



## A NEW VIEW OF THE ARTHURIAN LEGENDS

by  
Susan V. Tomory,

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#### FOREWORD

King Arthur and his Knights of the Round Table, the stories of Merlin and Sir Lancelot are all part of the ancient memories of a people who barely emerge from the clouds of time. The first written document about the Round Table came from the works of Wace of Jersey entitled *Roman de Brut*, dated 1155 A.D.[1] The legend's origin reaches back into a distant past we arrogantly call pre-history, even though it contains the greater and most decisive part of our human history. Although the legends of King Arthur come from a magical age their message is still relevant to us — all too rational residents of this century — as myth and history unfold in all our lives, just as much as it did at the time of Arthur. The Arthurian legend is intertwined with the very fabric of British thought and became its Holy Grail, in which all quests, and dreams, dictated by our higher nature have come to rest through untold centuries. The traditions of the legend are very actively adhered to even today, as evidenced for instance, by the caring of the ravens in the hope of Arthur's return and with him the re-establishment of a new Golden Age.

As more knowledge becomes available through research, concerning the origins of the Arthurian legends, the mist of time begins to lift. People, places and events take on a more and more discernible shape. From this new knowledge, new questions arise and new answers have to be found. The new information brings some ancient people and their history into focus who were previously not associated with the Arthurian legends. These newly discovered cultural strata help explain not only the era of the historical Arthur, but they also help to open up the ancient layers of history of the British Isles through a new appreciation of the river and place names these ancient peoples left to posterity.

Some of the new research points us to some quite unexpected people as originators of the Arthurian legends. These are the Sarmatians and the Alans, ancient peoples who once inhabited much of continental Europe and their descendants, the Ossets, who still flourish within the boundaries of what used to be the Soviet Union, in the Caucasus region. In the 1997 January and February issues of the *Archeological Journal*, Scott C. Littleton,

Professor of Anthropology at the Occidental College in Los Angeles, published an article entitled *Were Sarmatians the source of Arthurian legend?* He writes that in 175 A.D., Marcus Aurelius dispatched 5,500 lazyg warriors from the Danube region to England. In Professor Littleton's opinion, it is from their culture that the Arthurian legend and the legend of the Holy Grail originated.

Some well established Sarmatian communities flourished within the Carpathian region confirmed by the many graves uncovered by archaeologists. Their distinct style can be followed from here all the way to Western Europe and even the British Isles. Here they had left their mark not only in memorial stones but they also established horse breeding and cavalry. They influenced fashion. And more importantly they have left us their belief system and a code of honor through their legends. They also left behind a memory of a Golden Age and an unshakable belief in its return.

When investigating the Sarmatian-lazyg presence, one inevitably finds oneself connected with an increasing wealth of data concerning the Arthurian legends. Embedded in these legends, there are clearly defined Magyar linguistic and mythological connections. The legend of the Holy Grail and the legends of the holy cups of the Magyar people lead us ultimately to the Hungarian Holy Crown. The legends of both the Holy Grail and the Hungarian Holy Crown are interlaced with the same high spiritual contents and aspirations. The recognition of these facts encouraged me to further my research into this subject. Following this line of investigation, many additional data surfaced and were added to the already existing vast material which supports the ancient European presence and Sarmatian connections of the Magyars. Evidence will be presented demonstrating that the Sarmatians were a branch of the Magyar speaking peoples of the time. There is one Sarmatian grave in Hungary of utmost importance, which contained not only phalerae, but also writing executed in Magyar runic script (rovás) in the Magyar language. This is one evidence that the Sarmatians were a branch of the Magyar speaking peoples of the time.

The reader may justifiably ask the reason why such a paper as this one has to be authored by a person residing in the United States. Should not such quest rightly be expected to come from the scholarly circles in Hungary? The answer to this well justified question lies in the facts of the history of Hungary, and consequently, her historiography during the last one and a half centuries. These reasons probably remain incomprehensible to an American or British scholar. The presentation of a comprehensive explanation is beyond the scope of this Foreword, I am asking you to refer to the works of the late Hungarian historian, Professor Tibor E. Baráth who in his book[2] presented a good account of the problem.

Due to the determined efforts of the responsible branches of the Hungarian Academy of Sciences (Magyar Tudományos Akadémia, abbreviation MTA)[3] — and the ingrained habits acquired during centuries of Habsburg and later Soviet domination — Magyar history, heritage and language has remained and still remains hidden from the world. Consequently, this culture-vacuum has caused many confusing misunderstandings in the interpretation of ancient European history, even for the most dedicated and objective of scholars. Researchers are often forced to look to the Far East for explanations of customs and belief systems when trying to find the origin and meaning of the ancient European cultures and legends. This was the case, for example, concerning the history of the Druids: western researchers looked with little enthusiasm to the East for Druidic origins and customs, even though the explanation is clearer and lies closer at hand within the Magyar culture of the Carpathian Basin. The Hungarian historian István Bóna[4] argues that until only recently, western scholarship has neglected to paint an accurate picture of the Huns. Even now academia still holds onto old, ingrained prejudices concerning their society and history, rather than basing their knowledge upon research gathered over the past hundred years. They fail to recognize that these distorted historical pictures were painted by the former enemies of the Huns and, even though this disinformation was never supported by any archaeological or historical data, or was absolutely contradicted by primary sources contemporary to the events, scholarship still clings to them. Renata Rolle came to similar conclusions concerning handling the history of the Scythians. Such

misinterpretations are even more evident concerning the history of the ancient and indigenous Magyar peoples in their ancestral homeland in the Carpathian Basin. Archeological finds and genetic research lead us to the dawn of history and reveal a homogenous culture in the Carpathian basin, which leads without interruption to the present. *The further we go back in time to the ancient layers of history, the closer we get geographically to the Carpathian Basin and the culture-sphere of the Magyars.* The data that have emerged from the excavations have shown that the people mentioned in the earlier days under a variety of names, such as *Huns, Alans, Sarmatians, lazygs, Pannonians and Ionians, were kindred branches of the Magyar mother culture just as are the Jász, the Palóc, the Székely, the Matyó, the Sárkőz and the Csángó people of today, mentioning only a few.* These names are part of a pre-nation antiquity as parts of the Magyar ethnicity.



## Celtic maps

The present work gives a foretaste of the immense material open to researchers of Magyar history, and which, until now, is only a tabula rasa in the consciousness of western scholars. I am following the outlines given by Professor Littleton concerning the Sarmatian-lazyg line, and the insights given by Professor Geoffrey Ashe into the mythological material of this and previous eras, with special emphasis on the surfacing linguistic and cultural data.

Although strong efforts have been made to separate the cultural links between the British Isles and the Carpathian Basin, under the appropriate headings, such separation at times becomes artificial and I was compelled to allow for a reasonable overlap.

With respect to historical names it has been decided, after considerable pondering, to use the original names of historical figures, writers, etc. not only out of deference to them, but also because they sometimes helped to advance the subject matter. The common English usage follows the original name in brackets i.e. Plinius (Pliny), Ptolemaios (Ptolemy), etc. In this class of explanations belongs the Hun King's name which I spell Atilla, according to Magyar heritage. The name spelled with the double "tt" corresponds to the Indogermanic mode of speech and does lacks meaning and a historical background.

I also have to clarify the frequently mentioned *reciprocity* of words. In the most ancient layer of monosyllabic words we find that several possibilities of expression are open through the use of reciprocity, the trading of positions of consonants. This may also hold true in the case of the first syllable of a multi-syllabic word. This process:

1. may change the mood, quality or substance of the word
2. may express the connection and interchangeability of the masculine/feminine aspects of creation as in "kupa" and "bak" (cup and buck) and, through this the interchangeability of energy and matter, since the free flow of energy was considered a masculine characteristic and the properties of matter – such as memory, a stationary state, the capacity to enfold and contain – a feminine concept.

Such reciprocities are present in the English language also, as in the case of *tub – bat*, the former being a feminine, the latter a masculine concept. A change in quality: *tap – pat*, a change in substance, or quality: *God – dog*

It is more impressive that this reciprocity exists between more than eighty Magyar and English words.[5]

I also have to employ several linguistic possibilities when explaining some phenomena in the names or other significant features of the Arthurian legends which have not been codified in Indo-Germanic linguistics. Among them the role and meaning of individual sounds, both vowels and consonants, such as the feminine – masculine concept as expressed in the T-R wordgroup through the use of vowels: the high vowels (Magyar "Á" and "É") represent feminine concepts, like *tár* (to open), *tér* (enclosed place). The deep sounds (Magyar "Ú") stand for masculine concepts like *túr* (to dig).

The role of the ancient monosyllabic words which pertain to nature and their connection with objects of civilization, or technology has to be emphasized when looking for the origin of words: one must to turn to the words of nature as a point of origin.

For these and several other unique features of the Magyar language please turn to this author's *Szerves magyar nyelvtudomány*[6] (Organic Magyar Linguistics) and Adorján Magyar's *Az Ősműveltség* (The Ancient Culture).

## CORRESPONDENCES

### CORRESPONDENCE WITH PROFESSOR GEOFFREY ASHE

Prof. Geoffrey Ashe  
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8th May 1998

Dear Mrs. Tomory,

Many thanks for sending me your booklet, which arrived while I was away in America. Your interest in my own work is much appreciated. I have far too little knowledge of etymology to be able to comment usefully. However, I have believed for a long time that elements from seldom-recognized sources may have found their way into the Arthurian Legend.

Yours sincerely

Geoffrey Ashe

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### Excerpt from the comments of Professor Paul Maier

#### Professor of History at Western Michigan University

"This is a remarkable — and scholarly — study of Magyar cultural influences on Western Europe that — in the thesis of this author — were earlier and more extensive than had hitherto been imagined, affecting even Arthurian legends in England."

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## ACKNOWLEDGEMENTS

I am grateful to Professor Meier, Professor of History at Western Michigan University who was kind enough to read the draft manuscript and provided me with many useful suggestions. His comments led me to include additional material in the Appendices that will help interested readers to better connect with the subject matter.

I would like to thank Prof. Geoffrey Ashe for leaving the door open to the possibility of hitherto unrecognized elements having a part in the development of the Arthurian legends.

Mr. Dan Robinson, Keeper of Archaeology at the Grosvenor Museum in Chester, England, provided important data concerning the period of the Sarmatians' sojourn in England, and kindly answered several of my later questions for which I am truly grateful.

I would also like to thank Mr. László Török for his time, energy, and advice in bringing this work to completion.

Mrs. Margaret Botos unselfishly gave her time and energy to edit the final draft for which I am truly grateful.

Last but not least, I also thank my son Mark for helping to win my many battles with computer and related technologies.

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## SARMATIAN-IAZYG CONNECTIONS

### I.

#### **Sarmatian presence in the British Isles**

When following the traces of the Sarmatians in the British Islands, one has to come to terms with their historical presence in Britain, and their name. Mr. Dan Robinson, Keeper of Archaeology at the Grosvenor Museum in Chester England, provided important data concerning this period. Historical sources tell us about their presence under this name in the time of Marcus Aurelius. 5500 Sarmatians were settled in Britain who seemed to have disappeared, except for one ala (cavalry regiment) of 500 men in Ribchester. Chester, 60 miles south of Ribchester, acted as the administrative center for North Wales and West England and forts like Ribchester were subordinated to the Legionary base at Chester. One solitary Sarmatian grave remains in Chester.[7]

#### **Sarmatian monuments in England[8]**

The following memorial stones concerning the Sarmatians in England deserve special attention:

A silver statuette of Victory was found in 1793 at *Tunshill farm* Milnrow Lancaster in England, two miles east of Rochdale, near Hever castle. The statuette is embellished with a silver plate attached by a chain to the statue's right arm. The statue was a donation to commemorate the victory of the *Sixth Legion*, which was the Sarmatian legion at the time. This memorial text was copied in 1930 and can be found at the Tolson Memorial Museum in Huddersfield, England. The letters of the silver platelet have been punch marked, which is characteristic of the Hungarian decorative art.

The shaft of a rectangular pedestal was found in 1578 at *Ribchester*, then taken to Salesbury Hall, where the inscribed face was built against a wall. It was rediscovered in 1814 by Whitaker, who bequeathed it to St. John's College, Cambridge, where it still remains. The top of the shaft has been roughly dressed with a chisel and has drafted margins and an oblong lewishole to take a superimposed stone. It is part of a monument, not an altar. The left side, from which the surface had broken away before 1578, was subsequently trimmed with a chisel. On the right side is a relief of Apollo, nude except for a cloak draped from his shoulders and a head-dress which seems to be a *Phrygian cap*. He has a quiver on his back, but there is now no trace of his bow, which may have stood at his left side. He rests on his *lyre*, which stands at his right side on some small object.

The back has lost about 4 inches of its right margin but no part of the sculpture. On it stand two female figures facing one another, each in a niche. The left-hand figure is *young*, has *flowing locks*, and wears what may be a turreted crown, but *no veil*. Her drapery covers her back and shoulders, *but leaves the entire front of the body bare* from the thighs upwards. The right-hand figure wears a similar head-dress, but is *veiled* and fully draped. She is handing a box-like object to her younger companion. They are believed to be the personifications of the *Regio Bremetennacensis* and *Britannia Inferior*, respectively. It was preserved in a drawing by \*R.G.C. in 1927, with additions by R.P.W. in 1943\*. The inscriptions reveal again the presence of the Sarmatians within the

sixth legion, at the time of Gordian (A.D. 238-44). Here the Sarmatians give thanks "To the holy God Apollo Maponus ..." Further descriptions of memorials and contents are part of the Appendix. On these we find the name, in Latin *Mars the Peacebringer*.<sup>[9]</sup>

The Roman legions of that time employed the help of varied nationalities in order to achieve their goals. Among them are the Vardulli and the Vascones of Spain, the Frisii from Holland, the Sarmatians from the Carpathians, the Barcae Tigrisensium who were originally stationed at the river Tigris.<sup>[10]</sup> This latter legion merits mention again in connection with the Carpathian lands, where we find a region called Barcaság, the land of the Barca.

Peter Salway <sup>[11]</sup> mentions the Marcomanni and Quadi in the Danubian region next to the *Sarmatae-lazyges*, thus placing an equation mark between the two names. We have ample details of the lazyges, who were one of the indigenous populations of Pannonia.

Salway also mentions the enormous influence the Sarmatians had upon the histories of England and Scotland. Cultural centers were also established by the Sarmatians, and laid the foundation of British horse breeding. The Sarmatians achieved considerable social status and the commander of their cavalry unit acquired the title of *praepositus regionis*, which was usually not given to foreigners.

## Further Messages of the Sarmatian Monuments of England

We mentioned earlier the memorial stone on Tunshill farm and the Ribchester monument. We emphasized the decorative elements and attire found on these memorials.

On the memorial stone No. 137, in the Grosvenor Museum's collection in Chester, we come face to face with the originators of these memorials, *the Sarmatian cavalry-man*. Even though there is no writing on this stone, we can learn a lot about him. He wears a conical cap, tightly fitting riding costume, soft boots and a flowing cape. He has a straight, short sword used by horsemen of that age. With his two hands he holds a banner upon which the Sarmatian symbol, a dragon, rests. Through the accurate representation of the dragon-banner we also know that the body of this dragon was hollow and acted as a weather-vane. The foot of the horse displays an elegant stride. The entire picture shows a very cultured person, who enjoys beauty in his clothing and surroundings. He also was also a very proud representative of his people.

His pride may well have stemmed from the fact that -- even though his home-base was next door to Rome -- his country was never occupied by Romans. They may have lost some battles to Rome, as in 173 AD, during the reign of Marcus Aurelius, but were never defeated as a nation. This fact may explain Peter Salway's dilemma as to why the "commander of the local unit" had the special title of *praepositus regionis*. These Sarmatians were part of a non-occupied nation deserving respect.

We know from written sources that they formed the sixth legion and took part of in Rome's ventures in England and western Europe. Professor Littleton mentions that the first commander of the Sarmatians was Lucius Artorius Castus. According to the inscription on a stele, he led his troops to Gaul in 184, to quench a rebellion. Like the legendary King Arthur, he too led a cavalry into the European arena. "The first Sarmatian leader of the Ribchester contingent probably took on the title *artorius*, borrowing his commander's name. A subsequent leader may have been King Arthur, the 'Artorius, *dux bellorum*' (war leader)..." writes professor Littleton. King Arthur saved Britain by defeating the Saxons at Badon hill in 510 A.D. We did discuss the further implications of this title in the Journal of Hungarian Studies issue 2 along with the Sarmatian lazyge affiliations.

Professor Littleton discussed a relationship between the *Sarmatians*, *Scythians* and the *Alans*. According to his research the entire legend of King Arthur and his court, the Round Table and the Holy Grail are of Sarmatian

origin. He identifies Sir Lancelot with a leading personality of the Alans who arrived to the West in the fifth century. The legends of the Holy Grail later became embellished with Christian myths that never really found favor in the eyes of the Church.

Professor Littleton places the Alans and Scythians into the Indo-European language group and connects them with the Ossetians where the major elements of the Arthurian legends are still alive. The science of Linguistics has just begun to replace its outdated methods that were established in the 19th century, and which relied heavily on the concept of "language families". Newer methods look into the common vocabulary of the Eurasian languages and their obvious connection with one another. The Nostratic theory widens this circle in order to embrace the world. Presently the Magyar language is excluded from these efforts, although it is a key language toward fuller understanding. The Magyar (Hungarian) linguistic and cultural connections will be discussed in a later chapter. This practice is due to the results of the old Habsburg power politics, the "Drang nach Osten" push on Hungary's western borders and the expansionist efforts toward the West, from Hungary's neighbors on the eastern side. For these reasons these politics are still alive and well in today's Hungary. The misrepresentation of Hungarian language and culture by the Hungarian Academy of Sciences had already begun during the life of its founder, Count István Széchenyi who protested against this trend and withdrew his support from this institution.

Presently, I am discussing the cultural traits of the Sarmatians in England and the possible connections with the Magyar culture sphere. I shall repeat the earlier discussion concerning the Sarmatian memorial stones with some further clarification concerning these cultural connections.

In 1578 a statue of Apollo was found in Ribchester and taken to Salesbury Hall, where the inscribed face of the stone was built against the wall. It was rediscovered in 1814 by Whitaker, who bequeathed it to St. John's College in Cambridge, where it remains. It honors a centurion of the sixth legion which was the Sarmatian legion. It dates to the time of Gordian in 238-44 AD in Melitene. The inscription of the memorial was discussed in detail by R.G. Collingwood and R.P. Wright's *Roman Inscriptions of Britain*, (Vol.I by Oxford 1965, part 583).

An Apollo-like figure is the central element of the memorial's composition. I call it *Apollo-like* because its representation is very unorthodox from a Roman point of view. He wears a "Phrygian" cap. He has a quiver but the bow is missing and may not have been there at all. Instead he holds a harp in his hands.

Next to this young man stand two female figures, an older and a younger one. As stated previously, their flowing garments did not cover their breasts. The younger lady also leaves her hair -- flowing, curly locks -- uncovered. These facts point toward a type of fashion which was definitely not of Roman extract. They are believed to be "the personifications of the *Regio Bremennacensis* and *Britannia Inferior* respectively." But why? We have no report of such pre-Roman fashion on the British Isles. Since Brementennacum at that time was the home base of the Sarmatian/lazyg cavalry, we have to look into the possibility that -- as the neatly clad -- "dragoonier" represents the Sarmatian military fashion of the day, the two females bring the female fashion of these people to light. This fashion evolved on foreign lands, very possibly in a much gentler climate. We have to look for analogies outside England. And the God who stands next to them? He is also very possibly a God the Sarmatians recognized as their own. This God's Phrygian cap points also toward the southern part of Europe. The harp in his hand talks about a people whose tradition holds fast to the idea, that all of creation is but the song of the Sun-god. The same people honored all the poets and bards as God's representatives here on Earth. As we shall see the myths of Taliesin and the bards are in direct connection with this line of ancient belief-system.

Adorján Magyar quotes Spamer[12] concerning the painting in a Roman catacomb, where Jesus is portrayed as Orpheus with a harp in his hands as he sings to the animals. He wears a Phrygian outfit, which is usually not a part of Orpheus' or Jesus' wardrobe. We have to look for another culture's divinity. Adorján Magyar followed the



evolution of this type of attire. He found also in Spamer's collection[13] that Attis was portrayed in a Phrygian cap and tight trousers, made apparently from leather. The traces lead to the Pelasgians who -- according to Herodotos (Herodot) -- spoke a barbarian language[14] before they converted to the Greek language. Attica was a Pelasgian territory and the city of Plakia was also of Pelasgian origin. The Pelasgian culture leads directly to the Aegean pre-Greek cultures, one of which was the Ionian. Later we shall see the Ionian-lazyg connections with the Carpathian Basin. Later, we find the same trousers not only in Scythian representations but the Hun fashion too. This ancient and very useful garment still survives in the Carpathian region as part of the Hussars' uniform of Hungary and it is still worn in Transylvania. The Albanians also preserved an attire remarkably similar to this in material and cut. This trousered fashion points to the Carpathian Basin as the center where it was developed and from which it spread first to the neighboring lands, later to distant countries as well. It was the traditional attire of ancient Magyar ethnic groups who carried this fashion with them wherever they settled. Later the trousered fashion was adopted by most people -- with notable exception of the Romans and some of the inhabitants of India -- due to its comfortable nature and it is used as part of the European and American fashion to this day.

Based upon fashions alone we have to look for the "Attis, Orpheus and Apollo-like gods" among these ancient trousered people which included at one time the Sarmatians too. Furthermore we have to look for other identifying features also, especially the linguistic connections.

Let us examine the details of the two women's attire. The ringlet hairstyle of both women greatly resembles representations from Crete, from where it also spread to Canaan and Ugarit[15]. The bare breasted fashion was common too in these regions. The emphasis on this flowing hair style was also part of the Trojan culture with significant linguistic ties to the long haired Achaios, as was described by Homer.

Another unifying bond of these representations is the famous "Ionian" profile on all of these paintings, which is a characteristic of the Jász ethnic group in Hungary too. Adorján Magyar identifies the lasi, lon, lassius, names of ancient history with the Jász.

"... We can observe that this relief is completely analogous with the Crete-Mycenaean art, not only the highly characteristic profile but also the several other details such as the hair as it encircles the forehead in tiny ringlets, the long lock of hair cascading downwards, and the attire, which leaves the lady's breast completely bare which, according to Mycenaean representations, was very fashionable" says Adorján Magyar. Later he discusses in detail the several thousand years of Canaanite presence in Syria and Palestine: "...the Jász and some of the other ancient indigenous inhabitants [of Hungary] that migrated from their homeland belonged to them also.[16]"

It is also within the Magyar culture sphere where a lady's uncovered hair denotes an unmarried status (hajadon). The word hajadon's literal translation is "with uncovered hair" and represented a girl's unmarried status. This custom must have originated in very ancient times for it has become an integral part of the language too.

As we find through these two Sarmatian related memorials, the Sarmatians belonged to a group of people with very strong ties to an ancient European culture. They carried the outer trappings of their culture to the new lands to which they migrated. As we shall see later, these "outer trappings" were very closely tied to their belief system and their language too.

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On the memorial stone No. 137, in the Grosvenor Museum's collection in Chester, we come face to face with the originators of these memorials, *the Sarmatian cavalry-man*. Even though there is no writing on this stone, we can learn a lot about him. He wears a conical cap, tightly fitting riding costume, soft boots and a flowing cape. He has a straight, short sword used by horsemen of that age. With his two hands he holds a banner upon which the Sarmatian symbol, a dragon, rests. Through the accurate representation of the dragon-banner we also know that the body of this dragon was hollow and acted as a weather-vane. The foot of the horse displays an elegant stride. The entire picture shows a very cultured person, who enjoys beauty in his clothing and surroundings. He also was also a very proud representative of his people.

His pride may well have stemmed from the fact that -- even though his home-base was next door to Rome -- his country was never occupied by Romans. They may have lost some battles to Rome, as in 173 AD, during the reign of Marcus Aurelius, but were never defeated as a nation. This fact may explain Peter Salway's dilemma as to why the "*commander of the local unit*" had the special title of *praepositus regionis*. These Sarmatians were part of a non-occupied nation deserving respect.

We know from written sources that they formed the sixth legion and took part of in Rome's ventures in England and western Europe. Professor Littleton mentions that the first commander of the Sarmatians was Lucius Artorius Castus. According to the inscription on a stele, he led his troops to Gaul in 184, to quench a rebellion. Like the legendary King Arthur, he too led a cavalry into the European arena. "The first Sarmatian leader of the Ribchester contingent probably took on the title *artorius*, borrowing his commander's name. A subsequent leader may have been King Arthur, the 'Artorius, *dux bellorum*' (war leader)..." writes professor Littleton. King Arthur saved Britain by defeating the Saxons at Badon hill in 510 A.D. We did discuss the further implications of this title in the Journal of Hungarian Studies issue 2 along with the Sarmatian lazyg affiliations.

Professor Littleton discussed a relationship between the *Sarmatians*, *Scythians* and the *Alans*. According to his research the entire legend of King Arthur and his court, the Round Table and the Holy Grail are of Sarmatian origin. He identifies Sir Lancelot with a leading personality of the Alans who arrived to the West in the fifth century. The legends of the Holy Grail later became embellished with Christian myths that never really found favor in the eyes of the Church.

Professor Littleton places the Alans and Scythians into the Indo-European language group and connects them with the Ossetians where the major elements of the Arthurian legends are still alive. The science of Linguistics has just begun to replace its outdated methods that were established in the 19th century, and which relied heavily on the concept of "language families". Newer methods look into the common vocabulary of the Eurasian languages and their obvious connection with one another. The Nostratic theory widens this circle in order to embrace the world. Presently the Magyar language is excluded from these efforts, although it is a key language toward fuller understanding. The Magyar (Hungarian) linguistic and cultural connections will be discussed in a

later chapter. This practice is due to the results of the old Habsburg power politics, the “Drang nach Osten” push on Hungary’s western borders and the expansionist efforts toward the West, from Hungary’s neighbors on the eastern side. For these reasons these politics are still alive and well in today’s Hungary. The misrepresentation of Hungarian language and culture by the Hungarian Academy of Sciences had already begun during the life of its founder, Count István Széchenyi who protested against this trend and withdrew his support from this institution.

Presently, I am discussing the cultural traits of the Sarmatians in England and the possible connections with the Magyar culture sphere. I shall repeat the earlier discussion concerning the Sarmatian memorial stones with some further clarification concerning these cultural connections.

In 1578 a statue of Apollo was found in Ribchester and taken to Salesbury Hall, where the inscribed face of the stone was built against the wall. It was rediscovered in 1814 by Whitaker, who bequeathed it to St. John’s College in Cambridge, where it remains. It honors a centurion of the sixth legion which was the Sarmatian legion. It dates to the time of Gordian in 238-44 AD in Melitene. The inscription of the memorial was discussed in detail by R.G. Collingwood and R.P. Wright’s *Roman Inscriptions of Britain*, (Vol.I by Oxford 1965, part 583).

An Apollo-like figure is the central element of the memorial’s composition. I call it *Apollo-like* because its representation is very unorthodox from a Roman point of view. He wears a “Phrygian” cap. He has a quiver but the bow is missing and may not have been there at all. Instead he holds a harp in his hands.

Next to this young man stand two female figures, an older and a younger one. As stated previously, their flowing garments did not cover their breasts. The younger lady also leaves her hair -- flowing, curly locks -- uncovered. These facts point toward a type of fashion which was definitely not of Roman extract. They are believed to be “the personifications of the *Regio Bremennacensis* and *Britannia Inferior* respectively.” But why? We have no report of such pre-Roman fashion on the British Isles. Since Brementennacum at that time was the home base of the Sarmatian/lazyg cavalry, we have to look into the possibility that -- as the neatly clad -- “dragoneer” represents the Sarmatian military fashion of the day, the two females bring the female fashion of these people to light. This fashion evolved on foreign lands, very possibly in a much gentler climate. We have to look for analogies outside England. And the God who stands next to them? He is also very possibly a God the Sarmatians recognized as their own. This God’s Phrygian cap points also toward the southern part of Europe. The harp in his hand talks about a people whose tradition holds fast to the idea, that all of creation is but the song of the Sun-god. The same people honored all the poets and bards as God’s representatives here on Earth. As we shall see the myths of Taliesin and the bards are in direct connection with this line of ancient belief-system.

Adorján Magyar quotes Spamer[12] concerning the painting in a Roman catacomb, where Jesus is portrayed as Orpheus with a harp in his hands as he sings to the animals. He wears a Phrygian outfit, which is usually not a part of Orpheus’ or Jesus’ wardrobe. We have to look for another culture’s divinity. Adorján Magyar followed the evolution of this type of attire. He found also in Spamer’s collection[13] that Attis was portrayed in a Phrygian cap and tight trousers, made apparently from leather. The traces lead to the Pelasgians who -- according to Herodotos (Herodot) -- spoke a barbarian language[14] before they converted to the Greek language. Attica was a Pelasgian territory and the city of Plakia was also of Pelasgian origin. The Pelasgian culture leads directly to the Aegean pre-Greek cultures, one of which was the Ionian. Later we shall see the Ionian-lazyg connections with the Carpathian Basin. Later, we find the same trousers not only in Scythian representations but the Hun fashion too. This ancient and very useful garment still survives in the Carpathian region as part of the Hussars’ uniform of Hungary and it is still worn in Transylvania. The Albanians also preserved an attire remarkably similar to this in material and cut. This trousered fashion points to the Carpathian Basin as the center where it was developed and from which it spread first to the neighboring lands, later to distant countries as well. It was the traditional attire of ancient Magyar ethnic groups who carried this fashion with them wherever they settled. Later

the trousered fashion was adopted by most people -- with notable exception of the Romans and some of the inhabitants of India -- due to its comfortable nature and it is used as part of the European and American fashion to this day.

Based upon fashions alone we have to look for the “Attis, Orpheus and Apollo-like gods” among these ancient trousered people which included at one time the Sarmatians too. Furthermore we have to look for other identifying features also, especially the linguistic connections.

Let us examine the details of the two women’s attire. The ringlet hairstyle of both women greatly resembles representations from Crete, from where it also spread to Canaan and Ugarit[15]. The bare breasted fashion was common too in these regions. The emphasis on this flowing hair style was also part of the Trojan culture with significant linguistic ties to the long haired Achaios, as was described by Homer.

Another unifying bond of these representations is the famous “Ionian” profile on all of these paintings, which is a characteristic of the Jász ethnic group in Hungary too. Adorján Magyar identifies the lasi, lon, lassius, names of ancient history with the Jász.

“... We can observe that this relief is completely analogous with the Crete-Mycenaean art, not only the highly characteristic profile but also the several other details such as the hair as it encircles the forehead in tiny ringlets, the long lock of hair cascading downwards, and the attire, which leaves the lady’s breast completely bare which, according to Mycenaean representations, was very fashionable” says Adorján Magyar. Later he discusses in detail the several thousand years of Canaanite presence in Syria and Palestine: “...the Jász and some of the other ancient indigenous inhabitants [of Hungary] that migrated from their homeland belonged to them also.[16]”

It is also within the Magyar culture sphere where a lady’s uncovered hair denotes an unmarried status (hajadon). The word hajadon’s literal translation is “with uncovered hair” and represented a girl’s unmarried status. This custom must have originated in very ancient times for it has become an integral part of the language too.

As we find through these two Sarmatian related memorials, the Sarmatians belonged to a group of people with very strong ties to an ancient European culture. They carried the outer trappings of their culture to the new lands to which they migrated. As we shall see later, these “outer trappings” were very closely tied to their belief system and their language too.

Figure 2: Sarmatian cavalryman.

Artist's rendition of image on Sarmatian stone in Fig. 3.



Sarmatian cavalry man  
from the Grosvenor Museum in Chester, stone 137



## Sarmatians in Continental Europe.

T. Sulimirski explains in his article [17] that the name *Sarmatia* was first used in written texts at the beginning of the Christian era and before that, they were called Scythians in the Eastern-European region. He believes the Sarmatians to be of Iranian stock and that their language is related to the language of the Avesta. [18] T. Sulimirski reminds us of the opinion of Herodotus (Herodot) — who lived in the 5th century B.C — that the Sarmatians spoke a language which was a corrupted variation of the language of the Scythians. Sulimirski believed that no Sarmatian written texts remained except for some personal names, usually the names of kings. This statement is again the result of silence on the part of the Hungarian academia.

Sulimirski's research showed that the western Sarmatians lived within the boundaries of a *very strong central power*. Several historical works call them *Royal Sarmatians*. He mentions the name of one of their kings, *Galatus*, who entered into a treaty with the king of Pontus (today's Turkey, South of the Black Sea) in 179 B.C. The name of one of their queens, *Queen Amage*, was recorded a few decades later. I believe that a similar very strong central government existed in the Hungarian plains several centuries B.C., and this made it possible for the Hungarian King István I. (King Stephen I.) to establish his centralized rule through the county system which must have existed before the time of his reign. The barely 200 years between the "secundus ingressus" of the Seven Dukes under the leadership of Prince Árpád in the ninth century A.D. and his reign would not have

been sufficient to establish all these without an already existing power base. (The Second Ingress into the Carpathian Basin had been incorrectly termed as Conquest possibly in the euphoria of the 1896 celebration of the 1000 year old Roman Christianity in Hungary.)[19] It also becomes evident that the institution of divine kingship of the Magyars predates King István I. and Christianity. It can be traced through the Royal Scythians into a great antiquity.

According to Sulimirski the only archaeological remains that can be connected with the Sarmatians are the silver gilded phalerae from the second century B.C. They have embossed ornaments, either geometrical or in animal style reminiscent of ancient Assyrian and *Ionian* works. We find the same *Sarmatian-Ionian* artistic connections at the Sarmatian memorial stone in England too. Sulimirski also mentions that the clothing and armaments of the Sarmatians (Roxolani) are the same on Trajan's column and on the Arch of Galerius in Saloniki.

He also talks about the *Aorsi* under the title of *Masters of the Central Steppes: the Eastern Sarmatians*. The *Aorsi* lived East of the river Volga and were their most distant group. One of their branches settled West of the Volga at the lower end of the Don; these he believes to be fugitives of the central region. In my opinion based on the meaning of the word *Aorsi*, that corresponds with the Magyar word *őr*s (sentry) they were not fugitives, but guardians of the outer regions, as their name implies. This opinion is also supported by the fact that fugitives could not possibly have commanded a vast army, which in fact was greater than that of the mother country as was the fact in this case.

A second group of the Sarmatians were the *Siraces* of the Kuban region who lived more toward the Southern regions in the valley of the Kuban and the neighboring steppes. According to Strabo their king Abeacus commanded only 20,000 horseman around 66-63 B.C., while Spadines the King of the *Aorsi* who was their northern neighbor, commanded a cavalry 200.000 strong. The Sarmatians represented a very significant military might. In the first century A.D., they lost their leading position within the Eastern Sarmatian nations and were supplanted by the *Alans*.

Sulimirski believes the history of the *lazygs* to be largely unknown, but he still identifies them with the *Royal Sarmatians*. They were allies of Mithridates Eupator of Pontus in his fight with Rome. The Romans were waging a punitive war against the *lazygs* in 78-76 B.C., north of the Danube. This was probably the first of the many such border conflicts that followed. The *lazygs* became well-known enemies of Rome. After 20 A.D., a branch of the *lazygs* crossed the Carpathians and settled in the Great Plains of Hungary, between the Duna (Danube) and the Tisza rivers, thus joining their indigenous *Jász* brethren. They still reside in the same place under the name of *Jász* and are part of the Magyar language and culture, just as much as they were in the previous centuries. A *Jász* movement in Hungary during the 1930s aspired to legalize their indigenous status in the region (*Pesti Hírlap*, June 21, 1931, Sunday edition).

As we continue to follow the history of the Sarmatians, we find them making peace with Marcus Aurelius in 175 A.D., who following the treaty, adopted the cognomen *Sarmaticus* and claimed victory on his freshly minted coins. This "peace" had harsh consequences for the Sarmatians. They were required to live away from the Danube and to render 8,000 cavalymen to Roman service. Out of these 5,500 were sent to Britannia, where they were divided into groups of 500 and were placed at the Northern borders of England. As we know from Sulimirski, they formed the Roman sixth legion in England. Three excavation sites prove their presence there. One is near the wall of Hadrian, at the stronghold of Chester, where an eye-shield from a horse was found, believed to be of Sarmatian origin, because the shape of the pearls found in this grave has its only counterpart in the Sarmatian graves of Hungary. There is also a funeral stele at Chester, showing a Sarmatian horseman, and in the ancient fort of *Bremennacum* at Ribchester near Lanchester inscriptions bear witness to a Sarmatian cavalry unit 500 men strong.



Figure 3. Sarmatian cavalryman as above

Nothing is known about the fate of these men. Some of them might have returned home. Some of the veterans established themselves near Brementennacum. This settlement never became a town in the real sense of the word but still existed in the fifth century A.D. The river names of the Sarmatian-lazyg regions merit notice, such as the name of the Don in England, the Duna (Danube) in Hungary and the Don in Russia. The common denominator of these names is the presence of a Magyar culture sphere in these regions. The Sarmatian, Iasi, and, in general, the peoples inhabiting Pannonia were in close contact with one another, not only in the Hungarian Transdanubia and the British Isles in Roman times but, as we shall see, they were also in close cultural contact in even more ancient times.

In Pannonia, the skirmishes with Rome still continued. Without doubt, they were a strong nation over whom Rome could never claim permanent victory. No freshly arrived wanderers could have withstood the might of Rome which was after all in their close proximity. Only a strong central government of the Duna region could accomplish this defense with extensive fortifications, the remains of which are still visible in Hungary. The largest of such fortifications is in the town of Bény[20]; its quadruple rings date to pre Avar times, another ring to Aurelian times and so on. The indigenous population's sagas remember, even today, that Marcus Aurelius began to write his *Meditations* here.

Prof. Gyula Mészáros, Turkologist, published a short article in 1937, concerning the discord between the Romans and the Jazyg[21]: "We can read about the Jazyg battle of Emperor Constantius in the year 359, in the history books of Ammianus Marcellinus. The Emperor came from his winter camp at Sirmium and organized his troops at Aquincum near the Danube against the limigates who were liberated from serfdom. The Jazygs, faced with the Romans, feigned defeat and promised to be faithful subjects and asked to be permitted to go to the other side of the Danube. The Emperor had a platform built to give a speech to his subjects to be. He almost began to speak when an irate Jazyg warrior took off his boot and threw it toward the Emperor, calling out: "Marha-marha" which words Ammianus believed to be their battle cry.[22] This Jazyg "battlecry" means "(You) Ox, (you) Ox in Magyar. Even in the distant past, this word for bovines had already attained its secondary meaning: "You idiot!". (The Magyar word *marha* in Old Iranian is *mahrka*, in Ossetian: *margä*"). Historian Edward Gibbon also mentions this episode.[23]

In the lazyg territories, a new object appears in the graves: the so called *herdsman's bag* — still part and parcel of the Magyar shepherds' accoutrements, containing an assemblage of tools such as an iron knife, iron awl, fire-stone and flint and sometimes a whetstone. The ruling class continued to be buried in barrow-graves, of which a notable example has been found at the town of *Szil* in the center of Roman Pannonia. It is possibly the grave of a Sarmatian Prince who fell in battle during an incursion in the second century A.D. The fight with the Romans went on through the end of the fourth century A.D. In the early fifth century came the Huns. In 472 the Sarmatians were defeated by Theodoric, king of the Visigoths. The two Sarmatian kings, *Beukan* and *Babai*, fell in battle. The first name, which was preserved by non-Magyar speaking historians as *Beucan*, is written and pronounced as *Bőkan* in Magyar. The meaning of the components of this word are "rich, abundant" for *bő* and "male" for *kan*, which fully describes the qualities both of a king and of the man. The name *Babai* is still a part of the list of Magyar family names and can be found in any Hungarian telephone book.

Sulimirski also shows several Sarmatian tamga signs. Here we find one created with *punched dots* similar to those in the script found on the Sarmatian memorial near Hever castle in England. This technique still survives in Hungary where some use it even when they write with a pen on paper to decorate the outlines of either script or graphics.

## Sarmatians in Hungary

As we have noted in the above historical sources, the name of the Sarmatians and the lazyg are often intertwined. First I shall bring data concerning the lazyg-Ion-Jász people in Pannonia and follow the Sarmatians with the help of linguistics later.

The study by historian Géza Alföldi[24] discusses the Roman civitates in Pannonia: "It is a well known fact that the middle of Southern Pannonia, or more closely the region of Siscia Poetovio and Sirmium-Mursa (the Hungarian town Eszék), and the territories bordering Lake Balaton and the Sava river valley are very poor in Roman inscriptions, so we hardly know anything of this large region of Pannonia during the Roman age. There were no significant excavations in this territory. East of Aquae Iasae and west of the town Sirmium (today Szerém in Hungarian), the territory between the Drava and Sava is terra incognita archaeologically speaking, not to mention the Hungarian territories from Lake Balaton on to the Drava river where organized archaeological explorations will be a task of the future.

The large Roman grave-altar, which we will discuss further, is not a recent find and its inscription was also published. The stone was found in 1920 at Daruvar. Its first publication was done by Gj. Szabó [...] whose study was published in 1934.[...][25]

"The text appeared in the original publication as below"— writes Prof. Alföldi:

"DM / AEL. L. FIL./ AELIANO.

SCRI / BAE. DEC. IIIVIR. / M.IASORUM. / AN. XLV. AEL / LAELIANUS / PATRI PISSIMO / F.C."

"We had an opportunity to study the inscription personally during the summer of 1962 in the Zagreb Archaeological Museum. The correct reading of the text is the following:

D(id) M(anibus). / P(ublio) Ael(io) P(ubi) fil(io) / Aeliano scri / bae dec(urioni) IIIvir(o) / m(unicipii) lasorum / an(norum) XLV. Ael(ius) / Laelianus / patri piissimo / f(aciendum) c(uravit).

It is not difficult to find an approximate date of the inscription. The name *A.P. Aelius* indicates that the citizenship of the deceased municipal officeholder was of Hadrianic origin. The father of *P. Aelius Aelianus* also held this citizenship as the filiation attests to this fact. The naming of the filiation does not permit dating the stone monument later than the middle or the middle of the second half of the second century AD; the carving of the capital letters and the beautiful workmanship of the side panels, showing the figures of Attis, also support the fact that this stone originated sometime in the Antonine age. It seems most appropriate to date this stone to the middle of the second century AD, or in other words, it dates around the time of Antonius Pius, which of course does not exclude the possibility that it had been erected already at the time of Hadrianus (Hadrian) or Marcus.

The grave-altar offers significant data about the historically little known *Iasi*, which was the *largest indigenous community* of Pannonia. The Iasi community was originally one of the Pannonian groups and was in close relationship with other Pannonian peoples such as the *Andizetes*, *Breuci*, *Daesitantes*, *Maezaei*[26], and so on (This last hyphenation is from the author). We are not familiar with the history of these peoples during Roman times, but it seems very possible that the Iasi did take part in the great south Pannonian wars and foremost in the Pannonian-Dalmatian insurrection of the 6th through the 9th century AD. After the conquest, this ethnic group formed an administrative unit under the name of *Civitas lasorum*, the extent of which was undoubtedly large. According to Plinius (Pliny), the river Dráva flows through it, and according to this information, the Iasi populated parts of Croatia and the Hungarian Transdanubia.

Toward the West, the civitas almost reached Poetovio.

East of Poetovio lies the settlement of *Aquae lasae* (Varazdinske Toplice), that originally had belonged without doubt to the *lasi* territory and only later was annexed to the colony of Poetovio.

The southern border of the civitas lay between the Dráva and Sava. The southern neighbors of the *lasi* were the Celtic *Varciani* and the Pannonian *Oseriates*, while the *Breuci* lived south east of them.

To the east, the neighborhood of Daruvár was still *lasi* territory. This is evident not only from the inscription *municipium lasorum*[27] which we already mentioned, but from all the other inscriptions which were found at Daruvár and known from earlier days. They also mention a *res publica lasorum*.

The eastern border of the civitas was identical with the border that separated Pannonia Superior from Pannonia Inferior in Trajan's time. According to Ptolemaios (Ptolemy) the *lasi* lived in the central region of the Eastern part of Pannonia Superior, and their eastern neighbors, the *Andizetes*, were already settled in Pannonia Inferior.

You can draw the borders of the two Pannonian provinces with a straight line running from the north to the south, starting at the north-eastern end of Lake Balaton straight down to the lower section of the river Batinus (Bosna), and so the *lasi* territory even extended east of Daruvár.

The northern borders of the civitas may be extended all the way to Lake Balaton, and it is certain that the hill region of county Somogy was still *lasi* territory.

The civitas *lasorum* was the largest among the *indigenous Pannonian civitates*.

[...]

[In the region of the *Aqua Balissae*, or *Aqua Balizae*] inscriptions were found in earlier times which mentioned a *res publica lasorum* in the years of Septimius Severus in the third century AD.

The autonomy of the Daruvár settlement can still be proven in another way. A Roman inscription in the city of Rome called this settlement *Aquae Balizae*, which suggests that this *Aquae Balissae* covered a very large territory... The place of origin of a third century AD eques singularis, Ulpus Cocceius, is mentioned on this inscription as follows: *ex Pan(nonia) sup(eriore) natus ad Aquas Balizas pago Iovista vic(o) Coc[co]netibus*. The *Pagus Iovista* is none other than the administrative district of the settlement of *Iovia* near the Dráva east of *Aquae lasae*.

The aforementioned municipal *decurio* known from *Aquae lasae* was probably a civil servant of the Daruvár municipium and we know his title from another inscription at Varazdinske Toplice where the most likely reading is the following: *dec(urio) muni[c(ipii) lasorum]*

... The *lasi* are mentioned by Plinius (Pliny) and Ptolemaios (Ptolemy) among the *civitates*. According to Ptolemaios (Ptolemy) they lived in the eastern half of central Pannonia Superior, north of the *Oseriates* which corresponds with the already known facts[28]. Among the authors of antiquity the *lasi* are mentioned only by Stephanos Byzantios[29].

The border of the *Breuci* and the *Oseriates* was the river Batinus (Bosna), and for this reason, we have to search further east for the latter community, as this was already done earlier, and at the same time we may extend the *Varciani* territory to the east of Siscia too.[30]

The identification of Iovia is not absolutely certain. There is mention of two Iovias: one on the road between Poetovio-Mursa, the other between Poetovio and Luntulis. In our view, it is possible that there were more than one Iovia stations, thus, the one under consideration would be the *Iovia*, mentioned first.”

\*

It is important to note that Alföldi considers the Iasi as indigenous Pannonian people. Since historians alternately write about the 5,500 Iazyg and Sarmatians respectively who were stationed in England during the time of Marcus Aurelius we have to include them among the Pannonian population. The cultural admixture of the Celts and Sarmatians -- considering their close proximity in Pannonia -- may have already begun here. It is also here that many of the Arthur and Holy Grail related geographical names must have had their origins and they were transplanted from here to the British Isles.

Adorján Magyar quotes from the work of István Gyárfás *The History of the Jász-Kun* (Vol.I. page 298) concerning the Jász: “Ptolemaios (Ptolemy), when listing the peoples of Pannonia, places the *Jassius* people into the vicinity of Sabaria (Szombathely). The Hungarian National Museum exhibits a Roman stone which was excavated in the old Savaria, today’s Szombathely, where the inscription reads *Lucius Savariensis Jon*”. Also, Gyárfás quotes István Bizanti, writing the following in 1694: “*Jas*, part of Illuria, its inhabitants are the *Jata*; it is also called *Jonika*.” Furthermore quoting this new Greek Grammaticus he says the following: “Mursa, the city of *Jonika* built by Adrianus.”...On another Roman stone, which was excavated near the old Mursa and today’s city of Eszék dating from before 192 A.D the inscription reads: ‘*Divo Comodo Respublica Jatoru.*’ The *Ias* (*Jász*) lived in Transdanubia and Slavonia and, they were known as *Ias* (*Jász*) and *Jon* (*Jón*) or *Jónika*, *Jónia* also. We also know that in earlier days the *Ias* (*Jász*) lived in Erdély and Moldova too. Gyárfás states the following: “Near Várhely, on an excavated Roman stone which dates to the time of Antonius Pius, around the year 140 A.D., the following text may be read besides others: ‘...*pro salute et felicitate Pont., Max. et Anniae Faustinae Aug. Coniugi C. Clod. VI. Praef. M. Dacorum Jassiorum hanc statuam in Auroria numinibus*’, etc. and, on a second stone with Greek inscription and a third stone with Latin inscription we read: “*Axius Aelianus Jonius*’ which lets us know that the Dák-Jász lived in Erdély (Transylvania) or Moldova (Moldavia) in 153 A.D and that the *Ionius* (*Jonius*) and the *Jassius* (*Jassius*) is the very same *Ias* (*Jász*) nation.[31]”

## **One example of the spread of the Ias-Sarmatian culture sphere toward the West.**

About fifty miles from Berlin in the town of Vetersfelde, an important find was excavated. It was published by Dietrich von Bothmer, curator of the Greek and Roman Art at the Metropolitan Museum of New York. Although he did not establish the origin of the find with certainty, he tentatively ranks it with Scythian gold artifacts, dated to the fifth century A.D.



The object depicts the symbolic animal of the Jász (Iasi), a fish that is called *jizéter* in their dialect. The scales of this fish appear to form pale, grayish-white stars and, for this reason, it became the symbol of the Milky Way in the mythology of these seafaring people. The scale armor used by the Jász underlined this mythology.[32] On the fish in the Vetersfelde find the scales of the Jász armor are emphasized along with the holy symbol of the Magyar mother culture: the Miracle Stag. The gills of the *jizéter* (sturgeon in the Jász dialect)[33] display the spiral which is a symbol, is representative of the Székelys (Siculi). This symbol was part of their designs in Transylvania from the early Stone Age on and its migration can be followed from here to the early Aegean cultures[34]. Out of this Székely *kusza* motif “grew everything”, thus representing the spiral arms of our galaxy. There is rarely a Székely carving to this day that does not contain this design. The Vetersfelde find is a beautiful summation of the mythology of three Magyar ethnic groups: the Jász, the Székely and the Magyar, and proves their presence before the fifth century A.D. in Europe.

## Sarmatian language.

It was believed that no Sarmatian inscriptions were left to posterity. Through the diligent efforts of Dr. Ferenc Fodor by which he collected all available Hungarian Runic texts (Manuscript 11 Budapest) attention was drawn to a runic writing found in a Sarmatian grave. The find's description[35] is as follows: *Ladánybene* a vessel from a Sarmatian grave with Hungarian text in rovás (runic script), excavated in 1909. This text, as well as the Pannonian proximity to the indigenous Iasi justifies our search for further linguistic clues within the Magyar language.

A grave of a Sarmatian Prince from the second century AD. was found in the town of *Szil, Hungary*. The name of this town has not changed since Roman times. Its establishment must have pre-dated the Romans in order to become a fair-sized town by the time of the Romans. The significant feature of the town's name is that its consonants correspond linguistically to the consonants of the first syllable of the Sarmatian name. This name brings us also into close contact with the divinity they honored in this region and whose lyred representation, picturing a lyre, found its way to the British Isles through them. The background of this divinity with a lyre was explained by Adorján Magyar in the following:

“Furthermore we have seen that according to the very poetic imagery of our ancestors — which was nevertheless always in full accord with reality — the fecund Sun disperses the seeds of life, the energy or soul-atoms, into space and upon our earth. It is this perception that is expressed in the Solim-Sarmatian name for the Sun, which was *Szór* (to scatter), *Szól* (to speak) The verb *szór*'s softer version comes about with the use of the sound “L” thus presenting us with a double meaning — that of scattering and speaking. The uttering of sounds is just as much a form of energy and is just as active as the act of scattering. It is in agreement with this

linguistic fact that, for the Greek god Apollo and Orpheus were believed to sing and play the harp beautifully. The Greeks used to represent Apollo, too, in such a manner. We have also seen that a man scattering seeds became the symbol of fertility, the life-giving properties of the sun and the Sungod in Hungary. The scattering of seeds when planting cereal crops has always been done by a man all through the ages, even today, although this is an easy job. This was done to honor an ancient tradition, although the symbolism behind the tradition.[36] was not always remembered. The beautiful song and music of Greek and Roman deities are but a faded memory of the ancient Magyar Táltos tradition and the process of creation through song. (In Magyar the Táltos formed a priestly class. One could not become a Táltos since their talent was bestowed upon them by divine grace at birth. Their role was to continue the song of creation. The first syllable of the word táltos is *tal*, the word for song is *dal*. Creation was considered a song.) This tradition was continued in the British Isles, especially in the songs of Taliesin, which take us into the ancient history of Europe.

Adorján Magyar discusses the ancient history of Syria and Palestine, where the Jász and some other Magyar groups migrated at the time of overpopulation of their homeland.

“The Hungarian word for grapes (szőlő) corresponds with the Near Eastern and Canaanite Solim nation’s name, but its variation with ‘R’ also corresponds with the name of the Sarmatians who lived on the territory of Hungary.

South of this [Tanger] — according to Movers — on a land rich with lush vegetation, grapes were once cultivated in an unbroken chain [Movers F.: *Die Phönizier*. I. Vol. Bonn, 1841 II. Vol. I (Polit. Gesch. u. Staatsverfassung.) Berlin, 1849 Vol. II. part 2. (Geschichte der Colonien.) Berlin, 1850 Vol II.. part 3., Vol. II. p.528. (Handel und Schifffahrt.) Berlin, 1856] to the extent that the surviving grape vines now gone wild can still be found aplenty on this land. With this in mind, the ancient place-names become very interesting: *Soleis*, *Soloencia*, *Zelitz*, or *Azila* (Movers II/2 534 and 537), which appear to be the corrupted versions — conforming to the requirements of a non Magyar tongue — that of the Hungarian word szőlő (grape).”[37]

Adorján Magyar also mentions that the names of *Syleus* of Roman Mythology, who lived in a vineyard, of *Silenus* the foster father of Bacchus, and of all the *Silens* bear a relationship to the Magyar word *szőlő* (grape). “*Silenus* was considered to be the personification of the grape plant, the silens of its branches. The city of *Siloh* was famous for its vine production[38]. The name of the Magyar town *Szeleus* in Torontál county bears a close resemblance to *Syleus*’ name. The name *Szeleus* was derived from *Szólós*, but it changed through the use of the later Rumanian adopters of this name.[39]” Adorján Magyar later explains how the name of the county *Zala*, in Transdanubia which is famous for its vines, also corresponds with the word *Szala*:**[40]** “

“It is a fact that in Roman times on the south-western border of Erdély (Transylvania) there stood the city of *Sarmisegetusa* (later called Várhely in Magyar . which means castle). *Sarmisegetusa* must have meant the Isle of the Sarmatians or the Sarm-island, which was really a stronghold that was either built onto an island of the river, or had a channel around it.”

“We also find here (in *Zala* county) place-names such as *Salonvár* and *Szill* (the latter belongs to Somogy county). But there is another element that validates my statements surprisingly well: Near today’s *Zalaegerszeg*, a city in the renowned vine growing district, stood once a city in Roman times called *Sala***[41]**. We realized from the above data that the Magyar name *Szala* originated from the Magyar word *szala* meaning grapes (*szőlő*). Consequently as the *Szala* name already existed in this vine growing region in Roman times then, without doubt, it is proven that the Magyar language already existed here in Roman times. Finally we must also mention that according to the above referred German atlas, there stood a city called *Silacенаe* in Roman times near Kaposvár (Somogy county) which is the same location where today’s town of *Szill* is situated.**[42]**” *Silo* of the Old Testament is also connected with vineyards established by a non-Israelite culture. (Judges 21:19 – 21:21)

The deity of the Sarmatian-Szolim culture group stationed in Britain can thus be recognized in the “Sarmatian Apollo” of England as *Szól* or *Szél* (to speak and wind): both are names for the Sun, a symbol of the creative forces. It is from this word-root that the name of the Roman sun-god Sol originated. The direction of the borrowing becomes clear as we realize the rich linguistic and mythological roots of this word-group embedded in the Magyar language.

Gyula Mészáros excavated a grave in *Regöly*[43] Hungary which he believes to be of Sarmatian-Alanic and Carthaginian origin. I am citing some excerpts of his article, *The Grave of an Alan Prince in Regöly Hungary, From The Early Epoch Of The Great Migrations*:

“In the summer of 1967, in Tolna county’s township of *Regöly*, at the north-western part of a hill, called “Pénzesdomb” (lit.: “Money-hill”), at the junction of the Kapos and Koppány rivers during sand-mining operations a very richly appointed female grave was found by the workers of a local cooperative, at a depth of 150-160 centimeters. [...] The find is preserved at the Balogh Ádám Museum in Szekszárd (Hungary).

[...] The burial of the *Regöly* find may be dated to the first quarter of the 5th century A.D., based upon the objects in the grave, the analysis of the entire contents, the artifacts and their comparison with related finds. The water pitchers with hollow handles have their parallel in the Tiszalök-Rázompusztá and the Wien-Leopoldau finds, which also point to the fifth century, as does the decoration of the Lébény pitcher. The late Roman glass cup may be dated to the last third of the fourth and the first quarter of the fifth century, although this cannot be considered a good chronological base.

It is difficult to make a decision concerning the ethnicity of the find. The fibulae, buckles, bracelets are not reliable in establishing ethnicity. The ware of the Southern Russian workshops may be present in Germanic and Alan graves, but the compartmental technique of *the gold jewelry in the find is believed to be of Hunnic origin; we refer here first of all to the fine goldwork Szeged-Nagyszéksós royal grave in the Magyar collection.* [...]

Rostovtzeff calls the Untersiebenbrunn and Airian finds of the related types *Sarmatian (Alan)* and he leans toward this opinion concerning the Carthaginian find. The golden sequences weigh heavily in his deductions. Concerning the Carthaginian find Alföldi does not exclude the Alan origins either. Mitscha-Märcheim believe the Untersiebenbrunn graves belonged to the Goths or Heruls. Salin and France Lanord established two hypotheses concerning the ethnicity of the Airian find. Since the first *Sarmatian (Alan) invasion of 407 AD having arrived in France* at this time, one of the graves may have belonged to the wife of a Sarmatian nobleman; the second theory is that the objects arrived through commerce from the Pontic regions to Normandy. Although their opinion is cautious, they still find the first hypothesis to be better validated and supported with historical facts. The Soviet researchers Kuznyecov and Pudovin also support the *Alan origin*.

Concerning the *Regöly-Pénzesdomb* find, we also favor the Alan ethnicity of the female’s remnants by establishing the South Russian origin of the majority of the grave-goods — emphasizing especially the gold dress decorations — and keeping in mind the connections with the related finds and the time of the burial. Narrowing the subject further, we raise the possibility that the gold bedecked female belonged to the upper class of that Alan group, which was given permission by Stilicho to settle in Valeria, after the Eastern-Goth — Alan — Hun group was dispersed in 399 AD. and who originally settled there in 379 A.D. *One can still validate the presence of the Gens Alanorum in Valeria at the end of first quarter of the fifth century. The center of the Valeria Province was the center of the present Tolna county.*” (Italics by ST..)

This find places the Sarmatians into the realm of the *regős* (bard) in Hungary. Another excavation in *Regöly* brought to light a beautiful pitcher in the shape of a falcon one of the beloved Sun symbols of the Magyars called *Turul*. The appearance of the *Turul* bears again significant symbolical and linguistic ties with the past and a

remarkable linguistic unity of ancient tradition and artifacts. Here again we find the Alan and Sarmatian presence, centuries after the Aurelian wars thus reminding us of a cultural continuity in the Carpathian region, the awareness of which was well-nigh obliterated by the theory of the Great Migrations, because of its exaggerated importance.

T. Sulimirsky writes about two Sarmatian Princes, called of *Beukan* and *Babai* who fell in a battle against the Visigoths in the fourth century AD. These two names carry a clear meaning in the Magyar language and the latter is still frequently used as a family name in Hungary. These names underline the linguistic ties between the Sarmatians and the Magyars.

Going back to more ancient times in search for the Sarmatian past, we have to turn to Herodotos (Herodot). According to him – as I mentioned before – the Sarmatian language is a corrupt version of the language of the Scythians’:

”As we cross the Tanais we are not on Scythian soil anymore. In the first district live the *Sauromati* who reside in the North, a fifteen days long journey from the upper corner of the Meotis. *Their land is bare* where no tree grows, no fruit trees or trees grow in the wild.”[44]

The first syllable of the *Sauromati* is equivalent with the Magyar word *sár* which means shine, shiny, frequently as the yellow shine of gold, or to the word *szár* that means dry, bald. Both of these words are archaic now but are still used in poetry or historical texts. The word *sár* (shiny) was later adopted by the cultures of the Fertile Crescent where *saar* has a meaning of royalty or divinity; the title *czar* used by Russians has its origin in this word also. The name of one Hungarian historical figure’s name was László Szár, which means: László the Bald. The second syllable of *Sauromata* is related to the Magyar word *mét*, meaning land and it is still in use in the name of *Kecskemét* (lit.: land of goats), which is a Hungarian city today. The word *megye* (county) which originally meant land, belongs in this word category too. The word *mata* is also related to the Magyar word *mező*, meaning grassland, which fully describes the land of the *Sauromatians* as it was described by Herodotos (Herodot). The English *meadow* belongs into the same word-group. The word *száraz* means dry. In summary, the *Sauromata*, *Sarmata* words mean a shiny (*sár*) or a dry, barren (*szár*) land. Considering that Herodotos (Herodot) emphasized that the land of these people was void of all trees, the latter may be more appropriate. The two concepts intertwine: where there are no trees, no shade, the landscape is sunnier, brighter, shinier.

The word *mata* is part of the cultic S-M, M-T word-group and is connected with the Magyar words *méz* (honey) and *méh* (bee). Considering that Greek historians described the Scythians as living on milk and honey it is evident, that these words belong to the Magyar culture. Greek historians also mention that it is impossible to cross the Carpathian mountains because of the many “bees” (*méh*). Thus one realizes that this word-group and culture originated from the Carpathian Basin. This “milk and honey” culture also has some affinities with the culture of the *Medes* and *Mesopotamia*.

Among classical historians Diodoros Siculus’ report concerning the Scythian people is significant when contemplating the more recent background of the Magyar connections with the British Isles:

In a narrative about Palos and Napus, Diodoros uses the same method for finding the word-origin of names as Herodotos (Herodot) did in the case of the name of Scythes, the father of the Scythian nation. According to Siculus, the Palos and Napus people got their names, which sound very familiar to the Magyar ears, from their two kings. It is easy to recognize, in the first one, the name of the Palóc nation; in Napus we recognize the Magyar word for Sun (Nap) with the added Greek suffix “os”. This name is also preserved in the ancient name *Napóca* for the city of Kolozsvár in Erdély (Transylvania). The Saka, Sekel, Sicul or Székely nations were part of the Scythian Empire. According to Diodoros, we also have to count the Massagetae, the Arimasps and the



*Sarmatians* among the Scythian people, as Endre K. Grandpierre, researcher of Hungarian antiquities,[45] pointed out. A Hungarian historian of the 19th century, called Kristóf Lukácsy, a priest in the town of Szamosújvár worked with Armenian sources. In these, the Saka, Daha and Massagetæ were equated not only with the Scythians, but also the Huns and the Hungarians.[46]

Diodorus Siculus talks about the vast areas which the Scythians occupied in parts of the Near East, including the land where they eventually built the city of Scythopolis. These data are important when researching sagas concerning the origin of the Scottish people.

Studying the history of the British Isles the Magyar historical and geographical names are frequent and obvious. At this point I would like to draw attention to the Sarmatian influence on British soil in the names of *Silbury* and *Salisbury* juxtaposed with the name of the ancient town of *Szil* (pron.: Sil) in Hungary-

Since the historical memory of the two people, the Sarmatian and the Ias are so intertwined, I need to focus upon the origin of the name Ias, or Jász using the latter form which is the current Magyar spelling.

Presently the Jász occupy a large territory between the Duna (Danube) and the Tisza rivers. Considerable numbers of their descendants live in today's Moldavia. Their origins go back to the dawn of history in the Carpathian Basin. Their migratory routes radiate from here to the east, south and west. There are clear historical remains of the returning eastern migrants. Professor János Makkay in his work *Sárkány meg a kincsek* (The Dragon And The Treasures) gives detailed accounts of these migrations.[47]

I quote a short excerpt from Adorján Magyar's work concerning the Jász:

"Classical historians report that the Ias who lived between the rivers Duna (Danube) and the Tisza fought primarily with bows and arrows. It is noteworthy that the Iassius or Iazygs on the Trajan monument are also shown bearing bows and arrows, and helmets on their heads, and both the warriors and their horses wore scale armaments. It is also evident that the (Magyar) words *íj* and *íjász* (bow and archer) are not Greek loan-words in the Magyar language, but on the contrary, the Greeks inherited these words from the ancient Ionians or Iasi, or archers (*íjász*). This is further corroborated by the fact that the new crescent moon in its first very thin phase resembles a bow. We mentioned that in Turkish *aj* = moon, and in the Turkish, Tatár, and Uygur languages, *jej*, *jaj* means bow (*íj* in Magyar) which clearly shows that the Magyar, Turkish, Tatár, and Uygur languages, this latter being an old Turkish dialect did not take the words for moon and bow from the Greek language, but the Greeks inherited them from the Ias inhabitants of Crete and the Greek peninsula. (Uygur is also spelled: uighur, uigur, uighuir, uiguir, weiwuer, uygher. Chinese sources indicate that the Uygur were direct descendants of the Huns.)[48] The Greeks use the *io*, and *ios* words with an incorrect meaning. I mentioned before that the Moongod of the Jász was called *Jón* and *Jázon* and that the crescent moon resembles a bow; this connection is clearly reflected in the Turkish word *aj* meaning moon and *jaj* meaning bow, but these same connections do not exist in the Greek language.[49]

"Finally, I have to emphasize the very obvious difference between the highly sophisticated attire of the Iasi, sporting armor, helmets and sleeves, and the relatively primitive appearance of the Germanic warriors on the same Trajan's Column. This fact shows that the culture of the Iasi of those days was far more advanced than that of the Germanic peoples. This latter statement is also validated by the fact that the Romans had not been able to subjugate the Iasi nor occupy their land between the Duna (Danube) and the Tisza rivers and therefore this land — although it was surrounded on three sides by the mighty Roman empire — remained free from their subjugation until the fall of the Roman Empire. While it is true that the Romans did break through at the southern border, their rule here was very short-lasting. The fortifications that were built against the Roman incursions, called Roman trenches were in fact built by the Ias against the Romans and not the other way

around.[50]”

Some of the Iasi cultic words are the already mentioned *iz* (small particle, a bit), *izzó* (glowing, incandescent, shiny) and *jizéter*[51] for a fish representing the Milky way. *Jó* (meaning good) was the name of their Great God. *Gyász* (mourning) had a deep cultic significance to the Iasi-Ion-Iazyg people, which left its mark on the island of Iona among many other places. These peoples had left their mark on Western European river names as discussed by Adorján Magyar :

“*Sió* is the name of a rivulet in Hungary which draws on the water of Lake Balaton . The name is an ancient form, meaning “*river*” (*folyó*). In Italian we find the word *scia* which means the foaming, white wake left by ships on the water. It is clear that the word “*sí*” (pron. shee) is also connected with the words *siklik*, *sima* and *siet* (to glide, smooth and hurry) and the Italian *scivola*, which means to glide. [...]

This holds also true in the *reciprocal form* of “*sí*” which is “*isz*” (pron. is); the verb “*iszkol*” (pron. iskol) meaning to scamper (*sietés*) and in dialects the word “*iszánkol*” means also gliding. Undoubtedly the Magyar verb for drinking (*iszik*, pron. isik) originated from the basic sounds of *isz*. The infinitive of this verb today is *inni* (to drink), which form had lost the “s” sound; its original form was *iszni* (pron. isni). It is also the base of the word *víz* (water) in Magyar.

It is very striking that so many river names contain the *isz* sound:

<i>Iser</i>	a river in Czechoslovakia
<i>Isera</i>	a tributary of the river Rhone
<i>Isar</i>	a tributary of the river Duna (Danube)
<i>Isle</i>	a river in France
<i>Iszli</i>	a river in Marocco
<i>Isel</i>	a river in Prussia
<i>Yssel</i>	several rivers, rivulets in the Netherlands
<i>Ischl</i>	at the lake St. Wolfgang in Austria
<i>Isel</i>	a river in Tyrol
<i>Isz</i>	a tributary of the river Káma in Russia
<i>Iza</i>	a tributary of the river Tisza in Hungary
<i>Iszma</i>	a river on the land of the Zhurjens in Russia
<i>Isztmenosz</i>	a river in Greece

<i>Izim</i>	or Izel, a tributary of the river Irtis in Asia
<i>Iszker</i>	a tributary of the river Duna (Danube) in Bulgaria
<i>Isonzo</i>	a river in Italy
<i>Iszter</i>	or Istros, the old names of the Duna (Danube)
<i>Isenbach</i>	a river in Austria
<i>Isena</i>	the old name of today's <i>Eis</i> in Austria.

The “i”<sup>[52]</sup> sound in the Magyar language expressed coldness. Its use in connection with waters is correct since the water's specific heat is the lowest.

It is well known in the fields of ethnography and linguistics that the names of the rivers prove very long lived and unchanging in a given region; therefore the above river names are one proof out of many, that the ancient population of Eurasia and North Africa were the Magyar speaking peoples.<sup>[53]</sup>”

“The Magyar word for liquid is *nedű*, its reciprocal gives the following river names<sup>[54]</sup>.

<i>Duna</i>	a river in Hungary (Danube)
<i>Don</i>	a river in England
<i>Don</i>	a river in Russia

Their T-M variants:

<i>Temes</i>	a river in Erdély (Transylvania)
<i>Thames</i>	a river in England
<i>Tamar</i>	a river in England
<i>Tana</i>	river in East Africa
<i>Tanais</i>	old name of the Volga

Its Sz-M variation:

<i>Szamos</i>	a river in Erdély (Transylvania)”
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The range of these river names covers the territories which were once inhabited by the Magyar peoples.

All these people lived in close proximity with the Celtic people. For this reason we have to take a look into their history and language too.

Miklós Szabó Hungarian historian examined the Celtic names occurring in Pannonia in the first and second centuries A.D. very thoroughly and published his findings in the Hungarian *Journal of Archaeology*[55]. When researching these names he first had to turn for explanation to the Greek language since he was unable to find a common Indo-European system in the Latin language. He discussed — among others — the name of *Cuchulainn* where he explains the first syllable *Cu* as dog. The Magyar word for dog (*kutya*) begins with the same syllable and the names of most of the Hungarian breeds begins with *ku*, namely the *kuvasz*, *komondor*. The form of their head is in the shape of a wedge. The Magyar word for wedge (*ék*, which is the reciprocal form of *ke*) is connected to the word *ka-ke-kő-ku-kű* (stone); the first word *ék* meaning “wedge” was derived from splitting stones and is quite possibly an onomatopoeic word echoing the sound of splitting a stone. The reciprocal of this syllable forms the words of hardness too.

The word *kan* (male), *kun* (a protruding object) belongs to this vast wordgroup, from which the Latin *cuneus* originated. The reciprocal of *ku* contains the symbolic word of the Huns (*ék*); *the name they were known by and their role in society adheres to this sound and meaning*. The sound, the form of the pointed wedge and the symbol for “K” (a diamond shape) of the Magyar rovás (runic script) arose at one time in the earliest Stone Age. Just as a matter of interest, I would like to mention that, in all European languages, the word for cooking is based on the Magyar word *kő* (stone). The Magyar word *köveszt* (to cook) and the English word to cook both go back to this base. This fact preserved the ancient, I believe Stone Age, pre-pottery memory of open fires and cooking with stones. Researching the English children’s story of the *Stone Soup* I believe one can pinpoint the time and circumstances of the transfer of this word and technology based upon the new use of stones.

Miklós Szabó believes the name of the *Setantii* tribe to be of ancient Irish origin meaning “Western”[56]. The word *sötét*, *setét* means dark in Magyar; and it very logically connects with the word meaning the place of the setting sun and the coming of darkness. In Magyar the word for sunset (*napnyugta*), which literally means “the resting time of the sun”, and the word for West (*napnyugat*) are identical, one signifying an instant of time the other the direction where this event takes place. Note that in English there is no etymological connection between the words for the time and place of sunset (West and sunset).

The Celtic inscription of the Potzneusiedl-Gattendorf find bears the word “*mutsa*”; the German scientist, Holder who did not speak Magyar gave dirt as this word’s meaning. In Magyar dirt is *mocsok* (pron.: motschok).

Szabó translates the Welsh family name *Euryn* as *arany* (gold). He also mentions several composite names which contain the word “*matu*”, like *Matumarus*, *Matugenta*, *Maturus*, *Matto*, *Matta*. The word *mata* or *mét* is preserved in the name of the city of *Kecskemét* meaning land of the goats. It is also related to the Magyar *mező* (meadow) and *megye* (arch. land, today: county). Miklós Szabó[57] mentioned that the Magyar word for bear, “*medve*” belongs into the same word group. The bear was a symbolic animal in some of the ancient solar religions. Here I would like to mention that the words *mező* (grassland), *medve* (bear), *méz* (honey) belong into the S-M wordgroup of the Szemere ethnic group, whose Sun was called *Szem-Úr* (Lord of the Eye, Lord of the Grain.) The English Sun stems from the same wordroot.

Szabó mentioned words that showed signs of having been intertwined with the language of the Venets. Among these, he cites several names that were formed with the “*Il(lo)*” particle, such as *Ab-ilus*, *Bas-ila*, *Diar-ilos*, *Suad-illus*, *Mag-ilo*, *Cucc-illo*; this particle is identical with Magyar words *él*, *élet*, *lélek*, *illó* meaning to live, life, soul and evanescent in that order.

The Celts first came into contact with the Magyars, their language and culture in the Carpathian Basin, which is considered by most scholars as “the Celtic cradle”. Some Celtic migrants later reached the British Isles in the West. Here they were able to assimilate the related culture of the ancient population of the British Isles easily,

due to this more recent contact with the Magyars in the Carpathian region. The late Professor Dr. Tibor Baráth, historian and professor of history, originates the name of the *Kelts* and its various forms from the magyar word *kel*, (to rise) and *kelet* (East, lit.: the place of sunrise)[58].

Figure 5. The Celtic cradle in the Bronze Age -- see above

The Hallstatt and La Tène cultures reflect this westward wandering of the Celts. The famous late La Tène settlement of Heuneburg near the Danube possessed all the attributes of a settled and cultured life. The settlers maintained regular trade with the Mediterranean cultures. Many experts believe that these contacts helped to develop the sophisticated life-style and architecture of these Celts. The excavation site near Mount Lassois and the Seine contains the burial of a Celtic Princess. The grave-goods are in no way inferior to the Etruscan and Egyptian graves. Archeologists believe that the design of the jewelry here is a blend of two distinct elements, the native Hallstatt and "nomadic" designs. The writers of these articles don't mention that in the fifth century B.C. all these elements were part of the art of the Magyar peoples. There is also rarely a mention that the basic elements of settled life reached Western Europe from the Carpathian Basin with an eight thousand years delay. The famous Rodenbach find from the fourth century B.C. uses Magyar decorative elements in the very representative mirror imaging style.

[1] Encyclopaedia Britannica Vol.10:208

[2] Prof. Tibor Baráth *The Early Hungarians In The Light Of Recent Historical Research*, Montreal, 1983

[3] See the letter of the funding father of the Hungarian Academy of Sciences, Prince István Széchenyi in Appendix VI.

[4] *A hunok és nagykirályaik* (Translation: *The Huns and their Great Kings.*)

[5] Susan Tomory *Magyar-English word origins*. Manuscript, 1986

[6] Published by Heraldika Publishers, Budapest, 2004

[7] See Appendix I. for further accounts.

[8] See details in the Appendix I.

[9] See the inscriptions and their translations in Appendix I.

[10] See Appendix I. for details

[11] See Appendix I.

[12] *Weltgeschichte* Leipzig, 1896 vol.II. page 770

[13] *ibid.* page 580

[14] Magyar, Adorján *Az ősműveltség* (The Ancient Culture), page 848

[15] Magyar Adorján *Az ősműveltség* (The Ancient Culture) pg. 386

[16] Magyar, Adorján *Az ősműveltség* (The Ancient Culture) 373

[17] Sulimirsky *A Once Mighty Folk Scattered Among The Nations*

[18] The life work of the Hungarian Alexander Csoma de Körös, creator of the first *Tibetan English dictionary*

in the 19th century contains significant studies concerning the relationship between the Sanskrit and the Magyar language.

[19] Dr. Tibor Baráth *loc.cit* pp. 225-231

[20] Now within the borders of Slovakia

[21] *Jazyg Nyelvelmékek Magyarországon* (Jazyg linguistic remains in Hungary), published at the Szegedi Alföldkutató Bizottság Könyvtára (Társadalom és néprajzi) Szakosztály Közleményei no. 31.

[22] Ammianus Marcellinus *Rerum Gestarum* L.XIX, 11 ('marha marha', quod est apud eos signum bellicum...) See Appendix VII.

- [23] Edward Gibbon *The History of the Decline And Fall Of The Roman Empire*, chapter XIX, § 48
- [24] *Journal of Archaeology* Budapest, 1964 2nd issue
- [25] GJ Szabó "Iz proslati Daruvara I okdice" in *Narodna Starina* 28(1943)79. This was quoted in the *Journal of Archaeology* 1964. 2nd. issue, page 219
- [26] The Maezaei (today's spelling: Mezei) is a common Hungarian name in the present. The Magyar word mező means meadow in English.
- [27] Compare the location of the uninhabited territories of the quoted English references with the territory of the Municipium Iasorum.( ST.)
- [28] Mócsy, A., *Die Bevölkerung von Pannonien bis zu den Markomannenkriegen.* (Bp., 1959)
- [29] Mayer, A., *Die Sprache der alten Illyrier I.* Wien, 1957
- [30] Alföldi, G., *Acta Arch.Hung.*12[1960] 363
- [31] Magyar, Adorján *Az Ósműveltség* (The Ancient Culture) page 384
- [32] Magyar, Adorján *Az ősműveltség* (The Ancient Culture), pp.- 316-334 Jász chapter.
- [33] Magyar Adorján *Az Ósműveltség* (The Ancient Culture) page 348 Jász chapter
- [34] Tomory, Susan *Kezdetek* (Our beginnings), publ. Miskolci Bölcsész Egyesület, 2000
- [35] Published in the Yearbook of the Nyíregyháza Museum (table XI. XXXVI) See Appendix X
- [36] Magyar, Adorján *Az ősműveltség* (The Ancient Culture) page 961
- [37] Magyar, Adorján *Az ősműveltség* (The Ancient Culture) pp.942-943
- [38] Genesis 49:10-11
- [39] Magyar, Adorján *Az ősműveltség* (The Ancient Culture) page 939
- [40] *ibid.* pp. 938-940
- [41] H. Kiepert: „*Atlas antiquus.*” Berlin, 1863. table IX.
- [42] Magyar, Adorján *Az ősműveltség* (The Ancient Culture) pp.:942-943
- [43] Gyula Mészáros *A regölyi kora népvándorláskori fejedelmi sir*
- [44] Herodotos *History*, 2.vol. Every Man's Library 405, 406, London 1949
- [45] Grandpierre, K. Endre *Aranykincsek hulltak a Hargitára. Budapest*
- [46] Kristóf Lukácsy, *A magyarok elei, hajdankori nevei és lakhelyei, Kolozsvár* (Translation: *The Ancestors of the Magyars, Their Ancient Names and Residences.*)
- [47] Prof. Makkai, János *A sárkány meg a kincsek*, (The Dragon And The Treasures) Budapest, Magánkiadás, 1998 and *Századok*, 130. évf.4.sz. Budapest, 1966
- [48] Kafesoglu, I.: p. 725, Turk Dunyasi El Kitabi, Ankara, 1976
- [49] Magyar, Adorján *Az ősműveltség*, (The Ancient Culture) 384-5
- [50] Magyar, Adorján *Az ősműveltség* (The Ancient Culture) p. 386
- [51] Sturgeon, a fish in the family of the *Acipenseridae*
- [52] Its pronunciation corresponds to the 'E' sound in the English Alphabet.
- [53] Magyar, Adorján *Az ősműveltség* (The Ancient Culture). pp. 215-216
- [54] Magyar, Adorján *Az Ósműveltség* (The Ancient Culture) pg. 94
- [55] *Journal of Archaeology* Vol. 91, 1964. issue 2 pp. 165-174
- [56] *Journal of Archaeology* Budapest, Vol. 91, 1964. issue 2 page 170
- [57] *A pannoniai kelta személynévanyag vizsgálata*, see ref.
- [58] Prof. Baráth, Tibor E. *A magyar népek őstörténete* (The Early Hungarians)

## Linguistic background of the Arthurian legends.

The extensive overview concerning the Sarmatian/lazyg/Ionian historical link with England is further supported by legends, customs and their linguistic data.

During the early centuries of Roman Christianity, the traditions of ancient populations were just as much persecuted in England as in Hungary; even so, some memories survived and were preserved. The close

connection of surviving memories of the British Isles with the Hungarian legends and language is striking. Most of these legends survived in Wales, Ireland and Scotland through oral tradition.

The traditions in Scotland were preserved with religious zeal; children before attending the mandatory Christian services on Sunday, had to recite at home their family's traditions, such as the meaning of their coat of arms, colors, symbolic flowers and all the other memories they held dear. It is not rare, even in today's society, that the American Irish bequeath their family history to one family member and make sure that this person commits this history to memory by heart, thus assuring its survival. Similar tradition exists in Hungary. Ethnographer Erdélyi, Zsuzsanna collected the archaic Magyar prayers all over historical Hungary. The most numerous of these prayers were preserved in regions which clung the longest to their pre-Roman-Catholic religion, e.g. the land of Koppány[1] in Transdanubia. As the younger generations loosened their ties with the country and the land, these memories began to fade and prayers were abandoned for the sake of TV. For this reason, older people, who had a great spiritual need to pass on their family prayers, had sent for this ethnographer and dictated them to her, sometimes just minutes before passing on. They clung to life just long enough to complete passing on their traditions. These prayers are a storehouse of ancient religious concepts and practices. Their memories go back — as clearly stated by date — some five thousand years, and in content to even earlier times. The same is the case with individuals, who consciously memorized as many folksongs as possible to keep alive the songs and, through them the memories of the people. These individuals were called “*song-trees*”[2]. During the centuries of forced Christianization by Roman Catholicism, the greatest rôle in preserving the ancient memories were carried out by the “*regős*” in Hungary. Their rôle was similar to that of the *Welsh bards*. It is their words we hear in the collections of ancient memories. We learn of the most ancient names of the Isles through these traditions. We are also aware of the Celtic layer superimposed upon these names. The earliest names were preserved in the Fin legends, which were later also adopted by the newly arriving Celtic people, the Scotch, Irish and Welsh. Among the forty Scottish names which are said to be certainly of Celtic origin, I found only seven names which did not begin with *Mac* or *Mc*. and through these they can be traced to ancient Magyar origins. In Magyar, *mag* or *makk* means seed, son and sun, as does the Scottish *Mc* or *Mac* preceding the family names. To give an illustration: for the highly prominent Scottish family's name, that of the *MacArthur's* the Magyar translation would be “*Artur magja*”, i.e. the *seed or son* of Arthur. We may also translate the word for son with the Magyar “*-fi*” glued as an affix to the family name, like *Arthurfi* (son of Arthur). *Fi* means a child in the Celtic language also.

It is interesting to note, that out of the forty families twelve were inhabitants of *Argyle*, a name that is very well recognized in the Magyar stories about Prince *Argyélus*, the personification of the ever-wandering silvery Moon. The moon itself was recognized as a cold, dead planet and as such it became the symbol of death.[3] The ancient burial place of *Iona* preserved the *Ion* name of the *Jász*, whose colors and mythology are also connected with mourning (*gyász*) so much so that the name of mourning is derived from the name of these people. The names and habitations of the *Jász* and *Kun* peoples always occur side by side. In present day Hungary, we find them side by side in *Jász-Kun* county. We find this the case of the British Isles too: the *Ionreach* family is lord over *Kintail*, and these two names represent these two people. Today the *MacKenzie* family traces its origins to them. The *Mac* particle connects the *Ion*, *the Kin or Kun* to the Magyar language group.

The symbolic flower or plant of these families is almost exclusively the fir-tree or some other evergreen plant which is worn traditionally on their caps. The print and color of each family's garments and these flowers constitute their property and no other families will use them just as it would not use someone else's coat of arms and family symbols either.

These colors and flowers represent an ancient, pre-coat of arms age, which we traditionally recognize as the Golden Age. I like to refer to this age, which yields the first connections of the Magyar culture sphere and the British Isles, as the *Age of Fairies*. Linguistic connections of this age are reflected in the old vocabulary of legends of which I shall mention only a few at this time:

Gaelic	Magyar	English
mac	mag	seed, a son
kam	kampó	hook
each	ék	wedge
ruadh	rőt	red
suan	szunnyad	slumber
ur	úr	lord
aedh	ős	ancestor
loch	luk	hole
fear	férfi	man
	Firuna	woman
kuran	korsó	pitcher
Lug	reg (shine)	name of a man. it may be connected with the Sumerian title of Lugal
Og	óg in	top part of a building where the light comes (youth)
Virago	virág	flower. An ancient Celtic queen
Virona or Viráganyó		Mother Earth of the Avars
ár	ár	an awl
Shean	Szem,	an ancient name, seed, eye,
Shannon	Szamos	names of a river, derived from the ancient name Szem

In my research collection, *English-Magyar Word Origins* I have identified over six hundred related words in these two languages, many of which represent the most ancient layers of the English language and are listed either as “origin unknown”, or with Celtic connections.

The names of families and the names of their residences reveal much of their past history too. The oldest, and arguably the most prominent, family of the British Isles was the MacArthur family, whom Scottish tradition believes to be of royal descent. The English executed the head of this family and their holdings were taken away.



Their family crest includes the isosceles sun cross which is probably mankind's most frequently found and most ancient symbol. Their name carries the name of the legendary Arthur. Many Magyar legends include patterns of the Arthurian legends. Among these are legends of the sword, and a holy cup, known in later centuries in Western Europe as the grail. Among Arthur's noble knights we find Bors whose name can be traced to County Borsod (i.e. the place or seat of Bors) in Hungary.

Scotland's latinized name of Alba may very well be a translation of the name "fin" which means white and which was also the name of the ancient population of this region. It is also related to the Magyar word *fény* (light, shine). According to Magyar legends, these People of Light were the first known inhabitants of the earth and the saga of their arrival in the Carpathian basin predates the formation of the land *Csallóköz* (lit.: *Island of shine*), which they eventually made their home. This name is also preserved in several geographical names, tracing their later migratory routes. Some of these areas according to the map of the National Geographic Atlas of the World[4] are as follows:

*Finnea* in Ireland is on the banks of lake Sheelin. Nearby is the city named Arva. This latter name seems related to the Magyar *árva* meaning orphan or figuratively speaking "standing alone, singly". Several locations bear this name in Hungary, such as the county *Árva* in northern Hungary. (Ref. 20, page 96, D4)

*Finn*, a river also in Ireland (Ref. 20, C4)

*Finnart*, a town in Scotland (Ref. 20 page 92, D7)

*Finne*, a mountain in Germany (Ref. 20 page 107, E8)

*Finneid* in Norway (Ref. 20 page 104, E5)

*Fines* in Norway (Ref. 20 page 104, E5)

*Finana* in Spain (Ref. 20 page 102, G9)

In the Carpathian basin the *Fény* people became known as the *Pannons* (and their land as *Pannonia*), who are listed among the indigenous population of Transdanubia. Linguistically the words of *fény* (shine) and *Pan*, the first syllable of Pannon are identical. The reciprocal of their name is *Nap*, which means Sun. Several later cultures — such as the Fenni or Phoenicians — are spin-offs of this culture. Some others, such as the Romans, for instance, adopted many of their cultural elements and their divinities — such as *Sol* and *Pan* — which lead us to Pannonian and Sarmatian origins. The memory of the Phoenix rising from its ashes was the Sun-bird (*Fény-madár*) of this culture as the names attest to this fact: the Magyar word *fény* (light) and the *phoen* syllables are linguistically identical; both are the reciprocal form of the Magyar word *nap* (sun).

Moving closer to historical times we find that the Arthurian legends preserved the memory of *Bors* as a cousin of *Lancelot* among the knights of the Round Table. Lancelot has been believed to be of Alanic origin and this points to Magyar-Alan relationships. The *Bors* family's presence in the Carpathian Basin predates the arrival of the *Árpáds* in the 9th century by far. According to Arthurian legends Bors once traveled to an unknown place called *Sarras* across the sea. Later he continued his search for the Holy Grail, which showed up in Europe for a while, then disappeared again, to its ancient home in Asia, or to heaven according to diverse traditions. Bors and Lancelot settled finally at Glastonbury to establish a religious community, which dissolved after the death of Lancelot.

## Figure 6. The Glastonbury Tor

The name of *Sarras* is again connected with the Magyar word for shine (*sár*), the *Sáros* form means “shiny.” Close to the *Bors* family’s pre-Árpád ancestral home in *Borsod* is the town of *Sárospatak* which became famous for its English boarding school which was founded by the *Rákóczy* family. *Bors* may have traveled to one of the towns in Hungary named *Sáros*. The history of *Borsod* itself leads into great antiquity. Beginning with the *Bükk* culture its cultural layers lead in an unbroken line to our days. At *Zöldhalompuszta*, the grave of a Scythian Prince was excavated, and among the many splendid artifacts there was the most sacred symbol of the Magyar peoples: the gold effigy of the Miracle Stag was found. During the great migrations the *Sarmatians* and a Germanic people, the *Kvads* also lived in this region, and between the 6-9th century A.D the *Avars*, a Magyar speaking people settled these lands.[5] The early presence of the *Sarmatians* may place the Arthurian legends at an even earlier date. At the same time this makes *Bors*’ *Sarras* a part of this region at *Sáros* and *Borsod* Hungary even more plausible. The *Bors*-*Miskóc* family had holdings in *Borsod* up to 1312 A.D. Near the city of *Miskolc* lies *Diósgyőr*, where an ancient, ring shaped castle (*Geuru*, *Győr*) stood and the region was inhabited up to the 17th century A.D[6]. This castle may also be connected with the *Bors* family. (The traditionalist Hungarian historians of today do not accept the idea of a pre-Árpád Magyar presence in Hungary even though Roman and Greek sources and some English-speaking researchers support it.)

Consideration of the founding date of the ancient round castle in *Borsod*, puts the probable historical time of the Arthurian legend to the 5th century A.D. Likewise the presence of the *Bors* family in Europe, including in *Borsod* county, cannot be dismissed and the present notions of Hungarian presence in the Carpathian Basin have to be reevaluated.

In a little known town by the name of *Borsi*, birthplace of Prince *Ferenc Rákóczi II.*, I found some unexpected additional sources to corroborate the connection between *Bors*, a knight of the Round Table and *Sarras* the name of a geographical location connected with the Arthurian legends.

The town of *Borsi* is situated in the county of *Zemplén* on the right bank of the river *Bodrog*. The town is under Slovak jurisdiction at the present. The booklet of the local historical society (written in Hungarian) mentions the following:

“... Rich archaeological remains testify to the fact that this territory which later became *Zemplén* county, has been inhabited from the most ancient times on. Later remains of Celts, Goths, *Gepidae*, Romans and Slavs follow. We find *Árpád*’s Magyars here from the ninth century on.

The first known written record of the town’s name dates from 1067 AD in the local abbey’s register as *TERRA BORSU*. The namegiver of *Terra Borsu* is believed to be Duke *Bors*. The register of *Várad* — dated 1221 — mentions that *Borsu* is part of the holdings of the castle of *Sárospatak*...” (page 7). Here I would like to mention that *Sárospatak* is situated in *Zemplén* County.[7]

The early written record of *Terra Borsu* in the Christian era shows that the town was established at a much earlier, pre *Árpádian* (pre ninth century) date. The town’s church was built by the town’s *indigenous population* at the time of the *Árpáds* and it is one of the oldest structures of the town. (page 30). The continuity of the *Bors* or *Borsu* holdings is evident from the entry in the church registry. The fact that this church was built by the indigenous population seems to find a parallel in *Sir Lancelot*’s and *Bors*’ interest in religious matters in the British Isles. Part of this church was built upon a round ground plan. The base of a church in *Sárospatak* recently excavated shows a completely round layout as well. The round churches called *körkő* (circle of stone) are very representative of the pre-Roman-Christian churches of Hungary. Many of the later Christian churches were built

upon old "pagan" sites of worship, especially the churches – which in subsequent Christian times – became dedicated to St. Michael.[8] In this name we recognize the name of Makar or Magor of the old solar religion. Based on this knowledge I venture the opinion that the location of the church of Terra Borsu was an ancient place of worship.

The holdings of Prince Ferenc Rákóczy II. incorporated the Ecsed Wetlands where the Báthory family – a relative of the Rákóczy family on the maternal side – slayed the dragon according to the legends. The alleged weapon used at this occasion later became a part of the Rákóczy's private museum, although Prince Rákóczy himself is said to have questioned the suitability of the small sized weapon for dragon slaying[9]. The Bors family name is common even today in Hungary.

King Arthur's name offers a lot of information concerning the origins, historical background and mythology of the Arthurian legends. *Professor Geoffrey Ashe's conclusion that the Celts have no mythology in which a god by the name of Arthur can be found, is significant.*

The name Arthur or Artur leads us to the Magyar mother culture and the later culture spheres that evolved from it, which includes the *Etruscans*, or *Turusi*[10] and the prehistory of the — so called — *Turanian* peoples, although I hesitantly use this ill- defined word and use it only in want of a better one within the Western scholarship. The T-R word-clusters define this *Arthurian* mythology: *tér, turul, gurul* mean circular motion and a *return* of some sort. This word describes our Sun's seeming daily journey and return — especially in the polar regions, where its path appears to draw a spiral — just as much as it describes the circling flight of the falcon, which became under the name *Turul*, became one of the sacred symbols of the Magyars. The syllable *tur* or *turka* means bull and it carries male attributes, which is a natural symbol of the Sun's life-giving properties. In this context *Arthur's name means Bull Man, Sun Man, whose role is linked inseparably with his return.*

Figure 7. Decoration on a music box from Ur, representative of Arthur's procreative role as a solar deity. The use of this motif on a music box evokes the unity of language and mythology of creation through song.

The T-Z variation of the T-R word-group creates the name *tűz*, or fire. In this respect Arthur's name is "*Fire-man*". The meaning of these names helps us to realize that *the original Arthurian legend was written in the stars*: it was a solar myth that was later transferred to the names of founding dynasties, heroes and so on, since according to the mindset of the ancients, everything on Earth is but a mirror image of the macrocosmos. As the Great God gave rise to creation, so the role of the created entities' role is the same: to live and create. The very representative "mirroring style" of the ancients reflects this worldview, not only in the Magyar and Celtic art, but even the Easter Islander's symbol of the god, Make-Make god is almost identical with some Celtic representations of divinities. In both instances we have to face the incredible spread and the tenacity of the Golden Age culture.

The Magyar word *tárkány* means the priestly role of this T-R language and ethnic group; the origin of the *Turusi* name of the Etruscans and the name of the *Etruscan Tarquinius* house is part of this thought complex. The *Tur* is the name of a river in Hungary and is also part of several other geographical names. Some affiliations of the Magyar *tur-tér-tár* wordgroup outside Hungary are the following: the English *turn, return, the French tour*, the Spanish *toro and tornare* all commemorate Arthur's return.

Britain's ancient history begins, as does the Magyar with Fairy traditions which are also inseparable parts of the Arthurian legends. It is interesting to note, that the *Mythology of the British Isles* preserved a memory, that *these fairies spoke in the language of the Trojans*. As Arthur's name is connected with the Magyar *túr*, so is the name

of *Troy*. Both Arthur's name and the name of Troy are related to the Magyar *túr* (bull). Troy's name must have been once *Turuja*, since the Magyar language does not tolerate the clustering of consonants. The architecture of ancient Troy frequently employs the bull-horn motif frequently. The child Jupiter was raised on Mt. Ida. Ida near Troy similar to Hercules, who was raised by the Scythians. Mt. Ida was dedicated to Cronos. The names *Ida* and *Cronos* are variants of the Magyar words *idő* (time) and *kor* (age, as in *aetas*, epoch). All these point again to the fact that the Trojans, at one time, spoke the language of the Fairies, which was the first language of mankind. As long as Arthur's name cannot be originated from any known Celtic deity's name, the Magyar word affinities bring this legend into the realm of the mythology of one of the Magyar ethnic groups, where Arthur or Artur was the personification of the Sun just as much as was the Magyar *Tar Lőrinc*, Miklós *Toldi*. In later Germanic mythologies we find *Thor* and William *Tell* with the same rôle and names. The female counterpart of these names of solar deities is *Turan*, as the personification of the *round* Earth (*terra*). The English word *turn* can be traced to this word-group.

While the name of Arthur cannot be tied to the names of any of the Celtic gods, there is ample evidence that this name was once part of Magyar mythology. The ancient Magyar name for bull was *turka* and it was preserved in the word „*Turka-járás*” (parade of the bull), a celebration of the Winter Solstice. The feminine of this word is “*tér*,” which means a well-defined, material space, and also a closed circle[11] as does the related English word *turn*. The names of the Torockó region in Hungary, Tarsus at the Mediterranean near the Taurus mountain range, Turin in Italy, Tours in France all bear connections with this mythology and I believe them to be ancient centers of the once universal solar religion. (It is by no means an accident that Saul of Tarsus was blinded by an outburst of light and even changed his name to the name of another Magyar solar deity-name – Pál – on the road to Damascus). The central symbol of this religion, the *turka* (bull) was known in Europe with certainty by 35.000 B.C. I perceive the “*Venus of Lausell*[12]” as the most ancient representation of this mythology in Western Europe. This is a relief of a female goddess holding the crescent shaped bull-horn as her symbol. For this reason I believe her to be the first representation of *Turan*, the Etruscan goddess who was and remained the personification of the round, life-giving Earth; the later Latin word *terra* was derived from here and expressed an ancient knowledge of the roundness of the earth. In view of these connections one is bound to realize that the ancients must have known that the Earth was round and turned around its axis and the sun long before the Middle Ages. They made this knowledge part of their vocabulary.

Figure 8. Venus of Lausell. See further images at the end of the article

According to legends, the city of *Tours* was founded by *Trojan* refugees. This tradition is supported by the Magyar T-R wordgroup. The Pannonian born St. Martin became bishop of Tours and an ancient site of the European solar religion was named in his honor in Pannonhalma. The circle of the Arthurian solar tradition has thus been completed.

[1] Koppány, the reigning Prince (“*Fejedelem*” in Magyar terminology), uncle of King István I, was the rightful heir to the Árpáadian throne, a fierce defender of the old religion against the forced conversion of the Hungarian population to Roman Christianity. His brutal execution was orchestrated by the power-base of King István's court; his dismembered body was nailed to the gates of four cities in the four quarters of the country.

King István I. was the first known king of Hungary who ordered the systematic burning of everything that was written with the ancient Magyar *rovás* (runic writing). This royal order came about through the advise of the Vatican's Pope Sylvester II. The document of this agreement came to light in the private collection of the Szilassy library in 1816 and can be found in the Jósza András Museum of Nyíregyháza, yearbook 1969-71. (The Vatican's libr.no.: in 1000 is IX. Cal. oct. Die festo Iad. Ap.) See the full Magyar text in the Appendix.

[2] Nótafa. Berze Nagy János Baranyai Néphagyományok

[3] Adorján Magyar *Az ősműveltség*, Jász chapter.

[4] Ref. 20

[5] Gibbon's *Decline and Fall of the Roman Empire*

[6] Papp Antal *Utikönyvek*

[7] As a by-the-way, more than a millenium later, Sárospatak was the eagle's nest of Prince Ferenc Rákóczi II. during the War of Independence against the Habsburgs.

[8] Tibor Baráth op.cit.

[9] Makkay op.cit.

[10] See Appendix XI

[11] The maidens' names Terka and Terus belong to this thought complex.

[12] *The Search of Early Man*, a Horizon Caravel Book, American Heritage Co. Inc.

## Legends

The oldest collection of Welsh mythological material, *The Four Branches of Mabinogi* dates to the 11th century A.D. As we follow the players of this drama and the stories surrounding them we find many unexpected similarities between the British and Magyar mythologies.

The white horse is an integral part of the Royal Welsh mythology, along with a deer hunt in which Annwfn's gleaming white dogs with red ears try to capture a stag. Both the stag and the dog are symbolic animals of the Magyar peoples. The conical head of a dog is present in an architectural motif of the roof-structure of an early Stone Age house at Röske — Lúdvár in Hungary.[1] The stag — the Miracle Stag, Stag of Light — is central to Magyar mythology as the symbol of the sky and as God's messenger. In the Annwfn legend the Lord of the Otherworld is *Arawn*, a name which echoes the Magyar word *arany* meaning gold in present usage, although its original meaning was shine.

According to legend, only seven soldiers (Britons) escaped alive in a battle between the Irish and the Welsh people. This same symbolic number is part and parcel of several Magyar legends. One legend which talks about a time of such severe cold that the seven *regős* (bards) lost their ears and noses to the frost dates probably back to the Ice Age. Later, the story of the loss of ears and noses was attached to some battles. One of the latest such battle was the Battle of Augsburg in 955 A.D. and there exists even a Christian legend of the seven bards who visited Jesus and are now buried in the tiny town of Hetény, Hungary. The first syllable in the name Hetény is also a derivative of the word *hét*, meaning seven and the second syllable signifies a place, i.e. 'a place of the seven'. Recent excavations in *Hetény* found several sanctuaries that gave some credence to this story. The use of the number seven, a Magyar holy number of universality unerringly points to the legends' antiquity.

The Cornish descent from the giant *Gogmagog* who came forth from the Princess Albina's union with demons and her subsequent giving birth to giants is also part of the stories of the Scythian-Magyar origin. Ipolyi believes the Magyar legend of origins from *Góg* and *Magóg* is an authentic pre Christian Magyar tradition[2]. He refers to Anonymus who related an ancient tradition, which – although having become somewhat clouded in the course of centuries – nevertheless had preserved knowledge of the Scythians and the neighboring peoples.

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

Figure 9. The relocated Cunomorus memorial.

*Land's End* is the name of a territory near the ocean and beyond it lies the sunken Lyonesse. Its cliffs rise high only to end abruptly as its sheer walls drop vertically to the ocean: it is truly the end of the land here. Land's End is an oft invoked geographical locality in Magyar legends. The ancient Magyar stories clearly indicate a knowledge of the roundness of the Earth which indicates the knowledge that the Earth has no end. Later stories about the end of the dry lands suggest connection with this region. In these stories, young Magyar men wander off to the end of the earth and dangle their feet into the abyss. This scenery is consistent with the huge, sea-side cliffs at Lands End. There is knowledge of the fact that Magyars did frequent the Irish sulfur caves and their surrounding religious communities to seek spiritual enlightenment during the days of early monasticism, the custom quite possibly having begun in ancient pagan days. Their connection with the British Isles continued throughout the centuries. It is no accident that the birth of the Magna Carta and the Golden Bull of Hungary were written within seven years of each other. Oxford's first student was a Magyar fellow. According to the records here, his name was Nicola de Hungaria. His education was provided for between 1193-96, by Richard the Lionhearted who was the brother-in-law of queen Margaret.[3]

The Scots, who originated from the Scythians, call their kingdom in Argyll *Dalriada*. Memory of the Hungarian Prince *Árgyélus* has been preserved in both in early and later Hungarian literature and his figure takes us back to the time of the Fairies. *Dalriada*'s hero, Colum, was famous not only for his literacy but also his mighty voice which carried for miles. With this voice, he could "call people to battle easily", the legend states. Considering that his life centered around the church of St. Finnian and the name *Finnian* carries pagan memories, Colum's role must have been connected with ancient memories and he may even have been the name giver of *Dalriada* which

has a Magyar meaning of “*battlesong*”, a *song of alarm*.. The first syllable of Dalriada belongs again into the T-R word-group. The word *dal* means song and the song as creative force belongs with the T-R word-group’s mythology. *Colum*’s name has rich connections in Magyar mythology, as a solar deity named *Kallós of the K-R based ethnic group*. It has connections with the *Finnish Kalevala* and its creation stories too.

Just how old these legends are is astonishing. Some legends from the Carpathian Basin preserved the memory of an epoch from before some of the lands came to exist, as in the Csallóköz[4] region, at a time when the Carpathian inland sea receded and current place names invoke the past existence of the Pannon Sea. The preservation of these memories to this day indicates a continuity in the linguistic and cultural presence of the very same people that developed these memories in the first place.

We find the same to be true among the people of the British Isles. The legend of the birth of *Loch-Ness* talks in a very detailed manner of the topography of the land *prior* to the birth of this lake. When, due to certain events of nature, the ground waters were given free way and the lake ensued, the people called out: “*Ta loch nis ann!*” (There is a lake now!), thus explaining the lake’s present name. This legend contains two important aspects: One, the people remembered that a long time ago there was no lake. The second important aspect is the description of the ancient pre-lake topography. At the time when this legend was born the people did not know that at the end of the 20th century American scientists looking for “Nessie”, found something far more important: three stone circles, similar to that of Stonehenge, on the bottom of the lake. These stone circles must have been built by men, prior to the sinking of this land. According to science the separation of the North American continent and Europe gave birth to this lake. Curiously, archaeologists — as far as I know — have not given as much attention to these structures as they fully deserve. The legend itself is also connected with the ancient times of the fairies. The word *loch* is related to the Magyar words *lok, lék, luk* words, meaning a “hole”.

In Fingal and Ossian’s legend the word *Finn* means a blond, fair haired person. Its Magyar equivalent is *fény* (light). He was renowned for his otherworldly knowledge. He also could change his figure into the form of a dog or a stag, depending on the slant of his cap. These shifting of shapes and his name connect him to the Age of the Fairies. The stag and the dog are symbolic animals of the Magyar and Kun people; the former wore a rounded sun-cap, the latter a conical cap, representing the rays of the sun. The historical Finn died in 230 A.D. The same role was assigned in Ireland to Finn, in Scotland to Fingal, in Wales to Arthur. According to legend, Finn was born of *Nuadu*, whose name is akin to the Magyar *nedű* (liquid), which represents the female element of creation.

Gwynn, of the Welsh legend is the son of Nudd and is believed to mean white. His son is *Oisin* meaning “*little fawn*”. The first syllable of this name and its meaning is identical with the Magyar “*őz*”, which means “*deer*”. Further linguistic connections are *ős, ősz* (ancestor, white haired), key words of Magyar mythology. The legend may have affinities with the Magyar legend of *The Boy Who Became A Deer*[5]. The legend may lead us even closer to our beginnings and the Radiant Stag, who was the personification of the starry sky, his antlers being the Tree of Life and, in the midst of his antlers, rests our Sun, the Son of Heaven. The Radiant Stag was God’s messenger bringing with him the song of Creation.

*Oisin* was one of the poets who moved to Tir-na-nOg for a long time. As we know it, the Magyar Radiant Stag was the starry sky, and so the “Little Fawn’s” departure to the world of the stars is understandable since symbolically he was the son of the Radiant Stag, the Son of Heaven.

## Mythology

The subject we call mythology today is but a little understood and often belittled fragment of the immense scientific knowledge of the ancients, which we can grasp only to the limits of our own understanding. This knowledge was preserved by a dedicated priestly class and the oral traditions of the people. During the severe persecutions of the old religion, by the newly emerging power structure of Roman Catholicism the preservation of oral traditions became imperative.

On the British Isles, the *Rheged* kingdom was the protector of national poetry. The four great poets of the British Isles are connected with Rheged. The name Rheged[6] may be connected with the Magyar *reg*, meaning morning and so it encompasses the concept of light, shine. The *regős*, who were the poets, sages, historians, preservers of ancient religion through music and song, and the *rege* (*a saga*), which is an oral transmission and preservation of these ancient memories. The Magyar *regős* had lands allotted to them, even in King István's time when the persecutions of "pagan" memories had already begun at the hands of the priests of the new religion. Further persecutions reduced them to homeless wanderers who went on teaching each new generation. One of their important roles was performed during the celebration of the ancient *Karácsony*, the winter solstice, which was maintained religiously under the cloak of the Christian celebration of Christmas. It was at this time that the arrival of the *Radiant Stag* and the *Turka-járás*, was also celebrated in some towns within this author's personal, living memory. (In Magyar the word *Karácsony* preserved its pre-Christian origin and essence.) The Hungarian town of *Regöly* in *County Tolna* preserves the memory of the *regős*. The county name *Tolna* contains the name of the *Táltos* priestly class. Another town is *Regőc* which is located in the ancient district of *Sátorhegy* where Prince Ferenc Rákóczi II. spent his childhood with his mother Ilona Zrinyi[7]. Both are the personifications of love of the country.

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

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

## **ARTHUR, HIS KNIGHTS, THE ROUND TABLE AND THE GRAIL.**

The rich material of the Arthurian legends point to their great antiquity. As in any ancient excavation site several cultural layers are packed upon one another. Each of these layers contain distinct artifacts which carry important information about the life, surroundings, beliefs of the people who created a particular culture. Some of the objects of the very first layer are kept by the later generations for some reason: their usefulness, meaning, or beauty. The same is true with legends. At the base of their layers we find a well-developed value system: the Universe, the Galaxies connected with our lives, the birth of Light, Life and Sun. Different ethnic groups may have given different names to these but the underlying concept was the same. The most ancient stories fixed stellar events into a form of calendar, which were later — due to loss of clear memories — reduced to earthly events. Names of the Sun were also given to the founders of dynasties due to the mirroring concept of the



ancients, that life on Earth mirrors the heavens.

Arthur's figure arises from this background and we have to look at the original Arthur from this point of view. The different ages and layers of these legends are the following:

1. The legends concerned with Arthur

2. Legends concerning Arthur's sword. These were written down the first time by Thomas Malory in the 15th century.[8] According to professor Littleton these legends are of Sarmatian origin.

3. Legends of the Round Table. The first mention of these is in Wace Jersey's *Roman de Brut*, from 1155 A.D.[9]

4. Legends of the Holy Grail. Its first mention is in Robert de Boron's work from the year 1200 A.D.

At first Arthur's figure lights up with the rising, life-giving Sun. He is Tur-kán, Túz kán: the fiery Turka (bull) of our galaxy.

The worldly Arthur's first appearance and birth by sea and fire is miraculous. Maybe a Magyar folk song describes this and similar miraculous births the best: "*A mother did not bear me, I grew on a rose tree, I was born at the dawn of the red Whitsuntide (Pünkösöd)*", which is a celebration of the life-giving Sun. Magyar folk-tradition has called Whitsuntide "red" to symbolize the rising sun and during these holidays a "Whitsuntide-rose" i.e. a red peony was attached to the beam above the door. This sun-symbol, affixed above the door, consecrated the household with light. It must be noted that, in Magyar, the words *virág* (flower) and *világ* (light) are the same. The desert dwelling, later societies, where flowers were unavailable, substituted blood for flowers, signifying "redness" without the awareness of the symbolism of light. (Interestingly the word *peony* is part of the same P-N wordgroup as Pünkösöd.) The consonants of the first syllable in *pünkösöd* (P-N), when read reversed, clearly indicate an affiliation with the Magyar words for sun and shine (*nap* = sun and its reciprocal form *fény*=light), thus connecting the concept of miraculous births with the ancient solar religions (e.g. Arthur was born out of fire). It is interesting to note that the Magyar word for a *day* is also *nap* signaling a sun-centered calendar system.

One of the legends designates Cornwall as Arthur's birthplace. Cornwall's name alone has many linguistic and symbolic affinities within the Magyar culture-sphere. Professor Ashe cited Tennyson's *Idylls* in which Arthur is the descendant of the ancient peoples of light. His miraculous sword which was forged by fairies came into his possession under miraculous circumstances. The legend describing his taking possession of the sword greatly resembles the sword legend of Atilla. Arthur's sword was embedded in a stone, Atilla's in the earth of a meadow where it was found by a shepherd boy. These two different sceneries mirror the different environments where the same legend was preserved.

According to another legend, Arthur is the son of Uther and Ygerna. Uther's other name is Pendragon, meaning Dragonhead, or Head dragon, where the latter may designate a military title and brings to mind the Sarmatian dragon symbol. Here I have to mention the Ancient Hungarian Order of the Dragon which in Christian times was expected to "kill all the snakes" in the country. The Order's banner contained a dragon, or snake supposedly to advertise their victory over them. But research reaches deeper than the slaying of snakes. One has to realize here the similarity to the legend of St. Patrik and the snakes. Both legends talk about the new religion, which is trying to fight the old religion and ancient memory of the people.

The legend of the fire-breathing dragon with its deadly breath of brimstone and smoke that brings darkness and destruction to the Earth elevates this dragon into celestial realms also. It also seems to have preserved the memory of a great devastation on this Earth involving fire and darkness. An ancient Hungarian legend calls the

dragon slayer hero Bence, a name that belongs to the Pannon solar vocabulary as the personification of the sun. The same legend calls the dragon with some hesitation fiery dragon, winged snake and later a lion. Both the dragon and the lion appear to have a proclivity for seizing princesses or girls. The female principle here might denote Earth or matter in general. Several geographic locations carry the name of the dragon (sárkány) and the lion (oroszlán). There are several Bő-Sárkány locations in county Sopron, Sárkányfalu in Fehér, and Esztergom counties and Szili-Sárkány in Zemplén county. The name of this last town name brings us to the cultic vocabulary of the Sarmatians that we demonstrated earlier. According to the Báthory family's history, their ancestry went so far back that they were involved in slaying the dragons of the Ecsed moor. In Erdély (Transylvania) the remains of the first European dinosaur were excavated at the turn of the 20th century by baron Nopcsa.[10]

A similar memory may be hiding behind the Pendragon cognomen. The Welsh name "pen" means head, "fō" in Magyar and both are related to the Magyar "nap" (sun) and its reverse "fény" (light). This leads us to the religious vocabulary of our *Pannon-Magyar* people, who — as we have shown earlier — are the indigenous inhabitants of Pannonia (Transdanubia) in Hungary. Their symbolic colors were gold and red. According to Sir Thomas Malory, Pendragon ordered two red and gold flags with a dragon on it. The first syllable of the Greek word "drákon" may also be connected with an other Magyar word for light, and shine. (The Magyar word *dél* = noon, and *deli* = someone strong, youthful and outstanding, and the name for the Greek island of Delos, where Apollo's sanctuary stood) are contextually and harmonically related. They are also connected with the T-R group of words denoting circular motion (Magyar *tár* = to open on a hinge, *tér* = turn, return, also an enclosed territory). The second syllables of both the Greek/English *drakon/dragon* respectively and the Magyar *sárkány* are connected with the Magyar *kun, kan*, meaning maleness or any protruding object; the Latin *cuneus* belongs in this category. Considering these, the name *Pendragon* may be understood as the *Returning Sun-Man, Radiant Man, Son of the Sun*. It is also worth realizing that "Draco is a northern circumpolar constellation between Ursa Major, and Cephaeus" while "Arcturus is a bright, first magnitude star" that is also connected with Ursa Major its name meaning guardian of the Great Bear according to the definition of the *American College Dictionary*. Our starry skies revolve around a northern axis and this rotation is well expressed in the T-R word-group in the Magyar and English languages. Arcturus may have been the first Arthur of the legend that was subsequently transposed to our Sun while his Knights of the Round Table may have their equivalents among the planets under its influence. According to a Magyar legend, Fairy Ilona's bed is suspended from Arcturus. As we know, Ilona's name means Mother of Life and her bed was our Earth.

The greater part of Arthur's life is connected with the *Glastonbury Tor*. Both names belong to the same T-R word-group. Almost every stone of Glastonbury carries memories of a bygone Fairy Age. According to the legends of the British Isles, the fairies spoke the language of the Trojans. The Tor itself is a hill, spiraling upwards with a building on top. This construction reminds us of the ancient *spiraling towers (túrt torony)* so frequent in Mesopotamia. The spiraling, maze-like turf designs at different parts of the Isles carry a similar message. The Welsh name *Caerdroia* for Troy connects us with another Magyar group's religious vocabulary utilizing the K-R sounds. The seven walls of the maze, its affiliation with Troy, the Aegeans and some of the American Indian structures place the concept of these buildings into great antiquity. According to legends, the church of Glastonbury has stood since times immemorial and its floor design holds a message that has not yet been understood. Some of the floor-plans of the ancient Magyar castles in Erdély (Transylvania) also convey a meaning which I discussed in another paper in detail. (13)

Between Glastonbury Tor and Chalice Hill we find a place called Chalice Well, and this too is connected to the Arthurian legends.

Figure 10. Chalice well.

Today's hills around Glastonbury once formed a peninsula with a very narrow land bridge which is now a wetland. Because of the surrounding waters some believe it to be Avalon. In prehistoric times the Tor was the original home of a Mother Goddess, called *Matrona*. This name is known to us from Latin, but its Magyar affiliations cannot be easily dismissed. The already mentioned Magyar names *mét* and *mező*, the Sarmatian *mata*, the Sumerian *matu* mean *meadow* and *land*, and accordingly, *Matrona* may have been the name of Earth Mother, in a more universal term the *Mother of Matter*. Morgan was Avalon's owner and Arthur was taken to her by Barinthus, who knew these waters well, in the hope that he might recover from his illness. In later legends Barinthus became St. Brendan, the traveling Irish saint. Barinthus' name is akin to the Magyar B-R word-group, with such cultic words as *vár*, *barlang*, *bárka*, *barangol* meaning *castle*, *cave*, *barque*, and *wandering* that are all integral parts of their creation stories. The name of the Earth Goddess of the Avars, *Baranya* belongs here too and it is preserved in the name of County Baranya in Hungary.

The local folklore holds that the inside of the Tor is hollow. The legends concerning this cave are varied and many. The surrounding earth formations are called Arthur's chair, oven and Round Table, to mention only a few.

Figure 11. Arthur's chair.

One of the stones bears the footprints of Arthur's dog named Cabal. The etymology of this name is not known. It has been brought into association with the Latin *caballus*, thus interweaving it with Arthur's horse too. Nevertheless the legends of Arthur's dog represent a more ancient layer of folklore. The word *Cabal* may be a derivative of the Magyar *hab* meaning water, the foaming crest of a wave. The dog would be a logical personification of water in this region and would merit some further study. (As a demonstrative parallel to the name — giving fancy to folk legends it may be mentioned that the ancient pastoral society living around the Lake Balaton region in Hungary called the white-topped waves of the Balaton "goats" and the fossilized congeria shells of this lake are called "goat hooves", which were left behind when the goats followed their shepherd, as he plunged into the lake as he followed an enticing nymph.)

According to the legend, Arthur lives in a cave (*barlang*) as does Plutarch's *Cronos*; both of them are believed to return for the sole purpose of bringing back the Golden Age. *Cronos*' name and mythology was derived from a pre-Greek source and is connected with the Magyar word "*kor*" meaning *age* as in *aetas*. This word also contains the word "*kör*" meaning *circle*, a line returning onto itself suggesting cyclic activity. Arthur's name contains the *tur*, *tár*, *tér* element. Both the *kör* and the *tér* are associated with the circle and the concept of return. They are expressed in the religious vocabulary (K-R and T-R) of two separate dialectal groups.

Legend holds, that after death (*halál*), Arthur changed into a raven (*holló*) and awaits the time of his return in this form. The word *holló* is also but a softened form of the *kör* (circle), it is also the bird of sorrow and mourning. It is interesting to note that according to legends it was the raven — a bird, which likes to pilfer shiny objects and whose color is scorched, black — who stole the fire from the heavens and brought it down to Earth. The universal consciousness of mankind assigned the raven to various roles. The American Indians elevated it to the post of divine culture hero and trickster. Modern astronomy assigned the raven to the southern constellation *Corvus*. In the northern hemisphere the Sun seems to sink (*hal* in Magyar) below the edge of the horizon in the evening[11]. It was the role of the raven to lift the sun by morning above the horizon. Its once white plumage became black and scorched while performing this task. Considering that Arthur's role is to bring back the Golden Age, the origins of this legend lead us back into the very ancient times of the fairies and the Golden Age.

The circles of ancient earthworks with flat tops are mentioned as Arthur's table. This again brings to mind the

Magyar legends of the *miraculous little table* that gives instant sustenance to anyone who is asking. This is similar in role to that of the Holy Grail. This miraculous table was the symbol of the Earth, a feminine concept. The castles, earthworks, material strength, cities are all part of this concept. Troy's old name — Ilion — bears the name of the Magyar Matrona Ilona, whose name means Mother of Life. The castles of Mayburgh, Avebury, and Stirling castle in Scotland are the better known such structures in the British Isles. The English word "*burgh*" is related to the Magyar word *vár*, which again belongs to the B-R culture sphere.

In the towns near the Tor, La Tène artifacts were found. The Tor was excavated by Ratz in 1960 and, according to him, its origins lead back to Neolithic times, when it must have been the center of a religion predating Christianity. The November/December 1997 issue of Archaeology reported the finds of 400.000 year-old human habitations in England, France, Hungary and China, where hearths were used to more efficiently utilize the fires. To our knowledge, these are the first known such societies in the world. The development of this culture in the Carpathian Basin is uninterrupted as archaeological evidence and my attached chart shows.[12]

As we can see, even from this short overview, Arthur's legends go back much further than the fifth century A.D, back to the Golden Age. His role has changed according to whose traditions we are looking at. He is mentioned as a King in Britannia. The Welsh consider him a hero. As the Tor points to a greater antiquity, so does Arthur's name which leads us back to the name of a solar divinity. It is significant to note that the Arthurian legends survived the longest in Celtic territories, within the Celtic culture just as much as the Magyar legends survived the longest on those lands where the old religion was able to survive the longest.[13]

## The Legend of Arthur's Sword

One Arthurian legend holds that Arthur's sword was embedded in a huge stone and only a very deserving person, destined to be King, could extract it. This legend was preserved by Sir Thomas Malory in the 15th century A.D.[14]. Figuratively speaking, the sword in the stone might be connected with the knowledge of extracting iron from ore. In this case however, the sword was embedded in a "stone" and had to be extracted from it, in a very literal sense. This technology seemed like a miracle to people not familiar with the industrial achievements of the day. The ancient Magyar method of changing iron into steel was the following: the swords were stuck blade up into a mound exposing them to lightning. When lightning hit these swords their molecular structure changed and made their material far better than it was before. They were also "touched by God" in the most literal sense since the Magyar expression for lightning is "*The arrow of God*" (Isten nyila). A rock painting in Pisannya Gora depicts a standing figure whose arm is a lightning-bolt.[15] The well-known story of Atilla's sword, which became known as *God's Sword* (Isten kardja), originated in such a method of sword craftsmanship. According to this story, a shepherd boy found a piece of iron sticking out of the ground in a meadow, wounding the foot of one of the cows of his herd. He tried to lift the sword out of the ground, but the sword burst into flame and jumped out of the earth on its own. As it cooled down the boy took the sword to Atilla realizing that such a sword was fit only for the king. The episode of the flaming sword brings the lightning struck swords to mind. Other famous swords of antiquity owed their existence to the iron ore found in meteors. In this case the sword came literally from heaven. In pre-Bible days oaths were sworn while touching these uncontaminated "stones from heaven". One huge meteor containing iron ore can be found in Sárospatak, Hungary. The first iron foundries of Europe were in Hámor, Bors county of Hungary, where Sarmatians resided too and the names and traditions point toward the Arthurian legends. It is also significant that the injured animal of the legend was a cow, the female counterpart of the *Turka* (bull) which is the symbolic animal of the T-R word- and ethnic group, of which *Artur's* name is part. Much later, during the time of Prince Árpád in the ninth century, iron was also extracted from the iron ore found free in the meadows and each center of the Seven Dukes had such foundries.[16] In 1999, in one of these foundries in Somogy County a clay blowing-pipe, engraved with Magyar rovás (runic) characters

was discovered. The clear lettering and text facilitate an easy reading. This find reconfirms the Magyar presence, craftsmanship and literacy in this region in the 10th century. The latest research projects of western scholars show that *metallurgy began in the Carpathian basin*. I refer here to John Dayton's **[17]** work and its excellent summary by Zoltán Bárczy entitled "*Minerals, Metals, Glazing and Man*". **[18]**Mr. Bárczy is a metallurgical engineer.

According to a second version, Arthur's sword was made by fairies and an arm emerged from the waters and handed it to him. The sword's return to the original owner at the end of Arthur's life followed the same pattern. This sword was called *Excalibur*. British scholarship originates this word from the Latin *chalybs*, meaning steel. This etymology is believed to be uncertain. This uncertainty shows that the story, and the names did not originate within the English culture sphere, even though they are very much a part of the mind set of the English people today. Irish tradition calls the sword *Caladbold*. This is the older version of the sword legends.

The Magyar words *kar* (arm) and *kard* (sword) words are interconnected: the word *kard* (sword) suggests it to be an extension, as if an integral part of the *kar* (arm). The numerous sword-holding arms, depicted in the heraldry of the Middle Ages, express this concept, but it is in the Magyar language that this connection became part of the language structure. They are related to the syllable *cal*, but also to the word *hal* which means to sink and to die. An arm lifting the sword out of the water and then this arm sinking into the waters with the sword is expressed the following way in the Magyar language: "*Kar (arm) emeli ki a (lifts the) kardot (sword) a vízből (from the water), s a kar (and the arm) a karddal (with the sword) a vízbe hal (sinks into the water.)*." If we consider the Magyar translation of *Excalibur* and equate the syllable *cal* with *sinking*, the *bur* syllable with *castle* we obtain the meaning: "*from the sunken castle*". This translation becomes even more plausible when we realize that the Magyar name of the Holy Grail's original owner is *Halász Király* (Fisher King) who lived in a perpetual state of near-death (*halál*). The linguistic connection to this legend is easily understood based on the Magyar language. According to Magyar symbology, the sword with its sheath was a symbol of life, as was the water. A great word cluster relates to this idea. In Denmark a great many swords were found buried in a watery grave.

[1] Susan Tomory *Kezdetek*

[2] Arnold Ipolyi *Magyar mythologia* vol.1:203-204

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[4] Arnold Ipolyi op.cit.

[5] *A szarvassá vált fiú*. The composer Béla Bartók based one of his works upon this legend.

[6] Refer to the Appendix

[7] The name Zrinyi is a later Slavic adaptation of the original Magyar Szerényi. This name is mentioned in a

German historical document as late as 1566 AD. See Adorján Magyar's *Az Ősműveltség* page 945

[8] *Encyclopaedia Britannica* Vol.4:626

[9] *ibid.* Vol.10:208

[10] Asztalos, *A Történeti Erdély*

[11] In Magyar the words *esni* (to fall) and *este* (evening) are identical too.

[12] See the Appendix V and Susan Tomory's *Kezdetek (Our Beginnings)*, published by the Miskolci Bölcsész Egyesület, 2000

[13] Zsuzsanna Erdélyi *op.cit.* dealing with the land of Koppány.

[14] *Encyclopaedia Britannica* Vol.4:626

[15] O.J. Maenchen Helfen *The World of the Huns*

[16] Imre Stamler *op.cit.*

[17] John Dayton's works on metallurgy, London 1978. George G. Harrap & Co. LTD, illustration no. 393, with 32 color plates and 31 maps. Included are a great number laboratory data concerning ore, metal and enamel research.

[18] Mr. Bárczy's work was published in the *Bányászati és Kohászati lapok*, *Kohászat (Metallurgy)* # 117. issue 3., page 121-125. Hungarian edition.

### **Fairies of the Arthurian legends.**

The Arthur legends are closely associated with the legends of fairies, and the early history of the British Isles really is the Age of the Fairies. If we consider Arthur's name and role as one of the names of the ancient solar religions of the Golden Age, the presence of fairies is inevitable. In the Magyar language the original meaning of gold (*arany*) was that of *shine*, of *light*, based upon the complete balance of force (*erő*) and matter (*anyag*). This word also meant *energy (erőny)*, the one and only energy of the Universe, which is light. The first inhabitants in this mythology were beings of light, who appeared and disappeared, or changed shapes at will. The word *fairy* or *fay* means an "apparition" (*tündér*), and applies to an entity that could appear and disappear at will. The same is the case in the legends of the British Isles. The presence of the fairies points to the most ancient memories of the

people. These memories gave birth to several legends clustered around objects, and places. From the Magyar perspective it is important to note that these *fairies*, according to tradition *spoke the language of Troy*, an aspect mentioned earlier.

According to one legend, the fairies remained in Craig-y-Ddinas and Glamorgan the longest and from here they moved on to their heavenly home. The same thing is remembered in Magyar legends, where the fairies fled their home in Csallóköz, their Island of Shine located in the Danube near the historical Magyar coronation city of Pozsony. Later they fled from the gold-hungry intruders and went first to Erdély (Magyar name of Transylvania) and later moved back to their home in the Cygnus constellation. The Magyar fairy-folk was the personification of eternal goodness and youth. The representatives of the new faith (Christianity) began to paint the fairies evil to discourage people from talking about them, but these efforts never really took root. The sometimes playful or sinister fairy stories of the British Isles probably underwent such transformation also.

It is important to note that, in Britain, all pre-Christian places of worship, and the fairies themselves are connected in legend with the art of healing. This is the case in Magyar tradition also. A Magyar folksong relates that the avocation of Magyars is to heal all the wounds that others inflict with "whistles, drums and violins made of reed." The fairy traditions of both the British Isles and the Magyars held that the fairies lived in a matriarchal society. The British tradition remembers that the fairies had luminous white dogs with red ears, which remind me of the symbolic animal of the Huns.

There was also a fairy King, by the name of *Ap-Nudd*. The king of the waters was called *Nodon*, who was also the king of dogs, fishermen and hunters also. He participated in healing and he is the finder of lost objects. In Christian times, this role was passed onto St. Anthony. During the transformation from a pagan deity to a Christian saint, we often find not only similar spheres of influence, but their names also have the same linguistic roots. In the case of Nodon and Anthony, the T-N consonantal root is obvious. According to legend, Nodon's home was at the Glastonbury Tor. Considering, that he was the god of the fishermen also, the Grail legend's Fisher King must have come down from this ancient age. Around the Tor there was once an extensive wetland. The Tor itself was surrounded by a trench and moat which reminds us of the Avar and ancient Magyar castles. The pre-Árpád city of *Vetvár*, meaning *Víztár (Water Castle)* bears testimony to this.

The Tuatha de Danann people of Ireland revered a Goddess named Danann, of whom they believed to be the mother of the Gods. Her place of worship was in Conacht. The king of Tuatha-De-Danann, *Nuadu* is identical with the deities, *Nudd* and *Noden*. Professor Geoffrey Ashe mentions the name *Danann* in conjunction with the river names of *Don* and *Duna* and the Sanskrit *danu*, meaning water. The Magyar word *nedű* meaning liquid and the name of the giant *Tana*, one of the ancestors of the Magyars is in close linguistic connection with these ancient names. The figure of the Long Man of Wilmington as he walks toward the river, seems to be the summary of the two.

Avalon's inhabitants were maidens and their Fairy Queen was *Argante-Morgan*. The Welsh name is *Ynys Avallach*, where Arthur's sword was forged. This name is tentatively translated as "*Apple Island*." Morgan's other homes are islands: *Ile de Seins* beyond the borders of Britannia and a place in *Sicily*. The founding of Sicily is attributed to the Sicul people who are related to the Siculs of the Carpathian Basin. They originated in the Göcsej region of Hungary. In this way we have to count among the Sicul fairy castles not only the ones in Erdély (Transylvania) but in Sicily as well. According to legend Morgan was able to fly. At the time this legend was born, people did not know that, in the city of Addura in Sicily, there is a cave drawing depicting human figures in an apparently gravity free environment, flying without wings. This art came to light during World War II., when an explosion opened up the cave and brought this drawing into the open.

Morgan is the daughter of *Ygerna and Morgause*. She is possibly the same as the Welsh Modron who is believed

to be the goddess of waters. The name *Ygerna* is related to the Magyar *Ég* (sky) and the *Yggdrasil* tree which reaches the sky of the Scandinavian myth. *Avalon's* name reminds us of *Vilona* the Palóc Mother Earth. Her symbol was the forked trunk of a tree (*villa*=fork). The English words *valley*, *well* belong into the same cultic vocabulary, meaning a *hole*, a *depression*, a *fork*, and the words *life*, *love*. The Sun-god *Béla* arose daily in this frame symbolizing the *unity of energy and matter*, which is *Life* itself. The name *Ile de Sein* brings into focus the aforementioned connection with the Magyar Mother of Life *Ilona*; the *Sein* part of the name is identical with the Magyar word *sajgó* (shiny), and *sajó* (flowing). This word in fact has become the name of several rivers in Europe. The word *sajgó* denotes *shine*, where the English and Magyar words are identical. In summary the name of *Avalon* can be connected with the concept of a place of light and the Magyar home of *Ilona*, the island in the *Csallóköz*, means the same.

*Ogygia*, the land of “short nights” beyond the ocean means the abode of the Sun, the sky (*Ég*); the “*ia*” ending is the abbreviation of *jó*, *jav* and denotes an affiliation and belonging to a place. *Óg* in Magyar also means the highest point of a dome, through which light comes in and also *zenith*.

Irish mythology calls *Avalon* *Tir-na-nOg* meaning the land of the young. Another name is *Mag-Mon* with unexplained etymology. This latter I recognize as the Magyar names of *Mag* and *Mén*, names for God. The word *mag* means a seed, a round kernel — it was also the name of the Sun, and in the form of *Magor* (Man of the Seed) it is the name of his reflection, who is the progenitor of the Magyars, son of the Sun. The *mén* word literally means stallion. The red stallion was symbol of the Sun, the black stallion that of dawn, and the white stallion was the symbol of the Moon in Magyar mythology. This M-N word category is connected with materiality and also motion. It is natural that the symbol of the ever-wandering moon became the stallion (*mén*), especially within the white-Hun-Magyar group. The moon's phases of 28 days are connected with the fertility cycles of women, thus both male (motion) and female principles were expressed within this M-N category of words. *Mona*, is the name of Anglesey, an island in northwest Wales carries *Mén's* name as does the name of the Island of *Man*. In the Magyar language the following words form this word group:

- mén..... to go
- mén..... stallion
- manó..... man, elf, imp
- manyó..... woman, usually an older one
- menyecske..... young woman
- mony..... egg
- monno..... one
- menny..... heaven

At this point I also would like re-emphasize that the names Hun, Avar, Pannon in this paper denote a *pre-nation ethnicity* with distinct dialects *within* the Magyar mother culture and they were preserved as such to our days.

The early mythology of the British Isles reminds us of the Elysium of the Greeks, which is *Kronos'* abode that was believed to be beyond the western seas. Linguistically *Kronos'* name belongs to the K-R word-group connected with a circle, return and eternity (Magyar: *kör*, *köröz*, etc.). Earlier we have pointed out the similarities between



the Kronos and Arthur legends. In Greek *makar* means happiness and *Magor*, *Makar* God of the Magyar mythology is the Magyar proverb's *Happy God* who helps the plans of the poor. Considering that the island's name is *Mag-Mon* we are faced again with ancient Magyar mythology. I have to stress, that just as in Avalon, in the Csallóköz only fairy-girls assembled to await the arrival of young men for their spring festivals. Avalon was also visited by heroes, and it was frequently called "*the Island of Happiness*", "*Island of Girls*". As the name Avalon cradles the name of the Palóc Mother Earth, *Vilona*, the Island of Happiness carries the name of the Palóc Sun God *Béla*, who was their happy god (*Boldog Isten*), as was Magor of another ethnic group in the Magyar language. Both *Vilona* and *Béla* belong to the B-L cultic vocabulary of the Palóc people. When these heroes embarked for their other-worldly journeys and then finally returned from such a visit they realized that they had spent not days there but a great many years and the people of our Earth talked of them as of long-gone ancestors. The possibility of traveling to the distant land of the Fairies and the implication of relativity is present in the Irish legends, just as much as it is part of the Magyar legends. In a Magyar story, a young man climbed the tree reaching the heavens. Upon his return he realized that the cities, and the people he knew were gone, that he was a stranger now in his former home, and he died brokenhearted. The many implications of this Magyar story are numerous. To facilitate understanding, I have to mention that the tree that reaches the heavens in Magyar mythology is the starry sky[1] and its "branches" are our galaxy. The Magyar story's space traveler is a swineherd, *kanász* in Magyar. This name ties him to a particular group's cultic memory, namely to the K-N based language group which is connected with a forging ahead, of maleness. Their representative planet was the moon, their colors were — interestingly not the silver and blue of the moon visible from Earth, — but the moonscape's colors of brown and deep, black shadows only a visitor to the Moon would know. There is also a memory of moon travel among these ancient stories. Taliesin's poem calls Avalon the island of the lucky. He also talks about our other home: "*My original country is the region of the summer stars...*"

Camelot's geographical location is unknown. Tennyson mentions that it was built by fairy kings, appearing and disappearing readily, emanating magic music, a place where statues came to life. He represents it as the epitome of a full life and beauty. As for the Fairy Kings:

*"...they are building still, seeing the city is built  
to music, therefore never built at all,  
and therefore built for ever."*

Here the Táltos tradition of Magyar mythology reverberates as it was preserved in the Magyar creation sagas:

*Ocean of the Universe is in boundless motion  
Whispering tales of God's creation  
Beautiful tales ever changing  
Always old songs everlasting...*

Tennyson's poem cannot be explained in any other way than by genetic memory of mankind's most sacred memories of a truly existing Golden Age. Magyar tradition cradles such memories and wonderfully embeds them into the very fabric of the language. The name of *Ilona* — who was the *Magyar Mother of Earth, Air and Life* — contains the word *él* (life), *illó* (fleeting, disappearing, evanescent). She lives in a disappearing castle (*Ilona illó várban él*). The name of one castle preserved this memory: *Illavára* (the disappearing castle). The connection of song and the process of creation is part of the Magyar Táltos traditions that have preserved the memory that our Creator *created with song* and that *creation is a song*. Today's science is just now catching up with this ancient knowledge. Many believe that Cadbury is the true place of Camelot.

The concept of sunken bells is an integral part of both the *Magyar* and the *Welsh* mythology. There is mention of

such near Goodwin Sands in Ker. The most famous places of sunken bells in Hungary are at the Csallóköz, Bodrogeköz, Karcsa and Lake Fertő along with their specific legends of fairies.

The Coranieids are fairy-like also. It is emphasized that they can hear at great distances and listen in on conversations. Their holiday is the first of May. Prof. Ashe believes that they are imported from another culture. According to Welsh tradition they came from Arabia. In Breton they are called Korriganeds. Their ability to hear over great distances reminds me of Atilla's advisors who were able to participate invisibly at the enemy's war councils and listen in, thus preparing themselves well for the upcoming confrontations.

### Places of worship

In Ireland, near Killarney, a mother goddess by the name of *Anu* or *Annan* was worshipped. The name *Anu* is identical with the Magyar words *anyu*, *anya* and *anyag* (mother and matter). It is noteworthy that, in Ireland, this name has been applied properly to express motherhood, a female concept. In Mesopotamia, farther away from the ancient civilization of the Carpathian Basin, the name *Anu* underwent a radical change, due to the misunderstanding of an acquired mythology, and *Anu* became a male deity. The road leading to this misunderstanding is easy to follow and to explain but would take us far from the goal of the present study. The name *Annwfn* (pronounced *Anuvin*) seems to bear connections with the Magyar *an*, *anna*, *anya*, *anyag* (mother, matter, land) and the *fény* (light) words. These give a meaning "*the land of light*" to the composite *Annwfn*.

An important ancient landmark of male-female symbolism is the giant circle of Men-on-Toll with a phallic symbol in the same visual range, at the edge of life-giving waters. Visiting women had to circle this monument nine times to make their prayer more effective. This ancient place was the gathering place for women hoping for increased fertility, the birth of a new life. The number nine (*kilenc*), the circle (*kör*) belongs into the cultic vocabulary of the *Körös-Magyar* group.

Figure 12. Men-on-Toll in Cornwall.

Britain's most important place of worship was at the monument we call Stonehenge today, a circle of huge stones. According to local legend, the giants who built it came from Africa. It was believed that these stones had healing properties. Its old name was simply *Chorea Gigantum*, the round dance of the giants, or just simply: *The Circle*. The blue stones of Stonehenge came from the vicinity of Carmarthen's Prescelly Mountains. Professor Geoffrey Ashe connects this structure to the round temples of Hecataeus of Abdera which grace the lands of the Hyperboreans. He places the lands of the Hyperboreans on an island north of Gaul. According to legend, the stones of this temple at Stonehenge cannot be counted. Stonehenge II and III were built between 2,500 and 2,000 B.C. The later priests of this holy place, the Druids, were also Hyperboreans according to Greek legends. The legends also state that Apollo visits their land every 19 years. It is a fact that the Druids created a 19-year calendar to reconcile the solar and lunar calendars, and this fact seems to connect them with the Hyperborean legends.

Figure 13. Druid helmet.

The ancient round temples of the Magyars are well known. The latest such church was excavated at *Sárospatak* Hungary. The church of *Őskű* also belongs to this type. The name *Őskű* means: ancient stone; the English word for *church* (originally *kő-kör* = stone circle) carries the same meaning. Recently it was reported in the Hungarian

press that in Kisompoly, in Transylvania, a Stonehenge-like structure was discovered[2] which in all probability was a place of worship of a Bronze Age culture. Inside of this round structure a small hill of charcoal was found, probably the place of an eternal fire. This place is not far from Gyulafehérvár, ancient residence of the Gyula priestly class, which kept the light — both spiritual and material — in the forefront. The date of this stone circle according to the director of the local museum, Horea Augudeen, predates Stonehenge by about one thousand years.

The Druids of Stonehenge were not only priests but constituted a priestly class akin to the Magyar Mag and Táltos priesthood. The name of the Druids cannot be explained with Indo-European etymology. A famous priest among them was called Mog Ruith, who, according to legend was dressed in a suit of bull skin, over which he placed a bird costume and he was able to fly. Because of this legend historians attempt to link him with the Siberian or Asiatic shamans with little enthusiasm.

Ariesteaus places Hyperborea “the land behind Boreas” into the Altai mountains. Abaris is also said to have come from Hyperborea. Later Greek historians give him a Scythian origin. They also call the upper portion of the Danube, which is the ancestral home of the Magyars, Hyperborea[3]. Adorján Magyar’s work deals with Sanudo’s early, 14th century map of Europe[4] where the island of Csallóköz, the mythical home of the fairies and the Magyars, is drawn as a huge island, covering almost half of Europe. He explains that this out of scale overstatement of size is attributable to the great importance of the ancient European origin myths which this island symbolized. The name of Mog-Ruith is connected to Magor, the Magyar Sungod, the “*Ruith*” part is connected to the T-R word-group represented in the Arthur legend. Further research is needed to explore a possible connection of this name to the words *rőt* (*red*) or *rúd* (*pole*) words.

The Druids worshipped a God by the name of *Esus* or *Jesu* and for this reason they welcomed the first Christian priests. The names *Esus* or *Jesu* are of “pagan” origin and are identical to names *Jós*, *Jász*, *Jizzu* of the god of light or shine of the *Jász*-Magyar peoples, represented by the Sun. The *Jász* peoples’ symbol of the fish for the Milky Way was discussed in connection with the Sarmatian-lazyg history. Only much later legends connect this land with Joseph of Arimathea, who was supposedly accompanied by Jesus, on one of his trade journeys. Considering that the tin mines of the British Isles were for a very long time a Phoenician monopoly, a possible affiliation of Joseph with the Phoenician culture-sphere needs to be reevaluated. Claudia and Linus mentioned in Paul’s letters[5] in 63 A.D., may have originally come from this land.

Professor Geoffrey Ashe originates all great religions from the Hyperboreans in the following order:

### **Hyperboreans**

1. the Greek cult of Apollo, out of which arose
  - 1.a the Pythagorean school
2. the Druids
  3. the wisdom literature of the Vedas
    - 3.a Sumerian wisdom literature
4. Wisdom literature of the lama monasteries of the Altai

I have to mention that the only sub-branch of the Pythagorean school outside Greece was in Carthage, where

the land and people were very much connected to the settling of the British Isles and, according to professor Mészáros' article, it was also closely connected to the Sarmatian-Alanic culture in Pannonia.[6]

Another common tradition of these places is the building of labyrinths, the meaning of which still eludes us. The recurring septenary maze in Rockey Valley near Tintagel is remarkable for its cross design intertwined with the seven lines of the maze. The cross in Magyar symbology is the symbol of light, the number seven was the holy number of infinity or eternity, according to Ipolyi. There is surviving memory that the Druids were able to see the mountains of the moon, which presupposes that they had some sort of telescope.

Figure 14. Septenary maze at Tintagel.

In spiritual matters the Druids were occupied with bringing back the wisdom of the ancients. One of their holy ceremonies was connected with the oak tree and mistletoe. Their priests stood in the fork of the oak tree just as in the ancient Magyar *táltos* ceremonies. They believed in immortality. According to Clement, Pythagoras learned from them. *However, Stonehenge was the product of a pre-Druidic culture.* The later Druids maintained their organization which has two branches today. The Albion lodge initiated Winston Churchill in 1908.

*Manopus* is the name of an Irish divinity, who is represented with a harp in his hand. His representation is similar to that of Apollo but he was not considered a solar deity. This name is related to the Magyar divinity-name *Mén*.

Figure 15. Avebury.

Figure 16. Silbury.

*Avebury* and *Silbury* are older than Stonehenge according to modern research.

The name Avebury consists of the following Magyar syllables: *év* (*circle*) and *vár* (*bury*) giving it a meaning of "round castle". According to legend Silbury is the resting place of a king named *Sil* who was buried with golden armor. This name has a close affinity with the following Magyar words: *Szil* (pronounce Sil), a place name in Hungary and the final resting place of a Sarmatian Prince; a tree called *szil-fa*, which played a part in the ancient religion and *Szél-úrfi* (young master Wind) who was the symbol of the Sun's energy, pollinating powers and fecundity. The constellations of *Sellő* (Mermaid) and *Tündérfő* (the Head of the Fairies) also belong to this category. It is interesting that, from these constellations, the fairies always arrive as a threesome as Sun, Moon and Star-mothers, according to Ipolyi's research. These three mothers may be in the background of the Celtic triune of female figures. The watery surrounding of Silbury can easily be connected with the concepts of *sellő* (mermaid) and *hableány* (water nymph). The legend of the *Lady in the Lake* may point to such ancient affiliations.

The legend of the stone circle in Cornwall calls the stones "Merry Maidens", and they can be counted only by women. These too come to life to dance in a circle like the stones of Stonehenge.

Ancient tradition remembers a time when the ancestors were able to fly.

*Hengist* was the Lord of *Kent* and his name is explained as “horse”. Both the name of the person and the place connected to the word *kan* (male). The Hungarian name for mare is *kanca* in the same H/K-N word-group to which the *Hun* name also belongs.

*The horse* is important in the symbology of the British Isles. Most of these horses are white, like the Uffington horse, and there was one horse at Tysoe which was red. King Alfred is also connected with the legends of the white horse; the king’s name is explained as “Elf-rede” which points to the ancient times of the Fairies. He was brave, his laws stopped the bloodshed so widespread in those days. In Magyar legends the white horse was part of the lunar, the red horse of the solar symbology. One of the last legends involving a white horse is connected with Atilla and his peaceful act that spared the city of Rome. Mythology of the British Isles honored a horse goddess by the name of *Epona* and the Romans, who honored her as Regina, also adopted her cult. The name *Epona* seems to echo the name of the sun and light (*nap* and *fény*) of the *Pannons*, an indigenous, Magyar speaking culture of *Pannonia* on the western bank of the Danube, and their Mother Earth, *Panna*. The Pannon peoples’ symbolic colors were gold and red, the colors of the Sun. These two colors were the colors of Pendragon, whose name is also part of this consonantal group.

Figure 17. Epona.

Alfred’s son, *Athelstan* lived in Northumbria and ruled Britain between 925-940 A.D. A great many stories are attached to his figure. One of these stories makes mention that he accidentally burned the cakes of a poor man in the fire. This reminds me of the ever-present motif of Magyar stories, the “*cakes baked in ashes*”. Here three ash-baked cakes accompany the hero of the story on a life-changing journey, aimed at defeating some evil force. In Athelstan’s story, the cakes are burned: it is a later, half forgotten version of the above story, wherein the ashes (*hamú*) are connected with the concept of home (*hon*). Athelstan’s name is related to the *Etel*, *Atil* names and the German *edel*.

Figure 18. The rovás (runic) box of Northumbria.

*Cerne* is the place of worship of a divinity named *Helith*, *Helis* or *Heil*. The Giant of Cerne holds a huge *club* in his right hand and his phallic importance is obvious in this handiwork of ancient artists. The name of the place, the name of the divinity and the club he is holding are connected to the Magyar *kör* (circle) and *kel* (arise, i.e. the rising sun), *kalló* (*club*) and one of the names of the Sungod, *Kallós*, whose name was preserved in the names of *Kolozsvár*, *Kolozs*, city and place names in Erdély (Transylvania). Both the name and the representation are identical with Hercules of classical mythology, where the linguistic connection between Hercules and his club (*kalló*) does not exist, but which is strong in both the Magyar and the British mythology.

Figure 19. The giant of Cerne.

The most authentic of the *Lays*, lines of sanctuaries is the one connected to Saint Michael. In another paper[7] I discussed the connections of the “pagan” St. Michael, who was called *Mikelu*, *Makal* and similar names and *Magor*, *Makar*, names of the sun god of the Magyars. The idea of the lays seems similar also to the Inca line of sanctuaries laid out in a sun-ray pattern with a center at Cuzko showing the antiquity and universality of this thought.

Figure 20. St. Michael's mound.

The *Temple of the Stars* are ancient roads around Somerset's Glastonbury which form the twelve figures of the zodiac. Its discoverer, Katharine Maltwood, believes them to be the work of Sumerians but because of their huge size and great antiquity, her theory is questioned. Never having been in this region, I am quietly proposing the consideration of the following: These lines may represent frequently traveled roads. In ancient times nighttime travelers followed a "map of the sky": they knew exactly which star pointed them in the right direction to travel from point A to point B. A similar "compass" is in use in rural Hungary even today, since each locale there has a representative star. Above Hollókő, the home of King Matthias Corvinus there are two stars visible: it is believed that King Matthias and his beloved changed into these stars after their death. As another possibility, I propose that these ancient works may be the result of the genius and handiwork of the same peoples who began their lives in the Carpathian homeland as ethnic groups there and spread to the West as far as the Western seashore including the British Isles and spread to the Fertile Crescent in the East.

Celtic tradition holds that the name of Brennius, who was the lord of the northern part of the Isle, came from a god called *Bran*. This name means *raven*, and in fact according to the Magyar law of reciprocity of words — which is also present in the English language in a latent manner — the two are but one another's reciprocal forms. The English and Magyar words for *raven* and *varjú* belong into the same B-R word-group. Bran was the lord of the druidic *Beltain*, their spring festival. A divinity called *Belinus* or *Belenos* was known in Northern Italy and Southern Gaul, and both of these are identical with the sun-god *Bál, Béla* of the *Palóc* people.

Welsh legends know of a *Beli-Mawr* (Beli the Great), or Bel, the *son of Manogan*, whom they honor as the ancestor of their people. The many geographical names containing the "-*billing*" affix are connected to the name of Belinus on the British Isles. Bel, the Welsh name of their progenitor and the Northern Italian deities *Belinos* or *Belenos* all lead to *Bál, Béla* Sun-god of the *Palóc* nation. This name is also in direct relationship with the name of the *Scythian Prince Palos* mentioned by Diodorus Siculus. As I mentioned this name has no known etymology in the Germanic languages.

There is a belief in the mythology of the British Isles that male children are able to change their form to a stag, boar or wolf at will then turn back again into human form. This belief system is connected to the Magyar concept of the Miracle Stag (Csodaszarvas) and the mythology of the boys who turned into a deer. This latter story is eloquently rendered in Bartók's *Cantata Profana*. This legend is also part of the *Oisín* stories. A variation of this belief system is still celebrated among some of the American Indians as part of a spring and fertility celebration and it is a testimonial to the expanse of mankind's once unified belief system and culture. The boar was a symbol of the black Huns, the wolf of the white Huns in the age of pre-nation ethnicity.

*Llyr's son Manawydan, or Lir's son Mannan* is the name of an Irish Sea-god. In Magyar the *lé, lőre* (liquid, turbulent liquid) is connected with the name of the god *Lir. Mannan* reiterates the name of *Mén* (stallion) who frequently represented the *Moon*. To link the name of the Moon and the waters is scientifically correct, since the moon exerts a lot of influence upon the waters, especially the sea. The Welsh name for the Isle of *Man* is *Manaw*, the Irish name is *Mana, Manu*, which are also connected with the Magyar *Mén*. This frequently mentioned *Mén* deity name has an enormous linguistic base in the Magyar language. Its comprehensive discussion is again beyond the scope of this paper, aside from a few representative words mentioned herein.

Arthur's *Queen Guinevere* appears occasionally in three figures and for this reason she is believed to be the Triune female goddess of the Welsh mythology. Earlier we brought the Magyar parallel for this phenomenon as

she may represent the Sun, Moon and Star-mothers of Magyar mythology. She may also represent the three phases of the moon depending on the contents of the legend.

The cult of the “*Stone of Destiny*” goes back to Pict origins. Their coronations used to take place in Scone, near Perth. The person to be crowned was seated on a stone. As Scythian descendants, the Scots occupied more and more lands. Finally Kenneth MacAlpine, claiming Pictish ancestry, had himself crowned King of the Picts and Scots. According to Scottish legends, originally a Princess Tea brought this stone to Ireland, where she married Tamair. *Tara*’s landscape is adorned with *round*, flat topped mounds clearly discernible even today.

Figure 21. Aerial view of Tara.

Since the arrival of this stone all kings have been crowned there. Prince Fergus, founder of Dalriada, brought the stone from Ireland first to the Island of *Iona*, and later the above-mentioned Kenneth brought it to Scone. Edward I. brought it to Westminster, and Queen Elizabeth II., with a magnanimous gesture returned it to Scotland. Linguistic connections of the above are as follows: Considering the round, flat topped mounds of *Tara* it is reasonable to connect this legend and its people to the Magyar *tár-tér* (return, space), *Tera*, *Turan* mother goddesses. These names are also connected to *Arthur*’s name and legends. *Iona*’s name is connected with the name of the *Jász* nation, which has a form of *Ion* who left their mark in history as the indigenous population of Pannonia

The taking of an oath is part of the Magyar coronation ceremony. The word oath is *eskű* in Magyar and it contains the word *kő*, *kű*, meaning stone. According to Adorján Magyar some Magyar nations used to take an oath touching a holy stone, usually a meteor-stone called *ménkű*, *mennykő* (“Stone of the god, Mén“, or “Stone From Heaven“) which was considered pure, uncontaminated, coming from above. Such a stone is the Muslim’s famous black stone, called Kaba, or Csaba. The name Csaba originally meant a comet, and was also the name of one of Atilla’s sons, and is still a popular name in Hungary. Legends hold, that when the Székely (Sicul) people (who consider themselves the direct line of remnants of the Huns) are in great peril, Csaba will return on the Milky Way with his army to the rescue. In this legend the Milky Way is called “*The road of hosts*” and the stars of this road are the sparks made by the horseshoes of this army’s horses. It would be interesting to examine the Stone of Destiny, to see whether it is a meteoric stone.

According to Christianized legends, the Stone of Destiny was used by Abraham as a pillow. The Easter Island culture used stones as pillows.

[1] The Magyar word for sky is *Ég*; note the relationship between this word and the name Nordic mythology’s Yggdrasil tree.

[2] Hungarian Panorama, IX. issue, 1999

[3] G. Ashe, *Mythology of the British Isles*, p. 129

[4] Mario Sanudo: *Liber Secretorum Fidelium Crusis*. It was included in the Monograph of Pietro Vesconte’s *World Map*

[5] Paul's letter to Timothy 4:21

[6] Gyula Mészáros *A regölyi népvándorláskori fejedelmi sír* Archaeologiai Értesítő 1970. no.1 Akadémiai Kiadó Budapest.

[7] Tomory, Susan *A hét vezér nevének kapcsolatai.*

### **A few words concerning Celtic-Irish-Magyar cultural connections.**

*Excerpts from my book Kezdeteink*

Examining the Magyar ancient past, one is always confronted with the Celtic-Irish-Magyar connections in language, traditions, and sagas. During my research I couldn't help but recognize in these peoples the early inheritors of the Carpathian culture who became its disseminators in the West.

In my own research in English-Magyar linguistic relationships I discovered 655 words, the majority of which lead back to Celtic affiliations. Many more words still marked "origin unknown," will likely yield the same results. The Celtic-Magyar words mirror an ancient layer of language development. Apart from the lexical values of the Celtic affiliated words it is important to note the possible presence of reciprocity, which is part of the Magyar language and represents the most ancient forms of language. The transmission of reciprocity could only have happened at the beginning stages of language development. Many European geographical names lead back to those ancient times.

As our subject concerns the Celtic links of the Arthurian legend, it is very important to research memories of Celtic origin, folk traditions, language, and personal names. But before we can begin any research we have to consider the culture's spirit and creations. The spirit of a people must be the prime measure of cultural relatedness. *In the absence of the peaceful Magyar spirit, which abhors extremes, and its creative worldview, we cannot talk about a common origin, only some degree of contact.* It may even have Magyar origins, but if so it was separated from the mother culture and underwent massive cultural changes due to a long period of independent cultural development.

According to British historical maps, the Celtic Cradle was in the Carpathian Basin, its eastern borders following the familiar semicircle of the Carpathian Mountains. The Celtic presence there is substantiated by the many archaeological sites, surpassing in number the Celtic finds in the West. According to some theories, their appearance on the British Isles is presumed to date from around 50 B.C. Had the Magyar culture not been an established presence in the Carpathian Basin at the time, the linguistic and cultural links between the Celts and the Magyars would not have been possible.[1]

Irish legends preserve the memory of an ancient, pre-Celtic population on their Green Island whom they call *Fin*. This name is closely connected with the Magyar word-cluster of *fény* (light). That ancient population, according to legend, lived a peaceful, happy life in their castles. The Fins' ancient homeland was called *Eriu*, which later became *Erin*. The name *Eriu* contains the Magyar word-elements of *er*, meaning *a man*, and *iu*, which is connected to the Magyar *jó, jav, ia* (*good, object of belonging, place of belonging*). According to this interpretation, then, *Eriu* means *the Home of Men*. The name evokes universality oblivious to the concept of



political boundaries. I find it necessary to mention at this point that, in this ancient culture, words meaning *men*, derived in every case from their name for God, have since evolved to become the names of nation-states, political structures we know today as nations. The older a culture is, the less mention one finds of nations, for these cultures were born prior to the advent of the nation-state. The ballads of Oisín in the language of the Celts (Ossian in English) tell of these ancient times. The name of a pre-Celtic kingdom called Omanyá, or Emania, survives in cultural memory in the region around Ulster. The name Emania also contains the Magyar *ia* suffix, meaning *the land of*, and thus reminds us of the presence of an ancient Magyar culture. The *O* in Omanyá means *ancient*, and the following *man* bears close relationship with the Magyar word cluster mén-manó-manyó-menny (God-man-woman-heaven). This word cluster is part of the White-Hun cultic vocabulary and was part of many cultures that spread beyond the borders of the Carpathian Basin to the British Isles, the Greek Isles, Egypt, and so on, where the names of the founding dynasties come from this M-N word cluster. Their most recognizable mark up to the present can be found in geographical and river names.

In the legends of Omanyá the most emphasized colors are white and blue, which were the symbolic colors of the White-Huns. One of their legends preserved the picture of a white horse with blue rein upon which a fairy maiden rode in a red, white, and green dress. The latter are the colors of the Magyar mother culture from which all the other Magyar ethnic groups originated and were always preserved beside their chosen symbolic colors, in this case the white and blue. Irish legends remember these ancient peoples as fair and blond. In later historical times the red haired people gained prominence due probably to a later incursion from the Carpathian Basin.

This fact is preserved in a lovely Irish story about three maidens. According to the English language version one was blonde, another brown-haired, the third “trembling”: one of these things, clearly, does not belong, but it does when we consider the following linguistic facts. *Trembling* in Magyar is *rezegő*, which is connected to *réz* (copper), a *rőt* (red) metal. So the maiden’s hair was not trembling, but copper-colored, or better: a beautiful red. This story must have originated in that language and its present form must be a misinterpretation of the original. It is also noteworthy that the European Copper Age began in the Carpathian Basin,[2] as many Celtic-Magyar cultural connections feature the metal.

Ancient Celtic legend tells of castles that moved on ball-bearings, preserving even their mechanical structure. We find the Magyar folk memory of similar rotating castles described by the Magyar writer Mór Jókay and ethnographer/linguist Adorján Magyar who also described their construction in his cited work about Magyar architecture.

Celtic legends also preserve the memory of a floating castle, going back to the times of the fairies, unapproachable by mere mortals for they immediately disappear. Many fabled Magyar castles have similar stories. One such is Illavár, or Illóvár, the home of the Fairy Queen Ilona. Her name’s first syllable, *il*, means *life, air, disappearing*. Adorján Magyar reminds us that floating islands do not form at sea but only in inland waters. The remnants of some of the famous floating islands of Hungary are still present in the Nyírség region. So the origin of this Celtic legend goes back to the “Celtic Cradle.” Since the legend emphasizes that their disappearing castle is bathed in golden light and wonderful colors, we are reminded of a Golden Age origin when the North Pole was over the Carpathians and the colors of the northern light truly bathed everything in wonderful colors. This brings us even closer to why these ancients were called *Fin*, meaning *light*: they were the children of light. The Irish legend also mentions that the basis of these castles was the music of mermaids and when this is silenced the castle of light also disappears. Magyar legends remember the fact that the transmission of light and sound depends on matter and its wave-motion, in this case on water. This is told in the lovely legend of the Balaton and her mermaids as well as elsewhere. The Magyar word *csend* (silence) and *csendül* (to ring out) share a common base.

The founder of the kingdom of the Fins was Diarmuid. The first syllable of his name corresponds with the Magyar

word *gyúl* (to ignite), the second with the name *Magyar*. Magyar was also the first King of the Magyars, the Son of the Sky. The Irish interpretations of Diarmuid's name contain the following: shiny, divine weapon, his sword is of light, which not only destroys but also heals, like the rays of the Sun. The origin of this saga belongs to an age when the good and bad qualities of the Sun were not yet separated. This was the case in the Magyar legends, where the ancient form of the origin saga knew only of Magor, or Magyar, representative of the Sun, who gave life, blessing and happiness. Later, Magyar's role expanded to his twin brother Hunor, whose role follows the Irish legend's description.

In an Irish legend, the fairy *Macha*—her name is related to the Magyar *Magor* or *Makar*—bears twin sons after her union with a mortal. The name of Fin's son was preserved as *Fiala* who was so strong even in his childhood that he could destroy armies with his sword. This brings us back to Magor, who was also called *Fiacska* (little Son) in Magyar legends, who was so strong that when he moved his hands in his cradle, mountains crumbled and the sea overflowed its shores. The Irish legend tells the story rather violently, far removed from the peaceful Carpathian setting, but the similarity is unmistakable.

The Diarmuid legends contain a prophecy remembered in a fragment of a children's story. It tells that Diarmuid will be killed by a green boar with no ears and no tail. The Magyar story remembers only a question: "*Would you like to hear the story of the green boar?*" When the child replies in the affirmative, the question is repeated in a different mode, over and over again, until the listener gets tired of it and the session ends with a tickling or other light hearted event. One can sense that there was a story behind the question, but it is forgotten by now. A children's song about a dog or calf with neither ears nor tail likewise lacks a resolution.

It is possible that the boar represented some ancient constellation and Diarmuid's death occurred when it was visible; in that case the story is a stellar myth. Arnold Ipolyi collected 267 Magyar star names, among which one is called "Competes with blood" (*Vérrel versenyző*) and another "Bloody eyed" (*Vérszemű*), to mention only two. Doubtless many other star names have fallen into oblivion. Irish star-myths should also be consulted concerning the mysterious boar.

In Gerend, Hungary, a Scythian copper dagger was excavated that has the head of a boar (that has quite definitely neither ears nor tail). The boar, being copper, has the green patina that results from natural oxidation. I believe that this story originated in the Copper Age, in the Carpathian Basin, where the indigenous population still remembers fragments of the tale later carried to the Green Island.

Magyar princes and heroes were "killed by boars" with amazing regularity. Given that they were versed in arms, it is incredible that they all succumbed to boars. On the other hand, a dagger belongs in the arsenal of an assassin, an enemy to whom princes might more reasonably fall victim.

Many other fixtures of Celtic culture also bear ties to similar Magyar customs, but the discussion of them would take us far from the subject of this book.

**Figure 22. Scythian bronze dagger, 4th c. B.C.** The boar symbol was used by the Black Huns, whose blunt-tipped weaponry mimicked the physiognomy—and deadliness—of the boar.

## Historical and geographic names

Albactanus, King of Scotland was killed in a battle with the Huns, 25 years after the arrival of the Trojans to the British Isles around 1070 B.C.[3] Later, the Huns were expelled from the southern part of the isle by Locrinus, and their leader, *Humber*, drowned in a river during the battle. This river is called Humber ever since. Professor Ashe tentatively assigns British etymology to this name translating it as “good river”. Humber’s name seems to be affiliated with the Hun name. In the patriarchal society of the Huns, the river was always a symbol of masculinity and procreation: the Magyar words for to pour and semen (*ont, ondó*) are closely related, thus preserving this concept up to this day. It would appear logical to name this river after the Humber, the leader of the Huns. Professor Ashe believes that the mention of the Huns at this age is incorrect and the result of a later historian’s error, since Atilla’s Huns arrived only centuries later in the European arena. On the other hand the Hun ethnic group has been present as part of the Magyar ethnicity since times immemorial in the Carpathian Basin and it has left many traces all over Western Europe from the earliest times. The word *home (hon), homo* are a part of the *Hun* vocabulary. The full exploration of this line of history belongs to the future.

Another story tells us about Locrinus’ love for the German girl Estrildis. She was his lover for seven years and bore him a little girl named Habren. Once in Locrinus’ absence his wife had both mother and child killed by throwing them into a river. As an afterthought she named the river after the little girl *Habren*. This name became in the Latin language territory *Sabrina*, in the British *Severn*. The etymology of either name is unknown and cannot be explained based on Indogermanic etymology. The love affair which lasted seven years takes us back into the ancient times when legends were born. Professor Geoffrey Ashe concurs and states that according to ancient legends we are faced here with the *guardian spirits* of the waters. The Magyar word *hab* (water) and *hableány* (lit.: water-maiden) are part of the language, mythology and the name of the little girl, *Habren*. The later names of *Sabrina* and *Severn* are based on and are the reciprocal forms of the Magyar word water (*víz*) and to carry away (*visz*). Considering that the water names of the British Isles are pre-British and many of them are identical with the pre-Árpád water names of Hungary, like the river name *Habur*, we have to recognize the *presence of the ancient Magyar peoples in both places*. The western European link of the Magyar culture has been totally neglected by the foreign dominated historians to Hungary, who still try to support the theory of the Asian origins of the Hungarians. This artificial historical hiatus has prevented the Western European nations from fully knowing and understanding their own history.

Molmutin’s son, Belinus was the ruling king; his brother Brennius ruled over the Northern lands. The name *Belinus* is identical to the name of the *Palóc* sungod *Béla*, which is still a common name in Hungary. Originally, it meant “white light”. Caswallan, the son of *Beli* was able to become invisible with the help of his cloak which, when he was wearing it, showed only his sword. In Magyar mythology the sword was the symbol of the life force, its cover of the body, as we learn in a story about the little boy and his sword. According to the story, a little boy, as soon as he was born went out to the yard where he found a sword. He tried it on and it fit perfectly. As he grew, the sword and its sheath kept growing along with him. This legend originated in the ancient times of the fairies and is part of a solar myth.

The name *Brennius* belongs to the B-R word-group and is related to the names *Baranya* and *Baratya* ( the Mother Earth and Father Sun) of the Avars. The name Baranya is preserved in the name of one of the counties of Hungary.

*Tascianus* ruled during the two last decades B.C. On his coins, we find his name as *Tas*, which was the name of one of the seven Árpáadian leaders. His other name was *Tenuantius*, the father of *Cunobelinus* who was also called Cymbeline. He was raised in Caesar’s court. The meaning of his name is explained as “*The dog of Belinus*”, or “*The faithful follower of God*”. On his coins he is portrayed a round headed, mustached gentleman with large, open eyes so often seen in Scythian representations.

Figure 23. A coin of Cymbeline

In the transliteration of the name *Cunobelinus* has been taken to mean “God”. The first syllable “*cuno*” is in connection with the Magyar *kún, kan* (*cuneus*, male principle) and “*cunobel*” would translate into “*The Son of Bel*”, or “*The Son of the Sun*”. The Magyar *komondor* (a large, white guard dog) belongs in the same word-group.

*Arviragus* was defeated by the Romans at Hampton. He married the daughter of Claudius and, later, he established Gloucester (Gloucester). His name brings us closer to the cultic vocabulary of the Avars (*virág* = flower, *ar* = a male), who were the horticulturists of their time.

*Athelney* is the name of the wetlands around Somerset’s Glastonbury. *Athel* following the analogy of the *Etel*, *Itil* river and water names means “water”, but it is also connected with *Atilla*’s Magyar name, which is *Etele*. The word *Etel* is related to the Magyar *dél* meaning shine, light, the highest, position of the Sun at noon. A Magyar settlement’s name, outside of the Carpathian Basin, was preserved as *Etelköz*, which means a land of shine. The word *deli* means a young man in his vigorous years of youth. The German *edel* is connected with this concept. It is also interesting to note the “*atheling*” title of the British nobility.

The Old and Middle English variation of this title is the masculine *aetheling* and the feminine *aethelu*. Considering the fact that legends of the British Isles talk about Huns well before the arrival of *Atilla*, these names and titles take us back to ancient times, thus preserving an ancient Hun title. *Atilla*’s name *Etele* was probably applied to a royal Prince originally, which was the expected title of the son of *Bendeguz*. In *Anonymus’ Gesta Hungarorum* he is mentioned as *Athile*[4]. The later doubling of the letter “t” in *Atilla*’s name rendering it *Attila* conformed to the language characteristics of German historians and writers. His name may also have meant that he descended from the line of the Royal Scythians. *Emese*’s dream of *Álmos* is connected with the *Atil-Etil-Itil* related legends. She dreamt that from her womb a huge river issued forth which engulfed the land, and out of this, a mighty nation would be born. *Ipolyi* sums up the traditions connected with the name *Etele* as follows: “...the *Atel*, *Etel* name is identical with the name of the river *Etel* in *Etelköz* which flowed in that Magyar territory. This can be also observed in the case of another ancient progenitor’s name which was *Tana* and the river *Don*, or *Tanaïs*. This also reminds us of the legendary descent of heroes from deities on an elemental level which we also find in the later saga of the hero, *Álmos*, and also in the Scythian legends, which talk about *Targitaus*, the ancestor of the Scythians as descendant of *Zeus* and the nymph of the river *Borysthenes* (Herodotos 4,5).”

Incidentally, in the time of *Tiberius*, during the tax revolt, the Romans encountered fierce resistance in *Sirmium* around *Mons Almus* what is now known as *Fruskagora*. [5] Since *Álmos* was also mentioned as *Almus* in the Hungarian *Gesta Hungarorum*[6], this Magyar name existed about at least one thousand years before the arrival of *Árpád* and the Magyars in the Carpathian Basin. Returning to *Tana*’s name “...*Tana*, the ancient father of our (i.e. Magyar) chronicles may well be the first Scythian ruler with the name *Tana*... In the Magyar language *tanya* means a settled mode of living, a permanent base, and as we have seen it may mean a ‘seat’, settlement meaning the ‘descensus’ of the earlier generation.[7]”

*Iona* was the name of an island, which was the holy land and *burial ground* of the Picts, Scots and the inhabitants of Northumbria. Later, it became the northern center of Christianity. *Ion* is another name of our *Jász* people. This name is also connected with mourning (*gyász*).

## The Holy Grail

The discussion of the mythology of the Holy Grail has been left to the end of this paper. I needed to create a feeling of the historical background and the mindset of the ancients which provided a fertile ground for the preservation of solar myths and ultimately the oft misunderstood myth of the Holy Grail.

In Magyar mythology the cup had a central role as the symbol of life and remained such through the centuries. The ancient golden Sun-cap originated in the fairy times of the Golden Age. It was made out of the gold of Csallóköz. This was the original, ancient *Magyar Sun cap and cup, the symbol of the unity of heaven and earth, energy and matter, the male and female principle operative in the Universe*. It expressed knowledge of the interchangeability of energy and matter, which knowledge was made part of the Magyar language too, through the very unique rule of reciprocity of words. This rule is also present — but never explored as far as I know — in the English language as the words *cap* or *cup* and their reciprocal, the linguistically identical *buck* demonstrate. The cap or cup is a receiving vessel and thus a female symbol; buck as a male symbol does not need further explanations. The Magyar golden cup was the original base of Hungary's Holy Crown upon which the presently known Holy Crown was placed. Written records demonstrate that it was called holy well before Christian times.

In written history, Herodotos preserved the mythology of the cup in two of his sagas. Statues, drawings, funeral memorials of Magyar related cultures bear still silent witness to the importance of the cup-symbols.

The first saga of Herodotos tells us about a land, to which access is impossible because of the “*feathers*” that fall from the sky. In Magyar the word *pihe* means both *down* and *snowflake*. Obviously Herodotos had never been in this region for he would have realized the difference, but the informant of Herodotos must have spoken Magyar according to this remark. Even if there were no further proof, just this one word would serve as important testimony of the common language and origins of the Magyars, Scythians and Huns. According to Herodotos during the time of Prince Skythes and his brothers, a golden plow, a yoke, a *cup* and the double-headed ax, the *fokos* of the Székely (Sicul) people, fell from the sky. These are the symbols of a settled, agricultural life, which originated at the time of the Golden Age of the Fairies. According to Magyar legends, God was teaching our ancestors this peaceful mode of living. The double-ax is a symbol of life and this idea was preserved in the later Etruscan mythology too. The cup symbolizes the Sky and Earth, energy and matter, in summary: it is the symbol of Life.

The second legend of Herodotos tells us that the Scythian royal Princes wore a *cup* on their belts as a sign of their ancestry. It is an important circumstance that Prince Skythes, from whom the Huns and Székelys (Siculi) descend, won the cup. The Székely holy, sacramental vessel (*székely áldozópohár*) still upholds this heritage among the Huns and Székelys. It is also important to note that, beginning with Prince Skythes, all Scythians wore this holy cup on their belts. This is an important symbol of the equality and nobility of all Székelys to this day. The ideal of equality of people emerges again in the legends of King Arthur, an ideal which is part of a Sarmatian and Scythian heritage. Arnold Ipolyi held the traditions of the Székely holy vessel to be very important and he researched the fate of the hereditary priestly order of the Rabonbáns, who were the guardians of this holy cup until quite recently[8]. He also makes mention of other libation vessels: “...at sacrificial ceremonies the cauldrons could not be missed and so certain holy vessels were used at the libation ceremonies. Anonymus[9] mentions them in conjunction with blood ceremonies: “Fusis sanguinibus in unum vas.” These ceremonies were never connected to sacrifice, according to Ipolyi’s research. The Székely Holy Cup is mentioned in this context and may be a surviving part of an ancient tradition *inherited from the Scythian antiquity, as the Székely Chronicle’s historical segment tells us, as if this cup had belonged to the well known Scythian Anacharsis*. How holy this vessel was to them is shown by the fact that this cup was used in ceremonies performed by the Rabonbáns.”[10] Beautiful examples of such cauldrons were excavated in present day Hungary and its surrounding areas. Ipolyi also mentions the horns that served as libation vessels, musical instruments and weapons of defense at the same time. The Horn of Plenty’s additional meaning of light and plenty is discussed in detail by Adorján Magyar.

Figure 24. Nagyszentmiklós Treasure, vessel no. 7, depicting the ancient idea of the life-giving vessel and the Turul.

Figure 25. Cups.

Figure 26. Electron cup

Figure 27. Cups of the Nagyszéksós treasure

The holy vessel of the Székelys is called the *Ukkon cup*; it is a wide, flat vessel with a rounded bottom, used at ceremonies sealing an agreement. This vessel cannot be put down due to this construction until it has been completely emptied. Ipolyi connects this word to the Magyar words *ūk* (ancestor) and *ég* (sky). A similar vessel is among the ancient artifacts of the Békásmegyer find in Hungary. An Akkadian vessel dating to 2,050 B.C is also of similar shape.[11]

Ipolyi also mentions the “*zádok*” trees that were considered, in ancient pagan times holy trees, and God’s tree. They were grown near churches even in later Christian times; the ancient holy vessels or cups were made of the wood of *zádok* trees.[12]

Dr. Tibor Baráth[13] discusses a cup belonging to the Nagyszentmiklós Treasure of Hungary, which is a low, wide mouthed vessel, studded with precious stones. Its shape and decoration are similar to that of the Holy Grail as tradition describes it. Dr. Baráth believes that it was this cup that was used to poison Atilla. Imre J. Oláh, researcher of runic writings translated the runic script to mean that this was a blood holding vessel. Different translations necessitate further studies. Since modern historians connect the Grail legend to the arrival of the Alans in the West, the concurrence of these events cannot be regarded accidental.

The cup plays an important part in the mythology of the Sumerians who spoke an agglutinative, non Indo-European language. They lived in a matriarchal society. Their holy vessel in the Dumuzi Legend held milk. When this cup was broken by the evil spirited Gallas, Dumuzi’s life came to an end too.

Archaic Magyar prayers also preserved the memory of an ancient holy vessel[14]. In their Christianized form “*three drops of blood of our Lord Christ and three drops of milk of the Virgin Mary were collected in this vessel*”. Researchers of Hungarian history point out that the content of these holy vessels is a mirror of the society which holds them in reverence. The cup’s content in a matriarchal society is the milk of a Goddess. In patriarchal societies where life has to be protected through the shedding of blood, especially at times of war — as we have seen in case of the Árpáds Magyars’ Covenant of Blood — the sense of unity is expressed through blood. The cups of the ancient Magyar prayers contain both: milk and blood. I consider this an eloquent sign for demonstrating that their society was based upon the equality of the sexes. A key witness of the existence of this type of society is the corroborating Magyar word for *wife*, which is “*feleség*” meaning “*my half*.” When faced with the overwhelming force of an enemy, the Magyar women fought alongside the men. The famous women of Eger fought against the onslaught of the Turks in the 16th century A.D. Magyar women frequently kept their maiden

names next to their wedded names, like Ilona Zrinyi (wife of Rákóczi Ferenc I) and, Zsuzsanna Lórántffy, wife of Prince György Rákóczy II. just to mention only two well known historical figures.

At the time of the last coronation ceremony of a Hungarian King — that of Franz Joseph of Austria — the original Sun-cap base of the Hungarian Holy Crown which was made of gold,[15] and was the older, original royal crown, disappeared and a gold fabric has been put in its place. Was this “disappearance” an act of malicious robbery, or is the saga of the disappearing Holy Grail thus continuing? As an interesting footnote, researchers have discovered a British painting by *Edward Burne-Jones*[16] entitled *The Last Sleep of Arthur in Avalon*, where, next to Arthur’s deathbed, the Magyar Holy Crown rests. The painting faithfully presents the inclination of the cross on top of the crown. The creator of this painting must have been aware of the connection of the Arthurian and Magyar mythology: more research is needed to discover his sources of inspiration. The two maidens in flowing white robes mourning Arthur are the picture perfect image of two beautiful fairies.[17] The two angels upholding the Hungarian National Crest, representing the spirit of Hungary also comes to mind. The painting itself was bought at an auction in London and is now in Puerto Rico.

[1] I discuss these in detail in my book *Kezdeteink* (translation: Our beginnings) and the *English-Magyar Word Origins*.

[2] John Dayton’s works on metallurgy.

[3] Geoffrey Ashe *Mythology of the British Isles* p.78, and L. A. Waddell *The Phoenician Origin of Britons, Scots and Anglo Saxons* p. 157

[4] Anonymus 1 and 5

[5] *Cambridge Ancient World History* (Vol. 10 p. 370), 1936, 1971

[6] Anonym 3, Chron. Bud. 35 st. “*ab eventu divino est nominatus Almus*” Ipolyi, *Magyar mythologia* Vol.I. p. 238

[7] Ipolyi *Magyar mythologia* Vol.I:203

[8] Ipolyi *Magyar mythologia* Vol. II. page 296

[9] One of the first historians during the reign of the House of Árpád.

[10] Ipolyi *Magyar mythologia* II, 276-8

[11] Tomory, Susan *Kezdeteink*, Miskolci Bölcsész Egyesület, 2000

[12] Ipolyi *Magyar mythologia* Vol. I p.330

[13] Dr. Tibor Baráth

[14] Zsuzsanna Erdélyi *Hegyet hágék lőtőt lépék* p.247

[15] The Meyers Lexicon of 1896 still knew about the existence of this gold cap. (Adorján Magyar’s note no. 7149)

[16] THE CELTIC TWILIGHT Arthurian artist (1833-1898). This picture was painted in 1881-98

[17] *Demokrata*, Budapest 1997/37

Figure 28. The Hungarian Holy Crown

According to the Encyclopædia Britannica, the Holy Grail is a round, wide vessel. The etymology of the word is not known but it is assumed that it goes back to Celtic origin, since there is a long tradition of magic cauldrons, horns of plenty, vessels that give new life and so on. The Grail's first written record dates to 1200 A.D to Robert de Boron's work on this subject. The word *grail* is sometimes connected with the Old French word *graal*, which means a large, deep serving-vessel. However as is the case concerning most cultural adoptions, the determination of the linguistic background of the Holy Grail proves to be difficult in the English speaking culture sphere, although its presence there could be deciphered with the help of Magyar etymology. The "K-R" word-group and its affiliations give added explanations not only to the name "grail" but the names of places, as well as historical and mythical figures of the British Isles that were touched by the Grail's presence.

### **The British historical background of the Grail legend**

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



*The Scots* are believed to be of Scythian origin. According to legend one of their noblemen married the Pharaoh's daughter *Scota* who became their name-giver. Later they were expelled from Egypt and after 42 years of wandering they finally settled in Spain. They remained there for a thousand years. From there they went to Ireland's Argyll county, which they called *Dalriada*. Prior to their arrival, a queen by the name of *Cessair* ruled there, whose father was *Bith*, son of Noah. According to another legend, the only survivor of the flood on this land was *Fintan*. He belonged to the shape-shifting beings, who became immortal. The name *Fintan* is related to the Magyar *fény* (light) and his aforementioned qualities bring him into contact with the Golden Age. The name *Bith* is closely connected to the B-S word-group with extensive vocabulary pertaining to a mythology of a "watery" origin of mankind and the Magyar word *víz* (water).

The settling of Ireland took place in five successive waves, before the present Gaels' ancestors appeared on this land. During one of these occupations according to the *Historia Brittonum* *Partholon* and his followers of about a thousand people arrived after they were expelled from their country in the 4th century A.D. *Geoffrey Manamouth* places them also into this timeframe but, according to him, they came from Spain to Orkney and, with royal permission, they settled in Ireland. Here they busied themselves with agriculture, animal husbandry, brewing beer and architecture thus establishing the basis of a peaceful agricultural society. *Partholon's* descendants, *Nemed* and *Fir Bolg* founded separate kingdoms later. *Partholon's* name and the story of his expulsion, reminds us of the Magyar *part* (*shore*), *párta* (*corona*), *pártos* (*seceder and dissenter*) words from which the Parthian Empire must have gotten its name. The B-R, P-R, V-R consonantal group and its mythology give added information to this subject, but again it would carry us to another field of research. The name of the *Parthians* and their empire played a large role in the history of Palestine among others. The name *Partholon* and its links deserve further examination.

## **The symbology of the Holy Grail**

Professor *Geoffrey Ashe*, scholar and dedicated researcher of the Arthurian legends, believes with excellent insight that the *Holy Grail is a summation of the male-female principle and symbols*. At the base of Magyar consciousness is the knowledge of the interchangeability of energy and matter. This knowledge was built into their language

and is also part of their symbology. The pure gold sun-cap of the ancient Magyar kings, when worn as a *cap* round side up on one's head was considered a *male* symbol, which united heaven and earth into a creating unit. According to Magyar legends only a man, who was chosen *by* the Holy crown, could become king. The last such king was *Hollós Mátyás*, Mathias *Corvinus*. Tradition holds that the Holy Crown just appeared on his head and in this way, it became apparent who should be King. Both the *Hollós* and the *Corvinus* cognomens and the Magyar names of the raven (*holló*) holding a ring (*gyűrű*), which appear on their family crest belong in the large K-R wordgroup; the word *grail* belongs in this word-group. Matthias Corvinus Rex's famous library and his *Corvinae* may have held great amounts of European early history. Pitifully, this library and its assets were ransacked and scattered during a turbulent phase of Magyar history. The presence of ravens is strongly connected with the Arthurian legends and it is still a nurtured, living tradition in England.

When the *cap* is used as a *cup*, a vessel, hollow side up, it becomes a symbol of femininity, which is able to receive, to contain, to enfold. *Yet both the cap and the cup are essentially the same.* The Magyar language expresses this concept of interchangeability of energy, – which is considered the male principle of creation – and matter, which is the female principle – through the reciprocity of words. The Magyar *bak* (*buck*) is a male, its reciprocal form *kupa* (*cup*) is a female symbol along with the verb *kap* (to receive). One also must note that the Magyar and English words are identical both in meaning and form. This author has collected several hundred words in the Magyar and English languages that are either identical, or linguistically related, which is the subject of a separate study.[1] I will touch only upon the few words closely related to this present article.

The memory of the gold Magyar Sun-crown was handed down from ancient traditions. The object and its symbology originated in a time when only Magyars (the original meaning of this word is “human”) lived on this earth in a happy Golden Age. Later historical epochs handed down this symbol to many generations where these still live in their souls, language and traditions. When overpopulation of the Carpathian Basin spilled over to the neighboring lands and new successive societies were formed, this symbol still remained important and was used in the mythology and traditions of Magyar peoples.

## **Linguistic affiliations of the Grail legend.**

The Grail legend is believed to be of Sarmatian origin. The object itself is held to be a round, royal vessel holding life, and nourishment. The Magyar K-R word-group connected with the Holy Grail expresses this concept. The idea and role of this vessel has a close relationship with the ancient round, gold Magyar sun-cap which was a united male-female symbol, thus the symbol of Life. The ability of this holy cup for autonomous *action* is part of both the Magyar and the Grail legends. The Holy Crown is considered a *personage* in Hungary and has a title of His Majesty. The ancient Magyar tradition of the Holy Crown's independent action – as God's representative – in selecting the future King is grotesquely echoed in the legend of Charlemagne's coronation. The true spiritual message of the Magyar legend was never fully grasped by the later non-Magyar historians, thus in Charlemagne's coronation legend, the pope *sneaks* up behind him and places the crown upon his head.

As we research the linguistic affiliations of the Arthurian legends, we have to realize that the “proto” languages of Linguistics, may they be “proto Indo-European”, “proto Greek” or any other “proto” language, are all based upon the Magyar language which I consider a surviving remnant of an almost forgotten world language.

The places of the Grail legend are often called *caer*, like *Caer Lud*, the city of Lud, which name is akin to the Magyar *kör*, meaning a *circle*, an enclosed space. Lud was the son of *Heli* whose name is also part of the K-R word-group.

The Magyar linguistic affiliation of the *Fisher King* (*Halász Király*) are numerous and noteworthy. The personification of Death is often expressed as a fisherman and is part of the ancient Magyar legends. According to Ipolyi “The memory of Death (*Halál*) as a fisherman (*halász*) and his net (*háló*) is a vague but still existing concept” and “...talking about the spirit world of the river Sajó, as one enters this castle, one sees glass bells on the table. The Fairy of this castle explains that the spirits of the people who drowned in the river are kept under these glass bells and when one lifts them up white doves fly up from under the glass bells.”[2] In the constantly bleeding Fisher King (*Halász Király*) of the Arthurian legend we recognize Life itself as it is constantly dying and resurrecting, a concept which is part of the Magyar mythology.

Linguistically the following word-cluster supports the originality of this legend. The Magyar word *hal* means fish and, as a verb, it means to sink and to die. *Halál* means death. The verb *hallgat* (to be silent) is very logically derived from this word: no sound

can be uttered under water, in the land of fish (hal). The fact that these words belong into the K-R word-group which contains the concept of endlessness through the circle (kör), also denotes the impermanence of these states within eternity.

The Holy Grail, the lance, the sword of the legend are all life-symbols with a wide circle of linguistic affiliations. We bring forth but a few of these below. You may observe that *each related concept belongs within the same group of root words in the Magyar language*. This root-word connection is also part of the Celtic languages and concepts.

### **K-R** group

kör	circle
kerek	round
korsó	a round vessel, a jug
kor	aetas, era
kór	chronic disease
király	king
korona	crown
<i>caer</i>	<i>city, akin to kör = circle</i>
<i>Corbenic</i>	place name

### **H-L** group

hál	to sleep
hal -	to sink

hal fish

halász fisher

hal to die

halál death

hely a place

*Heil Celtic divinity*

*Heli son of Lud in Celtic mythology*

holló Corvinus

### **GY-R group**

gyűrű ring

győr castle, city

### **G-R group**

grail round vessel

*Glastonbury place name*

### **T-R group**

tur bull

turni to dig up

tér enclosed space

tér to return

tár to open

túr to roll something into a round shape

Turul bird of prey with a circular flight-pattern

Tor is a round mound

\*\*\*

The basis of the Magyar legends and the legends of the British Isles is the memory of an ancient Golden Age, the Age of Fairies which tells us about the concepts of eternal life and eternal beauty. Ancient heroes who undertook a journey into these lands among the stars always had an open door for return to this Earth. They did not believe in death. Ancient Magyar legends and written records remember that there were certain “special creations,” men, who are not subject to death.[3] In later legends Prince Csaba, son of Atilla and his heroes return on the Milky Way to help their people. The Milky Way since then is also called the Road of Hosts where the stars are the sparks made by the hoofs of the heroes’ horses. The same spirit shines through the legends of the British Isles to us in which — as in a magic mirror — we recognize ourselves. Archaic Hungarian prayers still state that all we have to do is to step outdoors to immediately see into Heaven.[4]

Geoffrey Ashe summarizes the Arthurian legend very eloquently with the following words: “The Arthurian legend owes much of its lasting fascination to the perennial dream of a golden age, which comes to its sharpest Arthurian focus in Malory, but it is constant in all the forms which the legend assumes.” In Magyar mythology the content of the Arthurian legends is a summation of all ideas of life eternal.

## ***Appendix I.***

### **Sarmatian-lazyg connections**

### **Sarmatian presence in the British Isles**

Mr. Dan Robinson, Keeper of Archaeology at the Grosvenor Museum in Chester, England sent some very valuable information concerning the Sarmatian presence in England and western Europe. (Date of the letter May 15, 1996, reference DJR/RBM). The material he sent can be grouped into two categories:

1. A letter answering my questions, and suggested readings.
2. Copies of reference materials, concerning the above subject.

\*

**Source: Mr. Dan Robinson, Keeper of Archaeology, Grosvenor Museum 27 Grosvenor St. Chester CH1 2DD England.**

*ad.1 Data contained in the letter:*

1. "First of all, all the records we have for Britain speak of "Sarmatians," not "Iazyges." I am not sure if this is significant or not in relation to your research.
2. The records speak of Marcus Aurelius sending 5500 Sarmatians to Britain, not to Chester specifically.
3. The Sarmatian cavalry in Britain then 'disappeared' — we do not know where they went or what became of them, except that one ala (cavalry regiment) was stationed at Ribchester. This accounts for about 500 of the Sarmatians who were sent to Britain. Where did the other 5000 go? We don't know.
4. There is a single tombstone from Chester of a Sarmatian. There is no inscription surviving, but the dress and the dragon standard are enough to identify him. I am sending you a copy of a photograph of the stone, and also an artist's reconstruction of what it looked like before it was damaged.
5. Chester is some 60 miles south of Ribchester. We believe that Chester acted as administration centre for North Wales and North West England, and that forts like Ribchester were subordinated to the Legionary base at Chester. It therefore seems likely that the reason we have a solitary Sarmatian buried at Chester is that he had been on an errand to the "head office" and died while he was here.

6. You will see that your source mentioning several 'grave-sites' in Chester is mistaken; I am afraid that the names you mention in your letter (Beukan and Babai) do not mean anything to me either. Our single Sarmatian gravestone has no writing left on it."

***Recommended literature:***

AN ATLAS OF ROMAN BRITAIN

by BARRI JONES AND DAVID MATTINGLY

published by BLACKWELL, OXFORD 1990

ISBN 0 - 631 - 13791 - 2

ROMAN BRITAIN - OUTPOST OF THE EMPIRE

by H.H. SCULLARD

published by Thames and Hudson, London 1979

*Roman Britain - Life In An Imperial Province*, by Keith Brannigan published by the Readers Digest Association 1980

***ad.2 The following sources are from copies received from Mr. Dan Robinson:***

**Tunshill farm of Ribchester**[5] at Milnrow (Lancs.), two miles east of Rochdale a Sarmatian find is described as follows: "582. Plate of silver, 1 11/16x1 in. (1/1), attached by a chain of four links to a wristlet on the right arm, 9 in. long, of a silver statuette of Victory. Found in 1793 in a quarry on Tunshill Farm, in the parish of Milnrow, 3/4 mile south-east of the parish church at Milnrow. Now in the possession of Lord Astor, of Hever Castle, Kent. A replica is now in the Tolson Memorial Museum, Huddersfield. Drawn by R.G.C., 1930 when on loan in the London Museum.

Victoriae / leg(ionis) VI Vic(tricis) / Val(erius) Rufus / u(otum) s(oluit) l(ibens) m(erito)



'To the Victory of the *Sixth Legion*[6] *Victrix Valerius Rufus* willingly and deservedly fulfilled his vow.'

*The letters have been punched*[7]. This plate and the movable wristlet to which it is added appear to form an offering additional to the statuette itself. Sir George Macdonald points out that this must represent loot from the legionary headquarters at York."

### **The Ribchester find:**

*BREMENTENNACVM*

*Bremetenn(acensium) RIB 583*

*Bremetonnaci It. Ant. 481, 5*

*Bremetenracum Not. Dign. Occ. xl 54.*

*Bresnetenaci Veteranorum Rav. 124 (Arch. xciii 25).*

*For the settlement of ueterani see Richmond JRS XXXV (1945)22*

583. Shaft of rectangular pedestal, 24x51x20 in. (1/12), found in 1578 at Ribchester, then taken to Salesbury Hall, where the inscribed face was built against a wall. Rediscovered in 1814 by Whitaker, who bequeathed it to St. John's College, Cambridge, where it now is.

1. *Deo an(cto) / [A]pollini Mapono / [pr]o salute D(omini)*

2. *N(ostri) / [et] n(umeri) eq(uitum) Sar/[m(atarum)]*

3. *Bremetenn(acensium) / [G]ordiani / [A]el(ius) An-*

*4 toni/nus c(enturio) leg(ionis) VI / Vic(tricis) domo /*

*5. Melitenis / praep(ositus).n(umeri) et r(egionis)*

6. /.../.../15.../...

“To the holy god Apollo Maponus for the welfare of our Lord (the Emperor) and of *Gordian's*<sup>[8]</sup> *Own Unit of Sarmatian cavalry of Bremetennacum* Aelius Antoninus, centurion of the *Sixth Legion Victrix*, from Melitene, commandant of the contingent of the region [...]

The meaning of the following inscriptions is debated, and I am quoting only the different possibilities:

2. RONALSON Anon., Camd.; POLNAPON Whit.; POLINI MPON interpreted as MAPANO BRUCE; POLINI ]et[ mpon interpreted as [ET] M[ATR]ONIS Hueb.; POLINI MAPONO R.G.C.; MAPONO rejected by Heichelheim; POLLINI MAPONO R.P.W.; POLLINI MAPONO Richm. 5. BREVENM Camd. 1607; BRENETENN Whit.; BRENETENN Hinde, 7. ANTONI Bruce; ]p. antoni hUEB.; ]L ANTONI R.G.C.; A]EL ANTONI R.P.W. 8. VS.MEG VI Anon., Damd.; M(ILES) (L)EG VI Hors.; VSoLEG VI Whit. noting that 'the M appears to be compounded of the letter L and the centurial mark'; NVS LEG VI Bruce; [AN]VS 7 LEG Richm. The imperfect letter at the beginning of the line is certainly N, but AN is not excluded. The name was therefore either Antoninus or Antonianus. 9. DOMO corrected to DOMV Bruce, Hueb., R.G.C. 10. ELITER Anon., Camd.; VELITERIS Whit.; MELITENIS Bruce. 11. NIIINI Hueb.; AEPIIEII R.G.C.; [P]RAEP N ET R. Richm. 12-16 Too badly weathered for reading.

(Possible reading of the text:)

1. Deo san pollini Mapono o salute D

2. N n eq Sar

3. Bremetenn ordiani el An-

4 toninus c leg VI Vic domo

5. Melitenis praep n et r)

584. Altar found at Ribchester in 1603 when Camden saw it 'in the house of T. Rodes'. Now lost. Reprinted from Camden.

PACIFE          Pacife/ro Marti / ELEGA[9]

RO MARTI VR/BA Pos/uit ex uo/to

ELEGA VR

BA POS "To Mars the Pacebringer...set this up in

VIT EX VO accordance with her vow.

TO

3,4 ELEGA VR/BA Camd.; [F]L [SC]AVR[IAN]A Momm. (quoted by Hueb.);  
[MA]E[CI]A URBA[NA] Hueb.

585. Base 'about 18x about 36 in.' found in, or before 1568 in a wood called Kettlehurst in the manor of Salesbury, 1 1/2 miles east of Ribchester. Seen apparently in 1603 by Camden at Salesbury Hall. Now lost. Reproduced from Lacye in B.M. MS.

*CIL* vii 220 *ILS* 3162. Talbot B.M. MS. Cott.Jul. F. X f.120v [137v]. Lacye *ibid.*  
Camden (1586) 431, 1607) 614. Hopkinson *Ribchester* (ed.3, Atkinson) 29 no.12.

*Deo Marti / et Victoriae / PR....NO / H. CC. NN.*

"To the god Mars and to Victory

DEO MARTI / ET VICTORIAE / P.R.....NO / H. CC. NN. Lacye;

DEO / MARTI ET / VICTORIAE / DD AVGG. / ET CC....NN Camd. (1607), giving apparently some interpretation of 11. 3,4, for which the evidence is too uncertain.

**Roman legions at the time of the Sarmatians**

Here I will bring the distribution of Roman army units and their stations in England to give a point of reference to the Sarmatian presence.

From: *The Roman Army in Britain*, by P.A. Holder, published by Batsford 1982

ISBN 0-7134-3629-8

Appendix: The Garrison of Britain (pages 124, 125)

*Cohors I fida Vardullorum milliaria equ. CR*

Raised from the Vardulli of Spain by the reign of Claudius, this cohort quingenaria is first recorded in Britain in AD98. By then it had gained its block grant of citizenship and its honorific title. These were possibly awarded on the Rhine during the revolt of the Civilis. If so, the cohort would have moved to Britain with Cerialis. Between 105 and 122 the unit was enlarged to become a *cohors milliaria*. It is also recorded on the diplomas of 124, 135, 146 and 154 or 159. During the first period of the Antonine Wall it is attested at Castlecary under the command of a prefect (RIB 2149). This means that it had been split into two and that a vexillation was elsewhere. A vexillation of the cohort is attested on Hadrian's Wall (RIB 1421) probably at this date. In the later second century it is attested at Lanchester (RIB 1076, 1083), its presence at Corbridge at this time is not certain (RIB 1128). During the third century it was the garrison of High Rochester (RIB 1272 et.a.).

*Cohors II. Vasconum CR.eq.*

Raised from the Vascones of northern Spain by Galba, the cohort fought in Lower Germany in AD70 (Tacitus, *Hist.*IV,33). It was probably transferred to Britain with Cerialis. By 105 the regiment had won a block grant of citizenship. It is recorded on the diplomas of 105 and 122

NUMERI

*Cuneus Frisionum Aballavensium*

This cavalry unit is attested at Papcastle by two inscriptions dated to the reign of Philip, AD. 244-249 (RIB 882,883). The epithet shows that it had previously been the garrison of Burgh-by-Sands. It was raised from the Frisii of Holland.

*Cuneus Frisiorum Ver(coviciensium)*

This cavalry unit is attested at Housesteads in the reign of Severus Alexander (RIB 1594). It was raised from the Frisii of Holland.

*Cuneus Frisiorum Vinoviensium*

This cavalry unit was raised from the Frisii of Holland. It is attested on an altar of third century date from Binchester (Vinovia) whose name it takes (RIB 1036).

*Cuneus Sarmatarum*

*This unit was formed from some of the 5,500 Sarmatians which Marcus Aurelius sent to Britain in AD. 175. It is attested at Ribchester in the third century. On two lost tombstones it is apparently called an ala (RIB 594,595), and on a dedication it is called numerus equitum Sarmatarum Bremetennacensium (RIB 583). It was still at Ribchester according to the Notitia Dignitatum (Not. Dig. Occ. XL, 54).*

*Cuneus [ ]rum*

This unknown cavalry unit is recorded on a third-century altar from Brougham (RIB 722).

*Numerus Barcariorum*

This unit is attested at Lancaster (RIB 601) in the third century. Barcae were usually used for transportation and lighterage, but because of their shallow draught, could also be useful for inshore operations against an enemy. Such would be the function of the barcarii at Lancaster. Thus, it was probably also the garrison there in the fourth century when the fort was part of the naval defences on the West Coast.

*Numerus Barcariorum Tigrisensium*

Recorded as stationed at South Shields in the Notitia Dignitatum (*Not. Dig. Occ. XL,22*), this unit should be taken as separate from the numerus Barcariorum (q.v.). It originally had been stationed on the River Tigris.

### *Numerus Concangiensium*

Numerous tiles have been found at Binchester with the stamp N.Con. (VII 1234, et al.). This can be expanded to read numerus Concangiensium - the unit of Concangis (Chester-le-Street). If this is correct it would suggest the third century garrison of Chester-le-Street was a numerus and that tiles it produced were used at Binchester.

### *numerus Exploratorum (Netherby)*

(*Not. Dig. Occ. XL,25*), stationed at Bowes.

(*Not. Dig. Occ. XXVIII, 21*), stationed at Portus Adurni. It was probably one of the units of Exploratores (q.v.) stationed north of Hadrian's Wall at Risingham or High Rochester. After the disaster of AD 367 and the abandonment of this area the unit was moved to Portchester. It was moved to the contingent early in the fifth century and promoted to the field army. The regiment is recorded as part of the field army of Gaul in the Notitia Dignitatum (*Not. Dig. Occ. VII. 110*).

### ***Roman Britain, by Peter Salway, Oxford 1981.***

ISBN 0-19- 821717-x

(pages 207, 208, 536)

“...Sometime in the period 169-80 Q. Antistius Adventus was appointed to Britain, and it may have been in his term of office that one incident took place that is particularly interesting. Marcus had been campaigning across the Danube against the Sarmatians, a tribe famous for their armoured cavalry and proving extremely troublesome to the frontier. It was Marcus' intention to solve this difficulty, like Julius Agricola with the Ordovices, by wholesale extermination. However the proclamation of Avidius Cassius as emperor in Syria and Egypt caused him to break off the campaign, which was going well — from his point of view. In haste he made terms with the enemy, one of the details of which was the supply of 8,000 Sarmatian cavalry for enrollment in the Roman army. Of these, 5,500 were sent to Britain. (Dio,

LXII. xvi) [ "...Unlike the Frisii and the Usipi of the Lower Rhine, where regiments were raised before the areas had been formally incorporated in the empire but Roman influence was already dominant, these were from a region over which the Romans did not at that time exercise *de facto* rule, though the inhabitants had been Roman clients in the past. It is relevant that this happened at the same time as Marcus was settling barbarians south of the Danube, as we have noted, on abandoned lands to strengthen the frontier. (The Marcomanni, Quadi, and *Sarmatae-lazyges* were at the time settled in the middle Danubian region: they had each had a long history of conflict and semi-subjection to Rome and changed their homelands several times. There had been relative peace since the end of the first century, but in the time of Marcus Aurelius they seem to have been set moving against the empire by pressure of other barbarians behind them. They were to continue to give serious trouble from time to time in the third and fourth centuries and some of them were caught up in the great barbarian occupations of large parts of the empire in the fifth.) New ideas were appearing, even if in the form of *ad hoc* solutions to special problems. What exactly was done with the Sarmatians sent to Britain is not known. As veterans they are found later settled in the neighborhood of Ribchester on the Ribble, still under special supervision and therefore remaining a doubtful quantity. However they represented a substantial reinforcement to the auxiliary forces in Britain, wherever they were stationed on arrival and however subdivided. The possibility of a reoccupation of Scotland may have been assisted by this windfall for the army of Britain....

"One special case is the appointment of a legionary centurion as commander of the Sarmatian cavalry unit at Ribchester who also has the title *praepositus regionis*. Two holders of this post are known, one at some point between 222 and 235 (RIB 587), the other 238 or later. (RIB 583). It has been argued that on discharge those of the Sarmatians[10] that had been compulsorily enrolled and sent to Britain by Marcus Aurelius in 175 and not subsequently posted elsewhere were settled together on land in the neighborhood of Ribchester. (JRS 35 (1945). 25.) However these appointments are a quarter of a century or more after the last of the Sarmatians is likely to have left the army, and it is difficult to believe they still needed special surveillance. Unless the post (or title alone) remained because of administrative inertia, it is likely that this district required direct control for some other reason than a need to control an unusual group of veteran settlements. One suggestion had been that the area had developed as a consequence of the Sarmatian settlement into an important breeding centre for cavalry horses. However *it is difficult to see why the commander of the*

*local unit has a special title*, since other auxiliary forts are known to have had territoria and if necessary the district could have formed part of the *prata legionis* if it was felt desirable to have it directly under legionary control. The instance is not yet to my mind completely explained, and others may well be found. Nevertheless, there is little doubt that most of what was not imperial estate or directly in army possession came to be administered by the normal civil local authorities.

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## ***Appendix II***

### **Magyar connections to the geographical names of the British Isles.**

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

*Aesica* is the name of a stronghold and contains the Magyar word *ős* (ancestor).

*Aran* is a mountain. The Magyar river, mountain and county name, *Aranyos*, is identical to it and it is connected to the word *arany* (shine in ancient times, now gold).

*Armagh* is a stronghold, built in the fifth century. According to legend, it was built by queen *Macha*. Her ancestor, the fairy, Macha bore twin boys from her marriage to a mortal. The Magyar, or Makar origin legends are based upon the twin sons of Magor Sungod. The names and the twins point to a common origin of this legend. According to this legend the Irish society originated itself from the fairy-folk just as did the Magyar.

*Avebury* famous for its stone circles. The island's first agriculture was practiced near the Windmill Hill (*Szélmalom domb*). *Silbury's* hill was 50 ft. high. It is affiliated with the many *Szil* place names we discussed in connection with the Sarmatian-Magyar presence in the Carpathian valley. The word *szil* belongs in the same word-group as *szél* (wind). For this reason, I believe the name Windmill Hill is a later translation of the *szélmalom domb* at Silbury or Szélvár (Castle of the Wind).

*Avon* is near *Bath*. These are related to the words *év* (circle) and *víz* (water).



*Ay...* word particle is present in several geographical names. Its meaning in Old English is yes, good, an affirmative answer. Its reciprocal is the Magyar *jó* with the same meaning.

*Aysgarth* Force is the name of a waterfall. The Magyar words of *jó* and *kert* carry the same form and meaning.

*Ure* valley is near the Yorkshire Dells. The first word seems to be connected to the Magyar *Ur* word, meaning Lord. (We find a similar meaning in the words Altai Ural and, which translate into “the lowlands call the mountains Lord” or the mountain rules the lowlands.)

### ***Derivatives of the word Magyar Bál:***

*Bala* is a lake near the base of the Aran and Berwyn mountains, in NW Wales. In Hungary Lake Balaton bears the same name. Both are derived from the Palóc Bál, Béla, the name of their Sungod.

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

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

*South Barrule*, Dalby, Glen *Maye* are famous for their waterfalls

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

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

*Belfast* is the capital of Ireland.

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

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

*Bath* is the name of a healing spa from ancient times. Its name is related to the Magyar *víz*, English *water*. It belongs into the same word-group as do Palestine's settlement-names beginning with Beth, Bath, meaning water, and the geographic names, beginning with the B-S consonantal syllables. All these locales are connected with water.

*Bosham*, is a peninsula stretching far into the sea.

*Boston*, has the best harbor of the region.

*Bude* is a recreational area near water. Its name is part of the above. It is also connected with the Magyar capital cities of *Buda* and *Pest*, which were built on the Danube and has several important hot-water springs, so their names are without doubt connected to the word *víz* (water).

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

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

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

*Deva* is a city. The name is identical with the Magyar city of *Déva*.

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

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

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

The 374 ft. White Horse of Uffington dates to the 5-4th centuries B.C. It is also believed to be the totem-animal of the Iceni people who flourished in the 2-1 centuries B.C. Many other horse figures can be found on the British Isles, such as the representations of Cherhill, Pewsey, Alton Barns but these all date from the 18-20th centuries A.D. and show the tenacity by which ancient symbols survive.

Figure 29. The white horse of Uffington.

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

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

*Mousa's* castle was built without any mortar; its walls are five ft. wide. I don't have the timeframe within which it was built. The name is identical with the name of the Magyar county and city of *Moson*.

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

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

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

*Perth* is called „the fair city” or white city. This name belongs into the B-P — R-L word-group of the Palóc in which the word *béla* means white light. It is located on the banks of the river *Tay* and is a variant of the té-lé word-cluster, which means liquid in Magyar.

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

*Unst* is the world's northernmost city

### **Rivers:**

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

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

*The Fens* is a territory of 1400 square miles near the rivers „*Wash*,” *Ouse*, *Nene*, *Welland* and *Witham*. *Wash* is related to the Magyar word *víz* (water), the *Ouse* is a historical Magyar name, *Nene* means a feminine concept, *Welland* carries the name of *Vilona*, mother goddess of the *Palóc*. The island of *Ely* is situated in a marshy region and belonged to St. *Ethelreda* in the 7th century, who was the queen of *Northumbria*. *Northumbria* contains the *Hun* name, the *ia* word ending meaning *jó*, *jav* (good, property). *Ethelreda's* name leads to the ancient history of the Magyars, but it is also connected with the name of *Etelköz*, a geographical name of the later Magyar historical times. The ancient memories have been Christianized later, but it is clear that the octagon base of the original, towerless temple is the remnant of a pre-Christian structure and religion.

*Folye's* region is rich in rivers, *folyó* in Magyar. St. *Columba's* stone is here, upon which two ancient footprints can be seen. This stone may have been the coronation stone of the O'Neills who were kings of *Ulster*. *The Giant's Causeway* is here along with Ireland's most ancient castle, *Grianan of Aileach*, the capital city of the O'Neills. The causeway is composed of columns, a natural basalt formation. The many names beginning with *Bal* are remarkable, like *Ballintoy*, *Ballycastle*. Further names are *Cushendun*, *Cushendall*, *Kesh*, *White Island*. These belong yet to another Magyar groups word-cluster, the *K-S* ethnic word-group. The town-name of *Kesh* is related to

*kese* meaning pale, white. This etymology is supported by the fact that they are near White Island. This ethnic group's mythology contained the legend of the golden fleece.

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

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

*Mersey* is a frequent Magyar last name.

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

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

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

*Newport* — the last particle of this name is identical with the Magyar *part* which means shore.

*Ugie* is a river in the Grampian region. It can be connected with the Magyar geographic locations beginning with the syllable *Ug*, like the name of county *Ugocsa*. It is also connected with the word *Űk* meaning ancestor, ancestral. The Magyar river

*Bug* is a B-variation of these; it is also a word of a humming sound, longing and procreation.

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

*Ogwen* river and lake is near lake Bala in Snowdon. Its Welsh name is Evyri. Its first syllable, *Og* is the same as the Magyar *óg* meaning the highest point of a dome where light comes in.

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

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

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

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

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

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

*Soar* means *száll* (*to fly*) in Magyar. Linguistically the two words are identical. The name of the rivulet *Szele* bears an identical form and meaning.

*Spey* is a river in the Grampien territory, which is rich in Magyar related names.

*Stour* rivers are in Essex and Kent. It is a known fact that the names of Kent's rivers

belong into the oldest linguistic strata of the region. I believe it is an S variation of the T-R word-group. The Magyar river name *Túr*, a subsidiary of the river Tisza is part of this word-group.

*Taf* in S. Wales, another *Taff* river also in Wales is connected with the rivers Severn and Rhymney The Magyar geographical names *Tab*, *Fót*, *Fadd*, *Fátra* belong in the same category.

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

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

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

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

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

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

*Tweed* is a river of Scotland and is listed as of unknown origin. Several Magyar possibilities can be offered and this needs further research.

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

*Usk* — *Caerwent*, *Caerleon* localities are situated on the banks of this river in S. Wales. The syllable *caer* is part of the Magyar K-R word-group where the words *circle* and *city*, any circular structure (*kör*) belong. Her Latin name is *Isca Silurum* and it was the second legion's territory. *Usk* is related to the Magyar *ős*, *úz* (ancient and also the name of a people; presently it is a last name). *Isca* in Magyar vocabulary



means ancient stone (*ka*), the *Sil* syllable is identical to the city of *Szil* (pron. *Sil*) in Hungary; its history highlighted by Sarmatian presence.

*Severn* river's history we already discussed in connection with *Habren*. It flows near *Gloucester*. The river *Hull* empties into it and nearby is the castle and city of *Hull*. Considering the legend of this river, we safely give this name the Magyar meaning of "to fall" (like a leaf from the tree).

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

*Wye* originates from *Wales* and empties after 130 miles into the *Severn*, the ancient *Habren*. *Wye* means *váj*, to carve, and the *Severn-Habren* connection was discussed earlier (*hab*=foam, water).

*Yare* river gave its name to the city of *Yarmouth* in SE. England. Its name is connected with the Magyar word of *jár* (to walk) and it is a part of the *Jász* (lon, lasy) cultic vocabulary.

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

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

*Ystwyth* is a river in central *Wales*. Several Magyar linguistic connections can be offered and further research is indicated.

*Ythan* is a river in *Scotland* and it is famous of its pearl bearing mussels. Further research may yield a lot of information about the origins of these two latter river-names.

***Islands and other natural formations.***

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

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

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

*Hengistbury Head* is the name of a narrow land-bridge on which early Neolithic habitations and defense structures are found. The rivers *Avon* and *Stour* are flowing here which we discussed in the above.

*High Tor* is a 400 meter high limestone formation. The word *Tor* could mean either a natural formation such as this or a round hill as much as a built structure. In either case it is a male symbol in Magyar mythology.

*Holy Island* is connected with Anglesey through a narrow strip of land. Its ancient history is unfamiliar to me, but as a holy island its name probably goes back to the most ancient times.

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

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

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

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

*Man*: this island has been inhabited since Mesolithic times. Its *round* wood-huts are known. The Romans were never able to occupy it. Its language is called *manx* and is almost extinct, only a few names remained. The world's oldest known parliament is here. The *Manx* cat (which has no tail) originates from here. Their fences are formed by living fuchsia hedges. It is a pre-Celtic habitation. The name of the island and the name of the language contains the god name *Mén* of its pre-Celtic inhabitants. The round huts are peculiar to the ancient Magyar "sun-houses" (5).

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

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

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

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

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

logically to *Sumburgh*. This name's Magyar meaning is "Observation Castle".

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

### ***A town's name in Anglesey:***

*Llanfairpwllgwyngylgogerychwyrndrobwll-llantysiliogogoch.*

I leave its historical identification to the future.

\*

### ***Appendix III.***

## **Rheged**

Concerning the place name Rheged, quaint as it may sound, it may follow the same construct as was shown in connection with the word Borsod which signified a place or seat of the knight Bors. Rheg-ed can signify a country, a country of "rege" i.e. a place where the regős related "rege". The construct using "d" suffix is quite common in old Hungarian that has survived to this day, viz., Nagyvár-ad. It is noteworthy that in both instances the word coinage using the suffix "d" took into account the laws for matching vowels of the Magyar language. Vowel matching dictates that the root word's vowel – whether front or back vowel – be harmonized through the use of a similar class of vowel when affixing a suffix thereto.

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### ***Appendix IV.***

## **The certified Stone Age settlements of Somogy County, Hungary**

Andocs, Alsónyíres, Balatonboglár, Balaton Endréd, Balatonkeresztúr, Balatonkiliti, Balatonlelle, Balatonszentgyörgy, Bonnya, Böhönye, Bőszénfa, Csákány, Csokonyavisonta, Ecseny.Felsősegeds, Fonyód, Gamás, Gölle, Gyöngyösmellék, Igal, Inke, Kadarkút, Kapoly, Kaposhomok, Kaposvár, Kastélyosdombó, Kánya, Kéthely, Kőröshegy, Lábod, Lengyeltóti, Libickozma, Mernye, Mozsgó, Nagyatád, Nagyabajom, Nagyberki, Nágocs, Németegres, Orci, Pamuk, Ságvár, Simongát, Somogyaszaló, Somogybabod, Somogyszentinmre, Somogyszil, Somogyszob, Somogyvámos, Somogyvár, Szántód, Szenna, Szigetvár, Szólád, Tab, **Taszár**,

Torvaj, Tótszentgyörgy, Vásárosbéc.

\*

Few people may know that the American Air Base in **Taszár, Hungary** is in a town that was already well developed in the Stone Age and has been inhabited since.

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## ***Appendix V***

### **Acient settlements of the Carpathian Basin.**

#### **AGE AND PLACE**

#### **DWELLINGS**

#### **OBJECTS USED**

#### **500.000 Vértesszöllős**

cave

Hearth

stone tools

#### **70.000 Ohábaonor**

cave

stone tools

#### **70.000 Érd and Tata**

cave

hearth

stone tools,

(42 varieties)

very fine workmanship

#### **36.000 Szeleti culture**

cave

hearth with smoke- stack

stone quarries

stone tools

### 30.900 **Istállóskő**

cave

stone and bone tools

flutes with 5 holes

### 30.000 **Zemplén**

dug-in houses and above

mining

the ground houses

se of mineral baths

### 18.600 **Ságvár**

dug-in houses and above

hoes made of antlers

above ground houses

### 17.400 **Ságvár,**

Above the ground houses

hoes made of antlers

continuation of the above.

stone knives with handles

### **Similar settlements in W. Europe 8000 years later**

female and animal figurines

geometric designs on bones

dried meats

### 7.000 **Gorzsa**

town graneries

the very representative type of Hungarian built in stove called kemence

a specific type of roofing which is still used, the walls were painted in red

In house sanctuary, altar, chest  
and yellow paint  
shelves, loom, table

#### 4,500 **Túzköves**

settled agricultural commun. with animal husbandry  
they preserved the gourd, wood-, husk utensils of the previous age.

#### 5.000 **Bodrogköz**

as above

#### 4.000 **Dombóvár**

continued settlements  
advanced ceramics

### ***Appendix VI.***

#### **Count István Széchenyi about the Hungarian Academy of Sciences**

The Hungarian Academy of Sciences was founded by Count István Széchenyi. To the dismay of the founder the Academy soon became the hotbed of anti Hungarian doctrines in the fields of language, history and their related fields. This process began under Austrian rule during its founder's lifetime, as the following document sheds light upon this process.

COUNT ISTVÁN SZÉCHENYI'S LETTER TO THE DIRECTORY OF THE  
HUNGARIAN ACADEMY OF SCIENCES.[11]

COUNT ISTVÁN SZÉCHENYI SENDS THIS LETTER OF SUPPLICATION TO THE  
DIRECTORY OF THE HUNGARIAN SCIENTIFIC SOCIETY TO BE READ AT ITS  
NEXT MEETING.

Honorable Directorate!

Even the most fancy words have no value when the facts prove to the contrary.

Even the completely blind can see that our present government is against the best interest of the Magyar people. Our national life is more important than any worldly treasure, even our lives for us Hungarians. Among Hungarian ruins nothing else remained more intact than her admirable power to live and it is the Academy, which shows that this life is without blemish and it is not extinguished.

And now even this last truly Magyar institute is about to be turned upside down! It is a pity, yes, it is happening! The newly hatched rules of the Academy, which I received recently, are nothing more and nothing less in my eyes than a stabbing wound which leads easily to death.

In such dire circumstances what can I do now when I suffer indescribable spiritual pain, my heart is bleeding and I am half buried[12]; what can I do on behalf of the Academy now, I, who followed the example of my glorious ancestors with reverence and my fortune helped the cause of our language in 1825 with success, with greater success than, since, not only was I blessed with great understanding but sufficient material assets too without which -- it is a pity -- the most noble is often crushed, even though -- as the present shows -- the Magyar can lift himself again out of the mire, and may adorn again mankind and may also form the most solid base of the Emperor's chair. I am proposing the question: may I not even call out in pain when I am forced to see that our imperial family is led astray by some misguided prejudice and does not pay any attention to, or even willfully lets the Magyar life force shrivel away since it is forced to give up its own characteristics; this is done even though the young vigor of the Magyars is very much present and the ruling family does not even realize that it cuts the tree from under itself by these deeds.

The honored Academy will decide in this matter — even though as a founder I have some influence in this matter — and even though I hold the individuals and the institution itself in high regard — but I do not desire, I do not want, while my head is between my shoulders, my brain has not melted, and the light of my eyes has not been extinguished — thanking all advice — I am the one who is finally going to decide this matter. Because:

I am convinced that our lord, the luminous Emperor Franz Joseph will realize, sooner



or later, that the amalgamation and Germanization of the people in his empire is none other than the crazy theory of the present statesmen, which is nothing but bitter self-mystification and so most, if not all, of the people of his empire will look for a way out when a storm arises. Among all these, the Magyar has no relatives in this world, has no other home than the constitutional Paradise between the four rivers and three mountains, where he seeks to reach his abundance, good fortune and happiness under the protection of his dynastic and legitimate King and therefore the honored Emperor will not suffer — since he was permitted to sink into the most problematic situation, his soul will be enlightened and his most honored mood will be bored enough, — he will not suffer when this time comes, when — which I cannot doubt — they will weaken, murder and dissolve a nation which would even 'catch a bird' for the Emperor, if he did not stand in the way of her growth, honor and glory, since the Magyar was always a good steward of these values and was always willing to shed his last drop of blood in the past, as in the present and future, too to preserve these values.

I would like to believe that if our young Emperor — if he wants to see and hear — will listen only to the advice of his own brain and heart, and then he could even surpass the glorious days of Corvin[13].

I see the future in this manner and trust in the decree of Heaven, who punishes nations and Emperors too for their sins, but never lets people full of life be murdered; concerning myself and my rights as a founder and the changed rules of the Academy — with which I could not agree — if there is no escape, I have to accept them as orders without the slightest complaint with a bleeding heart, but unbroken spirit.

At the same time I am sounding a solemn warning according to the glorious principle of „Justum ac tenacem propositi virum”[14] that I shall not pay the interest on the donation which I placed upon the altar of my country, from the moment that I realize that my gift is forced into other channels than the ones which were planned for the Magyar Academy at its founding — because I do not honor pretty words and empty promises —which was also consecrated by law between the nation and the emperor and which will be honored according to my will by my heirs, who will fulfill this task honestly and faithfully. Should this tragic occurrence come about against all trust and good hope I and according to the foundation letter my heirs too will, according to same foundation letter withdraw our help from the poisoned Academy and we shall use this money for some other noble cause which serves the nation. But the goal for

the use of these funds will be set by us and all others will be excused from this task.  
In this respect we will bend only to material pressure.

To the honored directors

your true servant

Count István Széchenyi[15]

Felső — Döbling 163.

November 6th, 1858

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## ***Appendix VII.***

### **The Ammianus Marcellinus text**

The Hungarian translation of the Ammianus Marcellinus text was published by the Európa Története (The History of Europe) by the Európa Publishing House in 1993 under the title:

AMMIANUS MARCELINUS RERVM GESTARVM LIBRI QVI SVPERSVNT

Vol. I, page 77

”Visoque imperatore ex alto suggestu iam sermonem parante lenissimum meditatnteque allgoqui uelut morigeros iam futuris quidam ex illis furore percitus truci calceo suo in tribunal contorto ‘*marha, marha*’, quod est apud eos signum bellicum exclamauit eumque secute incondita multitudo uexillo elato repente barbarico ululans ferum in ipsum principõem ferebatur, qui com ex alto despiciens plena omnia discurrentis turbae cum missilibus uidisset relectisque gladiis et eurrutis, iam propinquante pernicie externis mixtus et suis ignotusque,...”

This text refers to the happenings of 359 A.D. during the reign of Constantinus II.

Turkologist Gyula Mészáros published a short paper in 1937 titled *Jazyg Linguistic relics in Hungary* in the Szegedi Alföldkutató Bizottság Könyvtára (Társadalom és néprajzi) Szakosztály Közleményei, no. 31. dealing with the above matter. He remarks that the "marha, marha" (... "quod est apud eos signum bellicum...") exclamations of the Jazygs can be pronounced in ancient Iranian *mahrka*, in the Ossetian: *marga*. In Hungarian it designates an animal belonging to the bovine race, and also a popular derogatory remark uttered in anger, not unlike the exclamation "you ox" in the English language.

Historian Sándor Nagy cites Edward Gibbon's *The History of the Decline and Fall of the Roman Empire* (chapter XIX section 48) where the same quotation of the *marha, marha* "battlecry" appears.

Here I have to stress that these ancient Pannonians used the word *marha* in the same context as it is used by Hungarians.

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## **Appendix VIII.**

### ***The use of the names Hungary and Magyar***

This author uses the name Hungary only when designating the present political unit which encompasses the country's founders, the Magyars and all the other nationalities, whose legal designation came under the title "privileged guests of the Holy Crown."

In my present paper I use the term Magyar whenever I am talking about their language, or the pre-nation ethnic group of the Magyars.

At this point I also would like to mention that the names Hun, Avar, Pannon, Jász, Székely, Palóc, etc. in this paper denote a pre-nation ethnicity with distinct dialects within the Magyar mother culture and they have been preserved as such to our days.

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## **Appendix IX**

### **I. István király rendelkezéséről.**

**A nyíregyházi Jósa András múzeum 1969-71 évi évkönyvéből.**

**Translation of the title: Decrees of King István I.**

**Published in the yearbook of The Nyíregyháza András Jósa Museum 1969-71**

This segment of the Yearbook deals with the Royal Decrees, crafted upon the suggestion of Pope Sylvester the Second concerning the burning and destroying of all books and manuscripts written in the Magyar and Székely runic characters. András Vitéz, Canon of Rozsnyó and Supreme Judge of the counties of Gömör and Kishont, translated an important document in 1816, which he found in the Library of the Szilassy family. Its library number was Vatican in 1000 IX. Cal. oct. Die festo lac. Ap. The following paragraph is a direct quotation from this document:

(Vitéz András rozsnyói kanonok, Gömör és Kishont vármegyék táblabírája 1816-ban a Szilassy család levéltárában őrzött értékes oklevelet fordított le. Jelzette: Vatican 1000-ben IX. Cal. oct. Die festo lac. Ap.)

*“An ordinance which became law after the council members of King István I. had signed it, contains the following: Domonkos, Archbishop of Esztergom has published the following decree to be followed within the Magyar Christian Church and to be sent to Pope Sylvester at the same time: According to this decree, which came about at the suggestion of Pope Sylvester that the ancient Magyar letters and carvings and the pagan mode of writing from right to left, which are used by the Magyars, Székelys and Kuns and also by the Magyar Christian priests should be stopped and the Latin characters should be used instead. It is hereto ordered that the priests should be thought to use these characters and rewarded for doing so and should be forbidden to use the pagan writing with the penalty of losing teaching and priestly positions and they should also pay a penalty of 20 gold pensas. Furthermore, all the writings, executed with the pagan script within the church and on the pages of prayer books should be destroyed and changed to Latin. Furthermore, anyone who brings in a pagan script should be rewarded from one to ten denari. The pagan scripts so obtained should be destroyed by iron and fire, so that, with the destruction of these the memory and the desire for the pagan religion should come to an end.”*

This is the text of the decree by King István I. The writer of the article adds the following:

"We did not know anything about the fact that King István's above law already dealt with the ancient Magyar letters and carvings which were also used by the Magyar Christian priests and the pagan writing system, the writing from right to left was decreed to be eradicated by iron and fire.

The Magyar people prior to the introduction of the papacy was a literate, well educated people. The priests used the Magyar method of writing, which was composed of ancient, 'pagan' script, although many people learned writing only after they had accepted Christianity. (These data came to our attention through Mr. Sándor Rácz Austria.)

The Magyar text:

„I. István király tanácsbelieivel aláíratott és törvénné lett rendelet, amelynek értelme szerint: Domonkos esztergomi érseknek a magyar keresztény egyháznál leendő keresztülvitele és egyúttal általa Szilveszter pápával leendő közlésül kiadatott: Mely szerint Szilveszter pápa tanácsolása folytán határozatott, hogy a magyarok, székelyek, kunok, valamint az egyházi magyar keresztény papság által is használt régi magyar betűk és 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 pensasnak büntetése fizetése mellett eltiltassék. Továbbá, hogy az egyházakban található pogány betűkveli felírások és imakönyvek megsemmisíttessenek és latinval felcseréltessenek. Valamint pedig azok, akik régi pogány iratokat beadnak, 1-től 10 denárig kapjanak jutalmat. A beadott iratok és vésetek pedig tűzzel és vassal pusztítottassanak el, hogy ezek kiirtásával a „pogány” vallásra emlékezés, visszavágyódás megszüntetődjék.”

Eddig a latinból való fordítás, amihez a cikkíró még ezt írja: Erről eddig mit sem tudtunk, hogy István király fönti törvénye már foglalkozott a magyar keresztény papság által is használt régi magyar betűkkel és vésetekkel, a jobbról balra való „pogány” írás büntetése mellett tűzzel vassal való kiirtásával.

A magyarság a pápaság behozatala előtt írástudó művelt nép volt, hogy eleinte a

papság is a magyar írást használta és régi „pogány” iratai is voltak. Holott számos más nép csak a kereszténység felvétele után tanult meg írni. (Az adatokat Rácz Sándor, Austria hozta figyelmünkbe.)

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## ***Appendix X***

### ***Ladánybenei edény***

***Dr. Fodor Ferenc kéziratos műve***

***Budapest, 1982***

„Ladánybene edény.

Csallány D. (Ny. Jósa A. Muz. Évk. XI): ‘Ladánybenén, Józsa Pál szülőföldjén, Kada Elek által 1909-ben feltárt, **hitelesnek látszó szarmata sírból** került be a kecskeméti muzeumba, egy különösen gondos iszapolásu, sötétebb szürke színű edény, amely kiemelkedik az Alföld megfelelő termékei közül. Ezen az edényen két rovásszöveg látszik, az első az edény égetése előtt, a másik az edény égetése után került az edény oldalára.’

Az edény 12.2 cm. magas, szájátmérője 8.2 cm. Korongolt, római provinciái edény utánzata.

Az edény sajnos a második világháború alatt a Kecskeméti Muzeumban megsemmisült. Erről, a Bács-Kiskunmegyei Tanács Muzeum Ig. részéről H. Tóth Elvira tud. munkatárs értesített: 1980 március 5.-én kelt levelével.

Irta ugyanakkor, hogy tájékozódott Dr. Szabó Kálmán volt muzeumigazgatónál, aki megerősítette, hogy a lelet szarmatakori volt.”

A rovásfelirat 15 betűje Dr. Csallány Dezső feloldása szerint latin és magyar szöveget tartalmaz, melyhez alapul a székely-magyar rovásbetűk szolgáltak. A szöveg tartalma szerint az edényt temetkezésnél használták.

Dr. Fodor Ferenc a további vonatkozásokat közli:

„9. A lelettel foglalkoztak még:

a. Franz Altheim: „*Geschichte der Hunnen*, I. Berlin. 1959., 295-300, 305. Abb.6-7. IV. Berlin 1962. 134, 286. Szerinte alán armaci irás.

b. Szabó Kálmán: Kecskemét tj. város Muzeuma, é.n. 22.

c. Nagyfalussy Lajos: *A kecskeméti városi muzeum egy rejtélyes felirata*. (Kalocsai Kollégium, 52. sz. Kalocsa. 1936..60,62)

d. Mészáros Gyula: *Az első hun nyelvemlék*. Népünk és nyelvünk, Szeged, 1936., 1,11

e. u.ő: *Jazyg nyelvemlék Magyarországon*. Népünk és nyelvünk, 1937. 33-51

f. Gaál László: *Pár szó a ladánybenei jazignak vélt felirat olvasásáról és magyarázatáról*. Széphalom. 1939

g. Nagyfalussy Lajos: *Ógörögbetűs feliratok az alföldi sirleletekben*; Kalocsai Jézus Társasági Szent István gimnázium 1940 évi évkönyve. Kny. 4-15.1. (Nagyfalussy a Jézus Társaság tagja volt.)

h. Banner János: *Technikai megjegyzések két népvándorláskori felirat megfejtéséhez*; Dolgozatok, 1941. 161-162

i. Párducz Mihály: - Nagyfalussy Lajos: *Ógörögbetűs feliratok az alföldi sirleletekben*; Dolgozatok. 1941. 187-189.

j. Ferenczi Géza – Ferenczi István: Az 1979-ben megjelent „*Műveléstörténeti Tanulmányok*” kötetben (Kritérion) a 14. oldalon említik a leletet.

K. Csallány Dezső: említi a Nyiregyházi Múzeum Évk. XI. kötetének 289 oldalán, hogy az egyik feliratot még égetés előtt, a másodikat az után karcolták az edény oldalára.

Úgy vélem, hogy ennek megfelel az, hogy amikor az edényt megtalálták felirattal ellátva („castus ordo urna”) kiégették, - és amint már előbb említettem, a második karcolat a használó szerzetes halálakor került rá. Semmi ok nincs arra, hogy a

rovásjeleket szarmata jeleknek véljük.”

***The Ladánybene Sarmatian text***

***by Dr. Ferenc Fodor***

***Budapest, 1982***

***(Manuscript.)***

”The Ladánybene vessel.

Csallány D. (Ny. Józsa A. Muz. Évk. XI): ‘This dark gray vessel was found in Ladánybene, in Pál Józsa’s home **land in an authentic appearing Sarmatian grave** which was excavated by Elek Kada in 1909 and from here it was taken to the Kecskemét Museum. The vessel’s material and workmanship stands out from similar objects of the Alföld region. Two runic writings (rovás) appear on the side of the vessel, the first was written onto it before, the other after the firing process.

The vessel is 12.2 cm. high, the opening is 8.2 cm. It was made with the use of a potter’s wheel and it imitates the Roman provincial vessels.

This vessel regrettably was lost during the ravages of W.W.II in the Kecskemét Museum. I learned this from the Bács Kiskun County Council’s Museum Directory, from H. Elvira Tóth, science adviser, in her letter of March 5, 1980. She wrote at the same time, that she had inquired from Dr. Kálmán Szabó, who was the Museum’s former director, who certified that the find was from a grave of the Sarmatian era.”

The 15 engraved letters of the script – according to the transliteration of Dr. Dezső Csallány – contains a Latin and a Magyar text. The transliteration relied upon the Székely-Magyar rovás (runic) characters. According to the content of the text the vessel was used for burial purposes.

Further studies have been published by the following authors:

a. Franz Altheim: „*Geschichte der Hunnen*, I. Berlin. 1959., 295-300, 305. Abb.6-7. IV. Berlin 1962. 134, 286. According to him the script is of Alanic Armacian origin.



b. Szabó, Kálmán: Kecskemét tj. város Muzeuma, é.n. 22.

c. Nagyfalussy, Lajos: *A kecskeméti városi muzeum egy rejtélyes felirata.* (Translation: A mysterious inscription in the city museum of Kecskemét). (Kalocsai Kollégium, 52. sz. Kalocsa. 1936..60,62)

d. Mészáros, Gyula: *Az első hun nyelvemlék.* (Translation: The first Hun language relic). Publ. in *Népünk és nyelvünk*, Szeged, 1936., 1,11

e. a.a: *Jazyg nyelvemlék Magyarországon.* (Translation: Jazyg script in Hungary) Publ.: *Népünk és nyelvünk*, 1937. 33-51

f. Gaál, László: *Pár szó a ladánybenei jazignak vélt felirat olvasásáról és magyarázatáról.* (Translation: A few words about the Ladánybene inscription believed to be of Jazyg origin.) Széphalom. 1939

g. Nagyfalussy, Lajos: *Ógörögbetűs feliratok az alföldi sirleletekben;* (Translation: Ancient Greek inscription in the Alföld burial), Kalocsai Jézus Társasági Szent István gimnázium 1940 évi évkönyve. Kny. 4-15.1. (The author belonged to the Jesuit order of Kalocsa)

h. Banner, János: *Technikai megjegyzések két népvándorláskori felirat megfejtéséhez;* (Translation: Technical remarks concerning the translation of two inscriptions from the age of the Great Migrations.) Dolgozatok, 1941. 161-162

i. Párducz, Mihály: - Nagyfalussy Lajos: *Ógörögbetűs feliratok az alföldi sirleletekben;* (Translation: Ancient Greek inscriptions at a burial of the Alföld region.) Dolgozatok. 1941. 187-189.

j. Ferenczi, Géza – Ferenczi, István: Published in 1979 in the volume of „*Műveléstörténeti Tanulmányok*” (Kritérion publishers) on page 14.

K. Csallány, Dezső: mentions in the *Nyiregyházi Muzeum Évk.* Vol. XI. page 289 that one of the texts was scratched into the side of the vessel before, the other after the firing process.

I believe that, when the vessel was found there already was an inscription („castus

ordo urna”) which remained there during the firing process and that the second inscription was applied at the death of the monk. There is no reason to believe the script to be Sarmatian.

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## **Appendix XI**

### **Data to the Etruscan-Magyar affiliations**

Adorján Magyar *Az Ősműveltség*, Budapest, 1995 discusses Etruscan culture as derived from the ancient Magyar culture.

Rev. Géza Kur (*Fáklya* periodical, Warren, Ohio) presents convincing arguments concerning Etruscan script and vocabulary in relation to the Magyar rovás (runic writing) and language.

Susan Tomory: *Kezdetekink*, explains the first European representation of Turan, mother Goddess of the Etruscans

Mario Alieni *Etrusco, una forma arcaica di Ungherese Etruscan as an archaic form of the Magyar language*. Il Mulino publishers.

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