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FŐOLDAL

ISTEN ÉS HAZA

NYELVÜNK

TÖRTÉNELEM

JELKÉPEINK

ŐSI UTAKON

VERSEK

MORE...



OUR ANCIENT HOME: THE CARPATHIAN BASIN.

Susan Tomory

„Development of a culture is possible only within a settled and peaceful life.”

„Every cultural product survives the longest in its place of origin.”

„We can understand the knowledge of our ancestors only within the limits of our own knowledge.”

Adorján Magyar

OUR ANCIENT HOME: THE CARPATHIAN BASIN.

The ancient Magyar presence does not appear anywhere in such unique colors and exact composition than in the ancient legends of the people. This wonderful book, which was written upon the pages of the soul is mostly missing today from the knowledge of the people. The people following western examples, which were created according to western tastes and understanding are lacking in understanding of other cultures and thus are incomplete, and as a result we look down upon the messages of our ancients which bring our ancestral home into our consciousness: the Carpathian Basin.

Among the few exceptions from this, are our ethnographers with a Magyar soul, who – based upon their knowledge -- were clear about the fact that the Magyars were Europe's ancestral, culture forming people, and dared against all odds to tell this to all. Only a Magyar scientist can come to this recognition who lives his/her Magyar identity with a Magyar soul. It is not enough to be born of a Magyar family and speak one of the presently fashionable, corrupted Magyar language-variations, but his childhood was lacking in experiencing his/her Magyar belonging, life experience. No matter how improbable it seems, the lack of kindergarten experience cuts our historical knowledge short and separates us for a lifetime from the roots of our Magyar life, unless an earth-shaking experience lifts us back to the track which we were forced to abandon. Composer and researcher Zoltán Kodály admonishes us in his book *Visszatekintés*, (translated *Looking back*), that **„not even an autochthonous family tree can assure us against a soul-change.”** Kodály talks here about the creating power of the Magyar soul which rules above anything else, whose fruit is our ancient Magyar culture and language, which count István Széchenyi, -- leading figure of the Reform Movement in the 19th century, whose writings were published in English newspapers – recognised as the upholder of Magyar life.

It is not enough to read of our language, traditions, we have to live among the people so that we can learn to

know everything their genetic memory stored in their atoms , where they were able to preserve these and where our own such memories may also be resurrected. For example, Zoltán Kodály on his journeys while collecting folk-songs was daily with the people, yet it took time for him to achieve a sensitivity he, a city person lacked, and was able one night to hear that the mountains around him sang. He wrote down this melody, and it was published with the title *A hegyek éneke*, the Song of the Mountains, under the direction of Ilona Andor and the Budapest Children's Choir. All the dictionaries of the world could not resurrect the heart and soul-filled speech of the Magyars, using manuals one would never call one's children „my gold, my fairy, my star, my light, my flower”. Even if by some miracle one would accomplish this, still would not recognise the ancient connection between the meaning of these words: all of them are connected with light. One peasant lady said the following once when visiting her daughter, mother of seven children: The road leading to them would sprout roses due to all the prayers I said along the way”. No dictionary would suggest this sentence. The Magyar language was created by the eternal resonances of the soul and these cannot be replaced by anything else.

Our most ancient history book is our inherited memory

We are unable to form an image of our ancestral home until we are not familiar with the image of our ancient parents and homeland which were preserved in our ancient sagas. Regrettably in our schools we had to memorise the stories of Diana and Hercules but we never heard anything about our ancient past. We quoted verbatim the Aeneid and legends of Troy, but their connection with Magyar antiquity was never discussed.

Adorján Magyar – linguist, ethnographer, artist – researched the ancient Magyar memories during his long life, which spanned over ninety years. He collected and made public the main stations of these ancient beginning, and believed, that for example the exact date of this beginning can be established through the data preserved in the Legend of the Miracle Stag. Based upon his works writer István Szócs also talked about this possibility in his book *Selyemsárhajó*.

We know about our children's stories that they are not stories, but a storehouse of ancient knowledge to protect these pearls from the filth and aggression of the world. Our story-tellers always remind us at the beginning of the story: „This is not a simple story my child”, and when ending it „Whoever does not believe it, should follow it up.” The creation of the world is a vivid memory here just as much as the Miracle Stag, the story of Magor and Hunor, ceremonies of initiation, election of kings and marriage ceremonies, or even the comings and goings of the Queen of Niniveh. I mention the following folk-memories on my road toward our ancestral home:

1. Reality of the Golden Age – the age of shine and eternal summer
2. The Islands of Csallóköz as our ancestral home
3. The peaceful society of the first culture
4. The geological time of birth of the Islands of Csallóköz and this culture
5. The astronomical time of the Miracle Stag's arrival

In the following we will have to realise that today's science begins only now to appreciate these ancient memories and reach the level of their knowledge.

The Golden Age – which is also connected with Fairies -- is banished by science as phantasy even though these memories are present not only in the Carpathian Basin but all over the world demonstrating the presence of a once unified culture. I attempted to leave out the fairies from my paper with scientific earnesty, but I could not

fully succeed, since our ancient history is so closely connected with them, that our knowledge would suffer with such an act. For this reason I am asking my dear readers' patience for the next page and a half for a minimal introduction into this subject. At the same time I would like to bring to a new generation of researchers' attention to this question, which – I am confident – would open a new phase of recognition of Mankind's ancient past. According to our legends, they arrived from outside our solar system, they are beautiful, developed a peaceful, cultured society in the Carpathian Basin, built castles.

Arnold Ipolyi's Magyar Mythology brings to our attention all the different traditions concerning these beings of light as they were preserved in the different ancient traditions. He mentions the collections of Gaál, where this Golden Age, or Age of the Fairies whose castle can be approached only through a bridge of clouds, are very much like in Irish legends. Irish fairy castles are built upon floating islands like their Magyar counterparts. These floating islands will surface again talking about the geology of the Carpathian Basin. The names of ancient Magyar castles, like **Változóvár**, **Illavár** all mean a disappearing/reappearing quality and are remnants of an extremely old tradition.

According to an ancient French tradition the Trojans, who fled there spoke the language of the fairies. According to the ancient history of the *Tárihi Üngürüş*, recovered in a Turkish Library tells us that among the Trojan refugees were the Princes Páris and Firanko, who built a castle in the Carpathian Basin, on top of the Szikán Mountain, thus leaving Magyar language-traces behind.

In Magyar folksongs everything is filled with light, goodness and beauty in this golden homeland. One hears wonderful music, the dawn laughs, the grapes sing, the peaches ring out. The dance of the fairies preserved the name of their ancient homeland **Tündérek tánca, fordulója** (the turn of the fairies) in the Cygnus star system and the ancient Magyar Miracle stag started his journey from here too.

The home of the ancient mother of the Magyars, called **Tündér Szép Ilona** was the Csallóköz in the Carpathian Basin according to tradition. Ilona's name means **Mother** (ona) of **Life** (IL). Her Szép (beautiful) cognomen was transferred to the Virgin Mary, who is called only in Hungary Beautiful Virgin Mary. The unique name **Boldogasszony** was once also in connection with our Fairy Mother Ilona, and was preserved in the name of the town **Boldogasszonyfalva**, „where you can go running and get gold by the bushel” from the fairies simply by asking, tells us a children's song. The shores of the Danube around Csallóköz were full of gold and to a lesser degree even today (I:136).

Ipolyi tells us another tradition: „*In Csallóköz before it became Csallóköz was the happy golden garden, in which golden haired fairies lived, went about.*” He also quotes Karcsay who gives a similar description of this golden land in the island of Csallóköz. The town of Csallóköz-Püspök has a still living memory of these times and also that the watery land of the fairies reached all the way to the sea. The same legend preserved the memory and special symbolisms of the golden rod, golden apple, golden door and golden bridge. Explanation of these needs a separate volume.

According to Karcsay's and Adorján Magyar's etymology, the name of Csallóköz is based upon the word csalló, which is connected with light and wave-movement and it is also related to the word sellő (mermaid), who was the personification of waves. Both explain the name of the Csallóköz as Shiny-place. In county Hont between the towns of Földémes and Palást people preserved the memory of the time when the fairies were forced to flee from the greedy, gold-hungry foreigners invading their happy land. As they fled, they dropped some of their golden hair among the grass of the meadow, which took root and became the much beloved árvalányhaj, needlegrass of the Magyars. Returning fairies will always recognise their *Magyars, since they always treasure this „fairy-hair” more than gold.* The fleeing fairies moved to their winter home in Erdély, Transylvania.

Ipolyi also states (p.131) that very strong traditions are still living concerning the fleeing of fairies to Transylvania, which they recognised as a part of Tündér Ilona's fairyland. Fairy castles in Transylvania abound. Most known are the castles of **Arany, Kecsekő, Firtos, Tartod, Torja, Tündérlona, and Kolozsvár**. The idea of hétvár (seven castles), hétország (seven countries), is attached to the castles, and so they are connected with the holy number of seven.

These fairy traditions were also part of the Magyar origin saga, the Hunor-Magor legend which originated thousands of years later, according to which these two royal brothers married fairy princesses. This ancient legend was later softened to the more earthly daughters of King Dul. The ancient magyar history written and preserved during the Turkish times of the 15th century, the Tárihi Üngürüşz also mentions one of the royal young men, Magor, son of Nimrod, who upon returning to his ancestral home in Pannonia found that the indigenous population here speaks the same language as he, which undoubtedly could only have been the Magyar language at this ancient time. How many thousands of years were needed to bring about such an overpopulation of the Carpathian Basin, which was able to create empires before returning home again, to the ancestral land. How perfect the language must have been which did not change in essence in these thousands of years and the returning people recognised it as their own? Considering that Magor according to legend married a Fairy Princess, the answer is also at hand: **our language too is the gift of the Golden Age along with our culture.**

With the arrival of the gold-hungry foreigners the fairies finally returned to their home among the stars, but left representatives behind to teach this earthly humankind the secrets of a peaceful and happy life. The teachers of this peaceful life appeared outside the Carpathian home too, and **Phoenician history tells us, that a „deity” named Magor thought them the rudiments of agriculture** and wrote them books on this subject. This also tells us, that **they learned the art of writing from Magor at this time**. This is also one proof of Klára Friedrich's and Gábor Szakács's theory which tells us that our ancestors of the Carpathian Basin walked far and wide developing the base of a literate world. According to these rovács experts the thousands of inscribed clay disks found in Transylvania were tools of teaching. The role of these teachers tells us that this culture considered literacy essential and never used writing as a „secret” of the ruling class, as Western linguists believe. We must not forget that the beginning of literacy is the Carpathian Basin's Tordos and Tatárlaka, their in situ accessories of writings preceded with at least two thousand years the literacy of the Fertile Crescent. Archaeologist Zsófia Torma had a leading role of excavating and organising these ancient writings in the 19th century and she was the first who compared the Transylvanian writings with the Mesopotamian Jemdet Nasr period. There is more on this subject within the pages of this book by Klára Friedrich and Gábor Szakács.

In the course of my historical and linguistic researches I had to recognise that the deeper we go back in time, the closer we get in territory to the Carpathian Basin, and the clearer the Magyar word become, the deeper meaning the holidays attain. Our songs, language, material objects, the early examples of our ancient past are the **results of a continuous culture**. The geological, geographic, physiological prerequisites of such continuous life which goes back to ancient times are outlined nowhere with such clarity upon this earth, as the Carpathian Basin. According to Evan Hadingham[1] of Harvard University and expert on the European Ice Age, a talented and peaceful breed of people developed in the Carpathian Basin independently, without outside influence. The richness of the Magyar cultural products is unique in this world, and it not only exists, but lives and develops even today.

Today's official science draws the picture of the ancient societies' representatives as a rude, unkempt semi-human person conversing with the blow of his club even though the ancient memories of mankind preserved the memory of a peaceful Golden Age, which was located between the branches of the Danube, and by today archeological finds validate these memories. Heracles tore the tree of life from here and planted it in the Greek Islands, and the wood for the bed of the Sumerian Goddess Inanna was taken from the land of the Danube to the Fertile Crescent, according to their own legends.

Let us take a closer look at the history which is written into the soil of the Carpathian Basin.

The second volume of our ancient history is the geology of the Carpathian Basin in the mirror of some regions

To the formation of culture first of all we need life's spark of creation, and material conditions in which life can get a hold and grow. Maybe there is no similar territory to the Carpathian basin where life could grow in such undisturbed security through ages, than here. Here I would like to mention, that the Carpathian Basin is in the center of Europe. The geographic center of Europe is the island below Budapest, called Csepel. When the media places Hungary to Eastern-Europe is in error which needs to be corrected.

Let us familiarise ourselves with its birth and history:

Miklós Asztalos writes in his book dealing with the history of Transylvania the following geological summary: "Today one can suppose that the magnificent circle of the Carpathian Alps – no matter what size and make of map we are looking at – and within this circle its geological and geographical unity, we may say its character can be acknowledged even by a politically biased viewer." Then he continues: "The geological map also shows us that within this circle of the Carpathians, its south western corner is a true separate unit within the Carpathian unit. A spaceship flying up to the stratosphere, if there would not be any atmospheric barriers to its research, Transylvania would appear as the bastion of the Carpathian stronghold. (He wrote this in 1936.) Nothing is then more natural, than Transylvania's role in Magyar history as its bastion." In his summation he mentions that he core of ancient Europe in an extended sense the "Russian table" in the azoic age. At the end of this age, the dry land of ancient Europe increased with significant portions of the Sudetan land, Spain, England and the center of France and Germany. This land between the Indo-African dry land which extended through today's Southern Europe all the way to the islands of hátsó India and this elongated basin was filled with the waters of the sea during the Mesozoic and the beginning of the quaternary. This sea, called in geology Thetys touched the Pyrenees, the Alps, the Carpathians, the Balcan mountains, Caucasus and the Himalayas where later the mentioned mountain chanins rose up.

During the Mesooic the sea was divided through incoming silt and ever increasing dry lands and mountains rose above the water. Such lands are: the inner parts of the Carpathians, East-Serbia, South Bulgaria and the Near East. This is the Tisia-Rhodope dry land which was encircled in the Cretaceous period the waters of Thetys." Further on he talks about how the land movements broke at the solid edges of ancient europe, which finally resulted in the formation of the very characteristic circle of the Carpathian alps. At the end of the Mesozoic we find that the core of the Carpathian Basin was built by an ancient mountain-block, its structure is of a core-character and around it the younger mountain chains began to form."

The Győr and the Transylvanian Basin was under water again in the middle Eocen, and as an after effect the vulcanic mountain chain encircled from three sides the Gyergyó and Csik Basin. The memory of such a volcanic eruption is the Görgény Tatárkő volcanic mountain, the Kelemen Alps and the Tatárkő's 1777 meters high, 40 km. wide mass situated between the Borgó region and the Maros valley.[2]

We know that parts of the Carpathian alps, the Retyezát were glaciated to a certain degree, in Bihar it is questionable if glaciation occurred.

In Alluvial times the temperature, plant and animal life shows a similar picture of today.

Concerning animal life it is important to mention the archaeological work of Baron Ferenc Nopcsa, -- who became the founder of paleophysiology – who found the traces of dinosaurs in Transylvania. This he called „Strutiosaurus Transylvanicus”. [3]

The remains of the first tool-using Transylvanian ancient man was found by József Mallás in 1923 in one of the caves of Hunyad county's Ohábaonor, next to him moustier-type stone tools rested. In the same cave the remains of the following animals were found described by Asztalos on page 31.

- ancient wolf (*canis lupus fossilis*)
- ancient wild-cat (*felis silvestris fossilis* Schreb.)
- ancient lion (*felis leo fossilis*)
- cave bear (*ursus spelaeus* Ros.)
- ancient badger (*meles meles fossilis* L)
- ancient otter (*lutra lutra fossilis* L.)
- cave hyena (*crocutta spelaea* Goldf.)
- cold blooded ancient horse (*equus aff. Abeli* Ant.)
- mid-sized ancient wild horse (*equus ferus fossilis* Pall)
- ancient steer (*bos primigenius* Boj.)
- ancient sheep (*ovis argaloides* Nhrgr.)
- Asian ancient vapti (*cervus canadensis asiaticus fossilis* Lyd.)
- ancient reindeer or karibu (*rangifer articus fossilis* Rich.)
- ancient rhinocerus (*coelodonta* sp.)

If we compare this rich hunting ground with the ancient agricultural maps of Western Europe prepared by western scientists we have to realise that Hungary is very often disregarded. The dual reasons for this are the following: due to political oppression there were no regular excavations into Magyar antiquity beyond the pampering of Roman ruins, and what ever may have turned up, was seldom given the deserved attention, and even more seldom did they get into western scientific literature. When a Hungarian scientist achieved remarkable results the scientific circles in this subject never embraced it and their work was not continued after their death. By not making these achievements available to the western scientific literature not only Hungary, but also the entire culture-world suffers loss.

The first nice example of the loosening of this inward turned scientific research was the cooperation of Dr. Evan Haddingham and Miklós Gábor in connection with the excavation of the ancient archaeological sites of Érd and Tatabánya.

Ödön Tamaskó in his book dealing with the Zemplén county's mountain region says the following [4]:

“Twentyfive-thirty million years ago we would look in vain for today's mountain-tops and familiar valleys... Rich mediterranean plants cover the low slate-hills. Palm trees grow, laurel grows richly and the magnolias show their rich pink blooms. Bamboo, sandal trees, mimosas grow in abandon. Fig and chestnut-trees interchange with birch, willow and alder-tree groves, and with huge hornbeam trees, platan and different fir trees. At the narrower section of the ancient rivers mastadons quench their thirst. Saber tooth tigers hunt on the paths of ancient horses, the anchiterii. Thousands of tiny creatures, bugs, snails, shell-fish swarm on the grasses of the meadows and labyrinths of water plants. The ancient dry land lives its everyday life.” Tamaskó also says the following in connection with the geological history of this region on pages 6-9 of his above quoted work: “The oldest rock formations of the Zemplén mountains can be found at the region of Vilyvitány and Felsőregmec, at the side of the Mátyás mountain. This small territory of chrySTALLINE shale **is the last remnant of the old dry land, which originated in the ancient geological past** of the Earth and which is smoothed, worn down by the cooperative

forces of water, ice and wind.” In the micene there were strong earth changes around the Tisia and the Carpathian Basin’s low lands began to sink, the first volcanos appeared from Szentendre to Eperjes. The sea pushed in at this point. The sea-creatures of the tuff layers are the cerinthium snail, arca, cardium and pectens. An especially rich archaeological layer is the Megyer mountain near Sárospatak, and the tuff of the Hajagos and Kádas pits. “In the Ice age there was no glaciers on these relatively low mountains (Zsólyomka valley, Fekete mountain, Nagy Hallgató, and the Sátor group and the Radvány mountain). The Kopasz mountain at Tokaj was covered by snow, on its slopes tundra grows.” The following treasures can be found here in abundance: flint-stone, wood, opal, quartz, different types of pumice-stone, (including the grayish-green natural glass of volcanic origin) perlit, obsidian, andezit. We know that these products were carried far and wide, and the material of the basic tools of the 17,400 years old Ságvár hunting settlements came from here to Transdanubia.

The warm springs and healing waters of this region were famous. A document of 1067 talks about the healing salt springs of Bekecs. In Szerencs there is a warm spring, in Mád an iron-rich bath, in Erdőbénye the water is a luke warm mineral water containing alum and ferrous sulfate, Aranyosfüdő’s waters have healing properties, the Nagy-Milic-Kányahegy region’s Telekiánya has iron rich springs, the salt water of Gönd, the 24 C degree water of Kéked are all important curative baths and were very important centers during the Ice ages and formed the base of survival and settled life. **The time of human settlements of this region the writer estimates it to be older than 30,000 years, but does not go into details. But he states, that the climate of this region did not change in the last 10,000 years.**

This point might be appropriate to mention the minerals and mining of the Carpathian Basin. According to the greatest expert on metallurgy, Sir John Dayton[5] all metal ages began in the mines and foundries of the Carpathian Basin. The material of metal objects found outside the Carpathians – even of the old cultures -- can easily be traced back to this region.

The above described climate of 25-30 million years ago, its plant and animal life is almost verbatim of the old Golden Age memories in which everything is full of light, eternal summer rules and beauty. This was the environment of our ancestors who arrived from the heavenly Fényesköz to its earthly counterpart at the Csallóköz, where they lived happily. At the time of mankind’s moral disintegration this peaceful life moved to the bastion of Transylvania. It was between these two points when they developed the base of mankind’s culture. Our scientists have to face up to the possibility of a much earlier human development even if this does not coincide with the Darwinian theses, or is contrary to these.

In the West the first timid steps in this subject were already taken[6]. William R. Corliss tells us the following in the American Journal of Science 1:5:223-230 which deals with human footprints, as told by Henry R. Schoolcroft. In the Mississippi valley between Harmony and Wabash in the secondary limestone deposits they found human footprints.

Alan L. Bryan’s article (Archeology 26:146-147, 1973) tells us about petrified human footprints above ground level, which are estimated to be 50-200,000 years old in Managua, Nicaragua.

H.L. Armstrong (Nature 255:668 April 17, 1975) tries to solve the ancient human footprints in Turkey and believes them to be of the same age as the footprints of Texas Paluxy river’s. It is of great interest that in the same layer they also found dinosaur footprints. These are a few timid beginnings begging for continuation in order to learn more about the ancient history of Mankind.

The memory of plant life in the geological layers of the Carpathian Basin mentioned by Tamaskó reappears thousand of years later in the Tarihi Üngürüş’ description of Pannonia, which at first glance appears to be the words of a poetic soul raised in a flowery Turkish environment. Its material validation frequently arises during the

“underground travels” of Ferenc Móra.

We are still far from our Csallóköz ancestors, but slowly-slowly today’s science begins to reach the knowledge preserved in the memories of our ancestors.

The Nyírség is an important region from a geological point of view. “Its huge tops of alluvial silt were built up during the Pleistocen age, at the end of the Würm Ice age by the crossing rivers...” some 15,000 years ago. Its flora, animal world is of an alpine character which developed partly during the Ice Age, in greater part after the Ice age.[7] Nagymohos still counts as an important treasure of nature. Its most known characteristic is the floating marsh-land, or rocking marsh, held together by decaying reeds and different aquatic plants which can carry man and beast alike. During the 150 year long Turkish occupation they were important places of refuge. By today this marshland doew not float anymore, it anchored itself permanently to the shore, but underneath there is still water.” These floating ancient marshes are also part of our ancient memory and folk traditions still tell us the mode of anchoring these marshes and transform them into arable land. They thank for this knowledge Magor Sungod.[8] According to Adorján Magyar’s long standing research these floating marshes cannot come about in salt-water oceans. So the memory of floating castles deal with buildings near sweet-water sources.

Concerning the ancient history of my home town Dombóvár, Transdanubia Dr. Sándor Szőke[9] tells us the following in his book titled Dombóvár: “While the Mecsek Mountain and the Transdanubian Middleranges (Bakony, Vértes, etc.) were covered by the sea... separating the territories of Somogy-tolna counties a dry-land emerged from the oriinal christalline rocks and paleosoic sediments. **So our territory was an island above the sea.**” He continues on p.11: “The ever increasing strength of the endogen forces in the Tertiary the Tisia stronghold could not resist either which formed the central mass of the Carpathian Basin and began slowly to sink along the break-lines... and submitting to the endogenic forces it sank into the deep and the sea began to cover it... This was the last large inland sea, which we call after Pannonia the Pannon sea.” “The diluvial terraces of the Kapos are the Béka-tó puszta, the higher elevations of the Szuhajdomb extension, the **Sziget-erdő**, (Island woods) which Magyar name takes us back to the time of the Pannon Sea proving a continuous, Magyar speaking population ever since... The ancient oaks and plants are surviving remnants of this ancient age. I spent many afternoons listening to their hushed voices. And the red and yellow bellied bullfrogs sing their ancient songs probably since that time.

There are many memories of the Carpathian ancient inland sea and also the time it left. One such legend is the birth of the Déli Bába (Fairy of the South), when the old, white haired Sea fell in love with the South Wind and followed her to the south. Eventually they sent back their daughter who appears frequently over the grasslands, once her parents’ home to make people happy. This Déli-Báb is a Fata Morgana type phenomenon seen nowhere over dry land, just here. The name of the city of **Szeged** originated when it was one island (**sziget**), and was preserved by a continuous Magyar speaking population. Women preserved the fauna of this time on their embroideries.

Ancient legends tell us that the Csallóköz was formed at the time when the river Danube divided into four branches. These four river branches were preserved in mankind’s memory as the place of Paradise. The Danube – henceforth its Magyar name Duna – divided into the four branches at the city of Pozsony, called Pison in the Bible. This s-p consonantal word means the outpouring of a liquid substance, which is very appropriate here. Sanudo’s 15th century map[10] tells us more about this place at the Duna: he drafted the island of Csallóköz for greater emphasis almost the size of Europe, thus singalling its importance in the development of mankind, along with Pannonia, Szeged’s island and the land of Transylvania. This landmasses rising from the ancient sea gave security of their population and who were well provided in this mother-land with all life-sustaining requirements: fruits, milk, honey. They could raise their young in peace and happyness. Their pair-selection was the exact opposite of the brute, club dangling ape-men, propagated by the West as examples, they selected their future

mates based on beauty, goodness, wisdom, cleverness, diligence, and their present day marriage ceremonies attest to this fact, which carry the memory of their ancient, gentle past.

Their climate, flora which are hidden in geological layers carry the characteristics of a warm climate, as do their legends. Dr. Toronyi mentions in her quoted book's page 5 that the Carpathian Basin was an already inhabited territory almost at the epoch of Mankind's first appearance." She enumerates the major archaeological finds of her time. She divides the anthropological finds into three evolutionary categories. Aurél Török's and Otto Hermann's work finally achieved a more earnest attempt toward archaeology, which prove, that all three phases of mankind's major evolutionary age are represented in the Carpathian Basin. She brings the pictures of the **diluvial** child's skull of Ballabarlang, the skull of Lengyel and Simontornya from the **Neolithic**, the human jaw from the Mussolini cave, the skull and lumbar bone from Subalyuk and the age skull at Gödöllő. The last type appearing in our homeland is the most evolved, brachiocephalic man and the fact that mankind's evolution tends toward *round-headedness*. I have to pause for a moment by today's scientific expression: long- or short-headed types. They ascribe to the Magyar people as characteristically short-headed, according to western fashion, an almost derogatory manner. Adorján Magyar brings to our attention to the fact that the so called "short headed" skull is not short, but round, and the sphere is the most perfect geometric shape. I lovingly suggest, let us not imitate the foreign literature concerning our "short-headedness", but daringly assign ourselves into the *round-headed* group of people. If someone misses a Latin designation, I suggest the name "*homo globocephalus*".

Miksa Hantken showed the skull of Nagysáp of Esztergom county at the 1871 Geological Society's yearly meeting. The renown Belgian Rutot suggested, that the diluvial round headed man should be introduced into science as homo Nagysáp. Dr. Toronyi continues: "According to the above we can come to the conclusion that the Carpathian Basin was not only one of the most important cradles of mankind, but it was also the place of a rapid genetical upward evolution and the division according to races. (p.10) Toronyi also mentions concerning skull forms the artificial formation of skulls beginning with the copper age and that this custom can be traced to the presence, culture and practice of the Huns. The occasional disappearance of this custom in the Carpathian and then its return again always follows the wanderings of the Huns.[11]

Along with the quick mental development she also mentions the early development of stone tools and their exquisite form before any other region. She also emphasises that these people left their caves early and their sporadic single homes changed early into communal, closed settlements in houses based upon oval floor plan, built on posts. The communal life-style pre-dated the west with thousands of years. Such settlements could be found along the rivers Ipoly, Vág Hernád, Dunakanyar, the hills around lake Balaton and between the rivers Duna and Tisza, rivers Olt, Major and the Körös rivers. According to Toronyi agriculture was so commonplace in the entire Carpathian Basin, that they had to create masses of stone-tools to support their agriculture.

Her book does not mention the half-a million year old man of Vértesszőllős, who used fire. Western literature never mentions this relic even though they should know of his existence. Excavation workers lovingly called him Samu.

I also feel important to mention the six-thousand year old graves of the Bodrogek, whose Rh neg. blood-type is the same as today's population at this region, thus proving a six-thousand year old continuous settlement[12]. The remains were carted away by the communist government whose goal was to erase the past, and never mentions their connection with the living.

Ancient layers of the Carpathian basin go back three-quarters of a million years, lately it has been bargained down to half a million years. This time-span made the increase of population in the paleolithic possible. Only in Somogy county there are forty-three authenticated stone-age settlement as you can find its literature in the Kaposvár museum. This population was sufficient to give some of its surplus to other regions – among many others to the

regions of the Fertile Crescent. This density of population of the Carpathian Basin is another witness of our ancient presence here. In the early paleolithic there were no other such populous regions. The ancient society which developed here preserved the memory of the departure of the inland sea in its legends, but has no memories of floods, and in this land, which was protected by the circle of the Carpathian Alps there is no geologic trace of it either.

Adorján Magyar wrote in one of his letters (during a ten year correspondence of this author) the following: „My goal was always to show that our ancestors were not tent-living, galloping nomads, the way this was thought to us by the Austrian courtiers and Wambergers, but a people who developed the European culture and language, and was most characteristically an agricultural ancient people, and that we did not come from anywhere, but our ancestors lived here in the Carpathian Basin, in other words in our true ancestral home ever since there are people on this Earth, and our related people originated from here and we did not originate from their admixture. Prince Árpád and his people formed our state, in allegiance with us. A Hungarian „official” historian, Gyula László wrote concerning my book, that I dream beautiful things about our ancestors. My answer was: He is right. Based upon linguistic, ethnographic and anthropologic data I truly dream about our ancestors beautiful things. Although based on the lies of the Austrian imperial court and false doctrines of Wambergers he still dreams ugly things.”

The third chapter of our history was written by Man and his culture.

The above mentioned regions were well suited to the development of human communities. The territory and its climate defined all aspects of their lives: their stature, their words and these they took with them as holy inheritance. Adorján Magyar called these groups őstörzs, ancestral groups and he was able to isolate sixteen such ancient groups: Magyar, Kun/Hun, Blak-kun, szemere, Besenyő, Jász, Székely, Kazár, Kabar, Őstörök, Körös, avar, Palóc, Pannon, Szolim, and Marmar groups. These groups all formed the base of their vocabulary by two consonants, and these words expressed all life-sustaining elements of their culture, including their own names, and above all the name of God. They all used different symbols specific of the region they lived, much like the Scottish Clans. All these Magyar groups were explained by scientists as coming from foreign lands, although they all developed in the Carpathian basin, later left due to overpopulation, then returned again and again into their ancestral home. I have to emphasize separately the connection of the Magyar and Hun/Kun people. Our national poet János Arany mentioned once that they are as close to one another than two cherries growing around one cernel. Truly the names Mag and Kam/Kan are mirror images of one another. One represents a settled member of creation, the task of the other was to spread this culture.

The most ancient Magyar group of the Csallóköz was the ancestor, the mother of the later Magyar groups. These later groups developed in different regions of the Carpathian basin and left their linguistic and cultural traces there. There are remarkably many names of these ancestral groups around Lake Balaton, which region emerged early from the Pannon Sea. Without striving to cover all of them, I mention only a few. Their names begin with Balaton-, so I will write the names following this:

Balaton- **Szárszó**, **Földvár**, **Szemes**, **Boglár**, **Zamárdi**, **Dörgicse**, **Fonyód**, **Siófok**, **Tihany**, **Badacsony**, **Füred**, **Lelle** (it preserved the memory of the fluttering language of the Palóc), **Almádi**, **Fekete-beseny**, and the consonants of these names clearly refer to their ancestral group. These are located on the **Somogy** county side of the lake, **Dörgicse**, **Tihany**, **Badacsony** are the jewels of the **Zala** side. The former county, Somogy is the ancestral home of the Szemere, the Zala name belongs to the Szolim group.

Grover S. Krantz recognised the Magyar linguistic presence in the Carpathian Basin in the mesolithic and leads this language back to smaller linguistic units at its beginning. The number of his smaller linguistic units is almost the same as Adorján Magyar's ancestral groups, but he was unable to give voice to them. [13]

The above mentioned societies which formed the settlements – according to archaeological data – was an agricultural society. When they were forced to move away from their homeland, they took with them their specific consonants, writing, decorative elements. Objects found in their graves, their decorations, also the objects above ground, like statues and objects of daily life tell us exactly to which ancestral group they belonged. Here I mention the 4,500 years old statue from Tűzköves, which shows a man with a wedge-shaped (ék) face, the zig-zag line of his attire, and on his shoulder there is a sickle; all these **shapes and consonants tell us** about its maker, the presence of the Székely (Sicul) group. There is a perfect harmony and connection between the shapes and the sounds which can be recognised only through the Magyar language.

The 4,500 years old town of Tűzköves is important in itself. It is situated south of the city of Szentes, half way between today's Sáp-halom and the station of Szegvár, at the edge of the flood-plain of the rivers Tisza and Lake Kurca on a 15 hold territory. This too is the home of a settled, agricultural people, also raising animals. They planted, harvested, weaved, spun, had graineries. The writer mentions that the mode of their harvesting cereal plants is interesting: they "sharpened" them[14] as an ancient Magyar saying remembers, that the people of Kukutyin did this, where Sicul migrant workers started this custom; but the saying may go easily back to ancient times, like the name of Szeged, which is sziget (island). Among their vessels I have to mention their gourd dishes, and their clay counterparts. Here I am quoting directly: "... again it is natural that the forms of dishes which were in use from older times on and were made of barks, woven from branches, reeds, carved of wood were preserved by that layer of the population which was **not the descendants of the southern migrants, but OF THE ANCESTRAL POPULATION WHICH STAYED HERE**. How many thousands of years do we have to deal with before this 4,500 year old culture developed its material and spiritual culture, who were able to create these artistic vessels even at that time? The orientation of the houses and graves in this town is toward East. Into this indigenous society, which honors the Sun, lives a settled life in permanent towns, adheres to its past assimilated the not too small groups of southern immigrants. If this indigenous society would not have spoken the Magyar language, then we would not speak this language there. This ancestral population knew thousands of years earlier the basic tools of agriculture and practiced animal husbandry. They knew from their earliest days the use of fire, and they were masters of house building. Their buildings followed a circular ground plan and this form remained unchanged through millennia.[15]

After the elevated buildings the towns more and more followed the known structures with porches in use even today. Near Hódmezővásárhely the excavated town of Gorzsa's elevated organisation precedes all of Europe (Nemzeti Ujság, July 10, 1993). Dr. Ferenc Horváth, the Director of the Móra Ferenc Museum in Szeged says the following: "The walls of the houses are woven from wicker with clay plaster and red and yellow walls. The houses are large, with several rooms. Around the houses there are ditches..." Typical town plans and house structures are discussed in detail in Adorján Magyar's book *A magyar építőművészet* in detail.

Some of the evolutionary stages of the Carpathian Basin are as follows:

<u>AGE AND HABITAT</u>	<u>DWELLING</u>	<u>OBJECTS</u>
500.000 Vértesszöllős	cave	stove Stone tools
70.000 Ohábabonor	cave	Stone tools
70.000 Érd and Tata	cave	stove Fine workmanship
36.000 Szeleti cave	cave	Stove with pipe

		Stone excavation, Fine tools
30.900 Istállóskő	cave	Stone and bone tools flute
30.000 Zemplén		mining baths
18.600 Ságvár	House pits Houses above ground	Hoes of antlers
17.400 cont. of Ságvár	Houses above ground Population of N.Europe	Hoes of antlers Stone knives with handle
8000 years later	Fem.and anim.statues	Bones decorated with geometric patterns Dried meats
7.000 Gorzsa	Town, graneries	Oven, indoor sanctuary, altar, trunk Roofs in today's fashion, the walls red and yellow Shelves, loom, table, dishes preserved to prior age's gourd style
4,500 Tűzköves	Settled agricult., animal husbandry	
5.000 Bodrogek	As above	
4.000 Dombóvár	Cont. habitation	Advanced ceramics

We find in the Carpathian Basin the facts of a continuous, settled life from the earliest times on. They also knew from the earliest on the use of fire, and equipped their stove with pipes also from the beginning, even during their stay in caves. The above table shows that they began to leave their cave dwellings early and change them with the structures which they erected and gave them considerable more freedom to choose the sites of their habitation. These were at the beginning pit-dwellings, but very soon – even at the time of the Ságvár hunting territory -- they advanced to above ground houses. They also paid great attention from the earliest times on to decorate their houses where the walls were painted. Their building material was of reed or flexible branches which they have woven into walls and filled the cavities with clay. This form of structure is still used and is very useful in places prone to flood. The walls may go, but the structure remains. They knew and used different varieties of building materials and tools.

Professional literature does not mention the building projects of castles, although this word (vár) belongs into the ancestral layers of the Magyar language. Their memory remained in the Illa-vár, Változó vár names, which go back to extreme antiquity. This word is also part of many today's town and city-names. The legends around these castles reflect a pre-stone age ancient culture.

I mentioned earlier, based upon Adorján Magyar's afore mentioned book, that building styles of the copper age

were preserved in womens' embroideries and maintained since, both the embroideries and the structures. One such place is Sümeg in Transdanubia, and one finds these in the open-air museums of Hungary. Even though several thousand years separate the building of these houses, the differences between them are small and happen only where the changed building material demands it. I have to mention the beautiful, hand-painted houses of Homokmégy. A late descendant of this culture built for example the palace of Knossos.

Our churches go back to great antiquity also. The most churches were formed by the bodies of the worshipers: two people standing face-to-face hold hands above their heads and in this way they could frame the rising Sun, life and health. The ones behind them had a chance to participate, and holding hands they went through this gate one-by-one, as it is preserved in one of our children's games. There was no need in this Golden Age for buildings, just as in today's Hawaii people could live well balanced lives without them. The famous carved door, the Székelykapú leads back to this age and is a later development in structure, but with the same idea in mind. These doors symbolise the unity of creation, and life which it cradles. The same idea oriented the Magyar houses toward the East, their columns were covered with copper in order to multiply the sunshine of early morning. It is easy to see why they were called the children of light.

Dr. Etelka Toronyi refers to the UNESCO publication concerning the pre-Sesklo-Sesklo culture in Transylvania which states that they produced the world's first culture, known under the name of Körös culture at the rivers Olt, Maros, Körös and later in the Bánát region too. The houses of this age were decorated with carvings Sicul handywork. The first embossed ceramics are from this region too, and the round, Magyar style ovens covered with ceramic.

Magyar archaeologists don't mention the immense underground structures, nor the above-ground structures which compete with similar Egyptian buildings.

These too can be considered underground temples, burial or initiation places. The best kept secret of Central Europe is the fact that Hungary was the land of pyramids. The time of these immense building projects was between 2800 B.C. to 2500 B.C., and at the copper age between 2500 B.C. and 1900 B.C. This building project in Hungary coincided with the beginning phases of Egyptian pyramid buildings. The names of the Kings of the Third Dynasty – Huni and Chaba (Chaba) is not by accident in this age in Egypt.[16]

We can find the traces of several hundred pyramids in Hungary in the Körös-Sárrét region. Most of them were built on flat lands, near brooks. Their height was measured and marked on the military maps of 1783. We can have an idea about their mass, that when they carted away one of the smaller pyramids to use its material for road building in 1910, 3,000 waggons were needed to accomplish this task. This building project gave an opportunity to examine the base of this pyramid. The grave found here was 310x260 centimeters. The dead rested upon a striped blanket and was painted red. [17] I wonder if this human remain was saved and what it could tell us about his/her origin with today's advanced methods of examination?

During the excavation of the nearby Vésztő-Csolt monastery and the Mágor-hill the objects found were made of red clay, the statues were made in a sitting position in 2700 B.C., and all of them were part of the Tisza culture. The statue is almost a mirror image of the indigenous population living there now. (An interesting phenomena is the echo at the low, cca. 1 ft. high wall remains of the monastery, where is absolutely no reflecting surface.)

An enormous building project created the 1,800.000 meters long Csörsz trench which is believed to be part of an ancient defense system. According to some historians it was built by the local citizens against the roman, others think that the Romans began to build it against the Sarmatians.

The evaluation of the unique system of the Avar castles would need several volumes.

The indigenous cultures named the geographic places of the Carpathian Basin by their right as the creators of this culture. Among these the most important are our water names, which – according to today's science change very rarely. The Carpathian Basin is uniquely rich in rivers, all are moving toward the central plains, are collected by the river Duna and through it they reach the Black Sea.

At the time of Árpád's home-coming the greatest part of Hungary's population, who lived in a peasant environment, especially in regions East of the Duna-Garam line could not have been else, than Magyar according to historian Anonymus' geographic names, since the Bulgar-Slav and Czech names in this region become dwarfed when compared with the great mass of ancient Magyar names of the greater geographic points. Let us not forget, that the two Wallachian principalities, the citizens of Moldavia and Wallachia live at least for the last 700 years in their presently occupied territory and speak their own language, even so only 1/7th of their river names bear Wallachian names even today. One also has to note that this one-seventh part consists only of smaller rivers, rivulets.[18]

Anonymus frequently refers to the fact, that the peasants spoke a different language than the conquering Magyar nations. When for example bors „collecting many peasants to his castle building at the river Boldva, which *'in that people's language'* was called Borsod – one can deduce that according to Anonymus this people had a „different” language, than their conquerors, and the Borsod name can only be Magyar.

None of the rivers with Magyar names mentioned in Anonymus'Gesta were proven to have a different name before this time! This would be also improbable, since we know of 10th century sources the names of Duna, Tisza, Maros, Szamos, Körös, Temes, Olt, Zala, Rába, Balaton, etc. preserved their ancient names even though in the course of history Dacian, Celtic, Illyrian, Roman, Sarmatian, Germanic, Hun, avar, Bulgarian, Slavic and Wallachian reigns were interchangeably present with the Magyars. In olden days chauvinism did not strive to annihilate the old river names (Marjalaki, p. 70.)

Our documents of the Árpád-age are still not published in full. Most of the documents are published though in the 12 hefty volumes of Wenzel's document collection. Of these, or its Index created by Nándor Kovács one can collect 3-4000 water-names. From the many names, in for easier review Marjalaki collected the oldest ones, the ones before the Tatár-Mongol invasion and among them only the more significant ones. Let us observe not only the great masses of Magyar geographic names before Árpád's arrival, but also the names which were not written down by Magyar speaking officials thus corrupting the Magyar names sometimes almost beyond recognition. These may serve as good aid in deciphering the Roman historians' rendering of Scythian-Magyar names.

Anonymus' Magyar

geogr. names

Water names

Abád rév

portus Obad

Almás folyó

fluvius Almas

Balaton

fluvius Bolutun

Bodrog folyó

fluvius Budrug

Bodrog melléke

partes Budrug

Böge (Bega)	partes Beguey
Csesztreg folyó	fluvius Seztureg
Eger folyó	fluvius Egur
Fertő mocsár	stagnum Ferteu
Hejő folyó	Heuyou
Hernád folyó	Honrad
Jószás folyó	fluvius Jouxas
Kapus folyó	fluvius Copus
Kelepataka	Kelepotaca
Kórógy ér	fluvius Couroug
Körös folyó	Cris
Körtvélytó	Curtueltou
Maros folyó	fluvius morus
Nyárád vize	fluvius Naragy
Omsó-ér	fluvius humusouer
Ostoros vize	fluvius Ystoros
Rákos patai	fluviusRacus
Sajó folyó	Souyou, Souiou
Sár viz	Saru
Soroksár viz	ultra Surucusar
Szamos folyó	fluvius Zomus
Tekerő vize	fluvius Tekereu
Temes folyó	fluvius Temes, Temus
Tormos patak	rivulus Turmos
Tur vize	fluvius Turu

Vág folyó	fluvius Wag
Vajas Duna-ág	fluvius Uoyos

Other geographic names

Bihar vár	Byhor
Bodajk hegy	Bodoctu
Bolhád hegy	Bulhadu
Bolondos vár	Blundus
Borsod vár	Castrum Borsod
Bars vár	Castrum Borsu
Budavár	Buduar
Diód falu	Gyoyg
Emőd falu	Emeud
Erdély országrész	Erdeuleu
Esküllő falu	Exculeti
Gömör vár	Gumur
Győr (gyűrű) vár	Geuru
Gyümölcsény erdő	silva Gemelsen
Havas erdő	silva Houos
Himes udvar (Tokaj)	Hymes uduor
Keve vára	castrum Keue
Komárom vára	Camarum
Meszes kapu	in porta mezesina
Nyir erdő	a silvis Nyir
Pákozd hegy	montem Pacoztu

Sárvár (Ecsedi-lápon)	Saruuar infra paludes
Sátorhalom (Sátorhegy)	Saturholmu
Szeghalom falu	Zeguholmu
Szekcső falu	Zecuseu
Székelyek	Siculi
Szepes erdő	siléve Zepus
Szerencs hegy	Zeremsu
Szerep mocsár	lutum Zerep
Szer	locum Scerij
Szihalom	montem Zenuholmu
Tarras falu	Torhus
Tetőtlen halom	Teteuetlen
Torbágy erdő	silva Turobag
Tursok (törzsök)erdő	silva tursoc
Ungvár	Hunguar
Várad (Bars)vár	castellum Uarod
Vértes erdő	silva Uertus
Zaránd megye	Comitatum de Zarand
Zilah város	Ziloc
Zobor (Szopor) hegy	Zubur
Zombor (Zsomboly)	Zumbor

Magyar names beofre the Tatár invasion in documents written in Latin

Water	Date	Meaning
Ag Duna	1201	Dunaág

Aldoucuth	1212	Áldókút
Alma	1183	
Aranas	1176	Aranyos
Arpas	1036,1086	
Balatin	1036	Balaton
Belsar	1231	Belsár
Berekzow(Lycosholm mellett)	1231	
Berethe	1227	
Berkyou	1235	Berettyó
Berkest alias Hydus- potok, fuit in		
Berekzo	1231	Berkesd
Bodrog, Bodrug	1093	
Budrog, Budrig	1067	
Boga Toufeu	1227	B.Tófó
Bozyas foka	1173	Bodzás foka
Boyzastou	1173	Bodzás tó
Chergou	1218	
Churgó	1219	Csurgó
Chuespotok	1212	Kövespatak
Copos,Copus	1231	Kapos
Cuher	1232	Kúér
Chuthsar eri	1214	Kúntsár ere
Dedpotoka	1200	

Didvag	1217	Dudvág
Donathava	1228	Dunatava
Dunazel	1223	Dunaszél
Éhes	1067	
Egur	1057	Eger
Egruspothoka	1231	Egres
Egris	1231	Egres
Egrog	1171	Egregy
Eleu teu	1223	Elő tó
Ereus ag	1231	
Eurem	1093	Örvény
Eurmenes	1219	Örvényes
Feyrthou	1224	Fehértó
Fekete sar	1216	
Fekete viz	1231	Máskép: Monyorós
Fekete rhe	1211	Fekete rév
Ferteu	1211	Fertő
Ferghes er	1228	Ferges ér
Fihed heri	1214	
Fizeg, Fizig	1086	Füzegy
Folutoa	1231	Falutava
Fuk	1228	Fok
Garmas potoka	1210	

Gastuna	800	Geszténye	
Gemulsinus	1214	Gyümöl-	csénes
Gerne vize	1219		
Gungus	1217	Gyöngyös	
Hagymas	1093		
Halogos	1161		
Halap	1231		
Hango	1211		
Harangud	1211		
Her	1221	ÉR	
Hydus	1231	Hidas	
Holt wag	1223		
Hornad	1231	Hernád	
Homuser	1067		
Homuspotok	1231		
Hucseos	1211		
Homorou potok	1210		
Keurs, Keurus	1171	Kőrös	
Kyris	1086		
Koaspotok	1231	Kováspatak	
Kuken-egur-			
pothok	1206	Kökény éger	
Kuyar	1135	Kőárok	
Lapus	1231	Lápos	
Lapus feu	1224	Láposfő	

Lenozou	1239	Lenaszó
Ludos er	1239	Ludas
Medes Pothok	1219	Meggyes
Myler, Miller tou	1237	Mélyér tó
Mocher	1231	
Mogoroud	1237	Mogyoród
Monorous	1231	Mogyorós
Moris	1219	Maros
Morzol	1234	Marcal
Nados	1213	Nádas
Noger	1239	Nagyér
Alma	1231	Alma
Peles	1231	(Hodos-ba)
Piscaros to	1232	Piskáros tó
Pwk er	1228	Pok ér
Queureus	1211	Kőrös
Quamlou uolgu	1086	Komló völgy
Racpotok	1216	Rák
Saar	1067	Sár
Saard, Saartou	1217	Sártó
Saharret	1228	Sárrét
Sajo, Syov	1230	Sajó
Soyov	1237	
Sartue	1067	Sártó

Sarus	1231	Sáros
Seeg	1239	Szeg, v. Szék
Seilvas feu	1231	Szilvásfő
Sebes	1137	
Secues	1211	
Soust	1219	Sósd
Tenerhere	1236	
Wagkuz	1237	Vágköz
Weguhomoc	1194	
Wios	1173	Vajas
Wirthis	1146	Vértes
Wyzes fener	1239	Fenyér
Woyos, Voios	1194	Vajas
Urkuta	1033	
Icirtou	1214	Ökörtó
Zabadhegh	1093	völgy
Zakadath	1231	Szakadát
Zyndpathaka	1176	Szind
Zomus	1231	Szamos

One has to mention, that if the common people would have arrived in the Carpathian Basin only with Árpád, then we would not have Magyar geographic names down to the names of lands. But there are plenty of them. The following documents attest to this: among St. István's Veszprémvölgy-i document of 1,000 in the Greek language, 1001 Pannonhalma, 1002 Veszprém (Hurmida, etc. donations), 1009 Pécs and 1015 Pécsvárad's *documents written in Latin* there are good numbers of Magyar place names. It is a pity that these documents did not survive in the original, some of them are copies made a 100 years later, some of them 3-400 years later. But the 1055 founding letter of the Tihany monastery is original and there are several Magyar place names, such as Segisti, azaz Segesdi tó, Fuk=Fok, Kues-kut=Köveskut, Zilu-kut=Szilkut, Mortis=Martos, Sumig=Somogy, etc. From 1071/1217 we can read the names of the following water names: Fizegi=Füzegegy, Meler=Mélyér, Aranas=Aranyos, Cris, Kyris=Kőrös, 1090-ből Budrig=Boidrog, Eurim=Örvény. (Marjalaki p.71-72)

We reach similar conclusions concerning the Magyar presence in the Carpathian Basin in Transylvania – which as we remember is the Eastern bastion of this region -- also.

Who was the indigenous population of Transylvania?

The crown-witnesses of this subject are the river names. The river names East of the Tisza both in Anonymus works and Ortvy's two volume water name collection from the Arpad age, and also today's water names used by the Magyars, the Transylvanian Saxon population and the Wallachians are undoubtedly of Magyar origin, given by the *Magyar ancient indigenous population*.

Anonymus water names: Tisza, Szamos, Almás, Kapus, Sár, Omsó ér, Körös, Józás, Tekerő ér, Tur, Kórógy, Maros, Csesztreg, Böge, Temes, Fövény rév. Out of these 16 names nine have undisputably Magyar names. But the ones with an –s ending cannot be anything else either. Up until today nobody was able to show other, than Magyar origin of all 16 names, or give a meaning to them in any other language.

Ortvay's water-name collection from the 11-13th centuries the most typically Magyar names are the ones with the s adjective formations. Later I will bring the other words with clearer meanings.

Alsó-Fehér county: Maros, Nádas-patak, Poklos, Sárd, Tó, Udvarág, Bocsárd.

Arad county: Száraz ár. Here recently emerged a document of 1203, which mentions: Kőrös, Sáros, Hölgyes (Menyétes), Hodos, Ér, Fok, Kengyel viz.

Beszterce Naszód county: Gyepes, Kőrös, Medgyes, Somos, Hévíz, Berejkó, today Berettyó, Tekerő, Szakál ér, Szil ér, Omsó ér.

Brassó county: Tömös, Barca, Olt.

Fogaras county: Árpás, Eger.

Hunyad county: Nádos-patak, Feredű gyógy.

Kis- és Nagy-Küküllő county: Hévíz, Küküllő

Kolozs county: Almás, Aranyos-foka, Darvas-tó, Nyulas, Nádas, Sebes, Szamos, Aszujó séd, Borzasztó mocsár.

Krassó-Szörény county: Temes

Maros-Torda county: Szakál.

Szatmár county: Hidas, Erőszak, Füzes, Hodos, Kékes, Kovás, Lápos, Berkesd, Berekszó, today Burszó, next to the Fentős erdő mentioned in 1236 erdő, Bika patak, Fertő, Fekete viz, or Monyorós, Sár, Somos. In a recently found document of 1181-ből first the Szamos river: Sebes-patak, Tur, Ered, Sár and Kerekto

Szilágy county: Almás, Egres, Egregy, Szilágy

Szolnok-Doboka county: Egres, Gyékényes, Lápos, Szamos, Sajó, Mélység

Temes county: Temes, Harangod, Bega

Torda-Aranyos county: Aranyos, Örményes

Ugocsa county: Homus patak.

Not only the above mentioned river names are of Magyar origin in Erdély (Transylvania), There are the Vargyas, Homoród, Nyárád, a másik Almás, Szartos, Pogánis, Karas, Berény, Gyógy, Székás, Hideg, Hortobágy, Gyéres, Ludas, másik Kapus, Görgény, Bodza rivers too.

In territories torn from the Motherland one could enumerate at least a thousand Magyar river names.

The Carpathian Basin's ancient Man is engaged in creation, producing, agricultural life and he secured the future of his family by these means. From the Ohábaponor man's grave one could cart away pearls wheel-barrows full, but there is a *total lack of weapons* which was remarked already by its excavators. On the other hand migrants going from here toward the south to Delos, Karpatos, Samos and all the other islands did not only take the favorite decoration of a wine-growing society, which is the 'curlycue' derived from the tendrils of the grapes, but also the love of beauty and a peaceful life. The spiral decoration came from the Duna-valley, Erdély (Transylvania) to the Aegean, through the Balcans. The writer also mentions, that this design is universal in the Danube valley and Erdély (Transylvania) *from the earliest stone age* on. [19] Where ever this society of creating people first arrived, this peaceful society continued through thousands of years and it only *seemingly* disappeared at the time of their defeat. Even then as defeated they tried to replace the victors brutal society by transplanting their own value-system and sewing the seeds of the desire for beauty and goodness. This is how our ancestors maintained their ancient culture on the Greek Islands, which was attacked and almost destroyed by the late-coming Greeks, but the ancient founding population even as they became Greek slaves tried to save as much as possible of their own ancient civilisation, which we call classical Greek civilisation today[20].

It is interesting to note when examining the history of Eurasia, that where one meets the preservers of the ancient values, there one also finds their deeper relationships also, and the material goods to prove it. Today's genetic memories show a similar picture. Magyar born Australian Ákos Nagy spent forty years of his professional life to examine the genetic evidence of the Magyar presence in the Carpathian with success.

Genetic examinations in Finland show no Finn-Magyar relationships. The Finns show a lack in a genetic marker peculiar to wandering societies. According to some late 19th century Finnish researchers, the Finns developed in the Carpathian Basin and moved on some 5000 years ago to their present location.[21]

When looking for our ancient home, our scientists don't take into consideration the basic importance of the quality of the earth. No society can develop in a vacuum, or a territory with constant earth changes. One person or two, maybe even a family can survive the constant barrage of earth-quakes, fire-storms, floods, but continuous development of a culture cannot be possible in such a place. Beginning with the earliest geological ages there is one peaceful, quiet nest, or maybe boat on our developing earth shaken by labor pains, then the land we call the Carpathian Basin today and which we consider our Motherland. It was at this time that the ancient, immense blocks of the mountains rose and created a protective ring around the flat meadows, and it was at this time, that Pannonia's little island strived to reach the Carpathian lands. It is then that the stronghold of Erdély formed and life began in our homeland, Hungary, under eternal blue skies and sunlight. According to geological and pollen evidence mediterranean type plants covered the dry lands and islands within the protective arms of rivers gave

refuge and safe home to all forms of life. The existence of the Pannon, and Nagyalföld inland seas are already remembered in our legends and place names, like the Sziget woods of Dombóvár, which still carries some of the plant life of the times of the Pannon sea, and the name of Szeged's ancient island too. Legends remember the time of the draining of the Nagyalföld sea and the birth of the unique inland Fata Morgana, called Délibáb, Lady of the South. If we would not have started from these islands, among them foremost the Csallóköz, if there would not have been a continuous population, these memories would have disappeared. Our first agricultural life developed here, which reached about 8000 years later the lands west of us. After the draining of the seas, the emerging lands gave a great base for agriculture and animal husbandry for all kinds of animals, which is also unique on our globe. The highways of life-giving rivers gave safe travel to our ancestors toward new places and seas and made the emergence of new populations and cultural centres.

Draining of the overpopulation led people to places around the Carpathian Basin, and later to the quieted Russian Table, which by today's cartographers is called Scythian lands even today, remembering the ancient society which developed there. Further spread was limited only by geological conditions. In the West and Far-East earth changes made a continuous culture impossible. In the Carpathian Basin the life and culture which began with ancient times flourished on later. The armour of the Ice Age pressed upon the world, but the Carpathian Basin was the holy island of survival. Its hunting territories were so rich that it fully covered the needs of the people, who initiated a planned use of resources. As the ice subsided, huge territories of the earth were covered by mud, pushing large boulders along the way. Such mud deposits cover the Fertile Crescent too, but in the Carpathian Basin the protective arms of the Carpathian Alps did not permit this deluge to pass through.

When it seemed that the earth changes settled down came another flood 14,000 years ago which left its mark in the South Siberian Altai mountains, and which was discovered not long ago. The extent of this flood was discussed by Victor Baker of the University of Arizona and Alexey Rudoy geologist from the Tomsk National Institute of Pedagogy. The cause of the flood was the movement of a huge amount of ice, left behind from the last Ice Age, which raised dams to the rivers in their way, and when it melted it let the then 3,000 ft. high, 200 cubic-mile water to flow freely. Its downward flood lasted through several days, during which time 640 million cubic-feet water flooded toward the south. The rushing waters erased the living space of cultures which have developed in these regions. If there would be no other proof that the Sumerian culture is later than the culture of the Carpathian Basin, this flood counts as balance in this equation. But our excavations show this picture. The earliest Sumerian cultural layers, even if sparse, but already are there from 9,000 B.C., but we cannot talk here about a significant number of population.

The three-quarter-million year old ancient cultural layers of the Carpathian Basin – which by today was bargained down to half a million – made the stone age's dense population possible. Only in Somogy county fortythree certified settlements are registered in the Kaposvár Museum. This population was enough to send its surplus to other regions too, among them the Fertile Crescent and start new ancient empires. This ancient density of population is another witness of our ancient society's presence in the Carpathian Basin. There were no such dense populations anywhere else at this time. Legends of the ancient population tell us about the draining of the inland seas, but has no memory of a flood, and neither are there any geological signs of it either.

The diamond-like strength and shine of the Magyar language organised in its structure the order of creation. The splinters of this early ancient language became parts of later developing languages, but they did not preserve the inner unity of ideal, thought and elements of natural science in their structure. The earlier a language is, the closer this „proto”-language is to the Magyar, may it be proto-Greek, proto-Latin, proto-Iranian, or any other language which developed outside of the Carpathian Basin. Today's scientist evaluate this phenomena in a reciprocal order and it is for this reason that they give the Magyars an ancestry from about anywhere in the world. This often is the result of scientific institutions which serve non-Magyar interests.

A similar fate befell the territory of our ancient homeland. Scientists who advocated the very obvious facts of Carpathian origin were called dreamers and derogatory cognomens were affixed to them, and in the ever increasing fog they started to build never existing homelands for the Magyars. The so called official historical science and their work consistently disregard the validation of archeology, not even mentioning our spiritual and cultural products. **Our enemies are maybe never so afraid then when the Magyars come to the full realisation of their ancient homeland and regain their strength and identity.**

The disregard for our language is topped only by the regular and almost total destruction of our system of writing. I have stressed in my studies often, that before the forced Latinisation there were no illiterate people in Hungary. With the destruction of our ancient writing system and written documents a great part of our ancient past was also destroyed. Its resurrection was already encouraged by János Baroni Decsi in his written as foreword to the Rudimenta of János Telegdi in 1598: „**Because I hold these letters worthy to not only to teach in every school and teach it drop-by drop to the children, but also that our compatriots in all walks of life, children, old, men, women, noblemen, peasants, in other words: everyone who wants to be called Magyar, should learn it.**” Later: „**It is a matter of honor for any nation when it lives with its own writing and prospers through it.**” In our days, the organisers of the Forrai Sándor Rovásíró Kör, Klára Friedrich and Gábor Szakács have taken on this task and sacrifice.

Adorján Magyar in his *The Ancient Magyar Runic Writing* leads us step by step to show the antiquity of the Magyar rovás writing. (Here I pause for a minute: this word comes from the verb ró=to carve, róni is this word's infinitive. Other names of writing, like runo, rebus, writing, etc. come from this verb.) As a simple and obvious example is his deduction of the Etruscan writing of numerals, in which the Magyar system of numerals suffers an obvious break. The Székely-Magyar numerical writing based its development upon the human body, but the Etruscans did not realise this logical connection.

Let us search our past, which lives with us in our ancient homeland, in our language, art, songs, genes and will remain with us until we don't let money-hungry foreign merchants to destroy the world's most ancient archaeological sites which cradle our past in order to build a supermarket, change our language by the linguistic horrors of market economy, silence our music and songs with the inarticulate sounds and shrieks of the western shipwrecked souls.

Let us dare to be in all levels of life what God's special mercy created us to be: Magyars. Because our Magyar life means a life's dedication from the time before our birth to the time after our death.

Finally I would like to say thanks to the wonderful experts whose work I relied on.

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