



THE AVARS Susan Tomory

*The Avar hill sang
On quiet fall evenings
On my father's little land,
The Avar hill was singing
Only for me, only for me...*
Endre Ady

(From: *The treasure of the Avar hill*
Translation: Susan Tomory)

Before we engage in the discussion of historical events and the Avar-Magyar connection, it is important to familiarize ourselves with the ancient characteristics of these people so that we can recognize them in the course of later history, even though the historians of old refer to them with unfamiliar names, according to the language of their day, sometimes because of ignorance and sometimes even because of the purposeful falsification of history. We have to remember, under all circumstances, that the spirit and soul of a people do not change and they carry with them the memories of their childhood making them part of their later life. These memories become a shining light to which to return, and this same light gives guidance to people of later centuries as long as they are able to recognize its meaning.

I would like to signal the beginning of a new type of historical research and writing which I call *Organic Historical Science*, or *Organic History*. We cannot talk about authentic history as long as we are ignorant of its roots and the soil which gave it life. This lack of information creates a void in the souls of today's people, who are busy preparing the future; it hinders their creative aspirations to a certain degree and also their sense of fulfillment in both the individual and societal sphere. It is not only history that requires this organic connection but all aspects of our culture. I began this work in my study *Organic Magyar Linguistics*. Composer, teacher and researcher, Zoltán Kodály, has written extensively to try to awaken a sense of responsibility concerning the care of our language. According to him, every faulty linguistic expression should cause an almost physical pain in the souls

of people who love their culture, their home and their language. This sweet and painful realization can only come about in a culture which is not separated from its roots and is a living organism which awaits its further evolution.

If we do not pay attention to the inherited talents which we absorb in our mother's womb, various errors or webs of errors might evolve, which can originate not only from the pens of ancient historians, but also from the evaluators of our history in the course of the centuries leading to the present. We might get entangled in the web of these errors. Some such examples:

a. Historians' evaluations qualify the messages of their ancient colleagues as errors.

Today's historians do not know the true meaning of the expressions of the past. One such modern error is their interpretation of the name Turk, referring to the Magyars, preserved by Emperor and historian Constantine Porphyrogenitus. Emperor Constantine received this information from one member of this group, Tormás, a descendant of the Árpád[1] line, who knew where he came from, what group of people he represented and what language he spoke. The fact that he called himself and his people "Turk", as Constantine's work shows, means that he also preserved the knowledge of a branch of the Magyar people, who belonged to the ancient Turk or Török-Magyar ethnic group. This group was as much part of the Magyar ethnicity as today's Palóc, Székely, Jász and other ethnicities are and these Turks have nothing to do with the Turkish people and language of today.

b. Historians cannot differentiate between the separate Magyar groups, who appear under different names on the stage of history

because they are not familiar with the basic concepts upon which the creation of Magyar nationhood rested. One such trend can be observed in the works of the excellent Hungarian archaeologist, Dr. Gyula László, who sometimes draws a sign of equation between the Avar – Hun – Székely (Sicul) groups: „...our Kings from the House of Árpád resettled the Avars (Huns, who were Székely at this time?) into Erdély (Transylvania)“[2] Most of the time, the identity and national status of the Huns might represent the greatest difficulty not only to him but to several other Hungarian historians and archaeologists. Ferenc Móra was the archaeologist who excavated maybe the largest number of Avar graves in Hungary, and he expressed this dilemma in a most compact manner: „Hun hún, hun meg nem az...“[3] This is a play on words which can be translated: “Sometimes (they are) Huns, sometimes not.” In such uncertain circumstances, it is not only the usual techniques of archaeology that can lead us to the right path but – in our case – the in-depth knowledge of the Avar, Székely or Hun religious, and cultural symbols and their connection with their surroundings.

c. The history and culture of every nation begins from an organic base and blossoms from these roots.

Whenever the organic cultural soil is poor, it produces weak plants that are unable to grow. The culture of the people also becomes weak and this is not their fault. I cannot discuss the truth of this matter with examples from around the world at this time, since it would fill volumes.

Before I begin to talk about the history of the Avars, first of all I would like to familiarize the reader with the ancient characteristics of the Magyar culture and, within this, the culture of the Avars.

As a start, I would like to mention the memories of Avar times that survive in a poem of the great Magyar *táltos*[4] poet, Endre Ady, as shown in the verse at the beginning of this study. Then I shall share my personal memories about the Avars. First, because I would like to demonstrate the survival of ancient memories of a people even in a one person package; second, because I feel very close to the Avar people and their culture: my mother's family descended from the Avars of Bavaria. My grandfather's vineyard was in Váralja (today Várfő), in County Baranya, on the hill that the inhabitants of this town call the *vár* (the castle).

The elders of this town held fast to the memory of their Avar descent, even in the years of my childhood – the 1930's – for example, my mother's God-mother. The „castle-hill” with a circular base was built in a step-pyramid fashion, leading up to the top of the hill. I should not even emphasize that it had a circular base, since the word *vár* in itself means some circular enclosure in the Avar vocabulary. There were still some visible entrances in the 1960's, where adventurous youngsters attempted to enter. The elders of the town told us that, at the beginning of the century – and here I am talking about the 20th century – everyone knew that, in the hidden places, in the middle of the castle, deep underground, there may still be Avar treasures. They also told us that, in the 1900's, „some French scientists” worked in the castle. They brought out statues and took them away. As a child, I used to collect artifacts in the fields with my uncle; our most frequent finds were arrowheads which were donated to the High School, and preserved under glass frames as part of our history. Today, this collection may be in the town's library.

The elders of the town remembered that, in the „good old days”, when poverty did not press upon the lives of the people, the houses, which were oriented toward the East, had front porches with pillars and these were covered with a shiny metal; as the rising sun shone upon them, it helped the people resting in the rooms to awaken. Houses, which preserved the house-structures of the Bronze Age,[5] were reconstructed from the region's embroideries by Adorján Magyar. The women's fashion consisted of many layered skirts, which were in the colors of fire-loving people: reddish brown, pink and some green. I remember well, since they allowed me to „dress up” in one of these dresses when I was about six or seven years old, and I was very proud of the beautiful dress even though I wore it for only about one hour. Their speech there was a little different than in our region, even though the distance between my home town, Dombóvár, and Váralja was not great. I especially made a mental note of how differently they called the little geese and was amazed that the little animals understood this dialect too.

My second personal memory about the Avars is the huge Avar Hill, which was at the end of the yard at my husband's childhood home in the county and town named Szabolcs. This is the largest Avar castle in the Carpathian Basin. Its base hides artifacts of the most ancient times. The castle was built even before the „*secundus ingressus*” of Árpád and his people in the 9th century. Duke Szabolcs started repair works on the castle which encloses a 33 thousand square meter territory.[6] The people of the town used this place for a long time as a cemetery. After the Soviet occupation of Hungary, the graves were displaced (like the people above the ground), among them that of my husband's mother. This was done so that no trace would remain of the important past of this town. The stated intent according to the Internationale[7] was the eradication of the past.

In my father's home town, Mosonszentjános, one Avar grave was excavated which contains very important data of the Hun-Avar co-existence.[8] It is in this manner that the Avars –whom historians believe to have disappeared from history – continue to live on: one only has to know where to look for them...

Returning to the necessity of examining history on organic grounds, I have to talk first about the people's belief-system. Scientists discovered, not too long ago, that Mankind's knowledge of God and the need to search for God is encoded in our genetic makeup.[9] The ancient Avar symbolism, belief system and their connection with their organic language was worked out in detail by Adorján Magyar[10]. Based upon the evidence amassed here, we know that their main symbol was the Sun and its symbol was the isosceles cross within a circle, which represented light. They honored (but did not worship) the Sun and the fire. Archaeologists have found many crosses in Avar graves that are one-thousand and several hundred years old, so they have come to the conclusion that the Avars must have become Christians earlier, maybe as a result of meeting with the Greek or some other culture. But when they found crosses from a pre-Christian era they supposed that they must have belonged to an ancient belief-system of Mankind; this brings them a little closer to the truth. If today's researchers were aware of the meaning of the Avar cross, its place in their language, its message, the home

territory of the cross could be narrowed to the Carpathian Basin.

When people connect the symbol of the cross with Christianity, we have to remember that the early Christians did not use the cross in their catacombs and it appears only in the 3rd century A.D.[11] The first appearance of crosses within the revered symbols of Christians can be tied to the first appearance of these early Christians in Pannonia, where they were exiled by Rome to work in mines. It is here that they had an opportunity to learn to know the Avar Christianity. The reason I call the religion, which flourished in the Carpathian Basin, Christianity, is because, through the Avars, our people here, who were familiar with the symbol of the cross from ancient times, tied their religion to this symbol. To my knowledge, neither the Roman, nor the Greek, nor the Protestant Christians named their religion after the cross, but after Christ. „My religion is Christian” they would say all over the world – except the Magyars. Only these „pagans” call their religion the „Religion of the Cross”[12] Within Roman Christianity one still can find vague references that they considered the cross the „Tree of shame”, while in the ancient Avar religion, the Cross was from the beginning the symbol of Universal Light and also the symbol of the Sun. A frequent image in the collection of archaic Magyar prayers collected by Zsuzsanna Erdélyi rests upon the thought „go on and twirl holy crosses”, which tells us that our ancients possessed the knowledge that, just as in the Universe, in all our atoms too, there is a living light, which is symbolized by these twirling crosses.

Milena Prindelsberger Mrazovic brings beautiful examples of early Avar crosses.[13] The combined elements of light, the cross and circle, are beautifully represented in the two huge sanctuary lights, which were stolen by Charlemagne’s looting hordes and taken to Aachen and Hildesheim to decorate their cathedrals.[14] There is no mention of where these extraordinary lights came from, that Avar craftsmen created them, nor is there any mention that a culture which designs such objects and has a spiritual need of such expression must have evolved throughout the centuries that must have preceded the time of western Christianity. It would take a very long study to embrace all the proofs of the ancient Avar Christianity.

1. Following the lead of the above-mentioned few examples **I can state with confidence that the cross symbol and Christianity itself was not adopted by the Avars from any outside source since they were the creators of ancient Christianity. Today’s so called „great Churches” or religions, learned their belief-system and the majority of their ceremonies from the ancient Avars.** One such holiday is Palm Sunday, which was called by the Avars: “Sunday of Flowers and Light” (virág/világ). Ash Wednesday was called the holiday of the pussy-willow (barka); the holiday of St. John centers around ceremonies with fire; Barbara’s day was even transported through the Celtic migrations to the British Isles, along with the Sun symbol: the cross within a circle, now called the Celtic Cross, which has Avar origins.[15] The Mass, which is sung, imitating the songs of the *táltos*, which were used as a tool of creation; the pulpit imitating the World-tree of the *táltos*; the symbolism of the Roman Catholic priest’s attire are but a few of the Avar-Magyar religious symbols, holidays and customs. It is a pity that these material expressions were adopted by Western Christianity without an understanding of their deep spirituality.

There are some examples of Avar groups, who had migrated from the Carpathian Basin and returned. They met with some Byzantine or other Christian groups and, submitting to their pressure, allowed themselves to be baptized according to their „Christian” rites and their priests, but they kept their own ancient Christianity, which, when translated means: Religion of the Cross, as mentioned above. The words of the Magyar Prince Géza lead us to believe that this is what happened in his case, when he told the visiting Roman Catholic priests that he was rich enough to support more than one religion. At this point, I would also like to mention the ancient practice of religious tolerance of the Magyar and related peoples. It is no accident that the first European law of religious tolerance was ratified in Hungary, in Erdély (Transylvania), in 1578, at the Diet of Torda.

Professor Gyula László also mentioned the unsuccessful efforts at conversion and found it especially noteworthy that, according to the excavations in those places, where these conversions could have been expected to occur

in greater numbers, the opposite can be found: „In the western part of Hungary, the Avar graves do not show any traces of Western Christianity, so it is evident that these conversions were only illusory and (the Avars) probably considered these missionary efforts a necessary evil, a part and parcel of their humiliation. When the time came to bury their dead, they did this only according to the rites of their ancient religion.”[16] One of the ancient symbols was the Avar Cross of Light. Even today, we find the most ancient embroidery motifs on linens used at burials, which will not be seen by the priests. These are hidden, just as were their ancient prayers, which they would never pray in the presence of priests.[17]

It may seem unusual to talk about the linguistic connections of the Avar belief system at the beginning of this article but we shall see later that this is the base upon which the Avar culture and society rests. Knowing this, we will always be on firm ground in recognizing the Avar presence during the millennia of human history. They called their ancient God, who was the ancient force maintaining creation, by mono-consonantal names: **Ar, Er** (force). Their ancient Mother Goddess was called **Ara** (bride). Out of their immaculate embrace emerged their first and only Son, who is Life Universal, arriving to us on the wings of Light. His name is Ar + any = **Arany** = light (today it means simply *gold*); his name has two consonants, signaling that he had already entered and taken upon himself the qualities of matter. He is the energy that takes part in creation and manifests God in the world of matter. At this point, they expressed God within creation, by adding the consonant **B**[18], the sound of creation: **Bar-ata** (its later variants are Varuk, Barisa, Páris), the Father God. Their Great Madonna was **Bar-anya**, (in other variations Virona and Firuna[19], mother of Flowers and Earth Mother). The Little Madonna in the Magyar religion was the mother of Life, of fire and Earth, whose symbolic flower was the pussy-willow. Their golden haired Son of Creation is called **Bar + any** (force + matter) = **Bárány** (lit.: lamb), who is the personification of light and the Sun. In view of this we now realize that their ancient home was in Baranya County, named after their Mother Earth, and they migrated from here to many different parts of the world. The Avar name of Creation's holy parents was largely forgotten by the world or it was attributed to some other culture. This was the case when the great ethnographer Arnold J. Pólya remarked that nobody knows who Firuna was. The inhabitants of the British Isles do not know that St. Barbara and St. Brendan met the Celts in the Avar homeland of the Carpathian Basin and took these names and their „fiery” connection from here to the British Isles. The Celtic name for Mother Earth: Virago also reminds us of the Avar name for the Earth Mother: Virona.[20] The many Celtic names belonging to the B-R word group also cradle ancient Avar memories along with the Celtic Sun-Cross. This triune connection of vocabulary-symbol-tradition supports the ancient European presence of the Avars.

Another variation of the B-R word-group is the **P-R** group. Within this, the Avars expressed the action of energy which turns toward matter and is a bridge between the two (**pír** = flush, **parány** = atom, **parázs** = ember, **pernye** = flying ashes). The **F-R** group expresses the words of making fire (**fúr** = to drill, **forog** = to rotate, **forró** = hot, etc.), the **V-R** word-group helps to bring Life to earth and protects it, as in **vár** = castle, which is also a part of their ethnic name, and **virág** = flower, which is a state of being, which is again a transition toward the world of Light (**világ**, and this is a transition to the Palóc word group). The word **vár** is the surest signal of territories they once occupied, for they have left this word and the structures behind for posterity. The reciprocal of B-R which is God's strength is **R-B**, the word-group of world-worldly thinking and destruction, like in **rab** = to rob, **robban** = to explode; it was also used to express carving, which is a permanent mark upon some material, hence the **ró, rov, róni** (to carve) Avar word-group from which the Magyar *rovás* originated and was taken over by other cultures as runo, runic, etc. writing. The basis of English writing is the purest Avar V-R group, along with the words *word* and *world*, so we know that, at one time, the two cultures lived side by side.

2. The beginnings of our people carry a duality within, as preserved in the Hungarian legend of the Csodaszarvas.[21] The twin, Magor, established a settled life as the basis of this culture, and agriculture, not only in the Carpathian Basin, but in their – what I call – migrant cultures too. So the Phoenicians knew of a God named Magor – whose name means Man of the Kernel -- who taught them all about agriculture and left a library full of books behind on this subject.

The reciprocal of the name Mag is **Kam, Kan** – which means maleness – who was the father of the Kun, Hun people who were the wanderers of the Magyar culture. Magor is the representation of the Sun, Hunor the representation of the rays of the Sun. All the sixteen dialectal groups of the Magyar mother culture directed their lives according to the Hun philosophy of life, with the exception of the Magyar children of Magor. The Kun or Hun, the Székely, Palóc, Avar, Szemere, Jász, Kabar, Kazár, Szolim, Türk, Marmar, Pannon, Körös and Besenyő peoples all upheld the Hun philosophy and life-style. The ones who lived according to the *Magyar principles* were sedentary, agricultural, culture-forming people and they have preserved this quality up until today. The people with the *Hun principles* were the founders of migrant cultures, but they too returned occasionally to their ancient homeland. It is natural that the ancient chronicle the *Tárik-i Üngürüş[22]* (*History of the Magyars*) speaks only of Hunnic people, since only these left the Carpathian Basin to complete the tasks which the homeland entrusted to them. Their migration outside the homeland and their return can be likened to the physics of the structure of an oval, which has two foci: in case of such societal structure one of the foci is anchored in the homeland, the other moves to the new countries they established. Between the two centers there was always an organic communication maintained.

The effort on the part of archaeologists to separate the Székely from the Hun, the Avar from the Kun based on the above is impossible since you cannot separate the Sun from its rays either. The symbols of these groups and their religious vocabulary differ from one another, but the Hun basic symbol, the wedge (ék) always has a place in each. For example the holy flower of the **Székelys** is the **szekfű** (carnation), and its petals end in tiny wedges, zig-zags which eloquently demonstrate their Hun origin. The symbols of all these ancient groups clearly indicate the ethnic origin of the person resting in a particular grave.[23] As we pay attention to these symbols, we can clearly establish where and when the Avars wrote their names upon the world-map.

It is a frequently repeated statement that there is no sign left of the Avars, that they disappeared in the storms of history. This saying was already in use when the Avars represented a major European power. Several reasons are given for this, among which one reason is important to consider: their name coincided with the Latin word *avarus*, which meant greedy, and the greedy European nations began to call their victims „avarus”, or greedy. To avoid the possibility of making them a subject of ridicule, they begin to use the different names foreigners called them, like the Slavic *Obor*. Their buildings, cultural objects, notes by outside historians all attest to their ancient European origin.

Avar cities and counties within and outside of the Carpathian Basin.

Baranya, Parád, Perk, Perkáta, Párkány, Börzsön, Borsod, Bereg, Vetrár in Óbuda, that is Védvár or Vízvár were all cultural centers of the Avars.

Near Zára is Obrovac (Obrovazzo in Italian), Bar, today Antivari, Budva, Sinus Avaricus, Páros, or Fárosz, today's Lesina, or Hvar, Avaris, castle of the Hyksos, who ruled over Lower Egypt. Its other name is Huar[24], and this is identical with the name of the Dalmatian city of Hvar, mentioned above. Another Avar city is Saruhan (it is identical with the Magyar name Sárkány, meaning dragon). The Nabateans had an Avar city on the shores of the Red Sea, which also changed to Huar. The name “Avar” can also be found as a geographical name in the early Sumerian territories.

The pre-Arian Persia, Parthia, Faristan, Persepolis, Veretragna, Firdusi, Barzue, Farrursi, Fraortes, Bardija, Varanes, Baram, Barviz, Dalmatia[25], and both shores of the Adriatic are only a few territories I mention here, which belonged in the Avar cultural group.

All these territories not only bore the name of the Avar Earth Mother, Baranya, or some variant of the b-p-f-v and

r consonantal group, but the linguistic legacy, customs, religion and burial customs echo the presence of an Avar society, which migrated to distant lands. I mention one example, the city of **Parád**, which contains not only the consonants of the Avar name, but it preserved also their fire-centered folk customs, which arouse our interest. Their greatest holiday of the year is the eve of Midsummer Night, when they still practice the custom of jumping over fire, and the burning of incense with some „honorable herbs”. Both customs are connected to the ancient Avar medicinal practices, which were used to preserve health. Talking about health practices, according to data assembled in the 1930's, the infant mortality rate in the Carpathian Basin was lower in the Avar Age than when this study was made.

Another life-preserving custom of the Avars was to outline the sign of the cross upon a person, and on his pillow in the evening, and to draw a circle around oneself when threatened, through which the evil one could not enter.[26]

Let us begin a more detailed discussion of the

Avar castles, and cities.

Bronze Age.

The city of **Bari** was already standing at this time, at the place where the Adriatic and the Ionian Seas joined. Across from it, stood the city of **Bar** which is today Antivari, and both were, without any doubt, established by the ancient Avar people. On the southern shore of the Adriatic lived the Partini people, and this is mentioned by several ancient historians (Dio Cassius *Historia Romana* Hamburg, 1750. fol. Lib. XLI, cap. 49. I. pag. 293): „*Dyrrhacium positum est in terra quae olim illyrarum parthinorum fuit.*”, translation: „*Durazzo stands on the territory which was earlier the land of the Illyrian people.*” (Durazzo is South of Antivari),[27] Strabo L. VII. cap 7 also mentions a Partim people near Durazzo. G. Gelcich „*Memorie sulle Bocche di Cattaro*” writes on the 34th page that „*Gli Avari non del tutto abbandonarono la Dalmazia e Budua conservo il nome di Avarorum Sinus, avendo senza dubbio preso questo nome da quell' avanzo di Avari di cui dobbiamo riconoscere la discendenza negli abitanti delle Zupe di Grbali.*” Translation: „*The Avars did not leave Dalmatia completely and Budua retained the name, Sinus Avaricus, which was given by the descendants of the Avars, whom we have to recognize in the population of Grbalj.*” This book can be found in the Public Library of Hercegnovi.

In addition to these quotations, Adorján Magyar says the following:

„It is no accident that this Budua, and Budva, both with a castle, have the same name as the Hungarian Capital Buda. In our ancient language buda was the name of castles built of wood, which were also called palánk. These castles were protected from rain and fire with copper or bronze plates. It is not likely though that this Sinus Avaricus and the name of the city of Buda there, and its present day inhabitants, originated from the later Avars of history, as Gelcich believes, but I do believe that they are the descendants of the ancient Avars, or the Partins, that the ancient historians talked about.”[28]

Avar traces can be found in the southern Dalmatian city of Budua and also in Albania. These routes are identical with the earlier routes of Jász expansion and, in the case of the Avars, this change of scenery is also more a result of expansion than migration. From the beginning of their expansions until today, the roots of the Avars remained in the Carpathian Basin.

Adorján Magyar also mentions Obronc near Zára, Obrovazzo in Italian, which was also at one time an Avar settlement. This name testifies to this fact, since the Slavs called the Avars Obri.[29]

Following the lead of Miksa Duncker, in his works *Az ókor története* and *A magyarok őshona*, Elek Fáy writes that the Nabateans had a city by the name of Avar on the shores of the Red Sea, which is also a variation of Huara. Fáy also mentions later (page 104) that „*this city on the Red Sea can give us an idea of the splendor that surrounded the Avar castles in Egypt, since the name of this much later city is none other, than the memory of the afore-mentioned castle.*”[30]

Adorján Magyar also presents in his book a picture, which was taken during the reconnaissance flights above Abyssinia in W.W.II., that clearly shows two circular castles in the city of Makelle. He reminds us that Abyssinia, now Ethiopia, is also located near the Red Sea, near the once existing country of Nabatea.[31]

István Gyárfás mentions in his book: *A jáász-kunok története*, on page 561, that „*a monk of St. Gallen, the lispig Nother, in the 9th century, and following him, Aventin in the 10th century, mentioned that the Huns, or Avars, to protect their territories, surrounded them with hedges that formed nine concentric circles, called the varrare.*” Adorján Magyar continues: „In this word, the Hungarian word *vár-árok* can be clearly recognized. The 'are' is probably a remnant of the Hungarian word *árok*, which may have had a mono-consonantal form too, since, in the Oromo language[32] the word *irio* = *árok* (ditch). The *vár* suffix in many cities, like in Fehérvár, Dombóvár, Kolozsvár, etc. reminds us of the Avar castle-building culture. *Vetvár*, according to today's explanation, *Vizvár* (water-castle), may have been *Védvár* (castle of protection) too.” Many examples can be found of such round castles with a protecting moat around them. The famous Tor of the legend of King Arthur is also such a structure.[33]

Palaces of the *kagans*. [34]

Adorján Magyar considered these Abyssinian round castles the home of the Emperor of that country and he likened them to the old castles of the *kagans* which may have been similarly built of earth, clay or burnt bricks. Because of their step-structure they may be compared to the Mesopotamian Ziggurats but, while these followed an upward spiral pattern, the steps of the Avar castles were level and their size was smaller. The castles of the *kagans* were sanctuaries at the same time, since, in ancient times, the *kagans* had the dual role of high priest and leader of worldly affairs. This resembles the most ancient dual role of the Sumerian *Patesis*. One such castle is shown in the book of Bódog Múleher, the Castle of Gerebenc, which can be recognized as such, even in its present ruins.[35] Adorján Magyar saw this castle from an airplane. His opinion was that this was not a castle of a *kagan*, but of a lesser dignitary. According to documents, a much larger and more impressive *kagan's* palace was built near the Tisza River in Hungary, but it has been completely destroyed by today, just as the Castle of Gerebenc is overgrown by thickets and other plants. The destruction was aided by the devastating hatred on the part of the Church, fueled by jealousy, since the *kagans* were the high priests of the people. The wars of Charlemagne helped the destruction too.[36]

On the territory of old Hunnia in Obergrändendof (H. Fischer *Weltwenden*, Leipzig, 1921 IV. edition) there is another round Avar castle, which is called Hausberg today by the local population, since it has a smaller house on top, in which some lesser princes may have lived. Such step-castles can be found from the Paleolithic on.[37]

The Avar castle symbolizes the connection between Heaven and Earth. The dome of the castle and its gates symbolize Heaven.[38] A later, more elaborate construction, built according to the plans of János Vitéz, Archbishop of Esztergom, shows an accurate sky-map under the dome. The continuum of the same theory is still alive in Hungary. The every-day variety of structures that can be rotated to follow the rotation of the sky-map is often mentioned in children stories as the „castle rotating on duck's feet”, and the well known author Mór Jókay has written about their existence in one of his novels. Irish legends also speak of such rotating castles and, imitating this, Bernard Shaw, the playwright, had one built for himself, so that he could always turn toward the

sun.[39] Fehér Mátyás Jenő shows the picture of such a castle from Ag-Sarum, on page 67, following the drawing of W. Stokeley in 1722.[40]

Considering the importance of these ring-fortifications, we mention the fortification of the African Barnum and Ngambe territory, which is 15-20 kilometers long, behind which the inhabitants can safely practice their agriculture, because they do not have to fear the attacks of the enemy. The capital city of the African province of Wadai is Waqra, which is identical to the Avar word *vár*.[41] The Abyssinian territory of Avara, or Havara, is a similarly enclosed territory, and again, in these names we recognize the words *Avar* and *vár*.[42]

One of Dr. Karl Weule's statements is very important: **"Such heavily enclosed territories, surrounded by moats, could exist only within a settled, agricultural society. Nomadic cultures – for understandable reasons – could not afford such castles, fortifications or rings."**[43]

Wherever we follow the tracks of the Avar people we always find such fortified castles, first in the Carpathian Basin, and then later in the territories to which their culture spread. New settlements were formed when they were able to begin to cultivate these lands.

In Erdély (Transylvania), near the city of Parajd, is the famous castle called *Rabsóné Castle*. Its legend mentions a devil called *burungó*, a word which belongs in the Avar religious vocabulary. *Rabsóné* is the Avar equivalent of the Magyar *Tündér Ilona*, mother of life and matter. This legend tells us that, after the fall of the Avar Empire, a part of the Avar population – probably a large group -- moved to Erdély[44] In any case they were able to write their name into the local history, build and maintain castles and their former, splendid life-style did not suffer much from this move.

Who were the Avars?

After such a long introduction and before we begin the discussion of Avar history, we have to clarify first of all, who the Avars really were. History – as we have already been used to in connection with the Magyars – discusses the Avars between two extremes. One school holds that they arrived in the Carpathian Basin before Prince Árpád of the 9th century; the other believes them to be nomadic hordes, riding about on the endless grasslands of Eurasia, even though they participated successfully in helping to develop the culture of many empires which were considered major powers.

The more than 40,000 excavated Avar graves within the Carpathian Basin also offer contradictory results: Alongside the bits and stirrups, which indicate a nomadic life-style, there were finds that are the hallmarks of a settled society: the spindle and farming artifacts. In present day Hungary, their building projects are not recognized; they are known particularly for their yurts,[45] even though their graves contain all the elements of an above-ground house. In his book: *A Honfoglaló magyar nép élete, (The Life of the Homecoming Magyar People)*, Professor Gyula László writes the following:

Building projects

„There were wood buildings before the Árpád Homecoming. In Jászalsószentgyörgy, evidence was found of burials, which utilized the technique of supporting the mound-graves with beams. If they built wooden houses for their dead, they must have also used them to live in during their lives.”

However, even after this statement, he accepts the probability that the common people *„lived in tent-like yurts, to which they have become accustomed in the eastern grasslands but, considering the evidence, we cannot doubt that they knew the method of building with wood.”* Kagan Baján asked the Byzantine Emperor for skillful

carpenters. „Based on this, we cannot deny the possibility that, in the Avar garden cities, there were not only yurts, but also wood buildings in a closely-built settlement...” Dr. László believes that these houses were built upon the request of the foreign women who arrived there by intermarriage. He also supposes that the Avars brought the skills of building wooden houses from their ancient homeland in inner Asia.”[46] Even this professor had to subordinate the cultural achievement of the Magyar people to the official line of historicity which gives merit only to foreign cultures. The low level of the cultural environment of Western Europe is clearly recognizable through the legends of saints in those days and even later, during the time of the Kings of the Árpád House, like the legend of the Hungarian St. Elizabeth, which gives a good view of Thuringia, where she was given into marriage.

Loránd Benkő says the following on page 132 of his book, *Név és Történelem, Tanulmányok az Árpád korról: “On the one hand, one has to consider the great predominance of the early Magyar Földvár (earthen fortification) in the Carpathian Basin and the remarkable early appearance of their first credible data, which permit the existence of the popular word which served as a name giver (and not the known personal names!) **to be dated prior to the Conquest** (9th c.)”* It is for this reason that Hungarian schoolbooks never mention the large Avar castles and the high culture that developed around them. This culture is clearly visible for example through the high level of craftsmanship and their spiritual message on the gold objects of which Charlemagne’s hordes robbed them.

The subject of the castles of the *kagans* should be treated separately, since they were political and religious centers, as we discussed earlier.

Scholars have still not clarified satisfactorily – based on their name and life -- who the „real” Avars were, and who were the pseudo-Avars that came in with Árpád’s people in the 9th century, or the late Avars who „became Székelys” on the banks of the Küküllő river in Transylvania, and whether these were Cumanians (Kuns), or not? These are the questions I am trying to answer, based upon the works of historians and ethnographers.

Arnold Ipolyi was one of the most outstanding early Hungarian historians – whose works were banned by the Roman Catholic Church, even though he was a priest of this Church – and I am going to bring his insights in direct quotations (in English translation) because of their importance. Occasionally, I will add a few explanatory thoughts. One such explanation will concern the existence of giants, which were preserved in mankind’s memory, so much so that they even found their way into the Bible. They also appeared in ancient history under different names and these names contain the germ of the names of ancient Magyar ethnic groups, including the Avars.

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„A new momentum is given to these (studies) with the more vigorous awakening of historical sciences which, in our country, began with the Italian Bonfini, who expanded the question of Hun-Magyar origins to the Avars too; which have remained hence up to the most recent times, in several different aspects, in so far as this people can be brought into direct or indirect manner with the Magyars.”[47] Here, Ipolyi discusses in detail Bonfini’s work concerning the Hun-Avar-Magyar relationships. Byzantine historians regard the Avars as the most noble branch of the Scythian family and they are brought into a familial relationship (related by blood) in the 7th century (I. 53). Ipolyi quotes Venczel (i.h.2) where he says the following: „Maybe as the Székely (Sicul) from Transylvania are the descendants of the Huns, so too may be the Székely (Sicul) of the Mátyusföld, and the Kuns – the Vár-Kuns, who are remembered by our historical works in this place as descendants of the Avars, and the nearby uniquely ancient Magyar people of the Csallóköz attest to this too, as do the ancient traces of Tatar, or Avar seats, (see óriás – article V.), or as history calls them: Avar rings verify it.” (I.54)

The members of the Avar nation called themselves by a word formed from the word **vár** (castle). Vár = place, house, habitat, stronghold, county – and through these it became the name of Avar people, says Ipolyi[48]. Nothing proves their ancient origin better than the fact that the name Avar means something old, ancient, as stated in the ethnic Dictionary of Ballagi under the Avar name:

1.) *Dry grass, grass that dried standing, 2.) **The relatives of the Magyars who lived in our country (i.e. the Carpathian Basin) before the 9th century.***

So at the beginning of the 1900's the Avar-Magyar relationship was already discussed as an accepted fact.

During the later part of history, the Hungarian nation traced its origins to the giant Nimrod, whose star-image is honored today by country folk under the name of *Kilenc* (nine), and by city dwellers as *Orion*. The Magyar people did not preserve any self-image connected to giants, but the surrounding cultures maintained a giant image in connection with the Magyars, so much so that this thought even found a place in the text of the Bible. Considering our present subject, I shall quote such images in connection with the Avars[49]:

The names of Avars and Huns in foreign lands, which connect them to giants.

Slavic: Obri = Avar

Slavic: obr, obor = giant

The Germanic words *hun, hūne* mean **giant** in the Edda, and the castles built by giants are frequently found here.

*„As far as the Magyars are concerned, the Germanic word *hun, hūne*, which means giant, appears in the Edda (in the sagas of Gudrunar, Atlikvidha, Egil, Asmund, etc.), which presents these characters as mythical giant-folk with their King Atli (Attila, Etele?). In this name, as in the sagas dealing with him, evidently older mythical stories are mixed with newer hero-images and characteristics, later transferred to the Huns, who had a similar name and the even later identified Magyars too, since they were considered in the neighborhood as aggressive and mighty people. The Slavic *obr, obor* = giant seems to be identical to the **Avars**, who preceded the Slavs, during the course of their history, in their present land. According to others, these Avars were identical to the Celtic Ambro people. There is a similar background concerning the Russian names *Tschud* and *Yspolin*, meaning giant, the former being identical to the Finnish *Tschud* people, the other with the name of the old gens *Spalorum* as mentioned by Jordanes (Schlötzer: Nestor 112, Schafarik slav. alt. I.51)“ I. p.197.*

Here I have to mention the names of the heroes *Cunomorus* and *Kynovawr* of the old heroic sagas of the British Isles, the existence of round earth castles, a river which is named after the *Huns* who were there in ancient times, the name of *Kent* County, all of which point to the ancient presence of *Avar* and *Kun* people.[50] These ancient memories became significant in the later dynastic connections of the Avars.

Our origin.

In connection with the origin of the different ethnic branches of the Magyar culture, Ipolyi gives place to the Avars too:

*„As the **Hun** and **Magyar** people trace their origin to *Hunor* and *Magor*, who were their ancient heroes, and they*

take not only their origin, but also the names for their Hun and Magyar country from them, I am willing to look into the names of the other branches, such as **Kun, Avar, Jász, Besenyő, Úz, Bolgár, Palóc and maybe Orosz, Kazár, Zichy** etc. for the names of old heroes, who were similarly the ancestors or progenitors of these peoples. Although our historical sagas do not mention anything about these, and in all the surviving memories only their name is mentioned, and some vague connection with us is all that survived, we should use the same method of identification in connection with them, as we used in the above mentioned research concerning the relationship between our peoples, the descendants of Nimrod's first born sons Hunor and Magor, and other peoples, who are counted as "second born" descendants. These are undoubtedly shown as related nations by the new historical researches which probe deeper into these connections (see lately the study of Venczel in muz. 1, 431). These opinions can be strengthened by using the original Magyar pronunciation of these names which are indigenous in the Carpathian Basin (examples: jász = ijász = archer, avar = régi = old, obsolete, antique, in the ethnographic dict.: **avar** = dry, old grass.) They can be taken as the names of ancestors or forefathers, since the names of these separate Magyar branches, according to race, army, family names, were names of the different branches which were preserved partly in the works of foreign writers, partly in documents at home. Such is the case where Constantine Porphyrogenitus (*De Administrando Imperii*) preserved the names of the seven Magyar nations who lived in *Etelköz*." (I.223) Ipolyi calls these branches „second born” with excellent intuition, since all these adhered to the Hun philosophy of life.

We Hungarians have to get used to the idea that we have to make the most of the few remaining data and, for this reason, I really have to regret the fact that the Avar ethnographic dictionary is no longer available. I know of its existence from these few words in Ipolyi's works. We have to preserve at least its memory.

Religious holy places (Ipolyi: Magyar mythologia, II 252-254)

Ipolyi lists hills (halom) and grave-hills like the Batai Halom, Száz-halom and Órhalom. He includes the immense fortification of Csörsz Árka. All these were burial and religious places of the Hun peoples. (II.252)

Pagan places of reverence:

Pogányvár, Kamorvár, Bálványos Vára (II.254)

Kézdi-Vásárhelynél Tűzhalom

Bondavára, place of the high priests called Rabonbán on the right side of the Nagy Küküllő river (II.253)

Pogányvár – in the Jenői mountains near Oltárkő (Altar-stone), in Erdély (Transylvania) near Mezőbánd at Szilágysomló.

Bálványos vár: in Erdély there are three castles by this name, in East Szolnok, Kézdi and Csík counties near the River Szépvíz, the former at the Lake of St. Anna (254)

Bálványos vár: it is believed that fairy girls built it at a time when the rocks were still soft, in other words before rock-formation began in this region. (II.I.291).[51]

Concerning the name of the Avars, Prof. Gyula László mentions the following: „*They call themselves Huns,*

Byzantium calls them (a)Var-chuni. The Western sources say the following: 'avari qui et hunni nominantur', in other words: the Avars who are called Huns." He also mentions that „the Kuns (Cumanians) have not spoken the Kun language for a long time, but he still believes himself to be Kun.”[52] We will see in the forthcoming notes that the Avars and the Cumanians spoke the Magyar language, even in the 9th century. Moreover, even the *Tárhí Üngürüs* mentions that the ancient inhabitants of the Carpathian Basin spoke the Magyar language, as did the returning people of Hunor.[53] For further details I recommend Adorján Magyar's study entitled *Codex Cumanicus*, in which he proves that the Kuns (Cumanians) spoke the same language as the Magyars.[54]

Lóránd Benkő[55] quotes Győrffy (*István király és műve* page 232.):

„**Baranya**, on the other hand, may have been the name of a bailiff of a castle in the time of King István I. As a matter of fact this name did not originate from the Slavic **borona** meaning 'door' because the Slavic name of this place, in the 9th century, was **Dolgo-moszt 'long bridge'**, but Baranya is a well known personal name in the *Árpád-age*.” He brings up the fact that lately Lajos Kiss (Benkő i.m. 354) is attached to the theory of Slavic loan.

Since we so often hear of the Slavic connection with the Avars, where – with the blessings of the Hungarian Academy of Sciences (MTA = Magyar Tudományos Akadémia), -- the Magyars were placed at the receiving end of this transmission, I have to mention the opinions expressed and recorded in the *Archaeologiai Értesítő* (1964. issue no. 2, Vol. 91), under the title *Szemle*, which dealt with the comments of the IV. International Slavic Archeological Seminar:

“**Točik** (Nitra) talked about the archaeological sites of Slovakia, beginning with the 6th century... The Avar type objects he deemed a matter of fashion, the Slavic type jewelry he considered proofs of Slavic ethnic presence. He showed a map, on which could be seen the Slavic excavation sites from the 6th to the 12th century.

Academician István **Knizsa** explained that ... on the map shown by Točik there was no place for the Magyar population even though the place names attest the Magyar presence here. He also mentioned a new map which extends the borders of the Moravian Empire all the way to Szeged.

Erik Fügedi questioned the lack of excavations and buildings.

Péter Váczi in his lecture entitled: „*Szlávok megjelenése a dunai országokban*” (*The Appearance of Slavs in the Danube Countries*) made it clear that „no significant Slavic influx into the Carpathian Basin can be proven before 568 A.D.”

„The Avars, coming into the Carpathian Basin, used the Kutrigur-Bulgarians and the defeated Ants as front-line troops and these were almost completely annihilated in the battles. Among the captives in the Temes region were 3000 Avar, 3000 Gepida, 2000 barbarians (Bulgarians) and 800 Slavs, and this reflects the ethnic composition of the Carpathian Basin at that time.”

Ágnes Sós, in her lecture: *Régészeti adalékok a Pribina-uradalom központja kialakulásának kérdéséhez* (*Archaeological Addenda to the Development of the Center of Pribina's land*) said the following:

„**The people with the griffin-ivy decoration are close to the *Árpád-age* Magyars from an anthropological point of view, and should be considered as speaking the Magyar tongue.**”

István Balassa stated in his lecture: *A magyar földművelés szláv kapcsolatai* (*Slavic Connections to the Magyar Agriculture.*)

“The achievements of linguists coincide only in part with the above mentioned loan-words and all we want to add is that, **before the formation of Slavic ethnicity, it is problematic to talk about Slovak loans.**” (Bold by S.T.)

The language of the Avars.

The crown witness to their linguistic Magyar identity and their antiquity is the word *vár*, which became part of their national name that they used to designate themselves, and which was later adopted by other peoples and used by them to designate the buildings the Avars left behind, and their builders. The Nabateans, Egyptians and Abyssinians knew their name as well, as it was reflected in many place names formed with the word *vár* within the Carpathian Basin. The Byzantine historians – who had ample reason to learn their name well, since in the 500's the Avar Empire mandated a heavy tax from Byzantium, --- “called the Avars the most noble branch of the Scythian family, and (blood)relatives of the Huns in the 7th century.”[56]

Again I quote the opinion of Ágnes Sós: **„The people with the griffin-ivy decoration are close to the Árpád-age Magyars from an anthropological point of view, and should be considered as speaking the Magyar tongue.”**

Lajos Marjalaki Kis mentions the following, concerning the left bank of the River Rába: „Chuniberga iuxta Rabam” and, according to a document from 1073, the Bishop of Metz fell in the battle against the Avars at „qui dicitur Asnagahunc Chunisberch” and this place is in county Vas.[57] According to the afore-mentioned Avar linguistic connection, the name *Rába* is an Avar-Magyar name, and the *chuni* ending here can be considered as being the *hun*, *kun* element of the name.

It is Marjalaki who proves with geographical and historical documents that the inhabitants of the Carpathian Basin, before Árpád's ingressus, were Magyar speaking people. The ancient Avars belong to this group and also the Székely, Jász and all the other groups of Hunnic affiliates of the Magyar mother culture. The 1931, June 21 issue of the newspaper Pesti Hirlap (Pest News) informs us that the people of Hódmezővásárhely want to assure their rights as indigenous population, through the court system. János Perger, in his article: *A magyar nép és hazája régente (The Magyar People and their Homeland in Olden Days)* and Jenő Tarkó both call the Magyars the indigenous population of the Carpathian Basin.

Professor Gyula László states only that: *„the Székely (Sicul) and Göcsej population believe that they are indigenous in the Carpathian Basin.”*[58] *„In their belief system, the Székely and Göcsej people hold fast to the notion that they are the pre-Árpád ancient inhabitants of this land, but we should not forget that, in our chronicles, (which do not state anything about the Avars!) the Hun history is intermixed with the Avar history and when they talk about Hun, we often have to take this to mean Avar.”*[59] In connection with the excavation – similarly to Móra – he mentions on page 15 of said article: *„...sometimes Hun, sometimes Magyar...”*

The place names of the Fertő[60] region cradle memories of the Avar people (Rába, Répce, etc.)[61]

Professor László mentions a few pre-Árpád words, like *ház, ajtó, ágy, küszöb, fal, fedél, hiú*[62] (*house, door, bed, threshold, wall, roof and attic*) and these are undoubtedly witnesses of Magyar presence and a settled life.

Prof. László discusses the griffin-ivy motif of the Avars, whom he recognizes as the late Avars.[63] Concerning these late Avars, he states that the majority of these were Magyars.[64]

Since we have already identified these late Avars as Magyars, we also have to mention the conclusion of the Russian archaeologist, Artamonov, according to which the European Avars were not the descendants of the Asiatic Zsuan-Zsuan; they were not even the real Avars (a-pa), but they were the a merger of the Vár and Hunni

branches of the Ogar-Ugor population.[65] He does not explain whom he holds as real Avars.

In the *Magyar régészet regénye* we find the following: „*The Avars, who were called Várkony represented the majority – even after the Frankish-Avar wars – of the population within the Carpathian Basin, which fact is firmly supported by the immense number of Avar graves, well within the tenth century...*” [66]

Avar cemeteries[67]

„*If we place the Avar cemeteries onto a map, then the old Avar territories of the Carpathian Basin are outlined.*”, said Professor Gyula László. Among the territories outside Hungary he mentions Austria, the Balkans, Southern Russia and to a lesser degree Finland.

The Avars settled the very same territories that were later occupied by the Kuns (Cumanians), mostly in Kiskúnság, Fehér and Tolna Counties and the northern corner of Baranya County, in territories beyond the Tisza River, from Szeged to Békés and Bihar Counties, the Alföld section and a section of Jásznagykúnszolnok County. Their main territory was the Alföld (Hungarian Great Plain).[68] Árpád's people did not settle in these territories. Prof. László believes it significant that, between the Danube and Tisza Rivers, in Délvidék and around Lake Fertő, there are no Magyar traces.[69] He also believes it important that „*in these regions there are absolutely no traces of Slavic habitation.*” (p.67)

In one of the Békásmegyer kilns, he found wares which connect the Avar and Magyar times. Even so, he originates the name of Pest from the Slav word for kiln (p.68). The writer of this study connects the name of Buda with the word *bot* (bat), and any elevated structure, like a mountain. Adorján Magyar explains that the name of Buda once also meant a castle made of wood (on page 66 of his work). The flat-land called Pest, which is across the Danube, originated from the word *víz* (water). The hilly Buda and the flat Pest reflect the male/female principle, according to the symbolism of the ancient Besenyő (Pechenegs).

In the western part of the Carpathian Basin, there is a strong Besenyő and Székely presence too. The strongest Avar territory was around Szeged. Professor László brings up the question as to whether it was this Avar population, which the later Magyar Kings resettled to the Küküllő region, who today live as Székelys (Sicul). From here on, he draws an equation mark between the Avars and the Székelys. I have to mention that Bondavára is in this territory, which was the seat of the *Rabonbán*. The word *Rabonbán* also has an Avar connection. They were the ones who went ahead to greet the incoming people of Árpád. It is possible that, in serving the truth, the hereditary status of the *Rabonbán* is also a part of the Avar culture: more thorough research in this matter awaits the new, young historians of the future. The heirs to the honorable office of the *Rabonban* are the members of the Sándor family.[70]

After the Avar resettlement there was enough room created to settle the Kuns (p.69).

Discussing the burials, Professor László deals with the graves, in which sickles were buried, which can be found in both the Avar and Magyar territories (p.70). „*A few data emerged (the form and role of the sickle in burials) which force us to ponder whether the words which are believed to be Turkish loanwords are really of Avar origin.*” The writer of this article has to mention that the word *szike* (sickle) is part of the Székely religious vocabulary and its origin can be traced back to the Tűzköves statue with the sickle (and other markers) representing the Székely people.[71] The sickle stands here as a marker of this ethnic group and the later graves with the sickle can easily be identified as Székely burial sites.

Professor László refers to the settlement-map of nomadic people as described by Győrffy which has the same arrangement as the Avar cemeteries: in the middle there is a settlement describing a circle or oval, and around it, in an ever widening circle, come the rest of the houses. „*After the Avars from the Western Carpathian Basin settled in the land of the Székelys, the empty territories were settled by Germans who eradicated every trace of the Avars...*” says László (p. 74)

Bronze Age Avar graves were excavated at the Tiszafüred-Majoros Hill.[72] The Avar saddle, with bone-inlay, is related to the Hun-Sarmatian saddles of the 7th century.[73]

In the grave of the little daughter of an Avar nobleman, at Kiskőrös, was found the very fine golden thread used to decorate her clothing, which is not only a testimony of the art of the Avar goldsmiths, but of the love of the Avar parents toward their children and their good taste too. Ferenc Móra tells us in his quoted work that the infant mortality rate of the Avar Age was far lower than the infant mortality rate of the 1930's.

There was also mentioned an ointment jar (p.90). According to western examples and mode of thinking, Professor László attributed some magic properties to this ointment and, for this reason, he believed that the person with whom it was buried must have been a *táltos*. He did not have the rudimentary knowledge that the Magyar *táltos* was not a raving drug user, like the so-called shamans of the East. The ointment was probably used to treat dry skin, as we would do today.

Kálmán Magyar, a museologist, wrote a short place-history which appeared on the Internet. In this, he mentions that around the territory of the city of Kaposvár: „*Avars, who are considered the forebears of the Magyars, lived from early 568 to the 9th century. We know of 10-12 large cemeteries in the Kapos Valley. This population is worthy of attention because of its metal craftsmanship and the use of foundries. Several of the cemeteries in this neighborhood survived until the Árpád-led, so called conquest, in 896 A.D. This also proves that there was a mixing of the Avar-Magyar population.*”

According to the testimony of the graves, the Avar household was not that of a nomadic people since they kept poultry.[74] There is also a mention of spindles, needle holders, colored and scratch-decorated eggs in several Avar graves. Ferenc Móra described one of these in his quoted book (page 446-447), and its picture appeared in the *Magyarság Néprajza*, page 248, under the title: *Kis-zombori lelet*. This is the world's first known decorated Easter egg.

I need to add that the egg and its brown color are part of the Avar religious symbolism. In Baranya and Somogy Counties the Easter eggs are still decorated with a similar technique: the eggs are colored brown in an onion-skin tea, and the motifs are scratched into this base.

István Bóna in his book: *Hunok és nagykirályaik* mentions the excavation of a cemetery of the eighth to ninth centuries in Kékesd, in County Baranya. (grave no. 63)

Life and culture of the Avars.

According to the testimony of the graves and the folk-art objects, the ancient Avar population of the Carpathian Basin lived a settled, peaceful life, thus creating a culture based upon these values. According to their beliefs, the world and they themselves are made of light. This belief was preserved within the structure of their language and through their cross-stitch embroideries. Their culture included the art of writing, which was not limited to a higher, priestly class, but was practiced among the common folk. A needle-holder was found, with inscribed instruction to its use, and a foundry's clay blow-pipe with an inscription in Bű-Bodrog, Somogy County, from the early 10th century. It was also the common folk in Székely-land that preserved the Székely-Magyar runic writing in spite of

centuries of persecution by the Roman Catholic Church.

According to Professor Gyula László there were already buildings made of wood before the 9th century. He based this opinion upon the mound graves which were supported by beams. He came to the conclusion -- as we mentioned earlier -- that „*if they build wooden houses for their dead, it is obvious that they must have lived in such during their lives*” (p.78). We have already discussed Avar castles from the Bronze Age, which were found outside the Carpathian Basin. Kagán Baján asked the Byzantine Emperor to send him some skilled wood-workers to help in bridge building (p.79).

In spite of the convincing proof found in these graves, Professor László still maintains that the common folk lived in the Eastern-style, tent-like yurts.

Based on the documents of the Franks, Győrffy rejects the Kazár, Kun origin of the garden-city models and accepts them as an Avar heritage, with their ring-structure. These rings were great earth-works which the Hungarian historical writings love to forget and which I already discussed at the beginning of this study. We also discussed the fact that nomadic people do not build castles. If there were nothing else to prove that the Avars lived a settled life, their castles are crown witnesses to this.

The columns of their houses were covered with copper or bronze sheeting and the memory of these houses is still alive. They raised chickens and other poultry around their houses, their outer territories were used to raise cattle, while the Magyar territories were used for agricultural farming. According to Arabian documents the Magyars had not only rich pastures but also arable lands.[75]

Among the women's activities there is the spindle in almost every grave along with their needle holders.[76] To grow the cotton and hemp and prepare it for use, a settled life is required. Professor László warns us: „*Let us not fall into the magic of the horseman-nomad word in connection with the Avars.*”

Earlier we talked about their colored eggs.

The spindles tell us that these women were spinning their yarn and weaving the materials for their clothing and they left these spindles as a wonderful means of leaving messages to posterity. Professor Gábor Pap mentions frequently that the grave-goods were not food and objects for the afterlife, but a message for the later descendants: “this is how we lived”. I find similarly important the preservation of the memories of these womanly arts which inform us about the animals that once lived in the Carpathian inland sea, about the structure of their houses of the Bronze Age, while their husbands and lovers engraved their spoons and objects of daily use with the open secrets of the Universe. Due to their beauty, these patterns have been repeated and preserved to our day by women decorating their houses.

They made a high quality pottery, which is characterized by the four-section division of decorative patterns and the painting of pearl-lines. In more ancient graves the pearl decorations always indicate the Magyar origin of the grave and I call them “Mag-decoration”. [77]

They loved music. Archeologists have excavated flutes made of the shin-bones of cranes or of wood, which were tuned to the ancient pentatonic scale. There is a question concerning the Magyar folk-songs: how many of these may be of Avar origin? Foreign historians have mentioned that the Avars used songs to transfer messages over a long distance. [78]

Ever since the Tatárlaka[79] find, we know that literacy began in the Carpathian Basin and preceded the famous Sumerian cuneiform writing by over a thousand years.[80] The Szarvas needleholder tells us that writing among

the Avars was universal. Researcher Imre J. Oláh translated it as a Magyar text written in the region's dialect.

Mining and metalwork of this age was famous far and wide, yet our archaeologists attempt to place their origin to other lands, and mention Austria and the Far-East as their beginning, even though it is well known, from Dr. John Dayton's information, that all known metal ages began in the Carpathian Basin.[81] For example, it is known that in the Avar iron mines, the miners worked in shafts fortified by wooden structures. The metallurgy of the Carpathian Basin, and even the raw materials, can be found even in distant lands and in cultured societies. The plentiful raw materials and their processing greatly helped the development of Avar metalwork. The Avars created high quality wares and they were also equipped for mass production of bronze objects.[82] The Avar goldsmiths introduced new fashions to the West, where they were imitated.[83] Their clothes and wigs were much favored in the French courts even centuries later.[84] The later Magyar kings, too, used belt decorations following the Avar fashions.

„The belt and sword of a Kun (?), maybe Avar (?) warrior of high social standing in the vicinity of Kecskemét from the 13th century is a direct-line descendant of the Avar fashion.”[85]

Spirituality and the care of their souls was more important to the Avars than their material wealth, and the different aspects of their worship were incorporated into today's --- so called – great churches too. Avar spirituality followed the *táltos*, Abaris, who could change into an arrow and thus fly around the world. Because of his wisdom he became high-priest of the Sun among the Greeks.[86] Great Avar holidays were Christmas and Easter, and today, in the town of Ozora, in Tolna County, these holidays are celebrated in a manner which closely resembles that of Avar times. Easter was the holiday of Light, of the Lamb. Palm Sunday was the Sunday of Light and Flowers, when flower petals were strewn onto the road, where the priest walked, and the spokes of the wagon wheels were decorated with flowers symbolizing the eternal rotation of the Universe. The girls in their folk dresses, holding their holy books, with rosemary and kerchief, look like bouquets of flowers. The eternal light in their churches and the blessing of the pussy-willows served to aid the progress of the soul.

The honoring of God and ancestors was at the center of their lives. The Avars always protected the graves of their ancestors, like the Huns and the Scythians did. They were friendly and hospitable to foreigners, tolerant of other religions, but nobody could approach the graves of their ancestors with an evil intent. *„We know of one story from the historian, Priscos, that the great Hun Emperor attacked the Eastern Roman Empire because the Bishop of Margos crossed the Danube at the confluence with the Morva, and destroyed the Hun royal graves. (Corpus S.H.B. 140)” [87]*

Do we Hungarians know what is happening in the Házsongárd cemetery?[88]

Avar government.

At the time of Árpád's ingressus, the inhabitants of the Carpathian Basin lived in a governmental structure based upon the County System.[89] The word **vármegye** (county) consists of the ancient Magyar word **megye** = land and the Avar-Magyar **vár**. The formation of a strong central government can be formed only with an evolutionary process of hundreds of years. This was achieved south and west of the Carpathian Basin only in the 1800's; for example, the Unita Italia of Italy in 1860. The data fed to students in schools that the Hungarian King István I organized the County System according to the French model are not correct. The French system was built upon the Avar model which preceded it.

The head of the Avar central government was the *Kagán*. The income of the nation was equally divided among

its citizens. The treasures were kept in the depth of the castle of the *Kagán*. People did not pay taxes. They had their own mints and money systems. The so called Petrossa find was taken to the Hermitage Museum after W.W.II. The pieces of this Avar treasure clearly show the care the *Kagán* took to divide it, how precisely he divided the gold-plate into four pieces.[90]

Kagan Baján – who was an exceptional organizer -- like Atilla – occupied almost the entire Balkans and forced a great number of cities to pay tributes. We already talked about the heavy tribute paid by the Byzantine Empire. Their trade routes crossed the entire Carpathian Basin and they followed the flow of the rivers. Baján's main concern must have been the securing of these routes.[91]

The seats of the leading princes were the counties of Fejér and Tolna, the vicinity of Pest, the lands between the Danube and Tisza Rivers and Bihar County.[92]

In Zala and Vas Counties, there were large numbers of settlements of the founding princes: **Kál, Bogát, Lád, Olad (Előd), Ondód** and the **Ős-urak**. We have to mention the so called *vő-* and *sógor* (son in law, brother in law) towns which came about by the intermarriage of the Magyar nobility with the well to do Avar girls. Some such family connections with the Avars were:

Taksony's wife was Kun (Avar), and so was the wife of Tarhos and the second wife of Árpád. Tétény is mentioned by researcher M. Jenő Fehér as an Avar prince. His snake-crest indicates a Kun (Cumanian) origin to the writer of this article.

A few Avar names became part of governmental organizations:

Urcund = Várkun, his village is Örkény

Apar = Fehér believes it to be a Slavicized name, but the P-R consonants indicate an Avar origin.

Csák family-seat is Csák-falva in County Vas.

Kendlik family's name is preserved in the name of the 610 m. high Kendlik Mountain near Kőszeg.

Turcak was the leader of the expeditionary wars to the West who held himself to be a descendant of one of the Avar Kagans and claimed a right to the treasures that Charlemagne's hordes took out of the country.

The symbols of the most influential Avar families were the following:

Csák – the lion

Avar – the winged Griffin.

Árpád's flag held the Turul symbol high.

The Avar Empire.

The Avar Empire embraced the majority of the territories between the Balkans and today's France. Byzantium paid heavy tributes for her freedom.

The memory of the Avar presence is often brought to the forefront by their famous castles, which I have already enumerated at the beginning of this article. Here, I would like to add a note from Charlemagne's life-story that the afore-mentioned Nother revealed to the abbot of the Monastery of St. Gallen. He wrote that, between Constance and Zürich, an Avar castle system can be found, built of nine rings. He also revealed that the Avars successfully absorbed the Scythians and the Huns.[93] In connection with this Avar chain of rings, a thorough study by János Makkai examined their probable site, extension, etc. in his book *Avarus, hringus, Salanus*.

The Avar trade routes followed mostly the paths of rivers and covered the entire Carpathian Basin and Europe. If we follow the Celtic line, we find that they were no strangers on the British Isles either. The majority of their wars were in all probability fought to secure these trade routes and common roads. Many believed that their military capabilities were of a lower rank, but they had all the modern techniques of the time to fight and occupy heavily fortified castles.[94]

I will just outline some of the greater Avar ventures:

In the 500's, the Avar power extracted payment of a tribute from the Byzantine Emperor, who paid a yearly due of 120,000 solidi for 57 years. This added up to 12 metric centners in weight (1200 kg.). *"There was never so much gold in Western Europe. The Frankish Empire's monetary troubles were solved with only a small percent of this wealth."* (Fehér p.38)

In Western Europe, in 566, the Battle of Magdeburg ended in victory and a payment for reparations was levied against Sigbert, King of the Franks.

In 583, the Avars occupied Sirmium and this was followed by a whole line of cities. The major battles were fought in „*the ancient city of Tomi, in Anchylaos the imperial bathing city on the shores of the Black Sea, Beroe, Aperia, Derizepera, Adrianapolis, Singidunum, Augusta, Viminacium, Martinopolis, Astike and almost the entire Corinth, and Thrace as well.*” According to Theophylactos, *"the Kagán „...sold peace and his friendship to them for no little price"*, says researcher Fehér.

The battles against the Lombardian cities, according to the Longobard history of Paulus Diaconus, produced a lot of booty.

Emperor Baján's gold treasures were increased by the Gepida gold mining. As an ally of the Longobards, he occupied Gepidia from the Tisza and Maros corner on to the Transylvanian Alps. In the meanwhile, a close relationship developed between the occupiers and the occupied and, from this time on, the Gepidae were frequently seen as members of Emperor Baján's troops. This alliance lasted until the 9th century.

The Longobard writer, Perchart, sympathized with the Avars because the Longobard King found refuge among them in 662 and Alo, a Longobard duke and his family and compatriots also found refuge in the court of the Avar Kagán in 789.[95]

Western writers try to eradicate the Avars from history. Only the yearbooks of the St. Emeran Abbey record the Avars by name, when Counts Kaldo and Gotram were executed by the Avars in 802 at the castle of Gúnz.[96]

A large and successful Avar Empire flourished two centuries prior to Árpád's arrival. Their political downfall does not mean their complete annihilation, even though the Kiev Chronicle states that they disappeared from history. Even a couple of decades before Árpád arrived, one could hear about the visits of Avar noblemen to the court of the Emperor in Aachen.

The Illuminated Chronicle (Képes Krónika),[97] which takes its material from several ancient chronicles, shows Avar noblemen in the court of King Lajos the Great in 1376. On the left side of the King, stand three noblemen in Avar attire, with their insignia: a small, symbolic golden arrow, a short stemmed scepter and a sword, also symbolic.[98]

The names and the time of the reigns of the *kagans* from the 7th century can be found as an addendum at the end of this paper. I need to remind the reader to notice the ever strengthening Kazar influence and pressure at the time of the Avar downfall.

Avar treasures.

Charlemagne started his campaign to secure the Avar treasures with elaborate preparations. He forced every sixth male among the Saxons to participate in his army in 806[99]. He lined up his troops on both sides of the Danube River, and he sent groups of ships down this river, according to Nithard, historian of Charles the Bald.[100] It was in such a campaign that he plundered the Avar gold treasures filling 15 wagons.[101]

At the same time M. Jenő Fehér mentions several times in his book that the great victory of Charlemagne was limited to the plunder of only two Avar castles. In order to disguise his greedy intention to get his hands on the treasures he called his campaign a war against the infidels. We will see that one Avar nobleman demanded the return of these treasures as his own. One of the plundered castles must have been his.

The reason for the „excursions” –the official name for Árpád’s wars -- was to regain the Avar treasures from the West. Fehér mentions some fifty cities as goals to be visited, and all these contained some of the stolen Avar treasures, in the territories of today’s Germany, France and Italy. The Frank origin cannot be maintained for these treasures since the Franks of that time had no background in silk-work, or goldsmith craft, but these treasures are twins of the Byzantine and Avar treasures that Charlemagne’s armies looted.

Árpád’s army did not enter unfamiliar territories; the so called „Avarofile” individuals, who sympathized with the Avars showed them the way. Among these was one person named Hunor, Charlemagne’s confidant, who was present at the signing of Charlemagne’s last will and testament.

Berengár was the grandfather of the later vassal Longobard King. Luidprand tells us, in connection with the events of 921, that Dursac and Bugat, „two kings of the Magyars” arrived in Verona, because they were good friends of Berengár. They helped him to defeat his enemies.[102]

There was Avar blood in Charlemagne and his nephew Wala or Balak. Both had Avar mothers, but both of them wanted to deny this fact. The Bavarian nobleman Tassilo was also of Avar descent.

In our present days, we can find Avar treasures in unexpected places: One such Avar work came to America from the Cathedral of Tours. It is a little box covered with ivory plates and it is in the Pitcairn collection in Bryn Athyn, Pennsylvania.[103]

Magyar attacks.

Western chronicles frequently talk about Magyar attacks, even before 896: Regino mentions such in 888, the Garstein Annals in 889, Magnus in 890. The poet Saxo and the Fulda Yearbooks preserved the battle actions of the Magyars between 892 and 894.[104]

The Hinkmar Chronicle tells us that an incredibly swift Magyar army broke into the West in 864, and they defeated the Slavs near Vienna in 881, with the help of the *Kabars*. Regino tells us in 888 that, after this battle, these troops disturbed the peace in Karinthia, Moravia and Bulgaria, and never returned to Kiev.[105] – In 862, the appearance of the Magyars in the West was frequently noted.[106]

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We have to return to Charlemagne's last will and testament. He conspicuously favored the Abbey of St. Denis. He placed here the golden cup of Chosroes, whose identical twin is the Nagyszéksós Hun gold-cup. „*The Abbey of St. Denis was the burial place of the Carolingian Kings and their descendants showered it with Avar treasures, which can also be established by official documents.*” – says Fehér. The so-called Atilla sword is also in St. Denis and a royal crown too.[107]

Reading this, one unwittingly remembers the legend of Beautiful Berta, which was preserved in France, and which was later made popular by the bard, Adenes. He found the original story in the library of the Abbey of St. Denis, which relates that the beautiful Berta was a Magyar princess, who was asked to marry the son of the French King. Berta – after many hardships – became the wife of the Prince and the mother of Charlemagne. Based upon the names of Berta, and her mother (Virág = flower) we realize that the mentioned Magyar kingdom was an Avar kingdom.[108] Charlemagne's life story tells us only how he adored his mother, whose name was Berta.[109]

So one can understand why St. Denis was an honored place and the sword and crown there must have been Princess Berta's treasures.

Hungarian historians don't talk about a Magyar kingdom before Árpád, just as they don't talk about the fact that, in the Avar Age, there were several Christians, among them high ranking priests too. Such were:

Father **Tarchan**, who was the archpriest of the region for twenty-six years, between 764 and 790. His nephew, **Black Arno**, was the Bishop of Salzburg and the best friend of the „Bavarian” Tassilo who was sent into exile by Charlemagne and who was later papal delegate to “Avaria”. Both were Avars and both greatly increased the treasury of the Catholic Church.[110] Among the Avar treasures was the Bible of the prelates of the Avar Empire, which is today in Vienna.[111]

In summation, I find it important to emphasize that, before the Árpád nation-building, there was a well-organized nation with a strong central government, established by the Avar-Magyar people, in all probability in the form of a Kingdom. The inhabitants of this kingdom had equal rights and did not pay any taxes. Their military obligation was tied to the defense of the country. Their religion was the ancient Christian European religion, from which much was borrowed by the so called „great churches”: the Roman Catholic and Protestant churches. Baján Kagan, or as M. Jenő Fehér calls him: the Great Emperor Baján was a talented leader, like King Atilla, with excellent organizational skills, whose main goal was the preservation of the country, and its development. Their lives could still be used as examples for the young people of Hungary. One has to remember that such a level of culture can develop only over several thousand years, through peaceful evolution and this takes the Avar presence into the ancient past of the Carpathian Basin.

Translated by Susan Tomory

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ADDENDUM

Avar historical dates from the 7th – 9th century.

(635-660) Kubrat, the first Avar ruler

(660?) Baján III is Kubrat's first son who rules above the Crimean peninsula in order to avoid the Khazar influence.

685-791 The first Khazár alliance

729-730 Surakat, the Kazár puppet founded the Caucasian Avaristan

791-795 Yugurus, ruler during the Avar civil war.

795-? Kajd Tjudun

803-? Zodán, the puppet of Krum, demanded the Eastern Avar empire quoting his family ties with Kuber?-

814 Theodorus, Carolingian puppet is against the Khazar nominees

814-? Ábrahám the Khazar puppet helps him against the Carolingians.

?-835 Izsák Tudun, a Khazar puppet.

From: "http://en.wikipedia.org/wiki/Eurasian_Avars

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[1] Árpád was the leader of the Magyars who entered the Carpathian Basin in 896 A.D. to reclaim their homeland. (Editor)

[2] László Gyula *A honfoglaló magyar nép élete*, p. 95.

[3] Móra Ferenc *Utazás a földalatti Magyarországon*

[4] The *táltos* (singular and plural) formed an ancient Magyar priestly class. The *táltos* was called and endowed with talent and mission by God. No one can „become” a *táltos*. *Táltos* are born by the grace of God. The *táltos* were persecuted with the arrival of Roman Catholicism and, even today, do their good works quietly. (S.T.)

[5] Magyar Adorján: *Magyar építőzlés*

[6] Szerkesztő: Németh Péter. *Szabolcs*, megjelent a magyar állam milleniumára. p.148

[7] The anthem of the Communists worldwide. (Editor)

[8] Fehér M., Jenő: *Az avar kincsek nyomában*, p.91

[9] Molnos, Angéla: *Génjeiben, I. Magyarító könyvecske*

[10] Magyar, Adorján: *Az ősműveltség*, Avar chapter

[11] Magyar, Adorján: *Az ősműveltség*

[12] *keresztény* in Hungarian

[13] Milena Prindelsberger Mrazovic: *Bosnisches Skizzenbuch*

[14] Magyar, Adorján: *Az ősműveltség* pp. 799-800

[15] Tomory, Zsuzsa: *Az Artur legendakör magyar kapcsolatai*, Ősi Gyökér, Miskolc

[16] László, Gyula: *A honfoglaló magyar nép élete* II. ed. p. 92

[17] Tomory, Zsuzsa: *Kezdeteink*

[18] See the meaning of individual sounds in Tomory's: *Organic Magyar Linguistics*.

[19] Ipolyi, Arnold: *Magyar mythologia*

[20] Tomory, Susan: *Az Artur legendakör magyar kapcsolatai*

[21] The Hungarian legend of the Miracle Stag is the origin saga of the Hungarians. Hunor and Magor, the sons of Nimród, chased the Miracle Stag to the land of the Alans, where they found the daughters of King Dul and married them, thus founding the two nations, the Huns and the Magyars. (Editor)

[22] Tárik-i Üngürüşz: Madzsar Tárihi, Magvető Könyvkiadó, Budapest, 1982. In 1543, at the fall of Székesfehérvár, at the time of the burning of the King's castle, *The History of the Magyars*, written in Latin, fell into the hands of the interpreter of Suleiman I, Terdzsuman Mahmud, who translated it into Turkish in the *Tárik-i Üngürüşz*. (Editor)

- [23] Magyar Adorján: *Az ősműveltség*, and Tomory: *Kezdeteink*
- [24] Magyar Adorján: *Az ősműveltség*, manuscript, p. 2926
- [25] Magyar Adorján: *Az ősműveltség*, manuscript, p. 2917
- [26] Magyar Adorján: *Az ősműveltség*, p. 765.
- [27] Magyar Adorján: *Az ősműveltség*, p, 766
- [28] Magyar Adorján: *Az ősműveltség*, p. 766
- [29] Magyar Adorján: *Az ősműveltség*, p. 766
- [30] Magyar Adorján: *Az ősműveltség* p. 769
- [31] Magyar Adorján: *Az ősműveltség* p. 769
- [32] Oromo is the language of the Abyssinians, which belongs to the Hamitic language group. Rev. Zoltán Szabó's manuscript. Adorján Magyar: *Az ősműveltség* p. 770
- [33] Tomory Susan: *A New View of the Arthurian Legends*. Manuscript. Hungarian version appeared in the *Ősi Gyökér* periodical in Miskolc, Hungary.
- [34] Kagan = khan or emperor (Editor)
- [35] Müleher, Bódog: *Dél-Magyarország régiségleletei*, quoted in Adorján Magyar's: *Az ősműveltség*, p. 771
- [36] Magyar, Adorján: *Az ősműveltség*, p.772
- [37] Magyar, Adorján: *Az ősműveltség*, p.772
- [38] Magyar, Adorján: *Az ősműveltség*, p.773
- [39] Magyar, Adorján: *Az ősműveltség*, p.776
- [40] Fehér M., Jenő: *Az Avar kincsek nyomában*
- [41] Weule, Karl: *Leitfaden der Völkerkunde*, Leipzig, Wien, Bibliografisches Institute 1912
- [42] Magyar, Adorján: *Az ősműveltség*, p. 818
- [43] Weule, Karl: *Leitfaden der Völkerkunde*, Leipzig, Wien, Bibliografisches Institute 1912
- [44] Magyar Adorján: *Az ősműveltség*, p. 829
- [45] A yurt is a portable, felt-covered round structure, still used by nomads in the Steppes of Central Asia. (Editor)

- [46] László Gyula: *A honfoglaló magyar nép élete* p. 78-79
- [47] Ipolyi Arnold: *Magyar mythológia*, p. 49
- [48] Ipolyi Arnold: *Magyar mythologia* II. p. 139
- [49] Ipolyi: *Magyar mythologia* I. p. 197
- [50] Tomory: *Az Artur legenda magyar kapcsolatai*
- [51] Science recently discovered the traces of an immense geological catastrophe and its effect upon rocks which caused them to soften and bring a lot of destruction some 70 thousand years ago. (S.T.)
- [52] László Gyula: *A honfoglaló magyar nép élete*, p. 97.
- [53] *A magyarok története, Tárih-i Üngürüsz*, p. 21.
- [54] www.magtudin.org and the *Tárih-i Üngürüsz*, p.21.
- [55] Benkő, Lóránd: *Név és Történelem, Tanulmányok az Árpád korról.* p. 76.
- [56] Ipolyi: I. 53
- [57] Marjalaki, Kiss Lajos: *Történeti tanulmányok*, p.40.
- [58] László, Gyula: *Archaeologiai Értesítő* 1970. no.2. p. 175
- [59] *ibid.* p.175.
- [60] A lake in Western Hungary
- [61] László, Gyula: *Archaeologiai Értesítő* 1970. issue 2. p. 184.
- [62] *ibid.*p. 181.
- [63] *ibid.* p. 187.
- [64] *ibid.* p. 164.
- [65] *Archaeologiai Értesítő*, 1965. no.1.
- [66] *A magyar régészet regénye*, p. 167
- [67] László, Gyula: *A honfoglaló magyar nép élete* pp.66-77.
- [68] László, Gyula: *A honfoglaló magyar nép élete*, p. 66
- [69] By Magyar he means here the people who came in with Prince Árpád in the 9th century (S.T.)

[70] In connection with the organization of the Rabonbán priestly class, see Ipolyi II.p.228

[71] For further details see Tomory: *Kezdetek* p.48

[72] *Archaeologiai Értesítő*, 1969. No.I.

[73] *Archaeologiai Értesítő*,1969. No. I. p. 89

[74] *Archaeologiai Értesítő*,1969. No. I. p. 77

[75] László, Gyula: *A honfoglaló magyar nép élete* p. 76-77.

[76] László, Gyula: *A honfoglaló magyar nép élete* p. 84.

[77] Tomory *Kezdetek*

[78] László, Gyula *A honfoglaló magyar nép élete* p. 81

[79] In Tatárlaka, Transylvania (now Tartaria in Rumania), amulets were found dating back to 5000 B.C., on which there were runic signs (rovásírás). (Editor)

[80] See the works of Friedrich Klára and Szakács Gábor

[81] Dayton, John: *Metals, Minerals, Glazing and Man*, Harraps, London 1978

[82] László, Gyula: *A honfoglaló magyar nép élete* p. 83

[83] László, Gyula: *A honfoglaló magyar nép élete* p. 94

[84] Magyar, Adorján: *Az ősműveltség, Avar chapter*

[85] László, Gyula: *A honfoglaló magyar nép élete* p. 99

[86] László, Gyula: *A honfoglaló magyar nép élete* p. 91

[87] László, Gyula: *A honfoglaló magyar nép élete* p. 104.

[88] Házsongárd is a famous cemetery in Kolozsvár (today's Cluj Napoca), Transylvania, where many of the great Hungarian historical figures have been laid to rest. This land was given over to the Rumanians at the time of the Dictated Peace Treaty of Trianon, 1920. The headstones in many of the cemeteries in Rumania were destroyed or the names erased, during the Ceausescu era, to destroy any trace of Hungarians. (Editor)

[89] *Archaeologiai Értesítő*, 1970. no. II. p. 171

[90] Fehér M., Jenő: *Az avar kincsek nyomában*, p.17-64.

[91] Fehér M., Jenő: *Az avar kincsek nyomában* p.94.

[92] Fehér: *Az avar kincsek nyomában* p. 93.

[93] *Daily life in the world of Charlemagne*, p. 5.

[94] Fehér: *Az avar kincsek nyomában*, pp. 39,40,44

[95] Fehér: *Az avar kincsek nyomában*.p. 21.

[96] Fehér: *Az avar kincsek nyomában* p. 27.

[97] Kálti, Márk: *Képes Krónika*, 1358

[98] Fehér: *Az avar kincsek nyomában* p. 157.

[99] *Daily life in the world of Charlemagne* p. 17.

[100] Fehér: *Az avar kincsek nyomában* p. 78.

[101] Fehér: *Az avar kincsek nyomában* p. 80.

[102] Fehér: *Az avar kincsek nyomában* p. 79.

[103] *Daily life in the world of Charlemagne* p. 191.

[104] Fehér: *Az avar kincsek nyomában*, p. 116.

[105] Fehér: *Az avar kincsek nyomában* p. 104.

[106] Fehér: *Az avar kincsek nyomában* p. 116.

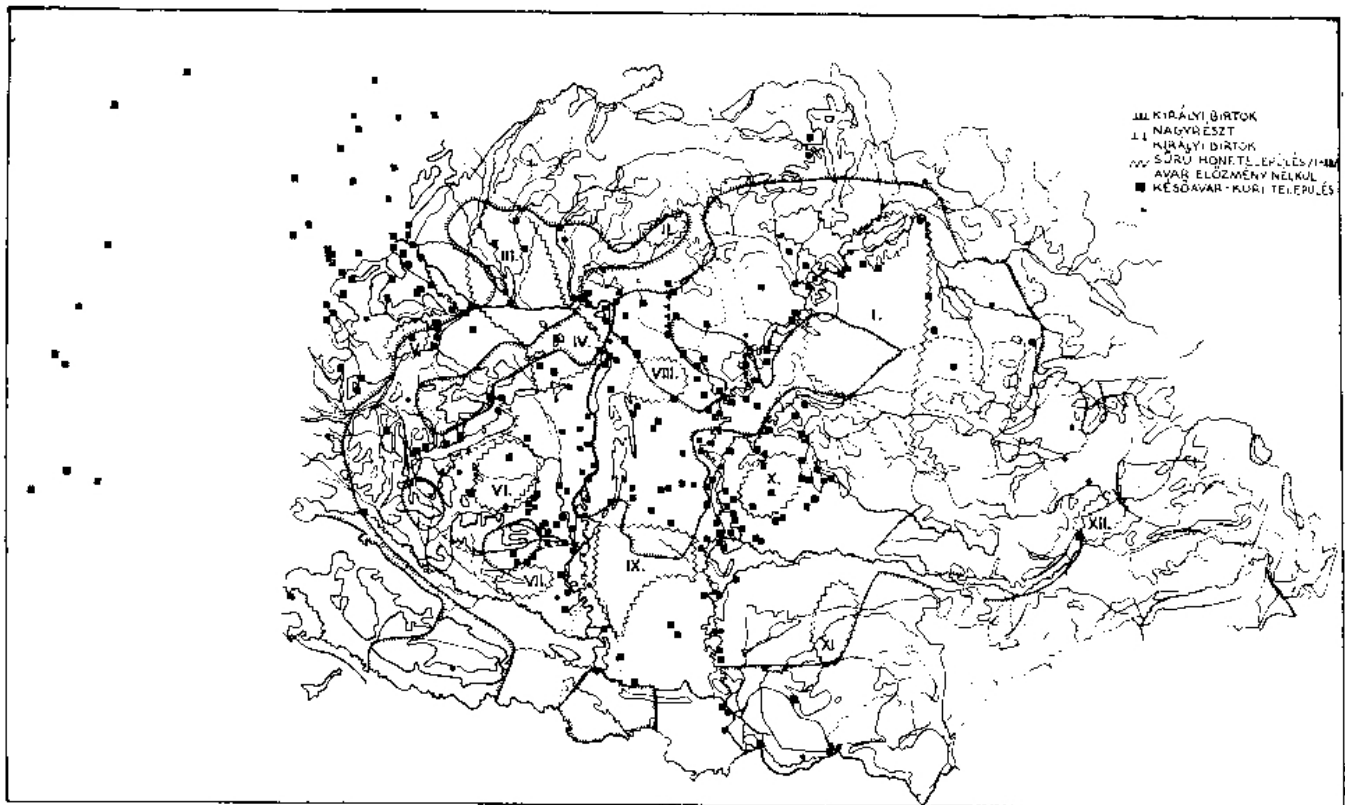
[107] Fehér: *Az avar kincsek nyomában* p. 197.

[108] See the entire Berta legend on www.magtudin.org

[109] *Daily life in the world of Charlemagne* p. 60.

[110] Fehér: *Az avar kincsek nyomában*, p. 201

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2. kép. A „késői-avarok” és a honfoglalók szállásterületei és a korai királyi birtokok
Рис. 2. Территория расселения «поздних авар» и венгров завоевателей родины и земельные владения первых королей
Fig. 2. Les territoires des résidences des «Avars tardifs» et des Hongrois conquérants, et les premiers domaines royaux

Avar territories

