



SCOT – MAGYAR RELATIONSHIPS

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Hungarian schools did not teach the possibility of any Scottish-Magyar connections. Chance meetings, visits with the Scottish people inevitably initiates a line of thinking especially when hearing the first syllable of so many Scottish names, the Mc or Mac which seems an echo of a distant past to Magyar ears. In the Scottish language Mac, Mc. means a boy, a descendant, the seed of someone. For example the name of MacArthur can be translated into Magyar as the mag (seed) of Arthur (Artur magja), where the *Scottish Mac* and the *Magyar Mag* seem to be twin brothers. After this linguistic curiosity one begins to pay increased attention to the Scottish language and soon the very Magyar sounding geographic names occupy one's thinking, like the names of *Lake Bala*, the river *Don* and the river *Thames* which all have their counterparts in the Carpathian Basin as *Lake Balaton*, river *Duna* and river *Temes*. One learns of the historical hardships of our new Scottish acquaintances, their unfair treatment by historians, their love for freedom, their generous spirit and all these ignite a feeling of kinship in any Magyar soul since their fate and spiritual aspirations are very much akin to the Scottish peoples'. Even their beloved instrument, the bagpipe is familiar, since they too „blow their sorrow into sheepskin” – as the Magyar saying goes – like their Magyar counterparts. The name of the river Don encompasses a large territory with identical culture and language from the Russian plains through Hungary all the way to the British Isles. The little box with Magyar rovás characters – which was found in Northumbria's Ruthwell from the 8th century A.D.[1] – also talks of some ancient connection between these cultures. When and where did this connection begin? The twin of the Magyar mag (seed), the Mac, or Mc leads us into the Scythian antiquity of the Scottish people and through this we meet in the Carpathian Basin's ancient homeland.

The Scottish fight for their freedom and independence is not a new and fleeting interest, it goes back untold centuries. The Declaration of Arbroth – composed in 1320 in the Latin language – was made public on April 6, 1320 at the Arbroth abbey which is not far to the north from the famous St. Andrews cathedral. The goal of this declaration was to convince Pope John XXII in Avignon that the Scottish people form an independent nation and for this reason the British demands for their throne is not just. The famous Scottish warrior, Robert the Bruce defeated the British at Bannockburn in 1314, reoccupied Berwick-on-Tweed bordertown in 1319- The most interesting section of this declaration is the part where they also talk about their Scythian origin. This Scythian connection is this peoples' ancient inheritance which they do not fail to hand over to their children, as the Magyar people do the same even under the watchful eye of hostile occupiers. The common Scythian connection of the

Scottish and the Magyar people may open up many avenues of this Scottish Magyar relationship hitherto unresearched, but with the promise of success.

The history of the Scots is intertwined with the history of the Celtic population of the British Isles. The history of the British Isles leads us back into a pre-nation antiquity. Their legends and landscapes are filled with beings of light, fairies, and giants. The first historical people there recognized by today's scholars may be the Picts. Originally they came from Scythia in the third century A.D, a rather recent event. Their king Sodrik died in battle while attempting to occupy the land on the British Isles. They were banned to Caithness where their population increased greatly. Their society was matrilineal. At the time of their arrival *they had their own script* which appears to contain a *pre-Celtic language*, according to western scholars. The name which they called themselves is not known. The term Pict was given to them by the Romans. Drust, the son of the best-known Pict king Erp, "ruled for a hundred years", mainly in the fifth century A.D. They were noted for their tattoos and the name Cruithne given to them by the Irish means "picture people". The Picts and Scots united in the 9th century. The Pictish matrilineal society may have paved the road toward the acceptance of Queen Margaret's strong rule.

The cult of the "*Stone of Destiny*" goes back to Pict origins. Their coronations used to take place in Scone, near Perth. The person to be crowned was seated on a stone. As Scythian descendants, the Scots occupied more and more lands. Finally Kenneth MacAlpine, claiming Pictish ancestry, had himself crowned King of the Picts and Scots. According to Scottish legends, originally a Princess Tea brought this stone to Ireland, where she married Tamair. According to Christianized mythology Abraham slept on this stone when he saw the angels walk up and down on a ladder between Heaven and Earth. This – so called – Abrahamic belief places the origin of this stone to the Sumerian City of Ur, where it was probably also held sacred and probably used in marriage ceremonies or some other holy occasions and it was for this reason that it was brought to the British Isles, so far from Sumeria. The name of Tea and Tamair have a linguistic connection with the Sumerian and the names of the rivers Temes and Thames are also connected with the Magyar szem culture. *Tara's* landscape is adorned with *round*, flat topped mounds clearly discernible even today. These are connected with the Magyar *tár-tér* words of return, also the name *Turan*. This stone is used since for coronation. Prince Fergus, the founder of *Dalriada* brought this stone from Ireland to the Island of Iona. This name is connected with the *Jász-Magyar* group's name of *Iona*.^[2] Later Kenneth brought the stone to Scon. From here Edward ordered it to be taken to Westminster, from where King Elisabeth II. ordered it to be taken back to Scotland in 1996.

Since there are no coincidences in this world, it is interesting to note that the Scottish Coronation stone, the Stone of Destiny moved back to Scotland ready for a new coronation and at the same time the Hungarian Holy Crown moved back into the Parliament building also ready to crown a new King.

Magyar word *oath* (eskű) contains the word *stone* (kő). According to ethnographer Adorján Magyar some Magyar regions used to place their oath on a meteor-stone in pre-Bible days, which was considered pure, uncontaminated, coming from above. Such holy stone today is the Black obelisk of the Muslim world which they call Kaba and sometimes even Csaba.

A governing council of seven people ruled the country in the absence of the King. The same echoes in the persons of the Seven Dukes in Prince Árpád's time.

Molmutin, the founder of a new royal family divided his rule according to a *dual kingship* between his sons Belinus and Brennius. *Belinus* was the main king, *Brennius* became lord over the Northern parts of the country. Magyar ancestry also knows well the idea of dual kingships. The names of Belinus and Brennius conjure many Magyar connections especially with the Palóc and Avar ethnic groups.

The newly awakening Scottish interest in their Scythian ancestry turns their attention toward the Scythians of the Middle East, Egypt and the „lost tribes of Israel.” At this point I would like to remind our Scottish brethren that even though historians of our days do not like to think about the Scythian presence there, the still standing walls of Scythopolis are testimony of their Scythian builders, inhabitants and rulers. According to the origin saga by *Diodorus Siculus* the descendants of *Scythes* extended their rule to the Nile river of Egypt, then to the Eastern Ocean on one side, and the Caspian Sea and the Maeotis on the other. The Scottish legends about Egypt are also supported by historical works. According to Magyar legends *Palos*, the son of *Skythes* rests in one of the caves of the holy *Pilis mountain* awaiting his time of awakening. We also have to pay attention to Professor Lajos Szántai's lecture in which he tells us about the coronation of Magyar Kings from the house of Árpád as it is represented in the Illuminated *Képes Krónika*. The to be crowned King is standing on a „dobogó”, a podium, but the name *dobogó* is connected with the holy Center of the Pilis, the *Dobogókő*, the Stone of Beating Heart. There seems to be some unknown, holy connection between this stone and the Stone of Destiny in the hope of resurrection. According to the Dalai Lama, who visited *Dobogókő*, the heart chakra of the world lies here.

According to Scottish legends, one of their nobleman married the Pharaoh's daughter *Scota* and they use her name as their own since. Later the Scots were expelled from Egypt, they wandered for fortytwo years looking for a new homeland and finally settled in Spain. This wondering preceded the Mosaic by centuries. The Scots remained in Spain for a thousand years and moved later to Ireland's Argyll county which the Scots called *Dalriada* in their own language. The first home of their kings was *Dunadd*. All these names are connected in form and meaning with the Magyar language.

Before the Scottish occupation of the British Isles a Queen by the name of *Cessair* ruled there, whose father was *Bith*, son of Noah. The name *Bith* is connected with the Magyar *víz* (water) – which is a logical name for someone who survived the flood – and it is a part of the Magyar B-S wordgroup. According to another legend the sole survivor of this region was *Fintan*, whose name is related to the Magyar word *fény*. According to legend he was one of the ancient „shape shifting” population, which talent is often mentioned also in Magyar stories along with the search for eternal life.

Before the Scottish arrival to the British Islands a developed, Magyar related culture already existed here and in Scotland. Later this influx of Magyar related peoples continued in several waves. One of the last such waves was during the time of Roman Emperor *Marcus Aurelius* when – according to a military agreement – Sarmatian and Jász military which formed the 6th Roman legion, came to serve on the British Isles. When we follow their presence we find many Magyar related geographic names, but they all preceded the Sarmatian arrival since they were already firmly established in the geography of the British Isles. Professor Littleton brings the *Sarmatians into relationship with the Scythians and the Alans*. He believes that the King Arthur legend originated with the Sarmatians. He also identifies Sir Lancelot with the Alans who arrived here in the 5th century A.D., who had a personage with the same name and role. He also believes the following to be part of the Sarmatian-Alanic culture sphere: the sword of Arthur, his round table and his heroes, the legend of the Holy Grail which all became embellished during the adoption of Christianity with the legends of the new faith, which were never really supported by the official church.

The Celtic and Scottish population of the British Isles were not strange to these Magyar place names as familiar to them from ancient times on also from the Carpathian Basin, and also Egypt. The Magyar sounding place names are also supported by local legends which show a close tie with the Magyar legends. Here I mention only a few:

The White Horse was a famous symbol of the ancient inhabitants of the British Isles. We are informed by the huge representation of this white horse at *Uffington* and also the medallions of *Silchester*. According to both the ancient population who created these images believed themselves to be the sons of the White Horse. Women

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

King Alfred is also connected with such White Horse representation. His name is explained as „*Elf-rede*”, where the first syllable places him into the ancient times of the Fairy folk which inhabited the Isles. He was a courageous, cultured person, his laws ended the bloodshed. The same region also honors a „Horse-goddess” by the name of *Epona*, whose cult was also adopted by the Romans who called her Regina. Epona’s name is connected with the name of the *Pannon-Magyar* ethnic group’s name, their mother Goddess Panna, and also the words for sun and light (*nap, fény*).

Cerne is the devotional center of God Helith, Helis or Heil. The rock drawing of the Giant of Cerne shows him holding a huge club (*kalló* in Magyar) and he also shows other signs of his masculinity, which elevates him to a *symbol of fertility*. Here both the name of the town *Cerne* and the God *Helith* is connected with the Magyar *kör, kel*, (circle, to rise) and also *Kolos, Kallós* names. These names are preserved in several town names in the Carpathian Basin, like *Kolozsvár* in Transsylvania. The name of the Roman *Hercules*, who was always represented with a huge *club* was derived from this word group, but they did not understand the connection of these. The name of the Scythian *Kolaxis*, whom the Greeks mentioned, and *Gelonos*’ name belongs here too, who was the son of *Heracles*.

The meaning of the Scottish province *Kent* is „staff”, which is connected with the Magyar word *Kan*, meaning maleness. The inhabitants of NW Spain are called the Cantabrians, who were defeated by the Roman Emperor Augustus. Agricola, the governor of Britannia (78-85 A.D.) settled here the Belgian Tengri people as peacekeepers. These are shown on the early maps of Belgium as *Civitas Tugrorum*.

An ancient King or hero of Kent was Brethwald, and this name later became a title of nobility. *Aethelbert* ruled Kent 597 A.D., the King of Northumbria was *Aetelfrith*. These names signal royal descent and belong into the Atilla-Etele line of history.

Kent’s names *Cantium* or *Cantawara*’s first syllable is identical with the Magyar *kanta, kancsó* (pitcher) which gave rise to the Latin *cantharus*, Greek *Kantharos* words, which means a pitcher with long handles (*kantáros* in Magyar); the same name and object was used by the Etruscans too. The internal space of the pitcher was considered a receiving, feminine symbol, the pouring of a liquid from the pitcher a masculine, inseminating symbol in many cultures of the world. Pagan holy places, churches were usually erected near a natural well to express the same symbolism, which received a meager expression in the holder of holy water in Catholic churches. Adorján Magyar showed in his drawings that the ancient pagan churches followed the form of a female body, since their role and capacity to enclose is a female symbol. The Magyar word *anyaszentegyház* (holy mother church) brings old pagan times to mind. While the word *egyház* was derived from the name *Ég* (God), the *Egyház* (church, lit.: the House of the One) designates a spiritual community.

The Romans built their holy places in the occupied territories upon already existing religious centers, so in Kent, or *Cantawara* too. They build here a devotional place for Apollo and this tells us that this ancient place was dedicated once to the Sun by its ancient population. Later, in the Christian era they built to the honor of St. Augustine an abbey in 597 which became later the archbishopry of Cantenbury.

Returning to the name *kancsó* (pitcher), its folk-name is also „*kincső*” by which the people also call the Big Dipper.[3] This name turns our eyes toward the sky. The inherent word *kincs* also means light, richness too.

According to this the ancient name of Cantawara this castle was a place of light, life and treasures. The ending syllable „-wara” of this name places the ancient *Avar*, or *Várkun* Magyar ethnic group to this land too.

Historian McRoberts tells us about the rocky road of the Scots toward developing a central government. After the withdrawal of the Roman legions in the early fifth century four kingdoms began to take shape in the territory of today's Scotland: Cumbria, between Glasgow and Carlise, Bernicia between the Firth of Forth and Tyne, and Argyllshire which was also called Scotia to which also a few western islands belonged. These latter ones were inhabited by Scots from Ireland, the rest of the territory was Pictavia with loosely defined borders, which historians called by the name of Picts, meaning painted people.

The Scots who originated themselves from the Scythians called their Argyll Kingdom *Dalriada* in their own language. Prince Argyllus is a treasured part of Magyar folklore and became part of later literature too. Dalriada's famous hero in the sixth century A.D. was Colum, noted not only for his *literacy*, but also his *voice* which carried for miles with which *he was able to assemble his troops* from great distances. The consonants of Colum's name are identical with the consonants of the Magyar *kürt* (horn). Considering that his field of action was connected with the church of Saint Finnian and the *Finnian* name suggests pre-Christian times, so Colum must have been the descendant of an ancient personage, who gave *Dalriada* its name with the meaning of Battle Song, a call to battle (dal = song, riadó = alert). The later King of Dalriada was the Scottish MacAlpine in 843 A.D. He occupied the lands of the Picts and brought the Stone of Destina to Albany.

The settling of the Irish Island was accomplished in five waves. One such wave was – according to the *Historia Brittonum* – the arrival of one thousand people of *Partholon* who were expelled from their country in the fourth century B.C., and finally arrived to the British Islands. Geoffrey Manamouth places them into this historical era too, but according to him they arrived from Spain to *Orkney* and settled later, with royal permission in Ireland. *According to one theory the present Irish are their descendants*. They were farmers, busied themselves with animal husbandry, beer-brewing and building projects, and so they did bring with them the tools of a peaceful life-style. Partholon's descendants were Nemed and Fir-Bolg, who in time developed small kingdoms. *Partholon's* name, the story of the expulsion from their former home brings him into connection with the Magyar *part*, *pártos* (border, dissenter) words and the *Parthian* empire and deserves further research.

Nemed's name reminds us of the name Nimrod, ancestor of the Hun-Magyar people. J.B. Hannay, who did not speak the Magyar language translated the Nemed name as “*The begetting rod*”, which is the exact translation of the name Nimrod too. Ipolyi brings up a quote from Múglein from the Chronicon rythmicum 6.: *Nemprot avus Hunorum / triginta cubitorum / me recolo legisse / in longum extitisse*, which speaks of the truly remarkable manly qualities of Nimrod, fit for a pater familias. Nimrod here is the rod of procreative powers. The giant drawings of male figures on the British Isles echo this concept; they are still visited by women in hope of children. The survival of giants was the longest in Cornwall, from where „Gogmagog” originated. One of our great Magyar poets, Endre Ady begins one of his poems: „I am the son of Góg and Magóg...”, bringing the land of the Magyars and Cornwall into close relationship.

Ipolyi also mentions the name Nemere, which is the name of a tall mountain, and also the *north wind of the Székely (Sicul) land in Transylvania, which can even kill the people*. The composition of the name Nemere again contains the procreative powers. We also know that the winds are not only the agents of destruction, but also of life by pollinating flowers. One Székely folk song says the following: : „*Nemerének hideg szele, / fú a kalászos rétre le / attól rózsám meg nem fázik, / sőt inkább megpirosodik.*”**[4]** (The cold wind of Nemere blows the fruitful meadows, my sweetheart will not catch cold from it, what's more her cheeks will get red...)

Scottish traditions preserved the most ancient Celtic names for us. The same legends preserved the Fin legends, words, and the later incoming Scots probably adopted many names, words, customs from the ancient

inhabitants. The Scottish people lived under patriarchal rule. Forty of the ancient Scottish words there are only seven that don't begin with the initial Mac, and this hints toward their Magyar ancestry. The Scottish Mac, or Mc words are identical in form and meaning with the Magyar *Mag* (seed), the name Magyar itself means Mag-man. The very important MacArthur family's name in Magyar means the seed of Arthur, it can also be stated as Arthurfi. The „fi” particle means a manchild in both Celtic and Magyar.

It is also interesting that from the forty ancient Scottish families twelve lived in Argyll, which brings the story of the Magyar Prince Argyélus to mind. It is also important to note that the most ancient Scot families' burial place was *Iona* which is the name of the indigenous Jász population of Transdanubia, which is also connected with the concept of *Jász* and *gyász* (mourning). The *Ionreach* family's home was in *Kintail* county: both preserved the Jász and Kun connection on the British Isles as they live side by side in the Jász-Kun region of Hungary. Presently the *MacKenzie* family originates itself from here and so this name serves as a bridge again toward the Ion and Kun branch of the Magyar people.

The symbolic flower of these families was almost exclusively the fir tree or some other evergreen plant which they traditionally wore on their hats. The evergreen fir was the symbolic plant of the White Hun ethnic group. The color of Scottish attires, their symbolic flowers belonged to a certain family and could not be used by anyone else, as they could not use their crest either. These colors and flowers were part of a pre-crest antiquity, the Golden Age.

The MacArthur family was believed to be of royal descent. The English had the head of this family executed, their holdings were taken away. The fate of Scottish nobility from then on resembled the Magyars' during the Habsburg rule, who were Emperors of Austria and Kings of Hungary. The popular saying in those days was the following: „The Austrian Emperor forever wages war against the Hungarian King.”

Their family crest includes the isosceles sun cross, which is probably mankind's most frequently found and most ancient symbol and three crowns. Their name carries the name of the legendary Arthur. Many Magyar legends include patterns of the Arthurian legends. Among these are legends of the sword, and a holy cup, known in later centuries in Western Europe as the grail. Among Arthur's noble knights we find Bors whose name can be traced to County Borsod (i.e. the place or seat of Bors) in Hungary. These legends again are connected with the Golden Age of mankind. The name Arthur brings to mind the hero of the Arthurian legends and almost all elements of the saga of God's Sword (Isten Kardja). Among the heroes of the Round Table we find his son **Bors**, whose name is part of geography of the Carpathian Basin, such as county Borsod. Archaeologist Ilona Sz. Czeglédi considers name of Slavic origin in her article in the Journal of Archaeology[5], and does not take into consideration the many name places based upon the word Bors, nor does she consider the linguistic connections of this word. For example there is a Bors township in Bihar county, a Borsa town in Transylvania and Máramaros, some smaller settlements called Borsád in Veszprém county, and with the help of a good map we could continue this list ad infinitum. I myself believe the origin of this word lies within the B-R wordgroup where it means a round, hard seed. It is related to the boróka (juniper), which the Székely call borsika.[6]

A most thorough research was done by Milós Szabó concerning the Celtic names of the Carpathian Basin in the first and second centuries A.D. He based his research upon the Greek language, because „it is characteristic, that not even in the most ancient layer of the Roman personal names there is hardly any common Indoeuropean system.” He mentions *Cuchulainn* as an ancient Irish name, where the first syllable „Cu” means dog, which is *kutya* in Magyar. The original Hungarian dog breeds carry the „ku or ko” syllable, like *kuvasz*, *komondor*, which also hints at their wedge (*ék*) shaped heads. The reciprocal of the Ku contains the symbolic word *ék* of the Huns. Szigeti calls the *Setantii* clan's name also as ancient Irish, which means „westerner”; in Magyar *sötét* means darkness and there is a clear connection with the direction of sunset, which is west.

At the excavation site of Potzneusiedl-Gattendorf they found an inscription of the word „*mutsa*”, which was translated by researcher Holder, who did not speak Magyar as „*mocsok*”, meaning dirt.

Szigeti mentions as a Celtic name the *Welsh family name of Euryr, arany* in Magyar, which means gold. He also found several connections with the word „*matu*”, like *Matumarus, Matugenta, Maturus, Matto, Matta*; all these names are connected with the Magyar words *mét, megye, mező* (land, county, meadow). Milós Szabó brought these into connection with the M-T wordgroup's *medve*, which was a solar symbol. He does not use the Celtic names which were supposedly mixed with the Venet language, but I have to mention the words containing the *ll(l)o* suffixes like *Ab-ilus, Bas-ila, Diar-ilos, Suad-illus, Mag-ilo, Cucc-illo* since they are in connection with the Magyar words *élet, lélek* and *illó* (life, soul and volatile).[7]

During the Celts' sojourn in the Carpathian Basin they made closer connection with the language and culture of the Magyars. When the time of a new meeting presented itself during the time of the occupation of the Irish islands, they were able to retain these memories even easier, which still can be recognised in their different cultural elements. Magyar historian, Dr. Tibor Baráth originates the word Celtic from the Magyar word *keleti*, meaning an *eastern*.

The Celtic migration from the Carpathian Basin is connected with the Hallstatt and La Tene cultures. The late Hallstatt's famous settlement is Heuneburg at the Danube. Its inhabitants possessed all the achievement of a cultured and settled life and maintained trade routes with the mediterranean cultures too. Western scholars attribute their high life-style, architecture to the influence of the latter.

The grave of a Celtic princess which was excavated at Mt. Lassois near the Sein is by no means inferior to the pomp of the famous and well known Etruscan and Egyptian burial places. The gold jewelry's design „contains classical elements, like the very complex palmette design which was mixed with the indigenous Hallstatt and nomadic elements.” [8] The writer of the book does not tell us that in that age, in the fifth century A.D. the indigenous Hallstatt and the classical culture both were in close connection with the decorative elements of our ancient peoples. Neither do they mention that the ancient culture of the Carpathian Basin arrived to Western Europe several thousand later.

Considering that from the time of the ancient meditative movement which took hermits to the sulfur caves of Ireland and thus were called „the heroes who visit hell” the connection between Ireland and Hungary was settled and we believe based on such evidences that these connections began in the pre-Christian era. The first written sources date from the 14th century and the Abbey of Melk and the Royal Library of Vienna holds the writings of a Magyar priest from Losonc concerning this age.[9] The first student of Oxford was also a Magyar. His name at the time of registration was *Nicola de Hungaria*, whose education was supported between 1193 and 1196 by Richard Lionhearted, the brother in law of Queen Margaret.[10] It is no accident that the origin of the Magna Carta and the Magyar Golden Bull are so close in time.

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

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

Albactanus, King of Scotland was killed 25 years after the arrival of the Rojans in a battle by the Huns, according to one tradition, around 1070 B.C.[11] Later they were expelled from the southern parts of the Isles where – during flight—the leader of the Huns by the name of **Humber** drowned in a river. *This river is called since then Humber*. So the Huns were so much so present in the British Isles before Christ, that they even wrote their names into the geography. In the patrilinear Hun society the rivers were symbols masculinity to which the words *ondó* and *ont*, *önt* (semen, to pour) testify. Professor Ashe believes that the Hun name stems from an error of later ages, since this Humber of 1070 B.C. precedes the Huns of Atilla by centuries. So he is unable to make use of the ancient Hun vocabulary to which the word *hon* and the English *home* belongs, along with the Magyar *him* (male), the words *homo*, *human* which are believed to be of Indo-European origin but can be traced back to the ancient Hun vocabulary. The Magyar *hamu* (ashes) belong here too which was in ancient times the symbol of a settled life, around a fire. The poetic expression of this can be found in the story of *Hammas Jutka*, Cinderella of the British culture. and the story of the boy who turned into a deer whose figure was immortalized by Béla Barók's *Cantata Profana*. [12] The very important symbolism of this ballad was explained by Gábor Pap in his quoted book.

The river name *Habren* has also Magyar linguistic connections, where *hab* means water. This river is sometimes also called *Sabrina* in Latin environment and *Severn* in English. The first syllable of both is the Magyar *viz* (water). According to Professor Ashe neither name can be explained from Indo-European languages and lead back to untold antiquity and he believes that these names represent the ancient guardian spirits of the waters. [13]

Considering that most water names of the British Isles originate in a pre-British age and many of them are identical to Magyar river names still alive in Hungary and they can be explained easily with the Magyar language we have to recognise the presence of Magyars in these ancient times in the British Isles and its population. **This Western European line of Magyar history was neglected by Hungarian historians** and so by the West also to favor the non-existing Asiatic origin of the Magyars. With this Western scholarship was deprived to fully understand the elements of their ancient past.

Belinus, the son of *Molmutin*, the top King of the dual Kingship and his brother *Brennius*, the King of the North bear names which echo in the *Palóc*-Magyar ethnic group's vocabulary and the name *Béla*, the name of the ancient *Sungod*.

Athelney is the name of the marshland near Glastonbury. The word *Athel* here is connected with water, following the lead of the *Atil*, *Etel* word cluster which means water, river and it is also connected with King Atilla's name. „*Aetheling*”, the title of British nobility is also interesting, since it signals a *direct royal descent*. The early and ancient English masculine form is *ætheling*, the feminine version is *æthelu*. The long time settlement of Árpád's Magyars was **Etelköz**, which in view of the above gains the added meaning of „*royal island*”; the „*köz*” particle until now signaled the womb and birthplace and also a land protected by rivers. Similar territory can be found between the rivers *Duna* and *Tisza* and the **Csallóköz**. Since the British legends talk about the Huns way before the time of Atilla, so this title takes us back into antiquity and preserved the *title of an ancient Hun office*. According to this *Atilla's name Etele* may have meant a Royal Prince, deservedly so as he was the son of *Bendeguz*. In the works of historian Anonymus *Atilla's name* appears as **Athile** (Anon. 1 and 5). *Atilla's later spelling* with two „*tt*”-s conforms only to Germanic linguistic customs. His *Athile* name may also have meant that he was part of the Royal Scythians, as much as the Royal Welsh who were called so by early historians. The

name „*ætheling*” changes in German to „*Edel*” which means noble. I must mention that the symbolic colors of the white Huns was the white and light blue. Their former Austrian territories’ flowers are the silver-white *Edelweiss* and the blue, tulip like alpine flower the *Enzian* were their symbolic flowers.

Later the dream of Emese of a future dynasty symbolized by a huge river, also belongs into the *Atil-Etil-Itil* saga and word-group. Historian Ipolyi summarises the traditions concerning Etele stating that the *Atel*, *Etel* name is identical with the name of the ancient *Etelköz* as much as another ancient *pater familias* is identical with *Tana*, the *Don-Tanais* rivers and reminds us of the elemental origin of the heroes and demigods of old which again surfaces in the life of *Álmos* as it was present in the old *Skythian* sagas, which tell of the ancestor of the *Skythians* who is *Targitaus* that he was the son of *Zeus* and the nymph of the river *Boristhenes* (Herodot 4,5).”[14]

So he leads the name of *Etele* directly back to *Scythian ancestral traditions*, from where – as I have demonstrated in my paper concerning the *Arthurian legends* – the *Holy Grail’s* image as a symbol of life began. *Antal Csengeri* mentions [15] that the Finnish word *eteletär* means the daughter of the South-wind. Here the first *tär* syllable means a girl, the *Etele* here is the name of the South-wind and can be connected with the *Transylvanian Nemere*: both contain the name of the *Hun pater familias* and means a force of nature. We have to recognise in these names the name of *God* which these peoples revered and who declares himself within the world of nature, may it be a wind storm, a flood and the later descendants adopt His name for their own children of this world.

Concerning that today’s historians date the origins of *British history* to the *Trojan refugees*, or the arrival of the lost ten *Israeli tribes*, their history begins with *William the Conqueror* in 1066. The *Skythan origin sagas* on the other hand take us back to the dawn of history and I consider these sagas, and the names of rivers and names of honor a part of the earlier *Magyar traditions*. I have to remind ourselves that while *Hungary* had a well established central government and county system by 1,000 A.D., the same came about eight-hundred years later in *Western Europe* after the unifications *German and Italian small kingdoms*.

Incidentally, in the time of *Tiberius*, during the tax revolt, the *Romans* encountered fierce resistance in *Sirmium* around *Mons Almus* what is now known as *Fruskagora*. [16] Since *Álmos* was also mentioned as *Almus* in the Hungarian *Gesta Hungarorum* [17], this *Magyar name* existed about at least one thousand years before the arrival of *Árpád* and the *Magyars* in the *Carpathian Basin*. Returning to *Tana’s* name “... *Tana*, the ancient father of our (i.e. *Magyar*) chronicles may well be the first *Scythian ruler* with the name *Tana*... In the *Magyar language tanya* means a settled mode of living, a permanent base, and as we have seen it may mean a ‘seat’, settlement meaning the ‘descensus’ of the earlier generation. [18]” Here he also mentions the historical names of *Duna*, *Don*, *Dentumoger* which are part of the geography of the *British Isles*. The *Magyar names Dana*, *Damasek* are ancient names for *God* and ties the *Mesopotamian Dumuzi’s* name to our ancient memories. [19]

Athelstan, the son of *Elf-rede* lived in *Northumbria* and ruled here between 925-940 A.D. Many legends surround his figure. His name is connected with the *Etel*, *Atil* wordgroup. One of his legends talks about his wanderings when he met a poor man and accidentally *burned his cakes* in a fire. This story is a half forgotten *Magyar legend*, when heroes embarking on a mission always take little cakes baked in ashes with them. It is also connected with the wordgroup of *hun*, *hon*, *hamu* we discussed earlier.

Iona is the name of the island, the burial place of mostly *Skythan descendants* which were the *Pikts*, *Scots* and also the *English* the inhabitants of *Northumbria*. The name *Iona* is the name of the *Transdanubian indigenous Jász* population’s *Ion* name, whose name is also connected with mourning (*gyász*). [20]

The white horse is an integral part of the *Royal Welsh* mythology, along with a *deer hunt* in which *Annwfn’s*

gleaming white dogs with red ears try to capture a stag. Both the stag and the dog are symbolic animals of the Magyar peoples. The conical head of a dog is present in an architectural motif of the roof-structure of an early Stone Age house at Rösztke — Lúdvár in Hungary.[21] The stag — the Miracle Stag, Stag of Light — is central to Magyar mythology as the symbol of the sky and as God's messenger. In the Annwfn legend the Lord of the Otherworld is *Arawn*, a name which echoes the Magyar word *arany* meaning gold in present usage, although its original meaning was shine.

The Cornish descent from the giant *Gogmagog* who came forth from the Princess Albina's union with demons and her subsequent giving birth to giants is also part of the stories of the Scythian-Magyar origin. Ipolyi believes the Magyar legend of origins from *Góg* and *Magóg* is an authentic pre Christian Magyar tradition[22]. He refers to Anonymus who related an ancient tradition, which – although having become somewhat clouded in the course of centuries – nevertheless had preserved knowledge of the Scythians and the neighboring peoples.

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

Mr. Gwion Davies, the son of the founder of the Welsh National Library researched the Skythian origins of the Welsh people. He spoke in his letters about linguistic similarities between the Magyar language and also the possible relationship of the carved writing of numbers of the Magyar rovás and the Welsh system of carved numbers. Regrettable our correspondence had to stop due to his age and illness. I sent him my rendering of the poem by János Arany, the great Magyar poet, titled the Bards of Wales. He wrote the following in his answer: I was surprised to learn of the lament by János Arany over the loss of the Welsh Bards, and of the kinship felt between Hungarians and the Welsh..."

*

The life of the Skottish Queen Margaret seems to be the summation of the Celtic-Skottis-Magyar relationships. She was born of the Saxon Aetheling family, as the daughter of Eadward, who was expected to become King. He and his family was exiled and they lived in Hungary's town of Nádasd as the royal guests of King István I. She was born in Hungary, around 1045 A.D. and was educated here until age twelve. During these formative years she acquired literacy, the love of arts and especially embroidery.

They returned to England in the company of Hungarian nobles upon the invitation of Eadward the Confessor. Unfortunately Margaret's father died in England unexpectedly, so the family decided to return home to Hungary. A storm forced their ships to land on the shores of Scotland – and the rest is history. Margaret married the Scottish King Malcolm III, introduced literacy to the court and became supporter of arts and sciences. Even more so she cared for the less fortunate and served their meals herself along with her husband, the King. As the treasury became more and more depleted due to her charity work, the Scottish nobility was in competition, who can donate more to charity. Reading this I was reminded of the Hungarian St. Elizabeth who married the Duke of Thuringia, practicing love and charity to the dismay of the Thuringians who accused her for depleting their treasury. The care for the less fortunate is a long standing Magyar tradition, which were practiced by these holy women outside of their homeland too.

The chronicler of Margaret's life was a priest by the name of Turgot from Durham, who eventually became the

bishop of St. Andrews. According to him Margaret was related to the House of Árpád and the Teutonic royal house and Gisella, wife of St. King István I. of Hungary was her aunt.

She had eight children whom she raised strictly. This upbringing gave seven very strong kings for Scotland.

The Church made her a saint on September 16, 1249

(Literature: Eternal Word Television Network, 5817 Old Leeds Road, Irondale, AL 35210. www-ewtn.com, from the reprinted works of David MacRoberts.)

*

The following is not directly connected with Scotland, but with the English-Magyar connections. The mother of their beloved Queen Anne was a Magyar from Transylvania, the countess Rhédei.

As we can see the Magyar connection with the British Isles was a continuum from the dawn of history to ancient monastic times, through St. Margaret, Queen of Scots, the first student of Oxford, Nicola de Hungaria to Queen Anne, to mention only the most outstanding events and personalities.

*

As a conclusion I have to mention that the history of both, the Scots and the Magyars were written and propagated by their oppressors and enemies. The chronicler of St. Margaret's life for example talks about the Magyars of King St. István's time as uncouth, wild, oriental people and does not realize the contradiction: St. Margaret learned literacy and the arts from these barbarians. The same is true in case of Scot historical picture too. Present historians almost apologise for these images, like David MacRoberts sensing that this must be an inaccurate representation of these people.

It is the same spirit which tries to preserve the heritage of the ancestors in both Scotland and the Magyars. I wonder if these ancestral traditions have gained a place in public education in Scotland. The other Celtic-Scythian nation, the Welsh gained permission within recent memory to finally erect a nation library. There are no universities for Hungarian Studies in Hungary even though the Hungarian Academy of Sciences was founded with such a purpose by count István Széchenyi.

The Trianon dictate of 1920 severed the body of Hungary and she lost two thirds of her territory and population. The most Magyar region, Transylvania fights for its existence amidst cultural and ethnic genocide as we speak.

The only university in Hungary, founded by Dr. Agnes Gyárfás, the Nagy Lajos Király University was deprived from their schoolbuilding even though this is the last citadel of Hungarian Studies and Magyar scholarship. It is presently tied over through donations of Magyars around the world.

To preserve the past, it would be very important to establish a sister-institute with a similar University in Scotland, since this could resurrect the ancient Skythian ties. I wrote this short study to awaken interest toward the subject.

I bring the Magyar related names of the British Isles in the following Appendix.

My 640 word dictionary of related English-Celtic-Magyar words is available upon request to students of Magyar and Celtic studies on magyar@acronet.net

Appendix

Magyar connections to the geographical names

of the British Isles.

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

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

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

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

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

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

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

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

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

Derivatives of the word Magyar Bál:

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

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

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

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

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

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

Belfast is the capital of Ireland.

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

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

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

Bosham, is a peninsula stretching far into the sea.

Boston, has the best harbor of the region.

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

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

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

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

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

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

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

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

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

The Valley of *Manger* is here and in it the Dragon Hill; now it is believed to be connected with St. George, but this name leads us into greater antiquity and contains the name of the God *Mén*. *Manger*'s name means *Ménkör*, the

Circle of Mén and it is identical in concept with Menhirs, the chorea of various sites. The nearby Wayland Smithy's vaulted graves are from 2500-2000 B.C.

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

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

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

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

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

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

Unst is the world's northernmost city

Rivers:

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

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

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

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

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

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

Mersey is a frequent Magyar last name.

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

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

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

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

Ugie is a river in the Grampian region. It can be connected with the Magyar geographic locations beginning with the syllable *Ug*, like the name of county *UgoCSa*. It is also connected with the word *Űk* meaning ancestor, ancestral. The Magyar river *Bug* is a B-variation of these; it is also a word of a humming sound, longing and procreation.

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

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

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

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

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

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

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

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

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

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

Stour rivers are in Essex and Kent. It is a known fact that the names of *Kent's* rivers belong into the oldest linguistic strata of the region. I believe it is an S variation of the T-R word-group. The Magyar river name *Túr*, a subsidiary of the river *Tisza* is part of this word-group.

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

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

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

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

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

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

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

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

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

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

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

Whitham's first syllable means white, the second syllable is identical with the Magyar *ham, hon, hun* (ashes,

home, and the Hun) names. Its meaning is White home, White-Hun. (*Fehérhon Fehérhún*); the first meaning is also connected to the English hamlet which means an enclosed settlement.

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

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

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

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

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

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

Islands and other natural formations.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A town's name in Anglesey:

Llanfairpwllgwyngyllgogerychwyrndrobwll-llantysiliogogoch.

I leave its historical identification to the future.

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