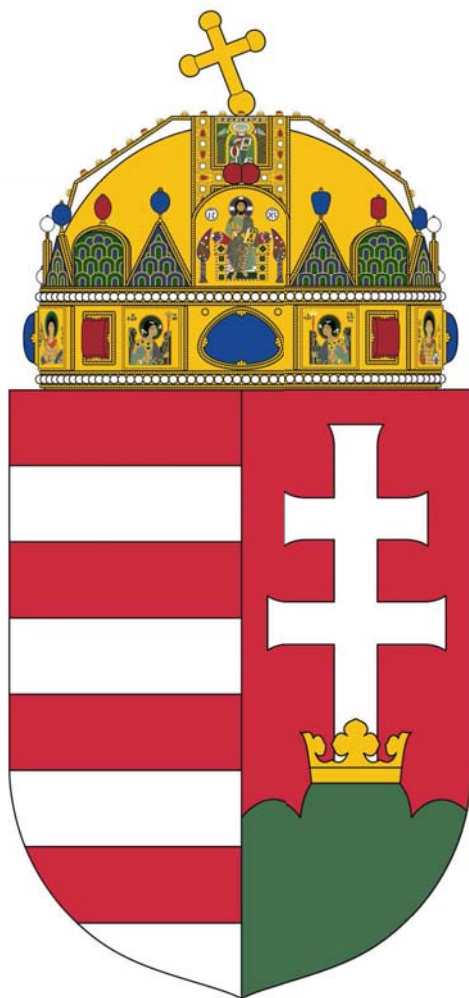


MAGYAR ORIGINS & THEIR CULTURE



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THE MAGYARS THEIR ORIGINS

Scholarly sources establish that the language of the Magyar-Hungarians, "belongs to the Ugrian group of Finno-Ugrian family of languages"¹. The earliest traces of the language must be found in the pre-history of the people and the territory they occupied east of the Oka River to the Ural Mountains. Authorities state clearly that the majority of these Finno-Ugrian peoples are still to be found west of the Ural Mountains in the regions of the Volga, Kama and Petchora Rivers².

One can be more specific and benefit from the research and writing of the leading scientific officers of the Institute for Linguistics of The Hungarian Academy of Science. The publication in 1972 of The Hungarian Language edited by Lorand Benko and Samo Imre is the most scholarly work completed since 1907³. The Hungarians represent, "the western most branch of the Uralic (Finno-Ugric) family of languages", according to Benko-Imre⁴.

The latest work previous to the Benko-Imre volume was that of Siegmund Simonyi published in 1907. These works and others show that Magyar-Hungarian is only one of the family of Uralic languages. That group has two main branches: the Finno-Ugric and Samoyed. The Finno-Ugric is further divided into Finno-Permian and Ugric. The Finno-Permian includes Baltic-Finnic, Lapp, Volgaic and Permian. All of these can be divided further. The Baltic-Finnic group includes Karelian, Ingrian, Veps, Vote, Estonian, and Livonian. A full discussion of these and the other divisions can be found in Benko-Imre⁵.

1 Bartha, Preface

2 Ibid, Preface

3 Benko-Imre P. 11 identifies Simonyi, Siegmund, Die Ungarische Sprache Geschichte and Charakteristic, Strassburg, 1907

4 Ibid, P. 15

5 Ibid P. 11 and 15

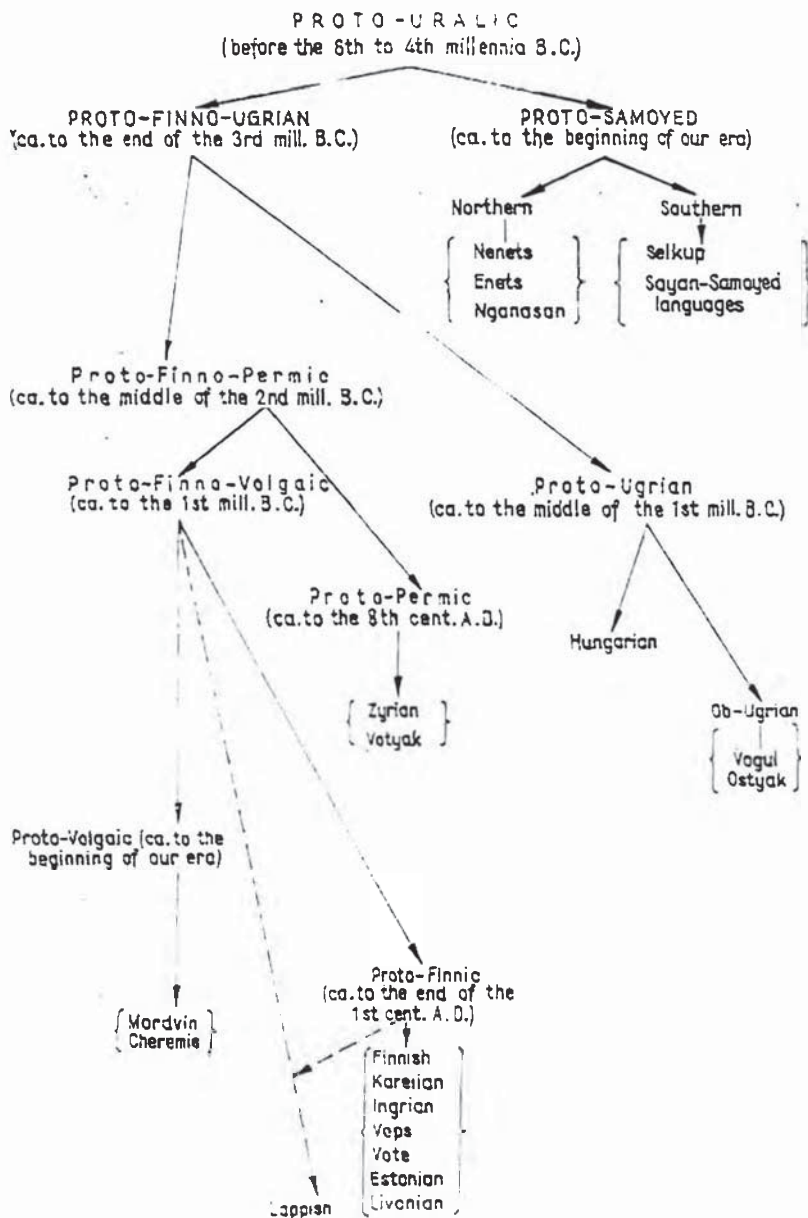
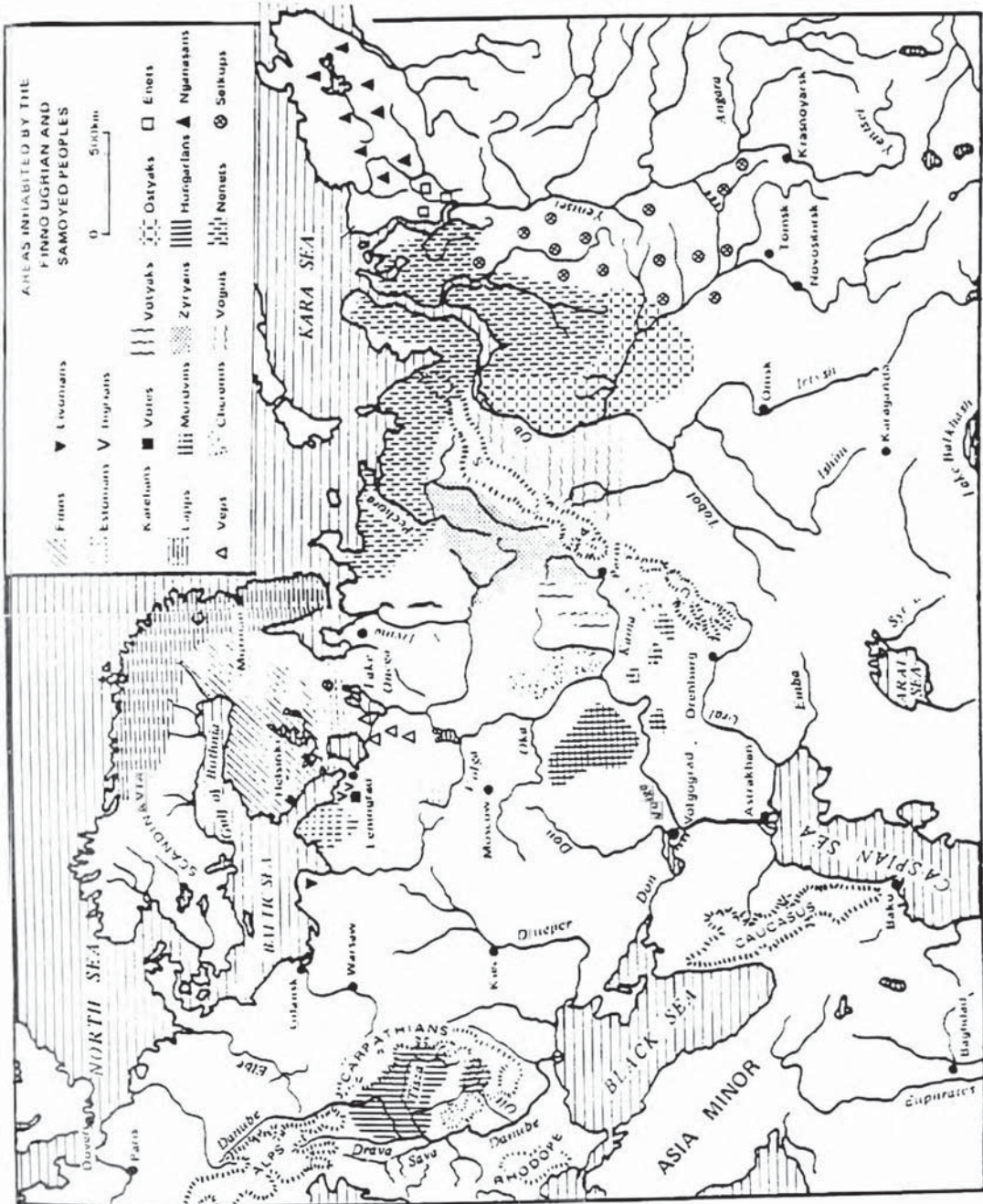


Fig. 1. Ramification of Proto-Uralic

AREAS INHABITED BY THE FINNO UGHIAN AND SAMOYED PEOPLES

0 500 km

- Finns ▲ Luvians
- Estons V Ingrams
- Karelians ■ Votcs
- Lapps ||| Mordvins
- Veps ▲ Chukchis
- Votvaks
- Zyrians
- Chukchis
- Nonets
- Saikups
- Ostyaks
- Enets
- Hungarians ▲ Nganians



An interesting approach to appreciating the historic development of the Hungarian language is to look at words in the language which are common to other languages. One of the most rewarding avenues of research is to identify the limits of the territory in which words are used and readily understood. The Proto-Uralic language has many words associated with a territory of forests, rivers, swamps, bogs, ice, snow, fur bearing animals, many fish; salmon for example, as well as marshes, forests, water birds and fowl. Fur bearing animals from reindeer to squirrels are named in Proto-Uralic⁶. Identifying the original home of a family of languages seems to have been made more precise by the language's words for trees. It is obvious when one thinks of it that a language will feature many words for the natural environment in which the language is used. The names of trees are abundant in Uralic languages; thus if the names of trees are identified with the regions in which a language exists to describe them and if scientific evidence is presented to show that the trees were indeed in that region, it is reasonable to place the people in the same region at the same time. A listing of ten names of trees from Benko-Imre provides interesting information:

TREE NAMES⁷

English	Proto-Uralic	Finnish	Vogul- Ostyak- Hungarian
(1) Spruce	Kowese	Kuusi	Kuusi
(2) Pine	Sjkse		Suspu
(3) Siberian Fir	Nuika		Nulgo
(4) Birch	Kojwa	Koivu	Koivu
(5) Poplar	Poje		Poj
(6) Willow	Paje		Fagyal
(7) Common Fir	Juwe		Jiw
(8) Common Fir	Juwe	Pene(P.F.U.)	Fenyő
(9) Larch Tree		Nāne	Nia
(10) Elm		Sala	Szil

⁶ Ibid P. 20

⁷ Ibid

Trees numbered 1,2,3, and 9 are trees of the northern Taiga (forest) and the tree names are common to the Proto-Uralic and ProtoFinno-Ugric languages. Only one is found in Central Europe; no. 10. There are no words in the Finno-Ugric or Uralic languages for trees found in the Central Europe deciduous forests. The important trees for our purpose are Nos. 1,2,3,9 and 10. A study of the pollen deposits of these trees and the subsequent language associated with them shows that the earliest home of the Finno-Ugric peoples was the Siberian Taiga⁸.

Thus, it is possible, because of the presence in the Proto-Uralic language of words naming trees whose pollen can be identified as early as 6,000-8,000 B.C., to establish at least indirect proof of the Proto-Uralic peoples in the Siberian Taiga east of the Ural Mountains. This development of culture appears to have evolved from 10,000 B.C. to 4,000-3,000 B.C. This assumption is supported by archaeological evidence that places the ethnocultural zone of the Uralic population between the Northern sections of the Volga and Ob Rivers in the period 4,000-3,000 B.C.⁹. The separation of the early peoples began during the period 3,000-2,000 B.C. according to archaeological finds of ceramics on the east bank of the Volga and on east to the Ob River but not found on the west bank of the Upper Volga until after this period. Apparently some portion of the people began moving west toward the end of the 3rd millennium B.C.¹⁰. It is at this time that the earliest separation of the peoples may have taken place with one group moving northwest and west and thus establishing beginning about 3,000 B.C. a separation of the Proto -Finno-Ugric peoples into the Proto-Finno-Permian people who evolved into the Finnish, Estonian and Livonian groups and the Proto-Ugric group¹¹ which eventually by 500 B.C. began moving farther south and west to

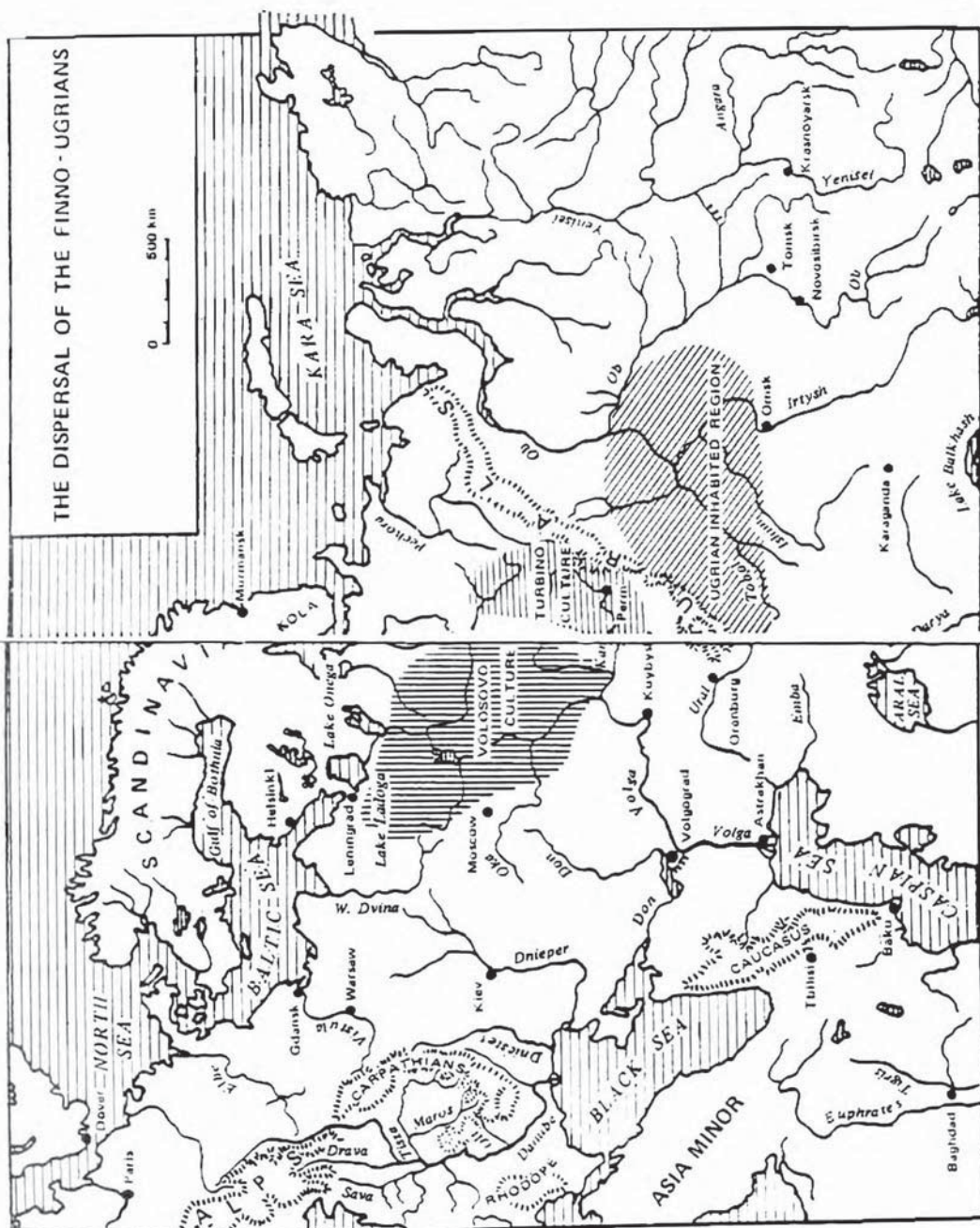
8 Ibid 20, 21, 23

9 Ibid 23

10 Ibid 23

THE DISPERSAL OF THE FINNO-UGRIANS

0 500 km



become the Magyar-Hungarians a thousand years later.

MAGYAR ORIGIN OF THE NAME

"The origin of the early Magyar people can be reconstructed as follows:

URAL STOCK		ALTAIC STOCK	
Finno-Ugrians		Turkic Peoples	Mongols
Finno-Perm Branch	Man'si Branch	Western Turks	Eastern Turks
FINNS	Man si-eri (Pre-Magyars)	Ogurs	Huns, Avars, etc
MAGYARS			

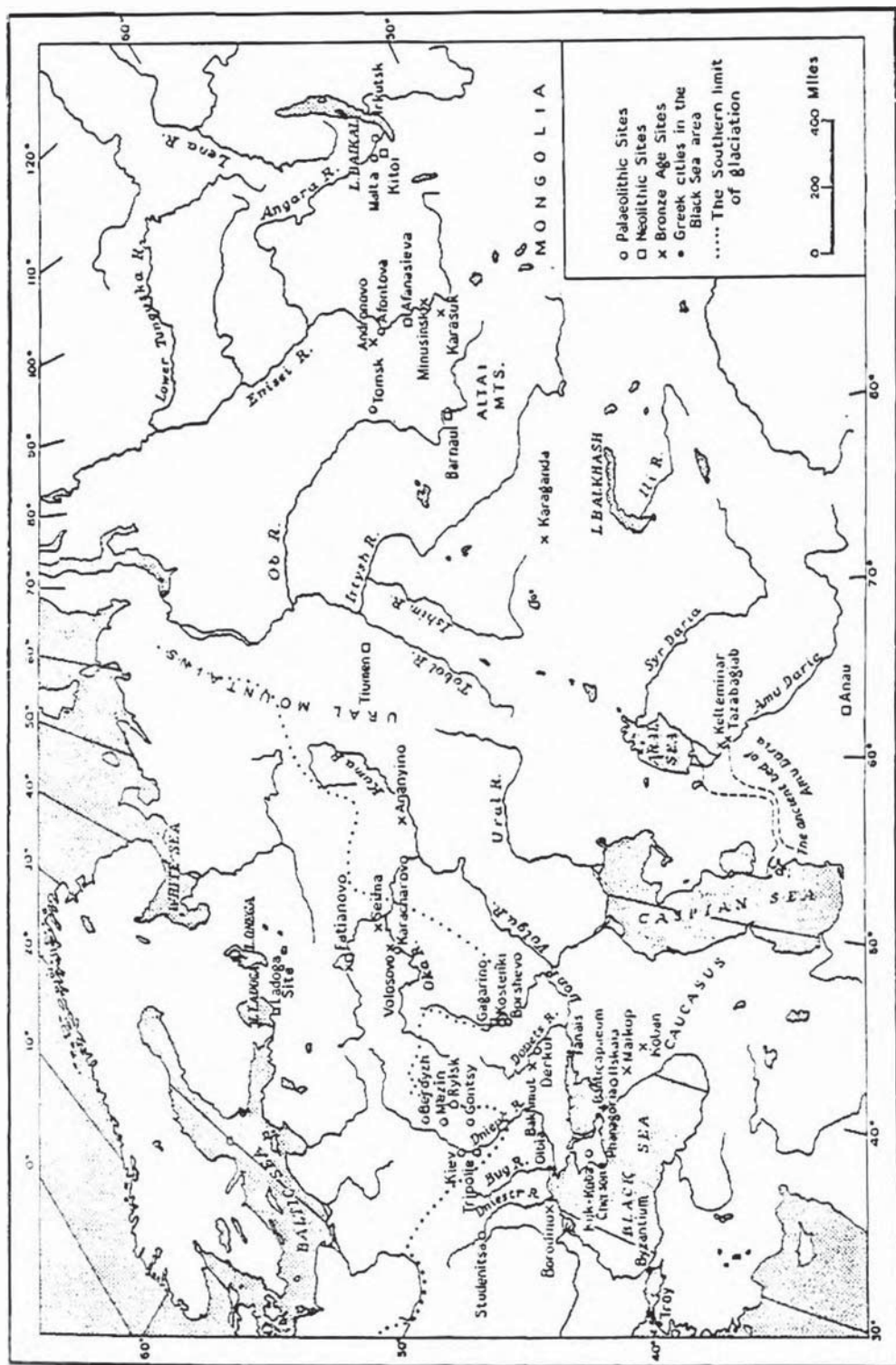
The merging of races that resulted in the Magyar people took place between the 1st and 5th centuries A.D."¹².

The homeland of the Uralic "Magyars" was the general region of the Middle Volga, the Oka, the Kama and the Bjelaja Rivers. The home of the Altaic "Magyars" was in the western area of the Amu-Darya , the Tarim and the Hoang-Ho Rivers. The Ogur-Altaic "Magyars" moved westward and somewhat northward driven by the advancing Huns. (209 B.C.-177 B.C.). The Huns were being pushed westward by the Chinese¹³. There is clear evidence that the Huns invaded

11 Ibid P. 24

12 Kosary P.8

13 Somogy P. 14



ARCHAEOLOGICAL MAP OF WESTERN AND CENTRAL EURASIA

Afghanistan about 200 A.D¹⁴. The Ogur-Altaics blended with the Ugor Uralics. Prior to this time the Chinese had expanded during the period of about 115 B.C. across the Lob Nor Desert occupying the Tarim River Basin¹⁵. The pressure of the Chinese over the intervening 250-300 years caused the Huns to move westward.

The merging-blending of the Ogur-Altaic peoples with the Ugor -Uralic peoples of the Volga, Oka, Kama and Bjelaja River areas resulted in a merging and modification of languages as well. The merger provided the name Magyar, derived from the Mogy-Magy of the Ugor-Uralic and the Eri-Ar of the Ogur-Altaic, both names meaning man. This merger of people resulted in the "first true Hungarian"¹⁶ language of Magyarer; from Man'si-eri (man si=men)¹⁷.

The name Magyar appears in several different forms in the languages and dialects of tribal peoples of Central-Southern-Western Russia and the Northern Middle East. For example:

Hungarian	Chuvash	Kazan	Russian
Magyar	Miř är	Miř ars	Mižar, Možar
			Madžar, Mačarin

Other place names are Mizary and Mižar. Most recent research produces agreement that Miřer and Meščer are borrowings from the tribal name Megyer while the form Mozar is viewed as a borrowing from the ethnic name Magyar¹⁸.

Much has been said about the seven tribes of the Magyars. The following are the names of the tribes and the meaning of those names:

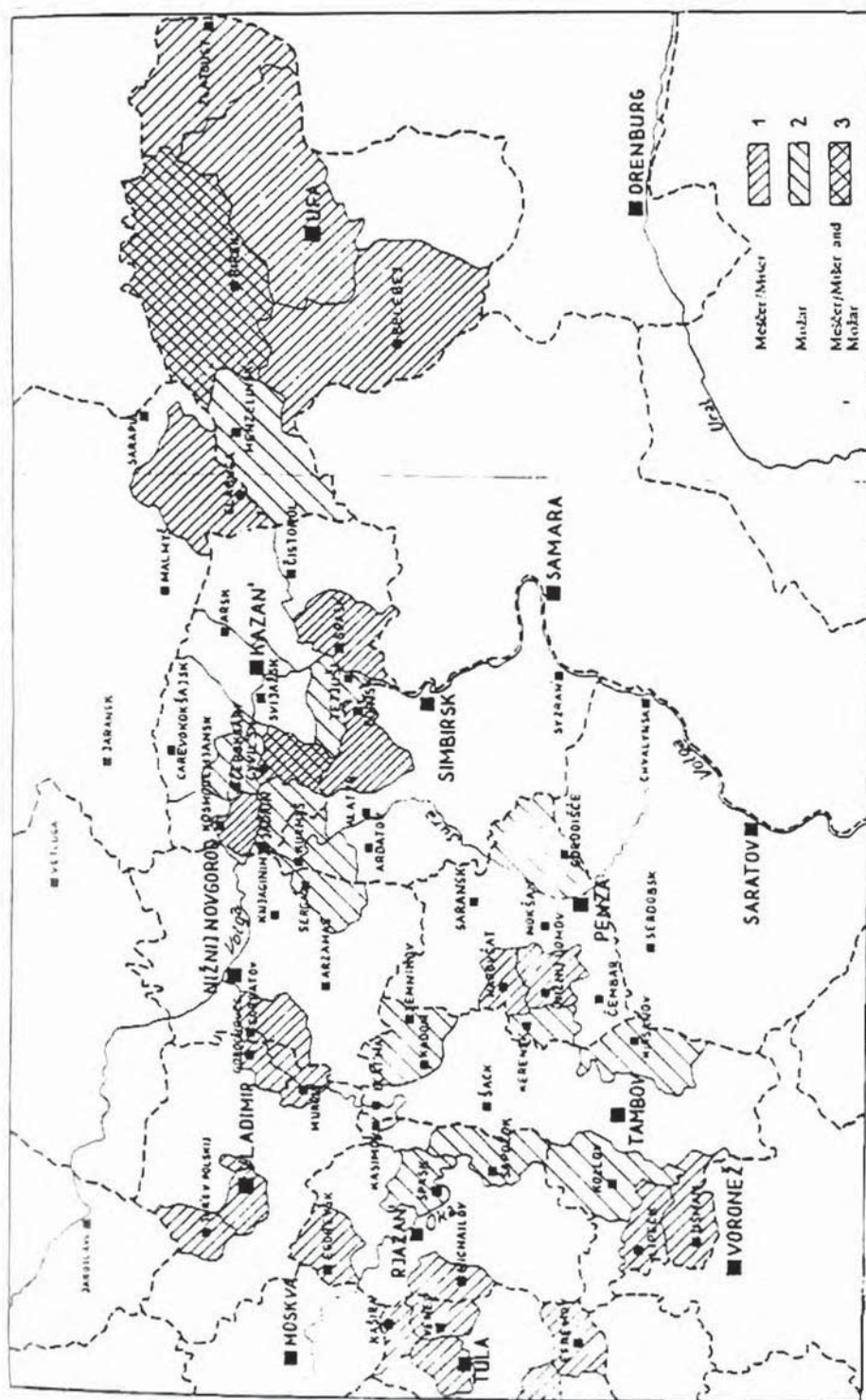
14 Grun P. 26

15 Ibid P. 22

16 Somogy P. 14

17 Kosary P. 8

18 Vasary P. 4,5



THE MAGYAR TRIBES

TRIBAL NAMES	MEANING OF NAMES ¹⁹	CHIEFS' NAMES
(1) Magyars-Magyeri	Men	Elöd ²¹
(2) Nyék	Fortified Place	Álmos ²¹
(3) Kürt-Gyarmat	Snowstorm-indefatigable	Kund ²¹ Kono ²²
(4) Tarjan	Name of high office	Und ²¹ Ond ²²
(5) Jenő	Counselor	Tas ²¹
(6) Kér	Giant	Huba ²¹
(7) Keszi	Remnant or part	Töhötöm ²¹ Téteny ²² Tuhutum ²¹
(8) Szekely (Kabar) ²⁰	Rebel	

The largest of the tribes was the Magyars, thus all of the tribes became known as the Magyars. The Szekely-Kabar tribe, the eighth tribe, was not of the original Magyar grouping. The eighth tribe was formed from three rebel tribes of the Kazars when the Kazars adopted the Jewish faith. The three tribes of Khazars were of Khwarismian, Alan and Bulgar - Turkish origins²³. The Khazar empire was an effective force from 500 A.D. to 900 A.D. when it began to break up from internal and external forces. The Magyars were allies of and part of the Khazar rule until their separation from them about 830 A.D. At about that time they moved the eight tribes to the land between the Don and Dnieper Rivers²⁴.

¹⁹ Kosary P. 11

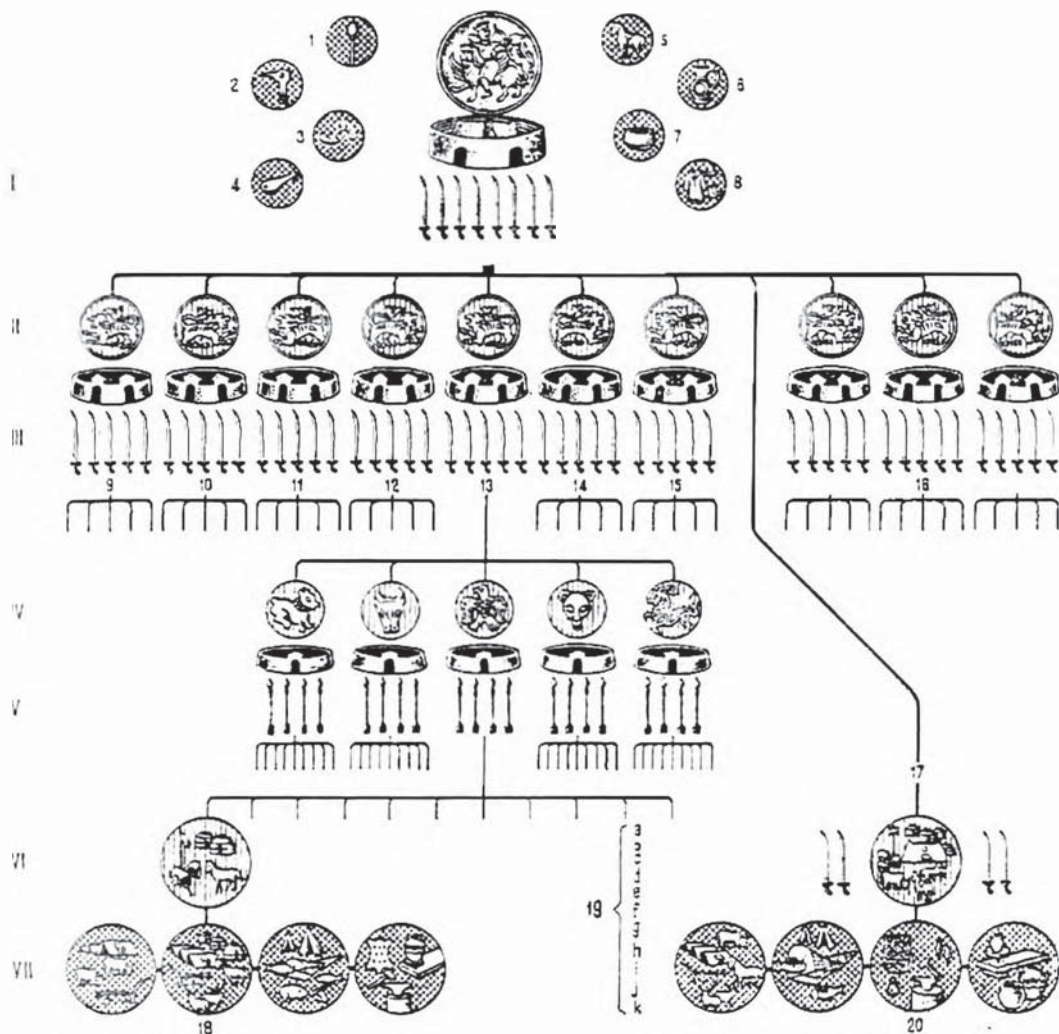
²⁰ Dienes P. 9

²¹ Vambery P. 35, 36

²² Somogy P. 15

²³ Pritsak P. 171 and Dienes P. 9

²⁴ Kosary P. 9



- 1 Chief justice
- 2 Chief shaman
- 3 Chief interpreter
- 4 Minstrels
- 5 Master of the Horse
- 6 Cup-bearer
- 7 Cooks
- 8 Tailors
- 9 Nyék
- 10 Megyer
- 11 Kürtgyarmat
- 12 Tarján
- 13 Jenő
- 14 Ér
- 15 Keszi
- 16 Kabar tribes

- 17 Princely residences
- 18 Village communities owing various services
- 19 Servants of princely demesne
 - a Ploughmen
 - b Stud-grooms
 - c Fishermen
 - d Falconers
 - e Bee-keepers
 - f Blacksmiths
 - g Gold and silversmiths
 - h Carpenters
 - i Furriers
 - j Potters
 - k Cooks
- 20 Villages owing a special kind of service

HUNGARIAN

Origin of the Name

Now that a reasonable understanding of the origin of the name Magyar has been established it should be interesting to do the same for the name, Hungarian.

The group which came to be known as the Hungarians separated from the larger Finno-Ugrian group located in the Middle Volga and lower Kama and Ob Rivers at a time during the earliest years of their development as a separate people which cannot be determined with great exactness. It is interesting to note the progression of names applied to these people. They have been named²⁵

- | | |
|-------------------|---------------|
| (1) Scynithans | (7) Onogur |
| (2) Sauromates | (8) Ungari |
| (3) Getes or Huns | (9) Hungari |
| (4) Türk - Turk | (10) Hongrois |
| (5) Baskirs | (11) Wengri |
| (6) Sabirs | |

The earliest name, Scythians, (700-200 B.C.) referred to that large and conglomerate group of peoples who had spread southward and westward from the middle steppes and northern Turkestan moving as far westward as the Dniester and lower Danube Rivers. Groups of marauding nomads called "Northern Barbarians" by the Chinese became a serious enough threat that the Chinese attacked, devastating them with great defeats (827-782 B.C.). The Chinese called these northern barbarians Hiung-Nu (the Huns). The Huns, defeated by the Chinese turned west²⁶. These wars with the barbarian Scythian-Mongol-Ugari tribes continued for nearly 1,000 years. We find a second Chinese victory of major

²⁵ Sinor P. 16, 17

²⁶ Vernadsky P. 49, 50 and Phillips P. 54 and 129

portions in 115 B.C. when the Chinese crossed the Lob Nor Desert and occupied the basin of the Tarim River²⁷. Again the nomadic tribes - the Huns , turned westward and again the Chinese pressed and pushed them farther westward in 55 B.C. after defeating the Huns again. The Huns and their affiliated tribes moved westward and northward toward the middle Volga. Thus for 350 years from 55 B.C. to about 300 A.D. these tribes were on the move²⁸. Upon reaching the area of the Volga and Kama Rivers they came in contact with the Finn-Ugari peoples already in the area and the merger of these peoples produced the group of tribes named Onogur (Ten Ogurs)²⁹ (Ten-Arrows-Ten Tribes). One should remember that the influence of the Huns was enormous during the period from 200 B.C. to about 600 A.D. At one time (209-177 B.C.) under Motun Tanhu (Son of the Sun), that influence extended from the Korean Peninsula to the Ural Mountains³⁰.

The famous Attila the Hun had been named the Scourge of God by a hermit who lived in Gaul (now France). He lived from 406 to 453 A.D. and was King of the Huns from 434-453 A.D.³¹.

The thought that Hungarian as a name is derived from Hun is probably not correct. It is much more probable that it is derived from the Bulgar-Turkish Onogur (Ten Ogurs-Ten Arrows-Ten Tribes);³² since the Magyar peoples were only one group of the many hundreds of thousands who made up the Golden Horde of the Huns under their leader the Scourge of God. The word or name became "Hungaricus" or "Ungherus" as a result of being recorded in Latin. It is useful to remember that the name Magyar refers to language and a people bound by the language. Hungarian refers to those who live in or come from the political state of

27 Grun P. 26

28 Kosary P. 5 and Grun P. 24

29 Somogy P. 14

30 Ibid

31 Godkin P. 12

32 Ignotius P. 22, Somogy P. 14, Volgyes P. 2, and Dienes P. 8

Hungary. For example, "When Hungary was a potent and powerful, large and important state, the Magyars were often a minority in the land. In the Hungary of today - a small state divested of many of its former territories, rather inconsequential, on the international scene - the population is largely composed of Magyars ³³.

There is always the possibility of confusion on the point of the number of the tribes. Those who read the history of the Magyar people find references to ten tribes and to seven tribes and occasionally to eight tribes. Perhaps the following may be helpful as an explanation. The ten tribes referred to were the following:

- (1) Magyar
- (2) Nyék
- (3) Kurt-Gyarmat
- (4) Tarjan
- (5) Jenő
- (6) Kari-Kér
- (7) Keszi
- (8) Alan
- (9) Khwarismian
- (10) Bulgar-Turk

The first seven tribes formed from peoples who had migrated south and westward from the Middle Volga-Kama-Ob-Bjeleja River areas over a very long period of time, perhaps as much as 3,000 years from the third and second millennia B.C. until the fourth and fifth centuries A.D.³⁴. The last three were tribes of the Khazar Empire who, as was mentioned in the discussion of the origin of the name

³³ Volgyes P. 2

³⁴ Benko-Imre P. 24, 25, 28, 29

Magyar, rebelled against a plan to adopt the Jewish faith during the middle of the ninth century A.D. These three tribes together were known as the Kabars³⁵. Authorities differ on the exact date of the Khazar rebellion. Bartha, working from several sources suggests that the rebellion began as early as 780 A.D. and may have continued for nearly a century when the Jewish faith became prevalent among the Khazars about 840-860 A.D³⁶.

That group of eight tribes then became what can be called the early formation of the Hungarians. It is principally that group which migrated west under pressure of aggressive attacks from eastern Turkish tribes (Pechenegs) and eventually settled in the Carpathian Basin during the period 890-900 A.D³⁷.

THE MIGRATIONS

The migrations of a people must have a geographical beginning; a place to leave from and of course basic reasons for moving from one area and going to another. Benko-Imre establish that:

"The Hungarian language of the eleventh century can be fairly well understood with a knowledge of modern Hungarian, but a Hungarian of the conquest period (800-900 A.D.) could not have made himself understood to an ancestor of Ugric times (2,000 B.C.). This is due to the fact that the Hungarian language has undergone fewer substantial changes during the last 1,000 years than it had during the 1,000 years following its separation from the Ob-Ugric branches"³⁸.

The information in Benko-Imre makes it possible to show that the original Proto-Uralic culture was operational two to four thousand years before the period which saw the Finno-Ugric group separate into the Finno-Permic and the

35 Dienes P. 9, Pritsik P. 171, Ignotius P. 22

36 Bartha P. 63

37 Fodor P. 280-282

38 Benko-Imre P. 29 () mine

Proto-Ugrian; the latter becoming the seed bed for the Hungarians. Thus, we have a Proto-Uralic culture near the Ural Mountains four to six thousand years before the current era (A.D.), then we have a separation of that culture producing a Proto-Finno-Permic and the Proto-Ugrian peoples. This was about 1,000 B.C. At that time the Proto-Finno-Permic group began to solidify its identification with the northern regions and the Ugrians began their drifting migrations southward along the valleys of the Volga and Ural Rivers to the northern shore of the Caspian Sea. It is in this vast region that the mixture of the Proto-Ugrian and the Altai-Ugrian occurred over a period of 1,000 to 1,500 years to the period 200-600 A.D.³⁹.

There is considerable archaeological evidence to show that the Russian Steppes, particularly the northern steppes which stretch their enormous expanse from the plains of Hungary to the vastness of Manchuria, was homeland for several cultures for at least 500,000 years. It is a fact of the evolution of cultures that the peoples of the steppes as well as all of Central Europe represent the result of the mixing of many different peoples. Archaeological evidence shows for example that there were settlements in Central Europe as early as 430,000 B.C. Skeletal remains have been found at Verteszollos, in Northern Hungary which are dated at between 400,000-300,000 B.C.⁴⁰. It is not a present intent to provide a full and extensive explanation of the many cultures, that evolved, rose to power and influence and were subsequently vanquished or absorbed by another, which occupied these vast regions over a half million years. It is useful however to note those which had a seemingly direct influence on the formation of the Magyar-Hungarians.

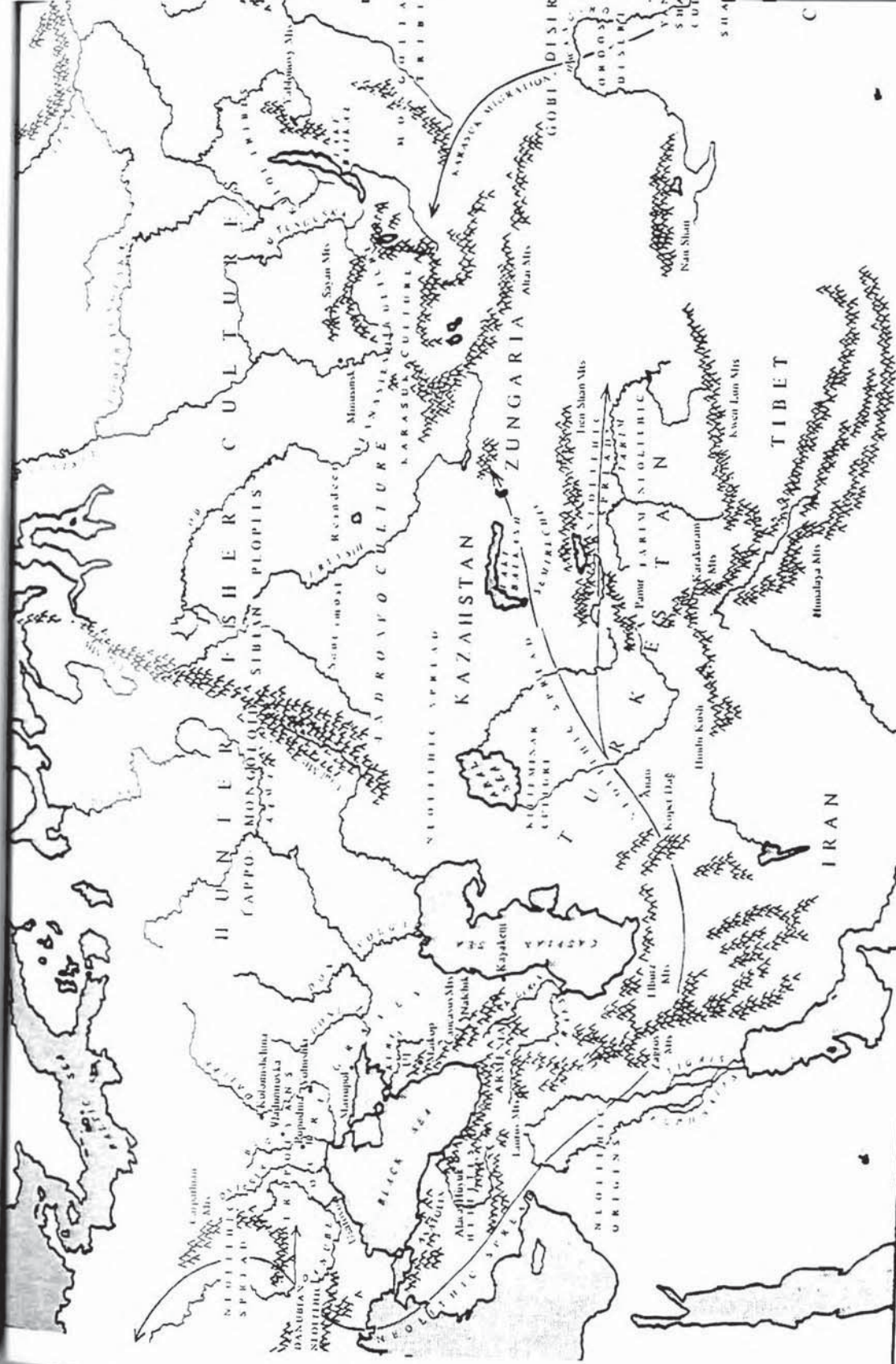
If we start with the finding at Vertesollosz in Northern Hungary of about 400,000 B.C. we can establish human settlements in the heartland of the

39 Ibid P. 24
40 Schutz P. 6

present Hungarian nation at that early date. Given the license of authorship within the constriction of time, let us look at the development from the following perspective and progression. The Great Russian Steppe which is the scene of this great human drama can be divided into four zones. The western section begins with the Hungarian plain and moves east to Russia between the Ural forests and Caucasus Mountains and on eastward to the Altai Mountains. The Pamir and Tien Shan Mountains form the southern border. At that point the area can be divided into an area "north of Tibet and south of the Tien Shan through the Tarim Basin down to Northwest China and Mongolia and a northern part running north of the Tien Shan, likewise to Mongolia. In Mongolia the two parts join and continue with the Ordos Desert attached on the south, through the Gobi Desert between China and the Eastern Altai to the Khingan Mountains and to Manchuria beyond them"⁴¹. When one considers the enormity of the distances and the thousands of years during which the formation of the Hungarian culture took place and then if one looks carefully at the topography of the land in which the people evolved, one can just have the beginnings of an understanding of the complex forces which shaped and directed the grandeur of a truly epic tale.

The origins of certainly one segment of the eventual Hungarians occur far to the east of Zungaria. The similarity of this name to that of Hungary where we will end our discussion after having considered 400,000-450,000 years of history, is so striking that it requires special attention. The origins of this early segment occur in the region of the Gobi Desert perhaps as early as 50,000 years ago. During the succeeding years they spread northward into the forests of the northern steppes and westward as far as the Baltic Sea. Their skeletal and community remains have been found throughout this vast region and are quite evident in the

41 Phillips P. 11-14



Hunter-Fisher cultures of the Neolithic age of about 2,000 B.C. A most interesting point is that the archaeological and anthropological evidence show that the western half of the steppes was generally populated by the white or Aryan races while the east was predominantly of monogoloid peoples. Nevertheless, white nomads have been shown to be present on the border of China during the first millennium B.C.⁴². The records of all the peoples who have evolved in this area are found in many different sources. There is much information in the History written by Herodotus of Greece (500 B.C.) in Airs, Waters and Places credited to Hippocrates of the same era plus much from reports from Marco Polo, Carpini and Rubruquis. Of great importance has been the excavation of ancient sites on the steppes during the 1700 s. This work has continued throughout the last 250 years. Work in the near east discovered Assyrian records and data from records of early China which supported evidence of the nomads and their activities⁴³. A chronology of these complicated events might look something like this:

PERIOD	AREA	ACTIVITY-PEOPLE
400,000-300,000 B.C.	Vertesszollo	Settlement-pre-historic man-homo-erectus-homo-sapien
50,000-20,000 B.C.	Eur-Asia	Nomadic-pre-history-hunter-gathering tribes
7,000-5,000 B.C.	Western Asia	Agricultural settlements early Aryan races
5,000-4,000 B.C.	Arabia-Africa Northern Near East	Domestication of sheep, goats, donkey, cattle
4,000-3,000 B.C.	Iran, Turkestan South Russia Northern China	Mixed farming, pottery herding-migrations increase to the north.
3,500-1,900 B.C.	Kiev-Tripolye	Farming, breeding cattle, horses, camels, settlements as large as 200 houses; altars in the form of a cross.

42 Ibid p. 14
43 Ibid p. 15

The Tripolye culture has been shown by comparison of pottery to be akin to cultures in the regions of the Aral Sea and the Yang Shao culture of northern China. This culture began to disintegrate during its later period as a result of pressures from immigrants of a more nomadic-wandering society⁴⁴.

PERIOD	AREA	ACTIVITY-PEOPLE
3,000-1,700 B.C.	Afanasievaya-Gora Upper Yenisei north east of Altai Moun- tains Southern Siberia	Cultural link with Trans- caucasia and Persia, early stock breeding, more Aryan than Monogoloid. Early horse breeding.
1,700-1,000 B.C.	Andronovo-Upper Yenisei	Settled communities, many horses, trading mixed economy. Apparent links with Chinese culture.
2,500-1,000 B.C.	South Russia, North Caucasus between Black and Caspian Seas	Links with the near east. Burials and tombs much like those of herding society warriors of later periods. Art forms, pottery copies near east Aryans.
2,000-1,000 B.C.	Transcaucasia Tiflis-Georgia Valley of Khrum	Extensive settlements, much pottery, evidence of contact with Syria-Troy-Mycenae, Greece.
1,900-1,000 B.C.	Anatolia-North of Black Sea- Caucasian steppes	Hittite-Kassite Empires- Indo-European languages followed by Aryans from Iran.

This was a period of substantial activity for migrations and great wanderings. There is clear evidence of Sumerian influence penetrating the Russian

44 Ibid P. 15-24

Steppes for the likenesses of Sumerian war chariots have been found as far east as China. The chariots appear in the armies of the Shang dynasty of 1,200 B.C., mirroring those of Sumerian construction as far back as 3,000 B.C.⁴⁵.

PERIOD	AREA	ACTIVITY-PEOPLE
1,000 B.C.	Minusinsk Upper Yenisei	Karasuk culture bronze age-light wt. skeleton. People of Northern China type-not Monogoloid, red hair, green eyes.
1,200-900 B.C.	South Russia Northwest China	Movement of Indo-Europeans from west to east Nomadic-Indo-European tribes.

During this period the agricultural-pastoral peoples were harassed and subjugated by an increasingly fierce mounted warrior culture not unlike that of our American Indians. These possible ancestors of the Tarim Basin people - the white skinned Yueh Chi Horde of late 900 to 700 B.C. were part of migrations of eastern and central Europeans⁴⁶.

1,000-400 B.C.	(west) Dyakova near Moscow, forested steppes,	Simple farmers, stockbreeders middle Volga
	(east) Basin of the Kama	Fortified towns, Finno-Scythic

⁴⁵ Ibid P. 38-43

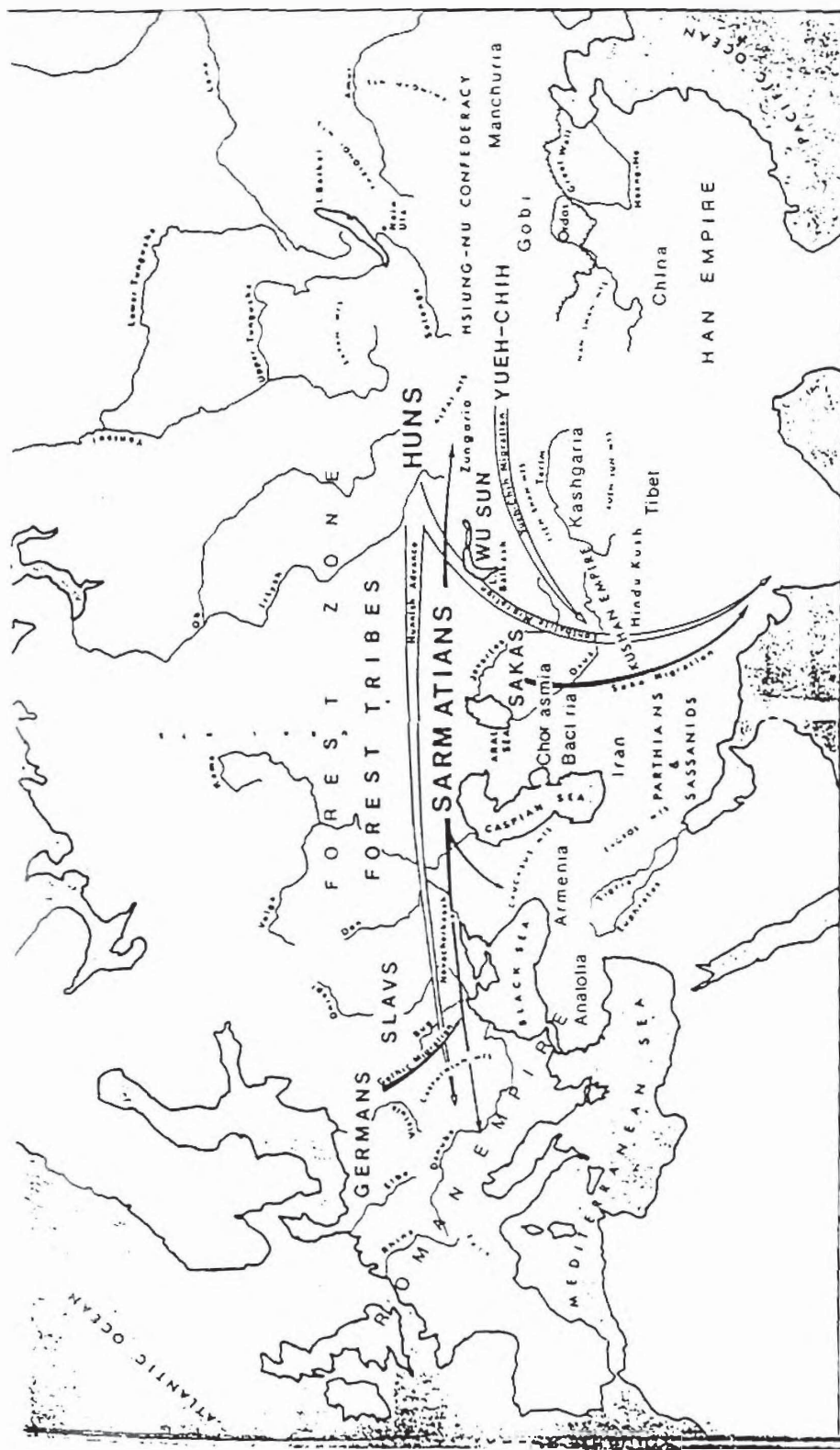
⁴⁶ Ibid P. 45-59

Dyakova is an important site because it shows the intrusion again of the northern forests tribes by southern and southwestern nomadic warrior tribes, kin of the near east Turkish people.

It remains only to say that the period from 1,000 B.C. until the era of Attila the Hun 406 A.D.-453 A.D. saw the entire steppe expanse caught in never ending battles, skirmishes, mergers of peoples and migrations of attackers and the defeated. First the Cimmerians (800 B.C.) in South Russia, who ruled in the western and northern Caucasus and the Carpathian Plain, then the Scythians (700-600 B.C.). These held power in Armenia through to the eastern sides of the Caucasus Mountains. A portion of these were representatives of the earlier Scythians who had made inroads to the Volga. The fourth century B.C. saw the Sarmatians occupying the immense area from Zungaria to Hungary. This group from an original home between the Don and the Ural Rivers on the steppes of the Volga provided migrations to the east and west through the eleventh century.

The next groups were the Sakas from Central Asia who moved into Northeast Iran and south eastward toward the Tien Shan Mountains and northeast of Lake Balkash. An understanding of East Central Asia is critical to the early history of the Hungarians, for in this area between the Tien Shan and Altai Mountains and in the Southwestern Gobi Desert there is evidence of the passage of white nomads (Iranians and speakers of the Tocharian language) through the plains of Zungaria on their way to northern China. They formed part of a "composite horde called Yueh Chi (white skin) by Chinese historians." They were expert horsemen and by 300 B.C. were almost invincible in cavalry warfare⁴⁷. The Chinese became so angry with the aggressive attacks of these Yueh Chi that they launched a major assault against them in 115 B.C. subjugating them and imposing

47 Ibid-Extensively from P. 16-99 () mine



Chinese rule on their tribes in the Tarim Basin⁴⁸. This action by the Chinese and the emerging campaigns of the Hsiung Nu (the Huns) forced the Yueh Chi westward in a succession of migrations beginning in 200 B.C. and continuing for the next hundred years. The empire of the Huns at the beginning of this period stretched from "Korea to the Altai Mountains and from the Chinese border to Transbalkalia." The battles between the Chinese and the Hsiung Nu continued for 600 years (300 B.C.-300 A.D.) but the important development for the early history of the Hungarians was that all of this fighting resulted in movements to the west by large numbers of peoples most of them of the Hsiung Nu's northern tribes who subsequently merged with Iranian - Turkish nomads of Central Asia during this period. Monogolian tribes from the northern steppes and forests east of the Ural Mountains were included. Thus we have, during the period of 600 years, the coming together, the formulation of a new nomadic power in central and eastern Asia to be called the Huns, taking this name from that given to them by the Chinese. Evidence of their operations over 1,000 years is found across Central Asia into Europe as far as Orlean in France, through Germany and to the Baltic Sea.

By 376 A.D. the Huns had overpowered the tribes in western and southern Russia and were well established between the Don and Dniester Rivers north of the Black Sea. From there they moved into the Carpathian Plain and mounted attacks against the Romans and Germanic-Frankish empires to the south and west of Hungary⁴⁹.

There, is of course, the legend that the Hungarians are the descendents of the Huns. (Attila became leader of the Huns in 433 A.D. and died in 453 A.D.). The legend is true to the extent that tribes of the early Finno-

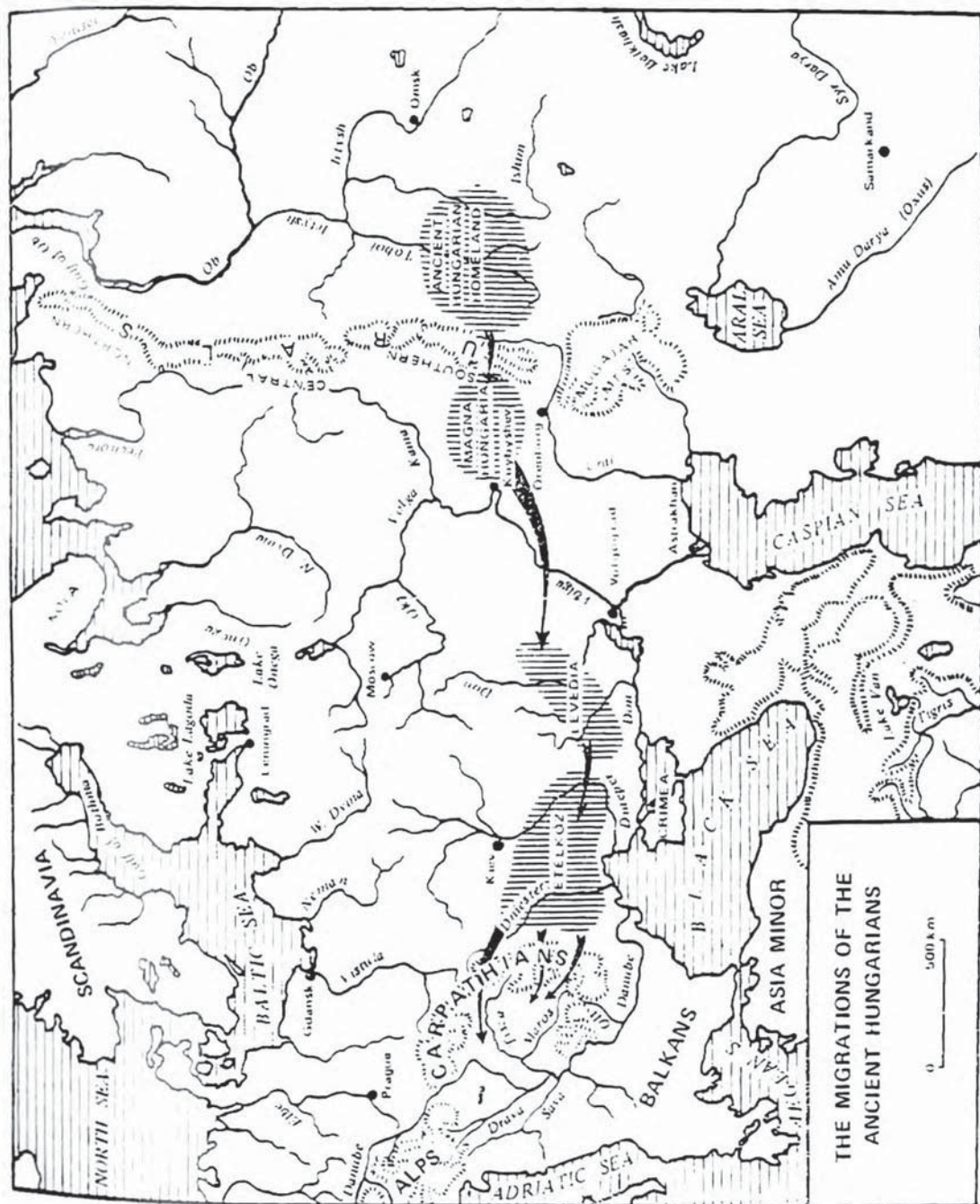
48 Grun P. 22

49 Ibid-Extensively P. 120-123

Ugrians who drifted southwestward from the Volga-Kama-Ob River areas and those moving northward and westward from the Altai-Tamir -Zungaria region were mixed with, allies of and intermarried with each other including the Huns. As Vambrey says, "We can penetrate the hazy light of remote antiquity, and venture the assertion that it is far away in the distant east, namely in the Altai Mountains that we may look for the cradle of the Magyar race. Here was the coterminous frontier of the three principal branches of the Uralo-Altaic race - namely, the Monogolians in the east, the Finn-Ugrians in the north and the Turks in the south. With a population of strictly nomadic habits and eminently roaming propensities, it needs scarcely to be said that the three branches lived in continual feud and warfare near each other"⁵⁰.

The Hun empire began to break up with the death of Attila in 453 A.D. The stories of his death are interesting. One tale is told of his mysterious decision not to invade Italy further and to spare Rome. He backed away supposedly because he was impressed with Leo, the Bishop of Rome and because he was reminded that Alaric, King of the Visigoths had died soon after plundering Rome in 410 A.D. only 40 years previously. Attila, it was said, in a pique of pride took a new young beautiful wife, Ildico by name. There was a great wedding feast and then retirement to the bridal chamber. The next morning Attila was dead. Some reports say he died of suffocation by internal hemorrhage⁵¹. Others say Ildico killed him with poison⁵² to avenge her murdered brothers⁵³. In any case his sons while arguing about who would succeed Attila and how the empire should be managed found themselves invaded by the Germanic peoples who drove the

50 Vambrey P. 30-32
51 Godkin P. 22
52 Vernadsky P. 146
53 Zarek P. 25



THE MIGRATIONS OF THE
ANCIENT HUNGARIANS

divided Huns to the Black Sea⁵⁴.

The emptying of the Carpathian Basin of the Huns and their allies resulted in his sons quarreling. Csaba escaped to Greece from the annihilation, which overtook Alada his brother and his people. A few of Csaba's tribe moved into the Transylvania Mountain ranges where they mixed with later groups of Magyars immigrating to the west under attack from the Turks of central and western Asia. There they became known as Szeklers, a name they carried as late as the 1890's⁵⁵. The Magyars during the fifth century (400-500 A.D.) were nomads roaming the Caucasus area east of the Sea of Azov⁵⁶. The period from the disruption of the Hun empire until the period of the 8th and 9th centuries saw the rise of the Khazar Empire in South and Central Russia and the Magyars becoming part of that great force; from 680 A.D. and onward.

The first migration of the Magyars (Megyeri) after the collapse of the Huns saw them move to areas between the Caucasus, the Don River and the Koban between the Black and Caspian Sea⁵⁷.

This occurred about 465 A.D. This area is named Lebedia in the Greek Chronicles⁵⁸. They concentrated in that area from that time until they broke away from the Khazars. This took place when Bulan, King of the Khazars adopted the Jewish religion in 731 A.D⁵⁹. It took another hundred years for the separation to be complete, but at about the middle of the 9th century the seven Magyar tribes and three rebel Khazar tribes moved to an area between the Don and Dnieper Rivers, which it is reported they may have named Levedia after one of their chiefs,

54 Vambery P. 24

55 Vambery P. 30

56 Kosary P. 8

57 Zarek P. 38, Phillips P. 40

58 Zarek P. 38

59 Ibid P. 39

Lebedias⁶⁰. It is of interest to note that the name might not have been that of a single chief but rather the name of a tribe. The name "Lebed" means swan in Russian and in Magyar the word for goose is "Liba". Birds played an important part in the mythology of the ancient Finno-Ugrian tribes and it may be that the name was a tribal name and not that of a chief⁶¹. A much more charming bit of legendary history is that the three brothers Kiy, Shchok and Khoriv had a sister Lybed. This appears in the Book of Annals as to the founding of Kiev. The "name Shok (Saac) is mentioned in the old Magyar Chronicles"⁶². "The name Kiy may be derived from the Turkish word "Kiy" meaning bank of a river"⁶³.

The origin seems well established as a connection with the Khazar Empire. The name Kiy may have been established as a representative of the impression of the steep bank of hills at the location. Thus, one hill was named after one of the brothers Kiy or vice versa. The second brother's name, Shchok can be attributed to both the Bulgars and the Magyars. There was a Bulgar chief who led a campaign into the area of Kiev in the ninth century. His name was Chok, in Bulgarian. The name appears as Shok (Saac) in the old Magyar Chronicles. The name of the third brother Khorik had Biblical origins as it appears to be the Russian for Horeb. "The name should be associated with the hill named Khorivista, apparently the site of a settlement of Khazar Jews in Kiev." The name of the sister Lybed is clearly Magyar and is connected with the Magyar settlement Lebedian (Lebed). The name Lebed became popular in Russian folk tales⁶⁴. The Magyar name Lybed is also prominent in the region of the Middle Dnieper. There is a village named Lebedin in Kiev Province, also one in Bratslav

60 Vernadsky P. 242

61 Ibid

62 Vernadsky P. 332-333

63 Ibid P. 333

64 Ibid

province and in Kharkov Province as well as Lebedian in Tambov Province. There are three rivers by that name in the Kiev, Chernigov and Riazan Provinces of Russia⁶⁵.

A summary of the migrations beginning after the breakup of the Hun Empire shows the Magyars (Megyeri) moving southward from their homes in the Kama region. During the 10-15 year period from the death of Attila in 453 A.D. until about 465 A.D. they made their way to the area between the Don, the Caucasus Mountains and the Kuban which flows into the Black Sea. The area appears as Lebedia in the Greek histories.

The second migration took place after the Magyars had lived for about 200 years in alliance with several rising and falling powerful nomadic states. The first was the Avars from 558 A.D.* to 568 A.D. then, the Turks from 568 A.D. to 615 A.D. and the Bulgars under King Kurt from 615 A.D. to 680 A.D. After that they came under the influence of the Khazars from about 680 A.D. until the early 800's to cause this second major migration. The first was the conversion of major sections of the Khazar tribes to the Jewish faith (King Bulan-731 A.D.) and the attack on the empire by the Petchenegs, a warring aggressive eastern Turkish nation. This combination of events cause the seven major tribes of the Magyars to assemble and choose their own leader⁶⁶.

It is important to note that different authors provide different dates for the Magyar occupation of Levedia and for the separation of the seven tribes from the Khazars. Sinor for example says that the Magyars were attacked by the Pechenegs in 889 A.D. defeated by them and forced westward⁶⁷. He also points out that "the length of the Hungarian stay in Levedia cannot be determined"⁶⁸.

65 Ibid P. 240-241
66 Zarek P. 40 and 43
67 Sinor P. 17
68 Ibid

It is also to be noted that as they moved west they settled for a brief period, in an area known as the Etelkoz which means "the tract between rivers"⁶⁹. It is possible that this area was named after Attila for he is reported to have been born on Hunnish land in Hungary and his people called him, "Etil, that is to say great river"⁷⁰. The rivers which marked the "Etelkoz" were the Dnieper and the Dniester⁷¹.

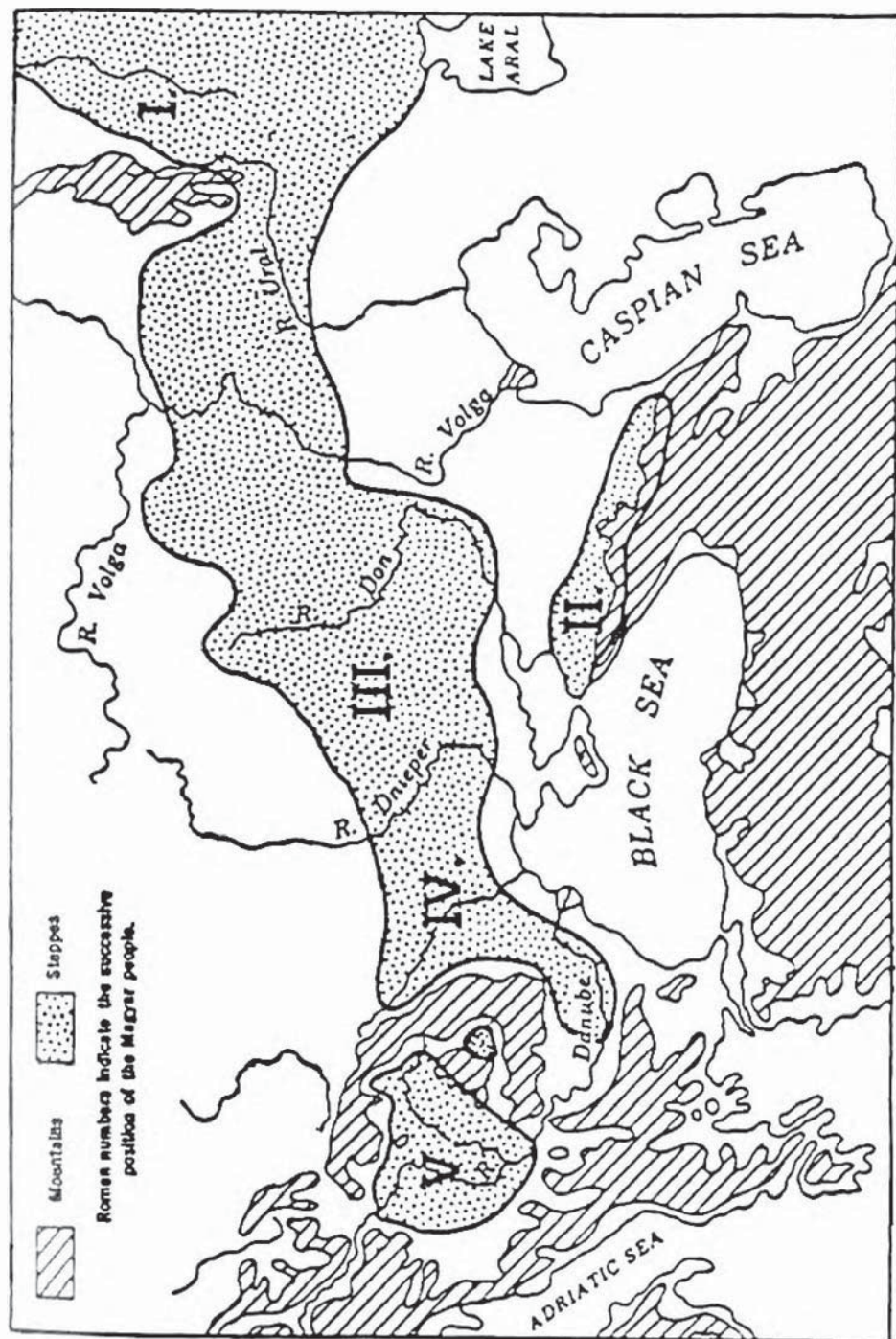
There is a difference of opinion as to who was chosen as chief of the Magyars. Zarek says that, "the chosen leader, namely Almos chief of the second tribe called Magyar, was descended from Attila"⁷². Somogyi says that, "Arpad son of Almos, assumed the position of leadership (as Khagan) and led the new nation in military campaigns that resulted in the winning of a new land"⁷³. Bartha reports that while "Levedi, leader of a major Magyar tribe, proposed Almos", as chief, that the members of the tribes selected Arpad, son of Almos⁷⁴, but we also learn that Almos met a mysterious death at this time in Transylvania⁷⁵. Another authority suggests that Almos on the eve of a major battle was sacrificed to insure victory for the Magyars⁷⁶.

The third migration began under the leadership of Arpad who laid siege to Kiev and then after picking up additional strength from Slavic and Turkish forces in that area turned for Hungary, entering through the pass of Verecke in Northeast Hungary⁷⁷.

Some of the seven tribes and the Kabars entered Hungary through the

-
- 69 Ibid
70 Zarek P. 23
71 Fodor P. 216
72 Zarek P. 43
73 Somogyi P. 15
74 Bartha P. 108
75 Ibid P. 108, 109, also Sinor P. 19
76 Sinor P. 19
77 Kosary P. 10

MIGRATION OF THE MAGYARS TO THE CARPATHIAN BASIN

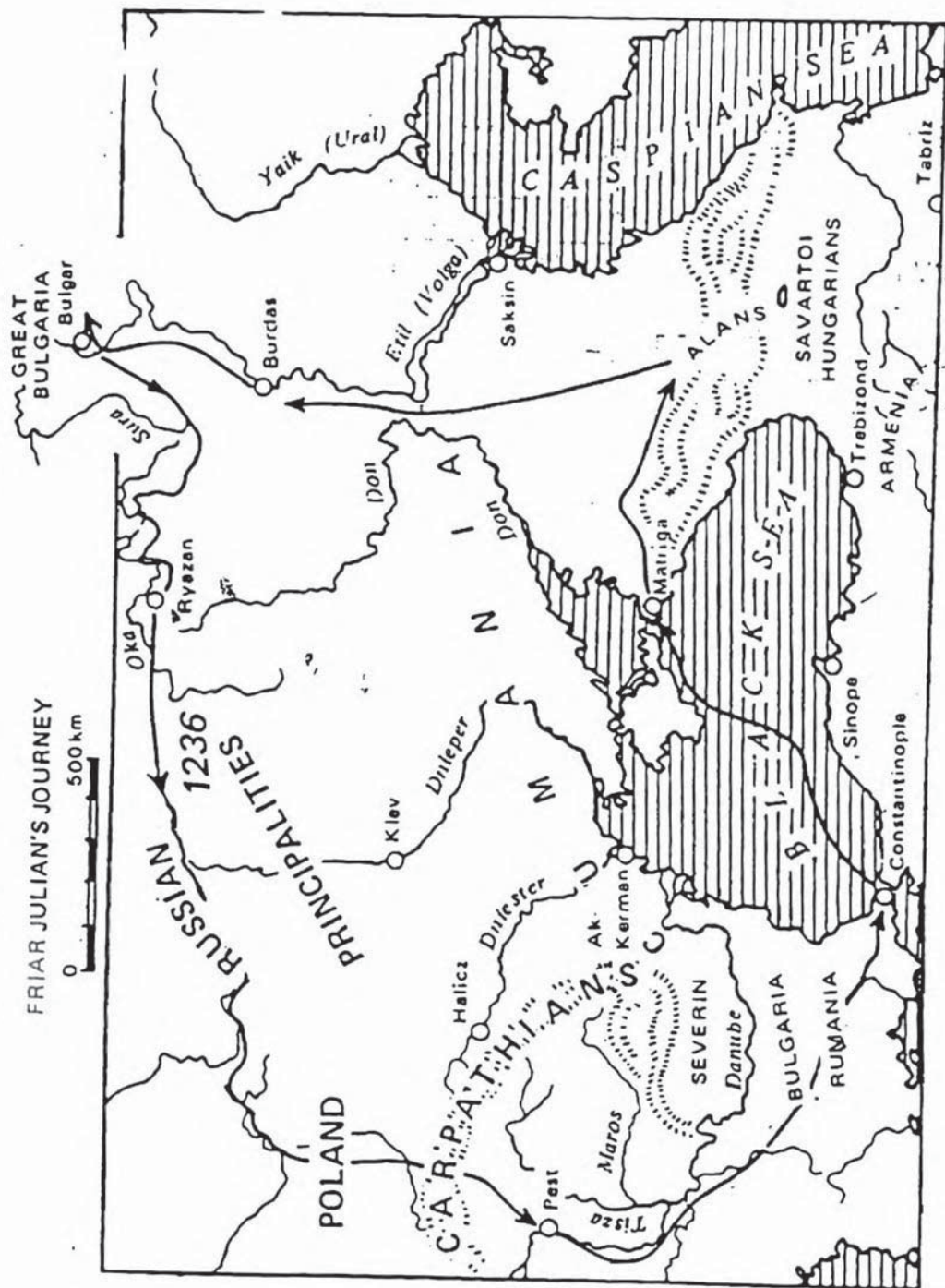


eastern passes of the mountains of Transylvania while others advanced from the south up the valley of the Danube. The Slavs and Moravians capitulated quickly and each of the seven tribes plus the Kabars took over a very large area adequate to feed its people and pasture its horses. The area occupied ran from the Tisza River to beyond the western banks of the Danube⁷⁸. The third migration which was really an attack on the Slavic occupants of the Carpathian plain and Danube basin began energetically in 894 A.D. and by 895 A.D. the Magyar hold on the large area was secure. Thus, by 895 A.D. after a period of 10,000 to 15,000 years of mixing with many peoples and surviving migrations covering 3,000 to 5,000 miles the Magyars settled in what we know now as Hungary. One might think that the saga of the Hungarian migrations ends with the occupancy of the Carpathian Basin but the end is not totally there. We need to take into account the very early separation of the Proto-Hungarian (Magyars) which took place during the period of 2,000 B.C. to 1,000 B.C. At that time the climate of their environment in the Western Siberian Steppes and Eastern Ural Mountains changed becoming much more arid to the point of drought. This forced a change in the life style of the people who about 1,200 B.C. began to adopt a nomadic life and manner of maintaining herds or smaller groups of animals. The general lack of water forced a new life style. One group tended to move northward and northeastward toward the middle of the Ob River area, while another group drifted south and west to the southern Ural Mountain area. These events took place over a thousand years from about 2,000 B.C. to 1,000-500 B.C. One needs to remember also that during this same period an additional group of the Proto-Uralic-Magyars went further north settling along the lower Ob River, probably contributing heavily to the future development of those cultures⁷⁹. These were peoples who had parted during the period 2,000

78 Sinor P. 20
79 Fodor P. 155-158

FRIAR JULIAN'S JOURNEY

0 500 km



B.C.-500 B.C.; some of whom had originally moved from the eastern side of the Urals to the western side of the Urals and remained in the area more or less permanently. That area is currently named Bashkiria. That area, and the "old" Hungarians, was found by a Dominican Friar, Otto by name, between 1232 A.D. and 1235 A.D. The finding was confirmed by another Dominican Friar, Julian, by name, who undertook the journey from Hungary in 1235 A.D. and found the Eastern Hungarians in the land of the Volga-Bulgars near the joining of the Oka River with the Volga⁸⁰. There seems adequate evidence that the Magyar-Hungarians were there, for Julian's report of 1235-37 A.D., is supported in part by the account of Ibn Fadlan, a Moslem historian who visited the same region three hundred years earlier in 922 A.D. The names of two Magyar tribes Jeno and Gyarmat appear as names of Bashkrian tribes⁸¹. The area of the old homeland is referred to as Magna Hungaria. It is located just west of the southern Ural Mountains and east of modern Kuybyshev, Russia. One finds an area known as "Ancient Hungaria" just east of the southern Urals in the plains of the Tobol and Ishim Rivers⁸² however, we should not forget Zungaria which with further research may produce evidence of having been an important link to early Hungarian history.

The Language Origins and Modifications

An excellent source of information on the origins and developments of the Hungarian language is the 1972 publication by Loránd Benkő and Samu Imre, The Hungarian Language. The authors of the several chapters were all leading scientific officers of the Institute for Linguistics of the Hungarian Academy of Science. The great portion of what is said here is drawn from the Benko-Imre

80 Ibid
81 Ibid P. 201
82 Ibid P. 216-217

volume, with supplementary material from a few other sources.

"Hungarian is traditionally classified as one of the Finno-Ugric languages. However, since the genetic relationship which exists with the Samoyed languages of Siberia and the Finno-Ugric languages, is universally agreed upon, it would be much more accurate to identify Hungarian as the Western most branch of the Uralic family of languages, where the term Uralic indicates the family which contains both the Samoyed and the Finno-Ugric languages"⁸³. Only those languages which are spoken in the most remote and secluded areas of the world can be considered as settled or pure in the sense that their lexicon of words and their meanings have remained unchanged for centuries or indeed thousands of years. Languages for the most part are dynamic, always changing and certainly reflecting the impact of encounters with other languages. The development of Hungarian is no exception. The constant movements of the "Hungarians" over thousands of years found them in close contact with many major cultures; the Turks, the Iranian-Persians, the original Uralic peoples, the Altai Tribes and even the Chinese. Each in its own way has left its mark on the language of the Magyar Hungarians. A few examples may be helpful⁸⁴:

Indo-Iranian	Proto-Finno-Ugric	Hungarian	Meaning
Śarva	Śarve	Szarv	Horn
Śata	Śata	Száz	Hundred
Septa	Säptä	Hét	Seven
Orbho	Orpa	Arva	Orphan
Indo-European	Proto-Uralic	Hungarian	Meaning
Nōmn	Nime	Név	Name

⁸³ Benko-Imre P. 15

⁸⁴ Ibid P. 46-47

Ued	Wite	Viz	Water
Mezg	Moske	Mos	To Wash
Tunusian-Malchurian	Proto-Uralic	Hungarian	Meaning
Sineri	Šinere	Eger	Mouse
Nūr	Nole	Nyil	Arrow

These are a few examples of words which show affiliation with languages of ancient peoples. There are according to Benkő⁸⁵ "over a hundred Hungarian words...", which can be traced to the Uralic period. (4,000 B.C.)

Examples are:

Uralic-Hungarian	Meaning	Uralic-Hungarian	Meaning
En	I	Te	You
Az	That	Hogy	How
Hova	Where to	Hal	Die
Viz	Water	Hal	Fish
Ho	Snow	Nyul	Rabbit

The following are words which can be traced to the Finno-Ugric peoples. A few examples are⁸⁶:

Finno-Ugric	Hungarian	Meaning
Lo		Horse
Ostor		Ship
Nyereg		Saddle

⁸⁵ Ibid P. 173 () mine

⁸⁶ Ibid

Kengyel

Stirrup

Other ancient word stocks include the following¹⁷:

Parts of the Body

Fej

Meaning

Head

Orr

Nose

Száj

Mouth

Kéz

Hand

Szőr

Hair

Relatives

Meaning

Apa

Father

Anyá

Mother

Fiu

Son

Leány

Daughter

Arva

Orphan

Positions

Meaning

Al

Lower part

El

Front Part

Mög

Back Part

Köz

Middle Part

Szél

Fringe-border

Bal

Left side

Natural Objects

Meaning

Ég

Heaven

Éj	Night
Hold	Moon
Felhő	Cloud
Tűz	Fire
Nyar	Summer
Tél	Winter
Plants-Trees	Meaning
Fa	Tree
Hárs	Linden Tree
Fenyő	Fir Tree
Szil	Elm
Nyír	Birch
Animals	Meaning
Róka	Fox
Keseg	Carp
Lúd (Leb)	Goose
Hód	Beaver
The Home	Meaning
Ház	House (hut)
Hajó	Boat (canoe)
Kenyer	Bread
Nyíl	Arrow
Ij	Bow
Meleg	Warm

These of course and many more are almost as old as the earliest history of the People . The language has scores indeed hundreds of words borrowed from other

languages. The earlier examples from the Indo-Iranian and Indo-European can be expanded by looking at the following⁸⁸: 1,000 B.C. - 500 A.D.

Iranian Loan Words

Tehén	Cow
Tej	Milk
Őszvér	Mule
Szekér	Cart
Nemez	Felt-cloth
Tíz	Ten (number)

Kuban Region Iranian-Alanic

Meaning

Asszony	Woman (princess)
Híd	Bridge
Vért	Armour (breast plate)
Méreg	Poison
Gazdag	Rich
Üveg	Glass
Verem	Pit

Iranian-Persian 700 A.D.

Meaning

Vár	Fortress
Vásár	Fair (market)
Vám	Customs

⁸⁸ Ibid P. 176-190

The Turkish tribes and culture provided many words especially those relating to agriculture.

Turkish-Chuvash 500 A.D.	Meaning
Karó	Stake
Sár	Mud
Sárga	Yellow
Sarlo	Sickle
Bika	Bull
Kecske	Goat
Ökör	Ox
Disznó	Pig
Túró	Curd
Béka	Frog
Keselyü	Vulture
Búza	Wheat
Árpa	Barley
Borsó	Peas
Szölő	Grape
Bor	Wine

Other words borrowed from the Turkish dialects are:

1,100 - 1,200 A.D.

Turkish-Pecheneg	Meaning
Orosz	Russian
Maszlág	Thorn Apple
Komodor	Dog

About 30 words came from the Ottoman Turks, some of those are:

1,500 - 1,600 A.D.

Ottoman-Turks

Kefe

Kávé

Tepsi

Kaszabol

Meaning

Brush

Coffee

Fry Pan

He massacres

Hungarian contains many, indeed hundreds of words, from the Slavonic language.

A few examples are:

Slavic	Meaning	Slavic	Meaning	Slavic	Meaning
Halom	Mound-hill	Lengyel	Polish	Gorog	Creek
Mesgye(B)	Path	Mostoha(B)	Stepmother	Rozsda	Rust
Gatya(SC)	Pants	Paprika (SC)	Red pepper	Lencse (Slovenian)	Lentils
Poloska (Slovak)	Bedbug	Szalma	Straw	Uborka	Cucumber
Szilva	Plum	Medve	Bear	Gilisza	Worm
Pince	Cellar	Dunyha	Eider-down	Takacs	Weaver
Kovács	Smithy	Mészáros	Butcher	Pénz	Money
Pap	Priest	Apáca	Nun	Szent	Saint
Karácsony	Christmas	Horvát	Croat	Bolond	Fool

The German language has provided the following and many more since the time of

the Arpads (900's A.D.) and through the Medieval times.

German	Meaning	German	Meaning	German	Meaning
Polgár	Burgher	Herceg	Prince	Kehely	Chalice-cup
Kalmar	Merchant	Hámor	Foundry	Susztér	Shoemaker
Kastély	Castle	Cukor	Sugar	Krumpli	Potatoe

The influx of Latin words naturally seems to stem from the activity of the Christian church. The evidence is clear for this but Latin had its impact on other than religious terms. However a few examples are:

Latin	Hungarian	Meaning
Musica	Muzsika	Music
Sacristia	Sekrestye	Sacristy
Sors	Sors	Fate
Petrosilium	Petrezselyem	Parsley

Others which show a decided Latin influence are:

Latin	Meaning	Latin	Meaning
Templom	Church	Legatus	Legate
Oltár	Altar	Prófeta	Prophet
Ostya	Wafer	Iskola	School
Tinta	Ink	Diktál	He dictates
Mester	Master	Presbiter	Church Warden

Note: B=Bulgarian, SC= Serbo-Croatian

The list of loan or borrowed words could go on. The seriously interested person is encouraged to read Benko-Imre. Language changes over time and Hungarian, as is the case with all languages, will continue to change. Perhaps as important as any point to be made is that there are about 1,000 Hungarian words from the ancient culture. These are the foundation of the language and its cultural heritage. They are, the most essential material of, the Hungarian vocabulary²⁹. These ancient words show an unchanged structural picture. These are the words which refer to fundamental life processes, basic life objects and environmental conditions. The basic nature of the words and their importance to the language can be seen in these few examples:

Root Word	Meaning	Became
El	He lives	eled-He lives élmedik-He is getting old éldegél-He is getting on elő-living eleség-food and many others
Vil	To light	villog-It flashes villám-Lightning világ-Daylight virrad-it dawns

These are a few instances of how two words from the earliest Hungarian served as the roots for several offspring, all of which carry some vestige of the meaning of the earlier root word. Much of the work on the language is hampered because of the lack of early records. "The earliest work which contains data on the Hungarian language is a book of geography, The Book of

²⁹ Ibid P. 203-204

Precious Stones, written about 930 A.D. by Ibn Rusta, an Arab geographer and traveller of Persian origin⁹⁰. The book makes several references to the "Majyerija" (Magyars). The words guyla and kundu appear also. The same information appears in the later works by Gardizi (1050 A.D.) and Bakri (1080 A.D.) Rusta's work was based on a book by Jayhani which has been lost and that in turn on another book of about 870-889 A.D. which is also lost⁹¹. Another important source is the work, De Administrando Imperio commissioned by the Byzantine Emperor Constantine Prophyrogenitus and written about 950 A.D. Hungarian names such as Etelkoz, Tisza, Almos, Arpad, Guyla, Tarjan, Jeno, Keszi, Tas, and Tevel are a few which appear in that work. The difficulties of an accurate accounting of the early history of the Magyars prior to the year 1,000 A.D. is illustrated by the following three accounts of the same people and geographic area by three different authors writing within 150 years of each other.

"900-950 A.D.
Ibn Rusta

Between the country of the Bajanakiyya and the country of the Askal, who belong to the Balkariyya, is the first of the Magyar boundaries. The Magyars are a race of Turks, and their chieftain rides with horsemen to the number of 10,000 and their chieftain is called Kanda (and this name denotes their king, for the man who is over them is called Jula, and all the Magyars accept the orders of their king Kanda, in the matter of war and defence and the like).

They possess leather tents, and they grovel about in search of herbage and abundant pasture.

Their country is extensive, and one frontier extends to the Sea of Rum"

90 Ibid P. 328

91 Ibid

"1050 A.D.
Gardizi

Between the country of the Balkar and the country of Askal, which is also part of Bulkar, is the boundary of the Magariyans.

And these Magyars are a Turkish race and their leader rides out with 20,000 horsemen, and they call this king Kanda (and this is the name of their greater king, and that chief who superintends their affairs is called Julia, and the Magyars do whatever Julia commands).

They have a plain which is all dry herbage.

(They have) a side territory, and their country has an extent of 100 x 100 parasangs and it adjoins the Sea of Rum."

1094 A.D.
Al-Bekri

"The Muhaffiyya are between the country of the Bajanakiyya and the country of the Askal, who also belong to the (Balk) ariyya.

The Magyars are idolators and the name of their king is Kanda.

They live in tents and they go in search of the place where rain falls and places where there is pasturage.

The extent of their country is 100 parasangs in breadth. One boundary of their country adjoins the region of Rum"⁹².

Only the most careful research can protect the possibilities of great accuracy, in recording the earliest beginnings of a people and its development.

The evolution, and early beginnings of the Magyars is a stirring tale, full of adventure and high drama and spanning thousands of years of development, migration and mingling with many other peoples. Some of the earliest beginnings

have been told in such heroic and poetic fashion that as in the histories of all peoples they have taken the form of legends.

Legends of Early Times

The development of any complex culture will include folk tales, myths and embellished stories resulting from hundreds indeed thousands of years of explaining the origins of the people, their successes and failures in battle, in politics and their relations with God, nature and man.

The history of the Magyar-Hungarians is no exception. The accounts of their beginnings as a people in the central-northern Urals of Russia; their mergers with the tribes of the central and southern steppes of Russia after infusions of peoples from the Altai Mountain areas of northwestern Mongolia and China; all of which was interspersed with centuries of migration, war, conquest and defeat, provide more than enough in the way of raw material from which to weave a tapestry of thrilling legends.

Many peoples have legends of the origins of their race or nation resulting from the visitation of supernatural beings, a supreme being and occasionally an object of the world of nature. The Magyar-Hungarians are no exception.

The Eagle

The early Magyars-Hungarians, as has been the case with many peoples in their early beginnings, were totemistic in their beliefs of forces and beings which governed or had highly significant influences on their daily lives, and their future. The early Hungarian chronicles according to Fodor contain the story that, "Emese, the mother of Almos, who was the founder of the Arpad dynasty, was made pregnant by a Turul bird. (Turul is the Turkish word for eagle)"⁹³.

⁹³ Fodor P. 194

People of Noah

An early history of Russia known as The Povest', The Russian Primary Chronicle, contains an account of the division of the areas of the world after the flood which is described in the Book of Genesis. The story goes that, "after the flood the sons of Noah (Shem, Ham and Japheth) divided the earth among them", Japheth was given the northern and western areas which included the lands of the western Volga, the Danube, the Dniester, the Dnieper Rivers and the area of the Carpathian Mountains⁹⁴. Thus, if one chooses as many Hungarians may have wished to do, one can claim an ancestral line through Japheth a son of Noah to the survivors of the great flood. This same or very similar legend is told in book 9, Chapter 2 of the Etymologiae by Isidore of Seville who lived in the period 560-636 A.D. He presents a geneology of the sons of Noah. In it, Tiras a son of Haphet (Japhet) is shown to be the ruler of Hungary⁹⁵.

Naming of Budapest

An interesting account of how Budapest received at least part of its name (Buda) is found in tales associated with Attila the Hun. Budapest is on the site of an ancient Roman city named Aquincum which was overrun and captured by the Huns. The ruins of the Roman town served as the site for a new settlement, "founded by Bleda or Buda, Attila's brother", According to the legend Buda was proud enough to give the town his name; Attila angry over this impertinence killed him⁹⁶.

People of Nimrod

Another charming story of the origins of the Magyars relates them again to Noah through Nimrod a son of Japheth, who himself was a son of Noah.

94 Cross P. 51 and 52

95 Pritsak P. 526

96 Zarek P. 28

Nimrod according to the story left the land of the Tower of Babel after it had been destroyed, resulting in the confusion of tongues, and journeyed to the land of Havila. "There his wife bore him two sons Hunyor and Magyar." The two sons were hunting one day, spotted a doe in the forests of the Cacus Mountains and gave chase. Apparently it was a long chase for they ended up in the shoreland of the Sea of Azov where the doe vanished before their eyes. The sons enthused with the chase and impressed with the suitability of the land for the life style of their people, decided to stay in the area after obtaining the approval of their father. A few years later while wandering in the area the sons encountered young women of the area. Youth being what it is throughout time, provided cause for the sons to carry off some of the maidens, two of which, more beautiful than the others, became the focus of their attentions. The young men, Hunyor and Magyar, took the two daughters of Dula, Prince of the Alans as mates. The descendants of these unions became the Huns and the Magyars. The area that the two groups lived in became too small to support their growing families, thus Hunyor and his family moved northward to the area of the Volga River and Ural Mountains while Magyar and his family settled into the area of the left bank of the Don River which became known as the land of the Dontumogeria or the Don Magyarland⁹⁷.

Descendents of Attila

It seems that considerable effort had been put forth by some to trace the lineage of the Hungarians to Attila. This was due in large part to the work of the leadership of the Hungarians, particularly the priests, who saw the advantage of claiming the rich and fruitful land of the Carpathian plains as a bequest from the "forefather" of the Hungarians; Attila, Mighty Conqueror, the Scourge of God and Conqueror of the Earth. Thus, Etil chief of the confederation of the tribes during

their migrations to the area between the Dneiper and Dniester Rivers (the Etelkoz), was considered as the ancestor of the Hungarian nation. That along with the belief that the brothers Hunyor and Magyor of very early times "had founded the Hunnish and Magyar nations" made the inheritance of the land of Hungary by the Magyars an established bequest to them from Attila and the ancients of the Magyar-Hunnish tribes⁹⁸.

Legend and myth play important roles in the evolution of the cultural history, political identity and national pride. The heroes and heroines of yesteryear provide the old and young with role models for identification and emulation. The great deeds of the ancestors serve as inspiration to the present and justification for actions taken to preserve the future of the people.

Whatever the truth of legends for the Magyars, they have undoubtedly helped mold the character of a proud people whose history traverses countless challenges of climate, war, and migration over thousands of years and thousands of miles of a vast territory.

The Conquest - A Brief Look

After the separation of the Magyars from the Khazars during the period 780-830 A.D., the Magyars moved westward to the area of the Don and to the shores of the Danube River. The expansionist energies of the Magyars carried them into several military campaigns; first with the East Frankish Empire in 862 A.D., followed by campaigning in Austria in 881 A.D., Moravia in 894 A.D., and against the Bulgars and the Byzantines in 895 A.D. The success of the latter efforts solidified the hold the Magyars were tightening on the expanse of the Carpathian Plain⁹⁹.

⁹⁸ Zarek P. 43

⁹⁹ Dienes P. 78

By 902 A.D. they were in battle with the Moravians, defeating them once more and then turning to fight the Bavarians. Kursan, a ruling prince was killed while negotiating a peace pact leaving Arpad to rule alone¹⁰⁰. The Magyars having been so successful over the past 100 years continued their conquests until they experienced two tragic defeats. One was at the hands of Henry the Fowler at Merzeberg in 933 A.D. and by Emperor Otto I, at Augsburg in 955 A.D. This last loss stopped the expansion of the Magyars to the west which only 25-30 years earlier had taken them as far west as the Atlantic Ocean¹⁰¹. The period from the defeat by Otto I in 955 A.D. to the year 1,000 A.D. saw the separate tribes consolidating and more clearly marking the territories within the Carpathian Basin which they would claim for their own. At the same time the confederation of tribes relinquished some of their individual tribal authority and agreeing to the establishment of a centralized national power under a single ruling prince. The first of these princes to have great success was Taksony who ruled from 950-970 A.D. and who through diplomatic strategies which included marrying his son Geza to the chief military commander's daughter, brought the tribes together as one nation. Taksony's son, Geza, assumed leadership in 920 A.D. ruling to 977 A.D. He secured peace with the Germanic-Roman Empire and established western Christianity as the supreme religion. Thousands of notable Hungarians were baptized and when Istvan his son was made king in 977 A.D. the Magyars were well on their way to a new phase of development as a unified Christian nation of Western Europe¹⁰².

100 Ibid P. 79

101 Ibid

102 Somogyi P. 30-32

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