmony with the list of Kézai; however, the orders of the captains are not identical in the two chronicles. The seven ‘chieftains’ at Anonymus are the following: Álmos, the father of Árpád, Előd, the father of Szabolcs, Kend, the father of Korcán, Ond., the father of Ete, Tas, the father of Lél, Huba, Tétény, the father of Horka. Horka, however, is not a name; it is a dignity, as the kende and gyula are also titular words. The meaning of *horka* is ‘little king’, or the ‘second’ and *gyula* is equivalent to the Turkish *vezir*, the head of the troops. The word *vezir* is also known in the Hungarian language as *vezér* and it means *leader*. Some of these names are also name of locality in Hungary, but most of them are unintelligible in the Hungarian language. Nevertheless, we can read:

“...the sons of Horka were Gyula and Zombor, from whom the clan of Maglód derives.”⁶⁹⁵

Padányi also discusses the list of the chieftains. He writes:

“Anonymus has left out Árpád [...] he might have argued, that the word ‘kende’ is surly a name, too, and so the seven [captains] comes valid and the chronicles of the later time have taken over so and this is the way how the great puzzle come into being.”⁶⁹⁶

According to him the leaders are Árpád, Álmos, Eleud kende, Ond, Tas, Huba, Töhötöm (Tétény).⁶⁹⁷ He also tries to order the chieftains to the ‘tribes’,⁶⁹⁸ but he does not understand that how had it been possible for Árpád and Álmos to have got in the same list of chieftains? The list of chieftains of Pap is the followings: Álmos, Előd, Ond, Kund, Tas, Huba, Tuhutum. The ‘kende’ appears here among the chieftains as Kund.⁶⁹⁹ He also cites the lists from the chronicles as follows: Örs, Bulcsu, Lehel, Kund, Gyula, Szabolcs and Árpád. He then connects the two lists to the battle order of the caravans and the days of the week. Thus, according to Pap the Sunday is the day of the leader (*vezér*), Monday is the day of the head of the army (*hétfő, hadfi*), Tuesday is the day of the troops (*kedd, had*),

⁶⁹⁴ *Kézai Krónika* Book 2., I. \$4-11

⁶⁹⁵ Anonymus 6, p.: 84. In Hungarian: “...s Horkának a fiai voltak Gyula és Zombor, akikől a Maglód nemzetség származik.” In Latin: *Vii tuhuti par horca cui filu fuerime Gyula et zombor aquil gen moglour descendite*

⁶⁹⁶ Padányi (1989), pp.: 348-349. In Hungarian: “Anonymus: lehalagya Árpádot ... úgy okoskodhatott, hogy a ‘kende’ szó is bizonyára név és így ki is jött a hét, így vették át a későbbi krónikások és így keletkezett a történettudományunk nagy fejtörése.”

⁶⁹⁷ Padányi (1989), p.: 348.

⁶⁹⁸ Padányi (1989), p.: 346

⁶⁹⁹ Pap (1989), p.: 126

Wednesday is the day of the beloved one (*szerda, szeretett*), Thursday is the day of the attached ones (*csütörtök, csatolt*), Friday is the day of the host (*péntek, vendég*) and Saturday is the day of the free persons (*szombat, szabad*).⁷⁰⁰

This list is remarkable; however, there are some contradicting notions. The change of the ‘original words’ e.g. *hadfi* and *had* with back vowels to words with front vowels (*hétfő* and *kedd*) is highly improbable. The literal meaning of the word *hétfő* is the head of the week (seven) is in a highly logical connection with the notion it describes. The *kedd* has more logical connection to the number of two (*kettő*) as it is the second day of the week, as well both words have doubled consonants at the end of the stem.

Padányi reasons the transformation of the list of the chieftains in the following way. Dentu-Magyarica has been split into two due to the increasing pressure of the Pechenegs. Those ones, who have arrived later on, i.e. who have fled before the Arabs from the area bordered by Kuban, the Caucasus and the mouth of the Don River have returned to the area of Kur. Three ‘tribes’, the Megyer, Tarján and the Jenő remained intact, the tribe of Gyarmat, however, had broken in two, it did remain mangled. The tribe of Leved turned to be also mangled, so the two mangled tribes had joined into one. They selected now a new khagan, who was Eleud (Előd). This is why Előd gets on the list of chieftains. There are three tribes from Lebedia (according to him they have Finno-Ugric origin). They are the Kér, the Keszi and another mangled tribe, the Kürt.⁷⁰¹ Thus, the probable list of tribes, according to Padányi is the following: Nyék, Megyer, Kürt-Gyarmat, Tarján, Jenő, Kér and Keszi.

It is quite nice but the question arises: where are the supporting data? I do not know; they have not been shown. All of the considerations about the ‘tribes’ and events involved the tribes are hypothetical. As we saw above, there is no need to calculate with the tribes, there is no even any historical sign indicating to have a mass motion of people that time, rather we have data to the opposite. There are no supporting data; this is the said truth.

The solution of the problem is much more unambiguous and simple if we reject the concept of seven tribes, consequently the migration of a couple of hundred thousand people, which, however is an essential factor in both hypotheses of origin. Let us now follow – temporally – the sequence of ideas of Padányi, as there are eventually also proven evidences in this concept.

In 892 CE Árpád got to be the head of the ‘tribe’ Megyer.⁷⁰² The head of tribe Nyék got to be his eldest son, Levente, who had been the *horka* from this time.⁷⁰³ Bogat, the son of Levente, gets his maturity in 903 and he is the head of the ‘tribe’ Nyék from this time.⁷⁰⁴ In 894 there was a military campaign according to the wish of the ‘Avars’. In October 894 Scleros Nicetas, the ambassador of Leo the Wise did arrive to Árpád asking him to be allied against the 24 years old Simeon, the newly elected King of Bolgars. Namely, Simeon started to touch the provinces of Byzantine in the Balkan.⁷⁰⁵ The preparation for the war and the migration into the Carpathian Basin begun and in the spring of 895 CE the people of Árpád started the conquest. Its introductory event was the Bolgar war lead by Levente the eldest son of Árpád,⁷⁰⁶ as that time head of the Nyék (is it a tribe or corps?). We could see in Table 2 that this group of people has already positioned at the lower section of the Danube River as the western wing of the troops.

If the leading ‘tribe’ is the Megyer – or the Tarján – then it is incomprehensible why is the leader of the ‘tribe’ Nyék the son of the chief leader who belongs to another tribe? The answer of Padányi to this question is that probable the mother of Levente was from that particular ‘tribe’, she might have the daughter of its former head, so the two tribes have been interrelated by marriage.⁷⁰⁷ However, it is much more intelligible the other solution that Nyék and Megyer have not been tribes but only military functions, units, corps, so the son of the chief leader was the leader of the attacking edge of the army and the attack was towards the south. The Carpathian Basin should have been protected from the south for that time the main body of the army (and the supporting people) crosses the Carpathian Mountains from the east and get suitable position inside. So it is also more intelligible why the Jenő crosses the Danube and attacks Simeon in alliance with Byzantine.

⁷⁰⁰ Pap (1998), pp.: 121-128 *szer* as the essence of the word *szerda* [Wednesday]

⁷⁰¹ Padányi (1989), p.: 348

⁷⁰² Padányi (1989), p.: 350

⁷⁰³ Kiszely (1996), p.: 241 cites György Györffy, who stated that ‘tribe’ of Nyék was a *Kabar* tribe. Györffy states: “*That whom head was Levente, comes out not only from that, that the object of the sentence mentioning Levente as head is the ‘Kabars’ but also from the time given parallel. [...] It is a universal historical phenomenon that the crown prince receives the rule over a surrendered tribe or country.*” In Hungarian: as follows: “*Hogy kinek volt a fejedelme Levente, nem csupán abból derül ki, hogy a Levente főségét említő mondat alanya a ‘kabarok’, hanem a párhuzamos időmegjelölésből is. [...] Egyetemes történelmi jelenség, hogy a trónörökös megkapja egy hódolt nép vagy egy ország feletti uralmat.*”

⁷⁰⁴ Padányi (1989), p.: 350

⁷⁰⁵ Padányi (1989), p.: 377

⁷⁰⁶ Padányi (1989), p.: 360

⁷⁰⁷ Padányi (1989), p.: 349

Simeon has learnt the lesson very soon and made pace with Byzantine and then he turned with his full power against the Jenő having penetrated to his territory from the north. The northern part of the Bolgar troops was attacked by Árpád and there was the Nyék in-between the two battlefields. So the Bolgar armies could have not joined their power to step effectively against the intruders in the Carpathian Basin, thus the troops of Árpád have eliminated their northern army. The peace between Byzantine and the Bolgars, however, lead to the elimination of the Jenő corps at the right side of the Danube. Nevertheless, their task was successful; they have prevented the Bolgars to cross the Danube giving aid to the northern army. Nyék has closed the way of the Bolgars towards home and the elimination of the northern Bulgarian army was also successful.

Now the Bolgars made a coalition with the Pechenengs behind the people of the conquest. Nevertheless, they could not cause serious harm since the Hungarians have appeared out of the Carpathian Basin just following the conquest indicating, that their military power remained practically intact, as well as there was no records about the losses of the Hungarians caused by the Pechenengs.⁷⁰⁸ The attack of the Pechenengs could have not been an important factor.⁷⁰⁹ The Chronicle of Kiev also does not know about this attack.⁷¹⁰ Moreover, it is impossible for a complete nation to flee from a military attack, as Padányi explains it with right:

“With herds on carts with oxen, having a daily achievement of 20-25 km it is impossible to flee before a light cavalry without bounds with a daily achievement of 100-120 km, it does not matter, whatever Constantinus, Hóman, Eckhard and their companion write. It can be fighting there and win or perish or getting to be captured. Nevertheless, yet the seven tribes of the Hungarians have arrived in order into the Carpathian basin and occupied 300,000 km² and within 3-4 years they have given their business cards at all points of the continent.”⁷¹¹

Yes, it is true; however, it is not a necessary conclusion that the Hungarians were organized in tribes. The army, the troops, the armed corps, etc., can well be substituted there to come close to the truth. A conquest, however, cannot be performed instantly, it does not matter that it is performed by a couple of hundreds thousands of people or only one tribe with an army of 21,000 warriors. If a huge amount of people should walk over 1,000-1,800 km in straight motion with a performance of not more than 25 km in a day, the way takes at least four months. That can be done without serious harm only after a very careful preparation.⁷¹² Particularly as the target was on another side of a mountain chain with only 3 or 4 passable passes. It was not an open steppe where parallel movement of many groups was possible. It is not possible here; the huge amount of people and animals should pass the passes consecutively following narrow roads or only paths. The environment is also mountainous, i.e. rocky without grazing places. People with cooking kitchen of such a huge mass needs X tons of cooking salt, the warriors need Y tons of iron for their arrowheads, etc.⁷¹³ All these should have been organized before the start.

Nevertheless, these conditions have been fit and the people have arrived into the Carpathian basin during the spring- early autumn period of 895 CE and settled on the herding, pasture areas of the Basin, where they have parceled out the grazing fields, fixed the borders. Let us look after that what could they have found there and what were the generally characteristics, conditions inside? Anonymus notes the followings in connection to the fortress of Bors at the eastern area of the Bükk:

„Having been let to go, Bors have set out to do the task with good fortune and has a fortress built at the Boldva River by the peasant having been collected in great number; those people named this [fortress] as Borsod, because it was small.”⁷¹⁴(Highlights by me).

Consequently, Bors was not a Hungarian if those people nominated the fortress as Borsod! Anonymus regarded the suffix *-d* as the reducing suffix of the Hungarian language, however, the Turks generally use it in this meaning

⁷⁰⁸ *Honfoglalás* CD suggest an opposing opinion stating that the people started to migrate from along the Seret River did arrive rich into the Carpathian Basin, those started from the Dnieper River did arrive here poor. The CD, however, does not support references and data. It is highly probable, that this opinion is only the naïve hypotheses to support the dogma of the attack from the Pechenengs.

⁷⁰⁹ Padányi (1989), p.: 358

⁷¹⁰ Padányi (1989), p.: 369

⁷¹¹ Padányi (1989), p.: 369. In Hungarian: “Csordákkal és ökrösszekereken, napi 20-25 kilométeres menetteljesítménnyel, napi 100-120 kilométeres menetteljesítményű, málha nélküli könnyű lovasság elől menekülni nem lehet, akármit is mondanak Konstantinos, Hóman, Eckhardt és társaik. Ott csak harcolni és győzni, vagy elpusztulni, vagy foglyul esni lehet. Már pedig a magyarság hét törzse rendben megérkezett a Kárpát medencébe, megszállott 300.000 négyzetkilométert és 3-4 éven belül leadta a névjegyét a kontinens minden pontján.”

⁷¹² Padányi (1989), p.: 378

⁷¹³ See the opinion of Padányi about this topic on page # 52 what I completely agree with.

⁷¹⁴ Anonymus 18. p.: 96. In Hungarian: “Bors pedig, miután elbocsátották, jó szerencsével nekivágott a dolognak, és a nagy számban összegyűjtött parasztsággal a Boldva vize mellett várat építtetett; ezt az a nép Borsodnak hívta azért, mivel kicsi volt.” In Latin: “Borsu u accepta licenza egressus felici fortun collecta multitudine rusticoz uizta fluuinum buldua casitu sitruxit qd uscatum e applo illis borsod eo ops paruum fuerit bors u acceptis filus uncolaque inobsides et factis metis p mon res ttuc reuersus e adducem arpas.”

and the Hungarians only scarcely, mainly nominating places.⁷¹⁵ We have a hazy picture about the people living originally in the Basin at the time of the conquest; however, it was one thing sure, that they did not conducted equestrian pastoral way of life. Gyula László writes:

*“It is much more difficult to identify the memorial material of the Slavic beings in our country in the Avar Age. According to the language map of the 11th century they have been living mainly on the forestry edges of the Carpathian Basin, and in the highly important document having been written in the 9th century and dealing with the conversion of the Bavarians and the Catalans (Salzburg, around 871 with the title of *Conversio Bagvarorium et Carantanorum*, in which the Pannonian rights of the bishops in Salzburg is discussed) it can be read, that settling of the Slavs to some areas of Transdanubia has started only after the collapse of the Avar power. Greater masses of the eastern, western and southern Slavic tribes can be found first of all in their original sites that are at the edges. The archaeological investigations of their relics is very difficult, as the Slavs generally have practiced cremation burial in the Avar Age, however, we know only little amount of graves with cremation in our country (some have been discovered in Pókaszeptnek and in Felgyő).”*⁷¹⁶

It is much more intelligible if we remember, that the *sclavi* does not mean Slavic, therefore we are not forced to settle Slavic people to those areas that the documents nominate to be Slavic. Gyula László then continues:

*“Yes, however, one portion of the Hungarians (here we understand the people of griffin and trailers) was also villager farmer.”*⁷¹⁷

*“Nevertheless, it is also not sure, that there is the word about Avars as the Author [Gyula László] has got to the hypothesis recently, that the Hungarian conquest had happened in two sections: in the 896 CE the Hungarians of Árpád, the ‘black Hungarians’ have occupied our country.”*⁷¹⁸

*“The Russian chronicles also speak from two branches (White Ugrics and Black Ugrics)⁷¹⁹ and it seems really so, that our conquest has happened in two sections. There are some evidences that it might have been so: the Hungarians of Árpád in 896 CE did not occupy the settlements of the ‘late Avar’ Age, sometimes being as big as a county. In contrary of this, the place names of these areas are pure Hungarians even in the 11th century”.*⁷²⁰

*“There is another evidence: anthropologists have pointed out, that the ethnic image of the cemeteries from the 11th century is not identical with that of the Hungarians of Árpád but it is rather that of the ‘late Avars’.”*⁷²¹

Now it can be clearly seen, that the chieftains of Árpád and the people of the conquest arrived with them are not identical. We can also see that the people of the griffin and the trailers settled here in the late Avars age are also not identical with the Bulgars. They are not identical with the Onogurs; they are not identical with the troops of the

⁷¹⁵ The name Árpád is also an example of the usage of this suffix. Árpa is the name of the barley both in Hungarian and in Turkish languages and –d at the end makes its meaning as small barley.

⁷¹⁶ László (1974), p.: 208. In Hungarian: “Sokkal nehezebb a hazai, avar kori szlávok emlékanagyának a meghatározása. A XI. századi nyelvi térkép szerint főként a Kárpát-medence erdős peremterületein laktak, és a IX. században iródott és a bajorok és katalánok megtérését tárgyaló nagy fontosságú okmányban (Salzburg, 871 táján, címe: *Conversio Bagvarorium et Carantanorum*, melyben a salzburgi érsekségnek pannóniai jogait tárgyalják) is az olvasható, hogy csak az avar hatalom bukása után kezdődött meg a Dunántúl egyes részeinek szláv betelepülése. A keleti, nyugati és déli szláv törzsek jelentős tömegei elsősorban eredeti szállásterületeiken, tehát a peremeken található. Régészeti hagyatékok kutatása igen nehéz, mert az avar korban a szlávok még általában hamvasztással temetkeztek, ám hamvasztásos sírt hazánk területéről aránylag keveset ismerünk (Pókaszeptken és Felgyőn tártak fel néhányat).”

⁷¹⁷ László (1974), p.: 209. In Hungarian: “Igen ám, de a magyarság egy része (értvén a griffes-indások népét) is falulakó, földműves volt.”

⁷¹⁸ László (1967), p.: 50. In Hungarian: “Ám nem is bizonyos, hogy avarokról van szó, mert a szerző az utóbbi időben arra a feltevésre jutott, hogy a magyar honfoglalás két szakaszban történt: a VII. század második felében a ‘fejér magyarok’, 896-ban pedig Árpád magyarjai, a ‘fekete magyarok’ foglalták el hazánkat.”

⁷¹⁹ The Russian name Ugric is derived from the Ungar-Wenger words used by the Germans and the northern Slavic (Polacs) to nominate Hungarians. It is not the same as the hypothetical Ugric (Ugor) name brought into the world in the 19th century CE.

⁷²⁰ László (1967), p.: 51. In Hungarian: “Az orosz krónikák is beszélnek a két ágról (fehér ugorok és fekete ugorok), s valóban úgy tűnik, hogy honfoglalásunk is két szakaszban történt. Néhány bizonyosság arra, hogy ez így lehetett: a ‘késői avar’ települések néha megyényi nagyságú területeit 896-ban Árpád magyarjai nem szállták meg. Ennek ellenére ezeknek a területeknek a helynevei már a XI. században színmagyarok.”

⁷²¹ László (1967), p.: 51. In Hungarian: “Másik bizonyosság: az embertan kutatói kimutatták, hogy a XI. századi magyar népi temetők embertani képe nem Árpád magyarjainak az embertani képével azonos, hanem a ‘késői avarokéval’.”

chieftains, captains of the conquest. Their place names are, however, Hungarian. Gyula László tried to bring the people of griffin and trailers into the Carpathian Basin from the far. He writes:

“It seems, that the ‘late Avars’ whom the Author regards as early Hungarians have occupied their new home already as amalgamated population. They had had a stratum (with griffin girdle) from inner Asia, a population from around the Volga (with trailers girdle), their leading stratum was Caucasian (the name-giving Onogurs?). The majority of the people were from the Volga area and has derived from that territory where father Julianus had found later the descendents having remained there and Gyula Németh [has found] the name of the tribes including that of Megyer.”⁷²²

We could also see, the fact that father Julianus had found people speaking his mother tongue alone does not mean, that those people spoke Hungarian language. The population that László mentions as those from the area of the Volga means the former population of the Ananino culture. They have been meat and fur hunters who have prepared the so-called ‘comb and pit’ potters⁷²³ and were living in earthworks, between 700 and 300 BC. They had had Scythian type of bronze and iron industries⁷²⁴ – as well as a particular casting from which we should learn:

“The following is important from our period of view: we cannot find any single similar castings among the domestic relics if the age of the conquest. We can conclude from it that the Hungarians have not been living in the area of the Permian Bronze, i.e. on the forestry area of East Europe since a long time before the conquest.”⁷²⁵

Now, yet, from this absence it follows that the Hungarians lived between the two area (i.e. forestry zone and the steppe) in the centuries before the conquest, that means in the zones of the so-called grove lowland plane. This zone, however, is stretched from the right side of the Volga through Kiev until the Carpathian and so it draws the way of the Hungarians towards the west and that of the conquest.”⁷²⁶ (Highlights by László).

It is not necessary to state that this was the *roust* of the migrating, it is also possible that this was the area where the Hungarians – or their important part – have lived. The eastern part, i.e. the overwhelming majority of the Cucuteny culture has been in this zone. The circle has now been closed. Thus, as we saw above, the cultures of the people having been settled within the Carpathian basin before the conquest has not too many commons with those in the Ananino culture. That was also our previous conclusion, which we have drawn from the investigation of the cultural features. The population having been arrived in the Carpathian Basin either as a second wave of the Avars or following the conquests of the people of Árpád has lived before their arrival not far from the Carpathian Basin. We saw, too, that the names of the so-called tribes do not push us to another conclusion either, as these names were those of military functions and not the names of tribes. Thus they can appear in a very wide range of areas where troops with Turkish battle organization appears. The identical names, however, cannot be connected to identical people, nations, tribes, and population.

Concerning the ethnic composition of the interesting area, Kiszely made a remark about the Crô-magnonid B type, i.e. the eastern Baltic type.

“It can be found in all parts of the country, but it is more frequent on the northern area of the Lowland and in the environment of the Bükk, Mátra and Cserhát Mountains, in county Szabolcs and the area with Palóc population, and in smaller spots they frequency approach 50-60%”⁷²⁷ (Highlights by me).

With respect to the people of Árpád he writes:

⁷²² László (1974), p.: 219. In Hungarian: “Úgy látszik, hogy a ‘késő avarok’ akiket a szerző korai magyaroknak tart, már ötvözött népességként szállták meg új hazájukat. Volt egy belső-ázsiai rétegük (griffes övűek), egy Volga menti népesség (indás övűek), vezető rétegük pedig kaukázusi (a nevet adó onogurok?). A nép zöme Volga menti, s nagyjából arról a területről származott, ahol később Julianus megtalálta ottmaradt utódaikat, Németh Gyula pedig a ‘Magyar’ törzs és a többi törzsek nevét.”

⁷²³ László (1967), p.: 91

⁷²⁴ László (1967), p.: 92

⁷²⁵ László (1967), p.: 92. In Hungarian: “A mi szempontunkból a következő a lényeges: a hazai honfoglalás kori leletek között egyetlen hasonló öntvény sem találunk. Ebből arra következtethetünk, hogy a magyarság a honfoglalás előtt már jó ideje nem élt a permi bronzok elterjedési körzetében, tehát Kelet-Európa erdős területein.”

⁷²⁶ László (1967), pp.: 92-93. In Hungarian: “Mármost e hiányokból következik, hogy a magyarság e két terület (tehát az erdős sáv és a fűves pusztaságok) között élt a honfoglalást megelőző századokban, tehát az úgynevezett ligetes pusztaságok övezetében. Ez pedig a Volga jobb partjától Kijeven át húzódik a Kárpátokig, s ekként kirajzolja előttünk a magyarság nyugatra húzódásának és honfoglalásának útvonalát.”

⁷²⁷ Kiszely (1976), p.: 144. In Hungarian: “Az ország minden részében ma is előfordul, de a leggyakoribb az Alföld északi vidékein és a Bükk, Mátra, Cserhát környékén, Szabolcs megyében és palóc vidékeken, kisebb foltokban, gyakorisága az 50-60%-ot is eléri.”

*“The Hungarians brought such typical elements to the territory of the country, which had not been before at all, or only in small frequency...”*⁷²⁸

And he finishes his summary concerning the anthropologic image of the Hungarians after the conquest:

*“Summarizing the human history of the Hungarians in short: the conquering Hungarians have arrived in the country as a nation containing mainly Turanid, Taurid, in a smaller portion as east Mediterranean, Nordic, Dinarid, East European and Europid-Mongolid elements. It has dissolved in itself the remnants of the Sarmatians, Huns, Avars, Gepids, Bolgars, Slavs, Germans etc. found here again mainly Turanid, Mongolid, Taurid, East European, partly Nordic, Alpid, Mediterranean and Dinarid elements as ethnic clods.”*⁷²⁹

If we compare all these data shown above together, something starts to be shouting very loudly: we have again confronted to great contradictions! The East-European (Crô-magnonid B) type forms a distinct majority on the northern part of the country, although they did not come into their area either with Árpád or previously. The Turanid elements regarded as new one has already been here before the new incomer people; i.e. it is not new here, at all. The short-headed man is the most frequent in the steppe areas – i.e. on Lowlands –, that is, it cannot be declared as characteristic to the whole of the Carpathian Basin. The investigation of the burial sites calls also our attention that there are not identical ethnic groups belonging to the identical names around the Volga and in the Carpathian Basin. The cultures found here and there are also not identical.

*“When we look at the graves of the leading strata of the conquest practically nothing of our archaeological relics points to the Finno-Ugric Hungarians. Their burial rites [...] weapons, the whole of their appearance are all Turkish characters. Something, however, is missing from all of the Turkish set of relics and this missing part proves, that the culture of our ancestors remained stand alone up to a given degree in spite of the great transforming effects.”*⁷³⁰

Exactly this is the reality. The culture called Hungarian is not identical with that of his name derived from. It is much older than that, which has given the name to it and is keeping its particular properties and aspects. Next, following the conquest the dynasty of the chief leader became the leader of the nation forever, according to the Blood Contract, later on apostolic king of the state,⁷³¹ his culture did not radiate to the people ruled by him. Árpád gave Kiev to Oleg and moved into the Carpathian Basin with his army and people. Together with them, as following their rout in the next years, most of the people settled before on the former Cucuteny cultural area, or may be even the whole of it moved also within the areas protected by the Carpathian Mountains. However, this indicates some more and deeper interaction of the nations and people in this geographical area. E.g. there might be a strong cooperation between the Norman leaders and the people of Árpád that we can read in our chronicles. The murder of the Kiev captains, the peacefully transition of Kiev to the killers, i.e. to the Normans, the great differences in the age and anthropology between the sons of Árpád,⁷³² the Norman (Viking) body guards of the dynasty in later times and the request of the later kings of the dynasty for Halich⁷³³ hide some secrets.⁷³⁴



We could see that there were people living on the territory of the former Bükk and Cucuteny cultures such like the ‘Avars’ and the ‘Kuns’ (Uar-chuns)⁷³⁵ who were able to keep their independence until the end of the 9th century

⁷²⁸ Kiszely (1976), p.: 213. In Hungarian: “A magyarság olyan típuselemeket hozott az ország területére, amelyek előtte vagy egyáltalán nem szerepeltek, vagy csak igen kis mértékben. Ilyen típuselemek a következők...”

⁷²⁹ Kiszely (1976), p.: 219. In Hungarian: “Röviden összefoglalva a magyarság embertörténetét: a honfoglaló magyarság mint főleg turanid, taurid, kisebb részben keleti mediterrán, északi, dinári, kelet-európai és europa-mongolid típuselemeket tartalmazó nép jött az országba. Az itt talált szarmata, hun, avar, gepida, bolgár, szláv, germán stb. maradványokban főleg ismét turanid, mongolid, taurid, kelet-európai, részben északi, alpi, mediterrán, dinári típuselemekből álló kisebb-nagyobb etnikai röögöket olvasztott magába.”

⁷³⁰ László (1967), p.: 93. In Hungarian: “Ha a honfoglalás vezető rétegének sírjait nézzük, jóformán semmi sem utal régészeti hagyatékukban a finnugor magyarságra. Temetési szokásaik - [...] -, fegyverzetük, megjelenésük egésze mind törökös jellegű. Mégis hiányzik valami e hazai, törökös arculatú emlékanagyból, s ez a hiány azt bizonyítja, hogy eleink műveltsége a nagy átalakító hatás ellenére is bizonyos fokig önálló maradt.”

⁷³¹ The title of apostolic king means the right of the king to nominate bishops. This title has been valid until the age of Kálmán [Koloman] I concerning the kings from the dynasty of Árpád. He has resigned from his right. See Dümmerth (1977), p.: 303.

⁷³² Padányi (1989), pp.: 360-361.

⁷³³ Hungarian name of the territories northeast from the Carpathian Mountains, identical with the northern territories of the former Cucuteny culture.

⁷³⁴ Padányi (1989), pp.: 353-364

⁷³⁵ Kiszely (1996), p.: 197 shows a map where we can see that the graves with so-called *Hungarian characteristics* can be found on these areas. The following sites are named on the map: Prželysl, Sudova Visnya, Krilos, Frumusica, Probota, Grozesti, Tei and Subbotici

CE and whom the northern Norman and the Moravian power were threaten to be surrendered. It was not only their independence that they were able to keep but also their culture, their property relationship and economy even up to the age of the Habsburgs, up to the rule of Maria Theresa, the Empress. They were living among village communities where individuals had not owned the land, but the community used it. Moreover, there was absolutely unimaginable and unacceptable for a person to own another person. However, both Western and Southern Europe have widely accepted and practiced this principle. The land-cultivating man of those cultures was the property of the landowners based on the principia of the *Tripartite* and of the feudal system, which latter one has been introduced by the Meroving kings in the middle of the first millennium CE. The *serf* – formally equivalent to the *jobbágy* of the 17th - 18th century Hungary – has already been a part of the private property since millennia.

As I mentioned earlier⁷³⁶ the Doctrine of the Sacred Crown had been known since the years of the Hungarian King Kálmán I, the literate. One of the most essential elements of this idea is that the country is in the possession of the Sacred Crown, which is not a subject, it is a 'living creature', which unifies the ruling and the ruled people of its territory in itself. It is a hypothetical person, the head of which is the king and the body of which are the people of the country. The Sacred Crown initiates the king into his role and the king takes his oath to it. The king is responsible to the Sacred Crown. This responsibility includes duties for all the people living on the territory of the Sacred Crown irrespective on their race, nationality, language, wealth or religion. The king, the nobility and the common people from the servants to the animal herding people on the steppe, all who were living in the territory of the Hungarian Kingdom were members of the Sacred Crown, that is, humans did not own other humans. This situation had been extended until the rule of Maria Theresa. It does not seem to be by chance that the transformation of the sacred Crown – i.e. its reprogramming⁷³⁷ – did happen in the time of the rule of the son of Maria Theresa, Emperor Joseph II.

In contrast of it the property relationship of the European environment stands where the landlord (in Western Europe) or the Czar (in Eastern Europe) owned both the land and the people living on it. The early appearance of the Doctrine of the Sacred Crown and the Golden Bull,⁷³⁸ which is the text of a contract between the king and the nobility getting the king into power point to the absence of the concept of the *Tripartite* in this area. Originally, the *iobagiones* were not property of a landlord; they were even not real serfs, they were and had remained free persons for centuries. The Blood Contract in itself warns that the conquest was not identical with the subduing, with the surrender on the base of a belief. That time equal people made a contract in order to form a secure social system. The Doctrine of the Sacred Crown and the Golden Bull fit this logical system deservedly.

We were also able to see that the Hungarians (Sabirs, Onogurs) of Árpád entered the very same territory of the Cucuteny culture just preceding their migration into the Carpathian Basin and preparing to the 'great rout'. Here we can really take in count that who might have been Hungarian speaking ones among the people of the conquest? Partly those 'Avars' who did go to the 'neighborhood' as delegation, partly those ones, who had been living on the territories around the Carpathian Mountains and from whom the idea to move into Pannonia did derive (according to Anonymus, they were the Kuns⁷³⁹). We met these people also in the Przeworsk culture as Todd describes them:

*"Przeworsk culture, which had its origins in the first century BC and flourished until the fifth century AD over an immense tract from the upper Dniester valley to the Tisza River in Hungary and northward to the valleys of the Oder and Vistula. This was an irregular mosaic of local cultures, which bore the impress of many influences, from the German peoples, the Celts of the middle Danube basin, the steppe dwellers, and others. Some have sought the ancestors of the Slavs among the eastern bearers of the Przeworsk culture, far from convincing."*⁷⁴⁰

The rest of these people moved now into the Carpathian Basin as their former parts had done since before the time of the Sarmatians and in a greater volume during the rule of the Avars. The 'invaders' occupied only those areas from where – as results of the butchering campaigns of the Christian Franks and the Moravians – the former population became sparse. These areas were first of all Transdanubia and the Great Hungarian Lowland.

⁷³⁶ See on page # 49

⁷³⁷ Pap (1997), pp.: 19., 34

⁷³⁸ *Az Aranybulla magyar fordítása és latin eredetije* [The Hungarian translation and the Latin original of the Golden Bull]. I have received the text in the form of a photocopy, which were pages 23 to 47 of a book unknown for me. We can read the full Latin and parallel the Hungarian text of the Golden Bull reconfirmed by King Louis the Great (Anjou) and signed in 11 December 1351. The text marks the servants of the King and the peasants as *servientes* and *iobagiones* who were free men. The Palatine and the *ban* were also *iobagiones*. The text tells us, e.g. '*iobagiones castrorum teneantur secundum libertatem a sancto rege institutam*' (p.: 31.). In English: 'The *iobagiones* should remain in their freedom established by St. Steven.' See the discussion of the problematic on page # 172.

⁷³⁹ Anonymus 8, 10. pp.: 86, 87-88. See also footnote # 604 on page # 253.

⁷⁴⁰ Todd (1998), p.: 452

The bigger portion of the warriors – perhaps the whole of them – did not speak Hungarian, they brought the foreign (Sabir, Turk, equestrian pastoral) cultural elements as well as the attached ethnical components into the Carpathian Basin. The same happened as it did previously with the Avars, Huns, Dacians, Sarmatians, Celts, Scythians and the Cimmerians. They supplied the ruling elite who at the same time represented also the protective military power of the new composed society and the later state. These people have settled mainly on the steppe areas, along riversides following their traditional culture and style of life as well as economy. Their ethnic group is consisted off mainly from Asian elements, i.e. from Turanid and Pamirid types. The consecutive waves of these kind of ethnical elements are evident; their presence among the later population does not need further explanation. The presence of the Hungarian speaking component is also clear, the source of it is the native population supplemented by those of the territories at the east of the Carpathian Mountains, which has been the home of the Cucuteny culture. The inner side, the descendents of the Bükk culture and the outer side, the descendents of the Cucuteny culture have nourished settled, village dweller farms with strong metallurgy. Thus, hence is the double character of the culture and population of the conquest with the dominance of the elements connected to peaceful, and land cultivating economy. The people of Árpád were first of all leaders, they formed a ruling elite supported by high degree of evidences but there is any evidence that they would have formed more than one tribe.

What could the West have done? The military power was here. The West was not able to push the people living here into a strongly hierarchical slave system, to steel the freedom of these people, the freedom what has been so important for them. It might have been a disturbing factor for the western rulers to see people living free, as the fact alone that people ordered to be slave are living free is a revolutionary notion and might inspire their oppressed population to get back their freedom as well. The Hungarians served as an example, that the hierarchy was not a so much holly necessity, it was possible to run a country without it, since there were people living in a far country without the total oppression and total hierarchy. It was also a challenge for the Roman Church; their results to convert the Avars and consequently the people they have ruled now perished, they should have started again from the beginnings. The people living there have again slipped out of the way of the catholic belief and rule. They might start again with other methods. And they have started it. The fighting for the soul of a lot of ‘pagan’ has soon begun. Within a century the most advanced Christian state of its age has been formed here, the Catholic kingdom of the Hungarians with Steven I as king.

Should this be the answer to the humbling, disdainful, degrading critics, opinion, and conception that the official historians and the institutions of the Hungarian Academy of Sciences have expressed as their hypotheses.

The three parted area got to be united and immediately the culture throwing power of Europe. That time Europe was in a deep coma due to the failed expectation of the Last Judgement and the End of World. This country had an apostolic king, who, however, before his death had withdraw his country from the possession of St. Peter and offered her to Mary, the Holly Virgin. She was Roman Christian (as would be a vassal of Rome) but she did not accept the concept of the absolute Roman leadership either in the spiritual or in the everyday life. It was a kingdom, where the king was elected by the nobility – which was over 25% of the population – but was not created by the head of the Church, the governor of Jesus. After death of Steven I kings came and gone in their very young age⁷⁴¹ There were fighting for the power, battles for the ruling right, fighting for the wealth of this rich territory. The intellectuals of the territory, the Roman Catholic priesthood did not stand on the side of the people in this fight.

The most outstanding negative example for this stand happened when the Mongols invaded Europe. Béla IV, King of Hungary had written a couple of letters to the Pontiff – both before the battle of Muhi in 1241 CE where the Mongols defeated the Hungarians and before their intention of a second invasion – where the King begged the Pontiff as spiritual leader and ruler of Christian Europe to help him in organizing an international coalition, an army with suitable power to stop the Mongols. He argued that the Mongolian invasion threatened the whole of Europe, i.e. the Christian Europe was on the stake.⁷⁴² Pope Innocent did not answer the letters of the Hungarian King, it was more important for him to perish the Albigens and Bogumil heresy than the protection of the Christian Hungary and consequently Europe. The intrigues were working, the poisons were killing, and crowned heads were falling. The com-

⁷⁴¹ See the work of Grandpierre (1991). Although, the conclusions of Grandpierre are not always fully correct, the notions, ideas shown in his book are remarkable. It is worth to think about them. Dümmerth (1977), p.: 491 notes in the connection of the killing of King László IV the Kun that “*Since the sacrifice of Álmos – at least according to our best knowledge – the subjects of the kings of the dynasty of Árpád have not killed their king.*” In Hungarian: “*Álmos feláldozása óta - legalábbis biztos tudomás szerint - Árpád házi uralkodót nem ölte meg alattvalói.*” The sacrifice of Álmos seems also not to be verifiable. The environment of this event in the *Kézai Chronicle* guesses rather a sacred analogy to the story of Moses than a real action, a ritual killing. However, archbishop Lukács has predicted the death of two kings (László II and István III, i.e. Ladislas II and Steven III) and death happened accordingly as Dümmerth (1977), pp.: 345, 348 and Grandpierre (1991), pp.: 106, 112 have described it. The suspicion of killing is very strong in these cases, however, not from the side of the subjects, but from that of the clerics.

⁷⁴² Dümmerth (1977), pp.: 431-432. The original letter of King Béla IV written in Latin has been translated and published in Hungarian in newspaper *Nemzetőr* December 1995, pp.: 3 and 6.

mon people have yet been free. Yet! Centuries passed until the last king from the dynasty of Árpád had dyed (1306), when it was a successful act to kick out the kings with Hungarian heritage from the throne of the Hungarian Kingdom, to make it the heritage of foreign rulers (Anjou), to steel the freedom from the people. There was a heavy price to pay for this success. It had been a one and half century long surrendering to the Moslem Turks. The throne of St. István (Steve I, the Saint) was then inherited by the Habsburg dynasty. The pearl of Europe split into three pieces had been suffering and tried to survive the tyranny settled over her. Maria Theresa, then her son, Joseph II succeeded to eliminate that form of life, culture forever, which had been so lovely and dear for the people living under their rule and oppression, and for that life and freedom the people had sacrificed their blood and life for millennia. Europe was happy! The feudal system had extended over the whole territory under their control. The last heretic got to be captive, serf, or even slave. The oppressed people tried to escape from this ugly and cruel rule, rebelled many times against the Austrian power and since that time are the Hungarians rebels, protestants, and the enemy of the Habsburg dynasty.

Nevertheless, the historical time is not measured in years, or in decades but rather in centuries and in millennia. Within one century the Hungarian society has blown and abolished the feudal system with their revolution in 1848 followed by a heroic freedom fighting war that have been fallen due to the 'friendly aid' of the neighboring power, Russia. After the unusually cruel and strong revenge formally the Hungarians did not become again slaves, after two decades of silent resistance the power had had no other choice but to come to an agreement with the Hungarians, to be reconciled. The statute labor came to the end. The reconciliation also showed something, which was very important. It was the power over the Hungarians, which was very weak! This was a true sign for the close end of the oppression. And it happened!

After World War I the country of the Hungarians have been torn into pieces. Europe does not need a rebelling nation with another way of thinking and with ideas different from their ones, with other style of life, with masses producing things and ideas different from their ones. The revenge for the World War initiated by the Habsburg hit that nation, the representative of whom was the only person protesting against the war at the Council of the Crown.⁷⁴³ Or even the punishment was because of this resistance? Because the Hungarians did not do that they should have don according to their commanded role in the New World Order? Because they have been thinking again differently or ultimately they have been and are yet *thinking*?

Another world flames were ignited and another millions had perished. New dictate, new dictatorship followed the war and again in a decade there was an explosion in Hungary. The Hungarians have not learned yet to respect the property of another nations on their own territory. They have not been acclimatized to the feudal concept called then as *socialism*, and they did not want to live in their country as cattle or flock under the foreign masters and work as slaves for their rulers. The revenge was again very hard and cruel. Hundreds have been hanging on the wood; thousands have been perished in the mills of the revenging powers. However, the power was proved again to be weak, it was forced again to reconcile. The silent resistance of the Hungarians initiated the reconciliation again within a decade. Thus, in a moment only on the time scale of the history, it was again not the Hungarians who did perish, but the power had collapsed and started to disappear on the rubbish-heap of the history. The communism got to the end in Europe. Nevertheless, the Liberal Europe and World were not happy again. The decision-makers of the World are not happy at all. The Hungarians did not receive thanks for they bravery to initiate the collapse of this ugly and cruel social organization called socialism or communism. With the collapse of this system an idea has also collapsed and also a hope that the people can be pushed back into the slavery using lying ideas, devastating terror, and tyranny. To whom⁷⁴⁴ these ideas and goals are lovely and important, they have not been and will not be happy to recognize the end of their hope to be the masters over billions of slaves in such an 'easy' way. The struggle is not yet over!

⁷⁴³ Glatz (1996), p.: 534. writes: "Between 10 and 14 of July 1914 Tisza [the Prime Minister of Hungary] 'did change his mind by German encouragement'" ABC (Australia) showed a historical movie in 1998-ban about the Habsburgs. They showed in the last parts of the series the resistance of PM Tisza as a well-documented fact, which has now been accepted by the western historians.

⁷⁴⁴ Her I only refer to the book of Quigley Carrol dr entitled as *Tragedy and Hope - A History of the World in Our Time*, McMillan co. NY 1966.

Chapter 7: The coherence and the interpretation

We have got to the end of our historical 'walk' over the European area of prehistory. We were able to find that culture, which might have been the cradle of the Hungarian language and people. I have shown, that the ancient culture of the Hungarians was basically a settled, intellectually of high level one, that did not produce and respect idols and had been different from those of the neighborhood for millennia. I have pointed out that this culture had survived the ethnic and cultural storms also for millennia and perhaps due to its basic conception, i.e. its rational thinking. I have also pointed out that this rationality has been built into the Hungarian language and our language culture mediates that kind of ability.

Thus, the essence of the model shown above is that the Hungarian language – and consequently the Hungarian people – have their origin in the Carpathian Basin. My answer to the question¹ in the Introduction is a definite *yes!* The relics of whom we have found in Jósvalfő were really our ancestors. Namely, the men, the language, the culture expressed by the language and objects are continuously present on these areas from the Paleolithic until today. The Hungarian language and the culture have been basically peaceful, settled ones, and the culture is in strong communication with the nature. The people of this culture were village dwelling and land cultivating ones. The culture has been formed by the amalgamation of the culture of the former native pre-Neolithic inhabitants of this area with that of the incoming people who had taken the farming technology and economy into the Carpathian Basin in the middle of the 9th millennia BP. Later on more and more different ethnical groups with another cultures have settled over this amalgamation, albeit, their influence is detectable, the dominant part of the ethnic composition and the most characteristic elements of the native culture survived and remained. Perhaps all these are valid to around the Northern and Eastern Carpathian Mountains within and outside of the mountain chain on the hilly and mountainous areas. Generally the people lived in relatively small village communities at those regions. The area of the Bükk Mountains and the territories north from the Bükk, thus in Aggtelek and Jósvalfő as well as Transylvania did surly belong to this cultural area.

The over-settlers were generally conquerors with a much smaller number than that of the native population during the time following the Neolithic. Their culture have amalgamated with that of the settled ones, but their effect was inferior to the indigenous culture, so the 'amalgamation' means only modulation of the original cultural elements but not a complete change of it. The modulation can well be observed in the recent Hungarian language and folk art as well. The warrior cultures of the over settling people, however, has cooled down by the amalgamation. They have lost their aggressiveness and turned later on to be the 'victim' of another warriors after centuries as they have been dissolved within the indigenous inhabitants and got to be members of the latter ones.

The factors connecting the present to the past are the followings:

1. Ethnical continuity. The Carpathian Basin has continually been inhabited from the Paleolithic. The cultures have changed but they have developed continuously further. The cultural elements of the Szeletian culture can well be seen within the descending cultures. At the same time the anthropological marks of the Subalyuk (Szeleta) man can also be continued in the much later ages (cool climate man with heavy statue, also with the oldest European alleles in the Y-chromosome). Thus, the amalgamation of the Neanderthal man with the man of the Caucasus formed the Crô-magnon B human type in around the Carpathian Basin at the end of the last ice age, the Würm. This type is present in the modern population with a high frequency, however, mixed with the Pamirid type. The Y-chromosome shows also a very high portion of the oldest European human genes in the recent Hungarian population.
2. Cultural continuity. Egalitarian and rational way of thinking, the respect of the nature and the fertility, the respect and acceptance of the women, the cosmic belief (general soul, i.e. only one spiritual element which can be equated to a single god) can well be seen in the consecutive cultures from the beginning and continuously up to the Middle Age. This is supplemented in the later ages by the absence of the church economy, of separated priesthood, land-ownership, and consequently the absence of the born aristocracy (nobility) until the beginning of the last millennium. The Habsburgs were able to eliminate the last traces of the village communities in the eastern side of the country at the end of the 18th century.
3. Linguistic relationships. The widest used language of the Carpathian Basin is the Hungarian. It has the most developed and broadest set of sounds with respect to the other languages in its environment. This language is consequently agglutinative and has high level abilities to form new words and to construct sentences. Its word formation and conjugation have strong and consequent logical structure and system. The languages in its environment are, however, not in concord. The Hungarian language has many common elements with all of its sur-

¹ See on page # 6.

rounding languages. If something is a common element in one language, it is generally not a common element in another languages even in those ones, which are closer relatives to that one with the common element. The Hungarian language has also many common elements with languages very far from it both geographically and in their linguistic features. These are not only words, but grammatical features, as well. Such languages are the Irish, Gaelic, Basque and the Armenian languages. The Irish language being the southern variant of the former Celtic language is closer to the Hungarian language than the Gaelic, which is the northern variant of it. The linguistic distances from its declared to be relatives are big, there is no close relationship between the Hungarian and any other languages. The ancient languages of Europe might have been agglutinative languages. The agglutinative character of the Basque and its stage resembles to a preceding stage of the Hungarian language. The agglutinative character of the Irish and the Gaelic languages might have originated only from Middle Europe. The highly agglutinative character of the Slavic languages, particularly that of the Russian cannot be explained by the effect of the tundra dwelling Finno-Ugric languages, since this effect is much greater on those languages that were closer to the Carpathian Mountains. The Etruscan language, one of the already dead European languages was also agglutinative and its effect to the formation of the Latin language is remarkable. The Armenian language is also more agglutinative, than flectative one. The former Iberian and Pelasgian languages can not be related to the flectative Indo-European languages.

The source of the Linear A writing is part of the culture of Old Europe and this writing cannot be deciphered on the bases of flectative, i.e. Indo-European languages.

A highly develop settled society having been existing for a couple of millennia seeking a successor language at the same area where there is a highly developed language seeking an ancestor society with a long-term high density settled population. The logical answer is that these two belong together.

4. Historical traditions. According to the chronicles there was three returns of the Hungarians to the ancient home. Tarih-i Üngürüz listed the return of the Huns, the Avars and the Magyars lead by Árpád. This means only the traditions of the ruler nobility and does not reflect to the indigenous inhabitance of the Carpathian Basin. There are some migrations towards the east during the Kurgan invasions (people of the culture of the linear band ceramic) from where the 'return' can be accepted. The steppe folks have crossed those areas where this migration happened and they might have taken over the traditions of the formerly migrated people. The way of thinking of the equestrian pastoral societies in the first millennia CE was not far from the coordinative way of thinking which was shown even in the ritual friendship of the Scythians, in the rite of the blood contract. This contract is not a subordinative type of action.
5. The Hungarian folk culture. The Hungarian folk art, poetics, songs and dances differ basically both from those of the Western European and the steppe dwelling cultures, and they are absolutely different from those of the supposed to be relatives. In the Hungarian culture the plant elements are dominant. When an animal is shown, it is practically never a prey animal, which, in contrast, dominates the Western European, the steppe dwelling cultures and also that of the supposed to be relatives. The totemistic legends, moreover, generally the legends of origin, legends of creation are missing from the Hungarian traditions but they are highly important elsewhere in the environment. The absence of the creative element, however, is continuously characteristic to the culture of the linear band ceramic, i.e. to the northern and eastern areas of the Carpathian Mountains since the Neolithic. When invading people have settled into the Carpathian Basin they have settled over the native inhabitants whose number remained highly exceeding to that of the new settlers as there are no data showing the perishing of the indigenous populations in the past. The cultural elements of the new settlers appear only for a short time and mainly on the steppe areas of the Carpathian Basin where they have settled, then they disappear and the original elements come back again, however, in modified form. These elements are bearing a peaceful, non-heroic, equalitarian and cosmic view with soul in its center. The aggressiveness and warrior character of the over-settlers cools down and they are dissolved into the aboriginal inhabitants.

Conclusions

Based on the information above we can establish that the Hungarian language transfers the so-called Hungarian characters from generation to generation.² The dominant element of the Hungarian culture is the traditional rational and coordinative way of thinking in which it is highly different from its environmental cultures. This way of thinking makes the Hungarian culture to be admitting and this feature attracts emotionally the incomer people and stimulates them to take over the Hungarian culture – and naturally, the culture bearing language. This may be the explanation

² According to Kiss (1999), p.: 46 "[...] our language is the *reason* of that that this small nation have given remarkably much great scientists, with particularly respect to mathematics and physics." In Hungarian: "... nyelvünk az OKA annak, hogy feltűnően sok nagy tudóst adott a világnak és kis nép, különös tekintettel a matematikára, fizikára."

how and why the Hungarian language does survive among a totally alien linguistic environment and is flourishing even today, that it has not been adapted to the other languages, rather they have been adapted to it. This may also be the reason why the Hungarian language and linguistic culture did not brake into dialects, but had remained a uniform mass for millennia.

The survival of the coordinative way of thinking through the stormy millennia puts the question: is it true that the hierarchic society were the only progressive organization form of the societies? Only the *Tripartite* book of law written by Werbőczy has introduced the hierarchic social organization as dominant form of social organization in the Carpathian basin in 1514,³ and since then the Hungarian society explodes regularly and tries to get rid of the oppressive social structure. Such kind of explosions were the rebellion lead by Dózsa (1516), Bocskay (1604), Thököly (1678), Rákóczi (1704), then the well known Hungarian revolution and freedom fight in 1848, and finally *up to now* the last one in 1956. None of these explosions were destructive; they did not have the characteristic elements of the social revolutions such like the Great French Revolution. Nevertheless, the revenge following the falls was more and more cruel and socially destructive. At the end the oppressing power did not reach its goals. The Hungarian culture, the Hungarian language and the Hungarian way of thinking have survived and it has not been able to be pushed into the total subordination. It did not loose its dominating characteristics. In contrast, this survival has shaken the oppressive elite and powers. Thus, e.g. the Austrian power should have reconciled due to the silent resistance following their revenging, oppressive policy over the Hungarians whom they have despaired, humiliated and declared to be serfs only. Following the reconciliation the Habsburg Empire, the overlords have lost their power, their leading role in Europe and slipped back to be as another average nation among the other ones. That happened also with the Russian Empire under the name of Soviet Union following the 1956 revolution and freedom fight of Hungary. First of all, that was the first humiliating defeat of the Red Army when they had to leave Budapest on 29th October 1956. They should have also reconciled within a decade (1964) and they did follow their predecessor before the end of the 20th century, their power has collapsed suddenly and perfectly. This is a realistic warning to those ones who are going to force the Hungarian society in an inferior role within a hierarchic strongly subordinative social order: ***they should face an explosion with a destructive danger for themselves! They might be perished due to this explosion.***

The same cultural element hides the bases of the so-called ‘*Turanian curse*’, which is rather originating from the Carpathian Basin than from the Turanian Lowland. The essence of this so-called ‘*curse*’ is that the Hungarians do not bear the commanding environment for a longer time. They are willing to cooperate – and in this act they are good even with international recognition – however, they are not suitable to be in a commanding role and they cannot be kept in order by commands. Thus, they do not accept the anointed bosses (kings) from their own circles. None of the kings of Hungary have had a real and proven Hungarian origin. They were not selected from among the Hungaria people. This is also valid for the first kings of the Hungarian Kingdom, the dynasty of Árpád. As we saw above, with a very high degree of probability they were of Turkish origin.

The Hungarian Kingdom has not been a legally hereditary subject as much as that was in all the others kingdom in this area. The Hungarian king has received his right to rule the people and the country from the Sacred Crown representing the Hungarian community and not from the highest religious lord of the Christianity, the Pontiff. In the early periods of the Kingdom, the nobility has represented an important ratio, i.e. over 25% of the population, in contrast to the ~1% in the surrounding societies. Later on this ratio has continually been decreased and the highest nobility with the chief priesthood took the role to select and elect the king indicating that many steps have already been made towards the subordination. The rule of the Habsburg kings has already meant totally different mentality and as we shown above, the Hungarians have then regularly exploded, got to be rebels, protesting, and outlawed. That times the Hungarians have already been not the ‘robbers’ of Europe, but they turned to be bloody rebels, who were rebelling against the ‘lawful order’ that they were obliged to accept and to live according to the forced laws. At this time the order was broken: neither the traditional coordinative way of thinking, nor the new subordinative one could work as none of them was able to dominate the other one.

The previous millennia, however, showed quite clearly, that the coordinative way of thinking was nothing more inferior than the subordinative one, and from the view of the social life and functioning of the societies it was not quite sure, that the previous would be more disadvantageous. The ‘heroic’, warrior past of the people of Árpád is nothing more sublime than the intellectual development and products of the settled, peaceful, coordinative and adapting culture without names and named heroes. *There is a nation that has no historical consciousness as it has had no warrior kings. It has no warrior kings as it has had no named gods. It has no named gods, as it has had no church economy. It has neither church economy nor landowners as its way of worldview and conceptuality are not characterized by the subordination, oppressing other persons, but by the equivalence and cooperation, by the importance of the community within the family, within the clan, within the nation and as well outside them.* This notion

³ Zétényi (1997), pp.: 83-89

means a responsibility for the activities, for each other, for the community, it means sharing the tasks and emotions. The bearer of these cultural elements was the broad social education and rich social life. This education and social life are included into the Hungarian language, which has transferred these elements from generation to generation. The transfer of the culture is assured by the high degree of logic, stability and expression ability of the language, together with the knowledge of the writing, which has not been to produce stock lists but to conserve and bear the culture. Writing with this goal does not need to be carved into stone, baked in clay as it does not talk to the ‘forever’, but it talks from the close past to the present and for tomorrow.

According to the opinion of the followers of the subordinative way of thinking, a society being not to be governed and influenced by chieftains is slipping soon into a chaotic anarchy. To prevent the society from this end it needs central directions, commandments and commanders. That totalitarian system and order, which has been ‘flourished’ in this area for over 40 years has proven doubtlessly, that the increased level of centralization does not prevent the social anarchy, it rather stimulate it. The efficiency of the central directing system can be increased with proper and correct information system. However, its efficiency will not grow satisfactorily because the social movements, reflections, reactions are not overlookable above a critical mass, moreover, they even cannot be predicted following a social law resembling to that of Heisenberg. Therefore the society must keep a chance to work in small units following its inner social rules, effects, reflections, i.e. the social life should be let to flow in smaller communities, groups. The conditions of its proper functioning are that the participants of this unit must be aware of their capability, goals, they have to know and accept their role in this function, where the roles might be ranked, however, they are equally important. The participants should be aware with the effect of their decisions and have to accept their responsibility for them. So the social rights and social duties must be in harmony with each other and with the social responsibility. The big societies had to be built up from smaller stand alone units having socially active and responsible participants and the coordination of the smaller units within the greater social unit be assured by elected and properly educated leaders and not by born bosses. An effective functioning of such kind of society cannot be assured without proper education. Thus the level of the social education has to be increased instead of the demolishing attempt of the heads interested in Global World Order with totally hierarchic society. When I made the official hypotheses of the origin of the Hungarians the reader known I cited one of the thoughts of Glatz, which I had found to be odd. Now I cite it again:

“The culture transmitted by the Church have been recorded in writing, regarding her view, however, it was international. While the pagan epochs, legends and songs were telling in Hungarian from the heroes, history of the Hungarians, the acceptance of the new belief made accessible the cultural treasures of the Christendom transmitting a past of a millennium. Naturally at this time only for a priestly minority, who knew the Latin.”⁴

Namely, this is the idea where we can find the message of the history for the present. The rulers were going to replace the apparent Hungarian culture with an ‘international’ culture, which has been *transferred by the Church* in the time of establishing the Christian Hungarian State. Their aim was to replace the traditional Hungarian culture by such one, which was alien to its worldview, way of thinking and to the traditional Hungarian social life. The international culture was, however, accessible only for a handful priesthood, who had spoken and understood Latin, that time *lingua franca* of the European internationals. Thus, it was not accessible for the Hungarian people. Parallel a fighting, a cultural war started to perish the traditional Hungarian culture and education; and this war is in live even today. The ruling elite, the politicians following their commands wanted to perish even now the remnants of the traditional Hungarian culture and replace it with something else, which is alien to it, but is international. Following the Christian attack against the Hungarian education, the Hungarian culture started to decrease and this decrease is keeping towards pseudo illiteracy now. The people should obtain back the possibility of being properly educated to be able to make comprehensive decisions on their own areas and live their social life according to their inner coherence, reflections and relationships. Not foreign and international concepts, ideas and their representatives shall determine, prescribe the Hungarians what to do, what to believe, what to love and what to hate. Therefore:

Teach instead of prohibiting! Do not prohibit instead of teaching!

You should not forget the traditional Hungarian saying:

Brain over brawn!

⁴ Glatz (1996), p.: 54. In Hungarian: “Az egyház által közvetített kultúra tehát írásban rögzült, szemléletét tekintve ugyanakkor nemzetközi volt. Amíg a pogány hősenek, mondák vagy dalok magyar nyelven, a magyarság hőseiről, történetéről és életéről szóltak, addig az új hit meghonosodása a kereszténység akkor már évezredek múlta visszatekintő kultúrkincseit tette hozzáférhetővé. Egyelőre persze csak ama maroknyi pap számára, aki tudott latinul.

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Glossary

Abashevo	Culture on the Middle Bronze Age at the upper part of the Volga River. Flourished from 3,800 to 3,300 BP. Abashevo is the name of a village at the Volga River.
Accusative	is a type of languages. It is a subclass of the agglutinative languages where the direct subject is declined. Most of the European languages – including the Hungarian one – belong to this subclass. It's opposite is the <i>ergative</i> language.
Acheulean	is the culture of the <i>Homo erectus</i> from the interglacial between Mindel and Riss ice ages. Their main tool was a stone ax, i.e. <i>szakóca</i> . It was replaced in Europe by the Mousterian culture at the beginning of the Würm ice age. Acheulé is a name of a settlement in South France.
Africoid	is a recent human race characteristic mostly for the people in Africa. The man of the race is warm climate, gracile, long-headed long statue with narrow face. The color of the skin is dark brown or black.
Agglutinative	is a type of languages. The role of the words in the sentences is determined by suffixes. The declination of the verbs, the nouns do not change the stem. Its alternatives are the <i>flectative</i> and the <i>isolating</i> languages.
Alan	is an equestrian pastoral people on the Russian steppe living on the northern part of the Caucasus from the 3 rd century CE. Probable they are the descendents of the former Sarmatians. A part of them helped the <i>Huns</i> in their European campaigns. Their other part moved first to the territory of recent Germany then in an alliance with the <i>Vandals</i> moved into Iberia, then further to North Africa. Their descendents are today the <i>Ossets</i> . Their culture and probable also their language was <i>Indo-European</i> .
Alpid	is a human type. They were short and round headed gracile people with broad face and medium or short statue.
Altaian	is the name of a language family supposed to have formed around the Altai Mountains. They are agglutinative languages. The family contains the Turkish, Finno-Ugric, Korean, and the Japanese languages. Some scholars also reckon the Dravidian languages into this family.
Amerindid	is a recent human race characteristic to the aboriginal population of the American continent. The man of the race is short-headed gracile long statue cold climate type. Their skin is yellow.
Ananino	is a name of a pastoral culture along the upper part of the Volga River from the 8 th to the 6 th centuries BC. Originally it is the name of the settlements at the Volga River.
Anatolia	is the former name of Asia Minor, the western peninsula of Asia, including Turkey, connecting the Black Sea and the Mediterranean
Anatolian	is the name of a culture in the early Bronze Age in Anatolia. Its most known representative is Troy with its Troy I and Troy II strata.
Andronovo	is the name of a pastoral culture in the late Bronze Age stressed into the early Iron Age east from the Caspian Sea extending to the Altai Mountains. It is closely related to the <i>beam grave</i> culture of the southern area of the steppe. Its most known late site (500 BC) is the Pazyryk kurgan where mummified body of the 'king' has also been found.
Argar (el)	is the name of a culture at the southeastern edge of the Iberian Peninsula flourished between 4,500 and 4,000 millennia BP. The bell beaker culture has replaced it.
Armenoid	is a short or medium-short headed human type, people with broad face, flat forehead and gracile and long statue.
Aurignacian	is a culture at the upper Paleolithic, in the last cooling part of the Würm ice age. This culture showed the earliest use of bone tools. Its earliest representative was the Istállóskő culture in the Bükk Mountains, Northern Hungary. It followed and replaced the Mousterian culture in Europe. The humanoid of this culture is already the <i>Homo sapiens</i> , i.e. the modern man of today, the Crô-Magnon man. The first cave art is associated to this culture. Flourished from around 43 rd to the 31 st millennia BP. The Gravettian culture replaced it. Aurignac is the village at the northern slope of the Pyrenean.
Australid	is a recent human race characteristic to the aboriginal people of Australia. The men are robust, warm climate with long head and broad face.

Avar	is the name of an equestrian pastoral people who have established an empire in Europe from 560 CE until 803 CE. The empire stretched from the upper Danube valley in the west until the Dnieper River in the east, from the Danube River at the south up to the middle of the Germanic plain at the north. The tribe ruling the empire was of Turkish origin.
Baden	is the name of a culture in Europe in the Bronze Age. A Kurgan influenced complex, composed of contrasting indigenous post-Vinča (agricultural) and alien Kurgan (pastoral) elements in the Middle Danube valley. The culture flourished from 5,400 BP to 5,000 BP over Western Europe.
BC	Before Common Era (CE).
Beam burial	is a variation of the kurgan culture on the Pontic steppe. The deceased and the burial supplements are in a chamber formed from timber under the Kurgan. It was characteristic from the 5 th to the 3 rd millennia BP.
Bell-beaker	is a mobile and pastoral culture in east-central Europe, the amalgamation of the Yamna and the Vučedol cultures which diffused between 4,500 and 4,000 BC from central Europe to the British Isles and Iberian peninsula. Its origin is with all certainties is the culture of Somogyvár-Vinkovci in southwestern Hungary (Transdanubia). Their distinguishing characteristic is the bell-shaped potters. It is strongly related to the Baden culture. This was the last swarming of the Indo-European elite towards the west. People of the culture formed only a ruling elite over settled people. The Iron Age culture did replace it.
Boian	is a Neolithic culture at the lower valley of the Danube River formed as a symbiosis between the Early Vinča and the LBK cultures in recent southern Rumania. It flourished from around 8,000 BP until around 7,300 BP. The human type of this culture was the local Crô-magnonid B of Lepenski Vir. Later it has been amalgamated with the Vinča culture and then it spread towards north in Transylvania and at the end it transformed to the Petreșty culture.
BP	Before Present using dating supported by geophysical dating method.
bp	Before present using estimated or non-calibrated dating method.
Brachyocephalic	See Brachyochrane
Brachyochrane	is a short-headed human type. Its another name is brachyocephalic. Its opposing extreme is the dolichocephalic, i.e. long-headed type.
Bronze Age	is the name of the archaeological age when the copper alloy is the characteristic metal of the cultures. The alloying elements are Arsenic, Tin and Antimony. The alloying element in the Carpathian Basin was the Antimony, the Tin in another cultures after the initial period using Arsenic. It followed the Copper Age and flourished in Europe between 5,000 and 2,500 BP. The Iron Age followed and replaced it.
Bükk	is the name of Paleolithic and Neolithic cultures in North Hungary. The another name of the Neolithic culture is Eastern Linearbandkeramik (LBK) culture. The first Bükk culture was existing continuously from the beginning of the Würm with Mousterian later on with Aurignacian and Szeletian industry. The second Bükk culture was flourishing in the Neolithic i.e. between 7,500 and 5,500 BP and continued in the Copper Age, probably as a continuation of the first Bükk cultures. Its human was that of local Crô-magnon B, its ceramics showed linear band decoration and only rarely had anthropomorphic forms. It spread both to east and west and to north and southeast. The culture of linear band ceramic, the note head ceramic has replaced it.
Burgundi	is the name of a Germanic tribe. It started to migrate from its sites at the North Sea to the eastern territories of South France.
Çatal-Hüyük	was a Neolithic settlement and culture in southwestern part of Anatolia. It is the largest Neolithic town of the world known with a population around 10,000, and which flourished between 8,800 and 8,300 BP having formed a closed settlement. It did not have church economy; it has practiced the rite of fertility in an egalitarian social form. It used native copper and perished in a non-destructive way or moved away. Its human was the mixture of the Proto-Mediterranean and the Armenid men.
Caucasian	is the name of a generous human type. The people are hot climate long headed beings, with gracile, long leg statue, narrow face. There are several subgroups indicating that the source of this human type was the Caucasus having been differentiated according to the ages. The Armenid and the Nordic people are basic subgroups of the Caucasian people.
CE	Common Era, i.e. according to the recent dating.
Celtic	is the name of a culture, a nation, a group of language in Western Europe. The people of the Celtic culture were pastoral, equestrian warriors of the Iron Age in Western Europe. The culture

has first appeared in the 8th century BC as iron smelting pastoral culture in Hallstatt (upper Danube valley, Austria). It then spread along the Rhine to the north and along the Danube to the east. Later they were separated and part of them settled in the British Isles and formed the later Irish, Welsh and Scottish language and people. The Romans called them as Gaelic. During their expansion they arrived into the Carpathian Basin in the 2nd century BC. Under the pressure of the Romans and the Sarmatians they fled to the British Isles and the original population in the 3rd century CE dissolved the remaining Celts. They formed a strongly hierarchic society with the egalitarian state within the ruling stratum. Their language supposed to belong to the Indo-European family, however, it is highly an outsider there with more resembles to the agglutinative Hungarian language.

- Chalcolithic See Copper Age
- Chinoid is a recent human race characteristic to the area in and around China. The man of this race is a gracile cold climate short stature man with short head and broad face. The color of the skin is yellowish and the eye lash ...
- Cimmerian is equestrian pastoral warrior nation, rulers of the Russia steppe from around 10th to 7th centuries BC. They were expelled by the Scythians. One of their parts settled into the Carpathian Basin, another part in northern Area of Anatolia. They are mentioned as Gomer in the Old Testament.
- City dweller is the name of people living in cities. Their life is *civilized*, and holds the *civilization*.
- Civilization is a word used in many contradicting meaning. Originally it was the characterization of city dwelling societies. Later on superiority has been connected to the notion. The city dwelling life needs more organized and commanded society, the *civilized* life includes the regular water supply, the organized structure of the settlement, the organized commerce and education with health care. It needs the sharing of task and the work, therefore a close interaction of the people.
- Civilized See civilization.
- Chatelperroni is a culture in the Dordogne valley. It has developed from the Mousterian industry and already belongs to the blade industry characteristic to the modern man. See also Perigordian. Chatelperon is a settlement in France.
- Copper Age is the age of the cultures when the smelt copper was the dominant material of the tools and the weapons. In another name it is *Chalcolithic*. The Copper Age was in East-central Europe between 7,500 and 5,500 BP. It followed the Neolithic and was replaced by the Bronze Age. The absolute dates are valid to Middle and Southern Europe, another sites in Eurasia have different onset and terminations (later in Northern territories, i.e. it was between 5,500 and 3,500 BP).
- Crô-Magnon is the name of an archaic human type with a robust physique known from skeletal parts found in the Crô-Magnon cave in Dordogne, South France, associated to the Upper Paleolithic, more precisely to the *Aurignacian* culture. The human type survived the Würm and had basically two and a modified third type even in the recent population called Crô-Magnonid A, B and C. The type A is frequent in Western Europe, the B type in Eastern Europe. The C type is identified by Henkey and is the amalgamation of the B with Middle Asian types.
- Crô-magnonid is common name of several human types derived from the Crô-Magnon man. See Crô-Magnon.
- Cucuteni is a culture in recent western Ukraine extended to the recent Moldavia flourished between 6,800 and 5,500 BP. Its origin is the amalgam of the *Boian* and the Neolithic *LBK* cultures became one of the richest cultures of *Old Europe*. The largest settlements of the late Cucuteni period contained more than 2,000 houses arranged in concentric ellipses covering 400 ha. Its ceramic art is the finest one of Old European culture.
- Danilo-Hvar is the name of a culture at the shore of the Adriatic Sea in Dalmatia flourished between 7,500 and 6,000 BP. Danilo is a settlement near Šibenik in Croatia, Hvar is an isle opposite to it.
- Danube is the general name of the Neolithic cultures along the Danube valley used by G.V. Childe. Gimbutas named it as *Old European* culture. The cultures included the Körös/Starčevo, the Tisa, the Hungarian Lowland, the Bükk and the Transdanubian cultures of the age. There was two parts of it. The first was from 8,600 BP with the arrival of the farming economy to the Balkan. It terminated by the arrival of the Vinča culture in 7,500, when the 2nd phase started with upgraded farming economy, copper smelting. The time of termination of the second phase varied by the geographical position. This phase included the Lengyel (Transdanubian), the Bükk (Northern Hungary), the Vinča and the Hungarian Lowland cultures and farming cultures on the

	German Plane later on. The Kurgan invasion terminated it at all places started in 6,500 BP in the Balkan and 5,500 in the German plane.
Dark Age	is the hypothetical time period of the history between the 20 th and 25 th Egyptian dynasties. There were approximately two and half centuries of strata, which could have not been dated properly. The reason was the consecutive understanding of the king list of Manhetto during the time span of the Third Intermediate Period ended in around 840 BC. The
Dendrochronology	is the name of the science dealing with the study of the annual rings of trees using to determine the dates and chronological order of past events. Recent studies are based on California <i>bristle-con</i> pine established a floating chronology going back to 7210 BC which is applicable for the Neolithic. This method was used to check the validity of the radiocarbon dating method and used for its calibration.
Dinarid	is a human type
Dolichocephalic	means short headed and used for characterizing the skull of human types.
Dolichochochan	See dolichocephalic.
Dolichomorf	See dolichocephalic.
Dor	is the name of people settled over the native Pelages on the Balkan in the 2 nd millennia BC. Their origin is the southern steppe area of the Russian Plane.
Druid	is a priestly intellectual of the Celtic society. It is equivalent to the aristocratic nobility. The druids were teachers, medicinal men, lawyers and priests.
Equestrian	means culture, way of life, etc. with horse, the equestrian people are horsemen. See horse-riding.
Érd	is a pebble Mousterian tool using culture in the first cooling period of the Würm in Transdanubia close to the Danube River. It was a definitively hunting society with its mainly hunted animal of the cave bear, and settled for at least 15 millennia.
Ergative	is a main type of the agglutinative languages, when the subject is not declined, but the object receives different suffix in the accusative case with respect to the nominative case. It has a complicated cross-reference in the suffixes depending on the number and the person of the object and the subject. The Basque language in Europe is the only ergative language. Ergative languages are some Caucasian languages, the aboriginal languages both in Australia and in North America. The Sumerian language is also ergative language. Its opposites are the <i>accusative</i> languages.
Etruscan	is the name of an Iron Age culture and people in the northern part of the Apennine peninsula, in the Po valley, which flourished between the 9 th and the 4 th centuries BC. Their language was agglutinative; they had had runic writing resembling to that of the Székelys. They were known as colonizers of the western basin of the Mediterranean and dissolved into the Roman Empire adding their language to the Latin. Their origin can be related to that of the Hungarian in the Carpathian Basin.
Finno-Ugric	is the name of a hypothetical agglutinative language group in Europe. They includes the Hungarian, the Baltic agglutinative languages as Finnish, Estonian, Lapp, those along the upper Volga and the Ob valley close to the Ural Mountains (Mordvin, Cheremis, Zyryan, Ostyak, Vogul), altogether 22.6 millions of people speaking these languages all over the world, 14 millions of it the Hungarian. See also Ugric.
Flectative	is the name of languages using the alteration of the stem of the words to express time, mode, etc. of the word in the sentences. Most typical flectative languages are the Semitic languages, although the Indo-European languages are also reckoned into this group. There is no living language with pure flectative character; most of the flectative languages also uses suffixes to express the position of the words in the sentences and their flectative character can be found only in the declination of strong verb, or at the plural of some irregular nouns. From the archaic languages the Akkadian, the Sanskrit, the ancient Greek and the Hebrew were flectative languages. Nearly half of the recent population of the earth speaks flectative languages. Both flectative and the <i>agglutinative</i> languages differ basically from the <i>isolating</i> languages.
Gaelic	is the name of the western Celts by the Romans. It is also the name of post Celtic language and people in Britain.
Gepid	is the name of a Germanic tribe appeared in the Carpathian Basin following the collapse of the Hun empire in the 5 th century CE. When the Avars approached they moved to the northern area of the Apennine peninsula and dissolved into its former population.

German	is the name of a language and the people speaking the German language in the Northern territories in and above the Alps.
Glottochronology	is a mathematical method to estimate the minimal time span since a language has been separated from related ones using the comparison of the set of words expressing the basic notions in the speech.
Gothic	is common name of a couple of Germanic tribes appeared at the beginning of CE as pastoral warriors at the southern edge of the Scandinavian Peninsula. At the end of the 2 nd century BC they resettled to the northern edges of the German Plane and at the southern area of the Baltic Sea. From this place they wandered to the Crimea and to the steppe of the Pontus in the 4 th century CE. They have formed two alliance of tribes called Ostrogoths (Eastern Goths) and Visigoths (Western Goths). The Visigoths then moved before the Huns to the Balkan, then further to the west, to the Apennine Peninsula where they sacked Rome in 410 CE. The Ostrogoths fled first to the Carpathian Basin then got to be in alliance with the Huns. The Visigoths then received territories from Romans and settled at the northern territories of the Pyreneans. The Ostrogoths moved to northern Italy following the collapse of the Western Roman Empire.
Gravettian	is the name of an upper Paleolithic culture in Europe. The people of Gravettian started to migrate towards the west from the river valleys of the southern Russian plane before the cooling peak of the Würm following the tracks of the mammoths, their only food source. They appeared in the Carpathian Basin in around the 30 th millennia BP. The name means a special arrowhead blade prepared from flint. The people of the culture were long-headed robust and tall people, the Crô-Magnon A as appeared in Western Europe. There are no human relics of Gravettian people in the Carpathian basin and in the eastern territories. The finely worked stone blades marked their presence and extension. Their first appearance was in the valley of the Don in Kostienki where the Mousterian tools have continually developed to be Gravettian in around 48 millennia BP.
Greek	is the name of a recent language and nation after the name of an ancient culture. It is synonymous to Hellene since the amalgamation of the Dors and Ions with the indigenous Pelagezians in the southern part of the Balkan Peninsula.
Günz	is the name of an ice age in around 600 millennia BP. Originally it is the name of a glacier in the Bavarian Alps.
Gur	is the Turkish word for tribe.
Hallstattian	is the name of an Iron Age culture in the northern slopes of the Alps in Western Europe formed along the upper Danube valley in the 8 th century BC. Its preceding culture and predecessor was the bell beaker culture followed by the le Tène culture in the German Plane. The people of the culture are known as Celtic. It is the name of a village north from Nuremberg, Germany.
Hanangia	is a Neolithic culture on the western coast of the Black Sea south from the mouth of the Danube with a distinctive art style of black-burnished pottery. It was parallel with the Boian culture, flourishing between 7,500 and 6,500 BP. It collapsed under the pressure of the first Kurgan invasion.
Hatti	is the name of people and an agglutinative language in northern Anatolia. They were the predecessors of the Hittites as they have transformed to the Hittite nation and their language to that of the Hittite by the effect of the conquering people in the 16 th century BC.
Hellene	is the name of the early Greek society on the Balkan. It was formed by the amalgamation of the native Pelages and the incomer Dor and Ion people.
Hittite	is the name of a nation, an empire and a language in the 4 th millennium BP an Anatolia, successor of the Hatti. According to the Indo-European linguists this is the most ancient language showing the characteristics of the later Indo-European languages. The Hittite Empire was a strong military state organized by the horse riding pastoral warrior elite over the settled farmers of the former population. Its capital was Hattusas. In its peak period his influence has extended up to the Levant where the pharaohs of the 18 th dynasty stopped it. The Hittite Empire collapsed when the sea people invaded the eastern coast of the Mediterranean (in the first half of the 10 th century BC according to the corrected chronology, however, in the 13 th century according to the traditional one).
Horse riding	is the characteristic of the equestrian pastoral people living on the steppe. They had mobile style of life. The first equestrian people were from the kurgan cultures of the Russian steppe with the

	<p>earliest sign of horse riding from 6,500 BP at the knee of the Dnieper River. Riding horse is an essential condition to cattle herding.</p>
Hun	<p>is the name of alliance of tribes with equestrian pastoral people of the steppe. The leading tribe of the alliance called Hun is probable derived from the Mongolian steppe. They arrived to Eastern Europe in the middle of the 4th century CE and gradually occupied the whole steppe area getting the other tribes under their rule. In the beginning of the 5th century CE their head quarter was organized within the Carpathian basin. In 451 at the Catalaunum battle lead by their chieftain Attila they achieved no decision with the Roman army. In two years after the debate of Attila and Aetius the Hun Empire stretched from the head of the Danube River to the Mongolian steppe collapsed after death of Attila.</p>
Hurrian	<p>is the name of a language and people in the northeastern area of Anatolia around Lake Van in the 4th millennium BP. Their origin goes back perhaps to the Neolithic of the area. The Hurrian language was an agglutinative language with its own writing system of cuneiform characters, which was as analogy to that of the Sumerians. The empire of the Hurrians is known as Mittani. Before the height of their power they had had runic writing</p>
Hüyük	<p>is the Turkish name of tell.</p>
Hvar	<p>is an island in the Adriatic Sea opposite to Šibenik. Relics of Late Neolithic culture characteristic to the coast of the Adriatic Sea were unearthed from the cave Grapčeva.</p>
Iberian	<p>is the name of people near to Armenia in the Caucasus as well as that of the southwestern peninsula in Western Europe. It is also the ancient name of Portugal and Spain.</p>
Indo-European	<p>is a general name of a language group and people spread over the whole world. The basic of the language group is in Europe; its extension over another continents was from the European territories. The languages belong to the flectative group of languages but with strong agglutinative nature, having a strong common set of words. There are two basic branches of the group, the <i>satem</i> and the <i>catem</i> ones. The name indicate how they form the word for the notion of <i>hundred</i>. They have many correspondences of inflection, grammatical number, gender, and ablaut including Indo-Iranian, Slavic, Baltic, Germanic, Celtic, Romance, Greek, Albanian, Armenian branches as well as a number of dead languages. The term Indo-Germanic is used in Germany, its another name referred to the people is Aryan supplies for Indo-Iranian. There are a couple of models for finding the ancient home of the people with Indo-European origin. If the model is real the ancient people lived in all certainty in the steppe of the Russian plane between 7,500 and 4,500 BP and spread over Europe and Asia in a couple of waves. Their ancient culture was an equestrian pastoral culture. They have invented the horse riding and turned to be the warrior elite of Eurasia starting in 6,500 BP with the first Kurgan invasion and accomplish the task in around 4,000 BP by the spread of the Bell-beaker culture. They have had a special burial form, the burial mount called Kurgan. During their spread their tribes, clans groups have settled over the farmer population and formed only a ruling elite, which have amalgamated at the end with the surviving aboriginal population. As they changed the social organization of the area they ruled their language did also change the language of the former settled people. Today the concept of the ancient language with a language tree as well as the ancient nation with splitting into later components is the matter of strong debate.</p>
Indo-German	<p>is the Germanic version of Indo-European.</p>
Indo-Iranian	<p>is the eastern version of Indo-European.</p>
Interglacial	<p>means warm periods between two ice ages. The duration of these periods is generally 60 millennia.</p>
Interstadial	<p>means warm periods within two cooling sections within ice ages. In the interstadial the climate does not warm up to the level of the interglacial. The average length of the interstadial is 10-30 millennia.</p>
Ion	<p>is the name of people settled over the native Pelages on the Balkan in the 2nd millennia BC. Their origin is the southern steppe area of the Russian Plane.</p>
Iranian	<p>has a literally meaning 'from Iran'. Scholars use this word to mark a tribe, a nation, group of nations or languages. Its original meaning is that it derives from the territory of recent Iran. As there are mostly nations with Indo-European language in this area since the 4th millennium BP, the name is used as the synonym of Indo-European referring to the closeness of the notion to India, i.e. to recent Iran. To mark nations, languages, cultures before the 4th millennium BP by</p>

	using this name, however, is misleading. Nevertheless, scholars use it also in that meaning. Generally it is a mark of superiority over non-Iranians.
Iron Age	is the age of the cultures when the iron was the dominant metal used for preparing tools and weapons. It started in Europe in around 600 BC and terminated by the appearance of the written history. It followed the Bronze Age and preceded the Middle Age.
Isolating	is the general name of a group of languages, which express the thought by words with non-changeable form and meaning. The role of the words in the sentences is determined with determinants. The most important isolating languages are the Chinese languages. The English language is now running towards a state to be an isolating language. Nevertheless, the role of the words in the sentences are not determined by determinants, but by the order of the words in the recent English language. Around on third of the world's population speak isolating languages.
Istállóskő	is the name of an Aurignacian culture in the Bükk Mountains, Northern Hungary. Its bone tools and fine arrowheads characterize it. It was a middle mountains indigenous culture. Its Aurignacian tools are at least five millennia older than those of the Aurignac. It is supposed to arrive here from Africa, but there are no traces to follow this route, and Africa had no Aurignacian culture before the end of Würm. There are no human relics, the man of the culture cannot be identified. According to another sites in Western Europe, the man of the culture was the Crô-Magnonid. The first musical tool, a flute with 3 holes was found here, its age is over 25 millennia. It has been flourished in the second cooling part of the Würm from its beginning until its very cold part, i.e. up to 25-30 millennia BP. Originally it is a name of a cave.
Jamdet-Nasr	is the name of a culture in Mesopotamia flourished from 5,000 BP to 4,500 BP. It has continuously transformed to the Sumerian culture.
Karanovo	is the name of a Neolithic culture in Balkan with its characteristic site near to Karanovo. It flourished from 7,800 BP to 6,500 BP when it collapsed in the first Kurgan wave, which replaced it.
Khazar	is the name of a ruling nation and an Empire in the Pontic steppe from the 5 th to the 13 th centuries CE. Their Turkish name is <i>Sabir</i> . The Persian word for the roaming, straying people is <i>kozar</i> .
Kotrigur	is the alliance of nine Turkish tribes. Their other name is Tukurgur, or Kuturgur.
Körös	is a Neolithic culture along the Tisa River around the mouth of the Körös River between 8,500 and It was replaced by the Vinča culture in a peaceful way. 7,500 BP. Originally it is a name of a River in the Carpathian Basin. See also Tisa.
Kurgan	is the common name of a couple of pastoral cultures on the steppe area of Southeastern Europe. It extended from the northern slopes of the Caucasian Mountains up to the southern slopes of the Ural Mountains and from the Carpathian Basin until the Caspian Sea. Originally it meant mould burial, as characteristic burial form of the culture. The expansion of this culture over Europe and Asia started in around 6,500 BP by swarming out a ruling warrior elite spreading the destruction and war together with the subordination over the conquered areas. Its first wave of swarming out burnt Southern Europe, destroying the Danube ii and the Karanovo cultures. The last Kurgan invasion is known from the Sarmatians, i.e. from the 3 rd century CE.
Kuturgur	see Kotrigur.
Lappid	is a human type, the amalgamation of the Crô-Magnon B with the Caucasoid and is frequent in north area of Europe, e.g. in Scandinavia.
LBK	is a culture with the main characteristic of parallel lines on their ceramic. Its source is the Bükk culture and spread all over central and northern parts of Europe. It flourished from around 7,500 BP until 6,300 BP. Its other names are Danubian, Linear Pottery or Bandkeramik culture.
Le Tène	is the name of an Iron Age culture along the valley of the Rhine between the 6 th and the 4 th centuries BC. This culture was the predecessor of the Celtic culture. They have formed from the cultures of bell beaker people followed by the Hallstattian culture.
Lengyel	is the name of a Neolithic culture in Transdanubia between 7,500 and 6,300 BP. It was one of the sources of the LBK culture. Its human type was that of the Mediterranean. The Kurgan culture replaced it in a destructive way. It is originally the name of a village in Transdanubia.
Lepenski Vir	is the name of a Mesolithic culture at the lower Danube valley near to the Iron Gate. The culture is a transitional one between the Gravettian and the Starčevo cultures between the 13 th and the 8 th millennia BP and had had 14 sites. It was replaced by a Neolithic culture in 8,500 flourished

	until 7,500 BP with 50 triangular/trapezoidal temples and graves having 54 egg shaped sculptures. It is originally the name of a village along the lower Danube.
Levallois	is the name of stone tool preparing techniques, the so-called prepared module techniques. The men following the <i>Homo erectus</i> in Western Europe introduced this technique in the middle of the Riss ice age, in around 220 millennia BP, i.e. it followed the Acheulean industry.
Linear Band ceramic	See LBK.
Linerbandkeramik	See LBK
Longobard	is the name of a Germanic tribe known from the 4 th to 6 th centuries CE. They appeared in the Carpathian Basin in the late 5 th century and left for the north Italian territories just before the arrival of the Avars, i.e. in 561 CE.
Maikop	is the name of a variant of the Kurgan culture, which developed in the Pontic steppe between the Lower Dniester and the Caucasian Mountains. The early stage is from Mikhailowka derived from 5,500 BP in the Dnieper basin. The richness of the Kurgan shows Mesopotamian syntaxes in the early 5 th millennia BP.
Mediterranean	is the name of the sea between Africa and Europe and supplied the name of a general cultural phenomenon.
Mediterranoid	is the name of a human type. They were long-headed gracile people with small statue and narrow face. There are a couple of subclasses within this type; they differ in the height of their state.
Megalith	is a term used for western European matrilineal societies using megalithic structures as sacred ossuaries and ceremonial centers. The megalithic monuments were composed of huge stones and flourished in Western Europe, primarily in France, Iberia, England, Ireland, Denmark, north and western Germany, southern Sweden and in the island of Malta. See Stoneheng
Mesolithic	is the name of Middle Stone Age cultures, existed between the upper Paleolithic and the Neolithic. The way of life was hunting and fishing, they produced flints distinguished by microliths.
Micoquian	is the name of a culture of the Middle Paleolithic mainly in south German area. Its human was the later form of the Neanderthal man. Originally Micoque is the name of a village in the Dordogne valley, South France, near to Le Moustier.
Mindel	is the name of an ice age between 480 and 320 millennia BP. It had had two cooling plateaus but with warmer climate than that of the Würm in its peak. This is the age of the <i>Homo erectus</i> . Originally it is the name of a glacier valley in the Northern Alps.
Mongolid	is the name of an archaic human type. They were short headed and gracile people with short statue, flat face and short legs.
Mousterian	is the name of Paleolithic industry where the tools were snapped from pebbles, existed from the interglacial of Riss-Würm to the end of the first cooling of the Würm in Eurasia. It marks the culture and industry of the Neanderthal man. Tata, Érd and Subalyuk cultures in the Carpathian Basin produced Mousterian tools. Le Moustier is the name of a cave in the valley of the Dordogne in South France.
Natufian	is the name of a pre-ceramic, Neolithic culture in the eastern basin of the Mediterranean, mainly in Levant. It did not produce art and flourished between 11,000 BP and 8,000 BP. Its human type was long headed, gracile people with small statue, a variation of the Euro-Africoid man. Originally it is the name of a valley in Levant.
Neanderthal	is the name of a human type associated to the Mousterian culture. It appeared near to the Riss-Würm interglacial and was present until the end of the second cooling period of the Würm. It replaced the <i>Homo erectus</i> , and disappeared parallel with the appearance of the modern man. It was a robust, long headed man with short legs and flat forehead, however, with a volume of brain equal or bigger than that of the modern man. Its head has formed continuously towards that of the modern man during its existence. Its classical culture is the Mousterian, which developed to the Aurignacian and Gravettian cultures parallel at a couple of sites in Europe. Originally it is the name of a valley in South Germany where their first human relics were found.
Nemunas	is the name of an indigenous Mesolithic culture of the Nemunas basin in South Lithuania, north Poland.
Note head	Variation of the LBK culture with a characteristic note head formed ceramic.

Ogham	is the name of the old Celtic writing known from around the beginning of Common Era. The characters and numbers were presented by the numbers of cut lines arranged in orthogonal or split way with respect to each other.
Ogur	is the name of alliance of Turkish tribes
Old Europe	is the common name of the Neolithic and Chalcolithic cultures of Central and South Europe between 8600 and 4500 BP.
Onogur	alliance of ten Turkish tribes
Paleolithic	is the name of old stone age beginning with the emergence of humans and the manufacture of stone tools some three millions years ago. It is divided into Lower, Middle and Upper Paleolithic. It terminated by the end of the Würm when Mesolithic replaced it. Its approximate date is 10,300 BP. However, it has terminated in different dates in different sites of the Globe.
Pamirid	is the name of a human type known from around the Pamir Mountains. It has short-headed gracile people with medium state and medium broad face.
Parthian	is the name of a ruling dynasty with Scythian origin in recent Iran ruled from the 3 rd century BC until the 3 rd century CE over an empire called Parthian Empire.
Pastoral	is a culture and style of life on the steppe areas in Eurasia. The essence of life is the mobility. The animals are taken from one site to the other one in a given distance and back to utilize the differences in the pasture caused by the seasons. Horse riding people can be herding cattle, for people without horse the animal being herded is the sheep.
Pecheneng	The name of equestrian pastoral tribe or alliance of tribes. They language belonged to the Kipchak Turkish languages. They appeared in East Europe in the 8 th century CE from the northern area of the Caspian Sea and expressed pressure on the Khazar Empire. In the end of the 9 th century CE they pushed out the other Bolgar, Hungarian equestrian pastoral tribes from between the Don and the Volga Rivers. At the end they moved to the western parts of the steppe area north from the Pontus and continue attacks towards the west, i.e. they attacked a couple of times the Hungarian Kingdom during the 11 th century CE. At the end of the 11 th century they were let to move into the territories of the Hungarian Kingdom where they had settled down. During the Mongolian invasion in the 13 th century CE they disappeared.
Pelages	is the name of a language and people on south Balkan, on the Peloponesian Peninsula preceding the invasion of the Indo-European tribes, the Dors and the Ions (before the 8 th century BC). The language was with a highly certainty an agglutinative language and perhaps that was the language of the Linear A writing system.
Perigordian	is a culture of the modern man in France, developed from the Mousterian in around 33 millennia BP and transformed to the Magdalenian and the Solutrean in around 18 millennia BP. It was parallel with the Aurignacian culture. This is one of the sites where the transformation of the archaic man to the modern can be traced by the gradual change of the industry. Originally it is the name of a settlement.
Petrești	is the name of a Neolithic culture in the Maros valley (Transylvania) between the 7 th and the early 6 th millennia BP. The trichrome painted pottery was typical for it and was related to the Cucuteni culture. It was peacefully dissolved by the following Copper Age culture of Middle Europe.
Pontic	is the area around Pontus, i.e. the Black Sea.
Pontus	is the archaic (Greek) name of the Black Sea. The steppe north of the Pontus is called Pontic steppe; the Mountains at its southern shore in Anatolia are called Pontic Mountain.
Race	means subgroups of humankind. Recently the following subgroups can be distinguished: Afrioid, Caucasian, Chinoid, Australid, Amerindid,
Radiocarbon	is an absolute chronological method. Based on the measurement of the relative amount of the ¹⁴ C with respect to the ¹² C of the organic contents of the relics the absolute date of its creation with respect to the present can be determined. The ¹⁴ C is permanently forming in the atmosphere from ¹⁴ N by the effect of cosmic radiation. It has a relatively short (5,570-5,730 years) of half-life time and thus the date of formation from a couple of centuries until 60-70 millennia can be estimated.
Rhon-Appeninian	is the name of a culture at the northern shores of the Mediterranean Sea in the 7 th millennia BP.
Riss	It is the ice age between the Mindel and the Würm, from around 303 millennia BP to 128 millennia BP. It had had two cooling parts with a long interstadial between them. The interglacial following the Riss was very warm and very short. It lasted from 128 millennia to 120 millennia

	BP followed by the Würm. The change from the <i>Homo erectus</i> to the <i>Neanderthal man</i> was during this period. Originally it is the name of the glacier in the Northern Alps.
Roman	is the name of a culture and Empire known from 470 BC for nearly a millennium. Its original meaning is the name of a city, Rome.
Rudna Glava	is the name of the sites of copper mines of the Vinča culture. The mines were used from the first half of the 7 th millennia BP. Thirty shafts were uncovered, which yielded stone tools and ceramic artifacts of the Vinča culture. The artifacts included fine black-channeled vases and offering tables.
Sabir	is the name of a equestrian pastoral tribe or alliance of tribes of the steppe appeared north from the Caucasus in around the 7 th century CE and disappeared in the 9 th century CE. They were probable from the Turkish stock. The meaning of the word in Turkish language is rambling, straying.
Samara	is the name of a settlement at the Tigris River with an ancient culture. The Samara culture introduced the irrigation into Mesopotamia in 8 th millennium BP. It is also regarded as the ancestor of the Sumerian culture.
Sarmatian	is the name of a equestrian pastoral warrior tribe or alliance of tribes of the Russian steppe known between 4 th century BC and 3 rd century CE. They pushed out the Scythians from their ruling position and replaced them. The Goths followed them. As warriors they have introduced the heavy cavalry, and the steel reinforced leather armor. Their religious belief resembles to that of the Indo-Europeans of the same age and was probable predecessors of the Alans.
Scythian	is the name of a culture and people ruled the Russian steppe between the 8 th and the 3 rd centuries BC. They pushed out the Cimmerians from their ruling position. The Scythians had had a mixed population with an equestrian, pastoral warrior elite called Royal Scythian. This culture was also broadly heterogeneous. The Scythian art means the art found in the Kurgan graves of the Scythian ruler elite with merely exclusively non-Scythian artist. Their society was a tripartite. In the kurgans the human sacrifice was an everyday practice, they have buried the servants, the wives, concubines and the horses with the king or the chieftain from the highest nobility. The name giving tribe was probably from the Indo-European stock.
Sitagroi	is the name of a tell in Drama Plain, northwest Greece settled from 7,500 to 4,500 BP. Periods I and II are late Neolithic in synchrony with Karanovo III and IV periods. Its Chalcolithic is synchrony with Karanovo V and VI periods, its IV and V periods are in synchrony with the early Bronze Age of the Danubian culture.
Somogyvár-Vinkovci	is the name of a culture in the Northern Balkan and the southern part of the Carpathian basin flourished between 4,500 and 4,100 BP. It holds the characteristics of the Vučedol culture as well as the Yamna culture as amalgamation.
Starčevo	is the name of a Neolithic culture flourished from 8,300 to 7,300 BP at around the area of Belgrade. Its northern part is called Körös-Tisa culture. It is also related to the Thessaly and Macedonian cultures in the Balkan. It peacefully replaced the Lepenski Vir culture in lower the valley of the Danube. The Vinča culture replaced it, also peacefully. Originally it is a name of a village in Northern Balkan, close to the Danube River.
Steppe	is a grassy land of the plane area of Eastern Europe and Northern Asia formed on tied soil with moderate-small amount of yearly precipitate (~100 mm per annum) in the moderate climatic zone. It spans between the Danube valley in the Carpathian Basin and the Mongolian Plain over the northern part of the Pontic lowland, around 40° northern altitude forming a couple of thousand kilometers long zone. Its southern edge in Europe extends to the Pontus, its northern edge extended to the southern legs of the Uralian Mountains.
Stonehenge	is the name of a henge monument in Britain located in the Salisbury Plain near Amesbury. It is a circular monument formed around 5,000 BP with a diameter of 107 m having had a wooden building in its center. Inside the ditch and bank is a circle with 56 holes, which contained human cremations. It has been altered in around 3,800 BP and 82 bluestones were erected obtained from the Prescelly Mountains in Wales. Stonehenge III belonged to the Wessex culture of the Bronze Age. The monument might have served as astrological observation station with religious importance.
Stratigraphy	is a part of the archaeological sciences to determine the relative or absolute ages of a cultural stratum. It compares the style, the form of the artifacts to those of different sites and concludes

	on the bases of the different and identical features. The identical relics in sites of not far distance from each other means identical age of their strata.
Subalyuk	is the name of a Paleolithic culture in the Bükk Mountains, Northern Hungary, flourished during the first cooling period of the Würm. Its human type was the Neanderthal as human relics showed it. Its tools were typical Mousterian pebble tools. After the interstadial of the Würm it transferred to the Szeletian culture. Originally it is the name of a cave in the Bükk Mountains.
Sumer	The country and the state of the Sumerian culture. It emerged probably as the descendant of the samara culture in the Tigris valley in the 7 th millennia BP. Its language was an agglutinative language.
Sumerian	It is the name of a language, a state and a culture from the Neolithic to the Iron Age in Mesopotamia.
Swiderian	It is the name of a fishing-hunting post-Mesolithic culture in the forestry part of the European area north over the Carpathian Mountains flourished from the 13 th to the 7 th millennia BP. Its tools and artifacts are connected to the ancient Finno-Ugric people and culture.
Szeletian	is the name of a Middle and Upper Paleolithic culture in the Bükk Mountains, North Hungary. It was an indigenous culture, which started at the beginning of the second cooling part of the Würm. Its offspring was the Subalyuk culture on the same area. Its characteristic tool is the spearhead with finely double sided polished edges. Its end is probable after the warm up of the Würm as it survived the Gravettian age. Its human type is unknown, but it is probable the Crô-Magnon B type formed by intermixing of the former Neanderthal man found in Subalyuk culture and the modern man. Szeleta is the name of a cave in the Bükk Mountains.
Tärtária	is the name of a Neolithic site with a shaft from the earliest Vinča age. It contained a skeleton with 26 schematic figurines of clay and three clay plaques with Old European script signs. The age of the stratum from where the plaques are derived is 7,300 BP. Originally it is the name of a village in Maros valley, Transylvania.
Tata	is the name of a lower Paleolithic culture in the middle of Transdanubia at the end of the Riss and the beginning of the Würm ice ages. It was a snapped pebble, hunting culture with Mousterian industry. Its man is unknown, it was probable a Neanderthal, the continuity of the Vértesszőlös culture. Its favorite animal to be hunted was the mammoth. The oldest boon tool ever was found in this stratum. Originally it is the name of a settlement.
Taurid	is an alternative name of the Armenid human type.
Tell	is a mound formed from a settlement having been occupied for many centuries.
Tisa	is the name of a Neolithic culture along the Tisa River (Hungary) between the mouths of the Körös and the Maros Rivers. (Southeast Hungary) between 8,500 and 7,500 BP. It is also known as Körös/Tisa culture. Later on it extended to northern area along the Tisa River until Tiszaföldvár. The Vinča culture peacefully replaced it around 7,500 BP. The source of the culture is definitively Anatolia.
Tordos	is an early Vinča settlement in the southern bank of the Maros River in Transylvania of the age of 7,300 to 6,900 BP.
Tripolye	is the name of the site with typical classical Cucuteni settlements near to Kiev.
Trzciniec	is an equestrian and cattle herding culture in the early Bronze Age on the area of the former Swiderian culture, north from the Carpathian Mountains between 3,800 And 3,300 BP. It replaced the LBK culture of the area.
Tudun	is a chieftain of the Avars, the head of Turkish tribes.
Tukurgur	see Kotrigur.
Turan	is the name of the lowland expands from the southern area of the Aral Sea until the slopes of the Altai Mountains.
Turanid	is the name of a human type, formed by the intermixing of the Pamirid, Mongolid and Caucasian types at around the beginning of the Common Era. The man is short headed, gracile with medium high skull, broad face and short statue.
Turk	is the name of people and the family of languages. The languages are agglutinative, accusative languages and form a subgroup of the Altaian languages. They have two branches, the Oguz and the Ogur Turks (the difference in their language is in the use of z or r in the end of the same words).
Ubaid	is the name of a culture and settlement in the lower part of the Euphrates between 7,500 and 6,500 BP. It was a settled, land cultivating culture with the earliest church economy. Its human

	<p>type was the 2:1 mixture of the Mediterranean and the Armenid men, i.e. the human type of the Sumerians and the Akkadians whom have followed them. The Uruk culture did replace it.</p>
Ugric	<p>is an artificial name used from the second half of the 19th century to name a branch of the language family where the Hungarian has been reckoned. The Ugric people live now at the area east from the Ural Mountains, around the Ob River.</p>
Uruk	<p>is the name of a culture and a settlement at the lower part of the Euphrates following the Ubaid culture. The Jamdet-Nasr culture replaced it in around 5,000 BP.</p>
Uturgur	<p>is the name of the alliance of thirty Turkish tribes. Its another name is Utrigur.</p>
Vandal	<p>is the name of a German tribe.</p>
Vértesszőlös	<p>is the name of Lower Paleolithic culture in the middle of Transdanubia with Acheulean industry and <i>Homo erectus</i> human relics. It was the oldest site ever with human relic, fire place, huge amount of pebble tools and the footprint of the human. Originally it is the name of a village.</p>
Vinča	<p>is the name of a Neolithic tell 14 km from Belgrade at the boarder of recent Hungary and Serbia. Its lower layers belonged to the Starčevo culture. Four consecutive phases of the Vinča culture could be obtained from the upper 8 m of the strata of the tell. It was a farming society with active religious life and copper smelting metallurgy. It used plough for land cultivating, domesticated barley and wheat and prepared linear signs on their pottery. It respected the fertility and the women. Its origin is unknown, however, it is probable the shores of the former Black Lake, i.e. the freshwater lake on the place of the Pontus with a water level 100-130 m below that of the world oceans. Its human type was Caucasian and Mediterranean. The Kurgan culture replaced it by destructive way. It is originally the name of a settlement south from Belgrade.</p>
Wessex	<p>is the name of a culture in the British Isles between 5,500 and 4,00 BP. It was a land cultivating culture with an elite buried in mount graves.</p>
Würm	<p>was the last ice age in Europe between 120 and 13 millennia BP. It has a short initial cooling period with a local peak in 115 millennia BP, then a relatively mild climate followed going straight to the first real cooling period with a flat peak in 71 and 59 millennia BP. The interstadial was not a real warming period, the cooling continued until its peak between 24 and 20 millennia BP. That was the coldest ever period in the geo-history of the world. It started to warm up around 17th millennia BP, than a rapid warm up followed in around 14 millennium BP. This is the start of the geologic new age, the Holocene (recent age). Originally it is the name of a glacier in the Northern Alps.</p>
Yamna	<p>is the name of a kurgan type of culture in the southern part of the Pontic steppe, flourished between 7,500 and 4,5000 BP. It had three periods. A hollow called Yamna characterizes the burial of this culture. The early Yamna was at the Volga and the forest steppe replaced by the middle Yamna in 7,000 BP, which extended to the steppe of the lower Dnieper. The part of the middle Yamna along the northern parts of the Pontus and the northern slopes of the Caucasus is also called as Mikhajlov and Majkop culture where the human sacrifice was an essential element of the culture. First only women were sacrificed, later, particularly in the late Yamna culture started around 6,500 groups of people was killed and buried into the kurgan to serve the deceased kings on the other world. The late Yamna culture was centered again to the Volga basin and terminated in around 4,500 BP.</p>

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Appendix

Absolute dating of archaeological records

Radiocarbon method

Due to the cosmic radiation ^{14}C isotopes are being formed permanently from ^{14}N atoms. As the rate of the formation and decomposition of the ^{14}C is comparable, among normal geophysical conditions the overall concentration of the ^{14}C in the atmosphere is constant.¹ The basic condition is to assure this equilibrium state is that the overall concentration of the ^{14}N and the intensity of the cosmic radiation is also constant. However, there are some geophysical phenomena, events, first of all strong volcanic eruptions, which may modify the concentration of ^{14}C with respect to its stable isotope, ^{12}C in the atmosphere by sending high amount of juvenile carbon there (in the form of CO_2). The isotope ^{14}C is unstable and it decomposes to ^{14}N by eliminating a β particle and a neutrino according to a first order reaction. The rate of decomposition of this kind of reactions can be described by an exponential function of the time and the so-called half-life time ($t_{1/2}$) characterizes the reaction. This value shows the time necessary for the decomposition the half of the original amount of material. This value is ~ 5600 years for the ^{14}C . It means the original amount of ^{14}C reduces in around 5600 years to its half value.² As a consequence of it, due to decay in the rate of decomposition the concentration of ^{14}C with respect to its stable isotope is decreasing by the time in artifacts, where the swap of the carbon atoms is prevented. This phenomenon makes us possible to determine the time spent since the carbon atom is not in equilibrium with the atmosphere, i.e. the time, when an organic material was formed. Thus, if an organic material is buried having captured the carbon atoms dominantly from the atmosphere and transformed it into an organic body, the carbon to carbon composition will fix the ratio of its creation. However, if there are no more carbon exchange by the time since its creation the concentration of the ^{14}C in the material will be continuously decreased. The actual ratio of the ^{14}C to ^{12}C will then be a unique function of the time spent from the creation of the organic material. The older the organic material the less is its ^{14}C content. Thus, if we determine the ratio of ^{14}C with respect to ^{12}C we can have an estimation of the time period spent between the creation and the analysis.

There are simple and complicated physical methods to measure the ^{14}C concentration with respect to that of ^{12}C in archaeological artifacts. At the beginning of the analysis (in early fifties of the 20th century) the amount of the ^{14}C has been measured by scanning the number of the decomposing nuclei by radiological method. The concentration of ^{14}C has than been calculated from the mass of the sample using its total carbon content having been determined in a separate step. The data obtained by this technique are the non-calibrated data and are generally given by using small letters, bp.

Later on the data obtained by this method started a storm in the archaeology as the former dating of strata at many territories – including that of continental part of Europe – challenged the already accepted stratigraphic dating. Therefore the method has been calibrated by the method of dendrochronology. Trees with long life are suitable for this kind of calibration, such like the giant redwood (*wellingtonia*). Some of them were a couple of thousands years old.

The precipitation of the cellulose in the trees follows the yearly cycle of the amount of the light and water. The color of the cellulose precipitated in wintertime is different from that of summer time and the thickness of the individual layers depends on the climatic conditions. Thus cutting the trunk of a wood close to its bases we can obtain its age by counting the number of three rings. However, the distribution of the thickness and the color is characteristic to the local climate. It has different distribution along the historical age, but it shows many similarities in different trunks of the same age. The tree rings represent the fingerprint of an age on a given territory. Thus, getting wood pieces from different consecutive ages of a given territory a chain of tree-ring fingerprints can be built and the absolute age of each individual ring can be determined. This is the dendrochronology.

Now, if we measure the ^{14}C concentration of each ring independently we can produce concentration series as a function of the absolute time. This function then results in a calculated time as a function of the real time. The calibration curve known in the middle of the nineties are shown in Figure 38. The first part of the calibration curve

¹ When a Vulcan has a high intensity eruption it discharges thousands of tons of very old carbon dioxide in which the ^{14}C has already been fully decomposed into ^{14}N . In this case the overall concentration of ^{14}C in the atmosphere decreases and the samples formed in this age seems to be older than its real age.

² There are some value used in the literature from 5568 to 5730 years. The first value is the value given originally by Libby, the last one is from the Handbook of Chemistry and Physics, vol. 35, R.C. Weast ed. p.: B248 (1972) and this value is also referred by Renfrew (1973), p.: 288.

shows quite good identity of the measured and the real values. At nearly 3000 BP the slope did change and there is a deviance proportional with the further time showing the real age older than that of the measured one. The difference was as much as a millennia at 7500 bp at that time limit of calibration in 1978. A sample with a measured age of

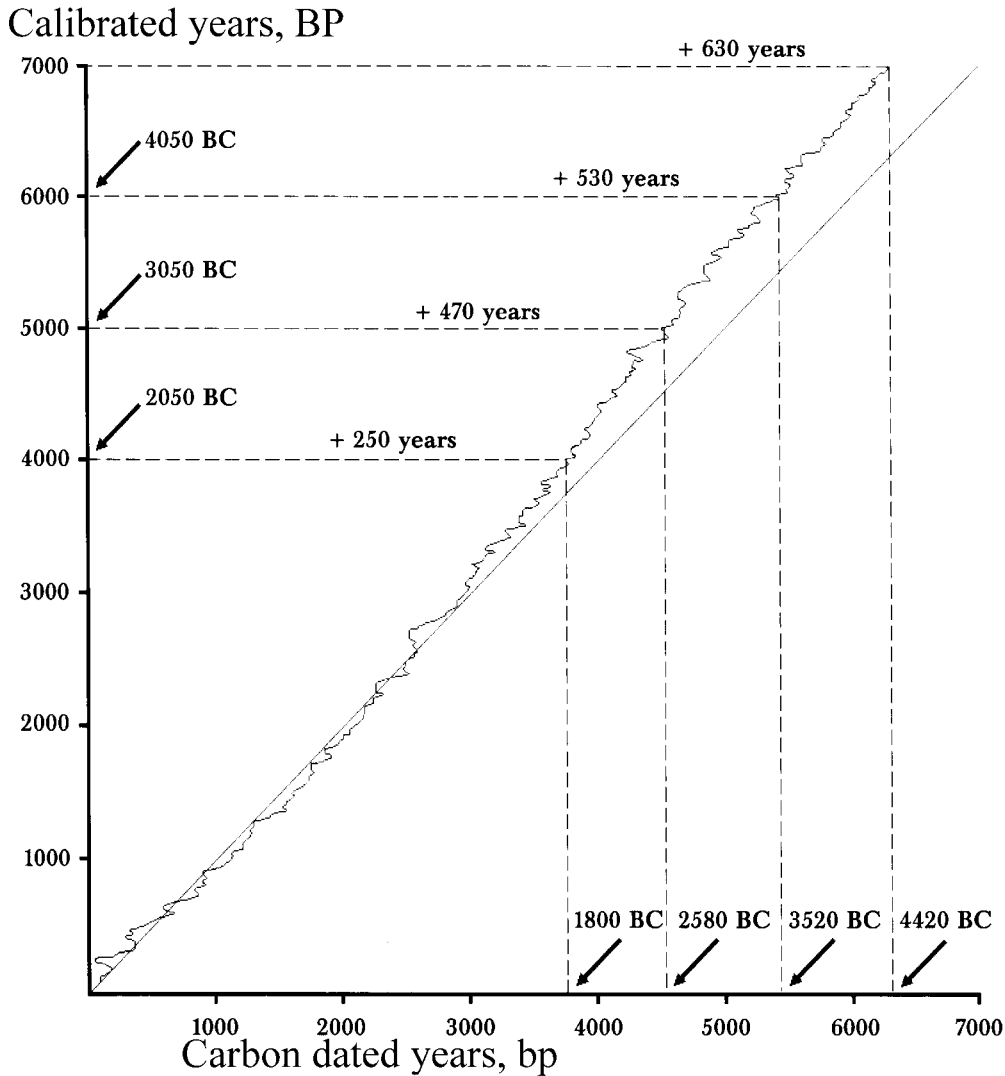


Figure 38 Calibration curve of radiocarbon data³

6,400 years corresponds to 7,030 BP.

Parallel the preciosity and the reproducibility of the method has been refined. Initially the data had higher scattering, so the values have been given as e.g. 4,500 ±500 years BP. That means, the probability of the age within the given limits (500 years) was high but the uncertainty within the limits was also high. Now, the uncertainty, or the standard error is ±50 years only, however, the older the sample the higher the uncertainty in its age. E.g. now an age of 35,000 BP can be determined with the estimated standard error ±1000 years. The upper limit of the ages that can be determined by this method is around 70 millennia BP as the concentration of the ¹⁴C in these materials is so small that even using enriching technology the uncertainty comes close to the value of the absolute age. The recent concentration of ¹⁴C in the atmosphere seems to be constant back up to 1500 BP. Before this date it might have been different. As the measured data are younger than the real ones that time the ¹⁴C concentration was higher than that is today.

There are other problems, as well. In around 3,000 BP there is a so-called carbon dating disaster as samples obtained from strata of different ages as well as the calibrating tree rings had the same ¹⁴C concentration for about a

³ After Rohl (1995), p.: 387. The label of the two axes was swapped, as they were wrong in the book of Rohl.

half of millennia. At the beginning of the change there are samples with the same age but highly different ^{14}C concentration. This age corresponds also to the so-called 'Dark Age' in the eastern basin of the Mediterranean Sea discussed above.

Renfrew discusses the method and the problems following its first application (~1950 CE) in his book.⁴ That was the time (1978), when the method has already been accepted by the archaeologists as the proper dating method for the problematic European cultures. That was the time when the stratigraphy of continental Europe has been connected to that of Middle East in Sitagroi with the doubtless victory of the tree ring calibrated carbon dating.

The deviance between the measured and the calibrated data, however, continue to increase behind the limit of the tree ring calibration. The thermoluminescent method – to be shown next – resulted in also much older data than shown by the carbon methods to the same samples. The difference exceeds the 4-5 millennia in ages between 30 and 400 millennia on samples obtained and tested in Australia.⁵

The method might serve highly erroneous (much younger) dates at older samples as their age might be strongly influenced by contaminants of the later ages. A sample buried in the depth has a given ^{14}C content. However, when another cultures comes over it and the urea of the animals penetrates down it might be dissolved in the earlier artifact (bone, particularly charcoal) and ads relatively high amount of ^{14}C to the material reducing its seemingly age dramatically. That might have happened with the bone and charcoal samples dug out at the area of Istállóskő cave. Here ^{14}C (non-calibrated) data showed an age of 35-37 millennia bp; however, the stratum was formed at the warmer section of the Würm, i.e. before 50 millennia BP according its absolute scale. In 1980 these corrections were not known for Gáboriné and Gábori. This is the reason of their now incorrect dating. Before the last decades of the 20th century, the carbon-dated ages are highly questionable near and above 35 millennia. We can say that the measured age may be the minimal age, the relic might be older.

Götz compares the European cultures to that of Mesopotamia in his work and having not taken into account the radiocarbon dates he compares the old European culture from the age of 7th-8th millennia BP to that of the 'contemporary Sumerian culture' of 5th-6th millennia BP. His concept of the 'colonization' is built to this comparison. This is why he strongly criticizes the ^{14}C dating and its results relative to the European stratigraphic chronology.⁶ In his critics Götz refers to the opinion of László Jakucs, Professor of Geology in Szeged University in 1994 who expressed his opinion personally to Götz. Accordingly the trees should not necessarily receive their carbon from the atmosphere where the concentration of ^{14}C is constant, but they take a huge amount of so-called juvenile carbon from the soil. The roots of the trees in area with a basic rock of limestone or dolomite penetrate to the basic rock and dissolve it. These carbonaceous rocks were formed much earlier, therefore they do not contain ^{14}C corresponding to the age of their dissolution and thus the age of the charcoal formed from these trees seem to be much older than they should be in the reality. Therefore Götz rejected the carbon data and kept his chronology with 2-3 millennia younger age of European cultures than their real age.

Concerning the concept of Jakucs, we can make some estimation about this possible falsifying effect. First of all, the soil in the sites of the Carpathian Basin used for age determination (the clay soil in the valley of the Maros River, sandy soil at the Tisa River) is basically clay or sand; its carbonate content is negligible. In contrast, the sites at the Taurus Mountains are from carbonaceous rock; therefore the effect should have been reversed. Secondly, if the tree would build the total inorganic content into its body having been obtained with the water, then, concerning the average amount of precipitation in the Carpathian Basin (~600 mm per annum) the carbonate content of the karst water and the average growth of the trees the carbon content of the tree would be originated overwhelmingly from the atmosphere (over 90%). Thus the effect is small and in the particular case, it is reversed. Therefore the scruples of Götz concerning the carbon dating cannot be accepted.

Isotopic methods

The carbon dating is also an isotopic dating method; however, it is separated from the following methods due to its short range timing capability and the need of organic components of the sample from the stratum.

The best known isotopic dating method is the U/Th (Uranium/Thorium) method.⁷ The Uranium atoms are unstable and their decomposition produces a series of so-called 'daughter' elements. E.g. from ^{238}U the following series forms: ^{234}Th then ^{234}Pa , ^{234}U , ^{226}Ra , ^{218}Pb and ^{206}Pb as the end station.⁸ If the head of such a series gets into a relic (soil, rock, etc.) separated from its that time daughter elements, then the daughter elements will appear in the relics with their relative concentration of each other depending in the time of the separation of the head from its daughter

⁴ Renfrew (1978)

⁵ Flood (1995), p.: 86

⁶ Götz (1994), pp.: 893-924

⁷ Fleming (1976), pp.: 104-109

⁸ Fleming (1976), p.: 87

elements formed in an earlier period as well as from the physical constants characterizing the decomposition series. Thus, the ratio of ^{238}U with respect to $^{234\text{Th}}$ will show the date when the ^{238}U has been closed into the rock. The U/Th method is used mainly to determine the age of sediment rocks, as this is the process, which embeds the U atoms, dissolved in the water. It is a long process to separate the U and the Th from the rock with a lot of work using fuming sulfuric acid when at the end the radio activity of the precipitate can be measured and the age of the rock calculated.

The other isotopic methods (e.g. K/Ar, i.e. Potassium/Argon and Cs/J, i.e. Cesium/Iodine) help to determine the age of the formation of silicon containing rocks and minerals. In the former case the ^{40}K turns to be ^{40}Ar ,⁹ and the date of forming is calculated from the ratio of ^{40}Ar with respect to ^{39}Ar and from the ratio of ^{40}K with respect to ^{40}Ar . ^{135}Cs has a half-life time of 3 million years, ^{40}K has 1280 million years.

These methods can be used for ages from the 50 millennia up to 2-3 million years. The limits are determined by the half-life times of the decays. Generally, the isotopic methods can be used to date samples with age varied from the $\frac{1}{4}$ of the half lime time up to 8-16 times of it. The precision of the dating highly depends on the radioactivity of the daughter elements. In case of lower activity – when the number of decays is much less then 100 – the preciosity of the dating is small, the upper limit of the time is also less.

Thermo-luminescent method

When an ionizing radiation hits a crystal (e.g. quartz) then the crystal collects the electrons kicked out by the radiation in its dislocations and capture them producing a so-called ‘color center’. It is really colored in most cases (sometimes it is yellowish, red-yellowish or even brown). Upon heating the crystal to a higher temperature (100-300 °C) or illuminating the color centers by light with higher energy than that the color centers assure they release the electrons. When the electrons escape from the color centers they get back to their original position and the crystal radiate a photon with an energy corresponding to the energy of the restoration. When the captured electrons are freed then the crystal radiate photons the number of them is proportional to the total dose (absorbed energy) of the radiation.¹⁰ The radiation of the crystal is its luminescence and the reason of this luminescence is the heating, hence the name: thermo-luminescence (TL). When optical effect, i.e. illumination stimulates the luminescence, hence the name optically stimulated luminescence (OSL). The OSL method has been worked out to estimate the ‘age’ of even a piece of sand, that is the time when this piece of sand has had heated up or illuminated last time. It is generally the age when this piece of sand got to be buried, when generally nontransparent material covered it. The condition to conclude the time of being under the surface is to have a constant radiation of the site.¹¹ The number of photons are counted during a heating up (TL) or by illuminating (OSL) process. The method results the years when the last heating up or illumination of this particular piece of crystal did happen.

The application of this method we state, that the particles got into the stratum together with the artifact and at this time it was free from the effects of the previous radiation (was heated up, or illuminated by the Sun). When the memory of the past in the crystal has not been cleaned up, the test will show much older age. When, however, the crystal had been heat-treated or illuminated after its getting into the stratum, it might show much younger age. This may happen e.g. when the sample is freed. Correct results can thus be obtained only when all the color centers had been eliminated before getting in the stratum and then it had been prevented from electron releasing effects up to the actual test.

The other condition is that the intensity of the background radiation of the site must be constant and measurable. This means that neither the intensity of the cosmic radiation nor the concentration and the composition of the radioactive elements in the close environment of the site changes during the time from the embedding to the discovery. These conditions are generally met in a time frame spanned 10 to 300 millennia. As the first condition does not meet in a lot of cases thus the crystal conserves captured electrons from the past the analyst tests a high number of quartz pieces (sand) and accepts the youngest date to be the probable age. Naturally, during a re-stratification or in case of improper digging techniques crystals from an upper stratum can get into the stratum to be tested and would give much younger age as the real one. This will disturb the verification tremendously.

The absolute dates of the Ice Ages

There are four main ice ages during the period of human evolution, as well two or three sub-periods within each ice age. There are also a couple of hypotheses explaining the reason of the cooling periods. The most accepted hypotheses of the present time is based on the rotational movement of the axes of the Earth combined with its wobbling and the pulsation the eccentricity of the orbit. These periodic motions change the amount of the heating radiation of

⁹ Fleming (1976), pp.: 88-103

¹⁰ Flood (1995), pp.: 85-87, Fleming (1976), pp.: 110-113

¹¹ Graeme ÓNeil in the Science Watch (*Sunday Herald Sun*, 7 June 1998, pp.: 48-49)

the Sun hitting the surface of the Earth. This is the so-called *Milankovitch-Bacsák* theory.¹² According to this theory there are three periods (23, 41 and 100 millennia) combined together determining the amount of the heating radiation of the Sun, consequently the cooling and warming periods and so the ice ages.¹³ The cooling and the warming of the climate then cause other well observable changes in the climate. During the cooling periods the water evaporates from the oceans and condenses as ice sheets of the poles and higher mountains causing also the decrease the water content (humidity) of the atmosphere, resulting in the formation of deserts and drying out the continents.

The ice ages have left their fingerprint both on the northern and southern continents. Particularly important are the glaciers formed and expanded during the cooling periods left characteristic valleys and moraines behind in the warmer periods. The cooling periods have different names depending on the geographic positions. In Middle and West Europe the oldest well-known ice age was the Günz.¹⁴ According to the traditional dating¹⁵ it lasted from 660 to 500 millennia BP. A warm period of 60 millennia did follow its warming up (*interglacial*) then the first cooling of the Mindel followed. It had two cold peaks, one in around 476 BP that of the other one in 435 millennium BP. The warm period following the cold peak connecting it to the next cold period of the same ice age is called as *interstadial*. The next Riss period has also two cold waves with peaks in 280 and 187 millennium (see in Figure 40) BP then again a 60 millennia long interglacial followed. This had a very warm peak lasting probable for 10 millennia and according to the geophysical absolute ages it peaked in 128 millennium BP.¹⁶

The last ice age called Würm is divided either into two or into three, or even to four periods. Observing loess layers separated by thin layers of brown soil originally made this division. The loess layer is the result of sedimentation from the air in cold and dry climate. The colored layer separating icing periods are formed due to the vegetation existing in the warmer periods. There is only two loess layers in the northern and eastern area of Europe, however, close to the Atlantic Ocean there are three. They are called as older and younger loess.

Recently the change in the main sea level is recorded as the function of the absolute age resulting in record of the global temperature of the past millennia. Figure 39 shows the variation of the sea level around Australia as the function of the time expressed in millennia BP. The water level of the oceans is low in cold periods and high in warm. The drop of the water level indicates cold period and the increase in it a warming. Therefore the sections start at peaks and terminate in opposite peaks. The sea level obtained from two parts of Australia shows the same, however, the resolution of the data are different.

Area A shows the change of the sea level in recent time, i.e. in the *Holocene*. Area B shows the deep cooling section of the last glaciating period. Area C represents the first slowly cooling section after the last interstadial period. It was not homogeneous. There were a couple of colder periods in it. But its average temperature turned gradually to be cooler and cooler before falling into the last very cold peak period around 30-34 millennia BP. Some authors regard B and C periods separately as there was a short warm period just before the B section. Area D was an interstadial following area E, the penultimate cold peak of the Würm. Area F was the slow cooling section of the second period of Würm. It has also a local cold peak at 90 millennia BP with a warm peak at 83 millennia BP.

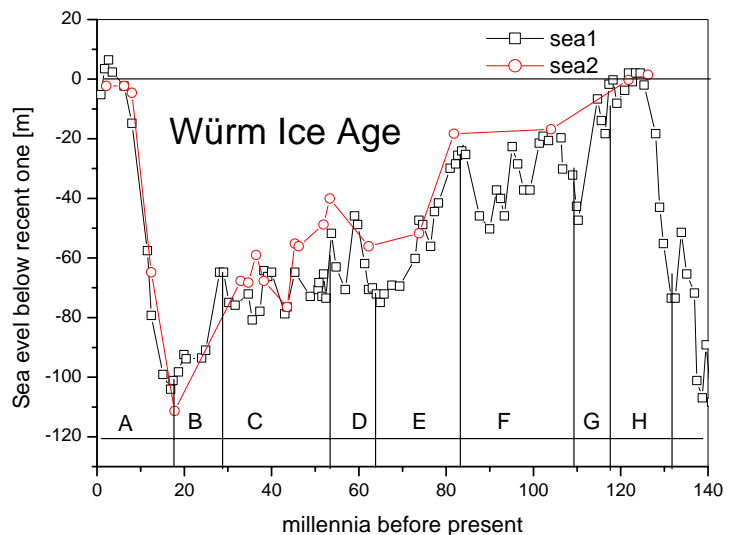


Figure 39 Variation of the sea level around Australia during the Würm ice period.¹⁷

¹² László (1974), p.: 39 discusses the system of Milankovitch - Bacsák

¹³ Gamble (1993), p.: 42

¹⁴ There were also icy periods before the Günz in Europe, they are collectively named as Danube period.

¹⁵ See the work of Zeuner (1946) for more details.

¹⁶ Gamble (1998), pp.: 17-18, Gamble (1993), p.: 43, Zeuner (1965), p.: 145, Winograd (1988), and Lorius (1985). Encyclopaedia Britannica cites the results in summarized form

¹⁷ Flood (1997), p.: 6.

However, this cold peak is not regarded as separate action. Area G was of the first cooling peak of this ice age, and this one cannot be detected in the eastern area of Europe. Area H shows the Riss-Würm interstadial preceded by the warm up period of the Riss. Accordingly, the first cooling period peaked at around 110 millennium BP with a relatively small peak, which could have been detected in Europe only close to the Atlantic Ocean, mainly in France. The two other cold peaks were well detectable all over the world. Their dates are around 65 and 20 millennia BP. There was, however, not true interstadial after the second cold peak in around 65 millennium BP, the cooling has continued first slowly into the second cooling period forming the coldest ever climate after a rapid fall into its climax. This period then terminated in 18 millennia BP by a sudden warming up. The start of the Holocene, i.e. the present age is counted from the end of this warm up.

All these icing periods are well detectable north from the Alps in Europe. The names used here are derived from the glaciers of the Alps showing the most developed phenomena connected to the ice age they mark. However, similar periods were in another sites but they bear different names (e.g. in North America or in Scandinavia).

All cold periods had had its own specific plant combinations or one or more characteristic animals, therefore by analysis of the pollens of plants or bones of animals being in the given stratum the climate that had produced the stratum can well be shown. As some animals not only masks the climate, but their dyeing out happened in a given ice age or its given period, their presence in the stratum marks its possible youngest age. The presence of one kinds of wild donkey in a European stratum e.g. is a true indicator that this stratum cannot be younger than the interstadial between the last two cooling sections of the Würm. It must be older than 79 millennia BP.

The cooling periods caused by two Dryas are also visible but only on the data obtained from the ice sheets of Antarctica. They were washed together in the first two curves due to the low resolution of the data collection. However, the study of the sea levels shows them unquestionable. The termination of the cold periods resulted in sudden increase in the mean sea level and consequently they caused floods at the shores around the continents. The older Dryas terminated at 14 millennia BP, the younger Dryas at 11.5 millennia BP and the last short lasting cooling period terminated at around 7.5 millennia BP.

The figures characteristic to the individual ice ages and used in this work have been taken from Zeuner (1946), p.: 145. Similar data can be obtained from the work of László.¹⁸ Nevertheless the absolute dates marking the characteristic periods of the ice ages are matter of debate. Some scholars give much younger dates, others, however, give much older ones. The onset of the Würm can be found in the Encyclopaedia Britannica as 100 millennia BP. Gábori gives, however, 40 millennia BP,¹⁹ Gáboriné 50 millennia BP,²⁰ which latter one has been generally accepted in her times based on radiocarbon data.²¹ Cherdintsev²² dates the travertine at Tata culture formed in the first cooling period of Würm to be 95 millennia old using U/Th method. So the dates used by Gábori and his wife are overwhelmingly younger than the real ones and the above studies give the proper ones. The possible reason is the erroneous data obtained from radiocarbon method close to its that time limit.

The sequence of the individual periods and their relative length can well be estimated from the appearance of the strata, but their absolute age cannot. In the cold and dry periods the winds brought lime containing fine powder (loess) picked up e.g. from the area of recent China and the loess have been formed from the sediment of the powder. In the warm periods colored soil layers containing humus intercept the loess layers. The grass grown out from the humus, however, let its root into the loess and the copy of the root is well visible in the stratum. The thickness of the individual layers in different parts of Europe, in Asia and in Africa are different, therefore their relative times are also different. So we need absolute, geophysical methods to date the strata, give date to the characteristic periods of the ice ages.

The radiocarbon data are real only within and after the second (last) cooling period of the Würm. The dates before the last cooling period of the Würm are non-real. This method cannot be used there. Even in the first part of the last cooling periods the radiocarbon method may result much younger dates than the real ones due to the contamination of the stratum by organic rest from the upper ones.²³

The ice ages, however, left their effect also in another geophysical phenomena of the Earth. Such are e.g. the ice sheets at the poles. In winter, when the climate cools down part of the water from the oceans condenses on the ice sheets of the corresponding hemisphere. However, along this process the ratio of the two stable isotope of the oxygen in the water (¹⁶O and ¹⁸O) changes as the water molecule formed from ¹⁶O is slightly more volatile than the water

¹⁸ László (1974), p.: 38

¹⁹ Gábori (1978), pp.: 68, 272

²⁰ Gáboriné (1980), p.: 10

²¹ See e.g. Figure 3 in Oakley (1966), pp.: 21. The absolute years have here been determined by radiocarbon method. I have to remember the reader, that the radiocarbon method gives much shorter time than the reality for this age.

²² Cherdintsev (1990), p.: 547

²³ See footnote # 10 on page # 179.

formed from ^{18}O . Thus, due to the evaporation the ^{18}O content of the remaining water increases with respect to the ^{16}O content. So, the next layer of the deposited ice will contain more ^{18}O than the previous one due to its increasing concentration in the remaining water. Therefore the ^{18}O concentration with respect to that of ^{16}O in the deposits is a good indicator of the average temperature of the air over the oceans, i.e. that of the global Earth temperature. In the icing periods the ice deposited in winter periods does not melt in the following summer but remained captive on the ice. So the ice sheets starts to thicken, consequently the ocean is enriched in ^{18}O isotopes. As the ratio of the two isotopes in the ice always follows that of the remaining water, by measuring the actual ratio in the ice we can esti-

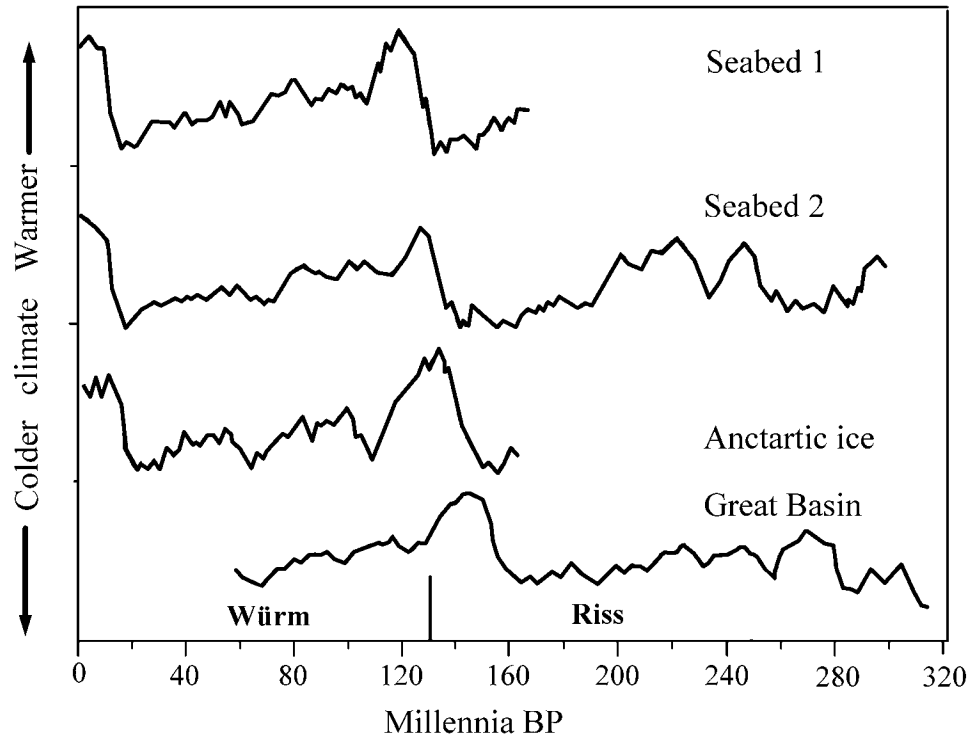


Figure 40 Chronology of the Earth climate and of the Ice ages as a function of millennia BP

mate the relative amount of the waters remained in the oceans at that time when the particular stratum was formed.

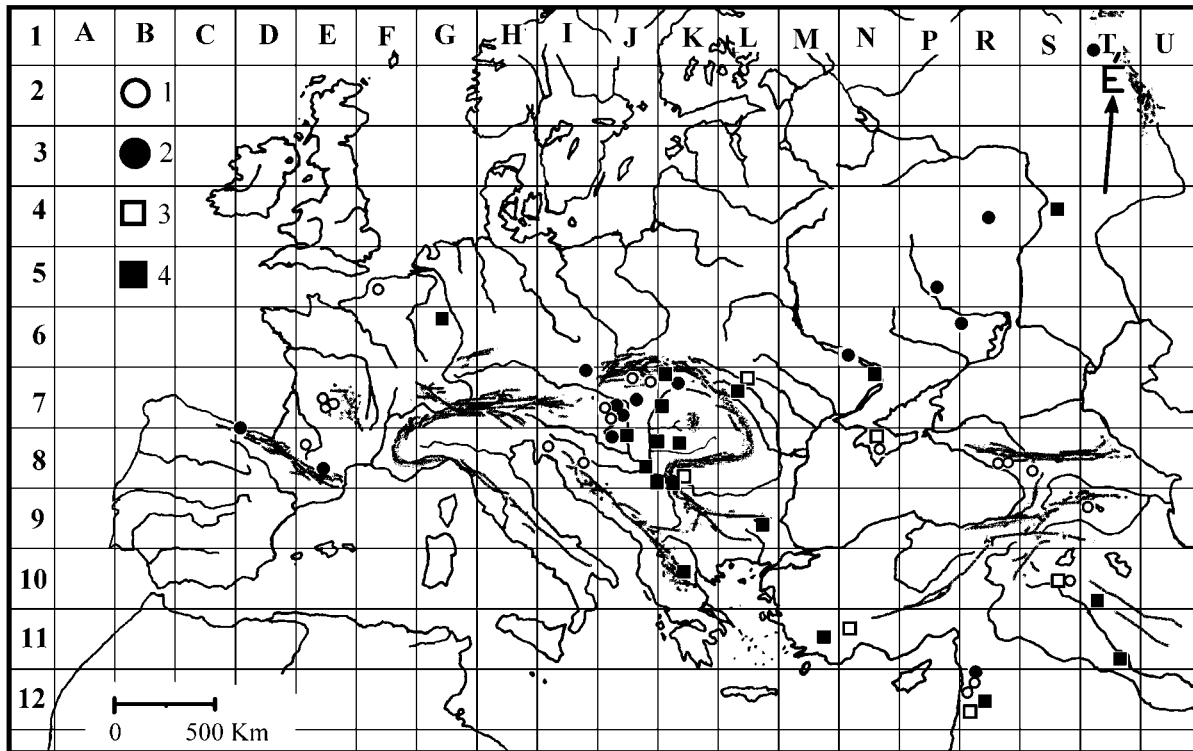
This change in the ratio of the oxygen isotopes does not leave its trace only in the waters and ice, but also in sediments incorporating water or oxygen from water. Therefore the CaCO_3 precipitates in caves (stalagmites, stalactites, generally lime) from the dropping water also shows the actual global temperature of the earth in their ratio of the two oxygen isotopes. The limestone precipitated in the bottom of the sea or built into the corals show the same. All these sites can be used to determine the global temperature. As these carbonaceous sediments always incorporate U atoms from the water the absolute age of the stratum can also be determined by U/Th dating method as it is seen in the work of Winograd.²⁴ When the ratio of the oxygen isotopes – consequently the global temperature of the earth – is represented as the absolute age of the strata the curves show the ice ages as the function of the absolute date. Naturally, there are also uncertainties variations of these dates, e.g. the yearly yield of ice sheets is not constant and uniform, therefore the absolute dates have some – but small – uncertainties, however, they are more comprehensive and consequent than the previous estimations. Besides we also have some absolute dates derived from another sources such like swap of the magnetic poles of the Earth, which is dated to 720 millennia BP (Brunhes or Matuyama) and similar phenomena. Figure 40 shows a group of data obtained from a couple of works from where the absolute dates of the geophysical events in the Würm ice age can well be read. The curves on the Figure show the events from the second cooling peak of the Riss to the present. The arrows at the left-hand side show the direction of the change of the global Earth temperature expressed in the ratio of ^{18}O and ^{16}O using arbitrary scale. The four curves are shifted with respect to each other in sake of the better intelligibility. The two upper curves show the isotope ratio data of lime sediments obtained from sea bottom. The lowest curve shows similar dates taken from drop stones on the cave

²⁴ Winograd (1988), p.: 1276

of the Great basin (USA). The third curve from the top show data obtained from the consecutive layers of the ice sheet in the Antarctica. The upper three curves have good correlating time scale, there is a shift, however, in the absolute dates of the drop stones of the Great Basin. It does start later due to the lower limit of the U/Th dating method. At this part of the error of this absolute dating method is great. This difference does not influence the absolute time scale, particularly for the Würm, which was so much important for us.

Accordingly the coldest period of the last ice age and the coldest ever was around 20-22 millennia BP, the previous cold peak was around 65 millennium BP. That was the time when the European wild donkey disappeared. The first slight cold peak was in 110 millennium BP. I have used these figures in the historical part of this work.

Map of archaeological sites in Europe



Map 13 Map of the less known archaeological sites in Europe

1: Middle Palaeolithic site, 2: Gravettian site, 3: Mesolithic site, 4: Neolithic site

Altamira D7, St-Acheul F5, Aurignac E8, Bodrogkeresztúr K7, Çatal Hüyük N11, Crô-Magnon E7, Cucuteny L7, Dereivka N7, Dolni Veštonice I7, Dzhruchula S8, Érd J7, Gagarino P5, Hacilar M11, Halaf T10, Istállóskó J7, Kamennaya Balka N8, Kiik-Koba N8, Karanovo L9, Kebara R12, Khergulis-klde R8, Kostenki P6, Köln-Lindenthal G6, Krapina I8, Lascaux E8, Le Moustier E7, Lengyel J8, Lepenski Vir K8, Mammontovaya Kurya T1, Mezhirich L7, Nagymaros J7, Natuf R12, Qafzeh R12, Rudna Glava K8, Samara T11, Satani Dar T9, Sitagroi K10, S'ezzhee S4, Shanidar S10, Starčevo J8, Sungir R4, Szegvár J8, Szeleta, Subalyuk J7, Taro-klde R8, Tata J7, Tatárlaka K8, Tordos J8, Vértesszőlös J7, Veternica I8, Vinča J8,.

Notes to the dating of the historical events in the Carpathian Basin and in its connecting cities

The Table has not to intend a fully informative aim, it helps only the rough orientation in the comparative dates of the individual cultural areas. The selection of the areas is quite arbitrary and serves also for comparison. I have di-

vided Europe into four zones between west and east, where the eastern border of Western Europe is at the western border of the Carpathian Basin. The next zone is Middle Europe, then Central-eastern Europe and then East Europe. Mid-eastern Europe starts at the eastern border of the Carpathian Basin and terminates at the Dnieper River. There are three horizontal zones as well. Northern Europe means territories above the Carpathian Mountains, Southern Europe means those below the Alps and the Carpathian Mountains. I did not fill up the historical dates in the areas far from the Carpathian Basin, the events are there only very scarce and serve again only rough orientation. The initials of the Western, Central, Eastern as well as the Northern, Central and Southern zones mark the individual areas.

Notes to the comparative language tables

The spelling of the words of very different origin is very mixed. I used the original spelling for the Hungarian, the English, the German, the Latin, the Italian, and the French words. I tried to use the original spelling using accented letters for those languages, which use Latin alphabet. In other cases I tried to use an internationally accepted accented character to express the sounds. However, in many cases I had to use only approximation to the spelling and particularly in those cases, when the language used another alphabet.

The critical sounds are the followings:

Sh is represented by š, ś character means a bit softer sh. It is s in the Hungarian.

Zh is represented by ž, ź has a similar but different spelling. It is zs in the Hungarian.

Ch is represented by č, ć is used in some Slavic languages and it is between ch and ty. It is cs in the Hungarian.

Ty is a soft t, it is generally represented by t'. It is ty in the Hungarian.

Dy is a soft d and it is represented by d'. It is gy in the Hungarian.

Ny is a soft n it is represented by n'. It is ny in the Hungarian.

Ly is a soft l, it is spelled between y and l, it is represented by l'. It is ly in the Hungarian.

Another accented characters are used for the corresponding sounds of the languages, which use them. The sounds are compared using the international spelling characters in Table 6.

Table 3 Timetable

Year	Age	Climate	Scandinavia	England	SW. Europe	CW. Europe	NW. Europe	NC. Europe
-300000	Mindel	cold			Acheulean	Acheulean		
-250000		warm						
-200000	Riss	cold						
-150000		cold			Mousterian	Mousterian		
-125000		v. warm						
-100000	Würm 1	cold						
-90000		mild						
-80000								
-70000	Würm 2	cold						
-60000		warming						
		mild						
-50000		cooling						
						Crô-magnon A		
-40000								
								Gravettian
-35000		mild						Jermanovc.
						Perigordian		
-30000		cooling						
		v. cold						Jermanovc.
-25000		v. cold			Perigordian			Aurignacian
	Würm 3	cool p.			Neand.+modern	End of Neander.		Perigordian
-20000		v. cold				Magdalene		
		warming			Solutrean	Cave art		
-15000						Lascaux		
	Dryas old	cold			Magdalenian			Magdalenian
-12000		cold				Magdalene		
		warm			Altamira	Empty to north		
-10000	Dryas yng	cold						
		cold		empty		Magdalenian end		Plaudian
-9000		warm					Denmark	
		warm					empty	Swiderian
-8000		warm					Hunting-fish.	
		warm					from south	
-7000		warm						
		warm			farmer			
-6000		cold				wheat		
		Black L.				From east		
-5500	Chalcolithic	Fill up						
-5000								
				farmer		warriors		farmers
			empty					Band cer.
-4000							farmers	
			hunting			Chasseyan	from SE	
-3500				megalith				
	Bronze					megalith		
						cart		cart
						Chasseyan		
-2500			farmers					

-2000						copper		
-1800			copper			bronze	copper	
-1600					Ibers from S. Europe		bronze	
-1400								
-1200								Cimmerians
-1000								
-900						iron		
						Celtic		
-800								Scythians
-700	Iron Age							
-600			iron	iron				
				Celtic				
-500							Iron, Celtic	
-400								
-300								Sarmatians
-200								
-100								
				Roman		Roman		
0	Common	Era						
100								
200		cooling					Goths to S	
300								Huns
400					Goths			
				End Roman				
500						Clovis -frank		
600								Avars
					Islam	Caroling		
700			Normans			Charles Martell		
						Charles the Great		
800						German-Roman		Slavs
900							Otto	
1000				Normans				Normans
Year	Age	Climate	Scandinavia	England	SW. Europe	CW. Europe	NW. Europe	NC Europe

	Carpathian Basin	CC Europe	Balkan	E. Balkan	Apennine	SE Europe	CE Europe	Caucasus
-400000	Vértesszőlös				Acheulean			H. habilis
-300000								H. erectus
-250000	Vértesszőlös Samu							
-200000								
-150000								
-100000	Mousterian							Mousterian
-90000	Subalyuk				Mousterian			
-80000	Tata	Mousterian						
-70000	Érd start						Mousterian	
-60000								
-50000	Szeletian						Kostienki	
	Érd end. Szelim?							
-40000	Istállóskő						Gravettian	
-35000								
-30000					Aurign.	Gravettian		
	Bodrogkeresztúr Gravett.						Moldova I	
-25000	Istállóskő: flute						Sungir	
					Perigordian		Kostienki	
-20000	Arka, Ságvár Gravettian	Gravettian						
					Perigord. e.			
-15000							Siuren	
	Zalaegerszeg Gravettian							
-12000								
	Szekszárd, Palánk Gravet.							
-10000	Bone hack			hunting	Romanell.			
				Lepenski Vir				
-9000							Moldova V	Rock art
-8000	Crô-Magnon B				farmer			
	Bükk culture		farmer					
-7000	farmer		Sesklo					farmer
	wheat, ceramic, Starčevo							
-6000	Körös-Tisa							
	copper			farmer		farmer		
-5500	Caste copper, LBK		Vinča	Karanovo				
	writing		Copper, writ.	copper, writ.			pastoral	
-5000	Danube I							ceramic
						copper	Kurgan	copper
-4500	Danube II	farmer	wars				Dereivka	Hurri?
		Cucuteny					horse	
-4000	Kurgan invasion 1							
			Kurgan	Kurgan		city	battle ax	
-3500	Kurgan invasion 2							
	bronze						cart	bronze
-3000	cart							
	Kurgan 3							
-2500							battle cart	
			Knossos		Etruscan			Hurrians?

-2000	Baden		Mykines starts				Turbino	Battle cart
			Crete, bronze				bronze	
-1800			writing					
	iron		Dynasty I					Urartu
-1600			iron					
-1400							Kazany	
-1200			Mykines end					
				Thracian			Cimmerian	
-1000	Cimmerian	Cimmerian				Cimmerian		
		iron						
-900							Ananino	
-800			Greek					Massagetians
							Scythian	Scythian
-700					Etrsc. end	Scythian	iron	
					iron			
-600	Scythian	Scythian			Latin			
-500						Darius		
			Macedon	Macedon	Roman			
-400								
-300								
			Roman			Sarmatians	Sarmatian	
-200	Celtic	Sarmatian						Georgia
				Roman				
-100								
	Dacian							Roman?
0	Roman							
	Roman							
100		Sarmatian						Armenia
200								
300					Christian		Huns	Christian
					state	Huns		states
400		Huns						
	Gepids				Roman end			
500	Longobards				Goths		Bolgars	
	Avars		Bolgars	Bolgars		Avars		
600			Slavs		Longobard		Khazar	
	2 nd Avars	Griffin						
700								
800	Franks, Bolgars			Slavs	W. Roman	Sabirs		
		Álmos			Empire			
900	Árpád	sword				Pechenengs		
							Norman	
1000								
	Carpathian Basin	CC Europe	Balkan	E. Balkan	Apennine	SE Europe	CE Europe	Caucasus

Anatolia	Mesopotamia	Levant	Zagros	Ural	M. Asia	India	Nile valley	
								-300000
								-250000
								-200000
								-150000
								-100000
		Neander. + sapiens						-90000
					*			-80000
			Shanidar					-70000
								-60000
								-50000
					*			
				Mammoth				-40000
		Neander. end						
				Gravettian	*			-35000
								-30000
					*			-25000
								-20000
		Hunting-fishing						-15000
			Shanidar II.					-12000
		Natufian						
					*		paleo	-10000
milling		milling, dog	milling				El Kilh	
crop		Settlement, crop	crop					-9000
		goat	goat					
copper		Jerico irrigat. sheep	sheep					-8000
		pig						
ceramic		cattle, cat	ceramic			crop		-7000
Çatal Hüyük		ceramic	Samara					
6850-6300	empty	copper	Susa				crop	-6000
Hacilar	Hunting-fishing	Halef					El Kab	
Samara		Samara					Faiyum Epipaleo	-5500
Halaf	Ubaid						Neo A	
copper cast	Ubaid culture							-5000
	Uruk up, temple							-4500
		donkey		empty		Settlement		-4000
						Harappa	wars	
	writing			Tribes from			dynasty I, writ.	-3500
chart	chart			Abashevo			Gerzean	
					Andronovo			-3000
	dynasties		dynasties				pyramid	
								-2500
	Akkadian			Kurgan			FIP	

Battle chart	Battle chart			Poltavka				-2000
	Babylon		Battle chart			Harappa v.		
Hittite			Amorites			wars	bronze	-1800
Hurrian	Hammurabi		Hammurabi		Pazyryk	Aryans	Hyksos	
iron	Assyr		Assyr				SIP	-1600
		Egypt					XVIII. din	-1400
							Battle chart	
iron							III. Tuthmosis	-1200
Trojan war							Akhenaten	
			Babylon IV					
		Sea People					XIX din.	-1000
							TIP	
		Phoenician						-900
Urartu king.				Usti-poluji				
		Hebrew state		Ananino			New Kingdom	-800
	Assyrian	Tiglath-pelesar						-700
	Babylon		Babylon					
		Babylon	Nabuch.	Ananino end			Assyria	-600
Median							Babylon	
Cresus	Median	Persian	Median		Andronovo e			-500
							Persian	
								-400
	Greek	Greek						
			Sassanids	Usti-p. end			Greek	-300
								-200
Parthian	Parthian	Maccabean					Roman	
								-100
		Roman						
Byzantine								0
								100
								200
								300
				Hun				
								400
				Bolgar				500
				Khazar				600
Islam	Islam	Islam	Islam				Islam	
								700
								800
								900
								1000
Anatolia	Mesopotamia	Levant	Zagros	Ural	M Asia	India	Nile valley	

Africa	Chine	Japan	America	Australia	
Early Stellenbosch	Beijing				-300000
					-250000
Stellenbosch					-200000
					-150000
Stellenbosch + Micoqu					
					-100000
					-90000
					-80000
Micoquian + Levallois					-70000
			Brazil art	Cave art	-60000
					-50000
					-40000
				Mungo	
				Tasmania	-35000
			incomer		-30000
Advanced Levallois					
Solutrian				Murray/Darling	-25000
					-20000
		empty			-15000
Blade industry					-12000
			Clovis		
		ceramic			-10000
				Murray end	
					-9000
					-8000
					-7000
	millet				
	poultry			New incomer	-6000
					-5500
				Grampians	-5000
					-4500
					-4000
					-3500
					-3000
	Dynast.				-2500
	bronze				

					-2000
	writing				
					-1800
					-1600
					-1400
					-1200
					-1000
					-900
				Phoenicians?	-800
					-700
					-600
		iron			-500
		copper			
					-400
					-300
					-200
					-100
					0
					100
					200
					300
					400
					500
					600
					700
					800
			Normans		900
			Spaniards		
					1000
Africa	Chine	Japan	America	Australia	

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Language tables

Table 4 Comparison of basic words

Hungar.	Vogul	Ostyák	Finn	Éstonian	Lapp	Mordvin	Cheremis	Votyák	Zyryan	Yurak	Selkap	Sumir
én	äm	mä	minä	mina	mon	mon	mon	mēñ	me	mañ	man, mat	men, nge
te			sinä,te	sina	don	ton	ton	tiñ	te	tet	tan, tat	za-e
mi	man	mōn	me	meie	mi	min	mi	má		mit	mee, mii	menden
ez	te, ti	temi	tämä	see	dat	te	ti, tō	ta	ta	tæm	tam, tan	ne
az	ton, to	tōmi	tuo,	see	duot	tona, to	kudō	tu			to, tang	bi, be
ki	hoo, kon	koji, hōje	kuka	kes	gi	ki	kin	ke	kin		kutte	a-ba
mi	mān	mógi	mikä	mis	mi	meze	ma	ma	myj			a-na
nem	aat	ānt	ei	ei	i-, æ-	e-, a-	ō-, i-	u-, ō-, e-	o-, e-	ni, oj	ašša, e	nu
minden			kaikki	kōik	moad'dē			mynda	symyn			ti, tun
sok	šau	šoh	moni	palju				čakata	čok			eš
egy	ääkmo	īt	yksi	üks	oktā	vejke	ik, ikte	odik	ōt			diš, ngaš
kettő	kit	kát	kaksi	kaks	quoktē	kavto	kyk	kok	kyk	side		muna min
nagy	jāni	eño	iso	suur	ædná	ine						gal, ngal
hosszú	qošov		pitkä	pikk			kuž	kužō	kuž			gid
kicsi			pieni	väike								sig
nő	nāāj	nāj	nainen	naine								mi, munus
ember	meñci	ku, kuj	mies	mees				mari(j)			gum	le, geme
személy			henkilö	isik								na, unga, ulin
hal	quul, huul	kul	kala	kala	guole	kal		kol		haal		cha, ka, kua
madár			lintu	lind						nodo		cha, mušen
kutya			koira	koer				pi	pon			ur
tetű	tehem	tōgtem	täi	täi	dikke		tej	ti, tij	toj			
fa	pa, jiw	juh	puu	puu		pižol	pu	pu	pu	paeae		niš, nes
mag			siemen	seeme			mugor	mongör	myg			nungan
levél			lehti	leht								pa
gyökér			juuri	juur								ur
kéreg	keer	ker	kaarna	koor	gárrá	ker'	kur	ker, kür	kor	pir	poot	ma
bőr		per	nahka	nahk						hooba	quspy	kuš
hús			liha	liha					jaj		wač	su, uzu
vér	ütür	wer	veri	veri	várrá	ver'	vir	wer	vir			uš, mud
csont	lu	lóg	luu	kont		lovaža	lu	ly	ly	lyy	ly, læ	gag, kak
zsír			ihra, rasva	rasv								i
tojás	mân		muna	muna	mânne	mona	muño					nunaz
szarv	šorep	šærpi	sarvi	sarv	čoarve	šuro	šur	šur	šur			si
farok	poñš-pun	poč	hântä	saba			poč	byž	bōž			kun
toll	tool	tógel	sulka	sulk	dołge	tolga	tyly	tōl	tyl	too		pa
szőr(haj)	šaar	pun	hius	juuksed		pona	pōn	šar			oopyty	siki, sig
fej	pōn		pää	pea	bagne	mēpej	pun		pon	pa		sang
fül	pił	peł	korva	kōrv	baelje	pile	peł	peleš	peł			ngeš, tug
szem	šam	sem	silmä	silm	čál	selme	šinišin	sinzá	šin	sov		igi
orr			nenä	nina								kiri, kir
száj	suup		suu	sku								ka, zuz
fog	pen	pōnk	hammas	hammas	bane	peñ	piñ	pü	piñ			zu, šu
nyelv	ñeelm	ñelem	kieli	keel	qiellâ	kol		kyl	kyl	naemü	šä, sä	eme
karom	küns	kōnc	kyysi	küüs	gâž'žâ	kenže	küž	gizy	gyz	hada	katte, kad	umbin
láb		lump	jalca	jalg	joułge	jalgo	jal	jal				ngiri, ngir

térd			polvi	pölv	boulvá	põlmañže	pulwuj			puuly	puule	dug, gug
kéz	keet	kõt	käsi	käsi	giettä	ked'	ki	kit	ki			šu, silig, tibir
has			vatsa, hana	köht	čoaw'je					ćiew		sa
nyak			niska	kael								gu
mell			rinta	rinnad								gaba
szív	šim	sem	sydän	süda		sedej	šulem	šüm	šõlõm	seej		šag, ša
máj	majt	mugel	maksa	maks	moukse	makso	mus	mokš	mus	myyd		ba
iszik		jánt'	juoda	joob	jukkâ		jüä	ju	ju			nang, na
eszik	tii	ig	syödä	söob		seve		ši	šoj			gu
harap			purra	hammustab								pad
lát			nähdä	näeb								igi
hall	qwaal	kol	kuula	kuuleb	gullá	kule	kyl	kola	kyl			ngeštu
tud			tietää	teab	dowdá		tod		tõd	tumta		zu, su
alszik	uulem	ál(om)	nukkua	magab	oadde	udo	um	om	on			u
(meg)hal	hool	kál	surmansa	sureb	jabme	kulo	kul	kole	kul	haa	qu	ug
(meg)öl	áál	wel	tappaa	tapab		vijy	viy					ug
úszik	uj	ot'	uida	ujub	vuoggjá	uje	uj	iá	uj			
repül			lentää	lendab								dal
megy	min	mën	astua	jalutab	männâ		mije	myny	mun	min	men, man	mad, gin
jön		jiv	tulla	tuleb	tolly		tola				tulys	du
fekszik			maata	lamab								ku
ül	tuús		istua	istub			šinže		siž			saš
áll			seisoa	seisab	čuožižõ	š'ra	syl	šalge	sulal			gus
ad			suoda, antaa	annab	vuowde	ando		ud	ud			šum, sim
mond			sanoa	ütleb				mana				bi, me, ne
nap			aurinko	päike						jeloze	f'eely	ud, a
hold		hãw	kuu	kuu		kon					kinize	itud, it, id
csillag	koońš	kos	tähti	täht				kizili			keska	mul, šun
víz	wit		vesi	vesi	čacce	ved	vu	wet	va	jii		a, e
esõ	is	esel	sade	vihm			uš		uš			šeng, še
kõ	küw	kõh	kivi	kivi		kev	kõ	kü	iz-ki			za
homok			hiekkä	liiv								sachar
föld	maa	më	maa	maa			münõ	mu	mu			ki, šubur
felhõ		pelen	pilvi	pilv	bálvá	pel	pilem	pel	piv	puulü		dungu
füst			savuta	suits								ibi
tüz			tuli	tuli	dollá	tol	tyl	tyl	tyl	tuu	tüü	nu, izi
hamu			tuhka	tuhk								de
ég			polttaa	põleb					yń			bil, gibil
út	oget		polku	rada	juonue	jan			tuj	cugo		sila, ngiri
hegy		rep	vuori	mägi	varre			vyr	ćuk			kur
piros	kecep		punainen	punane								sa, si, su
zöld			vihreä	roheline								sig
sárga			keltainen	koclane								sig
fehér			valkoinen	valge	baegjo							bar
fekete			musta	must								gig
éjjel	ii	ej	yõ	õõ	iggjá	ve, vej	jüt	oj	oj			ni
meleg			kuuma	soe							põõ	kim
hideg			kylmä	külm								ten, tech

tele	tewol	tel	täysi	täis	diwdas		ac, tié	dol-dol	dōla			de
új			uusi	uus	odda	od	u	vyí	vyí			gibil
jó			hyvä	hea		čiv			šań			ia
kerek			ympäri	u'mar								gar, kar
száraz			kuiiva	kuiv								ša, lach,
név	nem	nem	nimi	nimi	námmá	lem	ńim	lem	ńim	nüm		mu
Hungar.	Vogul	Ostyák	Finn	Éstonian	Lapp	Mordvin	Cheremis	Votyák	Zyryan	Yurak	Selkap	Sumir

English	German	French	Italian	Latin	Spanish	Portuguese	Ruman.	Greek	Sweden	Norweg.	Dutch	Holland
I	ich	je	io	ego	yo	eu	eu	ego	jag	jeg	jeg	ik
you	du	toi	tu	tu	tu	você	tu	esi	du	du	du, de	jij
we	wir	nous	noi, nantre	nos	nosotros	nós	noi	emis	ví	vi	vi	wij
this	diese	ce	questo	hic	este	êste, esta	această	auto	dethâr	dette	den, det	dit
that	das	cette	quello	ille	eso	que	acele	ekino	det dår	det	at	dat
who	wer	qui	chi (che)	quis	quién	quem	cine	pios	vem	hvem	hvem	hoe
what	was	quel	che (cosa)	quid	qué	que	ce	pios	vad	hva	hvad	wat
not	nein	no	non	non	no	não, nem	nu	oxi	inte	ikke	ikke	niet
all	alle	tout	tutto	omnis, totus	todo	todo	toate	olo	alla, alt	all, alt	alle	alles
many	viel	beaucoup	molti(tanto)	multus	mucho	moitos	multe	pola	mlnga	mange	mange	veel
one	ein	un	uno	unus	uno	um	unu	ena	en	en	en, et	een
two	zwei	deux	due	duo	dos	das	doi	dio	tvI	to	to	twee
big	gross	grand	grande	grandis	grande	grande	mare	megalo	stor	stor	stor	groot
long	lang	long	lungo	longus	largo	longo	lung	mackis	llng	lang	lang	lang
small	klein	petit	piccolo	parvus	pequeño	pequeno	mic	micro	liten	liten	lille	klein
woman	frau	femme	donna	femina	mujer	mulher	femeia	gineka	kvinna	kvinne	kvinde	vrouw
man	mensch	home	uomo	vir, homo	hombre	homem	om	anoras	man	mann	mand	man
person	Person	personne	persona	persona	persona	pessoa	persona	antropos	person	person	person	persoon
fish	Fish	poison	pesce	piscis	pescado	pescar	peste	psari	fisk	fisk	fisk	vis
bird	Vogel	oiseau	ucello	avis	pájaron	passaro, ave	pasáre	pouli	flgel	fugl	fugl	vogel
dog	Hund	chien	cane	canis	perro	cão, cachoro	ciine	skilo	hund	hund	hund	hond
louse	Laus	pou	pidocchio	pedis	piojo		páduché	psira	lus	lus	lus	luis
tree	Baum	arbre	albero	arbor	árbol	árvore	pom	dendro	tråd	tre	trae	boom
seed	Samen	graine	seme(nti)	semen	semilla	semente	semintá	sporos	fró	saed	saed	zaad
leaf	Blatt	feuille	foglia	folium	hoja	fólka	frunzá	filo	löv	löv	blad	blad
root	Wurzel	racine	radice	radix, stirps		raiz	rádácíná	rize	rot	rot	rod	wortel
bark	Rinde	écorce	corteccia	cortex, liber		csaca	scoortá	flouda	bark	bark	bark	schors
skin	Fell	peau	pelle	pellis, cutis	piel	pelc	piele	derma	skinn	hud	skind	huid
flesh	Fleisch	chair	carne	caro	carne	carne	carne	lamsi	kótt	kótt	keod	vlees
blood	Blut	sang	sangue	sanguis	sangre	sangue	síngé	ema	blod	blod	blod	bloed
bone	Bein	os	oss (spina)	os	hueso	osso	os	kokalo	ben	ben	ben	bot
grease	Fett	graisse	grasso	lardum	grasa	graxa	unturá	ldiladino	fett	fett	fédť	vet
egg	Ei	oeuf	uovo	ovum	huevo	óvo	ou	afgo	ágg	egg	aeg	ei
horn	Horn	corne	corno	cornu	cuerno	chifre	corn	kerato	horn	horn	horn	hoorn
tail	Schwanz	queue	coda	cauda	cola	alto	coadá	dura	svans	hale	hale	staart
feather	Feder	plume	piuma	penna	pluma	peno, pluma	paná	ftero	fjäder	fjoer	fjer	veer
hair	Haar	cheveux	capelli	crinis	pelo	cabelo	pár	malia	hIř	hIř	hIř	haar
head	Kopf	tete	testa	caput	cabeza	vabeća	capi	kefali	huvud	hode	hoved	hoofd
ear	Ohr	oreille	orecchio	auris	oreja	ouvido	ureche	aftia	óra	oere	oere	oor
eye	Auge	oeil	occhio	oculus	ojo(s)	ólho	ochi	matia	óga	oeye	oeje	oog
nose	Nase	nez	naso	nasus	nariz	mariz	nas	miti	nása	nese	naese	neus
mouth	Mund	bouche	bocca	os	boca	bôca	gurá	stoma	mun	mun	mund	mond
tooth	Zahn	dent	dente	dens	diente	dente	dínte	dondi	tand	tann	tand	tand
tongue	Zunge	langue	lingua	lingua	lengua	língua	limba	glosa	tunga	tunge	tunge	tong
claw	Nagel	griffe	artiglio	unguis	garra	garra	ghiará	zili	klo	klo	klo	klauw
foot	Bein	pieđ	pieđe	pes	pierna	pé	picior	podari	fot	fot	fod	voet
knee	Knie	genou	ginocchio	genu	rodilla	joelho	genunchi	gonato	knâ	kne	knae	knie

hand	Hand	main	mano	manus	la mano	não, nem	miná	xeria	hand	hand	hInd	hand
belly	Bauch	ventre	pancia	venter	abdomen	panća	burtá	kilia	mage	buk	mave	buik
neck	Hals	cou	collo	collum	cuello	pescoco, colo	gít	laima	nacke	nakke	hals	nek
breasts	Brust	sein	seno	pectis	pecho	peito	piept	stithos	bróst	bryst	bryster	borsten
heart	Herz	coeur	cuore	cor	corazón	coração	inimá	kardia	hjárta	hjerte	hjerte	hart
liver	Leber	foie	fegato	iecur	hidalgo	figado	ficat	sukoti	lever	lever	lever	lever
drink	trinken	boire	bere	bibére	bebe	beber, tomar	bea	pioto	driicka	drikke	drik	drink
eat	essen	manger	mangiare	édére	come	comer	mínca	fagi	áta	ete	spise	eten
bite	beissen	morsur	mordere	mordére	morder	morder	musca	dofkoma	bita	bite	bid	bijten
see	sehen	voir	vedere	vidére	ver	ver	vedea	flepon	se	se	se	zien
hear	hören	entendre	sentere	audire	oir	ouvir	aude	akouo	hóra	hoere	hoere	horen
know	wissen	savoir	sapere	scire	sabe	saber	ştie	xero	veta	vite	vide	weten
sleep	schlafen	dormir	sonno dormire	dormire	dormir	sono	doarme	kimase	sova	sove	sove	slapen
die	sterben	mourir	morire	mori	morir	marrer	amuri	pethane	dó	doe	doe	sterven
kill	töten	tuer	uccidere	necare	matar	matar	ucide	skotos	dóda	drepe	draebe	doden
swim	schwimmen	sa baigner	nuotare	nare, natare	nadar	nadar	inota	koliniboi	simma	svoemme	svoemme	zwemmen
fly	fliegen	voler	volare, aviare	volare	voler	roar	zbura	aeropoliko	flyga	fly	flyve	vliegen
walk	spazieren	bavarder	comminare	ambulare	pasear	andar	merge	perpatima	gl	gl	gl	lopen
come	kommen	venir	venire	venire	venir	vir	vine	ela	komma	komme	komme	komen
lie	liegen	se coucher	giacere	iacere	yacer	jazer	culcat	psemata	ligga	ligge	lyve	liegen
sit	sitzen	ásasseoire	sedere	sedére	sentir	sentar	ásezat	sededow	sitta	sitte	sidde	zitten
stand	stehen	poser	pieda	stare	para	coclocar	stá	stasi	stl	stl	stl	staan
give	geben	donner	dare, regalare	dare	da	dar	ada	dosis	ge	gi	give	geven
say	sagen	dire	dire	dicére	dice	dizer	spune	lege	sága	si	sige	zeggen
sun	Sonne	soleil	sole	sol	el sol	sol	soare	ilios	sol	sol	sol	zon
moon	Mond	lune	luna	luna	la luna	lua	luná	fengari	mlne	mlne	mlne	maan
star	Stern	étoile	stella	stella, astrum	estrella	estrêlo, astro	steau	astro	stjárna	stjerne	stjerne	ster
water	Wasser	eau	l'acqua	aqua	agua	água	apá	nero	vatten	vann	vand	water
rain	Regen	pluie	pioggia	pluvia	lluvia	chuva	ploaie	frexi	regn	regu	regn	regen
stone	Stein	pierre	pietra	lapis, saxum	pedra	pedra	piátrá	rock	sten	stein	sten	steen
sand	Sand	sable	sabbia	saburra, arena	arena	areia	nísip	amos	sand	sand	sand	zand
earth	Erde	terre	terra	terra	tierra	terra	pámint	kosmos	jord	jord	jord	aaarde
cloud	Wolke	nuage	nuvola	nubes	nube	nuvem	nor	singefa	moln	sky	sky	wolk
smoke	Rauch	fumée	fumo	fumus	chime	fumaga, fumo	fum	kapno	rók	roek	roeg	rook
fire	Feuer	feu	fuoco	flamma	fuego	fogo, incêndio	foe	fotia	eld	ild	ild	vuur
ash	Asche	endre	cenere	cinis	ceniza	cinza	cenuşá	stakti	aska	aske	aske	as
burn	brennen	brulure	bruciera	ardere	quemar	quemar	ardé	kaiw	brinna	brenne	braende	branden
path	Pfad	sentier	sentiero	via, callis	caminito	caminho, senda	cárare	dromakos	stig	sti	sti	pad
mountain	Berg	montagne	mountagna	mons	montaña	montanha	munte	founo	berg	fjell	bjerg	berg
red	rot	rouge	rosso	ruber	rojo	vermelho	roşu	kokino	ród	roed	roed	rood
green	grün	vert	verde	viridis	verde	verde	verde	prasino	grón	groenn	groen	groen
yellow	gelb	jaune	giallo	flavus	amarillo	amarelo	galben	kitrino	gul	gul	gul	geel
white	weiss	blanc	bianco	albus, canus	blanco	branco	alb	aspro	vit	hvit	hvid	wit
black	schwarz	noir	nero	ater, niger	negro	grêto, negro	negru	mavro	svarz	svart	sort	zwart
night	Nacht	nuit	notte	nox	noche	noite	noapte	fradi	natt	natt	nat	nacht
hot	heiss	chaud	caldo	calidus, fervidus	calor	quente	cald	zesti	varm	varm	varm	heet
cold	kalt	froid	freddo	frigidus, gelidus	frío	frio	rece	kreo	kall	kald	kold	koud
full	völlig	plein	pieno	plenus, repletus	lleno	cheio, lotado	plin	gemato	full	full	fuld	vol

new	neu	nouveau	nuovo	novus	nuevo	nôvo	nou	konourou	ny	ny	ny	nieuw
good	gut	bon	bene	bonus	bueno	bom	bun	kalo	ora	god	god	goed
round	rund	rond	totondo	rotundus	redondo	redondo	rotund	strongilo	rund	rund	rund	rond
dry	trocken	sec	secco	siccus, aridus	seco	sêco	uscat	xeros	torr	tórr	toer	droog
name	Name	nom	nome	nomen	nombre	nome	nume	onuma	namn	navn	navn	naam
English	German	French	Italian	Latin	Spanish	Portuguese	Ruman.	Greek	Sweden	Norwg.	Dutch	Holland

Russiam	Ukrainian	Serbian	Croate	Bulgarian	Polish	Czeh	Slovakian	Macedon	Sloven	Lithvanian	Lett	Greek
ja	ja	ja	ja	az	ja	já	ja	giaska	jaz	aš	es	ego
tū	ti	ti	ti	ti	ty	ty	ty	tee	ti	tu, jūs	tu, ju-s	esi
mi	mi	mi	mi	nie	my	my	my	nie	mi	mes	més	emis
eto	ce	ovaj	ovaj	tova	ten	to, tohle	toto	toa	to	ši(ta)s	šis	auto
to	ote	onaj	onaj	tozi	to	tamhleto	tamto	toa	to	anas, tas	tas	ekino
kto	chto	ko	tko	koj	kto	kto	kto	koe	kdo	kas, kuris	kurš	pios
sto	co	šta	što	kakvo	co	co	čo	sho	kaj	kas	kas	pios
njet	ni	ne	ne	ne	nie	nu	nie	ne	ne	ne, né	ne	oxi
vsjo	vsi	sve	sve	bsičko	wszyscy	všechno	všetko	tseli	vse	visas, visi	viss	olo
mnogo	bagato	mnogo	puno	mnogo	duzo	mnohé	veľa	nogou	mnogo	daug	daudz	pola
odin	odin	jedan	jedan	edno	jeden	jeden	jeden	edno	ena	vicnas	viens	ena
dva	dva	dva	dva	dve	dwa	dva	dva	dve	dva	du	divi	dio
boljšoj	velikij	veliki	velik	goľam	duzy	veliky'	velky'	golemo	velik	didelis	liels	megalo
dlinnij	dovgij	dugo	dugo	dlg	dľugi	dlouhy'	dlny'	dego	dolg	ilgas	garš	mackis
maleńkij	malij	malo	malo	malk	maľy	malej	maly'	malo	majhen	mažas	mazs	micro
ženščina	zhinka	žena	žena	žena	kobreta	žena	žena	zena	zenska	moteris	sieviete	gincka
mužščina	čolovik	chovek	chovjek	mž	miézczyn	muž	muž	mash	moski	vyras	víritis	anoras
čeloovek	ľjudina	lichnost	osoba	covek	osoba	osoba	osoba	tsovek	oseba	zmogus	cilvéks	antropos
riba	riba	riba	riba	riba	ryba	ryba	ryba	riba	riba	žuvis	zivs	psari
ptica	ptica	ptica	ptica	ptica	ptaz	pták	vták	vragtse	ptic	paukštis	putns	pouli
sobaka	pes (sobaka)	pas	pas	kuce	piles	pes	pes	koutse	pes	šuo	suns	skilo
vošč	voš	ush	ush	vška	lužne	veš	voš		us	utélé	uts	psira
djerevo	derevo	drvo	drvo	drvo	dzewo	strom	strom	fidan	drevo	medis	koks	dendro
zerno, semja	nsinna, zerno	seme	sjeme	seme	nastono	semeno	semeno	seme	seme	sékla	sékla	sporos
list	list	list	list	listo	lišci	list	list	list	list	lapas	lapa	filo
koreń	koriń	koren	korijen	koren	korzeń	ko'en	koreń	koren	korenina	šaknis	sakne	rize
kora	kora	lavež	lavež	kora	gerarz	štekati	brechat'	koroupka	lublje	žévé	koka, miza	flouda
koža	loža	koža	koža	koža	skóza	kúže	koža	koza	koza	oda	áda	derma
plot', telo	tilo	mast	mast	meso, plt	bľysk	záblesk	záblesk		meso	mésa	miesa	lamsi
krov'	krov	krv	krv	krv	krew	krev	krv	krv	kri	kravjas	asinis	ema
kost'	kist'	kost	kost	kost	košć	kost	kost'	koska	kost	kaulas	kauls	kokalo
žir, salo	žir, salo	mast	mast	mas	smar	mast	mast'		mast	taukai	tauki	ldiladino
jajco	jajce	jaje	jaje	jajce	jajko	vejce	vajce	giatske	jajce	kiaušinis	ola	afgo
rog	rig	rog	rog	rog	trábka	roh, paroží	roh	rock	rog	ragas	rag	kerato
xvost	hivist	rep	rep	opaška	ogon	ocas	chvost	pashka	rep	vodega	aste	dura
pero	pero	pero	pero	pero	ojciec?	per'í	prie	perdoun	pero	plunksna	spalva	ftero
volosí	volosja	kosa	kosa	kosa	wľosy	vlasy	vlasy	kosa	lasje	plaukas	mati	malia
golova	golova	glava	glava	glava	gľowa	hlava	hlava	glava	glava	galva	galva	kefali
uho	vuho	uho	uho	uho	ucho	ucho	ucho	oushe	uho	ausis	auss	aftia
glaz	oko	oko	oko	oko	oko	voko	oko	oko	oko	akis	acs	matia
nos	nis	nos	nos	nos	nos	nos	nos	nos	nos	nosis	deguns	miti
rog	rig	usta	usta	usta	usta	usta, pusa	ústa	ousta	usta	burna	mute	stoma
zub	zub	zub	zub	zb	záb	zub	zub	zab	zob	dantis	zobs	dondi
jazik	jazik	jezik	jezik	ezik	jezyk	jazyk	jazyk	giazik	jezik	lėžuvis	mėle	glosa
kogot'	kigot'	kamdzha	pandzha	nokt	goždźik	pazour	pazúr		krempelj	nagas	ķepa	zili
stupnja	stupnja	stopalo	stopalo	ctpalo	stopa	noha	noha	noga	noga	pėda	kája	podari
koleno	kolino	koleno	koljeno	koljano	kolano	koleno	koleno	koleno	koleno	kelis	celis	gonato

ruka	ruka	ruka	ruka	rka	réka	ruka	ruka	raka	roka	ranka	roka	xeria
život	živit	stomak	stomak	korem	brznih	br'icho	bruho	mev	trebuh	pilvas	véders	kilia
šeja	šija	vrat	vrat	vrat	szyja	krk	krk	vrat	vrat	kaklas	kakls	laima
grudi	grudi	grudi	grudi	grdi	binst	prsa	prsia	gradi	prsa	ku-tys	kru'tis	stithos
serdce	serce	srce	srce	srce	serce	srdce	srdce	srtse	srce	širdis	sirds	kardia
peceň	pečinka	jetra	jetra	drob	wátroba	játra	pečeň	giger	jetra	kepenys	aknas	sukoti
pit'	piti	pitye	piti	piya	napój	pít	pit'	pivo	piti	gerti	dzert	pioto
est'	f'sti	jest	jesti	jam	ješč	jíst	jest'	giadenie	jesti	valgyti	ést	fagi
kucat'	kusati	griz	griz	harja	gryžć	kousnutí	uštípnutie	kisn	ugrizniti	kasti	kost	dofkoma
videt'	baciti	videti	videti	viždam	widzieć	vidět	vidiet'	gladash	videti	matyti	redžet	flepon
sli"šat'	čuti	cyuti	chuti	cuvam	s'fyszeć	slyšet	pučut'	sloushash	susati	kausyti	dzirdét	akouo
znať	znati	znati	znaty	znam	wredzkć	znát	vediet'	znaish	vedeti	žinoti	zinát	xero
spat'	spati	spavati	spavati	spja	spać	spát	spat'	spiesh	spati	miegoti	gulét	kimase
umeret'	bmerti	umreti	umrijeti	umiram	umrzeć	zemr'it	zamriet'	umren	umreti	mirti	mirt	pethane
ubit'	vbiti	ubiti	ubiti	ubidam	zabić	zabít	zabit'	otepan	ubiti	vžmušti	nogalinát	skotos
pli"t'	plivti	plivati	plivati	plivam	p'lywać	plavat	plávat'	plivane	plavati	plaukti	peldét	koliniboi
letat'	letíti	leteti	letjeti	letja	leczić	lítat	lietat'	litash	leteti	skristi	lidot	aeropoliko
idti	íti	shetati	shetati	hodja	chodzić	jít, chodit	chodít'	patouvash	hoditi	vaikščioti	staigát	perpatima
prijti	prijti	dotyi	dotyi	idvam	przyjść	pr'icházet	príst'	ela	priti	ateiti	nákt	ela
ležat'	ležati	lagati	lagati	leža	leczić	ležet	ležat'	lazish	lagati	gulėti	gulét	psemata
sidet'	sidíti	sesti	sjesti	sedja	siedzieć	sedét	sediet'	sednat	sedeti	sedėti	sédét	sededow
stojat'	stojati	stajati	stajati	stoja	stai	stát	stát'	prostou	stati	stovėti	stávét	stasi
davat'	davati	dati	dati	davam	doć	dávat	dať	daish	dati	duoti	dot	dosis
govorit'	skazati	retyi	retyi	kazvam	powiedzić	povédét	povedat'	richish	recti	sakyti	teikt	lege
solnce	sonce	sunce	sunce	slnce	s'ońć	slunce	slnko	suntse	sonce	saulé	saule	ilios
luna	misjacj	mesec	mjesec	luna	ksrzyć	mesíc	mesjac	mesetsina	luna, mesec	ménulis	méness	fengari
zvezda	zirka	zvezda	zvjezda	zvezda	gwiazda	hvězda	hviezda	zveda	zvezda	žvaigždé	zvaigzne	astro
voda	voda	voda	voda	voda	woda	voda	voda	voda	voda	vanduo	u'dens	nero
dožd'	došč	kisha	kisha	džd	deszcz	dešť	dážď	verni	dez	lietus	lietus	frexi
kameň	kamiň	kamen	kamen	kamk	kamieñ	kámen	kameň	kamen	kamen	akmuo	akmens	rock
pesok	pisok	pesak	pjesak	pjask	plasek	pisek	piesok	pesok	pesek	smélis	smiltis	amos
zemlja	zemlja	zemlia	zemlja	zemja	zremia	zamé	zem	zemia	zemlja	žemé	zeme	kosmos
oblako	hmara	oblak	oblak	oblak		oblak	mrak	oblak	oblak	débesys	mákonis	singefa
d'm	dim	dim	dim	dim, pušek	dym	dy'm	dym	kadesh	dim	du-mai	du'mi	kapno
ogoň	vogoň	vatra	vatra	ogn	ogeñ	ohen	oheñ	ogan	ogenj	ugnis	uguns	fotia
zola, pepel	zola, popil	pepeo	pepeo	pepel	popiół'	popel	popol	pepel	pepel	pelenai	pelni	stakti
goret'	goriti	goreti	gorjeti	rana	spalony	spálit	spálit'	izgoren	goreti	degiti	degt	kaiw
prohod	prohid	put	put	pt,	chodnik	pésina	chodnik	pat	pot	takas	taka	dromakos
gora	gora	planina	gora	planina	góra	hory	hory	rid	gora	kalnas	kalns	founo
krasnij	červonij	crveni	crveni	cerveno	czerwony	červenej	červenij'	tsrveno	rdece	raudonas	sarkans	kokino
zelenij	zelenij	zeleno	zeleni	zeleno	zielony	zelenej	zelenij'	zeleno	zeleno	žalias	zaļš	prasino
žultij	žobtij	zhuto	zhuto	žlto	zółty	žlutej	žlty'	zeto	rumeno	geltomas	dzeltens	kitrino
bjelij	bilij	belo	bijelo	bjalo	bieľy	bilej	biely	belo	belo	baltas	balts	aspro
černij	čornij	crno	crno	cerno	czarny	černij'	čierny	tsrno	crno	juodas	melns	mavro
nočj	niz	nocy	noć	nošč	noč	noc	noc	noshia	noc	maktis	nakts	fradi
gorjaščij	garjacij	vrucye	vruche	goreščo	gorácy	horkij'	horúci	zezko	vroce	karštas	karsts	zesti
holodnij	holodnij	hladno	hladno	studeno	zimny	studenij'	studenij'	stoudeno	mrzlo	šaltas	auksts	kreo
pl'nij	povnij	pun	pun	plno	peľny	plnij'	plnij'	palno	polno	pilnas	pilns	gemato

novij	novij	nov	nov	nov	nowy	novy'	novy'	novo	novo	naujas	jauns	konourou
horosho	dobrij	dobar	dobar	dobro	dobry	dobry'	dobry'	dobro	dobro	geras	labs	kalo
krugnij	krugnij	obao	obal	krgl	ozrágly	oblej		trkalesto	okroglo	apskritas	apařš	strongilo
suho	suhij	suh	suh	cuh	suchy	suchy'	suchy'	souvo	suho	sausas	sauss	xeros
imja	im'ja	ime	ime	ime	ime	jméno	meno	ime	ime	vardas	várds	onuma
Russiam	Ukrainian	Serbian	Croate	Bulgarian	Polish	Czeh	Slovakian	Macedon	Sloven	Lithvanian	Lett	Greek

Albanian	Basque	Írish	Gaell	Breton	Welsh	Icelandic	Armenian	Persian
unë	ni	mé	mi	me	mi, myfi	ég	es	mán
ju, juve	hi, zu(k)	tú	th	te	chwi	t'ú	dowkh	tow
ne, neve, na	gu	é	sinn	ni	ni	vid'	menkh	ma
këtë, ky, kjo	hau	é sin	so	an .. mañ	hyn	t'etta	ays	in
atë,az, ajo	hori	siud	sin	an .. se	hwn, yna	t'ad'	ayd	an
cili, cila	nor	cé	nach	piv	pwy	hver	ov	ki
çe	ze(r)	cibl, an	ciod	peta	beth	hvad'	inê	chi, che
nuk, as, jo	ez	ni, ná	cha	ket	na, ni	nei	oê	nist
gjithë,tërë	oro	nile	uile	holl	holl, gyd	allt	poloru	hameh
shumë	asko	mórán	iomadh	kalz	llawer	margir	şat	kheili
një	bat	aon	aon	unan	un	einn	mëk	yek
chy	bi	dhá	da	daou, div	dau	tveir	eskow	dow
imath, emadhe	(h)andi	mór	mór	bras	mawr	stór	mets	bozorg
gjatë	luze, aspal	fada	fada	hir	hir, maith	langur	ërkar	boland
vogël	txiki	beag	caol	bihan	bychan	smár	çaphov	koochak
gra, shih	emakume	bean	bean	maouez	nebyw	kona	kin	zan
burrë	gizon	fear	fear	gwaz	dyn	mad'ur	mard	mard
njeri, shput	notin, gizaki	duin	neach	den	person	einstaklingur	andzëmkh	shakhs
peshk	arrain	breac, eise	iasg	pesk	pysgodyn	fiskur	dzowk	mahi
zok, späs	txori	éan	eun	labous	aderyn	fugl	thrcown	paran, deh
qën, dogs	txakur	madra, godhar	cu	ki	ci	hudur	sown	sag
morr	zorri	miol	miol	laou	lleuen	lús	ojil	shepesh
dru	zahaitz	crann	craobh	gwez(en)	pren	tré	thar	derakht
farë	azi, ale, bihi, garau	siol	fras	had	hedyn	frae	serm	daneh
fleefë	orri, hosto	duilleog	duille	del(ienn)	deile	lauf	terew	barg
rrenjë	erro	fréamh	freumh	gwrizienn	gwreiddyn	rót	armat	risheh
lävezghë, zhapë	ahausi	coirt, rusk	cairt	rusk	cifarthiad	börkur	kheghew	pars
qipë,lekurë	geruza	craiceann	craicionn	kroçhenn	croen	skinn	merth	poost
tule, mish	aragi	feoil	feoil	kig	cig, cnawd	hold	mis	goosht
gjak	odol	fuil	fuil	gwad	gwaed	blód'	ariwn	khoon
boskë, eshtrë	azur	cnámh	cnaimh	askom	ashwrn	bein	oskor	ostowkhan
lyrë	gantz	smearadh, gréisc	creis	lard	saim	feiti	kaşarkh	charbi
ve	arraultza	ubh	ugh	vi	ÿy	egg	hawkith	tokhm
bri	adar	adharc	adharc	kom	corn	horn	kotoş	shakh, boogh
bisht	buztan	eireaball	earball	lost	cynffon, llosgwrn	hali, skott	poê	dome
at, baba	luma	cléite	ite	pluenn	plu, pluf	fjöd'ur	phetowr	par
flok	bilu, ile	fíonnadh	roine	blev	gwallt	hár	maz	moo
kye, kokë	buru	ceanu	ceann	penn	pen	höfud'	glowkh	sar
vesh	belarri	daus	cluas	skouam	clust	eyra	akandz	goosh
sy	begi	súil	suil	lagad	llygad	auga	açkh	cheshm
jundë	sudur	srón, gaosán	srón	fri	trwyn	nef	khith	bini
gojë	ago	béal	beul	genou	genan,safn, pen	munnur	peram	dahan
dhëmp, shih	agin, hortz	fiacail	fiacail	dant	dant	tonn	atam	dándan
gjuhë	mihi, barbaera	teanga	teanga	teod	tafod	tunga	lezow	zaban
thua bishe	erpe	ionga, crág	spog, ionga	pav	crafance, owin	kló	nonk	changhai
këmbë	oin	troigh, cos	cas	troad	troed	fötur	etkh	pa

hju	belaum	glúin	glu'n	ilin	glin	hné	tsowmk	zanoo
dorë	esku	lámh, crobh	lamh	dom	llaw	hönd	jerkh	dast
bark	sabel	bolg, builse	broinn	kof	tor	magi, kvid'ur	phor	naf
xvesh, gafë	eskote,lepo	muineál	muineal, amhach	gouzoug	gwddw	háls	viz	gardan
gji, sisë	bular, magal, diti	eioch	uchd, maothan	bronnou	bron.dwyfron	brjóst	vourtskh	sineh
zëmër	bilotz	croi	cogailt	kalon	calon	hjarta	sirt	ghalb, del
mëlçi, ezezë	giber	ae	adha	avu	afu	lifur	leard	gegar
pi	edabe, edan	ólain	deoch	ev	yfed	drekka	xmel	nooshidan
ha	jan	ithim	ith	debr	bwyta	éta, bord'a.	owtël	khordarr
nduk, kaphog	ausiki	greim	bid	krog	cnoad	bíta	khatsnel	gas, gereftan
shoh	ikusi	feicim	faic, amhairc	gwel	gweld	sjá	tesnel	didan
dëgjoj	belarriratu	cluinim	cluinn	klev	clywed	heyra	lsel	goosh dadon
di	jakin	aithnim	aitnich	goar	gwybod	vita	gitanal	denestan
flë	lo	codlaim	cadal	kousk	cysgu	sofa	khnanal	khabidar
vdes,ngorth	hil	éagaim, básaim	basaich	marv	marw	deyja	mernil	mordan
uras	hil	básaim, maraim	marbh	laz	lladd	drepa, myrd'a	spannal	khoshtan
notis	igeri	suámkaim	snamh	neuy	bifad	synda	loghal	shena
fluturoj	hegatu	eitlion		nij	hedfan	fjúga	thréil	parvaz kardan
ecij, ec	íbili, nabil	siúlaim	coisich	bale	cerdded	ganga	khalel	rah raftan
vij	etori	tagaim	thig	deus	der	koma	hasnil	amadan
shtriliëm	etzan	luim, sinim	laigh	gourvez	celwidd	liggja	erknnal	doroogh, goftan
unjem, ulem, rri	eseri, jesarr	suim	suidh	azez	eistedd	sitja	nstil	heshastan
gëndroj	geldi?	seasaim	seas	sav	sefyd	standa	kangnil	istadan
jap	eman	tugaim	thoir, tabhair	ro	rhoi	gefa	tal	dadan
them	esan, erran	deirim	abair	lavar	dwend	segja	usel	goftan
diell	iguzk, eki	grian	grian	heol	haul	sól	arew	khorshid
hëñë	ilargi	gealach, ré	gealach, re	loar	lleaud, lloer	tungl, máni	lowsin	mah
yje	izar	réalta	reull	steredenn	seren	stjarna	astgh	setareh
ujë	ur	uisce	uisge, burni	dour	dŵr	vatn	dzawr	ab
shi	huri	fearthain, báisteach	sil	glav	glaw	rigning, regn	antsrew	baran
gur	harri	cloch	cloch	maen	carreg,maen, stôn	steinn	khar	sang
shur, kum	(h)area	gaíneanh	gaíneah	traezh	tywod	sandur	awaz	shen
dhe, baltë	lur	au domhan	talamh	douar	daear, tir, priod	jörd'	aškhaph	zamin
re	hodei	néal, scamall	neul	koumoulenn	cwmwl	sky'	amp	abr
tym	ke	deatach, toit	smuid, deatach	moged	mwg	reykur	mowx	dood
zjarr	su	tine	teine	tan	tân	eldur	kpak, bets	atah
hi	hauts	luaith	luath	ludu	onnen, lludw	aska	hatšeni	khakestar
djek	erre	loiscim, dóim	loisg	dev	llosgi	brenna	aybel	sookhtan
anë, udhé	bide	cosán	casan	straed	llwybor	steigur	owghi	rah
mal	mendi	sliabh	beinn, sliabh	menez	mymydd	fjall	ler, sar	kooh
kug	gorri	dearg	dearg	ruz	coch	raultt	karmir	ghermez
gjelbër	orlegi, berde	naine	uain	glas	gwyrdd	graent	xak	sabz
verdhë	horiska	bui	buidhe	melen	melyn	gult	deghein	zard
bardhë	zuri	bán	geal	gwenn	gwyn	hvítt	nermak	sefid
zi	baltz	dubh	dubh	du	du	svart	sew, aghtot	siah
natë	gau, gara	oiche	oidche	noz	nos	nótt	gišer	shab
uxëhtë, shih	bero, beotzu	te	teth	tomm	twyn	heitt	takh	dagh
fiohtë	hotz	fuar	fuachd	yen	ver	kalt	pagh	sard

mbushur	beterik, bete(an)	lán, lionta	lan	leun	llawn	fullt	li, letsown	pore
re	berri	nua, úr	ur, nuath	nevez	newydd	ny'tt	nor	no
mirë	on, mazal	maith	math	mad	da	gott	law	khoob
rrumbullok	birbil	cruinu	cruinn	round	crwn	kringlótt	klor, lman	gerd
thatë	ei har, siku, legor	tirim	tioram	se'ch	sych	t'urrt	êor	khoshk
emër	izen	ainm	ainm	anv	enw	nafn	anown	nam
Albanian	Basque	Írish	Gaell	Breton	Welsh	Icelandic	Armenian	Persian

Sanskrit	Hindi	Urdu	Bengal	Telugu	Tamil	Kannada	Singalese	Puntiabi	Nepal	Tibet
ahám	main	maiñ	ami	nenu	naan	nánu	mumma	manhan	ma	mga
tvám	aap	tum	tui, tumi	neevu	nee	neenu	oba	tu	timi, tapaai	kayrang
vayám	hum	hum	amra	memu	naam	návu	appi	ase	haami	ngánts
sá	yeh	ye	eta	idhi	eethu	idhu	mayka	eyh	yo	chiy
tád	woh	woh	ota	adhi	aathu	adhu	arra	oh	tys,tyaki	phâgiy
ká	kaun	kaun	ke	yavaru	yaar	yáru	kaunda	kaun	ko	su
kim	kya	kya	ki	yemi	yeannah	yenu	mokak	kya	ke	káray
ná, no	na	nahiñ	na	kadhu	ketuh	alla	natha	nahin	na	yang, may
sarve	saab	sub	saab	antha	ellam	yellaru	ciyalu	sare	sab, jammai	tshâng-ma
bahu', puru', ati, su'	kae	bahut	aanek	chála	yaraalam	thumba	boho	bahut	dheraj, nikai	nâng-po
éka	aak	aik	ek	okati	ontru	ondhu	aka	ak	ek	chig
dvá	tho	do	dvi	rendu	eranteu	eradu	deka	do	dui	nyi
mahát, brhát, prthu'	badah	badha	bara	peddha	perrusu	dhodda	visala	bada	thulo	chembo
dirghá, prakrsta	lamba	lamba	lamba	padavu	neelam	uddha	diga	lamba	laamo	ring-bo
ksudrá, álsa	chota	chota	choto	chinna	seriyathu	chikka	kuda	chota	saano	chunchun
stri mánavi, nári, jáni	aurat	aurat	mahila	athree	penn	mahila	isthri	tewian	aaimaai	
manusya	mabush	mard	purús	punusha	ann	purusha	manushya	admian	maanias	mi
marya, jána, nr	insaan	insan	bekti	vyakthi	manithan	vekthi	thanathta	insaan	byakti	mi
mátsya, mína, jhasá	machli	machhli	maass	mathysamu	meen	meenu	maluwa	machi	maachaa	nya
váyas, pakslu, sakuná	parinda	chidiya	paichi	pakshi	killy	pakshi	kurulla	panchi	panchbi, charo	cha, chi-u
sván, kakkura, kurkurá	kuta	kutta	kukur	shunakam	naaii	náyí	balla	kuta	kukkur	kyi
yu'ka	jok	bekaar	dhila	penu	kuttu	henu	ukuna	jonk	jumraa	shig
vrkśá, táru, dru'	barksh	pedh	gaach	vrukshamu	maarum	mara	gasa	darkhat	ruk, bot	shing-tong
rétas	beej	beejh	bichi	vitjanamu	aaricy	beeja	bijaya	bee	biu	
parná, chadana, dala	pathi	patta	pata	pathramu	elay	yeley	kolaya	pathi	paat	loma
mu'la, amkri	jadh	jadh	sikarh, mul	verlu	vaaru	beru	mula	jad	jaraa	
vákala, varman	cheel	khal	chal	ch	pattai	chekke	potha	chil		
cárman, tvác	charm	khaal	chamra	charmanu	tholi	charma	siviya	chamdi	chhaalaa	shapâg-pa
mámsá, rawa	mansh	gosht	mansa	mamsamu	mammshism	mamsa	mus	mass		
ásrj, nidkíra, kunchen	laho	khooon	rakta	rakthamu	recthum	raktha	lay	khooon	ragat	tra
ásthi, kikasa	haade	haddi	har	yamuka	yellu	mooley	athaya	haadi	haadd(i), haad	ragu
pivas, médas	greese	chiknayi	has	bankka	*	mooley	thel	thundhai		
anda	anoha	anda	dim	gruddu	muttai	mottey	bilara	andha	andaa	gaw-ngá
śiiga, ku'ta	horn	seengh	singh	kommu	koumbu	kombu	anga	bigal	sing	
puccha, lárigula, jágkani	puunch	dum	lej	thoká	vaal	bala	valigaya	punch	puchhi laagnu	
pakśá, pátrata	pankh	par	palak	eeka-	phuda	pukka	piyatu	khamb		
bóman, róman	baal	baal	chul	romam	muddi	kudalu	kasa	bal	kesh, kapaal, raun	
śiras, nu'rdhán	seer	sar	matha	sirasu	thalli	thaley	oluwa	sear	taauko	gaw
śrotra, śravá, kárna	kaan	kaan	kaan	chevi	kahtu	kivi	kana	kan	kaan	ámjo
cákśus, dr'ś	naen	aankh	chokh	kannu	kahnnu	kannu	asa	akh	aankhaa	mig
násá, nás	naak	naak	nak	nasikamu	muku	mugu	nahaya	naak	naak	nâ-kug
mu'kha, ás, ásán	mukh	munh	mukh	noru	wahye	bayee	kata	muhan	muk	kha
dánta	danth	daant	daath	dhanthamu	pall	hallu	datha	dand	daant	so
jihvá	jeebha	zabaan	jiv	naluka-	nahugh	naligé	diva	jeeb	jibro	chay
nakhá	panja	panja		nakamu	nagam	hugaru	anduwa	panja	nang	
jánghá, tanká	panb	paer	paa	ra-dhamu	kallah	kálu	paya	paar	paan, khutta	kângpa
jámu	gutna	ghutna	hatu	mokalu	muttoh	mandi	daniha	goda	gundaa	pui-mo

hásta, páni, kará	hasth	haath	hath	cheyyu	kay	kai	atha	hath	haat	lagpá
udára, kuksi, váksana	paet	pait	pet	bhojja	peru vairu	ottey	udaraya	teed		
kautha, gala	gardhan	gardan	gala	meda	kayauthu	kathhu	bella	thon	ghaanti	kayrang
stanan	satan	seena		channulu	nenguh	moley	tana	mamanh		
hr'daya, hr'd	dil	dil	hridah	hrudhayamu	manasuh	hrudhaya	hardaya	dil	mutu, kridayo	nying
yákr̥t, yakán	jigar	kaleta	jakrit	kaleyamu	kudal		akmava	jigar	kalejo	
pá	peend		paniya	thragu	kudy vaghi	kudi	bonna	peenah	piunu	tung
aś, arad, jaks	kana	khana	khaoa	thinnu	chaapadu	thinnu	kanna	kahana	khaanu	sah
dam's, doki	katna	katna	kamrana	korukku	kaddy	kaechu	hapana	badhana	dasnu, toknu	so-gyābpa
caks	dekha	dekhna	dakha	choodu	nottham	nodu	balana	dekhana	dekhnu	
śru, upa, anu, pari, vi	sonie	sunna	sunā	vinu	kayvahy	kélu	asanwa	sunnah	sunnu	tōpa
j~ā, vid	janta	pata	jana	telusu	chinthipu	gothu	danawa	jannana	jaannu	gyū-yō
svap, drā	nidra	sona	ghumano	nidhra	orankham	nidhrai	nidagana	soona	nidaan	nyiy
maranam, pra	marna	marna	mara	chanipodam	savuh	sávu	mudrawa	maut	marnu	
vadh, han	katal	maarna	maara	champu	kolyah	sayasu	maranawa	marna	maarnu	say-pa
jale, vi-sr	taerna	tairna	satrano	yeedhu	neektchal	eeju	pinanna	tarna	paudanu	kel gyāb-pa
pat, patay	udh	udhna	ura	yeguru	parapuh	haaru	piyasara	odhna	udnu	
parikram	padal	chalna	hata	nadachu	nadah	nadu	avidinna	torna	hidnu	gom-pa gyāb
ā-i	aja	aao	aasa	rammu	varukah	ba	anawa	aana	aaunu	lebpa
śi, obhi, upa, ā/si	chodh	laito	mitha katha	padu	poai	malagu	disava	chodh	paltanu	
upa/vī, ās, adhi/ās	badna	baitho	basa	koorcho	ukrah	koothko	endagana	badhna	basnu	dhaypa
sthā	khda	khada	darano	niluehu	nill	nidhko	hitagana	khadna	ubhinu	
dhā	deeh	do	deyoa	yiththu	kudakam	thako	denawa	deena	dinu	taywa
vac, vad, bhās	kahana	kaho	bala	cvheppu	choull	helu	hiyanawa	akhana	bhannu	lāb
su'rya, helika, mihira	surrae	sooraj	surya	ravi	surian	surya	era	suraj	surya	nyima
candramas, indu	chandma	chand	chand	chandrudu	nillah	chandra	handā	chhand	chandraama	
maksatra, star, udu	tare	sitara	tara	nakshathramu	natachtram	nakshatra	tharu	tara	taaraa	
udakā, jalā, ambu, vāri, ap	jal	paani	jal	neeru	thanner	neeru	vatura	pani	paani, jal	chunchun
varsā, odman	barish	baarish	briiti	varshamu	mahyhi	malai	vassa	meehan	barsaa	charpa
āsman, āsan, upalaq	pathar	pathar	pathar	rayee	kall	kallu	hala	batah	dhungaa	
vālukā, sikatā, kūrpa	reeth	rait	bali	isuka	mun	mannu	vali	retah	baluwaa	
prthivi, bhāmi	dhartee	zameen	prithibi	bhoomi	logham	bhoomi	polowa	bohan	dharti, maato	sa
megha, abhrā	badaal	baadal	megh	maghamu	vannum	moda	valakulu	badal	baadal	
dhumā	dhoonho	dhuan	daoā	poga	pooghāi	hoghé	duma	duhan	dhuwaa	tham(ag)
agni, jvālanu	agnee	aag	aagun	prgni	thire	agni/benki	gindara	aag	aago	me
bhāsman, āsa	raakh	raakh	chai	booditha	kummi	bhoodhi	alu	rakh		tama dhāb-sa
dah, pac	basaam	jalaa	pōra	mandinehu	neruphu	benki aaku	dola	jalna	balnu	tshig-pa
pāth, pātman	rasta	raasta	path	dha-ri	vayahi	dhari	adipara	raah	baato, sadak	lām
giri, pārvata, saila, nāga	parbat	pahaab	pahar	parvatham	maali	beta	kanda	pahad	pahaad	ring-bo
rahtā, lohita, sōna, kasāya	lal	laal	lal	yarupa	sumuphou	kempu	ratu	lal	raato, laal	mah-bo
hārita	hara	haraa	sabuj	akupachha	patcha	hasiru	kola	hara	hariyo	jāng-gu
pitka, hārita	peela	peela	halvd	pasupachha	mancha	aladhi	kaha	pela	pahelo	say-bo
śuklā, śvetā, sita, balāksa,	safadh	safaid	sada	svetha	vallai	beelee	sudu	chita	seto, goro	ka-bo
krs.ka, syāmā, kāla, āsita	kala	kaala	kalo	nalla	kapuphou	kappu	kalu	kala	kaalo	nāgbo
rātri, rajani, naktān, aktu'	raat	raat	hayto	rathri	iravu	bathri	rathriya	raat	raat	gongda
taptā	garam	garam	garam	vedi	oushnam	bisi	ratvu	tatha	taatu	tshabo
śiśira, śitā, himā, tusāra	dhano	thanda	thanda	sheethala	tanapouh	thanna	sibala	dhandha	chiso, rughaa	trang-bo
sārva, sakāla, aśesa	puran	poora	purna	shampurnam	narainthu	thumba	pirunu	puura	puraa	kheng-pa

nāva, nāvya	naya	naya	natun	krotha	poothyiatuu	osadhu	aluth	navan	naba, nayaa	sa-ba
su	accha	achha	bhalod	manchi	nallathu	valledhu	honda	changa	asal	yagpo
māngala, cakrika, vrttarat,	golakar	goal	gol	vrithamu	vattum	suttha	ratakuru	gol		gogor
su'ska	sukna, sookha	sookha	sukhno	yemdi	varatchi	onagi	viyali	sukha	sukaaunu	kāmpo
nāman	naav, naam	naam	nam	namamu	parratu	yesaru	nama	naa	naam	ming
Sanskrit	Hindi	Urdu	Bengal	Telugu	Tamil	Kannada	Singalese	Puntiabi	Nepal	Tibet

Turk	Azer	Uzbek	Tatar	Mongol	Maltaise	Hebrew	Arabic	Arab1	Malay
ben	mēn	men	min	bi	jjena	aney	ana	ana	saya
sen	sēn, siz	sen, siz	sin, sez	ta, cá	inii	atah	inta	anta	awak
biz	biz	biz	bez	bid	ahna	anakhnoo	ehna	nahnoo	kita
bu	bu	bu	monda, bire	en	din	zeh	hatha	hatha	ini
şu, o	o	u	tegese, amısi	ter	dik	zeh	hathak	thalic	itu
nedir, kim	kim	kim	kem, kaysi	khen	min	meeh	min	mene	siapa
kim, ne	nē, hansı	inma, kaysi	nerse, kurime	yuu	shinigh	mah	esh	matha	apa
değil	yox, heç, deyil	yök	tugen		miex	al	la	la	tidak
hepsi	bütün, taman	hama	barıci ga	bükh	kolla	koolum	kool	kul	semua
birgok, gor	çox	köp	kup	olon	hafma	harbeh	kater	katheer	banyak
bir	bir, tēk	bir	ber	neg	wiwheo	ekhad	wahad	wahid	satu
iki	iki	ikki	ike	khoyor	tnejn	shteim	etnayne	ithnan	dua
büyük	böyük, yeka, ırı	katta	zur, den	tom	kbir	gadöl	keber	kabeer	besar
uzun	uzun	uzun	ozın	urt	twii	aroukh	taweel	taweel	panjang
kügük	kiçik, balaca, az	kiçkiva	keçkenē	žizig	za.ar	katan	zgeir	sgheer	kecil
kadin	gadın	hotin-kişi	hatım-kiz	emegtei	mara	isha	máráa	meráa	perempua
erkek	adam, kişi	odam	keşe, ir-at	khün	ragei	geverr	zalame	rejel	
şahos, kişi	şex, adam	kişi, sahs, kimsa	keşe	khuiy, khün	persona	ben adam	shaks	shekhes	orang
balik	ballıq	balak	balik	zagas	huta	dugh	samak	sameka	ikan
kuş	guş	kuş	koştun	şuruu	asfur	tsepoor	asfoor	teayer	burong
köpek	it, köpēk	it	et	nokhoi	kelb	kelev	kaleb	calibe	anjing
bit	bit	bit			qamla		ğmla	ğmla	
ağac	ağac	darah	agaç	mod	sigra	ehts	shajara	shejera	pokok
tohum	toxum	uruq	yarma, bertek		zeriagh	gareen	biser	bethera	biji
yaprak	yarpag, sēhife	barg, sahifa	bit		werqa		waraka	wareka	daun
kök	kök	tomir, ildiz	tamır		.erva	shorosheim	shroosh	gather	akar
gövde		huriş			qoshra	klepeot	eshrey	nibah	menyalak
deri	dēri, qablıq	teri, pöst	tire, kabık	aris	qoshra	oohr	jeled	bashera	kulit
et, ten-vucut	ēt, bēdēn	tana, balan, žism	it		gilda		habar	leham	danging
kan	qan, nēsil	kon	kan	tsus	demmm	dam	dám	deme	darah
kemik	sümük	suyak	seyak	yas	.adam	atzemot	adme	adheme	tulang
yağ	yağ, piy	yog, moy	may	tost	shaam	sámén	shanme	zeat	minyak
yuhurta	yumurta	tuhum	yomırka	öndög	bajda	petsah	beda	bedha	telur
korna, buynuz	bynuz, boru		mērez, qudok		qrun	tsafsifoon	zamoor	kirine	
kuyruk	quyrug	dum	koyrik, çabu		demb	zenaf	danab	theale	ekor
tüy	quş tükü	kuş pati	kalēm		rixa		reshey	reash	bulu
saç	saç, tük	soç	çēç, yon	üs	sha.ar	sáaer	sháer	sháar	rambut
kufa	baş, kēllē, qafa	boş, sarlavha	baş	tolgoj	ras	rohsh	ráas	ráas	kepala
kulak	qulaq	kulok, boşok	kolak, başak	çikh	widna	ouzen	dáan	athen	telinga
göz	göz	köz	kuz	müd	.ajın	áeyen	ein	ayene	mata
burun	burun	burun	borın	khamar	imnieher	arf	monkhar	anefe	hidung
ağız	ağız	ogiz, teşik	avız, tamak	am	halq	pay	tomm	feme	mulut
diş	diş	tış	teş	shüd	sinna	shen	sein	sin	gigi
dil	dil	til		khel	ilsin	la shon	elsan	lesan	nidah
el, gene	caynaq	çangal, ternok					makhaleb	mekhlab	kuku
ayak	ayaq	oyok	ayak, fut	khöl	sieq	regel	kadam	kadam	kaki
diz	diz	tizza	fez	ördög	irkoppa		rokbei	rekba	iutut

el	əl, ēgrēb	kōl	kul	gar	id	yad	eed	yed	tangang
bel	qarI,mēdē	bel,khorin			zaqq	beten	karsh	beten	perut
boyun	boyun, boğaz	kōyin	muen	khüzüü	.onq	tzavon	rāabeh	reğba	lehir
gögüs, meme	köks, sing	kukrak	kukrek	khökh	zejziet	khaze	seder	sedir	dada
kalp	qalb, ürək	uçog	yorək, asıl	zürkh	qalb	lev	aleb	ğlib	hati
karaciğer	qara ciyer	žigar	bazır	eleg	fwied	kaved	kebdeh	kabid	
ícecek, ícmek	ícmek	ícmok	eću, eéemlek	undaa	ixrob	ishteah	mashroob	yeshrab	minum
yemek	yemək	emok	aşau	idekh	ikoll	yokhal	yokhol	yekule	makan
isirmek	dislēmē, qapma	tışlamok	teşlen	zuukh	igdemm	tnhoh	ouoh	yeadh	gigit
görmek		kōrmok	kuru, anlau	üzekh	.ara	uorh	shoof	yera	tengok
duymak	ešetmēl	eşitmok	ušetü,tinlan	sumsokh	isma	ehmh	isma	yasmáa	dengar
bilmek	bilmək	bilmok	belu	medekh	taf	euoih	yáref	yéalam	tahu
uyumak	yatmaq	uhlamok	kuru, anlau	untakh	orqod	euhan	nám	yenam	tidur
ölmek	ölmək	ölmok	ulu		mut	emot	moot	yemoot	mati
öldürmek	öldürmék	öltirmok, besmok	uteru, suyuk	alakh	oqtol	ehrog	yaktool	yektil	bunuh
yüzmek	üzmək	suzmok	yezu	usand selekh	towm	sohah	esbah	yesbah	berenarg
ugmak, sinek	tolosmēk, suc;maq	uçmok	ében, oçu	misekh	tir	ehof	teer	yeteer	terbang
yürümek	getmək	aylanmok	baru, yeru	yavgan yavakh	imshi	elhad	imshey	yemshee	jalan
gelmek	qēlmək	kelmok	kilu, kaytu	irekh	ejja		táal	yéatee	mari
yatmak, uznamak	uzanmaq	etmok	yatu		imted	uohan	ikseb	yentarih	baring
oturmak	oturmaq	ötirmok	añiru	suukh	pod"d"i	uohav	ijles	yeglis	duduk
durmak	dözmək	turmok	kuyu		bil wieqfa	ekom	waef	yekif	berdiri
vermek	vermək	bermok	biru	ögökh	.ati		yaete	yéatee	bagi
söylemek	demək, söylēmək	gapirmok, aytmok	eytu, seylem	khelekh	.ajd		ool	yegool	cakap
güneş	gümeş	kuyos, offor	koyaş	nar	shemsh	shemesh	shames	shamis	matahari
ay	ayaq	oy, hilol	ay	sar	qamar		amar	qamer	bulan
yıldız	ulduz	yulduz	yoldız	od	kewba	khoav	nejme	najma	bihtang
su	su	sub	su	us	ilma	mayem	mayy	máa	air
yağmur	yağlş	yomgir	rangir, koyu	boroo	shita	geisham	sheta	matter	hujan
taş	daş	toş	taş		gebca	tselah	hajar	skher	batu
kum	qum	kum	kom	els	ramei	khool	ramel	ramel	pasir
torpak, dünya	torpaq	er	žir	gazar	hanrija	kadorhaaritz	kora ilardeye	aredh	pasir
bulutlu	kulud	bulut	bolıt	üül	s.hab	ananeim	gheim	ghame	tanah
duman	duman, tüstü	tutun	feten çigarü	tatak	duhan	eashan	dokhan	dikhan	asap
ateş	od, alov	ötirmok	ut, kabızu	gal	nahr	esh	harieá	nar	api
kül	kül	kulok, boşok	kel, gardar, agaçi	ümsmi, sav	d"amar	fered	sakan	remad	bara
yanmak	yandırmaq	ëndirmok	peşu	tülenk	ahraq	saroor	behhrek	yehriq	bakar
yaya, yol	cığır, yol	yöl, usul	sukmak, yul	zam	passag	raseef	raseef	tareek	jalan
dağ	dağ	tog	tau	uul	muntanja	har	jabal	jabel	gunurg
kırmızı	qırmızı	kızıl	kızıl	ulaan	ahmar	adoom	ahmar	ahmer	merah
yeşil	yaşıl	yaşıl	yaşel	nogoon	ahdar	yarook	akhdar	akhdher	hijah
sarı	sarı	sarik	sarı	shar	isfar	tzahov	asfar	asfer	kuning
beyaz	ağ, bēyaz	ok, okşa	ak,çal	tsagaan	abjat	lavan	abeyad	abeadh	puhh
siyah-kara	qara, tünd	kora	kara	khar	iswed	shakor	aswad	aswed	hitam
gece	gecē, axşam	tun,keça	ten, kié	shön	lejl	leyla	layl	layel	malam
sıcak	isti, qızgın	issik, kizigan	kızı, kaynar	khaluun	s.hanah	kham	sokhon	h'ar	panas
soğuk	soyna, laquyd	sovuk	salkın, suık	khüiten	kiesah	cara	msaek	bar'red	sejuk
dolu, tam	dolu, tam	tula	tulı	dütüreng	mimli	maleh	malan	memlw'a	penuhi

yeni	yeni, tēzē	yangi	yana, saf	shin	gdid	khadash	jadeed	jadeed	baru
iyi	yaxśl	yahśi	yahśi	sain	tajeb	tof	mneih	jaéad	bagus
yuvarlak, etrafında	deyirmi	yumalok	tugerek		tomd	agool	medawar	micáwer	bulat
kuru	quru	kuruk	korı	khururai, uurai	mishef	yavesh	nashef	nashif	kering
isim	familiya	ism, nom	isem	ner	isem, ad	shaem	isem	iśem	nama
Turk	Azer	Uzbek	Tatar	Mongol	Maltaise	Hebrew	Arabic	Arab1	Malay

Thai	Vietnamese	Japan	Mandarin
čan	toj	watashi	wo
khun	an	anata	ni
roa	tyun toj	watashitachi	wo men
nee	dej	kore	zhe
nan	do	sore	na
krai	áj	dare	shui
árai	kágyi	nani	shen mo
mai	khom	hedehanaí	bu
taang-mod	taká	sugete	don
maag	nyú	takusan	duo
nueng	mok	ichi	yi
song	háj	ni	er
yai	lel	ookii	da
yoa	gyáj	nagai	chang
leg	nya	chiisai	xiao
poo ying	dángbá	onna	nue
poo chai	dangaum	otoko	nan
bukkol	ngöj	hito,kodzin	ren
plaa	ká	sakara	yu
nok	csim	inu	liao
maa	tya	shirami	gou
hauw	tyí	shirami	chong
ton mai	kei	ki	shu
malet	hók	tane	zhong
bai	lá	ha(ppa)	yei
raag	rei	ne	gen
haw	va	baaku,kinokawa	shu pi
peiw	gyá	hifu	pi
yir	tit	niku	rou
leud	mao	chi	xue
kradoog	sziung	hone	gu
mun	mae	grizu	you
kai	tün	tamago	dan
koan	söng	tsuno	jiao
haang	lui	shippo, dzu	wei
kon nok	lam	hane	yu mao
poam	lam	kami, ke	mao
hua	dao	otama	tou
hoo	táj	mimi	er
ta	mak	me	yan
ja mook	moj	nana	bi
paak	mien	kuchi	zhui
fun	ráng	ha	ya
lin	lői	shita	she
leb	mam	tsume, kagitsume	zhao
tow	tyen	ashi	jiaoi
kow	daovoj	hiza	gi
mue	táj	te	shou

poong	lory	onaka,hara	du
kaw	ko	kubi	jin
oak	vu	mone	nu
hua tai	tim	shinzou	xing
tub	gán	kanzou	gau
duem	uwng	nomu	he
ghin	áng	taberu	chi
gut	kán	kamu	jiao
hen	tháj	mizu	kau
dai yin	nye	kiku	tin
roo	biet	shiru	zhi
lub	ngu	nemuru	shui
taí	tyet	shinu, shime	shi
ka	nyiet	korosu	sha
wai	bōj	oyogeru	you
bin	báj	tobu	fei
duen	pi	aruku	zhou
ma	den	kiru	lai
nawn	nám	yokoninaru	tang
naang	noj	suwaru	zhuo
yuen	đōng	tatsu	zhan
hai	tyau	ageru, ataeru	gei
pood	naj	iu	shuo
a-tit	maktōj	taiyou	tai yang
jun	maktang	tsuki	yue liang
daou	nojsau	hoshi	xing
num	nō	midzu	shue
foam	mōa	ame	yu
hin	dá	ishi	shi tou
sai	kát	sunu	sha
lok	đōk	tsuchi,	di
mek	mej	kume	yun
kwaan	koj	kemuri	yian
fai	lōa	ka, kadzi	huo
toa	tao	hai	hui
mai	tyáj	moeru	shao
taang	lojdi	komichi	lu
pookhoa	nuji	yama	shan
daeng	daa	akai	hong
keaw	szánlup	midoshi	lu
leung	ván	kiiro	huang
khoaw	tánk	shiroi	bai
dum	deen	kuroi	hei
glang keun	toj	yuru	wan
ron	nam	atsui	res
xen	lán	samui	len
tem	dejti	ippai(no)	mau
mai	moj	atarshi	xing
dee	tok	yoi	hao

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glom	tan	marui	yuan
haeng	ko	kawaita	gan
chue	ten	namae	ming
Thai	Vietnamese	Japan	Mandarin

Table 5 Comparison of cultural words

Hungarian	Vogul	Ostyak	Finn	Éstonian	Lapp	Mordvin	Cheremis	Votyak	Zyryan	Yurak	Selkap	Sumir
erdő	woeor	wūr	metsä	mets				iz	vör	acea		tir
barlang			luola	koobas								habrud
folyó		jogeñ	joki	jögi	jokká	jov		ju	ju	jæha	ky	idi, id, i
tó			järvi	järv								aba, ab
tenger			meri	meri								aba, ab
part			ranta	rand								piš, peš
ház	kwäl	kat	talo	maja	goatte	kudo	kudo	kwa	kola, gort			e
fal			seinä	sein								zig
kapu			portti, veräjä	värav								ka
ablak			ikkuna	aken								ab
kémény			savupiippu	korsten								
udvar			lyhyt	öu								kasal
kert			puutarha	aed								kiri
mező			pelto	peld								agar
legelő			laidun	kesa								u, u-šu,
sarló			sirppi	sirp								gam, zugu
eke			aura	äke, ader								apin
vödör			sanko, kiulu	pang								bugin
tál			vati	toit								tal
köcsög			kannu	kann								
balta			kirves	kirves								gin
kés	kési	köčah	veitsi	nuga			küzü		purt			ngir, ngiri
kanál			lusikka	lusikas								dilim, del
villa			hanko	kahvel								?bal(lu)
tű			neula	niel								dalla, dulug
cérna			rihma	niit								gu, dur
búza			vehnä	nisu								šegud, ziz
árpa			ohra	oder								še
rozs			ruis	rukis								
széna			heinä	hein								(d)urum
szalma			olki	pöhr								in, garaš
répa			porkkana	porgand								
káposzta			kaali	kapsas								
bab			papu	uba								gu
bor			viini	vein								kurum, ngeštin
szőlő			viiniirypäle	viinmari								geštin
sör			olut	ölu								kaš, dida
bükk			pyökki	pöök								
éger		juh	leppä	lepp			nörpö				qä, qwng	
nyír	kaal		koivu	kask		ki-lej	nörgö			neeru		
tölgy			tammi	tamm	goaivo							
fenyő			mänty	mänd			piñ		ponul			
alma			omena	öun								dašchur
körte			päärynä	pirn								
szilva			luuma	ploom								

barack			aprikoosi	aprikot								
tök			kurpitsa	körvits								
alom			paarit	põhk								
kecske			vuohi	kits								maš, ki
bárány, juh	oš	ač	karitsa, uuhi	lammas		uča	užga	yž	yž			udu, šila
tehén			lehmä	lehm								ab, kir
ökör			härkä	ärk								gud
tyúk			kana	kana								
kakas			kukko	kukk								u
bika			bull	bull								gu(d), šur
ló			hevon	hobune								sis
kacsa			sorsa, ankka	part								us, az
szarvas	surti	surti	hirvieläin	pöder		šardo	šardo	pučõ		siraj		
medve			karhu	karu								asa, az
kígyó			käärme	uss		kuj, kijov	keška	kyj		šijet		muš, sir
hal			kala	kala								cha, kua
vaj	voj	voj	voi	või	vuoggjá	oj, vaj	ü, üj	võj	vyj			i-nur
tej			maito	piim								ga
sajt			juusto	jukst								gar, gera
túró			rahka	kohupiim								
hám			valjaat	rakmed								lallši
iga			ies	ike								šudul
nyereg			satula	sadul								(h)ar, ur
zabla			sitset	valjad								eškiri
kapa			hakata	kõbla								
agyag	soł	sági	savi	savi		šovoña		šujta	šoj			im(i), em
cserép			ruukku	keraamia								ba-char, isi
kerék			ratas	ratas								gigir
arany	sárni	sárni	kulta	kuld		sírne	šortni	zarni	zarni			ku-sig
ezüst			hopea	höbe				veš	yš, ez-iš			ku, kug
réz	tarne	jorni	vaski	vask	vaeki							urudu
bronz			pronssi	pronks								zabar
vas	keer	kaert	rauta	raud	a	kšni	kertni	kort	kort	jeese		bar(zil)
öv			vyõ	võõ	ávve				võn	jiine	kütü	tug-nig-ib
szánt			kyntää	ku [^] nnab								ur-ru
arat			leikata	estab								ur, gur
vet			kylvää	külvab								kir (bad)
csépel			puida	peksha								sug, gul, us
öröl			jauhaa	jahvatab		jaža	jangõže					mu, ara
süt			kypsittää	kupsetab								tug-du
föz	páj		kittää	keedab		pi			pu	pire		šen, še
szõ			kutoa	kuduma								tag
fon	pun	pána	jehrätä	ketrab	bádne	pona	põne	puny	pyn	pangal		zar, sug
ró		rogõn	keskeytää	löikab			roe					chur, sar
nyíl	nõõl	al	nuoli	nool	njuollá	nal	nõlõ	níl	nýl	ni		ti
lj	joowt	jogel	kokka	kauss	juoksa	jons	janrež			nym	yuty	illuru
varr	wáár	wer	omea	õmbleb			õrge	vury	vur			
ellik	huunt	kantem	kantaa	kandma	guod'de	kando	kande			haana	kuenda	tud, du, il

legel			sipaista	karjatab	goqse							lu
isten			jumala	jumal								dingir
ördög			saatana	kurat								ukum, galla
pap			pappi	pastor								susbu ensi, saga, guda
ötvös			sappä	sepp								simug, tabira
takács			kutoja	kuduja								ušbar
bognár			kärrittakijä	vankri								
Hungarian	Vogul	Ostyak	Finn	Éstonian	Lapp	Mordvin	Cheremis	Votyak	Zyryan	Yurak	Selkap	Sumir

English	German	French	Italian	Latin	Spanish	Portugese	Rumanian	Swedish	Norwegian	Danish	Holland
forest	Forst	forêt	foresta	silva	bosque	floresta, selva	pádure	skog	skog	skov	bos
cave	Höhle	grotte	caverna, grotta	caverna, specus	cueva, gruta	cova	peštera	grotta	hule, grotte	hule	grot
river	Fluss	rivière	fiume	flumen	rio	rio	fluviu	flod	elr	flod	rievier
lake	See	lac	lago	lacus	lago	lago	lac	sjö	innsjoe	soe	meer
sea	Meer	mer	mare	mare	mar	mar	mare	hav	har, sjoe	hav	zee
shore	Ufer	rivage	riva, spiaggia	ora, litus	costa	costa, margem	mal	strand	strand	kyst	wal
house	Haus	maison	casa	domus, aedes	casa	casa	casá	hus	hus	hus	huis
wall	Wand	mur	muoro	murus	pared	moro, pareda	perete	vågg	vegg	vaeg	muur
gate	Tor	porte	cancello	ianua, ostium	puerto	porta, portão	poartá	grind	port, grind	port	hek
window	Fenster	fenêtre	finestra	fenestra	ventana	janela	fereastră	fönster	vindu	vindve	raam
chimney	Kamin	cheminé	camino	fumarium	chimenea	chaminé	cos	skorsten	skorstein	skorsten	schoorsteen
courtyard	Hof	cour	cortite	area	patio	pátio, quintal	curtea	glrd	glrds	glrd	achtertuin
garden	Garten	jardin	gardino	hortus	jardin	jardin	grádiná	trådgldr	hage	have	tuin
field	Feld	champ	campo	campus	campo	campo		fält	jorde, lker	mark	veld
pasture	Weide	pâturage	pascollo	pascua	prado	prado	cîmp	bete	beitemark	graes	weide
sickle	Sichel	faucille	falce, faiche	falx	hoz		secera	skára	sigd	segl	sikkel
plough	Pflug	charrue	aratro, vangatto	aratrum	arado	arado	plug	plog	plog	plov	ploeg
bucket	Kübel	seau	secchio	situla, hama	cubo		gáletá	hink	bötte	spand	emmer
dish	Schüssel	plat	piatto	patina, lanx	plato	prato	oalá	skll	fat	fad	bord
milk-jug	Milchtopf	pot á lait	caraffa	sinus	jarro	jarro	conder?	kanna	mjoelk mugge	maelkekande	melkkan
axe, hatchet	AxtHacke	hache	ascia, seure	securis	machado	machado	topor	yxd	oeks	oekse	bijl
knife	Messer	couteau	cortello	culter	cuchillo	faca	cutsit	kniv	kniv	kniv	mes
spoon	Löffel	cullière	gucie, cucchiaio	coclare	cuchara	colher	lingurá	sked	skje	ske	lepel
fork	Gabel	fourchette	forchetta	furca, ligula	tenedor	garfo	furculitá	gaffel	gaffel	gaffel	vork
needle	Nadel	aiguille	argo, pantin	acus	aguja	agulha	ac	nll	nll	nll	naald
thread	Zwirn	fil	filo	filum, linea	hilo	enfiar	atá	trld	trld	trld	draad
wheat	Weizen	blé	frAmento	triticum	trigo	trigo	gr'iv	vete	hvete	hvede	tarwe
barley	Gerste	orge	orzo	hordeum	cebada	cevada	orz	korn	bygg	byg	gerst
rye	Roggen	seigle	segala	secale	centeno	centeio	ováz	rlg	rug	rug	rogge
hay	Heu	foin	fieno	fenum	heno	feno	sîn	hő	hoey	hoe	hooi
straw	Stroh	paille	paGlia	culmus		palha	pai	strl	strl, halm	strl	stro
carrot	Rübe	carotte	carota	rapum	zanahoria		morecov	morot	gulrot	gulerod	wortel
cabbage	Kraut	chou	cavalo	brassica, caulis	col, repollo	repólho, couve	varzá	kll	kll	kll	kool
bean	Bohne	haricot	fagiolo	faba	alubia	feifão, fava	fasole	bóna	bónne	boenne	boon
wine	Wein	vin	vino	vinum	vino	vinho	vin	vin	vin	vin	wijn
grape	Rebe	grain	(o)uva	uva	uva	uva	strugoré	vindruva	drue	drve	druif
beer	Bier	bière	birra	cervisia	cerveza	cerveja	bere	öl	oel	oel	bier
beech	Buche	hêtre	faggio	fagus	haya	fala	fagá	bok		boeg	strand
alder	Erle			alnus	aliso		anin negru	al	or	elletrae	els
birch	Birke	bouleau	betulla	betula	esquilar	vidoeiro	mosteacán	björk	bjoerk	birk	berk
oak	Eiche	chêne	quercia	quercus, ilex	roble	carvalho	stejar	ek	eik	eg	eik
pine	Föhre	pin	pino	pinus	pino	pinho	brad	gran	nlletre, bartre	fyr	den
apple	Apfel	pomme	mela	malum	manzana	maçã	már	ápple	eple	aeble	appel
pear	Birne	poire	pera, pearo	pirum	pera	pêra, preira	pár	påron	paere	paere	peer
plum	Pflaume	prune	prugna, prunia	prunum	ciruela	ameixa	prun	plommon	plomme	blomme	pruim
apricot	Aprikose	abricot	albicocca	prunum	albaricoque	albricoque	caise	aprikos	aprikose	abrikos	abrikos

pumpkin	Kürbis	potiron	zucca	peponium	calabaza		dovleac	pumpa	gresskar	graeskar	pompoen
litter	Streu		figliata	stramentum	pajaza		pai	strö	gödsel	kuld	mest
goat	Ziege	chèvre	capra	capra	cabra	cabra	caprá	get	geit	ged	geit
lamb	Lamm	agneau	agnello, pecora	agnus	borrego	cordeiro	oaie	lamm	lam	lam	lammetje
cow	Kuh	vache	vacca	vacca	vaca	vaca	vacá	ko	ku	ko	koe
ox	Ochse	boeuf	bue	bos	buey	boi	bow	oxe	okse	pkse	os
hen	Huhn	poule	gallina, mano	gallina	gallina	galinha	cloścá	höna	höne	hoene	kip
cock	Hahn	coq	elenco	gallus	gallo	galo	cocoś	tupp	hane	hane	haan
bull	Stier	taureau	toro	taurus	toro	touro	taur	tjur	stut	tyr	stier
horse	Pferd	cheval	cavallo	equus	caballo	cavalo	cal	näst	hest	hest	paard
duck	Ente	canard	an(a,i)tra	anas	pato	pato	ratá	anka	and	and	eend
deer	Hirsch	cerf, biche	cervo	cervus	cornudo	cervo	cápriorá	rldjur	hjordedyr	rldyr	hert
bear	Baer	ours	orso	ursus	oso	urso	ursi	björn	björn	bjoern	beer
snake	Schlange	serpent	serpente	anguis, serpens	serpiente	cobra, serpente	śarpe	orm	slange	slange	slang
fish	Fisch	poisson	pesce	pisces	pescado	pescar	pešte	fisk	fisk	fisk	vis
butter	Butter	buerre	burro	butyrum	mantequilla	manteigna	unt	smór	smór	smoer	boter
milk	Milch	lait	latte	lac	leche	leite	lapte	mjölk	melk	maelk	melk
cheese	Kaese	fromage	formaggio	caseus	queso	queijo	caścavac	ost	ost	ost	kaas
Cottage chs	Quark	fromage bln	ricotta	tyrus	requesón		brínzá	keso		hytteost	boerenkaas
harness	Geschirr	harnais	finimenti,	ornamentum	wpitelio	arreios	ham	sele	seletoey	seletoej	tuig
yoke	Joch	joug	giogo	iugum	yugo	jugo	jug	ok	lk	lg	juk
saddle	Sattel	selle	sella	ephippium	silla	sela		sadle	sal	sadel	zadel
bridle	Gebiss	bride	briglia	frenum	embocudara			betsel	bissel	bidsel	leidsel
hack	Hacke	haridell	tagliare	caedere	azada			nacka	gamp	harke	houweel
clay	Ton	argile	argilla	argilla, lutum	arcilla	argila	argilá	lera	leire	ler	klei
pottery	Scherben	poterie	terracotta	fictila	teja			keramik	keramikk	lertoej	aardewerk
wheel	Rad	steer	ruota	rota	rueda	roda	rotá	hjul	hjul	hjul	wiel
gold	Gold	or	oro	aurum	oro	ouro	aur	guld	gull	guld	goud
silver	Silber	argent	argento	argentum	plata	prata	argint	silver	soelv	ssoelv	zilver
copper	Kupfer	cuivre	rame, spiccioli	aes	cobre	cobre	copru	koppar	kopper	kobber	koper
bronze	Bronze	bronze	bronzo	aes	bronco	bronze	bronz	brons	bronse	bronze	brons
iron	Eisen	fer	ferro	ferrum	hierro	ferro	fier	járn	jern	jern	ijzer
girdle	Gürtel	gaine	cintura, guaina	cingulum	cinturón	cinta	curea	gördel	gjord, belte	baelte	gordel
plough	pflügen	labourer	aratro	arare	aradura	arar	ará	ploga	ploeye	plov	ploegen
reap	ernten	moissoner	mielere	metére	segar	segar, colhêr	seamáná	skórda	hoeste	hoeste	oogsten
sow	saeen	semer	seminare, scrofa	serére	sembar	semear		sl	sl	sl	zaaien
thresh	dreschen	battre	trebbiare	terére	trillar	trilhar		tróska	treske	taerske	dorsen
mill	mahlen	moudre	moilino	molere	moler	moleir	maciná	mala	male	moelle	malen
bake	braten	faire	coucere	coquére	asar	padeir	prájeste	bata	bake	bage	bakken
cook	kochen	cuisiner	cucinare	coquére	cocinar	cozinhar	agáti	koka	koke	koge	koken
weave	weben	tisser	tessere	texére	tejer	facer	inpláti	vára	veve	vaeve	wewen
spin	spinnen	filer	girare, rotazione	nére	hilar,trenzar	giro, volta		spinna	spinne	spinde	spinnen
cut in	schneiden	coup	tagliare,	cealare	tarjar	corte	agrava	rista	avbryte	falde ind	snijden
arrow	Pfeil	fléche	freccia	sagitta	dardo		ságeta	pil	pil	pil	pijl
bow	Bogen	arc	scodella	arcus	arco	arco,sandação	arc	skll	bolle	skll	schaal
sew	naehen	coudre	cucere	suére	coser	coser, cortar	acoase	sy	sy	sy	naaien
bear	setzen	porter	portare	parere, fetum	parir	levar	našte	föda	baere	baere	drachtig
graze	grasen	paître	pascolare	pascére	herbajear		pašte	beta	beite	graesse	grazen

god	Gott	dieu	dio, sinore	deus	dios	Deu	dumnezeu	gud	gud	gud	god
devil	Teufel	diable	diavolo	diabolus	diablo	diabo, demôni	dracu	djârvul	djevel	djavel	duivel
priest	Priester	prêtre	prete	sacerdos	sacerdote	sacerdote	popá párinte	pråst	prest	praest	priester
smith	Schmied	forgeron	fabbio	aurifex	platero			smed	smed	smed	smid
weaver	Weber	tisserand	tessere. telaio	textor	tejedor			våvare	vever	vaever	wewer
cartwright	Wagner	charette...	carreto	carpentarius	carretero			vagnmaker	vogunmaker	vogn mager	wagenmaker
English	German	French	Italian	Latin	Spanish	Portugese	Rumanian	Swedish	Norwegian	Danish	Holland

Russian	Ukrainian	Serbian	Croatian	Bolgarian	Polish	Czeh	Slovakian	Maced.	Slovenian	Lhitvanian	Lett	Greek
les	lis	šuma	šuma	gora	las	les, hora	les	planina	gozd	giria	mežs	dasos
peščera	peščera	pečina	špilja	peščera	jasinia	jeskyne	jaskyňa	spilje	jama	urvas	ala	spilja
reka	rika	reka	rijeka	reka	rieka	r'eka	rieka	rika	reka	upē	upe	potami
ozero	ozero	jezero	jezero	ezero	jezero	jezero	jazero	ezero	jezero	ežeras	ezers	limni
morje	more	more	more	more	morze	mor'e	more	more	morje	ju-ra	ju'ra	thalasa
bereg	berig	obala	obala	brjag	brzeg	pobr'eží	pobrežie	pokri	obala	krantas	krasts	tialalia
dom	dim	kuća	kuća	kšća	dom	dúm	dom	kouika	hiša	namas	mája	spiti
stena	stína	zid	zid	stena	shcsiena	stēna	stena	stis	stena	siena	siena	tihos
vorota	vorota, brama	kapija	vrata	porta, vhod	brama	vrata	brána	porta	vrata	vartas	várti	exoporta
okno	vikno,	prozor	prozor	prozorec	okno	okno	oblok	tzamu	okno	langas	logs	parathiro
dimohod	dimohíd	dimnjak	dimnjak	komin	komin	komin	komín	ozeka	dimnik	kaminas	skurstenis	tzaki
dvor	dvir	dvorište	dvorište	dvor	zagroda	dvúr	dvor	goumno	dvorišče	kiemas	pagalms	avli
sad	sad	virt	virt	gradina	ogród	zahrada	záhrada	gradina	virt	sodas	dárzs	kipos
pole	pole	polje	polje	pole	pole	pole	pole	niva	polje	piera	p'ava	horafi
pastbišće	pasíšće	čoban	pastir	pasíšće	pasterz	paseka	pasienok	livada	pasnik	ganykla	ganibas	livadi
serp	serp	srp	srp	crp, bradva	sierp	srp	kosák	serp	srp	pjauturas	sirpis	drepani
plug	plug	plug	plug	plug, ralo	p'ug	pluh	pluh	ora	plug	plu-gas	arkls	orgoma
vedro	vidro	kanta	kanta	kofa	wiadro	vedro	vedro	kova	vedro	kibiras	painus	kovas
bmodo	bmodo	jelo	jelo	cd, činija	maczinie	misa	misa	misour	skleda	lékšté	trauks	piato
moločnik	moločnik	vrč	vrč	kana	dzban	hrnek	hrněk	kanata	vrč za mleko	asotis	piena kru'ze	kanata
topor	topír	sekira	sjekira	bradva	siekira	sekyra	sekera	teslar	sekira	kirvis	cirvis	
nož	niž	nož	nož	nož	nóz	núž	nóž	nosh	nož	peilis	nazis	maheri
ložka	ložka	kašira	žlica	lžica	lyzhika	lžice	lyžička	laitsa	žlica	šaukštas	karote	coutal
vilka	vilka	viljuška	vilica	vilica	widelec	vidlička	vidlička	vilitska	vilice	šakuté	dakša	pirduni
igolka	igolka	igla	igla	igla	igla	jehla	ihla	igla	igla	adata	adata	velona
nitka	nitka	nit	nit	šev, niška	nić	nit	niť	konetse	nit	siu-las	diegs	klosti
pinišča	borošno	žito	žito	pšenica, žito	pzenica	pšcnice	pšenica	tšenitsa	pšenica	kviečiai	kvieši	sitari
jačmeň	jačmín	ječam	ječam	ečemik	kasza	ječmen	jačmeň	jatsmen	ričet	miežiai	mieži	krithari
rož	žito	raž	raž	rž, žito	zyto	ry'žc	ryza	ersh	rž	rugiai	rudzi	vriza
seno	síno	sijeno	sijeno	seno	s'oma	seno	seno	seno	seno	šienas	siens	ahiro
soloma	šlomja	slama	slama	slama	siano	sláma	slama	slama	slama	šiaudas	salmi	kalami
markov'	markov	mrkva	mrkva	morkov	marchew	mrkev	mrkva		korenje	morka	burkás	karota
kaspusta	kapusta	kupus	kupus	zele	kapusta	zelí	kapusta	zelka	zelje	kapu_stas	káposts	lahano
goroh	gorih	pasulj	grah	bob, fasul	fasola	fazule	fazulá	bob	fižol	pupa	pupa	fasoli
vino	vino	vino	vino	vino	wino	víno	víno	vino	vino	vynas	víns	krasi
vinograd	vinograd	grožde	grožde	grozde	winogron	hrozen	hrozno	grozier	grozdje	vynougé	vinoga	stafili
pivo	pivo	pivo	pivo	bira	piwo	pívo	pivo	bira	pivo	alus	alus	beera
buk	buk	bukva	bukva	prjag	pleza	buk	buk		bukev	bukas	skábarde	oxua
oljha	viljha	vrba	vrba	elha	wlezba	olše	vr'ba		jelša	alksnis	alksnis	imotikos
bereza	bereza	breza	breza	breza	p'az	br'iza	breza		breza	beržas	bérzs	simuoa
dub	dub	hrast	hrast	db	dáb	dub	dub	dap	hrast	ažuolas	ozols	velonidia
sosna	soska	jela	jela	bor	šcorerzh	borovice	borovica	bor	smreka	pušis	priede	velona
jabloko	jabluko	jabuka	jabuka	jablka	jabl'ko	jablko	jablko	giabolko	jabolka	obuolys	ábols	milo
gruša	griša	kruška	kruška	kruša	gruszka	hruška	hruška	kroush	hruška	kriaušé	bumbieris	ahladi
sliva	sliva	šljiva	šljiva	sliva	š'ivoka	slíva	slivka	sliva	sliva	slyva	plu'me	koromila
abrikosa	abriko	kajsija	marelica	prazkoza,	morela	meruňka	marhulá	praska	marelica	abrikosas	aprikozs	verikula

tíkva	garbuz	bundeava	bundeava	tíkva	dynia	tykev	tekvica	tíkva	buča	moliu-gas	ķirbis	kolokithi
pomet	oščepitic			smet	śmieć	stelivo	podstielka	gioubre	smeti	jaunikliai	atkritumi	skounida
kozjol	kozel	koza	koza	kozel, koza	koza	koza	koza	koza	koza	ožys	kaza	katsiki
baran	barab	janje	janje	agne, obca	owca	jehńe	jahńa	jgna		avis	jėrs	arni
korova	korova	krava	krava	krava	krowa	kráva	krava	krava	krava	karvé	govs	agelada
bik	bik	vol	vol	bivol, tele	byla	vúl	vól	vol	vol	jautis	vėrsis	vodi
kurica	kuršćja	kokoš	kokoš	kokoška	kuna	slepice	sliėpka	kokoska	kura	višta	vista	cota
petuh	petuh	pjetao	kokot	petel	kogut	kohout	kohát	petel	petelin	gaidys	gailis	petinos
bujvol	bujvol	bik	bik	bik	byž	bík	by'k	jounetse	bik	bulius	bullis	thamali
loščad'	kiń	konj	konj	kon	kož	kúń	kóń	koin	konj	arklys	zirgs	alogo
utka	butka	patka	patka	patka, patica	kaczka	kačka	kačka	paika	raca	antis	pile	papia
oliń	oliń	jelen	jelen	elen, srna	jeleni	jelen	jeleń	elen	srna	elnias	stirna	elafi
medved'		medved	medvijed	mečka	miedzwedź	medvéd	medved'	metska	medved	meška, lokys	lácis	arkoda
zmija	zmija	znija	znija	zmija	wáz	had	had	smia	kača	gyvatė	ču'ska	fidi
řiba	řiba	řiba	řiba	řiba	ryba	ryba	ryba	řiba	řiba	žuvis	zivs	psari
maslo	maslo	puter	maslac	maslo	mas'lo	máslo	maslo	mas	maslo	sviestras	sviests	voutro
moloko	moloko	mleko	mlijeko	mljako	mleko	mliko	mliėko	mleko	mleko	pienas	piens	gala
sír	sír	sir	sir	kaškaval	ser	sy'r	syr	sireine	sir	su-ris	čiers	tiri
tvorog	tvoríg	mladi sir	mladi sir	izvara, sirene	twaróg			ourda	skuta	varské	biezpiens	misithra
upreť	upřjat	orma	orma	homut	zniwa	postroj	postroj		zaprega	pakintkai	ieju'gs	halinadi
jarmo	jarmo	jaram		želtk, igo	upszajž	spr'eni	oprátka		jarem	jungas	skas	
sedlo	sedlo	sedlo	sedlo	sedlo	siod'lo?	sedlo	sedlo	sedlo	sedlo	balnas	sedli	sela
uzdečka	vizdečka			juzda	uzda	uzda	uzda	ouzda	uzda	apynasris	iemaukti	halinari
kljača, motiga	kljača	motika	mojika	motika	kapaczka	špičák		setsish	sekati	nuomojamas	kleperis	katakofto
glina	glina	glina	glina	glina, lepilo	glina	hlína	hlina	kal	ilovica	molis	máls	lasri
ngarne		grnčarija	grnčarija	grnci	garnesstw	hrnčirstvo	hrnčiarstvo		lančarstvo	moliniai indai	keramika	pilino
koleco	kolso	točak	kotač	kolelo	ko'lo	kolo	koleso	takalo	kolo	ratas	ritenis	trohos
zoloto	zoloto	zlato	zlato	zlato	z'ato	zlato	zlato	zlato	zlato	auksas	zelts	hrisos
srebro	sriblo	srebro	srebro	srebro	srebro	str'ibro	striebro	strebro	srebro	sidabras	sudrabs	argiros
meď	míď	bakar	bakar	med	miedz	méd'	meď	bakar	baker	varis	varš	halkinos
bronza	bronza	bronca	bronca	bronz	braz	bronz	bronz		medenina	žalvaris	bronza	bronzos
železo	zalizo	železo	željezo	željazo	zelazo	železo	železo	zelezo	železo	beležis	dzelzs	sidero
pojas	pojas	kajiš	pojas	pojas	pasek	popruh	pás	pojjs	pas	diržas	jost	zonari
pahať	plug	orati	orati	plug, palo	arać	orat	pluk	orash	plug	arimas arti	arkls	orotro
žať	žati	žneti	žnjeti	sbiram, žna	zać	sklízeti	žať	zniesh	žeti	pjauti	p'faut	therizo
sejať	sįjati	sejati	sijati	svinja, seaja	siać	síti	siať	bishka	sejati	sėti	sėt	gourona
molotiť	molotíti	kopati	kopati	vršeja	sparzac	mlátiti	mlátit'		mлатiti	kulti	kult	chase
molof	mlin. moloti	mleti	mljeti	melnica	mielić	mly'n	mlyn	vodenitsa	mlin	malti	dzirnavas	mulosh
pečj	pekti	peći	peći	peca, peka	pizć	pecti	piect'	baisikel	pečti	kepti	cept	podilato
gotovitiť	variti	kuhati	kuhati	gotvja	kucharz	var'iti	varit'	gorvatsa	kuhati	virti	vártt	magiras
prest'	plesti	tkati	tkati	tka	fala	tkáti	tkať	tkai	tkati	austi	aust	cimata
motat'	motati	presti	presti	brťja	przác	roztočiti	priast'	predi	presti	sukti	vėrpt	gurovolia
řzarezat'	vřizati	vrezivati	vrezivati	režanamesvam	nairnai?	vraziti	strikat'	setsish	zarezati	jpjauti	iegriezť	kovi mesa
strela	strila	strela	strelica	strelka	strza'la	šíp	šíp	strelka	puščica	strélė	bulta	toxo
luk	luk	luk	luk	lk, kupa	řuz	mísa	misa	misour	skleda	pokylis	b'oda	piatela
šit'	šíti	šivati	šivati	šija	szyć	šti	šit'	shiesh	šivati	siu-ti	šu't	ravi
nosit'	vedmid'	okotiti	okotiti		rodzić	lihnout			prenašati	pakešti	lácis	
pasti	pasti	pasti	pasti	pasa	paćć	pásti	past'	pasi	pasti se	ganytis	ganities	trelos

bog	bog	bog	bog	gospov	bóg	búh	boh	gospo	bog	dievas	dievs	theos
ďjabol	dijabol, hort	d'avo	vrag	djabol	diabel	ďabel	diabolo	diavol	vrag, hudič	velnias	velns	diavolos
svjaščeňník	svješčennik	sveštenik	svećenik	pop,sveščenic	pzedziarz	knež	kňaz	pop	dhovnik	kunigas	mácitájs	papas
kuznec	kovaľ	kovač	kovač	kovač	smrsarz	kovár'	kováč		kovač	kalvis	kaléjs	
tkaciha	tkalja	tkač	tkalac	tkač	przedziarz	tkadlec	tkáč	tkai	tkalec	audéjas	audéjs	argalio
povozka	povízka	kolar	kolar	kolár'	stolarz	kolár'	kolár		kolar	stalius	ratinieks	
Russian	Ukrain	Serbian	Croatian	Bolgarian	Polish	Czeh	Slovakian	Maced.	Sloven	Lhitvanian	Lett	Greek

Albanian	Basque	Irish	Gaell	Breton	Welsh	Islandic	Armen	Persiaan
pyll	oihan	foraois	coille	koad	coedwig	skógur	antar	jangal
shpellë	harpe, zulo	uaim	uamh	kev	ogof	hellir	kharayr	ghar
lumë	ibai	abhaim	abhainn	ster	afon	á	get	roodkhanhe
liqen	zingira	loch	loch	lenn	llyn	vatn	lin	dariacheh
det	itsaso	farraige, muir	muir	mor	môr	haf, sjór	tsov	daria
anëdeti	itsasalde	cladoch, nan	traigh	aod	traeth	strönd	morthel	sahel
shtëpi	etxe	teach	tigh	ti	tŷ	hús	town	khaneh
mur	murru, horma	balla, múr	balla	mogez	mur	veggur	pat	divar
portë	ate	geata	geata	draf	clwyd	hlid'	nets. dowr	darvazeh
dritare	leiho	fuinuesg	minneag	prenestz	ffest	gluggi	patowhan	panjereh
	kebide	simtéar	luidheir	siminal	simnai	strompur	tskhneloyz	dood kesh
avlli	ataria	clós	cuirt	porzh	clos	húsagard'ur	pak	hayat
kopsht	baratza	garrai, gairdin	lios, garadh	liorz	gardd, beili, cwrtr	gard'ur	partëz	bagh
arë	zelai, landa	paire, gort	magh	park	cae	akur	dašt	meydan
lëndine, bullotë	lardi	inuilt, fearach	ionaltradh, feurach	prad	porfa, maes	beitiland	arotker, xot	cheragal
drapër	igitai	corrán	corran	falz	cryman	sigd'	mangagh	das
parmandë	laia	céachta	crann/arain	arar	aradr	plógur	aror	khish
kovë, kusi	pertz	buicéad, loine	bucaid	kelom	cunnog	fata	doyl	satl
pjafë, talur	plater	mias	soitheach, mas	plad	dyogl, llestr	diskur	mets	zarf
shtëmbë	pegar	crúsca	cuimeagh	poud-laezh	siwg	brúsi	kovz	shir dan
spatë	aizkora	tua	lamhtuadh	pouchal	bwyell	öxi	katsin	fisher
thikë	aizto, ganibet	scian	sgian	kontell	cyllal	hnifur	zmeli	ghagho
lugë	koilara	spúnóg	spáin	loa	llwy	skeid'	dgal	ghashogh
pirua, grep	lauhortzeko	pice	gobhal	foréh	fforc	gaffall	patarakhagh	changanal
gjlperë	orraz	snáthaid	snathad	nadoz	nodwyd	nál	asegh	soozan
pë, fill	hari, biru	snáithe	snathain	neud	edan, edefyn	t'rád'ur	derjan, thel	nakh
grurë	gari, oki	cruitneath	cruithnead\chd	ed	gwenith	hveiti	tšoren	gandome
elp	garagar	eorna	eorna	neiz	haidd, barlys	bigg	gari	jow
thekërr	zekala, zikirio	seagal	seagal	segal	rhug	rúgur	hanar	jow-e-siah
byk	bedar, elbitz	fëar	feur tsaidhe	foenn	gwair	hey	xot	yanjeh
kashtë	lasto	cochán, tui	connlach	plouz	gwelt	strá	yard	kah
karatë	azenario, pastana	meacan dearg	curran	karotez	moron	gulrót	stepgin	havij
lakrë	aza	cabáiste, cál	cab	kaol	bresychen	kál	kaylamp	kalam
fasule	baba	ponaire	ponar	piz	ffa	baun	baklay	loobia
verë	ardan	fion	fion	gwin	gwin	vín	zini	sharab
rrush	mats,mahatsale	fionchaor	fion-dhearc	rezin	grawnwin	greip	oghkoyz	angoor
	garagardo	beoir, leann	leann	bier	cwrw	bjór	zaredzewp	abjow
ah	fago	fáibkil, feá	faibhle	faou	ffawydden	strönd	phekon	
	haltzo	fearnóg	fearn	gwem	gwernen	elri	lasteni	gazan
bletëzë	urki	beith	beithe	bezv	dedwen	birki	tsarasi	
lis	aritz	dair	darach	derv	derwen	eik	kaghni	baloot
borigë, pishë	pinu	giuiss, péinne	giutas	pin	pinwydden	fura	nesil	kaj
mollë	sagar	cill	ubhall	aval	afal	epli	khnjoreni	sib
dardhë	madari	piorra	peur	per	peren, gellygen	pera	tanj	golabi
kumbull	aran	pluma	plumbas	prun	eirinen	plóma	salor, law	aloo
kaisi	albarikoke	aibreog, craim	/	apriko	bricyllen	aprikósa	tsiran	zardaloo

	kuia	puimán	/	sitrouilhez	pwmpen	grasaldin	karkaž	kadoo
	okekadal, sabelaldi	fuilleach, dramhail	connlach, lir	gouzel	gwasarn	mod'	jad	
dhi	ahuntz	gabhar, pecari	gobhar	gavr	gafr	geit	ayts	boz
qëngj	ardi, bildots	uan	uan	oan	sen, cig sen	lamb	garnowk	barreh
lopë	behi	bó	bo	bouçh	buwch	ky'r	kov	gav
ka	idi	damh	damh	ejen	ych	uxi	ez	gav-e-nar
kločkë, shqokë	oilo	cearc	cearc	yar	iâr	haena	haw	morgh
këndes, gjel	oilar	coileach	coileach	kihlog	ceilog	hani	akhlep	khoroos
dem	zezen	tarbk	tarbh	tarv	tarw	naut	tsowl	gav mish
kalë	zaldi	capall	each	marçh	ceffyl	hestur	ji	asb
rosë	paita, arate	lacha	tunnag	houad	hwyad	önd	bad	morghabi
drë	orein	fia, fiara	fiadh	karv	carw	hjörtur	eghnik	gavazn
ari, duroj, barrë, sjell	hartz	bear	math-gambhain	arzh	arth	björn	ardž	khers
	suge, narrazoti	nathair	nathair	naer	neidr	snákur	oj	mar
peshk	arrain	breac	iasg	pesk	pysgodyn	fiskur	jowk	mahi
gjalpë	gurin	im	im	amann	menyn	smjör	kabaz	kareh
miel	esne	bainne	bainne	laezh	llaeth	mjólk	kath	shir
djathë, gjizë	gazna	cais	cais	formaj	caws	ostur	panip	panir
			/	keuz		kotasaela		
frë	zaldiutzarri	úim, capaill	fasair	stemat	harnais	aktygi	sabkh	yaragh
zgjedhë, lidhje, rop	uzzra	cuing	cuing	yoçh	ian	ok, klafi	lowts	yowgh
shalë	zela, txalma, zaldialki	daillait	diollaid	dibor	cyfryn	hnakkur	tham	zin
frë	hede	srian	srian	kabestr	ffrwyn	beisli	erasanak	afsar
karroce		gearradh	each carbad	deailh	bwlch, hac, agen	reid'hestur	priç	yaboo
baltë	buztin, lokatz	créofog, cré	criadh	pri	clai	leir	kaw	khak-e-roost
	gitza, buztin	crépotaire	criadhadaire	priaj	crochewydd	leirker, leirmunir	kaweghën	koozeh gary
rotë	burpil, errurera	roth	cuibhle, roth	rod	olwyn	hjól	aniw	charkh
ar, flori	urre	ór	or	aour	aur	gull	oski	tala
ergjënt, sërmë	zidar, urrezuri	airgead	airgead	arçhant	arran	silfur	artsath	noghreh
bakërr	tupiki, kobre	coper, pingin	cubair	kouevr	cpr, copor	kopar	pghin	mes
tunsh	brontze	créumhain	umha	arem	efydd	brons	pronzë	bronse
hekur	burpina, burni	iararn	iarunn	houam	haearn	járn	erkath	ahan
bres, rrip	gerriko	crios	crios	gouriz	gwegys	belti	zoti, kamap	
lëroj	laiatu	treathaim	treabh	ar(-at)	aradru	plaegja	harkel	shokhm zadan
korr	igitaitu, segatu	bainim	buain	aoes(-añ)	medi	skera	khmaghel	derow kardan
	erein	cuirim	cuir	had(-añ)	hau	saga	tšanats	kashtan
	ogijotze, garijotze	buailim	buail	dom(-añ)	dyrmu, ffusto	řreskja	tes	
mulli	eihera	meilim	bleith, meil	mal(-añ)	melin	mala	aghal	dooshidan
furros	erre	bruithim, bÁCáIaim	fuin, deasaich	peozh(-añ)	pobi	baka	thxel	nan pokhtan
gatonjës	sukaldu	déanaim, cócaireacht	bruich	kegin(-añ)	cogino	elda	niwthel	pakhtan
vëglë, thurme	ehundu, iohaldu	fim	fìgh	gwiad(-añ)	gwau	vefa	hiwsel	baftan
tjer	irute, goru	sniómhaim	sniomh	nez(-añ)	nyddu	spinna	manel	charkhiden
pres		saim isteach	gearr	troch(-añ)	torri	skera út	undmidzel	
shigjetë, ber	gezi	saughead, scála	saighead	saezh	saeth	ör	net	peikan, tir
ark, kark	arku	cuach	bogha	pezel	bwa, ymgrymiad	skál	aghegh	káman
qep	josi	fuaim	fuaigh	gwri(-at)	gwnio	sauma	karel	dookhtan
prurës	pairu, umealdi	beirim	iomchair	al(-añ)	ymddwyn	bera	krel	zaidan
kullos	bazkotu	inióranu	feiraich	peuz(-irt)	pori	bid'ja	šphel	cherandan

perëndi, zoti	jinko, jainko	dia	dia	dove	duw	Gud'	ĉastowats, ĉ	khoda
	deabru, txerren	diabhal, aibkerseoir	diabhol	diaoul	diawl, gŵr drwog	djöfull	satanah, dev	sheitan
prift	apaiz, abade	sagert,		beleg	offeiriad	prestur	eretš	keshish
frakaur	burnigin	gabha	gobha	gov	gof	smid'ur	darbin	ahangar
	ehule, irule	fiodoir	breabadair, figheadair	gwiadez	gwŷdd	vefari	džowlhak	bafandeh
karroce	orgagin, gurdigile	saor cairte	tuairnear	karrer	cart gweithior	-		
Albanian	Basque	Írish	Gaell	Breton	Welsh	Islandic	Armen	Persiaan

Sanskrit	Hindi	Urdu	Bengal	Telagu	Tamil	Kannada	Singalese	Nepal	Tibet
vāna	jungle	junggal	joongol	adavi	kahadu	kaadu	kalawa	ban, jangal	shing-nag
valá, bila, vivára	gufa	gufa	guha	Guha	buhagh	goovee	lena	odaar	dag-phug
srāvana, sráva, nadi, sarit	nadi	dariya	nadi	nadhi	nathi, aaru	nadhi	ganga	nadi	tsho čo
samudra, ságara	talaab	jheel	hhrad	sarasu	kayill, yéri	sarovara	vawa	taal	gyam tsho
samudrá, árna	samundra	samundra	shamudra	samudhramu	kahdall	sagara	muhuda	saagar	tso-dam
kūla, tira, anūpa	tat	kinara	paar	theeram	oram	dhadhé	rukula	kinaaraa	
giha, gehá, vésmān, āgára	ghar	ghar	baari	grahamu	vidu	nané	gadera	ghar	
bhitti, kudya	deewar	deewar	deaal	goda	mahill	goode	bithiya	parkhaal	
abaddhi, mūdha	gate	darwaza	gate		kadhavu	bagelu	gahetuwa	dhokaa, dwaar	
vātāyana	khirki	khirki	jaanba	kitiki	jennall, sannal	ketaki	janalaya	jhyaal	gaykung
vitāna, grhānistāna	ghimnet			poga	pughai, pokki	hooge, goodu	chimniya		
an.gāna	aangan	aangan	othon		mandapam	nethalu	midula	aangan	
udyāna, arama, vāta	bagh	bagh	bagan	thotta	pookan-vannam	brindhavana	wade	baari	dumha
kśétra	maidan	maidaan	khét		vayal	hola	kumbura	karyakshetra	
yāvāsa	bhoosa	ghaas	lhét				thanabima		
śmī, dátra, pársu, lavitra		pharsa	kasté		arivaall	kudhali	dakathta		
hala, laṅgala, síra	godī	hal	joaol		vuzhu	negalu	nagula		
dron.i	balti	balti	baalti		vaalli		baldiya		
pātrikā, kapāla	bartan	pakwaan	thala		pathiram	tapali	batiya	thaal	
olānda, skóti, kalāsa, ghata	doodh ajug				paal oathiram	lootta	kinjoguwa		
parāśu, vāsi, kusthara,	kulhari	kulaadi	kodal	Goddali	kodali	nachi nachu	ath porowa	bancharo	
sāstra, krpāni, ksurikā	chhuri	chaaru	churi	chaku	katti	chaku	pihiya	chakku	dri
dārvi	chamcha	chamcha	chamoook	garita	karandi	chamcha	handa		
kantaka, sūlikā	kanta	kaaṅta	kanla-		mullūkarandi		garappuwa		kāng-dra
sūci, veśi, śalākā	sui	suui	chooneh	soodhi	mulliah, oosi	soogee	indikatta	siyo	gyāb-ya kab
tāna, sūtra	dhaga	taaga	sulo-	daramu	nool	dhara	nula	dhaago	
godkhūma, sasya	gehun	gaehun	goam	Godhamu	gudhamai	goodhi	tiringu	gahuu	thro
yāva	bajra	joar	job	barley			barley	jau	may
minanda	rye						danaya	kodo	
śushatrīna		bhoosa	khar	Gaddi	oomi	hoolu	piduru		
tr'na, palāla			khar		vaikkol	hoolu	piduru	paraal	
pindamūla, garjara	gaajar	gaajar	gajor				karat	gaajar	
viruth, ośadhi	bandhgobhi		bandakapi			elle coosu	gowa	bandaagobhi	pay-stay
nudgá	phali		been		avarai		bondhi	simi	trayma
draks:arasá	wine	daaru	mod	draksha	madhu		mathpan	rakshi	kyr chang
drakśá, guccaphála	angoor	angoor	aangur	draksha	dhiratchai	drakshi	medi		chugundrum
yavasura, yavarasa	beer	daaru		beer			uwasura		chang
pustaka, grantha							gaswarga		
							niyojitha		
bhūrja							gaswarga		
sindūra							gaswarga		
devadāru							anhasi		
āthāphala	seb	sabe		apple		sebbu	apple	syaau	ku-shu
vidara, visvasāraka	nashpati	naashpaati			bérikkai		pear		li
	aalobokhara						gadiwarga	aalubakhada	
	khumani						gediwarga	khurpani	ngari khām bu

urvārā, urāña	sitaphal	kaddu	kumro	Gurnudikai	posani	kombalakai	puhul		
āstārana, paristara,	koora	kooda	khar			kasa	piduru		
chāyā, chelika	bakra	bakri	chagol	meka	aadoh	neake	aluwa		ra
urabhra	memna	bhedh	bhera	Gorre	aattu kutti	kuri	bataluwa	bhedaa	lug
gó,anoduhi, aghuyā, asvrā	gaay	guaye	goru	aathu	maadoh, pasu	aasu	aladena	gaai	pāju
anadváh, goña	bail	bael	shaanr	dhunna	kurbouh, yerudhu	hethu	gawaya	saande	langok
kukhuti	murgi	murghi	murgi	kodi petta	koyahi	kooli	kikili	kukhuraa	chang
krkaváku, kukkutā, kutáru, kalajr'	murga	murgha	morog	kodi punehu	séval	hoonja	kukula		cha-po
r'sabhá	saand	bhainsa	balad	dhunra	yerumai	gooli	gona		
āšra, ghorta, máya, háya	ghora	ghoda	ghora	ashwamu	kuthrai	kuduree	uswaya	ghoda	ta
varata, kāmika	battack	battukh	hansh	bathu	vaathu	bathukoli	tharawa		
nir'gá	hiran	hiran	hareen	lady	maan	geenke	muwa	mriga	
r'ksá, bjollúka	bhalu	bhaalu	bhallook	elugu bantu	karadi	karadi	walaha	bhaalu	
sarpá, arbuda, vyāla	saanp	saanp	shaap	sarpam	pampoo	havu	sarpaya	sarpa	drul
mátsiya, mina	machhli	macchli	maanch	mathsyamu	meen	neenu	malw	maachaa	nya
návanita, dadhisāra	makhan	makhhan	makhen	venna	vennai	beenne	nendaru	nauni, makhan	mar
páyas ik'sira	doodh	doodh	dudh	palu	paal	aalu	kiri	dudh	oma
kilāta, dabhija	paneer			junnu	paal adaikatti		kaju		durā
payasyá		paneer	chana						
yoga, pātrāmi			joel				aswaya ge aduma		
yugá, dhu'r			joel		kalappi		bithtara, khamada		
paryāna, s.āri			haodah				uswayage	kaathi	
jāmbhāh							katikalayawa		
ākhāna, svahastika					vettu		pedigahanowa		
mr'd, mr'ttika	chikni mitti	mitti	kada	bangamatti	chalymun	jedde manu	mati	maato	
sákala, kapákka, karpana			kumor	kumari	manán paandam	kunbakara	kumbul pattala		dza-chay
	pahna	pahma	chaka	chakkramu	chakkaram	chakara	rodaya	chakka, paangro	
suvarna, hirañya, hemán	sona	soona	shona	bangaramu	thangam	bangara	radaran	sun	ser
rajato, rūpya	chandi	chaandi	rospo	wendy	valli	beelli	ridi	chaandi	ngü
loka, tāmra	peetal		tama	thamiramu	chembu	thambra	thumba		
	kānisya		bronze	kanchu	vengallum	hithali	lokada		
loha, syāmā, ayas	loha	loha	loha	inummu	iruembu	kabinna	yakada	istri, phalaam	
mekhalā, rasanā			tawa				banda palhiya		
kr's	jotna	khodna	chaas		vozhu	hoolu			
śasyani sain grah	katna	paana	kala-		aru	hanagu	uswenna		
vap, ruh	bona	boana	panta		vidhai	buthu	vapuranna	ropnu	
mr'd, mr'n		chaanna	dhona				goyam paganawa		
piś	mill		guroño		arai		amburum, yantra		
pac, bar'ji, śrā	bake					bayasu	pulussanawa		dro-
pac	pakana	pakana	raanna	vanta	semail	aadugee	pisanawa	pakaaunu	kalāg sawa
vā, vap, gumph	bun-na	bunna	tant-bona	netha	ney	holli	viyanawa		
tanturāyam'		ghumanaa	bona		noor	thirigusu	gotanawa		
śas		katna			nuzhax	katharisu	nududusu	kaatnu	chaypa
bāna, śarā, ísu, íśika,	teer	teer	teer	banamu	ambu	bhāna	etalaya		
vādama, dhāmus, íśrāsa	katora	katori	dhanuk	Ginney	will, pathiram	billu	bajanaya	dhanu	
siv	seena	silna	sekilai	kuttuta	théi	hoolee	mahanawa	siumu	
sad	sehan karna	paida	garbhodharen	barinchu		handuko	prasuta	sahanu	
tr'ñ		charna	charai	meyatam	may	neeyasu	tanakanawa	charnu	

devá, sura, vibudha	pandit	khuda	bhogoban	dhevaru	daivam kadavull	deevaru	deviya	debataa, iswar	lhã
papmán, vetãla		shaitan	silã-n	dhayyamu	pesassu, péy	bootha	yakshaya		
brãhmano, rvtij, viprã		pujari	purut	pujari	poosari	poojori	pujakaya	purohit	lama
kãrmãra, lohakãra		lohar	kamar	kamsale	thattan	aachari	lokurawa	kaani	
vayaka, santrina, vemaha		bunnewala	tanti	nethawadu	nesavalar		viyanna		
rathkãra, rathkr't, yanakara					vandikkaran		karata sadanna		kharlo therga
Sanskrit	Hindi	Urdu	Bengal	Telagu	Tamil	Kannada	Singalese	Nepal	Tibet

Turkish	Azer	Uzbek	Tatar	Mongol	Maltaise	Arabic	Arab1
orman	meşə	örmon	urman	oi	bosk	gabeh	ghabeh
mağara	mağaro,kaha, žaga	gar		agui	ghar	megara	káhef
nehir, ırmak	çay	daryo	elga	gol, möröm	şmara	naher	néher
göl	göl	köl	kul	nuur	ghadira	bohayra	bu'hayra
deniz	deniz, deriya	dengiz	dingez		şatt	bahar	báher
sahil-kiyi	sahil	daryonin kirgoği	yar		dar	shat	jerif
ev	ev, palata	uy, palata	yort,nesel buin	baishing	dghar	beit	báet
duvar	divar	devor	divar	khana	hajt	heit	háit
kapi	dervaza, qapl	dorvoza, eşik	kapka,zastava		şatba	bawaby	medkhel
pencera		oyna, panzara	tereze	tsonkh	tieqa	shobak	nafeħa
Baca	dudkeş, baca	kamin, ucog			cumnisa	dakhdon	medkhena
avlu	həyot, saray	kovli, sud	işek aldi, sud	shüükh	bitha	balkon	fanáa
bahçe	bağ, bağça	bog	bakçasi	tsetserbeg	d"min	jnenei	hadeeħa
tarla, arzi	torla, çöl	dala	kır, elkə		ghalqa	maláb	haħel
mera					silla		isheb
orak		örök					mengel
sürmek, saban, pulluk	kotan	plug		anzhis	mohriet		mehrath
kova		pakir	çilek		barmil	satel	delou
tabak	boşqan	ovkat, taom	aş		pratt	sahen	tabaħ
süt-kabi	bardaq, səhəzag	kōra	kovşin		buqar	brei-haleb	ibreeħ
balta	balta	bolta	balta		manara		fass
biçak	biçaq	piçok	piçak	khutag	sikima	sikene	sakeen
kaşık	qaşlq	koşik		khalbag	marfa	malak	meláħa
gatal	çəngəl, yaba, şana	vilka	çeneçke	seree	furketa	showke	shawka
iğne	iynə, mil	iğna	ine	züü	labra	ibrey	ibra
iplik	sap, iplik	ip	žep		hajta	kheat	kháet'
buğday	buğda	buğdoy	boday	buudai	qamh	ameh	hint'a
arpa		arpa	arpa	arvai	barley	anchalem	sháaeer
cavdar	çovdar	žavdar	arış		şgheir		nib
kuru ot	quru at saman	haşak		övs	tiben	ash	tebin
saman, kene vir	saman	haşak			tiben	ashey	ķish
havuc	kök	sabzi	kişer	shar luuvan	carrota	jasara	gizer
lahana, kabak	kələm	karam	kəbəstə	baitsaa	caboça	malfoof	melfoof
fasulye	paxla	loviya	nogit		fui	phasolina	beħool
şarap		vino, şarab	vino	dars	imbied	nəbid	nabeeth
üzüm	üzüm	uzum	vinograd		emba	inab	anáb
bira	pivo	pivo	sıra	shvar airag	birra	beera	jáah
ağacı							zann
							shajermáa
hus-ağacı		koyim	kaen	khus			ķasseb
meşe-ağacı	paıld	eman				balloot	baloot'
zayaflamak, çam	şamağaci	karagay	narat	mars		snobar	şnober
alma, elma	alma	olma	alma	alim	tufieħa	toffaha	tifah
armut	armud	nok	gruşa		land"asa	enjasa	khoukh
erik, kuru	gavall	olhōri	sliva		amboqra	khoukha	injaş
kayisi		urik	abrikos		apricotta	mesh-mesh	mishmish
kabak	balqabaq	oşkovok	kabak		qara hamka	areih	ķráa

teskére	xërək, zibil	zambil			zibel	awsakh	fadhllat
keçi		eçi	këžë	yamaa	moza	meizah	máaza
koyun	quzu	köy, közi		khonin	nad"ha	kharooof	kabish
inek	inək	sigir	sïer	ünee	baqra	báar	baqra
öküz	öküz	hökiz		ükhri	barri		ijill
tavuk	toyuk	tovuk	tavik		tigiega		dejaja
horoz	xpruz,kran	höroz	ëtéc, kyrok		serduq	deek	deek
boğa	öküz	hökiz			barri	toor	theower
at	at	ot	at, aygïr	moir	ziemel	ehsan	hešan
ördek	ördek, cumma, dalma	ördak	urdek, koem	nugas	papra	buta	bat'
geyik	maral	kyik	bolan	bug	cerva	gazáal	ghazal
ayi	ayl	ayik	ayu	baavgai	ors, lupu	deb	dub
yilan	ilan	ilon			serp	haye	háah
balik	ballq	balak	balik	zagas	hut	samak	semaka
yağ	yağ	maska yog	may	tsötsgiu tos	butir	zebde	zibda
süt	süd	sut	set	süü	halib	haleeb	haleeb
peynir	pendir	sir, pişlog	sïra	byaslag	d"obon	jebneh	jebin
cokelek					irkotta		halloom
kosmak, dizgin							óda
boyundurum, kağni					isfar		neer
eyer, kos;uk	yëhër			emeel		sarej	sérej
at başlıđı				khazaar	rini		legam
yarmak, esmek							fëas
kil, balçık	gil,lil	loy	balçık		tafal	sakher	t'een
canak, cölmek			keramika	vaaran edlel		fokhar	fukhar
tekerlek	tëkër, éarx		tegermac		rota	ajal	ájalla
altın	gIzll	olbin, tilla	altın	alt	dehb	dahab	thahab
gümüş	gümüş	kumuş	kemeş	möngö	fidda	fidah	fudha
bakır	mis	mis	bakır	zes	ram ahmar	inhas	nuhas
bronz, tunc			bronz		bronz	bronze	bronz
demir, ürü	demir, ütü	temir, dazmol	timer, utuk	tömör	hadid	hadeed	h'adeed
kemer, kuşak					cinturin		t'awk
sapan, sürmek	şumlamaq	er haydamok			mohriet		yeh'rith
biçmek					tahsad		yeh'sd
ekmek	ëkmëk	ekmok	éçu		izrah	yezra	yebther
dövmek, harman					tisreg		yeqleb
diğirmen, fabrika	deyirman, fabrika	tegirmon	tegermen		tithan	mathaney	yet'han
pirinda, firin	bişirmak	ëpmok	miç		tifforna, tahmi	ekhebes	yekhbiz
as, asci, pişirmek	aşpaz	pişirmok	kezerlen	togooch	isajar	yatbookh	yet'bakh
dokumnak, örmek	toxumaq	tökimok			insed"		yensij
dündörmek	ëyirmëk	aylantirmok			iddur	lif	yeghzel
kesmek	kësik	kesmok	kiseleş, teşru	ogtlokh			yeqtá
ok	ox, égrëb	kormon uka		sum	vlega	sehem	sëhem
tas, yay	tezim, yay	kamalak	žeya, smičok	num	scutella, vaset	jat	t'aas
dikmek	tikmëk	tikmok	tegu	oyokh	tchejt, thit	khayet	youkhët'
büyütmek	daşlmaq, apermaq	çudamok	tuzgïry, tuzu		iggiib	jeeb	yehmil
otlatmak					tirragh		eyráa
tanrı	allah, tanrı	hudo	alla		alla	allah	alla

seytan	šeytan, iblis	šayton, azina, iblis	šaytan, iblis		shigan, dimoniu	shetan	sheʻan
papaz, kešís	kešís, kahin	kašís, pop	ruhani, din bašligĩ		qasis(or patri)	khoorey	cahin
demirci, usti		temirći	timerće		haddied		hʻadad
örgücü	toxum...	tOki...			nissieg		nasij
dokumaci	araba			tereg			sańáa-árabat
Turkish	Azer	Uzbek	Tatar	Mongol	Maltaise	Arabic	Arab1

Thai	Japan	Mandarin
paa	shinrin	shen lin
tum	goukutsu	dong
mae-num	kawa	he
ta-lae-snab	midzuumi	hu
ta-lae	umi	hai
faang	kishi, karigan	an
baan	ie	fang, wu
panang	kabe	qiang
pra tao	mon	men
naa tang	mado	chuang
plong	entotsu	yian chong
sanam	nakariwa	yuan
suan	niwa	hua yuan
sanam	no(hara)	chang
chaab	bokusouta	muchang
kheaw	ka(ga)ma	lian
pluew	suki	li
kračow	boketsu	tong
jaan	sara	pan
xug nom	mizusashi, milkjug	nai guan
kwan	ono	fu
mead	nifu	dao
chon	supoonu	shao
som	fooku	cha
khem	hari	zheng
dai	ito	wei xie
%	(ka)mugi	mai
%	oomugi	da mai
%	raimugi	hei mai
%	hoshikusa	gan chao
lorč	wara	chao
%	ninjin	hu lou bu
kalum	kabetsu	bei chai
tua	mame	don
%	wain	jou
a-oon	budo, gurepu	pu tao
%	beeru	pi jou
%	bona	
%	hanaki	
%	kabanoki	hua
%	ooku, kashi	xian shu
soam	matsu	shong
%	ringo	pin guo
%	nashi	li
%	momo, umo	li
%	andzu	xing

fuk tong	kabocha	lan gua
faang	newara, haunoko	zha zhi
pae	yagi	shan yang
ghae	konitsuji	mian yang
vena	ushi, asuushi	nai nuo
vena	ushi	nuo
ghai	andori	mu ji
ghai	ondori	gong ji
kating	osuushi	gong nuo
maa	uma	ma
ped	kana.amiru	ya
kwang	shika	lu
mee	kuma	feng
ngu	hebi	she
pla	sakara	yu
nuey	batta	nai you
nom	gyuunyuu	nai
%	cheezu	nai luo
%	kotejicheezu	
son ta paan	bagu	jia
aag	kubiki	er
tee nang	kura, sadoru	an
bung hean	baroku	jiang
	kashiuma	qi ma
din	tsuchi, rendo	nian tu
mor	touki	tao
lor	wa, shirin	lun
thong	kin	jing
ngeun	gin	ying
theng daeng	dou	tong
theng lueng	bronzu	tong
lek	tetsu	tie
kem kad	obi	yao dai
pleuw	tagayusu	geng
geaw	karu	shou huo
waan	maku	zhong
nuad	datsukokosuru	da
yoong	hiku	muo
ob	yaku	kao
tam a haan	rijorisuru	zhu
saaw	oru	fang
paan	tsugu	zhuan
	warikommu	ger
look ta nu	ya	jian
chaam	hara	gong
yeb	nuu	feng
baeg	taeru	cheng shou
kaad	kuu,	wei

pra jao	kami	sheng
pee saad	akuma	gui
pra	bokushi. shinbu	mu shi
shaang	kajiya	tie jiang
shaang tor paa	hataori, orite	fabg zhi kou
kreung tor paa	aiguille	gong jian
Thai	Japan	Mandarin

Table 6 Comparison of sounds

Type	Sound	Hungar	Vogul	Ostyak	Finn	Ést.	Lapp	Mordvin	Čeremis	Votyak	Zyryan	Yurak	Selkup	
Hard	b	b			(b)	b	b	b	b	b	b	b	b	
	p	p	p	p	p	p	p	p	p	p	p	p	p	
	d	d			d	d	d	d	d	d	d	d	d	
	t	t	t	t	t	t	t	t	t	t	t	t	t	
	d (gy)	d						d	d	d	d	d	d	
	t' (ty)	t' (ty)	t'					t'	(t')	t'	t'	t'	t'	
	g	g			g	g	g	g	g	g	g	g	g	
	k	k	k	k	k	k	k	k	k	k	k	k	k	k
	'	'			'							'		
Aspirative	β (bh)		β						β			β		
	φ (ph)		(φ)						φ					
	v	v			(v)	v	v	v		v	v		v	
	f	f			(f)		f	(f)						
	δ (dh)								δ			(δ)		
	θ (th)								θ					
	j	j			j	j	j	j	j	j	j	j	j	
	í (ly)	í					í							
	γ (gh)		γ						γ			(γ)	γ	
χ (kh)		χ	χ					(χ)			(χ)			
h	h			h	h	h					h			
Hissing	z	z					z	z	z	z	z	(z)	z	
	s (sz)	s	s	s	s	s	s	s	s	s	s	s	s	
	ž (zs)	ž					ž	ž	ž	ž	ž			
	š (s)	š	(š)	š	(š)	(š)	š	š	š	š	š		š	
	ž	ž					ž			ž	ž	ž	ž	
	ś	ś	ś	ś			ś			ś	ś	ś	ś	
Soft Hissing	ð	(ð)					ð					(ð)		
	c	c					c	c				c		
	ɸ	ɸ					ɸ			ɸ	ɸ			
	č (cs)	č		č			č	č	č	č	č			
	ɸɸ	(ɸɸ)					ɸɸ			ɸɸ	ɸɸ	(ɸɸ)		
	čč (ccs)	čč	čč	čč			čč	čč		čč	čč	čč	čč	
Whirled	r	r	r	r	r	r	r				r	r	r	
	R		(R)				(R)							
Long	l	l	l	l	l	l	l	l	l	l	l	l	l	
	L			L			(L)							
	l'		l'	l'			l'	l'	l'	l'	l'	l'	l'	
	L'			(L')										
Nasal	m	m	m	m	m	m	m	m	m	m	m	m	m	
	M		(M)				(M)							
	n	n	n	n	n	n	n	n	n	n	n	n	n	
	N						(N)							
	ń (ny)	ń		ń			ń	ń	ń	ń	ń	ń	ń	
	Ń						Ń							
	ŋ (ng)	ŋ	ŋ	ŋ			ŋ	ŋ	ŋ	ŋ			ŋ	
	ŋ' (nyg)						ŋ'						(ŋ')	
Vowels	i	i	i	i	i	i	i	i	i	i	i	i	i	
	ī	ī					ī					ī	ī	
	ü	ü			ü	ü		ü	ü	ü		ü	ü	
	ÿ		ÿ						ÿ	ÿ		ÿ	ÿ	

	u	u	u	u	u	u	u	u	u	u	u	u"	u
	ě										(ě)		
	é	é											
	ê			ê									
	á	á											
	e	e	e	e	e	e	e	e	e	e	e	e	e
	ë	ë				ë			ë			ë	ë
	ö	ö	ö		ö	ö		ö	ö			ö	ö
	õ		õ		õ			õ	õ	õ		õ	õ
	o	o	o	o	o	o	o	o	o	o	o	õ	o
	ā				ā	ā	ā	ā		ā			ā
	æ					æ							æ
	â												
	a	a	a	a	a	a	a	a	a	a	a	a	a
	â	â	â					â	â				â
Vowel Harmony Accent		full			partial								
Type	Sound	Hung.	Vogul	Ostyak	Finn	Ést.	Lapp	Mordvin	Čheremis	Votyak	Zyryan	Yurak	Selkup

Russ	Turk	Japan	Germ.	Basq.	Írish	Gaell	Wellsh	Engl	Latin	Greek	Type
b	b	b	b	b	b	b	b	b	b	b	Hard
p	p	p	p	p	p	p	p	p	p	p	
d	d	d	d	d	d	d	d	d	d	d	
t'	t	t	t	t	t	t	t	t	t	t	
đ	đ			đ							
t'				t'							
g	g	g	g	g	g	g	g	g	g	g	
k	k	k	k	k	k	k	k	k	k	k	
	,										
					β	β		β			
φ					φ	φ		φ	φ	φ	
v	v		v			v		v	v		
	f		f	f		f	f	f			
δ					δ	δ		δ		δ	
θ					θ	θ	θ	θ	θ	θ	
j	(j)	j	j			j		j	j		
				í							
γ			γ					γ	γ		
h	h		(χ)		(χ)	(χ)		(χ)		(χ)	
z	z	z	z				*	z		z	Hissing
s	s	s	s	s	s	s	s	s	s	s	
ž	ž										
š	š	š	š	š	š	š	š	š			
c			c	c			ð	ð	c	c	Soft Hissing
č	č			č		č	č	č			
čč				čč							
r	r		r	r	r	r	r	r	r	r	Whirled
							R				
l'	l	l	l	l	l	l	l	l	l	l	Long
l'							l'				
m	m	m	m	m	m	m	m	m	m	m	Nasal
n	n	n	n	n	n	n	n	n	n	n	
ń				ń							
		ŋ					ŋ	ŋ			
i	i	i	i	i	i	i	i	i	i	i	Vowels
	í										
	ü		ü					ü		ü	

ÿ						ÿ					
u	u	u	u	u	u	u	u	u	u	u	
						é	é	é	é	é	
						á	á	á	á		
e	e	e	e	e	e	e	e	e	e	e	
			ö				ö				
o	o	o	o	o	o	o	o	o	o	o	
				ā			ā			ā	
					æ					æ	
a	a	a	a	a	a	a	a	a	a	a	
full		*	*	part.	part.	*	*	*	*	Vowel	
u		u	e	e	?		u	u	u	Harmony	
										Accent	
Russ	Turk	Japan	Germ.	Basq.	Írish	Gaell	Wells	Engl	Latin	Greek	Típus

Table 7 Conjugation of nouns

	Hungarian	Vogul	Ostyak	Finn	Ěston.	Lapp	Mordvin	Cheremis	Zyryan	Votyak
nominative	@	@	@	@	@	dupl		@		@
vocative	*	(kă)	(ijă)	*	*	*	*	*	*	*
genitive	nak a, nek a	*	*	n (idän)	u	*	ñ	en	*	*
accusative	t	(me)	*	n (t)	*	*	*	em	os	e
dative	nak, nek	ne	*	*	*	*	*	*	*	*
ablative	tól, tól	*	*	lta	ult	*	do	lec	lyś	leś
instructive	val, vel	el	*	in	*	*	*	en	ton	en
locative	t(t)	t	na	*	*	*	*	*	*	*
inessive	ban, ben	*	*	ssa	us	s(t)	so	ešta	yn	yn
elative	ból, ből	*	*	sta	ust	*	sto	kecen	tyś	is
illative	ba, be	*	*	on	usse	i	s	eš(ke)	o	e
terminative	ig	*	*	*	uni	*	*	tož	*	ž
superess	on, en, ön	*	*	*	*	*	*	*	*	*
delative	ról, ról	*	*	*	*	*	*	*	*	*
sublative	ra, re	*	*	*	*	*	*	*	*	*
adessive	nál, nél	*	*	lla	ul	*	*	*	lon	len
allative	hoz, hez, höz	*	*	lle	ule	*	neñ	län	ly	ly
essive	ul, ül, kor	*	*	na	una	an	*	*	*	*
partitive	(a, e), ból, ből	*	*	a	ut	*	*	*	*	*
translative	vá, vé	äyg	*	ksi	uks	*	ks	*	*	*
abessive	talán, telen	*	*	tta	uta	*	vtomo	te	tog	tek
comitative	stul, stül	*	*	ineen	uga	in	*	ke	kod	*
causative	ért	*	*	*	*	*	*	*	*	*
comperative	b, bb	*	*	*	*	*	ška	*	*	*
processive	(szerint)	*	*	*	*	*	*	*	*	ja
modal	ként, képpen	*	*	*	*	*	*	lä	*	*
temporal	kor	*	*	*	*	*	*	*	*	*
?	lag, leg	*	*	*	*	*	*	*	*	*
superassive	n	*	*	*	*	*	*	*	*	*
distributive	nként	*	*	*	*	*	*	*	*	*
?	nta, nte	*	*	*	*	*	va	*	*	*
prolative	(át, keresztül)	*	*	*	*	*	*	*	*	ti
egress	(felől)	*	*	*	*	*	*	*	šań	išen
prolative	(mentén)	*	*	*	*	*	*	*	od	*
consec	ként	*	*	*	*	*	*	*	la	*
separative		nel	*	*	*	*	*	*	*	*
lative		ne	a	*	*	*	*	eš	*	*
preclusive		*	*	*	*	*	*	*	ša	*
approximative	(felé)	*	*	*	*	*	*	*	lań	*
possessiv	é, ék	*	*	*	*	*	*	*	*	*
?	*	*	*	*	*	*	*	*	*	*
nominative	k	(i), t	aet	t	d	k	tue	še	jas, jös	jos
vocative	*	*	*	*	*	*	*	*	*	*
genitive	knak a, knek a	(ima) taa	*	jen	ute	i	t'neñ	šen	*	*
accusative	kat	*	*	t	*	id	*	šem	jasos	jose
dative	knak, knek	ine twe	aeta	*	*	*	*	*	*	*
ablative	któl, ktol	*	*	ilta	utelt	*	t'nede	*	jaslyś	josleś
locative	?	it, tet	aetna	*	*	*	*	*	*	*
instructive	kkal, kkel	*	*	(in)	*	*	*	*	jaston	josen
inessive	kban, kben	*	*	issa	utes	in	t'nese	*	jasyn	josyn
elative	kból, kból	*	*	ista	utest	*	t'nestě	šegec(en)	jaštyś	josiś

illative	kba, kbe	*	*	ihin	utesse	idi	t'nes	eškeže	jašo	jose		
terminative	kig	*	*	*	uteni	*	*	*	*	josz		
superess	kon, ken, kön	*	*	*	*	*	*	*	*	*		
delative	król, kröl	*	*	*	*	*	*	*	*	*		
subl	kra, kre	*	*	*	*	*	*	*	*	*		
adessive	knál, knél	*	*	illa	utel	*	*	*	jaslon	joslen		
allative	khoz, khöz	*	*	ille	utele	*	t'neneň	*	jasly	josly		
essive	kul, kül	*	*	ina	una	*	*	*	*	*		
partitive	kból, kból	*	*	ja	uid	*	*	*	*	*		
translative	kká, kké	*	*	iksi	uks	*	t'neks	*	*	*		
abessive	(nélkül)	*	*	itta	uta	*	t'nenteme	šede	jastog	jostek		
comitative	stul, stül	*	*	ine(en)	uga	iguim	*	šege	jaskod	*		
causative	kért	*	*	*	*	*	*	*	*	*		
comperative	bbek, bbak	*	*	*	*	*	t'neška	*	*	*		
processive	(szerint)	*	*	*	*	*	*	*	*	josja		
modal	kként, kképpen	*	*	*	*	*	*	*	*	*		
temporal	kor??	*	*	*	*	*	*	*	*	*		
?	kílag, kileg	*	*	*	*	*	*	*	*	*		
superassive	n	*	*	*	*	*	*	*	*	*		
distributive	nként	*	*	*	*	*	*	*	*	*		
?	nta, nte	*	*	*	*	*	*	*	*	*		
prolative	(át, keresztül)	*	*	*	*	*	t'neva	*	*	josti		
egress	(felől)	*	*	*	*	*	*	*	jasšaň	josišen		
prol	(mentén)	*	*	*	*	*	*	*	jasod	*		
consec		*	*	*	*	*	*	*	jasla	*		
separative		inel, twel	*	*	*	*	*	*	*	*		
lative		*	*	*	*	*	*	ešeže	*	*		
preclusive		*	*	*	*	*	*	*	jasša	*		
approximative	(felé)	*	*	*	*	*	*	*	jaslaň	*		
possessiv	ké, kék	*	*	*	*	*	*	*	*	*		
?	*	*	*	*	*	*	*	*	*	*		
Pronoon def.	a, az	*	(sz.nm2)	*	*	*	-š-	*	(sznm)	*	(sznm)	*
indef.	egy	*	*	*	*	*	*	*	*	*	*	
Verbal prn.												
Adjective prs.	ó, ő			va	v, va	ī						
Adjective past	ott, ött			nut, neet	nud	ž						
Passive present.	ódó, ödó			ttava	tav	vt, ű						
Passive past	ódott, ödött			tu	tud							
Adjective prs.	va, ve											
Adjective past	ván vén											
Infinitive	ni			a		ma				ny		
Present Part.												
Personal pron.												
Possesion 1 st .	m	m	m	ni		m	m	m	ōj	e		
2 nd	d	n	n	si		d	t	t, d	yd	ed		
3 rd	a, e	t	t	nsa		s	zo	žo, že	is	ez		
1 st dual	*	ām	emen	*		me	*	*	*	*		
2 nd dual	*	ān	aen	*		de	*	*	*	*		
3 rd dual	*	āten	aen	*		ktā	*	*	*	*		
1 st plural	nk	a ^o u	ew	mme		mek	mok	na	nym	my		
2 nd plural	tek	ān	aen	nne		dek	ngk	da, ta	nyd	ty		
3 rd plural	ék	ān(l)	et	nsa		sek	st	što	nys	sy		
Plural	im									jos		

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Genders	*	*	*	*	*	*	*	*	*	*
Comparision	bb, bbek, bbak	naw		mpä, mpia	m, ma	b, bu	rag	rag	dzyk	
	leg- -bb	wos		impä	kõige					
	Hungarian	Vogul	Ostyak	Finn	Éstn.	Lapp	Mordvin	Cheremis	Zyryan	Votyak

Remarks: @ stem. *: missing. Empty field: no data. In italic: it is a declined possession pronoun and not a suffix.

Yurak	Selkup	Russian	Turk	Japan	German	Bassque	Írish	English	Armen.	Latin	Greek
@	@	@	@	ga	@	@	@	@		a, us	as, a, s
*	*	*, (e)	*	*	*	*	v@	*		a, e	a, a, s
'	n/ t	a, i, a	in	no	s, r	aren	v@	s		ae, i	ou, as, os
m	m/ p	@, u, @	i	wo	n, @	*	@ n	@		am, um	an, an, a
*	*	u, oj, u	e	*	m, r	ari	@	@		ae, o	á, á, i
*	*	*	*	*	*	arengandik	*	*	*	a, o	*
*	sä	om, oj, om	*	*	*	kin	*	*	*	*	*
hana	gyn, (my)qyt	e, e, e	de	*	*	*	*	*	*	*	*
*	*	*	*	*	*	arengan	*	*	*	*	*
*	*	*	*	*	*	tiko	*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*	arenganaino	*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	den	*	*	arengana	*	*	*	*	*
*	*	*	*	*	*	to	*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	nqo/ tqo	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*	entzako	*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*	na	*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
wna	myn/ myt	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
had	qyny/na°ny	*	*	*	*		*	*	*	*	*
n	ndy, ty/ nyng	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*	en	*	*	*	*	*
*	dü qy-	*	*	*	*		*				
há '	t/ ty	i	ler	ga	e	ak	a			ae, i	ai, ai, es
*	*	*	*	*	*		a			ae, i	ai, @, es
há <<'	tyn/ tyt	oj	lerin	no	r	en	@			ae, orum	on, tón, on
há <<'	tym/ typ	i	leri	wo	e		a			as, os	as, tas, as
*	*	oj	lere	*	n	ai	a			is, is	ais, tais, sí(n)
*	*	*	lerden	*	*	engandik	*			is, is	*
hána	tynmyqyt	oj	lerde	*	*	*	*	*	*	*	*
*	tysä	ome	*	*	*		*	*	*	*	*
*	*	*	*	*	*	engan	*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*
*	*	*	*	*	*		*	*	*	*	*

	lâq, lât	ščij	ablative	motto	er	ago		er		ior	teros
	poos(y)	samij (nad)	en	mottomo	ste	ena		st		issimus	tatos
Yurak	Selkup	Russian	Turk	Japan	German	Basque	Írish	English	Armen.	Latin	Greek

The suffixes in the Basque are multiple syllable. It is very hard to identify them and many times two syllable postposition do correspond them.

Table 8 Conjugation of verbs

Person	Hungarian	Vogul	Ostyak	Finn	Éstn	Lapp	Mordvin	Cheremis	Votyak	Zyryan	Yurak
Present											
e1	ek	egum	tem	n	n	m	an	m	ško	a	m
e2	el, (sz)	egyn	ten	t	d	k	at	t	skod	an	n
e3	@	i	tet	o, e, a	b	a	ī	@	@	ō	@
d1	*	imen	tmaen	*	*	i	*	*	*	*	ní
d2	*	ijin	tteen	*	*	âbaet'te	*	*	*	*	dí
d3	*	eyg	tngéen	*	*	âbâ	*	*	*	*	ngahá
t1	nk	ew	teew	mme	me	ap	anok	na	iškom(y)	am(ō)	wá
t2	tok, tek	ijin	tteen	tte	te	âbettit	ado	da	škody	annyd	dá
t3	nak, nek	egt	teet	vat	vad	ik	īt	@	o	ōny	'
e1t	em, om	ilum	tem	*	*	*	@	*	*	*	w
e2t	ed, od	ilyn	ten	*	*	*	samak	*	*	*	r
e3t	i, a	ite	tte	*	*	*	samam	*	*	*	ada
d1t	*	ilamen	temen	*	*	*	*	*	*	*	amí
d2t	*	ilen	tten	*	*	*	*	*	*	*	rí
d3t	*	iten	tew	*	*	*	*	*	*	*	dí
t1t	juk, jük	iluw	tten	*	*	*	@	*	*	*	wá
t2t	játok, itek	ilan	tteen	*	*	*	samiž	*	*	*	rá
t3t	ják, ik	ijanyl	tet	*	*	*	samiž	*	*	*	dó
Past											
e1	t	sum	sem	in	sin	kim	īn	šem, 'ōm	i	i	
e2	tel	myn	sen	it	sid	kik	'it'	šec, 'ōc	id	in	mž
e3	ett	um	set	i	s	âi	oś	š, 'ō	iz	i(s)	naš
d1	*	umen	smaen	*	*	âime	*	*	*	im(ō)	ś
d2	*	men	steen	*	*	âide	*	*	*	innyd	ninž
d3	*	myg	sngéen	*	*	âiga°	*	*	*	isny	dinž
t1	tunk	muw	seew	imme	sime	âimek	īnek	šnâ, na	im(y)	*	ngahanž
t2	tetek	man	steen	itte	site	idek	īde	štâ, da	idy	*	wá
t3	tek	myt	seet	ivat	sid	i	ošt'	we, št	izy	*	dá
e1t	tem	yslum	sem	*	*	*		*	*	*	'
e2t	ted	slyn	sen	*	*	*	mik	*	*	*	waš
e3t	te	yste	ste	*	*	*	mim	*	*	*	raš
d1t	*	yslamen	semen	*	*	*	*	*	*	*	daš
d2t	*	yslen	sten	*	*	*	*	*	*	*	minž
d3t	*	ysten	sew	*	*	*	*	*	*	*	rinž
t1t	tük	ysluw	sten	*	*	*		*	*		dinž
t2t	tétek	yslan	steen	*	*	*	mizá	*	*	*	wać
t3t	ték	sanyl	set	*	*	*	miz	*	*	*	eać
Pr Perfect											
e1	ék										
e2	él										
e3	e										
t1	énk										
t2	étek										
t3	ének										
Pst Perfect											
e1	tem vala			olen .nut	*						donž
e2	tel vala			olet	*						
e3	tt vala			on	*						
t1	tünk vala			olemme	*						
t2	tekek vala			olette	*						

t3	tek vala			ovat	*						
Conditional											
e1	nék				ksin						
e2	nél				ksid						
e3	ne				ks						
t1	nénk				ksime						
t2	nétek				ksite						
t3	nének				ksid						
Noun as vrb	*	*	*	*	*	*	yes				
Declination.	e-t, dbl	e-d-t	e-d-t	*	*	*	e-d-t, dbl	*	*	*	e-d-t, dbl
Person	Hungarian	Vogul	Ostyak	Finn	Éstn	Lapp	Mordvin	Cheremis	Votyakk	Zyryan	Yurak

Remarks: * missing, @: the stem only, Empty field: no data. e= single, d=dual, t=plural. ??-t= flectation with accusative.

Selkup	Russ	Turk	Japan	German	Bassque	Irish	Engl	Armen.	Latin	Greek	Person
											Present
ngak	u	im	(C)u	@	naz	u	@	em	o	o	e1
ngand	eš	sin	(C)u	st	az	i	@	es	s	eis	e2
mga	t	dir, tir	(C)u	t	da	id	s	e	t	eis	e3
ngej	*	*	*	*	*	*	*	*	*	*	d1
ngylj	*	*	*	*	**	*	*	*	*	*	d2
nga°qy	*	*	*	*	*	*	*	*	*	*	d3
ngmyt	im	iz	(C)u	en	gara	mi	@	enç	mus	omen	t1
nglyt	it'e	siniz	(C)u	et	zarete	the	@	eç	tis	ete	t2
nga°tyt	ut	(dir, tir)ler	(C)u	en	dira	it	@	enç	nt	ousi	t3
nap	*	*	*	*	aut, dot,..	*	*	*	*	*	e1t
nal	*	*	*	*	nokn,..	*	*	*	*	*	e2t
nyty	*	*	*	*	nau, au,..	*	*	*	*	*	e3t
nej	*	*	*	*	*	*	*	*	*	*	d1t
nylij	*	*	*	*	*	*	*	*	*	*	d2t
nytij	*	*	*	*	*	*	*	*	*	*	d3t
nymyt	*	*	*	*	, augu,..	*	*	*	*	*	t1t
nylyt	*	*	*	*	nozue,..	*	*	*	*	*	t2t
na°tyt	*	*	*	*	nabe, abe, ..	*	*	*	*	*	t3t
											Past
sak	l	(i)dim	ta	te	nintzan	d- u	d	ei	bamus	a	e1
sandy	l	(i)din	ta	test	intzan	d- i	d	eir	bas	as	e2
sa	l	(i)di	ta	te	zan	d- id	d	er	bat	e(n)	e3
sej	*	*	*	*	*	*	*	*	*	*	d1
sylj	*	*	*	*	*	*	*	*	*	*	d2
sa°qy	*	*	*	*	*	*	*	*	*	*	d3
symyt	li	(i)dik	ta	ten	gin-an	d- mi	d	einç	bamus	amen	t1
sylyt	li	(i)diniz	ta	tet	zin-aten	d- the	d	eiç	batis	ate	t2
sa°tyt	li	(i)diler	ta	ten	ziran	d- it	d	einç	bant	an	t3
sap	*	*	*	*	, indudan, .	*	*	*	*	*	e1t
sal	*	*	*	*	ninduanna,..	*	*	*	*	*	e2t
syty	*	*	*	*	ninduan, induan,	*	*	*	*	*	e3t
sej	*	*	*	*	*	*	*	*	*	*	d1t
sylj	*	*	*	*	*	*	*	*	*	*	d2t
sytij	*	*	*	*	*	*	*	*	*	*	d3t
symyt	*	*	*	*	, indugan,	*	*	*	*	*	t1t
sylyt	*	*	*	*	ninduzuen,	*	*	*	*	*	t2t
sa°tyt	*	*	*	*	ninduen, induen,	*	*	*	*	*	t3t
											Pr Perfect
	*	misim	*	habe mi		ta... agam	have		i	ka	e1
	*	missin	*	hast mi		ta... agam	have		istī	kac	e2
	*	mis	*	hat mi		ta... agam	has		it	ke(n)	e3
	*	misiz	*	haben mi		ta... agam	have		imus	kamen	t1
	*	missiniz	*	habet mi		ta... agam	have		istis	kate	t2
	*	misler	*	haben mi		ta... agam	have		ērunt	kasi(n)	t3
											Pst Perfect
	*	diydim	*	hatte			had		eram	nai	e1
	*	diydin	*	hattest			had		erās	sai	e2
	*	diydi	*	hattet			had		erat	tai	e3
	*	diydik	*	hatten			had		erāmus	metha	t1

	*	diydzin	*	hattet			had		erātis	sthe	t2
	*	dydiler	*	hatten			had		erant	ntai	t3
											Conditional
	l by	isem				fainn					e1
	l by	isen				fā					e2
	l by	ise				fadh					e3
	l by	isek				faimis					t1
	l by	iseniz				fadh					t2
	l by	iseler				faidis					t3
											Noun as vrb
n. dbl.	*	*	*	*	e-t, dbl.	*	*	*	*	*	Declination
Selkup	Russ	Turk	Japan	German	Basque	Írish	Engl	Armen	Latin	Greek	Person

The flecation of the Basque verbs are very complex. We have shown only two forms at the flecation with accusative. The ergative languages use much more.