



Philistine Homeland.

By Susan Tomory

The study of Wulf Schuldes in the January-February issue of TBR *The Uncovering the Surprising Origins of the Philistines* brings to focus a long forgotten, or ignored historical people, the Philistines. Their wandering life style and the several cultural centers they developed from ancient times on do not facilitate easily the finding of their original homeland. Mr. W. Schuldes places special emphasis upon the once flourishing Atlantean civilization as the homeland of the Philistines and the land of the Hyperboreans is also mentioned several times as a possible link to their culture.

Ariosteaus places Hyperborea “the land behind Boreas” into the Altai mountains. Abaris is also said to have come from Hyperborea. Later Greek historians gave him a Scythian origin. They also call the upper portion of the Danube Hyperborea[1] which is the ancestral home of the Magyars. Adorján Magyar’s work deals with Sanudo’s early, 14th century map of Europe[2] where the island of Csallóköz, nestled between four branches of the Danube and was considered the mythical home of the fairies and the Magyars, is drawn as a huge island, covering almost half of Europe. Mr. Magyar explained that this out of scale overstatement of size is attributable to the great importance of the ancient European origin myths which this island symbolized. And it is at this point that we also arrive to the homeland of the Philistines.

As we shall see the historical Philistine name survived in the Carpathian Basin to the 18th century AD and it was used interchangeably with the name Jász, las, lasi, Jassius, etc.

My study relies heavily on the work of Mr. Adorján Magyar, linguist, historian and ethnographer.

The las homeland.

“As we know the homeland of the Jász, the Jászság (las-land) is within the Carpathian Basin, which is the homeland of all Magyar ethnic groups, including the Jász. We also know that the las-land was a veritable water-land: it was situated between two big rivers, the Danube and the Tisza rivers with several smaller tributaries and an almost endless marshland stretched between them before the course of the rivers was regulated. This was the ancient homeland of the las, the land of their beginnings and from where this ancient ethnic group migrated

in later ages. At this time they were able farmers and herdsmen, but because of their watery beginnings their main occupation centered around fishing, navigation and astronomy.

It is quite understandable that their mythology and art became a reflection of this ancient origin. One thing is certain, that the outline of most fish-fins is repeated in their decorative art up to our days so much so that when we meet this model we can be certain that it is of las origin.”[3]

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The las as Philistines

István Horváth's research stated over 200 years ago that the las were called Philistines in earlier documents. Then beginning in 1741 AD. the Philistine name suddenly disappeared as if the entire Philistine nation would have died out or moved out of the country. Searching for the reason of this silence he mentioned the possibility of a governmental regulation which stopped the use of the Philistine name.

István Gyárfás and István Horváth quoted several documents in which the Philistine name was still used. One such example is from 1357, the reign of Louis the Great, which reads as follows: “Quod cum inter Ladislaum Leustechii, filii Marcelli de genere Wrs Vaiuodae Philistinorum ab una, et inter Dominum” etc. This writing states that Örs (a Magyar name) was the leader of the Philistines. Further on: in 1395 during the reign of King Zsigmond: “Fidelibus suis nobilibus viris Emerico Filia Alba, officiali per magnificum virum Franconeum supremum thesaurarium nostrum inter Philistaeos seu Jassones constituto, item Stephano filio Ugrini salutem et gratiam. In personis Philistacorum seu Jassonum universorum in descensu vocato commorantium nostrae graviter conquestum est Maiestati, quomodo Philistaei seu Jassones nostri in descensu Negyszállás nuncupato residentes.” This document equates the Philistines with the las three times over. King Zsigmond's decree of 1427 states: “Pohárnik de Berzevicze Philistaeorum regalium comes.” Here the mentioned Philistine bears a Magyar name also. In early Bible translations the Philistine name was frequently mentioned as laz. Gyárfás mentions on page 288 of his study that in the original Hebrew text the Pelistim, in the Vulgata the Philistin name is used to translate the las.

The occasionally used name for the las by the Greeks was “metanosta las”, meaning the wanderers. Mr. Magyar believes that this name originated in their mythology since they called the constantly wandering moon Jázon (meaning wandering, sea-faring) and he was their mythical ancestor. In Roman writings when they talk about the Jazig, or lazyg the ig, yg syllable is the postpositional use of the Magyar ük, meaning ancestor, progenitor.[4]

Going back to more ancient times “Tacitus mentions a Germanic people called Osi, and he also adds that they speak the Pannonian language. What else is this name than our (Magyar) Uz or Uzon people, known from history, or the Jasi, without the beginning J sound. And what else can this Pannonian language be, than our ancient Magyar language? Since Tacitus differentiated the language of the Os – even though the Romans never paid much attention to the differences among the “barbarians” – then this language did not differ beyond a dialectal variation, since foreigners were unable to detect dialectal differences. We are reminded here that the “Germans” of Tacitus originally must have referred to a geographic location and used as a collective name for people residing in the same northern “Germania” or “Land of forests” without considering language or racial differences. Scientists already established the fact that the word German originally meant “from the forest”, or “forest dweller”, what's more the 1897 edition of the German Meyer Lexicon mentions that in Turkish orman means forest. We have to remember that this ancient “German” land was thickly forested and it is this aspect of the land that the Romans too have described. It is also true that Turingia, or Tûringia is located here where a “Germanic” Turciling people resided. Tacitus also mentions a *Nemetes* people living in this forest land whom the Magyars still call *Német*...(for German. S.T.)”[5]

“Concerning the Csángó people of Moldavia: they call the city of Jassi Jászvásár (Market-town of the Iasi) as the call the city of Roman Románvásár (Market-town of the Rumanians).

The name of this Jászvásár in earlier Latin documents is called Jasskytarg, Forum Jazygum or Philistinorum Forum; we know that in Rumanian, and in the Slavic languages targ, terg, trg means market, marketplace (it was derived from the Magyar tér = place) and we also know that the Latin forum means a marketplace too.”[6]

The Jud name by which the Philistines were also called reminds us of their Ias ancestry. Their Crétim and Creti-Pletian name in the Bible connects them with Crete. Even though the Ias ancestral land was between the Danube and Tisza rivers, they were inhabiting even in Roman times the territory which is now Slavonia. From here they wandered in ancient times to Istria and became name-givers to this peninsula; historical records state that its inhabitants were the Istros (Jistros?), who wore black garments. Black was the color of mourning (gyász), within the Ias (Jász) population. Giovanni Lucio Traguriense quotes a historical record, the *Storia del Regno di Dalmazia e di Croazia*. Its 35th page explains the reason why the Istros wore black attires. According to their mythology they are mourning Helios' son Phaeton who was so inept in driving his father's chariot, that the golden-maned horses dragged him to his death. The story confirms that the black attire of the Istros was because of mourning, and this connection is a part of the Ias language: Ias=the name of the nation, gyász=mourning.[7]

The Ias presence in the so called Bible lands was firmly established in place and personal names, customs and history, too numerous to mention in this present paper.

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What Ias hairstyles can tell us.

Concerning the Ias hairdo, Mr. Magyar explains the typical Ias hair-styles for men and he also illustrates the many variations that appear like a feather head-dress. He also explains the mode of haircut to achieve the same style. Among others he mentions that he remembers (being himself of Ias origin. S.T.) that the Ias were ridiculed as “bald headed Philistines”, since they were shaving the back of their heads to accommodate this hairdo. He also mentions that not all Ias men sported the same hairstyle. He noted further that the Egyptian mother-goddess Anuket had the same Ias hairstyle, so she probably was of Philistine origin since there were Philistine mercenaries in Egypt and they were present in Libya too.

According to Adorján Magyar the Philistine hairstyle was fashioned after one of their frequently seen forms in nature, which became one of their national symbols: the shape of the vortex, as found in both water and air. Not only their hairdo, but their hats conformed frequently to this shape. The vortex shaped dark storm clouds were frequently referred to by the Iasi as a “black hat”.

This vortex shaped head-dress was known to the Greeks, through the Ionian cultural influences as it can be seen in the Museum of Delphi, where three dancers were portrayed wearing this type of hat. The top of the hats is in the form of a four pointed star, another Ias symbol.[8]

“Homer talks about the Greeks in his Iliad as the Achaios. It is well known that their ancestors are Ion and Achaios believed to be brothers, since there were no racial nor any linguistic differences perceived between the two people. Homer talks about the Achaios as the long haired ones (in Iliad III. 79). This long haired tradition can still be found among the Greek peasant population. G. Kraus' painting where Otto I. Greek King enters the city of Napulia[9] represents the participants with long, flowing hair.”

Mr. Magyar reminds us that as navigators the Ias had advanced knowledge not only of their watery surroundings, but the stars were of utmost importance to their life. In some of their representations they portrayed the comets as horses with long, flowing mane, or as a long haired man. This imagery became part through them of the Greek language where cometa means hair, and they pictured the rays of the comets with wavy "hair" to emphasize this connection. So the long haired Ias, or Achaios (which in Ias means "The hairy one") fashioned their hair according to the "hair" of the comets. The population of Konvale (prior Canale near Ragusa. Mr. Magyar made this remark near one hundred years ago) are blond, blue eyed, remarkably good looking, sporting this hairdo and Ias profile which hints to their Ias ancestry even though linguistically they became absorbed by the Slavic speaking population.

In summation of Mr. Magyar's Jász (Ias) chapter I briefly mention the linguistic connections with the Ias vocabulary of the word Achaios: haj (hair), hajlik (to bend), hajó (ship) and also the most important Ias symbols. Here we find the waves, the vortex, the four pointed star, the jasmine (which forms a four pointed star) or the eight pointed star, by placing two four pointed stars on top of one another, the fish called jizéter with star shaped scales on its body, and an ancient giant deer which they called jázinu. These symbols sum up the environment of their origin and they carried these symbols during their migratory routes, and decorated their new environments with them. There were the wave patterns on their water jugs, walls of their homes, as were the flowers too. The vortexes became part of their garments, their hairdo, the black color of the starry nights became the color of their clothes. Through these symbols one can always recognize their presence in the lands where they resided.

The Ias as Ionians.

In earlier times the entire Adriatic coast was called the Ion Sea by the Greeks after the Ion or Ijon name of the Ias. Later this name was restricted to the Ionian Sea where the Island of Corfu and the smaller islands are still called the Ionian Islands. The city of Zadar was once called *Jadera* or *Jasera* which can be attributed to Ias presence. Historians believe that the Liburnians gave this name to the city, but these occupied this land at a later time and retained the original name of the city. Further South is the island of Lissa. Its original name was Issa and only much later, under the rule of Venice was it called La Issa, or L'Issa, and even later Lissa. The Ias migrated even further south. Their route can be observed through the place names (Is, Jis, Jistor) which they left behind: south of Lissa is Ragusa and the Ionian Islands and below that Crete where they developed their beautiful and peaceful culture. Later they had to flee further south to Libya and Palestine. The German Propyläen Kunstgeschichte (Vol.III.) tells us that no one knows who developed the wonderful culture of Crete. Great libraries were found here but the script remains undeciphered. "In all probability these people were not Indogermans" it states.

Mr. Magyar compares some of the Cretan alphabetical signs to the Mohenjo-Daro script and emphasizes that the Cretan script contained individual letters, which is a lot easier to decipher than the syllabic writing. Between the Cretan characters small vertical lines are visible which he believes to be divisions between the words, which is also a characteristic of the Székely-Magyar rovás (runic writing); this latter also divides the scripts with horizontal lines indicating the borders of the ancient, wooden rovás-sticks or tablets, but they were frequently maintained in the pen-and ink age also. The boustrophedon lines are characteristic in the Magyar rovás (runic script) too, just to mention the two most obvious similarities. The Magyar and Etruscan languages would greatly facilitate the deciphering of the Cretan language.[10] Here I need to mention that the earliest known writing can be found on the Tatárlaka tablets in Erdély (Transsylvania) which predate the Sumerian writing with over a thousand years.[11] The tablets, writing instruments were found in situ which rules out the possibility of import.

Adorján Magyar quotes from the work of István Gyárfás *The History of the Jász-Kun* (Vol.I. page 298) concerning the Jász: 'Ptolemaios (Ptolemy) when listing the peoples of Pannonia places the *Jassius* people into

the vicinity of Sabaria (Szombathely). The Hungarian National Museum exhibits a Roman stone which was excavated in the old Savaria, today's Szombathely, where the inscription reads *Lucius Savariensis Jon'*. Also, Gyárfás quotes 'István Bizanti writes the following in 1694: "*Jas*, part of Illuria, its inhabitants are the *Jata*; it is also called *Jonika*." Furthermore quoting this new Greek Grammaticus he says the following: 'Mursa, the city of *Jonika* built by Adrianus.'...On another Roman stone, which was excavated near the old Mursa and today's city of Eszék dating from before 192 A.D the inscription reads: 'Divo Comodo *Respublica Jasoru*.' The *las* (*Jász*) lived in Transdanubia and Slavonia and, they were known as *las* (*Jász*) and *Jon* (*Jón*) or *Jónika*, *Jónia* also. We also know that in earlier days the *las* (*Jász*) lived in Erdély (Transylvania), and Moldova too. Gyárfás states the following: "Near Várhely on an excavated Roman stone which dates to the time of Antonius Pius around the year 140 A.D the following text may be read besides others: '*...pro saluta et felici Pont., Max. et Anniae Faustinae Aug. Coniugi C. Clod. VI. Praef. M. Dacorum Jassiorum hanc statuam is Auroria numinibus*', etc. and on a second stone with Greek inscription and a third stone with Latin inscription we read: "*Axius Aelianus Jonius*" which lets us know that the Dák-Jász lived in Erdély (Transylvania) or Moldova (Moldavia) in 153 A.D and that the *Ionius* (Jonius) and the *Jassius* (*Jassius*) is the very same *las* (*Jász*) nation.[12]"

las battle attire and weapons

"Classical historians report that the *las* who lived between the rivers Duna (Danube) and the Tisza rivers fought primarily with bows and arrows. It is noteworthy that the *lassius* or *lazygs* on the Trajan monument are also shown bearing bows and arrows, helmets covering their heads, and both the warriors and their horses wore scale armaments. It is also evident that the (Magyar) words *íj* and *íjász* (bow and archer) are not Greek loan-words in the Magyar language, but on the contrary, the Greeks inherited these words from the ancient Ionians or *lasi*, or archers (*íjász*). This is further corroborated by the fact that the new crescent moon in its first very thin phase resembles a bow. We mentioned that in Turkish *aj* = moon, and in the Turkish, Tatár, and Ujgur languages, *jej*, *jaj* means bow (*íj* in Magyar) which clearly shows that the Magyar, Turkish, Tatár, and Ujgur languages, – this latter being an old Turkish dialect – did not take the words for moon and bow from the Greek language, but the Greeks inherited them from the *las* inhabitants of Crete and the Greek peninsula. (Uygur is also spelled: uighur, ujgur, uighuir, uiguir, weiwuer, uygher. Chinese sources indicate that the Uygur were direct descendants of the Huns.)[13] The Greeks use the *io*, and *ios* words with an incorrect meaning. I mentioned before that the Moon God of the *Jász* was called *Jón* and *Jázon* and that the crescent moon resembles a bow; this connection is clearly reflected in the Turkish word *aj* meaning moon and *jaj* meaning bow, but these same connections do not exist in the Greek language.[14]

"Finally, I have to emphasize the very obvious difference between the highly sophisticated attire of the *lasi* sporting armor, helmets, sleeves, and the relatively primitive appearance of the Germanic warriors on the same Trajan's Column. This fact shows that the culture of the *lasi* of those days was far more advanced than that of the Germanic peoples. This latter statement is also validated by the fact that the Romans had not been able to subjugate the *lasi* nor occupy their land between the Duna (Danube) and the Tisza rivers and therefore this land — although it was surrounded on three sides by the mighty Roman empire — remained free from their subjugation until the fall of the Roman Empire. While it is true that the Romans did brake through at the southern border, their rule here was very short lasting. The fortifications that were built against the Roman incursions called Roman trenches were in fact built by the *las* against the Romans and not the other way around.[15]"

The Bible in Samuel I:17 mentions that the Philistine Goliath's battle attire was a scale armor made of brass plates. The same battle gear is visible on Traian's column representing the *las* warriors on men and their horses alike. The *las* helmet represented here was still in fashion a few hundred years ago and can be still seen in historical museums today.[16]

Further data to the lasi presence in Pannonia

The Hungarian historian Mócsy offers the following data concerning the Pannonian presence of the lasi:

The grave-altar offers significant data of the historically little known *lasi*, which was the *largest indigenous community* of Pannonia. The lasi community was originally one of the Pannonian groups and was in close relationship with other Pannonian peoples such as the *Andizetes*, *Breuci*, *Daesitiates*, ***Maezaei***[17], and so on (This last hyphenation is from S.T). We are not familiar with the history of these peoples during Roman times, but it seems very possible that the lasi did take part in the great South Pannonian wars and foremost in the Pannonian-Dalmatian insurrection of the 6th through the 9th century AD. After the conquest, this ethnic group formed an administrative unit under the name of *Civitas lasorum*, the extent of which was undoubtedly large. According to Plinius (Pliny), the river Dráva flows through it, and according to this information, the lasi populated parts of Croatia and the Hungarian Transdanubia.

Toward the West, the civitas reached almost Poetovio.

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

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

To the east, the neighborhood of Daruvár was still *lasi* territory; this is evident not only from the inscription *municipium lasorum*[18] we already mentioned, but all the other inscriptions which were found at Daruvár and known from earlier days. They also mention a *res publica lasorum*.

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

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

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

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

[...]

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

The autonomy of the Daruvár settlement can still be proven in another way. A Roman inscription in the city of Rome called this settlement *Aquae Balizae*, which suggests that this *Aquae Balissae* had a very large territory... The place of origin of a third century AD eques singularis, Ulpus Cocceius, is mentioned on this inscription as follows: *ex Pan(nonia) sup(eriore) natus ad Aquas Balizas pago Iovista vic(o) Coc[co]netibus*. The *Pagus Iovista*

is none else than the administrative district of the settlement of *lovía* near the Dráva east of *Aquae lasae*.

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

... The *lasi* are mentioned by *Plinius* (*Pliny*) and *Ptolemaios* (*Ptolemy*) among the *civitates*. According to *Ptolemaios* (*Ptolemy*) they lived in the eastern half of central *Pannonia Superior*, north of the *Oseriates* which corresponds with the already known facts[19]. Among the authors of antiquity the *lasi* is mentioned only by *Stephanos Byzantios*[20].

The border of the *Breuci* and the *Oseriates* was the river *Batinus* (*Bosna*), and for this reason, we have to search further east for the latter community, as this was already done earlier, and at the same time we may extend the *Varciani* territory to the east of *Siscia* too.[21]

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

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

Studying the river names one can easily follow their migratory routes:

<i>Iser</i>	a river in Czechoslovakia
<i>Isere</i>	a tributary of the river Rhone
<i>Isar</i>	a tributary of the river Duna (Danube)
<i>Isle</i>	a river in France
<i>Isli</i>	a river in Marocco
<i>Isel</i>	a river in Prussia
<i>Yssel</i>	several rivers, rivulets in the Netherlands
<i>Ischl</i>	at the lake St. Wolfgang in Austria
<i>Isel</i>	a river in Tyrol
<i>Is</i>	a tributary of the river Kama in Russia
<i>Iza</i>	a tributary of the river Tisza in Hungary

<i>Isma</i>	a river on the land of the Zhurjens in Russia
<i>Istmenos</i>	a river in Greece
<i>Izim</i>	or Izel, a tributary of the river Irtis in Asia
<i>Isker</i>	a tributary of the river Duna (Danube) in Bulgaria
<i>Isonzo</i>	a river in Italy
<i>Ister</i>	or Istros, the old names of the Duna (Danube)
<i>Isenbach</i>	a river in Austria
<i>Isena</i>	the old name of today's <i>Eis</i> in Austria.

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While researching the Celtic and Sarmatian connections in Britain, I found several connections with the Ias also. Here I quote parts of my study *A New View of the Arthurian Legends*:

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

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

Adorján Magyar quotes Spamer[22] concerning the painting in a Roman catacomb as Jesus is portrayed as Orpheus with a harp in his hands as he sings to the animals. He wears a Phrygian outfit which is usually not a part of Orpheus’ nor Jesus’ wardrobe. We have to look for another culture’s divinity. Adorján Magyar followed the evolution of this type of attire. He found also in Spamer’s collection[23] that Attis was portrayed in a Phrygian cap and tight trousers made apparently from leather. The traces lead to the Pelasgians who – according to Herodotos (Herodot) – spoke a barbarian language[24] before they converted to the Greek language. Attica was Pelasgian land and the city of Plakia was also of Pelasgian origin. The Pelasgian culture leads directly to the Aegean pre-Greek cultures, one of which was the Ionian. Earlier we discussed the Ionian-lazyg connections with

the Carpathian Basin. Later on we find the same trousers not only in Scythian representations but the Hun fashion too. This ancient and very useful garment still survives in the Carpathian region as part of the Hussars' uniform of Hungary and it is still worn in Transylvania. The Albanians also preserved an attire remarkably similar to this in material and cut. This trousered fashion points to the Carpathian Basin as the center where it was developed and from which it spread first to the neighboring lands, later to distant countries as well. It was the traditional attire of ancient Magyar ethnic groups who carried this fashion with them wherever they settled. Later the trousered fashion was adopted by most people – with notable exception of the Romans and some of the inhabitants of India – due to its comfortable wear and it is used as part of the European and American fashion to this day.

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

Let us examine the details of the two women's attire. The ringlet hairstyle of both women greatly resemble representations from Crete from where it also spread to Canaan and Ugarit[25]. The bare breasted fashion was common too in these regions. The emphasis on this flowing hair style was also part of the Trojan culture with significant linguistic ties to the long haired Achaios, as was described by Homer.

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

“... We can observe that this relief is completely analogous with the Crete-Mycenaean art, not only the highly characteristic profile but also the several other details such as the hair as it encircles the forehead in tiny ringlets, the long lock of hair cascading downwards, and the attire, which leaves the lady's breast completely bare which, according to Mycenaean representations, was very fashionable” says Adorján Magyar. Later he discusses in detail the several thousand years of Canaanite presence in Syria and Palestine: “...the Jász and some of the other ancient indigenous inhabitants [of Hungary] that migrated from their homeland belonged to them also.[26]”

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

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

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Adorján Magyar's extensive research covered almost a century. During this time he noticed again and again that a culture or a part of a culture survives the longest in its place of origins. The quoted article of the TBR characterizes the Philistines beautifully: “The Philistines enjoyed a high culture and had lofty moral values. R.A.S. Macalister: Philistinism, after all, stands for two great habits, decency and order.” You can observe the same values among the last remnants of the Philistine lasi in their homeland, the Carpathian Basin and slightly beyond near the Eastern slopes of the Carpathian Alps in Moldavia. The love of peace, culture and beauty still guides their daily lives.

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

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

[3] Adorján Magyar *Az ősműveltség* (Translation: The Ancient Culture) p. 346

[4] Adorján Magyar *Az ősműveltség* pp. 388-389

[5] Adorján Magyar *Az ősműveltség*. p. 357

[6] *ibid.* p. 357

[7] *ibid.* p.367

[8] *ibid.* pp. 363-367

[9] Hans Kraemer *Das XIX Jahrhundert, Berlin 1830 Verlag Bong Vol.I page 336*

[10] Adorján Magyar *Az ősműveltség (The Ancient Culture)* p. 369

[11] Prof. Tibor Baráth *The Early Hungarians*

[12] *ibid.* page 384

[13] Kafesoglu, I.: p. 725, *Türk Dnyasi El Kitabı*, Ankara, 1976

[14] Magyar, Adorján *Az ősműveltség, (The Ancient Culture)* 384-5

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

[16] *ibid.* p.385

[17] The Maezaei (today's spelling: Mezei) is a common Hungarian name in the present. The Magyar word *mező* means meadow in English.

[18] Compare the location of the uninhabited territories of the quoted English references with the territory of the *Municipium Iasorum.*(ST.)

[19] Mócsy, A., *Die Bevölkerung von Pannonien bis zu den Markomannenkriegen.* (Bp., 1959)

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[21] Alföldi, G., *Acta Arch.Hung.*12 [1960] 363

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

[23] *ibid.* page 580

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

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

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

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